Nine Vehicles of the Southern Treasury (lho 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

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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 gzuñ la 'breI /

ces pas / lus ŋag (130a4) yid gsum dge bcur spyod pa'o // Ńon moñs rañ grol3 las /

(1) yi4 ge 'bri5 (2) mchod6 (3) sbyin pa dañ7 // (A,34b4)

(4) ŋan dañ (5) 'dzin dañ (6) klog pa dañ //

(7) 'chad8 dañ (130a5) (8) kha 'dön9 byed pa ste10 //

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

dge ba'i las dañ spyod pa yin12 //

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

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1 sñen A
2 N.A.
3 Ńon moñs rañ 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 dañ NR
11 dad bsam NR
12 ste NR
[5] **Translation**

[[5] The Vehicle of the Laymen\(^1\) (dge bsñen gyi theg pa)]

[5] Concerning the Laymen (dge bsñen, upāsaka), they are called dge bsñen because they make their mind approach (bsñen pa) the virtues (dge ba). As it is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):

<<The laymen are concerned to the scripture (gžuñ) of the ten virtuous acts (dge ba bcu).>>, they train their body, speech, and mind (lus ŋag yid gsum) for the ten virtuous acts (dge bcu). They practice what is said in the "Self Release of the Defilements" (Nyön moñ rañ grol):

<<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] (ńan), (5) memorizing (dzing),\(^3\) (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 sems), and (10) meditation (sgom), are the acts and practices of virtue.>>.

Alternatively, the practices (bon spyod) of [130b] the laymen are [number]

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\(^1\) Cf. Snellgrove's translation: Virtuous Adherers, in Snellgrove (1967) 125 ff. "Laymen" naturally means "laymen and laywomen."

\(^2\) 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 (Dolanji ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the gZi brjid, 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.
<1> lus kyi las phyag dañ bskor\(^1\) ba / <2> ñag gi (A.34b5) las sññ po dañ bzlæ brjod\(^2\) / <3> yid kyi las mos gus dañ ³tiñ ñe ñdzin\(^3\) / (130b2) <4> rluñ la brten\(^4\) paï rluñ ’khor / <5> me la brten\(^5\) paï sbyin sreg / <6> chu la brten\(^6\) paï chab gtor / <7> sa la brten\(^7\) paï mchod rten tsha tsha / <8> mandal (130b5) ’bul

---

\(^1\) 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
thirteen⁴: <1> bodily acts, namely prostrations (phyag) and circumambulations (skor ba), <2> vocal acts, namely essence mantra (sniṅ po) and recitation [of mantra] (bzlas brjod), <3> mental acts, namely devotion (mos gus) and contemplation (tiṅ ne ’dzin), <4> windmill (rлуṅ ’khor) depending on wind, <5> fire offering rites (sbyin sreg) depending on fire, <6> water offering rites (chab gtor) depending on water, <7> stūpa 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 Drañ don gyi (130b4) mdo¹ las /
  ldan⁵ nal dus su za phyag⁶ ni ⁶ ma⁷ brjed⁸ ⁶ rgyun du⁹ btsal bar bya¹⁰ /
  ces pas stoṅ gsum phyag gi yul du dmigs te / bla ma saṅs (130b5) rgyas bon daṅ sems dpā'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 // Rîn 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) snags kyis bskor //
  ces so //
<2> gniś pa ni bDal 'bum¹⁷ las /
  gzuṅs thams cad kyi yan śiṅn ni / a oṃ hūṃ¹⁸ ma hā pa ra mu ra tan ba ta (131a4) ya swā hā / žes bzlas so //
  ces so //
<3> gsum pa ni / spyir (A.34b9) mos gus sems bskyed²⁰ la / ²¹ bDal 'bum²² las /

¹ AB om.
² bso A
³ Drañ don gyi mdo (abbr. DD), BK 41; 175.3-4. See "Drañ 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 steṅ 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 'phrañ bcos pa), <12> setting free the small fish (iñe'u 'don pa), and <13> performing the generosity of giving material things (zañ ziñ gi sbyin pa).

<1> As for the first (= bodily acts: prostrations and circumambulations), as it is said in the "Sūtra of the Definitive Meaning" (Drañ 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] (stoñ 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-yuñ druñ gnas bźi) that have gone to bliss (bde bar gšegs pa), [four objects, namely] the religious master (bla ma), the Buddha⁵, the teaching (bon), and the group of heroic beings (sems dpa'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 (yañ sñiñ) of all mantras is to recite: "a om hūm 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 gSn rab mi bo.
stoṅ ŋid sñiṅ rje sñiṅ po can du (131a5) sgom1 /
ces so //

<4> bā́i pa ni Li su'i gsun2 las /
'khor lo rtsibs brgyad lte ba mu khyud can / mdun rgyab lte bar a gsum bkod / (131b1) g-yas gsum dkar daṅ 3'sale-3 'od daṅ gsum / (A.35a1) g-yon gsum yaṅ daṅ om daṅ 'du daṅ gsum / mu khyud dag la dgu 'dzab 7 šam (131b2)
bur 5 om 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> Iña pa Rin chen rgyan gyi rgyud7 las / (131b3)
me la skyed stim sreg rdzas8 dbul / om (A.35a2) ag ne ya raṃ raṃ sarwa śan ti ku ru ye 9swā⁸ ḥā⁹ / sus ti ku ru ye swā¹⁰ ḥā / pa šam ku ru ye (131b4) 1¹ swā⁸ ḥā¹¹ / ma

---
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 ŋid) 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 śu [ltag riñ]"6 (Li śu'i gsuñ):
<<[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], yañ, omñ, and 'du [successively]8. On the rims [one writes down these] nine syllables (dgu 'dzab)9 [namely, a a dkar sale 'od a yañ omñ 'du]. On the fringes one writes omñ 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] (skyped st¨ım). Reciting [the mantra] seven times: omñ ag ne ya rañ rañ sarwa śan ti ku ru ye swā hā / sus ti ku ru ye swā

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6 Li śu ltag riñ 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 Kvaerme (1995) Plates17 and 46.

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

8 This refers to the mantra: "yañ omñ 'du." See n. 9.

9 This refers to a mantra which has 9 syllables, hence dgu 'dzab: a a dkar sale 'od a yañ omñ 'du /. The word sale is counted as one single syllable. It is the mantra of the deity Kun bzañ rgyal ba 'dus pa, an aspect of gSen lha 'od dkar. The deity's main ritual text is entitled Zì 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 phat / grains bdun bdun dbul / de nas sku bstod\(^1\) / om Tshaafs pa jig rten
kun skyon bar / gzi brjid\(^2\) ldan pa me'i lha / \(^{131b5}\) dpa\(^3\) brjid\(^4\) brgyan\(^5\) ldan me la
dbañ\(^6\) / \(^{A.35a3}\) gzi brjid rgyal la phyag tsal bstod / de nas ye šes gšegs su gsol\(^6\) /

ces so //

<6> drug pa \(^{132a1}\) ni gsas bum\(^7\) las /
a dkar po 'od du żu ba las / bdud rtsi rgya\(^8\) mtsho dkar mer kheň\(^9\) par\(^1^0\)
bsam / thuň thuň ma \(^{132a2}\) le ma le yaň thuň ye swâ\(^1^1\) hâ / thugs rje sbyin
pa'i \(^{A.35a4}\) sqnas 'dis / snaň srid thams cad tshim par gur

ces so //
zan gtor\(^1^2\) ni Bar ti\(^1^3\) ka\(^1^4\) \(^{132a3}\) las /
ston pas\(^1^5\) zan sen mo tsam la chu thigs\(^1^6\) gcig blugs\(^1^7\) nas sqnas gsunis pas /
om a bi ša du tri su ni om a 18-swä hä\(^1^8\) / \(^{132a1}\) 'byun po daň / rigs drug
'graň\(^1^9\) noms su gyur te / chuň tsheň\(^2^0\) du miň \(^{A.35a5}\) btags so // ston pa na re
che yaň mi 'gal te / tshad sen mo la bzuň \(^{132a5}\) gsas rigs lña daň lha
gšen srid pa la yaň bsño\(^2^1\)
ces pas /
'dod yon lña ldan gtor ma '$di\(^2^2\) //

---

1. stad A
2. rjîd A
3. spa A
4. rjîd A
5. brgyad A
6. pod (?) A
7. N.I.
8. brgya A
9. khyeň A
10. pas A
11. swä 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 hâ (?) A, sa rta (?) B
19. 'draňs A
20. 'tshoň AB, cf. MCTR 184.5 'tshen
21. sño A
22. 'dis AB
hā / pa śam ku ru ye swā hā / ma ra ya pḥat, 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 ses [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. Thuint thuin ma le ma le yañ thuin ye swā hā. By this mantra of giving the compassion, all the phenomenal world (snañ 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 ša du tri su ni oṃ a swā hā. The spirits (byuñ po) and the [sentient beings of] six classes (rigs drug) are satisfied. One gave the name of "satisfaction with small [thing]" (chuñ 'isheñ) [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 lḥa) 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".

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{[5] DGE BSÑEN THEG PA}
bla ma saṅs rgyas sems dpa' daṅ //
dpal (132b1) mgon¹ sruṅ² ma rnams la 'bul //
thugs rjes³ (A.35a6) 'gro don mdzad gyur na //
'dod yon lña ldan gtor⁴ ma 'di⁵ //
sde brgyad ša za 'byuṅ po daṅ // (132b2)
yul sa rigs drug rnams la 'bul //
kun tshim thar pa thob gyur cig / žes brjod do //

btaṅ⁷ dus ni / mKha' 'gro rin chen phreṅ (132b3) rgyud⁸ las /
gtsaṅ rigs mgon⁹ (A.35a7) gtor ſin mo btaṅ⁹ /
ša za 'byuṅ gtor¹⁰ nub mo btaṅ /
sruṅ¹¹ ma'i skaṅs¹² gtor¹³ naṅ nub btaṅ /
rigs¹⁴ (132b4) drug¹⁵ sbyin gtor¹⁵ dus min¹⁶ btaṅ¹⁷
ces so //

<7> bdun pa ni / Bar¹⁸ ti ka¹⁹ las /

¹ 'gon A
 ² bsruṅs 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 Bla ma, the Buddha\(^{11}\), 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)\(^{12}\), flesh-eater goblins (ṣa za), the spirits (byuṅ po), local deities (yul sa)\(^{13}\) 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 Dākiṇī" (mKha' ’gro rin chen phreng 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 (ṣa 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\(^{14}\) with the hair\(^{15}\) and fingernail (skra sen) of a

\(^{11}\) = gŠen rab mi bo.
\(^{12}\) Concerning the eight kinds of gods and demons (lha srīn sde brgyad), see a special issue of Revue d'Études Tibétaines, n° 2, 2003, Paris.
\(^{13}\) 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 ston 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 according to our system, and the indications (sic) are added by the present translators.
\(^{14}\) A tsha tsha is a miniature conical figure molded of clay.
\(^{15}\) 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 skra¹ sen la tsha tsha btab² ste / oṃ a ko ta ya (132b5) mud (A.35a8) ka ra pa ha / ces naṅu d gžug³ / de ni bskal pa 'bum du mi rlag pa'i rten 'brel sṅiṅ⁴ po'o°⁴ / ⁵ gtun brduṅ⁵ gi sṅags ni / oṃ a (133a1) ko ta ya mud kal te / rbaṅ la sa ti ye swā⁶ hā / lus 'od kyi gצל⁷ 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 sduṅ bṣnāl⁹ gyi (133a3) kha mi brgyud¹⁰ do // oṃ a ko ta ya yam yam ye ¹¹ swā hā¹¹ / ram ram ye ¹² swā hā¹² / maṃ maṃ ye ¹³ swā hā¹³ / khoṃ khoṃ ye ¹⁴ swā hā¹⁴ / (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 //
'bruṅ ni me chu rluṅ la btab //
tha ma sa la btab pa ste //
blo rab tiṅ 'dzin gtsa ba'i phyir //

ces so // (A.35b2)

<8> brgyud¹⁹ pa ni / stoṅ gsum (133b1) gser gyi bye ma bdal ba'i maṇḍal la / šel gyi mchod rten rin po che me tog gi's brgyan²⁰ par bsam la / šel gyi maṇḍal (133b2) sum brtsegs²¹ la / me tog nam lña brgyan gyis spras / phyogs bcu bde gṣegs mams la 'bul / 'gro ba'i don du (A.35b5) bžes (133b3) su gsol / žes 'bul lo //

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¹ pra A
² btab A
³ bzung A
⁴ po'i AB
⁵ rtubs brduṅ A
⁶ swa A
⁷ bžal A
⁸ swa A
⁹ ma 'dag rdul (?) B
¹⁰ rgyud A
¹¹ sa ha A
¹² swa ha A
¹³ sa ha A
¹⁴ sa ha A
¹⁵ swa A
¹⁶ traṅ traṅ A, draṅ draṅ B
¹⁷ par A
¹⁸ N.I.
¹⁹ rgyad A
²⁰ rgyan A
²¹ rtsegs A
mendicant monk (rab byun). [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 sīangs) 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 gāl yas). The mantra of producing (gdab pa) [tsha tsha] is: om a ko ta ya bag bhīn ye swā hā. One creates innumerably 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 yan yan ye swā hā. Ram rañ ye swā hā Mañ mañ ye swā hā Khām khām ye swā hā. Om a ko ta ya a a ye swā hā. One imagines innumerable (grañs 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 khañ la phyag dar bya žiñ rten la byi dor bya ste / Dran¹ pa'i gsun² las /
na mo dus (133b4) gsum bder gšegs yi dam lha / bdag gi las ñan sdig sgrib rnam / khyed kyi thugs rjes sbyañ³ du gsol /

ces so //

<10> bcu pa ni (133b5) gsun (A.35b4) rab chad sobs dañ / mchod rten žig gsos ni rtsa ba nas bžeñs pa dañ mñañ mo // sku dkar gsol ba ni rim gror⁴ (134a1) yañ che'ø // yañ sku gzugs sku gduñ gsun rab rnam / ye dag rnam dag don gsal phyir / sku'i rdul phyis chab (134a2) dkar 'di gsol (A.35b5) bas / bdag g-yuñ druñ sa la 'khod par śog //

¹ tran A
² N.I. This is not the title of a text.
³ byañ A
⁴ 'gror A
the temple (gsas khañ) and the cleaning (byi dor) for the images [of deities] (rten)\(^1\). It is said in the "Speech of Dran pa [nam mkha']\(^1\)\(^8\) (Dran pa'i gsun): <<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 (gsun 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 (rmam 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 sense 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. gShen rab mi bo's doctrines are believed to pass through three phases: sku'i bstan pa, "doctrines of the body", of which gShen rab himself takes care. The second phase is gsun gi bstan pa, "doctrines of the speech." Mu cho Idem drug, one of gShen rab's sons and the apostle of gShen 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 gsun gi bstan pa, see - Kvaerne (1971) 224-225; - Saṅs rgyas kyi bstan rtsis no mtsa nor bu'i phreñ ba by Ni ma bstan 'dzin, (the text is found in the booklet called sGra yi don sdebs nañ gsañ sgron me, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - bStaṅ rtsis kyi rmam bṣad mtho'i ba'i dga' ston nam dogs bsal pan tsa li ka'i chun po also by Ni ma bstan 'dzin contained in the same booklet, p. 53.2-11). For thugs kyi bstan pa, see gZan gyis dris pa'i lan bden gtam dpuyid kyi pho ṭa'i dbyaṅs sīn of Tshul khrims bstan pa'i rgyal mtschan (20th century, disciple of Šar rdza), [in Sa laṃ rmam 'byed 'phrul sgron rtsa 'grel dañ dbu ma rtsa 'grel theg chen gzi lam 'bras bu rtsa 'grel skor gyi gsañ 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' 'phral mzdod (see Index of BGBS [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled rNam thar g-yuñ drañ gsañ ba'ī mzdod chen rediscovered by gTer ston gSaṅ sīangs glīṃ pa (b.1864), (see BTK = MT vols. 311 [Ka], 298 [Kha], 306 [Ga], 309 [Na], 307 [Ca], 302 [Cha], 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 'dzugs¹ so // lam gyi (134a3) 'jigs pa sel mdzad pa'i / g-yuṅ druṅ sens dpa' lam gyi bdag po la phyag 'tshal lo // bdag daṅ sens can rnam 'jigs pa'i (134a4) 'phraṅ brgyad las thar (A.35b6) bar gyur cig / lam gyi sgrib pa sbyoṅs² pa yi / g-yuṅ druṅ sens dpa' ma nor lam ston la phyag 'tshal lo // (134a5) sens can rnam thar pa'i lam līṇa bgrod³ par sōg / 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 / sduṅ bsṅal tshe tshad ni / ņa bye tshan la sgres⁴ pa lta bu'o / ces so // g-yuṅ druṅ sens dpa' bdud (134b2) rtsi rgya mtshor bskyed pa la phyag 'tshal lo // g-yuṅ druṅ sens 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 rnam la / bdag gźan gñis ka brtson

¹ gtsugs A, 'tsugs B
² sbyoṅ A
³ bdgroṅ A
⁴ sbres AB
everlasting stage (g-yuṅ druṅ sa)\textsuperscript{19}.

<11> As for the eleventh, namely mending the treacherous paths (lam' phraṅ bcōs pa), one constructs boats and bridges (gru zam). Homage to the Swastikasattva (g-yuṅ druṅ sems dpa')\textsuperscript{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 'phraṅ brgyad).\textsuperscript{21} Homage to the Swastikasattva (g-yuṅ druṅ sems dpa'), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (lam lha)\textsuperscript{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 (ṭe'u 'don pa). The degree of suffering (sdug bsan ltshe tshad) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (g-yuṅ druṅ sems dpa'), who is produced in the ocean of ambrosia (bdud rtsi rgya mtsho). Homage to the Swastikasattva (g-yuṅ druṅ sems dpa'), 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

\textsuperscript{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.yuṅ druṅ gi sa, "the stage which is unchangeable and everlasting" (cf. ZM 394.7, 421.4, etc.).

\textsuperscript{20} g-Yuṅ druṅ sems dpa' 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-yuṅ druṅ sems dpa' represents the dBu ma pa (Mādhyanākā) Bodhisattva, while the Sems tsam pa (Viśnūvādīn) Bodhisattva is called Thugs rje sems dpa'. Cf. Mimaki (1994) 131.

\textsuperscript{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) sbrol gyi 'jigs pa, (5) chu bo'i 'jigs pa, (6) lcags srog gi 'jigs pa, (7) rkun po'i 'jigs pa, (8) sa za'i 'jigs pa.

\textsuperscript{22} Cf. rdZon 'phraṅ (BTK = MT 242) 435.1: (1) tshogs lam / (2) sbyor lam / (3) mthoṅ lam / (4) sgom lam bži / (5) bla na med pa mthar phyin pa'i lam daṅ lnga'o // See also BGSB 168b4-170a2.
par bya ste / bdag kyaṅ (134b4) dge ba spyod la / g्ञan yaṅ bskul ba’i skyes bu mams ni e ma īo mtshar che’o // Bla med1 las /

bon daṅ zaṅ ziṅ gi sbyin pa rnam (134b5) gņis yoṅs su rab tu dmigs pa med par btaṅ

ces pas / (A.35b6) sbyin pa’i mchog gyur pa2 / sbyin pa raṅ bżin sṅoms pa / sbyin pa’i (135a1) mtha’ chags pa med pa / sbyin pa’i rjes ³ dmigs med kyis btab pa’o // g्ञan yaṅ ’dus byas kyi dge ba (135a2) ci grub bya ste / Gab pa4 las /

doṅ bsṅen pa’i lta ba’i tshad ni / nam mkha’ las5 char ’bab6 pa 7 la bţag7

ces so // (A.36a1)

gtsaṅ8 gtsug9 (135a3) draṅ10 sron11 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 gņis 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 tsan 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
phañ bsgrub thabs kyi mdo]):

<<Two kinds of donations, namely that of the Teaching (bon) and that of
material things (zañ ziñ) [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 bsñen pa) consists of the
rain drops from the sky [: namely, it is immeasurable]>>.

The Top pure ones (gtsañ gtsug)23 are included in the vehicle of the

23 gtsañ gtsug = gtsañ ma gtsug phud, which corresponds to Buddhist dge tshul (ṣrāmānera). Cf.
Snellgrove (1967) Glossary 306: SGK: the four stages of oblates and monks in bonpo usage are: (i)
bsñen gnas involving light fating rules, (ii) dge bsñen involving five rules [see ibid. p. 130], (iii) gtsañ
gtsug involving twenty-five rules [corresponding to Buddhist dge tshul] and (iv) drañ sroñ involving
about 250 rules [corresponding to Buddhist dge sloñ]. However, there is one strange point in this
explanation of gtsañ gtsug because in the gZi brjod (ZJ, Snellgrove 1967, p. 158) just after the mention
of the name of gtsañ 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: gŚen rab kyi khor rnam bži: [1] drañ sroñ (6a2-6b5), [2] gtsañ gtsug (6b5-7a5),

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

[6] drug pa drañ sroñ gi theg pa ni rañ rgyud drañ bas gžan rgyud sroñ ba'o // 'Grel' bżi† las /

g-yo (135a) sgyu med par ³rañ rgyud³ drañ⁴ por sroñ bas drañ sroñ
ces dañ / 'Dul ba skos byaⁿ⁵ las /

mkha⁶ la (A.36a2) mduñ skor tshul’ du drañ sroñ la / thugs rjes⁸ (135a5) ŋi ma’i
tshul du ’gro don bya
ces so // 'Dul rgyud šam po ma⁹ las /

da lta yañ sde rigs bcu gsum du gnas
ces pas / (1) 'Dul bon (135b1) ye khrims¹⁰ kyi sde / (2) Yod pa smra ba’i sde / (3)

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1 'brel A
2 'Grel bżi (abbr. GZ), 448.1.
3 GZ om.
4 drañ A GZ, rañ B
5 Cf. 'Dul ba kun btus (abbr. DKT) 25.1-2: mkha’ la mduñ skor bžin du yañs pa bskyed // theg chen khrims
6 'kha’ A
7 bžin B
8 rje AB
9 N.A.
10 khrigs AB
[[6] The Vehicle of the Great Ascetics (drañ sroñ gyi theg pa)]

[6] As for the sixth, namely the Vehicle of the Great Ascetics (drañ sroñ gyi theg pa), [it is called drañ sroñ because] by guiding (drañ ba) one's own mind (rañ rgyud), one straightens (sroñ ba) the mind of others (gžan rgyud). It is said in the "Commentary on [the Gab pa of] the Four [Scholars]" ('Grel bži)\(^{25}\): <<It is called drañ sroñ, because, without deceit (g-yo sgyu), one straightens [and makes] upright (drañ por sroñ ba) one's own mind (rañ 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 (drañ sroñ) [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 TreatiseRediscovered 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 (Sarvāstivādin). Nos. 3-6 are mentioned in the Dar rgyas gsal sgron (abbr. DGSD p. 605) and the rGyal rabs bon gyi 'byun nas (abbr. GRBB p.53). Both works read ņan thos tsog pu'i sde instead of Dar 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 brjod (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’ gzung bsdan zins gyi sde / (4) Brag dgon dka' (A.36a3) thub kyi sde / (5) Dur khor kog bu'i sde / (6) Shing drun mi rtags (135b2) pa'i sde / (7) dGon gnas bams len gyi sde / (8) Tshul gnas byi dor gyi sde / (9) Khrims gnas cha sins kyi sde / (10) Dag pa dra'n sro' gi sde / (11) gTsang ma (135b3) gtsug phud kyi sde / (12) Tsha'ns spyod dge bsnen (A.36a4) gyi sde / (13) Dus khrims bsnen gnas kyi sde /

de ya'n sdus na So thar sde da'n / Dus chen gyi sder 'dus (135b4) so //

[I] spyod tshul ni / go'n du bstana pa'i pho khrims da'n 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 bsnen A
6 A om.
(3) bKa’ gzuṅ bṣad ŋan gyi sde
(4) Brag dgon dka’ thub kyi sde
(5) Dur khrod cog pu’i sde
(6) Śiṅ druṅ mi rtag pa’i sde
(7) dGon gnas ŋams len gyi sde
(8) Tshul gnas byi dor gyi sde
(9) Khrims gnas cha sīoms kyi sde
(10) Daṅ pa draṅ sroṅ gi sde
(11) gTsān ma gtsug phud kyi sde
(12) Tshaṅs spyod dge bsāṅen gyi sde
(13) Dus khrims bsāṅen gnas kyi sde.

If one summarizes them, they are summarized in [the following two schools\textsuperscript{27}]:

(a) So thar sde, and

(b) Dus chen gyi sde.

[I ]\textsuperscript{28} As for the method of practice (spyod tshul), they hold a straight crystal staff (ṣel gyi draṅ śiṅ)\textsuperscript{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

\textsuperscript{27} We have found no source for these two schools.

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

\textsuperscript{29} The term draṅ śiṅ 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: Phril gyi draṅ śiṅ rje, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riṅ addresses gŠen rab: gŠen rab draṅ śiṅ 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.
dañ / sbom po dañ ltuñ byed dañ / cha phra¹ dañ / sìl² bu dañ / (135b5) rтов spyòd
kyis ma ŋams par / .SuppressLint dañ śiṅ bzuṅ la bsruṅ ño //
de la pham pa ni rtsa ba ŋams pa'o // ji tsam gyis ŋams na drañ sroṅ (136a1)
rgyal baṣ gṣuṅs³ pa'i 'Dul ba mun sel sgron ma' las /
ched du⁴ bsam te⁵ ma nor bar //
migźan bsad na tshul (A.36a6) khrims (136a2) ŋams //
sman dañ sṅags dañ rig⁶ pa dañ //
'chi ba'i phyogs su btaṅ pa dañ //
migźan thabs ni sna tshogs kyis //
bsad na⁷ tshul khrims (136a3) ŋams par 'gyur //
byol soṅ la sogs dman pa rṇams //
bsad na⁸ ŋan soṅ ltuṅ ba yi //
sdīg pa sbom po thob par 'gyur // (A.36a7)

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

\textsuperscript{30} Cf. Mvyut 8358, 8363, 8364-7.


\textsuperscript{32} Cf. Mvyut 8360, 8383, 8417, 8418, 8484, 9223, 9309.

\textsuperscript{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 btsus (abbr. DKT) of Me ston Šes rab ‘od zer (1058-1132 or 1118-1192), or the bsTan pa’i srog šiṅ ’dul ba’i bslab bya gsal bar byed pa’i ’grel bar ’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’i sīs 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.

\textsuperscript{34} He is presumably identical with Drañ sroñ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gŠen rab mi bo as a monk (ZI, Vol. 11, Chapt. 51, p.314). The name Drañ sroñ rGyal ba is mentioned in the Bar ti ka (64.3, 116.3) as someone who upholds the monastic discipline.
brtul šugs (136a4) can gyis bsad sñam ste //
lus dañ ēag gis bśams pas kyañ1 //
ruk sems mthu dañ 2 'jaḇ bu 3 yis //
yul gyi bre tshad nas bre lña'am //
dñul (136a5) gyi žo ni bži cha tsam //
derkus tshul khrims žig par 'gyur //
mi dañ mi min3 bdag po gañ // (A.36a8)
yid gñis 'gyur na sbom por 'gyur / (136b1)
ces so //

sbyor ba'i spyod pa ma4 žugs nas / reg pa'i bde5 ba myoñ 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 / (A.36a9)
smra byed gzan gyis go ba na / ṅa rgyal (136b3) yod na pham par byuñ /

lha mthoñ de'i sgra thos sogs / šes bžin du ni rdzun du smras / ēag ni ltuñ ba
sbom po'o //

cha rags dañ ni yan lag (136b4) ñams pa / cha phra6 dañ ni yan lag ñes 'gyur /
sil bu'i ŋiṅ lag spyod tshul (A.36a10) dor ba7 rtog 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 (ṇan soin).
When an ascetic (brtul šugs35 can = drañ soñ) think about killing, even if it is still in the state of preparation by body and speech, [he violates his discipline]. With the violent (mithu) 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 dañ mi min bdag po), [and steal them], it is a serious sin (sbom po).>>. [136b]

[Even] without entering into the sexual intercourse (sbyor ba’i spyod pa), if one experiences the joy of touch, [discipline] is violated. Master (= gŠen 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] (ltun 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 šugs. Cf. infra BGBS 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 rams ni zur du bya'o //
[II] gñis pa tshul ni / (137a1) mDo gZer mig1 las / (A.36b1)
rmad gos 2gliñ snam2 rtsa lña
ces pa'i don / mDo Bar3 ti ka4 las

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1 gZer mig (abbr. ZM), 688.11.
2 sum bcu A, sum cu B; gliñ snam ZM
3 ba A
4 ÷ Bar ti ka (abbr. BT), 115.1-3: rmad gos žes bya ba ni / 'di ilter bśad do / dar ram men nam / kha
tshar ma ŋams pa žig gtubbs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun /
g-yon du ka chen bcu bāi / khru bāi mìi tshad du gtañ / rin chen drug cu rtsa bāi (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),\(^{37}\) and in the summer time one does the normal observance of the rules of the discipline (tshul 'jug).\(^{38}\) 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,\(^{39}\) [137a] the normal observance of the discipline (tshul), it is said in the "Sūtra Peg-Eye" (mdo gZer mig):

<<The patched cloak of a monk (rmad gos)\(^{40}\) is made of [twenty] five patches (gliṅ snam).>>\(^{41}\).

The meaning of this is explained in the "Sūtra Bar ti ka" (mdo Bar ti ka)\(^{42}\):

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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 'Dul ba kun btus (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 'Dul ba kun btus (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 "spyo tshul ni" (135b4) may be the first rubric.

40 Cf. Snellgrove (1967) 134.25, 156.7. Cf. Šar rdu sdam gsam (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): de yai rmad gos daṅ (5) snam sbyar gīṇs miṅ gi rnam grais so //.

41 ZM reads "rmad gos gliṅ snam rtsa lذاa." The term gliṅ snam is left out, and is replaced by sum cu in BGSB. The 'Dul ba kun btus (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. 1 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 žes bya ba ni 'di ltar bsdod do / dar ram men nam / kha tshar ma žams pa žig gtubs (2) la / ka chen du gtan / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bzi / khru bzi mī'i tshad du gtan / rin chen drug cu rtsa bzi (3) gtan / de nas mchod pa daṅ ni skor ba daṅ / khru daṅ gtsan sgra 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 "Sūtra Bar ti ka".
dar men kha tsharl ma ŋams (137a2) pa //
tshad ni 'dom gañ mi 'i tshad //
g-yas-su\(^2\) ka chen bcu bdun btaň\(^3\) //
g-yon du sul bu bcu bźi btaň //
srubs bu drug cu rtsa (A,36b2) bźi\(^4\) (137a3) brgyan //
ces so //
rmad 'og ces pa ni de ŋid\(^5\) las /
'og gos thaň ba ñes bya ba //\(^6\)
chu la khru gsum yod par bya //
ţiñ ni khru lña yod (137a3) pa la //
tshal bu bdun du bya ba 'o //
g-yas kyì tshal mgor chab ma\(^7\) gdags //
g-yon gyì tshal (A,36b3) mgor ka thag gdags //
ńin (137a5) bźin\(^8\) 'di dañ 'bral mi bya //
mtshan gyì dus su spañ bar bya //
ces so //

stod gos sul bu ces pa ni /

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\(^1\) tsar A
\(^2\) AB om.
\(^3\) btoñ B
\(^4\) bźis A

\(^5\) Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thaì ba ñes bya ba 'di (5) la / don mam pa gsum dañ ldan te / ŋiñ thuñ gi tshad ni khru do la / ŋiñ ni khru lña pa'o / tshom po chen po bdun du btaň / g-yas kyì tshom 'gor chab ma bdags / (6) g-yon gyì tshom 'gor ga bzuñ gdags / ŋiñ 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 Tshañši pas bsruñ 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\(^{43}\) 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\(^{44}\) (sul bu). One decorates [it with] sixty-four pleats (srubs bu).\(^{45}\)>>.

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

<<The ordinary cloak (’og gos thain ba) should be three cubits (khru gsum) in vertical size (chu),\(^ {48}\) five cubits in horizontal size (zīn), and seven splinters (tshal bu).\(^ {49}\) On the right splinterhead, one attaches a buckle (chab ma).\(^ {50}\) On the left splinterhead, one attaches a string (ka thag).\(^ {51}\) During daytime (niṅ bzin),\(^ {52}\) 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)\(^ {53}\) [having] gatherings (sul bu),\(^ {54}\) [it is explained in the "Sūtra Bar ti ka" (mdo Bar ti ka)]\(^ {55}\):

\(^{43}\) Cf. Bar ti ka 115.1: dar ram men nam.

\(^{44}\) Or, pleats. Cf. Snellgrove (1967) 156.36, 158.18.

\(^{45}\) Or, precious stones (rin chen) in Bar ti ka 115.2.

\(^{46}\) Cf. Snellgrove (1967) 134.25, 156.7 (a garment made of patches for daily wear).

\(^{47}\) The explanation in the mDo Bar ti ka (115.4-6) is slightly different: ’og gos thai ba čes bya ba ’di (5) la / don nam pa gsum dañ ldan te / riṅ thun gi tshad ni khru do la / ziṅ ni khru lha pa’o / tshom po chen po bdun du btañ / g-yas kyi tshom ’gor chab ma bdags / (6) g-yon gyi tshom ’gor ga bzuṅ gdags / niṅ bzin ’di dañ ’bral mi bya / mtshan mo nam par spāṅ bar bya ./

\(^{48}\) In the sense of chu pa (traditional Tibetan dress, coat).

\(^{49}\) The words tshal bu and gñu 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 siṅ ’dul ba’i bslab bya (abbr. TSS), commentary on the ’Dal ba kun buṣ (abbr. DKT), by mNam med Šes rab rgyal mtshan (1356-1415), p.139.3.

\(^{50}\) The reading chab la of BGSB is corrected to chab ma according to mDo Bar ti ka (abbr. BT) 115.5.

\(^{51}\) ga bzuṅ (?!) according to BT 115.6.

\(^{52}\) We corrected the reading of BGSB niṅ gsum (three days) to niṅ bzin (during daytime) according to BT 115.6.

\(^{53}\) Cf. Snellgrove (1967) 270 (Fig. II a & e).

\(^{54}\) Cf. ZM 688.12-13: stod gos sul bu rtsa lha (13) dañ ./

\(^{55}\) mDo Bar ti ka (abbr. BT), 116.1-3: ′a’ḥag dpun (2) rdum gon byed ’di / mdzes pa rgyan gyi gos
ša¹ 'gag dpun rdum² gon (137b1) byas te //
phod kha gon pa rab tu spaṅ //
rtsi³ ber dug⁴ po lhan 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 ſo //
pad žu sul bu rtsa lña ni / dar ras gaṅ yaṅ (137b3) ruṅ ba la / spyi bor ha⁸ re
The upper garment (śa 'gag) has a limbless shoulder (dpun rdum gon) and does not have sleeves (phod kha). This is a humble (dug po) woolen cloth (rtṣi ber) garment with small patches, and one wears corporal clothes (lus gos) in the manner of a stitched garment (tshem bu).

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

As for [the passage of the "Sūtra Peg-Eye" (mDo gZer mig)]: <<the cotton hat (pad ṭu) having twenty-five gatherings (sul bu)>>, 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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56 The reading śa 'gag is corrected to śa '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 riṇ) and a short one ('gag thuṇ). Śa 'gag might be the same kind of upper garment: we don't know, however, if it is a long one or a short one.

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

58 Cf. (Jā) phod kha: masquerade garment with long sleeves.

59 Cf. Šar rdza sDom gsun (abbr. DS; BTK 286: 195.5-196.1 = Dolanji ed. 143.6-144.2): gniṣ pa yal dus kyis gnai ba ni / (6) dben par gnas tshe rtsi ber dugs (sic, read dug) po gnaṅ / ji skad du / mDo Bar ti ka nas / lhan chuṇ dugs (sic, read dug) po rtsi ber can / bzaṅ s드 med de rman dag gos / draṅ sroṅ rgyal ba'i mdzod (1) spyod yin / Žes pas rab byuṅ po dben par mtshams naṅ gnas tshe na rtsi ber dugs (sic, read dug) po Žin mtshan thans cad du gos par gnaṅ la / ...

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 chuṇ dug po'i rtsi ber can ...; - ZM 562. 12-13: khye'u chuṇ dug po rtsi ber can ...; - BT 144.2: rgyal po rtsi ber can ...

61 Cf. BT 143.3: tshem bu mda' rlung (sic, read dug) pa žig sku la gsol te /. "One wears a stitched cloth mended by an arrow."

62 Cf. Snellgrove (1967) 271 (Fig. III a).

63 ZM 688.12: smad śam sul bu rtsa lña daṅ /.

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

65 ZM 688.10-11: pad žwa sul bu rtsa lña daṅ //
'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor (A.36b5) bs dus pa ni / bon ŋid (137b4) dbyiṅs su 'dus pa'o // srubs chen drug cu¹ rtsa bźi btaṅ / gru gniṅ nams par sbrel bya ste² / 'jog³ tshє⁴ phyi gan⁵ (137b5) bźag pa'o // 6-kha sbubs 'jog⁶ na raṅ şes 'chol / khrims nams rdzogs pa ma lags pa / gźan gyis (138a1) bgo (A.36b6) bar ma gsuṅs so //

ces so //

pad lham⁷ daṅ pad şun gdiṅ⁸ ba gniṅ ni / Bar ti ka las ma zin (138a2) kyaṅ / rgyu ras la byed te / źaṅ skad kyiš ras la pad şun zer ro // gdiṅ ba ni go sla'o //

pad lham ni ras kyi 'bob bu (138a3) loṅ⁹ mor non tsam byed pa'o // des ci thub (A.36b7) par¹⁰ sñam na / draṅ sроṅ gis dbyar¹¹ dus 'grul spaṅs pa'o // de ltar ma yinte / ko lham (138a4) la sogs yin na / pad şun gyi gos rag śa'i tshul du gon pade ni śin tu ya ŋa bas rab tu spaṅ bar bya'o // ces pa daṅ 'gal (138a5) lo //
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 gniṅs)\(^{66}\) 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 rnams rdzogs 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 śun gdiṅ ba)
are both not mentioned (zin) in the Bar ti ka, but they are made of cotton (ras)
as material (rgyu). In Žaṅ ŋuṅ language (ţaṅ skad) one calls cotton (ras) pad
śun.\(^{71}\) 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 śun gyi gos)\(^{73}\) in the

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\(^{66}\) 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 byan (sic, read gan) du 'jog pa'o //.

\(^{68}\) Šar rdza sDom gsum (abbr. DS; BTK 286: 195.3-4 = Dolanji ed. 143.4-5): pad żu khrims ma rdzogs
pas (4) gon pa min žes Bar ti ka nas bsd la rdzogs 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 śun = 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
mdzod chen mo.

\(^{73}\) We should understand here pad śun in the sense of leather, because this is the explanation of the case
in which one interprets pad śun, 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 śun.
pad⁰ ces pa lpags pa yin (A.₃₆b₈) par BDal 'bum² las bśad do // pad cha pad khug ces bya ba ni pad khrun ras la (¹³₈b₁) byed pa ste ñan soñ sgo spanś sems kyi khug ma'o // ces so //

hos ru sgra sñan ni / žabs pad mar 'dug pa ni (¹³₈b₂) bder gšegs gdan³ la bžugs pa'i don / de nas gru (A.₃₆b⁹) bži mtho gañ btod pa ni / ri rab tshul du bṛtan pa'i don / (¹³₈b³) rgya gram khoñ señ btod pa ni / tshad med bži dañ ldan pa'i don /
manner of a rākṣasa (rag śa) is extremely fearsome (śin tu ya ńa ba): therefore they should be avoided.\textsuperscript{74}

It is explained in the "Hundred-thousand Pervading" (bDal 'bum)\textsuperscript{75} that "pad" means leather.\textsuperscript{76}

"pad cha" or "pad khug"\textsuperscript{77} means a bag (pad khrun)\textsuperscript{78} made [138b] of cotton. It is a pouch (khug ma) of the mind to [help one] avoid the gate of bad destinies (ńan soñi).\textsuperscript{79}

As for the mendicant's staff (hos ru)\textsuperscript{80} of agreeable sound (sgra sñan), the bottom part [of the staff] is in form of the lotus: this symbolizes that the Sugata (bder gséggs) is sitting on the seat. From it is fastened a square (gru bži) the length of a mtho\textsuperscript{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

\textsuperscript{74} Cf. bsTan pa'i srog śiñ 'duł ba'i bslab bya gaṣl bar byed pa'i 'grel ba 'phrul gyi sgron me (abbr. TSS) by mNam med Šes rab rgyal mtshan (1356-1415) [commentary of the 'Dal 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 sogas pa'i pags sūn spu can dañ / spu med gañ dag ni / rab tu byuñ ba'i gos kyi rgyu ma yin te / pags sūn gyi gos rag śa'i tshul du gon pa ni / śin tu ya ńa (137.1) rab tu span dkar bya'o //.

\textsuperscript{75} We have not found the passage in question in the bDal 'bum.

\textsuperscript{76} Cf. Minpaku Lexicon 139: pad = pags pa = skin, hide, foreskin; bark, peel, rind.

\textsuperscript{77} Cf. Minpaku Lexicon 139: pad khug = mmad gos dañ pad zu ńa 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:

\textsuperscript{78} The term pad khrun is not found in any dictionary.

\textsuperscript{79} The expression "ces so" indicates that this is a citation. In BT 116.3-6, "pad khug" and "ńan soñi sgo spani" are mentioned, but the context is completely different.

\textsuperscript{80} Cf. Minpaku Lexicon 286: hos ru = 'duł ba pa'i phyag cha žig te mkhal (sic) bsil = a staff used by an upholsterer 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 dûul dañ lcags dañ zañs dañ 'khar ba ra gan la sogas rīn chen la bya'o // dbyibs ni mchod rten goñ 'og gnis dañ ldan pa / de'i 'og tu (155.1) bum pa dañ / de'i 'og tu padma 'dab bzhis dañ / ra bû dañ / yañ mig bcu gnis dañ / lcags kyu gcig dañ ldan par bya'o // tso bo ni bar gyi śiñ la khru gañ stod smad kyi (2) lcags gnis la khru re ste khru gsum dum bu gsum du bya'o // mkhar ba gsil sñan sgra dañ bcas pa 'byuñ ba 'di yañ ēs 'og ma dañ sbrel lo //.

\textsuperscript{81} The unit mtho is the span from the thumb to the middle finger..
kha khyer rtse la rin chen bźi / rigs kyi lha bźi (138b4) bsgom pa'i don / ltag tu bum pa bkod pa ni / bde gség (A,36b10) gzal yas bzugs pa'i 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 bṣi). 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.>>

<<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 (sūtā tje, karuṅā), (3) sympathetic joy (dga' ba, mūdītā), (4) equanimity (btaṅ śhoms, upekṣā).

83 The rigs kyi lha bṣi refer to bde bar gsēgs pa of the four family. Their symbols are g-yuṅ druṅ, 'khor lo, padma and rin po che. Cf. bDaL 'bum (BK 109: p.6.3); g.yuṅ druṅ 'khor lo padma rin po che'i rigs bṣi'i žiṅ khamgs dāṅ gzal yas su chas (sic, read bcas) pas (sic, read pa) sku dāṅ dkyil 'khor du chas (sic, read bcas) pa'i rigs dāṅ / sde tshan du chas (sic, read bcas) pa'i bde bar bar gsēgs pa bsam gyis mi khyab gcig bṣags te /.

84 Cf. BT 152.2-153.2: yaṅ mgar ba la ston pas hos ru gcig bruṅ bar bka' stsal te / žabs ni pad ma 'dra bar brduṅ / de nas (3) gru bṣi mtho gaṅ btd / de yaṅ 'khor lo'i tshul du brduṅ / de'i sors bṣi'i ltag tu / rgya gram khor dūn sūṅ du bya / de'i ltag 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 bṣi yaṅ bya / de ni don 'di ltar ldan / žabs pad mar 'dug pa ni / bde bar gsēgs pa pad ma'i gdan la bṣags pa'i don / (5) de nas gru bṣi mtho gaṅ btd pa ni / ri rab tshul du ldan pa'i don / gru bṣi bsregs khu btd pa ni / tshad med bṣi daṅ ldan pa'i don / de'i ltag tu bum pa btd pa ni / bde gsēgs (6) gzal yas bṣags pa'i don / bceud ram pa lha blugs pa ni / ye sēs lha thugs su chad pa'i don / sman lha blugs pa ni / rigs drug gso bai sman žes bya / dus gsum (1) du 'dī daṅ mi 'bral bar bgyi'o / ŋins mtshan med par chab gtor bya'o / rtse mo'i rin po che bṣi ni / rigs kyi lha bṣi daṅ / yid bžin 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 Śarpa 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 bṣuṅ / phyag mchod rten daṅ sgra yis 'jigs pa skyob / khyim (2) pas go byed reg degos ņes pa med / hos ru ni bon gyi phyag cha'i sgra ste mkhar sil daṅ don gcig / rgyu ni lcags sogs 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 'dab bṣi ra bṣi / yaṅ mig bcu gnis / lcags kyus gcig daṅ ldan pas mdzes par bya'o // de'aṅi bar gyi sūṅ la khru gaṅ / stod smad kyi 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 gšen srīd pa \(^2\) brgya dań\(^2\) stoń la phyag dań bskor ba mdzad\(^3\) / rwa\(^4\) bźi ni gtso \(^{139a3}\) bo bźi dań sbyar / mchod rten ni\(^5\) bon gyi sku dań sbyor ro\(^6\)/ \(^\text{\(A.37a2\)}\) a loń bcu gṇis ni rten ’brel bcu gṇis dań sbyar / bkra śis rdzas brgyad \(^{139a4}\) rin po

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1. AB om.
2. brgyad AB, cf. MCTR 191.10: brgya dań
3. mdzed AB
4. ra AB
5. B om.
planted the mendicant’s staff (hos ru) in the pleasure grove of flowers (me tog glioṅ),\(^{86}\) 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 khug)\(^{89}\) on the lower branch (ma ru) [of the mendicant’s staff], he (= ston pa’i pad tum gsaṅ ba) paid homage to the god (= gṢen lha ’od dkar), the gṣen (= gṢen rab mi bo), Srid pa\(^{90}\) [= Srid pa Saṅs po ’bum khri], and hundred and thousand\(^{91}\) [attendants] (brgya daṅ stoṅ), and performed the circumambulation. The four horns (rwa bżi: 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 glioṅ 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 gṣen srid pa is an abbreviation: lha stands for gṢen lha ’od dkar, gṣen for gṢen rab mi bo and srid pa for Srid pa Saṅs po ’bum khri. The triad is attested in ZM (30.1-2, 89.7-8) as lha gṣen srid pa gsum. To this triad is added the goddess Sa trig er saṅ, making four. They are then normally known as bDer gṣegs gtsos bżi, the “Four Principal Enlightened Ones.” The word bder gṣegs is a translation of the Sanskrit term sugata and therefore is borrowed from the Buddhists. The expression bder gṣegs gtsos bżi 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 gṣegs pa stoṅ rtsa bži (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 Kvaerne (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 = bder gṣegs gtsos bżi. 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 gšegs stoṅ daṅ sbyar / chu śrin¹ gyi kha² lña ni dug lña gnas dag
daṅ sbyar / zur gsum ni / ŋan soṅ sgo gcod³ daṅ (139a5) sbyar / naṅ gi stoṅ pa ni
stoṅ pa ŋid daṅ sbyar / (A.37a3) ces g-Yuṅ druṅ gtsaṅ ma'i 'dul ba⁴ nas gsuṅs so //
[III] gsum pa ŋams thub kyi (139b1) skyon yon ni // mDo⁵ las /
dag pa draṅ sroṅ⁶ pho ⁷ mo'i sde⁷ / phog pa'i khrims mams yo thub na /
skye ba gcig gis mñon ⁸ saṅs (139b2) rgyas⁸
ces so // Khams brgyad⁹ las /

khrims de bsruṅs nas (A.37a4) tshul de thub na / bskal pa stoṅ phrag du ma
cig¹⁰ gi sdig pa dag par 'gyur (139b3)
ces so // ŋams pa'i skyon ni / mDzoek¹¹ las /
tshul khrims ŋams žig¹² phra¹³ rgyas dug¹⁴ /
blaṅ dor dmyal ba'i skye¹⁵ śiṅ btsugs¹⁶ / (139b4)
ces daṅ / mDo¹⁷ las /

dpāṅ 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 brgyar ŋan soṅ rgyud²¹ //

1 sprin AB
2 mkha' B
3 spyod A
4 N.I.
5 gZer mig (abbr. ZM), 721.5-6.
6 draṅ sroṅ dag pa ZM
7 mo yi sde A, mo yin ste B, mo'i ZM
8 'tshaṅ rgya ZM
9 ≈ Khams brgyad, vol VI (cha), 98.1-2.
10 gcig B
11 mDzoek phug (abbr. ZP), 52.20-21.
12 žiṅ 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 brgyud ZM
stones of the eight auspicious substances (bkra śis rdzas brgyad)\textsuperscript{95} symbolize the thousand Sugatas. The five mouths of the Makara (chu srin) symbolize the five poisons (dug lṭa), which are basically purified (gnas dag). The lower triangle (zur gsum) [of the mendicant's staff] symbolize shutting the door of the bad destinies (ñañ soñ sgo gcod). The hollowness (nañ gi stoñ pa) symbolizes Voidness (stoñ pa ńid).>

Thus it is said in the "Discipline of the Pure Swastika" (g-Yuñ druñ gtsañ ma'ī 'dul ba).

[III] As for the third, the fault (skyon) of corruption (ñañams) 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" (Khams 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 (dbañ 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

\textsuperscript{95} Cf. Tshig mdzod chen mo, appendix page at the end; Waddel (1971) 393; Beer (1999) 187-193; Dagyab Rinpoche (1995) 40-63.
gar skye¹ slu² ba rgyun du 'oṅ //
ces so // Khams brgyad³ las /
  tshul de ma bsruṅs khrims de ma thub⁽¹⁴⁰ᵃ¹⁾ na / bskal⁴ pa stoṅ phrag
  brgya’i char⁽³ᵃʳʳᵃ⁶⁾ yaṅ ņe bar mi ’gyur ro

ces so //
de lta ņams pa ni sbal pa rma can daṅ⁽¹⁴⁰ᵃ₂⁾ 'dra ste / gnas gcig tu yaṅ sdod
  par ma gsunṣ so // mDo⁵ las /
  lus ņag yid gsum ņams⁽⁶⁾ na ņams pa chen po ste /⁽¹⁴⁰ᵃ³⁾ dper⁽⁷⁾ na rdza chag
  'phro bźin sos⁽⁸⁾ pa ⁹·sin du ⁹ dka’ /⁽³ᵃʳʳᵃ⁷⁾ luṅ pa gcig gi chu la⁽¹⁰⁾ mi btuṅ⁽¹¹⁾
  mtha’ ru bkar⁽¹²⁾ ba’i rigs

ces so //⁽¹⁴⁰ᵃ⁴⁾
  ’gyod pa skyes na lan gsum skyar du yod te / gSer lo⁽¹³⁾ ljon pa’i rgyud⁽¹⁴⁾ las /
  gaṅ žig rtsa ba’i sdom pa ņams pa na /⁽¹⁴⁰ᵃ⁵⁾ lan gsum bar du skyar du
  btub / de las ’das na⁽³ᵃʳʳᵃ⁸⁾ mnar med luṅ /
  de gsol ba ni / Thugs rje fi ma’i rgyud⁽¹⁵⁾ las /
  draṅ⁽¹⁴⁰ᵇ¹⁾ sroṅ shen po bdag la dgoṅs su gsol lo //
ces ’Dul ba⁽¹⁶⁾ las /
  sṅags kyi bṣags pa ni bso om a mu le sa le swa ha /

ces ¹⁷ so.//⁽¹⁴⁰ᵇ²⁾
succession of bad destinies (tian soñ). 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 (drañ soñ chen po),96 [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.>>.

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96 = the Buddha = ston pa gSen 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.37a)

 bsgrub¹ 'byed ² pas a dkar ro² / de la [I] spyir bDal (140b3) bum³ las /

 sñags sde lña goñ khal dañ drug / sde lña ni ① phyi rigs sñags / ② nañ
gsañ sñags / ③ de gñis ka ma yin pa'i gzuñ⁴ sñags (140b4) ④ żañ⁵ żuñ gi

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¹ sgrub AB
² par a ro AB
³ ≡ BK 109; 5.1-3.
⁴ gzuñ B, bzuñ 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 sès lha).\(^98\)

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

<<There are five classes (sde lha) of mantra (sñaigs) and, with the supplement (goñ khal),\(^100\) six. The five classes are ① the external class-mantra (rigs sñaigs), ② the internal secret mantra (gsañ sñaigs), ③ the dhārañi-manastra (gzuñs sñaigs), which is neither [external] nor [internal] (gñis ka ma yin pa), ④ the this-ritual-mantra (this sñaigs)\(^101\) 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 sès kyî lha normally stands in opposition to 'jig rten pa'i lha, namely the deities regarded as mundane, e.g., the local deities (yul lha), whereas the ye sès kyî lha are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: stod ye sès lha, bar rdzu 'phrul ma mo, and smad 'jig rten srñu ma (tDzoñ 'phrah, p. 100.3). On rdzu 'phrul ma mo, see GBSBT'r n. 148. The Tibetan Buddhists have a similar category: 'jig rten las 'das pa'i bsruñ ma and 'jig rten las ma 'das pa'i bsruñ ma, see Dan can bstan srñu rgya mtsho'i grânis 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 (sñaigs) 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 sñaigs de drug / goñ khal spyîr khyab dañ bdun yin te / de gañ že na / phyi rigs sñaigs dañ / nañ gsañ sñaigs dañ / gñis ka ma yin pa'i gzuñs dañ / drag po'i ñan sñaigs dañ / thugs rje'i rgyun sñaigs dañ / žañ žuñ gi this sñaigs dañ / bdud rtsi sman gyi goñ khal dañ bdun no //. Cf. also Bon ŋîd kyî sîñ po thugs rje'i ma duŋ šar gyi 'bum' BK 129, 7.2-8.1: de la sñaigs 'bum sde drug goñ khal sbyin (sic, read spyîr?) dañ bdun yin te / phyi rigs sñaigs dañ / nañ gsañ sñaigs dañ / gñis ka ma yin pa'i gzuñs sñaigs dañ / drag po'i ñan sñaigs dañ / thugs rje'i rgyun sñaigs dañ / žañ žuñ gis (sic, read gi) thun (sic, read this) sñaigs 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 ńan sṅags so // ⑥ goṅ khal ni bdud rtsi sman gyi bsgrub pa'o //
ces pa'i ① rigs sṅags ni / rigs lña'i (14085) sṅags ste / (A.37b1) lha pho rkyāṅ mo rkyāṅ zi sgrub / ② gsaṅ sṅags ni ži khro'i rgyud de yab yum 'brel sgrub bo //
③ gzuṅs¹ sṅags ni / lha ma (141a1) ņes ste gzuṅs² rnams so //

Phreṅ rgyud³ las /
sṅags la dbye na gsum yin te / rigs⁴ sṅags gsaṅ sṅags gzuṅs⁵ sṅags (141a2)
gsum / rigs su soṅ bas⁶ rigs sṅags so // gsaṅ nas žugs⁷ pas⁸ gsaṅ sṅags so //

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 bas rig sṅags so // gsaṅ nas bzag 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
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 lha) and the peaceful realization (ži sgrub) of either the single male gods or the single female gods (lha pho rkyān mo rkyān).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" (Phreñ 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) because103 it went to the [five] classes (rigs) [of gods]. It is [called] secret mantra (gsaṅ sṅags) because104 it enters secretly (gsaṅ nas). It is

dzo, a kind of magic explosive weapon: cf. Minpaku Lexicon 100: this = dzwa sgrub pa'i cho ga = a ritual for the preparation of the dzwa "bomb"; this sṅags = dzwa sgrub byed kyi sṅags = Spells recited during the preparation of the dzwa "bomb." In fact the word this sṅags, the "this spell," is found in the Me ri 'od gsal 'phrin las kyi rgyud (cf. Martin et al [2003] Vol. 65, No. 172.3, p. 203). In the LSDz (p.107) it is stated that the ritual cycle of Me ri originated in Žaṅ žuṅ and among its many rituals, three stand out: spu for protection, this for averting, and rlan for delivering. According to Minpaku Lexicon 145, the term spu is the dzwo made from a piece of gold and empowered by spells. However, the word rlan as a Žaṅ žuṅ term is not explained anywhere. There are spelling variants for dzwo: tso, tswo, and bts'o (Snellgrove [1967] 256 n. 5). For the story of making this magical weapon and its use, see LShDz (Karmay, 1972) 97-99. For a painting of the deity Me ri, see Kvaerne (1995) Plate 31.

102 Cf. BGSB 124a1: lha pho rkyān mo rkyān gi drag bsgrub ni 'phrul gšen no // . The difference is that in the 'Phrul gšen 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 Phreñ 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 Phreñ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).
gñis (A.37b2) ka bzuñ₁ baš² gzuñ³ sñags so // bžlas⁴ pa (141a³) tshig gi 'go drañs ni / dmu ra tas⁵ drañs rigs sñags so // om gyi drañs dañ yab yum 'brel / gsañ sñags don du šes par bya / (141a⁴) na mos drañs ṭa ni⁴ gzuñ⁷ sñags so //

ces so //

４ this sñags la pu skor dañ this skor / ⁵ drag⁸ sñags ni bstan sruñ⁹ sde bṛgyad kyi (141a⁵) srog sñags (A.37b3) so // ⁶ sman sgrub la yañ phyi sgrub¹⁰ dañ¹¹ nañ sgrub bo //
[called] dhāraṇī-mantra (gzuṅs śnāgs) because it grasps (gzuṅs pa) both [rigs śnāgs and gsaṅ śnāgs]. As for the beginning presentation (draṅs) of the words of the recitation (bzas pa) [of the mantra], when the mantra is introduced by "dmu ra ta," it is the class-mantra (rigs śnāgs). If the mantra is introduced by "om₆," 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 śnāgs). If the mantra is introduced (draṅs pa) by "na mo," it is the dhāraṇī-mantra (gzuṅs śnāgs).

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

5 The violent evil mantra (drag śnāgs) is the vital mantra (srog śnāgs) 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

105 The reading of BGSB: baṅ 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 (gzugs 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) śnāgs so // gsaṅ nas bzaṅ pas gsaṅ śnāgs so // gsum (sic, read gūṅs) ka gzugs pas gzuṅ śnāgs so // The Phreṅ rgyud is a section of the Ye khri mtwa' 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 gŚen rab mam par rgyal baṅi gzuṅs sgrub nor baṅi gter spuṅs in the rNam rgyal sgrub pa (BTK = MT 104-11, p.451, 1.3) and in the gZuṅs 'dus (A collection of Dhāraṇī), Tibetan Bonpo Monastic Centre, Dolanji 1974, Vol.1, pp. 159-160, but not found in the gZuṅs 'dus of the canonical version (BK 87, cf. Martin et al [2003]).
109 Cf. Minpaku Lexicon 140: pu = (1) mgo, (2) zaṅ, (3) 'bum phrag.
110 Concerning the eight kinds of gods and demons (Iha stīn 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 śes '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’ sel¹ las /
   ma go (141b) ’khrul pa rnam la gsaṅ //
   las can don du gñer la sṅags //

ces so //

de la gsum te / [II-1] 'jug sgo² daň / [II-2] spyod tshul daň / (141b2) [II-3]
spyod mkhan no //

[II-1] daň po ni / gsaṅ sṅags³ la maň yaň drug tu (A.37b4) ’dus te / sṅags sñañ
rgyud⁴ las /

gsaṅ sṅags <1> bka’⁵ drug <2> ’jug pa’i sgo drug (141b) <3> spyod pa’i las
bźi’o // <1> bka’⁶ drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③

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¹ BK 176; 184.7: ma go log lta rnam la gsaṅ // las can don mi gtoň la bsṅags //.
² go AB
³ A om.
⁴ N.I.
⁵ ka’ A
⁶ dka’ A
between] external realization (phyi sgrub) and internal realization (nañ sgrub).

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

<<[It is secret (gsañ), because] one keeps it secret (gsañ) 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 (gsañ sñags), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (sNags sñan rgyud):

<<[In] the secret mantra (gsañ 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] (zi ba), who are genuine (rnal ma), ② the wrathful [gods] (khro bo),

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112 Here the last four of the bka' drug echo some parts of the sgrub pa bka' bsgyad of the rNin ma school of which Tre Ston himself gives a summary (BGSB 104a4-b1): 1. Jam dpal skū'i sgrub pa, 2. Padma gsuñ gi sgrub pa, 3. Yañ 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 gtoñ gi sgrub pa, 7. 'Chi med tshe'i sgrub pa, 8. Drag sñags dmod pa'i sgrub pa. For No. 7 Tre ston's account differs from rNin ma pa sources, for example, Chos 'bya'i me tog sñi bya byañ rtsi'i bcud by Nañ Ni ma 'od zer which has 'jig rten mchod bstod (p.341) instead of 'Chi med tshe'i sgrub pa. Tre ston uses mchod bstod 'jig 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 gtoñ, 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 rNin ma. While the first 5 of the sgrub pa bka' bsgyad 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 daṇ drug go // (A.37b5) ② 'jug pa'i sgo drug ni / ① gzū³ dam tshig gis bzuñ (141b5) ba / ② rim pa dbaṇ gis bgroḍ⁴ pa / ③ ñams 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 dbaṇ gi las / (A.37b6) ④ drag po sgrol ba'i las / ces so //

who are transformed [from the peaceful gods] (sgyur ba), the Ma mo, who are neither arising nor ceasing, the Dagger (Phur pa), who liberates (khrol) the mental streams (rgyud) of himself and others (bdag gţan). The Ambrosia god (bdud rtsi), who conquers conceptual thinking (mam rtog), and the god of longevity (Tshe sgrub), who is unchanging (’gyur ba med pa). Thus there are six.

<2> The six Introductory processes (jug pa’i sgo) are establishing the foundation (gţi) by a vow (dam tshig), climbing the grades (rim pa) by empowerment (dbañ), practicing by contemplation (tiṅ ie ’dzin), deciding by view (Ita ba), abandoning karman by practice, and summarizing [142a] the meaning by the anthological reading [of the sūtras] (phrin las).

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

[II-2] As for the second, [namely the manner of practice (spyon tshul),] there are three [sub-topics, namely] [II-2-1] practice (ñams su blañ ba) of veneration (bsñen), realization (sgrub), and 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 pa).

113 For example, Avalokiteśvara is transformed into Hayagrīva in his wrathful form. See, for example, Pad ma bka’ thañ (abbr. PMKT, Si khron mi rigs dpe skrun khañ, Chengdu, 1987) pp. 50-53. Cf. also n. 130 on zi khro.
114 Cf. (6) Ma mo rbd gtoñ gi [sgrub pa] (mchan: Che mchog Ma mo’i skor) in sgrub pa bka’ brgyad (BGSB 104a5). For Ma mo, see BGSBTr n. 148.
115 Cf. (5) Phur pa phrin las (mchan: rDo rje bţon nu) in sgrub pa bka’ brgyad (BGSB 104a5).
116 Cf. (4) bDud rtsi yon tan (mchan: sman sgrub Che mchog) in sgrub pa bka’ brgyad (BGSB 104a5).
117 Cf. (7) ’Chi med tse’si [sgrub pa] (mchan: tshe sgrub) in sgrub pa bka’ brgyad (BGSB 104a5).
118 Phrin las is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr *71.
119 The original reading of BGSB: dgoñs pa should be corrected to dgos pa, cf. BGSB infra 146b5-.
[II-2-1] <<1>> daṅ po ni / bsṇen¹ pa'i gzi² ma sgo dgu la / (A) lus kyi bsṇen³ pa gsum ni / ① raṅ bzin(142a4) cha lugs kyi phyag rgya gnas línar 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 bkrol⁷ lo // (B) ŋag gi bsṇen⁸ 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'i¹³(142b2) nur¹⁴ 'gros ltar bzlas so // (C) yid kyi bsṇen¹⁵ pa gsum ni / (A.37b8) ⑦ de bzin¹⁶ ŋid kyi tiṅ Ṉe 'dzin ni / stoṅ pa spros bral du sgom / ⑧ kun tsa¹⁷ snaṅ gi¹⁸(142b3) tiṅ ņe 'dzin ni / tshad med bži ldan du sgom / ⑨ rgyu'i tiṅ ņe 'dzin ni yig 'bru las gžal yas

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1. bsṇen A  
2. gzi A  
3. bsṇen A  
4. bskyed A  
5. bstod gyi B, ston gyi A  
6. brda A  
7. bkrol AB  
8. bsṇen A  
9. bsum A  
10. rtsi A  
11. bskyed A  
12. bskyon B  
13. bo'i (?) A  
14. mnur A  
15. bsṇen A  
16. tiṅ B  
17. du AB  
18. ŋi (?) A
[II-2-1] As for the first, [namely ŋams su blaṅ ba, <<1>> as for the first,] the nine fundamental portals of veneration (bsn’en pa’i gzi ma sgo dgu)\(^{120}\), (A) the three venerations of body (lus) are: ➊ The hand-gesture (phyag rgya) of the appearance (cha lugs) of the proper nature is purified in five bases (gnas līna)\(^{121}\); ➋ The hand-gesture of the dominantly turning wheel (khor lo) turns right and left; ➌ 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 venerations of speech (niag) are: ➍ One recites the fundamental mantra, the cause of which is non erroneous, [142b] in the center of the citta, the precious mind; ❼ One recites the mantra of the conditions of the creative visualization, riding on wind-horse (rlün gi rta),\(^{122}\) which is ineffable (brjod med); ➎ One recites the mantra of the acts of reciting, like a tortoise-crawling (nur ‘gros) on the sand. (C) The three venerations of mind (yid) are: ➏ One meditates on the suchness contemplation (de bzin ŋiū dkyi tiṅ ni ‘dzin) as void (stoṅ pa) and without verbalization (spros bral); ➐ One meditates on the all-illuminating contemplation (kun tu snaṅ gi tiṅ ni ‘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 gTsos bo mchog mkha’ ’gyiṅ (cf. note on Ži khro, infra p. *207 n. 129). The main ritual text is entitled: Khro bo dbaṅ chen iṅo 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 iṅo mtshar rgyas pa’i rnam bṣad gsal ba’i sgron ma by sKyabs ston Rin chen ’od zer (hereafter Khro ’grel, BTK = MT 225). The three stages are referred to as bṣen sgrub las gsum. The word bṣen here stands for bṣen pa’i gzi ma sgo dgu, 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 līna): (1) spyī bo, (2) mgrin, (3) sngiṅ gu, (4) lte ba, (5) gsaṅ gnas [Tshig mdzod chen mo 1544]

\(^{122}\) Cf. Snellgrove (1967) 257 n. 10.
gdan¹ dañ lha skyed par² sgom pa’o // (142b4)

Kun ’dus¹ las /
  bskyed⁴ pa’i ¹ rañ bzin ² dus dañ ³ grañs / ⁴ mtshan ma ⁵ rtags⁵ kyi bsñen⁶ ⁷ pa yi⁸ / sñon du ’gro ba’i rim⁸ pa’o // (142b5)

ces pa’i ’grel (A.37b6) pa⁰ las /
  ¹ rañ bzin gyi bsñen¹⁰ pa ni / phyag rgya la grañs med de¹¹ / ’od kyi ’khor lo ltar sgyur / sñiñ (143a1) po la grañs med de¹² / chu bo’i rgyun ltar bzlas / tiñ ’dzin la grañs med de¹³ / yid bzin nor bu ltar bsgom / ² dus kyi bsñen¹⁴ pa ni / lo zla žag dus so // ³ grañs kyi bsñen¹⁵ (143a2) pa ni / brgya stöñ khri ’bum / ⁴ mtshan (A.38a1) ma’i bsñen¹⁶ pa ni gañ soñ du byed pas / rmi lam du ’byuñ ba’o // ⁵ rtags kyi bsñen¹⁷ pa ni / (143a3) lha yi¹⁸ rtags mams¹⁹ thon thon ’don / ñams sam mñon du ’byuñ ba’o // de la yañ rab²⁰ mñon sum²¹ / ’brñi ñams su / tha ma rmi lam (143a4) mo //

<<2>> gnis pa sgrub pa’i yan (A.38a2) lag²³ bco brgyad²³ ni / bka’²⁴ drug po la / phyi²⁵ sku’i sgrub pa drug ni / bkod pa ma ’dal la (143a5) sgrub pa’o // nañ

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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 sñen A, bskyed B; bsñen KD
⁷ pa yis A, pa’i KD
⁸ rims KD
⁹ ñ ’Grel ñi , MT (= BTK) 191; 143.2-144.2.
¹⁰ sñen A
¹¹ te A
¹² te A
¹³ ste A
¹⁴ sñen A
¹⁵ sñen A
¹⁶ sñen A
¹⁷ sñen 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

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(tshad med bzi); 9 One meditates on the seed contemplation (rgyu’i tiṅ nielong dzin)\textsuperscript{123} to produce from the seed syllable (yig ’bru) the celestial palace (gzal yas), the throne (gdan), and the divinity (lha).\textsuperscript{124}

It is said in the "Compendium" (Kun ’dus):
<<[This is] the preliminary stage (sñjon du ’gro ba’i rim pa) of the veneration of 1 proper nature (rañ bžin), 2 time (dus), 3 number (grañs), 4 characteristics (mtshan ma), and 5 indicator (rtags) of creative visualization (bskyed pa).>>.

and in its commentary:
<< 1 As for the veneration of proper nature (rañ 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 (grañs), 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 sοñ 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)\textsuperscript{125} or perceptibly (mñion du). Among them also, the highest is perception (mñion 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

\textsuperscript{123} Cf. BGSB 145b1.

\textsuperscript{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.

\textsuperscript{125} ñams is the state between rmi lam and mñion du.
gsuṅ gi¹ sgrub pa drug ni / sñič po sṅags su sgrub pa’o // gsaṅ ba thugs kyi sgrub pa drug ni / byaṅ chub (¹⁴³b₁) sems su sgrub pa’o // Kun ‘dus² las / sgrub pa lus (³₈₃) ng yid gsum gyis // sku gsuṅ³ thugs su bsgrub⁴ pa ’o //
ces so // yaṅ dBal mo (¹⁴³b₂) las thig⁵ las /
bsñen⁶ pa daṅ ni ņe bsñen⁷ daṅ / bsgrub⁸ pa⁹ daṅ ni bsgrub¹⁰ chen po /
rmam pa bźi ru ņes par bya /
ces so //
de yi (¹⁴³b₃) re re la yaṅ / phyi naṅ gsaṅ gsum mthar thug daṅ bźir (³₈₄) gsuṅs¹¹ so // yaṅ Gab pa gsaṅ rgyud¹² las /
(A) bdag la ltos pa’i (¹⁴³b⁴) bsñen¹³ bsgrub bźi ni / ¹ raṅ rgyud lhar gnas pa bsñen¹⁴ pa / ² raṅ ņid gtso¹⁵ bor gyur pa ņe bsñen¹⁶ / ³ thabs ņes rol pa ni sgrub pa / (³₈₅) ⁴ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la ltos pa’i¹⁹ bsñen²⁰ sgrub bźi ni / (³₈₄) ¹ dam tshig sems dpā’ bskyed

¹ gsaṅ ba’i B
² Kun ’dus (abbr. KD), BK 170; 12.1-2.
³ bsuṅ A
⁴ bsgrubs KD
⁵ dBal mo las thig (abbr. BL), BK 148; 261.6.
⁶ sñen A
⁷ sñen A
⁸ bsgrubs BL
⁹ BL om.
¹⁰ bsgrubs BL
¹¹ gsuṅ AB
¹² N.I.
¹³ sñen A
¹⁴ sñen A
¹⁵ rtso A
¹⁶ sñen A
¹⁷ rims A
¹⁸ ’thar A
¹⁹ ba’i AB
²⁰ sñen 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-dimetional maṇḍala (ma’ dal); The six internal realizations of sacred speech (gsuniṣ) are the realization of essence mantra (sűn po sňags); 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 (bsñen pa), full veneration (ñe bsñen), 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 bsñen pa’i gā ma sgo dgu, supra n.120.

\textsuperscript{127} Cf. BGSB 141b2. See supra n. 112.
pa bsñen¹ pa /**(144a1)**² ye śes sems dpa' dbyiṅs stim ņe bsñen³ /³ zi khro ji sñed bskyed⁴ pa bsgrub⁵ pa /⁴ mchod pa'i gnas⁵ su gyur pa sgrub chen /
practitioner) visualizes [himself] creatively [as god]; [144a] ② the full veneration is that the Jñānasattva (ye śes sans dpa’) is absorbed (stīm) in the celestial sphere (dbyiṅs); ③ the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (ṭi khro) [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 ṅe bsāṅ: in one case it is said that it refers to the absorption of ye śes sans dpa’ into the celestial sphere (ye śes sans dpa’ dbyiṅs stīm), that is to say that the ye śes smes dpa’ deity is allowed to return to the celestial sphere. In the other case it is stated that the word ṅe bsāṅ refers to the invitation of ye śes sans dpa’ from the celestial sphere (dbyiṅs nas spyan draṅs ṅe bsāṅ no; BGSB 144a5).

129 The word ṭi khro stands for ṭi ba daṅ khro bo, “peaceful and wrathful deities,” which generally includes deities that have peaceful and wrathful aspects. It is defined as thugs ṭi nl ṭi ba’i traṅ tshul las / thugs śes ’khrus (sic, read khrus) 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 rīam pa, Lha rgod Thog pa and Khro bo gTso mchog mkha’’gyiṅ is Kun bzaṅ 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 Aṭi 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 dByinchn chen [cf. Ǹon moṅs ruṅ 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 Kvarene (1995) Plates 28, 26, 30. Each of these deities has a tantric source. For the Six Tantras of the deity Khro 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 ṭi khro covers, there is a particular ritual cycle also known by the same term ṭi khro that has the peaceful deity Kun snaṅ khyab pa and its retinue, 45 in all, and Khro bo gTso bo mkha’’gyiṅ and its retinue, 62 in all. This Ẓi khro 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 Ẓi khro cycle on his body, see Blezer (2007) 180-205. For the maṇḍala of 42 peaceful deities (ṭi lha) and 58 wrathful deities (khrro 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; Shinjō Kawasaki, Tibet no Shisha no Sho (Japanese translation of the Bar do thos groł), Chikuma Gakuugei Bunko, Tokyo, 1993, Frontispieces.
(144a2) (C) 'phrin las la ltos pa bzi ni / ① žugs nas dkyil 'khor byin gyis rlob pa ni bsñen¹ pa / ② mtshams² nas tshogs³ (A.38a6) kyi bar ni ñe (144a3) bsñen⁴ / ③ de nas gtor⁵ ma ma btañ⁶ bar ni sgrub pa⁷ / ④ gtor⁸ ma btañ⁹ nas rdzogs pa'i bar ni sgrub chen /
ces dañ /

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

\textsuperscript{130} Phrin las is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBT 71.

\textsuperscript{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 bsden 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 gi mgo bo can), the north, a red boar-headed man (mi dmaw phag rdog mgo bo can), the west, a blue dragon-headed man (mi sāon 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 these 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 gTsos mchog mkha’ gyiṅ (BTK = MT 126-33, pp.1077-80).

\textsuperscript{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 brgyad), 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).

\textsuperscript{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.
bsñên¹ pa tsam na zug (144a) thon gñís //
²sgrub pa tsam na zug thon gñís² //
sgrol ba sgrub pa chen po'i dus
ces pas / sgrub chen ni las (A.38a²) sbyor du gsuñ ste / Ñon moñs rañ grol³ las /
bdag (144a²) ṇid lhar gsal bsñên⁴ pa la //
dbyiñs nas spyan drañs ņe bsñên⁵ no //
gñís su med pa⁶ sgrub pa la /
las la sbyar bas sgrub chen no // (144b¹)
ces so //

<<3>> gsum pa las sbyor ni / Kun 'dus⁷ las /
las (A.38b¹) ka⁸ 'phrin las mam⁹ bżi las¹⁰ //
ji ltar mthun pa¹¹¹² sgrub pa¹² gdags¹³ (144b²)
ces pas /
ži ba byañ chub gtso len gyi las / rgyas pa tshe 'das don byed kyi las /

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¹ snên A
² B om.
³ Ñon moñs rañ grol, BK 160; 248.1-2: dbyiñs nas spyan drañs snên pa yin / bdag ṇid lhar gsal ņe
bsñên yin / gñís su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.
⁴ snên A
⁵ snên A
⁶ pa'i AB
⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.
⁸ sbyor KD
⁹ mams KD
¹⁰ la KD
¹¹ ba'i AB
¹² bsgrubs la KD
¹³ bdags A
and, as it is said [also in the same treatise]:
<<In the simple veneration there are two [elements], erecting (zug) and removing (thon). 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" (Ñon moñ rañ groñ):
<<While the veneration is to visualise [the practitioner (dam tshig sms dpa')] himself (bdag ņid) as the god, the full veneration is to invite [the god (ye ñes sms dpa')] from the sphere (dbyiis). 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).>>. [144b]
<<3>> As for the third, namely violent acts (las sbyar), as it is said in the "Compendium" (Kun 'dus):
<<The act (las ka) is [performed] through four kinds of acts (phrin las nmam bţi)135 , and fastens (gdags) the realizations corresponding [to each of the four kinds of acts].>> ,
<<The peaceful act (ţi ba) is the act to get enlightenment principally. The

134 As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (bsñen bsgrub bţi). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on bsñen 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 thon gzung pa, "ereciting the outer mark" (Khro 'grel, BTK = MT 225, p.153): güen po thon pa, "removing of the güen po" (Khro 'grel, BTK = MT 225, p.177). The word güen po as a description of the four deities is not attested in other texts. For further discussions on the tho, see bsKye dpags by Sār 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.  

135 The four kinds of acts are the peaceful act (ţi ba), the increasing act (ggyas pa), the conquering act (dbañ), and the wrathful act (drag po), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), Buddhist Himālaya, 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] ṭspyi ltar-2 na / ITa ba khyuṅ chen3 las /
bskyed4 pa'i blo la rdzogs pa'i sems yin (144b4) ste / rdzogs chen mtha5 bral
blo ņos lta /

ces dañ / 'Grel⁶ fi⁷ las /

A-bdag 8 dam tshig sems dpa' ṭbskyed rim⁹ gyi¹⁰ tshul du ņams (144b5) su
blaṅs pas¹¹ / bdag gi¹² sras su bde bar gṣegs (A,38b3) pa ruṅ bar bya¹³ / A-B-lha
ye ṭes sems dpa' rdzogs 14-rim gyi¹⁴ tshul du ņams su blaṅs pas / bde gṣegs
kyi sras bdag ruṅ bar bya¹⁵ / gñis med las kyi sems dpa' rdzogs pa chen
po'i tshul du ņams su blaṅs pas / 'gro ba'i don rgya lag phyad¹⁶ par bya / B

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1. dgegs AB
2. phyir stan A
3. ITa ba khyuṅ chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently
   available ITa ba khyuṅ chen.
4. skyped 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. skyped 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

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increasing act (*rgyas pa*) is the act to benefit the deceased (*tshe ’das*). The conquering act (*dbaṅ*) 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 khyun 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 ṅi*)

<<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 śes 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’*) in the manner of the great perfection (*rdzogs pa chen po*), [I] should act for the benefit of the

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136 The *’Grel ṅi* is the commentary on the *Kun ’dus*, and its full title is *Kun ’dus rin chen rtsa rgyud kyi ’grel pa ṅi zer*. See BGSB (2007) Index.

137 The phrase *las kyi sens dpa’* refers to the embodiment of *dam tshig sens dpa’* and *ye śes sens dpa’*, that is to say, in the *bskyed rim* practice the practitioner first visualizes a deity in front of him (*mdun bskyed*), and then he visualizes himself as a deity (*bde 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 śes sens dpa’* come down from the celestial sphere. When the *ye śes 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 pandita 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 śes 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 bstan¹ na <1> bskyed² pa nmam bźi ni / sNags sNan

rgyud³ las /

(145a1) ① chu la⁴ na ldaṅ⁵ du skyped pa daṅ / ② gser ser po⁶ ltar skyped⁷ pa
daṅ / ③ chu daṅ chu zla ltar skyped⁸ pa daṅ / ④ pha la (145a2) bu skye ba
ltar skyped pa’o //

ces pas / chu la⁹ na ldaṅ¹⁰ ni / bdag (A.38b5) lha ru¹¹ kroṅ rdzogs¹¹ su sgoms pas /
bdzus skyes su skye ba’i sgo khegs¹² // (145a3) ⑬ gser ser po¹³ ni / bdag las lha
logs na mi gzan¹⁴ par sgoms pas / drod skyes kyi sgo khegs // chu daṅ chu zla
ni / (145a4) bdag gi thugs tsi ta¹⁵ rin 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 gtso¹⁷ bo yab yum gyi sbyor mtshams nas / ’khor
mams skyped¹⁸ pas mṅal (145b1) skyes khegs¹⁹ so //

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¹ stan A
² skyped 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 ŋa ldaṅ, BGSB 145a2 chu ŋa ldaṅ
⁶ gser skyem gser po AB
⁷ bskyed B
⁸ bskyed B
⁹ AB om., cf. MCTR 198.12 la
¹⁰ la B
¹¹ groṅs tsogs A
¹² khyeṣ A
¹³ gser skyem gser po B
¹⁴ gcan B, šan A
¹⁵ rin chen por che’i (?) A
¹⁶ khyeṣ A
¹⁷ rtso A
¹⁸ bskyed B
¹⁹ khyeṣ 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 ŋa ldañ du skyped pa), ② visualization like the yellow color of gold (gser 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 ŋa 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 skyped 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 skyped pa of the four births.

\(^{140}\) The term kroñ rdzogs is not found in any dictionary.
'Grel ni\textsuperscript{1} las /
\[\text{rgyu}'i tiin 'dzin}^2\text{ sgoms pas}^3 \text{ / 'skye ba bzi'i srid pa}^3 \text{ / 'khor ba'i \text{zi}n}^4 \text{ (A.38b7)}\]
\[\text{sa}^5\text{ - phel bar byed pa de}^5 \text{ (145b2) bzlogs so}^6 \text{ /}
\text{ces so}^//
\text{<2> gnis pa rdzogs rim}^7 \text{ <2-1> sna\=n rdzogs ni / go\=n gi bskyed\textsuperscript{8} pa mnams}
\text{sems kyi gsal cha la / de \~niid kyi \~no bo}^9 \text{ (145b3) sto\=n pas me lo\=n gi gzugs br\=nan^9}
\text{nam gza\textsuperscript{10} tson gyi ri mo lta bu'o} // \textbf{Me ri 'bar ba'i rgyud}\textsuperscript{11} las /
\text{dran pa tsam gyis}^\text{(A.39a1)} \text{ gsal la}^\text{(145b4) rdzogs} /
\text{ces so}^//
\text{de nas sems gsal tsam na st\=on / st\=on tsam}^\text{12} \text{ na gsal bas / bskyed}^\text{13} \text{ rdzogs dus}
\text{m\=nam}^\text{14} \text{ mo / gSa\=n ba don 'grel}^\text{(145b5) las} /
\text{tiin 'dzin zu\=n 'jug ma \=ses na} //
\text{rkun ma kha\=n st\=on \~nuul ba \~dra}^\text{16} //
\text{ces da\=n} / \textbf{Me ri 'khor lo gsa\=n ba'i}^\text{(A.39a2)} \textbf{rgyud}^\text{17} las /
\text{de}^\text{(146a1)} \text{ lta bu'i lha sku gsal sgom}^\text{18} \text{ na}^\text{19} //
\text{bsod nams tshogs kya\=n rdzogs par 'gyur} //
\text{de \~niid chu zla'i tshul \=ses na} //^\text{(146a2)}
\text{ye}^\text{20} \text{ \=ses tshogs kya\=n rdzogs par 'gyur} //
\text{ces so}^//
\text{<2-2> st\=on rdzogs ni / phyi rgyud kyis ye}^\text{21} \text{ \=ses dbyi\=ns su skyod}^\text{22} / \text{dam tshig}

\textsuperscript{1} \text{\textasciitilde Grel ni (abbr. GN), MT 191; 81.1.}
\textsuperscript{2} \text{sgom dgos pa'i rgyu mtshan GN}
\textsuperscript{3} \text{GN om.}
\textsuperscript{4} \text{pa B}
\textsuperscript{5} \text{rgyu nas GN}
\textsuperscript{6} \text{s-ho A, pa'i phyir sgom ste GN}
\textsuperscript{7} \text{rim A}
\textsuperscript{8} \text{skyed A}
\textsuperscript{9} \text{s\=nan A}
\textsuperscript{10} \text{za A}
\textsuperscript{11} \text{See "Me ri 'bar ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.}
\textsuperscript{12} \text{rtsam A}
\textsuperscript{13} \text{skyed A, skye B}
\textsuperscript{14} \text{g\=nam A}
\textsuperscript{15} \text{N.I.}
\textsuperscript{16} \text{\textasciitilde gra A}
\textsuperscript{17} \text{See "Me ri 'khor lo gsa\=n ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.}
\textsuperscript{18} \text{sgoms A}
\textsuperscript{19} \text{nas AB}
\textsuperscript{20} \text{yi A}
\textsuperscript{21} \text{yi A}
\textsuperscript{22} \text{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 ri):

<<By the meditation of the seed contemplation (rgyu'i tiṅ ie '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 ŋid kyi ńo 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 'grel):

<<If one does not understand the union (zuñ jag, 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 ŋid) [in] the manner of a reflection of the moon in the water (chu zla'i tshul), the accumulation (tshogs) of wisdom (ye ńes) 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) nañ rgyud kyis gñis ka² bdag la bsdus³ te / sKabs
phrin⁴ las⁵ /

dbyiṅs su⁶ sku skyod⁷ kloṅ du lha ma⁸ 'dus /

ces dañ /

lha skyod na dños grub¹⁴ yal

ces sNgags rgyud⁹ las bṣad do //

rjes la 'khor rnams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag
kyañ¹³ stoṅ ñid du rdzogs¹⁴ pa'o // (A.39a4) Kun 'dus¹⁴ las /

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 yañ A
¹⁴ ≅ Kun 'dus, BK 170; 10.3-4.
external tantra (*phyi rgyud*),\(^{142}\) the Jñāna[sattva] (ye *ses [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*),\(^{143}\) 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\(^{144}\) dissolved into the god (= *dam tshig sems dpa*) in the expanse of space (*kloṅ*).\(^{145}\)>>.

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

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

Afterwards, the attendants (*khor rnams*) 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 (*rñogs*) into the voidness (*stoṅ ŋid*). It is said in the "Compendium" (*Kun 'dus*):

\(^{142}\) The words *phyi rgyud, nañ rgyud*, and *gsan 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 *gsan rgyud* cover tantric rituals. These are further divided into many more subdivisions. For a more detailed account of these, see Śar rdza bKrā śis rgyal mtshan, *gSaṅ ba sṅags kyi bsʾan bsgrub las gsun mam par byed pa lha ghiṅ šel sgriṅ* (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 bšangs*, /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 ཉা yaṅ sprul lha tshogs rnams //
sgo ba yab yum ཉa du rdzogs //
sgo ba phyogs mtshams khro bor rdzogs // (146b1)
phyogs mtshams dbus kyi gtso la rdzogs //
gtso¹ bo dmigs med ཉaṅ la rdzogs /
ces so //
<3> gsum pa rdzogs pa chen po'i rim pa ni / ji (146b2) lta skyed kyaṅ lta ba'i
ñoṅ la bskyed² / (A.39a5) rdzogs kyaṅ lta ba'i žaṅ 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 phy'i snaṅ ba rnams //
spros bral nam mkha'i žaṅ du rdzogs //
rnam par rtog⁷ pa'i byuṅ⁸ tshor rnams // (146b4)
kun gži dag pa'i žaṅ du rdzogs //
rig⁹ (A.39a6) pa'i¹⁰ ye śes rtsal rnams ni //
rnam¹¹ pa thams cad mkhyen¹² pa' o //¹²
ye śes¹³ la ni¹³ rdzogs pa' o¹⁴ // (146b5)
Ye śes thig le žaṅ gcig¹⁵ la //¹⁶
rdzogs¹⁷ pas brjod du med pa' o¹⁷ //
ces so //
[II-2-3] gsum pa ni / (i) sṅags pa la tshe 'dir dgos pa lña // (147a1) (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 snon 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 žaṅ la KD
¹⁴ KD om.
¹⁵ KD inserts žaṅ.
¹⁶ KD om.
¹⁷ KD om.
<<The assembly of the gods with the messengers (pho ŋa) and their re-emanations (yani 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 (byun tshor) of conceptions are perfectly dissolved (rdzogs) in the essence of the purified "base of all" (kun gi, 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 (šnags

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 lña / (iii) bar dor¹ dgos pa lña /  

de la (i) ’dir dgos pa lña (A.39a7) ni / (i-1) dus da lta'i sňags pa² tshe thuñ³ ba la / lha khyad par can (147a2) sgom dgos te⁴ / goi gi skye⁵ ba rnam⁶ bži 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 7lta'i sňags pa⁷ gnod sbiyin pho mo ’go rgod⁸ pa la / sňiṅ po khyad par can (A.39b1) zla⁹ dgos te / buṅ ba tshaṅ žig pa (147a4) ltar zla ba ni / snaṅ srid sňags kyi sgra di ri ri / mgar¹⁰ gyi sol¹¹ mal ltar bzlas¹² pa ni / khro bo'i me ri me dpuṅ gis gnod byed bsreg pa’o // (147a5) ’od ma'i gžu¹³ ltar bzlas¹⁴ pa ni / rtags mtshan ma la 15 me ri¹⁵ 16 bar ba ltar¹⁶ lta sgom gyi naṅ gnas¹⁷ so // (A.39b2) rin po¹⁸ che gter khyim ltar bzlas¹⁹ pa ni (147b1) thugs kha'i a de ltar²⁰ skyed dam mi skyed²¹ / skyed kyaṅ ruṅ ste / sňags rnam 'go phyi la rkaṅ pa naṅ du bstan²¹ nas ’od²² zer gyi²³ spro bsdu²⁴ bya'o //  

(i-3) da lta sňags (147b2) pa lus na tsha maṅ ba la / tiṅ ne ’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 Ita’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).\textsuperscript{147} As for the recitation [of mantra] like nest-broken bees, the sounds of mantra (sñags kyi sgra) of the phenomenal world of appearance and existence (snañ srid) are di ri ri. The recitation [of mantra] like the fireplace (sol mal)\textsuperscript{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.\textsuperscript{149}

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

\textsuperscript{147} It is not clear why yakṣas are suddenly mentioned here.
\textsuperscript{148} Cf. GSB 121b3.
\textsuperscript{149} The translators are not sure of the precise meaning of this sentence.
'byuṅ ba cha mňam¹ dgos te / 'byuṅ (A.39b3) lña dgra² gšed³ kyi dmigs pas mňam⁴ / rtsa rlùn (147b3) gi gnad⁵ kyiis mňam⁶ / bon ñid bde' ba'i gnad kyiis mňam⁷ mo //
(i-4) da lta'i sňags pa bsod nams chuṅ ba la / tshogs kyi⁸ 'khor lo skor dgos (147b4) ste / phyi 'du byas tshogs kyi⁹ 'khor los¹⁰ lois spyod 'phel ba'i dgos pa yod / (A.39b4) nañ phuṅ po tshogs kyi¹¹ 'khor los¹² bar chad med ciñ dam can (147b5) 'du ba'i dgos pa yod / gsaṅ ba rig pa ye šes tshogs kyi¹³ 'khor los bon ñid la lois spyod ciñ ye šes khoṅ nas 'char¹⁴ ba'i dgos (148a¹) pa yod //
(i-5) da lta'i¹⁵ sňags pa lha srin sde bṛgyad¹⁶ bkol¹⁷ du mi 'dod pa (A.39b5) la / 'phrin las zab¹⁸ mo gsal¹⁹ gda²⁰ dgos ste / (148a²) bka²¹ rgyud la²² ²³ 'brel ba dag²³ par gsal gda²⁴ / lha daṅ dam rdzas mthun par gsal²⁵ gda²⁶ bo²⁶ // ²⁹ Kun 'dus²⁸-²⁹ las kyañ / ži rgyas dbaṅ drag³⁰ mñoña³¹ (148a³) spyod lña //

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¹ sňam AB
² bra A
³ bšed A
⁴ bšnam B, sňam A
⁵ nad A
⁶ bšnam B, sňam A
⁷ sňam AB
⁸ kyiis A
⁹ kyiis A
¹⁰ lo AB
¹¹ kyiis A
¹² lo B
¹³ kyiis A
¹⁴ mcha 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 t'brs 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 rluṅ). [They should] be equilibrated by the crucial point of the bliss of Bon-ness (bon ṅid bde ba).

(i-4) For the mantra-practitioner of the present who has little meritorious fortune (bsod nams chuṅ ba), it is necessary to turn the wheel of the feast assembly (tshogs kyi ˈkhor lo, gaṇacakra). Externally, [he] needs to develop the enjoyment (loṅs spyod) by means of the wheel of the feast assembly (tshogs) of the conditioned (ˈdu byas). Internally, [he] needs to gather the vow-keeping [protectors] (dam can) by means of the wheel of the feast assembly of the aggregates (phuṅ po), without having obstacles. Secretly, it is the necessary that wisdom (ye śes) manifests from within [him] (khoṅ nas ˈchar ba), as he enjoys Bon-ness (bon ṅid) by means of the wheel of the feast assembly of awareness-wisdom (rig pa ye śes).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 dbaṅ drag), or fierce (mñon spyod), one does, take it as the principal

150 Cf. rig pa'i ye śes in supra 146b4.
151 See supra n. 12.
152 Cf. ANTG 254.3-4: bka’rgyud ma ˈdres pa dag par gsal gtab (sic, read gdab).
gañ byed gtsor¹ blañ ma (A.39b6) 'dres² par³ //
ces dañ / mKha⁴ 'gro rin chen phreṅ⁵ rgyud⁶ las /
bdér⁷ gšegs bka'⁸ 'phrin bžag⁹ nas¹⁰ (148a) 'gro ba¹¹ sems can¹¹ las byed do¹² //
ces so //

(ii) gniš pa sṅags pa la ¹³-chi khar¹³ dgos pa lña ni / (ii-1) gžan¹⁴ la ltos te¹⁵ bskyed¹⁶ rim¹⁷ (148a) bsgoms¹⁸ pas / snañ srid (A.39b7) lha dañ lha mor gsal¹⁹ thebs nas / bar chad bgegs²⁰ kyis mi tshugs pa'i dgos pa yod //
(ii-2) bdag la (148b1) ltos te²¹ / rdzogs rim²² sgom²³ pas / phuñ po lha ru gsal thebs nas / 'chi²⁴ bdag bdud dañ gniš rjes mi tshugs pa'i dgos (148b2) pa yod // (A.40a1)

(ii-3) gniš ka la ltos te²⁵ rdzogs pa chen po'i²⁶ rim pa bsgoms²⁷ pas / sems ŋid stoñ par gsal thebs nas / me loñ lta (148b3) bu'i ye šes rgyud la skye ba'i dgos pa yod //
(ii-4) lus rañ bžin cha lugs kyi phyag rgya lña bcas²⁸ pas / phyi nañ gi 'khrul²⁹ rto chod (148b) nas / ñe (A.40a) lam bde³⁰ rdzogs su 'jug pa'i dgos pa yod //
(ii-5) bla ma x³¹ dam mgo³² la thod bžin³³ du khur bas / byin rlab mñon du
[act], unadulterated.>>>,
and, in the "Treatise of the Jewelry Garland of Dākini" (mKha' 'gro rin chen phreñ rgyud):
<<The Sugata performs action (las) for the sentient beings (gro ba sens 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 sens 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 (gśin rje) cannot establish [the obstacles].

(ii-3) As [the mantra-practitioner], depending on both, [namely, himself (bdag) and the other (gζan = ye šes sens 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 (sens 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 bźin cha lugs kyi phyag rgya), since he has cut off the external and internal erroneous conceptions, the short cut (ṅe lam) appear perfectly easily (bde rdzogs su).

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

153 Cf. BGSB 142a3-4.
(148b5)  žugs nas / yi1 ge 'khor lo rdzogs chen gyi2 sa non pa'i dgos pa yod //

(iii) gsum pa snags pa la bar dor dgos pa lña ni / (149a1) (iii-1) lha khyad par can sgom3 (A.40a3) pas / 'gyur ba med pa'i sku thob nas / skye ši sdug bsñal4 med pa'i dgos pa yod //

(iii-2) sñiṅ po (149a2) khyad par can zlas pas / raṅ bzin med pa'i gsuṅ thob nas / sgra sñan sdug gi sdug bsñal5 med pa'i dgos pa yod //

(iii-3) tiṅ ne 'dzin khyad (149a3) par can sgom6 pas / 'khrul pa (A.40a4) med pa'i thugs thob nas / phyi naṅ 'khrul7 rtog gi sdug bsñal8 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 gyi9 skyon gyis gos su med pa'i dgos pa yod //

(iii-5) dus (149a5) rtag tu 'phrin las daṅ ma bral10 bar (A.40a5) byas pas / lhun gyis grub pa'i 'phrin las thob nas / žiṅ kham dag par mi sleb 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).\footnote{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 (dNyos 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 'gre'i Me lo'i dgu skor (abbr. MLGK) 501.1. The other two of the three stages are the ye sles bla ma'i sa and the dbyung med g-yu'i drug 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. Cf. also BGSB 75a1, 81b3 (n. 5), 110b2-11a5 and MLGK 493.6-538.5.}

(iii) As for the third, namely, the five necessary acts in the intermediate state
(bar do) for the mantra-practitioner, \footnote{The peaceful act (dü), the increasing act (rgyas), the conquering act (dbai'), and the violent act (drag).} (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 (sniṅ po), after having obtained speech devoid of self-
nature (raṅ bzin 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-errorneous 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 (snaṅ ba), after having obtained the quality of goodness (legs 'byun),
he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (phrin
las),\footnote{Literal translation: "he has no means not to reach."} after having obtained the spontaneous [ritual] acts, he will \footnote{149b} reach necessarily (mi sles kha thabs med pa)\footnote{149a} the pure land (ziṅ kham dag pa).
(iv) yān sṅags pa la 'phral du dgos pa gsum la / <1> stod du dgos pa'i gdeñ¹
gsum / <2> bar du dgos pa'i chiṅs (149b2) dgu / <3> smad du (A.40a6) dgos pa'i
gzer² bu bcu gcig go //
de la <1> stod du dgos pa'i gdeñ³ gsum ni / <1-1> zil gnon lta ba'i gdeñ⁴ /
<1-2> sbyaṅs pa 'phrin (149b3) las kyi⁵ gdeñ⁶ / <1-3> bšam⁸ pa gtor⁹ ma'i gdeñ¹⁰
ño¹¹ //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dgra¹²
bgegs¹³ (A.40a7) zil gysis (149b4) gnon / ② śar ba ye šes kyi lta bas / ņon moṅs dug
łna zil gyis gnon¹⁴ / ③ yān dag¹⁵ 16-stoṅ ņid¹⁶ kyi lta bas snaṅ srid zil gyis (149b5)
gnon //

<1-2> sbyaṅs pa 'phrin las kyi gdeñ¹⁷ la / ① rgyud luṅ yid ches kyi gdeñ¹⁸ /
② don rtogs man ņag gi gdeñ¹⁹ / (A.40a8) ③ bya rtsol lhun grub kyi²⁰ (150a1) gdeñ²¹
daṅ gsum mo //

<1-3> bšam pa gtor²² ma'i gdeñ²³ la / ① rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶
kun la khyab pa'i gdeñ²⁷ / ② yo (150a2) byad kyi²⁸ gtor²⁹ ma snaṅ srid kun la
khyab pa'i³⁰ gdeñ³¹ / ③ dmigs pa rten gyi gtor³² ma spro bsdu tiṅ ne 'dzin gyi
gdeñ³³ daṅ gsum mo //
(iv)\(^{157}\) Further, there are three immediately (\textit{phral du})\(^{158}\) necessary acts (\textit{dgos pa}) for the \textit{mantra}-practitioner: <1> the three confidences (\textit{gdeñ}), which are necessary in the upper part \textit{(stod du)}, <2> the nine restrictions (\textit{chiñs}), which are necessary in the middle part \textit{(bar du)}, and <3> the eleven nails (\textit{gzer bu}), which are necessary in the lower part \textit{(smad du)}.

Among them, <1> the three confidences (\textit{gdeñ}), which are necessary in the upper part \textit{(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 (\textit{dug līña})\(^{159}\) 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 ágamic scriptures (\textit{rgyud lün}), ② the confidence of the instructions (\textit{man ñag}) by which one understands the meaning; ③ the confidence of the spontaneity \textbf{[150a]} of effort (\textit{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 (\textit{rgyun gyi gtor ma})\(^{160}\) pervades all the compassions: ② the confidence that the torma cake of ritual substance (\textit{yo byad}) pervades the entire phenomenal world of appearance and existence (\textit{snañ srīd}); ③ the confidence of contemplation, emanating and absorbing the torma cake of support (\textit{rten gyi gtor ma = god}),\(^{161}\) which is the

\(^{157}\) Cf. \textit{bāi pa}, ANTG 255.3,ANTG2 361.3.
\(^{158}\) Cf. \textit{phral du}, ANTG 255.3,ANTG2 361.3.
\(^{159}\) Five poisons: (1) \textit{trod chags}, (2) \textit{že sdañ}, (3) \textit{gti mug}, (4) \textit{ña rgyal}, and (5) \textit{phrag dog}.
\(^{160}\) See supra n. 133.
\(^{161}\) See supra n. 133.
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de la dmigs pa (A.40a9) rten (150a3) gyi gtor ma la / bca1 thabs ni Kun 'dus2 las /
dbyar3 gsum me tog gi spuñs gtor4 bca' //
dgun gsum ša khrag gi riëubs gtor5 (150a4) bca'6 //
ston gsum 'bru yi rgyun7 gtor8 bca' //
dpyid9 gsum sman gyi mthun10 gtor bca' /

11'ses so //

šes tshul ni lha dañ 12 gžal yas su12 šes par byas (150a5) la / (A.40a10) tshogs dañ
sman rag dbul ciñ dbañ bskur13 ro // bdud rtsi dañ 'dod yon du šes par byas la /
ilha tshogs la mchod ciñ diöös grub blañ / (150b1) dug dañ mtshon du šes par byas
la / bgegs14 bskrad15 ciñ16 zor du 'phañ ņo //

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 /

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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 gžalsu 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 (dmigs pa).

Among them, concerning the torma cake of the support (rten gyi gtor ma), which is the object (dmigs 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)\textsuperscript{162} and medicaments (sman) and blood (rag, rakta),\textsuperscript{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 (dṅos 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 Dākīnī" (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).\textsuperscript{164} One should not

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\textsuperscript{162} See supra n. 132.

\textsuperscript{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 gsum, "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.

\textsuperscript{164} Cf. Snellgrove (1967) glossary 297: gtaḥ (for gtaḥ-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 buzù mi bya / rgyun gtor nañ bca² núb dbul³ ciṅ / núb (150b3) bcas⁴ nas ni nañ dbul⁵ lo // re re bcas śiṅ⁶ re re 'bul /

ces pas / rñiṅ pa 'bul goṅ du gsar⁷ pa bca’ 'o⁸ //

<2> gñis pa bar du dgos pa’i (150b4) chiṅs dgu ni / (A.4082) ¹ bskyed pa gžal yas kyi chiṅs / yaṅs dog med pa’i gnad / ² tiṅ ṇé 'dzin 'phro ’du’i chiṅs / mñon du gyur pa’i gnad⁹ / (150b5) ³ gźi¹⁰ lam 'bras bu’i chiṅs / bye brag med¹¹ pa’i gnad / ⁴ bskyed daṅ rdzogs pa’i chiṅs / sems su ’dus pa’i gnad / ⁵ bzlas¹² pa śṅags (151a1) kyi chiṅs / lha sku gsal ba’i (A.4083) gnad / ⁶ bkye¹³ ba mgnon¹⁴ gyi chiṅs / dmigs su med pa’i gnad / ⁷ bri ba dkyil (151a2) 'khor gyi chiṅs / lha ru gsal¹⁵ ba’i gnad / ⁸ sñaṅ ba tshogs lam gyi chiṅs / rol pa 'gag med kyi gnad / ⁹ de dag thams cad tha (151a3) śṅad tsam du btags pa las / don du rañ sems las mi gžan¹⁶ pa’i chiṅs / (A.4084) saṅs rgyas raṅ gnas su yod pa’i gnad daṅ dgu’o //

<3> smad du (151a4) dgos pa’i gzer¹⁷ bu bcu gcig ni / ¹ bstd¹⁸ / ² bskul / ³ bkye¹⁹

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¹ rtor A
² cas A
³ 'phul A
⁴ cas A
⁵ 'phul A
⁶ ciṅ A
⁷ gsam A
⁸ ca’o A
⁹ bnad A
¹⁰ bži A
¹¹ byed AB; cf. med ANTG 256.1, ANTG2 362.1
¹² zlas A
¹³ dge AB; cf. bkye ANTG 256.2, bkye’ ANTG2 362.2
¹⁴ 'gron A
¹⁵ bsal A
¹⁶ żan A
¹⁷ zer A
¹⁸ btod A
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 (gţi lam 'bras bu), the crucial point is the lack of distinction (bye brag med pa) ④ [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 [151a] 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 (bkye 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 sñaḍ 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).
ma 'grub⁵ pa la spogs⁶ (151a5) pa dañ bcu gcig go //

de la ¹ rgyan dañ 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 ŋa rañ sems la bkye⁹ /
⁴ ston ŋid ye ˢes kyi pho ŋa ma¹⁰ rig gti¹¹ mug la rbad¹² / ⁵ tiṅ 'dzin gsal¹³ ba'i
gnad¹⁴ kyis dgug¹⁵ / ⁶ rtoqs pa'i lta (151b2) bas bon ŋid dbyiṅs su gdab¹⁶ / ⁷ thugs
rje ṣugs kyi mam rtog sgral / (A.40b6) ⁸ log rtog 'khrul pa'i mgo¹⁷ gnan / ⁹ ŋon
moṅs pa ye ˢes (151b3) me yis sreg¹⁸ / ¹⁰ 'khor ba'i sdug bsñal mya ŋan las 'das
par 'phaṅ / ¹¹ ma 'grub¹⁹ pa la spogs pa ni / de mams kyi²⁰ don ma 'grub (151b4) na
/ bsñen²¹ sgrub skyar la sgrub po //
ces pa mams ni sNan rgyud²² las bṣad²³ do // (A.40b7)

[II-3] gsum pa spyi mkhan ni / sNags sNan rgyud²⁴ las bžir²⁵ bṣad 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 bnan A
¹⁵ dkug 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 (phañi), 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 (bsṇen sgrub). The above [processes] are explained in the "Treatise of the Oral Tradition" (sNan 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" (sNags sñan

167 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
168 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
169 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).
173 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
[II-3-1] snags pa rab la 'char¹ lugs lña² ste / ① sems can thams cad sañas rgyas su 'char³ te⁴ / gźi'i⁵ sańs rgyas ⁶ rañ chas su yod pa'i gnad / (152a¹) ② snañ 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 bsñal thams cad bde¹⁰ bar 'char te / snañ ba sna tshogs (152a³) lam du khyer ba'i gnad / ⑤ ņon mońs thams cad ye šes su 'char¹¹ te / rañ byuñ ye šes rañ chas su yod pa'i ¹² gnad do //¹²

[II-3-2] snags pa¹³ briñ la (152a⁴) gsal¹⁴ (A.4069) ba lña ste / ① ston gsum lha'i gžal¹⁵ yas su gsal te¹⁶ / gžal yas khañ la yańs dog med pa'i gnad / ② rañ lus lha ru (152a⁵) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa'i gnad / ③ phyi snod kyi²⁰ jig rten gtor²¹ gžon du bšams pas / snod la bzaṅ²² ņan (152b¹) med pa'i gnad²³ / ④ snañ srid dam (A.4060) rdzas su gsal²⁴ bas / dam can la 'khu ldog mi yoñ ba'i gnad / ⑤ gnas lugs ston pa ņid du (152b²) gsal²⁵ bas / sańs rgyas gzan²⁶ nas mi tshol ba'i ²⁷ gnad do //²⁷

[II-3-3] snags pa tha ma la bzuñ ba mam pa lña ste / ① phrin las gyer du (152b³)

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¹ mchar A
² sña A
³ mchar A
⁴ ste A
⁵ bźi'i A
⁶ AB insert su.
⁷ sgrod A
⁸ yid AB
⁹ mchar ste A
¹⁰ bde' A
¹¹ mchar A
¹² gnod / B
¹³ B om.
¹⁴ bsal A
¹⁵ žal A, žyal B
¹⁶ ste A
¹⁷ bsal A
¹⁸ dgegs A
¹⁹ gyi A, kyi B
²⁰ gyi A
²¹ btor A
²² ņan A
²³ bnad A
²⁴ bsal A
²⁵ bsal A
²⁶ žun A
²⁷ gnad / B
rgyüd):  

[II-3-1] For the superior mantra-practitioner (śīṅg s 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 intrinsically (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 (bsgrød 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 (sdug bsial) 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 šes) exists intrinsically (raṅ chas su).

[II-3-2] For the middle mantra-practitioner (śīṅg s 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 (bšams pā) the external environment world (snod kyi jīg 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 (snod). 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 (gnsas lugs) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior mantra-practitioner (śīṅg s 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 sṇags daṅ sṅiṅ po raṅ rgyud du bzuṅ (A.40b11) ba / ③ rdzas ša khrag tu bzuṅ ba / ④ lha rags pa ther zug du bzuṅ ba / ⑤ yi2 dam 'jig rten (152b4) par bzuṅ ba ste / Lta ba'i2 gnad ma khrol ba'i skyon no //
[II-3-4] re ba la ma rtogs pa'i sṇags pa ni / ① 'phrin las blo zin la re ba / ② sṇags (152b5) gaṅ soṅ la re ba / ③ rdzas gtor chuṅ la re ba / ④ lha ri 'go (A.40b12) la re ba / ⑤ dḥnos grub 'jig rten gyi lha la re ba / de 'rnam3 ni (153a1) sṇags4 la re yaṅ ma rtogs pa'o //
5-ces so5 //

[[8] ye gṣen theg pa]

[8] brgyad6 pa ye gṣen7 ni / ye ji bzin gyi don bsgoms8 pas ye gṣen (153a2) no // de la gsum te / [I] gzi9 gtan10 la dbab pa / [II] lam ŋams su blaṅ ba / [III] 'bras bu mñoṅ du gyur pa'o //
[I] daṅ po ni 'Grel11 ni12 las /
gzi13 bya (153a3) ba 14 gud15 na (A.41a1) yod pa ma yin te / kun gzi16 byaṅ chub kyi sems 'khor 'das kun17 gyi gzi18 gyur ba la bya'o //
ces so //
gzi'i19 no bo ltar gyi (153a4) šes pa luṅ ma bstan 'di ka raṅ ces Dran20 pas gsun521 so // de 'khor 'das thams cad 'byuṅ ruṅ gi spyi gzi22 yin pas kun gzi23 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 bṣen A
8 bsgoms A
9 bzi A
10 gdan B, rtan A
11 'brel A
12 'Grel ŋi (abbr. GN), MT (= BTK) 191; 25.2-3.
13 bzi A
14 GN inserts na.
15 bdud A, gu GN
16 bzi A
17 thams cad GN
18 bžir A, gzi ru GN
19 bži'i A
20 gran A
21 bṣuṇs A
22 bzi A
23 bzi A
24 = gZer mig (abbr. ZM), 730.13-14.
own mind-stream (*raṇ 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 mountain¹⁷⁴; ⁵ those who hope for accomplishment (*dños grub, siddhī*) 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 gŚen (*ye gšen theg pa*)]

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

[I] As for the first, [namely the base (*gźi*),] it is said in the "Sun [Ray] Commentary" (*Grel ǚi*):
<<What is called "base" (*gźi*) does not exist separately. It means "base of all" (*kun gźi*), namely the thought of enlightenment (*byai chub kyi sms*), which has become the base of all transmigration and emancipation (*khor 'das*).>>.

"It is just neutral (*luṅ ma bstan*) consciousness like the basic nature (*gźi'i ńo

¹⁷⁴ The meaning of this sentence remains uncertain.
κον δα:\n g\d\i\1 g\d\i\2 (A.41a2) 'brel ba'i nus m\d\i\2 las // 3\n bza\n po yon tan\3 gyi rnam par \d\i\3 pa da:\n // 
4\n \n po skyon\4 gyi rnam (153b1) par \d\i\5 by\d\i\6 //

ces da:\n / \n g-Yu\n dru\n ya\n rtse\7 las / 
'khor 'das g\d\i\1 su med pa'i m\d\i\1 ' // 
\n ku\n g\d\i\8 lu\n ma bstan la thug //

ces so // (153b2)

'khor 'das byu\n ya\n / 'khor 'das (A.41a3) ga\n gi ya\n / m\d\i\1 ma reg pas / g\d\i\1 g\d\i\2 sa\n s rgyas so // mDo lu\n gs\d\i\10 ba\11 las / (153b3)

'khor da:\n\d\i\12 mya\n 'das med pa'i shon rol na // 
ya\n mes s\d\i\13 rto\gs Kun tu\13 bza\n po by\d\i\14 //
de ni sa\n s rgyas kun gyi phyi mes y\d\i\15 (153b4)

ces so //
de ya\n rt\gs na sa\n s rgyas kyi gr\d\i\15 (A.41a4) g\d\i\16 ma rt\gs sems can gyi 'khrul
\n g\d\i\17 ste / sGron zer\18 19 las /
rt\gs pas\20 (153b5) Kun bza\n ya\n sa\n s rgyas //
ma rt\gs khams gs\d\i\16 sems can 'khrul //

ces da:\n / Lu\n dru\n21 las / 
'di rt\gs m\d\i\14 sa\n s rgyas y\d\i\16 // 
'di ma rt\gs na sa\n s rgyas med //

ces so // des na \d\i\17 bo ga\n di ya\n mi 'gyur / 22-bdal ya\n\d\i\22 su (A.41a5 : 154a2) g\d\i\23 ka dag skye med do // de ma 'gags rol pa'i rts\d\i\24 s\d\i\25 tshogs su \d\i\26 ba

1 b\d\i\1 A
2 '\d\i\2 A
3 \n na\n pa skyon Z\d\i\2
4 bza\n po yon tan Z\d\i\2
5 Z\d\i\2 inserts da:\n g\d\i\2.
6 'byu\n Z\d\i\2
7 N.I.
8 \d\i\3 A
9 b\d\i\4 A
10 bsa\n 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-Yu\n dru\n s\d\i\21 po \d\i\3 g\d\i\4 rgyud: g-Yu\n dru\n s\d\i\21 po \d\i\3 g\d\i\4 rgyud las // 'khor da:\n\d\i\22 mya\n 'das med shon rol du // ya\n\n mes ha (sic) rto\gs Kun tu bza\n po by\d\i\14 // de ni sa\n s rgyas kun gyi phyi mes y\d\i\15. This problem is still unsolved. Probably Tre ston rgyal mtshan dpal did not cite the passage in question directly from the mDo lu\n gs\d\i\10 ba, but from an another text where this passage was cited.
12 'das AB
13 du AB
14 'byu\n AB
15 brol A
16 \d\i\3 A
17 b\d\i\4 A
18 gzer B
19 N.I.
20 pa'i A
21 BK 174; 121.1-2.
22 bda:\n sa\n s A; da ra\n sa sa\n s B
23 b\d\i\4 A
"bo itar)," said Dran pa [nam mkha'].\(^{175}\) As it is the general base from which all transmigration and emancipation (khor 'das) can occur, it is called the "base of all" (kun gži). It is said in the "Sūtra[, Peg-Eye]" (mDo [gZer mig]):
<<By the power of the combination of two [elements, namely], "all" (kun) and "base" (gži), 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-Yuṅ druṅ yaṅ rtse):
<<At the extremity, where there is no dichotomy of transmigration and emancipation, one reaches the neutral "base of all" (kun gži).>>

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (gži'i saṅs rgyas). It is said in the "Secret Scripture" (mDo luṅ gsaṅ ba):
<<In a previous time, when transmigration and emancipation did not exist, the great ancestor (yaṅ mes) the first enlightened (siṅa rtogs) Kun tu bzaṅ 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] bzaṅ [po], the primeval Buddha. When one is not enlightened, he is an erroneous being of the three worlds.>>
and in the "Six Āgama" (Luṅ 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 yaṅs), without becoming any essence, is the base (gži) that is primordially pure (ka dag) and beyond birth (skye med). The fact that it appears as various skills of pleasure without

\(^{175}\) See n. 18 in supra p. *159.
ni gzi\(^1\) lhun grub\(^2\) 'gag med do // Nam\(^{(154a3)}\) mkha' rtsol 'das\(^3\) las /
gzi\(^4\) ni 'gyur med chen por ñes //
rtsal šar rol pa ma ñes 'gyur //
de yañ gzi\(^5\) las ma 'das phyir // \(^{(154a4)}\)
rañ rgyud ñes med \(^{(A.41a8)}\) ma yin med /
ces so // rtsal de sañs rgyas la sku dañ ye šes su 'char\(^6\) / sems can lus dañ bag chags \(^{(154a5)}\) su 'char te / Ma rgyud thugs rje ſi ma' las /
kun gzi\(^8\) sems kyi cho 'phrul las //
sañs rgyas sku\(^9\) dañ \(^{10}\) ye šes\(^{11}\) so //
sems can \(^{(154b1)}\) jus dañ bag chags so //
ces so // de gñis no bo la bzañ ſan med / dus la sña phyi med la\(^{11}\) / gzi skye 'gag \(^{(A.41a7)}\) gñis med do\(^{12}\) // 'Grel ſi\(^{15}\) \(^{(154b2)}\) las /
gzi\(^{14}\) ka\(^{15}\) dag skye med / gzi\(^{16}\) lhun grub 'gag med / gñis \(^{17}\) ni \(^{17}\) 'char lugs las\(^{18}\) mtshon pa las /\(^{19}\) ſo bo \(^{20}\) ḏbye ba\(^{20}\) med do\(^{21}\)
ces \(^{(154b3)}\) dañ / ſeñ ge sgra sgrøgs\(^{22}\) las /
'dug pa dus dañ rañ bžin gcig\(^{23}\) /
ces so //
de la gnas\(^{24}\) pa gzi'i\(^{25}\) sañs rgyas zer te / 'jag ma'i sriñ bu \(^{(154b4)}\) man chad kun
\(^{(A.41a8)}\) la khyab par gnas so // mDo Pad ma dri med\(^{26}\) las /
de bžin ſiñ ye ji bžin gyi sniñ po'o\(^{27}\) // 'gro ba kun la rañ bžin \(^{(154b5)}\) gyi\(^{28}\)

\(^{1}\) bži A
\(^{2}\) brub A
\(^{3}\) N.I.
\(^{4}\) bži A
\(^{5}\) bži A
\(^{6}\) mchar A
\(^{7}\) N.I. See "Ma rgyud thugs rje ſi ma" in Index of BGSB (2007).
\(^{8}\) bži A
\(^{9}\) ku A
\(^{10}\) sems B
\(^{11}\) B om.
\(^{12}\) B om.
\(^{13}\) 'Grel ſi (abbr. GN), MT (= BTK) 191; 26.4.
\(^{14}\) bži A
\(^{15}\) dka' GN
\(^{16}\) bži A
\(^{17}\) GN om.
\(^{18}\) la GN
\(^{19}\) GN om.
\(^{20}\) ḏbye' ba A, ḏbyer GN
\(^{21}\) pa'o GN
\(^{22}\) BK 175; 201.5.
\(^{23}\) cīg A
\(^{24}\) bnas A
\(^{25}\) ſi ſi 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' rtso '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 tī 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 tī):
<<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 sgros):
<<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 sañs 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 bžin ñid) is the essence (sñin po) of the primordial state of
 ye nas gnas
ces so //
'o na 'khor 'das gniis khyad med du 'gyur že na / khyad che ste Gab' pa² las /
de rtogs³ ma rtogs⁴ khyad par (155a1) che⁵

ces dañ 'Grel ⁶ fi⁷ (A.41a9) las /
saṅs rgyas la nó bor⁸ khyab la⁹ / sens can la¹⁰ 'byuṅ ruṅ du khyab pas¹¹ /
¹² skyon med¹²
ces so // (155a2) sGron ma dgu skor¹³ las /
saṅs rgyas ma rig ma span⁵ sens can ye šes can /
ces pa'i rTsa 'grel¹⁴ ¹⁵ las /
saṅs rgyas la ma rig (155a3) pa raṅ chas su yod de¹⁶ ma sgrigs¹⁷ / sens can la /
ye šes raṅ chas su yod (A.41a10) de¹⁸ ma mthoṅ /
ces so //
gal te gži¹⁹ 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 saṅs rgyas / ces pa
dañ 'gal lo že na (155a5) rtogs²² pas²³ lam gyi saṅs rgyas ni thob la / mthar²⁴ thug
'bras bu'i saṅs 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 ñi (abbr. GN), MT (= BTK) 191; 26.6-27.1.
8 bo ñid 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 sribs A
18 te A
19 bži A
20 mi thob / A, mi thob na B
21 btoqs A
22 gtoqs 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 (gži)] pervades the Buddha in its very nature (ño 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" (rTsa '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 (= gži), 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?

176 This is the passage of the "Six Ágama" (Lun drug: BK 174; 129.7) cited in BGSB 63b5. The passage of the citation of the Lun drug here (de rto gs tsam na mñon sañs rgyas) is exactly the same as the previous citation in BGSB 63b5, but the text is slightly different in the Lun drug itself: rto gs pa'i dus na mñon sañs rgyas.
gzi¹ rañ bžin lhun grub kyi saṅs rgyas / ma rtogs pa mhon gyur gyi saṅs rgyas /
ces so // (155b2)

[II] gñis pa ni / 'Grel fi² las /

lam ni gzi³ rtogs pa'i⁴ thabs ⁵ita sgom mo⁵
ces pas / 'di la gñis te / [II-1] lam bye brag (155b₃) tu sgom pa dañ / (A.41a12) [II-2] sgom ŋams spyir bstan⁶ pa'o //


[II-1-a] dañ 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] dañ 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 btañ / byin rlabs 'byuṅ phyir¹² gsol ba gdba¹³ / (156a₁)

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¹ bzi A
² 'Grel ñi (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 'thon A
⁸ bzuṅ 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 ri177 skyed mi dgos kyi 'grel):
<<The base (gzi) is the enlightenment of spontaneous nature (rañ bzin lhun grub sañs rgyas). When one does not understand it (= gzi), that is manifest enlightenment.178>>.

[II] As for the second [= the path (lam)], as it is said in the "Sun [Ray] Commentary" (Grel fi):
<<The path is the means to understand the base (gzi), 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] samatha quietude (dzi gnas), [II-1-b] vipaśyanā insight (lhag mthoñ), and [II-1-c] meditation in union (zuñ 'brel du sgom pa).

[II-1-a] As for the first (= dzi 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 (ses 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)179 one should take refuge and arouse the thought of enlightenment (skyabs sems),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 mañḍala (ma 'dal) in order to gather the accumulations (tshogs). One sends out the torma cake in order to remove the

177 For Me ri, see also Minpaku Lexicon 191: me ri = žañ žuñ 'ja' lus ñer bzi ñ thugs dam mdzad pa'i sñas chog dañ / 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.

178 The translators are not sure whether this answer makes sense.

179 Cf. Main part (dchos bzi), in GBSB 156a1.

180 In the sense of skyabs su 'gro ba and byañ chub sems bskyed.
dniŋs gźi¹ sems 'dzin la / *Man ng don² sprugs³* las / ¹ yeṅs la bor la bzuṅ ba daṅ / ² phran 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 / dbaṅ po rab la sems ma yeṅs par giod⁶ nas (156a3) 'jogs⁷ pa'o //

² gniś pa ni / dbaṅ po 'briṅ la rtsa gsum la thig le rgyu ba la sems btod pa'am / bde ba ŋos 'dzin lta (156a4) bu'o //

³ gsum pa ni / tha ma rdzas la 'dzin te / *Rig pa gser⁴ gyi luṅ non⁹* las / yi¹⁰ ge gsum (A.41b2) mtshan ma gsum / lha (156a5) sku gsum daṅ rdzas dgur¹¹ gsuṅs te¹¹ / gdab pa'i thig le las gsum te / ¹ sku¹² tsa ka¹² li ni / *Kun bzaṅ / ² gsuṅ*

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

The main part (dños 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 ṅag doñ sprugs): ① concentration (bzuñ ba) on the rejection (bor) of distraction (yeñs); ② concentration [like] waiting for (bsgug pa) in the dangerous passage (’phrañ), ③ concentration for guidance concerning the ritual materials (rdzas).

① First, in the case of the [practitioner of] superior capacity (dbañ 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 (dbañ po ’briñ), one fastens the mind on a drop (thig le) which moves in three veins (rtsa gsum),181 or it is like the recognition (ños ’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 luñ 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 li182 is Kun [tu] bzañ po; ② the sacred speech (gsuñ) [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

181 Three veins (rtsa, nādi): middle vein (dbu ma, avadhūn), left vein (rkiye ma, lalanā), 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 mandala 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 ni¹ / šel gyi g-yuṅ druṅ nas tsam²
'dzin' no // da lta dam pa ri khrod pas / a rkyan la 'dzin pa 'di (156b2) yoṅs su
grags so // de (A.41b) las šes pa gzan¹ du mi g-yo na zin³ pa'o // Luṅ non⁶ las /
yi⁷ ge a la⁸ sems bzuṅ (156b3) bas / žag gsum dros⁹ daṅ¹⁰ bzi na / a yi tiṅ ne
dzin¹¹ las su ruṅ¹² ste 'oṅ ño¹² //
ces so //
[II-1-a-2] gños pa ni sems zin pa'i rtags (156b4) byuṅ ba daṅ / mtshan¹³ med
stoṅ pa la sems 'dzin pa ste / Luṅ non¹⁴ las / (A.41b4)
de ltar mtshan ma la¹⁵ sgoms pas /¹⁵ las su ruṅ bai¹⁶ (156b5) rtags byuṅ ste /
yid ches pa daṅ / sems mtshan¹⁷ ma med pa¹⁹ la sgom¹⁸ pa¹⁹ 'di yaṅ yun
briṅs²⁰ nas²¹ sgoms²² na / las²³ su ruṅ žiṅ (157a1) de bžin²⁴ ŋid²⁵ m̀on du
gyur²⁶ bar ňes²⁷ so //²⁷
ces so //
de nas 'jog²⁸ tshul ni / Cog bžag²⁹ ³⁰ las /
brtag³¹ (A.41b5) thabs³² mams³³ (157a2) pa gsum³⁴ po ni / so pa la khar bžag³⁵ pa
'dra /
ces pas / mi rtog ye šes ŋams blaṅ³⁶ pa la³⁶ / blo'i bžag thabs gsum ste / (157a³)
(nas), which [Kun tu bzañ po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (dam pa ri khrod pa) [= dGoñs mdzod Ri khrod pa chen po]¹⁸³ is extremely famous. If consciousness does not move elsewhere from that (= "A"), this is concentration (zin pa). It is said in the "[Golden] Earring [of Awnarenes]" (Luñ 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 ñes rab kyi khrid), when the sign of the concentration of the mind has occurred, one concentrates the mind on the absence of characteristics (mtshan med), namely voidness (stoñ pa). It is said in the "[Golden] Earring [of Awnarenes]" (Luñ 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 ŋid) 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 b£ag):
<<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 ñes), there are three means of establishing the mind. ① Just as an eagle (khyuñ) glides in the sky,

¹⁸³ Dam pa Ri khrod pa alias dGoñs mdzod Ri khrod 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 khrid, "The Teachings (khrid) concerning the Unconditioned "A"," see Kvaerne, Per (1973), “Bonpo Studies, the A khrid 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 khuyun nam 'pha'i gcod¹ pa ltar / rtsol me du phyod de bzag / ② bya thö² ba tsha'n du 'jug pa bzin⁴ ri ce gi tu hrig ge bzag⁴ / ③ skyes (157a4) bus bya³ zin pa (A.41b6) ltar gal me du lhod de bzag go //

de la sems zin rtags ni / phyi na'n du dbugs rgyu ba mi tshor / lus yod (157a5) pa mi tshor / bu ga⁶ dgur nas zag pa 'byu'n no // g-Yu'n dru'n gti'n⁷ rdzogs⁸ las /
da'n po sams la rten me par /
'byu'n⁹ tshor¹⁰ ma'ni¹¹ 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 ma pa g-yo ba /
leten leten²¹ mer mer²² gnas pa ni /
rlu'n gis²³ ma bskyod²⁴ rgya mtsho 'dra /
ces so //

[II-1-b] gñis pa lhag (157b3) mthon²⁵ ni / dpe' nam mkha' la ŋo sprad²⁶ / don bon ŋid la ŋo sprad²⁷ / rtags (A.41b8) sams ŋid la ŋo sprad²⁸ / sams ston par ŋo⁹ sprad²⁹ / Gab (157b4) pa³⁰ las /
dpe³² don rtags da'n³³ mñam³⁴ pa 'di / skal³⁵ ldan sams la³⁶ gñis me don du sgom /
ces so //
de la ragna grib (157b5) med du / gsal³⁸ gyis rtogs³⁹ pa ni lhag mthon yin / bSen⁴⁰ thub⁴¹ las //

¹ spyo'd AB  
² the AB  
³ zi'n A  
⁴ zag A  
⁵ ja A  
⁶ kha AB  
⁷ rti'n A, gti B  
⁸ = g-Yu'n dru'n gti'n rdzogs gsa'n ba'i rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.  
⁹ 'byu'n YD  
¹⁰ tshar A  
¹¹ mun A  
¹² zar A  
¹³ bab A  
¹⁴ bsal AB  
¹⁵ dmigs YD  
¹⁶ rgyud ma chad pa YD  
¹⁷ 'o AB; bo YD  
¹⁸ yud A  
¹⁹ 'gril A, 'dril YD  
²⁰ ba AB  
²¹ ñe YD  
²² re YD  
²³ gi A YD  
²⁴ skyod A YD  
²⁵ 'tho'n 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 mñams GP  
³⁵ bskal A  
³⁶ le GP  
³⁷ bsgrib A  
³⁸ sal AB  
³⁹ brtogs 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 gtüñ 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 (lteñ lteñ) and quietly (mer mer) like an ocean not agitated by the wind.>>.

[II-1-b] As for the second, namely vipaśyanā insight (lhap mthoñ), the example (dpe) points out space (nam mkha'); the meaning (don) points out Bon-ness (bon ŋid); the sign (rtags) points out Mind-ness (sems ŋid); 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 (lhap mthoñ) 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 (lhap mthoñ) 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 şes
ces so // (158a1)
de'i sems la1 sna tshogs su šar yaṅ / raṅ šar raṅ grol2 lhag mthoṅ šo3 // gNad
drug4 las /
mkha' gsal gcig5 (158a2) nas thams cad šar /
gsal6 ba'i mkha' la phyogs ris med /
ces daṅ / bDal 'bum'7 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 bžag12 gi 'grel13 14 las /
ži gnas15 daṅ lhag (158a4) mthoṅ gi16 cha mšnam17 te /
bag chags daṅ kun gzi18 gni's gcig gi19 //
dbaṅ du gcig 20 ma btaṅ20 bar1 cog gi s bžag (158a5)
ces pas goṅ gi ži lhag 'dra'o22 // gni's su med pa la mi rtog par 23 'jog go23 //
(A.41b11) Ye khri mtha' sel21 las /
ži25 (158b1) gnas26 tiṅ 'dzin stobs bde daṅ /
lhag mthoṅ ye şes stobs kyis gsal27 /
ži28 lhag zuṅ29 'brel mi rtog daṅ /
de mthar phyin pa (158b2) mi g-yo ba'o //
ces so //
de ka mšnam bžag 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 žag A
13 'brel A
14 Cog bžag gi 'grel (abbr. CZ), BK 172; 484.1-2. The Cog bžag is found in BK 172, 474.2-476.3, and
the Cog bžag gi 'grel in BK 172, 476.3-497.3.
15 bnas A
16 gis CZ
17 sñãm A, bsñãms 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 mthoṅ*) 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 *ṣamatha* and *vipaśyanā*], as it is said in the "Commentary of the Imperturbable Rest" (*Cog bţag 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 *ṣamatha* quietude and *vipaśyanā* insight.¹⁸⁴ For the non-duality (*gñis su med pa*) [of *ṣamatha* 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 *ṣamatha* 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 (*mñam bţag*). It is said in the "Self Release of the Defilements" (*Ñon moṅs raṅ grol*):

<<The consciousness (*šes 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 *ṣamatha* and *vipaśyanā* in order to have their union: it is enough to use the previous *ṣamatha* and *vipaśyanā* for the union.
šes¹ pa lhaṅs kyi² (A.41b12) 3 rtogs pa³ lhag (158b3) mthoṅ yin⁴ / šes⁵ pa ṅos bzuṅ bral ba⁶ zi⁷ gnas yin⁸ / 9 gsal ston⁹ dbyer med¹⁰ mṅam paʻi bon du bzag¹⁰ /
ces so //
mal (158b4) 'byor ŋes yən¹¹ zer te / 12 Gab pa¹² gsaṅ¹³ rgyud¹⁴ las /
    kün gzi¹⁵ mal maʻi don la / lhag mthoṅ rig paʻi ye šes 'byor bas / rnal (158b5)
'byor yin / ces so // (A.41b13)
[II-1-d] deʻi don sgom¹⁶ pa la gsum / <1> tiṅ 'dzin gyi thun sgom / <2> sems
tyi naṅ sgom / <3> rtogs paʻi kloṅ sgom / (159a1)
    <1> daṅ po ni 'Grel¹⁷ ni¹⁸ las /
    don gnas lugs¹⁹ sgoms²⁰ pa la²¹ thun bṣi²² yal²³ bar ma²³ šor ro²⁴
ces pas / las daṅ po bas²⁵ (159a2) guṅ²⁶ gñis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sña dro²⁹
    phyi dro³⁰ srod tho raṅs bṢi³¹ la / ji tsam thun (A.42a1) bcad nas sgom mo // de
dus dran³² (159a3) paʻi rtsis³³ bzuṅ nas / rnam rtog raṅ khar mi btaṅ ńo // Luṅ
insight ( lhag mthoṅ ). The consciousness devoid of grasping ( tīos bzuṅ ) is šamatha quietude ( ži gnas ). The inseparability ( dbyer med ) of the clearness and the voidness ( gsal stōṅ ) is establishment in the state of equanimity ( mīnam pa'i bon du bzung ).>>.

[This union ( zuṅ 'bre l )] 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 ( tīñ 'dzin ), <2> inherent meditation ( niāṅ 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 šor ) ¹⁸⁵.>>,

the beginner ( las daṅ po pa ) should not meditate at midday and midnight ( guṅ gni ), because [his head] is not clear [during these periods]. During the four ¹⁸⁶ sessions of morning ( sīna 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 šor is corrected to yal bar ma šor, according to the reading of the 'Grel nī. This is an example of an inexact citation on the part of Tre ston

¹⁸⁶ The original reading of BGSB: gni ( two ) is corrected to bāi ( four ), according to the context.
drug\(^1\) las /
   yañ nas\(^2\) yañ du sems ñams lta /
   śes bžin\(^{159a4}\) bya ras sod par bya /
   ces dañ / **Yig chu\(^3\)** las /
   yod stoñ pa dañ ma bral na / sems de slar log nas yoñ ba ni / gziñs\(^4\) nas
   (A.42a2; 159a5) phur ba\’i bya rog bžin no //
   ces so / **Rin chen gter\(^5\)** rdzogs\(^6\) las /
   dper na ŋa yis gar \’phyos\(^7\) kyañ\(^8\) /
   chu ‘i nañ las ‘da\(^9\) mi (159b1) srid /
   ces so /
   mi sgom pa\’i dus su yañ / sems rañ bžin\(^10\) gyis gnas pa ni rjes thob yin te /
   Ye ñes gsal\(^11\) rdzogs (159b2) gsañ\(^12\) ba’i rgyud\(^13\) las /
   byiñ rgod gñis su ma soñ ba / mñam bžag\(^14\) (A.42a3) dus kyi sgom pa ste / de
   rjes gñug\(^15\) ma yeñs thub pa / rjes (159b3) la thob pa\’i sgom pa’o //
   ces so //
   <2> gñis pa nañ sgom ni / ‘gro \’dug za ñal spyod pa ci byed kyañ / dus

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1 Luñ drug (abbr. LD), BK 174; 142.1. More precisely it is the question of the Man ñag 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 bziñs A
5 bter A
6 N.I.
7 mchos A
8 skyæñ A
9 ‘das B
10 ŋin A
11 bsal A
12 bzañ A
13 Ye ñes gsal rdzogs gsañ ba’i rgyud (abbr. YS), CTB vol.3 No.4, 80.2.
14 žag YS
15 ñug A
concentrating by the essence of the mindfulness (*dran pa'i rtsis bzuñ nas*),\(^{187}\) one should not let (*btañ*) conceptual thinking (*rnam rtog*) go to its own favorite object (*rañ khar*). It is said in the "Six Āgama" (*Luñ drug*):

<<One should practice and see the mind again and again. The watchman (*bya ra*) of attentiveness (*šes bžin*, *saṃprajanya*) should wake up.>>

and in the "Small Note" (*Yig chuñ*):

<<When existence (*yod*) is not separated from voidness (*stoñ*), the mind that comes back again is like a crow\(^{188}\) (*bya rog*) sent off from a boat (*gziñs*): 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 (*rañ bžin gyis*), even when one does not meditate, is the subsequent attainment (*rjes thob, prṣthalabdhā*). It is said in the "Secret Text of the Clear Perfection of Wisdom" (*Ye šes gsal rdzogs gsañ ba'i rgyud*):

<<The equanimity (*mñam bžag*) that does not fall into the two [extremes of] depression and excitement (*byiñ rgod*) is the timely meditation (*dus kyi sgom pa*). After that, the genuine one (*gñug ma*), which can be distracted, is the subsequently attained meditation (*rjes la thob pa'i sgom pa*).>>

<2> The second, namely inherent meditation (*ñañ sgom*), stays inherently (*ñañ 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. rDzoñ 'phrañ, 469.3-4: *tiñ 'dzin sgom pa la* / *yin tshul gyi gnas lugs ma šes / sgom med* (4) *yoñ med dran pa'i rtsis ma zin žiñ / stoñ ņid tshad med bži dañ ma ldan / bsam pa brel g-yen / khrul snañ tha mañ (5) gžan la *'phros nas / tiñ '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 'ñañ gis gnas pa'o // **g-Yuñ druñ gtiñ\(^1\) rdzogs\(^2\) las / 
sgom\(^3\) du rdul yañ\(^4\) med mod kyañ / 
yesñ\(^5\) su se gol\(^6\) tsam yañ med (A.42a4)
ces (159b5) dañ / Cog bžag\(^7\) las / 
sgom\(^8\) du ci yañ med pa las \(^9\) / 
yesñ\(^10\) su med pa'i\(^{11}\) man ņag bsten\(^{12}\) / 
ñañ la\(^{13}\) 'ñañ gis\(^{14}\) gnas pa la\(^{15}\) \(^{---}\) 
rig pa'i (160a1) rgyun\(^{16}\) ni gsal\(^{17}\) bar btab\(^{18}\) / 
'di la cog gis bžag\(^{19}\) par bya\(^{20}\) / 
ces so // 
thun sgom la gñen po phar 'gebs\(^{21}\) kyi dran (160a2) pa / 'dir myoñ ba tshur 
'gebs\(^{22}\) kyi\(^{23}\) dran (A.42a5) pa yin pas / mi yeñs pa'i dran\(^{25}\) thag / mi skyo ba'i 'ñañ 
thag na re ba cig dgos ste / **Luñ non**\(^{26}\) (160a3) las / 
ñañ gis ma sgom\(^{27}\) 'bras bu thob\(^{28}\) mi srid / 
ces so // 
'ñañ bSen\(^{29}\) thub\(^{30}\) las / 
ñañ dañ ran bžin bdag ņid \(^{31}\) gsum du \(^{31}\) sgom\(^{32}\) / 
ces pa (160a4) itar na / **Me ri 'khor lo gsañ**\(^{33}\) ba'i rgyud\(^{34}\) las /

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1. tía A
2. g-Yuñ druñ gtiñ rdzogs gsañ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 102.7.
3. sgo YD
4. tsam YD
5. yoñs YD
6. rgal YD
8. bsgoms CZ
9. CZ inserts ste.
10. yoñs CZ
11. CZ inserts ņan.
12. sten AB, ston CZ
13. las CZ
14. gi A
15. las CZ
16. rgyu CZ
17. bsal A
18. gtabes CZ
19. bžags CZ
20. bya'o CZ
21. 'gyebs A
22. 'gyeb A, 'geb B
23. gys AB
24. bran A
25. bran A
26. Luñ 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. bsañ A
34. BK 162, pp. 61.6-62.1. Its title is Me ri gsañ ba'i 'khor lo'i rgyud in bKa' 'gyur. See "Me ri 'khor lo gsañ ba'i rgyud" in Index of BGSB (2007).
down (ñal) one does. It is said in the "Profound Perfection of the Swastika" (g-Yun ḍrub gtön rdzogs):
<<There is nothing, even as much as an atom (rdul yāṅ), to be meditated on. There is nothing, even as long as a finger snap, to be distracted by.>>
and in the "Imperturbable Rest" (Cog bzāg):
<<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 (ñaṅ gis) in the inherent state (ñaṅ la), is settled clearly. Here it (= stream of the awareness) should be put imperturbably (cog gis bzāg 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 (ñaṅ sgom)] it is mindfulness that spreads back (tshur ’gebs) the experience (myoṅ ba). Therefore, one needs a continuous mindful string (dran thag) of non-distraction (mi yeṅs pa) or a continuous inherent string (ñaṅ thag) of non-depression (mi skyo ba). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):
<<If one does not meditate inherently (ñaṅ 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 (ñaṅ), proper nature (raṅ bzin), and own nature (bdag ņid).>>, it is said in the " Treatise of the Secret Wheel of the Fire-Mountain" (Me ri ’khor lo gsaṅ 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 (ñaṅ), proper nature (raṅ bzin), and great own nature (bdag ņid chen...
g-yuṅ druṅ sms kyiṅ bo ni / dman¹ (A.42a6) pa'i¹ sms kyis mi rtogs² te /
ghan³ thigs gsum (160a3) gyis šes par bya / ṇaṅ daṅ raṅ bžin bdag ſid chen
po gsum / ṇaṅ ni rig pa stoṅ pa ste / raṅ bžin rig pa cir yaṅ snaṅ / bdag
šid (160b1) snaṅ stoṅ tha dad med /

ces so //
de daṅ 'dra' bar / Khams brgyad⁵ ⁶ las kyaṅ /
 ṇaṅ daṅ raṅ bžin bdag ſid chen po gsum / ṇaṅ gi ma bcos⁷ raṅ (160b2) bžin
'od gsal⁸ ba / (A.42a7) bdag ſid chen po'i sku la lhun gyis⁹ grub par gnas /

ces daṅ / sGra sgrags¹⁰ las kyaṅ /
 ṇaṅ ni kun (160b3) gziir¹¹ ma g-yos¹² pa /
raṅ bžin bde¹³ la¹⁴ ma bcos¹⁵ pa /
gniš su med par šes pa ni /
de la bdag ſid chen po¹⁶ bya /

ces sGron ma (160b4) dgu skor¹⁷ las /
stoṅ pa¹⁸ snaṅ gsal¹⁹ bde²⁰ ba ste /
 ṇaṅ daṅ raṅ bžin bdag ſid du /
mi g-yo²¹ mnaṁ²² (A.42a8) gsal²³ sku gsum²⁴ dņos²⁵ /
ces pas (160b5) mi rtoṅ stoṅ paṅ ste bon sku / snaṅ ba gsal²⁶ ba raṅ bžin ste
doṅs²⁷ sku / bde ba bdag ſid ste sprul sku'o //
<3> gsum pa kloṅ sgom ni / (161a1) snaṅ ba sms su phu thag chod pa / sgom

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¹ pas A
² rtoṅ A
³ rtaṅ 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 bsdud thigs bcad ma (BK. 104, p. 447.4; cf. Martin et al. [2003] pp. 235-6: - 41 -; 67.2), which is a
⁷ summary in verse of the Khams brgyad. For Khams brgyad, see Index of BGSB (2007) p. 289.
⁸ cos A
⁹ bsal A
¹⁰ gyi A
¹¹ sGra sgrags (abbr. GG), BK 175; 206.7-207.1.
¹² gzi G G
¹³ bcos GG
¹⁴ bde' A, de GG
¹⁵ las B GG
¹⁶ g-yos GG
¹⁷ pos AB
¹⁸ N.A.
¹⁹ ba AB
²⁰ bsal A
²¹ bde' A
²² g-yo' A
²³ dmyam A
²⁴ bsal A
²⁵ bsum A
²⁶ niṅ A
²⁷ loṅ A
po). Inherent nature (ñañ) is the awareness that is void. Proper nature (rañ bžin) is the awareness that appears anywhere. Own nature (bdag ēid) [160b] is [the awareness in which] appearance and voidness (snañ stoñ) are not different.>>

Similarly to that, it is said in the "Eight Elements" (Khambs bgyad):
<<Inherent nature (ñañ), proper nature (rañ bžin), and great own nature (bdag ēid chen po), all these three stay spontaneously in the unartificial state (ma bcos) of inherent nature (ñañ), the luminous state (‘od gsal ba) of proper nature (rañ bžin), and the sacred body (sku) of great own nature (bdag ēid chen po).>>

and also in the "Resonance" (sGra sgrags):
<<Inherent nature (ñañ) is immovable in the "base of all" (kun gźi). Proper nature (rañ bžin) is blissful (bde) and unartificial (ma bcos pa). As for the consciousness that knows non-duality, one calls it the great own nature (bdag ēid chen po).>>

and in the "Circle of the Nine Lamps" (sGron ma dgu skor):
<<The immovable clear equanimity (mīam gsal) of voidness (stoñ pa), luminosity (snañ gsal), and bliss (bde ba) as inherent nature (ñañ), proper nature (rañ bžin), and own nature (bdag ēid) is the real three sacred bodies (sku gsun).>>

therefore, non-conceptual voidness is the inherent nature (ñañ), namely the Bon body (bon sku). Clear appearance is the proper nature (rañ bžin), namely the enjoyment body (loñs sku, sambhoga-kāya). Bliss is the own nature (bdag ēid), namely the emanation body (sprul sku, nirmanā-kāya).

<3> As for the third, namely expanse-mediation (kloñ sgom), [161a] appearance (snañ 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 dañ bral te / bon ŋid kyi² kloñ la rañ bžin gyis gnas pa'o // (161a²) Gab pa³ las /
    ye ̄ses lña⁴ ye (A.42a⁹) nas ⁵ gnas pa la⁶ / sgm ŋes⁷ bya ba'i tha sñad⁸ ye nas sms la⁹ med /
ces dañ / gTan¹¹ tshigs ņes pa'i (161a³) gal mdo¹² las /
    ma sgom¹³ mi sgom¹⁴ ye nas¹⁵ mam par dag¹⁶ -16 /
ces so //
dei tshes¹⁷ blo byas kyi sgm¹⁸ nams bzañ¹⁹ rtog ste / phyi nañ byed du 'dod
do // (161a⁴) rDzogs chen sms kyi me loñ²⁰ las /
    mam²¹ rtog²² gnën²³ por mi rtog²⁴ sgm²⁴ /
    mi rtog sgm²⁵ mam rtog²⁵ chen po yin /
ces dañ / Luñ (161a⁵) drug²⁶ las /
    gañ la gza²⁷ gtad²⁸ byed pa 'khrul pa'i las /
    'khrul ba²⁹ ³⁰ de yis³⁰ de³¹ don ga la rñed /
ces so //
    lta ba'i nañ nas / ma 'gag par (161b¹) šar tshad ye ̄ses kyi yo lañ ŋo // Rin chen
gter²² rdzogs²³ las /
    ye ̄ses 'od gsal²⁴ chen po yi /
    sñañ ba rañ šar (A.42a¹¹) 'bar du gžug /

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 sgm ņes AB; sgmms ŋes GP
⁸ sñed 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 sgmms A, bsgoms GD
¹⁴ sgmms A, bsgom GD
¹⁵ bdlag A
¹⁶ de bžin ŋid GD
¹⁷ B om.
¹⁸ sgo B
¹⁹ zañ A
²⁰ rDzogs chen sms kyi me loñ (abbr. SM) = gSal byed sms kyi me loñ, CTB vol.3 No.3, 64.6-7.
²¹ par SM
²² pa'i SM
²³ sñed A
²⁴ rtug SM
²⁵ rtog pa SM
²⁶ Luñ drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsañ ba'i luñ (BK 174, pp. 143-152), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).
²⁷ za' A
²⁸ btd A
²⁹ ba LD, AB om.
³⁰ dei B, de yì LD
³¹ de LD, dre A, dre B
³² rter A
³³ N.l.
³⁴ bsal A
meditation, stays by its very nature \textit{(rañ bžin gyis)} in the expanse \textit{(kloñ)} of Bon-ness \textit{(bon ǹid)}. It is said in the "Hidden Text" \textit{(Gab pa)}: <<The five wisdoms (\textit{ye şes lña})\textsuperscript{190} have existed primordially. The conventional designation \textit{(tha sñad)} as meditation \textit{(sgom)} has not existed in the mind primordially.>>, and in the "Important Sūtra Definitive to the Reasons" \textit{(gTan tshigs ǹes 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 \textit{(blo byas)}, are good thoughts \textit{(bzañ rtoq)}, and are considered to function externally and internally. It is said in the "Mirror of the Mind of the Great Perfection" \textit{(rDzogs chen sems 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 Āgama" \textit{(Luñ drug)}: <<Fixating \textit{(gza’ gtd ad byed pa)}\textsuperscript{191} on an object \textit{(gañ la)} is an erroneous act. By that error \textit{(khrul ba)}, how can one find that object \textit{(de don)}?>>.

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

At that time, even if there is appearing \textit{(snañ ba)}, there is no grasping \textit{(dzin

\textsuperscript{190} The five wisdoms \textit{(ye şes lña)} in Bon po tradition are 1) \textit{bya grub ye şes}, 2) \textit{sor rtoqs ye şes}, 3) \textit{miñam ǹid ye şes}, 4) \textit{me loñ ye şes}, and 5) \textit{stoñ ǹid ye şes}, see BGSB 30b4-31a2. Cf. the five wisdoms in rÑiñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) \textit{chos dbyiñs ye şes}; see Yasuda (2007), \textit{Dùn dkar tshig mzhod} 1866-1867.

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

de dus sñaṅ ba yod kyaṅ 'dzin pa med de / dBu ma bден güns1 las /
sñaṅ tsam2 yod kyi bden par žen pa med pa ni / gaṅ zag dam pa rnams
(161h3) kyi rjes šes yin la / sñaṅ ba3 yaṅ med / žen pa yaṅ med pa ni sa bcu4
g-yuṅ druṅ sems dpa'i mñaṁ bzung yin
ces so //

[II-2] güns pa (161h3) ňams (A,42a12) ni maṅ yaṅ / bde gsal mi rtog pa daṅ gsum
du 'dus so // Yan rtse5 las /

dsṅg bsṅal6 med paś7 bde ba / sgrīb g-yogs8 (161b5) med paś9 gsal10 ba /
gzuṅ11 'dzin med pas mi rtog pa
ces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod (162a1) chags / gsal ba
že sdaṅ / mi rtog pa gti12 mug go // rtogs pa'i (A,42a13) tshe / ňams gsum du 'char /
bde ba ži13 gnas / (162a2) gsal ba lhag mthoṅ / mi rtog pa zuṅ14 'brel15 lo // mñoṅ
du gyur pa'i16 tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba (162a3) loṅs
sku / mi rtog pa bon sku / chags na kams17 gsum du gol te / bde ba 'dod
kams18 su / gsal ba gzugs kams 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 sñaṅ A
7 pa'i AB
8 yogs A
9 pa'i AB
10 bsal A
11 bzuṅ A
12 rti A
13 bži A
14 bzuṅ A
15 dgrel A
16 ba'i AB
17 'kams A
18 'kams A
pa). It is said in the "Two Truths of the Middle Way" (dbu ma bden Gnīṣ)\textsuperscript{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 ṇams)], even though experiences (ṇams) 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 bsīn). It is clearness (gsal ba) because there is no obscurity (sgrīb 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 sdān); non-conceptualization is mental darkness (gti mug). When one understands, [it] appears as three experiences (ṇams): bliss is ṣamatha quietude; clearness is vipaśyānā 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 khams); clearness will be [born] in the material realm (gzugs khams); non-conceptualization will be [born] in the immaterial realm (gzugs med).

\textsuperscript{192} dbu ma bden Gnīṣ rañ ’grel (abbr. DNRG) of Me ston Śes rab ’od zer (1058-1132 or 1118-1192) 7b3-4: snai ba tsam yod kyi bden par żen pa med pa ni gdams iṅg dam pa mams kyi rjes thob kyi śes pa yin la / (4) snai ba yañ med żen pa yañ med pa ni saṅs rgyas kyi dgoṅs pa daṅ ’phags pa’i mūlam bĕag yin no /. We owe the identification of this source to Dr. Seiji Kumagai.
gol lugs ni / A luṅ 'phrub'i gyi lde mig las /
rtog med 'dra3 la min9 pa'i dran5 med 'jog6 (162a5) go7 / bde ba 'dra8 la min9 pa'i btaṅ sñosm ltar ro10 / gsal ba 'dra11 la min12 pa'i dbaṅ po'i yul tshol

ces so //

[III] gsum pa 'bras bu (162b1) ni / 'Grel fi13 14 las /
'bras bu ni gz'i15 mñon (A,42b2) du gyur pa'o //
ces pas gz'i16 rahn sa zin17 / lam mthar thug rtogs18 pa mñon (162b2) du gyur / rahn la rahn 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 ŋid 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 'khrul AB
2 N.I.
3 dgra AB; 'dra ANTG 260.8, ANTG2 367.2
4 men AB; min ANTG2
5 bna 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 ni (abbr. GN), MT (= BTK) 191; 25.3.
15 bți A
16 bți A
17 bzi 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".
As for the manner of wandering, it is said in the "Ring of the Magic Key" (A luṅ 'phrul gyi lde mig):

<<One establishes the absence of the mindfulness (dran med), which resembles, but in reality is not193 ('dra la min pa), non-conceptualization (rtog med). It is like even-mindedness (btaṅ sīnoms), 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 tī):

<<The result ('bras bu) is the manifestation (mñon du gyur pa) of the base (gūṭi)>>,

[the result] is that which has become independent in itself, the base (gūṭi) having grasped its own ground (raṅ sa zin) and the ultimate thought (mthar thug rtags pa) of the path (lam) being manifested (mñon du gyur). It is said in the "Treatise of the Luminous Mind-ness" (Sems tīd 'od 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 ṣugs)194 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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193 The original reading of BGSB dgra la men pa'i, which does not make sense, is corrected to 'dra la min pa'i according to ANTG 260.7-8, ANTG2 367.1-2.

194 This term is normally spelled brtul ṣugs, but in Bon documents it seems to be more frequently spelled brtul ōṅg. Cf. supra BGSB 136a3.
ba gcig yin te /Luṅ drug/ las /
  sgrub med rtsal med yaṅ khyad daṅ / theg mchog 'di ni kun gyi thun moṅ
  min / ces daṅ / 'Grel bذي/2 las /
  khyad par chen po bas / 'di ltar gyi snaṅ ba thams cad ye nas bya rtsal daṅ
  bral nas / (163a1) sems ŋid3 'di saṅs rgyas su rtoṅs
ces so //
goṅ gi (A.42b4) theg pa brgyad4 kyaṅ tha sṅnad tsam5 las / theg chen / don (163a2)
du 'dir 'dus6 par lta'o7 // Luṅ ཕ་ ma dgu skor8 las /
  ŋes par bgraṅ9 na khyad par bgraṅ10 na khyad par gcig puṅ naṅ
ces daṅ / dBaṅ (163a3) chen11 las kyaṅ /
  khyad par gyi theg pa gcig12 la theg pa brgyad13 kyis14 15 zur sdoṅ15 bya16 /
  ces so //
de la 'og ma rams kyi yon tan (163a4) sugs las17 (A.42b5) 'byuṅ žiṅ / skyon gyis
  ma gos te18 / /gSer gyi rus sbal g-yuṅ druṅ theg19 pa'i rgyud20 las /
  theg chen21 'di ni yid bźin (163a5) nor bu'i tshul /
  dgos22 'dod re23 ba naṅ naṅ nam24 sugs kyis 'byuṅ /
  ces daṅ / Doṅ sprugs25 las /
  theg pa gzan26 gyi skyon 27 dag kyaṅ27 // (163b1)

1 BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.
2 = 'Grel bźi, 456.3 (?)
3 can B
4 gyaṅ A
5 rtsam A
6 'du B
7 bta'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 gyaṅ 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 sbal 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 Doṅ sprugs (abbr. DP, full title: Man ṃag 'khor ba doṅ sprug), BK 175; 231.2, cf. 246.4.
26 bзван A
27 rams daṅ AB; dag kyaṅ 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{Luhn 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]" (\textit{Grel b dzi}):

<<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 sñad), 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{Luhn ñi ma dgu skor}):

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

<<For the one and only "Particular Vehicle" (khyad par gyi theg pa), the eight [other] vehicles will act as secondary companions (zur sdoñ).\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" (\textit{gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud}):

<<This great vehicle is like the wish-fulfilling gem (yid bžin nor bu). Needs, wishes, and hopes (dgos 'dod re ba) will occur inherently or automatically (śugs kyiś).>>, and in the "Stirring up the Pit" (\textit{Doñ 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 sdoñ = zur du yoñ nas sdoñ grogs byed pa = to accompany as a minor or secondary companion, to accompany incidentally, or separately.
spaňs¹ pa med par³ nañ gis² ³ zi //
theğ pa gzan⁴ gyi⁵ yon tan yañ⁶ // (A.42b6)
'bad pa med par⁷ lhun gyis grub //
ces so //
'o na theg dgu (163b2) phye⁸ ba ci ⁹ na / bon ñid la dbye ba med de¹⁰ / sems
can blo la tha dad la de ltar sñañ bao // sPuñs 'bum¹¹ las /
sems can 'dul (163b3) ba'i bon du spyir¹² gcig kyañ /
theh pa rim pa blo'i khyad par phye¹³ ste bstan¹⁴
ces dañ / mDzad pa¹⁵ las /
ston pas gsuñs (A.42b7) pa'i gsuñ (163b4) rab¹⁶ kyañ /
theh pa gcig gi ño bor bstan /
'dul bya'i dbañ gis¹⁷ so sor go //
ces so //

de la yañ / Žan zuñ gi¹⁸ theg pa sñañ ldan (163b5) rañ ldan la sogs dgu / Bod¹⁹
kyi²⁰ theg pa phya gšen sñañ gšen la sogs dgu ru / Doñ sprugs²¹ las bšad²² / lha
mi gžan²³ rten la (164a1) sogs rGya gar las so²⁴ // theg pa ni / zam pas mi bteg nas

¹ spañ DP
² gyis A
³ rañ bžin DP
⁴ bžan A
⁵ gyis A
⁶ kyañ DP
⁷ pa B
che AB
⁹ bže A
te A
¹⁰ N.I.
¹¹ phyir B
che AB
¹³ stan A
¹⁵ N.I.
rabs A
¹⁷ gi A
¹⁸ ni AB
¹⁹ 'og B
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 zuñ (= byañ 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 นิ�). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (sPuṅs 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 sTon 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 žuṅ are [explained as] nine, sNaṅ ldan, Raṅ ldan, etc.197 The Tibetan vehicles are explained in the Doh sprugs 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) bZ̃ed 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 dpal’i theg pa, 4) g-Yuṅ druṅ sms dpal’i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan mignon sès kyi theg pa, 7) dNos bskyed thugs rje rol pa’i theg pa, 8) Śin 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 phyin pa'am / gśogs² pas bya bteg³ nas mkhar³ phyin pa bzin / 'og mas goṅ ma bteg⁴ nas / 'og min du phyin pa la bya'o // ces so //

¹ pha dar AB
² gśogs B
³ khar A
⁴ teg A
term "vehicle" (theq 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),
extract of BTK = MT 191: 241.1-261.4:

[5] Iña pa (248.8) dge sênen¹ gyis² bon la buc gsum ste / <1> lus kyis³ lus⁴ su phyag dañ bskor pa⁵ / <2> nag gis⁶ lus⁷ su sêni po dañ bda'i⁸ brjod / <3> yid kyis⁹ lus¹⁰ su mos kus¹¹ dañ tïn ñe 'dzin / <4> rluñ la brten na rluñ 'khor / <5> me la (249.¹) brten na sbyin sreg¹² / <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 zig rab gso' zïn¹⁵ bžiins¹⁵ pa / (249.²) <8> ma 'dal 'bul ba / <12?> ñe'u 'don ba¹⁶ / <11> lam 'phriin¹⁷ bcos pa / <13> zañ ziiñ gis¹⁸ sbyin pa byed pa'o //

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

bakol' byaña la³ /

mkha' la mduñ skor tshul du drañ bsrüns pa'o //

thugs rje ñi ma'i tshul du 'gro don bya //

ces s-ho // 'Dul rgyud bsåms po la' la³ / de lta yañ sde rigs gñis³ su byas pa'i (249.4) (1) 'dul bon ye khrim⁴ gysis⁵ sde / (2) yod pa smra pas¹² / (3) bka' gzuñ bsad ñan gysis¹³ sde / (4) brag dgon rka¹⁴ thub kyi sde / (5) ri khrod cog pa'i⁵ sde / (6) śiñ druñ mi rtag pa'i sde / (7) sgoms bya ñams len²⁴.⁵ gysis¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gysis¹⁷ sde / (10) dag pa drañ bsrüns¹⁸ gyi sde / (11) gtsañ ma gtsug phud kyis¹⁹ sde / (12) tshañ spyod dge sñen²⁰ gysis²¹ sde²² / de bsdu nas²³ so thar²⁴.⁶ du²⁴ chen gysis²⁵ sde 'dul²⁶ ste /

spyod tshul goñ ltar ro //
[II-1] daṅ po 'jug sgo la gsum ste / <1> gsaṅ sñaṅgs kyi (249.7) bka' drug / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bzi'o //
<1> daṅ po gsaṅ sñaṅgs kyi bka' drug ni / ① mal ma ži pa³ / ② bsgyur pa' khro' bo / ③ skye 'gag med ba' ma mo / ④ bdag g žeñ gryud grol "phul ba⁶ / (249.8) ⑤ mams⁷ rtogs⁸ 'joms⁹ pa'i bdud rtsi / ⑩ ⑤ 'gyur ba med pa'i tshe bsgrubs daṅ drug go //
<2> 'jug pa'i sgo drug nas¹¹ / ① gži dam tshig gis bzuñs¹² pa¹³ / ② rim pa dbaṅ bsgrod¹⁴ / ③ ñams su tiṅ ne 'dzin gyis blaṅs / ④ thag lta pa¹⁵ bcad ⑮ / ⑤ las (250.1) spyod pa¹⁷ dor / ⑥ don 'phrin las kyis bsdu pa'o //
<3> spyod pa'i lam¹⁸ bzi ni / 'phrin las rnams¹⁹ bzi ltar ro //
[II-2] gnis pa spyod tshul la yaṅ bzi²⁰ ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs <<3>> las gsum ñams su blaṅ pa¹ daṅ / [II-2-2] bskyet rdzogs (250.2) rnams²² gsum / [II-2-3] 'phral du dgoñs²³ pa nram gsum ñams su blaṅs ba'o //

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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 mam
⁸ sic, read rtog
⁹ sic, read 'jom
¹⁰ om. Ms.
¹¹ sic, read ni
¹² sic, read bzuni
¹³ sic, read ba
¹⁴ sic, read bgrod
¹⁵ sic, read bas
¹⁶ pa should be inserted.
¹⁷ sic, read pas
¹⁸ sic, read las
¹⁹ sic, read mam
²⁰ Cf. BGSB gsum
²¹ sic, read ba
²² sic, read mam
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 / sñan rgyud la³ /

(A) lus (250.3) gyis¹ bsñen pa gsum / (B) ŋag gis³ 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 / bzlás pa las kyis²² bsñen pa / (6) ru²³ sbal bye’ur nur ’phros ltar bzla’ pa’o // (250.6)
(C) yid gyis²⁴ sñen²⁵ pa gsum nas²⁶ / (7) de bźin ŋid kyi tiṅ ne ’dzin ni / stoṅ žiṅ bdag med du bsgoms pa daṅ / (8) kun du snaṅ gis²⁷ tiṅ ne ’dzin tshad med bzi ldan / (9) rgyu’i tiṅ ne
'dzin ni lha bsgoms žiṅ gżal yas su bskyed pa’o //

Sems (250.7) thub¹ la² /

šhon 'gro phyi’i sñen² pa gsum / ņe ba naṅ gis³ sñen⁴ pa gsum / bca’ gzi las gyis⁵ [sñen⁶ pa gsum] / daṅ po šhon 'gro phyi’i sñen⁷ pa gsum nas⁸ / dpon gsal lha la sñen⁹ pa daṅ / rig⁷ Ildan gnas (250.8) la sñen¹ pa daṅ / mtshan Ildan glog¹ la sñen² pa daṅ / ņe ba naṅ gis³ sñen⁴ pa gsum ni / thar glud skaṅ la sñen⁷ pa daṅ / phyi rten skos la sñen⁸ pa daṅ / phud gtar²¹ la sñen¹ pa daṅ / bca’ (251.1) gzi las kyi sñen¹ pa gsum ni / 'tsams¹² gcod pa dkyil 'khor bṛi¹³ pa bca’ gzi’i sñen² pa / mchod pa bṛgyan gyis¹⁴ [sñen⁸ pa] / sgo dbyer’ bsre¹⁵ bsnaⁿ¹⁶ dam tshig gis¹⁷ sñen³ pa’o //

<<2>> gniś pa bs grub¹⁸ pa’i yan lags¹⁹ bco bṛgyad ni / baNan²⁰ rgyud la²¹ /

phyi’i²² siku’i bsgrubs³ pa²³ drug / bkod pa b’a²⁴ madhal la rten nas bsgrubs³ pa daṅ / naṅ gsaṅ snags kyi bsgrubs³ pa drug²⁵ nas²⁶ / sniṅ po snags su bsgrubs³ pa’o // gsaṅ ba thugs kyi

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

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

dkyil 'khor gā'ī bsgrubs* pa drug / òo mtshar lam kyis bsgrubs* pa drug / 'bras bu dbaṅ gis bsgrubs* pa drug go // dkyil 'khor gā'ī (251.3) bsgrubs* pa drug ni / bar 'tshams bdag ṅid don gyis' bsgrubs* pa daṅ / tsa ka li bkod pa'i phyag rgya'i [bsgrubs* pa daṅ] / bsdu ya' eg tan' gyis [bsgrubs* pa daṅ] / spyan 'dren dbyer med kyis [bsgrubs* pa daṅ] / tshogs bsags phyags gis [bsgrubs* pa daṅ] / (251.4) byaṅ dag bsags pa'i [bsgrubs* pa'o] //

11 phyag rgya' sku bstod kyi [bsgrubs* pa] / pho ña bzin' * 'deb kyis [bsgrubs* pa] / kho bo'i rtags kyi [bsgrubs* pa] / gā'ī sīṅṅ dam bcas kyis bsgrubs* pa'o //

gsum pa 'bras bu dbaṅ gis bsgrubs* pa drug nas / dnos grub (251.5) lha'i yaṅ sīṅṅ [gi bsgrubs* pa] / gsaṅ pa'17 rgyun tshogs nar ma [bsgrubs* pa] / phud gta' chen gyis [bsgrubs* pa] / dmar lam zor kyis bsgrubs* pa'o //

zil gnon bro'i bsgrubs* pa / phyas tshes g-yāṅ gi bsgrubs* pa dru daṅ bco brgyad do // (251.6) gsum pa mtha' bsgyur las kyi mchoṅ dgu ni / bra' rtags gsal ba me loṅ gis mchoṅ / phyas gṣen

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1 *sīc*, read bSen
2 *sīc*, read gyi
3 *sīc*, read gi
4 *sīc*, read mtshams
5 *sīc*, read gyi
6 *sīc*, read ba
7 *sīc*, read gdan
8 *sīc*, read gyi
9 *sīc*, read kyi
10 *sīc*, read kyi
11 Several passages are missing.
12 *sīc*, read gṣen
13 *sīc*, read kyi
14 *sīc*, read kyi
15 *sīc*, read gi
16 *sīc*, read ni
17 *sīc*, read ba
18 *sīc*, read sgrub
19 *sīc*, read gyi
20 *sīc*, read sgrub
21 *sīc*, read gyi
22 *sīc*, read drug
23 *sīc*, read pra
24 *sīc*, read gi

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*— 433 —
theg pa\textsuperscript{1} bon da\n sbyar / mkha’ klo\n rab 'byams ska\n pa’i mcho\n / sna\n g\n s\n e\n g\n theg pa’i bon da\n [sbyar] / (251.7) dbal mo las \textsuperscript{2} ‘thugs kyi\textsuperscript{3} mthu’i mthon\textsuperscript{5} / ’phrul g\n s\n e\n g\n theg pa’i bon [da\n sbyar] / ŋi zer žag\textsuperscript{4} ba’ ’dur kyis\textsuperscript{6} mcho\n / srid g\n s\n e\n g\n theg pa’i [bon da\n sbyar] / las bži rgyud’ lha sbyin bsreg gis\textsuperscript{8} mcho\n / dge’ s\n ŋen\textsuperscript{10} (252.1) theg pa’i bon [da\n sbyar] / ’Gu ya srog ’dzin dam tshig gi mcho\n / dra\n bsrus\textsuperscript{11} theg pa’i [bon da\n sbyar] / ’od zer ’khyil\textsuperscript{12} san\textsuperscript{13} [gyi mcho\n] / a dkar theg pa’i [bon da\n sbyar] / thig le dgu pa ŋams kyi [mcho\n] / ye g\n s\n e\n g\n theg pa’i bon [da\n sbyar] / ye šes rtse rgyal (252.2) Ita ba’i [mcho\n] / bla med theg pa’i bon da\n sbyar ro //

žes s-ho //

bs\n ŋen bsgrubs\textsuperscript{*} las gsum ŋams su bla\n ba ni / bdag la ltos pa’i\textsuperscript{14} bs\n ŋen bsgrubs\textsuperscript{*} bži / da\n po lha la ltos pa’i (252.3) bs\n ŋen bsgrubs\textsuperscript{*} bži /’phrin las la\textsuperscript{15} ltos pa’i bs\n ŋen [bsgrubs\textsuperscript{*} bži] / bsgrub\textsuperscript{*} g\n s\n e\n g\n theg pa’i bs\n ŋen bsgrubs\textsuperscript{*} bži /

(A) da\n po gsum\textsuperscript{16} la ltos ba’i\textsuperscript{17} bs\n ŋen bsgrub\textsuperscript{*} bži ni / ① ra\n lus lha\textsuperscript{18} gnas pa de bs\n ŋan (252.4) pa las\textsuperscript{19} / ② ra\n ŋi gd gtsog ‘khor gyur ba\textsuperscript{20} la de ŋe bs\n ŋen no // ③ thabs šes de rol ba de bsgrubs\textsuperscript{*} pa la / ④ rdzogs rime\textsuperscript{21} kyis\textsuperscript{22} rgyas thebs pa de bsgrubs\textsuperscript{*} pa chen po //

(B) lha la ltos pa’i bs\n ŋen (252.5) bsgrubs\textsuperscript{23} bži ni / ① ra\n dam tshig sems dpaa’ gnas pa de bs\n ŋen

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1 \textit{sĭc}, read pa’i
2 \textit{sĭc}, read thig
3 \textit{sĭc}, read mcho\n
4 \textit{sĭc}, read žags
5 \textit{sĭc}, read pa
6 \textit{sĭc}, read gyi
7 sc, read rgyun
8 \textit{sĭc}, read gi
9 \textit{sĭc}, read mcho\n
10 \textit{sĭc}, read bs\n ŋen
11 \textit{sĭc}, read sro\n
12 \textit{sĭc}, read ’khyil ba
13 \textit{sĭc}, read sman
14 Ms inserts bsgrubs
15 om. Ms.
16 \textit{sĭc}, read bdag
17 \textit{sĭc}, read pa’i
18 \textit{sĭc}, read lhar
19 \textit{sĭc}, read la
20 \textit{sĭc}, read pa
21 \textit{sĭc}, read rim
22 \textit{sĭc}, read gyi
23 \textit{sĭc}, read sgrub
APPENDIX I: ANTG ([7] a dkar)

pa la / 2 dbyiṅs ni ye šes sems dpa' spyan 'dren pa de ņe bsñen1 no // 3 zi khro 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 Ṽtos pa'i [bsñen sgrub bži ni] / 1 ņug nas bdag skyed kyis3 par6 ni bsñen pa la / 2 mdun bskyed nas tshogs kyi par7 nas8 ņe bsñen no // 3 tshogs kyi gtor bskul gyis9 (252.7) bar ni bsgrub10 pa la / 4 gtor bskul ni11 rdzogs rim gyi par12 ni bsgrub13 chen po //

bsgrub14 gšen la Ṽtos pa'i bsñen bsgrubs15 bži ni / bdag fiid sems dpa' de sñen16 ba17 la / dbyiṅs ni18 ye šes sems dpa' spyan draṅ la ņe bsñen no // (253.1) gnis med las kyi sems dpa' gyur ba19 de bsgrubs20 pa la / ŋugs nas 'gro don mdzad pa de bsgrubs21 chen po //

gnis pa la bži ste / zi ba byaṅ chub gtsor len gyis22 'phrin las / rgyas pa tshe 'das 'dren (253.2) ston gyis23 'phrin las / dbaṅ slob bu rgyud khrol gyi 'phrin las / drag po dgra bgeg24 bsgral25 ba'i 'phrin las ni26 /

---

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 bgegs
25 sic, read sgral
26 sic, to be eliminated
[II-2-2] gñis pa bskyed rdzogs rnam gsum ñams su blaṅs pa la gñis ste / bskyed pa daṅ rdzogs pa'o // (253,3)

daṅ po <1> bskyed pa la bži ste / chu la ña ltar1 gis2 tshul du bskyed pa daṅ / pha la bu skyes kyi3 tshul du bskyed pa daṅ / gsas mkhar ser po ltar du [bskyed pa daṅ] / chu la chu zlar bskyed pa'is4 / skye ba (253,4) rnam5 bži sgo' chod pa'i dgos pa yod //

<2> rdzogs pa gñis ste / rdzogs pa daṅ rdzogs chen po //
daṅ po rdzogs pa la yaṅ gñis ste / snaṅ rdzogs6 pa daṅ stoṅ rdzogs s-bo //

<3> rdzogs pa chen po la yaṅ gñis ste / (253,5) bskyed kyaṅ lta pa'i7 ñaṅ la bskyed / rdzogs kyaṅ lta ba'i ñaṅ la rdzogs /

[II-2-3] dgoṅs8 pa rmaṃs9 gsum ñams 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 ba'i / lha khyad par can bsgoms dgos ste / goṅ gis15 bskyed rmaṃs16 bž ltar / phyi snaṅ pa17 la dmigs ni18 bsgoms pa daṅ / naṅ phun po (253,7) la dmigs ni19 bsgoms pa daṅ / gsāṅ 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 / sfiṅ po khyad par can bzla'

---

1 sic, read ldaṅ  
2 sic, read gi  
3 sic, read kyi  
4 sic, read pa daṅ  
5 sic, read rmaṃ  
6 sic, read rdzogs  
7 sic, read ba'i  
8 sic, read dgos  
9 sic, read rmaṃ  
10 sic, read pa  
11 sic, read 'dir  
12 sic, read bar  
13 sic, read do  
14 sic, read sṅags  
15 sic, read gi  
16 sic, read rmaṃ  
17 sic, read ba  
18 sic, read nas  
19 sic, read nas  
20 sic, read nas
dpogs tu / (253.8) buṅ po¹ tshaṅ žig pa ltar bzlas ba daṅ / 'gar gyi so lam ltar / 'od ma'i gźi² ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta³ lta'i sṅags ba⁴ nad maṅ ba'i / 'byuṅ pa³ (254.1) dgra gśed gyis⁶ dmigs pa bsgoms pa daṅ / rtsa ruṅ gnad kyis bon bde' pa'i⁴ mñams pa'o //

(i-4) dus da lta'i sṅag⁶ pa bsd nams chuṅ ba / tshogs 'khor zab mo' bskor dpogs ste / phyi 'dus gnas kyis⁶ tshogs 'khor bskor pas / rgyu bsd nams kyis¹⁰ (254.2) tshogs brdzogs nas / loṅs spyod 'phel ba'i dpogs pa yod / naṅ phon po lus kyis¹¹ tshogs 'khor bskor pa'i / par¹² chod med ciṅ dam can 'dul ba'i dpogs pa yod / gsaṅ pa¹³ rig pa ye šes kyis¹⁴ (254.3) tshogs 'khor bskor pa'i / bon ŋid la loṅs spyod ciṅ ye šes khoṅ nas 'char ba'i dpogs pa yod //

(i-5) ta³ lta'i sṅag¹⁶ pa'i lha s rin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab¹⁷ dpogs ste¹⁸ / bka¹²⁴.⁴ rgyud ma 'dres pa dag par gsal gtab¹⁹ / lha daṅ dam rdzas mthun pa²⁰ gsal gtab²¹ pa'o //

(ii) gņis pa 'chi khar dpogs pa lha ni / (ii-1) gzan la ltos ni²² bskyed rim bsgoms pa / snaṅ srid lha daṅ lha mo²³ (254.5) gsal thebs nas / bar chod bgegs kyì²⁴ mi tshugs pa'i dpogs pa yod // (ii-2)
bdag la ltos ste bskyed rims¹ bsgoms pa / phuṅ po lha² dmigs su gsal thebs nas / (ii-3) 'chi
bdag bdud daṅ gšin rje (254.6) gņis ka la ltos nas rdzogs rims³ sgom pa / sems dpa’ stoṅ par gsal
thebs nas / me loṅ ye šes rgyud la skye pa’i⁴ [dgos pa yod] // (ii-4) lus raṅ bžin gysis⁵ cha lug⁶
gyis⁷ phyag rgya’ daṅ ma bral pa⁸ byas nas / (254.7) phyi naṅ gis⁹ 'khrul brtogs¹⁰ chod nas / ñe lam
’di ‘bres¹¹ su ‘jug pa’i [dgos pa yod //] (ii-5) bla ma yi dam ’go¹² la thod bžin khur ba’i / byin
rlobs miṅon 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 lña nas¹⁶ / (iii-1) lta ba khyad par can sگoms pa / 'gyur pa¹⁷ med pa’i
sku thobs nas / skye śi’i sding bsñal med pa’i dgos pa yod do // (iii-2) sńiṅ po khyad par can
bzlas pa’i¹⁸ (255.1) ’gag pa med pa’i gśuṅ thob nas / dgra gņen bde sding gis¹⁹ sding bsñal 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) rtook gis²³ sding bsñal daṅ bral pa’i²⁴ dgos pa yod do // (iii-4) sñaṅ pa²⁵ sna

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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 rtog
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
tshogs lam du khyer ba'i / legs par 'byuṅ ba'i yon tan thob nas / gzhan gyis skyon gyis dgos pa med pa'i / (iii-5) dus rtag du'i phrin (255.3) las 6 med pa thugs rjes thobs 5 nas / 6 daṅ ma bral par byas pa'i 4 / lhun gyis grub pa'i 'phrin las thob nas / ḫiṅ khams dag par mi skye kha med pa'i dgos pa yod //

(iv) ḫiṅ pa 'phrul du dgos ba 8 rnam su ḫams 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 riṅ 16 / <1-3> bsams pa'i 17 gtor ma'i riṅ 18 90 //

<1-1> daṅ po zil gnon lta ba'i bṛṅ 18 la yan gsum ste / ① gsal pa 19 lha'i lta ba 20 mam rtog dgra bgeg 21 zil gyi 22 non / ② ṣar pa 23 ye ṣes kyi lta ba 24 / (255.6) ṣon moṅs dug 25 zil gyi 26 non / ③ yan dag

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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 ẖa
26 sic, read gysi
stoṅ ŋid kyis¹ lta pa'i² / snaṅ srid zil gyi³ gnon pa'o //

<1-2> gños pa sbyoṅs pa 'phrin las kyis⁴ rtiṅ⁵ la gsum ste / ① rgyud luṅ la yid ches kyis⁶ rtiṅ⁷ / ② don rtag pa (255.7) man ŋag gis⁸ bṛtīṅ⁹ / ③ bya rtsol las¹⁰ lhun grub kyis¹¹ bṛtīṅ¹² ēo //

<1-3> bsams pa'i gtor ma'i bṛtīṅ¹³ gsum ste / ① brgyan¹⁴ gwis¹⁵ gtor ma thugs rje kun la khyab ba'i¹⁶ bṛtīṅ¹⁷ / ② yo byad kyis¹⁸ gtor ma snaṅ srid kun la khyab pa'i bṛtīṅ¹⁹ / (255.8) ③ dmigs pa rten gyis²⁰ gtor ma tiṅ 'dzin spros bsdud gsal ba²¹ rtiṅ²² ēo //

<2> gños pa par²³ du dgos pa'i chīṅ dgu nas²⁴ / ① skyed pa gzal yas kyis²⁵ chīṅ / yaṅ dog med ba'i²⁶ gnad / ② tiṅ 'dzin 'phro (256.1) 'dus chīṅ / mšon du gyur pa'i chīṅ²⁷ / ③ gzi lam 'bras

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1 sic, read kyi
2 sic, read bas
3 sic, read gyis
4 sic, read kyi
5 sic, read gdeṅ
6 sic, read kyi
7 sic, read gdeṅ
8 sic, read gi
9 sic, read gdeṅ
10 sic, to be deleted
11 sic, read kyi
12 sic, read gdeṅ
13 sic, read gdeṅ
14 sic, read rgyun
15 sic, read gyi
16 sic, read pa'i
17 sic, read gdeṅ
18 sic, read kyi
19 sic, read gdeṅ
20 sic, read gyi
21 sic, read ba'i
22 sic, read gdeṅ
23 sic, read bar
24 sic, read ni
25 sic, read kyi
26 sic, read pa'i
27 sic, read gnad
APPENDIX I: ANTG ([7] a dkar)

bu¹ chiṅ / bye trag² med pa’i chiṅ³ / ⁴ skyed⁴ daṅ rdzogs pa’i chiṅ / sms su ’duṣ pa’i [gnad] / ⁵ bzlas pa snags kyi chiṅ / lha sku gsal ba’i chiṅ / (256.2) ⁶ bkye ba mgon gyis⁵ chiṅ / dmigs su med pa’i [gnad] / ⁷ bri pa⁶ dkyil ’khor gyis⁷ [chiṅ] / lha gsal pa’i⁸ chiṅ⁹ / ⁸ snan ga na tshogs lam gyis¹⁰ [chiṅ] / rol pa ’gags med kyis¹¹ chiṅ¹² gnad / ⁹ goṅ gis¹³ de rnams don du raṅ (256.3) sms la¹⁴ mi žan¹⁵ pa’i chiṅ / saṅs rgyas raṅ gnad¹⁶ su yod pa’i¹² don no¹⁷ //

<3> gsum pa smad du dgos pa’i gzer bu gcu gcig nas¹⁸ / ₁ stod ₂ skul / ₃ dgyes¹⁹ / ⁴ sbad²⁰ / ⁵ ’gug / ⁶ gtba²¹ / ⁷ bsgral / (256.4) ⁸ mnan / ⁹ bsregs / ¼ ’phaṅ / ¹¹ mun²² grub nas²³ ²⁴ skyas pa²⁴ daṅ bcu gcig go //

₁ daṅ po brgyan²⁵ daṅ cha lug²⁶ mos ’dun dad pa bsod²⁷ ces pa / bstod de bskul pa²⁸ daṅ / ₂

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¹ sic, read bu’i
² sic, read brag
³ sic, read gnad
⁴ sic, read bskyed
⁵ sic, read gyi
⁶ sic, read ba
⁷ sic, read gyi
⁸ sic, read ba’i
⁹ sic, read gnad
¹⁰ sic, read gyi
¹¹ sic, read kyi
¹² sic, to be deleted
¹³ sic, read gi
¹⁴ sic, read las
¹⁵ sic, read gzan
¹⁶ sic, read gnas
¹⁷ sic, read gnad do
¹⁸ sic, read ni
¹⁹ Cf. bkye (BGSB 151a4)
²⁰ sic, read rbad
²¹ sic, read gdab
²² sic, read ma
²³ sic, read na
²⁴ skyar ba
²⁵ sic, read rgyan
²⁶ sic, read lugs
²⁷ sic, read bstod
²⁸ sic, read ba
gtam\(^1\) ste / gnad la por\(^2\) \((256.5)\) na\(^3\) bskul pa’o\(^4\) // \(3\) skyabs ba spyi’i\(^5\) rgyug gis\(^6\) pho ña rañ sems la dgye / \(4\) ston ñid ye ñes kyi pho ña ma rig gti mug la sbad\(^7\) / \(5\) tiñ ‘dzin gsal pa’i\(^8\) gnad gyis’\(^9\) gug / \(6\) rtog pa lta pa\(^10\) bon ñid dbyiñs kyi\(^11\) \((256.6)\) gtal\(^12\) / \(7\) thugs rje šugs kyi\(^13\) mam rtogs\(^14\) dgra bgegs sgral / \(8\) 15-loñs spyod-15 ‘khrul ba’i dgra dgeg\(^16\) mgo bo mnan / \(9\) ñon moñs sems\(^17\) kyi me’i\(^18\) bsregs / \(10\) ‘khor pa’i\(^19\) sdug bsñal mya ñan la\(^20\) ‘das par ‘phañ / \(11\) ma grub ni\(^21\) skyar \((256.7)\) pa’o\(^22\) //

[II-3] gsum pa\(^23\) yo byad mkhen\(^24\) pa\(^24\) la yañ gsum ste / sñag\(^25\) pa rab la ‘char pa\(^26\) lña / sñag\(^27\) pa ‘brin la gsal pa\(^28\) lña / sñag\(^29\) pa tha ma la gzuñ\(^30\) pa\(^31\) lña /

\(^1\) sic, read gdams
\(^2\) sic, read bor
\(^3\) sic, read nas
\(^4\) sic, read ba’o
\(^5\) sic, read khyab pa spyi’i
\(^6\) sic, read gi
\(^7\) sic, read rbad
\(^8\) sic, read ba’i
\(^9\) sic, read kyis
\(^10\) sic, read ba
\(^11\) sic, read su
\(^12\) sic, read gdab
\(^13\) sic, read kyis
\(^14\) sic, read rtog
\(^15\) sic, read log lta
\(^16\) sic, read dgegs
\(^17\) sic, read ye ñes
\(^18\) sic, read mes
\(^19\) sic, read ba’i
\(^20\) sic, read las
\(^21\) sic, read na
\(^22\) sic, read ba’o
\(^23\) sic, read spyod mkhen
\(^24\) sic, to be deleted
\(^25\) sic, read sñags
\(^26\) sic, read ba
\(^27\) sic, read sñags
\(^28\) sic, read ba
\(^29\) sic, read sñags
\(^30\) sic, read bzuñ
\(^31\) sic, read ba
APPENDIX I: ANTG ([7] a dkar)  

[II-3-1] dañ po sñag¹ pa rab la 'char ba’ (256.8) lña ni / ¹ sems can thams cad sañs rgyas kyis² 'char te / gźi'i ye šes rañ ches³ su yod pa'i gnad / ² sñañ 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'i gnad] / ⁴ sdug bsñal thams cad bde ba⁸ 'char te / sñañ ba sna tshogs lam du khyer pa'i²³ [gnad] / ⁵ ŋon moñs pa ye šes su 'char ste⁹ / rañ 'byun ye šes rañ cha¹⁰ (257.2) su yod pa'i gnad /

[II-3-2] sñags pa 'brañ la gsal pa¹¹ lña ni / ¹ stoñ gsum lha'i gźal yas su gsal ste¹² / gźal yas la yañ do gmed pa'i gnad do // ² rañ lus lha skur gsal ste¹³ / pa¹⁴ chod (257.3) bgegs kyi¹⁵ mi tshugs pa'i doṣgs ba¹⁶ yod do // ³ snod gyis¹⁷ jìg rten gtor gʑoñ¹⁸ gsal ste¹⁹ / snod la bzañ īan med pa'i gnad / ⁴ sñañ srid thams cad dam rdzas su gsal pa²⁰ / dam can la ²¹-khrul rtogs²¹ mi yoñs²² (257.4) pa'i²³ [gnad] / ⁵ gnas lug²⁴ s[toñ pa ŋid du gsal stë²⁵ / sañs rgyas gžan las mi tshol pa¹²⁶ gnad do //

¹ sic, read sñañ  
² sic, read su  
³ sic, read chas  
⁴ sic, read gyi  
⁵ sic, read skur  
⁶ sic, read bar bsgrød  
⁷ sic, read pa'i  
⁸ sic, read te  
⁹ sic, read chas  
¹⁰ sic, read ba  
¹¹ sic, read te  
¹² sic, read bar  
¹³ sic, read kyis  
¹⁴ sic, read pa  
¹⁵ sic, read kyi  
¹⁶ sic, read gʑoñ du  
¹⁷ sic, read te  
¹⁸ sic, read bs  
¹⁹ sic, read 'khu ldog  
²⁰ sic, read yoñ  
²¹ sic, read ba'i  
²² sic, read lugs  
²³ sic, read te  
²⁴ sic, read ba'i
[II-3-3] śñag¹ pa tha ma la gzuñ² pa³ lña ni / ¹ 'phrin las gyer du gzuñ³ pa⁴ / ² śñag⁵ sñiṅ po raṅ rgyud du (257.5) gzuñ⁷ pa⁸ / ³ rdzas ša khrags⁹ su¹⁰ gzuñ¹¹ ba / ⁴ lha rig pa ther zug du gzuñ¹² ba / ⁵ yi dam 'jig rten gyis¹³ lhar gzuñ¹⁴ ba /

[II-3-4] de la ma rtog¹⁵ pa‘i śñag¹⁶ pa ni / ¹ 'phrin las blo 'dzin la re pa¹⁷ / ³ rdzas gtor (257.6) chuṅ la re pa¹⁸ / ⁴ lha ri mgo¹⁹ la re ba / ⁵ ŋo²⁰ grub 'jig rten kyis²¹ dpal la re ba'o //

[³] bṛgyad pa ye gśen gyis²² bon la gsum ste / [I] gẑi’ dňos²³ bzuñ ba daṅ / [II] lam ŋams su blaṅs pa daṅ / [III] 'bras bu (257.7) mŏn du gyur pa'o //

[I] daṅ po gẑi’ ŋos²⁴ bzuñ ba la gsum ste / gẑi bka²⁵ dag daṅ / lhun grub daṅ / luṅ ma bstan no // aNan rgyud las / rka²⁶ dag chen po bon gyi sku’i / gaṅ gi tri²⁷ ma‘i²⁸ mtha’ (258.1) ma reg / gẑi’

¹ sic, read śñags
² sic, read bzuñ
³ sic, read ba
⁴ sic, read bzuñ
⁵ sic, read ba
⁶ sic, read śñags
⁷ sic, read bzuñ
⁸ sic, read ba
⁹ sic, read khrag
¹⁰ sic, read tu
¹¹ sic, read bzuñ
¹² sic, read bzuñ
¹³ sic, read gyi
¹⁴ sic, read bzuñ
¹⁵ sic, read rtogs
¹⁶ sic, read śñags
¹⁷ sic, read ba
¹⁸ sic, read ba
¹⁹ sic, read 'go
²⁰ sic, read dňos
²¹ sic, read gyi
²² sic, read gyi
²³ sic, read ŋo
²⁴ sic, read ŋo
²⁵ sic, read ka
²⁶ sic, read ka
²⁷ sic, read dri
²⁸ sic, read mas
can kyis¹ spyi gži' nas⁵ / lhan skyed³ kyis⁴ ma rigs⁵ pa / 'khor 'das gyis⁶ spyi bži' nas⁸ (258.5) lhun grub chen po 'byun rus⁹ ma 'gag pa'o //
   de yan skye med ga¹⁰ dag gsal pa'i¹¹ / 'gag pa¹² lhun grub / rdzogs pa gsal stoṅ /gñis su med pa bon gyis¹³ sku'o //
   [III] gñis pa lam ñams su blaṅ pa¹⁴ (258.6) la gñis ste¹⁵ / [II-1] lam bye brag du ñams su blaṅ ba daṅ / [II-2] dgo'ns mñams¹⁶ phyir¹⁷ bstan pa'o //
   [II-1-a] daṅ po ži gnas la (258.7) yañ gñis 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

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 ñams
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
APPENDIX I: ANTG ([8] ye gsen)

daṅ / gsuṅ डाङ (259.1) yig 'bru la gzuṅs¹ ba daṅ / thugs phyag mtshan g-yuṅ druṅ la gzuṅs² pa'o³ //

[II-1-a-2] gniṣ pa mtshan med lab⁴ rten⁵ sms gzuṅ⁶ pa⁷ ni / khyuṅ nam mkha' la ṣteṅ pa⁸ ltar / rtsol med du chod de bţag / (259.2) bya⁹ the pa⁰ tshaṅs¹⁰ du 'dzul pa¹¹ 'dra¹² ltar ro // rtse gcig
tu trig¹³ ge se (?) skyes bu las tshar pa'i¹⁴ ltar / 'ghal¹⁵ med lhod de 16-bţags so¹⁶ //¹⁷

[II-1-b] gniṣ pa lhag mthoṅ nas¹⁸ / rDzogs chen las /
dpe' nam mkha' / don boṇ ņid / (259.3) rtag¹⁹ sms ņid ņo bo²⁰

ces ba²¹ daṅ / Gab pa las /
dpe' don rtag²² gsum du 23-mnams ba²³ daṅ / skal ldan sms la 23-mnams pa²⁴ med de gniṣ
du bsgom /

ces daṅ / Sems²⁴ thub las /
raṅ gis bsgrib (259.4) pa med du gsal gyis gsal pa²⁵ de lhag mthoṅ /

bDāl 'bum las /

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1 sīc, read bzuṅ
2 sīc, read bzuṅ
3 sīc, read ba'o
4 sīc, read la
5 sīc, read brten nas
6 sīc, read bzuṅ
7 sīc, read ba
8 sīc, read ldiṅ ba
9 sīc, read thī ba
10 sīc, read tshaṅ
11 sīc, read ba
12 sīc, to be deleted
13 sīc, read lhuṅ
14 sīc, read ba
15 sīc, read gal
16 sīc, read bţag 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 mnams pa
24 sīc, read bSen
25 sīc, read ba
sems la sems ma mchis ste1 / sems kyis2 raṅ bzin 'od gsal pa'o3 //

sañ na rgyud las /
mkha' gsal gcig gis kun la4 (259.5) khyab / gsal ba'i mkha' la phyogs ris med
ces s-ho //

[II-1-c] gsum pa zuñ5 'brel ni / Ye khri mtha' sel las /
ži gnas tiṅ 'dzin 6 bstob (?) de5 /
lhag mthoṅ gsal pa'i6 stobs kyī7 (259.6) mchogs7 /
ži la8 zuñ9 'brel mi rto g pa /
dé mthar phyin pa'i mi g-yos10 ba'o //

Non moṅ raṅ grol gyis11 rgyud las /
šes pa laṅ kyi12 rto g pa de13 lhag mthoṅ /
šes pa rtse14 'deh (259.7) daṅ bral pa15 de ži gnas /
gsal stoṅ gnis med mñams16 par bon gyis17 sku ru bźugs18 /
ces pa /

[II-1-d] de la bzi ste / <1> tiṅ ņe 'dzin gyis19 thun sgom / <2> sems dpa'i ṇaṅ sgom / <3>

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1 sīc, read te
2 sīc, read kyi
3 sīc, read ba'o
4 sīc, read zuṅ
5 Cf. stobs gnis de (ANTG2, 365.7), stobs bde daṅ (BGSB 158b1)
6 sīc, read ba'i
7 sīc, read mchog
8 sīc, read lhag
9 sīc, read zuṅ
10 sīc, read g-yo
11 sīc, read gyi
12 sīc, read gis
13 sīc, to be eliminated
14 sīc, read rtsis
15 sīc, read ba
16 sīc, read mñam
17 sīc, read gyi
18 sīc, read bźag
19 sīc, read gyi
APPENDIX I: ANTG ([8] ye gšen)

rtog¹ bai² gloⁿ³ sgom⁴ / <4?> bsgoms⁵ med mthar⁶ phyn pa'o //
<1> daṅ po tiṅ ne 'dzin gyis⁷ thun bsgoms⁸ nas⁹ /
gšen por phar bgegs¹₀ kyí¹¹ dran pa bsgoms /
ces pa'i¹² /
    rnam rtog 'gyu pa¹³ ma daṅ pa'i /
    ston gsal sprin bral ŋi ma 'dra /
ces s-ho //</
<2> gšis pa (²⁶⁰.²) sems dpa¹⁴ sgom na¹⁵ /
    myaṅs¹⁶ pa¹⁷ tshur 'gebs kyis dran pa bsgoms /
ces pa'i¹² /
    za 'chags¹⁸ 'gro 'dug ci byed kyaṅ /
    dus gsum mtha¹⁹ 'bral med pa'i /
    naṅ la naṅ gis bsgoms pa'is / (²⁶⁰.³)
    bsgoms dus su mdan sum chag pa'i khyab¹⁰ pa 'dra /
    rkyen kyis¹⁹ jug ciṅ bsgoms ni²⁰ 'phel /
ces s-ho //</

¹ sic, read rtogs
² sic, read pa'i
³ sic, read kloṅ
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 dpa'i naṅ
¹³ sic, read ni
¹⁴ sic, read myoṅ
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 nas\(^1\) /  
   nram rtog ka\(^2\) šar thams cad ston ŋid ye šes su grol /  
ces s-ho // (260.4)  
[II-2] giis pa dgoṅs mñaṃs nas\(^3\) / bde ston gsal gsum mo // sdiug bsñal med pa bde / sgrībs\(^4\)  
g-yogs med pa gsal / gzuṅ 'dzin med pa mi rtog pa'o // rtogs na ŋams su 'char ste' // (260.5) bde  
mñaṃs\(^5\) daṅ / gsal mñaṃs\(^6\) daṅ / ston\(^7\) mñaṃs\(^8\) mo // ma rtog\(^9\) na dus\(^10\) gsum du 'char ste\(^11\) / bde  
pā\(^12\) 'dod chag\(^13\) / gsal ba že sdaṅ / mi rtog pa gtugi mug go // gols\(^14\) kham gsum du gols (260.6) ste\(^16\)  
/bde pā\(^17\) 'dod kham / gsal pa\(^18\) gzung khams / mi rtog pa gzung med do // grol na sku gsum du  
grol ste\(^19\) / bde pa\(^20\) sprul sku' / gsal pa\(^21\) loṅ\(^22\) sku' / mi rtog ba\(^23\) bon (260.7) sku / A luṅs\(^24\) phrul gyi  
sde\(^25\) migs\(^26\) lu\(^27\) /

\(^1\) sič, read ni  
\(^2\) sič, read gaṅ  
\(^3\) sič, read ni  
\(^4\) sič, read sgrīb  
\(^5\) sič, read te  
\(^6\) sič, read ŋams  
\(^7\) sič, read ŋams  
\(^8\) sič, read ston  
\(^9\) sič, read ŋams  
\(^10\) sič, read rtogs  
\(^11\) sič, read dug  
\(^12\) sič, read te  
\(^13\) sič, read ba  
\(^14\) sič, read chags  
\(^15\) sič, read na  
\(^16\) sič, read te  
\(^17\) sič, read ba  
\(^18\) sič, read ba  
\(^19\) sič, read te  
\(^20\) sič, read ba  
\(^21\) sič, read ba  
\(^22\) sič, read loṅs  
\(^23\) sič, read pa  
\(^24\) sič, read luṅ  
\(^25\) sič, read lde  
\(^26\) sič, read mig  
\(^27\) sič, read las
APPENDIX I: ANTG ([9] bla med)  *301*

'dral¹ min pa nmams² ba³ gsum nas⁴ / bde pa⁵ 'dra la mun⁶ ba⁷ gtoıs⁸ 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 gżi mñon du gyur pa'o // gżi' raṅ sa zin pa'o // lam mthar thug pa'o // rtog¹³
(261.1) pa mñon du gyur pa'o // 'bad med thugs rje gżan don šug¹⁴ la 'byuṅ pa'o¹⁵ //

[9] dgu pa bla med gyis¹⁶ bon ni / bya rtsal daṅ bral ba gcig yin te / Luñ drug las /
bsgrubs¹⁷ med rtsol med yaṅ khyad daṅ / (261.2)
thegs¹⁸ mchogs¹⁹ 'di ni kun kyis²⁰ thun moṅ min /
ces daṅ / 'Grel bāṅ 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 ni²³ sbal g-yuṅ druṅ theg pa'i rgyud las /

¹ sic, read 'dra la  
² sic, read rmam  
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 šugs  
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
thegs¹ mchogs² 'di ni yid bžin nor bu 'dra / dgos 'dod re pa³ raṅ⁴ ſam ſug⁵ la 'byuṅ /

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ces s-ho // rGyud 'khor ba don sprug⁶ las /
  theg pa gžan⁷²⁶.⁴ gyis⁷ skyon rams kyang /
  spaṅ pa⁸ med bar⁹ raṅ sar zi /
  theg pa gžan kyi¹⁰ yon tan kyang¹¹ /
  rtsal ba med par lhun gyis grub /

ces s-ho //

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¹ sic, read theg
² sic, read mchog
³ sic, read ba
⁴ sic, read ſaṅ
⁵ sic, read ſugs
⁶ sic, read sprugs
⁷ sic, read gyi
⁸ sic, read ba
⁹ sic, read par
¹⁰ sic, read gyi
¹¹ sic, read yaṅ
Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2) concerning the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 354.4-367.7), extract of BTK = MT 191: 347.2-367.7

[5] lña pa dge¹ 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 bsregs⁸ / <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 bso¹² žiñ bzeñ¹³ 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 síc, read dge
2 síc, read bsñen
3 síc, read gyi
4 síc, read bcu gsum
5 síc, read gi
6 síc, read sñin
7 síc, read kyi
8 síc, read sreg
9 síc, read la
10 síc, read brten
11 síc, to be deleted
12 síc, read gso
13 síc, read bzeñs
14 sín, to be deleted
15 síc, read ’don
16 síc, read ziñ
17 síc, read gi
[6] drug pa ḍraṅ sroṅ gis¹ bon la ni / raṅ rgyud draṅs² las³ gzan rgyud sraṅ⁴ pa'o / 'Dul ba'i sgoṣ’ byaṅ las /

mkha' (354.8) la mduñ bskor ba'i tshul du bsraṅ⁶ pa'o //
thugs rje⁷ ni ma'i tshul du 'gro don byed //

ces so // 'Dul rgyud bsam’ po ma las /
da lta yam⁹ sde rigs lha bcu'i¹⁰ gnas

ces¹¹ pa / (1) 'dul bon (355.1) ye khriṃs gyis¹² sde / (2) yod pa smra'i¹³ / (3) bka' bzu'n¹⁴ bṣad ṇan gyi sde / (4) brag dgon dka' thub gyi¹⁵ sde / (5) dur khrod rtsog¹⁶ bu'i sde / (6) śiṅ druṅ (355.2) ma¹⁷ rtag pa'i sde / (7) sgom bya ſams len gyis¹⁸ sde / (8) tshul gnas byi dor gyi sde / (9) khriṃs gnas cha sños kyi¹⁹ sde / (10) dag²⁰ pa ḍraṅ sroṅ gyi sde / (11) tsha'n¹ ma gtsug phud gyi²² sde / (12) tshaṅs (355.3) spyod dge bsñen gyi sde / (13) dus khriṃs²³ sños gyi²¹ sde / de yaṅ bsdu nas²⁴ bso²⁵ thar gyi sde / dus chen gyis²⁶ sder 'dus so //

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¹ sic, read gi
² sic, read ḍraṅ
³ sic, read la
⁴ sic, read sroṅ
⁵ sic, read skos
⁶ sic, read sroṅ
⁷ sic, read rje
⁸ sic, read sám
⁹ sic, read yaṅ

¹⁰ Cf. BGSB bcu gsum du
¹¹ sic, read ces
¹² sic, read kyi
¹³ sic, read smra ba'i sde
¹⁴ sic, read gzu’n
¹⁵ sic, read kyi
¹⁶ sic, read cog
¹⁷ sic, read mi
¹⁸ sic, read gyi

¹⁹ om. Ms.
²⁰ Ms repeats twice dag
²¹ sic, read gtsaṅ
²² sic, read kyi
²³ sic, read bsñen gnas kyi
²⁴ sic, read na
²⁵ sic, read so
²⁶ sic, read gyi
spyod tshul ni goṅ ltar ro //


[II-1] daṅ po 'jug sgo la gsum ste / <1> gsaṅ sṅags kyis² bka' drug la³ / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> daṅ po gsaṅ sṅags kyis⁴ bka' drug ni / ① mal ma zi ba / ② bsgyur ba kho bo / ③ skye 'gag med pa'i ma mo / ④ bdag gzan rgyud gro lba⁷ phur pa / ⑤ mam rtog (355.5) 'jom pa'i bdud rtsi / ⑥ 'gyur ba med pa'i tshe ru bsgrubs pa daṅ drug go //

<2> 'jug pa'i sgo drug ni / ① gzi dam tshig gis bzuṅ ba / ② rim⁶ pa dbaṅ gis bsgrod⁷ pa / ③ ŋams su tiṅ ne 'dzin gyis (355.6) blaṅ ba / ④ thag lta ba⁸ bcad⁹ / ⑤ las spyod pa¹⁰ dor¹¹-ba¹¹ / ⑥ don 'phrin las gyis¹² bsdu'o //

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


[II-2-1] daṅ po bsñen bsgrubs rnam¹⁷ gsum ŋams su blaṅ ba ni bsñen pa'i (355.8) bži¹⁸ ma ba¹⁹

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¹ sic, read gyi
² sic, read kyi
³ sic, to be deleted
⁴ sic, read kyi
⁵ sic, to be deleted
⁶ sic, read rim
⁷ sic, read bsgrød
⁸ sic, read bas
⁹ pa should be inserted.
¹⁰ sic, read pas
¹¹ om. Ms.
¹² sic, read kyi
¹³ sic, read bskyed
¹⁴ sic, read rnam
¹⁵ sic, read rnam
¹⁶ sic, read rnam
¹⁷ sic, read rnam
¹⁸ sic, read gzi
¹⁹ sic, to be deleted
'go'i dgu / sNaN rgyud la' /

(A) lus gyis¹ bśñen pa gsum / (B) ṇág gis⁴ bśñen pa gsum / (C) yid gyis⁵ bśñen pa gsum / (A) daṅ po lus kyis⁶ bśñen pa gsum ni / ① cha lugs lha ldan gyis⁷ (356.1) phyag rgya' / lus gyi⁸ gnas lha bca' ba daṅ / ② dbaṅ bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba daṅ / ③ bskyed pa sku bstod gyi⁹ phyag rgya' brda ru bkrol ba'o //

(B) ṇág 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 bśñen pa brjod med rluṅ gis¹⁵ rta la / bzlás 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 ne 'dzin ni / stoṅ žiṅ bdag med du sgom pa daṅ / ⑧ kun du snaṅ gis¹⁹ tiṅ ne 'dzin tshad med bži ldan (356.4) du bsgom / ⑨ rgyu'i tiṅ ne 'dzin lha bsgom žiṅ gžal yas bskyed pa'i /²⁰

Sems thub¹¹ las /

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

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 bśñen
12 sic, read rgyu
13 sic, read bśñen
14 sic, read bzla
15 sic, read gi
16 sic, read rus
17 sic, read kyi
18 sic, read bśñen
19 sic, read ba'i
20 sic, read pa'o // Cf. ANTG 250.6.
21 sic, read bSen thub
22 sic, read bśñen
23 sic, read gi
24 sic, read kyi
25 sic, read bśñen
pa (356.5) gsum / dañ po sños 'gro phyi' bsñen pa gsum ni / dpon gsas lha la sñen1 pa dañ / rig2 ldan gnas la sñen3 pa / mtshan ldan grog4 la sñen5 pa / ñe ba nañ gis6 sñen7 pa (356.6) gsum ni / thar glud bskañs pa bsñen pa / phyi brten skos la sñen8 pa / phud9 rta chen gter9 la bsñen pa / bca' gzi las gyis10 bsñen pa gsum ni / 'tshams11 bead dkyil 'khor bri12 ba gca13 (356.7) gzi'i sñen14 pa / mchod pa brgyan gyis15 sñen16 pa / sgo dbye' sri17 mnan dam tshig gis18 sñen19 pa'o //

<<2>> gnis pa bsgrubs20 pa'i yan lag bco bryagad ni sñan rgyud las /

phyi21 (356.8) sku'i bsgrubs22 pa drug / bkod pa mañdal la rten nas bsgrubs23 pa dañ / nañ gsañ sñas gi24 bsgrubs25 pa drugs26 ni / sñiñ po sñas su bsgrubs27 pa / gsañ ba thugs kyi bsgrubs28 pa (357.1) drug ni / byañ chub sems su bsgrubs29 pa'o //
Sems' thub las

dkyil 'khor ži ba'i bsgrubs
d pa drug / ņo mtshar lam gyis bsgrubs
d pa drug / (357.2) 'bras bu
dbaṅ gis bsgrubs pa drug go // dkyil 'khor ži ba'i bsgrubs pa drug ni / bar 'tshams bdag ņid
don gyis bsgrubs pa daṅ / tsa ka li bkod pa'i phyag rgya'i bsgrubs pa daṅ / bsdu pa (357.3) gdan
gyis bsgrubs pa 15 drug ni / spyan 'dren dbyer med gyis bsgrubs pa / tshogs bsag phyag rgya'i bsgrubs pa / byuṅ dag bsags pa'i bsgrubs pa /

gnis pa ņo mtshar lam gyi bsgrubs pa drug pa ni / gsaṅ 'tshams (357.4) gyin 'beb gyis bsgrubs pa / 'dzab rdzogs 'pho 'du'i bsgrubs pa / phyag rgya'i sku bstdod [kyi bsgrubs pa] /

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1 sīc, read bSen
2 sīc, read sgrub
3 sīc, read gyi
4 sīc, read sgrub
5 sīc, read gi
6 sīc, read sgrub
7 sīc, read sgrub
8 sīc, read mtshams
9 sīc, read gyi
10 sīc, read sgrub
11 sīc, read sgrub
12 sīc, read ba
13 sīc, read gyi
14 sīc, read sgrub
15 sīc, read daṅ
16 sīc, read kyi
17 sīc, read sgrub
18 sīc, read sgrub
19 sīc, read byaṅ
20 sīc, read sgrub
21 sīc, read gyi
22 sīc, read sgrub
23 sīc, to be deleted
24 sīc, read mtshams
25 sīc, read gyi
26 sīc, read sgrub
27 sīc, read sgrub
28 sīc, read sgrub

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pho ཉན༡ བཙན༢ 'debs kyi bsgrubs༣ pa / khrö bo rtags gyis༤ [bsgrubs༢ pa] / bзи༦ bsna dam bca'i bsgrubs༡ pa'o // (༣༧༧.༥)

  gsum pa 'bras bu dbaṅ gis༨ bsgrubs༩ pa drug ni / dṅos grub lha'i yaṅ sīnī gis༡༠ bsgrubs༡༡ pa / gsaṅ ba rgyun tshogs nar la༡༢ [bsgrubs༡༣ pa] / phu༡༤ rta༡༥ gter༡༦ gyis༡༧ bsgrubs༡༨ pa / dmar lam zor gyis༡༩ (༣༧༧.༦) bsgrubs༢༠ pa'o //

  zil non bro'i bsgrubs༢༡ pa / phya tshe g-yaṅ gis༢༢ bsgrubs༢༣ pa daṅ drug daṅ bco brgyad do //
  gsum pa mtha' 'gyur las gyis༢༤ mchoṅ dgu ni / sra༢༥ brten༢༦ gsal (༣༧༧.༧) b'ai me lón gis༢༧ mchuʔ༢༨ / phya gšen theg pa'i bon daṅ sbyor / mkha' kloṅ rab 'byams bskaṅ gi mchoṅ / snaṅ gšen theg

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1 síc, read ŋa
2 síc, read gžen
3 síc, read sgrub
4 síc, read kyi
5 síc, read sgrub
6 síc, read gži
7 síc, read sgrub
8 síc, read gi
9 síc, read sgrub
10 síc, read gi
11 síc, read sgrub
12 síc, read ma'i
13 síc, read sgrub
14 síc, read phud
15 síc, read gta'
16 síc, read gta'
17 síc, read yi
18 síc, read sgrub
19 síc, read gyi
20 síc, read sgrub
21 síc, read sgrub
22 síc, read gi
23 síc, read sgrub
24 síc, read kyi
25 síc, read pra
26 síc, read rtags
27 síc, read gi
28 síc, read mchoṅ

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pa’i bon dañ sbyor / dbal mo las thig mthu’i (357.8) mchuñ1 / ’phrub gšen theg pa’i mchuñ2 / ｆｉｎ３ 
zer āg４ pa mdur gyis５ mchoñ / srid gšen theg pa’i bon dañ sbyor] / las bźi rgyun ｌa sbyin 
bsreg gi mchuñ６ / dge bsñen (358.1) theg pa’i mchoñ７ / ’Gu ya srog ’dzin dam tshig gis８ mchoñ / 
drañ sroñ theg [pa’i bon dañ sbyor] / ’od zer ’khyil ba sman gyis9 mchoñ / a dkar theg pa’i [bon 
dañ sbyor] / thig le dgu pa (358.2) dgoñs ŋams gyis10 mchoñ / ye gšen theg pa’i bon dañ sbyor / ye 
śes rtse rgyal lta ba’i mchoñ / bla med theg pa’i bon dañ sbyor /

bsñen bsgrubs11 las gsum ŋams su blañ ba ni / (358.3) bdag la ltos pa’i 12 bsñen bsgrub13 bźi / 
’phrin las lā14 ltos pa’i śñen15 bsgrubs16 bźi / bsgrub17 gšen la ltos pa’i bsñen bsgrub18 bźi / 
(A) dañ po bdag (358.4) la ltos pa’i bsñen bsgrub19 bźi ni / /loader lha20 gnas pa de śñan21 pa la 
/ 2 loader ŋid gtso’ khor gyur ba22 de ŋe śñen23 no // 3 thabs śes rol ba de bsgrubs24 pa la / 4

1 sič, read mchoñ
2 sič, read bon dañ sbyor
3 sič, read āg
4 sič, read gtyi
5 sič, read mchoñ
6 sič, read bsñen
7 sič, read dañ sbyor
8 sič, read gi
9 sič, read gtyi
10 sič, read kyì
11 sič, read sgrub
12 Ms inserts bsgrubs
13 sič, read sgrub
14 Ms om.
15 sič, read bsñen
16 sič, read sgrub
17 sič, read sgrub
18 sič, read sgrub
19 sič, read sgrub
20 sič, read lhar
21 sič, read bsñen
22 sič, read pa
23 sič, read bsñen
24 sič, read sgrub
rdzogs (३५८.३) rims¹ gyis² rgyas thob pa de bsgrub³ chen po //

(B) lha la ltos pa'i sñen⁴ bsgrubs⁵ bži ni / ₁ raň dam tshig sms dpa' gnas pa de sñen⁶ pa la / ₂ dbyiṅs nas ye šes sms dpa' spyan draṅs pa de ře sñan⁷ no // ३ ži khro ci sñad du bsgrub⁸ pa'i bsgrubs⁹ pa la / ₁ 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 / ३ mdun bskyed ni tshogs gyis¹⁵ bar ře sñen¹⁶ no // ३ tshogs nas gtor bskul gyis¹⁷ bar ni bsgrubs¹⁸ pa la / ४ gtor bskul nas rdzogs rim gyis¹⁹ par²⁰ ni bsgrub²¹ chen po //

bsgrub²² gṣen la ltos pa'i sñen²³ bsgrub²⁴ (३५८.८) bži ni / bdag řid sms dpa' gnas pa de sñen²⁵ pa la / dbyiṅs nas ye šes sms dpa' spyan draṅ pa de ře sñen²⁶ no // gñis med las kyi sms dpa' ru

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1 síc, read rim
2 síc, read gyi
3 síc, read sgrub
4 síc, read bsñen
5 síc, read sgrub
6 síc, read bsñen
7 síc, read bsñen
8 síc, read sgrub
9 síc, read sgrub
10 síc, read pa
11 síc, read sgrub
12 síc, read kyi
13 síc, read bar
14 síc, read bsñen
15 síc, read kyi
16 síc, read bsñen
17 síc, read gyi
18 síc, read sgrub
19 síc, read gyi
20 síc, read bar
21 síc, read sgrub
22 síc, read sgrub
23 síc, read bsñen
24 síc, read sgrub
25 síc, read bsñen
26 síc, read bsñen
gyur ba\(^1\) de bsgrub\(^2\) pa la / žug nas 'gro don mdzad\(^3\) pa de (359.1) bsgrub\(^4\) chen no //

giṇis pa / ži ba byaṅ chub gtsor len gyis\(^5\) 'phrin las / rgyas pa tshe 'das 'dre don gyis\(^6\) 'phrin las
/ dbaṅ slob bu rgyud khrol gyis\(^7\) 'phrin las / (359.2) drag po dgra bgegs dgral\(^8\) ba'i 'phrin las /

[II-2-2] giṇis pa skye\(^9\) rdzogs mam gsum ŋams su blaṅ ba la giṇis ste / skye\(^10\) pa daṅ rdzogs
pa'o //

daṅ po <1> skye\(^11\) pa la bzi ste / chu la ŋa ldin\(^12\) giś\(^13\) tshal\(^14\) du skyped pa (359.3) daṅ / pha la bu
skyes pa'i tshul du skyped pa daṅ / gsas mkhar ser po ltar skyped pa daṅ / chu la zla ba ltar skyped
pa'o // skye ba mams\(^15\) bzi sgo chod pa'i dgos pa yod //

<2> rdzogs pa la giṇis ste / rdzogs pa (359.4) daṅ rdzogs pa chen po'o //
daṅ po rdzogs pa la yaṅ giṇis / snaṅ rdzogs daṅ ston rdzogs so //

<3> rdzogs pa chen po la giṇis ste / skye\(^16\) kyaṅ lta ba'i ŋaṅ la skyped\(^17\) / rdzogs kyaṅ lta ba'i
ňaṅ la rdzogs / (359.5)

[II-2-3] dgos pa mams\(^18\) gsum ŋams su blaṅ pa\(^19\) la gsum ste / (i) tse 'dir dgos pa lhā / (ii) 'chi
kha\(^20\) dgos pa lhā / (iii) bar dor dgos pa lhā'o //

(i) daṅ po tse 'dir dgos pa lhā ni / (i-1) dus da lta'i sṅag\(^21\) pa tse thuṅ (359.6) ba / lha ... khyed

\(^1\) 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 sṅags
par rtsab¹ sgom dgos ste / goñ gis² skyed pa mams³ bźi ltar / phyi snañ ba la dmig⁴ nas sgom pa
dañ / nañ phuñ po la dmig⁵ nas sgom pa dañ / gsañ ba rtsa gnas la (359.7) dmig⁶ nas sgom pa'o //

(i-2) dus da lta'i sňag⁷ pa / gnod shyi pho mo 'go lo rgod pa / sňiñ po khyad par can bzlaz⁸
dgos te / buñ ba tshañ⁹ žig pa ltar bzla ba dañ / 'gar gysis (359.8) so lam ltar / 'od ma'i gźu ltar /in po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sňags pa nad mañ ba cha sňoms dgos ste / 'byuñ ba dgra gšen¹⁰ gysis¹¹ dmig¹²
pa sňam pa dañ / rtsa (360.1) luñ¹³ gnad gysis¹⁴ mňam pa / bon ñid bde' ba'i mňam pa'o //

(i-4) dus da lta'i sňag¹⁵ pa bsod nams chuñ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du
byed gysis¹⁶ tshogs 'khor bskor ba / rgyud¹⁷ bsod nams gysis¹⁸ tshogs mams (360.2) rdzogs nas loïs
spyod 'phel ba'i dgos pa yod / nañ phuñ po lus kyi tshogs 'khor bskor ba / bar chod med ciñ
dam can 'dul ba'i dgos pa yod / gsañ ba rig pa ye šes gysis¹⁹ tshogs 'khor bskor ba / bon ñid la
loïs spyod (360.3) ciñ ye šes khuñ²⁰ nas 'char ba'i dgos pa yod //

(i-5) da lta'i sňags pa lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal ²¹'dab rgos ste²² /

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¹ sič, read rtsa ba
² sič, read gi
³ sič, read rnam
⁴ sič, read dmigs
⁵ sič, read dmigs
⁶ sič, read dmigs
⁷ sič, read sňags
⁸ sič, read bzla
⁹ sič, read tshañ
¹⁰ sič, read gšed
¹¹ sič, read kyis
¹² sič, read dmigs
¹³ sič, read rluñ
¹⁴ sič, read kyis
¹⁵ sič, read sňags
¹⁶ sič, read kyi
¹⁷ sič, read rgyu
¹⁸ sič, read kyi
¹⁹ sič, read kyi
²⁰ sič, read khoñ
²¹ sič, read gdab dgos te /
brgyud ma 'dres pa dag par gsal bdab¹ / lha dañ dam rdzas dañ² mthun par (360.4) gsal bdab³ pa'o //
(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gzan la ltos nas skyed⁴ rims⁵ sgom la / snañ srid lha dañ lha mo⁶ gsal theb nas / bar chod bgegs gyis⁷ mi tshugs pa'i (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'i dgos pa yod / (ii-3) 'chi bdag bdud dañ gšin rje dañ¹³ / (360.6) gnis ka la ltos nas rdzogs rims¹⁴ sgom pa / sems ŋid stoñ ba'i¹⁵ gsal theb nas / me loñ ye sês rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bţin gyis¹⁶ cha lugs gyis¹⁷ phyag rgya dañ ma bral bar gnas pa / phyi nañ gis¹⁸ (360.7) 'khurltog¹⁹ chod nas / ñe lam bde²⁰'bre ru²⁰ 'jugs²¹ pa'i [dgos pa yod //] (ii-5) bla ma yi dam mgo la thod bţin khur ba'i byin rlob mñon sum du khug nas / yi 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 s'i sdug bsñal med pa'i dgos [pa yod] // (iii-2) sñiñ po khyed²⁵ par can bzlas

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 kysis
⁸ sic, read bskyed
⁹ sic, read rim
¹⁰ sic, read lhar
¹¹ sic, read kysis
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 sían bde sḏug gis² sḏug bsñal dañ bral ba¹ [dgos pa yod] // (iii-3) tiin ṇe 'dzin khyed¹ par can sgom pa¹ 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag² gi sḏug bsñal dañ (361.2) bral ba¹ dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba⁶ legs pa 'byuñ ba¹ yon tan thob nas / gžan gyi skyon gyis 陲dgos pa med pa'o⁷ // (iii-5) dus rtag du³ 'phrin las dañ ma bral bar (361.3) gnas pa¹ lhun gyis grub pa¹ 'phrin las thob pa / ʒiñ khams dag par mi skye kha med pa¹ dgos pa yod do //

(iv) bži pa 'phrul du dgos pa rmams¹⁰ gsum ʰams su blañ ba la gsum ste / <1> stod du dgos pa¹ rtiñ¹¹ (361.4) gsum / <2> bar du dgos pa¹ chiñ dgu / <3> smad du dgos pa¹ gzer bcu gcig so¹² //

<1> dañ po stod du dgos pa¹ rtiñ¹³ gsum ni / <1-1> zil gnon lta ba¹ rtiñ¹⁴ / <1-2> sbyañ pa 'phrin las gyis¹⁵ rtiñ¹⁶ / (361.5) <1-3> bsams ba¹⁷ gtor ma¹ rtiñ¹⁸ ʰo //

<1-1> dañ po zil gnon lta ba¹ rtiñ¹⁹ la ʰañ gsum ste / ʳ gsal ba lha¹ lta ba²⁰ man rtoṅ dgra bgegs zil gyis non / ⁶ sar ba ye ṣes gyis²¹ lta ba²² ʰon moṅs dug lha zil (361.6) gyis non / ⁷ yañ dag ston ʰid gyis²³ lta ba²⁴ snañ srid zil gyis non pa'o //

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1 sis, read pas  
2 sis, read gi  
3 sis, read khyad  
4 sis, read pas  
5 sis, read rtog  
6 sis, read bas  
7 sis, read gos su med pa¹ dgos pa yod, cf. BGSB 149a4.  
8 sis, read tu  
9 sis, read pas  
10 sis, read rmam  
11 sis, read gdën  
12 sis, read go  
13 sis, read gdën  
14 sis, read gdën  
15 sis, read kyi  
16 sis, read gdën  
17 sis, read pa  
18 sis, read gdën  
19 sis, read gdën  
20 sis, read bas  
21 sis, read kyi  
22 sis, read bas  
23 sis, read kyi  
24 sis, read bas
<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 ba'i bṛtiṅ¹⁸ ṅo //

<2> gnis pa bar du dgos pa'i chün dgu ni / ① skyed pa gḏal yas gyis¹⁹ chün / yaṅ dog med pa'i (362.1) gnad / ② tiṅ 'dzin 'phro 'du'i chün / mñon du gyur ba'i²⁰ gnad / ③ gzi lam 'bras bu'i chün / bye brag med pa'i gnad / ④ skyed daṅ rdzogs pa'i chün / sems su 'dus pa'i (362.2) gnad / ⑤ bzlas pa sḫags kyi chün / lha sku gsal ba'i gnad / ⑥ bkye' ba mgon gyis²¹ chün / dmigs pa med pa'i gnad / ⑦ bris pa dkyil 'khor gyis²² chün / lha gsal (362.3) ba'i gnad / ⑧ snaṅ ba sna tshogs lam gyis²³ chün / rol ba²⁴ 'gags med gnad / ⑨ goṅ gis²⁵ de mams don du sems la²⁶ mi żan²⁷ ba'i²⁸

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

chiṅ / saṃs 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 śes gyis¹⁰ pho ņa ma rig gti mug la sbad¹¹ / ⑤ tiṅ 'dzin gsal ba gnad gyis¹² 'gug / ⑥ rtog pa lta ba bon ņid dbyiṅs su gdab / ⑦ thugs rje śugs kyi (362.7) rnam rtogs¹³ pho ņa¹⁴ ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ņon moṅs ye śes gyis¹⁵ me'i¹⁶ bsregs / ⑩ 'khor ba'i sdug bsṇal 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 / sṇag¹⁹ pa rab la 'char ba lha ni²⁰ / sṇag²¹ pa 'bruṅ la gsal ba lha / sṇag²² pa tha ma la bzuṅs²³ ba lha'o // (363.1)

[II-3-1] daṅ po sṇag²⁴ pa rab la 'char ba lha ni / ① sems can thams cad saṃs 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 sṇags
²⁰ sic, to be deleted
²¹ sic, read sṇags
²² sic, read sṇags
²³ sic, read bzuṅ
²⁴ sic, read sṇags
ste¹ / gzhi/ ye šes rañ chas su yod pa'i gnad / ① snañ ba thams cad bon sku ru 'char ste² / (363.2) lam gyis³ ye šes sgron⁴ me⁵ du yod pa'i gnad / ③ gnam ris⁶ sa brag thams cad lha dañ lha mo⁷ 'char ste⁸ / 'bras bu ye šes 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 ŋon moṅs pa ye šes su 'char ste¹¹ rañ 'byun ye šes ⑫ rañ chas su yod gnad do //

[II-3-2] śāṅg¹³ 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 gyis¹⁷ mi tshugs pas¹⁶ gnad do // ③ snod gyis¹⁸ jig rten gtor gzung¹⁹ du gsal ste²⁰ / snod la (363.5) bzañ ŋan med pa'i gnad / ④ snañ srid thams cad dam rdzas su gsal ste²¹ / dam can la 'khu ldog mid²² yonī²³ pa'i²⁴ gnad / ⑤ gnas lugs stoñ pa ŋiṅ du gsal ste²⁵ / saṅs rgyas gzan nas mi (363.6) tshol ba'i gnad do //

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¹ sic, read te
² sic, read te
³ sic, read gyi
⁴ sic, read bsrod
⁵ sic, read med
⁶ sic, read ri
⁷ sic, read mor
⁸ sic, read te
⁹ sic, read bar
¹⁰ sic, read te
¹¹ sic, read te /
¹² Ms. inserts su
¹³ sic, read sṅags
¹⁴ sic, read te
¹⁵ sic, read skur
¹⁶ sic, read pa'i
¹⁷ sic, read kyis
¹⁸ sic, read kyi
¹⁹ sic, read gzön
²⁰ sic, read te
²¹ sic, read te
²² sic, read mi
²³ sic, read yonī
²⁴ sic, read ba'i
²⁵ sic, read te
APPENDIX II: ANTG2 ([8] ye gšen)

[II-3-3] sṅag' pa tha ma bzuṅ pa² lña ni / ① 'phrin las gyer du bzuṅs² pas⁴ / ② sṅag' sñaṅ po ran rgyud du bzuṅ pa⁶ / ③ rdzas ša khrag du⁷ bzuṅ pa⁸ / ④ lha rig pa ther (363.7) zug du bzuṅ pa⁹ / ⑤ yi dam 'jig rten gyis¹⁰ lha¹¹ bzuṅ pa'o¹² //

[II-3-4] de la ma brtogs¹³ pa'i sṅag¹⁴ pa ni / ① 'phrin las blo 'dzin la re ba / ② sṅag¹⁵ gaṅ soṅ ba la re ba / (363.8) ③ rdzas gtor chuṅ la re ba / ④ lha ri 'go la re ba / ⑤ düṅs grub 'jig rten gyis¹⁶ dpal la re ba'o //

[8] brgyad pa ye gšen gyis¹⁷ bon la gsum ste / [I] gzh'i'ño bzuṅ ba daṅ / [II] lam ŋams su blaṅ ba (364.1) daṅ / [III] 'bras bu mšon du gyur ba'o¹⁸ //

[I] daṅ po gzh'i'ños¹⁹ bzuṅ ba la gsum ste / gzh'i' ka dag daṅ / lhun grub daṅ / luṅ ma stan²⁰ pa daṅ gsum / sṅan rgyud la²¹ / ka dag chen po (364.2) bon gyis²² sku / gaṅ gis²³ tri²⁴ ma²⁵ mtha' ma

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1 sic, read sṅags
2 sic, read ba
3 sic, read bzuṅ
4 sic, read ba
5 sic, read sṅags
6 sic, read ba
7 sic, read tu
8 sic, read ba
9 sic, read ba
10 sic, read gyi
11 sic, read lḥar
12 sic, read ba'o
13 sic, read brtogs
14 sic, read sṅags
15 sic, read sṅags
16 sic, read gyi
17 sic, read gyi
18 sic, read pa'o
19 sic, read ŋo
20 sic, read bstan
21 sic, read las
22 sic, read gyi
23 sic, read gi
24 sic, read dri
25 sic, read mas
regs / gůi bsgrab med ka dag ŋos bzuũs pa'o /

gůis pa lhun grub la bůi ste / snaŋ ba lhun grub / stonś pa gůis med / skyon (364.3) bral lhun grub / lhun grub chen po 'byuŋ ru' ma 'gags pa'o /

gsum pa luŋ ma stan' ņes pa / khas len daŋ bral ba'o // aṅnanga rgyud la' / gůi bůi10 'dod ste11 / ka dag daŋ (364.4) lhun grub daŋ luŋ ma stan12 pa daŋ / thig le ņag gciq daŋ bůi'o // yar me ba chen po'i13 / gůi mtshan ņid lhā ldan ņa' bző / raŋ bůin ka dag / ņo bo luŋ ma stan15 / snaŋś16 ba (364.5) lhun grub / gůis su med pas17 thig le ņag gciq / rtoqs18 ma rtoqs19 gyis20 khyed21 par dbye' ba daŋ lhā'o //

de yaŋ bsdu22 nas23 gsum la 'dus ste / saŋs rgyas gyis24 spyi gůi / sems can gyis25 spyi gůi / (364.6) 'khor 'das gyis26 spyi gůi'o // daŋ po saŋs rgyas gyis27 spyi gůi ni / raŋ 'byuŋ gis28 ye šes /

1 sic, read reg
2 sic, read sgrab
3 sic, read ņo
4 sic, read bzuŋ
5 sic, read ba'o
6 sic, read ston
7 sic, read ruŋ
8 sic, read bstans
9 sic, read las
10 sic, read bůir
11 sic, read de
12 sic, read bstans
13 sic, read pos
14 om. Ms.
15 sic, read bstans
16 sic, read snau
17 sic, read pa'i
18 sic, read rtoqs
19 sic, read rtoqs
20 sic, read kyis
21 sic, read khyad
22 sic, read bsdu
23 sic, read na
24 sic, read kyis
25 sic, read gyis
26 sic, read kyis
27 sic, read kyis
28 sic, read gi
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 'gag' pa'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 / \(^{364.8}\) [II-1] lam bye brag tu ma' ŋams su blaṅ ba daṅ / [II-2] dgoṅs ŋams spyid¹⁰ bstan pa'o //

[II-1] daṅ po la¹¹ bye brag du¹² ŋams su blaṅ ba ni / [II-1-a] gži'¹³ gnas daṅ / [II-1-b] lhag mthoṅ daṅ / [II-1-c] zuṅ 'brel lo //

[II-1-a] daṅ po \(^{365.1}\) gži'¹⁴ 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'ø //

[II-1-a-1] daṅ po mtshan \(^{365.2}\) bcas la sms bzuṅ ba ni / sku phyag rgya kun bzaṅ la bzuṅ ba daṅ / gsuṅ yid¹⁵ 'bru la bzuṅ ba / thugs phyag mtshan g-yuṅ druṅ la bzuṅ ba'ø //

[II-1-a-2] gniis pa mtshan med la brten nas sms \(^{365.3}\) bzuṅ ba ni / khyuṅ nam mkha' la ldiṅ ba ltar / rtsoł med du chod de bžag / 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 bžag 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 kyi
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 ži
¹⁴ sic, read ži
¹⁵ sic, read yig
¹⁶ sic, read bu
¹⁷ sic, read las
¹⁸ om. Ms,
¹⁹ sic, read ŋo
ces pas / Ka’ pa las /
  dpe’ don rtags gsum (365.5) du ŋams² pa de / skal ldan sens la gñis med du sgom /
ces dañ / bSen thub las /
  rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

Dal’ bum la¹ / (365.6)
  sens la sens ma mchis ste⁴ / sens gyis⁵ rañ bźin ‘od zer⁶ ba’o //

Nañ 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 gñis (?) 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 //

Non moñs rañ grol gyis¹⁸ rgyud las /
  šes pa lhañ gyis¹⁹ brtog²⁰ pa de lhag mthoñ /
APPENDIX II: ANTG2 ([8] ye gšen)

šes pa rtsi¹ 'deb dañ bral ba de ži' gnas /
gsal stoñ gnis med mñaams² (366.1) par bon gyis³ sku ru bžags⁴ /
ces pa /
[II-1-d] de la bži ste / <1> tiñ ne 'dzin gyis⁵ thun sgom / <2> sems dpai ye nas sems dpai⁶
ñañ sgom / <3> brtogs' pa'i kloñ sgom / <4?> sgom med mthar phyin (366.2) pa'o //
<1> dañ po tiñ ne 'dzin gyis⁸ thun sgom ni /
gšen po phar 'geb gyis⁹ dran pa sgom /
ces pa /
    nram rtogs¹⁰ gyur ba ma dañ pa /
    stoñ gsal sprin bar ŋi ma 'dra /
ces so //
<2> gnis pa sems (366.3) dpai ŋañ sgom ni /
    myoñ pa¹¹ tshur 'geb gyis¹² dran pa sgom /
ces pa /
    za 'cha' 'gro' 'dug ci byed kyaña /
dus gsum 'du 'bral med pa /
ñañ la ŋañ gis sgom pas /
ñañ sgom dus su (366.4) mdañ chags¹³ pa'i khyag pa 'dra /
    rkyen gyis 'jigs ciñ sgom nas 'phel /
ces s-ho //
<3> gsum pa kloñ sgom ni /

¹ síc, read rtsis
² síc, read mñaam
³ síc, read gyi
⁴ síc, read bžag
⁵ síc, read gyi
⁶ síc, read dpai
⁷ síc, read rtogs
⁸ síc, read gyi
⁹ síc, read kyis
¹⁰ síc, read rtog
¹¹ síc, read ba
¹² síc, read kyis
¹³ síc, read 'khyags
rnam rtogs¹ gaṅ šar thams cad stōṅ ṇid du grol /
ces pa / Ži gcod las / (366.5)
rgya 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 stōṅ ṇid ye šes su grol ba’o //
ces so //
[II-2] gniṅ pa dgoṅs ŋams ni / (366.6) bde stōṅ gsal gsum mo // sdug bsṅal med pa’i bde’ ba / sgrīb g-yo⁷ med pa⁸ gsal ba / gzun ’dzin med pa’i mi rtogs⁹ pa’o // rtogs nas ŋams su ’char ste¹⁰ / bde’ māṅams¹¹ daṅ / (366.7) gsal ŋams daṅ / stōṅs¹² ŋams mo¹³ // ma rtogs dug gsum du ’char ste¹⁰ / bde’ ba ’dod chags pa¹⁴ / gsal ba že sdeṅ / mi lṭog¹⁵ pa gti mug go // grol nas¹⁶ khams gsum du gols ste¹⁷ / (366.8) bde ba ’dod khams / gsal ba gzugs khams / mi rtog pa gzugs 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 /

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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 ŋams
¹² sic, read stōṅ
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 loṅ
²⁰ sic, read luṅ
²¹ sic, read las
APPENDIX II: ANTG2 ([9] bla med)

'dra ba' yin² pa mams³ pa gsum ni / bde' ba 'dra la min pa gtum⁴ sñoms ltar so⁵ // gsäl 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 ņi ma⁸ /
'bras bu ni gzi mñon du gyur pa'o // gži (267.3) raṅ sa zin pa'o // lam mthar thug pa'o // rtogs pa mñon du gyur pa'o // 'bad med thugs rje gzhan don sugs la 'byuṅ ba'o //

[9] dgu pa bla med gyis⁹ bon ni / bya rtshol¹⁰ (367.4) daṅ bral ba gcig yin no // Luṅ drug las / bsgrub¹¹ med rtsol med yaṅ khyad daṅ /

ces pa daṅ / Grel bzi¹² la¹³ /

khyad par chen po (367.5) bas / 'di ltar gyis¹⁵ snaṅ ba thams cad bya rtsol daṅ bral nas / raṅ sems sans rgyas su brtosgs¹⁶
ces daṅ / gSer gyis¹⁷ rūs sbaṅ g-yuṅ druṅ theg pa'i rgyud la¹⁸ /

ces so // rGyud 'khor ba doṅ sprugs¹⁹ la²⁰ /

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¹ sic, read la
² sic, read min
³ sic, read mam
⁴ sic, read btaṅ
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
theṃ pa ʁgzan gyis¹ skyon mams kyan /
spaṅ ba med par raṅ sar ži² / (567.7)
theṃ pa ʁgzan gyis² yon tan kyan³ /
rtsal ba med pa lhun grub gyis /

ces so //

¹ sīc, read gyi
² sīc, read gyi
³ sīc, read yan
Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 354.4-367.7)
**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 miñ
dpe skrun khan, Lhasa. The copy of this edition preserved in the library
of the Graduate School of Letters, Kyoto University, bears the accession
number AIII 301.
Blezer, Henk  

Blondeau, A. M.  

Blondeau, A. M. and Karmay, S  

BPKT  
Blon po bka' thain in: bKa' thain sde līṇa, Mi rigs dpe skrun khaṅ, Beijing, 1990, pp. 425-539.

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 īṇ 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

Dagyyab Rimpochhe  

Davidson, Ronald M.  

dBaṅ chen  
Khro bo dbaṅ chen io mtshar rgyas pa'i rnams (sic, read rnam) bšad 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 Šes rab 'od zer (1058-1132 or 1118-1192), in Luṅ mtshan ŋid srīd pa'i mdzod phug rtsa 'grel dbaṅ bsTan pa'i srog śiṅ 'dul ba ḍzuṅ 'grel, gSung pod, Vol. IV (Na), Kathmandu, Triten Norbutse
ABBREVIATION & CITED SOURCES


**DNRG**

*dbu ma bden gnis rau 'grel* of Me ston Šes rab 'od zer (1058-1132 or 1118-1192).

**DS**

*sDom gsum* by Šar rdza bKra šis rgyal mtshan [Full Title: *Theg pa chen po'i lam gyi rten gzi sdom pa gsum mam 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 šis rgyal 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 rdoñ phrañ kun gsal ni '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 Piṭaka), 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.)

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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 Tsultrim 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 spuṅs g-yuṅ druṅ 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 dbyaṅ chen gyi sgrub pa. Elsewhere Tre ston refers to the same text as dBaṅ chen.

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1965  "Préliminaires d'une étude des gaṇacakrā," in Studies of Esoteric Buddhism and Tantrism, Koyasan University, Koyasan.

ld'eu chos 'byun mKhas pa lde'u mszad pa'i rGya bod kyi chos 'byun rgyas pa. Gaṇs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, Lhasa, 1987.

LRZ  Luṅ rīgs rin po che'i mdzod of Śar rdza bKra śis 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 śis 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


Martin, Dan et al.


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.

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491 --
mDo Bar ti ka  

Meyer, Fernand  
1983  

Mimaki, Katsumi  
1994  

2000  

Minpaku Lexicon  

MLGK  

Ms  
Manuscript.

MT  

Mu cho  
sNags kyi indo 'dur rin chen phren ba mu cho'i khrum 'dur chen mo [BTK = MT 6]

Mvyut  

N.A.  
Not Available

N.F.  
Not Found.

N.I.  
Not Identified.

NA  

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2007  
Pa tshab Pa saṅs dbaṅ 'dus, Glang ru Nor bu tshe ring, (eds.), gTam sūl dga' thaṅ 'bum pa che nas gsar rned pa'i bon gyi gna' dpe bdams bsgrigs, Bod ljoṅs bod yig dpe rṇing dpe skrun khaṅ, Lha sa.
rDzo’ phraṅ


Pmkt

*Pad ma bka’ thāṅ*, Si khron mi rigs dpe skrun khaṅ, Chengdu, 1987.

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1985


Ruegg, David S.

1981


Ryk

*Rin po che yid bzin bkod pa’i rgyan*, *RTrsa 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


Šar rdza sDom gsum = DS

Shizuka, Haruki

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*Gaṇapacakra no Kenkyū* (Research on *Gaṇapacakra*), Indo Kōki Mikkyō ga hiraita Chihei (Horizon opened by the Indian Later Tantrism), Sankibō-
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Snellgrove, D. L.
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STMG
bSam gtan mig sgron, cf. rNal byor mig gi bsam gtan or bSam gtan mig sgron, A Treatise of bhāvanā and dhyāna and the relationships between the various approaches to Buddhist Contemplative Practice, by gNubs-chen Sañs-rgyas-ye-śes, Reproduced from a Manuscript made presumably from a Eastern Tibet print by ’Khor-gdoṅ gTer-sprul ’Chime-med-rig’-dzin, Smaritsis Shesrig Spendzod vol. 74, Leh, 1974.

Tenzin Samphel

TSS
bsTan pa’i srog śīṅ ’dul ba’i bslob bya gsal bar byed pa’i ’grel ba ’phrub 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 Luiñ mtshan ŋid srid pa’i mdzod phug rtsa ’grel daṅ bstan pa’i srog śīṅ ’dul ba gźuṅ ’grel, gSung pod, Vol. IV (Ña), Kathmandu, Triten Norbutse 1991, pp. 69-302.

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2007  "Tibet ni okeru Gochi Shisó no Tenkai —Klo’n chen pa no Gochi Shisó —;"  *Bukkyō Shigaku Kenkyū* 50-1.

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 kha’n 1993.

ZJ  
gZi brjed, 12 vols, Bod ljoṅs bod yig dpe rniṅ dpe skrun khaṅ, Lhasa, 2000.

ZM  
mDo gZer mig, Kruṅ go’i bod kyi šes rig dpe skrun khaṅ, Beijing, 1991.