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京都大学
Nine Vehicles of the Southern Treasury
(lho gter gyi theg pa dgu)
as presented in the Bon sgo gsal byed
of Tre ston rGyal mtshan dpal
Part One: First Four Vehicles
— Annotated Translation —

Katsumi Mimaki and Samten Karmay

Almost two years ago, we had occasion to publish a critical edition of the
Bon sgo gsal byed of Tre ston rgyal mtshan dpal.(1) The Bon sgo gsal byed is a
kind of encyclopedic compendium of Bon po doctrines known in the
fourteenth century. In it, not only doxographical, but also ontological and
cosmological topics are treated. Moreover, not only Bon po, but also Buddhist
doctrines (those of gSar ma pa and rNili ma pa) are summarily treated. The
Bon in question here is the so-called "Everlasting Bon," or g-yuñ druñ bon,(2)
the doctrine of which was formed and organised through the influence of
Buddhism from the eleventh century on.(3)

In the present article, we propose to present the first portion of the annotated
translation of this treatise, namely, the portion concerning the first four
vehicles of the nine vehicles (theg pa dgu) of the Southern treasury (lho gter).

* 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. 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 the present article.

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

(2) The term g-yuñ druñ bon is found, in the phyi dar period, already in one of the earliest Bon po
documents, the mDzod phug, rediscovered by gShen chen Klu dgra (996-1035) in 1017; cf. mDzod phug
17.14, 17.17, 112.12, etc. It seems that this term cannot be found in earlier documents of the sia dar period.

(3) Concerning the Bon religion of an earlier period, see an excellent survey by Per Kværne (2000): "The Study
Our reason for publishing this portion first is above all that in these four vehicles the ancient tradition of Bon religion, before it received the influence of Buddhism, is very well preserved. It is generally known that there are three kinds of nine vehicles, namely 1) the nine vehicles of the Northern treasury (byaṅ gter),\(^{(4)}\) 2) that of the Central treasury (dbu gter),\(^{(5)}\) and 3) that of the Southern treasury.\(^{(6)}\) If the nine vehicles of the Northern treasury are of Žaṅ žuṅ,\(^{(7)}\) and those of the Central treasury of Indian cycle (rgya gar bon skor),\(^{(8)}\) those of the Southern treasury are in fact of Tibet.\(^{(9)}\) Everyone interested in Bon knows the monumental work of Snellgrove\(^{(10)}\) concerning the nine vehicles of the Southern Treasury of Bon, based on a fourteenth century biography of sTon pa gŠen rab mi bo, the gZi brjid. Our Bon sgo gsal byed also belongs to the fourteenth century. Therefore, at the beginning we thought that we would have nothing to contribute to this part of the field because of his work. But, when we examined the material in detail, to our surprise, we found that something completely different is presented. That is another reason why we decided to prepare the translation of this portion.

\(^{(4)}\) 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) bžed 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.

\(^{(5)}\) The nine vehicles of the Central treasury (dbu gter) are 1) IHa mi gžan brten gyi theg pa, 2) Raṅ rtogs gshen gyi theg pa, 3) Thugs rje sms dpai theg pa, 4) g-Yuṅ druṅ sms dpai theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan m yön sès kyi theg pa, 7) mNyön spyod thugs rje rol paṅ 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, École française d'Extrême-Orient, Études thématiques 2, Paris, 1994, pp.115-136.

\(^{(6)}\) A list of the nine vehicles of this tradition is found at the beginning of our translation.

\(^{(7)}\) Cf. BGSB 163b4-5: Žaṅ žuṅ ni theg pa snaṅ ldan raṅ ldan la sogs dgu / "The nine [vehicles] of Žaṅ žuṅ are vehicles snaṅ ldan, raṅ ldan, etc."

\(^{(8)}\) Cf. BGSB 163b5: Bod ki theg pa phya gshen la sogs dgu ru / Doṅ sprugs las bshad / "The Tibetan vehicles are explained in the Doṅ sprugs (BK 175) as nine, such as phya gshen [theg pa], etc."

\(^{(9)}\) Cf. BGSB 163b5-164a1: Iha mi gžan rten la sogs rgya gar las / "[The nine vehicles such as] lha mi gžan rten, etc., are according to the Indian [cycle]."

Previously, in order to establish a critical edition of the *Bon sgo gsal byed* (BGSB 2007), we had two manuscripts, A and B. But, since manuscript B is a kind of copy of manuscript A, we had, for all practical purposes, a single manuscript. This fact created considerable difficulty in solving the problems of elucidating difficult passages. It was our luck to have found, in the *bKa’ brten* volume (BTK = MT 191), two anonymous texts treating almost the same subject. These texts contain many errors of orthography, but they helped us considerably to solve the problems and to improve our readings in some difficult passages. We call them ANTG (Anonymous note on *theg pa dgu*) and ANTG2 (Anonymous note on *theg pa dgu*, No. 2), and have prepared an edition of them concerning the first four vehicles (ANTG: BTK = MT 191, pp. 241.7-248.7; ANTG2: BTK = MT 191, pp. 347.7-354.4) as Appendix I and II, and their facsimile editions in Appendix III and IV.

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(11) For the synopsis of the entire *Bon sgo gsal byed*, see BGSB 2007, pp. xxxiv-xl.

(12) There is considerable confusion about the spelling of the word *phya* and its meaning in late *Bon po* and Buddhist sources. It is clear that the distinction between *phya* and *phywa* has been forgotten for quite long time (cf. Arrow pp. 247, n. 9). In Buddhist texts, the terms are totally confused; in *Bon po* documents also they are sometimes confused. Here is a list of what it designates: [1] *phywa with wa zur:* This designates a class of deities and their heaven called mGon btsun phywa'i yul. The chief deity of this heaven is called Phywa Ya la bdag drug in the Konpo inscription (Richardson 1985: 66) or Phywa rje Yab lha (or Ya bla) bdal drug in the Dunhuang documents (Bacot et al 1940: 81, II. 8, 26). He is regarded as the ancestor of the Tibetan kings of the sPu rgyal dynasty in Yar lung. In Tibetan Buddhist sources, the *Phywa* is sometimes described as the creator of the world according to the *Bon* tradition as is the case of Íśvara for the Śaivaite (Arrow 251), but in fact no *Bon* sources are ever attested as giving that description. [2] The *phya* without wa zur has various meanings: [2-1] It has the sense of "prediction," "foretelling," "forecast," and "prognosis." In Dunhuang documents, it occurs in the form of *mo tlab phyva klangs/, "Divination is consulted, prognosis is read" (Lalou 1958: 167, l.66; 171, l.137). In the same documents the phrase *mo tlab phyva klangs/ is the parallel to the phrase gto žiū dpyad/ "Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, l.153). The practices of the *gto, dpyad, mo and phya* are the main concern of the *Bon po* in the early period. But later the *phya* is
[1-1] Five Sciences (rig pa'i gnas lha) [111b2] ........................................... *7

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replaced by rtšis, "astrology" in the framework of the four practices, but still the four are the core of the
teaching of the Phya gšen theg pa according to the gZi brjod (Snellgrove 1967: 24). However, BGSB
follows a different tradition. It replaces the four practices by the five sciences as the main teaching of
the Phya gšen theg pa. There are few cases where the phya of the Phya gšen theg pa is written with wa
zur, namely, Phywa gšen theg pa; see Luñ rigs mdzod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281]
p. 131, l. 2, l. 3, l. 6). Cf. also Gathaı manuscripts (Pasai Wangdu 2007, p. 18 [25, l.2]: mo btab
phywa (!) klags na /; p. 25 [35, l.5]: go dañ dpyad bygis sam / mo dañ mtsuñs bygis sam / ). [2-2]
The phya has the sense of life. It is explained as phya zer na g-yuñ druñ gi tshe / "Phya means
everlasting life" (sGra 'grel, p.58, l. 6). This definition is echoed in ritual texts, for example Ži khro,
Vol.2, 1653 et seq (BTK = MT 126). In ritual texts the term very often occurs with the term g-yuñ,
"quintessence," "essence," "essential part of something" in the form of phya g-yuñ; see below. [2-3]
There is also another subtle meaning which is very close to the definition given in [2-2], but it is in
fact quite distinct in concept. It is usually expressed by the phrase phya g-yuñ, which is in fact a
contraction of miñ phya and nor gyi g-yuñ, which is the essence of physical well-being of man and the
quintessence of domestic animals such as yaks, cows, horses and sheep, but the g-yuñ often designates
the best part of almost anything that is desirable. In the sGra 'grel (p.57, ll. 5-6) the term miñ phya is
explained as: phya tshe rgyal mo(s) ... mi phya med la 'tshag ster / snra tshe zad kyi tshe sriñ ... / "The
queen of life gives the essence of physical well-being to the man who lacks it, prolongs life for the man
whose life is exhausted." Another text (Cuckoo 35) states: mi la phya med na tsha mañ / nor la g-yuñ
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INTRODUCTION

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TIBETAN TEXT

[I.3.3.2.c: Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu)]

[I.3.3.2.c] gsum (111b1) pa lho gter gyi theg dgu ni / phya1 snañ 'phrul srid /
dge drañ2 a ye / bla med do //

[[1] phya gšen theg pa]

[1] dañ po phya gšen ni / (A.29b4) ston pa phyas mdzad pas3 (111b2) phya gšen no //
[1-1] de la phya gšen gyi bon rig4 pa'i gnas lña ste / Khams brgyad5 6 las /

---

1 bya A
2 trañ AB
3 pa A
4 rigs B
5 rgyad A
6 ÷ vol. XI (da), 162.5-7.
[I.3.3.2.c: Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu)]

[I.3.3.2.c] The third, [111b] namely the Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu) are:

[1] the [Vehicle of the gŚen of] Prediction (phya [gśen theg pa]),
[2] the [Vehicle of the gŚen of] Appearance¹ (snañ [gśen theg pa]),
[3] the [Vehicle of the gŚen of] Magical Power² ('phrul [gśen theg pa]),
[4] the [Vehicle of the gŚen of] Existence (srīd [gśen theg pa]),
[5] the [Vehicle of] the Virtuous Adherers (dge bsñen [theg pa]),
[6] the [Vehicle of] the Great Ascetics³ (drañ sroñ [theg pa]),
[7] the [Vehicle of the White] "A"⁴ (a [dkar theg pa]),
[8] the [Vehicle of] the Primeval [gŚen] (ye [gśen theg pa]),
[9] the Supreme [Vehicle] (bla med [theg pa]).

[[1] The Vehicle of the gŚen of Prediction (phya gśen theg pa)]

[1] First, as for the [Vehicle of the] gŚen of Prediction (phya gśen [theg pa]), it is called phya gśen, because the teacher (= gŚen rab mi bo) acts by means of prediction (phya).

[1-1: Five Sciences (rig pa'i gnas līña)] In this [Vehicle] the teaching (bon) of the gŚen of Prediction is the five sciences (rig pa'i gnas līña). It is said in the "Eight Elements" (Khams brgyad):

<< The person who studies the five sciences, namely (1) External [science],

² Cf. Snellgrove’s translation: the Way of the Shen of Illusion.
³ The Sanskrit equivalent of this term is rṣī, but here it corresponds to Buddhist bhikṣu.
(1) phyi dañ (2) nañ dañ (3) bzo dañ (4) sgra dañ (5) gso ba (111b3) rig pa’i gnas lňa la blo sbyaňs pa’i skyes1 bu ni / e ma ſo mtshar che ces pas / (1) phyi rig pa la2 Srid pa’i gto ’bum nag po3 dañ / (A.29b5) (111b4) Rin chen gyi rtsis ’bum khra bo4 5 / gTsug lag 6 dpal ’bum dkar po7 dañ gsum / Ri rab kyi rtser8 Koû tse Phrul rgyal la (111b5) gsuňs so //

(2) nañ rig pa la ’dul ba’i Klu ’bum nag po9 / thul ba’i Klu ’bum khra bo10 / ’dren pa’i Klu ’bum dkar po11 dañ (112a1) gsum / klu yul du Ye ǹs sñiñ po la (A.29b6) gsuňs so //

(3) sgra rig pa la12 / lHa srin gyi ’khrugs13 ’bum nag po14 / (112a2) sGra tshad kyi
(2) Internal [science], (3) Art, (4) Linguistics, and (5) Medical sciences, is indeed marvelous.>>

(1) Concerning External Science (phyi rig pa), [gŠen rab mi bo] proclaimed to Koñ tse, the Magical King (Koñ tse 'phrul rgyal)⁵, on the summit of Mount Sumeru the three [treatises, namely,] The "Black [volume of] One hundred thousand [lines about] Rituals of Existence" (Srid pa'i gto 'bum nag po), the "Multi-colored [volume of] One hundred thousand [lines about] Precious Calculations" (Rin chen gyi rtsis 'bum khra bo), and the "White [volume of] One hundred-thousand [lines about] Glorious Science" (gTsug lag dpal 'bum dkar po).

(2) Concerning Internal Science (nañ rig pa), [gŠen rab mi bo] proclaimed to Ye šes sñiñ po⁶ in the land of Nāga (klu) [112a] the three [treatises, namely,] the "Black [volume of] One hundred thousand [lines about] Nāga" for subduing [Nāga] (′dul ba'i Klu 'bum nag po), the "Multi-colored [volume of] One hundred thousand [lines about] Nāga" concerning the subdued [Nāga] (thul ba'i Klu 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] Nāga" for guiding [Nāga] (′dren pa'i Klu 'bum dkar po)⁷.

(3) Concerning Linguistic Science (sgra rig pa), [gŠen rab mi bo]

---


⁶ This is the name of a sage who is one of the three lha klu mi gsum gya gšen, the three gšen practitioners: Lha gšen Yongs su dag pa, rGyal gšen Mi lus bsam legs and Klu gšen Ye šes sñiñ po, see LSDz, pp.89, 91-97. On the second practitioner rGyal gšen Mi lus bsam legs, see Martin (1994) 51-64.

⁷ Concerning the Klu 'bum, see Index of BGSB (2007). It is to be noted that the Buddhists in Tibet regarded this Bon po scripture very important and so most of the Buddhist monasteries and temples usually kept either a manuscript or printed copy of the scripture for the reason that it contains stories of how sTon pa gŠen rab mi bo pacified the Klu being regarded as the masters of the natural environment.
rtsod 'bum khra bo' / Thugs rje'i lha 'bum dkar po\(^2\) dañ gsum / lha sрин\(^3\) gyi mtshams\(^4\) su rMa lo dañ g-Yu\(^{(112a3)}\) lo la gsuñs so // sgra tshad gñis yin pas snod\(^5\) gñis so //

(4) bzo rig pa la sKu gSuñ Thugs kyi bzo 'bum\(^6\) gsum mo // \((A.29b7)\)\(^{(112a4)}\)

(5) gso ba rig pa la gSo byã'i nad 'bum nag po\(^7\) / gSo thabs kyi dpyad\(^8\) 'bum khra bo\(^9\) / gSo byed kyi sman 'bum dkar po\(^{10}\)\(^{(112a5)}\) dañ gsum / ri g-Yuñ druñ

---

1. N.A.
2. N.A.
3. sрин A
4. 'tshams AB
5. AB insert dañ.
6. N.A.
7. See "gSo ba rig pa'i sman rgyud 'bum bži" in Index of BGSB (2007).
8. spyad A
9. See "gSo ba rig pa'i sman rgyud 'bum bži" in Index of BGSB (2007).
10. See "gSo ba rig pa'i sman rgyud 'bum bži" in Index of BGSB (2007).
proclaimed to rMa lo and g-Yu lo⁸ in an intermediate space between Gods (lha) and Demons (srin) the three [treatises, namely,] the "Black [volume of] One hundred thousand [lines about] the Conflict between Gods and Demons (lHa srin gyi 'khrugs 'bum nag po), the "Multi-colored [volume of] One hundred thousand [lines about] the Debate of Linguistics and Logic" (sGrats tshad kyi rtsod 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Gods of Compassion" (Thugs rje'i lha 'bum dkar po). Since there are two [sciences], Linguistics and Logic (sgra tshad), there are two recipients [namely, rMa lo and g-Yu lo].

(4) Concerning Art (bzo rig pa), there are three [treatises]: the "White [volume of] One hundred thousand [lines about] the Art of Body, Speech, and Mind" (sKu gSuñ Thugs kyi bzo 'bum).

(5) Concerning the Medical Science (gso ba rig pa), [gŚen rab mi bo] proclaimed to dPyad bu khri šes⁹ on the mountain g-Yuñ druñ dgu brtsegs (Nine Stacks of Svastika)¹⁰ the three [treatises, namely,] the "Black [volume of] One hundred thousand [lines about] the Illness to be cured" (gSo bya'i nad 'bum nag po), the "Multi-coloured [volume of] One hundred thousand [lines

³⁸ rMa lo and g-Yu lo are two disciples of gŚen rab mi bo. rMa lo is considered as a spiritual son and emanation of the Mind of gŚen rab mi bo (ZM 57.18: thugs las sprul pa'i gsal bu rMa lo); gYu lo is considered as a spiritual son and emanation of the Speech of gŚen rab mi bo (ZM 57.19: gsuñs las sprul pa'i gsal bu g-Yu lo). They are also counted among the four mtshan Idan khye'u. Cf. (Minpaku Lexicon) mtshan Idan khye'u bzi - 1) rMa lo, 2) g-Yu lo, 3) gTo bu 'bum sañs, 4) dPyad bu khri šes. The last two are also counted among the eight sons of gŚen rab : cf. LShDz, Beijing, 42.22-43.4: 1) gTo bu 'bum sañs, 2) dPyad bu khri šes, 3) Luñ 'dren gsal ba, 4) rGyud 'dren sgron ma, 5) 'Ol drug thañ po, 6) Mu cho ldem drug, 7) g-Yuñ druñ dban Iceland, 8) 'Phrug bu chuñ.

³⁹ Concerning dPyad bu khri šes, one of the four mtshan Idan khye'u, see the previous note.

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dgu brtsegs¹ su dPyad² bu khri šes la gsuṅs so // ces pa rnam rNam rgyal³ las brad do /

[1-2] mo yaṅ phyi¹¹ (112b¹) rig⁴ te / Ju⁵ thig⁶ rgyud 'bum⁷ las / (A.29b⁸)
phya gšen theg pa'i rgyud bstan pa³ / sprul pa bcu gcig⁹ kun gsal 'di / bdag (112b²) don ma yin gzan don yin /
ces pas mdud pa sum brgya drug bcu ni / Iha khams¹⁰ kyi mdud¹¹ pa brgya ni śu / 'dre¹² khams (112b³) kyi mdud¹³ pa brgya ni śu 'o¹⁴ / de yaṅ ba sbal khyuṅ gsum mo // Žan (A.29b⁹) zuṅ gi ju¹⁵ thig / Mi¹⁶ ŋag gi sog¹⁷ pa / ma saṅs kyi mde'u¹⁸ mams (112b⁴) phyi rig pa'o //

¹ rtsegs A
² spyad A
³ = BK59; 82.6-83.2: gso ba rig pa'i (83.1) bon sde gsum ni / gso bya'i nad 'bum nag po / gso byed kyi 'tsho 'bum khrā'o (sic, read khra bo) / rnam rgyal gyi sman 'bum dkar po gsum (2) 'ol mo luṅ riṅs su gtan la phabs te / snod ni dPyad bu khri šes la bstan no /
⁴ rigs A
⁵ bcu A
⁶ tig A
⁷ N.A.
⁸ par A
⁹ thig A
¹⁰ 'khams A
¹¹ 'dud A
¹² 'brel A
¹³ 'dud A
¹⁴ 'am B
¹⁵ bcu A, B om.
¹⁶ me B
¹⁷ swo A
¹⁸ rde'u B
about] the Diagnosis, the Means of Cure" (*So thabs kyi dpyad 'bum khra bo*), and the "White [volume of] One hundred thousand [lines about] the Medicine which cures" (*So byed kyi sman 'bum dkar po*).

The above accounts are stated in the "Victorious One" (*rNam rgyal*).

[1-2: Sortilege (*mo*) etc.] The sortilege (*mo*) is also [112b] an External Science. It is said in the "Treatise of Knot-Sortilege [in] One hundred thousand [lines]" (*Ju thig rgyud 'bum*)\(^{11}\):

<<This teaching of the treatise (*rgyud*) of the Vehicle of the gŚen of Prediction (*phya gšen theg pa*), which completely clarifies the eleven emanations\(^{12}\), is not for one's own sake (*bdag don*)\(^{13}\), but for the sake of others (*gźan don*).>>

As for the three hundred and sixty knots, there are a hundred and twenty knots of the realm of gods and a hundred and twenty knots of the realm of demons (*'dre khamas*)\(^{14}\). These are also [knots of] cow (*ba*), frog (*sbal*), and *garuḍa* (*khyuṅ*)\(^{15}\). The Knot-Sortilege (*ju thig*) of Žaṅ žuṅ\(^{16}\), the scapula (*sog*

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\(^{11}\) The *Ju thig rgyud 'bum* is not available, but see the explanation under this title in the Index of BGSB (2007).

\(^{12}\) In the sources related to Ju thig (cf. note 15 & 16), the eleven emanations (*sprul pa*) do not seem to be mentioned. They therefore remain unidentified.

\(^{13}\) The expression *bdag don* is very often used in *Bon* texts, while in Buddhist texts the expression *raṅ don* is normally used.

\(^{14}\) Another hundred and twenty are lacking.

\(^{15}\) The three animals are in fact related to the origin myths of three different types of divination within the Žaṅ žuṅ *ju thig* divination (see note 16). The divination charts have the figures of a cow, a frog, and the *khyuṅ* bird (similar to *garuḍa* in Indian mythology), see Ye *srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snaṅ srid legs ｉes kun gsal* (BTK = MT 68, pp. 219-247). Like BGSB, this text also has just *sbal* (frog), but it probably meant *ras sbal* (tortoise), because Chinese astrology is involved in the *sbal* section of the text just referred to.

\(^{16}\) The Žaṅ žuṅ *ju thig* is a system of divination using six strings, and its practice is reputed to be very ancient. The text itself is called Žaṅ žuṅ *ju thig rgyud 'bum* or just *Ju thig rgyud 'bum*, and for the time being it is not available, but there is a massive work on this divination system by sKyaṅ *sprul Nam mkha' rgyal mtshan* (19th century), entitled *Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snang srid legs ｉes kun gsal* (BTK = MT 68). The author mentions the text as *Ju tig rgyud 'bum* among his textual sources (p. 567).
yañ bon¹ kha gcig ni nañ dañ gtan tshigs (mchan: tshad ma rtog ge) sgra rig dañ / bzo dañ gso ba gnas ln'a'o (mchan: phyi rig med)² ces pas / phyi³ rig (112b5) pa phya gšen kho na ma yin te / skabs 'dir 'byuñ ha'o⁴ // Thugs rje byams⁵ ma⁶ las (A.29b10)

phyi rig nañ rig sgra rig dañ / bzo (113a1) rig gso⁷ rig gtan tshigs rig⁸ ces pa⁹ drug go //

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¹ ban A  
² This mchan, which is correctly placed here in A, is mistakenly placed in B 113a2.  
³ nañ AB  
⁴ pa'o AB  
⁵ bya A  
⁶ N.I.  
⁷ bso A  
⁸ rigs B  
⁹ pas A
pa) [divination] of Tangut (Mi ñag)\textsuperscript{17}, and the arrow-head (mde'u)\textsuperscript{18} [divination] of the Ma sañs\textsuperscript{19} spirits are [included in] the External Science.

Moreover, some bon po say that the five sciences\textsuperscript{20} are the Internal [Science], the Reasoning (gtan tshigs)\textsuperscript{21}, Linguistics, Art, and the Medical [Science]. Therefore, the External Science (phyi rig pa)\textsuperscript{22} is not solely [included in] the Vehicle of] the gŚen of Prediction (phya gśen [theg pa]). It appears [here] on this occasion [provisionally]. [On the other hand,] it is said in the "Compassionate Loving Mother" (Thugs rje byams ma):

<<[There are] the External Science, the Internal Science, Linguistic Science, Art, [113a] the Medical Science, and the Reasoning Science.>>.
There are six [sciences in this case].

\textsuperscript{17} No other source so far has been found stating that this system of divination originated in Mi ñag. However, some Tibetan sources suggest that it was introduced from Gilgit (Stein 1972: 232). Bod rgya tshig mdzod chen mo (p. 2961) simply states: sog mo = ra lug gi sog pa la brten pa'i mo phywa (sic), "divination that depended on the scapula of sheep and goat."

\textsuperscript{18} The divination in which arrows are used is usually called mda' mo, "arrow divination." It is mentioned in the Tibetan epic texts (Stein 1959: 335, n. 47; 349, n. 57).

\textsuperscript{19} The ma sañs is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (dba'i mdzad) of Tibet prior to the coming of gÑa' khri btsan po, the first Tibetan king, it is said that the ma sañs ru dgu governed the country (IDE'u chos 'byuñ, pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the ma sañs (Stein 1959: 246); cf also Arrow: 444-45. In the Bon tradition, there are the nine ma sañs brothers (ma sañs spin dgu) and their nine sisters (ma sañs spin dgu'i lcam), all are enumerated in the 'Jig rten phuñ byed kyì rgyud (pp.677-693), one of the nine treatises of Phur pa (see, Phur pa rgyud dgu in the Index of BGSB 2007). In this text origin myths and iconographic descriptions of the nine brothers and their sisters are given in a lyric style writing that reminds us of the old poems of the Dunhuang manuscripts. By the same token, the treatise also provides the geographical origin of the ma sañs spin dgu. They are closely related to the Yar 'brog region in the southern Tibet and they personify atmospheric phenomenon such as storms of thunder, snow, hail and rain. Cf. also (Minpaku Lexicon) ma sañ = mì ma yin gyi rigs síg (a class of non-human being, spirit).

\textsuperscript{20} Interlinear commentary: "there is no External Science" (phyi rig med).

\textsuperscript{21} Interlinear commentary: "Logical" (ishad ma rtog ge).

\textsuperscript{22} The original reading (nañ rig pa) does not make sense here and is corrected to phyi rig pa.
[[2] snañ gšen theg pa]

[2] gñis pa snañ gšen ni / lha 'dre'i snañ ba¹ dañ mthun par ston pas (113a2)

snañ gšen no // de'i bon ni² / sNañ gšen rtsa ba¹ mdo dgu³ las /

theg pa snañ gšen bžed⁴ bstan⁵ pa / (A.30a1)

<1> gyer sgo bži dañ <2> skad gcoñ⁶ dgu /

<3> gtañ⁷ (113a3) rag bži bcu⁸ rtsa gñis so //

ces pas / de la <1> gyer sgo bži ni / yañ de ñid⁹ las /

lha g-yañ gñan sri'i gyer sgo bži /

ces pas / (113a4) <1-1> yar gsol ba lha'i gtsañ sgor gyer ba / <1-2> mar non pa sri'i¹⁰ byur sgor gyer ba / <1-3> phar (A.30a2) gtoñ¹¹ pa spyi'i glud¹² sgor gyer ba /

<1-4> tshur skyob pa phya'i (113a5) g-yañ sgor gyer ba'o //

de la <1-1> gtsañ sgor gyer ba ni lha sel la bya ste / lco ga¹³ yar sel dañ / ru

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1 B om.
2 B mistakenly places the above mentioned mchan (phyi rig med) here.
4 bžir B
5 stan A
6 bcoñ A
7 tañ A
8 cu B
10 ši ra'i AB
11 gtoñ B
12 blud B
13 ge'i AB
[[2] The Vehicle of the gśen of Appearance (snañ gśen theg pa)]

[2] Second, as for the [Vehicle of the] gśen of Appearance (snañ gśen theg pa), it is called snañ gśen, because [gŚen rab mi bo] teaches in accordance with the appearance of gods and demons (lha dañ ‘dre’i snañ ba). Its teaching (bon) is explained in the "Nine Fundamental Sūtras of the gŚen of Appearance" (sNañ gśen rtsa ba’i mdo dgu):

<<[Here is] the teaching that the Vehicle of the gŚen of Appearance (theg pa nañ gśen) accepts: <1> the four Portals of Incantation (gyer sgo), <2> the nine Ululations (skad gcoñ), and <3> the forty-two ceremonies (gtañ rag).>>

Among them, <1> the four Portals of Incantation (gyer sgo) is explained in the same ["Nine Fundamental Sūtras of the gŚen of Appearance" (sNañ gśen rtsa ba’i mdo dgu)]:

<<The four Portals of Incantation of gods (lha), fortunes (g-yañ), gñan spirits (gñan), and vampires (sri).>>

Therefore, [the four Portals of Incantation are] <1-1> Praying upward, Incantation at the pure portal of gods, <1-2> Suppressing downward, Incantation at the portal of misfortune (byur sgo) of vampires (sri),<sup>23</sup> <1-3> Sending away, Incantation at the portal of general ransoms (glud),<sup>24</sup> <1-4> Protecting hitherward, Incantation at the portal of fortunes of the phya (phya’i g-yañ sgo).

Among them, <1-1> Incantation at the pure portal (gtsañ sgor gyer ba) is performed for the purification of gods (lha sel). There are a hundred and twenty White [rituals of] Purification (sel dkar), such as the purification

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<sup>23</sup> The original reading ši ra is corrected to sri. The term ši ra is not known.

bзи gsas kyi mgur sel (113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya нi śu'o // de gnis su ma (A,30a3) phyé ba 'byuⁿ bā'i stōṅ sel / gśen³ gyi dug (113b2) sel /

<1-2> mar sri la gyer ba ni 'dre sel yin te / sde brgyad kyi zlog sel / the'u⁴ raṅ gi dmar sel / ša ma'i riṅ sel la sogs sel (113b3) nag brgya нi śu'o // mi hraṅs⁵ kyi mda' sel / de la sogs (A,30a4) sel⁶ khra brgya нi śu ste / sel sum brgya drug cu'o //

de bs dus⁷ na yan⁸ (113b4) dgu dgu brgyad cu rtsa gcig go // de la yan bs dus na

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bśen A
⁴ the A
⁵ traṅs AB
⁶ sde la AB
⁷ sdbus AB
⁸ ya ṅal AB
upward of larks (*lco ga*),\(^{25}\) the purification of the throats of the gods of the four corners (*ru bže gsas*), \(^{113b}\) the purification of the earth (*dog sel*) of lHa sras\(^{26}\) 'od dkar.\(^ {27}\) [There are also purifications which are] not divided into these two, [namely, upward and downward,] such as the purification of a thousand elements (*byuṅ ba’i stoṅ sel*) and the purification of the poison of gŚen (gśen gyi dug sel).

<1-2> The incantation downward for vampires is the exorcism of demons (*’dre sel*). There are a hundred and twenty black [rituals of] exorcisms (*sel nag*), such as the exorcism for averting the eight kinds [of gods and demons] (*sde brgyad*),\(^{28}\) the exorcism for [averting] the blood (*dmar sel*)\(^ {29}\) of the one-leg demons (*the’u raṅ*),\(^ {30}\) the exorcism for removing the disaster of placenta (*śa ma’i riṅ sel*).\(^ {31}\) There are [also] one hundred and twenty multi-colored [rituals of] exorcism (*sel khra*), such as the purification of the arrow (*mda’ sel*) of unmarried men (*mi hraṅs*).\(^ {32}\) [So] these are [in total] three hundred and sixty purifications or exorcisms.

When one condenses them further, these [purifications or exorcisms become] nine times nine, namely eighty-one. When one condenses them

\(^{25}\) The original reading *lco ge* of BGSB is corrected to *lco ga* (larks) according to ANTG.

\(^{26}\) The original reading *gsas* of BGSB is corrected to *sras* according to ANTG2 (349.1).

\(^{27}\) This name possibly refers to the mythical figure Lha rabs ’od dkar as the father of the sage Lha gśen Yoṅs su dag pa in the development of the Bon tantric doctrines mentioned in the g-*Yuṅ druṅ bon gyi bka’ brten* ’gyur gyi sde tshan sgrig tshul gyi dkar chag ’nąṅ thus gśen bstan pad mo rgyas byed by Nyi ma bstan ’dzin (BTK = MT 93, p.36) and LSDz, p.89: Lha rgyal ba rabs ’od dkar rje.

\(^{28}\) Concerning the eight kinds of gods and demons (*lha srin sde brgyad*), see a special issue of *Revue d’Etudes Tibétaines*, numéro deux, avril 2003, Paris.

\(^{29}\) It is not clear to what exactly the word *dmar sel* refers. It is possible that it is connected with the purification rites that involve blood, cf. Arrow 397-402.

\(^{30}\) 独脚鬼 (*Bod rgya tshig mdzo chen mo*).

\(^{31}\) Cf. ANTG (BTK = MT 191) 243.1 : *śa ma’i ra’i raṅ sel*; ANTG2 (BTK = MT 191) 349.2: same as BGSB.

\(^{32}\) The meaning of the original reading *mi traṅs* is not clear. We corrected it to *mi hraṅs*, but it is uncertain.
gsum ’du ste / lha sel ’dre sel klu sel lo //

<1-3> phar spyi la gyer ba la <1-3-1> rtsa ba (113b5) lus dañ <1-3-2> spros pa yan lag go // de la <1-3-1> rtsa ba ni glud (A.30a5) khog ste gsar¹ rñiŋ gñis su yod do //

<1-3-2> yan lag ni gto² sgo³ chen po bži goñ (114a1) khal dañ lña'o //

de la gto sgo⁴ bži ni / <1-3-2-1> ri dags ⁵ša ba bon⁵ skor gcig / <1-3-2-2> srid pa gto⁶ dgu'i bon skor gto⁷ gcig / <1-3-2-3> sa (114a2) bdag gñan gyi sdums⁸ skor gto⁹ gcig / <1-3-2-4> rgyal po gra'i bon skor gto¹⁰ gcig go //

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¹ bsar A
² rto AB
³ sgrons AB
⁴ sgro AB
⁵ ša bon A
⁶ gtor A
⁷ to A
⁸ sdum B
⁹ to A
¹⁰ to A
further, [they are] condensed into three, namely the purification of gods (*lha sel*), the exorcism of demons (*otre sel*), and the exorcism of *nāga* (*klu sel*).

<1-3> As for the [Sending] away (phar), Incantation at the [portal of] general [ransoms] (*spyi* la gyur ba), [there are two, namely] <1-3-1> the essential [part] (*rtsa ba*), which is the body (*lus*), and <1-3-2> the detailed [part] (*spros pa*), which are the members (*yan lag*).

Among them, <1-3-1> the essential [part] is the contents of the ransom (*glud khog*): it exists in two [traditions]: old and new.\(^{34}\)

<1-3-2> As for the members (*yan lag*), there are four great portals of ritual (*gto sgo chen po bži*), and <1-3-2-5> a supplement [ritual] (*goñ khal*) [114a] as the fifth.

Among them, the four [great] portals of ritual are, <1-3-2-1> a [ritual explained in the] text (*bon skor*) about wild animal deer, <1-3-2-2> a ritual [explained] in the text about nine rituals of existence (*srīd pa gto dgu*), <1-3-2-3> a ritual [explained] in the text for the conciliation of *sa bdag*\(^{35}\) and *gñan*\(^{36}\), and <1-3-2-4> a ritual [explained] in the text about the angle (*gra*) of *rgyal po* spirit (*rgyal po*).

\(^{33}\) Or, ”Incantation at the [portal of the] *spyi* spirits.” In the context the word here *spyi* seems to refer to a class of spirits, but as such it is not attested in other texts. This rendering therefore remains provisional.

\(^{34}\) The details of these old and new traditions are not known to us.

\(^{35}\) The *sa bdag* is one of the four types of spirits which the *Bon* tradition recognizes. The *sa bdag*, the spirits of earth, inhabit the ground, and their permission is always sought when a construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, *Vaidūrya dkar po*, chap. 31. Cf. Two editions of the *Vaidūrya dkar po*: - *The Vaidūrya dkar po of sDe-srid Saṅs-rgyas-rgya-mtsho*, The Fundamental Treatise on Tibetan Astrology and Calendrical Calculations, Reproduced from a print from the Lhasa blocks from the collection of Burmiok Athing by T. Tsepal Taikhang, (2 vols), New Delhi, 1972; - *Phug lugs rtsis kyi legs bsdad mkas pa’i migul rgyan Vaidūra dkar po’i do śal dpyod ldan sūn nor*, (2 vols), Kruṅ go’i Bod kyi šes rig dpe skrun khaṅ, 1996. See also note 52.

\(^{36}\) The *gñan* is one of the eleven *g-yen* of the earth (*sa g-yen*), see Mimaki (2000) 104. It is also one of the four spirits, see note 52. Cf. also Arrow, articles, nos. 21, 22, 24.
de la <1-3-2-1> ša ba’i¹ ²bon skor² (A.30a6) mañ yan dgu ru ’du ste / ¹ mi bu rin (114a3) chen glud³ kyis bslu⁴ ba’i ša ba dañ / ² bdud kha ’baís su bsgur ba’i ša ba dañ / ³ lha’i⁵ dal⁶ kha brgyur ba’i ša ba dañ / ⁴ bgegs rigs byol kha (114a4) bsgur ba’i ša ba dañ / ⁵ sdañ sems byad kha bzlog pa’i ša ba dañ / ⁶ sluñs bus khram kha bsgur ba’i (A.30a7) ša ba dañ / ⁷ sluñs rdib⁷ phun sri gnon pa’i (114a5) ša ba dañ / ⁸ ltas ’nan dgra⁸ than bzlog pa’i ša ba dañ / ⁹ klu gñan sa bdag bcos pa’i ša ba dañ dgu’o //

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¹ pa’i B
² la A, gto B
³ blud A
⁴ slu A, blu ANTG 243.4, blud ANTG2 349.5
⁵ lja’i B
⁶ dam A
⁷ rta’i B ANTG, rdib A ANTG2
⁸ gra A
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)37 pretended [to be a real man], ② a deer that Turns away the mouth of demon (bdud kha) as a servant (‘baṅs),38 ③ a deer that Turns away the epidemic (dal kha)39 [sent] by the gods, ④ a deer that Turns away the wrong path (byol kha) of [all] classes of impeders (bgegs rigs), ⑤ a deer [as ransom] that averts the obstruction (byad kha) of the hateful mind (sdaṅ sems), ⑥ a deer [as ransom] that turns away the black list (khram kha)40 of sex-change (sluṅs bus)41 [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluṅs rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bcos pa) with nāga, gñan, and sa bdag.42

37 In Mu cho (BTK = MT 6) the phrase mi bu rin chen is used in the sens of “dear” or “beloved” concerning the deceased person in the form of ‘nad (nød) kyi ‘phaṅ ba’i mi bu rin chen śi / (p. 519.2); mi bu rin chen gñen tsha groś / (p. 534.3-4).
38 ‘phaṅs (ANTG 349.5).
39 The word dal refers to a type of atmospheric spirit and is one of the intermediate g-yen (bar g-yen), see Mimaki (2000) 104. The word dal kha therefore has the connotation of some kind of curse that is pronounced when these spirits are displeased. Cf. (Bod rgya tshig mdzod chen mo) 疾病, 災害 ; (Minpaku Lexicon) frost and hail that harm the harvest.
40 The Hor btsun Lexicon defines the word khram kha as ri mo dāṅ bdud kyis dmod pa, “figures and the curse pronounced by demons.” The ri mo here apparently refers to what one writes on the khram sīṅ, the wooden tablet for recording the names of persons who committed an evil act, hence the expression khram la btab which occurs in early documents and is translated as "on etablìt le registre rouge” (Bacot et al 1940: 17, 43). Cf. also Uebach 2008: RET 14, p. 57 et seq. It is therefore an ancient usage of the administration attested in Dunhuang documents just referred to, but later it had come to have only ritual meaning. For illustrations of ritual usage of this, see Secret Visions 123, No.5 (Plate 25) and 131, No.22 (Plate 29).
41 The word sluṅ is not attested in modern Tibetan dictionaries. However, Hor btsun Lexicon has the term sluṅ log and is defined as pho mtshan log pa, “the male organ that is upside down.” Hence the word sluṅ bu in our text could mean “the boy whose male organ has gone through sexual transformation.”
42 More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, II.3, 313, III.3-4). Cf. also Blondeau and Karmay 1988.
<1-3-2-2> gto¹ dgu la sum brgya drug cu \(^{(114b1)}\) yod kyaṅ / dkar nag dmar gsum khra bo daṅ bžir 'du ste / ① dkar po Tshaṅs pa lha'i \(^{(A.30a8)}\) gto² dgu ni / Yab lha bdal drug la sogs pa'i gto³ \(^{(114b2)}\) dgu'o // ② nag po sa bdag gñan gyi gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ③ dmar po sme⁷ mnol⁸ thog gi \(^{(114b3)}\) gto⁹ dgu ni / rgya'u 'thiṅ kha gto¹⁰ dgu la sogs so // ④ khra bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gšen rab \(^{(A.30a9)}\) smon pa tsam gyi gto¹⁴ dgu \(^{(114b4)}\) la sogs pa'o //
Even though there are three hundred and sixty [types of] "nine rituals" (gto dgu), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. ① The white "nine rituals" of the god Brahman (Tsha'i s pa lha'i gto dgu) are "nine rituals," such as those concerning [the god] Yab lha bdal drug, etc. ② The black "nine rituals" of sa bdag and gñan are those such as the "nine rituals" of the wishing black head people (smon mi mgo nag), etc. ③ The red "nine rituals" of the lightning (thog) carrying the impurity (sme) are those such as the "nine rituals" of rGya'u' thìn khà, etc. ④ The multi-colored "nine rituals" that correct the crooked world (srid pa yo bcos) are those such as the "nine rituals" that are just the wish of gŚen rab [mi bo], etc.

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43 The way in which the term gto dgu is used in this context does not allow one to specify to which group it refers.

44 The Tsha'i s pa lha'i gto dgu is mentioned as a title of a book in LShDz (Karmay 1972) 312.33-34 = LSDz 279.11-12.

45 This is the name of the Tibetan royal ancestral god who is presented as Phywa rje, "Lord of the Phywa" (Arrow 250). In the 9th century Konpo inscription, the name is spelled as Phywa Ya bla bdag drug (Richardson 1985: 66) and Yab lha bdag drug or Yab bla bdag drug in Dunhuang documents (Bacot et al 1940: p. 81, l. 8, l. 26). Bacot translates the name as "fils des six pères Maitres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, Tun hön nas thon pa'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun khà, Beijing, 1992. p. 68, l. 9 and p. 69.1.3 (P.T. 1286).

46 The term smon mi echoes the name of the primeval deity called Srid pa Ye smon rgyal po in the Bon cosmogony; see the text dBu nag mi'u 'dra chags (Cuckoo 99; Arrow 256).

47 Cf. Arrow 384.

48 sme is written as dme' in ANTG 243.6 (see Appendix I). Cf. sme in Arrow 383. Cf. also Snellgrove's translation: "impurity," etc. in Snellgrove (1967).

49 This name is probably a variant of rGyal bu 'Thing ge. Prince 'Thing ge is one of the three primeval brothers in the Bon cosmogony, see dBu nag mi'u 'dra chags (Cuckoo 101; Arrow 267). In YBK (p.220), a rGyal bu mthun ghe'i gdu'n rab is mentioned.

50 yo in the sense of kyog kyog (rGya bod thshig mdzod chen mo).

51 The original reading of BGSB, srid pa ya bcod (A, --- bcas B), which does not make sense, should be corrected to srid pa yo bcos, according to the reading in ANTG 243.6 and ANTG2 349.7. In the bKa' brten, there are many texts, that contain yo bcos in the title: see Karmay, Samten and Nagano, Yasuhiko (ed.) (2001): A Catalogue of the New Collection of Katen Texts, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.

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<1-3-2-3>  sdum$^1$ la mañ yan klu gñan sa bdag gtod dañ bži / sman 'brog$^2$
bded dan gsum gyi bcos thabs dañ bdun du 'dus ($^{114b5}$) so //
<1-3-2-4> rgyal po la mañ yan / gra dkar gra dmar gñis su 'dus so //
<1-3-2-5> goñ khal gyi bon ni / de rnamz kun la sna sel dgos pas ($^{115a1}$) sel
(A.30b1) khra rnamz so //
<1-4> tshur phya sgor gyer ba ni / phya la spros na bon sgo$^3$ bži bcu že gñis /

$^1$  sdum B
$^2$  'grog AB , 'brog ANTG2 349.8, 'bog ANTG 243.7
$^3$  le A, lo B, sgo ANTG 244.1 ANTG2 350.1
<1-3-2-3> As for the [rituals of] conciliation (sdums), even though these are many, one can reduce them to the means of treating (bcos thabs) seven [categories of spirits]: four [categories of spirits], namely nāga, gñan, sa bdag, and gtod,52 plus three [categories of spirits], namely sman, 'brog,53 and bzed.54

<1-3-2-4> As for the [rituals about] rgyal po spirits, even though these are many, one can reduce them to two [rituals], namely White Angle (gra dkar) and Red Angle (gra dmar).55

<1-3-2-5> The supplementary teachings are multi-colored purification or exorcism (sel khra) [115a] because for all these [four great portals of ritual], one needs preliminary purification or exorcism (sna sel).

<1-4> As for [the Protecting] hitherward, Incantation at the portal of the

52 These are the four types of spirits that the Bon tradition recognizes. It gives men advice to respect them in order to have a harmonious relationship with nature, namely water, the sphere of the high altitude, soil, and rock: 1) The klu, the aquatic spirits, dwelling in ponds, lakes, rivers and oceans and underground; the term klu is used in Buddhist texts to translate the Sanskrit term nāga. The klu are ambivalent in their interconnection with men. There are three volumes dealing with the klu, the Klu 'bum dkar nag khra gsum, see BK 8 (cf. Martin et al 2003, No. 8). See also a bibliographical notice in the Index of BGSB 2007. 2) The gñan, the atmospheric spirits, dwelling in high atmosphere and mountain tops. They are one of the 11 g-yen of the earth (sa g-yen); see Mimaki (2000) 104. The gñan are also closely connected with the mountain deities known as yul lha and gzi bdag. Cf. Arrow, articles Nos, 21, 22, 24. 3) The sa bdag, the spirits of earth, inhabit the ground, and their permission is always sought when construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, Vaidjûrya dkar po, chap. 31. (see also note 35). 4) The gtod, the spirits of rocks, who dwell in the rocks. These do not seem to play any significant role in any ritual in the way the above three types of spirits do. There are four scriptural texts devoted to how to deal with these spirits when man finds himself in conflict with them. They are called rNam par dag pa'i 'bum bzi, see Martin et al 2003: Klu 'bum (No. 8/76), gTod 'bum (No. 8/77,2), gNan 'bum, (No.8/78) and Sa bdag (No.8/79).

53 The original reading 'grog of BGSB (Ms. AB) should be corrected to 'brog. We find this reading in ANTG2 349.8. 'brog are a kind of spirits. See the next note.


55 Contrary to the statement in BGSB, Red Angle (gra dmar) and Black Angle (gra nag) are mentioned in ANTG 243.7 and ANTG2 349.8.
bsdus na <1-4-1> gson phya dañ (115a2) <1-4-2> gśin¹ phya gñis su ’dus so //
<1-4-1> gson phya sum çu² so gñis yod de / gšen za ña mig dañ / lHa³
btsun rma ya thañ dañ / Ma yams (115a3) sroñ mo thañ dañ gsum phya glud do //
(A.30b2) g-yuñ druñ phya dar che chuñ gñis phya gsas //¹ Mu ye pra phud dañ /
g-Yañ lha dgu skor gñis phya’i phugs⁵ / Tshe (115a4) phya dkar mo dañ / Thor
chog dkar po gñis phya’i ¯⁶ glud do⁶ / gsañ ba la Ma ru tshe ni phya’i ru’o /⁶
phya (tshur phya sgor gyer ba), when one explains in detail about the phya, there are forty-two⁵⁶ Portals of Bon (bon sgo⁵⁷). When one reduces them, one can reduce them to two [phya], namely <1-4-1> the phya for the living (gson phya), and <1-4-2> the phya for the dead (gśin phya)⁵⁸.

<1-4-1> There are thirty-two⁵⁹ phya for the living (gson phya). gŚen za ṇa mig,⁶⁰ lHa bsun rma ya thaṅ,⁶¹ and Ma yams sroṅ mo thaṅ⁶²: these three are the ransoms of the phya (phya glud). Big and small everlasting flags of the phya (g-yuṅ druṅ phya dar); these two are gods of the phya (phya gsas). Mu ye pra phud⁶³ and g-Yaṅ lha dgu skor⁶⁴: these two are the innermost of the phya (phya'i phugs). Tshe phya dkar mo⁶⁵ and Thor chog dkar po⁶⁶: these two are the ransoms of the phya (phya'i glud).⁵⁷ For secrecy (gsaṅ ba la), Ma ru

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⁵⁶ Cf. ANTG 244.5-6: gsun pa gto rab bzi bcu rtsa gnis ni gyer sgo bzi la bzi bcu / thar glud gnis la bzi bcu gnis stor /; cf. ANTG2 350.5.
⁵⁷ le A, lo B, sgo ANTG Cf. ANTG 243.7-244.1: tshur bskyobs pa'i phya'i g-yaṅ sgo gyer ba la yaṅ / bon sgo bzi bcu rtsa gnis ste / gson phya sum bcu so gnis / sì (sic, read gśin?) phya bcu daṅ bzi bcu rtsa gnis so /; cf. ANTG2 349.8-3501.
⁵⁸ The reading is śi phya in ANTG (244.1) and ANTG2 (350.1).
⁵⁹ The original reading of BGSB, sum bergya so gnis (three hundred and thirty-two), is corrected to sum cu so gnis (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1.
⁶⁰ The identity of gŚen za ṇa mig remains unknown. The word gśen za “lady of gŚen” normally refers to the two daughters of gŚen rab mi bo; see gZer mig, p. 444 passim.
⁶¹ The identity of this name remains unknown to us. The use of the word thaṅ in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Tha ṇa puṅ mo than; Lalou (1958) 165: Thaṅ ba g-yu than.
⁶² The identity of this name is unknown, cf. note 61.
⁶³ This is the name of a deity, and it also forms a part of the title of a text : Mu ye pra phud phya'i mthar thug (Cuckoo 35-53).
⁶⁴ These nine g-yuṅ deities are not known to us.
⁶⁵ This is probably the title of a text, but no information about it is found so far.
⁶⁶ Again, this is probably the title of a text, but no information about it is found so far.
⁶⁷ This word phya'i glud obviously refers phya glud, which we have already encountered above.

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- 61 -
Ye mi ston ldan gyi¹ phya ni phya yi ńes tshig go // (115a5) saṅs po’i phya gźuñ² ni (A.30b3) phya’i mthar thug go //

yaṅ bžed gźuñ³ bcu ni ① gnam mkhan bu pho mda’ phya⁴ / ② sa mkhan bu mo ’phaṅ phya⁵ / ⑥ (115b1) ③ mon lha bra gu phya ni / bla⁷ g-yu ’gugs pa / ④ ’brug rje btsan pa’i phya ni byes phya / ⑤ bkra śis kyi snaṅ gźuñ daṅ / ⑥ bya khyuṅ gi thugs (115b2) phya ni bag ma’i phya / (A.30b4)

phya phya yer ba bcu gsum ni / ① gto⁸ phya staṅs kyis⁹ ra rgan ¹⁰ sgrig pa’i¹⁰ phya ni phyugs phya / ② bdud rtsi zil thig¹¹ ni zas kyi (115b3) phya / ③ g-yaṅ dkar sder mo thāṅ ni dṇos grub bsruñ¹² ba’i phya / de yan chad la ŋi śu rtsa gṇis /

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¹ gyis A
² bzuñ A, bzung B
³ bzuñ A
⁴ cha AB
⁵ cha AB
⁶ AB om.
⁷ rla A
⁸ rto A
⁹ kyi AB
¹⁰ sgrī ba’i AB
¹¹ thigs A
¹² bsnuñ A
tshe is the horn of the phya (phya'i ru). The phya of Ye mi ston ldan is the
definition (ties tshig) of the phya (phya yi ties tshig). The text of the phya
(phya gzung) of Sañs po ['bum khri] is the best (mthar thug) of the phya.

Further, ten accepted texts (bzed gzung) are: ① the male guide of the sky,
the phya of arrow (mda' phya); ② the female guide of the land, the phya of the
spindle ('phañ phya); [115b] ③ the phya of the rodent (bra gu) of the god of
Mon country, for summoning the soul-turquoise (bla g-yu); ④ the phya of
the strong dragon lord, the abroad phya (byes phya); ⑤ the text of appearance
(snañ gzung) of luck (bkra śis) and ⑥ the spiritual phya (thugs phya) of guruda
(bya khyuñ), the phya of the bride (bag ma).

Thirteen phya phya yer ba are: ① the phya that arranges the old goat (ra
rgan) by the manner of the phya of ritual (gto phya), the phya of domestic
aminals (phyugs phya); ② the drops of splendour (zil thig) of ambrosia (bdud
rtsi), the phya of food; ③ g-Yañ dkar sder mo than, the phya that protects the
realization (dños grub).

It is not certain whether the spelling of this name is correct. It might have a connection with the
butcher (san pa) dMa' ru rtse mentioned later in BGSB 129b2. A San pa rMe ru rtse plays an important
role in the episode of Hor giñ of the Gesar epic; see The Epic of Gesar, Vol. 3, Thimphu 1979, p. 314;
cf. also Arrow 498.

Ye mi stong ldan looks like a proper name, but so far we have found no information about it.

The spelling of this phrase is not consistent. Manuscript A reads phya bzūñ, while Manuscript B reads
phya būugs. We have accepted gzung, which could refer to a text, but it remains highly hypothetical.
However, the word sañs po usually forms a part of the name Sañs po 'bum khri, one of the Four Main
Sages known as bDer gšegs gtsos bzi: Sa trig er sañas, gShen lha 'od dkar, Sañs po 'bum khri and gShen
rab mi bo; see gZer mig, pp. 622 et seq. The term bDer gšegs gtsos bzi is not found in gZer mig, but is
found in gZi brjod, vol.5, chap. 24, pp. 389, 398 et seq. Cf. (Mimpaku Lexicon) bder gšegs gtsos bzi : 1)
Sa trig er sañas, 2) gShen lha 'od dkar, 3) Sañs po 'bum khri, 4) sTon pa gShen rab.

Having stated that there are ten, the author then strangely gives only six.

Bra gu may be related to bra ba, a small rodent (Jä).
The turquoise is the symbol of the soul in Tibetan culture; see Arrow 310-338.
The spelling of the phrase phya phya yer ba is doubtful, and so its meaning remains obscure. It is
stated that there are 13 phya phya yer ba, but only 3 are given.

This is probably a name, cf. note 61.
skyob pa yar la¹ bcu ni / ① pho la skyabs l² (115b4) ② mo la skyabs / ③ srog (A.30b5) la skyabs / ④ spyi la skyabs l³ ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyugs la skyabs pa / ⑧ phyä⁴ tshä¹⁵ gi yon (115b5) tan dañ / ⑨ rten chos / ⑩ dmu yad⁶ dañ bcu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gṣin phyä⁷ la bcu yod do // ① Sa le dmu dgu dañ / ② Cañ⁸ šes sbal (116a1) bu dañ / ③ Phya cha rgya 'dre dañ / (A.30b6) gsum⁹ kas¹⁰ phyä¹¹ yì¹² yon tan bṣer / ④ Yod 'bum dkar po dañ ⑤ Med 'bum nag po gñis (116a2) kyis phyä'i legs

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1 le AB
2 AB om.
3 AB om.
4 cha AB
5 khañ B
6 ya AB
7 cha AB
8 cañ A, chañ B
9 gñis AB
10 ka'i AB
11 cha AB
12 ni AB
Up to this point there are twenty-two [phya].

The ten upper protections are (1) the protection of the male, (2) the protection of the female, (3) the protection of the vital force (srog), (4) the protection of the spyi spirit, (5) the protection of glory, (6) the protection of life (tshe), (7) the protection of domestic animals (phyugs), (8) the quality of complete phya (phya tshañ), (9) the [protection of] the rten (rten chos),76 and (10) the [protection of] food (dmu yad).77 In this way there are thirty-two [phya for the living beings (gsun phya)].

<1-4-2> There are ten phya for the dead (gsün phya). (1) The Sa le dmu dgu ("Nine Lucid dMu"),78 (2) the Cañ šes sbal bu ("Small Intelligent Frog")79, [116a] and (3) the Phya cha rgya ’dre ("Demon of nets, part of the phya")80: by these three [texts], one checks the quality of the phya. By the two [gods, namely] (4) Yod 'bum dkar po81 and (5) Med 'bum nag po82, one distinguishes the good or bad of the phya. By the two [texts,83 namely] (6) the Phya sùg g-yu

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76 The word rten designates a class of spirits (Minpaku Lexicon). However, the word rten chos is also used in Mu cho khrom ’dur in a different context (Karmay and Nagano, 2001: No. 006, p. 363): gduñ rdo ’di la rten chos sìg, "Go and rely on this stone of the corpse," see also p. 668. It is therefore an item on which something else relies on. Here the word chos is the imperative form of the verb cha ba "to go," "to depart" (Hor bsun Lexicon, p. 41). The word chos here must not be confounded with the general meaning of chos, "religion".

77 Cf. (Minpaku Lexicon) dmu yad: (1) mar khu: liquid butter, ghee (2) zas bcud: the essence of food, the excellent taste of food, nourishment, vitamins, (3) bdud rtṣi: nectar, ambrosia, amrita, (4) dhios grub: realisation, attainment, spiritual attainment, magical powers.

78 N.A.

79 N.A.

80 N.A.

81 Yod 'bum dkar po is a name of a deity in the Bon cosmogony. He is a descendant of the sixth of the nine primeval sisters, called dBal so mron mo (sGra ’grel, p. 56) or dBal so mi thung (sGra ’grel, p. 61).

82 Med 'bum nag po is the name of a deity who represents the negative side in the dual world and is opposed to the primordial deity Yod kham srid pa’i rgyal po in the Bon cosmogony (sGra ’grel, p. 53); cf. Arrow 130.

83 While the spelling of the phrase Phya sùg g-yu lo is evidently correct, the spelling of the second phrase g-Yāṅ phya len rgyud is not certain, especially the word len rgyud. No other sources could be found to check the spelling. We just assume that the two phrases are titles of ritual texts.
ñes dbye / ⑥ Phya झुग g-yu lo dañ / ⑦ g-Yaṅ phya len¹ rgyud gñis kyis phya phugs² gar 'gro brtag / ⑧ Phya sóg³ le bu bžeṅs⁴ (116a) pa dañ / ⑨ gŚin gyi 'gab g-yañ dañ / ⑩ sMra (A.30b7) the ṣo legs pa'i rta g-yañ dañ gsum gyis phya'i mdo bsdus /

de yaṅ mi'i phya ni a dkar po (116a4) phyugs kyi g-yañ ni brum smug pos 'gugs /

<2> gñis pa skad gcoṅ⁵ dgu ni <2-1> gsol ba lha la skad gcoṅ⁶ gñis te / ① g-yu 'brug gi ŋur skad (116a5) kyis lha gsas kyi (A.30b8) dpuṅ bsdud⁷ / khyuṅ mo'i 'tsher skad kyis drag po'i lha bdar⁸ /

<2-2> skyob⁹ pa phya¹⁰ la skad gcoṅ¹¹ gñis te / ③ naṅ mo bu stor skad kyis

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¹ lan AB  
² phug B  
³ bsog A  
⁴ žes B  
⁵ coṅ A  
⁶ coṅ A  
⁷ bsdud A ANTG, bsdu B, bsdus ANTG2,  
⁸ bdar AB ANTG2, bdal ANTG  
⁹ skyobs B  
¹⁰ cha AB  
¹¹ coṅ A
lo ("Turquoise Leaves of Juniper of Phya"), and 7 the g-Yaṅ phya len rgyud ("Series taking the g-yaṅ, vital essence of riches, and the phya, essence of human being"), one examines where the innermost of the Phya goes. By the three [texts, namely] 8 the Phya ṣog lte bu bžeṅs pa ("Raising the navel of the wing of Phya"), 9 the gŚin gyi 'gab g-yaṅ (the "Vital Essence of Riches of the End of the Dead"), and 10 the sMra the śo legs pa'i rta g-yaṅ (the "Vital Essence of Riches of Good Horse of sMra the śo"84), one summerizes the phya.

Further, the phya of human beings (mi'i phya)85 [is summoned by] the white "A,"86 and the vital essece of riches of domestic animals (phyugs kyi g-yaṅ) is summoned by the dark brum (brum87 smug po).

<2> The second [teaching of the sNaṅ gśen theg pa, namely] nine ululations are [the following]. <2-1> [As for] Praying (gsol ba), for gods, there are two ululations: ① with the weeping voice of the turquoise dragon, one collects the army of gods (lha gsas); ② with the grieving voice of the female garaḍa, one invokes (bdar) the fierful gods (drag po'i lha).

<2-2>88 [As for] Protection (skyob pa), for the phya, there are two ululations: ③ with the [sad] voice of a female goose that lost her little one,

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84 There are variations in spelling of the place-name: sMra, sMar, dMar, and Mar (Stein 1959: 197; 1961: 52). rMa is the name of the region around Mount A myes rMa chen in Amdo. The śo therefore could be an area within the rMa region which is famous for good horses.

85 As we see in this sentence, the phya are mostly concerned with human beings (mi'i phya), and the g-yaṅ with domestic animals (phyugs kyi g-yaṅ), and the same expression appears later also (cf. BGSB 116b1). We can find the same idea in Cuckoo 38.16: ḗag gsum mi phya phyug (sic, read phyugs) g-yaṅ 'kug.. But we should not forget that we saw previously (BGSB 111b2) also a phrase "the phya of domestic animals" (phyugs phya). In sGra 'grel (58.6-7; = new ed. 86.1) it is said: phya zer na g-yaṅ druṅ gi tshe / g-yaṅ zer na de ņid kyi bcud du bstan pa'o / "phya means everlasting life. g-yaṅ means the essence of it (= the everlasting life).". See also note (12) of the Introduction to the present translation.

86 Cf. Cuckoo, 42.5-7: da ni phya 'guns te ... yi ge a ni dkar po srid l.

87 Cf. (Minpaku Lexicon) brum = [Z] 'gug pa, to summon, to call.

88 Here it seems the order of the rubriques <2-2> and <2-4> is inverted.
mi’i phya blan / ④ rma bya’i sgra skad kyis phyugs kyi g-yaṅ bkug /
<2-3> gṅan po spyi la skad gcoon¹ gsum ste / ⑤ khu byug gsuṅ sñaṅ gyis
lha srin (A.30⁹⁹) spro ba bskyed / ⑥ lco ga’i ’gyur skad kyis glud² lam bstan /
⑦ ne tso’i gcoon³ skad kyis lha srin brda sprad /
<2-4> gnon pa sri la skad gcoon⁴ (116⁵³) gṅis ste / ⑧ pho rog lto skad kyis sri’i
byuṅ khuṅs gdab / stag sbrāṅ bu’i skad kyis sri khams mnan //
<3> gsum pa gtaṅ⁵ rag bži (A.3¹¹) bcu rtsa gṅis (116⁴) ni / <3-1> gsol ba lha la
gtaṅ rag bcu / <3-2> skyob pa phya⁶ la bcu / <3-3> gṅan po spyi la bcu /
<3-4> gnon pa sri la bcu / thar glud⁷ gṅis te bži (116⁵) bcu rtsa gṅis so // glud⁸
la⁹ bcu gsum yod kyaṅ / che šas daṅ chuṅ šas gṅis so //
one catches [116b] the phya of human beings (mi’i phya); ④ with the cry (sgra skad) of a peacock, one summons the vital essence of the riches of domestic animals (phyugs kyi g-yañ).

<2-3> [As for] the fierce ones (gñan po), there are three ululations for spyi spirits: ⑤ with the agreeable call of a cuckoo, one produces the joy for gods and demons (lha srin); ⑥ with the song (gyur skad) of a lark, one indicates the way of ransom; ⑦ with the lamenting song of a parrot, one communicates with gods and demons.

<2-4> ⑧ [As for] Suppressing (gnon pa), for vampires, there are two ululations: ⑧ with the hungry cry of a crow, one strikes the source of vampires; ⑨ with the buzzing of the tiger-marked bees, one suppresses the sphere of vampires.

<3> The third, namely the forty-two ceremonies (gtañ rag), are <3-1> Praying, ten [ceremonies] for the gods, <3-2> Protection, ten [ceremonies] for the phya, <3-3> [Treating] the fierce ones (gñan po), ten [ceremonies] for the phyi spirits, and <3-4> Suppressing, ten [ceremonies] for vampires (sri); [In addition] there are two [more], namely [the ceremony of] escape (thar) ⑨ and [the ceremony of] ransom (glud); that makes forty-two. ⑩ Even though there are thirteen ransoms (glud) [in total], they can be reduced to the larger part (che šas) and the smaller part (chuñ šas). ⑪

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89 As seen in note 33, the sense of the word spyi in the context remains totally obscure.
90 Here it seems the order of the rubrics <2-3> and <2-4> is inverted.
91 Cf. BGSB 117a2: thar bon gyi rgyañ sün yin pas khyer bar bya.
92 The ‘Grel bzi presents forty-two ceremonies with slightly different contents. Cf. ‘Grel bzi 442.2-3 (= new ed. 426.5-6): gtañ rag bzi bcu rtsa gliis ni / sel dañ khrus la gyer ba bcu / lha gsal mchod pa la bcu / ’dre srin gdon la gyer ba la bcu / phya g-yañ glian la gyer ba dañ bcu / ’gyed pa thar dañ / rdzoñ pa glud gliis te bzi bcu rtsa gliis so /.
93 These two terms, the larger part (che šas) and the smaller part (chuñ šas), are attested in certain texts. Cf. Khro bo sku gsuñ thugs kyi sgrub thabs kyi ’grel pa gsal byed phrub gyi me loñ of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: glud che šas chuñ šas skabs dañ sbyar la gtañ / Cf. also the gSañ ba sñags kyi bsñen bsgrub las gsum mam par ’byed pa lha gñen šel
de yan 'o gñen\textsuperscript{1} (A.\textsuperscript{31a2}) bon gyi rka\textsuperscript{2} pa yin pas tshugs par (\textsuperscript{117a1}) bya / s\textit{dg} gto\textsuperscript{2} bon gyi m\textit{t}shams\textsuperscript{3} yin pas chod\textsuperscript{4} par bya / m\textit{t}she than\textsuperscript{5} bon gyi spyan 'dren yin pas tho\textit{n} s par bya / thab bon gyi (\textsuperscript{117a2}) bsags pa yin pas dag par bya / phya bon gyi r\textit{k}\textit{e}\textsuperscript{6} rags\textsuperscript{7} yin (A.\textsuperscript{31a3}) pas dam du bc\textit{n} / thar bon gyi rgya\textsuperscript{8} ši\textit{n} yin pas 9-k\textit{h}y\textit{e}r ba\textsuperscript{9} bya / glud bon gyi lhu\textsuperscript{10} (\textsuperscript{117a3}) gzugs\textsuperscript{11} yin pas tsha\textsuperscript{12}\textit{n} par bya / ya sel go\textit{n} ba\textsuperscript{13} yin pas s\textit{n} on\textsuperscript{14} la bya / ma sel cha ga yin pas g\textit{š}am du bya / yas la nor 'k\textit{h}y\textit{u}gs (\textsuperscript{117a4}; A.\textsuperscript{31a4}) med par bsogs / smra\textit{n} la chad lhag med par gyer / phud ma g\textit{t}or\textsuperscript{15} bar yas mi bsog\textsuperscript{16} / gar mdu\textit{n} ma btsugs bar bon mi gyer\textsuperscript{17} / glud\textsuperscript{18} sna

\begin{flushleft}
\textsuperscript{1} gñan B  \\
\textsuperscript{2} gto B, g\textit{t}od A, dor ANTG2, dod la ANTG  \\
\textsuperscript{3} 'tshams AB  \\
\textsuperscript{4} chod AB ANTG2, mchod ANTG  \\
\textsuperscript{5} m\textit{t}she than AB, tshe thun ANTG ANTG2  \\
\textsuperscript{6} skye AB  \\
\textsuperscript{7} rags B  \\
\textsuperscript{8} rgya B, rgya\textsuperscript{A} ANTG, gts\textit{a}\textsuperscript{n} ANTG2  \\
\textsuperscript{9} k\textit{h}y\textit{e}d par A, khyad par B  \\
\textsuperscript{10} lhu AB ANTG2, glu ANTG  \\
\textsuperscript{11} gzugs AB ANTG, tshigs ANTG2  \\
\textsuperscript{12} tsha\textsuperscript{n} AB ANTG2, tsha\textsuperscript{n}s ANTG  \\
\textsuperscript{13} Cf. \textit{n}a ANTG ANTG2  \\
\textsuperscript{14} s\textit{n}a\textsuperscript{A}  \\
\textsuperscript{15} b\textit{tor} A  \\
\textsuperscript{16} bzogs B  \\
\textsuperscript{17} sgyer A  \\
\textsuperscript{18} blud A
\end{flushleft}
Further, since the 'o gñen\textsuperscript{94} are the feet of the teaching (bon), one should establish [117a] them. Since the ritual [of the expiation] of sins (sdig gto)\textsuperscript{95} is the border (mtshams) of the teaching (bon), one should demarcate [the area]. Since the mtse than plant\textsuperscript{96} is the invitation of the teaching (bon), one should give it as a present. Since the kitchen is the confession (bšags pa) of the teaching (bon), one should purify it. Since the phya is the waistband of the teaching (bon), [one should] bind it (dam du bciiṅ). Since the [ceremony of] escape (thar) is the frame-wood [of the thaṅ ka] of the teaching (bon), one should carry it (khyer bar bya). Since the ransom is the limbs of the teaching (bon), one should complete it. Since the purification upward is the collar (goṅ ba), one should do it first. Since the exorcism downward is the edge (cha ga), one should do it last. Collect the ritual-objects without errors (nor 'khyugs). Intone the exposition of the archetype (smraṅ)\textsuperscript{97} without insufficiency or excess. Don't collect the ritual-objects without giving the initiatory offering (phud). Don't intone the bon-ritual without planting the ritual-spear (gar

\textsuperscript{94} The sense of the term 'o gñen is not known to us. It is also attested in Mu cho (BTK = MT 6, pp.114, 118) in two different places, but the contexts in which it is used do not help us deduce its exact meaning.

\textsuperscript{95} The spelling of the word sdig gto is certainly wrong. It is here the question of erecting of a pole (tho) as a sign of demarcation by the practitioner to indicate that within that sign nobody is allowed to enter his residence without his permission. It is therefore possible that the word sdig gto is a corrupted form of phyi tho, the "outer demarcation." The word for demarcation is mtshams chod, and there are three demarcations: phyi mtshams, "outer demarcation," naṅ mtshams, "inner demarcation," and gsaṅ mtshams, "innermost demarcation" (RYK pp.420, 4230); cf. Ži khro Vol.2, pp. 1864-1866 (BTK = MT 126).

\textsuperscript{96} The term mtse of mtse than probably refers to the plant called mtse, Ephedra gerardiana (Meyer 1983: 178). The use of the mtse plant in rituals is attested in early manuscripts of ritual texts from Dunhuang; see Arrow 341; Arrow2 36-37.

\textsuperscript{97} Concerning the term smraṅ, see Snellgrove (1967) 256 n.9.
than gyis draṅ / glud¹ gźug² zor gyis btul / zor gźug³ g-yaṅ du skyel⁴ / de ltar ma nor (A.3¹a⁵) gźuṅ bźin spyad gyur na / gźan don mthar (1¹7b¹) phyin bdag don lhun gyis grub / ces pa phal che gSon⁵ gyi gra 'chad⁶ ⁷ las bṣad do //

sNaṅ gṣen gyi rgyud g-Yuṅ druṅ gsal 'byed⁸ las

sku 'i (1¹7b²) don du yas thags bsog⁹ //
gsuṅ gi don du smraṅ la gyer // (A.3¹a⁶)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //
khān¹⁰ stoṅ mgron (1¹7b³) po bsogs pa 'dra //
tshig med yas la re ba de //
lag med gser g-yu mthoṅ ba 'dra //
yas daṅ smraṅ¹¹ du 'dzom¹¹ lags kyaṅ //
¹²tiṅ 'dzin¹² (1¹7b⁴) byin gyis ma brlabs na //
¹³śar pa¹³ (A.3¹a⁷) bro¹⁴ glu¹⁵ khrab pa 'dra
ces so //

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¹ blud A
² bźug A
³ bźug A
⁴ skyam AB, bskyab ANTG2, skyabs ANTG
⁵ bson A
⁶ chad B
⁷ N.I.
⁸ N.I.
⁹ sog B
¹⁰ kha AB ANTG, khāṅ LRZ 137.6, khoṅ ANTG2
¹¹ du 'dzom AB ANTG2, daṅ 'dzam LRZ 137.6, du 'dzoms ANTG
¹² tiṅ 'dzin AB ANTG ANTG2, raṅ bźin LRZ 138.1
¹³ śar ba AB ANTG2, śon pa LRZ 138.1, śar pa ANTG
¹⁴ gro AB, bro ANTG ANTG2
¹⁵ blu A
mduñ). Lead the nose of the ransom by the omen (than). Dominate the end of the ransom with the zor weapon (zor). Conduct (skyel) the end of the zor weapon to the vital essence of riches (g-yañ). If one practices in this way without error according to the manual (gžeñ), the benefit for others' sake (gþan don) is [117b] completed, and the benefit for the sake of oneself (bdag don) is realised spontaneously.

The above processes are mainly explained according to the "Explanation of the Angle of living beings" (gSon gyi gra 'chad).

It is said in the "Everlasting Clarification, Treatise of the gŠen of Appearance" (sNañ gšen gyi rgyud g-Yuñ druñ gsal 'byed):

<<Collect the ritual items (yas thags) for the sake of the Body. Intone the exposition of the archetype (smrañ) for the sake of the Speech. Bless [the ritual items] for the sake of the Mind. 102 To put one's hope just on the word without ritual-items (yas), that is like gathering the guests in an empty house (khañ stoñ). 100 To put one's hope just on the ritual-items without words, that is like seeing gold or turquoise without hands. Even though one has gathered together the ritual-items and the exposition of the archetype (smrañ), if they are not blessed by meditation, that is like a young man (šar pa) 101 dancing and singing [: and nothing more].>>.102

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98 zor = (Jä) the weapons employed in combatting the evil spirits in the gtor-ma.
99 It is interesting to note that in bon texts the expression bdag don is used, while in Buddhist texts rañ don is employed. There are nevertheless cases in which the term rañ don is used in bon texts (cf. 'Grel bži [new ed.] 402.6). Cf. infra n.111.
100 The reading kha stoñ of BGSB should be corrected to khañ stoñ according to the citation in the LRZ 132.6 = (BTK = MT 281) 137.6.cf. infra n.111.
101 The original reading of BGSB, šar ba, is corrected to šar pa according to ANTH. Cf. the reading šon pa in LRZ 133.2 = (BTK = MT 281) 138.1.
102 This part is cited in the Luñ rigs mdzod (LRZ 132.6-133.2 = [BKT = MT 281] 137.6-138.1) under the title sNañ gšen gyi rgyud gsal byed.
[[3] 'phrul gšen theg pa]

[3] gsum pa 'phrul gšen ni / rdzu 'phrul gyis dgra bgegs ¹ sgrol² (117b5) ba la bya’o // de’i bon ni rdzu 'phrul bcu gsum ste / 'Grel³ bži⁴ las /

dgra la dmigs pa'i rdzu 'phrul bdun ni / ¹ bsad ² gso⁵ gñis (118a1) ³ dbab

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¹ AB inserts /
² bsgrol A
³ 'brel A
⁴ 'Grel bži 492.4-6.
⁵ bso A
[[3] The Vehicle of the gšen of the Magical Power103 (phrul gšen theg pa)]

[3] The third [vehicle, namely] the gšen of Magical Power (phrul gšen) consists in the enforced release (sgrol ba)104 of foes and impeders (dgra bgegs) by magical power (rdzu 'phrul).105 Its teaching (bon) [consists of] thirteen Magical Powers. It is said in the "Four Commentaries" ('Grel bži)106:
<<The seven Magical Powers intended against foes (dgra) are: [the first set of] two, ① slaughter (bsad)107 and ② curing (gso), [118a] [the second set of] two, ③ spiritism (dbab) and ④ cutting off [the foe] (gcad),108 [the third set of] two,

103 Cf. Snellgrove's translation: "the Way of the Shen of Illusion" in Snellgrove (1967) 99 et seq..

104 Concerning the "enforced release" (sgrol ba), see Snellgrove (1967) n. 31, and Ruegg (1981): "Deux problèmes d'exégèse et de pratique tantriques, selon Dipamkaraśrijñāna et le Paññapāṭika de Yavanadvīpa / Suvarṇadvīpa," in: Tantric and Taoist Studies in honour of R. A. Stein, edited by Michel Strickmann, volume one, Mélanges chinois et bouddhiques, volume XX, pp. 212-226. According to Snellgrove, to "release" the consciousness from the body is a tantric euphemism for "slaying by ritual." But it should be noticed that sgrol does not only mean "release the consciousness from the body", but also "liberate the consciousness for delivrance," namely, "let the consciousness reach enlightenment." The earliest Tibetan source in which the two tantric practices sbyor ba and sgrol ba are referred to is the edict of Lha Bla ma Ye sēs 'od who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50).

105 The definition is slightly different from that given in the gZi brjed. Cf. Snellgrove (1967) 98.5-6: 'phrul ni snaṅ zin srid pa 'phrul bas 'phrul // gšen ni de dag 'dul bar byon pas gšen: "It is called 'Illusion', because the phenomenal world is illusion with illusions. It is called 'Shen', because the Shen come to overcome the illusions."

106 Cf. 'Grel bži (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6): rdzu 'phrul bcu gsum gaṅ že na / dgra la dmigs pa'i rdzu 'phrul bdun / bgegs la dmigs pa'i rdzu 'phrul bži / bon niid la dmigs pa'i rdzu 'phrul gnis so / de las dān po dgra la dmigs pa'i rdzu 'phrul bdun ni gsad pa'i rdzu 'phrul dān / gso ba'i rdzu 'phrul dān / dbab pa'i rdzu 'phrul dān / gcad pa'i rdzu 'phrul dān / llas ṭhan gyi rdzu 'phrul dān / cho 'phrul gyi rdzu 'phrul dān / jag chiṅ kyi rdzu 'phrul dān bdun no / bgegs la dmigs pa'i rdzu 'phrul ni / enan pa'i rdzu 'phrul dān / gzin ba'i rdzu 'phrul dān / bsad pa'i rdzu 'phrul dān / bsreg pa'i rdzu 'phrul dān bži'o / bon niid la dmigs pa'i rdzu 'phrul gnis ni / gzan don la dmigs pa'i rdzu 'phrul dān / rai don la dmigs pa'i rdzu 'phrul dān gnis so /. We should note that a list of completely different thirteen Magical Powers is included in LRZ (BTK = MT 281) 141.3-5 (= ed. Dolanji, 136.2-4) as a citation from the Las thig.

107 Cf. Snellgrove (1967) 98.20: gsad gcad dbab dañ bsgral ba'i las byas kyañ // "although one uses the rites of slaughter and of 'enforced release'." Here the words gcad and dbab are not translated.

108 The reading of BGSB spyad should be corrected to gcad according to that of the 'Grel bži (new ed.)
gcad¹ gñis / ltsa ñan cho 'phrul gñis / jag² chiiñ dañ bdun no // bgegs (A.31a8) la dmigs pa bzi ni ① mnan ② gzir³ (118a2) gñis / ③ bkar⁴ ④ sreg gñis te⁵ bzi'o // bon ñid la dmigs pa gñis ni / bdag don gzan don gñis so //

ces so //

de la gñis ste / [I] tha (118a3) sñad du bsgral⁶ ba dañ [II] yañ dag par bsgral ba'o //

[I] dañ po la [I-1] rnan ñes lha ru bsgral ba dañ / [I-2] phun po dur khorod du bsgral ba'o // (A.31a9) [I-1] dañ po la yañ⁷ (118a4) gñis las / [I-1-1] bsgral bya ni /

'Gu ya srog 'dzin⁸ las /

bsgral⁹ bar bya ba'i¹⁰ zi¹¹ bcu ni /

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¹ spyad AB, gcad GZ
² byag A, jag B GZ
³ zir A
⁴ dkar AB
⁵ B om.
⁶ sgral A
⁷ sar B
⁸ 'Gu ya srog 'dzin (abbr. GSZ) BK 148; 466.2.
⁹ sgral A
¹⁰ om. GSZ
¹¹ bziñ A
bad omens (ltas śnān) and 6 magic (cho 'phrul), and 7 binding the robber
(with strings) (jag chiṅ)\(^{109}\); these are seven [in all]. The four [Magical Powers]
intended against impeders (bgegs) are: [the first set of] two, 1 suppressing
(mnān) and 2 pressing (gzir), and [the second set of] two, 3 expelling
(bkar)\(^{110}\) and 4 burning (sreg); these are four [in all]. The two [Magical
Powers] intended for the real nature of Bon (bon ēṅīd) are two, namely the
benefit for the sake of oneself (bdag don)\(^{111}\) and the benefit for the sake of
others (gızan don).>

In the [enforced release] there are two [categories], [I] the enforced release
at the conventional level (tha śnād du bsgral ba) and [II] the enforced release
at the absolute level (yaṅ dag par bsgral ba).

In the first [category, there are two subcategories:] [I-1] the enforced release
of the consciousness to be transformed into gods (rnam śes lha ru bsgral ba),
and [I-2] the enforced release of the aggregates in the cemetery (phuṅ po dur
khroṅ du bsgral ba).

Further, in the first [subcategory [I-1]] there are two [undercategories].
Among them, [as for the first topic, namely] [I-1-1] the objects of enforced
release (bsgral bya), as it is said in the "Holding the Vow\(^{112}\) as Life" ('Gu ya
srog 'dzin '):

<<As for the ten fields of the enforced release (bsgral bar bya ba'i ūṅ bcu),\(^{113}\)

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500.3 (= ed. Dolanji, 492.4)

\(^{109}\) In our critical edition of BGBS (2007), we proposed the emendation of the text to byad chiṅ, but
according to reading of the 'Grel bzi (jag chiṅs), we finally propose to adopt the reading of manuscript
B of BGBS, jag chiṅ.

\(^{110}\) Cf. bsad pa "gathering" in 'Grel bzi (new ed.) 402.5.

\(^{111}\) In BGBS bdag don is always used instead of raṅ don, but in 'Grel bzi (new ed. 402.6) raṅ don is used
as in Buddhist texts. Cf. supra n.99

\(^{112}\) Cf. (Minpaku Lexicon)'gu ya [Z]: ① yaṅ dag pa / perfect, pure, perfectly pure ② dam tshig / vow,
oath, promise.

\(^{113}\) In our BGBS (9a2-4), mention was already made about the ten fields of enforced release (bsgral ba'i
ūṅ bcu) based on the cited passage of the Ži kho rtsa 'grel (N.A.), but the contents of these ten fields
ces pas / ① bstan pa’i spyi dgra¹ / ② bla ma’i (118a5) sku dgra² / ③ sgrub gšen gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka’ dañ dam las ’gal ba / ⑥ gšen³ (A.31b1) gyi dkor⁴ la rjom pa / ⑦ ma ŋes (118b1) stabs la bcod pa / ⑧ bya’ñ chub sgrub pa la bar chad byed pa / ⑨ sems can yoñs la gnod pa / ⑩ srid pa’i gto⁵ la ’gal ba dañ bcu’o //

bdus na (118b2) gzugs can gzugs med gños su ’du ste / gTiṅ⁶ rdzogs phur pa⁷ las

srin po ŋo dmar gzugs can miñon pa’i dgra / (A.31b2) yi⁸ dwags ŋo nag (118b3) mi miñon phag nas gnod pa’i ’dre

¹ gra A
² gra A
³ bšen A
⁴ kor B
⁵ rto A
⁶ rtiṅ A
⁷ ≈ BTK 241; 617.5-6 (cf. MT 244-17).
⁸ yid AB
...>>,

[they are:] ① the general foes of the teaching (bstan pa'i spyi dgra), ② the foe of the Bla ma (bla ma'i sku dgra), ③ the personal foe of the practitioner gŠen (sgrub gšen gyi sgos dgra), ④ the despiser of the doctrine (bstan pa khyad du gsod pa), ⑤ those who contradict Scripture and oaths (bka’ daṅ dam las ‘gal ba), ⑥ those who covet the wealth of the gŠen (gšen gyi dkor la rlom pa), ⑦ those who entrap as guilty [118b] innocent people (ma ņes stabs la bcod pa), ⑧ those who put obstacles in the way of realising enlightenment (byaṅ chub sgrub pa la bar chad byed pa), ⑨ those who harm all sentient beings (sems can yois la gnod pa), ⑩ those who contradict the rite of existence (srid pa'i gto la 'gal ba).

To sum up, one can reduce them into two [categories, namely] those who have form (gzugs can) and those who do not have form (gzugs med). It is said in the "Dagger of the Profound Perfection" (gTüṅ rdzogs phur pa):

<<The demons who have red faces and form are the foes who are visible

are slightly different from the explanation given here which is based on the 'Gu ya srog 'dzin (BK 148, 466.2-5). We are curious to know why Tre ston rGyal mtshan dpal cites two different sources of different contents in order to explain the same idea without comments. In the sDe snod mdzod of Šar rdza bKra śis rgyal mtshan [1859-1935] (sDe snod rin po che'i mdzod, vol. II, Dolanji, 1973, p. 190.5-191.2), the 'Gu ya srog 'dzin is cited in order to explain the ten fields of enforced release, but the contents are also a little bit different from the explanation here: that is also rather strange. After having checked the passage in the 'Gu ya srog 'dzin itself, we know now that the Šar rdza's citation is closer to the original of the 'Gu ya srog 'dzin. On the other hand, the same ten fields are enumerated in a ŋRiṅ ma text, the rNal'byor chen po'i dam tshig tī su rtsa brgyad las gnaṅ bkag gi yi ge gsal bar bkod pa of Roṅ zom Chos kyi bzaṅ po [11th c.] (Rou zom chos bzaṅ gi gsaṅ bum, Si khron mi rigs dpe skrun khaṅ, Chendu, 1999, 2 vols, vol. 2, 407-412, 410.2-16) and also in a dBge lugs text, the gSaṅ sīangs rig pa 'dzin pa'i sde snod las byaṅ ha'i miṅ gi grais of Kluṅ rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesh Chandra, Śāta-piṭaka Series vol. 100, New Delhi, 1973, [91-174], 132.4-6). But the contents of the two texts are considerably different. This needs to be studied separately. It seems that the systematic idea of the ten fields of the enforced release is not found in Indian sources, but partial ideas are found at least in such Tantric texts as the Susiddhikara-tantra, chap. 12 (P [9] (431) tsha 247a6-8; D (807) wa 185a2-3; Ch [18] (893) [chap. 15] 613c22-26 ?) and the Mahāvajrabhairava-tantra, chap.2 (P [4] (105) ja 139a1-3; D (468) ja 155b5-6; Ch [21] (1242) [chap. 1] 203b16-10). We owe the information about these two Tantric sources to Mr. Kendai Nishiyama.

—79—
ces dañ /
  sdañ pa'i dgra dañ gnod pa'i bgegs

ces so //
  [I-1-2] gñis pa sgrol tshul la gñis las1 / [I-1-2-i] dañ po (118b4) bca' gži2 ni /
dkyil 'khor gyi lho nub tu 'brub khuñ bca' bar gsuñs pa ni / gzung can gyi dus
  su Khams gsum kun sgrol (A.31b3) rgyud3 (118b5) las /
  lho nub srin po'i sri khuñ du / gzas4 pa5 po'i liṅ6 bca7
ces so // dBal mo las thig8 las /
  gzan yañ dkyil 'khor byañ (119a1) šar du / 'brub khuñ gru gsum 9 brtseg10 la /
  gr11 rtsa12 kha dmar13 rgyud14 dag gis bskor /

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1 la AB
2 bži A
3 It seems that this passage is found not in the Khams gsum kun sgrol rgyud, but in the Jig rten phun' byed kyi rgyud, even though the contents are slightly different: cf. 'Jig rten phun' byed kyi rgyud (BK 160) 669.1: lho nub sgrol byed 'brub khuñ du / gzaṅ pa gaṅ yin miṅ rus gzug /
4 bzas A, bzags B
5 B om.
6 kha AB
7 Cf. bza' ANTG
8 dBal mo las thig (abbr. BL), BK 148; 364.7-365.1.
9 BL inserts gsum.
10 rtseg A, brtsig BL
11 sri AB, dri BL
12 gtsaṅ A
13 mar BL
14 BL om.
(mion pa’i dgra). The hungry ghosts (yi dwags) who have black faces are the demons (’dre) who are invisible and who harm by hiding.>>,
and
<<The foes who hate, and the impeders who harm, ...>>

As to the second [topic], namely, [I-1-2] the method of enforced release (sgrol tshul), there are two [sub-topics]. Among them, as for the first [sub-topic,] namely [I-1-2-i] the preparatory process (bca’ gzii), concerning the statement to prepare a [triangular] receptacle (’brub klu’i)114 in the south-west [direction] of the manḍala (dkyil ’khor) it is said, in the case (dus) of the [foes] with form, in the "Treatise of the Enforced Release of All Three Realms" (Khams gsum kun sgrol rgyud):

<<Prepare a liṅga of the foe (gzas pa po) in the [triangular] receptacle of the vampire (sri klu’i) in the the south-west [direction].>>.

What is said in the "Drop of the Action of the dBla mo spirits115" (dBla mo las thig):

<<On the other hand, build a triangular receptacle (’brub klu’i gru gsum) [119a] in the north-east [corner] of the manḍala, and encircle [it] with a series

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114 For the image of a triangular receptacle (’brub klu’i), see Secret Visions, p. 79, No. 3, No. 15 , and No. 36.

115 There is a mythic country called dBla yul, its gods are called dBla gshis and goddesses dBla mo and its priests dBla gshen or dBla bon. There is a particular group of dBla mo called dBla mo ’ner bdun, the twenty-seven female dBla. They are the twenty-seven daughters of the divine couple: lHa rgod thog pa and the goddess Srid pa’i rgyal mo. When the mother is included in the group, they are referred to as dBla mo nyer brgyad; see dBla mo las thig, pp. 325, 344; Øi khro, Vol. II, pp. 1211, 1543 (BTK = MT 126, p. 1543). The tantra dBla mo las thig deals with the ritual aspects of the tantric deity Khro bo gTso mehog mkha’ gyiṅ (Karmay 1972: 45, n.2), and his retinue includes amongst others the dBla mo ’ner brgyad. In the sGra’ grel (p. 59), they (twenty seven) are presented as playing a role in the process of the Bon theogonic development. Cf. Henk Blezer, "The 'Bon' dBla mo nyer bdun (’ brgyad) and the Buddhist dBang-phug-ma Nyer brgyad: A brief comparison," (Karmay and Nagano 2000: 117-178). The ’cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf. Arrow 190-199.
ces pa gzugs med kyi dus su (119a2) 'o //

Gab pa gsaṅ ba’i (A,31b4) rgyud¹ las /
byaṅ śar bgegs kyi mdun sa ru / gdon² bgegs 'dul ba'i 'brub khuṅ bya
ces so // gzugs (119a3) can gyi liṅ ga³ la bsgral⁴ liṅ bdud 'chaṅ lña la bya'o // Me
ri 'od gsal gyi rgyud⁵ las /
dri⁶ chen snabs lud rjes sa daṅ / skra daṅ (119a4) gos (A,31b5) kyi dum bu lña
ces so // stab liṅ ni bra bo daṅ / ju tse⁷ la sogs 'bru nag la sor bź'i tshad du
bya'o // Phur pa⁸ las
   liṅ gai⁹ (119a5) rgyu bdun

¹ N.I.
² bdon A
³ kha AB
⁴ sgral A
⁵ = BK 162; 176.2-3.
⁶ tri A
⁷ se AB
⁸ N.I.
⁹ kha'i AB
of small stakes (rtsaṅ)\textsuperscript{116} with a red tip (kha dmar) in the form of knife (gri).\textsuperscript{117}
is in the case (dus) of the [foes] without form (gzugs med).

It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsan ba'i rgyud}):
<<In the foreground of the impeders (bgegs) on the north-east [corner], one should make a [triangular] receptacle ('brub khuṅ) to subdue the demon-impeder (gdon bgegs).\textsuperscript{118}>>

As the liṅga against the [foes] with form (gzugs can), one [should] make\textsuperscript{118} the liṅga of the enforced release (bsgral liṅ) with the five demonic grasping things (bdud 'chaṅ). It is said in the "Treatise of the Clear Light of the Fire-Mountain" (\textit{Me ri 'od gsal gyi rgyud})\textsuperscript{119}:
<<There are five pieces\textsuperscript{120}: excrement (dri chen), mucus-phlegm (snabs lud), earth of the foot print (rjes sa), hair (skra), and clothes (gos).\textsuperscript{121}>>

The offering liṅga (stab liṅ) is made of black grains of the buck-wheat (bra bo) and the ju tse seed,\textsuperscript{121} etc., in the size of four fingers. It is said in the "Dagger" (\textit{Phur pa}):
<<The causes of the liṅga are seven.\textsuperscript{122}}

\textsuperscript{116} rtsaṅ = small stakes shaped like weapons (arrows, swords, spears), which are placed around the 'magic triangle' (thun khaṅ / 'grub khaṅ) after the liṅga has been placed in it: Snellgrove (1976) 108.3, 306 (Glossary).
\textsuperscript{117} For the image of this description, see Secret Visions, p. 113, No. 10.
\textsuperscript{118} The term bdud 'chaṅ here refers to the five elements (shown in the quoted text) and is not attested in other source so far consulted. The whole sentence is rendered more obscure by the presence of the particle \textit{la}. Namely, bdud 'chaṅ \textit{lia bya'o} instead of bdud 'chaṅ \textit{lia la bya'o} would be easier to understand.
\textsuperscript{119} Cf. Me ri 'od gsal gyi rgyud (BK 162; 176.2-3): \textit{de nas dgra gzugs liṅ ka ni / dri ma rkaṅ rjes phyi sa daṅ / skra daṅ gos kyi dum bu daṅ / bdud chad (sic, read 'chaṅ) lia las gzugs byas la / ...}
\textsuperscript{120} The five elements are to be collected from the foe for ritual purposes.
\textsuperscript{121} Concerning the ju tse seed, see dBaṅ chen (BKT = MT 225) 136.4: \textit{bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse rguन 'grum lta bu ...} "The beer (yu ti) [made] of nine kinds of grains is [made of grains] such as millet, barley, rice, wheat, so ba grain, ju tse seed, and grape..."
\textsuperscript{122} The citation is from the \textit{Phur pa}, see the index of BGSB 2007 (Phur pa rgyud dgu). This title covers nine texts, but the quotation could not be located. Here the rgyu obviously refers to seven types of
ces dañ / sreg¹ liñ ni sog bu la bya'o // mnan liñ gro ga² la bya'o // ITa ba khyün chen³ las /
dpral bar (A.31b6) miñ la sñiñ khar⁴ (119b1) rus / 'doms⁴ su tsha'am bla dwags⁵ bri /
ces so // Las thig⁶ las /
de'i nañ du gnag⁷ pa'i⁸ miñ dañ rus su byas⁹ pa dag / gro ga¹⁰ ra sog¹¹ (119b2)
dag la bri / thod chen dag gis steñ¹² nas dgab
ces pas / ra sog¹³ ni gzugs med kyi liñ ga¹⁴ yin no //
Me ri 'od (A.31b7) gsal gyi rgyud¹⁵ las / (119b3)
bgegs kyi liñ ga¹⁶ ra sog¹⁷ la
ces so //
gzugs can gyi srog rnri¹⁸ ljañ khor¹⁹ / gzugs med kyi srog tri dmar por²⁰

¹ srog B
² kha AB
³ BK 148; passage N.F. for the moment.
⁴ bdoms A
⁵ dags A
⁶ = dBal mo las thig (abbr. BL) BK 148; 365.1-2.
⁷ brmag BL
⁸ BL inserts //.
⁹ bcas BL
¹⁰ gar BL
¹¹ sog B BL, swo A
¹² steñ BL
¹³ swo A, sog B
¹⁴ kha AB
¹⁵ ≅ Me ri 'od gsal gyi rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sog la ...
¹⁶ kha AB
¹⁷ sog MRO, swogs B, swo gsañ ba (?) ka A
¹⁸ mi A
¹⁹ khu AB
²⁰ po AB
The liṅga for burning (sreg liṅ)\textsuperscript{123} is made of paper (ṣog bu).\textsuperscript{124} The liṅga for suppressing (mnan liṅ) is made of birch-bark (gro ga).

It is said in the "Great Garuḍa of the View" (ITa ba khyuṅ chen):

<<Write the name (miṅ) [of the foe] on the forehead, the clan-name (rus) [119b] on the heart, and the syllable "tsha" or the designation (bla dwags)\textsuperscript{125} on the private parts (’doms).>>\textsuperscript{126}

As it is said in the "Drop of the Action [of the dBal mo spirits]" ([dBal mo] Las thig)"

<<Inside the [liṅga], write what is considered to be the name and the clan-name of the enemy (gnag pa) on the birch-bark (gro ga) or the scapula of a goat (ra sog), and cover [the liṅga] from above with the big skulls (thod chen).>>\textsuperscript{127}

the scapula of a goat (ra sog) is the liṅga of the [impeder] without form (gzugs med). It is said in the "'Treatise of the Clear-Light of the Fire-Mountain" (Me ri 'od gsal gyi rygud):

<<The liṅga of the impeder (bgegs) is [drawn] on the scapula of a goat (ra sog).>>.

[The practitioner] summons (dgug) the vital force (srog) of the [foe] with form (gzugs can) and lets it enter (stim) the green "rmri," or he summons the vital force (srog) of the [impeder] without form (gzugs med) and lets it enter

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\textsuperscript{123} The liṅga drawn on the paper is to be burnt, while the liṅga drawn on the birch-bark is to be placed in the ground.

\textsuperscript{124} For the example of a liṅga, see Secret Visions, p. 139 (No.2), p. 145 (No.13), p. 155 (Pl. 41), p. 165 (Pl. 48).

\textsuperscript{125} Here the name (miṅ) and the designation (la dwags) are exactly the same thing.

\textsuperscript{126} Cf. Secret Visions, p. 139 (No. Pl. 33, No. 2)

\textsuperscript{127} See the image of this description in Secret Visions p. 139 (Pl. 33, No.9), p. 141 (Pl. 34, No. 2), and p. 145 (Pl. 36, No. 6)
dgug la stim / (119b6) 'gug2 byed yi ge dza sion lcags kyu lta bus3 bdag ŋid kho
bo'i na rgyal gyis / brten' pa dmigs pa'i (A.31b8) nam šes stim mo // bcol (119b5)
bskul drag5 tu bya ste / Gab pa gsañ ba'i rgyud6 las /
   ma bstod par mi bskul / ma bskul bar mi 'gyed7 / ma bkye bar mi dgug /
   ma (120a1) bkug par mi gdab / ma gdab8 par mi gtub9 / ma gtub10 par mi
bsstab / (A.31b9) ma bstabs par11 mi bsreg12 / ma (120a2) bsregs13 par mi mnan14
ces so //
   guñ gñis la bla15 'khyams16 pa'i dus su17 'gugs te / Klu 'bum18 las /

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1 AB om.
2 'gugs A
3 bu AB
4 rten AB
5 trag A
6 N.I.
7 gyed A, gre B
8 bstab A
9 btub A
10 btubs A, gtun B
11 bar AB
12 sreg A
13 sregs A
14 gnan A
15 rla A
16 'khyam A
17 A om.
the red "tri." By means of the syllable, iron-hook\textsuperscript{128}-like blue "dza,"\textsuperscript{129} which is the instrument of summoning, [the practitioner] lets the consciousness (\textit{rmam šes})\textsuperscript{130} [of the foe or impeder], which is dependant (\textit{brten pa})\textsuperscript{131} and is observed, enter [the green "\textit{rtri}", or the red "\textit{tri}"] by the pride of the wrathful [deity who is the practitioner] himself. He violently (\textit{drag tu}) entrusts (\textit{bcol}) and exhorts (\textit{bskul}) [his low-ranked attendants to keep the vital force of foe or impeder inside "\textit{rtri}" or "\textit{tri}"] It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsaṅ ba'i rgyud}):

<<Without praising (\textit{bstod}) [the tutelary god (\textit{yi dam})], [the practitioner] will not exhort (\textit{bskul}) [the tutelary god to come]. Without exhorting (\textit{bskul}), he will not send out ('\textit{gyed}) [the attendants]. Without sending out (\textit{bkye}) [the attendants], he will not summon (\textit{dgug}) [the vital force of the foe]. Without [\textit{120a}] summoning (\textit{bkug}) [the vital force of the foe], he will not strike (\textit{gdab}) [the vital force of the foe]. Without striking (\textit{gdab}) [the vital force of the foe], [the practitioner] will not cut into pieces (\textit{gtub}) [the \textit{liṅga}]. Without cutting into pieces (\textit{gtub}) [the \textit{liṅga}], he will not offer (\textit{bštob}) [a piece of the cut \textit{liṅga} to the tutelary god. Without offering (\textit{bštobs}) [the piece of the cut \textit{liṅga} to the tutelary god], he will not burn (\textit{bsreg}) [another piece of the \textit{liṅga} that has been cut into pieces]. Without burning (\textit{bsregs}) [the piece of the the \textit{liṅga} cut into pieces], he will not suppress [the last piece of the cut \textit{liṅga} in the ground].>>\textsuperscript{132}

One summons [the soul (\textit{bla})\textsuperscript{133}] at midday and midnight (\textit{guṅ gnis) when it

\textsuperscript{128} For the image of the iron-hook (\textit{kcags kyu}), see Kvaerne (1985), pl. XII a).

\textsuperscript{129} For "\textit{dza}," cf. Kvaerne (1985) pl. XII a). The shape of the finger of the performer of the ritual represents "\textit{dza}.

\textsuperscript{130} In this sentence we can consider the consciousness (\textit{rmam šes}) as identical to the vital force (\textit{srog}). But, in the strict sens, they are not the same entities: the consciousness does not die, whereas the vital force can perish or can even be killed.

\textsuperscript{131} Here the \textit{liṅga} is the \textit{reten}, and \textit{rmam šes} is therefore \textit{brten pa}.

\textsuperscript{132} Here the \textit{liṅga} is cut into three pieces. The first piece is offered to the tutelary god. Another piece is burnt. The last piece is supressed in the ground.

\textsuperscript{133} In these sentences the soul (\textit{bla}), the vital force (\textit{srog}), and the consciousness (\textit{rmam šes}) are considered
dkar ba'i phyed dañ nag¹ pa'i (120a3) phyed / bla² 'khyams³ dus su šes par bya /

ces dañ / Ma mo 'dus pa'i rgyud⁴ las / (A.32a1)

nam ni yar phyed mar phyed na //
mi ni che ŋal chuñ (120a4) ŋal dus //
bla⁵ ni che 'khyams⁶ chuñ 'khyams⁷ dus //
dgra bo'i bla⁸ 'khyams⁹ dgug pa'i dus //

ces so //¹⁰

zer gnis pa yid 'bros pa'i dus su gdab ste / (120a5) Klu 'bum¹¹ las /
'char ba'i zer dañ nub¹² pa'i zer /
'yid 'bros¹³ (A.32a2) dus su šes par bya /

ces dañ /

ñi ma'i zer la¹⁴ las sbyor bya /

ces (120b1) Drag pa'i rgyud¹⁵ las bśad do //

[I-1-2-ii] gnis pa gdab pa'i dgoñs pa ni / Ůon moñs rañ grol¹⁶ las /

¹ gnag AB
² rla A
³ 'khyam A
⁴ N.l.
⁵ rla A
⁶ mkhyam A, 'khyam B
⁷ 'khyam AB
⁸ rla A
⁹ 'khyam A
¹⁰ B om.
¹¹ Klu 'bum dkar po (abbr. KB) 237.6-238.1. See "Klu 'bum" in Index of BGSB (2007).
¹² mun KB
¹³ 'bros A KB, 'gros B
¹⁴ las A
¹⁵ N.l.
¹⁶ Ůon moñs rañ grol (abbr. NR), BK 160; 248.4.
wanders. It is said in the "Hundred-thousand [White] Nāga" (Klu 'bum):
<<The white half (dkar ba'i phyed) [namely midday] and the black half (nag pa'i phyed) [namely midnight] should be known as the time when the soul (bla) wanders.>>,
and in the "Treatise of the Assembly of the Ma mo spirits" (Ma mo 'dus pa'i rgyud):
<<As for the time, it is the upper half or the lower half. As for the man, it is the time when old men sleep (che ŋal) or the time when young men sleep (chuṅ ŋal). As for the soul (bla), it is the time when old souls wander (che 'khyams) or the time when young souls wander (chuṅ 'khyams). It is the time to summon the soul (bla) of the foe (dgra bo), which wanders.>>,\(^{134}\)

In the second ray (zer gñis pa), which is the time for the soul (yid) to run away, one strikes [the soul]. It is said in the "Hundred-thousand [White] Nāga" (Klu 'bum):
<<There are the appearing ray ('char ba'i zer) and the disappearing ray (nub pa'i zer). One should know that [the second one] is the time for the soul (yid) to run away.>>,
and [120b] in the "Treatise of Violence" (Drag pa'i rgyud):
<<One should perform the violent ritual (las sbyor) in the sun ray (ṅi ma'i zer).>>,\(^{135}\)

[I-1-2-ii (cf. 118b3)] As for the second, namely the intention of striking [the soul] (gdab pa'i dgoṅs pa), as it is said in the "Self Release of the Defilements" (Ñon moṅ raṅ grol)\(^{136}\):

\(^{134}\) The contents of the two sources cited above are not compatible. Namely, in the Klu 'bum, one summons the soul at midday and midnight, while in the Ma mo 'dus pa'i rgyud, only at night.

\(^{135}\) The contents of this citation also diverge from those of the previous citations.

\(^{136}\) Cf. Ñon moṅ raṅ grol, BK 160; 248.2-5: drod tshad mam pa gsum yin te / [i] gug pa'i drod dañ [ii]
gsal ba gsum ldan¹ drod tshad kyis² (120b2)
ces pas / bdag yi dam lhar gsal ba / phur pa las kyi lhar gsal ba / liṅ ga³ (A.32a3)
gzas⁴ pa po dnos su gsal ba / g-yas pa (120b5) thabs chen zla ba'i dkyil 'khor /
g-yon pa šes rab ŋi ma'i dkyil 'khor / bar phur pa sras su bskyped la gdab ste /
ltaba khyuñ⁵ (120b4) chen⁵ las /
dkar nag sniṅ gi⁶ mtshams su⁶ ni tiṅ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed ōm⁹ (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas⁹ pa
po'i sniṅ dkyil gyi mri'am tri la thim pas me mar rluṅ gis gsad pa ltar gyur te /
Ka nag¹⁰ (121a1) las /
dbal phur rtse la ōm nag 'phros / gzas¹¹ pa'i sniṅ gi¹² mri¹³ la phog¹⁴ /¹⁵ kun
gzi¹⁶ gnas dag¹⁶ ŋon (121a2) moṅs dbyiṅs¹⁷ (A.32a5) nas¹⁸ phyuṅ /
ces so //
phur pa lhan gyis btab¹⁹ pas / sniṅ pad ma 'dab bži dar lce me la bcug pa bžin

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¹ gyis NR
² ni NR
³ kha AB
⁴ bzas A
⁶ steṅ du TK
⁷ 'khas A
⁸ pa B TK, par A
⁹ bzas A
¹⁰ Ka nag (abbr. KN), BK 160; 114.4
¹¹ bzas A
¹² dkyil KN
¹³ mni A
¹⁴ btab / KN
¹⁵ AB om.
¹⁶ rtsa bcad KN
¹⁷ dbyibs KN
¹⁸ kyaṅ KN
¹⁹ gtab A
<<By the measure of heat, which has three clear visions (gsal ba)...>>, One has a clear vision of oneself as the tutelary god (yi dam lha). One has a clear vision of the phur pa as the god of the action. One has a clear vision of the liṅga as the real foe (gzas pa po).[137] [The practitioner should] produce the maṇḍala of the Moon as great skillful means (thabs chen) on the right hand, the maṇḍala of the Sun as wisdom (šes rab) on the left hand, and the dagger (phur pa) as the child [of these two maṇḍala] in between (bar), and strike [the liṅga with the phur pa]. It is said in the "Great Garuḍa of the View" (lTa ba khyuṅ chen):

<<The expert in meditation should strike [with the dagger (phur pa)] between the white and black [parts of the] heart.>>.

As on the point of the dagger (phur pa) one black "oṁ," which is the killer (gsod byed), shines (phros pa), [the black "oṁ"] is absorbed in the "rnri" or "tri" of the middle of the heart of the foe (gzas pa po), and the [heart of the foe] is extinguished like a lamp (me mar) blown out by the wind. It is said [121a] in the "Black Pillar" (Ka nag):

<<On the sharp (dbal)[138] point of the dagger (phur pa) the black "oṁ" shines, and it hits the syllable "rnri" on the heart of the foe (gzas pa). The receptacle consciousness (kun gzhī) [of the foe], the base of which is pure, springs out from the sphere of the defilements.>>.

As the dagger (phur pa) strikes suddenly (lhan gyis), the heart [of the foe] of

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[137] The etymology of the term gzas pa po is unclear. NA gives the term gzas pa as a synonym of liṅga, ṇa bo, but in our text it designates the foe.

thul gyis tshig (121a3) ste / mam šes śniṅ1 la rten pa’i mkhar2 bṣig / gti mug gnas su dag /

śniṅ naṅ rtsa chen brgyad de3 gur gyi chon thag ltar gnas (121a4) pa nī / (A.32a6)

ñi zer ma la ’dus pa ltar ’ubs kyis ’dus pa rnam šes rtsa la žon pa’i rta sgyel /
phrag dog gnas su dag /

de’i naṅ (121a5) na khrag gi daṅs ma mtshal cog la ’dra ba ni gtar4 tshan la chu
’thigs pa ltar thag5 gis skams / rnam šes khrag la rgyu ba’i (121b1) lam bcad / ’dod
chags kyi mtsho skams /

(A.32a7) de’i naṅ ’od lṅa gža6 tshon gyi gur ’dra ba ni / mtshon gyi gru gu7 ltar
rīl gysi ’dril (121b2) bas / rnam šes gsal ba’i ’od phrogs / že sdaṅ gnas su dag /
dbugs kyi rgyun drod8 rta rṅa9 tsam ni / na bun rluṅ gis bskyod pa bzin (121b3)
saṅs kyi soṅ bas / (A.32a8) rnam šes ’degs pa’i stobs bcom / ſa rgyal gnas su dag /
tshe’i rgyaś10 btabs11 pa ni / sol12 mal du rtsi sbur (121b4) bcug pa ltar13 bsregs
pas rnam šes ſoṅ moṅs kyi14 bdag ’dzin bcad / ma rig pa raṅ saṅs su soṅ /

de’i dbus na byaṅ chub (121b5) sems kyi thig le dṅul chu (A.32a9) ’dril ltar / dra15

1 śṇī A
2 ’khar A
3 lde AB
4 tar A
5 thog A
6 gžal B
7 bo A
8 trod A
9 lṅa AB
10 brgyas A
11 btubs AB
12 so AB
13 AB insert /.
14 kyis A
15 ’dra AB
the lotus with four petals is instantly burnt like a pennon (dar ice) put in a fire, and the house of the consicousness (rnam šes), which depends on the heart (sṇīṃ), is destroyed. The obscurity (gti mug) [of the foe] is basically purified.

Inside the heart, when the eight great veins (rtsa chen brgyad), which exist like the strech-cords of a tent, are united together like sun-beams united in the mother [= Sun], the consciousness falls down, because the horse which is the vein and on which the [consciousness] rides falls down.\(^{139}\) The jealousy (phrag dog) [of the foe] is basically purified.

Inside the [heart], the purest part (daṅs ma) of the blood, resembling vermilion (mtshal cog), is dried up completely, like a drop of water on a scorching stone (gtar tshan). The path on which the consciousness (rnam šes) moves with the blood [121b] is cut off. The lake of desire (dod chags) [of the foe] is dried up.

Inside the [heart], as the five lights, like the tent of the rainbow, are strongly rolled off like a ball of colored threads (mtshon gyi gru gu), the consciousness loses its shining lights. The hatred (že sdaṅ) [of the foe] is basically purified.

As the continous warmth of the breath which is like a single [hair of the] tail of a horse becomes cleared off (saṅs kyis soṅ ba) like the mist blown off by the wind, the strength of lifting of the consciousness is vanquished. The arrogance (ña rgyal) [of the foe] is basically purified.

As what is concealed (btabs pa) by the seal of the life is burnt like chaff (rtsi sbur) put into a fireplace (sol mal), the self-attachment (bdag 'dzin) of the defilements of the consciousness is cut off. The ignorance (ma rig pa) [of the foe] itself becomes cleared off (saṅs su soṅ).

In the middle of the [heart], a drop of the thought of enlightenment (byaṅ

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\(^{139}\) This expression "rnam šes rtsa la žon paʾi rta sgyel" is difficult to analyse literally. Here rtsa = rta, rtsa la žon pa = rnam šes. The intended meaning is: rta (= rtsa) falls down, therefore, the rnam šes, which rides on it, falls down.
ba ña mig tsam gnas pa phur pa’i rtse la thim / phur pa yar¹ phyuṅ bas rdo khab len (122a1) la lcags ’du ba bzin / tson² gyis blaṅs te / thugs khar bstan pas kho’i tshe lhag maᵃ a dkar po gcig (122a2) bdag gi thugs la thim pas / bdag (A.32b1) tshe bkrag gzi mdaṅs daṅ ldan ⁴ ’od ’phros ² bde gṣegs thams cad mñes pas / sgrol ba (122a3) ye ñes kyi mchod pa’o //

lag sor lña dpa’ bo ’bru lña bsa’am nas / bsgral bya’i khog pa kha phye ste / sñiṅ bzuṅ la bswa ha la cha žes (122a4) pas / dpa’ bo ’bru (A.32b2) lña’i ’od zer gyis kho’i⁶ sñiṅ dkyil na rigs drug tu ’phen pa’i sa bon drug yod pa saṅs kyis dag par bsgom ⁷ (122a5)

de’i ñaṅ las a las zla bā’i dkyil ’khor / ñaṅ las ṛluṅ gi dkyil ’khor / de sten⁸ mam ñes bso⁹ ’am hūṃ¹⁰ du gyur te / Žaṅ žuṅ bon (122b1) skor nas bso daṅ / rGya gar (A.32b3) bon skor nas hūṃ du gsuṅs so //

¹ yaṅ AB
² bton A
³ B om.
⁴ AB insert /.
⁵ AB om.
⁶ kha’i A
⁷ AB om.
⁸ sten A
⁹ bswa B
¹⁰ hūṃ A
chub dems), like a drop ('dril) of mercury (dhiul chu 'dril), which exists like a fish-eye [hole] of a net, is dissolved into the point of the dagger (phur pa). As the dagger is pulled upward, like iron attracted [122a] to a magnet (rdo khab len), [the practitioner] takes [it] suddenly (tson gyis). As one shows [the point of the dagger] to the heart [of the liṅga] (thugs khar bstan pas), the rest of his [the foe's] life, which has become a white syllable "A," is dissolved into the mind of [the practitioner] himself. Therefore, the lustre of his own [the practitioner's] life becomes brilliant and spreads lights. All the Enlightened Ones (bDe gség) are delighted. Therefore, this is the offering ritual of wisdom (ye šes kyi mchod pa), namely the enforced release (sgrol ba).

Having imagined the five fingers of the hand as five heroic grain syllables (dpa' bo 'bru liṅa),140 [the practitioner] opens the belly of the [liṅga] to be enforcedly released. Taking the heart, he says: "bswo ha la cha." By the light of the five heroic grain syllables, he meditates, [imagining] that the six seeds existing in his [the foe's] heart and thrown to the six destinations are purified by awakening (sāins kyis dag pa).

In that state [of meditation], from the syllable "A"141 appears the maṇḍala of the Moon; from the syllable "yaṅ"142 appears the maṇḍala of the wind; and on these [maṇḍala] the consciousness [of the foe] becomes "bso" or "ḥūṃ." According to the bon cycle [122b] of Žaṅ žuṅ, [the practitioner] pronounces "bso", and according to the bon cycle of India, [the practitioner] pronounces "yam yu ti spa ra na ṣaṭ."

140 These five heroic syllables are Ram, A, Ja, Om, and Ḥūṃ according to Per Kvaerne, "Peintures tibétaines de la vie de sTon-pa-gchen-rab," Arts Asiatiques, Annales du Musée Guimet et du Musée Cernuschi, Cahiers publiés par l’École Française d’Extrême-Orient, Tome XLI, 1986, p.65. However, in the gZi bṛjīd (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are Yam, Ram, Man, Kham, Brum, and Ōm (six!?, even though they are called dpa’ bo ’bru liṅa in ZJ 357.14-15). In the gZer mig (abbr. ZM, Beijing, 1991, 252.19-20) and Mu cho (BTK = MT 6, 893.2-6) they are Yam, Ram, Kham, Brum, and Ōm.

141 Here the syllable A occurs in the mantra which follows immediately in BGSB 122b1: bso ram phaṭ a yam yu ti spa ra na phaṭ.

142 Here the seed syllable of wind is written as yaṅ, but in the mantra that follows immediately, it is written as yam. Cf. BGSB 122b1: bso ram phaṭ a yam yu ti spa ra na phaṭ.
ñag tu bso ram phaṭ a yam yu ti spa ra na phaṭ / ces pas 'phaṇ ste / ye šes
(122b2) zla rlun gis bteg nas / 'Og min du rigs lhā'i sbyor mtshams su thim /
mkha' gsaṅ las¹ thon² te / bso ni³ mi nub rgyal (122b3) mtshan du gyur / hūṃ⁴ ni⁵
(A,32b4) g-yuṅ druṅ 'khyil bar⁶ gyur / de la dam tshig sems dpa' / tshon gaṅ pa
gcig bskyed⁷ la / sku gsuṅ thugs (122b4) laš⁸ 'od zer dkar dmar mthiṅ⁹ gsum
'phros pas 'gro don mdzad par bsgom mo //

'di ni Khro bo lta ba khyuṅ chen gyi rgyud¹⁰ / Phur pa (122b5) ņon moṅs¹¹ raṅ
grol gyi rgyud¹² / mṆon rol dur (A,32b5) khrod khu byug gi rgyud¹³ daṅ gsum gyi
dgoṅs pa dril ba'o //

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¹ la AB
² mthon AB
³ na A
⁴ hūṃ A
⁵ na A
⁶ par AB
⁷ skyed A
⁸ la A
⁹ 'thiṅ A
¹⁰ See "TTa ba khyuṅ chen" and "Khro bo rgyud drug" in Index of BGSB (2007).
¹¹ B inserts pa.
¹³ N.I.
"ḥūṃ."

By pronouncing in speech "bso ram phat a yam yu ti spa ra na phat," [the practitioner] shoots [the consciousness of the foe]. The wisdom (ye šes)143 [of the foe], after having been carried by the Moon and the wind (zla rluṅ),144 is dissolved into the junction of the sexual union (sbyor mtshams) of [the deities of] the five classes (rigs lha) in the 'Og min heaven. [The wisdom] comes out from the secret space (mkha' gsaṅ),[namely the womb]. The syllable "bso" becomes the Never Waning Banner (mi nub rgyal mtshan)145, and the syllable "ḥūṃ" becomes the Ever-lasting Turning (g-yuṅ druṅ 'khyil ba, nandyāvarta).146 There, the practitioner (dam tshig sms dpa'; Samayasattva), having created a finger-breadth-measured [deity] (tshon147 gaṅ pa), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (sku gsaṅ thugs), meditates to do that which is of benefit to beings (gro don).

These [stories above] are the condensed idea of the three [treatises, namely] the "Treatise of the Great Garuḍa of the View of the Wrathful Deity" (Khro bo lta ba khyun chen gyi rgyud), the "Treatise of the Dagger of the Self-release from the Defilements" (Phur pa tson moṅs raṅ groł gyi rgyud), and the "Treatise of the Cuckoo of the Cemetery of Play" (mNon rol dur khrod khu byug gi rgyud).

143 Here the word ye šes probably refers to mam šes since it is now being transferred to a high level from the statuts of the ordinary consciousness.
144 See in the above sentence the maṇḍala of the Moon and that of the wind.
[I-2] gnis pa ni lin ga'i1 sini2 (123a1) khar yi2 ge tram bkod la3 bstab4 ste / 'Gu ya srog 'dzin5 las /
phun po dur khrod6 dbyins su bsgral /
sini7 khar8 tram9 bkod byin (123a2) brlabs te10 /
la11 stabs sin11 mchod (A.32b6) 12 par bsno12 /
khoi13 bsod nams thams cad kyi14 /
mchog tu15 bsgral ba 'di 'gyur ro //
ces so //
las (123a3) mtha' mnan bsreg 'phañ gsum du bya ste / sNags sنان rgyud16 las /
drag po las kyi mtha' 'du17 ni / mnan dañ sreg dañ 'phañ (123a4) ba'o // (A.32b7)
ces so //

[II] gnis pa yañ dag par ni sgral bya kham gsum sms can / sgrol tshul lta
sgom spyod gsum / ma 'gag ʂugs (123a5) byuñ du sgrol ste / sNan rgyud18 las /
bdag19 med spros bral gyi lta bas gzung ms can bsgral / 'dzin med
yul (A.32b8) bral gyi (123b1) bsgom pas gzung kham lha rigs bsgral20 / chags
med ʂugs 'byuñ gi spyod pas 'dod kham sms can bsgral

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1 kha'i AB
2 yig B
3 pa B
4 stab A
5 'Gu ya srog 'dzin (abbr. GSZ), BK 148; 467.2.
6 drod A
7 la GSZ
8 kha AB, khar GSZ
9 brtam A
10 ste GSZ
11 stabs sin AB, bstan cin GSZ, bdab cin ANTG, dañ ziñ ANTG2
12 pas par bsños GSZ
13 kha'i A
14 kyis GSZ
15 du GSZ
16 N.I.
17 brtul AB
18 N.I.
19 bdeg A
20 sgral A
[I-2 (cf. 118a3)] As for the second [topic, namely phuñ po dur khrod du bsgral ba], [the practitioner] writes the syllable "tram" at the heart [123a] of the liṅga and offers it (liṅga) [to the tutelary god]. It is said in the "Holding the Vow as Life" (Gu ya srog 'dzin):

<<One performs the enforced release of the aggregates [of the foe] in the sphere of the cemetery. Having written "tram" at the heart [of the liṅga], one gives a blessing (byin brlabs). Offering [the liṅga] to the god, one transfers the merit of the ritual. This is the best enforced release of all his [the foe's] merits.>>.

[The practitioner] does the final acts : suppressing (mnan), burning (sreg), and throwing ('phaï). It is said in the "Treatise of Oral Tradition of Mantra" (sNags sñan rgyud):

<<The subjugated final wrathful acts are suppressing (mnan), burning (sreg), and throwing ('phaï).>>.

[II (cf. 118a3)] As for the [enforced release] at the absolute level (yañ dag par [bsgral ba]), the objects of the enforced release are the sentient beings of the three realms, and the ways of the enforced release are three : view (lta), meditation (sgom), and practice (spyod). [The foe is] released forcibly without obstructions and spontaneously (ṣugs 'byuñ du). It is said in the "Treatise of the Oral Tradition" (sNan rgyud):

<<By the view of Non-self (bdag med) and without verbalization (spros bral), the sentient beings of the formless [realm] (gzugs med) are released. [123b] By meditation without grasping and without objects, the classes of gods of the form [realm] are released. By desireless and spontaneous practice (chags med ṣugs 'byuñ gi spyod pa), the sentient beings of the desire realm are released.>>.

Further, [the practitioner] plants the impeder in the five poisons. He plants
ces so // de yañ (123b2) bgegs dug lña la gdab / dug lña ye šes lñar gdab1 / ye šes lña yañ bon gyi ŋaṅ du gdab bo // (A.32b9) Ka ba nag po2 las /
bon ŋid mi g-yo (123b3) bde chen ŋid / rañ bźin ŋid kyi phur pa yin / de don ma nor ma bcos par3 / lhan4 gyis5 rtogs na thebs6 pa yin //
ces so //
yon tan (123b4) rañ gźan7 gñis kas bde ba thob bo // Ri roñ nag po'i rgyud8 las / (A.33a1) rtogs9 pas bdag bsgral /10 grub11 pas gźan12 bsgral13 / bla med 'bras (123b5) bu thob14
ces so //
'o na a dkar dañ 'phrul gšen15 khyad par ci že na / dug lña phuṅ po dag pas / ži khro yab yum gnas gyur ni16 a (124a1) dkar la /17 lha pho rkyāñ mo rkyāñ gi18 drag19 bsgrub ni 'phrul gšen no // (A.33a2) sGrōn ma dgu skor20 las
'phrul gšen ni / lha rgod21 (124a2) kyi dmod byed22 dañ / ma mo'i sbod byed kyi gźuṅ las 'grel
ces so //

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1 bdab A
2 Ka ba nag po (abbr. KN), BK 160; 67.5.
3 pa KN
4 lhaṅ A KN, lha pa B
5 kyi KN
6 theb KN
7 bźan A
8 Ri roñ nag po'i rgyud (abbr. RR), BK 160; 298.1.
9 rtog RR
10 RR om.
11 bsgrub RR
12 bźan A
13 gźan RR
14 thon B, 'thob RR
15 gyi A
16 AB inserts /.
17 AB om.
18 ni A
19 trag A
20 N.I.
21 dgod A
22 byad A
the five poisons in the five wisdoms. He plants, moreover, the five wisdoms in the essence of Bon (bon gyi ńań). It is said in the "Black Pillar" (Ka ba nag po):
<<The real nature of Bon is immovable and of great bliss. It is the dagger (phur pa) of its own nature. If one understands that meaning without error, without modification (ma bcos par), and naturally (lhan gyis), that is planting (thebs pa).>>.

By both merits for oneself and for others, one obtains bliss (bde ba). It is said in the "Treatise of the Black Mountain Gorge" (Ri roñ nag poı rgyud):
<<By understanding (rtogs pa), one is released oneself. By realization (grub pa), the others are released. The supreme result is obtained.>>

In that case, what is the difference between the [Vehicle of] White "A" (a dkar) and the [Vehicle of the] gŠen of Magical Power (phrul gšen)? If one asks so, [the answer is as follows]: By the purification of the aggregates from the five poisons, the transformation of the basis (gnas gyur) of the Peaceful and Wrathful (zi khro) [deities] in the union position (yab yum) is [124a] the [Vehicle of] the White "A" (a dkar); The violent realization of the single god (pho rkyäń) or single goddess (mo rkyäń) is the [Vehicle of the] gŠen of Magical Power (phrul gšen). It is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):
<<The [Vehicle of the] gŠen of Magical Power (phrul gšen) is explained through the text of the conjuration (dmod byed) of the ferocious gods (lha rgod) and of the instigation (sbod byed) of the Ma mo spirits.146>>.

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146 The word ma mo means female sheep. It is used to designate a type of female spirits in Bon and Buddhist traditions. In the Bon tradition, the word covers four types of goddesses classified as ma mo. According to LShDz (p.86) they are: 1) ye šes kyi ma mo bcut bdun, "the seventeen ma mo of wisdom." No specification is provided. 2) rdzu 'phrul gyi ma mo þier bdun, "the twenty-seven ma mo of magic." No specification is given, but they seem to be the same as the 27 dbal mo, see note 115. 3) las kyi ma mo dmag dpon dgu, "the nine ma mo generals of action." No numeration is provided. 4) jig rten gyi ma mo bcut gnis, the "twelve ma mo in the world." These correspond to the 12 brTan ma; see
yañ phrin las skor¹ gcig la’añ stod byañ chub lam du bsgrub pas (124a³) a dkar
/ smad drag² po mthu ru bsgrub pas 'phrul gśen te / de fid³ las
   a dkar theg pa’i don ston pas / (A.33a³) 'phrul gśen theg pa de la (124a⁴) chib /
ces so //

¹ bskor A
² trag A
³ = sGron ma dgu skor, N.I.
Further, even though, concerning the phrin las method, [the A dkar theg pa and the 'Phrub gšen theg pa] are the same, if one realises, upward (stod), the enlightenment in the path, this is the [Vehicle of] the White "A" (a dkar); if one realises, downward (smad), by force violently, this is the [Vehicle of the] gŠen of Magical Power ('phrub gšen). It is said in the same [treatise, namely the "Circle of the Nine Lamps" (sGron ma dgu skor)]:

<<By showing the meaning of [Vehicle of] the White "A" (a dkar theg pa), one accomplishes the [Vehicle of the] gŠen of Magical Power ('phrub gšen theg pa) automatically in it.>>.

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below. DzPh (pp.465-466) specifies the second and third types of ma mo who are associated with a locality in Tibet: 1) rdzu 'phrub gyi ma mo la / grai gis yod kyi / rtsa ba stag ri roñ la 'dus / "There are countless miraculous ma mo, but they can basically be condensed to sTag ri roñ. " Here the word sTag ri roñ is in fact the name of a place located in the vicinity of Mount Ti se (= Kailasa) and the goddess is usually called sGra bla ma. 2) 'jig rten gyi ma mo bsam la (sic, read las) 'das kyi / brtan ma (Buddhist spelling: bstan ma) bcu gnis la 'dus/ "The number of ma mo in the world is inconceivably numerous, but they can be condensed to the twelve brTan ma." The 12 brTan ma are associated with 12 localities. However, according to LShDz (p.86) there are 27 rdzu 'phrub gyi ma mo. These seem to be the same as the 27 dbal mo; see note 115. The word ma mo is also part of the name sMra ste mi mkhan ma mo, the third of the nine primordial sisters in the Bon cosmogony (sGra 'grel, p.56.8-9). In the rNiin ma tradition the word ma mo is adopted to mean mātrkā, a type of wrathful goddesses. They are the main goddesses of the ritual cycle called Ma mo rbad gto gi sgrub thabs which is one of the eight tantric ritual cycles known as sGrub pa bka' brgyad (Nañ ral chos 'byung, Gañs can rig mdzod 5, Bod lojons mi dman dpe skrun khañ, Lhasa, 1988, pp. 340-341); cf. Tenzin Samphel, "Les bka’ brgyad — Sources canoniques et tradition de Nyang ral Nyi ma ma ’od zer," in Françoise Pommarat, Jean-Luc Achard eds., Tibetan Studies in Honour of Samten Karmay, RET 14, Part II, 2008 (http://www.digitalhimalaya.com). The ritual cycle of the ma mo of the sGu bpa bka’ brgyad is later adopted by the New Bon Tradition (Bon gsar), YBK, p.216; LShDz (Karmay 1972: 185). On the New Bon Tradition, see LShDz (Karmay 1972: 185-187); Karmay, Feast of the Morning Light, 2005: 19-22. In the Indian context, the name Ma mo reminds us of Hañiti Bhûta-mâthi (byuñ poñi ma mo ’phrog ma), who was a daughter of a yakṣa and had five hundred children. She fed them on the babies of others, whom she kidnapped. Once, when the Buddha hid one of her children, she understood the agony of the people, whose children she kidnapped. She then stopped kidnapping the babies of others and became a pious Buddhist.

149 Phrin las is the performance of the ritual in its totality.
[[4] srid gšen theg pa]

[4] bţi pa [srid gšen] ni srid pa bar do nas 'dren pas srid gšen no // de la 'dur sgo mañ yañ / gšen rab 'dur¹ po² (124a5) che las gsum du phye ste / <1> phyi gšog³ pa nag po'i phyi 'dur / <2> nañ gsañ sñags lha yi gnas chog / <3> bar gsuñ rab mdo'i bdun (A.33a4) tshigs (124b1) so //

¹ mdur A
² mo B
³ bšog A
[4] The Vehicle of the gšen of Existence (srid gšen theg pa)]

[4] As for the fourth, namely the [Vehicle of the] gšen of Existence (srid gšen [theg pa]),\(^{150}\) it is called srid gšen, because it leads the existence (srid pa) (= sentient beings) from the intermediate state (bar do).\(^{151}\) Among them, even though there are many Funerary Portals (dur sgo), gšen rab [mi bo] classified [them] in three from among the great funerary rituals (dur po che).

<1> Outside (phyi), the external funeral (phyi ’dur) of the Black Wing (gšog pa nag po),\(^{152}\)

<2> Inside (nañ), the ceremony of [guiding the dead to a higher] place (gnas chog) of the tantric deities (gsañ sñags lha), and

<3> Middle (bar), the weekly acts (bdun tshigs) of [124b] the mdo-scriptures (gsuñ rab mdo).

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\(^{150}\) It seems that "srid gšen" is considered as a synonym of "dur gšen." Cf. ’Grel bzi (new ed.) 430.1-2: da bži pa ’dur gšen pa’i lta ba ni / ... (= ed. Dolanji, 1972, 444.4).

\(^{151}\) In the gZi brjed, no definition of the Srid gšen theg pa is given: cf. Snellgrove (1967) 116-123.

\(^{152}\) gŠog pa nag po, the "black wing," refers to a certain type of funeral rite normally called gri ’dur, "funeral rites for the knifed death," performed after an unnatural or a violent death of a person. It is believed that the soul of the deceased person either risks becoming a malignant spirit itself, or another malignant spirit associates with it, and therefore it needs to be separated from the malignant spirit by means of the gri ’dur rites. This is explained by Šar rdza bKra šis rgyal mntshan in the following words: gšog pa nag po’i ’dur gyis tshe ’das gšed dañ phral, cf. Luñ rig mdzod, BTK = MT 281, p.147, l. 4 (= ed. Dolanji, 1972, p. 142. l. 2). There is an imposing collection of these ritual texts entitled Mu cho khrom ’dur (BTK = MT 6). It is explained that Mu cho ldem drug, who is one of the sons of gšen rab Mi bo (see note 8), is said to have performed the funeral rite when King Gri gum btsan po was killed, and the performance took place in public, hence the word khrom ’dur in the title (pp.11-120). The gri ’dur rites are called the "black wing" because when the rites are performed, the practitioner must hold in his hand a bird’s wing as his attribute (phyang cha, p.15). The wing is sometimes that of the khyuñ bird (garuñā in the Indian mythology) or that of a crow or a vulture. For an illustration of this see Karmay and Watt (2007) 7, 38, 154. The full name of the wing is gšog pa nag po mdzod ldan, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, gšog rabs, in the same collection, pp. 213-216. Cf. also the text dBu nag mi’u ’dra chags, which refers to a wing of a swan used by a priest symbolically to cut up a corpse (cf. Cuckoo 101, and Arrow 268).
<1> dañ po ni 'Dur gyi man ńag dgu skor\(^1\) las /
   srid gśen 'dur gyi theg pa la / <1-1> ši thabs brgyad cu rtsa gcig dañ /
<1-2> 'dur thabs sum brgya\(^{124b2}\) drug cu la <1-3> 'dur sgo chen po bźi
   yod de / ① bkra ② mtshun\(^2\) ③ lhe’u ④ gri dañ bźi / de don <1-4> bon
   skor\(^3\) brgyad du 'dus /

ces pas <1-1> ši thabs brgyad cu \(^{A.33a5}\) rtsa \(^{124b3}\) gcig ni / bar chod gdon gyis
   ši ba ńi šu / 4’du ba nad kyis ši ba ŋi šu\(^4\) / glo\(^5\) bur rkyen gyis ši ba ŋi šu / rmo
   chod mtshon gyis ši ba ŋi šu / tshe zad las kyis\(^6\) ši ba gcig \(^{124b4}\) go //

<1-2> 'dur thabs sum brgya drug cu ni / 'Grel’ bźi\(^8\) las /

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1. N.I.
2. 'tshun AB
3. sgo AB
5. blo AB
6. kyi B
7. 'trel A
As for the first, it is said in the "Cycle of the Nine Instructions of Funerals" (Dur gyi man dag dgu skor):

<<In the srid gšen, which is the Vehicle of the Funerals, there are <1-1> eighty-one ways of dying (ši thabs), <1-2> three hundred and sixty ways of funerals (dur thabs), and <1-3> four great Funerary Portals (dur sgo) [of unnatural death]: 1 the [funerals for the] young ones (bkra), 153 2 the [funerals for] ancestors (mtshun), 154 3 the [funerals for] the donors [to the gods] (lhe'u), 155 and 4 the [funerals for those killed by] knives (gri). This meaning is summarized in <1-4> the eight cycles of bon (bon skor brgyad). 156>>,

<1-1> the eighty-one ways of dying (ši thabs) are twenty deaths by obstruction (bar chod), namely demons (gdon), twenty deaths by illness (nad) because of the [conflicted] combination ('du ba) [of the humors, 157 twenty deaths by sudden causes (glo bur rkyen), twenty deaths by sharp interruption (rno chod), namely by weapons (mtshon), and one death by karman (las), extinction of life (tshe zad).

<1-2> Three hundred and sixty ways of funerals (dur thabs) are explained in the "Four Commentaries" (Grel bži) 158:

153 The reading pra is given instead of bkra in the Legs bṣad mdzod of Šar rdo bKra šis rgyal mtshang: cf. LShDz 313.11 = LSDz (Beijing, 1985) 279.23-280.1: gri dañ/mtshun dañ/pra dañ/le'u'o //.
154 The original reading of BGSB tshun is corrected to mtshun according to the reading of BGSB itself (125a1) and that of LShDz 313.11 = LSDz 279.23; see the text cited in the previous note.
155 The reading lhe'u is given as le'u in LSDz 280.1 (cf. previous note), or bkre'u in 'Grel bži (Dolanji ed. 444.6, new ed. 430.4).
156 The original reading of BGSB, bon sgo brgyad is corrected to bon skor brgyad according to that of BGSB itself (125a2).
157 ‘du ba mam gsum - rlu, mkhris pa, bad kan (Bod rgya tshig mdzod chen mo).
158 This quotation from the 'Grel bži is not an exact one. It is interesting to compare it with the 'Grel bži (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: ši thabs de mams kyi 'dur sgo bžir 'dus te / bkra dañ bkre'u gniš gri dañ mtshon (sic) gniš te bžir 'dus par bila žiṅ / 'dur ba'i thabs ni / ši rabs smran gis bkrol / yas thags sten (? rten) dañ chas nas 'dur ba de yaṅ / bla yid sems dañ gsum phuṅ po lus dañ bži la bren pa'i ši rabs dañ cho 'brai gnyi ši šu / bskal srid gšog dañ gsum 'dren pa'i nam mkha' dañ bži la rten pa' ši rabs dañ cho 'brai gnyi ši šu / gshed sbyon la gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyon pa brgya ši šu ste sum brgya drug cu'o //.
ší rabs\textsuperscript{1,2} cho 'braṅ la brgya ņi śu / bskal\textsuperscript{3} srid \textsuperscript{(A,33a6)} gśog pa\textsuperscript{4} daṅ gsum /\textsuperscript{5} nam \textsuperscript{(124b5)} mkha\textsuperscript{6} daṅ bži la\textsuperscript{7,8} brgya ņi śu / gśed\textsuperscript{9} sbyoṅs gtad\textsuperscript{10} yar daṅ gsum /\textsuperscript{11} lam gnas \textsuperscript{12,13} daṅ bži la\textsuperscript{13} brgya ņi śu'o //

ces so //

<1-3> 'dur sgo bži ni / \textsuperscript{(125a1)} bkra\textsuperscript{14} pho 'dur mo 'dur / \textsuperscript{2} mtshun pho 'dur mo 'dur / \textsuperscript{3} lhe'u pho 'dur mo 'dur / \textsuperscript{4} gri pho 'dur mo 'dur / bži khug pa'o //

\begin{flushleft}
\textsuperscript{1} thabs AB, rabs GZ \\
\textsuperscript{2} GZ inserts /. \\
\textsuperscript{3} skal A \\
\textsuperscript{4} A om. \\
\textsuperscript{5} GZ inserts 'dren pa'i. \\
\textsuperscript{6} kha A \\
\textsuperscript{7} B om. \\
\textsuperscript{8} GZ inserts rten pa'i ši rabs daṅ cho 'braṅ. \\
\textsuperscript{9} bśed A \\
\textsuperscript{10} brtad A \\
\textsuperscript{11} GZ om. \\
\textsuperscript{12} GZ inserts /. \\
\textsuperscript{13} phugs kyī gto nas sbyoṅ pa GZ \\
\textsuperscript{14} kra AB
\end{flushleft}
In the genealogy of the dead (ší rabs)\(^{159}\) and the lineage of the family (cho 'brañ), there are a hundred and twenty [categories]. In the four [branches]: aeons (bskal),\(^{160}\) existence (srid),\(^{161}\) wing (gšog pa),\(^{162}\) and space (nam mkha’),\(^{163}\) there are a hundred and twenty [categories]. In the four [branches]: obstructive spirits against the dead (gšed), purification (sbyoñs), offering substances for rituals (gtad yar),\(^{164}\) and dwelling on the path\(^{165}\) (lam gnas), there are a hundred and twenty [categories].>>.

<1-3> The four [great] Funerary Portals ('dur sgo) \([125a]\) are: ① the funerals for young men and those for young women (bkra pho 'dur mo 'dur) [who have died unnaturally],\(^{166}\) ② the funerals for ancestral male and female spirits (mtshun pho 'dur mo 'dur) [who have died unnaturally], ③ the funerals for male and female donors (lhe’u pho 'dur mo 'dur) [who have died unnaturally],

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\(^{159}\) The term rabs designates "story," "myth," "archetype," and "genealogy," hence "genealogy" of the dead.

\(^{160}\) Cf. 'Grel bži (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : yang na phyi'i yul 'di bskal pas chags šin srid pas 'khrul (new ed., 'grab Dolanji ed.) par bta la ... Cf. infra n.171.

\(^{161}\) See the previous note.

\(^{162}\) The 'Grel bži reads bskal srid gšog dañ gsum (see the previous n. 158). In our BGSB, Ms A has bskal srid gšog dañ gsum, while Ms. B has bskal srid gšog pa dañ gsum. Later (BGSB 125a3) we find the expression bskal srid gšog pa’i bon skor. Therefore, it is better to keep the reading bskal srid gšog pa dañ gsum.

\(^{163}\) 'dren pa’i nam mkha’ in 'Grel bži (Dolanji ed.) 445.1, (new ed.) 430.6.

\(^{164}\) Cf. (Minpaku Lexicon) gtd yar: byañ chog la mkho ba’i sbyin rdzas / offering substances needed during the rituals for the dead, designed to send them to good rebirths.

\(^{165}\) Namely, where the soul of the dead is.

\(^{166}\) These are funerals of people who have died unnatural deaths. These funerals are called 'dur, and they prevent the soul (bla) of the dead from becoming a demon ('dre), as well as from having demons come to take possession of the soul (bla). On the other hand, the funeral of person who has died naturally (rañ bžin gyis sī ba) is not called 'dur, but pho sbyoñ or mo sbyoñ. Cf. Pho sbyoñ ye sès sgron ma, BK 44, pp. 1-242; Mo sbyoñ padma nun sel, BK 44, pp. 259-447. In 2006 a certain number of Bon manuscripts were discovered from a Buddhist stūpa in Lho brag, southern Tibet. Among these there is a short text entitled bKra 'dur gyi thabs (Pa tshab Pa sañ dbañ 'dus and Glañ ru Nor bu tshe riñ, gTam šul dga’ thañ 'bum pa che nas gsar rīned byañ ba’i bon gyi gna’ dpe bdams bsgrigs, Bod ljöñs dpe rīning dpe skrun khañ, 2007, pp. 169-170). The bKra 'dur gyi thabs is therefore an instance of this particular rite that testifies the antiquity of the funeral rituals.

— 109 —
(125a2) gsʰen¹ 'dur ni rkyan pa'o // (A.33a7) gsʰin² bkra³ ru 'dur ba / mtshon du lhe'u / gri ru 'dur ba bźir 'dus so //

<1-4> bon skor brgyad ni / ① gñana po kha (125a3) tshaṅ gi bon skor / ② srid gsʰen⁴ lcags gyi bon skor / ③ bskal⁵ srid gsog⁶ pa'i bon skor / ④ lan chags sbyoṅs kyi bon skor / ⑤ gtd⁷ yar (A.33ab) phan (125a4) 'dogs kyi bon skor / ⑥ bgrod pa lam gyi bon skor / ⑦ bde chen gnas kyi bon skor / ⑧ yan lag kha bskoṅ⁸ gi⁹ bon skor¹⁰ dañ brgyad do // (125a5)
and ④ the funerals for men and women [killed by] knives (gri pho 'dur mo 'dur): [these] four are in pairs (khug pa). As for the funerals for the [dead] gšen, there is only one [category: there is no distinction between male and female funerals]. [The dead persons' funeral] is included in the [above] four [funerals: that is], the dead person (gšin) is mourned in the funeral either as a youth [who has died unnaturally] (bkra ru 'dur ba), or as an ancestor [who has died unnaturally] (mtshun du ['dur ba]), or as a donor [who has died unnaturally] (lhe'u [ru 'dur ba]), or as a [person killed by] knife (gri ru 'dur ba).

<1-4> The eight cycles of bon (bon skor brgyad) are: ① the bon-cycle [treating] all the gñan po spirits ⑥ (gñan po kha tshañ), ② the bon-cycle [concerning] the iron (lcags) ⑧ of the gŠen of Existence (srid gšen), ③ the bon-cycle [concerning] the aeons (bskal), ⑦ existence (srid), ④ and wings (gšog pa), ① ⑤ the bon-cycle [concerning] the purification (sbyoãs) of the debts of evil ② (lan chags), ⑥ the bon-cycle for offering substances for ritual (gtad yar) to be useful [for the dead] (phan 'dogs), ⑥ the bon-cycle [concerning] the path to traverse, ⑦ the bon-cycle [concerning] the place (gnas) of the great bliss (bde chen), ⑧ the bon-cycle [concerning] the additional branches (yan lag kha bskoñ).

167 For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'bya'u me tog sñû po sbrañ rtsi'i bcud (Gañû can rig mdzod 5, Bod ljoñ mi dmaûs dpe skrun khaû, 1988) 501.15-16: sgrags pa bon lugs / rkyû pa / khug pa / sbags (sbas) pa gsum ./

168 gñan po is one of the yar g-yen of the lha ma yin according to Bon po cosmology. Cf. K. Mimaki (2000), in: New Horizons ..., 104-105, [2-1-13].

169 Mu cho (BTK = MT 6, 114, 2) mentions twelve gñen (sic) po and nine gñen (sic) po kha gtsañ (sic) without specifying what they are.

170 The Tibetan word is lcags kyi bon skor, "the cycle of the iron ritual texts." No sources that have so far been consulted have shed light on the identification of these texts.

171 Cf. 'Grel bzik (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : yan na phyi'yul 'di bskal pas chags sñû srid pas khruñ (new ed., 'grub Dolanji ed.) par bta la ... Cf. supra n.160.

172 See the previous note.

173 See note 152.

174 Snellgrove’s translation (1967).
'dur thabs ni / bla⁴ ni sprul skur 'dur² / yid ni loṃs skur 'dur / sems bon skur 'dur / dug lña ye šes lñar 'dur / (A.33a⁹) phuṅ po lña (125b₁) yab lñar 'dur / 'byuṅ ba lña yum lñar 'dur ces so //³
bla⁴ yid sems gsum ŋos bzuṅ na / de ḋid⁵ las /
bla⁶ ni (125b₂) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems ni kun gzi'i gdal⁷ khyab yin / me daṅ me 'od du (A.33a¹⁰) ba 'dra (125b₃)
ces so //
me sems kyi dpe 'od yid kyi dpe du ba bla⁸ yi dpe
ces so //

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¹ rla A
² 'dul B
³ B inserts //.
⁴ rla A
⁵ = 'Grel bzi: passage N.F. for the moment.
⁶ rla A
⁷ bdal A
⁸ rla A
As for the ways of funerals ('dur thabs), one does funerals, taking the soul (bla) for the Emanation Body (sprul sku); one does funerals, taking the Mental (yid) for the Enjoyment Body (loṅs sku); one does funerals, taking the mind (sems) for the Bon Body (bon sku); one does funerals, taking the five poisons (dug līa) for the five wisdoms (ye śes līa); one does funerals, taking the five aggregates (phuṅ po līa) [125b] for the five male deities (yab līa)\(^{175}\); one does funerals, taking the five elements ('byuṅ ba līa) for the five female deities (yum līa).\(^{176}\) So is said (ces so).\(^{177}\)

When one recognizes the three, namely the soul (bla), the Mental (yid), and the mind (sems), it is said in the same [treatise, namely "Four Commentaries" (Grel bzhī)\(^{178}\)]:

<<The soul (bla) is the magical trick (cho 'phrul) of the mind (sems). The Mental (yid) is the emanating and absorbing ('phro 'du) of the mind. The mind is the encompassing (gdal khyab) of the receptacle [conscioussness] (kun gzi). They are [respectively] like fire (= sems), the light of a fire (= yid), and smoke (= bla).\>>>.

and:

<<The fire is a simile for the mind. The light is a simile for the Mental. The smoke is a simile for the soul.\>>.\(^{179}\)

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\(^{175}\) The five male deities are 1) rGon gsas kham pa, 2) gSas rje rmaṅ po, 3) gShen lha 'od dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbyiṅs rum. Cf. gZer mig 115-116, Luminous Boy 104.

\(^{176}\) The term yum līa here refers to the female partners of the yab līa. They are the goddesses of the five elements: nam mkha'ī lha mo, sa'i lha mo, rluṅ gi lha mo, me'i lha mo, and chu yi lha mo, see Ži khro (BTK = MT 126), Vol. 2, p.1511.

\(^{177}\) This word ces here indicates the end of a citation, but the author does not make clear from where the citation begins.

\(^{178}\) In spite of the clear indication of the text from which the passage is quoted, it could not be located in the edition of the 'Grel bzhī that is at our disposal.

\(^{179}\) As is the case in note 178, this quotation cannot be located in the edition of the 'Grel bzhī that is available to us.
don dam pa la bła¹ yid sems gsum gcig ste / bSēn² thūb³ (125b4) las /
bla⁴ yid sems dāṅ gsum po yaṅ / don la sems ņid ŋaṅ du gcig /
ces so //

yaṅ Man ṇag⁵ las /
daṅ po gņan po yas⁶ kyis⁶ ma mchod⁷ (A.33b1) na / don med 'thab kha tshol ba 'dra / lha gsas bso⁷ yis⁸ ma sbran⁹ na / dpuṅ med šags kha byed pa 'dra / bła¹⁰ glud¹¹ lha (126a1) srin yoṅs la ma bsños na / skyon can btson du bzuṅ bā¹² 'dra / gņen po lcags¹³ dāṅ ma phral na / 14-ša ba šed¹⁴ (126a2) khyis ded¹⁵ pa 'dra / bła¹⁶ thugs gnas su (A.33b2) ma babs na / ŋa med chu la rgya 'dzugs 'dra / lan chags glud¹⁷ gtor ma btaṅ na / bu¹⁸ lon (126a3) rdos¹⁹ kyis btags pa 'dra / rgyud drug gnas nas ma draṅs²⁰ na / ša btson²¹ lcags su bcug pa 'dra / ²² gtad yar²² yid la ma byas na / dbul (126a4) po nor dāṅ bral ba 'dra /

¹ rla A
² sen A
³ BK 145; exact passage N.F. for the moment, but something similar is found in 212.5-6: brla (síc, read bła) yid sems gsum Tshur ziṅ bar dor 'khyams /.
⁴ rla A
⁵ N.I.
⁶ kyī B
⁷ gso AB
⁸ yi B
⁹ bsgran AB
¹⁰ rla A
¹¹ blud A
¹² pa AB
¹³ bcag A
¹⁴ ša šed A, ša tshad B
¹⁵ dad B
¹⁶ rla A
¹⁷ blud A
¹⁸ bya B
¹⁹ rtos A
²⁰ traṅs A
²¹ tson A
²² rtad phar A
At the absolute level (don dam pa la), these three — the soul, the Mental, and the mind — are one [and the same thing]. It is said in the "Overcoming of the bSen [mo spirits] " (bSen thub):

<<All the three — the soul (bla), the Mental (yid), and the mind (sems) — are one [and the same thing] in meaning in the fundamental nature of the mind itself (sems ŋid ŋaṅ).>>.

Again, it is said in the "Instruction" (Man ŋag):

<<If one does not worship at first the awesome [god] (gñan po) with the ritual items (yas), it is like seeking to fight (thab kha) without meaning. If one does not summon (sbran) the gsas gods (lha gsas) by [the beginning syllable] "bso,"¹⁸⁰ it is like querrelling (šags kha)¹⁸¹ without support (dpuṅ). If one does not transfer the ransom of the soul (bla glud) to all gods [126a] and demons (lha srṅ yoṅs), it is like being captured in a defective prison. If the antidote (gñen po) is not separated from the iron (lčags), it is like a deer chased (ded pa) by a powerful dog (śed khyi).¹⁸² If the soul (bla) does not come down to the place of the mind (thugs gnas), it is like putting a trap in the water where there is no fish. If one does not send the offering of ransom for the the debts of evil (lan chags), it is like being solidly (rchos kyis) fixed with the debt. If one does not bring out [the sentient beings] from the place of six destinies (rgyud drug), it is like placing [them] in a slaughter pen [made] of iron (śa bston lčags). If one does not contemplate (yid la yas) on the offering substances for ritual (gtad yar), it is like a poor man deprived of wealth. If one does not show the great bliss (bde chen) of the path of deliverance, it is like being conducted by a guide (lam pa) who has no experience concerning the road (rgyus med). If one does not teach the three Bodies as effect, it is like a blind person (loṅ

¹⁸⁰ The original reading of BGSB gso should be corrected to bso. Cf. BGSB 122a5-b1.

¹⁸¹ The word šags kha is not found in the existing dictionaries, but NA defines the term šags as "joke, object of dispute, querrel in general."

¹⁸² The translation of the word śed khyi by "powerful or strong dog" remains uncertain.
thar lam bde chen ma bstan na / \(^{(A,33b3)}\) rgyus med lam pas khrid pa 'dra /
'bras bu sku gsum ma bstan\(^1\) na / \(^{(126a5)}\) loṅ bas lam sna šor ba 'dra
ces so //
<2> gñis pa gnas chog ni / Ye phyi mo\(^2\) las /
gdod nas raṅ chas gnas pas gnas / \(^{(126b1)}\)
ces so //
dbye na gsum ste / gNas thugs j 

gnas rnam pa gsum gyis 'gro \(^{(A,33b4)}\) ba thar par draṅ
ces pas gnas \(^{(126b2)}\) gsum ni / Ye phyi'i gnas luṅ\(^4\) las /

gSen rab tshe 'das nar son la //
thabs kyi man ṅag rnam pa gsum //
phyi daṅ naṅ daṅ gsaṅ \(^{(126b3)}\) ba'o //
ces pas phyi'i gnas naṅ gi gnas gsaṅ ba'i gnas so //
de yaṅ gsaṅ ba gal che bar gsuṅs \(^{(A,33b5)}\) te / yaṅ
naṅ daṅ gsaṅ ba'i \(^{(126b4)}\) thabs med par //
phyi 'i gnas chog\(^5\) yug pa rkyaṅ //\(^6\)

\(^1\) stan A  
\(^2\) N.I. 
\(^3\) N.I.  
\(^4\) N.I.  
\(^5\) mchod A  
\(^6\) One syllable is missing from this line.
ba) losing his path (lam sna).>>.

<2> As for the second, namely the ceremony of [transferring the dead to a higher] place (gnas chog), it is said in the "Primordial Grand Mother" (Ye phyi mo):

<<It is called "place" (gnas), because one is placed [there] intrinsically (rañ chas) from the beginning (gdod nas).>>. [126b]

If one classifies [it], there are three [categories]. As it is said in the "Place [called] Amusement of Compassion" (gNas thugs rje rol pa):

<<One leads the beings (gro ba) to deliverance by means of three kinds of places.>>

the three places are the external place (phyi'i gnas), the internal place (nañ gi gnas), and the secret place (gsañ ba'i gnas), as it is said in the "Scripture of the Primordial External Place" (Ye phyi'i gnas luñ):

<<After gŠen rab [mi bo] has passed away, and when [his children-disciples] become adult, there will be three kinds of instructions of skillful means: external, internal, and secret.>>.

Further the secret [place] is said to be [the most] important. It is said again [in the same treatise, namely the "Scripture of the Primordial External Place" (Ye phyi'i gnas luñ)]:

<<Without the skillful means of the Internal and Secret [Places], the ceremony of the External Place (phyi'i gnas chog) is "hanging legs" (yug pa rkyai)183 like

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183 The term yug pa rkyai is treated in detail in Ritsu Akahane, "Nitai Funbetsu Ron ni okeru yug pa rkyai ni tsuite," (On the term yug pa rkyai in the Satyadvayavibhaṅga), Journal of Indian and Buddhist Studies, 49-1 (2000), pp. (143)-(145). The term yug pa rkyai is the synonym of rkañ pa rkyai (pralambapāda), and this expression (rkañ pa rkyai / pralambapāda) is found in the Bodhicaryāvatāra V k9 92c of Śāntideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75); pralambapādaṁ nāśita; (tib.) rkañ pa brkyai ñ ste mi ’dug ciñ; "One should not sit with hanging legs." Prajñākaramati interprets this passage in his Bodhicaryāvatāra-pañjikā (cf. ed. P.L. Vaidya, Darbhanga, 1960, p. 73, l. 31); pralambapādaṁ bhūmy-ādy-alagna-pādaṁ khaṭvādy-ārohane sati nāśita
sa bon 'me yis' tshig pa 'dra //
gsañ med phyi nañ yug pa rkyan //
'o ma rul pa (126b5) bsrub pa 'dra //
phyi nañ med kyañ gsañ ba yi //
don 'di ma nor rtogs pa na //
rin chen (A.33b6) tsan dan 'bras bu 'dra //
phyi nañ gsañ gsum (127a1) Idan pa na //
rgyal po 'khor gyis bskor ba 'dra //

ces so //

A drug1 las /
rig pa rañ bzin gyi gnas / thugs rje (127a2) byin rlabs kyi gnas / spor byed
lam gyi5 gnas dañ gsum

ces so // gzan sde yañ de ltar 'dod do //

Thugs rje (A.33b7) rol pa6 las /
sbyañ (127a3) ba'i7 gnas dañ sgrol ba'i gnas //
bstod pa'i gnas dañ gsum yin no //

ces pas / gsum ka spor gnas su mñon //

spor tshul (127a4) ni Phur pa ri roñ rgyud8 / Khro bo rdzu 'phrul dra9 ba'i
rgyud10 gñis mthun par

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1 mes AB
2 One syllable is missing from this line.
3 A om.
4 N.I.
5 kyi A
6 N.I.
7 pa'i A
8 BK 160; 362.5: mam šes chu šel a ru Idan / šes rab gsal ba'i mdel rtses blañs / thugs rje thabs kyiis gžus
skyeb 'phañ / lha lña rdzogs sku'i gnas su slob /.
9 drwa B
10 BK 148; 233.3-4: mam šes a dkar 'od dañ Idan / gsal ba šes rab mdel rtser blañ / thugs rje thabs kyiis
gžuñ (sic) bskyod 'phoñ / rdzogs sku lha lña'i gnas su slob /.
seeds burnt by fire. Without the Secret [Place], the External and Internal [Places] are "hanging legs" like churning (bsrubs pa) rotten milk. Though without the External and Internal [Places], if one understands without error this meaning of the Secret [Place], it is like the fruit of the precious Candana tree. If one possesses all three the External, Internal, and Secret [Places], [127a] it is like a king surrounded by his attendants.>>.

It is said in the "Six A" (A drug)\textsuperscript{184}:
<<Consciousness (rig pa) is the place of the self-nature (rañ bžin). Compassion (thugs rje) is the place of the blessing (byin rlabs). Transformation (spor byed) is the place of the path (lam). These are the three [places].>>.

The Other Party (gžan sde) [= Buddhists] also accept this.\textsuperscript{185}

As it is said in the "Amusement of the Compassion" (Thugs rje rol pa)\textsuperscript{186}.
<<The place of purification, the place of deliverance, and the place of praise (bstod pa), these are the three places.>>,

it is evident that all three are the place of transformation (spor gnas).

As the way of transformation (spor tshul) is explained in accordance with two [treatises,] namely the "Treatise of the Dagger Mountain Gorge" (Phur pa ri roñ rgyud) and the "Treatise of the Magical Net of the Wrathful [Deity]" (Khro bo rdzu 'phrul dra ba'i rgyud):
<<Consciousness (rnam śes) is shining, having the light of the white syllable "A". Insight (śes rab) is picked up by the tip of the arrow of wisdom (ye śes)

\textsuperscript{184} The text "A drug" is not available (N.A.). On the other hand, the six syllables "A" are sometimes called "six heroic syllables A" (dpa' bo A drug). Cf. Mu cho (BTK = MT 6) 893.6: dpa' bo A drug bris pa ni ...; Mu cho ((BTK = MT 6) 667.5: spyi bor A / mgrin pa (sic, read par) őnp / sīiñ khar rnri / lte bar tri / lte 'og sri / rkañ (sic, read rkañ mthul) du / bru drug rtsa ru A drug bri / ...}

\textsuperscript{185} The Buddhist source for this statement is not given.

\textsuperscript{186} This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.
rnam šes a dkar ’od ldan du ¹ gsal (A.33bb) ba ² šes rub ye (¹²⁷a⁵) šes mda’³
tses⁴ blaṅ / thugs rje thabs kyi gzung bskyod ’phaṅs / rdzogs sku lha lña
dbyüns su sles

ces pas⁵ / ldin bu ’Og min du (¹²⁷b¹) gsal btab pa’i dus su / rigs lña’i thugs kar⁶
thim ste / gñis su med par bsam mo // lha rnam s kyaṅ ’od⁷ du žu / a ru gyur
(A.33bb; ¹²⁷b²) nas / ldin bu mthiṅ nag gi a la thim pas bon sku la bstim mo // a ru
’dzin pa tham yaṅ med de / raṅ bzin ston pa’i naṅ la (¹²⁷b³) bzung go //

‡Nas ’grel⁸-⁹ las /

   gnas mtha’ dmigs med ma šes na /
   bcol med gza’ tshon ’ded pa ’dra

ces so // (A.33b¹⁰)

yaṅ Kun (¹²⁷b⁴) bzaṅ mñaṃ niṅ kyi rgyud¹⁰ las /
   ¹¹ lta ba¹¹ rtogs pa’i¹² kloṅ¹³ ’dur daṅ //
   tiṅ ’dzin byin rlabs phug¹⁴ ’dur daṅ //
   sṅags daṅ phyag rgya’i (¹²⁷b⁵) stobs ’dur daṅ //
   smraṅ¹⁵ daṅ tshig gi¹⁶ brjod ’dur ro¹⁷ //

ces so //

<3> gsum pa mdo’i bdun tshigs¹⁸ ni / Bla med go¹⁹ phaṅ bsgrub thabs (A.34a¹)

¹ AB insert /
² AB om.
³ mda A, med B
⁴ ces B
⁵ pa B
⁶ khar A
⁷ ’dre B
⁸ ’brel A
⁹ N.I.
¹⁰ Kun bzaṅ mñaṃ niṅ kyi rgyud (abbr. KZ) = bKa’ gyur rgyud sde’i skor, Collected Tantras of Bon,
¹¹ KZ om.
¹² pas KZ.
¹³ yaṅ dag don KZ
¹⁴ phugs A, śugs KZ
¹⁵ smra KZ
¹⁶ gśad KZ
¹⁷ daṅ KZ
¹⁸ tshig B
¹⁹ sgo A
and is shot by bending the bow of the skillful means of compassion, and it reaches the sphere of the five divinities,\textsuperscript{187} who are of the Perfect Body (\textit{rdzogs sku}).\textgreater \textgreater,

when [insight (\textit{sé ra\textbar{}})] is visualized (\textit{gsal btab}) in the floating 'Og min [heaven], [\textsuperscript{127b}] it is dissolved in the heart (\textit{thugs ka}) of [the divinities of] the five families (\textit{rigs lâa})\textsuperscript{188} and is considered to be identical (\textit{gñis su med pa}) [with the divinities]. The gods also are melted into the light. After having become the syllable "A," by being dissolved into the floating dark-blue "A," they are dissolved into the Body of Bon (\textit{bon sku}). Even conceptualization "A" does not exist. They are placed in the fundamental nature of the void proper nature (\textit{ra\text{n bâzin stôa pa}).

It is said in the "Commentary of the Place" (\textit{gNas 'grel}):

<<If one does not know that there is no object at the extremity of the place, it is like an unreliable [person] (\textit{bcol med})\textsuperscript{189} chasing the rainbow.\textgreater \textgreater.

Further, it is said in the "Treatise of the Equality of Kun [tu] bza\text{n [po]"

(\textit{Kun bza\text{n mñam ñid kyi rgyud}):

<<The funerals of the sphere (\textit{klo\text{n 'dur}), with which one understands views, the funerals of the cavern (\textit{phug 'dur}), which overpowers meditation, the funerals of the power (\textit{stobs 'dur) of Mantra and Mudrâ}, and the funerals of speech (\textit{brjod 'dur) of the exposition of the archetype (\textit{smra\text{n}) and the verbal phrases (\textit{tshig).\textgreater \textgreater.\textsuperscript{190}

\textless 3\textgreater The third,\textsuperscript{191} namely the weekly acts (\textit{bdun tshigs}) of the sūtra (\textit{mdo}), is

\textsuperscript{187} For these five divinities, see note 175.

\textsuperscript{188} For the divinities of the five families, see note 175.

\textsuperscript{189} The word \textit{bcol med} is not found in the existing dictionaries, but Hor btsun lexicon gives it and defines it as \textit{'do med}, "unreliable," "careless," "unscrupulous."

\textsuperscript{190} The quotation of this passage is not closely related to the topic discussed in the previous passage. Its purpose therefore remains vague.

\textsuperscript{191} This rubric is concerned with natural death.
kyi mdo\(^1\) \((128a1)\) las / pho sbyoṅ\(^2\) daṅ mo sbyoṅ\(^3\) gñis su bṣad do //
bdun tshigs\(^4\) byed pa ni Thugs rje rol pa\(^5\) las /
bdun bdun žag \((128a2)\) la ṣi thabs re //
rigs drug snaṅ ba rim\(^6\) gyis 'char //
ces pas dguṅ\(^7\) žag bdun bdun bži bcu rtsa dgu'i bar du / lha \((A.34a2)\) gšen brgya la phyag mchod byed ciṅ / rigs drug gi lan chags sbyaṅs nas / rnam šes 'od kyi 'khor lor\(^8\) gyur te / rdzogs sku kun bzaṅ gi thugs \((128a4)\) kar\(^9\) thim pa ni /
Pho sbyoṅ\(^10\) ye śes sgron ma\(^11\) nas bṣad do //
liha mo sum brgya la mchod nas g-yuṅ druṅ du \((A.34a3)\) gyur te yum gyi thugs kar\(^12\) \((128a5)\) thim pa ni / Mo sbyoṅ pad ma mun sel\(^13\) las bṣad do //
de stobs kyis gtdaṅ yar gsum 'byuṅ ste / 'Dur gyi man ŋag\(^14\) las /

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\(^1\) BK 33; 433.5, where we unfortunately do not find the terms pho sbyoṅ and mo sbyoṅ, but we do find the term bdun tshig.
\(^2\) sbyoṅs A
\(^3\) sbyoṅs A
\(^4\) tshig B
\(^5\) N.I.
\(^6\) rims A
\(^7\) dgu B
\(^8\) lo AB
\(^9\) khar A
\(^10\) sbyoṅs B
\(^11\) This does not seem to be an exact quotation. In BK 44 (pp. 1-242) we find the term "Iha gšen brgya" at p. 158.3. See "Pho sbyoṅ ye śes sgron ma" in Index of BGSB (2007).
\(^12\) khar A
\(^13\) BK 44; 249.6, 445.5. See "Mo sbyoṅ pad ma mun sel" in Index of BGSB (2007).
\(^14\) N.I.
explained as purification for the [deceased] male (pho sbyoṅ) and purification for the [deceased] female (mo sbyoṅ) in the "Sūtra [128a] of the Skilful Means to Realise the Supreme Rank" (Bla med go 'phan bsgrub thabs kyi mdo).

As for the [way of] doing the weekly acts (bdun tshigs byed pa), as it is said in the "Amusement of Compassion" (Thugs rje rol pa)\(^\text{192}\):
<<For each seven days, there is a way of dying (si thabs). The vision of the six classes [of destinies] (rigs drug) appears successively.>>, until seven times seven, namely forty-nine days [have passed], having done the worship to a hundred gods and gŚen (lha gśen brgya),\(^\text{193}\) and after having purified the debts of evil (lan chags) of the six classes [of destinies] (rigs drug), the consciousness (rnam ŋes) becomes a wheel ('khor lo) of light and is dissolved in the heart of the Perfect Body, Kun [tu] bzaṅ [po]. This [process] is explained in the "Purification of the [Deceased Male, Lamp of Wisdom" (Pho sbyoṅ ye ŋes sgron ma).

The fact that after having worshipped three hundred goddesses (lha mo sum brgya),\(^\text{194}\) [the consciousness] is dissolved in the heart of the Mother [goddess] (yum),\(^\text{195}\) after having become a svastika (g-yuṅ druṅ), is explained in the "Purification of the [Deceased] Female, the Torch of the Lotus" (Mo sbyoṅ pad ma mun sel).

By the force of the [above process], the [preparation of the] three offering substances for ritual (gtad yar) takes place. It is said in the "Instruction of the Funerals" (Dur gyi man ṇag)\(^\text{196}\):

\(^{192}\) This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.

\(^{193}\) For the hundred gods and gŚen, see ZM 69ff.: le'u lha pa / lha gśen brgya la phyag 'tshal ba'i skor /.

\(^{194}\) For the three hundred goddesses, see ZM 114ff.: le'u drug pa / lha mo sum brgya la phyag 'tshal ba'i skor /.


\(^{196}\) The topic of the rubric <3> is the funerals of natural death. It is therefore unclear why a text which deals with the unnatural death (dur) should be cited here in the rubric <3>.
śi nas ʿzag \(^{128b1}\) gsum ḍroṣ\(^1\) bżeli na //
bag chags rjes dran gtad\(^2\) yar bya //
bdun bżeli mi 'i yul du ni //
ṅe druṅ \(^{A.34a4}\) mjal\(^3\) 'phrad gtad\(^4\) yar bya //
rigs drug yar \(^{128b2}\) 'das bar sa ru //
'khor ba thag chod gtad\(^5\) yar bya /
çes so //

'di la bla ma kha gcig na re /
dmyal ba la sogs su skyes nas 'dren nam \(^{128b3}\) ma skyes daṅ 'dren / śna\(^6\)
ma ltar na / sdig pa che chuṅ med par kun \(^{A.34a5}\) dmyal bar skye bar 'gyur
la / phyi\(^7\) ma ltar na saṅs rgyas kyaṅ \(^{128b4}\) draṅ\(^8\) dgos par snaṅ ŋo //
żes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs
drug gi 'khrul snaṅ šar \(^{128b5}\) ba de 'dren pa'o // Ñi zer ʿzags pa\(^9\) las /
rigs drug sa bon khyod la yod / \(^{A.34a6}\)
czes so // Ye phyi mo'i rgyud\(^10\) las /

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\(^1\) gro AB  
\(^2\) rtad A  
\(^3\) 'byal A  
\(^4\) rtad A  
\(^5\) rtad A  
\(^6\) śna A, śion B  
\(^7\) phyin A  
\(^8\) traṅ A  
\(^9\) N.I.  
\(^{10}\) N.I.
After death, [128b] three days [having passed], in the morning of the fourth day, one prepares the offering substances for ritual (gtad yar) [for the dead person] so that he recollects the impregnations (bag chags). In the fourth week (bdun bzi), one prepares the offering substances for ritual (gtad yar) so that [the dead person] meets with his close friends (ñe druñ) in the land of the human beings. After having passed over the six classes [of destinies], [when the dead person is] in the intermediate place (bar sa), one prepares the offering substances for ritual (gtad yar) so that [the dead person] cuts off transmigration (khor ba).&gt;&gt.

Concerning this, some Lama say:

Does one lead [the dead person] after [the dead person] is born in Hell, etc., or without his being born [there]? In the former [case], no matter how big or small the sin is, all would be born in Hell. In the latter [case], it seems that one should lead [him], even if he is [already] enlightened (sañs rgyas) &gt;&gt;.

[However, it is not so. One should understand the following.] As the seeds (sa bon) of the six classes [of destinies] (rigs drug) exist in the [mental] stream (rgyud) of the dead person (tshe 'das), in the intermediate state (bar do) the erroneous vision of the the six classes [of destinies] (rigs drug) appears [to him]: one leads that [person with erroneous vision]. It is said in the "Leash of the Sun Beams" (Ni zer žags pa):

The seeds (sa bon) of the the six classes [of destinies] (rigs drug) exist in you.&gt;&gt.

It is said in the "Treatise of the Primordial Grand Mother" (Ye phyi mo'i

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197 This means that the dead person is now supposed to be in the human world, after having passed a week in each of the following places: Hell (myal ba), the hungry ghosts' world (yi dwags), and the world of animals (byol soñ).

198 Cf. (Hor bston Lexicon) ñe druñ ñe 'khor ñe gnas pa --- rañ gi grwa ba'am slob ma. Cf. also Mu cho (BTK = MT 6) p. 1219 (image on the left side).

199 The substance of the argument is far from clear, but it is not the author's own reasoning. He is apparently content not to make any comment on it.
'gro drug 'khrul (129a1) ba'i snañ ba šar //
rañ snañ skyon gyis rañ sɡrib 'khor /

ces so //
phony skye ba'i sgo yañ khegs te / gNas 'grel1 2 las / (129a2)
dmyal bar3 ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal
bar skye ba'i dug že sdañ (A,34a7) yod4 pas sbyañ ba'o //

ces so //

yañ kha(129a3) gcig na re /
bdun tshigs5 de rigs drug rañ gi żag bdun 'dren nam / mi'i żag bdun 'dren /
śña6 ma ltar na / gnas mkhan (129a4) skye ba rgyud dgos la / phyi7 ma ltar
na8 rigs drug gi tshe tshad dañ mi mthun
zer ro // de ni rañ (A,34a8) gi 'khrul snañ yin pas / bon ŋid (129a5) la riñ thuñ med do
// mi'i żag bdun 'dren no // mDo sgyu ma gtan9 'bebs10 las /
ston pa gSen rab lags / sTag gzig 'Od ma (129b1) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bskal11 pa ŋi šu mchod pa phul / ŋi šu ŋan12 ŋi šu
bris / (A,34a9) ŋi šu sɡom nas rañ (129b2) gnas su13 soñ no // de la Sum cu14 rtsa

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1  brel A
2  N.I.
3  par B
4  med B
5  tshig B
6  śña A, sñom B
7  phyin A
8  la AB
9  rtan A
10  N.I.
11  skal A
12  mñañ AB
13  A inserts du.
14  beu A
rgyud):<n
<<The erroneous vision of [129a] the six destinies ('gro drug) appears. By the error of his own vision, his own obscurcation circulates.>>.

Later, the gate of the birth [should be] also closed. It is said in the "Commentary of the Place" (gNas 'grel):
<<Even if [the dead person] is not yet born in Hell, one [should] lead him as if he were born [there]. As the dead person has hatred (že sdañ), which is the poison [that leads] to be born in Hell, one [should] purify [it].>>.

Again, some say:
<<When you say the weekly acts (bdun tshigs), do you count the seven days of the six destinies themselves? Or, [do you] count the seven days of the human beings? In the former [case], the [dead person] who stays [in the six destinies] has to go through births [for a very long time]. In the latter [case], it (the length of a human day) does not fit with the length of life of the six classes [of destinies].200>>.

The [answer is the following:] Since that is [only the dead person's] own erroneous vision ('khrul snai), there is no difference between long and short in the Bon-nature (bon ŋid). One counts the seven days of the human beings. It is said in the "Sūtra of the Determination of the Illusion" (mDo sgyu ma gtan 'bebs):
<<Oh, Teacher gSen rab!, in the 'Od ma tshal [129b] grove of the sTag gzig country, many Svastika-sattvas worshiped during twenty intermediate kalpas (bar gyi bskal pa), heard [the teaching] during twenty [intermediate kalpas], copied [the sūtras] during twenty [intermediate kalpas]. And having meditated during twenty [intermediate kalpas], they returned to their own place. The gods of the Trāyastriṃśa [heaven] see this [process] in one day. During this

200 This statement is a little bit odd, because birth as a human being is also one of the six destinies.
�ུསུམ་ལུ་ི་ཕྱིན་ལྟོག་gcig tu mtho'n no // de la šan pa dMa'r ru rtse bskal¹ pa
grañs med (129b3) pa gsum du btsos so // de la lHa tshe rin² po'i phyi³ phred
gcig⁴ go //
ces so //

yaṅ kha gcig na re

ʒag bdun po de dmyal⁵ (A,34b1) ba rkyaṅ gi (129b4) sbyoṅs byed dam rigs drug
kun gyi sbyoṅs byed / sña ma ltar na / gོན du skyes na cho ga'i rkaṅ mi
tshaṅ la / phyi ma ltar na / lha nas⁶ (129b5) kyaṅ dmyal bar skye bar 'gyur ro
//
že na / de ni gar skye gaṅ gnas kyaṅ / sbyoṅs ⁶ tshaṅ bar⁶ bya te / gSaṅ (A,34b2)
'dus⁷ las /

rim⁸ gyis⁹ skyes pa (130a1) draṅs¹⁰ pa med /

güṅ gcig bstan pa thabs kyi lam
ces so // Bar ti ka¹¹ daṅ / sByoṅs kyi gzer¹² bu¹³ gñis mthun par (130a2) dmyal ba'i
dmyal ba / dmyal ba'i yi¹⁴ dwags¹⁵ la sogs re la drug drug tu yod pa daṅ sbyar
nas (A,34b3) 'dren par bṣad do //
[process], the butcher dMa’ ru rtse\textsuperscript{201} was boiled [in the caldron of Hell] for three incalculable kalpas. To this [process] corresponds one afternoon of the gods of the Dirghäyus (Long Life Span) [heaven] (lHa tshe rin po).>>.

Again, some say:
<<Do these seven days purify only Hell?, or do they purify all the six classes [of destinies]? In the former [case], if one is born in another [destiny than Hell], the number of times (rkañ)\textsuperscript{202} of the ritual (cho ga) is not sufficient. In the latter [case], one would be born in Hell even from heaven (lha).\textsuperscript{203}>>.

[If some say so, the answer is the following.] No matter where the [dead person] is born, and no matter where he stays, one should complete the purification. It is said in the "Assembly of the Secret" (gSañ ’ dus):
<<One does not lead [130a] the [dead person], who is born [in a certain destiny, to another destiny] successively, but one shows one big road (gžuñ gcig) [where all the six destinies exist]. This is the path of skillful means (thabs).>>.

The two [treatises, namely] the "Bar ti ka Commentary" (Bar ti ka) and the "Nail of the Purification" (sByoñs kyi gzer bu), agree in saying that one [should] lead [the dead person] in accordance with the six destinies, which exist in each destiny, such as the Hell of Hell (dmyal ba’i dmyal ba), the Pretas of Hell (dmyal ba’i yi dwags),\textsuperscript{204} etc.

\textsuperscript{201} On this figure Šan pa dMa’ ru rtse, see note 68.
\textsuperscript{202} The word rkañ here in the context stands for "times," "numeration," "strand." NA has skud pa rkañ cig, rkañ gnis.
\textsuperscript{203} It is not very clear what exactly is meant by this phrase. It probably means, "even if one is born in heaven, one may feel as if one is being born in hell."
Appendix I: ANTG (Anonymous Note on Theg pa dgu)

concerning

the First Four Vehicles of the lhoo gter tradition (BTK = MT 191, pp. 241.7-248.7),

extract of BTK = MT 191: 241.1-261.4

(3) gsum pa lhoo gter gyi¹ theg pa dgu ni / phya² snañ phrul srid bži / dge drañ a ye bži / khya dp la med dgu o //

[1] dañ po phya³ gšen bon la lha ste / (1) phyi dañ (2) nañ dañ (3) sgra dañ ni // (24.1) (4) bzo⁴ (5) gso’ ba rig pa lha’ /

(1) dañ po phyi⁵ rig⁶ pa’i bon sde gsum ni / sNañ srid kyi gto’ bum nag po / Rin chen gyi⁷ rtsod’ bum khra bo / gTsug lag gi⁸ dpal’ bum dkar po gsum nas⁹ / Ri ral rtsa (24.2) bar gtan la phabs¹⁰ ste / snod ni Kon tse Phrul rgyal¹¹ la bstan no //¹²

(2) nañ rig pa’i bon sde gsum nas¹³ /’dul ba’i¹⁴ Klu’ bum nag po / thul ba’i¹⁵ Klu’ bum khra bo / gtsa’i ma’i Klu’ bum dkar po (24.3) gsum ni /’og klu yul du gtan la phabs ste / snod nas¹⁶ Ye ñes sfiñ po la bstan //¹⁷

(3) sgra rig pa’i bon sde gsum nas¹⁸ / lhoo sriñ gyi¹⁹ khrug’ bum nag po / sGras tshad kyi rtsod

¹ kyis Ms
² phya Ms
³ ye Ms
³a sic, read bzo
⁴ phyi Ms
⁵ thegs Ms
⁶ kyis Ms
⁷ sic, read rtsis (?)
⁸ gis (?) Ms
⁹ sic, read ni
¹⁰ phabb (?) Ms
¹¹ syal (?) Ms
¹² / Ms
¹³ sic, read ni
¹⁴ pa’i Ms
¹⁵ pa’i Ms
¹⁶ sic, read ni
¹⁷ / Ms
¹⁸ sic, read ni
¹⁹ gyis Ms
'bum kha ra bo' / Thugs rje lha (242.4) 'bum dkar po gsum nas² / lha srin mtshams³ su gtan la phab ste / snod rMa lo g-Yu lo gnis la bstan no //

(4) bzo rig pa'i⁵ bon sde gsum nas⁶ / 'bur du rtsg dañ ri mor bris / ces s-ho // (242.5) sKu gSuñas

Thugs kyi bzo' 'bum mo //

(5) gso' ba⁹ rig pa'i¹⁰ bon sde gsum nas⁶ / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpjad¹¹ 'bum kha ra bo' / gSo' byed kyi¹³ sman 'bum dkar po gsum ni / (242.6) g-Yuñ druñ dgu rtags ri'i gtan la phabs ste / dPyad bu khrì sès ñid la bstan no //

[2] gnis pa snañ gšen gyi¹⁴ bon la yañ gsum ste / <1> gyer¹⁵ gyi¹⁶ sgo bži / <2> skad kyi¹⁷ gcṽa¹⁸ dgu / <3> gtañ (242.7) rag bži bcu rtsa gnis so //

<1> dañ po sgo bži ni / <1-1> yar gsol ba¹⁹ lha'i tshañ²⁰ sgo gyer ba dañ / <1-2> mar gnon pa sri'i phyur²¹ sgo gyer ba dañ / <1-3> phar gšen por²² phyi'i²³ gtañ²⁴ sgo gyer ba dañ / <1-4>
tshur³ (242.8) skyobs pa phyai g-yaṅ sgo gyer ba’o² //³

<1-1> yar gso⁴ lhä’i rtsaṅ³ sgo gyer ba dāṅ / lcog ka’i yar sel bya / ru bži gnas⁶ kyi⁷ ’gyur⁸ sel / ḡa sras’od dkar⁹ gyi dog sel (243.1) lastogs sel dkar brgya⁰ ni śu’o //¹⁰

<1-2> mar non¹¹ pa srid p'ai phyur¹² sgo gyer ba¹³ la / yar¹⁴ sel bya ste / sde brgyad kyi¹⁵ bzlog sel / the'u raṅ gi¹⁶ dmar sel / ša ma’i ra’i raṅ sel (243.2) lastogs brgya¹⁷ / de’i¹⁸ sras¹⁹ su ma phye ba²⁰ la sel khrī²¹ bya ste / 'byuṅ ba stoṅ sel / gšen gyi²² dug sel / ma ’grig mda’ sel / sel khrī²³ brgya²⁴ ni śu dāṅ sel sum brgya²⁵ drug bcu’o //²⁶ (243.3)

<1-3> phar²⁷ gṇen por spyi’i gto²⁸ sgo²⁹ gyer ba³⁰ la bži ste / <1-3-2-1> ri dwags³¹ ša ba’i bon
bskor gto¹ sgo² gcig / ³ <1-3-2-3> sa bdag klu gñañ gya¹ bon bskor gto⁵ sgo⁶ gcig / <1-3-2-4> rgyal po dra ba’i bskor gto⁷ gcig daň bţi’o //⁸ (243.4)

<1-3-2-1> daň po ri dwags⁹ ša ba’i bon skor la dgu / ¹ mi bu rin chen glu¹ kyis blu¹ ba’i ša ba / ² bdud kha ’baïs su bṣgyur ba’i¹² ša ba / ³ lha’i dal kha bṣgyur ba’i¹³ ša ba / ⁴ bgegs¹⁴ rigs¹⁵ ša ba bṣgyur ba’i¹⁶ ša ba¹⁷ / (243.5) ⁵ sdaň sms byad kha zlogs pa’i / ⁶ sluň bu khram kha bṣgyur ba’i¹⁸ / ⁷ sluň¹⁹ rta’i puň ri mnøn²⁰ pa’i ša ba²¹ / ⁸ ltas ñan dgra than bzlogs pa’i / ⁹ klu gñañ sa bdag bzlogs pa’i ša ba²² daň dgu’o //²³

<1-3-2-2> gñis pa (243.6) srid pa’i gto²⁴ dgu’i skor la bţi ste / ¹ dkar po Tshaïns²⁵ pa lha’i gto²⁶ dgu daň / ² nag po sa bdag gñañ gya²⁷ gto²⁸ dgu daň / ³ dmar po dme²⁹ mnøl thog gi³⁰ / khro

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1 gto’ Ms
2 sgo’ Ms
3 <1-3-2-2> is missing.
4 gys Ms
5 gto’ Ms
6 sgo’ Ms
7 gto’ Ms
8 / Ms
9 dag Ms
10 klu’d Ms
11 sic; cf. bslu BGSB, blud ANTG2 349.5
12 pa’i Ms
13 pa’i Ms
14 bgeg Ms
15 rig Ms
16 pa’i Ms
17 pa Ms
18 pa’i Ms
19 sic, read sluň
20 sic, read gnon
21 pa Ms
22 pa Ms
23 / Ms
24 gto’ Ms
25 tshaïn Ms
26 gto’ Ms
27 kyis Ms
28 gto’ Ms
29 sic; cf. sme BGSB, me AB
30 gis Ms
bo¹ srid pa yo bcos kyi gto² (243.7) dgu'o //⁶

<1-3-2-3> gsum pa sa bdag klu gñan gyi⁴ sdum bskor la bdun ste / sa bdag klu gñan rgyal
dañ bži / sman 'brog⁵ gzer gsum dañ bdun no //⁶

<1-3-2-4> bži pa rgyal po 'dra pa'i bon skor la gñis ste / gra dmar dañ gra nag go //⁷

<1-4> tshur⁸ (244.1) bskyobs pa'i phyai¹ g-yañ sgo¹⁰ gyer ba¹¹ la yañ / bon sgo bži bcu rtsa gñis
ste / gson phya¹² sum cu so gñis / śi phya bcu dañ bži bcu rtsa gñis so //¹³

<2> gñis pa skad kyi¹⁴ gcoñ¹⁵ dgu nas / <2-1> yar (244.2) gso¹⁶ ba¹⁷ lha'i gtsañ sgo gyer ba¹⁸ la
skad gcoñ¹⁹ gñis ste / ① g-yu¹⁰ 'brug 'nar skad kyi's lha gso gyis dpuñs bsduñ / ② khyuñ mo
'tsher skad drag pos²¹ lha bdal²² pa'o //²³

<2-4>²⁴ mar gnon (244.3) pa srid pa'i²⁵ byur sgo gyer la skad gcoñ²⁶ gñis ste /²⁷ ⑧ pho rog ldiñ

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¹ 'o Ms  
² gto' Ms  
³ / Ms  
⁴ kyis Ms  
⁵ 'bog Ms  
⁶ / Ms  
⁷ / Ms  
⁸ tshul Ms  
⁹ phyii Ms  
¹⁰ sgo' Ms  
¹¹ pa Ms  
¹² bya Ms  
¹³ / Ms  
¹⁴ kyis Ms  
¹⁵ cuñ Ms  
¹⁶ gso' Ms  
¹⁷ pa Ms  
¹⁸ pa Ms  
¹⁹ cuñ Ms  
²⁰ g-yu' Ms  
²¹ po'i Ms  
²² sic, read bdar  
²³ / Ms  
²⁴ The order of the rubrics is a little bit different from BGSB. It is the same in ANTG and in ANTG2.  
The order in ANTG or ANTG2 is probably more natural.  
²⁵ ba'i Ms  
²⁶ cuñ Ms  
²⁷ // Ms
skad kyis srid pa’i byur gdabs / 9 stag sdañ’ bu’i2 skad kyis srid pa’i khams gnon ba’o //

<2-3> phar gñen po spyi’i3 gto’4 (244.4) sgo’5 gyr ba’6 la skad gcoñ7 gsum ste / 5 khu byug gsuñ sñañ gyis lha srin spros9 ba bskyed / 6 lcog gai’i ‘gyur skad kyis gto’i lam drañ / 7 ne tso gcoñ10 skad kyis11 lha sren sde bryad kyi12 brda13 sprad (244.5) pa’o //14

<2-2>15 tshur16 bskyob phyai’i g-yañ sgo gyr ba la yañ skad gcoñ17 gñis ste / 3 ñañ mo bu stor skad kyis18 mi’i phyai ‘gug / 4 rma bya’i19 sgra skad kyis nor gyi20 g-yañ ’gug pa’o //21

<3> gsum pa gtañ22 (244.6) rax23 bži bcu rtsa gñis ni / gyr sgo bži la bži bcu / thar glud gñis la bži bcu gñis s-ho //

sñañ gšen gyi24 bon dgu ni / de yañ ‘o gñen bon gyi25 skad26 yin pas27 tshug par28 bya / (244.7)

1 sic, read sbrañ
2 pu’i Ms
3 phyi’i Ms
4 gto’ Ms
5 sgo’ Ms
6 pa Ms
7 cuñ Ms
8 // Ms
9 sic, read spro
10 cuñ Ms
11 gyis Ms
12 kyis Ms
13 brda’ Ms
14 / Ms
15 The order of the rubrics is a little bit different from BGSB.
16 tshul Ms
17 cuñ Ms
18 gyis Ms
19 bya’
20 kyis Ms
21 / Ms
22 gto’ Ms
23 rab Ms
24 gyis Ms
25 gyis Ms
26 sic, read rkañ pa
27 pa Ms
28 bar Ms

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sdig¹-dod la¹ bon gyi² mtshams³ yin pas⁴ mchod⁵ par bya / mtshe⁶ then⁷ bon gyi⁸ spyan 'dren⁹ yin pas¹⁰ 'thiṅs¹¹ par bya / thab¹² bon gyi¹³ bṣags pa yin pas¹⁴ dag par¹⁵ bya / phya bon gyi (245.1) ske rag¹⁶ yin pas¹⁷ dam du bciṅs / thar bon gyi¹⁸ gtsaṅ śiṅ yin pas¹⁹ 20 khyad par²⁰ bya / glud bon gyi²¹ glu²² gzung yin pas²³ tshaṅs par bya / yar sel gyi²⁴ bon gyi²⁵ goṅ ña yin pas²⁶ (245.2) sñon la²⁷ bya / mar sel²⁸ bya²⁹ ga yin pas³⁰ šam³¹ du bya / phud ma gtor bar³² yas mi bsog /
gaṅ¹ mduṅ ma tsug² par bon mi gyer / glud sna than gyis draṅs / glu³ bzug⁴ zor gyis⁵ (245.3) btul / zor phul⁶ g-yaṅ du skyabs / ces pa’ //

ces s-ho //f₁⁸

[3] gsum pa ’phrul gšen gyi¹⁹ bon la yaṅ / rdzu ’phrul gyi²⁰ bon bcu gsum ste / dgra la²¹ dmigs

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1. sic, read gar
2. sic, read btsugs
3. sic, read glud
4. sic, read gzung
5. gyi Ms
6. sic, read gzung
7. ba Ms
8. sic, read smraṅ
9. sic, read gyer
10. gis Ms
11. sic, read tshig
12. pa Ms
13. sic, read tshig
14. g-yu’ Ms
15. pa Ms
16. nas Ms
17. klud Ms
18. / Ms
19. gyis Ms
20. gyis Ms
21. om. Ms
pa’i bdun / bgegs la (245.5) dmigs pa bźi / bon ņid2 la dmigs pa gñis so //3

dgra la dmigs pa bdun ni / bsad gso’i gñis / dbab chad gñis / than dañ cho 'phrul gñis / jag
chiñ dañ bdun no //5

bgegs la dmigs pa (245.3) bźi nas6 / mnan gzi7’ gñis / bkar bsreg gñis so8 //6

bon ņid la dmigs pa gñis nas10 / bdag don dañ gzan don du bsgrubs pa’o //11

de la gñis ste / [I] tha sňad12 du bsgral ba dañ / [II] yañ (245.8) dag par bsgral ba’o13 //14
[I] dañ po la gñis ste / [I-1] mam šes lha ru bsgral ba15 dañ / [I-2] phuñ po dur khrod du
bsgral ba’o16 //17

[I-1-1] dañ po bsgral bya la (246.1) yañ bsgral ba’i19 žiñ bcu20 ste / 1 g-yuñ druñ bon gyi21 spyi
sgra / 2 gśen rab bla ma’i sku dgra / 3 bsgrub gśen gi22 sgos23 dgra / 4 bka’ la24 ’das pa’i
sdig25 can / 5 dkor la brlom pa’i26 (246.2) rkun po / 6 tshe la ’jáb pa’i ’byuñ po / 7 bstan pa

---

1 ba Ms
2 om. Ms
3 / Ms
4 bso Ms
5 / Ms
6 sic, read ni
7 gzer Ms
8 ’o Ms
9 / Ms
10 sic, read ni
11 / Ms
12 skad Ms
13 pa’o Ms
14 / Ms
15 pa Ms
16 pa’o Ms
17 / Ms
18 / Ms
19 pa’i Ms
20 The contents of the ten enforced release is a little bit different from that of BGSB.
21 kyis Ms
22 gyis Ms
23 dgos Ms
24 sic, read las
25 sdug Ms
26 pas Ms
khayd du gsad¹ pa'i ru dra / ⁸ bstan dgra sdig can / ⁹ bon dgra dam ñams / ¹⁰ gšen dgra tshe zad dañ bcu'o //


[1-1-2-i] dañ po bca⁷ gzi⁸ nas⁸ / Khams gsum kun bsgrol gyi⁹ rgyud las /

 lho nub srin po'i 'brub¹⁰ khuñ du / gzas pa po'i liṅga bza' / (246,4)

 ces pa'i / dkyil 'khor gyi¹¹ lho nub du ¹² bca' 'o¹² //¹³ ¹⁴ Gab pa¹⁴ rin chen gsañ ba'i¹⁵ rgyud las /

 byañ sar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul ba'i 'brub¹⁸ k hun¹⁹ bca' /

 ces pa'²⁰ (246,5) dkyil 'khor gyi²¹ byañ sar du gzugs²² med kyi²³ liṅga bca' 'o //

 liṅga 'dre'i rgyu²⁴ lña ni /

dri chen rjes sa'i²⁵ slub²⁶ lúd dañ / skra dañ go²⁷ kyi²⁸ dum bu lña

---

¹ bsdad Ms
² / Ms
³ gzi Ms
⁴ om. Ms
⁵ pa'o Ms
⁶ / Ms
⁷ bca Ms
⁸ síc, read ni
⁹ gyis Ms
¹⁰ grub Ms
¹¹ gyis Ms
¹² bcas pa'o Ms
¹³ ? Ms
¹⁴ ga pa Ms
¹⁵ pa'i Ms
¹⁶ gyis Ms
¹⁷ bgegs Ms
¹⁸ grub Ms
¹⁹ khoñ Ms
²⁰ // Ms
²¹ kyis Ms
²² gzigs Ms
²³ om. Ms
²⁴ rgyud Ms
²⁵ síc, read sa
²⁶ síc, read snab
²⁷ kos Ms
²⁸ kyis Ms
ces s-ho // liṅga ṭṛu1 nas2 / bra bo3 daṅ ju4 tse (246.6) la sog}s 'bru nag bya'o // bsregs6 liṅ ni / ṭog
gu / mnan liṅ ni gro ga / bgegs7 liṅ ni ra sog}s / 'bri8 liṅ nas raṅ raṅ gi9 gžuṅ lugs10 ltar ro //11
[ I-1-2-ii] gnis pa bsgral ba12 nas13 / (246.7)
    smad du dgos pa'i gzer14 bcu gcig //15
gsad mans16 gsum drod tshad nas kyis //17
gzas pa po'i liṅ ga bsgral //18

ces pa'o19 // bdag ŋid yi dam gyi20 lhar21 gsal ba22 / phur pa23 las kyi24 lhar25 gsal (246.8) ba / gzas
pa po26 dgra27 dhos su gsal ba'o28 //29
[I-2] 'Gu ya srog 'dzin las /

1  rgyud Ms
2   sic, read ni
3   po Ms
4   ci Ms
5 / Ms
6  bsregs Ms
7  bgeg Ms
8   bri Ms
9   gis Ms
10  lug Ms
11 / Ms
12  pa Ms
13  sic, read ni
14  Ms inserts bu.
15  This line is not found in ņon moṅs raṅ grol (BK 160).
16  sic, read mam
17  This line is found in ņon moṅs raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
18  This line is not found in ņon moṅs raṅ grol (BK 160).
19  pa'i Ms
20  kyis Ms
21  lha Ms
22  pa Ms
23  bu Ms
24  kyis Ms
25  lha Ms
26  po'i Ms
27  dgro Ms
28  pa'o Ms
29 / Ms
APPENDIX I: ANTG ['phrul gšen]

thugs kar tram¹ bkod² byin brlabs gyis³ /
phuṅ po dur khrod dbyiṅs su⁴ gtor /
lha la bdab⁵ ciṅ mchod pa 'bul /
⁷-dbal (247,1) hur⁶ rtse la ôm nag 'phros /⁷
¹⁰-mar me khrag⁸ gis bsad pa⁹ bźin /
kun gźi'i rtsa bcad rnam šes dbyiṅs su phyuṅ /¹⁰

ces pa'o¹¹ //
rgyal ba¹² mams¹³ pa gsum ni / bsgrüs pa po'i¹⁴ dgra thul ni (247,2) rgyal ba / bon skyoṅ sa¹⁵
khrag gis / dgra bo'i¹⁶ gnas spar¹⁷ bas¹⁸ rgyal bu'o¹⁹ /²⁰

[II] gni's pa yaṅ dag par bsgral ba²¹ ni /²² bsgral bya ni khams gsum gyi²³ sems can bsgrol
byed lta bsgoms²⁴ spyod 'bras so // bdag med spros (247,3) bral gyi²⁵ lta bas²⁶ gzugs med kyi²⁷

¹ tra Ms
² dkod Ms
³ kyis Ms
⁴ om. Ms
⁵ sic, read bstab
⁶ sic, read phur
⁷ This line is a citation from the Ka nag in BGSB (121a1)
⁸ sic, read rluṅ
⁹ ba Ms
¹⁰ These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).
¹¹ pa'i Ms
¹² pa Ms
¹³ mams Ms
¹⁴ pa'i Ms
¹⁵ sic, read 'sa
¹⁶ 'o Ms
¹⁷ 'phar Ms
¹⁸ pa'i Ms
¹⁹ ba'i Ms
²⁰ / Ms
²¹ pa Ms
²² / Ms
²³ kyis Ms
²⁴ sic, read bsgom
²⁵ gyis Ms
²⁶ ba Ms
²⁷ kyis Ms
sems can bsgral // 'dzin med yid\(^1\) bral gyi\(^2\) bsoms pas\(^3\) 4 gzugs kham gyi sems can bsgral\(^5\) / chags med šug 'byuṅ gi\(^6\) spyod pas\(^7\) 8 'dod kham kyi\(^8\) sems can bsgral ba'o //\(^{10}\) (247.4)

de las bya ba la dmigs\(^{11}\) pa thabs kyi raṅ bžin /\(^{12}\) byed pa\(^{13}\) dmigs pa šes rab stoṅ pa ŋid kyis rgyas thebs pa'o //\(^{14}\)

[4] bźi pa srid gšen gyi\(^{15}\) bon la yaṅ gsum stc /\(^{16}\) <1> phyi\(^{17}\) gšog pa\(^{18}\) nag po'i phyi\(^{19}\) 'dul\(^{20}\) / (247.5) <2> naṅ gsaṅ šnags lha'i gnas chom\(^{21}\) / <3> bar\(^{22}\) gsuṅ rab mdo'i bdun tshigs so //\(^{23}\)

<1> daṅ po phyi gšog\(^{24}\) pa'i phyi 'dur ni / <1-1> ši thabs brgyad cu rtsa gcig la /\(^{25}\) 'dur thabs sum brgya\(^{26}\) drug cu\(^{27}\) stc / (247.6) daṅ po ši thabs ni /\(^{28}\) bar chod gdon gyis ši thabs (?) ŋi šu /\(^{29}\)

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1. sic, read yul
2. kyis Ms
3. pa Ms
4. Ms inserts //.
5. om. Ms
6. gis Ms
7. pa'i Ms
8. Ms inserts //.
9. kyis Ms
10. / Ms
11. dmig Ms
12. // Ms
13. ba Ms
14. / Ms
15. gyis Ms
16. // Ms
17. spyi Ms
18. ba Ms
19. spyi Ms
20. sic, read 'dur
21. sic, read chog
22. par Ms
23. / Ms
24. gšogs Ms
25. // Ms
26. brgya' Ms
27. bcu Ms
28. // Ms
29. // Ms
'du1 ba2 nad kyis3 ši thabs nī šu /4 glo bur rkyen gyis5 ši thabs nī šu /6 rno gcod mtshon gyis7 ši thabs nī šu /6 tshe zad las kyis9 ši thabs gcig dañ (247.7) brgyad10 cu11 rtsa gcig go //

<1-2> 'dul12 thabs sum brgya drug cu13 nas14 /15 bkra'dzin16 lhe'u17 gri dañ bži la18 'dus so //19

<1-4>20 srid gšen21 gyi22 bon skor23 brgyad ni /23 1 gñan po kha tshañ24 gi25 bon skor26 /30 2 srid gšen (248.1) gyi28 lcags29 kyi30 bon skor31 / 3 skal srid gšog pa'ī bon skor / 4 lan chag32
sbyon' pa'i (?) bon skor¹ / ⁵ gtd yas gs[???] kyi² / ⁶ bgrod pa lam gyi³ / ⁷ bde chen gnas kyi⁴ / ⁸ ma tshaṅ ²⁴.² kha skoṅ⁵ gi⁶ bon skor' daṅ brgyad do //

de yaṅ bla yid⁸ sems gsum sku gsun thugs su 'dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ 'dul¹² / yid loṅ skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems ²⁴.³ kyi¹⁶ dpe¹⁷ / 'od yid kyi¹⁸ dpe¹⁹ / du ba bla'i dpe²⁰ /

<2> giṅs pa naṅ gsan śnags kyi gnas chog²¹ nas²² / tshe 'das kyi²³ śes rgyud bdun daṅ bcas ste 'dur / ces pas / tshe 'das laṅ chags su śi²⁴ (²⁴.⁴) ba'i²⁵ dus su glud gtoṅ / tshe 'das gshed du śi²⁶ ba'i
1 dus su gśed bral⁸ / tshe 'das rigś⁹ drug¹⁰ du¹¹ śi¹² ba'i¹³ dus su bsgribs sbyoṅs bya / tshe 'das su śi¹⁴ ba'i¹⁵ dus su ŋo stad¹⁶ spar¹⁷ bya / tshe 'das slob mar śi¹⁸ ba'i¹⁹ dus su dbaṅ bskur / tshe 'das (248.5) yi ge a ru śi¹⁴ ba'i du gns spar / tshe 'das yi dam du śes pa'i²⁰ dus su gsol²¹ ba bdab ciṅ
sems can gyi²² don la smon pa'o //²³

<3> gsum pa bar²⁴ gsuṅ rab mdo'i bdun tshigs²⁵ la gnis ste / Pho sbyoṅ²⁶ ye śes sgron ma (248.6) daṅ / Mo sbyoṅ²⁷ padma mun sel lo //²⁸
daṅ po Pho sbyoṅ²⁹ ye śes sgron ma ni / bdun bdun bźi bcu že dgu ru / tshe 'das kyis sgrib³⁰ pa sbyoṅs nas / mam śes 'od kyi³¹ khor lor bsgyur te³² / gSên lha (248.7) /od dkar gyi³³ thugs kar 'phaṅ /

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¹ pa'i Ms
² sic, read phral
³ ri Ms
⁴ drugs Ms
⁵ su Ms
⁶ sic, cf. śes ANTG2
⁷ pa'i Ms
⁸ sic, cf. śes ANTG2
⁹ pa'i Ms
¹⁰ sic, read gtdad
¹¹ sic, read yar
¹² sic, cf. śes ANTG2
¹³ pa'i Ms
¹⁴ sic, cf. śes ANTG2
¹⁵ ba'i Ms
¹⁶ gso' Ms
¹⁷ kyis Ms
¹⁸ / Ms
¹⁹ par Ms
²⁰ tshig Ms
²¹ sbyoṅs Ms
²² sbyoṅs Ms
²³ / Ms
²⁴ sbyoṅs Ms
²⁵ bsgribs Ms
²⁶ kyis Ms
²⁷ ste Ms
²⁸ gyis Ms
Mo sbyoṅ¹ padma mun sel la² / bdun bdun bźni bcu že dgu ru tshe 'das kyis³ sgrib pa sbyoṅs nas / rnam šes g-yu'i g-yuṅ druṅ du bṣgyur te / yum gyi⁴ thugs kar stim⁵ pa'o⁶ ///

1. sbyoṅs Ms
2. ma Ms
3. sīc, read kyi
4. gyis Ms
5. sīc, read thim
6. ba'o Ms
7. / Ms
Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2) concerning
the *First Four Vehicles* of the *IHo gter* tradition (*BTK = MT 191: 347.7-354.4),
eextract of *BTK = MT 191: 347.2-367.6*

(3) gsum pa lho gter gyi theg pa dgu ni / *(347.6)* phya snañ 'phrul srid bži / dge drañ a ve bži /
kh Yad par bla med gyi¹ theg pa dañ dgu'o //

[1] dañ po phya gšen gyi² bon la yañ lña / (1) phyi dañ (2) nañ (3) sgra dañ ni / (4) bzo dañ
gso³ dañ *(348.1)* rig pa lña /

(1) dañ po phyi rig pa'i bon sde gsum ni / sNañ srid kyi⁴ gto 'bum nag po / Rin chen gyi⁵ rtse
'bum khra bo⁶ / gTugs lag gi dpal 'bum dkar po dañ gsum ni / Ri rab *(348.2)* kyi⁷ rtsa ba ru gtan
la phab ste / snod ni Koñ tse 'phrul rgyal la bstn pa'o //⁸

(2) nañ rig pa'i bon sde gsum ni / 'dul ba'i Klu 'bum nag po / thul ba'i Klu 'bum khra bo' /
gtsañ ma¹⁰ Klu *(348.3)* 'bum dkar po gsum ni 'og klu'i yul du gtan¹¹ la phab ste / snod ni Ye sése
sfiñ po la bstn no //¹²

(3) sgra rig pa'i bon sde gsum ni / IHa srin gyi¹³ 'khugs¹⁴ 'bum nag po / sGra tshad kyi¹⁵ *(384.4)*
rt sod 'bum khra bo¹⁶ / Thugs rje lha 'bum dkar po dañ gsum ni / lha srin gyi¹⁷ mtshams¹⁸ su

---
¹ gyis Ms
² gyis Ms
³ bso Ms
⁴ gyis Ms
⁵ gyis Ms
⁶ 'o Ms
⁷ kyis Ms
⁸ / Ms
⁹ 'o Ms
¹⁰ mi Ms
¹¹ btan Ms
¹² / Ms
¹³ gyis Ms
¹⁴ 'khrug Ms
¹⁵ gcig Ms
¹⁶ 'o Ms
¹⁷ gyis Ms
¹⁸ 'tshams Ms
gtan¹ la phab ste / snod ni rMa lo g-Yu lo gñis la bstan no //²
(4) bzo³ rig pa’i bon sde gsum ni / (384.5) ’bur dañ rtsig⁴ dañ ri mo bris / ces so //⁵ sKu gSuñ
Thugs kyi bzo ’bum mo //⁶
(5) gso⁷ ba rig pa’i⁸ bon sde gsum ni / gSo⁹ bya’i¹⁰ nad ’bum nag po / gSo¹¹ thabs kyi dpyad¹²
’bum khra bo¹³ / (348.6) byed kyi¹⁵ sman ’bum dkar po gsum ni / g-Yuñ druñ dgu brtsegs¹⁶
kyi¹⁷ ri rtsa bar¹⁸ gtan¹⁹ la ’phab ste / dPyad²⁰ bu khré šes ñid la bstan no //²¹

[2] gñis pa snañ gšen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bži / <2> skad kyi²⁴ gcon²⁵
dgu / <3> gtañ rag bži bcu rtsa gñis so //²⁶
<1> dañ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba la’i gtsañ sgo²⁹ gyer ba dañ / <1-2>

¹ bтан Ms
² / Ms
³ bzo’ Ms
⁴ brtsig Ms
⁵ / Ms
⁶ / Ms
⁷ bso Ms
⁸ pa Ms
⁹ gso’ Ms
¹⁰ byed gyis Ms
¹¹ gso’ Ms
¹² spyod Ms
¹³ ’o Ms
¹⁴ gso’ Ms
¹⁵ gyis Ms
¹⁶ rtseg Ms
¹⁷ gyis Ms
¹⁸ ba Ms
¹⁹ btan Ms
²⁰ spyad Ms
²¹ / Ms
²² gyis Ms
²³ gyis Ms
²⁴ gyis Ms
²⁵ cuñ Ms
²⁶ / Ms
²⁷ kyer Ms
²⁸ gyis Ms
²⁹ snod Ms
APPENDIX II: ANTG2 [phya gšen / snaṅ gšen]  

mar mnon pa sri’i byur sgo gyer ba dañ / (348.8) <1-3> phar gšen¹ po spyi’i gto sgo gyer ba dañ / 
<1-4> tshur bskyab pa phyai’i g-yaṅ sgo gyer ba’o //¹

<1-1> yar gsol ba lha’i gtsaṅ sgo gyer ba la⁴ / yar sel³ bya ste / lco ga’i yar sel ...... (349.1) gsas kyi’i ’gyur⁷ sel / IHa sras⁸ ’od dkar gyi⁹ dog sel la sog ssel dkar brgya¹⁰ dañ ni šu’o¹¹ //¹²

<1-2> mar non¹³ pa’i sri’i byur sgo gyer ba la / mar sel bya (349.2) ste / sde brgyad kyi¹⁴ bzlogs sel / the’u raň gi¹⁵ dmar sel / ša ma’i riň sel / 16 la sog s¹⁶ sel nag brya¹⁷ dañ ni šu’o¹⁸ //¹⁹ ²⁰ de gniś su ma phye ba la²¹ sel khra bya ste / ‘byuň ba’i staň²² sel / (349.3) gšen gyi²³ dug sel /²⁰ mi grags²⁴ kyi mda’ sel ²⁵ la sog s²⁵ sel khra brgya²⁶ ²⁷ dañ ni dañ²⁷ sum brgya²⁸ drug cu’o //

<1-3> phar gšen po spyi’i gto²⁹ sgo gyer ba la bži / <1-3-2-1> ri dwagsœuvre³⁰ ša ba’i bon skor

---

¹ bsšen Ms
² phya Ms
³ / Ms
⁴ las Ms
⁵ ser Ms
⁶ gys Ms
⁷ sic, read mgur
⁸ sres Ms
⁹ gys Ms
¹⁰ brgya’ Ms
¹¹ šu pa’o Ms
¹² / Ms
¹³ sic, read gnon
¹⁴ gys Ms
¹⁵ gis Ms
¹⁶ le swog Ms
¹⁷ rgya’ Ms
¹⁸ šu’ Ms
¹⁹ / Ms
²⁰ This phrase is found at the end of <1-1> in BGSB.
²¹ las Ms
²² sic, read stoň
²³ gys Ms
²⁴ sic, read hrāṇs
²⁵ le swog Ms
²⁶ brgya’ Ms
²⁷ sic, read ni śu ste
²⁸ brgya’ Ms
²⁹ gto’ Ms
³⁰ dag Ms
gto¹ sgo gcig / (349.4) <1-3-2-2> srid pa gto³ dgu'i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñan gyi¹ bon sgo gto⁴ sgo gcig / <1-3-2-4> rgyal po dra ba'i bon skor gto⁵ sgo gcig dañ bző' //

<1-3-2-1> dañ po ri dwags⁶ ša ba'i bon skor la dgu ste / ① mi bu (349.5) rin chen glud kyis⁷ blud⁸ ba'i ša ba / ② bdud kha 'phaṇs⁹ su bsgyur ba'i ša ba / ③ lha'i dal kha bsgyur ba'i ša ba / ④ bgegs rigs¹⁰ byol kha bsgyur ba'i ša ba / ⑤ sdañ sems byol kha bzlog pa'i ša ba / (349.6) ⑥ sluṅ dbub khram kha bsgyur ba'i ša ba / ⑦ sluṅ rdib phuṅ¹¹ ris mnon¹¹ pa'i ša ba / ⑧ ltas ŋan dgra than bzlogs pa'i ša ba / ⑨ klu gñan sa bdag bzlogs pa'i ša ba dañ dgu'o /²²

<1-3-2-2> gñis pa srid pa'i (349.7) gto¹³ dgu'i bon skor la bзи ste / ① dkar po Tshaṅ⁴ pa lha'i gto¹⁵ dgu dañ / ② nag po sa bdag gñan gyi¹⁶ / ③ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ④ khro bo²⁰ srid pa yo bcos kyi²¹ gto²² dgu'o /²³ (349.8)

<1-3-2-3> sa bdag klu gñan gyi²⁴ sdm skor²⁵ la bdun ste / sa bdag klu gñan rgyal dañ bзи / sman 'brog gzer gsum bdun no /²⁶

---

1. gto' Ms
2. gto' Ms
3. gyis Ms
4. gto' Ms
5. gto' Ms
6. dag Ms
7. gyis Ms
8. sic, cf. bslu BGSB. blu ANTG 243.4
9. Cf. 'baṅs BGSB
10. rig Ms
11. sic, read sri gnon
12. / Ms
13. gto' Ms
14. tshaṅ Ms
15. gtor Ms
16. gyis Ms
17. sic; cf. sme BGSB, me AB
18. snol Ms
19. gyis Ms
20. 'o Ms
21. gyis Ms
22. gto' Ms
23. / Ms
24. gyis Ms
25. bskor Ms
26. / Ms
APPENDIX II: ANTG2 [snañ gʃen]

<1-3-2-4> bži pa rgyal po dra ba’i bon skor la gnis ste / dra dmar dañ dra nag go //
<1-4> tshur (350.1) bskyob pa yañ skor dgu byed pa la yañ / bon sgo bži² bcu rtsa gnis / gson phya sum cu rtsa gnis / ši phya bcu dañ bži bcu rtsa gnis so //

<2> gnis pa skad kyi⁴ gcoṅ⁴ dgu ni / <2-1> yar gsol ba lha’i (350.2) gcoṅ sgo gyer ba la / skad gcoṅ⁶ gnis ste / ① g-yu ‘brug ēnar skad kyis⁷ lha gsas skad kyis⁸ lha gsas dpun bsdus / ② khyun⁹ mo ‘tser skad drag pos¹⁰ lha bdar ba’o //
<2-4>¹² mar la non pa sri’i byur sgo gyer ba la / (350.3) skad gcoṅ¹³ gnis ste / ⑧ pho rog lidin skad kyis¹⁴ sri’i byuṅ gdab / ⑨ stag sbran bu’i skad kyis¹⁵ sri’i khams mnan pa’o¹⁶ //
<2-3> phar gñen po¹⁸ spyi’i gto¹⁹ sgo gyer ba la / skad gcoṅ²⁰ gsum²¹ ste / ⑤ khu byug sguṅ sñaṅ gysis (350.4) lha srin spro ba skyed / ⑥ lco ka’i ‘gyur skad kyis²² gto’i lam draṅ / ⑦ ne tso

1 / Ms
2 'bži Ms
3 / Ms
4 gysis Ms
5 lcoṅ Ms
6 cuṅ Ms
7 gysis Ms
8 gysis Ms
9 khyu Ms
10 po’i Ms
11 / Ms
12 The order of the rubrics is a little bit different from BGSB. It is the same in ANTG. The order in ANTG or ANTG2 is probably more natural.
13 cuṅ Ms
14 gysis Ms
15 gysis Ms
16 ba’o Ms
17 / Ms
18 por Ms
19 gto’ Ms
20 cuṅ Ms
21 gnis Ms
22 gysis Ms
skad kyis¹ lha srin gyi² brda³ sproḍ pa'o //

<2-2³> tshur skyob⁶ pa phya'i g-yaṅ sgo gyer ba la yaṅ / skad gcoṅ⁷ gṇis ste / ⁴ naṅ (350.5) mo bu stor skad kyis⁸ mi'i phya 'gug / ⁣ rma bya'i sgra skad kyis⁹ nor gyi¹⁰ g-yaṅ 'gug pa'o //

<3> gsum pa gtaṅ rag bži bcu rtsa gṇis ni / gyer sgo bži la bži¹² bcu / thar glud gṇis daṅ bži
cbu rtsa gṇis so // (350.6)

naṅ gṣen gyis¹³ ... dgu ni / de yaṅ 'o ṅe¹⁴ bon gyi¹⁵ skaṅ yin pas¹⁶ tshug par bya / sdig dor bon
gyi¹⁷ mtshams¹⁸ yin pas¹⁹ chod par bya / mtṣhe²⁰ thun bon gyi²¹ spyan 'dren²² yin pas²³ thin²⁴ par bya /
thab bon (350.7) gyi²⁵ bṣags²⁶ pa yin pas²⁷ dag par bya / phya bon gyi ske rag yin²⁸ pas²⁹ dam du bciṅs

---
¹ gyis Ms
² gyis Ms
³ gda' Ms
⁴ / Ms
⁵ The order of the rubrics is a little bit different from BGSB.
⁶ bskyaḥ Ms
⁷ cuṅ Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ gyis Ms
¹¹ / Ms
¹² bcu Ms
¹³ síc, read gyi
¹⁴ síc, read gṛṇ
¹⁵ gyis Ms
¹⁶ pa Ms
¹⁷ gyis Ms
¹⁸ 'tshams Ms
¹⁹ pa Ms
²⁰ tshe Ms
²¹ gyis Ms
²² 'drin Ms
²³ pa Ms
²⁴ síc, read thoṅs
²⁵ gyis Ms
²⁶ bṣag Ms
²⁷ par Ms
²⁸ yon Ms
²⁹ par Ms
/ thar bon gyi rgyaṅ śin yin pas¹ khyed par bya / glud bon gyi² lhu tshigs³ yin pas⁴ tshaṅs⁵ par bya / yar sel (350.8) bon gyi⁶ goṅ ṇa yin pas sön la’ bya / mar sel bon gyi⁷ cha ka yin pas⁹ śams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ’dug¹¹ ma btsug par du bon mi gyer / glud sna (351.1) than gyis draṅ / glu bzung¹² zor gyis btul / zor šul¹³ g-yaṅ du bskyab / ces pa /

snaṅ¹⁴ gṣen sku gsuṅ thugs daṅ ldan dgos ste /
sku ’i don du (351.2) yas thag bsog /
gsuṅ gi¹⁵ don du smraṅ du gyer /
yas med tshig la re ba de /
khoṅ¹⁶ ston ’gron po bsog pa ’dra /
tshig med yas la re ba de /
lag med gser g-yu¹⁷ (351.3) mthoni¹⁸ ba ’dra /
yas daṅ smraṅ du ’dzom nas kyaṅ /
tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
šar pa bro glu ’khrab pa ’dra /

ces s-ho /²¹

---

1 par Ms
2 gyis Ms
3 tshig Ms
4 pa Ms
5 tshaṅ Ms
6 gyis Ms
7 las Ms
8 gyis Ms
9 pa Ms
10 sic, read gṣam
11 sic, read mduṅ
12 sic, read gzung
13 sic, read gzung
14 naṅ Ms
15 gis Ms
16 sic, read khaṅ
17 g-yu’ Ms
18 mthuṅ Ms
19 gyi Ms
20 nas Ms
21 / Ms
[3] gsum pa 'phrul gšen gyi¹ bon la yaṅ / rdzu 'phrul gyi² (351.4) bon buc' gsum ni / dgra la
dmigs pa bdun / bgegs la dmigs pa bži / bon ŋid la dmigs pa gñis so //⁵
dgra la dmigs pa bdun ni / bsad gso⁴ gñis / dbub chad gñis / than daṅ (351.5) cho 'phrul gñis /
jag chiṅ daṅ bdun no //⁶
bgegs la dmigs pa bži ni / mnan gzir⁶ gñis / bkar bsreg gñis so⁷ //⁸
bon ŋid la dmigs pa gñis ni / bdag don daṅ gžan don gyis bsgrub pa'o //⁹
daṅ po la yaṅ gñis ste / [I] tha¹⁰ sṅad du bsgral¹¹ ba daṅ / [III] yaṅ dag par bsgral ba'o //¹²
(351.6) [I] daṅ po la gñis ste / [I-1] mam śes lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du
bsgral ba'o //¹³

[I-1] daṅ po la yaṅ gñis ste / (351.7) [I-1-1] bsgral bya daṅ [I-1-2] bsgral tshul lo //¹⁴
[I-1-1] daṅ po bsgral bya la yaṅ / bsgral ba'i žin buc¹⁴ ste / ① g-yuṅ druṅ bon gyi spyi dgra¹⁵
/ ② gšen rab bla ma'i sku dgra / ③ bsgrub gšen bdag gi¹⁶ sgos¹⁷ dgra / ④ bka' (351.8) las 'gal ba'i
sdig can / ⑤ dkor¹⁸ la rlom pa'i¹⁹ rkun ma / ⑥ tshe la 'jab pa'i²⁰ byuṅ po / ⑦ bstan pa khyad
du gsad²¹ pa'i ru dra / ⑧ bstan dgra sdig can / ⑨ bon dgra dam ŋams²² / ⑩ gšen dgra (352.1) tshe
zad daṅ buc'uo //¹¹
[I-1-2] gnis pa bsgral¹ tshul la yañ gnis ste / [I-1-2-i] bca' gzi dañ [I-1-2-ii] bsgral ba'o //²
[I-1-2-i] dañ po bca' gzi ni / Khams gsum kun bsgral gyi³ rgyud las⁴ /
 lho nub srin po'i 'brub khuñ du / bzas⁵ (352.2) pa po'i liṅga bca' /
ces dkyil 'khor gyi⁶ lho nub du bca' 'o //³⁸ Gab pa¹⁸ rin chen sañ ba'i rgyud las⁹ /
byañ šar bgegs kyi¹⁰ mdun sa ru / gdon bgegs 'dul ba'i 'brub¹¹ khuñ bca' /
ces pa / (352.3) dkyil 'khor gyi¹² byañ šar du gzugs med kyi¹³ liṅga bca' 'o //¹⁴
liṅga'i rgyu¹⁵ lña ni /
dri chen rjes sa snab lud dañ / skra dañ gos kyi¹⁶ dum bur lña
ces s-ho //¹⁷ liṅga'i rgyu¹⁸ ni bra bo¹⁹ dañ ju²⁰ tse la²¹ sog²² 'bru nag²³ (352.4) la bya'o //²⁴ bsreg liñ
ni / 'ög gu / mnna liñ ni gro ga / bgegs liñ ni ra swog / 'bri²⁵ lugs ni rañ rañ gi²⁶ gžuñ lugs²⁷ Itar
ro //²⁸

¹ sgral Ms
² / Ms
³ gyis Ms
⁴ la Ms
⁵ sic, read gzas
⁶ gyis Ms
⁷ / Ms
⁸ ga ba Ms
⁹ la Ms
¹⁰ gyis Ms
¹¹ brub Ms
¹² gyis Ms
¹³ kyis Ms
¹⁴ / Ms
¹⁵ rgyud Ms
¹⁶ gyis Ms
¹⁷ / Ms
¹⁸ rgyud Ms
¹⁹ 'o Ms
²⁰ ci Ms
²¹ le Ms
²² swog Ms
²³ nags Ms
²⁴ / Ms
²⁵ bris Ms
²⁶ gis Ms
²⁷ lug Ms
²⁸ / Ms
[ I-1-2-ii] gnis pa bsgral ba ni / 
   smad du (352.5) dgos pa’i gzer bcu gcig /°
   gsal² ba mnam³ gsum drod tshad kyis⁴ /⁵
   bzas⁶ pa po’i liṅga bsgral /°

ces pa / bdag ŋīd yi⁸ dam gyi⁹ lhar¹⁰ gsal ba / phur pa las kyi lhar¹¹ gsal ba / bzas¹² pa po¹³ (352.6)
dgra dūns su gsal bā’o //¹⁴

[I-2] ’Gu ya srog ’dzin las¹⁵ /
   thugs kar tram bkod¹⁶ byin gyis rlob /
   phuṅ po dur khrod dbyiṅs su gtor /
   lha la daṅ¹⁷ žin mchod par ’bul /
   18 dbal phur rtse la ōm nag ’phro /¹⁸ (352.7)
   19 mar me khrag (sic, read rluṅ?) gis bsad pa bzin /
   kun gziṅ’i rtsa bcad rnam šes dbyiṅs su phyuṅ /¹⁹

ces pa /
   rgyal²⁰ ba mnam²¹ pa gsum ni / bsgrubs po’i dgra thub pas²² rgyal / bon skyoṅ śa khrag gis

---

1 This line is not found in Ňon moṅs raṅ grol (BK 160).
2 gsol Ms
3 mams Ms
4 gyis Ms
5 This line is found in Ňon moṅs raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
6 sic, read gsas
7 This line is not found in Ňon moṅs raṅ grol (BK 160).
8 yid Ms
9 gyis Ms
10 lha Ms
11 lha Ms
12 sic, read gsas
13 po’i Ms
14 / Ms
15 la Ms
16 dkod Ms
17 sic, read stabs
18 This line is a citation from the Ka nag in BGSB (121a1)
19 These two lines are not the citation from the ’Gu ya srog ’dzin (cf. BGSB 123a1-2).
20 brgyal Ms
21 mams Ms
22 pa Ms
rgyal / dgra bo'i ²²⁵·⁸ gnas spar³ bas³ rgyal ba'o //⁴

[II] gnis pa yan dag par bsgral ba ni / bsgral bya khams gsum sems can / bsgral byed lta sgom spyod 'gre'o (?) //⁵ dañ po bsgral bya ni / bdag med spros bral gyi⁶ lta bas⁷ (²⁵³·¹) gzugs med kyi⁸ sems can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sems can bsgral / chags med šug 'byun gi¹¹ spyod pas¹² 'dod khams kyi¹³ sems can bsgral ba'o //¹⁴ (²⁵³·²)

de bya ba la / dmigs¹⁵ pa thabs kyi rañ bzin / byed pa dmigs pa šes rab stoñ pa¹⁶ ŋid kyis¹⁷ sañs rgyas thob pa'o //¹⁸

[4] bži pa srid gšen gyi¹⁹ bon la yañ gsum ste / <1> phyi gšog pa nag po'i phyi²⁰ 'dur / <2> nañ gsañ sñags²¹ (³³³·³) lha'í gnas chog²² / <3> bar gsuñ rab mdo'i bdun tshigs²³ /

<1> dañ po phyi gšog pa nag po'i phyi 'dur ni / <1-1> ši thabs²⁴ brgyad²⁵ cu²⁶ rtsa geig la / 'dur²⁷

---

¹ 'o Ms
² 'phar Ms
³ ba'i Ms
⁴ / Ms
⁵ / Ms
⁶ gyis Ms
⁷ ba Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ pa Ms
¹¹ gis Ms
¹² pa Ms
¹³ kyis Ms
¹⁴ / Ms
¹⁵ dmig Ms
¹⁶ ba Ms
¹⁷ gyis Ms
¹⁸ / Ms
¹⁹ gyis Ms
²⁰ spyir Ms
²¹ sňag Ms
²² mchog Ms
²³ thig gis Ms
²⁴ thab Ms
²⁵ brgya Ms
²⁶ bcu Ms
²⁷ mdur Ms
thabs¹ sum brgya² drug cu ste / daṅ po (353.4) thabs³ ni / bar chod (?) gdon gyis ši ba ŋi śu⁴ / 'du ba nad kyis⁵ ši ba ŋi śu / glo⁶ bur rkyen gyis ši ba ŋi śu / rno gcod mtshon gyis ši ba ŋi śu / tshe zad las kyis⁷ ši ba gcig daṅ brgyad cu⁸ rtsa gcig go // (353.5)

<1-2> 'dur thabs⁹ sum brgya drug cu ni / bkra mtshun¹¹ lhe'u gri daṅ bzi la 'dus so //¹²

<1-4>¹³ srid gṣen gyi¹⁴ bon skor¹⁵ brgyad ni / ① gṇan po kha tshaṅ¹⁶ gi¹⁷ bon skor¹⁸ / ② srid gṣen lcags kyi¹⁹ bon skor²⁰ / (353.6) ③ skal srid gṣog pa'i bon skor²¹ / ④ lan chag sbyoṅs kyi²² : ⑤ gdag yas god kyi²³ bon skor²⁴ / ⑥²⁵-bgro pa²⁵ lam gyi²⁶ bon skor²⁷ / ⑦ bde chen gnas kyi²⁸
bon skor¹ / ሄ ma tshaṅ² kha skoṅ gi³ bon skor⁴ daṅ brgyad to (?) /⁵ (353.7)

de yaṅ bla⁶ yid⁷ sms gsum sku gsuṅ thugs kyi 'dur ⁸ dgoṅs ste⁹ / bla sprul skur⁹ 'dur / yid
loṅs¹⁰ skur¹¹ 'dur / sms bon skur¹² 'dur / mthun dpe ni / me sms kyi¹³ dpe¹⁴ / 'od yid kyi¹⁵ dpe¹⁶
/ (353.8) du ba bla'i dpe¹⁷ /

<2> gnis pa naṅ gsaṅ sṅags lha'i gnas chog¹⁸ ni / tshe 'das kyi¹⁹ šes rgyud gdon daṅ bcas ste
'dur / ces pa / tshe 'das lan chags su šes pa'i dus²⁰ su²¹ glud gton²² / tshe 'das gshed dus²³ šes pa'i
dus su gshed phral / tshe 'das rigs²⁴ drug du šes pa'i dus su sbyoṅ bya / tshe 'das tshe 'das du²⁵ šes
pa'i dus su / luṅ no bstan ciṅ gtad yar bya / (354.1) ²⁶ šes pa'i dus su gshed phral luṅ no bstan ciṅ
gtad yar bya / ²⁶ tshe 'das slob²⁷ ma ru šes pa'i dus su ḏbaṅ bskur / tshe 'das yi ge a ru šes pa'i
dus su gnas spar / tshe 'das yi dam du šes pa'i dus su gsol ba (354.2) 'deb ciṅ sms can gyi²⁸ don la

¹ bskor Ms
² tshaṅ Ms
³ gis Ms
⁴ bskor Ms
⁵ / Ms
⁶ blam (?) Ms
⁷ yi dam Ms
⁸ sic, read dgos te
⁹ sku Ms
¹⁰ luṅ Ms
¹¹ sku Ms
¹² sku Ms
¹³ gys Ms
¹⁴ rtse' Ms
¹⁵ gys Ms
¹⁶ dpe' Ms
¹⁷ dpe' Ms
¹⁸ mchog Ms
¹⁹ gys Ms
²⁰ du Ms
²¹ ru Ms
²² gtaṅ Ms
²³ sic, read du
²⁴ rig Ms
²⁵ dus Ms
²⁶ This part seems a repetition by error.
²⁷ slo Ms
²⁸ gys Ms
slob pa’o //

<3> gsum pa bar 2 gsuṅ rab mdo’i bdun tshigs3 la gñis ste /Pho sbyoṅ4 ye šes sgron ma daṅ / Mo sbyoṅ6 padma mun sel lo //

daṅ po Pho sbyoṅ4 ye šes sgron ma (354.3) ni / bdun bdun bźi bcu že dgu ru / tshe ’das gyis8 sgrib9 pa byaṅ nas / mam šes ’od kyi10 khor lor11 bsgyur te / gŚen lha ’od dkar gyi12 thugs kar ’phaṅ pa’o //13

Mo sbyoṅ14 padma mun sel ni / bdun bdun bźi (354.4) bcu že dgu ru tshe ’das kyi15 sgrib16 pa sbyaṅs nas / mam šes g-yu’i g-yuṅ druṅ du bsgyur te17 / yum gyi18 thugs kar stim19 pa’o //20
Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 347.7-354.4)
**Abbreviations and Cited Sources**
(See also the Bibliographical Notices in BGSB 2007)

**ANTG**
Appendix I (the first four vehicles of the *IHo gter gyi theg pa dgu*:
ANTG 241.7-248.7); Appendix III (Facsimile Edition).

**ANTG2**
Appendix II (the first four vehicles of the *IHo gter gyi theg pa dgu*:
ANTG2 347.7-354.4); Appendix IV (Facsimile Edition).

**Arrow**
= Karmay 1998b.

**Arrow2**
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**BK**
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*Kho bo dباñ chen no mtshar rgyas pa’i mnams (sic, read mnam) bṣad gsal ba’i sgron me* by Skyabs ston Rin chen ’od zer (14 c.) [BKT = MT 225]

*Man ingle gnad kyi rdzoṅ ’phraṅ kun gsal nī ’od rgyan, BTK 242, missing in MT.*


= ZM

= ZJ

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


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mKhas pa lde'us mdzad pa'i rGya bod kyi choṅs 'byun rgyas pa, Gañs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrum khaṅ, Lhasa, 1987.

LRZ  Luṅ riggs rin po che'i mdzod of Śar rdza bKra śis rgyal mtshan (1859-1933); (1) [ed. Dolanji] Tibetan Bonpo Monastic Centre, Dolanji, 1972; (2) BTK = MT 281.

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

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

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Ms
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MT

Mu cho
sNags kyi mdo ’dur rin chen phreñ ba mu cho’i khrom ’dur chen mo [BKT = MT 6].

N.A.
Not Available.

N.F.
Not Found.

N.I.
Not Identified.

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Pa tshab Pa sañs dbañ ’dus, Glañ ru Nor bu tshe ring, (eds.), *gTam sul dga’ than ’bum pa che nas gsar riñed pa’i bon gyi gna’ dpe bdams bsgrigs*, Bod lJoñs bod yig dpe riññ dpe skrun khañ, Lha sa.

RET
Revue d’Etudes Tibetaines; (http://www.digitalhimalaya.com).

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

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