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 —

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] lña pa dge bsñen ni / \(^{(130a3)}\) dge ba la yid bsñen\(^1\) pas dge bsñen no // sGron ma dgu skor\(^2\) las /
  dge bsñen dge ba bcu'i gźuñ la 'brel /
  ces pas / lus žag / \(^{(130a4)}\) yid gsum dge bucur spyod pa'o // Ñon moñs rañ gro\(^3\) las /
  (1) yi\(^4\) ge 'bri\(^5\) (2) mchod\(^6\) (3) sbyin pa dañ\(^7\) // \(^{(A,34b4)}\)
  (4) ñan dañ (5) 'dzin dañ (6) klog pa dañ //
  (7) 'chad\(^8\) dañ \(^{(130a5)}\) (8) kha 'don\(^9\) byed pa ste\(^10\) //
  (9) \(^{11}\) de sems\(^11\) (10) sgom dañ bcu po ni //
  dge ba'i las dañ spyod pa yin\(^12\) //
  ces pa mams spyod ciñ / yañ na dge bsñen gyi \(^{(130b1)}\) bon spyod bcu gsum ste /
TRANSLATION

[[5] The Vehicle of the Laymen¹ (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 (gźuñ) 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" (Ñon moñs rañ groł):
<<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 ('dzin),³ (6) reciting [the scripture] (klog pa), (7) preaching ('chad), (8) daily recitation [of the scripture] (kha 'don byed pa), (9) thinking on the [teaching] (de sems), and (10) meditation (sgom), are the acts and practices of virtue.>>.

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

² The ten virtuous acts (dge ba bcu) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGSB 50a1-3; ‘Grel bzi (Dolanjii ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the gZi 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> ēag gi (A,34b5) las sniñ po dañ bzlas brjod\(^2\) / <3> yid kyi las mos gus dañ \(^3\)tiñ ″dzin\(^3\) / (130b2) <4> rluñ la brten\(^4\) paí rluñ ′khor / <5> me la brten\(^5\) paí sbyin sreg / <6> chu la brten\(^6\) paí chab gtor / <7> sa la brten\(^7\) paí mchod rten tsha tsha / <8> mandal (130b5) ′bul

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\(^1\) skor AB, cf. bskor ANTG ANTG2
\(^2\) spyod AB
\(^3\) tiñ ″dzin ni B
\(^4\) rten A
\(^5\) rten A
\(^6\) rten AB
\(^7\) rten A
thirteen: <1> bodily acts, namely prostrations (*phyag) and circumambulations (*skor ba), <2> vocal acts, namely essence *mantra (*sniṅ po) and recitation [of *mantra] (*bzlas brjod), <3> mental acts, namely devotion (*mos gus) and contemplation (*tiṅ 'ne 'dzin), <4> windmill (*rluṅ '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

ba/<9> phyag dar bya ba /<10> žig ral gso<2> ba /<A.34b6> <11> lam ’phraṅ bcos pa /<12> ṅe’u ’don pa /<13> zaṅ ziṅ gi sbyin pa byed pa’o //
<1> daṅ po ni Draṅ don gyi (130b4) mdo<3> las /

lداन नाल दुस सः ढांग गो <8> ग्यान चो ब्सल ब्या/10/ चेस पार्रो ढांग ग्यान घिल दु द्मिग्स देः / ब्ला मा साँग (130b5) र्ग्यास बोन ढांग सः द्पांि इंसो घिल /<A.34b7> g-yuṅ druṅ gnas bzi bde bar gsėgs pa la / bdag daṅ mtha’ ĕa ns can thams cad ni (131a1) lus ṅag yid gsum gus<11> pas phyag ’tshal lo // ऋ्स ब्सल लो // Rin po che rgyan gyi rgyud<12> las /

skor ba dag<13a2> ni byed ’dod la //

ṛṭen de mi dṃigs stōν pa la //

bam<13> (A.34b6) jas pad ma stōν ldam bskyed //
de stē<14> lḥas kheṅ<15> pa la //
mchod pa mtshan brjod (131a3) sṅags kyis bskor //

16 ces so //
<2> ĕnīs pa ni bDal ’bum<17> las /

gzuṅs thams cad kyi yan sṆīn ni / a oṃ hūm<18> ma hā pa ra mu ra tan ba ta (131a4) ya swā hā / ऋ्स ब्सल सो //

19 ces so //
<3> gsum pa ni / spyi<19> (A.34b9) mos gus sems bskyed<20> la / 21 bDal ’bum<22> las /
manḍala (mandal 'bul ba), <9> sweeping (phyag dar bya ba), <10> repairing the ruins (zig ral gso ba), <11> mending the treacherous paths (lam 'phraṅ bcos pa), <12> setting free the small fish (iṅ'e 'don pa), and <13> performing the generosity of giving material things (zaṅ ziṅ gi sbyin pa).

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

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

one observes the three thousand [worlds] (stoṅ gsum) as an object of homage and searches [thinking]: "I and all the infinite [number of] sentient beings do homage, [131a] with devotion of body, speech, and mind, to the four everlasting objects (g-yuṅ druṅ gnas bźni) that have gone to bliss (bde bar gṣegs pa), [four objects, namely] the religious master (bla ma), the Buddha\(^5\), the teaching (bon), and the group of heroic beings (sems dpai'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 (ṛten) 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" (bDaṅ bum):

<<The ultimate essence (yai sṅiṅ) of all mantras is to recite: "a oṃ hūṃ 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 gŚen rab mi bo.
stoṅ ṇid sniṅ rje sniṅ po can du (131a5) sgom¹ /
ces so //

<4> bži pa ni Li šu'i gsun² las /
'khor lo rتسbs brgyad lte ba mu khyud can / mdun rgyab lte bar a gsum
bkod / (131b1) g-yas gsum dkar daṅ³ sale-³ 'od daṅ gsum / (A.35a1) g-yon gsum
yaṅ daṅ om daṅ 'du daṅ gsum / mu khyud dag la dgu 'dzab ⁴ šam (131b2)
bur ⁵ om śid te'i sid dhi'i śud dhe swā⁶ hā / ces bri'o // śug pa'i rta la
skyon rluṅ la skor
ces so //

<5> lña pa Rin chen rgyan gyi rgyud⁷ las / (131b3)
me la skyed stīm sreg rdzas⁸ dbul / om (A.35a2) ag ne ya raṃ raṃ sarwa šan ti ku
ru ye ⁹ swā hā⁹ / sus ti ku ru ye swā¹⁰ hā / pa šam ku ru ye (131b4) ¹¹ swā hā¹¹ / 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 (stoṅ ņid) and compassion (sniṅ rje) as having the essence (sniṅ po can).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the "Speech of Li ṭu [Itag riṅ]" (Li ṣu'i gsuṅ):

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

<5> As for the fifth (= fire offering rites depending on the fire), it is said in the "Treatise of the Ornament of Precious Stones" (Rin po che rgyan gyi rgyud):

<<One offers to the fire the fire ritual substances (sreg rdzas), which create [fire] and are absorbed [in the fire] (skyed stim). Reciting [the mantra] seven times: om ag ne ya raṃ raṃ sarwa śan ti ku ru ye swā hā / sus ti ku ru ye swā

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6 Li śu Itag riṅ is a Bonpo sage who is believed to have introduced the rdzogs chen cycle known as bsGrags pa skor gsum into Tibet, see BK 175, pp.72.7, 128.5; LShDz (Karmay, 1972) 154-156. For further references on the bsGrags pa skor gsum see Index of BGSB (2007) p. 297. For a painting of the sage, see Kvaerne (1995) Plates 17 and 46.

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

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

9 This refers to a mantra which has 9 syllables, hence dgu 'dzab: a a dkar sale 'od a yaṅ om 'du /. The word sale is counted as one single syllable. It is the mantra of the deity Kun bzaṅ rgyal ba 'dus pa, an aspect of gSen lha 'od dkar. The deity's main ritual text is entitled Zī ba a dkar lha sgrub, see BTK = MT 027-11, pp. 67-88. The mantra in question is found in 71.2-3.
ra ya phaṭ / graṅs bdun bdun dbul / de nas sku bstod¹ / oṃ Tshaṅs pa 'jig rten kun skyon bar / gzi brjid² ldan pa me'i lha / (131b5) dpā³ brjid⁴ brgyan⁵ ldan me la dbaṅ⁶ / (A.35a3) gzi brjid rgyal la phyag 'tshal bstod / de nas ye šes gšegs su gsol⁶

ces so //
<6> drug pa (132a1) ni gsas 'bum⁷ las /
a dkar po 'od du žu ba las / bdud rtsi rgya⁸ mtsho dkar mer kheṅ⁹ par¹⁰ bsam / thuṅ thuṅ ma (132a2) le ma le yaṅ thuṅ ye swā¹¹ hā / thugs rje sbyin pa'i (A.35a4) sṅags 'dis / snaṅ srid thams cad tshim par gyur

ces so //
zan gtor¹² ni Bar ti¹³ ka¹⁴ (132a3) las /
ston pas¹⁵ zan sen mo tsam la chu thigs¹⁶ gcig thugs³⁷ nas sṅags gsuṅs pas / oṃ a bi ša du tri su ni oṃ a ¹⁸-swā hā¹⁸ / (132a1) 'byuṅ po daṅ / rigs drug 'graṅ¹⁹ ñoms su gyur te / chuṅ 'tshen²⁰ du mīn (A.35a5) btags so // ston pa na re che yaṅ mi 'gal te / tshad sen mo la bzun (132a5) gsas rigs lña daṅ lha gšen srid pa la yaṅ bsño²¹

ces pas /
'dod yon lña ldan gtor ma 'di²² //

¹ stod A
² rjid A
³ spa A
⁴ rjīd A
⁵ brgyad A
⁶ pod (?) A
⁷ N.I.
⁸ brgya A
⁹ khyēṅs A
¹⁰ pas A
¹¹ swā A
¹² rtoṅs A
¹³ rti AB
¹⁴ Bar ti ka, passage N.F.
¹⁵ pa A
¹⁶ thig B
¹⁷ blug A
¹⁸ sa hā (?) A, sa rta (?) B
¹⁹ 'draṅs A
²⁰ 'tshoṅ AB, cf. MCTR 184.5 'tshen
²¹ sño A
²² 'di AB
hā / pa śam ku ru ye swā hā / ma ra ya phat, one offers [the fire ritual substances] seven times [to the fire]. Then, one praises the deity (= the fire god). ᪧ, 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. Thuñ thuñ ma le ma le yañ thuñ 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 'sheñ) [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 lña) and to the gods, the gšen, and the living beings (srid pa).",
"one offers this torma offering (gtor ma) having five objects ('dod yon,

¹⁰ We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally referred to simply as Bar ti ka (as here) or as mDo Bar ti ka (as, for example, infra p. *173 = BGSB 137a1). Therefore, from now on, we refer to it simply as "Bar ti ka" or as "Sūtra Bar ti ka".
bla ma saṅs rgyas sems dpa’ daṅ //
dpal ¹² ma rnams la ’bul //
 thugs rję³ (A.35a6) ’gro don mdzad gyur na //
 ’dod yon lṅa ldan gtor⁴ ma ’di⁵ //
sde brgyad śa za ’byuṅ po daṅ // (132b2)
yul sa rigs drug rnams la ’bul //
kun tshim thar pa thob gyur cig / žes brjod do //

⁶ces so //⁶

btaṅ⁷ dus ni / mKha’ ’gro rin chen phreṅ¹³ las /
gtaṅ rigs mgon¹⁰ gtor ŋin mo btaṅ⁹ /
śa 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 btor 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, 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), flesh-eater goblins (śa za), the spirits (byuṅ po), local deities (yul sa) 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 phreṅ rgyud):

<<As for the torma offering of lords (mgon gtor) of the pure class (gtsaṅ rigs), one offers [it] in the daytime (niṅ mo). As for the torma offering of spirits (byuṅ gtor) of flesh-eater goblins (śa za), one offers [it] at night. As for the torma offering of satisfaction (skaṅs gtor) of the guardian deities (sruṅ ma), one offers [it] in the morning and evening (nāṅ 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 with the hair and fingernail (skra sen) of a

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11 = gŠen rab mi bo.
12 Concerning the eight kinds of gods and demons (lha stin 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 dañ / 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 naṅ du gzung³ / de ni bskal pa 'bum du mi rlag pa'i rten
'brel snyin⁴ po'o⁵ // ⁵ gtun brduṅ⁶ gi sṅags ni / oṃ a (133a1) ko ta ya mud kal
te / rbaṅ la sa ti ye swa⁷ hā / lus 'od kyi gzal⁷ yas su bsam / gdab pa'i
sṅags ni oṃ (133a2) a ko ta ya (A.35a9) bag bhin ye swa⁸ hā / g-yuṅ druṅ 'od
khyi mchod rten graṅs med du bskyed / tsha tsha rdul phra rab du ma lhag
bar⁹ la bdag sduṅ bṣaṅ¹⁰ gyi (133a3) kha mi brgyud¹¹ do // oṃ a ko ta ya
yam yaṃ ye ¹¹ swa⁹ hā¹² / ram ram ye ¹² swa⁹ hā¹² / maṃ maṃ ye ¹³ swa⁹ hā¹³
/ khaṃ khaṃ ye ¹⁴ swa⁹ hā¹⁴ / (A.35b1) oṃ a ko ta ya a a (133a4) ye swa¹⁵ 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 //
'brin ni me chu rluṅ la btab //
tha ma sa la btab pa ste //
blo rab tiṅ 'dzin gts'o ba'i phyir //

ces so // (A.35b2)

<8> brgyad¹⁹ pa ni / stoṅ gsum (133b1) gser gyi bye ma bdal ba'i maṇḍal la / śel
gyi mchod rten rin po che me tog gis brgyan²⁰ par bsam la / śel gyi maṇḍal
(133b2) sum brtseg²¹ la / me tog nam lña brgyan gys spras / phyogs bcu bde
gṣeg mams la 'bul / 'gro ba'i don du (A.35b3) bžes (133b3) su gsol / 'zes 'bul lo //
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 brduṅ gyi sīṅgs*) is: *om a [133a] ko ta ya mud kal te / rbaṅ la sa ti ye swā hā.* One considers the body as celestial palace of light (*od kyi gṣal yas*). The *mantra* of producing (*gdab pa*) [*tsha tsha*] is: *om a ko ta ya bag bhin ye swā hā.* One creates innumerably the *stūpa* of the light of the *swastika* (*g-yuṅ druṅ*). 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*). *Oṃ a ko ta ya yaṃ yaṃ ye swā hā. Raṃ raṃ ye swā hā Maṃ maṃ ye swā hā Khāṃ khāṃ ye swā hā. Oṃ a ko ta ya a a ye swā hā.* One imagines innumerable (*graṅs maṅ*) [*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 *maṅḍala*), on the *maṅḍala*, which [*represents*] the three thousand [worlds] (*smaṅ 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 *maṅḍala*, 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 *maṅḍala*] for the benefit of beings, and offers [it to them].

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

\(^{16}\) This means that one undertakes all these processes through mental creation.
<9> dgu pa ni gsas khaṅ la phyag dar bya žiṅ rten la byi dor bya ste / Dran¹ pa'i gsun² las /
    na mo dus (133b4) gsum bder gšegs yi dam lha / bdag gi las ṅan sdig sgrib
    rnams / khyed kyi thugs rjes sbyaṅ³ du gsol /
    ces so //

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

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¹ tran A
² N.I. This is not the title of a text.
³ byaṅ A
⁴ 'gror A
the temple (gsas khaṅ) and the cleaning (byi dor) for the images [of deities] (rten)\textsuperscript{17}. It is said in the "Speech of Dran pa [nam mkha']\textsuperscript{18} (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.>>.

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

\textsuperscript{17} rten in the sens of sku rten.

\textsuperscript{18} Dran pa nam mkha' is a semi-mythical figure of the Bon tradition in which he has the similar status of Padmasambhava of the rNiṅ ma tradition. g Shen rab mi bo's doctrines are believed to pass through three phases: sku'i bstan pa, "doctrines of the body", of which g Shen rab himself takes care. The second phase is gsuṅ gi bstan pa, "doctrines of the speech." Mu cho Idem drug, one of g Shen rab's sons and the apostle of g Shen 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 gsuṅ gi bstan pa, see - Kvaerne (1971) 224-225; - Saṅs rgyas kyi bstan rtsis no mtsaṅ nor bu'i phreṅ ba by Ñi ma bstan 'dzin, (the text is found in the booklet called sGra yi don sdebs saṅs gsan sgron me, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - bsTan rtsis kyi rnam bṣad mtho'i ba'i dga' ston nam dogs bsal pan ts'a li ka'i chun po also by Ñi ma bstan 'dzin contained in the same booklet, p. 53.2-11). For thugs kyi bstan pa, see gZan gyes pa'i lan bden gtsam dpyid kyi pho 'na'i dbyangs sīyan of Tshul khrims bstan pa'i rgyal mthshan (20th century, disciple of Sar rdza), [in Sa lam rnam 'byed 'phrub sgron rtsa 'grel da'i dbu ma rtsa 'grel theg chen gzi lam 'bras bu rtsa 'grel skor gyi gsuṅ pod, vol II, Kathmandu, Triten Norbutse, 1991], pha, p. 3.4-5. Dran pa nam mkha' is believed to have lived in the eighth century A.D. and saved the Bon religion when it was persecuted (see LShDz [Karmay, 1972] 90-91). There are records of his teachings as well as texts that he is believed to have authored, for example the Nam mkha' 'phrub mdzod (see Index of BGSB [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled rNam thar g-yuṅ drun gsaṅ ba'i mdzod chen rediscovered by gTer ston gSaṅ sīangs gling 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 saga, 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 pā'ī / g-yuṅ druṅ sems dpa' lam gyi bdag po la phyag 'tshal lo // bdag daṅ sems can rnams 'jigs pā'ī (134a4) 'phraṅ brgyad las thar (A.35b6) bar gyur cig / lam gyi sgrib pa sbyoṅs2 pa yi / g-yuṅ druṅ sems dpa' ma nor lam ston la phyag 'tshal lo // (134a5) sems can rnams thar pā'ī lam līn bgrōd3 par sōg / žes brjod do //

<12> bcu gñis pa tshe rabs srog gi lan chags gţal (134b1) ba'i phyir / ņe'u 'don pa bsod nams (A.35b7) che ste / sdug bsñal tshe tshad ni / ņa bye tshan la sgres4 pa lta bu'o / ces so // g-yuṅ druṅ sems dpa' bdud (134b2) rtsi rgya mtshor bskyed pa la phyag 'tshal lo // g-yuṅ druṅ sems dpa' gso ba'ī 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) goñ gi de rnams la / bdag gţan gñis ka brtson

1 gtsugs A, 'tsugs B
2 sbyoṅ A
3 bgrōd A
4 sgres AB
everlasting stage (g-yuṅ druṅ sa)\(^\text{19}\).

<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 sms dpa')\(^\text{20}\), 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).\(^\text{21}\) Homage to the Swastikasattva (g-yuṅ druṅ sms dpa'), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (lam lia)\(^\text{22}\) 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 (pañ 'don pa). The degree of suffering (sduk bsṅal tshe tshad) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (g-yuṅ druṅ sms dpa'), who is produced in the ocean of ambrosia (bdud rtsi rgya mtsho). Homage to the Swastikasattva (g-yuṅ druṅ sms 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

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\(^{19}\) This term refers to the highest spiritual stage (cf. for example, ZM 369,14). It is sometimes preceded by the term mi 'gyur as in mi 'gyur g.yuṅ druṅ gi sa, "the stage which is unchangeable and everlasting" (cf. ZM 394,7, 421,4, etc.).

\(^{20}\) g-Yuṅ druṅ sms 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 (dBu gter), g-yuṅ druṅ sms dpa' represents the dBu ma pa (Mādhyamika) Bodhisattva, while the Sems tsam pa (Vijñānavādin) Bodhisattva is called Thugs rje sms dpa'. Cf. Mimaki (1994) 131.

\(^{21}\) Cf. Tshig mdzod chen mo 899: 'jigs pa brgyad = (1) sen ge'i 'jigs pa, (2) blaṅ chen gyi 'jigs pa, (3) me'i 'jigs pa, (4) sbur 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.

\(^{22}\) Cf. rDzoṅ 'phraṅ (BTK = MT 242) 435.1: (1) tshogs lam / (2) sbyor lam / (3) mthoṅ lam / (4) sgom lam bzi / (5) bla na med pa mthar phyin pa'i lam dan lnga'o //. See also BGSB 168b4-170a2.
par bya ste / bdag kyan (134b4) dge ba spyod la / gzan yañ bskul bai skyes bu
rmas ni e ma ño mtshar che’o // Bla med1 las /

bon dañ zañ ziñ gi sbyin pa rnams (134b5) gnis yoñs su rab tu dmigs pa med
par btañ

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

dge bsñen pa’i lta ba’i tshad ni / nam mkha’ las5 char ’bab6 pa 7-la bžag-7

ces so // (A.36a1)
gtsañ8 gtsug9 (135a3) drañ10 sron11 gi theg par ’dus par lta’o //
dilligently: 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 "[Sûtra of the Skillful Means to Realise the] Supreme [Rank]" (Bla med [go phaû bsgrub thabs kyi mdo]):

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

The Top pure ones (gtsaû gtsug)23 are included in the vehicle of the ascetices (draû sroû): look [for them there]24.

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23 gtsaû gtsug = gtsaû ma gtsug phud, which corresponds to Buddhist dge tshul (srûmanera). Cf. Snellgrove (1967) Glossary 306: SGK: the four stages of oblates and monks in bonpo usage are: (i) bsûen gnas involving light fating rules, (ii) dge bsûen involving five rules [see ibid. p. 130], (iii) gtsaû gtsug involving twenty-five rules [corresponding to Buddhist dge tshul] and (iv) draû sroû involving about 250 rules [corresponding to Buddhist dge sloû]. However, there is one strange point in this explanation of gtsaû gtsug because in the gZi brjod (ZJ, Snellgrove 1967, p. 158) just after the mention of the name of gtsaû 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: gûen rab kyi khor rnam bû: [1] draû sroû (6a2-6b5), [2] gtsaû gtsug (6b5-7a5), [3] dge bsûen (7a5-7b3), [4] bsûen gnas (7b3-8a2).

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

[6] drug pa drañ sroñ gi theg pa ni rañ rgyud drañ bas gzan rgyud sroñ ba’o

// 'Grel’ bţi\(^*\) las /

g-yo\(^{135a\text{a}}\) sgyu med par\(^3\) rañ rgyud\(^3\) drañ\(^4\) por sroñ bas drañ sroñ
ces dañ / 'Dul ba skos bya\(^5\) las /

mkha\(^6\) la\(^{A.36a2}\) mduñ skor tshul’ du drañ sroñ la / thugs rjes\(^8\)\(^{135a\text{s}}\) ŋi ma’i
tshul du ’gro don bya
ces so // 'Dul rgyud šam po ma\(^9\) las /
da lta yañ sde rigs bcu gsum du gnas
ces pas / (1) ’Dul bon\(^{135b\text{b}}\) ye khri\(^{10}\) kyi sde / (2) Yod pa smra ba’i sde / (3)

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1 'brel A
2 'Grel bţi (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 khri
   ’phañ (2) bžin du drañ bsgañ la //.
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 (gzan rgyud). It is said in the "Commentary on [the Gab pa of] the Four [Scholars]" (Grel bzi): <<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 byan):
<<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 Treatise Rediscovered in Šam po" (Dul rgyud şam po ma):
<<Even now there exist thirteen classes of schools (sde rigs).>>
[They are:]
(1) Dul bon [135b] ye khrims kyi sde
(2) Yod pa smra ba‘i sde

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26 The text Dul rgyud şam 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 byuñ gnas (abbr. GRBB p.53). Both works read Ñan thos tsog pu‘i sde instead of Dur khrod cog pu‘i sde (No.5). As seen in our text, the 13 groups are presented as schools. In fact Nos.3-6 and Nos.10-13 were just groups of disciples of the master gŠen rab when he established the Bon monastic tradition. While the gZer mig (ZM p. 718.16-19) gives only Nos.10-13, the gZi brjid (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.
bKa’ gzung bsad ñan gyi sde / (4) Brag dgon dka’¹ (A.36a3) thub kyi sde / (5) Dur khrod cog² bu’³ sde / (6) Śiṅ druṅ mi rtag⁴ (135b²) pa’i sde / (7) dGon gnas ñams len gyi sde / (8) Tshul gnas byi dor gyi sde / (9) Khrims gnas cha sñoms kyi sde / (10) Dag pa draṅ sroṅ gi sde / (11) gTsaṅ ma (135b³) gtsug phud kyi sde / (12) Tshaṅs spyod dge bsñen (A.36a⁴) gyi sde / (13) Dus khrims bsñen⁵ gnas kyi⁶ sde / de yaṅ sdus na So thar sde daṅ / Dus chen gyi sder ’dus (135b⁴) so //

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

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¹ bka’ A  
² rtsog B  
³ pu’i AB, cf. ANTG2 bu’i  
⁴ rtags B  
⁵ bsñen A  
⁶ A om.
(3) bKa' gzung bṣad ñan 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 ñams len gyi sde
(8) Tshul gnas byi dor gyi sde
(9) Khrims gnas cha sños kyì sde
(10) Daṅ pa draṅ sroṅ gi sde
(11) gTsāṅ ma gtsug phud kyì sde
(12) Tshaṅs spyod dge bsñen gyi sde
(13) Dus khrims bsñen gnas kyì sde.

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

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

[28] As for the method of practice (spyod tshul), they hold a straight crystal staff (śel gyì draṅ śiṅ)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

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27 We have found no source for these two schools.

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

29 The term 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 refering 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: Phrul gyi draṅ śiṅ rje, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riṅ addresses gSen rab: gSen rab draṅ śiṅ dkar po lags / "Oh! gSen 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 / sīl² bu dañ / \(^{(135b5)}\) rtog spyod
(A.36a5) kyis ma ŋams par / šel gyi drañ śiṅ bzuṅ la bsrūṅ nö //
de la pham pa ni rt� ba ŋams pa'o // ji tsam gyis ŋams na drañ sroñ \(^{(136a1)}\)

rGyal bas gsuṅs³ pa'i 'Dul ba mun sel sgron ma' las /
ched du ⁵bsam te⁵ ma nor bar //
mi gţan bsad na tshul \(^{(A.36a6)}\) khrims \(^{(136a2)}\) ŋams //
sman dañ sṅags dañ ŋig⁶ pa dañ //
'chi ba'i phyogs su btañ pa dañ //
mi gţan thabs ni sna tshogs kyis //
bsad na⁷ tshul khrims \(^{(136a3)}\) ŋams par 'gyur //
byol soñ la sogs dman pa rṇams //
bsad na⁸ ŋan soñ ltuṅ ba yi //
sdiq pa sbom po thob par 'gyur // \(^{(A.36a7)}\)

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¹ phra AB
² sa'i AB
³ gsuṅ 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 \textbf{[136a]} in the "Lamp Eliminating the Darkness of the Discipline" (\textit{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 (sīaṅs), 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{31} Cf. Mvyut 9224: \textit{sthūlātyayaḥ} / 

\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 \textit{Dul ba kun btus} (abbr. DKT) of Me ston Šes rab ‘od zer (1058-1132 or 1118-1192), or the bsTan pa’i srog ‘diul ba’i bslab bya gsal bar byed pa’i ‘grel ba ‘phral gyi sgron me (abbr. TSS: commentary of DKT) of mNam med Šes rab rgyal mtsshan (1356-1415) or the sDom gsum (abbr. DS) of Šar rdza bKra’i sīs rgyal mtsshan (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 \textit{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 \textit{Bar ti ka} (64.3, 116.3) as someone who upholds the monastic discipline.
brul ṣugs (136a4) can gyis bsad sñam ste //
lus dañ ñag gis bšams pas kyañ1 //
ruksems mthu dañ ²ja'b. bu² yis //
yul gyi bre tshad nas bre lña'am //
dñul (136a5) gyi žo ni bzi cha tsaṃ //
de rkus 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 myoṅ na ŋams / mtshon
gyis dbral ba la sogš pa / sbom po yin par (136b2) ston pas gsuṅs /
mi gzan mi chos bla ma'i rdzun / ’khrul pa med par brjod sms kyis / (A.36a9)
smra byed gzan gyis go ba na / ŋa rgyal (136b3) yod na pham par byuṅ /

lha mthoṅ de'i sgra thos sogš /ṭes bžin du ni rdzun du smras / ŋag ni ltuṅ ba
sbom po'o //
cha rags dañ ni yan lag (136b4) ŋams pa / cha phra⁶ dañ ni yan lag ŋes ’gyur /
sil bu'i ŋiṅi lag spyod tshul (A.36a10) dor ba⁷ rtog bcas ni sms żum raṅ la khrel ba
/

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1 byaṅ AB
2 'ja'u AB
3 men AB
4 la B
5 'de B
6 'phra AB
7 B om.
destinies (niän soñ).

When an ascetic (brtül šugs 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 (mtiHu) or sneaking (jab Bu) thought of stealing (rku sems), as for the measure unit bre of the land, five bre of barley, or, as for the monetary unit zo, only a quarter (bži cha) [zo], 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 (= gShen 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 (gia 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] (lton 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

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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 BGSB 162b3.

36 Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."
de yan (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 2-gliñ 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 ltar bšad do / dar ram men nam / kha
tshar ma ŋams pa žig gtubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yaś su sul bu bcu bdun /
g-yon du ka chen bcu bži / khrú bži mi'i tshad du gtañ / rin chen drug cu rtsa bži (3) gtañ /.
disheartened and is ashamed of oneself.

Moreover, in the winter time one receives exceptional forgiveness from the rules of the discipline (dgag dbye),\textsuperscript{37} and in the summer time one does the normal observance of the rules of the discipline (tshul 'jug).\textsuperscript{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,\textsuperscript{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)\textsuperscript{40} is made of [twenty] five patches (gliṅ snam).>>\textsuperscript{41} The meaning of this is explained in the "Sūtra Bar ti ka" (mDo Bar ti ka)\textsuperscript{42}:

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

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

\textsuperscript{39} Strangely enough, there is no indication of the first rubric in the text itself of BGSB. The rubric that begins with "spyd tshul ni" (135b4) may be the first rubric.

\textsuperscript{40} Cf. Snellgrove (1967) 134.25, 156.7. Cf. Šār rdza sDom gsum (abbr. DS; BTK 286: 193.4-5, cf. Dolanjí ed. 141.6): de yai rmad gos daṅ (5) snam sbyar gniś mui gi rnam grais so //.

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

\textsuperscript{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 dī ltar bsad do / dar ram men nam / kha tshar ma ņams pa žig gtubs (2) la / ka chen du gtaṅ / ri rab skor lugs su g-yas su sul bu bceu bdun / g-yon du ka chen bceu ñi / khru bzung mi'i tshad du gtaṅ / rin chen drug cu rtsa bzung (3) gtaṅ / de nas mchod pa daṅ ni skor bca bzung / khru du bzung gtsaṅ sbrang 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".

\textsuperscript{173}
dar men kha tsharl ma ŋams (137a2) pa //
tshad ni 'dom gaṅ mi 'i tshad //
g-yas su² ka chen bcu bdun btaṅ³ //
g-yon du sul bu bcu bźi btaṅ //
srubs bu drug cu rtsa (A.36b2) bźi⁴ (137a3) brgyan //
ces so //
rmad 'og ces pa ni de ỳid⁵ las /
  'og gos thaṅ ba žes bya ba //⁶
  chu la khru gsum yod par bya //
  ŋiṅ ni khru lña yod (137a3) pa la //
  tshal bu bdun du bya ba 'o //
  g-yas kyi tshal mgor chab ma⁷ gdags //
  g-yon gyi tshal (A.36b3) mgor ka thag gdags //
  ŋin (137a5) bźin⁸ 'di daṅ 'bral mi bya //
  mtshan gyi dus su saṅ bar bya //
ces so //
  stod gos sul bu ces pa ni /

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¹ tsar A
² AB om.
³ btoṅ B
⁴ bźis A
⁵ ≈ Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thain ba žes bya ba 'di (5) la / don mam pa gsum daṅ ldan te / ŋiṅ thun gi tshad ni khru do la / ŋiṅ ni khru lña pa'o / tshom po chen po bdun du btaṅ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuṅ gdags / ŋin bźin 'di daṅ 'bral mi bya / mtshan mo mam par saṅ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / draṅ sroṅ rgyal ba'i mdzad spyod ste / lha chen Tshaṅs pas bsrūṅ 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 thañ ba) should be three cubits (khru gsum) in vertical size (chu),\(^{48}\) five cubits in horrrizontal size (ziñ), 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 (ñin bžin),\(^{52}\) 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 žes bya ba ’di (5) la / don nam pa gsum dañ ldan te / riñ thuñ gi tshad ni khru do la / žiñ ni khru lla pa’o / tshom po chen po bdun du btañ / g-yas kyi tshom ’gor chab ma bdags / (6) g-yon gyi tshom ’gor ga bzuñ gdags / ñin bžin ’di dañ ’bral mi bya / mtshan mo nam par spañ bar bya /.

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

\(^{49}\) The words tshal bu and glû nänam 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 ñiñ duñ ba’i bslab bya (abbr. TSS), commentary on the ‘Dal ba kun bhus (abbr. DKT), by mNám 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 bzuñ (?) according to BT 115.6.

\(^{52}\) We corrected the reading of BGSB ñin gsum (three days) to ñin bžin (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 lla (13) dañ /.

\(^{55}\) mDo Bar ti ka (abbr. BT), 116.1-3: sa ’gag dpun (2) rdum gon byed ’di / mdzes pa rgyan gyi gos
štä¹ 'gag dpun rdum² gon (137b1) byas te //
phod kha gon pa rab tu spañ //
rtsi³ ber dug⁴ po lhan chuñ 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 byuñ ŋo //
pad žu sul bu rtsa lña ni / dar ras gañ yañ (137b3) ruñ ba la / spyi bor ha⁸ re

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

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

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

\(^{56}\) 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 (\(gag\) \(riṅ\)) and a short one (\(gag\) \(thuṅ\)). 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. Śār \(rdza\) \(sDom\) \(gsun\) (abbr. DS; BTK 286: 195-5-196.1 = Dolanjī ed. 143.6-144.2): \(gniś\) \(pa\) \(yal\) \(dus\) \(kyis\) \(gnaṅ\) \(ba\) \(ni\) / (6) \(dben\) \(par\) \(gnas\) \(tshe\) \(rtsi\) \(ber\) \(dugs\) (sic, read \(dug\)) \(po\) \(gnaṅ\) / \(ji\) \(skad\) \(du\) / \(mDo\) \(Bar\) \(ti\) \(ka\) \(nas\) // \(lhan\) \(chuṅ\) \(dugs\) (sic, read \(dug\)) \(po\) \(rtsi\) \(ber\) \(can\) // \(bzaṅ\) \(sdug\) \(med\) \(de\) \(\(m\)\(m\)\(a\)\(n\)\(d\)\(a\)\(g\) \(gos\) // \(draṅ\) \(sroṅ\) \(rgyal\) \(ba\) \(′\)\(mdzod\) (1) \(spyod\) \(yin\) // \(ʒes\) \(pas\) \(rab\) \(byuṅ\) \(pa\) \(\(d\)\(b\)\(e\)\(n\) \(par\) \(\(m\)\(t\)\(s\)\(h\)\(a\)\(m\)\(s\)\(a\)\(n\) \(g\)\(n\)\(a\)\(s\) \(tshe\) \(na\) \(rtsi\) \(ber\) \(dugs\) (sic, read \(dug\)) \(po\) \(ḥiṅ\) \(mtshan\) \(thams\) \(cad\) \(du\) \(gon\) \(par\) \(\(g\)\(n\)\(a\)\(n\) \(la\) / ...

\(^{60}\) 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: \(khgye\) \(chuṅ\) \(dug\) \(po\) \(rtsi\) \(ber\) \(can\) ...; - ZM 562. 12-13: \(khgye\) \(chuṅ\) \(dug\) \(po\) \(rtsi\) \(ber\) \(can\) ...; - BT 144.2: \(rgyal\) \(po\) \(rtsi\) \(ber\) \(can\) ....

\(^{61}\) Cf. BT 143.3: \(tshem\) \(bu\) \(\(m\)\(d\)\(a\)\(s\) \(\(d\)\(u\)\(g\) \(sic\), read \(dug\)) \(po\) \(ʒiṅ\) \(skū\) \(la\) \(gsol\) \(te\) / . "One wears a stitched cloth mended by an arrow."

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

\(^{63}\) ZM 688.12: \(smad\) \(śam\) \(sul\) \(bu\) \(rtsa\) \(līṇa\) \(daṅ\) / .

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

\(^{65}\) ZM 688.10-11: \(pad\) \(ʒwa\) \(sul\) \(bu\) \(rtsa\) \(līṇa\) \(daṅ\) //
'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor (A.36b5) bs dus pa ni / bon ŋid (137b4) db yi ŋs su 'dus pa'o // srubs chen drug cu¹ rtsa bţi btañ / gru gñis nman par sbr el bya ste² / 'jogs³ tšhe⁴ phyi gan⁵ (137b5) bţag pa'o // 6-kha sbrubs 'jog⁶ na rañ šes 'chol / khrims nman s rdzogs pa ma lags pa / gţan gwis (138a1) bgo (A.36b6) bar ma gsuñs so // ces so //

pad lham⁷ dañ pad śun gdiñ⁸ ba gñis ni / Bar ti ka las ma zin (138a2) kyañ / rgyu ras la byed te / ʔañ skad kyis ras la pad śun zer ro // gdiñ ba ni go sla'o // pad lham ni ras kyi 'bob bu (138a3) loñ⁹ mor non tsam byed pa'o // des ci thub (A.36b7) par¹⁰ sñam na / drañ sroñ gis dbyar¹¹ dus 'grul spañs pa'o // de ltar ma yinte / ko lham (138a4) la sogs yin na / pad śun gyi gos rag şai tshul du gon pade ni śin tu ya ŋa bas rab tu spañ bar bya'o // ces pa dañ '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 ŋid dbyiñs). One makes sixty-four big pleats (srubs chen). Two
elbows (gru gñis)\(^66\) 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 gdiñ ba)
are both not mentioned (zin) in the Bar tì ka, but they are made of cotton (ras)
as material (rgyu). In Žañ Žuñ language (ţañ skad) one calls cotton (ras) pad
śun.\(^71\) The sitting mat (gdiñ ba) is easy to understand. The cotton boots (pad
lham) are cotton socks ('bob bu)\(^72\) just covering the ankles (loñ mo). If one
imagines what their use is, the Great Ascetics (drañ sroñ) 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

\(^66\) 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 bgan (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 źu khrims ma rdzogs
pas (4) gon pa min źes Bar tì ka nas bìad la rdzogs pas 'gro ba 'dal 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 tì 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 tì 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.
pad¹ ces pa lpags pa yin (A.36b8) par bDal 'bum² las bsad do // pad cha pad khug ces bya ba ni pad khrun ras la (138b1) byed pa ste ñan soñ sgo spaiñs sems kyi khug ma'o // ces so //

hos ru sgra sñan ni / ʒabs pad mar 'dug pa ni (138b2) bder gṣegs 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 /

¹ bad A. 'ad (?) B
² BK 105-114; passage in question N.F.
³ 'dan A
manner of a rākṣasa (rag śa) is extremely fearsome (śīn tu ya ńa ba): therefor they should be avoided.  

It is explained in the "Hundred-thousand Pervading" (bDal 'bum) that "pad" means leather.

"pad cha" or "pad khug" means a bag (pad khrun) made [138b] of cotton. It is a pouch (khug ma) of the mind to [help one] avoid the gate of bad destinies (ńan soñ).>

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

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74 Cf. bsTan pa'i srog śīn 'dul ba' bslab bya gcald bar byed pa'i 'grul ba 'phrul gyi sgron me (abbr. TSS) by mNam med Śes rab rgyal mtsan (1356-1415) [commentary of the Dal ba kun btus (abbr. DKT) by Me ston Śes rab 'od zer (1058-1132 or 1118-1192)] 136.5-137.1: dud (6) 'gro spu slab ni / g-yag lag la sogs pa'i pags sun spu can dañ / spu med gañ dag ni / rab tu byuñ ba'i gos kyi rgyu ma yin te / pags sun gyi gos rag śa'i tshul du gos na ni / śīn tu ya ńa (137.1) rab tu sphan bar bya'o //.

75 We have not found the passage in question in the bDal 'bum.

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

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

78 The term pad khrun is not found in any dictionary.

79 The expression "ces so" indicates that this is a citation. In BT 116.3-6, "pad khug" and "ńan soñ sgo sphań" are mentioned, but the context is completely different.

80 Cf. Minpaku Lexicon 286: hos ru = 'dul ba pa'i phyag cha žig te mkhal (sic) bsil = a staff used by an upholder 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 sogs 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 bûi dañ / yañ mig bcu gnis dañ / lcags kyu gcig dañ ldan par bya'o // ńo bo ni bar gey śīn la khru gañ stod smad kyị (2) lcags gnis la khru re ste khru gsam dûm bu gsum du bya'o // mkhar ba gsil sñan sgra dañ lcas pa 'byuñ ba 'di yañ ċes 'og ma dañ sbral lo //.

81 The unit mtho is the span from the thumb to the middle finger.
kha khyer rtse la rin chen bći / rigs kyi lha bći (138b4) bsgom pa’i don / ltag tu bum pa bkod pa ni / bde gšegs (A,36b10) gžal yas bžugs 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 gsāṅ ba3 des / me tog gliṅ la (A,37a1) hos ru btsugs nas / ya

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1 btsugs A
2 B om.
3 pa AB
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 bzì). 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.>>

and

<<By the secret pad tum (?) of the Master (gŠen rab mi bo), after having
ru la tshul gos ’dul gos¹ zuñ (139a2) bkal / ma ru la pad cha pad khug bkal nas / lha gšen srid pa ² brgya dañ² stoñ la phyag dañ bskor ba mdzad³ / rwa⁴ bži ni gtso (139a3) bo bži dañ sbyar / mchod rten ni⁵ bon gyi sku dañ sbyor ro⁶ // (A.37a2) a loñ bcu gñis ni rten ’brel bcu gñis dañ sbyar / bkra śis rdzas brgyad (139a4) rin po

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

86 Cf. ZM 702.21: hos ru daṅ ba me tog gliṅ la btsugs /
87 The term tshul gos is not found in any dictionary, but is found in TSS 158.1. It is short for tshul khrims kyi gos.
88 The term ′dul gos is not found in any dictionary. Is it short for ′dul ba'i gos?
89 Cf. BGSB 138a5.
90 The phrase lha gšen srid pa is an abbreviation: lha stands for gšen lha 'od dkar, gšen for gšen 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 gšen srid pa gsum. To this triad is added the goddess Sa trig er saṅ, making four. They are then normally known as bDe gšegs gtsos bzi, the "Four Principal Enlightened Ones." The word bder gšegs is a translation of the Sanskrit term sugata and therefore is borrowed from the Buddhists. The expression bder gšegs gtsos bzi 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 gšegs pa stōṅ rtsa bzi (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 stōṅ (eight thousand [attendants]), which is a little strange, is corrected to brgya daṅ stōṅ (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 gšegs gtsos bzi. 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 gṣegs stoṅ daṅ sbyar / chu śrin1 gyi kha2 lña ni dug lña gnas dag daṅ sbyar / zur gsum ni / ŏn soṅ sgo gcod3 daṅ (139a5) sbyar / naṅ gi stoṅ pa ni stoṅ pa ŏnid daṅ sbyar / (A.37a3) ces g-Yuṅ druṅ gtaṅ ma’i ‘dul ba4 nas gsuṅs so //
[III] gsum pa ŏams thub kyi (139b1) skyon yon ni // mDo5 las /
6dag pa druṅ sroṅ6 pho 7mo’i sde7 / phog pa’i khrims mams yo thub na /
skye ba gcig gis mñoṅ 8saṅs (139b2) rgyas8
ces so // Khams brgyad9 las /
   khrims de bsrūṅs nas (A.37a4) tshul de thub na / bskal pa stoṅ phrag du ma
cig10 gi sdig pa dag par ’gyur (139b3)
ces so // ŏams pa’i skyon ni / mDzod11 las /
   tshul khrims ŏams ŋig12 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 ŏn soṅ rgyud21 //

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1 sprin AB
2 mkha’ B
3 spyod A
4 N.I.
5 gZer mig (abbr. ZM), 721.5-6.
6 druṅ sroṅ dag pa ZM
7 mo yi sde A, mo yin ste B, mo’i ZM
8 ’tshaṅ rgya ZM
9 ≡ Khams brgyad, vol VI (cha), 98.1-2.
10 gcig B
11 mDzod phug (abbr. ZP), 52.20-21.
12 ŋiṅ 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 līṇa), which are basically purified (gnas dag). The lower triangle (zur gsum) [of the mendicant's staff] symbolize shutting the door of the bad destinies (ṅan soṅ sgo gcod). The hollowness (naṅ gi stoṅ pa) symbolizes Voidness (stoṅ pa ñid).>>.
Thus it is said in the "Discipline of the Pure Swastika" (g-Yuṅ druṅ gtsaṅ ma'i 'dul ba).

[III] As for the third, the fault (skyon) of corruption (ṅams) 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 (dpaṅ po), one makes a promise. Not [only] a promise, [but also] one takes an oath (dam bca'). If one violates the oath, the result is [that one is] burned (tshig). During five hundred births, there is a

\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 (A.37a6) yaṅ ℓe 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 gsuṅs so // mDo⁴ las /

lus ņag yid gsum ņams⁶ na ņams pa chen po ste / (140a3) dper⁷ na rdza chag
'phro bźin sos⁸ pa 9:śin du⁹ dka' / (A.37a7) luṅ pa gcig gi chu la¹⁰ mi btuṅ¹¹
mtha' ru bkar¹² ba'i rigs

ces so // (140a4)

'gyod pa skyes na lan gsum skyar du yod te / gSer lo¹³ ljön pa'i rgyud¹⁴ las /

gaṅ žig rtsa ba'i sdom pa ņams pa na / (140a5) lan gsum bar du skyar du
btub / de las 'das na (A.37a8) mnar med lung /
de gsol ba ni / Thugs rje fi ma'i rgyud¹⁵ las /

dran¹⁴ las /

sṅags kyi bṣags pa ni bso oṁ a mu le sa le swa ha /

ces ¹⁷ so // (140b2)

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¹ skyes ZM
² bslu ZM
³ ≡ Khams brgyad, vol. VI (cha), 98.2-3.
⁴ skal A
⁵ gZer mig (abbr. ZM), 720.19-21.
⁶ log ZM
⁷ dpe AB
⁸ skoṅs ZM
⁹ rab tu ZM
¹⁰ la'aṅ ZM
¹¹ mthun AB; btuṅ ZM
¹² dkar A
¹³ leṅ B
¹⁴ BK 152; 22.2.
¹⁵ N.I.
¹⁶ N.I.
¹⁷ AB om.
succession of bad destinies (nān sogn). 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 "Śūtra [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 til ma'i rgyud):
<<Oh, Great Ascetic (drañ sogn chen po), [140b] I request you to think of me.>>,

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

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96 = the Buddha = ston pa gśen 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 sṅen
(A,37a9) bsgrub¹ ’byed ² pas a dkar ro ² / de la [I] spyir bDal (140b3) bum³ las /
sṅags sde lña goṅ khal daṅ drug / sde lña ni ¹ phyi rigs sṅags / ² naṅ
gsaṅ sṅags / ³ de gņis ka ma yin pa’i gzuṅ⁴ sṅags (140b4) ⁴ žaṅ⁵ žuṅ gi

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

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 (bsaṅen) and the realization (sgrub)\(^{97}\) of the wisdom deity (ye sës lha).\(^{98}\)

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

<<There are five classes (sde lha) of mantra (sñaags) and, with the supplement (goṅ khal),\(^{100}\) six. The five classes are ① the external class-mantra (rgigs sñaags), ② the internal secret mantra (gsan sñaags), ③ the dhāraṇī-mantra (gzuṅs sñaags), which is neither [external] nor [internal] (gñis ka ma yin pa), ④ the this-ritual-mantra (thiṅ sñaags)\(^{101}\) of Žaṅ ʒuṅ, and ⑤ the violent evil mantra (ñan

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

\(^{98}\) The ye sēś kyi lha normally stands in opposition to 'jig rten pa'i lha, namely the deities regarded as mundane, e.g., the local deities (yal lha), whereas the ye sēś kyi lha are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: stod ye sēś lha, bar rdzū 'phrul ma mo, and smad 'jig rten srūn ma (tDzön 'phraṅ, p. 100.3). On rdzū 'phrul ma mo, see BGSBT'r n. 148. The Tibetan Buddhists have a similar category: 'jig rten las 'das pa'i bsruṅ ma and 'jig rten las ma 'das pa'i bsruṅ ma, see Dan can bstan srūn rgya mtsho'i graṅs 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 (sñaags) 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 yaṅ sñaags de drug / goṅ khal spyīr khyab daṅ bdun yin te / de gaṅ že na / phyī rigs sñaags daṅ / naṅ bsaṅ sñaags daṅ / gñīs ka ma yin pa'i gzuṅs daṅ / drag po'i ñan sñaags daṅ / thugs rje'i rgyun sñaags daṅ / Žaṅ ʒuṅ gi thiṅ sñaags daṅ / bdud rtsi sman gyi goṅ khal daṅ bdun no //. Cf. also Bon niṅ kyi sīṅ po thugs rje'i ma dgu šar gyi 'bum BK 129, 7.2-8.1: de la sñaags 'bum sde drug goṅ khal sbyin (sic, read spyīr?) daṅ bdun yin te / phyī rigs sñaags daṅ / naṅ bsaṅ sñaags daṅ / gñīs ka ma yin pa'i gzuṅs sñaags daṅ / drag po'i ñan sñaags daṅ / thugs rje'i rgyun sñaags daṅ / Žaṅ ʒuṅ gis (sic, read gi) thun (sic, read thiṅ) sñaags daṅ / bdud (8.1) rtsi sman gyi (sic, read gyi) goṅ khal daṅ bdun no //.

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

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

ces pa’i ① rigs sṅags ni / rigs lña’i (1485) sṅags ste / (A.37b1) lha pho rkyāṅ mo rkyāṅ ŋi sgrub / ② gsaṅ sṅags ni ŋi khro’i rgyud de yab yum ’brel sgrub bo //

③ gzuṅs¹ sṅags ni / lha ma (141a1) ŋes ste gzuṅs² rnam s 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 //

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¹ gzuṅ B, buzū A
² gzuṅ B, buzū A
³ ≡ BK 176; 55.7-56.4, 57.4-6. (57.6) rig gi 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, buzū A
⁶ pa’i AB
⁷ žag A
⁸ pa’i AB
sṅags). The supplement (goñ khal) is the realization of the medicine ambrosia (bdud rtsi sman gyi bsgrub pa).

1. The class-mantra (rīgs sṅags), among them, is the mantra of the five classes [of gods] (rīgs lха) and the peaceful realization (zi sgrub) of either the single male gods or the single female gods (lha pho rkyañ mo rkyañ).102

2. The secret mantra (gṣaṅ sṅags) is the tantra (rgyud) of the peaceful and wrathful [gods] (zi 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 (rīgs sṅags), secret mantra (gṣaṅ sṅags), and dhāraṇī-mantra (gzuṅs sṅags). It is [called] class-

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102 Cf. BGSB 124a1: lha pho rkyan mo rkyan gi drag bsgrub ni 'phral gs’en no // . The difference is that in the 'Phrul gs’en theg pa, the violent realization (drag bsgrub) is mentioned, while in the A dkar theg pa, the peaceful realization (zi 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).
gnąs (A.37b2) ka buzنى¹ baš² gzuñš³ sňags so // bzlas⁴ pa (141a3) tshig gi 'go draňs ni / dmü ra tas⁵ draňs rigs sňags so // om gyi draňs daň yab yum 'brel / gsaň sňags don du šes par bya / (141a4) na mos draňs ⁶ pa ni⁷ gzuñš⁷ sňags so //

cest so //

4 this sňags la pu skor daň this skor / 5 drag⁸ sňags ni bstan sruń⁹ sde brgyad kyi (141a5) srog sňags (A.37b3) so // 6 sman sgrub la yaň phyi sgrub¹⁰ daň¹¹ naň sgrub bo //
[called] dhāraṇī-mantra (gzuṅs sīṅgs) because it grasps (gzuṅs pa) both [rgis sīṅgs and gsaṅ sīṅgs]. As for the beginning presentation (draṅs) of the words of the recitation (bzlas pa) [of the mantra], when the mantra is introduced by "dnu rta," it is the class-mantra (rgis sīṅgs). If the mantra is introduced by "omṃ," and if there is the union ('brel) of the male and female [gods] (yab yum), one should know [it] as the meaning of the secret mantra (gsaṅ sīṅgs). If the mantra is introduced (draṅs pa) by "na mo," it is the dhāraṇī-mantra (gzuṅs sīṅgs).

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

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

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

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105 The reading of BGSB: ba'i is corrected to bas according to the reading of the Phreṇ gryud: see the sentence cited in n. 107 (BK 176: 57.6).
106 Cf. establish (gzugs pas) in Phreṇ gryud: see the next note.
107 Cf. Phreṇ gryud (BK 176) 57.6: rig (sic, read rigs) gis sōṅ bas rig (sic, read rigs) sīṅgs so // gsaṅ nas bzung pas gsaṅ sīṅgs so // gsum (sic, read gzungs) ka gzugs pas gzuṅ sīṅgs so //. The Phreṇ gryud is a section of the Ye khrī mtsha' sel; see BGSB (2007) Index.
108 The three syllables are the beginning of a Bon dhāraṇī normally known as rNam rgyal gyi gzuṅs or just simply as Yig brgya. It is found in the text gShen rab mam par rgyal ba'i gzuṅs sgrub nor ba'i gter spuṅs in the rNam rgyal sgrub pa (BTK = MT 104-11, p.451, 1.3) and in the gZuṅs '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) zaṅs, (3) 'bum phrag.
110 Concerning the eight kinds of gods and demons (ilha 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 lHa Bla ma Ye sès '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 bdud len or bdud kyi len, "essence-extract" (rasāyana,
[II] bye brag du gsaṅ sṅags ni Ye khri mtha’ sel¹ las /
   ma go (¹⁴b₁) ’khrul pa rnams la gsaṅ //
   las can don du gñer la sṅags //

ces so //

   de la gsum te / [II-1] ’jug sgo² dañ / [II-2] spyod tshul dañ / (¹⁴b²) [II-3]
   spyod mkhan no //

   [II-1] dañ po ni / gsaṅ sṅags³ la mañ yañ drug tu (A,37b⁴) ’dus te / sĨags sĨan
   rgyud⁴ las /

   gsaṅ sṅags <1> bka’⁵ drug <2> ’jug pa’i sgo drug (¹⁴b³) <3> spyod pa’i las
   bźi’o // <1> bka’⁶ drug ni / ① nmal ma ži ba / ② sgyur ba khro bo / ③

¹ BK 176; 184.7: ma go log lta rnams la gsaṅ // las can don mi gtoñ 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 (naṅ sgrub).

[II] In particular, as for the secret mantra (gsañ śnags), it is said in the
"Elimination of the Extremity of the Primordial Throne" (Ye khrī 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 (śnags), 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 śnags), one can summarize them into six. It is said in
the "Oral Transmission of the Mantra" (sÑags śñan rgyud):
<<[In] the secret mantra (gsañ śnags), 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] (ži ba), who are genuine (rnal ma), \(2\) the wrathful [gods] (khrö bo),

\(^{112}\) Here the last four of the bka’ drug echo some parts of the sgrub pa bka’ brgyad of the rNīṇ ma school
of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. 'Jam dpal sku’i sgrub pa, 2. Padma
gsuṅ gi sgrub pa, 3. Yaṅ dag thugs kyi sgrub pa, 4. bDud rtsi yon tan gyi sgrub pa, 5. Phur pa’ phrin
las kyi sgrub pa, 6. Ma mo rbd gtoṅ 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 rNīṇ ma pa sources, for example, Chos ’byaṅ me
tog sñuṅ po sbras rtsi’i bcud by Naṅ 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 rbd gtoṅ,
No. 4 corresponds to Phur pa’ phrin las, No. 5 corresponds to bDud rtsi yon tan, but the rest are
different from those of the rNīṇ ma. While the first 5 of the sgrub pa bka’ brgyad are presented as
different aspects of Heruka, the bka’ drug does not seem to be based on any particular structure.
skye 'gag med pa ma mo / ④ bdag gzan¹ rgyud khrol phur ¹⁴¹b⁴ pa / ⑤
rnam rtog 'joms² pa bdud rtsi / ⑥ 'gyur ba med pa tshe sgrub dan' drug go
// (A.37b⁵) <2> 'jug pa'i sgo drug ni / ① gzi³ dam tshig gis bzuñ ¹⁴¹b⁵ ba / ②
rim pa dban' gis bgrod⁴ pa / ③ ñams su ti'n 'ne 'dzin gyis blañ 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 zi ba'i las / ② yon tan rgyas
pa'i las / ③ byin (¹⁴²a²) rlabs dbañ gi las / (A.37b⁶) ④ drag po sgrol ba'i las /
cest so //

[II-2] gnis pa la gsum / [II-2-1] <<1>> bsñen⁸ <<2>> sgrub <<3>> las
sbyor ñams su blañ ba dañ / [II-2-2] bskyed (¹⁴²a³) rdzogs rnam gsum / [II-2-3]
dgos⁹ pa rnam gsum mo //

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

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

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

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

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113 For example, Avalokiteśvara is transformed into Hayagriva in his wrathful form. See, for example, Pad ma bka’ thaṅ (abbr. PMKT, Si khron mi rigs dpe skrun khaṅ, Chengdu, 1987) pp. 50-53. Cf. also n. 130 on zi khro.

114 Cf. (6) Ma mo rbot gton gi [sgrub pa] (mcham: Che mchod 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 (mcham: rDo rje bzung nu) in sgrub pa bka’ brgyad (BGSB 104a5).

116 Cf. (4) bDud rtsi yon tan (mcham: sman sgrub Che mchod) in sgrub pa bka’ brgyad (BGSB 104a5).

117 Cf. (7) ’Chi med tse’i [sgrub pa] (mcham: 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: dgoṅs pa should be corrected to dgos pa, cf. BGSB infra 146b5-.
[II-2-1] "<<1>> daṅ po ni / bsñen¹ pa'i gzi² ma sgo dgu la / (A) lus kyi bsñen³ pa gsum ni / (1) raṅ bzin (142a4) cha lugs kyi phyag rgya gnas līnar dag / (2) dbaṅ sgyur 'khor lo'i phyag rgya g-yas g-yon du sgyur / (A.376b7) (3) bskyed⁴ pa sku ṣbstod kyi⁵ phyag rgya (142a5) raṅ raṅ brda⁶ ru bkrol⁷ lo // (B) ŋag gi bsñen⁸ pa gsum⁹ ni / (4) rgyu ma nor ba rtsa ba'ĩ śṅags / thugs rin po che tsi¹⁰ ta'i dkyil du (142b1) bzla / (5) bskyed¹¹ pa rkyen gyi śṅags / brjod med rluṅ gi rta la skyon¹² la bzlas / (6) bzlas pa las kyi śṅags / rus sbal bye ma'i¹³ (142b2) nur¹⁴ 'gros ltar bzlas so // (C) yid kyi bsñen¹⁵ pa gsum ni / (A.376b8) (7) de bzin¹⁶ ŋid kyi tiṅ ņe 'dzin ni / stoṅ pa spros bral du sgom / (8) kun tu¹⁷ snaṅ gi¹⁸ (142b3) tiṅ ņe 'dzin ni / tshad med bzi ldan du sgm / (9) rgyu'i tiṅ ņe 'dzin ni yig 'bru las ǧzal yaŋ
[II-2-1] As for the first, [namely ŋams su blaṅ ba, <<1>> as for the first,] the nine fundamental portals of veneration (bsñen pa’i gzi ma sgo dgu)\(^{120}\), (A) the three veneration of body (lus) are: ① The hand-gesture (phyag rgya) of the appearance (cha lugs) of the proper nature is purified in five bases (gnas lỳa); ② The hand-gesture of the dominantly turning wheel (khor lo) turns right and left; ③ The hand-gesture of the praise of the sacred body [of the deity], who is creatively visualized, is explained (bkrol) in the individual sign (brda) [of the practitioner]. (B) The three veneration of speech (ṅag) are: ④ One recites the fundamental mantra, the cause of which is non erroneous, \([142b]\) in the center of the citta, the precious mind; ⑤ One recites the mantra of the conditions of the creative visualization, riding on wind-horse (rluṅ gi rta),\(^{122}\) which is ineffable (brjod med); ⑥ One recites the mantra of the acts of reciting, like a tortoise-crawling (nur ‘gros) on the sand. (C) The three veneration of mind (yid) are: ⑦ One meditates on the suchness contemplation (de bzin ṅid kyi tiṅ ‘nè dzin) as void (stoṅ pa) and without verbalization (spros bral); ⑧ One meditates on the all-illuminating contemplation (kun tu snaṅ gi tiṅ ‘nè 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 gTsö bo mchog mkha’ ’gyiṅ (cf. note on Ži kro, infra p. *207 n. 129). The main ritual text is entitled: Khro bo dbaṅ chen iṅ 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 iṅ 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 bsñen sgrub las gsum. The word bsñen here stands for bsñen 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 lỳa): (1) spyi bo, (2) mgrün, (3) sǹnì ga, (4) lte ba, (5) sgaṅ gnas [Tshig mdzod chen mo 1544]

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

Kun ‘dus¹ las /
bskyed⁴ pa'i 1 raṅ bzin 2 dus daṅ 3 graṅs / 4 mtshan ma 5 rtags⁵ kyi bsñen⁶-⁷ pa yi⁷ / sñon du 'gro ba'i rim⁸ pa'o // (142b5)
ces pa'i 'grei⁹ (A.37b9) pa¹ las /
1 raṅ bzin gyi bsñen¹⁰ pa ni / phyag rgya la graṅs med de¹¹ / 'od kyi 'khor lo ltar sgyur / sñin³ (143a1) po la graṅs med de¹² / chu bo'i rgyun ltar bzlas / tiṅ 'dzin la graṅs med de¹³ / yid bzin nor bu ltar bsgom / 2 dus kyi bsñen¹⁴ pa ni / lo zla žag dus so // 3 graṅs kyi bsñen¹⁵ (143a2) pa ni / brgya ston khri 'bum / 4 mtshan (A.38a1) ma'i bsñen¹⁶ pa ni gaṅ soṅ du byed pas / rmi lam du 'byuṅ ba'o // 5 rtags kyi bsñen¹⁷ pa ni / (143a3) lha yi¹⁸ rtags mams¹⁹ thon thon 'don / ṇams sam mñon du 'byuṅ ba'o // de la yaṅ rab²⁰ mñon sum²¹ / 'briṅ ṇams su / tha ma rmi lam (143a4) mo //

<<2>> gnis pa sgrub pa'i yan (A.38a2) lag²³-bco brgyad²³ ni / bka²⁴ drug po la / phyi²⁵ sku'i sgrub pa drug ni / bkod pa ma 'dal la (143a5) sgrub pa'o // naṅ

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1 bžal yas bdan (?) A
2 bar AB
3 Kun 'dus (abbr. KD), BK 170; 12.1.
4 skyen A, bsñen KD
5 rtag KD
6 sñen A, bskyed B; bsñen KD
7 pa yis A, pa'i KD
8 rims KD
9 ꞌ 'Grel fi, 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
(tshad med bži); ⑨ One meditates on the seed contemplation (rgyu'i tiṅ ne 'dzin)\textsuperscript{123} to produce from the seed syllable (yig 'bru) the celestial palace (gžal yas), the throne (gdan), and the divinity (lha).\textsuperscript{124}

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

<<[This is] the preliminary stage (sñon du 'gro ba'i rim pa) of the veneration of 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 (stoñ), ten thousand (khri), and a hundred thousand ('bum). ④ As for the veneration of characteristics (mtshan ma), whatever happened in the past (gañ soñ 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 (mñon du). Among them also, the highest is perception (mñon sum), the middle is mystical experience (ñams su), and the lowest is a dream (rmì 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 rmì lam and mñon du.
gsuṅ gi¹ sgrub pa drug ni / sñiṅ po śnags su sgrub pa'o // gsaṅ ba thugs kyi sgrub pa drug ni / byañ chub (143b1) sems su sgrub pa'o // Kun 'dus² las / sgrub pa lus (A.38a3) 'nag yid gsum gyis // sku gsuṅ³ thugs su bsgrub⁴ pa 'o //

ces so // yaṅ dBal mo (143b2) las thig⁵ las / bsñen⁶ pa daṅ ni ñe bsñen⁷ daṅ / bsgrub⁸ pa⁹ daṅ ni bsgrub¹⁰ chen po / nmam pa bзи ru šes par bya /

ces so //

deyi (143b3) re re la yaṅ / phyi naṅ gsaṅ gsum mthar thugs daṅ bžir (A.38a4) gsuṅs¹¹ so // yaṅ Gab pa gsaṅ rgyud¹² las /

(A) bdag la ltos pa'i (143b4) bsñen¹³ bsgrub bži ni / ① rāṅ rgyud lhar gnas pa bsñen¹⁴ pa / ② rāṅ 'ṇid gtso¹⁵ bor gyur pa ñe bsñen¹⁶ / ③ thabs šes rol pa ni sgrub pa / (143b5) ④ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la ltos pa'i¹⁹ bsñen²⁰ sgrub bži ni / (A.38a5) ① dam tshig sems dpa' bskyed

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1 gsaṅ ba'i B
2 Kun 'dus (abbr. KD), BK 170; 12.1-2.
3 gsuṅ 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-dimentional maṇḍala (ma’ dal); The six internal realizations of sacred speech (gsuṅs) are the realization of essence mantra (sīnī po sīṅgs); The six secret realizations of the sacred mind (thugs) are the realization [143b] of thought of enlightenment (byaṅ chub sms). 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 ūag 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 (bsīen pa), full veneration (ñe bsīen), 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 sēs); 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 sms dpa’ =

\textsuperscript{126} See the note on bṣīen pa’i gāz ma sgo dgu, supra n.120.

\textsuperscript{127} Cf. BGSB 141b2. See supra n. 112.
pa bsñen¹ pa / (144a1) ² ye īs sems dpa' dbyińs stim ē bsñen² / ³ zi khro ji
sñed bskyed³ pa bsgrub⁴ pa / ⁴ mchod pa'i gnas⁵ su gyur pa sgrub chen /

¹ sñen A
² sñen A
³ skyed A
⁴ sgrub A
⁵ byas B
practitioner) visualizes [himself] creatively [as god]; [144a] ② the full veneration is that the Jñānasattva (ye śes sms dpa') is absorbed (stīm) in the celestial sphere (dbyiṅs); ③ the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (zi khro) [as there are]; ④ the great realization is that [the practitioner] becomes the object of the offerings (mchod pa'i gnas).

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128 Here it is apparent that there is a contradiction in the statements from two different sources regarding the meaning of the word ńe bsāṅen: in one case it is said that it refers to the absorption of ye śes sms dpa' into the celestial sphere (ye śes sms dpa' dbyiṅs stīm), that is to say that the ye śes sms dpa' deity is allowed to return to the celestial sphere. In the other case it is stated that the word ńe bsāṅen refers to the invitation of ye śes sms dpa' from the celestial sphere (dbyiṅs nas sphyan draṣs ńe bsāṅen no / BGSB 144a5).

129 The word zi khro stands for zi ba daṅ khro bo, “peaceful and wrathful deities,” which generally includes deities that have peaceful and wrathful aspects. It is defined as thugs niid zi bai riangs tshul las / thugs tges khrong (sic, read khrong) pa'i tshul ston pa / (sKabs phrin, BTK = MT 126-32, p. 1036.1), "the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind." In the Bon tradition, a wrathful tutelary deity (yi dam) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rnam pa, Lha rgsod Thog pa and Khro bo gTso mchog mkha’’gyiṅ is Kun bzaṅ gšen 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 Ati Mu wer [cf. Ge khod me ri’ khyil ba dbaṅ gi rgyud, BK 163, p. 127.5], and that of Phur pa is Ma paṅ dByiṅs chen [cf. Nön mońs ral dgo’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 gsGas 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 zi khro covers, there is a particular ritual cycle also known by the same term zi khro that has the peaceful deity Kun snaṅ khyab pa and its retinae, 45 in all, and Khro bo gTso bo mkha’’gyiṅ and its retinae, 62 in all. This Zi 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 Zi khro cycle on his body, see Blezer (2007) 180-205. For the maṇḍala of 42 peaceful deities (zi lha) and 58 wrathful deities (khrong lha) in the Buddhist tradition of rNün 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 grol), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.
(144a2) (C) 'phrin las la ltos pa bži ni / ① žugs nas dkyil 'khor byin gyis rlob pa ni bsñen¹ pa / ② mtshams² nas tshogs³ (A.38a6) kyi bar ni ņe (144a3) bsñen⁴ / ③ de nas gtor⁵ ma ma btaṅ⁶ bar ni sgrub pa⁷ / ④ gtor⁸ ma btaṅ⁹ nas rdzogs pa'i bar ni sgrub chen /

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

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

\(^{131}\) 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 *bsaṅ pa’i gzi ma*, see ANTG 251.1, and ANTG2 356.6. The "outer perimeter" is normally marked with four wooden tablets or stone slabs, one in each of the four directions of the practitioner’s retreat. These four bear paintings of four deities who are entrusted to guard the practitioner’s place: the east, a white lion-headed man (*mi dkar sen ge mgo bo can*), the north, a red boar-headed man (*mi dmar phag rgod mgo bo can*), the west, a blue dragon-headed man (*mi sgon ’brug gi mgo bo can*), and the south, a black bear-headed man (*mi nag dom gyi mgo bo can*): BTK = MT 126-29, pp.997-1005. For paintings of theses deities, see Kvaerne (1985) Plate 28, Nos.60-63. These deities are also called the *rgyal po chen po bți* and *la bo chen po bți*. 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 gTso mchog mkha’ ‘gyiṅ (BTK = MT 126-33, pp.1077-80).

\(^{132}\) The word *tshogs* here refers to a sacrificial cake made of various ingredients, such as mainly roasted barley flour, dried cheese, molasses, and dried fruits. It is for offering and is called *tshogs kyi mchod pa*. Part of it is offered to deities, and the remainder is used for a feast for the practitioners. The offering of the *tshogs* is the 5th step in the 18 branches of realisation (*sgrub pa’i yan lag bco 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).

\(^{133}\) 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*: *ren gtor* and *rgyun gtor*. The *ren 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 *ren 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.
bsñēn¹ pa tsam na zug (144a) thon gñis //
²sgrub pa tsam na zug thon gñis² //
sgrol ba sgrub pa chen po'i dus

ces pas / sgrub chen ni las (A.38a7) sbyor du gsuñ ste / Ñon moños rañ grol³ las /
bdag (144a5) ñid lhar gsal bsñēn⁴ pa la //
dbyiñs nas spyan drañs ñe bsñēn⁵ no //
gñis 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 bži 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 sñēn A
² B om.
³ Ñon moños rañ grol, BK 160; 248.1-2: dbyiñs nas spyan drañs sñēn pa yin / bdag ñid lhar gsal ñe bsñēn yin / gñis su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.
⁴ sñēn A
⁵ sñēn A
⁶ pa¹ AB
⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.
⁸ sbyor KD
⁹ mams KD
¹⁰ la KD
¹¹ ba¹ AB
¹² bsgrubs la KD
¹³ 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).\textsuperscript{134} In the simple realization there are two [elements], erecting (zug) and removing (thon). Liberation [occurs] at the time of the great realization.>>,

the great realization is explained as the violent acts (las sbyor). It is said in the "Self-Release of the Defilements" (\textit{ñon moñs rañ grol}):

<<While the veneration is to visualise [the practitioner (\textit{dam tshig sems dpa’})] himself (\textit{bdag ñid}) as the god, the full veneration is to invite [the god (\textit{ye ñes sems dpa’})] from the sphere (\textit{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).>>. \textit{[144b]}

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

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

<<The peaceful act (\textit{zi ba}) is the act to get enlightenment principally. The

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\textsuperscript{134} As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (\textit{bsñen bsgrub bzi}). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on \textit{bsñen pa’i gzi ma sgo dgu}). The word \textit{zug thon} is an abbreviation for \textit{zug pa} (to erect, plant) and \textit{thon pa} (to remove or depart), e.g., \textit{phyi tho gzig pa}, "erecting the outer mark" (Khro ’grel, BTK = MT 225, p.153): \textit{gñen po thon pa}, "removing of the gñen po" (Khro ’grel, BTK = MT 225, p.177). The word \textit{gñen po} as a description of the four deities is not attested in other texts. For further discussions on the \textit{tho}, see bsKyes rdzogs by Šar rdza, BTK = MT 287, pp.48-49. It is interesting to note that these four deities are described as \textit{ther zug pa} (BTK = MT 126-29, pp.1000-1004). The words \textit{zug} and \textit{thon} in this context therefore refer to the erecting and removing of the boundary marks (\textit{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 \textit{mtshams tho} are removed when the retreat ends.

\textsuperscript{135} The four kinds of acts are the peaceful act (\textit{zi ba}), the increasing act (\textit{gyyas pa}), the conquering act (\textit{dban}), and the wrathful act (\textit{drag po}), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), \textit{Buddhist Himalaya}, Oxford, pp. 257-8.
\end{flushright}
dbaṅ slob bu rgyud grol gyi las / drag po dgra\(^{(144b3)}\) dgegs\(^1\) 'dul ba'i las /

ces so //

[II-2-2] gños\(^{(A.38b2)}\) pa la [II-2-2-a] \(^2\)spyi ltar-\(^2\) na / \textit{I}Ta \textit{ba khyuṅ chen}\(^3\) las /
bskyed\(^4\) pa'i blo la rdzogs pa'i sans yin \(^{(144b4)}\) ste / rdzogs chen mtha\(^5\) bral
blo ŋos lta /

ces daṅ / 'Grel\(^6\) fi\(^7\) las /
\textit{A}-bdag \(^8\) dam tshig sans dpal\(^9\) bskyed rim\(^9\) gyi\(^10\) tshul du ṇams \(^{(144b5)}\) su
blaṅs pas\(^11\) / bdag gi\(^12\) sras su bde bar gšeṅs \(^{(A.38b3)}\) pa ruṅ bar bya\(^13\) /\textit{A} B-lha
ye ṇes sans dpal\(^9\) rdzogs \(^{14}\)rim gyi\(^14\) tshul du ṇams su blaṅs pas / bde gšeṅs
kyi sras bdag ruṅ bar bya\(^15\) / gños med las kyi sans dpal\(^9\) rdzogs pa chen
po'i tshul du ṇams su blaṅs pas / 'gro ba'i don rgya lag phyad\(^16\) par bya /\textit{B}

\textbf{Footnotes:}
1. dgegs AB
2. phyir stan A
3. \textit{I}Ta \textit{ba khyuṅ chen} (BK 148; pp. 3-151). However, the passage in question is not found in the presently
available \textit{I}Ta \textit{ba khyuṅ chen}.
4. skyed A
5. 'tha' A
6. 'brel A
7. Passage A is found in the 'Grel \(\ddot{f}\)i (abbr. GN), MT (= BTK) 191; 82.3, but passage B is not found.
8. GN inserts gis.
9. skyed rims A
10. pa'i GN
11. ste GN
12. gis GN
13. byas A
14. rims kyi A
15. byas A
16. chad A
increasing act (rgyas pa) is the act to benefit the deceased (tshe 'das). The conquering act (dbai) 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 (spyir), it is said in the "Great Garuḍa of the View" (Ṭa ba khyuṅ 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 ṇī)\(^{136}\):

<<As I (= practitioner) practice as Samayasattva (dam tshig sems dpa') in the manner of the process of creative visualization (bskyed rim), the Sugata can be my son. As [I] practice the Jñānasattva (ye ūs sems 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 sems dpa')\(^{137}\) 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 ṇī is the commentary on the Kun 'dus, and its full title is Kun 'dus rin chen rtsa rgyud kyi 'grel pa ṇī zer. See BGSB (2007) Index.

\(^{137}\) The phrase las kyi sems dpa' refers to the embodiment of dam tshig sems dpa' and ye ūs sems 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 (btag bskyed). When the visualized deity in front eventually unites with that of himself, the practitioner becomes the dam tshig sems dpa' deity, which process enables him to make the ye ūs sems dpa' come down from the celestial sphere. When the ye ūs sems dpa' unites with the dam tshig sems dpa', the union of both sems dpa' is then called las kyi sems 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 sems dpa' is not mentioned by Sa skya paṇḍita Kun dga' rgyal mtshan in his sDom gsum rab dbye (Sa skya bka' 'bum, Vol. 1, No. 24, pp.311-1-3, 311-3-5) in which he discusses the meditational process of dam tshig sems dpa' and ye ūs sems dpa'. This suggests that the notion of las kyi sems dpa' was not part of the Buddhist tantric meditation in his time. However, this needs to be further researched.
ces so // (A.38b4)

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

(145a1) ① chu la⁴ 'na ldam⁵ du skyed pa dañ / ② 'gser ser po⁶ litar skyed⁷ pa
dañ / ③ chu dañ chu zla litar skyed⁸ pa dañ / ④ pha la (145a2) bu skye bā
ltar skyed pa'o //

ces pas / chu la⁹ 'na ldam¹⁰ ni / bdag (A.38b5) lha ru¹¹-kroṅ rdzogs¹¹ su sgoms pas /
brdzus skyes su skye bā'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 dañ 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 litar śar bas / sgoṅ (145a5) skyes kyi sgo khegs¹⁶
// pha la bu skyes ni / bdag gtso¹⁷ bo yab yum gyi sbyor mtshams nas / 'khor
mams skyed¹⁸ pas mñal (145b1) skyes khegs¹⁹ so //
beings uninterruptedly *(rgya lag phyad pa)*\(^{138}\).

[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 snian rgyud)*: [145a]

<<[The four kinds of the visualizations are] ① visualization as the emergence of a fish in the water (*chu la ŋa ldam du skyed pa*), ② visualization like the yellow color of gold (*gsar ser po*), ③ visualization like the water and the reflection of the moon in the water (*chu daŋ 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 ldam*), 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 daŋ 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

\(^{138}\) 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 Ṇi\(^1\) las / 
rgyu'i tin 'dzin\(^2\) sgom s pas\(^3\) / 3 skye ba bži'i srid pa\(^4\) / 'khor ba'i ziṅ\(^5\) (A.38b7) 
sa\(^6\) 5 phel bar byed pa de\(^7\) (145b2) bzlags so\(^6\) // 
ces so // 
<2> gnis pa rdzogs rim\(^7\) <2-1> snaṅ rdzogs ni / goṅ gi bskyed\(^8\) pa nmams 
sems kyi gsal cha la / de ēṅ kyi no bos\(^9\) (145b3) stoṅ pa me loṅ gi gzugs brpañ\(^9\) 
nam gza\(^10\) tshon gyi ri mo lta bu'o // Me ri 'bar ba'i rgyud\(^11\) las / 
dran pa tsam gyis (A.39a1) gsal la (145b4) rdzogs / 
ces so // 
de nas sems gsal tsam na stoṅ / stoṅ tsam\(^12\) na gsal bas / bskyed\(^13\) rdzogs dus 
mñam\(^14\) mo // gsāṅ ba don 'grel\(^15\) (145b5) las / 
tin 'dzin zuṅ 'jug ma šes na // 
lrun ma khaṅ stoṅ ŋul ba 'dra\(^16\) // 
ces daṅ / Me ri 'khor lo gsāṅ ba'i (A.39a2) rgyud\(^17\) las / 
de (146a1) lta bu'i lha sku gsal sgom\(^18\) na\(^19\) // 
bsod nams tshogs kyaṅ rdzogs par 'gyur // 
de ēṅ chu zla'i tshul šes na // (146a2) 
ye\(^20\) šes tshogs kyaṅ rdzogs par 'gyur // 
ces so // 
<2-2> stoṅ rdzogs ni / phyi rgyud kyis ye\(^21\) šes dbyiṅs su skyod\(^22\) / dam tshig

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\(^{1}\) ODULE 'Grel Ṇi (abbr. GN), MT 191; 81.1.

\(^{2}\) sgom dgos pa'i rgyu mtshan GN

\(^{3}\) GN om.

\(^{4}\) pa B

\(^{5}\) rgyu nas GN

\(^{6}\) s-ho A, pa'i phyir sgm ste GN

\(^{7}\) rims A

\(^{8}\) skyped A

\(^{9}\) sñaṅ A

\(^{10}\) ža A

\(^{11}\) See "Me ri 'bar ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

\(^{12}\) rtsam A

\(^{13}\) skyped A, skye B

\(^{14}\) gñaṃ A

\(^{15}\) N.I.

\(^{16}\) 'gra A

\(^{17}\) See "Me ri 'khor lo gsāṅ ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

\(^{18}\) sgm s A

\(^{19}\) nas AB

\(^{20}\) yi A

\(^{21}\) yi A

\(^{22}\) skyped 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 ņo 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 (zuṅ 'jug, yuganaddha) of the [two] contemplations, that is like a thief wandering in an empty house.>>

and in the "Secret Treatise of the Wheel of the Fire-Mountain" (Me ri 'khor lo gsañ ba'i rgyud):
<<When one meditates clearly [146a] on such body of the god, the accumulation (tshogs) of merits (bsod nams) also will be completed. When one knows reality (de ŋid) [in] the manner of a reflection of the moon in the water (chu zla'i tshul), the accumulation (tshogs) of wisdom (ye šes) also will be completed.>>.

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

141 Cf. BGSB 142b3.
pa bdag la bsdus¹ / (¹⁴⁶ᵃ³; A.₃⁹ᵃ³) naṅ rgyud kyis gṇis ka² bdag la bsdus³ te / sKabs⁴ phrin⁵ las⁶ /

dbyiṅs su⁶ sku skyod⁷ kloṅ du lha ma⁸ 'dus /
ces daṅ /

lha skyod na dños grub (¹⁴⁶ᵃ⁴) yal

ces sNags rgyud⁹ las bṣad do //

rjes la 'khor rnams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag kyan¹³ stoṅ ŋid du rdzogs (¹⁴⁶ᵃ⁵) pa'o // (A.₃⁹ᵃ⁴) Kun 'dus¹⁴ las /
external tantra (*phyi rgyud*),\textsuperscript{142} the Jñāna[sattva] (*ye śes [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* (*naṅ rgyud*),\textsuperscript{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\textsuperscript{144} dissolved into the god (= *dam tshig* *sems dpa*) in the expanse of space (*kloṅ*).\textsuperscript{145}>>

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

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

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

\textsuperscript{142} The words *phyi rgyud*, *naṅ rgyud*, and *gsaṅ rgyud* designate a loose classification of the Bon scriptures that have a connection with rituals. Here the word *rgyud* does not have the sense of Tantra. The *phyi rgyud* are rituals that are purely related to *sūtra* while *naṅ rgyud* and *gsaṅ rgyud* cover tantric rituals. These are further divided into many more subdivisions. For a more detailed account of these, see Șar rdza bKra śis rgyal mtshan, *gSaṅ ba sṅags kyi bsūn bsgrub las gsum mnams par byed pa lha gñen śel sgoṅ* (BTK = MT 287, pp. 9-11).

\textsuperscript{143} See the previous note.

\textsuperscript{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 daṅ mkhon pa mthol lo bṣags /), KP, BTK = MT 126-33, p.1128). It would seem that this is about *ye śes* *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).

\textsuperscript{145} Concerning the term *kloṅ*, see Snellgrove (1967) 262 n. 71.
pho ŋa yaṅ sprul lha tshogs rnams //
sgo ba yab yum pañ du rdzogs //
sgo ba phyogs mtshams khro bor rdzogs // (146b1)
phyogs mtshams dbus kyi gtso la rdzogs //
gtso1 bo dmigs med pañ la rdzogs /

ces so //

<3> gsum pa rdzogs pa chen po'i rim pa ni / ji (146b2) lta skyed kyaṅ lta ba'i
pañ la bskyed2 / (A.39a5) rdzogs kyaṅ lta ba'i pañ la rdzogs pa'o // de ni thag lta
bas chod pa'i dmigs med do // Kun 'dus3 las /

rdzogs (146b3) pa chen po'i rdzogs lugs ni4 //
mnon5 pa6 phyi'i snaṅ ba rnams //
spros bral nam mkha'i pañ du rdzogs //
rnam par rtog7 pa'i byuṅ8 tshor rnams // (146b4)
kun gzi dag pa'i pañ du rdzogs //
rig9 (A.39a6) pa'i10 ye šes rtsal rnams ni //
rnam11 pa thams cad mkhyen12 pa 'o //12
ye šes13-la ni13 rdzogs pa 'o14 // (146b5)
ye šes thig le ṅag 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

[1] rtso A
[2] skyed A
[4] gsum KD
[5] sṅon KD
[6] po B, pa'i KD
[7] dag A, rtogs KD
[8] byuṅ A
[9] rigs KD
[10] pa KD
[12] pa'i KD
[13] pañ la KD
[16] KD om.
The assembly of the gods with the messengers (*pho ña*) and their re-emanations (*yañ 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 (*byuñ tshor*) of conceptions are perfectly dissolved (*rdzogs*) in the essence of the purified "base of all" (*kun gzi, 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 (*sñags

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

de la (i) 'dir dgos pa lña (A.39a7) ni / (i-1) dus da lta'i sñags pa² tshe thuñ³ ba la / lha khyad par can (147a2) sgom dgos te⁴ / goñ gi skye⁵ ba mams⁶ bži de / phyi snañ ba la dmigs la sgom / nañ phuñ po la dmigs la sgom / gsañ ba rtsa (147a3) gnas la dmigs la sgom mo //

(i-2) da ⁷ltā'i sñags pa⁷ gnod sbyin pho mo 'go rgod⁸ pa la / sñiiñ po khyad par can (A.39b1) zla⁹ dgos te / buñ ba tshañ žig pa (147a4) ltar zla ba ni / snañ srid sñags kyi sgra di ri ri / mgar¹⁰ gyi sol¹¹ mal ltar bzlas¹² pa ni / khro bo'i me ri me dpun gis gnod byed bsreg pa'o // (147a5) 'od ma'i gžu¹³ ltar bzlas¹⁴ pa ni / rtags mtshan ma la ¹⁵ me ri¹⁵ ¹⁶bar ba ltar¹⁶ lta sgom gyi nañ gnas¹⁷ so // (A.39b2) rin po¹⁸ che gter khyim ltar bzlas¹⁹ pa ni (147b1) thugs kha'i a de ltar ²⁰skye② dam mi skye② / skye② kyañ ruñ ste / sñags rmams 'go phyi la rkañ pa nañ du bstan²¹ nas 'od²² zer gyi²³ spro bsdu²⁴ bya'o //

(i-3) da lta sñags (147b2) pa lus na tsha mañ ba la / tiñ ne 'dzin rtsal skye② la²⁵ /

¹ do B  
² ba AB  
³ sruñ B  
⁴ ste A  
⁵ skyed A  
⁶ mams AB  
⁷ lta AB  
⁸ dgod A  
⁹ zlas A  
¹⁰ 'gar A  
¹¹ so AB  
¹² zlas A  
¹³ bžu A  
¹⁴ zlas A  
¹⁵ mi re A  
¹⁶ bar AB  
¹⁷ nas AB  
¹⁸ por A  
¹⁹ zlas A  
²⁰ skyed dam me A, skye med B  
²¹ stan A  
²² bod B  
²³ kyi A  
²⁴ sdu A  
²⁵ pa B
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 (sna'i ba), taking as object the internal, namely the aggregates (phu'i po), and taking as object the secret, namely the veins (rtsa gnas).

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

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

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147 It is not clear why yakṣas are suddenly mentioned here.
148 Cf. BGSB 121b3.
149 The translators are not sure of the precise meaning of this sentence.
'byuṅ ba cha mñaṃ¹ dgos te / 'byuṅ (A.39b3) lḥa dgra² gsed³ kyi dmigs pas mñaṃ⁴ / rtsa rlü (147b5) gi gnad⁵ kyi mñaṃ⁶ / bon ŋid bde' ba'i gnad kyi mñaṃ⁷ mo //

(i-4) da lta'i sṅags pa bsod nams chuṅ ba la / tshogs kyi⁸ khor lo skor dgos (147b4) ste / phyi 'du byas tshogs kyi⁹ 'khor los¹⁰ loṅs spyod 'phel ba'i dgos pa yod / (A.39b4) naṅ phun po tshogs kyi¹¹ 'khor los¹² bar chad med ciṅ dam can (147b5) 'du ba'i dgos pa yod / gsaṅ ba rig pa ye śes tshogs kyi¹³ 'khor los bon ŋid la loṅs spyod ciṅ ye śes khoṅ nas 'char¹⁴ ba'i dgos (148a1) pa yod //

(i-5) da lta'i¹⁵ sṅags pa lha srin sde bṛgyad¹⁶ bkol¹⁷ du mi 'dod pa (A.39b5) la / 'phrin las zab¹⁸ mo gsal¹⁹ gḍab²⁰ dgos ste / (148a2) bka²¹ rgyud la²² 23 brel ba dag²³ par gsal gḍab²⁴ / lha daṅ dam rdzas mthun par gsal²⁵ gḍab²⁶ bo²⁷ // 29 Kun 'dus²⁸-²⁹ las kyaṅ / zi rgyas dbaṅ drag³⁰ miṅ³¹ (148a3) spyod lḥa //
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 gšed). [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 ñid 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 'khor lo, gaṇacakra). Externally, [he] needs to develop the enjoyment (loṅs spyod) by means of the wheel of the feast assembly (tshogs) of the conditioned ('du byas). Internally, [he] needs to gather the vow-keeping [protectors] (dam can) by means of the wheel of the feast assembly of the aggregates (phuṅ po), without having obstacles. Secretly, it is the necessary that wisdom (ye šes) manifests from within [him] (khoṅ nas 'char ba), as he enjoys Bon-ness (bon ñid) by means of the wheel of the feast assembly of awareness-wisdom (rig pa ye šes).  

(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), 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. [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

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150 Cf. rig pa'i ye šes in supra 146b4.
151 See supra n. 12.
152 Cf. ANTG 254.3-4: bka’rgyud ma 'dres pa dag par gsal gtub (sic, read gdab).
gañ byed gtsor\(^1\) blañ ma \(^{(A.39b6)}\) 'dres\(^2\) par\(^3\) //

ces dañ / **mKha’** \(^{4}\) ‘gro rin chen phren\(^5\) rgyud\(^6\) las /
bder\(^7\) gsêgs bka’i\(^8\) 'phrin bzag\(^9\) nas \(^{10}\) \(^{(148ab)}\) gro ba \(^{11}\) sems can\(^{11}\) las byed do\(^{12}\) //

ces so //

(ii) gûis pa sṅags pa la \(^{13}\) chi khar\(^{13}\) dgos pa lña ni / (ii-1) gûan\(^{14}\) la ltos te\(^{15}\) bskyed\(^{16}\) rim\(^{17}\) \(^{(148a5)}\) bsgoms\(^{18}\) pas / snañ srid \(^{(A.39b7)}\) lha dañ lha mor gsal\(^{19}\) thebs nas / bar chad bgegs\(^{20}\) kyis mi tshugs pa’i dgos pa yod //

(ii-2) bdag la \(^{(148b1)}\) ltos te\(^{21}\) / rdzogs rim\(^{22}\) sgom\(^{23}\) pas / phûn po lha ru gsal thebs nas / ‘chi\(^{24}\) bdag bdud dañ gûin rjes mi tshugs pa’i dgos \(^{(148b2)}\) pa yod // \(^{(A.40a1)}\)

(ii-3) gûis ka la ltos te\(^{25}\) rdzogs pa chen po’i\(^{26}\) rim pa bsgoms\(^{27}\) pas / sems ñid stoñ par gsal thebs nas / me loñ lta \(^{(148b3)}\) bu’i ye ñes rgyud la skye ba’i dgos pa yod //

(ii-4) lus rañ bûin cha lugs kyi phyag rgya lña bcas\(^{28}\) pas / phyi nañ gi ‘khrul\(^{29}\) rtog chod \(^{(148b4)}\) nas / ñe \(^{(A.40a2)}\) lam bde\(^{30}\) rdzogs su ‘jug pa’i dgos pa yod //

(ii-5) bla ma ñi\(^{31}\) dam mgo\(^{32}\) la thod bûin\(^{33}\) du khur bas / byin rlab mûn du

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1. rtsor A
2. ’gres A
3. pas KD
4. kha A
5. ’phren AB
6. mKha’ ‘gro rin chen phren rgyud (abbr. KG), BK 176; 56.3-4.
7. bde’ bar KG
8. dka’i A, pa’i KG
9. ’ta’ KG
10. KG inserts /.
11. grol pa’i KG
12. pa’o KG
13. mchi’ gar A
14. bûan A
15. ste A
16. skyed A
17. rims A
18. sgom A
19. bsal A
20. dgyegs A
21. ste A
22. rims A
23. sgom A
24. mchi’ A
25. ste A
26. pos A
27. sgom A
28. cas A
29. ’khrul AB
30. bde’ A
31. yid AB
32. ’go A
33. žin A
[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 sems can), after having established the act (phrin) of the teaching.>>.

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

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

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

(ii-4) It is necessary [for the mantra-practitioner] that, [his] body having the five hand-gestures of the appearance of the proper nature (rañ bžin cha lugs kyi phyag rgya),153 since he has cut off the external and internal erroneous conceptions, the short cut (ñe lam) appear perfectly easily (bde rdzogs su).

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

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 sgoms3 (A.40a3) pas / 'gyur ba med pa'i sku thob nas / skye ši sdu gbsñal4 med
pa'i dgos pa yod //

(iii-2) sání po (149a2) khyad par can zlas pas / raṅ bžin med pa'i gsuṅ thob nas
/ sgra sñan sdu g sdu gbsñal5 med pa'i dgos pa yod //

(iii-3) tiṅ ne 'dzin khyad (149a3) par can sgoms6 pas / 'khrul pa (A.40a4) med pa'i
thugs thob nas / phyi naṅ 'khrul7 rtag gi sdu gbsñal8 med pa'i dgos pa yod //

(iii-4) snaṅ ba sña (149a4) tshogs lam du khyer bas / legs 'byuṅ gi yon tan thob
nas / gźan gyi9 skyon gys 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 gys
grub pa'i 'phrin las thob nas / žiṅ khams dag par mi slob kha thabs (149b1) med
pa'i dgos pa yod //
on his head, after the blessing (*byin rlab*) [of the *bla ma* and the tutelary god] enters him directly, it is neccessary [for the *mantra*-practitioner] to climb the stage of the great perfection of the wheel of syllables (*yì ge 'khor lo rdzogs chen gyi sa*).\(^{154}\)

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

(iii-2) It is necessary [for the *mantra*-practitioner] that, since he recites the special seed *mantra* (*sniṅ po*), after having obtained speech devoid of self-nature (*raṅ bźin 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-erroneous 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 'byuṅ*), he not be taint by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (*phrin las*),\(^{155}\) after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (*mi sleṅ kha thabs med pa*)\(^{156}\) the pure land (*ziṅ kham dag pa*).

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\(^{154}\) This is a name of the ultimate goal in the spiritual stages (*bhūmi*) and is the last of the three sublime stages (*bla med sa gsum*, BGSB 69b1-2). It is also to this level that a practitioner is expected to reach in the seventh vehicle (*dṅos bskyed thugs rje rol ba'i theg pa*) of the tradition of Central Treasury (*dbus gter*) as result of practice, see BGSB 110b5 and *Theg 'grel Me loṅ dgu skor* (abbr. MLGK) 501.1. The other two of the three stages are the *ye sēs bla ma'i sa* and the *dbyer med g-yuṅ druṅ 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), 110b2-115a5 and MLGK 493.6-538.5.

\(^{155}\) The peaceful act (*dži*), the increasing act (*rgyas*), the conquering act (*dbaṅ*), and the violent act (*drag*).

\(^{156}\) Literal translation: "he has no means not to reach."
(iv) yaṅ śnags pa la 'phral du dgos pa gsum la / <1> stod du dgos pa'i gdeṅ¹
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 gdeṅ³ gsum ni / <1-1> zil gnon lta ba'i gdeṅ⁴ /
<1-2> sbyaṅs pa 'phrin (149b3) las kyi⁵ gdeṅ⁶⁷ / <1-3> bśam⁸ pa gtor⁹ ma'i gdeṅ¹⁰
ño¹¹ / //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dggra¹²
bgegs¹³ (A.40a7) zil gysis (149b4) gnon / ② šar ba ye šes kyi lta bas / ñon moṅs dug
lha zil gysis gnon¹⁴ / ③ yaṅ dag¹⁵ 16-stöṅ ñid¹⁶ kyi lta bas snaṅ srid zil gysis (149b5)
gnon //

<1-2> sbyaṅs pa 'phrin las kyi gdeṅ¹⁷ la / ① rgyud luṅ yid ches kyi gdeṅ¹⁸ /
② don rtogs man ŋag gi gdeṅ¹⁹ / (A.40a8) ③ bya rtsol lhun grub kyi²⁰ (150a1) gdeṅ²¹
daṅ gsum mo //

<1-3> bśam pa gtor²² ma'i gdeṅ²³ la / ① rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶
kun la khyab pa'i gdeṅ²⁷ / ② yo (150a2) byad kyi²⁸ gtor²⁹ ma snaṅ srid kun la
khyab pa'i³⁰ gdeṅ³¹ / ③ dmigs pa rten gyi gtor³² ma spro bsdu tiṅ nē 'dzin gyi
gdeṅ³³ daṅ gsum mo //
Further, there are three immediately (\textit{phral du})\textsuperscript{158} necessary acts (\textit{dgos pa}) for the \textit{mantra}-practitioner: \texttt{<1>} the three confidences (\textit{gde\u00ed\u0107}), which are necessary in the upper part (\textit{stod du}), \texttt{<2>} the nine restrictions (\textit{chi\u0107\u0131s}), which are necessary in the middle part (\textit{bar du}), and \texttt{<3>} the eleven nails (\textit{gzer bu}), which are necessary in the lower part (\textit{smad du}).

Among them, \texttt{<1>} the three confidences (\textit{gde\u00ed\u0107}), which are necessary in the upper part (\textit{stod du}), are \texttt{<1-1>} the confidence of the view that overcomes, \texttt{<1-2>} the confidence of the [ritual] acts that are to be practised, and \texttt{<1-3>} the confidence of the torma rituals that are to be arranged.

\texttt{<1-1>} In the view that overcomes, [there are three:] \texttt{1} by the view of the god who is visualized, one overcomes the foes and impeders of conceptual thought; \texttt{2} by the view of the wisdom that appears, one overcomes the five poisons (\textit{dug l\u00f6a})\textsuperscript{159} of defilement; \texttt{3} by the view of the voidness that is correct, one overcomes the phenomenal world of appearance and existence.

\texttt{<1-2>} In the confidence of the acts that are to be practised, there are three: \texttt{1} the confidence of faith in tantric and āgamic scriptures (\textit{rgyud lu\u0107}), \texttt{2} the confidence of the instructions (\textit{man \u0107ag}) by which one understands the meaning; \texttt{3} the confidence of the spontaneity \textsuperscript{[150a]} of effort (\textit{bya rtsol}).

\texttt{<1-3>} In the confidence of the torma rituals that are to be arranged, there are three: \texttt{1} the confidence that the torma cakes of succession (\textit{rgyun gyi gtor ma})\textsuperscript{160} pervades all the compassions: \texttt{2} the confidence that the torma cake of ritual substance (\textit{yo byad}) pervades the entire phenomenal world of appearance and existence (\textit{sna\u0107 srid}); \texttt{3} the confidence of contemplation, emanating and absorbing the torma cake of support (\textit{rten gyi gtor ma = god}),\textsuperscript{161} which is the

\textsuperscript{157} Cf. \textit{b\u0107i pa}, ANTG 255.3, ANTG2 361.3.

\textsuperscript{158} Cf. \textit{phral du}, ANTG 255.3, ANTG2 361.3.

\textsuperscript{159} Five poisons: (1) \textit{du\u00f3 chags}, (2) \textit{sdan}, (3) \textit{gti mug}, (4) \textit{a\u0107a rgyal}, and (5) \textit{phrag dog}.

\textsuperscript{160} See supra n. 133.

\textsuperscript{161} See supra n. 133.
de la dmigs pa (A.40a9) rten (150a3) gyi gtor ma la / bca'1 thabs ni Kun 'dus2 las /
dbyar3 gsum me tog gi spuñs gtor4 bca' //
dgun gsum ša khrag gi rňubs gtor5 (150a4) bca'6 //
ston gsum 'bru yi rgyun7 gtor8 bca' //
dpyid9 gsum sman gyi mthun10 gtor bca' /
11 ces so //
šes tshul ni lha dañ12 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 /
tha tshogs la mchod ciñ diños grub blañ / (150b1) dug dañ mtshon du šes par byas
la / bgegs14 bskraud15 ciñ16 zor du 'phañ ŋo //
gtoñ17 thabs ni / mKha18 Å 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 ṅi (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 dgyegs A
15 srad A
16 bciñ A
17 gtañ A
18 'Kha A
19 Å 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 šiñ re re btañ /
20 btor A
object (dmigs pa).

Among them, concerning the toroma 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 toroma cake of flowers. [During] the three [months] of winter, one prepares the inhaling toroma cake of meat and blood. [During] the three [months] of autumn, one prepares the toroma cake of succession (rgyun gtor) of grains. [During] the three [months] of spring, one prepares the harmonious toroma cake of medicaments.>>.

Concerning the way of recognizing [the toroma cake], one should recognize [it] as the god and the celestial palace, and, offering the collected cake [of fruit and butter] (tshogs)\(^{162}\) and medicaments (sman) and blood (rag, rakta),\(^{163}\) one performs empowerment (dbañ 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 (dños 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 toroma cake], as it is said in the "Treatise of the Jewary Garland of Dākini" (mKha’’gro rin chen phreñ rgyud):

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

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162 See supra n. 132.

163 The word sman rag stands for sman dañ 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.

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

<2> gniś pa bar du dgos pa’i (150b4) chiṅs dgu ni / (A.40b2) ₁ bskyed pa gźal yas
kyi chiṅs / yaṅs dog med pa’i gnad / ₂ tiṅ Ṉe 'dzin 'phro 'du’i chiṅs / mṅon du
gyur pa’i gnad⁹ / (150b5) ₃ gzi¹⁰ 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 bzas¹² pa śṅags
(151a1) kyi chiṅs / lha sku gsal ba’i (A.40b3) gnad / ₆ bkye¹³ ba mgron¹⁴ gyi chiṅs /
dmigs su med pa’i gnad / ₇ bri ba dkyil (151a2) ’khor gyi chiṅs / lha ru gsal¹⁵ ba’i
gnad / ₈ snaṅ ba tshogs lam gyi chiṅs / rol pa ’gag med kyi gnad / ₉ de dag
thams cad tha (151a3) śṅad tsam du btags pa las / don du raṅ sems las mi gzan¹⁶
pa’i chiṅs / (A.40b4) 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 bstod¹⁸ / 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 žan A
₁⁷ zer A
₁⁸ bstod 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 (*gẑi lam 'bras bu*), the crucial point is the lack of distinction (*bye brag med pa*) [among them]. 4 As for the restriction of visualization and completion, the crucial point is to gather them in the mind (*sems su 'dus pa*). 5 As for the restriction [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 sṅad tsam du*), the restriction is that in meaning, [these are] not different from the own mind [of the practitioner], and the crucial point is that the Buddha is in his natural abode (*raṅ gnas*).

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

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165 See *supra* n. 133.
166 Cf. ANTG 256.1 and ANTG2 362.1: *bye brag med pa'i gnad* (the crucial point is the lack of distinction).
/ 4 rbad¹ / 5 dgug² / 6 gdab³ / 7 sgral / 8 mnan⁴ / 9 sreg / 10 'phañ / 11 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 ña rañ sems la bkye⁹ / 4 ston ñid ye ñes kyi pho ña ma¹⁰ rig gti¹¹ mug la rbad¹² / 5 tiñ 'dzin gsal¹³ ba'i gnad¹⁴ kyis dgug¹⁵ / 6 rtogs pa'i lta (151b2) bas bon ñid dbyiñs su gdab¹⁶ / 7 thugs rje ñugs kyis mam rtog sgral / (A.40b6) 8 log rtog 'khrul pa'i mgo¹⁷ gnan / 9 ñon moñs pa ye ñes (151b3) me yis sreg¹⁸ / 10 'khor ba'i sdu gsal mya ñan las 'das par 'phañ / 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 sñaṅ rgyud²² las bsad²³ do // (A.40b7)

[II-3] gsum pa spyod mkhan ni / sṅags sñaṅ rgyud²⁴ las bźir²⁵ bsad de²⁶ / (151b5)

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 bnad 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 bźir A
²⁶ te A
du) are 1 praise (bstod), 167 2 exhortation (bskul), 168 3 sending out [the attendants] (bkye), 169 4 urging on (rbad), 5 summoning (dgug), 170 6 striking (gdab), 171 7 enforcedly releasing (sgral), 8 suppressing (mnan), 172 9 burning (sreg), 173 10 projecting (phañ), 11 performing again in case of incompleteness (ma 'grub pa la sogs 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] (gnañ 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 nirvañã. 11 Concerning performing again in case of incompleteness, when the aim of these [processes] is not achieved, one again performs veneration-realization (bsñen sgrub). The above [processes] are explained in the "Treatise of the Oral Tradition" (sñan 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" (sñags 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] sṅags pa rab la 'char⁰ lugs lḥa² ste / ① ⁸ems can thams cad saṅs rgyas su 'char³ te⁴ / gzh'i⁵ saṅs rgyas ⁶ raṅ chas su yod pa'i gnad / (152a¹) ② snaṅ ba thams cad bon skur 'char te / lam ye šes bsgrød⁷ med du yod pa'i gnad / ③ gnam ri sa (A.40b⁸) brag yi¹⁸ dam gyi (152a²) lḥar ⁹'char te⁹ / 'bras bu ye šes lhun rdzogs su yod pa'i gnad / ④ sduŋ bsṅal thams cad bde¹⁰ bar 'char te / snaṅ ba sna tshogs (152a³) lam du khyer ba'i gnad / ⑤ ŋon moṅs thams cad ye šes su 'char¹¹ te / raṅ byuṅ ye šes raṅ chas su yod pa'i ¹² gnad do //¹²

[II-3-2] sṅags pa¹³ ⁵bhriṅ la (152a⁴) gsal¹⁴ (A.40b⁹) ba lha ste / ① ston gsum lha'i gžal¹⁵ yas su gsal te¹⁶ / gžal yas khaṅ la yaṅs dog med pa'i gnad / ② raṅ lus lha ru (152a⁵) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa'i gnad / ③ phyi snod kyi²⁰ ⁷jig rten gtor²¹ gzhön du bṣams pas / snod la bzan²² ŋan (152b¹) med pa'i gnad²³ / ④ snaṅ srid dam (A.40b¹⁰) rdzas su gsal²⁴ bas / dam can la 'khu ldog mi yoṅ ba'i gnad / ⑤ gnas lugs ston pa ŋid du (152b²) gsal²⁵ bas / saṅs rgyas gžan²⁶ nas mi tshol ba'i²⁷ gnad do //²⁷

[II-3-3] sṅags pa tha ma la bzuṅ ba mam pa lña ste / ① ⁶phrin las gyer du (152b³)

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1. mchar A
2. sña A
3. mchar A
4. ste A
5. bži'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
14. bsal A
15. žal A, žyal B
16. ste A
17. bsal A
18. dgyegs A
19. gyi A, kyi B
20. gyi A
21. btor A
22. zaṅ A
23. bnad A
24. bsal A
25. bsal A
26. žun A
27. gnad / B
rgyud):  

<<[II-3-1] For the superior mantra-practitioner (sṅags pa ḥrab) there are five modes of arising (char lugs). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (gži'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 (bsgrod 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 bsīal) 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-occurring wisdom (raṅ byuṅ ye śes) exists intrinsically (raṅ chas su).

[II-3-2] For the middle mantra-practitioner (sṅags pa 'briṅ) there are five visualizations (gsal ba). ① One visualizes the three thousand fold world as the celestial palace of the gods: the crucial point is that the celestial palace has neither wide nor narrow [dimension]. ② As [the practitioner] visualizes his own body (raṅ lus) as god, the crucial point is that the impeders cannot settle the obstacles. ③ As [the practitioner] prepares (bšams pa) the external environment world (snod kyī 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 (gnas lugs) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior mantra-practitioner (sṅags pa tha ma) there are five kinds of apprehensions (bszuṅ ba). ① He apprehends the ritual acts (phrin las) as ritual chant (gyer). ② He apprehends the mantra and the seed mantra as his
bzun ba / ② snags dañ sñiù po rañ rgyud du bzun (A.40b11) ba / ③ rdzas ša khrag tu bzun ba / ④ lha rags pa ther zug du bzun ba / ⑤ yi dam 'jig rten (152b4) par bzun ba ste / Ita ba'i² gnad ma khrol ba'i skyon no // [II-3-4] re ba la ma rtogs pa'i snags pa ni / ① 'phrin las blo zin la re ba / ② snags (152b5) gañ soñ la re ba / ③ rdzas gtor chuñ la re ba / ④ lha ri 'go (A.40b12) la re ba / ⑤ dños grub 'jig rten gyi lha la re ba / de 3-rnams 3 ni (153a1) snags⁴ la re yai ma rtogs pa'o // 5-ces so⁵ //

[[8] ye gšen theg pa]


gži¹³ bya (153a3) ba 14 gud¹⁵ na (A.41a1) yod pa ma yin te / kun gži¹⁶ byañ chub kyi sems 'khor 'das kun¹⁷ gyi gžir¹⁸ gyur ba la bya'o //
ces so // gži¹⁹ no bo ltar gyi (153a4) šes pa luñ ma bstan 'di ka rañ ces Dran²⁰ pas gsums²¹ so // de 'khor 'das thams cad 'byuñ ruñ gi spyi gži²² yin pas kun gži²³ žes bya (153a5) ste / mDo²⁴ las /

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

[II-3-4] Mantra-practitioners who hope but do not understand are: ① those who hope to memorize the ritual acts; ② those who hope how to recite the mantra as many times as possible; ③ those who hope that the ritual substance is a small torma cake; ④ those who hope that the god is on the top of the mountain\textsuperscript{174}; ⑤ those who hope for accomplishment (diños grub, siddhi) from the mundane god (jig rten gyi lha). These [mantra-practitioners], even if they have hope [153a] regarding the mantra, do not understand.>>.

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

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

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

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

"It is just neutral (luṅ ma bstan) consciousness like the basic nature (gži'i ṇo

\textsuperscript{174} The meaning of this sentence remains uncertain.
kun daṅ gzi¹ gnis (A.41a2) 'brel ba'i nus mthu² las //
³bzaṅ po yon tan'³ gyi mam par šes pa daṅ //
⁴'nan pa skyon⁴ gyi mam (153b1) par šes pa ⁵ byuṅ⁶ //
ces daṅ / g-Yuṅ druṅ yai rtse⁷ las /
'khor 'das gnis su med pa'i mtha' //
kun gzi⁸ luṅ ma bstan la thug //
ces so // (153b2)
'khor 'das byuṅ yai / 'khor 'das (A.41a3) gaṅ gi yai / mtha' ma reg pas / gnas pa gzi'⁹ saṅs rgyas so // mDo luṅ gsaṅ¹⁰ ba¹¹ las // (153b3)
'khor daṅ¹² myaṅ 'das med pa'i sylon rol na //
yaṅ mes sña rtogs Kun tu¹³ bzaṅ po byuṅ¹⁴ //
di ni saṅs rgyas kun gni phyi mes yin (153b4)
ces so //
de yaṅ rtogs na saṅs rgyas kyi grol¹⁵ (A.41a4) gzi¹⁶ ma rtogs sms can gyi 'khrul gzi¹⁷ ste / sGron zer¹⁸ ¹⁹ las /
rtogs pas²⁰ (153b5) Kun bzaṅ ye saṅs rgyas //
ma rtogs kham gsum sms can 'khrul //
ces daṅ / Luṅ drug²¹ las /
'di rtogs mams ni (154a1) saṅs rgyas yin //
'di ma rtogs na saṅs rgyas med //
ces so // des na no bo gaṅ du yaṅ mi 'gyur / ²²-bdal yaṅs²² su (A.41a5 : 154a2) gnas pa ni gzi²³ ka dag skye med do // de ma' gags rol pa'i rtsal sna tshogs su ṣar ba

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¹ bzi A
² 'thu A
³ 'nan pa skyon ZM
⁴ bzaṅ po yon tan ZM
⁵ ZM inserts daṅ gnis.
⁶ 'byuṅ ZM
⁷ N.I.
⁸ zi A
⁹ bzi'i A
¹⁰ bsaṅ A
¹¹ N.I. The text itself is not identified. It is cited in the gTan tshigs gal mdo rig pa'i tshad ma 52.3, where another passage is cited under the name of this text. On the other hand, exactly the passage as here is cited in the gTan tshigs gal mdo rig pa'i tshad ma 110.3 under the title of the g-Yuṅ druṅ shiṅ po ŋag gcig rgyud: g-Yuṅ druṅ shiṅ po ŋag gcig rgyud las // 'khor daṅ myaṅ 'das med sthon rol du // yaṅ mes ha (sic) rtogs Kun tu bzaṅ po byuṅ // de ni saṅs rgyas kun gyi phyi mes yin //. This problem is still unsolved. Probably Tre ston rgyal mtshan dpal did not cite the passage in question directly from the mDo luṅ gsaṅ ba, but from an another text where this passage was cited.
¹² 'das AB
¹³ du AB
¹⁴ 'byuṅ AB
¹⁵ brol A
¹⁶ zi A
¹⁷ bzi A
¹⁸ gzer B
¹⁹ N.I.
²⁰ pa'i A
²¹ BK 174; 121.1-2.
²² bdaṅ saṅs A; da raṅ sa saṅs B
²³ bzi A
bo ltar),” 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 gźi). 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" (gźi), 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 gźi).>>.

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (gźi’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 ancker (yaṅ mes) the first enlightened (sña 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 (gźi) 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 gzi¹ lhun grub² 'gag med do // Nam (154a3) mkha' rtsol 'das³ las /
 gzi⁴ ni 'gyur med chen por ñes //
 rtsal šar rol pa ma ñes 'gyur //
de yañ gzi⁵ las ma 'das phyir // (154a4)
rañ rgyud ñes med (A,41a6) ma yin med /
ces so // rtsal de sañs rgyas la sku dañ ye ñes su 'char⁶ / sems can lus dañ bag
chags (154a5) su 'char te / Ma rgyud thugs rje ñi ma' las /
kun gzi⁸ sems kyi cho 'phrul las //
sañs rgyas sku⁹ dañ 10 ye ñes 10 so //
sems can (154b1) lus dañ bag chags so //
ces so // de gñis ño bo la bzañ ñan med / dus la sña phyi med la¹¹ / gzi skye
'gag (A,41a7) gñis med do¹² // 'Grel ši¹³ (154b2) las /
gzi¹⁴ ka¹⁵ dag skye med / gzi¹⁶ lhun grub 'gag med / gñis 17 ni 17 'char lugs
las₁₈ mtshon pa las /¹⁹ ŋo bo 20-dbye ba 20 med do²¹
ces (154b3) dañ / Señ ge sgra sgrogs²² las /
'dug pa dus dañ rañ bzin gcig²³ /
ces so //
de la gnas²⁴ pa gzi³²⁵ sañs rgyas zer te / 'jag ma'i srin bu (154b4) man chad kun
(A,41a8) la khyab par gnis so // mDo Pad ma dri med²⁶ las /
de bzin ñid ye ji bzin gyi sñiñ po'o²⁷ // 'gro ba kun la rañ bzin (154b5) gyis²⁸

¹ bži A
² brub A
³ N.I.
⁴ bži A
⁵ bži A
⁶ mchar A
⁸ bži A
⁹ ku A
¹⁰ sems B
¹¹ B om.
¹² B om.
¹³ 'Grel ši (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 dbye' ba A, dbyer GN
²¹ pa'o GN
²² BK 175; 201.5.
²³ cig A
²⁴ bnas A
²⁵ iñi 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' rtsol '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 tīi 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 tīi):
<<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 bzin ŋid) is the essence (sñün po) of the primordial state of
ye nas gnas

ces so
'o na 'khor 'das gnis khyad med du 'gyur Ḿ na / khyad che ste Gab' pa' las / de rtogs\(^3\) ma rtogs\(^4\) khyad par\(^{155a1}\) che\(^5\)

dan 'Grel\(_{i}^{fi}\)\(^{17}\) (A.41a\(_9\)) las /
sans rgyas la 'no bor\(^8\) khyab la\(^9\) / sems can la\(^{10}\) 'byuñ ruñ du khyab pas\(^{11}\) /
skyon med\(^{12}\)

ces so\(^{(155a2)}\) sGron ma dgu skor\(^{13}\) las /
sans rgyas ma rig ma spañs sems can ye ṭes can /

ces pai'i rTsa 'grel\(^{14}\) 15 las /
sans rgyas la ma rig\(^{155a3}\) pa rañ chas su yod\(^{16}\) ma sgribs\(^{17}\) / sems can la ye ṭes rañ chas su yod\(^{(A.41a10)}\) de\(^{18}\) ma mthon /

ces so\(^{(155a4)}\)
gal te gzi\(^{19}\) de rtogs pas sañs rgyas sañs rgyas / thob bam\(^{20}\) mi thob / thob na\(^{20}\) 'bad mi dgos par 'gyur la / mi thob na de rtogs\(^{21}\) tsam na / mñon sans rgyas / ces pa dan' gal lo Ḿ na\(^{155a5}\) rtags\(^{22}\) pas\(^{23}\) la ṭes rgyas ni thob la / mthar\(^{24}\) thug 'bras bu'i sañs rgyas ni mi thob ṭes\(^{25}\) smra'o\(^{(A.41a11)}\) / Me ri skyed mi dgos kyi 'grel\(^{26}\) 27 las /

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1. ga A
3. brtogs A
4. rtogs GP
5. can GP
6. 'brel A
7. ≈ 'Grel ṭi (abbr. GN), MT (= BTK) 191; 26.6-27.1.
8. bo 'ńid du GN
9. pa 'khrul pa med GN
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. sgrigs A
18. te A
19. bźi A
20. mi thob / A, mi thob na B
21. btags A
22. gtags A
23. pa A
24. mtha' A
25. Ḿ 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 ēi):

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

[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 Luñ drug here (de rtogs tsam na mñon sañs rgyas) is exactly the same as the previous citation in BGSB 63b5, but the text is slightly different in the Luñ drug itself: rtoogs pa’i dus na mñon sañs rgyas.
gzi¹ rañ bzin lhun grub kyi sañs rgyas / ma rtogs pa mňon gyur gyi sañs rgyas /

ces so // (155b2)

[II] gñis pa ni / 'Grel fi² las /

lam ni gzi³ rtogs pa'i⁴ thabs ⁵'ita 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] dañ po ni [II-1-a] z'i gnas dañ / [II-1-b] lhag mthon⁷ dañ / [II-1-c] zyu⁸ 'brel du sgom 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 sbyaŋ phyir (155b5) khrs bya / tshogs (A.41a13) bsags phyir ma 'dal 'bul / bar chad
sel phyir¹¹ gtor ma btañ / byin rlabs 'byuŋ phyir¹² gsol ba gdab¹³ / (156a1)

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1 bзи A
2 'Grel ñi (abbr. GN), MT (= BTK) 191; 107.6.
3 z'i A
4 par byed pa'i GN
5 la bya'o GN
6 sthan A
7 'thon A
8 bzuñ A
9 cas A
10 'khrid A
11 ciŋ A
12 ziu A
13 'dab A
[Answer:] It is said [155b] in the "Commentary on the Unnecessity of Visualizing the Fire Mountain" (Me ri\(^{177}\) skyped mi dgos kyi 'grel):

<<The base (gźi) is the enlightenment of spontaneous nature (rañ bźin lhun grub saṅs rgyas). When one does not understand it (= gźi), 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 (gźi), 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 ŋams).

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

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

[II-1-a-1] As for the first (= mtshan bcas thabs kyi khrid), as preliminary practice (sñon 'gro)\(^{179}\) 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 maṇḍala (ma 'dal) in order to gather the accumulations (tshogs). One sends out the torma cake in order to remove the

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\(^{177}\) For Me ri, see also Minpaku Lexicon 191: me ri = žaṅ žuṅ 'ja' lus īer bźi thugs dam mdzad pa'i sṅags 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 bźi), in GSB 156a1.

\(^{180}\) In the sense of skyabs su 'gro ba and byaṅ chub sems bskyed.
dnos gzi' sems 'dzin la / Man nag don' sprugs las / ① yeis la bor la bzuṅ ba daṅ / ② phraṅ du bsgug (156a2) par' bzuṅ ba daṅ / ③ rdzas la khrid la bzuṅ ba daṅ / (A.41b1) gsum du gsuṅs so //

① daṅ po ni / dbaṅ po rab la sems ma yeis par glod' nas (156a3) jog pa'o //

② gnis 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 gser' gyi luṅ non las / yi ge gsum (A.41b2) mtshan ma gsum / lha (156a5) sku gsum daṅ rdzas dgur gsuṅs te' / gdab pa'i thig le las gsum te / ① sku 12 tsampa 12 li ni / Kun bzaṅ / ② gsuṅ

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

The main part (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" (Maṇñ īṅ doṅ sprugs): ① concentration (bzǔn ba) on the rejection (boṛ) of distraction (yeṅs); ② concentration [like] waiting for (bsug pa) in the dangerous passage ('phraṅ), ③ concentration for guidance concerning the ritual materials (rdzas).

① First, in the case of the [practitioner of] superior capacity (dbaṅ 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 (dbaṅ po 'briṅ), one fastens the mind on a drop (thig le) which moves in three veins (ṛtsa 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 luṅ non) it is said that the syllables (yi ge) are three, the characteristics (mtshan ma) are three, the sacred bodies of the Buddha are three: [in this way] the ritual materials (rdzas) are nine. From the planted drop occur three [things]: ① the sacred body (sku) [in the form of] tsa ka li\(^{182}\) is Kun [tu] bzaṅ po; ② the sacred speech (gsuṅ) [in the form of] a seed syllable is [156b] "A"; ③ the sacred mind (thugs) [in the form of] a sacred attribute (phyag mtshan) is the crystal swastika just the size of a barley grain

\(^{181}\) Three veins (ṛtsa, ṇāḍi): middle vein (dba ma, avadhūn), left vein (ṛkyaṅ ma, lalanā), and right vein (rö 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 maṇḍala 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-yuñ druñ nas tsam2 'dzin' no // da lta dam pa ri khrod pas / a rkyañ la 'dzin pa 'di (156b2) yoñs su grags so // de (A.41b3) las šes pa gzan4 du mi g-yo na zin5 pa'o // Luñ non6 las / yi7 ge a la8 sems bzuñ (156b3) bas / žag gsum dros9 dañ10 bzi na / a yi tiñ ne 'dzin 11 las su ruñ 12-ste 'onñ ño12 ///

ces so //
[II-1-a-2] gñis pa ni sems zin pa'i rtags (156b4) byuñ ba dañ / mtshan13 med stoñ pa la sems 'dzin pa ste / Luñ non14 las / (A.41b4)
   de ltar mtshan ma la 15 sgoms pas /15 las su ruñ bai16 (156b5) rtags byuñ ste / yid ches pa dañ / sems mtshan17 ma med pa 19-la sgom18 pa19 'di yañ yun brñis20 nas21 sgoms22 na / las23 su ruñ žiñ (157a1) de bžin24 ñid 25 mñon du gyur26 bar ñes 27.so //27

ces so //
de nas 'jog28 tshul ni / Cog bžag29 30 las /
   btag31 (A.41b5) thabs32 mam33 (157a2) pa gsum34 po ni / so pa la khar bžag35 pa 'dra /

ces pas / mi rtog ye šes ŋams blañ 36-pa la36 / bixo bžag thabs gsum ste / (157a3)

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1 ŋid B
2 rtsam A
3 'dzan A
4 bžan A
5 bzin A
6 Luñ non (abbr. LN), BK 172; 311.4-5.
7 yig B
8 las AB
9 bros A
10 LN om.
11 LN inserts yañ.
12 ste'o AB; ste 'onñ ño LN
13 'tshan AB
14 Luñ non (abbr. LN), BK 172; 314.2-4.
15 bsgoms LN
16 pa'i LN
17 'tshan A
18 sgoms A
19 las bsgoms pa yañ LN
20 srñis A
21 te LN
22 bsgoms LN
23 las AB
24 LN om.
25 LN inserts la.
26 'gyur LN
27 pas LN
28 'jogs A
29 žag A
30 Cog bžag (abbr. CZ), BK 172; 474.4.
31 rtag A, btags CZ
32 stoñ CZ
33 mams CZ
34 bsum A
35 bžags CZ
36 pas AB
(nas), which [Kun tu bzaṅ po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (dam pa ri khrod pa) [= dGoṅs mdzod Ri khrod pa chen po] 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 Awareness]" (Luṅ non):

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

[II-1-a-2] As for the second (= mtshan med šes rab kyi 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 (stoṅ pa). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):

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

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

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

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183 Dam pa Ri khrod pa alias dGoṅs 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 khyuñ nam 'phañs goñ' pa ltar / rtsol med du phyod de bžag / ② bya thī2 ba tshan du 'jug pa bzin' riše gcig tu hrig ge bžag4 / ③ skyes (157a4) bus bya5 zin pa1 (A.41b6) ltar gal med du lhod de bžag go / 

de la sens zin rtags ni / phyi nañ du dbugs rgyu ba mi tshor / lus yod (157a5) pa mi tshor / bu ga6 dgu nas zag pa 'byuñ no // g-Yuñ druñ gtiñ7 rdzogs8 las / 
dañ po sens la rten med par / 
byuñ9 tshor10 mañ11 du rgyu (157b1) ba ni / 
ri gzar12 kha nas chu babys13 '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 şes pa mi g-yo ba / 
ltēn ltēn21 mer mer22 gnas pa ni / 
rluñ gis23 ma bskyod24 rgya mtsho 'dra /

ces so // 

[II-1-b] gnis pa lhag (157b3) mthon25 ni / dpe' nam mkha' la ṇo sprad26 / don 
bon ŋid la ṇo sprad27 / rtags (A.41b8) sens ŋid la ṇo sprad28 / sens ston par ṇo29 
spad30 / Gab (157b4) pa31 las / 
dpe32 don rtags dañ33 mñam34 pa 'di / skal35 ldan sens la36 gnis med don 
šogom / 

ces so // 
de la rañ rig srib37 (157b5) med du / gsal38 gyis rtags39 pa ni lhag mthon yin /

bSen40 thub41 las /

1 spyod AB
2 the AB
3 žiñ A
4 žag A
5 ja A
6 kha AB
7 rtiñ A, gti B
8 = g-Yuñ druñ gtiñ rdzogs gsañ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.
9 'byuñ YD
10 tshar A
11 muni A
12 zar A
13 bab A
14 bsal AB
15 dmigs YD
16 rgyuñ ma chad pa YD
17 'o AB; bo YD
18 yud A
19 'gril A, 'dril YD
20 ba AB
21 ne YD
22 re YD
23 gi A YD
24 skyroñ A YD
25 'tshoñ A
26 prad A
27 prad A
28 prad A
29 Bo m.
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-Yuṅ druṅ gtiṅ rdzogs):

<<First: if the mind has no support, the sensations (byuṅ 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 (lteṅ lteṅ) and quietly (mer mer) like an ocean not agitated by the wind.>>.

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

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

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

<<Vipaśyanā insight (lhag mthoṅ) 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 ēs

ces so // (158a1)
de'i sems la¹ sna tshogs su şe yaṅ / raṅ ʂar raṅ grol² lhag mthoṅ no³ // gNad
drug⁴ las /
    mkha' gsal gcig⁵ (158a2) nas thams cad şar /
gsal⁶ ba'i mkha' la phyogs ris med /
ces daṅ / bDal 'bum⁷ ⁸ las /
    sems la sems ma mchis⁹ (158a3) ste /
    sems kyi raṅ bzin 'od gsal¹⁰ (A.41b10)
ces so //
    [II-1-c] gsum pa zuṅ¹¹ 'brel ni / Cog bzag¹² gi 'grel¹³ ¹⁴ las /
        zi gnas¹⁵ daṅ lhag (158a4) mthoṅ gi¹⁶ cha mñaṃ¹⁷ te /
        bag chags daṅ kun gzi¹⁸ gnis gcig gi¹⁹ /
        dban du gcig ²⁰ ma btaṅ²⁰ bar¹ cog gis bzag (158a5)
ces pas goṅ gi zi lhag 'dra'o²² // gnis su med pa la mi rtog par ²³-jog go²³ //
(A.41b11) Ye khri mtha' sel²¹ las /
    zi²⁵ (158b1) gnas²⁶ tiṅ 'dzin stobs bde daṅ /
    lhag mthoṅ ye ēs stobs kyis gsal²⁷ /
    zi²⁸ lhag zuṅ²⁹ 'brel mi rtog daṅ /
    de mthar phyin pa (158b2) mi g-yo bao //
ces so //
de ka mñaṃ bzag yaṅ yin³₀ te / Ñon moṅs raṅ grol³¹ ³² las /
appearances, it is the vipaṣṭyanā insight (lhag mthoṅ) that is self-appearance
(ran śar) and self-deliverance (ran grol). It is said in the "Six Crucial Points"
(gNad drug):
<<From one clear space everything appears. In the clear space, there is no
partiality (phyogs ris).>>, and in the "Hundred-thousand Pervading" (bDal 'bum):
<<In the mind, the mind [itself] does not exist (mchis). [But] the self-nature of
the mind is luminosity ('od gsal).>>.

[II-1-c] As for the third, namely the union (zuṅ 'brel) [of śamatha and
vipaṣṭyanā], as it is said in the "Commentary of the Imperturbable Rest" (Cog
bṣag gi 'grel):
<<Śamatha quietude and vipaṣṭyanā insight are equal. One lets leisurely both
impregnation (bag chags) and "base of all" (kun gzi) be imperturbably, so that
by the force of one the other is not rejected.>>,
it is the same as the previous śamatha quietude and vipaṣṭyanā insight. For
the non-duality (gños su med pa) [of śamatha and vipaṣṭyanā], one establishes
nonconceptuality (mi rtog pa). It is said in the "Incantation of the Extremity of
the Primordial Throne" (Ye khris mtha' sel):
<<Śamatha quietude [158b] is blissful by the power of contemplation. Vipaṣṭyanā
insight is clear by the power of wisdom. The union of śamatha
quietude and vipaṣṭyanā 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 bṣag). It is said in the "Self
Release of the Defilements" (Non moṅs ran grol):
<<The consciousness (ses pa) that perceives vividly (lhaṅs kyiṅ) is vipaṣṭyanā

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184 The sentence is a little elliptic. This probably means the following: it is not necessary to creat new
śamatha and vipaṣṭyanā in order to have their union: it is enough to use the previous śamatha and
vipaṣṭyanā for the union.
šes¹ pa lhaṅs kyis² (A.41b12) ³rtogs pa³ lhag (158b3) mthon yin⁴ / šes⁵ pa nos bzuṅ bral ba⁶ zì⁷ gnas yin⁸ / ⁹gsal ston⁹ dbyer med¹⁰ mnam pa¹ bon du bzag¹⁰ /
ces so //
mal (158b4) 'byor şes yaⁿ¹¹ zer te /"Gab pa¹² gsaⁿ¹³ rgyud¹⁴ las /
kun gzǐ¹⁵ mal ma¹i don la / lhag mthon rig pa¹i ye şes 'byor bas / rnal (158b5)
'byor yin / ces so // (A.41b13)
[II-1-d] de¹i don sgom¹⁶ pa la gsum / <1> tiṅ 'dzin gyi thun sgom / <2> sems kyi ñaṅ sgom / <3> rtogs pa¹i kloṅ sgom / (159a¹)
<1> daṅ po ni 'Grel¹⁷ ni¹⁸ las /
don gnas lugs¹⁹ sgoms²⁰ pa la²¹ thun bži²² yal²³ bar ma²³ šor ro²⁴
ces pas / las daṅ po bas²⁵ (159a²) guṅ²⁶ gñis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sña dro²⁹
phyi dro³⁰ srod tho raṅs bži³¹ la / ji tsam thun (A.42a¹) bcad nas sgom mo // de dus dran³² (159a³) pa¹ rtsis³³ bzuṅ nas / rnam rtog raṅ khar mi btaṅ no // Luṅ

1 rig NR
2 kyi NR
3 gsaṅ ba¹i NR
4 la NR
5 rig NR
6 ba¹i NR
7 bži A
8 mchog NR
9 ston gsal NR
10 zuṅ du 'brel ba¹i bon NR
11 daṅ AB
12 ga ba AB
13 bzaṅ A
14 N.I.
15 bži A
16 bsgom B
17 'brel A
18 'Grel ñi (abr. GN), MT (= BTK) 191; 21.1: don gnas lug bsgom pa thun bži yal bar ma šor ba.
19 lug GN
20 bsgom GN
21 GN om.
22 bži A, zì B, bži GN
23 AB om., bar ma GN
24 ba GN
25 pos A
26 gug A, kuṅ B
27 bsal bar A
28 bsgom A
29 gro AB
30 gro AB
31 gñis AB
32 bran A
33 rtsi¹ is AB
insight (lhag mthoṅ). The consciousness devoid of grasping (ños bzun) is šamatha quietude (zi gnas). The inseparability (dbyer med) of the clearness and the voidness (gsal stoṅ) is establishment in the state of equanimity (mñam pa'i bon du bzag).>>.

[This union (zuṅ 'brel)] is also called yoga (rnal 'byor). It is said in the "Hidden Secret Treatise" (Gab pa gsaṅ rgyud):
<<Since one combines (byor ba) the wisdom of awareness of the vipaśyanā insight with the genuine (rnal ma) object of the "base of all" (kun gzi), this is yoga (rnal 'byor).>>.

[II-1-d: Meditation on the Meaning of the Union of šamatha and vipaśyanā]
In the meditation of the meaning (don) [of the union of šamatha and vipaśyanā], there are three [kinds of meditation]: <1> sessional meditation (thun sgom) of contemplation (tiṅ 'dzin), <2> inherent meditation (naṅ 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 bzi) [the practitioner should] not let [his concentration] fall away (yal bar ma sor)185.>>,
the beginner (las daṅ po pa) should not meditate at midday and midnight (guṅ gñis), because [his head] is not clear [during these periods]. During the four186 sessions of morning (sña dro), afternoon (phyi dro), evening (srod), and daybreak (tho raṅs), he [should] meditate, separating the session (thun bcad) [from the ordinary time] as much as he can (ji tsam). At that time,

185 The original reading of BGSB: yal sor is corrected to yal bar ma sor, according to the reading of the Grel ni. This is an example of an inexact citation on the part of Tre ston
186 The original reading of BGSB: gñis (two) is corrected to bzi (four), according to the context.
drug\(^1\) las /

yañ nas\(^2\) yañ du sems ŋams lta /
śes bźin\(^{159a4}\) 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 / gziṅs\(^4\) nas
\(^{\text{A.42a2}; 159a5}\) phur ba’i bya rog bźin no //
ces so / Rin chen gter\(^5\) rdzogs\(^6\) las /
dper na ŋa yis gar ’phyos\(^7\) kyañ\(^8\) /
chu ’i ŋaṅ las ’da\(^9\) mi \(^{159b1}\) srid /
ces so //

mi sgom pa’i dus su yañ / sems rañ bźin\(^10\) gyis gnas pa ni rjes thob yin te /
Ye šes gsal\(^11\) rdzogs\(^{159b2}\) gsaṅ\(^12\) ba’i rgyud\(^13\) las /

byiṅ riog gniś su ma soñ ba / mṅām bzung\(^14\) \(^{\text{A.42a3}}\) dus kyi sgom pa ste / de
rjes gṇug\(^15\) ma yeṅs thub pa / rjes \(^{159b3}\) la thob pa’i sgom pa’o //
ces so //

<2> gniś paṅaṅ sgm ni / ’gro ’dug za ŋal spyod pa ci byed kyaṅ / dus

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\(^1\) Luṅ drug (abbr. LD), BK 174; 142.1. More precisely it is the question of the Man ŋag thams cad ‘dus pa’i luṅ (abbr. MN) (BK 174, pp. 136-143), one of the Six Scriptures (Luṅ drug, BK 174, pp. 119-157).
\(^2\) na MN
\(^3\) N.I.
\(^4\) bziṅs A
\(^5\) bter A
\(^6\) N.I.
\(^7\) mchos A
\(^8\) skyaṅ A
\(^9\) ‘das B
\(^10\) ŋin A
\(^11\) bsal A
\(^12\) bzaṅ A
\(^13\) Ye šes gsal rdzogs gsaṅ ba’i rgyud (abbr. YS), CTB vol.3 No.4, 80.2.
\(^14\) žag YS
\(^15\) ŋug A
concentrating by the essence of the mindfulness (*dɾan pa'i rtsis bzu'i nas*), one should not let (*btañ*) conceptual thinking (*rnam rtogs*) go to its own favorite object (*rañ khar*). It is said in the "Six Āgama" (*Luṅ drug*):

<<One should practice and see the mind again and again. The watchman (*bya ra*) of attentiveness (*śes bzin, samprajanya*) 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 (*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 bzin gyis*), even when one does not meditate, is the subsequent attainment (*rjes thob, prṣṭhalabdha*). It is said in the "Secret Text of the Clear Perfection of Wisdom" (*Ye śes gsal rdzogs 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. rDzoṅ 'phraṅ, 469.3-4: 墀 ’dzin sgom pa la / yin tshul gyi gnas lugs ma śes / sgom med (4) yoṅ *med dɾan pa'i rtsis ma zin ẑiŋ / stoñ niid tshad med bźi daṅ ma ldan / bsam pa brel g-yeṅ / 'khrul snañ tha mał (5) gzan la 'phros nas / ẑiŋ '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 ñaṅ gis gnas pa'o // g-Yuñ druñ gtiṅ¹ rdzogs² las / sgom³ du rdul yaṅ⁴ med mod kyaṅ / yeṅs⁵ su se gol⁶ tsam yaṅ med (A.42a4)
ces (159b5) daṅ / Cog bẑag⁷ las /
sgom⁸ du ci yaṅ med pa las⁹ / yeṅs¹⁰ su med pa'i¹¹ man ñag bsten¹² / ñaṅ la¹³ ñaṅ gis¹⁴ gnas pa la¹⁵ /
rig pa'i (160a1) rgyun¹⁶ ni gsal¹⁷ bar btab¹⁸ /
'di la cog gis bẑag¹⁹ par bya²⁰ /
ces so //
thun sgom la gṇen po phar 'gebs²¹ kyi dran (160a2) pa / 'dir myoṅ ba tshur 'gebs²² kyi²³ dran²⁴ (A.42a5) pa yin pas / mi yeṅs pa'i dran²⁵ thag / mi skyo ba'i ñaṅ thag na re ba cig dgos ste / Luṅ non²⁶ (160a3) las /
ñaṅ gis ma sgom²⁷ 'bras bu thob²⁸ mi srid /
ces so //
yan bSen²⁹ thub³⁰ las /
ñaṅ daṅ raṅ bzin bdag ŋid³¹ gsum du³¹ sgom³² /
ces pa (160a4) litar na / Me ri 'khor lo gsaṅ³³ ba'i rgyud³⁴ las /

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

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

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

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

ces daṅ / sGra sgrags10 las kyaṅ /
ḥaṅ ni kun (160b3) gzir11 ma g-yos12 pa /
raṅ bzin bde13 la14 ma bcos15 pa /
ɡnis 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 /
ḥaṅ daṅ raṅ bzin bdag ſid du /
mi g-yo21 mpañ22 (A.42a8) gsal23 sku gsum24 dños25 /

ces pas (160b5) mi rtog stoṅ pa ṇaṅ ste bon sku / snaṅ ba gsal26 ba raṅ bzin ste
loṅs27 sku / bde ba bdag ſid ste sprul sku’o //
<3> gsum pa kloṅ sgom ni / (161a1) snaṅ ba sems su phu thag chod pa / sgom

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

Similarly to that, it is said in the "Eight Elements" (Khams brgyad):
<<Inherent nature (ṇaṇ), proper nature (raṇ bžin), and great own nature (bdag ŋid chen po), all these three stay spontaneously in the unartificial state (ma bcos) of inherent nature (ṇaṇ), the luminous state ('od gsal ba) of proper nature (raṇ bžin), and the sacred body (sku) of great own nature (bdag ŋid chen po).>>,
and also in the "Resonance" (sGra sgrags):
<<Inherent nature (ṇaṇ) is immovable in the "base of all" (kun gzi). Proper nature (raṇ 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 ŋid chen po).>>,
and in the "Circle of the Nine Lamps" (sGron ma dgu skor):
<<The immovable clear equanimity (mṇam gsal) of voidness (stoṇ pa), luminosity (snaṇ gsal), and bliss (bde ba) as inherent nature (ṇaṇ), proper nature (raṇ bžin), and own nature (bdag ŋid) is the real three sacred bodies (sku gsun).>>,
therefore, non-conceptual voidness is the inherent nature (ṇaṇ), namely the Bon body (bon sku). Clear appearance is the proper nature (raṇ bžin), namely the enjoyment body (loṇs sku, sambhoga-kāya). Bliss is the own nature (bdag ŋid), namely the emanation body (sprul sku, nirmāṇa-kāya).

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

189 Cf. Great Perfection 187.
bya sgom byed gyi₁ blo dañ bral te / bon ŋid kyi² kloń la rañ bźin gysi gnas pā'o // (161a2) Gab pā³ las /
   ye śes līn⁴ ye (A,42a⁹) nas ⁵ gnas pa la⁶ / ⁷ sgom įes⁷ bya ba'ī tha sñad⁸ ye
  nas sms la⁹ med /
ces dañ / gTan¹¹ tshigs ǹes pā'i (161a³) gal mdo¹² las /
  ma sgom¹³ mi sgom¹⁴ ye nas¹⁶ rman par dag¹⁵ -¹⁶ /
ces so //
  de'ī thse¹⁷ blo byas kyi sgom¹⁸ rman bzaṅ¹⁹ rtoṅ ste / phyī nañ byed du 'dod
do // (161a⁴) rDzogs chen sms kyi me loṅ²⁰ las /
   rman²¹ rtoṅ²² gñen²³ por mi rtoṅ²⁴ sgom / (A,42a¹⁰)
   mi rtoṅ sgom pa²⁵ rman rtoṅ²⁵ chen po yin /
ces dañ / Luṅ (161a⁵) drug²⁶ las /
  gañ la gza²⁷ gtaḍ²⁸ byed pa 'khrul pa'i las /
  'khrul ba²⁹ ³⁰ de yis³⁰ de³¹ don ga la riņed /
ces so //
  lta ba'ī nañ nas / ma 'gag par (161b¹) śar tshad ye śes kyi yo lañ ŋo // Rin chen
gter²² rdzogs³³ las /
   ye śes 'od gsal³⁴ chen po yi /
   snañ ba rañ śar (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 sgom śes AB; sgoms śes GP
⁸ sñed GP
⁹ las A
¹⁰ GP inserts las.
¹¹ btan A
¹² gTan tshigs ǹes pā'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).
¹³ sgoms A, bsgoms GD
¹⁴ sgoms A, bsgom GD
¹⁵ bdag A
¹⁶ de bźin ŋid GD
¹⁷ B om.
¹⁸ sgo B
¹⁹ zañ A
²⁰ rDzogs chen sms kyi me loṅ (abbr. SM) = gSal byed sms kyi me loṅ, CTB vol.3 No.3, 64.6-7.
²¹ par SM
²² pa'i SM
²³ sñen A
²⁴ rtaṅ SM
²⁵ rtoṅ pa SM
²⁶ Luṅ drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsañ ba'i
luṅ (BK 174, pp. 143-152), one of the Six Scriptures (Luṅ' drug, BK 174, pp. 119-157).
²⁷ za A
²⁸ btad A
²⁹ ba LD, AB om.
³⁰ de'ī B, de yi LD
³¹ de LD, dre A, 'dre B
³² rter A
³³ N.I.
³⁴ bsał A
meditation, stays by its very nature (rañ bžin gyis) in the expanse (kloṅ) of Bon-ness (bon ŋid). It is said in the "Hidden Text" (Gab pa):

<<The five wisdoms (ye šes lha)\(^{190}\) have existed primordially. The conventional designation (tha sñad) as meditation (sgom) has not existed in the mind primordially.>>,

and in the "Important Sūtra Definitive to the Reasons" (gTan tshigs ņes pa’i gal mdo):

<<One did not meditate. One will not meditate. One is pure primordially.>>.

At that time, the meditations, which are the fabrication of the mind (blo byas), are good thoughts (bzañ rtog), and are considered to function externally and internally. It is said in the "Mirror of the Mind of the Great Perfection" (rDzogs chen sems kyi me loṅ):

<<One meditates on non-conceptualization as an antidote to conceptualization. The meditation on non-conceptualization is the great conceptualization.>>,

and in the "Six Āgama" (Luṅ drug):

<<Fixating (gza’ gtag byed pa)\(^{191}\) on an object (gañ la) is an erroneous act. By that error (’khrul ba), how can one find that object (de don)?>>.

All that appears without ceasing from the inherent nature of the view [161b] is the total rising (yo laṅ) of wisdom. It is said in the "Perfect Treasure of the Precious Stones" (Rin chen gter rdzogs):

<<The appearance of the great luminosity of wisdom is self-arising (rañ šar) and enters into blazing (’bar du gzug).>>.

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

\(^{190}\) The five wisdoms (ye šes lha) in Bon po tradition are 1) bya grub ye šes, 2) sor rtogs ye šes, 3) miñam ŋid ye šes, 4) me loṅ ye šes, and 5) stöṅ ŋid ye šes, see BGSB 30b4-31a2.. Cf. the five wisdoms in rNiñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) chos dbyiṅs ye šes; see Yasuda (2007), Duñ dkar tshig mdzod 1866-1867.

\(^{191}\) Snellgrove (1967) 218.15: gza’ gtag bral = one is free from fixation.
ces so // (161b2)
de dus sñañ ba yod kyañ 'dzin pa med de / dBu ma bden gnis1 las /
sñañ tsam2 yod kyi bden par 'zen pa med pa ni / gañ zag dam pa nams
(161b3) kyi rjes 'ses yin la / sñañ ba3 yañ med / 'zen pa yañ med pa ni sa bcu4
g-yuñ druñ sms dpai mñañ bžag yin

ces so //
[II-2] gnis pa (161b3) ñams (A.42a12) ni mañ yañ / bde gsal mi rtog pa dañ gsum
du 'dus so // Yan rtse5 las /
sdug bsña6 med pas7 bde ba / sgrib g-yogs8 (161b5) med pas9 gsal10 ba /
gzuñ11 '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 sdañ / mi rtog pa gti12 mug go // rtogs pa'i (A.42a13) tshe / ñams gsum du 'char /
bde ba 'zi13 gnas / (162a2) gsal ba lhag mthon / mi rtog pa zuñ14 'brel15 lo // mñoñ
du gyur pa'i16 tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba (162a3) lo nós
sku / mi rtog pa bon sku / chags na khams17 gsum du gol te / bde ba 'dod
khams18 su / gsal ba gzugs khams su / (162a4) mi rtog pa (A.42b1) gzugs med du
skyé'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 sñañ A
7 pa'i AB
8 yogs A
9 pa'i AB
10 bsal A
11 bzuñ A
12 rti A
13 bzi A
14 bzuñ A
15 dgral A
16 ba'i AB
17 'khams A
18 'khams A
pa). It is said in the "Two Truths of the Middle Way" (dbu ma bden gnis)\(^{192}\):<br>>There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (gaṇ zag dam pa). There is neither apperance nor attachment: this is the equanimity of the Swastika-sattva (g-yuṅ druṅ sems dpa’) of the ten stages (sa bcu).>>

[II-2] As for the second [= general exposition of meditative experience (sgom ṃams)], even though experiences (ṁams) 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):<br>>It is bliss (bde ba) because there is no suffering (sduṅ bsīṅal). It is clearness (gsal ba) because there is no obscurity (gsrib g-yogs). It is non-conceptualization (mi rtog pa) because there is no [dichotomy of] object and subject (gzuṅ ’dzin).>>

When one does not understands, it (= meditative experience) remains as the three poisons: bliss is [162a] desire (’dod chags); clearness is hatred (ţe sdaṅ); non-conceptualization is mental darkness (gtx mug). When one understands, [it] appears as three experiences (ṁams): bliss is śamatha quietude; clearness is vipaśyānā insight; non-conceptualization is union (zuṅ ’breł). 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 kham); clearness will be [born] in the material realm (gzugs kham); non-conceptualization will be [born] in the immaterial realm (gzugs med).

\(^{192}\) dbu ma bden gnis raṅ ’grel (abbr. DNRG) of Me ston Šes rab ’od zer (1058-1132 or 1118-1192) 7b3-4: snāḥ ba tsam yod kyi bden par Žen pa med pa ni gdams īṅg dnm pa mams kyi rjes thob kyi Žes pa yin la / (4) snāḥ ba yaṅ med Žen pa yaṅ med pa ni saṅs rgyas kyi dgoṅs pa daṅ ’phags pa'i mūmā māṅ bāṅ yin no / We owe the identification of this source to Dr. Seiji Kumagai.
gol lugs ni / **A luṅ 'phrul**1 gyi lde mig2 las /  
rtog med 'dra3 la min4 pa'i dran5 med 'jog6 (162a5) go7 / bde ba 'dra8 la min9  
pai btaṅ sños ltar ro10 / gsal ba 'dra11 la min12 pa'i dbaṅ po'i yul tshol  
ces so //  
[III] gsum pa 'bras bu (162b1) ni / **Grel ṇii**13 14 las /  
'bras bu ni gzi15 mñoṅ (A.42b2) du gyur pa'o //  
ces pas gzi16 raṅ sa zin17 / lam mthar thug rtoṅ18 pa mñoṅ (162b2) du gyur / raṅ la  
raṅ dbaṅ thob pa gcig yin te / **Sems fiid 'od gsal gyi**19 rgyud20 las /  
raṅ sa zin pa 'bras bu yin /  
ces so // (162b3) mDo21 22 las /  
mi chags brtul23 śuṅs mkhar24 bdal25 na /  
gsom pa'i 'bras bu de ṇid 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 bran AB  
6 'jol AB  
7 po AB  
8 dgra AB; 'dra ANTG 260.7, ANTG2 367.1  
9 men AB; min ANTG2  
10 po AB  
11 dgra AB; 'dra ANTG 260.7, ANTG2 367.1  
12 men AB; min ANTG2  
13 gnis AB  
14 'Grel ṇii (abbr. GN), MT (= BTK) 191; 25.3.  
15 bzi A  
16 bzi A  
17 bzin A  
18 rtoṅ B  
19 kyi A  
20 N.I.  
21 mDo' A  
22 gZer mig (abbr. ZM), 734.17-18.  
23 rtsal AB; brtul ZM  
24 'khar AB, mkhar ZM  
25 gdal ZM  
26 Snellgrove (1967), 226: "Bla med theg pa", Cf. B. supra 111b1 "Bla med", 95b1 "khyad par bla na med pa".  

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As for the manner of wandering, it is said in the "Ring of the Magic Key" 
(*A luṅ phrul gyi lde mig*):
<<One establishes the absence of the mindfulness (*dran med*), which 
resembles, but in reality is not¹⁹³ (*dra la mîn pa*), non-conceptualization (*rtog 
med*). It is like even-mindedness (*btaṅ sîñoms*), 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 tîî*):
<<The result (*bras bu*) is the manifestation (*mîon du gyur pa*) of the base 
(*gûjì*),>>,

[the result] is that which has become independent in itself, the base (*gûjì*) 
having grasped its own ground (*raṅ sa zîn*) and the ultimate thought (*mthar 
thug rtogs pa*) of the path (*lam*) being manifested (*mîon du gyur*). It is said in 
the "Treatise of the Luminous Mind-ness" (*Sems thid 'od gsal gyi rgyud*):
<<That which has grasped its own ground (*raṅ sa zîn pa*) is the result.>>.
It is said in the "Sûtra [Peg-Eye]" (*mDo [gZer mig]*):
<<When the discipline (*brtul sûgs*)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

¹⁹³ The original reading of BGSB *dgra la men pa'i*, which does not make sense, is corrected to *'dra la mîn pa'i* according to ANTG 260.7-8, ANTG2 367.1-2.

¹⁹⁴ This term is normally spelled *brtul sûgs*, but in Bon documents it seems to be more frequently spelled *brtul sûgs*. Cf. supra BGSB 136a3.
be gcig yin te /Luṅ drug\(^1\) las /
sgrub med rtsal med yan khyad dañ / theg mchog 'di ni kun gyi thun mon
min / ces dañ / 'Grel bţi\(^2\) las /

khyad par chen po bas / 'di ltar gyi snañ ba thams cad ye nas bya rtsal dañ
bral nas / (163a) 1 sems ņid\(^3\) 'di sañs rgyas su rtoogs
ces so //

góṅ gi (A.42b4) theg pa brgjad\(^4\) kyañ tha sñad tsam\(^5\) las / theg chen / don
(163a2) du 'dir 'dus\(^6\) par Ita'o\(^7\) / Luṅ ŋi ma dgu skor\(^8\) las /
ñes par bgrañs\(^9\) na khyad par bgrañs\(^10\) na khyad par gcig pu'i nañ
ces dañ / dBaṅ (163a3) chen\(^11\) las kyañ /

12 khyad par gyi theg pa gcig-12 la theg pa brgjad\(^13\) kyis\(^14\) 15 zur sdoñ\(^15\) bya16 /
ces so //
de la 'og ma rnams kyi yon tan (163a4) 'sugs las\(^17\) (A.42b5) 'byuñ žiñ / skyon gyis
ma gos te\(^18\) / gSer gyi rus sbal g-yuṅ druṅ theg\(^19\) pa'i rgyud\(^20\) las /

theg chen\(^21\) 'di ni yid bžin (163a5) nor bu'i tshul /
dgos\(^22\) 'dod re\(^23\) ba nañ ŋam\(^24\) 'sugs kyis 'byuñ /
ces dañ / Doṅ sprugs\(^25\) las /

theg pa gзамен\(^26\) gyi skyon \(^27\) dag kyañ\(^27\) // (163b1)

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1 BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.
2 ≡ 'Grel bţi, 456.3 (?)
3 can B
4 rgyad 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 dgrañs A
10 dgrañs A
11 dBaṅ chen (abbr. BC), MT (= BTK) 126-28; 980.4: theg pa chen po gcig la / theg pa brgjad kyi zur
sdoñ byas nas /.
12 theg pa chen po cig BC
13 rgyad A
14 kyì A BC
15 zur sdoñ B, bzu stoñs A; zur sdoñ 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 ŋag 'khor ba doṅ sprug), BK 175; 231.2, cf. 246.4.
26 bžan A
27 mams dañ AB; dag kyañ DP

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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{Lun drug}):

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

<<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) [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{Lun ìi ma dgu skor}):

<<When one counts definitively, or when one counts especially, [there exists] the inherent nature (ñaì) 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 sdoì).\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 paì 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 Pi" (\textit{Doñ sprugs}):

<<The faults of the other vehicles also, [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 sdoì = zur du yoñ nas sdoì grogs byed pa = to accompany as a minor or secondary companion, to accompany incidentally, or separately.
spaṅš¹ pa med par³ naṅ gis² ʒi //
theg pa gẑan⁴ gyi⁵ yon tan yaṅ⁶ // (A.42b6)
"bad pa med par⁷ lhun gis grub //
ces so //
'o na theg dgur (163b2) phye⁸ ba ci ʒe⁹ na / bon niď la dbye ba med de¹⁰ / sems can blo la tha dad la de ltar snaṅ ba'ø // sPunṣ 'bum¹¹ las /
sems can 'dul (163b3) ba'į bon du spyir¹² gcig kyaṅ /
theg pa rim pa blo'i khyad par phye¹³ ste bstan¹⁴
ces dañ / mDzad pa¹⁵ las /
ston pas gsuṅs (A.42b7) pa'i gsuṅ (163b4) rab¹⁶ kyaṅ /
theg pa gcig gi ŋo bor bstan /
'dul bya'i dbaṅ gis¹⁷ so sor go //
ces so //

de la yaṅ / Žaṅ zuṅ gi¹⁸ theg pa snaṅ ldan (163b5) raṅ ldan la sogs dgu / Bod¹⁹ kyi²⁰ theg pa phya gšen snaṅ gšen la sogs dgu ru / Doṅ sprugs²¹ las bṣad²² / lha mi gẑan²³ rten la (164a1) sogs rGya gar las so²⁴ // theg pa ni / zam pas mi bteg nas

¹ spaṅ DP
² gıyis A
³ raṅ bźin DP
⁴ bẑan A
⁵ gıyis A
⁶ kyaṅ DP
⁷ pa B
⁸ che AB
⁹ bźe A
¹⁰ te A
¹¹ N.I.
¹² phyir B
¹³ che AB
¹⁴ stan A
¹⁵ N.I.
¹⁶ rabs A
¹⁷ gi A
¹⁸ ni AB
¹⁹ 'og B
²⁰ gi B
²¹ ≅ BK 175; 238.2-240.5, where only the nine vehicles of Tibet (= lho gter gyi theg pa dgu) are mentioned, while the nine vehicles of Žaṅ zuṅ (= byaṅ gter gyi theg pa dgu) are not.
²² šad A
²³ žan A
²⁴ B om.
pacified (žî). The merits of the other vehicles are spontaneously realised without effort.>>.

[Objection:] Then, what is the use of dividing [the path] in nine vehicles?
[Answer:] There is no division in Bon-ness (bon ŋid). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (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 Doṅ sprugs as nine, phyag 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 BGBS (107b5-108b3) are 1) sNaṅ ldan theg pa, 2) Raṅ ldan theg pa, 3) bZed ldan theg pa, 4) Tho tho theg pa, 5) sPyi tho theg pa, 6) Ya tho theg pa, 7) IHa rtse theg pa, 8) sNaṅ rtse theg pa, and 9) Yaṅ rtse theg pa. We know very little about the theg pa dgu of this tradition.

198 The nine vehicles of the Central Treasury (dbus gter) are 1) IHa mi gžan brten gyi theg pa, 2) Raṅ rtogs gšen gyi theg pa, 3) Thugs rje sms dpa'i theg pa, 4) g-Yuṅ druṅ sms dpa'i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan miṅon šes kyi theg pa, 7) dNōs bskyed thugs rje rol pa'i theg pa, 8) Śin tu don idan 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.
1 phar khar\(^1\) phyin pa'am / gśog\(^2\) pas bya bteg\(^{(164a2)}\) nas mkhar\(^3\) phyin pa bzin / 'og mas goñ ma bteg\(^4\) nas / 'og min du phyin pa la bya'o // ces so //

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\(^1\) pha dar AB
\(^2\) gśogs B
\(^3\) khar A
\(^4\) teg A
term "vehicle" (theg pa, yāna) is the following: just as a person, supported (bteg) by a bridge, went to the opposite shore (phar khar), or just as a bird, supported (bteg) by wings, went to the sky, the superior, supported (bteg) by the inferior, went to the Unexcelled Heaven (Ōg min, Akaniṣṭha).
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 sñen' gyis² bon la bcu gsum ste / <1> lus kyis⁵ lus⁴ su phyag dañ bskor pa³ / <2> nag gis⁶ lus⁷ su sñiñ po dañ bda’i⁸ brjod / <3> yid kyis⁹ lus¹⁰ su mos kuś¹¹ dañ tiñ ŋe ’dzin / <4> rluñ la brten na rluñ ’khor / <5> me la (249.1) brten na sbyin sregs¹² / <6> chu la brten na chabs¹³ gtor / <7> sa la rten na mechod rten dañ tsha tsha / <9?> mechod rten kyis bya ba (?) / <10?> sku gsuñ¹⁴ thugs kyi rten žig rab gso’ ziñ’ bziñ⁴⁵ pa / (249.2) <8> ma ’dal ’bul ba / <12?> ŋe’u ’don ba¹⁶ / <11> lam ’phrıñ¹⁷ bcos pa / <13> zañ ziñ gis¹⁸ sbyin pa byed pa’o //

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1 sic, read bsñen
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 bziñ
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 bsruñs pa'o // 'Dul pa' (249.3)

bako¹ byaŋ² la³ /

mkha’ la mduñ skor tshul du drañ bsruñs pa'o //

thsugs rje ṇi ma'i tshul du ’gro don bya //

ces s-ho // 'Dul rgyud bṣams¹ po la¹ la² / de lta yañ sde rigs gñis⁶ su byas pa'i (249.4) (1) 'dul bon ye khriṃ¹⁰ gysis¹¹ sde / (2) yod pa smra pas¹² / (3) bka' gzung bṣad ḡan gysis¹³ sde / (4) brag dgon rka¹⁴ thub kyi sde / (5) ri khrod cog pa'i¹⁵ sde / (6) sīṅ druṅ mi rtag pa'i sde / (7) sgoms bya ṇams len (249.5) gysis¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khriṃs gnas cha sṅoms gysis¹⁷ sde / (10) dag pa drañ bsruñs¹⁸ gyi sde / (11) gtsañ ma gtsug phud kyi¹⁹ sde / (12) tshān spyod dge sña¹²⁰ gysis²¹ sde²² / de bsdu nas²³ so thar (249.6) du²⁴ chen gysis²⁵ sde 'dul²⁶ ste /

spyod tshul goṅ ltar ro //

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¹ sic, read sroṅ
² sic, read gi
³ sic, read ba
⁴ sic, read skos
⁵ sic, read las
⁶ sic, read ŋam
⁷ sic, read ma
⁸ sic, read las
⁹ Cf. BGSB buc gsum
¹⁰ sic, read khrims
¹¹ sic, read kyi
¹² sic, read bā'i sde
¹³ sic, read gyi
¹⁴ sic, read dka'
¹⁵ sic, read bu'i
¹⁶ sic, read gyi
¹⁷ sic, read gyi
¹⁸ sic, read sroṅ
¹⁹ sic, read kyi
²⁰ sic, read bsñen
²¹ sic, read gyi
²² om. Ms.
²³ sic, read na
²⁴ sic, read dus
²⁵ sic, read gyi
²⁶ sic, read 'dus
K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)


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

<1> dañ po gsañ sñags kyi bka' drug ni / ① mañ ma ži pa' / ② bsgyur pa' khor' bo / ③ skye 'gag med ba' ma mo / ④ bdag gzhan rgyud grol ⑤ phul ba6 / (249.8) ⑤ mams7 rtogs8 'joms9 pa'i bdud rtsi / ⑩ ⑥ 'gyur ba med pa'i tshe bsgrubs dañ drug go //

<2> 'jug pa'i sgo drug nas11 / ① gzi dam tshig gis bzu'i12 pa'13 / ② rim pa dbañ bsgrod14 / ③ ŋams su tiñ ñe 'dzin gyis blañs / ④ thag lta pa'15 bcad16 / ⑤ las (250.1) spyod pa17 dor / ⑥ don 'phrin las kyis bsdu dpad pa'o //

<3> spyod pa'i lam18 bzi ni / 'phrin las mams19 bzi lta ro //


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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 mnam
8 sic, read rtog
9 sic, read 'jom om. Ms.
10 sic, read ni
11 sic, read bzu'i
12 sic, read ba
13 sic, read bgrod
14 sic, read bas
15 pa should be inserted.
16 sic, read pas
17 sic, read las
18 sic, read mnam
19 sic, read mnam
20 Cf. BGSB gsum
21 sic, read ba
22 sic, read mnam
23 sic, read dgos
APPENDIX I: ANTG ([7] a dkar)

[II-2-1] dañ po bsñen bsgrubs mam gsum ñams su blaṅs ba' nas² / <<<1>> bsñen pa la sñen pa'i gzi ma sgo dgu / sNyangan rgyud la³ /

(A) lus (250.3) gyis⁴ bsñen pa gsum / (B) ñag gis⁵ sñen pa gsum / (C) yid kyis⁶ bsñen pa gsum ste / (A) dañ po lus kyis⁷ sñen pa gsum nas⁸ / ① lus cha lug⁹ lña ldan gyis¹⁰ phyag rgya' / lus kyis¹¹ gnas lhär (250.4) bca' dañ / 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) ñag gis¹³ sñen¹⁴ pa gsum nas¹⁵ / ④ rgyud¹⁶ ma nor pa¹⁷ rtsa ba'i (250.5) sñen¹⁸ pa / thugs kar¹⁹ rin po che zla²⁰ ba dañ / ⑤ bskyed pa bskyed gyis bsñen pa brjod med me loṅ gis²¹ brda' las / bzlas 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 bžin ñid kyi tiṅ ne 'dzin ni / stoṅ ziṅ bdag med du bsgoms pa dañ / ⑧ kun du snañ gis²⁷ tiṅ ne 'dzin tshad med bzi ldan / ⑨ rgyu'i tiṅ ne

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

Sems (250.7) thub1 la2 /

sṅon 'gro phyi ’i sṅen3 pa gsum / ņe ba naṅ gis4 sṅen* pa gsum / bca’ gẑi las gyis5 [sṅen* pa gsum] / daṅ po sṅon 'gro phyi ’i sṅen* pa gsum nas6 / dpon gsas lha la sṅen* pa daṅ / rig7 ldan gnas (250.8) la sṅen* pa daṅ / mtshan ldan grog* la sṅen* pa daṅ / ņe ba naṅ gis9 sṅen10 pa gsum ni / thar glud skaṅ la sṅen9 pa daṅ / phyi rten skos la sṅen* pa daṅ / phud gta’ gtar11 la sṅen* pa daṅ / bca’ (251.1) gзи las kyi sṅen* pa gsum ni / 'tshams12 gcod pa dkyil 'khor bɾi13 pa bca’ gẑi ’i sṅen* pa / mchod pa brgyan gyis14 [sṅen* pa] / sgo dbye’ bsre15 bsnan16 dam tshig gis17 sṅen* pa’o //

<<2>> gṅis pa bsgrub18 pa’i yan lags19 bco brgyad ni / baNan20 rgyud la21 /

phyi ’i22 sku’i bsgrubs* pa23 drug / bkod pa ba24 madhal la rten nas bsgrubs* pa daṅ / naṅ gsaṅ sṅags kyi bsgrubs* pa drugs25 nas26 / sṅiṅ po sṅags su bsgrubs* pa’o // gsaṅ ba thugs kyi

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1 síc, read bSên thub
2 síc, read las
3 síc, read bsṅen. From now on all sṅan having asterisk (sṅen*) should be read as bsṅen.
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 bsṅen
11 síc, read gtu’s
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 sṽan
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 sms su bsgrubs* pa’o //

Sems’ thub las bsgrubs pa’o //

dkyil ’khor ga’i bsgrubs* pa drug / ŋo mtshar lam kyis2 bsgrubs* pa drug / ’bras bu dbaṅ gis3 bsgrubs* pa drug go // dkyil ’khor ga’i (251.3) bsgrubs* pa drug ni / bar ’shams4 bdag ŋid don gyis’ bsgrubs* pa daṅ / tsa ka li bkod pa’i phyag rgya’i [bsgrubs* pa daṅ] / bsdu ya’e gtan’ gyis’ [bsgrubs* pa daṅ] / spyan ’dren dbyer med kyis9 [bsgrubs* pa daṅ] / tshogs bsangs phyags gyis10 [bsgrubs* pa daṅ] / (251.4) byaṅ dag bṣags pa’i [bsgrubs* pa’o] //


gsum pa ’bras bu dbaṅ gis15 bsgrubs* pa drug nas16 / dno grub (251.5) lha’i yaṅ śnīū [gi bsgrubs* pa] / gsaṅ pa’17 rgyun tshogs nar ma [bsgrubs18 pa] / phud gta’ chen gyis19 [bsgrubs20 pa] / dmar lam zor kyis21 bsgrubs* pa’o //

zil gnon bro’i bsgrubs* pa / phya tshe g-yāṅ gi bsgrubs* pa dru22 daṅ bco brgyad do // (251.6) gsum pa mtha’ bsgyur las kyī mchoṅ dgu ni / bra23 rtags gsal ba me loṅ gis24 mchoṅ / phya gšen

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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 kyī
10 sīc, read kyī
11 Several passages are missing.
12 sīc, read gšen
13 sīc, read kyī
14 sīc, read kyī
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

bsṅen bsgrubs* las gsum ŋams su blaṅ ba ni / bdag la ltos pa’i¹⁴ bsṅen bsgrubs* bzi / dañ po lha la ltos pa’i¹⁵ (252.3) bsṅen bsgrubs* bzi /phrin las la¹⁶ ltos pa’i bsṅen [bsgrubs* bzi] / bsgrub* gṣen la ltos pa’i bsṅen bsgrubs* bzi /

(A) dañ po gsum¹⁸ la ltos ba’i¹⁷ bsṅen bsgrub* bzi ni / ① raṅ lus lha¹⁸ gnas pa de bsṅan (252.4) pa las¹⁹ / ② raṅ ŋid gtso ’khor gyur ba²⁰ la de ŋe bsṅen no // ③ thabs šes de rol ba de bsgrubs* pa la / ④ rdzogs rims²¹ kyi²² rgyas thebs pa de bsgrubs* pa chen po //

(B) lha la ltos pa’i bsṅen (252.5) bsgrubs²³ bzi ni / ① raṅ dam tshig sems dpa’ gnas pa de bsṅen

1 s iç, read pa’i
2 s iç, read thig
3 s iç, read mchoṅ
4 s iç, read žags
5 s iç, read pa
6 s iç, read gyi
7 sc, read rgyun
8 s iç, read gi
9 s iç, read mchoṅ
10 s iç, read bsṅen
11 s iç, read sroṅ
12 s iç, read ’khyil ba
13 s iç, read sman
14 Ms inserts bsgrubs
15 om. Ms.
16 s iç, read bdag
17 s iç, read pa’i
18 s iç, read lhar
19 s iç, read la
20 s iç, read pa
21 s iç, read rim
22 s iç, read gyi
23 s iç, read sgrub
pa la / ２ dbyiṅs ni ye šes sems dpa’ spyan ’dren pa de ņe bsāṅ1 no // ３ ži khrö ji sṅed bsgrub2 pa de bsgrub3 la / ４ mchod pa phul pa’i (252.6) yul du gyur pa de bsgrubs4 chen po //

(C) ’phrin las ltos pa’i [bsāṅ sgrub bži ni] / ① žug nas bdag skyed kyis3 par4 ni bsāṅ pa la / ② mdun bskyed nas tshogs kyi par7 nas8 ņe bsāṅ 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 gṣen la ltos pa’i bsāṅ bsgrubs15 bži ni / bdag ņid sems dpa’ de sṅen16 ba17 la / dbyiṅs ni18 ye šes sems dpa’ spyan draṅ la ņe bsāṅ no // (255.1) gṇis med las kyi sems dpa’ gyur ba19 de bsgrubs20 pa la / žugs nas ’gro don mdzad pa de bsgrubs21 chen po //

gṇis pa la bži ste / ži ba byaṅ chub gtsor len gyis22 ’phrin las / rgyas pa tshe ’das ’dren (255.2) ston gyis23 ’phrin las / dbaṅ slob bu rgyud khrol gyi ’phrin las / drag po dgra bgegs24 bsgral25 ba’i ’phrin las ni26 /

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1 sic, read bsāṅ
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 bsāṅ
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] gnis pa bshey rdzogs rnam gsum ñams su blañ pa la gnis ste / bshey pa dañ rdzogs pa'o // (253.3)

dañ po <1> bshey du la bži ste / chu la ŋa štar gis² tshul du bshey pa dañ / pha la bu skyes kyiš³ tshul du bshey pa dañ / gsas mkhar ser po štar du [bshey pa dañ] / chu la chu zlar bshey pa'is¹ / skye ba (253.4) rnamš⁵ bži sgo' chod pa'i dgos pa yod //

<2> rdzogs pa gnis ste / rdzogs pa dañ rdzogs chen po //
dañ po rdzogs pa la yañ gnis ste / snañ rdzog⁹ pa dañ stoñ rdzogs s-ho //

<3> rdzogs pa chen po la yañ gnis ste / (253.5) bshey kyañ lta pa'i⁷ nañ la bsheyed / rdzogs kyañ lta ba'i nañ la rdzogs /

[II-2-3] dgoñš⁸ pa mams⁹ gsum ñams su blañs 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) dañ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sñags¹⁴ pa tshe thuñ ba'i / lha khyad par can bsgoms dgos ste / goñ gis¹⁵ bsheyed mams¹⁶ bž štar / phyi snañ pa¹⁷ la dmigs ni¹⁸ bsgoms pa dañ / nañ phuñ po (253.7) la dmigs ni¹⁹ bsgoms pa dañ / gsañ ba rtsa gnas la dmigs ni²⁰ bsgoms pa'o //

(i-2) dus da lta'i sñags pa / gnod sbyin pho mo 'go lo rgod pa'i / sñiñ po khyad par can bzla'

---

1 síc, read ldañ
2 síc, read gi
3 síc, read kyi
4 síc, read pa dañ
5 síc, read rnam
6 síc, read rdzogs
7 síc, read ba'i
8 síc, read dgos
9 síc, read rnam
10 síc, read pa
11 síc, read 'dir
12 síc, read bar
13 síc, read do
14 síc, read sñags
15 síc, read gi
16 síc, read rnam
17 síc, read ba
18 síc, read nas
19 síc, read nas
20 síc, read nas
dgos te / (253.8) buṅ po¹ tshaṅ žig pa ltar bzlas ba daṅ / 'gar gyi so lam ltar / 'od ma'i gzi² ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta³ lta'i śnags ba⁴ nad maṅ ba'ï / 'byuṅ pa³ (254.1) dgra gshed gyis⁶ dmigs pa bsgoms pa daṅ / rtsa ruṅ gnad kyis bon bde' pa'i⁷ mūams pa'o //

(i-4) dus da lta'i śnag⁸ pa bsod nams chuṅ ba / tshogs 'khor zab mo' bskor dgos ste / phyi 'dus gnas kyis⁹ tshogs 'khor bskor pas / rgyu bsod nams kyis¹⁰ (254.2) tshogs brdzogs nas / loṅs spyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyis¹¹ tshogs 'khor bskor pa'i / par¹² chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ pa¹³ rig pa ye śes kyis¹⁴ (254.3) tshogs 'khor bskor pa'i / bon ŋid la loṅs spyod ciṅ ye śes khoṅ nas 'char ba'i dgos pa yod //

(i-5) ta³ lta'i śnag¹⁶ pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtаб¹⁷ dgos ste¹⁸ / bka¹²⁴.⁴ rgyud ma 'dres pa dag par gsal gtаб¹⁹ / lha daṅ dam rdzas mthun pa²⁰ gsal gtаб²¹ pa'o //

(ii) gniš pa 'chi khar dgos pa lha ni / (ii-1) gzan la ltos ni²² bskyled rim bsgoms pa / snaṅ srid lha daṅ lha mo²³ (254.5) gsal thebs nas / bar chod bgegs kyi²⁴ mi tshugs pa'i dgos pa yod // (ii-2)
bdag la lts st bskyed rims¹ bsongs pa / phun po lha² dmigs su gsal thebs nas / (ii-3) 'chi bdag bdud dañ gśn rje (254.6) gśis ka la lts nas rdzogs rims³ sgom pa / sems dpa' stoñ par gsal thebs nas / me loñ ye śes rgyud la skye pa'i⁴ [dgos pa yod] // (ii-4) lus rañ bźin gys⁵ cha lug⁶ gys⁷ phyag rgya' dañ ma bral par⁸ byas nas / (254.7) phyi nañ gis⁹ 'khrul bṛtōg¹⁰ chod nas / ñe lam 'di 'bres¹¹ su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go¹² la thod bźin khur ba'i / byin rlob mion 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 sgoms pa / 'gyur pa¹⁷ med pa'i sku thobs nas / skye śi'i sdug bsñal med pa'i dgos pa yod do // (iii-2) śiñ po khyad par can bźlas pa'i¹⁸ (255.1) 'gag pa med pa'i gsuñ thob nas / dgra gñen bde sdug gis¹⁹ sdug bsñal dañ bral pa'o²⁰ // (iii-3) tiñ ne 'dzin khyad par can bsongs pa'i²¹ / 'khrul ba med pa'i thugs thobs²² nas / phyi nañ 'khrul (255.2) rtog gis²³ sdug bsñal dañ bral pa'i²⁴ dgos pa yod do // (iii-4) sñañ 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 'byuñ ba'i yon tan thob nas / gzan gyis² skyon gyis dgos¹ pa med pa'i / (iii-5) dus rtag du¹ phrin (255.3) las ⁶ med pa thugs rjes thobs⁵ nas /⁶ daṅ ma bral pa² byas pa'i⁴ / lhun gyis grub pa'i 'phrin las thob nas / žiṅ khams dag par mi skye kha med pa'i dgos pa yod //

(iv) žiṅ pa 'phrul du dgos ba⁹ rnam su ŋams su (255.4) blaṅ pa²⁴ la gsum ste / <1> stod du dgos pa'i triṅ¹⁰ gsum / <2> par¹¹ 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 traṅ¹² gsum nas¹³ / <1-1> zil gnon lta ba'i triṅ¹⁴ / <1-2> sbyaṅs pa (255.5) 'phrin las kyis¹⁵ rtuṅ¹⁶ / <1-3> bsam pa'i¹⁷ gtor ma'i rtuṅ¹⁸ ŋo //

<1-1> daṅ po zil gnon lta ba'i bṛtiṅ¹⁸ la yan gsum ste / ① gsal pa¹⁹ la'i lta ba²⁰ mam rtog dgra bgegs²¹ zil gyi²² non / ② šar pa²³ ye šes kyi lta ba²⁴ / (255.6) ŋon moṅs dug²⁵ zil gyi²⁶ non / ③ yaṅ 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 lṭa
26 sic, read gyis
stoñ ŋid kyis1 lta pa'i2 / snañ srid zil gyi3 gnon pa'o //

<1-2> gñis pa sbyoňs pa 'phrin las kyis4 rtiñ5 la gsum ste / ① rgyud luñ la yid ches kyis6 rtiñ7 / ② don rtog pa (255.7) man ŋag gis8 btiñ9 / ③ bya rtso las10 lhun grub kyis11 btiñ12 ŋo //

<1-3> bšams pa'i gtor ma'i btiñ13 gsum ste / ① brgyan14 gis15 gtor ma thugs rje kun la khyab ba'i16 btiñ17 / ② yo byad kyis18 gtor ma snañ srid kun la khyab pa'i btiñ19 / (255.8) ③ dmigs pa rten gis20 gtor ma tiñ 'dzin spros bsdud gsal ba21 rtiñ22 ŋo //

<2> gñis pa par23 du dgos pa'i chiñ dgu nas24 / ① skyed pa gžal yas kyis25 chiñ / yañ dog med ba'i26 gnad / ② tiñ 'dzin 'phro (256.1) 'dus chiñ / mñon du gyur pa'i chiñ27 / ③ gži lam 'bras

\[\begin{align*}
1 & \text{sìč, read kyi} \\
2 & \text{sìč, read bas} \\
3 & \text{sìč, read gys} \\
4 & \text{sìč, read kyi} \\
5 & \text{sìč, read gden} \\
6 & \text{sìč, read kyi} \\
7 & \text{sìč, read gden} \\
8 & \text{sìč, read gi} \\
9 & \text{sìč, read gden} \\
10 & \text{sìč, to be deleted} \\
11 & \text{sìč, read kyi} \\
12 & \text{sìč, read gden} \\
13 & \text{sìč, read gden} \\
14 & \text{sìč, read rgyun} \\
15 & \text{sìč, read gyi} \\
16 & \text{sìč, read pa'i} \\
17 & \text{sìč, read gden} \\
18 & \text{sìč, read kyi} \\
19 & \text{sìč, read gden} \\
20 & \text{sìč, read gyi} \\
21 & \text{sìč, read ba'i} \\
22 & \text{sìč, read gden} \\
23 & \text{sìč, read bar} \\
24 & \text{sìč, read ni} \\
25 & \text{sìč, read kyi} \\
26 & \text{sìč, read pa'i} \\
27 & \text{sìč, read gnad}
\end{align*}\]
bu¹ chiṅ / bye trag² med pa³ chiṅ¹ / 4 skyped⁴ daṅ rdzogs pa³ chiṅ / sms su' dus pa³ [gnad] / 5 bzlas pa sňags kyi chiṅ / lha sku gsal ba³ chiṅ / (256.2) 6 bkye ba mgon gyis⁵ chiṅ / dmigs su med pa³ [gnad] / 7 bri pa⁶ dkyi' 'khor gyis⁷ [chiṅ] / lha gsal pa³ chiṅ⁹ / 8 snaṅ ba sna tshogs lam gyis¹⁰ [chiṅ] / rol pa' gags med kyis¹¹ chiṅ¹² gnad / 9 goṅ gis¹³ de rnam don du raṅ
(256.3) sms la¹⁴ mi žan¹⁵ pa³ chiṅ / saṅs rgyas raṅ gnad¹⁶ su yod pa³¹² don no¹⁷ //

<3> gsum pa smad du dgos pa³ gzer bu gcu gcig nas¹⁸ / 1 stod 2 skul / 3 dgyes¹⁹ / 4 sbad²⁰ / 5 'gug / 6 gtab²¹ / 7 bsgral / (256.4) 8 mnan / 9 bsregs / 10 'phaṅ / 11 mun²² grub nas²³²⁴ skyas pa²⁴ daṅ bcu gcig go //

1 daṅ po brgyan²² daṅ cha lug²⁶ mos 'dun dad pa bsod²⁷ ces pa / bstod de bskul pa²⁸ daṅ / 2
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gtam¹ ste / gnad la por² (256.5) na³ bskul pa’o⁴ //  ³ ⁵-skyabs ba spyā'i⁶ rgyug gis⁶ pho ña rañ sems la dgye /  ⁴ ston ñid ye šes kyi pho ña ma rig gti mug la sbad⁷ /  ⁵ tiṅ ‘dzin gsal pa’i⁸ gnad gyis⁹ ‘gug /  ⁶ rtog pa lta pa¹⁰ bon ñid dbyinš kyi¹¹ (256.6) gtab¹² /  ⁷ thugs rje śugs kyi¹³ mam rtogs¹⁴ dgra bgegs sgral /  ⁸ ¹⁵-loṅs spyod-¹⁵ ‘khrul ba’i dgra dgeg¹⁶ mgo bo mnan /  ⁹ ŋon moṅs sems¹⁷ kyi me’i¹⁸ bregs /  ¹⁰ ’khor pa’i¹⁹ sduk bsñal mya ñan la²⁰ ’das par ’phañ /  ¹¹ ma grub ni²¹ skyar (256.7) pa’o²² //

[II-3] gsum pa²³’yo byad mkhen²³ pa²⁴ la yaṅ gsum ste / sṅag²⁵ pa rab la ’char pa²⁶ lña / sṅag²⁷ pa ’triṅ la gsal pa²⁸ lña / sṅag²⁹ pa tha ma la gzun³⁰ pa³¹ lña /

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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 šes
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 mkhan
²⁴ sic, to be deleted
²⁵ sic, read sṅags
²⁶ sic, read ba
²⁷ sic, read sṅags
²⁸ sic, read ba
²⁹ sic, read sṅags
³⁰ sic, read bzuṅ
³¹ sic, read ba
[II-3-1] dañ po sñag¹ pa rab la 'char ba (256.8) lña ni // ① sems can thams cad sañ rgyas kyis² 'char te / gži'i ye śes rān ches³ su yod pa’i gnad // ② snañ ba thams cad bon sku⁴ 'char te / lam gyis⁵ ye śes sgron⁶ med du yod du⁷ gnad // ③ gnam ri sa brag thams cad (257.1) lha dañ lha mor 'char te / 'bras bu ye śes lhun rdzogs su yod [pa’i gnad] // ④ sdu bsñal thams cad bde ba⁸ 'char te / snañ ba sna tshogs lam du khyer pa’i²¹ [gnad] // ⑤ ñon moñs pa ye śes su 'char ste⁹ / rān 'byuñ ye śes rān cha¹⁰ (257.2) su yod pa’i gnad //

[II-3-2] sñags pa 'briñ la gsal pa¹¹ lña ni // ① snot gsum lha’i gžal yas su gsal ste¹² / gžal yas la yāñ dog med pa’i gnad do // ② rān lus lha skur gsal ste¹³ / pa¹⁴ chod (257.3) bgegs kyi¹⁵ mi tshugs pa’i dgos ba¹⁶ yod do // ③ snod gyis¹⁷ jig rten gtor g zoñ¹⁸ gsal ste¹⁹ / snod la bzañ ian med pa’i gnad // ④ snañ srd thams cad dam rdzas su gsal pa²⁰ / dam can la 2¹-khrul rtoqs-²¹ mi yoñs²² (257.4) pa’i²³ [gnad] // ⑤ gnas lug²⁴ snot pa ñid du gsal ste²⁵ / sañs rgyas gžan las mi tshol pa’i²⁶ gnad do //
[II-3-3] snag¹ pa tha ma la gzuñ² pa³ lña ni / ① 'phrin las gyer du gzuñ³ pa³ / ② sñag⁶ sñiŋ po raŋ rgyud du ⑲ gzuñ⁶ pa⁶ / ③ rdzas ša khrags⁷ su¹⁰ gzuñ¹³ 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 sñag¹⁶ pa ni / ① 'phrin las blo 'dzin la re pa¹⁷ / ③ rdzas gtor ⑳ chuŋ la re pa¹⁸ / ④ lha ri mgo¹⁹ la re ba / ⑤ ŋo²⁰ grub 'jig rten kyis²¹ dpal la re ba'o //


I dañ po gذي' ŋos²⁴ bzuñ ba la gsum ste / gذي bka²⁵ dag dañ / lhun grub dañ / luṅ ma bstan no // aNaN rgyud las / rka²⁶ dag chen po bon gyi sku'i / gaṅ gi tri²⁷ ma'i²⁸ mha¹ ⑲ ma reg / gذي'

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1. sic, read sñags
2. sic, read bzuñ
3. sic, read ba
4. sic, read bzuñ
5. sic, read ba
6. sic, read sñags
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 sñags
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
APPENDIX I: ANTG ([8] ye gšen) 295

sgrĩs\(^1\) 2 sems dpa\(^2\) rka\(^3\) dag dĩos\(^4\) buzũš\(^5\) pa\(^6\) //
gšis pa lhun grub la bži ste / snañ pa\(^7\) lhun grub / stoñ pa gšis med / skyon gšis\(^8\) lhun grub / lhun grub chen po / 'byuũ rũñ ma 'gag pa\(^o\) //
gsum (258.2) pa luũ ma bstan žes pa / khoš⁹ len dañ bral pa\(^o\)\(^0\) // sNan rgyud las / gži bžir 'dod de / rka\(^1\) dag dañ / lhun grub dañ / luũ ma bstan dañ / thig le ŋag gcig dañ bži\(^o\) // yar me pa\(^1\)\(^2\) (258.3) chen po\(^i\)\(^1\) / gži mtshan Ńid lña stani\(^1\) du bžad / 'dod de / rañ bžin rka\(^1\)⁵ dag / 16 - snañs pa \(^1\)⁶ lhun grub / ŋo bo luũ ma bstan / gšis su med pa'i thig le ŋag gcig / rtog\(^1\)⁷ ma rtog\(^1\)⁸ kyi\(^1\)⁹ khyad par dbye pa\(^2\)⁹ dañ lña\(^o\) // (258.4)
de yañ bsdu\(^2\)\(^1\) ni\(^2\) gsum la 'dus ste / sains rgyas kyi phyi gži' nas\(^3\)⁳ / rañ 'byuũ gis\(^3\)⁴ ye šes / sems

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1 sìč, read sgrĩb
2 sìč, read med, cf. ANTG2 364.2 med
3 sìč, read ka
4 sìč, read ño
5 sìč, read buzũš
6 sìč, read ba\(^o\)
7 sìč, read ba
8 sìč, read bral
9 sìč, read khas
10 sìč, read ba\(^o\)
11 sìč, read ka
12 sìč, read ba
13 sìč, read pos
14 sìč, read ldan
15 sìč, read ka
16 sìč, read snañ ba
17 sìč, read rtogs
18 sìč, read rtogs
19 sìč, read kyiś
20 sìč, read ba
21 sìč, read bsdu
22 sìč, read na
23 sìč, read ni
24 sìč, read gi
can kyis¹ spyi g dzi nas² / lhan skyed³ kyis⁴ ma rigs⁵ pa / 'khor 'das gyis⁶ spyi bzi³ nas⁶ (258.5) lhun grub chen po 'byuṅ rus⁷ ma 'gag pa’o //

de yaṅ skye med ga¹⁰ dag gsal pa’is¹¹ / 'gag pa¹² lhun grub / rdzogs pa gsal stoṅ /gniš su med pa bon gyis¹³ sku’o //

[II] gniš pa lam ṇams su blaṅ pa¹⁴ (258.6) la gniš ste¹⁵ / [II-1] lam bye brag du ṇams su blaṅ ba daṅ / [II-2] dgo’ns mṇams¹⁶ phyir¹⁷ bstan pa’o //


[II-1-a] daṅ po zi gnas la (258.7) yaṅ gniš ste²⁰ / [II-1-a-1] mtshan bcas bsten²¹ sms bzuṅ pa²² daṅ / [II-1-a-2] mtshan med la brten nas sms bzuṅ ba’o //

[II-1-a-1] daṅ po mtshan ni²³ sms bzuṅ pa²⁴ ni / sku' phyag brgya²⁵ kun bzaṅ la bzuṅ pa²⁶
dañ / gsuñ (259.1) yig 'bru la gzuñs¹ ba dañ / thugs phyag mtshan g-yuñ druñ la gzuñs² pa'o³ //

[II-1-a-2] gñis pa mtshan med lab⁴ rten⁵ sems gzuñ⁶ pa⁷ ni / khyuñ nam mkha' la ⁸sten pa⁹ ltar / rtsol med du chod de bžag / (259.2) bya ⁹the pa⁹ tshañs¹⁰ du 'dzul pa¹¹ 'dra¹² ltar ro // rtse gcig tu trig¹³ ge se (?) skyes bu las tshar pa'i¹⁴ ltar / 'ghal¹⁵ med lhod de ¹⁶bžags so¹⁶ //¹⁷

[II-1-b] gñis pa lhag mthon nas¹⁸ / rDzogs chen las /
dpe' nam mkha' / don bon ñid / (259.3) rtag¹⁹ sems ñid ŋo bo²⁰
ces ba²¹ dañ / Gab pa las /
dpe' don rtag²² gsum du ²³mñaams ba²³ dañ / skal ldan sems la ²³mñaams pa²³ med de gñis
du bsgom /
ces dañ / Sems²⁴ thub las /
rañ gis bsgrīb (259.4) pa med du gsal gyis gsal pa²⁵ de lhag mthon /

bDal 'bum las /

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¹ sic, read bzuñ
² sic, read bzuñ
³ sic, read ba'o
⁴ sic, read la
⁵ sic, read brten nas
⁶ sic, read bzuñ
⁷ sic, read ba
⁸ sic, read ldin ba
⁹ sic, read thi ba
¹⁰ sic, read tshañ
¹¹ sic, read ba
¹² sic, to be deleted
¹³ sic, read hrig
¹⁴ sic, read ba
¹⁵ sic, read gal
¹⁶ sic, read bžag go
¹⁷ om. Ms.
¹⁸ sic, read ni
¹⁹ sic, read rtags
²⁰ sic, read sprad
²¹ sic, read pa
²² sic, read rtags
²³ sic, read mñaam pa
²⁴ sic, read bSen
²⁵ sic, read ba
sems la sems ma mchis ste⁸ / sems kyis² raṅ bźin 'od gsal pa'o⁹ //

mḫa' gsal gcīg gis kun la (⁵²⁹.⁵) khyab / gsal ba'i mḫa' la phyogs ris med

ces s-ho //

[II-1-c] gsum pa zuṅ⁴ 'brel ni / Ye khri mthā' sel las /
ži gnas tiṅ 'dzin ⁵ bstob (?) de⁵ /
lhag mthoṅ gsal pa'i⁶ stobs kyī (⁵²⁹.⁶) mchogs⁷ /
ži lha⁴ zuṅ⁹ 'brel mi rtog pa /
de mthar phyin pa'i mi g-yos¹⁰ ba'o //

šes pa lhaṅ kyi¹² rtogs pa de /¹³ lhag mthoṅ /
šes pa rtse¹⁴ 'deb (⁵²⁹.⁷) daṅ bral pa¹⁵ de ži gnas /
gsal ston gñis med mñams¹⁶ par bon gyis¹⁷ sku ru bźugs¹⁸ /
ces pa /

[II-1-d] de la bźi ste / <1> tiṅ ŉe 'dzin gyis¹⁹ thun sgom / <2> sems dpai ṇaṅ sgom / <3>

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¹ sic, read te
² sic, read kyi
³ sic, read ba'o
⁴ sic, read zuṅ
⁵ Cf. stobs gñis de (ANTG2, 365.7), stobs bde daṅ (BSB 158b1)
⁶ sic, read ba'i
⁷ sic, read mchog
⁸ sic, read lhag
⁹ sic, read zuṅ
¹⁰ sic, read g-yo
¹¹ sic, read gyi
¹² sic, read gis
¹³ sic, to be eliminated
¹⁴ sic, read rtsis
¹⁵ sic, read ba
¹⁶ sic, read mñam
¹⁷ sic, read gyi
¹⁸ sic, read bžag
¹⁹ sic, read gyi
rtog¹ ba'i² gloⁿ³ sgom⁴ / <4²> bsgoms⁴ med mthar⁵ phyin pa'o //
<1> daⁿ po tîn ne 'dzin gyi⁶ thun bsgoms⁶ nas⁷ /
  gnêen por phar bgegs⁸ kyi⁹ dran pa bsgoms /
ces pa'i¹⁰ /
  rnam rtog 'gyu pa¹¹ ma daⁿ pa'i /
  stoⁿ gsal sprin bral ŋi ma 'dra /
ces s-ho //
<2> gnîs pa (260.2) sms ds⁰ pa¹² sgom na¹³ /
  myaⁿs¹⁴ pa¹⁵ tshur 'gebs kyis dran pa bsgoms /
ces pa'i¹⁰ /
  za 'chags¹⁶ 'gro 'dug ci byed kyaⁿ /
  dus gsmed mtha¹⁷ bral med pa'i /
  ŋaⁿ la ŋaⁿ gis bsgoms pa¹'s / (260.3)
  bsgoms dus su mdaⁿ sum chag pa¹'i khyab¹⁹ pa 'dra /
  rkyen kyis¹⁹ 'jug ciⁿ bsgoms ni²⁰ 'phel /
ces s-ho //

¹ sic, read rtogs / ² sic, read pa'i / ³ sic, read kloⁿ / 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 ds¹' ŋaⁿ / ¹³ sic, read ni / ¹⁴ sic, read myoⁿ / ¹⁵ sic, read ba / ¹⁶ sic, read 'cha / ¹⁷ sic, read 'du / ¹⁸ sic, read khyag / ¹⁹ sic, read gís / ²⁰ sic, read nas
<3> gsum pa kloṅ bsgoms nas¹ /

  rnam rtog ka² šar thams cad stoṅ ŋid ye šes su grol /

ces s-ho // (260.4)

[II-2] giṅs pa dgoṅs mṅams nas³ / bde stoṅ gsal gsum mo // sduṅ bsṅal med pa bde / sgribs⁴ g-yogs med pa gsal / gzuṅ 'dzin med pa mi rtog pa'o // rtogs na ŋams su 'char ste⁵ / (260.5) bde mṅams⁶ daṅ / gsal mṅams⁷ daṅ / stoṅs⁸ mṅams⁹ mo // ma rtog¹⁰ na dus¹¹ gsum du 'char ste¹² / bde pa¹³ 'dod chag¹⁴ / gsal ba že sdaṅ / mi rtog pa gti mug go // gol nas¹⁵ khams gsum du gol (260.6) ste¹⁶ / bde pa¹⁷ 'dod khangs / gsal pa¹⁸ gzugs khams / mi rtog pa gzugs med do // grol na sku gsum du grol ste¹⁹ / bde pa²⁰ sprul sku' / gsal pa²¹ loṅ²² sku' / mi rtog ba²³ bon (260.7) sku / A luṅs²⁴ phrul gyi sde²⁵ migs²⁶ lu²⁷ /

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¹ sīc, read ni
² sīc, read gaṅ
³ sīc, read ni
⁴ sīc, read sgrīb
⁵ sīc, read te
⁶ sīc, read ŋams
⁷ sīc, read ŋams
⁸ sīc, read stōṅ
⁹ sīc, read ŋams
¹⁰ sīc, read rtogs
¹¹ sīc, read dug
¹² sīc, read te
¹³ sīc, read ba
¹⁴ sīc, read chags
¹⁵ sīc, read na
¹⁶ sīc, read te
¹⁷ sīc, read ba
¹⁸ sīc, read ba
¹⁹ sīc, read te
²⁰ sīc, read ba
²¹ sīc, read ba
²² sīc, read loṅs
²³ sīc, read pa
²⁴ sīc, read luṅ
²⁵ sīc, read lde
²⁶ sīc, read mig
²⁷ sīc, read las
'dral¹ min pa rnam² ba³ gsum nas⁴ / bde pa⁵ 'dra la mun⁶ ba⁷ gtoṅ⁸ sñoms ltar ro // gsal ba 'dra la mun⁹ pa dbaṅ po yul tshol / mi rtog pa (260.8) 'dra la mun¹⁰ pa dran med 'jo¹¹ pa'o //

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

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

[9] dgu pa bla med gyis¹⁶ bon ni / bya rtsal daṅ bral ba gcig yin te / Luṅ drug las / bsgrubs¹⁷ med rtsol med yaṅ khyad daṅ / (261.2) thegs¹⁸ mchogs¹⁹ 'di ni kun kyis²⁰ thun moṅ min / ces daṅ / 'Grel bži las /

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

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

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¹ sic, read 'dra la
² sic, read rnam
³ sic, read pa
⁴ sic, read ni
⁵ sic, read ba
⁶ sic, read min
⁷ sic, read pa
⁸ sic, read btaṅ
⁹ sic, read min
¹⁰ sic, read min
¹¹ sic, read 'jog
¹² sic, read las
¹³ sic, read rtogs
¹⁴ sic, read 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
thegs\(^1\) mchogs\(^2\) 'di ni yid bzin nor bu 'dra / dgos 'dod re pa\(^3\) ra\(^4\) ŋam šug\(^5\) la 'byuñ /
ces s-ho // \textbf{rgyud 'khor ba don sprug}\(^6\) las /
  theg pa gzan \(^{261,4}\) gyis\(^7\) skyon rams kyañ /
  spañ pa\(^8\) med bar\(^9\) rañ sar ži /
  theg pa gzan kyi\(^{10}\) yon tan kyañ\(^{11}\) /
  rtsal ba med par lhun gyis grub /
ces s-ho //

\footnotesize

\begin{itemize}
  \item \textit{sic}, read theg
  \item \textit{sic}, read mchog
  \item \textit{sic}, read ba
  \item \textit{sic}, read ŋañ
  \item \textit{sic}, read šugs
  \item \textit{sic}, read sprugs
  \item \textit{sic}, read gyi
  \item \textit{sic}, read ba
  \item \textit{sic}, read par
  \item \textit{sic}, read gyi
  \item \textit{sic}, read yañ
\end{itemize}
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] lha pa dge¹ sñen² gyis³ theg pa la gsum⁴ ste / <1> lus kyi las su phyag dañ (354.5) bskor ba / <2> ŋag 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 žin bzeñ¹³ pa / <8> ma dhal la¹⁴ 'bul ba dañ / <12?> ñe'u mdon¹⁵ (354.7) pa / <11> lam 'phrañ bcos pa / <13> zañ zin¹⁶ gis¹⁷ sbyin pa byed pa'o / //

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¹ sic, read dge  
² sic, read bsñen  
³ sic, read gyi  
⁴ sic, read bcu gsum  
⁵ sic, read gi  
⁶ sic, read sñin  
⁷ sic, read kyi  
⁸ sic, read sreg  
⁹ sic, read la  
¹⁰ sic, read brten  
¹¹ sic, to be deleted  
¹² sic, read gso  
¹³ sic, read bzeñ  
¹⁴ sin, to be deleted  
¹⁵ sic, read 'don  
¹⁶ sic, read ziñ  
¹⁷ sic, read gi
**[6]** drug pa draṅ sroṅ gis¹ bon la ni / raṅ rgyud draṅs² las³ gzan rgyud sraṅ⁴ pa’o / *Dul ba’i sgoṣ’ byaṅ las /

mkha’ (354.8) la mduṅ bskor ba’i tshul du bsraṅ⁷ pa’o //

thsugs rje⁷ ŋi ma’i tshul du ‘gro don byed //

ces so // *Dul rgyud bṣam’ po ma las /

da lta yam⁹ sde rigs lha bcu’i¹⁰ gnas

bces¹¹ pa / (1) ‘dul bon (355.1) ye khrims gyis¹² sde / (2) yod pa smra’i¹³ / (3) bka’ bzung¹⁴ bṣad ņan
gyi sde / (4) brag dgon dka’ thub gyi¹⁵ sde / (5) dur khorod rtogs¹⁶ bu’i sde / (6) śīṅ druṅ (355.2) ma¹⁷
rtag pa’i sde / (7) sgom bya ņams len gyis¹⁸ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas
cha sṅoms kyi¹⁹ sde / (10) dag²⁰ pa draṅ sroṅ gyi sde / (11) tshaṅ²¹ ma gtsug phud gyi²² sde / (12)
tshaṅs (355.3) spyoṅ dge bṣen gyi sde / (13) dus khrims ²³sṅen 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 draṅ
³ sic, read la
⁴ sic, read sroṅ
⁵ sic, read skos
⁶ sic, read sroṅ
⁷ sic, read rjes
⁸ sic, read ṣam
⁹ sic, read yaṅ
¹⁰ Cf. BGSB bcu’i gsum du
¹¹ sic, read ces
¹² sic, read kyi
¹³ sic, read smra’i sde
¹⁴ sic, read gzung
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 bṣen gnas kyi
²⁴ sic, read na
²⁵ sic, read so
²⁶ sic, read gyi
APPENDIX II: ANTG2 ([7] a dkar)

spyod tshul ni goñ ltar ro //


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

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

<2> 'jug pa'i sgo drug ni / ¹ gži dam tshig gis bzuñ ba / ² rims⁶ pa dbañ gis bsgrod⁶ pa //³ ñams su tiñ ne 'dzin gyis (355.6) blañ ba / ⁴ thag lta ba⁸ bcad⁹ / ⁵ las spyod pa¹⁰ dor ¹¹-ba /¹¹

⁶ don 'phrin la gyis¹² bsdu'o //

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


[II-2-1] dañ po bsñen bsgrubs rnam¹⁷ gsum ñams su blañ 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 bsgrud
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 / བོད་དཔོ / (A) lus gyis¹ bsñen pa gsum / (B) nág gis⁴ bsñen pa gsum / (C) yid gyis⁵ bsñen pa gsum / (A) daň po lus kyis⁶ bsñen pa gsum ni / ① cha lugs lña ldan gyis⁷ (356.1) phyag rgya' / lus gyi⁸ gnas lña bca' ba daň / ② dbaň bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba daň / ③ bskyed pa sku bstod gyi⁹ phyag rgya' brda ru bkrol ba'o // (B) nág gis¹⁰ (356.2) sñen¹¹ pa gsum ni / ④ rgyud¹² ma nor ba rtsa ba'i sñen¹³ pa / thugs rin po che tsi ta zla¹⁴ ba / ⑤ skyed pa rkyen gyis bsñen pa brjod med rluñ gis¹⁵ rta la / bzlaz pa las kyi sñen¹³ pa / (356.3) ⑥ ru¹⁶ sbal bye'u nor 'gros ltar bzla'o // (C) yid gyis¹⁷ sñen¹⁸ pa gsum ni / ⑦ de bžin ŋid ti’n ’e’dzin ni / stoin ži'n bdag med du sgom pa daň / ⑧ kun du snañ gis¹⁹ ti’n ’e’dzin tshad med bži ldan (356.4) du bsgom / ⑨ rgyu'i ti’n ’e’dzin lha bsgom ži'n gžal yas bskyed pa'i /²⁰

**Sems thul**¹¹ las /

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

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

pa (356.5) gsum / daṅ po sñön ’gro phyi’i bsñen pa gsum ni / dpon gsas lha la sñen¹ pa daṅ / rig² ldan gnas la sñen³ pa / mtshan ldan grog⁴ la sñen⁵ pa / ñe ba naṅ gis⁶ sñen⁷ pa (356.6) gsum ni / thar glud bskaṅs 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 bcad dkyil ’khor bri¹² ba gcā¹³ (356.7) gzi’i sñen¹⁴ pa / mchod pa brgyan gyis¹⁵ sñen¹⁶ pa / sgo dbye’ s الرياضe¹⁷ mnan dam tshig gis¹⁸ sñen¹⁹ pa’o //

<<2>> gnis pa bsgrubs²⁰ pa’i yan lag bco brgyad ni sñan rgyud las /

phyi’i²¹ (356.8) sku’i bsgrubs²² pa drug / bkod pa maṅdal la rten nas bsgrubs²³ pa daṅ / naṅ gsaṅ snaṅs gi²⁴ bsgrubs²⁵ pa drugs²⁶ ni / sñiṅ po sñaṅs su bsgrubs²⁷ pa / gsaṅ ba thugs kyi bsgrubs²⁸ pa (357.1) drug ni / byaṅ chub sems su bsgrubs²⁹ pa’o //

1 sic, read bsñen
2 sic, read rigs
3 sic, read bsñen
4 sic, read grogs
5 sic, read bsñen
6 sic, read gi
7 sic, read bsñen
8 sic, read bsñen
9 sic, read gta’ gta’
10 sic, read kyi
11 sic, read mtshams
12 sic, read ’bri
13 sic, read bca’
14 sic, read bsñen
15 sic, read giy
16 sic, read bsñen
17 sic, read bsri
18 sic, read gi
19 sic, read bsñen
20 sic, read sgrub
21 sic, read phyi
22 sic, read sgrub
23 sic, read sgrub
24 sic, read kyi
25 sic, read sgrub
26 sic, read drug
27 sic, read sgrub
28 sic, read sgrub
29 sic, read sgrub

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Sems thub las

dkyil 'khor ži ba'i bsgrubs² pa drug / ṇo mtshar lam gyis³ bsgrubs⁴ pa drug / (357.2) 'bras bu dбаң gis⁵ bsgrubs⁶ pa drug go // dkyil 'khor ži ba'i bsgrubs⁷ pa drug ni / bar 'tshams⁸ bdag ŋid don gyis⁹ bsgrubs¹⁰ pa даң / tsa ka li bkod pa'i phyag rgya'i bsgrubs¹¹ pa даң / bsdu pa¹² (357.3) gдan gyis¹³ bsgrub¹⁴ pa ¹⁵drug ni¹⁵ / spyan 'dren dbyer med gyis¹⁶ bsgrubs¹⁷ pa / tshogs bsag phyag rgya'i bsgrubs¹⁸ pa / byuṅ¹⁹ dag bsags pa'i bsgrubs²⁰ pa /

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

1 sиč, read bSen
2 sиč, read sgrub
3 sиč, read gyi
4 sиč, read sgrub
5 sиč, read gi
6 sиč, read sgrub
7 sиč, read sgrub
8 sиč, read mtshams
9 sиč, read gyi
10 sиč, read sgrub
11 sиč, read sgrub
12 sиč, read ba
13 sиč, read gyi
14 sиč, read sgrub
15 си́ч, read даң
16 sи́ч, read kyi
17 sич, read sgrub
18 sич, read sgrub
19 sич, read byaṅ
20 sич, read sgrub
21 sич, read gyi
22 sич, read sgrub
23 sич, to be deleted
24 sич, read mtshams
25 sич, read gyi
26 sич, read sgrub
27 sич, read sgrub
28 sич, read sgrub
pho ཏན་བཟང་ ’debs kyi bsgrubs pa / khrö bo rtags gyis [bsgrubs pa] / bźi6 bsñan dam bca’i bsgrubs7 pa’o // (357.5)

gsum pa ’bras bu dbaṅ gis5 bsgrubs9 pa drug ni / dős grub lha'i yaṅ sñiṅ gis10 bsgrubs11 pa / gsaṅ ba rgyun tshogs nar la12 [bsgrubs13 pa] / phu14 rta15 gter16 gyis17 bsgrubs18 pa / dmar lam zor gyis19 (357.6) bsgrubs20 pa’o //
zil non bro’i bsgrubs21 pa / phyā tshes g‐yaṅ gis22 bsgrubs23 pa daṅ drug daṅ bco bṛgyad do //
gsum pa mtha’ ‘gyur las gyis24 mchoṅ dgu ni / sra25 brten26 gsal (357.7) ba’i me loṅ gis27 mchuṅ28
/ phyā gṣen theg pa’i bon daṅ sbyor / mkha’ kloṅ rab byams bskaṅ gi mchoṅ / snaṅ gṣen theg

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1 sīc, read ཏña
2 sīc, read དགེན
3 sīc, read sgrub
4 sīc, read kyi
5 sīc, read sgrub
6 sīc, read དི།ི།
7 sīc, read sgrub
8 sīc, read gi
9 sīc, read sgrub
10 sīc, read gi
11 sīc, read sgrub
12 sīc, read ma’i
13 sīc, read sgrub
14 sīc, read phud
15 sīc, read gta’
16 sīc, read gta’
17 sīc, read yi
18 sīc, read sgrub
19 sīc, read gyi
20 sīc, read sgrub
21 sīc, read sgrub
22 sīc, read gi
23 sīc, read sgrub
24 sīc, read kyi
25 sīc, read pra
26 sīc, read rtags
27 sīc, read gi
28 sīc, read mchoṅ
pa'i bon daň sbyor / dbal mo las thig mthu'i (357.8) mchuṅ¹ / 'phrul gśen theg pa'i mchuṅ² / ŋin³
zer žag⁴ pa mdur gyis⁵ mchoṅ / srid gśen theg pa'[i bon daň sbyor] / las bzi rgyun bla sbyin
bsregn gi mchuṅ⁶ / dge bsñen (358.1) theg pa'i mchoṅ⁷ / 'Gu ya srog 'dzin dam tshig gis⁸ mchoṅ /
draň sron thug [pa'i bon daň sbyor] / 'od zer 'khyil ba sman gyis⁹ mchoṅ / a dkar theg pa'i [bon
daň sbyor] / thig le dgu pa (358.2) dgoṅs ŋams gyis¹⁰ mchoṅ / ye gśen theg pa'i bon daň sbyor / ye
šes rtse rgyal lta ba'i mchoṅ / bla med theg pa'i bon daň sbyor /
žes s-ho //
bsñen bsgrubs¹¹ las gsum ŋams su blaṅ ba ni / (358.3) bdag la ltos pa'i ¹² bsñen bsgrub¹³ bzi /
'phrin las lā¹⁴ ltos pa'i ŋen¹⁵ bsgrubs¹⁶ bzi / bsgrub¹⁷ gśen la ltos pa'i bsñen bsgrub¹⁸ bzi /
(A) daň po bdag (358.4) la ltos pa'i bsñen bsgrub¹⁹ bzi ni / ¹³ raň lus lha²⁰ gnas pa de ŋen²¹ pa la /
² raň ŋid gtso' khor gyur ba²² de ŋe sñen²³ no // ³ thabs šes rol ba de bsgrubs²⁴ pa la /
rdzogs (358.3) rims¹ gyiš² gryas thob pa de bsgrub⁴ chen po //

(B) lha la ltos pa’i sñen⁵ bsgrubs⁶ bži ni / ¹ raň dam tshig sms dpas’ gnas pa de sñen⁶ pa la / ² dbyiṅs nas ye šes sms dpas’ spyan draṅs pa de ŋe sñan⁷ no // (358.6) ³ ži khro ci sñad du bsgrub⁸ pa’i bsgrubs⁹ pa la / ⁴ mchod pa’i yul du gyur ba¹⁰ de bsgrub¹¹ chen po //

(C) ’phrin las la ltos pa’i sñen’ [sgrub bži ni] / ¹ žug nas bdag bskyed gyiš¹² par¹³ ni sñen¹⁴ pa la / (358.7) ² mdun bskyed ni tshogs gyiš¹⁵ bar ŋe sñen¹⁶ no // ³ tshogs nas gtor bskul gyiš¹⁷ bar ni bsgrubs¹⁸ pa la / ⁴ gtor bskul nas rdzogs rim gyiš¹⁹ par²⁰ ni bsgrub²¹ chen po //

bsgrub²² gṣen la ltos pa’i sñen²³ bsgrub²⁴ (358.8) bži ni / bdag ŋid sms dpas’ gnas pa de sñen²⁵ pa la / dbyiṅs nas ye šes sms dpas’ spyan draṅ pa de ŋe sñen²⁶ no // gṇis med las kyi sms dpas’ ru

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¹ sīc, read rim
² sīc, read gyi
³ sīc, read sgrub
⁴ sīc, read bsñen
⁵ sīc, read sgrub
⁶ sīc, read bsñen
⁷ sīc, read bsñen
⁸ sīc, read sgrub
⁹ sīc, read sgrub
¹⁰ sīc, read pa
¹¹ sīc, read sgrub
¹² sīc, read kyi
¹³ sīc, read bar
¹⁴ sīc, read bsñen
¹⁵ sīc, read kyi
¹⁶ sīc, read bsñen
¹⁷ sīc, read gyi
¹⁸ sīc, read sgrub
¹⁹ sīc, read gyi
²⁰ sīc, read bar
²¹ sīc, read sgrub
²² sīc, read sgrub
²³ sīc, read bsñen
²⁴ sīc, read sgrub
²⁵ sīc, read bsñen
²⁶ sīc, read bsñen
gyur ba1 de bsgrub2 pa la / žug nas 'gro don mdzad3 pa de (359.1) bsgrub4 chen no //

gniis pa / ži ba byaṅ chub gtsor len gyis5 'phrin las / rgyas pa tshed das 'dre don gyis6 'phrin las / dbaṅ slob bu rgyud khroṅ gyis7 'phrin las / (359.2) drag po dgra bgegs dgral8 ba'i 'phrin las /

[II-2-2] gniis pa skyed9 rdzogs mam gsum ŋams su blaṅ ba la gniis ste / skyed10 pa daṅ rdzogs pa'o //
daṅ po <1> skyed11 pa la bṣi ste / chu la ņa ldiṅ12 gis13 tshal14 du skyed pa (359.3) daṅ / pha la bu skyes pa'i tshul du skyed pa daṅ / gsas mkhar ser po ltar skyed pa daṅ / chu la zla ba ltar skyed pa'o // skye ba mams15 bṣi sgo chod pa'i dgos pa yod //

<2> rdzogs pa la gniis ste / rdzogs pa (359.4) daṅ rdzogs pa chen po'o //
daṅ po rdzogs pa la yaṅ gniis / snaṅ rdzogs daṅ ston rdzogs so //
<3> rdzogs pa chen po la gniis ste / skyed16 kyaṅ lta ba'i ŋaṅ la skyed17 / rdzogs kyaṅ lta ba'i ŋaṅ la rdzogs / (359.5)

[II-2-3] dgos pa mams18 gsum ŋams su blaṅ pa19 la gsum ste / (i) tshes 'dir dgos pa lhā / (ii) 'chi kha20 dgos pa lhā / (iii) bar dor dgos pa lhā'o //

(i) daṅ po tshes 'dir dgos pa lhā ni / (i-1) dus da lta'i snags21 pa tshes thuṅ (359.6) ba / lhā ... khyed

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1  sıc, read pa
2  sıc, read sgrub
3  sıc, read mdzad
4  sıc, read sgrub
5  sıc, read gyi
6  sıc, read gyi
7  sıc, read gyi
8  sıc, read sgral
9  sıc, read bskyed
10  sıc, read bskyed
11  sıc, read bskyed
12  sıc, read ldnā
13  sıc, read gi
14  sıc, read tshul
15  sıc, read mam
16  sıc, read bskyed
17  sıc, read bskyed
18  sıc, read mam
19  sıc, read ba
20  sıc, read khar
21  sıc, read snags
par rtsab¹ sgom dgos ste / goṅ gis² skyed pa mams³ bži ltar / phyi snaṅ ba la dmig⁴ nas sgom pa daṅ / naṅ phuṅ po la dmig⁵ nas sgom pa daṅ / gsaṅ ba rtsa gnas la (359.7) dmig⁶ nas sgom pa'o //

(i-2) dus da lta'i sňag⁷ pa / gnod shyin pho mo 'go lo rgod pa / sňiṅ po khyad par can bzlas⁸ dgos te / buṅ ba tshaṅs⁹ zig pa ltar bzla ba daṅ / 'gar gysis (359.8) so lam ltar / 'od ma'i gū ltar / rin po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sňags pa nad maṅ ba cha sňoms dgos ste / 'byuṅ ba dgra gšen¹⁰ gysis¹¹ dmig¹² pa sṇam pa daṅ / rtsa (360.1) luṅ¹³ gnad gysis¹⁴ mṇam pa / bon ņid bde' ba'i mṇam pa'o //

(i-4) dus da lta'i sňag¹⁵ pa bsod nams chuṅ 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 loṅs spyod 'phel bā'i dgos pa yod / naṅ phuṅ po lus kyi tshogs 'khor bskor ba / bar chod med ciṅ dam can 'dul bā'i dgos pa yod / gsaṅ ba rig pa ye śes gysis¹⁹ tshogs 'khor bskor ba / bon ņid la loṅs spyod (360.3) ciṅ ye śes khuṅ²⁰ nas 'char bā'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 ste²¹ /

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¹ sic, read rtsa ba
² sic, read gi
³ sic, read mam
⁴ sic, read dmigs
⁵ sic, read dmigs
⁶ sic, read dmigs
⁷ sic, read sňags
⁸ sic, read bzla
⁹ sic, read tshaṅ
¹⁰ sic, read gśed
¹¹ sic, read kyis
¹² sic, read dmigs
¹³ sic, read rluṅ
¹⁴ sic, read kyis
¹⁵ sic, read sňags
¹⁶ sic, read kyi
¹⁷ sic, read rgyu
¹⁸ sic, read kyi
¹⁹ sic, read kyi
²⁰ sic, read khoṅ
²¹ sic, read gdab dgos te /
brgyud ma 'dres pa dag par gsal bdab¹ / lha 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 gsim rje dañ¹³ / (360.6) gnis ka la ltos nas rdzogs rims¹⁴ sgom pa / sems ñid ston ba'i¹⁵ gsal theb nas / me loñ ye ñes rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bzin gyis¹⁶ cha lugs gyis¹⁷ phyag rgya dañ ma bral bar gnas pa / phyi nañ gis¹⁸ (360.7) 'khur ltog¹⁹ chod nas / ñe lam bde²⁰ 'bre ru²⁰ 'jugs²¹ pa'i [dgos pa yod //]

(ii-5) bla ma yi dam mgo la thod bzin khur ba'i byin rlob móon 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 ši'i sdbusñal med pa'i dgos [pa yod] // (iii-2) sñiñ po khyed²⁵ par can bzlas

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¹ sic, read gdab
² om. Ms.
³ sic, read gdab
⁴ sic, read bskyed
⁵ sic, read rim
⁶ sic, read mor
⁷ sic, read kyi
⁸ sic, read bskyed
⁹ sic, read rim
¹⁰ sic, read lhar
¹¹ sic, read kyi
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
APPENDIX II: ANTG2 ([7] a dkar)  

pa¹ 'gag pa med pa'i (361.1) gsuṅ thob nas sgra snan bde sduug gis² sduug bsñal dañ bral ba'i [dgos pa yod] // (iii-3) tin ṅe 'dzin khyed³ par can sgom pa¹ 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag⁴ gi sduug bsñal dañ (361.2) bral ba'i dgos pa yod / (iii-4) sñañ ba sna tshogs lam du khyer ba⁶ legs pa 'byuñ ba'i yon tan thob nas / gžan gyi skyon gysis 7dgos pa med pa'o⁷ // (iii-5) dus rtag du⁸ 'phrin las dañ ma bral bar (361.3) gnas pa¹ lhun gys grub pa'i 'phrin las thob pa / žiṅ kham dag par mi skye kha med pa'i dgos pa yod do //

(iv) bzi pa 'phrul du dgos pa rnam¹⁰ gsum ŋams su blañ ba la gsum ste / <1> stod du dgos pa'i rtïn¹¹ (361.4) gsum / <2> bar du dgos pa'i chiṅ dgu / <3> smad du dgos pa'i gzérs bcu gcig so¹² //

<1> dañ po stod du dgos pa'i rtïn¹³ gsum ni / <1-1> zil gnon lta ba'i rtïn¹⁴ / <1-2> sbya'n pa 'phrin las gyis¹⁵ rtïn¹⁶ / (361.5) <1-3> bsams ba¹⁷ gtor ma'i rtïn¹⁸ no //

<1-1> dañ po zil gnon lta ba'i rtïn¹⁹ la yāṅ gsum ste / 1 gsal ba lha'i lta ba²⁰ mam rtog dgra bgegs zil gyis non / 2 sar ba ye śes gyis²¹ lta ba²² ŋon moṅs dug lha zil (361.6) gyis non / 3 yaṅ dag ston ŋid gyis²³ lta ba²⁴ sñaṅ srid zil gyis non pa'o //

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1 sic, read pas
2 sic, read gi
3 sic, read khyad
4 sic, read pas
5 sic, read rtog
6 sic, read bas
7 sic, read gos su med pa'i dgos pa yod, cf. BGSB 149a4.
8 sic, read tu
9 sic, read pas
10 sic, read rnam
11 sic, read gden
12 sic, read go
13 sic, read gden
14 sic, read gden
15 sic, read kyi
16 sic, read gden
17 sic, read pa
18 sic, read gden
19 sic, read gden
20 sic, read bas
21 sic, read kyi
22 sic, read bas
23 sic, read kyi
24 sic, read bas

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<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 nag gis⁵ brtīṅ⁶ / (361.7) ③ bya brtsal⁷ lhun grub gyis⁸ brtīṅ⁹ ēṅ //

<1-3> bsams pa gtor ma'i brtīṅ¹⁰ la gsum ste / ① brgyan¹¹ gyis¹² gtor ma thugs rje kun la khyab pa'i brtīṅ¹³ / ② yo byed¹⁴ gyi gtor ma snaṅ srid kun la khyab pa'i (361.8) brtīṅ¹⁵ / ③ dmigs pa brten¹⁶ gyis¹⁷ gtor ma tiṅ 'dzin spros bsdu sgsal ba'i brtīṅ¹⁸ ēṅ //

<2> gnis pa bar du dgos pa'i chiṅ dgu ni / ① skyed pa gzial yas gyis¹⁹ chiṅ / yaṅ dog med pa'i (362.1) gnad / ② tiṅ 'dzin 'phro 'du'i chiṅ / mön du gnyur ba'i²⁰ gnad / ③ gzi'i lam 'bras bu'i chiṅ / bye brag med pa'i gnad / ④ skyed daṅ rdoṅs pa'i chiṅ / sems su 'dus pa'i (362.2) gnad / ⑤ bzlas pa sḥags kyi chiṅ / lha sku sgsal ba'i gnad / ⑥ byieg bya mgon gyis²¹ chiṅ / dmigs pa med pa'i gnad / ⑦ bris pa dkyil 'khor gyis²² chiṅ / lha sgsal (362.3) ba'i gnad / ⑧ snaṅ ba sna tshogs lam gyis²³ chiṅ / rol ba²⁴ gags med gnad / ⑨ goṅ gis²⁵ de nams don du sems la²⁶ mi żan²⁷ ba'i²⁸

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

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

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

① daṅ po brgyan⁶ daṅ cha lug’ mos ’dun dad pa bstod / ces pa / bstod pa’ bskul ba daṅ / ② gdams ste / gnad la bor nas bskul ba’o // ③ khyab pa (362.6) spyi rgyug gis⁹ pho ŋa raṅ sems la dgye / ④ ston ŋid ye šes gyis¹⁰ pho ŋa ma rig gti mug la sbad¹¹ / ⑤ tiṅ ’dzin gsal ba gnad gyis¹² ’gug / ⑥ rtog pa lta ba bon ŋid dbyaṅs su gdab / ⑦ thugs rje ūugs kyi (362.7) rnam rtogs¹³ pho ŋa¹⁴ ma rig dgra bges bsgral / ⑧ log lta ’khur la ’i mgo bo mman / ⑨ ŋon moṅs ye šes gyis¹⁵ me’i¹⁶ bsregs / ⑩ ’khor ba’i sdug bsṅal mya ŋan la¹⁷ ’das par ’phaṅ / ⑪ ma (362.8) grub par¹⁸ bskyar ba’o //

[II-3] gsum pa spyod mkhan la yaṅ gsum ste / sṅag¹⁹ pa rab la ’char ba lña ni²⁰ / sṅag²¹ pa ’braṅ la gsal ba lña / sṅag²² pa tha ma la bzuṅs²³ ba lña’o // (363.1)

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

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1 sic, read dgos  
2 Cf. bkye (BGSB 151a4)  
3 sic, read rbad  
4 sic, read mman  
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 kysis  
13 sic, read rtog  
14 sic, read ŋas  
15 sic, read kyi  
16 sic, read mes  
17 sic, read las  
18 sic, read pa  
19 sic, read sṅags  
20 sic, to be deleted  
21 sic, read sṅags  
22 sic, read sṅags  
23 sic, read bzuṅ  
24 sic, read sṅags
ste¹ / gźi' ye ṣes rañ chas su yod pa'i gnad / ² snañ ba thams cad bon sku ru 'char ste² / \(363.2\) lam gysi³ ye ṣes sgron⁴ me⁵ du yod pa'i gnad / ³ gnam ris⁶ sa brag thams cad lha dān lha mo⁷ 'char ste⁸ / 'bras bu ye ṣes 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 moñs pa ye ṣes su 'char ste¹¹ rañ 'buñγ ye ṣes ¹² rañ chas su yod gnad do //

[II-3-2] sñag¹³ pa 'briñ la gsal ba lña ni / ¹ ston gsum lha'i gźal yas su gsal \(363.4\) ste¹⁴ / gźal yas la yañ dog med pa'i gnad / ² rañ lus lha sku¹⁵ gsal ste¹⁴ / bar chod bgegs gysi¹⁷ mi tshugs pas¹⁶ gnad do // ³ snod gysi¹⁸ jig rten gtor gźun¹⁹ 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 mi²² yoṅs²³ pa'i²⁴ gnad / ⁵ gnas lugs ston pa ŋid du gsal ste²⁵ / saṅs rgyas gźan nas mi \(363.6\) tshol ba'i gnad do //
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 raṅ 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 dṅos grub 'jig rten gyis¹⁶ dpal la re ba'o //


[I] daṅ po gzi' ŋos¹⁹ bzuṅ ba la gsum ste / gzi' ka dag daṅ / lhun grub daṅ / luṅ ma stan²⁰ pa daṅ gsum / sNaN rgyud la²¹ / ka dag chen po (364.2) bon gyis²² sku / gaṅ gis²³ tri²⁴ ma²⁵ mthā' ma

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1 sīc, read sṅags
2 sīc, read ba
3 sīc, read bzuṅ
4 sīc, read ba
5 sīc, read sṅags
6 sīc, read ba
7 sīc, read tu
8 sīc, read ba
9 sīc, read ba
10 sīc, read gyi
11 sīc, read lhar
12 sīc, read ba'o
13 sīc, read rtogs
14 sīc, read sṅags
15 sīc, read sṅags
16 sīc, read gyi
17 sīc, read gyi
18 sīc, read pa'o
19 sīc, read ŋo
20 sīc, read bstan
21 sīc, read las
22 sīc, read gyi
23 sīc, read gi
24 sīc, read dri
25 sīc, read mas
regs¹ / gzi' bsgrin² med ka dag ŋos³ buzns⁴ pa'o⁵ //

giis pa lhun grub la bzi ste / sanñ ba lhun grub / stoins⁶ pa giis med / skyon (364.3) bral lhun grub / lhun grub chen po 'byuñ ru⁷ ma 'gags pa'o //
gsum pa luñ ma stan⁸ žes pa / khas len dañ bral ba'o // aŋan rgyud la⁹ / gzi bzi¹⁰ 'dod ste¹¹ / ka dag dañ (364.4) lhun grub dañ luñ ma stan¹² pa dañ / thig le ŋag gcig dañ bzi'o // yar me ba chen po'i¹³ / gzi mtshan ŋid lañ ldan du¹⁴ bžad / rañ bžin ka dag / ŋo bo luñ ma stan¹⁵ / snaïs¹⁶ ba (364.5) lhun grub / giis su med pas¹⁷ thig le ŋag gcig / rtog¹⁸ ma rtog¹⁹ giis²⁰ khyed²¹ par dbye' ba dañ lhào'o //
de yañ bsdu²² nas²³ gsum la 'dus ste / sañs rgyas giis²⁴ spyi gzi' / sems can giis²⁵ spyi gzi' / (364.6) 'khor 'das giis²⁶ spyi giiz'o // dañ po sañs rgyas giis²⁷ spyi gzi' ni / rañ 'byuñ giis²⁸ ye sës /

¹ síc, read reg
² síc, read sgrin
³ síc, read no
⁴ síc, read buzñ
⁵ síc, read ba'o
⁶ síc, read ston
⁷ síc, read ruñ
⁸ síc, read bstan
⁹ síc, read las
¹⁰ síc, read bžir
¹¹ síc, read de
¹² síc, read bstan
¹³ síc, read pos
¹⁴ om. Ms.
¹⁵ síc, read bstan
¹⁶ síc, read sanñ
¹⁷ síc, read pa'i
¹⁸ síc, read rtogs
¹⁹ síc, read rtogs
²⁰ síc, read kyi
²¹ síc, read khyad
²² síc, read bsdu
²³ síc, read na
²⁴ síc, read kyi
²⁵ síc, read gi
²⁶ síc, read kyi
²⁷ síc, read kyi
²⁸ síc, read gi
sems can gyis¹ spyi gzi ni / lhun skyes gyis² ma rig pa / 'khor 'das gyis³ spyi gzi' 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 stön gnis su med pa bon gyi⁶ sku'o //

[III] gnis pa ma’ ñams su blaṅ pa⁸ la gnis te / (364.8) [II-1] lam bye brag tu ma⁹ ñams su blaṅ ba
daṅ // [II-2] dgoṅs ñams spyi¹⁰ bstan pa'o //

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

[II-1-a] daṅ po (364.1) gzi¹⁴ gnas la yaṅ gnis te / [II-1-a-1] mtshan bcas la brten nas sms bzűṅ ba daṅ / [II-1-a-2] mtshan med la brten nas sms bzűṅ ba'ao //

[II-1-a-1] daṅ po mtshan (365.2) bcas la sms bzűṅ ba ni / sku phyag rgya kun bzaṅ la bzűṅ ba
daṅ / gsuṅ yid¹⁵ 'bru la bzűṅ ba / thugs phyag mtshan g-yuṅ druṅ la bzűṅ ba'ao //

[II-1-a-2] gnis pa mtshan med la brten nas sms (365.3) bzűṅ ba ni / khyuṅ nam mkha' la ldiṅ ba ltar / rtso med du chod de bzag / 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 bzag go //

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

dpe' nam mkha' / don bon ñid / rtags sms ñid la¹⁸ ños¹⁹ sprad

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¹ síc, read gyi
² síc, read kyi
³ síc, read kyi
⁴ síc, read 'gags
⁵ síc, read skye
⁶ síc, read gyi
⁷ síc, read lam
⁸ síc, read ba
⁹ síc, to be eliminated
¹⁰ síc, read spyir
¹¹ síc, read lam
¹² síc, read tu
¹³ síc, read zi
¹⁴ síc, read zi
¹⁵ síc, read yig
¹⁶ síc, read bu
¹⁷ síc, read las
¹⁸ om. Ms,
¹⁹ síc, read no
ces pas / Ka' pa las /
dpe' don rtaqs gsum (365.5) du ñams² pa de / skal ldan sms la gñis med du sgom /
ces dañ / bSen thub las /
rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

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

aNhän 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 tin 'dzin stob⁹ gñis (?) de- /
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 //

Nhon mons ræ grol gyis¹⁹ rgyud las /
šes pa lhañ gyis¹⁹ brtogs²⁰ pa de lhag mthoñ /

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

šes pa rtsi¹ 'deb daṅ bral ba de ži' gnas /
gsal ston gnis med mñams² (366.1) par bon gyi³ sku ru bžags⁴ /
ces pa /

[II-1-d] de la bži ste / <1> tiṅ ne 'dzin gyi⁵ thun sgom / <2> sems dpa'i ye nas sems dpa⁹
ñaṅ sgom / <3> brtogs² pa'i kloṅ sgom / <4?> sgom med mthar phyin (366.2) pa'o //
<1> daṅ po tiṅ ne 'dzin gyi⁸ thun sgom ni /
gñen po phar 'geb gyi⁸ dran pa sgom /
ces pa /

rnam rtogs¹⁰ 'gyur ba ma daṅ pa /
ston gsal sprin bar ņi ma 'dra /
ces so //

<2> gnis pa sems (366.3) dpa'i ņaṅ sgom ni /
myoṅ pa¹¹ tshur 'geb gyi¹² dran pa sgom /
ces pa /
za 'cha' 'gro' dug ci byed kyaṅ /
dus gsom 'du 'bral med pa /
ñaṅ la ņaṅ gis sgom pas /
ñaṅ sgom dus su (366.4) mdaṅ chags¹³ pa'i khyag pa 'dra /
rkyen gyi 'jigs ciṅ sgom nas 'phel /
ces s-ho //

<3> gsum pa kloṅ sgom ni /

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¹ sǐc, read rtsis  
² sǐc, read mñam  
³ sǐc, read gyi  
⁴ sǐc, read bžag  
⁵ sǐc, read gyi  
⁶ sǐc, read dpa'i  
⁷ sǐc, read rtogs  
⁸ sǐc, read gyi  
⁹ sǐc, read kyi  
¹⁰ sǐc, read rtog  
¹¹ sǐc, read ba  
¹² sǐc, read kyi  
¹³ sǐc, read 'khyags
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rnam rtogs¹ gaṅ šar thams cad ston ŋid du grol /
ces pa / Zi gcod las / (366.5)
rgya mtsho chu ru šes nas brlab kyaṅ chu² šes pa'o /
Ga³ pa la² /
ro gcig kloṅ sgom³ ye šes rtsal du šar /
rnam rtogs⁴ gaṅ šar thams cad ston ŋid ye šes su grol ba'o //
ces so // [II-2] giṅs pa dgoṅs ŋams ni / (366.6) bde ston gsal gsum mo // sdug bsṅal med pa'i bde' ba / sgrib g-yo⁷ med pa⁸ gsal ba / gzuṅ 'dzin med pa'i mi rtogs⁹ pa'o // rtogs nas ŋams su 'char ste¹⁰ / bde' mṅams¹¹ daṅ / (366.7) gsal ŋams daṅ / stöṅs¹² ŋams mo¹³ // ma rtogs dug gsum du 'char ste¹⁰ / bde' ba 'dod chags pa¹⁴ / gsal ba že sdeṅ / mi lton¹⁵ pa gti mug go // grol nas¹⁶ khams gsum du gols ste¹⁶ / (366.8) bde ba 'dod kham / gsal ba gzugs kham / 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 le mig la²¹ /

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

[III] gsum pa 'bras bu ni / 'Grel pa ni ma⁸ la /
'bras bu ni gzi mñon du gyur pa'o // gzi' (267.3) raṅ sa zin pa'o /// lam mthar thug pa'o // rtogs pa mñon du gyur pa'o // 'bad med thugs rje gzan don ṣugs la 'byuṅ ba'o ///

[9] dgu pa bla med gyis⁹ bon ni / bya rtosl¹⁰ (367.4) daṅ bral ba gcig yin no // Luṅ drug las / bsgrub¹¹ med rtos med yaṅ khyad daṅ /
theg mchog 'di ni kun gyis¹² thun monh¹³ min /
ces pa daṅ /// 'Grel bzi la¹⁴ /
khyad par chen po (367.5) bas / 'di ltar gyis¹⁵ snaṅ ba thams cad bya rtos daṅ bral nas / raṅ
sems sans rgyas su brtogs¹⁶
ces daṅ / gSer gyis¹⁷ rus sbal g-yuṅ druṅ theg pa'i rgyud la¹⁸ /
theg mchog 'di ni (367.6) yid bzin nor bu 'dra / dgos 'dod re ba ŋaṅ ŋam ṣugs la 'byuṅ /
ces so /// rGyud 'khor ba doṅ sprug¹⁹ 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 monṅ
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
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theg pa g zaman gyis¹ skyon mams kyan /
spaṅ ba med par raṅ sar zi' / (367a)
theg pa g zaman gyis² yon tan kyan³ /
rtsal ba med pa lhun grub gyis /
ces so //

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¹ sic, read gyi
² sic, read gyi
³ sic, read yañ
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Abbreviations and Cited Sources

(See also the Bibliographical Notices in BGSB 2007)

AB Manuscripts A and B of BGSB.

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

ANTG2 Anonymous Note on the *Theg pa dgu*, No. 2, MT 191, pp. 347.2-367.7. Appendix II (the Last Five vehicles of the *lHo gter gyi ttheg pa dgu*: ANTG2 354.4-367.7); Appendix IV (Facsimile Edition).

Arrow = Karmay 1998b.

Arrow2 = Karmay 2005a.


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


BGSBTr "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 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 druṅ 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 rniṅ dpe skrun khaṅ, 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

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 ŋi 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

Dagayab Rinpoche

Davidson, Ronald M.

dBaṅ chen
Khro bo dbaṅ chen io mthar rgyas pa’i rnam (sic, read rnam) bṣad gsal ba’i sgron me by sKyabs ston Rin chen ’od zer (14 c.) [BTK = MT 225]

DGSD
(Dar rgyas gsal sgron) bsTan pa’i rnam bṣad dar rgyas gsal ba’i sgron ma of sPa ston bsTan rgyal bzaṅ po, in : Sources for a History of Bon, Dolanji, 1972, pp. 498-769.

DKT
‘Dul ba kun btus of Me ston Śes rab ’od zer (1058-1132 or 1118-1192), in Luṅ mthshan ŋid srid pa’i mdyod phug rtsa ‘grel daṅ bstan pa’i srog sīṅ ‘dul ba gžuṅ ‘grel, gSung pod, Vol. IV (Na), Kathmandu, Triten Norbutse

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

**DS**
sDom gsum by Šar rdza bKra śis 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 śis rgyal mtshan, Published by Topden Tshering, Doalnji, 1972.

**Duñ dkar tshig mdzod**
Dungkar Losang Krhlinley, Duñ dkar tshig mdzod chen mo, Dungkar Tibetological Great Dictionary, Beijing, 2002

**DzPh**
Man ṅag gnad kyi rdzoñ phrañ kun gsal ēi 'od rgyan, BTK 242, missing in MT. Cf. rDzoñ 'phrañ.

**GRBB**
rGyal rabs bon gyi 'byuñ gnas, in: Three Sources for a History of Bon, Delhi, 1974, pp. 1-196.

**Great Perfection**
= Karmay 1988a

**'Grel bži**

**gZer mig**
= ZM

**Hirakawa, Akira**
1970 Ritsužō 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:**
Karmay, S. G.


Karmay, S. G. and Nagano, Yasuhiro (ed.)

2000  New Horizons in Bon Studies, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].

2002  The Call of the Blue Cuckoo, Bon Studies 6, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 32]

2008  A Lexicon of Zhangzhung and Bonpo Terms, Compiled by Pasar Tsultrim Tenzin, Changru Tirtsuk Namdak Nyima, and Gatsa Lodro 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 spuñs g-yuñ druñ 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 dbañ chen gyi sgrub pa. Elsewhere Tre ston refers to the same text as dBañ chen.

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1973  "Bonpo Studies, the A khrid System of Meditation," Part I, Kailash, 1973
Abbreviation & Cited Sources


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**Lalou, M.**


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

**lDe' u chos 'byun**

*mKhas pa iDe'as mdzad 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 riggs rin po che'i mdzod of Šar 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 Šar 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 Dangsrong Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.
mDo Bar ti ka  

Meyer, Fernand  
1983  

Mimaki, Katsumi  
1994  
"Doxographie tibétaine et classifications indiennes," in Bouddhisme et 
Cultures Locales, Quelques cas de réciproques adaptations, Actes du 
colloque franco-japonais de septembre 1991, édités par FUKUI 
Fumimasa et Gérard FUSSMAN, Ecole française d'Extême-Orient, 

2000  
"A Preliminary Comparison of Bonpo and Buddhist Cosmology," in 

Minpaku Lexicon  

MLGK  
Theg 'grel Me loñ dgu skor, published in Bonpo Grub mtha' Material, 

Ms  
Manuscript.

MT  
(Minpaku Tenjur) Minpaku Catalogue of Katen: Samten G. Karmay & 
Yasuhiro Nagano, ed., A Catalogue of the New Collection of Bonpo 
Katen Texts, Bon Studies 4, Osaka, 2001, [Senri Ethnological Reports 24]; 
cf. Indices, Bon Studies 5, Osaka, 2001, [Senri Ethnological Reports 25].

Mu cho  
sNags kyi mdo 'dur rin chen phreñ ba mu cho'i khor m 'dur chen mo 
[BTK = MT 6]

Mvuyut  
Mahāvyutpatti, cf. Sakaki, R. (1916-25), Bon Zo Kan Wa Shiyouk Tuakō 
Hon'yaku Myōgi Taishū (Mvuyut in Skt. Tib. Chin. Jap), 2 vols, Kyoto 
(repr. 1965, Tokyo).

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N.I.  
Not Identified.

NA  
htlm].

Pasang Wangdu  
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Pa tshab Pa sañs dbañ 'dus, Glang ru Nor bu tshe ring, (eds.), gTam sul 
dga' than 'bum pa che nas gsar rned pa'i bon gyi gna' dpe bdams bsgrigs, 
Bod ljoñs bod yig dpe rñing dpe skrun khañ, Lha sa.
rDzoṅ 'phraṅ


**PMKT**

Pad ma bka' thaṅ, Si khron mi rigs dpe skrun khaṅ, Chengdu, 1987.

**RET:**

Revue d'Etudes Tibétaines; (http://www.digitalhimalaya.com).

**Richardson**

1985


**Ruegg, David S.**

1981


**RYK**

*Rin po che yid bzin bkod pa'i rgyan, rTsa rgyud chen po gsaṅ ba bsan (sic, read bsen) thub kyi 'grel ba rin po che yid bzin bkod pa'i rgyan by 'A ža Blo gros rgyal mtshan, gSung pod*, Vol. VI, Kathmandu, Triten Norbutse 1991, Kha, 1-592.

**Secret Visions**


**SGK**

Interpretation of Samten G. Karmay.

**sGra 'grel**


**Śār rdza sDom gsum** = DS

**Shizuka, Haruki**

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*Gaṇacakra no Kenkyū* (Research on *Gaṇacakra*), Indo Kōki Mikkyō ga hiraita Chihei (Horizon opened by the Indian Later Tantrism), Sankibō-
Snellgrove, D. L.
1957  Buddhist Himalaya, Oxford.

Stein, R. A.

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 an Eastern Tibet print by 'Khor-gdoṅ gTer-sprul 'Chi-med-riṅ-'dzin, Smanrtsis Shesrig Spendzod vol. 74, Leh, 1974.

Tenzin Samphel

TSS  bsTan pa'i srog šin 'dul ba' bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me by mNam mEd Šes rab rgyal mtshan (1356-1415), commentary on the 'Dul ba kun bts by Me ston Šes rab 'od zer (1058-1132 or 1118-1192), in Luṅ mtshan ņid srid pa'i mdzod phug rtsa 'grel duṅ bstan pa'i srog šin 'dul ba gzuṅ 'grel, gSung pod, Vol. IV (Na), Kathmandu, Triten Norbutse 1991, pp. 69-302.

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Wang Yao and Chen Jian
1992  *Tun hoñ nas thon pa’i bod kyi lo rgyus yig cha*, Mi rigs dpe skrun khañ, Beijing.

Yasuda, Akinori

YBK
*g-Yung drung bon gyi bka’’gyur dkar chag* by Rig ’dzin Kun grol grags pa (b.1700), Beijing, Krung go’i bod kyi šes rig dpe skrun khañ 1993.

ZJ
*gZi brjìd*, 12 vols, Bod ljoñs bod yig dpe rniñ dpe skrun khañ, Lhasa, 2000.

ZM
*mDo gZer mig*, Kruñ go’i bod kyi šes rig dpe skrun khañ, Beijing, 1991.