Nine Vehicles of the Southern Treasury
(*lo gter gyi theg pa dgu*)
as presented in the *Bon sgo gsal byed*
of *Tre ston rGyal mtshan dpal*
Part Two: Last Five Vehicles
— Annotated Translation —

Katsumi Mimaki and Samten Karmay

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* See Part One of this translation in *Memoirs of the Faculty of Letters*, Kyoto University, No. 48, 2009, pp. 33-172. We would like to express our profound thanks to Prof. Robert Kritzer of Kyoto Notre Dame University, who accepted the painful task of reading through our English and gave us useful suggestions and corrections. It goes without saying that for errors or inaccuracies that might still remain, only the translators are responsible. We would also like to express our appreciation to Mr. Hisashi Kojima of Tanaka Printing Co. Ltd. for his expeditious handling of the production of this article. At the last moment before publication, an important book was published: *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsong Namgyal, Vajra Publications, Kathmandu, 2009. It contains, on pp. 161.3-219.15, a text on the Nine Vehicles of the Southern Treasury Tradition under the title of *Mu cho’i theg pa rim dgu’i rgyud kyi dbu phyogs* (abbr. MCTR), which is almost identical to our text, but the origin of which is visibly different. We regret that we could not fully use this text because of time constraints. A systematic comparison of these two texts is necessary in the future.
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[[5] dge bsñen theg pa]

[5] Iña pa dge bsñen ni / (130a3) dge ba la yid bsñen¹ pas dge bsñen no // sGron ma dgu skor² las /

dge bsñen dge ba bcu′i gźuṅ la 'brel /

ces pas / lus ńag (130a4) yid gsum dge bcur spyod pa′o // Ñon moṅs raṅ grol³ las /

(1) yi⁴ ge ′bri⁵ (2) mchod⁶ (3) sbyin pa daṅ⁷ // (A,34b4)

(4) ñan daṅ (5) ′dzin daṅ (6) klog pa daṅ //

(7) ′chad⁸ daṅ (130a5) (8) kha ′don⁹ byed pa ste¹⁰ //

(9) ¹¹ de sems¹¹ (10) sgom daṅ bcu po ni //

dge ba′i las daṅ spyod pa yin¹² //

ces pa mams spyod ciṅ / yaṅ na dge bsñen gyi (130b₁) bon spyod bcu gsum ste /

¹ sñen A
² N.A.
³ Ñon moṅs raṅ grol (abbr. NR), BK 160; 190.5-6.
⁴ yig A
⁵ ′bri ba NR
⁶ NR inserts pa.
⁷ NR om.
⁸ NR inserts pa.
⁹ don A, thon NR
¹⁰ daṅ NR
¹¹ dad bsam NR
¹² ste NR
[5] DGE BS/XML THEG PA

TRANSLATION

[5] The Vehicle of the Laymen1 (dge bs\textit{\textasciitilde}en gyi theg pa)]

[5] Concerning the Laymen (dge bs\textit{\textasciitilde}en, up\textit{\textasciitilde}saka), they are called dge bs\textit{\textasciitilde}en because they make their mind approach (bs\textit{\textasciitilde}en pa) the virtues (dge ba). As it is said in the "Circle of the Nine Lamps" (sGron ma gu skor):

<<The laymen are concerned to the scripture (g\textit{\textasciitilde}u\textit{\textasciitilde}\textit{\textasciitilde}ni) of the ten virtuous acts (dge ba bcu).>>, they train their body, speech, and mind (lus n\textit{\textasciitilde}ag yid gsum) for the ten virtuous acts (dge bcu). They practice what is said in the "Self Release of the Defilements" (\textit{\textasciitilde}Non mo\textit{\textasciitilde}ns ra\textit{\textasciitilde}i gro\textit{\textasciitilde}):

<<The ten [virtuous acts,2 such as] (1) copying the scripture (yi ge 'bri), (2) making offerings (mchod), (3) donation (sbyin pa), (4) listening to [the teaching] (\textit{\textasciitilde}n\textit{\textasciitilde}an), (5) memorizing ('dzin),3 (6) reciting [the scripture] (klog pa), (7) preaching ('chad), (8) daily recitation [of the scripture] (kha 'don byed pa), (9) thinking on the [teaching] (de sens), and (10) meditation (sgom), are the acts and practices of virtue.>>.

Alternatively, the practices (bon spyod) of [130\textit{\textasciitilde}b] the laymen are [number]

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2 The ten virtuous acts (dge ba bcu) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGSB 50a1-3; 'Grel bzi (Dolanjii ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the gZi brjig, we find the expression dge ba bcu (cf. Snellgrove 1967 130.22), but not an enumeration of the ten.

3 In the sense of blo la 'dzin pa.
lus kyi las phyag dañ bskor\(^1\) ba / \(<2>\) nag gi\(^{A.34b5}\) las sniñ po dañ bzlas \(\text{brjod}^2\) / \(<3>\) yid kyi las mos gus dañ \(^3\)tiñ ne \(\text{'dzin}^3\) / \((\text{130b2})\) \(<4>\) rluñ la brten\(^4\) pa'i rluñ 'khor / \(<5>\) me la brten\(^5\) pa'i sbyin sreg / \(<6>\) chu la brten\(^6\) pa'i chab gtor / \(<7>\) sa la brten\(^7\) pa'i mchod rten tsha tsha / \(<8>\) mandal \((\text{130b3})\) 'bul

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1. skor AB, cf. bskor ANTG ANTG2
2. spyod AB
3. tiñ 'dzin ni B
4. rten A
5. rten A
6. rten AB
7. rten A
thirteen: <1> bodily acts, namely prostrations (phyag) and circumambulations (skor ba), <2> vocal acts, namely essence mantra (sniin po) and recitation [of mantra] (bzlas brjod), <3> mental acts, namely devotion (mos gus) and contemplation (tiin ne 'dzin), <4> windmill (rлуи 'khor) depending on wind, <5> fire offering rites (sbyin sreg) depending on fire, <6> water offering rites (chab gtor) depending on water, <7> stupa and clay-molded figures (mchod rten tsha tsha) depending on soil, <8> offering of the three-dimensional

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ba / <9> phyag dar bya ba / <10> žig ral gso² ba / (A.34b6) <11> lam ’phraṅ bcos pa / <12> ne’u ’don pa / <13> zaṅ ziṅ gi sbyin pa byed pa’o //
<1> daṅ po ni Draṅ don gyi (130b4) mdo³ las /
    ldan⁶ nal dus su za phyag⁵ ni ⁶ ma⁷ brjed⁸ ⁹ rgyun du⁹ btsal bar bya¹⁰ /
    ces pas stoṅ gsum phyag gi yul du dmigs te / bla ma saṅs (130b5) rgyas bon daṅ
    sems dpai’i tshogs / (A.34b7) g-yuṅ druṅ gnas bzi bde bar gšegs pa la / bdag daṅ
    mtha’ yas sems can thams cad ni (131a1) lus ñag yid gsum gus¹¹ pas phyag ’tshal
    lo // Žes btsal lo // Rin po che rgyan gyi rgyud¹² las /
    skor ba dag (131a2) ni byed ’dod la //
    rten de mi dmigs stoṅ pa la //
    bam¹³ (A.34b6) las pad ma stoṅ ldan bskyed //
    de steṅ¹⁴ lhas kheṅs¹⁵ pa la //
    mchod pa mtshan brjod (131a3) sṅags kyis bskor //

<2> gniṣ pa ni bDal ’bum¹⁷ las /
    gzuṅs thams cad kyi yan sniṅ ni / a oṃ hūṃ¹⁸ ma hā pa ra mu ra tan ba ta
    (131a4) ya swā hā / Žes bzlas so //

<3> gsum pa ni / spyir (A.34b9) mos gus sems bskyed²⁰ la / ²¹ bDal ’bum²² las /

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¹ AB om.
² bso A
³ Draṅ don gyi mdo (abbr. DD), BK 41; 175.3-4. See “Draṅ ba don gyi mdo” in Index of BGSB (2007).
⁴ laṅs DD
⁵ phyags DD
⁶ DD inserts /
⁷ DD om.
⁸ rje A
⁹ pa med pa DD
¹⁰ byaṅ DD
¹¹ dgus B
¹² N.I.
¹³ pam A, sam B
¹⁴ steṅs A
¹⁵ khyeṅs A
¹⁶ AB om.
¹⁷ BK 112; 71.1-3
¹⁸ hum A
¹⁹ AB om.
²⁰ skyed A
²¹ A inserts here khyad par.
²² Cf. BK 106; 357.3 (?)
manḍala (mandal 'bul ba), <9> sweeping (phyag dar bya ba), <10> repairing the ruins (zig ral gso ba), <11> mending the treacherous paths (lam 'phraṅ bcos pa), <12> setting free the small fish (nī'u 'don pa), and <13> performing the generosity of giving material things (zaṅ ziṅ gi sbyin pa).

<1> As for the first (= bodily acts: prostrations and circumambulations), as it is said in the "Sūtra of the Definitive Meaning" (Draṅ don gyi mdo):

<<Whether one stands up or lies down, one should not forget to pay homage at the time of eating (za phyag), and one should continuously search for [homage].>>,

one observes the three thousand [worlds] (ston gsum) as an object of homage and searches [thinking]: "I and all the infinite [number of] sentient beings do homage, [131a] with devotion of body, speech, and mind, to the four everlasting objects (g-yuṅ druṅ gnas bži) that have gone to bliss (bde bar gsėgs pa), [four objects, namely] the religious master (bla ma), the Buddha⁵, the teaching (bon), and the group of heroic beings (sems dpā'i tshogs).

It is said in the "Treatise of the Ornament of Precious Stones" (Rin po che rgyan gyi rgyud):

<<When one would like to do circumambulations, the object of worship (rten) is not to be observed (mi dmigs) and is void. From the [bīja mantra] bam one creates the thousand lotuses. Their surfaces are filled with gods. One does circumambulation with offerings (mchod pa), repeated calling the name of deities (mtshan brjod), and mantra (sṅags).>>.

<2> As for the second (= vocal acts, namely, essence mantra and recitation [of mantra]), it is said in the "Hundred-thousand Pervading" (bDal bum):

<<The ultimate essence (yaṅ sṅiṅ) of all mantras is to recite: "a oṁ hūṁ ma hā pa ra mu ra tan ba ta ya swā hā".>>.

<3> As for the third (= mental acts, namely devotion and contemplation), in

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⁵ Namely sTon pa gŠen rab mi bo.
stoṅ ñid sṅiṅ rje sṅiṅ po can du (131a5) sgom1 /

ces so //

<4> bzi pa ni Li śu'i gsun² las /

'khor lo rtsibs brgyad lte ba mu khyud can / mdun rgyab lte bar a gsum bkod / (131b1) g-yas gsum dkar daṅ³ sale³ 'od daṅ gsum / (A.35a1) g-yon gsum yaṅ daṅ oṃ daṅ 'du daṅ gsum / mu khyud dag la dgu 'dzab /'am (131b2) bur⁵ oṃ śid te'i sid dhi'i śud dhe swā⁶ ḥā / ces bri'o // śug pa'i rta la skyon rluṅ la skor

ces so //

<5> Ṣa pa Riṅ chen rgyan gyi rgyud⁷ las / (131b3)

me la skyped stiṅ sreg rdzas⁸ dbul / oṃ (A.35a2) ag ne ya raṃ raṃ sarwa ṣan ti ku ru ye⁹ swāḥā⁹ / sus ti ku ru ye swā¹⁰ ḥā / pa ṣam ku ru ye (131b4)¹¹ swāḥā¹¹ / ma

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1 bsgom A
2 N.I.
3 sel (?) B
4 AB om.
5 AB ibsert /
6 swa A
7 N.I.
8 rdzus A
9 sa ha A
10 swa A
11 swa ha A
general devotion (mos gus) is to generate the thought [of enlightenment] (sems bskyed). It is said in the "Hundred-thousand Pervading" (bDal 'bum):
<<One meditates on voidness (stoñ ñid) and compassion (sniñ rje) as having the essence (sniñ po can).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the "Speech of Li ṣu [ltag riṅ]" (Li ṣu'i gsuṅ):
<<[On] the [wind]mill (khor lo) which has eight spokes (rtsibs brgyad), the navel (lte ba), and the rims (mu khyud), one writes down (bkod) three "A"s in the front, at the back [near the central spoke], and on the navel. [131b] [On] the three [places] of the [spokes on the] right [side] (g-yas gsum) [one writes down] three [characters], dkar, sale, and 'od'. [On] the three [places] of the [spokes on the] left [side] (g-yon gsum) [one writes down] three [characters], yaṅ, om, and 'du [successively]. On the rims [one writes down these] nine syllables (dgu 'dzab) [namely, a a dkar sale 'od a yaṅ om 'du]. On the fringes one writes om śid te'i sid dhi'i śud dhe swā hā. One puts [this windmill] astride a horse [made] of juniper-tree, and [the windmill] turns in the wind.>>

<5> As for the fifth (= fire offering rites depending on the fire), it is said in the "Treatise of the Ornament of Precious Stones" (Rin po che rgyan gyi rgyud):
<<One offers to the fire the fire ritual substances (sreg rdzas), which create [fire] and are absorbed [in the fire] (skyed stim). Reciting [the mantra] seven times: om ag ne ya raṁ raṁ sarwa șan ti ku ru ye swā hā / sus ti ku ru ye swā

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6 Li ṣu ltag riṅ is a Bonpo sage who is believed to have introduced the rdzogs chen cycle known as bsGrags pa skor gsum into Tibet, see BK 175, pp.72.7, 128.5; LShDz (Karmay, 1972) 154-156. For further references on the bsGrags pa skor gsum see Index of BGSB (2007) p. 297. For a painting of the sage, see Kvaerne (1995) Plates17 and 46.

7 This refers to the mantra: "A dkar sale 'od." See n. 9.

8 This refers to the mantra: "yaṅ om 'du." See n. 9.

9 This refers to a mantra which has 9 syllables, hence dgu 'dzab: a a dkar sale 'od a yaṅ om 'du /. The word sale is counted as one single syllable. It is the mantra of the deity Kun bzaṅ rgyal ba 'dus pa, an aspect of gŠen lha 'od dkar. The deity's main ritual text is entitled Ži ba a dkar lha sgrub, see BTK = MT 027-11, pp. 67-88. The mantra in question is found in 71.2-3.
ra ya phaṭ / graṅs bdun bdun dbul / de nas sku bstod¹ / oṃ Tshaṅs pa jig rten kun skyon bar / gzi brjtid² ldan pa me'i lha / (131b5) dpaid³ brjtid⁴ brgyan⁵ ldan me la dbaṅ⁶ / (A.35a³) gzi brjcid rgyal la phyag 'tsal bstod / de nas ye šes gśegs su gsol⁶ /
ces so //</>
<6> drug pa (132a1) ni gSas 'bum⁷ las /
a dkar po 'od du žu ba las / bdud rtsi rgya⁸ mtsho dkar mer kheṅ⁹ par¹⁰ bsam / thun thuṅ ma (132a2) le ma le yaṅ thuṅ ye swā¹¹ hā / thugs rje sbyin pa'i (A.35a⁴) sṅags 'dis / snaṅ srid thams cad tshim par gyur
ces so //</>
zan gtor¹² ni Bar ti¹³ ka¹⁴ (132a3) las /
ston pas¹⁵ zan sen mo tsam la chu thigs¹⁶ gcig blugs¹⁷ nas sṅags gsuṅs pas / oṃ a bi ša du tri su ni oṃ a ¹⁸ swā ha¹⁸ / (132a¹) 'byuṅ po daṅ / rigs drug 'graṅ¹⁹ noms su gyur te / chuṅ 'tshen²⁰ du miṅ (A.35a¹⁵) btags so // ston pa na re che yaṅ mi 'gal te / tshad sen mo la bzuṅ (132a²) gsas rigs lña daṅ lha gśen srid pa la yaṅ bsño²¹
ces pas /
'dod yon lña ldan gtor ma 'di²² //</>

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¹ stod A
² rjid A
³ spa A
⁴ rjid A
⁵ brgyad A
⁶ pod (?) A
⁷ N.I.
⁸ brgya A
⁹ khyeṅs A
¹⁰ pas A
¹¹ swa A
¹² rtogs A
¹³ rti AB
¹⁴ Bar ti ka, passage N.F.
¹⁵ pa A
¹⁶ thig B
¹⁷ blug A
¹⁸ sa hā (?) A, sa rta (?) B
¹⁹ 'draṅs A
²⁰ 'tshoṅ AB, cf. MCTR 184.5 'tshen
²¹ sño A
²² 'dis AB
hā / pa șam ku ru ye swā hā / ma ra ya phat, one offers [the fire ritual substances] seven times [to the fire]. Then, one praises the deity (= the fire god). Oṃ, Oh Brahman, in order to protect all the world, I salute and praise the king of splendor, namely the god of fire endowed with splendor, who, having ornaments (rgyan) of bravery and magnificence, controls the fire. Then, I request the ye șes [sems dpa'] (= god of fire) to come down [to us].>>.

<6> As for the sixth (= water offering rites depending on the water), [132a] it is said in the "Hundred-thousand Divinities" (gSas 'bum):
<<One thinks that when the white "A" (a dkar) is melted in the light, the white ocean is filled with ambrosia. Thuṇi thuṇi ma le ma le yaṅ thuṇi ye swā hā. By this mantra of giving the compassion, all the phenomenal world (snaṅ srid) is satisfied.>>.

As for the barley flower offering rite (zan gtor), it is said in the "Bar ti ka"10 (Bar ti ka):
<<Having poured a water drop on the barley flower of no more than the quantity of a fingernail, the Master (gŠen rab mi bo) recited the mantra: oṃ a bi șa du tri su ni oṃ a swā hā. The spirits ('byuṅ po) and the [sentient beings of] six classes (rigs drug) are satisfied. One gave the name of "satisfaction with small [thing]" (chuṅ 'isheṅ) [to this porridge]. As the Master said:

"Even if it (= porridge) is of a large quantity, one should not have a conflict. It is enough to take the measure of fingernail. One transfers [the porridge] to the deities (gsas) of five classes (rigs līa) and to the gods, the gšen, and the living beings (srid pa).",

"one offers this torma offering (gtor ma) having five objects (‘dod yon,

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10 We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally referred to simply as Bar ti ka (as here) or as mDo Bar ti ka (as, for example, infra p. *173 = BGSB 137a1). Therefore, from now on, we refer to it simply as "Bar ti ka" or as "Sūtra Bar ti ka".
bla ma saṅs rgyas sems dpa’ dañ //

dpal (132b1) mgon¹ sruṅ² ma rnams la 'bul //
thugs rjes³ (A.35a6) 'gro don mdzad gyur na //
'dod yon lhna ldan gtor⁴ ma 'di⁵ //
sde brgyad ša za 'byuṅ po dañ // (132b2)
yul sa rigs drug rnams la 'bul //
kun tshim thar pa thob gyur cig / žes brjod do //

btan⁷ dus ni / mKha’ 'gro rin chen phreṅ (132b3) rgyud⁸ las /
gtsan rigs mgon⁹ (A.35a7) gtor ŋin mo btañⁱ⁰ /
ša za 'byuṅ gtor¹⁰ nub mo btañ /
sruṅ¹¹ ma’i skaṅs¹² gtor¹³ naṅ nub btañ /
rigs¹⁴ (132b4) drug ¹⁵ sbyin gtor¹⁵ dus min¹⁶ btañ¹⁷

ces so //

<7> bdun pa ni / Bar¹⁸ ti ka¹⁹ las /

¹ 'gon A
² bsruṅ A, bsruṅ B
³ rje AB
⁴ tor A
⁵ 'dis AB
⁶ AB om.
⁷ btoṅ A
⁸ mKha’ 'gro rin chen phreṅ rgyud (abbr. KG), BK 176; 63.3.
⁹ gtaṅ KG
¹⁰ btor A
¹¹ bsruṅs B, sruṅs KG
¹² ma pho KG
¹³ btor A, mo KG
¹⁴ 'gro KG
¹⁵ gtor ma KG
¹⁶ men AB, med KG
¹⁷ gtaṅ A
¹⁸ ba AB
¹⁹ = Bar ti ka, 141.6ff.
kāmaguṇa) to the Bła ma, the Buddha\textsuperscript{11}, the heroic beings, [132b] the glorious lords (dpal mgon), and the guardian deities (sruṅ ma). When one accomplishes the benefit of beings (gro don) by compassion, one offers this torma offering (gtor ma) having five objects (dod yon, kāmaguṇa) to the eight kinds [of gods and demons] (sde brgyad)\textsuperscript{12}, flesh-eater goblins (śa za), the spirits (byuṅ po), local deities (yul sa)\textsuperscript{13} and six classes [of beings]. May all be satisfied, and obtain deliverance (thar pa).”, so [should] one say.

As for the moment to make offerings (btaṅ dus), it is said in the "Treatise of the Jewery Garland of Dākini" (mKha' 'gro rin chen phreñ rgyud):
<<As for the torma offering of lords (mgon gtor) of the pure class (gtsaṅ rigs), one offers [it] in the daytime (niṅ mo). As for the torma offering of spirits (byuṅ gtor) of flesh-eater goblins (śa za), one offers [it] at night. As for the torma offering of satisfaction (skaṅs gtor) of the guardian deities (sruṅ ma), one offers [it] in the morning and evening (naṅ nub). As for the torma offering of donation (sbyin gtor) of the beings of six classes (rigs drug), one offers [it] anytime (dus min).>>.

<7> As for the seventh (= stūpa and clay-molded figures depending on the soil), it is said in the "“Bar ti ka" (Bar ti ka):
<<One produces tsha tsha\textsuperscript{14} with the hair\textsuperscript{15} and fingernail (skra sen) of a

\textsuperscript{11} = gŚen rab mi bo.

\textsuperscript{12} Concerning the eight kinds of gods and demons (lha srin sde brgyad), see a special issue of Revue d’Études Tibétaines, n° 2, 2003, Paris.

\textsuperscript{13} The term yul sa originally referred to a landed property as it is used in this sense in the Chronicle: dba’s dbyi tshab kyi bya dga’r (sic) // za gad gšen kyi yul sa daṅ / mal tro pyogs (sic) nas bran khyim stoṅ lha brgya’ stsal to //; "Au dbyi-chab de dba’ il donna en recompense la terre de Za-gad-gšen, avec quinze cents familles de serf venues de Mal-tro” (Bacot et al, 1940: 106, 138). Later it came to refer local deities in the propitiatory texts of the yul lha cult of the Bon tradition, cf. Arrow 442. In this note the transliteration of the text is done accroding to our system, and the indications (sic) are added by the present translators.

\textsuperscript{14} A tsha tsha is a miniature conical figure molded of clay.

\textsuperscript{15} One might think this sentence strange because a mendicant monk has no hair. What is referred to here is his shaven hair.
rab byuṅ gi skrä¹ sen la tsha tsha btab² ste / oṃ a ko ta ya (132b5) mud (A.35a8) ka ra pa ha / ces naṅ du gḍug³ / de ni bskal pa 'bum du mi rlag pa'i rten 'brel sñiṅ ⁴ po'o⁵ / ⁵gtun bṛduṅ⁶ gi sṅags ni / oṃ a (133a1) ko ta ya mud kal te / rbaṅ la sa ti ye swā⁷ hā / lus 'od kyi gžal⁷ yas su bsam / gdab pa'i sṅags ni oṃ (133a2) a ko ta ya (A.35a9) bag bhin ye swā⁸ hā / g-yuṅ druṅ 'od kyi mchod rten graṅs med du bskyed / tsha tsha rdul phra rab du ma lhag bar ⁹ la bdag sdug bṣnał⁹ gyi (133a3) kha mi bṛgyud¹⁰ do // oṃ a ko ta ya yam yaṃ ye ¹¹ swā hā⁻¹¹ / ram ram ye ¹² swā hā⁻¹² / maṃ maṃ ye ¹³ swā hā⁻¹³ / kham kham ye ¹⁴ swā hā⁻¹⁴ / (A.35b1) oṃ a ko ta ya a a (133a4) ye swā¹⁵ hā / 'byuṅ ba lña yi mchod rten du ¹⁶ graṅs maṅ¹⁶ byuṅ bar¹⁷ bsam /

ces so // Rin po che'i rgyan gyi rgyud¹⁸ las /

rab ni bar snaṅ mkha' la (133a5) btab //

'brig ni me chu rluṅ la btab //

tha ma sa la btab pa ste //

blo rab tiṅ 'dzin gts'o ba'i phyir //

ces so // (A.35b2)

<8> bṛgyud¹⁹ pa ni / stoṅ gsum (133b1) gser gyi bye ma bdal ba'i maṇḍal la / ṣel gyi mchod rten rin po che me tog gi brgyan²⁰ par bsam la / ṣel gyi maṇḍal (133b2) sum bṛtsegs²¹ la / me tog nam lña brgyan gyes spras / phyogs bcu bde gšegs rams la 'bul / 'gro ba'i don du (A.35b3) bžes (133b3) su gsol / ŋes 'bul lo //
mendicant monk (rab byuin). [Reciting the mantra:] om a ko ta ya mud ka ra pa ha, one puts [the hair and the fingernail] in the [tsha tsha]. This is [the tsha tsha] that has for its essence dependent origination, which is not broken during hundred-thousand aeons (bskal pa 'bum). The mantra of pounding with pestle (gtun brduñ gyi sñags) is: om a [133a] ko ta ya mud kal te / rbañ la sa ti ye swā hā. One considers the body as celestial palace of light ('od kyi gżal yas). The mantra of producing (gdab pa) [tsha tsha] is: om a ko ta ya bag bhin ye swā hā. One creates innumerable the stūpa of the light of the swastika (g-yuñ druñ). Until [the moment when] the tsha tsha does not remain (lhag pa) [any more even] as un atoms, the suffering of oneself does not occur continuously (kha brgyud). Om a ko ta ya yam yam ye swā hā. Rañ rañ ye swā hā Mañ mañ ye swā hā Khāñ khañ ye swā hā. Om a ko ta ya a a ye swā hā. One imagines innumerable (graññ mañ) [tsha tsha] appearing as stūpas of five elements.>>.

It is said in the "Treatise of the Ornament of the Precious Stones" (Rin po che'i rgyan gyi rgyud):

<<<As for the superior [tsha tsha], one produces [it] in space, in the sky.
As for the middle [tsha tsha], one produces [it] in fire, in water, and in wind.
As for the inferior [tsha tsha], one produces [it] in earth.
Because the superior mind has meditation as its central [point].16>>>

<8> As for the eighth (= offering of mañḍala), on the mañḍala, which [represents] the three thousand [worlds] (stoñ gsum) [133b] and where spread the golden sands, one imagines a crystal stūpa as being ornamented with the flowers of precious stones. One offers to the Sugata of the ten directions the crystal mañḍala, which is stacked threefold and is decorated with the ornaments of five kinds of flowers. [Then] one requests [the Sugata of the ten directions] to receive [this mañḍala] for the benefit of beings, and offers [it to them].

<9> As for the nineth (= sweeping), one does the sweeping (phyag dar) in

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16 This means that one undertakes all these processes through mental creation.
<9> dgu pa ni gsas khaṅ la phyag dar bya žiṅ rten la byi dor bya ste / Dran¹ pa'i gsun² las /
na mo dus (133b4) gsum bder gségs yi dam lha / bdag gi las ŋan sdig sgrub
rnam / khyed kyi thugs rjes sbyañ³ du gsol /
ces so //

<10> bcu pa ni (133b5) gsun (A.35b4) rab chad sobs daṅ / mchod rten žig gsos ni
rtsa ba nas bžeṅs pa daṅ mňam mo // sku dkar gsol ba ni rim gror⁴ (134a1) yaṅ
che'o // yaṅ sku gzugs sku gduṅ gsun rab rnam / ye dag rnam dag don gsal
phyir / sku'i rdul phyis chab (134a2) dkar 'di gsol (A.35b5) bas / bdag g-yuṅ druṅ sa
la 'khod par şog //

¹ tran A  
² N.I. This is not the title of a text.  
³ byaṅ A  
⁴ ’gror A
the temple (gsas khaṅ) and the cleaning (byi dor) for the images [of deities] (rten). It is said in the "Speech of Dran pa [nam mkha'] (Dran pa'i gsum):<<Homage to the Sugata and the Tutelary God of the three times. I request that my bad acts, sins, and obscurations be purified by your compassion.>>.

<10> As for the tenth (= repairing the ruins), completing the damaged scripture (gsum rab) or restoring the damaged stūpa are equivalent to building [them] entirely. To whitewash the images [of deities] (sku dkar gsol ba) is still greater [134a] as a religious service (rim gror). Moreover, since the images [of deities], the relics, and the scriptures are originally pure (ye dag), completely pure (rnam dag), and of clear meaning (don gsal) respectively, by this [act of] sweeping the dust of the images and whitewashing [them], may I dwell in the

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17 rten in the sens of sku rten.

18 Dran pa nam mkha' is a semi-mythical figure of the Bon tradition in which he has the similar status of Padmasambhava of the rNiṅ ma tradition. g Ś en rab mi bo's doctrines are believed to pass through three phases: sku'i bstan pa, "doctrines of the body", of which g Ś en rab himself takes care. The second phase is gsum gi bstan pa, "doctrines of the speech." Mu cho Idem drug, one of gŚen rab's sons and the apostle of gŚen rab, looks after it. It is in this context that Dran pa nam mkha' is regarded as the one who takes care of thugs kyi bstan pa, "doctrines of the mind" which is considered to be the last phase. For sku'i bstan pa and gsum gi bstan pa, see - Kvaerne (1971) 224-225; - Saṅs rgyas kyi bstan rtis 'no mtsa nor bu'i phreng ba by Ňi ma bstan 'dzin, (the text is found in the booklet called sGra yi don sdebs naṅ gsan sgron me, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - bsTan rtis kyi rnam bšad mtho'i ba'i dga' ston nam dogs bsal pan tsa li ka'i chun po also by Ňi ma bstan 'dzin contained in the same booklet, p. 53.2-11). For thugs kyi bstan pa, see gZan gyis pa'i lan bden gtan dpyid kyi pho Ňa'i dbyaṅs sīṭan of Tshul khrims bstan pa'i rgyal mtshan (20th century, disciple of Šar rdza), [in Sa lamo ran mnam 'byed 'phrub sgron rtsa 'grel daṅ dbu ma rtsa 'grel theg chen gzi lam 'bras bu rtsa 'grel skor gyi gsum pod, vol II, Kathmandu, Triten Norbutse, 1991], pha, p. 3.4-5. Dran pa nam mkha' is believed to have lived in the eighth century A.D. and saved the Bon religion when it was persecuted (see LShDz [Karmay, 1972] 90-91). There are records of his teachings as well as texts that he is believed to have authored, for example the Nam mkha' phrub mdzod (see Index of BGSB [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled rNam thar g-yuṅ draṅ gsaṅ ba'i mdzod chen rediscovered by gTer ston gSaṅ snaṅs gliṅ pa (b.1864), (see BTK = MT vols. 311 [Ka], 298 [Kha], 306 [Ga], 309 [Na], 307 [Ca], 302 [Ch], 297 [Ja] and 315 [A], n.d., n.p.). For representations of this sage, see Karmay (1972) opposite page to the title page; Kvaerne (1995) Plate 42; Karmay and Watt (2007) Fig. 48a and Fig. 52. For a Buddhist account of Dran pa nam mkha', see Blondeau (1985).
<11> bcu gcig pa lam 'phraṅ bcos / gru zam 'dzugs\(^1\) so // lam gyi\(^{134a3}\) 'jigs pa sel mdzad pa'i / g-yuṅ druṅ sems dpa' lam gyi bdag po la phyag 'tshal lo // bdag daṅ sems can rnams 'jigs pa'i\(^{134a4}\) 'phraṅ brgyad las thar\(^{A.35b6}\) bar gyur cig / lam gyi sgrib pa sbyoṅs\(^2\) pa yi / g-yuṅ druṅ sems dpa' ma nor lam ston la phyag 'tshal lo // \(^{134a5}\) sems can rnams thar pa'i lam lña bgrod\(^3\) par šog / žes brjod do //

<12> bcu gñis pa tshe rabs srog gi lan chags gžal\(^{134b1}\) ba'i phyir / ņe'u 'don pa bsod nams\(^{A.35b7}\) che ste / sduk bsñal tshe tshad ni / ņa bye tshan la sgres\(^4\) pa lta bu'o / ces so // g-yuṅ druṅ sems dpa' bdud\(^{134b2}\) rtsi rgya mtshor bskyed pa la phyag 'tshal lo // g-yuṅ druṅ sems dpa' gso ba'i char 'bebs la phyag 'tshal lo // ņa dgu 'bum thar\(^{134b3}\) pa thob par gyur cig / žes brjod //

<13> bcu gsum pa ni \(^{A.35b8}\) goṅ gi de rnams la / bdag gžan gñis ka brtson

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\(^1\) gtsugs A, 'tsugs B
\(^2\) sbyoṅ A
\(^3\) bdgrod A
\(^4\) sgres AB
everlasting stage (g-yuñ druñ sa)\(^{19}\).

<11> As for the eleventh, namely mending the treacherous paths (lam 'phrañ bcos pa'), one constructs boats and bridges (gru zam). Homage to the Swastikasattva (g-yuñ druñ sms pa')\(^{20}\), the Road-Master (lam gyi bdag po), who removes the fear about the road. May I and the beings be delivered from eight dangerous pathways (jigs pa'i 'phrañ brgyad).\(^{21}\) Homage to the Swastikasattva (g-yuñ druñ sms pa'), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (lam lia)\(^{22}\) of deliverance (thar pa). Thus [should] one say.

<12> As for the twelfth (= setting free the small fish), in order to repay the retribution (lan chags) of previous lives (tshe rabs srog). \([134b]\) it is of the greater merit to set free the small fish (ñe'u 'don pa). The degree of suffering (sdug bsñal tshe tshad) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (g-yuñ druñ sms pa'), who is produced in the ocean of ambrosia (bdud rtsi rgya mtsho). Homage to the Swastikasattva (g-yuñ druñ sms pa'), who showers down the rain of healing. May nine hundred-thousand fish obtain the deliverance. Thus [should] one say.

<13> As for the thirteenth (= doing the generosity of giving material things), in these above [mentioned deeds] both oneself and others should act

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\(^{19}\) This term refers to the highest spiritual stage (cf. for example, ZM 369.14). It is sometimes preceded by the term mi 'gyur as in mi 'gyur g.yuñ druñ gi sa, "the stage which is unchangeable and everlasting" (cf. ZM 394.7, 421.4, etc.).

\(^{20}\) g-Yuñ druñ sms pa' is in general equivalent to the Buddhist Bodhisattva, but in specific cases, for example in the description of the Nine Vehicles of the Central Treasury (dBus gter), g-yuñ druñ sms dpa' represents the dBu ma pa (Mādhyamika Bodhisattva, while the Sms tsam pa (Vijñānavādin) Bodhisattva is called Thugs rje sms dpa'. Cf. Mimaki (1994) 131.

\(^{21}\) Cf. Tshig mdzod chen mo 899: 'jigs pa brgyad = (1) sen ge'i 'jigs pa, (2) glaṅ chen gyi 'jigs pa, (3) me'i 'jigs pa, (4) sbrul gyi 'jigs pa, (5) chu bo'i 'jigs pa, (6) lcags sgrog gi 'jigs pa, (7) rkun po'i 'jigs pa, (8) sa za'i 'jigs pa.

\(^{22}\) Cf. rDoñ 'phrañ (BTK = MT 242) 435.1: (1) tshogs lam / (2) sbyor lam / (3) mthoñ lam / (4) sgom lam bži / (5) bla na med pa mthar phyin pa'i lam dañ lnga'o // See also BGSB 168b4-170a2.
par bya ste / bdag kyaṅ\(^{134b4}\) dge ba spyod la / gzan yaṅ bskul ba'i skyes bu
mams ni e ma ño mtshar che'o // **Bla med**\(^1\) las /

bon daṅ zaṅ ziṅ gi sbyin pa rnam\(^{134b5}\) gñis yoṅs su rab tu dmigs pa med
par btaṅ

ces pas / \(^{A.35b6}\) sbyin pa'i mchog gyur pa\(^2\) / sbyin pa raṅ bzin sñoms pa / sbyin
pa'i\(^{135a1}\) mtha' chags pa med pa / sbyin pa'i rjes\(^3\) dmigs med kyis btab pa'o //
gzan yaṅ 'dus byas kyi dge ba\(^{135a2}\) ci grub bya ste / **Gab pa**\(^4\) las /
dge bsñen pa'i lta ba'i tshad ni / nam mkha' las\(^5\) char 'bab\(^6\) pa 7'la bžag\(^7\)
ces so // \(^{A.36a1}\)

gtsaṅ\(^8\) gtsug\(^9\) \(^{135a3}\) **draṅ**\(^10\) **sron**\(^11\) gi theg par 'dus par lta'o //

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\(^1\) Probably identical with the Bla med go 'phaṅ (BK 33; 229.5-6): zaṅ ziṅ gis sbyin pa daṅ / bon gyis
sbyin pa daṅ / sbyin pa rnam gñis kyis sems can (6) mams yoṅs su bla med go 'phaṅ du bsgrub par
bya'o //.

\(^2\) ba AB

\(^3\) AB insert /.

\(^4\) Gab pa (abbr. GP), BK 172; 69.3.

\(^5\) la AB; las GP

\(^6\) babs GP

\(^7\) las bor GP

\(^8\) tsaṅ A

\(^9\) AB insert daṅ.

\(^10\) daṅ A

\(^11\) groṅ A
diligently: I myself practice the virtuous deeds, and others, who urge people [to practice the virtuous deeds], also are indeed wonderful. It is said in the "[Sūtra of the Skilful Means to Realise the] Supreme [Rank]" (Bla med [go 'phaṇ bsgrub thabs kyi mdo]):

<<Two kinds of donations, namely that of the Teaching (bon) and that of material things (zaṅ ziṅ) [should] be done perfectly, excellently, and without being limited to any specific object (dmigs pa med par)>>.

[These two donations] have become the best of the donations, and are equal in their nature of donation. [They should] be done without attachment to [135a] the extremity of the donation and without limitation to subsequence (rjes) of the donation.

On the other hand, What amount of the virtuous deeds of conditional things (‘dus byas) should one realise ? It is said in the "Hidden Text" (Gab pa):

<<The measure of the vision of the Laymen (dge bsāṅ pa) consists of the rain drops from the sky [: namely, it is immeasurable].>>.

The Top pure ones (gtsaṅ gtsug)\(^{23}\) are included in the vehicle of the ascetics (draṅ sroṅ): look [for them there]\(^{24}\).

\(^{23}\) gtsaṅ gtsug = gtsaṅ ma gtsug phud, which corresponds to Buddhist dge tshul (śrāmanera). Cf. Snellgrove (1967) Glossary 306: SGK: the four stages of oblates and monks in bonpo usage are: (i) bsāṅ gnas involving light fasting rules, (ii) dge bsāṅ involving five rules [see ibid. p. 130], (iii) gtsaṅ gtsug involving twenty-five rules [corresponding to Buddhist dge tshul] and (iv) draṅ sroṅ involving about 250 rules [corresponding to Buddhist dge sroṅ]. However, there is one strange point in this explanation of gtsaṅ gtsug because in the gZl brjod (ZJ, Snellgrove 1967, p. 158) just after the mention of the name of gtsaṅ ma gtsug phud (158.1) dge tshul appears (158.5). In other words, the name of dge tshul is used in this bon po text. The research is open concernign this point. On the other hand, see also BGSB 6a1-8a2: gShen rab kyi 'khor rnam bzi: [1] draṅ sroṅ (6a2-6b5), [2] gtsaṅ gtsug (6b5-7a5), [3] dge bsāṅ (7a5-7b3), [4] bsāṅ gnas (7b3-8a2).

\(^{24}\) Despite this mention of gtsaṅ gtsug, in the following section on draṅ sroṅ in BGSB there is practically no explanation of the term. It is mentioned only once as one of the thirteen sde pa, between dge bsāṅ gyi sde and draṅ sroṅ gyi sde (BGSB 135b2-3).
[[6] drañ sroñ theg pa]

[6] drug pa drañ sroñ gi theg pa ni rañ rgyud drañ bas gżan rgyud sroñ ba’o
// 'Grel' bźi^2 las /

g-yo (135a1) sgyu med par^3 rañ rgyud^3 drañ^4 por sroñ bas drañ sroñ

ces dañ / 'Dul ba skos byań^5 las /

mkha’^6 la (A.36a2) mduñ skor tshul’ du drañ sroñ la / thugs rje^8 (135a5) ni ma’i
tshul du ’gro don bya
ces so // 'Dul rgyud šam po ma^9 las /

da lta yañ sde rigs bcu gsum du gnas
ces pas / (1) 'Dul bon (135b1) ye khrims^10 kyi sde / (2) Yod pa smra ba’i sde / (3)
[6] The Vehicle of the Great Ascetics (draṅ sroṅ gyi theg pa)]

[6] As for the sixth, namely the Vehicle of the Great Ascetics (draṅ sroṅ gyi theg pa), [it is called draṅ sroṅ because] by guiding (draṅ ba) one's own mind (raṅ rgyud), one straightens (sroṅ ba) the mind of others (gžan rgyud). It is said in the "Commentary on [the Gab pa of] the Four [Scholars]" ('Grel bzi)\(^{25}\):

<<It is called draṅ sroṅ, because, without deceit (g-yo sgyu), one straightens [and makes] upright (draṅ por sroṅ ba) one's own mind (raṅ rgyud).>>, and [it is said] in the "Order-List of the Discipline" ('Dul ba skos byaṅ):

<<In the way one turns a lance around in space, one straightens [and makes] upright (draṅ sroṅ) [one's mind]. By compassion, in the manner of the Sun, one benefits for the beings.>>.

[Thirteen Classes of Schools (sde rigs bcu gsum)]

It is said in the "Discipline Treatise Rediscovered in Šam po" ('Dul rgyud šam po ma):

<<Even now there exist thirteen classes of schools (sde rigs).\(^{26}\)>>.

[They are:]

(1) 'Dul bon [135b] ye khrims kyi sde
(2) Yod pa smra ba'i sde


\(^{26}\) The text 'Dul rgyud šam po ma is not accessible. No other source to which we had access gives this list. No. 2 in the list seems to echo the Buddhist sect Thams cad yod pa smra ba'i sde (Sarvastivādin). Nos. 3-6 are mentioned in the Dar rgyas gsal sgron (abbr. DGSD p. 605) and the rGyal rabs bon gyi byaṅ gnas (abbr. GRBB p.53). Both works read ņan thos tsog pu'i sde instead of Dur khrod cog pu'i sde (No.5). As seen in our text, the 13 groups are presented as schools. In fact Nos.3-6 and Nos.10-13 were just groups of disciples of the master gŠen rab when he established the Bon monastic tradition. While the gZer mig (ZM p. 718.16-19) gives only Nos.10-13, the gZi brjid (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.
bKa’ gṣuñ bsad ṅan gyi sde / (4) Brag dgon dka¹¹ (A.36a³) thub kyi sde / (5) Dur khrod cog² bu³ sde / (6) Śiṅ druṅ mi rtag⁴ (135b2) pa'i sde / (7) dGon gnas ṅams len gyi sde / (8) Tshul gnas byi dor gyi sde / (9) Khrims gnas cha sñoms kyi sde / (10) Dag pa draṅ sroṅ gi sde / (11) gTsaṅ ma (135b3) gtsug phud kyi sde / (12) Tshaṅs spyod dge bsñen (A.36a⁴) gyi sde / (13) Dus khrims bsñen⁵ gnas kyi⁶ sde / de yaṅ sdus na So thar sde daṅ / Dus chen gyi sder 'dus (135b4) so //

[I] spyod tshul ni / goṅ du bstan pa'i pho khrims daṅ mo khrims la pham pa

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¹ bka' A
² rtsog B
³ pu'i AB, cf. ANTG2 bu'i
⁴ rtags B
⁵ bsñen A
⁶ A om.
(3) bKa’ gzung bsdad ŋan gyi sde
(4) Brag dgon dka’ thub kyi sde
(5) Dur khrod cog pu’i sde
(6) Šini druñ mi rtag pa’i sde
(7) dGon gnas řams len gyi sde
(8) Tshul gnas byi dor gyi sde
(9) Khrims gnas cha sinoms kyi sde
(10) Dāg pa drañ sroñ gi sde
(11) gTsان ma gtsug phud kyi sde
(12) Tshaṅs spyod dge bsñen gyi sde
(13) Dus khrims bsñen gnas kyi sde.

If one summarizes them, they are summarized in [the following two schools27]:

(a) So thar sde, and
(b) Dus chen gyi sde.

[I ]28 As for the method of practice (spyod tshul), they hold a straight crystal staff (ṣel gyi drañ šin)29 and guard [the Discipline], so that, in the above explained disciplines for monks (pho khrims) and nuns (mo khrims), they are not corrupted by the the sins involving expulsion from the order of monks

27 We have found no source for these two schools.

28 This number of the rubric of the synopsis is lacking in the text itself of BGSB and is added by the present translators.

29 The term drañ šin is not attested in dictionaries. In this context it refers to an attribute, but it is unclear exactly what this attribution is. It is described as being made of crystal or just as being white. From the context it can be deduced as referring to a thing that is straight and steadfast. The term occurs in the gZer mig (ZM 272.12-13), where it is used as a part of the proper name of a god: Phul gyi drañ šin rje, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riñ addresses gŠen rab: gŠen rab drañ šin dkar po lags / "Oh! gŠen rab, you are the white straight wood!" It is possible that this is just another name for the monk's staff, also called hos ru. For hos ru, see infra p. *181.
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dañ / sbom po dañ ltuñ byed dañ / cha phra¹ dañ / sił² bu dañ / (135b5) rtog spyod
(A.36a5) kyis ma ņams par / šel gyi drañ śiñ bzuñ la bsruñ ño //

de la pham pa ni rtsa ba ņams pa'o // ji tsam gysis ņams na drañ sroñ (136a1)

rGyal bas gsuñs³ pa'i 'Dul ba mun sel sgron ma' las /

ched du ²bsam te⁻⁵ ma nor bar //

mi gzan bsad na tshul (A.36a6) khrims (136a2) ņams //

sman dañ sṅags dañ rīg⁶ pa dañ //

'chi ba'i phyogs su btañ pa dañ //

mi gzan thabs ni sna tshogs kyis //

bsad na⁷ tshul khrims (136a3) ņams par 'gyur //

byol soñ la sog dman pa rnams //

bsad na⁸ ņan soñ ltuñ ba yi //

sdig pa sbom po thob par 'gyur // (A.36a7)

¹ phra AB
² sa'i AB
³ gsuñ B
⁴ N.I.
⁵ bsams ste A
⁶ rīgs AB
⁷ nas AB
⁸ nas A
(pham pa, pārājika)\(^{30}\), the serious sins (sbom po, sthūlātayya)\(^{31}\), the sins causing fall [to an evil existence] (ltuṅ byed, pātayantika/prāyaścitika)\(^{32}\), the subtle sins (cha phra), the fragmentary sins (sil bu), and the [sins caused because of] speculation (?) (rtog spyod)\(^{33}\).

Among these [sins], the sins involving expulsion from the order of monks (pham pa, pārājika) are the fundamental corruption. [Concerning the question,] with how much sin one is corrupted, it is said [136a] in the "Lamp Eliminating the Darkness of the Discipline" (Dul ba mun sel sgron ma) proclaimed by the Great Ascetic rGyal ba\(^{34}\):

<<When one kills another person, thinking intentionally [to do so] and without mistake, one violates one's discipline.

When one kills another person by several means that send [the other person] in the direction of death, [for example,] medicament (sman), mantra (sīags), and magical power (rig pa), one violates one's discipline.

When one kills inferior beings (dman pa) such as animals (byol soñ), one obtains serious sins (sdig pa sbom po) that [cause one to] fall into evil

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\(^{30}\) Cf. Mvyut 8358, 8363, 8364-7.


\(^{32}\) Cf. Mvyut 8360, 8383, 8417, 8418, 8484, 9223, 9309.

\(^{33}\) The precise contents of the above mentioned several sins in Bon po discipline are not known. We have such bon po texts of discipline as the Dul ba kun btus (abbr. DKT) of Me ston Šes rab 'od zer (1058-1132 or 1118-1192), or the bsTan pa'i srog ṣiṅ ḏul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phral gyi sgron me (abbr. TSS: commentary of DKT) of mNam med Šes rab rgyal mtshan (1356-1415) or the sDom gsum (abbr. DS) of Šar rdza bKra' śis rgyal mtshan (1859-1933). It is, however, beyond our capacity for the moment to give a clear explanation of each of these sins in bon po context. Among these enumerated names of sins, we recognize some from the Buddhist vinaya texts. For a brief summary of the sins in Buddhist vinaya texts, see Hirakawa (1990) 65-66, and for a detailed explanation (with the numbers of precepts in the various vinayas), see Hirakawa (1970) 430-478.

\(^{34}\) He is presumably identical with Draṅ sroṅ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gŚen rab mi bo as a monk (ZI, Vol. 11, Chapt. 51, p.314). The name Draṅ sroṅ rGyal ba is mentioned in the Bar ti ka (64.3, 116.3) as someone who upholds the monastic discipline.
brul sugs (136a4) can gyis bsad sêm stam //
lus dañ ñag gis bêms pas kyañi //
rrku sems mthu dañ jeb bu yis //
yul gyi bre tshad nas bre lña’am //
dñul (136a5) gyi ņi bzi cha tsam //
de rkus tshul khrims žig par ’gyur //
mi dañ mi min bdag po gañ // (136a8)
yid gñis ’gyur na sbom por ’gyur / (136b1)
ces so //

sbyor ba’i spyod pa ma’ žugs nas / reg pa’i bde’ ba myeñ na ñams / mtshon
gyis dbral ba la sogs pa / sbom po yin par (136b2) ston pas gsuñs /
mi gzan mi chos bla ma’i rdzun / ’khrul pa med par brjod sems kyis / (136a9)
smra byed gzan gyis go na / ņa rgyal (136b3) yod na pham par byuñ /
lha mthoñ de’i sgra thos sogs / šes bžin du ni rdzun du smras / ñag ni ltuñ ba
sbom po’o //
cha rags dañ ni yan lag (136b4) ñams pa / cha phra dañ ni yan lag ņes ’gyur /
sil bu’i niñ lag spyod tshul (136a10) dor ba rto bcas ni sems žum rañ la khrel ba //

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1 byañ AB
2 ’ja’u AB
3 men AB
4 la B
5 ’de B
6 ’phra AB
7 B om.
destinies (*nān soṅ*).

When an ascetic (*brtul śugs*35 *can = draṅ soṅ*) think about killing, even if it is still in the state of preparation by body and speech, [he violates his discipline]. With the violent (*mthu*) or sneaking (*jab bu*)36 thought of stealing (*rku sems*), as for the measure unit *bre* of the land, five *bre* of barley, or, as for the monetary unit *žo*, only a quarter (*bži cha*) [žo], if one steals it, one violates one’s discipline.

When one has doubt about who is the owner of these things, whether humans or not (*mi daṅ mi min bdag po*), [and steal them], it is a serious sin (*sbom po*).

[Even] without entering into the sexual intercouse (*sbor ba’i spyod pa*), if one experiences the joy of touch, [discipline] is violated. Master (= gŚen rab mi bo) says that the case in which one avoided (*dbral ba*) to kill [person] even if one attacked with the weapon [to kill him], etc. is a serious sin (*sbom po*).

Falsly claiming to another person to have higher than human qualities (*mi chos bla ma’i rdzun*), if one says [so] with the intention to say [so], without mistake, and if the other person understands [it], and the person in question has arrogance (*ia rgyal*), this will be a sin involving expulsion from the order of monks (*pham pa*).

Speaking intentional lies [about things], such as seeing the god, or hearing the voice of the [god], etc., is a serious sin causing fall [to a evil existence] (*ltuṅ ba sbom po*).

Concerning the general (*cha rags*) and particular (*yan lag*) corruptions, the subtle (*cha phra*) and particular faults, and the conceptual abandon (*dor ba rtog bcas*) (?) of the fragmentary minor way of practice (*spyod tshul*), one is

35 This term is normally spelled as *brtul žugs*, but in Bon documents it seems to be spelled more frequently as *brtul śugs*. Cf. *infra* BGSB 162b3.

36 Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."
de yañ \(^{(136b5)}\) dgun dus su dgag dbye bya / dbyar dus su tshul 'jug bya / nañ
nub gso sbyoñ bya'o // cho ga rmams ni zur du bya'o //

[II] gñis pa tshul ni / \(^{(137a1)}\) mDo gZer mig\(^1\) las / \(^{(A.36b1)}\)

rmad gos \(^{2}\)glin snam\(^2\) rtsa lña

ces pa'i don / mDo Bar\(^3\) ti ka\(^4\) las

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\(^1\) gZer mig (abbr. ZM), 688.11.

\(^2\) sum bcu A, sum cu B; glin snam ZM

\(^3\) ba A

\(^4\) Bar ti ka (abbr. BT), 115.1-3: rmad gos žes bya ba ni / 'di ltar bsad do / dar ram men nam / kha
tshar ma ñams pa žig gtubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun /
g-yon du ka chen bcu bži / khru bži mi'i tshad du gtañ / rin chen drug cu rtsa bži (3) gtañ /.
disheartened and is ashamed of oneself.

Moreover, in the winter time one receives exceptional forgiveness from the rules of the discipline (dgag dbye), and in the summer time one does the normal observance of the rules of the discipline (tshul ’jug). One does a confession ceremony (gso sbyoṅ) in the morning and in the evening (naṅ nub). One does rituals separately (zur du).

[II] As for the second, [137a] the normal observance of the discipline (tshul), it is said in the "Śūtra Peg-Eye" (mDo gZer mig):
<<The patched cloak of a monk (rmad gos) is made of [twenty] five patches (gliṅ snam).>>
The meaning of this is explained in the "Śūtra Bar ti ka" (mDo Bar ti ka):

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37 This term dgag dbye, literally meaning in Tibetan “separation from the forbidden acts”, corresponds, in the Buddhist context, to the ceremony (pravāraṇā; cf. Mvyut 8682: dgag dbye, pravāraṇam) organized at the end of the assembly of the rain season, namely in summer, in which each monk confesses the faults he committed, and asks forgiveness. It is not very clear which role this term plays in Bon context. Neither is it clear why it is associated with the winter season. The term is found twice (10.4 abd 11.2) in the Dal ba kun btsus (abbr. DKT) of Me ston Šes rab ’od zer (1055-1132 or 1118-1192), where it is, in both cases, related to the summer season.

38 This term is not attested in the Dal ba kun btsus (abbr. DKT) of Me ston Šes rab ’od zer.

39 Strangely enough, there is no indication of the first rubric in the text itself of BGSB. The rubric that begins with “spyod tshul ni” (135b4) may be the first rubric.

40 Cf. Snellgrove (1967) 134.25, 156.7. Cf. Sar rdza sDom gsam (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): de yaṅ rmad gos daṅ (5) snam sbyar giṅs miṅ gi rmam grazs so //

41 ZM reads "rmad gos gliṅ snam rtsa lña." The term gliṅ snam is left out, and is replaced by sum cu in BGSB. The Dal ba kun btsus (12.6) of Me ston Šes rab ’od zer has the same reading as ZM. For rmad gos and gliṅ snam, see Snellgrove (1967) 269 (Fig. I a & b), but it is strange that in the drawing of rmad gos, there are twenty seven patches.

42 The citation of the mDo Bar ti ka (115.1-3) by Tre ston is not literal. The full passage is as follows: rmad gos ṭes bya ba ni ’di ṣar bdad do / da rams men nam / kha tshar ma ṭams pa ṣig gtubs (2) la / ka chen du gtaṅ / ri ṣar skor lugs su g-yas su sul bu bceu bdun / g-yon du ka chen bceu bzi / khru bzi mi’i tshad du gtaṅ / rin chen drug cu rtsa bzi (3) gtaṅ / de nas mchod pa daṅ ni skor ba daṅ / khru daṅ gtsaṅ sbra naṅ nub phyag / . We translated Bar ti ka as the “Bar ti ka Commentary” in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally presented simply as Bar ti ka (as supra p. *153 = BGSB 132a2) or as mDo Bar ti ka (as here). Therefore, from now on, we indicate it simply as "Bar ti ka" or as "Śūtra Bar ti ka".
dar men kha tshar¹ ma ŋams (137a2) pa //
tshad ni 'dom gañ mi 'i tshad //
g-yas su² ka chen bcu bdun btañ³ //
g-yon du sul bu bcu bźi btañ //
srub su drug cu rtsa (A.36b2) bźi⁴ (137a3) brgyan //

ces so //

rmad 'og ces pa ni de fiid⁵ las /
'
og gos thau ba ʒes bya ba //⁶
chu la khru gsum yod par bya //
źiñ ni khru lña yod (137a3) pa la //
tshal bu bdun du bya ba 'o //
g-yas kyi tshal mgor chab ma⁷ gdags //
g-yon gyi tshal (A.36b3) mgor ka thag gdags //
ñin (137a5) bźin⁸ 'di dañ 'bral mi bya //
mtshan gyi dus su spañ bar bya //

ces so //

stod gos sul bu ces pa ni /

¹ tsar A
² AB om.
³ btoñ B
⁴ bźis A
⁵ ≈ Bar ŋi ka (abbr. BT), 115.4-116.1: 'og gos thau ba ʒes bya ba 'di (5) la / don mam pa gsum dañ ldan te / ŋiñ thau gi tshad ni khru do la / ŋiñ ni khru lña pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuñ gdags / ñin bźin 'di dañ 'bral mi bya / mtshan mo mam par spañ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / drañ sroñ rgyal ba'i mdzad spyod ste / lha chen Tshañis pas brsuñ bar bgyi /.
⁶ AB om.
⁷ la AB; ma BT
⁸ gsum AB; bźin BT
<<[The patched cloak of a monk (rmad gos) is made of] silk (dar) or\textsuperscript{43} cotton (men), and the edges (kha tshar) are not worn. The size is of one fathom ('dom gañ), the size of a man. On the left side, there are seventeen large pillars (ka chen). On the right side, there are fourteen gatherings\textsuperscript{44} (sul bu). One decorates [it with] sixty-four pleats (srubs bu).\textsuperscript{45}>>.

As for what is called "ordinary cloak" (rmad 'og),\textsuperscript{46} it is explained in the same ["Sūtra Bar ti ka" (mDo Bar ti ka)]\textsuperscript{47}:

<<The ordinary cloak ('og gos thañ ba) should be three cubits (khru gsum) in vertical size (chu),\textsuperscript{48} five cubits in horzontal size (žiñ), and seven splinters (tshal bu).\textsuperscript{49} On the right splinterhead, one attaches a buckle (chab ma).\textsuperscript{50} On the left splinterhead, one attaches a string (ka thag).\textsuperscript{51} During daytime (niñ bžin),\textsuperscript{52} one should not be separated from this [ordinary cloak]. In the nighttime one should put [it] off.>>.

As for what is called "upper garment (stod gos)\textsuperscript{53} [having] gatherings (sul bu),\textsuperscript{54}" [it is explained in the "Sūtra Bar ti ka" (mDo Bar ti ka)]\textsuperscript{55}:

\textsuperscript{43} Cf. Bar ti ka 115.1: dar ram men nam.
\textsuperscript{44} Or, pleats. Cf. Snellgrove (1967) 156.36, 158.18.
\textsuperscript{45} Or, precious stones (rin chen) in Bar ti ka 115.2.
\textsuperscript{46} Cf. Snellgrove (1967) 134.25, 156.7 (a garment made of patches for daily wear).
\textsuperscript{47} The explanation in the mDo Bar ti ka (115.4-6) is slightly different: 'og gos thaid ba žes bya ba 'di (5) la / don nam pa gsum dañ ldan te / ūn thuin gi tshad ni khru do la / žiñ ni khru lla pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuñ gdags / niñ bžin 'di dañ 'bral mi bya / mtshan mo nam par špāñ bar bya /.
\textsuperscript{48} In the sense of chu pa (traditional Tibetan dress, coat).
\textsuperscript{49} The words tshal bu and gūñ snam refer to different sizes of pieces of cloths that cover a monk's patched cloak. For a further description of these, see bsTan pa'i srog šiñ 'dul ba'i bslab bya (abbr. TSS), commentary on the 'Dal ba kun btras (abbr. DKT), by mNyam med Šes rab rgyal mtshan (1356-1415), p.139.3.
\textsuperscript{50} The reading chab la of BGSB is corrected to chab ma according to mDo Bar ti ka (abbr. BT) 115.5.
\textsuperscript{51} ga bzuñ (?) according to BT 115.6.
\textsuperscript{52} We corrected the reading of BGSB niñ gsum (three days) to niñ bžin (during daytime) according to BT 115.6.
\textsuperscript{53} Cf. Snellgrove (1967) 270 (Fig. II a & e).
\textsuperscript{54} Cf. ZM 688.12-13: stod gos sul bu rtsa lla (13) dañ /.
\textsuperscript{55} \(\equiv\) mDo Bar ti ka (abbr. BT), 116.1-3: \textit{sa 'gag} dpun (2) rdum gon byed 'di / mdzes pa rgyan gyi gos
ša’ gæg dpun rdum gon (137b1) byas te //
phod kha gon pa rab tu špaṅ //
rtsi³ ber dag⁴ po lhun chuṅ can //
lus gos (A.36b4) tshem bu’i⁵ tshul gyis bgo //

ces⁶ (137b2) so //

smad šam sul bu rtsa lña ni / ces pa la⁷ gsal kha ma byuṅ ŋo //

pad žu sul bu rtsa lña ni / dar ras gæn yaṅ (137b3) ruṅ ba la / spyi bor ha⁸ re

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1 śaṅ AB, ša BT 116.1
2 sdum AB, rdum BT 116.2
3 tsi AB, rtsi BT 116.3
4 bdug A
5 po’i AB
6 Bar ti ka (abbr. BT),116.1-3.
7 las B
8 har B
<<The upper garment (ṣa 'gag)\textsuperscript{56} has a limbless shoulder (dpuí rdum\textsuperscript{57} gon) [137b] and does not have sleeves (phod kha).\textsuperscript{58} This is a humble (dug po)\textsuperscript{59} woolen cloth (rtsi ber)\textsuperscript{60} garment with small patches, and one wears corporal clothes (lus gos) in the manner of a stitched garment (tshem bu)\textsuperscript{61}.>>.

Concerning what is said [in the "Sūtra Peg-Eye" (mDo gZer mig)] : << the garment for lower part of body (smad śam)\textsuperscript{62} having twenty-five gatherings (sul bu rtsa lṅa)>>\textsuperscript{63}, there is no clear explanation (gsal kha).

As for [the passage of the "Sūtra Peg-Eye" (mDo gZer mig)]: <<the cotton hat (pad źu)\textsuperscript{64} having twenty-five gatherings (sul bu)>>\textsuperscript{65}, silk or cotton, anything is all right [for its material]. The hole (ha re) that is on the top of the

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\textsuperscript{56} The reading ša 'gag is corrected to ša 'gag, according to BT 116.1, but this term is not found in any of the existing dictionaries. According to Snellgrove (1967) 270 Fig. II (a) and (e), we understand that for the upper garment (stod gos) there are a long one ('gag riṅ) and a short one ('gag thuṅ). Ša 'gag might be the same kind of upper garment: we don't know, however, if it is a long one or a short one.

\textsuperscript{57} The reading of BGSB, sdum, is corrected to rdum according to the mDo Bar ti ka. See note 55.

\textsuperscript{58} Cf. (Jā) phod kha: masquerade garment with long sleeves.

\textsuperscript{59} Cf. Šar rdza sDom gsun (abbr. DS; BTK 286: 195-5-196.1 = Dolanji ed. 143.6-144.2): gniṣ pa yal dus kyīs gnaṅ ba ni / (6) dbar pa gnas tshe rtsi ber dug / sic, read dug) po gnaṅ / ji skad du / mDo Bar ti ka nas // lhăn chuṅ dug / (sic, read dug) po rtsi ber can // bzaṅ sdb mug de man dag gos // draṅ sroṅ rgyal ba' mdzod (1) spyod yin // čes pas rab byaṅ po dben pa mtshams naṅ gnas tshe na rtsi ber dug / sic, read dug) po ŋin mtshan thams cad du gon po gnaṅ la / ...

\textsuperscript{60} The reading tsi ber of BGSB is corrected to rtsi ber, according to BT 116.3, but this term is not found in any dictionary. Samten Karmay proposes the meaning of "woollen cloak": See Arrow 172 n. 10. Cf. also - ZM 552.3-4: khye'u chuṅ dug po' rtsi ber can ...; - ZM 562. 12-13: khye'u chuṅ dug po rtsi ber can ...; - BT 144.2: rgyal po rtsi ber can ...

\textsuperscript{61} Cf. BT 143.3: tshem bu mdā' rdug / sic, read dug) po žig sku la gsol te /. "One wears a stitched cloth mended by an arrow."

\textsuperscript{62} Cf. Snellgrove (1967) 271 (Fig. III a).

\textsuperscript{63} ZM 688.12: smad śam sul bu rtsa lṅa daṅ /.

\textsuperscript{64} Cf. Snellgrove (1967) 270, Fig. II (b), (c), (d): pad źwa. Both readings pad źu and pad źwa are attested. Snellgrove's translation "lotus-hat" for pad źwa seems take pad for pad ma (lotus), but this interpretation is not found in our text.

\textsuperscript{65} ZM 688.10-11: pad žwa sul bu rtsa lṅa daṅ //
'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor (A.36b5) bsdus pa ni / bon ŋid (137b4) dbyiṅs su 'dus pa'o // srubs chen drug cu^1 rtsa bži btaṅ / gru gñis nram par sbrel bya ste^2 / 'jog^3 tshe^4 phyi gan^5 (137b5) b'zag pa'o // 6-kha sbubs 'jog^6 na raṅ śes 'chol / khrims nrams rdzogs pa ma lags pa / gzan gyis (138a1) bgo (A.36b6) bar ma gsuṅs so //
es so //

pad lham^7 daṅ pad śun gdiṅ^8 ba gñis ni / Bar ti ka las ma zin (138a2) kyaṅ / rgyu ras la byed te / ẑaṅ skad kyis ras la pad śun zer ro // gdiṅ ba ni go sla'o // pad lham ni ras kyi 'bob bu (138a3) loṅ^9 mor non tsam byed pa'o // des ci thub (A.36b7) par^10 sñam na / draṅ sroṅ gis dbyar^11 dus 'grul spāṅs pa'o // de ltar ma yinte / ko lham (138a4) la sogs yin na / pad śun gyi gos rag śa'i tshul du gon pade ni śin tu ya ŋa bas rab tu spāṅ bar bya'o // ces pa daṅ 'gal (138a5) lo //

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1 bcu A
2 te B
3 'jogs AB
4 tsha B
5 skad A, kar B
6 khas phub 'jogs A
7 lhwaṃ B
8 bdiṅ A
9 loṅ A
10 A om.
11 g-yar A
head is the gate of the deliverance of the heaven. Everything is gathered on the
top of the head, that is, [everything] gathers together in the sphere of Bon-
nature (bon ņid dbyiṅs). One makes sixty-four big pleats (srubs chen). Two
elbows (gru gniś)66 should be sewn. When one puts [it down], one places it on
its back side (phyi gan)67 [after having folded it]. If one places [it] upside-
down (kha sbubs), one’s own mind is confused (chol). Anyone else who is not
fully ordained (khrims rnam s rdoṅs pa ma lags pa)68 [138a] is not said to be
allowed to wear [it].＞＞69

The cotton boots (pad lham)70 and the cotton sitting mat (pad ṣun gdiṅ ba)
are both not mentioned (zin) in the Bar ti ka, but they are made of cotton (ras)
as material (rgyu). In Žaṅ ūṅ language (žaṅ skad) one calls cotton (ras) pad
ṣun.71 The sitting mat (gdiṅ ba) is easy to understand. The cotton boots (pad
lham) are cotton socks (‘bob bu)72 just covering the ankles (loṅ mo). If one
imagines what their use is, the Great Ascetics (draṅ sroṅ) avoid traveling
during the summer [; therefore, it is enough just to wear them]. If not, and if
they were leather boots (ko lham), etc., it would be incompatible with [the
statement: ] "the [person] who wears leather clothes (pad ṣun gyi gos)73 in the

66 See Snellgrove (1967) 270, Fig. II (b), (c), (d).
67 Cf. Šar rdza sDom gsum (abbr. DS; BTK 286: 191.6 = Dolanji ed. 139.6-140.1): ’jog pa ru kha sbub te
mi ’jog par phyi byeg (sic, read gan) du ’jog pa’ö //.
68 Šar rdza sDom gsum (abbr. DS; BTK 286: 195.3-4 = Dolanji ed. 143.4-5): pad žu khrims ma rdoṅs
pas (4) gon pa mīn žes Bar ti ka nas bśad la rdoṅs pas ’gro ba ’dul ba’i phyir du gon no //.
69 The expression "ces so" clearly indicates that this is a citation, and, according to the context, it must be
a citation from the mDo Bar ti ka. But we are not sure where this citation begins, and, moreover, we
could not locate these passages in our copy of the mDo Bar ti ka.
70 See Snellgrove (1967) 271, Fig. III (b). Snellgrove’s translation "lotus-boots" for pad lham seems take
pad for pad ma (lotus), but this interpretation is not found in our text.
71 Cf. Minpaku Lexicon 140: pad ṣun = ras cha = cloth, cotton cloth, textile, tissue.
72 The term ‘bob bu is not found in any dictionary: ’bob is found in the meaning of "socks" in Tshig
mþod chen mo.
73 We should understand here pad ṣun in the sense of leather, because this is the explanation of the case
in which one interprets pad ṣun, which normally means "cotton", as leather. By the way, in the passage
of TSS (136.6) in the next note, the term is written as pags ṣun.
pad\(^1\) ces pa lpags pa yin \(^{(A,36b8)}\) par **BDal 'bum**\(^2\) las bšad do // pad cha pad khug ces bya ba ni pad khrun ras la \(^{(138b1)}\) byed pa ste ńan soň sgo spańs sems kyi khug ma'o // ces so //

hos ru sgra sńan ni / žabs pad mar 'dug pa ni \(^{(138b2)}\) bder gšegs gdan\(^3\) la bžugs pa'i don / de nas gru \(^{(A,36b9)}\) bži mtho gaň btod pa ni / ri rab tshul du brtan pa'i don / \(^{(138b3)}\) rgya gram khoń seň btod pa ni / tshad med bži daň ldan pa'i don /

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\(^1\) bad A, 'ad (? B

\(^2\) BK 105-114; passage in question N.F.

\(^3\) 'dan A
manner of a rākṣasa (rag śa) is extremely fearsome (śin tu ya ūa ba): therefore they should be avoided.\(^74\)

It is explained in the "Hundred-thousand Pervading" (bDa⁷₇l 'bum)\(^75\) that "pad" means leather.\(^76\)

<<"pad cha" or "pad khug"\(^7⁷\) means a bag (pad khrun)\(^7⁸\) made [138b] of cotton. It is a pouch (khug ma) of the mind to [help one] avoid the gate of bad destinies ( añ sonï).>>\(^7₉\)

<<As for the mendicant's staff (hos ru)\(^8⁰\) of agreeable sound (sgra śñan), the bottom part [of the staff] is in form of the lotus: this symbolizes that the Sugata (bder gštëgs) is sitting on the seat. From it is fastened a square (gru bži) the length of a mthö\(^⁸¹\): this symbolizes that the staff is stable in the manner of Sumeru (ri rab). It has a cross (rgya gram) with an interior hole (khoñ sen): this symbolizes that it has the four immeasurables (tshad med bži, catvāry

\(^7⁴\) Cf. bsTan pa'i srog śiñ 'dul ba'i bslab bya gsaì bar byed pa'i 'greì ba 'phrul gyi sgron me (abbr. TSS) by mNãm med Šes rab rgyal mtshan (1356-1415) [commentary of the Đal ba kun btus (abbr. DKT) by Me ston Šes rab 'od zer (1058-1132 or 1118-1192)] 136.5-137.1: dud (6) 'gro spu slab ni / g-yag lag la sog̃ pa'i pags śun spu can dañ / spu med gañ dag ni / rab tu byuñ ba'i gos kyi rgyu ma yin te / pags śun gyi gos rag śa'i tshul du gon pa ni / śin tu ya ūa (137.1) rab tu spañ bar bya'o //.

\(^7⁵\) We have not found the passage in question in the bDa 'bum.

\(^7⁶\) Cf. Minpaku Lexicon 139: pad = pags pa = skin, hide, foreskin; bark, peel, rind.

\(^7⁷\) Cf. Minpaku Lexicon 139: pad khug = mrad gos dañ pad ūñ sa'i khug ma žig = a bag in which to keep the monastic robe and the lotus-petal hat of an ordained monk. Cf. ZM 689.11:

\(^7⁸\) The term pad khrun is not found in any dictionary.

\(^7⁹\) The expression "ces so" indicates that this is a citation. In BT 116.3-6, "pad khug" and "añ sonï sgo spanï" are mentioned, but the context is completely different.

\(^8⁰\) Cf. Minpaku Lexicon 286: hos ru = 'dul ba pa'i phyag cha žig te mkhal (sic) bsil = a staff used by an upholster of monastic discipline. For a drawing of mkhar bsil (mendicants's staff), see Snellgrove (1967) 273, Fig. V. (d): mkhar gsil. For a photography of an actual staff, see Karmay (1972) Photo 1 (opposite p. xl) . Cf. TSS 154.6-155.2: hos ru'i rgyu ni / gser dþul dañ lcags dañ zañs dañ 'khar bar ra gan la sog̃ rin chen la bya'o // dbyibs ni mchod rien goñ 'og gnis dañ ldan pa / de'i 'og tu (155.1) bum pa dañ / de'i 'og tu padma 'dab bzhé dañ / ra bêl dañ / yañ mig bcu gnis dañ / lcags kyu gcig dañ ldan par bya'o // tso bo ni bar gyi śiñ la khrù gan stod smad kyi (2) lcags gnis la khrù re ste khrù gsum dum bu gsum du bya'o // mkhar ba gsil śñan sgra dañ bcas pa 'byuñ ba 'di yañ žes 'og ma dañ sbral lo //.

\(^8¹\) The unit mthö is the span from the thumb to the middle finger.
kha khyer rtse la rin chen bźi / rigs kyi lha bźi (138b4) bsgom pa’ai don / ltag tu bum pa bkod pa ni / bde gṣegs (A,36b10) gźal yas bźugs pa’ai don / a (138b5) loṅ bcu gñis ni rten ’brel bcu gñis daṅ sbyar ro // ’khor lo tshul du ’khor ba ni / srid pa’i skye ’khor daṅ sbyar / btsug¹ la naṅ nub tu skor ba bya’o // (139a1) ces daṅ /²

ston pa’i pad tum gsaṅ ba³ des / me tog gliṅ la (A,37a1) hos ru btsugs nas / ya

¹ btsugs A
² B om.
³ pa AB
apramānāni). On the summit (rtse) of [its] platform (kha khyer) there are four precious stones: this symbolizes that one meditates on the four deities of the good family (rigs kyi lha bzī). On [its] neck a vase (bum pa) is placed: this symbolizes that there is a celestial palace of the Sugata. Twelve rings (a loṅ) symbolize the twelve-fold dependent origination. They turn in the manner of wheels: this symbolizes the birth cycle (skye 'khor) of existence (srid pa).

[Having] planted [it on the ground], one circumambulates [it] in the morning and evening.>> [139a]

and

<<By the secret pad tum (?), of the Master (gŠen rab mi bo), after having

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82 (1) loving kindness (byams pa, maitrī), (2) compassion (sūn tje, karunā), (3) sympathetic joy (dga' ba, mudità), (4) equanimity (bta'i sños, upekṣā).

83 The rigs kyi lha bzī refer to bde bar gsenglish pa of the four family. Their symbols are g-yun druṅ, 'khor lo, padma and rin po che. Cf. bDal 'bum (BK 109: p.6.3): g.yun druṅ 'khor lo padma rin po che'i rigs bzī'ī žiṅ khamz daṅ gzung yas su chas (sic, read bcsas) pas (sic, read pa) sku daṅ dkyil 'khor du chas (sic, read bcsas) pa'i rigs daṅ / sde tshang du chas (sic, read bcsas) pa'i bde bar bar gsenglish pa bsam gyis mi khyab gcig bzung te /.

84 Cf. BT 152.2-153.2: yaṅ mgar ba la ston pas hos ru gcig druṅ bar bka' stsal te / žabs ni pad ma 'dra bar bruṅ / de nas (3) gru bzì mtho gaṅ btoṅ / de yaṅ 'khor lo'i tshul du bruṅ / de'i sor bzì'ī itag tu / rgya gram khoṅ sīṅ du bya / de'i itag tu bum pa bya / bum pa'i naṅ du sman spos sūṅ po rin chen (4) gsal / de nas yar gyi kha khyer la / nor bu rin po che bzì yaṅ bya / de ni don 'di ltar ldan / žabs pad mar 'dag pa ni / bde bar gsenglish pa pad ma'i gdan la bzung pa'i don / (5) de nas gru bzì mtho gaṅ btoṅ pa ni / ri rab tshul du ldan pa'i don / gru bzì bsregs khu btoṅ pa ni / tshad med bzì daṅ ldan pa'i don / de'i itag tu bum pa btoṅ pa ni / bde gsenglish (6) gzung yas bzung pa'i don / bcud rnam pa lha blugs pa ni / ye sès lha thugs su chad pa'i don / sman lha blugs pa ni / rigs drug gso ba'i sman žes bya / dus gsum (1) du 'di daṅ mi 'bral bar bygyi'ō / ŋin mtshan med par chab gtor bya'o / rtse mo'i rin po che bzì ni / rigs kyi lha bzì daṅ / yid bzin gyi nor bu (2) lta bu'am / rigs kyi lha mo bsgom pa'i don / de btsugs la naṅ nub tu bskor bar bya / . Cf. also Sar rdza sDom gsum (abbr. DS; BTK = MT 286, pp. 196.6-197.4): ... hos ru ni / hos ru lcags las / (197.1) mchod rten gnis brtsegs 'og / bum pa padma ra mig lcags kyus mdzes / khru gsum daṅ ldan rmad byuṅ rtags su bzuṅ / phyag mchod rten daṅ sgra yis 'jigs pa skyob / khyim (2) pas go byed reg degos ŋes pa med / hos ru ni bon gyi phyag cha'i sgra ste mkhar sil daṅ don gcig / rgyu ni lcags sogz rin po che las bya'o / dbyibs ni mchod rten gnis brtsegs daṅ ldan (3) pa'i 'og tu bum pa / de'i 'og tu padma 'dag bzì ra bzì / yaṅ mig bcu gnis / lcags kyus gcig daṅ ldan pas mdzes pa bya'o // de'aṅi bar gyi siṅ la khru gaṅ / stod smad kyis lcags (4) gnis la khru re ste khru gsum daṅ ldan pa'o // (= Dolanji ed. 144.6-145.4).

85 The term pad tum is unknown to us.
ru la tshul gos ’dul gos\(^1\) zuñ\(^{(139a2)}\) bkal / ma ru la pad cha pad khug bkal nas / lha gśen srid pa \(^2\) brgya dañ\(^2\) stoñ la phyag dañ bskor ba mdzad\(^3\) / rwa\(^4\) bţi ni gtso\(^{(139a3)}\) bo bţi dañ sbyar / mchod rten ni\(^5\) bon gyi sku dañ sbyor ro\(^6\) // (A.37a2) a loñ bcu gnis ni rten ’brel bcu gnis dañ sbyar / bkra śis rdzas brgyad\(^{(139a4)}\) rin po

\(^1\) AB om.
\(^2\) brgyad AB, cf. MCTR 191.10: brgya dañ
\(^3\) mdzed AB
\(^4\) ra AB
\(^5\) B om.
\(^6\) B om.
planted the mendicant's staff (*hos ru*) in the pleasure grove of flowers (*me tog gliṅ*),\(^{86}\) and after having hung a pair of discipline clothes (*tshul gos*)\(^{87}\) and precept clothes (*'dul gos*)\(^{88}\) on the upper branch (*ya ru*) [of the mendicant's staff], and after having hung the bag (*pad cha pad khang*)\(^{89}\) on the lower branch (*ma ru*) [of the mendicant's staff], he (= *ston pa'i pad tum gsaṅ ba*) paid homage to the god (= *gSaṅ lha 'od dkar*), the *gSaṅ* (= *gSaṅ rab mi bo*), Srid pa\(^{90}\) (= Srid pa *Saṅ po 'bum khri*), and hundred and thousand\(^{91}\) [attendants] (*brgya daṅ stoṅ*), and performed the circumambulation. The four horns (*rwa bži:* four *rin chen* on the top of the platform) symbolize the four principal [Sugatas].\(^{92}\) The *stūpa* (*mchod rt'en*)\(^{93}\) symbolizes the body of Bon (*bon sku*). Twelve rings symbolize twelve-fold dependent origination.\(^{94}\) The precious

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\(^{86}\) Cf. ZM 702.21: *hos ru daṅ ba me tog gliṅ la btsugs /.

\(^{87}\) The term *tshul gos* is not found in any dictionary, but is found in TSS 158.1. It is short for *tshul khrims kyi gos*.

\(^{88}\) The term *'dul gos* is not found in any dictionary. Is it short for *'dul ba'i gos*?

\(^{89}\) Cf. BGSB 138a5.

\(^{90}\) The phrase *lha gSaṅ srīd pa* is an abbreviation: *lha* stands for *gSaṅ lha 'od dkar*, *gSaṅ* for *gSaṅ rab mi bo* and *srīd pa* for Srid pa *Saṅ po 'bum khri*. The triad is attested in ZM (30.1-2, 89.7-8) as *lha gSaṅ srīd pa gsum*. To this triad is added the goddess Sa trig er saṅ, making four. They are then normally known as *bDe gSaṅs gtsos bāz*, the "Four Principal Enlightened Ones." The word *bDe gSaṅs* is a translation of the Sanskrit term *sugata* and therefore is borrowed from the Buddhists. The expression *bDe gSaṅs gtsos bāz* is not attested in ZM, but is found in ZJ (Vol. 5, Chap. 24, p. 399.5, 399.19, etc.). Each of the four deities is surrounded by 250 identical deities as its entourage; hence there are 1000 deities plus the four principal ones, which are then known as *bDe bar gSaṅs pa stoṅ rtsa bāz* (ZJ, Vol.5, Chapt. 24, p.389.11-12, 390.6). These deities play an important role in Bon rituals, especially in funeral rites, and are usually painted on thangkas, see Kvarme (1985) Plates 3-5, 8. For a discussion of the mythical significance of the triad, see Arrow 133.

\(^{91}\) The original reading of BGSB: *brgyad stoṅ* (eight thousand [attendants]), which is a little strange, is corrected to *brgya daṅ stoṅ* (hundred and thousand [attendants]) according to MCTR 191.10. The number thousand fits well to the situation, because there are 250 attendants for each of the four principal Sugatas (see the previous note), therefore, the number of the attendants should be thousand. But the number hundred remains still strange.

\(^{92}\) Four principal Sugatas = *bDe gSaṅs gtsos bāz*. See n. 90.

\(^{93}\) See Karmay (1972) Photo 1 (opposite p. xl) : on this photo we can see clearly two *stūpas* on the top of the staff (*hos ru*) .

\(^{94}\) Cf. BGSB 138b4-5.
che ni bde gseg dañ dañ sbyar / chu śrin¹ gyi kha² lña ni dug lña gnas dag dañ sbyar / zur gsum ni / ņan soň sgo gcod³ dañ (139a5) sbyar / nañ gi stroń pa ni stroń pa ņid dañ sbyar / (A.37a3) ces g-Yun druṅ gtsaṅ ma’i ‘dul ba⁴ nas gsuṅs so //
[III] gsum pa ņams thub kyi (139b1) skyon yon ni // mDo⁵ las /
6 dag pa druṅ sroṅ⁶ pho ⁷ mo’i sde⁷ / phog pa’i khriṃs mams yo thub na /
skye ba gcig gis mñoṅ⁸ saṅs (139b2) rgyas⁸ ces so // Khams brygyad⁹ las /
khriṃs de bsrus nas (A.37a4) tshul de thub na / bskal pa stroŋ phrag du ma
cig¹⁰ gi sdig pa dag par ’gyur (139b3)
ces so // ņams pa’i skyon ni / mDzod¹¹ las /
tshul khriṃs ņams žig¹² phra¹³ rgyas dug¹⁴ /
blaṅ dor dmyal ba’i skye¹⁵ śiṅ btsugs¹⁶ / (139b4)
ces dañ / mDo¹⁷ las /
dpañ po’i druṅ du khas blaṅs pa // (A.37a5)
khas blaṅs ma yin dam bcā¹⁸ yin //
dam las ’das¹⁹ na ’bras bu tshig²⁰ // (139b5)
skye ba lña bṛgyaṅ ņan soṅ rgyud²¹ //

¹ sprin AB
² mkha’ B
³ spyod A
⁴ N.I.
⁵ gZer mig (abbr. ZM), 721.5-6.
⁶ druṅ sroṅ dag pa ZM
⁷ mo yi sde A, mo yin ste B, mo’i ZM
⁸ ’tshaṅ rgya ZM
⁹ ≈ Khams bṛgyad, vol VI (cha), 98.1-2.
¹⁰ gcig B
¹¹ mDzod phug (abbr. ZP), 52.20-21.
¹² žin ZP
¹³ ’phra AB; phra ZP
¹⁴ drug A
¹⁵ bskyed ZP
¹⁶ ’dzugs ZP
¹⁷ gZer mig (abbr. ZM), 76.12-14.
¹⁸ bcas AB
¹⁹ ’gal ZM
²⁰ ’tshig A
²¹ bṛgyud ZM
stones of the eight auspicious substances (bkra śis rdzas brgyad) symbolize the thousand Sugatas. The five mouths of the Makara (chu srin) symbolize the five poisons (dug līṇa), which are basically purified (gnas dag). The lower triangle (zur gsum) [of the mendicant's staff] symbolize shutting the door of the bad destinies (ńan soṅ sgo gcod). The hollowness (naṅ gi stoṅ pa) symbolizes Voidness (stoṅ pa ŋid).>

Thus it is said in the "Discipline of the Pure Swastika" (g-Yuṅ druṅ gtsaṅ ma'i 'dul ba).

[III] As for the third, the fault (skyon) of corruption (ńams) and [139b] the merit (yon) of accomplishment (thub), it is said in the "Sūtra [Peg-Eye]" (mDo [gZer mig]):

<<When the [members of the] masculine and feminine orders of the pure Great Ascetics completely accomplish (yo thub) the given disciplines, they will be enlightened in one birth (skye ba gcig).>>

It is said in the "Eight Elements" (Kham brgyad):

<<When one guards the rules (khrims) and accomplishes the discipline (tshul), one will purify the sins of several thousand aeons (bskal pa). >>.

As for the fault of corruption, it is said in the "Treasury[-Cave]" (mDzod [phug]):

<<The corruption of the discipline is the poison of the latent disposition of defilement (phra rgyas, anuśaya). Whether one accepts or rejects [it], one plants the tree of the Hell.>>,

and in the "Sūtra [Peg-Eye]" (mDo [gZer mig]):

<<In front of the witness (dpaṅ po), one makes a promise. Not [only] a promise, [but also] one takes an oath (dam bca'). If one violates the oath, the result is [that one is] burned (tshig). During five hundred births, there is a

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gar skye¹ slu² ba rgyun du 'oñ //
ces so // Khams brgyad³ las /
tshul de ma bsrũns khrims de ma thub⁽¹⁴⁰ᵃ¹⁾ na / bskal⁴ pa stoñ phrag
brgya’i chaʳ⁽⁵³ᵃ⁶⁾ yañ ŋe bar mi 'gyur ro
ces so //
de lṭa ŋams pa ni sbal pa rma can dañ⁽¹⁴⁰ᵃ²⁾ 'dra ste / gnsig tu yañ sdod
par ma gšũns so // mDo⁵ las /
lus ŋag yid gsum ŋams⁶ na ŋams pa chen po ste /⁽¹⁴⁰ᵃ³⁾ dper⁷ na rdza chag
'phro bźin sos⁸ pa ⁹ ŋin du⁹ dka¹ /⁽³⁷ᵃ⁷⁾ luñ pa gcsig gi chu la¹⁰ mi btuñ¹¹
mtha' ru bkar¹² ba’i rigs
ces so //⁽¹⁴⁰ᵃ⁴⁾
'gyod pa skyes na lan gsum skyar du yod te / gSer lo¹³ ljon pa’i rgyud¹⁴ las /
 gañ źig rtsa ba’i sdom pa ŋams pa na /⁽¹⁴⁰ᵃ⁵⁾ lan gsum bar du skyar du
btub / de las 'das na⁽³⁷ᵃ⁸⁾ mnar med lhuñ /
de gosl ba ni / Thugs rje fi ma’i rgyud¹⁵ las /
 drañ⁽¹⁴⁰ᵇ¹⁾ sroñ chen po bdag la dgoñs su gosl lo //
ces 'Dul ba¹⁶ las /
sñags kyi bšags pa ni bso oṃ a mu le sa le swa ha /
ces ¹⁷ so. //⁽¹⁴⁰ᵇ²⁾

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¹ skyes ZM
² bslu ZM
³ ≅ Khams brgyad, vol. VI (cha), 98.2-3.
⁴ skal A
⁵ gZer mig (abbr. ZM), 720.19-21.
⁶ log ZM
⁷ dpe AB
⁸ skoñs ZM
⁹ rab tu ZM
¹⁰ la’añ ZM
¹¹ mthuñ AB; btuñ ZM
¹² dkar A
¹³ leñ B
¹⁴ BK 152; 22.2.
¹⁵ N.I.
¹⁶ N.I.
¹⁷ AB om.
succession of bad destinies (niṃ soṇ). Wherever one is born, delusion occurs continuously.>>.

It is said in the "Eight Elements" (Khams brgyad):
<<When one does not guard the discipline (tshul) and does not accomplish the rules (khrims), [140a] not even in a hundred-thousand aeons, does one come across [enlightenment].>>.

Such a corruption is like a wounded frog. It is said that it is not [allowed to] stay even in the same place [with others]. It is said in the "Sūtra [Peg-Eye]" (mDo [gZer mig]):
<<When one is corrupted in body, speech, and mind, this is a great corruption. For example, it is extremely difficult to repair a pot that is broken and scattered. One is not [allowed to] drink the water of the same valley [as others] and is a kind [of person] who is to be banished to the borderland.>>.

When regret appears, one can try again three times. It is said in the "Treatise of the Tree of Golden Leaves" (gSer lo ljon pa'i rgyud):
<<In case someone violates the fundamental vow, he can try up to three times. Beyond that he will fall into the Hell of uninterrupted pain (mnar med, avīcī). >>.

As for its request, it is said in the "Treatise of the Sun of Compassion" (Thugs rje tī ma'i rgyud):
<<Oh, Great Ascetic (draṇ soṇ chen po),[140b] I request you to think of me.>>,

and in the "Discipline" (Dul ba):
<<The confession in mantra is: bso om a mu le sa le swa ha.>>.

\[96\] = the Buddha = ston pa gŠen rab mi bo.
[[7] a dkar theg pa]

[7] bdun pa a dkar ni / yig ge a dkar gnas su dag pa las / ye šes lha'i sñen (A.37a9) bsgrub1 'byed 2 pas a dkar ro2 / de la [I] spyir bDal (140b3) bum3 las /
śnags sde lña goñ khal dañ drug / sde lña ni ① phyi rigs śnags / ② nañ gsañ śnags / ③ de gñis ka ma yin pa'i gzuñ4 śnags (140b4) ④ žañ5 ŋuŋ gi

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1 sgrub AB
2 par a ro AB
3 ≡ BK 109; 5.1-3.
4 gzuñ B, buzñ A
5 A om.
[7] The Vehicle of the White "A" (a dkar theg pa)

[7] As for the seventh, namely the [Vehicle of] the White "A" (a dkar [theg pa]), it is called White "A," because from the basically pure white syllable "A" one does the veneration (bsañen) and the realization (sgrub)\(^{97}\) of the wisdom deity (ye sés lha).\(^{98}\)

Concerning the [Vehicle of the White "A"], [I] in general (spyír) it is said in the "Hundred-thousand Pervading" (bDal 'bum)\(^{99}\):

<<There are five classes (sde lha) of mantra (sñags) and, with the supplement (goñ khal),\(^{100}\) six. The five classes are ① the external class-mantra (rigs sñags), ② the internal secret mantra (gsañ sñags), ③ the dhārañi-mantra (gzuñs sñags), which is neither [external] nor [internal] (gñis ka ma yin pa), ④ the this-ritual-mantra (this sñags)\(^{101}\) of Žañ žuñ, and ⑤ the violent evil mantra (ñan

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\(^{97}\) bsañen sgrub = bsañen and sgrub. For a detailed explanation of these terms, see Snellgrove (1967) 297 (Glossary: bsañen pa) and n. 63 (pp. 261-262 ).

\(^{98}\) The ye sés kyi lha normally stands in opposition to 'jig rten pa'i lha, namely the deities regarded as mundane, e.g., the local deities (yal lha), whereas the ye sés kyi lha are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: stod ye sés lha, bar rdzu 'phrul ma mo, and smad 'jig rten srñu ma (rDzoñ 'phrañ, p. 100.3). On rdzu 'phrul ma mo, see BGSBT r n. 148. The Tibetan Buddhists have a similar category: 'jig rten las 'das pa'i bsrñu ma and 'jig rten las ma 'dus pa'i bsrñu ma, see Dæn can bstan srñu rgya mtsho'i gräiis by Longdol Lama (The Collected Works of Longdol Lama, New Delhi, 1973, Part 2, 1255.2).

\(^{99}\) In the text of the bDal 'bum cited here by Tre ston five classes (sde lha) of mantra (sñags) and the supplement (in total six) are mentioned. But, in reality, six classes of mantra and the supplement (in total seven) are mentioned in the bDal 'bum, and this position is supported by another text. Cf. bDal 'bum, BK 105, 5.1-3: de la yañ sñags de drug / goñ khal spyír khyab dañ bdun yin te / de gañ že na / phyi rigs sñags dañ / nañ gsañ sñags dañ / gñis ka ma yin pa'i gzuñs dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / Žañ žuñ gi this sñags dañ / bdud rtsi sman gyi goñ khal dañ bdun no //. Cf. also Bon ñid kyi sñi po thugs rje'i ma dgu šar gyi 'bum BK 129, 7.2-8.1: de la sñags 'bum sde drug goñ khal sbyin (sic, read spyír?) dañ bdun yin te / phyi rigs sñags dañ / nañ gsañ sñags dañ / gñis ka ma yin pa'i gzuñs sñags dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / Žañ žuñ gis (sic, read gi) thun (sic, read this) sñags dañ / bdud (8.1) rtsi sman gyi (sic, read gyi) goñ khal dañ bdun no //.

\(^{100}\) This term is not attested in the dictionaries.

\(^{101}\) The word this is considered to be a Žañ žuñ term, and as such it is explained as the rite for making the
this sṅags / ⑤ drag po'i ्nant sṅags so // ⑥ gong khal ni bdud rtsi sman gyi bsgrub pa'o //

ces pa'i ① rigs sṅags ni / rigs lhā'i (14085) sṅags ste / (A.37b1) lha pho rkyān mo rkyān ्zi sgrub / ② gsaṅ sṅags ni ्zi kho'i rgyud de yab yum 'brel sgrub bo //

③ gzuṅs¹ sṅags ni / lha ma (141a1) ्ñes ste gzuṅs² rnam śo //

Phreṅ rgyud³ las /

sṅags la dbye na gsum yin te / rigs⁴ sṅags gsaṅ sṅags gzuṅs⁵ sṅags (141a2)

gsum / rigs su soṅ ṣas⁶ rigs sṅags so // gsaṅ nas žugs⁷ pas⁸ gsaṅ sṅags so //

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¹ gzuṅ B, bzuṅ A
² gzuṅ B, bzuṅ A
³ ≈ BK 176; 55.7-56.4, 57.4-6. (57.6) rig gis soṅ ṣas rig sṅags so // gsaṅ nas bžag pas gsaṅ sṅags so //
gsum ka gzugs pas gzuṅ sṅags so //
⁴ rig AB
⁵ gzuṅ B, bzuṅ A
⁶ pa'i AB
⁷ žag A
⁸ pa'i AB
sṅags).  The supplement (goñ khal) is the realization of the medicine ambrosia (bdud rtsi sman gyi bsgrub pa).

1. The class-mantra (rigs sṅags), among them, is the mantra of the five classes [of gods] (rigs lṅa) and the peaceful realization (ži sgrub) of either the single male gods or the single female gods (lha pho rkyān mo rkyaṅ).\(^{102}\)

2. The secret mantra (gsaṅ sṅags) is the tantra (rgyud) of the peaceful and wrathful [gods] (ži khro) and the realization of the union ('brel) of the male and female [gods] (yab yum).

3. The dhāraṇī-mantra (gzuṅs sṅags) are the dhāraṇīs, [141a] without specification of the gods.

It is said in the "Treatise of the Garland" (Phreṅ rgyud):

<<If one divides mantra, there are three: class-mantra (rigs sṅags), secret mantra (gsaṅ sṅags), and dhāraṇī-mantra (gzuṅs sṅags). It is [called] class-mantra (rigs sṅags) because\(^{103}\) it went to the [five] classes (rigs) [of gods]. It is [called] secret mantra (gsaṅ sṅags) because\(^{104}\) it enters secretly (gsaṅ nas). It is

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\(^{102}\) Cf. BGSB 124a1: lha pho rkyān mo rkyān gi drag bsgrub ni phrul gṣen no //. The difference is that in the Phrul gṣen theg pa, the violent realization (drag bsgrub) is mentioned, while in the A dkar theg pa, the peaceful realization (ži sgrub) is described.

\(^{103}\) The reading of BGSB: pa'i is corrected to bas according to the reading of the Phreṅ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).

\(^{104}\) The reading of BGSB: pa'i is corrected to pas according to the reading of the Phreṅ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).
�ེིས (A.37b2) ka bzuṅ¹ bas² guṇs³ sṅags so // bzlas⁴ pa (141a3) tshig gi 'go draṅs ni / dmu ra tas⁵ draṅs rigs sṅags so // oṃ gyi draṅs daṅ yab yum 'brel / gsaṅ sṅags don du șes par bya / (141a4) na mos draṅs ⁶ paɲi⁶ guṇs⁷ sṅags so //

ces so //

４ this sṅags la pu skor daṅ this skor / ⁵ drag⁸ sṅags ni bstan sruṅ⁹ sde brgbad kyi (141a5) srog sṅags (A.37b3) so // ⁶ sman sgrub la yaṅ phyi sgrub¹⁰ daṅ¹¹ naṅ sgrub bo //

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1 guṇs B
2 ba'i AB
3 bzuṅ A
4 zlas A
5 tad A
6 pa'i AB
7 bzuṅs B, bzuṅ A
8 drags B
9 bsruṅs A
10 sgrubs B
11 B om.
[called] dhāraṇī-mantra (gzuṅs sṅags) because it grasps (gzuṅs pa) both [rigs sṅags and gsaṅ sṅags]. As for the beginning presentation (draṇs) of the words of the recitation (bzlas pa) [of the mantra], when the mantra is introduced by "dmu ra ta," it is the class-mantra (rigs sṅags). If the mantra is introduced by "omṃ," and if there is the union ('brel) of the male and female [gods] (yab yum), one should know [it] as the meaning of the secret mantra (gsaṅ sṅags). If the mantra is introduced (draṇs pa) by "na mo," it is the dhāraṇī-mantra (gzuṅs sṅags).

4 In the this-ritual-mantra (this sṅags), there are the cycle of pu-ritual (pu skor) and the cycle of this-ritual.

5 The violent evil mantra (drag sṅags) is the vital mantra (srog sṅags) of the eight classes (sde brgyad) of the Teaching-protectors (bstan sruṅ).

6 In the realization of medicine (sman sgrub) also, there is [a difference

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105 The reading of BGSB: ba'i is corrected to bas according to the reading of the Phreṅ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).

106 Cf. establish (gzung pas) in Phreṅ rgyud: see the next note.

107 Cf. Phreṅ rgyud (BK 176) 57.6: rig (sic, read rigs) gis soṅ bas rig (sic, read rigs) sṅags so // gsaṅ nas bzung pas gsaṅ sṅags so // gsum (sic, read güns) ka gzung pas gzuṅ sṅags so // The Phreṅ rgyud is a section of the Ye khrs mtsha' sel; see BGSB (2007) Index.

108 The three syllables are the beginning of a Bon dhāraṇī normally known as rNam rgyal gyi gzuṅs or just simply as Yig brgya. It is found in the text gS̱en rab mam par rgyal ba'i gzuṅs sgrub nor ba'i gter spuṅs in the rNam rgyal sgrub pa (BTK = MT 104-11, p.451, 1.3) and in the gZuṅs 'das (A collection of Dhāraṇī), Tibetan Bonpo Monastic Centre, Dolanji 1974, Vol.1, pp. 159-160, but not found in the gZuṅs 'das of the canonical version (BK 87, cf. Martin et al. [2003]).

109 Cf. Minpaku Lexicon 140: pu = (1) mgo, (2) zaṅs, (3) 'bun phrag.

110 Concerning the eight kinds of gods and demons (lha ston sde brgyad), see a special issue of Revue d'Études Tibétaines, numéro deux, avril 2003, Paris. Cf. BGSB supra 132b1.

111 This word is mentioned in the official letter of IHa Bla ma Ye šes 'od as one of the ritual practices of the Buddhists in his time of which he did not approve (Arrow, Tibetan text p 15, 1.51). There are several Bon ritual texts on the subject found in BTK = MT, for example, 048-16, 129-27,168-7 and 208-5. The best example of a sman sgrub ritual text is BTK = MT 168-1: 'Od zer khyil ba bdud rtsi sman gyi gzuṅ. The ritual of sman sgrub involves using mainly medicinal plants and other elements, including precious metals, that are ritually processed and worked upon by mantras, and the resulting product which is in the form of powder or pills, is believed to be an elixir (bdud rtsi, amṛta). The practice is closely connected with the notion of bcud len or bcud kyi len, "essence-extract" (rasāyana,
[II] bye brag du gsaṅ sṅags ni Ye khri mtha' sel⁴ las /
   ma go (¹⁴b¹) 'khrul pa rnams la gsaṅ //
   las can don du gñer la sṅags //

ces so //</

de la gsum te / [II-1] 'jug sgo³ daṅ / [II-2] spyod tshul daṅ / (¹⁴b²) [II-3]
spyod mkhan no //</
 [II-1] daṅ po ni / gsaṅ sṅags³ la maṅ yaṅ drug tu (A.3²b⁴) 'dus te / sṅags sṅan
rgyud⁴ las /
   gsaṅ sṅags <1> bka⁵ drug <2> 'jug pa'i sgo drug (¹⁴b³) <3> spyod pa'i las
bži'o // <1> bka⁶ drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③
between] external realization (phyi sgrub) and internal realization (nai sgrub).

[II] In particular, as for the secret mantra (gsaṅ sñags), it is said in the "Elimination of the Extremity of the Primordial Throne" (Ye khris mtha’ sel):

<<[It is secret (gsaṅ), because] one keeps it secret (gsaṅ) from those who do not [141b] understand and who are erroneous. [It is mantra (sñags), because one formulates] the mantra in order to seek the fortunate beings (las can).>>.

Concerning this (= the secret mantra), there are three [topics]: [II-1] introduction (jug sgo), [II-2] manner of practice (spyod tshul), and [II-3] practitioner (spyod mkhan).

As for the first ([II-1] introduction), even though there are many [topics] in the secret mantra (gsaṅ sñags), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (sņags sñan rgyud):

<<[In] the secret mantra (gsaṅ sñags), there are <1> six Teachings (bka’ drug), <2> six Introductory processes (jug pa’i sgo), and <3> four acts (spyod pa’i las).

<1> [The six gods of] the six Teachings (bka’ drug)112 are ① the peaceful [gods] (źi ba), who are genuine (rnal ma), ② the wrathful [gods] (khro bo),

112 Here the last four of the bka’ drug echo some parts of the sgrub pa bka’ brgyad of the rNīn ma school of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. ’Jam dpal sku’i sgrub pa, 2. Padma gsuṅ gi sgrub pa, 3. Yaṅ dag thugs kyi sgrub pa, 4. bDud rtsi yon tan gyi sgrub pa, 5. Phur pa’ phrin las kyi sgrub pa, 6. Ma mo rbsd gtoṅ gi sgrub pa, 7. ‘Chi med tshari sgrub pa, 8. Drag sṅags dmod pa’i sgrub pa. For No. 7 Tre ston’s account differs from rNīn ma pa sources, for example, Chos ’byaṅ me tog sṅuṅ po sbran rtsi’i bcud by ņaṅ ņi ma ’od zer which has ’ig rten mchod bstod (p.341) instead of ’Chi med tshari sgrub pa. Tre ston uses mchod bstod ’ig rten pa’ skor as a note for explaining No.8 (BGSB 104b1). Concerning the bka’ drug of the Bon tradition, No. 3 corresponds to Ma mo rbsd gtoṅ, No. 4 corresponds to Phur pa’ phrin las, No. 5 corresponds to bDud rtsi yon tan, but the rest are different from those of the rNīn ma. While the first 5 of the sgrub pa bka’ brgyad are presented as different aspects of Heruka, the bka’ drug does not seem to be based on any particular structure.
skye 'gag med pa ma mo / (4) bdag gzan¹ rgyud khrol phur (141b4) pa / (5) rnam rtog 'jom² pa bdud rtsi / (6) 'gyur ba med pa tshe sgrub daṅ drug go // (A.37b5) <2> 'jug pa'i sgo drug ni / (1) gzi³ dam tshig gis bzuñ (141b5) ba / (2) rim pa dbaṅ gis bgrod⁴ pa / (3) ņams su tiṅ 'ne 'dzin gyis blaṅ ba / (4) thag lta bas bcad pa / (5) las⁵ spyod pas dor⁶ ba / (6) don (142a1) 'phrin las kyis bsdus pa'o // <3> las bzi⁷ ni / (1) rnam grol ži ba'i las / (2) yon tan rgyas pa'i las / (3) byin (142a2) rlabs dbaṅ gi las / (A.37b6) (4) drag po sgrol ba'i las / ces so //


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¹ gzan AB
² jom AB
³ bzi A
⁴ grod A
⁵ la B
⁶ thor A
⁷ ži A
⁸ sñen A
⁹ dgos AB, cf. ANTG2 dgos
who are transformed [from the peaceful gods] (sgyur ba),\textsuperscript{113} 3 the Ma mo,\textsuperscript{114} who are neither arising nor ceasing, 4 the Dagger (Phur pa),\textsuperscript{115} who liberates (khrol) the mental streams (rgyud) of himself and others (bdag gzan). 5 the Ambrosia god (bdud rtsi),\textsuperscript{116} who conquers conceptual thinking (mam rtog), and 6 the god of longevity (Tshe sgrub),\textsuperscript{117} who is unchanging (’gyur ba med pa). Thus there are six.

<2> The six Introductory processes (jug pa’i sgo) are 1 Establishing the foundation (gzi) by a vow (dam tshig), 2 Climbing the grades (rim pa) by empowerment (dba’n), 3 Practicing by contemplation (ti’i i’e ’dzin), 4 Deciding by view (ita ba), 5 Abandoning karman by practice, and 6 Summarizing [142a] the meaning by the anthological reading [of the sūtras] (phrin las).\textsuperscript{118}

<3> The four acts ([spyod pa’i] las) are 1 the peaceful act (zi ba’i las) of emancipation (mam grol), 2 the increasing act (rgyas pa) of the merits (yon tan), 3 the conquering act (dba’n), which is a blessing (byin rlabs), and 4 the wrathful act (drag po), which is enforced release (sgrol ba).>

[II-2] As for the second, [namely the manner of practice (spyod tshul),] there are three [sub-topics, namely] [II-2-1] practice (ñams su bla’n ba) of <<1>> veneration (bsñen), <<2>> realization (sgrub), and <<3>> violent acts (las sbyor), [II-2-2] three kinds of creative visualization (bskyed) and completion (rdzogs), and [II-2-3] three kinds of necessary acts (dgos\textsuperscript{119} pa).

\textsuperscript{113} For example, Avalokiteśvara is transformed into Hayagrīva in his wrathful form. See, for example, Pad ma bka’ tha’i (abbr. PMKT, Si khron mi rigs dpe skrun khañ, Chengdu, 1987) pp. 50-53. Cf. also n. 130 on zi khro.

\textsuperscript{114} Cf. (6) Ma mo rbot gto’i gi [sgrub pa] (mchan: Che mchog Ma mo’i skor) in sgrub pa bka’ brgyad (BGSB 104a5). For Ma mo, see BGSBTr n. 148.

\textsuperscript{115} Cf. (5) Phur pa phrin las (mchan: rDo rje bzo’ nu) in sgrub pa bka’ brgyad (BGSB 104a5).

\textsuperscript{116} Cf. (4) bDud rtsi yon tan (mchan: sman sgrub Che mchog) in sgrub pa bka’ brgyad (BGSB 104a5).

\textsuperscript{117} Cf. (7) ’Chi med tshe’i [sgrub pa] (mchan: tshe sgrub) in sgrub pa bka’ brgyad (BGSB 104a5).

\textsuperscript{118} Phrin las is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr *71.

\textsuperscript{119} The original reading of BGSB: dgo’iis pa should be corrected to dgos pa, cf. BGSB infra 146b5-
[II-2-1] <<1>> daṅ po ni / bsñen¹ pa’i gzi² ma sgo dgu la / (A) lus kyi bsñen³ pa gsum ni / ¹ raṅ bźin (142a4) cha lugs kyi phyag rgya gnas līnar dag / ² dbaṅ sgyur ’khor lo’i phyag rgya g-yas g-yon du sgyur / (A.37b7) ³ bskyed⁴ pa sku ⁵ bstod kyi⁵ phyag rgya (142a5) raṅ raṅ brda⁶ ru bskrol⁷ lo // (B) ŋag gi bsñen⁸ pa gsum⁹ ni / ⁴ rgyu ma nor ba rtsa ba’i sṅags / thugs rin po che tsi¹⁰ ta’i dkyil du (142b1) bzla / ⁵ bskyed¹¹ pa rkyen gyi sṅags / brjod med rluṅ gi rta la skyon¹² la bzlas / ⁶ bzlas pa las kyi sṅags / rus sbal bye ma’¹³ (142b2) nur¹⁴ ’gros ltar bzlas so // (C) yid kyi bsñen¹⁵ pa gsum ni / (A.37b8) ⁷ de bźin¹⁶ ņid kyi tiṅ ne ’dzin ni / stoṅ pa spros bral du sgom / ⁸ kun tu¹⁷ snaṅ gi¹⁸ (142b3) tiṅ ne ’dzin ni / tshad med bźi ldan du sgom / ⁹ rgyu’i tiṅ ne ’dzin ni yig ’bru las gźal yas

¹ sñen A
² ži A
³ sñen A
⁴ skyled A
⁵ bstod gyi B, ston gyi A
⁶ rda A
⁷ bgrol AB
⁸ sñen A
⁹ bsum A
¹⁰ rtsi A
¹¹ skyled A
¹² bskyon B
¹³ bo’i (?) A
¹⁴ mnur A
¹⁵ sñen A
¹⁶ žiṅ B
¹⁷ du AB
¹⁸ ņi (?) A
[II-2-1] As for the first, [namely ŋams su blaṅ ba, <<1>> as for the first,] the nine fundamental portals of veneration (bsni pa’i gzi ma sgo dgus)\(^{120}\), (A) the three veneration of body (lus) are: ① The hand-gesture (phyag rgya) of the appearance (cha lugs) of the proper nature is purified in five bases (gnas lüa)\(^{121}\); ② The hand-gesture of the dominantly turning wheel (khor lo) turns right and left; ③ The hand-gesture of the praise of the sacred body [of the deity], who is creatively visualized, is explained (bkrol) in the individual sign (brda) [of the practitioner]. (B) The three veneration of speech (niag) are: ④ One recites the fundamental mantra, the cause of which is non erroneous, [142b] in the center of the citta, the precious mind; ⑤ One recites the mantra of the conditions of the creative visualization, riding on wind-horse (rlün gi rta),\(^{122}\) which is ineffable (brjod med); ⑥ One recites the mantra of the acts of reciting, like a tortoise-crawling (nur ‘gros) on the sand. (C) The three veneration of mind (yid) are: ⑦ One meditates on the smoothness contemplation (de bzin ŋid kyi tìn i’e ’dzin) as void (stoṅ pa) and without verbalization (spros bral); ⑧ One meditates on the all-illuminating contemplation (kun tu snaṅ gi tìn i’e ’dzin), as having the four immeasurables

\(^{120}\) There are three stages in the process of the performance of the Tantric ritual practice of the deity Khro bo gTso bo mchog mkha’ ’gyiṅ (cf. note on Ži khro, infra p. *207 n. 129). The main ritual text is entitled: Khro bo dbaṅ chen no mtshar rgyas pa or Khro bo dbaṅ chen or just dbaṅ chen and Skabs phrin. This text is found in BTK = MT 126, but various short and extraneous texts are inserted into it for liturgical purposes (BTK = MT 126, 28-34). There is a commentary on this text: Khro bo dbaṅ chen no mtshar rgyas pa’i rnam bṣad gsal ba’i sgron ma by sKyiabs ston Rin chen ‘od zer (hereafter Khro ’grel, BTK = MT 225). The three stages are referred to as bsni sgrub las gsum. The word bsni here stands for bsni pa’i gzi ma sgo dgus, sgrub for sgrub pa’i yan lag bco bryad, and las for las kyi mchoṅ dgu. They all refer to the procedural steps in the performance of the ritual: the first group is the preparation while the second group is the main ritual part and the third group the concluding part of the whole ritual. They are all numerated more clearly in ANTG 250.2-252.2 and ANTG2 355.7-358.2.

\(^{121}\) The five bases (gnas lüa): (1) spyi bo, (2) mgrim, (3) sūni ga, (4) lte ba, (5) gsaṅ gnas [Tshig mdzod chen mo 1544]

\(^{122}\) Cf. Snellgrove (1967) 257 n. 10.
gdan¹ daṅ lha skyped par² sgom pa'o // (142b4)

Kun 'dus¹ las /
bskyed⁴ pa'i 1 raṅ bzin 2 dus daṅ 3 graṅs / 4 mtshan ma 5 rtags⁵ kyi bsñen⁶,⁷ pa yi⁻⁷ / sṅon du 'gro ba'i rim⁸ pa'o // (142b5)

ces pa'i 'grel (A.37b⁶) pa⁰ las /
1 raṅ bzin gyi bsñen¹⁰ pa ni / phyag rgya la graṅs med de¹¹ / 'od kyi 'khor lo ltar sgyur / sñiⁿ (A.38a₁) po la graṅs med de¹² / chu bo'i rgyun ltar bzlas / tiṅ 'dzin la graṅs med de¹³ / yid bzin nor bu ltar bsgom / 2 dus kyi bsñen¹⁴ pa ni / lo zla žag dus so // 3 graṅs kyi bsñen¹⁵ (A.38a₂) pa ni / brgya stoṅ khri 'bum / 4 mtshan (A.38a₁) ma'i bsñen¹⁶ pa ni gaṅ soṅ du byed pas / rmi lam du 'byuṅ ba'o // 5 rtags kyi bsñen¹⁷ pa ni / (A.38a₃) lha yi¹⁸ rtags mams¹⁹ thon thon 'don / ņams sam mṅon du 'byuṅ ba'o // de la yaṅ rab²⁰ mṅon sum²¹ / 'briṅ ņams su / tha ma rmi lam (A.38a₄) mo //

<<2>> gni's pa sgrub pa'i yan (A.38a₂) lag²³-bco brgyad²³ ni / bka²⁴ drug po la / phyi²⁵ sku'i sgrub pa drug ni / bkod pa ma 'dal la (A.38a₅) sgrub pa'o // naṅ

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1 bžal yas bdan (?) A
2 bar AB
3 Kun 'dus (abbr. KD), BK 170; 12.1.
4 skyen A, bsñen KD
5 rtag KD
6 sṅen A, bskyed B; bsñen KD
7 pa yis A, pa'i KD
8 rims KD
9 ≈ 'Grel fi , MT (= BTK) 191; 143.2-144.2.
10 sṅen A
11 te A
12 te A
13 ste A
14 sṅen A
15 sṅen A
16 sṅen A
17 sṅen A
18 A om.
19 nam A
20 B om.
21 gsum AB
22 AB om.
23 bcwo rgyad A
24 dka' A
25 phyi'i A
(tshad med bži); ⁹ One meditates on the seed contemplation (rgyu'i tiṅ nê 'dzin)¹²³ to produce from the seed syllable (yig 'bru) the celestial palace (gñal yas), the throne (gdan), and the divinity (lha).¹²⁴

It is said in the "Compendium" (Kun 'dus):

<<[This is] the preliminary stage (sñon du 'gro ba'i rim pa) of the veneration of proper nature (raṅ bžin), time (dus), number (graṅs), characteristics (mtshan ma), and indicator (rtags) of creative visualization (bskyed pa)>>.

and in its commentary:

<< ¹ As for the veneration of proper nature (raṅ bžin), it is innumerable concerning hand-gestures (phyag rgya), and it turns like a wheel of light. It is innumerable concerning [143a] its essence [mantra] (sñiṅ po), and one recites it like the flow of a river. It is innumerable concerning contemplation (tiṅ 'dzin); one meditates on it as on a wish-fulfilling-jewel (yid bžin nor bu). ² As for the veneration of time (dus), it is the time of the year, the month, and the day. ³ As for the veneration of number (graṅs), it is a hundred (brgya), a thousand (stoṅ), ten thousand (khri), and a hundred thousand ('bum). ⁴ As for the veneration of characteristics (mtshan ma), whatever happened in the past (gaṅ soṅ du byas pa) appears in the dream. ⁵ As for the veneration of indicator (rtags), the indicators of the divinity spring out (thon thon 'don) and appear either mystically (ñams)¹²⁵ or perceptibly (mñon du). Among them also, the highest is perception (mñon sum), the middle is mystical experience (ñams su), and the lowest is a dream (rmi lam)>>.

<<2>> As for the second, namely the eighteen branches of realization.

¹²³ Cf. BGSB 145b1.

¹²⁴ There is no indication in our BGSB, but according to ANTG 250.2 and ANTG2 355.8 the passage from "(A) las kyi" until "sgom pa'o" is a citation from the sNan rgyud.

¹²⁵ ñams is the state between rmi lam and mñon du.
gsun gi sgrub pa drug ni / snyin po snags su sgrub pa'o // gsan ba thugs kyi sgrub pa drug ni / bya chub (143b) sems su sgrub pa'o // Kun 'dus² las /
  sgrub pa lus (A.38a) nag yid gsum gyis //
  sku gsun³ thugs su bsgrub⁴ pa 'o //
ces so // yaṅ dBal mo (143b) las thig² las /
  bsten⁶ pa daṅ ni ne bsten⁷ daṅ / bsgrub⁸ pa⁹ daṅ ni bsgrub¹⁰ chen po /
  nam pa bži ru šes par bya /

ces so //
de yi (143b) re re la yaṅ / phyin naṅ gsan gsum mthar thug daṅ bžir (A.38a) gsun⁴ so // yaṅ Gab pa gsan rgyud¹² las /
(A) bdag la ltos pa'i (143b) bsten¹³ bsgrub bži ni / ¹ raṅ rgyud lhar gnas pa bsten¹⁴ pa / ² raṅ ŋid gtso¹⁵ bor gyur pa ne bsten¹⁶ / ³ thabs šes rol pa
  ni sgrub pa / (1438) ⁴ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la
  ltos pa'i¹⁹ bsten²⁰ sgrub bži ni / (A.38a) ¹ dam tshig sems dpa’ bskyed

1 gsan ba'i B
2 Kun 'dus (abbr. KD), BK 170; 12.1-2.
3 bzu A
4 bsgrubs KD
5 dBal mo las thig (abbr. BL), BK 148; 261.6.
6 sten A
7 sten A
8 bsgrubs BL
9 BL om.
10 bsgrubs BL
11 gsun AB
12 N.I.
13 sten A
14 sten A
15 rtso A
16 sten A
17 rims A
18 'thar A
19 ba'i AB
20 sten A
(sgrub pa’i yan lag bco brgyad),\textsuperscript{126} in all six teachings (bka’ drug),\textsuperscript{127} the six external realizations of the sacred body (sku) are the realization of construction, namely the three-dimentional maṇḍala (ma ’dal); The six internal realizations of sacred speech (gsuṅs) are the realization of essence mantra (sṇīṇ po sṇags); The six secret realizations of the sacred mind (thugs) are the realization [143b] of thought of enlightenment (byaṅ chub sems). It is said in the "Compendium" (Kun ’dus):

<<Realization is to realize the sacred body, speech, and mind (sku gsuṅ thugs) by means of the ordinary body, speech, and mind (lus ñag yid) [of the practitioner].>>.

Further, it is said in the "Drop of the Action of the dBal mo spirits" (dBal mo las thig):

<<[Veneration-realization] should be known as four kinds, namely veneration (bsṅen pa), full veneration (ñe bsṅen), realization (bsgrub pa), and great realization (bsgrub pa chen po).>>.

Concerning each of them also, thus are explained [as having] three [aspects], namely, external, internal, and secret, and with ultimate as a fourth.

Further, it is said in the "Hidden Secret Treatise" (Gab pa gsaṅ rgyud):

<<(A) The four veneration-realizations depending on [the practitioner] himself (bdag la ltos pa) are: ① the veneration is that the [practitioner’s] own mind-stream (raṅ rgyud) resides as the divinity; ② the full veneration is that [the practitioner] himself becomes the principal [divinity]; ③ the realization is the play (rol pa) of skillful means and gnosis (thabs śes); ④ the great realization is the ultimate process of perfection (rdzogs rim mthar phyin).

(B) The four veneration-realizations depending on the divinity (lha la ltos pa) are: ① the veneration is that the Samayasattva (dam tshig sems dpa’ =

\textsuperscript{126} See the note on bsṅen pa’gā ma sgo dgu, supra n.120.

\textsuperscript{127} Cf. BGSB 141b2. See supra n. 112.
pa bsñen¹ pa / (144a1) 2 ye šes sems dpa’ dbyiṅs stim ſe bsñen² / 3 ži khro ji sñed bskyed³ pa bsgrub⁴ pa / 4 mchod pa’i gnas⁵ su gyur pa sgrub chen /
practitioner) visualizes [himself] creatively [as god]; \[144a\] the full veneration is that the Jñānasattva (ye sès sens dpa’) is absorbed (stīm) in the celestial sphere (dbyiṅs)\[128\]; \[3\] the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (ži khor)\[129\] [as there are]; \[4\] the great realization is that [the practitioner] becomes the object of the offerings (mchod pa’i gnas).

\[128\] Here it is apparent that there is a contradiction in the statements from two different sources regarding the meaning of the word ne bsān: in one case it is said that it refers to the absorption of ye sès sens dpa’ into the celestial sphere (ye sès sens dpa’ dbyiṅs stīm), that is to say that the ye sès smes dpa’ deity is allowed to return to the celestial sphere. In the other case it is stated that the word ne bsān refers to the invitation of ye sès sens dpa’ from the celestial sphere (dbyiṅs nas sphyan draṅs ne bsān no / BGSB 144a5).

\[129\] The word ži khor stands for ži ba daṅ khor bo, “peaceful and wrathful deities,” which generally includes deities that have peaceful and wrathful aspects. It is defined as thugs niid ži ba’i nāṅ tshul las / thugs sses khoros (sic, read khoros) pa’i tshul ston pa / (sKabs phrin, BTK = MT 126-32, p. 1036.1), ”the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind.” In the Bon tradition, a wrathful tutelary deity (yi dam) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rnam pa, Lha rgod Thog pa and Khrö bo gTso mchog mkha’ ’gyiṅ is Kun b.zaṅ gṣen lha, who is a peaceful deity (BTK = MT 126-26, p. 512.3). These three wrathful deities belong to the category of rituals known as the sPyi spuṅs cycle. The peaceful aspect of Ge khod is Atī Mu wer [cf. Ge khod me ri’ khyil ba daṅ gi rgyud, BK 163, p. 127.5], and that of Phur pa is Ma paṅ dByin chen [cf. Ňon moṅ raṅ grol gyi rgyud, BK 160, p. 155.1]. The three deities of the sPyi spuṅs cycle, as well as Ge khod and Phur pa are known as gSas mkhar mchog lha, the ‘Five Excellent Ones of the gSas citadel,’ see LShDz (Karmay, 1972) 45, n. 2. For a painting of dBal gsas, gTso mchog, and Ge khod, see Kvarcne (1995) Plates 28, 26, 30. Each of these deities has a tantric source. For the Six Tantras of the deity Khrö bo gTso mchog, see Index of BGSB (2007) 290-91; for the Nine Tantras of the deity Phur pa, see Index of BGSB (2007) 314-15; for the Five Tantras of the deity Ge khod, see Index of BGSB (2007) 294. Apart from these individual deities, which the word ži khor covers, there is a particular ritual cycle also known by the same term ži khor that has the peaceful deity Kun snaṅ khyab pa and its retinue, 45 in all, and Khrö bo gTso bo mkha’ ’gyiṅ and its retinue, 62 in all. This Ži khor ritual cycle is in 2 volumes (BTK = MT 126-127). For a study of a most remarkable Bon thangkha depicting a practitioner who conjures up the deities of the Ži khor cycle on his body, see Blezer (2007) 180-205. For the maṇḍala of 42 peaceful deities (ži lha) and 58 wrathful deities (khor lha) in the Buddhist tradition of rNūn ma pa school, see W. Y. Evans-Wentz, The Tibetan Book of the Dead, Oxford University Press, 1960 (repr. New York, 1970), opposit pages 118 and 136; Shinjo Kawasaki, Tibeth no Shisha no Sho (Japanese translation of the Bar do thos grol), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.
(144a2) (C) 'phrin las la ltos pa bzi ni / １ žugs nas dkyil 'khor byin gyis rlobs pa ni bsñen¹ pa / ２ mtshams² nas tshogs³ (A.38a6) kyi bar ni ņe (144a3) bsñen¹ / ３ de nas gtor⁴ ma ma btañ⁶ bar ni sgrub pa⁷ / ４ gtor⁸ ma btañ⁹ nas rdzogs pa‘i bar ni sgrub chen /

ces dañ /

¹ sñen A
² 'tshams A
³ 'tshas A
⁴ sñen A
⁵ rtor AB
⁶ skyans A, bskyans B
⁷ ba AB
⁸ rtor A
⁹ tañ A
(C) The four [veneration-realizations] depending on the *phrin las*\(^{130}\) method are: ① The veneration is the consecration (*byin gyis rlobs pa*) of the *maṇḍala* (*dkyiṅ 'khor*), after the [practitioner's] entrance [into it]; ② the full veneration is from [the ritual of] demarcation (*mtshams*)\(^{131}\) until [the ritual of] the cakes (*tshogs*)\(^{132}\); ③ the realization is from that [point] until just before offering the torma offerings (*gtor ma ma btaṅ bar*)\(^{133}\); ④ the great realization is from after offering the torma offerings until the completion [of the ritual].

\(^{130}\) *Phrin las* is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBT ⑩71.

\(^{131}\) In Bon tantric rituals the word *mtshams* is used in combination with other words to indicate three types of perimeters: *phyi* *mtshams*, the "outer perimeter," *bar* *mtshams* the "intermediate perimeter" (also known as *naṅ* *mtshams*, the "inner perimeter"), and *gsaṅ* *mtshams*, the "secret perimeter." They are a part of the nine *bṣeb pa'i gzi ma*, see ANTG 251.1, and ANTG2 356.6. The "outer perimeter" is normally marked with four wooden tablets or stone slabs, one in each of the four directions of the practitioner's retreat. These four bear paintings of four deities who are entrusted to guard the practitioner's place: the east, a white lion-headed man (*mi dkar sen ge mgo bo can*), the north, a red boar-headed man (*mi dmär phag rgod mgo bo can*), the west, a blue dragon-headed man (*mi sọon brug gi mgo bo can*), and the south, a black bear-headed man (*mi nag dom gyi mgo bo can*): BTK = MT 126-29, pp.997-1005. For paintings of theses deities, see Kvaerne (1985) Plate 28, Nos.60-63. These deities are also called the *rgyal po chen po bzi* and *la bo chen po bzi*. The "inner perimeter" refers to more religious guardians of the place (BTK = MT, 126-29, pp.1005-16). The "secret perimeter" refers to the meditation in which the practitioner himself assumes the form of the main deity, namely, Khro bo gTs'o mchod mkha' 'gyiṅ (*BTK = MT 126-33, pp.1077-80*).

\(^{132}\) The word *tshogs* here refers to a sacrificial cake made of various ingredients, such as mainly roasted barley flour, dried cheese, molasses, and dried fruits. It is for offering and is called *tshogs kyi mchod pa*. Part of it is offered to deities, and the remainder is used for a feast for the practitioners. The offering of the *tshogs* is the 5th step in the 18 branches of realisation (*sgrub pa'i yan lag bco bgyad*), see ANTG 251.3, ANTG2 357.3. See also KP text itself (BTK = MT 126-33, p.1121-25). The offering of the *tshogs* is also called *tshogs 'khor*, the usage of which term may have been influenced by the practice of the *ganacakra* of the Buddhist tradition. The term *tshogs 'khor* is not attested in the KP text itself. For the *ganacakra*, see Lalou (1965); Davidson (2002) 318-322; Shizuka (2007).

\(^{133}\) The term *gtor ma*, normally transcribed as torma, is often taken to mean a simple sacrificial cake offering in Bon and Buddhist rites. In fact, it has a complex of symbolic meaning, hence is not always just an offering. There are mainly two types of *gtor ma*: *rten gtor* and *rgyun gtor*. The *rten gtor* is used as a representation of the tutelary deities, while the *rgyun gtor* is used as an offering to them. The making of the *rten gtor* involves a high level of artistic skill and is kept until towards the end of the rite. By contrast, the *rgyun gtor* is an ordinary one easy to make, is offered as often as is required, and needs to be renewed day by day. For illustrations of the types of *gtor ma*, see Secret Visions, Plates, 26, 27 and 28.
bsñen¹ pa tsam na zug¹⁴a⁴ thon gñis //
² sgrub pa tsam na zug thon gñis² //
sgrol ba sgrub pa chen po'i dus

ces pas / sgrub chen ni las (A.38a⁷) sbyor du gsun ste / Ñon moñs rañ grol³ las /
bdag (¹⁴a⁵) ñid lhar gsal bsñen⁴ pa la //
dbyiñs nas spyan drañs ŋe bsñen⁵ no //
gñis su med pa⁶ sgrub pa la /
las la sbyar bas sgrub chen no // (¹⁴b¹)

ces so //

<<3>> gsum pa las sbyor ni / Kun 'dus² las /
las (A.38b¹) ka⁸ phrin las mam⁹ bżi las¹⁰ //
ji ltar mthun pa¹¹¹² sgrub pa¹² gdags¹³ (¹⁴b²)

ces pas /
ži ba byañ chub gtso len gyi las / rgyas pa tshe 'das don byed kyi las /

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¹ sñen A
² B om.
³ Ñon moñs rañ grol, BK 160; 248.1-2: dbyiñs nas spyan drañs sñen pa yin / bdag ñid lhar gsal ŋe bsñen yin / gñis su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.
⁴ sñen A
⁵ sñen A
⁶ pa¹ AB
⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.
⁸ sbyor KD
⁹ mams KD
¹⁰ la KD
¹¹ ba¹ AB
¹² bsgrubs la KD
¹³ gdags A
and, as it is said [also in the same treatise]:

<<In the simple veneration there are two [elements], erecting (zug) and removing (thon).\textsuperscript{134} In the simple realization there are two [elements], erecting (zug) and removing (thon). Liberation [occurs] at the time of the great realization.>>

the great realization is explained as the violent acts (las sbyor). It is said in the "Self-Release of the Defilements" (\textit{\u0420n mo\u0103s ra\u0142 grol}):

<<While the veneration is to visualise [the practitioner (dam tshig sms ds pa')] himself (bdag \u0142id) as the god, the full veneration is to invite [the god (ye \u015b sams ds pa')] from the sphere (dbyi'iis). While the realization is without duality [between the practitioner himself and the god], the great realization [occurs] by means of the violent acts (las la sbyar ba).>>. \textit{[144b]}

<<3>> As for the third, namely violent acts (las sbyar), as it is said in the "Compendium" (\textit{Kun 'dus}):

<<The act (las ka) is [performed] through four kinds of acts ('phrin las nmam bz'i)\textsuperscript{135}, and fastens (gdags) the realizations corresponding [to each of the four kinds of acts].>>

<<The peaceful act (zi ba) is the act to get enlightenment principally. The

\textsuperscript{134} As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (bs\u0410n bsgrub bz'i). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on bs\u0410n pa'i gzi ma sgo dgu). The word zug thon is an abbreviation for zug pa (to erect, plant) and thon pa (to remove or depart), e.g., phyi tho gzug pa, "erecting the outer mark" (Khro 'grel, BTK = MT 225, p.153): g\u044cm po thon pa, "removing of the g\u044cm po" (Khro 'grel, BTK = MT 225, p.177). The word g\u044cm po as a description of the four deities is not attested in other texts. For further discussions on the tho, see bsK\u0412yed rdzogs by \u0410rat rdza, BTK = MT 287, pp.48-49. It is interesting to note that these four deities are described as ther zug pa (BTK = MT 126-29, pp.1000-1004). The words zug and thon in this context therefore refer to the erecting and removing of the boundary marks (Tho or mtshams tho), which are erected when a practitioner goes into retreat to begin his ritual practice. This boundary marking is designated as the first step of the 18 branches of realisation, cf. ANTG 251.3 and ANTG2 357.2. The mtshams tho are removed when the retreat ends.

\textsuperscript{135} The four kinds of acts are the peaceful act (zi ba), the increasing act (gyyas pa), the conquering act (d\u041bn), and the wrathful act (drag po), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), \textit{Buddhist Him\u0103laya}, Oxford, pp. 257-8.
dbaṅ slob bu rgyud grol gyi las / drag po dgra (144b3) bgegs1 'dul ba'i las /

ces so //

[II-2-2] gñis (A,38b2) pa la [II-2-2-a] 2 spyi ltar-2 na / lTa ba khyuṅ chen\(^3\) las /
bskyed\(^4\) pa'i blo la rdzogs pa'i sems yin (144b4) ste / rdzogs chen mtha\(^5\) bral
blo ños lta /

ces daṅ / 'Grel\(^6\) fi\(^7\) las /

A-bdag\(^8\) dam tshig sems dpa'\(^9\) bskyed rim\(^9\) gyi\(^10\) tshul du ņams (144b5) su
blaṅs pas\(^11\) / bdag gi\(^12\) sras su bde bar gṣegs (A,38b3) pa ruṅ bar bya\(^13\) / A B-lha
ye ñes sems dpa' rdzogs 14-rim gyi\(^14\) tshul du ņams su blaṅs pas / bde gṣegs
kya sras bdag ruṅ bar bya\(^15\) / gñis med las kyi sems dpa' rdzogs pa chen
po'i tshul du ņams su blaṅs pas / 'gro ba'i don rgya lag phyad\(^16\) par bya / B

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1. bgegs AB
2. phyir stan A
3. lTa ba khyuṅ chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently
available lTa ba khyuṅ chen.
4. bskyed A
5. 'tha' A
6. brel A
7. Passage A is found in the 'Grel fi (abbr. GN), MT (= BTK) 191; 82.3, but passage B is not found.
8. GN inserts gis.
9. bskyed rims A
10. pa'i GN
11. ste GN
12. gis GN
13. byas A
14. rims kyi A
15. byas A
16. chad A
increasing act (*rgyas pa*) is the act to benefit the deceased (*tshe 'das*). The conquering act (*dbaiṅ*) is the act to liberate the mind-stream of the disciple. The wrathful act (*drag po*) is the act to subdue the foes and impeders (*dgra bgegs*).

[II-2-2] As for the second, [namely three kinds of creative visualization and completion (*bskyed rdzogs rnam gsum*)], [II-2-2-a] in general (*spyīr*), it is said in the "Great Garuḍa of the View" (*ITa ba khyūṅ chen*):
<<While the mind (*blo*) is visualized, the mind (*sems*) is completed. [One should] see the surface of the mind (*blo ŋos*) of the great perfection beyond extremes.>>.

and it is said in the "Sun [Ray] Commentary" (*'Grel ńi*)[^136]:
<<As I (= practitioner) practice as Samayasattva (*dam tshig sens dpa’*) in the manner of the process of creative visualization (*bskyed rim*), the Sugata can be my son. As [I] practice the Jñānasattva (*ye šes sens dpa’*) in the manner of the process of completion (*rdzogs rim*), I can be the son of the Sugata. As [I] practice the non-dual Karmasattva (*las kyi sens dpa’*)[^137] in the manner of the great perfection (*rdzogs pa chen po*), [I] should act for the benefit of the

[^136]: The *'Grel ńi* is the commentary on the *Kun 'dus*, and its full title is *Kun 'dus rin chen rtsa rgyud kyi 'grel pa ńi zer*. See BGBS (2007) Index.

[^137]: The phrase *las kyi sens dpa’* refers to the embodiment of *dam tshig sens dpa’* and *ye šes sens dpa’*, that is to say, in the *bskyed rim* practice the practitioner first visualizes a deity in front of him (ndun bskyed), and then he visualizes himself as a deity (*btag bskyed*). When the visualized deity in front eventually unites with that of himself, the practitioner becomes the *dam tshig sens dpa’* deity, which process enables him to make the *ye šes sens dpa’* come down from the celestial sphere. When the *ye šes sens dpa’* unites with the *dam tshig sens dpa’*, the union of both *sens dpa’* is then called *las kyi sens dpa’*, implying that in this state of meditation the practitioner is believed to be able to engage in bringing benefits to himself and others, cf. BTK = MT 126-19, pp.488-89, 619. The notion of *las kyi sens dpa’* is not mentioned by Sa skya paṇḍita Kun dga’ rgyal mtshan in his *sDom gsum rab dbye* (Sa skya bka’ bum, Vol. 1, No. 24, pp.311-1-3, 311-3-5) in which he discusses the meditational process of *dam tshig sens dpa’* and *ye šes sens dpa’*. This suggests that the notion of *las kyi sens dpa’* was not part of the Buddhist tantric meditation in his time. However, this needs to be further researched.
ces so // (A.38b4)

[II-2-2-b] bye brag tu bstan⁴ na <1> bskyed² pa nam bži ni / sNgags sphan rgyud³ las /

(145a1) ① chu la⁴ ña ldañ⁵ du skyed pa dañ / ② ⁶gseser po⁶ ltar skyed⁷ pa dañ / ③ chu dañ chu zla ltar skyed⁸ pa dañ / ④ pha la (145a2) bu skye ba ltar skyed pa'o //

ces pas / chu la⁹ ña ldañ¹⁰ ni / bdag (A.38b5) lha ru¹¹kroṅ rdzogs¹¹ su sgoms pas / brdzus skyes su skye ba'i sgo khegs¹² // (145a3) ¹³gseser po¹³ ni / bdag las lha logs na mi gzan¹⁴ par sgoms pas / drod skyes kyi sgo khegs // chu dañ chu zla ni / (145a4) bdag gi thugs tsi ta¹⁵rin po che'i¹⁵ sgo khaṅ nas zla 'od ltar 'phros te / 'gro (A.38b6) ba la thugs rje chu zla ltar šar bas / sgoṅ (145a5) skyes kyi sgo khegs¹⁶ // pha la bu skyes ni / bdag gtsos¹⁷ bo yab yum gyi sbyor mtshams nas / 'khor mams skyed¹⁸ pas mñał (145b1) skyes khegs¹⁹ so //

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1 stan A  
2 skyed A  
3 N.I.  
4 las AB, cf. la (ANTG 253.3, ANTG2 359.2, MCTR 198.10)  
5 ltar AB, cf. MCTR 198.10 chu la ña ldañ, BGSB 145a2 chu ña ldañ  
6 gser skyem gser po AB  
7 bskyed B  
8 bskyed B  
9 AB om., cf. MCTR 198.12 la  
10 lta B  
11 groṅs tsogs A  
12 khyegeš A  
13 gser skyem gser po B  
14 gzan B, sān A  
15 rin chen por che'i (?) A  
16 khyegeš A  
17 rtso A  
18 bskyed B  
19 khyegeš A
beings uninterruptedly (*rgya lag phyad par*)\(^{138}\).

[II-2-2-b] If one explains in particular (*bye brag tu*), [<1> the first topic is the process of creative visualization (*bskyed rim*), and] as the four kinds of visualizations (*bskyed pa*)\(^{139}\) are explained in the "Oral Transmission of the Mantra" (*sNags sphan rgyud*): [145a]

<<[The four kinds of the visualizations are] ① visualization as the emergence of a fish in the water (*chu la ña ldañ du skyed pa*), ② visualization like the yellow color of gold (*gsér ser po*), ③ visualization like the water and the reflection of the moon in the water (*chu dañ chu zla*), and ④ visualization like the birth of a son to his father (*pha la bu skye ba*).>>,

concerning [the metaphor of] the emergence of a fish in the water (*chu ña ldañ*), as [the practitioner] meditates uprightly and perfectly (*kroñ rdzogs*)\(^ {140}\) on himself as god, the door of birth as a miraculous birth (*brdzus skyes*) is shut. Concerning [the metaphor of] yellow gold, as [the practitioner] meditates on the god as not being different from himself, the door of birth from moist heat (*drod skyes*) is shut. Concerning [the metaphor of] the water and the reflection of the moon in the water (*chu dañ chu zla*), as the [practitioner’s] own mind spreads as moonlight from the vestibule (*sgo khañ*) of the precious heart (*tsi ta rin po che*), and the compassion for the beings appears as the reflection of the moon in the water, the door of egg birth (*sgoñ skyes*) is shut. Concerning [the metaphor of] the birth of a son to his father (*pha la bu skyes*), as [the practitioner] himself as the principal [god] (*gtso bo*) produces the attendants (*khor mams*) from the place of union (*sbyor mtshams*) between the male and

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\(^{138}\) Cf. Minpaku Lexicon 47: *rgya lag phyad* = *rgyun mi chad pa’i don / dper na’ gro don rgya lag phyad* = uninterrupted, continuous, without stopping, ex. to work for the sake of beings, uninterruptedly.

\(^{139}\) Probably the intention of Tre ston here is to distinguish *skyled pa* of the four ordinary births and *bskyed pa* of the process of visualization (*bskyed rim*), and to say that *bskyed pa* of the *bskyed rim* does not correspond to any of *skyed pa* of the four births.

\(^{140}\) The term *kroñ rdzogs* is not found in any dictionary.
ʼGrel ni¹ las /
rgyuʼi tiṅ ḏzin² sgoms pas³ / skye ba bźi’i srid pa³ / ’khor baʼi žiṅ⁴ (A.38b7) sa⁵ phel bar byed pa de⁵ (145b2) bzogs so⁶ //
ces so //
<2> gñis pa rdzogs rim⁷ <2-1> snaṅ rdzogs ni / goṅ gi bskyed⁸ pa nams sems kyi gsal cha la / de ŋid kyi ṇo pos (145b3) ston pa me loṅ gi gzugs brñan⁹ nam gña¹⁰ tshon gyi ri mo lta bu’o // Me ri ’bar baʼi rgyud¹¹ las /
  dran pa tsam gyis (A.39a1) gsal la (145b4) rdzogs /
ces so //
de nas sems gsal tsam na ston / ston tsam¹² na gsal bas / bskyed¹³ rdzogs dus mñaṇ¹⁴ mo // gSaṅ ba don ’grel¹⁵ (145b5) las /
  tiṅ ḏzin zuṅ ’jug ma šes na //
r kun ma khaṅ ston ŋul ba ’dra¹⁶ //
ces daṅ // Me ri ’khor lo gsaṅ baʼi (A.39a2) rgyud¹⁷ las /
  de (146a1) lta buʼi lha sku gsal sgom¹⁸ na¹⁹ //
  bsod nams tshogs kyaṅ rdzogs par ’gyur //
  de ŋid chu zlaʼi tshul šes na // (146a2)
  ye²⁰ šes tshogs kyaṅ rdzogs par ’gyur //
ces so //
<2-2> ston rdzogs ni / phyi rgyud kyis ye²¹ šes dbyiṅs su skyod²² / dam tshig

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¹ ʼGrel ni (abbr. GN), MT 191; 81.1.
² sgom dgos pa’i rgyu mshan GN
³ GN om.
⁴ pa B
⁵ rgyu nas GN
⁶ s-ho A, pa’i phyir sgom ste GN
⁷ rims A
⁸ skyed A
⁹ sñaṅ A
¹⁰ ža A
¹¹ See ”Me ri ’bar baʼi rgyud” in Index of BGSB (2007). Passage in question N.F.
¹² rtsam A
¹³ skyed A, skye B
¹⁴ gñaṃ A
¹⁵ N.I.
¹⁶ ’gra A
¹⁷ See ”Me ri ’khor lo gsaṅ ba’i rgyud” in Index of BGSB (2007). Passage in question N.F.
¹⁸ sgoms A
¹⁹ nas AB
²⁰ yi A
²¹ yi A
²² skyed B
the female [gods] (yab yum), the door of [145b] womb birth (mīnal skyes) is shut.

It is said in the "Sun [Ray] Commentary" ('Grel r pathology): <<By the meditation of the seed contemplation (rgyu'i tìi ni' 'dzin),141 the existences of the four births, which develop the field of transmigration, are extinguished.>>.

<2> As for the second [topic], the process of completion (rdzogs rim), [in it, as for the first,] <2-1> the completion of the appearance (snañ rdzogs), the above [mentioned] four births [occur] in the clear part of the mind [but] are void by their real nature (de ñid kyi 'no bo); [therefore, they are] like a reflection in the mirror or a picture of a rainbow. It is said in the "Treatise of the Flaming Fire-Mountain" (Me ri 'bar ba'i rgyud):
<<It is clear and completed just by mindfulness (dran pa).>>.

Then, as the mind is void when it is just clear, and as it is clear when it is just void, the creative visualization and the completion (bskyed rdzogs) occur at the same time. It is said in the "Commentary of the Secret Meaning" (gSañ ba don 'gral):
<<If one does not understand the union (zuñ jug, yuganaddha) of the [two] contemplations, that is like a thief wandering in an empty house.>>
and in the "Secret Treatise of the Wheel of the Fire-Mountain" (Me ri 'khor lo gsañ ba'i rgyud):
<<When one meditates clearly [146a] on such body of the god, the accumulation (tshogs) of merits (bsod nams) also will be completed. When one knows reality (de ñid) [in] the manner of a reflection of the moon in the water (chu zla'i tshul), the accumulation (tshogs) of wisdom (ye šes) also will be completed.>>.

<2-2> As for the completion of voidness (stoñ rdzogs), according to the

141 Cf. BGSB 142b3.
pa bdag la bsdus¹ / (146a³; A.39a3) naṅ rgyud kyis gñis ka² bdag la bsdus³ te / sKabs
³phrin⁴ las⁵ /
   dbyiṅs su⁶ sku skyod⁷ kloṅ du lha ma⁸ 'dus /
   ces daṅ /
   lha skyod na dḥos grub (146a⁴) yal
   ces sNags rgyud⁹ las bṣad do //
   rjes la 'khor rnams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag
   kyaṅ¹³ stoṅ ñid du rdzogs (146a⁵) pa'o // (A.39a⁴) Kun 'dus¹⁴ las /

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¹ sdud la A
² kar AB
³ sdbus A
⁴ sKabs phrin (abbr. KP), BTK 126; 1128.5.
⁵ las A, phrin B
⁶ nas KP
⁷ bskyed KP
⁸ la A, ma KP
⁹ N.I.
¹⁰ rtso A
¹¹ sdbus A
¹² rtso A
¹³ yaṅ A
¹⁴ ≃ Kun 'dus, BK 170; 10.3-4.
external tantra (phyi rgyud), the Jñāna[sattva] (ye šes [sems dpa']) moves away in the celestial sphere (dbyiṅs), and the Samayasattva (dam tshig pa) is dissolved into [the practitioner] himself (bdag). According to the internal tantra (nañ rgyud), both [Jñānasattva and Samayasattva] are dissolved into [the practitioner] himself (bdag). It is said in the "Act of the Occasion" (sKabs phrin):

<<The sacred body (sku) [of the Jñānasattva] moves away in the celestial sphere (dbyiṅs), and is not dissolved into the god (= dam tshig sems dpa') in the expanse of space (kloṅ).>>.

and it is explained in the "Treatise of Mantra" (sǸags rgyud):

<<If the god moves away, the accomplishment (dños grub, siddhi) disappears.>>.

Afterwards, the attendants (khor mams) having been dissolved (bsdus) into the principal [god] (gtso bo), the principal god is absorbed (thim) into [the practitioner] himself (bdag). [The practitioner] himself also is completely dissolved (rdzogs) into the voidness (stoṅ ŋid). It is said in the "Compendium" (Kun 'dus):

142 The words phyi rgyud, nañ rgyud, and gsaṅ rgyud designate a loose classification of the Bon scriptures that have a connection with rituals. Here the word rgyud does not have the sense of Tantra. The phyi rgyud are rituals that are purely related to sūtra while nañ rgyud and gsaṅ rgyud cover tantric rituals. These are further divided into many more subdivisions. For a more detailed account of these, see Šar rdza bKra šis rgyal mtshan, gSaṅ ba sṅags kyi bṣeṅ bṣgrub las gsum mam par 'byed pa lha giṅen śel sgoṅ (BTK = MT 287, pp. 9-11).

143 See the previous note.

144 This is a tricky phrase. It appears in a context where the practitioner makes confessions, hence in the negative form lha ma 'dus, "deities not subsumed into one's mental sphere." "I confess that I have complained to the dam tshig sems dpa' deity by seeing them off to the celestial sphere and by not subsuming the deities into my mental sphere" (dbyiṅs su sku bskyed (sic, read bskyod) kloṅ du lha ma 'dus / dam tshigs (sic, read tshig) lha dañ mkhon pa mthol lo bṣags /, KP, BTK = MT 126-33, p.1128). It would seem that this is about ye šes sems dpa' theologically speaking, but the text has dam tshig lha; hence it is evidently concerned with dam tshig sems dpa'. The phrase has caused confusion in the manuscript copies: MS A has la and MS B has ma as in KP (BTK = MT 126-33).

145 Concerning the term kloṅ, see Snellgrove (1967) 262 n. 71.
pho ना याँ sprul lha tshogs rnams //
sgo ba yab yum नाँ du rdzogs //
sgo ba phyogs mtshams khrö bor rdzogs // \(146b1\)
phyogs mtshams dbus kyi gtso la rdzogs //
gtso¹ bo dmigs med नाँँ la rdzogs /
ces so //

<3> gsum pa rdzogs pa chen po'i rim pa ni / ji \(146b2\) lta skyed kyaṅ lta ba'i नाँँ la bskyed² / \(A.39a\) rdzogs kyaṅ lta ba'i नाँँ la rdzogs pa'o // de ni thag lta bas chod pa'i dmigs med do // Kun 'dus³ las /
rdzogs \(146b3\) pa chen po'i rdzogs lugs ni⁴ //
mnon⁵ pa⁶ phyi'i snaṅ ba rnams //
spros bral nam mkha'i नाँँ du rdzogs //
rnam par rtog⁷ pa'i byuṅ⁸ tshor rnams // \(146b4\)
kun gzi dag pa'i नाँँ du rdzogs //
rig⁹ \(A.39a\) pa'i¹⁰ ye šes rtsal rnams ni //
rnam¹¹ pa thams cad mkhyen ¹² pa 'o //¹²
ye šes ¹³-la ni ¹³ rdzogs pa 'o¹⁴ // \(146b5\)
ye šes thig le नाँँ gcig¹⁵ la //¹⁶
rdzogs ¹⁷-pas brjod du med pa 'o ¹⁷ //
ces so //

[II-2-3] gsum pa ni / (i) sṅags pa la tshe 'dir dgos pa lña / \(147a\) (ii) 'chi khar

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1 rtso A
2 skyed A
3 = Kun 'dus (abbr. KD), BK 170; 11.4-6.
4 gsum KD
5 sṇon KD
6 po B, pa'i KD
7 dag A, rtogs KD
8 byuṅ A
9 rigs KD
10 pa KD
11 rnams KD
12 pa'i KD
13 नाँँ la KD
14 KD om.
15 KD inserts नाँँ.
16 KD om.
17 KD om.
The assembly of the gods with the messengers (pho ṇa) and their re-emanations (yaṅ sprul) are completely dissolved into the essence of the guardians of the [four] gates (sgo ba),146 who are in the position of male-female-union (yab yum). The guardians of the gates are completely dissolved into the wrathful [deities] (khro bo) of the cardinal and intermediate directions (phyogs mtshams). [146b] The [wrathful deities of] the cardinal and intermediate directions are completely dissolved into the principal [god] of the center (dbus kyi gtso). The principal [god] is completely dissolved into the essence of non-conceptualization (dmigs med).>

<3> As for the third, namely the process of the great perfection (rdzogs pa chen po), whatever creative visualization it is, it creatively visualizes in the essence of the view (lta ba). [Whatever] completion it is, it completes in the essence of the view. The [great perfection] (de = rdzogs pa chen po) is non-conceptualization (dmigs med) settled by view. It is said in the "Compendium" (Kun ′ dus):

Concerning the manner of completion of the great perfection, perceptible external appearances are perfectly dissolved (rdzogs) into the essence of space beyond conceptual limits (spros bral nam mkha’). The sensations (byuṅ tshor) of conceptions are perfectly dissolved (rdzogs) in the essence of the purified "base of all" (kun gū, ālaya). The skills of awareness-wisdom (rig pa ’i ye šes) is the knowledge of all aspects (rnam pa thams cad mkhyen pa). It is perfectly dissolved into wisdom. As it is perfectly dissolved (rdzogs) into a single drop of wisdom, it is ineffable (brjod du med pa).>

[II-2-3] As for the third, [namely the three kinds of necessary acts (dgos pa), there are three topics,] (i) five necessary acts for the mantra-practitioner (snags

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146 The phrase sgo ba yab yum, "the couple of the deities at the doors" refers to a group of deities among the 62 deities of Khro bo (cf. n. 129). They are placed on the palms of practitioner's hands and soles of his feet in his meditation posture for the visualisation (bskyed rim) practices. Cf. MT 126-46, pp.1483.2-1485.4; Khro ’grel, MT 225-2, p.165.
dgos pa lḥa (iii) bar dor¹ dgos pa lḥa /

de la (i) ’dir dgos pa lḥa (A.39a⁷) ni / (i-1) dus da lṭai sṅags pā² tshe thuṅ³ ba la / lḥa khyad par can (147a²) sgom dgos tē⁴ / goṅ gi skyē⁵ ba mams⁶ bźi de / phyi snaṅ ba la dmigs la sgom / naṅ phuṅ po la dmigs la sgom / gsaṅ ba rtsa (147a³) gnas la dmigs la sgom mo //

(i-2) da ⁷lṭai sṅags pā⁷ gnod sbyin pho mo ’go rgod⁸ pa la / sniṅ po khyad par can (A.39b¹) zla⁹ dgos te / buṅ ba tshaṅ ŋig pā (147a⁴) lṭar zla ba ni / snaṅ srid sṅags kyi sgra di ri ri / mgar¹⁰ gyi sōl¹¹ mal lṭar b扎las¹² pa ni / khro bo’i me ri me dpun gis gnod byed bṣreg pa’o // (147a⁵) ’od ma’i gţu¹³ lṭar b扎las¹⁴ pa ni / rtags mtshan ma la ¹⁵me rī¹⁵ ¹⁶bar ba lṭar¹⁶ lṭa sgom gyi ŋaṅ gnas¹⁷ so // (A.39b²) rin po¹⁸ che gter khyim lṭar b扎las¹⁹ pa ni (147b¹) thugs kha’i a de lṭar ²⁰skyped dam mi skyed²⁰ / skyed kyaṅ ruṅ ste / sṅags rṇams ’go phyi la rkaṅ pa naṅ du bstan²¹ nas ’od²² zer gyi²³ spro bṣdu²⁴ bya’o //

(i-3) da lṭa sṅags (147b²) pa lus na tsha maṅ ba la / tiṅ nê ’dzin rtsal skyed la²⁵ /
pa) in this life (tshe 'di), [147a] (ii) five necessary acts in the face of death (‘chi kha), (iii) five necessary acts in the intermediate state (bar do).

Among them, (i) the five necessary acts in this [life are the following]: (i-1) the mantra-practitioner of the present time, since he has a short life span, should necessarily meditate on the special god. [The mantra-practitioner should necessarily] meditate on the above-mentioned four kinds of births, taking as object (dmigs pa) the external, namely the appearance (snañ ba), taking as object the internal, namely the aggregates (phuñ po), and taking as object the secret, namely the veins (rtsa gnas).

(i-2) The mantra-practitioner of the present (da lta'i sñags pa) should necessarily recite the special seed mantra (sñiñ po) for the agitated (’go rgod pa) male and female yakṣas (gnod sbyin pho mo).147 As for the recitation [of mantra] like nest-broken bees, the sounds of mantra (sñags kyï sgra) of the phenomenal world of appearance and existence (snañ srid) are di ri ri. The recitation [of mantra] like the fireplace (sol mal)148 of the blacksmith (mgar) is to burn those who cause harm (gnod byed) by means of a mass of flames from the fire mountain of the wrathful [deities]. The recitation [of mantra] like the bow of bamboo is to remain continuously in the state of meditation on the signs (rtags) and characteristics (mtshan ma) in the same way as a fire mountain blazes (me ri 'bar ba ltar). Concerning the recitation [of mantra] like a treasure house of precious stones, [147b] either [the practitioner] produces in this way the character "A" on the surface of the mind [of the divinity], or does not. Producing it is also all right. The mantra causes the emanation and the absorption of light, showing the head outside and the leg inside.149

(i-3) For the mantra-practitioner of the present whose body has many

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147 It is not clear why yakṣas are suddenly mentioned here.
148 Cf. BGSB 121b3.
149 The translators are not sure of the precise meaning of this sentence.
'byuñ ba cha mñam\(^1\) dgos te / 'byuñ (A.39h3) lia dgra\(^2\) gšed\(^3\) kyi dmigs pas mñam\(^4\) / rtsa rlu\(^5\) (147b5) gi gnad\(^6\) kyiis mñam\(^6\) / bon ñid bde' ba'i gnad kyiis mñam\(^7\) mo // (i-4) da lta'i sñags pa bsod nams chuñ ba la / tshogs kyi\(^8\) 'khor lo skor dgos (147b4) ste / phyi 'du byas tshogs kyi\(^9\) 'khor los\(^10\) loñs spyod 'phel ba'i dgos pa yod / (A.39h4) nañ phuñ po tshogs kyi\(^11\) 'khor los\(^12\) bar chad med ciñ dam can (147b5) 'du ba'i dgos pa yod / gsañ ba rig pa ye ñes tshogs kyi\(^13\) 'khor los bon ñid la loñs spyod ciñ ye ñes khoñ nas 'char\(^14\) ba'i dgos (148a1) pa yod // (i-5) da lta\(^15\) sñags pa lha srin sde brgyad\(^16\) bkol\(^17\) du mi 'dod pa (A.39h5) la / 'phrin las zab\(^18\) mo gsal\(^19\) gdab\(^20\) dgos ste / (148a2) bka\(^21\) rgyud la\(^22\) 23 'brel ba dag\(^23\) par gsal gdab\(^24\) / lha dañ dam rdzas mthun par gsal\(^25\) gdab\(^26\) bo\(^27\) // 29 Kun 'dus\(^28\) - 29 las kyañ / zi rgyas dbañ drag\(^30\) mñon\(^31\) (148a3) spyod lña //

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1 sñam AB 2 bra A 3 bšed A 4 bšnам B, sñam A 5 nad A 6 bšnам B, sñam A 7 sñam AB 8 kyiis A 9 kyiis A 10 lo AB 11 kyiis A 12 lo B 13 kyiis A 14 mchar A 15 lta AB 16 rgyad A 17 skol AB; cf. ANTG2 360.3: bkol 18 bzab A 19 bsal A 20 btab AB 21 dka' A 22 B om. 23 'bres bdag A 24 gtab A, btab B 25 bsal A 26 'dab AB 27 AB po 28 Kun 'dus (abbr. KD), BK 170; 6.3-4. 29 kun B 30 grag A 31 don KD
diseases, the equilibrium of the elements is necessary in order to produce the skill of contemplation. The five elements [should] be equilibrated by the object (dmigs pa) of the enemy (dgra gshed). [They should] be equilibrated by the crucial point/technique (gnad) of the vein and the wind (rtsa rluñ). [They should] be equilibrated by the crucial point of the bliss of Bon-ness (bon ñid bde ba).

(i-4) For the mantra-practitioner of the present who has little meritorious fortune (bsod nams chuñ ba), it is necessary to turn the wheel of the feast assembly (tshogs kyi 'khor lo, gañaçakra). Externally, [he] needs to develop the enjoyment (loñs spyod) by means of the wheel of the feast assembly (tshogs) of the conditioned (‘du byas). Internally, [he] needs to gather the vow-keeping [protectors] (dam can) by means of the wheel of the feast assembly of the aggregates (phuñ po), without having obstacles. Secretly, it is the necessary that wisdom (ye šes) manifests from within [him] (khoñ nas 'char ba), as he enjoys Bon-ness (bon ñid) by means of the wheel of the feast assembly of awareness-wisdom (rig pa ye šes).¹⁵⁰ [148a]

(i-5) For the mantra-practitioner of the present who does not want to have as slaves (bkol) the eight kinds of attendant divinities and demons (lha srin sde brgyad),¹⁵¹ it is necessary to visualize (gsal gdab) the profound acts (phrin las zab mo). [He should] visualize that in the transmission of the teaching, the relation is pure.¹⁵² [He should] visualize that the divinities and the sacred ritual objects (dam rdzas) corresponding. It is said also in the "Compendium" (Kun 'dus):

<<Whichever of the five [acts], peaceful, increasing, conquering, violent act (ži rgyas dbañ drag), or fierce (mñon spyod), one does, take it as the principal

¹⁵⁰ Cf. rig pa'i ye šes in supra 146b4.
¹⁵¹ See supra n. 12.
¹⁵² Cf. ANTG 254.3-4: bka’rgyud ma 'dres pa dag par gsal gtab (sic, read gdab).
gan byed gtsor\(^1\) bla ma\(^{(A.39b6)}\) 'dres\(^2\) par\(^3\) //
ces dañ / mKha\(^4\) 'gro rin chen phre\(^1\)n rgyud\(^6\) las /
bd'er\(^7\) gsegs bka'ai\(^8\) 'phrin bzag\(^9\) nas\(^{10}\) (148ab) 'gro ba\(^{11}\) sems can\(^{11}\) las byed do\(^{12}\) //
ces so //

(ii) gñis pa sñags pa la\(^{13}\) chi khar\(^{13}\) dgos pa lña ni / (ii-1) gñan\(^{14}\) la ltos te\(^{15}\) bskyed\(^{16}\) rim\(^{17}\) (148a5) bsgoms\(^{18}\) pas / snañ srid\(^{(A.39b7)}\) lha dañ lha mor gsal\(^{19}\) thebs

(ii-2) bdag la\(^{(148b1)}\) ltos te\(^{21}\) / rdzogs rim\(^{22}\) sgom\(^{23}\) pas / phuñ po lha ru gsal

(ii-3) gñis ka la ltos te\(^{25}\) rdzogs pa chen po'i\(^{26}\) rim pa bsgoms\(^{27}\) pas / sems ñid stoñ

(ii-4) lus rañ bźin cha lugs kyi phyag rgya lña bcas\(^{28}\) pas / phyi nañ gi 'khruль\(^{29}\)

rtog chod\(^{(148b4)}\) nas / ñe\(^{(A.40a2)}\) lam bde\(^{30}\) rdzogs su 'jug pa'i dgos pa yod //

(ii-5) bla ma yï\(^{31}\) dam mgo\(^{32}\) la thod bźin\(^{33}\) du khur bas / byin rlab mňon du
[act], unadulterated.

and in the "Treatise of the Jewelry Garland of Dākinī" (*mKha’ ‘gro rin chen phreñ rgyud*):

<<The Sugata performs action (*las*) for the sentient beings (*gro ba sems can*), after having established the act (*phrin*) of the teaching.>>.

(ii) As for the second, namely the five necessary acts for the mantra-practitioner in the face of death (*chi kha*), (ii-1) because he meditates on the process of creative visualization (*bskyed rim*), depending on the other, [namely, the *ye šes sems dpa’*], it is necessary for him that, after he has clearly established (*gsal thebs*) that appearance and existence are the male and female gods, the impeders (*bgegs*) cannot establish the obstacles.

(ii-2) As [the mantra-practitioner], depending [148b] on himself (*bdag*), meditates on the process of completion (*rdzogs rim*), it is necessary [for him] that, after he has clearly established the aggregates (*phuñ po*) as gods, the Demon Lord of Death (*chi bdag bdud*) and Yama (*gšin rje*) cannot establish [the obstacles].

(ii-3) As [the mantra-practitioner], depending on both, [namely, himself (*bdag*) and the other (*gžan = ye šes sems dpa’*),] meditates on the process of the great perfection (*rdzogs pa chen po*), it is necessary [for him] that, after he has clearly established the mind itself (*sems ŋid*) as void, the wisdom that is like a mirror (*me loñ lta bu’i ye šes*) appear in the mind-stream (*rgyud*) [of the practitioner].

(ii-4) It is necessary [for the mantra-practitioner] that, [his] body having the five hand-gestures of the appearance of the proper nature (*rañ bžin cha lugs kyi phyag rgya*), since he has cut off the external and internal erroneous conceptions, the short cut (*ñe lam*) appear perfectly easily (*bde rdzogs su*).

(ii-5) Since he carries the *bla ma* and the tutelary god (*yi dam*) like a turban

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153 Cf. BGSB 142a3-4.
(148b5) ژugs nas / yi\(^1\) ge 'khor lo rdzogs chen gyi\(^2\) sa non pa'i dgos pa yod //

(iii) gsum pa sṅags pa la bar dor dgos pa lña ni / (149a1) (iii-1) lha khyad par can sgom\(^3\) (A.40a3) pas / 'gyur ba med pa'i sku thob nas / skye ši sdug bsṅal\(^4\) med pa'i dgos pa yod //

(iii-2) sṅiṅ po (149a2) khyad par can zlas pas / raṅ bzin med pa'i gsuṅ thob nas / sgra sṅan sdug gi sdug bsṅal\(^5\) med pa'i dgos pa yod //

(iii-3) tiṅ ñe 'dzin khyad (149a3) par can sgom\(^6\) pas / 'khrul pa (A.40a4) med pa'i thugs thob nas / phyi naṅ 'khrul\(^7\) rtog gi sdug bsṅal\(^8\) med pa'i dgos pa yod //

(iii-4) snaṅ ba sna (149a4) tshogs lam du khyer bas / legs 'byuṅ gi yon tan thob nas / gzan gyi\(^9\) skyon gys gos su med pa'i dgos pa yod //

(iii-5) dus (149a5) rtag tu 'phrin las daṅ ma bral\(^10\) bar (A.40a5) byas pas / lhun gys grub pa'i 'phrin las thob nas / žiṅ khams dag par mi slob kha thabs (149b1) med pa'i dgos pa yod //
on his head, after the blessing (byin rlab) [of the bla ma and the tutelary god] enters him directly, it is neccessary [for the mantra-practitioner] to climb the stage of the great perfection of the wheel of syllables (yi ge 'khor lo rdzogs chen gyi sa).154

(iii) As for the third, namely, the five necessary acts in the intermediate state (bar do) for the mantra-practitioner, [149a] (iii-1) it is necessary [for him] that, since he meditates on the special god, after having obtained unchangeable body, he have no suffering of birth and death.

(iii-2) It is necessary [for the mantra-practitioner] that, since he recites the special seed mantra (sniин po), after having obtained speech devoid of self-nature (raи bзин med pa), he have no suffering from pleasant or unpleasant sounds.

(iii-3) It is necessary [for him] that, since he meditates on the special contemplation, after having obtained the non-errorous mind, he have no suffering of external and internal erroneous conceptions.

(iii-4) It is necessary [for him] that, since he carries in the path various visions (snaи ba), after having obtained the quality of goodness (legs 'byuin), he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (phrin las),155 after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (mi sleб kha thabs med pa)156 the pure land (зiин khamс dag pa).

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154 This is a name of the ultimate goal in the spiritual stages (bhūmi) and is the last of the three sublime stages (bla med sa gsum, BGSB 69b1-2). It is also to this level that a practitioner is expected to reach in the seventh vehicle (dNьos bskyed thugs rje rol ba'i theg pa) of the tradition of Central Treasury (dbus gter) as result of practice, see BGSB 110b5 and Theg 'grel Me loiн dgu skor (abbr. MLGK) 501.1. The other two of the three stages are the ye 'ses bla ma'i sa and the dbyer med g-yun dru'i thig le'i sa. The eighth (Sin tu don ldan kun rdzogs kyi theg pa) and the nineth vehicle (Ye nas rdzogs chen bla med kyi theg pa) of the tradition of Central Treasury set these two stages respectively as their goals as result of practice. C£. also BGSB 75a1, 81b3 (n. 5), 110b2-115a5 and MLGK 493.6-538.5.

155 The peaceful act (đi), the increasing act (rgyas), the conquering act (dbaи), and the violent act (drag).

156 Literal translation: "he has no means not to reach."
(iv) yan snags pa la 'phral du dgos pa gsum la / <1> stod du dgos pa'i gden¹ gsum / <2> bar du dgos pa'i chińs (149b2) dgu / <3> smad du (A.40a6) dgos pa'i gzer² bu bcu gcig go //

de la <1> stod du dgos pa'i gden³ gsum ni / <1-1> zil gnon lta ba'i gden⁴ / <1-2> sbyaṅs pa 'phrin (149b3) las kyi⁵ gdeṅ⁶ ⁷ / <1-3> bšam⁸ pa gtor⁹ ma'i gdeṅ¹⁰ ŋo¹¹ //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dgra¹² bgegs¹³ (A.40a7) zil gys (149b4) gnon / ② šar ba ye šes kyi lta bas / ŋon moṅs dug lha zil gys gnon¹⁴ / ③ yaṅ dag¹⁵ 16-stoṅ ŋid¹⁶ kyi lta bas snaṅ srid zil gys (149b5) gnon //

<1-2> sbyaṅs pa 'phrin las kyi gdeṅ¹⁷ la / ① rgyud luṅ yid ches kyi gden¹⁸ / ② don rtogs man ŋag gi gdeṅ¹⁹ / (A.40a8) ③ bya rtsol lhun grub kyi²⁰ (150a1) gdeṅ²¹ daṅ gsum mo //

<1-3> bšam pa gtor²² ma'i gdeṅ²³ la / ① rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶ kun la khyab pa'i gdeṅ²⁷ / ② yo (150a2) byad kyi²⁸ gtor²⁹ ma snaṅ srid kun la khyab pa'i³⁰ gdeṅ³¹ / ③ dmigs pa rten gyi gtor³² ma spro bsdu tiṅ né 'dzin gyi gdeṅ³³ daṅ gsum mo //

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¹ gdiṅ B, brdeṅ A
² zer A
³ gdiṅ B, brdeṅ A
⁴ gdiṅ B, sdeṅ A
⁵ gyis AB
⁶ gdiṅ B, brdeṅ A
⁷ B inserts la.
⁸ bšams A
⁹ rtor A
¹⁰ gdiṅ B, sdeṅ A
¹¹ B om.
¹² gra A
¹³ dgyeṅs A
¹⁴ gnan A
¹⁵ bdag A
¹⁶ 'phrin las B
¹⁷ gdiṅ B, sdeṅ A
¹⁸ gdiṅ B, bsdeṅ A
¹⁹ gdiṅ B, bsdeṅ A
²⁰ gyi AB
²¹ gdiṅ B, bsdeṅ A
²² btor A
²³ gdiṅ B, bsdeṅ A
²⁴ rgyan AB
²⁵ btor A
²⁶ rjes A
²⁷ gdiṅ B, bsdeṅ A
²⁸ gyi AB
²⁹ btor A
³⁰ ba'i AB
³¹ bsdeṅ A
³² btor A
³³ gdiṅ B, bsdeṅ A
Further, there are three immediately (phral du) necessary acts (dgos pa) for the mantra-practitioner: <1> the three confidences (gdei), which are necessary in the upper part (stod du), <2> the nine restrictions (chiins), which are necessary in the middle part (bar du), and <3> the eleven nails (gzer bu), which are necessary in the lower part (smad du).

Among them, <1> the three confidences (gdei), which are necessary in the upper part (stod du), are <1-1> the confidence of the view that overcomes, <1-2> the confidence of the [ritual] acts that are to be practised, and <1-3> the confidence of the torma rituals that are to be arranged.

<1-1> In the view that overcomes, [there are three:] ① by the view of the god who is visualized, one overcomes the foes and impeders of conceptual thought; ② by the view of the wisdom that appears, one overcomes the five poisons (dug lwa) of defilement; ③ by the view of the voidness that is correct, one overcomes the phenomenal world of appearance and existence.

<1-2> In the confidence of the acts that are to be practised, there are three: ① the confidence of faith in tantric and Agamic scriptures (rgyud lung), ② the confidence of the instructions (man nag) by which one understands the meaning; ③ the confidence of the spontaneity [150a] of effort (bya rtsol).

<1-3> In the confidence of the torma rituals that are to be arranged, there are three: ① the confidence that the torma cakes of succession (rgyun gyi gtor ma) pervades all the compassions: ② the confidence that the torma cake of ritual substance (yo byad) pervades the entire phenomenal world of appearance and existence (snañ srid); ③ the confidence of contemplation, emanating and absorbing the torma cake of support (rten gyi gtor ma = god), which is the

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157 Cf. bzi pa, ANTG 255.3, ANTG2 361.3.
158 Cf. 'phral du, ANTG 255.3, ANTG2 361.3.
159 Five poisons: (1) 'dod chags, (2) zé sduñ, (3) gti mug, (4) 'i a rgyal, and (5) phrag dog.
160 See supra n. 133.
161 See supra n. 133.
de la dmigs pa (A.40a9) rten (150a3) gyi gtor ma la / bca’1 thabs ni Kun ‘dus2 las /
debyar3 gsum me tog gi spuñs gtor4 bca’ //
dgun gsum ša khrag gi rñubs gtor5 (150a4) bca’6 //
ston gsum ‘bru yi rgyun7 gtor8 bca’ //
dpyid9 gsum sman gyi mthun10 gtor bca’ /
śes tshul ni lha dañ12 gzal yas su12 śes par byas (150a5) la / (A.40a10) tshogs dañ
sman rag dbul ciñ dbañ bskur13 ro // bdud rtsi dañ ’dod yon du śes par byas la /
la tshogs la mchod ciñ diñs grub blañ / (150b1) dug dañ mtshon du śes par byas
la / bgegs14 bskład15 ciñ16 zor du ’phañ ŋo //
gtoñ17 thabs ni / mKha’18 gro rin chen ‘phreñ rgyud19 las /
gtor (150b2) ma mi btañ mi (A.40b1) gzuñ ste / gta’i gtor20 ma btañ mi bya /

1 ca A
2 The passage in question is not found for the moment in the Kun ‘dus itself, but a similar passage is
found in its commentary, the ‘Grel fi (MT [=BTK] 191; 146.1-2).
3 g-yar A
4 btor A
5 btor A
6 ca A
7 skyus A, sgyus B
8 btor A
9 spyid A
10 ‘thun A
11 AB om.
12 gzalsu B
13 skur AB
14 dgegs A
15 srad A
16 bciñ A
17 gtañ A
18 ’Kha A
19 ≡ BK 176; 63.1-2: mi bzuñ mi btoñ de’i sel / yañ na rgyun gtor bzuñ mi bya / rte’i (sic, read gta’i) gtor
ma btañ mi bya / rgyun gtor nañ bcas nub mo btañ / nub bcas nañ par btañ par (sic, read bar) bya / te
(sic, read re) re bcas śiñ re re btañ /
20 btor A
object (dnigs pa).

Among them, concerning the torma cake of the support (rten gyi gtor ma), which is the object (dnigs pa), its preparation method is explained in the "Compendium" (Kun 'dus):

<<[During] the three [months] of summer, one prepares the heaped torma cake of flowers. [During] the three [months] of winter, one prepares the inhaling torma cake of meat and blood. [During] the three [months] of autumn, one prepares the torma cake of succession (rgyun gtor) of grains. [During] the three [months] of spring, one prepares the harmonious torma cake of medicaments.>>.

Concerning the way of recognizing [the torma cake], one should recognize [it] as the god and the celestial palace, and, offering the collected cake [of fruit and butter] (tshogs)\(^\text{162}\) and medicaments (sman) and blood (rag, rakta),\(^\text{163}\) one performs empowerment (dbaṅ bskur). One should recognize [it] as ambrosia (bdud rtsi) and desirable sense object ('dod yon), and, offering [them] to the assembly of gods, one obtains the siddhi-attainment (diños grub, siddhi).

[150b] One should recognize [it] as poisons and weapons, and expelling the impeders, one throws it as a weapon.

Concerning the means of sending [the torma cake], as it is said in the "Treatise of the Jewary Garland of Dākini" (mKha' 'gro rin chen phreṅ rgyud):

<<[There are cases where] one does not send, or hold the torma cake. One should not send the torma cake of the pledge (gta'i gtor ma).\(^{164}\) One should not

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\(^{162}\) See supra n. 132.

\(^{163}\) The word sman rag stands for sman daṅ rakta, "medicine and blood". It is also used with another element in the form of sman rak gtor gsun, "the medicine, the blood and the gtor ma, making three" (cf. note on gtor ma, supra n. 133). For illustrations of these ritual items, see Secret Visions, Plate 1, Nos. 26 (sic, read 27), 28, 29; Plate 2, Nos. 37, 38, 39; plate 10, Nos. 19-21; Plate 16, Nos. 11-13 et seq.

\(^{164}\) Cf. Snellgrove (1967) glossary 297: gtaḥ (for gtah-chen), a ritual bowl made from a skull and called "the great pledge" (see next item); 212.7 (see Fig. X n); next item = gtaḥ ma (J/Lex & Cs) = pledge 34.35, 110.11.
rgyun gyi gtor¹ ma bzuṅ mi bya / rgyun gtor naṅ bca² nub dbul³ ciṅ / nub (150b3) bcas⁴ nas ni naṅ dbul⁵ lo // re re bcas śiṅ⁶ re re 'bul /
ces pas / rṇiṅ pa 'bul goṅ du gsar⁷ pa bca' 'o⁸ //

<2> gṇis pa bar du dgos pa'i (150b4) chiṅs dgu ni / (A.40b2) ¹ bskyed pa gʒal yas kyi chiṅs / yaṅs dog med pa'i gnad / ² tiṅ ne 'dzin 'phro 'du'i chiṅs / mignon du gyur pa'i gnad⁹ / (150b5) ³ gʑi¹⁰ lam 'bras bu'i chiṅs / bye brag med¹¹ pa'i gnad /
⁴ bskyed daṅ rdzogs pa'i chiṅs / sms su 'dus pa'i gnad / ⁵ bzlas¹² pa śṅags (151a1) kyi chiṅs / lha skus gsal ba'i (A.40b3) gnad / ⁶ bkye¹³ ba mgon¹⁴ gyi chiṅs / dmigs su med pa'i gnad / ⁷ bri ba dkyil (151a2) 'khor gyi chiṅs / lha ru gsal¹⁵ ba'i gnad / ⁸ snaṅ ba tshogs lam gyi chiṅs / rol pa 'gag med kyi gnad / ⁹ de dag thams cad thā (151a3) śṅad tsam du btags pa las / don du raṅ sms las mi gzan¹⁶ pa'i chiṅs / (A.40b4) saṁs rgyas raṅ gnas su yol pa'i gnad daṅ dgu'o //

<3> smad du (151a4) dgos pa'i gzer¹⁷ bu bcu gcig ni / ¹ bstod¹⁸ / ² bskul / ³ bkye¹⁹

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¹ rtor
² cas
³ 'phul
⁴ cas
⁵ 'phul
⁶ ciṅ
⁷ gsam
⁸ ca'o
⁹ bnad
¹⁰ bži
¹¹ byed AB; cf. med ANTG 256.1, ANTG2 362.1
¹² zlas
¹³ dge AB; cf. bkye ANTG 256.2, bkye' ANTG2 362.2
¹⁴ 'gron
¹⁵ bsal
¹⁶ žan
¹⁷ zer
¹⁸ bstod
¹⁹ bgye AB
hold the torma cake of succession (*rgyun gyi gtor ma*). One prepares the torma cake of succession (*rgyun gtor*) in the morning, and offers [it] in the evening. After having prepared [it] in the evening, one offers [it] in the morning. Preparing each one, one offers each one successively.>>>, before one offers the old one, one prepares the new one.

<2> As for the second, namely the nine restrictions (*chiṅs*) that are necessary in the middle part (*bar du*), ① as for the restriction of the celestial palace that is visualized, the crucial point (*gnad*) is that it is neither wide nor narrow (*yaṅs dog med pa*). ② As for the restriction emanating and absorbing the contemplation, the crucial point is to manifest [the contemplation]. ③ As for the restriction of the base, the path, and the fruit (*gā lām 'bras bu*), the crucial point is the lack of distinction (*bye brag med pa*) [among them]. ④ As for the restriction of visualization and completion, the crucial point is to gather them in the mind (*sems su 'dus pa*). ⑤ As for the restriction of the *mantra* that is recited, the crucial point is to visualize the body of the god. ⑥ As for the restriction of the guests that are sent out (*khye ba*), the crucial point is the absence of conceptualization (*dmigs su med pa*). ⑦ As for the restriction of the *maṇḍala* that is drawn, the crucial point is the visualization of gods. ⑧ As for the restriction of the path of accumulation (*tshogs lam*) that appears, the crucial point is that the pleasure does not cease. ⑨ While all these are established only conventionally (*tha sīṅs tsam du*), the restriction is that in meaning, [these are] not different from the own mind [of the practitioner], and the crucial point is that the Buddha is in his natural abode (*raṅ gnas*).

<3> The eleven nails (*gzer bu*) that are necessary in the lower part (*smad

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165 See *supra* n. 133.

166 Cf. ANTG 256.1 and ANTG2 362.1: *bye brag med pa'i gnad* (the crucial point is the lack of distinction).
/ ④ rbad¹ / ⑤ dgug² / ⑥ gdab³ / ⑦ sgral / ⑧ mnan⁴ / ⑨ sreg / ⑩ 'phaṅ / ⑪ ma 'grub⁵ pa la spogs⁶ (151a5) pa daṅ buc gcig go //

de la ① rgyan daṅ cha lugs mos gus dad pas bstod⁷ / ② gdams⁸ (A.40b5) ste gnad la bor la skul / ③ khyab pa spyi rgyug gi (151b1) pho ṇa raṅ sems la bkye⁹ / ④ stoṅ ŋid ye śes kyi pho ṇa ma¹⁰ rig gti¹¹ mug la rbad¹² / ⑤ tiṅ 'dzin gsal¹³ ba'i gnad¹⁴ kyis dgug¹⁵ / ⑥ rtogs pa'i lta (151b2) bas bon ŋid dbyiṅs su gdab¹⁶ / ⑦ thugs rje śugs kyis mam rtog sgral / (A.40b6) ⑧ log rtog 'khrul pa'i mgo¹⁷ gnan / ⑨ ṇon moṅs pa ye śes (151b3) me yis sreg¹⁸ / ⑩ 'khor ba'i sdug bsṅal mya ṇan las 'das par 'phaṅ / ⑪ ma 'grub¹⁹ pa la spogs pa ni / de mams kyi²⁰ don ma 'grub (151b4) na / bsṅen²¹ sgrub skyar la sgrub po //

ces pa mams ni sNan rgyud²² las bšad²³ do // (A.40b7)

[II-3] gsum pa spyi mkhan ni / sNags sNan rgyud²⁴ las bžir²⁵ bšad de²⁶ / (151b5)

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¹ sbad A
² gug A
³ bdab A
⁴ bnan A
⁵ grub B, brub A
⁶ sogs B
⁷ gdod A
⁸ bdams A
⁹ kye A
¹⁰ la la B
¹¹ rti A
¹² sbad A
¹³ bsal A
¹⁴ bna A
¹⁵ dkg A
¹⁶ btab A
¹⁷ 'go B
¹⁸ sre A
¹⁹ grub B
²⁰ gyi AB
²¹ sñen A
²² N.I.
²³ šad A
²⁴ N.I.
²⁵ bžir A
²⁶ te A
du) are ① praise (bstod), ② exhortation (bskul), ③ sending out [the attendants] (bkye), ④ urging on (rbad), ⑤ summoning (dgug), ⑥ striking (gdab), ⑦ enforcedly releasing (sgral), ⑧ suppressing (mnan), ⑨ burning (sreg), ⑩ projecting (phañ), ⑪ performing again in case of incompleteness (ma 'grub pa la spogs pa).

Among them, ① One praises the ornamants (rgyan) [of the god], the fashion (cha lugs) [of the god], with respect (mos gus) and devotion (dad pa). ② One exhorts the instructions, namely the essential advice [how properly to perform the ritual] (gnad la bor). ③ One sends out to one's mind the messenger, [151b] who pervades and runs everywhere (khyab pa spyi rgyug). ④ One urges (rbad) the messenger of the wisdom of voidness against the obscurity (gti mug) of ignorance (ma rig). ⑤ One summons [the vital force of the foe] by the crucial point of clear contemplation. ⑥ One strikes [the vital force of the foe] in the sphere of Bon-ness by the view of thought. ⑦ One liberates [one's own] thought (rnam rtog) by the force of compassion. ⑧ One suppresses the head (mgo) of erroneous wrong thought (log rtog). ⑨ One burns the defilements with the fire of wisdom. ⑩ One projects the sufferings of the transmigration to the nirvāṇa. ⑪ Concerning performing again in case of incompleteness, when the aim of these [processes] is not achieved, one again performs veneration-realization (bsñen sgrub). The above [processes] are explained in the "Treatise of the Oral Tradition" (sNiMan rgyud).

[II-3] As for the third, namely the practitioners (spyod mkhan), [they are] explained as four in the "Treatise of Oral Tradition of Mantra" (sNiNgs sñan

167 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-55).
170 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-55).
171 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-55).
172 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-55).
[II-3-1] sñags pa rab la 'char¹ lugs lña² ste / ① sems can thams cad saṅs rgyas su 'char³ te⁴ / gźi'i⁵ saṅs rgyas ⁶ raṅ chas su yod pa’i gnad / (152a1) ② snaṅ ba thams cad bon skur 'char te / lam ye šes bsgrod7 med du yod pa’i gnad / ③ gnam ri sa (A.4088) brag yi¹⁸ dam gyi (152a2) lhar ⁹ 'char te⁹ / 'bras bu ye šes lhun rdzogs su yod pa’i gnad / ④ sdug bsnal thams cad bde¹⁰ bar 'char te / snaṅ ba sna tshogs (152a3) lam du khyer ba’i gnad / ⑤ ŋon moṅs thams cad ye šes su 'char¹¹ te / raṅ byuṅ ye šes raṅ chas su yod pa’i ¹² gnad do //¹²

[II-3-2] sñags pa¹³ ⁰bríṅ la (152a4) gsal¹⁴ (A.4069) ba lña ste / ① ston gsum lha'i gžal¹⁵ yas su gsal te¹⁶ / gžal yas khaṅ la yaṅs dog med pa’i gnad / ② raṅ lus lha ru (152a5) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa’i gnad / ③ phyi snod kyi²⁰ jir ren gtor²¹ gžon du bṣams pas / snod la bzaṅ²² ŋan (152b1) med pa’i gnad²³ / ④ snaṅ srid dam (A.40810) rdzas su gsal²⁴ bas / dam can la 'khu ldog mi yoṅ ba’i gnad / ⑤ gnas lugs ston pa ŋid du (152b2) gsal²⁵ bas / saṅs rgyas gžan²⁶ nas mi tshol ba’i²⁷ gnad do //²⁷

[II-3-3] sñags pa thã ma la bzuṅ ba mam pa lña ste / ① 'phrin las gyer du (152b3)
rgyud):

<<[II-3-1] For the superior mantra-practitioner (sṅags pa rab) there are five modes of arising (‘char lugs). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (gzi’i saṅs rgyas) exists intrisically (raṅ chas su). [152a] ② All appearances arise as the body of Bon (bon sku): the crucial point is that wisdom as the path exists without being travelled on (bsgrōd med du). ③ The sky, mountains, the earth, and rocks arise as tutelary gods (yi dam gyi lha): the crucial point is that wisdom as result exists as spontaneously perfect. ④ All sufferings (sdu bṣiṅal) arise as pleasure (bde ba): the crucial point is to take various appearances as the path. ⑤ All the defilements arise as wisdom: the crucial point is that self-occuring wisdom (raṅ byuṅ ye śes) exists intrisically (raṅ chas su).

[II-3-2] For the middle mantra-practitioner (sṅags pa ‘briṅ) there are five visualizations (gsal ba). ① One visualizes the three thousand fold world as the celestial palace of the gods: the crucial point is that the celestial palace has neither wide nor narrow [dimension]. ② As [the practitioner] visualizes his own body (raṅ lus) as god, the crucial point is that the impeders cannot settle the obstacles. ③ As [the practitioner] prepares (bṣams pa) the external environment world (sno d kyi jig rten) as the vessel of the torma (gtor gzoṅ), the crucial point is that there is no [difference in quality,] good or bad, [152b] for the vessel (sno). ④ As [the practitioner] visualizes the phenomenal world of appearance and existence as a sacred substance (dam rdzas), the crucial point is that there will be no anger (khu ldog) in the protector god (dam can). ⑤ As [the practitioner] visualizes the fundamental nature (gnas lugs) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior mantra-practitioner (sṅags pa tha ma) there are five kinds of apprehensions (bzuṅ ba). ① He apprehends the ritual acts (phrin las) as ritual chant (gyer). ② He apprehends the mantra and the seed mantra as his
bzuṅ ba / ② sṅags daṅ sṅiṅ po rāṅ rgyud du bzuṅ (A.40b11) ba / ③ rdzas ša khrag tu bzuṅ ba / ④ lha rags pa ther zug du bzuṅ ba / ⑤ yi' dam 'jig rten (152b4) par bzuṅ ba ste / lta ba'i2 gnad ma khrul ba'i skyon no //
[II-3-4] re ba la ma rtops pa'i sṅags pa ni / ① 'phrin las blo zin la re ba / ② sṅags (152b5) gaṅ soṅ la re ba / ③ rdzas gtor chuṅ la re ba / ④ lha ri 'go (A.40b12) la re ba / ⑤ dṇs grub 'jig rten gyi lha la re ba / de ³rnams³ ni (153a1) sṅags⁴ la re yaṅ ma rtops pa'o //
5-ces so⁵ //

[[8] ye gšen theg pa]

[I] daṅ po ni 'Grel¹¹ ni¹² las /

gūz¹³ bya (153a3) ba ¹⁴ gud¹⁵ na (A.41a1) yod pa ma yin te / kun gūz¹⁶ byaṅ chub kyi sems 'khor 'das kun¹⁷ gyi gūz¹⁸ gyur la bya'o //

ces so //
gūz¹⁹ ni bo ltar gyi (153a4) šes pa luṅ ma bstan 'di ka rāṅ ces Dran²⁰ pas gsun²¹ so // de 'khor 'das thams cad 'byuṅ ruṅ gi spyi gūz²² yin pas kun gūz²³ žes bya (153a5) ste / mDo²⁴ las /

1 yid AB
2 bas A
3 ni re ba A
4 gaṅ B
5 žes pa'o B
6 rgyad A
7 bs'en A
8 bsgoms A
9 bžī A
10 gdan B, rtan A
11 'brel A
12 'Grel ni (abbr. GN), MT (= BTK) 191; 25.2-3.
13 bžī A
14 GN inserts na.
15 bdud A, gu GN
16 bžī A
17 thams cad GN
18 bžīr A, gūz ru GN
19 bžī'i A
20 gran A
21 bsuṅs A
22 bžī A
23 bžī A
24 = gZer mig (abbr. ZM), 730.13-14.
own mind-stream (*raṅ rgyud*). ③ He apprehends the ritual objects (*rdzas*) as meat and blood. ④ He apprehends the coarse god (*lha rags pa*) as unchanging (*ther zug*). ⑤ He apprehends the tutelary god (*yi dam*) as mundane (*jig rten pa*). [These are] faults [involving] not knowing (*khrol ba*) the crucial point of the view.

[II-3-4] Mantra-practitioners who hope but do not understand are: ① those who hope to memorize the ritual acts; ② those who hope how to recite the mantra as many times as possible; ③ those who hope that the ritual substance is a small torma cake; ④ those who hope that the god is on the top of the mountain; ⑤ those who hope for accomplishment (*dīnos grub, siddhi*) from the mundane god (*jig rten gyi lha*). These [mantra-practitioners], even if they have hope [153a] regarding the mantra, do not understand.>>

[[8] The Vehicle of the Primeval gSen (*ye gšen theg pa*)]

[8] As for the eighth, namely the [Vehicle of] the Primeval gSen (*ye gšen [theg pa]*) [it is called *ye gšen*, because one meditates on the meaning as it was primevally (*ye ji bžin gyi don*). For this [vehicle] there are three [topics]: [I] determination of the base (*gži*), [II] practice of the path (*lam*), [III] actualization (*mṇon du gyur pa*) of the result (*bras bu*).

[I] As for the first, [namely the base (*gži*),] it is said in the "Sun [Ray] Commentary" (*Grel نفذ*):

<<What is called "base" (*gži*) does not exist separately. It means "base of all" (*kun gži*), namely the thought of enlightenment (*byaṅ chub kyi sems*), which has become the base of all transmigration and emancipation (*khor ’das*).>>

"It is just neutral (*luṅ ma bstan*) consciousness like the basic nature (*gži’i ūno

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174 The meaning of this sentence remains uncertain.
kun daṅ gzi¹ gnis (A.41a2) 'brel ba’i nus mthu² las //
bzañ po yon tan³ gyi mam par šes pa daṅ //
ña pa skyon⁴ gyi mam (153b1) par šes pa ḋ byuṅ⁶ //
ces daṅ / g-Yuṅ druṅ yaṅ rtse⁷ las /
'khor 'das gnis su med pa’i mtha' //
kun gzi⁸ luṅ ma bstan la thug //
ces so // (153b2)
'khor 'das 'byuṅ yaṅ / 'khor 'das (A.41a3) gaṅ gi yaṅ / mtha' ma reg pas / gnas
pa gzi'i⁹ saṅs rgyas so // mDo luṅ gsaṅ¹⁰ ba¹¹ las / (153b3)
'khor daṅ¹² myaṅ 'das med pa’i sñon rol na //
yaṅ mes sña rtogs Kun tu¹³ bzaṅ po byuṅ¹⁴ //
de ni saṅs rgyas kun gyi phyi mes yin (153b4)
ces so //
de yaṅ rtogs na saṅs rgyas kyi grol¹⁵ (A.41a4) gzi¹⁶ ma rtogs sms can gyi 'khrul
gzi¹⁷ ste / sGron zer¹⁸ ¹⁹ las /
rtogs pas²⁰ (153b5) Kun bzaṅ ye saṅs rgyas //
ma rtogs khamg gsum sms can 'khrul //
ces daṅ / Luṅ drug²¹ las /
'di rtogs mams ni (154a1) saṅs rgyas yin //
'di ma rtogs na saṅs rgyas med //
ces so // des na ņo bo gaṅ du yaṅ mi 'gyur / ²²-bdal yaṅs²² su (A.41a5 ; 154a2) gnas
pa ni gzi²³ ka dag skye med do // de ma' gags rol pa’i rtsal sna tshogs su šar ba

¹ bži A
² 'thu A
³ naṅ pa skyon ZM
⁴ bzaṅ po yon tan ZM
⁵ ZM inserts daṅ gnis.
⁶ 'byuṅ ZM
⁷ N.I.
⁸ zi A
⁹ bži'i A
¹⁰ bsaṅ A
¹¹ N.I. The text itself is not identified. It is cited in the gTan tshigs gal mdo rig pa’i tshad ma 52.3, where
another passage is cited under the name of this text. On the other hand, exactly the passage as here is
cited in the gTan tshigs gal mdo rig pa’i tshad ma 110.3 under the title of the g-Yuṅ druṅ shiṅ po ņaṅ
gcig rgyud: g-Yuṅ druṅ shiṅ po ņaṅ gcig rgyud las // 'khor daṅ myaṅ naṅ 'das med sñon rol du // yaṅ
mes ha (sic) rtogs Kun tu bzaṅ po byuṅ // de ni saṅs rgyas kun gyi phyi mes yin // This problem is
still unsolved. Probably Tre ston rgyal mtshan dpal did not cite the passage in question directly from
the mDo luṅ gsaṅ ba, but from an another text where this passage was cited.
¹² 'das AB
¹³ du AB
¹⁴ 'byuṅ AB
¹⁵ brol A
¹⁶ zi A
¹⁷ bži A
¹⁸ gzer B
¹⁹ N.I.
²⁰ pa’i A
²¹ BK 174; 121.1-2.
²² bdaṅ saṅs A; da raṅ sa saṅs B
²³ bži A
bo itar)," said Dran pa [nam mkha']. As it is the general base from which all transmigration and emancipation (khor 'das) can occur, it is called the "base of all" (kun gצ). It is said in the "Sutura[, Peg-Eye]" (mDo [gzer mig]):
<<By the power of the combination of two [elements, namely], "all" (kun) and "base" (gצ), the good consciousness of good qualities and the bad consciousness of faults [153b] have come forth>>, and in the "Further Summit of the Swastika" (g-Yuñ druñ yañ rtse):
<<At the extremity, where there is no dichotomy of transmigration and emancipation, one reaches the neutral "base of all" (kun gצ).>>.

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (gצ'i sañs rgyas). It is said in the "Secret Scripture" (mDo luñ gsañ ba):
<<In a previous time, when transmigration and emancipation did not exist, the great ancestor (yañ mes) the first enlightened (sña rtags) Kun tu bzañ po arose. He is the common ancestor of all the Buddha.>>.

Moreover, when one is enlightened, that is the base of deliverance. When one is not enlightened, that is the base of error of beings. It is said in the "Rays of the Lamp" (sGron zer):
<<When one is enlightened, he is Kun [tu] bzañ [po], the primeval Buddha. When one is not enlightened, he is an erroneous being of the three worlds>>, and in the "Six Āgama" (Luñ drug):
<<Those who understand this [154a] are Buddha. When one does not understand this, he is not a Buddha.>>.
Therefore, abiding as expanding and open (bdal yañs), without becoming any essence, is the base (gצ) that is primordially pure (ka dag) and beyond birth (skyê med). The fact that it appears as various skills of pleasure without

175 See n. 18 in supra p. *159.
ni gți¹ lhun grub² 'gag med do // Nam³ mkha’ rtsol ‘das³ las /
gți⁴ ni ‘gyur med chen por ŋes //
rtsal šar rol pa ma ŋes ‘gyur //
de yañ gți⁵ las ma ‘das phyir //⁴
rañ rgyud ŋes med (A,41a⁰) ma yin med /
ces so // rtsal de saṅs rgyas la sku dañ ye šes su ‘char⁶ / sems can lus dañ bag
chags (154a⁵) su ‘char te / Ma rgyud thugs rje ḋi ma’ las /
kun gți⁸ sems kyi cho ‘phrul las //
saṅs rgyas sku⁹ dañ¹⁰ ye šes¹⁰ so //
sems can (154b¹) lus dañ bag chags so //
ces so // de gņis ŋo bo la bzañ ŋan med / dus la sña phyi med la¹¹ / gți skye
‘gag (A,41a⁷) gņis med do¹² // Grel ḋi¹³ (154b²) las /
gți¹⁴ ka¹⁵ dag skye med / gți¹⁶ lhun grub ‘gag med / gņis¹⁷ ni¹⁷ ‘char lugs
las¹⁸ mtshon pa las¹⁹ ŋo bo²⁰ dbye ba²⁰ med do²¹
ces (154b³) dañ / Seṅ ge sgra sgros²² las /
‘dug pa dus dañ rañ bžin gcig²³ /
ces so //
de la gnas²⁴ pa gți’²⁵ saṅs rgyas zer te / ‘jag ma’i srin bu (154b⁴) man chad kun
(A,41a⁸) la khyab par gnas so // mDo Pả ma dri med²⁶ las /
de bžin ņid ye ji bžin gyi sņin po’o²⁷ // ‘gro ba kun la rañ bžin (154b⁵) gyis²⁸

¹ bʒi A
² brub A
³ N.I.
⁴ bʒi A
⁵ bʒi A
⁶ mchar A
⁷ N.I. See “Ma rgyud thugs rje ḋi ma” in Index of BGSB (2007).
⁸ bʒi A
⁹ ku A
¹⁰ sems B
¹¹ B om.
¹² B om.
¹³ Grel ḋi (abbr. GN), MT (= BTK) 191; 26.4.
¹⁴ bʒi A
¹⁵ dka’ GN
¹⁶ bʒi A
¹⁷ GN om.
¹⁸ la GN
¹⁹ GN om.
²⁰ dbye’ ba A, dbyer GN
²¹ pa’o GN
²² BK 175; 201.5.
²³ cig A
²⁴ bnas A
²⁵ śi A
²⁶ N.I.
²⁷ po B
²⁸ gyi AB
ceasing (ma 'gag) is the base (gži) that is spontaneous (lhun grub) and beyond ceasing ('gag med). It is said in the "Effortless Space" (Nam mkha' rtos 'das):
<<The base (gži) is determined as great unchanging. When skill (rtsal) appears, [its] pleasure (rol pa) becomes indetermined. But, because it (= skill) is not beyond the base, the [practitioner's] own mind-stream (rañ rgyud) is neither determined nor indetermined.>>.

That skill (rtsal) appears for the Buddha as the sacred body (sku) and wisdom (ye šes), and for the sentient beings (sems can) as the ordinary body (lus) and impregnation (bag chags). It is said in the "Mother Tantra, Sun of Compassion" (Ma rgyud thugs rje fī ma):
<<The "base of all" (kun gži) is, according to the miracle (cho 'phrul) of the mind, the sacred body and wisdom of the Buddha, and [154b] the ordinary body and impregnation of sentient beings (sems can).>>.

There is no [distinction between] good and bad in the nature of these two (= kun gži and rtsal), and there is no temporal [difference between] early and late [for them]. The base (gži) is devoid of the dichotomy of birth and cessation (skye 'gag). It is said in the "Sun [Ray] Commentary" ('Grel fīi):
<<The base (gži) is primordially pure (ka dag) and is devoid of birth. The base (gži) is spontaneous and is devoid of cessation. [These] two [aspects] are illustrated by the mode of arising (char lugs), but there is no difference in its nature.>>,
and in the "Roar of the Lion" (Señ ge sgra sgrogs):
<<The [mode of] being ('dug pa = gži) is unique in time and self-nature.>>.

What resides in it is called the basic Buddha (gži'i saṅs rgyas) and exists pervading everything down even to the worms on the blades of grass (jag ma'i srin bu). It is said in the "Sūtra of the Immaculate Lotus" (mDo Pad ma dri med):
<<Thusness (de bzin ñid) is the essence (sñiñ po) of the primordial state of
ye nas gnas

ces so //
'o na 'khor 'das gnis khyad med du 'gyur ze na / khyad che ste Gab' pa' las / de rtogs³ ma rtogs⁴ khyad par (155a½) che⁵

ces dañ 'Grel ⁶ (A.41a⁹) las /
sans rgyas la no bor⁸ khyab la⁹ / sems can la¹⁰ 'byuṅ ruṅ du khyab pas¹¹ / ¹²skyon med¹²

ces so // (155a²) sGron ma dgu skor¹³ las /
sans rgyas ma rig ma spaṅs sems can ye ņes can /

ces pa'i rTsa 'grel ¹⁴ ¹⁵ las /
sans rgyas la ma rig (155a³) pa raṅ chas su yod de¹⁶ ma sgribs¹⁷ / sems can la ye ņes raṅ chas su yod (A.41a¹⁰) de¹⁸ ma mthon /

ces so //
gal te gźi¹⁹ de rtogs pas saṅs rgyas (155a⁴) thob bam²⁰ mi thob / thob na²⁰ 'bad mi dgos par 'gyur la / mi thob na de rtogs²¹ tsam na / mthon sans rgyas / ces pa dañ' gal lo že na (155a⁵) rtogs²² pas²³ lam gyi saṅs rgyas ni thob la / mthar²⁴ thug 'bras bu'i sans rgyas ni mi thob žes²⁵ smra'o // (A.41a¹¹)
lam gyi saṅs rgyas ci že na (155b¹) Me ri skyed mi dgos kyi 'grel²⁶ ²⁷ las /

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¹ ga A
² Gab pa (abbr. GP), BK 172; 3.1-2.
³ brtogs A
⁴ rtog GP
⁵ can GP
⁶ 'brel A
⁷ ≡ 'Grel ǚi (abbr. GN), MT (= BTK) 191; 26.6-27.1.
⁸ bo ſid du GN
⁹ pa 'khrul pa med GN
¹⁰ B om.
¹¹ pa 'khrul pa yod do GN
¹² GN om.
¹³ N.A.
¹⁴ 'brel A
¹⁵ N.A.
¹⁶ ste A, te B
¹⁷ sgribs A
¹⁸ te A
¹⁹ bźi A
²⁰ mi thob / A, mi thob na B
²¹ brtogs A
²² gtos A
²³ pa A
²⁴ mtha' A
²⁵ že AB
²⁶ 'brel A
²⁷ N.I.
being just as it is (ye ji bzin). It exists in all beings by its very nature (rañ bzin gyis) primordially (ye nas).>>.

[Objection:] Well then, there would be no difference between the two things, namely transmigration and emancipation (khor 'das).

[Answer:] There is a great difference, [as] it is said in the "Hidden Text" (Gab pa):
<<There is a great difference, whether one understands it, [155a] or not.>>,
and in the "Sun [Ray] Commentary" (Grel tī):
<<[The base (gzi)] pervades the Buddha in its very nature (tö bor) and pervades the beings with the possibility of becoming [the Buddha] (byuñ ruñ). Therefore, there is no fault.>>.
It is said in the Circle of the Nine Lamps" (sGron ma dgu skor):
<<The Buddha does not reject ignorance (ma rig). Sentient beings have wisdom.>>,
and to the "Basic Commentary" (Tsa grel) on it, it is said:
<<In the Buddha, ignorance exists intrinsically, but he is not obscured. In sentient beings, wisdom exists intrinsically, but they do not see.>>.

[Objection:] By understanding it (= gzi), does one obtain enlightenment, or not? If one obtains it, the effort [to become the Buddha] would be unnecessary. If one does not obtain it, it would be contradictory to the statement: "When one just understands it, that is manifest enlightenment (mñon sañs rgyas)."176

[Answer:] It means that by understanding one obtains the enlightenment of the path, but not the ultimate enlightenment of the result.

[Objection:] What then is the enlightenment of the path?

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176 This is the passage of the "Six Ágama" (Lun drug: BK 174; 129.7) cited in BGBS 63b5. The passage of the citation of the Lun drug here (de rtops tsam na mñon sañs rgyas) is exactly the same as the previous citation in BGBS 63b5, but the text is slightly different in the Lun drug itself: rtops pa'i dus na mñon sañs rgyas.
gži¹ raṅ bžin lhun grub kyi saṅs rgyas / ma rtogs pa mñon gyur gyi saṅs rgyas /
ces so // (155b2)

[II] gñis pa ni / 'Grel fi² las /
lam ni gži³ rtogs pa'i⁴ thabs ⁵ita sgom mo⁵
ces pas / 'di la gñis te / [II-1] lam bye brag (155b3) tu sgom pa daṅ / (A.41a12) [II-2]
sgom ŋams spyir bstan⁶ pa'o //

'brel du sgom pa'o //

[II-1-a] daṅ po [II-1-a-1] mtshan (155b4) bcas⁹ thabs kyi khrid¹⁰ / [II-1-a-2]
mtshan med šes rab kyi khrid do //

[II-1-a-1] daṅ po ni sñon 'gro spyi ru rgyug pa'i skyabs sms bya / sgrib pa sbyaṅ phyir (155b5) khrus bya / tshogs (A.41a13) bsags phyir ma 'dal 'bul / bar chad sel phyir¹¹ gtor ma btaṅ / byin rlabs 'byuṅ phyir¹² gsol ba gدب¹³ / (156a1)

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¹ bži A
² 'Grel fi (abbr. GN), MT (= BTK) 191; 107.6.
³ ži A
⁴ par byed pa'i GN
⁵ la bya'o GN
⁶ stan A
⁷ 'thoṅ A
⁸ buṅ A
⁹ cas A
¹⁰ 'khrid A
¹¹ ciṅ A
¹² žiṅ A
¹³ 'dab A
[Answer:] It is said [155b] in the "Commentary on the Unnecessity of Visualizing the Fire Mountain" (Me ri\textsuperscript{177} skyped mi dgos kyi 'grel):
<<The base (gžì) is the enlightenment of spontaneous nature (rañ bžin lhun grub saṅs rgyas). When one does not understand it (= gžì), that is manifest enlightenment.\textsuperscript{178}>>.

[II] As for the second [= the path (lam)], as it is said in the "Sun [Ray] Commentary" (\textit{Grel ñî}):
<<The path is the means to understand the base (gžì), namely view (lta) and meditation (sgom).>>
in this there are two [sub-topics], [II-1] meditation of the particular path and [II-2] a general exposition of meditative experience (sgom ñams).

[II-1] As for the first, [there are three sub-sub-topics], [II-1-a] \textit{samatha} quietude (ži gnas), [II-1-b] vipaśyanā insight (lhag mthoṅ), and [II-1-c] meditation in union (zuṅ 'brel du sgom pa).

[II-1-a] As for the first (= ži gnas), there are [II-1-a-1] the guide of means (thabs kyi khrid) with characteristics (mtshan bcas) and [II-1-a-2] the guide of intelligence (šes rab kyi khrid) without characteristics (mtshan med).

[II-1-a-1] As for the first (= mtshan bcas thabs kyi khrid), as preliminary practice (sñon 'gro)\textsuperscript{179} one should take refuge and arouse the thought of enlightenment (skyabs sems),\textsuperscript{180} which are generally valid. One should do the cleansing ritual (khrus) in order to purify the obscurations (sgrīb pa). One offers the three-dimensional maṇḍala (ma 'dal) in order to gather the accumulations (tshogs). One sends out the torma cake in order to remove the

\textsuperscript{177} For Me ri, see also Minpaku Lexicon 191: me ri = žaṅ žuṅ 'ja' lus āber bźi thugs dam mdzad pa'i sṅags chog dāñ / de'i yi dam = Me ri, a Tantric ritual practised by the twenty-four yogins, Rainbow Bodies of Zhang-zhung; the tutelary deity of that practice. For a painting of the deity Me ri, see Kvaerne (1995) Plate 31.

\textsuperscript{178} The translators are not sure whether this answer makes sense.

\textsuperscript{179} Cf. Main part (dṅos bźi), in GSB 156a1.

\textsuperscript{180} In the sense of skyabs su 'gro ba and byaṅ chub sems bskyed.
dniṅs ḡzi¹ sems 'dzin la / Man ṅag don² sprugs³ las / ① yeṅs la bor la bzuṅ ba daṅ / ② ḡraṅ du bsgug (156a²) par⁴ bzuṅ ba daṅ / ③ rdzas la khrid la bzuṅ ba daṅ / (A.41b1) gsum du gsuṅs⁵ so //

① daṅ po ni / dgaṅ po rab la sems ma yeṅs par glod⁶ nas (156a³) jogs⁷ pa'o //

② gņis pa ni / dgaṅ po 'бриṅ la rtsa gsum la thig le rgyu ba la sems btd pa'am / bde ba ṇos 'dzin lta (156a⁴) bu'o //

③ gsum pa ni / thā ma rdzas la 'dzin te / Rig pa gser⁵ gyi luṅ non⁹ las / yi¹⁰ ge gsum (A.41b²) mtshan ma gsum / lha (156a⁵) sku gsum daṅ rdzas dgur ¹¹-gsuṅs te¹¹ / gdab pa'i thig le las gsum te / ① sku ¹²-tsa kha¹² li ni / Kun bzaṅ / ② gsuṅ

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¹ bzi A
² bdoṅ A
³ BK 175; Passage N.F. See "Doṅ sprugs" in Index of BGB (2007).
⁴ 'graṅ bu dog par A
⁵ bsuṅs A
⁶ rlod A
⁷ jogs AB
⁸ bser A
⁹ BK 172; 312.1, 311.3.
¹⁰ yig B
¹¹ bsuṅs ste A
¹² tsag B
obstacles (*bar chad*). One prays (*gso ba gdab*) so that the blessing (*byin rlabs*) occurs.

The main part (*dṅos gźi*) [156a] is the concentration of the mind (*sems 'dzin*), and it is explained as [consisting of] three [types] in the "Stirring up the Pit of Instruction" (*Man ngag doṇ sprugs*): ① concentration (*bzuṅ ba*) on the rejection (*bor*) of distraction (*yeṅs*); ② concentration [like] waiting for (*bsgug pa*) in the dangerous passage (*'phraṅ*), ③ concentration for guidance concerning the ritual materials (*rdzas*).

① First, in the case of the [practitioner of] superior capacity (*dبا in po rab*), one settles the mind [in meditation], staying relaxed (*glod*) and not distracted.

② Second, in the case of the [practitioner of] middle capacity (*dبا in po 'briṅ*), one fastens the mind on a drop (*thig le*) which moves in three veins (*rtsa gsum*),\(^{181}\) or it is like the recognition (* nós 'dzin*) of bliss (*bde ba*).

③ Third, in the case of the [practitioner of] inferior [capacity] (*tha ma*), one concentrates on the ritual materials (*rdzas*). In the "Golden Earring of Awareness" (*Rig pa gser gyi luṅ non*) it is said that the syllables (*yi ge*) are three, the characteristics (*mtshan ma*) are three, the sacred bodies of the Buddha are three: [in this way] the ritual materials (*rdzas*) are nine. From the planted drop occur three [things]: ① the sacred body (*sku*) [in the form of] *tsa ka li*\(^{182}\) is Kun [tu] bzaṅ po; ② the sacred speech (*gsuṅ* [in the form of] a seed syllable is [156b] "A"; ③ the sacred mind (*thugs*) [in the form of] a sacred attribute (*phyag mtshan*) is the crystal *swastika* just the size of a barley grain

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181 Three veins (*rtsa, nāḍī*): middle vein (*dba ma, avadhūtī*), left vein (*rkyai ma, lalānā*), and right vein (*ro ma, rasanā*).

182 The *tsakali* are normally miniature paintings used as aids to the visualization of deities in the *bskyed rim* practices. They are items that a practitioner must have. The *tsakali* item belongs to the second step of the 18 branches of realization, see ANTG 251.3 and ANTG2 357.2. They are usually placed in the *mapdala* of the deity, Cf. Secret Visions, Plates 1/7; 2/19; 4/1; 7/7A/2; 7B/2; Snellgrove (1967) 278 (m); Karmay and Watt (2007), Frontispiece (the photo shows a *tsakali*, even though there is no indication that this is *tsakali*).
yig 'bru (156b1) ni a / 3 thugs phyag mtshan ni / šel gyi g-yuṅ druṅ nas tsam'2 ʼdzin’ no // da lta dam pa ri khrod pas / a rkyāṅ la ʼdzin pa ʼdi (156b2) yoṅs su grags so // de (A.41b3) las sès pa gzan’4 du mi g-yo na zin5 pa’o // Luṅ non6 las / yi7 ge a la8 sems bzuṅ (156b3) bas / ŋag gsum dros9 daṅ10 bzi na / a yi tiṅ ne ʼdzin 11 las su ruṅ 12 ste 'oṅ ŋo12 //
ces so //
[II-1-a-2] gñis pa ni sems zin pa’i rtags (156b4) byuṅ ba daṅ / mtshan13 med stoṅ pa la sems ʼdzin pa ste / Luṅ non14 las / (A.41b4)
de ltar mtshan ma la 15 sgons pas / 15 las su ruṅ ba’i16 (156b5) rtags byuṅ ste /
yid ches pa daṅ / sems mtshan17 ma med pa 19 la sgom18 pa 19 ’di yaṅ yun bṣriṅ19 nas21 sgons22 na / las23 su ruṅ ŋiṅ (157a1) de bzin24 ŋid 25 mñon du gyur26 bar ŋes27 so //27

ces so //
de nas ’jog28 tshul ni / Cog bzag29 30 las /
brtag31 (A.41b5) thabs32 mam33 (157a2) pa gsum34 po ni / so pa la khar bzag35 pa 'dra /
ces pas / mi rtog ye śes ŋams blaṅ36 pa la36 / blo’i bzag thabs gsum ste / (157a3)

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1 ŋid B
2 rtsam A
3 ʼdzan A
4 bžān A
5 bzin A
6 Luṅ non (abbr. LN), BK 172; 311.4-5.
7 yig B
8 las AB
9 bros A
10 LN om.
11 LN inserts yaṅ.
12 ste’o AB; ste ’oṅ ŋo LN
13 ’thshan AB
14 Luṅ non (abbr. LN), BK 172; 314.2-4.
15 bsgoms LN
16 pa’i LN
17 ’thshan A
18 sgom A
19 las bsgoms pa yaṅ LN
20 sriṅs A
21 te LN
22 bsgoms LN
23 lus AB
24 LN om.
25 LN inserts la.
26 ’gyur LN
27 pas LN
28 ’jogs A
29 žag A
30 Cog bžag (abbr. CZ), BK 172; 474.4.
31 rtag A, brtags CZ
32 stoṅ CZ
33 mams CZ
34 bsum A
35 bžags CZ
36 pas AB
(nas), which [Kun tu bzaṅ po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (dam pa ri khotro pa) [= dGoṅs mdzod Ri khotro pa chen po]¹⁸³ is extremely famous. If consciousness does not move elsewhere from that (= "A"), this is concentration (zīn pa). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):

<<By concentrating the mind on the syllable "A," in three days plus the noon [of the next day], namely in four days, the contemplation of "A" will become adequate.>>.

[II-1-a-2] As for the second (= mtshan med šes rab kyi khrig), when the sign of the concentration of the mind has occurred, one concentrates the mind on the absence of characteristics (mtshan med), namely voidness (stoṅ pa). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):

<<Thus, by meditating on the characteristics (mtshan ma), the sign of adequacy [of concentration] occurs. Confidence (yid ches pa) and this meditation of the mind on the absence of characteristics (mtshan ma med pa) also will become adequate, when one meditates for a long time. And it is certain [157a] that thusness (de bzin ńid) will become manifest.>>.

Then (de nas), as for the manner of establishing [the mind] (jog tshul), as it is said in the "Imperturbable Rest" (Cog bzung):

<<The three kinds of means of observation (brtag thabs) are like the watchman posted on the mountain path.>>,

in order to practice non-conceptual wisdom (mi rtog ye šes), there are three means of establishing the mind. ¹ Just as an eagle (khyuṅ) glides in the sky,

¹⁸³ Dam pa Ri khotro pa alias dGoṅs mdzod Ri khotro chen po (1038-1096), a member of the rMe'u family, was a hermit as his name indicates (LShDz, Karmay [1972] 10-11). He was known for initiating the practice of meditation by looking at the syllable A written in white as a means of concentration. The use of the white "A" then became the name of his meditation practice: A khrig, "The Teachings (khrig) concerning the Unconditioned "A"," see Kvaerne, Per (1973), "Bonpo Studies, the A khrig System of Meditation," Part I, Kailash, 1973 Vol. I, No.1, pp. 1-50; Part II, Kailash, 1973 Vol. I, No. 4, pp.247-332.
1 khyu nam 'pha⁵s gcod¹ pa ltar / rtsol med du phyod de bsag / 2 bya thi² ba tshan du 'jug pa bizin¹ rise gcig tu hrig ge bsag³ / 3 skyes (157a6) bus bya³ zin pa (A,41b6) ltar gal med du lhod de bsag go //
de la sems zin rtags ni / phyi nañ du dbugs rgyu ba mi tshor / lus yod (157a5) pa mi tshor / bu ga⁶ dgu nas zag pa 'byuñ no // g-Yuñ druñ gti⁷ rdzogs⁸ las /
dañ po sems la rten med par /
byuñ⁹ tshor¹⁰ mañ¹¹ du rgyu (157b1) ba ni /
ri gzar¹² kha nas chu babs¹³ 'dra /
bar du (A,41b7) gsal¹⁴ ba skad gcig ma /
rig¹⁵ pa¹⁶ rjen par 'char ba¹⁶ ni /
chu bo¹⁷ yur¹⁸ du 'grim¹⁹ pa²⁰ (157b2) 'dra /
tha ma šes pa mi g-yo ba /
leten leten²¹ mer mer²² gnas pa ni /
rlun gis²³ ma bskyod²⁴ rgya mtsho 'dra /
ces so //
[II-1-b] gnis pa lhag (157b3) mthon²⁵ ni / dpe' nam mkha' la no sprad²⁶ / don bon ŋid la no sprad²⁷ / rtags (A,41b8) sems ŋid la no sprad²⁸ / sems ston par no³⁹ sprad³⁰ / Gab (157b4) pa³¹ las /
dpe³² don rtags dañ³³ mnam³⁴ pa 'di / skal³⁵ ldan sems la³⁶ gnis med don
gsom /
ces so //
de la ра⁶ ri¥g srib³⁷ (157b5) med du / gsal³⁸ gyis rtogs³⁹ pa ni lhag mthon yin /
bSen⁴⁰ thub⁴¹ las /

¹ spyod AB
² the AB
³ ziñ A
⁴ zag A
⁵ ja A
⁶ kha AB
⁷ rtin A, gti B
⁸ = g-Yuñ druñ gti⁷ rdzogs gsañ bai rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.
⁹ 'byuñ YD
¹⁰ tshar A
¹¹ mun A
¹² zar A
¹³ bab A
¹⁴ bsal AB
¹⁵ dmigs YD
¹⁶ rgyuñ ma chad pa YD
¹⁷ 'o AB; bo YD
¹⁸ yud A
¹⁹ 'gril A, 'dril YD
²⁰ ba AB
²¹ ne YD
²² re YD
²³ gi A YD
²⁴ skyod A YD
²⁵ 'thon A
²⁶ prad A
²⁷ prad A
²⁸ prad A
²⁹ B om.
³⁰ prad A
³¹ Gab pa (abbr. GP), BK 172; 41.3-4.
³² dpe GP
³³ GP inserts gsum du.
³⁴ mňams GP
³⁵ bskal A
³⁶ le GP
³⁷ bsgrib A
³⁸ sal AB
³⁹ btrogs A
⁴⁰ gsen A
⁴¹ BK 145; passage in question N.F.
one establishes [the mind] efficiently (phyod de) without effort (rtsol med du).

② Just as a pigeon (bya thi ba) enters its nest, one establishes [the mind] one-pointedly (rtse gcig tu) and wakefully (hrig ge). ③ Just as a man has finished his work (bya zin pa), one establishes [the mind] relaxedly (lhod de) without reserve (gal med du).

Then, as for the sign of the concentration of the mind, one does not feel the breathing going out and coming in; one does not feel the body existing; [one does not feel that] the impureness (zag pa) comes out from the nine holes [of the human body] (bu ga). It is said in the "Profound Perfection of Swastika" (g-Yuñ druñ gtiñ rdzogs):

<<First: if the mind has no support, the sensations (byuñ tshol) move [157b] abundantly, just as water falls from a steep mountain (ri gzar).

Middle: with a momentaneous clearness (gsal ba), the awareness arises nakedly (rjen par), just as a river flows ('grim pa) through an irrigation canal (yur).

End: the immovable consciousness stays thoroughly (iteñ iteñ) and quietly (mer mer) like an ocean not agitated by the wind.>>.

[II-1-b] As for the second, namely vipaśyanā insight (lhag mthon), the example (dpe) points out space (nam mkha‘); the meaning (don) points out Bon-ness (bon ñid); the sign (rtags) points out Mind-ness (sems ñid); the mind (sems) points out voidness (stoñ pa). It is said in the "Hidden Text" (Gab pa):

<<One meditates on this equivalence of example, meaning, and sign as the meaning of non-duality in the auspicious mind.>>.

In this case, it is vipaśyanā insight (lhag mthon) that clearly (gsal gyis) understands self-consciousness (rañ rig) as being without obstacle (sgrib med). It is said in the "Overcoming of the bSen [mo spirits] " (bSen thub):

<<Vipaśyanā insight (lhag mthon) is the wisdom of clear awareness.>>.

[158a] Even if in the mind of the [practitioner] there are diverse
lhag mthoṅ rig pa gsal ba'i (A.41b9) ye śes
ces so // (158a1)
  de'i sems la1 sna tshogs su šar yaṅ / raṅ šar raṅ grol2 lhag mthoṅ ŋo3 // gNad
drug4 las /
mkha' gsal gcig5 (158a2) nas thams cad šar /
gsal6 ba'i mkha' la phyogs ris med /
ces daṅ / bDal 'bum7 8 las /
sems la sems ma mchis9 (158a3) ste /
sems kyi raṅ bzin 'od gsal10 (A.41b10)
ces so //
[II-1-c] gsum pa zuṅ11 'brel ni / Cog bzag12 gi 'grel13 14 las /
  zi gnas15 daṅ lhag (158a4) mthoṅ gi16 cha mñam17 te /
  bag chags daṅ kun gzi18 gñis gcig gi19 //
  dbaṅ du gcig20 ma btaṅ20 bar1 cog gis bzag (158a5)
ces pas gong gi zi lhag 'dra'o22 // gñis su med pa la mi rtoŋ par 23'jog go23 //
(A.41b11) Ye khrī mthā24 sel21 las /
  zi25 (158b1) gnas26 tiṅ 'dzin stobs bde daṅ /
  lhag mthoṅ ye śes stobs kyis gsal27 /
  zi28 lhag zuṅ29 'brel mi rtoŋ daṅ /
  de mthar phyin pa (158b2) mi g-yo ba'o //
ces so //
de ka mñam bzag yaṅ yin30 te / Ňon moṅs raṅ grol31 32 las /

1  lha B
2  dgrol A
3  B om.
4  N.I.
5  gcig A
6  bsal A
7  'bul B
8  BK 105-114; passage in question N.F.
9  'chis AB
10  bsal B
11  bzuṅ A
12  żag A
13  'brel A
14  Cog bzag gi 'grel (abbr. CZ), BK 172; 484.1-2. The Cog bzag is found in BK 172, 474.2-476.3, and the Cog bzag gi 'grel in BK 172, 476.3-497.3.
15  bnas A
16  gis CZ
17  sñam A, bsñams B CZ
18  bži A
19  gis A
20  mi gtoṅ CZ
21  par AB CZ
22  'bre A
23  'jogs so A
24  BK 176; passage in question N.F.
25  bži A
26  nas A
27  bsal A
28  bži A
29  bzuṅ A
30  daṅ AB
31  dgrol A
32  Ňon moṅs raṅ grol (abbr. NR), BK 160; 145.3.
appearances, it is the *vipaśyanā* insight (*lhag mthon*ī) that is self-appearance (*raṅ śar*) and self-deliverance (*raṅ grol*). It is said in the "Six Crucial Points" (*gNad drug*):

<<From one clear space everything appears. In the clear space, there is no partiality (*phyogs ris*).>>, and in the "Hundred-thousand Pervading" (*bDal 'bum*):

<<In the mind, the mind [itself] does not exist (*mchis*). [But] the self-nature of the mind is luminosity (*'od gsal*).>>.

[II-1-c] As for the third, namely the union (*zuṅ ″brel*) [of *śamatha* and *vipaśyanā*], as it is said in the "Commentary of the Imperturbable Rest" (*Cog bzag gi ″grel*):

<<Śamatha quietude and *vipaśyanā* insight are equal. One lets leisurely both impregnation (*bag chags*) and "base of all" (*kun gzi*) be imperturbably, so that by the force of one the other is not rejected.>>

it is the same as the previous *śamatha* quietude and *vipaśyanā* insight.¹⁸⁴ For the non-duality (*gņis su med pa*) [of *śamatha* and *vipaśyanā*], one establishes nonconceptuality (*mi rtog pa*). It is said in the "Incantation of the Extremity of the Primordial Throne" (*Ye khri mtha’ sel*):

<<Śamatha quietude [*158b*] is blissful by the power of contemplation. *Vipaśyanā* insight is clear by the power of wisdom. The union of *śamatha* quietude and *vipaśyanā* insight is nonconceptual (*mi rtog*). The ultimate state (*mthar phyin pa*) of that [union] is immovability (*mi g-yo ba*).>>.

The very same [thing] is also equanimity (*mṇam bzag*). It is said in the "Self Release of the Defilements" (*Ñon moṅs raṅ grol*):

<<The consciousness (*sēs pa*) that perceives vividly (*lhaṅs kyis*) is *vipaśyanā*

¹⁸⁴ The sentence is a little elliptic. This probably means the following: it is not necessary to creat new *śamatha* and *vipaśyanā* in order to have their union: it is enough to use the previous *śamatha* and *vipaśyanā* for the union.
šes¹ pa lhaṅs kyis² (A.41b12) 3 rtogs pa³ lhag (158b3) mthon yin⁴ / šes⁵ pa ṅos bzuṅ bral bā⁶ zi⁷ gnas yin⁸ / 9 gsal ston⁹ dbyer med¹⁰ mnam pa’i bon du bzag¹⁰ /
ces so //
mal (158b4) ’byor ŋes yaṅ¹¹ zer te / ’12 Gab pa¹² gsaṅ¹³ rgyud¹⁴ las /
kun gzi¹⁵ mal ma’i don la / lhag mthon rig pa’i ye šes ’byor bas / rnal (158b5)
’byor yin / ces so // (A.41b13)
[II-1-d] de’i don sgom¹⁶ pa la gsum / <1> tiṅ ’dzin gyi thun sgom / <2> sems kyi nyaṅ sgom / <3> rtogs pa’i kloṅ sgom / (159a1)
<1> daṅ po ni ’Grel¹⁷ ni¹⁸ las /
don gnas lugs¹⁹ sgoms²⁰ pa la²¹ thun bži²² yal²³ bar ma²³ šor ro²⁴
ces pas / las daṅ po bas²⁵ (159a2) guṅ²⁶ gṅis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sna drö²⁹
phyi drö³⁰ srod tho raṅs bži³¹ la / ji tsam thun (A.42a1) bcad nas sgom mo // de
dus dran³² (159a3) pa’i rtsis³³ bzuṅ nas / rnam rtog raṅ khar mi btaṅ no // Luṅ

¹ rig NR
² kyi NR
³ gsaṅ ba’i NR
⁴ la NR
⁵ rig NR
⁶ ba’i NR
⁷ bži A
⁸ mchog NR
⁹ ston gsal NR
¹⁰ zuṅ du ’brel ba’i bon NR
¹¹ daṅ AB
¹² ga ba AB
¹³ bzaṅ A
¹⁴ N.I.
¹⁵ bži A
¹⁶ bsgom B
¹⁷ ’brel A
¹⁸ ’Grel dū (abbr. GN), MT (= BTK) 191; 21.1: don gnas lug bsgom pa thun bži yal bar ma šor ba.
¹⁹ lug GN
²⁰ bsgom GN
²¹ GN om.
²² bži A, zi B, bži GN
²³ AB om., bar ma GN
²⁴ ba GN
²⁵ pos A
²⁶ gug A, kuṅ B
²⁷ bsal bar A
²⁸ bsgom A
²⁹ gro AB
³⁰ gro AB
³¹ gṅis AB
³² bran A
³³ rtsi’is AB
insight (lhag mthoṅ). The consciousness devoid of grasping (ūnos bzun) is šamatha quietude (zi gnas). The inseparability (dbyer med) of the clearness and the voidness (gsal ston) is establishment in the state of equanimity (mñam pa'i bon du bzag).

[This union (zuṅ 'brel)] is also called yoga (rnal 'byor). It is said in the "Hidden Secret Treatise" (Gab pa gsaṅ rgyud):

<<Since one combines ('byor ba) the wisdom of awareness of the vipaśyanā insight with the genuine (rnal ma) object of the "base of all" (kun gzi), this is yoga (rnal 'byor).>>.

[II-1-d: Meditation on the Meaning of the Union of šamatha and vipaśyanā] In the meditation of the meaning (don) [of the union of šamatha and vipaśyanā], there are three [kinds of meditation]: <1> sessional meditation (thun sgom) of contemplation (tiṅ 'dzin), <2> inherent meditation (niṅ sgom) of the mind, and <3> expanse-meditation (kloṅ sgom) of understanding (rtogs pa). [159a]

<1> As for the first (= thun sgom), as it is said in the "Sun [Ray] Commentary" ('Grel ni):

<<In meditating on the fundamental nature of the meaning, [during] four sessions (thun bži) [the practitioner should] not let [his concentration] fall away (yal bar ma śor)185.>>,
the beginner (las daṅ po pa) should not meditate at midday and midnight (guṅ gnis), because [his head] is not clear [during these periods]. During the four186 sessions of morning (sña dro), afternoon (phyi dro), evening (srod), and daybreak (tho raṅs), he [should] meditate, separating the session (thun bcad) [from the ordinary time] as much as he can (ji tsam). At that time,

185 The original reading of BGSB: yal śor is corrected to yal bar ma śor, according to the reading of the 'Grel ni. This is an example of an inexact citation on the part of Tre ston
186 The original reading of BGSB: gnis (two) is corrected to bāṅ (four), according to the context.
drug¹ las /
  yañ nas² yañ du sems ſams lta /
  šes bžin⁴ bya ras sod par bya /
 ces dañ / Yig chuⁿ³ las /
  yod stoñ pa dañ ma bral na / sems de slar log nas yoñ ba ni / gziñ⁴ nas
  (A.42a2; 159a5) phur ba'i bya rog bžin no //
 ces so // Rin chen gter⁵ rdzogs⁶ las /
  dper na ſa yis gar 'phyos⁷ kyañ⁸ /
  chu 'i nañ las 'da⁹ mi (159b1) srid /
 ces so //
  mi sgom pa'i dus su yañ / sems rañ bžin¹⁰ gyis gnas pa ni rjes thob yin te /
 Ye šes gsal¹¹ rdzogs (159b2) gsañ¹² ba'i rgyud¹³ las /
  byiñ rgod gñis su ma soñ ba / mñam bžag¹⁴ (A.42a3) dus kyi sgom pa ste / de
  rjes gñug¹⁵ ma yeñs thub pa / rjes (159b3) la thob pa'i sgom pa'o //
 ces so //
  <2> gñis pa nañ sgom ni / 'gro 'dug za ſal spyod pa ci byed kyañ / dus

¹ Luñ drug (abbr. LD), BK 174; 142.1. More precisely it is the question of the Man ſag thams cad 'dus
  pa'i luñ (abbr. MN) (BK 174, pp. 136-143), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-
  157).
² na MN
³ N.I.
⁴ bziñ A
⁵ bter A
⁶ N.I.
⁷ mchos A
⁸ skyañ A
⁹ 'das B
¹⁰ ſin A
¹¹ bsal A
¹² bzañ A
¹³ Ye šes gsal rdzogs gsañ ba'i rgyud (abbr. YS), CTB vol.3 No.4, 80.2.
¹⁴ žag YS
¹⁵ ſug A
concentrating by the essence of the mindfulness (dran pa’i rtsis bzu’i nas), one should not let (bta’i) conceptual thinking (rnam rtog) go to its own favorite object (ra’i khar). It is said in the "Six Āgama" (Luṅ drug):
<<One should practice and see the mind again and again. The watchman (bya ra) of attentiveness (śes bźin, saṃprajanya) should wake up.>>
and in the "Small Note" (Yig chuṅ):
<<When existence (yod) is not separated from voidness (stoṅ), the mind that comes back again is like a crow (bya rog) sent off from a boat (gziṅs)[: it will come back to the boat].>>
It is said in the "Perfect Treasure of the Precious Stones" (Rin chen gter rdzogs):
<<For example, wherever a fish moves, it cannot exceed [159b] the nature of the water.>>

[The state in which] the mind stays by its very nature (ra’i bźin gyis), even when one does not meditate, is the subsequent attainment (rjes thob, prṣṭhalabdha). It is said in the "Secret Text of the Clear Perfection of Wisdom" (Ye śes gsal rdzogs gsaṅ ba’i rgyud):
<<The equanimity (māṇam bźag) that does not fall into the two [extremes of] depression and excitement (byiṅ rgod) is the timely meditation (dus kyi sgom pa). After that, the genuine one (gṅug ma), which can be distracted, is the subsequently attained meditation (rjes la thob pa’i sgom pa).>>

<2> The second, namely inherent meditation (ñaṅ sgom), stays inherently (ñaṅ gis) without union or separation (’du ’bral med pa) in the three times, whatever actions such as going (gro), staying (dug), eating (za), and laying

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187 Cf. rDzoṅ ’phraṅ, 469.3-4; tiṅ ’dzin sgom pa la / yin tshul gyi gnas lugs ma śes / sgom med (4) yoṅ med dran pa’i rtsis ma zin źiṅ / stoṅ ’nid tshad med bźi daṅ ma ldan / bsam pa brel g-yeṅ / ’khrul snaṅ tha mal (5) gzan la ’phros nas / tiṅ ’dzin yal ba’o //.

188 One would expect a pigeon as metaphor, but a crow is suitable, too, because there is nothing else on the water than the boat: the crow is obliged to come back to the boat.
gsum 'du 'bral (159b4) med pa ṅaṅ gis gnas pa'o // g-Yuṅ druṅ giṅṛdzogs² las /
sgom³ du rdul yaṅ⁴ med mod kyaṅ /
yeṅ⁵ su se gol⁶ tsam yaṅ med (A.42a4)
ces (159b5) daṅ / Cog bzung⁷ las /
sgom⁸ du ci yaṅ med pa las⁹ /
yeṅ⁹ su med pa'ī¹¹ man ṅag bsten¹² /
ñaṅ la¹³ ṅaṅ gis¹⁴ gnas pa la¹⁵ //
rig pa'ī (160a1) rgyun¹⁶ ni gsal¹⁷ bar btab¹⁸ /
'di la cog gis bzung¹⁹ par bya²⁰ /
ces so //
  thun sgom la gñen po phar 'gebs²¹ kyi dran (160a2) pa / 'dir myoṅ ba tshur
'gebs²² kyi²³ dran²⁴ (A.42a5) pa yin pas / mi yeṅs pa'i dran²⁵ thag / mi skyo ba'i ṅaṅ
thag na re ba cīg dgos ste / Luṅ non²⁶ (160a3) las /
  ṅaṅ gis ma sgom²⁷ 'bras bu thob²⁸ mi srid /
ces so //
yan bsen²⁹ thub³⁰ las /
  ṅaṅ daṅ rān bzin bdag ņiṅ³¹ gsum du³¹ sgom³² /
ces pa³³ (160a4) ltar na / Me ri 'khor lo gsaṅ³³ ba'i rgyud³⁴ las /

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1. tiṅ A
2. g-Yuṅ druṅ giṅṛdzogs gsaṅ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 102.7.
3. sgo YD
4. tsam YD
5. yoṅs YD
6. rgal YD
8. bsgoms CZ
9. CZ inserts ste.
10. yoṅs CZ
11. CZ inserts ṅan.
12. sten AB, ston CZ
13. las CZ
14. gi A
15. las CZ
16. rgyu CZ
17. bsal A
18. gtabs CZ
19. bzung CZ
20. bya'o CZ
21. 'gebs A
22. 'gyeb A, 'geb B
23. gys A
24. bran A
25. bran A
26. Luṅ non (abbr. LN), BK 172; 236.2.
27. sgom A, bsgoms LN
28. thobs LN
29. sen A
30. bsen thub (abbr. ST), BK 145; 144.7.
31. ST om.
32. sgom ST
33. bsan A
34. BK 162, pp. 61.6-62.1. Its title is Me ri gsaṅ ba'i 'khor lo'i rgyud in bKa' 'gyur. See "Me ri 'khor lo
gsaṅ ba'i rgyud" in Index of BGSB (2007).
down (ñal) one does. It is said in the "Profound Perfection of the Swastika" (g-Yun drun gtiär rdzogs):
<<There is nothing, even as much as an atom (rdul yañ), to be meditated on. There is nothing, even for as long as a finger snap, to be distracted by>>, and in the "Imperturbable Rest" (Cog bzág):
<<One follows (bsten) the instruction (man ñag) that there is nothing to be meditated on, and there is nothing to be distracted by. The stream of [160a] awareness (rig pa’i rgyun), when it stays inherently (ñañ gis) in the inherent state (ñañ la), is settled clearly. Here it (= stream of the awareness) should be put imperturbably (cog gis bzág pa)>>.

In the sessional meditation (thun sgom), it is mindfulness (dran pa) that spreads away (phar ’gebs) the antidote (gñen po). But, here [in the inherent meditation (ñañ sgom)] it is mindfulness that spreads back (ts hur ’gebs) the experience (myoñ ba). Therefore, one needs a continuous mindful string (dran thag) of non-distraction (mi yeñs pa) or a continuous inherent string (ñañ thag) of non-depression (mi skyo ba). It is said in the "[Golden] Earring [of Awarenes]" (Lun non):
<<If one does not meditate inherently (ñañ gis), one cannot obtain the result>>.

Further, according to what is said in the "Overcoming of the bSen [mo spirits] " (bSen thub):
<<One meditates in three [ways], with inherent nature (ñañ), proper nature (rañ bżin), and own nature (bdag ñid)>>,
it is said in the "Treatise of the Secret Wheel of the Fire-Mountain" (Me ri ’khor lo gsañ ba’i rgyud):
<<The nature of the everlasting mind is not understood by the inferior mind. One should know [it] by three logical reasons (gtan tshigs), namely inherent nature (ñañ), proper nature (rañ bżin), and great own nature (bdag ñid chen
g-yuṅ druṅ sems kyi ńo bo ni / dman (A.42a6) pa’i1 sems kyis mi rtogs2 te /
gtan3 tshigs gsum (160a5) gyis ńes par bya / ſaṅ daṅ raṅ bźin bdag ńid chen
po gsum / ſaṅ ni rig pa stoṅ pa ste / raṅ bźin rig pa cir yaṅ snaṅ / bdag
ńid (160b1) snaṅ stoṅ tha dad med /

ces so //
deaṅ ’dra’ bar / Khams brgyad5 6 las kyaṅ /
raṅ daṅ raṅ bźin bdag ńid chen po gsum / raṅ gi ma bcōs7 raṅ (160b2) bźin
’od gsal8 ba / (A.42a7) bdag ńid chen po’i sku la lhun gyis9 grub par gnas /

ces daṅ / sGra sgrags10 las kyaṅ /
raṅ ni kun (160b3) gźir11 ma g-yos12 pa /
raṅ bźin bde13 la14 ma bcōs15 pa /
gniś su med par ńes pa ni /
de la bdag ńid chen po’16 bya /

ces sGron ma (160b4) dgu skor17 las /
stoṅ pa18 snaṅ gsal19 bde20 ba ste /
raṅ daṅ raṅ bźin bdag ńid du /
mi g-yo21 mṅam22 (A.42a8) gsal23 sku gsum24 dṅoś25 /

ces pas (160b5) mi rtoṅ stoṅ pa ńaṅ ste bon sku / snaṅ ba gsal26 ba raṅ bźin ste
lōṅs27 sku / bde ba bdag ńid ste sprul sku’o //
<3> gsum pa kloṅ sgm ni / (161a1) snaṅ ba sems su phu thag chod pa / sgom

1 pas A
2 rtoṅ A
3 rtan A
4 ’bra A
5 rgyad A
6 This quotation is not found in the Khams brgyad but has been identified in the text known as Khams
bsbud tshigs bcad ma (BK. 104, p. 447.4; cf. Martin et al. [2003] pp. 235-6: - 41 -; 67.2), which is a
summary in verse of the Khams brgyad. For Khams brgyad, see Index of BGSB (2007) p. 289.
7 cos A
8 bsal A
9 gyi A
10 sGra sgrags (abbr. GG), BK 175; 206.7-207.1.
11 gźir A, gźi GG
12 bcōs GG
13 bde’ A, de GG
14 las B GG
15 g-yos GG
16 pos AB
17 N.A.
18 ba AB
19 bsal A
20 bde’ A
21 g-yo’ A
22 dmyam A
23 bsal A
24 bsum A
25 rīὸs A
26 bsal A
27 lōṅ A
po). Inherent nature (ṇaṇ) is the awareness that is void. Proper nature (raṇ bźin) is the awareness that appears anywhere. Own nature (bdag ňid) [160b] is [the awareness in which] appearance and voidness (snaṇ stoṇ) are not different.>>.

Similarly to that, it is said in the "Eight Elements" (Khams brgyad):

<<Inherent nature (ṇaṇ), proper nature (raṇ bźin), and great own nature (bdag řid chen po), all these three stay spontaneously in the unartificial state (ma bcos) of inherent nature (ṇaṇ), the luminous state ('od gsal ba) of proper nature (raṇ bźin), and the sacred body (sku) of great own nature (bdag řid chen po).>>,

and also in the "Resonance" (sGras sgrags):

<<Inherent nature (ṇaṇ) is immovable in the "base of all" (kun gźi). Proper nature (raṇ bźin) is blissful (bde) and unartificial (ma bcos pa). As for the consciousness that knows non-duality, one calls it the great own nature (bdag řid chen po).>>,

and in the "Circle of the Nine Lamps" (sGrön ma dgu skor):

<<The immovable clear equanimity (mṇam gsal) of voidness (stoṇ pa), luminosity (snaṇ gsal), and bliss (bde ba) as inherent nature (ṇaṇ), proper nature (raṇ bźin), and own nature (bdag řid) is the real three sacred bodies (sku gsun).>>

therefore, non-conceptual voidness is the inherent nature (ṇaṇ), namely the Bon body (bon sku). Clear appearance is the proper nature (raṇ bźin), namely the enjoyment body (loṅs sku, sambhoga-kāya). Bliss is the own nature (bdag řid), namely the emanation body (sprul sku, nirmāna-kāya).

<3> As for the third, namely expanse-meditation (kloṅ sgom), [161a] appearance (snaṇ ba), being ultimately determined (phu thag chod pa)189 as mind (sems), and being devoid of the thought of object and subject of the

189 Cf. Great Perfection 187.
bya sgom byed gyi¹ blo daň bral te / bon ñid kyi² kloň la raň bźin gyis gnas pa'o // (161a2) Gab pa³ las /
   ye ñes lña⁴ ye (A,42a9) nas ⁵ gnas pa la⁶ / ⁷sgom žes⁷ bya ba'i tha sñad⁸ ye
   nas sms la⁹ med /
ces daň / gTan¹¹ tshigs ņes pa'i (161a3) gal mdo¹² las /
   ma sgom¹³ mi sgom¹⁴ ye nas ¹⁶ram par dag¹⁵ -¹⁶ /
ces so //
   de'i tshe¹⁷ blo byas kyi sgom¹⁸ mams bzañ¹⁹ rtog ste / phyi nañ byed du 'dod
do // (161a4) rdZogs chen sms kyi me loň²⁰ las /
   mams ²¹rtog ²²gñen²³ por mi rtog²⁴ sgom / (A,42a10)
   mi rtog sgom pa²⁵ram rtog²⁵ chen po yin /
ces daň / Luń (161a5) drug²⁶ las /
   gañ la gza²⁷ gtag²⁸ byed pa 'khrul pa'i las /
   'khrul ba²⁹ ³⁰de yis³⁰ de³¹ don ga la rñed /
ces so //
   lta ba'i nañ nas / ma 'gag par (161b1) šar tshad ye ñes kyi yo lañ ŋo // Rin chen
gter³² rdzogs³³ las /
   ye ñes 'od gsal³⁴ chen po yi /
   sñaľ ba raň šar (A,42a11) 'bar du gţug /

¹ phyi A
² B om.
³ Gab pa (abbr. GP), BK 172; 1.2
⁴ nañ las GP
⁵ GP inserts sms las.
⁶ med GP
⁷ sgom šes AB; sgoms žes GP
⁸ sńed GP
⁹ las A
¹⁰ GP inserts las.
¹¹ btan A
¹² gTan tshigs ņes pa'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).
¹³ sgoms A, bsgoms GD
¹⁴ sgoms A, bsgom GD
¹⁵ bdag A
¹⁶ de bźin ñid GD
¹⁷ B om.
¹⁸ sgo B
¹⁹ zaň A
²⁰ rdZogs chen sms kyi me loň (abbr. SM) = gSal byed sms kyi me loň, CTB vol.3 No.3, 64.6-7.
²¹ par SM
²² pa'i SM
²³ sńen A
²⁴ rtug SM
²⁵ rtog pa SM
²⁶ Luń drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsaň ba'i
   luń (BK 174, pp. 143-152), one of the Six Scriptures (Luń drug, BK 174, pp. 119-157).
²⁷ za' A
²⁸ btaä A
²⁹ ba LD, AB om.
³⁰ de'i B, de yì LD
³¹ de LD, dre A, 'dre B
³² rter A
³³ N.I.
³⁴ bsal A

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meditation, stays by its very nature (rañ bzin gyis) in the expanse (kloñ) of Bon-ness (bon ñid). It is said in the "Hidden Text" (Gab pa):
<<The five wisdoms (ye ñes lha)\(^{190}\) have existed primordially. The conventional designation (tha sñad) as meditation (sgom) has not existed in the mind primordially.>>,
and in the "Important Sūtra Definitive to the Reasons" (gTan tshigs ñes pa’i gal mdo):
<<One did not meditate. One will not meditate. One is pure primordially.>>.

At that time, the meditations, which are the fabrication of the mind (blo byas), are good thoughts (bzañ rtoñ), and are considered to function externally and internally. It is said in the "Mirror of the Mind of the Great Perfection" (rDzogs chen sens kyi me loñ):
<<One meditates on non-conceptualization as an antidote to conceptualization. The meditation on non-conceptualization is the great conceptualization.>>,
and in the "Six Ágama" (Luñ drug):
<<Fixating (gza’ gtag byed pa)\(^{191}\) on an object (gñ la) is an erroneous act. By that error (khrul ba), how can one find that object (de don)?>>.

All that appears without ceasing from the inherent nature of the view [161b] is the total rising (yo lañ) of wisdom. It is said in the "Perfect Treasure of the Precious Stones" (Rin chen gter rdzogs):
<<The appearance of the great luminosity of wisdom is self-arising (rañ šar) and enters into blazing (’bar du gzug).>>.

At that time, even if there is appearing (snañ ba), there is no grasping (’dzin

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\(^{190}\) The five wisdoms (ye ñes lha) in Bon po tradition are 1) bya grub ye ñes, 2) sor rtoñs ye ñes, 3) miñam ñid ye ñes, 4) me loñ ye ñes, and 5) stoñ ñid ye ñes, see BGSB 30b4-31a2. Cf. the five wisdoms in rÑiñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) chos dbyiñs ye ñes; see Yasuda (2007), Duñ dakar tshig mdzod 1866-1867.

\(^{191}\) Snellgrove (1967) 218.15: gza’ gtag bral = one is free from fixation.
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ces so // (161h2)

de dus snañ ba yod kyañ 'dzin pa med de / dBu ma bden gnis¹ las /
snañ tsam² yod kyi bden par žen pa med pa ni / gañ zag dam pa nams
(161h3) kyi rjes šes yin la / snañ ba³ yañ med / žen pa yañ med pa ni sa bcu⁴
g-yuñ druñ sms dpa'i mñañ bžag yin
nces so //

[II-2] gnis pa (161h3) ſams (A.42a12) ni mañ yañ / bde gsal mi rtog pa dañ gsum
du 'dus so // Yan rtse⁵ las /
sdug bsñal⁶ med pa⁷ bde ba / sgrib g-yogs⁸ (161b5) med pas⁹ gsal¹⁰ ba /
gzuñ¹¹ 'dzin med pas mi rtog pa
nces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod (162a1) chags / gsal ba
že sdañ / mi rtog pa gtï¹² mug go // rtogs pa'i (A.42a13) tshe / ſams gsum du 'char /
nde ba ſi¹³ gnas / (162a2) gsal ba lhag mthon / mi rtog pa zuñ¹⁴ brêl¹⁵ lo // mñon
du gyur pa'i¹⁶ tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba (162a3) loñs
sku / mi rtog pa bon sku / chags na khams¹⁷ gsum du goł te / bde ba 'dod
khams¹⁸ su / gsal ba gzugs khams su / (162a4) mi rtog pa (A.42b1) gzugs med du
skye'o //

¹ See n.192 infra p.*269.
² rtsam A
³ B om.
⁴ cu A
⁵ N.F. See "Yan rtse" in Index of BGSB (2007).
⁶ sñal A
⁷ pa'i AB
⁸ yogs A
⁹ pa'i AB
¹⁰ bsal A
¹¹ bzuñ A
¹² rti A
¹³ bži A
¹⁴ bzuñ A
¹⁵ dgrel A
¹⁶ ba'i AB
¹⁷ 'khams A
¹⁸ 'khams A

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It is said in the "Two Truths of the Middle Way" (dbu ma bden gcis)\(^{192}\): <<There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (gañ zag dam pa). There is neither apperance nor attachment: this is the equanimity of the Swastika-sattva (g-yuñ druñ sems dpa’) of the ten stages (sa bcu).>>.

[II-2] As for the second [= general exposition of meditative experience (sgom ñams)], even though experiences (ñams) are many, they are summarized as three [elements, namely,] bliss (bde), clearness (gsal), and non-conceptualization (mi rtog). It is said in the "Supreme Summit" (Yañ rtse): <<It is bliss (bde ba) because there is no suffering (sdug bsñal). It is clearness (gsal ba) because there is no obscurity (sgrib g-yogs). It is non-conceptualization (mi rtog pa) because there is no [dichotomy of] object and subject (gzuñ ’dzin).>>

When one does not understands, it (= meditative experience) remains as the three poisons: bliss is [162a] desire (’dod chags); clearness is hatred (ze sdañ); non-conceptualization is mental darkness (gti mug). When one understands, [it] appears as three experiences (ñams): bliss is šamatha quietude; clearness is vipašyanā insight; non-conceptualization is union (zuñ ’brel). When it manifests itself, it will become the sacred three bodies: bliss is the emanation body; clearness is the enjoyment body; non-conceptualization is the Bon body. When one has attachment, it wanders in three realms: bliss will be [born] in the realm of desire (’dod khaps); clearness will be [born] in the material realm (gzugs khaps); non-conceptualization will be [born] in the immaterial realm (gzugs med).

\(^{192}\) Dbu ma bden gcis rañ ’gre (abbr. DNRG) of Me ston Šes rab ’od zer (1058-1132 or 1118-1192) 7b3-4: sañ ba tsam yod kyi bden par Žen pa med pa ni gdams ŋag dam pa mams kyi rjes thob kyi Šes pa yin la / (4) sañ ba yañ med Žen pa yañ med pa ni sañs rgyas kyi dgoñs pa dañ ’phags pa’i miñam bêag yin no /. We owe the identification of this source to Dr. Seiji Kumagai.
gol lugs ni / A luṅ 'phrul¹ gyi lde mig² las /
rtog med 'dra³ la min⁴ pa'i dran⁵ med 'jog⁶ (162a) go⁷ / bde ba 'dra⁸ la min⁹
pa'i btaṅ sñoms ltar ro¹⁰ / gsal ba 'dra¹¹ la min¹² pa'i dbaṅ po'i yul tshol
ces so //

[III] gsum pa 'bras bu (162b) ni / 'Grel ńi¹³ ¹⁴ las /
'bras bu ni gźi¹⁵ mñon (A.42b) du gyur pa'o //
ces pas gźi¹⁶ raṅ sa zin¹⁷ / lam mthar thug rtogs¹⁸ pa mñon (162b) du gyur / raṅ la
raṅ dbaṅ thob pa gcig yin te / Sems fiid 'od gsal gyi¹⁹ rgyud²⁰ las /
raṅ sa zin pa 'bras bu yin /
ces so // (162b³) mDo²¹ ²² las /
mi chags brtul²³ sugs mkhar²⁴ bdal²⁵ na /
sgom pa'i 'bras bu de ñid yin /
ces so //

[[9] bla med theg pa - khyad par chen po]

[9] dgu pa khyad par (A.42b³) chen po²⁶ ni / bya rtsal (162b⁴) thams cad kyaṅ bral

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¹ 'khruḷ AB
² N.I.
³ dgra AB; 'dra ANTG 260.8, ANTG2 367.2
⁴ men AB; min ANTG2
⁵ bran AB
⁶ 'jol AB
⁷ po AB
⁸ dgra AB; 'dra ANTG 260.7, ANTG2 367.1
⁹ men AB; min ANTG2
¹⁰ po AB
¹¹ dgra AB; 'dra ANTG 260.7, ANTG2 367.1
¹² men AB; min ANTG2
¹³ gnis AB
¹⁴ 'Grel ńi (abbr. GN), MT (= BTK) 191; 25.3.
¹⁵ bzi A
¹⁶ bzi A
¹⁷ bzin A
¹⁸ rtog B
¹⁹ kyi A
²⁰ N.I.
²¹ mDo' A
²² gZer mig (abbr. ZM), 734.17-18.
²³ rtul AB; brtul ZM
²⁴ 'khar AB, mkhar ZM
²⁵ gdal ZM
²⁶ Snellgrove (1967), 226: "Bla med theg pa", Cf. B. supra 111b1 "Bla med", 95b1 "khyad par bla na med pa".  

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As for the manner of wandering, it is said in the "Ring of the Magic Key"
(*A luṅ ḩhrul gyi lde mig*):
<<One establishes the absence of the mindfulness (*dran med*), which
resembles, but in reality is not*¹*³ (*dra la mīn pa*), non-conceptualization (*rtog
med*). It is like even-mindedness (*btaṅ sīṅoms*), which resembles, but in reality
is not, bliss (*bde ba*). One seeks sense-objects, which resemble, but in reality
are not, clearness (*gsal ba*).>>

[III] As for the third, namely the result (*bras bu*), [*162b*] as it is said in the
"Sun [Ray] Commentary" (*Grel ḩiṅ*):
<<The result (*bras bu*) is the manifestation (*mīṅ du gyur pa*) of the base
(*gźi*).>>,  
[the result] is that which has become independent in itself, the base (*gźi*)
having grasped its own ground (*raṅ sa zin*) and the ultimate thought (*mthar
thug rtogs pa*) of the path (*lam*) being manifested (*mīṅ du gyur*). It is said in
the "Treatise of the Luminous Mind-ness" (*Sems ṭiṅ ḩod gsal gyi rgyud*):
<<That which has grasped its own ground (*raṅ sa zin pa*) is the result.>>
It is said in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):
<<When the discipline (*brtul śugs*)*¹*⁴ of non-attachment spreads in space, that
is the result of meditation.>>.

[[9] The Supreme Vehicle (*bla med theg pa*)]

[9] The ninth [vehicle], namely the [Vehicle of] "Greatly Particular" (*khyad

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*¹*³ The original reading of BGSB *dgra la men pa'i*, which does not make sense, is corrected to *'dra la mīn pa'i* according to ANTG 260.7-8, ANTG2 367.1-2.

*¹*⁴ This term is normally spelled *brtul śugs*, but in Bon documents it seems to be more frequently spelled *brtul śugs*. Cf. supra BGSB 136a3.
ba gcig yin te /Luṅ drug1 las /
sgrub med rtsal med yaṅ khyad daṅ / theg mchog 'di ni kun gyi thun moṅ min / ces daṅ / 'Grel bzhi2 las /

khyad par chen po bas / 'di ltar gyi snaṅ ba thams cad ye nas bya rtsal daṅ bral nas / (163a1) sms nīd3 'di saṅs rgyas su rtoṅ
ces so //

goṅ gi (A.42b4) theg pa brgyad4 kyi khaṅ tha sngad tsam5 las / theg chen / don (163a2) du 'dir 'dus6 par ltā'o7 // Luṅ ni ma dgu skor8 las /
ñes par bgraṅs9 na khyad par bgraṅs10 na khyad par gcig pu'i naṅ
ces daṅ / dBaṅ (163a3) chen11 las kyi khaṅ /

12 khyad par gyi theg pa gcig12 la theg pa brgyad13 kyi14 15 zur sdoṅ15 bya16 /
ces so //
de la 'og ma rnam s kyi yon tan (163a4) sugs las17 (A.42b5) 'byuṅ žin / skyon gyis ma gos te18 / gSer gyi rus sbl g-yuṅ druṅ theg19 pa'i rgyud20 las /

theg chen21 'di ni yid bzin (163a5) nor bu'i tshul /
dgos22 'dod re23 ba naṅ ṇam24 sugs kyi 'byuṅ /
ces daṅ / Don sprugs25 las /

theg pa gzan26 gyi skyon 27 dag kyan27 / (163b1)

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1 BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.
2 ≡ 'Grel bzi, 456.3 (?)
3 can B
4 rgyad A
5 rtsam A
6 'du B
7 btā'o A
8 BK 174, pp. 187-213; passage in question found in p. 189.2.
9 dgraṅs A
10 dgraṅs A
11 dBaṅ chen (abbr. BC), MT (= BTK) 126-28; 980.4: theg pa chen po gcig la / theg pa brgyad kyi zur sdoṅ byas nas /.
12 theg pa chen po gcig BC
13 rgyad A
14 kyi A BC
15 zur sdoṅ B, bzur stoṅs A; zur sdoṅ BC
16 byas nas BC
17 la A
18 ste A
19 thig A
20 gSer gyi rus sbl g-yuṅ druṅ theg pa'i rgyud (abbr. SR), BK 174; 35.3-4.
21 mchog SR
22 kun SR
23 ra SR
24 las SR
25 Don sprugs (abbr. DP, full title: Man ŋag 'khor ba don sprug), BK 175; 231.2, cf. 246.4.
26 bzan A
27 rams daṅ AB; dag kyan DP
par chen po)\textsuperscript{195} is that which is devoid even of all the skill of action (bya rtsal). It is said in the "Six Āgama" (\textit{Luṅ drug}):

<<Special (khyad) even without realization (sgrub) or skill (rtsal), this best vehicle is not common with all [the other vehicles].>>, and in the "Commentary of [the Gab pa of] the Four [Scholars]" ('Grel bzí):

<<All such appearances having been devoid of the skill of action (bya rtsal), the [practitioner of] the Greatly Particular Vehicle (khyad par chen po ba) \textbf{[163a]} understands this mind-ness as Buddha.>>.

The above eight vehicles are just conventional (tha sīnad), and in reality (don du) are seen to be included in this great vehicle (theg chen)[, namely the ninth vehicle]. In the "Āgama, Cycle of Nine Suns" (\textit{Luṅ ba'i ma dgu skor}):

<<When one counts definitively, or when one counts especially, [there exists] the inherent nature (ṇaṇ) of only the Particular [vehicle] (khyad par).>>, and in the "[Cycle of the Wrathful Divinity] dBaṅ chen" (dBaṅ chen):

<<For the one and only "Particular Vehicle" (khyad par gyi theg pa), the eight [other] vehicles will act as secondary companions (zur sdoṅ).\textsuperscript{196}}>>.

In the [ninth vehicle], the merits of the [eight] inferior [vehicles] occur automatically (śugs las), and [the ninth vehicle] is not affected by the faults [of the eight inferior vehicles]. It is said in the "Golden Tortoise, Treatise of the Vehicle of the Swastika" (gSer gyi rus sbal g-yuṅ druṅ theg pa'i rgyud):

<<This great vehicle is like the wish-fulfilling gem (yid bzin nor bu). Needs, wishes, and hopes (dgos 'dod re ba) will occur inherently or automatically (śugs kyis).>>, and in the "Stirring up the Pit" (Doṅ sprugs):

<<The faults of the other vehicles also, \textbf{[163b]} without being rejected, are

\textsuperscript{195} The name of the ninth or the last vehicle is expressed in different way, here khyad par chen po, but previously khyad par bla na med pa (95b1), and bla med (111b1).

\textsuperscript{196} Cf. Minpaku Lexicon 224: zur sdoṅ = zur du yoṅ nas sdoṅ grogs byed pa = to accompany as a minor or secondary companion, to accompany incidentally, or separately.
spa̱ns⁴ pa med pa̱r ³na̱n gi̱s² ³zi / / 
theg pa g̱zan⁴ gyi⁵ yon tan yaⁿ⁶ / / (A,42B6) 
'bad pa med pa⁷ lhun gyis grub / /
ces so //
'o na theg dgur (163b2) phy̱e⁸ ba ci ẑe⁹ na / bon ẑi̱d la dbye ba med de¹⁰ / sems
can blo la tha dad la de lta̱n sna̱n ba’o // sP̱u̱ns 'bun¹¹ las /
sems can 'dul (163b3) ba’i bon du spyir¹² gcig kyaⁿ /
theg pa rim pa blo’i khyad par phy̱e¹³ ste bstan¹⁴
ces dañ / mDzad pa¹⁵ las /
ston pas gsu̱ns (A,42B7) pa’i gsuⁿ (163b4) rab¹⁶ kyaⁿ /
theg pa gcig gi ẑo bor bstan /
'dul byä’i dba̱n gi̱s¹⁷ so sor go //
ces so //

de la yaⁿ / Žaⁿ żuⁿ gi¹⁸ theg pa sna̱n ldan (163b5) raⁿ ldan la sog̱s dgu / Bod¹⁹
kyi²⁰ theg pa phya gi̱s̱n sna̱n gi̱s̱n la sog̱s dgu ru / Doⁿ spru̱gs²¹ las bšad²² / lha
mi gzan²³ rten la (164a1) sog̱s ryGya gar las so²⁴ // theg pa ni / zam pas mi bteg nas

1 spa̱n DP
2 gyis A
3 ra̱n bžin DP
4 bžan A
5 gyis A
6 kyaⁿ DP
7 pa B
8 che AB
9 bže A
10 te A
11 N.I.
12 phyir B
13 che AB
14 stan A
15 N.I.
16 rabs A
17 gi A
18 ni AB
19 ‘og B
20 gi B
21 ≈ BK 175; 238.2-240.5, where only the nine vehicles of Tibet (= lho gter gyi theg pa dgu) are
mentioned, while the nine vehicles of Žaⁿ żuⁿ (= byaⁿ gter gyi theg pa dgu) are not.
22 šad A
23 žan A
24 B om.
pacified (ži). The merits of the other vehicles are spontaneously realised without effort.>>.

[Objection:] Then, what is the use of dividing [the path] in nine vehicles?

[Answer:] There is no division in Bon-ness (bon ŋid). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (sPuñis bum):

<<There is, in general, only one teaching (bon) to convert beings (sems can), but one teaches [different] grades of vehicles (theg pa'i rim pa), distinguishing [them according to] the particularity of the minds [of beings].>>,

and in the "Acts [of sTong pa gšen rab mi bo]" (mDzad pa):

<<The scriptures proclaimed by the Master also are taught as having as their proper natures only one vehicle, but they are understood diversely due to the virtue of the disciples (dul bya).>>

[Three Kinds of Nine Vehicles]

Concerning the [nine vehicles] also, the vehicles of Žaṅ ḯuṅ are [explained as] nine, sNaṅ ldan, Raṅ ldan, etc.197 The Tibetan vehicles are explained in the Doṅ sprungs as nine, phya gšen [theg pa], etc. [The nine vehicles,] IHa mi gžan rten, etc., are [164a] according to the Indian [cycle].198 The etymology of the

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197 The nine vehicles of the Northern Treasury (byaṅ gter), as presented in BGSB (107b5-108b3) are 1) sNaṅ ldan theg pa, 2) Raṅ ldan theg pa, 3) bZed ldan theg pa, 4) Tho tho theg pa, 5) sPyi tho theg pa, 6) Ya tho theg pa, 7) IHa rtse theg pa, 8) sNaṅ rtse theg pa, and 9) Yaṅ rtse theg pa. We know very little about the theg pa dgu of this tradition.

198 The nine vehicles of the Central Treasury (dbus gter) are 1) IHa mi gžan brten gyi theg pa, 2) Raṅ rtogs gšen gyi theg pa, 3) Thugs rje sms dpa'i theg pa, 4) g-Yuṅ druṅ sms dpa'i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan m yön sès kyi theg pa, 7) dNgos bskyed thugs rje rol pa'i theg pa, 8) Šin tu don ldan kun rdzogs kyi theg pa, and 9) Ye nas rdzogs chen bla med kyi theg pa. Concerning the theg pa dgu of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes," Bouddhisme et Cultures Locales, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard FUSSMAN,
(A.42b8) ¹ phar khar¹ phyi pha'am / gśog² pas bya bteg (164a2) nas mkhar³ phyi pha bzin / 'og mas go'n ma bteg⁴ nas / 'og min du phyi pha la bya'o // ces so //
term "vehicle" (theg pa, yāna) is the following: just as a person, supported (bteg) by a bridge, went to the opposite shore (phar khar), or just as a bird, supported (bteg) by wings, went to the sky, the superior, supported (bteg) by the inferior, went to the Unexcelled Heaven ('Og min, Akaṇiṣṭha).
Appendix I: ANTG (Anonymous Note on *Theg pa dgu*)

concerning
the Last Five Vehicles of the *IHo gter* tradition (BTK = MT 191: 248.7-261.4),
eextract of BTK = MT 191: 241.1-261.4:

[5] lña pa,(248.8) dge sñen¹ gyis² bon la bu gsum ste / <1> lus kyis³ lus⁴ su phyag dañ bskor pa⁵ / <2> nag gis⁶ lus⁷ su sñin po dañ bda’i⁸ brjod / <3> yid kyis⁹ lus¹⁰ su mos kus¹¹ dañ tiñ ŋe ’dzin / <4> rluṅ la brten na rluṅ ’khor / <5> me la (²⁴⁹.¹) brten na sbyin sregs¹² / <6> chu la brten na chabs¹³ gtor / <7> sa la rten na mchod rten dañ tsha tsha / <9?> mchod rten kyis bya ba (?) / <10?> sku gsuñ¹⁴ thugs kyi rten žig rab gso’ žiñ¹⁵ bžiñis¹⁵ pa / (²⁴⁹.²) <8> ma ’dal ’bul ba / <12?> ŋe’u ’don ba¹⁶ / <11> lam ’phriñ¹⁷ bcos pa / <13> zañ ziñ gis¹⁸ sbyin pa byed pa’o //

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¹ síc, read bsñen
² síc, read gyi
³ síc, read kyi
⁴ síc, read las
⁵ síc, read ba
⁶ síc, read gi
⁷ síc, read las
⁸ síc, read zlas
⁹ síc, read kyi
¹⁰ síc, read las
¹¹ síc, read gus
¹² síc, read sreg
¹³ síc, read chab
¹⁴ síc, read gsuñ
¹⁵ síc, read bžeis
¹⁶ síc, read pa
¹⁷ síc, read ’phrañ
¹⁸ síc, read gi
[6] drug pa drañ sruñs¹ gis² bon la ni / rañ rgyud dañ gzan rgyud bsruñs pa'o // 'Dul pa'³ (249.3)

bakol⁴ byañ la⁵ /

mkha' la mduñ skor tshul du drañ bsruñs pa'o //
thugs rje ni ma'i tshul du 'gro don bya //
ces s-ho // 'Dul rgyud bsams⁶ po la' la⁷ / de lta yañ sde rigs gñis⁸ su byas pa'i (249.4) (1) 'dul bon ye khrim¹⁰ gys¹¹ sde / (2) yod pa smra pas¹² / (3) bka' gzuñ bsad ñan gys¹³ sde / (4) brag dgon rka¹⁴ thub kyi sde / (5) ri khrod cog pa'i¹⁵ sde / (6) šiñ druñ mi rtag pa'i sde / (7) sgoms bya ŋams len (249.5) gys¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gys¹⁷ sde / (10) dag pa drañ bsruñs¹⁸ gyi sde / (11) gtsañ ma gtsug phud kyi¹⁹ sde / (12) tshañ spyod dge sñen²⁰ gys²¹ sde²² / de bsdu na²³ so thar (249.6) du²⁴ chen gys²⁵ sde 'dul²⁶ ste /
spyod tshul goñ ltar ro //

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¹ sic, read sroñ
² sic, read gi
³ sic, read ba
⁴ sic, read skos
⁵ sic, read las
⁶ sic, read šam
⁷ sic, read ma
⁸ sic, read las
⁹ Cf. BGSB bcu gsum
¹⁰ sic, read khrims
¹¹ sic, read kyi
¹² sic, read bai'sde
¹³ sic, read gyi
¹⁴ sic, read dka'
¹⁵ sic, read bu'i
¹⁶ sic, read gyi
¹⁷ sic, read gyi
¹⁸ sic, read sroñ
¹⁹ sic, read kyi
²⁰ sic, read bsñen
²¹ sic, read gyi
²² om. Ms.
²³ sic, read na
²⁴ sic, read dus
²⁵ sic, read gyi
²⁶ sic, read 'dus

[II-1] daṅ po 'jug sgo la gsum ste / <1> gsaṅ sṅags kyi (249.7) bka' drug / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bzi'o //

<1> daṅ po gsaṅ sṅags kyi bka’ drug ni / ① mal ma ži pa³ / ② bsgyur pa⁴ khro’ bo / ③ skye 'gag med ba’ ma mo / ④ bdag gṣan rgyud grol "phul ba⁶ / (249.8) ⑤ mams⁷ rtogs⁸ 'joms⁹ pa'i bdud rtsi emetery / ⑥ 'gyur ba med pa'i tshe bsgrubs daṅ drug go //

<2> 'jug pa'i sgo drug nas¹¹ / ① gzi dam tshig gis bzuṅs¹² pa¹³ / ② rim pa dbaṅ bsgrød¹⁴ / ③ ņams su tīṅ ne 'dzin gis blaṅs / ④ thag lta pa¹⁵ bcad 16 / ⑤ las (250.1) spyod pa¹⁷ dor / ⑥ don 'phrin las kyis bsud pa'o //

<3> spyod pa'i lam¹⁸ bzi ni / 'phrin las mams¹⁹ bzi ltar zo //


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¹ sic, read gyi
² sic, read sgo
³ sic, read ba
⁴ sic, read ba
⁵ sic, read pa
⁶ sic, read phur pa
⁷ sic, read mams
⁸ sic, read rtogs
⁹ sic, read 'joms
¹⁰ om. Ms.
¹¹ sic, read ni
¹² sic, read bzuṅs
¹³ sic, read ba
¹⁴ sic, read bslod
¹⁵ sic, read bas
¹⁶ pa should be inserted.
¹⁷ sic, read pas
¹⁸ sic, read las
¹⁹ sic, read mams
²⁰ Cf. BGSB gsum
²¹ sic, read ba
²² sic, read mams
²³ sic, read dgos
[II-2-1] daṅ po bsñen bsgrubs ram gsum ŋams su blaṅs ba' nas² / <<1>> bsñen pa la sñen pa'i gźi ma sgo dgu / sNan rgyud la³ /

(A) lus (250.3) gyis⁴ bsñen pa gsum / (B) ŋag gis⁵ sñen pa gsum / (C) yid kyis⁶ bsñen pa gsum ste / (A) daṅ po lus kyis⁷ sñen pa gsum nas⁸ / ¹ lus cha lug⁹ lña ldan gyis¹₀ phyag rgya' / lus kyis¹¹ gnas lhär (250.4) bca' daṅ / ² dbaṅ sgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur pa'o // ³ bskyed pa sku bstod gyis¹² phyag rgya' brda' ru bkrol pa'o // (B) ŋag gis¹³ sñen¹⁴ pa gsum nas¹⁵ / ⁴ rgyud¹⁶ ma nor pa¹⁷ rtsa ba'i (250.5) sñen¹⁸ pa / thugs kar¹⁹ rin po che zla²⁰ ba daṅ / ⁵ bskyed pa bskyen gyis bsñen pa brjod med me loṅ gis²¹ brda' las / bzlæ pa las kyis²² bsñen pa / ⁶ ru²³ s바 bye'ur nur 'phros ltar bzlæ' pa'o // (250.6) (C) yid gyis²⁴ sñen²⁵ pa gsum nas²⁶ / ⁷ de bṣin ŋid kyi tiṅ ne 'dzin ni / stoṅ žiṅ bdag med du bsgments pa daṅ / ⁸ kun du snaṅ gis²⁷ tiṅ ne 'dzin tshad med bži ldan / ⁹ rgyu'i tiṅ ne

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¹ sic, read pa
² sic, read ni
³ sic, read las
⁴ sic, read kyi
⁵ sic, read gi
⁶ sic, read kyi
⁷ sic, read kyi
⁸ sic, read ni
⁹ sic, read lugs
¹⁰ sic, read gyi
¹¹ sic, read kyi
¹² sic, read kyi
¹³ sic, read gi
¹⁴ sic, read bsñen
¹⁵ sic, read ni
¹⁶ sic, read rgyu
¹⁷ sic, read ba
¹⁸ sic, read bsñen
¹⁹ sic, to be deleted
²⁰ sic, read bzlæ
²¹ sic, read gi
²² sic, read kyi
²³ sic, read rus
²⁴ sic, read kyi
²⁵ sic, read bsñen
²⁶ sic, read ni
²⁷ sic, read ba'i
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'dzin ni lha bsgoms zin g哲 yas su bskyed pa'o //

Sems (250.7) thub la /

shon 'gro phyi'i snen3 pa gsum / nê ba nañ gis4 snen* pa gsum / bca' gzi las gyis5 [snen* pa gsum] / dañ po shon 'gro phyi'i snen* pa gsum nas6 / dpon gsa lha la snen* pa dañ / rig7 ldan gnas (250.8) la snen* pa dañ / mtshan ldan grog8 la snen* pa dañ / nê ba nañ gis9 snen10 pa gsum ni / thar glud skañ la sñen9 pa dañ / phyi rten skos la sñen* pa dañ / phud gta' gtar11 la sñen* pa dañ / bca' (251.1) gzi las kyi sñen* pa gsum ni / 'shams12 gcod pa dkyil 'khor bri13 pa bca' gzi'i sñen* pa / mchod pa bṛgyan gyis14 [sñen* pa] / sgo dbye' bsre15 bsnan16 dam tshig gis17 sñen* pa'o //

<<2>> gnis pa bsgrub18 pa'i yan lags19 bco bṛgyad ni / baNaN20 rgyud la21 /

phyi'i22 sku'i bsgrubs* pa23 drug / bko'd pa b24 madhal la rten nas bsgrubs* pa dañ / nañ gsan shags kyi bsgrubs* pa drugs25 nas26 / sñiñ po sñags su bsgrubs* pa'o // gsan ba thugs kyi

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1 sîc, read bSen thub
2 sîc, read las
3 sîc, read bsñen. From now on all sñan having asterisk (sñen*) should be read as bsñen.
4 sîc, read gi
5 sîc, read kyi
6 sîc, read ni
7 sîc, read rigs
8 sîc, read grogs
9 sîc, read gi
10 sîc, read bsñen
11 sîc, read gta'
12 sîc, read mtshams
13 sîc, read 'bri
14 sîc, read gyi
15 sîc, read bšri
16 sîc, read mnan
17 sîc, read gi
18 sîc, read sgrub. From now on all bsgrub or bsgrubs having asterisk (bsgrub*) should be read as sgrub.
19 sîc, read lag
20 sîc, read sÑan
21 sîc, read las
22 sîc, read phyi
23 om. Ms.
24 sîc, to be deleted
25 sîc, read drug
26 sîc, read ni
bsgrubs* pa drug ni / (251.2) byaṅ chub sms su bsgrubs* pa'o //

**Sems' thugs** las bsgrubs pa'o //

dkyil 'khor gzi bsgrubs* pa drug / ño mtshar lam kyis2 bsgrubs* pa drug / 'bras bu dwaṅ gis3 bsgrubs* pa drug go // dkyil 'khor gzi (251.3) bsgrubs* pa drug ni / bar 'tshams4 bdag ñid don gyis5 bsgrubs* pa dañ / tsa ka li bkod pa'i phyag rgya'i [bsgrubs* pa dañ] / bsdü ya6 gtan7 gyis8 [bsgrubs* pa dañ] / spyan 'dren dbyer med kyis9 [bsgrubs* pa dañ] / tshogs bsags phyags gis10 [bsgrubs* pa dañ] / (251.4) byaṅ dag bsags pa'i [bsgrubs* pa'o] //

11 phyag rgya' sku bstod kyi [bsgrubs* pa] / pho ña bzin12 'deb kyis13 [bsgrubs* pa] / khro bo'i rtags kyi [bsgrubs* pa] / gzi sṇīṅ dam bcas kyis14 bsgrubs* pa'o //
gsum pa 'bras bu dwaṅ gis15 bsgrubs* pa drug nas16 / ños grub (251.5) lha'i yaṅ sṇīṅ [gi bsgrubs* pa] / gṣaṅ pa17 rgyun tshogs nar ma [bsgrubs18 pa] / phud gta' chen gyis19 [bsgrubs20 pa] / dmar lam zor kyis21 bsgrubs* pa'o //
zil gnon bro'i bsgrubs* pa / phyas tshe g-yaṅ gi bsgrub* pa dru22 daṅ bco brgyad do // (251.6) gsum pa mtha' bsgyur las kyi mchon dgu ni / bra23 rtags gsal ba me loṅ gis24 mchön / phyas gšen

1 **sic**, read bSen
2 **sic**, read gyi
3 **sic**, read gi
4 **sic**, read mtshams
5 **sic**, read gyi
6 **sic**, read ba
7 **sic**, read gdan
8 **sic**, read gyi
9 **sic**, read kyi
10 **sic**, read kyi
11 Several passages are missing.
12 **sic**, read gšen
13 **sic**, read kyi
14 **sic**, read kyi
15 **sic**, read gi
16 **sic**, read ni
17 **sic**, read ba
18 **sic**, read sgrub
19 **sic**, read gyi
20 **sic**, read sgrub
21 **sic**, read gyi
22 **sic**, read drug
23 **sic**, read pra
24 **sic**, read gi
theg pa'1 bon dañ sbyar / mkha' kloñ rab 'byams skañ pa'i mchoñ / snañ gšen theg pa'i bon dañ [sbyar] / (251.7) dbal mo las 2 'thugs kyi 2 mthu'i mthog 3 / 'phrul gšen theg pa'i bon [dañ sbyar] / ŋi zer žag 4 ba' 'dur kyi6 mchoñ / srid gšen theg pa'i [bon dañ sbyar] / las bži rgyud' lha sbyin bsgregs gis6 mchoñ / dge' sños 10 (252.1) theg pa'i bon [dañ sbyar] / 'Gu ya srog 'dzin dam tshig gi mchoñ / dran bsrus 11 theg pa'i [bon dañ sbyar] / 'od zer 'khyil 12 san 13 [gyi mchoñ] / a dkar theg pa'i [bon dañ sbyar] / thig le dgu pa ŋams kyi [mchoñ] / ye gšen theg pa'i bon [dañ sbyar] / ye šes rtse rgyal (252.2) lta ba'i [mchoñ] / bla med theg pa'i bon dañ sbyar ro //
žes s-ho //

bsños bsgrubs* las gsam ŋams su blañ ba ni / bdag la ltos pa'i 14 bsños bsgrubs* bži / dañ po lha la ltos pa'i (252.3) bsños bsgrubs* bži /'phrin las la 15 ltos pa'i bsños [bsgrubs* bži] / bsgrubs* gšen la ltos pa'i bsños bsgrubs* bži /

(A) dañ po gsün 16 la ltos ba'i 17 bsños bsgrubs* bži ni / 1 rañ lus lha 18 gnas pa de bsños (252.4) pa las 19 / 2 rañ ŋiñ gtso 'khor gyur ba 20 la de ŋe bsños no // 3 thabs šes de rol ba de bsgrubs* pa la / 4 rdzogs rimos 21 kyi 22 rgyas thebs pa de bsgrubs* pa chen po //

(B) lha la ltos pa'i bsños (252.5) bsgrubs 23 bži ni / 1 rañ dam tshig sems dpaz gnas pa de bsños

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1 sic, read pa'i
2 sic, read thig
3 sic, read mchoñ
4 sic, read žags
5 sic, read pa
6 sic, read gyi
7 sc, read rgyun
8 sic, read gi
9 sic, read mchoñ
10 sic, read bsños
11 sic, read sroñ
12 sic, read 'khyil ba
13 sic, read sman
14 Ms inserts bsgrubs
15 om. Ms.
16 sic, read bdag
17 sic, read pa'i
18 sic, read lhar
19 sic, read la
20 sic, read pa
21 sic, read rim
22 sic, read gyi
23 sic, read sgrub
APPENDIX I: ANTG ([7] a dkar)  

pa la / 2 dbyiñs ni ye šes sems dpa' spyan 'dren pa de ſe bsñen1 no // 3 ſi kho ji sñed bsgrubs2 pa de bsgrub3 la / 4 mchod pa phul pa'i (252.6) yul du gyur pa de bsgrubs4 chen po //

(C) 'phrin las ltos pa'i [bsñen sgrub bži ni] / ① žug nas bdag skyed kyis3 par6 ni bsñen pa la / ② mdun bskyed nas tshogs kyi par7 nas8 ſe bsñen no // ③ tshogs kyi gtor bskul gyis9 (252.7) bar ni bsrub10 pa la / ④ gtor bskul ni11 rdzogs rim gyi par12 ni bsrub13 chen po //

bsrub14 gšen la ltos pa'i bsñen bsgrubs15 bži ni / bdag ſið sems dpa' de sñen16 ba17 la / dbyiñs ni18 ye ſes sems dpa' spyan draň la ſe bsñen no // (255.1) gñis med las kyi sems dpa' gyur ba19 de bsgrubs20 pa la / žugs nas 'gro don mdzad pa de bsgrubs21 chen po //

gñis pa la bži ste / ſi ba byaň chub gtsor len gyis22 'phrin las / rgyas pa tshe 'das 'dren (255.2) ston gyis23 'phrin las / dbaň slob bu rgyud khrol gyi 'phrin las / drag po dgra bgeg24 bsgral25 ba'i 'phrin las ni26 /

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1 sic, read bsñen
2 sic, read sgrub
3 sic, read sgrub
4 sic, read sgrub
5 sic, read kyi
6 sic, read bar
7 sic, read bar
8 sic, read ni
9 sic, read gyi
10 sic, read sgrub
11 sic, read nas
12 sic, read bar
13 sic, read sgrub
14 sic, read sgrub
15 sic, read sgrub
16 sic, read bsñen
17 sic, read pa
18 sic, read nas
19 sic, read pa
20 sic, read sgrub
21 sic, read sgrub
22 sic, read gyi
23 sic, read gyi
24 sic, read bgeg
25 sic, read sgral
26 sic, to be eliminated
[II-2-2] gnis pa bskyed rdzogs nram gsum ŋams su blaṅs pa la gnis ste / bskyed pa daṅ rdzogs pa'o // (253.3)

daṅ po <1> bskyed pa la bzi ste / chu la ŋa ltar¹ gis² tshul du bskyed pa daṅ / pha la bu skyes kyis³ tshul du bskyed pa daṅ / gsas mkhar ser po ltar du [bskyed pa daṅ] / chu la chu zlar bskyed pa'is¹ / skye ba (253.4) rams³ bzi sgo' chod pa'i dgos pa yod //

<2> rdzogs pa gnis ste / rdzogs pa daṅ rdzogs chen po //
daṅ po rdzogs pa la yaṅ gnis ste / snaṅ rdzogs⁶ pa daṅ ston rdzogs s-ho //

<3> rdzogs pa chen po la yaṅ gnis ste / (253.5) bskyed kyaṅ lta pa'i⁷ naṅ la bskyed / rdzogs kyaṅ lta ba'i naṅ la rdzogs /

[II-2-3] dgoṅs⁸ pa mams⁹ gsum ŋams su blaṅs ba¹⁰ la gsum ste / (i) tshe 'der¹¹ dgos pa lña /
(ii) 'chi khar dgos pa lña / (iii) par¹² to¹³ ru dgos pa lña'o // (253.6)

(i) daṅ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sṅags¹⁴ pa tshe thun bā'i / lha khyad par can bsgoms dgos ste / goṅ gis¹⁵ bskyed mams¹⁶ bž ltar / phyi snaṅ pa¹⁷ la dmigs ni¹⁸ bsgoms pa daṅ / naṅ phuṅ po (253.7) la dmigs ni¹⁹ bsgoms pa daṅ / gsaṅ ba rtsa gnas la dmigs ni²⁰ bsgoms pa'o //

(i-2) dus da lta'i sṅags pa / gnod sbyin pho mo 'go lo rgod pa'i / sñiṅ po khyad par can bžla'
dgos te / (253.8) buṅ po¹ tshaṅ žig pa ltar bzlas ba daṅ / ’gar gyi so lam ltar / ’od ma'i gzi² ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta³ ltai sṅags ba⁴ nad maṅ ba'i / 'byuṅ pa³ (254.1) dgra gṣed gyis⁶ dmigs pa bsgoms pa daṅ / rtsa ruṅ gnad kyis bon bde' pa'i mñams pa'o //

(i-4) dus da ltai sṅag⁴ pa bsod nams chuṅ ba / tshogs 'khor zab mo' bskor dgos ste / phyi 'dus gnas kyis⁹ tshogs 'khor bskor pas / rgyu bsod nams kyis¹⁰ (254.2) tshogs brdzogs nas / loṅs spyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyis¹¹ tshogs 'khor bskor pa'i / par¹² chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ pa¹³ rig pa ye śes kyis¹⁴ (254.3) tshogs 'khor bskor pa'i / bon ŋid la loṅs spyod ciṅ ye śes khoṅ nas 'char ba'i dgos pa yod //

(i-5) ta³ ltai sṅag¹⁶ pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab¹⁷ dgos ste¹⁸ / bka' (254.4) rgyud ma 'dres pa dag par gsal gtab¹⁹ / lha daṅ dam rdzas mthun pa²⁰ gsal gtab²¹ pa'o //

(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gzan la ltos ni²² bskyped rim bsgoms pa / snaṅ srid lha daṅ lha mo²³ (254.5) gsal thebs nas / bar chod bgegs kyi²⁴ mi tshugs pa'i dgos pa yod // (ii-2)

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1. síc, read ba
2. síc, read gžu
3. síc, read da
4. síc, read pa
5. síc, read ba
6. síc, read kyis
7. síc, read ba'i
8. síc, read sṅags
9. síc, read kyi
10. síc, read kyi
11. síc, read kyi
12. síc, read bar
13. síc, read ba
14. síc, read kyi
15. síc, read da
16. síc, read sṅags
17. síc, read gdb
18. síc, read te
19. síc, read gdb
20. síc, read par
21. síc, read gdb
22. síc, read nas
23. síc, read mor
24. síc, read kyis
bdag la lṭos tse bskyed rims¹ bsgoms pa / phuṅ po ṭha² dmigs su gsal thebs nas / (ii-3) 'chi bdag bdud daṅ gšin rje³ (254.6) gṇis ka la lṭos nas rdzogs rims³ sgom pa / sems dpa' stoṅ par gsal thebs nas / me loṅ ye śes rgyud la skye pa'i⁴ [dgos pa yod] // (ii-4) lus raṅ bzin gysis⁵ cha lug⁶ gysis⁷ phyag rgya' daṅ ma bral par⁸ byas nas / (254.7) phyi naṅ gis⁹ 'khrul brtog¹⁰ chod nas / ñe lam 'di 'bres¹¹ su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go¹² la thod bzin khur ba'i / byin rlbs mīon du žugs nas / yi ge 'khor lo rdzogs chen kyis¹³ sa non pa'i (254.8) dgos pa yod do //

(iii) par¹⁴ to¹⁵ ru dgos pa lṭa nas¹⁶ / (iii-1) lṭa ba khyad par can sģoms pa / 'gyur pa¹⁷ med pa'i sku thobs nas / skye śi'i sdug bsṅal med pa'i dgos pa yod do // (iii-2) sṇiṅ po khyad par can bzlgs pa'i¹⁸ (255.1) 'gag pa med pa'i gsuṅ thob nas / dgra gnen bde sdug gis¹⁹ sdug bsṅal daṅ bral pa'o²⁰ // (iii-3) tiṅ ne 'dzin khyad par can bsgoms pa'i²¹ / 'khrul ba med pa'i thugs thobs²² nas / phyi naṅ 'khrul (255.2) rtoṃ gis²³ sdug bsṅal daṅ bral pa'i²⁴ dgos pa yod do // (iii-4) snaṅ pa²⁵ sna

¹ sic, read rim
² sic, read lhar
³ sic, read rim
⁴ sic, read ba'i
⁵ sic, read gyi
⁶ sic, read lugs
⁷ sic, read kyi
⁸ sic, read bar
⁹ sic, read gi
¹⁰ sic, read rtoṃ
¹¹ sic, read bde rdzogs
¹² sic, read mgo
¹³ sic, read gyi
¹⁴ sic, read bar
¹⁵ sic, read do
¹⁶ sic, read ni
¹⁷ sic, read ba
¹⁸ sic, read pas
¹⁹ sic, read gi
²⁰ sic, read ba'o
²¹ sic, read pas
²² sic, read thob
²³ sic, read gi
²⁴ sic, read ba'i
²⁵ sic, read ba
APPENDIX I: ANTG ([7] a dkar)

štogs lam du khyer ba’i\(^1\) / legs par ‘byuṅ ba’i yon tan thob nas / gžan gyis\(^2\) skyon gyis dgos\(^3\) pa med pa’i / (iii-5) dus rtag du’ \'_phrin\(^{255.3}\) las \^6 med pa thugs rjes thobs\(^5\) nas / \^6 daṅ ma bral pa’\(^7\) byas pa’i\(^8\) / lhun gyis grub pa’i ’phrin las thob nas / žiṅ khams dag par mi skye kha med pa’i dgos pa yod //

(iv) ‿żi pa ’phrul du dgos ba’\(^9\) nams su ņams su \(^{255.4}\) blaṅ pa’\(^{21}\) la gsum ste / <1> stod du dgos pa’i triṅ\(^{10}\) gsum / <2> par’\(^{11}\) du dgos pa’i chiṅ dgu / <3> smad du dgos pa’i gzer bu bcu gcig go //

<1> daṅ po stod du dgos pa’i traṅ\(^{12}\) gsum nas\(^{13}\) / <1-1> zil gnon lta ba’i triṅ\(^{14}\) / <1-2> sbyaṅs pa \(^{255.5}\) ’phrin las kyis\(^{15}\) rtiṅ\(^{16}\) / <1-3> bsam pa’i\(^{17}\) gtor ma’i rtiṅ\(^{18}\) ņo //

<1-1> daṅ po zil gnon lta ba’i bṛtiṅ\(^{18}\) la yaṅ gsum ste / ① gsal pa’\(^{19}\) lha’i lta ba’\(^{20}\) mam rtog dgra bgeg\(^{21}\) zil gyi\(^{22}\) non / ② šar pa’\(^{23}\) ye šes kyi lta ba’\(^{24}\) / \(^{255.6}\) ŋon moṅs dug\(^{25}\) zil gyi\(^{26}\) non / ③ yaṅ dag

\(^{1}\) sic, read bas  
\(^{2}\) sic, read gyi  
\(^{3}\) sic, read gos  
\(^{4}\) sic, read tu  
\(^{5}\) sic, read thob  
\(^{6}\) sic, to be deleted  
\(^{7}\) sic, read bar  
\(^{8}\) sic, read pas  
\(^{9}\) sic, read pa  
\(^{10}\) sic, read gden  
\(^{11}\) sic, read bar  
\(^{12}\) sic, read gden  
\(^{13}\) sic, read ni  
\(^{14}\) sic, read gden  
\(^{15}\) sic, read kyi  
\(^{16}\) sic, read gden  
\(^{17}\) sic, read pa  
\(^{18}\) sic, read gden  
\(^{19}\) sic, read ba  
\(^{20}\) sic, read bas  
\(^{21}\) sic, read bgegs  
\(^{22}\) sic, read gyis  
\(^{23}\) sic, read ba  
\(^{24}\) sic, read bas  
\(^{25}\) sic, read dug lṭa  
\(^{26}\) sic, read gyis
stoṅ ŋid kyis¹ lta pa'i² / snaṅ srid zil gyi³ gnon pa'o //

<1-2> gṇis pa sbyoṅs pa 'phrin las kyis⁴ rtiṅ⁵ la gsum ste / 1 rgyud luṅ la yid ches kyis⁶ rtiṅ⁷ / 2 don rtog pa (255.7) man ἵṇag gis⁸ bṛtiṅ⁹ / 3 bya rtson las¹⁰ lhun grub kyis¹¹ bṛtiṅ¹² ᾱo //

<1-3> bšams pa'i gtor ma'i bṛtiṅ¹³ gsum ste / 1 bṛgyan¹⁴ gysis¹⁵ gtor ma thugs rje kun la khyab ba'i¹⁶ bṛtiṅ¹⁷ / 2 yo byad kyis¹⁸ gtor ma snaṅ srid kun la khyab pa'i bṛtiṅ¹⁹ / (255.8) (3)
dmigs pa rten gysis²⁰ gtor ma tiṅ 'dzin spros bsud gsal ba²¹ rtiṅ²² ᾱo //

<2> gṇis pa par²³ du dgos pa'i ching dgu nas²⁴ / 1 skyed pa gʑal yas kyis²⁵ ching / yaṅ dog med ba'i²⁶ gnad / 2 tiṅ 'dzin 'phro (256.1) 'dus ching / mbron du gyur pa'i ching²⁷ / 3 gzi lam 'bras

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1 síc, read kyi
2 síc, read bas
3 síc, read gysis
4 síc, read kyi
5 síc, read gđen
6 síc, read kyi
7 síc, read gđen
8 síc, read gi
9 síc, read gđen
10 síc, to be deleted
11 síc, read kyi
12 síc, read gđen
13 síc, read gđen
14 síc, read gṛyun
15 síc, read gyi
16 síc, read pa'i
17 síc, read gđen
18 síc, read kyi
19 síc, read gđen
20 síc, read gyi
21 síc, read ba'i
22 síc, read gđen
23 síc, read bar
24 síc, read ni
25 síc, read kyi
26 síc, read pa'i
27 síc, read gnad
bu¹ chiṅ / bye trag² med pa¹ chiṅ³ / ❷ skyed⁴ daṅ rdzogs pa¹ chiṅ / sems su ’dus pa¹ [gnad] / ❸ bzlás pa snaṅs kyi chiṅ / lha sku gsal ba¹ chiṅ / ᵃ(256,2) ❹ bkye ba mgon gyis⁵ chiṅ / dmigs su med pa¹ [gnad] / ❺ bri pa⁶ dkyil ’khor gyis⁷ [chiṅ] / lha gsal pa¹⁸ chiṅ⁹ / ❻ snaṅ ba sna tshogs lam gyis¹⁰ [chiṅ] / rol pa ’gags med kyis¹¹ chiṅ¹² gnad / ❼ goṅ gis¹³ de rnams don du raṅ (256,3) sems la¹⁴ mi žan¹⁵ pa¹ chiṅ / saṅs rgyas raṅ gnad¹⁶ su yod pa¹¹² don no¹⁷ //

<3> gsum pa smad du dgos pa¹ gzer bu gcu gcig nas¹⁸ / ❶ stod ❷ skul / ❸ dgyes¹⁹ / ❹ sbad²⁰ / ❺ ’gug / ❻ gtab²¹ / ❼ bsgral / (256,4) ❽ mnan / ❾ bsregs / ❿ ’phaṅ / ⓫ mun²² grub nas²³ ²⁴ skyas pa²⁴ daṅ bcu gcig go //

❶ daṅ po brgyan²⁵ daṅ cha lug²⁶ mos ’dun dad pa bsod²⁷ ces pa / bstod de bskul pa²⁸ daṅ / ❷
gtam\(^1\) ste / gnad la por\(^2\) \((256.5)\) na\(^3\) bskul pa\(^4\) / \(3\) skyabs ba spya\(^5\) rgyug gis\(^6\) pho ŋa raṅ sems la dgye / \(4\) ston ŋid ye śes kyi pho ŋa ma rig gti mug la sbad\(^7\) / \(5\) tiṅ 'dzin gsal pa'i\(^8\) gnad gyiš\(^9\) 'gug / \(6\) rtog pa lta pa\(^{10}\) bon ŋid dbyin\(^{11}\) kyi\(^{11}\) \((256.6)\) gt\(^{12}\) / \(7\) thugs rje śugs kyi\(^{13}\) mam rto\(^{14}\) dgra bgegs sgral / \(8\) loṅs spyod-\(15\) 'khrul ba'i dgra dge\(^{16}\) mgo bo mna\(^{17}\) / \(9\) ŋon moṅs sems' kyi me'i\(^{18}\) bregs / \(10\) 'khor pa'i\(^{19}\) sdom bsñal mya ŋan la\(^{20}\) das par 'phaṅ / \(11\) ma grub ni\(^{21}\) skyar\(^{22}\) pa' o /

II-3] gsum pa\(^{23}\) yo byad mkhen\(^{24}\) pa\(^{24}\) la yaṅ gsum ste / sñag\(^{25}\) pa rab la 'char pa\(^{26}\) lña / sñag\(^{27}\) pa 'briṅ la gsag pa\(^{28}\) lña / sñag\(^{29}\) pa tha ma la gzuṅ\(^{30}\) pa\(^{31}\) lña /
[II-3-1] dañ po sňag¹ pa rab la ’char ba (256.8) lña ni / ① sems can thams cad sańs rgyas kyis² 'char te / gţi’i ye šes rañ ches³ su yod pa’ai gnad / ② snañ ba thams cad bon sku⁴ 'char te / lam gyis⁵ ye šes sgron⁶ med du yod du⁷ gnad / ③ gnam ri sa brag thams cad (257.1) lha dañ lha mor 'char te / 'bras bu ye šes lhun rdzogs su yod [pa’ai gnad] / ④ sdug bsñal thams cad bde ba⁸ 'char te / snañ ba sna tshogs lam du khyer pa’ai²³ [gnad] / ⑤ ŋon moṅs pa ye šes su ’char ste⁹ / rañ ‘byuñ ye šes rañ cha¹⁰ (257.2) su yod pa’ai gnad /

[II-3-2] sňags pa ’bruñ la gsal pa¹¹ lña ni / ① stoñ gsum lha’i gţal yas su gsal st¹² / gţal yas la yañ dog med pa’ai gnad do // ② rañ lus lha skur gsal st¹³ / pa¹⁴ chod (257.3) bgegs kyi¹⁵ mi tshugs pa’i dgos ba¹⁶ yod do // ③ snod gyis¹⁷ jig rten gtor gzōñ¹⁸ gsal st¹⁹ / snod la bzañ īan med pa’ai gnad / ④ snañ srid thams cad dam rdzas su gsal pa²⁰ / dam can la 2¹-khur rtoṅs²¹ mi yoṅs²² (257.4) pa’i²³ [gnad] / ⑤ gnas lugs²⁴ stoñ pa ŋid du gsal st²⁵ / sańs rgyas gzan las mi tshol pa’i²⁶ gnad do //

¹ sic, read sňags
² sic, read su
³ sic, read chas
⁴ sic, read skur
⁵ sic, read gyi
⁶ sic, read bsgrod
⁷ sic, read pa’i
⁸ sic, read bar
⁹ sic, read te
¹⁰ sic, read chas
¹¹ sic, read ba
¹² sic, read te
¹³ sic, read te
¹⁴ sic, read bar
¹⁵ sic, read kyis
¹⁶ sic, read pa
¹⁷ sic, read kyi
¹⁸ sic, read gzōñ du
¹⁹ sic, read te
²⁰ sic, read bas
²¹ sic, read 'khu ldog
²² sic, read yoṅ
²³ sic, read ba’i
²⁴ sic, read lugs
²⁵ sic, read te
²⁶ sic, read ba’i
[II-3-3] sñaṅ¹ pa thā ma la gzun² pa³ lña ni / ① 'phrin las gyer du gzun⁴ pa⁵ / ② sñaṅ⁶ sñaṅ po raṅ ḳṛyud du (257.5) gzun⁷ pa⁸ / ③ rdzas ṣā khrags⁹ su¹⁰ gzun¹¹ ba / ④ lha rig pa ther zug du gzun¹² ba / ⑤ yi dam 'jig rten gyis¹³ lhar gzun¹⁴ ba /
[II-3-4] de la ma rtog¹⁵ pa¹ sñaṅ¹⁶ pa ni / ① 'phrin las blo 'dzin la re pa¹⁷ / ③ rdzas Ḵtor (257.6) chuṅ la re pa¹⁸ / ④ lha ri mgo¹⁹ la re ba / ⑤ ṣo²⁰ grub 'jig rten kyis²¹ dpal la re ba'o //

[I] daṅ po gzĭ¹ nøs²⁴ bzun ba la gsum ste / gzĭ bka²⁵ dag daṅ / lhun grub daṅ / luṅ ma bstan no // ṣNan rgyud las / rka²⁶ dag chen po bon gyi sku'i / gaṅ gi tri²⁷ ma'i²⁸ mẖa (258.1) ma Ḑeg / gzĭ²

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1 sīc, read sñaṅ
2 sīc, read bzun
3 sīc, read ba
4 sīc, read bzun
5 sīc, read ba
6 sīc, read sñaṅ
7 sīc, read bzun
8 sīc, read ba
9 sīc, read khrag
10 sīc, read tu
11 sīc, read bzun
12 sīc, read bzun
13 sīc, read gyi
14 sīc, read bzun
15 sīc, read rtogs
16 sīc, read sñaṅ
17 sīc, read ba
18 sīc, read ba
19 sīc, read 'go
20 sīc, read dños
21 sīc, read gyi
22 sīc, read gyi
23 sīc, read ṭo
24 sīc, read ṭo
25 sīc, read ka
26 sīc, read ka
27 sīc, read dri
28 sīc, read mas
APPENDIX I: ANTG ([8] ye gšen)  

śtīc, read sgrīb
śtīc, read med, cf. ANTG2 364.2 med
śtīc, read ka
śtīc, read nö
śtīc, read bzuṅ
śtīc, read ba’o
śtīc, read ba
śtīc, read bral
śtīc, read khas
śtīc, read ba’o
śtīc, read ka
śtīc, read ba
śtīc, read pos
śtīc, read ldan
śtīc, read ka
śtīc, read saṅ ba
śtīc, read rtogs
śtīc, read rtogs
śtīc, read kyi
śtīc, read ba
śtīc, read bṣdu
śtīc, read na
śtīc, read ni
śtīc, read gi

śgīs pa lhun grub la bži ste / snaṅ pa’ lhun grub / ston pa gśis med / skyon gśis’ lhun grub / lhun grub chen po / ’byuṅ ruṅ ma ’gag pa’o //
gsum (258.2) pa luṅ ma bstan žes pa / khos⁹ len daṅ bral pa’o¹⁰ // aNan rgyud las / gzi bžir ’dod de / rka¹¹ dag daṅ / lhun grub daṅ / luṅ ma bstan daṅ / thig le ņag gcig daṅ bzi’o // yar me pa¹² chen po’i¹³ / gzi mtshan ŋid lha stani¹⁴ du bžad / ’dod de / raṅ bžin rka¹⁵ dag / snanis pa¹⁶ lhun grub / ņo bo luṅ ma bstan / gśis su med pa’i thig le ņag gcig / rtogs¹⁷ ma rtogs¹⁸ kyi¹⁹ khyad par dbye pa²⁰ daṅ lha’o // (258.4)
de yaṅ bṣdu²¹ ni²² gsum la ’dus ste / saṅs rgyas kyi phyi gzi’ nas²³ / raṅ ’byuṅ gis²⁴ ye šes / sems
can kyis¹ spyi gzi² nas³ / lhan skyed³ kyis⁴ ma rigs⁵ pa / 'khor 'das gyis⁶ spyi bzi⁷ nas⁸ (258.5) lhun grub chen po 'byuṅ rus⁹ ma 'gag pa'o //

de yaṅ skye med ga¹⁰ dag gsal pa'i¹¹ / 'gag pa¹² lhun grub / rdzogs pa gsal stoṅ /gņis su med pa bon gyis¹³ sku'o //

[III] gņis pa lam ŋams su blaṅ pa¹⁴ (258.6) la gņis ste¹⁵ / [II-1] lam bye brag du ŋams su blaṅ ba daṅ / [II-2] dgoṅs mṅams¹⁶ phyir¹⁷ bstan pa'o //


[II-1-a] daṅ po ži gnas la (258.7) yaṅ gņis ste²⁰ / [II-1-a-1] mtshan bcas bsten²¹ sems bzuṅ pa²² daṅ / [II-1-a-2] mtshan med la brten nas sems bzuṅ ba'o //

[II-1-a-1] daṅ po mtshan ni²³ sems bzuṅ pa²⁴ ni / sku' phyag brgya²⁵ kun bzaṅ la bzuṅ pa²⁶

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¹ sic, read gyi
² sic, read ni
³ sic, read skye
⁴ sic, read kyis
⁵ sic, read rig
⁶ sic, read kyi
⁷ sic, read gzi
⁸ sic, read ni
⁹ sic, read run
¹⁰ sic, read ka
¹¹ sic, read ba'is
¹² sic, read med
¹³ sic, read gyi
¹⁴ sic, read ba
¹⁵ sic, read te
¹⁶ sic, read ŋams
¹⁷ sic, read spyir
¹⁸ sic, read ba
¹⁹ sic, read ni
²⁰ sic, read te
²¹ sic, read la brten nas
²² sic, read ba
²³ sic, read bcas la brten nas
²⁴ sic, read ba
²⁵ sic, read rgya
²⁶ sic, read ba
daṅ / gsuṅ (259.1) yig 'bru la gzuṅs¹ ba daṅ / thugs phyag mtshan g-yuṅ druṅ la gzuṅs² pa'o³ //

[II-1-a-2] gniš pa mtshan med lab⁴ rten⁵ sems gzuṅ⁶ pa⁷ ni / khyuṅ nam mkha' la ⁸steṅ pa⁹ ltar / rtsol mod du chod de bṣag / (259.2) bya⁹ the pa¹⁰ tshaṅs¹⁰ du 'dzul pa¹¹ 'dra'¹² ltar ro // rtse gcig tu trig¹³ ge se (?) skyes bu las tshar pa'i¹⁴ ltar / 'ghal¹⁵ med lhod de ¹⁶-bṣags so¹⁶ //¹⁷

[II-1-b] gniš pa lhag mthoṅ nas¹⁸ / rDzogs chen las /

dpe' nam mkha' / don bon ṅid / (259.3) rtag¹⁹ sems ṅid ṅo bo²⁰
ces ba²¹ daṅ / Gab pa las /

   dpe' don rtag²² gsum du ²³-mñaṃs ba²³ daṅ / skal ldan sems la ²³-mñaṃs pa²³ med de gniš med du bsgom /

ces daṅ / Sems²⁴ thub las /

   raṅ gis bsgrīb (259.4) pa med du gsal gyis gsal pa²⁵ de lhag mthoṅ /

bDal 'bum las /

1 sīc, read bzuṅ
2 sīc, read bzuṅ
3 sīc, read ba'o
4 sīc, read la
5 sīc, read rten nas
6 sīc, read bzuṅ
7 sīc, read ba
8 sīc, read ldīṅ ba
9 sīc, read thī ba
10 sīc, read tshaṅ
11 sīc, read ba
12 sīc, to be deleted
13 sīc, read hrig
14 sīc, read ba
15 sīc, read gal
16 sīc, read bṣag go
17 om. Ms.
18 sīc, read ni
19 sīc, read rtags
20 sīc, read sprad
21 sīc, read pa
22 sīc, read rtags
23 sīc, read mñaṃ pa
24 sīc, read bSen
25 sīc, read ba
sems la sems ma mchis ste / sems kyis raṅ bzin 'od gsal pa'o //

 reflexivity

mkan gsal gcig gis kun la (259.5) khyab / gsal ba'i mkan la phyogs ris med

 ces s-ho //

[II-1-c] gsum pa zuňŝ4 'brel ni / Ye khri mtha' sel las /

 že gnas ti'n 'dzin 5 bstob (?) de-5 /

 lhag mthoṅ gsal pa'i6 stobs kyi (259.6) mchogs7 /

 že lha'8 zuňś9 'brel mi rtog pa /

de mtha phyin pa'i mi g-yos9 ba'o //

 Não mouns raṅ grol gyis11 rgyud las /

 šes pa lhaṅ kyi12 rtogs pa de /13 lhag mthoṅ /

 šes pa rtse14 'deh (259.7) dañ bral pa15 de že gnas /

 gsal ston gnis med mnams16 par bon gyis17 sku ru bzung18 /

 ces pa /

[II-1-d] de la bzi ste / <1> ti'n ŋe 'dzin gyis19 thun sgom / <2> sems dpa'i ŋaṅ sgom / <3>

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1 sic, read te
2 sic, read kyi
3 sic, read ba'o
4 sic, read zuṅ
5 Cf. stobs gnis de (ANTG2, 365.7), stobs bde daṅ (BGSB 158b1)
6 sic, read ba'i
7 sic, read mchog
8 sic, read lhag
9 sic, read zuṅ
10 sic, read g-yo
11 sic, read gyi
12 sic, read gis
13 sic, to be eliminated
14 sic, read rtsis
15 sic, read ba
16 sic, read mnams
17 sic, read gyi
18 sic, read bzung
19 sic, read gyi
rtog¹ ba'i² glo'n¹ sgom / <4?> bsgoms⁴ med mthar²⁶⁰.¹ phyn pa'o //
<1> dañ po tiñ ñe 'dzin gyis⁵ thun bsgoms⁶ nas⁷ /
gñen por phar bgegs⁸ kyi'⁹ dran pa bsgoms /
ces pa'i¹⁰ /
    rnam rtog 'gyu pa¹¹ ma dañ pa'i /
    stöñ gsäl sprin bral ñi ma 'dra /
ces s-ho //
<2> gñis pa²⁶⁰.² sms dpä¹² sgom na¹³ /
    myaṁs¹⁴ pa¹⁵ tshur 'gebs kyis dran pa bsgoms /
ces pa'i¹⁰ /
    za 'chaṁs¹⁶ 'gro 'dug ci byed kyañ /
    dus sgum mthä¹⁷ bral med pa'i /
    ñañ la ñañ gis bsgoms pa'is /²⁶⁰.³
    bsgoms dus su mdañ sum chag pa'i khyab¹⁹ pa 'dra /
    rkyen kyis¹⁹ 'jug ciñ bsgoms ni²⁰ 'phel /
ces s-ho //

¹ sic, read rtogs
² sic, read pa'i
³ sic, read kloñ
⁴ sic, read sgom
⁵ sic, read gyi
⁶ sic, read sgom
⁷ sic, read ni
⁸ sic, read 'geb
⁹ sic, read kyis
¹⁰ sic, read pa
¹¹ sic, read ba
¹² sic, read dpä'i ñañ
¹³ sic, read ni
¹⁴ sic, read myoñ
¹⁵ sic, read ba
¹⁶ sic, read 'cha'
¹⁷ sic, read 'du
¹⁸ sic, read khyag
¹⁹ sic, read gyis
²⁰ sic, read nas
<3> gsum pa kloṅ bsgoms nas¹ /
nam rtog ka² šar thams cad stoṅ ŋid ye šes su grol /
ces s-ho // (260.4)
[II-2] gniṅ pa dgoṅs māṅams nas³ / bde stoṅ gsal gsum mo // sduṅ bsṅal med pa bde / sgrībs⁴
g-yogs med pa gsal / gzuṅ 'dzin med pa mi rtog pa'o // rtogs na ŋams su 'char ste' / (260.5) bde
māṅams⁵ daṅ / gsal māṅams⁶ daṅ / stoṅs⁷ māṅams⁸ mo // ma rtog⁹ na dus¹¹ gsum du 'char ste¹² / bde
pa¹³ 'dod chag¹⁴ / gsal ba že sdaṅ / mi rtog pa gi mug go // gol nas¹⁵ khams gsum du gol (260.6) ste¹⁶
/bde pa¹⁷ 'dod khams / gsal pa¹⁸ gzugs khams / mi rtog pa gzugs med do // grol na sku gsum du
grol ste¹⁹ / bde pa²⁰ sprul sku' / gsal pa²¹ loṅ²² sku' / mi rtog ba²³ bon (260.7) sku / A luṅs²⁴ phrul gyi
sde²⁵ migs²⁶ lu²² /

¹ sīc, read ni
² sīc, read gaṅ
³ sīc, read ni
⁴ sīc, read sgrīb
⁵ sīc, read te
⁶ sīc, read ŋams
⁷ sīc, read ŋams
⁸ sīc, read stoṅ
⁹ sīc, read ŋams
¹⁰ sīc, read rtogs
¹¹ sīc, read dug
¹² sīc, read te
¹³ sīc, read ba
¹⁴ sīc, read chags
¹⁵ sīc, read na
¹⁶ sīc, read te
¹⁷ sīc, read ba
¹⁸ sīc, read ba
¹⁹ sīc, read te
²⁰ sīc, read ba
²¹ sīc, read ba
²² sīc, read loṅs
²³ sīc, read pa
²⁴ sīc, read luṅ
²⁵ sīc, read lde
²⁶ sīc, read mig
²⁷ sīc, read las
APPENDIX I: ANTG ([9] bla med)  *

'dral1 min pa rnam² ba³ gsum nas⁴ / bde pa⁵ 'dra la mun⁶ ba⁷ gtoṅ⁸ sñoms ltar ro // gsal ba 'dra la mun⁹ pa dbaṅ po yul tshol / mi rtog pa (260.8) 'dra la mun¹⁰ pa dran med 'jol¹¹ pa'o //

[III] gsum pa 'bras bu ni / Grel fi la¹² /

'bras bu la ni gzi mñon du gyur pa'o // gzi' raṅ sa zin pa'o // lam mthar thug pa'o // rtog¹³ (261.1) pa mñon du gyur pa'o // 'bad med thugs rje gzan don šug¹⁴ la 'byuṅ pa'o¹⁵ //

[9] dgu pa bla med gyis¹⁶ bon ni / bya rtsal daṅ bral ba gcig yin te / Luṅ drug las / bsgrubs¹⁷ med rtsol med yaṅ khyad daṅ / (261.2)

thegs¹⁸ mchogs¹⁹ 'di ni kun kyis²⁰ thun moṅ min /

ces daṅ / Grel bzi las /

khyad par chen po'i sa / 'di ltar gyis²¹ snaṅ ba thams cad bya rtsal daṅ bral nas / raṅ saṅs rgyas su rtogs

ces daṅ / gSer (261.3) gyis²² ri²³ sbal g-yuṅ druṅ theg pa'i rgyud las /

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1 sic, read 'dra la
2 sic, read rnam
3 sic, read pa
4 sic, read ni
5 sic, read ba
6 sic, read min
7 sic, read pa
8 sic, read btaṅ
9 sic, read min
10 sic, read min
11 sic, read 'jog
12 sic, read las
13 sic, read rtogs
14 sic, read śugs
15 sic, read ba'o
16 sic, read gyi
17 sic, read sgrub
18 sic, read theg
19 sic, read mchog
20 sic, read gyi
21 sic, read gyi
22 sic, read gyi
23 sic, read rus
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thegs¹ mchogs² 'di ni yid bzin nor bu 'dra / dgos 'dod re pa³ rañ⁴ ŋam sug⁵ la 'byuñ /

ces s-ho // rGyud 'khor ba doñ sprug⁴ las /

theg pa gzan (264.4) gyis⁷ skyon mams kyañ /
spañ pa⁸ med ba⁹ rañ sar ži /
theg pa gzan kyi¹⁰ yon tan kyañ¹¹ /
rtsal ba med par lhun gyis grub /

ces s-ho //

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¹ sìc, read theg
² sìc, read mchog
³ sìc, read ba
⁴ sìc, read ŋañ
⁵ sìc, read șugs
⁶ sìc, read sprugs
⁷ sìc, read gyi
⁸ sìc, read ba
⁹ sìc, read par
¹⁰ sìc, read gyi
¹¹ sìc, read yañ
Appendix II: ANTG2 (Anonymous Note on Theg pa dgu, No.2) concerning
the First Four Vehicles of the JHo gter tradition (BTK = MT 191: 354.4-367.7),
eextract of BTK = MT 191: 347.2-367.7

[5] lha pa dge¹⁰ sñen² gyis³ theg pa la gsum⁴ ste / <1> lus kyi las su phyag dañ (354.5) bskor ba / <2> ñag gis⁵ las su bsñin⁶ po zlas brjod / <3> yid kyis⁷ las su mos gus dañ tiñ ne 'dzin / <4> rluñ la brten nas rluñ 'khor / <5> me la brten nas sbyin bsgreš⁸ / <6> chu las⁹ brtan¹⁰ nas (354.6) chab gtor / <7> sa la brten nas mchod rten dañ tsha tshwa / <9?> mchod rten la byi dor bya / <10?> sku gsuñ thugs kyi rten nas¹¹ žig ral bsö¹² žin bžen¹³ pa / <8> ma dhal la¹⁴ 'bul ba dañ / <12?> ne'u mdon¹⁵ (354.7) pa / <11> lam 'phrañ bcos pa / <13> zañ zin¹⁶ gis¹⁷ sbyin pa byed pa'o //

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1 sic, read dge
2 sic, read bsñen
3 sic, read gyi
4 sic, read bcu gsum
5 sic, read gi
6 sic, read sñin
7 sic, read kyi
8 sic, read sreg
9 sic, read la
10 sic, read brten
11 sic, to be deleted
12 sic, read gso
13 sic, read bženš
14 sín, to be deleted
15 sic, read 'don
16 sic, read zin
17 sic, read gi
drug pa drañ sroñ gis\(^1\) bon la ni / rañ rgyud drañs\(^2\) las\(^3\) gzan rgyud srañ\(^5\) pa’o / ’Dul ba’i sgoś’ byañ las /

mkha’\(^ {354.8}\) la mduñ bskor ba’i tshul du bsrañ\(^6\) pa’o //
thugs rje\(^7\) ni ma’i tshul du ’gro don byed //

ces so / ’Dul rgyud bsam’ po ma las /
da lta yam\(^9\) sde rigs lha bcu’i\(^10\) gnas

bcës\(^11\) pa / (1) ’dul bon \(^ {355.1}\) ye khrims gyis\(^12\) sde / (2) yod pa smra’i\(^13\) / (3) bka’ bzuñ\(^14\) bsad ñan gyi sde / (4) brag dgon dka’ thub gyi\(^15\) sde / (5) dur khot rdug\(^16\) bu’i sde / (6) šin druñ\(^ {355.2}\) ma\(^17\) rtug pa’i sde / (7) sgom bya ñams len gyis\(^18\) sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sños kyi\(^19\) sde / (10) dag\(^20\) pa drañ sroñ gyi sde / (11) tshañ\(^21\) ma gtsug phud gyi\(^22\) sde / (12) tshañ\(^ {355.3}\) spyod dge bsñen gyi sde / (13) dus khrims \(^23\) sños gyi\(^24\) sde / de yañ bsdu nas\(^24\) bso\(^25\) thar gyi sde / dus chen gyis\(^26\) sder ’ dus so //

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1 síc, read gi
2 síc, read drañ
3 síc, read la
4 síc, read sroñ
5 síc, read skos
6 síc, read sroñ
7 síc, read rjes
8 síc, read šam
9 síc, read yañ
10 Cf. BGSB bcu gsum du
11 síc, read ces
12 síc, read kyi
13 síc, read smra ba’i sde
14 síc, read gžuñ
15 síc, read kyi
16 síc, read cog
17 síc, read mi
18 síc, read gyi
19 om. Ms.
20 Ms repeats twice dag
21 síc, read gtsañ
22 síc, read kyi
23 síc, read bsñen gnas kyi
24 síc, read na
25 síc, read so
26 síc, read gyi
spyod tshul ni goñ ltar ro //


[II-1] dañ po 'jug sgo la gsum ste / <1> gsañ śṇags kyis² bka’ drug la³ / <2> 'jug pa’i sgo drug / <3> spyod pa’i las bži’o //

<1> dañ po gsañ śṇags kyis⁴ bka’ drug ni / ① mal ma ži ba / ② bsgyur ba khro bo / ③ skye ’gag med pa’i ma mo / ④ bdag gžan rgyud grol ba⁵ phur pa / ⑤ mam rtog (355.5) ’jom pa’i bdud rtsi / ⑥ ’gyur ba med pa’i tshe ru bsgrubs pa dañ drug go //

<2> ’jug pa’i sgo drug ni / ① gţi dam tshig gis bzuñ ba / ② rims⁶ pa dbañ gis bsgrød⁷ pa / ③ œams su tiñ ne ’dzin gyis (355.6) blañ ba / ④ thag lta ba⁸ bcdad⁹ / ⑤ las spyod pa¹⁰ dor 11-ba / ⑥ don ’phrin las gyis¹² bsdu³o //

<3> spyod pa’i las bži ni / ’phrin las mam bži ltar ro //


[II-2-1] dañ po bsñen bsgrubs œams¹⁷ gsum œams su blañ ba ni bsñen pa’i (355.8) bţi¹⁸ ma ba¹⁹

1 sīc, read gyi
2 sīc, read kyi
3 sīc, to be deleted
4 sīc, read kyi
5 sīc, to be deleted
6 sīc, read rim
7 sīc, read bgrød
8 sīc, read bas
9 pa should be inserted.
10 sīc, read pas
11 om. Ms.
12 sīc, read kyi
13 sīc, read bskyed
14 sīc, read œam
15 sīc, read œam
16 sīc, read œam
17 sīc, read œam
18 sīc, read gţi
19 sīc, to be deleted
'go'i dgu / sNgan rgYud la' /

(A) lus gyis¹ bsñen pa gsum / (B) ñag gis² bsñen pa gsum / (C) yid gyis³ bsñen pa gsum / (A) dañ po lus kyis⁶ bsñen pa gsum ni / ① cha lugs lha ldan gyis⁷ (356.1) phyag rgya' / lus gyi⁸ gnas lha bca' ba dañ / ② dbañ bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba dañ / ③ bskyed pa sku bstod gyi⁹ phyag rgya' brda ru bkrol ba'o //

(B) ñag gis¹⁰ (356.2) sñen¹¹ pa gsum ni / ④ rgyud¹² ma nor ba rtsa ba'i sñen¹³ pa / thugs rin po che tsi ta zla¹⁴ ba / ⑤ skyed pa rkyen gyis bsñen pa brjod med rluṅ gis¹⁵ rta la / bzlaz pa las kyi sñen¹³ pa / (356.3) ⑥ ru¹⁶ sbal bye'u nor 'gros ltar bzla'o //

(C) yid gyis¹⁷ sñen¹⁸ pa gsum ni / ⑦ de bžin ñid tiṅ ñe 'dzin ni / stoṅ žiṅ bdag med du sgom pa dañ / ⑧ kun du snaṅ gis¹⁹ tiṅ ñe 'dzin tshad med bži ldan (356.4) du bsgom / ⑨ rgyu'i tiṅ ñe 'dzin lha bsgom žiṅ gžal yas bskyed pa'i /²⁰

Sems thul²¹ las /

sñon 'gro phyi'i sñen²² pa gsum / ñe ba naṅ gis²³ bsñen pa gsum / bca' gzi las gyis²⁴ sñen²⁵

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¹ sic, read sgo
² sic, read las
³ sic, read kyi
⁴ sic, read gi
⁵ sic, read kyi
⁶ sic, read kyi
⁷ sic, read gyi
⁸ sic, read kyi
⁹ sic, read kyi
¹⁰ sic, read gi
¹¹ sic, read bsñen
¹² sic, read rgyu
¹³ sic, read bsñen
¹⁴ sic, read bzla
¹⁵ sic, read gi
¹⁶ sic, read rus
¹⁷ sic, read kyi
¹⁸ sic, read bsñen
¹⁹ sic, read ba'i
²⁰ sic, read pa'o // Cf. ANTG 250.6.
²¹ sic, read bSen thub
²² sic, read bsñen
²³ sic, read gi
²⁴ sic, read kyi
²⁵ sic, read bsñen
APPENDIX II: ANTG2 ([7] a dkar)

pa (356.5) gsum / daṅ po sṅön 'gro phyi'i bs禛 pa gsum ni / dpon gsas lha la s禛'i pa daṅ / rig2 ladan gnas la s禛3 pa / mtshan ladan grog4 la s禛5 pa / ñe ba naṅ gis6 s禛7 pa (356.6) gsum ni / thar glud bskaṅs pa bs禛 pa / phyi brten skos la s禛8 pa / phud 9 rta chen gter9 la bs禛 pa / bca' gzi las gyis10 bs禛 pa gsum ni / 'tshams11 bcad dkyil 'khor bri12 ba gca13 (356.7) gzi'i s禛14 pa / mchod pa brgyan gyis15 s禛16 pa / sgo dbye17 sri17 mnan dam tshig gis18 s禛19 pa'o //

<<2>> gnis pa bsgrubs20 pa'i yan lag bco brgyad ni s禛 rgyud las /
phyi'i21 (356.8) sku'i bsgrubs22 pa drug / bkod pa maṅdal la rten nas bsgrubs23 pa daṅ / naṅ gsaṅ sṅags gi24 bsgrubs25 pa drugs26 ni / sṇiṅ po sṅags su bsgrubs27 pa / gsaṅ ba thugs kyi bsgrubs28 pa (357.1) drug ni / byaṅ chub sems su bsgrubs29 pa'o //

1 sīc, read bs禛
2 sīc, read rigs
3 sīc, read bs禛
4 sīc, read grogs
5 sīc, read bs禛
6 sīc, read gi
7 sīc, read bs禛
8 sīc, read bs禛
9 sīc, read gta' gta'
10 sīc, read kyi
11 sīc, read mtshams
12 sīc, read 'bri
13 sīc, read bca'
14 sīc, read bs禛
15 sīc, read gyi
16 sīc, read bs禛
17 sīc, read bṣri
18 sīc, read gi
19 sīc, read bs禛
20 sīc, read sgrub
21 sīc, read phyi
22 sīc, read sgrub
23 sīc, read sgrub
24 sīc, read kyi
25 sīc, read sgrub
26 sīc, read drug
27 sīc, read sgrub
28 sīc, read sgrub
29 sīc, read sgrub
Sems thub las

dkyil 'khor ži ba'i bsgrubs² pa drug / ŋo mtshar lam gyis³ bsgrubs⁴ pa drug / (357.2) 'bras bu dbaṅ gis⁵ bsgrubs⁶ pa drug go // dkyil 'khor ži ba'i bsgrubs⁷ pa drug ni / bar 'tshams⁸ bdag ñid don gyis⁹ bsgrubs¹⁰ pa daṅ / tsa ka li bkod pa'i phyag rgya'i bsgrubs¹¹ pa daṅ / bsdu pa¹² (357.3) gdan gyis¹³ bsgrub¹⁴ pa ½ drug ni¹⁵ / spyan 'dren dbyer med gyis¹⁶ bsgrubs¹⁷ pa / tshogs bsag phyag rgya'i bsgrubs¹⁸ pa / byuṅ¹⁹ dag bṣags pa'i bsgrubs²⁰ pa /

gņis pa ŋo mtshar lam gyis²¹ bsgrubs²² pa drug pa²³ ni / gsaṅ 'tshama²⁴ (357.4) gyin 'beb gyis²⁵ bsgrubs²⁶ pa / 'dzab rdzogs 'pho 'du'i bsgrubs²⁷ pa / phyag rgya'i sku bstod [kyi bsgrubs²⁸ pa] /

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1 sic, read bSen
2 sic, read sgrub
3 sic, read gyi
4 sic, read sgrub
5 sic, read gi
6 sic, read sgrub
7 sic, read sgrub
8 sic, read mtshams
9 sic, read gyi
10 sic, read sgrub
11 sic, read sgrub
12 sic, read ba
13 sic, read gyi
14 sic, read sgrub
15 sic, read daṅ
16 sic, read kyi
17 sic, read sgrub
18 sic, read sgrub
19 sic, read byaṅ
20 sic, read sgrub
21 sic, read gyi
22 sic, read sgrub
23 sic, to be deleted
24 sic, read mtshams
25 sic, read gyi
26 sic, read sgrub
27 sic, read sgrub
28 sic, read sgrub
pho ཨན¹ \(b\) ཞན² 'debs kyi bsgrubs³ pa / khro bo rtags gyis⁴ [bsgrubs⁵ pa] / bző⁶ bsñan dam bça’i bsgrubs⁷ pa’o // (357.5)

gsum pa 'bras bu dbaⁿ gis⁸ bsgrubs⁹ pa drug ni / d 나오 grub lha’i yaⁿ s$nĩ’ gis¹⁰ bsgrubs¹¹ pa / gs$nã ba rgyun tshogs nar la¹² [bsgrubs¹³ pa] / phu¹⁴ rta¹⁵ gter¹⁶ gyis¹⁷ bsgrubs¹⁸ pa / dmar lam zur gyis¹⁹ (357.6) bsgrubs²⁰ pa’o //
zil non bro¹i bsgrubs²¹ pa / phya tshe g-yaⁿ gis²² bsgrubs²³ pa daⁿ drug daⁿ bo brgyad do //
gsum pa mtha’ ’gyur las gyis²⁴ mchoⁿ dgu ni / sra²⁵ brten²⁶ gsal (357.7) ba’i me loⁿ gis²⁷ mchuⁿ²⁸ / phya gšen theg pa’i bon daⁿ sbyor / mkha’ klo’n rab ’byams bskaⁿ gi mchoⁿ / snaⁿ gšen theg

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1. sić, read Ňa
2. sić, read gžen
3. sić, read sgrub
4. sić, read kyi
5. sić, read sgrub
6. sić, read gži
7. sić, read sgrub
8. sić, read gi
9. sić, read sgrub
10. sić, read gi
11. sić, read sgrub
12. sić, read ma’i
13. sić, read sgrub
14. sić, read phud
15. sić, read gta’
16. sić, read gta’
17. sić, read yi
18. sić, read sgrub
19. sić, read gyi
20. sić, read sgrub
21. sić, read sgrub
22. sić, read gi
23. sić, read sgrub
24. sić, read kyi
25. sić, read pra
26. sić, read rtags
27. sić, read gi
28. sić, read mchoⁿ
pa'i bon daň sbyor / dbal mo las thig mthu'i (357.8) mchuṅ¹ / 'phrul gšen theg pa'i mchuṅ² / ŋin³ 
zer žag⁴ pa mdur gyi⁵ mchoṅ / srid gšen theg pa'i bon daň sbyor] / las bži rgyun lha sbyin 
bsreg gi mchuṅ⁶ / dge bsñen (358.1) theg pa'i mchoṅ⁷ / 'Gu ya srog 'dzin dam tshig gis⁸ mchoṅ / 
draň sroň theg [pa'i bon daň sbyor] / 'od zer 'khyil ba sman gyi⁹ mchoṅ / a dkar theg pa'i [bon 
daň sbyor] / thig le dgu pa (358.2) dgoṅs ņams gyi¹⁰ mchoṅ / ye gšen theg pa'i bon daň sbyor / ye 
šes rtse rgyal lta ba'i mchoṅ / bla med theg pa'i bon daň sbyor /
žes s-ho //
bsñen bsgrubs¹¹ las gsum ņams su blaṅ ba ni / (358.3) bdag la ltos pa'i¹² bsñen bsgrub¹³ bži / 
'phrin las lā¹⁴ ltos pa'i sņen¹⁵ bsgrubs¹⁶ bži / bsgrub¹⁷ gšen la ltos pa'i bsñen bsgrub¹⁸ bži /

(A) daň po bdag (358.4) la ltos pa'i bsñen bsgrub¹⁹ bži ni / ¹ raň lus lha²⁰ gnas pa de sņan²¹ pa la 
/ ² raň ņid gtso 'khor gyur ba²² de ņe sņen²³ no // ³ thabs šes rol ba de bsgrubs²⁴ pa la / ⁴

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¹ sic, read mchoṅ
² sic, read bon daň sbyor
³ sic, read ŋi
⁴ sic, read žags
⁵ sic, read gyi
⁶ sic, read mchoṅ
⁷ sic, read bon daň sbyor
⁸ sic, read gi
⁹ sic, read gyi
¹⁰ sic, read kyi
¹¹ sic, read sgrub
¹² Ms inserts bsgrubs
¹³ sic, read sgrub
¹⁴ Ms om.
¹⁵ sic, read bsñen
¹⁶ sic, read sgrub
¹⁷ sic, read sgrub
¹⁸ sic, read sgrub
¹⁹ sic, read sgrub
²⁰ sic, read lhar
²¹ sic, read bsñen
²² sic, read pa
²³ sic, read bsñen
²⁴ sic, read sgrub

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rdzogs (358.3) rims¹ gyis² rgyas thob pa de bsgrub⁹ chen po //

(B) lha la ltos pa’i sñen⁴ bsgrubs⁵ bži ni / ① rañ dam tshig sems dpa’ gnas pa de sñen⁶ pa la /
  ② dbyiṅs nas ye šes sems dpa’ spyan draṅs pa de ñe sñan’ no // (358.6) ③ ži khro ci sñad du
bsgrub⁹ pa’i bsgrubs⁹ pa la / ④ mchod pa’i yul du gyur ba¹⁰ de bsgrub¹¹ chen po //

(C) ’phrin las la ltos pa’i sñen’ [sgrub bži ni] / ① žug nas bdag bskyed gyis¹² par¹³ ni sñen¹⁴ pa
la / (358.7) ② mdun bskyed ni tshogs gyis¹⁵ bar ñe sñen¹⁶ no // ③ tshogs nas gtor bskul gyis¹⁷ bar ni
bsgrubs¹⁸ pa la / ④ gtor bskul nas rdzogs rim gyis¹⁹ par²⁰ ni bsgrub²¹ chen po //
bsgrub²² gṣen la ltos pa’i sñen²³ bsgrub²⁴ (358.8) bži ni / bdag ŋid sems dpa’ gnas pa de sñen²⁵ pa la
/ dbyiṅs nas ye šes sems dpa’ spyan draṅ pa de ñe sñen²⁶ no // gñis med las kyi sems dpa’ ru

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1. sic, read rim
2. sic, read gyi
3. sic, read sgrub
4. sic, read bsñen
5. sic, read sgrub
6. sic, read bsñen
7. sic, read bsñen
8. sic, read sgrub
9. sic, read sgrub
10. sic, read pa
11. sic, read sgrub
12. sic, read kyi
13. sic, read bar
14. sic, read bsñen
15. sic, read kyi
16. sic, read bsñen
17. sic, read gyi
18. sic, read sgrub
19. sic, read gyi
20. sic, read bar
21. sic, read sgrub
22. sic, read sgrub
23. sic, read bsñen
24. sic, read sgrub
25. sic, read bsñen
26. sic, read bsñen
gyur ba¹ de bsgrub² pa la / žug nas ’gro don mdzed³ pa de (359.1) bsgrub⁴ chen no //

gniṣ pa / ži ba byaṅ chub gtsor len gyis⁵ ’phrin las / rgyas pa tshe ’das ’dre don gyis⁶ ’phrin las /
dbaṅ slob bu rgyud khrol gyis⁷ ’phrin las / (359.2) drag po dgra bgegs dgral⁸ ba’i ’phrin las /

[II-2-2] gniṣ pa skye⁰ rdzogs mam gsum ſams su blaṅ ba la gniṣ ste / skye⁰ pa daṅ rdzogs pa’o //
daṅ po <1> skye⁰ pa la bźi ste / chu la ſa ldiṅ¹² gis¹³ tshal¹⁴ du skye⁰ pa (359.3) daṅ / pha la bu
skyes pa’i tshul du skye⁰ pa daṅ / gsas mkhar ser po ltar skye⁰ pa daṅ / chu la zla ba ltar skye⁰ pa’o // skye ba mams¹⁵ bźi sgo chod pa’i dgos pa yod //
<2> rdzogs pa la gniṣ ste / rdzogs pa (359.4) daṅ rdzogs pa chen po’o //
daṅ po rdzogs pa la yaṅ gniṣ / snaṅ rdzogs daṅ stoaṅ rdzogs so //
<3> rdzogs pa chen po la gniṣ ste / skye⁰ kyaṅ lta ba’i ſaṅ la skye⁰ / rdzogs kyaṅ lta ba’i
ñaṅ la rdzogs / (359.5)

[II-2-3] dgos pa mams¹⁸ gsum ſams su blaṅ pa¹⁹ la gsum ste / (i) tshe ’dir dgos pa lña / (ii) ’chi
kha²⁰ dgos pa lña / (iii) bar dor dgos pa lña’o //
(i) daṅ po tshe ’dir dgos pa lña ni / (i-1) dus da lta’i snag²¹ pa tse thun (359.6) ba / lha ... khyed

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¹ sic, read pa
² sic, read sgrub
³ sic, read mdzad
⁴ sic, read sgrub
⁵ sic, read gyi
⁶ sic, read gyi
⁷ sic, read gyi
⁸ sic, read sgral
⁹ sic, read bskyed
¹⁰ sic, read bskyed
¹¹ sic, read bskyed
¹² sic, read ldaṅ
¹³ sic, read gi
¹⁴ sic, read tshul
¹⁵ sic, read mam
¹⁶ sic, read bskyed
¹⁷ sic, read bskyed
¹⁸ sic, read mam
¹⁹ sic, read ba
²⁰ sic, read khar
²¹ sic, read snags

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par rtsab¹ sgom dgos ste / goṅ gis² skyed pa mams³ bзи ltar / phyi snaṅ ba la dmig⁴ nas sgom pa daṅ / naṅ phuṅ po la dmig⁵ nas sgom pa daṅ / gsaṅ ba rtsa gnas la (359,7) dmig⁶ nas sgom pa'o //

(i-2) dus da lta'i sṅag⁷ pa / gnod shyiṅ pho mo 'go lo rgod pa / s VOID po khyad par can bzlas⁸ dgos te / buṅ ba tshaṅ⁹ žig pa ltar bzla ba daṅ / 'gar gyis (359,8) so lam ltar / 'od ma'i gзу ltar / rin po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sṅags pa nał maṅ ba cha s VOIDoms dgos ste / 'byuṅ ba dgra gšën¹⁰ gyis¹¹ dmig¹² pa sñaṃ pa daṅ / rtsa (360.1) luṅ¹³ gnad gyis¹⁴ mñaṃ pa / bon ñid bde' ba'i mñaṃ pa'o //

(i-4) dus da lta'i sṅag¹⁵ pa bsod nams chuṅ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du byed gyis¹⁶ tshogs 'khor bskor ba / rgyud¹⁷ bsod nams gyis¹⁸ tshogs mams (360.2) rdzogs nas loṅs spyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyi tshogs 'khor bskor ba / bar chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ ba rig pa ye šes gyis¹⁹ tshogs 'khor bskor ba / bon ñid la loṅs spyod (360.3) ciṅ ye šes khuṅ²⁰ nas 'char ba'i dgos pa yod //

(i-5) da lta'i sṅags pa ṭha sрин bkol du mi 'dod pa / 'phrin las zab mo gsal ²¹-'dab rgos ste²² /

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¹ sic, read rtsa ba
² sic, read gi
³ sic, read mam
⁴ sic, read dmigs
⁵ sic, read dmigs
⁶ sic, read dmigs
⁷ sic, read sṅags
⁸ sic, read bzla
⁹ sic, read tshaṅ
¹⁰ sic, read gšed
¹¹ sic, read kyis
¹² sic, read dmigs
¹³ sic, read rluṅ
¹⁴ sic, read kyis
¹⁵ sic, read sṅags
¹⁶ sic, read kyi
¹⁷ sic, read rgyu
¹⁸ sic, read kyi
¹⁹ sic, read kyi
²⁰ sic, read khoṅ
²¹ sic, read gdab dgos te /
brgyud ma 'dres pa dag par gsal bdab¹ / lha đan� dam rdzas đan² mthun par (360.4) gsal bdab³ pa'o //

(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gżan la ltos nas skyed⁴ rims⁵ sgom la / snañ srid lha đan� lha mo⁶ gsal theb nas / bar chod bgegs gyis⁷ mi tshugs pa'ï (360.5) dgos pa yod / (ii-2) bdag la ltos ste skyed⁸ rims⁹ sgom pa / phuñ po lha¹⁰ dmigs su gsal theb nas / bar chod bgegs gyis¹¹ mi tshug¹² pa'ï dgos pa yod / (ii-3) 'chi bdag bdud đan� gśin rje đan¹³ / (360.6) gnis ka la ltos nas rdzogs rims¹⁴ sgom pa / sems ŋid stoñ ba'i¹⁵ gsal theb nas / me loñ ye šes rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bźin gyis¹⁶ cha lugs gyis¹⁷ phyag rgya đan� ma bral bar gnas pa / phyi nañ gis¹⁸ (360.7) 'khrul ltog¹⁹ chod nas / ņe lam bde'²⁰'bre ru²⁰ 'jugs²¹ pa'ï [dgos pa yod //]

(ii-5) bla ma yi dam mgo la thod bźin khur ba'i byin rlob mṇon sum du khug nas / ya ge 'khor lo rdzogs chen gyis²² sa mnon pa'i dgos pa yod // (360.8)

(iii) bar dor dgos pa lha ni / (iii-1) lta ba khyed²³ par can gyis²⁴ sgom pas / 'gyur ba med pa'i sku thob nas / skye śi'i sdug bsñal med pa'i dgos [pa yod] // (iii-2) sñīṁ po khyed²⁵ par can bzlas

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¹ sic, read gdab
² om. Ms.
³ sic, read gdab
⁴ sic, read bskyed
⁵ sic, read rim
⁶ sic, read mor
⁷ sic, read kyis
⁸ sic, read bskyed
⁹ sic, read rim
¹⁰ sic, read lhar
¹¹ sic, read kyis
¹² sic, read tshugs
¹³ sic, to be deleted
¹⁴ sic, read rim
¹⁵ sic, read pa'i
¹⁶ sic, read gyi
¹⁷ sic, read kyi
¹⁸ sic, read gi
¹⁹ sic, read rtog
²⁰ sic, read rdzogs su
²¹ sic, read 'jug
²² sic, read gyi
²³ sic, read khyad
²⁴ sic, to be deleted
²⁵ sic, read khyad
pa1 'gag pa med pa'i (361.1) gsun thob nas sgra sñan bde sdu gis² sdu bsñal dañ bral ba'i [dgos pa yod] // (iii-3) tin ne 'dzin khyed¹ par can sgom pa¹ 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag² gi sdu bsñal dañ (361.2) bral ba'i dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba⁶ legs pa 'byuñ ba'i yon tan thob nas / gžan gyi skyon gysis ⁷dgos pa med pa'o⁷ // (iii-5) dus rtag du³ 'phrin las dañ ma bral bar (361.3) gnas pa¹ lhun gysis grub pa'i 'phrin las thob pa / žiñ kham dag par mi skye kha med pa'i dgos pa yod do //

(iv) bži pa 'phrul du dgos pa rnam¹⁰ gsum ſams su blañ ba la gsum ste / <1> stod du dgos pa'i rtiñ¹¹ (361.4) gsum / <2> bar du dgos pa'i chiñ dgu / <3> smad du dgos pa'i gzer bcu gcig so¹² //

<1> dañ po stod du dgos pa'i rtiñ¹³ gsum ni / <1-1> zil gnon lta ba'i rtiñ¹⁴ / <1-2> sbyañana 'phrin las gysis¹⁵ rtiñ¹⁶ / (361.5) <1-3> bsams ba¹⁷ gtor ma'i rtiñ¹⁸ no //

<1-1> dañ po zil gnon lta ba'i rtiñ¹⁹ la yañ gsum ste / ① gsal ba lha'i lta ba²⁰ mam rtog dgra bgegs zil gysis non / ② šar ba ye šes gysis²¹ lta ba²² ſon moⁿs dug lha zil (361.6) gysis non / ③ yañ dag stoñ ſid gysis²³ lta ba²⁴ snañ srid zil gysis non pa'o //
<1-2> gnis pa sbyaṅ ba 'phrin las kyi rtiṅ¹ la gsum ste / ① rgyud luṅ la yid che² gyis³ rtiṅ⁴ / ② don rtogs la man ṅag gis⁵ bṛtiṅ⁶ / (361.7) ③ bya brtsal⁷ lhun grub gyis⁸ bṛtiṅ⁹ ṅo //

<1-3> bṣams pa gtor ma'i bṛtiṅ¹⁰ la gsum ste / ① brgyan¹¹ gyis¹² gtor ma thugs rje kun la khyab pa'i bṛtiṅ¹³ / ② yo byed¹⁴ gyi gtor ma snaṅ srid kun la khyab pa'i (361.8) bṛtiṅ¹⁵ / ③ dmigs pa bṛten¹⁶ gyis¹⁷ gtor ma tiṅ 'dzin spros bsdus gsal b'a bṛtiṅ¹⁸ ṅo //

<2> gnis pa bar du dgos pa'i chin dgu ni / ① skyed pa gzaṅ yas gyis¹⁹ chin / yaṅ dog med pa'i (362.1) gnad / ② tiṅ 'dzin 'phro 'du'i chin / mphoon du gyur ba'i²⁰ gnad / ③ gzi lam 'bras bu'i chin / bye brag med pa'i gnad / ④ skyed daṅ rdzogs pa'i chin / sems su 'dus pa'i (362.2) gnad / ⑤ bzlaz pa snaṅs kyi chin / lha sku gsal b'ai gnad / ⑥ bkye' ba mgron gyis²¹ chin / dmigs pa med pa'i gnad / ⑦ bris pa dkyil 'khor gyis²² chin / lha gsal (362.3) b'ai gnad / ⑧ snaṅ ba sna tshogs lam gyis²³ chin / rol ba²⁴ gags med gnad / ⑨ goṅ gis²⁵ de mams don du sems la²⁶ mi žan²⁷ b'ai²⁸

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¹ sic, read gden
² sic, read ches
³ sic, read kyi
⁴ sic, read gden
⁵ sic, read gi
⁶ sic, read gden
⁷ sic, read trol
⁸ sic, read kyi
⁹ sic, read gden
¹⁰ sic, read gden
¹¹ sic, read rgyun
¹² sic, read gyi
¹³ sic, read gden
¹⁴ sic, read byad
¹⁵ sic, read gden
¹⁶ sic, read tret
¹⁷ sic, read gyi
¹⁸ sic, read gden
¹⁹ sic, read kyi
²⁰ sic, read pa'i
²¹ sic, read gyi
²² sic, read gyi
²³ sic, read gyi
²⁴ sic, read pa
²⁵ sic, read gi
²⁶ sic, read las
²⁷ sic, read gzan
²⁸ sic, read pa'i
APPENDIX II: ANTG2 ([7] a dkar) 317

chiṅ / saṅs rgyas raṅ gnas su yod pa'i gnad do // (362.4)

<3> gsum pa smad du gos¹ pa'i gzer gcu gcig ni / ① stod / ② bskul / ③ dgyes² / ④ sbad³ / ⑤ 'gug / ⑥ gdab / ⑦ bsgral / ⑧ gnan⁴ / ⑨ bsreg / ⑩ 'phaṅ / ⑪ ma grub nas⁵ skyar (362.5) ba daṅ bcu gcig go //

① daṅ po brgyan⁶ daṅ cha lug' mos 'dun dad pa bstod / ces pa / bstod pa' bskul ba daṅ / ② gdams ste / gnad la bor nas bskul ba'o // ③ khyab pa (362.6) spyi rgyug gis⁹ pho ņa raṅ sems la dgye / ④ stoṅ ņid ye ōs gyis¹⁰ pho ņa ma rig tgi mug la sbad¹¹ / ⑤ tiṅ 'dzin gsal ba gnad gyis¹² 'gug / ⑥ rtog pa lta ba bon ņid dbyiṅs su gdab / ⑦ thugs rje ṣugs kyi (362.7) rnam rtogs¹⁵ pho ņa¹⁴ ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ņon moṅs ye ōs gyis¹⁵ me'i¹⁶ bsregs / ⑩ 'khor ba'i sdug bṣal mya ņan la¹⁷ 'das par 'phaṅ / ⑪ ma (362.8) grub par¹⁸ bskyar ba'o //

[II-3] gsum pa spyod mkhan la yaṅ gsum ste / sṅag¹⁹ pa rab la 'char ba lña ni²⁰ / sṅag²¹ pa 'bruṅ la gsal ba lña / sṅag²² pa tha ma la bzuṅ²³ ba lña'o // (363.1)

[II-3-1] daṅ po sṅag²⁴ pa rab la 'char ba lña ni / ① sems can thams cad saṅs rgyas su 'char

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1 sic, read dgos
2 Cf. bkye (BGSB 151a4)
3 sic, read rbad
4 sic, read mnan
5 sic, read na
6 sic, read rgyan
7 sic, read lugs
8 om. Ms.
9 sic, read gi
10 sic, read kyi
11 sic, read rbad
12 sic, read kyis
13 sic, read rtog
14 sic, read ņas
15 sic, read kyi
16 sic, read mes
17 sic, read las
18 sic, read pa
19 sic, read sṅags
20 sic, to be deleted
21 sic, read sṅags
22 sic, read sṅags
23 sic, read bzuṅ
24 sic, read sṅags
ste¹ / gzi² ye sê rañ chas su yod pa'i gnad / (2) snañ ba thams cad bon sku ru 'char ste² / (363.2)
lam gyis³ ye sê sgron⁴ me⁵ du yod pa'i gnad / (3) gnam ris⁶ sa brag thams cad lha dañ lha mo⁷
'char ste⁸ / 'bras bu ye sê lhun grub rdzogs su yod pa'i gnad / (4) sdug bsñal thams cad bde' ba⁹
'char ste¹⁰ / (363.3) snañ ba sna tshogs lam du khyer ba'i gnad / (5) ñon moñs pa ye sê su 'char
ste¹¹ rañ 'byuñ ye sê ¹² rañ chas su yod gnad do //

[II-3-2] shag¹³ pa 'briñ la gsal ba lha ni / (1) stoñ gsum lha'i gzial yas su gsal (363.4) ste¹⁴ / gzial
yas la yañ dog med pa'i gnad / (2) rañ lus lha sku¹⁵ gsal ste¹⁴ / bar chod bgegs gyis¹⁶ mi tshugs
pas¹⁶ gnad do // (3) snod gyis¹⁸ jeg rten gtor gzung¹⁹ du gsal ste²⁰ / snod la (363.5) bzañ ñan med pa'i
gnad / (4) snañ srid thams cad dam rdzas su gsal ste²¹ / dam can la 'khu ldog mid²² yoin²³ pa'i²⁴
gnad / (5) gnas lugs stoñ pa ñid du gsal ste²⁵ / sañs rgyas gzan nas mi (363.6) tshol ba'i gnad do //
[II-3-3] sṅag' pa tha ma bzuṅ pa² lṅa ni / ① 'phrin las gyer du bzuṅs' pas² / ② sṅag' sṅiṅ po raṅ rgyud du bzuṅ pa⁶ / ③ rdzas ša khrag du⁷ bzuṅ pa⁶ / ④ lha rig pa ther³⁶.³⁷ zug du bzuṅ pa⁹ / ⑤ yi dam 'jig rten gyis³⁰ lha¹¹ bzuṅ pa'o¹² //

[II-3-4] de la ma bṛtogs¹³ pa'i sṅag¹⁴ pa ni / ① 'phrin las blo 'dzin la re ba / ② sṅag¹⁵ gaṅ soṅ bā la re ba / (³⁶.³³) ③ rdzas gtor chuṅ la re ba / ④ lha ri 'go la re ba / ⑤ 'diṅs grub 'jig rten gyis¹⁶ dpal la re ba'o //


[I] daṅ po gzi' ŋos¹⁹ bzuṅ ba la gsum ste / gzi' ka dag daṅ / lhun grub daṅ / luṅ ma stan²⁰ pa daṅ gsum / sNaN rgyud la²¹ / ka dag chen po (³⁶.²) bon gyis²² sku / gaṅ gis²³ tri²⁴ ma²⁵ mtha' ma

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1 sīc, read sṅags
2 sīc, read bā
3 sīc, read bzuṅ
4 sīc, read bā
5 sīc, read sṅags
6 sīc, read bā
7 sīc, read tu
8 sīc, read bā
9 sīc, read bā
10 sīc, read gyi
11 sīc, read lḥar
12 sīc, read bā'o
13 sīc, read bṛtogs
14 sīc, read sṅags
15 sīc, read sṅags
16 sīc, read gyi
17 sīc, read gyi
18 sīc, read pa'o
19 sīc, read ŋo
20 sīc, read bstan
21 sīc, read las
22 sīc, read gyi
23 sīc, read gi
24 sīc, read dri
25 sīc, read mas
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regs¹ / gzi² bsgrin³ med ka dag ños⁴ buzins⁵ pa’o⁶ //

gnis pa lhun grub la bzi ste / snañ ba lhun grub / stoñs⁶ pa gnis med / skyon (364.3) bral lhun grub / lhun grub chen po ’byuñ ru⁷ ma ’gags pa’o //

gsum pa luñ ma stan⁸ žes pa / khas len dañ bral ba’o // aNan rgyud la⁹ / gzi bzi¹⁰ ’dod ste¹¹ / ka dag dañ (364.4) lhun grub dañ luñ ma stan¹² pa dañ / thig le ñag gcig dañ bzi’o // yar me ba chen po¹³ / gzi mtshan ñid lña ldan du¹⁴ bžad / rañ bžin ka dag / ño bo luñ ma stan¹⁵ / snañ¹⁶ ba (364.5) lhun grub / gnis su med pas¹⁷ thig le ñag gcig / rtog¹⁸ ma rtog¹⁹ gyis²⁰ khryed²¹ par dbyec’ ba dañ lña’o //

de yañ bsdu²² nas²³ gsum la ’dus ste / sañs rgyas gyis²⁴ spyi gzi² / sems can gyis²⁵ spyi gzi² / (364.6) ’khor ’das gyis²⁶ spyi gzi’o // dañ po sañs rgyas gyis²⁷ spyi gzi² ni / rañ ’byuñ gis²⁸ ye šes /

¹ sic, read reg
² sic, read sgrin
³ sic, read no
⁴ sic, read buzin
⁵ sic, read ba’o
⁶ sic, read stoñ
⁷ sic, read ruñ
⁸ sic, read bstan
⁹ sic, read las
¹⁰ sic, read bžir
¹¹ sic, read de
¹² sic, read bstan
¹³ sic, read pos
¹⁴ om. Ms.
¹⁵ sic, read bstan
¹⁶ sic, read snañ
¹⁷ sic, read pa’i
¹⁸ sic, read rtogs
¹⁹ sic, read rtogs
²⁰ sic, read kyis
²¹ sic, read khryed
²² sic, read bsdu
²³ sic, read na
²⁴ sic, read kyi
²⁵ sic, read gyi
²⁶ sic, read kyi
²⁷ sic, read kyi
²⁸ sic, read gi
APPENDIX II: ANTG2 ([8] ye gšen)

sems can gyis¹ spyi gži ni / lhan skyes gyis² ma rig pa / 'khor 'das gyis³ spyi gži' ni / (364.7) lhun grub chen po 'byuṅ ruṅ ma 'gag⁴ pā'o //

de yaṅ skyes³ med gsal ba / 'gags med lhun grub rdzogs pa / gsal stoṅ gniis su med pa bon gyis⁶ sku'o //

[III] gniis pa ma' ŋams su blaṅ pa¹ la gniis te / (364.0) [II-1] lam bye brag tu ma² ŋams su blaṅ ba daṅ / [II-2] dgoṅs ŋams spyidʻ⁵ bstan pā'o //

[II-1] daṅ po la¹¹ bye brag du¹² ŋams su blaṅ ba ni / [II-1-a] gzi'i¹³ gnas daṅ / [II-1-b] lhag mthoṅ daṅ / [II-1-c] zuṅ 'brel lo //

[II-1-a] daṅ po (361.1) gzi'⁴ gnas la yaṅ gniis te / [II-1-a-1] mtshan bcas la brten nas_sms bzuṅ ba daṅ / [II-1-a-2] mtshan med la brten nas_sms bzuṅ ba'o //

[II-1-a-1] daṅ po mtshan (365.2³) bcas la sms bzuṅ ba ni / sku phyag rgya kun bzaṅ la bzuṅ ba daṅ / gsuṅ yidʻ⁶ 'bru la bzuṅ ba / thugs phyag mtshan g-yuṅ druṅ la bzuṅ ba'o //

[II-1-a-2] gniis pa mtshan med la brten nas_sms (365.3³) bzuṅ ba ni / khyuṅ nam mkha' la lid'i ba ltar / rtso med du chod de bzung / bya the ba tshaṅ du 'dzul ba ltar / rtse gcig tu hrigs se / skyes su¹⁶ las tshar ba ltar / gal (365.6) med du lhod de bzung go //

[II-1-b] gniis pa lhag mthoṅ ni / nDzogs chen la¹⁷ /

dpe' nam mkha' / don bon ŋid / rtags sms ŋid la¹⁸ ŋos¹⁹ sprad

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¹ sic, read gyi
² sic, read kyi
³ sic, read skye
⁴ sic, read 'gags
⁵ sic, read skye
⁶ sic, read gyi
⁷ sic, read lam
⁸ sic, read ba
⁹ sic, to be eliminated
¹⁰ sic, read spyir
¹¹ sic, read lam
¹² sic, read tu
¹³ sic, read zhi
¹⁴ sic, read zhi
¹⁵ sic, read yig
¹⁶ sic, read bu
¹⁷ sic, read las
¹⁸ om. Ms.
¹⁹ sic, read no
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ces pas / Ka' pa las /
dpe' don rta'gs gsum (365.5) du ŋams² pa de / skal ldan sens la gniis med du sgom /
ces dañ / bSen thub las /
rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

bDal 'bum la¹ / (365.6)
sens la sens ma mchis ste⁴ / sens gyis⁵ rañ bžin 'od zer⁶ ba'o //

aNaN rgyud la⁷ /
mkha' gsal gcig gis kun la khyab / gsal ba'i mkha' la phyogs ris med
ces so //

[II-1-c] gsum pa (365.7) zuñ 'brel ni / Ye khri mtha' sel la⁸ /
ži gnas tiñ 'dzin stob⁹ ṣ-gniis (? de-)¹⁰ /
lhag mthoñ gsal ba'i stobs kyi chogs¹¹ /
ži lha¹² zuñ 'bral¹³ du¹⁴ mi brtogs¹⁵ pa /
de nas¹⁶ mthar (365.8) phyin pa'i¹⁷ mi g-yo ba'o //

Ñon moñs rañ grol gyis¹⁸ rgyud las /
šes pa lhañ gyis¹⁹ brtogs²⁰ pa de lhag mthoñ /

---

1 sic, read Gab
2 sic, read mñaam
3 sic, read las
4 sic, read te
5 sic, read kyi
6 sic, read gsal
7 sic, read las
8 sic, read las
9 sic, read stobs
10 Cf. bde dañ (BGSB 158b1)
11 sic, read mcñog
12 sic, read lhag
13 sic, read 'brel
14 sic, to be eliminated
15 sic, read rtogs
16 sic, read ni
17 sic, to be eliminated
18 sic, read gyi
19 sic, read gis
20 sic, read rtogs
APPENDIX II: ANTG2 ([8] ye gšen)

šes pa rtsi1 'deb daṅ bral ba de zi' gnas /
gsal ston gnis med mnams2 (366.1) par bon gyis3 sku ru bzags4 /

ces pa /
[II-1-d] de la bţi ste / <1> tiṅ ne 'dzin gyis5 thun sgom / <2> sems dpa'i ye nas sems dpa6
ñaṅ sgom / <3> brtogs7 pa'i kloṅ sgom / <4?> sgom med mthar phyin (366.2) pa'o //
<1> daṅ po tiṅ ne 'dzin gyis8 thun sgom ni /
gnię po phar 'geb gyis9 dran pa sgom /

ces pa /

rnam rtogs10 gyur ba ma daṅ pa /
ston gsal sprin bar ŋi ma 'dra /

ces so //
<2> gnis pa sems (366.3) dpa'i ŋaṅ sgom ni /
myoṅ pa11 tshur 'geb gyis12 dran pa sgom /

ces pa /
za 'cha' 'gro' 'dug ci byed kyaṅ /
dus gsum 'du 'bral med pa /
ñaṅ la ŋaṅ gis sgom pas /
ñaṅ sgom dus su (366.4) mdaṅ chags13 pa'i khyag pa 'dra /
rkyen gyis 'jigs ciṅ sgom nas 'phel /

ces s-ho //
<3> gsum pa kloṅ sgom ni /

---

1 sīc, read rtsis
2 sīc, read mnams
3 sīc, read gyi
4 sīc, read bzags
5 sīc, read gyi
6 sīc, read dpa'i
7 sīc, read rtogs
8 sīc, read gyi
9 sīc, read kyis
10 sīc, read rtog
11 sīc, read ba
12 sīc, read kyis
13 sīc, read 'khyags
rnam rtogs¹ gañ šar thams cad stoṅ ſnid du grol /  
ces pa / Zi gcod las / (366.5)  
rhya mtsho chu ru šes nas brlab kyaṅ chu² šes pa’o /  
Ga¹ pa la² /  
ro gcig kloṅ sgom³ ye šes rtsal du šar /  
rnam rtogs⁶ gaṅ šar thams cad stoṅ ſnid ye šes su grol ba’o //  
ces so //  
[II-2] gniś pa dgoṅs ſams ni / (366.6) bde stoṅ gsal gsum mo // sdug bsṅal med pa’i bde’ ba /  
sgrib g-yo⁷ med pa⁸ gsal ba / gzuṅ ’dzin med pa’i mi rtogs⁹ pa’o // rtogs nas ſams su ’char ste¹⁰ /  
bde’ mṇams¹¹ daṅ / (366.7) gsal ſams daṅ / stoṅs¹² ſams mo¹³ // ma rtogs dug gsum du ’char ste¹⁴ /  
bde’ ba ’dod chags pa¹⁵ / gsal ba ze sdeṅ / mi lṭog¹⁵ pa gti mug go // gol nas₁⁶ khams gsum du gols  
ste¹⁷ / (366.8) bde ba ’dod kḥams / gsal ba gzung kḥams / mi rtog pa gzung med do // grol nas¹⁸  
sku gsum du grol ste / bde ba sprul sku / gsal ba loṅ¹⁹ sku / mi rtog pa bon (367.1) sku’o // A loṅ²⁰ phrul  
gyi lde mig la²¹ /

---

¹ sic, read rtog  
² sic, read chur  
³ sic, read Gab  
⁴ sic, read las  
⁵ om. Ms.  
⁶ sic, read rtog  
⁷ sic, read g-yogs  
⁸ sic, read pa’i  
⁹ sic, read rtog  
¹⁰ sic, read te  
¹¹ sic, read ſams  
¹² sic, read stoṅ  
¹³ sic, read so  
¹⁴ sic, to be deleted  
¹⁵ sic, read rtog  
¹⁶ sic, read na  
¹⁷ sic, read te  
¹⁸ sic, read na  
¹⁹ sic, read loṅs  
²⁰ sic, read luṅ  
²¹ sic, read las
'dra ba' yin² pa mams³ pa gsum ni / bde' ba 'dra la min pa gtum⁴ sñoms ltar so⁵ // gsal ba 'dra la min (367.2) pa la dbaṅ po yul tshol lo // mi rtogs⁶ pa daṅ 'dra la min pa dran med 'jom⁷ pa'o //

[III] gsum pa 'bras bu ni / 'Grel pa ñi ma la⁸ /

'bras bu ni gzi mñon du gyur pa'o // gzi' (267.3) raṅ sa zin pa'o // lam mthar thug pa'o // rtogs pa mñon du gyur pa'o // 'bad med thugs rje gzan don șugs la 'byuṅ ba'o //

[9] dgu pa bla med gyis⁹ bon ni / bya rtso⁴ (367.4) daṅ bral ba gcig yin no // Luṅ drug las //

bsgrub¹¹ med rtso med yaṅ khyad daṅ /

theg mchog 'di ni kun gyis¹² thun moṅ¹³ min /

ces pa daṅ / 'Grel bzi la¹⁴ /

khyad par chen po (367.5) bas / 'di ltar gyis¹⁵ snaṅ ba thams cad bya rtso daṅ bral nas / raṅ sems sans rgyas su brtogs¹⁶

ces daṅ / gSer gyis¹⁷ rus sbl g-yuṅ druṅ theg pa'i rgyud la¹⁸ /

theg mchog 'di ni (367.8) yid bzin nor bu 'dra / dgos 'dod re ba ńaṅ ńam șugs la 'byuṅ /

ces so // rGyud 'khor ba don sprug¹⁹ la²⁰ /

---

1 sic, read la
2 sic, read min
3 sic, read nam
4 sic, read btan
5 sic, read ro
6 sic, read rtog
7 sic, read 'jog
8 sic, read las
9 sic, read gyi
10 sic, read rtsal
11 sic, read sgrub
12 sic, read gyi
13 sic, read moṅ
14 sic, read las
15 sic, read gyi
16 sic, read rtogs
17 sic, read gyi
18 sic, read las
19 sic, read sprugs
20 sic, read las
the gţan gyis¹ skyon mams kyañ /
spañ ba med par rañ sar ŭš² / ((967))
the gţan gyis² yon tan kyañ³ /
rtsal ba med pa lhun grub gyis /
ces so //

¹ sîc, read gyi
² sîc, read gyi
³ sîc, read yañ
Appendix III: Facsimile Edition of ANTG (BTK = MT 191: 248.7-261.4)
Appendix IV: Facsimile Edition of ANTO2 (BK = MT 191: 344.4507.7)
西藏仏教の歴史について 2

1. 西方仏教の伝来  
   2. 仏教の発展  
   3. 仏教の影響  

仏教の歴史について、数多くの資料が存在するが、その詳細については本書を参照し

2.1 仏教の歴史について  
2.2 仏教の影響について  
2.3 仏教の発展について  

仏教の歴史について 3

仏教の歴史は、その発展と影響を伴っている。仏教は、古代インドに起源を持ち、

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**Abbreviations and Cited Sources**

(See also the Bibliographical Notices in BGSB 2007)

**AB**
Manuscripts A and B of BGSB.

**ANTG**
Anonymous Note on the *Theg pa dgu*, BTK = MT 191, pp. 241.7-261.4.
Appendix I (the Last Five vehicles of the *IHo gter gyi theg pa dgu*:
ANTG 248.7-261.4); Appendix III (Facsimile Edition).

**ANTG2**
Appendix II (the Last Five vehicles of the *IHo gter gyi ttheg pa dgu*:
ANTG2 354.4-367.7); Appendix IV (Facsimile Edition).

**Arrow**
= Karmay 1998b.

**Arrow2**
= Karmay 2005a.

**Bacot, Jacque et al.**
1940
*Document de Touen-Houang relatifs à l'histoire du Tibet*, Paris Librarie Orientaliste Paul Geuthner

**Bar ti ka**

**Beer, Robert**
1999
*The Encyclopedia of Tibetan Symbols and Motifs*, Boston.

**BGSB**
*Bon sgo gsal byed* of Tre ston rgyal mtshan dpal.

**BGSB 2007**
*Bon sgo gsal byed (Clarification of the Gates of Bon)*, *A Fourteenth Century Bon po Doxographical Treatise*, critically edited by Katsumi Mimaki and Samten Karmay, Graduate School of Letters, Kyoto University, 2007.

**BGSBTr**
"Nine Vehicles of the Southern Treasury (*Iho gter gyi theg pa dgu*) as presented in the *Bon sgo gsal byed* of Tre ston rGyal mtshan dpal, Part One: First Four Vehicles --- Annotated Translation ---," in *Memoirs of the Faculty of Letters, Kyoto University*, No. 48, 2009, pp. 33-172.

**BK**
(Bonpo Kanjur Kyoto) Bon po bKa‘gyur, entitled *Theg chen g-yun druN bon gyi bka’gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljongs bod yig dpe rinCh dpe skrun khañ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number AIII 301.
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2007

Blondeau, A. M.
1985
"mKhyen brtse’i dbaṅ po: La biographie de Padmasambhava selon la tradition du bsGrags pa Bon et ses sources," Orientalia Iosephi Tucci Memorial Dicta, Series Orientale Roma, LVI, I, Rome, pp.111-158.

Blondeau, A. M. and Karmay, S
1988

BPKT

BT
Bar ti ka, or mDo Bar ti ka.

BTK
(Bonpo Tenjur Kyoto) Bonpo brTen ’gyur or bKa’ brten (Katen) in 322 vols, published by Sog sde bsTan pa’i ni ma in Lhasa (no date). The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number: Buddhism, AIII 341.

CBP

Cuckoo
= Karmay & Nagano 2002

Dagyal Rinpoche
1995

Davidson, Ronald M.
2002

dBaṅ chen
Khro bo dbaṅ chen io mtshar rgyas pa’i rnams (sic, read rnam) bṣad gsal ba’i sgron me by sKyabs ston Rin chen ’od zer (14 c.) [BTK = MT 225]

DGSD
(Dar rgyas gsal sgron) bsTan pa’i rnam bṣad dar rgyas gsal ba’i sgron ma of sPa ston bsTan rgyal bzaṅ po, in : Sources for a History of Bon, Dolanji, 1972, pp. 498-769.

DKT
’Dul ba kun btus of Me ston Śes rab ’od zer (1058-1132 or 1118-1192), in Luṅ ma mtshan ſiṅ srid pa’i mdzod phyug rtsa ’grel dūṅ bstan pa’i srog sīṅ ’dul ba gžuṅ ’grel, gSung pod, Vol. IV (Na), Kathmandu, Triten Norbutse
ABBREVIATION & CITED SOURCES


**DNRG**

*dBu ma bden gnis ra’i grel* of Me ston Šes rab ’od zer (1058-1132 or 1118-1192).

**DS**

*sDom gsum* by Šar rdza bKra śísrgyal mtshan [Full Title: *Theg pa chen po’i lam gyi rtog gzi sdom pa gsum rnam par byed pa*]: [1] (BTK = MT 286) pp. 33-762; [2] (Dolanji ed.) *sDom gsum skor*, Four Bonpo works on the concepts of the three vows and the interrelationships of Hinayana, Mahayana and Vajrayana approaches to realization by Shar rdza bKra śísrgyal mtshan, Published by Topden Tshering, Doalnji, 1972.

**Duñ dkar tshig mdzod**

Dungkar Losang Khrinley, *Duñ dkar tshig mdzod chen mo, Dungkar Tibetological Great Dictionary*, Beijing, 2002

**DzPh**

*Man nag gnad kyi rdzoñ phrañ kun gsal ñi ’od rgyan*, BTK 242, missing in MT. Cf. *rDzoñ ’phrañ*.

**GRBB**


**Great Perfection**

= Karmay 1988a

**’Grel bzi**


**gZer mig**

= ZM

**Hirakawa, Akira**

1970  *Ritsuzō no kenkyū* (Research on Vinaya Pitaka), Tokyo.

1990  *A History of Indian Buddhism From Śākyamuni to Early Mahāyāna*, University of Hawaii Press.

**Hor btsun Lexicon**

*Gañs can bod kyi brda spyod dpag bsam ljon pa’i sñe ma* of Hor btsun bsTan ’dzin blo gros rgya mtsho (1889-1975).

**Jā**

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Karmay, S. G. and Nagano, Yasuhiro (ed.)
2000 New Horizons in Bon Studies, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].
2002 The Call of the Blue Cuckoo, Bon Studies 6, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 32]
2008 A Lexicon of Zhangzhung and Bonpo Terms, Compiled by Pasar Tsulkrin Tenzin, Changru Trisuk Namdak Nyima, and Gatsa Lodroe Rabsal, Bon Studies 11, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 76]

Karmay, S.G. and Watt, J.

KP
sKabs phrin. Full title: gSas mkhar rin po che spyi sBu s g-ya n dru n skabs kyi phrin las (CBP 29, 25-27). In the manuscript copy reproduced in BTK = MT 126-26; pp.965-1147, it has the title Khro bo dPa chen gyi sgrub pa. Elsewhere Tre ston refers to the same text as dBa n chen.

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lDe'u chos 'byun

mKhas pa lde'as mzdad pa'i g'ya bod kyi chos 'byun rgyas pa. Gaṇs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrun khāṅ, Lhasa, 1987.

LRZ

Luṅ rig pa po che'i mdzod of Śar rdza bKra šis rgyal mtshan (1859-1933); (1) [ed. Dolanji] Tibetan Bonpo Monastic Centre, Dolanji, 1972; (2) BTK = MT 281.

LSDz

Legs bṣad rin po che'i gter mdzod of Śar rdza bKra šis rgyal mtshan, Mi rigs dpe skrun khaṅ, Beijing, 1985.

LShDz

Tibetan text of the *Legs bṣad rin po che'i gter mdzod*, ed. in Karmay (1972).

Luminous Boy

= Karmay 1998a.

Martin, Dan

1994  

Martin, Dan et al.

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*A Catalogue of the Bon Kanjur*, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].

MCTR

*Mu cho theg rim*, (full title: *Mu cho'i theg pa rim dgu'i rgyud kyi dbu phyogs*), in *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsong Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.
mDo Bar ti ka  

Meyer, Fernand  
1983  

Mimaki, Katsumi  
1994  

2000  

Minpaku Lexicon  

ML GK  

Ms  
Manuscript.

MT  

Mu cho  
sNyags kyi indo 'dur rin chen phreṅ ba mu cho'i khor 'dur chen mo [BTK = MT 6]

Mvyut  

N.A.  
Not Available

N.F.  
Not Found.

N.I.  
Not Identified.

NA  

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Pa tshab Pa saṅs dbaṅ 'dus, Glang ru Nor bu tshe ring, (eds.), gTam sul dga' thaṅ 'bum pa che nas gsar rñed pa'i bon gyi gna' dpe bdams bsgrigs, Bod ljoṅs bod yig dpe rñing dpe skrun kaṅ, Lha sa.
rDzoṅ 'phraṅ


PMLT

*Pad ma bka’ thaiṅ*, Si khrong mi rigs dpe skrun khaṅ, Chengdu, 1987.

Ret:

Revue d’Etudes Tibétaines; (http://www.digitalhimalaya.com).

Richardson

1985


Ruegg, David S.

1981


RYK

*Rin po che yid bzin bkod pa’i rgyan, rTsa rgyud chen po gsaṅ ba bsan (sic, read bsen) thub kyi ’grel ba rin po che yid bzin bkod pa’i rgyan* by ’A ža Blo gros rgyal mtshan, gSung pod, Vol. VI, Kathmandu, Triten Norbutse 1991, Kha, 1-592.

Secret Visions


SGK

Interpretation of Samten G. Karmay.

sGra ‘grel


Śar rdza sDom gsum = DS

Shizuka, Haruki

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Snellgrove, D. L.

1957  
_Buddhist Himalaya_, Oxford.

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_The Nine Ways of Bon_, London.

Stein, R. A.

1959  

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STMG

bSam gtan mig sgron, cf. rNal 'byor mig gi bsam gtan or bSam gtan mig sgron, _A Treatise of bhävanä and dhyäna and the relationships between the various approaches to Buddhist Contemplative Practice_, by gNubs-chen Sañs-rgyas-ye-ses, Reproduced from a Manuscript made presumably from a Eastern Tibet print by 'Khor-gdoñ gTer-sprul 'Chi-med-rig’-dzin, Smaritsis Shesrig Spendzod vol. 74, Leh, 1974.

Tenzin Samphel

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TSS

bsTan pa’i srog šiṅ 'dul ba’i bslab bya gsal bar byed pa’i ’grel ba ’phrul gyi sgron me by mÑam med Šes rab rgyal mtshan (1356-1415), commentary on the _Dul ba kun btus_ by Me ston Šes rab ’od zer (1058-1132 or 1118-1192), in _Luṅ mtshan ŋid srid pa’i mdzod phug rtsa’ ‘grel daṅ bstan pa’i srog šiṅ 'dul ba gžuṅ ‘grel_, gSung pod, Vol. IV (Ña), Kathmandu, Triten Norbutse 1991, pp. 69-302.

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Wang Yao and Chen Jian
1992 Tun hoń nas thon pa‘i bod kyi lo rgyus yig cha, Mi rigs dpe skrun khań, Beijing.

Yasuda, Akinori

YBK
g-Yung drung bon gyi bka’’gyur dkar chag by Rig ’dzin Kun grol grags pa (b.1700), Beijing. Krung go‘i bod kyi šes rig dpe skrun khań 1993.

ZJ
gZi brjid, 12 vols, Bod ljoṅs bod yig dpe riṅ dpe skrun khań, Lhasa, 2000.

ZM
mDo gZer mig, Kruń go‘i bod kyi šes rig dpe skrun khań, Beijing, 1991.