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

Katsumi Mimaki and Samten Karmay

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

[5] lña pa dge bsñen ni / \(^{130a3}\) dge ba la yid bsñen \(^1\) pas dge bsñen no //
sGron ma dgu skor \(^2\) las /

dge bsñen dge ba bcü'i gţuñ la 'brel /
ces pas / lus ſag \(^{130a4}\) yid gsum dge bcur spyod pa'o // ſNon moñs rañ grol \(^3\) las /

(1) yi\(^4\) ge 'bri\(^5\) (2) mchod\(^6\) (3) sbyin pa dañ\(^7\) // \(^{A,34b4}\)

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

(7) 'chad\(^8\) dañ \(^{130a5}\) (8) kha 'don\(^9\) byed pa ste\(^10\) //

(9) \(^{11}\) de sems \(^{11}\) (10) sgom dañ bcu po ni //

dge ba'i las dañ spyod pa yin\(^{12}\) //
ces pa mams spyod ciñ / yañ na dge bsñen gyi \(^{130b1}\) bon spyod bcu gsum ste /

---

\(^{1}\) sñen A

\(^{2}\) N.A.

\(^{3}\) ſNon 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 Laymen¹ (dge bsñen gyi theg pa)]

[5] Concerning the Laymen (dge bsñen, upãsaka), they are called dge bsñen because they make their mind approach (bsñen pa) the virtues (dge ba). As it is said in the "Circle of the Nine Lamps" (sGrön ma gu skor):
<<The laymen are concerned to the scripture (gžurǐ) of the ten virtuous acts (dge ba bcu).>>, they train their body, speech, and mind (lus ñag yid gsum) for the ten virtuous acts (dge bcu). They practice what is said in the "Self Release of the Defilements" (Ñon moñs rañ grol):
<<The ten [virtuous acts,² such as] (1) copying the scripture (yi ge 'bri), (2) making offerings (mchod), (3) donation (sbyin pa), (4) listening to [the teaching] (ñan), (5) memorizing ('dzin),³ (6) reciting [the scripture] (klog pa), (7) preaching ('chod), (8) daily recitation [of the scripture] (kha 'don byed pa), (9) thinking on the [teaching] (de sans), and (10) meditation (sgom), are the acts and practices of virtue.>>.

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

---

² The ten virtuous acts (dge ba bcu) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGSB 50a1-3; 'Grel bذي (Dolanji ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the gZì brjì, we find the expression dge ba bcu (cf. Snellgrove [1967] 130.22), but not an enumeration of the ten.
³ In the sense of blo la 'dzin pa.
lus kyi las phyag dañ bskor\(^1\) ba / \(<2>\) nag gi \((A.34b5)\) las sniñ po dañ bzlas brjod\(^2\) / \(<3>\) yid kyi las mos gus dañ 3tiñ ‟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. bskor ANTG ANTG2
\(^2\) spyod AB
\(^3\) tiñ ‟dzin ni B
\(^4\) rten A
\(^5\) rten A
\(^6\) rten AB
\(^7\) rten A
thirteen⁴: <1> bodily acts, namely prostrations (phyag) and circumambulations (skor ba), <2> vocal acts, namely essence mantra (𝑠𝑛ིི་པོ) and recitation [of mantra] (bzlas brjod), <3> mental acts, namely devotion (mos gus) and contemplation (tiṅ ｎེ 'dzin), <4> windmill (rluṅ 'khor) depending on wind, <5> fire offering rites (sbyin sreg) depending on fire, <6> water offering rites (chab gtor) depending on water, <7> stūpa and clay-molded figures (mchod rten tsha tsha) depending on soil, <8> offering of the three-dimensional

---

ba / <9> phyag dar bya ba / <10> žig ral gso² ba / (A.34b6) <11> lam 'phraṅ bcos pa / <12> ŋe'u 'don pa / <13> zaṅ ziṅ gi sbyin pa byed pa'o //
<1> da'n po ni Draṅ don gyi (130b4) mdo³ las /
      ldan⁴ čal dus su za phyag⁵ ni ⁶ ma⁷ brjed⁸ ⁹ rgun du⁹ btsal bar bya¹⁰ /
ces pas stöṅ gsum phyag gi yul du dmigs te / bla ma saṅs (130b⁵) rgyas bon daṅ
sems dpä'i tshogs / (A.34b⁷) g-yuṅ druṅ gnas bzi bde bar gšegs pa la / bdag daṅ
mtha' yas sems can thams cad ni (131a⁰) lus ēṅ yid gsum gus¹¹ pas phyag 'tshal
lo // žes btsal lo // Rīn po che rgyan gyi rgyud¹² las /
      skor ba dag (131a¹) ni byed 'dod la //
      rten de mi dmigs stöṅ pa la //
      bamt̃̃ (A.34b⁶) las pad ma stöṅ ldan bskyed //
      de stö̱n¹⁴ lhas kheṅs¹⁵ pa la //
      mchod pa mtshan brjod (131a²) sṅag kyis bskor //
<2> gniš pa ni bD¹⁰ l̃um¹⁷ las /
      gzuṅs thams cad kyi yan sṅiṅ ni / a oṁ hūṁ¹⁸ ma hā pa ra mu ra tan ba ta
      (131a³) ya swā hā / žes bzas so //
<3> gsum pa ni / spyir (A.34b⁹) mos gus sems bskyed²⁰ la / ²¹ bD¹⁰ l̃um²² 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 dgus B
¹² N.I.
¹³ pam A, sam B
¹⁴ stö̱n A
¹⁵ khyeṅs A
¹⁶ AB om.
¹⁷ BK 112; 71.1-3
¹⁸ hūṁ A
¹⁹ AB om.
²⁰ bskyed A
²¹ A inserts here khyad par.
²² Cf. BK 106; 357.3 (?).
maṇḍala (mandal 'bul ba), <9> sweeping (phyag dar bya ba), <10> repairing the ruins (zig ral gso ba), <11> mending the treacherous paths (lam 'phraṅ bcos pa), <12> setting free the small fish (rī'u 'don pa), and <13> performing the generosity of giving material things (zaṅ ziṅ gi sbyin pa).

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

<<Whether one stands up or lies down, one should not forget to pay homage at the time of eating (za phyag), and one should continuously search for [homage].>>, one observes the three thousand [worlds] (stoṅ gsum) as an object of homage and searches [thinking]: "I and all the infinite [number of] sentient beings do homage, [131a] with devotion of body, speech, and mind, to the four everlasting objects (g-yuṅ druṅ gnas bzi) that have gone to bliss (bde bar gśegs pa), [four objects, namely] the religious master (bla ma), the Buddha⁵, the teaching (bon), and the group of heroic beings (sems dpa'i tshogs).

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

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

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

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

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

⁵ Namely sTon pa gŠen rab mi bo.
stoṅ ṇid sñiṅ rje sñiṅ po can du (131a5) sgom¹ 

ces so //

<4> bzi pa ni Li su'i gsun² las /

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

ces so //

<5> Iña pa Rin chen rgyan gyi rgyud⁷ las / (131b3)

me la skyed stim sreg rdzas⁸ dbul / om (A.35a2) ag ne ya raṃ raṃ sarwa śan ti ku ru ye 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" (bDal 'bum):
<<One meditates on voidness (stoñ ŋid) and compassion (sniñ rje) as having the essence (sniñ po can).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the "Speech of Li ṣu [Itag riñ]\(^6\) (Li ṣu'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 nevel. [131b] [On] the three [places] of the [spokes on the] right [side] (g-yas gsum) [one writes down] three [characters], dkar, sale, and 'od\(^7\). [On] the three [places] of the [spokes on the] left [side] (g-yon gsum) [one writes down] three [characters], yañ, omñ, and 'du [successively]\(^8\). On the rims [one writes down these] nine syllables (dgu 'dzab)\(^9\) [namely, a a dkar sale 'od a yañ omñ 'du]. On the fringes one writes omñ śid te'i śid dhi'i śud dhe swā hā. One puts [this windmill] astride a horse [made] of juniper-tree, and [the windmill] turns in the wind.>>.

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

\(^6\) Li ṣu Itag 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) Plates 17 and 46.

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

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

\(^9\) This refers to a mantra which has 9 syllables, hence dgu 'dzab: a a dkar sale 'od a yañ omñ 'du / . The word sale is counted as one single syllable. It is the mantra of the deity Kun bzañ rgyal ba 'dus pa, an aspect of gSen lha 'od dkar. The deity's main ritual text is entitled Ži ba a dkar lha sgrub, see BTK = MT 027-11, pp. 67-88. The mantra in question is found in 71.2-3.
ra ya phaṭ / graṅs bdun bdun dbul / de nas sku bstod1 / oṃ Tshaṅs pa 'jig rten kun skyon bar / gzi brjids ladan pa me'i lha / (131b5) dpas3 brjid4 brgyan5 ladan me la dban / (A.35a3) gzi brjids rgyal la phyag 'tshal bstod / de nas ye šes gšegs su gsol6 /
ces so //
<6> drug pa (132a1) ni gsas 'bum7 las /
a dkar po 'od du 'zu ba las / bdud rtsi rgya8 mtsho dkar mer kheṅs9 par10
bsam / thuṅ thun ma (132a2) le ma le yaṅ thun ye swā11 hā / thugs rje sbyin
pa'i (A.35a4) sṅags 'dis / snaṅ srid thams cad tshim par gyur
ces so //
zan gtors12 ni Bar tī13 ka14 (132a3) las /
ston pas15 zan sen mo tsam la chu thigs16 gcig blugs17 nas sṅags gsuṅs pas /
oṃ a bi ša du tri su ni oṃ a 18-swā hā18 / (132a4) 'byuṅ po daṅ / rigs drug
'graṅ19 'noms su gyur te / chuṅ 'tsheṅ20 du miṅ (A.35a5) btags so // ston pa na re
che yaṅ mi 'gal te / tshad sen mo la buzūn (132a5) gsas rigs lña daṅ lha
gšen srid pa la yaṅ bsno21
ces pas /
'dod yon lña ladan gtors ma 'di22 //
hā / pa šam ku ru ye swā hā / ma ra ya phaṭ, one offers [the fire ritual substances] seven times [to the fire]. Then, one praises the deity (= the fire god). Oṃ, Oh Brahman, in order to protect all the world, I salute and praise the king of splendor, namely the god of fire endowed with splendor, who, having ornaments (rgyan) of bravery and magnificence, controls the fire. Then, I request the ye 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. Thuṇ thuṇ ma le ma le yaṅ thuṇ ye swā hā. By this mantra of giving the compassion, all the phenomenal world (snaṅ srid) is satisfied.>>.

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

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

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

---

10 We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBT 129 = *97: GSB 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 = GSB 137a1). Therefore, from now on, we refer to it simply as "Bar ti ka" or as "Sūtra Bar ti ka".
bla ma saṅs rgyas sems dpa’ dañ //
dpal (132b1) mgon¹ sruñ² ma rnams la 'bul //
thugs rjes³ (A.35a6) 'gro don mdzad gyur na //
'dod yon lña ldan gtor⁴ ma ’di⁵ //
sde brgyad ša za 'byuñ po dañ // (132b2)
yul sa rigs drug rnams la 'bul //
kun tshim thar pa thob gyur cig / žes brjod do //

⁶ ces so //⁶

btañ⁷ dus ni / mKha’ 'gro rin chen phreṅ (132b3) rgyud⁸ las /
gtsaṅ rins mgon (A,35a7) gtor ŋin mo btañ⁹ /
ša za 'byuñ gtor¹⁰ nub mo btañ /
sruñ¹¹ ma’i skaṅs¹² gtor¹³ nañ nub btañ /
rigs¹⁴ (132b4) drug¹⁵ sbyin gtor¹⁵ dus min¹⁶ btañ¹⁷

ces so //

<7> bdun pa ni / Bar¹⁸ ti ka¹⁹ las /

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

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

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

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

<<One produces tsha tsha with the hair and fingernail (skra sen) of a

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11 = gŚen rab mi bo.

12 Concerning the eight kinds of gods and demons (lha stīn 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 lshab kyi bya dga't (sic) // za gad gšen kyi yul sa dañ / mal tro pyogs (sic) nas bran khyim stoṅ lha brgya' stsal to //. "Au dbyi-chab de dba' il donna en recompense la terre de Za-gad-gšen, avec quinze cents familles de serf venues de Mal-tro" (Bacot et al, 1940: 106, 138). Later it came to refer local deities in the propitiatory texts of the yul lha cult of the Bon tradition, cf. Arrow 442. In this note the transliteration of the text is done accroding to our system, and the indications (sic) are added by the present translators.

14 A tsha tsha is a miniature conical figure molded of clay.

15 One might think this sentence strange because a mendicant monk has no hair. What is referred to here is his shaven hair.
rab byuṅ gi skra¹ sen la tsha tsha btab² ste / oṃ a ko ta ya (132b5) mud (A.35a8) ka ra pa ha / ces naṅ du gḻug³ / de ni bskal pa 'bum du mi rlag pa'i rten 'brel sniṅ ⁴-po'o⁵ // ⁵gtun brduṅ⁵ gi snags ni / oṃ a (133a1) ko ta ya mud kal te / rbaṅ la sa ti ye swā⁶ hā / lus 'od kyi gžal⁷ yas su bsam / gdab pa'i snags ni oṃ (133a2) a ko ta ya (A.35a9) bag bhin ye swā⁸ hā / g-yuṅ druṅ 'od kyi mchod rten graṅs med du bskyed / tsha tsha rdul phra rab du ma lhag bar⁹ la bdag sdug bsṅal⁹ gyi (133a3) kha mi brgyud¹⁰ do // oṃ a ko ta ya yam yan ye ¹¹-swā hā¹¹ / ram ram ye ¹²-swā hā¹² / maṃ maṃ ye ¹³-swā hā¹³ / khaṃ khaṃ ye ¹⁴-swā hā¹⁴ / (A.35b1) oṃ a ko ta ya a a (133a4) ye swā¹⁵ hā / 'byuṅ ba lña yi mchod rten du ¹⁶-graṅs maṅ¹⁶ byuṅ bar¹⁷ bsam /

ces so // **Rin po che'i rgyan gyi rgyud**¹⁸ 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> brgyud¹⁹ pa ni / stoṅ gsum (133b1) gser gyi bye ma bdal ba'i manḍal la /  sesión gyi mchod rten rin po che me tog gis brgyan²⁰ par bsam la / sesión gyi manḍal (133b2) sum brtsegs²¹ la / me tog nman lña brgyan gysis spras / phyogs bcu bde gśegs nrams la 'bul / 'gro ba'i don du (A.35b3) bžes (133b3) su gсол / žes 'bul lo //
mendicant monk (rab byun). [Reciting the mantra:] om a ko ta ya mud ka ra pa ha, one puts [the hair and the fingernail] in the [tsha tsha]. This is [the tsha tsha] that has for its essence dependent origination, which is not broken during hundred-thousand aeons (bskal pa 'bum). The mantra of pounding with pestle (gtun brduṅ gyi sṅags) is: om a [133a] ko ta ya mud kal te / rbaṅ la sa ti ye swā hā. One considers the body as celestial palace of light (od kyi gśal yas). The mantra of producing (gdab pa) [tsha tsha] is: om a ko ta ya bag bhin ye swā hā. One creates innumerably the stūpa of the light of the swastika (g-yuṅ druṅ). Until [the moment when] the tsha tsha does not remain (lhag pa) [any more even] as un atoms, the suffering of oneself does not occur continuously (kha brgyud). Om a ko ta ya yam yam ye swā hā. Raṃ raṃ ye swā hā Maṃ maṃ ye swā hā Kham kham ye swā hā. Om 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 nineth (= sweeping), one does the sweeping (phyag dar) in

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

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

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

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17 rten in the sens of sku rten.

18 Dran pa nam mkha' is a semi-mythical figure of the Bon tradition in which he has the similar status of Padmasambhava of the rNāṅ ma tradition. gShe rab mi bo's doctrines are believed to pass through three phases: sku'i bstan pa, "doctrines of the body", of which gShe rab himself takes care. The second phase is gsuṅ gi bstan pa, "doctrines of the speech." Mu cho Idem drug, one of gShe rab's sons and the apostle of gShe rab, looks after it. It is in this context that Dran pa nam mkha' is regarded as the one who takes care of thugs kyi bstan pa, "doctrines of the mind" which is considered to be the last phase.

For sku'i bstan pa and gsuṅ gi bstan pa, see - Kvaerne (1971) 224-225; - Saṅs rgyas kyi bstan rtsis no mṭsha nor bu'i phreng ba by ņi ma bstan 'dzin, (the text is found in the booklet called sGra yi don sde bnaṅ gsal sgron me, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - bsTan rtsis kyi rnam bṣad mtho'i bai'i dga' ston nam dogs bsal pan tsa li ka'i chun po also by ņi ma bstan 'dzin contained in the same booklet, p. 53.2-11). For thugs kyi bstan pa, see gzDan gyis bral pa'i lhan bden gtam dpylod kyi pho ṭaṅ dbyaṅs sītan of Tshul khrims bstan pa'i rgyal mṭshan (20th century, disciple of Āśa rdza), [in Sa lam rnam 'byed 'phrub sgron rtsa 'grel dav dbu ma rtsa 'grel theg chen gzi laṅ 'bras bu rtsa 'grel skor gyi gsuṅ pod, vol II, Kathmandu, Triten Norbutse, 1991], pha, p. 3.4-5. Dran pa nam mkha' is believed to have lived in the eighth century A.D. and saved the Bon religion when it was persecuted (see LShDz [Karmay, 1972] 90-91). There are records of his teachings as well as texts that he is believed to have authored, for example the Nam mkha' 'phrub mdzod (see Index of BGSB [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled rNam that g-yuṅ drun gsaṅ ba'i mdzod chen rediscovered by gTer ston gSaṅ sṅags gniṅ 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 Blondseau (1985).
<11> bcu gcig pa lam 'phraṅ bcos / gru zam 'dzugs\(^1\) so // lam giyü (\(^{13a3}\)) 'jigs pa sel mdzad pa'i / g-yuṅ druṅ sems dpa' lam giyü bdag po la phyag 'tshal lo // bdag daṅ sems can rnams 'jigs pa'i (\(^{13a4}\)) 'phraṅ brgyad las thar (A.35b6) bar gyur cig / lam giyü sgrib pa sbyoṅs\(^2\) pa yi / g-yuṅ druṅ sems dpa' ma nor lam ston la phyag 'tshal lo // (\(^{13a5}\)) sems can rnams thar pa'i lam lña bgrod\(^3\) par śog / žes brjod do //

<12> bcu gñis pa tshe rabs srog gi lan chags gžal (\(^{13b1}\)) ba'i phyir / ñe'u 'don pa bsod nams (A.35b7) che ste / sduṅ bsṅal tshe tshad ni / ña bye tshan la sgrel\(^4\) pa lta bu'o / ces so // g-yuṅ druṅ sems dpa' bdud (\(^{13b2}\)) rtsi rgya mtshor bskyed pa la phyag 'tshal lo // g-yuṅ druṅ sems dpa' gso ba'i char 'bebs la phyag 'tshal lo // ña dgu 'bum thar (\(^{13b3}\)) pa thob par gyur cig / žes brjod //

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

\(^1\) gtsugs A, 'tsugs B
\(^2\) sbyoṅ A
\(^3\) bdgrod A
\(^4\) sgrel AB
everlasting stage (g-yuṅ druṅ sa)\textsuperscript{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 pa')\textsuperscript{20}, the Road-Master (lam gyi bdag po), who removes the fear about the road. May I and the beings be delivered from eight dangerous pathways (jigs pa'i 'phraṅ brgyad).\textsuperscript{21} Homage to the Swastikasattva (g-yuṅ druṅ sms pa'), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (lam lia)\textsuperscript{22} of deliverance (thar pa). Thus [should] one say.  

<12> As for the twelfth (= setting free the small fish), in order to repay the retribution (lan chags) of previous lives (tshe rabs srog), \textsuperscript{[134b]} it is of the greater merit to set free the small fish (ṅe'u 'don pa). The degree of suffering (sduk 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 pa'), who is produced in the ocean of ambrosia (bdud rtsi rgya mtsho). Homage to the Swastikasattva (g-yuṅ druṅ sms pa'), who showers down the rain of healing. May nine hundred-thousand fish obtain the deliverance. Thus [should] one say.  

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

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

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

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

\textsuperscript{22} Cf. rDoṅ 'phraṅ (BTK = MT 242) 435,1: (1) tshogs lam / (2) sbyor lam / (3) mthon 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 yañ bskul ba’i skyes bu
mams ni e ma ño mtshar che’o // Bla med1 las /

bon dañ zañ ziñ gi sbyin pa rnam (134b5) gnis yoñs su rab tu dmigs pa med
par btañ
ces pas / (A.35b8) sbyin pa’i mchog gyur pa2 / sbyin pa rañ bzin sñoms pa / sbyin
pa’i (135a1) mtha’ chags pa med pa / sbyin pa’i rjes 3 dmigs med kyis btab pa’o //
gzan yañ ’dus byas kyi dge ba (135a2) ci grub bya ste / Gab pa4 las /
dge bsñen pa’i lta ba’i tshad ni / nam mkha’ las5 char ’bab6 pa 7 la bżag7
ces so // (A.36a1)
gtsañ8 gtsug9 (135a3) drañ10 sroñ11 gi theg par ’dus par lta’o //

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1 Probably identical with the Bla med go ’phañ (BK 33; 229.5-6): zañ ziñ gis sbyin pa dañ / bon gyis
sbyin pa dañ / sbyin pa rnam gnis kyis sems can (6) mams yoñs su bla med go ’phañ 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 "[Sūtra of the Skilful Means to Realise the] Supreme [Rank]" (Bla med [go phañ bsgrub thabs kyi mdo]):

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

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

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

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

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

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

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

[6] drug pa draṅ sroṅ gi theg pa ni raṅ rgyud draṅ bas gzan rgyud sroṅ ba’o
// 'Grel' bži话语权 /
g-yo (135a1) sgyud par 3 raṅ rgyud draṅ por sroṅ bas draṅ sroṅ
ces daṅ / 'Dul ba skos byaṅ话语权 /

mkha’6 la (A.36a2) mduṅ skor tshul’ du draṅ sroṅ la / thugs rjeś8 (135a5) ni ma’i
tshul du ’gro don bya
ces so // 'Dul rgyud šam po ma’9话语权 /

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

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

<<It is called *draṅ* sroṅ, because, without deceit (*g-yo sgyu*), one straightens [and makes] upright (*draṅ por sroṅ ba*) one's own mind (*raṅ rgyud*).>>

and [it is said] in the "Order-List of the Discipline" (*Dul ba skos byaṅ*):

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

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

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

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

[They are:]

1. *Dul bon* [*135b*] *ye khrims kyi sde*

2. *Yod pa smra ba'i sde*

\(^{25}\) See *Gab pa* and *Grel bzi* in Index of BGSB (2007) 291-2 and 295-6.

\(^{26}\) 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 sgrom* (abbr. DGSD p. 605) and the *rGyal rabs bon gyi byuṅ gnas* (abbr. GRBB p.53). Both works read *Ñan thos tso'i sde* instead of *Dar khrod cog pu'i sde* (No.5). As seen in our text, the 13 groups are presented as schools. In fact Nos.3-6 and Nos.10-13 were just groups of disciples of the master gShen rab when he established the Bon monastic tradition. While the *gZer mig* (ZM p. 718.16-19) gives only Nos.10-13, the *gZi brjed* (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.
bKa’ gzung bsdan gnyi sde / (4) Brag dgon dba’i (A.36a3) thub kyi sde / (5) Dur khrud co2 bu’i3 sde / (6) Šin dru림 mi rtag4 (135b2) pa’i sde / (7) d Gon gnas Øams len gnyi sde / (8) Tshul gnas byi dor gnyi sde / (9) Khrims gnas cha sños kyi sde / (10) Dag pa draṅ sroṅ gi sde / (11) gTsaṅ ma (135b3) gtsug phud kyi sde / (12) Tshaṅs spyod dge bsñen (A.36a4) gnyi sde / (13) Dus khrims bsñen5 gnas kyi6 sde / de yän sdus na So thar sde daṅ / Dus chen gnyi sder ’dus (135b4) so //
[I] spyod tshul ni / gön du bstan pa’i pho khrims daṅ mo khrims la pham pa
(3) bKa' gzuñ 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 siṅoms kyi sde
(10) Dag pa draṅ sroṅ gi sde
(11) gTsaṅ ma gtsug phud kyi sde
(12) Tshaṅs spyod dge bsṅen gyi sde
(13) Dus khrims bsṅen gnas kyi sde.

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

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

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

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27 We have found no source for these two schools.
28 This number of the rubric of the synopsis is lacking in the text itself of BGSB and is added by the present translators.
29 The term draṅ śiṅ is not attested in dictionaries. In this context it refers to an attribute, but it is unclear exactly what this attribution is. It is described as being made of crystal or just as being white. From the context it can be deduced as referring to a thing that is straight and steadfast. The term occurs in the gZer mig (ZM 272.12-13), where it is used as a part of the proper name of a god: Phul gyi draṅ śiṅ rje, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riṅ addresses gShen rab: gShen rab draṅ śiṅ dkar po lags / "Oh! gShen 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) rto spyod
(A.36a5) kyis ma ŋams par | sel gyi drañ śiñ bzuñ la bsruñ ño //
de la pham pa ni rtsa ba ŋams pa'o // ji tsam gyis ŋams na drañ sroñ (136a1)

rGyal bas gsuņs3 pa'i 'Dul ba mun sel sgron ma' las /
ched du 5bsam te5 ma nor bar //
mi gzan bsad na tshul (A.36a6) khrims (136a2) ŋams //
sman dañ sṅags dañ rig6 pa dañ //
'chi ba'i phyogs su btañ pa dañ //
mi gzan thabs ni sna tshogs kyis //
bsad na7 tshul khrims (136a3) ŋams par 'gyur //
byol soñ la sogd dman pa rnam //
bsad na8 ŋan 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 gsuņ B
4 N.I.
5 bsams ste A
6 rigs AB
7 nas AB
8 nas A
(pham pa, pārājika)\textsuperscript{30}, the serious sins (sbom po, sthūlātyaya)\textsuperscript{31}, the sins causing fall [to an evil existence] (ltuñ byed, pātayantika / prāyaścittika)\textsuperscript{32}, the subtle sins (cha phra), the fragmentary sins (sil bu), and the [sins caused because of] speculation (?) (rtog spyod)\textsuperscript{33}.

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

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

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

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

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


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

\textsuperscript{33} The precise contents of the above mentioned several sins in Bon po discipline are not known. We have such bon po texts of discipline as the \textit{Dul ba kun btus} (abbr. DKT) of Me ston Šes rab ’od zer (1058-1132 or 1118-1192), or the bsTan pa’i srog śiṅ ’dul ba’ai bslab bya gsal bar byed pa’i ’grel ba ’phral gyi sgron me (abbr. TSS: commentary of DKT) of mNam med Šes rab rgyal mtshan (1356-1415) or the sDom gsum (abbr. DS) of Šār 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 \textit{vinayas}), see Hirakawa (1970) 430-478.

\textsuperscript{34} He is presumably identical with Drañ sroñ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gŚen rab mi bo as a monk (ZI, Vol. 11, Chapt. 51, p.314). The name Drañ sroñ rGyal ba is mentioned in the \textit{Bar ti ka} (64.3, 116.3) as someone who upholds the monastic discipline.
brtul śugs \(136a^4\) can gyis bsad sñam ste //
lus dañ ŋag gis bšams pas kyaṅ¹ //
ruk sems mthu dañ² 'ja'b\(u\)³ yis //
yul gyi bre tshad nas bre lña'am //
dñul \(136a^5\) gyi žo ni bži cha tsam //
de rkus tshul khrims žig par 'gyur //
mi dañ mi min³ bdag po gaṅ // \(A.36a^8\)
yid gñis 'gyur na sbom por 'gyur / \(136b^1\)
ces so //

sbyor ba'i spyod pa ma⁴ žugs nas / reg pa'i bde⁵ ba myoṅ na ŋams / mtshon
gyis dbral ba la sogs pa / sbom po yin par \(136b^2\) ston pas gsuṅs /
mi ñan mi chos bla ma'i rdzun / 'khrul pa med par brjod sems kyis / \(A.36a^9\)
smra byed ñan gyis go ba na / ŋa rgyal \(136b^3\) yod na pham par byuṅ/

lha mthoṅ de'i sgra thos sogs / šes bžin du ni rdzun du smras / ŋag ni ltuṅ ba
sbom po'o //

cha rags dañ ni yan lag \(136b^4\) ŋams pa / cha phra⁶ dañ ni yan lag ŋes 'gyur /
sil bu'i ŋiṅ lag spyod tshul \(A.36a^{10}\) dor ba⁷ rtog bcas ni sems žum raṅ la khrel ba /

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

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

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

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

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

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

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

\textsuperscript{36} Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."
de yan (136b5) dgun dus su dgag dbye bya / dbyar dus su tshul 'jug bya / naṅ nub gso sbyoṅ bya'o // cho ga rams ni zur du bya'o //

[II] gņis pa tshul ni / (137a1) mDo gZer mig1 las / (A.36b1)

rmad gos 2-gliṅ snam2 rtsa lña

ces pa'i don / mDo Bar³ ti ka⁴ las

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1 gZer mig (abbr. ZM), 688.11.
2 sum bcu A, sum cu B; gliṅ snam ZM
3 ba A
4 Ṭ Bar ti ka (abbr. BT), 115.1-3: rmad gos žes bya ba ni / 'di ltar bšad do / dar ram men nam / kha tshar ma ŋams pa žig gtuṅs (2) la / ka chen du gtaṅ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bāi / khru bāi mī'i tshad du gtaṅ / rin chen drug cu rtsa bāi (3) gtaṅ /.
disheartened and is ashamed of oneself.

Moreover, in the winter time one receives exceptional forgiveness from the rules of the discipline (*dgag dbye*),\(^37\) and in the summer time one does the normal observance of the rules of the discipline (*tshul ’jug*).\(^38\) One does a confession ceremony (*gso sbyoṅ*) in the morning and in the evening (*naṅ nub*). One does rituals separately (*zur du*).

[II] As for the second,\(^39\) [137a] the normal observance of the discipline (*tshul*), it is said in the "Sūtra Peg-Eye" (*mDo gZer mig*):
<<The patched cloak of a monk (*rmad gos*)\(^40\) is made of [twenty] five patches (*gliṅ snam*).>>\(^41\)

The meaning of this is explained in the "Sūtra Bar ti ka" (*mDo Bar ti ka*)\(^42\):

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\(^{37}\) This term *dgag dbye*, literally meaning in Tibetan "separation from the forbidden acts", corresponds, in the Buddhist context, to the ceremony (*pravāraṇā*; cf. Mvyut 8682: *dgag dbye, pravāraṇam*) organized at the end of the assembly of the rain season, namely in summer, in which each monk confesses the faults he committed, and asks forgiveness. It is not very clear which role this term plays in Bon context. Neither is it clear why it is associated with the winter season. The term is found twice (10.4 abd 11.2) in the *Dul ba kun btsus* (abbr. DKT) of Me ston Śes 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 Śes rab ’od zer.

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

\(^{40}\) Cf. Snellgrove (1967) 134.25, 156.7. Cf. Śrī rdza sDom gsom (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): de yaṅ rmad gos daṅ (5) snam sbyar gniṅ miṅ gi rnam grais so //.

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

\(^{42}\) The citation of the *mDo Bar ti ka* (115.1-3) by Tre ston is not literal. The full passage is as follows: *rmad gos žes bya ba ni ’di itar bṣad do / dar ram men nam / kha tshar ma žams pa žig gτubs (2) la / ka chen du gtaṅ / ri rab skor lugs su g-yas su g-lu bu bcu bdun / g-yon du ka chen bcu bzi / khru bzi mi’i tshad du gtaṅ / rin chen drug cu rtsa bzi (3) gtaṅ / de nas mchod pa daṅ ni skor ba daṅ / khrus daṅ gtsaṅ sbrā naṅ nub phyag //. We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = *97: BGSB 130a1), but this was not correct, because this text is normally presented simply as Bar ti ka (as *supra* p. *153 = BGSB 132a2) or as mDo Bar ti ka (as here). Therefore, from now on, we indicate it simply as "Bar ti ka" or as "Sūtra Bar ti ka".
dar men kha tshar\(^1\) ma ēams\(^{(137a2)}\) pa //
tshad ni 'dom gaṅ mi 'i tshad //
g-yas sū\(^2\) ka chen bcu bdun btaṅ\(^3\) //
g-yon du sul bu bcu bţi btaṅ //

srubs bu drug cu rtsa\(^{(A.36b2)}\) bţi\(^4\) \(^{(137a3)}\) brgyan //

ces so //

rmad 'og ces pa ni de fidi\(^5\) las /

'og gos thaṅ ba ōes bya ba //\(^6\)
chu la khru gsum yod par bya //

ţiṅ ni khru lña yod\(^{(137a3)}\) pa la //
tshal bu bdun du bya ba 'o //
g-yas kyi tshal mgor chab ma\(^7\) gdags //
g-yon gyi tshal \(^{(A.36b3)}\) mgor ka thag gdags //

ńin\(^{(137a5)}\) bżin\(^8\) 'di daṅ 'bral mi bya //

tshan gyi dus su spāṅ bar bya //

ces so //

stod gos sul bu ces pa ni /

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\(^1\) tsar A
\(^2\) AB om.
\(^3\) btoṅ B
\(^4\) bţi A
\(^5\) Ɜ Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thain ba ōes bya ba 'di (5) la / don mam pa gsum daṅ ldan te / ōi thun gi tshad ni khru do la / ōiṅ ni khru lña pa'o / tshom po chen po bdun du btaṅ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuṅ gdags / ŋin bżin 'di daṅ 'bral mi bya / mtshan mo mam par spāṅ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / draṅ sroṅ rgyal ba'i mdzad spyod ste / lha chen Tshaṅs pas bsrūṅ bar bgyi /.

\(^6\) AB om.
\(^7\) la AB; ma BT
\(^8\) gsum AB; bżeli BT
<<[The patched cloak of a monk (rmad gos) is made of] silk (dar) or\textsuperscript{43} cotton (men), and the edges (kha tshar) are not worn. The size is of one fathom ('dom gañ), the size of a man. On the left side, there are seventeen large pillars (ka chen). On the right side, there are fourteen gatherings\textsuperscript{44} (sul bu). One decorates [it with] sixty-four pleats (srubs bu).\textsuperscript{45}>>.

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

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

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

\textsuperscript{43} Cf. Bar ti ka 115.1: dar ram men nam.

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

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

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

\textsuperscript{47} The explanation in the mDo Bar ti ka (115.4-6) is slightly different: 'og gos thañ ba žes bya ba 'di (5) la / don nam pa gsum dañ ldan te / riñ thun gi tshad ni khru do la / ziñ ni khru lìa 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 / tiñ bzin 'di dañ 'bral mi bya / mtshan mo ram par spañ bar bya /.

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

\textsuperscript{49} The words tshal bu and ĝiñ nam 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 sroṅ śiṅ 'dul ba’i bslab bya (abbr. TSS), commentary on the 'Dul ba kun bus (abbr. DKT), by mNyam med Šes rab rgyal mtshan (1356-1415), p.139.3.

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

\textsuperscript{51} ga bzuñ (?) according to BT 115.6.

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

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

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

\textsuperscript{55} \textsuperscript{\textasciitilde} mDo Bar ti ka (abbr. BT), 116.1-3: ša ṭag dpuñ (2) rдум gon byed 'di / mdzes pa rgyan gyi gos
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ša¹ 'gag dpuɲ ṛdum² gon (137b1) byas te //
phod kha gon pa rab tu spaɲ //
rtsi³ ber dug⁴ po lhan chuɲ caɲ //
lus gos (A.36b4) tshem bu'i⁵ tshul gyis bgo //
ces⁶ (137b2) so //

smad šam sul bu rtsa lña ni / ces pa la⁷ gsal kha ma byuɲ ŋo //
pad žu sul bu rtsa lña ni / dar ras gaɲ yaɲ (137b3) ruɲ ba la / spyi bor ha⁸ re

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¹ šaŋ AB, ša BT 116.1
² ṛdum AB, ṛdum 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)\textsuperscript{56} has a limbless shoulder (dpun rdum\textsuperscript{57} gon) \textsuperscript{[137b]} and does not have sleeves (phod kha).\textsuperscript{58} This is a humble (dug po)\textsuperscript{59} woolen cloth (rtsi ber)\textsuperscript{60} garment with small patches, and one wears corporal clothes (lus gos) in the manner of a stitched garment (tshem bu)\textsuperscript{61}.

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

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

\textit{min pas / bde ba sgrub chen gnas ba'i gos / kheni dregs can gyi gos min te / phod kha mam par spañ pa'i gos / (3) sens can kyi (sic, read gyi) thugs mi tshags / rnam par mi bde mdzes pa'i gos / rtsi ber dug po lhan chuñ can /}

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

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

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

\textsuperscript{59} Cf. Śar rdza sDom gsum (abbr. DS; BTK 286: 195-196.1 = Dolanji ed. 143.6-144.2): gnis pa yal dus kyiš gnañ bn l (6) den bar gnas tshe rtsi ber dugš (sic, read dug) po gnañ / jī skad du / mDo Bar ti ka nas // lhan chuñ dugš (sic, read dug) po rtsi ber can // bzañ sdug med de rnam dag gos // drañ sroñ rgyal ba'i mdzod (1) spyod yin // žes pas rab byuñ pa bden par mtshams nañ gnas tshe na rtsi ber dugš (sic, read dug) po ŋin mtshan thams cad du gos par gnañ la / ...

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

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

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

\textsuperscript{63} ZM 688.12: smad šam sul bu rtsa līna dañ .

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

\textsuperscript{65} ZM 688.10-11: pad žwa sul bu rtsa līna dañ //
'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor (A.36b5) bsdus pa ni / bon ſṇid (137b4) dbyiṅs su 'dus pa'o // srubs chen drug cu¹ rtsa bzi btaṅ / gru gñis nram par sbrel bya ste² / 'jogs³ tsha⁴ phyi gan⁵ (137b5) bżag pa'o // 6-kha sbubs 'jog⁶ na raṅ šes 'chol / khrims nrams rdzogs pa ma lags pa / gzan gyis (138a1) bgo (A.36b6) bar ma gsuṅs so //

ces so //

pad lhams⁷ daṅ pad šun gdiṅ⁸ ba gñis ni / Bar ti ka las ma zin (138a2) kyaṅ / rgyu ras la byed te / ſaṅ skad kyis ras la pad šun zer ro // gdiṅ ba ni go sla'o // pad lhams ni ras kyi 'bob bu (138a3) loṅ⁹ mor non tsam byed pa'o // des ci thub (A.36b7) par¹⁰ sḥam na / draṅ sroṅ gis dbyar¹¹ dus 'grul spaṅs pa'o // de ltar ma yinte / ko lhams (138a4) la sogs yin na / pad šun gyi gos rag ša'i tshul du gon pade ni šin tu ya ſna bas rab tu spaṅ bar bya'o // ces pa daṅ 'gal (138a5) lo //
head is the gate of the deliverance of the heaven. Everything is gathered on the top of the head, that is, [everything] gathers together in the sphere of Bon性质 (bon ŋid dbyiṅs). One makes sixty-four big pleats (srubs chen). Two elbows (gru gniṅs)\(^{66}\) should be sewn. When one puts [it down], one places it on its back side (phyi gan)\(^{67}\) [after having folded it]. If one places [it] upside-down (kha sbubs), one’s own mind is confused (chol). Anyone else who is not fully ordained (khrims rnams rdzogs pa ma lags pa)\(^{68}\) [138a] is not said to be allowed to wear [it].\(^{69}\)

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

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\(^{66}\) See Snellgrove (1967) 270, Fig. II (b), (c), (d).

\(^{67}\) Cf. Šar rdza sDom gsum (abbr. DS; BTK 286: 191.6 = Dolanjí ed. 139.6-140.1): jog pa ru kha sbub te mi’ jog par phyi bgaṅ (sic, read gan) du ’jog pa’o //.

\(^{68}\) Šar rdza sDom gsum (abbr. DS; BTK 286: 195.3-4 = Dolanjí ed. 143.4-5): pad ḷu khrims ma rdzogs pas (4) gon pa mìn žes Bar ti ka nas bṣad la rdzogs pas ’gro ba ’duṅ ba’i phyir du gon no //.

\(^{69}\) The expression "ces so" clearly indicates that this is a citation, and, according to the context, it must be a citation from the mDo Bar ti ka. But we are not sure where this citation begins, and, moreover, we could not locate these passages in our copy of the mDo Bar ti ka.

\(^{70}\) See Snellgrove (1967) 271, Fig. III (b). Snellgrove’s translation "lotus-boots" for pad lham seems take pad for pad ma (lotus), but this interpretation is not found in our text.

\(^{71}\) Cf. Minpaku Lexicon 140: pad ṣun = ras cha = cloth, cotton cloth, textile, tissue.

\(^{72}\) The term ’bob bu is not found in any dictionary: ’bob is found in the meaning of "socks" in Tshig mchod chen mo.

\(^{73}\) We should understand here pad ṣun in the sense of leather, because this is the explanation of the case in which one interprets pad ṣun, which normally means "cotton", as leather. By the way, in the passage of TSS (136.6) in the next note, the term is written as pags ṣun.
pad¹ ces pa lpags pa yin (A.36b8) par bDal 'bum² las bšad do // pad cha pad khug ces bya ba ni pad khrun ras la (138b1) byed pa ste ŋan soñ søo spañs sems kyi khug ma'o // ces so //

hos ru sgra sñan ni / žabs pad mar 'dug pa ni (138b2) bder gšegs gdan³ la bžugs pa'i don / de nas gru (A.36b9) bži mtho gañ btod pa ni / ri rab tshul du brtan pa'i don / (138b3) rgya gram khoñ señ btod pa ni / tshad med bži dañ ldan pa'i don /

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

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

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

<<As for the mendicant's staff (hos ru) of agreeable sound (sgra sñan), the bottom part [of the staff] is in form of the lotus: this symbolizes that the Sugata (bder gšegs) is sitting on the seat. From it is fastened a square (gru bži) the length of a mtho: this symbolizes that the staff is stable in the manner of Sumeru (ri rab). It has a cross (rgya gram) with an interior hole (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 'grel ba 'phrul gyi sgros me (abbr. TSS) by mNam med Šes rab rgyal mtshan (1356-1415) [commentary of the Dal ba kun btsus (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 lug la sog pa'i pags sūn 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 gom pa ni / sīn tu ya ṅa (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 = mdad gos daṅ pad žu ŋa'i khug ma žig = a bag in which to keep the monastic robe and the lotus-petal hat of an ordained monk. Cf. ZM 689.11:

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

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

80 Cf. Minpaku Lexicon 286: hos ru = 'dul ba pa'i phyag cha žig te mkhal (sic) bsil = a staff used by an upholster of monastic discipline. For a drawing of mkhar bsil (mendicants's staff), see Smellgrove (1967) 273, Fig. V. (d): mkhar gśil. 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 dūl 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 'dad bzhis daṅ / ra bāi daṅ / yaṅ mig bcu gnis daṅ / lcags kyu lcig daṅ ldan par bya'o // tso 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 gśil snañ sgra daṅ bcas pa 'byuṅ ba 'di yaṅ žes 'og ma daṅ sbral 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 gsregs (A,36b10) gźal yas bźugs pa’i don / a (138b5) loṅ bcu gñis ni rten ’brel bcu gñis daṅ sbyar ro // ’khor lo tshul du ’khor ba ni / srid pa’i skye ’khor daṅ sbyar / btsug¹ la naṅ nub tu skor ba bya’o // (139a1) ces daṅ f

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 bzis). On [its] neck a vase (bum pa) is placed: this symbolizes that there is a celestial palace of the Sugata. Twelve rings (a loṅ) symbolize the twelve-fold dependent origination. They turn in the manner of wheels: this symbolizes the birth cycle (skye 'khor) of existence (srid pa). [Having] planted [it on the ground], one circumambulates [it] in the morning and evening.>>

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

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82 (1) loving kindness (byams pa, maitri), (2) compassion (sūri tje, karuṇā), (3) sympathetic joy (dga’ ba, muditā), (4) equanimity (bta’i sñöms, upekṣā).

83 The rigs kyi lha bzis refer to bde bar gsēgs pa of the four family. Their symbols are g-yuṅ druṅ, ’khor lo, padma and rin po che. Cf. bDal ’bum (BK 109: p.6.3); g.yuṅ druṅ ’khor lo padma rin po che’i rigs bzī’i źiṅ khams dāṅ gzhal yas su chas (sic, read bcsas) pas (sic, read pa) sku dāṅ dkyil ’khor du chas (sic, read bcsas) pa’i rigs dāṅ / sde tshan du chas (sic, read bcsas) pa’i bde bar bar gsēgs pa bsam gyiś mi khyab gcig bzhags 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’дра bar brduṅ / de nas (3) grub bşi mtho gaṅ btod / de yaṅ ’khor lo’i tshul du brduṅ / de’i sor bzi’i ltag tu / rgya grum khoṅ sūṅ du bya / de’i ltag tu bum pa bya / bum pa’i nāṅ du sman spos sūṅ po rin chen (4) gsal / de nas yar gyi kha khyer la / nor bu rin po che bzi yaṅ bya / de ni don ’di ltar ldan / žabs pad mar ’dag pa ni / bde bar gsēgs pa pad ma’i gdan la bzhags pa’i don / (5) de nas gru bzi mtho gaṅ btod pa ni / ri rab tshul du ldan pa’i don / grub bzi brseg s ku btod pa ni / tshad med bāṅ dāṅ ldan pa’i don / de’i ltag tu bum pa btod pa ni / bde gsēgs (6) gzhal yas bzhags 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 sēs bya / dus gsum (1) du ’di dāṅ ni ’bral bar bygyo’ / ṅin mtshan med par chab gtor bya’o / rtse mo’i rin po che bzi ni / rigs kyi lha bzi dāṅ / yid bzin gyi nor bu (2) lta bu’am / rigs kyi lha mo bsgom pa’i don / de btsugs la nāṅ nab tu bskor bar bya / . Cf. also Šar rdza sDom gsum (abbr. DS; BTK = MT 286, pp. 196.6-197.4): ... hos ru ni / hos ru lcags las / (197.1) mchod rten gnis brtseg ’og / bum pa padma ra mig lcags kyun mdzes / khrul gsum dāṅ ldan rmaid byuṅ rtags su bzuṅ / phyag mchod rten dāṅ sgra yis’ rigs pa skyob / khyim (2) pas go byed reg degs ņes pa med / hos ru ni bon gyi phyag cha’i sgra ste mkhar sil dāṅ don gcig / rgyu ni lcags sogs rin po che las bya’o / dbyibs ni mchod rten gnis brtseg sāṅ ldan (3) pa’i og tu bum pa / de’i og tu padma ’dab bzi ra bzi / yaṅ mig bcu gnis / lcags kyun gcig dāṅ ldan pas mdzes par bya’o // de’āṅ bar gyi sūṅ la khrul gni / stod smad kyi lcags (4) gnis la khrul re ste khrul gsum dāṅ ldan pa’o // (= Dolanji ed. 144.6-145.4).

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

\(^1\) 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 (\textit{hos ru}) in the pleasure grove of flowers (\textit{me tog glii}),\footnote{Cf. ZM 702.21: \textit{hos ru da\'i ba me tog glii la btsugs}.} and after having hung a pair of discipline clothes (\textit{tshul gos})\footnote{The term \textit{tshul gos} is not found in any dictionary, but is found in TSS 158.1. It is short for \textit{tshul khrims kyi gos}.} and precept clothes ('\textit{dul gos})\footnote{The term ‘\textit{dul gos} is not found in any dictionary. Is it short for ‘\textit{dul ba\'i gos}?} on the upper branch (\textit{ya ru}) [of the mendicant's staff], and after having hung the bag (\textit{pad cha pad khug})\footnote{Cf. BGSB 138a5.} on the lower branch (\textit{ma ru}) [of the mendicant's staff], he (= \textit{ston pa\'i pad tum gsa\'i ba}) paid homage to the god (= g\textit{Sen} lha 'od dkar), the g\textit{Sen} (= g\textit{Sen} rab mi bo), Srid pa\footnote{The phrase lha g\textit{Sen} srid pa is an abbreviation: lha stands for g\textit{Sen} lha 'od dkar, g\textit{Sen} for g\textit{Sen} rab mi bo and srid pa for Srid pa Sa\'iS po 'bum khri. The triad is attested in ZM (30.1-2, 89.7-8) as lha g\textit{Sen} srid pa gsum. To this triad is added the goddess Sa trig er sa\'i, making four. They are then normally known as bDer g\textit{Sigs} gtso b\textit{dzi}, the "Four Principal Enlightened Ones." The word bDer g\textit{Sigs} is a translation of the Sanskrit term sug\textit{ata} and therefore is borrowed from the Buddhists. The expression bDer g\textit{Sigs} gtso b\textit{dzi} 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 g\textit{Sigs} pa s\textit{to\'i} rtsa b\textit{dzi} (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.} [attendants] (\textit{brgya da\'i sto\’i}), and performed the circumambulation. The four horns (\textit{rwa bzi}: four \textit{rin chen} on the top of the platform) symbolize the four principal [Sugatas].\footnote{The original reading of BGSB: \textit{brygyad sto\’i} (eight thousand [attendants]), which is a little strange, is corrected to \textit{brgya da\’i sto\’i} (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.} The st\textit{upa} (\textit{mchod rt\'en})\footnote{Four principal Sugatas = bDer g\textit{Sigs} gtso b\textit{dzi}. See n. 90.} symbolizes the body of Bon (\textit{bon sku}). Twelve rings symbolize twelve-fold dependent origination.\footnote{See Karmay (1972) Photo 1 (opposite p. xl) : on this photo we can see clearly two st\textit{upas} on the top of the staff (\textit{hos ru}) .} The precious
che ni bde gšegs ston dañ sbyar / chu ṣrin¹ gyi kha² lña ni dug lña gnas dag dañ sbyar / zur gsum ni / nān soñ sgo gcod³ dañ (139a5) sbyar / nañ gi ston pa ni ston pa ńid dañ sbyar / (A.37a3) ces g-Yuṅ druṅ gtsaṅ ma'i 'dul ba⁴ nas guṅs so //

[III] gsum pa ņams thub kyi (139b1) skyon yon ni // mDo⁵ las /
6 dag pa draṅ sroṅ⁶ pho ⁷ mo'i sde⁷ / phog pa'i khrims mams yo thub na /
skye ba gcig gis mñon ⁸ saṅs (139b2) rgyas⁸
ces so // Khambs brgyad⁹ las /

khrims de bsruṅs nas (A.37a4) tshul de thub na / bskal pa ston phrag du ma
cīg⁹ gi sdig pa dag par 'gyur (139b3)
ces so // ņams pa'i skyon ni / mDzod¹¹ las /

[12] tshul khrims ņams zigs phra¹¹ rgyas dug¹³ /
blaṅ dor dmyal ba'i skye¹⁵ śiṅ btsugs¹⁶ / (139b4)
ces dañ / mDo¹⁷ las /

dpaṅ po'i druṅ du khas blaṅs pa // (A.37a5)
khas blaṅs ma yin dam bcā¹⁸ yin //
dam las 'das¹⁹ na 'bras bu tshig²⁰ // (139b5)
skye ba lña brgyar ņan 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 draṅ sroṅ dag pa ZM
⁷ mo yi sde A, mo yin ste B, mo'i ZM
⁸ 'tshaṅ rgya ZM
⁹ ≡ Khams brgyad, vol VI (cha), 98.1-2.
¹⁰ gcig B
¹¹ mDzod phug (abbr. ZP), 52.20-21.
¹² źin 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) 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 (ňan soñ gso gcod). The hollowness (nañ gi stoñ pa) symbolizes Voidness (stoñ pa ņid).>>.

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 (ňams) and [139b] the merit (yon) of accomplishment (thub), it is said in the "Sūtra [Peg-Eye]" (mDo [gzer mig]):
<<When the [members of the] masculine and feminine orders of the pure Great Ascetics completely accomplish (yo thub) the given disciplines, they will be enlightened in one birth (skye ba gcig).>>.

It is said in the "Eight Elements" (Khams brgyad):
<<When one guards the rules (khrims) and accomplishes the discipline (tshul), one will purify the sins of several thousand aeons (bskal pa). >>.

As for the fault of corruption, it is said in the "Treasury[-Cave]" (mDzod [phug]):
<<The corruption of the discipline is the poison of the latent disposition of defilement (phra rgyas, anuṣaya). 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 (dpañ po), one makes a promise. Not [only] a promise, [but also] one takes an oath (dam bca'). If one violates the oath, the result is [that one is] burned (tshig). During five hundred births, there is a

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gar skye¹ slu² ba rgyun du 'oṅ //

ces so // Khams brgyad³ las /

  tshul de ma bsruṅs khrims de ma thub¹⁴ na / bskal⁴ pa stoṅ phrag
  brgya'i char⁵ (A.₃⁷ᵃ⁶) yaṅ ŋe bar mi 'gyur ro

ces so //

  de Ita ŋams pa ni sbal pa rma can daṅ¹⁴ na 'dra ste / gnas gcig tu yaṅ sdod
  par ma gsuṅs so // mDo⁴ las /

  lus ŋag yid gsum ŋams⁶ na ŋams pa chen po ste / (¹⁴ᵃᵃ) dpe⁷ na rdza chag
  'phro bžin sos⁸ pa ⁹ 'sin du⁹ dka' / (A.₃⁷ᵃ⁷) luṅ pa gcig gi chu la¹⁰ mi btuṅ¹¹
  mtha' ru bkar¹² ba'i rigs

ces so // (¹⁴ᵃᵃ⁴)

  'gyod pa skyes na lan gsum skyar du yod te / gSer lo¹³ ljöṅ pa'i rgyud¹⁴ las /
  gaṅ žig rtsa ba'i sdom pa ŋams pa na / (¹⁴ᵃ⁵) lan gsum bar du skyar du
  btub / de las 'das na (A.₃⁷ᵃ⁸) mnar med luṅ /

des gsol ba ni / Thugs rje fi ma'i rgyud¹⁵ las /

  draṅ (¹⁴ᵇ¹) sroṅ chen po bdag la dgoṅs su gsol lo //

ces 'Dul ba¹⁶ las /

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

ces ¹⁷ so. // ¹⁷ (¹⁴ᵇ₂)

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¹ skyes ZM
² bslu ZM
³ ≅ Khams brgyad, vol. VI (cha), 98.2-3.
⁴ skal A
⁵ gSer mig (abbr. ZM), 720.19-21.
⁶ log ZM
⁷ dpe AB
⁸ skoṅs ZM
⁹ rab tu ZM
¹⁰ la'āṅ ZM
¹¹ mthuṅ AB; btuṅ ZM
¹² dkar A
¹³ leṅ B
¹⁴ BK 152; 22.2.
¹⁵ N.I.
¹⁶ N.I.
¹⁷ AB om.
succession of bad destinies (nian soñ). Wherever one is born, delusion occurs continuously.>>.

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

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

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

As for its request, it is said in the "Treatise of the Sun of Compassion" (Thugs rje bī 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.>>.

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

[7] bdun pa a dkar ni / yig ge a dkar gnas su dag pa las / ye šes lha’i sñen

(A.37a9) bs grub¹ byed² pas a dkar ro² / de la [I] spyir bDal (140b3) bum³ las /

sñags sde lña goñ khal dañ drug / sde lña ni ➊ phyi rigs sñags / ➋ nañ

gsañ sñags / ➌ de gñis ka ma yin pa’i gzuñ⁴ sñags (140b4) ➍ 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)\(^n\) of the wisdom deity (ye ses lha).\(^o\)

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

<<There are five classes (sde lha) of mantra (sňags) and, with the supplement (goñ khal),\(^p\) six. The five classes are ① the external class-mantra (rigs sňags), ② the internal secret mantra (gsaṅ sňags), ③ the dhârañé-mantra (gzuṅs sňags), which is neither [external] nor [internal] (gñis ka ma yin pa), ④ the this-ritual-mantra (this sňags)\(^o\) of Žaṅ žuṅ, and ⑤ the violent evil mantra (ñan

\(^n\) 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 ).

\(^o\) The ye ses 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 ses kyi lha are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: stod ye ses lha, bar rdzu 'phrul ma mo, and smad 'jig rten srñu ma (tDröñ 'phrañ, p. 100.3). On rdzu 'phrul ma mo, see BGSBTr n. 148. The Tibetan Buddhists have a similar category: 'jig rten las 'das pa'i bsrñu ma and 'jig rten las ma 'das pa'i bsrñu ma, see Dam can bstan srñu rgya mtsñho'i grañs by Longdol Lama (The Collected Works of Longdol Lama, New Delhi, 1973, Part 2, 1255.2).

\(^p\) In the text of the bDal 'bum cited here by Tre ston five classes (sde lha) of mantra (sňags) and the supplement (in total six) are mentioned. But, in reality, six classes of mantra and the supplement (in total seven) are mentioned in the bDal 'bum, and this position is supported by another text. Cf. bDal 'bum, BK 105, 5.1-3: de la yaṅ snãgs de drug / goñ khal spyir khyab daṅ bdun yin te / de gaṅ že na / phyi rigs snãgs daṅ / naṅ gsaṅ snãgs daṅ / gñis ka ma yin pa'i gzuṅs daṅ / drag po'i ñan snãgs daṅ / thugs rje'i rgyun snãgs daṅ / Žaṅ žuṅ gi this snãgs daṅ / bdud rtsi sman gyi goñ khal daṅ bdun no // . Cf. also Bon niṅ kyi sñiṅ po thugs rje'i ma dgu sør gyi 'bum BK 129, 7.2-8.1: de la snãgs 'bum sde drug goñ khal sbyin (sic, read spyir?) daṅ bdun yin te / phyi rigs snãgs daṅ / naṅ gsaṅ snãgs daṅ / gñis ka ma yin pa'i gzuṅs snãgs daṅ / drag po'i ñan snãgs daṅ / thugs rje'i rgyun snãgs daṅ / Žaṅ žuṅ gi (sic, read gi) thun (sic, read this) snãgs daṅ / bdud (8.1) rtsi sman gyi (sic, read gyi) goñ khal daṅ bdun no //.

\(^o\) This term is not attested in the dictionaries.

\(^o\) The word this is considered to be a Žaṅ žuṅ term, and as such it is explained as the rite for making the
this śnags / ⑤ drag po’i ŉan śnags so // ⑥ goṅ khal ni bdud rtsi sman gyi bsgrub pa’o //
ces pa’i ① rigs śnags ni / rigs lña’i (14085) śnags ste / (A.37b1) lha pho rkyab mo rkyab ži sgrub / ② gsaṅ śnags ni ži khro’i rgyud de yab yum ’brel sgrub bo //
③ gzuṅ⁴ śnags ni / lha ma (141a1) ŉes ste gzuṅ⁵ rnam so //

Phreṅ rgyud³ las /
śnags la dbye na gsum yin te / rigsp⁴ śnags gsaṅ śnags gzuṅ⁵ śnags (141a2)
gsum / rigs su soṅ ḃas⁶ rigs śnags so // gsaṅ nas žugs⁷ pas⁸ gsaṅ śnags so //

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¹ gzuṅ B, bzuṅ A
² gzuṅ B, bzuṅ A
³ ≡ BK 176; 55.7-56.4, 57.4-6. (57.6) rig gir soṅ bas rig śnags so // gsaṅ nas bzag pas gsaṅ śnags so //
gsum ka gzugs pas gzuṅ śnags so //
⁴ rig AB
⁵ gzuṅ B, bzuṅ A
⁶ pa’i AB
⁷ žag A
⁸ pa’i AB
siṅgas). The supplement (goṅ khal) is the realization of the medicine ambrosia (bdud rtsi sman gyi bsgrub pa).>>.

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

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

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

It is said in the "Treatise of the Garland" (Phreṅ rgyud):
<<If one divides mantra, there are three: class-mantra (rīgs siṅgas), secret mantra (gsaṅ siṅgas), and dhāraṇī-mantra (gzuṅs siṅgas). It is [called] class-mantra (rīgs siṅgas) because it went to the [five] classes (rīgs) [of gods]. It is [called] secret mantra (gsaṅ siṅgas) because it enters secretly (gsaṅ nas). It is

dzo, a kind of magic explosive weapon: cf. Minpaku Lexicon 100: this = dzwa sgrub pa'i cho ga = a ritual for the preparation of the dzwa "bomb"; this siṅgas = dzwa sgrub byed kyi siṅgas = Spells recited during the preparation of the dzwa "bomb." In fact the word this siṅgas, the "this spell," is found in the Me ri 'od gsal phrin las kyi rgyud (cf. Martin et al [2003] Vol. 65, No. 172.3, p. 203). In the LSDz (p.107) it is stated that the ritual cycle of Me ri originated in Žaṅ ūṅ and among its many rituals, three stand out: spu for protection, this for averting, and rlan for delivering. According to Minpaku Lexicon 145, the term spu is the dzwo made from a piece of gold and empowered by spells. However, the word rlan as a Žaṅ ūṅ term is not explained anywhere. There are spelling variants for dzwo: tso, tswɔ, and btsɔ (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 Kvaerme (1995) Plate 31.

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

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

104 The reading of BGSB: pa'i is corrected to pas according to the reading of the Phreṅ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).
gṇis (A.37b2) ka bzuṅ¹ baṅ² gzuṅ³ sṅags so // bzlas⁴ pa (141a3) tshig gi 'go draṅs ni / dmū ra tas⁵ draṅs rigs sṅags so // om gyi draṅs daṅ yab yum 'brel / gsaṅ sṅags don du šes par bya / (141a4) na mos draṅs ⁶ pa norsk gzuṅ⁷ sṅags so //
ces so //

４ this sṅags la pu skor daṅ this skor / ５ drag⁸ sṅags ni bstan sruṅ⁹ sde brgyad kyi (141a5) srog sṅags (A.37b3) so // ６ sman sgrub la yaṅ phyi sgrub¹⁰ daṅ¹¹ naṅ sgrub bo //
[called] dhāraṇī-mantra (gzuṅ snyags) because\(^{105}\) it grasps\(^{106}\) (gzuṅs pa) both [rigs snyags and gsaṅ snyags].\(^{107}\) As for the beginning presentation (draṅs) of the words of the recitation (bblas pa) [of the mantra], when the mantra is introduced by "dma ra ta,",\(^{108}\) 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 (draṅs 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)\(^{109}\) 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)\(^{110}\) of the Teaching-protectors (bstan sruṅ).

6 In the realization of medicine (sman sgrub)\(^{111}\) also, there is [a difference

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\(^{105}\) The reading of BGBS: ba'i is corrected to baś according to the reading of the Phreṅ rgyud: see the sentence cited in n. 107 (BK 176; 57.6).

\(^{106}\) Cf. establish (gzugs pas) in Phreṅ rgyud: see the next note.

\(^{107}\) Cf. Phreṅ rgyud (BK 176) 57.6: rig (sic, read rigs) gis soṅ bas rig (sic, read rigs) snyags so // gsaṅ nas bzaṅ pas gsaṅ snyags so // gsum (sic, read gnis) ka gzugs pas gzuṅ snyags so //. The Phreṅ rgyud is a section of the Ye khrī mtha'sel; see BGSB (2007) Index.

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

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

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

\(^{111}\) This word is mentioned in the official letter of IHa Bla ma Ye śes 'od as one of the ritual practices of the Buddhists in his time of which he did not approve (Arrow, Tibetan text p 15, 1.51). There are several Bon ritual texts on the subject found in BTK = MT, for example, 048-16, 129-27,168-7 and 208-5. The best example of a sman sgrub ritual text is BTK = MT 168-1: 'Od zer khyil ba bdud rtsi sman gyi gzuṅ. The ritual of sman sgrub involves using mainly medicinal plants and other elements, including precious metals, that are ritually processed and worked upon by mantras, and the resulting product which is in the form of powder or pills, is believed to be an elixir (bdud rtsi, amṛta). The practice is closely connected with the notion of bcud len or bcud kyil len, "essence-extract" (rasāyana,
[II] bye brag du gsañ sñags ni Ye khri mtha’ sel¹ las /
   ma go (14lb) ’khorul pa rnam la gsañ //
   las can don du gñer la sñags //

ces so //

de la gsum te / [II-1] 'jug sgo² dañ / [II-2] spyod tshul dañ / (14lb2) [II-3]
spyod mkhan no //

[II-1] dañ po ni / gsañ sñags³ la mañ yañ drug tu (A.37b4) ’dus te / sNags sñaN
rgyud⁴ las /
   gsañ sñags <1> bka⁵ drug <2> 'jug pa’i sgo drug (14lb3) <3> spyod pa’i las
bži’o // <1> bka⁶ drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③

¹ BK 176; 184.7: ma go log lta rnam la gsañ // las can don mi gtoñ la bsñags //.
² go AB
³ A om.
⁴ N.l.
⁵ ka’ A
⁶ dka’ A
between] external realization (\textit{phyi sgrub}) and internal realization (\textit{naĩ sgrub}).

[II] In particular, as for the secret \textit{mantra} (\textit{gsaĩ sĩags}), it is said in the "Elimination of the Extremity of the Primordial Throne" (\textit{Ye khri mthpa' sel}): <<[It is secret (\textit{gsaĩ}), because] one keeps it secret (\textit{gsaĩ}) from those who do not \textbf{141b} understand and who are erroneous. [It is \textit{mantra} (\textit{sĩags}), because one formulates] the \textit{mantra} in order to seek the fortunate beings (\textit{las can}).>>.

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

As for the first ([II-1] introduction), even though there are many [topics] in the secret \textit{mantra} (\textit{gsaĩ sĩags}), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (\textit{sĨags sĨan rgyud}):

<<[In] the secret \textit{mantra} (\textit{gsaĩ sĩags}), there are <1> six Teachings (\textit{bka' drug}), <2> six Introductory processes (\textit{jug pa'i sgo}), and <3> four acts (\textit{spyod pa'i las}).

<1> [The six gods of] the six Teachings (\textit{bka' drug})\textsuperscript{112} are ① the peaceful [gods] (\textit{ži ba}), who are genuine (\textit{rnal ma}), ② the wrathful [gods] (\textit{khro bo}),

\textsuperscript{112} Here the last four of the \textit{bka' drug} echo some parts of the \textit{sgrub pa bka' brgyad} of the rNyin ma school of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. \textit{Jam dpal sku'i sgrub pa}, 2. \textit{Padma gsuṅ gi sgrub pa}, 3. \textit{Yaṅ dag thugs kyi sgrub pa}, 4. \textit{bDud rtsi yon tan gyi sgrub pa}, 5. \textit{Phur pa 'phrin las kyi sgrub pa}, 6. \textit{Ma mo rbsd gtoṅ gi sgrub pa}, 7. \textit{'Chi med tshe'i sgrub pa}, 8. \textit{Drag sĨags dmod pa'i sgrub pa}. For No. 7 Tre ston's account differs from rNyin ma pa sources, for example, \textit{Chos 'byaṅ me tog sĨĨ po sbraṅ rtsi'i bcdn} by Ńaṅ Ňi ma 'od zer which has \textit{Jig rten mchod bstod} (p.341) instead of \textit{'Chi med tshe'i sgrub pa}. Tre ston uses \textit{mchod bstod 'jig rten pa' skor} as a note for explaining No.8 (BGSB 104b1). Concerning the \textit{bka' drug} of the Bon tradition, No. 3 corresponds to \textit{Ma mo rbsd gtoṅ}, No. 4 corresponds to \textit{Phur pa 'phrin las}, No. 5 corresponds to \textit{bDud rtsi yon tan}, but the rest are different from those of the rNyin ma. While the first 5 of the \textit{sgrub pa bka' brgyad} are presented as different aspects of Heruka, the \textit{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 // (A.37b5) <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 ñe 'dzin gyis blañ ba / (4) thag lta bas bcad pa / (5) las5 spyod pas dor6 ba / (6) don (142a1) 'phrin las kyiś bsduś pa'o // <3> las bzi7 ni / (1) rnam grol zi ba'i las / (2) yon tan rgyas pa'i las / (3) byin (142a2) rlabs dbañ gi las / (A.37b6) (4) drag po sgrol ba'i las / ces so //

[II-2] gnis pa la gsum / [II-2-1] <<1>> bsñen8 <<2>> sgrub <<3>> las sbyor ñams su blañ ba dañ / [II-2-2] bskyed (142a3) rdzogs rnam gsum / [II-2-3] dgos9 pa rnam gsum mo //
who are transformed [from the peaceful gods] (sgyur ba), the Ma mo, who are neither arising nor ceasing, the Dagger (Phur pa), who liberates (khrol) the mental streams (rgyud) of himself and others (bdag gzan). The Ambrosia god (bdud rtsi), who conquers conceptual thinking (mam rtog), and the god of longevity (Tshe sgrub), who is unchanging (’gyur ba med pa). Thus there are six.

The six Introductory processes (jug pa’i sgo) are Establishing the foundation (gzi) by a vow (dam tshig), Climbing the grades (rim pa) by empowerment (dbañ), Practicing by contemplation (tiñ iie ’dzin), Deciding by view (lta ba), Abandoning karman by practice, and Summarizing [142a] the meaning by the anthological reading [of the sūtras] (phrin las).

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

As for the second, [namely the manner of practice (spyod tshul),] there are three [sub-topics, namely] [II-2-1] practice (nams su blañ ba) of veneration (bsñen), realization (sgrub), and violent acts (las sbyor), [II-2-2] three kinds of creative visualization (bskyed) and completion (rdzogs), and [II-2-3] three kinds of necessary acts (dgos pa).

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

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

115 Cf. (5) Phur pa phrin las (mchan: rDo rje bzon nu) in sgrub pa bka’ brgyad (BGSB 104a5).

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

117 Cf. (7) ’Chi mch i tshe’i [sgrub pa] (mchan: tshe sgrub) in sgrub pa bka’ brgyad (BGSB 104a5).

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

119 The original reading of BGSB: dgoñs pa should be corrected to dgos pa, cf. BGSB infra 146b5-.
[II-2-1] <<1>> daṅ po ni / 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 lînar dag / ② dbaṅ sgyur 'khor lo'i phyag rgya g-yas g-yon du sgyur / (A,37b7) ③ bskyed⁴ pa sku ⑤ bstod kyi⁵ phyag rgya (142a5) raṅ raṅ brda⁶ ru bkrol⁷ lo // (B) ēng gi bsñen⁸ pa gsum⁹ ni / ④ rgya ma nor ba rtsa ba'i sṅags / thugs rin po che tsi¹⁰ ta'i dkyil du (142b1) bzla / ⑤ bskyed¹¹ pa rkyen gyi sṅags / brjod med rluṅ gi rta la skyon¹² la bzlas / ⑥ bzlas pa las kyi sṅags / rus sbal bye ma¹³ (142b2) nur¹⁴ 'gros ltar bzlas so // (C) yid kyi bsñen¹⁵ pa gsum ni / (A,37b8) ⑦ de bzin¹⁶ ñid kyi tiṅ ne 'dzin ni / stoṅ pa spros bral du sgom / ⑧ kun tu¹⁷ snaṅ gi¹⁸ (142b3) tiṅ ne 'dzin ni / tshad med bзи ldan du sgom / ⑨ rgyu'i tiṅ ne 'dzin ni yig 'bru las gţal yaš

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¹ sñen A  
² zi A  
³ sñen A  
⁴ skyed A  
⁵ bstod gyi B, ston gyi A  
⁶ rda A  
⁷ bgrol AB  
⁸ sñen A  
⁹ bsum A  
¹⁰ rtsi A  
¹¹ skyed A  
¹² bskyon B  
¹³ bo'i (?) A  
¹⁴ mnur A  
¹⁵ sñen A  
¹⁶ ziṅ B  
¹⁷ du AB  
¹⁸ ņi (?) A
[II-2-1] As for the first, [namely ŋams su blaṅ ba, <<1>> as for the first,] the nine fundamental portals of veneration (bsnèn pa‘i gzi ma sgo dgu)\(^{120}\), (A) the three venerations 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 lña)\(^{121}\); 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 venerations of speech (niag) are: ④ One recites the fundamental mantra, the cause of which is non erroneous, [142b] in the center of the citta, the precious mind; ⑤ One recites the mantra of the conditions of the creative visualization, riding on wind-horse (rluiñ 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 venerations of mind (yid) are: ⑦ One meditates on the suchness contemplation (de bzin nhid kyi tiṅ ’iṅ ’dzin) as void (stoṅ pa) and without verbalization (spros bral); ⑧ One meditates on the all-illuminating contemplation (kun tu snaṅ gi tiṅ ’iṅ ’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 mchod mkha’ ’gyin (cf. note on Ži khro, infra p. *207 n. 129). The main ritual text is entitled: Khro bo dbaṅ chen ìo mtshar rgyas pa or Khro bo dbaṅ chen or just dBaṅ chen and skabs phrin. This text is found in BTK = MT 126, but various short and extraneous texts are inserted into it for liturgical purposes (BTK = MT 126, 28-34). There is a commentary on this text: Khro bo dbaṅ chen ìo mtshar rgyas pa’i mram bshad gsal ba’i sgron ma by skYabs ston Rin chen ’od zer (hereafter Khro ’grel, BTK = MT 225). The three stages are referred to as bṣen sgrub las gsum. The word bṣen here stands for bṣen pa’i gzi ma sgo dgu, sgrub for sgrub pa’i yan lag bco bryad, and las for las kyi mchoṅ dgu. They all refer to the procedural steps in the performance of the ritual: the first group is the preparation while the second group is the main ritual part and the third group the concluding part of the whole ritual. They are all numerated more clearly in ANTG 250.2-252.2 and ANTG2 355.7-358.2.

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

\(^{122}\) Cf. Snellgrove (1967) 257 n. 10.
gdan² dañ lha skyed par² sgom pa’o // (142b4)

**Kun ’dus**³ las /
  bskyed⁴ pa’i 1 rañ búñ 2 dus dañ 3 grañs / 4 mtshan ma 5 rtags⁵ kyi bsñen⁶ 7 pa yi⁷ / sñion du ’gro ba’i rim⁸ pa’o // (142b5)

**ces pa’i ’grel** (A.37b9) 9 las /
  1 rañ búñ gyi bsñen¹⁰ pa ni / phyag rgya la grañs med de¹¹ / ’od kyi ’khor lo ltar sgyur / sñi¹² (143a1) po la grañs med de¹³ / chu bo’i rgyun ltar bzlas / tiñ ’dzin la grañs med de¹⁴ / yid búñ nor bu ltar bsgom / 2 dus kyi bsñen¹⁴ pa ni / lo zla žag dus so // 3 grañs kyi bsñen¹⁵ (143a2) pa ni / brgya stoñ khri ’bum / 4 mtshan (A.38a1) ma’i bsñen¹⁶ pa ni gañ soñ du byed pas / rmi lam du ’byuñ ba’o // 5 rtags kyi bsñen¹⁷ pa ni / (143a3) lha yi¹⁸ rtags mams¹⁹ thon thon ’don / ñams sam mniñ du ’byuñ ba’o // de la yañ rab²⁰ mniñ sum²¹ / ’briñ ñams su / tha ma rmi lam (143a4) mo //

**cess so**²² //

<<2>> gniis pa sgrub pa’i yan (A.38a2) lag 23-bco brgyad²³ ni / bka²⁴ drug po la / phyi²⁵ sku’i sgrub pa drug ni / bkod pa ma ’dal la (143a5) sgrub pa’o // nañ

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1. bžal yas bdan (?) A
2. bar AB
4. skyen A, bsñen KD
5. rtag KD
6. sñen A, bskyed B; bsñen KD
7. pa yis A, pa’i KD
8. rims KD
9. ─ 'Grel ’iži, MT (= BTK) 191; 143.2-144.2.
10. sñen A
11. te A
12. te A
13. ste A
14. sñen A
15. sñen A
16. sñen A
17. sñen A
18. A om.
19. nam A
21. gsum AB
22. AB om.
23. bçwo rgyad A
24. dka’ A
25. phyi’i A
(tshad med bzi); 9 One meditates on the seed contemplation (rgyu’i tiṅ ne ’dzin)\(^{123}\) to produce from the seed syllable (yig ’bru) the celestial palace (gzaṅ yas), the throne (gdan), and the divinity (lha).\(^{124}\)

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

<<[This is] the preliminary stage (sṅon du ’gro ba’i rim pa) of the veneration of 1 proper nature (raṅ bzin), 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 bzin), it is innumerable concerning hand-gestures (phyag rgya), and it turns like a wheel of light. It is innumerable concerning [143a] its essence [mantra] (sṅiṅ 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 bzin nor bu). 2 As for the veneration of time (dus), it is the time of the year, the month, and the day. 3 As for the veneration of number (graṅs), it is a hundred (brgya), a thousand (stoṅ), ten thousand (khri), and a hundred thousand (’bum). 4 As for the veneration of characteristics (mtshan ma), whatever happened in the past (gaṅ soṅ du byas pa) appears in the dream. 5 As for the veneration of indicator (rtags), the indicators of the divinity spring out (thon thon ’don) and appear either mystically (ñams)\(^{125}\) or perceptibly (mṇi on du). Among them also, the highest is perception (mṇi on sum), the middle is mystical experience (ñams su), and the lowest is a dream (rmi lam)>>.

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

\(^{123}\) Cf. BGSB 145b1.

\(^{124}\) There is no indication in our BGSB, but according to ANTG 250.2 and ANTG2 355.8 the passage from “(A) lure kyir” until “sgom pa’o” is a citation from the sNan rgyud.

\(^{125}\) ñams is the state between rmi lam and mṇi on du.
1-gsun gi¹ sgrub pa drug ni / sñiṅ po sṅags su sgrub pa’o // gsaṅ ba thugs kyi sgrub pa drug ni / byaṅ chub¹¹ sems su sgrub pa’o // Kun ’dus² las /
  sgrub pa lus ¹² nag yid gsum gyis //
  sku gsun³ thugs su bsgrub⁴ pa ’o //

ces so // yaṅ dBal mo ¹³ las thig² las /
  bsñen⁶ pa daṅ ni ñe bsñen⁷ daṅ / bsgrub⁸ pa⁹ daṅ ni bsgrub¹⁰ chen po /
  rnam pa bзи ru šes par bya /

ces so //

de yi ¹⁴ las / phyi naṅ gsaṅ gsum mthar thug daṅ bżir ¹⁵
gsun⁶¹¹ so // yaṅ Gab pa gsaṅ rgyud¹² las /

(A) bdag la ltos pa’i ¹³ bṣñen¹³ bsgrub bзи ni / ¹ raṅ rgyud lhar gnas pa
  bṣñen¹⁴ pa / ² raṅ ñid gtso¹⁵ bor gyur pa ñe bṣñen¹⁶ / ³ thabs šes rol pa
  ni sgrub pa / ¹⁴ las thig ¹⁷ rdzogs rim¹⁷ mthar¹⁸ phyin ni sgrub chen no // (B) lha la
  ltos pa’i¹⁹ bsñen²⁰ sgrub bзи ni / ¹⁵ dam tshig sems dpa’ bskyed

¹ gsaṅ ba’i B
² Kun ’dus (abbr. KD), BK 170; 12.1-2.
³ bsun 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 gsun AB
¹² N.I.
¹³ sñen A
¹⁴ sñen A
¹⁵ rtso A
¹⁶ sñen A
¹⁷ rims A
¹⁸ ’thar A
¹⁹ ba’i AB
²⁰ sñen A
(sgrub pa'i yan lag bco brgyad),\(^{126}\) in all six teachings (bka' drug),\(^{127}\) the six external realizations of the sacred body (sku) are the realization of construction, namely the three-dimentional maṇḍala (ma 'dal); The six internal realizations of sacred speech (gsun) are the realization of essence mantra (snyin po snyags); The six secret realizations of the sacred mind ( thugs) are the realization [143b] of thought of enlightenment (bya chub sems). It is said in the "Compendium" (Kun 'dus):

<<Realization is to realize the sacred body, speech, and mind (sku thugs) by means of the ordinary body, speech, and mind (lus nag 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 (bsn'en pa), full veneration (ñe bsñen), realization (bsgrub pa), and great realization (bsgrub pa chen po).>>.

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

Further, it is said in the "Hidden Secret Treatise" (Gab pa gsañ 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 (rañ 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' =

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\(^{126}\) See the note on bsn'en pa gi ma sgo dgu, supra n.120.

\(^{127}\) Cf. BGSB 141b2. See supra n. 112.
pa bsñen¹ pa / (144a1) 2 ye şes sems dpa' dbyiňs stim ſe bsñen² / 3 ži khro ji sñed bskyed³ pa bsgrub⁴ pa / 4 mchod pa'i gnas⁵ su gyur pa sgrub chen /
practitioner) visualizes [himself] creatively [as god]; [144a] ② the full veneration is that the Jñānasattva (ye sēs sems dpa') is absorbed (stūm) in the celestial sphere (dbyiṅs) ①； ③ the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (zhi khro) ①； as there are; ④ the great realization is that [the practitioner] becomes the object of the offerings (mchod pa'i gnas).

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① Here it is apparent that there is a contradiction in the statements from two different sources regarding the meaning of the word ēne bsānen; 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 stūm), 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 ēne bsānen refers to the invitation of ye sēs sems dpa' from the celestial sphere (dbyiṅs nas spyan dra's ēne bsānen no / BGSB 144a5).

② The word zhi khro stands for zhi ba dañ khro bo, “peaceful and wrathful deities,” which generally includes deities that have peaceful and wrathful aspects. It is defined as thugs ēnd zhi ba' rnam tshul las / thugs sēs 'khrus (sic, read 'khrus) pa'i tshul ston pa / (sKabs phrin, BTK = MT 126-32, p. 1036.1), "the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind." In the Bon tradition, a wrathful tutelary deity (yi dam) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rnam pa, Lha rgo thog pa and Khro bo gTso mchog mkha' 'gyiṅ is Kun bzaṅ gšen lha, who is a peaceful deity (BTK = MT 126-26, p. 512.3). These three wrathful deities belong to the category of rituals known as the sPyi spuṅs cycle. The peaceful aspect of Ge khod is Ati Mu wer [cf. Ge khod me ri' khyil ba dañ gi rgyud, BK 163, p. 127.5], and that of Phur pa is Ma pañ dBiyiṅs chen [cf. 'Nor moṅ rau grol gyi chen, BK 160, p. 155.1]. The three deities of the sPyi spuṅs cycle, as well as Ge khod and Phur pa are known as gSas mkhar mchog lha, the "Five Excellent Ones of the gSas citadel," see LShDz (Karmay, 1972) 45, n. 2. For a painting of dBal gsas, gTso mchog, and Ge khod, see Kvarene (1995) Plates 28, 26, 30. Each of these deities has a tantric source. For the Six Tantras of the deity Khro bo gTso mchog, see Index of BGSB (2007) 290-91; for the Nine Tantras of the deity Phur pa, see Index of BGSB (2007) 314-15; for the Five Tantras of the deity Ge khod, see Index of BGSB (2007) 294. Apart from these individual deities, which the word zhi khro covers, there is a particular ritual cycle also known by the same term zhi khro that has the peaceful deity Kun sna' khyab pa and its retinue, 45 in all, and Khro bo gTso bo mkha' 'gyiṅ and its retinue, 62 in all. This Zi khro ritual cycle is in 2 volumes (BTK = MT 126-127). For a study of a most remarkable Bon thangkha depicting a practitioner who conjures up the deities of the Zi khro cycle on his body, see Blezer (2007) 180-205. For the mapdala of 42 peaceful deities (zhi lha) and 58 wrathful deities (khrus lha) in the Buddhist tradition of rNün ma pa school, see W. Y. Evans-Wentz, The Tibetan Book of the Dead, Oxford University Press, 1960 (repr. New York, 1970), opposit pages 118 and 136; Shinji Kawasaki, Tibet no Shisha no Sho (Japanese translation of the Bar do thos groi), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.
(144a2) (C) 'phrin las la ltos pa bźi ni / ① žugs nas dkyil 'khor byin gyis rlobs pa ni bsñen¹ pa / ② mtshams² nas tshogs³ (A.38a6) kyi bar ni ņe (144a3) bsñen¹ / ③ de nas gtor⁵ ma ma btañ⁶ bar ni sgrub pa⁷ / ④ gtor⁸ ma btañ⁹ nas rdzogs pa’i bar ni sgrub chen /
ces dañ /

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

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

\textsuperscript{131} In Bon tantric rituals the word mtshams is used in combination with other words to indicate three types of perimeters: phyi mtshams, the "outer perimeter," bar mtshams the "intermediate perimeter" (also known as nañ mtshams, the "inner perimeter"), and gsañ mtshams, the "secret perimeter." They are a part of the nine bshen 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 dam phag rgya mgo bo can), the west, a blue dragon-headed man (mi srong brug gi mgo bo can), and the south, a black bear-headed man (mi nag don gyi mgo bo can): BTK = MT 126-29, pp.997-1005. For paintings of theses deities, see Kvaerne (1985) Plate 28, Nos.60-63. These deities are also called the rgyal po chen po bzi and la bo chen po bzi. The "inner perimeter" refers to more religious guardians of the place (BTK = MT, 126-29, pp.1005-16). The "secret perimeter" refers to the meditation in which the practitioner himself assumes the form of the main deity, namely, Khro bo gTso mchog mkha' 'gyi (BTK = MT 126-33, pp.1077-80).

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

\textsuperscript{133} The term gtor ma, normally transcribed as torma, is often taken to mean a simple sacrificial cake offering in Bon and Buddhist rites. In fact, it has a complex of symbolic meaning, hence is not always just an offering. There are mainly two types of gtor ma: rten gtor and rgyun gtor. The rten gtor is used as a representation of the tutelary deities, while the rgyun gtor is used as an offering to them. The making of the rten gtor involves a high level of artistic skill and is kept until towards the end of the rite. By contrast, the rgyun gtor is an ordinary one easy to make, is offered as often as is required, and needs to be renewed day by day. For illustrations of the types of gtor ma, see Secret Visions, Plates, 26, 27 and 28.
bsñen¹ pa tsam na zug (144a4) 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 gsun ste / Ňon moñs rañ grol¹ 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 /

¹ sñen A
² B om.
³ Ňon 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 paʿi AB
⁷ Kun 'dus (abbr. KD), BK 170; 12.2-3.
⁸ sbyor KD
⁹ rams KD
¹⁰ la KD
¹¹ baʿi 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" (Ńon moṅ raṅ grol):

<<While the veneration is to visualise [the practitioner (dam tshig sms dpa’)] himself (bdag ṅid) as the god, the full veneration is to invite [the god (ye ṡes sms dpa’)] from the sphere (dbyiṅs). 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 bži) and fastens (gdags) the realizations corresponding [to each of the four kinds of acts].>>

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

134 As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (bsaṅ bsgrub bži). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on bsaṅ 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 gzung pa, "erecting the outer mark" (Khro ’grel, BTK = MT 225, p.153): gzen po thon pa, "removing of the gzen po" (Khro ’grel, BTK = MT 225, p.177). The word gzen 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 (zi 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 gro lgyi las / drag po dgra *(144b3) bgegs*(1) 'dul ba'i las /

ces so //

[II-2-2] gños *(A.38b2)* pa la [II-2-2-a] *(2)* spyi ltar-2 na / ITa ba khyuṅ chen*(3) las /
bskyed*(4) pa'i blo la rdzogs pa'i sms yin *(144b4)* ste / rdzogs chen mthas*(5) bral
blo ños lta /

ces dañ / 'Grel*(6) fi* las /

A-bdag *(8)* dam tshig sms dpa' *(9)* bskyed rim *(9)* gyi *(10)* tshul du ñams *(144b5)* su
blaṅs pas *(11)* / bdag gi *(12)* sras su bde bar gšegs *(A.38b3)* pa ruṅ bar bya *(13)* A-B-lha
ye šes sms dpa' rdzogs *(14)* tshul du ñams su blaṅs pas / bde gšegs
kyi sras bdag ruṅ bar bya *(15)* / gños med las kyi sms dpa' rdzogs pa chen
po'i tshul du ñams su blaṅs pas / 'gro ba'i don rgya lag phyad *(16)* par bya /

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*(1)* dgegs AB
*(2)* phyir stan A
*(3)* ITa ba khyuṅ chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently
available ITa ba khyuṅ chen.
*(4)* skyped A
*(5)* 'tha' A
*(6)* 'brel A
*(7)* Passage A is found in the 'Grel fi (abbr. GN), MT (= BTK) 191: 82.3, but passage B is not found.
*(8)* GN inserts gis.
*(9)* skyped rims A
*(10)* pa'i GN
*(11)* ste GN
*(12)* gis GN
*(13)* byas A
*(14)* rims kyi A
*(15)* byas A
*(16)* chad A
increasing act (rgyas pa) is the act to benefit the deceased (tshe ’das). The conquering act (dbal) 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" (I>Ta ba khyun chen):

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

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

<<As I (= practitioner) practice as Samayasattva (dam tshig sens dpa’) in the manner of the process of creative visualization (bskyed rim), the Sugata can be my son. As [I] practice the Jñānasattva (ye šes sens dpa’) in the manner of the process of completion (rdzogs rim), I can be the son of the Sugata. As [I] practice the non-dual Karmasattva (las kyi sens dpa’)\(^{137}\) in the manner of the great perfection (rdzogs pa chen po), [I] should act for the benefit of the

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

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

[II-2-2-b] bye brag tu bstan¹ na <1> bskyed² pa nam bži ni / s[Nags sñan  
rgyud³ las /

(145a1) ① chu la⁴ ŋa ldañ⁵ du skyed pa dañ / ② ⁶gerser 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 ŋa ldañ¹⁰ ni / bdag (A.38b5) lha ru ¹¹kroṅ rdzogs¹¹ su sggms pas / 
brdzus skyes su skye ba’i sgo khegs¹² // (145a3) ¹³gerser po¹³ ni / bdag las lha 
logs na mi gzan¹⁴ par sggms 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 šar 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 mṅal (145b1) skyes khegs¹⁹ so //

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¹ stan A  
² skyed A  
³ N.I.  
⁴ las AB, cf. la (ANTG 253.3, ANTG2 359.2, MCTR 198.10)  
⁵ ltar AB, cf. MCTR 198.10 chu la ŋa ldañ, BGSB 145a2 chu ŋa ldañ  
⁶ gser skyem gser po AB  
⁷ bskyed B  
⁸ bskyed B  
⁹ AB om., cf. MCTR 198.12 la  
¹⁰ lta B  
¹¹ groṅs tsogs A  
¹² khyebs A  
¹³ gser skyem gser po B  
¹⁴ ḡan B, śan A  
¹⁵ rin chen por che’i (?) A  
¹⁶ khyebs A  
¹⁷ rtso A  
¹⁸ bskyed B  
¹⁹ khyebs A
beings uninterruptedly (rgya lag phyad par)\textsuperscript{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)\textsuperscript{139} are explained in the "Oral Transmission of the Mantra" (sNags sthan rgyud): [145a]

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

concerning [the metaphor of] the emergence of a fish in the water (chu ŋa ldeñ), as [the practitioner] meditates uprightly and perfectly (kroĩ rdzogs)\textsuperscript{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 daĩ chu zla), as the [practitioner's] own mind spreads as moonlight from the vestibule (sgo khaĩ) of the precious heart (tsi ta rin po che), and the compassion for the beings appears as the reflection of the moon in the water, the door of egg birth (sgoĩ 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] (gtsο bo) produces the attendants (khor mams) from the place of union (sbyor mtshams) between the male and

\textsuperscript{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.

\textsuperscript{139} Probably the intention of Tre ston here is to distinguish sskyed 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 sskyed pa of the four births.

\textsuperscript{140} The term kroĩ rdzogs is not found in any dictionary.
'Grel ni\(^1\) las /
rgyu'i tiin 'dzin\(^2\) sgoms pas\(^3\) / 3 skye ba bzi'i srid pa\(^3\) / 'khor ba'i ziin\(^{\text{A.38b7}}\)
sa\(^5\) phel bar byed pa de\(^5\)\(^{\text{A.145b2}}\) bzlogs so\(^6\) //
ces so\(^//\)
<2> gnis pa rdzogs rim\(^7\) <2-1> sna\(\text{n}\) rdzogs ni / go\(\text{n}\) gi bskyed\(^8\) pa nams
sems kyi gsal cha la / de niid kyi no bos\(^{\text{A.145b3}}\) ston pas me lo\(\text{n}\) gi gzugs br\(\text{n}\)an\(^9\)
nam gza\(^{\text{A.10}}\) tshan gyi ri mo lta bu'o // \textbf{Me ri 'bar ba'i rgyud}\(^{\text{A.39a1}}\) las /

dran pa tsam gyis\(^{\text{A.39a1}}\) gsal la\(^{\text{A.145b4}}\) rdzogs /
ces so\(^//\)
de nas sems gsal tsam na ston / ston tsam\(^{\text{A.12}}\) na gsal bas / bskyed\(^{\text{A.13}}\) rdzogs dus
mn\(\text{a}\)m\(^{\text{A.14}}\) mo // \textbf{gSa\(\text{n}\) ba don 'grel}\(^{\text{A.15}}\) \text{(A.145b5)} las /
tiin 'dzin zu\(\text{n}\) 'jug ma \(\text{e}\) ses na //
rkun ma kha\(\text{n}\) ston niul ba 'dra\(^{\text{A.16}}\) //
ces da\(\text{n}\) / \textbf{Me ri 'khor lo gsa\(\text{n}\) ba'i} \text{(A.39a2)} \text{rgyud}\(^{\text{A.17}}\) las /
de \text{(A.146a1)} lta bu'i lha sku gsal sgom\(^{\text{A.18}}\) na\(^{\text{A.19}}\) //
bsod nams tshogs kya\(\text{n}\) rdzogs par 'gyur //
de niid chu zla'i tshul \(\text{e}\) ses na // \text{(A.146a2)}
ye\(^{\text{A.20}}\) \(\text{e}\) ses tshogs kya\(\text{n}\) rdzogs par 'gyur //
ces so\(^//\)
<2-2> ston rdzogs ni / phyi rgyud kyis ye\(^{\text{A.21}}\) \(\text{e}\) dbyi\(\text{n}\) su skyod\(^{\text{A.22}}\) / dam tshig

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

It is said in the "Sun [Ray] Commentary" ('Grel pīn):
<<By the meditation of the seed contemplation (rgyu'i tiṅ ie 'dzin), 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 niṅ kyī no bo); [therefore, they are] like a reflection in the mirror or a picture of a rainbow. It is said in the "Treatise of the Flaming Fire-Mountain" (Me ri 'bar ba'i rgyud):
<<It is clear and completed just by mindfulness (dran pa).>>.

Then, as the mind is void when it is just clear, and as it is clear when it is just void, the creative visualization and the completion (bskyed rdzogs) occur at the same time. It is said in the "Commentary of the Secret Meaning" (gsañ ba don 'grel):
<<If one does not understand the union (zuṅ 'jug, yuganaddha) of the [two] contemplations, that is like a thief wandering in an empty house.,>>
and in the "Secret Treatise of the Wheel of the Fire-Mountain" (Me ri 'khor lo gsañ ba'i rgyud):
<<When one meditates clearly [146a] on such body of the god, the accumulation (tshogs) of merits (bsod nams) also will be completed. When one knows reality (de niṅ) [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 dño grub⁹ (146a⁴) yal
ces sNags rgyud⁹ las bśad do //
   rjes la 'khor rnams gtso¹⁰ bo la bsdus¹¹ nas / gtso¹² bo bdag la thim / bdag
yan¹³ stoṅ ṅid du rdzogs¹⁴ (146a⁵) pa'o // (A.39a⁴) Kun 'dus¹⁴ las /

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

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

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

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

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

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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 Šār rdza bKra šis rgyal mtshan, gSaṅ ba sṅags kyi bṣaṅ gspur las gsum mam par 'byed pa lha gnih šel sgoṅ (BTK = MT 287, pp. 9-11).

143 See the previous note.

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

145 Concerning the term kloṅ, see Snellgrove (1967) 262 n. 71.
pho དག རྣ་བཞི་སྟེགས་ཀྱིས།  
sgo ba yaw yum དག རྣ་ རྒྱུན་མཚན་ཀྱི་བོར་རྣ་  
sgo ba phyogs mtshams khro bor rdzogs // (146b1) 
phyogs mtshams dbus kyi gtsos la rdzogs // 
gtso'i bo dmigs med འཇིག་ལ་རྣ་  

ces so //

<3> gsum pa rdzogs pa chen po'i rim pa ni / ji (146b2) lta skyed kya དག རྣ་ རྣ་ རྣ་ 
la bskyed2 / (A.39a5) rdzogs kya དག རྣ་ རྣ་ la rdzogs pa'o // de ni thag lta 
bas chod pa'i dmigs med do // Kun 'dus' las /
rdzogs (146b3) pa chen po'i rdzogs lugs ni4 //
mnon5 pa6 phy'i'i sna དག རྣ་ རྣ་ ba rnam // 
spros bral nam mkha'i དག རྣ་ la rdzogs //
rmam par rtog7 pa'i byu8 tshor rnam // (146b4) 
kun gzi dag pa'i དག རྣ་ la rdzogs //
rig9 (A.39a6) pa'i10 ye sje rtsal rnam ni //
rmam11 pa thams cad mkhyen12 pa 'o //12 
ye sje13 la ni13 rdzogs pa 'o14 // (146b5) 
ye sje thig le འཇིག་གཅིག 15 la //16 
rdzogs17 pa brjod du med pa 'o17 //

ces so //
[II-2-3] gsum pa ni / (i) sṇangs 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 sṇon KD  
6-po B, pa'i KD  
7 dag A, rtogs KD  
8 byu6 A  
9 rigs KD  
10 pa KD  
11 rnam KD  
12 pa'i KD  
13 འཇིག་ལ A  
14 KD om.  
15 KD inserts འཇིག་ལ.  
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),\(^{146}\) who are in the position of male-female-union (yab yum). The guardians of the gates are completely dissolved into the wrathful [deities] (khro bo) of the cardinal and intermediate directions (phyogs mtshams). [146b] The [wrathful deities of] the cardinal and intermediate directions are completely dissolved into the principal [god] of the center (dbus kyi gtso). The principal [god] is completely dissolved into the essence of non-conceptualization (dmigs med).>>.

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

Concerning the manner of completion of the great perfection, perceptible external appearances are perfectly dissolved (rdzogs) into the essence of space beyond conceptual limits (spros bral nam mkha'). The sensations (byuñ tshor) of conceptions are perfectly dissolved (rdzogs) in the essence of the purified "base of all" (kun gzi, ḡalaya). 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).>>.

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 (siṅags

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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 Kho 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; Kho 'grel, MT 225-2, p.165.
dgos pa lňa / (iii) bar dor\(^1\) dgos pa lňa /

de la (i) ’dir dgos pa lňa \(A.39a7\) ni / (i-1) dus da lta'i sňags pa\(^2\) tshe thuń\(^3\) ba la / lha khyad par can \(147a2\) sgom dgos te\(^4\) / goi gi skye\(^5\) ba māms\(^6\) bźi de / phyi snañ ba la dmigs la sgom / nañ phuñ po la dmigs la sgom / gsañ ba rtsa \(147a3\) gnas la dmigs la sgom mo //

(i-2) da \(^7\) lta'i sňags pa\(^7\) gnod sbyin pho mo ’go rgod\(^8\) pa la / sňiñ po khyad par can \(A.39b1\) zla\(^9\) dgos te / buñ ba tshañ čig pa \(147a4\) ltar zla ba ni / snañ srid sňags kyi sgra di ri ri / mgar\(^10\) gyi sol\(^11\) mal ltar bzlas\(^12\) pa ni / khro bo’i me ri me dpun gis gnod byed bsreg pa’o // \(147a5\) ’od ma’i gźu\(^13\) ltar bzlas\(^14\) pa ni / rtags mtshan ma la \(^15\) me ri\(^15\) 16 bar ba ltar\(^16\) lta sgom gyi nañ gnas\(^17\) so // \(A.39b2\) rin po\(^18\) che gter khyim ltar bzlas\(^19\) pa ni \(147b1\) thugs kha’i a de ltar \(^20\) skyed dam mi skyed\(^20\) / skyed kyañ ruñ ste / sňags māms ’go phyi la rkañ pa nañ du bstan\(^21\) nas ’od\(^22\) zer gyi\(^23\) spro bsdu\(^24\) bya’o //

(i-3) da lta sňags \(147b2\) pa lus na tsha mañ ba la / tiñ ne ’dzin rtsal skyed la\(^25\) /

\(^1\) do B
\(^2\) ba AB
\(^3\) sruñ B
\(^4\) ste A
\(^5\) skyed A
\(^6\) māms AB
\(^7\) lta AB
\(^8\) dgod A
\(^9\) zlas A
\(^10\) ’gar A
\(^11\) so AB
\(^12\) zlas A
\(^13\) bźu A
\(^14\) zlas A
\(^15\) mi re A
\(^16\) bar AB
\(^17\) nas AB
\(^18\) por A
\(^19\) zlas A
\(^20\) skyed dam me A, skye med B
\(^21\) stān A
\(^22\) bod B
\(^23\) kyi A
\(^24\) sdu A
\(^25\) pa B
pa) in this life (tshe 'di), [147a] (ii) five necessary acts in the face of death ('chi kha), (iii) five necessary acts in the intermediate state (bar do).

Among them, (i) the five necessary acts in this [life are the following]: (i-1) the mantra-practitioner of the present time, since he has a short life span, should necessarily meditate on the special god. [The mantra-practitioner should necessarily] meditate on the above-mentioned four kinds of births, taking as object (dmigs pa) the external, namely the appearance (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).\textsuperscript{147} As for the recitation [of mantra] like nest-broken bees, the sounds of mantra (sñags 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)\textsuperscript{148} of the blacksmith (mgar) is to burn those who cause harm (gnod byed) by means of a mass of flames from the fire mountain of the wrathful [deities]. The recitation [of mantra] like the bow of bamboo is to remain continuously in the state of meditation on the signs (rtags) and characteristics (mtshan ma) in the same way as a fire mountain blazes (me ri 'bar ba ltar). Concerning the recitation [of mantra] like a treasure house of precious stones, [147b] either [the practitioner] produces in this way the character "A" on the surface of the mind [of the divinity], or does not. Producing it is also all right. The mantra causes the emanation and the absorbtion of light, showing the head outside and the leg inside.\textsuperscript{149}

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

\textsuperscript{147} It is not clear why yakṣas are suddenly mentioned here.

\textsuperscript{148} Cf. BGSB 121b3.

\textsuperscript{149} The translators are not sure of the precise meaning of this sentence.
'byuṅ ba cha mñam¹ dagos te / 'byuṅ (A.39h3) lña dgra² gṣed³ kyi dmigs pas mñam⁴ / rtsa rlun¹ (147b3) gi gnad⁵ kyiis mñam⁶ / bon njid bde' bai gnad kyiis mñam' mo //

(i-4) da lta'i sṅags pa bsod nams chuṅ ba la / tshogs kyi⁸ 'khor lo skor dagos (147b4) ste / phyi 'du byas tshogs kyi⁹ 'khor los¹⁰ loṅs spyod 'phel bai'i dagos pa yod / (A.39h4) naṅ phun po tshogs kyi¹¹ 'khor los¹² bar chad med ciṅ dam can (147b5) 'du bai'i dagos pa yod / gsaṅ ba rig pa ye šes tshogs kyi¹³ 'khor los bon njid la loṅs spyod ciṅ ye šes khoṅ nas 'char¹⁴ bai'i dagos (148a1) pa yod //

(i-5) da lta'i¹⁵ sṅags pa lha srin sde bgyad¹⁶ bkol¹⁷ du mi 'dod pa (A.39b5) la / 'phrin las zab¹⁸ mo gsal¹⁹ gدب²⁰ dagos 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 kyiṅ / zi rgyas dbaṅ drag³⁰ mñon³¹ (148a3) spyod lña //
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 'khor lo, gañacakra). Externally, [he] needs to develop the enjoyment (loṁs spyod) by means of the wheel of the feast assembly (tshogs) of the conditioned (du byas). Internally, [he] needs to gather the vow-keeping [protectors] (dam can) by means of the wheel of the feast assembly of the aggregates (phuñ po), without having obstacles. Secretly, it is the necessary that wisdom (ye šes) manifests from within [him] (khoñ nas 'char ba), as he enjoys Bon-ness (bon ŋid) by means of the wheel of the feast assembly of awareness-wisdom (rig pa ye šes).^150 [148a]

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

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

^150 Cf. rig pa'i ye šes in supra 146b4.
^151 See supra n. 12.
^152 Cf. ANTG 254.3-4: bka'rgyud ma 'dres pa dag par gsal gtab (sic, read gdab).
gan byed gtsor¹ bla ma² 'dres³ par³ //

ces dañ / mKhâ⁴ 'gro rin chen phreṅ⁵ rgyud⁶ las /

bder⁷ gségs bka'⁸ 'phrin bzag⁹ nas¹⁰ (148a) 'gro ba¹¹ sems can¹¹ las byed do¹² //

ces so //

(ii) gñis pa sñags pa la¹³ 'chi khar¹³ dgos pa lña ni / (ii-1) gzan¹⁴ la ltos te¹⁵ bskyed¹⁶ rim¹⁷ (148a) bsgoms¹⁸ pas / snañ srid (A.39b7) lha dañ lha mor gsal¹⁹ thebs nas / bar chad bgegs²⁰ kyis mi tshugs pa'i dgos pa yod //

(ii-2) bdag la (148b1) ltos te²¹ / rdzogs rim²² sgom²³ pas / phuu 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 bsgoms²⁷ pas / sems ñid ston par gsal thebs nas / me loñ lta (148b3) bu'i ye 'ses rgyud la skye ba'i dgos pa yod //

(ii-4) lus rañ bzin cha lugs kyi phyag rgya lña bcas²⁸ pas / phyi nañ gi 'khrul²⁹ rtog chod (148b4) nas / ñe (A.40a2) lam bde³⁰ rdzogs su 'jug pa'i dgos pa yod //

(ii-5) bla ma yi³¹ dam mgo³² la thod bzín³³ du khur bas / byin rlab mñon du

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¹ rtsor A
² 'gres A
³ pas KD
⁴ kha A
⁵ 'phreṅ AB
⁶ mKhâ 'gro rin chen phreṅ rgyud (abbr. KG), BK 176; 56.3-4.
⁷ bde' bar KG
⁸ dka'i A, pa'i KG
⁹ 'ta' KG
¹⁰ KG inserts /
¹¹ grol pa'i KG
¹² pa'o KG
¹³ mchi' gar A
¹⁴ bzan A
¹⁵ ste A
¹⁶ skyed A
¹⁷ rims A
¹⁸ sgom A
¹⁹ bsal A
²⁰ dgyegs A
²¹ ste A
²² rims A
²³ sgom A
²⁴ mchi' A
²⁵ ste A
²⁶ pos A
²⁷ sgom A
²⁸ cas A
²⁹ 'khrul AB
³⁰ bde' A
³¹ yid AB
³² 'go A
³³ žin A
[act], unadulterated.>>>
and, in the "Treatise of the Jewelry Garland of Dākini" (mKha’ 'gro rin chen phreṅ rgyud):
<<The Sugata performs action (las) for the sentient beings (gro ba sems can),
after having established the act (phrin) of the teaching.>>.

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

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

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

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

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

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

(iii) gsum pa snags pa la bar dor dgos pa līn 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) sñiñ po (149a2) khyad par can zlas pas / rañ bźin med pa'i gsuñ thob nas
/ sgra sñan sdug gi sdug bsñal5 med pa'i dgos pa yod //

(iii-3) tiñ ne 'dzin khyad (149a3) par can sgom6 pas / 'khrul pa (A.40a4) med pa'i
thugs thob nas / phyi nañ 'khrul7 rtog gi sdug bsñal8 med pa'i dgos pa yod //

(iii-4) snañ ba sna (149a4) tshogs lam du khyer bas / legs 'byuñ 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 dañ ma bral10 bar (A.40a5) byas pas / lhun gyis
grub pa'i 'phrin las thob nas / žiñ 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 necessa-ry [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 (sniñ 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 'byun), he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (phrin las),

after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (mi sleg kha thabs med pa)

154 This is a name of the ultimate goal in the spiritual stages (bhumis) 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 (dnos 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 'greл Me loñ dgu skor (abbr. MLGK) 501.1. The other two of the three stages are the ye sles bla ma'i sa and the dbyr yed g-yun druñ thig le'i sa. The eighth (Sin tu don Idan kun rdzogs kyi theg pa) and the ninthth (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 (dji), the increasing act (rgyas), the conquering act (dbañ), and the violent act (drag).

156 Literal translation: "he has no means not to reach."
(iv) yañ śnags pa la phral du dgos pa gsum la / <1> stod du dgos pa'i gden¹  
gsum / <2> bar du dgos pa'i chiñs (149b2) dgu / <3> smad du (A.40a6) dgos pa'i  
gzer² bu bcu gcig go //  
de la <1> stod du dgos pa'i gden³ gsum ni / <1-1> zil gnon lta ba'i gden⁴ /  
<1-2> sbyaṅs pa 'phrin (149b3) las kyi⁵ gden⁶ 7 / <1-3> bṣam⁸ pa gtor⁹ ma'i gden¹⁰  
ño¹¹ //  
<1-1> zil gnon lta ba la / 1 gsal ba lha'i lta bas rnam rtog dgra¹²  
bgegs¹³ (A.40a7) zil gysis (149b4) gnon / 2 šar ba ye šes kyi lta bas / ŋon moṅs dug  
lha zil gysis gnon¹⁴ / 3 yañ dag¹⁵ 16-stōṅ 116 kyi lta bas snaṅ srid zil gysis (149b5)  
gnon //  
<1-2> sbyaṅs pa 'phrin las kyi gden¹⁷ la / 1 rgyud luṅ yid ches kyi gden¹⁸ /  
2 don rtogs man ēg gi gden¹⁹ / (A.40a8) 3 bya rtsol lhun grub kyi²⁰ (150a1) gden²¹  
daṅ gsum mo //  
<1-3> bṣam pa gtor²² ma'i gden²³ la / 1 rgyun²⁴ gyi gtor²⁵ ma thugs rje²⁶  
kun la khyab pa'i gden²⁷ / 2 yo (150a2) byad kyi²⁸ gtor²⁹ ma snaṅ srid kun la  
khyab pa'i ³⁰ gden³¹ / 3 dmigs pa rten gyi gtor⁳² ma spro bsdu tiṅ ne 'dzin gyi  
gden³³ daṅ gsum mo //

¹ gdiṅ B, brdeṅ A  
² zer A  
³ gdiṅ B, brdeṅ A  
⁴ gdiṅ B, sdeṅ A  
⁵ gysis AB  
⁶ gdiṅ B, brdeṅ A  
⁷ B inserts la.  
⁸ bṣams A  
⁹ rtor A  
¹⁰ gdiṅ B, sdeṅ A  
¹¹ B om.  
¹² gra A  
¹³ dgyegs A  
¹⁴ gnan A  
¹⁵ bdag A  
¹⁶ 'phrin las B  
¹⁷ gdiṅ B, sdeṅ A  
¹⁸ gdiṅ B, bsdeṅ A  
¹⁹ gdiṅ B, bsdeṅ A  
²⁰ gyi AB  
²¹ gdiṅ B, bsdeṅ A  
²² btor A  
²³ gdiṅ B, bsdeṅ A  
²⁴ rgyan AB  
²⁵ btor A  
²⁶ rjes A  
²⁷ gdiṅ B, bsdeṅ A  
²⁸ gyi AB  
²⁹ btor A  
³⁰ ba'i AB  
³¹ bsdeṅ A  
³² btor A  
³³ gdiṅ B, bsdeṅ A
(iv) Further, there are three immediately (\textit{phral du}) 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 lña}) 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 āgamic scriptures (\textit{rgyud luñ}), ② the confidence of the instructions (\textit{man īag}) by which one understands the meaning; ③ the confidence of the spontaneity [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}) 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}), which is the

\footnotesize

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

11'ces so //

šes tshul ni lha dañ 12·gžal yas su12 šes par byas (150a5) la / (A.40a10) tshogs dañ
sman rag dbul ciñ dbañ bskur13 ro // bdud rtsi dañ 'dod yon du šes par byas la /
lha tshogs la mchod ciñ d¡os grub błañ / (150b1) dug dañ mtshon du šes par byas
la / bgegs14 bskrad15 ciñ16 zor du 'phañ ŋo //
gtoñ17 thabs ni / mKha'18 gro rin chen 'phreñ rgyud19 las /
gtor (150b2) ma mi btañ mi (A.40b1) gzuñ ste / gta'i gtor20 ma btañ mi bya /

1 ca A
2 The passage in question is not found for the moment in the Kun 'dus itself, but a similar passage is
found in its commentary, the 'Grel fi (MT [=BTK] 191; 146.1-2).
3 g-yar A
4 btor A
5 btor A
6 ca A
7 skyus A, sgyus B
8 btor A
9 spyid A
10 'thun A
11 AB om.
12 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 šiñ re re btañ /
20 btor A
object (dmigs pa).

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

Concerning the way of recognizing [the tohma 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 (diṅs 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 tohma cake], as it is said in the "Treatise of the Jewary Garland of Dakini" (mKha’ ‘gro rin chen phreṅ rgyud):

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

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162 See supra n. 132.
163 The word sman rag stands for sman daṅ rakta, "medicine and blood". It is also used with another element in the form of sman rak gtor 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-chhen), 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 cīṅ / nub (150b3) bcas⁴ nas ni naṅ dbul⁵ lo // re re bcas sıṅ⁶ re re 'bul /

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

<2> gños pa bar du dgos pa’i (150b4) chiṅs dgu ni / (A,40b2) ¹ bskyed pa gzal yas kyi chiṅs / yaṅs dog med pa’i gnad / ² tiṅ Ṉe 'dzin 'phro 'du’i chiṅs / mṇon du gyur pa’i gnad⁹ / (150b5) ³ gźi¹⁰ lam 'bras bu’i chiṅs / bye brag med¹¹ pa’i gnad / ⁴ bskyed dāṅ rdzogs pa’i chiṅs / sms su 'dus pa’i gnad / ⁵ bzlas¹² pa sṅags (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) sṅad tsam du btags pa las / don du raṅ sms las mi gzan¹⁶ pa’i chiṅs / (A,40b4) saṅs rgyas raṅ gnas su yod pa’i gnad daṅ dgu’o //

<3> smad du (151a4) dgos pa’i gzer¹⁷ bu bcu gcig ni / ¹ bstdö¹⁸ / ² bskul / ³ bkye¹⁹

---
¹ rtor A
² cas A
³ 'phul A
⁴ cas A
⁵ 'phul A
cīṅ A
⁷ gsam A
⁸ ca’o A
⁹ bnad A
¹⁰ bži A
¹¹ byed AB; cf. med ANTG 256.1, ANTG2 362.1
¹² zlas A
¹³ dge AB; cf. bkye ANTG 256.2, bkye' ANTG2 362.2
¹⁴ 'gron A
¹⁵ bsal A
¹⁶ żan A
¹⁷ zer A
¹⁸ btdö A
¹⁹ bgye AB
hold the torma cake of succession (rgyun gyi gtor ma).\footnote{See supra n. 133.} One prepares the torma cake of succession (rgyun gtor) in the morning, and offers [it] in the evening. After having prepared [it] in the evening, one offers [it] in the morning. Preparing each one, one offers each one successively.,

before one offers the old one, one prepares the new one.

<2> As for the second, namely the nine restrictions (chiṅs) that are necessary in the middle part (bar du), \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} 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). \footnote{See supra n. 133.} As for the restriction emanating and absorbing the contemplation, the crucial point is to manifest [the contemplation]. \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} As for the restriction of the base, the path, and the fruit (gūi lam 'bras bu), the crucial point is the lack of distinction (bye brag med pa)\footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} [among them]. \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} As for the restriction of visualization and completion, the crucial point is to gather them in the mind (sems su 'dus pa). \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} As for the restriction \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} of the mantra that is recited, the crucial point is to visualize the body of the god. \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} 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). \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} As for the restriction of the maṇḍala that is drawn, the crucial point is the visualization of gods. \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} As for the restriction of the path of accumulation (tshogs lam) that appears, the crucial point is that the pleasure does not cease. \footnote{Cf. ANTG 256.1 and ANTG2 362.1: bye brag med pa'i gnad (the crucial point is the lack of distinction).} While all these are established only conventionally (tha sñad 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 (rañ gnas).

<3> The eleven nails (gzer bu) that are necessary in the lower part (smad
/ ④ rbad¹ / ⑤ dgug² / ⑥ gdab³ / ⑦ sgral / ⑧ mna⁴ / ⑨ sreg / ⑩ 'phaṅ / ⑪ ma 'grub⁵ pa la spogs⁶ (151a5) pa daṅ bcu gcig go //

de la ① rgyan daṅ cha lugs mos gus dad pas bs tod⁷ / ② gdams⁸ (A.40b5) ste gnad la bor la skul / ③ khyab pa spyi rgyug gi (151b1) pho ņa raṅ sems la bkye⁹ / ④ stoṅ ņid ye šes kyi pho ņa ma¹⁰ rig gti¹¹ mug la rbad¹² / ⑤ tiṅ 'dzin gsal¹³ ba'i gnad¹⁴ kyis dgug¹⁵ / ⑥ rtoigs pa'i lta (151b2) bas bon ņid dbyiṅs su gdab¹⁶ / ⑦ thugs rje śugs kyis mam rtog sgral / (A.40b6) ⑧ log rtog 'khrul pa'i mgo¹⁷ gnan / ⑨ ņon moṅs pa ye šes (151b3) me yis sreg¹⁸ / ⑩ 'khor ba'i sdug bsṅal mya ņan las 'das par 'phaṅ / ⑪ ma 'grub¹⁹ pa la spogs pa ni / de mams kyi²⁰ don ma 'grub (151b4) na / bsṅen²¹ sgrub skyar la sgrub po //
ces pa mams ni sNān rgyud²² las bśad²³ do // (A.40b7)

[II-3] gsum pa spyod mkhan ni / sNags sNān rgyud²⁴ las bźir²⁵ bśad de²⁶ / (151b5)

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

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

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

167 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
168 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
169 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
170 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
171 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
172 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
173 Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= *54-*55).
[II-3-1] snags pa rab la 'char¹ lugs lña² ste / ① sems can thams cad saṁs rgyas su 'char³ te⁴ / gţi⁵ saṁs rgyas ⁶ rań chas su yod pa'i gnad / (152a₁) ② snañ ba thams cad bon skur 'char te / lam ye šes bsgrod⁷ med du yod pa'i gnad / ③ gnam ri sa(A.408b) brag yi⁸ dam gyi (152a₂) lhar ⁹ 'char te'⁹ / 'bras bu ye šes lhun rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde¹⁰ bar 'char te / snañ ba sna tshogs (152a₃) lam du khyer ba'i gnad / ⑤ ŋon moñs thams cad ye šes su 'char¹⁻¹ te / rań byuñ ye šes rañ chas su yod pa'i ¹² gnad do //¹²
[II-3-2] snags pa¹³ 珺i la (152a₄) gsal¹₄ (A.406b) ba lña ste / ① ston gsum lha'i gţal¹₅ yas su gsal te¹⁶ / gţal yas khañ la yañs dog med pa'i gnad / ② rañ lus lha ru (152a₅) gsal¹⁷ bas / bar chod bgegs¹⁸ kyis¹⁹ mi tshugs pa'i gnad / ③ phyi snod kyi²⁰ 珺g tret gtor²¹ gţon du bsams pas / snod la bsam²² ŋan (152b¹) med pa'i gnad²³ / ④ snañ srid dam (A.406b¹) rdzas su gsal²⁴ bas / dam can la 'khu ldog mi yoñ ba'i gnad / ⑤ gnas lugs ston pa ŋid du (152b²) gsal²⁵ bas / saṁs rgyas gţan²⁶ nas mi tshol ba'i²⁷ gnad do //²⁷
[II-3-3] snags pa tha ma la bzuñ ba mam pa lña ste / ① 'phrin las gyer du (152b³)

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1. mchar A
2. ša A
3. mchar A
4. ste A
5. bţi A
6. AB insert su.
7. sgrod A
8. yid AB
9. mchar ste A
10. bde’ A
11. mchar A
12. gnod / B
14. gsal A
15. žal A, žyal B
16. ste A
17. bsal A
18. dgyegs A
19. gyi A, kyi B
20. gyi A
21. btor A
22. zañ A
23. bnad A
24. bsal A
25. bsal A
26. žun A
27. gnad / B

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K. MIMAKI & S. KARMAY, IHO GTER GYI THEG PA DGU (Pt. 2)
For the superior mantra-practitioner (sṅags pa rab) there are five modes of arising ('char lugs). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (gzi'i saṅs rgyas) exists intrinsically (raṅ chas su). [152a] ② All appearances arise as the body of Bon (bon sku): the crucial point is that wisdom as the path exists without being travelled on (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 (sdug bsñal) arise as pleasure (bde ba): the crucial point is to take various appearances as the path. ⑤ All the defilements arise as wisdom: the crucial point is that self-occurring wisdom (raṅ byuṅ ye šes) exists intrinsically (raṅ chas su).

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

For the inferior mantra-practitioner (sṅags pa tha ma) there are five kinds of apprehensions (bzuṅ ba). ① He apprehends the ritual acts (phrin las) as ritual chant (gyer). ② He apprehends the mantra and the seed mantra as his
bzuñ ba / ② sñags dañ sñiñ po rañ rgyud du bzuñ (A.40b11) ba / ③ rdzas ša khrag tu bzuñ ba / ④ lha rags pa ther zug du bzuñ ba / ⑤ yi¹ dam 'jig rten (152b4) par bzuñ ba ste / lta ba¹² gnad ma khrol ba'i skyon no //

[II-3-4] re ba la ma rtogs pa'i sñags pa ni / ① 'phrin las blo žin la re ba / ② sñags (152b5) gañ soñ la re ba / ③ rdzas gtor chuñ la re ba / ④ lha ri 'go (A.40b12) la re ba / ⑤ dños grub 'jig rten gyi lha la re ba / de 3-rnams³ ni (153a1) sñags⁴ la re yañ ma rtogs pa'o //
5-ces so⁵ //

[[8] ye gšen theg pa]

[8] bρgyad⁶ pa ye gšen⁷ ni / ye ji bžiñ gyi don bsgoms⁸ pas ye gšen (153a2) no // de la gsum te / [I] gží⁹ gtan¹⁰ la dbab pa / [II] lam ŋams su blaṅ ba / [III]
'bras bu mñon du gyur pa'o //

[I] dañ po ni 'Grel¹¹ fi¹² /

gží¹³ bya (153a3) ba 14 gud¹⁵ na (A.41a1) yod pa ma yin te / kun gži¹⁶ byaṅ chub kyi sems 'khor 'das kun¹⁷ gyi gžì¹⁸ gyur ba la bya'o //

ces so //

gžì¹⁹ no bo lta r gyi (153a4) šes pa luṅ ma bstan 'di ka rañ ces Dran²⁰ pas gsums²¹ so // de 'khor 'das thams cad 'byuṅ ruṅ gi spyi gžì²² yin pas kun gžì²³ šes bya (153a5) ste / mDo²⁴ las /

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¹ yid AB
² bas A
³ ni re ba A
⁴ gañ B
⁵ žes pa'o B
⁶ rgyad A
⁷ bšen A
⁸ bsgoms A
⁹ bži A
¹⁰ gdan B, rtan A
¹¹ 'brel A
¹² 'Grel ēē (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 r, gži 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 ᛅgyud*). 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 mountain⑩; ⑤ those who hope for accomplishment (*diños grub, siddhi*) from the mundane god (*jig rten gyi lha*). These [*mantra*-practitioners], even if they have hope [153a] regarding the *mantra*, do not understand.>>.

**[[8] The Vehicle of the Primeval gŚen (ye gśen theg pa)]]**

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

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

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

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

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174 The meaning of this sentence remains uncertain.
kun daṅ gzi¹ gnis (A.41a2) 'brel ba'i nus mthu² las //
³bzaṅ po yon tan³ gyi mam par šes pa daṅ //
⁴'nan pa skyon⁴ gyi mam (153b1) par šes pa ⁵ byuṅ⁶ //
ces daṅ / g-Yuṅ druṅ yaṅ rtse⁷ las /
'khor 'das gños su med pa'i mth'a' //
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'⁹ saṅs rgyas so // mDo luṅ gsaṅ¹⁰ ba¹¹ las // (153b3)
'khor daṅ¹² myaṅ 'das med pa'i sion 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 gro³ (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 daṅ / Luṅ drug²¹ las /
'di rtogs mams ni (154a1) saṅs rgyas yin //
'di ma rtogs na saṅs rgyas med //
ces so // des na ņo bo gaṅ du yaṅ mi 'gyur / ²²-bDal yaṅs²² su (A.41a5 ; 154a2) gnas pa ni gzi²³ ka dag skye med do // de ma' gags rol pa'i rtsal sna tshogs su šar ba

¹ bži A
² 'thu A
³ 'nan pa skyon ZM
⁴ bzaṅ po yon tan ZM
⁵ ZM inserts daṅ gnis.
⁶ 'byuṅ ZM
⁷ N.I.
⁸ zi A
⁹ 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 'nas med sion 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 mtsphan dpal did not cite the passage in question directly from the mDo luṅ gsaṅ ba, but from another text where this passage was cited.
¹² 'das AB
¹³ du AB
¹⁴ 'byuṅ AB
¹⁵ brol A
¹⁶ zi A
¹⁷ bži A
¹⁸ gzer B
¹⁹ N.I.
²⁰ pa'i A
²¹ BK 174; 121.1-2.
²² bdaṅ saṅs A; da raṅ sa saṅs B
²³ bži A
"bo itar)," said Dran pa [nam mkha']. As it is the general base from which all transmigration and emancipation (khod 'das) can occur, it is called the "base of all" (kun gzi). It is said in the "Sutra[ Peg-Eye]" (mdo [gzer mig]):

<<By the power of the combination of two [elements, namely], "all" (kun) and "base" (gzi), 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 gzi).>>

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (gzi'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 (sña rtoogs) 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 (gzi) that is primordially pure (ka dag) and beyond birth (skye med). The fact that it appears as various skills of pleasure without

175 See n. 18 in supra p. *159.
ni gzi¹ lhun grub² 'gag med do // Nam¹ (154a) mkha' rtsol 'das³ las / 
gzi⁴ ni 'gyur med chen por ŋes // 
rtsal šar rol pa ma ŋes 'gyur // 
de yañ gzi⁵ las ma 'das phyir // (154a) 
rañ rgyud ŋes med (A.41a8) ma yin med / 
ces so // rtsal de sañs rgyas la sku dañ ye śes su 'char⁶ / sems can lus dañ bag chags (154a) su 'char te / Ma rgyud thugs rje ñi ma' las / 
kun gzi⁸ sems kyi cho 'phrul las // 
sañs rgyas sku⁹ dañ ¹⁰ ye śes¹⁰ so // 
sems can (154b1) jus dañ bag chags so // 
ces so // de gnis no bo la bzañ ŋan med / dus la śña phyi med la¹¹ / gzi skye 'gag (A.41a7) gnis med do¹² // 'Grel ñi¹³ (154b2) las / 
gzi¹⁴ ka¹⁵ dag skye med / gzi¹⁶ lhun grub 'gag med / gnis¹⁷ ni /¹⁷ 'char lugs las¹⁸ mtshon pa las /¹⁹ ŋo bo²⁰ dbye ba²⁰ med do²¹ 
ces (154b3) dañ / Sêng ge sgra sgrags²² las / 
'dug pa dus dañ rañ bzin gcig²² / 
ces so // 
de la gnas²⁴ pa gzi²⁵ sañs rgyas zer te / 'jag ma'i srin bu (154b) man chad kun (A.41a8) la khyab par gnas so // mDo Pad ma dri med²⁶ las / 
de bzin ŋid ye ji bzin gyi śniṃ po'o²⁷ // 'gro ba kun la rañ bzin (154b5) gyi²⁸
ceasing (ma 'gag) is the base (gźi) that is spontaneous (lhun grub) and beyond ceasing ('gag med). It is said in the "Effortless Space" (Nam mkha' rtsol 'das):

<<The base (gźi) 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 śes), 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 sī ma):

<<The "base of all" (kun gźi) 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 gźi and rtsal), and there is no temporal [difference between] early and late [for them]. The base (gźi) is devoid of the dichotomy of birth and cessation (skye 'gag). It is said in the "Sun [Ray] Commentary" ('Grel sī):

<<The base (gźi) is primordially pure (ka dag) and is devoid of birth. The base (gźi) 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 = gźi) is unique in time and self-nature.>>.

What resides in it is called the basic Buddha (gźi'i saṅs rgyas) and exists pervading everything down even to the worms on the blades of grass (jag ma'i srin bu). It is said in the "Sūtra of the Immaculate Lotus" (mDo Pad ma dri med):

<<Thusness (de bźin ŋid) is the essence (sṅiṅ 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' pà las /
de rtogs3 ma rtogs4 khyad par (155a1) che5 /
ces dañ 'Grel'6 (A.41a9) las /
saṅs rgyas la ņo bor8 khyab la9 / sems can la10 'byuṅ ruṅ du khyab pas11 /
12-skyon med12
ces so // (155a2) sGron ma dgu skor13 las /
saṅs rgyas ma rig ma spaṅs sems can ye されていた can /
ces pa'i tSa 'grel14 15 las /
saṅs rgyas la ma rig (155a3) pa raṅ chas su yod de16 ma sgribs17 / sems can la
ye されていた raṅ chas su yod (A.41a10) de18 ma mthoṅ /
ces so //
gal te gźi19 de rtogs pas saṅs rgyas (155a4) thob bams20 mi thob / thob na20 'bad
mi dgos par 'gyur la / mi thob na de rtogs21 tsam na / mnoṅ saṅs rgyas / ces pa
dañ'gal lo že na (155a5) rtogs22 pas23 lam gyi saṅs rgyas ni thob la / mthar24 thug
'bras bu'i saṅs rgyas ni mi thob žes25 smra'o // (A.41a11)
lam gyi saṅs rgyas ci že na (155b1) Me ri skyed mi dgos kyi 'grel26 27 las /

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

<<[The base (gźi)] pervades the Buddha in its very nature (ńo bor) and pervades the beings with the possibility of becoming [the Buddha] ('byuṅ ruṅ). Therefore, there is no fault.>>.

It is said in the Circle of the Nine Lamps" (sGron ma dgu skor):

<<The Buddha does not reject ignorance (ma rig). Sentient beings have wisdom.>>,

and to the "Basic Commentary" (Tsa 'grel) on it, it is said:

<<In the Buddha, ignorance exists intrinsically, but he is not obscured. In sentient beings, wisdom exists intrinsically, but they do not see.>>.

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

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

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

¹⁷⁶ This is the passage of the "Six Ágama" (Lun drug: BK 174; 129.7) cited in BGBS 63b5. The passage of the citation of the Luṅ drug here (de rtoṅs tsam na mñon saṅs rgyas) is exactly the same as the previous citation in BGBS 63b5, but the text is slightly different in the Luṅ drug itself: rtoṅs paṅ dus na mñon saṅs rgyas.
*gzi¹ rañ bzìn lhun grub kyi sañs rgyas / ma rtogs pa mñon gyur gyi sañs rgyas /

ces so // (155b2)

[II] gñis pa ni / 'Grel fi² las /

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

'brel du sgom pa'o //

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

[II-1-a-1] dañ po ni sñon 'gro spyi ru rgyug pa'i skyabs sems bya / sgrib pa sbyañ phyir (155b5) khrs bya / tshogs (A.41a13) bsags phyir ma 'dal 'bul / bar chad
sel phyir¹¹ gtor ma btañ / byin rlabs 'byuñ phyir¹² gsol ba gdb¹³ / (156a1)

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

<<The base (gži) is the enlightenment of spontaneous nature (raṅ bźin lhun grub saṅs rgyas). When one does not understand it (= gži), that is manifest enlightenment.\(^{178}>>.

[II] As for the second [= the path (lam)], as it is said in the "Sun [Ray] Commentary" ('Grel ñī):

<<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 ñams).

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

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

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

\(^{177}\) For Me ri, see also Minpaku Lexicon 191: me ri = źni źni 'ja' lüs 'ber bźi thugs dam mzdad pa'i sṅags chog dañ / de'i yи dam / = Me ri, a Tantric ritual practised by the twenty-four yogins, Rainbow Bodies of Zhang-Zhung; the tutelary deity of that practice. For a painting of the deity Me ri, see Kvaerne (1995) Plate 31.

\(^{178}\) The translators are not sure whether this answer makes sense.

\(^{179}\) Cf. Main part (dhyos bźi), in BGBS 156a1.

\(^{180}\) In the sense of skyabs su 'gro ba and byaṅ chub sems bs kyed.
dños gʑi¹ sems 'dzin la / **Man ñag doń**² sprugs³ las / ① yeṅs la bor la bzuṅ ba daṅ / ② 4ʻphraṅ du bṣug (156a²) par⁴ bzuṅ ba daṅ / ③ rdzas la khrid la bzuṅ ba daṅ / (A.41b1) gsum du gsuṅs⁵ so //

① daṅ po ni / dbaṅ po rab la sems ma yeṅs par glod⁶ nas (156a³) ʻjug⁷ pa'o //

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

③ gsum pa ni / tha ma rdzas la 'dzin te / **Rig pa gser**⁴ ʻgyi luṅ non⁹ las / yi¹⁰ ge gsum (A.41b²) mtshan ma gsum / lha (156a⁵) sku gsum daṅ rdzas dgur 11'suṅs te¹¹ / gdab pa'i thig le las gsum te / ① sku 12'tsa ka¹² li ni / **Kun bzaṅ** / ② gsuṅ

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1 bʑi A
2 bdoṅ A
3 BK 175; Passage N.F. See "Doṅ sprugs" in Index of BGSB (2007).
4 'graṅ bu dog par A
5 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 gži*) [156a] is the concentration of the mind (*sems ′dzin*), and it is explained as [consisting of] three [types] in the "Stirring up the Pit of Instruction" (*Man ŋag don sprungs*): ① concentration (*bzuṅ ba*) on the rejection (*bor*) of distraction (*yeṅs*); ② concentration [like] waiting for (*bsug pa*) in the dangerous passage (*′phaṅ*), ③ concentration for guidance concerning the ritual materials (*rdzas*).

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

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

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

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¹⁸¹ Three veins (*rtsa, nāḍi*): middle vein (*dba ma, avadhāṅ*), left vein (*rkyai ma, lalanā*), and right vein (*ro ma, rasanā*).

¹⁸² The *tsakali* are normally miniature paintings used as aids to the visualization of deities in the *bskyed rim* practices. They are items that a practitioner must have. The *tsakali* item belongs to the second step of the 18 branches of realization, see ANTG 251.3 and ANTG2 357.2. They are usually placed in the *mapdala* of the deity, Cf. Secret Visions, Plates 1/7; 2/19; 4/1; 7/7A/2; 7B/2; Snellgrove (1967) 278 (m); Karmay and Watt (2007), Frontispiece (the photo shows a *tsakali*, even though there is no indication that this is *tsakali*).
yig 'bru (156b1) ni a / 3 thugs phyag mtshan ni1 / šel gyi g-yuñ druñ nas tsam2 'dzin3 no // da lta dam pa ri khrod pas / a rkyan la 'dzin pa 'di (156b2) yoña su grags so // de (A.41b3) las šes pa gžan4 du mi g-yo na zin5 pa'o // Luñ non6 las / yi7 ge a la8 sems bzuñ (156b3) bas / žag gsum dros9 dañ10 bži na / a yi tiñ ne 'dzin11 las su ruñ12 ste 'oñ12 no12 //

ces so //

[II-1-a-2] gñis pa ni sems zin pa'i rtags (156b4) byuñ ba dañ / mtshan13 med stoñ pa la sems 'dzin pa ste / Luñ non14 las / (A.41b4)

de ltar mtshan ma la15 sgoms pas /15 las su ruñ bai16 (156b5) rtags byuñ ste / yid ches pa dañ / sems mtshan17 ma med pa 19-la sgom18 pa 19 'di yañ yun bsiñs20 nas21 sgoms22 na / las23 su ruñ žiñ (157a1) de bžin24 ſid25 mnon du gyur26 bar ſes27 so //27
ces so //

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

brtags31 (A.41b5) thabs32 mam33 (157a2) pa gsum34 po ni / so pa la khar bžag35 pa 'dra /
ces pas / mi rtog ye ſes ſams blañ36 pa la36 / blo'i bžag thabs gsum ste / (157a3)

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1 ſid B
2 rtšam A
3 'dzan A
4 bžin A
5 bžin A
6 Luñ non (abbr. LN), BK 172; 311.4-5.
7 yig B
8 las AB
9 bros A
10 LN om.
11 LN inserts yañ.
12 ste'o AB; ste 'oña ſo LN
13 'tshan AB
14 Luñ non (abbr. LN), BK 172; 314.2-4.
15 bsgoms LN
16 pa'i LN
17 'tshan A
18 sgoñs A
19 las bsgoms pa yañ LN
20 sriñs A
21 te LN
22 bsgoms LN
23 las AB
24 LN om.
25 LN inserts la.
26 'gyur LN
27 pas LN
28 'jogs A
29 žag A
30 Cog bžag (abbr. CZ), BK 172; 474.4.
31 rtšag A, brtags CZ
32 stoñ CZ
33 mams CZ
34 bšum 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) [= dGoṇs mdzod Ri khrod pa chen po] is extremely famous. If consciousness does not move elsewhere from that (= "A"), this is concentration (zin pa). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):

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

[II-1-a-2] As for the second (= mtshan med ʂes 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 ڭid) 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 ʂes), there are three means of establishing the mind. ① Just as an eagle (khyuṅ) glides in the sky,

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183 Dam pa Ri khrod pa alias dGoṇs mdzod Ri khrod chen po (1038-1096), a member of the rMe’u family, was a hermit as his name indicates (LShDz, Karmay [1972] 10-11). He was known for initiating the practice of meditation by looking at the syllable A written in white as a means of concentration. The use of the white "A" then became the name of his meditation practice: A khrid, "The Teachings (khrid) concerning the Unconditioned "A"," see Kvaerne, Per (1973), "Bonpo Studies, the A khrid System of Meditation," Part I, Kailash, 1973 Vol. I, No.1, pp. 1-50; Part II, Kailash, 1973 Vol. I, No. 4, pp.247-332.
1 khyu' nam 'pha'ns gcod' pa ltar / rtsol med du phyod de bzig / 2 bya thi' ba tsha'ng du 'jug pa bzin' riise gcig tu hrig ge bzig' / 3 skyes (157a4) bus bya' zin pa (A,41b6) ltar gal med du lhod de bzig go //

de la sens zin rtags ni / phyi na'n du dbugs rgyu ba mi tshor / lus yod (157a5) pa mi tshor / bu ga6 dgu nas zog pa 'byu'nu' no // g-Yu' nu dru' nu gtin 7 rdzogs8 las /
da'n po sens la rten med par /
'byu'nu' tshor10 ma'n11 du rgyu (157b1) ba ni /
ri gzar12 kha nas chu babys13 'dra /
bar du (A,41b7) gsal14 ba skad gcig ma /
rig15 pa 16 rjen par 'char ba 16 ni /
chu bo17 yur18 du 'grim19 pa 20 (157b2) 'dra /
tha ma 'ses pa mi g-yo ba /
lt'en lte'n21 mer mer22 gnas pa ni /
rlu'n gis23 ma bskyod24 rgya mtsho 'dra /

ces so //
[II-1-b] gnis pa lhag (157b3) mthon25 ni / dpe' nam mkha' la no sprad26 / don bon niid la no sprad27 / rtags (A,41b8) sens niid la no sprad28 / sens ston par no29 sprad30 / Gab (157b4) pa31 las /
dpe32 don rtags da'n33 mna'am34 pa 'di / skal35 ldan sens la36 gnis med don 
gsom /

ces so //
de la ra'n rig sgrib37 (157b5) med du / gsal38 gyis rtogs39 pa ni lhag mthon yin /

bSen40 thub41 las /

1 spyro'd AB
2 the AB
3 zi'n A
4 zag A
5 ja A
6 kha AB
7 rti'n A, gti B
8 = g-Yu'nu' dru'nu' gtin' rdzogs gsa'n ba' i rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.
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 (dpe) points out space (nam mkha’); the meaning (don) points out Bon-ness (bon ŋid); the sign (rtags) points out Mind-ness (sems ŋid); the mind (sems) points out voidness (stoñ pa). It is said in the "Hidden Text" (Gab pa):

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

In this case, it is vipaśyanā insight (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 sms la⁶ sna tshogs su śar yaṅ / raṅ śar raṅ grol² lhag mthoṅ ŋo³ // gNad
drug⁴ las /
mkha' gsal gcig⁵ (158a2) nas thams cad śar /
gsal⁶ ba'i mkha' la phyogs ris med /
ces daṅ / bDal 'bum⁷ ⁸ las /
sems la sms ma mchis⁹ (158a3) ste /
sms kyi raṅ bzin 'od gsal¹⁰ (A.41b10)
ces so //

[II-1-c] gsum pa zuṅ¹¹ 'brel ni / Cog bzag¹² gi 'grel¹³ ¹⁴ las /
ži gnas¹⁵ daṅ lhag (158a4) mthoṅ gi¹⁶ cha mñam¹⁷ te /
bag chags daṅ kun gzi¹⁸ gñis gcig gi¹⁹ /
dbaṅ du gcig ²⁰ ma btaṅ²⁰ bar¹ cog gis bzag (158a5)
ces pas goṅ gi ži lhag 'dra'o²² // gñis su med pa la mi rtog par ²³ 'jog go²³ //
(A.41b11) Ye khri mtha' sel²¹ las /
ži²⁵ (158b1) gnas²⁶ tiṅ 'dzin stobs bde daṅ /
 lhag mthoṅ ye śes stobs kyis gsal²⁷ /
ži²⁸ lhag zuṅ²⁹ 'brel mi rtog daṅ /
 de mthar phyin pa (158b2) mi g-yo ba'o //
ces so //
de ka mñam bzag yaṅ yin³⁰ te / Ňon moṅs raṅ grol³¹ ³² las /

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⁷ lha B
⁸ dgrol A
⁹ B om.
⁸ 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 bzag gi 'grel (abbr. CZ), BK 172; 484.1-2. The Cog bzag is found in BK 172, 474.2-476.3, and the Cog bzag gi 'grel in BK 172, 476.3-497.3.
¹⁵ bnas A
¹⁶ gis CZ
¹⁷ sñaṃ A, bsñaṃ B CZ
¹⁸ bži A
¹⁹ gis A
²⁰ mi gtoni CZ
²¹ par AB CZ
²² 'bre A
²³ 'jogs so A
²⁴ BK 176; passage in question N.F.
²⁵ bži A
²⁶ nas A
²⁷ bsal A
²⁸ bži A
²⁹ bzuṅ A
³⁰ daṅ AB
³¹ dgrol A
³² Ňon moṅs raṅ grol (abbr. NR), BK 160; 145.3.
appearances, it is the *vipaṣyānā* insight (*lhag mthoṅ*) that is self-appearance (*raṅ śar*) and self-deliverance (*raṅ grol*). It is said in the "Six Crucial Points" (*gNad drug*):

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

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

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

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

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

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

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

<<The consciousness (*śes pa*) that perceives vividly (*lhaṅs kyiś*) is *vipaṣyānā*.

\(^{184}\) The sentence is a little elliptic. This probably means the following: it is not necessary to create new *śamatha* and *vipaṣyānā* in order to have their union: it is enough to use the previous *śamatha* and *vipaṣyānā* for the union.
šes⁴ pa lhaṅs kyis⁵ (A.41b12) ³rtogs pa³ lhag (158b3) mthon yin⁴ / šes⁵ pa nos bzuṅ bral ba⁶ źi⁶ gnas yin⁸ / ⁹gsal ston⁹ dbyer med¹⁰ mnám pa¹ bon du bzag¹⁰ /
ces so //
mal (158b4) ’byor ŋes yaṅ¹¹ zer te /¹²Gab pa¹² gsaṅ¹³ rgyud¹⁴ las /
kun gzi¹⁵ mal ma¹i don¹ la / lhag mthon rig pa¹ ye ’ses ’byor bas / mal (158b5)
’byor yin / ces so // (A.41b13)
[II-1-d] de’i don sgom¹⁶ pa la gsum / <1> tiṅ ’dzin gyi thun sgom / <2> sems
kyi ŋaṅ sgom / <3> rtogs pa¹i kloṅ sgom / (159a1)
<1> daṅ po ni ’Grel¹⁷ ni¹⁸ las /
don gnas lugs¹⁹ sgoms²⁰ pa la²¹ thun bźi²² yal²³ bar ma²³ šor ro²⁴
ces pas / las daṅ po bas²⁵ (159a2) guṅ²⁶ gņis mi²⁷ gsal bas²⁷ mi sgoms²⁸ / sṅa dro²⁹
phyi dro³⁰ srod tho raṅs bźi³¹ la / ji tsam thun (A.42a1) bcad nas sgom mo // de
dus dran³² (159a3) pa¹i rtsis³³ bzuṅ nas / mnám rtog raṅ khar mi btaṅ no // Luṅ
insight ( lhag mthong ). The consciousness devoid of grasping ( ŋos bzun ) is šamatha quietude ( ŋi gnas ). The inseparability ( dbyer med ) of the clearness and the voidness ( gsal ston ) is establishment in the state of equanimity ( mñam pa'i bon du bžag ).

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

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

<1> As for the first (= thun sgom ), as it is said in the "Sun [Ray] Commentary" ( Grel ni ):
<<In meditating on the fundamental nature of the meaning, [during] four sessions ( thun bźi ) [the practitioner should] not let [his concentration] fall away ( yal bar ma šor ) ¹⁸⁵, > >
the beginner ( las dañ po pa ) should not meditate at midday and midnight ( guñ gñis ), because [his head] is not clear [during these periods]. During the four ¹⁸⁶ sessions of morning ( sña dro ), afternoon ( phyi dro ), evening ( srod ), and daybreak ( tho rañs ), he [should] meditate, separating the session ( thun bcad ) [from the ordinary time] as much as he can ( ji tsam ). At that time,

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

yaṅ nas\(^2\) yaṅ du sems ŋams lta /
śes bźin \(^{(159a4)}\) bya ras sod par bya /
ces daṅ / **Yig chuṅ**\(^3\) las /
yod stoṅ pa daṅ ma bral na / sems de slar log nas yoṅ ba ni / gziṅs\(^4\) nas \(^{(A.42a2; 159a5)}\) phur ba'i bya rog bźin no //
ces so // **Rin chen gter**\(^5\) rdzogs\(^6\) las /
dper na ŋa yis gar 'phyos\(^7\) kyaṅ\(^8\) /
chu 'i ñaṅ las 'da\(^9\) mi \(^{(159b1)}\) srid /
ces so //

mi sgom pa'i dus su yaṅ / sems raṅ bźin\(^10\) gyis gnas pa ni rjes thob yin te /
**Ye šes gsal**\(^11\) rdzogs \(^{(159b2)}\) gsaṅ\(^12\) ba'i rgyud\(^13\) las /
byiṅ rgod gņis su ma soṅ ba / mpañ bzag\(^14\) \(^{(A.42a3)}\) dus kyi sgom pa ste / de
rjes gṅug\(^15\) ma yeṁs thub pa / rjes \(^{(159b3)}\) la thob pa'i sgom pa'o //
ces so //

<2> gņis pa ñaṅ sgom ni / 'gro 'dug za ŋal spyod pa ci byed kyaṅ / dus

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

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

and in the "Small Note" (Yig chuñ):

<<When existence (yod) is not separated from voidness (stoñ), the mind that comes back again is like a crow (bya rog) sent off from a boat (gziñs): it will come back to the boat.>>

It is said in the "Perfect Treasure of the Precious Stones" (Rin chen gter rdzogs):

<<For example, wherever a fish moves, it cannot exceed [159b] the nature of the water.>>

[The state in which] the mind stays by its very nature (rañ bžin gyis), even when one does not meditate, is the subsequent attainment (rjes thob, prṣṭhalabdha). It is said in the "Secret Text of the Clear Perfection of Wisdom" (Ye šes gsal rdzogs gsañ ba'i rgyud):

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

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

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187 Cf. rdZoñ 'phrañ, 469.3-4: tiñ 'dzin sgom pa la / yin tshul gyi gnas lugs ma šes / sgom med (4) yoñ med dran pa'i rtsis ma zin ŋiñ / stoñ ŋid tshad med bži dañ ma Idan / bsam pa brel g-yeñ / 'khrul snañ tha mal (5) gžan la 'phros nas / tiñ 'dzin yal ba'o //.

188 One would expect a pigeon as metaphor, but a crow is suitable, too, because there is nothing else on the water than the boat: the crow is obliged to come back to the boat.
gsum ’du ’bral (159b4) med pa ṇaṅ gis gnas pa’o // g-Yuṅ druṅ gtṉ rdzogs2 las /  
sgom3 du rdul yaṅ4 med mod kyaṅ /  
yeṅs5 su se gol6 tsam yaṅ med (A.42a4)  

ces (159b5) daṅ / Cog bzung7 las /  
sgom8 du ci yaṅ med pa las9 /  
yeṅs10 su med pa’i11 man ṇag bsten12 /  
ṅaṅ la13 ṇaṅ gis14 gnas pa la15 /  
rig pa’i (160a) rgyun16 ni gsal17 bar btab18 /  
’di la cog gis bzung19 par bya20 /  

ces so  /  

thun sgom la gñen po phar ’gebs21 kyi dran (160a2) pa / ’dir myoṅ ba tshur  
’gebs22 kyi23 dran (A.42a5) pa yin pas / mi yeṅs pa’i dran25 thag / mi skyo ba’i ṇaṅ  
thag na re ba cig dgos ste / Lūṅ non26 (160a3) las /  
ṅaṅ gis ma sgom27 ’bras bu thob28 mi srid /  

ces so  /  

yaṅ bSen29 thub30 las /  

ṅaṅ daṅ raṅ bzin bdag ŋnid31 gsum du31 sgom32 /  

ces pa (160a4) ltar na / Me ri ’khor lo gsaṅ33 ba’i rgyud34 las /  

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1 tiṅ A  
2 g-Yuṅ druṅ gtṉ 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 bzung (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 bzung CZ  
20 bya’o CZ  
21 ’gebs A  
22 ’geb A, ’geb B  
23 gys AB  
24 bran A  
25 bran A  
26 Lūṅ 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 bsan A  
34 BK 162, pp. 61.6-62.1. Its title is Me ri gsaṅ ba’i ’khor lo’i rgyud in bKa’ ’gyur. See "Me ri ’khor lo gsaṅ ba’i rgyud" in Index of BGSB (2007).
down (nāl) one does. It is said in the "Profound Perfection of the Swastika" (g-Yuṅ drun gtīṅ rdzogs):

<<There is nothing, even as much as an atom (rdul yāṅ), 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 ņag) that there is nothing to be meditated on, and there is nothing to be distracted by. The stream of [160a] awareness (rig pa'i rgyun), when it stays inherently (ūaṅ gis) in the inherent state (ūaṅ 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 (ūaṅ sgom)] it is mindfulness that spreads back (tshur 'gebs) the experience (myoṅ ba). Therefore, one needs a continuous mindful string (dran thag) of non-distraction (mi yeṅs pa) or a continuous inherent string (ūaṅ thag) of non-depression (mi skyo ba). It is said in the "[Golden] Earring [of Awareness]" (Luṅ non):

<<If one does not meditate inherently (ūaṅ 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 (ūaṅ), proper nature (raṅ bžin), and own nature (bdag ņid).>>

it is said in the "Treatise of the Secret Wheel of the Fire-Mountain" (Me ri 'khor lo gsaṅ ba'i rgyud):

<<The nature of the everlasting mind is not understood by the inferior mind. One should know [it] by three logical reasons (gtan tshigs), namely inherent nature (ūaṅ), proper nature (raṅ bžin), and great own nature (bdag ņid chen..."
g-yuṅ druṅ sems kyi ŋo bo ni / dman (A.42a6) pa'i1 sems kyis mi rtogs2 te /
gtan'3 tshigs gsum (160a5) gyis šes par bya / ῶnaṅ daṅ raṅ bžin bdag ŋid chen po
gsum / ῶnaṅ ni rig pa ston pa ste / raṅ bžin rig pa cir yaṅ snaṅ / bdag
ŋid (160b1) snaṅ ston tha dad med /
ces so //
de daṅ 'dra' bar / Kham brgyad5 6 las kyaṅ /
lopedia daṅ raṅ bžin bdag ŋid chen po gsum / ῶnaṅ gi ma bcos7 raṅ (160b2) bžin
'od gsal8 ba / (A.42a7) bdag ŋid chen po'i sku la lhun gyis9 grub par gnas /
ces daṅ / sGra sgrags10 las kyaṅ /
lopedia ni kun (160b3) gźir11 ma g-yos12 pa /
raṅ bžin bde13 la14 ma bcos15 pa /
gņis su med par šes pa ni /
de la bdag ŋid chen po16 bya /
ces sGron ma (160b4) dgu skor17 las /
spu pa18 snaṅ gsal19 bde20 ba ste /
lopedia daṅ raṅ bžin bdag ŋid du /
mi g-yo21 m näm22 (A.42a8) gsal23 sku gsum24 dños25 /
ces pas (160b5) mi rtog spu pa naṅ ste bon sku / snaṅ ba gsal26 ba raṅ bžin 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 / sgm

1 pas A
2 rtog A
3 rta A
4 'bra A
5 rgyad A
6 This quotation is not found in the Khams brgyad but has been identified in the text known as Khams
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 sgrags (abbr. GG), BK 175; 206.7-207.1.
11 gźir A, gźi GG
12 bcos GG
13 bde' A, de GG
14 la 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 (ňaṅ) is the awareness that is void. Proper nature (raṅ bžin) is the awareness that appears anywhere. Own nature (bdag ŋid) [160b] is [the awareness in which] appearance and voidness (snaṅ stoṅ) are not different.>>.

Similarly to that, it is said in the "Eight Elements" (Khams brgyad):
<<Inherent nature (ňaṅ), proper nature (raṅ bžin), and great own nature (bdag ŋid chen po), all these three stay spontaneously in the unartificial state (ma bcos) of inherent nature (ňaṅ), the luminous state ('od gsal ba) of proper nature (raṅ bžin), and the sacred body (sku) of great own nature (bdag ŋid chen po).>>,
and also in the "Resonance" (sGra sgrags):
<<Inherent nature (ňaṅ) is immovable in the "base of all" (kun gži). Proper nature (raṅ bžin) is blissful (bde) and unartificial (ma bcos pa). As for the consciousness that knows non-duality, one calls it the great own nature (bdag ŋid chen po).>>,
and in the "Circle of the Nine Lamps" (sGron ma dgu skor):
<<The immovable clear equanimity (mñam gsal) of voidness (stoṅ pa), luminosity (snaṅ gsal), and bliss (bde ba) as inherent nature (ňaṅ), proper nature (raṅ bžin), and own nature (bdag ŋid) is the real three sacred bodies (sku gsum).>>,
therefore, non-conceptual voidness is the inherent nature (ňaṅ), namely the Bon body (bon sku). Clear appearance is the proper nature (raṅ bžin), namely the enjoyment body (loṅs 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 (kloṅ sgom), [161a] appearance (snaṅ ba), being ultimately determined (phu thag chod pa)189 as mind (sems), and being devoid of the thought of object and subject of the

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189 Cf. Great Perfection 187.
bya sgom byed gyi¹ blo daنى bral te / bon ñid kyi² klo_FOLDER_ la rani bžin gyis gnas
pa'o  // (161a2) Gab pa³ las /
  ye šes liña⁴ ye (A.42a9) nas ⁵ gnas pa la⁶ / ⁷sgom žes⁷ bya ba'i tha sñad⁸ ye
nas sems la⁹ med /
ces daنى / gTan¹¹ tshigs ñes pa'i (161a3) gal mdo¹² las /
  ma sgom¹³ mi sgom¹⁴ ye nas¹⁶ rnam par dag¹⁵ -16 /
ces so //
de'i tše¹⁷ blo byas kyi sgom¹⁸ rnam bzañi¹⁹ rtog ste / phyi nañ byed du 'dod
do // (161a⁵) rdZogs chen sens kyi me loi²⁰ las /
  rnom¹ⁱ rtog¹² gnën²³ por mi rtog²⁴ sgom / (A.42a10)
  mi rtog sgom pa²⁵ rnam rtog²⁵ chen po yin /
ces daنى / Luñ (161a⁵) drug²⁶ las /
  gañ la gza²⁷ gtad²⁸ byed pa 'khrul pa'i las /
  'khrul ba²⁹ 30. de yis³⁰ de³¹ don ga la rñed /
ces so //
  lta ba'i nañ nas / ma 'gag par (161b1) šar tshad ye šes kyi yo lañ ño // Rin chen
gter³² rdzogs³³ las /
  ye šes 'od gsal³⁴ chen po yi /
  sñañ ba rañ šar (A.42a11) 'bar du gzung /

¹  phyi A
²  B om.
³  Gab pa (abbr. GP), BK 172; 1.2
⁴  nañ las GP
⁵  GP inserts sens las.
⁶  med GP
⁷  sgom şes AB; sgoms žes GP
⁸  sñed GP
⁹  las A
¹⁰  GP inserts las.
¹¹  btan A
¹²  gTan tshigs ñes pa'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).
¹³  sgoms A, bsgom GD
¹⁴  sgoms A, bsgom GD
¹⁵  bdlag
¹⁶  de bžin ñid GD
¹⁷  B om.
¹⁸  sgo B
¹⁹  zañi A
²⁰  rdZogs chen sens kyi me loi (abbr. SM) = gSal byed sens kyi me loi, CTB vol.3 No.3, 64.6-7.
²¹  par SM
²²  pa'i SM
²³  sñed A
²⁴  rtug SM
²⁵  rtog pa SM
²⁶  Luñ drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsañ ba'i
luñ (BK 174, pp. 143-152), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).
²⁷  za¹ 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.L.
³⁴  bsal A
meditation, stays by its very nature (rañ bzin gyis) in the expanse (kloñ) of Bon-ness (bon ŋid). It is said in the "Hidden Text" (Gabh pa):

<<The five wisdoms (ye šes liña)\(^{190}\) 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 rtoñ), 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’ gtad 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 lañ) of wisdom. It is said in the "Perfect Treasure of the Precious Stones" (Rin chen gter rdzogs):

<<The appearance of the great luminosity of wisdom is self-arising (rañ šar) and enters into blazing (’bar du 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 šes liña) in Bon po tradition are 1) bya grub ye šes, 2) sor rtoñs ye šes, 3) miñam ŋid ye šes, 4) me loñ ye šes, and 5) stoñ ŋid ye šes, see BGSB 30b4-31a2. Cf. the five wisdoms in rNīñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) chos dbyiñs ye šes; see Yasuda (2007), Duiñ dkar thshig mdzod 1866-1867.

\(^{191}\) Snellgrove (1967) 218.15: gza’ gtad bral = one is free from fixation.
ces so // (161b2)

de dus snañ ba yod kyañ 'dzin pa med de // dBu ma bden gnis1 las /
snañ tsam2 yod kyi bden par 'jen pa med pa ni / gañ zag dam pa rams
(161b3) kyi rjes 'ses yin la / snañ ba3 yañ med / 'jen pa yañ med pa ni sa bcu4
g-yuñ druñ sens dpa'i mñam bzag yin

ces so //

[II-2] gnis pa (161b3) ŋams (A,42a12) ni mañ yañ / bde gsal mi rtog pa dañ gsum
du 'dus so // Yan rtse5 las /

sdug bsña6 med pas7 bde ba / sgrib g-yogs8 (161b5) med pas9 gsal10 ba /
gzuñ11 'dzin med pas mi rtog pa

ces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod (162a1) chags / gsal ba
že sdañ / mi rtog pa gti12 mug go // rtogs pa'i (A,42a13) tshe / ŋams gsum du 'char /
bde ba ŋi13 gnas / (162a2) gsal ba lhag mthon / mi rtog pa zuñ14 'brel15 lo // mñon
du gyur pa'i16 tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba (162a3) loňs
sku / mi rtog pa bon sku / chags na kams17 gsum du gol te / bde ba 'dod
kams18 su / gsal ba gzugs kams su / (162a4) mi rtog pa (A,42b1) gzugs med du
skyê'o //

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1 See n.192 infra p.*269.
2 rtsam A
3 B om.
4 cu A
6 sña A
7 pa'i AB
8 yogs A
9 pa'i AB
10 bsal A
11 bzuñ A
12 rti A
13 bzi A
14 bzuñ A
15 dgrel A
16 ba'i AB
17 'kham A
18 'kham A
pa). It is said in the "Two Truths of the Middle Way" (dBu ma bden gnis)\(^{192}\):

<<There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (gañ zag dam pa). There is neither appearance nor attachment: this is the equanimity of the Swastika-sattva (g-yuñ druñ sems dpa’) of the ten stages (sa bcu)).>>

[II-2] As for the second [= general exposition of meditative experience (sgom ñams)], even though experiences (ñams) are many, they are summarized as three [elements, namely,] bliss (bde), clearness (gsal), and non-conceptualization (mi rtog). It is said in the "Supreme Summit" (Yañ rtse):

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

When one does not understands, it (= meditative experience) remains as the three poisons: bliss is [162a] desire (’dod chags); clearness is hatred (že sdañ); non-conceptualization is mental darkness (gti mug). When one understands, [it] appears as three experiences (ñams): bliss is śamatha quietude; clearness is vipaśyanañ insight; non-conceptualization is union (zuñ ’brel). When it manifests itself, it will become the sacred three bodies: bliss is the emanation body; clearness is the enjoyment body; non-conceptualization is the Bon body.

When one has attachment, it wanders in three realms: bliss will be [born] in the realm of desire (’dod khams); clearness will be [born] in the material realm (gzugs khams); non-conceptualization will be [born] in the immaterial realm (gzugs med).

\(^{192}\) dBu ma bden gnis rañ ’grel (abbr. DNRG) of Me ston Šes rab ’od zer (1058-1132 or 1118-1192) 7b3-4: snañ ba tsam yod kyi bden par Žen pa med pa ni gdams ñag dam pa mams kyi rjes thob kyi Šes pa yin la / (4) snañ ba yañ med Žen pa yañ med pa ni sañs rgyas kyi dgoñs pa dañ phags pa’i niñam bêag yin no /. We owe the identification of this source to Dr. Seiji Kumagai.
gol lugs ni / A luṅ 'phrul¹ gyi lde mig² las / 
rtog med 'dra³ la mín⁴ pa’i dran⁵ med 'jog⁶ (162a) go⁷ / bde ba 'dra⁸ la mín⁹ 
pa’i btaṅ sñoms ltar ro¹⁰ / gsal ba 'dra¹¹ la mín¹² pa’i dbaṅ po’i yul tshol

[III] gsum pa 'bras bu (162b) ni / 'Grel ŋi¹³ ¹⁴ las / 
'bras bu ni gzi¹⁵ mñon (A.42b) du gyur pa’o //
ces pas gzi¹⁶ raṅ sa zin¹⁷ / lam mthar thug rtogs¹⁸ pa mñon (162b) du gyur / raṅ la 
raṅ dbaṅ thob pa gcig yin te / Sems fiid ’od gsal gyi¹⁹ rgyud²⁰ las /
raṅ sa zin pa 'bras bu yin /
ces so // (162b) mDo²¹ ²² las /
mi chags brul²³ ſugs mkhar²⁴ bdal²⁵ na /
sgom pa’i 'bras bu de ſid yin /
ces so //

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

[9] dgu pa khyad par (A.42b) chen po²⁶ ni / bya rtasl (162b) thams cad kyang bral
As for the manner of wandering, it is said in the "Ring of the Magic Key"  
(A luṅ 'phrul gyi lde mig):

<<One establishes the absence of the mindfulness (dran med), which resembles, but in reality is not\(^{193}\) (dra la min pa), non-conceptualization (rtog med). It is like even-mindedness (btaṅ sīnoms), which resembles, but in reality is not, bliss (bde ba). One seeks sense-objects, which resemble, but in reality are not, clearness (gsal ba).>>.

[III] As for the third, namely the result ('bras bu). [162b] as it is said in the "Sun [Ray] Commentary" (Grel tri):

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

[the result] is that which has become independent in itself, the base (gzi) having grasped its own ground (raṅ 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 tīd 'od gsal gyi rgyud):

<<That which has grasped its own ground (raṅ sa zin pa) is the result.>>.

It is said in the "Sūtra [Peg-Eye]" (mDo [gZer mig]):

<<When the discipline (brtul sugs)\(^{194}\) of non-attachment spreads in space, that is the result of meditation.>>.

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

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

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\(^{193}\) The original reading of BGSB dgra la men pa'i, which does not make sense, is corrected to 'dra la min pa'i according to ANTG 260.7-8, ANTG2 367.1-2.

\(^{194}\) This term is normally spelled brtul sugs, but in Bon documents it seems to be more frequently spelled brtul sugs. 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 bzi² las /
khyañ par chen po bas / 'di lar gyi snañ ba thams cad ye nas bya rtsal dañ
bral nas / (163a1) sms ñid³ 'di sañs rgyas su rtogs
ces so //
goñ gi (A.42b4) theg pa brgyad⁴ kyañ tha sñad tsmam⁵ las / theg chen / don (163a2)
du 'dir 'dus⁶ par ltam⁷ // Luṅ ni ma dgu skor⁸ las /
ñes par bgrañs⁹ na khyañ par bgrañs¹⁰ na khyañ par gcig pu'ñañ
ces dañ / dBañ (163a3) chen¹¹ las ynañ /
¹²khyañ par gyi theg pa gcig¹² la theg pa brgyad¹³ kyis¹⁴ ¹⁵zur sdoñ¹⁵ bya¹⁶ /
ces so //
de la 'og ma rams kyi yon tan (163a4) sugs las¹⁷ (A.42b5) 'byuñ žiñ / skyon gyis
ma gos te¹⁸ / gSer gyi rus s-bal g-yuñ druñ theg¹⁹ pa'i rgyud²⁰ las /
the gchen²¹ 'di ni yid bžin (163a5) nor bu'i tshul /
dgos²² 'dod re²³ ba ñañ ñam²⁴ sugs kyis 'byuñ /
ces dañ / Don sprugs²⁵ las /
the gzan²⁶ gyi skyon²⁷ dag kyañ²⁷ // (163b1)

¹ BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.
² "Grel bzi, 456.3 (?)
³ can B
⁴ rgyad A
⁵ rtsam A
⁶ 'du B
⁷ bta'o A
⁸ BK 174, pp. 187-213; passage in question found in p. 189.2.
⁹ dgrañs A
¹⁰ dgrañs 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 cig BC
¹³ rgyad A
¹⁴ kyi A BC
¹⁵ zur sdoñ B, bzur stoñ A; zur sdoñ BC
¹⁶ byas nas BC
¹⁷ la A
¹⁸ ste A
¹⁹ thig A
²⁰ gSer gyi rus s-bal 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 bžan A
²⁷ rams dañ AB; dag kyañ DP
par chen po\textsuperscript{195} is that which is devoid even of all the skill of action (bya rtsal). It is said in the "Six Āgama" (\textit{Luṅ drug}):

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

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

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

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

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

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

<<This great vehicle is like the wish-fulfilling gem (yid bţin nor bu). Needs, wishes, and hopes (dgos 'dod re ba) will occur inherently or automatically (šugs kyiš).>>

and in the "Stirring up the Pit" (\textit{Doň sprugs}):

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

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

\textsuperscript{196} Cf. Minpaku Lexicon 224: zur sdoň = zur du yoň nas sdoň grogs byed pa = to accompany as a minor or secondary companion, to accompany incidentally, or separately.
spaños\(^1\) pa med par\(^3\) nañ gis\(^2\) -\(^3\) zi //
theq pa gzan\(^4\) gyi\(^5\) yon tan yañ\(^6\) //\(^{\text{A.426}}\)
'bad pa med par\(^7\) lhun gysis grub //
ces so //
'o na theg dgur\(^{163b2}\) phy\(^e\) ba ci \(\text{že}\)\(^9\) na / bon ñid la dbye ba med de\(^{10}\) / sems can blo la tha dad la de ltar snañ ba'o //\(^7\)\(^{\text{SPuñs büm}}\)\(^{11}\) las /
sems can 'dul\(^{163b3}\) ba'i bon du spyir\(^{12}\) gcig kyan /
theq pa rim pa blo'i khyad par phy\(^e\)\(^{13}\) ste bstan\(^{14}\)
ces dañ /\(^{\text{mDzad pa}}\)\(^{15}\) las /
ston pas gsuñs\(^{\text{A.427}}\) pa'i gsuñ\(^{163b4}\) rab\(^{16}\) kyan /
theq pa gcig gi ño bor bstan /
'dul bya'i dbañ gis\(^{17}\) so sor go //
ces so //

de la yañ / \(\text{Zañ zuñ} \)\(^{18}\) gey pa snañ ldan\(^{163b5}\) rañ ldan la sogs dgu /\(^{\text{Bod}}\)\(^{19}\)
kyi\(^{20}\) theq pa phya gšen snañ gšen la sogs dgu ru /\(^{\text{Doñ sprugs}}\)\(^{21}\) las bsad\(^{22}\) / lha
mi gzan\(^{23}\) rten la\(^{164a1}\) sogs rGya gar las so\(^{24}\) // theq pa ni / zam pas mi bteq nas

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\(^{1}\) spañ DP
\(^{2}\) gysis A
\(^{3}\) rañ bžin DP
\(^{4}\) bžan A
\(^{5}\) gysis A
\(^{6}\) kyan DP
\(^{7}\) pa B
\(^{8}\) che AB
\(^{9}\) bże 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

\(\approx\) 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 \(\text{Zañ zuñ} (= \text{byañ gter gyi theg pa dgu})\) are not.

\(^{22}\) šad A
\(^{23}\) žan A
\(^{24}\) B om.
pacified (ži). The merits of the other vehicles are spontaneously realised without effort.>>.

[Objection:] Then, what is the use of dividing [the path] in nine vehicles?
[Answer:] There is no division in Bon-ness (bon ŋid). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (spaṇs 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. The Tibetan vehicles are explained in the Donṅ sprungs as nine, phya gṣen [theg pa], etc. [The nine vehicles,] lHa mi gṣan rten, etc., are [164a] according to the Indian [cycle]. 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 gṣan bren gyi theg pa, 2) Raṅ rtogs gṣen gyi theg pa, 3) Thugs rje sens dpa’i theg pa, 4) g-Yuṅ druṅ sems dpa’i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan m yön sès kyi theg pa, 7) dNös 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 / gṣōg² pas bya bteg³ nas mkhar³ phyin pa bzin / ’og mas goi ma bteg⁴ nas / ’og min du phyin pa la bya’o // ces so //

¹ pha dar AB
² gṣōgs B
³ khar A
⁴ teg A
term "vehicle" (theg pa, yāna) is the following: just as a person, supported (bteg) by a bridge, went to the opposite shore (phar khar), or just as a bird, supported (bteg) by wings, went to the sky, the superior, supported (bteg) by the inferior, went to the Unexcelled Heaven ('Og min, Akanistha).
Appendix I: ANTG (Anonymous Note on *Theg pa dgu*)

concerning

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

extract of BTK = MT 191: 241.1-261.4:

[5] ldba pa (248,8) dge sŏnen1 gyis2 bon la bcu gsum ste / <1> lus kyis3 lus4 su phyag dañ bskor pa5 / <2> nag gis6 lus7 su sŏni po dañ bda'8 brjod / <3> yid kyis9 lus10 su mos kus11 dañ tiń ne 'dzin / <4> rluñ la brten na rluñ 'khor / <5> me la (249,1) brten na sbyin sregs12 / <6> chu la brten na chabs13 gtor / <7> sa la rten na mchod rten dañ tsha tsha / <9?> mchod rten kyis bya ba (?) / <10?> sku gsuñ14 thugs kyi rten žig rab gso' žiń bziń15 pa / (249,2) <8> ma 'dal 'bul ba / <12?> nē'u 'don ba16 / <11> lam 'phriń17 bcos pa / <13> zañ ziń gis18 sbyin pa byed pa'o //
[6] drug pa drañ sruñs¹ gis² bon la ni / rañ rgyud dañ gzan rgyud bsruñs pa'o // 'Dul pa' (249.3)

bakol¹ byañ la³ /

mkha' la mduñ skor tshul du drañ bsruñs pa'o //
thugs rje żi ma'i tshul du 'gro don bya //

ces s-ho // 'Dul rgyud bsams² po la' la³ / de lta yañ sde rigs gñis⁸ su byas pa'i (249.4) (1) 'dul bon ye khrim¹⁰ gysis¹¹ sde / (2) yod pa smra pas¹² / (3) bka' gžun bṣad fañ gysis¹³ sde / (4) brag dgon rka¹⁴ thub kyi sde / (5) ri khrôd cog pa'i¹⁵ sde / (6) šin druñ ni rtag pa'i sde / (7) sgoms bya ūams len (249.5) gysis¹⁶ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gysis¹⁷ sde / (10) dag pa drañ bsruñs¹⁸ gys sde / (11) gtsañ ma gtsug phud kysi¹⁹ sde / (12) tshañ spyod dge sñen²⁰ gysis²¹ sde²² / de bsdu nas²³ so thar (249.6) du²⁴ chen gysis²⁵ sde 'dul²⁶ ste /

spyod tshul goñ ltañ ro //

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1. sic, read sroñ
2. sic, read gi
3. sic, read ba
4. sic, read skos
5. sic, read las
6. sic, read ūam
7. sic, read ma
8. sic, read las
9. Cf. BGSB bcu gsum
10. sic, read khrams
11. sic, read kyi
12. sic, read ba'i sde
13. sic, read gyi
14. sic, read dka'
15. sic, read bu'i
16. sic, read gyi
17. sic, read gyi
18. sic, read 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] daña po 'jug sgo la gsum ste / <1> gsañ sñags kyi⁶¹ bka' drug / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> daña po gsañ sñags kyi bka' drug ni / ① mal ma ži pa³ / ② bsgyur pa⁴ khydro bo / ③ skye 'gag med ba ma mo / ④ bdag gžan rgyud grol "phul ba⁶ / (249.7) ⑤ mams⁷ rtogs⁸ 'joms⁹ pa'i bdud rtsi / ⑩ ⑫ 'gyur ba med pa'i tshe bsgrubs daña drug go //

<2> 'jug pa'i sgo drug nas¹² / ① gži dam tshig gis bzuñën¹² pa¹²³ / ② rim pa dba da bsgrod¹² / ⑥ ñams su tiñ ne 'dzin gyis blañs / ④ thag lta pa¹⁵ bcad ⑩ / ⑦ las (250.1) spyod pa¹⁷ dor / ⑥ don 'phrin las kyi bsdu pa'o //

<3> spyod pa'i lam¹⁸ bži ni / 'phrin las mams¹⁹ bži ltar ro //

[II-2] gnis pa spyod tshul la yañ bži²⁰ ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs <<3>> las gsum ñams su bla nylon²¹ daña / [II-2-2] bskyed rdzogs (250.2) rnams²² gsum / [II-2-3] 'phral du dgoñin²³ pa nam gsum ñams su blaṣs ba'o //

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¹ sic, read gyi
² sic, read sgo
³ sic, read ba
⁴ sic, read ba
⁵ sic, read pa
⁶ sic, read phur pa
⁷ sic, read nam
⁸ sic, read rtog
⁹ sic, read 'jom
¹⁰ om. Ms.
¹¹ sic, read ni
¹² sic, read buñi
¹³ sic, read ba
¹⁴ sic, read bsgrod
¹⁵ sic, read bas
¹⁶ pa should be inserted.
¹⁷ sic, read pas
¹⁸ sic, read las
¹⁹ sic, read mam
²⁰ Cf. BGSB gsum
²¹ sic, read ba
²² sic, read mam
²³ sic, read dgos
[II-2-1] daṅ po bsñen bsgrubs rnam gsum ñams su blaṅs ba' nas² / <<1>> bsñen pa la sñen pa'i gźi ma sgo dgu / sñan 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'ì (250.5) sñen¹⁸ pa / thugs kar¹⁹ rin po che zla²⁰ ba daṅ / ⑤ bskyed pa bskyen gyis bsñen pa brjod med me lön gis²¹ brda' las / bzlás pa las kyis²² bsñen pa / ⑥ ru²³ sbral bye'ur nur 'phros ltar bzla' pa'o // (250.6)
(C) yid gyis²⁴ sñen²⁵ pa gsum nas²⁶ / ⑦ de bźin ēñi kyi tiṅ ne 'dzin ni / stoṅ žiṅ bdag med du bsgoms pa daṅ / ⑧ kun du snañ gis²⁷ tiṅ ne 'dzin tshad med bźi ldan / ⑨ rgyu'i tiṅ ne

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

Sems (250.7) thub la /

sḥon 'gro phyī'i sḥen³ pa gsum / ņe ba naṅ gis⁴ sḥen⁵ pa gsum / bca' gźi las gyis⁵ [sḥen⁵ pa gsum] / daṅ po sḥon 'gro phyī'i sḥen⁶ pa gsum nas⁶ / dpon gzas lha la sḥen⁶ pa daṅ / rig⁷ ldan gnas (250.8) la sḥen⁶ pa daṅ / mtshan ldan grog⁶ la sḥen⁶ / pa daṅ / ņe ba naṅ gis⁶ sḥen⁷ pa gsum ni / thar glud skaṅ la sḥen⁸ pa daṅ / phyi rten skos la sḥen⁸ pa daṅ / phud gta' gtar¹¹ la sḥen⁶ pa daṅ / bca' (251.1) gźi las kyi sḥen⁶ pa gsum ni / 'tshams¹² gcod pa dkyil 'khor bri¹³ pa bca' gźi'i sḥen⁶ pa / mchod pa bṛgyan gyis¹⁴ [sḥen⁶ pa] / sgo dbye' bsre¹⁵ bsna'n¹⁶ dam tshig gis¹⁷ sḥen¹⁷ pa'o //

<<2>> gḥis pa bsgrub¹⁸ pa'i yan lags¹⁹ bco bṛgyad ni / baṅnan²⁰ rgyud la²¹ /

phyī'i²² sk'u'i bsgrubs²³ drug / bko'd pa b₂⁴ madhal la rten nas bsgrubs²⁵ pa daṅ / naṅ gsaṅ sṅags kyi bsgrubs²⁵ pa drugs²⁶ nas²⁶ / sṅiṅ po sṅags su bsgrubs²⁵ pa'o // gsaṅ ba thugs kyi

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1 sic, read bSen thub
2 sic, read las
3 sic, read bsñen. From now on all sṅan having asterisk (sṅen*) should be read as bsñen.
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 bsñen
11 sic, read gta'
12 sic, read mtshams
13 sic, read 'bri
14 sic, read gyi
15 sic, read bsri
16 sic, read mman
17 sic, read gi
18 sic, read sgrub. From now on all bsgrub or bsgrubs having asterisk (bsgrub*) should be read as sgrub.
19 sic, read lag
20 sic, read sṅan
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 //

**Sems’ thub** las bsgrubs pa'o //

dkyil 'khor gzi'i bsgrubs* pa drug / 'no mtshar lam kyis2 bsgrubs* pa drug / 'bras bu dbaṅ gis3 bsgrubs* pa drug go // dkyil 'khor gzi'i (251.3) bsgrubs* pa drug ni / bar 'tshams4 bdag ñid don gyis5 bsgrubs* pa dañ / tsa ka li bkod pa'i phyag rgya'i [bsgrubs* pa dañ] / bsdu ya6 gtan' gyis7 [bsgrubs* pa dañ] / spyan 'dren dbyer med kyis9 [bsgrubs* pa dañ] / tshogs bsags phyags gis10 [bsgrubs* pa dañ] / (251.4) byaṅ dag bsags pa'i [bsgrubs* pa'o] //


gsum pa 'bras bu dbaṅ gis15 bsgrubs* pa drug nas16 / dnos grub (251.5) lha'i yaṅ sñiṅ [gi bsgrubs* pa] / gsaṅ pa17 rgyun tshogs nar ma [bsgrubs18 pa] / phud gta' chen gyis19 [bsgrubs20 pa] / dmar lam zor kyis21 bsgrubs* pa'o //

zil gnon bro'i bsgrubs* pa / phyas tshes g-yan gi bsgrub* pa dru22 daṅ bco brgyad do / (251.6) gsum pa mtha' bsgyur las kyi mchoṅ dgu ni / bra23 rtags gsal ba me loṅ gis24 mchoṅ / phyas gṣen

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

bsñen bsgrubs* las gsum ņams su blaṅ ba ni / bdag la lts pa’i¹⁴ bsñen bsgrubs* bзи / daṅ po lha la lts pa’i (252.3) bsñen bsgrubs* bзи /’phrin las la¹⁵ lts pa’i bsñen [bsgrubs* bзи] / bsgrub* gšen la lts pa’i bsñen bsgrubs* bзи /

(A) daṅ po gsum¹⁶ la lts ba’i¹⁷ bsñen bsgrub* bзи ni / (1) raṅ lus lha¹⁸ gnas pa de bsñan (252.4) pa las¹⁹ / (2) raṅ ņid gtso ’khor gyur ba²⁰ la de ņe bsñen no // (3) thabs šes de rol ba de bsgrubs* pa la / (4) rdzogs riz¹² kyis² rgyas thebs pa de bsgrubs* pa chen po //

(B) lha la lts pa’i bsñen (252.5) bsgrubs²³ bзи ni / (1) raṅ dam tshig sms dpa’ gnas pa de bsñen

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

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

(C) 'phrin las ltos pa'i [bsñen sgrub bži ni] / 1 žug nas bdag skyped kyis5 par6 ni bsñen pa la / 2 mdun bskyed nas tshogs kyi par7 nas8 ṇe 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 gṣen la ltos pa'i bsñen bsgrubs15 bži ni / bdag ņid sems dpa' de sñen16 ba17 la / dbyeṅs ni18 ye ṣes sems dpa' spyan draṅ la ṇe bsñen no // (253.1) gnis med las kyi sems dpa' gyur ba19 de bsgrubs20 pa la / žugs nas 'gro don mdzad pa de bsgrubs21 chen po //

gnis pa la bži ste / zi ba byaṅ chub gtson 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 bgegs24 bsgral25 ba'i 'phrin las ni26 /

---

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

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[II-2-2] gñis pa bskyped rdzogs rnam gsum ्ñams su blaṅs pa la gñis ste / bskyed pa daṅ
rdzogs pa'o // (253,3)

   daṅ po <1> bskyed pa la bži ste / chu la ńa 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'is¹ / skye ba (253,4) rnam² bži sgo' chod pa'i dgos pa yod //
   <2> rdzogs pa gñis ste / rdzogs pa daṅ rdzogs chen po //
   daṅ po rdzogs pa la yaṅ gñis ste / snaṅ rdzogs³ pa daṅ stoṅ rdzogs s-ho //
   <3> rdzogs pa chen po la yaṅ gñis ste / (253,5) bskyed kyaṅ lta pa'i⁷ naṅ la bskyed / rdzogs
   kyaṅ lta ba'i naṅ la rdzogs /

[II-2-3] dgoṅs⁸ pa mams⁹ gsum ्ñams su blaṅs ba¹⁰ la gsum ste / (i) tshe 'der¹¹ dgos pa lña /
(iii) '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 lña sňags¹⁴ pa tshe thuṅ ba'i / lha khyad par can
   bsgoms dgos ste / goṅ gis¹⁵ bskyed mams¹⁶ bž ltar / phyi snaṅ pa¹⁷ la dmigs ni¹⁸ bsgoms pa daṅ / naṅ
   phuṅ po (253,7) la dmigs ni¹⁹ bsgoms pa daṅ / gsāṅ ba rtsa gnas la dmigs ni²⁰ bsgoms pa'o //
   (i-2) dus da lña sňags pa / gnod sbyin pho mo 'go lo rgod pa'i / sńiṅ po khayd par can bzla'
dgos te / (253,8) buṅ po¹ tshaṅ Žig pa ltar bzlas ba daṅ / 'gar gyi so lam ltar / 'od ma'i gže² ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta³ lta'i sñags ba⁴ nad maṅ ba'i / 'byuṅ pa³ (254,1) dgra gshed gyis⁶ dmigs pa bsogs pa daṅ / rtsa ruṅ gnad kyis bon bde' pa'i mñams pa'o //

(i-4) dus da lta'i sñag⁴ pa bsod nams chuṅ ba / tshogs 'khor zab mo' bskor dgos ste / phyi 'dus gnas kyis⁹ tshogs 'khor bskor pas / rgyu bsod nams kyis¹⁰ (254,2) tshogs brdzogs nas / loṅs spyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyis¹¹ tshogs 'khor bskor pa'i / pa'r¹² chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ pa¹³ rig pa ye 'ses kyis¹⁴ (254,3) tshogs 'khor bskor pa'i / bon ŋid la loṅs spyod ciṅ ye 'ses khoṅ nas 'char ba'i dgos pa yod //

(i-5) ta³ lta'i sñag¹⁶ pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab¹⁷ dgos ste¹⁸ / bka' (254,4) rgyud ma 'dres pa dag par gsal gtab¹⁹ / lha daṅ dam rdzas mthun pa²⁰ gsal gtab²¹ pa'o //

(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gzan la ṭos nii²² bskyed rim bsogs pa / snaṅ srid lha daṅ lha mo²³ (254,5) gsal thebs nas / bar chod bgegs kyi²⁴ mi tshugs pa'i dgos pa yod // (ii-2)

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1 sìc, read ba
2 sìc, read gžu
3 sìc, read da
4 sìc, read pa
5 sìc, read ba
6 sìc, read kyis
7 sìc, read ba'i
8 sìc, read sñags
9 sìc, read kyi
10 sìc, read kyis
11 sìc, read kyi
12 sìc, read bar
13 sìc, read ba
14 sìc, read kyi
15 sìc, read da
16 sìc, read sñags
17 sìc, read gdab
18 sìc, read te
19 sìc, read gdab
20 sìc, read par
21 sìc, read gdab
22 sìc, read nas
23 sìc, read mor
24 sìc, read kyis
bdag la ltos ste bskyed rims¹ bsgoms pa / phun po lha² dmigs su gsal thebs nas / (ii-3) 'chi bdag bdud dañ gšin rje (254.6) gšis ka la ltos nas rdzogs rims³ sgom pa / sems dpa' stoñ par gsal thebs nas / me loñ ye šes rgyud la skye pa'i⁴ [dgos pa yod] // (ii-4) lus rañ bźin ggis⁵ cha lug⁶ ggis⁷ phyag rgya' dañ ma bral par⁸ byas nas / (254.7) phyi nañ gis⁹ 'khrul brto⁴ chod nas / ñe lam 'di 'bres¹¹ su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go¹² la thod bźin khur ba'i / byin 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 sgments pa / 'gyur pa¹⁷ med pa'i sku thobs nas / skye ši'i sduk bsñal med pa'i dgos pa yod do // (iii-2) sñiñ po khyad par can bzlás pa'i¹⁸ (255.1) 'gag pa med pa'i gsuñ thob nas / dgra gñen bde sduk gis¹⁹ sduk bsñal dañ bral pa'o²⁰ // (iii-3) tiñ ne 'dzin khyad par can bsgoms pa'i²¹ / 'khrul ba med pa'i thugs thobs²² nas / phyi nañ 'khrul (255.2) rtog gis²³ sduk bsñal dañ bral pa'i²⁴ dgos pa yod do // (iii-4) snañ pa²⁵ sna

¹ sic, read rim
² sic, read lhar
³ sic, read rim
⁴ sic, read ba'i
⁵ sic, read gyi
⁶ sic, read lugs
⁷ sic, read kyi
⁸ sic, read bar
⁹ sic, read gi
¹⁰ sic, read rtog
¹¹ sic, read bde rdzogs
¹² sic, read mgo
¹³ sic, read gyi
¹⁴ sic, read bar
¹⁵ sic, read do
¹⁶ sic, read ni
¹⁷ sic, read ba
¹⁸ sic, read pas
¹⁹ sic, read gi
²⁰ sic, read ba'o
²¹ sic, read pas
²² sic, read thob
²³ sic, read gi
²⁴ sic, read ba'i
²⁵ sic, read ba
tshogs lam du khyer ba'i / legs par 'byuṅ ba'i yon tan thob nas / gzan gyis² skyon gyis dgos¹ pa med pa'i / (iii-5) dus rtag du¹ phrin (255.3) las ṭed pa thugs rjes thobs⁵ nas /⁶ dañ ma bral par² byas pa'i⁴ / lhun gyis grub pa'i 'phrin las thob nas / žiṅ khams dag par mi skye kha med pa'i dgos pa yod //

(iv) bźi pa 'phrul du dgos ba⁹ nrams su ņams su (255.4) blaṅ pa²³ la gsum ste / <1> stod du dgos pa'i triñ¹⁰ 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 triñ¹⁴ / <1-2> sbyaṅs pa (255.5) phrin las kyis¹⁵ riṅ¹⁶ / <1-3> bṣams pa'i¹⁷ gtor ma'i riṅ¹⁸ ņo //

<1-1> dañ po zil gnon lta ba'i bṛtiṅ¹⁸ la yan 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) ņon moṅs dug²⁵ zil gyi²⁶ non / ③ yaṅ dag

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

<1-2> gniis 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 rtsol las¹⁰ lhun grub kyis¹¹ btiṅ¹² ŋo //

<1-3> bṣams pa'i gtor ma'i btiṅ¹³ gsum ste / ① brgyan¹⁴ gyi¹⁵ gtor ma thugs rje kun la khyab ba'i¹⁶ btiṅ¹⁷ / ② yo byad kyis¹⁸ gtor ma snaṅ srid kun la khyab pa'i btiṅ¹⁹ / (255.8) ③ dmigs pa rten gyi²⁰ gtor ma tiṅ 'dzin spros bsdud gsal ba²¹ rtiṅ²² ŋo //

<2> gniis pa par²³ du dgos pa'i chiṅ dgu nas²⁴ / ① skyed pa gžal yas kyis²⁵ chiṅ / yaṅ dog med ba'i²⁶ gnad / ② tiṅ 'dzin 'phro (256.1) 'duz chiṅ / m'on du gyur pa'i chiṅ²⁷ / ③ gzi lam 'bras

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¹ sīc, read kyi
² sīc, read bas
³ sīc, read gys
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 nī
²⁵ sīc, read kyi
²⁶ sīc, read pa'i
²⁷ sīc, read gnad
bu\textsuperscript{1}чиn / bye trag\textsuperscript{2} med pa\textsuperscript{i} чiн / \textcolor{red}{4} skyed\textsuperscript{4} даn rdzogs pa\textsuperscript{i} чiн / sems su 'dus pa\textsuperscript{i} [gnad] / \textcolor{red}{5} b'las pa snags kyi чiн / lha sku gsal ba’i чiн / (\textsuperscript{256,2}) \textcolor{red}{6} b'kye ba mgon гyis\textsuperscript{5} чiн / dmigs su med pa\textsuperscript{i} [gnad] / \textcolor{red}{7} bri pa\textsuperscript{6} dkyil 'khor гyis\textsuperscript{7} [чиn] / lha gsal pa’i\textsuperscript{8} чiн / \textcolor{red}{8} snañ ba sna tshogs lam гyis\textsuperscript{10} [чиn] / rol pa ’gags med kyis\textsuperscript{11} гnad / \textcolor{red}{9} goñ гis\textsuperscript{13} de rnams don du rañ (\textsuperscript{256,3}) sems лa\textsuperscript{14} mi žan\textsuperscript{15} pa’i чiн / sañs rgyas rañ гnad\textsuperscript{16} su yod pa’i\textsuperscript{12} don no\textsuperscript{17} //

<3> gsum pa smad du dgos pa’i gzer bu gcu гcig nas\textsuperscript{18} / ① stod ② skul / ③ dgyes\textsuperscript{19} / ④ sbad\textsuperscript{20} / ⑤ ’gug / ⑥ gtab\textsuperscript{21} / ⑦ bsgral / (\textsuperscript{256,4}) ⑧ мnan / ⑨ bsregs / ⑩ ’phañ / ⑪ mun\textsuperscript{22} grub nas\textsuperscript{23} ⑫ skyas pa\textsuperscript{24} dañ bcu гcig go //

① dañ po brgyan\textsuperscript{25} даn cha lug\textsuperscript{26} mos ’dun dad pa bsod\textsuperscript{27} ces pa / bstod de bskul pa\textsuperscript{28} dañ / ② ⑩

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1 *sic*, read bu\textsuperscript{i}
2 *sic*, read brag
3 *sic*, read gnad
4 *sic*, read bskyed
5 *sic*, read gyi
6 *sic*, read ba
7 *sic*, read gyi
8 *sic*, read ba’i
9 *sic*, read gnad
10 *sic*, read gyi
11 *sic*, read kyi
12 *sic*, to be deleted
13 *sic*, read gi
14 *sic*, read las
15 *sic*, read гзан
16 *sic*, read гnas
17 *sic*, read gnad do
18 *sic*, read ni
19 Cf. b’kye (BGSB 151a4)
20 *sic*, read rbad
21 *sic*, read gdab
22 *sic*, read ma
23 *sic*, read na
24 skyar ba
25 *sic*, read rgyan
26 *sic*, read lngs
27 *sic*, read bstod
28 *sic*, read ba
gtam\(^{1}\) ste / gnad la por\(^{2}\) na\(^{3}\) bskul pa'o\(^{4}\) // \(\textcircled{3}\) \(^{5}\)-skyabs ba spya'i\(^{5}\) rgyug gis\(^{6}\) pho ŋa rañ sems la dgye / \(\textcircled{4}\) ston ŋid ye šes kyi pho ŋa ma rig gti mug la sbad\(^{7}\) / \(\textcircled{5}\) tiṅ 'dzin gsal pa'i\(^{8}\) gnad gyis\(^{9}\) gug / \(\textcircled{6}\) rtog pa lta pa\(^{10}\) bon ŋid dbyiṅs kyi\(^{11}\) (256.6) gtöb\(^{12}\) / \(\textcircled{7}\) thugs rje šugs kyi\(^{13}\) mam rtogs\(^{14}\) dgra bgegs sgral / \(\textcircled{8}\) 15-loṅs spyod-15 'khur bai dgra dgeg\(^{16}\) mgo bo mnan / \(\textcircled{9}\) ŋon moṅs sems\(^{17}\) kyi me'i\(^{18}\) bsregs / \(\textcircled{10}\) 'khor pai\(^{19}\) sdoṅ bṣaṅl mya ŋan la\(^{20}\) 'das par 'phaṅ / \(\textcircled{11}\) ma grub ni\(^{21}\) skyar

\(\textcircled{256.7}\) pa'o\(^{22}\) //

[II-3] gsum pa\(^{23}\) yo byad mkhen\(^{-23}\) pa\(^{24}\) la yaṅ gsum ste / sṅag\(^{25}\) pa rab la 'char pa\(^{26}\) lña / sṅag\(^{27}\) pa 'braṅ 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 bā'o
5. sic, read khyab pa spyi'i
6. sic, read gi
7. sic, read rbad
8. sic, read bā'i
9. sic, read kyis
10. sic, read ba
11. sic, read su
12. sic, read gdab
13. sic, read kyis
14. sic, read rtog
15. sic, read log lta
16. sic, read dgegs
17. sic, read ye šes
18. sic, read mes
19. sic, read bā'i
20. sic, read las
21. sic, read na
22. sic, read bā'o
23. sic, read spyod mkhen
24. sic, to be deleted
25. sic, read sṅags
26. sic, read ba
27. sic, read sṅags
28. sic, read ba
29. sic, read sṅags
30. sic, read bzuṅ
31. sic, read ba
[II-3-1] dañ po sñag¹ pa rab la 'char ba (256.8) lña ni / ① sems can thams cad sañs rgyas kyis² 'char te / gźi⁴ ye šes rañ ches³ su yod pa'i gnad / ② snañ ba thams cad bon sku⁴ 'char te / lam gıyis⁵ ye ŗes sgron⁶ med du yod du⁷ gnad / ③ gnam ri sa brag thams cad (257.1) lha dañ lha mor 'char te / 'bras bu ye šes lhun rdzogs su yod [pa'i gnad] / ④ sdug bsñal thams cad bde ba⁸ 'char te / snañ ba sna tshogs lam du khyer pa'i²³ [gnad] / ⑤ ŋon moñs pa ye šes su 'char ste⁹ / rañ 'byuñ ye šes rañ cha¹⁰ (257.2) su yod pa'i gnad /

[II-3-2] sñaqs pa 'bruñ la gsal pa¹¹ lña ni / ① sño gsum lha'i gźal yas su gsal ste¹² / gźal yas la yañ dog med pa'i gnad do // ② rañ lus lha skur gsal ste¹³ / pa¹⁴ chod (257.3) bgegs kyi¹⁵ mi tshugs pa'i dgos ba¹⁶ yod do // ③ snod gıyis¹⁷ 'jig rtən gtor gźoñ¹⁸ gsal ste¹⁹ / snod la bzañ ŋan med pa'i gnad / ④ sñañ srd thams cad dam rdzas su gsal pa²⁰ / dam can la 2¹-khrl rtogs²¹ mi yoñs²² (257.4) pa'i²³ [gnad] / ⑤ gnas lue²⁴ sño pa ŋid du gsal ste²⁵ / sañs rgyas gźan las mi tshol pa'i²⁶ gnad do //

¹ sic, read sñaq
² sic, read su
³ sic, read chas
⁴ sic, read skur
⁵ sic, read gyi
⁶ sic, read bsgrod
⁷ sic, read pa'i
⁸ sic, read bar
⁹ sic, read te
¹⁰ sic, read chas
¹¹ sic, read ba
¹² sic, read te
¹³ sic, read te
¹⁴ sic, read bar
¹⁵ sic, read kyis
¹⁶ sic, read pa
¹⁷ sic, read kyi
¹⁸ sic, read gźoñ du
¹⁹ sic, read te
²⁰ sic, read bas
²¹ sic, read 'khu ldog
²² sic, read yoñ
²³ sic, read ba'i
²⁴ sic, read lugs
²⁵ sic, read te
²⁶ sic, read ba'i
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[II-3-3] sñas¹ pa tha ma la gzuẖ² pa³ lña ni / ① 'phrin las gyer du gzuẖ³ pa³ / ② sñaš⁶ sñaš sino po rna' rgyud du ⑵ gzuẖ⁷ pa⁸ / ③ rdzas ša khrags⁹ su¹⁰ gzuẖ¹¹ ba / ④ lha rig pa ther zug du gzuẖ¹² ba / ⑤ yi dam 'jig rten gyis¹³ lhar gzuẖ¹⁴ ba /

[II-3-4] de la ma rtog¹⁵ pa'i sñas¹⁶ pa ni / ① 'phrin las blo 'dzin la re pa¹⁷ / ③ rdzas gtor ⑵¹⁶ chuẖ la re pa¹⁸ / ④ lha ri mgo¹⁹ la re ba / ⑤ no²⁰ grub 'jig rten kyis²¹ dpal la re ba'o //


[I] dañ po gzi'i ŋos²⁴ bzuẖ ba la gsum ste / gzi bka²⁵ dag dañ / lhun grub dañ / luñ ma bstan no // aNan 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. sic, read sñas
2. sic, read bzuẖ
3. sic, read ba
4. sic, read bzuẖ
5. sic, read ba
6. sic, read sñaš
7. sic, read bzuẖ
8. sic, read ba
9. sic, read khrag
10. sic, read tu
11. sic, read bzuẖ
12. sic, read bzuẖ
13. sic, read gyi
14. sic, read bzuẖ
15. sic, read rtogs
16. sic, read sñaš
17. sic, read ba
18. sic, read ba
19. sic, read 'go
20. sic, read dnos
21. sic, read gyi
22. sic, read gyi
23. sic, read no
24. sic, read no
25. sic, read ka
26. sic, read ka
27. sic, read dri
28. sic, read mas

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APPENDIX I: ANTG ([8] ye gšen)

sgribs¹ ²sems dpa'² rka' dag dños⁴ buzňa'⁵ pa'o⁶ //

gňis pa lhun grub la bži ste / snaň pa'⁷ lhun grub / stoň pa gňis med / skyon gňis⁸ lhun grub / lhun grub chen po / 'byuň ruň ma 'gag pa'o //

gsum (258.2) pa luň ma bstan žes pa / khoš⁹ len daň bral pa'o¹⁰ // sNan rgyud las / gži bžir 'dod de / rka¹¹ dag daň / lhun grub daň / luň ma bstan daň / thig le ŋag gcig daň bži'o // yar me pa¹² (258.3) chen po'y¹³ / gži mtshan ŋid lña stani¹⁴ du bžad / 'dod de / raň bžin rka¹⁵ dag / snaňs pa¹⁶ lhun grub / ŋo bo luň ma bstan / gňis su med pa'i thig le ŋag gcig / rtog¹⁷ ma rtog¹⁸ kyi¹⁹ khyad par dbye pa²⁰ daň lña'o // (258.4)

de yaň bsdud²¹ ni²² gsum la 'dus ste / saňs rgyas kyi phyi gži' nas²³ / raň 'byuň gis²⁴ 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 buzňa
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 snaň ba
¹⁷ síc, read rtogs
¹⁸ síc, read rtogs
¹⁹ síc, read kyis
²⁰ síc, read ba
²¹ síc, read bsdud
²² síc, read na
²³ síc, read ni
²⁴ síc, read gi
can kyi\(s\)\(^1\) spyi gzi\(^2\) nas\(^2\) / lhan skyed\(^3\) kyi\(s\)\(^4\) ma rigs\(^5\) pa / 'khor 'das gyi\(s\)\(^6\) spyi bzi\(\acute{\text{i}}\) nas\(^8\) \((258.5)\) lhun grub chen po 'byu\(n\) rus\(^9\) ma 'gag pa'o //

de yan skye med ga\(^10\) dag gsal pa'is\(^11\) / 'gag pa\(^12\) lhun grub / rdzogs pa gsal sto\(n\) /g\(n\)is su med pa bon gyi\(s\)\(^13\) sku'o //

\([III\) g\(n\)is pa lam \(\ddot{n}\)ams su bla\(n\) pa\(^14\) \((258.6)\) la g\(n\)is ste\(^15\) / [II-1] lam bye brag du \(\ddot{n}\)ams su bla\(n\) ba
da\(n\) / [II-2] dgo'\(n\)s m\(\ddot{n}\)ams\(^16\) phyir\(^17\) bstan pa'o //

[II-1] da\(n\) po lam bye brag du \(\ddot{n}\)ams su bla\(n\) pa\(^18\) nas\(^19\) / [II-1-a] \(\ddot{z}\)i gnas da\(n\) / [II-1-b] lhag mtho\(n\) da\(n\) / [II-1-c] zu\(n\) 'brel lo //

[II-1-a] da\(n\) po \(\ddot{z}\)i gnas la \((258.7)\) yan g\(n\)is ste\(^20\) / [II-1-a-1] mtshan bcas bsten\(^21\) sems buz\(n\) pa\(^22\) da\(n\) / [II-1-a-2] mtshan med la brten nas sems buz\(n\) ba'o //

[II-1-a-1] da\(n\) po mtshan ni\(^23\) sems buz\(n\) pa\(^24\) ni / sku' phyag brgya\(^25\) kun bza\(n\) la buz\(n\) pa\(^26\)

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\(^{1}\) **sic**, read gyi

\(^{2}\) **sic**, read ni

\(^{3}\) **sic**, read skye

\(^{4}\) **sic**, read kyi

\(^{5}\) **sic**, read rig

\(^{6}\) **sic**, read kyi

\(^{7}\) **sic**, read gzi

\(^{8}\) **sic**, read ni

\(^{9}\) **sic**, read ru\(n\)

\(^{10}\) **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 \(\ddot{n}\)ams

\(^{17}\) **sic**, read spyir

\(^{18}\) **sic**, read ba

\(^{19}\) **sic**, read ni

\(^{20}\) **sic**, read te

\(^{21}\) **sic**, read la brten nas

\(^{22}\) **sic**, read ba

\(^{23}\) **sic**, read bcas la brten nas

\(^{24}\) **sic**, read ba

\(^{25}\) **sic**, read rgya

\(^{26}\) **sic**, read ba
APPENDIX I: ANTG ([8] ye gšen)  297

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

[II-1-a-2] gṇis pa mtshan med lab⁴ rten⁵ sems gzuṅ⁶ pa⁷ ni / khyuṅ nam mkha’ la ssten pa⁸ ltar / rtsol med du chod de bzung / (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 ’zung so¹⁶ //¹⁷

[II-1-b] gṇis pa lhag mthoṅ nas¹⁸ / rdzogs chen las /
dpe’ nam mkha’ / don bon ŋid / (259.3) rtags¹⁹ sems ŋid ŋo bo²⁰
ces ba²¹ daṅ / Gab pa las /
dpe’ don rtags²² gsum du mnaṃs ba²³ daṅ / skal ldan sems la mnaṃs pa²⁴ med de gṇis
du dbang /
ces daṅ / Sems²⁴ thub las /
raṅ gis bsgrigs (259.4) pa med du gsal gys gsal pa²⁵ de lhag mthoṅ /

bDal ’bum las /

1 sic, read bzuṅ
2 sic, read bzuṅ
3 sic, read ba’o
4 sic, read la
5 sic, read rten 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 bzang 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 mnaṃ pa
24 sic, read bSen
25 sic, read ba
sems la sems ma mchis *1 / sems kyis*2 rañ bžin 'od gsal pa'o*3 //

ṣnān 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 zuňs*4 'brel ni / Ye khri mthā' sel las /

ži gnas tiñ 'dzin*5 bstob (?) de*5 /

lhag mthoñ gsal pa'i*6 stobs ky'i*259.6 mchogs*7 /

ži lha*8 zuňs*9 'brel mi rtog pa /

de mthar phyin pa'i mi g-yos*10 ba'o //

ICODE

Non moňs raň grol gyis*11 rgyud las /

šes pa lhañ kyi*12 rtogs pa de*13 lhag mthoñ /

šes pa rtse*14 'deb* (259.7) dañ bral pa*15 de ži gnas /

gsal stoñ gñis med mňams*16 par bon gyis*17 sku ru bžugs*18 /
ces pa /

[II-1-d] de la bži ste / <1> tiñ ſe 'dzin gyis*19 thun sgom / <2> sems dpai ſaň sgom / <3>

---

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

rtog¹ ba'i² glo'n³ sgom⁴ <4?> bsgoms⁵ med mthar⁶ phyin pa'o //
<1> daň po tiⁿ ne 'dzin gyis⁷ thun bsgoms⁸ nas⁹ /
gšen por phar bgegs¹⁰ kyi¹¹ dran pa bsgoms /
ces pa'i¹² /
    rnam rtog 'gyu pa¹¹ ma daň pa'i /
    stoṅ gsal sprin bral ni ma 'dra /
ces s-ho //
<2> gšis pa (260.2) sms dpa¹³ sgom na¹⁴ /
    myašís¹⁵ pa¹⁶ tshur 'gebs kyis dran pa bsgoms /
ces pa'i¹⁷ /
    za 'chags¹⁸ 'gro 'dug ci byed kyaṅ /
    dus gsum mtha¹⁹ bral med pa'i /
    ſaⁿ la ſaⁿ gis bsgoms pa'ís / (260.3)
    bsgoms dus su mdan sum chag pa'i khyab¹⁰ pa 'dra /
    rkyen kyis¹⁹ jug ciⁿ bsgoms ni²⁰ 'phel /
ces s-ho //

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

[II-2] giṅs pa dgoṅs mñams nas³ / bde stoṅ gsal gsum mo // sbug bsñal med pa bde / sgrigs⁴
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 / ston⁸ 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 khamgs gsum du gol (260.6) ste¹⁶
 / bde pa¹⁷ 'dod khamgs / gsal pa¹⁸ gzugs khamgs / 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 /

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

‘dral¹ min pa rnam²s³ 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 ñi la¹² /
‘bras bu la ni gži mñon du gyur pa’o // gži’ raṅ sa zin pa’o // lam mthar thug pa’o // rtog¹³
(261.1) pa mñon du gyur pa’o // ‘bad med thugs rje gžan don šug¹⁴ la ‘byuṅ pa’o¹⁵ //

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

khyad par chen po’i sa / ’di ltar gyis²¹ snaṅ ba thams cad bya rtsal daṅ bral nas / raṅ saṅs
rgyas su rtogs
ces daṅ / gSer (261.3) gyis²² ri²³ sbal g-yuṅ druṅ theg pa’i rgyud las /

---

¹ sic, read ‘dra la
² sic, read rnam
³ sic, read pa
⁴ sic, read ni
⁵ sic, read ba
⁶ sic, read min
⁷ sic, read pa
⁸ sic, read btaṅ
⁹ sic, read min
¹⁰ sic, read min
¹¹ sic, read ’jog
¹² sic, read las
¹³ sic, read rtogs
¹⁴ sic, read śugs
¹⁵ sic, read ba’o
¹⁶ sic, read gyi
¹⁷ sic, read sgrub
¹⁸ sic, read theg
¹⁹ sic, read mchog
²⁰ sic, read gyi
²¹ sic, read gyi
²² sic, read gyi
²³ sic, read rus
thegs¹ mchogs² 'di ni yid bźin nor bu 'dra / dgos 'dod re pa³ raⁿ⁴ ņam šug⁵ la 'byuⁿ /
ces s-ho // rGyud 'khor ba doⁿ sprug⁶ las /
  theg pa gźan (261.4) gyis⁷ skyon rناس kyaⁿ/
  spaⁿ pa⁸ med bar⁹ raⁿ sar ži /
  theg pa gźan kyi¹⁰ yon tan kyaⁿ¹¹ /
  rtsal ba med par lhun gyis grub /
ces s-ho //

---

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

[5] lha pa dge¹ sñen² gyis³ theg pa la gsum⁴ ste / <1> lus kyi las su phyag dañ (354.5) bskor ba / <2> þag gis⁵ las su bṣñin⁶ po zlas brjod / <3> yid kyis⁷ las su mos gus dañ tiñ ne 'dzin / <4> rluñ la brten nas rluñ 'khor / <5> me la brten nas sbyin bsregs⁸ / <6> chu las⁹ brtan¹⁰ nas (354.6) chab gtor / <7> sa la brten nas mchod rten dañ tsha tshwa / <9> mchod rten la byi dor bya / <10>SKU gṣuñ thugs kyi rten nas¹¹ zig ral bso¹² žin bžeñ¹³ pa / <8> ma dhal la¹⁴ 'bul ba dañ / <12> ŋe'u mdon¹⁵ (354.7) pa / <11> lam 'phrañ bcos pa / <13> zañ zin¹⁶ gis¹⁷ sbyin pa byed pa'o //

---

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

mkha’⁵ (354.8) la mdu’i bskor ba’i tshul du bsraṅ⁶ pa’o //
thugs rje⁷ ñi ma’i tshul du ’gro don byed //
ces so // ’Dul rgyud bṣam’ po ma las /

da lta yam⁹ sde rigs lha bcu’i¹⁰ gnas

bces¹¹ pa / (1) ’dul bon (355.1) ye khrims gyis¹² sde / (2) yod pa smra’i¹³ / (3) bka’ bzu’i¹⁴ bṣad ṅan gyi sde / (4) brag dgon dka’ thub gyi¹⁵ sde / (5) dur khrod rtsog¹⁶ bu’i sde / (6) sین druṅ (355.2) ma¹⁷ rtag pa’i sde / (7) sgom bya ṅams len gyis¹⁸ sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sṅoms kyi¹⁹ sde / (10) dag²⁰ pa druṅ sроṅ gyi sde / (11) tshaṅ²¹ ma gtsug phud gyi²² sde / (12) tshaṅs (355.3) spyod dge bsṅen gyi sde / (13) dus khrims ²³sṅen gyi²⁴ sde / de yaṅ bsdu nas²⁴ bso²⁵ thar gyi sde / dus chen gyis²⁶ sder ’dus so //

---

¹ sič, read gi
² sič, read druṅ
³ sič, read la
⁴ sič, read sроṅ
⁵ sič, read skos
⁶ sič, read sроṅ
⁷ sič, read rjes
⁸ sič, read śam
⁹ sič, read yaṅ
¹⁰ Cf. BGSB bcu gsum du
¹¹ sič, read ces
¹² sič, read kyi
¹³ sič, read smra’i sde
¹⁴ sič, read gḏuṅ
¹⁵ sič, read kyi
¹⁶ sič, read cog
¹⁷ sič, read mi
¹⁸ sič, read gyi
¹⁹ om. Ms.
²⁰ Ms repeats twice dag
²¹ sič, read gtsaṅ
²² sič, read kyi
²³ sič, read bsṅen gnas kyi
²⁴ sič, read na
²⁵ sič, read so
²⁶ sič, read gyi
spyod tshul ni goñ ltar ro //


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

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

<2> ’jug pa’i sgo drug ni / ① gzi dam tshig gis buzh ba / ② rims⁶ pa dbaṅ gis bsgrod⁷ pa / ③ ŋams su tiṅ ne ’dzin gyis (355.6) blaṅ ba / ④ thag lta ba⁸ bcdad⁹ / ⑤ las spyod pa¹⁰ dor¹¹-ba¹¹

⑥ don ’phrin las gyis¹² bsdu’o //

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


[II-2-1] dañ po bsñen bsgrubs mams¹⁷ gsum ŋams su blaṅ ba ni bsñen pa’i (355.8) bzi¹⁸ ma ba¹⁹

---

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 gzi
¹⁹ sic, to be deleted
'go'i dgu / sNan rgyud la' /

(A) lus gyis¹ bsñen pa gsum / (B) nag gis⁴ bsñen pa gsum / (C) yid gyis⁵ bsñen pa gsum / (A) dañ po lus kyi⁶ bsñen pa gsum ni / ① cha lugs lha ldan gyis⁷ (356.1) phyag rgya' / lus gyi⁸ gnas lha bca' ba dañ / ② dbañ bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba dañ / ③ bskyped 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 / bzers pa las kyi sñen¹³ pa / (356.3) ⑥ ru¹⁶ sbral bye'u nor 'gros ltar bzlao //

(C) yid gyis¹⁷ sñen¹⁸ pa gsum ni / ⑦ de bžin ŋid tiñ ne 'dzin ni / stoi žiṅ bdag med du sgom pa dañ / ⑧ kun du snañ gis¹⁹ tiñ ne 'dzin tshad med bži ldan (356.4) du bsgom / ⑨ rgyu'i tiñ ne 'dzin lha bsgom žiṅ gžal yas bskyped pa'i /²⁰

Sems thul¹¹ las /

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

---

¹ sic, read sgo
² sic, read las
³ sic, read kyi
⁴ sic, read gi
⁵ sic, read kyi
⁶ sic, read kyi
⁷ sic, read gi
⁸ sic, read bsñen
⁹ sic, read rgyu
¹⁰ sic, read bsñen
¹¹ sic, read bzlai
¹² sic, read gi
¹³ sic, read rus
¹⁴ sic, read kyi
¹⁵ sic, read bsñen
¹⁶ sic, read ba'i
¹⁷ sic, read pa'o // Cf. ANTG 250.6.
¹⁸ sic, read bSen thub
¹⁹ sic, read bsñen
²⁰ sic, read gi
²¹ sic, read kyi
²² sic, read bsñen
pa (356.5) gsum / dañ po sñon 'gro phyi'i bsñen pa gsum ni / dpon gsas lha la sñen1 pa dañ / rig2 ldan gnas la sñen3 pa / mtshan ldan grog4 la sñen5 pa / ñe ba nañ gis6 sñen7 pa (356.6) gsum ni / thar glud bskañs pa bsñen pa / phyi brten skos la sñen8 pa / phud 9 rta chen gter9 la bsñen pa / bca' gzi las gyis10 bsñen pa gsum ni / 'tshams11 bced dkyil 'khor bri12 ba gcä13 (356.7) gzi'i sñen14 pa / mchod pa brgyan gyis15 sñen16 pa / sgo dbye' sri17 mnan dam tshig gis18 sñen19 pa'o //

<<2>> gñis pa bsgrubs20 pa'i yan lag bco bryad ni sñan rgyud las /
phyi'i21 (356.8) sku'i bsgrubs22 pa drug / bchod pa mañdal la rten nas bsgrubs23 pa dañ / nañ gsañ snags gi24 bsgrubs25 pa drugs26 ni / sñiñ po snags su bsgrubs27 pa / gsañ ba thugs kyi bsgrubs28 pa (357.1) drug ni / byañ chub sems su bsgrubs29 pa'o //

---

1 sic, read bsñen
2 sic, read rigs
3 sic, read bsñen
4 sic, read grogs
5 sic, read bsñen
6 sic, read gi
7 sic, read bsñen
8 sic, read bsñen
9 sic, read gta' gta'
10 sic, read kyi
11 sic, read mtsams
12 sic, read 'bri
13 sic, read bca'
14 sic, read bsñen
15 sic, read gyi
16 sic, read bsñen
17 sic, read bski
18 sic, read gi
19 sic, read bsñen
20 sic, read sgrub
21 sic, read phyi
22 sic, read sgrub
23 sic, read sgrub
24 sic, read kyi
25 sic, read sgrub
26 sic, read drug
27 sic, read sgrub
28 sic, read sgrub
29 sic, read sgrub
Sems\textsuperscript{1} thub las

dkyil 'khor zi ba'i bsgrubs\textsuperscript{2} pa drug / ŋo mtshar lam gyis\textsuperscript{3} bsgrubs\textsuperscript{4} pa drug / (357.2) 'bras bu dbaṅ gis\textsuperscript{5} bsgrubs\textsuperscript{6} pa drug go / dkyil 'khor zi ba'i bsgrubs\textsuperscript{7} pa drug ni / bar 'tshams\textsuperscript{8} bdag ŋid don gyis\textsuperscript{9} bsgrubs\textsuperscript{10} pa daṅ / tsa ka li bkod pa'i phyag rgya'i bsgrubs\textsuperscript{11} pa daṅ / bsdu pa\textsuperscript{12} (357.3) gdan gyis\textsuperscript{13} bsgrub\textsuperscript{14} pa 15 drug ni\textsuperscript{15} / spyan 'dren dbyer med gyis\textsuperscript{16} bsgrubs\textsuperscript{17} pa / tshogs bsag phyag rgya'i bsgrubs\textsuperscript{18} pa / byuṅ\textsuperscript{19} dag bsags pa'i bsgrubs\textsuperscript{20} pa /

gnīs pa ŋo mtshar lam gyis\textsuperscript{21} bsgrubs\textsuperscript{22} pa drug pa\textsuperscript{23} ni / gsaṅ 'tshams\textsuperscript{24} (357.4) gyin 'beb gyis\textsuperscript{25} bsgrubs\textsuperscript{26} pa / 'dzab rdzogs 'phro 'du'i bsgrubs\textsuperscript{27} pa / phyag rgya'i sku bstod [kyi bsgrubs\textsuperscript{28} pa] /

\footnotesize

\begin{itemize}
\item \textsuperscript{1} sīc, read bSen
\item \textsuperscript{2} sīc, read sgrub
\item \textsuperscript{3} sīc, read gyi
\item \textsuperscript{4} sīc, read sgrub
\item \textsuperscript{5} sīc, read gi
\item \textsuperscript{6} sīc, read sgrub
\item \textsuperscript{7} sīc, read sgrub
\item \textsuperscript{8} sīc, read mtshams
\item \textsuperscript{9} sīc, read gyi
\item \textsuperscript{10} sīc, read sgrub
\item \textsuperscript{11} sīc, read sgrub
\item \textsuperscript{12} sīc, read ba
\item \textsuperscript{13} sīc, read gyi
\item \textsuperscript{14} sīc, read sgrub
\item \textsuperscript{15} sīc, read daṅ
\item \textsuperscript{16} sīc, read kyi
\item \textsuperscript{17} sīc, read sgrub
\item \textsuperscript{18} sīc, read sgrub
\item \textsuperscript{19} sīc, read byaṅ
\item \textsuperscript{20} sīc, read sgrub
\item \textsuperscript{21} sīc, read gyi
\item \textsuperscript{22} sīc, read sgrub
\item \textsuperscript{23} sīc, to be deleted
\item \textsuperscript{24} sīc, read mtshams
\item \textsuperscript{25} sīc, read gyi
\item \textsuperscript{26} sīc, read sgrub
\item \textsuperscript{27} sīc, read sgrub
\item \textsuperscript{28} sīc, read sgrub
\end{itemize}
pho ṇan¹ bţan² 'debs kyi bsgrubs³ pa / khro bo rtags gyis⁴ [bsgrubs⁵ pa] / bţi⁶ bsţan dam bca'i bsgrubs⁷ pa'o // (357.5)

gsum pa 'bras bu dbaṅ gis⁸ bsgrubs⁹ pa drug ni / dnos grub lha'i yaṅ sńiṅ 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 / phya 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
/phya gśen theg pa'i bon daṅ sbyor / mkha' kloṅ rab 'byams bskaṅ gi mchoṅ / snaṅ gšeṅ theg

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¹ sǐc, read ṇa
² sǐc, read ḡen
³ sǐc, read sgrub
⁴ sǐc, read kyi
⁵ sǐc, read sgrub
⁶ sǐc, read gzi
⁷ sǐc, read sgrub
⁸ sǐc, read gi
⁹ sǐc, read sgrub
¹⁰ sǐc, read gi
¹¹ sǐc, read sgrub
¹² sǐc, read ma'i
¹³ sǐc, read sgrub
¹⁴ sǐc, read phud
¹⁵ sǐc, read gta'
¹⁶ sǐc, read gta'
¹⁷ sǐc, read yi
¹⁸ sǐc, read sgrub
¹⁹ sǐc, read gyi
²⁰ sǐc, read sgrub
²¹ sǐc, read sgrub
²² sǐc, read gi
²³ sǐc, read sgrub
²⁴ sǐc, read kyi
²⁵ sǐc, read pra
²⁶ sǐc, read rtags
²⁷ sǐc, read gi
²⁸ sǐc, read mchoṅ
pa'i bon dañ sbyor / dbal mo las thig mthu'i (357.8) mchuñ¹ / 'phrul gšen theg pa'i mchuñ² / ŋín³
zer žag⁴ pa mdur gyi⁵ mchoñ / sríd gšen theg pa'i bon dañ sbyor] / las bži rgyun lha sbyin
bsreg gi mchuñ⁶ / dge bsñen (358.1) theg pa'i mchoñ⁷ / 'Gu ya sроg 'dzin dam tshig gis⁸ mchoñ /
drañ sроn theg [pa'i bon dañ sbyor] / 'od zer 'khyil ba sman gyi⁹ mchoñ / a dkar theg pa'i [bon
dañ sbyor] / thig le dgu pa (358.2) dgoñs ŋams gyi¹⁰ mchoñ / ye gšen theg pa'i bon dañ sbyor / ye
śes rtse rgyal lta ba'i mchoñ / bla med theg pa'i bon dañ sbyor /
žes s-ho //
bsñen bsgrubs¹¹ las gsum ŋams su blañ ba ni / (358.3) bdag la ltos pa'i¹² bsñen bsgrub¹³ bži /
'phrin las lā¹⁴ ltos pa'i sñen¹⁵ bsgrubs¹⁶ bži / bsgrub¹⁷ gšen la ltos pa'i bsñen bsgrub¹⁸ bži /
(A) dañ po bdag (358.4) la ltos pa'i bsñen bsgrub¹⁹ bži ni / ¹ rañ lus lha²⁰ gnas pa de sñan²¹ pa la /
² rañ ŋid gtso' 'khor gyur ba²² de ŋe sñen²³ no // ³ thabs śes rol ba de bsgrubs²⁴ pa la / ⁴

¹ sič, read mchoñ
² sič, read bon dañ sbyor
³ sič, read ŋi
⁴ sič, read žags
⁵ sič, read gyi
⁶ sič, read mchoñ
⁷ sič, read bon dañ 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 bsñen
¹⁶ sič, read sgrub
¹⁷ sič, read sgrub
¹⁸ sič, read sgrub
¹⁹ sič, read sgrub
²⁰ sič, read lhar
²¹ sič, read bsñen
²² sič, read pa
²³ sič, read bsñen
²⁴ sič, read sgrub
rdzogs (358.5) rims¹ gyis² rgyas thob pa de bsgrub³ chen po //

(B) lha la ltos pa’i sñen⁴ bsgrubs⁵ bži ni / ¹ rañ dam tshig sms dpa’ gnas pa de sñen⁶ pa la /
² dbyiṅs nas ye śes sms dpa’ spyan draṅs pa de ņe sñan⁷ no // (358.6) ³ ži khro ci sñad du
bsgrub⁸ pa’i bsgrubs⁹ pa la / ⁴ mchod pa’i yul du gyur ba¹⁰ de bsgrub¹¹ chen po //

(C) ’phrin las la ltos pa’i sñen’ [sgrub bži ni] / ¹ žug nas bdag bskyed gyis¹² par¹³ ni sñen¹⁴ pa
la / (358.7) ² mdun bskyed ni tshogs gyis¹⁵ bar ņe sñen¹⁶ no // ³ tshogs nas gtor bskul gyis¹⁷ bar ni
bsgrubs¹⁸ pa la / ⁴ gtor bskul nas rdzogs rim gyis¹⁹ par²⁰ ni bsgrub²¹ chen po //
bsgrub²² gšen la ltos pa’i sñen²³ bsgrub²⁴ (358.8) bži ni / bdag ņid sms dpa’ gnas pa de sñen²⁵ pa la
/ dbyiṅs nas ye śes sms dpa’ spyan draṅ pa de ņe sñen²⁶ no // gñis med las kyi sms dpa’ ru
gyur ba\(^1\) de bsgrub\(^2\) pa la / žug nas 'gro don mdzed\(^3\) pa de \(^{359.1}\) bsgrub\(^4\) chen no //

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

[II-2-2] gni\(\)s pa skyed\(^9\) rdzogs mam gsum ñams su bla\(\)n ba la gni\(\)s ste / skyed\(^10\) pa da\(\)n rdzogs pa'o //
da\(\)n po <1> skyed\(^11\) pa la bzi ste / chu la ña ldi\(\)n\(^12\) gis\(^13\) tshal\(^14\) du skyed pa \(^{359.3}\) da\(\)n / pha la bu skyes pa'i tshul du skyed pa da\(\)n / gsas mkhar ser po ltar skyed pa da\(\)n / chu la zla ba ltar skyed pa'o // skye ba mams\(^15\) bzi sgo chod pa'i dgos pa yod //

<2> rdzogs pa la gni\(\)s ste / rdzogs pa \(^{359.4}\) da\(\)n rdzogs pa chen po'o //
da\(\)n po rdzogs pa la ya\(\)n gni\(\)s / sna\(\)n rdzogs da\(\)n sto'n rdzogs so //
<3> rdzogs pa chen po la gni\(\)s ste / skyed\(^16\) kya\(\)n lta ba'i ña\(\)n la skyed\(^17\) / rdzogs kya\(\)n lta ba'i ña\(\)n la rdzogs / \(^{359.5}\)

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

(i) da\(\)n po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i snag\(^21\) pa tshe thun \(^{359.6}\) ba / lha ... khyed

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\(^1\) sic, read pa  
\(^2\) sic, read sgrub  
\(^3\) sic, read mdzad  
\(^4\) sic, read sgrub  
\(^5\) sic, read gyi  
\(^6\) sic, read gyi  
\(^7\) sic, read gyi  
\(^8\) sic, read sgral  
\(^9\) sic, read bskyed  
\(^10\) sic, read bskyed  
\(^11\) sic, read bskyed  
\(^12\) sic, read lda\(\)n  
\(^13\) 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 bži ltar / phyi snaṅ ba la dmig⁴ nas sgom pa daṅ / naṅ phuṅ po la dmig⁴ 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 bzlas⁸ dgos te / buṅ ba tshaṅs⁹ 'zig pa ltar bzla ba daṅ / 'gar gyis (359.8) so lam ltar / 'od ma'i gzu ltar / rin po che'i gter khyims ltar bzla ba'o //

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

(i-4) dus da lta'i sṅag¹⁵ pa bsod nams chuṅ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du byed gyis¹⁶ tshogs 'khor bskor ba / rgyud¹⁷ bsod nams gyis¹⁸ tshogs mams (360.2) rdzogs nas loṅs spyod 'phel ba'i dgos pa yod / naṅ phuṅ po lus kyi tshogs 'khor bskor ba / bar chod med ciṅ dam can 'dul ba'i dgos pa yod / gsaṅ ba rig pa ye śes gyis¹⁹ tshogs 'khor bskor ba / bon ŋid la loṅs spyod (360.3) ciṅ ye śes khu'n¹⁹ nas 'char ba'i dgos pa yod //

(i-5) da lta'i sṅags pa lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal (21) dārgos ste²¹ /
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brgyud ma 'dres pa dag par gsal bdab\(^1\) / lha dañ dam rdzas dañ\(^2\) mthun par \(^{360.4}\) gsal bdab\(^3\) pa'o //

(ii) gnis pa 'chi khar dgos pa lha ni / (ii-1) gsonian la ltos nas skyed\(^4\) rims\(^5\) sgom la / snañ srid lha dañ lha mo\(^6\) gsal theb nas / bar chod bgegs gyes\(^7\) mi tshugs pa'i \(^{360.5}\) dgos pa yod / (ii-2) bdag la ltos ste skyed\(^8\) rims\(^9\) sgom pa / phuñ po lha\(^{10}\) dmigs su gsal theb nas / bar chod bgegs gyes\(^11\) mi tshug\(^12\) pa'i dgos pa yod / (ii-3) 'chi bdag bdud dañ gśìn rje dañ\(^{13}\) / (360.6) gnis ka la ltos nas rdzogs rims\(^{14}\) sgom pa / sems ŋid ston bai'i\(^{15}\) gsal theb nas / me loñ ye šes rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bźin gyes\(^16\) cha lugs gyes\(^17\) phyag rgya dañ ma bral bar gnas pa / phyi nañ gis\(^18\) (360.7) 'khrul lṭog\(^{19}\) chod nas / ņe lam bde' 20'bre ru\(^{20}\) 'jug\(^{21}\) pa'i [dgos pa yod // (ii-5) bla ma yi dam mgo la thod bźin khur ba'i byin rlob mnoon sum du khug nas / yig 'khor lo rdzogs chen gyes\(^22\) sa mnoon pa'i dgos pa yod // (360.8)

(iii) bar dor dgos pa lha ni / (iii-1) lta ba khyed\(^{23}\) par can gyes\(^{24}\) sgom pas / 'gyur ba med pa'i sku thob nas / skye ši'i sduñ bsñal med pa'i dgos [pa yod] // (iii-2) sñin po khyed\(^25\) par can bžlas

\(^{1}\) sic, read gdab
\(^{2}\) om. Ms.
\(^{3}\) sic, read gdab
\(^{4}\) sic, read bskyed
\(^{5}\) sic, read rim
\(^{6}\) sic, read mor
\(^{7}\) sic, read kyi
\(^{8}\) sic, read bskyed
\(^{9}\) sic, read rim
\(^{10}\) sic, read lhar
\(^{11}\) sic, read kyi
\(^{12}\) sic, read tshugs
\(^{13}\) sic, to be deleted
\(^{14}\) sic, read rim
\(^{15}\) sic, read pa'i
\(^{16}\) sic, read gyi
\(^{17}\) sic, read kyi
\(^{18}\) sic, read gi
\(^{19}\) sic, read rtog
\(^{20}\) sic, read rdzogs su
\(^{21}\) sic, read 'jug
\(^{22}\) sic, read gyi
\(^{23}\) sic, read khyad
\(^{24}\) sic, to be deleted
\(^{25}\) sic, read khyad
pa¹ ‑gag pa med pa’i (361.1) gsun thob nas sgra sñan bde sdu gis² sdu bsñal dañ bral ba¹i [dgos pa yod] // (iii-3) tiin ne ’dzin khyed¹ par can sgom pa¹ ’khrul ba med pa thugs thob nas / phyi nañ ’khrul rtag² gi sdu bsñal dañ (361.2) bral ba¹i dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba⁶ legs pa ’byuñ ba¹i yon tan thob nas / gžan gyi skyon gysis ⁷ dgos pa med pa’o⁷ // (iii-5) dus rtag du⁸ ’phrin las dañ ma bral bar (361.3) gnas pa¹ lhun gysis grub pa¹ ’phrin las thob pa / ziñ kham dag par mi skye kha med pa¹i dgos pa yod do //

(iv) bzi pa ’phrul du dgos pa rnam⁹ gsum ŋams su blañ ba la gsum ste / <1> stod du dgos pa¹i rtiñ¹¹ (361.4) gsum / <2> bar du dgos pa¹i chiñ dgu / <3> smad du dgos pa¹i gzer bcu gcig so¹² //

<1> dañ po stod du dgos pa¹i rtiñ¹³ gsum ni / <1-1> zil gnon lta ba¹i rtiñ¹⁴ / <1-2> sbyañ pa ’phrin las gysis¹⁵ rtiñ¹⁶ / (361.5) <1-3> bšams ba¹⁷ stor ma¹i rtiñ¹⁸ no //

<1-1> dañ po zil gnon lta ba¹i rtiñ¹⁹ la yañ gsum ste / ¹ gsal ba lha¹i lta ba²⁰ mam rtog dgra bgegs zil gysis non / ² sar ba ye šes gysis²¹ lta ba²² ŋon moñs dug lha zil (361.6) gysis non / ³ yañ dag ston ŋid gysis²³ lta ba²⁴ snañ srid zil gysis non pa’o //

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¹ sic, read pas
² sic, read gi
³ sic, read khyad
⁴ sic, read pas
⁵ sic, read rtog
⁶ sic, read bas
⁷ sic, read gos su med pa¹i dgos pa yod, cf. BGSB 149a4.
⁸ sic, read tu
⁹ sic, read pas
¹⁰ sic, read rnam
¹¹ sic, read gden¹
¹² sic, read go
¹³ sic, read gden¹
¹⁴ sic, read gden¹
¹⁵ sic, read kyi
¹⁶ sic, read gden¹
¹⁷ sic, read pa
¹⁸ sic, read gden¹
¹⁹ sic, read gden¹
²⁰ sic, read bas
²¹ sic, read kyi
²² sic, read bas
²³ sic, read kyi
²⁴ sic, read bas
<1-2> gniṣ pa sbyaṅ ba 'phrin las kyi rtiṅ¹ la gsum ste / ① rgyud lung la yid che² gyis³ rtiṅ⁴ / ② don rtogs la man ṅag gis⁵ brtiṅ⁶ / (361.7) ③ bya brtsal⁷ lhun grub gyis⁸ brtiṅ⁹ ṅo //

<1-3> bṣams pa gtor ma'i brtiṅ¹⁰ la gsum ste / ① brgyan¹¹ gyis¹² gtor ma thugs rje kun la khyab pa'i brtiṅ¹³ / ② yo byed¹⁴ gyi gtor ma snañ srid kun la khyab pa'i (361.8) brtiṅ¹⁵ / ③ dmigs pa brten¹⁶ gyis¹⁷ gtor ma tiṅ 'dzin spros bsdu sgal ba'i brtiṅ¹⁸ ṅo //

<2> gniṣ pa bar du dgos pa'i chin dgu ni / ① skyed pa gźal yas gyis¹⁹ chin / yaṅ dog med pa'i (362.1) gnad / ② tiṅ 'dzin 'phro 'du'i chin / mñon du gyur ba'i²⁰ gnad / ③ gźi lam 'bras bu'i chin / bye brag med pa'i gnad / ④ skyed daṅ rdzogs pa'i chin / sems su 'dus pa'i (362.2) gnad / ⑤ bzlases pa sṅags kyi chin / lha sku sgal ba'i gnad / ⑥ bkye' ba mgtron gyis²¹ chin / dmigs pa med pa'i gnad / ⑦ bris pa dkyil 'khor gyis²² chin / lha sgal (362.3) ba'i gnad / ⑧ snañ ba sna tshogs lam gyis²³ chin / rol ba²⁴ gags med gnad / ⑨ goṅ gis²⁵ de nams don du sems la²⁶ mi žan²⁷ ba'i²⁸

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1 sicine, read gdeñ
2 sicine, read ches
3 sicine, read kyi
4 sicine, read gdeñ
5 sicine, read gi
6 sicine, read gdeñ
7 sicine, read rtsol
8 sicine, read kyi
9 sicine, read gdeñ
10 sicine, read gdeñ
11 sicine, read rgyun
12 sicine, read gyi
13 sicine, read gdeñ
14 sicine, read byad
15 sicine, read gdeñ
16 sicine, read rten
17 sicine, read gyi
18 sicine, read gdeñ
19 sicine, read kyi
20 sicine, read pa'i
21 sicine, read gyi
22 sicine, read gyi
23 sicine, read gyi
24 sicine, read pa
25 sicine, read gi
26 sicine, read las
27 sicine, read gžan
28 sicine, read pa'i
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 sba'd / ⑤ 'gug / ⑥ gdab / ⑦ bsgral / ⑧ gnan³ / ⑨ bsreg / ⑩ 'phaṅ / ⑪ ma grub nas⁵ skyar (362.5) ba daṅ bcu gcig go //

① daṅ po brgyaṅ⁶ daṅ cha lug' mos 'dun dad pa bstd / ces pa / bstd pa' bskul ba daṅ / ② gdams ste / gnad la bor nas bskul ba'o // ③ khyab pa (362.6) spyi rgyug gis⁹ pho ŋa raṅ sems la dgye / ④ ston ŋid ye šes gyis¹⁰ pho ŋa ma rig gti mug la sba'd¹¹ / ⑤ tiṅ 'dzin gsal ba gnad gyis¹² 'gug / ⑥ rtog pa lta ba bon ŋid dbyiṅs su gdab / ⑦ thugs rje šugs kyi (362.7) rnam rtogs¹¹ pho ŋa¹⁴ ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ŋon moṅs ye šes gyis¹⁵ me'i¹⁶ bsregs / ⑩ 'khor ba'i sdug bsṅal mya ŋan la¹⁷ 'das par 'phaṅ / ⑪ ma (362.8) grub par¹⁸ bskyar ba'o //

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

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

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¹ sic, read dgos
² Cf. bkye (BGSB 151a4)
³ sic, read rbad
⁴ sic, read mnan
⁵ sic, read na
⁶ sic, read gryan
⁷ sic, read lugs
⁸ om. Ms.
⁹ sic, read gi
¹⁰ sic, read kyi
¹¹ sic, read rbad
¹² sic, read kyis
¹³ sic, read rtog
¹⁴ sic, read ŋas
¹⁵ sic, read kyi
¹⁶ sic, read mes
¹⁷ sic, read las
¹⁸ sic, read pa
¹⁹ sic, read sṅags
²⁰ sic, to be deleted
²¹ sic, read sṅags
²² sic, read sṅags
²³ sic, read bzuṅ
²⁴ sic, read sṅags
ste¹ / gzi’ ye šes rañ chas su yod pa’i gnad / ② snañ ba thams cad bon sku ru ‘char ste² / (363.2)

lam gyis³ ye šes sgron⁴ me⁵ du yod pa’i gnad / ③ gnam ris⁶ sa brag thams cad lha dañ lha mo⁷
‘char ste⁸ / 'bras bu ye šes lhun grub rdzogs su yod pa’i gnad / ④ sduug bsñal thams cad bde’ ba⁸
‘char ste¹⁰ / (363.3) snañ ba sna tshogs lam du khyer ba’i gnad / ⑤ ñon moñs pa ye šes su ‘char
ste¹¹ rañ ’byuñ ye šes ⑫ rañ chas su yod gnad do //

[II-3-2] sñag¹³ pa ‘briñ la gsal ba lha ni / ① stoñ gsum lha’i gzial yas su gsal (363.4) ste¹⁴ / gzial
yas la yañ dog med pa’i gnad / ② rañ lus lha sku¹⁵ gsal ste¹⁴ / bar chod bgegs gyis¹⁷ mi tshugs
pas¹⁶ gnad do // ③ snod gyis¹⁸ jigs rten gtor gzun¹⁹ du gsal ste¹⁹ / snod la (363.5) bzañ ñan med pa’i
gnad / ④ snañ srid thams cad dam rdzas su gsal ste²¹ / dam can la ’khu ldog mid²² yoin²³ pa’i²⁴
gnad / ⑤ gnas lugs stoñ pa ñid du gsal ste²⁵ / sañs rgyas gžan nas mi (363.6) tshol ba’i gnad do //

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¹ sic, read te
² sic, read te
³ sic, read gyi
⁴ sic, read bsgrod
⁵ sic, read med
⁶ sic, read ri
⁷ sic, read mor
⁸ sic, read te
⁹ sic, read bar
¹⁰ sic, read te
¹¹ sic, read te /
¹² Ms. inserts su
¹³ sic, read snags
¹⁴ sic, read te
¹⁵ sic, read skur
¹⁶ sic, read pa’i
¹⁷ sic, read kysis
¹⁸ sic, read kyi
¹⁹ sic, read gžön
²⁰ sic, read te
²¹ sic, read te
²² sic, read mi
²³ sic, read yoñ
²⁴ sic, read ba’i
²⁵ sic, read te
II-3-3] snags' pa tha ma bzuñ pa2 lña ni / 1 phrin las gyer du bzuñs3 pas4 / 2 snags' sñiń po rañ rgyud du bzuñ pa5 / 3 rdzas ša khrag du7 bzuñ pa5 / 4 lha rig pa ther 363.7 zug du bzuñ pa9 / 5 yi dam 'jig rten gyis10 lha11 bzuñ pa'o12 //

II-3-4] de la ma brtogs13 pa'i snags14 pa ni / 1 phrin las blo 'dzin la re ba / 2 snags15 gañ soñ ba la re ba / 3 rdzas gtor chuñ la re ba / 4 lha ri 'go la re ba / 5 dŉos grub 'jig rten gyis16 dpal la re ba'o //

[8] bryagad pa ye gšen gyis17 bon la gsum ste / [I] gži' ŋo bzuñ ba dañ / [II] lam ņams su blaṅ ba (364.1) dañ / [III] 'bras bu mion du gyur ba'o18 //

[I] dañ po gži' ŋos19 bzuñ ba la gsum ste / gži' ka dag dañ / lhun grub dañ / luñ ma stan20 pa dañ gsum / sñana rgyud la21 / ka dag chen po (364.2) bon gyis22 sku / gañ gis23 tri24 ma25 mtha' ma

1 sic, read snags
2 sic, read ba
3 sic, read bzuñ
4 sic, read ba
5 sic, read snags
6 sic, read ba
tic, read tu
8 sic, read ba
9 sic, read ba
10 sic, read gyi
11 sic, read lhar
12 sic, read ba'o
13 sic, read rtags
14 sic, read snags
tic, read snags
16 sic, read gyi
17 sic, read gyi
18 sic, read pa'o
19 sic, read ŋo
20 sic, read bstan
21 sic, read las
22 sic, read gyi
23 sic, read gi
24 sic, read dri
25 sic, read mas
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regs¹ / gẑi' bsgrir² med ka dag ŋos³ buzns⁴ pa'®³ /

ğnis pa lhun grub la bẑi ste / snañ ba lhun grub / stoñs⁶ pa gñis med / skyon (364.3) bral lhun grub / lhun grub chen po 'byuⁿ ru² ma 'gags pa'®³ /

gsum pa luñ ma stan⁸ žes pa / khas len dañ bral ba'®³ / añan rgyud la®³ / gẑi bẑi¹⁰ 'dod ste¹¹ / ka dag dañ (364.4) lhun grub dañ luñ ma stan¹² pa dañ / thig le ŋag gcig dañ bẑi'®³ // yar me ba chen po'¹³ / gẑi mtshan ŋid lña ldan ḏu¹⁴ bżad / rañ bžin ka dag / ño bo luñ ma stan¹⁵ / snañs¹⁶ ba (364.5) lhun grub / gñis su med pas¹⁷ thig le ŋag gcig / rtog¹⁸ ma rtog¹⁹ gyis²⁰ khyed²¹ par dbye' ba dañ lña'®³ //

de yañ bsdu²² nas²³ gsum la 'dus ste / sañs rgyas gyis²⁴ spyi gẑi' / sems can gyis²⁵ spyi gẑi' / (364.6) 'khor 'das gyis²⁶ spyi gẑi'®³ // dañ po sañs rgyas gyis²⁷ spyi gẑi' nî / rañ 'byuⁿ gis²⁸ ye šes /

---

¹ sic, read reg
² sic, read sgrib
³ sic, read ŋo
⁴ sic, read buzñ
⁵ sic, read ba'®³
⁶ sic, read stoñ
⁷ sic, read ruñ
⁸ sic, read bstan
⁹ sic, read lañ
¹⁰ sic, read bẑir
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'î
¹⁸ sic, read rtogs
¹⁹ sic, read rtogs
²⁰ sic, read kysis
²¹ sic, read khyad
²² sic, read bsdu
²³ sic, read na
²⁴ sic, read kyi
²⁵ sic, read gyi
²⁶ sic, read kyi
²⁷ sic, read kyi
²⁸ sic, read gi

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sems can gyis\(^1\) spyi \(\tilde{g}\)ži ni / lhun skyes gyis\(^2\) ma rig pa / 'khor 'das gyis\(^3\) spyi \(\tilde{g}\)ži' ni / \(^{364.7}\) lhun grub chen po 'byu\(\nu\) ru\(\nu\) ma 'gag\(^4\) pā'o //

de ya\(\nu\) skyes\(^5\) med gsal ba / 'gags med lhun grub rdzogs pa / gsal sto\(\nu\) gni\(\nu\)s su med pa bon gyis\(^6\) sku'o //

[III] gni\(\nu\)s pa ma' ŋams su bla\(\nu\) pa\(^8\) la gni\(\nu\)s te / \(^{364.8}\) [II-1] lam bye brag tu ma' ŋams su bla\(\nu\) ba da\(\nu\) / [II-2] dgo\(\nu\)s ŋams spyi\(^10\) bstan pa'o //

[II-1] da\(\nu\) po la\(^11\) bye brag du\(^12\) ŋams su bla\(\nu\) ba ni / [II-1-a] gzi\(^i\(^13\)\) gnas da\(\nu\) / [II-1-b] lhag mtho\(\nu\)n da\(\nu\) / [II-1-c] zu\(\nu\) 'brel lo //

[II-1-a] da\(\nu\) po \(^{365.1}\) gzi\(^i\(^14\)\) gnas la ya\(\nu\) gni\(\nu\)s te / [II-1-a-1] mtshan bcas la brten nas sems bzu\(\nu\) ba da\(\nu\) / [II-1-a-2] mtshan med la brten nas sems bzu\(\nu\) ba'o //

[II-1-a-1] da\(\nu\) po mtshan \(^{365.2}\) bcas la sems bzu\(\nu\) ba ni / sku phyag rgya kun bza\(\nu\) la bzu\(\nu\) ba da\(\nu\) / gsu\(\nu\) yid\(^13\) 'bru la bzu\(\nu\) ba / thugs phyag mtshan g-yu\(\nu\) dru\(\nu\) la bzu\(\nu\) ba'o //

[II-1-a-2] gni\(\nu\)s pa mtshan med la brten nas sems \(^{365.3}\) bzu\(\nu\) ba ni / khuyu\(\nu\) nam mkha' la ldi\(\nu\) ba ltar / rtso\(\nu\) med du chod de bzag / bya the ba tsha\(\nu\) ni 'dzul ba ltar / rtse gcig tu hrigs se / skyes su\(^16\) las tshar ba ltar / gal \(^{365.4}\) med du lhod de bzag go //

[II-1-b] gni\(\nu\)s pa lhag mtho\(\nu\)n ni / nDzogs chen la\(^17\) /

dpe' nam mkha' / don bon ŋid / rtags sems ŋid la\(^18\) ŋos\(^19\) sprad

\(^1\) s\(\acute{\i}\)c, read gyi
\(^2\) s\(\acute{\i}\)c, read kyi
\(^3\) s\(\acute{\i}\)c, read kyi
\(^4\) s\(\acute{\i}\)c, read 'gags
\(^5\) s\(\acute{\i}\)c, read skye
\(^6\) s\(\acute{\i}\)c, read gyi
\(^7\) s\(\acute{\i}\)c, read lam
\(^8\) s\(\acute{\i}\)c, read ba
\(^9\) s\(\acute{\i}\)c, to be eliminated
\(^10\) s\(\acute{\i}\)c, read spyir
\(^11\) s\(\acute{\i}\)c, read lam
\(^12\) s\(\acute{\i}\)c, read tu
\(^13\) s\(\acute{\i}\)c, read ŋi
\(^14\) s\(\acute{\i}\)c, read ŋi
\(^15\) s\(\acute{\i}\)c, read yig
\(^16\) s\(\acute{\i}\)c, read bu
\(^17\) s\(\acute{\i}\)c, read las
\(^18\) om. Ms.
\(^19\) s\(\acute{\i}\)c, read ŋo
ces pas / Ka' pa las /
    dpē' don rta'gs gsum (365.5) du ņams² pa de / skal ldan sms la gňis 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)
    sms la sms ma mchis stē⁴ / sms 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 /
    ņi gnas tiñ 'dzin stob⁹ gňis (?) de-¹⁰ /
    lhag mthoñ gsal ba'i stobs kyi chogs¹¹ /
    ņi lha¹² zuñ 'bral¹³ du¹⁴ mi brtogs¹⁵ pa /
    de nas¹⁶ mthar (365.8) phyin pa'i¹⁷ mi g-yo ba'o //
Nön moñs rañ grol gyis¹⁸ rgyud las /
    ŋes pa lhañ gyis¹⁹ brtogs²⁰ pa de lhag mthoñ /

---

¹ sic, read Gab
² sic, read mñam
³ sic, read las
⁴ sic, read te
⁵ sic, read kyi
⁶ sic, read gsal
⁷ sic, read las
⁸ sic, read las
⁹ sic, read stobs
¹⁰ Cf. bde dañ (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
APPENDIX II: ANTG2 ([8] ye gšen)

šes pa rtsi¹ 'deb dañ bral ba de ži’ gnas /
gsal ston gnis med mňams² (366.1) par bøn gyis³ sku ru bzags⁴ /
ces pa /

[II-1-d] de la bži ste / <1> tìin ŋe ‘dzin gyis⁵ thun sgom / <2> sems dpa’i ye nas sems dpa⁶
ñañ sgom / <3> brtogs⁷ pa’i kloñ sgom / <4>?> sgom med mthar phyin (366.2) pa’o //

<1> dañ po tìin ŋe ‘dzin gyis⁵ thun sgom ni /
gøñ po phar ‘geb gyis⁶ dran pa sgom /
ces pa /

rnam rtogs¹⁰ gyur ba ma dañ pa /
ston gsal sprin bar ŋi ma ’dra /
ces so //

<2> gnis pa sems (366.3) dpa’i ŋañ sgom ni /
myoñ pa¹¹ tshur ‘geb gyis¹² dran pa sgom /
ces pa /

za ’cha’ ’gro ’dug ci byed kyañ /
dus gsum ’du ’bral med pa /
ñañ la ñañ gis sgom pas /
ñañ sgom dus su (366.4) mdañ chags¹³ pa’i khyag pa ‘dra /
rekyn gyis ’jigs ciñ sgom nas ’phel /
ces s-ho //

<3> gsum pa kloñ sgom ni /

---

¹ sic, read rtsis
² sic, read mňam
³ sic, read gyi
⁴ sic, read bzag
⁵ sic, read gyi
⁶ sic, read dpa’i
⁷ sic, read rtogs
⁸ sic, read gyi
⁹ sic, read kyis
¹⁰ sic, read rtog
¹¹ sic, read ba
¹² sic, read kyis
¹³ sic, read ’khyags
rnam rtogs¹ gaṅ šār thams cad stoṅ niṅ du grol /
ces pa / Zi gcod las / (366.5)
rgya mtsho chu ru šes nas brlab kyaṅ chu² šes pa'o /
Ga¹ pa la² /
ro gcig kloṅ sgom³ ye šes rtsal du šar /
rnam rtogs⁶ gaṅ šār thams cad stoṅ niṅ ye šes su grol ba'o //
ces so //
[II-2] gnis pa dgoṅs ūams ni / (366.6) bde stoṅ gsal gsum mo // sdug bsṅal med pa'i bde' ba /
sgrib g-yo⁷ med pa⁸ gsal ba / gzun 'dzin med pa'i mi rtogs⁹ pa'o // rtogs nas ūams su 'char ste¹⁰ /
bde' māṃs¹¹ daṅ / (366.7) gsal ūams daṅ / stoṅs¹² ūams mo¹³ // ma rtogs dug gsum du 'char ste¹⁰ /
bde' ba 'dod chags pa¹⁴ / gsal ba že sdeṅ / mi lṭog¹⁵ pa gti mug go // gol nas¹⁶ khams gsum du gol ste¹⁷ / (366.8) bde ba 'dod khams / gsal ba gzugs khams / mi rtog pa gzugs med do // grol nas¹⁸ sku
gsum du grol ste / bde ba sprul sku / gsal ba loṅ¹⁹ sku / mi rtog pa bon (367.1) sku'o // A loṅ²⁰ phrul
gyi lde mig la²¹ /

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

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

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

[9] dgu pa bla med gyis⁹ bon ni / bya rtso¹⁰ (367.4) dañ bral ba gcig yin no // Ṭuñ drug las / bsgrub¹¹ med rtso med yañ khyad dañ /

theg mchog 'di ni kun gyis¹² thun moñs¹³ min /

ces pa dañ / 'Grel bzi la¹⁴ /

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

ces dañ / gSer gyis¹⁷ rus sbal g-yuñ druñ theg pa'i rgyud la¹⁸ /

theg mchog 'di ni (367.6) yid bzin nor bu 'dra / dgos 'dod re ba ñañ ñam sugs la 'byuñ /

ces so // rGyud khor ba dön sprugs¹⁹ la²⁰ /

---

¹ sič, read la
² sič, read min
³ sič, read mam
⁴ sič, read btañ
⁵ sič, read ro
⁶ sič, read rtog
⁷ sič, read 'jog
⁸ sič, read las
⁹ sič, read gyi
¹⁰ sič, read rtsal
¹¹ sič, read sgrub
¹² sič, read gyi
¹³ sič, read moñ
¹⁴ sič, read las
¹⁵ sič, read gyi
¹⁶ sič, read rtogs
¹⁷ sič, read gyi
¹⁸ sič, read las
¹⁹ sič, read sprugs
²⁰ sič, read las
theg pa g´zan gyis¹ skyon mams kyaṅ /
spaṅ ba med par raṅ sar ´zi’ /¹⁰⁶.⁷)
theg pa g´zan gyis² yon tan kyaṅ³ /
rtsal ba med pa lhun grub gyis /

ces so //

---
¹ *sic*, read gyi
² *sic*, read gyi
³ *sic*, read yaṅ
Appendix III: Preliminary Edition of ANTG (BTK = MT 1911: 248, 261, 264)
Abbreviations and Cited Sources
(See also the Bibliographical Notices in BGSB 2007)

AB  Manuscripts A and B of BGSB.

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

ANTG2  Anonymous Note on the *Theg pa dgu*, No. 2, MT 191, pp. 347.2-367.7. 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


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


BGSBTr  "Nine Vehicles of the Southern Treasury (*Iho gter gyi theg pa dgu*) as presented in the *Bon sgo gsal byed* of Tre ston rGyal mtsan dpal, Part One: First Four Vehicles --- Annotated Translation ---," in *Memoirs of the Faculty of Letters, Kyoto University*, No. 48, 2009, pp. 33-172.

BK  (Bonpo Kanjur Kyoto) Bon po bKa’gyur, entitled *Theg chen g-yun druṅ bon gyi bka’gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljongs bod yig dpe rnam dpe skrun khaṅ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number AIII 301.
Blezer, Henk

Blondeau, A. M.

Blondeau, A. M. and Karmay, S

BPKT

BT
Bar ti ka, or mDo Bar ti ka.

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

CBP

Cuckoo
= Karmay & Nagano 2002

Dagyyab Rinpochè

Davidson, Ronald M.

dBañ chen
Khro bo dbañ chen ŋo mtshar rgyas pa'i rnams (sic, read rnam) bśad 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 bśad dar rgyas gsal ba'i sgron ma of sPa ston bsTan rgyal bzañ 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 Luṅg mtshan ŋid srīd pa'i mdo zod phug rtsa 'grel daṅ bstan pa'i srog śīṅ 'dul ba gṛṅa 'grel, gSung pod, Vol. IV (Nā), Kathmandu, Triten Norbutse
ABBREVIATION & CITED SOURCES


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

DS
sDom gsum by Šr rdza bKra šis rgyal mtshan [Full Title: Theg pa chen po'i lam gyi rten gzi sdom pa gsum mam par 'byed pa]: [1] (BTK = MT 286) pp. 33-762; [2] (Dolanjii 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, Doaljii, 1972.

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

DzPh
Man naive kyi rdzoñ 'phrañ kun gsal ni 'od rgyan, BTK 242, missing in MT. Cf. rDzoñ 'phrañ.

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

Great Perfection
= Karmay 1988a

'Grel bži

gZer mig
= ZM

Hirakawa, Akira
1970 Ritsužo no kenkyū (Research on Vinaya Piṭaka), Tokyo.
1990 A History of Indian Buddhism From Šākyamuni to Early Mahāyāna, University of Hawaii Press.

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

Jā:
Karmay, S. G.
1998b  *Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet*, Mandalabook Point, Kathmandu.

Karmay, S. G. and Nagano, Yasuhiko (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 Tsulkrim Tenzin, Changru Tirtsuk Namdak Nyima, and Gatsa Lodro Rabsal, Bon Studies 11, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 76]

Karmay, S.G. and Watt, J.

KP
skabs phrin. Full title: *gSas mkhar rin po che spyi sBu's g-yuṅ drun 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 dбаn chen gyi sgrub pa*. Elsewhere Tre ston refers to the same text as dBaṅ chen.

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

"Peintures tibétaines de la vie de sTon-pa-gṣen-rab;", Arts Asiatiques, Annales du musée Guimet et du musée Cernuschi, Cahiers publiés par l'Ecole Française d'Extrême-Orient, Tome XLI, pp.36-81.


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

mKhas pa lde'as mdzad pa'i rGya bod kyi chos 'byuṅ rgyas pa. Gaṇs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, Lhasa, 1987.

Luṅ 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.

Legs bṣad rin po che'i gter mdzod of Šar rdza bKra śis rgyal mtshan, Mi rigs dpe skrun khaṅ, Beijing, 1985.

Tibetan text of the Legs bṣad rin po che'i gter mdzod, ed. in Karmay (1972).

= Karmay 1998a.


A Catalogue of the Bon Kanjur, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].

Mu cho theg rim, (full title: Mu cho'i theg pa rim gdu'i rgyud kyi dbu phyogs), in Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts), Edited by Dangsong Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.
mDo Bar ti ka  

Meyer, Fernand  
1983  

Mimaki, Katsumi  
1994  
2000  

Minpaku Lexicon  

MLGK  

Ms  
Manuscript.

MT  

Mu cho  
sNags kyi mdø¨ dur rin chen phreñ ba mu cho’i khorM ‘dur chen mo [BTK = MT 6]

Mvyut  

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Not Available

N.F.  
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NA  

Pasang Wangdu  
2007  
Pa tshab Pa saṅs dbaṅ ’dus, Glang ru Nor bu tshe ring, (eds.), gTam sūl dga’ thañ ‘bum pa che nas gsar rñed pa’i bon gyi gna’ dpe bdams bsgrigs, Bod ljoṅs bod yig dpe rñing dpe skrun khaṅ, Lha sa.
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 Rñin (sic)-ma-pa Rdzong 'phraṅ Bka'-ma transmissions, Revealed from the place of concealment at Sgyur-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 khoron mi rigs dpe skrun khaṅ, Chengdu, 1987.

**Richardson**

1985


**Ruegg, David S.**

1981


**RYK**


**Secret Visions**


**SGK**

Interpretation of Samten G. Karmay.

**sGra ‘grel**


**Śar rdza sDom gsum** = DS

**Shizuka, Haruki**

2007

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