

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 rÑiñ ma pa) are summarily treated. The *Bon* in question here is the so-called "Everlasting *Bon*," or *g-yuñ druñ bon*,⁽²⁾ the doctrine of which was formed and organised through the influence of Buddhism from the eleventh century on.⁽³⁾

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

* We would like to express our profound thanks to Prof. Robert Kritzer of Kyoto Notre Dame University, who accepted the painful task of reading through our English and gave us useful suggestions and corrections. We would also like to express our appreciation to Mr. Hisashi Kojima of Tanaka Printing Co. Ltd. for his expeditious handling of the production of the present article.

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

⁽²⁾ The term *g-yuñ druñ bon* is found, in the *phyi dar* period, already in one of the earliest *Bon po* documents, the *mDzod phug*, rediscovered by gSen 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 Kværne (2000): "The Study of *Bon* in the West: Past, Present, and Future," in Karmay, Nagano (2000), *New Horizons* ..., pp. 7-20.

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 (*byañ 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 *Žañ žuñ*,⁽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 brjid*. Our *Bon sgo gsal byed* also belongs to the fourteenth century. Therefore, at the beginning we thought that we would have nothing to contribute to this part of the field because of his work. But, when we examined the material in detail, to our surprise, we found that something completely different is presented. That is another reason why we decided to prepare the translation of this portion.

⁽⁴⁾ The nine vehicles of the Northern treasury (*byañ gter*), as presented in BGSB (107b5-108b3) are 1) *snañ ldan theg pa*, 2) *rañ ldan theg pa*, 3) *bžed ldan theg pa*, 4) *tho tho theg pa*, 5) *spyi tho theg pa*, 6) *ya tho theg pa*, 7) *lha rtse theg pa*, 8) *snañ rtse theg pa*, and 9) *yañ rtse theg pa*. We know very little about the *theg pa dgu* of this tradition.

⁽⁵⁾ The nine vehicles of the Central treasury (*dbu gter*) are 1) *lHa mi gžan brten gyi theg pa*, 2) *Rai rtogs gśen gyi theg pa*, 3) *Thugs rje sems dpa'i theg pa*, 4) *g-Yuñ druñ sems dpa'i theg pa*, 5) *Bya ba gtsaň dag ye bon gyi theg pa*, 6) *rNam pa kun ldan mñon śes kyi theg pa*, 7) *mÑon spyod thugs rje rol pa'i theg pa*, 8) *Śin 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, Etudes thématiques 2, Paris, 1994, pp.115-136.

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

⁽⁷⁾ Cf. BGSB 163b4-5: *Žañ žuñ ni theg pa snañ ldan rañ ldan la sogs dgu* / "The nine [vehicles] of *Žañ žuñ* are vehicles *snañ ldan*, *rañ ldan*, etc."

⁽⁸⁾ Cf. BGSB 163b5: *Bod ki theg pa phyra gśen la sogs dgu ru* / *Doñ sprugs las bshad* / "The Tibetan vehicles are explained in the *Doñ sprugs* (BK 175) as nine, such as *phyra gśen [theg pa]*, etc."

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

⁽¹⁰⁾ *The Nine Ways of Bon*, Excerpts from *gZi-brjid*, edited and translated by D. L. Snellgrove, London, 1967.

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

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

⁽¹²⁾ There is considerable confusion about the spelling of the word *phywa* and its meaning in late *Bon po* and Buddhist sources. It is clear that the distinction between *phywa* 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 *Īsvara* for the *Śaivites* (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 btab phywa klags /*, "Divination is consulted, prognosis is read" (Lalou 1958: 167, l.66; 171, l.137). In the same documents the phrase *mo btab phywa klags /* is the parallel to the phrase *gto žiñ dpyad /* "Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, l.153). The practices of the *gto*, *dpyad*, *mo* and *phywa* are the main concern of the *Bon po* in the early period. But later the *phywa* 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 gśen theg pa* according to the *gZi brjid* (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 gśen theg pa*. There are few cases where the *phya* of the *Phya gśen theg pa* is written with *wa zur*, namely, *Phywa gśen theg pa*; see Luñ rigs mdzod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281] p. 131, l. 2, l. 3, l. 6). Cf. also Gathañ manuscripts (Pasañ Wangdu 2007, p. 18 [25, l.2]: *mo btab phywa (!) klags na /*; p. 25 [35, l.5]: *gto dañ dpyad 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 *Ži khro*, Vol.2, 1653 *et seq* (BTK = MT 126). In ritual texts the term very often occurs with the term *g-yañ*, "quintessence," "essence," "essential part of something" in the form of *phya g-yañ*; 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-yañ*, which is in fact a contraction of *mi'i phya* and *nor gyi g-yañ*, 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-yañ* often designates the best part of almost anything that is desirable. In the *sGra 'grel* (p.57, ll. 5-6) the term *mi'i phya* is explained as: *phya tshe rgyal mo(s) ... mi phya med la 'tshag ster / smra tshe zad kyī 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-yañ 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 ^(111b1) pa lho gter gyi theg dgu ni / phy¹ snañ 'phrul srid /
dge drañ² a ye / bla med do //

[[1] phy gśen theg pa]

[1] dañ po phy gśen ni / ^(A.29b4) ston pa phyas mdzad pas³ ^(111b2) phy gśen no //

[1-1] de la phy gśen gyi bon rig⁴ pa'i gnas lña ste / **Khams brgyad**⁵ ⁶ las /

¹ bya A

² trañ AB

³ pa A

⁴ rigs B

⁵ rgyad A

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

[[1] The Vehicle of the *gŒen* of Prediction (*phya gŒen theg pa*)]

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

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

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

¹ Cf. Snellgrove's translation: the Way of the Shen of the Visual World.

² Cf. Snellgrove's translation: the Way of the Shen of Illusion.

³ The Sanskrit equivalent of this term is *ṛṣi*, but here it corresponds to Buddhist *bhikṣu*.

⁴ Cf. Snellgrove's translation: the Way of Pure Sound.

(1) phyi dañ (2) nañ dañ (3) bzo dañ (4) sgra dañ (5) gso ba ^(111b3) rig pa'i
gnas lña la blo sbyañs pa'i skyes¹ bu ni / e ma ño mtshar che
ces pas / (1) phyi rig pa la² **Srid pa'i gto 'bum nag po³ dañ** / ^(A.29b5) ^(111b4) **Rin**
chen gyi rtsis 'bum khra bo⁴ 5 // gTsug lag⁶ dpal 'bum dkar po⁷ dañ gsum / **Ri**
rab kyī rtser⁸ **Koñ tse 'Phrul rgyal** la ^(111b5) gsuñs so //

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

(3) sgra rig pa la¹² / **IHa srin gyi 'khrugs¹³ 'bum nag po¹⁴** / ^(112a2) **sGra tshad kyī**

¹ skye B

² om. B

³ N.A.

⁴ khra'o AB

⁵ N.A.

⁶ A inserts gi.

⁷ See Index of BGSB (2007).

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*).

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

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

⁵ Concerning Koñ tse 'phrul rgyal, see Samten G. Karmay, "The Interview between Phyva Keng-tse lan-med and Confucius," *Bulletin of the School of Oriental and African Studies*, University of London, vol. XXXVIII, 3, 1975, pp. 562-580; article reproduced in *The Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet*, Mandala Book Point, Kathmandu, 1998, pp. 169-189.

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 Yongs su dag pa, rGyal gšen Mi lus bsam legs and Klu gšen Ye šes sñiñ po, see LSDz, pp.89, 91-97. On the second practitioner rGyal gšen Mi lus bsam legs, see Martin (1994) 51-64.

⁷ Concerning the *Klu 'bum*, see Index of BGSB (2007). It is to be noted that the Buddhists in Tibet regarded this *Bon po* scripture very important and so most of the Buddhist monasteries and temples usually kept either a manuscript or printed copy of the scripture for the reason that it contains stories of how sTon pa gŠen rab mi bo pacified the *Klu* being regarded as the masters of the natural environment.

rtsod 'bum khra bo¹ / Thugs rje'i lha 'bum dkar po² dañ gsum / lha srin³ gyi
mtshams⁴ su **rMa lo** dañ **g-Yu^(112a3) lo** la gsuñs so // sgra tshad gñis yin pas
snod⁵ gñis so //

(4) bzo rig pa la **sKu gSuñ Thugs kyi bzo 'bum⁶** gsum mo // ^(A.29b7) ^(112a4)

(5) gso ba rig pa la **gSo bya'i nad 'bum nag po⁷ / gSo thabs kyi dpyad⁸ 'bum
khra bo⁹ / gSo byed kyi sman 'bum dkar po¹⁰** ^(112a5) dañ gsum / ri **g-Yuñ druñ**

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 bži" in Index of BGSB (2007).

⁸ spyad A

⁹ See "gSo ba rig pa'i sman rgyud 'bum bži" in Index of BGSB (2007).

¹⁰ See "gSo ba rig pa'i sman rgyud 'bum bži" in Index of BGSB (2007).

proclaimed to rMa lo and g-Yu lo⁸ in an intermediate space between Gods (lha) and Demons (srin) the three [treatises, namely,] the "Black [volume of] One hundred thousand [lines about] the Conflict between Gods and Demons (*lHa srin gyi 'khrugs 'bum nag po*), the "Multi-colored [volume of] One hundred thousand [lines about] the Debate of Linguistics and Logic" (*sGra tshad kyī 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 kyī bzo 'bum*).

(5) Concerning the Medical Science (*gso ba rig pa*), [gŠen rab mi bo] proclaimed to dPyad bu khri śes⁹ 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

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

⁹ Concerning dPyad bu khri śes, one of the four *mtshan ldan khye'u*, see the previous note.

¹⁰ The mountain g-Yuñ druñ dgu brtsegs is situated in the middle of 'Ol mo luñ riñ. Cf. Snellgrove (1967) p. XXII; Dan Martin, "OLMO LUNGRING: A Holy Place Here and Beyond," In: *BON, the Magic World, The Indigenous Religion of Tibet*, ed. Samten Karmay and Jeff Watt, Ruben Museum of Art, New York, Philip Wilson Publishers, London, 2007, [pp.99-123], p. 103; cf. also Dan Martin, "Ol-mo-lung-ring, the Original Holy Place," In: Toni Huber, ed., *Sacred Spaces and Powerful Places in Tibetan Culture*, Dharamsala: Library of Tibetan Works and Archives, 1999, 291, n. 42.

dgu brtsegs¹ su **dPyad**² **bu khri śes** la gsuñs so // ces pa rnam **rNam rgyal**³ las
bśad do //

[1-2] mo yañ phyi ^(112b1) rig⁴ te / **Ju**⁵ **thig**⁶ **rgyud 'bum**⁷ las / ^(A.29b8)

phya gśen theg pa'i rgyud bstan pa⁸ / sprul pa bcu gcig⁹ kun gsal 'di / bdag

^(112b2) don ma yin gśan don yin /

ces pas mdud pa sum brgya drug bcu ni / lha khams¹⁰ kyi mdud¹¹ pa brgya ñi śu
/ 'dre¹² khams ^(112b3) kyi mdud¹³ pa brgya ñi śu 'o¹⁴ // de yañ ba sbal khyuñ gsum
mo // **Žan**^(A.29b9) **žuñ** gi ju¹⁵ thig / **Mi**¹⁶ **ñag** gi sog¹⁷ pa / ma sañs kyi mde'u¹⁸ rnam
^(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 khra'o (sic, read khra bo) / rnam rgyal gyi sman 'bum dkar po gsum (2) 'ol mo luñ riñs su gtan la phabs te / snod ni dPyad bu khri śes la bstan no /

⁴ rigs A

⁵ bcu A

⁶ tig A

⁷ N.A.

⁸ par A

⁹ thig A

¹⁰ 'khams A

¹¹ 'dud A

¹² 'brel A

¹³ 'dud A

¹⁴ 'am B

¹⁵ bcu A, B om.

¹⁶ me B

¹⁷ swo A

¹⁸ rde'u B

about] the Diagnosis, the Means of Cure" (*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 *gŠen* of Prediction (*phya gŠen theg pa*), which completely clarifies the eleven emanations¹², is not for one's own sake (*bdag don*)¹³, but for the sake of others (*gžan 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* (*khyuñ*)¹⁵. The Knot-Sortilege (*ju thig*) of *Žaň žuň*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 *rai 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 *Žaň žuň ju thig* divination (see note 16). The divination charts have the figures of a cow, a frog, and the *khyuñ* bird (similar to *garuḍa* in Indian mythology), see *Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snañ srid legs ñes kun gsal* (BTK = MT 68, pp. 219-247). Like BGSB, this text also has just *sbal* (frog), but it probably meant *rus sbal* (tortoise), because Chinese astrology is involved in the *sbal* section of the text just referred to.

¹⁶ The *Žaň žuň ju thig* is a system of divination using six strings, and its practice is reputed to be very ancient. The text itself is called *Žaň žuň 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 sKyaň sprul Nam mkha' rgyal mtshan (19th century), entitled *Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snang srid legs ñes 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 lña'o (mchan: phyi rig med)² ces pas / phyi³ rig^(112b5)
pa phyā gśen kho na ma yin te / skabs 'dir 'byuñ ba'o⁴ // **Thugs rje byams**⁵ **ma**⁶
las^(A.29b10)

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

¹ ban A

² This mchan, which is correctly placed here in A, is mistakenly placed in B 113a2.

³ nañ AB

⁴ pa'o AB

⁵ bya A

⁶ N.I.

⁷ bso A

⁸ rigs B

⁹ pas A

pa) [divination] of Tangut (Mi ñag)¹⁷, and the arrow-head (*mde'u*)¹⁸ [divination] of the *Ma sañs*¹⁹ spirits are [included in] the External Science.

Moreover, some *bon po* say that the five sciences²⁰ are the Internal [Science], the Reasoning (*gtan tshigs*)²¹, Linguistics, Art, and the Medical [Science]. Therefore, the External Science (*phyi rig pa*)²² is not solely [included in the Vehicle of] the *gŚen* of Prediction (*phya gśen [theg pa]*). It appears [here] on this occasion [provisionally]. [On the other hand,] it is said in the "Compassionate Loving Mother" (*Thugs rje byams ma*):

<<[There are] the External Science, the Internal Science, Linguistic Science, Art, [113a] the Medical Science, and the Reasoning Science.>>.

There are six [sciences in this case].

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

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

¹⁹ The *ma sañs* is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (*dbañ mdzad*) of Tibet prior to the coming of gÑa' khri btsan po, the first Tibetan king, it is said that the *ma sañs ru dgu* governed the country (lDe'u chos 'byuñ, pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the *ma sañs* (Stein 1959: 246); cf also Arrow: 444-45. In the *Bon* tradition, there are the nine *ma sañs* brothers (*ma sañs spun dgu*) and their nine sisters (*ma sañs spun dgu'i lcam*), all are enumerated in the *'Jig rten phuñ 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 *ma sañs spun dgu*. They are closely related to the Yar 'brog region in the southern Tibet and they personify atmospheric phenomenon such as storms of thunder, snow, hail and rain. Cf. also (Minpaku Lexicon) *ma sañ = mi ma yin gyi rigs śig* (a class of non-human being, spirit).

²⁰ Interlineal commentary: "there is no External Science" (*phyi rig med*).

²¹ Interlineal commentary: "Logical" (*tshad ma rtog ge*).

²² The original reading (*nañ rig pa*) does not make sense here and is corrected to *phyi rig pa*.

[[2] snañ gśen theg pa]

[2] gñis pa snañ gśen ni / lha 'dre'i snañ ba¹ dañ mthun par ston pas ^(113a2)
snañ gśen no // de'i bon ni² / **sNañ gśen rtsa ba'i mdo dgu**³ las /
 theg pa snañ gśen bźed⁴ bstan⁵ pa / ^(A.30a1)
 <1> gyer sgo bźi dañ <2> skad gcoñ⁶ dgu /
 <3> gtañ⁷ ^(113a3) rag bźi bcu⁸ rtsa gñis so //
 ces pas / de la <1> gyer sgo bźi ni / yañ **de ñid**⁹ las /
 lha g-yañ gñan sri'i gyer sgo bźi /
 ces pas / ^(113a4) <1-1> yar gsol ba lha'i gtsañ sgor gyer ba / <1-2> mar non pa
sri'i¹⁰ byur sgor gyer ba / <1-3> phar ^(A.30a2) gtoñ¹¹ pa spyi'i glud¹² sgor gyer ba /
 <1-4> tshur skyob pa phya'i ^(113a5) g-yañ sgor gyer ba'o //
 de la <1-1> gtsañ sgor gyer ba ni lha sel la bya ste / lco ga'i¹³ yar sel dañ / ru

¹ B om.

² B mistakenly places the above mentioned mchan (phyi rig med) here.

³ N.A., cf. Karmay 1972: 328, 29.

⁴ bźir B

⁵ stan A

⁶ bcoñ A

⁷ tañ A

⁸ cu B

⁹ = sNañ gśen rtsa ba'i mdo dgu. N.A., cf. Karmay 1972: 328, 29.

¹⁰ śi ra'i AB

¹¹ gtod B

¹² blud B

¹³ ge'i AB

[[2] The Vehicle of the *gŚen* of Appearance (*snañ gśen theg pa*)]

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

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

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

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

Therefore, [the four Portals of Incantation are] <1-1> Praying upward, Incantation at the pure portal of gods, <1-2> Suppressing downward, Incantation at the portal of misfortune (*byur sgo*) of vampires (*sri*),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 *phyā* (*phyā'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

²³ The original reading *sī ra* is corrected to *sri*. The term *sī ra* is not known.

²⁴ Concerning *glud*, see Samten G. Karmay, "The Man and the Ox: a Ritual for Offering the *glud*," *The Arrow and the Spindle*, Kathmandu, 1998, pp. 339-379 (cf. the original article in French in *Journal Asiatique*, Tome CCLXXIX, no. 3-4, 1991, pp. 327-381).

bži gsas kyi mgur sel ^(113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar
brgya ñi šu'o // de gñis su ma ^(A.30a3) phye ba 'byuñ ba'i stoñ sel / gśen³ gyi dug
^(113b2) sel /

<1-2> mar sri la gyer ba ni 'dre sel yin te / sde brgyad kyi zlog sel / the'u⁴
rañ gi dmar sel / ša ma'i riñ sel la sogs sel ^(113b3) nag brgya ñi šu'o // mi hrañs⁵
kyi mda' sel / de la sogs ^(A.30a4) se⁶ khra brgya ñi šu ste / sel sum brgya drug
cu'o //

de bsdus⁷ na yañ⁸ ^(113b4) dgu dgu brgyad cu rtsa gcig go // de la yañ bsdus na

¹ gsas AB, sras ANTG2 (349.1)

² dgos B

³ bśen A

⁴ the A

⁵ trañs AB

⁶ sde la AB

⁷ sdus AB

⁸ ya ñal AB

upward of larks (*lco ga*),²⁵ 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 sras²⁶ 'od dkar.²⁷ [There are also purifications which are] not divided into these two, [namely, upward and downward,] such as the purification of a thousand elements (*'byuñ ba'i stoñ sel*) and the purification of the poison of *gŚen* (*gśen gyi dug sel*).

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

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

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

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

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

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

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

³⁰ 独脚鬼 (*Bod rgya tshig mdzo chen mo*).

³¹ Cf. ANTG (BTK = MT 191) 243.1 : *śa ma'i ra'i rañ sel*; ANTG2 (BTK = MT 191) 349.2: same as BGSB.

³² The meaning of the original reading *mi trañs* is not clear. We corrected it to *mi hrañs*, but it is uncertain.

gsum 'du ste / lha sel 'dre sel klu sel lo //

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

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

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

¹ bsar A

² rto AB

³ spros 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 (*'dre 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 bži*), and <1-3-2-5> a supplement [ritual] (*goñ khal*) [114a] as the fifth.

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

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

³⁴ The details of these old and new traditions are not known to us.

³⁵ The *sa bdag* is one of the four types of spirits which the *Bon* tradition recognizes. The *sa bdag*, the spirits of earth, inhabit the ground, and their permission is always sought when a construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, *Vaiḍūrya dkar po*, chap. 31. Cf. Two editions of the *Vaiḍūrya dkar po* : - *The Vaiḍūrya 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. Tsepel Taikhang, (2 vols), New Delhi, 1972; - *Phug lugs rtsis kyi legs bśad mkas pa'i mgul rgyan Vaiḍūra dkar po'i do śal dpyod ldan sñiñ nor*, (2 vols), Kruñ go'i Bod kyi śes rig dpe skrun khañ, 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> śa ba'i¹ 2-bon skor⁻² (A.30a6) mañ yañ dgu ru 'du ste / ① mi bu
rin^(114a3) chen glud³ kyis bslu⁴ ba'i śa ba dañ / ② bdud kha 'bañs su bsgyur ba'i
śa ba dañ / ③ lha'i⁵ dal⁶ kha brgyur ba'i śa ba dañ / ④ bgegs rigs byol kha
^(114a4) bsgyur ba'i śa ba dañ / ⑤ sdañ sems byad kha bzlog pa'i śa ba dañ / ⑥
sluñs bus khram kha bsgyur ba'i^(A.30a7) śa ba dañ / ⑦ sluñs rdib⁷ phuñ sri gnon
pa'i^(114a5) śa ba dañ / ⑧ ltaś nan dgra⁸ than bzlog pa'i śa ba dañ / ⑨ klu gñan
sa bdag bcos pa'i śa ba dañ dgu'o //

¹ pa'i B

² la A, gtol B

³ blud A

⁴ slu A, blu ANTG 243.4, blud ANTG2 349.5

⁵ lja'i B

⁶ dam A

⁷ rta'i B ANTG, rdib A ANTG2

⁸ gra A

Among them, <1-3-2-1> the ritual texts (*bon skor*) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (*mi bu rin chen*)³⁷ pretended [to be a real man], ② a deer that turns away the mouth of demon (*bdud kha*) as a servant (*'bañs*),³⁸ ③ a deer that turns away the epidemic (*dal kha*)³⁹ [sent] by the gods, ④ a deer that turns away the wrong path (*byol kha*) of [all] classes of impeder (*bgegs rigs*), ⑤ a deer [as ransom] that averts the obstruction (*byad kha*) of the hateful mind (*sdañ sems*), ⑥ a deer [as ransom] that turns away the black list (*khram kha*)⁴⁰ of sex-change (*sluñs bus*)⁴¹ [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (*sluñs rdib*), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (*bcos pa*) with *nāga*, *gñan*, and *sa bdag*.⁴²

³⁷ In Mu cho (BTK = MT 6) the phrase *mi bu rin chen* is used in the sens of "dear" or "beloved" concerning the deceased person in the form of *ñad (ñed) kyi 'phañ ba'i mi bu rin chen śi* / (p. 519.2); *mi bu rin chen gñen tsha groñs* / (p. 534.3-4).

³⁸ *'phañs* (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*) 疫病、災害; (Minpaku Lexicon) frost and hail that harm the harvest.

⁴⁰ The Hor bstun Lexicon defines the word *khram kha* as *ri mo dañ bdud kyis dmod pa*, "figures and the curse pronounced by demons." The *ri mo* here apparently refers to what one writes on the *khram śiñ*, 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 documents just referred to, but later it had come to have only ritual meaning. For illustrations of ritual usage of this, see Secret Visions 123, No.5 (Plate 25) and 131, No.22 (Plate 29).

⁴¹ The word *sluñ* is not attested in modern Tibetan dictionaries. However, Hor bstun Lexicon has the term *sluñ log* and is defined as *pho mtshan log pa*, "the male organ that is upside down." Hence the word *sluñ bu* in our text could mean "the boy whose male organ has gone through sexual transformation."

⁴² More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, II.3, 313, II.3-4). Cf. also Blondeau and Karmay 1988.

<1-3-2-2> gto¹ dgu la sum brgya drug cu ^(114b1) yod kyañ / dkar nag dmar
gsum khra bo dañ bžir 'du ste / ① dkar po **Tshañs pa lha'i** ^(A.30a8) gto² dgu ni /
Yab lha bdal drug la sogs pa'i gto³ ^(114b2) dgu'o // ② nag po sa bdag gñan gyi
gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ③ dmar po sme⁷
mnol⁸ thog gi ^(114b3) gto⁹ dgu ni / rgya'u 'thiñ kha gto¹⁰ dgu la sogs so // ④ khra
bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gśen rab ^(A.30a9) 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

<1-3-2-2> Even though there are three hundred and sixty [types of] "nine"⁴³ rituals" (*gto dgu*), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. ① The white "nine rituals" of the god Brahman (*Tshañs pa lha'i gto dgu*)⁴⁴ are "nine rituals," such as those concerning [the god] Yab lha bdal drug,⁴⁵ etc. ② The black "nine rituals" of *sa bdag* and *gñan* are those such as the "nine rituals" of the wishing black head people (*smon mi*⁴⁶ *mgo nag*), etc. ③ The red "nine rituals" of the lightning (*thog*)⁴⁷ carrying the impurity (*sme*)⁴⁸ are those such as the "nine rituals" of rGya'u 'thiñ kha,⁴⁹ etc. ④ The multi-colored "nine rituals" that correct the crooked world (*srid pa yo*⁵⁰ *bcos*)⁵¹ are those such as the "nine rituals" that are just the wish of gŚen rab [mi bo], etc.

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

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

⁴⁵ This is the name of the Tibetan royal ancestral god who is presented as *Phywa rje*, "Lord of the *Phywa*" (Arrow 250). In the 9th century Konpo inscription, the name is spelled as *Phywa Ya bla bdag drug* (Richardson 1985: 66) and *Yab lha bdag drug* or *Yab bla bdag drug* in Dunhuang documents (Bacot *et al* 1940: p. 81, l. 8, l. 26). Bacot translates the name as "fils des six pères Maitres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, *Tun hoñ nas thon pa'i bod kyi lo rgyus yig cha*, Mi rigs dpe skrun khañ, Beijing, 1992, p. 68, l. 9 and p. 69. l.3 (P.T. 1286).

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

⁴⁷ Cf. Arrow 384.

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

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

⁵⁰ *yo* in the sens of *kyog kyog* (*rGya bod tshig mdzod chen mo*).

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

<1-3-2-3> sdums¹ la mañ yañ klu gñan sa bdag gtod dañ bži / sman 'brog²
bzed dañ gsum gyi bcos thabs dañ bdun du 'dus^(114b5) so //

<1-3-2-4> rgyal po la mañ yañ / gra dkar gra dmar gñis su 'dus so //

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

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

¹ sdum B

² 'grog AB , 'brog ANTG2 349.8, 'bog ANTG 243.7

³ le A, lo B, sgo ANTG 244.1 ANTG2 350.1

<1-3-2-3> As for the [rituals of] conciliation (sdums), even though these are many, one can reduce them to the means of treating (*bcos thabs*) seven [categories of spirits]: four [categories of spirits], namely *nāga*, *gñan*, *sa bdag*, and *gtod*,⁵² plus three [categories of spirits], namely *sman*, *'brog*,⁵³ and *bzed*.⁵⁴

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

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

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

⁵² These are the four types of spirits that the *Bon* tradition recognizes. It gives men advice to respect them in order to have a harmonious relationship with nature, namely water, the sphere of the high altitude, soil, and rock: 1) The *klu*, the aquatic spirits, dwelling in ponds, lakes, rivers and oceans and underground; the term *klu* is used in Buddhist texts to translate the Sanskrit term *nāga*. The *klu* are ambivalent in their interconnection with men. There are three volumes dealing with the *klu*, the *Klu 'bum dkar nag khra gsum*, see BK 8 (cf. Martin *et al* 2003, No. 8). See also a bibliographical notice in the Index of BGSB 2007. 2) The *gñan*, the atmospheric spirits, dwelling in high atmosphere and mountain tops. They are one of the 11 *g-yen* of the earth (*sa g-yen*); see Mimaki (2000) 104. The *gñan* are also closely connected with the mountain deities known as *yul lha* and *gzi bdag*. Cf. Arrow, articles Nos. 21, 22, 24. 3) The *sa bdag*, the spirits of earth, inhabit the ground, and their permission is always sought when construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, *Vaiḍūrya 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 bzī*, see Martin *et al* 2003: *Klu 'bum* (No. 8/76), *gTod 'bum* (No. 8/77.2), *gÑan 'bum*, (No.8/78) and *Sa bdag* (No.8/79).

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

⁵⁴ These last three spirits (*sman*, *'brog*, and *bzed*) are found among *sa g-yen* of the *lha ma yin* categories in the *Bon po* cosmology. Cf. Mimaki (2000), "A Preliminary Comparison of Bonpo and Buddhist Cosmology," in Karmay, Nagano (2000), *New Horizons ...*, [pp. 89-115], pp. 104-105: [2-3-4] *sman*, [2-3-5] *'brog*, [2-3-6] *bzed*.

⁵⁵ Contrary to the statement in BGSB, Red Angle (*gra dmar*) and Black Angle (*gra nag*) are mentioned in ANTG 243.7 and ANTG2 349.8.

bsdus na <1-4-1> gson phyā dañ ^(115a2) <1-4-2> gśin¹ phyā gñis su 'dus so //
<1-4-1> gson phyā sum cu² so gñis yod de / **gŚen za ña mig** dañ / **IHa**³
btsun rma ya thañ dañ / Ma yams ^(115a3) **sroñ mo thañ** dañ gsum phyā glud do //
(A.30b2) g-yuñ druñ phyā dar che chuñ gñis phyā gsas /⁴ **Mu ye pra phud** dañ /
g-Yañ lha dgu skor gñis phyā'i phugs⁵ / **Tshe** ^(115a4) **phyā dkar mo** dañ / **Thor**
chog dkar po gñis phyā'i ⁶glud do⁻⁶ // gsañ ba la **Ma ru** tshe ni phyā'i ru'o /⁷

¹ Cf. śi 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.

phyā (*tshur phyā sgor gyer ba*), when one explains in detail about the *phyā*, there are forty-two⁵⁶ Portals of *Bon* (*bon sgo*⁵⁷). When one reduces them, one can reduce them to two [*phyā*], namely <1-4-1> the *phyā* for the living (*gson phyā*), and <1-4-2> the *phyā* for the dead (*gśin phyā*)⁵⁸.

<1-4-1> There are thirty-two⁵⁹ *phyā* for the living (*gson phyā*). *gŚen za ña mig*,⁶⁰ *IHa btsun rma ya thañ*,⁶¹ and *Ma yams sroñ mo thañ*⁶²: these three are the ransoms of the *phyā* (*phyā glud*). Big and small everlasting flags of the *phyā* (*g-yuñ druñ phyā dar*): these two are gods of the *phyā* (*phyā gsas*). *Mu ye pra phud*⁶³ and *g-Yañ lha dgu skor*⁶⁴: these two are the innermost of the *phyā* (*phyā'i phugs*). *Tshe phyā dkar mo*⁶⁵ and *Thor chog dkar po*⁶⁶: these two are the ransoms of the *phyā* (*phyā'i glud*).⁶⁷ For secrecy (*gsañ ba la*), *Ma ru*

⁵⁶ Cf. ANTG 244.5-6: *gsum pa gto rab bži bcu rtsa gñis ni gyer sgo bži la bži bcu / thar glud gñis la bži bcu gñis stor /*; cf. ANTG2 350.5.

⁵⁷ le A, lo B, sgo ANTG Cf. ANTG 243.7-244.1: *tshur bskyobs pa'i phyā'i g-yañ sgo gyer ba la yañ / bon sgo bži bcu rtsa gñis ste / gson phyā sum bcu so gñis / śi (sic, read gśin?) phyā bcu dañ bži bcu rtsa gñis so //*; cf. ANTG2 349.8-350.1.

⁵⁸ The reading is *śi phyā* in ANTG (244.1) and ANTG2 (350.1) .

⁵⁹ The original reading of BGSB, *sum brgya so gñis* (three hundred and thirty-two), is corrected to *sum cu so gñis* (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1 .

⁶⁰ The identity of *gŚen za ña mig* remains unknown. The word *gśen za* "lady of *gŚen*" normally refers to the two daughters of *gŚen rab mi bo*; see *gZer mig*, p. 444 passim.

⁶¹ The identity of this name remains unknown to us. The use of the word *thañ* in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: *Tha ña puñ mo thañ*; Lalou (1958) 165: *Thañ ba g-yu thañ*.

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 phyā'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 *phyā'i glud* obviously refers *phyā glud*, which we have already encountered above.

Ye mi ston ldan gyi¹ phya ni phya yi nes tshig go // ^(115a5) sañs po'i phya g^zuñ²
ni ^(A.30b3) phya'i mthar thug go //

yañ b^zed g^zuñ³ 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 / bla⁷ g-yu 'gugs pa / ④
'brug rje btsan pa'i phya ni byes phya / ⑤ bkra śis kyi snañ g^zuñ dañ / ⑥ bya
khyuñ gi thugs ^(115b2) phya ni bag ma'i phya / ^(A.30b4)

phyā phya yer ba bcu gsum ni / ① gto⁸ phya stañs kyis⁹ ra rgan ¹⁰-sgrig pa'i⁻¹⁰
phyā ni phyugs phya / ② bdud rtsi zil thig¹¹ ni zas kyi ^(115b3) phya / ③ g-yañ dkar
sder mo thañ ni dños grub bsruñ¹² ba'i phya / de yan chad la ñi śu rtsa gñis /

¹ gyis A

² b^zuñ A, b^zugs B

³ b^zuñ A

⁴ cha AB

⁵ cha AB

⁶ AB om.

⁷ rla A

⁸ rto A

⁹ kyi AB

¹⁰ sgrī ba'i AB

¹¹ thigs A

¹² bsuñ A

tshe⁶⁸ is the horn of the *phya* (*phya'i ru*). The *phya* of Ye mi ston ldan⁶⁹ is the definition (*ñes tshig*) of the *phya* (*phya yi ñes tshig*). The text of the *phya* (*phya g'zui*) of Sañs po ['bum khri]⁷⁰ is the best (*mthar thug*) of the *phya*.

Further, ten⁷¹ accepted texts (*bžed g'zui*) 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 g'zui*) of luck (*bkra śis*) and ⑥ the spiritual *phya* (*thugs phya*) of *garuḍa* (*bya khyuñ*), the *phya* of the bride (*bag ma*).

Thirteen *phya phya yer ba*⁷⁴ are: ① the *phya* that arranges the old goat (*ra rgan*) by the manner of the *phya* of ritual (*gto phya*), the *phya* of domestic animals (*phyugs phya*); ② the drops of splendour (*zil thig*) of ambrosia (*bdud rtsi*), the *phya* of food; ③ g-Yañ dkar sder mo than⁷⁵, the *phya* that protects the realization (*dños grub*).

⁶⁸ It is not certain whether the spelling of this name is correct. It might have a connection with the butcher (*śan pa*) dMa' ru rtse mentioned later in BGSB 129b2. A Śan pa rMe ru rtse plays an important role in the episode of *Hor gliñ* of the Gesar epic; see *The Epic of Gesar*, Vol. 3, Thimphu 1979, p. 314; cf. also Arrow 498.

⁶⁹ Ye mi ston 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 b'zui*, while Manuscript B reads *phya b'zugs*. We have accepted *g'zui*, which could refer to a text, but it remains highly hypothetical. However, the word *sañs po* usually forms a part of the name Sañs po 'bum khri, one of the Four Main Sages known as bDer gšegs gtso bži: Sa trig er sañs, gšen lha 'od dkar, Sañs po 'bum khri and gšen rab mi bo; see *gZer mig*, pp. 622 *et seq.* The term *bDer gšegs gtso bži* is not found in *gZer mig*, but is found in *gZi brjid*, vol.5, chap. 24, pp. 389, 398 *et seq.* Cf. (Minpaku Lexicon) *bder gšegs gtso bži* : 1) Sa trig er sañs, 2) gšen lha 'od dkar, 3) Sañs 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 (Jä).

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 l² (115b4) ② mo la skyabs / ③ srog
 (A.30b5) la skyabs / ④ spyi la skyabs l³ ⑤ dpal la skyabs pa / ⑥ tshe la skyabs
 pa / ⑦ phyugs la skyabs pa / ⑧ phyā⁴ tshañ⁵ gi yon (115b5) tan dañ / ⑨ rten
 chos / ⑩ dmu yaḍ⁶ dañ bcu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gśin phyā⁷ la bcu yod do // ① **Sa le dmu dgu** dañ / ② **Cañ**⁸ **śes sbal**
 (116a1) **bu** dañ / ③ **Phya cha rgya 'dre** dañ / (A.30b6) gsum⁹ kaś¹⁰ phyā¹¹ yi¹² yon tan
 bśer / ④ **Yod 'bum dkar po** dañ ⑤ **Med 'bum nag po** gñis (116a2) kyis phya'i legs

¹ le AB
² AB om.
³ AB om.
⁴ cha AB
⁵ khañ B
⁶ ya AB
⁷ cha AB
⁸ cañ A, chañ B
⁹ gñis AB
¹⁰ ka'i AB
¹¹ cha AB
¹² ni AB

Up to this point there are twenty-two [*phya*].

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

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

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): *gdui rdo 'di la rten chos śig*, "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 btsun 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 *dños 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 mon 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 khams srid pa'i rgyal po in the *Bon* cosmogony (sGra 'grel, p. 53); cf. Arrow 130.

⁸³ While the spelling of the phrase *Phya śug g-yu lo* is evidently correct, the spelling of the second phrase *g-Yañ phyá len rgyud* is not certain, especially the word *len rgyud*. No other sources could be found to check the spelling. We just assume that the two phrases are titles of ritual texts.

ñes dbye / ⑥ **Phya śug g-yu lo** dañ / ⑦ **g-Yañ phya len**¹ rgyud gñis kyis phya phugs² gar 'gro brtag / ⑧ **Phya śog**³ **lte bu bžeñs**⁴ (116a3) **pa** dañ / ⑨ **gŚin gyi 'gab g-yañ** dañ / ⑩ **sMra** (A.30b7) **the śo legs pa'i rta g-yañ** dañ gsum gyis phya'i mdo bsdus /

de yañ mi'i phya ni a dkar po (116a4) phyugs kyis 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 ñur skad (116a5) kyis lha gsas kyis (A.30b8) dpuñ bsdud⁷ / khyuñ mo'i 'tsher skad kyis drag po'i lha bdar⁸ /

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

¹ lan AB

² phug B

³ bśog A

⁴ źes B

⁵ coñ A

⁶ coñ A

⁷ bsdud A ANTG, bsdu B, bsdus 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-Yañ phya len rgyud* ("Series taking the *g-yañ*, 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 śog lte bu bžeñs pa* ("Raising the navel of the wing of *Phya*"), ⑨ the *gŚin gyi 'gab g-yañ* (the "Vital Essence of Riches of the End of the Dead"), and ⑩ the *sMra the śo legs pa'i rta g-yañ* (the "Vital Essence of Riches of Good Horse of sMra the śo"⁸⁴), one summarizes the *phya*.

Further, the *phya* of human beings (*mi'i phya*)⁸⁵ [is summoned by] the white "A,"⁸⁶ and the vital essence of riches of domestic animals (*phyugs kyi g-yañ*) is summoned by the dark *brum* (*brum*⁸⁷ *smug po*).

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

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

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

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

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

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

⁸⁸ Here it seems the order of the rubriques <2-2> and <2-4> is inverted.

(116b1) mi'i phya blan / ④ rma bya'i sgra skad kyis phyugs kyis g-yañ bkug /

<2-3> gñan po spyi la skad gcoñ¹ gsum ste / ⑤ khu byug gsuñ sñan gyis

(116b2) lha srin ^(A.30b9) spro ba bskyed / ⑥ lco ga'i 'gyur skad kyis glud² lam bstan /

⑦ ne tso'i gcoñ³ skad kyis lha srin brda sprad /

<2-4> gnon pa sri la skad gcoñ⁴ ^(116b3) gñis ste / ⑧ pho rog lto skad kyis sri'i byuñ khuñs gdab / stag sbran bu'i skad kyis sri khamns mnan //

<3> gsum pa gtañ⁵ rag bži ^(A.31a1) bcu rtsa gñis ^(116b4) ni / <3-1> gsol ba lha la gtañ rag bcu / <3-2> skyob pa phya⁶ la bcu / <3-3> gñan po spyi la bcu / <3-4> gnon pa sri la bcu / thar glud⁷ gñis te bži ^(116b5) bcu rtsa gñis so // glud⁸ la⁹ bcu gsum yod kyañ / che śas dañ chuñ śas gñis so //

¹ coñ A

² blud B

³ coñ A

⁴ coñ A

⁵ gcig (numeral) A

⁶ cha AB

⁷ blud A

⁸ blud A

⁹ le A

one catches [116b] the *phyä* of human beings (*mi'i phyä*); ④ with the cry (*sgra skad*) of a peacock, one summons the vital essence of the riches of domestic animals (*phyugs kyi g-yañ*).

<2-3> [As for] the fierce ones (*gñan po*), there are three ululations for *spyi* 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 *phyä*, <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 śas*) and the smaller part (*chuñ śas*).⁹³

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 *bži* presents forty-two ceremonies with slightly different contents. Cf. 'Grel *bži* 442.2-3 (= new ed. 426.5-6): *gtañ rag bži bcu rtsa gñis ni / sel dañ khruś la gyer ba bcu / lha gśas mchod pa la bcu / 'dre srin gdon la gyer ba la bcu / phyä g-yañ gñan la gyer ba dañ bcu / 'gyed pa thar dañ / rdzoñ pa glud gñis te bži bcu rtsa gñis so /*.

⁹³ These two terms, the larger part (*che śas*) and the smaller part (*chuñ śas*), are attested in certain texts. Cf. *Khro bo sku gsuñ thugs kyi sgrub thabs kyi 'grel pa gśal byed 'phrul gyi me loñ* of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: *glud che śas chuñ śas skabs dañ sbyar la gtañ /*. Cf. also the *gSañ ba śnags kyi bñen bsgrub las gsum mam par 'byed pa lha gñen śel*

de yañ 'o gñen¹ (A.31a2) bon gyi rkañ pa yin pas tshugs par^(117a1) bya / sdig gto²
 bon gyi mtshams³ yin pas chod⁴ par bya / mtshe than⁵ bon gyi spyen 'dren yin
 pas thoñs par bya / thab bon gyi^(117a2) bśags pa yin pas dag par bya / phyā bon
 gyi rked⁶ rags⁷ yin (A.31a3) pas dam du bciñ / thar bon gyi rgyañ⁸ śiñ yin pas
⁹khyer bar⁹ bya / glud bon gyi lhu¹⁰ (117a3) gzugs¹¹ yin pas tshañs¹² par bya / ya sel
 goñ ba¹³ yin pas sñon¹⁴ la bya / ma sel cha ga yin pas gśam du bya / yas la nor
 'khyugs^(117a4; A.31a4) med par bsogs / smrañ la chad lhag med par gyen / phud
 ma gtor¹⁵ bar yas mi bsog¹⁶ / gar mduñ ma btsugs bar bon mi gyen¹⁷ / glud¹⁸ sna

¹ gñan 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 rgya B, rgyañ A ANTG, gtsañ ANTG2
⁹ khyed par A, khyad par B
¹⁰ lhu AB ANTG2, glu ANTG
¹¹ gzugs AB ANTG, tshigs ANTG2
¹² tshañ AB ANTG2, tshañs ANTG
¹³ Cf. ña ANTG ANTG2
¹⁴ sñan A
¹⁵ btor A
¹⁶ bzogs 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* plant⁹⁶ 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 bciñ*). Since the [ceremony of] escape (*thar*) is the frame-wood [of the *than ka*] of the teaching (*bon*), one should carry it (*khyer bar bya*). Since the ransom is the limbs of the teaching (*bon*), one should complete it. Since the purification upward is the collar (*goni ba*), one should do it first. Since the exorcism downward is the edge (*cha ga*), one should do it last. Collect the ritual-objects without errors (*nor 'khyugs*). Intone the exposition of the archetype (*smrañ*)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*

sgoñ of Śar rdza bKra śis rgyal mtshan (1859-1935) in BTK = MT 287, 42.6-43.1: *bar skoñ la glud che śas dañ chuñ śas su btañ / źes pas / glud che śas su byed na mkha' kloñ rab 'byams thar glud sna sel du byed la / sgrub pa po du yod kyi glud dgye'o // chuñ śas su byed na mam dag gi rgyun mchod tsam byas la bsgrub pa po'i glud dbye ba'o //*.

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," *nañ mtshams*, "inner demarcation," and *gsañ mtshams*, "innermost demarcation" (RYK pp.420, 4230); cf. *Ži khro* Vol.2, pp. 1864-1866 (BTK = MT 126).

⁹⁶ The word *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 *smrañ*, see Snellgrove (1967) 256 n.9.

(117a5) 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 **gSon**⁵ **gyi gra 'chad**^{6 7} las bśad do //

sNañ gśen gyi rgyud g-Yuñ druñ gsal 'byed⁸ 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 smrañ ¹¹-du 'dzom⁻¹¹ lags kyañ //

¹²-tiñ 'dzin⁻¹² ^(117b4) byin gyis ma brlabs na //

¹³-śar pa⁻¹³ ^(A.31a7) bro¹⁴ glu¹⁵ 'khrab pa 'dra

ces so //

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 śar ba AB ANTG2, śon pa LRZ 138.1, śar 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*).⁹⁸ 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 (*gžun*), the benefit for others' sake (*gžan don*) is [117b] completed, and the benefit for the sake of oneself (*bdag don*)⁹⁹ 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" (*sNai gšen gyi rgyud g-Yun drun gsal 'byed*):

<<Collect the ritual items (*yas thags*) for the sake of the Body. Intone the exposition of the archetype (*smrañ*) for the sake of the Speech. Bless [the ritual items] for the sake of the Mind.¹⁰² To put one's hope just on the word without ritual-items (*yas*), that is like gathering the guests in an empty house (*khañ stoñ*).¹⁰⁰ To put one's hope just on the ritual-items without words, that is like seeing gold or turquoise without hands. Even though one has gathered together the ritual-items and the exposition of the archetype (*smrañ*), if they are not blessed by meditation, that is like a young man (*śar pa*)¹⁰¹ 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 bži [new ed.] 402.6). Cf. *infra* n.111.

¹⁰⁰ The reading *kha stoñ* of BGSB should be corrected to *khañ stoñ* according to the citation in the LRZ 132.6 = (BTK = MT 281) 137.6.c.f. *infra* n.111.

¹⁰¹ The original reading of BGSB, *śar ba*, is corrected to *śar pa* according to ANTH. Cf. the reading *śon pa* in LRZ 133.2 = (BTK = MT 281) 138.1.

¹⁰² This part is cited in the *Lun rigs mdzod* (LRZ 132.6-133.2 = [BKT = MT 281] 137.6-138.1) under the title *sNai gšen gyi rgyud gsal byed*.

[[3] 'phrul gśen theg pa]

[3] gsum pa 'phrul gśen ni / rdzu 'phrul gyis dgra bgegs¹ sgrol² (117b5) ba la
bya'o // de'i bon ni rdzu 'phrul bcu gsum ste / 'Grel³ bźi⁴ las /
dgra la dmigs pa'i rdzu 'phrul bdun ni / ① bsad ② gso⁵ gñis (118a1) ③ dbab

¹ AB inserts /

² bsgrol A

³ 'brel A

⁴ 'Grel bźi 492.4-6.

⁵ bso A

[[3] The Vehicle of the *gŚen* of the Magical Power¹⁰³ (*phrul gśen theg pa*)]

[3] The third [vehicle, namely] the *gŚen* of Magical Power (*phrul gśen*) consists in the enforced release (*sgrol ba*)¹⁰⁴ of foes and impeters (*dgra bgegs*) by magical power (*rdzu 'phrul*).¹⁰⁵ Its teaching (*bon*) [consists of] thirteen Magical Powers. It is said in the "Four Commentaries" (*Grel bźi*)¹⁰⁶:

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

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

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

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

¹⁰⁶ Cf. 'Grel bźi (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6): *rdzu 'phrul bcu gsum gañ že na / dgra la dmigs pa'i rdzu 'phrul bdun / bgegs la dmigs pa'i rdzu 'phrul bźi / bon ñid la dmigs pa'i rdzu 'phrul gñis so / de las dañ po dgra la dmigs pa'i rdzu 'phrul bdun ni gsad pa'i rdzu 'phrul dañ / gso ba'i rdzu 'phrul dañ / dbab pa'i rdzu 'phrul dañ / gcad pa'i rdzu 'phrul dañ / ltaś ñaṅ gyi rdzu 'phrul dañ / cho 'phrul gyi rdzu 'phrul dañ / jag chiñs kyi rdzu 'phrul dañ bdun no / bgegs la dmigs pa'i rdzu 'phrul ni / gnan pa'i rdzu 'phrul dañ / gzir ba'i rdzu 'phrul dañ / bsdud pa'i rdzu 'phrul dañ / bsreg pa'i rdzu 'phrul dañ bźi'o / bon ñid la dmigs pa'i rdzu 'phrul gñis ni / gzan don la dmigs pa'i rdzu 'phrul dañ / rañ don la dmigs pa'i rdzu 'phrul dañ 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 *Las thig*.

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

¹⁰⁸ The reading of BGSB *spyad* should be corrected to *gcad* according to that of the 'Grel bźi (new ed.)

④ gcad¹ gñis / ⑤ ltas ñan ⑥ cho 'phrul gñis / ⑦ jag² chiñ dañ bdun no //
bgegs^(A.31a8) la dmigs pa bži ni ① mnan ② gzir^{3 (118a2)} gñis / ③ bkar⁴ ④
sreg gñis te⁵ bži'o // bon ñid la dmigs pa gñis ni / bdag don gžan don gñis
so //

ces so //

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

[I] dañ po la [I-1] mnam šes lha ru bsgral ba dañ / [I-2] phuñ po dur khrod du
bsgral ba'o // ^(A.31a9) [I-1] dañ po la yañ^{7 (118a4)} gñis las / [I-1-1] bsgral bya ni /
'Gu ya srog 'dzin⁸ las /

bsgral⁹ bar bya ba'i¹⁰ žiñ¹¹ bcu ni /

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 bžiñ A

⑤ bad omens (*Itas ñan*) and ⑥ magic (*cho 'phrul*), and ⑦ binding the robber [with strings] (*jag chiñ*)¹⁰⁹; these are seven [in all]. The four [Magical Powers] intended against impeder (*bgegs*) are: [the first set of] two, ① suppressing (*mnan*) and ② pressing (*gzir*), and [the second set of] two, ③ expelling (*bkar*)¹¹⁰ and ④ burning (*sreg*); these are four [in all]. The two [Magical Powers] intended for the real nature of Bon (*bon ñid*) are two, namely the benefit for the sake of oneself (*bdag don*)¹¹¹ and the benefit for the sake of others (*gźan don*).>>

In the [enforced release] there are two [categories], [I] the enforced release at the conventional level (*tha sñad du bsgral ba*) and [II] the enforced release at the absolute level (*yañ 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 (*mam śes lha ru bsgral ba*), and [I-2] the enforced release of the aggregates in the cemetery (*phuñ 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 Vow¹¹² as Life" (**'Gu ya srog 'dzin**):

<<As for the ten fields of the enforced release (*bsgral bar bya ba'i žiñ bcu*),¹¹³

500.3 (= ed. Dolanji, 492.4)

¹⁰⁹ In our critical edition of BGSB (2007), we proposed the emendation of the text to *byad chiñ*, but according to reading of the 'Grel *bži* (*jag chiñs*), we finally propose to adopt the reading of manuscript B of BGSB, *jag chiñ*.

¹¹⁰ Cf. *bsdud pa* "gathering" in 'Grel *bži* (new ed.) 402.5.

¹¹¹ In BGSB *bdag don* is always used instead of *raiñ don*, but in 'Grel *bži* (new ed. 402.6) *raiñ don* is used as in Buddhist texts. Cf. *supra* n.99

¹¹² Cf. (Minpaku Lexicon) 'gu ya [Z]: ① *yañ 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 žiñ bcu*) based on the cited passage of the *Ži khro rtsa 'grel* (N.A.), but the contents of these ten fields

ces pas / ① bstan pa'i spyi dgra¹ / ② bla ma'i ^(118a5) sku dgra² / ③ sgrub gśen
gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka' dañ dam las 'gal ba / ⑥
gśen³ ^(A.31b1) gyi dkor⁴ la rlom pa / ⑦ ma ñes ^(118b1) stabs la bcod pa / ⑧ byañ
chub sgrub pa la bar chad byed pa / ⑨ sems can yoñs la gnod pa / ⑩ srid pa'i
gto⁵ la 'gal ba dañ bcu'o //

bsdus na ^(118b2) gzugs can gzugs med gñis su 'du ste / **gTiñ⁶ rdzogs phur pa⁷**
las

srin po ño dmar gzugs can mñon pa'i dgra / ^(A.31b2) yi⁸ dwags ño nag ^(118b3)
mi mñon phag nas gnod pa'i 'dre

¹ gra A

² gra A

³ bśen A

⁴ kor B

⁵ rto A

⁶ rtiñ 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 *gŚen* (*sgrub gśen gyi sgos dgra*), ④ the despiser of the doctrine (*bstan pa khyad du gsod pa*), ⑤ those who contradict Scripture and oaths (*bka' dañ dam las 'gal ba*), ⑥ those who covet the wealth of the *gŚen* (*gśen 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 (*byañ chub sgrub pa la bar chad byed pa*), ⑨ those who harm all sentient beings (*sems can yoñs la gnod pa*), ⑩ those who contradict the rite of existence (*srid pa'i gto la 'gal ba*).

To sum up, one can reduce them into two [categories, namely] those who have form (*gzugs can*) and those who do not have form (*gzugs med*). It is said in the "Dagger of the Profound Perfection" (*gTiñ 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 śis rgyal mtshan [1859-1935] (*sDe snod rin po che'i mdzod*, vol. II, Dolanji, 1973, p. 190.5-191.2), the '*Gu ya srog 'dzin*' is cited in order to explain the ten fields of enforced release, but the contents are also a little bit different from the explanation here: that is also rather strange. After having checked the passage in the '*Gu ya srog 'dzin*' itself, we know now that the 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 rÑiñ ma text, the *rNal 'byor chen po'i dam tshig ñi śu rtsa brgyad las gnañ bkag gi yi ge gsal bar bkod pa* of Roñ zom Chos kyi bzañ po [11th c.] (*Ron zom chos bzañ gi gsuñ 'bum*, Si khron mi rigs dpe skrun khañ, Chendu, 1999, 2 vols, vol. 2, [407-412], 410.2-16) and also in a dGe lugs text, the *gSañ śiags rig pa 'dzin pa'i sde snod las byuñ ba'i miñ gi grañs* of Kloñ rdol bla ma [1719-1794] (*Collected Works of Longdol Lama*, Parts 1, 2, Lokesh Chandra, Śata-pitaka 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 laṣ¹ / [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) **rgyud**³ (118b5) las /

lho nub srin po'i sri khuñ du / gzas⁴ pa⁵ po'i liñ ga⁶ bca'⁷

ces so // **dBal mo las thig**⁸ las /

gzan yañ dkyil 'khor byañ^(119a1) śar du / 'brub khuñ gru gsum⁹ brtseg¹⁰ la
/ gri¹¹ rtsañ¹² kha dmar¹³ rgyud¹⁴ dag gis bskor /

¹ la AB

² bži A

³ It seems that this passage is found not in the *Khams gsum kun sgrol rgyud*, but in the *'Jig rten phuñ byed kyi rgyud*, even though the contents are slightly different: cf. *'Jig rten phuñ byed kyi rgyud* (BK 160) 669.1: lho nub sgrol byed 'brub khuñ du / gzas pa gañ yin miñ rus gžug /.

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 rtsegs A, brtsig BL

¹¹ sri AB, dri BL

¹² gtsañ A

¹³ mar BL

¹⁴ BL om.

(*mñion pa'i dgra*). The hungry ghosts (*yi dwags*) who have black faces are the demons ('dre) who are invisible and who harm by hiding.>>,

and

<<The foes who hate, and the impiders who harm, ...>>

As to the second [topic], namely, [I-1-2] the method of enforced release (*sgrol tshul*), there are two [sub-topics]. Among them, as for the first [sub-topic,] namely [I-1-2-i] the preparatory process (*bca' gži*), concerning the statement to prepare a [triangular] receptacle (*'brub khuñ*)¹¹⁴ in the south-west [direction] of the maṇḍala (*dkyil 'khor*) it is said, in the case (*das*) 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 *maṇḍala*, and encircle [it] with a series

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 yul*, its gods are called *dbal gasas* and goddesses *dbal mo* and its priests *dbal gšen* or *dbal bon*. There is a particular group of *dbal mo* called *dbal mo ñer 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 khro*, 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 Khro bo gTso mchog mkha' 'gyiñ (Karmay 1972: 45, n.2), and his retinue includes amongst others the *dbal mo ñer 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 ^(119a2) 'o //

Gab pa gsañ ba'i ^(A.31b4) **rgyud**¹ las /

byañ śar bgegs kyi mdun sa ru / gdon² bgegs 'dul ba'i 'brub khuñ bya
ces so // gzugs ^(119a3) can gyi liñ **ga**³ la bsgral⁴ liñ bdud 'chañ lña la bya'o // **Me**
ri 'od gsal gyi rgyud⁵ las /

dri⁶ chen snabs lud rjes sa dañ / skra dañ ^(119a4) gos ^(A.31b5) kyi dum bu lña
ces so // stab liñ ni bra bo dañ / ju **tse**⁷ la sogs 'bru nag la sor bži'i tshad du
bya'o // **Phur pa**⁸ las

liñ **ga**⁹ rgyu bdun

¹ N.I.

² bdon A

³ kha AB

⁴ sgral A

⁵ ÷ BK 162; 176.2-3.

⁶ tri A

⁷ se AB

⁸ N.I.

⁹ kha'i AB

of small stakes (*rtsañ*)¹¹⁶ with a red tip (*kha dmar*) in the form of knife (*gri*).>>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 gsañ ba'i rgyud***):

<<In the foreground of the impeder (*bgegs*) on the north-east [corner], one should make a [triangular] receptacle (*'brub khuñ*) to subdue the demon-impeder (*gdon bgegs*).>>

As the *liṅga* against the [foes] with form (*gzugs can*), one [should] make¹¹⁸ the *liṅga* of the enforced release (*bsgral liñ*) with the five demonic grasping things (*bdud 'chañ*). It is said in the "Treatise of the Clear Light of the Fire-Mountain" (***Me ri 'od gsal gyi rgyud***)¹¹⁹:

<<There are five pieces¹²⁰: excrement (*dri chen*), mucus-phlegm (*snabs lud*), earth of the foot print (*rjes sa*), hair (*skra*), and clothes (*gos*).>>

The offering *liṅga* (*stab liñ*) is made of black grains of the buck-wheat (*bra bo*) and the *ju tse* seed,¹²¹ etc., in the size of four fingers. It is said in the "Dagger" (***Phur pa***):

<<The causes of the *liṅga* are seven.>>¹²²

¹¹⁶ *rtsañ* = small stakes shaped like weapons (arrows, swords, spears), which are placed around the 'magic triangle' (*thun khañ / 'grub khuñ*) after the *liṅga* has been placed in it: Snellgrove (1976) 108.3, 306 (Glossary).

¹¹⁷ For the image of this description, see Secret Visions, p. 113, No. 10.

¹¹⁸ The term *bdud 'chañ* 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 'chañ liña bya'o* instead of *bdud 'chañ liña la bya'o* would be easier to understand.

¹¹⁹ Cf. *Me ri 'od gsal gyi rgyud* (BK 162; 176.2-3): *de nas dgra gzugs liñ ka ni / dri ma rkañ rjes phyi sa dañ / skra dañ gos kyi dum bu dañ / bdud chad (sic, read 'chañ) liña las gzugs byas la / ...*

¹²⁰ The five elements are to be collected from the foe for ritual purposes.

¹²¹ Concerning the *ju tse* seed, see dBañ chen (BKT = MT 225) 136.4: *'bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse rgun 'grum lta bu ...* "The beer (*yu ti*) [made] of nine kinds of grains is [made of grains] such as millet, barley, rice, wheat, *so ba* grain, ***ju tse seed***, and grape..."

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 *rgyu* obviously refers to seven types of

ces dañ / sreg¹ liñ ni sóg bu la bya'o // mnan liñ gro ga² la bya'o // **ITa ba khyuñ 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'i ⁸ 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

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 brnag BL

⁸ BL inserts //.

⁹ bcas BL

¹⁰ gar BL

¹¹ sogs B BL, swo A

¹² stiñ BL

¹³ swo A, sogs 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 rni A

¹⁹ khu AB

²⁰ po AB

The *liṅga* for burning (*sreg liṅ*)¹²³ is made of paper (*śog bu*).¹²⁴

The *liṅga* for suppressing (*mnan liṅ*) is made of birch-bark (*gro ga*).

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

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

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

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

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

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

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

material from which the *liṅga* is made, but no source could be found that specify them.

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.

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).

¹²⁵ Here the name (*miṅ*) and the designation (*la dwags*) are exactly the same thing.

¹²⁶ Cf. Secret Visions, p. 139 (No. Pl. 33, No. 2)

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 sñon lcags kyu lta bus³ bdag ñid khro
bo'i ña rgyal gyis / brten⁴ pa dmigs pa'i (A.31b8) rnam śes stim mo // bcol (119b5)
bskul drag⁵ tu bya ste / **Gab pa gsañ ba'i rgyud**⁶ 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 gñis la bla¹⁵ 'khyams¹⁶ pa'i dus su¹⁷ 'gugs te / **Klu 'bum**¹⁸ 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.

¹⁸ Klu 'bum dkar po 238.1. See "Klu 'bum" in Index of BGSB (2007).

the red "tri." By means of the syllable, iron-hook¹²⁸-like blue "dza,"¹²⁹ which is the instrument of summoning, [the practitioner] lets the consciousness (*ṃam śes*)¹³⁰ [of the foe or impeder], which is dependant (*brten pa*)¹³¹ and is observed, enter [the green "ṃri", or the red "tri"] by the pride of the wrathful [deity who is the practitioner] himself. He violently (*drag tu*) entrusts (*bcol*) and exhorts (*bskul*) [his low-ranked attendants to keep the vital force of foe or impeder inside "ṃri" or "tri"]. It is said in the "Treatise of the Hidden Secret" (*Gab pa gsañ ba'i rgyud*):

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

One summons [the soul (*bla*)¹³³] at midday and midnight (*guñ gñis*) when it

¹²⁸ For the image of the iron-hook (*lcags kyu*), see Kvaerne (1985), pl. XII a).

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

¹³⁰ In this sentence we can consider the consciousness (*ṃam śes*) as identical to the vital force (*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.

¹³¹ Here the *liṅga* is the *rten*, and *ṃam śes* is therefore *brten pa*.

¹³² Here the *liṅga* is cut into three pieces. The first piece is offered to the tutelary god. Another piece is burnt. The last piece is suppressed in the ground.

¹³³ In these sentences the soul (*bla*), the vital force (*srog*), and the consciousness (*ṃam śes*) are considered

dkar ba'i phyed dañ nag¹ pa'i ^(120a3) phyed / bla² 'khyams³ dus su śes par
bya /

ces dañ / **Ma mo 'dus pa'i rgyud**⁴ las / ^(A.32a1)

nam ni yar phyed mar phyed na //

mi ni che ñal chuñ ^(120a4) ñal dus //

bla⁵ ni che 'khyams⁶ chuñ 'khyams⁷ dus //

dgra bo'i bla⁸ 'khyams⁹ dgug pa'i dus //

¹⁰-ces so //⁻¹⁰

zer gñis pa yid 'bros pa'i dus su gdab ste / ^(120a5) **Klu 'bum**¹¹ las /

'char ba'i zer dañ nub¹² pa'i zer /

yid 'bros¹³ ^(A.32a2) dus su śes par bya /

ces dañ /

ñi ma'i zer la¹⁴ las sbyor bya /

ces ^(120b1) **Drag pa'i rgyud**¹⁵ las bśad do //

[I-1-2-ii] gñis pa gdab pa'i dgoñs pa ni / **Ñon moñs rañ grol**¹⁶ 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 Ñon 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 ñal*) or the time when young men sleep (*chui ñal*). As for the soul (*bla*), it is the time when old souls wander (*che 'khyams*) or the time when young souls wander (*chui 'khyams*). It is the time to summon the soul (*bla*) of the foe (*dgra bo*), which wanders.>>. ¹³⁴

In the second ray (*zer gñis pa*), which is the time for the soul (*yid*) to run away, one strikes [the soul]. It is said in the "Hundred-thousand [White] *Nāga*" (*Klu 'bum*):

<<There are the appearing ray (*'char ba'i zer*) and the disappearing ray (*nub pa'i zer*). One should know that [the second one] is the time for the soul (*yid*) to run away.>>,

and [120b] in the "Treatise of Violence" (*Drag pa'i rgyud*):

<<One should perform the violent ritual (*las sbyor*) in the sun ray (*ñi ma'i zer*).>>. ¹³⁵

[I-1-2-ii (cf. 118b3)] As for the second, namely the intention of striking [the soul] (*gdab pa'i dgois pa*), as it is said in the "Self Release of the Defilements" (*Ñon moñs rañ grol*) ¹³⁶:

to be largely identical .

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

¹³⁵ The contents of this citation also diverge from those of the previous citations.

¹³⁶ Cf. *Ñon moñs rañ grol*, BK 160; 248.2-5: *drod tshad mam pa gsum yin te / [i] 'gug pa'i drod dai [ii]*

gsal ba gsum ldan¹ drod tshad kyis² (120b2)

ces pas / bdag yi dam lhar gsal ba / phur pa las kyi lhar gsal ba / liñ gā³ (A.32a3)
gzas⁴ pa po dños su gsal ba / g-yas pa (120b3) thabs chen zla ba'i dkyil 'khor /
g-yon pa śes rab ñi ma'i dkyil 'khor / bar phur pa sras su bskyed la gdab ste /
ITa ba khyuñ (120b4) **chen**⁵ las /

dkar nag sñiñ gi⁶-mtshams su⁶ ni tiñ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //

gsod byed om (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas⁹ pa
po'i sñiñ dkyil gyi rñri'am tri la thim pas me mar rluñ gis gsad pa ltar gyur te /
Ka nag¹⁰ (121a1) las /

dbal phur rtse la om nag 'phros / gzas¹¹ pa'i sñiñ gi¹² rñri¹³ la phog¹⁴ /¹⁵ kun
gzi¹⁶ gnas dag¹⁶ ñon (121a2) moñs dbyiñs¹⁷ (A.32a5) nas¹⁸ phyuñ /
ces so //

phur pa lhan gyis btab¹⁹ pas / sñiñ pad ma 'dab bzi dar lce me la bcug pa bzin

¹ gyis NR

² ni NR

³ kha AB

⁴ bzas A

⁵ ITa ba khyuñ chen (abbr. TK), BK 148; 104.4 (cf. Ed. Dolanji, p. 122).

⁶ steñ 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 rmi A

¹⁴ btab / KN

¹⁵ AB om.

¹⁶ rtsa bcañ KN

¹⁷ dbyiñs KN

¹⁸ kyañ KN

¹⁹ gtab A

<<By the measure of heat, which has three clear visions (*gsal ba*)...>>,

One has a clear vision of oneself as the tutelary god (*yi dam lha*). One has a clear vision of the dagger (*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 *maṅḍala* of the Moon as great skillful means (*thabs chen*) on the right hand, the *maṅḍala* of the Sun as wisdom (*śes rab*) on the left hand, and the dagger (*phur pa*) as the child [of these two *maṅḍala*] in between (*bar*), and strike [the *liṅga* with the *phur pa*]. It is said in the "Great Garuḍa of the View" (*lTa ba khyuñ 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 "oṃ," which is the killer (*gsod byed*), shines (*phros pa*), [the black "oṃ"] is absorbed in the "rri" 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 "oṃ" shines, and it hits the syllable "rri" on the heart of the foe (*gzas pa*). The receptacle consciousness (*kun gźi*) [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

gdab pa'i drod / [iii] gsal ba'i drod dañ mam pa gsum / [i] 'gug pa'i drod tshad pho ña gsum / khyed
(sic, read *khyad*) *par ye śes pho ña dañ / thugs rje sprul pa'i pho ña dañ / brnags pa 'phrin las pho ña'o*
// [ii] *gdab pa'i drod tshad gsum yin te / gdab dus gdab lugs gso ba'i thabs* // [iii] ***gsal ba gsum gyis***
(sic, read ***gyi drod tshad ni*** / *bdag ñid yi dam lhar gsal dañ / liñ ga mam śes dbañ por gsal / phur pa*
'*dul byed rdzas su gsal* //; cf. also Ñon moñs rañ grol, BK 160; 250.1-2: *de ltar gsal ba gzas pa ñid /*
phur pa 'dul byed khro bo ni / lag g-yas zla ba'i dkyil 'khor thabs / g-yon pas ñi ma'i śes rab ñid / g-yas
g-yon mkhar gsal gñis med nas / phur pa sras mchog khro 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*, *ñā bo*, but in our text it designates the foe.

¹³⁸ Cf. (Minpaku Lexicon) *dbal*: ① *mon po* / sharp, pointed.

thul gyis tshig ^(121a3) ste / mnam śes sñiñ¹ la rten pa'i mkhar² bśig / gti mug gnas
su dag /

sñiñ nañ rtsa chen brgyad de³ gur gyi chon thag ltar gnas ^(121a4) pa ni / ^(A.32a6)
ñi zer ma la 'dus pa ltar 'ubs kyis 'dus pa rnam śes rtsa la źon pa'i rta sgyel /
phrag dog gnas su dag /

de'i nañ ^(121a5) na khrag gi dañs ma mtshal cog la 'dra ba ni gtar⁴ tshan la chu
'thigs pa ltar thag⁵ gis skams / rnam śes khrag la rgyu ba'i ^(121b1) lam bcad / 'dod
chags kyi mtsho skams /

^(A.32a7) de'i nañ 'od lña gźa⁶ tshon gyi gur 'dra ba ni / mtshon gyi gru gu⁷ ltar
ril gyis 'dril ^(121b2) bas / rnam śes gsal ba'i 'od phrogs / źe sdañ gnas su dag /

dbugs kyi rgyun drod⁸ rta mña⁹ tsam ni / na bun rluñ gis bskyod pa bźin ^(121b3)
sañs kyis soñ bas / ^(A.32a8) mnam śes 'degs pa'i stobs bcom / ña rgyal gnas su dag /

tshe'i rgyas¹⁰ btabs¹¹ pa ni / sol¹² mal du rtsi sbur ^(121b4) bcug pa ltar ¹³ bsregs
pas rnam śes ñon moñs kyi¹⁴ bdag 'dzin bcad / ma rig pa rañ sañs su soñ /

de'i dbus na byañ chub ^(121b5) sems kyi thig le dñul chu ^(A.32a9) 'dril ltar / dra¹⁵

-
- ¹ sñi A
² 'khar A
³ lde AB
⁴ tar A
⁵ thog A
⁶ gźal B
⁷ bo A
⁸ trod A
⁹ lña AB
¹⁰ brgyas A
¹¹ btubs AB
¹² so AB
¹³ AB insert /.
¹⁴ kyis A
¹⁵ 'dra AB

the lotus with four petals is instantly burnt like a pennon (*dar lce*) put in a fire, and the house of the consciousness (*rnam śes*), which depends on the heart (*sñiñ*), 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 stretch-cords of a tent, are united together like sun-beams united in the mother [= Sun], the consciousness falls down, because the horse which is the vein and on which the [consciousness] rides falls down.¹³⁹ The jealousy (*phrag dog*) [of the foe] is basically purified.

Inside the [heart], the purest part (*dañs ma*) of the blood, resembling vermilion (*mtshal cog*), is dried up completely, like a drop of water on a scorching stone (*gtar tshan*). The path on which the consciousness (*rnam śes*) 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 sdañ*) [of the foe] is basically purified.

As the continuous warmth of the breath which is like a single [hair of the] tail of a horse becomes cleared off (*sañs kyis soñ 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 (*btab 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 (*sañs su soñ*).

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

¹³⁹ This expression "*rnam śes rtsa la žon pa'i rta sgyel*" is difficult to analyse literally. Here *rtsa* = *rta*, *rtsa la žon pa* = *rnam śes*. The intended meaning is: *rta* (= *rtsa*) falls down, therefore, the *rnam śes*, which rides on it, falls down.

ba ña mig tsam gnas pa phur pa'i rtse la thim / phur pa yar¹ phyuñ bas rdo
khab len ^(122a1) la lcags 'du ba bzin / tson² gyis blañs te / thugs khar bstan pas
kho'i tshe lhas ma³ a dkar po gcig ^(122a2) bdag gi thugs la thim pas / bdag ^(A.32b1)
tshe bkrag gzi mdañs dañ ldan ⁴ 'od 'phros ⁵ bde gsegs thams cad mñes pas /
sgrol ba ^(122a3) ye ses kyi mchod pa'o //

lag sor lña dpa' bo 'bru lñar bsam nas / bsgral bya'i khog pa kha phye ste /
sñiñ bzuñ la bswo ha la cha zes ^(122a4) pas / dpa' bo 'bru ^(A.32b2) lña'i 'od zer gyis
kho'i⁶ sñiñ dkyil na rigs drug tu 'phen pa'i sa bon drug yod pa sañs kyi dag
par bsgom ⁷ ^(122a5)

de'i ñañ las a las zla ba'i dkyil 'khor / yañ las rluñ gi dkyil 'khor / de steñ⁸
mam ses bso⁹ 'am hūm¹⁰ du gyur te / Zañ zuñ bon ^(122b1) skor nas bso dañ / **rGya**
gar ^(A.32b3) bon skor nas hūm du gsuñs so //

¹ yañ AB

² btson A

³ B om.

⁴ AB insert /.

⁵ AB om.

⁶ kha'i A

⁷ AB om.

⁸ steñs A

⁹ bswo B

¹⁰ hūm A

chub sems), like a drop (*'dril*) of mercury (*dñul 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 out 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 gśegs*) are delighted. Therefore, this is the offering ritual of wisdom (*ye śes kyī mchod pa*), namely the enforced release (*sgrol ba*).

Having imagined the five fingers of the hand as five heroic grain syllables (*dpa' bo 'bru lña*),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 (*sañs kyis dag pa*).

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

¹⁴⁰ These five heroic syllables are *Ram, A, Ja, Om, and Hūṃ* according to Per Kvaerne, "Peintures tibétaines de la vie de sTon-pa-gčen-rab," *Arts Asiatiques*, Annales du Musée Guimet et du Musée Cernuschi, Cahiers publiés par l'École Française d'Extrême-Orient, Tome XXI, 1986, p.65. However, in the *gZi brjid* (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are *Yaṃ, Raṃ, Maṃ, Khaṃ, Bruṃ, and Ōṃ* (six!?, even though they are called *dpa' bo 'bru lña* 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 *Yaṃ, Raṃ, Khaṃ, Sruṃ, and Ōṃ*.

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 'phañ ste / ye śes
(122b2) zla rluñ gis bteg nas / 'Og min du rigs lña'i sbyor mtshams su thim /
mkha' gsañ las¹ thon² te / bso ni³ mi nub rgyal (122b3) mtshan du gyur / hūṃ⁴ ni⁵
(A.32b4) g-yuñ druñ 'khyil baṛ⁶ gyur / de la dam tshig sems dpa' / tshon gañ pa
gcig bskyed⁷ la / sku gsuñ thugs (122b4) las⁸ 'od zer dkar dmar mthiñ⁹ gsum
'phros pas 'gro don mdzad par bsgom mo //

'di ni Khro bo lta ba khyuñ chen gyi rgyud¹⁰ / Phur pa (122b5) ñon moñs¹¹ rañ
grol gyi rgyud¹² / mÑon rol dur (A.32b5) khrod khu byug gi rgyud¹³ dan gsum gyi
dgoñs pa dril ba'o //

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 'thiñ A

¹⁰ See "lTa ba khyuñ chen" and "Khro bo rgyud drug" in Index of BGSB (2007).

¹¹ B inserts pa.

¹² See "Ñon moñs rañ grol" and "Phur pa rgyud dgu" in Index of BGSB (2007).

¹³ N.I.

"*hūṃ*."

By pronouncing in speech "*bsō ram phaṭ a yam yu ti spa ra na phaṭ*," [the practitioner] shoots [the consciousness of the foe]. The wisdom (*ye śes*)¹⁴³ [of the foe], after having been carried by the Moon and the wind (*zla rluñ*),¹⁴⁴ is dissolved into the junction of the sexual union (*sbyor mtshams*) of [the deities of] the five classes (*rigs lña*) in the 'Og min heaven. [The wisdom] comes out from the secret space (*mkha' gsañ*)[, namely the womb]. The syllable "*bsō*" becomes the Never Waning Banner (*mi nub rgyal mtshan*)¹⁴⁵, and the syllable "*hūṃ*" becomes the Ever-lasting Turning (*g-yuñ druñ 'khyil ba, nandyāvarta*).¹⁴⁶ There, the practitioner (*dam tshig sems dpa', Samayasattva*), having created a finger-breadth-measured [deity] (*tshon*¹⁴⁷ *gañ pa*), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (*sku gsuñ 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 khyuñ chen gyi rgyud***), the "Treatise of the Dagger of the Self-release from the Defilements" (***Phur pa ñon moñs rañ grol gyi rgyud***), and the "Treatise of the Cuckoo of the Cemetery of Play" (***mÑon rol dur khrod khu byug gi rgyud***).

¹⁴³ Here the word *ye śes* probably refers to *nam śes* since it is now being transferred to a high level from the status of the ordinary consciousness.

¹⁴⁴ See in the above sentence the *maṇḍala* of the Moon and that of the wind.

¹⁴⁵ The Never Waning Banner (*mi nub rgyal mtshan*) is one of the Eight Glorious Emblems. Cf. L. A. Waddell, *The Buddhism of Tibet or Lamaism*, Cambridge, 1971 (New Impression: cf. first ed. 1894, second ed. 1939), p. 392.

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

¹⁴⁷ [Jä] *mtshon gañ*: a finger's breadth; [SGK] *tshon gañ*: the breadth of the thumb between the tip and the first knuckle.

[I-2] gñis pa ni liñ ga'i¹ sñiñ^(123a1) khar yi² ge tram bkod la³ bstab⁴ ste / 'Gu
ya srog 'dzin⁵ las /

phuñ po dur khrod⁶ dbyiñs su bsgral /
sñiñ⁷ khar⁸ tram⁹ bkod byin^(123a2) brlabs te¹⁰ /
lha la¹¹-stabs siñ¹¹ mchod^(A.32b6) 12-par bsño⁻¹² /
kho'i¹³ bsod nams thams cad kyi¹⁴ /
mchog tu¹⁵ bsgral ba 'di 'gyur ro //

ces so //

las^(123a3) mtha' mnan bsreg 'phañ gsum du bya ste / **sÑags sñan rgyud**¹⁶ las /
drag po las kyi mtha' 'du¹⁷ ni / mnan dañ sreg dañ 'phañ^(123a4) ba'o // (A.32b7)

ces so //

[II] gñis pa yañ dag par ni sgral bya khams gsum sems can / sgröl tshul lta
sgom spyod gsum / ma 'gag śugs^(123a5) 'byuñ du sgröl ste / **sÑan rgyud**¹⁸ las /
bdag¹⁹ med spros bral gyi lta bas gzugs med sems can bsgral / 'dzin med
yul^(A.32b8) bral gyi^(123b1) bsgom pas gzugs khams lha rigs bsgral²⁰ / chags
med śugs 'byuñ gi spyod pas 'dod khams sems can bsgral

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 btram A

¹⁰ ste GSZ

¹¹ stabs siñ AB, bstan ciñ GSZ, bdab ciñ ANTG, dañ žiñ ANTG2

¹² pas par bsños GSZ

¹³ kha'i A

¹⁴ kyis GSZ

¹⁵ du GSZ

¹⁶ N.I.

¹⁷ brtul AB

¹⁸ N.I.

¹⁹ bdeg A

²⁰ sgral A

[I-2 (cf. 118a3)] As for the second [topic, namely *phuñ po dur khrod du bsgral ba*], [the practitioner] writes the syllable "tram" at the heart [123a] of the *liṅga* and offers it (*liṅga*) [to the tutelary god]. It is said in the "Holding the Vow as Life" (*'Gu ya srog 'dzin*):

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

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

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

[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" (*sÑan 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

ces so // de yañ ^(123b2) bgegs dug lña la gdab / dug lña ye śes lñar gdab¹ / ye śes lña yañ bon gyi ñañ du gdab bo // ^(A.32b9) **Ka ba nag po**² las /

bon ñid mi g-yo ^(123b3) bde chen ñid / rañ bžin ñid kyi phur pa yin / de don ma nor ma bcos par³ / lhan⁴ gyis⁵ rtogs na thebs⁶ pa yin //

ces so //

yon tan ^(123b4) rañ gžan⁷ gñis kas bde ba thob bo // **Ri roñ nag po'i rgyud**⁸ las /

^(A.33a1) rtogs⁹ pas bdag bsgral /¹⁰ grub¹¹ pas gžan¹² bsgral¹³ / bla med 'bras ^(123b5) bu thob¹⁴

ces so //

'o na a dkar dañ 'phrul gśen¹⁵ khyad par ci že na / dug lña phuñ po dag pas / ži khro yab yum gnas gyur ni ¹⁶ a ^(124a1) dkar la /¹⁷ lha pho rkyañ mo rkyañ gi¹⁸ drag¹⁹ bsgrub ni 'phrul gśen no // ^(A.33a2) **sGron ma dgu skor**²⁰ las

'phrul gśen ni / lha rgod²¹ ^(124a2) kyi dmod byed²² dañ / ma mo'i sbod byed kyi gžuñ las 'grel

ces so //

¹ bdab A

² Ka ba nag po (abbr. KN), BK 160; 67.5.

³ pa KN

⁴ lhañs A KN, lha pa B

⁵ kyi KN

⁶ theb KN

⁷ bžan A

⁸ Ri roñ 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.I.

²¹ dgod A

²² byad A

the five poisons in the five wisdoms. He plants, moreover, the five wisdoms in the essence of *Bon* (*bon gyi ñañ*). It is said in the "Black Pillar" (***Ka ba nag po***):

<<The real nature of *Bon* is immovable and of great bliss. It is the dagger (*phur pa*) of its own nature. If one understands that meaning without error, without modification (*ma bcos par*), and naturally (*lhan gyis*), that is planting (*thebs pa*).>>.

By both merits for oneself and for others, one obtains bliss (*bde ba*). It is said in the "Treatise of the Black Mountain Gorge" (***Ri roñ nag 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 rkyañ*) or single goddess (*mo rkyañ*) 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 (*sbod byed*) of the *Ma mo* spirits.¹⁴⁸>>.

¹⁴⁸ 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 śes 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 dmag dpon dgu*, "the nine *ma mo* generals of action." No numeration is provided. 4) *jig rten gyi ma mo bcu gñis*, the "twelve *ma mo* in the world." These correspond to the 12 *brTan ma*; see

yañ phrin las skor¹ gcig la'añ stod byañ chub lam du bsgrub pas ^(124a3) a dkar
/ smad drag² po mthu ru bsgrub pas 'phrul gśen te / **de ñid**³ las
a dkar theg pa'i don ston pas / ^(A.33a3) 'phrul gśen theg pa de la ^(124a4) chib /
ces so //

¹ bskor A

² trag A

³ = sGron ma dgu skor, N.I.

Further, even though, concerning the *phrin las*¹⁴⁹ method, [the *A dkar theg pa* and the '*Phrul gśen 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] *gŚen* of Magical Power (*phrul gśen*). 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] *gŚen* of Magical Power (*phrul gśen theg pa*) automatically in it.>>.

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

¹⁴⁹ *Phrin las* is the performance of the ritual in its totality.

[[4] srid gśen theg pa]

[4] bźi 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 sñags lha yi gnas chog / <3> bar
gsuñ rab mdo'i bdun (A.33a4) tshigs (124b1) so //

¹ mdur A

² mo B

³ bśog A

[[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]*),¹⁵⁰ it is called *srid gśen*, because it leads the existence (*srid pa*) (= sentient beings) from the intermediate state (*bar do*).¹⁵¹ Among them, even though there are many Funerary Portals (*'dur sgo*), *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*),¹⁵²

<2> Inside (*nan*), the ceremony of [guiding the dead to a higher] place (*gnas chog*) of the tantric deities (*gsaṅ sṅags lha*), and

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

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).

¹⁵¹ In the *gZi brjid*, no definition of the *Srid gśen theg pa* is given: cf. Snellgrove (1967) 116-123.

¹⁵² *gśog pa nag po*, the "black wing," refers to a certain type of funeral rite normally called *gri 'dur*, "funerary 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 mdzod*, BTK = MT 281, p.147, l. 4 (= ed. Dolanji, 1972, p. 142. l. 2). There is an imposing collection of these ritual texts entitled *Mu cho khrom 'dur* (BTK = MT 6). It is explained that Mu cho ldem drug, who is one of the sons of *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 (*garuḍa* 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 mdzod ldan*, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, *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> dañ po ni '**Dur gyi man ñag dgu skor**¹ las /

srid gśen 'dur gyi theg pa la / <1-1> śi thabs brgyad cu rtsa gcig dañ /
<1-2> 'dur thabs sum brgya ^(124b2) drug cu la <1-3> 'dur sgo chen po bźi
yod de / ① bkra ② mtshun² ③ lhe'u ④ gri dañ bźi / de don <1-4> bon
skor³ brgyad du 'dus /

ces pas <1-1> śi thabs brgyad cu ^(A.33a5) rtsa ^(124b3) gcig ni / bar chod gdon gyis
śi ba ñi śu / ⁴'du ba nad kyis śi ba ñi śu⁴ / glo⁵ bur rkyen gyis śi ba ñi śu / rno
chod mtshon gyis śi ba ñi śu / tshe zad las kyis⁶ śi ba gcig ^(124b4) go //

<1-2> 'dur thabs sum brgya drug cu ni / '**Grel**⁷ **bźi**⁸ las /

¹ N.I.

² 'tshun AB

³ sgo AB

⁴ B om.

⁵ blo AB

⁶ kyi B

⁷ 'brel A

⁸ 'Grel bźi (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 ñag dgu skor*):

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

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

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

¹⁵³ The reading *pra* is given instead of *bkra* in the *Legs bśad mdzod* of Śar rdza bKra śis 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 bži (Dolanji ed. 444.6, new ed. 430.4).

¹⁵⁶ The original reading of BGSB, *bon sgo brgyad* is corrected to *bon skor brgyad* according to that of BGSB itself (125a2).

¹⁵⁷ *'du ba rnam gsum - rluñ, mkhris pa, bad kan (Bod rgya tshig mdzod chen mo)*.

¹⁵⁸ This quotation from the 'Grel bži is not an exact one. It is interesting to compare it with the 'Grel bži (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: *śi thabs de rnam kyañ 'dur sgo bžir 'dus te / bkra dañ bkre'u gñis gri dañ mtshon (sic) gñis te bžir 'dus par blta žiñ / 'dur ba'i thabs ni / śi rabs smrañ gis bkrol / yas thags sten (? rten) dañ chas nas 'dur ba de yañ / bla yid sems dañ gsum phuñ po lus dañ bži la brten pa'i śi rabs dañ cho 'brañ brgya ñi śu / bskal srid gśog dañ gsum 'dren pa'i nam mkha' dañ bži la rten pa'i śi rabs dañ cho 'brañ brgya ñi śu / gśed sbyoñs gtad yar gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyoñ pa brgya ñi śu ste sum brgya drug cu'o //*.

śi rabs^{1 2} cho 'brañ la brgya ñi śu / bskal³ srid^(A.33a6) gśog pa⁴ dañ gsum /⁵
nam^(124b5) mkha⁶ dañ bži la^{7 8} brgya ñi śu / gśed⁹ sbyoñs gtad¹⁰ yar dañ
gsum /¹¹ lam gnas^{12 13}-dañ bži la⁻¹³ brgya ñi śu'o //

ces so //

<1-3> 'dur sgo bži ni /^(125a1) ① bkra¹⁴ pho 'dur mo 'dur / ② mtshun pho 'dur
mo 'dur / ③ lhe'u pho 'dur mo 'dur / ④ gri pho 'dur mo 'dur / bži khug pa'o //

¹ thabs AB, rabs GZ

² GZ inserts /.

³ skal A

⁴ A om.

⁵ GZ inserts 'dren pa'i.

⁶ kha A

⁷ B om.

⁸ GZ inserts rten pa'i śi rabs dañ cho 'brañ.

⁹ bśed A

¹⁰ brtad A

¹¹ GZ om.

¹² GZ inserts /.

¹³ phugs kyi gto nas sbyoñ pa GZ

¹⁴ kra AB

<<In the genealogy of the dead (*śi rabs*)¹⁵⁹ and the lineage of the family (*cho 'brañ*), there are a hundred and twenty [categories]. In the four [branches]: aeons (*bskal*),¹⁶⁰ existence (*srid*),¹⁶¹ wing (*gśog pa*),¹⁶² and space (*nam mkha'*),¹⁶³ there are a hundred and twenty [categories]. In the four [branches]: obstructive spirits against the dead (*gśed*), purification (*sbyoñs*), offering substances for rituals (*gtad yar*),¹⁶⁴ and dwelling on the path¹⁶⁵ (*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],

¹⁵⁹ The term *rabs* designates "story," "myth," "archetype," and "genealogy," hence "genealogy" of the dead.

¹⁶⁰ Cf. 'Grel bži (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : *yañ na phyi'i yul 'di bskal pas chags śiñ srid pas 'khrul* (new ed., 'grub Dolanji ed.) *par blta la ...* Cf. *infra* n.171.

¹⁶¹ See the previous note.

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

¹⁶³ '*dren pa'i nam mkha'* in 'Grel bži (Dolanji ed.) 445.1, (new ed.) 430.6.

¹⁶⁴ Cf. (Minpaku Lexicon) *gtad yar: byañ chog la mkho ba'i sbyin rdzas* / offering substances needed during the rituals for the dead, designed to send them to good rebirths.

¹⁶⁵ Namely, where the soul of the dead is.

¹⁶⁶ These are funerals of people who have died unnatural deaths. These funerals are called '*dur*, and they prevent the soul (*bla*) of the dead from becoming a demon (*'dre*), as well as from having demons come to take possession of the soul (*bla*). On the other hand, the funeral of person who has died naturally (*rañ bžin gyis śi ba*) is not called '*dur*, but *pho sbyoñ* or *mo sbyoñ*. Cf. *Pho sbyoñ ye śes sgron ma*, BK 44, pp. 1-242; *Mo sbyoñ 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. Among these there is a short text entitled *bKra 'dur gyi thabs* (Pa tshab Pa sañ dbañ 'dus and Glañ ru Nor bu tše riñ, *gTam śul dga' thañ 'bum pa che nas gsar rñed byuñ ba'i bon gyi gna' dpe bdams bsgrigs*, Bod ljoñs dpe rñing dpe skrun khañ, 2007, pp. 169-170). The *bKra 'dur gyi thabs* is therefore an instance of this particular rite that testifies the antiquity of the funeral rituals.

(125a2) gśen¹ 'dur ni rkyañ pa'o // (A.33a7) gśin² bkra³ ru 'dur ba / mtshon du lhe'u /
gri ru 'dur ba bźir 'dus so //

<1-4> bon skor bryad ni / ① gñan po kha (125a3) tshan gi bon skor / ② srid
gśen⁴ lcags gyi bon skor / ③ bskal⁵ srid gśog⁶ pa'i bon skor / ④ lan chags
sbyoñs kyi bon skor / ⑤ gtad⁷ 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
bskoñ⁸ gi⁹ bon skor¹⁰ dañ bryad do // (125a5)

¹ gśin B

² gśen A

³ kra B

⁴ bśed A

⁵ skal A

⁶ bśog AB

⁷ brtad A

⁸ bskoñs A

⁹ kyi A

¹⁰ bskor A

and ④ the funerals for men and women [killed by] knives (*gri pho 'dur mo 'dur*): [these] four are in pairs (*khug pa*).¹⁶⁷ As for the funerals for the [dead] *gśen*, 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 (*gśin*) is mourned in the funeral either as a youth [who has died unnaturally] (*bkra ru 'dur ba*), or as an ancestor [who has died unnaturally] (*mtshun du ['dur ba]*), or as a donor [who has died unnaturally] (*lhe'u [ru 'dur ba]*), or as a [person killed by] knife (*gri ru 'dur ba*).

<1-4> The eight cycles of *bon* (*bon skor brgyad*) are: ① the *bon*-cycle [treating] all the *gñan po* spirits¹⁶⁸ (*gñan po kha tshañ*),¹⁶⁹ ② the *bon*-cycle [concerning] the iron (*lcags*)¹⁷⁰ of the *gśen* of Existence (*srid gśen*), ③ the *bon*-cycle [concerning] aeons (*bskal*),¹⁷¹ existence (*srid*),¹⁷² and wings (*gśog pa*),¹⁷³ ④ the *bon*-cycle [concerning] the purification (*sbyoñs*) of the debts of evil¹⁷⁴ (*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 bskoñ*).

¹⁶⁷ For this meaning ("pair") of *khug pa*, see Arrow 243. Cf. *Chos 'byuñ me tog sñiñ po sbrañ rtsi'i bcud* (Gañs can rig mdzod 5, Bod ljoñs mi dmañs dpe skrun khañ, 1988) 501.15-16: *sgrags pa bon lugs / rkyañ pa / khug pa / sbags (sbas) pa gsum /*.

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

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

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

¹⁷¹ Cf. 'Grel bži (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : *yañ na phyi'i yul 'di bskal pas chags śiñ srid pas 'khrul* (new ed., 'grub Dolanji ed.) *par blta la ...* Cf. *supra* n.160.

¹⁷² See the previous note.

¹⁷³ See note 152.

¹⁷⁴ Snellgrove's translation (1967).

'dur thabs ni / bla¹ ni sprul skur 'dur² / yid ni loñs skur 'dur / sems bon skur
'dur / dug lña ye śes lñar 'dur / ^(A.33a9) phuñ po lña ^(125b1) yab lñar 'dur / 'byuñ ba
lña yum lñar 'dur ces so // ³

bla⁴ yid sems gsum ños bzuñ na / **de ñid**⁵ 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 dañ 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 //

¹ rla A

² 'dul B

³ B inserts //.

⁴ rla A

⁵ = 'Grel bźi: 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 (*loñs sku*); one does funerals, taking the mind (*sems*) for the *Bon* Body (*bon sku*); one does funerals, taking the five poisons (*dug lña*) for the five wisdoms (*ye śes lña*); one does funerals, taking the five aggregates (*phuñ po lña*) [125b] for the five male divinities (*yab lña*)¹⁷⁵; one does funerals, taking the five elements (*'byuñ ba lña*) for the five female divinities (*yum lña*).¹⁷⁶ So is said (*ces so*).¹⁷⁷

When one recognizes the three, namely the soul (*bla*), the Mental (*yid*), and the mind (*sems*), it is said in the same [treatise, namely "Four Commentaries" (*'Grel bzī*)¹⁷⁸]:

<<The soul (*bla*) is the magical trick (*cho 'phrul*) of the mind (*sems*). The Mental (*yid*) is the emanating and absorbing (*'phro 'du*) of the mind. The mind is the encompassing (*gdal khyab*) of the receptacle [consciousness] (*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.>>.¹⁷⁹

¹⁷⁵ The five male divinities are 1) rGod gŒas kham pa, 2) gŒas rje rmañ po, 3) gŒen lha 'od dkar, 4) Gar gŒas btsad po, and 5) rNam gŒas dbyiñs rum. Cf. gZer mig 115-116, Luminous Boy 104.

¹⁷⁶ The term *yum lña* here refers to the female partners of the *yab lña*. They are the goddesses of the five elements: *nam mkha'i lha mo*, *sa'i lha mo*, *rluñ gi lha mo*, *me'i lha mo*, and *chu yi lha mo*, see Œi 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 bzhi* that is at our disposal.

¹⁷⁹ As is the case in note 178, this quotation cannot be located in the edition of the *'Grel bzhi* that is available to us.

don dam pa la bla¹ yid sems gsum gcig ste / **bSen**² **thub**³ (125b4) las /
bla⁴ yid sems dañ gsum po yañ / don la sems ñid ñañ du gcig /
ces so //
yañ **Man ñag**⁵ las /
dañ po gñan po yas (125b5) kyis⁶ ma mchod (A.33b1) na / don med 'thab kha
tshol ba 'dra / lha gsas **bsō**⁷ yis⁸ ma **sbran**⁹ na / dpuñ med śags kha byed
pa 'dra / bla¹⁰ glud¹¹ lha (126a1) srin yoñs la ma bsños na / skyon can btson
du bzuñ **ba**¹² 'dra / gñen po lcags¹³ dañ ma phral na / ¹⁴śa ba śed¹⁴ (126a2)
khyis ded¹⁵ pa 'dra / bla¹⁶ thugs gnas su (A.33b2) ma babs na / ña med chu la
rgya 'dzugs 'dra / lan chags glud¹⁷ gtor ma btañ na / bu¹⁸ lon (126a3) rdos¹⁹ kyis
btags pa 'dra / rgyud drug gnas nas ma drañs²⁰ na / śa btson²¹ lcags su bcug
pa 'dra / ²²gtad yar²² yid la ma byas na / dbul (126a4) po nor dañ 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 (*sic*, read bla) yid sems gsum 'khor źiñ bar dor 'khyams /.

⁴ rla A

⁵ N.I.

⁶ kyī B

⁷ gso AB

⁸ yi B

⁹ bsgran AB

¹⁰ rla A

¹¹ blud A

¹² pa AB

¹³ bcag A

¹⁴ śa śed A, śa tshad B

¹⁵ dad B

¹⁶ rla A

¹⁷ blud A

¹⁸ bya B

¹⁹ rtos A

²⁰ trañs 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 (*vid*), and the mind (*sems*) — are one [and the same thing] in meaning in the fundamental nature of the mind itself (*sems ñid ñañ*).>>.

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

<<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] "*bsa*,"¹⁸⁰ it is like quarrelling (*śags kha*)¹⁸¹ without support (*dpuñ*). If one does not transfer the ransom of the soul (*bla glud*) to all gods [126a] and demons (*lha srin yoñs*), 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 (*śed khyi*).¹⁸² If the soul (*bla*) does not come down to the place of the mind (*thugs gnas*), it is like putting a trap in the water where there is no fish. If one does not send the offering of ransom for the the debts of evil (*lan chags*), it is like being solidly (*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 btson lcags*). If one does not contemplate (*vid la byas*) 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 (*loñ*

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

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

¹⁸² The translation of the word *śed khyi* by "powerful or strong dog" remains uncertain.

thar lam bde chen ma bstan na / ^(A.33b3) rgyus med lam pas khrid pa 'dra /
'bras bu sku gsum ma bstan¹ na / ^(126a5) loñ bas lam sna śor ba 'dra

ces so //

<2> gñis pa gnas chog ni / **Ye phyi mo**² las /
gdod nas rañ chas gnas pas gnas / ^(126b1)

ces so //

dbye na gsum ste / **gNas thugs rje rol pa**³ las /
gnas rnam pa gsum gyis 'gro ^(A.33b4) ba thar par dran

ces pas gnas ^(126b2) gsum ni / **Ye phyi'i gnas luñ**⁴ las /

gSen rab tshe 'das nar son la //

thabs kyi man ñag rnam pa gsum //

phyi dañ nañ dañ gsañ ^(126b3) ba'o //

ces pas phyi'i gnas nañ gi gnas gsañ ba'i gnas so //

de yañ gsañ ba gal che bar gsuñs ^(A.33b5) te / yañ

nañ dañ gsañ ba'i ^(126b4) thabs med par //

phyi 'i gnas chog⁵ yug pa rkyañ //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*).>>.

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

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

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

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

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

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

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

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

¹⁸³ The term *yug pa rkyañ* is treated in detail in Ritsu Akahane, "Nitai Funbetsu Ron ni okeru *yug pa rkyañ* ni tsuite," (On the term *yug pa rkyañ* in the *Satyadvayavibhaᅅga*), *Journal of Indian and Buddhist Studies*, 49-1 (2000), pp. (143)-(145). The term *yug pa rkyañ* is the synonym of *rkañ pa rkyañ* (*pralambapāda*), and this expression (*rkañ pa rkyañ* / *pralambapāda*) is found in the *Bodhicaryāvatāra* V k° 92c of Śāntideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75): *pralambapādaᅅ nāsīta*; (tib.) *rkañ pa brkyañ ste mi 'dug ciñ*; "One should not sit with hanging legs." Prajñākaramati interpretes this passage in his *Bodhicaryāvatāra-pañjikā* (cf. ed. P.L. Vaidya, Darbhanga, 1960, p. 73, l. 31): *pralambapādaᅅ bhūmy-ādy-alagna-pādaᅅ khaᅅvādy-ārohaᅅ sati nāsīta*

sa bon ¹me.yis⁻¹ tshig pa 'dra //²
gsaṅ med phyi naṅ yug pa rkyañ //
'o ma rul pa ^(126b5)bsrubs 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 drug⁴ las /

rig pa raṅ bžin gyi gnas / thugs rje ^(127a2)byin rlabs kyi gnas / spor byed
lam gyi⁵ gnas daṅ gsum

ces so // gžan sde yaṅ de ltar 'dod do //

Thugs rje ^(A.33b7)**rol pa⁶** las /

sbyañ ^(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

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 śes chu śel a ru ldan / śes rab gsal ba'i mdel rtse blaṅ / thugs rje thabs kyiś gžus skyeb 'phaṅ / lha lña rdzogs sku'i gnas su sleb /.

⁹ drwa B

¹⁰ BK 148; 233.3-4: mam śes a dkar 'od daṅ ldan / gsal ba śes rab mdel rtser blaṅ / thugs rje thabs kyiś gžuṅ (*sic*) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su sleb /.

seeds burnt by fire. Without the Secrete [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 bžin*). Compassion (*thugs rje*) is the place of the blessing (*byin rlabs*). Transformation (*spor byed*) is the place of the path (*lam*). These are the three [places].>>.

The Other Party (*gžan sde*) [= Buddhists] also accept this.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 (*bstod pa*), these are the three places.>>.

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

As the way of transformation (*spor tshul*) is explained in accordance with two [treatises,] namely the "Treatise of the Dagger Mountain Gorge" (*Phur pa ri roñ rgyud*) and the "Treatise of the Magical Net of the Wrathful [Deity]" (*Khro bo rdzu 'phrul dra ba'i rgyud*):

<<Consciousness (*rmam śes*) is shining, having the light of the white syllable "A". Insight (*śes rab*) is picked up by the tip of the arrow of wisdom (*ye śes*)

/; (tib.) P. [100] (5273) 115b2, D. (3872) 104b5: *rkañ pa brkyañ pa ni khri la sogs pa la 'dug pa nas sa la sogs pa la rkañ pa brkyañ ste 'dug par mi bya'o //*; "<With hanging legs> means <with legs not touching the ground, etc., when one ascends the bed, etc.> one should not sit [in this position]."

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) om / sñin khar mri / lte bar tri / lte 'og sri / rkañ (sic, read rkañ mthil) 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 śes a dkar 'od ldan du ¹ gsal ^(A.33b8) ba ^{l̥} śes rab ye ^(127a5) śes mda³
rtses⁴ blañs / thugs rje thabs kyi gzu bskyod 'phañs / rdzogs sku lha lña
dbyiñs su slebs

ces pas⁵ / ldiñ bu '**Og min** du ^(127b1) gsal btab pa'i dus su / rigs lña'i thugs kar⁶
thim ste / gñis su med par bsam mo // lha rnams kyañ 'od⁷ du zu / a ru gyur
^(A.33b9; 127b2) nas / ldiñ bu mthiñ nag gi a la thim pas bon sku la bstim mo // a ru
'dzin pa tsam yañ med de / rañ bzin stoñ pa'i ñañ la ^(127b3) bžag go //

gNas 'grel^{8 9} las /

gnas mtha' dmigs med ma śes na /

bcol med gža' tshon 'ded pa 'dra

ces so // ^(A.33b10)

yañ **Kun** ^(127b4) **bzañ mñam ñid kyi rgyud**¹⁰ las /

¹¹Ita ba⁻¹¹ rtogs pa'i¹² kloñ¹³ 'dur dañ //

tiñ 'dzin byin rlabs phug¹⁴ 'dur dañ //

sñags dañ phyag rgya'i ^(127b5) stobs 'dur dañ //

smrañ¹⁵ dañ tshig gi¹⁶ brjod 'dur ro¹⁷ //

ces so //

<3> gsum pa mdo'i bdun tshigs¹⁸ ni / **Bla med go**¹⁹ **'phañ bsgrub thabs** ^(A.34a1)

¹ AB insert /

² AB om.

³ mda A, med B

⁴ ces B

⁵ pa B

⁶ khar A

⁷ 'dre B

⁸ 'brel A

⁹ N.I.

¹⁰ Kun bzañ mñam ñid kyi rgyud (abbr. KZ) = bKa' 'gyur rgyud sde'i skor, *Collected Tantras of Bon*, Tibetan Bonpo Monastic Centre, Dolanji, 1972, vol. III, (CBP No. 13, 1), 12.1-2.

¹¹ KZ om.

¹² pas KZ

¹³ yañ dag don KZ

¹⁴ phugs A, śugs KZ

¹⁵ smra KZ

¹⁶ gśad KZ

¹⁷ dañ KZ

¹⁸ tshig B

¹⁹ sgo A

and is shot by bending the bow of the skillful means of compassion, and it reaches the sphere of the five divinities,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 bžin stoñ 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 mñam ñid kyi rgyud*):

<<The funerals of the sphere (*kloñ '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 (*smrañ*) 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 mdo¹ (128a1) las / pho sbyoñ² dañ mo sbyoñ³ gñis su bśad do //

bdun tshigs⁴ byed pa ni **Thugs rje rol pa**⁵ las /

bdun bdun źag (128a2) la śi thabs re //

rigs drug snañ ba rim⁶ gyis 'char //

ces pas dguñ⁷ źag bdun bdun bźi bcu rtsa dgu'i bar du / lha (A.34a2) gśen brgya

(128a3) la phyag mchod byed ciñ / rigs drug gi lan chags sbyañs nas / rnam śes

'od kyi 'khor lor⁸ gyur te / rdzogs sku kun bzañ gi thugs (128a4) kar⁹ thim pa ni /

Pho sbyoñ¹⁰ **ye śes sgron ma**¹¹ nas bśad do //

lha mo sum brgya la mchod nas g-yuñ druñ du (A.34a3) gyur te yum gyi thugs

kar¹² (128a5) thim pa ni / **Mo sbyoñ pad ma mun sel**¹³ las bśad do //

de stobs kyis gtad yar gsum 'byuñ ste / **'Dur gyi man ñag**¹⁴ las /

¹ BK 33; 433.5, where we unfortunately do not find the terms pho sbyoñ and mo sbyoñ, but we do find the term bdun tshig.

² sbyoñs A

³ sbyoñs A

⁴ tshig B

⁵ N.I.

⁶ rims A

⁷ dgu B

⁸ lo AB

⁹ khar A

¹⁰ sbyoñs B

¹¹ This does not seem to be an exact quotation. In BK 44 (pp. 1-242) we find the term "lha gśen brgya" at p. 158.3. See "Pho sbyoñ ye śes sgron ma" in Index of BGSB (2007).

¹² khar A

¹³ BK 44; 249.6, 445.5. See "Mo sbyoñ pad ma mun sel" in Index of BGSB (2007).

¹⁴ N.I.

explained as purification for the [deceased] male (*pho sbyoñ*) and purification for the [deceased] female (*mo sbyoñ*) in the "Sūtra [128a] of the Skilful Means to Realise the Supreme Rank" (*Bla med go 'phañ 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 (*śi 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 śes*) becomes a wheel (*'khor lo*) of light and is dissolved in the heart of the Perfect Body, Kun [tu] bzañ [po]. This [process] is explained in the "Purification of the [Deceased Male, Lamp of Wisdom]" (*Pho sbyoñ ye śes 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-yuñ druñ*), is explained in the "Purification of the [Deceased] Female, the Torch of the Lotus" (*Mo sbyoñ 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 ñag*)¹⁹⁶:

¹⁹² This treatise must be the same as the *gNas thugs rje rol pa*, but the text itself is not identified.

¹⁹³ For the hundred gods and *gŚen*, see ZM 69ff.: *le'u lña pa / lha gśen brgya la phyag 'tshal ba'i skor /*.

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

¹⁹⁵ Namely Sa trig er sañs. For her image, see Kværne (1995) 38-41 (Plate 2 & 3), Karmay & Watt (2007) 24.

¹⁹⁶ The topic of the rubric <3> is the funerals of natural death. It is therefore unclear why a text which deals with the unnatural death (*dur*) should be cited here in the rubric <3>.

śi nas źag^(128b1) gsum dros¹ bźi na //
bag chags rjes dran gtad² yar bya //
bdun bźi mi 'i yul du ni //
ñe druñ^(A.34a4) mjal³ 'phrad gtad⁴ yar bya //
rigs drug yar^(128b2) 'das bar sa ru //
'khor ba thag chod gtad⁵ yar bya /

ces so //

'di la bla ma kha gcig na re /

dmyal ba la sogs su skyes nas 'dren nam^(128b3) ma skyes dañ 'dren / sñā⁶
ma ltar na / sdig pa che chuñ med par kun^(A.34a5) dmyal bar skye bar 'gyur
la / phyi⁷ ma ltar na sañs rgyas kyañ /^(128b4) drañ⁸ dgos par snañ ño //
źes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs
drug gi 'khrul snañ śar^(128b5) ba de 'dren pa'o // **Ñi zer źags pa**⁹ las /
rigs drug sa bon khyod la yod /^(A.34a6)

ces so // **Ye phyi mo'i rgyud**¹⁰ las /

¹ gro AB

² rtad A

³ 'byal A

⁴ rtad A

⁵ rtad A

⁶ sñan A, sñon B

⁷ phyin A

⁸ trañ A

⁹ N.I.

¹⁰ N.I.

<<After death, [128b] three days [having passed], in the morning of the fourth day, one prepares the offering substances for ritual (*gtad yar*) [for the dead person] so that he recollects the impregnations (*bag chags*). In the fourth week (*bdun bŕi*),¹⁹⁷ one prepares the offering substances for ritual (*gtad yar*) so that [the dead person] meets with his close friends (*ñe druñ*)¹⁹⁸ 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 (*sans rgyas*).¹⁹⁹>>.

[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" (*Ñi zer ŕags 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 moi*)

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 son*).

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

¹⁹⁹ The substance of the argument is far from clear, but it is not the author's own reasoning. He is apparently content not to make any comment on it.

'gro drug 'khrul ^(129a1) ba'i snañ ba śar //

rañ snañ skyon gyis rañ sgrib 'khor /

ces so //

phyis skye ba'i sgo yañ khegs te / **gNas 'grel**^{1 2} las / ^(129a2)

dmyal bar³ ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal

bar skye ba'i dug že sdañ ^(A.34a7) yod⁴ pas sbyañ ba'o //

ces so //

yañ kha ^(129a3) gcig na re /

bdun tshigs⁵ de rigs drug rañ gi žag bdun 'dren nam / mi'i žag bdun 'dren /

sña⁶ ma ltar na / gnas mkhan ^(129a4) skye ba rgyud dgos la / phyi⁷ ma ltar

na⁸ rigs drug gi tshe tshad dañ mi mthun

zer ro // de ni rañ ^(A.34a8) gi 'khrul snañ yin pas / bon ñid ^(129a5) la riñ thuñ med do

// mi'i žag bdun 'dren no // **mDo sgyu ma gtan**⁹ 'bebs¹⁰ las /

ston pa **gSen rab** lags / **sTag gzig 'Od ma** ^(129b1) tshal du g-yuñ druñ sems

dpa' mañ pos / bar gyi bskal¹¹ pa ñi śu mchod pa phul / ñi śu ñan¹² ñi śu

bris / ^(A.34a9) ñi śu sgom nas rañ ^(129b2) gnas su¹³ soñ ño // de la **Sum cu**¹⁴ rtsa

¹ 'brel A

² N.I.

³ par B

⁴ med B

⁵ tshig B

⁶ sñan A, sñon B

⁷ phyin A

⁸ la AB

⁹ rtan A

¹⁰ N.I.

¹¹ skal A

¹² mñan AB

¹³ A inserts du.

¹⁴ bcu A

rgyud):

<<The erroneous vision of [129a] the six destinies (*'gro drug*) appears. By the error of his own vision, his own obscuration 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 ñid*). 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 gŚen 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 ñin žag gcig tu mthoñ ño // de la śan pa **dMa' ru rtse** bskal¹ pa
grañs med ^(129b3) pa gsum du btsos so // de la **IHa tše riñ**² po'i phyi³ 'phred
gcig⁴ go //

ces so //

yañ kha gcig na re

žag bdun po de dmyal ^(A.34b1) ba rkyañ gi ^(129b4) sbyoñs byed dam rigs drug
kun gyi sbyoñs byed / śna ma ltar na / gžan du skyes na cho ga'i rkañ mi
tshañ la / phyi ma ltar na / lha nas⁵ ^(129b5) kyañ dmyal bar skye bar 'gyur ro
//

že na / de ni gar skye gañ gnas kyañ / sbyoñs ⁶tshañ bar⁶ bya te / **gSañ** ^(A.34b2)
'**dus**⁷ las /

rim⁸ gyis⁹ skyes pa ^(130a1) drañs¹⁰ pa med /

gžuñ gcig bstan pa thabs kyi lam

ces so // **Bar ti ka**¹¹ dañ / **sByoñs kyi gzer**¹² **bu**¹³ gñis mthun par ^(130a2) dmyal ba'i
dmyal ba / dmyal ba'i yi¹⁴ dwags¹⁵ la sogs re la drug drug tu yod pa dañ sbyar
nas ^(A.34b3) 'dren par bśad do //

¹ skal A

² riñs A

³ phyis A

⁴ cig A

⁵ gnas B

⁶ tšhad par AB

⁷ N.I. This must not be the Buddhist *Guhyasamāja*.

⁸ rims A

⁹ kyis A

¹⁰ trañs A

¹¹ Bar ti ka, 38.6-43.5 (= fol. 19b6-22a5)

¹² bzer AB

¹³ N.I.

¹⁴ yid A

¹⁵ dags A

[process], the butcher dMa' ru rtse²⁰¹ was boiled [in the caldron of Hell] for three incalculable *kalpas*. To this [process] correponds one afternoon of the gods of the Dīrghāyus (Long Life Span) [heaven] (lHa tshe rin po).>>.

Again, some say:

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

[If some say so, the answer is the following.] No matter where the [dead person] is born, and no matter where he stays, one should complete the purification. It is said in the "Assembly of the Secret" (*gSañ 'dus*):

<<One does not lead [130a] the [dead person], who is born [in a certain destiny, to another destiny] successively, but one shows one big road (*gZuñ gcig*) [where all the six destinies exist]. This is the path of skillful means (*thabs*).>>.

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

²⁰¹ On this figure Śan pa dMa' ru rtse, see note 68.

²⁰² The word *rkañ* here in the context stands for "times," "numeration," "strand." NA has *skud pa rkañ cig, rkañ gñis*.

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."

²⁰⁴ Concerning the six times six divisions of the destinies, cf. K. Mimaki (2000), "A Preliminary comparison of Bonpo and Buddhist Cosmology," *New Horizons in Bon Studies*, National Museum of Ethnology, Osaka, [pp. 89-115], pp. 102-103, pp. 108-111.

Appendix I: ANTG (Anonymous Note on *Theg pa dgu*)

concerning

the First Four Vehicles of the *IHo 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 / phyā² snañ 'phrul srid bži / dge drañ a ye bži /
khyad par bla med dgu'o //

[1] dañ po phyā³ gšen bon la lña ste / (1) phyi dañ (2) nañ dañ (3) sgra dañ ni // ^(242.1) (4)
bzod^{3a} (5) gso' ba rig pa lña' /

(1) dañ po phyi⁴ rig⁵ pa'i bon sde gsum ni / **sNañ srid kyi gto' 'bum nag po / Rin chen gyi**⁶
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'i¹⁴ **Klu 'bum nag po** / thul ba'i¹⁵ **Klu 'bum khra bo**
/ gtsañ ma'i **Klu 'bum dkar po** ^(242.3) gsum ni / 'og klu yul du gtan la phabs ste / snod nas¹⁶ **Ye šes**
sñiñ po la bstan //¹⁷

(3) sgra rig pa'i bon sde gsum nas¹⁸ / **IHa srin gyi**¹⁹ **'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 gñis la bstan no //⁴

(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 //⁸

(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 śes ñid la bstan no //

[2] gñis pa snañ gśen gyi¹⁴ bon la yañ gsum ste / <1> gyer¹⁵ gyi¹⁶ sgo bži / <2> skad kyi¹⁷
gcon¹⁸ dgu / <3> gtañ ^(242.7) rag bži bcu rtsa gñis so //

<1> dañ po sgo bži ni / <1-1> yar gsol ba¹⁹ lha'i tshañs²⁰ sgo gyer ba dañ / <1-2> mar gnon
pa sri'i phyur²¹ sgo gyer ba dañ / <1-3> phar gñen por²² phyi'i²³ gtad²⁴ sgo gyer ba dañ / <1-4>

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 gyis Ms

¹⁸ gcuñ Ms

¹⁹ pa Ms

²⁰ sic, read gtsañ

²¹ sic, read byur

²² sic, read po

²³ sic, read spyi'i

²⁴ sic, read gto

tshur¹ (242.8) skyobs pa phyai g-yañ sgo gyer ba'o² //³

<1-1> yar gsol⁴ lha'i rtsañ⁵ sgo gyer ba dañ / lcog ka'i yar sel bya / ru bži gnas⁶ kyi⁷ 'gyur⁸
sel / **IHa sras 'od dkar** gyi dog sel (243.1) lastsogs sel dkar brgya⁹ ñi śu'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 / śa ma'i ra'i rañ sel (243.2) lastsogs brgya¹⁷ / de'i¹⁸ sras¹⁹ su ma
phye ba²⁰ la sel khri²¹ bya ste / 'byuñ ba stoñ sel / gśen gyi²² dug sel / ma 'grig mda' sel / sel
khri²³ brgya²⁴ ñi śu dañ sel sum brgya²⁵ drug bcu'o //²⁶ (243.3)

<1-3> phar²⁷ gñen por spyi'i gto²⁸ sgo²⁹ gyer ba³⁰ la bži ste / <1-3-2-1> ri dwags³¹ śa ba'i bon

-
- ¹ tshul Ms
² pa'o Ms
³ / Ms
⁴ gso' Ms
⁵ sic, read gtsañ
⁶ sic, read gsas
⁷ gyis Ms
⁸ sic, read mgur
⁹ brgya' Ms
¹⁰ / Ms
¹¹ sic, read gnon
¹² sic, read byur
¹³ pa Ms
¹⁴ sic, read mar
¹⁵ kyis Ms
¹⁶ gis Ms
¹⁷ brgya' Ms
¹⁸ sic, read de
¹⁹ sic, read gñis
²⁰ pa Ms
²¹ sic, read khra
²² gyis Ms
²³ sic, read khra
²⁴ brgya' Ms
²⁵ brgya' Ms
²⁶ / Ms
²⁷ yar Ms
²⁸ gto Ms
²⁹ sgo' Ms
³⁰ pa Ms
³¹ dag Ms

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 dañ bži'o //⁸ (243.4)

<1-3-2-1> dañ po ri dwags⁹ śa ba'i bon skor la dgu / ① mi bu rin chen glud¹⁰ kyis blu¹¹ ba'i
śa ba / ② bdud kha 'bañs su bsgyur ba'i¹² śa ba / ③ lha'i dal kha bsgyur ba'i¹³ śa ba / ④ bgegs¹⁴
rigs¹⁵ śa ba bsgyur ba'i¹⁶ śa ba¹⁷ / (243.5) ⑤ sdañ sems byad kha zlogs pa'i / ⑥ sluñ bu khram kha
bsgyur ba'i¹⁸ / ⑦ bluñ¹⁹ rta'i phuñ ri mnon²⁰ pa'i śa ba²¹ / ⑧ ltas ñan dgra than bzlogs pa'i / ⑨
klu gñan sa bdag bzlogs pa'i śa ba²² dañ dgu'o //²³

<1-3-2-2> gñis pa (243.6) srid pa'i gto²⁴ dgu'i skor la bži ste / ① dkar po **Tshañs²⁵ pa lha'i gto²⁶**
dgu dañ / ② nag po sa bdag gñan gyi²⁷ gto²⁸ dgu dañ / ③ dmar po dme²⁹ mnol thog gi³⁰ / khro

¹ gto' Ms

² sgo' Ms

³ <1-3-2-2> is missing.

⁴ gyis Ms

⁵ gto' Ms

⁶ sgo' Ms

⁷ gto' Ms

⁸ / Ms

⁹ dag Ms

¹⁰ klud Ms

¹¹ sic; cf. bslu BGSB, blud ANTG2 349.5

¹² pa'i Ms

¹³ pa'i Ms

¹⁴ bgeg Ms

¹⁵ rig Ms

¹⁶ pa'i Ms

¹⁷ pa Ms

¹⁸ pa'i Ms

¹⁹ sic, read rluñ

²⁰ sic, read gnon

²¹ pa Ms

²² pa Ms

²³ / Ms

²⁴ gto' Ms

²⁵ tshañ Ms

²⁶ gto' Ms

²⁷ kyis Ms

²⁸ gto' Ms

²⁹ sic; cf. sme BGSB, me AB

³⁰ gis Ms

bo¹ srid pa yo bcos kyi gto² (243.7) dgu'o //³

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

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

<1-4> tshur⁸ (244.1) bskyobs pa'i phyai⁹ g-yañ sgo¹⁰ gyer ba¹¹ la yañ / bon sgo bži bcu rtsa gñis
ste / gson phyai¹² sum cu so gñis / ši phyai bcu dañ bži bcu rtsa gñis so //¹³

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

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

¹ 'o Ms

² gto' Ms

³ / Ms

⁴ kyis Ms

⁵ 'bog Ms

⁶ / Ms

⁷ / Ms

⁸ tshul Ms

⁹ phyi'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 sic, read bdar

²³ / Ms

²⁴ The order of the rubrics is a little bit different from BGSB. It is the same in ANTG and in ANTG2.
The order in ANTG or ANTG2 is probably more natural.

²⁵ ba'i Ms

²⁶ cuñ Ms

²⁷ // Ms

skad kyis srid pa'i byur gdabs / ⑨ stag sdañ¹ bu'i² skad kyis srid pa'i khams gnón ba'o //

<2-3> phar gñen po spyi'i³ gto⁴ (244.4) sgo⁵ gyer ba⁶ la skad gcoñ⁷ gsum ste /⁸ ⑤ khu byug
gsuñ sñan gyis lha srin spros⁹ ba bskyed / ⑥ lcoḡ ga'i 'gyur skad kyis gto'i lam drañ / ⑦ ne tso
gcoñ¹⁰ skad kyis¹¹ lha srin sde brgyad kyi¹² brda¹³ sprad (244.5) pa'o //¹⁴

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

<3> gsum pa gtañ²² (244.6) rag²³ bži bcu rtsa gñis ni / gyer sgo bži la bži bcu / thar glud gñis la
bži bcu gñis s-ho //

snañ gśen gyi²⁴ bon dgu ni / de yañ 'o gñen bon gyi²⁵ skad²⁶ yin pas²⁷ tshug par²⁸ bya / (244.7)

¹ sic, read sbrañ

² pu'i Ms

³ phyi'i Ms

⁴ gto' Ms

⁵ sgo' Ms

⁶ pa Ms

⁷ cuñ Ms

⁸ // Ms

⁹ sic, read spro

¹⁰ cuñ Ms

¹¹ gyis Ms

¹² kyis Ms

¹³ brda' Ms

¹⁴ / Ms

¹⁵ The order of the rubrics is a little bit different from BGSB.

¹⁶ tshul Ms

¹⁷ cuñ Ms

¹⁸ gyis Ms

¹⁹ bya'

²⁰ kyis Ms

²¹ / Ms

²² gto' Ms

²³ rab Ms

²⁴ gyis Ms

²⁵ gyis Ms

²⁶ sic, read rkañ pa

²⁷ pa Ms

²⁸ bar Ms

sdig¹ 'dod la-¹ bon gyi² mtshams³ yin pas⁴ mchod⁵ par bya / mtshe⁶ then⁷ bon gyi⁸ spyan
'dren⁹ yin pas¹⁰ 'thiñs¹¹ par bya / thab¹² bon gyi¹³ bśags pa yin pas¹⁴ dag par¹⁵ bya / phya bon
gyi^(245.1) ske rag¹⁶ yin pas¹⁷ dam du bciñs / thar bon gyi¹⁸ gtsañ śiñ yin pas¹⁹ 20²⁰ khyad par²⁰ bya /
glud bon gyi²¹ glu²² gzugs yin pas²³ tshañs par bya / yar sel gyi²⁴ bon gyi²⁵ goñ ña yin pas²⁶
^(245.2) sñon la²⁷ bya / mar sel²⁸ bya²⁹ ga yin pas³⁰ śam³¹ du bya / phud ma gtor bar³² yas mi bsog /

-
- ¹ sic, read rto
² gyis Ms
³ 'tshams Ms
⁴ pa Ms
⁵ sic, read chod
⁶ tshe Ms
⁷ sic, read than
⁸ gyis Ms
⁹ 'drin Ms
¹⁰ pa'i Ms
¹¹ sic, read thoñs
¹² thabs Ms
¹³ gyis Ms
¹⁴ pa'i Ms
¹⁵ bar Ms
¹⁶ reg Ms
¹⁷ ba'i Ms
¹⁸ gyis Ms
¹⁹ pa'i Ms
²⁰ sic, read khyer bar
²¹ gyis Ms
²² sic, read lhu
²³ pa Ms
²⁴ sic, to be eliminated
²⁵ gyis Ms
²⁶ par Ms
²⁷ las Ms
²⁸ ser Ms
²⁹ sic, read cha
³⁰ pa Ms
³¹ sic, read gśam
³² par Ms

gan¹ mduñ ma tsug² par bon mi gyer / glud sna than gyis drañs / glu³ bźug⁴ zor gyis⁵ (245.3)
btul / zor phul⁶ g-yañ du skyabs / ces pa⁷ //

snañ gśen sku gsuñ thugs dañ ldan dgos ste /

sku 'i don du yas thag bsogs /

gsuñ gi don du smañ⁸ gyis⁹ /

thugs kyi¹⁰ don du byin gyis brlabs / (245.4)

yas med tshigs¹¹ la re ba¹² de /

kha stoñ 'gron po bsogs pa 'dra /

tshigs¹³ med yas la re ba de /

lag med gser g-yu¹⁴ mthoñ ba¹⁵ 'dra /

yas dañ smrañ du 'dzom nas kyañ / (245.5)

tiñ 'dzin byin gyis ma rlob na¹⁶ /

śar pa bro glu¹⁷ 'khrab pa 'dra /

ces s-ho //¹⁸

[3] gsum pa 'phrul gśen gyi¹⁹ bon la yañ / rdzu 'phrul gyi²⁰ bon bcu gsum ste / dgra la²¹ dmigs

¹ *sic*, read gar

² *sic*, read btsugs

³ *sic*, read glud

⁴ *sic*, read gźug

⁵ gyi Ms

⁶ *sic*, read gźug

⁷ ba Ms

⁸ *sic*, read smrañ

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

pa¹ bdun / bgegs la ^(245.6) dmigs pa bži / bon ñid² la dmigs pa gñis so //³
 dgra la dmigs pa bdun ni / bsad gso⁴ gñis / dbab chad gñis / than dañ cho 'phrul gñis / jag
 chiñ dañ bdun no //⁵
 bgegs la dmigs pa ^(245.7) bži nas⁶ / mnan gzir⁷ gñis / bkar bsreg gñis so⁸ //⁹
 bon ñid la dmigs pa gñis nas¹⁰ / bdag don dañ gžan don du bsgrubs pa'o //¹¹
 de la gñis ste / [I] tha sñad¹² du bsgral ba dañ / [II] yañ ^(245.8) dag par bsgral ba'o¹³ //¹⁴
 [I] dañ po la gñis ste / [I-1] mnam śes lha ru bsgral ba¹⁵ dañ / [I-2] phuñ po dur khrod du
 bsgral ba'o¹⁶ //¹⁷
 [I-1] dañ po la yañ gñis ste / [I-1-1] bsgral bya dañ [I-1-2] bsgral tshul lo //¹⁸
 [I-1-1] dañ po bsgral bya la ^(246.1) yañ bsgral ba'i¹⁹ žin bcu²⁰ ste / ① g-yuñ druñ bon gyi²¹ spyi
 sgra / ② gśen rab bla ma'i sku dgra / ③ bsgrub gśen gi²² sgos²³ dgra / ④ bka' la²⁴ 'das pa'i
 sdig²⁵ can / ⑤ dkor la brlom pa'i²⁶ ^(246.2) rkun po / ⑥ tshe la 'jab pa'i 'byuñ po / ⑦ bstan pa

¹ ba Ms

² om. Ms

³ / Ms

⁴ bso Ms

⁵ / Ms

⁶ sic, read ni

⁷ gzer Ms

⁸ 'o Ms

⁹ / Ms

¹⁰ sic, read ni

¹¹ / Ms

¹² skad Ms

¹³ pa'o Ms

¹⁴ / Ms

¹⁵ pa Ms

¹⁶ pa'o Ms

¹⁷ / Ms

¹⁸ / Ms

¹⁹ pa'i Ms

²⁰ The contents of the ten enforced release is a little bit different from that of BGSB.

²¹ kyis Ms

²² gyis Ms

²³ dgos Ms

²⁴ sic, read las

²⁵ sdug Ms

²⁶ pas Ms

khayd du gsad¹ pa'i ru dra / ⑧ bstan dgra sdig can / ⑨ bon dgra dam ñams / ⑩ gśen dgra tshe
zad dañ bcu'o //²

[I-1-2] gñis pa bsgral^(246.3) tshul la yañ gñis ste / [I-1-2-i] bca' gźi³ dañ⁴ [I-1-2-ii] bsgral ba'o⁵
//⁶

[I-1-2-i] dañ po bca'⁷ gźi nas⁸ / **Khams gsum kun bsgrol gyi⁹ rgyud las** /

lho nub srin po'i 'brub¹⁰ khuñ du / gzas pa po'i liñga bza' / ^(246.4)

ces pa'i / dkyil 'khor gyi¹¹ lho nub du ¹²-bca' 'o-¹² //¹³ ¹⁴-**Gab pa⁻¹⁴ rin chen gsañ ba'i¹⁵ rgyud las** /

byañ śar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul ba'i 'brub¹⁸ khuñ¹⁹ bca' /

ces pa /²⁰ ^(246.5) dkyil 'khor gyi²¹ byañ śar du gzugs²² med kyi²³ liñga bca' 'o //

liñga 'dre'i rgyu²⁴ lña ni /

dri chen rjes sa'i²⁵ slub²⁶ lud dañ / skra dañ gos²⁷ kyi²⁸ dum bu lña

¹ bsad Ms

² / Ms

³ gźi' Ms

⁴ om. Ms

⁵ pa'o Ms

⁶ / Ms

⁷ bca Ms

⁸ sic, read ni

⁹ gyis Ms

¹⁰ grub Ms

¹¹ gyis Ms

¹² bcas pa'o Ms

¹³ ? Ms

¹⁴ ga pa Ms

¹⁵ pa'i Ms

¹⁶ gyis Ms

¹⁷ bgeg Ms

¹⁸ grub Ms

¹⁹ khoñ Ms

²⁰ // Ms

²¹ kyis Ms

²² gzigz Ms

²³ om. Ms

²⁴ rgyud Ms

²⁵ sic, read sa

²⁶ sic, read snab

²⁷ kos Ms

²⁸ kyis Ms

ces s-ho // liŋga rgyu¹ nas² / bra bo³ dañ ju⁴ tse ^(246.6) la sogs 'bru nag bya'o // ⁵ bsreg⁶ liñ ni / śog
gu / mnan liñ ni gro ga / bgegs⁷ liñ ni ra sogs / 'bri⁸ liñ nas rañ rañ gi⁹ gźuñ lugs¹⁰ Itar ro // ¹¹

[I-1-2-ii] gñis pa bsgral ba¹² nas¹³ / ^(246.7)

smad du dgos pa'i gzer ¹⁴ bcu gcig / ¹⁵

gsad mams¹⁶ gsum drod tshad nas kyis / ¹⁷

gzas pa po 'i liñ ga bsgral / ¹⁸

ces pa'o¹⁹ // bdag ñid yi dam gyi²⁰ lhar²¹ gsal ba²² / phur pa²³ las kyi²⁴ lhar²⁵ gsal ^(246.8) ba / gzas
pa po²⁶ dgra²⁷ dños su gsal ba'o²⁸ // ²⁹

[I-2] '**Gu ya srog 'dzin** las /

¹ rgyud Ms

² *sic*, read ni

³ po Ms

⁴ ci Ms

⁵ / Ms

⁶ bsregs Ms

⁷ bgeg Ms

⁸ bri Ms

⁹ gis Ms

¹⁰ lug Ms

¹¹ / Ms

¹² pa Ms

¹³ *sic*, read ni

¹⁴ Ms inserts bu.

¹⁵ This line is not found in Ñon moñs rañ grol (BK 160).

¹⁶ *sic*, read mam

¹⁷ This line is found in Ñon moñs rañ grol (BK 160) p. 248.4. Cf. BGSB 120b1, *supra* pp.*58-59.

¹⁸ This line is not found in Ñon moñs rañ 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 /
 lha la bdab⁵ ciñ mchod pa 'bul /
⁷dbal ^(247.1) hur⁶ rtse la òṃ nag 'phros /⁷
¹⁰mar me khrag⁸ gis bsad pa⁹ bžin /
 kun gži'i rtsa bcad mam śes dbyiñs su phyuñ /¹⁰
 ces pa'o¹¹ //
 rgyal ba¹² nam¹³ 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 ba'o¹⁹ //²⁰
 [III] gñis pa yañ dag par bsgral ba²¹ ni /²² bsgral bya ni khams gsum gyi²³ sems can bsgral
 byed lta bsgoms²⁴ spyod 'bras so // bdag med spros ^(247.3) bral gyi²⁵ lta bas²⁶ gzugs med kyi²⁷

¹ tra Ms

² dkod Ms

³ kyis Ms

⁴ om. Ms

⁵ *sic*, read bstab

⁶ *sic*, read phur

⁷ This line is a citation from the Ka nag in BGSB (121a1)

⁸ *sic*, read rluñ

⁹ ba Ms

¹⁰ These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).

¹¹ pa'i Ms

¹² pa Ms

¹³ mams Ms

¹⁴ pa'i Ms

¹⁵ *sic*, read śa

¹⁶ 'o Ms

¹⁷ 'phar Ms

¹⁸ pa'i Ms

¹⁹ ba'i Ms

²⁰ / Ms

²¹ pa Ms

²² // Ms

²³ kyis Ms

²⁴ *sic*, read bsgom

²⁵ gyis Ms

²⁶ ba Ms

²⁷ kyis Ms

sems can bsgral // 'dzin med yid¹ bral gyi² bsgoms pas³ 4 gzugs khams gyi sems can bsgral⁵ /
chags med śug 'byuñ gi⁶ spyod pas⁷ 8 'dod khams kyī⁹ sems can bsgral ba'o //¹⁰ (247.4)

de las bya ba la dmigs¹¹ pa thabs kyī rañ bžin /¹² byed pa¹³ dmigs pa śes rab stoñ pa ñid kyis
rgyas thebs pa'o //¹⁴

[4] bži pa srid gśen gyi¹⁵ bon la yañ gsum ste /¹⁶ <1> phyi¹⁷ gśog pa¹⁸ nag po'i phyi¹⁹ 'dul²⁰ /
(247.5) <2> nañ gsañ sñags lha'i gnas chom²¹ / <3> bar²² gsuñ rab mdo'i bdun tshigs so //²³

<1> dañ po phyi gśog²⁴ pa'i phyi 'dur ni / <1-1> śi thabs brgyad cu rtsa gcig la /²⁵ 'dur thabs
sum brgya²⁶ drug cu²⁷ ste / (247.6) dañ po śi thabs ni /²⁸ bar chod gdon gyis śi thabs (?) ñi śu /²⁹

¹ sic, read yul

² kyis Ms

³ pa Ms

⁴ Ms inserts //.

⁵ om. Ms

⁶ gis Ms

⁷ pa'i Ms

⁸ Ms inserts //.

⁹ kyis Ms

¹⁰ / Ms

¹¹ dmig Ms

¹² // Ms

¹³ ba Ms

¹⁴ / Ms

¹⁵ gyis Ms

¹⁶ // Ms

¹⁷ spyi Ms

¹⁸ ba Ms

¹⁹ spyi Ms

²⁰ sic, read 'dur

²¹ sic, read chog

²² par Ms

²³ / Ms

²⁴ gśogs Ms

²⁵ // Ms

²⁶ brgya' Ms

²⁷ bcu Ms

²⁸ // Ms

²⁹ // Ms

'du¹ ba² nad kyis³ śi thabs ñi śu /⁴ glo bur rkyen gyis⁵ śi thabs ñi śu /⁶ rno gcod mtshon
gyis⁷ śi thabs ñi śu /⁸ tshe zad las kyis⁹ śi thabs gcig dañ ^(247.7) brgyad¹⁰ cu¹¹ rtsa gcig go //

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

<1-4>²⁰ srid gśen gyi²¹ bon skor²² brgyad ni /²³ ① gñan po kha tshañ²⁴ gi²⁵ bon skor²⁶ /²⁷ ②
srid gśen ^(248.1) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ③ skal srid gśog pa'i bon skor / ④ lan chag³²

-
- 1 'dus Ms
2 pa Ms
3 gyis Ms
4 // Ms
5 kyis Ms
6 // Ms
7 kyi Ms
8 // Ms
9 kyi Ms
10 brgya Ms
11 bcu Ms
12 *sic*, read 'dur
13 bcu Ms
14 *sic*, read ni
15 // Ms
16 *sic*, read mtshun
17 lhi'u Ms
18 las Ms
19 / Ms
20 <1-3> is missing.
21 gyis Ms
22 bskor Ms
23 // Ms
24 tshañs Ms
25 gis Ms
26 bskor Ms
27 // Ms
28 gyis Ms
29 lcag Ms
30 gis Ms
31 bskor Ms
32 *sic*, read chags

sbyoñs pa'i (?) bon skor¹ / ⑤ gtad yas gs[???] kyi² / ⑥ bgrod pa lam gyi³ / ⑦ bde chen gnas
kyi⁴ / ⑧ ma tshañ^(248.2) kha skoñ⁵ gi⁶ bon skor⁷ dañ brgyad do //

de yañ bla yid⁸ sems gsum sku gsuñ thugs su 'dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ 'dul¹² / yid loñs
skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems^(248.3) kyi¹⁶ dpe¹⁷ / 'od yid kyi¹⁸ dpe¹⁹ / du ba
bla'i dpe²⁰ /

<2> gñis pa nañ gsañ sñags kyi gnas chog²¹ nas²² / tshe 'das kyi²³ śes rgyud bdun dañ bcas ste
'dur / ces pas / tshe 'das lan chags su śi²⁴^(248.4) ba'i²⁵ dus su glud gtoñ / tshe 'das gśed du śi²⁶ ba'i

-
- 1 bskor Ms
2 kyis Ms
3 gyis Ms
4 gyis Ms
5 skañ 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. śes ANTG2
25 pa'i Ms
26 *sic*, cf. śes ANTG2

¹dus su gśed bra² / tshe 'das rigs³ drug⁴ du⁵ śi⁶ ba'i⁷ dus su bsgribs sbyoñs bya / tshe 'das su śi⁸ ba'i⁹ dus su ño stad¹⁰ spar¹¹ bya / tshe 'das slob mar śi¹² ba'i¹³ dus su dbaň bskur / tshe 'das^(248.5) yi ge a ru śi¹⁴ ba'i dus su gnas spar / tshe 'das yi dam du śes pa'i¹⁵ dus su gsol¹⁶ ba bdab ciň sems can gyi¹⁷ don la smon pa'o //¹⁸

<3> gsum pa bar¹⁹ gsuň rab mdo'i bdun tshigs²⁰ la gñis ste / **Pho sbyoň²¹ ye śes sgron ma**^(248.6) daň / **Mo sbyoň²² padma mun sel** lo //²³

daň po **Pho sbyoň²⁴ ye śes sgron ma** ni / bdun bdun bži bcu že dgu ru / tshe 'das kyis sgrib²⁵ pa sbyoñs nas / rnam śes 'od kyi²⁶ 'khor lor bsgyur te²⁷ / **gśen lha**^(248.7) 'od dkar gyi²⁸ thugs kar 'phaň /

-
- ¹ pa'i Ms
² sic, read phral
³ ri Ms
⁴ drugs Ms
⁵ su Ms
⁶ sic, cf. śes ANTG2
⁷ pa'i Ms
⁸ sic, cf. śes ANTG2
⁹ pa'i Ms
¹⁰ sic, read gtad
¹¹ sic, read yar
¹² sic, cf. śes ANTG2
¹³ pa'i Ms
¹⁴ sic, cf. śes ANTG2
¹⁵ ba'i Ms
¹⁶ gso' Ms
¹⁷ kyis Ms
¹⁸ / Ms
¹⁹ par Ms
²⁰ tshig Ms
²¹ sbyoñs Ms
²² sbyoñs Ms
²³ / Ms
²⁴ sbyoñs Ms
²⁵ bsgrib Ms
²⁶ kyis Ms
²⁷ ste Ms
²⁸ gyis Ms

Mo sbyoñ¹ padma mun sel la² / bdun bdun bži bcu že dgu ru tshe 'das kyis³ sgrib pa
sbyoñs nas / mam śes g-yu'i g-yuñ druñ du bsgyur te / yum gyi⁴ thugs kar stim⁵ pa'o⁶ //⁷

¹ sbyoñs Ms

² ma Ms

³ *sic*, read kyi

⁴ gyis Ms

⁵ *sic*, read thim

⁶ ba'o Ms

⁷ / Ms

**Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2)
concerning
the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 347.7-354.4),
extract of BTK = MT 191: 347.2-367.6**

(3) gsum pa lho gter gyi theg pa dgu ni / ^(347.8) phya snañ 'phrul srid bži / dge drañ a ye bži / khyad par bla med gyi¹ theg pa dañ dgu'o //

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

(1) dañ po phyi rig pa'i bon sde gsum ni / **sNañ srid kyi**⁴ **gto 'bum nag po / Rin chen gyi**⁵ **rtse 'bum khra bo**⁶ / **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**⁹ / 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 srin gyi**¹³ **'khrugs**¹⁴ **'bum nag po / sGra tshad kyi**¹⁵ ^(384.4) **rtsod 'bum khra bo**¹⁶ / **Thugs rje lha 'bum dkar po** dañ gsum ni / lha srin gyi¹⁷ mtshams¹⁸ su

¹ gyis Ms

² gyis Ms

³ bso Ms

⁴ gyis Ms

⁵ gyis Ms

⁶ 'o Ms

⁷ kyis Ms

⁸ / Ms

⁹ 'o Ms

¹⁰ mi Ms

¹¹ btan Ms

¹² / Ms

¹³ gyis Ms

¹⁴ 'khrug Ms

¹⁵ gcig Ms

¹⁶ 'o Ms

¹⁷ gyis Ms

¹⁸ 'tshams Ms

gtan¹ la phab ste / snod ni **rMa lo g-Yu lo** gñis la bstan no //²

(4) bzo³ rig pa'i bon sde gsum ni / ^(384.5) 'bur dañ rtsig⁴ dañ ri mo bris / ces so //⁵ **sKu gSuñ**
Thugs kyi bzo 'bum mo //⁶

(5) gso⁷ ba rig pa'i⁸ bon sde gsum ni / **gSo⁹ bya'i¹⁰ nad 'bum nag po / gSo¹¹ thabs kyi dpyad¹²**
'bum khra bo¹³ / ^(348.6) gSo¹⁴ byed kyi¹⁵ sman 'bum dkar po gsum ni / **g-Yuñ druñ dgu brtsegs¹⁶**
kyi¹⁷ ri'i rtsa bar¹⁸ gtan¹⁹ la 'phab ste / **dPyad²⁰ bu khri śes** ñid la bstan no //²¹

[2] gñis pa snañ gśen gyi²² bon la gsum ste / <1> gyer gyi²³ ^(348.7) sgo bži / <2> skad kyi²⁴ gcon²⁵
dgu / <3> gtañ rag bži bcu rtsa gñis so //²⁶

<1> dañ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba lha'i gtsañ sgo²⁹ gyer ba dañ / <1-2>

-
- ¹ btan Ms
² / Ms
³ bzo' Ms
⁴ brtsig Ms
⁵ / Ms
⁶ / Ms
⁷ bso Ms
⁸ pa Ms
⁹ gso' Ms
¹⁰ byed gyis Ms
¹¹ gso' Ms
¹² spyod Ms
¹³ 'o Ms
¹⁴ gso' Ms
¹⁵ gyis Ms
¹⁶ rtseg Ms
¹⁷ gyis Ms
¹⁸ ba Ms
¹⁹ btan Ms
²⁰ spyad Ms
²¹ / Ms
²² gyis Ms
²³ gyis Ms
²⁴ gyis Ms
²⁵ cuñ Ms
²⁶ / Ms
²⁷ kyer Ms
²⁸ gyis Ms
²⁹ snod Ms

mar mnon pa sri'i byur sgo gyer ba dañ / ^(348.8) <1-3> phar gñen¹ po spyi'i gto sgo gyer ba dañ / <1-4> tshur bskyab 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) gsas kyi⁶ 'gyur⁷ sel / **IHa sras⁸ 'od dkar** gyi⁹ dog sel la sogs sel dkar brgya¹⁰ dañ ñi su'o¹¹ //¹²

<1-2> mar non¹³ pa'i sri'i byur sgo gyer ba la / mar sel bya ^(349.2) ste / sde brgyad kyi¹⁴ bzlogs sel / the'u rañ gi¹⁵ dmar sel / śa ma'i riñ sel ¹⁶la sogs¹⁶ sel nag brya¹⁷ dañ ñi su'o¹⁸ //¹⁹ 20-de gñis su ma phye ba la²¹ sel khra bya ste / 'byuñ ba'i stañ²² sel / ^(349.3) gśen gyi²³ dug sel /²⁰ mi grags²⁴ kyi mda' sel ²⁵la sogs²⁵ sel khra brgya^{26 27} dañ ñi dañ²⁷ sum brgya²⁸ drug cu'o //

<1-3> phar gñen po spyi'i gto²⁹ sgo gyer ba la bži / <1-3-2-1> ri dwags³⁰ śa ba'i bon skor

¹ bsñen Ms

² phya Ms

³ / Ms

⁴ las Ms

⁵ ser Ms

⁶ gyis Ms

⁷ sic, read mgur

⁸ sres Ms

⁹ gyis Ms

¹⁰ brgya' Ms

¹¹ śu pa'o Ms

¹² / Ms

¹³ sic, read gnon

¹⁴ gyis 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 sic, read stoñ

²³ gyis Ms

²⁴ sic, read hrañs

²⁵ le swog Ms

²⁶ brgya' Ms

²⁷ sic, read ñi śu ste

²⁸ brgya' Ms

²⁹ gto' Ms

³⁰ dag Ms

gto¹ sgo gcig / ^(349.4) <1-3-2-2> srid pa 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 dwags⁶ śa ba'i bon skor la dgu ste / ① mi bu ^(349.5) rin chen glud kyis⁷
blud⁸ ba'i śa ba / ② bdud kha 'phañs⁹ su bsgyur ba'i śa ba / ③ lha'i dal kha bsgyur ba'i śa ba /
④ bgegs rigs¹⁰ byol kha bsgyur ba'i śa ba / ⑤ sdañ sems byol kha bzlog pa'i śa ba / ^(349.6) ⑥
sluñ dbub khram kha bsgyur ba'i śa ba / ⑦ sluñ rdib phuñ ¹¹ris mnon⁻¹¹ pa'i śa ba / ⑧ ltaś nān
dgra than bzlogs pa'i śa ba / ⑨ klu gñan sa bdag bzlogs pa'i śa ba dañ dgu'o //¹²
<1-3-2-2> gñis pa srid pa'i ^(349.7) gto¹³ dgu'i bon skor la bži ste / ① dkar po **Tshañs¹⁴ pa lha'i**
gto¹⁵ dgu dañ / ② nag po sa bdag gñan gyi¹⁶ / ③ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ④ khro bo²⁰ srid
pa yo bcos kyi²¹ gto²² dgu'o //²³ ^(349.8)
<1-3-2-3> sa bdag klu gñan gyi²⁴ sdum skor²⁵ la bdun ste / sa bdag klu gñan rgyal dañ bži /
sman 'brog gzer gsum bdun no //²⁶

¹ gto' Ms

² gto' Ms

³ gyis Ms

⁴ gto' Ms

⁵ gto' Ms

⁶ dag Ms

⁷ gyis Ms

⁸ *sic*, cf. bslu BGSB. blu ANTG 243.4

⁹ Cf. 'bañs BGSB

¹⁰ rig Ms

¹¹ *sic*, read sri gnon

¹² / Ms

¹³ gto' Ms

¹⁴ tshañ Ms

¹⁵ gtor Ms

¹⁶ gyis Ms

¹⁷ *sic*; cf. sme BGSB, me AB

¹⁸ snol Ms

¹⁹ gyis Ms

²⁰ 'o Ms

²¹ gyis Ms

²² gto' Ms

²³ / Ms

²⁴ gyis Ms

²⁵ bskor Ms

²⁶ / Ms

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

<1-4> tshur ^(350.1) bskyob pa yañ skor dgu byed pa la yañ / bon sgo bži² bcu rtsa gñis / gson
 phya sum cu rtsa gñis / śi phya bcu dañ bži bcu rtsa gñis so //³

<2> gñis pa skad kyis⁴ gcoñ⁵ dgu ni / <2-1> yar gsol ba lha'i ^(350.2) gcoñ sgo gyer ba la / skad
 gcoñ⁶ gñis ste / ① g-yu 'brug nar skad kyis⁷ lha gsas skad kyis⁸ lha gsas dpuñ bsdus / ②
 khyuñ⁹ mo 'tsher skad drag pos¹⁰ lha bdar ba'o //¹¹

<2-4>¹² mar la non pa sri'i byur sgo gyer ba la / ^(350.3) skad gcoñ¹³ gñis ste / ⑧ pho rog ldiñ
 skad kyis¹⁴ sri'i byuñ gdab / ⑨ stag sbrañ bu'i skad kyis¹⁵ sri'i khams mnan pa'o¹⁶ //¹⁷

<2-3> phar gñen po¹⁸ spyi'i gto¹⁹ sgo gyer ba la / skad gcoñ²⁰ gsum²¹ ste / ⑤ khu byug gsuñ
 sñan gyis ^(350.4) lha srin spro ba skyed / ⑥ lco ka'i 'gyur skad kyis²² gto'i lam drañ / ⑦ ne tso

¹ / Ms

² 'bži Ms

³ / Ms

⁴ gyis Ms

⁵ lcoñ Ms

⁶ cuñ 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 cuñ Ms

¹⁴ gyis Ms

¹⁵ gyis Ms

¹⁶ ba'o Ms

¹⁷ / Ms

¹⁸ por Ms

¹⁹ gto' Ms

²⁰ cuñ Ms

²¹ gñis Ms

²² gyis Ms

skad kyis¹ lha srin gyi² brda³ sprod pa'o //⁴

<2-2>⁵ tshur skyob⁶ pa phyai' g-yañ sgo gyer ba la yañ / skad gcoñ⁷ gñis ste / ③ ñañ^(350.5) mo
bu stor skad kyis⁸ mi'i phyai' g'ug / ④ rma bya'i sgra skad kyis⁹ nor gyi¹⁰ g-yañ 'gug pa'o //¹¹

<3> gsum pa gtañ rag bži bcu rtsa gñis ni / gyer sgo bži la bži¹² bcu / thar glud gñis dañ bži
bcu rtsa gñis so //^(350.6)

snaiñ gñen gyis¹³ ... dgu ni / de yañ 'o ñe¹⁴ bon gyi¹⁵ skañ yin pas¹⁶ tshug par bya / sdig dor bon
gyi¹⁷ mtshams¹⁸ yin pas¹⁹ chod par bya / mtshe²⁰ thun bon gyi²¹ spyai 'dren²² yin pas²³ thiñ²⁴ par bya /
thab bon^(350.7) gyi²⁵ bśags²⁶ pa yin pas²⁷ dag par bya / phyai' bon gyi ske rag yin²⁸ pas²⁹ dam du bcins

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 gñen

¹⁵ gyis Ms

¹⁶ pa Ms

¹⁷ gyis Ms

¹⁸ 'tshams Ms

¹⁹ pa Ms

²⁰ tshe Ms

²¹ gyis Ms

²² 'drin Ms

²³ pa Ms

²⁴ *sic*, read thoñs

²⁵ gyis Ms

²⁶ bśag Ms

²⁷ par Ms

²⁸ yon Ms

²⁹ par Ms

/ thar bon gyi rgyañ śiñ yin pas¹ khyed par bya / glud bon gyi² lhu tshigs³ yin pas⁴ tshañs⁵
 par bya / yar sel ^(350.8) bon gyi⁶ goñ ña yin pas sñon la⁷ bya / mar sel bon gyi⁸ cha ka yin pas⁹
 śams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar 'dug¹¹ ma btsug par du bon mi gyer / glud
 sna ^(351.1) than gyis drañ / glu bźug¹² zor gyis btul / zor śul¹³ g-yañ du bskyab / ces pa /

snañ¹⁴ gśen sku gsuñ thugs dañ ldan dgos ste /

sku 'i don du ^(351.2) yas thag bsog /

gsuñ gi¹⁵ don du smrañ du gyer /

yas med tshig la re ba de /

khoñ¹⁶ stoñ 'gron po bsog pa 'dra /

tshig med yas la re ba de /

lag med gser g-yu¹⁷ ^(351.3) mthoñ¹⁸ ba 'dra /

yas dañ smrañ du 'dzom nas kyañ /

tiñ 'dzin byin gyis¹⁹ ma rlob na²⁰ /

śar pa bro glu 'khrab pa 'dra /

ces s-ho // ²¹

-
- ¹ par Ms
² gyis Ms
³ tshig Ms
⁴ pa Ms
⁵ tshañ Ms
⁶ gyis Ms
⁷ las Ms
⁸ gyis Ms
⁹ pa Ms
¹⁰ *sic*, read gśam
¹¹ *sic*, read mduñ
¹² *sic*, read gźug
¹³ *sic*, read gźug
¹⁴ nañ Ms
¹⁵ gis Ms
¹⁶ *sic*, read khañ
¹⁷ g-yu' Ms
¹⁸ mthuñ Ms
¹⁹ gyi Ms
²⁰ nas Ms
²¹ / Ms

[3] gsum pa 'phrul gśen gyi¹ bon la yañ / rdzu 'phrul gyi² (351.4) bon bcu gsum ni / dgra la dmigs pa bdun / bgegs la dmigs pa bži / bon ñid la dmigs pa gñis so //³
 dgra la dmigs pa bdun ni / bsad gso⁴ gñis / dbab chad gñis / than dañ (351.5) cho 'phrul gñis / jag chiñ dañ bdun no //⁵
 bgegs la dmigs pa bži ni / mnan gzir⁶ gñis / bkar bsreg gñis so⁷ //⁸
 bon ñid la dmigs pa gñis ni / bdag don dañ gžan don gyis bsgrub pa'o //⁹
 dañ po la yañ gñis ste / [I] tha¹⁰ sñad du bsgral¹¹ ba dañ / [II] yañ dag par bsgral ba'o //¹²
 (351.6) [I] dañ po la gñis ste / [I-1] mam šes lha ru bsgral ba dañ / [I-2] phuñ po dur khrod du bsgral ba'o //¹³
 [I-1] dañ po la yañ gñis ste / (351.7) [I-1-1] bsgral bya dañ [I-1-2] bsgral tshul lo //¹³
 [I-1-1] dañ po bsgral bya la yañ / bsgral ba'i žiñ bcu¹⁴ ste / ① g-yuñ druñ bon gyi spyi dgra¹⁵ / ② gśen rab bla ma'i sku dgra / ③ bsgrub gśen bdag gi¹⁶ sgos¹⁷ dgra / ④ bka' (351.8) las 'gal ba'i sdig can / ⑤ dkor¹⁸ la rlom pa'i¹⁹ rkun ma / ⑥ tshe la 'jab pa'i²⁰ 'byuñ po / ⑦ bstan pa khyad du gsad²¹ pa'i ru dra / ⑧ bstan dgra sdig can / ⑨ bon dgra dam ñams²² / ⑩ gśen dgra (352.1) tshe zad dañ bcu'o //²³

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 gsod Ms

²² ñas Ms

²³ / Ms

[I-1-2] gñis pa bsgral¹ tshul la yañ gñis ste / [I-1-2-i] bca' gźi dañ [I-1-2-ii] bsgral ba'o //²
 [I-1-2-i] dañ po bca' gźi ni / **Khams gsum kun bsgral gyi³ rgyud las⁴** /
 lho nub srin po'i 'brub khuñ du / bzas⁵ (352.2) pa po'i liñga bca' /
 ces dkyil 'khor gyi⁶ lho nub du bca' 'o //⁷ **Gab pa¹⁸ rin chen gsañ ba'i rgyud las⁹** /
 byañ śar bgegs kyi¹⁰ mdun sa ru / gdon bgegs 'dul ba'i 'brub¹¹ khuñ bca' /
 ces pa / (352.3) dkyil 'khor gyi¹² byañ śar du gzugs med kyi¹³ liñga bca' 'o //¹⁴
 liñga'i rgyu¹⁵ lña ni /
 dri chen rjes sa snab lud dañ / skra dañ gos kyi¹⁶ dum bur lña
 ces s-ho //¹⁷ liñga'i rgyu¹⁸ ni bra bo¹⁹ dañ ju²⁰ tse la²¹ sogs²² 'bru nag²³ (352.4) la bya'o //²⁴ bsreg liñ
 ni / śog gu / mnan liñ ni gro ga / bgegs liñ ni ra swog / 'bri²⁵ lugs ni rañ rañ gi²⁶ gźuñ lugs²⁷ ltar
 ro //²⁸

-
- ¹ sgral Ms
² / Ms
³ gyis Ms
⁴ la Ms
⁵ sic, read gzas
⁶ gyis Ms
⁷ / Ms
⁸ ga ba Ms
⁹ la Ms
¹⁰ gyis Ms
¹¹ brub Ms
¹² gyis Ms
¹³ kyis Ms
¹⁴ / Ms
¹⁵ rgyud Ms
¹⁶ gyis Ms
¹⁷ / Ms
¹⁸ rgyud Ms
¹⁹ 'o Ms
²⁰ ci Ms
²¹ le Ms
²² swog Ms
²³ nags Ms
²⁴ / Ms
²⁵ bris Ms
²⁶ gis Ms
²⁷ lug Ms
²⁸ / Ms

[I-1-2-ii] gñis pa bsgral ba ni /

smad du ^(352.5) dgos pa'i gzer bcu gcig /¹

gsal² ba nam³ gsum drod tshad kyis⁴ /⁵

bzas⁶ pa po'i liṅga bsgral /⁷

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

[I-2] 'Gu ya srog 'dzin las¹⁵ /

thugs kar tram bkod¹⁶ byin gyis rlobs /

phuñ po dur khrod dbyiñs su gtor /

lha la dañ¹⁷ žiñ mehod par 'bul /

¹⁸-dbal phur rtse la òṃ nag 'phro /¹⁸ ^(352.7)

¹⁹-mar me khrag (*sic*, read rluñ?) gis bsad pa bžin /

kun gži'i rtsa bcad mam śes dbyiñs su phyuñ /¹⁹

ces pa /

rgyal²⁰ ba mam²¹ pa gsum ni / bsgrubs po'i dgra thub pas²² rgyal / bon skyoñ śa khrag gis

¹ This line is not found in Ñon moñs rañ grol (BK 160).

² gsol Ms

³ mams Ms

⁴ gyis Ms

⁵ This line is found in Ñon moñs rañ grol (BK 160) p. 248.4. Cf. BGSB 120b1, *supra* pp.*58-59.

⁶ *sic*, read gsas

⁷ This line is not found in Ñon moñs rañ grol (BK 160).

⁸ yid Ms

⁹ gyis Ms

¹⁰ lha Ms

¹¹ lha Ms

¹² *sic*, read gsas

¹³ po'i Ms

¹⁴ / Ms

¹⁵ la Ms

¹⁶ dkod Ms

¹⁷ *sic*, read stabs

¹⁸ This line is a citation from the Ka nag in BGSB (121a1)

¹⁹ These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).

²⁰ brgyal Ms

²¹ mams Ms

²² pa Ms

rgyal / dgra bo'i¹ (252.8) gnas spar² bas³ rgyal ba'o //⁴

[III] gñis pa yañ dag par bsgral ba ni / bsgral bya khams gsum sems can / bsgral byed Ita sgom spyod 'gre'o (?) //⁵ dañ po bsgral bya ni / bdag med spros bral gyi⁶ Ita bas⁷ (253.1) gzugs med kyi⁸ sems can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sems can bsgral / chags med śug 'byuñ gi¹¹ spyod pas¹² 'dod khams kyi¹³ sems can bsgral ba'o //¹⁴ (253.2)

de bya ba la / dmigs¹⁵ pa thabs kyi rañ bzin / byed pa dmigs pa śes rab stoñ pa¹⁶ ñid kyi¹⁷ sañs rgyas thob pa'o //¹⁸

[4] bzi pa srid gśen gyi¹⁹ bon la yañ gsum ste / <1> phyi gśog pa nag po'i phyi²⁰ 'dur / <2> nañ gsañ sñags²¹ (353.3) lha'i gnas chog²² / <3> bar gsuñ rab mdo'i bdun tshigs²³ /

<1> dañ po phyi gśog pa nag po'i phyi 'dur ni / <1-1> śi thabs²⁴ brgyad²⁵ cu²⁶ rtsa gcig la / 'dur²⁷

¹ 'o Ms

² 'phar Ms

³ ba'i Ms

⁴ / Ms

⁵ / Ms

⁶ gyis Ms

⁷ ba Ms

⁸ gyis Ms

⁹ gyis Ms

¹⁰ pa Ms

¹¹ gis Ms

¹² pa Ms

¹³ kyi Ms

¹⁴ / Ms

¹⁵ dmig Ms

¹⁶ ba Ms

¹⁷ gyis Ms

¹⁸ / Ms

¹⁹ gyis Ms

²⁰ spyir Ms

²¹ sñag Ms

²² mchog Ms

²³ thig gis Ms

²⁴ thab Ms

²⁵ brgya Ms

²⁶ bcu Ms

²⁷ mdur Ms

thabs¹ sum brgya² drug cu ste / dañ po^(353.4) thabs³ ni / bar chod (?) gdon gyis śi ba ñi śu⁴ / 'du
 ba nad kyis⁵ śi ba ñi śu / glo⁶ bur rkyen gyis śi ba ñi śu / rno gcod mtshon gyis śi ba ñi śu / tshe
 zad las kyis⁷ śi ba gcig dañ brgyad cu⁸ rtsa gcig go // ^(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 gśen gyi¹⁴ bon skor¹⁵ brgyad ni / ① gñan po kha tshañ¹⁶ gi¹⁷ bon skor¹⁸ / ② srid
gśen lcags kyi¹⁹ bon skor²⁰ / ^(353.6) ③ skal srid gśog pa'i bon skor²¹ / ④ lan chag sbyoñs kyi²² :
 ⑤ gdag yas god kyi²³ bon skor²⁴ / ⑥ ²⁵-bgrod pa²⁵ lam gyi²⁶ bon skor²⁷ / ⑦ bde chen gnas kyi²⁸

-
- 1 thab Ms
 - 2 brgya' Ms
 - 3 thab Ms
 - 4 śus 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 bskor Ms
 - 16 tshañs Ms
 - 17 gis Ms
 - 18 bskor Ms
 - 19 kyis Ms
 - 20 bskor Ms
 - 21 bskor Ms
 - 22 gyis Ms
 - 23 gyis Ms
 - 24 bskor Ms
 - 25 bgro ba Ms
 - 26 gyis Ms
 - 27 bskor Ms
 - 28 gyis Ms

bon skor¹ / ⑧ ma tshañ² kha skoñ gi³ bon skor⁴ dañ bryad to (?) //⁵ (353.7)

de yañ bla⁶ yid⁷ sems gsum sku gsuñ thugs kyi 'dur⁸ dgoñs ste⁸ / bla sprul skur⁹ 'dur / yid loñs¹⁰ skur¹¹ 'dur / sems bon skur¹² 'dur / mthun dpe ni / me sems kyi¹³ dpe¹⁴ / 'od yid kyi¹⁵ dpe¹⁶ / (353.8) du ba bla'i dpe¹⁷ /

<2> gñis pa nañ gsañ sñags lha'i gnas chog¹⁸ ni / tshe 'das kyi¹⁹ śes rgyud gdon dañ bcas ste 'dur / ces pa / tshe 'das lan chags su śes pa'i dus²⁰ su²¹ glud gtoñ²² / tshe 'das gśed dus²³ śes pa'i dus su gśed phral / tshe 'das rigs²⁴ drug du śes pa'i dus su sbyoñ bya / tshe 'das tshe 'das du²⁵ śes pa'i dus su / luñ ño bstan ciñ gtad yar bya / (354.1) 26- [śes pa'i dus su gśed phral luñ ño bstan ciñ gtad yar bya /]²⁶ tshe 'das slob²⁷ ma ru śes pa'i dus su dbañ bskur / tshe 'das yi ge a ru śes pa'i dus su gnas spar / tshe 'das yi dam du śes pa'i dus su gsol ba (354.2) 'deb ciñ sems can gyi²⁸ don la

¹ bskor Ms

² tshañs 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 luñ Ms

¹¹ sku Ms

¹² sku Ms

¹³ gyis Ms

¹⁴ rtse' Ms

¹⁵ gyis Ms

¹⁶ dpe' Ms

¹⁷ dpe' Ms

¹⁸ mchog Ms

¹⁹ gyis Ms

²⁰ du Ms

²¹ ru Ms

²² gtañ 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 //¹

<3> gsum pa bar ² gsuñ rab mdo'i bdun tshigs³ la gñis ste / **Pho sbyoñ⁴ ye śes sgron ma dañ**
/ Mo sbyoñ⁵ padma mun sel lo //⁶

dañ po **Pho sbyoñ⁷ ye śes sgron ma** ^(354.3) ni / bdun bdun bži bcu že dgu ru / tshe 'das gyis⁸
sgrib⁹ pa byañ nas / mam śes 'od kyi¹⁰ 'khor lor¹¹ bsgyur te / **gSen lha 'od dkar** gyi¹² thugs kar
'phañ pa'o //¹³

Mo sbyoñ¹⁴ padma mun sel ni / bdun bdun bži ^(354.4) bcu že dgu ru tshe 'das kyi¹⁵ sgrib¹⁶ pa
sbyañs nas / mam śes g-yu'i g-yuñ druñ du bsgyur te¹⁷ / yum gyi¹⁸ thugs kar stim¹⁹ pa'o //²⁰

¹ / Ms

² Ms inserts gsum.

³ tshig Ms

⁴ sbyoñs Ms

⁵ sbyoñs Ms

⁶ / Ms

⁷ sbyoñs Ms

⁸ *sic*, read kyi

⁹ bsgrib Ms

¹⁰ kyis Ms

¹¹ lo Ms

¹² gyis Ms

¹³ / Ms

¹⁴ sbyañ Ms

¹⁵ om. Ms

¹⁶ bsgrib Ms

¹⁷ ste Ms

¹⁸ gyis Ms

¹⁹ *sic*, read thim

²⁰ / Ms

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 *IHo 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 *IHo gter gyi theg pa dgu*: ANTG2 347.7-354.4); Appendix IV (Facsimile Edition).
- Arrow** = Karmay 1998b.
- Arrow2** = Karmay 2005a.
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1940 *Document de Touen-Houang relatifs à l'histoire du Tibet*, Paris Librarie Orientaliste Paul Geuthner
- BGSB** *Bon sgo gsal byed* of Tre ston rgyal 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-yuñ druñ bon gyi bka' 'gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljoñs bod yig dpe rñiñ dpe skrun khañ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number: Buddhism, AIII 301.
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- BTK** (Bonpo Tenjur Kyoto) Bonpo brTen 'gyur or bKa' brten (Katen) in 322 vols, published by Sog sde bsTan pa'i ñi 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.

- Ch** Chinese Tripiṭaka, Taishō.
- Cuckoo** = Karmay & Nagano 2002
- dBañ chen** *Khro bo dbañ chen ño mtshar rgyas pa'i mams (sic, read mam) bśad gsal ba'i sgron me* by sKyabs ston Rin chen 'od zer (14 c.) [BKT = MT 225]
- DzPh** *Man ñag gnad kyī rdzoñ 'phrañ kun gsal ñi 'od rgyan*, BTK 242, missing in MT.
- 'Grel bži** (1) (ed. Dolanji) *Gal mdo Texts concerned with the Logical Establishment of the Authenticity of the rDzogs-chen Teachings of Bon*, reproduced from a blockprint from the Sman-ri Monastery in Tibet by Tenzin Namdak, Dolanji, H.P. India, 1972, pp. 147-498; (2) (New ed.) *Byañ sems gab pa dgu bakor gyi dgoñs pa bkrol ba'i 'grel bži rig pa'i rgya mtsho (= Gab 'grel rig pa'i rgya mtsho)*, *gSung pod*, Vol. VII, Kathmandu, Triten Norbutse 1991, Ña, pp. 1-508.
- gZer mig** = ZM
- gZi brjid** = ZJ
- Hor btsun Lexicon** *Gañs can bod kyī brda spyod dpag bsam ljon pa'i sñe ma* of Hor btsun bsTan 'dzin blo gros rgya mtsho (1889-1975).
- Jä** Jäschke, H. A., *A Tibetan-English Dictionary*, London, 1881 (repr. Kyoto, 2008)
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- 1998b *Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet*, Mandala Book Point, Kathmandu, 1998.
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- lDe'u chos 'byuñ** *mKhas pa lde'us mdzad pa'i rGya bod kyi chos 'byuñ rgyas pa*, Gañs can rig mdzod 3, Bod ljoñs mi dmañs dpe skrun khañ, Lhasa, 1987.
- LRZ** *Luñ rigs rin po che'i mdzod* of Śar rdza bKra śis rgyal mtshan (1859-1933); (1) [ed. Dolanji] Tibetan Bonpo Monastic Centre, Dolanji, 1972; (2) BTK = MT 281.
- LSDz** *Legs bśad rin po che'i gter mdzod* of Śar rdza bKra śis rgyal mtshan, Mi rigs dpe skrun khañ, Beijing, 1985.
- LShDz** Tibetan text of the *Legs bśad rin po che'i gter mdzod*, ed. in Karmay (1972).
- Luminous Boy** = Karmay 1988a.
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N.I. Not Identified.

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RYK

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

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SGK

Interpretation of Samten G. Karmay.

sGra 'grel

bDen pa bon gyī mdzod sgo sgra 'grel 'phrul gyī lde mig, commentary on the *mDzod phug* and attributed to Dran pa nam mkha'; (1) [old edition] published in *mDzod phug: basic verses and commentary*, Delhi 1966, pp. 1-239 (commentary); (2) [new edition] *gSung pod*, Vol. V, Kathmandu, Triten Norbutse 1991, pp. 1-355.

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YBK

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