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 —*

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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 rNñi 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).

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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, rediscoverd by gŠen chen Klu dga' (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 Kvaerne (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 gŚen rab mi bo, the gZi brjids. 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) smaṅ ldan theg pa, 2) raṅ ldan theg pa, 3) biez ldan theg pa, 4) tho theg pa, 5) spyi tho theg pa, 6) ya tho theg pa, 7) Iha rts theg pa, 8) snaṅ rts theg pa, and 9) yaṅ rts 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) lHa mi gzan brten gyi theg pa, 2) Raṅ rtags gṣen gyi theg pa, 3) Thugs rje sms dpai theg pa, 4) g-Yun druṅ sms dpai theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan mjon sīs kyi theg pa, 7) mNön spyod thugs rje rol pa'i theg pa, 8) Šin tu don ldan kun rdzogs kyi theg pa, and 9) Ye nas rdzogs chen bla med kyi theg pa. Concerning the theg pa dgu of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes," Bouddhisme et Cultures Locales, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard FUSSMAN, Ecole 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 beginnnng 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 gṣen la sogs dgu ru / Doṅ sprungs las bshad / "The Tibetan vehicles are explained in the Doṅ sprungs (BK 175) as nine, such as phya gṣen [theg pa], etc."

(9) Cf. BGSB 163b5-164a1: lHa mi gzan rten la sogs rgya gar las / "[The nine vehicles such as] lha mi gzan 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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[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, ll. 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 Ísvara for the Šāivites (Arrow 251), but in fact no *Bon* sources are ever attested as giving that description. [2] **The phywa 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 tab phyia klags l/", "Divination is consulted, prognosis is read" (Lalou 1958: 167, l.66; 171, l.137). In the same documents the phrase *mo tab phyia klags l/ is the parallel to the phrase *gto zin dpyad l/"Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, l.153). The practices of the *gto, dpyad, mo and phyia* are the main concern of the *Bon po* in the early period. But later the *phyia* is
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replaced by rtsis, "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 rig mzdod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281] p. 131, l. 2, l. 3, l. 6). Cf. also Gatha manuscripts (Pasai Wangdu 2007, p. 18 [25, l.2]: mo btab phwa (!) klags na /; p. 25 [35, l.5]: go dañ dpjad bgyis sam / mo dañ mtshuñs bgyis 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 Zì khrô, 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 wellbeing 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 / smra tshe zad kyi tshe sriñ ... / "The queen of life gives the essence of physical wellbeing 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 med god kha sdañ / "If a man has no essence of physical wellbeing, he becomes ill. If the quintessence of domestic animals is absent, misfortune attacks."
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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\textsuperscript{(11b1)} pa lho gter gyi theg dgu ni / phya\textsuperscript{1} snañ 'phrul srid / dge drañ\textsuperscript{2} a ye / bla med do //

[[1] phya gšen theg pa]

[1] dañ po phya gšen ni / (A.29b4) ston pa phyas mdzad pas\textsuperscript{3} (11b2) phya gšen no //
[1-1] de la phya gšen gyi bon rig\textsuperscript{4} pa'i gnas lña ste / Khams brgyad\textsuperscript{5} 6 las /

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\textsuperscript{1} bya A
\textsuperscript{2} trañ AB
\textsuperscript{3} pa A
\textsuperscript{4} rigs B
\textsuperscript{5} rgyad A
\textsuperscript{6} \textsuperscript{\textless} vol. XI (da), 162.5-7.
TRANSLATION

[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]),
[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]),
i 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 lñä)] In this [Vehicle] the teaching (bon)
of the gŚen of Prediction is the five sciences (rig pa’i gnas lñä). It is said in the
"Eight Elements" (Khams brgyad):
<< The person who studies the five sciences, namely (1) External [science],

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3 The Sanskrit equivalent of this term is rṣi, but here it corresponds to Buddhist bhikṣu.
(1) phyi daṅ (2) naṅ daṅ (3) bzo daṅ (4) sgra daṅ (5) gso ba (11b3) rig pa'i
gnas lịa la blo sbyaṅs pa'i skyes
cia bu ni / e ma ńo mtshar che

ces pas / (1) phyi rig pa la² Srid pa'i gto 'bum nag po³ daṅ / (A.29b5) (11b4) Rin
chen gyi rtsis 'bum khra bo⁴ / gTsug lag⁶ dpal 'bum dkar po⁷ daṅ gsum / Ri
rab kyi rtser⁸ Koñ tse Phrul rgyal la (11b5) gsuṅs so //

(2) naṅ rig pa la 'dul ba'i Klu 'bum nag po⁹ / thul ba'i Klu 'bum khra bo¹⁰ /
'dren pa'i Klu 'bum dkar po¹¹ daṅ (112a1) gsum / klu yul du Ye śes sñiṅ po la
(A.29b6) gsuṅs so //

(3) sgra rig pa la¹² / lHa srin gyi 'khrugs¹³ 'bum nag po¹⁴ / (112a2) sGra tshad kyi

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¹ skye B
² om. B
³ N.A.
⁴ khra'o AB
⁵ N.A.
⁶ A inserts gi.
⁸ rtsar A
⁹ See "Klu 'bum" in Index of BGSB (2007).
¹⁰ See "Klu 'bum" in Index of BGSB (2007).
¹¹ See "Klu 'bum" in Index of BGSB (2007).
¹² las A
¹³ 'khrug A
¹⁴ N.A.
(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)*.


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

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\(^6\) This is the name of a sage who is one of the three *lha klu mi gsum gyi gšen*, the three *gšen* practitioners: Lha gšen Yonggs 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.
rt'sod 'bum khra bo' / Thugs rje'i lha 'bum dkar po dañ gsum / lha srin\(^3\) 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.2967)\(^{(112a4)}\)

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

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1. N.A.
2. N.A.
3. sprin A
4. 'tshams AB
5. AB insert dañ.
6. N.A.
7. See "gSo ba rig pa'i sman rgyud 'bum bźi" in Index of BGSB (2007).
8. spyad A
9. See "gSo ba rig pa'i sman rgyud 'bum bźi" in Index of BGSB (2007).
10. See "gSo ba rig pa'i sman rgyud 'bum bźi" 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 (IHa srin gyi 'khrugs 'bum nag po), the "Multi-colored [volume of] One hundred thousand [lines about] the Debate of Linguistics and Logic" (sGra 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 khrì 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

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⁸ 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 ldan khye'u. Cf. (Minpaku Lexicon) mtshan ldan khye'u bjo - 1) rMa lo, 2) g-Yu lo, 3) gTo bu 'bum sañs, 4) dPyad bu khrì 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 khrì šes, 3) Lūn 'dren gsal ba, 4) rGyud 'dren sgron ma, 5) 'Ol drug thān po, 6) Mu cho ldem drug, 7) g-Yuñ druñ dbañ ldan, 8) Phrul bu chuñ.

⁹ Concerning dPyad bu khrì šes, one of the four mtshan ldan khye'u, see the previous note.

dgu brtsegs¹ su dPyad² bu khri šes la gsuṅs so // ces pa rnams rNām rgyal³ las bṣad do //

[1-2] mo yaṅ phyi⁽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 kham¹⁰ kyi mdud¹¹ pa brgya śi śu / 'dre¹² kham (¹¹₂ᵇ³) kyi mdud¹³ pa brgya śi śu 'o¹⁴ // de yaṅ ba sbal khyuṅ gsum mo // Žañ (A.₂⁹ᵇ⁹) žun gi ju¹⁵ thig / Mi¹⁶ ņag 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 'kham 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" (gSo thabs kyi dpyad 'bum khra bo), and the "White [volume of] One hundred thousand [lines] about] the Medicine which cures" (gSo 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 gśen 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 (gızan 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 khams)\(^{14}\). 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

\(^{11}\) 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 mhka' 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 līa'o (mchan: phyi rig med)² ces pas / phyi³ rig (112b5) pa phya gsen kho na ma yin te / skabs 'dir 'byuṅ ba'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 ŋag)\textsuperscript{17}, and the arrow-head (\textit{md\'e\'u})\textsuperscript{18} [divination] of the Ma sa\'is\textsuperscript{19} spirits are [included in] the External Science.

Moreover, some \textit{bon po} say that the five sciences\textsuperscript{20} are the Internal [Science], the Reasoning (\textit{gtan tshigs})\textsuperscript{21}, Linguistics, Art, and the Medical [Science]. Therefore, the External Science (\textit{phyi rig pa})\textsuperscript{22} is not solely [included in] the Vehicle of] the \textit{g\'Sen} of Prediction (\textit{phya g\'sen [theg pa]}). It appears [here] on this occasion [provisionally]. [On the other hand,] it is said in the "Compassionate Loving Mother" (\textit{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 ŋag. However, some Tibetan sources suggest that it was introduced from Gilgit (Stein 1972: 232). \textit{Bod rgya tshig mdzod chen mo} (p. 2961) simply states: \textit{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 \textit{mda' mo}, "arrow divination." It is mentioned in the Tibetan epic texts (Stein 1959: 335, n. 47; 349, n. 57).

\textsuperscript{19} The \textit{ma sa\'is} is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (\textit{dba'i mdzad}) of Tibet prior to the coming of g\textit{NaN} khri btsan po, the first Tibetan king, it is said that the \textit{ma sa\'is ru dgu} governed the country (\textit{IDe'u chos 'byu\'u}, pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the \textit{ma sa\'is} (Stein 1959: 246); cf also Arrow: 444-45. In the \textit{Bon} tradition, there are the nine \textit{ma sa\'is} brothers (\textit{ma sa\'is spin dgu}) and their nine sisters (\textit{ma sa\'is spin dgu'i lcam}), all are enumerated in the \textit{'Jig rten phu\'u byed kyi 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 \textit{ma sa\'is 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) \textit{ma sa\'i = mi ma yin gyi rigs s\'ig} (a class of non-human being, spirit).

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

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

\textsuperscript{22} The original reading (\textit{na\'i rig pa}) does not make sense here and is corrected to \textit{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 /
then pa snañ gšen bżed⁴ bstan⁵ pa / (A.30a1)
<1> gyer sgo bži dañ <2> skad gcoº dgu /
<3> getan⁷ (113a³) rag bži bcu⁸ rtsa gñis so //
ces pas / de la <1> gyer sgo bži ni / yañ de ŋid⁹ 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) gtoⁿ¹¹ 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 yan 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 gṬen of Appearance (snañ gṭen theg pa)

[2] Second, as for the [Vehicle of the] gṬen of Appearance (snañ gṭen theg pa), it is called snañ gṭen, because [gṬen 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 gṬen of Appearance" (sNañ gṭen rtsa ba’i mdo dgu):

<<[Here is] the teaching that the Vehicle of the gṬen of Appearance (theg pa nañ gṭen) 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 gṬen of Appearance" (sNañ gṭen rtsa ba’i mdo dgu)]:

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

Therefore, [the four Portals of Incantation are] <1-1> Praying upward, Incantation at the pure portal of gods, <1-2> Supressing downward, Incantation at the portal of misfortune (byur sgo) of vampires (sri),23 <1-3> Sending away, Incantation at the portal of general ransoms (glud),24 <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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23 The original reading śi ra is corrected to sri. The term śi ra is not known.
bзи gsas kyi mgur sel (113b1) lhā sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya ṇi śu’o // de gnis su ma (A,30a3) phye ba 'byuṅ ba'i ston sel / gšen³ 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 ṇi śu’o // mi hraṅs⁵ kyi mda' sel / de la sogs (A,30a4) sel⁶ khra brgya ṇi śu ste / sel sum brgya drug cu'o //

de bdus⁷ na yaṅ⁸ (113b4) dgu dgu brgyad cu rtsa gcig go // de la yaṅ bdus na

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bšen A
⁴ the A
⁵ traṅs AB
⁶ sde la AB
⁷ bdus AB
⁸ ya ṇal AB
upward of larks (lco ga), the purification of the throats of the gods of the four corners (ru bži gsas), [113b] the purification of the earth (dog sel) of lHa sras 'od dkar. [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 gŠen (gšen 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), the exorcism for [avoiding] the blood (dmar sel) of the one-leg demons (the'u raṅ), the exorcism for removing the disaster of placenta (śa ma'i riṅ sel). 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). [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

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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 gšen Yoṅs su dag pa in the development of the Bon tantric doctrines mentioned in the g-Yul druṅ bon gyi bka' brten 'gyur gyi sde tshan sgrig tshul gyi dkar chag ṣuṅ thus gšen bstan pad mo rgyas byed by Nyima 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 : ša 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 gsar\(^1\) rñiñ gñis su yod do //

<1-3-2> yan lag ni gto\(^2\) sgo\(^3\) chen po bži goñ (114a1) khal dañ lña’o //
de la gto sgo\(^4\) bži ni / <1-3-2-1> ri dags \(^5\)śa ba bon\(^5\) skor gcig / <1-3-2-2> srid pa gto\(^6\) dgu’i bon skor gto\(^7\) gcig / <1-3-2-3> sa (114a2) bdag gñan gyi sdums\(^8\) skor gto\(^9\) gcig / <1-3-2-4> rgyal po gra’i bon skor gto\(^10\) gcig go //

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\(^1\) bsar A
\(^2\) rto AB
\(^3\) sgros AB
\(^4\) sgro AB
\(^5\) śa 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 (*drel sel*), and the exorcism of *nāga* (*klu sel*).

<1-3> As for the [Sending] away (phar), Incantation at the [portal of] general [ransoms] (*spyi*33 *la gyer 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 bzhi*), 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*).  

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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 Sañs-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 legs rtis kyi legs bsdad mkas pa'i migul rgyan Vaidūra dkar po'i do šal dpyod ldan sün nor*, (2 vols), Kuñ go'i Bod kyi sès rig dpe skrun kha'i, 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 bon skor² (A.30a6) maṅ yaṅ dgu ru ’du ste / ¹ mi bu rin (114a3) chen glud³ kyis bslu⁴ ba’i ša ba daṅ / ² bdud kha ’baṅs su bsgyur ba’i ša ba daṅ / ³ lha’i⁵ dal⁶ kha brgyur ba’i ša ba daṅ / ⁴ bgegs rigs byol kha (114a4) bsgyur ba’i ša ba daṅ / ⁵ saṅ saṃs byad kha bzlog pa’i ša ba daṅ / ⁶ sluṅs bus khram kha bsgyur ba’i (A.30a7) ša ba daṅ / ⁷ sluṅs rdib⁷ phun sri gnon pa’i (114a5) ša ba daṅ / ⁸ ltas ṅan dgra⁸ than bzlog pa’i ša ba daṅ / ⁹ klu gñan sa bdag bcos pa’i ša ba daṅ dgu’o //
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), 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 (bchos 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 ṇad (néd) kyi 'phaṅ bai mi bu rin chen śi / (p. 519.2); mi bu rin chen gñen tsha groīs / (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 bsun Lexicon defines the word khram kha as ri mo daṅ bdud kyi mdo 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 etablit 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 dōcuments 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 bsun 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, ll.3, 313, ll.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 bō dañ bźir ’du ste / ¹ dkar po Tshaṅs pa lha’i (⁴A₃₀₈) 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 smé⁷ 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 (⁴A₃₀₉) smon pa tsam gyi gto¹⁴ dgu (¹¹⁴b₄) la sogs pa’o //

1 rto A
2 gtor A
3 rto A
4 rto A
5 rto A
6 dgu’o A, dgu bo B
7 me AB, cf. dme’ ANTG 243.6 ANTG2 349.7
8 gnol A
9 rto A
10 rto A
11 ya AB, yo ANTG 243.6 ANTG2 349.7
12 bcod A, bcas B, bcos ANTG 243.6 ANTG2 349.7
13 rto A
14 rto A

- 56 -
<1-3-2-2> Even though there are three hundred and sixty [types of] "nine\textsuperscript{43} rituals" (\textit{gto dgu}), [\textbf{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 (\textit{Tshais pa lha'i gto dgu})\textsuperscript{44} are "nine rituals," such as those concerning [the god] Yab lha bdal drug,\textsuperscript{45} etc. ② The black "nine rituals" of \textit{sa bdag} and \textit{gñan} are those such as the "nine rituals" of the wishing black head people (smon mi\textsuperscript{46} mgo nag), etc. ③ The red "nine rituals" of the lightning (\textit{thog})\textsuperscript{47} carrying the impurity (\textit{sme})\textsuperscript{48} are those such as the "nine rituals" of rGya'u 'thiṅ kha,\textsuperscript{49} etc. ④ The multi-colored "nine rituals" that correct the crooked world (\textit{srid pa yo}\textsuperscript{50} \textit{bcos})\textsuperscript{51} are those such as the "nine rituals" that are just the wish of gŚen rab [mi bo], etc.

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

\textsuperscript{44} The \textit{Tshais pa lha'i gto dgu} is mentioned as a title of a book in LShDz (Karmay 1972) 312.33-34 = LSDz 279.11-12.

\textsuperscript{45} This is the name of the Tibetan royal ancestral god who is presented as \textit{Phywa rje}, "Lord of the \textit{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 Maîtres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, \textit{Tun hoṅ nas thon pa'i bod kyi lo rgyus yig cha}, Mi regs dpe skrun khaṅ, Beijing, 1992. p. 68, l. 9 and p. 69.1.3 (P.T. 1286).

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

\textsuperscript{47} Cf. Arrow 384.

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

\textsuperscript{49} This name is probably a variant of rGyal bu 'Thing ge. Prince 'Thing ge is one of the three primeval brothers in the \textit{Bon} cosmogony, see \textit{dBu nag mi'u 'dra chags} (Cuckoo 101; Arrow 267). In YBK (p.220), a rGyal bu mthāṅ ghe'i guṅu rabs is mentioned.

\textsuperscript{50} \textit{yo} in the sens of \textit{kyog kyog} (rGya bod tshig mdzod chen mo).

\textsuperscript{51} The original reading of BGSB, \textit{srid pa ya bcod} (A, --- bcas B), which does not make sense, should be corrected to \textit{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 \textit{yo bcos} in the title: see Karmay, Samten and Nagano, Yasuhiko (ed.) (2001): \textit{A Catalogue of the New Collection of Katon Texts}, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.
<1-3-2-3> sdum¹ la maṅ yan klu gñan sa bdag gtoṅ daṅ bźi / sman 'gro² bzed daṅ gsum gyi bcos thabs daṅ bdun du 'duš (¹¹⁴b⁵) so //

<1-3-2-4> rgyal po la maṅ yan / gra dkar gra dmar gñis su 'duš so //

<1-3-2-5> goṅ khal gyi bon ni / de rṇams kun lha sna sel dgos pas (¹¹⁵a¹) sel (A.₃₀b₁) khra rṇams so //

<1-4> tshur phya sgor gyer ba ni / phya la spros na bon sgo³ bźi bcu že gñis /

¹ sdum B
² 'groɡ AB , 'groɡ ANTG2 349.8, 'boɡ 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

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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, *Vaidyūrya 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 bz'i*, 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 *'gro* 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.
bs dus na <1-4-1> gson phya dañ (115a2) <1-4-2> gšin¹ phya gñis su 'dus so //
<1-4-1> gson phya sum cu² so gñis yod de / gšen za fìa 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 /⁴ 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 ⁶glud do⁶ // gsañ ba la Ma ru tshe ni phya'i ru'o ⁇

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¹ Cf. ši ANTG 244.1, ANTG2 350.1
² brgya AB, cu ANTG 244.1, ANTG2 350.1
³ rje B
⁴ AB om.
⁵ phug B
⁶ bslu bo A
⁷ AB om.
phya (tshur phya sgor gyer ba), when one explains in detail about the phya, there are forty-two Portals of Bon (bon sgo). When one reduces them, one can reduce them to two [phya], namely <1-4-1> the phya for the living (gsön phya), and <1-4-2> the phya for the dead (gšin phya).

<1-4-1> There are thirty-two phya for the living (gsön phya). gšEn za ña mig, lHa bsun rma ya thañ, and Ma yams sroñ mo thañ: these three are the ransoms of the phya (phya glud). Big and small everlasting flags of the phya (g-yuñ druñ phya dar): these two are gods of the phya (phya gsas). Mu ye pra phud and g-Yañ lha dgu skor: these two are the innermost of the phya (phya'i phugs). Tshe phya dkar mo and Thor chog dkar po: these two are the ransoms of the phya (phya'i glud). For secrecy (gsañ ba la), Ma ru

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56 Cf. ANTG 244.5-6: gsum pa gto rab bži bcu rtsa gnis ni gyer sgo bži la bži bcu / thar glud gnis la bži 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-yañ sgo gyer ba la yañ / bon sgo bži bcu rtsa gnis ste / gson phya sum bcu so gnis / sì (sic, read gšin?) phya bcu dañ bži bcu rtsa gnis so /; cf. ANTG2 349.8-3501.

58 The reading is sì phya in ANTG (244.1) and ANTG2 (350.1).

59 The original reading of BGSB, sum brgya 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 gšEn za ña mig remains unknown. The word gšEn za "lady of gšEn" normally refers to the two daughters of gšEn rab mi bo; see gZer mig, p. 444 passim.

61 The identity of this name remains unknown to us. The use of the word thañ in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Tha ña puñ mo than; Lalou (1958) 165: Thañ 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-yañ 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.
Ye mi stoñ ldan gyi¹ phya ni phya yi ñes tshig go /// (115a5) sañs po’i phya gzuṅ² ni (A.30b3) phya’i mthar thug go ///

yaṅ bźed gzuṅ³ bcu ni ① gnam mkhan bu pho mda’ phya⁴ / ② sa mkhan bu mo ’phañ phya⁵ / ⑥ (115b1) ③ mon lha bra gu phya ni / bla’⁷ g-yu ’gugs pa / ④ ’brug rje btsan pa’i phya ni byes phya / ⑤ bkra śis kyi snañ gzuṅ dan / ⑥ bya khyuṅ gi thugs (115b2) phya ni bag ma’i phya / (A.30b4)

phya phya yer ba bcu gsum ni / ① gto⁸ phya stañs kyis⁹ ra rgan 10 sgrig pa’iⁱ⁰ phya ni phyugs phya / ② bdud rtsi zil thig¹¹ ni zas kyī (115b3) phya / ③ g-yaṅ dkar sder mo thaṅ ni d nós grub bsruṅ¹² ba’i phya / de yan chad la nī śu rtsa gñis /
tshe⁶⁸ is the horn of the phya (phya'i ru). The phya of Ye mi ston ldan⁶⁹ is the definition (īes tshig) of the phya (phya yi īes tshig). The text of the phya (phya gźuṅ) of Saṅs po ['bum khri]⁷⁰ is the best (mthar thug) of the phya.

Further, ten⁷¹ accepted texts (bžed gźuṅ) 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)⁷² of the god of Mon country, for summoning the soul-turquoise (bla g-yu)⁷³; ④ the phya of the strong dragon lord, the abroad phya (byes phya); ⑤ the text of appearance (snañ gźuṅ) of luck (bkra śis) and ⑥ the spiritual phya (thugs phya) of garuḍa (bya khyuṅ), the phya of the bride (bag ma).

Thirteen phya phya yer ba⁷⁴ are: ① the phya that arranges the old goat (ragan) 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-Yaṅ dkar sder mo than⁷⁵, the phya that protects the realization (dńos grub).

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⁶⁸ 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 Šan pa rMe ru rtse plays an important role in the episode of Hor glũṅ of the Gesar epic; see The Epic of Gesar, Vol. 3, Thimphu 1979, p. 314; cf. also Arrow 498.

⁶⁹ Ye mi stong ldan looks like a proper name, but so far we have found no information about it.

⁷⁰ The spelling of this phrase is not consistent. Manuscript A reads phya bzung, while Manuscript B reads phya bzung. We have accepted gzung, which could refer to a text, but it remains highly hypothetical. However, the word saṅs po usually forms a part of the name Saṅs po 'bum khri, one of the Four Main Sages known as bDer gšegs gtsos bṣi: Sa trig er saṅs, gŠen lha 'od dkar, Saṅs po 'bum khri and gŠen rab mi bo; see gZer mig, pp. 622 et seq. The term bDer gšegs gtsos bṣi 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 bṣi : 1) Sa trig er saṅs, 2) gŠen lha 'od dkar, 3) Saṅs po 'bum khri, 4) sTon pa gŠen rab.

⁷¹ Having stated that there are ten, the author then strangely gives only six.

⁷² Bra gu may be related to bra ba, a small rodent (Jā).

⁷³ The turquoise is the symbol of the soul in Tibetan culture; see Arrow 310-338.

⁷⁴ 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.

⁷⁵ This is probably a name, cf. note 61.
skyob pa yar la¹ bcu ni / ① pho la skyabs / ② mo la skyabs / ③ srog (A.30b5) la skyabs / ④ spyi la skyabs / ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyugs la skyabs pa / ⑧ phya⁴ tshaŋ⁵ gi yon (115b5) tan daṅ / ⑨ rten chos / ⑩ dmu yad⁶ daṅ bcu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gśin phya⁷ la bcu yod do // ① Sa le dmu dgu daṅ / ② Cañ⁸ šes sbal (116a1) bu daṅ / ③ Phya cha rgya 'dre daṅ / ④ gsum⁹ kas¹⁰ phya¹¹ yi¹² yon tan bser / ④ Yod 'bum dkar po daṅ / ⑤ Med 'bum nag po gnis (116a2) kyis phya'i legs

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1 le AB
2 AB om.
3 AB om.
4 cha AB
5 cha AB
6 ya AB
7 cha AB
8 cha AB
9 gnis 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 tshaṅ), ⑨ the [protection of] the rten (rten chos), and ⑩ the [protection of] food (dmu yad). In this way there are thirty-two [phya for the living beings (gsan phya)].

<1-4-2> There are ten phya for the dead (gsin phya). ① The Sa le dmu dgu ("Nine Lucid dMu"), ② the Cañ šes sbal bu ("Small Intelligent Frog") and ③ the Phya cha rgya 'dre ("Demon of nets, part of the phya") by these three [texts], one checks the quality of the phya. By the two [gods, namely] ④ Yod 'bum dkar po and ⑤ Med 'bum nag po, one distinguishes the good or bad of the phya. By the two [texts, namely] ⑥ the Phya sūg 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): gduṅ rdo ’di la rten chos sṅg, "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 tsun 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 rtsi: nectar, ambrosia, amrita, ④ dnos 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 ron 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 sūg g-yu lo is evidently correct, the spelling of the second phrase g-Yaṅ 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 dbyé / 6 Phya sug g-yu lo dañ / 7 g-Yañ phya len⁴ rgyud gñis kyis phya phugs² gar 'gro brtag / 8 Phya sog¹ lte bu bzęns⁴ (116a³) pa dañ / 9 gŚin gyi 'gab g-yañ dañ / 10 sMra (A.30b7) the so legs pa'i rta g-yañ dañ gsum gyis phya'i mdo bs dus /

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

<2> gñis pa skad gcoñ⁵ dgu ni <2-1> gsol ba lha la skad gcoñ⁶ gñis te / 1 g-yu 'brug gi ŋur skad (116a⁵) kyis lha gsaš kyi (A.30b8) dpuñ bsdud⁷ / khyun mo'i 'tsher skad kyis drag po'i lha bdar⁸ /

<2-2> skyob⁹ pa phya¹⁰ la skad gcoñ¹¹ gñis te / 3 ñañ mo bu stor skad kyis

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1 lan AB
2 phug B
3 bsog A
4 žes B
5 coñ A
6 coñ A
7 bsdud A ANTG, bsdu B, bs dus ANTG2,
8 bdar AB ANTG2, bdal ANTG
9 skyobs B
10 cha AB
11 coñ 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 șog lte bu bzeńs pa ("Raising the navel of the wing of Phya"), ⑨ the gŠin gyi ’gab g-yaṅ (the "Vital Essence of Riches of the End of the Dead"), and ⑩ the sMra the șo legs pa’i rta g-yaṅ (the "Vital Essence of Riches of Good Horse of sMra the șo"⑪), one summerizes the phya.

Further, the phya of human beings (mi’i phya)⑫ is summoned by] the white "A,"⑬ and the vital essece of riches of domestic animals (phyugs kyi g-yaṅ) is summoned by the dark brum (brum⑭ smug po).

<2> The second [teaching of the sNañ gšen 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 (Iha gsas); ② with the grieving voice of the female garuḍa, one invokes (bdar) the fierful gods (drag po’i lha).

<2-2>⑮ [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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⑪ 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 șo therefore could be an area within the rMa region which is famous for good horses.

⑫ 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: ẑag gsum mi phya phyug (sic, read phyugs) g-yaṅ kag.. 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 ŋid 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.

⑬ Cf. Cuckoo, 42.5-7: da ni phya ’gugs te ... yi ge a ni dkar po srid /.

⑭ Cf. (Minpaku Lexicon) brum = [Z] ’gug pa, to summon, to call.

⑮ 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 gcoṅ¹ gsum ste / ⑤ khu byug gsuṅ sṅan gyis

lha sрин (A.₃₀⁹) spro ba bskyped / ⑥ lco ga’i ’gyur skad kyis glud² lam bstan /

⑦ ne tso’i gcoṅ³ skad kyis lha sрин brda sprad /

<2-4> gnon pa sри la skad gcoṅ⁴ (116b³) gңis ste / ⑧ pho rog lto skad kyis sри’i byuṅ khuṅs gdab / stag sbrero bu’i skad kyis sри khams mnан /

<3> gsum pa gtaṅ⁵ rag bži (A.₃¹ᵃ) bceu rtṣa gңis (116b⁴) ni / <3-1> gsol ba lha la gtaṅ rag bceu / <3-2> skyob pa phya⁶ la bceu / <3-3> gṅan po spyi la bceu / <3-4> gnon pa sри la bceu / thar glud⁷ gңis te bži (116b⁵) bceu rtṣa gңis so // glud⁸ la⁹ bceu gsum yod kyaṅ / che šas daṅ chuṅ šas gңis so //

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¹ coṅ A
² blud B
³ coṅ A
⁴ coṅ A
⁵ gcig (numeral) A
⁶ cha AB
⁷ blud A
⁸ blud A
⁹ le A
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 aminals (phyugs kyi g-yañ).

<2-3> [As for] the fierce ones (gñan po), there are three ululations for spyi spirits⁸⁹: 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>⁹⁰ [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)⁹¹ and [the ceremony of] ransom (glud); that makes forty-two.⁹² 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).⁹³

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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 rubriques <2-2> and <2-4> is inverted.

⁹¹ Cf. BGSB 117a2: thar bon gyi rgyañ śiñ 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 bu rtsa gniñ 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 gñan la gyer ba dañ bcu / ’gyed pa thar dañ / rdzoñ pa glud gniñ te bzi bu rtsa gniñ 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 gṣun thugs kyi sgrub thabs kyi ’grel pa gsal byed ’phrub gyi me lson of A ston Blo gros rgyal mtshan (1198-1263: cf. LSdBz = Karmay 1972: 140 n. 5) 31.4: glud che šas chuñ šas skabs dañ sbyar la gtañ /.
de yaṅ 'o gnān\(^1\) (A.31a2) bon gyi rkaṅ pa yin pas tshugs par (117a1) bya / sdig gto\(^2\) bon gyi mtshams\(^3\) yin pas chod\(^4\) par bya / mtshe than\(^5\) bon gyi spyan 'dren yin pas thoṅs par bya / thab bon gyi (117a2) bṣags pa yin pas dag par bya / phya bon gyi \(\text{rged}\)^6 rags\(^7\) yin (A.31a3) pas dam du bciṅ / thar bon gyi gyaṅ\(^8\) śiṅ yin pas 9-khyer bar\(^9\) bya / glud bon gyi lhu\(^10\) (117a3) gzugs\(^11\) yin pas tshaṅ\(^12\) par bya / ya sel goṅ ba\(^13\) yin pas sñon\(^14\) la bya / ma sel cha ga yin pas gšam du bya / yas la nor 'khyugs (117a4; A.31a4) med par bsogs / smraṅ la chad lhag med par gyer / phud ma gtor\(^15\) bar yas mi bsog\(^16\) / gar mduṅ ma btsugs bar bon mi gyer\(^17\) / glud\(^18\) sna

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\(^1\) gnān B
\(^2\) gto B, gtod A, dor ANTG2, dod la ANTG
\(^3\) 'tshams AB
\(^4\) chod AB ANTG2, mchod ANTG
\(^5\) mtshe than AB, tshe thun ANTG ANTG2
\(^6\) skye AB
\(^7\) rag B
\(^8\) gyaṅ B, gyaṅ A ANTG, gtsaṅ ANTG2
\(^9\) khyed par A, khyad par B
\(^10\) lhu AB ANTG2, glu ANTG
\(^11\) gzugs AB ANTG, tshigs ANTG2
\(^12\) tshaṅ AB ANTG2, tshaṅs ANTG
\(^13\) Cf. ཀ་ ANTG ANTG2
\(^14\) sñan A
\(^15\) btor A
\(^16\) bsogs B
\(^17\) sgyer A
\(^18\) blud A
Further, since the 'o gñen\(^{94}\) are the feet of the teaching (bon), one should establish [117a] them. Since the ritual [of the expiation] of sins (sdig gto)\(^{95}\) is the border (mtshams) of the teaching (bon), one should demarcate [the area]. Since the mtshe than plant\(^{96}\) is the invitation of the teaching (bon), one should give it as a present. Since the kitchen is the confession (bśags 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 bci"i). Since the [ceremony of] escape (thar) is the frame-wood [of the tha"i 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 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 (smra"i)\(^{97}\) 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

\(^{94}\) 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.

\(^{95}\) 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," na"i mtshams, "inner demarcation," and gsa"i mtshams, "innermost demarcation" (RYK pp.420, 4230); cf. Zhi khro Vol.2, pp. 1864-1866 (BTK = MT 126).

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

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

sNañ gšen gyi rgyud g-Yuñ druñ gsal 'byed³¹ las
  sku 'i (117b²) don du yas thags bsog⁹ //
gsuñ gi don du smrañ la gyer // (A.3¹a6)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //
khañ¹⁰ stoñ mgron (117b³) po bsogs pa 'dra //
tshig med yas la re ba de //
lag med gser g-yu mthoñ ba 'dra //
yas dañ smrañ¹¹ du 'dzom¹¹ lags kyañ //
  tiñ 'dzin¹² (117b⁴) byin gyis ma brlabs na //
  ʃar 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, khañ LRZ 137.6, khoñ ANTG2
¹¹ du 'dzom AB ANTG2, dañ 'dzam LRZ 137.6, du 'dzoms ANTG
¹² tiñ 'dzin AB ANTG ANTG2, rañ bźin LRZ 138.1
¹³ ʃar ba AB ANTG2, ʃon pa LRZ 138.1, ʃar pa ANTG
¹⁴ gro AB, bro ANTG ANTG2
¹⁵ blu A
mdun). 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 (gžuñ), the benefit for others' sake (gžan 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). 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) dancing and singing [: and nothing more].>>.102

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 bźi [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 ľ 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 gnis (118a1) 3 dbab

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 Power\textsuperscript{103} (\textit{phrum gšen theg pa})]

[3] The third [vehicle, namely] the gšen of Magical Power (\textit{phrum gšen}) consists in the enforced release (\textit{sgrol ba})\textsuperscript{104} of foes and impeders (\textit{dgra bgegs}) by magical power (\textit{rdzu 'phrum}).\textsuperscript{105} Its teaching (\textit{bon}) [consists of] thirteen Magical Powers. It is said in the "Four Commentaries" (\textit{Grel bźi})\textsuperscript{106}:

<<The seven Magical Powers intended against foes (\textit{dgra}) are: [the first set of] two, (1) slaughter (\textit{bsad})\textsuperscript{107} and (2) curing (\textit{gso}), [118a] [the second set of] two, (3) spiritism (\textit{dbab}) and (4) cutting off [the foe] (\textit{gcad})\textsuperscript{108} [the third set of] two,

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

\textsuperscript{104} Concerning the "enforced release" (\textit{sgrol ba}), see Snellgrove (1967) n. 31, and Ruegg (1981): "Deux problèmes d'exégèse et de pratique tantriques, selon Dipamkaraṣīkāna et le Pañḍapātiika de Yvanadvīpa / Suvaṛṇadvīpa," 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 \textit{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 \textit{sbyor ba} and \textit{sgrol ba} are referred to is the edict of Lha Bla ma Ye sêd \textit{od} who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50).

\textsuperscript{105} The definition is slightly different from that given in the \textit{gZi brjed}. Cf. Snellgrove (1967) 98.5-6: 'phrum ni snañ žiñ srid pa 'phrum bas 'phrum // 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."

\textsuperscript{106} Cf. 'Grel bźi (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6): rdzu 'phrum bcu gsum gañ že na / dgra la dmigs pa'i rdzu 'phrum bdun / bgegs la dmigs pa'i rdzu 'phrum bźi / bon ñid la dmigs pa'i rdzu 'phrum gñis so / de las dāñ po dgra la dmigs pa'i rdzu 'phrum bdun ni gṣad pa'i rdzu 'phrum dāñ / gṣo ba'i rdzu 'phrum dāñ / dbab pa'i rdzu 'phrum dāñ / gcad pa'i rdzu 'phrum dāñ / tgas ṭhan gyi rdzu 'phrum dāñ / cho 'phrum gyi rdzu 'phrum dāñ / jag chiñs kyi rdzu 'phrum dāñ bdun no / bgegs la dmigs pa'i rdzu 'phrum ni / gnan pa'i rdzu 'phrum dāñ / gšir ba'i rdzu 'phrum dāñ / bṣud pa'i rdzu 'phrum dāñ / bṣeg pa'i rdzu 'phrum dāñ bző'i / bon ñid la dmigs pa'i rdzu 'phrum gñis ni / gžan don la dmigs pa'i rdzu 'phrum dāñ / rai don la dmigs pa' ri rdzu 'phrum dāñ gñis 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 \textit{Las thig}.

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

\textsuperscript{108} The reading of GBG\textit{s} spyad should be corrected to gcad acccording to that of the 'Grel bźi (new ed.)
④ gcad¹ gñis / ⑤ ltañ ⑥ cho 'phrul gñis / ⑦ jag² chiñ dañ bdun no // bgegs (A.31a8) la dmigs pa bző ni ① mnan ② gzi³ (A.31a2) gñis / ③ bkar⁴ ④ sreg gñis te⁵ bző'o // bon ŋid la dmigs pa gñis ni / bdag don gzan don gñis so //
es so //
de la gñis ste / [I] tha (A.31a3) sjad du bsgral⁶ ba dañ [II] yañ dag par bsgral ba'o //
'Gu ya srog 'dzin⁸ las /
bsgral⁹ bar bya ba'i¹⁰ žiñ¹¹ 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 bzőñ A
5 bad omens (itas ŋan) and 6 magic (cho 'phrul), and 7 binding the robber
(with strings) (jag chiṅ)\(^\text{109}\); these are seven [in all]. The four [Magical Powers]
intended against impeders (bgegs) are: [the first set of] two, ① suppressing
(mnan) and ② pressing (gzir), and [the second set of] two, ③ expelling
(bkar)\(^\text{110}\) and ④ burning (sreg); these are four [in all]. The two [Magical
Powers] intended for the real nature of Bon (bon ņid) are two, namely the
benefit for the sake of oneself (bdag don)\(^\text{111}\) and the benefit for the sake of
others (gžan don).>>

In the [enforced release] there are two [categories], [I] the enforced release
at the conventional level (tha sṅad 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 šes lha ru bsgral ba),
and [I-2] the enforced release of the aggregates in the cemetery (phuṅ po dur
khrod 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"\(^\text{112}\) as Life" (Gu ya
srog 'dzin):

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

\(^{109}\) In our critical edition of BGSB (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 BGSB, jag chiṅ.

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

\(^{111}\) In BGSB 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 BGSB (9a2-4), mention was already made about the ten fields of enforced release (bsgral ba'i žiṅ bcu) based on the cited passage of the Ži khro rtsa 'grel (N.A.), but the contents of these ten fields

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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 ba' dañ dam las 'gal ba / ⑥ gšen³ (A.31b1) gyi dkor⁴ la rlm pa / ⑦ ma ŋes (118b1) stabs la bcod pa / ⑧ bya'ñ chub sgrub pa la bar chad byed pa / ⑨ sems can yo'ñs la gnod pa / ⑩ srid pa'i gto⁵ la 'gal ba dañ bcu'o //

bsdus na (118b2) gzugs can gzugs med gnis su 'du ste / gTiṅ⁶ rdzogs phur pa⁷ las

srin po no dmar gzugs can mĕon pa'i dgra / (A.31b2) yi⁸ dwags no nag (118b3) mi mĕon phag nas gnod pa'i 'dre

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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 gŞen (sgrab gšen gyi sgos dgra), 4. the despiser of the doctrine (bstan pa khyad du gsod pa), 5. those who contradict Scripture and oaths (bka’ dan dam las ’gal ba), 6. those who covet the wealth of the gŞen (gšen gyi dkor la rlom pa), 7. those who entrap as guilty [118b] innocent people (ma ñes stabs la bcod pa), 8. those who put obstacles in the way of realising enlightenment (byaṅ chub sgrab pa la bar chad byed pa), 9. those who harm all sentient beings (sems can yoṅs 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 (gzung can) and those who do not have form (gzung med). It is said in the "Dagger of the Profound Perfection" (gTiṅ 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 Śar rdza bKra sbs 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 Śar 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 nfinity ma text, the nNaI byor chen po’i dam tshig ti sū rtsa bryad las gnaṅ bkag gi yi ge gsal bar bkod pa of Roṅ zom Chos kyi bzaṅ po [11th c.] (Ron zom chos bzaṅ gi gsaṅ bum, Sī khrun mī rīgs dpe skrun khaṅ, Chendu, 1999, 2 vols, vol. 2, 407-412, 410.2-16) and also in a dGe lugs text, the gSaṅ sīṅs rig pa’i dzin pa’i sde snod las byaṅ ba’i mīn gi grais of Klong 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.
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 / gzugs can gyi dus
su Khams gsum kun sgrol (A.31b3) rgyud³ (118b5) las /
  lho nub srin po'i sri khuñ du / gzas⁴ pa¹ po'i liṅ ga⁶ bca⁷
ces so // dBal mo las thig⁸ las /
  gžan yañ dkyil 'khor byañ (119a1) šar du / 'brub khuñ gru gsum⁹ brtseg¹⁰ la
  / gri¹¹ rtsañ¹² 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 Jiṅ rtan phun ṭ byed kyi rgyud, even though the contents are slightly different: cf. Jiṅ rtan phun ṭ byed kyi rgyud (BK 160) 669.1: lho nub sgrol byed 'brub khuñ du / gzas 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 gtsañ A
¹³ mar BL
¹⁴ BL om.
(mön pa’i dgra). The hungry ghosts (yi dwags) who have black faces are the demons (‘dre) who are invisible and who harm by hiding.>>

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’ gzi), concerning the statement to prepare a [triangular] receptacle (’brub khuñ)\(^{114}\) in the south-west [direction] of the maññala (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 khuñ) in the the south-west [direction].>>

What is said in the "Drop of the Action of the dBal mo spirits\(^{115}\) (dBal mo las thig):

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

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\(^{114}\) For the image of a triangular receptacle (’brub khuñ), see Secret Visions, p. 79, No. 3, No. 15 , and No. 36.

\(^{115}\) There is a mythic country called dbal yal, its gods are called dbal gfas and goddesses dbal mo and its priests dbal gśen or dbal bon. There is a particular group of dbal mo called dbal mo ņer bdun, the twenty-seven female dbal. 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 dbal mo nyer brgyad; see dBal mo las thig, pp. 325, 344; Ži khrö, Vol. II, pp. 1211, 1543 (BTK = MT 126, p. 1543). The tantra dBal mo las thig deals with the ritual aspects of the tantric deity Khrö bo gTso mchog mkha’ gyiṅ (Karmay 1972: 45, n.2), and his retinue includes amongst others the dbal mo ņer 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’ dbal mo nyer bdun (/ brgyad) and the Buddhist dBang-phyug-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\textsuperscript{(119a2) o //

**Gab pa gsaṅ ba’**\textsuperscript{(A.31b4) rgyud\textsuperscript{1} las /

byaṅ śar bgegs kyi mdun sa ru / gdon\textsuperscript{2} bgegs ’dul ba’i ’brub khuṅ bya ces so // gzugs \textsuperscript{(119a3) can gyi liṅ gā\textsuperscript{3} la bsgral\textsuperscript{4} liṅ bdud ’chaṅ līa la bya’o // Me ri ‘od gsal gyi rgyud\textsuperscript{5} las /

dri\textsuperscript{6} chen snabs lud rjes sa daṅ / skra daṅ \textsuperscript{(119a4) gos \textsuperscript{(A.31b5) kyi dum bu līa ces so // stab liṅ ni bra bo daṅ / ju tse\textsuperscript{7} la sogs ’bru nag la sor bźi’i tshad du bya’o // Phur pa\textsuperscript{8} las

liṅ gā’i\textsuperscript{9} \textsuperscript{(119a5) rgyu bdun

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\textsuperscript{1} N.I.
\textsuperscript{2} bdon A
\textsuperscript{3} kha AB
\textsuperscript{4} sgral A
\textsuperscript{5} \textasciitilde BK 162; 176.2-3.
\textsuperscript{6} tri A
\textsuperscript{7} se AB
\textsuperscript{8} N.I.
\textsuperscript{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" (Gab pa gsaṅ ba'i rgyud):
<<In the foreground of the impeder (bgegs) on the north-east [corner], one should make a [triangular] receptacle ('brub khuṅ) to subdue the demon-impeder (gdon bgegs).>>

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" (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).>>

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" (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 la. Namely, bdud 'chaṅ lia bya'o instead of bdud 'chaṅ lia la bya'o would be easier to understand.

\textsuperscript{119} Cf. Me ri 'od gsal gyi rgyud (BK 162; 176.2-3): de nas dgra gzugs liṅ ka ni / dri ma rkhaṅ 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: 'bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse rgu'n 'grun 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 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 rgyud obviously refers to seven types of
ces dañ/ sreg¹ liñ ni śog bu la bya'o // mnan liñ gro ga² la bya'o // ITa ba khyun chen³ las /
dpral bar (A.31b6) miñ la sñiñ khar (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 khur¹⁹ / gzugs med kyi srog tri dmar por²⁰

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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 stiñ 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 mî A
¹⁹ khu AB
²⁰ po AB
The liṅga for burning (sreg liṅ)\textsuperscript{123} is made of paper (sog 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" (\textit{Ita ba khyũñ chen}):

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

As it is said in the "Drop of the Action [of the dBal mo spirits]" (\textit{dBal mo} \textit{Laś 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" (\textit{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

\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 /¹ (119b4) 'gug² byed yi ge dza sion lcags kyu lta bus³ bdag ŋid khro bo'i na rgyal gyis / brten⁴ pa dmigs pa'i (A.31b8) rnam 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 bstab / (A.31b9) ma bstabs par¹¹ mi bsreg¹² / ma (120a2) bsregs¹³ par mi mnan¹⁴ ces so //

guñ gnis la bla¹⁵ 'khyams¹⁶ pa'i dus su¹⁷ 'gugs te / Klu 'bum¹⁸ las /

¹ AB om.
² 'gugs A
³ bu AB
⁴ rten AB
⁵ trag A
⁶ N.I.
⁷ gyed A, gre B
⁸ btab A
⁹ brtub A
¹⁰ brtubs 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{rnam šes})\textsuperscript{130} [of the foe or impeder], which is dependant (\textit{brten pa})\textsuperscript{131} and is observed, enter [the green "rmi", or the red "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 "rmi" or "tri"]). It is said in the "Treatise of the Hidden Secret (\textit{Gab pa gsaṅ ba'i rgyud}):"

<<Without praising (\textit{bstdod}) [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 [120a] summoning (\textit{bkug}) [the vital force of the foe], he will not strike (\textit{gdbab}) [the vital force of the foe]. Without striking (\textit{gdbab}) [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{bstab}) [a piece of the cut \textit{liṅga} to the tutelary god]. Without offering (\textit{bstabs}) [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{kags kyu}), see Kvaerne (1985), pl. XII a).

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

\textsuperscript{130} In this sentence we can consider the consciousness (\textit{rnam 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{rten}, and \textit{rnam 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{rnam šes}) are considered
dkar ba'i phyed daň ṅag¹ pa'i (120a3) phyed / bla² 'khyams³ dus su šes par bya /

ces daň / Ma mo 'dus pa'i rgyud⁴ las / (A.32a1)
    nam ni yar phyed mar phyed na //
    mi ni che ṇal chuñ (120a4) ṇal dus //
    bla⁵ ni che 'khyams⁶ chuñ 'khyams⁷ dus //
    dgra bo'i bla⁸ 'khyams⁹ dgug pa'i dus //

1⁰ ces so //¹⁰

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

ces daň /
    ŋi 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 / Ňon moñs rañ grol¹⁶ las /

---
¹ gnag AB
² rla A
³ 'khyam A
⁴ N.I.
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.I.
¹⁶ Ňon 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 (*chuñ ŋal*). As for the soul (*bla*), it is the time when old souls wander (*che 'khyams*) or the time when young souls wander (*chuñ 'khyams*). It is the time to summon the soul (*bla*) of the foe (*dgra bo*), which wanders.>>.

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 (*ɲi ma'i zer*).>>.

[I-1-2-ii (cf. 118b3)] As for the second, namely the intention of striking [the soul] (*gdab pa'i dgoñs pa*), as it is said in the "Self Release of the Defilements" (*甯 moñs rañ grol*)

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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. *甯 moñs rañ 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 dṇos su gsal ba / g-yas pa (120b3) thabs chen zla bā'i dkyil 'khor /
g-yon pa ṣes rab ŋi ma'i dkyil 'khor / bar phur pa sras su bskyed la gdab ste /
İTa ba khyuñ⁵ (120b4) chen⁶ las /
dkar nag sniṅ gi⁶ mtshams su⁶ ni tiṅ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed oṁ (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas⁹ pa
po'i s-nil 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 oṁ nag 'phros / gzas¹¹ pa'i s-nil 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 / s-nil pad ma 'dab bzi dar lce me la bcug pa bzin

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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 mri A
¹⁴ btab / KN
¹⁵ AB om.
¹⁶ rtsa bcad KN
¹⁷ dbyibs KN
¹⁸ kyaṅ KN
¹⁹ gtāb 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 (śes 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 (ＩTa 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 "om," which is the killer (gsod byed), shines (phros pa), [the black "om"]] 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 "om" shines, and it hits the syllable "rnri" on the heart of the foe (gzas pa). The receptacle consciousness (kun gצi) [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
gdag pa'i drod / [iii] gsal ba'i drod dañ mam pa gsum / [ii] 'gug pa'i drod tshad pho ŋa gsum / khyed (sic, read khyad) par ye śes pho ŋa dañ / thugs rje sprul pa'i pho pho ŋa dañ / brnags pa 'phrin las pho ŋa'o // [ii] gdab pa'i drod tshad gsum yin te / gdab dus gdab lung sgo ba'i thabs // [iii] gsal ba gsum gyis (sic, read gyi) drod tshad ni / bdag ŋid yi dam lhar gsal dañ / liṅ ga mam śes dbañ por gsal / phur pa 'dul byed rdzas su gsal //; cf. also ṅon mons rahi grol, BK 160; 250.1-2: de ltar gsal ba gzas pa ŋid / phur pa 'dul byed khor bo ni / lag g-yas zla ba'i dkyil 'khor thabs / g-yon pas ŋi ma'i śes rab ŋid / g-yas g-yon mkhar gsal gñis med nas / phur pa sras mchog khor bo'i sku /.

137 The etymology of the term gzas pa po is unclear. NA gives the term gzas pa as a synonym of liṅga, ŋa bo, but in our text it designates the foe.
138 Cf. (Minpaku Lexicon) dbal: ① mon po / sharp, pointed.
thul gyis tshig \((121a^3)\) ste / mam šes sñiṅ¹ la rten pa'i mkhar² bṣig / gti mug gnas su dag /

sñiṅ nañ rtsa chen brgyad de³ gur gyi chon thag ltar gnas \((121a^4)\) pa ni / (A.32a6) ņi zer ma la 'dus pa ltar 'ubs kyis 'dus pa rnam šes rtsa la żon pa'i rta sgyel / phrag dog gnas su dag /

de'i nañ \((121a^5)\) 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 \((121b^1)\) lam bcad / 'dod chags kyi mtsho skams /

\(\text{(A.32a}^7\) de'i nañ 'od lña gža¹⁶ tshon gyi gur 'dra ba ni / mtshon gyi gru gu⁷ ltar ril gyis 'dril \((121b^2)\) bas / rnam šes gsal ba'i 'od phrogs / že sdaṅ gnas su dag /

dbugs kyi rgyun drod⁶ rta ṭa⁹ tsam ni / na bun rluṅ gis bskyod pa bžin \((121b^3)\) saṅs kyis soṅ bas / (A.32a₈) rnam šes 'degs pa'i stobs bcom / ŋa rgyal gnas su dag /

tshe'i rgyas¹⁰ btabs¹¹ pa ni / so⁴¹₂ mal du rtsi sbur \((121b^4)\) bcug pa ltar ¹³ bsregs pas rnam šes ŋon moṅs kyì¹⁴ bdag 'dzin bcad / ma rig pa raṅ saṅs su soṅ /

de'i dbus na byaṅ chub \((121b^5)\) sems kyì thig le dñul chu \((A.32a^⁹)\) 'dril ltar / dra¹⁵

\[\begin{align*}
1 & \text{sñi A} \\
2 & \text{'khar A} \\
3 & \text{de AB} \\
4 & \text{tar A} \\
5 & \text{thog A} \\
6 & \text{gžal B} \\
7 & \text{bo A} \\
8 & \text{trod A} \\
9 & \text{lña AB} \\
10 & \text{brgyas A} \\
11 & \text{btubs AB} \\
12 & \text{so AB} \\
13 & \text{AB insert /} \\
14 & \text{kyis A} \\
15 & \text{'dra AB}
\end{align*}\]
the lotus with four petals is instantly burnt like a pennon (dar lce) put in a fire, and the house of the consciounsness (ram šes), which depends on the heart (sniṅ), 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. 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 (ram 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
ba ña mig tsam gnas pa phur pa'i rtse la thim / phur pa yan¹ phyuṅ bas rdo khab len (122a1) la lcags 'du ba bźin / tson² gyis blaṅs te / thugs khar bstan pas kho'i tshe lhag ma³ a dkar po gcig (122a2) bdag gi thugs la thim pas / bdag (A.32b1) tshe bkrag gzi mdaṅs dañ ldan ⁴ 'od 'phros /⁵ bde gšegs thams cad mñes pas / sgrol ba (122a3) ye šes kyi mchod pa'o //

lag sor lña dpa' bo 'bru lña bsam nas / bsgral bya'i khog pa kha phye ste / sñiṅ bzuṅ la bswo 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 naṅ las a las zla ba'i dkyil 'khor / yaṅ las rluṅ gi dkyil 'khor / de steṅ⁸ mam šes bso⁹ 'am hüm¹⁰ du gyur te / žan žuṅ bon (122b1) skor nas bso dañ / rGya gar (A.32b3) bon skor nas hüm du gsuṅs so //
chub sms), 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 liña),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 (sais kyis dag pa).

In that state [of meditation], from the syllable "A"141 appears the maṇḍala of the Moon; from the syllable "yañ"142 appears the maṇḍala of the wind; and on these [maṇḍala] the consciousness [of the foe] becomes "bso" or "hūṃ." According to the bon cycle [122b] of Žaṅ żuṅ, [the practitioner] pronounces "bso", and according to the bon cycle of India, [the practitioner] pronounces

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140 These five heroic syllables are Ram, A, Ja, Om, and Hūṃ according to Per Kvaerne, "Peintures tibétaines de la vie de sTon-pa-gṣen-rab," Arts Asiatiques, Annales du Musée Guimet et du Musée Cernuschi, Cahiers publiés par l’Ecole Française d’Extrême-Orient, Tome XLI, 1986, p.65. However, in the gZi bṛjid (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 liña 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 yañ, 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 'phaṅ ste / ye šes
(122b2) zla rluṅ gis bteg nas / 'Og min du rigs lṅa'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 sms dpa' / tshon gaṅ pa
gcig bskyped⁷ la / sku gsuṅ thugs (122b4) las⁸ '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 moṅs ¹¹ raṅ
grol gyi rgyud¹² / mꭢNon 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 huṃ 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.
"hūṃ."

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 śes)\textsuperscript{143} [of the foe], after having been carried by the Moon and the wind (zlha rluṅ),\textsuperscript{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),\textsuperscript{145} and the syllable "hūṃ" becomes the Ever-lasting Turning (g-yun druṅ 'khyil ba, nandyāvarta).\textsuperscript{146} There, the practitioner (dam tshig sms pa', Samayasattva), having created a finger-breath-measured [deity] (tshon\textsuperscript{147} gān pa), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (sku gsuṅ 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 fton moṅ raṅ grol gyi rgyud), and the "Treatise of the Cuckoo of the Cemetery of Play" (mNon rol dur khrod khu byug gi rgyud).

\textsuperscript{143} Here the word ye śes probably refers to mam śes since it is now being transferred to a high level from the statuts of the ordinary consciousness.

\textsuperscript{144} See in the above sentence the mandala of the Moon and that of the wind.


\textsuperscript{146} For this symbol, see Oskar von Hinüber, "Das Nandyāvarta-Symbol," ZDMG Supplement II, 1974, pp. 356-365.

\textsuperscript{147} [Ja] mtshon gāñ: a finger's breadth; [SGK] tshon gāñ: the breadth of the thumb between the tip and the first knuckle.
[I-2] gnis pa ni lin ga'i¹ snin¹ (123a1) khar yi² ge tram bkod la³ bstab⁴ ste / 'Gu ya srog 'dzin⁵ las /
puñ po dur khrod⁶ dbyiṅs su bsgral /
shin⁷ khar⁸ tram⁹ bkod byin (123a2) brlabs te¹⁰ /
lha la¹¹ stabs shin¹¹ mchod (A.32b6) 12-par bsno¹² /
ko'i¹³ bsod nams thams cad kyi¹⁴ /
mchog tu¹⁵ bsgral ba 'di 'gyur ro //
ces so //
las (123a3) mtha' mnan bsreg 'phaṅ gsum du bya ste / sNags sñan rgyud¹⁶ las /
drag po las kyi mtha' 'dul¹⁷ ni / mnan daṅ sreg daṅ 'phaṅ (123a4) ba'o // (A.32b7)
ces so //

[II] gnis pa yaṅ dag par ni sgral bya khams gsum sms can / sgrol tshul lta
sgom spyod gsum / ma 'gag šugs (123a5) 'byün du sgrol ste / sNan rgyud¹⁸ las /
bdag¹⁹ med spros bral gyi lta bas gzugs med sms can bsgral / 'dzin med
yal (A.32b8) bral gyi (123b1) bsgom pas gzugs khams lha rigs bsgral²⁰ / chags
med šugs 'byün gi spyod pas 'dod khams 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 shin AB, bstan cin GSZ, bdab cin ANTG, daṅ żin ANTG2
¹² pas par bsāos 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 ('phañ). 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 ('phañ).>>.

[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 (śugs '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 śugs '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
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 bžan A
8 Ri roṅ nag po'i rgyud (abbr. RR), BK 160; 298.1.
9 rtog RR
10 RR om.
11 bsgrub RR
12 bžan A
13 gžan RR
14 thon B, 'thob RR
15 gyi A
16 AB inserts /.
17 AB om.
18 ni A
19 trag A
20 N.L.
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 ñaṅ). 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 roṅ nag po'i 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] gŚen of Magical Power (phrul gśen)? 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 rkyaiṅ) or single goddess (mo rkyaiṅ) is the [Vehicle of the] gŚen of Magical Power (phrul gśen). It is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):

<<The [Vehicle of the] gŚen of Magical Power (phrul gśen) is explained through the text of the conjuration (dmod byed) of the ferocious gods (lha rgod) and of the instigation (sbd 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 sès kyi ma mo bcu bdun, "the seventeen ma mo of wisdom." No specification is provided. 2) rdzu 'phrul gyi ma mo ñer 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 dngag dpon dgu, "the nine ma mo generals of action." No numeration is provided. 4) jig rten gyi ma mo bcu gnis, the "twelve ma mo in the world." These correspond to the 12 brTan ma; see
yaṅ phrin las skor¹ gcig la'āṅ stod byaṅ chub lam du bsgrub pas (124a3) a dkar
/smād drag² po mthu ru bsgrub pas 'phrul gšen te / de fid³ las

a dkar theg pa’i don ston pas / (A.33a3) 'phrul gšen 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\textsuperscript{149} method, [the A dkar theg pa and the 'Phrul 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 (’phrul 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 (’phrul gšen theg pa) automatically in it.>>

\textsuperscript{149} Phrin las is the performance of the ritual in its totality.
[[4] srid gśen theg pa]

[4] bži pa srid gśen ni srid pa bar do nas ’dren pas srid gśen no // de la ’dur sgo mañ yañ / gśen rab ’dur¹ po² (124a5) che las gsum du phye ste / <1> phyi gśog³ pa nag po’i phyi ’dur / <2> nañ gsañ sṅags lha yi gnas chog / <3> bar gsuñ rab mdo’i bdun (A.33a4) tshigs (124b1) so //
[4] The Vehicle of the gśen of Existence (srid gśen theg pa)]

[4] As for the fourth, namely the [Vehicle of the] gśen of Existence (srid gśen [theg pa]),\(^\text{150}\) it is called srid gśen, because it leads the existence (srid pa) (= sentient beings) from the intermediate state (bar do).\(^\text{151}\) Among them, even though there are many Funerary Portals (dur sgo), gśen 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 (gśog pa nag po),\(^\text{152}\)

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

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

\(^\text{152}\) gŚog 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 Śar rdza bKra śis rgyal mtshan in the following words: gśog pa nag po'i 'dur gyis tshe 'das gśed dañ phral, cf. Luñ rig mdozod, 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 gŚen 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 (phyag 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 gŚog pa nag po mdozod 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, gŚog 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> daṅ po ni 'Dur gyi man ṇag dgu skor¹ las /
   srid gšen 'dur gyi theg pa la / <1-1> ši thabs bṛgyad cu rtsa gcig daṅ /
<1-2> 'dur thabs sum bṛgya (12⁴b²) drug cu la <1-3> 'dur sgo chen po bži yod de / ① bkra ② mtshun² ③ lhe'u ④ gri daṅ bži / de don <1-4> bon skor³ bṛgyad du 'dus /
   ces pas <1-1> ši thabs bṛgyad cu (A.3³a⁵) rtsa (12⁴b³) gcig ni / bar chod gdon gyis ši ba ni śu / 4°du ba nad kyis ši ba ni śu⁴ / glo⁵ bur rkyen gyis ši ba ni śu / rno chod mtshon gyis ši ba ni śu / tshe zad las kyis⁶ ši ba gcig (12⁴b⁴) go //
<1-2> 'dur thabs sum bṛgya drug cu ni / 'Grel' bži⁸ las /

¹ N.I.
² 'tshun AB
³ sgo AB
⁴ B om.
⁵ blo AB
⁶ kyi B
⁷ 'brel A
⁸ 'Grel bži (abbr. GZ), 445.1-2.
<1> As for the first, it is said in the "Cycle of the Nine Instructions of Funerals" ('*Dur gyi* *man nag 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 funerars (*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 funerars (*dur thabs*) are explained in the "Four Commentaries" ('*Grel bzi*')\(^{158}\):

\(^{153}\) The reading *pra* is given instead of *bkra* in the *Legs bsad mdzod* of Šar rdza bKra šis rgyal mtshan: 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 bzi* (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* - *rlai, mkhris pa, bad kan* (*Bod rgya tshig mdzod chen mo*).

\(^{158}\) This quotation from the *'Grel bzi* is not an exact one. It is interesting to compare it with the *'Grel bzi* (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: *ši thabs de mams kyañ *dur sgo bźir *dus te / bkra dañ / bkre'u găs gri dañ mtshon (sic) găs te bźir *dus par b[la]* ziñ / *dur ba'i thabs ni / *ši rabs smran gis bkerol / yas thags sten (?) rten* dañ chas nas *dur ba de yañ / bla yid sms* dañ gsum phuñ po lus dañ bāz la bṛten pa'ī *ši rabs dañ cho b'rañ bṛgya ni śu / bkša* *srid gšog dañ gsum* *'dren pa'i nam mkha' dañ bāz la rten pa'ī *ši rabs dañ cho b'rañ bṛgya ni śu / gšed bšoñś gtsa* *gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyoñ pa bṛgya ni śu ste sum bṛgya drug cu'o //.
qui rabs¹ cho 'brañ la brgya ŋi śu / bskal³ srid (A,33a6) gśog pa⁴ dañ gsum /⁵ nam (124b5) mkha¹⁶ dañ bži la⁷ ⁸ brgya ŋi śu / gśed⁹ sbyoṅs gtag¹⁰ yar dañ gsum /¹¹ lam gnasᵃ¹³² dañ bži laᵃ¹³ brgya ŋi śu’o // ces so //</1-3> 'dur sgo bži ni / (125a1) ḫкра¹⁴ pho 'dur mo 'dur / ḫmtshun pho 'dur mo 'dur / ḫlhe'u pho 'dur mo 'dur / ḫgr pho 'dur mo 'dur / bži khug pa'o //
<<In the genealogy of the dead (śī rabs)\(^{159}\) and the lineage of the family (cho 'braṇ), 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 (gshed), purification (sbyoṅs), 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], ④ the funerary rites for at least seven [categories].

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

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

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

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

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

\(^{164}\) Cf. (Minpaku Lexicon) gtad yar: byaṅ chog la mkho ba’i sbyin rdzhas / 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 (raṅ bziṅ gyst gi ba) is not called 'dur, but pho sbyoṅ or mo sbyoṅ. Cf. Pho sbyoṅ ye sès sgrom ma, BK 44, pp. 1-242; Mo sbyoṅ padma mun 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. Amoung these there is a short text entitled bKra 'dur gyi thabs (Pa tshab Pa saṅ dbaṅ 'dus and Glaṅ ru Nor bu tshe riṅ, gTam šul dga’ taṅ ba pa che nas gsa rīcet byaṅ ba’i bon gyi gna’ dpe blaṅs bsgrigs, Bod ljoṅs dpe riṅ dpe skrun khaṅ, 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.
(125a2) gšen¹ 'dur ni rkyaṅ pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtshon du lhe'u /
gri ru 'dur ba bźir 'dus so //

<1-4> bon skor brgyad ni / ① gñan po kha (125a3) tshaṅ gi bon skor / ② srid
gšen⁴ lcags gyi bon skor / ③ bskal⁵ srid gšog⁶ pa'i bon skor / ④ lan chags
sbyoṅs kyi bon skor / ⑤ gtd⁷ yar (A.33a8) 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 daṅ 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).\textsuperscript{167} 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).

\textless 1-4\textgreater  The eight cycles of bon (bon skor brgyad) are: 1 the bon-cycle [treating] all the gñan po spirits\textsuperscript{168} (gñan po kha tshañ),\textsuperscript{169} 2 the bon-cycle [concerning] the iron (lcags)\textsuperscript{170} of the gŠen of Existence (srid gšen), 3 the bon-cycle [concerning] aeons (bskal),\textsuperscript{171} existence (srid),\textsuperscript{172} and wings (gšog pa),\textsuperscript{173} 4 the bon-cycle [concerning] the purification (shyoãs) of the debts of evil\textsuperscript{174} (lan chags), 5 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 bsкоñ).

\textsuperscript{167} For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'byaä me tog snaä po sbrãä rtsi'i bcud (Gaäns can rig mdzod 5, Bod ljoñs mi dmañs dpe skrun khañ, 1988) 501.15-16: sgrags pa bon lugs / rgyañ pa / khug pa / sbrags (sbas) pa gsum /.

\textsuperscript{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].

\textsuperscript{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.

\textsuperscript{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.

\textsuperscript{171} Cf. 'Grel bzi (new ed.) 431.4-5 = (Dolanj ed.) 445.4 : yañ na phyri yul 'di bskal pas chags sñi srid pas khrul (new ed., 'grub Dolanj ed.) par bbla la ... Cf. supra n.160.

\textsuperscript{172} See the previous note.

\textsuperscript{173} See note 152.

\textsuperscript{174} Snellgrove's translation (1967).
'dur thabs ni / bla¹ ni sprul skur 'dur² / yid ni loṅs 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 ņos buzņ na / de fid⁵ las /
  bla⁶ ni (125b²) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems ni kun gźi'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 bži: 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 līṇa) for the five wisdoms (ye śes līṇa); one does funerals, taking the five aggregates (phuṅ po līṇa) [125b] for the five male divinities (yab līṇa)\(^\text{175}\); one does funerals, taking the five elements (byuṅ ba līṇa) for the five female divinities (yum līṇa).\(^\text{176}\) So is said (ces so).\(^\text{177}\)

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)\(^\text{178}\)]:

<<The soul (bla) is the magical trick (cho ’phrul) of the mind (sems). The Mental (yid) is the emanating and absorbing (’phro ’dū) of the mind. The mind is the encompassing (gdal khyab) of the receptacle [consciouess] (kun gźi). 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.>>.\(^\text{179}\)

\(^{175}\) The five male divinities are 1) rGod gsas kham pa, 2) gSas rje rmaṅ po, 3) gŠen lha ’od dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbyin srum. Cf. gZer mig 115-116, Luminous Boy 104.

\(^{176}\) The term yum līṇa here refers to the female partners of the yab līṇa. They are the goddesses of the five elements: nam mkha’i lha mo, sa’i lha mo, rlú 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 bla¹ yid sems gsum gcig ste / bSen² thub³ (125b4) las / 
bla⁴ yid sems daṅ gsum po yaṅ / don la sems ńid ńañ du gcig / 

ces so //

yaṅ  Man ṇag⁵ las /

daṅ po gñan po yas (125b5) kyis⁶ ma mchod (A.33b1) na / don med 'thab kha 
tshol ba 'dra / lha gsas bso⁷ yis⁸ ma sbran⁹ na / dpuṅ med ńags kha byed 
pa 'dra / bla¹⁰ glud¹¹ lha (126a1) sрин yoṅs la ma bsṅos na / skyon can btson 
du bzuṅ ba¹² 'dra / gñen po lcags¹³ daṅ ma phral na / 14-ńa ba śed¹⁴ (126a2) 
khyis ded¹⁵ pa 'dra / bla¹⁶ thugs gnas su (A.33b2) ma babs na / ńa 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 / ńa btson²¹ lcags su bcug 
pa 'dra / 22 gtad yar²² yid la ma byas na / dbul (126a4) po nor daṅ 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 (sće, read 
bla) yid sems gsum 'khor ńiṅ bar dor 'khyams /.  
⁴ rla A  
⁵ N.I.  
⁶ kyi B  
⁷ gso AB  
⁸ yi B  
⁹ bsgran AB  
¹⁰ rla A  
¹¹ blud A  
¹² pa AB  
¹³ bcag A  
¹⁴ ńa śed A, ńa 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 ņaṅ).>>

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

<<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," it is like querrelling (ṣags kha) without support (dpuiṅ). If one does not transfer the ransom of the soul (bla glud) to all gods and demons (lha srin yoṅs), it is like being captured in a defective prison. If the antidote (gñen po) is not separated from the iron (lcags), it is like a deer chased (ded pa) by a powerful dog (ṣed khyi). 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 debts of evil (lan chags), it is like being solidly (rdos 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 lcags). 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

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

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

182 The translation of the word ṣed 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 bstan1 na / (126a5) loṅ bas lam sna şor ba 'dra

ces so //

<2> gñis pa gnas chog ni / Ye phyi mo2 las /
gdod nas raṅ chas gnas pas gnas / (126b1)

ces so //

dbye na gsum ste / gNas thugs rje rol pa3 las /
gnas rnam pa gsum gyis 'gro (A.33b4) ba thar par draṅ

ces pas gnas (126b2) gsum ni / Ye phyi'i gnas luṅ4 las /

gŚen rab tshe 'das nar son la //
thabs kyi man ŋag 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 chog5 yug pa rkyaṅ //6

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

\[\text{<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**):}]

\[\text{<<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**):

\[\text{<<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**):

\[\text{<<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")]:

\[\text{<<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 rkyâñ**)\[^{183}\] like}

\[^{183}\text{The term **yug pa rkyâñ** is treated in detail in Ritsu Akahane, "Nitai Funbetsu Ron ni okeru **yug pa rkyâñ** ni tsuite," (On the term **yug pa rkyâñ** in the Satyadvayabhaṅga), Journal of Indian and Buddhist Studies, 49-1 (2000), pp. (143)-(145). The term **yug pa rkyâñ** is the synonym of **rkañ pa rkyâñ** (**pralambapāda**), and this expression (**rkañ pa rkyâñ / pralambapāda**) is found in the Bodhicaryāvatāra V kā 92c of Śāntideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75): **pralambapādaṃ nāśita**; (tib.) **rkañ pa brkyâñ ste mi 'dug ciñ; "One should not sit with hanging legs." Prajñākaramati interpretes this passage in his Bodhicaryāvatāra-pāñjikā (cf. ed. P.L. Vaidya, Darbhanga, 1960, p. 73, l. 31): **pralambapādaṃ bhūmy-ādy-alagna-pādaṃ khaṭvādy-ārohane sati nāśita**}
sa bon 'me yis' tshig pa 'dra //
gsaṅ med phyi naṅ yug pa rkyaN //
'o ma rul pa (126b5) bsbruqs pa 'dra //
phyi naṅ med kyaṅ gsaṅ ba yi //
don 'di ma nor rtogs pa na //
rin chen (A.33b6) tsan dan3 'bras bu 'dra //
phyi naṅ gsaṅ gsum (127a1) ldan pa na //
rgyal po 'khor gyis bskor ba 'dra //

ces so //

**A drug**las /
rig pa raṅ bzin gyi gnas / thugs rje (127a2) byin rlabs kyi gnas / spor byed
lam gyi5 gnas daṅ gsum
ces so // gzan sde yaṅ de ltar 'dod do //

**Thugs rje** (A.33b7) rol pa6 las /
sbyaṅ (127a3) ba'i7 gnas daṅ sgrol ba'i gnas //
bstod pa'i gnas daṅ gsum yin no //
ces pas / gsum ka spor gnas su mñon //

spor tshul (127a4) ni Phur pa ri roṅ 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 ʃes chu ʃel a ru ldan / ʃes rab gsal ba'i mdel rtsebs blaṅs / thugs rje thabs kyi gžus
skyeb 'phaṅ / lha lña rdzogs sku'i gnas su sľeb/.
9 drwa B
10 BK 148; 233.3-4: mam ʃes a dkar 'od daṅ ldan / gsal ba ʃes rab mdel rtser blaṅ / thugs rje thabs kyi
gžuṅ (sic) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su sľeb/.
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)184:

<<Consciousness (rig pa) is the place of the self-nature (rañ bźin). 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 (gźan sde) [= Buddhists] also accept this.185

As it is said in the "Amusement of the Compassion" (Thugs rje rol pa)186.

<<The place of purification, the place of deliverance, and the place of praise (bstdod 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 šes) is shining, having the light of the white syllable "A". Insight (šes rab) is picked up by the tip of the arrow of wisdom (ye šes)

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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) óm / sīn khar rnír / lite bar tri / lte ‘og sri / rkañ (sic, read rkañ mthun) du / bru drug rtsa ru A drug bri / ...".

185 The Buddhist source for this statement is not given.

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.33b8) ba l' šes rab ye (127a5) şes mda13 rtse5 blaṅ / thugs rje thabs kyi gzu bskyod 'phaṅ / rdzogs sku lha līna dbyiṅs su slebs
ces pas5 / ldin bu 'Og min du (127b1) gsal btab pa'i dus su / rigs līna'i thugs kar6 thim ste / gūs su med par bsam mo // lha rnam s kyaṅ 'od7 du žu / a ru gyur (A.33b9; 127b2) nas / ldin bu mthiṅ nag gi a la thim pas bon sku la bstim mo // a ru 'dzin pa tsam yaṅ med de / raṅ bzin stoṅ pa'i ŋaṅ la (127b3) bzig go //
gNas 'grel8 9 las /
    gnas mtha' dmigs med ma šes na /
    bcol med gza' tshon 'ded pa 'dra
ces so // (A.33b10)
yan Kun (127b4) bzaṅ mṇam ŋid kyi rgyud10 las /
   11 lta ba11 rtogs pa'i12 kloṅ13 'dur daṅ //
   tīn '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)
and is shot by bending the bow of the skillful means of compssion, and it reaches the sphere of the five divinities,\(^{187}\) who are of the Perfect Body (*rdzogs sku*).>>

when [insight (*śes rab*)] is visualized (*gsal btab*) in the floating *'Og min [heaven], [127b] it is dissolved in the heart (*thugs ka*) of [the divinities of] the five families (*rigs lña*)\(^{188}\) and is considered to be identical (*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 (bon sku)*. Even conceptualization "A" does not exist. They are placed in the fundamental nature of the void proper nature (*rañ bźin stōn pa*).

It is said in the "Commentary of the Place" (*gNas 'grel*):

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

Further, it is said in the "Treatise of the Equality of Kun [tu] bzañ [po]" (*Kun bzañ mṭham ŋid kyi rgyud*):

<<The funerals of the sphere (*kloṅ 'dur*), with which one understands views, the funerals of the cavern (*phug 'dur*), which overpowers meditation, the funerals of the power (*stobs 'dur* of *Mantra* and *Mudrā*, and the funerals of speech (*brjod 'dur*) of the exposition of the archetype (*smaṅaṅ*) and the verbal phrases (*tshig*).>>\(^{190}\)

\(<3>\) The third,\(^{191}\) namely the weekly acts (*bdun tshigs*) of the *sūtra* (*mdo*), is

\(^{187}\) For these five divinities, see note 175.

\(^{188}\) For the divinities of the five families, see note 175.

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

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

\(^{191}\) This rubric is concerned with natural death.
kyi mdo\(^{1}\) (128a1) las / pho sbyoṅ\(^{2}\) daṅ mo sbyoṅ\(^{3}\) gņis su bṣad do //
bdun tshigs\(^{4}\) byed pa ni Thugs rje rol pa\(^{5}\) las /
bdun bdun žag (128a2) la ši thabs re //
rigs drug snaṅ ba rim\(^{6}\) gyis 'char //

ces pas dguṅ\(^{7}\) žag bdun bdun bźi bcu rtsa dgu'i bar du / lha (A.34a2) gṣen brgya
(128a3) 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 šes sgron ma\(^{11}\) nas bṣad do //

lha 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 gtd yar gsun 'byuṅ ste / 'Dur gyi man ŋag\(^{14}\) las /

\(^{1}\) 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 "lha gṣen brgya” at

\(^{12}\) 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)\(^{192}\):

<<For each seven days, there is a way of dying (ṣī 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),\(^{193}\) and after having purified the debts of evil (lan chags) of the six classes [of destinies] (rigs drug), the consciousness (rnam šes) 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 šes sgron ma).

The fact that after having worshipped three hundred goddesses (lha mo sum brgya),\(^{194}\) [the consciousness] is dissolved in the heart of the Mother [goddess] (yum),\(^{195}\) after having become a svastika (g-yuṅ druṅi), 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 ḫag)\(^{196}\):

\(^{192}\) 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.: ke'u lha pa / lhā gśen brgya la phyag 'tshal ba'i skor /.

\(^{194}\) For the three hundred goddesses, see ZM 114ff.: le'u drug pa / lhā 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>.
śí nas žag\textsuperscript{(128b1)} gsum dros\textsuperscript{1} bži na //
bag chags rjes dran gtag\textsuperscript{2} yar bya //
bdun bži mi ’i yul du ni //
ño druŋ\textsuperscript{(A,34a4)} mjal\textsuperscript{3} ’phrad gtag\textsuperscript{4} yar bya //
rigs drug yar\textsuperscript{(128b2)} ’das bar sa ru //
’khor ba thag chod gtag\textsuperscript{5} yar bya /
ces so //
’di la bla ma kha gcig na re /
dmyal ba la sogś su skyes nas ’dren nam\textsuperscript{(128b3)} ma skyes dañ ’dren / sña\textsuperscript{6}
ma ltar na / sdig pa che chuṅ med par kun\textsuperscript{(A,34a5)} dmyal bar skye bar ’gyur
la / phyi\textsuperscript{7} ma ltar na saṅs rgyas kyan /\textsuperscript{(128b4)} drañ\textsuperscript{8} dgos par snaṅ ño //
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\textsuperscript{(128b5)} ba de ’dren pa’o // Ñi zer žags pa\textsuperscript{9} las /
rigs drug sa bon khyod la yod /\textsuperscript{(A,34a6)}
ces so // Ye phyi mo’i rgyud\textsuperscript{10} las /

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\textsuperscript{1} gro AB
\textsuperscript{2} rtag A
\textsuperscript{3} byal A
\textsuperscript{4} rtag A
\textsuperscript{5} rtag A
\textsuperscript{6} sña A, sñon B
\textsuperscript{7} phyin A
\textsuperscript{8} trañ A
\textsuperscript{9} N.I.
\textsuperscript{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 bži), 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).

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).

[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.

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 btsun Lexicon) ſe druñ ſe khor ſe 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 sgrib 'khor /
ces so //
phyis skye ba'i sgo yañ khegs te / gNas 'grel\(^1\) 2 las / (129a2)
dmyal bar\(^3\) ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal
bar skye ba'i dug že sdañ (A.34a7) yod\(^4\) pas sbyañ ba'o //
ces so //

yañ kha (129a3) gcig na re /
budun tshigs\(^5\) de rigs drug rañ gi žag bdun 'dren nam / mi'i žag bdun 'dren /
sña\(^6\) ma ltar na / gnas mkhan (129a4) skye ba rgyud dgos la / phyin\(^7\) ma ltar
ña\(^8\) rigs drug gi tshe tshad dañ mi mthun
zer ro // de ni rañ (A.34a8) gi 'khrul snañ yin pas / bon ņid (129a5) la riñ thuñ med do
// mi'i žag bdun 'dren no // mDo sgyu ma gtan\(^9\) 'bebs\(^10\) las /
ston pa gSen rab lags / sTag gzig 'Od ma (129b1) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bskal\(^11\) pa ņi ņu mchod pa phul / ņi ņu ſan\(^12\) ņi ņu
bris / (A.34a9) ņi ņu sgom nas rañ (129b2) gnas su\(^13\) soñ no // de la Sum cu\(^14\) rtsa

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\(^1\) Trel A
\(^2\) N.I.
\(^3\) par B
\(^4\) med B
\(^5\) tshig B
\(^6\) sña A, sñon 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):

<<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 snañ), 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 gŠen 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.
gsum lha'i ŋin žag gcig tu mthon no // de la śan pa dMa' ru rtse bskal¹ pa
graṅs med (129b3) pa gsum du btsos so // de la lhA tsbe rin² po'i phyi³ 'phred
 gcig⁴ go //
ces so //

yaṅ kha gcig na re
 žag bdun po de dmyal⁵ (A.34b1) ba rkyan gi (129b4) sbyoṅs byed dam rigs drug
kun gyi sbyoṅs byed / sña ma ltar na / gzan du skyes na cho ga'i rkaṅ mi
tshan 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 tshan bar⁶ bya te / gSaṅ (A.34b2)
'dus⁷ las /

rim⁸ gyis⁹ skyes pa (130a1) draṅs¹⁰ pa med /
gzuṅ 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 \textit{kalpas}. To this [process] corresponds one afternoon of the gods of the Dirghāyus (Long Life Span) [heaven] (lHa tshe rin po).\textgreater\textless.

Again, some say:

\textless\textless 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 (\textit{rkañ})\textsuperscript{202} of the ritual (\textit{cho ga}) is not sufficient. In the latter [case], one would be born in Hell even from heaven (lha).\textsuperscript{203}\textgreater\textless.

[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" (\textit{gSañ ‘dus}):

\textless\textless 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 (\textit{g\dual gci}) [where all the six destinies exist]. This is the path of skillful means (\textit{thabs}).\textgreater\textless.

The two [treatises, namely] the "Bar ti ka Commentary" (\textit{Bar ti ka}) and the "Nail of the Purification" (\textit{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 (\textit{dmyal ba’i dmyal ba}), the Pretas of Hell (\textit{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 \textit{rkañ} here in the context stands for "times," "numeration," "strand." NA has \textit{skud pa rkañ cig, rkañ gni}s.
\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 *lHo gter* tradition (BTK = MT 191, pp. 241.7-248.7),

extract of BTK = MT 191: 241.1-261.4

(3) gsum pa lho gter gyi¹ theg pa dgu ni / phya² snañ ’phrul srid bži / dge drañ a ye bži / khyad par bla med dgu’o //

[1] dañ po phya³ gšen bon la lña ste / (1) phyi dañ (2) nañ dañ (3) sgra dañ ni // (242.1) (4) bzod⁴ (5) gso’ ba rig pa lña’ /

(1) dañ po phyi⁵ rig⁶ pa’i bon sde gsum ni / sNañ srid kyi gto’ bum nag po / Rin chen gyi⁶ rtsod’ bum khra bo / gTsug lag gi⁸ dpal’ bum dkar po gsum nas⁹ / Ri rab rtsa (242.2) 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’i¹⁵ Klu’ bum nag po / thul ba’i¹⁵ Klu’ bum khra bo / gtsaï ma’i Klu’ bum dkar po (242.3) gsum ni / ’og klu yul du gtan la phabs ste / snod nas¹⁶ Ye ses sñiñ po la bstan //¹⁷

(3) sgra rig pa’i bon sde gsum nas¹⁸ / lHa sрин gyi¹⁰ khrug’ bum nag po / sGra tshad kyi rtsod

¹ kyis Ms
² phyañ Ms
³ ye Ms
³a sic, read bzo
⁴ phyi’i 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 khra bo¹ / Thugs rje lha (242.4) 'bum dkar po gsum nas² / lha srin mtshams³ su gtan la phab ste / snod rMa lo g-Yu lo gños la bstan no //

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

Thugs kyi bzo⁷ 'bum mo //

(5) gso' ba⁹ rig pa'i¹⁰ bon sde gsum nas⁶ / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpyad¹¹ 'bum khra bo¹² / gSo' byed kyi¹³ sman 'bum dkar po gsum ni / (242.6) g-Yuñ druñ dgu rtegs ri'i gtan la phabs ste / dPyad bu khri šes ŋid la bstan no //

[2] gños pa snañ gśen gyi¹⁴ bon la yañ gsum ste / <1> gyer¹⁵ gyi¹⁶ sgo bzi / <2> skad kyi¹⁷ gcoñ¹⁸ dgu / <3> gtañ (242.7) rag bzi bu rtsa gños so //

<1> dañ po sgo bzi ni / <1-1> yar gsol ba¹⁹ lha'i tshañs²⁰ sgo gyer ba dañ / <1-2> mar gnon pa shri phyur²¹ sgo gyer ba dañ / <1-3> phar gñen por²² phyi'ii²³ gtañ²⁴ sgo gyer ba dañ / <1-4>

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¹ 'o Ms
² sic, read ni
³ 'tshams Ms
⁴ / Ms
⁵ ba'i Ms
⁶ sic, read ni
⁷ bzod Ms
⁸ / Ms
⁹ om. Ms
¹⁰ ba'i Ms
¹¹ spyad Ms
¹² 'o Ms
¹³ kyis Ms
¹⁴ kyi Ms
¹⁵ kyer Ms
¹⁶ kyis Ms
¹⁷ gys Ms
¹⁸ guñ Ms
¹⁹ pa Ms
²⁰ sic, read gtsañ
²¹ sic, read byur
²² sic, read po
²³ sic, read spy'i
²⁴ sic, read gto
tshurbd (242.8) skyobs pa phya'i g-yañ sgo gyer ba’o //0

<1-1> yar gsolbd lhai rtsañ sgo gyer ba dañ / lcog kai yar sel bya / ru bzi gnasbd kyi7 ’gyur8
sel / HA sras’od dkar gyi dog sel (243.1) lastsogs sel dkar brgya9 ni su’o //10

<1-2> mar non11 pa srid pa’i phyur12 sgo gyer ba13 la / yar14 sel bya ste / sde brgyad kyi15
bzlog sel / the’u rañ gi16 dmar sel / ša ma’i ra’i rañ sel (243.2) lastsogs brgya17 / de’i18 sras19 su ma
phye ba20 la sel khril21 bya ste / ’byuñ ba stoñ sel / gšen gyi22 dug sel / ma ’grig mda’ sel / sel
khril23 brgya24 ni su dañ sel sum brgya25 drug bcu’o //26 (243.3)

<1-3> phar27 gñen por spyi’i gto28 sgo29 gyer ba30 la bzi ste / <1-3-2-1> ri dwags31 ša ba’i bon
bskor gto¹ sgo² gcig / 3  <1-3-2-3> sa bdag klu gñan gyi⁴ bon bskor gto⁵ sgo⁶ gcig / <1-3-2-4> rgyal po dra ba'i bskor gto⁷ gcig da'n bzi'o //⁸ (243.4)

<1-3-2-1> da'n po ri dwags⁹ sa ba'i bon skor la dgu / ① mi bu rin chen glud¹⁰ kyis blu¹¹ ba'i ša ba / ② bdud kha 'ba'iš su bsgyur ba'i¹² ša ba / ③ lha'i dal kha bsgyur ba'i¹³ ša ba / ④ bgegs¹⁴ rigš¹⁵ ša ba bsgyur ba'i¹⁶ ša ba¹⁷ / (243.5) ⑤ sdañ sems byad kha zlogs pa'i / ⑥ sluñ bu khram kha bsgyur ba'i¹⁸ / ⑦ sluñ¹⁹ rta'i phuñ ri mnon²⁰ pa'i ša ba²¹ / ⑧ ltañ nån dgrña than bzlogs pa'i / ⑨ klu gñan sa bdag bzlogs pa'i ša ba²² da'n dgu'o //²³

<1-3-2-2> gñis pa²⁴ (243.6) srid pa'i gto²⁴ dgu'i skor la bzi ste / ① dkar po Tshañ²⁵ pa lha'i gto²⁶ dgu da'n / ② nag po sa bdag gñan gyi²⁷ gto²⁸ dgu da'n / ③ dmar po dme²⁹ mnol thog gi³⁰ / khro

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³⁰ gis Ms
bo’ srid pa yo bcos kyi gto’⁴ gdu’o //⁵
<1-3-2-3> gsum pa sa bdag klu gñan gyi⁴ sdum bskor la bdun ste / sa bdag klu gñan rgyal dañ bżi / sman ’brog⁶ gzer gsum dañ bdun no //⁶
<1-3-2-4> bżi pa rgyal po’ dra pa’i bon skor la gñis ste / gra dmar dañ gra nag go //⁷
<1-4> tshur⁸ bskyobs pa’i phya’i⁹ g-yañ sgo¹⁰ gyer ba¹¹ la yañ / bon sgo bżi bcu rtsa gñis ste / gson phyå¹² sum cu so gñis / ši phya bcu dañ bżi bcu rtsa gñis so //¹³

<2> gñis pa skad kyi¹⁴ gcoñ¹⁵ gdu nas / <2-1> yar (²⁴⁴.²) gsol¹⁶ ba¹⁷ lha’i gtsañ sgo gyer ba¹⁸ la skad gcoñ¹⁹ gñis ste / ① g-yu²⁰ ’brug ëar skad kyiš lha gsoł gyis dpuñs bsdud / ② khyuñ mo ’tsher skad drag pos²¹ lha bdal²² pa’o //²³

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

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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 phyâ’i 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 sîc, 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.
²⁵ The order in ANTG or ANTG2 is probably more natural.
²⁶ ba’i Ms
²⁷ cuñ Ms
²⁸ // Ms
APPENDIX I: ANTG [snañ gšen] 103

skad kyis srid pa’i byur gdabs /
3 stag sdañi bu’i2 skad kyis srid pa’i khaps gnon ba’o //

<2-3> phar gšen po spyi1 gto4 (244.4) sgo5 gyer ba6 la skad gcoñ7 gsum ste /# 5 khu byug
gsuñ sñañ gyis lha srin spros9 ba bskyed / 6 lcog ga’i ’gyur skad kyis gto’i lam drañ / 7 ne tso
gcoñ10 skad kyis11 lha sri sde bryyad kyi12 brda13 sprad (244.5) pa’o //4

<2-2>15 tshur16 bskyob phyai g-yañ sgo gyer ba la yañ skad gcoñ17 gniñ ste / 3 ñañ mo bu
stor skad kyis18 mi’i phyu ’gug / 4 rma bya1i19 sgra skad kyis nor gyi20 g-yañ ’gug pa’o //21

<3> gsum pa gaññ22 (244.6) ragn23 bzi bcu rtsa gniñ ni / gyer sgo bži la bži bcu / thar gul gniñ la
bzi bcu gniñ s-ho //

snañ gšen gyi24 bon dgu ni / de yañ ’o gšen 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
sdig 1-dod la-1 bon gyi2 mtshams3 yin pas4 mchod5 par bya / mtshe6 then7 bon gyi8 spyan 'dren9 yin pas10 'thińs11 par bya / thab12 bon gyi13 bśags 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 gzugs yin pas23 tshaṅs par bya / yar sel gyi24 bon gyi25 goṅ 26 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 nduṅ ma tṣug² par bon mi gyer / glud sna than gyis draṅs / glu³ bzuṅ⁴ zor gyi⁵ (245.3)
buṅ¹ / zor phul⁶ g-yāṅ du skyabs / ces pa’ //
    snaṅ gšen sku gsuṅ thugs daṅ ldan dgos ste /
        sku ’i don du yas thag bsogs /
        gsuṅ gi don du snaṅ⁸ gyi⁹ /
        thugs kyi¹⁰ don du byin gyis brlabs / (245.4)
        yas med tshigs¹¹ la re ba¹² de /
        kha ston ’gron po bsogs pa ’dra /
        tshigs¹³ med yas la re ba de /
        lag med gser g-yu¹⁴ mthoṅ ba¹⁵ ’dra /
        yas daṅ smraṅ du ’dzom nas kyaṅ / (245.5)
        tiṅ ’dzin byin gyis ma rlob na¹⁶ /
        șar pa bro glu¹⁷ ’khrab pa ’dra /
    ces s-ho //f¹⁸

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

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¹ sic., read gar
² sic., read bṣugs
³ sic., read glud
⁴ sic., read gʑug
⁵ gyi Ms
⁶ sic., read gʑug
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 (245.6) dmigs pa bži / bon ɲid la dmigs pa gñis so //

dgra la dmigs pa bdun ni / bsad gso’i gñis / dbab chad gñis / than daṅ cho ’phrul gñis / jag chün daṅ bdun no //

bgegs la dmigs pa (245.7) bži naš / mnan gźir’i gñis / bkar bsgrub gñis so //

bon ɲid la dmigs pa gñis naś / bdag don daṅ gzan don du bsgrubs pa’o //
de la gñis ste / [I] tha sňaś du bsgral ba dañ / [II] yañ (245.8) dag par bsgral ba’o //
[I] daṅ po la gñis ste / [I-1] mam ʃes lha ru bsgral ba’i dañ / [I-2] phuṅ po dur khrod du bsgral ba’o //


[I-1-1] daṅ po bsgral bya la (246.1) yañ bsgral ba’i’i ʒiɲ bcu ste / 1 g-yuṅ druṅ bon gyi spyi
gsgra / 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 ’jab pa’i ’byuṅ po / 7 bstan pa

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1 ba Ms
2 om. Ms
3 / Ms
4 bso Ms
5 / Ms
6 síc, read ni
7 gzer Ms
8 ’o Ms
9 / Ms
10 síc, 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 síc, read las
25 sdug Ms
26 pas Ms
khayd du gsad¹ pa'i ru dra / bstan dgra sdig can / bon dgra dam ūams / gšen dgra tshe zad daň bcu'o //

[I-1-2] gņis pa bsgral² (246.3) tshul la yaň gņis ste / [I-1-2-i] bca' gzi³ daň⁴ [I-1-2-ii] bsgral ba'o⁵

[I-1-2-i] daň po bca⁶ gzi⁷ nas⁸ / Khams gsum kun bsgrol gyi⁹ rgyud las / hlo nub srin po'i 'brub¹⁰ khuň du / gzas pa po'i lińga bza' / (246.4)
ces pa'i / dkyil 'khor gyi¹¹ hlo nub du¹² bca' 'o¹³ /¹⁴ Gab pa¹⁴ rin chen gsañ ba'i¹⁵ rgyud las /
byaň šar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul ba'i 'brub¹⁸ khuń¹⁹ bca' /
ces pa /²⁰ (246.5) dkyil 'khor gyi²¹ byaň šar du gzugs²² med kyi²³ lińga bca' 'o //
lińga 'dre'i rgyu²⁴ lña ni /
dri chen rjes sa'i²⁵ slub²⁶ lud daň / skra daň gos²⁷ kyi²⁸ dum bu lña
ces s-ho // liṅga rgyu1 nas2 / bra bo3 daṅ ju4 tse (246.6) la sog's 'bru nag bya'o //5 bsreg6 liṅ ni / sog gu / mnan liṅ ni gro ga / bgegs7 liṅ ni ra sog's / 'bri8 liṅ nas raṅ raṅ gi9 gžu9 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 rnams16 gsum drod tshad nas kyis /17 gzas pa po'i liṅ ga bsgral /18
ces pa'o19 // bdag ēṅ ti 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 /

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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 mo'ns raṅ grol (BK 160).
16 sic, read mam
17 This line is found in Ņon mo'ns raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
18 This line is not found in Ņon mo'ns 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
thugs kar tram¹ bkod² byin brlabs gyis³ /
phuñ po dur khrod dbyiñs su⁴ gtor /
la la bdab⁵ ciñ mchod pa 'bul /
⁷dbal (247.1) hur⁶ rtse la ōm nag 'phros /⁷
¹⁰mar mc khrag⁸ gis bsad pa⁹ bžin /
   kun gźi'i rtsa bcad rnam śes dbyiñs su phyuñ /¹⁰
   ces pa'o¹¹ //
rgyal ba¹² mams¹³ pa gsum ni / bsgrubs pa po’i¹⁴ dgra thul ni (247.2) rgyal ba / bon skyoñ sa¹⁵
khrag gis / dgra bo’i¹⁶ gnas spar¹⁷ bas¹⁸ rgyal bu'o¹⁹ //²⁰
   [II] gñis pa yañ 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

¹tra Ms
²dkod Ms
³kyis Ms
⁴om. Ms
⁵sic, read bstab
⁶sic, read phur
⁷This line is a citation from the Ka nag in BGSB (121a1)
⁸sic, read rluñ
⁹ba Ms
¹⁰These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).
¹¹pa’i Ms
¹²pa Ms
¹³mams Ms
¹⁴pa’i Ms
¹⁵sic, read ša
¹⁶'o Ms
¹⁷'phar Ms
¹⁸pa’i Ms
¹⁹ba’i Ms
²⁰/Ms
²¹pa Ms
²²//Ms
²³kyis Ms
²⁴sic, read bsgom
²⁵gyis Ms
²⁶ba Ms
²⁷kyis Ms
sims can bsgral // 'dzin med yid\(^1\) bral gyi\(^2\) bsgoms pas\(^3, 4\) gzugs khams gyi sims can bsgral\(^5\) / chags med šug 'byuṅ gi\(^6\) spyod pas\(^7\) 8 'dod khams kyi\(^8\) sims 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] bži pa srid gšen gyi\(^9\) bon la yaṅ gsum ste //\(^{15}\) <1> phyi\(^{17}\) gšog pa\(^{18}\) nag po'i phyi\(^{19}\) 'du\(^{20}\) / (247.5) <2> naṅ gsaṅ sṅags 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> śi thabs brgyad cu rtsa gcig la /\(^{25}\) 'dur thabs sum brgya\(^{26}\) drug cu\(^{27}\) ste / (247.6) daṅ po śi thabs ni /\(^{28}\) bar chod gdon gyis śi thabs (?) ŋi śu /\(^{29}\)
'du¹ ba² nad kyis¹ ši thabs ņi śu /⁴ glo bur rkyen gyis⁴ ši thabs ņi śu /⁶ rno gcod mtshon gyis⁷ ši thabs ņi śu /⁸ tshe zad las kyis⁹ ši thabs gcig daŋ (247.7) brgyad¹⁰ cu¹¹ rtsa gcig go //

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

<1-4>²⁰ srid gšen gyi²¹ bon skor²² brgyad ni /²³ ¹ gñan po kha tshaṅ²⁴ gi²⁵ bon skor²⁶ /²⁷ ² srid gšen (248.1) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ³ skal srid gšog pa’i bon skor / ⁴ lan chag³²
sbyoṅs pa’i (?) bon skor¹ / ⁵ gtag yas gs[???] kyí² / ⁶ bgroḍ pa lam gyi³ / ⁷ bde chen gnas kyí⁴ / ⁸ ma tshaṅ (248.2) kha skoṅ⁵ gi⁶ bon skor’ daṅ brgyad do //

de yan bla yid⁹ sems gsun sku gsun thugs su ’dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ ’dul¹² / yid loṅ skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems (248.3) kyí¹⁶ dpe¹⁷ / ’od yid kyí¹⁸ dpe¹⁹ / du ba bla’i dpe²⁰ /

<2> giṇis pa naṅ gsaṅ snags kyi gnas chog⁷¹ nas² / tshe ’das kyi²³ šes rgyud bdun daṅ bcas ste ’dur / ces pas / tshe ’das lan chags su ši²⁴ (248.4) ba’ï²⁵ dus su glud gtoṅ / tshe ’das gshed du ši²⁶ ba’i

¹ bskor Ms
² kyis Ms
³ gyis Ms
⁴ gyis Ms
⁵ skan Ms
⁶ gis Ms
⁷ bskor Ms
⁸ yi Ms
⁹ sic, read ’dur
¹⁰ spru Ms
¹¹ sku’i Ms
¹² sic, read ’dur
¹³ sku Ms
¹⁴ sku Ms
¹⁵ dpe’ Ms
¹⁶ gyis Ms
¹⁷ dpe’ Ms
¹⁸ kyis Ms
¹⁹ dpe’ Ms
²⁰ dpe’ Ms
²¹ mchog Ms
²² sic, read ni
²³ kyis Ms
²⁴ sic, cf. šes ANTG2
²⁵ pa’i Ms
²⁶ sic, cf. šes ANTG2
1 dus su gšed bral7 / tshe ’das rigs3 drug4 du5 ši6 ba’i7 dus su bsgrigs sbyoṅs bya / tshe ’das su ši8 ba’i9 dus su ŋo stad10 spar11 bya / tshe ’das slob mar ši12 ba’i13 dus su dbaṅ bskur / tshe ’das (248.5) yi ge a ru ši14 ba’i dus su gnas spar / tshe ’das yi dam du šes pa’i15 dus su gsol16 ba bdab ciṅ
sems can gyi17 don la smon pa’o //18

<3> gsum pa bar19 gsuṅ rab mdo’i bdun tshigs20 la gniṅ ste / Pho sbyoṅ21 ye šes sgron ma
(248.6) daṅ / Mo sbyoṅ22 padma mun sel lo //23
daṅ po Pho sbyoṅ24 ye šes sgron ma ni / bdun bdun bži bcu že dgu ru / tshe ’das kyis sgrib25
pa sbyoṅs nas / mam šes ’od kyi26 ’khor lor bsgyur te27 / gŠen lha (248.7) ’od dkar gyi28 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. šes ANTG2
7 pa’i Ms
8 sic, cf. šes ANTG2
9 pa’i Ms
10 sic, read gtdad
11 sic, read yar
12 sic, cf. šes ANTG2
13 pa’i Ms
14 sic, cf. šes 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 bsgrigs Ms
26 kyis Ms
27 ste Ms
28 gyis Ms

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Mo sbyoṅ¹ padma mun sel la² / bdun bdun bzi bcu že dgu ru tshe ’das kyis³ sgrib pa sbyoṅs nas / nam šes g-yu i g-yuṅ druṅ du bsgyur te / yum gyi⁴ thugs kar stim⁵ pa’o⁶ //
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),

extract 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 gsën 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 / gTsug 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 bstan 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 šes sñiñ po la bstan no //¹²

(3) sgra rig pa’i bon sde gsum ni / IHa srid gyi¹³ 'khrugs¹⁴ 'bum nag po / sGra tshad kyi¹⁵ (384.4) rtsod 'bum khra bo¹⁶ / Thugs rje lha 'bum dkar po dañ gsum ni / lha srid gyi¹⁷ mtshams¹⁸ su

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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 gños la bstan no //²
(4) bzo³ rig pa’i bon sde gsum ni / (384.5) 'bur daṅ rtsig⁴ daṅ ri mo bris / ces so //⁵ sKu gSuṅ Thugs kyi bzo 'bum mo //⁶
(5) gso⁷ ba rig pa’i⁸ bon sde gsum ni / gSo⁹ bya¹¹ nad 'bum nag po / gSo¹¹ thabs kyi dpyad¹² 'bum khra bo¹³ / (348.6) gSo¹⁴ byed kyi¹⁵ sman 'bum dkar po gsum ni / g-Yuṅ druṅ dgu brtsegs¹⁶ kyi⁷ r'i rtsa bar¹⁸ gtan¹⁹ la 'phab ste / dPyad²⁰ bu khris ses nид la bstan no //²¹

[2] gños pa snaṅ gṣen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bži / <2> skad kyi²⁴ gcon²⁵ dgu / <3> gtan rag bži bcu rtsa gños so //²⁶
<1> daṅ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba lha’i gtsaṅ sgo²⁹ gyer ba daṅ / <1-2>

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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 bтан Ms
²⁰ spyad Ms
²¹ / Ms
²² gyis Ms
²³ gyis Ms
²⁴ gyis Ms
²⁵ cuṅ Ms
²⁶ / Ms
²⁷ kyer Ms
²⁸ gyis Ms
²⁹ snod Ms
mar mnon pa sri’i byur sgo gyer ba dañ / (348.8) <1-3> phar gñën¹ po spyi’i gto sgo gyer ba dañ / <1-4> tshur bsksay pa phya’i² g-yañ sgo gyer ba’o //³

<1-1> yar gsol ba lha’i gtsañ sgo gyer ba la⁴ / yar sel⁵ bya ste / lco ga’i yar sel ...... (349.1) gsal kyï’ *gyur*⁷ sel / IHa sras* od dkar* gyi⁹ dog sel la sogs sel dkar brgya¹⁰ dañ ŋi śu’o¹¹ //⁴

<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 rañ gi¹⁵ dmar sel / sa ma’i riñ sel /¹⁶ la sogs¹⁶ sel nag brya¹⁷ dañ ŋi śu’o¹⁸ //¹⁹ ²⁰ de gñis su ma phye ba la²¹ sel khra bya ste / ‘byuñ ba’i stañ²² sel / (349.3) gñen gï²³ dug sel /²⁰ mi grags²⁴ kyi mda’ sel /²⁵ la sogs²⁵ sel khra brgya²⁶ ²⁷ dañ ŋi dañ²⁷ sum brgya²⁸ drug cu’o //

<1-3> phar gñën po spyi’i gto²⁹ sgo gyer ba la bōi / <1-3-2-1> ri dwags³⁰ śa ba’i bon skor

---

1. bsñën Ms
2. phya Ms
3. / Ms
4. las Ms
5. ser Ms
6. gys Ms
7. síc, read mgur
8. sres Ms
9. gys Ms
10. brgya’ Ms
11. śu pa’o Ms
12. / Ms
13. síc, read gnon
14. gys Ms
15. gis Ms
16. le swog Ms
17. rgya’ Ms
18. śu’ Ms
19. / Ms
20. This phrase is found at the end of<1-1> in BGSB.
21. las Ms
22. síc, read stoṅ
23. gys Ms
24. síc, read hraṅs
25. le swog Ms
26. brgya’ Ms
27. síc, read śi śu ste
28. brgya’ Ms
29. gto’ Ms
30. dag Ms

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gto¹ sgo gcig / (349.4) <1-3-2-2> sríp na gto² dgu'i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñan gyi³ bon sgo gto⁴ sgo gcig / <1-3-2-4> rgyal po dra ba'i bon skor gto⁵ sgo gcig dañ bži'o //

<1-3-2-1> dañ po ri dwag⁶ sa ba'i bon skor la dgu ste / ① mi bu (349.5) rin chen glud kyis⁷ blud⁸ ba'i sa ba / ② bdud kha 'phañš⁹ su bsgyur ba'i sa ba / ③ lha'i dal kha bsgyur ba'i sa ba / ④ bgegs rigs¹⁰ byol kha bsgyur ba'i sa ba / ⑤ sdañ sems byol kha bzlog pa'i sa ba / (349.6) ⑥ sluñ dbub khram kha bsgyur ba'i sa ba / ⑦ sluñ rdib phuñ¹¹ ris mnon¹¹ pa'i sa ba / ⑧ ltas 'nan dgra than bzlogs pa'i sa ba / ⑨ klu gñan sa bdag bzlogs pa'i sa ba dañ dgu'o //¹²

<1-3-2-2> gñis pa sríp pa'i (349.7) gto¹³ dgu'i bon skor la bži ste / ① dkar po Tshañš¹⁴ pa lha'i gto¹⁵ dgu dañ / ② nag po sa bdag gñan gyi¹⁶ / ③ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ④ khro bo²⁰ sríp pa yo bcos kyi²¹ gto²² dgu'o //²³ (349.8)

<1-3-2-3> sa bdag klu gñan gyi²¹ sdm skor²² la bdun ste / sa bdag klu gñan rgyal dañ bži / sman 'brog gzer gsum bdun no //²⁶
<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 //³

<2> gnis pa skad kyi⁴ gcoṅ⁵ dgu ni / <2-1> yar gsol ba lha'i (350.2) gcoṅ sgo gyer ba la / skad gcoṅ⁶ gnis ste / ① g-yu 'brug ṅar skad kyis⁷ lha gsas skad kyis⁸ lha gsas dpun bsdus / ② khyuṅ⁹ mo 'tser skad drag poš¹⁰ lha bdar ba'o //¹¹

<2-4>¹² mar la non pa sri'i byur sgo gyer ba la / (350.3) skad gcoṅ¹³ gnis ste / ⑧ pho rog ldiṅ skad kyis¹⁴ sri'i byuṅ gdab / ⑨ stag sbran bu'i skad kyis¹⁵ sri'i kham mnan pa'o¹⁶ //¹⁷

<2-3> phar gñen po¹⁸ spyi'i gto¹⁹ sgo gyer ba la / skad gcoṅ²⁰ gsum²¹ ste / ⑤ khu byug gsuṅ sñan gyis (350.4) lha sрин bпро ba skyed / ⑥ lco ka'i 'gyur skad kyis²² gto'i lam draṅ / ⑦ ne tso

1 / Ms
2 'bži Ms
3 / Ms
4 gyis Ms
5 lcoṅ Ms
6 cuṅ Ms
7 gyis Ms
8 gyis 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 gyis Ms
15 gyis Ms
16 ba'o Ms
17 / Ms
18 por Ms
19 gto' Ms
20 cuṅ Ms
21 gnis Ms
22 gyis Ms
skad kyis¹ lha srin gyi² brda³ sprod pa'o //¹

<2-2³> tshur skyob⁴ pa phya'i g-yaṅ sgo gyer ba la yaṅ / skad gcoṅ⁷ gniś ste / ³ naṅ (350.5) mo bu stor skad kyis⁸ mi'i phya 'gug / ⁴ rma bya'i sgra skad kyis⁹ nor gyi¹⁰ g-yaṅ 'gug pa'o //¹¹

<3> gsun pa gaṅ rag bži bcurtsa gniś ni / gyer sgo bži la bži¹² bcu / thar glud gniś dañ bži bcu rtsa gniś so // (350.6)

snaṅ gṣen gyis¹³ ... dgu ni / de yaṅ 'o ŋe¹⁴ bon gyi¹⁵ skaṅ yin pas¹⁶ tshug par bya / sdiṅ dor bon gyi¹⁷ mthams¹⁸ yin pas¹⁹ chod par bya / mthse²⁰ thun bon gyi²¹ spyan 'dren²² yin pas²³ thīn²⁴ 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 bskyab Ms
⁷ cuñ Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ gyis Ms
¹¹ / Ms
¹² bcu Ms
¹³ sic, read gyi
¹⁴ sic, read gṣen
¹⁵ gyis Ms
¹⁶ pa Ms
¹⁷ gyis Ms
¹⁸ 'tshams Ms
¹⁹ pa Ms
²⁰ tše Ms
²¹ gyis Ms
²² 'drin Ms
²³ pa Ms
²⁴ sic, read thoṅs
²⁵ gyis Ms
²⁶ bṣag Ms
²⁷ pa Ms
²⁸ yon Ms
²⁹ par Ms

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/ 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 ŋa yin pas sءoŋ la’ bya / mar sel bon gyi⁸ cha ka yin pas⁹ šamts¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ’dug¹¹ ma bsug par du bon mi gyer / glud sna (351.1) than gyis draṅ / glu bzūg¹² zor gyis btul / zor šul¹³ g-yaṅ du bskyab / ces pa /

snaṅ¹⁴ gśen sku gsuṅ thugs dǎn 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 stoṅ ’gron po bsog pa ’dra /
tshig med yas la re ba de /
lag med gser g-yu¹⁷ (351.3) mthon⁹ ba ’dra /
yas daṅ smraṅ du ’dzom nas kyaṅ /
tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
śar pa bro glu ’khrab pa ’dra /
ces s-ho /²¹
3 gsum pa 'phrul gšen gyi bon la yaṅ / rdzu 'phrul gyi' (351.4) bon bcu gsum ni / dgra la dmigs pa bdun / bgegs la dmigs pa bži / bon ŋid la dmigs pa gñis so //

dgra la dmigs pa bdun ni / bsad gso gñis / dbab chad gñis / than daṅ (351.5) cho 'phrul gñis / jag chiṅ daṅ bdun no //

bgegs la dmigs pa bži ni / mnan gzir gñis / bkar bsreg gñis so7 //

bon ŋid la dmigs pa gñis ni / bdag don daṅ gžan don gyis bsgrub pa'o //

daṅ po la yaṅ gñis ste / [I] tha10 snaṅ du bsgral11 ba daṅ / [II] yaṅ dag par bsgral ba'o //

(351.6) [I] daṅ po la gñis ste / [I-1] mam šes lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du bsgral ba'o //

[I-1] daṅ po la yaṅ gñis ste / (351.7) [I-1-1] bsgral bya daṅ [I-1-2] bsgral tshul lo //

[I-1-1] daṅ po bsgral bya la yaṅ / bsgral ba'i žiṅ bcu14 ste / ① g-yuṅ druṅ bon gyi spyi dgra15 / ② gšen rab bla ma'i sku dgra / ③ bsgrub gšen bdag gi16 ggos17 dgra / ④ bka' (351.8) las 'gal ba'i sdig can / ⑤ dkor18 la rlo ma'i19 rkun ma / ⑥ tshe la 'jab pa'i20 'byuṅ po / ⑦ bstan pa khyad du gṣad21 pa'i ru dra / ⑧ bstan dgra sdig can / ⑨ bon dgra dam ņams22 / ⑩ gšen dgra (352.1) tshe zad daṅ bcu'o //

1 gyis Ms
2 gyis Ms
3 / Ms
4 bso Ms
5 / Ms
6 gzer Ms
7 'o Ms
8 / Ms
9 / Ms
10 thad Ms
11 sgral Ms
12 / Ms
13 / Ms
14 The contents of the ten fields of the enforced release is a little bit different from that of BGSB.
15 sgra Ms
16 gis Ms
17 sgo Ms
18 bkor Ms
19 pas Ms
20 ba'i Ms
21 gso Ms
22 ņas Ms
23 / Ms
[I-1-2] gnis pa bsgral¹ tshul la yaṅ gnis ste / [I-1-2-i] bca' gzi daṅ [I-1-2-ii] bsgral ba'o ǁ²
[I-1-2-i] daṅ po bca' gzi ni / Khams gsum kun bsgral gyi¹ 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 ǁ³ Gab pa¹⁸ rin chen gsaṅ bai'i rgyud las⁸ /
 byaṅ śar bgegs kyi¹⁰ mdun sa ru / gdon bgegs 'dul bai'i 'brub¹¹ khuñ bca' /
ces pa / (352.3) dkyil 'khor gyi¹² byaṅ śar du gzugs med kyi¹³ liṅga bca’'o ǁ¹⁴
 liṅga'i rgyu¹⁵ lña ni /
 dri chen rjes sa snab lud daṅ / skra daṅ gos kyi¹⁶ dum bur lña
ces s-ho ǁ¹⁷ liṅga'i rgyu¹⁸ ni bra bo¹⁹ daṅ ju²⁰ tse la²¹ sog²² 'bru nag²³ (352.4) la bya’o ǁ²⁴ bsreg liṅ
ni / śog gu / mnan liṅ ni gro ga / bgegs liṅ ni ra swog / 'bri²⁵ lugs ni raṅ raṅ gi²⁶ gzuṅ lugs²⁷ Itar
ro ǁ²⁸

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 mam³ gsum drod tshad kyis⁴ /³
    bzas⁶ pa po'i liṅga bsgral /

ces pa / bdag ŋid yi⁸ dam gyi⁹ lhar¹⁰ gsal ba / phur pa las kyi lhar¹¹ gsal ba / bzas¹² pa po¹³ (352.6)
dgra dūnos su gsal ba'o //¹⁴

[I-2] 'Gu ya srog 'dzin las¹⁵ /
    thugs kar tram bkod¹⁶ byin gyis rlabs /
    phuṅ po dur khorod dbyiṅs su gtor /
    lha la daṅ¹⁷ žin mchod par 'bul /
    dbal phur rtse la ōṃ nag 'phro /¹⁸ (352.7)
    mar me khrag (sič, read rlun?) gis bsad pa bžin /
    kun gźi'i rtsa bcad rnam šes dbyiṅs su phyuṅ /¹⁹

ces pa /
    rgyal²⁰ ba mam²¹ pa gsum ni / bsgrubs po'i dgra thub pas²² rgyal / bon skyoṅ ša khrag gis

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¹ This line is not found in ņon moṅs raṅ grol (BK 160).
² gsol Ms
³ mams Ms
⁴ gyis Ms
⁵ This line is found in ņon moṅs raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
⁶ sič, read gsas
⁷ This line is not found in ņon moṅs raṅ grol (BK 160).
⁸ yid Ms
⁹ gyis Ms
¹⁰ lha Ms
¹¹ lha Ms
¹² sič, read gsas
¹³ po'i Ms
¹⁴ / Ms
¹⁵ la Ms
¹⁶ dkod Ms
¹⁷ sič, 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 (252.8) gnas spar² bas³ rgyal ba'o //4

[II] gnis pa yañ dag par bsgral ba ni / bsgral bya khams gsum sems can / bsgral byed lta sgom spyod 'gre'o (?) //6 dañ po bsgral bya ni / bdag med spros bral gyi⁶ lta bas⁷ (253.1) gzugs med kyi⁷ sems can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sems can bsgral / chags med šug 'byuñ gi¹¹ spyod pas¹² 'dod khams kyi¹³ sems can bsgral ba'o //14 (253.2)

de bya ba la / dmigs¹⁵ pa thabs kyi rañ žin / 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 sňags²¹ (333.3) lha'i gnas chog²² / <3> bar gsuñ rab mdo'i bdun tshigs²³ /

<1> dañ po phyi gšog pa nag po'i phyi 'dur ni / <1-1> śi thabs²⁴ brgyad²⁵ cu²⁶ rtsa geig la / 'dur²⁷
thabs¹ sum brgya² drug cu ste / dañ po (353.4) thabs³ ni / bar chod (?) gdon gyis ši ba ŋi šu⁴ / 'du ba nad kyis⁵ ši ba ŋi šu / glo⁶ bur rkyen gyis ši ba ŋi šu / rno gcod mtshon gyis ši ba ŋi šu / tshad las kyis⁷ ši ba gcig dañ brgyad cu⁸ rtsa gcig go //¹⁰ (353.5)

<1-2> 'dur thabs¹⁰ sum brgya drug cu ni / bkra mtshun¹¹ lhe'u gri dañ bži la 'dus so //¹²

<1-4>¹³ srid gšen gyi¹⁴ bon skor¹⁵ brgyad ni / ① gñan po kha tshaṅ¹⁶ gi¹⁷ bon skor¹⁸ / ② srid gšen lcags kyi¹⁹ bon skor²⁰ / ③ skal srid gšog pa'i bon skor²¹ / ④ lan chag sbyoṅs kyi²² : ⑤ gdam gas god kyir²³ bon skor²⁴ / ⑥ ²⁵-bgro pa²⁵ lam gyir²⁶ bon skor²⁷ / ⑦ bde chen gnas kyir²⁸

¹ thab Ms
² brgya' Ms
³ thab Ms
⁴ šus Ms
⁵ gyis Ms
⁶ blo Ms
⁷ kyi Ms
⁸ bcu Ms
⁹ / Ms
¹⁰ thob Ms
¹¹ mtsho' Ms
¹² / Ms
¹³ <1-3> is missing.
¹⁴ gyis Ms
¹⁵ bs[kor Ms
¹⁶ tshaṅs Ms
¹⁷ gis Ms
¹⁸ bs[kor Ms
¹⁹ kyi Ms
²⁰ bs[kor Ms
²¹ bs[kor Ms
²² gyis Ms
²³ gyis Ms
²⁴ bs[kor Ms
²⁵ bgro ba Ms
²⁶ gyis Ms
²⁷ bs[kor Ms
²⁸ gyis Ms
bon skor\(^1\) / ⑧ ma tsha\(^i\)\(^{13}\) kha sko\(^{13}\) gi\(^3\) bon skor\(^4\) da\(n\) brgyad to (?) /\(^9\) (353.7)

de ya\(n\) bla\(^{6}\) yid\(^7\) sems gsum sku gsu\(n\) thugs kyi 'dur \(^8\) dgo\(n\)s ste\(^8\) / bla sprul skur\(^9\) 'dur / yid lo\(n\)s\(^10\) skur\(^11\) 'dur / sems bon skur\(^12\) 'dur / mthun dpe ni / me sems kyi\(^13\) dpe\(^14\) / 'od yid kyi\(^15\) dpe\(^16\) / (353.8) du ba bla\(i\) dpe\(^17\) /

<2> gnis pa na\(n\) gsa\(n\) s\(n\)ags lha\(i\) gnas chog\(^18\) ni / tshe 'das kyi\(^19\) \(\)s\(\)ryud gdon da\(n\) bcas ste 'dur / ces pa / tshe 'das la\(n\) chags su s\(\)es pa'i dus\(^20\) su\(^21\) glud gton\(^22\) / tshe 'das g\(\)sed dus\(^23\) \(\)s\(\)es pa'i dus su g\(\)sed phral / tshe 'das r\(\)gs\(^24\) drug du s\(\)es pa'i dus su s\(\)byo\(n\) bya / tshe 'das tshe 'das du\(^25\) \(\)s\(\)es pa'i dus su / lu\(n\) \(\)n\(o\) bstan ci\(n\) g\(\)tad yar bya / (354.1) 26\(\) '\(\)s\(\)es pa'i dus su g\(\)sed phral lu\(n\) \(\)n\(o\) bstan ci\(n\) g\(\)tad yar bya / (354.1) 26\(\) tshe 'das slob\(^27\) ma ru s\(\)es pa'i dus su d\(\)ba\(n\) bskur / tshe 'das yi ge a ru s\(\)es pa'i dus su gn\(\)as spar / tshe 'das yi dam du s\(\)es pa'i dus su g\(\)sol ba (354.2) 'de\(n\) ci\(n\) sems can gyi\(^28\) don la

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1. bskor Ms
2. tsha\(\in\)s 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. lu\(n\) Ms
11. sku Ms
12. sku Ms
13. gyis Ms
14. rts\(e\) Ms
15. gyis Ms
16. dpe Ms
17. dpe Ms
18. mchog Ms
19. gyis Ms
20. du Ms
21. ru Ms
22. gta\(n\) Ms
23. sic, read du
24. rig Ms
25. dus Ms
26. This part seems a repetition by error.
27. slo Ms
28. gyis Ms
slob pa’o //

<3> gsum pa bar 2 gsuñ rab mdo’i bdun tshigs3 la gñis ste /Pho sbyoṅ’ ye šes sgron ma daṅ / Mo sbyoṅ’ padma mun sel lo //6
daṅ po Pho sbyoṅ’ ye šes sgron ma (354,3) ni / bdun bdun bži bcu že dgu ru / tshe ’das gyis8 sgrīb9 pa byaṅ nas / rnam 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 bži (354,4) bcu že dgu ru tshe ’das kyi15 sgrīb16 pa sbyaṅs nas / rnam šes g-yu’i g-yuṅ druṅ du bsgyur te17 / yum gyi18 thugs kar stīm19 pa’o //20

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1 / Ms
2 Ms inserts gsum.
3 tshig Ms
4 sbyoṅs Ms
5 sbyoṅs Ms
6 / Ms
7 sbyoṅs Ms
8 sic, read kyi
9 bsgrib Ms
10 kyis Ms
11 lo Ms
12 gyis Ms
13 / Ms
14 sbyaṅ Ms
15 om. Ms
16 bsgrib Ms
17 ste Ms
18 gyis Ms
19 sic, read thīm
20 / Ms
Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
**Abbreviations and Cited Sources**

(See also the Bibliographical Notices in BGSB 2007)

**ANTG**
Anonymous Note on *Theg pa dgu*, BTK = MT 191, pp. 241.1-261.4. Appendix I (the first four vehicles of the *lHo gter gyi theg pa dgu*: ANTG 241.7-248.7); Appendix III (Facsimile Edition).

**ANTG2**
Anonymous Note on *Theg pa dgu*, No. 2, MT 191, pp. 347.2-367.6. Appendix II (the first four vehicles of the *lHo gter gyi theg pa dgu*: ANTG2 347.7-354.4); Appendix IV (Facsimile Edition).

**Arrow**
= Karmay 1998b.

**Arrow2**
= Karmay 2005a.

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

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

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

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

**Blondeau, A. M. and Karmay, S**
1988

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

= Karmay & Nagano 2002

dBaṅ chen

Kho bo dbaṅ chen no mtshar rgyas pa'i rnam (sic, read rnam) bṣad gsal ba'i sgron me by sKyabs ston Rin chen 'od zer (14 c.) [BKT = MT 225]

DzPh

Man ŋag gnad kyi rdzön 'phraṅ kun gsal nī 'od rgyan, BTK 242, missing in MT.

'Grel bți


gZer mig

= ZM

gZi brjid

= ZJ

Hor btsun Lexicon

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

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Lalou, M.


IDE’uchos’byuṅ

mKhas pa lde’us mdzad pa’i rGya bod kyi chos ḥbyuṅ rgyas pa, Gañs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrun khan, Lhasa, 1987.

LRZ

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

LSDz

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

LSHdz

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

Luminous Boy

= Karmay 1988a.

Martin, Dan

Martin, Dan et al

Meyer, Fernand

Mimaki, Katsumi

Minpaku Lexicon

Ms
Manuscript.

MT

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

N.A.
Not Available.

N.F.
Not Found.

N.I.
Not Identified.

NA

Pasang Wangdu
2007  Pa tshab Pa saṅs dbaṅ 'dus, Glaṅ ru Nor bu tshe ring, (eds.), gTam šul dga' thaṅ 'bum pa che nas gsar rīned pa'i bon gyi gna' dpe bdams bsgrigs, Bod ljoṅs bod yig dpe rṇiṅ dpe skrun khaṅ, Lha sa.

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

Richardson, Hugh
Ruegg, David S.

RYK Rin po che yid bzin bkod pa'i rgyan, rTsa rgyud chen po gsa'i ba bsa'n (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.

SGK Interpretation of Samten G. Karmay.

Snellgrove, D. L.

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1992 Tun hoṅ nas thon pa'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun khaṅ, Beijing.
YBK g-Yung drung bon gyi bka' 'gyur dkar chag by Rig 'dzin Kun groł grags pa (b.1700), Beijing, Krung go'i bod kyi šes rig dpe skrun khang 1993.
ZJ gZi brjid, 12 vols, Bod ljoṅs bod yig dpe rniṅ dpe skrun khaṅ, Lhasa, 2000.
ZM mDo gZer mig, Kruṅ go'i bod kyi šes rig dpe skrun khaṅ, Beijing, 1991.