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<tr>
<td>Author(s)</td>
<td>MIMAKI, Katsumi; KARMAY, Samten</td>
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<tr>
<td>Citation</td>
<td>京都大學文學部研究紀要 (2010), 49: 291-495</td>
</tr>
<tr>
<td>Issue Date</td>
<td>2010-03-01</td>
</tr>
<tr>
<td>URL</td>
<td><a href="http://hdl.handle.net/2433/108396">http://hdl.handle.net/2433/108396</a></td>
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<tr>
<td>Type</td>
<td>Departmental Bulletin Paper</td>
</tr>
<tr>
<td>Textversion</td>
<td>publisher</td>
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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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**TIBETAN TEXT**

[[5] dge bsñen theg pa]

5) lña pa dge bsñen ni  (130a3) dge ba la yid bsñen pas dge bsñen no //

gGron ma dgu skor2 las /

dge bsñen dge ba bcu'i gźuñ la 'brel /
ces pas / lus ŋag  (130a4) yid gsum dge bcur spyod pa'o // ŋon moñs rañ grol3 las /

(1) yi4 ge 'bri5 (2) mchod6 (3) sbyin pa dañ7  // (A,34b4)
(4) ŋan dañ (5) 'dzin dañ (6) klog pa dañ //
(7) 'chad8 dañ (130a5) (8) kha 'don9 byed pa ste10 //
(9) 11 de sems11 (10) sgom dañ bcu po ni //
dge ba'i las dañ spyod pa yin12 //
ces pa mams spyod ciñ / yañ na dge bsñen gyi  (130b1) bon spyod bcu gsum ste /

---

1  sñen A
2  N.A.
3  ņon moñs rañ grol (abbr. NR), BK 160; 190.5-6.
4  yig A
5  'bri ba NR
6  NR inserts pa.
7  NR om.
8  NR inserts pa.
9  don A, thon NR
10  dañ NR
11  dad bsam NR
12  ste NR
TRANSLATION

[[5] The Vehicle of the Laymen\(^1\) (*dge bs\(\tilde{n}\)en gyi th\(\acute{e}\)g pa*)]

[5] Concerning the Laymen (*dge bs\(\tilde{n}\)en, up\(\tilde{a}\)saka*), they are called *dge bs\(\tilde{n}\)en* because they make their mind approach (*bs\(\tilde{n}\)en 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 (*g\(\ddot{z}\)u\(\acute{u}\)n*) of the ten virtuous acts (*dge ba bcu*).>>
they train their body, speech, and mind (*lus \(\ddot{n}\)ag yid gsum*) for the ten virtuous acts (*dge bcu*). They practice what is said in the "Self Release of the Defilements" (*\(\ddot{N}\)on mo\(\ddot{n}\)s ra\(\acute{i}\) grol*):

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

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

---

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

\(^2\) The ten virtuous acts (*dge ba bcu*) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGBS 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 bs[ko]r\(^1\) ba / <2> ngày gi\(^{A.34b5}\) las sñiñ po dañ bzlas brjod\(^2\) / <3> yid kyi las mos gus dañ 3tiñ ñe 'dzin\(^3\) / (130b2) <4> rluñ la brten\(^4\) pa'i rluñ 'khor / <5> me la brten\(^5\) pa'i sbyin sreg / <6> chu la brten\(^6\) pa'i chab gtor / <7> sa la brten\(^7\) pa'i mchod rten tsha tsha / <8> mandal (130b5) 'bul

\(^1\) skor AB, cf. bs[ko]r ANTG ANTG2
\(^2\) spyod AB
\(^3\) tiñ 'dzin ni B
\(^4\) rten A
\(^5\) rten A
\(^6\) rten AB
\(^7\) rten A
thirteen⁴: <1> bodily acts, namely prostrations (phya)g and circumambulations (skor ba), <2> vocal acts, namely essence mantra (sniin po) and recitation [of mantra] (bzlas brjod), <3> mental acts, namely devotion (mos gus) and contemplation (tiin ne 'dzin), <4> windmill (rulu khor) depending on wind, <5> fire offering rites (sbyin sreg) depending on fire, <6> water offering rites (chab gtor) depending on water, <7> stupa and clay-molded figures (mchod rten tsha tsha) depending on soil, <8> offering of the three-dimensional

---

ba / <9> phyag dar bya ba / <10> žig ral gso² ba / (A.34b6) <11> lam ’phraṅ bcos pa / <12> ñe’u ’don pa / <13> žan žin gi sbyin pa byed pa’o //
<1> daṅ po ni Draṅ don gyi (130b4) mdo¹ las /
Idan⁶ ņal dus su za phyag⁵ ni ⁶ ma’ brjed⁸ ⁹ rgyun du⁹ btsal bar bya¹⁰ /
ces pas ston gsum phyag gi yul du dmigs te / bla ma saṅs (130b5) rgyas bon daṅ sems dpa’i tshogs / (A.34b7) g-yuṅ druṅ gnas bzi bde bar gšegs pa la / bdag daṅ mtha’ yas sems can thams cad ni (131a1) lus ņag yid gsum gus¹¹ pas phyag ’tshal lo // žes btsal lo // Rin po che rgyan gyi rgyud¹² las /
skor ba dag (131a2) ni byed ’dod la //
rten de mi dmigs ston pa la //
bam¹³ (A.34b6) las pad ma ston ñdan bskyed //
de steṅ¹⁴ lhas kheṅs¹⁵ pa la //
mchod pa mtshan brjod (131a3) sṅags kyis bskor //

<2> gnis pa ni bDāl ‘bum¹⁷ las /
gzuṅs thams cad kyi yan sniṅ ni / a om hūṃ¹⁸ ma ha pa ra mu ra tan ba ta (131a4) ya swā ha / žes bzlas so //

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

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

<1> As for the first (= bodily acts: prostrations and circumambulations), as it is said in the "Sūtra of the Definitive Meaning" (Draň 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] (stoň 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-yuň druň gnas bţi) that have gone to bliss (bde bar gšegs pa), [four objects, namely] the religious master (bla ma), the Buddha⁵, the teaching (bon), and the group of heroic beings (sems dpa’i tshogs).

It is said in the "Treatise of the Ornament of Precious Stones" (Rin po che rgyan gyi rgyud):
<<When one would like to do circumambulations, the object of worship (rten) is not to be observed (mi dmigs) and is void. From the [bţa 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 (sňags).>>.

<2> As for the second (= vocal acts, namely, essence mantra and recitation [of mantra]), it is said in the "Hundred-thousand Pervading" (bDal ’bum):
<<The ultimate essence (yai sňiiň) of all mantras is to recite: "a om hũm ma hã pa ra mu ra tan ba ta ya swá hã”>>.

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

⁵ Namely sTon pa gŠen rab mi bo.
stoñ śid sniñ rje sñiñ po can du (131a5) sgom1 /
ces so //

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

<5> Iña pa Rin chen rgyan gyi rgyud7 las / (131b3)
me la skyed stiñ sreg rdzas8 dbul / oṁ (A.35a2) ag ne ya rañ rañ sarwa šan ti ku ru ye ⁹swā hā⁹ / sus ti ku ru ye swā¹⁰ hā / pa šam ku ru ye (131b4) ¹¹swā 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" (bDul 'bum):
<One meditates on voidness (stoñ ñid) and compassion (sñiñ rje) as having the
essence (sñiñ po can).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the
"Speech of Li śū [Itag riñ]" (Li śu'i gsuñ):
<On the [wind]mill (khor lo) which has eight spokes (rtsibs brgyad), the
navel (lte ba), and the rims (mu khyud), one writes down (bkod) three "A"s in
the front, at the back [near the central spoke], and on the navel. [131b] [On]
the three [places] of the [spokes on the] right [side] (g-yas gsum) [one writes
down] three [characters], dkar, sale, and 'od'. [On] the three [places] of the
[spokes on the] left [side] (g-yon gsum) [one writes down] three [characters],
yañ, oṃ, and 'du [successively]8. On the rims [one writes down these] nine
syllables (dgu 'dzab)9 [namely, a a dkar sale 'od a yañ oṃ 'du]. On the fringes
one writes oṃ 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):
<On offers to the fire the fire ritual substances (sreg rdzas), which create
[fire] and are absorbed [in the fire] (skyped stim). Reciting [the mantra] seven
times: oṃ ag ne ya rañ rañ sarwa śan ti ku ru ye swā hā / sus ti ku ru ye swā

---
6 Li śū ltag riñ is a Bonpo sage who is believed to have introduced the rDzogs chen cycle known as bsGrags pa skor gsum into Tibet, see BK 175, pp.72.7, 128.5; LShDz (Karmay, 1972) 154-156. For further references on the bsGrags pa skor gsum see Index of BGSB (2007) p. 297. For a painting of the
sage, see Kvaerne (1995) Plates17 and 46.
7 This refers to the mantra: "A dkar sale 'od." See n. 9.
8 This refers to the mantra: "yañ oṃ 'du." See n. 9.
9 This refers to a mantra which has 9 syllables, hence dgu 'dzab: a a dkar sale 'od a yañ oṃ 'du /. The
word sale is counted as one single syllable. It is the mantra of the deity Kun bzañ rgyal ba 'dus pa, an
aspect of gSen lha 'od dkar. The deity's main ritual text is entitled 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 phat / grains bdun bdun dbul / de nas sku bstod\(^1\) / oṃ Tshaṅs pa jig rten kun skyoṅ bar / gzi brjed\(^2\) ldan pa mei lha / (\(^{1}^{3}\)) dpa\(^3\) brjed\(^4\) brgyan\(^5\) ldan me la dbaṅ / (A.35a\(^6\)) gzi brjed rgyal la phyag 'tshal bstod / de nas ye šes gšags su gso\(^6\) /

ces so //

<6> drug pa (\(^{2}\)2a\(^2\)) ni gSas 'bum\(^7\) las /
a dkar po 'od du žu ba las / bdud rtsi rgya\(^8\) mtsho dkar mer kheṅs\(^9\) par\(^10\) bsam / thuṅ thuṅ ma (\(^{1}\)2a\(^2\)) le ma le yaṅ thuṅ ye swā\(^11\) hā / thugs rje sbyin pa'i (A.35a\(^4\)) sṅags 'dis / snaṅ srid thams cad tshim par gyur

ces so //

zan gtor\(^12\) ni Bar ti\(^13\) ka\(^14\) (\(^{2}\)2a\(^2\)) las /
ston pas\(^15\) zan sen mo tsam la chu thigs\(^16\) gcig blugs\(^17\) nas sṅags sguṅs pas / oṃ a bi ša du tri su ni oṃ a \(^8\)-swā hā\(^18\) / (\(^{2}\)2a\(^2\)) 'byuṅ po daṅ / rigs drug 'graṅ\(^19\) noms su gyur te / chuṅ 'tshen\(^20\) du miṅ (A.35a\(^5\)) btags so // ston pa na re che yaṅ mi 'gal te / tshad sen mo la buzǔn (\(^{2}\)2a\(^2\)) gsas rigs lña daṅ lha gšen srid pa la yaṅ bsṅo\(^21\)
ces pas /
'dod yon lña ldan gtor ma 'di\(^22\) //
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). Om, 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 šes [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 (gSen rab mi bo) recited the mantra: om a bi ša du tri su ni om 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 'tsheñ) [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 liña) and to the gods, the gsên, and the living beings (srid pa).",

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

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10 We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTm 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 saňs rgyas sems dpa’ daň //
dpal (132b1) mgon¹ sruň² ma rnams la 'bul //
thugs rjes³ (A.35a6) 'gro don mdzad gyur na //
'dod yon lña ldan gtor⁴ ma ’di⁵ //
sde brgyad ša za 'byuň po daň // (132b2)
yul sa rigs drug rnams la 'bul //
kun tshim thar pa thob gyur cig / žes brjod do //

6·ces so· //

btaň⁷ dus ni / mKha’ 'gro rin chen phreṅ (132b3) rgyud⁸ las /
gtsaň rigs mgon (A.35a7) gtor ŋin mo btaň⁹ /
ša za 'byuň gtor¹⁰ nub mo btaň /
sruň¹¹ ¹² ma'i skaňs¹² gtor¹³ naň nub btaň /
rigs¹⁴ (132b4) drug ¹⁵ sbyin gtor¹⁵ dus min¹⁶ btaň¹⁷

ces so //

<7> bdun pa ni / Bar¹⁸ ti ka¹⁹ las /

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

As for the moment to make offerings (btaṅ dus), it is said in the " Treatise of the Jewery Garland of Dākiṇī" (mKha’ gro rin chen phreng rgyud):

<<As for the torama offering of lords (mgon gtor) of the pure class (gtsaṅ rigs), one offers [it] in the daytime (niṅ mo). As for the torama offering of spirits (byuṅ gtor) of flesh-eater goblins (śa za), one offers [it] at night. As for the torama offering of satisfaction (skaṅs gtor) of the guardian deities (sruṅ ma), one offers [it] in the morning and evening (naṅ nub). As for the torama offering of donation (sbyin gtor) of the beings of six classes (rigs drug), one offers [it] anytime (dus min).>>.

<7> As for the seventh (= stūpa and clay-molded figures depending on the soil), it is said in the ""Bar ti ka" (Bar ti ka):

<<One produces tsha tsha\(^{14}\) with the hair\(^{15}\) and fingernail (skra sen) of a

\(^{11}\) = gŠen rab mi bo.

\(^{12}\) Concerning the eight kinds of gods and demons (lha ston 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 dāṅ / mal tro pyogs (sic) nas bran khyim ston lha brgya’ stsal to //; "Au dbysi-chab de dba’ il donna en recompense la terre de Za-gad-gšen, avec quinze cents familles de serf venues de Mal-tro" (Bacot et al, 1940: 106, 138). Later it came to refer local deities in the propitiatory texts of the yul lha cult of the Bon tradition, cf. Arrow 442. In this note the transliteration of the text is done accroding to our system, and the indications (sic) are added by the presnt 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 / omə a ko ta ya (132b5) mud (A.35a8) ka ra pa ha / ces naṅ du gzhug³ / de ni bskal pa 'bum du mi rlag pa'i rten 'brel sniṅ⁴po'o⁵ // ⁶gtun brduṅ⁶ gi snags ni / omə a (133a1) ko ta ya mud kal te / rbaṅ la sa ti ye swā⁷ hā / lus 'od kyi gzal⁷ yas su bsam / gdab pa'i snags ni omə (133a2) a ko ta ya (A.35a9) bag bhin ye swā⁸ hā / g-yuṅ druṅ 'od kyi mchod rten graṅs med du bskyed / tsha tsha rdul phra rab du ma lhag bar⁹ la dbag srum bsthul⁹ gyi (133a3) kha'i brgyud¹⁰ do // omə a ko ta ya yam yaṅ ye ¹¹swā hā¹¹ / rum ram ye ¹²swā hā¹² / maṁ maṁ ye ¹³swā hā¹³ / khaṅ khaṁ ye ¹⁴swā hā¹⁴ / (A.35b1) omə a ko ta ya a (133a4) ye swā¹⁵ hā / 'byuṅ ba lña yi mchod rten du ¹⁶graṅs maṅ¹⁶ byuṅ bar¹⁷ bsam / ces so // Rin po che'i rgyan gyi rgyud¹⁸ las / rab ni bar snaṅ mkha' la (133a5) btab // 'briṅ ni me chu rluṅ la btab // tha ma sa la btab pa ste // blo rab tiṅ 'dzin gtsa ba'i phyir // ces so // (A.35b2)

<8> brgyad¹⁹ pa ni / stoṅ gsum (133b1) gser gyi bye ma bdal ba'i manḍal la / šel gyi mchod rten rin po che me tog gis brgyan²⁰ par bsum la / šel gyi manḍal (133b2) sum brtsegs²¹ lla / me tog nam lña brgyan gyis spras / phyogs bcu bde gšes nams la 'bul '/gro ba'i don du (A.35b5) bžes (133b3) su gsol / Žes 'bul lo //
mendicant monk (rab byun). [Reciting the mantra:] oṃ 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 snags) is: oṃ 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 gzál yas). The mantra of producing (gdb pa) [tsha tsha] is: oṃ a ko ta ya bag bhīn ye swā hā. One creates innumerable 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 Kham khaṃ 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 maṇḍala), on the maṇḍala, which [represents] the three thousand [worlds] (stoṅ 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 maṇḍala, 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 maṇḍala] for the benefit of beings, and offers [it to them].

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

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

<10> bcu pa ni (133b5) gsun (A.35b4) rab chad sobs daṅ / mchod rten ŋig gsos ni rtsa ba nas bžeṅs pa daṅ mňam mo // sku dkar gsol ba ni rim gror⁴ (134a1) yaṅ che’o // yaṅ sku gzugs sku gduṅ gsun ri 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] (reten)\(^\text{17}\). It is said in the "Speech of Dran pa [nam mkha’]\(^\text{18}\) (Dran pa’i gsuṅ):

<<Homage to the Sugata and the Tutelary God of the three times. I request that my bad acts, sins, and obscurations be purified by your compassion.>>.

<10> As for the tenth (= repairing the ruins), completing the damaged scripture (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

\(^{17}\) reten in the sens of sku reten.

\(^{18}\) 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. gŠen rab mi bo’s doctrines are believed to pass through three phases: sku’i bstan pa, "doctrines of the body", of which gŠen rab himself takes care. The second phase is gsuṅ gi bstan pa, "doctrines of the speech." Mu cho Idem drug, one of gŠen rab’s sons and the apostle of gŠen 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 ņo mtsha nor bu’i phreṅ ba by Ňi ma bstan ’dzin, (the text is found in the booklet called sGrA yi don sde gsn gn sgon 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 tsal li ka’i chun po also by Ňi ma bstan ’dzin contained in the same booklet, p. 53.2-11). For thugs kyi bstan pa, see gZān gyis dris pa’i lan bden gtam dpal kyi pho dnya’i dbyangs sītan of Tshul khrims bstan pa’i rgyal mtshan (20th century, disciple of Šar rdza), [in Sa lam rnam ’byed phral sgron rtsa ’gre dû bû ma rtsa ’gre tshen dû bû rtsa ’gre 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’ phral mbdod (see Index of BGBS [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled ’Nam thar g-yuṅ druṅ gsaṅ ba’i mbdod chen rediscovered by gTer ston gSaṅ sṅags glinked pa (b.1864), (see BTK = MT vols. 311 [Ka], 298 [Kha], 306 [Ga], 309 [Na], 307 [Ca], 302 [Cha], 297 [Ja] and 315 [A], n.d., n.p.). For representations of this sage, see Karmay (1972) opposite page to the title page; Kvaerne (1995) Plate 42; Karmay and Watt (2007) Fig. 48a and Fig. 52. For a Buddhist account of Dran pa nam mkha’, see Blondeau (1985).
<11> bcu gcig pa lam 'phraṅ bcos / gru zam ’dzugs¹ so // lam gyi (134a3) 'jigs pa sel mdzad pa’i / g-yuṅ druṅ sems dpa’ lam gyi bdag po la phyag 'tshal lo // bdag daṅ sems can rnams 'jigs pa’i (134a4) 'phraṅ brgyad las thar (A.35b6) bar gyur cig / lam gyi sgrib pa sbyoṅs² pa yi / g-yuṅ druṅ sems dpa’ ma nor lam ston la phyag 'tshal lo // (134a5) sems can rnams thar pa’i lam līṇa bdrod³ par šog / žes brjod do //

<12> bcu gnis pa tshe rabs srog gi lan chags g’jal (134b1) ba’i phyir / ņe’u ’don pa bsod nams (A.35b7) che ste / sduṅ bsṅal tshe tshad ni / ņa bye tshan la sbres⁴ pa lta bu’o / ces so // g-yuṅ druṅ sems dpa’ bdud (134b2) rtsi rgya mtshor bskyed pa la phyag 'tshal lo // g-yuṅ druṅ sems dpa’ gso ba’i char 'bebs la phyag 'tshal lo // ņa dgu 'bum thar (134b3) pa thob par gyur cig / žes brjod //

<13> bcu gsum pa ni (A.35b8) goṅ gi de rnams la / bdag gzan gnis ka brtson

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

<11> As for the eleventh, namely mending the treacherous paths (lam 'phraṅ bcos 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 lha)\(^\text{22}\) 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), [\textit{134b}] it is of the greater merit to set free the small fish (ṅe'u 'don pa). The degree of suffering (sdug bsñal tshe tshad) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (g-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

\(^{19}\) 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) glaṅ chen gyi 'jigs pa, (3) me'i 'jigs pa, (4) sbrul gyi 'jigs pa, (5) chu bo'i 'jigs pa, (6) lcags sgrog gi 'jigs pa, (7) rkun po'i 'jigs pa, (8) ša 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 bži / (5) bla na med pa mthar phyin pa'i lam daṅ lnga'o //. See also BGSB 168b4-170a2.
par bya ste / bdag kyan (134b4) dge ba spyod la / gzan ya\' bskul ba\'i skyes bu
rungs ni e ma \no mtshar che\'o // Bla med¹ las /

bon da\n zin gi sbyin pa rnam (134b5) gnis yo\'s su rab tu dmigs pa med
par bta\n
ces pas / (A.35b6) sbyin pa\'i mchog gyur pa² / sbyin pa ran bzin s\noms pa / sbyin
pa\'i (135a1) mtha\' chags pa med pa / sbyin pa\'i rjes ³ dmigs med kyis btab pa\'o //
gzan ya\n \'dus byas kyi dge ba (135a2) ci grub bya ste / Gab pa⁴ las /

dge bs\nen pa\'i lta ba\'i tshad ni / nam mkha\' las⁵ char \'bab⁶ pa⁷ \la bzag⁷
ces so // (A.36a1)

gtsan⁸ gtsug⁹ (135a3) dran¹⁰ sroṇ¹¹ gi theg par \'dus par lta\'o //

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¹ Probably identical with the Bla med go \'pha\n (BK 33; 229.5-6): za\n zin gis sbyin pa dañ / bon gyis
sbyin pa dañ / sbyin pa rrams gnis kyis sems can (6) mams yo\'s su bla med go \'pha\n du bsgrub par
bya\'o //.
² ba AB
³ AB insert //.
⁴ Gab pa (abbr. GP), BK 172; 69.3.
⁵ la AB; las GP
⁶ babs GP
⁷ las bor GP
⁸ tsañ A
⁹ AB insert dañ.
¹⁰ dañ A
¹¹ groñ A
diligently: I myself practice the virtuous deeds, and others, who urge people [to practice the virtuous deeds], also are indeed wonderful. It is said in the "[Śūtra of the Skilful Means to Realise the] Supreme [Rank]" (Bla med [go phaṅ bsgrub thabs kyi mdo]):

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

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

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

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

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

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

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

[6] drug pa draṅ sroṅ gi theg pa ni raṅ rgyud draṅ bas gzan rgyud sroṅ ba’o

// 'Grel’ bzi’ las /

g-yo (135a) sgyu med par 3 raṅ rgyud 4 draṅ por sroṅ bas draṅ sroṅ

ces daṅ / 'Dul ba skos byan’ 5 las /

mkha’ 6 la (A.36a2) mduṅ skor tshul’ du draṅ sroṅ la / thugs rjes 8 (135a5) ni ma’i

tshul du ’gro don bya

ces so // 'Dul rgyud šam po ma’ 9 las /

da lta yaṅ sde rigs bcu gsum du gnas

ces pas / (1) 'Dul bon (135b1) ye khrims 10 kyi sde / (2) Yod pa smra ba’i sde / (3)

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1 'brel A
2 'Grel bzi (abbr. GZ), 448.1.
3 GZ om.
4 draṅ A GZ, raṅ B
5 Cf. 'Dul ba kun btus (abbr. DKT) 25.1-2: mkha’ la mduṅ skor bzin du yaṅs pa bskyed // theg chen khrī
   'phaṅ (2) bzin du draṅ bsraṅ la //.
6 'kha’ A
7 bzin B
8 rje AB
9 N.A.
10 khrigs AB
[[6] The Vehicle of the Great Ascetics (drañ sroñ gyi theg pa)]

[6] As for the sixth, namely the Vehicle of the Great Ascetics (drañ sroñ gyi theg pa), [it is called drañ sroñ because] by guiding (drañ ba) one's own mind (rañ rgyud), one straightens (sroñ ba) the mind of others (gžan rgyud). It is said in the "Commentary on [the Gab pa of] the Four [Scholars]" ('Grel bži)\(^25\):
<<It is called drañ sroñ, because, without deceit (g-yo sgyu), one straightens [and makes] upright (drañ por sroñ ba) one's own mind (rañ rgyud).>>, and [it is said] in the "Order-List of the Discipline" ('Dul ba skos byaṅ):
<<In the way one turns a lance around in space, one straightens [and makes] upright (drañ sroñ) [one's mind]. By compassion, in the manner of the Sun, one benefits for the beings.>>.

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

It is said in the "Discipline Treatise Rediscovered in Šam po" ('Dul rgyud šam po ma):
<<Even now there exist thirteen classes of schools (sde rigs).\(^26\)>>.

[They are:]
1. 'Dul bon [135b] ye khrims kyi sde
2. Yod pa smra ba'i sde

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\(^26\) The text 'Dul rgyud šam po ma is not accessible. No other source to which we had access gives this list. No. 2 in the list seems to echo the Buddhist sect Thams cad yod pa smra ba'i sde (Sarvāstivādin). Nos. 3-6 are mentioned in the Dar rgyas gsal sgron (abbr. DGSD p. 605) and the rGyal rabs bon gyi byuṅ gnas (abbr. GRBB p.53). Both works read Šan 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 brjod (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.
bKa’ gzung bsd nγn gi sde / (4) Brag dgon dka’ (A.36a3) thub kyi sde / (5) Dur khorod cog’ bu’i sde / (6) Śiṅ druṅ mi rtag (135b2) pa’i sde / (7) dGon gnas ṇams 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 bṣen (A.36a4) gi sde / (13) Dus khrims bṣen’ gnas kyi’ sde / de yaṅ sdbus 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 rtsoṅ B
3 pu’i AB, cf. ANTG2 bu’i
4 rtags B
5 bṣen A
6 A om.
(3) bKa’ gzuṅ bṣad ŋan gyi sde
(4) Brag dgon dka’ thub kyi sde
(5) Dur khrod cog pu’i sde
(6) Śiṅ druṅ mi rtag pa’i sde
(7) dGon gnas ŋams len gyi sde
(8) Tshul gnas byi dor gyi sde
(9) Khrims gnas cha sīoms kyi sde
(10) Dag pa draṅ sroṅ gi sde
(11) gTsāṅ ma gtsug phud kyi sde
(12) Tshaṅs spyod dge bsāṅ gyi sde
(13) Dus khrims bsāṅ gnas kyi sde.

If one summarizes them, they are summarized in [the following two schools27]:
(a) So thar sde, and
(b) Dus chen gyi sde.

[ I ]28 As for the method of practice (spyod tshul), they hold a straight crystal staff (ṣel gyi 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

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 gSing rab: gSing rab draṅ śiṅ dkar po lags / "Oh! gSing 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 / sil² bu dañ / (135b5) rtog spyod (A.36a5) Kyis ma ņams par / ŋel gyi drañ śiñ bzuñ la bsruñ śo //

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

rgyal baś gsuñs³ pa’i ’Dul ba mun sel sgron ma’ las /

ched du ⁵bsam te⁵ ma nor bar //

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

sman dañ sṅags dañ rīg⁶ pa dañ //

’chi ba’i phyogs su btañ pa dañ //

mi gžan thabs ni sna tshogs kyis //

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

byol soñ la sogṣ dman pa rnams //

bsad na⁸ ņan soñ ltuñ ba yi //

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

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

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

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

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

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

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


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

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

\(^{34}\) He is presumably identical with Drañ sroñ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gSen rab mi bo as a monk (ZI, Vol. 11, Chapt. 51, p.314). The name Drañ sroñ rGyal ba is mentioned in the Bar ti ka (64.3, 116.3) as someone who upholds the monastic discipline.
brtul šugs (136a4) can gyis bsad sñam ste //
lus dañ ñag gis bsams pas kyañ1 //
ruk sems mthu dañ 2'jab bu2 yis //
yul gyi bre tshad nas bre lña'am //
dñul (136a5) gyi žo ni bži cha tsam //
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 myoñ na ñams / mtshon
gyis dbrañ ba la sogs pa / sbom po yin par (136b2) ston pas gsuñs /

mi gzan mi chos bla ma'i rdzun / 'khrul pa med par brjod sems kyis / (A.36a9)
smra byed gzan gyis go ba na / ŋa rgyal (136b3) yod na pham par byuñ /

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

cha rags dañ ni yan lag (136b4) ñams pa / cha phra6 dañ ni yan lag ŋes 'gyur /
sil bu'i niñi lag spyod tshul (A.36a10) dor ba7 rtog bcas ni sems žum rañ la khrel ba /

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1 byañ AB
2 'ja'u AB
3 men AB
4 la B
5 'de B
6 'phra AB
7 B om.
destinies (*ṇan soṇ*).

When an ascetic (*brtul śugs*35 *can = draṇ soṇ*) think about killing, even if it is still in the state of preparation by body and speech, [he violates his discipline].

With the violent (*mthu*) or sneaking (*jab bu*)36 thought of stealing (*rku sems*), as for the measure unit *bre* of the land, five *bre* of barley, or, as for the monetary unit *žo*, only a quarter (*bži cha*) [*žo*], if one steals it, one violates one’s discipline.

When one has doubt about who is the owner of these things, whether humans or not (*mi daṇ mi min bdag po*), [and steal them], it is a serious sin (*sbom po*).>>. [136b]

[Even] without entering into the sexual intercourse (*sbhor 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 (*ia rgyal*), this will be a sin involving expulsion from the order of monks (*pham pa*).

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

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

35 This term is normally spelled as *brtul žugs*, but in Bon documents it seems to be spelled more frequently as *brtul śugs*. Cf. *infra* BGBS 162b3.
36 Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."
de yan (136b5) dgun dus su dgag dbyer 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-gliṅ snam² rtsa liña
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; gliṅ snam ZM
³ ba A
⁴ Bar ti ka (abbr. BT), 115.1-3: rmad gos žes bya ba ni / 'di ltar bsad do / dar ram men nam / kha
tshar ma ſams pa žig gtsubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun /
g-yon du ka chen bcu bzi / khru bzi mi'i tshad du gtañ / rin chen drug cu rtsa bzi (3) gtañ /.

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disheartened and is ashamed of oneself.

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

[II] As for the second, [137a] the normal observance of the discipline (tshul), it is said in the "Sūtra Peg-Eye" (mdo gZer mig):

<<The patched cloak of a monk (rmad gos) is made of [twenty] five patches (gliñ snam).>>

The meaning of this is explained in the "Sūtra Bar ti ka" (mdo Bar ti ka):

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

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

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

40 Cf. Snellgrove (1967) 134.25, 156.7. Cf. Sar rdza sDom gsun (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): de yas rmad gos dañ (5) snam sbyar gnis miñ gi rnam grañs so //.

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

42 The citation of the mDo Bar ti ka (115.1-3) by Tre ston is not literal. The full passage is as follows: rmad gos Žes bya ba ni ’di ltar bṣad do / dar ram men nam / kha tshar ma ņams pa žig gτubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yön du ka chen bcu bži / khru bži mi’i tshad du gtañ / rin chen drug cu rtsa bži (3) gtañ / de nas mchod pa dañ ni skor ba dañ / khru bṣa gtañ gτsa sbr a nañ nub phyag / . We translated Bar ti ka as the “Bar ti ka Commentary” in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally presented simply as Bar ti ka (as supra p. *153 = BGSB 132a2) or as mDo Bar ti ka (as here). Therefore, from now on, we indicate it simply as "Bar ti ka" or as "Sūtra Bar ti ka".
dar men kha tsharl ma ñams (137a2) pa //
tshad ni 'dom gañ mi 'i tshad //
g-yas şu ka chen bcu bdun btañ //
g-yon du sul bu bcu bţi btañ //

srubs bu drug cu rtsa (A.36b2) bţi (137a3) brgyan //

ces so //
rmad 'og ces pa ni de ēid⁶ las /

'og gos thañ ba ņes bya ba //⁶
chu la khru gsum yod par bya //
źni ni khru lña yod (137a3) pa la //
tshal bu bdun du bya ba 'o //
g-yas kyi tshal mgor chab ma⁵ gdags //
g-yon gyi tshal (A.36b3) mgor ka thag gdags //
ñin (137a5) bżin⁸ 'di dañ 'bral mi bya //
mtshan gyi dus su spañ bar bya //

ces so //

stod gos sul bu ces pa ni /

1 tsar A
2 AB om.
3 btoñ B
4 bţi A
5 ⁻ Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thani ba ņes bya ba 'di (5) la / don mam pa gsum dañ ldan te / ņin thun gi tshad ni khru do la / ņin ni khru lña pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuñ gdags / ñin bżin 'di dañ 'bral mi bya / mtshan mo mam par spañ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / drañ sroñ rgyal ba'i mdzad spyod ste / lha chen Tsañas pas bsrùñ bar bgyi ./
6 AB om.
7 la AB; ma BT
8 gsum AB; bżin BT
The patched cloak of a monk (rmad gos) is made of silk (dar) or 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 (sul bu). One decorates [it with] sixty-four pleats (srubs bu).

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

The ordinary cloak ('og gos thain ba) should be three cubits (khru gsum) in vertical size (chu), five cubits in horizontal size (ziñ), and seven splinters (tshal bu). On the right splinterhead, one attaches a buckle (chab ma). On the left splinterhead, one attaches a string (ka thag). During daytime (niin bzin), 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) [having] gatherings (sul bu)," [it is explained in the "Sūtra Bar ti ka" (mDo Bar ti ka)]:

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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 'zes bya ba 'di (5) la / don ram pa gsum da'i ldan te / riñ tuñ gi tshad ni khru do la / ziñ 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 / niin bzin 'di dañ 'bral mi bya / ndshan mo ram par sañ bar bya /.
48 In the sense of chu pa (traditional Tibetan dress, coat).
49 The words tshal bu and giñu snam refer to different sizes of pieces of cloths that cover a monk’s patched cloak. For a further description of these, see bsTan pa'i srog sīn 'dul ba'i bslab bya (abbr. TSS), commentary on the 'Dal ba kun bus (abbr. DKT), by mNam med Šes rab rgyal mntshan (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 tiin gsum (three days) to tiin bzin (during daytime) according to BT 115.6.
53 Cf. Snellgrove (1967) 270 (Fig. II a & e).
54 Cf. ZM 688.12-13: stod gos sul bu rtsa lla (13) dañ /.
55 ≈ mDo Bar ti ka (abbr. BT), 116.1-3: sa parish dpun (2) rdum gon byed 'di / mdzes pa rgyan gyi gos
ša¹’gag dpun rdun² gon (137b1) byas te //
phod kha gon pa rab tu spaṅ //
rtsi³ ber dug⁴ po lhan chuṅ can //
lus gos (A.36b4) tshem bu’i⁵ tshul gyis bgo //
ces⁶ (137b2) so //
smad śam sul bu rtsa lña ni / ces pa la⁷ gsal kha ma byuṅ ŋo //
pad žu sul bu rtsa lña ni / dar ras gaṅ yaṅ (137b3) ruṅ ba la / spyi bor ha⁸ re

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¹ śa AB, ša BT 116.1
² sdum AB, rdun 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 "Sūtra Peg-Eye" (mDo gZer mig)]: <<the garment for lower part of body (smad šam)\(^{62}\) having twenty-five gatherings (sul bu rtsa lṅa)>>\(^{63}\), there is no clear explanation (gsal kha).

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

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

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

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

59 Cf. Šar rdza sDom gsum (abbr. DS; BTK 286: 195.5-196.1 = Dolanji ed. 143.6-144.2): gnis pa yul dus kyiṣ gnañ ba ni / (6) dben par gnas tsho rtsi ber dug (sic, read dug) po gnañ / ji skad du / mDo Bar ti ka nas // lhun chuñ dug (sic, read dug) po rtsi ber cañ // bzañ sdoñ meñ de rnam dag gos // drañ sroñ rgyal ba'î mduñod (1) spyoñ yin // žes pas rab byuñ pā dben par mtshams nañ gnas tsho na rtsi ber dug (sic, read dug) po ŋin mtshan thams cañ du gos par gnañ la / ...  

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

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

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

63 ZM 688.12: smad šam sul bu rtsa lṅa dañ /

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

65 ZM 688.10-11: pad ņa sul bu rtsa lṅa dañ //
'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'i s su 'dus pa'o // srubs chen drug cu1 rtsa bzi btañ / gru gñis nam par sbrel bya ste2 / 'jogs3 tsha4 phyi gan5 (137b5) bzag pa'o // 6-kha sbubs 'jog6 na rañ šes 'chol / khrims rnam rdzogs pa ma lags pa / gzan gyis (138a1) bgo (A.36b6) bar ma gsuñs so //
ces so //

pad lham7 dañ pad şun gdiñ8 ba gñis ni / Bar ti ka las ma zin (138a2) kyañ / rgyu ras la byed te / ŋañ skad kyis ras la pad şun 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 şun gyi gos rag ša'i tshul du gon pade ni şin tu ya ŋa bas rab tu spañ bar bya'o // ces pa dañ 'gal (138a5) lo //

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1  bcu A
2  te B
3  'jogs AB
4  tsha B
5  skad A, kar B
6  khas phub 'jogs A
7  lhwam B
8  bdiñ A
9  kloñ A
10 A om.
11 g-yar A
head is the gate of the deliverance of the heaven. Everything is gathered on the
top of the head, that is, [everything] gathers together in the sphere of Bon-
nature (bon ŋid dbyiṅs). One makes sixty-four big pleats (srubs chen). Two
elbows (gru gniś) should be sewn. When one puts [it down], one places it on
its back side (phyi gan) [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) [138a] is not said to be
allowed to wear [it].

The cotton boots (pad lham) and the cotton sitting mat (pad śun gdiṅ ba)
are both not mentioned (zin) in the Bar ti ka, but they are made of cotton (ras)
as material (rgyu). In Žaṅ Žuṅ language (žaṅ skad) one calls cotton (ras) pad śun. The sitting mat (gdiṅ ba) is easy to understand. The cotton boots (pad lham) are cotton socks ('bob bu) just covering the ankles (loṁ mo). If one imagines what their use is, the Great Ascetics (draṅ sroṅ) avoid traveling
during the summer [; therefore, it is enough just to wear them]. If not, and if
they were leather boots (ko lham), etc., it would be incompatible with [the
statement:] "the [person] who wears leather clothes (pad śun gyi gos) 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 bgea (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 žu khrims ma rdzogs
    pas (4) gon pa mīn žes Bar ti ka nas bṣad 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 ti ka. But we are not sure where this citation begins, and, moreover, we
   could not locate these passages in our copy of the mDo Bar ti ka.
70 See Snellgrove (1967) 271, Fig. III (b). Snellgrove’s translation "lotus-boots" for pad lham seems take
   pad for pad ma (lotus), but this interpretation is not found in our text.
71 Cf. Minpaku Lexicon 140: pad śun = ras cha = cloth, cotton cloth, textile, tissue.
72 The term 'bob bu is not found in any dictionary: 'bob is found in the meaning of "socks" in Tshig
   mdo zod 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 spañs sms kyi khug ma'o // ces so //

hos ru sgra sñan ni / žabs pad mar 'dug pa ni \(^{(138b2)}\) bder gsègs 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 sñ btod pa ni / tshad med bži dañ ldan pa'i don /

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¹ bad A. ’ad (?) B
² BK 105-114; passage in question N.F.
³ ’dan A
manner of a rākṣasa (rag ša) is extremely fearsome (ṣin tu ya ŋa ba): therefore they should be avoided.”

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

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

<<As for the mendicant's staff (hos ru)80 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 mtho81: this symbolizes that the staff is stable in the manner of Sumeru (ri rab). It has a cross (rgya gram) with an interior hole (khoṅ sen): this symbolizes that it has the four immeasurables (tshad med bži, catvāry

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74 Cf. bsTan pa'i srog śiṅ 'dul ba'i bslab bya gsal bar byed pa'i 'grul ba 'phrub gyi sgrom me (abbr. TSS) by mNam med Šes rab rgyal mtshan (1356-1415) [commentary of the 'Dal ba kun btus (abbr. DKT) by Me ston Šes rab 'od zer (1058-1132 or 1118-1192)] 136.5-137.1: dud (6) 'gro spu slab ni / g-yag lag la sogs pa'i pags sán spu can daṅ / spu med gaṅ dag ni / rab tu byuṅ ba'i gos kyi rgyu ma yin te / pags sūn gyi gos rag śa'i tshul du gonn pa ni / śiṅ tu ya ŋa (137.1) rab tu sphaṅ 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 = mmad gos daṅ pad ŋar sā'i khug ma ŋiṅ = 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 "ṅan soṅ sgo spaṅ" are mentioned, but the context is completely different.

80 Cf. Minpaku Lexicon 286: hos ru = 'dul ba pa'i phyag cha ŋiṅ te mkhal (sic) bsil = a staff used by an upholster of monastic discipline. For a drawing of mkhar bsil (mendicants's staff), see Snellgrove (1967) 273, Fig. V. (d): mkhar gsil. For a photography of an actual staff, see Karmay (1972) Photo 1 (opposite p. xl). Cf. TSS 154.6-155.2: hos ru'i rgyu ni / gser dūṅ daṅ lcags daṅ zaṅs daṅ 'khar ba ra gan la sogs rin chen la bya'o // dbyibs ni mchod rten goṅ 'og gnis daṅ ldan pa / de'i 'og tu (155.1) bum pa daṅ / de'i 'og tu padma 'dab bzhis daṅ / ra bśi daṅ / yaṅ mng bcu gnis daṅ / lcags kyu gcig daṅ ldan par bya'o // zho bo ni bar gyi śiṅ la khru gāṅ stod smad kyi (2) lcags gnis la khru re ste khru gsum dum bu gsum du bya'o // mkhar ba gsil sñan sgra daṅ bca' ba 'byuṅ ba 'di yaṅ žes 'og ma daṅ sbrel lo //.

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

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

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

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

and

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

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82 (1) loving kindness (byams pa, maitri), (2) compassion (sūn tje, karuṅā), (3) sympathetic joy (dga' ba, muditi), (4) equanimity (btaṅ sdoms, upekṣā).

83 The rigs kyi lha bzī refer to bde bar gsēgs pa of the four family. Their symbols are g-yun druṅ, khor lo, padma and rin po che. Cf. bDa lbum (BK 109: p.6.3): g.yun druṅ 'khor lo padma rin po che'i rigs bzī’i žiṅ khambs daṅ gzal yas su chas (sic, read bcas) pas (sic, read pa) sku daṅ dkyil 'khor du chas (sic, read bcas) pa'i rigs daṅ / sde tshan du chas (sic, read bcas) pa'i bde bar bar gsēgs pa bsam gyis mi khyab gcig būrgs te /.

84 Cf. BT 152.2-153.2: yaṅ mgar ba la ston pas hos ru gcig brduṅ bar bka' stsal te / žabs ni pad ma 'dra bar brduṅ / de nas (3) gru bzī mtho gaṅ bchod / de yaṅ 'khor lo'ī tshul du brduṅ / de'i sor bzī’i itag tu / rgya gram khoṅ sīṅ du bya / de'i itag tu bum pa bya / bum pa'i naṅ du sman spos sūṅ po rin chen (4) gsal / de nas yar gyi kha khyer la / nor bu rin po che bzī yaṅ bya / de ni don 'di ltar ldan / žabs pad mar 'dug pa ni / bde bar gsēgs pa pad ma'i gdan la būrgs pa'i don / (5) de nas gru bzī mtho gaṅ bchod pa ni / ri rab tshul du ldan pa'i don / gru bzī bsreg sbyor bchod pa ni / tshad med bzī daṅ ldan pa'i don / de'i itag tu bum pa bchod pa ni / bde gsēgs (6) gzal yas būrgs pa'i don / bcud rnam pa lha blugs pa ni / ye śes lha thugs su chad pa'i don / sman lha blugs pa ni / rigs drug gso ba'i sman žes bya / dus gsum (1) du 'di daṅ mi 'bral bar byg'i'o / ŋin mtshan med par chab gtor bya'o / rtse mo'i rin po che bzī ni / rigs kyi lha bzī daṅ / yid bzin gyi nor bu (2) lta bu'am / rigs kyi lha mo bsgom pa'i don / de btsugs la naṅ nut tu bskor bar bya /. Cf. also Sar rdza sDom gsum (abbr. DS; BTK = MT 286, pp. 196.6-197.4); ... hos ru ni / hos ru lcags las / (197.1) mchod rten gṅis brtseg 'og / bum pa padma ra mig lcags kyu mdzhes / khru gsum daṅ ldan rgyad byun rtags su bzuṅ / phyag mchod rten daṅ sgra yis 'jigs pa skyob / khyim (2) pas go byed reg dgos ŋes pa med / hos ru ni bon gyi phyag cha'i sgra ste mkhar sil daṅ don gcig / rgyu ni lcags sogs rin po che las bya'o / dbyibs ni mchod rten gṅis brtseg sda ldan (3) pa'i 'og tu bum pa / de'i 'og tu padma 'daṅ bzī ra bzī / yaṅ mig bcu gṅis / lcags kyu gcig daṅ ldan pas mdzhes par bya'o // de'ani bar gyi sūṅ la khru gaṅ / stod smad kyi lcags (4) gṅis la khru re ste khru gsum daṅ ldan pa'o // (= Dolanji ed. 144.6-145.4).

85 The term pad tum is unknown to us.
ru la tshul gos 'dul gos¹ zuñ (139a2) bkal / ma ru la pad cha pad khug bkal nas / lha gśen sríd pa ²brgya dañ² stön la phyag dañ bskor ba mdzad³ / rwa⁴ bźi ni gtso (139a³) bo bźi dañ sbyar / mchod rtèn ni⁵ bon gyi sku dañ sbyor ro⁶ // (A.37a2) a loñ bcu gñis ni rtèn '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)\(^{87}\) and precept clothes ('dul gos)\(^{88}\) on the upper branch (ya ru) [of the mendicant's staff], and after having hung the bag (pad cha pad khug)\(^{89}\) on the lower branch (ma ru) [of the mendicant's staff], he (= ston pa'i pad tum gsaṅ ba) paid homage to the god (= gŠen lha 'od dkar), the gšen (= gŠen rab mi bo), Srid pa\(^{90}\) [= Srid pa Saṅs po 'bum khri], and hundred and thousand\(^{91}\) [attendants] (brgya daṅ stoṅ), and performed the circumambulation. The four horns (rwa bži: four rin chen on the top of the platform) symbolize the four principal [Sugatas].\(^{92}\) The stūpa (mchod rt'en)\(^{93}\) symbolizes the body of Bon (bon sku). Twelve rings symbolize twelve-fold dependent origination.\(^{94}\)

\(^{86}\) 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 bDer gšegs gts'o bži, 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 gts'o bži 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 stoṅ rtsa bži (ZJ, Vol. 5, Chapt. 24, p.389.11-12, 390.6). These deities play an important role in Bon rituals, especially in funeral rites, and are usually painted on thangkas, see Kvaerne (1985) Plates 3-5, 8. For a discussion of the mythical significance of the triad, see Arrow 133.

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

\(^{92}\) Four principal Sugatas = bDer gšegs gts'o bži. See n. 90.

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

\(^{94}\) Cf. BGSB 138b4-5.
che ni bde gšegs stoñ dañ sbyar / chu śrin¹ gyi kha² lhia ni dug lhia gnas dag
dañ sbyar / zur gsum ni / ŋan soñ sgo gcod³ dañ (139a5) sbyar / nañ gi stoñ pa ni
stoñ pa ŋid dañ sbyar / (A.37a3) ces g-Yuṇ drun gtsaṅ ma'i 'dul ba⁴ nas gsuṅs so //
[III] gsum pa ŋams thub kyi (139b1) skyon yon ni // mDo⁵ las /
⁶dag pa drañ sroñ⁶ 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 bsrũñs nas (A.37a4) tshul de thub na / bskal pa stoñ phrag du ma
cig¹⁰ gi sdig pa dag par 'gyur (139b3)
ces so // ŋams pa'i skyon ni / mDzod¹¹ las /
tshul khrims ŋams žig¹² phra¹³ rgyas dug¹⁴ /
blañ dor dmyal ba'i skye¹⁵ śiṅ btsugs¹⁶ // (139b4)
ces dañ / mDo¹⁷ las /
dpañ po'i druñ du khas blaṅs pa // (A.37a5)
khas blaṅs ma yin dam bcā¹⁸ yin //
dam las 'das¹⁹ na 'bras bu tshig²⁰ // (139b5)
skye ba lhia brgyar ŋan soñ 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 drañ sroñ 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 žiṅ ZP
¹³ 'phra AB; phra ZP
¹⁴ drug A
¹⁵ bskyed ZP
¹⁶ 'dzugs ZP
¹⁷ gZer mig (abbr. ZM), 76.12-14.
¹⁸ bcas AB
¹⁹ 'gal ZM
²⁰ 'tshig A
²¹ brgyud ZM
stones of the eight auspicious substances (bkra śis rdzas brgyad)\(^95\) symbolize
the thousand Sugatas. The five mouths of the Makara (chu srin) symbolize the
five poisons (dug līna), which are basically purified (gnas dag). The lower
triangle (zur gsum) [of the mendicant's staff] symbolize shutting the door of
the bad destinies (ñañ soñ sgo gcod). The hollowness (nañ gi stoñ pa)
symbolizes Voidness (stoñ pa ſnid).>

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

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

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

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

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

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

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

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

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

\(^{95}\) Cf. Tshig mdzod chen mo, appendix page at the end; Waddell (1971) 393; Beer (1999) 187-193;
gar skye\(^1\) slu\(^2\) ba rgyun du 'oṅ //
ces so // **Khams brgyad\(^3\)** las /
tshul de ma bsruṅs khrims de ma thub\(^{(140a1)}\) na / bskal\(^4\) pa stoṅ phrag
brgya’i char\(^{(A.37a6)}\) yaṅ ņe bar mi ’gyur ro
ces so //
de lta ņams pa ni sbal pa rma can daṅ\(^{140a2}\) ’dra ste / gnas gcig tu yaṅ sdod
par ma gsun\(^s\) so // **mDo’** las /
lus ņag yid gsum ņams\(^6\) na ņams pa chen po ste / \(^{(140a3)}\) dper\(^7\) na rdza chag
’phro bžin sos\(^8\) pa 9’sin du’ 9 dka’ / \(^{(A.37a7)}\) luṅ pa gcig gi chu la\(^{10}\) mi btuṅ\(^{11}\)
mta’ ru bkar’\(^{12}\) ba’i rigs
ces so // \(^{(140a4)}\)
’gyod pa skyes na lan gsum skyar du yod te / **gSer lo**\(^{13}\) **ljon pa’i rgyud**\(^{14}\) las /
gaṅ žig rtsa ba’i sdom pa ņams pa na / \(^{(140a5)}\) lan gsum bar du skyar du
btub / de las ’das na \(^{(A.37a8)}\) mnar med luṅ /
de gsol ba ni / **Thugs rje fi ma’i rgyud**\(^{15}\) las /
draṅ \(^{(140b1)}\) sroṅ chen po bdag la dgoṅs su gsol lo //
ces **’Dul ba’**\(^{16}\) las /
sṅags kyi bsags pa ni bso omn a mu le sa le swa ha /
ces \(^{17}\) so // \(^{(140b2)}\)

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1. skyes ZM
2. bslu ZM
3. \(\approx\) 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’ān ZM
11. mthuṅ AB; btuṅ ZM
12. dkar A
13. len B
14. BK 152; 22.2.
15. N.I.
16. N.I.
17. AB om.
succession of bad destinies (*tian soñ*). Wherever one is born, delusion occurs continuously.>>.

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

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

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

As for its request, it is said in the "Treatise of the Sun of Compassion" (*Thugs rje ni ma'i rgyud*):
<<Oh, Great Ascetic (*drañ soñ 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 gšen rab mi bo.
[[7] a dkar theg pa]

[7] bdun pa a dkar ni / yig ge a dkar gnas su dag pa las / ye šes lha’i sñen
snotro4  bsgrub⁴ byed ² par a dkar ro²  / de la [I] spyir bDal (140b3) bum³ las /
sñags sde lña goñ khal dañ drug / sde lña ni ¹ phyi rigs sñags / ² nañ
gsañ sñags / ³ de gñis ka ma yin pa’i gzuñ⁴ sñags (140b4) ⁴ žañ⁵ žuñ gi

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

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

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

\(<<\text{There are five classes (sde lha) of mantra (sñaags) and, with the supplement (goûn khal),}\(^\text{100}\) six. The five classes are ① the external class-mantra (rigs sñaags), ② the internal secret mantra (gsaûn sñaags), ③ the dhâraûî-mantra (gzuûns sñaags), which is neither [external] nor [internal] (gûns ka ma yin pa), ④ the this-ritual-mantra (this sñaags)\(^\text{101}\) of Žaûn žuû, and ⑤ the violent evil mantra (ûan}

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

\(^{98}\) The ye sê 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 sê kyi lha are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: stod ye sê lha, bar rdzu 'phrul ma mo, and smad 'jig rten srûa ma (tDzon 'phraû, p. 100.3). On rdzu 'phrul ma mo, see GBSBTTr n. 148. The Tibetan Buddhists have a similar category: 'jig rten las 'das pa'i brsûa ma and 'jig rten las ma 'das pa'i brsûa ma, see Dam can bstan srûa rgya mtsho'i grais 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 yaû sñaags de drug / goûn khal spyîr khyaû daû bdun yin te / de gaûn ze na / phyû rigs sñaags daû / naû gsaûn sñaags daû / gûns ka ma yin pa'i gzuûns daû / drag poû ûan sñaags daû / thugs rjeû'i rgyan sñaags daû / Žaûn žuû gi this sñaags daû / bdud rtsi sman gyi goûn khal daû bdun no // . Cf. also Bon ûûû kyi sêûû po thugs rjeû'î ma dgu şar gyi 'bum' BK 129, 7.2-8.1: de la sñaags 'bum sde drug goûn khal sbyûn (sic, read spyûr?) daû bdun yin te / phyû rigs sñaags daû / naû gsaûn sñaags daû / gûns ka ma yin pa'i gzuûns sñaags daû / drag poû ûan sñaags daû / thugs rjeû'î rgyan sñaags daû / Žaûn žuû gi (sic, read gi) thun (sic, read this) sñaags daû / bdud (8.1) rtsi sman gyi (sic, read gyi) goûn khal daû bdun no // .

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

\(^{101}\) The word this is considered to be a Žaûn žuû 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 rtṣi sman gyi bsgrub pa’o //

ces pa’i ① rigs sṅags ni / rigs lḥa’i (14685) sṅags ste / (A.37b1) lha pho rkyaṅ mo rkyāṅ ŋi sgrub / ② gsāṅ sṅags ni ŋi khro’i rgyud de yab yum ’brel sgrub bo //
③ gzung¹ sṅags ni / lha ma (141a1) ŋes ste gzung² rṇams so //

Phreṅ rgyud³ las /

sṅags la dbye na gsum yin te / rigs⁴ sṅags gsāṅ sṅags gzung⁵ sṅags (141a2)
gsum / rigs su soṅ bas⁶ rigs sṅags so // gsāṅ nas žugs⁷ pas⁸ gsāṅ sṅags so //

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¹ gzung B, bzuṅ A
² gzung B, bzuṅ A
³ ≅ BK 176, 55.7-56.4, 57.4-6. (57.6) rig gs soṅ bas rig sṅags so // gsāṅ nas bzag pas gsāṅ sṅags so //
gsum ka gzugs pas gzung sṅags so //
⁴ rig AB
⁵ gzung B, bzuṅ A
⁶ pa’i AB
⁷ žag A
⁸ pa’i AB
snags). The supplement (goñ khal) is the realization of the medicine ambrosia (bdud rtsi sman gyi bsgrub pa).>

1 The class-mantra (rigs snags), among them, is the mantra of the five classes [of gods] (rigs lña) and the peaceful realization (ži sgrub) of either the single male gods or the single female gods (lha pho rkyān mo rkyān).102

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

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

It is said in the "Treatise of the Garland" (Phreñ rgyud):
<<If one divides mantra, there are three: class-mantra (rigs snags), secret mantra (gsañ snags), and dhāraṇī-mantra (gzuñs snags). It is [called] class-mantra (rigs snags) because103 it went to the [five] classes (rigs) [of gods]. It is [called] secret mantra (gsañ snags) because104 it enters secretly (gsañ nas). It is

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

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

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

104 The reading of BGSB: pa'i is corrected to pas according to the reading of the Phreñ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).
gñis (A.37b2) ka bzuñ₁ baš² guñś³ sñags so // bzlās⁴ pa (141a3) tshig gi 'go drañs ni / dmū ra tas⁵ drañs rigs sñags so // om gyi drañs dañ yab yum 'brel / gsañ sñags don du śes par bya / (141a4) na mos drañs ⁶ pa ni⁶ guñś⁷ sñags so //
ces so //

④ this sñags la pu skor dañ this skor / ⑤ drag⁸ sñags ni bstan sruñ⁹ sde brgyad kyi (141a5) srog sñags (A.37b3) so // ⑥ sman sgrub la yañ phyi sgrub¹⁰ dañ¹¹ nañ sgrub bo //

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

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

5 The violent evil mantra (drag snyags) is the vital mantra (srog snyags) 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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103 The reading of BGSB: ba'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 Cf. establish (gzugs pas) in Phreñ rgyud: see the next note.

105 Cf. Phreñ rgyud (BK 176) 57.6: rig (sic, read rig) gis soṅ bas rig (sic, read rigs) snyags so // gsaṅ nas bţag pas gsaṅ snyags so // gsum (sic, read gzugs) ka gzugs pas gzuṅ snyags so // The Phreñ rgyud is a section of the Ye khri mtsha' sel; see BGSB (2007) Index.

106 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 gŠen 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]).

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

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

109 This word is mentioned in the official letter of IHa Bla ma Ye sês '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, amṛtā). The practice is closely connected with the notion of bcud len or bcud kyi len, "essence-extract" (rasyāna,
[II] bye brag du gsaṅ sṅags ni **Ye khri mtha' sel**¹ las /
   ma go (141b1) 'khrul pa rnam la gsaṅ //
   las can don du gñer la sṅags //

ces so //

dé la gsum te / [II-1] 'jug sgo² dañ / [II-2] spyod tshul dañ / (141b2) [II-3] spyod mkhan no //
[II-1] dañ po ni / gsaṅ sṅags³ la maṅ yaṅ drug tu (A.37b4) 'dus te / **sṅags sñaṅ rgyud**⁴ las /
   gsaṅ sṅags <1> bka'⁵ drug <2> 'jug pa'i sgo drug (141b3) <3> spyod pa'i las bži'o // <1> bka'⁶ drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③

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

[II] In particular, as for the secret mantra (gsañ stags), it is said in the "Elimination of the Extremity of the Primordial Throne" (Ye khri mtha' sel):
<<[It is secret (gsañ), because] one keeps it secret (gsañ) from those who do not [141b] understand and who are erroneous. [It is mantra (stags), 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 stags), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (sñags sñan rgyud):
<<[In] the secret mantra (gsañ stags), 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] (khro bo),

\(^{112}\) Here the last four of the bka’ drug echo some parts of the sgrub pa bka’ brgyad of the rNñ ma school of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. ’Jam dpal sku’i sgrub pa, 2. Padma gsuñ gi sgrub pa, 3. Yañ dag thugs kyi sgrub pa, 4. bDud rtsi yon tan gyi sgrub pa, 5. Phur pa ’phrin las kyi sgrub pa, 6. Ma mo rbd gtoñ gi sgrub pa, 7. ’Chi med tshe’i sgrub pa, 8. Drag stags dmod pa’i sgrub pa. For No. 7 Tre ston’s account differs from rNñ ma pa sources, for example, Chos ’bya’i me tog stiñ po sbran rtsi’i bcud by Ňañ Ňi 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 gtoñ, No. 4 corresponds to Phur pa ’phrin las, No. 5 corresponds to bDud rtsi yon tan, but the rest are different from those of the rNñ ma. While the first 5 of the sgrub pa bka’ brgyad are presented as different aspects of Heruka, the bka’ drug does not seem to be based on any particular structure.
skye 'gag med pa ma mo / ④ bdag gzan¹ rgyud khrol phur ¹⁴¹b⁴ pa / ⑤ rnam rtog 'jom² pa bdud rtsi / ⑥ 'gyur ba med pa tshe sgrub dañ drug go // ¹⁴A.⁷b⁵ <2> 'jug pa'i sgo drug ni / ① gzi³ dam tshig gis bzuñ ¹⁴¹b⁵ ba / ② rim pa dbañ gis bgrod⁴ pa / ③ ñams su tiñ '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 groł ži ba'i las / ② yon tan rgyas pa'i las / ③ byin ¹⁴²a² rlabs dbañ gi las / ¹⁴A.¹⁷b⁶ ④ drag po sgrol ba'i las / ces so //


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

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

<3> The four acts ([spyod pa’i] las) are 1 the peaceful act (źi ba’i las) of emancipation (mam grol), 2 the increasing act (rgyas pa) of the merits (yon tan), 3 the conquering act (dbañ), 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 (ñaams su blañ ba) of <<1>> veneration (bsñen), <<2>> realization (sgrub), and <<3>> violent acts (las sbyor), [II-2-2] three kinds of creative visualization (bskyed) and completion (rdzogs), and [II-2-3] three kinds of necessary acts (dgos\textsuperscript{119} pa).

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

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

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

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

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

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

\textsuperscript{119} The original reading of BGSB: dgoñs 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.37b7) ³ bskeyed⁴ pa sku ⁵ bstod kyi⁵ phyag rgya (142a5) raṅ raṅ brda⁶ ru bkrol⁷ lo // (B) ṇag gi bsñen⁸ pa gsum⁹ ni / ⁴ rgyu ma nor ba rtsa ba'i sṅags / thugs rin po che tsi¹⁰ ta'i dkyil du (142b1) bzla / ⁵ bskeyed¹¹ pa rkyen gyi sṅags / brjod med rluṅ gi rta la skyon¹² la bzlas / ⁶ bzlas pa las kyi sṅags / rus sbal bye ma'¹³ (142b2) nur¹⁴ 'gros ltar bzlas so // (C) yid kyi bsñen¹⁵ pa gsum ni / (A.37b8) ⁷ de bzin¹⁶ ńid kyi tiṅ ne 'dzin ni / stoṅ pa spros bral du sgom / ⁸ kun tu¹⁷ snaṅ gi¹⁸ (142b3) tiṅ ne 'dzin ni / tshad med bzi ldan du sgom / ⁹ rgyu'i tiṅ ne 'dzin ni yig 'bru las gźal yas

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¹ sñen A
² ži A
³ sñen A
⁴ skyped A
⁵ bstod gyi B, ston gyi A
⁶ rda A
⁷ bgrol AB
⁸ sñen A
⁹ bsum A
¹⁰ rtsi A
¹¹ skyped A
¹² bskeyon B
¹³ bo'i (?) A
¹⁴ mnur A
¹⁵ sñen A
¹⁶ žiṅ B
¹⁷ du AB
¹⁸ ni (?) A
[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 vnerations 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 līña)\(^{121}\); ② The hand-gesture of the dominantly turning wheel (khor lo) turns right and left; ③ The hand-gesture of the praise of the sacred body [of the deity], who is creatively visualized, is explained (bkrol) in the individual sign (brda) [of the practitioner]. (B) The three vnerations of speech (ňag) 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 vnerations of mind (yid) are: ⑦ One meditates on the suchness contemplation (de bźin ŋid kyi tiṅ ſe ’dzin) as void (stoṅ pa) and without verbalization (spros bral); ⑧ One meditates on the all-illuminating contemplation (kun tu snaṅ gi tiṅ ſe ’dzin), as having the four immeasurables

\(^{120}\) There are three stages in the process of the performance of the Tantric ritual practice of the deity Khro bo gTso bo mchog mkha’ ’gyiṅ (cf. note on Ži khro, infra p. *207 n. 129). The main ritual text is entitled: Khro bo dбаṅ chen io mtshar rgyas pa or Khro bo dбаṅ 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 io 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 mchoñi 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 līña): (1) spyi bo, (2) mgrin, (3) sñiṅ ga, (4) lte ba, (5) gsaṅ gnas [Tshig mdzod chen mo 1544]

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

**Kun 'dus** las /

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

ces pa'i **gres**(A.37b6) pa¹ las /

1 raṅ bzin gyi bsñen¹⁰ pa ni / phyag rgya la graṅs med de¹¹ / 'od kyi 'khor lo ltar sgyur / sñiṅ (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 ṭag 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 / ñams sam mñon du 'byuṅ ba'o // de la yaṅ rab²⁰ mñon sum²¹ / 'бриñ ñams su / tha ma rmi lam (143a4) mo // 22 ces so //²²

<<<2>> gnis pa sgrub pa'i yan (A.38a2) lag ²³-bco brgyad ²³ ni / bka'²⁴ drug po la / phyi²⁵ sku'i sgrub pa drug ni / bkod pa ma 'dal la (143a5) sgrub pa'o // naṅ
(tshad med bži); ⁹ One meditates on the seed contemplation (rgyu’i tiṅ niṅ ’dzin)¹²³ to produce from the seed syllable (yig ’bru) the celestial palace (gızal yas), the throne (gdan), and the divinity (lha).¹²⁴

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

<<[This is] the preliminary stage (sñon du ’gro ba’i rim pa) of the veneration of ¹ proper nature (raṅ bźin), ² time (dus), ³ number (graṅs), 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 (raṅ bźin), 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 bźin nor bu). ² As for the veneration of time (dus), it is the time of the year, the month, and the day. ³ As for the veneration of number (graṅs), it is a hundred (brgya), a thousand (stoṅ), ten thousand (khrī), and a hundred thousand (’bum). ⁴ As for the veneration of characteristics (mtshan ma), whatever happened in the past (gaṅ soṅ du byas pa) appears in the dream. ⁵ As for the veneration of indicator (rtags), the indicators of the divinity spring out (thon thon ’don) and appear either mystically (ñams)¹²⁵ or perceptibly (mṅon du). Among them also, the highest is perception (mṅon sum), the middle is mystical experience (ñams su), and the lowest is a dream (rmi lam).>>.

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

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¹²³ Cf. BGSB 145b1.

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

¹²⁵ ñams is the state between rmi lam and mṅon du.
gsuṅ gi¹ sgrub pa drug ni / sñin po snags su sgrub pa'o // gsaṅ ba thugs kyi sgrub pa drug ni / byaṅ chub¹⁴⁺¹ lams su sgrub pa'o // Kun 'dus² las / sgrub pa lus³ nag yid gsum gyis // sku gsuṅ³ thugs su bsgrub⁴ pa 'o // ces so // yaṅ dBal mo⁵ las thig² las /
bsñen⁶ pa daṅ ni ņe bsñen⁷ daṅ / bsgrub⁸ pa⁹ daṅ ni bsgrub¹⁰ chen po / rnam pa bţi ru ŋes par bya /

ces so //
de yi¹⁴⁺³ re re la yaṅ / phyi naṅ gsaṅ gsum mthar thug daṅ bţir (A.38ᵃᵃ) gsuṅs¹¹ so // yaṅ Gab pa gsaṅ rgyud¹² las /

(A) bdag la ltos pa’¹⁴⁺⁴ bsñen¹³ bsgrub bţi ni / ¹ raṅ rgyud lhar gnas pa bsñen¹⁴ pa / ² raṅ ņid gtso¹⁵ bor gyur pa ņe bsñen¹⁶ / ³ thabs ŋes rol pa ni sgrub pa /¹⁴⁺⁸ ⁴ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la ltos pa’¹⁹ bsñen²⁰ sgrub bţi ni / (A.38ᵃᵇ) ¹ dam tshig sms dp’ bskeyed

¹ gsaṅ ba’i B
² Kun ’dus (abbr. KD), BK 170; 12.1-2.
³ bsuṅ A
⁴ bsgrubs KD
⁵ dBal mo las thig (abbr. BL), BK 148; 261.6.
⁶ sñen A
⁷ sñen A
⁸ bsgrubs BL
⁹ BL om.
¹⁰ bsgrubs BL
¹¹ gsuṅ AB
¹² N.I.
¹³ sñen A
¹⁴ sñen A
¹⁵ rtso A
¹⁶ sñen A
¹⁷ rims A
¹⁸ l’har A
¹⁹ ba’i AB
²⁰ sñen A
(ṣgrub pa’i yan lag bco brgyad), the six external realizations of the sacred body (sku) are the realization of construction, namely the three-dimensional maṇḍala (ma ‘dal); The six internal realizations of sacred speech (gsuṅs) are the realization of essence mantra (sniṅ po sṅags); The six secret realizations of the sacred mind (thugs) are the realization [143b] of thought of enlightenment (byaṅ chub sems). It is said in the "Compendium" (Kun 'dus):

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

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

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

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

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

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

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

126 See the note on bsṅen pa’i gā ma sgo dgu, supra n.120.
127 Cf. BGSB 141b2. See supra n. 112.
pa bsñen¹ pa /⁷ ye śes sems dpa' dbyińs stim ŋe bsñen² / ⁸ zi khro ji
sñed bskyed³ pa bsgrub⁴ pa / ⁴ mchod pa'i gnas⁵ su gyur pa sgrub chen /

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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 sēs sems dpa') is absorbed (stīm) in the celestial sphere (dbyiṅs) 128; 3 the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (ṭī khro) 129 [as there are]; 4 the great realization is that [the practitioner] becomes the object of the offerings (mchod pa'i gnas).

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

129 The word ṭī khro stands for ṭī ba daṅ khro bo, “peaceful and wrathful deities,” which generally includes deities that have peaceful and wrathful aspects. It is defined as thugs niid ṭī bai rwa tshul las / thugs rjes khoros (sic, read khoros) pa'i tshul ston pa / (sKabs phrin, BTK = MT 126-32, p. 1036.1), “the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind.” In the Bon tradition, a wrathful tutelary deity (yi dam) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rnam pa, Lha rgyud Thog pa and Khro bo gTso mchog mkha' 'gyiṅ is Kun bzaṅ gṣen lha, who is a peaceful deity (BTK = MT 126-26, p. 512.3). These three wrathful deities belong to the category of rituals known as the sPyi spuṅs cycle. The peaceful aspect of Ge khod is 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 moṅs ral grol gyi rgyud, BK 160, p. 155.1]. The three deities of the sPyi spuṅs cycle, as well as Ge khod and Phur pa are known as gSaṅs mkhar mchog lha, the "Five Excellent Ones of the gSaṅs citadel," see LShDz (Karmay, 1972) 45, n. 2. For a painting of dBal gsas, gTso mchog, and Ge khod, see Kvarere (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 ṭī khro covers, there is a particular ritual cycle also known by the same term ṭī khro that has the peaceful deity Kun snaṅ khyab pa and its retinue, 45 in all, and Khro bo gTso bo mkha' 'gyiṅ and its retinue, 62 in all. This ṭī 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 ṭī khro cycle on his body, see Blezer (2007) 180-205. For the maṅḍala of 42 peaceful deities (ṭī lha) and 58 wrathful deities (khoṛ lha) in the Buddhist tradition of rNūn ma pa school, see W. Y. Evans-Wentz, The Tibetan Book of the Dead, Oxford University Press, 1960 (repr. New York, 1970), opposit pages 118 and 136; Shinjō Kawasaki, Tibet no Shisha no Sho (Japanese translation of the Bar do thos grol), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.
(144a2) (C) 'phrin las la ltos pa bзи ni / ① ｚugs nas dkyil 'khor byin gyis rlobs pa ni bsཟen¹ pa / ② mtshams² nas tshogs³ (A.38a6) kyi bar ni Ňe ⑴ bsཟen⁴ / ③ de nas gtor⁵ ma ma b tä̃⁶ bar ni sgrub pa⁷ / ④ gtor⁸ ma b t ẫ⁹ nas rdzogs pa'i bar ni sgrub chen /
ces dañ /
(C) The four [veneration-realizations] depending on the *phrin las*\(^\text{130}\) method are: ① The veneration is the consecration (*byin gyis rlob pa*) of the *maṇḍala (dkyil 'khor)*, after the [practitioner's] entrance [into it]; ② the full veneration is from [the ritual of] demarcation (*mtshams*)\(^\text{131}\) until [the ritual of] the cakes (*tshogs*)\(^\text{132}\); ③ the realization is from that [point] until just before offering the torma offerings (*gtor ma ma btaṅ bar*)\(^\text{133}\); 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; BGSBTr *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 *bsdun 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 rdug 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 Kvarne (1985) Plate 28, Nos.60-63. These deities are also called the *rgyal po chen po bzi* and *la bo chen po bzi*. The "inner perimeter" refers to more religious guardians of the place (BTK = MT, 126-29, pp.1005-16). The "secret perimeter" refers to the meditation in which the practitioner himself assumes the form of the main deity, namely, Khro bo 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*: *rten gtor* and *rgyun gtor*. The *rten gtor* is used as a representation of the tutelary deities, while the *rgyun gtor* is used as an offering to them. The making of the *rten gtor* involves a high level of artistic skill and is kept until towards the end of the rite. By contrast, the *rgyun gtor* is an ordinary one easy to make, is offered as often as is required, and needs to be renewed day by day. For illustrations of the types of *gtor ma*, see Secret Visions, Plates, 26, 27 and 28.
bsñen⁴ 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 / non moñs rañ grol³ las /
bdag (144a5) ñid lhar gsal bsñen⁴ pa la //
dbyiñs nas spyan drañs ñe bsñen⁵ 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 'dus² 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 sñen A ² B om.
³ ñon moñs rañ grol, BK 160; 248.1-2: dbyiñs nas spyan drañs sñen pa yin / bdag ñid lhar gsal ñe bsñen yin / gñis su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.
⁴ sñen A ⁵ sñen A ⁶ pa¹ AB ⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.
⁸ sbyor KD ⁹ mams KD ¹⁰ la KD ¹¹ ba¹ AB ¹² bsgrubs la KD ¹³ bdags A
and, as it is said [also in the same treatise]:
<<In the simple veneration there are two [elements], erecting (zug) and removing (thon). In the simple realization there are two [elements], erecting (zug) and removing (thon). Liberation [occurs] at the time of the great realization.>>
the great realization is explained as the violent acts (las sbyor). It is said in the "Self-Release of the Defilements" (ñon moṅs raṅ grol):
<<While the veneration is to visualise [the practitioner (dam tshig sns dpa') himself (bdag ñid) as the god, the full veneration is to invite [the god (ye ses sns dpa') from the sphere (dbyiis). While the realization is without duality [between the practitioner himself and the god], the great realization [occurs] by means of the violent acts (las la sbyar ba).>>. [144b]
<<3>> As for the third, namely violent acts (las sbyar), as it is said in the "Compendium" (Kun 'dus):
<<The act (las ka) is [performed] through four kinds of acts ('phrin las rnam bţi)135, and fastens (gdags) the realizations corresponding [to each of the four kinds of acts].>>
<<The peaceful act (ţi ba) is the act to get enlightenment principally. The

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

135 The four kinds of acts are the peaceful act (ţi ba), the increasing act (gyyas pa), the conquering act (dbaṅ), and the wrathful act (drag po), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), Buddhist Himalaya, Oxford, pp. 257-8.
dbaṅ slob bu rgyud grol gyi las / drag po dgra４bdag 8 dam tshig sems dpå’9bskyed rim９gyi10 tshul du ŋams (144b5) su blaṅs pas11 / bdag gi12 sras su bde bar gšēgs (A,38b3) pa ruṅ bar bya13 /A B-lha ye šes sems dpå’ rdzogs 14-rim gyi14 tshul du ŋams su blaṅs pas / bde gšēgs kyi sras bdag ruṅ bar bya15 / gñis med las kyi sems dpå’ rdzogs pa chen po’i tshul du ŋams su blaṅs pas / ’gro ba’i don rgya lag phyad16 par bya /B

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1 dgegs AB
2 phyir stan A
3 ITa ba khiゅ̀n chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently available ITa ba khiゅ̀n chen.
4 skyed A
5 'tha' A
6 'brel A
7 Passage A is found in the ‘Grel ŋi (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 (dban) is the act to liberate the mind-stream of the disciple. The wrathful act (drag po) is the act to subdue the foes and impeders (dgra bgegs).>>.

[II-2-2] As for the second, [namely three kinds of creative visualization and completion (bskyed rdzogs rnam gsum)], [II-2-2-a] in general (spyīr), it is said in the "Great Garuḍa of the View" (Ta ba khyuṅ chen):

<<While the mind (blo) is visualized, the mind (sems) is completed. [One should] see the surface of the mind (blo ņos) of the great perfection beyond extremes.>>.

and it is said in the "Sun [Ray] Commentary" (Grel ñi)\(^{136}\):

<<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 śes 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 ñi is the commentary on the Kun ‘dus, and its full title is Kun ‘dus rin chen rtsa rgyud kyi ‘grel pa ñi zer. See BGSB (2007) Index.

\(^{137}\) The phrase las kyi sems dpa’ refers to the embodiment of dam tshig sems dpa’ and ye śes sems dpa’, that is to say, in the bskyed rim practice the practitioner first visualizes a deity in front of him (ndun bskyed), and then he visualizes himself as a deity (btag bskyed). When the visualized deity in front eventually unites with that of himself, the practitioner becomes the dam tshig sems dpa’ deity, which process enables him to make the ye śes sems dpa’ come down from the celestial sphere. When the ye śes 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 śes 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 bstan¹ na <1> bskyed² pa nam bzi ni / sNags sphan
gyud³ las /

(145a1) ① chu la⁴ ña ldam⁵ du skyed pa dañ / ② 6gser ser po⁶ ltar skyed⁷ pa
dañ / ③ chu dañ chu zla ltar skyed⁸ pa dañ / ④ pha la (145a2) bu skye ba
ltar skyed pa'o //

ces pas / chu la⁹ ña ldam¹⁰ ni / bdag (A.38b5) lha ru 11kroṅ rdzogs¹¹ su sgoms pas /
brdzus skyes su skye ba'i sgo khegs¹² // (145a3) 13gser 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 ta 15rin po che'i¹⁵ sgo khaṅ nas zla 'od ltar 'phros te /
gro (A.38b6) ba la thugs rje chu zla ltar 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 //

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

[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 sPham rgyud)*: [145a]

<<[The four kinds of the visualizations are] ① visualization as the emergence of a fish in the water *(chu la ṇa ldeñ du skyed pa)*, ② visualization like the yellow color of gold *(gser ser po)*, ③ visualization like the water and the reflection of the moon in the water *(chu dāṅ 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 ṇa ldeñ)*, as [the practitioner] meditates uprightly and perfectly *(kroṅ 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 dāṅ chu zla)*, as the [practitioner's] own mind spreads as moonlight from the vestibule *(sgo khañ)* of the precious heart *(tsi tā rin po che)*, and the compassion for the beings appears as the reflection of the moon in the water, the door of egg birth *(sgoṅ skyes)* is shut. Concerning [the metaphor of] the birth of a son to his father *(pha la bu skyes)*, as [the practitioner] himself as the principal [god] *(gtso bo)* produces the attendants *(khor mams)* from the place of union *(sbyor mtshams)* between the male and

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

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

\(^{140}\) The term *kroṅ rdzogs* is not found in any dictionary.
'Grel ni\textsuperscript{1} las /
rgyu'i tiṅ 'dzin\textsuperscript{2} sgom\textsuperscript{3} s pa\textsuperscript{3} / 'khor ba'i žiṅ\textsuperscript{(A.38b7)} sa\textsuperscript{4} 5-phel bar byed pa de\textsuperscript{5} (145b2) bzlogs so\textsuperscript{6} //

ces so //
<2> gni\textsuperscript{7} pa rdzogs rim\textsuperscript{7} <2-1> snaṅ rdzogs ni / goṅ gi bskyed\textsuperscript{8} pa nams sems kyi gsal cha la / de ŋid kyi no bos\textsuperscript{(145b3)} ston\textsuperscript{9} pas me loṅ gi gzugs brñan\textsuperscript{9} nam gza\textsuperscript{10} tshon gyi ri mo lta bu'o // Me ri 'bar ba'i rgyud\textsuperscript{11} las /
dran pa tsam gyis\textsuperscript{(A.39a1)} gsal la\textsuperscript{(145b4)} rdzogs /

ces so //
de nas sems gsal tsam na ston / ston tsam\textsuperscript{12} na gsal bas / bskyed\textsuperscript{13} rdzogs dus mnâm\textsuperscript{14} mo // gSaṅ ba don 'grel\textsuperscript{15} (145b5) las /
tiṅ 'dzin zuṅ 'jug ma šes na //
rkun ma khaṅ ston ŋul ba 'dra\textsuperscript{16} //
ces daṅ / Me ri 'khor lo gsaṅ ba'i\textsuperscript{(A.39a2)} rgyud\textsuperscript{17} las /
de\textsuperscript{(146a1)} lta bu'i lha sku gsal sgom\textsuperscript{18} na\textsuperscript{19} //
bsod nams tshogs kyaṅ rdzogs par gyur //
de ŋid chu zla'i tshul šes na //\textsuperscript{(146a2)}
ye\textsuperscript{20} šes tshogs kyaṅ rdzogs par gyur //
ces so //
<2-2> ston rdzogs ni / phyi rgyud kyis ye\textsuperscript{21} šes dbyiṅs su skyod\textsuperscript{22} / dam tshig

\textsuperscript{1} "Grel ni (abbr. GN), MT 191; 81.1.
\textsuperscript{2} sgom dgos pa'i rgyu mtshan GN
\textsuperscript{3} GN om.
\textsuperscript{4} pa B
\textsuperscript{5} rgyu nas GN
\textsuperscript{6} s-ho A, pa'i phyir sgom ste GN
\textsuperscript{7} rims A
\textsuperscript{8} skyped A
\textsuperscript{9} sña A
\textsuperscript{10} ža A
\textsuperscript{11} See "Me ri 'bar ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.
\textsuperscript{12} rtsam A
\textsuperscript{13} skyped A, skye B
\textsuperscript{14} gnâm A
\textsuperscript{15} N.I.
\textsuperscript{16} 'gra A
\textsuperscript{17} See "Me ri 'khor lo gsaṅ ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.
\textsuperscript{18} sgm\textsuperscript{19} A
\textsuperscript{19} nas AB
\textsuperscript{20} yi A
\textsuperscript{21} yi A
\textsuperscript{22} skyped B
the female [gods] (yab yum), the door of [145b] womb birth (míal skyes) is shut.

It is said in the "Sun [Ray] Commentary" (Grel fdī):
<<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 ņid kyī īo 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 mindfullness (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" (gsaṅ 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 gsaṅ 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 ņid) [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 gñis ka² bdag la bsdus³ te / sKabs phrin⁴ las⁵ /

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

lha skyod na dños grub (146a⁴) yal

ces sNgags rgyud⁹ las bṣad do //

rjes la 'khor rnams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag kyan¹³ stoṅ ņid du rdzogs (146a⁵) pa'o // (A.39a⁴) Kun 'dus¹⁴ las /
external tantra (*phyi rgyud*),\(^{142}\) the *Jñāna*[sattva] (ye *sēs [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*),\(^{143}\) both [Jñānasattva and Samayasattva] are dissolved into [the practitioner] himself (*bdag*). It is said in the "Act of the Occasion" (*skAs phrin*):

<<The sacred body (*sku*) [of the Jñānasattva] moves away in the celestical sphere (*dbyiṅs*), and is not\(^{144}\) dissolved into the god (= *dam tshig sems dpa’*) in the expanse of space (*kloṅ*).\(^{145}\)>>.

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

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

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

\(^{142}\) 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 Šar rdza bKra šis rgyal mtsahan, *gSaṅ ba sṅags kyi bsčen bṣgrub las gsum mnam par byed pa lha giṅen šel sgovi* (BTK = MT 287, pp. 9-11).

\(^{143}\) See the previous note.

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

\(^{145}\) Concerning the term *kloṅ*, see Snellgrove (1967) 262 n. 71.
pho ɲa yaṅ sprul lha tshogs rnams //
sgo ba yab yum ɲaṅ du rdzogs //
sgo ba phyogs mtshams khor bor rdzogs // (146b1)
phyogs mtshams dbus kyi gtso la rdzogs //
gtso¹ bo dmigs med ɲaṅ la rdzogs /
ces so //
<3> gsum pa rdzogs pa chen po'i rim pa ni / ji (146b2) lta skyed kyaṅ lta ba'i ɲaṅ la bskyed² / (A.39a5) rdzogs kyaṅ lta ba'i ɲaṅ la rdzogs pa'o // de ni thag lta bas chod pa'i dmigs med do // Kun 'dus¹ las /
rdzogs (146b3) pa chen po'i rdzogs lugs ni⁴ //
mnon⁵ pa⁶ phy'i snaṅ ba rnams //
spros bral nam mkha'i ɲaṅ du rdzogs //
rnam par rtog⁷ pa'i byuⁿ⁸ tshor rnams // (146b4)
kun gzi dag pa'i ɲaṅ du rdzogs //
rig⁹ (A.39a6) pa'i¹⁰ ye šes rtsal rnams ni //
rnam¹¹ pa thams cad mkhyen ¹² pa 'o //¹²
ye šes ¹³-la ni¹³ rdzogs pa 'o¹⁴ // (146b5)
ye šes thig le ŋag gcig¹⁵ la //¹⁶
rdzogs¹⁷-pas brjod du med pa 'o¹⁷ //
ces so //
[II-2-3] gsum pa ni / (i) śnags pa la tshe 'dir dgos pa lña // (147a1) (ii) 'chi khar

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¹ rtso A
² skyed A
³ ≃ Kun 'dus (abbr. KD), BK 170; 11.4-6.
⁴ gsum KD
⁵ snon KD
⁶ po B, pa'i KD
⁷ dag A, rtogs KD
⁸ ḏbyuṅ A
⁹ rigs KD
¹⁰ pa KD
¹¹ rnams KD
¹² pa'i KD
¹³ ɲaṅ la KD
¹⁴ KD om.
¹⁵ KD inserts ɲaṅ.
¹⁶ KD om.
¹⁷ 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), 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).>>.

<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 (ita 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 ’grecl, MT 225-2, p.165.
dgos pa lña / (iii) bar dor¹ dgos pa lña /

de la (i) 'dir dgos pa lña (A.39a) ni / (i-1) dus da lta'i sṅags pa² tshe thuṅ³ ba la / lha khyad par can (147a2) sgom dgos te⁴ / goṅ gi skye⁵ ba mams⁶ bţi de / phyi snaṅ ba la dmigs la sgom / naṅ phuṅ po la dmigs la sgom / gsaṅ ba rtsa (147a3) gnas la dmigs la sgom mo //

(i-2) da ⁷ltā'i sṅags pa⁷ gnod sbyin pho mo 'go rgod⁸ pa la / sniṅ po khyad par can (A.39b1) zla⁹ dgos te / buṅ ba tshaṅ žig pa (147a4) ltar zla ba ni / snaṅ srid sṅags kyi sgra di ri ri / mgar¹⁰ gyi sol¹¹ mal ltar bzlas¹² pa ni / khro bo'i me ri me dpuṅ gis gnod byed bsreg pa'o // (147a5) 'od ma'i gţu¹³ ltar bzlas¹⁴ pa ni / rtags mtshan ma la ¹⁵me ri¹⁵ ¹⁶bar ba ltar¹⁶ lta sgom gyi naṅ gnas¹⁷ so // (A.39b2) rin po¹⁸ che gter khyim ltar bzlas¹⁹ pa ni (147b1) thugs kha'i a de ltar ²⁰skyped dam mi skyed ²⁰ / skyed kyaṅ ruṅ ste / sṅags rnam's 'go phyi la rkaṅ pa naṅ du bstan²¹ nas 'od²² zer gyi²³ spro bsdu²⁴ bya'o //

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

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

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

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

147 It is not clear why yakṣas are suddenly mentioned here.
148 Cf. BGBS 121b3.
149 The translators are not sure of the precise meaning of this sentence.
'byun ba cha mñaṃ¹ dgos te / 'byun (A.39b3) lña dgra² gṣed³ kyi dmigs pas mñaṃ⁴ / rtsa rlu (147b5) gi gnaḍ⁵ kyi mñaṃ⁶ / bon ñid bde' ba'i gnad kyi mñaṃ' mo //

(i-4) da lta'i sṇags 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 / gsan ba rig pa ye ſes tshogs kyi¹³ 'khor los bon ñid la loṅs spyod ciṅ ye ſes khoṅ nas 'char¹⁴ ba'i dgos (148a1) pa yod //

(i-5) da lta'i¹⁵ sṇags pa lha srin sde brgyad¹⁶ bkol¹⁷ du mi 'dod pa (A.39b5) la / 'phrin las zab¹⁸ mo gsal¹⁹ gدب²⁰ dgos ste / (148a2) bka²¹ rgyud la²² ²³ brel ba dag²³ par gsal gدب²⁴ / lha daṅ dam rdzas mthun par gsal²⁵ gدب²⁶ bo²⁷ // ²⁹ Kun 'dus²⁸ ²⁹ las kyaṅ / ži rgyas daṅ drag³⁰ mñaṃ³¹ (148a3) spyod lña //

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

(i-4) For the mantra-practitioner of the present who has little meritorious fortune (bsod nams chuñ ba), it is necessary to turn the wheel of the feast assembly (tshogs kyi ʻkhor lo, gaṇacakra). Externally, [he] needs to develop the enjoyment (loṅs spyod) by means of the wheel of the feast assembly (tshogs) of the conditioned (ʻdu byas). Internally, [he] needs to gather the vow-keeping [protectors] (dam can) by means of the wheel of the feast assembly of the aggregates (phuñ po), without having obstacles. Secretly, it is the necessary that wisdom (ye ŋes) manifests from within [him] (khoń nas ʻchar ba), as he enjoys Bon-ness (bon ŋid) by means of the wheel of the feast assembly of awareness-wisdom (rig pa ye ŋes).\(^{150}\) [148a]

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

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

\(^{150}\) Cf. rig pa‘i ye ŋes in supra 146b4.

\(^{151}\) See supra n. 12.

\(^{152}\) Cf. ANTG 254.3-4: bka’rgyud ma ’dres pa dag par gsal gtab (sic, read gdab).
gan byed gtsor¹ bla ma (A.39b6) ’dres² par³ //
ces dañ / mKha⁴ ’gro rin chen phreṅ⁵ rgyud⁶ las /
bdér⁷ gsregs bka’i⁸ ’phrin bzag⁹ nas¹⁰ (148a4) ’gro ba¹¹ sms can¹¹ las byed do¹² //
ces so //

(ii) gñis pa sṅags pa la¹³-chi khar¹³ dgos pa lña ni / (ii-1) gзон¹⁴ la ltos te¹⁵ bskyed¹⁶ rim¹⁷ (148a5) bsgom²³² pas / snañ srid (A.39b7) lha dañ lha mor gsal¹⁹ thebs nas / bar chad bgegs²⁰ kyis mi tshugs pa’i dgos pa yod //
(ii-2) bdag la (148b1) ltos te²¹ / rdzogs rim²² sgom²³ pas / phuñ po lha ru gsal thebs nas / ’chi²⁴ bdag bdud dañ gñis rjes mi tshugs pa’i dgos (148b2) pa yod // (A.40a1)
(ii-3) gñis ka la ltos te²⁵ rdzogs pa chen po’i²⁶ rim pa bsgom²⁷² pas / sms 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 bžin cha lugs kyi phyag rgya lña bcas²⁸² pas / phyi nañ gi ’krhul²⁹ rtog chod (148b4) nas / ñe (A.40a2) lam bde³⁰ rdzogs su ’jug pa’i dgos pa yod //
(ii-5) bla ma yi’³¹ dam mgo³² la thod bžin³³ du khur bas / byin rlab mñon du
[act], unadulterated.>>>
and, in the "Treatise of the Jewelry Garland of Dākini" (mKha' 'gro rin chen phreñ rgyud):
<<The Sugata performs action (las) for the sentient beings (gro ba sans 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 ŝes sans 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 (bdaṅ), 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 bdaṅ bdud) and Yama (gśin rje) cannot establish [the obstacles].

(ii-3) As [the mantra-practitioner], depending on both, [namely, himself (bdaṅ) and the other (gzan = ye ŝes sans 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 (sans ſid) as void, the wisdom that is like a mirror (me loñ lta bu'i ye ŝes) 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 (uē lam) appear perfectly easily (bde rdzogs su).

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

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

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

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

(iii-3) tiṅ né ’dzin khyad (149a2) par can sgom6 pas / ’khrul pa (A.40a4) med pa’i
thugs thob nas / phyi naṅ ’khrul17 rtog gi sdug bsñal8 med pa’i dgos pa yod //

(iii-4) snaṅ ba sna (149a4) tshogs lam du khyer bas / legs ’byuṅ gi yon tan thob
nas / gźan gyi9 skyon gyis gos su med pa’i dgos pa yod //

(iii-5) dus (149a5) rtag tu ’phrin las daṅ ma bral10 bar (A.40a5) byas pas / lhun gyis
grub pa’i ’phrin las thob nas / žiṅ khams dag par mi sleb kha thabs (149b1) med
pa’i dgos pa yod //
on his head, after the blessing (byin rlab) [of the bla ma and the tutelary god] enters him directly, it is neccesary [for the mantra-practitioner] to climb the stage of the great perfection of the wheel of syllables (yi ge ’khor lo rdzogs chen gyi sa).

(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 (sñiñ po), after having obtained speech devoid of self-nature (rañ bzin med pa), he have no suffering from pleasant or unpleasant sounds.

(iii-3) It is necessary [for him] that, since he meditates on the special contemplation, after having obtained the non-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 (snañ ba), after having obtained the quality of goodness (legs ’byuin), he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (phrin las), after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (mi slob kha thabs med pa) the pure land (ziñ 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 (dNyos bskyed thugs rje rol ba’i theg pa) of the tradition of Central Treasury (dbus gter) as result of practice, see BGSB 110b5 and Theg ’grel Me løn dgu skor (abbr. MLGK) 501.1. The other two of the three stages are the ye sès bla ma’i sa and the dbyer med g-yuñ druñ thig le’i sa. The eighth (Sin tu don ldan kun rdzogs kyi theg pa) and the ninth 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 (dban), and the violent act (drag).

156 Literal translation: "he has no means not to reach."
(iv) yaṅ snags 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 gdeṅ⁶ 7 / <1-3> bšam⁸ pa gtor⁹ ma'i gdeṅ¹⁰ ńo¹¹ //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dgra¹² bgegs¹³ (A.40a7) zil gwis (149b4) gnon / ② ʃar ba ye ʃes kyi lta bas / ŋon moṅs dug lña zil gwis gnon¹⁴ / ③ yaṅ dag¹⁵ 16-stoṅ ńid¹⁶ kyi lta bas snaṅ srid zil gwis (149b5) gnon //

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

<1-3> bšam pa gtor²² ma'i gdeṅ²³ la / ① rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶ kun la khyab pa'i gdeṅ²⁷ / ② yo (150a2) byad kyi²⁸ gtor²⁹ ma snaṅ srid kun la khyab pa'i³⁰ gdeṅ³¹ / ③ dmigs pa rten gyi gtor³² ma spro bsdu tiṅ ne 'dzin gyi gdeṅ³³ daṅ gsum mo //
(iv)\textsuperscript{157} Further, there are three immediately (\textit{phral du})\textsuperscript{158} necessary acts (\textit{dgos pa}) for the \textit{mantra}-practitioner: <1> the three confidences (\textit{gdeñ}), which are necessary in the upper part (\textit{stod du}), <2> the nine restrictions (\textit{chiñs}), which are necessary in the middle part (\textit{bar du}), and <3> the eleven nails (\textit{gzer bu}), which are necessary in the lower part (\textit{smad du}).

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

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

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

<1-3> In the confidence of the torma rituals that are to be arranged, there are three: ① the confidence that the torma cakes of succession (\textit{rgyun gyi gtor ma})\textsuperscript{160} pervades all the compassions: ② the confidence that the torma cake of ritual substance (\textit{yo byad}) pervades the entire phenomenal world of appearance and existence (\textit{snañ srid}); 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{bāñ 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{ḥod chags}, (2) \textit{že sdañ}, (3) \textit{gti mug}, (4) \textit{ña 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 / bca¹ las /
dbyar³ gsum me tog gi spuñs gtor⁴ bca' //
dgun gsum 'sa khrag gi rñubs gtor⁵ (150a4) bca⁶ //
ston gsum 'bru yi rgyun⁷ gtor⁸ bca' //
dpyid⁹ gsum sman gyi mthun¹⁰ gtor bca' /

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 /
lha tshogs la mchod ciñ dìos grub blañ / (150b1) dug dañ mtshon du šes par byas
la / bgegs¹⁴ bskrad¹⁵ ciñ¹⁶ zor du 'phañ ŋö //
gtoñ¹⁷ thabs ni / mKha¹⁸ gro rin chen 'phreñ rgyud¹⁹ las /
gtor (150b2) ma mi btañ mi (A.40b1) gzuñ ste / gta'i gtor²⁰ ma btañ mi bya /

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

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

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

Concerning the way of recognizing [the torma cake], one should recognize [it] as the god and the celestial palace, and, offering the collected cake [of fruit and butter] (*tshogs*)\(^{162}\) and medicaments (*sman*) and blood (*rag, rakta*),\(^ {163}\) one performs empowerment (*dbaṅ bskur*). One should recognize [it] as ambrosia (*bdud rtsi*) and desirable sense object (*'dod yon*), and, offering [them] to the assembly of gods, one obtains the *siddhi*-attainment (*diños grub, siddhi*). \[150b\] One should recognize [it] as poisons and weapons, and expelling the impeders, one throws it as a weapon.

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

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

\(^{162}\) 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: *gtaḥ* (for *gtah-chen*), a ritual bowl made from a skull and called "the great pledge" (see next item); 212.7 (see Fig. X n); next item = *gtaḥ ma* (J/Lex & Cs) = pledge 34.35, 110.11.
rgyun gyi gtor¹ ma bzuṅ mi bya / rgyun gtor naṅ bca² nub dbul³ ciṅ / nub
(150b3) bcas⁴ nas ni naṅ dbul⁵ lo // re re bcas śiṅ⁶ re re 'bul /
ces pas / riṅṅ pa 'bul goṅ du gsar⁷ pa bca’ 'o⁸ //

<2> gņis pa bar du dgos pa'i (150b4) chiṅs dgu ni / (A,40b2) ¹ bskyed pa gţal yas
kiy chiṅs / yaṅs dog med pa'i gnad / ² tiṅ Ṉe 'dzin 'phro 'du'i chiṅs / mţon du
gyr pa'i gnad⁹ / (150b5) ³ gźi¹⁰ lam 'bras bu'i chiṅs / bye brag med¹¹ pa'i gnad /
⁴ bskyed daṅ rdzogs pa'i chiṅs / sems su 'dus pa'i gnad / ⁵ bzlas¹² pa śaṅgs
(151a1) kyi chiṅs / lha sku gsal ba'i (A,40b3) gnad / ⁶ bkye¹³ ba mgon¹⁴ gyi chiṅs /
dmigs su med pa'i gnad / ⁷ bri ba dkyil (151a2) 'khor gyi chiṅs / lha ru gsal¹⁵ ba'i
gnad / ⁸ snaṅ ba tshogs lam gyi chiṅs / rol pa 'gag med kyi gnad / ⁹ de dag
thams cad tha (151a3) śaṅgs tsam du btags pa las / don du raṅ sems las mi gţan¹⁶
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
hold the torma cake of succession (*rgyun gyi gtor ma*).\(^{165}\) One prepares the 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 (*gZH i lam 'bras bu*), the crucial point is the lack of distinction (*bye brag med pa*)\(^{166}\) [among them]. ④ As for the restriction of visualization and completion, the crucial point is to gather them in the mind (*seṁs 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 sñaḥ 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 rbad / ⑤ dgug / ⑥ gdab / ⑦ sgral / ⑧ mnan / ⑨ sreg / ⑩ 'phañ / ⑪ ma 'grub pa la spogs (151a5) pa dañ bcu gcig go //

de la ① rgyan dañ cha lugs mos gus dad pas bstod / ② gdams (A.40b5) ste gnad la bor la skul / ③ khyab pa spyi rgyug gi (151b1) pho ña rañ sms la bkye / ④ ston ñid ye šes kyi pho ña ma10 rig gti11 mug la rbad12 / ⑤ tin 'dzin gsal13 ba'i gnad14 kyis dgug15 / ⑥ rttogs pa'i lta (151b2) bas bon ñid dbyiñs su gdab16 / ⑦ thugs rje šugs kyis mam rtog sgral / (A.40b6) ⑧ log rtog 'khruł pa'i mgo17 gnan / ⑨ ñon moñs pa ye śes (151b3) me yis sreg18 / ⑩ 'khor ba'i sdog bsñal mya ñan las 'das par 'phañ / ⑪ ma 'grub pa la spogs pa ni / de mams kyi20 don ma 'grub (151b4) na / bsñen21 sgrub skyar la sgrub po //
ces pa mams ni sñan rgyud22 las bśad23 do // (A.40b7)

[II-3] gsum pa spyd mkhan ni / sñags sñan rgyud24 las bzhir25 bśad de26 / (151b5)

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1 sbad A
2 gug A
3 bdab A
4 bnan A
5 grub B, brub A
6 sogs B
7 gdod A
8 bdams A
9 kye A
10 la la B
11 rti A
12 sbad A
13 bsal A
14 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 bzhir A
26 te A
du) are ① praise (bstod), ② exhortation (bskul), ③ sending out [the attendants] (bkye), ④ urging on (rbad), ⑤ summoning (dgug), ⑥ striking (gdab), ⑦ enforcedly releasing (sgral), ⑧ suppressing (mnan), ⑨ burning (sreg), ⑩ projecting (phaṅ), ⑪ performing again in case of incompleteness (ma ‘grub pa la spogs pa).

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

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

167 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
168 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
169 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
170 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
171 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
172 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
173 Cf. BGSB 119b5 = BGBSTr (2009) 86-87 (= *54-*55).
[II-3-1] sňags pa rab la 'char¹ lugs lhā² ste / ① sems can thams cad saňs rgyas su 'char³ te⁴ / gźi⁵ saňs rgyas ⁶ raň chas su yod pa'i gnad / (152a1) ② snaň ba thams cad bon skur 'char te / lam ye šes bsgrôd’ med du yod pa'i gnad / ③ gnam ri sa (A.40b8) brag yi¹⁸ dam gyi (152a2) lhār ⁹ 'char te⁹ / 'bras bu ye šes lhun rdzo gs su yod pa'i gnad / ④ sdu gšnal thams cad bde¹⁰ bar 'char te / snaň ba sna tshogs (152a3) lam du khyer ba'i gnad / ⑤ noň moňs thams cad ye šes su 'char¹¹ te / raň byuň ye šes raň chas su yod pa'i ¹² gnad do //¹²

[II-3-2] sňags pa¹³ 'briñ la (152a4) gsal¹⁴ (A.40b9) ba lhā ste / ① stoň gsum lhā'i gţal¹⁵ yas su gsal te¹⁶ / gţal yas khaň la yaňs dog med pa'i gnad / ② raň lus lhā ru (152a5) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa'i gnad / ③ phyi snod kyi²⁰ / jīg rten gtor²¹ gţon du bšams pas / snod la bzaň²² ñan (152b1) med pa'i gnad²³ / ④ snaň srid dam (A.40b10) rdzbas su gsal²⁴ bas / dam can la 'khu ldog mi yoň ba'i gnad / ⑤ gnas lugs stoň pa ŋid du (152b2) gsal²⁵ bas / saňs rgyas gţan²⁶ nas mi tshol ba'i²⁷ gnad do //²⁷

[II-3-3] sňags pa tha ma la bzuň ba mam pa lhā ste / ① 'phrin las gyer du (152b3)

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¹ mchar A
² sňa A
³ mchar A
⁴ ste A
⁵ bźi³ A
⁶ AB insert su.
⁷ sgrod A
⁸ yid AB
⁹ mchar ste A
¹⁰ bde’ A
¹¹ mchar A
¹² gnod / B
¹³ B om.
¹⁴ bsal A
¹⁵ žal A, žyal B
¹⁶ ste A
¹⁷ bsal A
¹⁸ dgegs A
¹⁹ gyi A, kyi B
²⁰ gyi A
²¹ btor A
²² zaň 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 (snags pa rab) there are five modes of arising ('char lugs). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (gzi'i sains rgyas) exists intrinsically (rañ 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 (bsgro 'med du). ③ The sky, mountains, the earth, and rocks arise as tutelary gods (yi dam gyi lha): the crucial point is that wisdom as result exists as spontaneously perfect. ④ All sufferings (sdu bsnal) 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 (rañ byuñ ye 'sas) exists intrinsically (rañ chas su).

[II-3-2] For the middle mantra-practitioner (snags pa 'briñ) 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 (rañ lus) as god, the crucial point is that the impeders cannot settle the obstacles. ③ As [the practitioner] prepares (bsams pa) the external environment world (sno kyi jig rten) as the vessel of the torma (gtor gzoñ), the crucial point is that there is no [difference in quality,] good or bad, [152b] for the vessel (sno). ④ As [the practitioner] visualizes the phenomenal world of appearance and existence as a sacred substance (dam rdzas), the crucial point is that there will be no anger ('khu ldog) in the protector god (dam can). ⑤ As [the practitioner] visualizes the fundamental nature (gnas lugs) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior mantra-practitioner (snags pa tha ma) there are five kinds of apprehensions (bzuñ ba). ① He apprehends the ritual acts (phrin las) as ritual chant (gyer). ② He apprehends the mantra and the seed mantra as his
bzuñ ba / ② snags dañ šiṅ po rañ gryud du bzuñ (A.40b11) ba / ③ rdzas ša khrag tu bzuñ ba / ④ lha rags pa ther zug du bzuñ ba / ⑤ yi’ dam ’jig rten (152b4) par bzuñ ba ste / lta 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 žin 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 dñios grub ’jig rten gyi lha la re ba / de 3’rnam3 ni (153a1) snags4 la re yañ ma rtogs pa’o //

5’ces so5 //

[[8] ye gšen theg pa]

[8] brgyad6 pa ye gšen7 ni / ye ji bžin gyi don bsgom8 pas ye gšen (153a2) no // de la gsum te / [I] gzi9 gtan10 la dbab pa / [II] lam ŋams su blaṅ ba / [III] ’bras bu mñon du gyur pa’o //

[I] dañ po ni ’Grel11 ni12 las /

gzi13 bya (153a3) ba 14 gud15 na (A.41a1) yod pa ma yin te / kun gzi16 byañ chub kyi sems ’khor ’das kun17 gyi gzi18 gyur ba la bya’o //

ces so //

gzi19’i no bo Itar gyi (153a4) šes pa luṅ ma bstan ’di ka rañ ces Dran20 pas gsums21 so // de ’khor ’das thams cad ’byuñ ruñ gi spyi gzi22 yin pas kun gzi23 ŋes bya (153a5) ste / mDo24 las /

1 yid AB  
2 bas A  
3 ni re ba A  
4 gañ B  
5 ŋes pa’o B  
6 gryad A  
7 bšen A  
8 bsgom A  
9 bži A  
10 gdan B, rtan A  
11 ’brel A  
12 ’Grel ʃi (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 bži A, gzi ru GN  
19 bži’i A  
20 gran A  
21 bsuṅs A  
22 bži A  
23 bži A  
24 = gZer mig (abbr. ZM), 730.13-14.
own mind-stream (*raṇ rgyud*). ③ He apprehends the ritual objects (*rdzas*) as meat and blood. ④ He apprehends the coarse god (*lha rags pa*) as unchanging (*ther zug*). ⑤ He apprehends the tutelary god (*yi dam*) as mundane (*jig rten pa*). [These are] faults [involving] not knowing (*khrol ba*) the crucial point of the view.

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

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

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

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

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

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

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\(^{174}\) The meaning of this sentence remains uncertain.
kun pañ gzi¹ gnis (A.41a2) 'brel ba'i nus mthu² las //
³bzaṅ po yon tan³ gyi nam par šes pa pañ //
⁴ñan pa skyon⁴ gyi nam (153b1) par šes pa ⁵ byuṅ⁶ //
ces pañ / g-Yuṅ druṅ yaṅ rtse⁷ las /
'khor 'das gnis su med pa'i mtha' //
kun gzi⁸ luṅ ma bstan la thug //
ces so // (153b2)
'khor 'das byuṅ yaṅ / 'khor 'das (A.41a3) gaṅ gi yaṅ / mtha' ma reg pas / gnas
pa gzi'i⁹ saṅs rgyas so // mDo luṅ gsan¹⁰ ba¹¹ las / (153b3)
'khor daṅ¹² myaṅ 'das med pa'i shon rol na //
yāṅ mes sña rtogs Kun tu¹³ bzaṅ po byuṅ¹⁴ //
de ni saṅs rgyas kun gyi phyi mes yin (153b4)
ces so //
de yaṅ rtogs na saṅs rgyas kyi grol¹⁵ (A.41a4) gzi¹⁶ ma rtogs sems can gyi 'khrul
gzi¹⁷ ste / sGron zer¹⁸ ¹⁹ las /
rtogs pas²⁰ (153b5) Kun bzaṅ ye saṅs rgyas //
ma rtogs khamgs gsum sems can 'khrul //
ces pañ / Luṅ drug²¹ las /
'di rtogs mams ni (154a1) saṅs rgyas yin //
'di ma rtogs na saṅs rgyas med //
ces so // des na ño bo gaṅ du yaṅ mi 'gyur / ²²bdal yaṅs²² su (A.41a5 ; 154a2) gnas
pa ni gzi²³ ka dag skye med do // de ma' gags rol pa'i rtsal sna tshogs su šar ba

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¹ bži A
² 'thu A
³ ñan pa skyon ZM
⁴ bzaṅ po yon tan ZM
⁵ ZM inserts pañ gnis.
⁶ 'byuṅ ZM
⁷ N.I.
⁸ ži A
⁹ bži'i A
¹⁰ bsaṅ A
¹¹ N.I. The text itself is not identified. It is cited in the gTan tshigs gal mdo rig pa'i tshad ma 52.3, where
another passage is cited under the name of this text. On the other hand, exactly the passage as here is
cited in the gTan tshigs gal mdo rig pa'i tshad ma 110.3 under the title of the g-Yuṅ druṅ shiṅ po ŋag
gcig rgyud: g-Yuṅ druṅ shiṅ po ŋag gcig rgyud las // 'khor daṅ myaṅ 'das med shon 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 mtsan dpal did not cite the passage in question directly from
the mDo luṅ gsan ba, but from another text where this passage was cited.
¹² 'das AB
¹³ du AB
¹⁴ 'byuṅ AB
¹⁵ brol A
¹⁶ ži A
¹⁷ bži A
¹⁸ gzer B
¹⁹ N.I.
²⁰ pa'i A
²¹ BK 174; 121.1-2.
²² bdaṅ saṅs A; da raṅ sa saṅs B
²³ bži A
"bo ltar)," said Dran pa [nam mkha']. As it is the general base from which all transmigration and emancipation ('khor 'das) can occur, it is called the "base of all" (kun 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 ancestor (yaṅ mes) the first enlightened (sṅa 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

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175 See n. 18 in supra p. *159.
ni gzi¹ lhun grub² 'gag med do // Nam³ mkha' rtsol 'das³ las /
gzi⁴ ni 'gyur med chen por ſes //
rtsal šar rol pa ma ſes 'gyur //
de yaṅ gzi⁵ las ma 'das phyir // (154a⁴)
raṅ rgyud ſes med (A.41ab) ma yin med /
ces so // rtsal de saṅs rgyas la sku daṅ ye ſes su 'char⁶ /
sems can lus daṅ bag chags (154a⁵) su 'char te / Ma rgyud thugs rje ſi ma' las /
kun gzi⁸ sems kyi cho 'phrul las //
saṅs rgyas sku⁹ daṅ ¹⁰ ye ſes¹⁰ so //
sems can (154b¹) jus daṅ bag chags so //
ces so // de gni's no bo la bzaṅ ſan med /
dus la sña phyi med la¹¹ /
gzi skye 'gag (A.41a⁷) gni's med do¹² // 'Grel ši¹³ (154b²) las /
gzi¹⁴ ka¹⁵ dag skye med /
gzi¹⁶ lhun grub 'gag med /
gni's ¹⁷ ni ¹⁷ 'char lugs las¹⁸ mtšon pa las¹⁹ ſo bo²⁰ dbye ba²⁰ med do²¹

ces (154b³) daṅ / Señ ge sgra sgrogs²² las /
'dug pa dus daṅ raṅ bzin gcig²² /
ces so //
de la gnas²⁴ pa gzi'²⁵ saṅs rgyas zer te /
'jag ma'i srin bu (154b⁴) man chad kun (A.41a⁸)
la khyab par gnas so // mDo Pad ma dri med²⁶ las /
de bzin ſi'd ye ji bzin gyi sniṅ po'o²⁷ //
'gro ba kun la raṅ bzin (154b⁵) gyis²⁸

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¹ bzi A
² brub A
³ N.I.
⁴ bzi A
⁵ bzi A
⁶ mchar A
⁸ bzi A
⁹ ku A
¹⁰ sems B
¹¹ B om.
¹² B om.
¹³ 'Grel ši (abbr. GN), MT (= BTK) 191; 26.4.
¹⁴ bzi A
¹⁵ dka' GN
¹⁶ bzi 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 ſi'i 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 ʿses), and for the sentient beings (sems can) as the ordinary body (lus) and impregnation (bag chags). It is said in the "Mother Tantra, Sun of Compassion" (Ma rgyud thugs rje tī ma):
<<The "base of all" (kun gži) is, according to the miracle (cho ’phrul) of the mind, the sacred body and wisdom of the Buddha, and [154b] the ordinary body and impregnation of sentient beings (sems can).>>.

There is no [distinction between] good and bad in the nature of these two (= kun gži and rtsal), and there is no temporal [difference between] early and late [for them]. The base (gži) is devoid of the dichotomy of birth and cessation (skye ’gag). It is said in the "Sun [Ray] Commentary" (’Grel tī):
<<The base (gži) is primordially pure (ka dag) and is devoid of birth. The base (gži) is spontaneous and is devoid of cessation. [These] two [aspects] are illustrated by the mode of arising (char lugs), but there is no difference in its nature.>>,

and in the "Roar of the Lion" (Señ ge sgra sgros):
<<The [mode of] being (’dug pa = gži) is unique in time and self-nature.>>.

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

ces so //
'o na 'khor 'das gnis khyad med du 'gyur že na / khyad che ste Gab' pa² las /
de rtogs³ ma rtogs⁴ khyad par (155a) che⁵

ces dañ 'Grel⁶ fi (A,41a9) las /
sans rgyas la ño bor⁸ khyab la⁹ / sms can la¹⁰ 'byuñ ruñ du khyab pas¹¹ /
s kmyn med¹²

ces so // (155a2) sGron ma dgu skor¹³ las /
sans rgyas ma rig ma spañs sms can ye ñes can /

ces pa'i rTsa 'grel¹⁴ (155a2) las /
sans rgyas la ma rig (155a²) pa rañ chas su yod de¹⁶ ma sgribs¹⁷ / sms can la
ye ñes rañ chas su yod (A,41a10) de¹⁸ ma mthon /

ces so //</gal te gçi¹⁹ de rtogs pas sañs rgyas (155a4) thob bam²⁰ mi thob / thob na²⁰ 'bad
mi dgos par 'gyur la / mi thob na de rtogs²¹ tsam na / mnōn sans rgyas / ces pa
dañ 'gal lo že na (155a5) rtogs²² pas²³ lam gyi sañs rgyas ni thob la / mthar²⁴ thug
'bras bu'i sans rgyas ni mi thob žes²⁵ smra'o / (A,41a11)
lam gyi sañs rgyas ci že na (155b1) Me ri skyed mi dgos kyi 'grel²⁶ (27) las /
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 ñi):
<<[The base (gzi)] pervades the Buddha in its very nature (ño bor) and pervades the beings with the possibility of becoming [the Buddha] (byuin ruin). 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" (Tså '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 (miñon sañs rgyas)."176

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

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

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

[II] gñis pa ni / 'Grel ñi² las /
lam ni gzi³ rtogs pa'i⁴ thabs ³lta sgom mo⁵
ces pas / 'di la gñis te / [II-1] lam bye brag (155b³) tu sgom pa daṅ / (A,41a12) [II-2]
sgom ŋams spyir bstan⁶ pa'o //

'brel du sgom pa'o //

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

[II-1-a-1] daṅ po ni sñon 'gro spyi ru rgyug pa'i skyabs sms bya / sgrib pa
sbyaṅ phyir (155b⁵) khrus bya / tshogs (A,41a13) bsags phyir ma 'dal 'bul / bar chad
sel phyir¹¹ gtor ma btaṅ / byin rlabs 'byuṅ phyir¹² gsol ba gdab¹³ / (156a¹)

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

[II] As for the second [= the path (lam)], as it is said in the "Sun [Ray] Commentary" ('Grel ūi):
<<The path is the means to understand the base (gži), 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 ūams).

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

[II-1-a] As for the first (= ēi 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 (śes rab kyi khrid) without characteristics (mtshan med).

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

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

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

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

\textsuperscript{180} In the sense of skyabs sū 'gro ba and byaṅ chub sms bskyped.
dniṣ gḏi\(^1\) sems 'dzin la / Man ṉag don\(^2\) sprugs\(^3\) las / ① yeṅs la bor la buṅ ba daṅ / ② phraṅ du bsgug\(^{156a2}\) par\(^4\) buṅ ba daṅ / ③ rdzas la khrid la buṅ ba daṅ /\(^{(A,41b1)}\) gsum du gsuṅs\(^5\) so //

① daṅ po ni / dbaṅ po rab la sems ma yeṅs par glod\(^6\) nas\(^{(156a3)}\) jogs\(^7\) pa'o //

② gniṣ pa ni / dbaṅ po 'briṅ la rtsa gsum la thig le rgyu ba la sems btod pa'am / bde ba ņos 'dzin lta\(^{(156a4)}\) bu'o //

③ gsum pa ni / tha ma rdzas la 'dzin te / Rig pa gsers\(^8\) gyi luṅ non\(^9\) las / yi\(^10\) ge gsum\(^{(A,41b2)}\) mtshan ma gsum / lha\(^{(156a5)}\) sku gsum daṅ rdzas dgur\(^{11}\) gsuṅs te\(^{11}\) / gdab pa'i thig le las gsum te / ① sku\(^{12}\) tsa ka\(^{12}\) li ni / Kun bzaṅ / ② gsuṅ

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

The main part (dños gзи) [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" (曼 Դաղ Դու Սրդ): ① concentration (bzуң ба) on the rejection (бор) of distraction (yeңs); ② concentration [like] waiting for (bsug pa) in the dangerous passage ('phраи), ③ concentration for guidance concerning the ritual materials (rdzas).

① First, in the case of the [practitioner of] superior capacity (dbaи 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 (dbaи po 'брии), one fastens the mind on a drop (thig le) which moves in three veins (rtsa gsum),181 or it is like the recognition (ños 'dzин) of bliss (бde 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" (Rиg pa gser gyi luи non) it is said that the syllables (yi ge) are three, the characteristics (mtshan ma) are three, the sacred bodies of the Buddha are three: [in this way] the ritual materials (rdzas) are nine. From the planted drop occur three [things]: ① the sacred body (sku) [in the form of] tsa ka li182 is Kun [тu] bzaи po; ② the sacred speech (gsуі) [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 swаstika just the size of a barley grain

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181 Three veins (rtsa, nάдї): middle vein (dba ma, avаdхущї), left vein (rкyаи ма, lаlaнщї), and right vein (ro ma, rаsаnщї).

182 The tsакали are normally miniature paintings used as aids to the visualization of deities in the bskyед rim practices. They are items that a practitioner must have. The tsакаli 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 мапдala 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 tsакаli, even though there is no indication that this is tsакаli).
yig 'bru (156b1) ni a / thugs phyag mtshan ni / šel gyi g-yuṅ druṅ nas tsam² 'dzin' no // da lta dam pa ri khrod pas / a rkyan la 'dzin pa 'di (156b2) yoṅs su grags so // de (A.41b3) las šes pa gzan¹ du mi g-yo na zin³ pa'o // Luṅ non⁶ las / yi⁶ ge a la⁸ sems bzuṅ (156b3) bas / žag gsum dros⁹ daṅ¹⁰ bzi na / a yi tiṅ ne 'dzin ¹¹ las su ruṅ ¹² ste 'oṅ ŋo¹² //

ces so //
[II-1-a-2] gñis pa ni sems zin pa'i rtags (156b4) byuṅ ba daṅ / mtshan¹³ med stoṅ pa la sems 'dzin pa ste / Luṅ non¹⁴ las / (A.41b4)

de ltar mtshan ma la¹⁵ sgments pas /¹⁵ las su ruṅ bai¹⁶ (156b5) rtags byuṅ ste / yid ches pa daṅ / sems mtshan¹⁷ ma med pa¹⁹ la sgment¹⁸ pa¹⁹ 'di yaṅ yun bsiṅs²⁰ nas²¹ sgments²² na / las²³ su ruṅ žiṅ (157a1) de bžin²⁴ ŋid²⁵ mñon du gyur²⁶ bar ŋes²⁷ so //²⁷

ces so //
de nas 'jog²⁸ tshul ni / Cog bžag²⁹ ³⁰ las /

drtags³¹ (A.41b5) thabs³² mam³³ (157a2) pa gsum³⁴ po ni / so pa la khar bžag³⁵ pa 'dra /

ces pas / mi rtog ye šes ŋams blaṅ³⁶ la³⁶ / blo'i bžag thabs gsum ste / (157a³)

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¹ ŋid B
² rtsam A
³ 'dzan A
⁴ bžan A
⁵ bžin A
⁶ Luṅ non (abbr. LN), BK 172; 311.4-5.
⁷ yig B
⁸ las AB
⁹ bros A
¹⁰ LN om.
¹¹ LN inserts yan.
¹² ste'o AB; ste 'oṅ ŋo LN
¹³ 'tshan AB
¹⁴ Luṅ non (abbr. LN), BK 172; 314.2-4.
¹⁵ bgments LN
¹⁶ pa'i LN
¹⁷ 'tshan A
¹⁸ sgments A
¹⁹ las bgments pa yan LN
²⁰ sriṅs A
²¹ te LN
²² bgments 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 rtags A, drtags CZ
³² stoṅ CZ
³³ mams CZ
³⁴ bsum A
³⁵ bžags CZ
³⁶ pas AB
(nas), which [Kun tu bzaṅ po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (dam pa ri khrod pa) [= dGoṅs mdzod
Ri khrod pa chen po] is extremely famous. If consciousness does not move
everelse 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 Ȝes 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 ṅid) 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 Ȝes), there are three
means of establishing the mind. ➊ 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 rMeʿu 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
332.
 kznu nam 'phañs gcød' pa ltar / rtsol med du phyod de bžag / bya thi² ba tshän du jug pa bźin' riše gcig tu hrig ge bžag⁴ / skyes (157a6) bus bya³zin pa (A.41b8) ltar gal med du lhod de bžag go //
de la sms zin rtags ni / phyi nañ du dbugs rgyu ba mi tshor / lus yod (157a5) pa mi tshor / bu g⁶ du nas zag pa 'byuṅ 'ño // g-Yuṅ druṅ gtiṅ⁷ rdzogs⁸ las /
daṅ po sms la rten med par /
byuṅ⁹ tshor¹⁰ mañ¹¹ du rgyu (157b1) ba ni /
ri gzar¹² kha nas chu babs¹³ 'dra /
bar du (A.41b7) gsal¹⁴ ba skad gcig ma /
rig¹⁵ pa¹⁶ rjen par 'char ba¹⁶ ni /
chu bo¹⁷ yur¹⁸ du 'grim¹⁹ pa²⁰ (157b2) 'dra /
tha ma šes pa mi g-yo ba /
ltk ltk₂¹ mer mer₂² gnas pa ni /
rluṅ gis²³ ma bskyod²⁴ rgya mtsho 'dra /
ces so //
[II-1-b] gnis pa lhag (157b3) mthon²⁵ ni / dpe' nam mkha' la 'ño sprad²⁶ / don bon 'nid la 'ño sprad²⁷ / rtags (A.41b8) sms ni'd la 'ño sprad²⁸ / sms ston par 'ño³⁰ sprad³¹ / Gab (157b4) pa³² las /
dpe³² don rtags dañ³³ mña³⁴ pa 'di / skal³⁵ ldan sms la³⁶ gnis med don sgom /
ces so //
de la rañ rig sgrī⁷ (157b5) med du / gsal³⁸ gyis rtogs³⁹ pa ni lhag mthon yin /
BSen⁴⁰ thub⁴¹ las /

1 spyod AB
2 the AB
3 ziṅ A
4 żag A
5 ja A
6 kha AB
7 rtiṅ A, gti B
8 = g-Yuṅ druṅ gtiṅ rdzogs gsān bā'ī rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.
9 'byuṅ YD
10 tshar A
11 muṅ A
12 zar A
13 bab A
14 bsal AB
15 dmigs YD
16 rgyud ma chad pa YD
17 'ō AB; bo YD
18 yud A
19 'gril A, 'dril YD
20 ba AB
21 ŋe YD
22 re YD
23 gi A YD
24 skyod A YD
25 'thoṅ A
26 prad A
27 prad A
28 prad A
29 B om.
30 prad A
31 Gab pa (abbr. GP), BK 172; 41.3-4.
32 dpe GP
33 GP inserts gsum du.
34 mñaṃs GP
35 bskal A
36 le GP
37 bsgrīb A
38 sal AB
39 brtogs A
40 gsen A
41 BK 145: passage in question N.F.
one establishes [the mind] efficiently (phyod de) without effort (rtsol med du).

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

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

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

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

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

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

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

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

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

[158a] Even if in the mind of the [practitioner] there are diverse
lhag mthoṅ rig pa gsal ba'i (A.41b9) ye śes

ces so // (158a1)
de'i sems la¹ sna tshogs su šar yaṅ / raṅ šar raṅ groḷ² lhag mthoṅ ńo³ // gNad
drug⁴ las /
  mkha' gsal gcig⁵ (158a2) nas thams cad šar /
gsal⁶ ba'i mkha' la phyogs ris med /
ces daṅ / bDal 'bum⁷ ⁸ las /
  sems la sems ma mchis⁹ (158a3) ste /
  sems kyi raṅ bzin 'od gsal¹⁰ (A.41b10)
ces so //
[II-1-c] gsum pa zuṅ¹¹ 'brel ni / Cog bzung¹² gi 'grel¹³ ¹⁴ las /
  zi gnas¹⁵ daṅ lhag (158a4) mthoṅ gi¹⁶ cha mnām¹⁷ te /
  bag chags daṅ kun gzi¹⁸ gnis gcig gi¹⁹ /
  dbaṅ du gcig ²⁰ ma btaṅ²⁰ bar¹ cog gis bzung (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 /
  zi²² (158b1) gnas²⁶ tiṅ 'dzin stobs bde daṅ /
  lhag mthoṅ ye śes stobs kyis gsal²⁷ /
  zi²⁸ lhag zuṅ²⁹ 'brel mi rtog daṅ /
  de mthar phyin pa (158b2) mi g-yo ba'o //
ces so //
de ka mnām bzung yaṅ yin³⁰ te / Ňon moṅs raṅ groḷ³¹ ³² las /

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

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

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

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

<<Śamatha quietude and vipaśyanā insight are equal. One lets leisurely both impregnation (bag chags) and "base of all" (kun gzĭ) be imperturbably, so that by the force of one the other is not rejected>>, it is the same as the previous šamatha quietude and vipaśyanā insight.184 For the non-duality (gños su med pa) [of šamatha and vipaśyanā], one establishes nonconceptuality (mi rtog pa). It is said in the "Incantation of the Extremity of the Primordial Throne" (Ye khrī mtha' sel):

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

The very same [thing] is also equanimity (mṅam bzág). It is said in the "Self Release of the Defilements" (Nom moṅs raṅ grol):

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

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184 The sentence is a little elliptic. This probably means the following: it is not necessary to create new šamatha and vipaśyanā in order to have their union: it is enough to use the previous šamatha and vipaśyanā for the union.
šes¹ pa lhaṅs kyis² (A.41b12) 3 rtogs pa³ lhag (158b3) mthon yin⁴ / šes⁵ paños bzuṅ bral ba⁶ zī⁷ gnas yin⁸ / 9 gsal ston⁹ dbyer med¹⁰ mnam pa'i bon du bzag¹⁰ /

ces so //
mal (158b4) 'byor žes yan¹¹ zer te /¹² Gab pa¹² gsaṅ¹³ rgyud¹⁴ las /
 kun gzi¹⁵ rnal ma'i don la / lhag mthon rig pa'i ye šes 'byor bas / rnal (158b5)
'byor yin / ces so // (A.41b13)
[II-1-d] de'i don sgom¹⁶ pa la gsom / <1> tiṅ 'dzin gyi thun sgom / <2> sems kyi naṅ sgom / <3> rtogs pa'i kloon sgom / (159a1)
<1> daṅ po ni 'Grel¹⁷ nǐ¹⁸ las /
don gnas lugs¹⁹ sgoms¹⁹ pa la²¹ thun bzhī²² yel²³ bar ma²³ šor ro²⁴
ces pas / las daṅ po bas²⁵ (159a2) guṅ²⁶ gnis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sña dro²⁹
phyi dro³⁰ srod tho raṅs bzhī³¹ la / ji tsam thun (A.42a1) bcad nas sgom mo // de dus dran³² (159a3) pa'i rtsein³³ bzuṅ nas / rnam rtog raṅ khar mi btaṅ no // Luṅ

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¹ rig NR
² kyī NR
³ gsaṅ ba'i NR
⁴ la NR
⁵ rig NR
⁶ ba'i NR
⁷ bzhī A
⁸ mchog NR
⁹ ston gsal NR
¹⁰ zuṅ du 'brel ba'i bon NR
¹¹ daṅ AB
¹² ga ba AB
¹³ bzaṅ A
¹⁴ N.I.
¹⁵ bzhī A
¹⁶ bsgom B
¹⁷ 'brel A
¹⁸ 'Grel dī (abbr. GN), MT (= BTK) 191; 21.1: don gnas lug bsgom pa thun bzhī yal bar ma šor ba.
¹⁹ lug GN
²⁰ bsgom GN
²¹ GN om.
²² bzhī A, zi B, bzhī 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 gnis AB
³² bran A
³³ rtsi 'is AB
insight (\textit{lhag mtho\textbar i}). The consciousness devoid of grasping (\textit{\textbar i\textbar os bzu\textbar i}) is \textit{\textbar samatha} quietude (\textit{\textbar zi gnas}). The inseparability (\textit{dbyer med}) of the clearness and the voidness (\textit{gsal sto\textbar i}) is establishment in the state of equanimity (\textit{m\textbar iam pa\textbar i bon du b\textbar zag}).

[This union (\textit{zu\textbar i brel})] is also called yoga (\textit{ral byor}). It is said in the "Hidden Secret Treatise" (\textit{\textbar Gab pa gsa\textbar n rgyud}):

<<Since one combines (\textit{byor ba}) the wisdom of awareness of the \textit{vipa\textbar syan\textbar a} insight with the genuine (\textit{ral ma}) object of the "base of all" (\textit{kun g\textbar zi}), this is yoga (\textit{ral byor}).>>.

[II-1-d: Meditation on the Meaning of the Union of \textit{\textbar samatha} and \textit{vipa\textbar syan\textbar a}] In the meditation of the meaning (\textit{don}) [of the union of \textit{\textbar samatha} and \textit{vipa\textbar syan\textbar a}], there are three [kinds of meditation]: <1> sessional meditation (\textit{thun sgom}) of contemplation (\textit{t\textbar i\textbar ni dzin}), <2> inherent meditation (\textit{na\textbar ni sgom}) of the mind, and <3> expanse-meditation (\textit{klo\textbar ni sgom}) of understanding (\textit{rtogs pa}). [159a]

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

<<In meditating on the fundamental nature of the meaning, [during] four sessions (\textit{thun b\textbar zi}) [the practitioner should] not let [his concentration] fall away (\textit{yal bar ma \textbar sor})\textsuperscript{185}.>>,

the beginner (\textit{las da\textbar ni po pa}) should not meditate at midday and midnight (\textit{gu\textbar ni g\textbar nis}), because [his head] is not clear [during these periods]. During the four\textsuperscript{186} sessions of morning (\textit{s\textbar na dro}), afternoon (\textit{phyi dro}), evening (\textit{s\textbar ro\textbar d}), and daybreak (\textit{tho ra\textbar nis}), he [should] meditate, separating the session (\textit{thun b\textbar cad}) [from the ordinary time] as much as he can (\textit{ji tsam}). At that time,

\textsuperscript{185} The original reading of BGSB: \textit{yal \textbar sor} is corrected to \textit{yal bar ma \textbar sor}, according to the reading of the \textit{\textbar Grel ni}. This is an example of an inexact citation.on the part of Tre ston

\textsuperscript{186} The original reading of BGSB: g\textbar nis (two) is corrected to b\textbar ni (four), according to the context.
drug¹ las / 

yaṅ nas² yaṅ du sems ŋams lta / 
šes bzin (159a4) bya ras sod par bya / 

ces daṅ / Yig chu³ las / 

yod stoṅ pa daṅ ma bral na / sems de slar log nas yoṅ ba ni / gziṅ⁴ nas 
(A.42a2: 159a5) phur ba'i bya rog bzin no // 

ces so // Rin chen gter⁵ rdzogs⁶ las / 

dper na ņa yis gar 'phyos⁷ kyaṅ⁸ / 
chu 'i ņaṅ las 'da⁹ mi (159b1) srid / 

ces so // 

mi sgom pa'i dus su yaṅ / sems raṅ bzin¹⁰ gyis gnas pa ni rjes thob yin te / 

Ye šes gsal¹¹ rdzogs (159b2) gsaṅ¹² ba'i rgyud¹³ las / 

byiṅ rgod gniṣ su ma soṅ ba / mṇam bṣag¹⁴ (A.42a3) dus kyi sgom pa ste / de 
rjes gṅug¹⁵ ma yeṅs thub pa / rjes (159b3) la thob pa'i sgom pa'o // 

ces so // 

<2> gniṣ pa ņaṅ sgom ni / 'gro 'dug za ņal 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 ṭag YS
¹⁵ ŋug A
concentrating by the essence of the mindfulness (\textit{dran pa’i rtsis bznu nas}),\textsuperscript{187} one should not let (\textit{btañ}) conceptual thinking (\textit{rnam rtog}) go to its own favorite object (\textit{rañ khar}). It is said in the "Six Āgama" (\textit{Luñ drug}):
<<One should practice and see the mind again and again. The watchman (\textit{bya ra}) of attentiveness (\textit{šeś bžin, samprajanya}) should wake up.>>,
and in the "Small Note" (\textit{Yig chuñ}):
<<When existence (\textit{yod}) is not separated from voidness (\textit{stoñ}), the mind that comes back again is like a crow\textsuperscript{188} (\textit{bya rog}) sent off from a boat (\textit{ gzins})[: it will come back to the boat].>>.
It is said in the "Perfect Treasure of the Precious Stones" (\textit{Rin chen gter rdzogs}):
<<For example, wherever a fish moves, it cannot exceed [\textsuperscript{159b}] the nature of the water.>>.

[The state in which] the mind stays by its very nature (\textit{rañ bžin gyis}), even when one does not meditate, is the subsequent attainment (\textit{rjes thob, prṣṭhalabṛda}). It is said in the "Secret Text of the Clear Perfection of Wisdom" (\textit{Ye šes gsal rdzogs gsañ ba’i rgyud}):
<<The equanimity (\textit{mñam bzag}) that does not fall into the two [extremes of] depression and excitement (\textit{byiñ rgod}) is the timely meditation (\textit{dus kyi sgom pa}). After that, the genuine one (\textit{gñug ma}), which can be distracted, is the subsequently attained meditation (\textit{rjes la thob pa’i sgom pa}).>>

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

\textsuperscript{187} Cf. rDzoñ ’phrañ, 469.3-4: ti’ dzin sgom pa la / yin tshul gyi gnas lugs ma šes / sgom med (4) yon med dran pa’i rtsis ma zin Žiñ / stoñ ņid tshad med bži dañ ma ldan / bsam pa brel g-yeñ / þhrul snañ tha mal (5) gzan la ’phros nas / tiñ ’dzin yal ba’o //.

\textsuperscript{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 ñana gis gnas pa'o // g-Yuṅ druṅ giṅ1 rdzogs2 las /
sgom3 du rdul yaṅ4 med mod kyaṅ /
yeṅs5 su se gol6 tsam yaṅ med (A.42a4)
ces (159b5) daṅ / Cog bzag7 las /
sgom8 du ci yaṅ med pa las9 /
yeṅs10 su med pa'i11 man ṇaṅ bsten12 /
ñana la13 ñana gis14 gnas pa la15 /*
rig pa'i (160a1) rgyun16 ni gsal17 bar btab18 /
'di la cog gis bzag19 par bya20 /
ces so //
thun sgom la gñen po phar 'gebs21 kyi dran (160a2) pa / 'dir myoṅ ba tshur 'gebs22 kyi23 dran24 (A.42a5) pa yin pas / mi yeṅs pa'i dran25 thag / mi skyo ba'i ñana thag na re ba cig dgos ste / Luṅ non26 (160a3) las /
ñana gis ma sgom27 'bras bu thob28 mi srid /
ces so //
yañ bSen29 thub30 las /
ñana daṅ raṅ bzin bdag ŋid31 gsum du31 sgom32 /
ces pa (160a4) ltar na / Me ri 'khor lo gsan33 ba'i rgyud34 las /

1 tiṅ A
2 g-Yuṅ druṅ giṅ 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
7 Cog bzag (abbr. CZ), BK 172; 476.1-2.
8 bsgoms CZ
9 CZ inserts ste.
10 yoṅs CZ
11 CZ inserts ṇaṅ.
12 sten AB, ston CZ
13 las CZ
14 gi A
15 las CZ
16 rgyu CZ
17 bsal A
18 gtabs CZ
19 bzags CZ
20 bya'o CZ
21 'gyebs A
22 'gyeb A, 'geb B
23 gys AB
24 bran A
25 bran A
26 Luṅ non (abbr. LN), BK 172; 236.2.
27 sgoms A, bsgoms LN
28 thobs LN
29 sen A
30 bSen thub (abbr. ST), BK 145; 144.7.
31 ST om.
32 sgoms ST
33 bsaṅ 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-Yuñ druñ gtiñ rdzogs):
<<There is nothing, even as much as an atom (rdul yañ), to be meditated on. There is nothing, even for as long as a finger snap, to be distracted by.>>
and in the "Imperturbable Rest" (Cog 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 pañ 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 (myoñ ba). Therefore, one needs a continuous mindful string (dran thag) of non-distraction (mi yeñs pa) or a continuous inherent string (ñañ thag) of non-depression (mi skyo ba). It is said in the "[Golden] Earring [of Awareness]" (Luñ 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 bžín), and own nature (bdag ñid).>>
it is said in the "Treatise of the Secret Wheel of the Fire-Mountain" (Me ri 'khor lo gsañ bañ 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 bžín), and great own nature (bdag ñid chen
g-yuṅ druṅ sems kyi ŋo bo ni / dman (A.42a6) pa’i1 sems kyis mi rtags2 te /
gtan1 thigs gsum (160a5) gyis šes par bya / ŋaṅ đan raṅ bzin bdag ŋid chen
po gsum / ŋaṅ ni rig pa ston pa ste / raṅ bzin rig pa cir yaṅ snaṅ / bdag
ŋid (160b1) snaṅ ston tha dad med /

ces so //
de daṅ ’dra’ bar / Khams brgyad6 las kyaṅ /
ñaṅ daṅ raṅ bzin bdag ŋid chen po gsum / ŋaṅ gi ma bcos7 raṅ (160b2) bzin
’od gsal8 ba / (A.42a7) bdag ŋid chen po’i sku la lhun gyis9 grub par gnas /

ces daṅ / sGra sgags10 las kyaṅ /
ñaṅ ni kun (160b3) gência11 ma g-yos12 pa /
raṅ bzin bde13 la14 ma bcos15 pa /
ǭnis su med par śes pa ni /
de la bdag ŋid chen po16 bya /

ces sGron ma (160b4) dgu skor17 las /
ston pa18 snaṅ gsal19 bde20 ba ste /
ñaṅ daṅ raṅ bzin bdag ŋid du /
mi g-yo21 mňam22 (A.42a8) gsal23 sku gsum24 dňos25 /

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

1 pas A
2 rtag A
3 rtan A
4 ’bra A
5 rgyad A
6 This quotation is not found in the Khams brgyad but has been identified in the text known as Khams
bsdud 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 sgags (abbr. GG), BK 175; 206.7-207.1.
11 żir A, gzhi 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 rños A
26 bsal A
27 loṅ A
po). Inherent nature (ñañ) is the awareness that is void. Proper nature (rañ bźin) is the awareness that appears anywhere. Own nature (bdag ŋid) [160b] is [the awareness in which] appearance and voidness (snañ stoñ) are not different.>>.

Similarly to that, it is said in the "Eight Elements" (Khams brgyad):
<<Inherent nature (ñañ), proper nature (rañ bźin), and great own nature (bdag ŋid chen po), all these three stay spontaneously in the unartificial state (ma bcos) of inherent nature (ñañ), the luminous state (od gsal ba) of proper nature (rañ bźin), and the sacred body (sku) of great own nature (bdag ŋid chen po).>>, and also in the "Resonance" (sGra sgrags):
<<Inherent nature (ñañ) is immovable in the "base of all" (kun gźi). Proper nature (rañ bźin) is blissful (bde) and unartificial (ma bcos pa). As for the consciousness that knows non-duality, one calls it the great own nature (bdag ŋid chen po).>>, and in the "Circle of the Nine Lamps" (sGron ma du skor):
<<The immovable clear equanimity (mṇam gsal) of voidness (stoñ pa), luminosity (snañ gsal), and bliss (bde ba) as inherent nature (ñañ), proper nature (rañ bźin), and own nature (bdag ŋid) is the real three sacred bodies (sku gsum).>>, therefore, non-conceptual voidness is the inherent nature (ñañ), namely the Bon body (bon sku). Clear appearance is the proper nature (rañ bźin), namely the enjoyment body (loñs sku, sambhoga-kāya). Bliss is the own nature (bdag ŋid), namely the emanation body (sprul sku, nirmāna-kāya).

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

¹⁸⁹ Cf. Great Perfection 187.
bya sgom byed gyi1 blo dañ bral te / bon ńid kyi2 kloñ la rañ bźn gyis gnas pa'o // (161a2) Gab pa3 las / ye ńes liñ4 ye (A,42a9) nas 5 gnas pa la6 / 7sgom ńes7 bya ba'i tha sñad8 ye nas sems la9 10 med / ces dañ / gTan11 tshigs ńes pa'i (161a3) gal mdo12 las / ma sgom13 mi sgom14 ye nas16 mam par dag15 -16 / ces so //
de'i the17 blo byas kyi sgom18 rmams bxari19 rtog ste / phyi nañ byed du 'dod do // (161a4) rDzogs chen sems kyi me loṅ20 las / mam21 rtog22 gñen23 por mi rtog24 sgom25 / mi rtog sgom pa26 rmam rtog27 chen po yin / ces dañ / Luṅ (161a5) drug28 las / gañ la gza27 gtad28 byed pa 'khrul pa'i las / 'khrul ba29 30 de yis30 de31 don ga la rñed / ces so //
hta ba'i nañ nas / ma 'gag par (161b1) ńar tshad ye ńes kyi yo lañ ŋo // Rin chen gter32 rdzogs33 las / ye ńes 'od gsal34 chen po yi / snañ ba rañ ńar (A,42a11) 'bar du gźug /

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1 phyi A
2 B om.
3 Gab pa (abbr. GP), BK 172; 1.2
4 nañ las GP
5 GP inserts sems las.
6 med GP
7 sgom ńes AB; sgoms ńes GP
8 sñed GP
9 las A
10 GP inserts las.
11 btan A
12 gTan tshigs ńes pa'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).
13 sgoms A, bsgom GS
14 sgoms A, bsgom GD
15 bdag A
16 de bźn ńid GD
17 B om.
18 sgo B
19 zañ A
20 rDzogs chen sems kyi me loṅ (abbr. SM) = gSal byed sems kyi me loṅ, CTB vol.3 No.3, 64.6-7.
21 par SM
22 pa'i SM
23 sñed A
24 rtug SM
25 rtog pa SM
26 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'i B, de yi LD
31 de LD, dre A, 'dre B
32 rter A
33 N., .I.
34 bsal A
meditation, stays by its very nature *(rañ bžin gyis)* in the expanse *(kloñ)* of Bon-ness *(bon ŋid)*. It is said in the "Hidden Text" *(Gab pa)*:

<<The five wisdoms *(ye śes lña)*\(^{190}\) 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 ŋes 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 loñ)*:

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

and in the "Six Āgama" *(Luñ drug)*:

<<Fixating *(gza’ gtd ad 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 łañ)* 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 śar)* and enters into blazing *(’bar du gzung)*.>>.

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

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\(^{190}\) The five wisdoms *(ye śes lña)* in Bon po tradition are 1) *bya grub ye śes*, 2) *sor rtogs ye śes*, 3) *miñam ŋid ye śes*, 4) *me loñ ye śes*, and 5) *stoñ ŋid ye śes*, 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 dbyiñs ye śes*; see Yasuda (2007), *Dün dkar tshig mdzod* 1866-1867.

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

de dus snañ ba yod kyañ 'dzin pa med de / dBu ma bden gnis\(^1\) las /

snañ tsam\(^2\) yod kyi bden par žen pa med pa ni / gañ zag dam pa rnams\(^3\)

tyi rjes šes yin la / snañ ba\(^3\) yañ med / žen pa yañ med pa ni sa bcu\(^4\)
g-yuñ druñ sms dpa'i mñam bžag yin

ces so //

[II-2] gnis pa\(^5\) ni mañ yañ / bde gsäl mi rtog pa dañ gsum
du 'dus so // Yan rtse\(^6\) las /

sdug bsñal\(^6\) bde ba / sgrib g-yogs\(^8\) (16ib5) med pas\(^9\) gsäl\(^10\) ba /

gzuñ\(^11\) 'dzin med pas mi rtog pa

ces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod (162a1) chags / gsäl ba
že sdañ / mi rtog pa gti\(^12\) mug go / rtogs pa'i\(^4\) (162a3) tshe / ŋams gsum du 'char /

bde ba ži\(^13\) gnas / (162a2) gsäl ba lhag mthoñ / mi rtog pa zuñ\(^14\) brel\(^15\) lo / mñon
du gyur pa'i\(^16\) tshe / sku gsum du 'gyur te / bde ba sprul sku / gsäl ba (162a3) loñs
sku / mi rtog pa bon sku / chags na khams\(^17\) gsum du goł te / bde ba 'dod
khams\(^18\) su / gsäl ba gzugs khams su / (162a4) mi rtog pa (162b1) gzugs med du
skye'o //

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1. See n.192 infra p.\(^*\)269.
2. rtsam A
4. cu A
6. sñal A
7. pa'i AB
8. yogs A
9. pa'i AB
10. bsal A
11. bzuñ A
12. rti A
13. bži A
14. bzuñ A
15. dgrel A
16. ba'i AB
17. 'khams A
18. 'khams A

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pa). It is said in the "Two Truths of the Middle Way" (dbu ma bden gnis)\textsuperscript{192}: 

<<There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (gaṅ 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 ŋams)], even though experiences (ŋams) 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" (Yaṅ rtse): 

<<It is bliss (bde ba) because there is no suffering (sdug bsñal). It is clearness (gsal ba) because there is no obscurity (sgrīb g-yogs). It is non-conceptualization (mi rtog pa) because there is no [dichotomy of] object and subject (gzuṅ ’dzin).>>

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

\textsuperscript{192} dbu ma bden gnis raṅ ’grel (abbr. DNRG) of Me ston Šes rab ’od zer (1058-1132 or 1118-1192) 7b3-4: saṅh ba tsam yod kyi bden par ŋen pa med pa ni gdam sṅag dam pa mams kyi rjes thob kyi Šes pa yin la / (4) saṅh ba yaṅ med ŋen pa yaṅ med pa ni saṅs rgyas kyi dgoṅs pa daṅ ’phags pa ’i mūsams bāg yin no /. We owe the identification of this source to Dr. Seiji Kumagai.
gol lugs ni / **A luṅ 'phrul** gyi lde mig** las /
  rtog med 'dra³ la min⁶ pa'i dran⁸ med 'jog⁶ (162a5) go⁷ / bde ba 'dra⁸ la min⁹
  pa'i btaṅ sñosoms ltar ro¹⁰ / gsal ba 'dra¹¹ la min¹² pa'i dbaṅ po'i yul tshol
ces so //

[III] gsum pa 'bras bu (162b1) ni / **'Grel ñi**¹³ ¹⁴ las /
  'bras bu ni gzi¹⁵ mémon (A.42b2) du gyur pa'o //
ces pas gzi¹⁶ raṅ sa zin¹⁷ / lam mthar thug rtogs¹⁸ pa mémon (162b2) du gyur / raṅ la
raṅ dbaṅ thob pa gcig yin te / **Sems niid 'od gsal gyi**¹⁹ ryud²⁰ las /
  raṅ sa zin pa 'bras bu yin /
ces so // (162b3) mDo²¹ ²² las /
  mi chags brtul²³ ²⁴ sugs mkhar²⁴ bdal²⁵ na /
  sgom pa'i 'bras bu de ŋid yin /
ces so //

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

[9] dgu pa **khyad par** (A.42b3) **chen po**²⁶ ni / bya rtsal (162b4) thams cad kyaṅ bral

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1 'khurul AB
2 N.I.
3 dgra AB; 'dra ANTG 260.8, ANTG2 367.2
4 men AB; min ANTG2
5 braṅ 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 ñi (abbr. GN), MT (= BTK) 191; 25.3.
15 bži A
16 bži A
17 bzin A
18 rtog B
19 kyi A
20 N.I.
21 mDo' A
22 gZer mig (abbr. ZM), 734.17-18.
23 rtul AB; brtul ZM
24 'khar AB, mkhar ZM
25 gdal ZM
26 Snellgrove (1967), 226: "Bla med theg pa", Cf. B. supra 111b1 "Bla med", 95b1 "khyad par bla na
med pa".
As for the manner of wandering, it is said in the "Ring of the Magic Key" (A luh ’phrul gyi lde mig):
<<One establishes the absence of the mindfulness (dran med), which resembles, but in reality is not¹⁹³ (’dra la min pa), non-conceptualization (rtog med). It is like even-mindedness (btañ śñoms), 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 tîi):
<<The result (’bras bu) is the manifestation (mñon du gyur pa) of the base (gžì)>>,
[the result] is that which has become independent in itself, the base (gžì) having grasped its own ground (rañ sa zin) and the ultimate thought (mthar thug rtogs pa) of the path (lam) being manifested (mñon du gyur). It is said in the " Treatise of the Luminous Mind-ness" (Sems fiid ’od gsal gyi rgyud):
<<That which has grasped its own ground (rañ sa zin pa) is the result.>>.
It is said in the "Sūtra [Peg-Eye]" (mDo [gZer mig]):
<<When the discipline (brtul šugs)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 min pa’i according to ANTG 260.7-8, ANTG2 367.1-2.

¹⁹⁴ This term is normally spelled brtul šugs, but in Bon documents it seems to be more frequently spelled brtul šugs. Cf. supra BGSB 136a3.
ba gcig yin te /Luṅ drug¹ las /
sgrub med rtsal med yan khyad dañ / theg mchog 'di ni kun gyi thun moñ
min / ces dañ / 'Grel bzhi² las /
khayd par chen po bas / 'di ltar gyi snañ ba thams cad ye nas bya rtsal dañ
bral nas / (163a¹) sems ŋid³ 'di sañs rgyas su rtogs
ces so //
goñ gi (A:42b⁴) theg pa brgyad⁴ kyañ tha sñad tsaṃ⁵ las / theg chen / don (163a²)
du 'dir 'dus⁶ par lta'o⁷ // Luṅ ni ma dgu skor⁸ las /
ñes par bgraṅs⁹ na khyad par bgraṅs¹⁰ na khyad par gcig pu'i nañ
ces dañ / dBAñ (163a³) chen¹¹ las kyañ /
²³khayd par gyi theg pa gcig¹² la theg pa brgyad¹³ kyis¹⁴ ¹⁵ zur sdoñ¹⁵ bya¹⁶ /
ces so //
de la 'og ma rnamgs kyi yon tan (163a⁴) sugs las¹⁷ (A:42b⁵) 'byuñ žiñ / skyon gyis
ma gos te¹⁸ / gSer gyi rus sbal g-yuñ druñ theg¹⁹ pa'i rgyud²⁰ las /
theo chen²¹ 'di ni yid bzin²² (163a⁵) nor bu'i tshul /
dgos²² 'dod re²³ ba nañ ŋam²⁴ sugs kyis 'byuñ /
ces dañ / Don sprugs²⁵ las /
theo gañ²⁶ gyi skyon²⁷ dag kyañ²⁷ // (163b¹)

¹ BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.
² = 'Grel bzì, 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 dgraṅs A
¹⁰ dgraṅs A
¹¹ dBAñ chen (abbr. BC), MT (= BTK) 126-28; 980.4: theg pa chen po gcig la / theg pa brgyad kyi zur
sdoñ byas nas .
¹² theg pa chen po cíg BC
¹³ rgyad A
¹⁴ kyi A BC
¹⁵ zur sdoñ B, bzur stoñs A: zur sdoñ BC
¹⁶ byas nas BC
¹⁷ la A
¹⁸ ste A
¹⁹ thig A
²⁰ gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud (abbr. SR), BK 174; 35.3-4.
²¹ mchog SR
²² kun SR
²³ ra SR
²⁴ las SR
²⁵ Don sprugs (abbr. DP, full title: Man ŋag 'khor ba don sprug), BK 175; 231.2, cf. 246.4.
²⁶ bzan A
²⁷ rams dañ AB; dag kyañ DP
par chen po)\(^{195}\) is that which is devoid even of all the skill of action (bya rtsal). It is said in the "Six Āgama" (Luṅ drug):
<<Special (khyad) even without realization (sgrub) or skill (rtsal), this best vehicle is not common with all [the other vehicles].>>, and in the "Commentary of [the Gab pa of] the Four [Scholars]" ('Grel bzhí): <<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 sīnad), and in reality (don du) are seen to be included in this great vehicle (theg chen)[, namely the ninth vehicle]. In the "Āgama, Cycle of Nine Suns" (Luṅ ṛi ma dgu skor):
<<When one counts definitively, or when one counts especially, [there exists] the inherent nature (ṇaṇi) of only the Particular [vehicle] (khyad par).>>, and in the "[Cycle of the Wrathful Divinity] dBaṅ chen" (dBaṅ chen):
<<For the one and only "Particular Vehicle" (khyad par gyi theg pa), the eight [other] vehicles will act as secondary companions (zur sdoṅ).\(^{196}\)>>.

In the [ninth vehicle], the merits of the [eight] inferior [vehicles] occur automatically (śugs las), and [the ninth vehicle] is not affected by the faults [of the eight inferior vehicles]. It is said in the "Golden Tortoise, Treatise of the Vehicle of the Swastika" (gSer gyi rus sbal g-yuṅ druṅ theg pa'i rgyud):
<<This great vehicle is like the wish-fulfilling gem (yid bzin nor bu). Needs, wishes, and hopes (dgos 'dod re ba) will occur inherently or automatically (śugs kyis).>>, and in the "Stirring up the Pit" (Doṅ sprugs):
<<The faults of the other vehicles also, \([163b]\) without being rejected, are

\(^{195}\) 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).

\(^{196}\) Cf. Minpaku Lexicon 224: zur sdoṅ = zur du yoṅ nas sdoṅ grogs byed pa = to accompany as a minor or secondary companion, to accompany incidentally, or separately.
spaños\(^1\) pa med par \(^3\)ñaŋ gis\(^2\) \(^3\) zi //
theq pa доров\(^4\) gyi\(^5\) yon tan ñaŋ\(^6\) // (A.426)
'bad pa med par\(^7\) lhun gys grub //
ces so //
'o na theg dgur \(^{163b2}\) phyê\(^8\) ba ci ȥe\(^9\) na / bon نىid la dbye ba med de\(^10\) / sems
can blo la tha dad la de ilit snañ ba’o // sPuñas 'bum\(^11\) las /
sems can ’dul \(^{163b3}\) ba’i bon du spyîr\(^12\) gcig kyañ /
theq pa rim pa blo’i khyad par phyê\(^13\) ste bstan\(^14\)

ces dañ / mDzad pa\(^15\) las /
ston pas gsuños \(^{A.42b7}\) pa’i gsuñ \(^{163b4}\) rab\(^16\) kyañ /
theq pa gcig gi نىo bor bstan /
'dul byà’i døañ gis\(^17\) so sor go //
ces so //
de la yañ / Žañ zuñ gi\(^18\) theq pa snañ ldan \(^{163b5}\) rañ ldan la sogs dgu / Bod\(^19\)
kyi\(^20\) theq pa phyà gšen sñañ gšen la sogs dgu ru / Don spreugs\(^21\) las bøad\(^22\) / lha
mi здоров\(^23\) rten la \(^{164a1}\) sogs rGya ggar las so\(^24\) // theq pa ni / zam pas mi bteg nas

1. spaños DP
2. gys A
3. rañ bžin DP
4. bžan A
5. gys A
6. kyañ DP
7. pa B
8. che AB
9. bže A
10. te A
11. N.I.
12. phyir B
13. che AB
14. stan A
15. N.I.
16. rabs A
17. gi A
18. ni AB
19. ’og B
20. gi B
21. \(\approx BK 175; 238.2-240.5\), where only the nine vehicles of Tibet (= lho gter gyi theg pa dgu) are
mentioned, while the nine vehicles of Žañ zuñ (= byañ gter gyi theg pa dgu) are not.
22. šad A
23. Žañ A
pacified (ţi). 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" (sPuṇs 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 gṣen 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 sprungs as nine, phya gṣen [theg pa], etc. [The nine vehicles,] lHa mi gžan rten, etc., are [164a] according to the Indian [cycle].198 The etymology of the

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197 The nine vehicles of the Northern Treasury (byaṅ gter), as presented in BGSB (107b5-108b3) are 1) sNaṅ ldan theg pa, 2) Raṅ ldan theg pa, 3) bZed ldan theg pa, 4) Tho tho theg pa, 5) sPyi tho theg pa, 6) Ya tho theg pa, 7) lHa 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) lHa mi gžan brten gyi theg pa, 2) Raṅ rtogs gṣen 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 miön sès kyi theg pa, 7) dNos bskyed thugs rje rol pa'i theg pa, 8) Šin tu don ldan kun rdzogs kyi theg pa, and 9) Ye nas rdzogs chen bla med kyi theg pa. Concerning the theg pa dgu of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes," Bouddhisme et Cultures Locales, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard FUSSMAN,
(A.42b8) ¹ phar khar¹ phyin pa'am / gśog² pas bya bteg (₁₆₄₁₂) nas mkhar³ phyin pa bžin / 'og mas goṅ ma bteg⁴ nas / 'og min du phyin pa la bya'o // ces so //</ref>
term "vehicle" (theg pa, yāna) is the following: just as a person, supported (bteg) by a bridge, went to the opposite shore (phar khar), or just as a bird, supported (bteg) by wings, went to the sky, the superior, supported (bteg) by the inferior, went to the Unexcelled Heaven (Og min, Akaniṣṭha).
Appendix I: ANTG (Anonymous Note on Theg pa dgu)

concerning

the Last Five Vehicles of the JHo gter tradition (BTC = MT 191: 248.7-261.4),

extract of BTC = MT 191: 241.1-261.4:

[5] lhā pa (248.8) dge sñen¹ gyis² bon la bcu gsum ste / <1> lus kyis³ lus⁴ su phyag dañ bskor pa⁵ / <2> nāg gis⁶ lus⁷ su sñiṅ po dañ bda'i⁸ brjod / <3> yid kyis⁹ lus¹⁰ su mos kus¹¹ dañ tiṅ ne 'dzin / <4> rluṅ la brten na rluṅ 'khor / <5> me la (249.1) brten na sbyin sregs¹² / <6> chu la brten na chabs¹³ gtor / <7> sa la rten na mchod rten dañ tsha tsha / <9?> mchod rten kyis bya ba (?) / <10?> sku sguṅs¹⁴ thugs kyi rten ŋig rab gso' ziṅ¹⁵ bziṅs¹⁶ pa / (249.2) <8> ma 'dal 'bul ba / <12?> Ňe'u 'don ba¹⁶ / <11> lam 'phriṅ¹⁷ bcos pa / <13> zāñ ziṅ 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 sregs
¹³ sic, read chab
¹⁴ sic, read gsuṅ
¹⁵ sic, read bziṅs
¹⁶ sic, read pa
¹⁷ sic, read 'phraṅ
¹⁸ sic, read gi
[6] drug pa drañ sruñs¹ gis² bon la ni / rañ rgyud dañ gzan rgyud bsruñs pa'o // 'Dul pa'¹ (249.3) baksɔª byañ la² / mkha’ la mduñ skor tshul du drañ bsruñs pa'o // thugs rje ŋi ma'i tshul du 'gro don bya //

ces s-ho // 'Dul rgyud bsams¹ po la' la² / de lta yañ sde rigs gñis⁰ su byas pa'i (249.4) (1) 'dul bon ye khri²m¹⁰ gys¹¹ sde / (2) yod pa smra pas¹² / (3) bka’ gzung bsad 'nan gys¹³ sde / (4) brag dgon rka¹⁴ thub kyi sde / (5) ri khrod cog pa'i¹⁵ sde / (6) sññ druñ mi rtag pa'i sde / (7) sgoms bya 'ñams len (249.5) gys¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gys¹⁷ sde / (10) dag pa drañ bsruñs¹⁸ gyi sde / (11) gtsañ ma gtsug phud kys¹⁹ sde / (12) tshañ spyod dge sñen²⁰ gys²¹ sde²² / de bsdu nas²³ so thar (249.6) du²⁴ chen gys²⁵ sde 'dul²⁶ ste / spyod tshul goñ ltar ro //

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

[II-1] 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 mal ma zi pa⁴ / ② bsgyur pa⁴ khro' bo / ③ skye 'gag med ba' ma mo / ④ bdag gzhan rgyud grol "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 bzu⁵n¹² pa¹³ / ② rim pa dba'ng bsgrud¹⁴ / ③ ñams su tiñ ne 'dzin gyis blañs / ④ thag lta pa¹⁵ bcad ⑥ ⑤ las (250.1) spyod pa¹⁷ dor / ⑥ don 'phrin las kyi sbsd pa'o //

<3> spyod pa'i lam¹⁸ bzi ni / 'phrin las mams¹⁹ bzi ltar 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 mam
⁸ sic, read rtog
⁹ sic, read 'jom
10 om. Ms.
¹¹ sic, read ni
¹² sic, read bzu
¹³ sic, read ba
¹⁴ sic, read bgrod
¹⁵ sic, read bas
¹⁶ pa should be inserted.
¹⁷ sic, read pas
¹⁸ sic, read las
¹⁹ sic, read mam
²⁰ Cf. BGSB gsum
²¹ sic, read ba
²² sic, read mam
²³ sic, read dgos
APPENDIX I: ANTG ([7] a dkar) 281

[II-2-1] daṅ po bsñen bsgrubs mam gsum Ñams su blaṅs ba' nas² / <<1>> bsñen pa la sñen pa'i gţi ma sgo dgu / sNan rgyud la³ /

(A) lus (250.3) gyis⁴ bsñen pa gsum / (B) ñag gis⁵ sñen pa gsum / (C) yid kyis⁶ bsñen pa gsum ste / (A) daṅ po lus kyis⁷ sñen pa gsum nas⁸ / ① lus cha lug⁹ lña ldan gyis¹⁰ phyang rgya' / lus kyis¹¹ gnas lhär (250.4) bca' daṅ / ② dbaṅ sgyur 'khor lo'i phyang rgya' : g-yas g-yon du bsgyur pa'o // ③ bskyed pa sku bstod gyis¹² phyang 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 daṅ / ⑤ bskyed pa bskyen gyis bsñen pa brjod med me loṅ gis²¹ brda' las / bzlás pa las kyis²² bsñen pa / ⑥ ru²³ sbal bye'ur nur 'phros ltar bzlā' pa'o // (250.6)
(C) yid gyis²⁴ sñen²⁵ pa gsum nas²⁶ / ⑦ de bţin Ñid kyi tiṅ Ñe 'dzin ni / stoṅ ŋiṅ bdag med du bsgoms pa daṅ / ⑧ kun du snaṅ gis²⁷ tiṅ Ñe 'dzin tshad med bţi ldan / ⑨ rgyu'i tiṅ Ñe

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1 sîc, read pa
2 sîc, read ni
3 sîc, read las
4 sîc, read kyi
5 sîc, read gi
6 sîc, read kyi
7 sîc, read kyi
8 sîc, read ni
9 sîc, read lugs
10 sîc, read gyi
11 sîc, read kyi
12 sîc, read kyi
13 sîc, read gi
14 sîc, read bsñen
15 sîc, read ni
16 sîc, read rgyu
17 sîc, read ba
18 sîc, read bsñen
19 sîc, to be deleted
20 sîc, read bzlā
21 sîc, read gi
22 sîc, read kyi
23 sîc, read rus
24 sîc, read kyi
25 sîc, read bsñen
26 sîc, read ni
27 sîc, read ba'ī
K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)

'dzin ni lha bsgoms žiṅ gţal yas su bskyed pa'o //

Sems (250.7) thub 1a /

śhon 'gro phyi'i sņen⁸ pa gsum / ņe ba naṅ gis⁴ sņen⁶ pa gsum / bca' gői las gyis⁶ [sņen⁸ pa gsum] / daṅ po sņon 'gro phyi'i sņen⁸ pa gsum nas⁶ / dpon ggas lha la sņen⁸ pa daṅ / rig⁵ ldan gnas (250.8) la sņen⁹ pa daṅ / mthshan ldam grog⁶ la sņen⁸ pa daṅ / ņe ba naṅ gis⁹ sņen¹⁰ pa gsum ni / thar glud skaṅ la sņen⁹ pa daṅ / phyi rten skos la sņen⁸ pa daṅ / phud gta' gtar¹¹ la sņen⁸ pa daṅ / bca' (251.1) gői las kyi sņen⁸ pa gsum ni / 'tshams¹² gcod pa dkyil 'khor bri¹³ pa bca' gţii sņen⁸ pa / mchod pa bṛgyan gyis¹⁴ [sņen⁸ pa] / sgo dbyêe' bsre¹⁵ bsna¹⁶ dam tshig gis¹⁷ sņen⁸ pa'o //

<<2>> gņis pa bsgrub¹⁸ pa'i yan lags¹⁹ bco bṛgyad ni / baNan²⁰ rgyud la²¹ /

phyi'i²² sku'i bsgrubs⁹ pa²³ drug / bkod pa ba²⁴ madhal la rten nas bsgrubs³ pa daṅ / naṅ gsaṅ sňags kyi bsgrubs⁵ pa drugs²⁶ nas²⁶ / sņiṅ po sňags su bsgrubs⁸ pa'o // gsaṅ ba thugs kyi

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1 sic, read bSen thub
2 sic, read las
3 sic, read bsņen. From now on all sņan having asterisk (sņen⁸) should be read as bsņen.
4 sic, read gi
5 sic, read kyi
6 sic, read ni
7 sic, read rigs
8 sic, read grogs
9 sic, read gi
10 sic, read bsņen
11 sic, read gta'
12 sic, read mthshams
13 sic, read 'bri
14 sic, read gyi
15 sic, read bsri
16 sic, read mnan
17 sic, read gi
18 sic, read sgrub. From now on all bsgrub or bsgrubs having asterisk (bsgrub⁸) should be read as sgrub.
19 sic, read lag
20 sic, read bNan
21 sic, read las
22 sic, read phyi
23 om. Ms.
24 sic, to be deleted
25 sic, read drug
26 sic, read ni
bsgrubs\* pa drug ni / (251.2) byaṅ chub sems su bsgrubs\* pa'o //

Sem\* t\*ub las bsgrubs pa'o //

dkyi\l 'khor gzi\i bsgrubs\* pa drug / ño mtshar lam kyis\2 bsgrubs\* pa drug / 'bras bu dpañ gis\3 bsgrubs\* pa drug go / dkyi\l 'khor gzi\i (251.3) bsgrubs\* pa drug ni / bar 'tshams\4 bdag ñid don gyis\1 bsgrubs\* pa dañ / tsal bi bkod pa'i phyag rgya'i [bsgrubs\* pa dañ] / bsdū ya\ë gtan\‘ gyis\8 [bsgrubs\* pa dañ] / spyan 'dren dbyer med kyis\9 [bsgrubs\* pa dañ] / tshogs bsags phyags gis\10 [bsgrubs\* pa dañ] / (251.4) byaṅ dag bsags pa'i [bsgrubs\* pa'o] //

11 phyag rgya' sku bstod kyi [bsgrubs\* pa] / pho ña bzin\12 'deb kyis\13 [bsgrubs\* pa] / kho bo'i rtags kyi [bsgrubs\* pa] / gzi sni\ë dam bcas kyis\14 bsgrubs\* pa'o //

gsum pa 'bras bu dpañ gis\15 bsgrubs\* pa drug nas\16 / dzons grub (251.5) lha'i yañ sni\ë [gi bsgrubs\* pa] / gsañ pa\17 rgyun tshogs nar ma [bsgrubs\18 pa] / phud gta' chen gyis\19 [bsgrubs\20 pa] / dmar lam zor kyis\21 bsgrubs\* pa'o //

žil gnon bro'i bsgrubs\* pa / phyā tshe g-yañ gi bsgrubs\* pa dru\22 dañ bco brgyad do // (251.6) gsum pa mtha' bsgyur las kyi mchoṅ dgu ni / bra\23 rtags gsal ba me loṅ gis\24 mchoṅ / phyā gšen

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

bsñen bsgrubs* las gsum ŋams su blaṅ ba ni / bdag la ltos pa’i¹⁴ bsñen bsgrubs* bźi / daṅ po lha la ltos pa’i (252.3) bsñen bsgrubs* bźi / prhin las la¹⁵ ltos pa’i bsñen [bsgrubs* bźi] / bsgrub* gšen la ltos pa’i bsñen bsgrubs* bźi /
(A) daṅ po gsum¹⁶ la ltos ba’i¹⁷ bsñen bsgrub* bźi ni / ¹ raṅ lus lha¹⁸ gnas pa de bsñan (252.4) pa las¹⁹ / ² raṅ ŋid gtso ’khor gyur ba²⁰ la de ŋe bsñen no // ³ thabs šes de rol ba de bsgrubs* pa la / ⁴ rdzogs rims²¹ kyis²² rgyas thebs pa de bsgrubs* pa chen po //
(B) lha la ltos pa’i bsñen (252.5) bsgrubs²³ bźi ni / ¹ raṅ dam tshig sms dpa’ gnas pa de bsñen

1 sic, read pa’i
2 sic, read thig
3 sic, read mchöṅ
4 sic, read žags
5 sic, read pa
6 sic, read gyi
7 sc, read rgyun
8 sic, read gi
9 sic, read mchöṅ
10 sic, read bsñen
11 sic, read sroṅ
12 sic, read ’khyil ba
13 sic, read sman
14 Ms inserts bsgrubs
15 om. Ms.
16 sic, read bdag
17 sic, read pa’i
18 sic, read lhar
19 sic, read la
20 sic, read pa
21 sic, read rim
22 sic, read gyi
23 sic, read sgrub
APPENDIX I: ANTG ([7] a dkar) *285

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

(C) 'phrin las ltos pa'i [bsñen sgrub bži ni] / 1 žug nas bdag skyed kyis3 par4 ni bsñen pa la / 2 mdun bskyed nas tshogs kyi par7 nas8 ŋe bsñen no // 3 tshogs kyi gtor bskul gyis9 (252.7) bar ni bsgrub10 pa la / 4 gtor bskul ni11 rdzogs rim gyi par12 ni bsgrub13 chen po //

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

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

1 sic, read bsñen
2 sic, read sgrub
3 sic, read sgrub
4 sic, read sgrub
5 sic, read kyi
6 sic, read bar
7 sic, read bar
8 sic, read ni
9 sic, read gyi
10 sic, read sgrub
11 sic, read nas
12 sic, read bar
13 sic, read sgrub
14 sic, read sgrub
15 sic, read sgrub
16 sic, read bsñen
17 sic, read pa
18 sic, read nas
19 sic, read pa
20 sic, read sgrub
21 sic, read sgrub
22 sic, read gyi
23 sic, read gyi
24 sic, read bgegs
25 sic, read bsgral
26 sic, to be eliminated
[II-2-2] gnis pa bskyed rdzogs rnam gsum ņams su blaṅs pa la gnis ste / bskyed pa daṅ rdzogs pa'o // (253,3)

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

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

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

[II-2-3] dgoṁs⁸ pa mams⁹ gsum ņams su blaṅs ba¹⁰ la gsum ste / (i) tshe 'der¹¹ dgos pa lña / (ii) 'chi khar dgos pa lña / (iii) par¹² to¹³ ru dgos pa lña'o // (253,6)

(i) daṅ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i śnags¹⁴ pa tshe thuṅ ba'i / lha khyad par can bsgoms dgos ste / goṅ gis¹⁵ bskyed mams¹⁶ bţ ltar / phyi snaṅ pa¹⁷ la dmigs ni¹⁸ bsgoms pa daṅ / naṅ phuṅ po (253,7) la dmigs ni¹⁹ bsgoms pa daṅ / gsāṅ ba rtsa gnas la dmigs ni²⁰ bsgoms pa'o //

(i-2) dus da lta'i śnags pa / gnod sbyin pho mo 'go lo rgod pa'i / sņiṅ po khyad par can bzla'
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 sṅags ba⁴ nad maṅ ba'i / ’byuṅ pa³ \(^{(254,1)}\) dgra gšed gyis⁶ dmigs pa bsogs pa daṅ / rtsa rlun gnad kyis bon bde' pa'i⁷ mñams pa'o //

(i-4) dus da lta'i sṅag⁸ 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 phun 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 šes kyis¹⁴ \(^{(254,3)}\) tshogs 'khor bskor pa'i / bon ŋid la loṅs spyod ciṅ ye šes khoṅ nas 'char ba'i dgos pa yod //

(i-5) ta³ lta'i sṅag¹⁶ pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab¹⁷ dgos ste¹⁸ / bka' \(^{(254,4)}\) rgyud ma 'dres pa dag par gsal gtab¹⁹ / lha daṅ dam rdzas mthun pa²⁰ gsal gtab²¹ pa'o //

(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gžan la ltos ni²² bskyed rim bsogs pa / snaḥ srid lha daṅ lha mo²³ \(^{(254,5)}\) gsal thebs nas / bar chod bgegs kyi²⁴ mi tshugs pa'i dgos pa yod // (ii-2)

---

1 sic, read ba
2 sic, read gžu
3 sic, read da
4 sic, read pa
5 sic, read ba
6 sic, read kyis
7 sic, read ba'i
8 sic, read sṅags
9 sic, read kyi
10 sic, read kyi
11 sic, read kyi
12 sic, read bar
13 sic, read ba
14 sic, read kyi
15 sic, read da
16 sic, read sṅags
17 sic, read gdab
18 sic, read te
19 sic, read gdab
20 sic, read par
21 sic, read gdab
22 sic, read nas
23 sic, read mor
24 sic, read kyis
bdag la ltos ste bskyed rims¹ bsgoms pa / phuṅ po lha² dmigs su gsal thebs nas / (ii-3) 'chi bdag bdud daṅ gšin rje (254.6) gñis ka la ltos nas rdzogs rims³ sgom pa / sems dpa' stoṅ par gsal thebs nas / me loṅ ye šes rgyud la skye pa'i⁴ [dgos pa yod] // (ii-4) lbs raṅ bźin gys⁵ cha lug⁶ gys⁷ phyag rgya' daṅ ma bral par⁸ byas nas / (254.7) phyi naṅ gis⁹ 'khrl brtogi¹⁰ chod nas / ŋe lam 'di 'bres¹¹ su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go¹² la thod bźin khur bā'i / byin rlobs 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 sgsoms pa / 'gyur pa¹⁷ med pa'i sku thobs nas / skye ši'i sduṅ bsñal med pa'i dgos pa yod do // (iii-2) sñiṅ po khyad par can bzlas pa'i¹⁸ (255.1) 'gag pa med pa'i gsuṅ thob nas / dgra gñen bde sduṅ gis¹⁹ sduṅ bsñal daṅ bral pa'o²⁰ // (iii-3) tiṅ ne 'dzin khyad par can bsgoms pa'i²¹ / 'khrl ba med pa'i thugs thobs²² nas / phyi naṅ 'khrl (255.2) rtog gis²³ sduṅ bsñal daṅ bral pa'i²⁴ dgos pa yod do // (iii-4) snaṅ 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’i1 / legs par ’byun ba’i yon tan thob nas / gzan gyis2 skyon gyis dgos3 pa med pa’i / (iii-5) dus rtag du4 phrin (255.3) las 6 med pa thugs rjes thobs5 nas /6 dañ ma bral par7 byas pa’i8 / lhun gyis grub pa’i ’phrin las thob nas / ziṅ khams dag par mi skye kha med pa’i dgos pa yod //
(iv) bži pa’ phrul du dgos ba’9 nams su niams su (255.4) blaṅ pa20 la gsum ste / <1> stod du dgos pa’i trīn10 gsum / <2> par11 du dgos pa’i chiṅ dgu / <3> smad du dgos pa’i gzer bu bcu gcig go // <1> dañ po stod du dgos pa’i trañ12 gsum nas13 / <1-1> zil gnon lta ba’i trīn14 / <1-2> sbyaṅs pa (255.5) ’phrin las kyis15 riṅ16 / <1-3> bṣams pa’i17 gtor ma’i riṅ18 ŋo // <1-1> dañ po zil gnon lta ba’i bṛtiṅ18 la yaṅ gsum ste / ① gsal pa19 lha’i lta ba20 mam rtoṅ dgra bgeg21 zil gyi22 non / ② šar pa23 ye śes kyi lta ba24 / (255.6) ŋon moṅs dug25 zil gyi26 non / ③ yaṅ dag

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

<1-2> gnih pa sbyoṅs pa 'phrin las kyis⁴ rtiṅ⁵ la gsum ste / ① rgyud luṅ la yid ches kyis⁶ rtiṅ⁷ / ② don rtog pa (255.7) man ŋag gis⁸ btiṅ⁹ / ③ bya rtso gsum las¹⁰ chen grub kyis¹¹ btiṅ¹² ēno //

<1-3> bṣams pa'i gtor ma'i btiṅ¹³ gsum ste / ① bṛgyan¹⁴ gis¹⁵ gtor ma thugs rje kun la khyab ba'i¹⁶ btiṅ¹⁷ / ② yo byad kyis¹⁸ gtor ma snañ srid kun la khyab pa'i btiṅ¹⁹ / (255.8) ③ dmigs pa rten gis²⁰ gtor ma tiṅ 'dzin spros bsdud gsal ba²¹ rtiṅ²² ēno //

<2> gnih pa par²³ du dgos pa'i chün dgu nās²⁴ / ① skyed pa gzal yas kyis²⁵ chün / yaṅ dog med ba'i²⁶ gnad / ② tiṅ 'dzin 'phro (256.1) 'dus chün / mignon du gyur pa'i chün²⁷ / ③ gzi lam 'bras

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1 sīc, read kyi
2 sīc, read bas
3 sīc, read gis
4 sīc, read kyi
5 sīc, read gdeṅ
6 sīc, read kyi
7 sīc, read gdeṅ
8 sīc, read gi
9 sīc, read gdeṅ
10 sīc, to be deleted
11 sīc, read kyi
12 sīc, read gdeṅ
13 sīc, read gdeṅ
14 sīc, read rgyun
15 sīc, read gyi
16 sīc, read pa'i
17 sīc, read gdeṅ
18 sīc, read kyi
19 sīc, read gdeṅ
20 sīc, read gyi
21 sīc, read ba'i
22 sīc, read gdeṅ
23 sīc, read bar
24 sīc, read ni
25 sīc, read kyi
26 sīc, read pa'i
27 sīc, read gnad
bu¹ chiṅ / bye trag² med pa¹ chiṅ³ / ⁴ skyed⁴ daṅ rdzogs pa¹ chiṅ / sems su 'dus pa¹ [gnad] / ⁵ bzial pa snaṅs kyi chiṅ / lha sku gsal ba¹ chiṅ / ⁶ bkye ba mgon gyis⁵ chiṅ / dmigs su med pa¹ [gnad] / ⁷ bri pa⁶ dkyi⁷ 'khor gyis⁷ [chiṅ] / lha gsal pa¹⁸ chiṅ⁹ / ⁸ snaṅs ba sna thogs lam gyis¹⁰ [chiṅ] / rol pa 'gags med kyis¹¹ chiṅ¹² gnad / ⁹ goṅ gis¹³ de rhaps don du rañ

(256.3) sems la¹⁴ mi žan¹⁵ pa¹ chiṅ / saṅs rgyas raṅ gnad¹⁶ su yod pa¹¹² don no¹¹⁷ //

<3> gsum pa smad du dgos pa¹ gzer bu gcu gcig nas¹⁹ / ¹ stod ² skul / ³ dgyes¹⁹ / ⁴ sbad²⁰ / ⁵ 'gug / ⁶ gtab²¹ / ⁷ bsgral / (256.4) ⁸ mman / ⁹ bsegs / ¹⁰ 'phaṅ / ¹¹ mun²² grub nas²³

²⁴ skyas pa²⁴ daṅ bcu gcig go //

¹ daṅ po brgyan²⁵ daṅ cha lug²⁶ mos 'dun dad pa bsod²⁷ ces pa / bstod de bskul pa²⁸ daṅ / ²
gtam\(^1\) ste / gnad la por\(^2\) (256.5) na\(^3\) bskul pa’o\(^4\) // ③ 5-skyabs ba spyi’i\(^5\) rgyug gis\(^6\) pho ña rañ sems la dgye / ④ ston ŋnid ye śes kyi pho ña ma rig gti mug la sbad\(^7\) / ⑤ tiṅ ’dzin gsal pa’i\(^8\) gnad gyis’\(^9\) ’gug / ⑥ rtog pa lta pa\(^10\) bon ŋnid dbyiṅs kyi\(^11\) (256.6) gtal\(^12\) / ⑦ thugs rje śugs kyi\(^13\) mam rtogs\(^14\) degra bgegs sgral / ⑧ 15-loṅs spyod-15 ’khrul ba’i dgra dgeg\(^16\) mgo bo mnan / ⑨ ŋon moṅs sems\(^17\) kyi me’i\(^18\) bsegs / ⑩ ’khor pa’i\(^19\) sdug bsñal mya ñan la\(^20\) ’das par ’phaṅ / ⑪ ma grub ni\(^21\) skyar (256.7) pa’o\(^22\) //

[II-3] gsum pa\(^23\) yo byad mkhen\(^24\) pa’24 la yaṅ gsum ste / sṅag\(^25\) pa rab la ’char pa’26 lña / sṅag\(^27\) pa ‘brīṅ la gsal pa’28 lña / sṅag\(^29\) pa tha ma la gzuṅ\(^30\) pa’31 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 śes  
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 buṅ  
31 sic, read ba
APPENDIX I: ANTG ([7] a dkar) ✠293

[II-3-1] daň po sňag¹ pa rab la 'char ba (256,8) lña ni / ① sems can thams cad saňs rgyas kyis² 'char te / gźi'i ye şes raň ches³ su yod pa'i gnad / ② snaň ba thams cad bon sku⁴ 'char te / lam gyis⁵ ye şes sgron⁶ med du yod du⁷ gnad / ③ gnam ri sa brag thams cad (257,1) lha daň lha mor 'char te / 'bras bu ye şes lhun rdzogs su yod [pa'i gnad] / ④ sdug bsňal thams cad bde ba⁸ 'char te / snaň ba sna tshogs lam du khyer pa'i²³ [gnad] / ⑤ ŋon moňs pa ye şes su 'char ste⁹ / raň 'byuň ye şes raň cha¹⁰ (257,2) su yod pa'i gnad /

[II-3-2] sňags pa 'briň la gsal pa¹¹ lña ni / ① stoň gsum lha'i gžal yas su gsal ste¹² / gžal yas la yaň dog med pa'i gnad do // ② raň lus lha skur gsal ste¹³ / pať¹⁴ chod (257,3) bgegs kyi¹⁵ mi tshugs pa'i dgos ba¹⁶ yod do // ③ snod gyis¹⁷ 'jig rten gtor gẑoň¹⁸ gsal ste¹⁹ / snod la bzaň ľan med pa'i gnad / ④ snaň srïd thams cad dam rdzas su gsal pa²⁰ / dam can la 21-khrul rtogs²¹ mi yoňs²² (257,4) pa'i²³ [gnad] / ⑤ gnas lug²⁴ stoň pa ŋid du gsal ste²⁵ / saňs rgyas gẑan las mi tshol pa'i²⁶ gnad do //

1 șic, read sňags
2 șic, read su
3 șic, read chas
4 șic, read skur
5 șic, read gyi
6 șic, read bsgrod
7 șic, read pa'i
8 șic, read bar
9 șic, read te
10 șic, read chas
11 șic, read ba
12 șic, read te
13 șic, read te
14 șic, read bar
15 șic, read kyis
16 șic, read pa
17 șic, read kyi
18 șic, read gẑoň du
19 șic, read te
20 șic, read bas
21 șic, read 'khu ldog
22 șic, read yoň
23 șic, read ba'i
24 șic, read lugs
25 șic, read te
26 șic, read ba'i
[II-3-3] snag¹ pa thā ma la gzung² pa³ lha ni / ① 'phrin las gyer du gzung³ pa³ / ② sňag⁶ sñañ po rañ rgyud du (257.5) gzung⁷ pa² / ③ rdzas ša khrags⁵ su¹⁰ gzung¹³ ba / ④ lhā rig pa ther zug du gzung¹² ba / ⑤ yi dam 'jig rten gyis¹³ ġhar gzung¹⁴ ba / ⑥ 

[II-3-4] de la ma rtog¹⁵ pa¹ sňag¹⁶ pa ni / ① 'phrin las blo 'dzin la re pa¹⁷ / ③ rdzas gtor (257.6) chuñ la re pa¹⁸ / ④ lhā ri mgo¹⁹ la re ba / ⑤ no²⁰ grub 'jig rten kyis²¹ dpal la re baʼo //


[I] dañ po gzi’ ŋos²⁴ bzu’n ba la gsum ste / gzi bka²⁵ dag dañ / lhun grub dañ / luñ ma bstan no // anNan rgyud las / rka²⁶ dag chen po bon gyi sku’i / gañ gi tri²⁷ ma’i²⁸ mtha’ (258.1) ma reg / gzi’

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1 sǐc, read sňags
2 sǐc, read bzuñ
3 sǐc, read ba
4 sǐc, read bzuñ
5 sǐc, read ba
6 sǐc, read sňags
7 sǐc, read bzuñ
8 sǐc, read ba
9 sǐc, read khrag
10 sǐc, read tu
11 sǐc, read bzuñ
12 sǐc, read bzuñ
13 sǐc, read gyi
14 sǐc, read bzuñ
15 sǐc, read rtogs
16 sǐc, read sňags
17 sǐc, read ba
18 sǐc, read ba
19 sǐc, read ’go
20 sǐc, read dnos
21 sǐc, read gyi
22 sǐc, read gyi
23 sǐc, read no
24 sǐc, read no
25 sǐc, read ka
26 sǐc, read ka
27 sǐc, read dri
28 sǐc, read mas

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APPENDIX I: ANTG ([8] ye gšen)  

sgrips\(^1\) \(\text{sems}^2\) rka\(^3\) dag dños\(^4\) buzña\(^5\) pa’o\(^6\) //

gños pa lhun grub la bži ste / snañ pa’ lhun grub / stoñ pa gños med / skyon gños\(^8\) lhun grub / lhun grub chen po / 'byuñ ruñ ma ’gag pa’o //

γsum \((258.2)\) pa luñ ma bstan žes pa / khoš\(^9\) len dañ bral pa’o\(^10\) // sNan rgyud las / gži bžir ’dod de / rka\(^11\) dag dañ / lhun grub dañ / luñ ma bstan dañ / thig le ŋag gcig dañ bži’o // yar me pa\(^12\) (258.3) chen po’i\(^13\) / gži mtshan ŋid lña stan\(^14\) du bžad / ’dod de / rañ bžin rka\(^15\) dag / 16-snañs pa\(^16\) lhun grub / ŋo bo luñ ma bstan / gños su med pa’i thig le ŋag gcig / rtog\(^17\) ma rtog\(^18\) kyi\(^19\) khyad par dbye pa\(^20\) dañ lña’o // \((258.4)\)

de yañ bsdu\(^21\) ni\(^22\) gsum la ’dus ste / sañs rgyas kyi phyi gži’ nas\(^23\) / rañ ’byuñ gis\(^24\) ye šes / sems

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1 síc, read sgrib
2 síc, read med, cf. ANTG2 364.2 med
3 síc, read ka
4 síc, read nó
5 síc, read buzña
6 síc, read ba’o
7 síc, read ba
8 síc, read bral
9 síc, read khas
10 síc, read ba’o
11 síc, read ka
12 síc, read ba
13 síc, read pos
14 síc, read ldan
15 síc, read ka
16 síc, read snañ ba
17 síc, read rtogs
18 síc, read rtogs
19 síc, read kyis
20 síc, read ba
21 síc, read bsdu
22 síc, read na
23 síc, read ni
24 síc, read gi
can kyis¹ spyi gţi nas² / lhan skyed³ kyis⁴ ma rigs⁵ pa / 'khor 'das gyis⁶ spyi bzi⁷ nas⁸ (285.5) lhun grub chen po 'byuṅ rus⁹ ma 'gag pa'o //

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

[III] gniṣ pa lam ŋams su blaṅ pa¹⁴ (256.6) la gniṣ ste¹⁵ / [II-1] lam bye brag du ŋams su blaṅ ba daṅ / [II-2] dgoṅs mṅams¹⁶ phyir²⁷ bstan pa'o //


[II-1-a] daṅ po ži gnas la (258.7) yaṅ gniṣ ste²⁰ / [II-1-a-1] mtshan bcas bsten²¹ sms bsuṅ pa²² daṅ / [II-1-a-2] mtshan med la brten na sms bsuṅ ba'o //

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

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

[II-1-a-2] gnis pa mtshan med lab⁴ rten⁵ sems gzuṅ⁶ pa⁷ ni / khyuṅ nam mkha’ la ⌟sten pa⁸
ltar / rtsol med du chod de bṣag / (259.2) bya⁹ the pa⁹ tshaṅs¹⁰ du ’dzul pa¹¹ ’dra¹² ltar ro // rtse gcig
 tu trig¹³ ge se (?) skyes bu las tshar pa’i¹⁴ ltar / ’ghal¹⁵ med lhod de 16-bṣags so¹⁶ /¹⁷

[II-1-b] gnis pa lhag mthoṅ nas¹⁸ / rDzogs chen las /
dpe’ nam mkha’ / don bon niid / (259.3) rtag¹⁹ sems niid no bo²⁰

ces ba²¹ daṅ / Gab pa las /
dpe’ don rtag²² gsum du 23-mñams ba²³ daṅ / skal ldan sems la 23-mñams pa²⁴ med de gnis
du bsgom /
ces daṅ / Sems²⁴ thub las /
raṅ gis bsgrīb (259.4) pa med du gsal gyis gsal pa²⁵ de lhag mthoṅ /
 BDal ’bum las /

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¹ sic, read bzuṅ
² sic, read bzuṅ
³ sic, read ba’o
⁴ sic, read la
⁵ sic, read brten nas
⁶ sic, read bzuṅ
⁷ sic, read ba
⁸ sic, read ldin ba
⁹ sic, read thi ba
¹⁰ sic, read tshaṅ
¹¹ sic, read ba
¹² sic, to be deleted
¹³ sic, read hrig
¹⁴ sic, read ba
¹⁵ sic, read gal
¹⁶ sic, read bṣag 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 mñaṃ pa
²⁴ sic, read bSen
²⁵ sic, read ba

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APPENDIX I: ANTG ([8] ye gшен)
K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)

sems la sems ma mchis Scripture / sems kyis Scripture raṅ bzin Scripture 'od gsal Scripture pa'o Scripture //

stNang rgyud las /

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

[II-1-c] gsum pa zuņs Scripture 'brel ni / Ye khris mtha' sel las /

ži gnas tiṅ 'dzin Scripture 'bstob (?) de Scripture /

lhag mthoṅ gsal pa'i Scripture stobs kyi (259.6) mchogs Scripture /

ži la Scripture zuṅs Scripture 'brel mi rtog pa /

de mthar phyin pa'i mi g-yos Scripture ba'o //

Non moṅs raṅ grol gyis Scripture 11 rgyud las /

šes pa lhaṅ kyi Scripture rtoṅs pa de Scripture / lhag mthoṅ /

šes pa rtse Scripture 'deb (259.7) daṅ bral pa Scripture de Ži gnas /

gsal ston gñis med mñaṁs Scripture 16 par bon gyi Scripture 17 sku ru bžugs Scripture 18 /

ces pa /

[II-1-d] de la bzi Scripture ste Scripture <1> tiṅ Že 'dzin gyi Scripture 19 thun sgom / <2> sems dpai Žaṅ sgom / <3>

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

rtog¹ ba'i² glo'n³ sgom / <4?> bsgoms⁴ med mthar (260.1) phyin pa'o //
<1> dañ po ti'n ne 'dzin gyis⁵ thun bsgoms⁶ nas⁷ /
gšen por phar bgegs⁸ kyi² dran pa bsgoms /
ces pa'i¹⁰ /

rnam rtog 'gyu pa¹¹ ma dañ pa'i /
stoñ gsal sprin bral ŋi ma 'dra /
ces s-hop //

<2> gnis pa (260.2) sms dpa¹² sgom na¹³ /
myaṅśi¹⁴ pa¹⁵ tshur 'gebs kyis dran pa bsgoms /
ces pa'i¹⁰ /
za 'chags¹⁶ 'gro 'dug ci byed kyañ /
dus gsum mtha¹⁷ bral med pa'i /
ñañ la ŋaṅ gis bsgoms pa'is / (260.3)
bsgoms dus su mdañ sum chag pa'i khyab¹⁹ pa 'dra /
rkyen kyis¹⁹ 'jug ciṅ bsgoms nī²⁰ 'phel /
ces s-hop //

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¹ sīc, read rtogs
² sīc, read pa'i
³ sīc, read kloṅ
⁴ sīc, read sgm
⁵ sīc, read gyi
⁶ sīc, read sgm
⁷ sīc, read nī
⁸ sīc, read 'geb
⁹ sīc, read kyis
¹⁰ sīc, read pa
¹¹ sīc, read ba
¹² sīc, read dpa'i ŋaṅ
¹³ sīc, read nī
¹⁴ sīc, read myoṅ
¹⁵ sīc, read ba
¹⁶ sīc, read 'cha'
¹⁷ sīc, read 'du
¹⁸ sīc, read khyag
¹⁹ sīc, read gyis
²⁰ sīc, read nas
<3> gsum pa kloṅ bsgoms nas¹ /
   rnam rtog ka² šar thams cad ston ŋid ye šes su grol /
   ces s-ho // (260.4)

[II-2] giṅs pa dgoṅs mñams nas³ / bde ston gsal gsum mo // sduṅ bsñal 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
mñams⁶ daṅ / gsal mñams⁷ daṅ / stōṅs⁸ mñams⁹ 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 khams / gsal pa¹⁸ gzugs khams / mi rtog pa gzugs med do // grol na sku gsum du
grol ste¹⁹ / bde pa²⁰ sprul sku / gsal pa²¹ loṅ²² sku / mi rtog ba²³ bon (260.7) sku / A luṅs²⁴ phrul gyi
sde²⁵ migs²⁶ lu²⁷ /

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

'dral¹ min pa rams² ba³ gsum nas⁴ / bde pa⁵ 'dra la mun⁶ ba⁷ gtoṅ⁸ sñoms ltar ro //
gsal ba 'dra la mun⁹ pa dbaṅ po yul tshol / mi rtog pa (260.8) 'dra la mun¹⁰ pa dran med 'jol¹¹
pa'o //

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

'bras bu la ni gźi mñion du gyur pa'o // gźi' raṅ sa zin pa'o // lam mthar thug pa'o // rtog¹³
(261.1) pa mñion du gyur pa'o // 'bad med thugs rje gźan 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 bżi las /

khyad par chen po'i sa / 'di ltar gyis²¹ snaṅ ba thams cad bya rtsal daṅ bral nas / raṅ saṅs
rgyas su rtogs
ces daṅ / gSer (261.3) gyis²² ni²³ sbal g-yuṅ druṅ theg pa'i rgyud las /

¹ sic, read 'dra la
² sic, read 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 ūṅs
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
theγs\(^1\) mchogs\(^2\) 'di ni yid bžin nor bu 'dra / dgos 'dod re pa' raṅ\(^3\) ŋam šug\(^3\) la 'byuṅ /
ces s-ho // rGyud 'khor ba doṅ spuṅg\(^4\) las /
theγ pa gžan\(^{261,4}\) gyis\(^7\) skyon rams kyaṅ /
spaṅ pa\(^8\) med ba\(^9\) raṅ sar ŋi /
theγ pa gžan kyī\(^{10}\) yon tan kyaṅ\(^{11}\) /
rtsal ba med par lhun gyis grub /
ces s-ho //

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\(^1\) sic, read theγ
\(^2\) sic, read mchog
\(^3\) sic, read ba
\(^4\) sic, read ŋaṅ
\(^5\) sic, read ŋugs
\(^6\) sic, read sprugs
\(^7\) sic, read gyi
\(^8\) sic, read ba
\(^9\) sic, read par
\(^10\) sic, read gyi
\(^11\) sic, read yaṅ
Appendix II: ANTG2 (Anonymous Note on Theg pa dgu, No.2) concerning
the First Four Vehicles of the I Ho gter tradition (BTK = MT 191: 354.4-367.7),
eextract 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 bsñi⁶ po zlas brjod / <3> yid kyis⁷ las su mos gus dañ tiṅ ne 'dzin / <4>
rluṅ la brten nas rluṅ '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 žiṅ bţeṅ¹³ pa / <8> ma dhal la¹⁴ 'bul ba dañ / <12?> ne'u mdon¹⁵ (354.7) pa / <11> lam 'phraṅ bcos pa / <13> zaṅ 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 sñiṅ
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 bţeṅs
¹⁴ sīn, to be deleted
¹⁵ sic, read 'don
¹⁶ sic, read zīṅ
¹⁷ sic, read gi
[6] drug pa draṅ sroṅ gis¹ bon la ni / rpañ rgyud draṅs² las³ gzan rgyud sraṅ⁴ pa’o / 'Dul ba'i
sgos⁵ byaṅ las⁶ /

mkha’⁷ (354.8) la mduṅ bskor ba'i tshul du bsraṅ⁸ pa’o //
thugs rje⁹ ni ma’i tshul du ’gro don byed //

ces so // 'Dul rgyud bṣam’¹⁰ po ma las /
da lta yam¹¹ sde rigs lha bcu’i¹² gnas
bces¹³ pa / (1) 'dul bon (355.1) ye khrims gyis¹² sde / (2) yod pa smra’i¹³ / (3) bka’ bzūn¹⁴ bṣad ņan
gyi sde / (4) brag dgon dka’ thub gyi¹⁵ sde / (5) dur khrod rtogs¹⁶ bu'i sde / (6) sīn 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 sņoms kyi¹⁹ sde / (10) dag²⁰ pa draṅ sroṅ gyi sde / (11) tshaṅ²¹ ma gtsug phud gyi²² sde / (12)
tshaṅs (355.3) spyod dge bṣen gyi sde / (13) dus khrims²³ sņen gyi²¹ sde / de yaṅ bsdu nas²⁴ bsö²⁵
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 šam
⁹ sic, read yaṅ
¹⁰ Cf. BGSB bcu gsum du
¹¹ sic, read ces
¹² sic, read kyi
¹³ sic, read smra ba'i sde
¹⁴ sic, read gzūn
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 goṅ ltar ro //


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

<1> daṅ po gsaṅ snags kyis bka' drug ni / ① mal ma Ḿi ba / ② bsgyur ba khro bo / ③ skye 'gag med pa'i ma mo / ④ bdag gžan rgyud grol ba⁴ phur pa / ⑤ mam rjog (355.5) 'jom pa'i bdud rtsi / ⑥ 'gyur ba med pa'i tshe ru bsgrubs pa daṅ drug go //

<2> 'jug pa'i sgo drug ni / ① gŹi dam tshig gis bzuṅ ba / ② rims⁶ pa dbaṅ gis bsgrod⁷ pa / ③ ņams su tiṅ ne 'dzin gyis (355.6) blaṅ ba / ④ thag lta ba⁸ bcad⁹ / ⑤ las spyod pa¹⁰ dor 11-ba / ⑥ don 'phrin las gyis¹² bsdu'o //

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


[II-2-1] daṅ po bsñen bsgrubs mams¹⁷ gsum ņams su blaṅ ba ni bsñen pa'i (355.8) bʑi¹⁸ 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 bsgrod
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 mams
¹⁵ sic, read mams
¹⁶ sic, read mams
¹⁷ sic, read mams
¹⁸ sic, read gʑi
¹⁹ sic, to be deleted
'go'i dgu / sNang rgyud la' /

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

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

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

Sems thul¹¹ las /

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

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

pa *(356.5)* gsum / daṅ po sţon 'gro phyi' bsţen pa gsum ni / dpon gsas lha la sţen¹ pa daṅ / rig² ldan gnas la sţen³ pa / mrtshan ldan grog⁴ la sţen⁵ pa / nē ba naṅ gis⁶ sţen⁷ pa *(356.6)* gsum ni / thar glud bskaṅs pa bsţen pa / phyi brten skos la sţen⁸ pa / phud 'erta chen gter⁹ la bsţen pa / bca' gţi las gyis¹⁰ bsţen pa gsum ni / 'tshams¹¹ bcad dkyil 'khor bri¹² ba gca¹³ *(356.7)* gţi'i sţen¹⁴ pa / mchod pa bṛgyan gyis¹⁵ sţen¹⁶ pa / sgo dbye' sri¹⁷ mnan dam tshig gis¹⁸ sţen¹⁹ pa'o //

<<2>> gņis pa bsgrubs²⁰ pa'i yan lag bco bṛgyad ni sţṇan rgyud las /

phyi¹¹ *(356.8)* sku'i bsgrubs²² pa drug / bkod pa maṅdal la rten nas bsgrubs²³ pa daṅ / naṅ gsaṅ sňags gi²⁴ bsgrubs²⁵ pa drugs²⁶ ni / sñiṅ po sňags su bsgrubs²⁷ pa / gsaṅ ba thugs kyi bsgrubs²⁸ pa *(357.1)* drug ni / byaṅ chub sems su bsgrubs²⁹ pa'o //

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¹ sic, read bsţen
² sic, read rigs
³ sic, read bsţen
⁴ sic, read grogs
⁵ sic, read bsţen
⁶ sic, read gi
⁷ sic, read bsţen
⁸ sic, read bsţen
⁹ sic, read gta' gta'
¹⁰ sic, read kyi
¹¹ sic, read mtshams
¹² sic, read 'bri
¹³ sic, read bca'
¹⁴ sic, read bsţen
¹⁵ sic, read gyi
¹⁶ sic, read bsţen
¹⁷ sic, read bsrī
¹⁸ sic, read gi
¹⁹ sic, read bsţen
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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Sems³ thub las

dkyil 'khor ŭ ba'i bsgrubs⁵ pa drug // ño mtshar lam gyis³ bsgrubs⁴ pa drug / (357.2) 'bras bu dбаn gis⁵ bsgrubs⁶ pa drug go // dkyil 'khor ŭ ba'i bsgrubs⁷ pa drug ni / bar 'tshams⁸ bdag ñid don gyis⁹ bsgrubs¹⁰ pa daň / tsa ka li bkod pa'i phyag rgya'i bsgrubs¹¹ pa daň / bsdu pa¹² (357.3) gdan gyis¹³ bsgrub¹⁴ pa ¹⁵ drug ni¹⁵ / spyan 'dren dbyer med gyis¹⁶ bsgrubs¹⁷ pa / tshogs bsag phyag rgya'i bsgrubs¹⁸ pa / byuñ¹⁹ dag bsags pa'i bsgrubs²⁰ pa /

gnis pa ño mtshar lam gyis²¹ bsgrubs²² pa drug pa²³ ni / gsañ 'tshams²⁴ (357.4) gyin 'beb gyis²⁵ bsgrubs²⁶ pa / 'dzab rdzogs 'pho 'du'i bsgrubs²⁷ pa / phyag rgya'i sku bstod [kyi bsgrubs²⁸ pa] /
pho ṅan¹ bzan² 'debs kyi bsgrubs³ pa / khro bo rtags gyis⁴ [bsgrubs⁵ pa] / bźi⁶ bsñan dam bca'i bsgrubs⁷ pa'o // (357.5)

gsum pa 'bras bu dbaṅ gis⁸ bsgrubs⁹ pa drug ni / dṅos 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 / phyta tshe g-yaṅ gis²² bsgrubs²³ pa daṅ drug daṅ bco brgyad do // 
gsum pa mtha' 'gyur las gyis²⁴ mchoṅ dgu ni / sra²⁵ brten²⁶ gsal (357.7) ba'i me loṅ gis²⁷ mchuṅ²⁸ 
/ phyta gśen theg pa'i bon daṅ sbyor / mkha' kloṅ rab 'byams bskaṅ gi mchoṅ / snaṅ gśen theg

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1. síc, read ŋa
2. síc, read gžen
3. síc, read sgrub
4. síc, read kyi
5. síc, read sgrub
6. síc, read gži
7. síc, read sgrub
8. síc, read gi
9. síc, read sgrub
10. síc, read gi
11. síc, read sgrub
12. síc, read ma'i
13. síc, read sgrub
14. síc, read phud
15. síc, read gta'
16. síc, read gta'
17. síc, read yi
18. síc, read sgrub
19. síc, read gyi
20. síc, read sgrub
21. síc, read sgrub
22. síc, read gi
23. síc, read sgrub
24. síc, read kyi
25. síc, read pra
26. síc, read rtags
27. síc, read gi
28. síc, read mchoṅ
paʼi bon daṅ sbyor / dbal mo las thig mthuʼi (357.8) mchuṅ¹ / 'phrul gšen theg paʼi mchuṅ² / ŋin³
zer žag⁴ pa mdur gyis⁵ mchoṅ / srid gšen theg paʼi bon daṅ sbyor] / las bzi rgyun lha sbyin
bsreg gi mchuṅ⁶ / dge bsʻen (358.1) theg paʼi mchoṅ⁷ / 'Gu ya srog 'dzin dam tshig gyis⁸ mchoṅ /
draṅ sroṅ theg [paʼi bon daṅ sbyor] / 'od zer 'khyil ba sman gyis⁹ mchoṅ / a dkar theg paʼi [bon
daṅ sbyor] / thig le dgu pa (358.2) dgoṅs ņams gyis¹⁰ mchoṅ / ye gšen theg paʼi bon daṅ sbyor / ye
śes rtse rgyal lta baʼi mchoṅ / bla med theg paʼi bon daṅ sbyor /
žes s-ho //
bsʻen bsgrubs¹¹ las gsum ņams su blaṅ ba ni / (358.3) bdag la ltos paʼi¹² bsʻen bsgrub¹³ bzi /
'phrin las lā¹⁴ ltos paʼi sńen¹⁵ bsgrubs¹⁶ bzi / bsgrub¹⁷ gšen la ltos paʼi bsʻen bsgrub¹⁸ bzi /
(A) daṅ po bdag (358.4) la ltos paʼi bsʻen bsgrub¹⁹ bzi ni / ① raṅ lus lha²⁰ gnas pa de sńen²¹ pa la /
② raṅ ņid gtsoʼ khor gyur ba²² de ņe sńen²³ no // ③ thabs śes rol ba de bsgrubs²⁴ pa la / ④

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¹ sič, read mchoṅ
² sič, read bon daṅ sbyor
³ sič, read ŋi
⁴ sič, read žags
⁵ sič, read gyi
⁶ sič, read mchoṅ
⁷ sič, read bon daṅ sbyor
⁸ sič, read gi
⁹ sič, read gyi
¹⁰ sič, read kyi
¹¹ sič, read sgrub
¹² Ms inserts bsgrubs
¹³ sič, read sgrub
¹⁴ Ms om.
¹⁵ sič, read bsʻen
¹⁶ sič, read sgrub
¹⁷ sič, read sgrub
¹⁸ sič, read sgrub
¹⁹ sič, read sgrub
²⁰ sič, read lhar
²¹ sič, read bsʻen
²² sič, read pa
²³ sič, read bsʻen
²⁴ sič, read sgrub
rdzogs (358.5) rims⁵ gyis² rgyas thob pa de bsgrub⁸ chen po //

(B) lha la ltos pa’i sñen⁴ bsgrubs⁵ bži ni / ❶ raṅ dam tshig sems dpa’ gnas pa de sñen⁶ pa la / ❷ dbyiṅs nas ye şes sems dpa’ spyan draṅs pa de ŋe sñan’ no // (358.6) ❸ ži khro ci sñad du bsgrub⁹ pa’i bsgrubs⁸ pa la / ❹ mchod pa’i yul du gyur ba⁰ de bsgrub¹¹ chen po //

(C) ’phrin las la ltos pa’i sñen’ [sgrub bži ni] / ❸ žug nas bdag bskyed gyis¹² par¹³ ni sñen¹⁴ pa la / (358.7) ❹ mdun bskyed ni tshogs gyis¹⁵ bar ŋe sñen¹⁶ no // ❾ tshogs nas gtor bskul gyis¹⁷ bar ni bsgrubs¹⁸ pa la / ❿ gtor bskul nas rdzogs rim gyis¹⁹ par²⁰ ni bsgrub²¹ chen po //

bsgrub²² gšen la ltos pa’i sñen²³ bsgrub²⁴ (358.8) bži ni / bdag ŋid sems dpa’ gnas pa de sñen²⁵ pa la / dbyiṅs nas ye şes sems dpa’ spyan draṅ pa de ŋe sñen²⁶ no // gñis med las kyi sems dpa’ ru

---

1 sic, read rim
2 sic, read gyi
3 sic, read sgrub
4 sic, read bsñen
5 sic, read sgrub
6 sic, read bsñen
7 sic, read bsñen
8 sic, read sgrub
9 sic, read sgrub
10 sic, read pa
11 sic, read sgrub
12 sic, read kyi
13 sic, read bar
14 sic, read bsñen
15 sic, read kyi
16 sic, read bsñen
17 sic, read gyi
18 sic, read sgrub
19 sic, read gyi
20 sic, read bar
21 sic, read sgrub
22 sic, read sgrub
23 sic, read bsñen
24 sic, read sgrub
25 sic, read bsñen
26 sic, read bsñen

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gyur ba\(^1\) de bsgrub\(^2\) pa la / žug nas 'gro don mdzad\(^3\) pa de / (359.1) bsgrub\(^4\) chen no // 

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

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

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

<2> rdzogs pa la gnis ste / rdzogs pa / (359.4) daṅ rdzogs pa chen po'o //

daṅ po rdzogs pa la yaṅ gnis / snaṅ rdzogs daṅ stoṅ rdzogs so //

<3> rdzogs pa chen po la gnis ste / skye\(^16\) kyaṅ lta ba'i naṅ la skyped / rdzogs kyaṅ lta ba'i naṅ la rdzogs / (359.5)

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

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

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\(^{1}\) sic, read pa

\(^{2}\) sic, read sgrub

\(^{3}\) sic, read mdzad

\(^{4}\) sic, read sgrub

\(^{5}\) sic, read gyi

\(^{6}\) sic, read gyi

\(^{7}\) sic, read gyi

\(^{8}\) sic, read gsrul

\(^{9}\) sic, read bskyed

\(^{10}\) sic, read bskyed

\(^{11}\) sic, read bskyed

\(^{12}\) sic, read ldam

\(^{13}\) sic, read gi

\(^{14}\) sic, read tshul

\(^{15}\) sic, read mam

\(^{16}\) sic, read bskyed

\(^{17}\) sic, read bskyed

\(^{18}\) sic, read mam

\(^{19}\) sic, read ba

\(^{20}\) sic, read khar

\(^{21}\) sic, read snags
par rtsab¹ sgom dgos ste / goṅ gis² skyed pa mams³ bźi ltar / phyi snaṅ ba la dmig⁴ nas sgom pa daṅ / naṅ phuṅ po la dmig⁵ nas sgom pa daṅ / gsaṅ ba rtsa gnas la (359.7) dmig⁶ nas sgom pa'o //

(i-2) dus da lta'i sṅag⁷ pa / gnod sbyin pho mo 'go lo rgod pa / sṅiṅ po khyad par can bžlas⁸ dgos te / buṅ ba tshaṅ⁹ zig pa ltar bzla ba daṅ / 'gar gyis (359.8) so lam ltar / 'od ma'i gzü ltar / rin po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sṅags pa nas maṅ ba cha sṅoms dgos ste / 'byuṅ ba dgra gšen¹⁰ gyis¹¹ dmig¹² pa sṅam pa daṅ / rtsa (360.1) luṅ¹³ gnad gyis¹⁴ mṅam pa / bon ŋid bde' ba'i mṅam pa'o //

(i-4) dus da lta'i sṅag¹⁵ pa bsod nams chuṅ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du byed gyis¹⁶ tshogs 'khor bskor ba / rgyu¹⁷ bsod nams gyis¹⁸ tshogs mams (360.2) rdzogs nas loṅs sphyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyi tshogs 'khor bskor ba / bar chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ ba rig pa ye sès gyis¹⁹ tshogs 'khor bskor ba / bon ŋid la loṅs sphyod (360.3) ciṅ ye sès khuṅ²⁰ nas 'char ba'i dgos pa yod //

(i-5) da lta'i sṅags pa lha sрин 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 mnam
⁴ sic, read dmigs
⁵ sic, read dmigs
⁶ sic, read dmigs
⁷ sic, read sṅags
⁸ sic, read bzlra
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 sṅags
¹⁶ sic, read kyis
¹⁷ sic, read rgyu
¹⁸ sic, read kyis
¹⁹ sic, read kyis
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 gšin rje dañ¹³ / (360.6) gnis ka la ltos nas rdzogs rims¹⁴ sgom pa / sems ſid stoñ ba’i¹⁵ gsal theb nas / me loñ ye šes rgyud la skye ba’i [dgos pa yod] / (ii-4) lus rañ bžin gyis¹⁶ cha lugs gyis¹⁷ phyag rgya dañ ma bral bar gnas pa / phyi nañ gis¹⁸ (360.7) ’khur ltog¹⁹ chod nas / ſe lam bde’ 20’bre ru²⁰ ’jugs²¹ pa’i [dgos pa yod //] (ii-5) bla ma yi dam mgo la thod bžin khur ba’i byin rlob mñon sum du khug nas / yi ge ’khor lo rdzogs chen gyis²² sa mnon pa’i dgos pa yod // (360.8)  
(iii) bar dor dgos pa lha ni / (iii-1) lta ba khyed²³ par can gyis²⁴ sgom pas / ’gyur ba med pa’i sku thob nas / skye śi’i sdug bsñal med pa’i dgos [pa yod] // (iii-2) sñiñ po khyed²⁵ par can bzlas  

¹ ic, read gdab  
² om, Ms.  
³ ic, read gdab  
⁴ ic, read bskyed  
⁵ ic, read rim  
⁶ ic, read mor  
⁷ ic, read kyis  
⁸ ic, read bskyed  
⁹ ic, read rim  
¹⁰ ic, read lhar  
¹¹ ic, read kyis  
¹² ic, read tshugs  
¹³ ic, to be deleted  
¹⁴ ic, read rim  
¹⁵ ic, read pa’i  
¹⁶ ic, read gyi  
¹⁷ ic, read kyi  
¹⁸ ic, read gi  
¹⁹ ic, read rtog  
²⁰ ic, read rdzogs su  
²¹ ic, read ’jug  
²² ic, read gyi  
²³ ic, read khyad  
²⁴ ic, to be deleted  
²⁵ ic, read khyad
pa' 'gag pa med pa'i (361.1) gsun thob nas sgra sñan bde sdug gis² sdug bsañal dañ bral ba'i [dgos pa yod] // (iii-3) tìn ne 'dzin khyed³ par can sgom pa'³ 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag⁵ gi sdug bsañal dañ (361.2) bral ba'i dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba⁶ legs pa 'byuñ ba'i yon tan thob nas / gžan gyi skyon ggis ⁷ dgos pa med pa'o⁷ // (iii-5) dus rtag duª 'phrin las dañ ma bral bar (361.3) gnas pa' lhun ggis grub pa'i 'phrin las thob pa / ziñ khaps dag par mi skye kha med pa'i dgos pa yod do //

(iv) bzi pa 'phrul du dgos pa rma⁸ gsum ŋams su blañ ba la gsum ste / <1> stod du dgos pa'i rtiñ¹¹ (361.4) gsum / <2> bar du dgos pa'i chiñ dgu / <3> smad du dgos pa'i gzer bcu gcig so¹² //

<1> dañ po stod du dgos pa'i rtiñ¹³ gsum ni / <1-1> zil gnon lta ba'i rtiñ¹⁴ / <1-2> sbyañ pa 'phrin las ggis¹⁵ rtiñ¹⁶ / (361.5) <1-3> bsams ba¹⁷ gtor ma'i rtiñ¹⁸ ŋo //

<1-1> dañ po zil gnon lta ba'i rtiñ¹⁹ la yañ gsum ste / ① gsal ba lha'i lta ba²⁰ mam rto³ dgra bgesg zil ggis non / ② šar ba ye šes ggis²¹ lta ba²² ŋon moñas dug lha zil (361.6) ggis non / ③ yañ dag ston ŋid ggis²³ lta ba²⁴ snañ srid zil ggis 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 rto³
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 rma
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
<1-2> གཉིས་པ་བ་ཕྲིན་ལས་ཀྱི་ཏིན་ལ་གསུམ་ステ / ① རྒྱ་ཡུད་ལྟ་ཡིད་ཆེི་གྱིས་ཏིན་/ ② དོན་རོགས་ལ་མན་དྲ་གིས་8་བྲིས་5 / (361.7) ③ དབ་བརྩེལ་7 རྒྱུབ་གིས་8་བྲིས་9 གོ //

<1-3> བློས་མ་གཏོར་མ་འབྲིཏིན་10 ལ་གསུམ་ステ / ① བྲིས་ཀྱིས12 དོར་མ་ཐུགས་རྡེ་ཀུན་ལ་/ མཁྱབ་པའི་བྲིས་13 / ② དབྱེད14 དོར་མ་སྣོན་སྡིད་ཀུན་ལ་མཁྱབ་པའི (361.8) དབྲིས་15 / ③ ཆདིགས་པ་/ དབྲིཏིན16 དགིས17 དོར་མ་ཏིན་’དྲིན་སློབ་སྡུས་གསལ་བའི་བྲིཏིན18 གོ //

<2> གཉིས་པ་བར་དུ་དོས་པའི་ཅིག་དགུ་ནི / ① སློབ་དཔོན་བ་གྲོལ་ཡིས་གྱིས19 ཁོན་/ དབང་མཐོ་དཔོན་པའི (362.1) གནད / ② དྲིན་’དྲོ་འདུལ་ཅིག་/ བདེ་བུ་གྱུར་བའི20 གནད / ③ གོ། ལམ་’bras་བིུ་ཅིག་/ དབ་བྱ་འགད་པའི་/ ཕྱིན་/ དབྱེ་བྱང་མཐོ་དཔོན་/ ④ སློབ་དཔོན་/ དབྱེ་བྱང་/ ཕྱིན་/ དབྱེ་བྱང་/ ⑤ ཆོས་པ་སྟེགས་ཀྱི་ཅིག་/ ན་སྟེགས་བ། །/ ཕྱིན་/ དབང་/ ⑥ ཉ་སྟེགས་པ་ བ་ །/ ཚེ་མཇེད་/ ཁྱིན་/ དབང་/ ⑦ ཉ་སྟེགས་པ་ དེ་སྟེགས་/ བ་ །/ ནཱ་ / དབང་/ ⑧ ཉ་སོགས་/ ཚེ་མཇེད་/ བ་ །/ ནཱ་ / དབང་/ ⑨ ཉ་སོགས་/ ཚེ་མཇེད་/ བ་ / ནཱ / དབང་/ ⑩ ཉ་སོགས་/ ཚེ་མཇེད་/ བ / ནཱ / དབང་/ ⑪ ཉ་སོགས་/ ཚེ་མཇེད་

1 སི་ཛི་, རྡེ་དགེན།
2 སི་ཛི་, རྡེ་ཆེས།
3 སི་ཛི་, རྡེ་ཀྱི།
4 སི་ཛི་, རྡེ་དགེན།
5 སི་ཛི་, རྡེ་གེན།
6 སི་ཛི་, རྡེ་དགེན།
7 སི་ཛི་, རྡེ་རྟློན།
8 སི་ཛི་, རྡེ་ཀྱི།
9 སི་ཛི་, རྡེ་དགེན།
10 སི་ཛི་, རྡེ་དགེན།
11 སི་ཛི་, རྡེ་དགེན།
12 སི་ཛི་, རྡེ་ཀྱི།
13 སི་ཛི་, རྡེ་དགེན།
14 སི་ཛི་, རྡེ་བྱད།
15 སི་ཛི་, རྡེ་དགེན།
16 སི་ཛི་, རྡེ་རྟེན།
17 སི་ཛི་, རྡེ་ཀྱི།
18 སི་ཛི་, རྡེ་དགེན།
19 སི་ཛི་, རྡེ་ཀྱི།
20 སི་ཛི་, རྡེ་པའི།
21 སི་ཛི་, རྡེ་ཀྱི།
22 སི་ཛི་, རྡེ་ཀྱི།
23 སི་ཛི་, རྡེ་ཀྱི།
24 སི་ཛི་, རྡེ་པ།
25 སི་ཛི་, རྡེ་གི།
26 སི་ཛི་, རྡེ་ལས།
27 སི་ཛི་, རྡེ་གོ་ན།
28 སི་ཛི་, རྡེ་པའི།
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 gdbg / ⑦ bsgral / ⑧ gnan⁴ / ⑨ bsreg / ⑩ 'phaṅ / ⑪ ma grub nas⁵ skyar (362.5) ba daṅ bcu gcig go //

① daṅ po bregyān⁶ daṅ cha lug⁷ mos 'dun dad pa bstod / ces pa / bstod pa⁸ bskul ba daṅ / ② gdams ste / gnad la bor nas bskul ba'ō // ③ khyab pa (362.6) spyi rgyug gis⁹ pho ņa raṅ sems la dgye / ④ ston ņid ye šes gyis¹⁰ pho ņa ma rig gti mug la sbad¹¹ / ⑤ tīn 'dzin gsal ba gnad gyis¹² 'gug / ⑥ rto gpa lta ba bon ņid dbyins su gdbg / ⑦ thugs rje 'sugs kyi (362.7) rnam rtoṣ¹³ pho ņa¹⁴ ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ņon moins ye šes gyis¹⁵ me'i¹⁶ bsregs / ⑩ 'khor ba'i sdug bsnal mya ņan la¹⁷ 'das par 'phaṅ / ⑪ ma (362.8) grub par¹⁸ bskyar ba'ō //

[II-3] gsum pa spyod mkhan la yaṅ gsum ste / sṇag¹⁹ pa rab la 'char ba lña ni²⁰ / sṇag²¹ pa 'briṅ la gsal ba lña / sṇag²² pa tha ma la bzuṅs²³ ba lña'o // (363.1)

[II-3-1] daṅ po sṇag²⁴ pa rab la 'char ba lña ni / ① sems can thams cad saṅs rgyas su 'char
ste¹ / gzi' ye šes raṅ chas su yod pa'i gnad / ② snaṅ ba thams cad bon sku ru 'char ste² / (363,2) lam gyis³ ye šes sgron⁴ me⁵ du yod pa'i gnad / ③ gnam riš⁶ sa brag thams cad lha dañ lha mo⁷ 'char ste⁸ / 'bras bu ye šes lhun grub rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde' ba⁹ 'char ste¹⁰ / (363,3) snaṅ ba sna tshogs lam du khyer ba'i gnad / ⑤ ŋon moṅs pa ye šes su 'char ste¹¹ raṅ 'byuṅ ye šes ¹² raṅ chas su yod gnad do //

[II-3-2] shag¹³ pa 'briṅ la gsal ba lha ni / ① stoṅ gsum lha'i gžal yas su gsal (363,4) ste¹⁴ / gžal yas la yaṅ dog med pa'i gnad / ② raṅ lus lha sku¹⁵ gsal ste¹⁴ / bar chod bgegs gyis¹⁷ mi tshugs pas¹⁶ gnad do // ③ snod gyis¹⁸ jig rten gtor gžuṅ¹⁹ du gsal ste²⁰ / snod la (363,5) bzaṅ ŋan med pa'i gnad / ④ snaṅ srid thams cad dam rdzas su gsal ste²¹ / dam can la 'khu ldog mi²² yön²³ pa'i²⁴ gnad / ⑤ gnas lugs stoṅ pa ŋid du gsal ste²⁵ / saṅs rgyas gzan nas mi (363,6) tshol ba'i gnad do //
[II-3-3] sňag’ pa tha ma bzuň pa² lňa ni / ① ’phrin las gyer du bzuñs³ pas⁴ / ② sňag’ sňiň po raň rgyud du bzuň pa⁶ / ③ rdzas ša khrag du⁷ bzuň pa⁹ / ④ lha rig pa ther (363.7) zug du bzuň pa⁹ / ⑤ yi dam ’jig rten gyis¹⁰ lha¹¹ bzuň pa’o¹² //

[II-3-4] de la ma brtlgs¹³ pa’i sňag¹⁴ pa ni / ① ’phrin las blo ’dzin la re ba / ② sňag¹⁵ gaň soň ba la re ba / (363.3) ③ rdzas gtor chuň la re ba / ④ lha ri ’go la re ba / ⑤ dňos grub ’jig rten gyis¹⁶ dpal la re ba’o //


[I] daň po gži’ ŋos¹⁹ bzuň ba la gsum ste / gži’ ka dag daň / lhun grub daň / luň ma stan²⁰ pa daň gsum / sňan rgyud la²¹ / ka dag chen po (364.2) bon gyis²² sku / gaň gis²³ tri²⁴ ma²⁵ mtha’ ma

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1. síc, read snags
2. síc, read ba
3. síc, read bzuň
4. síc, read ba
5. síc, read snags
6. síc, read ba
7. síc, read tu
8. síc, read ba
9. síc, read ba
10. síc, read gyi
11. síc, read lhar
12. síc, read ba’o
13. síc, read rltgs
14. síc, read snags
15. síc, read snags
16. síc, read gyi
17. síc, read gyi
18. síc, read pa’o
19. síc, read ño
20. síc, read bstan
21. síc, read las
22. síc, read gyi
23. síc, read gi
24. síc, read dri
25. síc, read mas

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regs\(^1\) / gzik \(bsgrin\)\(^2\) med ka dag ŋos\(^3\) buzüns\(^4\) pa'oa \(^5\) //

gñis pa lhun grub la bzi ste / sañ ba lhun grub / stoñs\(^6\) pa gñis med / skyon \(^{364.3}\) bral lhun grub / lhun grub chen po 'byuñ ru\(^7\) ma 'gags pa'o //

gsum pa luñ ma stan\(^8\) žes pa / khas len dañ bral ba'o // \(sNan rgyud la\(^9\) / gzi bži\(^10\) 'dod ste\(^11\) / ka dag dañ \(^{364.4}\) lhun grub dañ luñ ma stan\(^12\) pa dañ / thig le ŋag gcig dañ bži'o // yar me ba chen po'i\(^13\) / gzi mtshan ŋid lha ldan du\(^14\) bžad / rañ bžin ka dag / ŋo bo luñ ma stan\(^15\) / snañs\(^16\) ba \(^{364.5}\) lhun grub / gñis su med pas\(^17\) thig le ŋag gcig / rtog\(^18\) ma rtog\(^19\) gyis\(^20\) khyed\(^21\) par dbye' ba dañ lña'o //

de yañ bsdu\(^22\) nas\(^23\) gsum la 'dus ste / sañs rgyas gyis\(^24\) spyi gži' / sems can gyis\(^25\) spyi gži' / \(^{364.6}\) 'khor 'das gyis\(^26\) spyi gži'o // dañ po sañs rgyas gyis\(^27\) spyi gži' ni / rañ 'byuñ gis\(^28\) ye ñes /

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\(^1\) sic, read reg
\(^2\) sic, read sgrin
\(^3\) sic, read nó
\(^4\) sic, read buzün
\(^5\) sic, read ba'o
\(^6\) sic, read stoñ
\(^7\) sic, read ruñ
\(^8\) sic, read bstan
\(^9\) sic, read las
\(^10\) sic, read bžir
\(^11\) sic, read de
\(^12\) sic, read bstan
\(^13\) sic, read pos
\(^14\) om. Ms.
\(^15\) sic, read bstan
\(^16\) sic, read saññ
\(^17\) sic, read pa'i
\(^18\) sic, read rtog
\(^19\) sic, read rtogs
\(^20\) sic, read kyis
\(^21\) sic, read khyad
\(^22\) sic, read bsdu
\(^23\) sic, read na
\(^24\) sic, read kyì
\(^25\) sic, read gyi
\(^26\) sic, read kyì
\(^27\) sic, read kyì
\(^28\) sic, read gi
sems can gyis¹ spyi gzi ni / lhan skyes gys² ma rig pa / 'khor 'das gyis³ spyi gzi' ni / (364.7) lhun grub chen po 'byuñ ruñ ma 'gag⁴ pâ'o //

de yañ skyes³ med gsal ba / 'gags med lhun grub rdzogs pa / gsal stoñ gnis su med pa bon gyis⁶ sku'o //

[III] gnis pa ma' ŋams su blañ pa⁸ la gnis te / (364.8) [II-1] lam bye brag tu ma⁹ ŋams su blañ ba dañ / [II-2] dgońs ŋams spyd¹⁰ bstan pa'o //


[II-1-a] dañ po (365.1) gzi¹⁴ gnas la yañ gnis te / [II-1-a-1] mtshan bcas la brten nas sems buñ ba dañ / [II-1-a-2] mtshan med la brten nas sems buñ ba'o //

[II-1-a-1] dañ po mtshan (365.2) bcas la sems buñ ba ni / sku phyag rgya kun bzañ la buñ ba dañ / gsuñ yid¹⁵ 'bru la buñ ba / thugs phyag mtshan g-yuñ druñ la buñ ba'o //

[II-1-a-2] gnis pa mtshan med la brten nas sems (365.3) buñ ba ni / khuyñ nam mkha' la ldin ba ltar / rtso med du chod de bžag / bya the ba tshañ du 'dzul ba ltar / rtse gcig tu hrigs se / skyes su¹⁶ las tshar ba ltar / gal (365.4) med du lhod de bžag go //

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

dpe' nam mkha' / don bon ŋid / rtags sems ŋid lâ¹⁸ ŋos¹⁹ sprad

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¹ sic, read gyi
² sic, read kyi
³ sic, read kyi
⁴ sic, read 'gags
⁵ sic, read skye
⁶ sic, read gyi
⁷ sic, read lam
⁸ sic, read ba
⁹ sic, to be eliminated
¹⁰ sic, read spyir
¹¹ sic, read lam
¹² sic, read tu
¹³ sic, read ŋi
¹⁴ sic, read ŋi
¹⁵ sic, read yig
¹⁶ sic, read bu
¹⁷ sic, read las
¹⁸ om. Ms,
¹⁹ sic, read ŋo
ces pas / **Ka' pa** las /

dpe' don rtaqs gsum (365.5) du ñams² pa de / skal ldan sans la gniis med du sgom /
ces dañ / **bSen thub** las /

rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

**bDal 'bum** la¹ / (365.6)

sems la sems ma mchis ste⁴ / sems gyis⁵ rañ bžin 'od zer⁶ ba’o //

aNan rgyud la⁷ /

mkha’ gsal gcig gis kun la khyab / gsal ba’i mkha’ la phyogs ris med
ces so //

[II-1-c] gsum pa (365.7) zuñ 'brel ni / **Ye khri mtha' sel** la⁸ /

ţi gnas tiñ 'dzin stob⁹ gniis (?) de-.¹⁰ /

lhag mthoñ gsal ba’i stobs kyi chogs¹¹ /

ţi lha¹² zuñ 'bral¹³ du¹⁴ mi brtogs¹⁵ pa /

de nas¹⁶ mthar (365.8) phyin pa’i¹⁷ mi g-yo ba’o //

Ñon moña rañ grol gyis¹⁸ rgyud las /

šes pa lhañ gyis¹⁹ brtog²⁰ pa de lhag mthoñ /

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¹ sic, read Gab
² sic, read mñaam
³ sic, read las
⁴ sic, read te
⁵ sic, read kyi
⁶ sic, read gsal
⁷ sic, read las
⁸ sic, read las
⁹ sic, read stobs
¹⁰ Cf. bde dan (BGSB 158b1)
¹¹ sic, read mchog
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
šes pa rtsi¹ 'deb dañ bral ba de ži' gnas /
gsal stoñ gnūs med мнams² (366.1) par bon gyis³ sku ru bžags⁴ /
ces pa /
[II-1-d] de la bži ste / <1> tiñ ŋe 'dzin gyis⁵ thun sgom / <2> sems dpa'i ye nas sems dpa⁶
ñañ sgom / <3> brtogs' pa'i kloñ sgom / <4> sgom med mthar phyin (366.2) pa'o //
<1> dañ po tiñ ŋe 'dzin gyis⁸ thun sgom ni /
gnēn po phar 'geb gyis⁹ dran pa sgom /
ces pa /
  rnam rtogs¹⁰ 'gyur ba ma dañ pa /
  stoñ gsalk sprin bar ŋi ma 'dra /
ces so //
<2> gnūs pa sems (366.3) dpa'i ſnañ sgom ni /
  myon pa¹¹ tshur 'geb gyis¹² dran pa sgom /
ces pa /
  za 'cha' 'gro' dug ci byed kyaña /
  dus gsalk 'du 'bral med pa /
  ſnañ la ſnañ gis sgom pas /
  ſnañ sgom dus su (366.4) mdañ chags¹³ pa'i khyag pa 'dra /
  rkyen gyis 'jigs ciñ sgom nas 'phel /
ces s-ho //
<3> gsalk pa kloñ sgom ni /
rnam rtogs¹ gañ šar thams cad ston ṇid du grol /
ces pa / Zi gcod las / (366.5)
rgya mtsho chu ru šes nas brlab kyañ chu² šes pa’o /
Ga³ pa la⁴ /
ro gcig kloñ ṣgom⁵ ye šes rtsal du šar /
rnam rtogs⁶ gañ šar thams cad ston ṇid ye šes su grol ba’o //
ces so //

[II-2] gnis pa dgoṅs ņams ni / (366.6) bde ston gsal gsum mo // sdug bsṅal med pa’i bde’ ba / sgrib g-yog⁷ med pa⁸ gsal ba / gzuṅ ’dzin med pa’i mi rtogs⁹ pa’o // rtogs nas ņams su ‘char ste¹⁰ / bde’ mñaṃ as¹¹ daṅ / (366.7) gsal ņams daṅ / ston¹² ņams mo¹³ // ma rtogs dug gsum du ‘char ste¹⁰ / bde’ ba ‘dod chags pa¹⁴ / gsal ba že sdeñ / mi lṭog¹⁵ pa gti mug go // grol nas¹⁶ kḥams gsum du gol ste¹⁷ / (366.8) bde ba ‘dod kḥams / gsal ba gzugs kḥams / mi rtog pa gzugs med do // grol nas¹⁸ sku gsum du grol ste / bde ba sprul sku / gsal ba loṅ¹⁹ sku / mi rtog pa bon (367.1) sku’o // A loṅ²⁰ phrul gyi lde mig la²¹ /
APPENDIX II: ANTG2 ([9] bla med)

'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 dbaⁿ po yul tshol lo // mi rtogs⁶ pa daⁿ ’dra la min pa dran med ‘jom⁷ pa’o //

[III] gsum pa ’bras bu ni / *Grel pa fi ma la⁸ /

’bras bu ni gzi mışon du gyur pa’o // gži (267.3) raⁿ sa zin pa’o // lam mthar thug pa’o // rtogs pa mишon du gyur pa’o // ’bad med thugs rje gžan don śugs la ’byuñ ba’o //

[9] dgu pa bla med gyis⁹ bon ni / bya rtsoł¹⁰ (367.4) daⁿ bral ba gcig yin no // Luṅ drug las //

bsgrub¹¹ med rtsoł med yaⁿ khyad daⁿ /

theg mchog ’di ni kun gyis¹² thun moⁿ¹³ min /

ces pa daⁿ / *Grel bzi la¹⁴ /

khyad par chen po (367.5) bas / ’di ltar gyis¹⁵ snaⁿ ba thams cad bya rtsoł daⁿ bral nas / raⁿ sems sans rgyas su brtogs¹⁶

ces daⁿ / gSer gyis¹⁷ rus sba¹ g-yeⁿ druⁿ theg pa’n rgyud la¹⁸ /

theg mchog ’di ni (367.6) yid bžin nor bu ’dra / dgos ’dod re ba ṇaⁿ ṇam śugs la ’byuñ /

ces so // rGyud ’khor ba doⁿ spruṅg¹⁹ 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 rtsoł
¹¹ sic, read sgrub
¹² sic, read gyi
¹³ sic, read moⁿ
¹⁴ sic, read las
¹⁵ sic, read gyi
¹⁶ sic, read rtogs
¹⁷ sic, read gyi
¹⁸ sic, read las
¹⁹ sic, read spruṅg
²⁰ sic, read las
theg pa gţan gyis¹ skyon mams kyaň /
spaň ba med par raň sar zi / (367.7)
theg pa gţan gyis² yon tan kyaň³ /
rtsal ba med pa lhun grub gyis /
ces so //
ქვემოთ მოცემული იყო არაფერი, არ იყო კონტექსტი, არ იყო დასაბეჭდილებელი მოთხოვნით. არ იყო საკმარისო ინფორმაცია ან მოცემული ფორმატი. მაგრამ უკანს მოცემული სიტყვები შეიძლება იყოთ განსაკუთრებული მნიშვნელობა თუ გააჩნიოთ ფსიქოლოგიური ან რეალიზანტური მნიშვნელობა და შეიძლება იყოთ შესაძლებელი გამოჩნდეს ღირსშესანიშნავი მასალა.
Պատմական տեղեկատվությունը նաև հայտնվում է երկրաբանական կողմերի մեջ որպես Պատմության աշխարհը, ինչը ներկայացնում է տեղեկացություն մարդկության պատմության մասին այս տարածքում։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։ Պատմության աշխարհը ներկայացնում է հայտնի տեղեկացության մեջ և ներկայացնում է մարդկության պատմության մասին։
Abbreviations and Cited Sources
(See also the Bibliographical Notices in BGSB 2007)

AB Manuscripts A and B of BGSB.

Appendix I (the Last Five vehicles of the *IHo gter gyi theg pa dgu*:
ANTG 248.7-261.4); Appendix III (Facsimile Edition).

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

Arrow = Karmay 1998b.

Arrow2 = Karmay 2005a.

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


Beer, Robert

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 drun bon gyi bka’gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljongs bod yig dpe miñ dpe skrun khañ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number AIII 301.
Blezer, Henk
2007

Blondeau, A. M.
1985
"mKhyen brtse'i dbaṅ po: La biographie de Padmasambhava selon la tradition du bsGrags pa Bon et ses sources," Orientalia Iosephi Tucci Memorial Dicta, Series Orientale Roma, LVI, I, Rome, pp.111-158.

Blondeau, A. M. and Karmay, S
1988

BPKT

BT
Bar ti ka, or mDo Bar ti ka.

BTK
(Bonpo Tenjur Kyoto) Bonpo brTen 'gyur or bKa' brten (Katen) in 322 vols, published by Sog sde bsTan pa'i ni ma in Lhasa (no date). The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number: Buddhism, AIII 341.

CBP

Cuckoo
= Karmay & Nagano 2002

Dagyyab Rinpoche
1995

Davidson, Ronald M.
2002

dBaṅ chen
Khro bo dBAṅ chen nO mtshar 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 Šes rab 'od zer (1058-1132 or 1118-1192), in Luṅ gShabs Šid sgrub pa'i mdzod phug rtsa gsal 'dul ba bstan pa'i srog šin 'dul ba gžuṅ gsal, gSung pod, Vol. IV (Nā), Kathmandu, Triten Norbutse

**DNRG**  
(dbu ma bden gnis ra ‘grel) of Me ston šes rab ‘od zer (1058-1132 or 1118-1192).

**DS**  
(sdom gsum) by šar rdza bKra šis rgyal mtshan [Full Title: *Theg pa chen po’i lam gyi rtan gzi sdom pa gsum mam par ‘byed pa*]; [1] (BTK = MT 286) pp. 33-762; [2] (Dolanj ed.) *sdom gsum skor*, Four Bonpo works on the concepts of the three vows and the interrelationships of Hinayana, Mahayana and Vajrayana approaches to realization by Shar rdza bKra šis rgyal mtshan, Published by Topden Tshering, Doalanji, 1972.

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

**DzPh**  
*Man nag gnad kyi rdzoñ ’phrañ kun gsal ŋi ’od rgyan*, BTK 242, missing in MT. Cf. *rDzoñ ’phrañ*.

**GRBB**  

**Great Perfection**  
= Karmay 1988a

**’Grel bzi**  

**gZer mig**  
= ZM

**Hirakawa, Akira**  
1970 *Ritsu zo no kenkyu* (Research on Vinaya Pitaka), Tokyo.

1990 *A History of Indian Buddhism From Šākyamuni to Early Mahāyāna*, University of Hawaii Press.

**Hor btsun Lexicon**  
*Gaṅs can bod kyi brda spyod dpag bsam ljon pa’i sñe ma* of Hor btsun bsTan ’dzin blo gros rgya mtsho (1889-1975).

**Jā**  
**K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)**

**Karmay, S. G.**


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

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 Tsukrim 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 sphyi spuṅs g-yuṅ druṅ skabs kyi phrin las* (CBP 29, 25-27). In the manuscript copy reproduced in BTK = MT 126-26; pp.965-1147, it has the title *Khro bo dbaṅ chen gyi sgrub pa*. Elsewhere Tre ston refers to the same text as dBaṅ chen.

**Kværne, Per**

1985 Tibet, Bon Religion, A Death Ritual of the Tibetan Bonpos, Leiden, E. J. Brills


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

De'u choy mKhas pa lde'as mdzad pa'i rGya bod kyi choy byun rgyas pa. Gañs can rig mdzod 3, Bod ljoñs mi dmañs dpe skrun khañ, Lhasa, 1987.

LRZ Luñ rigs 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 khañ, 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 et al. 2003 A Catalogue of the Bon Kanjur, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].

MCTR Mu cho theg rim, (full title: Mu cho'i theg pa rim dgui rgyud kyi dbu phyogs), in Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts), Edited by Dangsong Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.
*342  K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)

**mDo Bar ti ka**

**Meyer, Fernand**
1983  

**Mimaki, Katsumi**
1994  

2000  

**Minpaku Lexicon**

**MLGK**

**Ms**
Manuscript.

**MT**

**Mu cho**
sNgags kyi indo ’dur rin chen phren ba mu cho’i khor chen mo [BTK = MT 6]

**Mvyut**

**N.A.**
Not Available

**N.F.**
Not Found.

**N.I.**
Not Identified.

**NA**

**Pasang Wangdu**
2007  
Pa tshab Pa saṅs dbaṅ ’dus, Glang ru Nor bu tshe ring, (eds.), gTam sūl dga’ thāṅ ’bum pa che nas gsar ringed pa’i bon gyi gna’ dpe bdams bsgrigs, Bod ljoṅs bod yig dpe rñing dpe skrun kaṅ, Lha sa.
rDzoṅ 'phraṅ

Man ŋag gnad kyi rdzoṅ 'phraṅ kun gsal ŋi 'od rgyan, BTK 242
(strangely not registered in the catalogue of MT), a gter ma text by an
unknown gter ston. Cf. Man ŋag gnad kyi rdzoṅ 'phraṅ gi skor, Two texts
of the Bonpo tradition parallel to the Rnin (sic)-ma-pa Rdzong 'phraṅ
Bka'-ma transmissions, Revealed from the place of concealment at Śgyu-
ri G:ya'-ma G:yu-ral in China by a hitherto unidentified gter-ston of the
Bonpo tradition, Reproduced from rare manuscripts found in Bsam-gliṅ
Monastery in northwestern Nepal, Dolanji, 1981 (= IASWR Microfiche,
IMPJ 014.637).

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

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Strickmann, volume one, Mélanges chinois et bouddhiques, volume XX,
pp. 212-226

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

Secret Visions

SGK
Interpretation of Samten G. Karmay.

sGra 'grel
bDen pa bon gyi mdzod sgo sgra 'grel 'phrul gyi lde mig, commentary
on the mDzod phug and attributed to Dran pa nam mkha’; (1) [old
edition] published in mDzod phug: basic verses and commentary, Delhi
1966, pp. 1-239 (commentary); (2) [new edition] gSung pod, Vol. V,

Śār rdza sDom gsum = DS

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hiraita Chihei (Horizon opened by the Indian Later Tantrism), Sankibō-
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STMG  *bSam gtan mig sgron*, cf. *rNal 'byor mig gi bsam gtan or bSam gtan mig sgron*, A Treatise of *bhāvanā* and *dhyāna* and the relationships between the various approaches to Buddhist Contemplative Practice, by gNubs-bden Sañs-rgyas-ye-śes, Reproduced from a Manuscript made presumably from a Eastern Tibet print by 'Khor-gdoṅ gTer-sprul 'Chi-med-rig-'dzin, Smanrtsis Shesrig Spendzod vol. 74, Leh, 1974.

Tenzin Samphel

TSS  *bsTan pa’i srog śīn ’dul ba’i bslab bya gsal bar byed pa’i ’grel ba ’phrul gyi sgron me* by mÑam med Šes rab rgyal mtshan (1356-1415), commentary on the *Dul ba kun btus* by Me ston Šes rab ’od zer (1058-1132 or 1118-1192), in Luṇ mtshan ņid srid pa’i mdzod phug rtsa ’grel daṅ bstan pa’i srog śīn ’dul ba gzung ’grel, gSung pod, Vol. IV (Ņa), Kathmandu, Triten Norbutse 1991, pp. 69-302.

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

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