<table>
<thead>
<tr>
<th>Title</th>
<th>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</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author(s)</td>
<td>MIMAKI, Katsumi; KARMAY, Samten</td>
</tr>
<tr>
<td>Citation</td>
<td>京都大學文學部研究紀要 = Memoirs of the Faculty of Letters, Kyoto University (2009), 48: 33-172</td>
</tr>
<tr>
<td>Issue Date</td>
<td>2009-03-31</td>
</tr>
<tr>
<td>URL</td>
<td><a href="http://hdl.handle.net/2433/72834">http://hdl.handle.net/2433/72834</a></td>
</tr>
<tr>
<td>Type</td>
<td>Departmental Bulletin Paper</td>
</tr>
<tr>
<td>Textversion</td>
<td>publisher</td>
</tr>
</tbody>
</table>

Kyoto University
Nine Vehicles of the Southern Treasury
(*lo 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 rNiṅ ma pa) are summarily treated. The
*Bon* in question here is the so-called "Everlasting *Bon," or *g-yuṅ druṅ bon*,\(^{(2)}\)
the doctrine of which was formed and organised through the influence of
Buddhism from the eleventh century on.\(^{(3)}\)

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

\(^{(1)}\) *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-yuṅ druṅ bon* is found, in the phyi *dar* period, already in one of the earliest *Bon po* documents, the *mdzod phug*, rediscovered by gSēn chen Klu dga’ (996-1035) in 1017; cf. *mdzod phug* 17.14, 17.17, 112.12, etc. It seems that this term cannot be found in earlier documents of the *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), 2) that of the Central treasury (dbu gter), and 3) that of the Southern treasury. If the nine vehicles of the Northern treasury are of Žaṅ ṣuṅ, and those of the Central treasury of Indian cycle (rGya gar bon skor), those of the Southern treasury are in fact of Tibet. Everyone interested in Bon knows the monumental work of Snellgrove 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 bṛjīd. 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) bīṣed ldan theg pa, 4) tho theg pa, 5) spyi theg pa, 6) ya theg pa, 7) lha rtse theg pa, 8) snaṅ rtse theg pa, and 9) yaṅ rtse theg pa. We know very little about the theg pa dgu of this tradition.

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

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

(7) Cf. BGSB 163b4-5: Žaṅ ṣuṅ ni theg pa snaṅ ldan raṅ ldan la sogs dgu / "The nine [vehicles] of Žaṅ ṣuṅ 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 gžan rten la sogs rgya gar las / "[The nine vehicles such as] Iha mi gžan rten, etc., are according to the Indian [cycle]."

Previously, in order to establish a critical edition of the *Bon sgo gsol 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.

**Table of Contents (Synopsis)**

[I.3.3.2.c][11] Nine Vehicles of the Southern Treasury (*lho gter gyi theg pa dgu*) [111a5].. *7

[1] The Vehicle of the *gsten* of Prediction (*phya*)[12] *gsten theg pa* [111b1].. *7

---


[2] There is considerable confusion about the spelling of the word *phya* and its meaning in late *Bon po* and Buddhist sources. It is clear that the distinction between *phya* and *phywa* has been forgotten for quite long time (cf. Arrow pp. 247, n. 9). In Buddhist texts, the terms are totally confused; in *Bon po* documents also they are sometimes confused. Here is a list of what it designates: [1] *phywa with wa zur*: This designates a class of deities and their heaven called *mGon btsun phywa’i yul*. The chief deity of this heaven is called *Phywa Ya la bdag* drug in the Konpo inscription (Richardson 1985: 66) or *Phywa rje Yab lha* (or *Ya bla*) bdal drug in the Dunhuang documents (Bacot et al 1940: 81, ll. 8, 26). He is regarded as the ancestor of the Tibetan kings of the sPu rgyal dynasty in Yar lung. In Tibetan Buddhist sources, the *Phywa* is sometimes described as the creator of the world according to the *Bon* tradition as is the case of *Iśvara* for the Śaivaite (Arrow 251), but in fact no *Bon* sources are ever attested as giving that description. [2] The *phya without wa zur* has various meanings: [2-1] It has the sense of “prediction,” “foretelling,” “forecast,” and “prognosis.” In Dunhuang documents, it occurs in the form of *mo btab phyka klag* /, “Divination is consulted, prognosis is read” (Lalou 1958: 167, l.66; 171, l.137). In the same documents the phrase *mo btab phyka klag* / is the parallel to the phrase *gto zin dpyad* / “Ritual is performed, diagnosis is carried out” (Lalou 1958: 171, l.153). The practices of the *gto, dpyad, mo* and *phya* are the main concern of the *Bon po* in the early period. But later the *phya* is
[1-1] Five Sciences (rig pa’i gnas lha) [111b2] ..................................... *7
  (1) External Science (phyi rig pa) [111b3] ...................................... *9
  (2) Internal Science (nañ rig pa) [111b5] ..................................... *9
  (3) Linguistic Science (sgra rig pa) [112a1] ................................. *9
  (4) Art (bzo rig pa) [112a3] .................................................. *11
  (5) Medical Science (gsu ba rig pa) [112a4] .............................. *11

[1-2] Sortilege (mo) etc. [112a5] .................................................. *13

[2] The Vehicle of the gSn of Appearance (snañ gSen theg pa) [113a1].. *17

<1> Four Portals of Incantation (gyer sgo bzi) [113a3] ...................... *17
  <1-1> Praying upward (yar gsol ba) [113a5] ............................... *17
  <1-2> Supressing downward (mar non pa) [113b2] ....................... *19
  <1-3> Sending away (phar goto pa) [113b4] ................................ *21
  <1-4> Protecting hitherward (tsur skyob pa) [115a1] .................... *27

<1-4-1> Phya for the living (gsun phya) [115a2] ............................ *29
  <1-4-2> Phya for the dead (gsin phya) [115b5] ............................ *33

replaced by rtSis, "astrology" in the framework of the four practices, but still the four are the core of the teaching of the Phya gSñ theg pa according to the gZi brjod (Snellgrove 1967: 24). However, BGSB follows a different tradition. It replaces the four practices by the five sciences as the main teaching of the Phya gSñ theg pa. There are few cases where the phya of the Phya gSñ theg pa is written with wa zur, namely, Phywa gSñ theg pa; see Luñ rigs mdzod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281] p. 131, l. 2, l. 3, l. 6). Cf. also Gathaí manuscripts (Pasai Wangdu 2007, p. 18 [25, l.2]: mo btab phywa (!) kIgS na/; p. 25 [35, l.5]; go dañ dpYad bgyis sam / mo dañ mtshuñs bgyis sam /). [2-2]

The phya has the sense of life. It is explained as phya zer na g-yyi 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-yyi, "quintessence," "essence," "essential part of something" in the form of phya g-yyi; 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-yyi, which is in fact a contraction of miñi phya and nor gyi g-yyi, 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-yyi often designates the best part of almost anything that is desirable. In the sGra’ grel (p.57, ll. 5-6) the term miñi phya is explained as: phya tshe rgyal mo(s) ... mi phya med la ’shag ster / snra tshe zad kyi tshe sriñ ... / "The queen of life gives the essence of physical wellbeing to the man who lacks it, prolongs life for the man whose life is exhausted." Another text (Cuckoo 35) states: mi la phya med na tsha man / nor la g-yyi 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.”
INTRODUCTION

<2> Nine Ululotions (skad gcoñ dgu) [116a4] ......................... *35
<3> Forty-Two Ceremonies (gtañ rag bži bu tsas gniis) [116b3] .... *37

[3] The Vehicle of the gSen of the Magical Power (phrul gSen theg pa) [117b4].. *43
[I] Enforced release at the conventional level (tha sñad du bsgral ba) [118a3].. *45
   [I-1] Enforced release of the consciousness to be transformed into god
      (nmam sès lha ru bsgral ba) [118a3] ..................................... *45
   [I-1-1] Objects of enforced release (bsral bya) [118a4] ............ *45
   [I-1-2] The method of enforced release (sgrol tshul) [118b3] .... *49
      [I-1-2-i] Preparatory process (bca’ gži) [118b3] .................. *49
      [I-1-2-ii] Intention of striking [the soul] (gdab pa’i dgoñs pa) [120b1] .. *57
   [I-2] Enforced release of the aggregates in the cemetery
      (phuñ po dur khrod du bsgral ba) [122b5].......................... *67
   [II] Enforced release at the absolute level (yañ dag par bsgral ba) [123a4] .. *67

[4] The Vehicle of the gSen of Existence (srid gSen theg pa) [124a4]..... *73
  <1> Outside (phyi): External funeral (phyi’lur)
      of the Black Wing (gsog pa nag po) [124b1]....................... *75
  <1-1> Eighty-one ways of dying (ši thabs) [124b2].................... *75
  <1-2> Three hundred and sixty ways of funerals (dur thabs) [124b4].. *75
  <1-3> Four great Funerary Portals (dur sgo) [124b5].................. *77
  <1-4> Eight cycles of bon (bon skor brgyad) [125a2].................. *79
  <2> Inside (nañ): Ceremony of [guiding the dead to a higher] place
      (gnas chog) of the tantric deities (gsañ sñags lha) [126a5]......... *85
  <3> Middle (bar): Weekly acts (bdun tshigs)
      of the mdo-scriptures (gsuñ rab mdo) [127b5]....................... *89

Appendix I: ANTG (BTK = MT 191, pp. 241.7-248.7).......................... *98
Appendix II: ANTG2 (BTK = MT 191: 347.7-354.4) ....................... *115
Appendix III: Facsimile Edition of ANTG ..................................... *129
Appendix IV Facsimile Edition of ANTG2 .................................... *132
Abbreviations and Cited Sources ........................................... *135
TIBETAN TEXT

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

[I.3.3.2.c] gsum \(^{(11b)}\) pa lho gter gyi theg dgu ni / phya\(^1\) snañ 'phrul srid / dge drañ\(^2\) a ve / bla med do //

[[1] phya gšen theg pa]

[1] dañ 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 lňa ste / Khams brgyad\(^5\) \(^6\) las /

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

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

[1] the [Vehicle of the gŠen of] Prediction (phya [gṣen theg pa]),
[2] the [Vehicle of the gŠen of] Appearance\(^1\) (snañ [gṣen theg pa]),
[3] the [Vehicle of the gŠen of] Magical Power\(^2\) (phrul [gṣen theg pa]),
[4] the [Vehicle of the gŠen of] Existence (sríd [gṣen 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 [gṣen theg pa]),
[9] the Supreme [Vehicle] (bla med [theg pa]).

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

[1] First, as for the [Vehicle of the] gŠen of Prediction (phya gṣen [theg pa]), it is called phya gṣen, 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 ṛṣi, but here it corresponds to Buddhist bhikṣu.
(1) phyi daṅ (2) naṅ daṅ (3) bzo daṅ (4) sgra daṅ (5) gso ba (111b3) rig pa’i gnas līa la blo sbyaṅs pa’i skyes1 bu ni / e ma īo mtshar che ces pas / (1) phyi rig pa la2 Srid pa’i gto ‘bum nag po’ daṅ / (A.29b5) (111b4) Rin chen gyi rtsis ‘bum khra bo’4 5 // gTsug lag6 dpal ‘bum dkar po’7 daṅ gsum / Ri rab kyi rtser8 Koṅ tse Phrul rgyal la (111b5) gsuṅs so //
(2) naṅ rig pa la ‘dul ba’i Klu ‘bum nag po’9 / thul ba’i Klu ‘bum khra bo’10 /’dren pa’i Klu ‘bum dkar po’11 daṅ (112a1) gsum / klu yul du Ye sès sähl po la (A.29b6) gsuṅs so //
(3) sgra rig pa la12 / IHa srin gyi ‘khrugs13 ‘bum nag po’14 / (112a2) sGra tshad kyi

---

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).
12 las A
13 'khrug A
14 N.A.
(2) Internal [science], (3) Art, (4) Linguistics, and (5) Medical sciences, is indeed marvelous.>>

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

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

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

---


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

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

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

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

---

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

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

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

---

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

⁹ Concerning dPyad bu khri šes, one of the four \textit{mtshan ldan khye'u}, see the previous note.

dgu brtsegs¹ su dPyad² bu khri šes la gsuñs so // ces pa rnams rNam rgyal³ las bśad do //
[1-2] mo yañ phyi (112b) rig⁴ te / Ju⁵ thig⁶ rgyud 'bum⁷ las / (A.29b8)
phya gšen theg pa'i rgyud bstan pa⁸ / sprul pa bcu gcig⁹ kun gsal 'di / bdag
(112b2) don ma yin gžan don yin /
ces pas mdud pa sum brgya drug bcu ni / lha kham⁵ kyi mdud¹⁰ pa brgya ŋi 'su / 
dre¹² kham (112b3) kyi mdud¹³ pa brgya ŋi 'su 'o¹⁴ // de yañ ba sbal khyuñ gsum
mo // Žan (A.29b9) zuñ gi ju¹⁵ thig / Mi¹⁶ ŋag gi sog¹⁷ pa / ma sañs kyi mde'u¹⁸ rnams
(112b4) phyi rig pa'o //

¹ rtsegs A
² spyad A
³ ≅ BK59; 82.6-83.2: gso ba rig pa'i (83.1) bon sde gsum ni / gso bya'i nad 'bum nag po / gso byed kyi
 'tsho 'bum khrā'o (sic, read khrā bo) / rnam rgyal gyi sman 'bum dkar po gsum (2) 'ol mo luñ ŋiñs su
gtan la phabs te / snod ni dPyad bu khri šes la bstan no /
⁴ rig 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 dpnyad 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Medicine which cures" (gSo byed kyi sman 'bum dkar po).

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

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

<<This teaching of the treatise (rgyud) of the Vehicle of the gŚen of Prediction (phya gśen theg pa), which completely clarifies the eleven emanations\(^{12}\), is not for one’s own sake (bdag don)\(^{13}\), but for the sake of others (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 khams)\(^{14}\). These are also [knots of] cow (ba), frog (sbal), and garuḍa (khyuṇi)\(^{15}\). The Knot-Sortilege (ju thig) of Žaṅ ḽuṅ\(^{16}\), the scapula (sog

---

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

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

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

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

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

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

phyi rig naṅ rig sgra rig daṅ / 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 naṅ 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 (mdə'u)\(^{18}\) [divination] of the Ma saṅs\(^{19}\) 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].

\(^{17}\) 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 mda' mo, "arrow divination." It is mentioned in the Tibetan epic texts (Stein 1959: 335, n. 47; 349, n. 57).

\(^{19}\) The ma saṅs is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (dba'i mdzad) of Tibet prior to the coming of gNā' khri btsan po, the first Tibetan king, it is said that the ma saṅs ru dgu governed the country (lDe'u chos 'byuṅ, pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the ma saṅs (Stein 1959: 246); cf also Arrow: 444-45. In the Bon tradition, there are the nine ma saṅs brothers (ma saṅs spun dgu) and their nine sisters (ma saṅs sngon dgu'i lcam), all are enumerated in the 'Jig rten phuṅ 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 saṅs 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 saṅ = mi ma yin gyi rigs sīg (a class of non-human being, spirit).

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

\(^{21}\) Interlinear commentary: "Logical" (bshad ma rtog ge).

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

[2] gñis pa snañ gṣen ni / lha 'dre'i snañ ba¹ dañ mthun par ston pas \(^{(113a2)}\)
snañ gṣen no // de'i bon ni² / sNañ gṣen rtsa ba¹ mdo dgu³ las /
theg pa snañ gṣen bžed⁴ bstan⁵ pa / \(^{(A.30a1)}\)
<1> gyer sgo bźí dañ <2> skad gcoñ⁶ dgu /
<3> gtañ⁷ \(^{(113a3)}\) rag bźí bcu⁸ rtsa gñis so //
ces pas / de la <1> gyer sgo bźí ni / yañ de fíid⁹ las /

lha g-yañ gñan sri¹i gyer sgo bźí /
ces pas / \(^{(113a4)}\) <1-1> yar gsol ba lha'i gtsañ sgor gyer ba / <1-2> mar non pa sri¹i¹⁰ byur sgor gyer ba / <1-3> phar \(^{(A.30a2)}\) gtoñ¹¹ pa spyi'i glud¹² sgor gyer ba /
<1-4> tshur skyob pa phya¹i \(^{(113a5)}\) g-yañ sgor gyer ba'o //
de la <1-1> gtsañ sgor gyer ba ni lha sel la bya ste / lco gαι¹³ yar sel dañ / ru

---

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

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

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

Among them, <1> the four Portals of Incantation (gyer sgo) is explained in the same ["Nine Fundamental Sūtras of the gSen of Appearance" (sNaṅ gṣen 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 (gtsaṅ 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 ši ra is corrected to sri. The term ši ra is not known.
bذي gsas kyi mgur sel (113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya नि शु’ो // de gños su ma (A.30a3) phyé ba 'byuñ ba’i stoñ sel / gśen³ gyi dug (113b2) sel /

<1-2> mar sri la gyer ba ni ’dre sel yin te / sde brgyad kyi zlog sel / the’u⁴ raṅ gi dmar sel / ša ma’i riṅ sel la sogs sel (113b3) nag brgya नि शु’ो // mi hrañs⁵ kyi mda’ sel / de la sogs (A.30a4) sel⁶ khra brgya नि शु ste / sel sum brgya drug cu’o //

de bs dus⁷ na yañ⁸ (113b4) dgu dgu brgyad cu rtsa gcig go // de la yañ bs dus na

¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bšen A
⁴ the A
⁵ trañs AB
⁶ sde la AB
⁷ bs dus AB
⁸ yañ nal AB
upward of larks (lco ga), the purification of the throats of the gods of the four corners (ru bzi 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 (byun ba'i ston sel) and the purification of the poison of gShen (gsen 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 ra'i), the exorcism for removing the disaster of placenta (sa ma'i ri'n 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 hra'ns). [So] these are [in total] three hundred and sixty purifications or exorcisms.

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

25 The original reading lco ge of BGSB is corrected to lco ga (larks) according to ANTG.
26 The original reading gsas of BGSB is corrected to sras according to ANTG2 (349.1).
27 This name possibly refers to the mythical figure Lha rabs 'od dkar as the father of the sage Lha gShen Yoins 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 'nuñ thus gShen 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 ra'i sel; ANTG2 (BTK = MT 191) 349.2: same as BGSB.
32 The meaning of the original reading mi tra'ns is not clear. We corrected it to mi hra'ns, but it is uncertain.
gsum ’du ste / lha sel ’dre sel klu sel lo //

<1-3> phar spyi la gyr 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 rniñ gnis su yod do //

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

de la gto sgo4 bži ni / <1-3-2-1> ri 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 //

---

1  bsar A
2  rto AB
3  sgros AB
4  sgro AB
5  ša bon A
6  gtor A
7  to A
8  sdum B
9  to A
10 to A
further, [they are] condensed into three, namely the purification of gods (lha sel), the exorcism of demons (‘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 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] (goṅ khal) [114a] as the fifth.

Among them, the four [great] portals of ritual are, <1-3-2-1> a [ritual explained in the] text (bon skor) about wild animal deer, <1-3-2-2> a ritual [explained] in the text about nine rituals of existence (srīd pa gto dgu), <1-3-2-3> a ritual [explained] in the text for the conciliation of sa bdag35 and gñan36, 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 srīd Sangs rgyas rgya mtsho, Vaiḍūrya dkar po, chap. 31. Cf. Two editions of the Vaiḍūrya dkar po : - The Vaiḍūrya dkar po of sDe-srīd 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 bsdur mchas pa'i mingul rgyan Vaiḍūra dkar po'i do ñal dpwyod Idan sün nor, (2 vols), Kruñ go'i Bod kyi sés ríg dpe skrun khañ, 1996. See also note 52.
36 The gñan is one of the eleven g-yen of the earth (sa g-yen), see Mimaki (2000) 104. It is also one of the four spirits, see note 52. Cf. also Arrow, articles, nos. 21, 22, 24.
de la <1-3-2-1> ša ba’i¹ bon skor² (A.30a6) maṅ yaṅ dgu ru ’du ste / ① mi bu rin³ chen glud⁴ kyis bslu⁵ ba’i ša ba daṅ / ② bdud kha ’baṅs su bsgyur ba’i ša ba daṅ / ③ lha’i⁶ dal⁷ kha brgyur ba’i ša ba daṅ / ④ bgegs rigs byol kha (114a3) bsgyur ba’i ša ba daṅ / ⑤ sdaṅ sms byad kha bzlog pa’i ša ba daṅ / ⑥ sluṅs bus khram kha bsgyur ba’i (A.30a7) ša ba daṅ / ⑦ sluṅs rdib⁸ phuṅ sri gnon pa’i (114a5) ša ba daṅ / ⑧ ltaṅ ēn dgra⁹ than bzlog pa’i ša ba daṅ / ⑨ klu gñan sa bdag bcos pa’i ša ba daṅ dgu’o //

---

¹ pa’i B
² la A, gto B
³ blud A
⁴ slu A, blu ANTG 243.4, blud ANTG 349.5
⁵ lja’i B
⁶ dam A
⁷ rta’i B ANTG, rdib A ANTG 2
⁸ gra A
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)\(^{37}\) pretended [to be a real man], ② a deer that turns away the mouth of demon (bdud kha) as a servant (bais),\(^{38}\) 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 (sluñs bus)\(^{41}\) [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluñs rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bcos pa) with nāga, gñan, and sa bdag.\(^{42}\)

\(^{37}\) In Mu cho (BTK = MT 6) the phrase mi bu rin chen is used in the sens of "dear" or "beloved" concerning the deceased person in the form of īnad (īned) kyi īphaī baī mi bu rin chen sī (p. 519.2); mi bu rin chen gñen tsha groīs / (p. 534.3-4).

\(^{38}\) īphais (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 zod chen mo) 疫病，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 kyis dmod pa, "figures and the curse pronounced by demons." The ri mo here apparently refers to what one writes on the khram śīṅ, the wooden tablet for recording the names of persons who committed an evil act, hence the expression khram la btab which occurs in early documents and is translated as "on etablit le registre rouge" (Bacot et al 1940: 17, 43). Cf. also Uebach 2008: RET 14, p. 57 et seq. It is therefore an ancient usage of the administration attested in Dunhuang documents just referred to, but later it had come to have only ritual meaning. For illustrations of ritual usage of this, see Secret Visions 123, No.5 (Plate 25) and 131, No.22 (Plate 29).

\(^{41}\) The word sluñ is not attested in modern Tibetan dictionaries. However, Hor btsun Lexicon has the term sluñ log and is defined as pho mtshar log pa, "the male organ that is upside down." Hence the word sluñ bu in our text could mean "the boy whose male organ has gone through sexual transformation."

\(^{42}\) More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, 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 daṅ 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 smé⁷ mnol⁸ thog gi (114b3) gto⁹ dgu ni / rgya'u 'thiṅ kha gto¹⁰ dgu la sogs so // ④ khra bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gšen rab (A.30a9) smon pa tsam gyi gto¹⁴ dgu (114b4) la sogs pa'o //
<1-3-2-2> Even though there are three hundred and sixty [types of] "nine\textsuperscript{43} rituals" (\textit{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 (\textit{Tsha'ins pa lha'i gto dgu})\textsuperscript{44} are "nine rituals," such as those concerning [the god] Yab lha bdal drug,\textsuperscript{45} etc. ② The black "nine rituals" of \textit{sa bdag} and gñan are those such as the "nine rituals" of the wishing black head people (smon mi\textsuperscript{46} mgo nag), etc. ③ The red "nine rituals" of the lightning (\textit{thog})\textsuperscript{47} carrying the impurity (\textit{sme})\textsuperscript{48} are those such as the "nine rituals" of rGya'u 'thiṅ kha,\textsuperscript{49} etc. ④ The multi-colored "nine rituals" that correct the crooked world (\textit{srid pa yo\textsuperscript{50} bcos})\textsuperscript{51} are those such as the "nine rituals" that are just the wish of gŚen rab [mi bo], etc.

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{43} The way in which the term \textit{gto dgu} is used in this context does not allow one to specify to which group it refers.
\item \textsuperscript{44} The \textit{Tsha'ins pa lha'i gto dgu} is mentioned as a title of a book in LShDz (Karmay 1972) 312.33-34 = LSDz 279.11-12.
\item \textsuperscript{45} This is the name of the Tibetan royal ancestral god who is presented as \textit{Phywa rje}, "Lord of the \textit{Phywa}" (Arrow 250). In the 9th century Konpo inscription, the name is spelled as Phywa Ya bla bdag drug (Richardson 1985: 66) and Yab lha bdag drug or Yab bla bdag drug in Dunhuang documents (Bacot et al 1940: p. 81, l. 8, l. 26). Bacot translates the name as "fils des six pères Maitres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, \textit{Tun hoì nas thon pa'i bod kyi lo rgyus yig cha}, Mi rigs dpe skrun khaì, Beijing, 1992. p. 68, l. 9 and p. 69.1.3 (P.T. 1286).
\item \textsuperscript{46} The term \textit{smon mi} echoes the name of the primeval deity called \textit{Srid pa Ye smon rgyal po} in the \textit{Bon} cosmogony; see the text \textit{dBu nag mi'u 'dra chags} (Cuckoo 99; Arrow 256).
\item \textsuperscript{47} Cf. Arrow 384.
\item \textsuperscript{48} \textit{sme} is written as \textit{dme} in ANTG 243.6 (see Appendix I). Cf. \textit{sme} in Arrow 383. Cf. also Snellgrove's translation: "impurity," etc. in Snellgrove (1967).
\item \textsuperscript{49} This name is probably a variant of \textit{rGyal bu} 'Thing ge. Prince 'Thing ge is one of the three primeval brothers in the \textit{Bon} cosmogony, see \textit{dBu nag mi'u 'dra chags} (Cuckoo 101; Arrow 267). In YBK (p.220), a \textit{rGyal bu} mthéṅ ghe'i gduṅ ras is mentioned.
\item \textsuperscript{50} \textit{yo} in the sens of \textit{kyog kyog} (\textit{rGya bo} tshig mdzod \textit{chen mo}).
\item \textsuperscript{51} The original reading of BGSB, \textit{srid pa ya bcod} (A, --- bcas B), which does not make sense, should be corrected to \textit{srid pa yo bcos}, according to the reading in ANTG 243.6 and ANTG2 349.7. In the \textit{bKa' brten}, there are many texts, that contain \textit{yo bcos} in the title: see Karmay, Samten and Nagano, Yasuhiro (ed.) (2001): \textit{A Catalogue of the New Collection of Katen Texts}, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.
\end{enumerate}
\end{footnotesize}
<1-3-2-3> sdumš¹ la maṇḍ yaṇ klug gnas sa bdag gtod daṇ bzi / sman 'gro² bzed daṇ gsum gyi bcbs thabs daṇ bdun du 'dus⁽¹¹⁴b⁵⁾ so //
<1-3-2-4> rgyal po la maṇḍ yaṇ / gra dkar gra dmar gnis su 'dus so //
<1-3-2-5> goṅ khal gyi bon ni / de rnambs kun la sna sel dgos pas⁽¹¹⁵a¹⁾ sel khra rnambs so //
<1-4> tshur phyas gser gyer ba ni / phyas la spros na bon sgo³ bzi bcu že gnis /

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

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

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

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

52 These are the four types of spirits that the Bon tradition recognizes. It gives men advice to respect them in order to have a harmonious relationship with nature, namely water, the sphere of the high altitude, soil, and rock: 1) The klu, the aquatic spirits, dwelling in ponds, lakes, rivers and oceans and underground; the term klu is used in Buddhist texts to translate the Sanskrit term nāga. The klu are ambivalent in their interconnection with men. There are three volumes dealing with the klu, the Klu 'bum dkar nag khra gsun, see BK 8 (cf. Martin et al 2003, No. 8). See also a bibliographical notice in the Index of BGBS 2007. 2) The gñan, the atmospheric spirits, dwelling in high atmosphere and mountain tops. They are one of the 11 g-yen of the earth (sa g-yen); see Mimaki (2000) 104. The gñan are also closely connected with the mountain deities known as yul lha and gzi bdag. Cf. Arrow, articles Nos, 21, 22, 24. 3) The sa bdag, the spirits of earth, inhabit the ground, and their permission is always sought when construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, 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 BGBS (Ms. AB) should be corrected to 'brog. We find this reading in ANTG2 349.8. 'brog are a kind of spirits. See the next note.


55 Contrary to the statement in BGBS, 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> gšin¹ 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 thañ dañ gsum phya glud do //
(115b2) g-yuñ druñ phya dar che chuñ gñis phya gsas //4 Mu ye pra phud dañ /
g-Yañ lha dgu skor gñis phya'i phug³ / 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

---

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

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

---

56 Cf. ANTG 244.5-6: gsum pa gto rab bţi bcu rtsa gni s ni gyer sgo bţi la bţi bcu / thar glud gni s la bţi bcu gni s stor /; cf. ANTG2 350.5.
57 le A, lo B, sgo ANTG. Cf. ANTG 243.7-244.1: tshur bskyobs pa'i phya'i g-yañ sgo gyer ba la yañ / bon sgo bţi bcu rtsa gni s ste / gson phya sum bcu so gni s / sî (sic, read gśi?) phya bcu dañ bţi bcu rtsa gni s so //; cf. ANTG2 349.8-3501.
58 The reading is sî phya in ANTG (244.1) and ANTG2 (350.1).
59 The original reading of BGSB, sum brgya so gni s (three hundred and thirty-two), is corrected to sum cu so gni s (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1.
60 The identity of gŚen za ņa mig remains unknown. The word gśen za “lady of gŚen” normally refers to the two daughters of gŚen rab mi bo; see gZer mig, p. 444 passim.
61 The identity of this name remains unknown to us. The use of the word thañ in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Thañ ņa puñ mo thañ; Lalou (1958) 165: Thañ ba g-yu thañ.
62 The identity of this name is unknown, cf. note 61.
63 This is the name of a deity, and it also forms a part of the title of a text: Mu ye pra phud phya'i mthar tshug (Cuckoo 35-53).
64 These nine g-yañ deities are not known to us.
65 This is probably the title of a text, but no information about it is found so far.
66 Again, this is probably the title of a text, but no information about it is found so far.
67 This word phya'i glud obviously refers phya glud, which we have already encountered above.
Ye mi stone ldan gyi\(^1\) phya ni phya yi nes tshig go // \(^{(115a5)}\) saňs po’y phya gzuñ\(^2\) ni \(^{(A,30b3)}\) phya’i mthar thug go //

yañ bzed gzuñ\(^3\) bcu ni \(\textcircled{1}\) gnam mkhan bu pho mda’ phya\(^4\) / \(\textcircled{2}\) sa mkhan bu mo ’phañ phya\(^5\) / \(^{(115b1)}\) \(\textcircled{3}\) mon lha bra gu phya ni / bla’\(^6\) g-yu ‘gugs pa / \(\textcircled{4}\) ‘brug rje btsan pa’i phya ni byes phya / \(\textcircled{5}\) bkra śis kyi snañ gzuñ dañ / \(\textcircled{6}\) bya khyuñ gi thugs \(^{(115b2)}\) phya ni bag ma’i phya / \(^{(A,30b4)}\)

phya phya yer ba bcu gsum ni / \(\textcircled{1}\) gto\(^8\) phya staňs kyis\(^9\) ra rgan 10\(\textcircled{10}\) sgrig pa’i 10 phya ni phyugs phya / \(\textcircled{2}\) bdud rtsi zil thig\(^1\) ni zas kyi \(^{(115b3)}\) phya / \(\textcircled{3}\) g-yañ dkar sder mo thani dňos grub bｓrui\(^1\) 12 ba’i phya / de yan chad la ŋi šu rtsa gñis /

---

\(^1\) gyis A
\(^2\) bzuñ A, bžugs B
\(^3\) bzuñ 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
\(^12\) bṣuñ A
tshe is the horn of the phya (phya'i ru). The phya of Ye mi ston ldan is the definition (ties tshig) of the phya (phya yi ties tshig). The text of the phya (phya gzung) of Sañs po ['bum khri] is the best (mthar thug) of the phya.

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

Thirteen phya phya yer ba are: ① the phya that arranges the old goat (rargan) by the manner of the phya of ritual (gto phya), the phya of domestic animals (phyugs phya); ② the drops of splendid (zi thig) of ambrosia (bdud rtsi), the phya of food; ③ g-Yaṅ dkar sder mo than, the phya that protects the realization (diṅs grub).

---

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

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

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

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

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

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

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

75 This is probably a name, cf. note 61.
skyob pa yar la¹ bu cu / ① pho la skyabs ² ³ mo la skyabs / ③ srog (A.30b5) la skyabs / ④ spyi la skyabs ³ ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyug la skyabs pa / ⑧ phya⁴ tshañ⁵ gi yon (115b5) tan dañ / ⑨ rten chos / ⑩ dmu yad⁶ dañ bu cu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gśin phya⁷ la buc yod do // ① Sa le dmu dgu dañ / ② Cañ⁸ šes sbal (116a1) bu dañ / ③ Phya cha rgya 'dre dañ / (A.30b6) gsum⁹ kas¹⁰ phya¹¹ yi¹² yon tan bser / ④ Yod 'bum dkar po dañ ⑤ Med 'bum nag po gnis (116a2) kyis phya'i legs

---

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

The ten upper protections are ① the protection of the male, ② the protection of the female, ③ the protection of the vital force (srog), ④ the protection of the spyi spirit, ⑤ the protection of glory, ⑥ the protection of life (tshe), ⑦ the protection of domestic animals (phyugs), ⑧ the quality of complete phya (phya tshañ), ⑨ the [protection of] the rten (rten chos), ⑩ and ⑪ the [protection of] food (dmu yad). In this way there are thirty-two [phya for the living beings (gson phya)].

<1-4-2> There are ten phya for the dead (gśin phya). ① The Sa le dmu dgu ("Nine Lucid dMu"), ② the Cañ śes sbal bu ("Small Intelligent Frog") ③ and the Phya cha rgya 'dre ("Demon of nets, part of the phya") by these three [texts], one checks the quality of the phya. By the two [gods, namely] ④ Yod 'bum dkar po and ⑤ Med 'bum nag po, one distinguishes the good or bad of the phya. By the two [texts, namely] ⑥ the Phya sugs 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): gdañ rdo 'di la rten chos sogs, "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 khus: liquid butter, ghee ② zas bcud: the essence of food, the excellent taste of food, nourishment, vitamins, ③ bdud rtsi: nectar, ambrosia, amrita, ④ dnos grub: realisation, attainment, spiritual attainment, magical powers.

78 N.A.

79 N.A.

80 N.A.

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

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

83 While the spelling of the phrase Phya sugs 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 ṣug g-yu lo dañ / ⑦ g-Yaṅ phya len rgyud gñis kyis phya phugs² gar 'gro brtag / ⑧ Phya ṣog¹ le 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 bs dus /

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

<2> gñis pa skad gcoṅ⁵ dgu ni <2-1> gsol ba lha la skad gcoṅ⁶ gñis te / ① g-yu 'brug gi ņur skad (116a5) kyis lha gsas kyi (A.30b8) dpuṅ bs dus⁷ / khyuṅ mo'i 'tsher skad kyis drag po'i lha bdar⁸ /

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

---

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

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

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

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

---

84 There are variations in spelling of the place-name: sMra, sMar, dMar, and Mar (Stein 1959: 197; 1961: 52). rMa is the name of the region around Mount A myes rMa chen in Amdo. The ṣo 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: ḣag 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' gral (58.6-7; = new ed. 86.1) it is said: phya zer na g-yaṅ drun gi tshe / g-yaṅ zer na de ŋid kyi bcud du bstan pa'o / "phya means everlasting life. g-yaṅ means the essence of it (= the everlasting life).". See also note (12) of the Introduction to the present translation.

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.
<2-3> gñan po spyi la skad gcoṅ¹ gsum ste / ⑤ khu byug gsuṅ sṅan 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 srin brda sprad /

<2-4> gnon pa sri la skad gcoṅ⁴ (116b3) gñis ste / ⑧ pho rog lto skad kyis sri'i
byuṅ khaṅs gdab / stag sбраṅ bu'i skad kyis sri khams mnan //

<3> gsum pa gtaṅ⁵ rag bźi (A.31a1) bcu rtsa gñis (116b4) ni / <3-1> gsol ba lha la
gtaṅ rag bcu / ⑨ gsum rat skyob pa phya⁶ la bcu / <3-3> gñan po spyi la bcu /
⑩ gnon pa sri la bcu / thar glud⁷ gñis te bźi (116b5) bcu rtsa gñis so // glud⁸
la⁹ bcu gsum yod kyaṅ / che šas daṅ chuṅ šas gñis so //
one catches [116b] the phya of human beings (mi’i phya); ④ with the cry (sgra skad) of a peacock, one summons the vital essence of the riches of domestic aminals (phyugs kyi g-yari).

<2-3> [As for] the fierce ones (gñan po), there are three ululations for spyi spirits⑨: 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>⑩ [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)⑥ and [the ceremony of] ransom (glud); that makes forty-two.② Even though there are thirteen ransoms (glud) [in total], they can be reduced to the larger part (che śas) and the smaller part (chuñ śas).③

---

⑨ As seen in note 33, the sense of the word spyi in the context remains totally obscure.
⑩ Here it seems the order of the rubriques <2-2> and <2-4> is inverted.
⑥ Cf. BGSB 117a2: thar bon gyi rgyañ śiñ yin pas khyer bar bya.
① The ’Grel bذي presents forty-two ceremonies with slightly different contents. Cf. ’Grel bذي 442.2-3 (= new ed. 426.5-6): gtañ rag bذي bu rtsa gnis ni / sel dañ khrus la gyer ba bu / lha gsas mchod pa la bu / ’dre srin gdon la gyer la la bu / phya g-yari gñan la gyer ba dañ bu / ’gyed pa thar dañ / rdzoñ pa glud gnis te bذي bu rtsa gnis so /
② These two terms, the larger part (che śas) and the smaller part (chuñ śas), are attested in certain texts. Cf. Khro bo sku gsañ thugs kyi sgrub thabs kyi ’grel pa gsal byed ’phrub gyi me loñ of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: glud che śas chuñ śas skabs dañ sbyar la gtañ / Cf. also the gSañ ba sñags kyi bsñen bsgrub las gsum mam par ’byed pa lha gñen sel
de yañ 'o gñen¹ (A.31a2) bon gyi rkañ pa yin pas tshugs par (117a1) bya / sdi gto² bon gyi mtshams³ yin pas chod⁴ par bya / mtshe than⁵ bon gyi spyan 'dren yin pas thoñs par bya / thab bon gyi (117a2) bṣags pa yin pas dag par bya / phya bon gyi rked⁶ rags⁷ yin (A.31a3) pas dam du bciñ / thar bon gyi rgyañ⁸ śiñ yin pas ⁹khyer bar⁹ bya / glud bon gyi lhu¹⁰ (117a3) gzugs¹¹ yin pas tshañs¹² par bya / ya sel goñ ba¹³ yin pas sñon¹⁴ la bya / ma sel cha ga yin pas gšam du bya / yas la nor 'khyugs (117a4; A.31a4) med par bsogs / smrañ la chad lhag med par gyer / phud ma gtor¹⁵ bar yas mi bsog¹⁶ / gar mduñ ma btsugs bar bon mi gyer¹⁷ / glud¹⁸ sna

¹ gñan B
² gto B, gtod A, dor ANTG2, dod la ANTG
³ 'tshams AB
⁴ chod AB ANTG2, mchod ANTG
⁵ mtshe than AB, tshe thun ANTG ANTG2
⁶ skye AB
⁷ rag B
⁸ rgya B, rgyañ A ANTG, gtsañ ANTG2
⁹ khyed par A, khyad par B
¹⁰ lhu AB ANTG2, glu ANTG
¹¹ gzugs AB ANTG, tshigs ANTG2
¹² tshañ AB ANTG2, tshañs ANTG
¹³ Cf. ņa ANTG ANTG2
¹⁴ sняañ A
¹⁵ btor A
¹⁶ bsogs B
¹⁷ sgyer A
¹⁸ blud A
Further, since the 'o gñen\(^{94}\) are the feet of the teaching (\(\textit{bon}\)), one should establish [\(117\text{a}\)] them. Since the ritual [of the expiation] of sins (\(\textit{sdig gto}\))\(^{95}\) is the border (\(\textit{mtshams}\)) of the teaching (\(\textit{bon}\)), one should demarcate [the area]. Since the \(\textit{mtshe than}\) plant\(^{96}\) is the invitation of the teaching (\(\textit{bon}\)), one should give it as a present. Since the kitchen is the confession (\(\textit{bśags pa}\)) of the teaching (\(\textit{bon}\)), one should purify it. Since the \(\textit{phya}\) is the waistband of the teaching (\(\textit{bon}\)), [one should] bind it (\(\textit{dam du bciṅ}\)). Since the [ceremony of] escape (\(\textit{thar}\)) is the frame-wood [of the \(\textit{thāṅ ka}\)] of the teaching (\(\textit{bon}\)), one should carry it (\(\textit{khyer bar bya}\)). Since the ransom is the limbs of the teaching (\(\textit{bon}\)), one should complete it. Since the purification upward is the collar (\(\textit{goṅ ba}\)), one should do it first. Since the exorcism downward is the edge (\(\textit{cha ga}\)), one should do it last. Collect the ritual-objects without errors (\(\textit{nor 'khyugs}\)). Intone the exposition of the archetype (\(\textit{smraṅ}\))\(^{97}\) without insufficiency or excess. Don’t collect the ritual-objects without giving the initiatory offering (\(\textit{phud}\)). Don’t intone the \(\textit{bon}\)-ritual without planting the ritual-spear (\(\textit{gar}\)).

\(^{94}\) The sense of the term 'o gñen is not known to us. It is also attested in \(\text{Mu cho} (\text{BTK = MT 6, pp.114, 118})\) 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 \(\textit{sdig gto}\) is certainly wrong. It is here the question of erecting of a pole (\(\textit{tho}\)) 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 \(\textit{sdig gto}\) is a corrupted form of \(\textit{phyi tho}\), the "outer demarcation." The word for demarcation is \(\textit{mtshams chod}\), and there are three demarcations: \(\textit{phyi mtshams}\), "outer demarcation," \(\textit{naṅ mtshams}\), "inner demarcation," and \(\textit{gsaṅ mtshams}\), "innermost demarcation" (\(\text{RYK pp.420, 4230}\)); cf. Êzi khro Vol.2, pp. 1864-1866 (\(\text{BTK = MT 126}\)).

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

\(^{97}\) Concerning the term \(\textit{smraṅ}\), see Snellgrove (1967) 256 n.9.
than gyis draṅ / glud¹ g璩² zor gyis btul / zor g璩³ g-yaṅ du skyel⁴ / de ltar ma nor (A.31a5) g璩 bţi spyaṅ gyur na / g璩 don mthar (117b1) phyin bdag
don lhun gyis grub / ces pa phal che gSon⁵ gyi gra 'chad⁶ ⁷ las bšad do //

sNaṅ gṣen gyi rgyud g-Yuṅ druṅ gsal 'byed⁸ las
sku 'i (117b2) don du yas thags bsog⁹ //
gsuṅ gi don du smraṅ la gyer // (A.31a6)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //
khāṅ¹⁰ ston mgron (117b3) po bsogs pa 'dra //
tshig med yas la re ba de //
lag med gser g-yu mthoṅ ba 'dra //
yas daṅ smraṅ¹¹ du 'dzom¹¹ lags kyaṅ //
tiṅ 'dzin¹² (117b4) byin gyis ma brlabs na //
šar pa¹³ (A.31a7) bDI⁴ glu¹⁵ 'khrab pa 'dra
ces so //

---
¹ blud A
² b璩 A
³ b璩 A
⁴ skyam AB, bskyab ANTG2, skyabs ANTG
⁵ bson A
⁶ chad B
⁷ N.I.
⁸ N.I.
⁹ sog B
¹⁰ kha AB ANTG, khāṅ LRZ 137.6, khoṅ ANTG2
¹¹ du 'dzom AB ANTG2, daṅ 'dzam LRZ 137.6, du 'dzoms ANTG
¹² tiṅ 'dzin AB ANTG ANTG2, raṅ bţi 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 (gžuñ), the benefit for others’ sake (gžan don) is [117b] completed, and the benefit for the sake of oneself (bdag don) is realised spontaneously.

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

It is said in the "Everlastiong 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].>>.

---

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

102 This part is cited in the 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\(^3\) bzi\(^4\) las /
dgra la dmigs pa’i rdzu 'phrul bdun ni / ① bsad ② gso\(^5\) gnis (118a1) ③ dbab

---

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

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

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

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

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

¹⁰⁵ The definition is slightly different from that given in the gZi brjed. Cf. Snellgrove (1967) 98.5-6: 'phrul ni snaṅ žin srid pa 'phrul bas 'phrul // 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."

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

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

¹⁰⁸ The reading of BGSB spyad should be corrected to gcad accoding to that of the 'Grel bži (new ed.)
⁴ gcad¹ gñis / ⁵ ltas ḋan ⁶ cho 'phrul gñis / ⁷ jag² chijn dañ bdun no // bgegs (A.31a8) la dmigs pa bži ni ¹ mnan ² gźir³ (118a2) gñis / ³ bkar⁴ ⁴ sreg gñis te⁵ bži’o // bon ŋid la dmigs pa gñis ni / bdag don gźan don gñis so //

ces so //

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


’Gu ya srog ’dzin⁸ las /

bsgral⁹ bar bya ba’i¹⁰ ŋi¹¹ 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 bžiṅ A
bad omens (ltas ṅian) and 6 magic (cho ’phrul), and 7 binding the robber [with strings] (jag chiṅ)\(^9\); 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)\(^10\) and 4 burning (sreg); these are four [in all]. The two [Magical Powers] intended for the real nature of Bon (bon ņid) are two, namely the benefit for the sake of oneself (bdag don)\(^11\) 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\(^12\) as Life" (’Gu ya srog ’dzin):

<<As for the ten fields of the enforced release (bsgral bar bya ba’i žiṅ bcu)\(^13\)

\(^9\) In our critical edition of BGSB (2007), we proposed the emendation of the text to byad chiṅ, but according to reading of the ’Grel bẓi (jag chiṅs), we finally propose to adopt the reading of manuscript B of BGSB, jag chiṅ.

\(^10\) Cf. bsud pa “gathering” in ’Grel bźi (new ed.) 402.5.

\(^11\) In BGSB bdag don is always used instead of raṅ don, but in ’Grel bźi (new ed. 402.6) raṅ don is used as in Buddhist texts. Cf. supra n.99

\(^12\) Cf. (Minpaku Lexicon) ’gu ya [Z]: ① yaṅ dag pa / perfect, pure, perfectly pure ② dam tshig / vow, oath, promise.

\(^13\) In our BGSB (9a2-4), mention was already made about the ten fields of enforced release (bsgral ba’i žiṅ bcu) based on the cited passage of the Ži kḥro rtsa ’grelest (N.A.), but the contents of these ten fields
ces pas / ① bstan pa'i spyi dgra ① / ② bla ma'i ⑾ sgrub gšen
gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka' dañ dam las 'gal ba / ⑥
gšen ⑾ gyi dkor la rlom pa / ⑦ ma ŋes ⑾ stabs la bcod pa / ⑧ byaṅ
chub sgrub pa la bar chad byed pa / ⑨ sems can yoṅs la gnod pa / ⑩ srid pa'i
gto ⑾ la 'gal ba dañ bcu'o //
bsdus na ⑾ gzugs can gzugs med gṇis su 'du ste / gTiṅ ① rdzogs phur pa ①
las
srin po ŋo dmar gzugs can mṅon pa'i dgra / ⑾ yi ② dwags ŋo nag ⑾
mi mṅon phag nas gnod pa'i 'dre

---

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

[they are:] ① the general foes of the teaching (bstan pa’i spyi dgra), ② the foe of the Bla ma (bla ma’i sku dgra), ③ the personal foe of the practitioner 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" (gTs’in rdzogs phur pa):

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

are slightly different from the explanation given here which is based on the ‘Gu ya srog ‘dzin (BK 148, 466.2-5). We are curious to know why Tre ston rGyal mtshan dpal cites two different sources of different contents in order to explain the same idea without comments. In the sDe snod mdzod of Šar rdza bKra 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 Šar rdza’s citation is closer to the original of the ‘Gu ya srog ‘dzin. On the other hand, the same ten fields are enumerated in a rNiñ ma text, the rNal byor chen po’i dam tshig ñi sū rtsa bryad las gnañ bkañ gi yi ge gsal bar bkod pa of Roñ zom Chos kyi bzañ po [11th c.] (Roñ zom chos bzañ gi gsañ bum, Si khron mi rigs dpe skrun khañ, Chendu, 1999, 2 vols, vol. 2, [407-412, 410.2-16] and also in a dGe lugs text, the gSañ sīaŋs rig pa’i ‘dzin pa’i sde snod las byañ bai miñ gi grais of Klön rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesch Chandra, Śaṭa-piṭaka Series vol. 100, New Delhi, 1973, [91-174], 132.4-6). But the contents of the two texts are considerably different. This needs to be studied separately. It seems that the systematic idea of the ten fields of the enforced release is not found in Indian sources, but partial ideas are found at least in such Tantric texts as the Susiddhikara-tantra, chap. 12 (P [9] (431) tsha 247a6-8; D (807) wa 185a2-3; Ch [18] (893) [chap. 15] 613c22-26 ?) and the Mahāvajraśīhāra-tantra, chap.2 (P [4] (105) ja 139a1-3; D (468) ja 155b5-6; Ch [21] (1242) [chap. 1] 203b16-10). We owe the information about these two Tantric sources to Mr. Kendai Nishiyama.
ces dañ /
   sdañ pa'i dgra dañ gnod pa'i bgegs
ces so //
   [I-1-2] gñis pa sgrol tshul la gñis 1 / [I-1-2-i] dañ po 2 bca' gźi 2 ni /
dkyil 'khor gyi lho nub tu 'brub khuñ bca' bar gsuñs pa ni / gzugs can gyi dus
su Khams gsum kun sgrol 3 rgyud 4 (118b5) las /
   lho nub srin po'i sri khuñ du / gzas 5 pa 6 po'i liñ ga 6 bca 7
ces so // dBal mo las thig 8 las /
   gźan yañ dkyil 'khor byañ (119a1) šar du / 'brub khuñ gru gsum 9 brtseg 10 la
   / gri 11 rtsañ 12 kha dmar 13 rgyud 14 dag gis bskor /

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

<<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’ gızì), concerning the statement to prepare a [triangular] receptacle (’brub khuñ)\textsuperscript{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 spirits\textsuperscript{115} (dBal mo las thig):

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

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

\textsuperscript{115} There is a mythic country called dbal yal, its gods are called dbal gsas and goddesses dbal mo and its priests dbal gṣen or dbal bon. There is a particular group of dbal mo called dbal mo tser 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; Ži khro, Vol. II, pp. 1211, 1543 (BTK = MT 126, p. 1543). The tantra dBal mo las thig deals with the ritual aspects of the tantric deity Khro bo gTso mechog mkha’ gyiṅ (Karmay 1972: 45, n.2), and his retinue includes amoungst others the dbal mo tser 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-phyang-ma Nyer brgyad: A brief comparison," (Karmay and Nagano 2000: 117-178). The ’cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf. Arrow 190-199.
ces pa gzugs med kyi dus su (119a2) 'o //

**Gab pa gsañ ba'** (A.31b4) rgyud1 las /
byañ šar bgegs kyi mdun sa ru / gdon² bgegs 'dul ba'i 'brub khuñ bya
ces so // gzugs (119a3) can gyi liñ ga³ la bsgra⁴ liñ bdud 'chañ lña la bya'o // **Me**
ri 'od gsal gyi rgyud⁵ las /
dri⁶ chen snabs lud rjes sa dañ / skra dañ (119a4) gos (A.31b5) kyi dum bu lña
ces so // stab liñ ni bra bo dañ / ju tse⁷ la sogs 'bru nag la sor bži'i tshad du
bya'o // **Phur pa**⁸ las
liñ gai'⁹ (119a5) rgyu bdun

---

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

It is said in the "Treatise of the Hidden Secret" (Gab pa 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\(^{118}\) 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)\(^{119}\):
<<There are five pieces\(^{120}\): excrement (dri chen), mucus-phlegm (snabs luds), 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,\(^{121}\) etc., in the size of four fingers. It is said in the "Dagger" (Phur pa):
<<The causes of the liṅga are seven.>>\(^{122}\)

\(^{116}\) rtṣaṅ = small stakes shaped like weapons (arrows, swords, spears), which are placed around the 'magic triangle' (thun khaṅ / ’grub khuṅ) after the liṅga has been placed in it: Snellgrove (1976) 108.3, 306 (Glossary).

\(^{117}\) For the image of this description, see Secret Visions, p. 113, No. 10.

\(^{118}\) The term bdud ‘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.

\(^{119}\) Cf. Me ri ’od gsal gyi rgyud (BK 162; 176.2-3): de nas dgra gzugs liṅ ka ni / dri ma rkhaṅ rjes phyi sa daṅ / skra daṅ goṣ kyi dum bu daṅ / bdud chad (sic, read ‘chaṅ) lia las gzugs byas la / ...

\(^{120}\) The five elements are to be collected from the foe for ritual purposes.

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

\(^{122}\) The citation is from the Phur pa, see the index of BGSB 2007 (Phur pa rgyud dgu). This title covers nine texts, but the quotation could not be located. Here the rgyud obviously refers to seven types of
ces dañ / sreg¹ liṅ ni ṣog bu la bya'o // mnan liṅ gro ga² la bya'o // ITa ba

khun chen³ las /

dpral bar (A.31b6) miṅ la sñiṅ khar (119b1) rus / 'doms⁴ su tsha'am bla dwags⁵ bri /

ces so // Las thig⁶ las /

de'i naṅ du gnag⁷ pa'i⁸ miṅ dañ rus su byas⁹ pa dag / gro ga¹⁰ ra sog¹¹ (119b2)
dag la bri / thod chen dag gis steṅ¹² nas dgab
ces pas / ra sog¹³ ni gzugs med kyi liṅ ga¹⁴ yin no //

Me ri 'od (A.31b7) gsal gyi rgyud¹⁵ las / (119b3)

bgegs kyi liṅ ga¹⁶ ra sog¹⁷ la
ces so //

gzugs can gyi srog rnor¹⁸ 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 brmag BL
⁸ BL inserts //.
⁹ bcas BL
¹⁰ gar BL
¹¹ sogs B BL, swo A
¹² sñiṅ BL
¹³ swo A, sogs B
¹⁴ kha AB
¹⁵ = Me ri 'od gsal gyi rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sog la ...
¹⁶ kha AB
¹⁷ sog MRO, swogs B, swo gsaṅ ba (?) ka A
¹⁸ mī A
¹⁹ khu AB
²⁰ po AB
The *liṅga* for burning (*sreg liṅ*)\(^{123}\) is made of paper (*ṣog 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 khyūṅ 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

---

\(^{123}\) 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 / (119b6) 'gug2 byed yi ge dza sion lcags kyu lta bu5 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 (120a1) bkug par mi gdab / ma gdab8 par mi gtub9 / ma gtub10 par mi bstab / (A.31b9) ma bstabs pa11 mi bsreg12 / ma (120a2) bsregs13 par mi mnan14 ces so //

guṅ gñis la bla15 'khyams16 pa'i dus su17 'gugs te / Klu 'bum18 las /
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 "rtri", or the red "tri"] by the pride of the wrathful [deity who is the practitioner] himself. He violently (\textit{drag tu}) entrusts (\textit{bcol}) and exhorts (\textit{bskul}) [his low-ranked attendants to keep the vital force of foe or impeder inside "rtri" or "tri"]. It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsaṅ ba'i rgyud}):

<<Without praising (\textit{bstd}) [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 \textbf{[120a]} summoning (\textit{bkug}) [the vital force of the foe], he will not strike (\textit{gdb}) [the vital force of the foe]. Without striking (\textit{gdb}) [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{bstb}) [a piece of the cut \textit{liṅga} to the tutelary god]. Without offering (\textit{bstbs}) [the piece of the cut \textit{liṅga} to the tutelary god], he will not burn (\textit{bsreg}) [another piece of the \textit{liṅga} that has been cut into pieces]. Without burning (\textit{bsregs}) [the piece of the the \textit{liṅga} cut into pieces], he will not suppress [the last piece of the cut \textit{liṅga} in the ground].\textgreater;\textgreater;\textsuperscript{132}

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

\begin{itemize}
\item \textsuperscript{128} For the image of the iron-hook (\textit{kcags kyu}), see Kvaerne (1985), pl. XII a).
\item \textsuperscript{129} For "dza," cf. Kvaerne (1985) pl. XII a). The shape of the finger of the performer of the ritual represents "dza."
\item \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.
\item \textsuperscript{131} Here the \textit{liṅga} is the \textit{rten}, and \textit{rnam šes} is therefore \textit{brten pa}.
\item \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.
\item \textsuperscript{133} In these sentences the soul (\textit{bla}), the vital force (\textit{srog}), and the consciousness (\textit{rnam šes}) are considered
\end{itemize}
dkar ba'i phyed dañ nag¹ pa'i (120a3) phyed / bla² 'khyams³ dus su šes par bya /

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

10 ces so //
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 šes par bya /

ces dañ /
ña ma'i zer la¹⁴ las sbyor bya /

ces (120b1) Drag pa'i rgyud¹⁵ las bșad do //
[I-1-2-ii] gñis pa gdab pa'i dgoñs pa ni / Ñon 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 Ñon moñs rañ grol (abbr. NR), BK 160; 248.4.
wanders. It is said in the "Hundred-thousand [White] Nāga" (Klu 'bum):
<<The white half (dkar ba'i phyed) [namely midday] and the black half (nag pa'i phyed) [namely midnight] should be known as the time when the soul (bla) wanders.>>,
and in the "Treatise of the Assembly of the Ma mo spirits" (Ma mo 'dus pa'i rgyud):
<<As for the time, it is the upper half or the lower half. As for the man, it is the time when old men sleep (che ŋal) or the time when young men sleep (chuṅ ŋal). As for the soul (bla), it is the time when old souls wander (che 'khyams) or the time when young souls wander (chuṅ 'khyams). It is the time to summon the soul (bla) of the foe (dgra bo), which wanders.>>.134

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

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

---

134 The contents of the two sources cited above are not compatible. Namely, in the Klu 'bum, one summons the soul at midday and midnight, while in the Ma mo 'dus pa'i rgyud, only at night.
135 The contents of this citation also diverge from those of the previous citations.
136 Cf. Ńon moṅs raṅ grol, BK 160; 248.2-5: zrod tshad mam pa gsum yin te / [ii] 'gug pa'i drod daṅ [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 gá³ (A.32a3)
gzas⁴ pa po dños su gsal ba / g-yas pa (120b3) thabs chen zla ba’i dkyil ’khor /
g-yon pa šes rab ē ma’i dkyil ’khor / bar phur pa sras su bskyed la gdab ste /
ITa ba khuyün (120b4) chen⁵ las /
dkar nag sñiṅ gi⁶ mtshams su⁶ ni tiṅ ’dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed om (A.32a4) nag po gcig phur (120b5) pa’i rtse la ’phros pas / gzas⁹ pa
po’i 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
gzì¹⁶ gnas dag¹⁶ ŋon (121a2) moṅs dbyiṅs¹⁷ (A.32a5) nas¹⁸ phyuṅ /
ces so //
phur pa lhan gyis btab¹⁹ pas / sñiṅ pad ma ’dab bži dar Icie me la bcug pa bžin

¹ gyis NR
¹° ni NR
³ kha AB
⁴ bzas A
⁵ ITa ba khyuṅ chen (abbr. TK), BK 148; 104.4 (cf. Ed. Dolanj, 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 gtab A
<<By the measure of heat, which has three clear visions (gsal ba)...>>, One has a clear vision of oneself as the tutelary god (yi dam lha). One has a clear vision of the phur pa as the god of the action. One has a clear vision of the liṅga as the real foe (gzas pa po). [The practitioner should] produce the maṇḍala of the Moon as great skillful means (thabs chen) on the right hand, the maṇḍala of the Sun as wisdom (šes rab) on the left hand, and the dagger (phur pa) as the child [of these two maṇḍala] in between (bar), and strike [the liṅga with the phur pa]. It is said in the "Great Garuḍa of the View (lTa ba khyuṅ chen):
<<The expert in meditation should strike [with the dagger (phur pa)] between the white and black [parts of the] heart.>>.

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

138 Cf. (Minpaku Lexicon) dbal: ① mon po / sharp, pointed.
thul gyis tshig (121a3) ste / mam šes sñiṅ' la rten pa'i mkhar² bsig / gti mug gnas su dag /

sñiṅ nañ rtsa chen brgyad de³ gur gyi chon thag ltar gnas (121a4) pa ni / (A.32a6) ŋi 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 nañ (121a5) na khrag gi daṅs ma mtshal cog la 'dra ba ni gtar⁴ tshan la chu 'thigs pa ltar thag⁵ gis skams / rnam šes khrag la rgyu ba'i (121b1) lam bcad / 'dod chags kyi mtsho skams /

(A.32a7) de'i nañ '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 sдаñ gnas su dag /

dbugs kyi rgyun drod⁶ rta rña⁹ tsam ni / na bun rluṅ gis bskyod pa bžin (121b3)

saṅs kyis soṅ bas / (A.32a8) rnam šes 'degs pa'i stobs bcom / ŋa rgyal gnas su dag /

tshe'i rgyas¹⁰ btobs¹¹ pa ni / so¹² mal du rtsi sbur (121b4) bcug pa ltar ¹³ bsregs pas rnam šes ŋon moṅs kyi¹⁴ bdag 'dzin bcad / ma rig pa raṅ saṅs su soṅ /

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

---

¹ sñi A
² 'khar A
³ lde AB
⁴ tar A
⁵ thog A
⁶ gžal B
⁷ bo A
⁸ trod A
⁹ lña AB
¹⁰ brgyas A
¹¹ btobs AB
¹² so AB
¹³ AB insert /
¹⁴ kyis A
¹⁵ 'dra AB
the lotus with four petals is instantly burnt like a pennon (dar lce) put in a fire, and the house of the consciousness (rmam șes), which depends on the heart (sniin), is destroyed. The obscurity (gti mug) [of the foe] is basically purified.

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

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

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

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

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

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

---

139 This expression "rmam șes rtsa la žon pa’i rta sgyel" is difficult to analyse literally. Here rtsa = rta, rtsa la žon pa = rmam șes. The intended meaning is: rta (= rtsa) falls down, therefore, the rmam șes, which rides on it, falls down.
ba ṇa mig tsam gnas pa phur pa’i rtse la thim / phur pa ṭar phyuṅ bas rdo khab len (122a1) la lcags ’du ba bţin / 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 ldan ⁴ ’od ’phros ⁵ bde gšegs thams cad mṅes pas / sgrol ba (122a3) ye śes kyi mchod pa’o //

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

dei naṅ las a las zla ba’i dkyil ’khor / yaṅ las rluṅ gi dkyil ’khor / de steṅ⁸ mam śes bso⁹ ’am hüm¹⁰ du gyur te / ṭaṅ žuṅ bon (122b1) skor nas bso daṅ / rGya gar (A.32b3) bon skor nas hüm du gsuṅs so //

---

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

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

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

---

140 These five heroic syllables are Ram, A, Ja, Om, and Ḫūṃ according to Per Kvaerne, "Peintures tibétaines de la vie de sTon-pa-gčen-rab," Arts Asiatiques, Annales du Musée Guimet et du Musée Cernuschi, Cahiers publiés par l’École Française d’Extrême-Orient, Tome XLI, 1986, p.65. However, in the gZi brijid (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are Yāṃ, Ram, Man, Kham, Brun, and ᪘n (six?!, even though they are called dpa’ bo 'bru līna 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 Yāṃ, Ram, Kham, Brun, and ᪘n.

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 phat.

142 Here the seed syllable of wind is written as yaṅ, but in the mantra that follows immediately, it is written as yam. Cf. BGSB 122b1: bso ram phaṭ a yam yu ti spa ra na phat.
štag tu bso ram paṣat a yam yu ti spa ra na paṣat / ces pas 'phaṇ ste / ye ses

(122b2) zla rluṅ gis bteg nas / 'Og min du rigs lha'i sbyor mtshams su thim /

mkha' gsaṅ las1 thon2 te / bso ni3 mi nub rgyal (122b3) mtshan du gyur / hūṃ4 ni5

(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 mdzad par bsgom mo //

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

By pronouncing in speech "bso ram phat a yam yu ti spa ra na phat," [the practitioner] shoots [the consciousness of the foe]. The wisdom (ye śes) [of the foe], after having been carried by the Moon and the wind (zla rluṅ), is dissolved into the junction of the sexual union (sbyor mtshams) of [the deities of] the five classes (rīgs 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), and the syllable "hūṃ" becomes the Ever-lasting Turning (g-yuṅ druṅ 'khyil ba, nandyāvarta). There, the practitioner (dam tshig sms dpa', Samayasattva), having created a finger-breadth-measured [deity] (tshon 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" (mṅon rol dur kḥrod kḥu byug gi rgyud).

---

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

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


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] gñis pa ni lin ga’i1 sñiṅ (123a1) khar yi2 ge tram bkod la3 bstab4 ste / 'Gu ya srog 'dzin5 las /
puñ po dur khar6 dbyiṅs su bsgral /
sñiṅ7 khar8 tram9 bkod byin (123a2) brlabs te10 /
lha la11 stabs sīṅ11 mchod (A.32b6) 12-par bsño12 /
kho’i13 bsod nams thams cad kyi14 /
mchog tu15 bsgral ba ‘di ’gyur ro //
ces so //
las (123a3) mtha’ mnan bsreg ’phaṅ gsum du bya ste / sNags sñan rgyud16 las /
drag po las kyi mtha’ ’dul17 ni / mnan daṅ sreg daṅ ’phaṅ (123a4) ba’o // (A.32b7)
ces so //

[II] gñis pa yaṅ dag par ni sgral bya kham gsum sems can / sgrol tshul lta sgom spyod gsum / ma ’gag šugs (123a5) ‘buñ 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 kham lha rigs bsgral20 / chags med šugs ‘buñ gi spyod pas ’dod kham 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 sīṅ AB, bstan ciṅ GSZ, bdab ciṅ ANTG, daṅ žiṅ ANTG2
12 pas par bsāos GSZ
13 kha'i A
14 kyis GSZ
15 du GSZ
16 N.I.
17 brtul AB
18 N.I.
19 bdeg A
20 sgral A
[I-2 (cf. 118a3)] As for the second [topic, namely phuñ po dur khrod du bsgral ba], [the practitioner] writes the syllable "tram" at the heart [123a] of the liṅga and offers it (liṅga) [to the tutelary god]. It is said in the "Holding the Vow as Life" (Gu ya srog 'dzin):

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

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

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

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

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

Further, [the practitioner] plants the impeder in the five poisons. He plants
ces so // de yan (123b2) bgegs dug lña la gdab / dug lña ye šes lñar gdab1 / ye šes lña yañ bon gyi ŋnañ du gdab bo // (A.32b9) Ka ba nag po2 las /
bon ŋid mi g-yo (123b3) bde chen ŋid / rañ bźin ŋid kyi phur pa yin / de don ma nor ma bcos par3 / lhan4 gyis5 rtogs na theb6 pa yin //

ces so //
yon tan (123b4) rañ gźan7 gñis kas bde ba thob bo // Ri roñ nag po'i rgyud8 las / (A.33a1) rtog9 pas bdag bsgral /10 grub11 pas gźan12 bsgral13 / bla med 'bras (123b5) bu thob14

ces so //
' o na a dkar dañ 'phrul gšen15 khyad par ci že na / dug lña phuñ po dag pas / ži khrø yab 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 dañ / ma mo'i sbod byed kyi gźuñ las 'grel

ces so //

1 bdab A
2 Ka ba nag po (abbr. KN), BK 160; 67.5.
3 pa KN
4 lhañ A KN, lha pa B
5 kyi KN
6 theb KN
7 bźan A
8 Ri roñ nag po'i rgyud (abbr. RR), BK 160; 298.1.
9 rtog RR
10 RR om.
11 bsgrub RR
12 bźan A
13 gźan RR
14 thon B, 'thob RR
15 gyi A
16 AB inserts /
17 AB om.
18 ni A
19 trag A
20 N.I.
21 dgod A
22 byad A
the five poisons in the five wisdoms. He plants, moreover, the five wisdoms in the essence of Bon (bon gyi ńāṅ). It is said in the "Black Pillar" (Ka ba nag po):

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

By both merits for oneself and for others, one obtains bliss (bde ba). It is said in the "Treatise of the Black Mountain Gorge" (Ri roṅ nag po'i rgyud):

<<By understanding (rtogs pa), one is released oneself. By realization (grub pa), the others are released. The supreme result is obtained.>>

In that case, what is the difference between the [Vehicle of] White "A" (a dkar) and the [Vehicle of the] gŚen of Magical Power (phrul gśen)? If one asks so, [the answer is as follows]: By the purification of the aggregates from the five poisons, the transformation of the basis (gnas gyur) of the Peaceful and Wrathful (zi kḥro) [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 rkyāṅ) or single goddess (mo rkyāṅ) is the [Vehicle of the] gŚen of Magical Power (phrul gśen). It is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):

<<The [Vehicle of the] gŚen of Magical Power (phrul gśen) is explained through the text of the conjuration (dmod byed) of the ferocious gods (lha rgod) and of the instigation (sbod byed) of the Ma mo spirits.148>>.

---

148 The word ma mo means female sheep. It is used to designate a type of female spirits in Bon and Buddhist traditions. In the Bon tradition, the word covers four types of goddesses classified as ma mo. According to LShDz (p.86) they are: 1) ye sès kyi ma mo bceu bdun, "the seventeen ma mo of wisdom." No specification is provided. 2) rdzu phrul gyi ma mo ñier 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 dnung dpon dgu, "the nine ma mo generals of action." No numeration is provided. 4) jɪg rten gyi ma mo bceu gniś, the "twelve ma mo in the world." These correspond to the 12 brTan ma; see
yaṅ phrin las skor¹ gcig la’āṅ stod byaṅ chub lam du bsgrub pas (¹²⁴ᵃ³) a dkar / smad drag² po mthu ru bsgrub pas 'phrul gśen te / de fid³ las

a dkar theg pa’i don ston pas / (¹²³ᵇᵃ³) 'phrul gśen theg pa de la (¹²⁴ᵃ⁴) chib / ces so //

---

¹ bskor A  
² trag A  
³ sGron ma dgu skor, N.I.
Further, even though, concerning the *phrin las*\(^{149}\) method, [the *A dkar theg pa* and the *Phrul 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.>>

\(^{149}\) *Phrin las* is the performance of the ritual in its totality.

\[3\] 'PHRUL GŠEN THEG PA

\*71

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 yol 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 (= Kailáśa) and the goddess is usually called sGra bla ma. 2) *'jig rtan gyi ma mo bsam la* (sic, read *las*) 'das kyañ / brtan 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 *dbal mo*; see note 115. The word *ma mo* is also part of the name sMra ste mi mkhan ma mo, the third of the nine primordial sisters in the Bon cosmogony (*sGra 'grel, p.56.8-9*). In the rNin ma tradition the word *ma mo* is adopted to mean *mātrkā*, a type of wrathful goddesses. They are the main goddesses of the ritual cycle called *Ma mo rchod gto gi sgrub thabs* which is one of the eight tantric ritual cycles known as sGrub pa bka’ brgyad (*Nāñ ra lchos byung, Gañs can rig mdzod 5, Bod iñonši mEmans dpe skrun khañ, Lhasa, 1988, pp. 340-341); cf. Tenzin Samphel, "Les bka’ brgyad — Sources canoniquest et tradition de Nyang rol Ngyi 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 Hariti Bhūta-mātā (*byuñ po’i ma mo ’phrog ma*), who was a daughter of a yāka 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.
[[4] srid gśen theg pa]

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

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

[4] As for the fourth, namely the [Vehicle of the] gShen of Existence (srid gšen [theg pa]), it is called srid gšen, because it leads the existence (srid pa) (= sentient beings) from the intermediate state (bar do). Among them, even though there are many Funerary Portals (dur sgo), gShen 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),

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

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

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 brjod, no definition of the Srid gšen theg pa is given: cf. Snellgrove (1967) 116-123.

152 gŠog pa nag po, the "black wing," refers to a certain type of funeral rite normally called gri 'dur, "funeral rites for the knifed death," performed after an unnatural or a violent death of a person. It is believed that the soul of the deceased person either risks becoming a malignant spirit itself, or another malignant spirit associates with it, and therefore it needs to be separated from the malignant spirit by means of the gri 'dur rites. This is explained by Šar rdza bKra šis rgyal mtshan in the following words: gšog pa nag po'i 'dur gyis tshe 'das gšed daṅ phral, cf. Luṅ 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 khrong '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 khrong 'dur in the title (pp.11-120). The gri 'dur rites are called the "black wing" because when the rites are performed, the practitioner must hold in his hand a bird's wing as his attribute (phyag cha, p.15). The wing is sometimes that of the khyuṅ 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 dBy 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 dng dgu skor¹ las /
srid gśen 'dur gyi theg pa la / <1-1> ši thabs brgyad cu rtsa gcig dañ /<1-2> 'dur thabs sum brgya (¹²b²) drug cu la <1-3> 'dur sgo chen po bźi yod de / ❶ bkra ❷ mtshun² ❸ lhe’u ❹ gri dañ bźi / de don <1-4> bon skor¹ brgyad du 'dus /
ces pas <1-1> ši thabs brgyad cu (A.33a5) rtsa (¹²b³) gcig ni / bar chod gdon gyis ši ba ŋi śu / ❹ du ba nad kyis ši ba ŋi śu⁴ / glo⁵ bur rkyen gyis ši ba ŋi śu / rmo chod mtshon gyis ši ba ŋi śu / tshe zad las kyis⁶ ši ba gcig (¹²b⁴) go //<1-2> 'dur thabs sum brgya drug cu ni / 'Grel’ bźi³ las /

¹ N.I.
² 'tshun AB
³ sgo AB
⁴ B om.
⁵ blo AB
⁶ kyi B
⁷ 'trel A
⁸ 'Grel bźi (abbr. GZ), 445.1-2.
<1> As for the first, it is said in the "Cycle of the Nine Instructions of Funerals" ('Dur gyi man tag dgu skor):

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

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

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

---

153 The reading pra is given instead of bkra in the Legs bṣad mdzod of Šar rdza bKra šis rgyal mtshan: cf. LShDz 313.11 = LSDz (Beijing, 1985) 279.23-280.1: gri daṅ / mtshun daṅ / pra daṅ / le'u'o //.
154 The original reading of BGSB tshun is corrected to mtshun according to the reading of BGSB itself (125a1) and that of LShDz 313.11 = LSDz 279.23; see the text cited in the previous note.
155 The reading lhe'u is given as le'u in LSDz 280.1 (cf. previous note), or bkre'u in 'Grel bži (Dolanji ed. 444.6, new ed. 430.4).
156 The original reading of BGSB, bon sgo brgyad is corrected to bon skor brgyad according to that of BGSB itself (125a2).
157 'du ba mam gsum - rla'i, mkhris pa, bad kan (Bod rgya tshig mdzod chen mo).
158 This quotation from the 'Grel bži is not an exact one. It is interesting to compare it with the 'Grel bži (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: ši thabs de mams kyi a' dur sgo bṣir 'dus te / bkra daṅ bkre'u g ţis gri daṅ mtshon (sic) gis go te bžir 'dus par bta ẑin / 'dur ba'i thabs ni / ši rabs smraṅ gis bkrol / yas thags sten (? rten) daṅ chas nas 'dur ba de yaṅ / bla yid sems daṅ gsum phuṅ po lus daṅ bži la brten pa'i ši rabs daṅ cho 'bra'i brgya ẑi śu / bskal srid gšog daṅ gsum 'dren pa'i nam mkha' daṅ bži la rten pa'i ši rabs daṅ cho 'bra'i brgya ẑi śu / gšed sbyon ẑi garts yar gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyon pa brgya ẑi śu ste sum brgya drug cu'o //.
ší rabs¹ ² cho 'braň la brgya ŋi ŋu / bska³ srid (A,³³a⁶) gṣog pa⁴ dañ gsum /⁵
nam (¹²⁴b⁵) mkha⁶ dañ bži la⁷ ⁸ brgya ŋi ŋu / gṣed⁹ sbyoṅs gtad¹⁰ yar dañ
gsum /¹¹ lam gnas¹² ¹³ dañ bži la¹³ brgya ŋi ŋu'o //
ces so //

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

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

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

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

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

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

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

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

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

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

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

− 109 −
(125a2) gšen¹ 'dur ni rkyan pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtshon du lhe'u / gri ru 'dur ba bžir 'dus so //

<1-4> bon skor brgyad ni / ① gñan po kha (125a3) tshañ gi bon skor / ② srid gšen⁴ lcags gyi bon skor / ③ bskal⁵ srid gsog⁶ pa'i bon skor / ④ lan chags sbyoṅs kyi bon skor / ⑤ gtad⁷ yar (A.33a8) phan (125a4) 'dogs kyi bon skor / ⑥ bgrod pa lam gyi bon skor / ⑦ bde chen gnas kyi bon skor / ⑧ yan lag kha bskoṅ⁸ gi⁹ bon skor¹⁰ dañ brgyad do // (125a5)

---

1 gšin B
2 gšen A
3 kra B
4 bšed A
5 skal A
6 bsog AB
7 brtad A
8 bskoṅs A
9 kyi A
10 bskor A
and 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 gñañ po spirits\(^{168}\) (gñañ po kha tshañ),\(^{169}\) ② the bon-cycle [concerning] the iron (lcags)\(^{170}\) of the gŠen of Existence (srid gšen), ③ the bon-cycle [concerning] aeons (bskal),\(^{171}\) existence (srid),\(^{172}\) and wings (gšog pa),\(^{173}\) ④ the bon-cycle [concerning] the purification (shyoñs) of the debts of evil\(^{174}\) (lan chags), ⑤ the bon-cycle for offering substances for ritual (gtad yar) to be useful [for the dead] (phan 'dogs), ⑥ the bon-cycle [concerning] the path to traverse, ⑦ the bon-cycle [concerning] the place (gnas) of the great bliss (bde chen), ⑧ the bon-cycle [concerning] the additional branches (yan lag kha bskoiñ).

---

\(^{167}\) For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'byaṅ me tog sīṅ po sbran rtsi'i bcd (Gaṅs can rig mdzod 5, Bod ljons mi dmaṅs dpe skrun khaṅ, 1988) 501.15-16: sgrags pa bon lugs / rgyaṅ pa / khug pa / sbags (sbras) pa gsum /

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

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

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

\(^{171}\) Cf. 'Grel bi (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : yan na phyi r yul 'di bskał pas chags sīṅ srid pas 'khrul (new ed., 'grub Dolanji ed.) par bta la ... Cf. supra n.160.

\(^{172}\) See the previous note.

\(^{173}\) See note 152.

\(^{174}\) Snellgrove's translation (1967).
'dur thabs ni / bla\(^1\) ni sprul skur 'dur\(^2\) / yid ni lo\(\tilde{\text{s}}\) skur 'dur / sems bon skur 'dur / dug l\(\hat{n}\)a ye s\(\tilde{\text{s}}\) l\(\hat{n}\)ar 'dur / (A.33a) phu\(\tilde{n}\) po l\(\hat{n}\)a (125b) yab l\(\hat{n}\)ar 'dur / 'byu\(\tilde{n}\) ba l\(\hat{n}\)a yum l\(\hat{n}\)ar 'dur ces so // \(^3\)

bla\(^4\) yid sems gsum ŋos bzu\(\tilde{n}\) na / de \(\tilde{\text{fi}}\)d\(^5\) las /

bla\(^6\) ni (125b) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems ni kun g\(\tilde{\text{z}}\)i'i gdal\(^7\) khyab yin / me da\(\text{n}\) me 'od du (A.33a10) ba 'dra (125b3)

ces so //

me sems kyi dpe 'od yid kyi dpe du ba bla\(^8\) yi dpe

ces so //
As for the ways of funerals (‘dur thabs), one does funerals, taking the soul (bla) for the Emanation Body (sprul sku); one does funerals, taking the Mental (yid) for the Enjoyment Body (loṅs sku); one does funerals, taking the mind (sems) for the Bon Body (bon sku); one does funerals, taking the five poisons (dug līṇa) for the five wisdoms (ye sēs līṇa); one does funerals, taking the five aggregates (phuṅ po līṇa) [125b] for the five male divinities (yab līṇa); one does funerals, taking the five elements (byuṅ ba līṇa) for the five female divinities (yum līṇa). So is said (ces so).

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)]:

<<The soul (bla) is the magical trick (cho ’phrul) of the mind (sems). The Mental (yid) is the emanating and absorbing (’phro ’dū) of the mind. The mind is the encompassing (gdal khyab) of the receptacle [consciousness] (kun gzī). 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.>>.

---

175 The five male divinities are 1) rGod gsas kham pa, 2) gSas rje rmaṅ po, 3) gSèn lha ’od dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbyut srum. Cf. gZer mig 113-116, Luminous Boy 104.

176 The term yum līṇa here refers to the female partners of the yab līṇa. They are the goddesses of the five elements: nam mkha’i lha mo, sā’i lha mo, rluṅ gi lha mo, me’i lha mo, and chu yī 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 ņid ņaṅ 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 bsuṅ ba¹² 'dra / gñaṅ po lcags¹³ dañ ma phral na / ¹⁴-ña ba šed¹⁴ (126a2)
khyis ded¹⁵ pa 'dra / bla¹⁶ thugs gnas su (A.33b2) ma babs na / ņa 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 / ŋa btson²¹ lcags su bcug
pa 'dra / ²² gtag yar²² yid la ma byas na / dbul (126a⁴) po nor dañ bral ba 'dra /

¹ rla A
² sen A
³ BK 145; exact passage N.F. for the moment, but something similar is found in 212.5-6: brla (sic, read
bla) yid sems gsum 'khor ņiṅ bar dor 'khyams /
⁴ rla A
⁵ N.I.
⁶ kyī B
⁷ gso AB
⁸ yī B
⁹ bsgran AB
¹⁰ rla A
¹¹ blud A
¹² pa AB
¹³ bcag A
¹⁴ ņa šed A, ņa tshad B
¹⁵ dad B
¹⁶ rla A
¹⁷ blud A
¹⁸ bya B
¹⁹ rtos A
²⁰ traṅs A
²¹ tson A
²² rtad phar A

— 114 —
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 ñid ñaṅ).>>.

Again, it is said in the "Instruction" (Man ñag):
<<If one does not worship at first the awesome [god] (gñan po) with the ritual items (yas), it is like seeking to fight (thab kha) without meaning. If one does not summon (sbran) the gsas gods (lha gsas) by [the beginning syllable] "bso,"¹⁸⁰ it is like querrelling (śags kha)¹⁸¹ without support (dpuṅ). 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 khyī).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 (rdom kyis) fixed with the debt. If one does not bring out [the sentient beings] from the place of six destinies (rgyud drug), it is like placing [them] in a slaughter pen [made] of iron (śa btson lcags). If one does not contemplate (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 GSB gso should be corrected to bso. Cf. GSB 122a5-b1.
¹⁸¹ The word śags kha is not found in the existing dictionaries, but NA defines the term śags as "joke, object of dispute, querrel in general."
¹⁸² The translation of the word śed khyī 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> gños 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 'gro⁴ (A.33b4) ba thar par draṅ
ces pas gnas (126b2) gsum ni / Ye phyi'i gnas luṅ⁴ las /

gSn rab tshe 'das nar son la //
thabs kyi man ṇag 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 rkyāṅ //⁶

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

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

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

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

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

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

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

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

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

183 The term yug pa rkyan is treated in detail in Ritsu Akahane, "Naitai 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 k° 92c of Śantideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75): pralambapādam nāśita; (tib.) rkañ pa brkyan sê mi 'dug ciâ; "One should not sit with hanging legs." Prajñākaramati interprets this passage in his Bodhicaryāvatāra-pañjikâ (cf. ed. P.L. Vaidya, Darbhanga, 1960, p. 73, l. 31): pralambapādam bhūmy-ādy-alagna-pādam khaṭvādy-ārohane sati nāśita.
sa bon 'me yis\(^1\) tshig pa 'dra //
gsañ med phyi nañ yug pa rkyan //
'o ma rul pa \(^{126b5}\) bsrubs pa 'dra //
phyi nañ med kyañ gsañ ba yi //
don 'di ma nor rtogs pa na //
rin chen \(^{A.33b6}\) tsan dan\(^3\) 'bras bu 'dra //
phyi nañ gsañ gsum \(^{127a1}\) ldan pa na //
rgyal po 'khor gyis bskor ba 'dra //

**A drug\(^4\)** las /
rig pa rañ bźin gyi gnas / thugs rje \(^{127a2}\) byin rlabs kyi gnas / spor byed
lam gyi\(^5\) gnas dañ gsum
ces so // gzan sde yañ de ltar 'dod do //

**Thugs rje** \(^{A.33b7}\) **rol pa\(^6\)** las /
sbyañ \(^{127a3}\) ba'i\(^7\) gnas dañ sgrol ba'i gnas //
bstod pa'i gnas dañ gsum yin no //
ces pas / gsum ka spor gnas su mñon //

spor tshul \(^{127a4}\) ni **Phur pa ri roñ rgyud\(^8\)** / Khro bo rdzu 'phrul dra\(^9\) ba'i
**rgyud\(^10\)** gñis mthun par

---

\(^1\) mes AB
\(^2\) One syllable is missing from this line.
\(^3\) A om.
\(^4\) N.I.
\(^5\) kyi A
\(^6\) N.I.
\(^7\) pa'i A
\(^8\) BK 160; 362.5: mam šes chu šel a ru ldan / šes rab gsal ba'i mdel rtse slañ / thugs rje thabs kyis gžus skye 'phañ / 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 slañ / thugs rje thabs kyis gžuñ (sic) bskyod 'phoñ / rdzogs sku lha lña'i gnas su slob ./
seeds burnt by fire. Without the Secret [Place], the External and Internal [Places] are "hanging legs" like churning (brasubs 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 (gzan 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 rna 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 / mgrin pa (sic, read par) ôdn / sňuň khar mnr / lite bar tri / lite 'og sri / rkañ (sic, read rkañ mthil) du / bru drug rtsa ru A drug bri / ...

\(^{185}\) The Buddhist source for this statement is not given.

\(^{186}\) This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.
rnam śes a dkar 'od ldan du 1 gsal (A.33b8) ba l¢ śes rab ye (127a5) śes mda'3
rtses4 blaṅs / thugs rje thabs kyi gzu bskyod 'phaṅs / rdzogs sku lha lña
dbyiṅs su slebs
ces pas5 / ldiṅ bu 'Og min du (127b1) gsal btab pa'i dus su / rigs lña'i thugs kar6
thim ste / gñis su med par bsam mo // lha rnams kyaṅ 'od7 du žu / a ru gyur
(A.33b9; 127b2) nas / ldiṅ bu mthiṅ nag gi a la thim pas bon sku la bstim mo // a ru
'dzin pa tsam yaṅ med de / raṅ bźin ston pa'i ñaṅ la (127b3) bžag go //
gNas 'greI8 9 las /
gnas mtha' dmigs med ma śes na /
bcol med gźa' tshon 'ded pa 'dra
ces so // (A.33b10)
yañ Kun (127b4) bzaṅ mñaṃ niid kyi rgyud10 las /
11iltya ba11 rtogs pa'i12 kloṅ13 'dur daṅ //
tiṅ 'dzin byin rlabs phug14 'dur daṅ //
śṅags daṅ phyag rgya'i (127b5) stobs 'dur daṅ //
smraṅ15 daṅ tshig gi16 brjod 'dur ro17 //
ces so //
<3> gsum pa mdo'i bdun tshigs18 ni / Bla med go19 phaṅ bsgrub thabs (A.34a1)

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

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

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

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

Further, it is said in the "Treatise of the Equality of Kun [tu] bzañ [po]" (\textit{Kun bzañ mñam ñid kyi rgyud}):

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

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

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

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

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

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

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

ces pas dguṅ\(^7\) žag bdun bdun bzi bcu rtsa dgu'i bar du / lha \((A,34a2)\) gṣen brgya
\((128a3)\) la phyag mchod byed ciṅ / rigs drug gi lan chags sbyaṅs nas / rnam šes
'od kyi 'khor lor\(^8\) gyur te / rdzogs sku kun bzaṅ gi thugs \((128a4)\) kar\(^9\) thim pa ni /

**Pho sbyoṅ**\(^10\) **ye šes sgron ma**\(^11\) nas bṣad do //

lha mo sum brgya la mchod nas g-yuṅ druṅ du \((A,34a3)\) gyur te yum gyi thugs
kar\(^12\) \((128a5)\) thim pa ni / **Mo sbyoṅ pad ma mun sel**\(^13\) las bṣad do //
de stobs kyis gtad yar gsum 'byuṅ ste / **'Dur gyi man 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 šes sgron ma” in Index of BGB (2007).

\(^12\) khar A

\(^13\) BK 44; 249.6, 445.5. See "Mo sbyoṅ pad ma mun sel” in Index of BGB (2007).

\(^14\) N.I.
explained as purification for the [deceased] male (pho sbyoṅ) and purification for the [deceased] female (mo sbyoṅ) in the "Sūtra [128a] of the Skilful Means to Realise the Supreme Rank" (Bla med go 'phan bsgrub thabs kyi mdo).

As for the [way of] doing the weekly acts (bdun tshigs byed pa), as it is said in the "Amusement of Compassion" (Thugs rje rol pa) ¹⁹²:

<<For each seven days, there is a way of dying (ṣi 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 gšen brgya), ¹⁹³ and after having purified the debts of evil (lan chags) of the six classes [of destinies] (rigs drug), the consciousness (rnam śes) becomes a wheel ('khor lo) of light and is dissolved in the heart of the Perfect Body, Kun [tu] bzaṅ [po]. This [process] is explained in the "Purification of the [Deceased Male, Lamp of Wisdom" (Pho sbyoṅ ye śes sgron ma).

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

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

¹⁹² This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.
¹⁹³ For the hundred gods and gŚen, see ZM 69ff.: le'u lha pa / lha gśen brgya la phyag 'tshal ba'i skor /.
¹⁹⁴ For the three hundred goddesses, see ZM 114ff.: le'u drug pa / lha mo sum brgya la phyag 'tshal ba'i skor /.
¹⁹⁶ The topic of the rubric <3> is the funerals of natural death. It is therefore unclear why a text which deals with the unnatural death ('dur) should be cited here in the rubric <3>.
ší nas žag \(128b1\) gsum dros\(^1\) bţi na //

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

bdun bţi mi 'i yul du ni //

ňe druñ \(A,34a4\) mjāl\(^3\) '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 / śñā\(^6\)

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 ŋo //

ţes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs
drug gi 'khrl snañ ŋar \(128b5\) ba de 'dren pa'o // Ňi 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
\(^2\) rtañ A
\(^3\) 'byal A
\(^4\) rtañ A
\(^5\) rtañ A
\(^6\) śña A, śñon 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 bźi), 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" (Nī zer žags pa):

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

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

---

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 --- rañ gi grwa ba’am slob ma. Cf. also Mu cho (BTK = MT 6) p. 1219 (image on the left side).

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

phyis skye ba'i sgo yañ khëgs te / gNas 'grel1 2 las / (129a2)
dmyal bar3 ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal
bar skye ba'i dug že sdañ (A,3a7) yod4 pas sbyañ ba'o //
ces so //

yañ kha (129a3) gcig na re /
bdun tshigs5 de rigs drug rañ gi żag bdun 'dren nam / mi'i żag bdun 'dren /
šna6 ma ltar na / gnas mkhan (129a4) skye ba rgyud dgos la / phyin7 ma ltar
na8 rigs drug gi tshe tshad dañ mi mthun
zer ro // de ni rañ (A,3a8) gi 'khrul snañ yin pas / bon ŋid (129a5) la riñ thun med do
// mi'i žag bdun 'dren no // mDo sgyu ma gtan9 'bebs10 las /
ston pa gSen rab lags / sTag gzig 'Od ma (129b1) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bska11 pa ŋi šu mchod pa phul / ŋi šu ŋan12 ŋi šu
bris / (A,3a9) ŋi šu sgom nas rañ (129b2) gnas su13 soñ no // de la Sum cu14 rtsa

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

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

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

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

200 This statement is a little bit odd, because birth as a human being is also one of the six destinies.
*96  

K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)

**gsum lha’i** ŋin žag gcig tu mthoṅ no // de la šan pa **dMa’ ru rtse** bskal¹ pa graṅs med (¹²⁹b³) pa gsum du btsos so // de la **lHa tsbe rin² po’i** phyi³ phred gcig⁴ go //

ces so //

yaṅ kha gcig na re

žag bdun po de dmyal (²³⁴b¹) ba rkyan gi (¹²⁹b⁴) sbyoṅs byed dam rigs drug kun gyi sbyoṅs byed / sña ma ltar na / gzan du skyes na cho ga’i rkaṅ mi tshaṅ la / phyi ma ltar na / lha nas⁵ (¹²⁹b⁵) kyan dmyal bar skye bar ’gyur ro //

že na / de ni gar skye gaṅ gnas kyāṅ / sbyoṅs ⁶ tshaṅ bar⁶ bya te / **gSaṅ** (²³⁴b²) ‘dus⁷ las /

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

gzuṅ gcig bstan pa thabs kyi lam
ces so // **Bar ti ka¹¹ daṅ / sByoṅs kyi gzer¹² bu¹³** gņis mthun par (¹³⁰a²) dmyal ba’i dmyal ba / dmyal ba’i yī¹⁴ dwags¹⁵ la sogṣ re la drug drug tu yod pa daṅ sbyar nas (²³⁴b³) ’dren par bsad do //

---

¹ skal A  
² riṅs A  
³ phyis A  
⁴ cig A  
⁵ gnas B  
⁶ tshad par AB  
⁷ N.I. This must not be the Buddhist Guhyasamāja.  
⁸ rims A  
⁹ kyis A  
¹⁰ traṅs A  
¹¹ Bar ti ka, 38.6–43.5 (= fol. 19b6-22a5)  
¹² bzer AB  
¹³ N.I.  
¹⁴ yid A  
¹⁵ dags A
[process], the butcher dMa’ru rtse\textsuperscript{201} was boiled [in the caldron of Hell] for three incalculable kalpas. To this [process] corresponds one afternoon of the gods of the Dirghāyus (Long Life Span) [heaven] (IHa tshe rin po).>>.

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

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

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

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

concerning

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

extract of BTK = MT 191: 241.1-261.4

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

[1] dañ po phya³ gšen bon la lña ste / (1) phyi dañ (2) nañ dañ (3) sgra dañ ni // (242.1) (4) bzođ⁴ (5) gso' ba rig pa lña' /

(1) dañ po phyi⁵ rig⁶ pa'i bon sde gsum ni / sNañ srid kyi gto' 'bum nag po / Rin chen gyi⁶ rtsod' 'bum khra bo / gTsug lag gi⁸ dpal 'bum dkar po gsum nas⁹ / Ri rab rtsa (242.2) bar gtan la phabs¹⁰ ste / snod ni Kon tse 'Phrul rgyal¹¹ la bstan no //¹²

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

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

---

¹ kyis Ms
² phya 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'i Ms
¹⁵ pa'i Ms
¹₆ síc, read ni
¹⁷ / Ms
¹₈ síc, read ni
¹₉ gyis Ms
'bum khra bo\(^1\) / Thugs rje lha\(^{242.4}\) 'bum dkar po gsum nas\(^2\) / lha srin mtshams\(^3\) su gtan la phab ste / snod rMa lo g-Yu lo gnis la bstan no //\(^4\)

(4) bzo rig pa'i\(^5\) bon sde gsum nas\(^6\) / 'bur du rtsig dañ ri mor bris / ces s-ho //\(^{242.5}\) sKu gSuñs Thugs kyi bzo\(^7\) 'bum mo //

(5) gso' ba\(^9\) rig pa'i\(^10\) bon sde gsum nas\(^6\) / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpyad\(^11\) 'bum khra bo\(^2\) / gSo' byed kyi\(^13\) sman 'bum dkar po gsum ni /\(^{242.6}\) g-Yuñ druñ dgu rtegs ri'i gtan la phabs ste / dPyad bu khri sès ñid la bstan no //

[2] gnis pa snañ gšen gyi\(^14\) bon la yañ gsum ste / <1> gyer\(^15\) gyi\(^16\) sgo bži / <2> skad kyi\(^17\) gcoñ\(^18\) dgu / <3> gtan\(^{242.7}\) rag bži bcu rtsa gnis so //

<1> dañ po sgo bži ni / <1-1> yar gsol ba\(^19\) lha'i tshañ\(^20\) sgo gyer ba dañ / <1-2> mar gnon pa sri'i phyur\(^21\) sgo gyer ba dañ / <1-3> phar gñen por\(^22\) phyi\(^23\) gtad\(^24\) sgo gyer ba dañ / <1-4>

---

\(^{1}\) 'o Ms
\(^{2}\) sic, read ni
\(^{3}\) 'tshams Ms
\(^{4}\) / Ms
\(^{5}\) ba'i Ms
\(^{6}\) sic, read ni
\(^{7}\) bzod Ms
\(^{8}\) / Ms
\(^{9}\) om. Ms
\(^{10}\) ba'i Ms
\(^{11}\) spyad Ms
\(^{12}\) 'o Ms
\(^{13}\) kyis Ms
\(^{14}\) kyi Ms
\(^{15}\) kyer Ms
\(^{16}\) kyis Ms
\(^{17}\) gyis Ms
\(^{18}\) gcuñ Ms
\(^{19}\) pa Ms
\(^{20}\) sic, read gtsañ
\(^{21}\) sic, read byur
\(^{22}\) sic, read po
\(^{23}\) sic, read phyi'i
\(^{24}\) sic, read gto
tshur³ (242.8) skyobs pa phya’i g-yaṅ sgo gyer ba’o² //⁹

<1-1> yar gso¹ lha’i rtsaṅ³ sgo gyer ba daṅ / lcog ka’i yar sel bya / ru bzi gnas⁶ kyi⁷ ’gyur⁸ sel / LHā sras’od dkar gyi dog sel (243.1) lastogs sel dkar brgya⁶ ni šu’o //⁹⁰

<1-2> mar non¹¹ pa srid pa’i phyur¹² sgo gyer ba’¹³ 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’¹⁸ sras¹⁹ su ma phye 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 //²⁶ (243.3)

<1-3> phar²⁷ gšen por spyi’i gto²⁸ sgo²⁹ gyer ba³⁰ la bzi ste / <1-3-2-1> ri dwags³¹ ša ba’i bon
bskor gto¹ sgo² gcig /³ <1-3-2-3> sa bdag klu gñan gyi⁴ bon bskor gto⁵ sgo⁹ gcig / <1-3-2-4> rgyal po dra ba'i bskor gto⁷ gcig dañ bži'o //⁸ (243.4)

<1-3-2-1> dañ po ri dwags⁹ sa ba'i bon skor la dgu / ¹ mi bu rin chen gud¹⁰ kyis blu¹¹ ba'i ša ba / ² bdu d hka 'ba'is su bsgyur ba'i¹² ša ba / ³ lha'i dal kha bsgyur ba'i¹³ ša ba / ⁴ bgegs¹⁴ rigs¹⁵ ša ba bsgyur ba'i¹⁶ ša ba¹⁷ / (243.5) ⁵ sdañ sems byad kha zlogs pa'i / ⁶ sluñ bu khram kha bsgyur ba'i¹⁸ / ⁷ blu¹⁹ rta'i phun ri mnon²⁰ pa'i ša ba²¹ / ⁸ ltas 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 pa²⁴ (243.6) srid pa'i gto²⁴ dgu'i skor la bži ste / ¹ dkar po Tshaⁿ²⁵ pa lha'i gto²⁶ dgu dañ / ² nag po sa bdag gñan gyi²⁷ gto²⁸ dgu dañ / ³ dmar po dme²⁹ mnol thog gi³⁰ / khr

---
¹ gto' Ms
² sgo' Ms
³ <1-3-2-2> is missing.
⁴ gyis Ms
⁵ gto' Ms
⁶ sgo' Ms
⁷ gto' Ms
⁸ / Ms
⁹ dag Ms
¹⁰ klud Ms
¹¹ sic; cf. bslu BGSB, blud ANTG2 349.5
¹² pa'i Ms
¹³ pa'i Ms
¹⁴ bgeg Ms
¹⁵ rig Ms
¹⁶ pa'i Ms
¹⁷ pa Ms
¹⁸ pa'i Ms
¹⁹ sic, read rluñ
²⁰ sic, read gnon
²¹ pa Ms
²² pa Ms
²³ / Ms
²⁴ gto' Ms
²⁵ tshaⁿ Ms
²⁶ gto' Ms
²⁷ kyis Ms
²⁸ gto' Ms
²⁹ sic; cf. sme BGSB, me AB
³⁰ gis Ms

---
bo' sríd pa yo bcos kyi goto\(^7\)\(^{(243.7)}\) dgu'o //\(^3\)

<1-3-2-3> gsum pa sa bdag klu gñan gyi\(^4\) sdum bskor la bdun ste / sa bdag klu gñan rgyal dāṅ bži / sman 'brog\(^5\) gzer gsum dāṅ bdun no //\(^6\)

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

<1-4> tshur\(^8\)\(^{(244.1)}\) bskyobs pa'i phyai\(^i\) g-yañ sgo\(^{10}\) gyer ba\(^{11}\) la yañ / bon sgo bži bceu rtsa gñis ste / gson phyai\(^12\) sum cu so gñis / ši phya bceu dāṅ bži bceu rtsa gñis so //\(^13\)

<2> gñis pa skad kyi\(^14\) gcoñ\(^15\) dgu nas / <2-1> yar\(^{244.2}\) gso\(^{16}\) ba\(^{17}\) lha'i gtsan sgo gyer ba\(^{18}\) la skad gcoñ\(^19\) gñis ste / \(1\) g-yu\(^{20}\) 'brug ŋar skad kyi's lha gso gyis dpuñs bsdud / \(2\) khyuñ mo 'tsher skad drag pos\(^{21}\) lha bdal\(^{22}\) pa'o //\(^23\)

<2-4>\(^{24}\) mar gnon\(^{(244.3)}\) pa sríd pa'i\(^{25}\) byur sgo gyer la skad gcoñ\(^{26}\) gñis ste //\(^7\) \(8\) pho rog ldiñ

---

1 'o Ms
2 goto' Ms
3 / Ms
4 kyi's Ms
5 'bog Ms
6 / Ms
7 / Ms
tshul Ms
9 phyi'i Ms
10 sgo' Ms
11 pa Ms
12 bya Ms
13 / Ms
14 kyi's Ms
cuñ Ms
16 gso' Ms
17 pa Ms
18 pa Ms
cuñ Ms
g-yu' Ms
21 po'i Ms
22 sic, read bdar
23 / Ms
24 The order of the rubrics is a little bit different from BGSB. It is the same in ANTG and in ANTG2. The order in ANTG or ANTG2 is probably more natural.
25 ba'i Ms
26 cuñ Ms
27 // Ms

- 134 -
skad kyis srid pa’i byur gdabs / ٩ stag sdañ¹ bu’i² skad kyis srid pa’i khamgs gnon ba’o //

<2-3> phar gñen po spyi³ goto⁴ (244.4) sgo⁵ gyer ba⁶ la skad gcoñ⁷ gsum ste // ٥ khu byug gsun sñañ gysis lha srin spro⁹ ba bskeyed / ٦ lcog gai’i ’gyur skad kyis goto’i lam drañ / ٧ ne tso gcoñ¹⁰ skad kyis¹¹ lha sre sde brgyad kyi¹² brda¹³ sprad (244.5) pa’o //¹⁴

<2-2>¹⁵ tshur¹⁴ bskyob phyai g-yañ sgo gyer ba la yañ skad gcoñ¹⁷ gnis ste / ٣ naañ mo bu stor skad kyis¹⁸ mi’i phya ’gug / ٤ rma bya’i¹⁹ sgra skad kyis nor gyi²⁰ g-yañ ’gug pa’o //²¹

<3> gsum pa gtañ²² (244.6) rga²³ bzi bcu rtsa gnis ni / gyer sgo bżi la bżi bcu / thar glud gnis la bżi bcu gnis s-ho //

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

---

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

---

- 135 -
sdig 'dod la-1 bon gyi\(^2\) mtshams\(^3\) yin pas\(^4\) mchod\(^5\) par bya / mtshe\(^6\) then\(^7\) bon gyi\(^8\) spyan 'dren\(^9\) yin pas\(^10\) 'thüns\(^11\) par bya / thab\(^12\) bon gyi\(^13\) bsags pa yin pas\(^14\) dag par\(^15\) bya / phya bon gyi \((245.1)\) ske rag\(^16\) yin pas\(^17\) dam du bciüns / thar bon gyi\(^18\) gtsaṅ śīṅ yin pas\(^19\) 26 khyad par\(^20\) bya / glud bon gyi\(^21\) glu\(^22\) gzugs yin pas\(^23\) tshaṅs par bya / yar sel gyi\(^24\) bon gyi\(^25\) goṅ ńa yin pas\(^26\) \((245.2)\) sñon la\(^27\) bya / mar sel\(^28\) bya\(^29\) ga yin pas\(^30\) śam\(^31\) du bya / phud ma gtor bar\(^32\) yas mi bsog /
gaنى mduنى ma tsug² par bon mi gyer / glud sna than gyis draنى / glu³ bצug⁴ zor gyis⁵ (245.3)
btul / zor phul⁶ g-yãn du skyabs / ces pa⁷ //
snaã gšen sku gsun thugs dañ ldan dgos ste /
  sku 'i don du yas thag bsogs /
gsun gi don du snañ⁸ gyis⁹ /
thugs kyi¹⁰ don du byin gyis brlabs / (245.4)
yas med tshigs¹¹ la re ba¹² de /
  kha ston 'gron po bsogs pa 'dra /
tshigs¹³ med yas la re ba de /
lag med gser g-yu¹⁴ mthoñ ba¹⁵ 'dra /
yas dañ smrañ du 'dzom nas kyañ / (245.5)
tiñ 'dzin byin gyis ma rlob na¹⁶ /
  šar pa bro glu¹⁷ 'khram pa 'dra /
ces s-ho //f¹⁸

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

---
¹ sic, read gar
² sic, read btsugs
³ sic, read glud
⁴ sic, read gצug
⁵ gyi Ms
⁶ sic, read gצug
⁷ ba Ms
⁸ sic, read smrañ
⁹ sic, read gyer
¹⁰ gis Ms
¹¹ sic, read tshig
¹² pa Ms
¹³ sic, read tshig
¹⁴ g-yu' Ms
¹⁵ pa Ms
¹⁶ nas Ms
¹⁷ klud Ms
¹⁸ / Ms
¹⁹ gyis Ms
²⁰ gyis Ms
²¹ om. Ms
pa’ bdun / bgegs la (245.6) dmigs pa bţi / bon ŋid² la dmigs pa gñis so //³
  dgra la dmigs pa bdun ni / bsad gso’i gñis / dbab chad gñis / than daṅ cho ’phrul gñis / jag
  chini daṅ bdun no //⁴

bgegs la dmigs pa (245.7) bţi nas⁶ / mnan gzir⁷ gñis / bkar bsreg gñis so⁸ //⁹
  bon ŋid la dmigs pa gñis nas¹⁰ / bdag don daṅ gzan don du bsgrubs pa’o //¹¹
  de la gñis ste / [I] tha sňad¹² du bsgral ba daṅ / [II] yañ (245.8) dag par bsgral ba’o¹³ //¹⁴
  [I] daṅ po la gñis ste / [I-1] mam śes lha ru bsgral ba¹⁵ daṅ / [I-2] phuṅ po dur khrod du
  bsgral ba’o¹⁶ //¹⁷
  [I-1-1] daṅ po bsgral bya la (246.1) yañ bsgral ba’i¹⁹ ži’ñ bcu³⁰ ste / ¹ g-yuñ druṅ bon gyi²¹ spyi
  sgra / ² gšen rab bla ma’i sku dgra / ³ bsgrub gšen gi²² sgos²³ dgra / ⁴ bka’ la²⁴ ’das pa’i
  sdig²⁵ can / ⁵ dkor la brlom pa’i²⁶ (246.2) rkun po / ⁶ tshe la ’jab pa’i ’byuñ po / ⁷ bstan pa

1. ba Ms
2. om. Ms
3. / Ms
4. bso Ms
5. / Ms
6. sic, read ni
7. gzer Ms
8. ’o Ms
9. / Ms
10. sic, read ni
11. / Ms
12. skad Ms
13. pa’o Ms
14. / Ms
15. pa Ms
16. pa’o Ms
17. / Ms
18. / Ms
19. pa’i Ms
20. The contents of the ten enforced release is a little bit different from that of BGSB.
21. kyis Ms
22. gyis Ms
23. dgos Ms
24. sic, read las
25. sdug Ms
26. pas Ms
khayd du gsad¹ pa'i ru dra / ๘ bstan dgra sdig can / ๙ bon dgra dam ŋams / ๑๐ gšen dgra tshe zad dañ bcu'o //

[1-1-2] gñis pa bsgral (246.3) tshul la yañ gñis ste / [1-1-2-i] bca' gži¹ dañ⁴ [1-1-2-ii] bsgral ba'o⁵ //

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

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

ces pa'i / dkyil 'khor gyi¹¹ lho nub du¹² bca' 'o¹² //¹³ ¹⁴ Gab pa¹⁴ rin chen gsan ba'i¹⁵ rgyud las /

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

ces pa²⁰ (246.5) dkyil 'khor gyi²¹ byañ šar du gzung²² med kyi²³ liṅga bca' 'o //

liṅga 'dre'i rgyu²⁴ lña ni /

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

---

¹ bsdad Ms
² / Ms
³ gži Ms
⁴ om. Ms
⁵ pa'o Ms
⁶ / Ms
⁷ bca Ms
⁸ sīc, 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 sīc, read sa
²⁶ sīc, read snab
²⁷ kos Ms
²⁸ kyis Ms
ces s-ho // liṅga rgyu¹ nas² / bra bo³ daṅ ju⁴ tse (246.6) la sogṣ 'bru nag bya'o //⁵ bsreg⁶ liṅ ni / sog gu / mnan liṅ ni gro ga / bgegs⁷ liṅ ni ra sogṣ / 'bri⁸ liṅ nas raṅ raṅ gi⁹ gţuṅ lugs¹⁰ ltar ro //¹¹

[ I-1-2-ii] gnis pa bsgral ba¹² nas¹³ / (246.7)
smad du dgos pa'i gzer¹⁴ bcu gcig /¹⁵

gsas mams¹⁶ gsum drod tshad nas kyi²⁰

gzas pa po'i liṅ ga bsgral /¹⁸

ces pa'o¹⁹ // bdag ŋid yi dam gyi²¹ lhar²² 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 bsregs 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 Ñön moṅs raṅ grok (BK 160).
¹⁶ sīc, read mam
¹⁷ This line is found in Ñön moṅs raṅ grok (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp. *58-*59.
¹⁸ This line is not found in Ñön moṅs raṅ grok (BK 160).
¹⁹ pa'i Ms
²⁰ kyiṣ Ms
²¹ lha Ms
²² pa Ms
²³ bu Ms
²⁴ kyiṣ Ms
²⁵ lha Ms
²⁶ po'i Ms
²⁷ dgra Ms
²⁸ pa'o Ms
²⁹ / Ms
thugs kar tram bko byin brlabs gyis / 
phuñ po dur krod dbyiñs su gtor /
 lha la bdab ciñ mchod pa 'bul /
 7-dbal (247.1) hur rtse la om nag 'phros /7
 10-mar me khrag gis bsad pa bzin /
kun gzi rtsa bcad rnam šes dbyiñs su phyuñ /10

ces pa'o11 //
rgyal ba12 mam pa gsum ni bsgrubs pa po'i14 dgra thul ni (247.2) rgyal ba / bon skyoñ sa15
khrag gis / dgra bo'i16 gnas spar17 bas18 rgyal bu'o19 //20
[II] gnis pa yañ dag par bsgral ba21 ni /22 bsgral bya ni khamgs gsum gyi23 sems can bsgrol
byed lta bsgom24 spyod 'bras so // bdag med spros (247.3) bral gyi25 lta bas26 gzugs med kyi27

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

[4] bži pa srid gšen gyi\(^{15}\) bon la yañ gsum ste /\(^6\) <1> phyi\(^{17}\) gšog pa\(^{18}\) nag po'i phyi\(^{19}\) 'dul\(^{20}\) / (247.5) <2> nañ gsañ śnags lha'i gnas chom\(^{21}\) / <3> bar\(^{22}\) gsuñ rab mdo'i bdun tshigs so //\(^{23}\)

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

---

1 sic, read yul
2 kyis Ms
3 pa Ms
4 Ms inserts //.
5 om. Ms
6 gis Ms
7 pa'i Ms
8 Ms inserts //.
9 kyis Ms
10 / Ms
11 dmig Ms
12 // Ms
13 ba Ms
14 / Ms
15 gyis Ms
16 // Ms
17 spyi Ms
18 ba Ms
19 spyi Ms
20 sic, read 'dur
21 sic, read chog
22 par Ms
23 / Ms
24 gšogs Ms
25 // Ms
26 brgya' Ms
27 bcu Ms
28 // Ms
29 // Ms
APPENDIX I: ANTG [’phrul gšen / srid gšen]

\'du¹ ba² nad kyis¹ ši thabs ñi šu /⁴ glo bur rkyen gyis³ ši thabs ñi šu /⁵ rno gcod mtshon gyis⁷ ši thabs ñi šu /⁶ tshe zad las kyis⁹ ši thabs gcig dañ (2477) brgyad¹⁰ cu¹¹ rtsa gcig go //

<1-2> ’dul¹² thabs sum brgya drug cu¹³ nas¹⁴ /¹⁵ bkra’dzin¹⁶ lhes’u¹⁷ gri dañ bzi la¹⁸ ’dus so //⁹⁰

<1-4>²⁰ srid gšen gyi²¹ bon skor²² brgyad ni /²³ ¹ gñan po kha tshañ²⁴ gi²⁵ bon skor²⁶ //²⁷ ² srid gšen (248.1) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ³ skal srid gšog pa’i bon skor / ⁴ lan chags³²
sbyönś pa'i(?) bon skor¹ / ⑤ gtad yas gs[???] kyī² / ⑥ bgrod pa lam gyi³ / ⑦ bde chen gnas kyi⁴ / ⑧ ma tshaṅ (²⁴⁸.²) kha skoṅ⁵ gi⁶ bon skor’ daṅ brgyad do //

de yāṅ bla yid⁶ sems gsum sku gsum thugs su ’dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ ’dul¹² / yid loṅ skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems (²⁴⁸.³) kyī⁶ dpe¹⁷ / ’od yid kyī¹⁸ dpe¹⁹ / du ba bla'i dpe²⁰ /

<2> gniis pa naṅ gsaṅ sṅags kyi gnas chog²¹ nas²² / tshe 'das kyi²³ šes rgyud bdun daṅ bcas ste 'dur / ces pas / tshe 'das lam 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 sīc, read 'dur
¹⁰ spru Ms
¹¹ sku'i Ms
¹² sīc, 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 sīc, read ni
²³ kyis Ms
²⁴ sīc, cf. šes ANTG2
²⁵ pa'i Ms
²⁶ sīc, cf. šes ANTG2
1 dus su gšed bral’ / tshe ‘das rigs
du’ śi’ ba’i’ dus su bsgribs sbyoṅs bya / tshe ‘das
śi’ ba’i’ dus su ŋo stad spar bya / tshe ‘das slob mar śi’ ba’i’ dus su dbaṅ bskur / tshe ‘das
(248.5) yi ge a ru śi’ ba’i’ dus su gnas spar / tshe ‘das yī dam du śes pa’i’ dus su gsol ba bdab ciṅ
sems can gyi’ don la smon pa’o //18

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

daṅ po Pho sbyoṅ24 ye śes sgron ma ni / bdun bdun bži bcu že dgu ru / tshe ‘das kyis sgrib25
pa sbyoṅs nas / mam śes’ od kyi’26 ‘khor lor bsgyur te27 / gšen lha248.7) od dkar gyi’28 thugs kar
‘phaṅ /

---

1 pa’i Ms
2 sic, read phral
3 ri Ms
4 drugs Ms
5 su Ms
6 sic, cf. śes ANTG2
7 pa’i Ms
8 sic, cf. śes ANTG2
9 pa’i Ms
10 sic, read gtad
11 sic, read yar
12 sic, cf. śes ANTG2
13 pa’i Ms
14 sic, cf. śes ANTG2
15 ba’i Ms
16 gso’ Ms
17 kyis Ms
18 / Ms
19 par Ms
20 tshig Ms
21 sbyoṅs Ms
22 sbyoṅs Ms
23 / Ms
24 sbyoṅs Ms
25 bsgrib Ms
26 kyis Ms
27 ste Ms
28 gyis Ms
Mo sbyoṅ¹ padma mun sel la² / bdun bdun bzi bcu že dgu ru tshe 'das kyis³ sgrib pa sbyoṅs nas / nam šes g-yu'i g-yun druṅ du bsgyur te / yum gyi⁴ thugs kar stim⁵ pa'o⁶ //
Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2) concerning the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 347.7-354.4), extract of BTK = MT 191: 347.2-367.6

(3) gsum pa lho gter gyi theg pa dgu ni / (347.8) 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 lña /

(1) dañ po phyi rig pa’i bon sde gsum ni / sNañ srid kyì³ gto ’bum nag po / Rin chen gyi⁴ rtse ’bum kha⁵ bo⁶ / gTsug lag gi dpal ’bum dkar po dañ gsum ni / Ri rab (348.2) kyì⁷ rtsa ba ru gtan la phab ste / snod ni Koñ tse phrul rgyal la bstan pa’o //⁸

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

(3) sgra rig pa’i bon sde gsum ni / IHa srin gyì¹³ ’khrugs¹⁴ ’bum nag po / sGra tshad kyì¹⁵ (384.4) rtsod ’bum kha bo¹⁶ / Thugs rje lha ’bum dkar po dañ gsum ni / lha srin gyì¹⁷ mtshams¹⁸ su

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

(4) bzo³ rig pa’i bon sde gsum ni / (384.5) ‘bur dañ rtsig⁴ dañ ri mo bris / ces so //³ sKu gSuñ

Thugs kyi bzo 'bum mo //⁴

(5) gso⁶ ba rig pa’i⁷ bon sde gsum ni / gSo⁹ byā’i¹⁰ nad ’bum nag po / gSo¹ⁱ thabs kyi dpyad¹² ’bum khra bo¹³ / (348.6) byed kyi¹⁵ sman ’bum dkar po gsum ni / g-Yuñ druñ dgu brtsegs¹⁶ kyi¹⁷ ri’i rtsa bar¹⁸ gtan¹⁹ la ‘phab ste / dPyad²⁰ bu khri ses ñid la bstan no //²¹

[2] gñís pa snañ gšen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bži / <2> skad kyi²⁴ gcoon²⁵ dgu / <3> gñañ rag bži buc rtsa gñís so //²⁶

<1> dañ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba lha’i gtsañ sgo²⁹ gyer ba dañ / <1-2>
mar mnon pa sri’i byur sgo gyer ba dañ (348.8) <1-3> phar gnên1 po spyi’i gto sgo gyer ba dañ / <1-4> tshur bskyab pa phya’i2 g-yañ sgo gyer ba’o ///

<1-1> yar gosl ba lha’i gtsañ sgo gyer ba la4 / yar sel1 bya ste / lco ga’i yar sel ..... (349.1) gsas kyi’i ‘gyur7 sel / [Ha sras # od dkar gyi9 dog sel la sogs sel dkar brgya19 dañ 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 bzlogs sel / the’u rañ gi15 dmar sel / ša ma’i riñ sel 16 la sogs 16 sel nag brya13 dañ ni śu’o18 ///19 20 de gnêis su ma phye ba la21 sel khra bya ste / ‘byuñ ba’i stañ22 sel / (349.3) gnêen gyi23 dug sel /20 mi grags24 kyi mda’ sel 25 la sogs 25 sel khra brgya26 27 dañ ni dañ27 sum brgya28 drug cu’o ///

<1-3> phar gnêen po spyi’i gto29 sgo gyer ba la bži / <1-3-2-1> ri dwags30 ša ba’i bon skor

---

1 bsñên Ms
2 phya Ms
3 / Ms
4 las Ms
5 ser Ms
6 gyis Ms
7 síc, read mgur
8 sres Ms
9 gyis Ms
10 brgya’ Ms
11 śu pa’o Ms
12 / Ms
13 síc, 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 síc, read stoñ
23 gyis Ms
24 síc, read hrañs
25 le swog Ms
26 brgya’ Ms
27 síc, read śu ste
28 brgya’ Ms
29 gto’ Ms
30 dag Ms
gto¹ sgo gcig /<349.4> <1-3-2-2> srīd pa gto² dgu'i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñan gyi³ bon sgo gto⁴ sgo gcig / <1-3-2-4> rgyal po dra ba'i bon skor gto⁵ sgo gcig dañ bži'o //

<1-3-2-1> dañ po ri dwags⁶ ša ba'i bon skor la dgu ste / 1 mi bu (349.5) rin chen glud kyis⁷ blud⁸ ba'i ša ba / 2 bdud kha 'phaṅs⁹ su bsgyar ba'i ša ba / 3 lha'i dal kha bsgyar ba'i ša ba / 4 bgegs rigs¹⁰ byol kha bsgyar ba'i ša ba / 5 sdañ sems byol kha bzlog pa'i ša ba / (349.6) 6 sluñ dbub khram kha bsgyar ba'i ša ba / 7 sluñ rdib phuṅ¹¹ ris mnon¹¹ pa'i ša ba / 8 ltas ŋan dgra than bzlogs pa'i ša ba / 9 klu gñan sa bdag bzlogs pa'i ša ba dañ dgu'o //²²

<1-3-2-2> gñis pa srīd pa'i (349.7) gto¹³ dgu'i bon skor la bži ste / 1 dkar po Tshaṅs¹⁴ pa lha'i gto¹⁵ dgu dañ / 2 nag po sa bdag gñan gyi¹⁶ / 3 dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / 4 khro bo²⁰ srīd pa yo bcos kyī²¹ gto²² dgu'o //²³ (349.8)

<1-3-2-3> sa bdag klu gñan gyi²⁴ sdom skor²⁵ la bdun ste / sa bdag klu gñan rgyal dañ bži / sman 'brog gzer gsum bdun no //²⁶
<1-3-2-4> bzial pa rgyal po dra ba’i bon skor la giis ste / dra dmar dañ dra nag go //
<1-4> tshur (350.1) bskyob pa yañ skor dgu byed pa la yañ / bon sgo bzi’i bcu rtsa giis / gson phya sum cu rtsa giis / ši phya bcu dañ bzi’i bcu rtsa giis so //

<2> giis pa skad kyi’i gcoñ dgu ni / <2-1> yar gsol ba lha’i (350.2) gcoñ sgo gyer ba la / skad gcoñ’i giis ste / ① g-yu ’brug ñar skad kyis’ lha gsas skad kyis’ lha gsas dpuñ bsdus / ② khyuñ’i mo ’tsher skad drag pos10 lha bdar ba’o //
<2-4>12 mar la non pa sri’i byur sgo gyer ba la / (350.3) skad gcoñ’i13 giis ste / ⑧ pho rog ldin skad kyis’14 sri’i byûn gdab / ⑨ stag sbran bu’i skad kyis’15 sri’i khams mnan pa’o16 /⑫
<2-3> phar giñen po18 spyi’i gto19 sgo gyer ba la / skad gcoñ20 gsum21 ste / ⑤ khu byug gsuñ sñan giis (350.4) lha srin spro ba skyed / ⑥ lco ka’i ’gyur skad kyis22 gto’i lam drañ / ⑦ ne tso

1 / Ms
2 ’bzi Ms
3 / Ms
4 giis Ms
5 loñ Ms
6 cuñ Ms
7 giis Ms
8 giis Ms
9 khyu Ms
10 po’i Ms
11 / Ms
12 The order of the rubrics is a little bit different from BGSB. It is the same in ANTG. The order in ANTG or ANTG2 is probably more natural.
13 cuñ Ms
14 giis Ms
15 giis Ms
16 ba’o Ms
17 / Ms
18 por Ms
19 gto’ Ms
20 cuñ Ms
21 giis Ms
22 giis Ms

– 151 –
skad kyis¹ lha srin gyi² brda³ sprod pa’o //⁴
<2-2>⁵ 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 rag bzi bcu rtsa gnis ni / gyer sgo bzi la bzi¹² bcu / thar glud gnis daṅ bzi
bcu rtsa gnis so // (350.6)

snaṅ gn’en gyis¹³ ... dgu ni / de yaṅ ’o ṅe¹⁴ bon gyi¹⁵ skañ yin pas¹⁶ tshug par bya / sdig dor bon
gyi¹⁷ mtshams¹⁸ 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 / phya bon gyi ske rag yin²⁸ pas²⁹ dam du bciṅs

---
¹ gyis Ms
² gyis Ms
³ gda’ Ms
⁴ / Ms
⁵ The order of the rubrics is a little bit different from BGSB.
⁶ bskyab Ms
⁷ cuṅ Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ gyis Ms
¹¹ / Ms
¹² bcu Ms
¹³ sic, read gyi
¹⁴ sic, read gn’en
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
/ thar bon gyi rgyan śin yin pas¹ khyed par bya / glud bon gyi² lhu tshigs³ yin pas⁴ tshaṅs⁵ par bya / yar sel (350.8) bon gyi⁶ goṅ ŋa yin pas śron la’ bya / mar sel bon gyi⁹ cha ka yin pas⁹ śams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ’dug¹¹ ma btsug par du bon mi gyer / glud sna (351.1) than gyis draṅ / glu bzung¹² zor gyis btul / zor śul¹³ g-yaṅ du bskyab / ces pa /

snaṅ¹⁴ 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 gser g-yu¹⁷ (351.3) mthoṅ¹⁸ ba’ dra /
yas daṅ smraṅ du’ dzom nas kyaṅ /
tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
śar pa bro glu’ khrab pa’ dra /

ces s-ho /²¹

---

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 mthuṅ Ms
¹⁹ gyi Ms
²⁰ nas Ms
²¹ / Ms
[3] gsum pa phrul gṣen gyi1 bon la yaṅ / rdu’i phrul gyi2 (351.4) bon buc gsum ni / dgra la
dmigs pa bdun / bgegs la dmigs pa bzi / bon ŋid la dmigs pa gnis so /5
dgra la dmigs pa bdun ni / bsad gso4 gnis / dbab chad gnis / than daṅ (351.5) cho phrul gnis /
jag chiṅ daṅ bdun no /6

bgegs la dmigs pa bzi ni / mnan gziṅ6 gnis / bkar bsreg gnis so7 /8
bon ŋid la dmigs pa gnis ni / bdag don daṅ gžan don gyis bsgrub pa’o /9
daṅ po la yaṅ gnis ste / [I] tha10 sṇad du bsgral11 ba daṅ / [II] yaṅ dag par bsgral ba’o /12
(351.6) [I] daṅ po la gnis ste / [I-1] mam šes lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du
bsgral ba’o /13

[I-1] daṅ po la yaṅ gnis ste / (351.7) [I-1-1] bsgral bya daṅ [I-1-2] bsgral tshul lo /13
[I-1-1] daṅ po bsgral bya la yaṅ / bsgral ba’i žin buc14 ste / 1 g-yuṅ druṅ bon gyi spyi dgra15
/ 2 gṣen rabs bla ma’i sku dgra / 3 bsgrub gṣen bdag gi16 sgos17 dgra / 4 bka’ (351.8) las ‘gal ba’i
sdig can / 5 dkor18 la ril ma’i19 rkun ma / 6 tshe la ‘jab pa’i20 byuṅ po / 7 bstan pa khyad
du gsal21 pa’i ru dra / 8 bstan dgra sdig can / 9 bon dgra dam ŋams22 / 10 gṣen dgra (352.1) tshe
zad daṅ buc’o /23

1 gyis Ms
2 gyis Ms
3 / Ms
4 bso Ms
5 / Ms
6 gzer Ms
7 ’o Ms
8 / Ms
9 / Ms
10 thad Ms
11 sgral Ms
12 / Ms
13 / Ms
14 The contents of the ten fields of the enforced release is a little bit different from that of BGSB.
15 sgra Ms
16 gis Ms
17 sgo Ms
18 bkor Ms
19 pas Ms
20 ba’i Ms
21 gsd Ms
22 ŋas Ms
23 / Ms
[I-1-2] gnis pa bsgral¹ tshul la yañ gnis ste / [I-1-2-i] bca' gzi dañ [I-1-2-ii] bsgral ba'o //²
[I-1-2-i] dañ po bca' gzi ni / Khams gsum kun bsgrol gyi³ rgyud las⁴ /

lo nu bsrin po'i 'brub khuñ du / bzas⁵ (352.2) pa po'i liṅga bca' /
ces dkyil 'khor gyi⁶ lho nu b du bca' 'o // / ¹⁸ Gab pa¹⁸ rin chen gsañ ba'i rgyud las⁹ /
byañ śar bgegs kyi¹⁰ mdun sa ru / gdon bgegs 'dul ba'i 'brub¹¹ khuñ bca' /
ces pa / (352.3) dkyil 'khor gyi¹² byañ śar du gzugs med kyi¹³ liṅga bca' 'o //¹⁴
liṅga'i rgyu¹⁵ lña ni /
dri chen rjes sa snab lud dañ / skra dañ gos kyi¹⁶ dum bur lña
ces s-ho //¹⁷ liṅga'i rgyu¹⁸ ni bra bo¹⁹ dañ ju²⁰ tse la²¹ sog²² 'bru nag²³ (352.4) la bya'o //²⁴ bsreg liṅ
ni / śog gu / mnan liṅ ni gro ga / bgegs liṅ ni ra swog / 'bri²⁵ lughs ni rañ rañ gi²⁶ gzung lugs²⁷ ītā
rö //²⁸

---
¹  sgral Ms
²  / Ms
³  gyis Ms
⁴  la Ms
⁵  sic, read gzas
⁶  gyis Ms
⁷  / Ms
⁸  ga ba Ms
⁹  la Ms
¹⁰  gyis Ms
¹¹  brub Ms
¹²  gyis Ms
¹³  kyis Ms
¹⁴  / Ms
¹⁵  rgyud Ms
¹⁶  gyis Ms
¹⁷  / Ms
¹⁸  rgyud Ms
¹⁹  'o Ms
²⁰  ci Ms
²¹  le Ms
²²  swog Ms
²³  nags Ms
²⁴  / Ms
²⁵  bris Ms
²⁶  gis Ms
²⁷  lug Ms
²⁸  / Ms
[ I-1-2-ii] gnis pa bsgral ba ni /
smad du (352.5) dgos pa'i gzer bcu gcig /' 
gsal₂ ba mam³ gsum drod tshad kyis⁴ /' 
bzas⁶ pa po'i liṅga bsgral /'
ces pa / bdag niṅ yi⁸ dam gyi⁹ lhar¹⁰ gsal ba / phur pa las kyi lhar¹¹ gsal ba / bzas¹² pa po¹³ (352.6)
dgra dünō su gsal bā'o //¹⁴

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

---

1 This line is not found in Žon moṅs rāṅ grol (BK 160).
2 gsal Ms
3 mams Ms
4 gyis Ms
5 This line is found in Žon moṅs rāṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
6 sic, read gsas
7 This line is not found in Žon moṅs rāṅ grol (BK 160).
8 yid Ms
9 gyis Ms
10 lha Ms
11 lha Ms
12 sic, read gsas
13 po'i Ms
14 / Ms
15 la Ms
16 dkod Ms
17 sic, read stabs
18 This line is a citation from the Ka nag in BGSB (121a1)
19 These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).
20 brgyal Ms
21 mams Ms
22 pa Ms
rgyal / dgra bo'i (252.8) gnas spar² bas³ rgyal ba'o //Ⅰ

[II] gnis pa yāṅ dag par bsgral ba ni / bsgral bya khams gsum sems can / bsgral byed lta sgom spyod 'gre'o (?) //Ⅲ daṅ po bsgral bya ni / bdag med spros bral gyi³ lta bas⁷ (253.1) gzugs med kyi⁴ sems can bsgral / 'dzin med yul bral gyi⁵ sgom pas¹⁰ gzugs khams gyi sems can bsgral / chags med śug 'byuṅ gi¹¹ spyod pas¹² 'dod khams kyi¹³ sems can bsgral ba'o //Ⅳ (253.2)

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

[4] bzi pa srid gšen gyi¹⁹ bon la yāṅ gsum ste / <1> phyi gšog pa nag po'i phyi²⁰ 'dur / <2> naṅ gsaṅ sṅags²¹ (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> și thabs²⁴ bṛgyad²⁵ cu²⁶ rtsa gcig la / 'dur²⁷

1 'o Ms
2 'phar Ms
3 ba'i Ms
4 / Ms
5 / Ms
6 gwis Ms
7 ba Ms
8 gwis Ms
9 gwis Ms
10 pa Ms
11 gis Ms
12 pa Ms
13 kyis Ms
14 / Ms
15 dmigs Ms
16 ba Ms
17 gwis Ms
18 / Ms
19 gwis Ms
20 spyir Ms
21 sṅag Ms
22 mchog Ms
23 thig gis Ms
24 thab Ms
25 bṛgya 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 ŋi ſu⁴ / 'du ba nad kyis⁵ ši ba ŋi šu / glo⁶ bur rkyen gyis ši ba ŋi šu / rno gcod mtshon gyis ši ba ŋi šu / tshe zad las kyis⁷ ši ba gcig dañ brgyad cu⁸ rtsa gcig go // (353.5) 

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

<1-4>¹³ srid gšen gyi¹⁴ bon skor¹⁵ brgyad ni / ¹ gšan 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
APPENDIX II: ANTG2 [srid gšen]

*127

bon skor\(^3\) / \(\circ\) ma tshaṅ\(^2\) kha skoṅ gi\(^1\) bon skor\(^4\) daṅ brgyad to (?) /\(^5\) (353.7)

de yaṅ bla\(^6\) yid\(^7\) sems gsum sku gsuṅ thugs kyi 'dur \(^8\) dgoṅs ste\(^8\) / bla sprul skur\(^9\) 'dur / yid loṅ\(^10\) skur\(^11\) 'dur / sems bon skur\(^12\) 'dur / mthun dpe ni / me sems kyi\(^13\) dpe\(^14\) / od yid kyi\(^15\) dpe\(^16\) / (353.8) du ba bla'i dpe\(^17\) /

<2> gūṅs pa naṅ gsaṅ sṅags lha'ṇ gnas chog\(^18\) ni / tshe 'das kyi\(^19\) šes rgyud gdon daṅ bcas ste 'dur / ces pa / tshe 'das lan chags su šes pa'i dus\(^20\) su\(^21\) glud gton\(^22\) / tshe 'das gśed dus\(^23\) šes pa'i dus su gśed phral / tshe 'das rigs\(^24\) drug du šes pa'i dus su sbyoṅ bya / tshe 'das tshe 'das du\(^25\) šes pa'i dus su / luṅ no bstan ciṅ gtad yar bya / (354.1) 26\* šes pa'i dus su gśed phral luṅ no bstan ciṅ gtad yar bya /)\(^26\) tshe 'das slob\(^27\) ma ru šes pa'i dus su dban 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 sems can gyi\(^28\) 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 tshigs\(^3\) la gñis ste /Pho sbyon\(^4\) ye šes sgron ma daṅ
/Mo sbyon\(^5\) padma mun sel lo //\(^6\)

daṅ po Pho sbyon\(^7\) ye šes sgron ma\(^{(354,3)}\) ni / bdun bdun bţi bcu že dgu ru / tshe 'das gyis\(^8\)
sgrīb\(^9\) pa byaṅ nas / mam šes 'od kyi\(^10\) 'khor lor\(^11\) bsgyur te / gŚen lha 'od dkar gyi\(^12\) thugs kar
'phaṅ pa'o //\(^13\)

Mo sbyon\(^14\) padma mun sel ni / bdun bdun bţi\(^{(354,4)}\) bcu že dgu ru tshe 'das kyi\(^15\) sgrīb\(^16\) pa
sbyaṅs nas / mam šes g-yu'i g-yuṅ druṅ du bsgyur te\(^17\) / yum gyi\(^18\) thugs kar stīm\(^19\) 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 bsgrīb Ms
10 kyis Ms
11 lo Ms
12 gyis Ms
13 / Ms
14 sbyaṅ Ms
15 om. Ms
16 bsgrīb Ms
17 ste Ms
18 gyis Ms
19 sic, read thim
20 / Ms
Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 347.7-354.4)
Abbreviations and Cited Sources
(See also the Bibliographical Notices in BGSB 2007)

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

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

Arrow = Karmay 1998b.

Arrow2 = Karmay 2005a.

Bacot, Jacque 1940 *Document de Touen-Houang relatifs à l'histoire du Tibet*, Paris Librarie Orientaliste Paul Geuthner

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


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


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

Cuckoo = Karmay & Nagano 2002

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

DzPh Man ñag gnad kyi rdzoṅ 'phraṅ kun gsal nī 'od rgyan, BTK 242, missing in MT.


gZer mig = ZM

gZi brjbd = ZJ

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


Karmay, S. G.


1977 A Catalogue of Bon po Publications, Tokyo, the Toyo Bunko.


Karmay, S. G. and Nagano, Yasuhiko (ed.)

2000 New Horizons in Bon Studies, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].
2002 The Call of the Blue Cuckoo, Bon Studies 6, National Museum of
Ethnology, Osaka, [Senri Ethnological Reports 32]

2008 A Lexicon of Zhangzhung and Bonpo Terms, Compiled by Pasar
Tsulkrim Tenzin, Changru Tritsuk Namdak Nyima, and Gatsa Lodroe
Rabsal, Bon Studies 11, National Museum of Ethnology, Osaka, [Senri
Ethnological Reports 76]

Karmay, S.G. and Watt, J.
2007 BON, the Magic World, The Indigenous Religion of Tibet, Ruben

Kværne, Per
1985 Tibet, Bon Religion, A Death Ritual of the Tibetan Bonpos, Leiden, E. J.
Brills.

1986 "Peintures tibétaines de la vie de sTon-pa-gchen-rab," Arts Asiaticques,
Annales du Musée Guimet et du Musée Cernuschi, Cahiers publiés par
l'Ecole Française d'Extrême-Orient, Tome XLI, pp.36-81.

1995 The Bon Religion of Tibet, The Iconography of a Living Tradition,

Lalou, M.
1-24.


IDe'u chos 'byun
mKhas pa lde'us mdzad pa'i rGya bod kyi chos 'byun rgyas pa, Gañs can

LRZ Luñ 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 khañ, Beijing, 1985.

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

Luminous Boy = Karmay 1988a.

Martin, Dan
1994 Mandala Cosmogony: Human Body Good Thought and the Revelation
of the Secret Mother Tantras of Bon, Wiesbaden.
**Martin, Dan et al**

2003  
* A *Catalogue of the Bon Kanjur*, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].

**Meyer, Fernand**

1983  
* gSo-ba Rig-pa, Le systeme médicale tibétain*, Edition du CNRS, Paris.

**Mimaki, Katsumi**

1994  

2000  

**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 dbañ 'dus, Glañ ru Nor bu tsho ring, (eds.), *gTam šul dga' than 'bum pa che nas gsar rþed 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**

1985  
ABBREVIATIONS & CITED SOURCES

**Ruegg, David S.**

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

**Secret Visions**  

**SGK**  
Interpretation of Samten G. Karmay.

**sGra 'grel**  

**Snellgrove, D. L.**

**Stein, R. A.**

**Tenzin Samphel**

**Uebach, H.**
von Hinüber, Oskar

Waddell, L. A.

Wang Yao and Chen Jian
1992 Tun hoṅ nas thon pa'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun khaṅ, Beijing.

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

ZJ gZi brjed, 12 vols, Bod ljoṅs bod yig dpe rniṅ dpe skrun khaṅ, Lhasa, 2000.

ZM mDo gZer mig, Kruṅ go'i bod kyi šes rig dpe skrun khaṅ, Beijing, 1991.