Nine Vehicles of the Southern Treasury  
(*lho gter gyi theg pa dgu*)

as presented in the *Bon sgo gsal byed*  
of Tre ston rGyal mtshan dpal  
Part One: First Four Vehicles — Annotated Translation —

Katsumi Mimaki and Samten Karmay

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

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

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\(^*\) 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-yul dgu bon* is found, in the *phyi dar* period, already in one of the earliest *Bon po* documents, the *mdzod phug*, rediscovered by gShen chen Klu’ ba’ (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 *sja dar* period.

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

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

(5) The nine vehicles of the Central treasury (dBU gter) are 1) IHa mi gZan brten gyi theg pa, 2) Raṅ rtogs gšen gyi theg pa, 3) Thugs rje sms dpa’i theg pa, 4) g-Yuṅ druṅ sms dpa’i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan mfnon sēs kyi theg pa, 7) mNon spyod thugs rje rol pa’i theg pa, 8) Šin tu don ldan kun rdzogs kyi theg pa, and 9) Ye nas rdzogs chen bla med kyi theg pa. Concerning the theg pa dgu of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes,” Bouddhisme et Cultures Locales, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard FUSSMAN, Ecole française d'Extrême-Orient, Études thématiques 2, Paris, 1994, pp.115-136.

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

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

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

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

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

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

*12* There is considerable confusion about the spelling of the word *phya* and its meaning in late *Bon po* and Buddhist sources. It is clear that the distinction between *phya* and *phywa* has been forgotten for quite long time (cf. Arrow pp. 247, n. 9). In Buddhist texts, the terms are totally confused; in *Bon po* documents also they are sometimes confused. Here is a list of what it designates: [1] *phywa with wa zur*: This designates a class of deities and their heaven called *mGon btsun phywa’i yul*. The chief deity of this heaven is called Phywa Ya la bdag drug in the Konpo inscription (Richardson 1985: 66) or Phywa rje Yab lha (or Ya bla) bdag drug in the Dunhuang documents (Bacot et al 1940: 81, II. 8, 26). He is regarded as the ancestor of the Tibetan kings of the sPu rgyal dynasty in Yar lung. In Tibetan Buddhist sources, the *Phywa* is sometimes described as the creator of the world according to the *Bon* tradition as is the case of Ísvara for the Ísvitas (Arrow 251), but in fact no *Bon* sources are ever attested as giving that description. [2] **The *phya* without *wa zur* has various meanings:** [2-1] It has the sense of "prediction," "foretelling," "forecast," and "prognosis." In Dunhuang documents, it occurs in the form of *mo btab phyā klag s/", "Divination is consulted, prognosis is read" (Lalou 1958: 167, 1.66; 171, I.137). In the same documents the phrase *mo btab phyā klag s/ is the parallel to the phrase *gto jiū dpyad/" Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, I.153). The practices of the *gto, dpyad, mo and phyā* are the main concern of the *Bon po* in the early period. But later the *phyā* is
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replaced by rtsis, "astrology" in the framework of the four practices, but still the four are the core of the teaching of the Phya gšen theg pa according to the gZi brjed (Snellgrove 1967: 24). However, BGSB follows a different tradition. It replaces the four practices by the five sciences as the main teaching of the Phya gšen theg pa. There are few cases where the phya of the Phya gšen theg pa is written with wa zur, namely, Phywa gšen theg pa; see Luṅ 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 Gathaí manuscripts (Pasañ Wangdu 2007, p. 18 [25, l.2]: mo btab phya (1) kğags na /; p. 25 [35, l.5]: go dañ dpyañ bgyis sām / mo dañ mtshuñ bgyis sām /). [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 Zi 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 miñ 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 miñ phya is explained as: phya tshe rgyal mo(s)... mi phya med la 'shag ster / smra tshe zad kyi tshe sriñ ... / "The queen of life gives the essence of physical wellbeing to the man who lacks it, prolongs life for the man whose life is exhausted." Another text (Cuckoo 35) states: mi la phya med na tsho 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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[I.3.3.2.c] gsum\(^{11b1}\) pa lho gter gyi theg dgu ni / phya\(^1\) snan \-'phrul srid / dge dran\(^2\) a ye / bla med do //

[[1] phya gšen theg pa]

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

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\(^1\) bya A
\(^2\) trañ AB
\(^3\) pa A
\(^4\) rigs B
\(^5\) rgyad A
\(^6\) \(\div\) 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 gŠen of] Prediction (phya [gšen theg pa]),
[2] the [Vehicle of the gŠen of] Appearance\(^1\) (snañ [gšen theg pa]),
[3] the [Vehicle of the gŠen of] Magical Power\(^2\) ('phrul [gšen theg pa]),
[4] the [Vehicle of the gŠen of] Existence (srid [gšen theg pa]),
[5] the [Vehicle of] the Virtuous Adherers (dge bsñen [theg pa]),
[6] the [Vehicle of] the Great Ascetics\(^3\) (drañ sroñ [theg pa]),
[7] the [Vehicle of the White] "A"\(^4\) (a [dkar theg pa]),
[8] the [Vehicle of] the Primeval [gŠen] (ye [gšen theg pa]),
[9] the Supreme [Vehicle] (bla med [theg pa]).

[[1] The Vehicle of the gŠen of Prediction (phya gšen theg pa)]

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

[1-1: Five Sciences (rig pa'i gnas lña)] In this [Vehicle] the teaching (bon) of the gŠen of Prediction is the five sciences (rig pa'i gnas lña). 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 rishi, but here it corresponds to Buddhist bhikṣu.
(1) phyi dañ (2) nañ dañ (3) bzo dañ (4) sgra dañ (5) gso ba (11b3) rig pa’i
gnas lña la blo sbyaṅs 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.296b) Rin
chen gyi rtsis ’bum khra bo4 / gTsug lag6 dpal ’bum dkar po7 dañ gsum / Ri
rab kyi rtser8 Koṅ tse Phrul rgyal la (11b5) gsuṅs 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 sñiṅ po la
(A.296b) gsuṅs so //

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

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1 skye B
2 om. B
3 N.A.
4 khra’o AB
5 N.A.
6 A inserts gi.
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 ’khrugs A
14 N.A.
(2) Internal [science], (3) Art, (4) Linguistics, and (5) Medical sciences, is indeed marvelous.

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


(3) Concerning Linguistic Science (*sgra rig pa*), [gŠen rab mi bo]...
rtsod 'bum khra bo' / Thugs rje'i lha 'bum dkar po daṅ gsum / lha srin3 gyi mtshams4 su rMa lo dañ g-Yu (112a3) lo la gsuñs so // sgra tshad gñis yin pas snod 5 gñis so //

(4) bzo rig pa la sKu gSuñ Thugs kyi bzo 'bum6 gsum mo // (A.2967) (112a4)

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

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1 N.A.
2 N.A.
3 sprin A
4 'tshams AB
5 AB insert dañ.
6 N.A.
7 See "gSo ba rig pa'i sman rgyud 'bum 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 lo 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 kyi rtso 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Gods of Compassion" (Thugs rje'i lha 'bum dkar po). Since there are two [sciences], Linguistics and Logic (sgra tshad), there are two recipients [namely, rMa lo and g-Yu lo].

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

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

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8 rMa lo and g-Yu lo are two disciples of 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 gsal bu rMa lo); gYu lo is considered as a spiritual son and emanation of the Speech of gŠen rab mi bo (ZM 57.19: gsuṅs las sprul pa'i gsal bu g-Yu lo). They are also counted among the four mtshan Idan khye'u. Cf. (Minpaku Lexicon) mtshan Idan khye'u bži - 1) rMa lo, 2) g-Yu lo, 3) gTo bu 'bum saṅs, 4) dPyad bu khrī säs. The last two are also counted among the eight sons of gŠen rab : cf. LShDz, Beijing, 42.22-43.4: 1) gTo bu 'bum saṅs, 2) dPyad bu khrī säs, 3) Luṅ 'dren gsal ba, 4) rGyud 'dren sгон ma, 5) 'Ol drug thāṅ po, 6) Mu cho ldem drug, 7) g-Yuṅ dруṅ dbaṅ Idan, 8) Phrul bu chuṅ.

Concerning dPyad bu khrī säs, one of the four mtshan Idan khye'u, see the previous note.

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

[1-2] mo yañ phyi⁽¹¹₂ᵇ₁⁾ rig⁴ te / Ju⁵ thig⁶ rgyud 'bum⁷ las /⁽¹⁰.ByteArray⁾

phya gsñ theg pa’i rgyud bstan pa⁽⁸⁾ / sprul pa bcu gcig⁽⁹⁾ kun gsal ’di / bdag⁽¹¹₂ᵇ₂⁾ don ma yin gzan don yin /

ces pas mdud pa sum brgya drug bcu ni / Iha khams⁽¹⁰⁾ kyi mdud⁽¹¹⁾ pa brgya ñi śu / ’dre⁽¹²⁾ khams⁽¹¹₂ᵇ₃⁾ kyi mdud⁽¹³⁾ pa brgya ñi śu ’o⁽¹⁴⁾ // de yañ ba sbal khyuñ gsum mo // Žañ⁽¹¹₂ᵇ₄⁾ zuñ gi ju⁽¹⁵⁾ thig / Mi⁽¹⁶⁾ ŋag gi sog⁽¹⁷⁾ pa / ma sañs kyi mde’u⁽¹₈⁾ rams⁽¹¹₂ᵇ₄⁾ phyi rig pa’o //

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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 ’thso ’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 šes la bstan no /
⁴ rigs A
⁵ bcu A
⁶ thig 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 dpjad 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Medicine which cures" (gSo byed kyi sman 'bum dkar po).

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

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

<<This teaching of the treatise (rgyud) of the Vehicle of the gŚen of Prediction (phya gśen theg pa), which completely clarifies the eleven emanations12, is not for one’s own sake (bdag don)13, but for the sake of others (gţan 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 kham')14. These are also [knots of] cow (ba), frog (sbal), and garuda (khyuńi)15. The Knot-Sortilege (ju thig) of Žań ţuń16, the scapula (sog

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11 The Ju thig rgyud 'bum is not available, but see the explanation under this title in the Index of BGSB (2007).
12 In the sources related to Ju thig (cf. note 15 & 16), the eleven emanations (sprul pa) do not seem to be mentioned. They therefore remain unidentified.
13 The expression bdag don is very often used in Bon texts, while in Buddhist texts the expression rań 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 Žań ņuń ju thig divination (see note 16). The divination charts have the figures of a cow, a frog, and the khyuńbird (similar to garuda in Indian mythology), see Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snań srid legs ṭes kun gsal (BTK = MT 68, pp. 219-247). Like BGSB, this text also has just sbal (frog), but it probably meant rūs sbal (tortoise), because Chinese astrology is involved in the sbal section of the text just referred to.
16 The Žań ņuń ju thig is a system of divination using six strings, and its practice is reputed to be very ancient. The text itself is called Žań ņuń 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 sKyań sprul Nam mkha’ rgyal mtshan (19th century), entitled Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snang srid legs ṭes 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 phya gšen kho na ma yin te / skabs 'dir 'byuñ ba’o⁴ // Thugs rje byams⁵ ma⁶ las (A₂⁹b¹⁰)

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 ŋag)\(^{17}\), and the arrow-head (md\(e'\)u)\(^{18}\) [divination] of the Ma sa\(ñ\)s\(^{19}\) spirits are [included in] the External Science.

Moreover, some bon po say that the five sciences\(^{20}\) 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 gŠen of Prediction (phya gšen [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].

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\(^{17}\) No other source so far has been found stating that this system of divination originated in Mi ŋag. However, some Tibetan sources suggest that it was introduced from Gilgit (Stein 1972: 232). 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 m\(d\)a' mo, "arrow divination." It is mentioned in the Tibetan epic texts (Stein 1959: 335, n. 47; 349, n. 57).

\(^{19}\) The ma sa\(ñ\)s is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (d\(b\)cai md\(z\)ad) of Tibet prior to the coming of g\(N\)a' khri btsan po, the first Tibetan king, it is said that the ma sa\(ñ\)s ru dgu governed the country (I\(D\)e'u chos 'byu\(n\), pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the ma sa\(ñ\)s (Stein 1959: 246); cf also Arrow: 444-45. In the Bon tradition, there are the nine ma sa\(ñ\)s brothers (ma sa\(ñ\)s spun dgu) and their nine sisters (ma sa\(ñ\)s spun dgu'i lc\(a\)m), all are enumerated in the 'Jig rten phu\(n\) 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 sa\(ñ\)s 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 sa\(ñ\) = m\(i\) ma yin gyi rigs \(\tilde{s}\)ig (a class of non-human being, spirit).

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

\(^{21}\) Interlineal commentary: "Logical" (i\(sh\)ad ma rtog ge).

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

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

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

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

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

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

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

lha g-yañ gšan sri¹i gyer sgo bži /

ces pas / (113a4) <1-1> yar gsol ba lha'ï gtsañ sgog gyer ba / <1-2> mar non pa srió¹⁰ byur sgog gyer ba / <1-3> phar (A,30a2) gtoñ¹¹ pa spyi,i glud¹² sgog gyer ba /

<1-4> tshur skyob pa phya¹i (113a5) g-yañ sgog gyer ba’o //

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

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

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

<<[Here is] the teaching that the Vehicle of the gšen of Appearance (theg pa nañ gšen) accepts: <1> the four Portals of Incantation (gyer sgo), <2> the nine Ululations (skad gcön), 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 gšen of Appearance" (sNañ gšen 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> Supressing downward, Incantation at the portal of misfortune (byur sgo) of vampires (sri),23 <1-3> Sending away, Incantation at the portal of general ransoms (glud),24 <1-4> Protecting hitherward, Incantation at the portal of fortunes of the phya (phya’i g-yañ sgo).

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

23 The original reading ūi ra is corrected to sri. The term ūi ra is not known.
b zi gsas kyi mgur sel (113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya ní śu'o // de gñis su ma (A.30a3) phyé ba 'byuñ ba'i stoñ sel / gñen³ 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 ní śu'o // mi hrañs⁵ kyi mda' sel / de la sogs (A.30a4) sel⁶ khra brgya ní śu ste / sel sum brgya drug cu'o //

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

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bsen A
⁴ the A
⁵ trañs AB
⁶ sde la AB
⁷ sdbus AB
⁸ ya ņal AB
upward of larks (lco ga), the purification of the throats of the gods of the four corners (ru bži gsas), [113b] the purification of the earth (dog sel) of lHa sras 'od dkar. [There are also purifications which are] not divided into these two, [namely, upward and downward,] such as the purification of a thousand elements ('byuñ ña'i stoñ sel) and the purification of the poison of gŠen (gšen gyi dug sel).

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

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

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25 The original reading lco ge of BGSB is corrected to lco ga (larks) according to ANTG.
26 The original reading gsas of BGSB is corrected to sras according to ANTG2 (349.1).
27 This name possibly refers to the mythical figure Lha rabs 'od dkar as the father of the sage Lha gšen 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 ñañ thus gšen bstan pad mo rgyas byed by Nyima bstan 'dzin (BTK = MT 93, p.36) and LSDz, p.89: Lha rgyal ba rabs 'od dkar rje.
28 Concerning the eight kinds of gods and demons (lha srin sde brgyad), see a special issue of Revue d'Etudes Tibétaines, numéro deux, avril 2003, Paris.
29 It is not clear to what exactly the word dmar sel refers. It is possible that it is connected with the purification rites that involve blood, cf. Arrow 397-402.
30 独脚鬼 (Bod rgya tshig mdzo chen mo).
31 Cf. ANTG (BTK = MT 191) 243.1: ša ma'i ra'i 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 rjni gnis su yod do //

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

de la gto sgo4 bzi ni / <1-3-2-1> ri dags5 ša ba bon5 skor gcig / <1-3-2-2> srid pa gto6 dgu'i bon skor gto7 gcig / <1-3-2-3> sa (114a2) bdag gnan gyi sdums8 skor gto9 gcig / <1-3-2-4> rgyal po gra'i bon skor gto10 gcig go //
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*, and <1-3-2-4> a ritual [explained] in the text about the angle (*gra*) of *rgyal po* spirit (*rgyal po*).

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

[^34]: The details of these old and new traditions are not known to us.,

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

[^36]: The *gian* is one of the eleven *g-yen* of the earth (*sa g-yen*), see Mimaki (2000) 104. It is also one of the four spirits, see note 52. Cf. also Arrow, articles, nos. 21, 22, 24.
de la <1-3-2-1> ša ba’i\(^1\) 2bon skor\(^2\) (A.30a6) maṅ yan dgu ru ’du ste / ① mi bu rin (114a3) chen glud\(^3\) kyis bslu\(^4\) ba’i ša ba daṅ / ② bdud kha ’baṅs su bsgyur ba’i ša ba daṅ / ③ lha’i\(^5\) dal\(^6\) kha brgyur ba’i ša ba daṅ / ④ bgegs rigs byol kha (114a4) bsgyur ba’i ša ba daṅ / ⑤ sdaṅ sems byad kha bzlog pa’i ša ba daṅ / ⑥ sluṅs bus khram kha bsgyur ba’i (A.30a7) ša ba daṅ / ⑦ sluṅs rdib\(^7\) phun sri gnon pa’i (114a5) ša ba daṅ / ⑧ ltas ŋan dgra\(^8\) than bzlog pa’i ša ba daṅ / ⑨ klu gñan sa bdag bcos pa’i ša ba daṅ dgu’o //
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)\(^{37}\) pretended [to be a real man], ② a deer that turns away the mouth of demon (bdud kha) as a servant (’baïs),\(^{38}\) ③ a deer that turns away the epidemic (dal kha)\(^{39}\) [sent] by the gods, ④ a deer that turns away the wrong path (byol kha) of [all] classes of impeders (bgegs rigs), ⑤ a deer [as ransom] that averts the obstruction (byad kha) of the hateful mind (sdañ sems), ⑥ a deer [as ransom] that turns away the black list (khram kha)\(^{40}\) of sex-change (sluïs bus)\(^{41}\) [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluïs rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bchos pa) with nāga, gñan, and sa bdag.\(^{42}\)

\(^{37}\) In Mu cho (BTK = MT 6) the phrase mi bu rin chen is used in the sens of "dear" or "beloved" concerning the deceased person in the form of 'nad (ried) kyi ’phaï baï mi bu rin chen sì / (p. 519.2); mi bu rin chen gñen tsha grois / (p. 534.3-4).

\(^{38}\) ’phaïs (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 mdo zchen mo) 疾病、災害; (Minpaku Lexicon) frost and hail that harm the harvest.

\(^{40}\) The Hor btsun Lexicon defines the word khram kha as ri mo dañ bdud kyi sdmob pa, "figures and the curse pronounced by demons." The ri mo here apparently refers to what one writes on the khram sîn, 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 "en etabl 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 sluï is not attested in mordern Tibetan dictionaries. However, Hor btsun Lexicon has the term sluï log and is defined as pho mîshñ log pa, "the male organ that is upside down." Hence the word sluï bu in our text could mean "the boy whose male organ has gone through sexual transformation."

\(^{42}\) More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, ll.3, 313, ll.3-4). Cf. also Blondeau and Karmay 1988.
<1-3-2-2> gto¹ dgu la sum brgya drug cu (114b1) yod kyaṅ / dkar nag dmar
gsum khra bo dañ bźir 'du ste / ¹ dkar po Tshaṅs pa lha'i (A.30a8) gto² dgu ni /
Yab lha bdal drug la sogs pa'i gto³ (114b2) dgu'o // ² nag po sa bdag gñan gyi
gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ³ dmar po smê mnol⁷ thog gi (114b3) gto⁹ dgu ni / rgya'u 'thiṅ kha gto¹⁰ dgu la sogs so // ⁴ khra
bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gñen rab (A.30a9) smon pa tsam gyi gto¹⁴
dgu (114b4) la sogs pa'o //

¹ rto A
² gtôr 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 gñol A
⁹ rto A
¹⁰ rto A
¹¹ ya AB, yo ANTG 243.6 ANTG2 349.7
¹² bcos 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 rituals" (gto dgu), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. ① The white "nine rituals" of the god Brahman (Tsha'i 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 mi⁴⁶ 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 'thiṅ kha,⁴⁹ etc. ④ The multi-colored "nine rituals" that correct the crooked world (srid pa yo⁵⁰ bcos)⁵¹ are those such as the "nine rituals" that are just the wish of gShen rab [mi bo], etc.

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

44 The Tsha'i 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 Maîtres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, Tun hou nas thon pa'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun kha'i, Beijing, 1992. p. 68, l. 9 and p. 69.13 (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 mth'en ghe'i gdu'as 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> sdumṣ¹ la maṅ yaṅ klu gñan sa bdag gtod daṅ bzi / sman 'brog²
bzed daṅ gsum gyi bcos thabs daṅ bdun du 'dus (¹¹⁴b⁵) so //
<1-3-2-4> rgyal po la maṅ yaṅ / gra dkar gra dmar gñis su 'dus so //
<1-3-2-5> goṅ khal gyi bon ni / de rnam s kun la sna sel dgos pas (¹¹⁵a¹) sel
(A.3⁰b¹) khra rnam s so //
<1-4> tshur phya sgor gyer ba ni / phya la spros na bon sgo³ bzi bcu že gñis /
<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, gñān, sa bdag, and gtod,\(^{52}\) plus three [categories of spirits], namely sman, ‘brog,\(^{53}\) and bzed.\(^{54}\)

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

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

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

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\(^{52}\) These are the four types of spirits that the *Bon* tradition recognizes. It gives men advice to respect them in order to have a harmonious relationship with nature, namely water, the sphere of the high altitude, soil, and rock: 1) The *klu*, the aquatic spirits, dwelling in ponds, lakes, rivers and oceans and underground; the term *klu* is used in Buddhist texts to translate the Sanskrit term *nāga*. The *klu* are ambivalent in their interconnection with men. There are three volumes dealing with the *klu*, the *Klu *bum dkar nag khra gsum*, see BK 8 (cf. Martin et al 2003, No. 8). See also a bibliographical notice in the Index of BGSB 2007. 2) The *gñān*, 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 *gñān* are also closely connected with the mountain deities known as *yal lha* and *gāi 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, *Vaidūrya dkar po*, chap. 31. (see also note 35). 4) The *gtod*, the spirits of rocks, who dwell in the rocks. These do not seem to play any significant role in any ritual in the way the above three types of spirits do. There are four scriptural texts devoted to how to deal with these spirits when man finds himself in conflict with them. They are called *rNam par dag pa*i *bum bzi*, see Martin et al 2003: *Klu *bum* (No. 8/76), *gTod *bum* (No. 8/77.2), *gNan *bum*, (No.8/78) and *Sa bdag* (No.8/79).

\(^{53}\) The original reading ‘*grog* of BGSB (Ms. AB) should be corrected to ‘*brog*. We find this reading in ANTG 2 349.8. *’brog* are a kind of spirits. See the next note.


\(^{55}\) Contrary to the statement in BGSB, Red Angle (*gra dmar*) and Black Angle (*gra nag*) are mentioned in ANTG 243.7 and ANTG2 349.8.
bsdus na <1-4-1> gson phya dañ (115a2) <1-4-2> gśin¹ phya gñis su ’dus so //
<1-4-1> gson phya sum cu² so gñis yod de / gšen za fia mig dañ / lHa³
btsun rma ya than dañ / Ma yams (115a3) sroñ mo than dañ gsum phya glud do //
(A.3082) g-yuñ druñ phya dar che chuñ gñis phya gsas /⁴ Mu ye pra phud dañ /
g-Yañ lha dgu skor gñis phya’i phugs⁵ / Tshe (115a4) phya dkar mo dañ / Thor
chog dkar po gñis phya’i ⁶ glud do⁶ // gsañ ba la Ma ru tshe ni phya’i ru’o /⁷

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¹ Cf. ši ANTG 244.1, ANTG2 350.1
² brgya AB, cu ANTG 244.1, ANTG2 350.1
³ rje B
⁴ AB om.
⁵ phug B
⁶ bslu bo A
⁷ AB om.
phya (tshur phya sgor gyer ba), when one explains in detail about the phya, there are forty-two\(^{56}\) Portals of Bon (bon sgo\(^{57}\)). When one reduces them, one can reduce them to two [ phy a], namely <1-4-1> the phya for the living (gs on phya), and <1-4-2> the phya for the dead (gśin phya)\(^{58}\).

<1-4-1> There are thirty-two\(^{59}\) phya for the living (gs on phya). gŚen za ŋa mig,\(^{60}\) lHa btsun rma ya than,\(^{61}\) and Ma yams sroṇ mo than\(^{62}\): these three are the ransoms of the phya (phya glud). Big and small everlasting flags of the phya (g-yuṅ druṅ phya dar): these two are gods of the phya (phya gsas). Mu ye pra phud\(^{63}\) and g-Yaṅ lha dgu skor\(^{64}\): these two are the innermost of the phya (phya’i phugs). Tshe phya dkar mo\(^{65}\) and Thor chog dkar po\(^{66}\): these two are the ransoms of the phya (phya’i glud).\(^{57}\) For secrecy (gsaṅ ba la), Ma ru

\(^{56}\) Cf. ANTG 244.5-6: gsum pa gto rab bži bcu rtsa gņis ni gyer sgo bži la bži bcu / thar glud gņis la bži bcu gņis stor /; cf. ANTG2 350.5.

\(^{57}\) le A, lo B, sgo ANTG Cf. ANTG 243.7-244.1: tshur bskyobs pa’i phya’i g-yuṅ sgo gyer ba la yaṅ / bon sgo bži bcu rtsa gņis ste / gsum phya sum bcu so gņis / sī (sic, read gśin?) phya bcu daṅ bži bcu rtsa gņis so /; cf. ANTG2 349.8-3501.

\(^{58}\) The reading is sī phya in ANTG (244.1) and ANTG2 (350.1).

\(^{59}\) The original reading of BGSB, sum bṛgya so gņis (three hundred and thirty-two), is corrected to sum cu so gņis (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1.

\(^{60}\) The identity of gŚen za ŋa 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 than in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Tha ŋa puṅ mo than; Lalou (1958) 165: Than ba g-yaṅ than.

\(^{62}\) The identity of this name is unknown, cf. note 61.

\(^{63}\) This is the name of a deity, and it also forms a part of the title of a text : Mu ye pra phud phya’i mthar thug (Cuckoo 35-53).

\(^{64}\) These nine g-yaṅ deities are not known to us.

\(^{65}\) This is probably the title of a text, but no information about it is found so far.

\(^{66}\) Again, this is probably the title of a text, but no information about it is found so far.

\(^{67}\) This word phya’i glud obviously refers phya glud, which we have already encountered above.
Ye mi ston ldan gyi¹ phya ni phya yi ñes tshig go // (115a5) saṅs po’i phya gzung² ni (A.30b3) phya’i mthar thug go //

yañ bzed gzung³ bcu ni ① gnam mkhan bu pho mda’ phya⁴ / ② sa mkhan bu mo ’phaṅ phya⁵ / (115b1) ③ mon lha bra gu phya ni / bla⁶ g-yu ’gugs pa / ④ ’brug rje btsan pa’i phya ni byes phya / ⑤ bkra šis kyi snañ gzung dañ / ⑥ bya khyung gi thugs (115b2) phya ni bag ma’i phya / (A.30b4)

phya phya yer ba bcu gsum ni / ① gto⁸ phya staṅs kyis⁹ ra rgan ¹⁰ sgrig pa’i¹⁰ phya ni phyugs phya / ② bdud rtsi zil thig¹¹ ni zas kyi (115b3) phya / ③ g-yañ dkar sder mo thän ni dños grub bsruñ¹² ba’i phya / de yan chad la nī sū rtsa gñis /

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¹ gyis A
² bzung A, bzung B
³ bzung A
⁴ cha AB
⁵ cha AB
⁶ AB om.
⁷ rla A
⁸ rto A
⁹ kyi AB
¹⁰ sgrig ba’i AB
¹¹ thigs A
¹² bsun A
tshe\textsuperscript{68} is the horn of the phya (phya’i ru). The phya of Ye mi ston ldan\textsuperscript{69} is the definition (\textit{ties tshig}) of the phya (phya yi \textit{ties tshig}). The text of the phya (phya gṽuñ) of Sañs po [’bum khri]\textsuperscript{70} is the best (\textit{mtar thoug}) of the phya. Further, ten\textsuperscript{71} accepted texts (bžed gṽuñ) are: ① the male guide of the sky, the phya of arrow (\textit{mda’ phya}); ② the female guide of the land, the phya of the spindle (\textit{phañ phya}); \textbf{[115b]} ③ the phya of the rodent (\textit{bra gu})\textsuperscript{72} of the god of Mon country, for summoning the soul-turquoise (\textit{bla g-yu})\textsuperscript{73}; ④ the phya of the strong dragon lord, the abroad phya (\textit{byes phya}); ⑤ the text of appearance (\textit{snañ gṽuñ}) of luck (\textit{bkra śis}) and ⑥ the spiritual phya (\textit{thugs phya}) of gurûḍa (bya khyuñ), the phya of the bride (\textit{bag ma}).

Thirteen phya phya yer ba\textsuperscript{74} are: ① the phya that arranges the old goat (\textit{ra rgañ}) by the manner of the phya of ritual (gto phya), the phya of domestic aminals (\textit{phyugs phya}); ② the drops of splendour (\textit{zil thig}) of ambrosia (\textit{bdud rtsi}), the phya of food; ③ g-Yañ dkar sder mo than\textsuperscript{75}, the phya that protects the realization (\textit{dños grub}).

\textsuperscript{68} It is not certain whether the spelling of this name is correct. It might have a connection with the butcher (\textit{sʌn pa}) dMa’ ru rtse mentioned later in BGSB 129b2. A Šan pa rMe ru rtse plays an important role in the episode of \textit{Hor g lié} of the Gesar epic; see The Epic of Gesar, Vol. 3, Thimphu 1979, p. 314; cf. also Arrow 498.

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

\textsuperscript{70} The spelling of this phrase is not consistent. Manuscript A reads \textit{phya bẓuñ}, while Manuscript B reads \textit{phya bẓugs}. We have accepted gṽuñ, 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 gtsog bźi: 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 gtsog bźi is not found in gZer mig, but is found in gZi brjâd, vol. 5, chap. 24, pp. 389, 398 et seq. Cf. (Mimpaku Lexicon) bder gšegs gtsog bźi : 1) Sa trig er sañs, 2) gŠen lha ’od dkar, 3) Sañs po ’bum khri, 4) sTon pa gŠen rab.

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

\textsuperscript{72} \textit{Bra gu} may be related to \textit{bra ba}, a small rodent (Jāi).

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

\textsuperscript{74} The spelling of the phrase \textit{phya phya yer ba} is doubtful, and so its meaning remains obscure. It is stated that there are 13 \textit{phya phya yer ba}, but only 3 are given.

\textsuperscript{75} This is probably a name, cf. note 61.
skyob pa yar la¹ bcu ni / ① pho la skyabs / ② mo la skyabs / ③ srog la skyabs / ④ spyi la skyabs / ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyugs la skyabs pa / ⑧ phya⁴ tshaṅ³ gi yon ⑤ tan dañ / ⑨ rten chos / ⑩ dmu yad⁶ dañ bcu ste / de ltar sum cu rtsa gnis so ///

<1-4-2> gśin phya⁷ la bcu yod do // ① Sa le dmu dgu dañ / ② Cañ⁸ šes sbal bu dañ / ③ Phya cha rgya 'dre dañ / ④ Yod 'bum dkar po dañ ⑤ Med 'bum nag po gnis ⑤ kyis phya'i legs
Up to this point there are twenty-two [phya].

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

<1-4-2> There are ten phya for the dead (gsin phya). ① The Sa le dmu dgu ("Nine Lucid dMu"),78 ② the Cañ šes sbal bu ("Small Intelligent Frog")79, [116a] and ③ the Phya cha rgya 'dre ("Demon of nets, part of the phya")80: by these three [texts], one checks the quality of the phya. By the two [gods, namely] ④ Yod 'bum dkar po81 and ⑤ Med 'bum nag po82, one distinguishes the good or bad of the phya. By the two [texts, 83 namely] ⑥ the Phya sūg 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): gduñ rdo 'di la rten chos sīg, "Go and rely on this stone of the corpse," see also p. 668. It is therefore an item on which something else relies on. Here the word chos is the imperative form of the verb cha ba "to go," "to depart" (Hor bsun Lexicon, p. 41). The word chos here must not be confounded with the general meaning of chos, "religion".

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

78 N.A.
79 N.A.
80 N.A.
81 Yod 'bum dkar po is a name of a deity in the Bon cosmogony. He is a descendant of the sixth of the nine primeval sisters, called dBal so mron mo (sGra 'grel, p. 56) or dBal so mi thun (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 srīd pa'i rgyal po in the Bon cosmogony (sGra 'grel, p. 53); cf. Arrow 130.
83 While the spelling of the phrase Phya sūg g-yu lo is evidently correct, the spelling of the second phrase g-Yaṅ phya len rgyud is not certain, especially the word len rgyud. No other sources could be found to check the spelling. We just assume that the two phrases are titles of ritual texts.
ñes dbye / (6) Phya sug g-yu lo dañ / (7) g-Yaṅ phya len4 rgyud gñis kyis phya phugs2 gar 'gro brtag / (8) Phya sogs3 lte bu bžeṅs4 (116a3) pa dañ / (9) gŚin gyi 'gab g-yaṅ dañ / (10) sMra (A.30b7) the so legs pa'i rta g-yaṅ dañ gsum gyis phya'i mdo bsdus /

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

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

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

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

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

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

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

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84 There are variations in spelling of the place-name: sMra, sMar, dMar, and Mar (Stein 1959: 197; 1961: 52). rMa is the name of the region around Mount A myes rMa chen in Amdo. The śo therefore could be an area within the rMa region which is famous for good horses.
85 As we see in this sentence, the phya are mostly concerned with human beings (mi'i phya), and the g-yaṅ with domestic animals (phyugs kyi g-yaṅ), and the same expression appears later also (cf. BGSB 116b1) . We can find the same idea in Cuckoo 38.16: ẑag gsum mi phya phyug (sic, read phyugs) g-yaṅ 'kag.. But we should not forget that we saw previously (BGSB 111b2) also a phrase "the phya of domestic animals" (phyugs phya). In sGra 'grel (58.6-7; = new ed. 86.1) it is said: phya zer na g-yaṅ draṅ gi tshe / g-yaṅ zer na de ņid kyi bcud du bstan pa'o / "phya means everlasting life. g-yaṅ means the essence of it (= the everlasting life).". See also note (12) of the Introduction to the present translation.
86 Cf. Cuckoo, 42.5-7: da ni phya '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 kyi g-yañ bkug /

<2-3> gñan po spyi la skad gcoṅ¹ 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 gcoṅ³ skad kyis lha sрин brda sprad /

<2-4> gnon pa sри la skad gcoṅ⁴ (116b3) gñis ste / (8) pho rog lто skad kyis sри’i
byuñ khuñs gdab / stag sбраñ bu’i skad kyis sри khams mnан //

<3> gsum pa gtaṅ⁵ rag bži (A.31a1) bcu rtsa gñis (116b4) ni / <3-1> gsol ba lha la
gtaṅ rag bcu / <3-2> skyob pa phya⁶ la bcu / <3-3> gñan po spyi la bcu /

<3-4> gnon pa sри 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 //

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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 phya of human beings (mi’i phya); ⁴ with the cry (sgra skad) of a peacock, one summons the vital essence of the riches of domestic aminals (phyugs kyi g-yañ).

<2-3> [As for] the fierce ones (gñan po), there are three ululations for spyi spirits⁸⁹: ⁵ with the agreeable call of a cuckoo, one produces the joy for gods and demons (lha srin); ⁶ with the song (gyur skad) of a lark, one indicates the way of ransom; ⁷ with the lamenting song of a parrot, one communicates with gods and demons.

<2-4>⁹⁰ [As for] Suppressing (gnon pa), for vampires, there are two ululations: ⁸ with the hungry cry of a crow, one strikes the source of vampires; ⁹ with the buzzing of the tiger-marked bees, one suppresses the sphere of vampires.

<3> The third, namely the forty-two ceremonies (gtañ rag), are <3-1> Praying, ten [ceremonies] for the gods, <3-2> Protection, ten [ceremonies] for the phya, <3-3> [Treating] the fierce ones (gñan po), ten [ceremonies] for the phyi spirits, and <3-4> Suppressing, ten [ceremonies] for vampires (sri); [In addition] there are two [more], namely [the ceremony of] escape (thar)⁹¹ and [the ceremony of] ransom (glud); that makes forty-two.⁹² Even though there are thirteen ransoms (glud) [in total], they can be reduced to the larger part (che šas) and the smaller part (chuñ šas).⁹³

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⁸⁹ As seen in note 33, the sense of the word spyi in the context remains totally obscure.

⁹⁰ Here it seems the order of the rubriques <2-2> and <2-4> is inverted.

⁹¹ Cf. BGSB 117a2: thar bon gyi rgyañ śiñ yin pas khyer bar bya.

⁹² The ‘Grel 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 khrus la gyer ba bcu / lha gsas mchod pa la bcu / ’dre srin gdon la gyer ba la bcu / phya g-yañ gñan la gyer ba dañ bcu / ‘gyed pa thar dañ / rdzoñ pa glud gñis te bži bcu rtsa gñis so /.

⁹³ These two terms, the larger part (che ŝas) and the smaller part (chuñ ŝas), are attested in certain texts. Cf. Khro bo sku gsuñ thugs kyi sgrub thabs kyi ‘grel pa gsal byed ‘phurul gyi me loñ of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: glud che šas chuñ šas skabs dañ sbyar la gtañ / Cf. also the gSañ ba sñaṅs kyi bsñen bṣgrub las gsum mam par ‘byed pa lha gñen śel
de yaṅ ’o gñen¹ (A.31a2) bon gyi rkaṅ pa yin pas tshugs par (117a1) bya / sdig gto² bon gyi mtshams³ yin pas chod⁴ par bya / mtshe than⁵ bon gyi spyan 'dren yin pas thoṅs par bya / thab bon gyi (117a2) bsags pa yin pas dag par bya / phya bon gyi rked⁶ rags⁷ yin (A.31a3) pas dam du bcīṅ / thar bon gyi rgyaṅ⁸ śiṅ yin pas ⁹-khyer bar⁹ bya / glud bon gyi lhu¹⁰ (117a3) gzugs¹¹ yin pas tshaṅs¹² par bya / ya sel goṅ ba¹³ yin pas snon¹⁴ la bya / ma sel cha ga yin pas gṣam du bya / yas la nor 'khyugs (117a4; A.31a4) med par bsogs / smraṅ la chad lhag med par gyer / phud ma gtor¹⁵ bar yas mi bsog¹⁶ / gar mduṅ ma btsugs bar bon mi gyer¹⁷ / glud¹⁸ snā

¹ gñan B
² gto B, gton 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, rgyaṅ A ANTG, gtsaṅ ANTG2
⁹ khyed par A, khyad par B
¹⁰ lhu AB ANTG2, glu ANTG
¹¹ gzugs AB ANTG, tshigs ANTG2
¹² tshaṅ AB ANTG2, tshaṅs ANTG
¹³ Cf. ņa ANTG ANTG2
¹⁴ snā A
¹⁵ btor A
¹⁶ bsogs B
¹⁷ sgyer A
¹⁸ blud A
Further, since the ‘o gñen are the feet of the teaching (bon), one should establish [117a] them. Since the ritual [of the expiation] of sins (sdig gto) is the border (mtshams) of the teaching (bon), one should demarcate [the area]. Since the mtse than plant 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 bciṅ). Since the [ceremony of] escape (thar) is the frame-wood [of the thāṅ ka] of the teaching (bon), one should carry it (khyer bar bya). Since the ransom is the limbs of the teaching (bon), one should complete it. Since the exorcism downward is the edge (cha ga), one should do it last. Collect the ritual-objects without errors (nor ‘khyugs). Intone the exposition of the archetype (smraṅ) 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

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sgoṅ of Šar rdza bKra śis rgyl mtshan (1859-1935) in BTK = MT 287, 42.6-43.1: bar sgoṅ la glud che šas daṅ chur bu sels dū byed la / sgrub pa po dū yod kyi glud gye’o // chur šas sū byed na bman dags gi rgyun mchog tsam byas la bsgrub pa po’i glud dbyes 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," naṅ mtshams, "inner demarcation," and gsaṅ mtshams, "innermost demarcation" (RYK pp.420, 4230); cf. Ži khro Vol.2, pp. 1864-1866 (BTK = MT 126).

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

97 Concerning the term smraṅ, see Snellgrove (1967) 256 n.9.
than gyis drañ / glud\(^1\) gźug\(^2\) gor gyis btul / gor gźug\(^3\) g-yañ du skyel\(^4\) / 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 bṣad do //

sNañ gšen gyi rgyud g-Yuñ druñ gsal 'byed\(^8\) 1as

sku \(^{117b2}\) don du yas thags bsog\(^9\) //
gsuñ gi don du smrañ la gyer // \(^{A.31a6}\)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //

khan\(^10\) 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 //
\(^{13}\)šar pa\(^{13}\) \(^{A.31a7}\) bro\(^{14}\) glu\(^{15}\) khrab pa 'dra
ces so //

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

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

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

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

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98 zor = (Jā) the weapons employed in combatting the evil spirits in the gtor-ma.

99 It is interesting to note that in bon texts the expression bdag don is used, while in Buddhist texts rañ don is employed. There are nevertheless cases in which the term rañ don is used in bon texts (cf. 'Grel bži [new ed.] 402.6). Cf. infra n.111.

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

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

102 This part is cited in the Luñ rigs mdzod (LRZ 132.6-133.2 = [BKT = MT 281] 137.6-138.1) under the title sNañ gšen gyi rgyud gsal byed.
[[3] 'phrul gšen theg pa]

[3] gsum pa 'phrul gšen ni / rdzu 'phrul gyis dgra bgegs \(^1\) sgrol\(^2\) (117b5) ba la bya’o // de’i bon ni rdzu 'phrul bcu gsum ste / 'Grel\(^3\) bži\(^4\) las /

dgra la dmigs pa'i rdzu 'phrul bdun ni / ① bsad ② gso^5 gñis (118a1) ③ dbab

---

\(^1\) AB inserts /
\(^2\) bsgrol A
\(^3\) 'brel A
\(^4\) 'Grel bži 492.4-6.
\(^5\) bso A
[[3] The Vehicle of the gšen of the Magical Power\(^{103}\) (\textit{phrul gšen theg pa})]

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

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

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


According to Snellgrove, to "release" the consciousness from the body is a tantric euphemism for "slaying by ritual." But it should be noticed that \textit{sgrol} does not only mean "release the consciousness from the body", but also "liberate the consciousness for deliverance," namely, "let the consciousness reach enlightenment." The earliest Tibetan source in which the two tantric practices \textit{sbyor ba} and \textit{sgrol ba} are referred to is the edict of Lha Bla ma Ye sės 'od who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50).  

\(^{106}\) The definition is slightly different from that given in the \textit{gZi brjul}. Cf. Snellgrove (1967) 98.5-6: \textit{phrul ni snañ žiñ srid pa 'phrul bas 'phrub // gšen ni de dag 'dal bar byon pas gšen}: "It is called 'Illusion', because the phenomenal world is illusion with illusions. It is called 'Shen', because the Shen come to overcome the illusions."

\(^{107}\) Cf. \textit{Grel bži} (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6); \textit{rdzu 'phrub bcu gsum gañ že na / dgra la dmigs pa'i rdzu 'phrub bdun / bgegs la dmigs pa'i rdzu 'phrub bži / bon niid la dmigs pa'i rdzu 'phrub gnis so / de las dāṁ po dgra la dmigs pa'i rdzu 'phrub bdun ni gsad pa'i rdzu 'phrub dāṁ / gso ba'i rdzu 'phrub dāṁ / \textit{dbab} pa'i rdzu 'phrub dāṁ / \textit{gcad} pa'i rdzu 'phrub dāṁ / \underline{ltañ thon gyi} rdzu 'phrub dāṁ / cho 'phrub gyi \textit{rdzu 'phrub dāṁ / jāg chiñs kyī} rdzu 'phrub dāṁ bdun no / bgegs la dmigs pa'i rdzu 'phrub ni / \underline{gñan} pa'i rdzu 'phrub dāṁ / \underline{gsiñ} ba'i rdzu 'phrub dāṁ / \underline{bsdud} pa'i rdzu 'phrub dāṁ / \underline{bsreg} pa'i rdzu 'phrub dāṁ bā'o / bon niid la dmigs pa'i rdzu 'phrub gnis ni / gžan don la dmigs pa'i rdzu 'phrub dāṁ / rai don la dmigs pa'i rdzu 'phrub dāṁ gnis so /. We should note that a list of completely different thirteen Magical Powers is included in \textit{LRZ} (\textit{BTK = MT} 281) 141.3-5 (= ed. Dolanji, 136.2-4) as a citation from the \textit{Las thig}.  

\(^{108}\) Cf. Snellgrove (1967) 98.20: \underline{gsad gcad \underline{dbab} dāṁ bsgral ba'i las byas kyañ} // "although one uses the rites of slaughter and of 'enforced release'." Here the words \textit{gcad} and \textit{dbab} are not translated.  

The reading of BGSB \textit{spyan} should be corrected to \textit{gcad} according to that of the \textit{Grel bži} (new ed.)
４ gcad¹ gñis / ５ ltañ nān ６ cho 'phrul gñis / ７ jag² chiṅ daṅ bdun no // bgegs (A.31a8) la dmigs pa bzi ni ① mnan ② gzir³ (118a²) gñis / ③ bkar⁴ ④ sreg gñis te⁵ bži’o // bon ŋid la dmigs pa gñis ni / bdag don gzan don gñis so //

ces so //

de la gñis ste / [I] tha (118a³) sñad du bsgral⁶ ba daṅ [II] yaṅ dag par bsgral ba’o //

[I] daṅ po la [I-1] rnam šes lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du bsgral ba’o // (A.31a⁹) [I-1] daṅ po la yaṅ⁷ (118a⁴) gñis las / [I-1-1] bsgral bya ni /

'Gu ya srog 'dzin⁸ las /

bsgral⁹ bar bya ba’i¹⁰ ziṅ¹¹ 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 bziṅ A
bad omens (ltas 'nian) and ⑥ magic (cho 'phurul), and ⑦ binding the robber [with strings] (jag chiṅ)\(^{109}\); these are seven [in all]. The four [Magical Powers] intended against impeders (bgegs) are: [the first set of] two, ① suppressing (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 ŋid) 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 sṅad du bsgral ba) and [II] the enforced release at the absolute level (yaṅ dag par bsgral ba).

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

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

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

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

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

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

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

\(^{113}\) In our BGSB (9a2-4), mention was already made about the ten fields of enforced release (bsgral ba'i żiṅ buc) based on the cited passage of the Ži khor rtsa 'grel (N.A.), but the contents of these ten fields
ces pas / ① bstan pa'i spyi dgra
/ ② bla ma'i (118a5) sku dgra
/ ③ sgrub gšen
gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka' dañ dam las 'gal ba / ⑥
gšen (A.31b1) gyi dkor la rlom pa / ⑦ ma ſes (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
gto la 'gal ba dañ bcu'o //

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

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

---

1 gra A
2 gra A
3 bšen 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 gShen (sgrub gShen 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 gShen (gShen gyi dkor la rlm 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 yois la gnod pa), (10) those who contradict the rite of existence (srid pa'i gto la 'gal ba).

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

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

are slightly different from the explanation given here which is based on the 'Gu ya srog 'dzin (BK 148, 466.2-5). We are curious to know why Tre ston rGyal mtshan dpal cites two different sources of different contents in order to explain the same idea without comments. In the sDe snod mdzod of Šár rdza bKra šis 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 Šár 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 rNiṅ ma text, the rNal byor chen po'i dam tshig tī su rtṣa bryad las gnañ bkag gi yi ge gsal bar bkod pa of Roṅ zom Chos kyi bzañ po [11th c.] (Ron zom chos bzañ gi gsañ bum, Si khor mì rigs dpe skrun khañ, Chendu, 1999, 2 vols, vol. 2, 407-412, 410.2-16) and also in a dGe lugs text, the gSaṅ sīaṅs rig pa 'dzin pa'i sde snod las byaṅ ha'i miṅ gi grais of Klon rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesh Chandra, Šatā-śatāka 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 Mahāvajrabhairavavas-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 gndon pa'i bgegs
ces so //
[I-1-2] gñis pa sgröl tshul la gñis las¹ / [I-1-2-i] dañ po (118b4) bca' gzi² ni /
dkyil 'khor gyi lho nub tu 'brub khuñ bca' bar gsuñs pa ni / gzugs can gyi dus
su Khams gsum kun sgrol (A.31b3) rgyud³ (118b5) las /
   lho nub srin po'i sri khuñ du / gzas⁴ pa⁵ po'i liñ ga⁶ bca⁷
ces so // dBal mo las thig⁸ las /
   gzan yañ dkyil 'khor byañ (119a1) šar du / 'brub khuñ gru gsum ⁹ 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 phun'i byed kyi rgyud, even though the contents are slightly different: cf. Jig rten phun'i byed kyi rgyud (BK 160) 669.1: lho nub sgröl byed 'brub khuñ du / gzas pa gñi min ni rus gzug /.
⁴ bzas A, bzags B
⁵ B om.
⁶ kha AB
⁷ Cf. bza' ANTG
⁸ dBal mo las thig (abbr. BL), BK 148; 364.7-365.1.
⁹ BL inserts gsum.
¹⁰ rtsegs A, brtsig BL
¹¹ sri AB, dri BL
¹² gtsañ A
¹³ mar BL
¹⁴ BL om.
(mñon pa’i dgra). The hungry ghosts (yi dwags) who have black faces are the demons (‘dre) who are invisible and who harm by hiding.>>,

and

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

As to the second [topic], namely, [I-1-2] the method of enforced release (sgrol tshul), there are two [sub-topics]. Among them, as for the first [sub-topic.,] namely [I-1-2-i] the preparatory process (bca’ 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 (dus) of the [foes] with form, in the "Treatise of the Enforced Release of All Three Realms"

(Khams gsum kun sgrol rgyud):

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

What is said in the "Drop of the Action of the dBal mo spirits115" (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 yal, its gods are called dbal gsas and goddesses dbal mo and its priests dbal gšen or dbal bon. There is a particular group of dbal mo called dbal mo ŋer bdun, the twenty-seven female dbal. They are the twenty-seven daughters of the divine couple: IHa 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; Zì khrö, Vol. II, pp. 1211, 1543 (BTK = MT 126, p. 1543). The tantra dBal mo las thig deals with the ritual aspects of the tantric deity Khro bo gTsö mchod mka’ gyiñ (Karmay 1972: 45, n.2), and his retinue includes amongst others the dbal mo ŋer 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-phyuṅ-ma Nyer brgyad: A brief comparison," (Karmay and Nagano 2000: 117-178). The ’cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf. Arrow 190-199.
ces pa gzugs med kyi dus su (119a2) 'o //

Gab pa gsaṅ ba'i (A,31b4) rgyud¹ las /

byaṅ śar bgegs kyi mdun sa ru / gdon² bgegs 'dul ba'i 'brub khuṅ bya
ces so // gzugs (119a3) can gyi liṅ gā³ la bsgral⁴ liṅ bdud 'chaṅ lña la bya'o // Me
ri 'od gsal gyi rgyud⁵ las /

dri⁶ chen snabs lud rjes sa daṅ / skra daṅ (119a4) gos (A,31b5) kyi dum bu lña
ces so // stab liṅ ni bra bo daṅ / ju tse⁷ la sogs 'bru nag la sor bźi'i tshad du
bya'o // Phur pa⁸ las

liṅ gai'⁹ (119a5) rgyu bdun

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¹ N.I.
² bdon A
³ kha AB
⁴ sgral A
⁵ ≅ BK 162; 176.2-3.
⁶ tri A
⁷ se AB
⁸ N.I.
⁹ kha'i AB
of small stakes (rtsaṅ)\textsuperscript{116} with a red tip (kha dmar) in the form of knife (gri).

is in the case (dus) of the [foes] without form (gzugs med).

It is said in the "Treatise of the Hidden Secret" (Gab pa gsaṅ ba'i rgyud):

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

As the liṅga against the [foes] with form (gzugs can), one [should] make\textsuperscript{118} the liṅga of the enforced release (bsgral liṅ) with the five demonic grasping things (bdud 'chaṅ). It is said in the "Treatise of the Clear Light of the Fire-Mountain" (Me ri 'od gsal gyi rgyud)\textsuperscript{119}:

<<There are five pieces\textsuperscript{120}: excrement (dri chen), mucus-phlegm (snabs lud), earth of the foot print (rjes sa), hair (skra), and clothes (gos).>>

The offering liṅga (stab liṅ) is made of black grains of the buck-wheat (bra bo) and the ju tse seed,\textsuperscript{121} etc., in the size of four fingers. It is said in the

"Dagger" (Phur pa):

<<The causes of the liṅga are seven.>>\textsuperscript{122}

\begin{itemize}
  \item \textsuperscript{116} rtsaṅ = small stakes shaped like weapons (arrows, swords, spears), which are placed around the 'magic triangle' (thun khaṅ / 'grub khaṅ) after the liṅga has been placed in it: Snellgrove (1976) 108.3, 306 (Glossary).
  \item \textsuperscript{117} For the image of this description, see Secret Visions, p. 113, No. 10.
  \item \textsuperscript{118} The term bdud 'chaṅ here refers to the five elements (shown in the quoted text) and is not attested in other source so far consulted. The whole sentence is rendered more obscure by the presence of the particle la. Namely, bdud 'chaṅ lia bya'o instead of bdud 'chaṅ lia la bya'o would be easier to understand.
  \item \textsuperscript{119} Cf. Me ri 'od gsal gyi rgyud (BK 162; 176.2-3): de nas dgra gzugs liṅ ka ni / dri ma rkaṅ rjes phyi sa daṅ / skra daṅ gos kyi dum bu daṅ / bdud chad (sic, read 'chaṅ) lia las gzugs byas la / ...
  \item \textsuperscript{120} The five elements are to be collected from the foe for ritual purposes.
  \item \textsuperscript{121} Concerning the ju tse seed, see dBaṅ chen (BKT = MT 225) 136.4: 'bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse rgu'n '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..."
  \item \textsuperscript{122} The citation is from the Phur pa, see the index of BGSB 2007 (Phur pa rgyud dgu). This title covers nine texts, but the quotation could not be located. Here the rgyud obviously referes to seven types of
\end{itemize}
ces dañ / sreg⁴ liñ ni sog bu la bya'o // mnan liñ gro ga² la bya'o // ITa ba
khun 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'ì⁸ 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 nrni¹⁸ ljan 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 btag BL
8 BL inserts //.
9 bcas BL
10 gar BL
11 sog B BL, swo A
12 stiñ BL
13 swo A, sog B
14 kha AB
15 ≃ Me ri 'od gsal gyi rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sog la ...
16 kha AB
17 sog MRO, swogs B, swo gsañ ba (?) ka A
18 mi A
19 khu AB
20 po AB
The liṅga for burning (sreg liṅ)\(^{123}\) is made of paper (sog 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 (stīm) the green "rnri," or he summons the vital force (srog) of the [impeder] without form (gzugs med) and lets it enter

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\(^{123}\) 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 /i (119b6) 'gug2 byed yi ge dza sion lcags kyu lta bus3 bdag ŋid khro bo'i na rgyal gyis / brten4 pa dmigs pa'i (A.31b8) rnam šes stim mo // bcol (119b5) bskul drag5 tu bya ste / Gab pa gsaṅ ba'i rgyud6 las /

ma bstod par mi bskul / ma bskul bar mi 'gyed7 / ma bkye bar mi dgug / ma (12b1a) bkug par mi gdab / ma gdab8 par mi gtub9 / ma gtub10 par mi bstab / (A.31b9) ma bstabs par11 mi bsreg12 / ma (12b2a) bsregs13 par mi mnan14 ces so //

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

---

1 AB om.
2 'gugs A
3 bus AB
4 rten AB
5 trag A
6 N.I.
7 gyed A, gre B
8 btab A
9 brtub A
10 brtubs A, gtun B
11 bar AB
12 sreg A
13 sregs A
14 gnan A
15 rla A
16 'khyam A
17 A om.
the red "tri." By means of the syllable, iron-hook\textsuperscript{128} like blue "dza,"\textsuperscript{129} which is the instrument of summoning, [the practitioner] lets the consciousness (\textit{rnam šes})\textsuperscript{130} [of the foe or impeder], which is dependant (\textit{brten pa})\textsuperscript{131} and is observed, enter [the green "\textit{rmi}", or the red "\textit{tri}""] by the pride of the wrathful deity who is the practitioner himself. He violently (\textit{drag tu}) entrusts (\textit{bcol}) and exhorts (\textit{bskul}) [his low-ranked attendants to keep the vital force of foe or impeder inside "\textit{rmi}" or "\textit{tri}""]. It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsaṅ ba'i rgyud}):<<Without praising (\textit{bstod}) [the tutelary god (\textit{yi dam})], [the practitioner] will not exhort (\textit{bskul}) [the tutelary god to come]. Without exhorting (\textit{bskul}), he will not send out ('\textit{gyed}) [the attendants]. Without sending out (\textit{bkye}) [the attendants], he will not summon (\textit{dgug}) [the vital force of the foe]. Without [\textit{120a}] summoning (\textit{bkug}) [the vital force of the foe], he will not strike (\textit{gdab}) [the vital force of the foe]. Without striking (\textit{gdab}) [the vital force of the foe], [the practitioner] will not cut into pieces (\textit{gtub}) [the \textit{liṅga}]. Without cutting into pieces (\textit{gtub}) [the \textit{liṅga}], he will not offer (\textit{bstab}) [a piece of the cut \textit{liṅga} to the tutelary god]. Without offering (\textit{bstabs}) [the piece of the cut \textit{liṅga} to the tutelary god], he will not burn (\textit{bsreg}) [another piece of the \textit{liṅga} that has been cut into pieces]. Without burning (\textit{bsregs}) [the piece of the \textit{liṅga} cut into pieces], he will not suppress [the last piece of the cut \textit{liṅga} in the ground]].\textsuperscript{132}

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

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

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

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

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

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

\textsuperscript{133} In these sentences the soul (\textit{bla}), the vital force (\textit{srog}), and the consciousness (\textit{rnam šes}) are considered.
dkar ba’i phyed dañ nag¹ pa’i (120a3) phyed / bla² ’khyams³ dus su şes par bya /
ces dañ / Ma mo ’dus pa’i rgyud⁴ las / (A.32a1)
nam ni yar phyed mar phyed na //
mi ni che ŋal chuنى (120a4) ŋal dus //
bla⁵ ni che ’khyams⁶ chuنى ’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 ’bum¹¹ las /
’char ba’i zer dañ nub¹² pa’i zer /
yid ’bros¹³ (A.32a2) dus su şes par bya /
ces dañ /
ño ma’i zer la¹⁴ las sbyor bya /
ces (120b1) Drag pa’i rgyud¹⁵ las bsad do //
[I-1-2-ii] gñis pa gdab pa’i dgoñs pa ni / Ńon moñs rañ grol¹⁶ las /

¹ gnag AB
² rla A
³ ’khyam A
⁴ N.I.
⁵ rla A
⁶ mkhyam A, ’khyam B
⁷ ’khyam AB
⁸ rla A
⁹ ’khyam A
¹⁰ B om.
¹¹ Klu ’bum dkar po (abbr. KB) 237.6-238.1. See ”Klu ’bum” in Index of BGSB (2007).
¹² mun KB
¹³ ’bros A KB, ’gros B
¹⁴ las A
¹⁵ N.I.
¹⁶ Ńon 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 ŏnal) or the time when young men sleep (chuń ŏnal). As for the soul (bla), it is the time when old souls wander (che khyams) or the time when young souls wander (chuń khyams). It is the time to summon the soul (bla) of the foe (dgra bo), which wanders.>>.\(^{134}\)

In the second ray (zer gŭnis 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 (nī ma'i zer).>>.\(^{135}\)

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

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

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

\(^{136}\) Cf. *Ńon moûn raû grol*, BK 160; 248.2-5: *drod tshad rnam pa gsum yin te / [i] 'gug pa'i drod dañ [ii]...*
gsal ba gsum ldan¹ drod tshad kyis² (120b2)
ces pas / bdag yi dam lhar gsal ba / phur pa las kyi lhar gsal ba / liṅ ga³ (A.32a3)
gzas⁴ pa po dnos su gsal ba / g-yas pa (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 /
ltar ba khyün⁵ (120b4) chen⁶ las /
dkar nag sñiṅ gi °mtshams su⁶ ni tiṅ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed om⁹ (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas⁹ pa
po'i sñiṅ dkyil gyi mri'am tri la thim pas me mar rluṅ gis gsad pa ltar gyur te /
ka nag¹⁰ (121a1) las /
dbal phur rtse la om nag 'phros / gzas¹¹ pa'i sñiṅ gi¹² mri¹³ la phog¹⁴ /¹⁵ kun
gzi¹⁶ gnas dag¹⁶ ṇon (121a2) moṅs dbyiṅs¹⁷ (A.32a5) nas¹⁸ phyuṅ /
ces so //
phur pa lhan gyis btab¹⁹ pas / sñiṅ pad ma 'dab bži dar lce me la bcug pa bžin

¹ gyis NR
² ni NR
³ kha AB
⁴ bzas A
⁵ lTa ba khyün chen (abbr. TK), BK 148; 104.4 (cf. Ed. Dolanji, p. 122).
⁶ steṅ du TK
⁷ 'khas A
⁸ pa B TK, par A
⁹ bzas A
¹⁰ Ka nag (abbr. KN), BK 160; 114.4
¹¹ bzas A
¹² dkyil KN
¹³ mri A
¹⁴ btab / KN
¹⁵ AB om.
¹⁶ rtsa bcad KN
¹⁷ dbyibs KN
¹⁸ kyaṅ KN
¹⁹ gtan A
<<By the measure of heat, which has three clear visions (gsal ba)...>>, One has a clear vision of oneself as the tutelary god (yi dam lha). One has a clear vision of the phur pa as the god of the action. One has a clear vision of the liṅga as the real foe (gzas pa po).137 [The practitioner should] produce the maṇḍala of the Moon as great skillful means (thabs chen) on the right hand, the maṇḍala of the Sun as wisdom (śes rab) on the left hand, and the dagger (phur pa) as the child [of these two maṇḍala] in between (bar), and strike [the liṅga with the phur pa]. It is said in the "Great Garuḍa of the View" (lTa ba khyuṅ chen):
<<The expert in meditation should strike [with the dagger (phur pa)] between the white and black [parts of the] heart.>>.

As on the point of the dagger (phur pa) one black "oṃ," which is the killer (gsod byed), shines (phros pa), [the black "oṃ"] is absorbed in the "rnri" or "tri" of the middle of the heart of the foe (gzas pa po), and the [heart of the foe] is extinguished like a lamp (me mar) blown out by the wind. It is said [121a] in the "Black Pillar" (Ka nag):
<<On the sharp (dbal)138 point of the dagger (phur pa) the black "oṃ" shines, and it hits the syllable "rnri" 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

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

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

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[3] 'PHRUL GŠEN THEG PA
thul gyis tshig (121a3) ste / mam šes sñiṅ1 la rten pa'i mẖar² bṣig / gti mug gnas su dag /

sñiṅ naṅ rtsa chen brgyad de³ gur gyi chon thag ltar gnas (121a4) pa ni / (A.32a6) ni zer ma la 'dus pa ltar 'ubs kyis 'dus pa rnam šes rtsa la žon pa'i rta sgyel / phrag dog gnas su dag /

de'i naṅ (121a5) na khrag gi daṅs ma mtshal cog la 'dra ba ni gтар⁴ tshan la chu 'thigs pa ltar thag⁵ gis skams / rnam šes khrag la rgyu ba'i (121b1) lam bcad / 'dod chags kyi mtsho skams /

(A.32a7) de'i naṅ 'od lña gža¹⁶ tshon gyi gur 'dra ba ni / mtshon gyi gru gu⁷ ltar ril gyis 'dril (121b2) bas / rnam šes gsal ba'i 'od phrogs / že sdaṅ gnas su dag /

dbugs kyi rgyun drod⁶ rta rña⁹ tsam ni / na bun rluṅ gis bskyod pa bzin (121b3) saṅs kyis soṅ bas / (A.32a8) rnam šes 'degs pa'i stobs bcom / ņa rgyal gnas su dag /

tshe'i rgyas¹⁰ btubs¹¹ pa ni / so¹² mal du rtsi sbur (121b4) bcug pa ltar ¹³ bsregs pas rnam šes ņon moṅs kyī¹⁴ bdag 'dzin bcad / ma rig pa rāṅ saṅs su soṅ /

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

---

1 sñi A
2 khar A
3 lde AB
4 tar A
5 thog A
6 gžal 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 (\textit{dar lce}) put in a fire, and the house of the consciousness (\textit{rnam šes}), which depends on the heart (\textit{sñini}), is destroyed. The obscurity (\textit{gti mug}) [of the foe] is basically purified.

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

Inside the [heart], the purest part (\textit{dañs ma}) of the blood, resembling vermilion (\textit{mtshal cog}), is dried up completely, like a drop of water on a scorching stone (\textit{gtar tshan}). The path on which the consciousness (\textit{rnam šes}) moves with the blood [121b] is cut off. The lake of desire (\textit{\textacute{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 (\textit{mtshon gyi gru gu}), the consciousness loses its shining lights. The hatred (\textit{že sdañ}) [of the foe] is basically purified.

As the continuos warmth of the breath which is like a single [hair of the] tail of a horse becomes cleared off (\textit{sañs kyis soñ ba}) like the mist blown off by the wind, the strength of lifting of the consciousness is vanquished. The arrogance (\textit{nía rgyal}) [of the foe] is basically purified.  

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

In the middle of the [heart], a drop of the thought of enlightenment (\textit{byañ

\textsuperscript{139} This expression "\textit{rnam šes rtsa la žon pa\'i rta sgyel}" is difficult to analyse literally. Here \textit{rtsa} = \textit{rta}, \textit{rtsa la žon pa} = \textit{rnam šes}. The intended meaning is: \textit{rta} (= \textit{rtsa}) falls down, therefore, the \textit{rnam šes}, which rides on it, falls down.
ba ṇa mig tsam gnas pa phur pa’i rtse la thim / phur pa yaṅ¹ phyuṅ bas rdo khab len (122a₁) la lcags ’du ba bźin / tson² gyis blaṅs te / thugs khar bstan pas kho’i tshe lhag ma³ a dkar po gcig (122a₂) bdag gi thugs la thim pas / bdag (A.32b₁) tshe bkrag gzi mdaṅs daṅ ldam ⁴ ’od ’phros /⁵ bde gšegs thams cad mñaes pas / sgrol ba (122a³) ye šes kyi mchod pa’o //

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

de’i naṅ las a las zla ba’i dkyil ’khor / yaṅ las rluṅ gi dkyil ’khor / de steṅ⁸ mam šes bsö⁹ ’am hūṃ¹⁰ du gyur te / žaṅ žuṅ bon (122b₁) skor nas bsö daṅ / rGya gar (A.32b³) bon skor nas hūṃ du gsuṅs so //

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¹ yaṅ AB
² btsón A
³ B om.
⁴ AB insert /.
⁵ AB om.
⁶ kha’i A
⁷ AB om.
⁸ steṅs A
⁹ bswo B
¹⁰ hūṃ A
chub sems), like a drop ('dril) of mercury (dhiul chu 'dril), which exists like a fish-eye [hole] of a net, is dissolved into the point of the dagger (phur pa). As the dagger is pulled 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 gṣegs) are delighted. Therefore, this is the offering ritual of wisdom (ye ṣes kyi mchod pa), namely the enforced release (sgrol ba).

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

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

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

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

142 Here the seed syllable of wind is written as yāṅ, 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 phat a yam yu ti spa ra na phat / ces pas ’phañ ste / ye šes
(122b2) zla rluṅ gis bteg nas / 'Og min du rigs lna'i sbyor mtshams su thim /
mkha' gsaṅ las¹ thon² te / bso ni³ mi nub rgyal (122b3) mtshan du gyur / hūm⁴ ni⁵
(A.32b4) g-yuṅ druṅ 'khyil bar⁶ gyur / de la dam tshig sems dpa' / tshon gaṅ pa
gcig bskyed⁷ la / sku gsuṅ thugs (122b4) las⁸ 'od zer dkar dmar mthiṅ⁹ gsum
'phros pas 'gro don mdzag par bsgom mo //

'di ni Khro bo lta ba khyuṅ chen gyi rgyud¹⁰ / Phur pa (122b5) ŋon moṅs ¹¹ raṅ
grol gyi rgyud¹² / mṽon rol dur (A.32b5) khrod khu byug gi rgyud¹³ daṅ gsum gyi
dgoṅs pa dril ba'o //

---

¹ la AB
² mthon AB
³ na A
⁴ huṃ A
⁵ na A
⁶ par AB
⁷ skyped A
⁸ la A
⁹ 'thiṅ A
¹¹ B inserts pa.
¹³ N.I.
"hūṃ."

By pronouncing in speech "bso ram phat a yam yu ti spa ra na phat," [the practitioner] shoots [the consciousness of the foe]. The wisdom (ye šes)\(^{143}\) [of the foe], after having been carried by the Moon and the wind (žla rluṅ),\(^{144}\) is dissolved into the junction of the sexual union (sbyor mtshams) of [the deities of] the five classes (rigs lḥa) in the 'Og min heaven. [The wisdom] comes out from the secret space (mkha' gsaṅ)[, namely the womb]. The syllable "bso" becomes the Never Waning Banner (mi nub rgyal mtshan)\(^{145}\), and the syllable "hūṃ" becomes the Ever-lasting Turning (g-yuṅ druṅ 'khyil ba, nandyāvarta).\(^{146}\) There, the practitioner (dam tshig sems dpa', Samayasattva), having created a finger-breadth-measured [deity] (tshon\(^{147}\) gaṅ pa), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (sku gsaṅ thugs), meditates to do that which is of benefit to beings (gro don).

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

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

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


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

\(^{147}\) [Ja] mtshon gaṅ: a finger's breadth; [SGK] tshon gaṅ: the breadth of the thumb between the tip and the first knuckle.
[I-2] gnis pa ni lin 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 śiñ11 mchod (A.32b6) 12-par bsño12 /
 khoi13 bsod nams thams cad kyi14 /
mchog tu15 bsgral ba 'di 'gyur ro //
ces so //

las (123a3) mtha' mnan bsreg 'phañ gsum du bya ste / sNags sñan rgyud16 las /
drag po las kyi mtha' 'du17 ni / mnan dañ sreg dañ 'phañ (123a4) ba'o // (A.32b7)
ces so //

[II] gnis pa yañ dag par ni sgral bya khamgs gsum sems can / sgrol tshul lta sgom spyod gsum / ma 'gag šugs (123a5) 'byuñ du sgrol ste / sNan rgyud18 las /
 bdag19 med spros bral gyi lta bas gzugs med sems can bsgral / 'dzin med yul (A.32b8) bral gyi (123b1) bsgom pas gzugs khamgs lha rigs bsgral20 / chags med šugs 'byuñ gi spyod pas 'dod khamgs 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 brtam A
10 ste GSZ
11 stabs śiñ AB, bstan ciñ GSZ, bdab ciñ ANTG, dañ ziñ ANTG2
12 pas par bsños GSZ
13 kha'i A
14 kyis GSZ
15 du GSZ
16 N.I.
17 brtul AB
18 N.I.
19 bdeg A
20 sgral A
[I-2 (cf. 118a3)] As for the second [topic, namely phuñ po dur khrod du bsgral ba], [the practitioner] writes the syllable "tram" at the heart [123a] of the liṅga and offers it (liṅga) [to the tutelary god]. It is said in the "Holding the Vow as Life" (Gu ya srog 'dzin):
<<One performs the enforced release of the aggregates [of the foe] in the sphere of the cemetery. Having written "tram" at the heart [of the liṅga], one gives a blessing (byin brlabs). Offering [the liṅga] to the god, one transfers the merit of the ritual. This is the best enforced release of all his [the foe's] merits.>>.

[The practitioner] does the final acts: suppressing (mnan), burning (sreg), and throwing ('phaṅ). It is said in the "Treatise of Oral Tradition of Mantra" (sNyags sīan rgyud):
<<The subjugated final wrathful acts are suppressing (mnan), burning (sreg), and throwing ('phaṅ).>>.

[II (cf. 118a3)] As for the [enforced release] at the absolute level (yaṅ 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 'byuṅ du). It is said in the "Treatise of the Oral Tradition" (sNan rgyud):
<<By the view of Non-self (bdag med) and without verbalization (spros bral), the sentient beings of the formless [realm] (gzugs med) are released. [123b] By meditation without grasping and without objects, the classes of gods of the form [realm] are released. By desireless and spontaneous practice (chags med śugs 'byuṅ gi spyod pa), the sentient beings of the desire realm are released.>>.

Further, [the practitioner] plants the impeder in the five poisons. He plants
ces so // de yañ (123b2) bgegs dug lña la gdab / dug lña ye šes lñar gdab¹ / ye šes lña yañ bon guy ŋaň du gdab bo // (A.32b9) Ka ba nag po² las / bon ŋid mi g-yo (123b3) bde chen ŋid / raň bžin ŋid kyi phur pa yin / de don ma nor ma bcos par³ / lhaŋ⁴ gyis⁵ rtogs na thebs⁶ pa yin //

ces so //
yon tan (123b4) raň gžan⁷ gñis kas bde ba thob bo // Ri roň nag po'i rgyud⁸ las / (A.33a1) rtogs⁹ pas bdag bsgral /¹⁰ grub¹¹ pas gžan¹² bsgral¹³ / bla med 'bras (123b5) bu thob¹⁴

ces so //
'o na a dkar daň 'phrul gšen¹⁵ khyad par ci ņe na / dug lña phuň po dag pas / ŋi kho rab yum gnas gyur ni¹⁶ a (124a1) dkar-la /¹⁷ lha pho rkyan mo rkyan gi¹⁸ drag¹⁹ bsgrub ni 'phrul gšen no // (A.33a2) sGron ma dgu skor²⁰ las
'phrul gšen ni / lha rgod²¹ (124a2) kyi dmod byed²² daň / ma mo'i sbod byed kyi gžuň las 'grel

ces so //
the five poisons in the five wisdoms. He plants, moreover, the five wisdoms in the essence of *Bon (bon gyi ńaṅ). 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 (*ihan gyis), that is planting (*thebs pa).>>.

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

In that case, what is the difference between the [Vehicle of] White "A" (*a dkar) and the [Vehicle of the] *gSn of Magical Power (*phrul gṣen)? 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 rkyäň) or single goddess (*mo rkyäň) is the [Vehicle of the] *gSn of Magical Power (*phrul gṣen). It is said in the "Circle of the Nine Lamps" (*sGrön ma dgu skor):
<<The [Vehicle of the] *gSn of Magical Power (*phrul gṣen) is explained through the text of the conjuration (*dmod byed) of the ferocious gods (*lha rgod) and of the instigation (*sbo byed) of the *Ma mo spirits.148>>.

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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 ṣes kyi *ma mo bcu bdun, "the seventeen *ma mo of wisdom." No specification is provided. 2) rdzu *phrul gyi *ma mo tiṅer bdun, "the twenty-seven *ma mo of magic." No specification is given, but they seem to be the same as the 27 *dbal mo, see note 115. 3) las kyi *ma mo dngag dpon dgu, "the nine *ma mo generals of action." No numeration is provided. 4) *jig rten gyi *ma mo bcu gṇiś, the "twelve *ma mo in the world." These correspond to the 12 *bTaṅ ma; see
yaṅ phrin las skor¹ gcig la’aṅ stod byaṅ chub lam du bsgrub pas (124a3) a dkar
/sm·ad drag² po mthu ru bsgrub pas 'phrul gšen te / de ūid³ las
a dkar theg pa’i don ston pas / (A.33a3) 'phrul gšen theg pa de la (124a4) chib /
ces so //

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

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

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Below. DzPh (pp.465-466) specifies the second and third types of *ma mo* who are associated with a locality in Tibet: 1) rdzu 'phrul gyi ma mo la / grañs kyis yod kyañ / rtsa ba stag ri roñ la 'das / "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 (= Kailasha) and the goddess is usually called sGra bla ma. 2) 'jig rten gyi ma mo bsam la (sic, read las) 'das kyañ / bstan ma (Buddhist spelling: bstan ma) bcu gnis la 'das/ "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 dbar 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 rNiṅ ma tradition the word ma mo is adopted to mean maṅka, a type of wrathful goddesses. They are the main goddesses of the ritual cycle called Ma mo rchod gtoñ gi sgrub thabs which is one of the eight tantric ritual cycles known as sGrub pa bka’ brgyad (Ñaṅ ral chos byung, Gaṅs can rig mdzod 5, Bod ljoṅs mi dmanś dpe skrun kḥaṅ, 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 Hārīti Bhūta-mā (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.

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

[4] bži pa srid gsên ni srid pa bar do nas 'dren pas srid gsên no // de la 'dur sgo mañ yañ / gsên rab 'dur¹ po² (124a5) che las gsum du phye ste / <1> phyi gsö³ pa nag po'i phyi 'dur / <2> nañ gsañ sñags lha yi gnas chog / <3> bar gsuñ rab mdo'i bdun³ (A.33a4) tshigs (124b1) so //

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

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

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

<2> Inside (naĩ), the ceremony of [guiding the dead to a higher] place (gna chog) of the tantric deities (gsaĩ sīṅags lha), and

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

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

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

\(^{152}\) gŠog pa nag po, the "black wing," refers to a certain type of funeral rite normally called gri 'dur, "funeral rites for the knifed death," performed after an unnatural or a violent death of a person. It is believed that the soul of the deceased person either risks becoming a malignant spirit itself, or another malignant spirit associates with it, and therefore it needs to be separated from the malignant spirit by means of the gri 'dur rites. This is explained by Śar rdza bKa’i śis rgyal mthshan in the following words: gšog pa nag po'i 'dur gyis tshe 'das gšed daň phral, cf. Luň 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 Idem drug, who is one of the sons of gŠen rab Mi bo (see note 8), is said to have performed the funeral rite when King Gri gum btsan po was killed, and the performance took place in public, hence the word khrom 'dur in the title (pp. 11-120). The gri 'dur rites are called the "black wing" because when the rites are performed, the practitioner must hold in his hand a bird's wing as his attribute (phyang cha, p. 15). The wing is sometimes that of the khyaṅ 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 gšog pa nag po mdzod ldan, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, gšog rabs, in the same collection, pp. 213-216. Cf. also the text dBu nag mi'u 'dra chags, which refers to a wing of a swan used by a priest symbolically to cut up a corpse (cf. Cuckoo 101, and Arrow 268).
<1> dañ po ni *Dur gyi man ṃag dgu skor*¹ las /
  srid gšen '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 bži 
  yod de / ① bkra ② mtshun² ③ lhe'u ④ gri dañ bži / 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 Ṉi śu / ⁴'du ba nad kyis śi ba Ṉi śu⁴ / glo⁵ bur rkyen gyis śi ba Ṉi śu / rmo 
  chod mtshon gyis śi ba Ṉi śu / tshe zad las kyis⁶ śi ba gcig (¹²₄ᵇ⁴) go //
  <1-2> 'dur thabs sum brgya drug cu ni / *Grel* bži³ las /

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¹ N.I.
² 'tshun AB
³ sgo AB
⁴ B om.
⁵ blo AB
⁶ kyi B
⁷ 'trel A
⁸ 'Grel bži (abbr. GZ), 445.1-2.

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<1> As for the first, it is said in the "Cycle of the Nine Instructions of Funerals" (Dur gyi man dag dgu skor):

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

<1-1> the eighty-one ways of dying (ši thabs) are twenty deaths by obstruction (bar chod), namely demons (gdon), twenty deaths by illness (nad) because of the [conflicted] combination (du ba) [of the humors], 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 bзи)

153 The reading pra is given instead of bkra in the Legs bṣad mdzod of Šar rdo bKra šis rgyal mtshan: cf. LShDz 313.11 = LSDz (Beijing, 1985) 279.23-280.1: gri dañi / mtshun dañi / pra dañi / le'u'o //.
154 The original reading of BGSB tsun 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 bзи (Dolanji ed. 444.6, new ed. 430.4).
156 The original reading of BGSB, bon sgo brgyad is corrected to bon skor brgyad according to that of BGSB itself (125a2).
157 'du ba mam gsum - rlui, mkhris pa, bad kan (Bod rgya tshig mdzod chen mo).
158 This quotation from the 'Grel bзи is not an exact one. It is interesting to compare it with the 'Grel bзи (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: ši thabs de mams kyañ 'dur sgo bži r' dus te / bkra dañi bkre'u gnis gri dañi mtshon (sic) gnis te bži r' dus par bbla žiñ / 'dur ba'i thabs ni / ši rabs smrañ gis bkrol / yas thags sten (? rten) dañ chas nas 'dur ba de yañ / bla yid smsa dañ gsum phun po lus dañ bзи la brten pa'i ši rabs dañ cho 'bräi grya ši šu / bsal srid gšog dañ gsum 'dren pa'i nam mkha' dañ bзи la rten pa'i ši rabs dañ cho 'bräi grya ši šu / gšed sbyon sgtar yar gsum la ma (sic, read lam) gnas / phugs kyi gto nes sbyo n pa brgya ši šu ste sum brgya drug cu'o //.
ší rabs² cho 'braṅ la brgya Ṅi ṣu / bskal³ srid (A.33a6) gšog pa⁴ daṅ gsum /⁵
nam (124b5) mkha⁶ daṅ bži la⁷ ⁸ brgya Ṅi ṣu / gšed⁹ sbyoṅs gtad¹⁰ yar daṅ
gsum /¹¹ lam gnas ¹² ¹³ daṅ bži la¹³ brgya Ṅi ṣu'o //

ces so //

<1-3> 'dur sgo bži ni / (125a1) ¹ bkra¹⁴ pho 'dur mo 'dur / ² mtshun pho 'dur
mo 'dur / ³ lh'e'u pho 'dur mo 'dur / ⁴ gri pho 'dur mo 'dur / bži khug pa'o //
In the genealogy of the dead (ší rabs)\textsuperscript{159} and the lineage of the family (cho 'brañ), there are a hundred and twenty [categories]. In the four [branches]: aeons (bskal),\textsuperscript{160} existence (srid),\textsuperscript{161} wing (gšog pa),\textsuperscript{162} and space (nam mkha'),\textsuperscript{163} there are a hundred and twenty [categories]. In the four [branches]: obstructive spirits against the dead (gšed), purification (sbyoṅs), offering substances for rituals (gtad yar),\textsuperscript{164} and dwelling on the path\textsuperscript{165} (lam gnas), there are a hundred and twenty [categories].

<1-3> The four [great] Funerary Portals ('dur sgo) [125a] are: 1 the funerals for young men and those for young women (bkra pho 'dur mo 'dur) [who have died unnaturally],\textsuperscript{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],

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

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

\textsuperscript{161} See the previous note.

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

\textsuperscript{163} 'dren pa'ï nam mkha' in 'Grel bذي (Dolanji ed.) 445.1, (new ed.) 430.6.

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

\textsuperscript{165} Namely, where the soul of the dead is.

\textsuperscript{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 ši ba) is not called 'dur, but pho sbyoṅ or mo sbyoṅ. Cf. Pho sbyoṅ ye šes sgron ma, BK 44, pp. 1-242; Mo sbyoṅ padma mun sel, BK 44, pp. 259-447. In 2006 a certain number of Bon manuscripts were discovered from a Buddhist stūpa in Lho brag, southern Tibet. Among these there is a short text entitled bkra 'dur gyi thabs (Pa tshab Pa sañ dbañ 'dus and Glãñ ru Nor bu tshe riñ, gTam šul dga' than 'bum pa che nas gsar rīcèd byañ ba'ï bon gyi gna' dpe dloams bsgrigs, Bod ljongs dpe rïning 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) gšen¹ 'dur ni rkyan pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtshon du lhe'u /
gri ru 'dur ba bźir 'dus so //

<1-4> bon skor brgyad ni / ① gñan po kha (125a3) tshaṅ gi bon skor / ② srid
gšen⁴ lcags gyi bon skor / ③ bskal⁵ srid gšog⁶ pa'i bon skor / ④ lan chags
sbyoṅs kyi bon skor / ⑤ gtad⁷ yar (A.33a8) phan (125a4) 'dogs kyi bon skor / ⑥
grod pa lam gyi bon skor / ⑦ bde chen gnas kyi bon skor / ⑧ yan lag kha
bskoṅ⁸ gi⁹ bon skor¹⁰ dañ brgyad do // (125a5)

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¹ gšin B
² gšen A
³ kra B
⁴ bśed A
⁵ skal A
⁶ bsog AB
⁷ brtad A
⁸ bskoṅis 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] gšen, there is only one [category: there is no distinction between male and female funerals]. [The dead persons’ funeral] is included in the [above] four [funerals: that is], the dead person (gšin) is mourned in the funeral either as a youth [who has died unnaturally] (bkra ru ’dur ba), or as an ancestor [who has died unnaturally] (mtshun du ['dur ba]), or as a donor [who has died unnaturally] (lhe’u [ru ’dur ba]), or as a [person killed by] knife (gri ru ’dur ba).

<1-4> The eight cycles of bon (bon skor brgyad) are: ① the bon-cycle [treating] all the gñan po spirits168 (gñan po kha tshaṅ),169 ② the bon-cycle [concerning] the iron (lcags)170 of the gŠen of Existence (srid gšen), ③ the bon-cycle [concerning] the aeons (bskal),171 existence (srid),172 and wings (gšog pa),173 ④ the bon-cycle [concerning] the purification (shyoṅs) 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 bskoṅ).

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167 For this meaning ("pair") of khug pa, see Arroow 243. Cf. Chos ’byaṅ me tog sñiṅ po sbran rtsiṅ bcud (Gaṅs can rig mduk 5, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, 1988) 501.15-16: sgrags pa bon lugs / rkyan pa / khug pa / sogs (sbs) pa gsum /.
168 gñan po is one of the yar g-yen of the lha ma’īn 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 gtsaṅ (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.
172 See the previous note.
173 See note 152.
174 Snellgrove’s translation (1967).
'dur thabs ni / bla¹ ni sprul skur 'dur² / yid ni loṅs skur 'dur / sems bon skur 'dur / dug lña ye šes lñar 'dur / (A.33a9) phuṅ po lña (125b1) yab lñar 'dur / 'byuṅ ba lña yum lñar 'dur ces so //³

bla⁴ yid sems gsum ŋos bzuṅ na / de ṇid⁵ las /

bla⁶ ni (125b2) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems ni kun gži'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 //

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¹ rla A
² 'dul B
³ B inserts //.
⁴ rla A
⁵ = 'Grel bži; passage N.F. for the moment.
⁶ rla A
⁷ bdal A
⁸ rla A
As for the ways of funerals (’dur thabs), one does funerals, taking the soul (bla) for the Emanation Body (sprul sku); one does funerals, taking the Mental (yid) for the Enjoyment Body (loṅs sku); one does funerals, taking the mind (sems) for the Bon Body (bon sku); one does funerals, taking the five poisons (dug lha) for the five wisdoms (ye sès lha); one does funerals, taking the five aggregates (phuṅ po lña) [125b] for the five male divinities (yab lña)\(^{175}\); one does funerals, taking the five elements (byuṅ 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 bzhī)\(^{178}\)]:

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

and:

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

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\(^{175}\) The five male divinities are 1) rGod gsas kham pa, 2) gSas rje rmaṅ po, 3) gŠen lha ’od dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbyiṅs rum. Cf. gZer mig 113-116, 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, rluṅ gi lha mo, me’i lha mo, and chu yi lha mo, see Ži khro (BTK = MT 126), Vol. 2, p.1511.

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

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

\(^{179}\) As is the case in note 178, this quotation cannot be located in the edition of the ’Grel bzhī that is available to us.
don dam pa la bla¹ yid sems gsum gcig ste / bSen² thub³ (125b4) las /
bla⁴ yid sems dañ gsum po yaṅ / don la sems ñid ñaṅ du gcig /

ces so //

yaṅ Man ṇag⁵ las /

dañ po gñaṅ po yas (125b5) kyis⁶ ma mchod (A.33b1) na / don med 'thab kha
tshol ba 'dra / lha gsas bso⁷ yis⁸ ma sbran⁹ na / dpuṅ med šags kha byed
pa 'dra / bla¹⁰ glud¹¹ lha (126a1) srin yoṅs la ma bsños na / skyon can btson
du bzun ba¹² 'dra / gñaṅ po lcags¹³ dañ ma phral na / ¹⁴ sā ba šed¹⁴ (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 btaṅ na / bu¹⁸ lon (126a3) rdos¹⁹ kyis
btags pa 'dra / rgyud drug gnas nas ma draṅs²⁰ na / sā btson²¹ lcags su bcug
pa 'dra / ²² gtad yar²² yid la ma byas na / dbul (126a4) po nor dañ bral ba 'dra /

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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 (séč, read
bla) yid sems gsum Khör žiṅ bar dor 'khyams /.
⁴ rla A
⁵ N.I.
⁶ kyì B
⁷ gso AB
⁸ yi B
⁹ bsgran AB
¹⁰ rla A
¹¹ blud A
¹² pa AB
¹³ bcag A
¹⁴ sā šed A, sā tshad B
¹⁵ dad B
¹⁶ rla A
¹⁷ blud A
¹⁸ bya B
¹⁹ rchos A
²⁰ traṅs A
²¹ tson A
²² rtad phar A
At the absolute level (don dam pa la), these three — the soul, the Mental, and the mind — are one [and the same thing]. It is said in the "Overcoming of the bSen [mo spirits] " (bSen thub):
<<All the three — the soul (bla), the Mental (yid), and the mind (sems) — are one [and the same thing] in meaning in the fundamental nature of the mind itself (sems ŋid ŋaṅ).>>.

Again, it is said in the "Instruction" (Man ngag):
<<If one does not worship at first the awesome [god] (gñan po) with the ritual items (yas), it is like seeking to fight (ṭhab kha) without meaning. If one does not summon (sbran) the gsas gods (lha gsas) by [the beginning syllable] "bso,"¹⁸⁰ it is like querrelling (šags kha)¹⁸¹ without support (dpuiṅ). If one does not transfer the ransom of the soul (bla glud) to all gods [126a] and demons (lha srin yoṅs), it is like being captured in a defective prison. If the antidote (gñen po) is not separated from the iron (lcags), it is like a deer chased (ded pa) by a powerful dog (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 bison lcags). If one does not contemplate (yid 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 (loṅ

¹⁸⁰ The original reading of BGSB gso should be corrected to bso. Cf. BGSB 122a5-b1.
¹⁸¹ The word šags kha is not found in the exisiting dictionaries, but NA defines the term šags as "joke, object of dispute, querrel in general."
¹⁸² The translation of the word śed khyi by "powerful or strong dog" remains uncertain.
thar lam bde chen ma bstan na / (A.33b3) rgyus med lam pas khrid pa 'dra /
'bras bu sku gsum ma bstan1 na / (126a5) loṅ bas lam sna șor ba 'dra
ces so //
<2> gņis pa gnas chog ni / Ye phyi mo2 las /
gdod nas raṅ chas gnas pas gnas / (126b1)
ces so //
dbye na gsum ste / gNas thugs rje rol pa3 las /
gnas rnam pa gsum gyis 'gro (A.33b4) ba thar par draṅ
ces pas gnas (126b2) gsum ni / Ye phyi'i gnas lun4 las /
gŚen rab tshe 'das nar son la //
thabs kyi man ŋag rnam pa gsum //
phyi daṅ naṅ daṅ gsaṅ (126b3) ba'o //
ces pas phyi'i gnas naṅ gi gnas gsaṅ ba'i gnas so //
de yaṅ gsaṅ ba gal che bar gsuṅs (A.33b5) te / yaṅ
naṅ daṅ gsaṅ ba'i (126b4) thabs med par //
phyi 'i gnas chog5 yug pa rkyaṅ //6

1 stam 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 (rañ chas) from the beginning (gdod nas).>>. [126b]

If one classifies [it], there are three [categories]. As it is said in the "Place [called] Amusement of Compassion" (gNas thugs rje rol pa):
<<One leads the beings (gro ba) to deliverance by means of three kinds of places.>>,
the three places are the external place (phyi'i gnas), the internal place (nañ gi gnas), and the secret place (gsañ ba'i gnas), as it is said in the "Scripture of the Primordial External Place" (Ye phyi'i gnas luñ):
<<After gŚen 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 rkyan)183 like

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183 The term yug pa rkyan is treated in detail in Ritsu Akahane, "Nitai Funbetsu Ron ni okeru yug pa rkyan ni tsuite," (On the term yug pa rkyan in the Satyadvayavibhaṅga), Journal of Indian and Buddhist Studies, 49-1 (2000), pp. (143)-(145). The term yug pa rkyan is the synonym of rkañ pa rkyan (pralambapāda), and this expression (rkañ pa rkyan / pralambapāda) is found in the Bodhicaryāvatāra V kṛ 92c of Śāntideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75): pralambapādaṃ nāśita; (tib.) rkañ pa brkyan 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): pralambapādaṃ bhūmyā-ādy-alagna-pādam khaṭvādy-ārohane sati nāśita.
sa bon 'me yis¹ tshig pa 'dra //
gsaṅ med phyi naṅ yug pa rkyan //
'o ma rul pa¹¹² bsrubs pa 'dra //
phyi naṅ med kyaṅ gsaṅ ba yi //
don 'di ma nor rtogs pa na //
rin chen (A.33b) tsan dan³ 'bras bu 'dra //
phyi naṅ gsaṅ gsum¹¹²¹ Idan pa na //
gryal po 'khor gyis bskor ba 'dra //
ces so //

A drug⁴ las /
rig pa raṅ bźin gyi gnas / thugs rje¹¹²² byin rlabs kyi gnas / spor byed
lam gyi⁵ gnas dañ gsum
ces so // gzan sde yaṅ de ltar 'dod do //

Thugs rje (A.33b7) rol pa⁶ las /
sbyaṅ (127a³) ba'i⁷ gnas dañ sgrol ba'i gnas //
bstod pa'i gnas dañ gsum yin no //
ces pas / gsum ka spor gnas su mnöŋ //
spor tshul (127a4) ni Phur pa ri roṅ rgyud⁸ / Kho bo rdzu 'phrul dra⁹ ba'i
rgyud¹⁰ gnis 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 šes chu šel a ru ldan / šes rab gsal ba'i mdel rtses blaṅs / thugs rje thabs kyiis gžus skyeb 'phaṅ / lha lña rdzogs sku'i gnas su slob /.
⁹ drwa B
¹⁰ BK 148; 233.3-4: mam šes a dkar 'od dañ ldan / gsal ba šes rab mdel rtser blaṅ / thugs rje thabs kyiis gzuṅ (sic) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su slob /.
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 (rnam šes) is shining, having the light of the white syllable "A". Insight (šes rab) is picked up by the tip of the arrow of wisdom (ye šes)

\(^{184}\) 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 / mgra pa (sic, read par) བོད /ཤི ོཀ རྨ / ཤི ོཀ རྨ / ཤི ོཀ རྨ / ཤི ོཀ རྨ / ཤི ོཀ རྨ / ཤི ོཀ རྨ /

\(^{185}\) 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.
rnang sês a dkar 'od ldn du 1 gsal (A.33b) ba l sês rab ye (127a5) sês mda’13
rtses4 blaṅs / thugs rje thabs kyi gzhu bskyod 'phaṅs / rdzogs sku lha ljango dbyün su slebs
ces pas5 / ldü bu 'Og min du (127b1) gsal btshab pa’i dus su / rigs lön'i thugs kar6
thim ste / gños su med par bsam mo // lha rnamz kyañ 'od7 du dzu / a ru gyur
(A.33b; 127b2) nas / ldü bu mthun nag gi a la thim pas bon sku la bstim mo // a ru
'dzin pa tsam yaṅ med de / raṅ bzin stoṅ pa'i ŋaṅ la (127b3) bṣag go //
gNas 'gre18 9 las /
gnas mtha’ dmigs med ma sês na /
bcol med gza’ tshon ’ded pa ’dra
ces so // (A.33b10)
yan Kun (127b4) bzaṅ mñaṃ ñid kyi rgyud10 las /
11lta ba11 rtoṅs pa’i12 kloṅ13 'dur daṅ //
tiṅ ’dzin byin rlabs phug14 'dur daṅ //
snags daṅ phyag rgya’i (127b5) stobs 'dur daṅ //
smaṅ15 daṅ tshig gi16 brjod 'dur ro17 //
ces so //
<3> gsum pa mdo’i bdun tshigs18 ni / Bla med go19 phaṅ bsgrub thabs (A.34a1)

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1 AB insert /
2 AB om.
3 mda A, med B
4 ces B
5 pa B
6 khar A
7 'dre B
8 'brel A
9 N.I.
10 Kun bzaṅ mñaṃ ñid kyi rgyud (abbr. KZ) = bKa’ gyur rgyud sde'i skor, Collected Tantras of Bon,
11 KZ om.
12 pas KZ.
13 yan dag don KZ
14 phugs A, šugs KZ
15 smra KZ
16 gsd A KZ
17 daṅ KZ
18 tshig B
19 sgo A
and is shot by bending the bow of the skillful means of compssion, and it
reaches the sphere of the five divinities,\textsuperscript{187} who are of the Perfect Body (rdzogs
sku).>>.
when [insight (śes rab)] is visualized (gsal btab) in the floating 'Og min
[heaven], [\textbf{127b}] it is dissolved in the heart (thugs ka) of [the divinities of] the
five families (rigs lña)\textsuperscript{188} and is considered to be identical (gñis su med pa)
[with the divinities]. The gods also are melted into the light. After having
become the syllable "A," by being dissolved into the floating dark-blue "A,"
they are dissolved into the Body of Bon (bon sku). Even conceptualization "A"
does not exist. They are placed in the fundamental nature of the void proper
nature (rañ bźin stöñ pa).

It is said in the "Commentary of the Place" (\textit{gNas 'grel}):
<<If one does not know that there is no object at the extremity of the place, it
is like an unreliable [person] (bcol med)\textsuperscript{189} chasing the rainbow.>>.

Further, it is said in the "Treatise of the Equality of Kun [tu] bzañ [po]"
\textbf{(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).>>\textsuperscript{190}

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

\textsuperscript{187} For these five divinities, see note 175.
\textsuperscript{188} For the divinities of the five families, see note 175.
\textsuperscript{189} The word \textit{bcol med} is not found in the existing dictionaries, but Hor btsun lexicon gives it and defines
it as 'do med, "unreliable," "careless," "unscrupulous."
\textsuperscript{190} The quotation of this passage is not closely related to the topic discussed in the previous passage. Its
purpose therefore remains vague.
\textsuperscript{191} This rubric is concerned with natural death.
kyi mdo\(^1\)\(^{(128a1)}\) las / pho sbyoṅ² daṅ mo sbyoṅ³ gņis su bṣad do //
bcdn tshigs\(^4\) byed pa ni Thugs rje rol pa\(^5\) las /
bcdn bdun ŋag\(^{(128a2)}\) la ē thabs re //
rigs drug snaṅ ba rim\(^6\) gyis 'char //
ces pas dguṅ⁷ ŋag bdun bdun bzi bcu rtsa dgu'i bar du / lha\(^{(A.34a2)}\) gṣen brgya
la phyag mchod byed ciṅ / rigs drug gi lan chags sbyaṅs nas / rnam šes
'od kyi 'khor lor\(^8\) gyur te / rdzogs sku kun bzaṅ gi thugs\(^{(128a4)}\) kar⁹ thim pa ni /
Pho sbyoṅ\(^10\) ye sses sgron ma\(^11\) nas bṣad do //
 lha mo sum brgya la mchod nas g-yuṅ druṅ du\(^{(A.34a3)}\) gyur te yum gyi thugs
kar\(^12\)\(^{(128a5)}\) thim pa ni / Mo sbyoṅ pad ma mun sel\(^13\) las bṣad do //
de stobs kyis gtda yar gsum 'byuṅ ste / 'Dur gyi ma ņag\(^14\) las /

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

As for the [way of] doing the weekly acts (bdun tshigs byed pa), as it is said in the "Amusement of Compassion" (Thugs rje rol pa):<<For each seven days, there is a way of dying (si thabs). The vision of the six classes [of destinies] (rigs drug) appears successively>>, until seven times seven, namely forty-nine days [have passed], having done the worship to a hundred gods and gŚen (lha gśen brgya), and after having purified the debts of evil (lan chags) of the six classes [of destinies] (rigs drug), the consciousness (nam šes) 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 sbyon ye šes sgron ma).

The fact that after having worshipped three hundred goddesses (lha mo sum brgya), [the consciousness] is dissolved in the heart of the Mother [goddess] (yum), after having become a svastika (g-yuñ druñ), is explained in the "Purification of the [Deceased] Female, the Torch of the Lotus" (Mo sbyon 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:

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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.: leu lha pa / lha gśen brgya la phyag 'shal ba'i skor /.
194 For the three hundred goddesses, see ZM 114ff.: leu drug pa / lha mo sum brgya la phyag 'shal ba'i skor /.
196 The topic of the rubric <3> is the funerals of natural death. It is therefore unclear why a text which deals with the unnatural death (dur) should be cited here in the rubric <3>. 

-123-
śi nas žag\(^{(128b1)}\) gsum dros\(^1\) bži na //

bag chags rjes dran gtad\(^2\) yar bya //

bdun bži mi ’i yul du ni //

ñe druñ (A.34a4) mjal\(^3\) ’phrad gtad\(^4\) yar bya //

rigs drug yar \(^{(128b2)}\) ’das bar sa ru //

’khor ba thag chod gtad\(^5\) yar bya /

ces so //

’di la bla ma kha gcig na re /

dmyal ba la sogs su skyes nas ’dren nam \(^{(128b3)}\) ma skyes dañ ’dren / sña\(^6\)

ma ltar na / sdig pa che chuñ med par kun \(^{(A.34a5)}\) dmyal bar skye bar ’gyur

la / phyi\(^7\) ma ltar na sañs rgyas kyañ / \(^{(128b4)}\) drañ\(^8\) dgos par snañ ño //

ţes zer te / de ni tshe ’das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs
drug gi ’khrol snañ śar \(^{(128b5)}\) ba de ’dren pa’o // Ñi zer žags pa\(^9\) las /

rigs drug sa bon khyod la yod / \(^{(A.34a6)}\)

ces so // Ye phyi mo'i rgyud\(^10\) las /

\(^1\) gro AB
\(^2\) rtag A
\(^3\) ’byal A
\(^4\) rtag A
\(^5\) rtag A
\(^6\) sña A, sño 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 bți),

one prepares the offering substances for ritual (gtad yar) so that [the dead person] meets with his close friends (ñe druñ) in the land of the human beings. After having passed over the six classes [of destinies], [when the dead person is] in the intermediate place (bar sa), one prepares the offering substances for ritual (gtad yar) so that [the dead person] cuts off transmigration (khor ba).

Concerning this, some Lama say:

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

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

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

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

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

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

199 The substance of the argument is far from clear, but it is not the author's own reasoning. He is apparently content not to make any comment on it.
'gro drug 'khrul\(^{129a1}\) ba'i snañ ba šar //
rañ snañ skyon gyis rañ sgrib 'khor /
ces so //
phyis skye ba'i sgo yañ khgegs te / \(g\text{Nas 'grel}\)\(^1\) las / \(^{129a2}\)
dmyal bar\(^3\) ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal
bar skye ba'i dug že sdañ \(^{A,34a7}\) yod\(^4\) pas sbyañ ba'o //
ces so //
\(yə̀n\) kha\(^{129a3}\) gcig na re /
bdun tshigs\(^5\) de rigs drug rañ gi žag bdun 'dren nam / mi'i žag bdun 'dren /
\(sña\)\(^6\) ma ltar na / gns mkhan \(^{129a4}\) skye ba rgyud dgos la / phyi\(^7\) ma ltar
\(na\)\(^8\) 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 // \(m\text{Do sgyu ma gtan}\)\(^9\) 'bebs\(^{10}\) las /
ston pa \(g\text{Men rab}\) lags / \(s\text{Tag gzig 'Od ma}\) \(^{129b1}\) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bskal\(^{11}\) pa ŋi šu mchod pa phul / ŋi šu ŋan\(^{12}\) ŋi šu
bris / \(^{A,34a9}\) ŋi šu sgom nas rañ \(^{129b2}\) gns su\(^{13}\) soñ no // de la \(\text{Sum cu}\)\(^{14}\) \(\text{rtsa}\)

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\(^1\) Trel A
\(^2\) N.I.
\(^3\) par B
\(^4\) med B
\(^5\) tshig B
\(^6\) sña A, sñon B
\(^7\) phyin A
\(^8\) la AB
\(^9\) rtan A
\(^10\) N.I.
\(^11\) skal A
\(^12\) mñañ AB
\(^13\) A inserts du.
\(^14\) beu A
rgyüd): <<The erroneous vision of [129a] the six destinies (‘gro drug) appears. By the error of his own vision, his own obscurations 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 (że 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 snaiñ), there is no difference between long and short in the Bon-nature (bon ŋid). One counts the seven days of the human beings. It is said in the "Sūtra of the Determination of the Illusion" (mDo sgyu ma gtan 'bebs): <<Oh, Teacher gSen rab!, in the 'Od ma tshal [129b] grove of the sTag gzig country, many Svastika-satvās 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

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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 żag gcig tu mthoṅ no // de la śan pa dMa' ru rtse bskal\(^1\) pa graṅs med \(^{129b3}\) pa gsum du btsos so // de la lHa tshe rin\(^2\) po'i phyi\(^3\) 'phred gcig\(^4\) go //

ces so //

yaṅ kha gcig na re

žag bdun po de dmyal\(^{A,34b1}\) ba rkyan gi \(^{129b4}\) sbyoṅs byed dam rigs drug kun gyi sbyoṅs byed / sña ma ltar na / gẑan du skyes na cho gā'i rkaṅ mi tshaṅ la / phyi ma ltar na / lha nas\(^5\) \(^{129b5}\) kyaṅ dmyal bar skye bar 'gyur ro //

że na / de ni gar skye gaṅ gnas kyaṅ / sbyoṅs \(^6\) tshaṅ bar\(^6\) bya te / gSaṅ \(^{A,34b2}\) 'dus\(^7\) las /

rim\(^8\) gyis\(^9\) skyes pa \(^{130a1}\) draṅs\(^10\) pa med /

güzü gcig bstan pa thabs kyi lam

ces so // Bar ti ka\(^11\) daṅ / sByoṅs kyi gzer\(^12\) bu\(^13\) gņis mthun par \(^{130a2}\) dmyal ba'i dmyal ba / dmyal ba'i yi\(^14\) dwags\(^15\) la sogos re la drug drug tu yod pa daṅ sbyar nas \(^{A,34b3}\) 'dren par bṣad do //
[process], the butcher dMa’ ru rtse\textsuperscript{201} was boiled [in the caldron of Hell] for three incalculable \textit{kalpas}. To this [process] correponds one afternoon of the gods of the Dirghāyus (Long Life Span) [heaven] (IHa tshe rin po).\textgreater\textgreater.

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

[If some say so, the answer is the following.] No matter where the [dead person] is born, and no matter where he stays, one should complete the purification. It is said in the "Assembly of the Secret" (\textit{gsaṅ '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 (\textit{gzaṅ gcig}) [where all the six destinies exist]. This is the path of skillful means (\textit{thabs}).\textgreater\textgreater.

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

\textsuperscript{201} On this figure Šan pa dMa’ ru rtse, see note 68.

\textsuperscript{202} The word \textit{rkañ} here in the context stands for "times," "numeration," "strand." NA has \textit{skub pa rkañ cig}, \textit{rkañ gnis}.

\textsuperscript{203} It is not very clear what exactly is meant by this phrase. It probably means, "even if one is born in heaven, one may feel as if one is being born in hell."

Appendix I: ANTG (Anonymous Note on Theg pa dgu)
cocerning
the First Four Vehicles of the lHo gter tradition (BTK = MT 191, pp. 241.7-248.7),
extract of BTK = MT 191: 241.1-261.4

(3) gsum pa lho gter gyi' theg pa dgu ni / phya⁴ snañ 'phrub srid b zi / dge drañ a ye b zi / khya dp bla med dgu'o //

[1] d añ po phya³ gšen bon la lha ste / (1) phiy dañ (2) nañ dañ (3) sgra dañ ni / (242.1) (4) bzoä⁴ (5) gso' ba rig pa lña' /

(1) d añ po phyi' rig⁵ pa'ì bon sde gsum ni / sNañ srid kyi gto' 'bum nag po / Rin chen gyi⁶ rtsod' 'bum khra bo / gTṣug lag gi⁸ dpal 'bum dkar po gsum nas⁹ / Ri rab rtsa (242.2) bar gtan la phabs¹⁰ ste / snod ni Kon tse 'Phrub rgyal¹¹ la bstan no //¹²

(2) nañ rig pa'ì bon sde gsum nas¹³ / 'dul ba'i¹⁵ Klu 'bum nag po / thul ba'i¹⁵ Klu 'bum khra bo / gtsaì ma'i Klu 'bum dkar po (242.3) gsum ni /'og klu yul du gtan la phabs ste / snod nas¹⁶ Ye sës sfiñ po la bstan //¹⁷

(3) sgra rig pa'ì bon sde gsum nas¹⁸ / lHa sрин gyi¹⁹ 'khrug 'bum nag po / sGra tshad kyi rtsod

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

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

Thugs kyi bzo 'bum mo //

(5) gso' ba' rig pa'i' bon sde gsum nas / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpyad (242.6) 'bum khra bo / gSo' byed kyi' sman 'bum dkar po gsum ni / g-Yuñ druñ dgu rtegs ri'i gtan la phabs ste / dPyad bu khri ñes ñid la bstan no //

[2] gnis pa snañ gšen gyi' bon la yañ gsum ste / <1> gyer gyi' sgo bźi / <2> skad kyi' gcoñ dgu / <3> gtan (242.7) rag bźi buc rta gnis so //

<1> dañ po sgo bźi ni / <1-1> yar gsol ba' i' tshañ sgo gyer ba dañ / <1-2> mar gnon pa sri'i phyur sgo gyer ba dañ / <1-3> phar gšen por phyi' gtdañ sgo gyer ba dañ / <1-4>

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1 'o Ms
2 sic, read ni
3 tshams Ms
4 / Ms
5 ba'i Ms
6 sic, read ni
7 bzod Ms
8 / Ms
9 om. Ms
10 ba'i Ms
11 spyad Ms
12 'o Ms
13 kyis Ms
14 kyi Ms
15 kyer Ms
16 kyis Ms
17 gyis Ms
18 gcuñ Ms
19 pa Ms
20 sic, read gtšañ
21 sic, read byur
22 sic, read po
23 sic, read spyii
24 sic, read gto

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tshur¹ (242.8) skyobs pa phya'i g-yaṅ sgo gyer ba'o² //º

<1-1> yar gsol¹ lhā'i rtsaṅ³ sgo gyer ba daṅ / lcog ka'i yar sel bya / ru bži gnas⁶ kyi⁷ 'gyur⁸ sel / lhHa sras'od dkar gyi dog sel (243.1) lastogs sel dkar brgya⁹ ni šu'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 raṅ gi¹⁶ dmar sel / ša ma'i ra'i raṅ sel (243.2) lastogs brgya¹⁷ / de'i¹⁸ sras¹⁹ su ma phyé ba²⁰ la sel khri²¹ bya ste / 'byuṅ ba stoṅ sel / gšen gyi²² dug sel / ma 'grig mda' sel / sel khri²³ brgya²⁴ ni šu daṅ sel sum brgya²⁵ drug bcu'o //²⁵ (243.3)

<1-3> phar²⁷ gṇen por spyi'i gto²⁸ sgo²⁹ gyer ba³⁰ la bži ste / <1-3-2-1> ri dwag³¹ ša ba'i bon
bskor gto¹ sgo² gcig /⁸ <1-3-2-3> sa bdag klu gñan gyi¹ bon bskor gto³ sgo⁶ gcig / <1-3-2-4> rgyal po dra ba’i bskor gto⁷ gcig dañ bźi’o //⁸ (243.4)

<1-3-2-1> dañ po ri dwags⁹ ša ba’i bon skor la dgu / ¹ mi bu rin chen glud¹⁰ kyis blu¹¹ ba’i ša ba / ² bdud kha ’ba’iš su bsgyur ba’i¹² ša ba / ⁵ lha’i dal kha bsgyur ba’i¹³ ša ba / ⁴ bgegs¹⁴ rig¹⁵ ša ba bsgyur ba’i¹⁶ ša ba¹⁷ / (243.5) sdañ sems byad kha zlogs pa’i / ⁶ sluñ bu khram kha bsgyur ba’i¹⁸ / ⁷ sluñ¹⁹ rta’i phun ri mnon²⁰ pa’i ša ba²¹ / ⁸ Itas ñan dgra than bzlogs pa’i / ⁹ klu gñan sa bdag bzlogs pa’i ša 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 Tshañ²⁵ pa lha’i gto²⁶ dgu dañ / ² nag po sa bdag gñan gyi²⁷ gto²⁸ dgu dañ / ³ dmar po dme²⁹ mnol thog gi³⁰ / khro

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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 klu Ms
¹¹ sic; cf. bslu BGB, 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 sluñ
²⁰ sic, read gnön
²¹ pa Ms
²² pa Ms
²³ / Ms
²⁴ gto’ Ms
²⁵ tshañ Ms
²⁶ gto’ Ms
²⁷ kyi Ms
²⁸ gto’ Ms
²⁹ sic; cf. sme BGSB, me AB
³⁰ gis Ms
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bo’ srīd pa yo bcos kyi goto’ (243.7) dgu’o //

<1-3-2-3> gsum pa sa bdag klu gñan gyi’ sdum bskor la bdun ste / sa bdag klu gñan rgyal
dañ bzi / sman ’brog’ gzer gsum dañ bdun no //

<1-3-2-4> bzi pa rgyal po’дра pa’i bon skor la gñis ste / gra dmar dañ gra nag go //

<1-4> tshur’ (244.1) bskyobs pa’i phya’i’ g-yañ sgo’ gyer ba’ la yañ / bon sgo bzi bcu rtsa gñis
ste / gson phya’ sum cu so gñis / sī phya bcu dañ bzi bcu rtsa gñis so //

<2> gñis pa skad kyi’ (244.2) gcoñ’ dgu nas / <2-1> yar (244.2) gsol’ ba’ lha’i gtsañ sgo gyer ba’ la
skad gcoñ’ gñis ste / (1) g-yu’ (2) brug ’nar skad kyi s lha gsol gyis dpun’s bsdu / (2) khyuñ mo ’tsher skad drag pos’ lha bdal’ pa’o //

<2-4> (244.3) pa srīd pa’i’ byur sgo gyer la skad gcoñ’ gñis ste // 8 pho rog ldiñ

---

1 ’o Ms
2 goto’ 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 síc, 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
APPENDIX I: ANTG [snañ gšen]

* 103

skad kyis srid pa’i byur gdabs / 9 stag sdañ1 bu’i2 skad kyis srid pa’i khamgs gnon ba’o //

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

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

<3> gsum pa gtan22 (244.6) rag23 bzi bcu rtsa gnis ni / gyer sgo bzi la bzi bcu / thar glud gnis la bzi bcu gnis s-ho //

snañ gšen gyi24 bon dgu ni / de yañ ’o gšen bon gyi25 skad26 yin pas27 tshug par28 bya / (244.7)

---

1 sic, read sbrañ
2 pu’i Ms
3 phyi’i Ms
4 gto’ Ms
5 sgo’ Ms
6 pa Ms
7 cuñ Ms
8 // Ms
9 sic, read spro
10 cuñ Ms
11 gys 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 gys Ms
19 bya’
20 kyis Ms
21 // Ms
22 gto’ Ms
23 rab Ms
24 gys Ms
25 gys Ms
26 sic, read rkañ pa
27 pa Ms
28 bar Ms

– 135 –
sdig¹ dod la¹ bon gyi² mtshams³ yin pas⁴ mchod⁵ par bya / mtshe⁶ then⁷ bon gyi⁸ spyan 'dren⁹ yin pas¹⁰ 'thiṅs¹¹ par bya / thab¹² bon gyi¹³ bṣags pa yin pas¹⁴ dag par¹⁵ bya / phya bon gyi (245)²⁰ ske rag¹⁶ yin pas¹⁷ dam du bcīṅs / thar bon gyi¹⁸ gtaṅ śiṅ yin pas¹⁹ khyad par²⁰ bya / glud bon gyi²¹ glu²² gzugs yin pas²³ tshaṅs par bya / yar sel gyi²⁴ bon gyi²⁵ goṅ 'na yin pas²⁶ (245,²¹)²⁷ snon la²⁷ bya / mar sel²⁸ bya²⁹ ga yin pas³⁰ šam³¹ du bya / phud ma gtor bar³² yas mi bsog /
APPENDIX I: ANTG [snaṅ gṣen / 'phrul gṣen]

*105

gañ¹ mduṅ ma tsug² par bon mi gyer / glud sna than gyis draṅs / glu³ bzugs⁴ zor gyis⁵ (245.3)
bṭul / zor phul⁶ g-yaṅ du skyabs / ces pa⁷ //

snaṅ gṣen sku gṣuṅ thugs daṅ ldan dgos ste /

sku ’i don du yas thag bsogs /
gṣuṅ gi don du snaṅ⁸ gyis⁹ /
thugs kyi¹⁰ don du byin gyis brlabs / (245.4)
yas med tshigs¹¹ la re ba¹² de /
kha stoṅ ’gron po bsogs pa ’dra /
tshigs¹³ med yas la re ba de /
lag med gser g-yu¹⁴ mthoṅ ba¹⁵ ’dra /
yas daṅ smraṅ du ’dzom nas kyaṅ / (245.5)
tiṅ ’dzin byin gyis ma rlob na¹⁶ /
šar pa bro glu¹⁷ ’khrab pa ’dra /
ces s-ho //f¹⁸

[3] gsum pa ’phrul gṣen gyi¹⁹ bon la yaṅ / 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 gžug
⁵ gyi Ms
⁶ sic, read gžug
⁷ ba Ms
⁸ sic, read smraṅ
⁹ sic, read gyer
¹⁰ gis Ms
¹¹ sic, read tshig
¹² pa Ms
¹³ sic, read tshig
¹⁴ g-yu’ Ms
¹⁵ pa Ms
¹⁶ nas Ms
¹⁷ klud Ms
¹⁸ / Ms
¹⁹ gyis Ms
²⁰ gyis Ms
²¹ om. Ms
pa’ bdun / bgegs la (245.6) dmigs pa bdz / bon ñid9 la dmigs pa gñis so //3

dgra la dmigs pa bdun ni / bsad gso7 gñis / dbab chad gñis / than dañ cho ‘phrul gñis / jag
chini dañ bdun no //5

bgegs la dmigs pa (245.7) bdz nas9 / mnan gzi7 gñis / bkar bsgrub gñis so8 //9
bon ñid la dmigs pa gñis nas10 / bdag don dañ gzan 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] mam sës lha ru bsgral ba15 dañ / [I-2] phuñ po dur khrod du
bsgral ba’o16 //17

[I-1-1] dañ po bsgral bya la (246.1) yañ bsgral bai19 žiñ bcu20 ste / ① g-yuñ druñ bon gyi21 spyi
sgra / ② gñen rab bla ma’i sku dgra / ③ bsgrub gñen gi22 sgo23 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 sdiŋ can / ⁹ bon dgra dam ŋams / ¹⁰ gšen dgra tshe zad daň bcu'o //

[I-1-2] gni⁹s pa bsgral (246.3) tshul la yaŋ gni⁹s ste / [I-1-2-i] bca' gzi⁷ daň⁴ [I-1-2-ii] bsgral ba'⁵o //

[I-1-2-i] daň po bca⁷ gzi⁸ nas⁸ / Khams gsum kun bsgrul gyi⁹ rgyud las /

ho nub srin po'i 'brub¹⁰ khuŋ du / gzas pa po'i liŋga bza' / (246.4)

ces pa'i / dkyilots 'khor gyi¹¹ lho nub du ¹²-bca' 'o¹² //³³ ¹³ ¹⁴ Gab pa¹⁴ rin chen gsaⁿ b'ai¹⁵ rgyud las /

byaŋ šar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul bai 'brub¹⁸ khoŋ¹⁹ bca' /

ces pa²⁰ (246.5) dkyi 'khor gyi²¹ byaŋ šar du gzugs²² med kyi²³ liŋga bca' 'o //

liŋga 'dre'i rgyu²⁴ lña ni /

dri chen rjes sa'i²⁵ slub²⁶ lud dañ / skra dañ goš²⁷ kyi²⁸ dum bu lña

---

¹ bsad Ms
² / Ms
³ gzi⁷ 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 bgegs Ms
¹⁸ grub Ms
¹⁹ khoṅ Ms
²⁰ // Ms
²¹ kyis Ms
²² gzigs Ms
²³ om. Ms
²⁴ rgyud Ms
²⁵ sic, read sa
²⁶ sic, read snab
²⁷ kos Ms
²⁸ kyis Ms
ces s-ho // liṅga rguṅ nas² / bra bo³ daṅ ju⁴ tse (246.6) la sog's 'bru nag bya'o //⁶ bsreg⁶ liṅ ni / sog
gu / mnan liṅ ni gro ga / bgegs⁷ liṅ ni ra sog's / 'bri⁸ liṅ nas raṅ raṅ gi⁹ gzung lugs¹⁰ ltar ro //¹¹

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

smad du dgos pa'i gzer¹⁴ bcu gcig /¹⁵
gsad rnams¹⁶ gsum drod tshad nas kyis /¹⁷
gzas pa po'i liṅ ga bsgral /¹⁸

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

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

---

¹  rgyud Ms
²  sīc, read ni
³  po Ms
⁴  ci Ms
⁵  / Ms
⁶  bsreg Ms
⁷  bgeg Ms
⁸  bri Ms
⁹  gis Ms
¹⁰  lug Ms
¹¹  / Ms
¹²  pa Ms
¹³  sīc, read ni
¹⁴  Ms inserts bu.
¹⁵  This line is not found in Ņon moṣs raṅ grol (BK 160).
¹⁶  sīc, read mam
¹⁷  This line is found in Ņon moṣs raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*⁵⁸-*⁵⁹.
¹⁸  This line is not found in Ņon moṣs raṅ grol (BK 160).
¹⁹  pa'i Ms
²⁰  kyis Ms
²¹  lha Ms
²²  pa Ms
²³  bu Ms
²⁴  kyis Ms
²⁵  lha Ms
²⁶  po'i Ms
²⁷  dgro Ms
²⁸  pa'o Ms
²⁹  / Ms
thugs kar tram¹ bkod² byin brlabs gyis³ /
phuñ po dur khrod dbyiñs su⁴ gtor /
      lha la bdab⁵ ciñ mchod pa 'bul /
⁷ dbal (2⁴⁷.¹) hur⁶ rtse la ōṃ nag 'phros ℄⁭
¹⁰ 'mar me khrag⁸ gis bsad pa⁹ bźin /
    kun gźi'i rtsa bcad mnam šes dbyiñs su phyuñ /¹⁰

ces pa'o¹¹ //
      rgyal ba¹² mnam¹³ pa gsum ni / bsgrubs pa po'i¹⁴ dgra thul ni (2⁴⁷.²) rgyal ba / bon skyoṅ sa¹⁵
khrag gis / dgra bo'i¹⁶ gnas spar¹⁷ bas¹⁸ rgyal ba'o¹⁹ //²⁰
      [II] gñis pa yaṅ dag par bsgral ba²¹ ni /²² bsgral bya ni khams gsum gyi²³ sems can bsgrol
byed lta bsgoms²⁴ spyoḍ 'bras so // bdag med spros (2⁴⁷.³) bral gyi²⁵ lta bas²⁶ gzugs med kyi²⁷

¹ tra Ms
² dkod Ms
³ kyis Ms
⁴ om. Ms
⁵ sic, read bstab
⁶ sic, read phur
⁷ This line is a citation from the Ka nag in BGSB (121a1)
⁸ sic, read rluṅ
⁹ ba Ms
¹⁰ These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).
¹¹ pa'i Ms
¹² pa Ms
¹³ mams Ms
¹⁴ pa'i Ms
¹⁵ sic, read ša
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
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sems can bsgral // 'dzin med yid bral gyi bsgoms pas\(^3\) gzugs khams gyi sems can bsgral\(^5\)/
chags med šug 'byuṅ gi\(^6\) spyod pas\(^7\) 'dod khams kyi\(^8\) sems can bsgral ba'o //\(^10\) (247.4)
de las bya ba la dmigs\(^1\) pa thabs kyi raṅ bžin //\(^2\) byed pa\(^1\) dmigs pa šes rab stoṅ pa ŋid kyis
rgyas thebs pa'o //\(^3\)

\[4\] bži pa srid gšen gyi\(^9\) bon la yaṅ gsum ste //\(^6\) <1> phyi\(^7\) gšog pa\(^1\) nag po'i phyi\(^1\) 'dul\(^2\) /
\(247.5\) <2> naṅ gsaṅ sňags lha'i gnas chom\(^2\) // <3> bar\(^2\) gsuṅ rab mdo'i bdun tshigs so //\(^2\)

<1> daṅ po phyi gšog\(^2\) pa'i phyi 'dur ni / <1-1> ši thabs bṛgyad cu rtsa gcig la /\(^2\) 'dur thabs
sum bṛgya\(^2\) drug cu\(^2\) ste / (247.6) daṅ po ši thabs ni /\(^2\) bar chod gdon gyis ši thabs (?) ŋi śu /\(^2\)

\[1\] sic, read yul
\[2\] kyis Ms
\[3\] pa Ms
\[4\] Ms inserts //.
\[5\] om. Ms
\[6\] gis Ms
\[7\] pa'i Ms
\[8\] Ms inserts //.
\[9\] kyis Ms
\[10\] / Ms
\[11\] dmig Ms
\[12\] // Ms
\[13\] ba Ms
\[14\] / Ms
\[15\] gyis Ms
\[16\] // Ms
\[17\] spyi Ms
\[18\] ba Ms
\[19\] spyi Ms
\[20\] sic, read 'dur
\[21\] sic, read chog
\[22\] par Ms
\[23\] / Ms
\[24\] gšogs Ms
\[25\] // Ms
\[26\] bṛgya' Ms
\[27\] bcu Ms
\[28\] // Ms
\[29\] // Ms
'du² ba² nad kyis³ şī thabs ŋi šu /₄ glo bur rkyen gyis⁴ şī thabs ŋi šu /₅ rno gcod mtshon gyis⁷ şī thabs ŋi šu /₆ tshe zad las kyis⁹ şī thabs gcig daṅ (247.⁷) brgyad¹⁰ cu¹¹ rtsa gcig go //
<1-2> 'dul¹² thabs sum brgya drug cu¹³ nas¹⁴ /¹⁵ bkra' 'dzin¹⁶ lhe'u¹⁷ gri daṅ bzi la¹⁸ 'dus so //¹⁹
<1-4>²⁰ srid gšen gyi²¹ bon skor²² brgyad ni /²³ ① gñan po kha tshaṅ²⁴ gi²⁵ bon skor²⁶ /²⁷ ② srid gšen (248.¹) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ③ skal srid gšog pa'i bon skor / ④ lan chag³²

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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 lhī'u Ms
18 las Ms
19 / Ms
20 <1-3> is missing.
21 gyis Ms
22 bskor Ms
23 // Ms
24 tshaṅs 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
sbyoṅs pa'i (?) bon skor¹ / ⁵ gtag yas gs[???] kyī² / ⁶ bgrod pa lam gyi³ / ⁷ bde chen gnas kyī⁴ / ⁸ ma tshaṅ (248.2) kha skoṅ⁵ gi⁶ bon skor' daṅ brgyad do //

de yaṅ bla yid⁸ sems gsun sku gsun thugs su 'dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ 'dul¹² / yid loṅs skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems (248.3) kyī¹⁶ dpe¹⁷ / 'od yid kyī¹⁸ dpe¹⁹ / du ba bla'i dpe²⁰ /

<2> gniis pa naṅ gsaṅ snags kyi gnas chog²¹ nas²² / tshe 'das kyī²³ šes rgyud bdun daṅ bcas ste 'dur / ces pas / tshe 'das lan chags su ši²⁴ (248.4) ba'i²⁵ dus su glud gtoṅ / tshe 'das gshed du ši²⁶ ba'i

---
¹ bskor Ms
² kyis Ms
³ gyis Ms
⁴ gyis Ms
⁵ skaṅ Ms
⁶ gis Ms
⁷ bskor Ms
⁸ yi Ms
⁹ sic, read 'dur
¹⁰ spru Ms
¹¹ sku'i Ms
¹² sic, read 'dur
¹³ sku Ms
¹⁴ sku Ms
¹⁵ dpe' Ms
¹⁶ gyis Ms
¹⁷ dpe' Ms
¹⁸ kyis Ms
¹⁹ dpe' Ms
²⁰ dpe' Ms
²¹ mchog Ms
²² sic, read ni
²³ kyis Ms
²⁴ sic, cf. šes ANTG2
²⁵ pa'i Ms
²⁶ sic, cf. šes ANTG2
1'dus su gšed bral² / tshe ’das rigs³ drug⁴ du⁵ ši⁶ ba’i⁷ dus su bsgrigs sbyoṅs bya / tshe ’das su ši⁸ ba’i⁹ dus su ŋo stad¹⁰ spar¹¹ bya / tshe ’das slob mar ši¹² ba’i¹³ dus su dbaṅ bskur / tshe ’das (248.5) yi ge a ru ši¹⁴ ba’i dus su gnas spar / tshe ’das yi dam du šes pa’i¹⁵ dus su gso¹⁶ ba bdab ciṅ
sems can gyi¹⁷ don la smon pa’o //¹⁸

<3> gsum pa bar¹⁹ gsuṅ rab mdo’i bdun tshigs²⁰ la gniis ste / Pho sbyoṅ²¹ ye šes sgron ma
(248.6) daṅ / Mo sbyoṅ²² padma mun sel lo //²³

daṅ po Pho sbyoṅ²⁴ ye šes sgron ma ni / bdun bdun bzi bcu že dgu ru / tshe ’das kyis sgrib²⁵
pa sbyoṅs nas / mam šes ’od kyi²⁶ ’khor lor bsgyur te²⁷ / gšen lha (248.7)’od dkar gyi²⁸ thugs kar 'phaṅ /

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

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Mo sbyoṅ¹ padma mun sel la² / bdun bdun bţi bcu že dgu ru tshe 'das kyis³ sgrīb pa sbyoṅs nas / nam śes g-yu'i g-yuṅ druṅ du bsgyur te / yum gyi⁴ thugs kar stim⁵ pa'o⁶ ///

¹ sbyoṅs Ms
² ma Ms
³ sicmp, read kyi
⁴ gyis Ms
⁵ sicmp, 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 ve 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 lhå /

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

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

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

---

¹ gyis Ms
² gyis Ms
³ bso Ms
⁴ gyis Ms
⁵ gyis Ms
⁶ ’o Ms
⁷ kyis Ms
⁸ / Ms
⁹ ’o Ms
¹⁰ mi Ms
¹¹ btan Ms
¹² / Ms
¹³ gyis Ms
¹⁴ ’khrug Ms
¹⁵ gcig Ms
¹⁶ ’o Ms
¹⁷ gyis Ms
¹⁸ ’tshams Ms
gtan¹ la phab ste / snod ni *Ma lo g-Yu lo* gñis la bstán no //²

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

(5) gso⁷ ba rig pa’i⁸ bon sde gsum ni / *So* bya¹⁹ 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 brtseg¹⁶ kyi¹⁷ ri’i rtsa bar¹⁸ gtn¹⁹ la ’phab ste / *dPyad²⁰ bu khrí ses ñid la bstán no //²¹

[2] gñis pa snañ gśen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bźi / <2> skad kyi²⁴ gcoñ²⁵ dgu / <3> gtañ rag bźi bcu rtsa gñis so //²⁶

<1> dañ po gyer²⁷ gyi²⁸ sgo bźi ni / <1-1> yar gsol ba lha’i gtsañ sgo²⁹ gyer ba dañ / <1-2>
APPENDIX II: ANTG2 [phya ḡsen / snaṅ ḡsen]  *117

mar mnon pa sri'i byur sgo gyer ba daṅ / (348,8) <1-3> phar ḡsen¹ po spy'i gto sgo gyer ba daṅ / <1-4> tshur bskyab pa phyai² g-yaṅ sgo gyer ba'o //

<1-1> ya r gso lhā'i gtsaṅ sgo gyer ba la³ / ya r sel³ bya ste / lco ga'i ya r sel ...... (349,1) gsas kyi³ 'gyur⁷ sel / /IHa sras# 'od dkar gyi⁹ dog sel la sogs sel dkar brgya¹⁰ daṅ ni śu'o¹¹ //

<1-2> mar non¹³ pa'i sri'i byur sgo gyer ba la / mar sel bya (349,2) ste / sde brgyad kyi¹⁴ bzogs sel / the'u raṅ gi¹³ dmar sel / ša ma' i riṅ sel / 16 la sogs¹⁶ sel nag brya¹⁷ daṅ ni śu'o¹⁸ // 19 20 de gnis su ma phye ba la²¹ sel khra bya ste / 'byuṅ ba'i staṅ²² sel / (349,3) gšen gyi²³ dug sel / 20 mi grags²⁴ kyi mda' sel ²⁵ la sogs²⁵ sel khra brgya²⁶ ²⁷ daṅ ni daṅ²⁷ sum brgya²⁸ drug cu'o //

<1-3> phar ḡsen po spy'i gto²⁹ sgo gyer ba la bži / <1-3-2-1> ri dwags³⁰ ša 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 stoṅ
²³ gyis Ms
²⁴ sic, read hraṅs
²⁵ le swog Ms
²⁶ brgya' Ms
²⁷ sic, read ni śu ste
²⁸ brgya' Ms
²⁹ gto' Ms
³⁰ dag Ms
gto¹ sgo gcig / (349.4) <1-3-2-2> srîd pa gto² dgu’i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñan gyi¹ bon sgo gto³ sgo gcig / <1-3-2-4> rgyal po dra ba’i bon skor gto⁴ sgo gcig dañ bži’o //
<1-3-2-1> dañ po ri dwags⁶ ša ba’i bon skor la dgu ste / ¹ mi bu (349.5) rin chen glud kyis² blud⁴ ba’i ša ba / ² bdud kha ’phãns⁶ su bsgyur ba’i ša ba / ³ lha’i dal kha bsgyur ba’i ša ba / ⁴ bgegs rigs¹⁰ byol kha bsgyur ba’i ša ba / ⁵ sdañ sms byol kha bzlog pa’i ša ba / (349.6) ⁶ sluñ dbub khram kha bsgyur ba’i ša ba / ⁷ sluñ rdib phun¹¹ ris mnon¹¹ pa’i ša ba / ⁸ ltas ñan dgra than bzlogs pa’i ša ba / ⁹ klu gñan sa bdag bzlogs pa’i ša ba dañ dgu’o //¹²

<1-3-2-2> gñis pa srîd pa’i (349.7) gto¹³ dgu’i bon skor la bži ste / ¹ dkar po Tshañ⁴⁴ pa lha’i gto¹⁵ dgu dañ / ² nag po sa bdag gñan gyi¹⁶ / ³ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ⁴ khro bo²⁰ srîd pa yo bcos kyi²¹ gto²² dgu’o //²³ (349.8)

<1-3-2-3> sa bdag klu gñan gyi²⁴ sdm skor²⁵ la bdun ste / sa bdag klu gñan rgyal dañ 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 smol Ms
¹⁹ gyis Ms
²⁰ ’o Ms
²¹ gyis Ms
²² gto’ Ms
²³ / Ms
²⁴ gyis Ms
²⁵ bsdkor Ms
²⁶ / Ms
<1-3-2-4> bźi pa rgyal po dra bā'ī bon skor la gñis ste / dra dmar dañ dra nag go //¹
<1-4> tshur (350.1) bskyob pa yaṅ skor dgu byed pa la yaṅ / bon sgo bźi² bcu rtsa gñis / gson phya sum cu rtsa gñis / ši phya bcu dañ bźi bcu rtsa gñis so //³

<2> gñis pa skad kyi⁴ gcoṅ⁵ dgu ni / <2-1> yar gsol ba lha'i (350.2) gcoṅ sgo gyer ba la / skad gcoṅ⁶ gñis ste / ① g-yu 'brug ńar skad kyis⁷ lha gsas skad kyis⁸ lha gsas dpun bsdus / ② khyuṅ⁹ 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 gcoṅ¹³ gñis ste / ⑧ pho rog ldiṅ skad kyis¹⁴ sri'i byuṅ gdab / ⑨ stag sبراñ bu'i skad kyis¹⁵ sri'i khams mnan pa'o¹⁶ //¹⁷
<2-3> phar gñen po¹⁸ spyi'i gto¹⁹ sgo gyer ba la / skad gcoṅ²⁰ gsum²¹ ste / ⑤ khu byug gsun sñan gyis (350.4) lha sрин spro ba skyed / ⑥ lco ka'i 'gyur skad kyis²² gto'i lam drañ / ⑦ ne tso

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¹ / Ms
² 'bźi Ms
³ / Ms
⁴ gyis Ms
⁵ lcoṅ Ms
⁶ cuṅ Ms
⁷ gyis Ms
⁸ gyis Ms
⁹ khyu Ms
¹⁰ po'i Ms
¹¹ / Ms
¹² The order of the rubrics is a little bit different from BGSB. It is the same in ANTG. The order in ANTG or ANTG2 is probably more natural.
¹³ cuṅ Ms
¹⁴ gyis Ms
¹⁵ gyis Ms
¹⁶ ba'o Ms
¹⁷ / Ms
¹⁸ por Ms
¹⁹ gto' Ms
²⁰ cuṅ Ms
²¹ gñis Ms
²² gyis Ms
skad kyis¹ lha srin gyi³ brda³ sprod pa’o //⁴
  <2-2>³ tshur skyob⁶ pa phya’i g-yaṅ sgo gyer ba la yaṅ / skad gcoṅ⁷ gnis ste / ³ naṅ (350.⁵) mo
  bu stor skad kyis⁸ mi’i phya ’gug / ⁴ rma bya’i sgra skad kyis⁹ nor gyi¹⁰ g-yaṅ ’gug pa’o //¹¹
  <3> gsun pa gtaṅ rág bži bcu rtsa gnis ni / gyer sgo bži la bži¹² bcu / thar glud gnis dañ bži
  bcu rtsa gnis so // (350.⁶)
  saṅ gsen gyis¹³ ... dgu ni / de yaṅ ’o ŋe¹⁴ bon gyi¹⁵ skaṅ yin pas¹⁶ tshug par bya / sdiṅ dor bon
  gyi¹⁷ mtsams¹⁸ yin pas¹⁹ chod par bya / mtshe²⁰ thun bon gyi²¹ spyan ‘dren²² yin pas²³ thin²⁴ par bya /
  thab bon (350.⁷) gyi²⁵ bṣags²⁶ pa yin pas²⁷ dag par bya / phyā bon gyi ske rág yin²⁸ pas²⁹ dam du bciṅs

---
¹ gyis Ms
² gyis Ms
³ gda’ Ms
⁴ / Ms
⁵ The order of the rubrics is a little bit different from BGSB.
⁶ bskyab Ms
⁷ cuṅ Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ gyis Ms
¹¹ / Ms
¹² bcu Ms
¹³ sic, read gyi
¹⁴ sic, read ghen
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 thoṅs
²⁵ gyis Ms
²⁶ bṣag Ms
²⁷ par Ms
²⁸ yon Ms
²⁹ par Ms

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/ thar bon gyi rgyaṅ śin yin pas¹ khyed par bya / glud bon gyi² lhu tshigs³ yin pas² tshaṅs⁵
dar bya / yar sel (350.8) bon gyi⁶ goṅ ṇa yin pas śon la’ bya / mar sel bon gyi⁸ cha ka yin pas⁹
šams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ’dug¹¹ ma btsug par du bon mi gyer / glud
sna (351.1) than gyis draṅ / glu bzung¹² zor gyis btul / zor śul¹³ g-yaṅ du bskyab / ces pa /
sna¹⁴ gšen sku gsuṅ thugs daṅ ldan dgos ste /
sku ‘i don du (351.2) yas thag bsog /
gsuṅ gi¹⁵ don du smraṅ du gyer /
yas med tshig la re ba de /
khoṅ¹⁶ stoṅ ’gron po bsog pa ’dra /
tshig med yas la re ba de /
lag med gsar g-yu¹⁷ (351.3) mthon⁹ ba ’dra /
yas daṅ smraṅ du ’dzom nas kyaṅ /
tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
šar pa bro glu ’khrab pa ’dra /
ces s-ho //²¹

---

1 par Ms
2 gyis Ms
3 tshig Ms
4 pa Ms
5 tshaṅ Ms
6 gyis Ms
7 las Ms
8 gyis Ms
9 pa Ms
10 sīc, read gšam
11 sīc, read mduṅ
12 sīc, read gzung
13 sīc, read gzung
14 naṅ Ms
15 gis Ms
16 sīc, read khaṅ
17 g-yu’ Ms
18 mthon Ms
19 gyi Ms
20 nas Ms
21 / Ms
[I-1-2] གཉིས པ་བསྒྲལ། tshul la yaṅ གཉིས ste / [I-1-2-i] bca' དགོན ཉི། གཉིས 15 བསྒྲལ་བ' //2
[I-1-2-i] དགོན་པ་bca' དགོན ཉི། 20 /Khams gsum kun bsgrol gyi1 rgyud las4 /

lhonub srin po'i 'brub khus nu / bzas5 (352.2) po po'i liṅga bca' /

dkyil 'khor gyi6 lho nub du bca' 'o //18-Gab pa18 rin chen gsaṅ ba'i rgyud las9 /

byaṅ šar bgegs kyi10 mdun sa ru / gdon bgegs 'dul bai'i 'brub11 khus bca' /

dkyil 'khor gyi12 byaṅ šar du gzugs med kyi13 liṅga bca' 'o //14

liṅgai rgyud15 līña ni /

dri chen rjes sa snab lud daṅ / skra daṅ gos kyi16 dum bur līna

ces s-ho //17 liṅgai rgyud18 ni bra bo19 daṅ ju20 tse la21 sog22 'bru nag23 (352.4) la bya'o //24 bsreg līn

ni / sōg gu / mnan līn ni gro ga / bgegs līn ni ra swog / 'bra25 lugs ni raṅ raṅ gi26 gzung lugs27 Itar

ro //28

1 sgral Ms
2 / Ms
3 gyis Ms
4 la Ms
5 sīc, 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
K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)

[ I-1-2-ii] gnis pa bsgral ba ni /
   smad du (352.5) dgos pa'i gzer bcu gcig /' 
   gsal¹ ba mam¹ gsum drod tshad kyis⁴ /' 
   bzas⁶ pa po'i liṅga bsgral /' 
ces pa / bdag ṅid yi⁸ dam gyi⁹ lhar¹⁰ gsal ba / phur pa las kyi lhar¹¹ gsal ba / bzas¹² pa po¹³ (352.6)
   dgra diṅs su gsal ba'o //¹⁴

[1-2] 'Gu ya srog 'dzin las¹⁵ /
   thugs kar tram bkod¹⁶ byin gyis rlobs /
   phuṅ po dur khrod dbyiṅs su gtor /
   lha la daṅ¹⁷ žin mchod par 'bul /
   18 dbal phur rtse la ǒm nag 'phro /'¹⁸ (352.7)
   19 mar me khrag (sič, read rlun?) gis bsad pa bžin /
   kun gzi'i rtsa bcad rnam šes dbyiṅs su phyuṅ /'¹⁹
   ces pa /
   rgyal²⁰ ba mam²¹ pa gsum ni / bṣgrub po'i dgra thub pas²² rgyal / bon skyoṅ ša khrag gis

---

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

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rgyal / dgra bo'i ʰ (252.8) gnas spar² bas³ rgyal ba'o //ʰ

[II] gni s pa yaṅ dag par bsgral ba ni / bsgral bya khams gsum sms can / bsgral byed lta sgom spyo d'gre'o (?) //ʰ daṅ po bsgral bya ni / bdag med spros bral gyi⁶ lta bas⁷ (253.1) gzugs med kyi⁵ sms can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sms can bsgral / chags med šug 'byuṅ gi¹¹ spyo d'od khams kyi¹³ sms can bsgral ba'o //¹⁴ (253.2)

de bya ba la / dmigs¹⁵ pa thabs kyi raṅ bzin / byed pa dmigs pa šes rab stoṅ pa¹⁶ niid kyis¹⁷ saṅs rgyas thob pa'o //¹⁸

[4] bzi pa srid gšen gyi¹⁹ bon la yaṅ gsum ste / <1> phyi gšog pa nag po'i phyi²⁰ 'dur / <2> naṅ gsaṅ snags²¹ (333.3) lha'i gnas chog²² / <3> bar gsuṅ rab mdo'i bdun tshigs²³ /

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

---

¹ 'o Ms
² 'phar Ms
³ ba'i Ms
⁴ / Ms
⁵ / Ms
⁶ gys Ms
⁷ ba Ms
⁸ gys Ms
⁹ gys Ms
¹⁰ pa Ms
¹¹ gis Ms
¹² pa Ms
¹³ kyis Ms
¹⁴ / Ms
¹⁵ dmig Ms
¹⁶ ba Ms
¹⁷ gys Ms
¹⁸ / Ms
¹⁹ gys Ms
²⁰ spyi Ms
²¹ sṅag 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 ši ba ni šu⁴ / 'du ba nad kyis⁵ ši ba ni šu / glo⁶ bur rkyen gyis ši ba ni šu / rmo gcod mtshon gyis ši ba ni šu / tshe zad las kyis⁷ ši ba gcig dañ brgyad cu⁸ rtsa gcig go //⁹ (353.5)

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

<1-4>¹³ srid gšen gyi¹⁴ bon skor¹⁵ brgyad ni / (1) gñan po kha tshañ¹⁶ gi¹⁷ bon skor¹⁸ / (2) srid gšen lcags kyi¹⁹ bon skor²⁰ / (353.6) (3) skal srid gšog pa'i bon skor²¹ / (4) lan chag sbyoṅs kyi²² : (5) gdag yas god kyi²³ bon skor²⁴ / (6) ²⁵-bgro pa²⁵ lam gyi²⁶ bon skor²⁷ / (7) bde chen gnas kyi²⁸

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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 tshaṅs Ms
¹⁷ gis Ms
¹⁸ bs kor Ms
¹⁹ kyi Ms
²⁰ bs kor Ms
²¹ bs kor Ms
²² gyis Ms
²³ gyis Ms
²⁴ bs kor Ms
²⁵ bgro ba Ms
²⁶ gyis Ms
²⁷ bs kor Ms
²⁸ gyis Ms

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bon skor¹ / ⑧ ma tshaṅ² kha skoṅ gi³ bon skor⁴ daṅ brgyad to (?) /⁹ (353.7)

dey an bla⁶ yid⁷ sms gsum sku gsuṅ thugs kyi 'dur ⁸ dgoṅs ste⁹ 'dur / yid loṅs¹⁰ skur¹¹ 'dur / sms bon skur¹² 'dur / mthun dpe ni / me sms kyi¹³ dpe¹⁴ / 'od yid kyi¹⁵ dpe¹⁶ / (353.8) du ba bla⁴ dpe¹⁷ /

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

---

¹ bskor Ms
² tshaṅs Ms
³ gis Ms
⁴ bskor Ms
⁵ / Ms
⁶ blam (?) Ms
⁷ yi dam Ms
⁸ sic, read dgos te
⁹ sku Ms
¹⁰ luṅ Ms
¹¹ sku Ms
¹² sku Ms
¹³ 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 gtaṅ Ms
²³ sic, read du
²⁴ rig Ms
²⁵ dus Ms
²⁶ This part seems a repetition by error.
²⁷ slo Ms
²⁸ gyis Ms
slob pa'o //

<3> gsum pa bar ² gsuṅ rab mdo'i bdun tshigs³ la gñis ste /Pho sbyoṅ⁴ ye šes sgron ma daṅ / Mo sbyoṅ⁵ padma mun sel lo //⁶
daṅ po Pho sbyoṅ⁴ ye šes sgron ma (³⁵⁴.³) ni / bdun bdun bźi bcu že dgu ru / tshe 'das gyis⁸
sgrīb⁹ pa byaṅ nas / mam šes 'od kyi¹⁰ 'khor lor¹¹ bsgyur te / gŠen lha 'od dkar gyi¹² thugs kar 'phaṅ pa'o //¹³
Mo sbyoṅ¹⁴ padma mun sel ni / bdun bdun bźi (³⁵⁴.⁴) bcu že dgu ru tshe 'das kyi¹⁵ sgrīb¹⁶ pa
sbyaṅs nas / mam šes g-yu'i g-yuṅ druṅ du bsgyur te¹⁷ / yum gyi¹⁸ thugs kar stiṃ¹⁹ pa'o //²⁰

---

¹ / Ms
² Ms inserts gsum.
³ tshig Ms
⁴ sbyoṅs Ms
⁵ sbyoṅs Ms
⁶ / Ms
⁷ sbyoṅs Ms
⁸ sic, read kyi
⁹ bsgrib Ms
¹⁰ kyis Ms
¹¹ lo Ms
¹² gyis Ms
¹³ / Ms
¹⁴ sbyaṅ Ms
¹⁵ om. Ms
¹⁶ bsgrib Ms
¹⁷ ste Ms
¹⁸ gyis Ms
¹⁹ sic, read thim
²⁰ / Ms

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Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 347.7-354.4)
*134  K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)
Abbreviations and Cited Sources
(See also the Bibliographical Notices in BGSB 2007)

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

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

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= Karmay 1998b.

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bon gyi bka’gyur, published by Kun grol lha sras Mi pham rnam rgyal 
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BTK
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vols, published by Sog sde bsTan pa’i fni ma in Lhasa (no date). The copy 
of this edition preserved in the library of the Graduate School of Letters, 
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Ch
Chinese Tripitaka, Taishô.

Cuckoo
= Karmay & Nagano 2002

dBañ chen
Khro bo dbañ chen no mtshar rgyas pa’i rmams (sic, read rmam) bṣad gsal ba’i sgron me by sKyabs ston Rin chen ‘od zer (14 c.) [BKT = MT 225]

DzPh
Man ŋag gnad kyi rdzön ’phraṅ kun gsal ni ’od rgyan, BTK 242, missing in MT.

’Grel bzi

gZer mig
= ZM

gZi brjid
= ZJ

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

Jä

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

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

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= Karmay 1988a.

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Meyer, Fernand  

Mimaki, Katsumi  


Minpaku Lexicon  

Ms  
Manuscript.

MT  

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

N.A.  
Not Available.

N.F.  
Not Found.

N.I.  
Not Identified.

NA  

Pasang Wangdu  
2007 Pa tshab Pa sañs dbyan 'dus, Glañ ru Nor bu tshe ring, (eds.), gTam šul dga' thun 'bum pa che nas gsar rñed pa'i bon gyi gna' dpe bdams bsgrigs, Bod ljoñs bod yig dpe rñiñ dpe skrun khañ, Lha sa.

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

Richardson, Hugh  

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


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YBK
g-Yung drung bon gyi bka’ gyur dkar chag by Rig’dzin Kun grol grags pa (b.1700), Beijing, Krung go’i bod kyi ṣes rig dpe skrun khang 1993.

ZJ
 gZi brjūd, 12 vols, Bod ljongs bod yig dpe ṣniṅ dpe skrun khaṅ, Lhasa, 2000.

ZM
mDo gZer mig, Krūṅ go’i bod kyi ṣes rig dpe skrun khaṅ, Beijing, 1991.