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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-yuñ druñ bon,\(^2\) the doctrine of which was formed and organized through the influence of Buddhism from the eleventh century on.\(^3\)

In the present article, we propose to present the first portion of the annotated translation of this treatise, namely, the portion concerning the first four vehicles of the nine vehicles (*theg pa dgu*) of the Southern treasury (*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-yuñ druñ bon* is found, in the *phyi* dar period, already in one of the earliest *Bon po* documents, the *mdzod phug*, rediscovered by gSen chen Klu dga’ (996-1035) in 1017; cf. *mdzod phug* 17.14, 17.17, 112.12, etc. It seems that this term cannot be found in earlier documents of the *sia dar* period.

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 (dbyu gter), and 3) that of the Southern treasury. If the nine vehicles of the Northern treasury are of Žaṅ žuṅ, 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 gŚen rab mi bo, the gZi brjid. Our Bon sgo gsal byed also belongs to the fourteenth century. Therefore, at the beginning we thought that we would have nothing to contribute to this part of the field because of his work. But, when we examined the material in detail, to our surprise, we found that something completely different is presented. That is another reason why we decided to prepare the translation of this portion.

(4) The nine vehicles of the Northern treasury (byaṅ gter), as presented in BGSB (107b5-108b3) are 1) snaṅ ldan theg pa, 2) Ṛaṅ ldan theg pa, 3) bṣed ldan theg pa, 4) tho tho theg pa, 5) spyi tho theg pa, 6) ya tho theg pa, 7) lḥa 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 (dbyu gter) are 1) ḤHa mi gzhan brten gyi theg pa, 2) Ṛaṅ rtogs gṣen gyi theg pa, 3) Thugs rje sms dpa’i theg pa, 4) g-Yuṅ druṅ sms dpa’i theg pa, 5) Bya ba gtsaṅ dag ye bon gyi theg pa, 6) rNam pa kun ldan mṅon sès kyi theg pa, 7) mṅon spyod thugs rje rol pa’i theg pa, 8) Šīn tu don ldan kun rdzogs kyi theg pa, and 9) Ye nas rdzogs chen bla med kyi theg pa. Concerning the theg pa dgu of this tradition, see K. Mimaki, "Doxographie tibétaine et classifications indiennes," Bouddhisme et Cultures Locales, Quelques cas de réciproques adaptations, Actes du colloque franco-japonais de septembre 1991, édités par FUKUI Fumimasa et Gérard Fussman, Ecole française d'Extrême-Orient, Études thématiques 2, Paris, 1994, pp.115-136.

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

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

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

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

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

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[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) bdag drug in the Dunhuang documents (Bacot et al 1940: 81, ll. 8, 26). He is regarded as the ancestor of the Tibetan kings of the sPu rgyal dynasty in Yar lung. In Tibetan Buddhist sources, the *Phywa* is sometimes described as the creator of the world according to the *Bon* tradition as is the case of Ísvara for the 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 stob phyia klag s/", "Divination is consulted, prognosis is read" (Lalou 1958: 167, 1.66; 171, 1.137). In the same documents the phrase *mo stob phyia klag s/ is the parallel to the phrase *gto zin dpjad/" Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, 1.153). The practices of the *gto*, *dpjad*, *mo* and *phya* are the main concern of the *Bon po* in the early period. But later the *phya* is
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replaced by rtsis, "astrology" in the framework of the four practices, but still the four are the core of the teaching of the Phya gšen theg pa according to the gZi brjod (Snellgrove 1967: 24). However, BGSB follows a different tradition. It replaces the four practices by the five sciences as the main teaching of the Phya gšen theg pa. There are few cases where the phya of the Phya gšen theg pa is written with wa zur, namely, Phya gšen theg pa; see Luṅ rigs mdzod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281] p. 131, l. 2, l. 3, l. 6). Cf. also Gatha manuscripts (Pasai Wangdu 2007, p. 18 [25, l.2]: mo btab phya (1) klangs na / p. 25 [35, l.5]; go dañ dyad bygis sam / mo dañ mthunbs bygis sam / ). [2-2]

The phya has the sense of life. It is explained as phya zer na g-yuñ druñ gi tshe / "Phya means everlasting life" (sGra 'grel, p.58, l. 6). This definition is echoed in ritual texts, for example Ži kho, Vol.2, 1653 et seq (BTK = MT 126). In ritual texts the term very often occurs with the term g-yuñ, "quintessence," "essence," "essential part of something" in the form of phya g-yuñ; see below. [2-3]

There is also another subtle meaning which is very close to the definition given in [2-2], but it is in fact quite distinct in concept. It is usually expressed by the phrase phya g-yuñ, which is in fact a contraction of mi'i phya and nor gyi g-yuñ, which is the essence of physical wellbeing of man and the quintessence of domestic animals such as yaks, cows, horses and sheep, but the g-yuñ often designates the best part of almost anything that is desirable. In the sGra 'grel (p.57, ll. 5-6) the term mi'i phya is explained as: phya tshe rgyal mo(s) ... mi phya med la 'thag ster / smra tshe zad kyi tshe sriñ ... /"The queen of life gives the essence of physical wellbeing to the man who lacks it, prolongs life for the man whose life is exhausted." Another text (Cuckoo 35) states: mi la phya med na tsha mañ / nor la g-yuñ med god kha sdañ / "If a man has no essence of physical wellbeing, he becomes ill. If the quintessence of domestic animals is absent, misfortune attacks."
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TIBETAN TEXT

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

[I.3.3.2.c] gsum\(^{111b1}\) pa lho gter gyi theg dgu ni / phya\(^1\) snañ 'phrul srid / dge drañ\(^2\) a ye / bla med do //

[[1] phya gšen theg pa]

[1] dañ po phya gšen ni / (A.29b4) ston pa phyas mdzad pas\(^3\) \(^{111b2}\) phya gšen no //
[1-1] de la phya gšen gyi bon rig\(^4\) pa'i gnas lña ste / Khams brgyad\(^5\) \(^6\) las /

---

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

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

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

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

[[1] The Vehicle of the gSen of Prediction (phya gSen thug pa)]

[1] First, as for the [Vehicle of the] gSen of Prediction (phya gSen [thug pa]), it is called phya gSen, because the teacher (= gSen 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 gSen of Prediction is the five sciences (rig pa'i gnas lña). It is said in the "Eight Elements" (*Khams brgya*):

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

---

² Cf. Snellgrove’s translation: the Way of the Shen of Illusion.
³ The Sanskrit equivalent of this term is rishi, but here it corresponds to Buddhist bhikṣu.
(1) phyi dañ (2) nañ dañ (3) bzo dañ (4) sgra dañ (5) gso ba (111b3) rig pa’i
gnas lña la blo sbyaṅs pa’i skyes1 bu ni / e ma ūo mtshar che

ces pas / (1) phyi rig pa la2 Srid pa’i gto ’bum nag po3 dañ / (A.29b5) Rin
chen gyi rtsis ’bum khra bo4 / gTsdug lag6 dpal ’bum dkar po7 dañ gsum / Ri
rab kyi rtsers8 Koṅ tse Phrul rgyal la (111b5) gsuṅs so //

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

(3) sgra rig pa la12 / lHa srin gyi ’khrugs13 ’bum nag po14 / (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 (naĩ rig pa), [gŠen rab mi bo] proclaimed to Ye šes sñiñ po⁶ in the land of Nāga (klu) [112a] the three [treatises, namely,] the "Black [volume of] One hundred thousand [lines about] Nāga" for subduing [Nāga] (dul ba'i Klu 'bum nag po), the "Multi-colored [volume of] One hundred thousand [lines about] Nāga" concerning the subdued [Nāga] (thul ba'i Klu 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] Nāga" for guiding [Nāga] (dren pa'i Klu 'bum dkar po)⁷.

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

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

⁷ Concerning the Klu 'bum, see Index of BGSB (2007). It is to be noted that the Buddhists in Tibet regarded this Bon po scripture very important and so most of the Buddhist monasteries and temples usually kept either a manuscript or printed copy of the scripture for the reason that it contains stories of how sTong pa gšen rab mi bo pacified the Klu being regarded as the masters of the natural environment.
rtsod 'bum khra bo¹ / Thugs rje'i lha 'bum dkar po² dañ gsum / lha srin³ gyi mtshams⁴ su rMa lo dañ g-Yu⁵ (¹¹²ᵃ³) lo la gsuñs so // sgra tshad gñis yin pas snod⁵ gñis so //

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

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

---

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

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

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

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

⁹ Concerning dPyad bu khri šes, one of the four mtshen Idan khye'u, see the previous note.

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

[1-2] mo yaṅ phyi¹¹ (112b1) rig⁴ te / Ju⁴ thig⁶ rgyud 'bum⁷ las / (A.29b8)

phya gšen theg pa’i rgyud bstan pa³ / sprul pa bcu gcig⁹ kun gsal ‘di / bdag
(112b2) don ma yin gţan don yin /

ces pas mdud pa sum brgya drug bcu ni / Iha khams¹⁰ kyi mdud¹¹ pa brgya ni śu
/ ‘dre¹² khams (112b3) kyi mdud¹³ pa brgya ni śu ’o¹⁴ // de yaṅ ba sbal khyuṅ gsum
mo // Žaņ (A.29b9) žuṅ gi ju¹⁵ thig / Mi¹⁶ ņag gi sog¹⁷ pa / ma saṅs 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 khra’o (sic, read khra bo) / rnam rgyal gyi sman ‘bum dkar po gsum (2) ‘ol mo luṅ riṅs su
gtan la phabs te / snod ni dPyad bu khri šes la bstan no /
⁴ rigs A
⁵ bcu A
⁶ tig A
⁷ N.A.
⁸ par A
⁹ thig A
¹⁰ ’khams A
¹¹ ’dud A
¹² ’brel A
¹³ ’dud A
¹⁴ ’am B
¹⁵ bcu A, B om.
¹⁶ me B
¹⁷ swo A
¹⁸ rde’u B
about] the Diagnosis, the Means of Cure" (gSo thabs kyi dpyad 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Medicine which cures" (gSo byed kyi sman 'bum dkar po).

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

[1-2: Sortilege (mo) etc.] The sortilege (mo) is also [112b] an External Science. It is said in the "Treatise of Knot-Sortilege [in] One hundred thousand [lines]" (Ju thig rgyud 'bum)\textsuperscript{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\textsuperscript{12}, is not for one's own sake (bdag don)\textsuperscript{13}, but for the sake of others (gzan 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)\textsuperscript{14}. These are also [knots of] cow (ba), frog (sbal), and garuḍa (khyuṇi)\textsuperscript{15}. The Knot-Sortilege (ju thig) of Žaṅ Ḿuṅ\textsuperscript{16}, the scapula (sog

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

\textsuperscript{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.

\textsuperscript{13} The expression bdag don is very often used in Bon texts, while in Buddhist texts the expression raiṅ don is normally used.

\textsuperscript{14} Another hundred and twenty are lacking.

\textsuperscript{15} The three animals are in fact related to the origin myths of three different types of divination within the Žaṅ Ḿuṅ 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 ies kun gsal (BTK = MT 68, pp. 219-247). Like BGSB, this text also has just sbal (frog), but it probably meant ras sbal (tortoise), because Chinese astrology is involved in the sbal section of the text just referred to.

\textsuperscript{16} The Žaṅ Ḿuṅ 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 Ḿuṅ ju thig rgyud 'bum or just Ju thig rgyud 'bum, and for the time being it is not available, but there is a massive work on this divination system by sKyaṅ sprul Nam mkha' rgyal mtshan (19th century), entitled Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snang srid legs ies kun gsal (BTK = MT 68). The author mentions the text as Ju tig rgyud 'bum among his textual sources (p. 567).
yaṅ bon¹ kha gcig ni naṅ daṅ gtan tshigs (mchan: tshad ma rtog ge) sgra rig daṅ / bzo daṅ gso ba gnas lḥa'o (mchan: phyi rig med)² ces pas / phyi³ rig ¹¹b⁵ pa phya gšen 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 ¹¹a¹ 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 ṇag)\textsuperscript{17}, and the arrow-head (mde'u)\textsuperscript{18} [divination] of the Ma saṅs\textsuperscript{19} spirits are [included in] the External Science.

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

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

There are six [sciences in this case].

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

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

\textsuperscript{19} The ma 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 gṆa' khri btsan po, the first Tibetan king, it is said that the ma saṅs ru dgu governed the country (IDE’u chez ‘byuñ, 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 spun dgu'i lcam), all are enumerated in the ’Jig rten phu’i 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).

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

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

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

[2] gniš pa snaṅ gšen ni / lha 'dre'i snaṅ ba¹ daṅ mthun par ston pas \(113a^2\) snaṅ gšen no // de'i bon ni² / sNaṅ gšen rtsa ba¹ mdo dgu³ las /

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

<1> gyer sgo bži daṅ <2> skad gcoṅ⁶ dgu /

<3> gtaṅ⁷ (113a³) rag bži bcu⁸ rtsa gniš so //

ces pas / de la <1> gyer sgo bži ni / yaṅ de fidd⁹ las /

lha g-yāṅ gñan sri'ī gyer sgo bži /

ces pas / (113a⁴) <1-1> yar gsol ba lha'i gtsaṅ sgor gyer ba / <1-2> mar non pa sri'ī¹⁰ byur sgor gyer ba / <1-3> phar (A.30a²) gtoṅ¹¹ pa spyi'i glud¹² sgor gyer ba /

<1-4> tshur skyob pa phyai (113a⁵) g-yāṅ sgor gyer ba'o //

de la <1-1> gtsaṅ sgor gyer ba ni lha sel la bya ste / lco ga¹⁳ yar sel daṅ / ru

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

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

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

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

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

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

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

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

bz'i gsas kyi mgur sel (113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya ni śu'o // de gñis su ma (A.30a3) phyê ba 'byuñ ba'i stôñ sel / gśen³ gyi dug (113b2) sel /

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

de bsduṣ⁷ na yañ⁸ (113b4) dgu dgu brgyad cu rtsa gcig go // de la yañ bsduṣ na

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bśen A
⁴ the A
⁵ trañs AB
⁶ sde la AB
⁷ sduṣ AB
⁸ yañ nal AB
upward of larks (lco ga),\textsuperscript{25} the purification of the throats of the gods of the four corners (ru bzi gsas), \textsuperscript{113b} the purification of the earth (dog sel) of lHa sras\textsuperscript{26} 'od dkar.\textsuperscript{27} [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 gšen (gšen gyi dug sel).

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

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

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

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

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

\textsuperscript{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.

\textsuperscript{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.

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

\textsuperscript{31} Cf. ANTG (BTC = MT 191) 243.1 : ša ma'i ra'i rañ sel; ANTG2 (BTC = MT 191) 349.2: same as BGSB.

\textsuperscript{32} The meaning of the original reading mi trañs is not clear. We corrected it to mi hrañs, but it is uncertain.
gsum ’du ste / lha sel ’dre sel klu sel lo //

<1-3> phar spyi la gyer ba la <1-3-1> rtsa ba (113b5) lus dañ <1-3-2> spros pa yan lag go // de la <1-3-1> rtsa ba ni glud (A.30a5) khog ste gsar¹ rin¹ 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 śa ba bon⁵ skor gcig / <1-3-2-2> srid pa gto⁶ dgu’i bon skor gto⁷ gcig / <1-3-2-3> sa (114a2) bdag gñan gyi sdum⁸ skor gto⁹ gcig / <1-3-2-4> rgyal po gra'i bon skor gto¹⁰ gcig go //

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

<1-3> As for the [Sending] away (phar), Incantation at the [portal of] general [ransoms] (*spyi\textsuperscript{33} *la gyer ba), [there are two, namely] <1-3-1> the essential [part] (*rtsa ba), which is the body (*lus), and <1-3-2> the detailed [part] (*spros pa), which are the members (*yan lag).

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

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

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

\textsuperscript{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.

\textsuperscript{34} The details of these old and new traditions are not known to us.,

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

\textsuperscript{36} The *gān 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 skor**² (A.30a6) maṅ yaṅ dgu ru ’du ste / ① mi bu rin³ (114a3) chen glud⁴ kyis bslu⁵ ba’i śa ba daṅ / ② bdud kha ’baṅs su bṣgyur ba’i śa ba daṅ / ③ lha’i⁶ dal⁷ kha bṛgyur ba’i śa ba daṅ / ④ bgegs rigs byol kha (114a4) bṣgyur ba’i śa ba daṅ / ⑤ sdaṅ sms byad kha bzung pa’i śa ba daṅ / ⑥ sluṅs bu khram kha bṣgyur ba’i (A.30a7) śa ba daṅ / ⑦ sluṅs rdib⁷ phuṅ sri gnon pa’i (114a5) śa ba daṅ / ⑧ ltas ŋan dgra⁸ than bzlog pa’i śa ba daṅ / ⑨ klu gñan sa bdag bcos pa’i śa ba daṅ dgu’o //
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)\(^{37}\) pretended [to be a real man], ② a deer that turns away the mouth of demon (bdud kha) as a servant ('baṅs),\(^{38}\) 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 (sluṅs bus)\(^{41}\) [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluṅs rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bcoṣ pa) with nāga, gñan, and sa bdag.\(^{42}\)

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\(^{37}\) 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 #ad (iated) kyi 'phain bai mi bu rin chen si / (p. 519.2);

\(^{38}\) 'phain (ANTG 349.5).

\(^{39}\) The word dal refers to a type of atmospheric spirit and is one of the intermediate g-yen (bar g-yen), see Mimaki (2000) 104. The word dal kha therefore has the connotation of some kind of curse that is pronounced when these spirits are displeased. Cf. (Bod rgya tshig mdzod chen mo) 疫病, 災害；(Minpaku Lexicon) frost and hail that harm the harvest.

\(^{40}\) The Hor 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 śiṅ, 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 etablil le registre rouge" (Bacot et al 1940: 17, 43). Cf. also Uebach 2008: RET 14, p. 57 et seq. It is therefore an ancient usage of the administration attested in Dunhuang documents just referred to, but later it had come to have only ritual meaning. For illustrations of ritual usage of this, see Secret Visions 123, No.5 (Plate 25) and 131, No.22 (Plate 29).

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

\(^{42}\) More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, 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 bžir 'du ste / ① dkar po Tshaṅs pa lha'i (A.30a8) gto² dgu ni / Yab lha bdal drug la sogs pa'i gto³ (114b2) dgu'o // ② nag po sa bdag gñan gyi gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ③ dmar po sme⁷ mnol⁸ thog gi (114b3) gto⁹ dgu ni / rgya'u 'thīṅ kha gto¹⁰ dgu la sogs so // ④ khra bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gṣen rab (A.30a9) smon pa tsam gyi gto¹⁴ dgu (114b4) la sogs pa'o //
Even though there are three hundred and sixty [types of] "nine rituals" (gto dgu), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. ① The white "nine rituals" of the god Brahman (Tsha'i pa lha'i gto dgu)44 are "nine rituals," such as those concerning [the god] Yab lha bdal drug,45 etc. ② The black "nine rituals" of sa bdag and gñan are those such as the "nine rituals" of the wishing black head people (smon mi46 mgo nag), etc. ③ The red "nine rituals" of the lightning (thog)47 carrying the impurity (sme)48 are those such as the "nine rituals" of rGya'u 'thiṅ kha'i,49 etc. ④ The multi-colored "nine rituals" that correct the crooked world (srid pa yo50 bcos51) are those such as the "nine rituals" that are just the wish of гšен rab [mi bo], etc.

43 The way in which the term gto dgu is used in this context does not allow one to specify to which group it refers.
44 The Tsha'i pa lha'i gto dgu is mentioned as a title of a book in LShDz (Karmay 1972) 312.33-34 = LSDz 279.11-12.
45 This is the name of the Tibetan royal ancestral god who is presented as Phywa rje, "Lord of the Phywa" (Arrow 250). In the 9th century Konpo inscription, the name is spelled as Phywa Ya bla bdag drug (Richardson 1985: 66) and Yab lha bdag drug or Yab bla bdag drug in Dunhuang documents (Bacot et al 1940: p. 81, l. 8, l. 26). Bacot translates the name as "fils des six pères Maîtres Divins," but it is a name of a single deity. Cf. also Wang Yao and Chen Jian, Tun hōn na sōn pā'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun kha'i, Beijing, 1992. p. 68, l. 9 and p. 69.13 (P.T. 1286).
46 The term smon mi echoes the name of the primeval deity called Srid pa Ye smon rgyal po in the Bon cosmogony; see the text dBu nag mi'u 'dra chags (Cuckoo 99; Arrow 256).
47 Cf. Arrow 384.
48 sme is written as dme' in ANTG 243.6 (see Appendix I). Cf. sme in Arrow 383. Cf. also Snellgrove's translation: "impurity," etc. in Snellgrove (1967).
49 This name is probably a variant of rGyāl bu 'Thing ge. Prince 'Thing ge is one of the three primeval brothers in the Bon cosmogony, see dBu nag mi'u 'dra chags (Cuckoo 101; Arrow 267). In YBK (p.220), a rGyāl bu mth'en ghe'i gdu'n rabs is mentioned.
50 yo in the sense of khyog khyog (rGya bod tshig mdzod chen mo).
51 The original reading of BGSB, srid pa ya bcos (A, --- bcos B), which does not make sense, should be corrected to srid pa yo bcos, according to the reading in ANTG 243.6 and ANTG2 349.7. In the bKa' brten, there are many texts, that contain yo bcos in the title: see Karmay, Samten and Nagano, Yasuhiko (ed.) (2001): A Catalogue of the New Collection of Katen Texts, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.
<1-3-2-3> sdums¹ la maṅ yaṅ klu gñan sa bdag gtod daṅ bźi / sman 'brog² bzed daṅ gsum gyi bcos thabs daṅ bdun du 'dus (¹ⁱ⁴b) so //
<1-3-2-4> rgyal po la maṅ yaṅ / gra dkar gra dmar gñis su 'dus so //
<1-3-2-5> goṅ khal gyi bon ni / de rnams kun la sna sel dgos pas (¹¹⁵a) sel khra rnams so //
<1-4> tshur phya sgor gyer ba ni / phya la spros na bon sgo³ bźi bcu že gñis /

¹ sdum B
² 'grog AB , 'brog ANTG2  349.8, 'bog ANTG  243.7
³ le A, lo B, sgo ANTG 244.1 ANTG2 350.1
<1-3-2-3> As for the [rituals of] conciliation (ṣdums), 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 

\[
{\text{nāga, gñan, sa bdag, and gto}}d,\]

plus three [categories of spirits], namely sman, 'brog, and bzed.

<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).

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

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

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

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


55 Contrary to the statement in BGSB, Red Angle (gra dmar) and Black Angle (gra nag) are mentioned in ANTG 243.7 and ANTG2 349.8.
bsdus na <1-4-1> gson phya dañ (115a2) <1-4-2> gśni1 phya gñis su ’dus so //
<1-4-1> gson phya sum cu2 so gñis yod de / gＳeⁿ za fia mig dañ / lHa3
btsun rma ya thaŋ dañ / Ma yams (115a3) sroṅ mo thaṅ dañ gsum phya glud do //
(A.30b2) g-yuṅ druṅ phya dar che chuṅ gñis phya gsas /4 Mu ye pra phud dañ /
g-Yaṅ lha dgu skor gñis phya’i phugs5 / Tshe (115a4) phya dkar mo dañ / Thor
choṅ dkar po gñis phya’i 6 glud do6 // gsaṅ ba la Ma ru tshe ni phya’i ru’o //
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 (gṣīn phya).

<1-4-1> There are thirty-two phya for the living (gson phya). gṢen za ṇa mig, lHa btsun rma ya thaṅ, and Ma yams sroṅ mo thaṅ: these three are the ransoms of the phya (phya glud). Big and small everlasting flags of the phya (g-yuṅ druṅ phya dar): these two are gods of the phya (phya gsas). Mu ye pra phud and g-Yaṅ 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 (gsaṅ ba la), Ma ru

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56 Cf. ANTG 244.5-6: gsum pa sgo gter rab bzi bcu rtsa gnis ni gyer sgo bzi la bzi bcu / thar glud gnis la bzi bcu gnis st/or /; cf. ANTG2 350.5.
57 le A, lo B, sgo ANTG. Cf. ANTG 243.7-244.1: tshur bskyobs pa'i phya'i g-yaṅ sgo gyer ba la yaṅ / bon sgo bzi bcu rtsa gnis st/ gsum phya sum bcu so gnis / sī (sic, read gṣīn?) phya bcu daṅ bzi bcu rtsa gnis so // ; cf. ANTG2 349.8-3501.
58 The reading is ē phya in ANTG (244.1) and ANTG2 (350.1).
59 The original reading of BGSB, sum brgya so gnis (three hundred and thirty-two), is corrected to sum cu so gnis (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1.
60 The identity of gṢen za ṇa mig remains unknown. The word gṣen za “lady of gṢen” normally refers to the two daughters of gṢen rab mi bo; see gZer mig, p. 444 passim.
61 The identity of this name remains unknown to us. The use of the word thaṅ in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Tha ṇa puṅ mo than; Lalou (1958) 165: Thaṅ ba g-yu than.
62 The identity of this name is unknown, cf. note 61.
63 This is the name of a deity, and it also forms a part of the title of a text: Mu ye pra phud phya'i mthar thug (Cuckoo 35-53).
64 These nine g-yuṅ deities are not known to us.
65 This is probably the title of a text, but no information about it is found so far.
66 Again, this is probably the title of a text, but no information about it is found so far.
67 This word phya'i glud obviously refers phya glud, which we have already encountered above.
Ye mi ston ldan gyi\(^1\) phya ni phya yi nes tshig go // (115a5) saüns po’i phya gzun\(^2\) ni (A,30b3) phya’i mthar thug go //

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

phya phya yer ba bcu gsum ni / ① gto\(^8\) phya stañs kyis\(^9\) ra rgan\(^10\) sgrig pa’i\(^10\) phya ni phyugs phya / ② bdud rtsi zil thig\(^11\) ni zas kyi (115b3) phya / ③ g-yañ dkar sder mo than ni dños grub bsruñ\(^12\) ba’i phya / de yan chad la ŋi śu rtsa gñis /

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1 gyis A
2 bzuñ A, bëugs 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 bsuñ A
tshe\(^{68}\) is the horn of the phya (phya'i ru). The phya of Ye mi s-ton ldan\(^{69}\) is the definition (\(\text{i}es \ tshig\)) of the phya (phya yi \(\text{i}es \ tshig\)). The text of the phya (phya gzûñ) of Sañs po ['bum khri]\(^{70}\) is the best (\(\text{m}thar \ t\text{hug}\)) of the phya.

Further, ten\(^{71}\) accepted texts (bzed gzûñ) are: ① the male guide of the sky, the phya of arrow (\(m\text{da}' \text{phya}\)); ② the female guide of the land, the phya of the spindle (\(\text{p}hañ \ \text{phya}\)); [115\(b\) ] ③ the phya of the rodent (\(\text{br}a \ \text{gu}\))\(^{72}\) of the god of Mon country, for summoning the soul-turquoise (bla g-yu)\(^{73}\); ④ the phya of the strong dragon lord, the abroad phya (byes phya); ⑤ the text of appearance (snañ gzûñ) of luck (bkra śis) and ⑥ the spiritual phya (thugs phya) of garuñga (bya khyuñ), the phya of the bride (bag ma).

Thirteen phya phya yer ba\(^{74}\) are: ① the phya that arranges the old goat (\(r\text{a}r\text{g}\text{a}n\)) by the manner of the phya of ritual (gto phya), the phya of domestic aminals (phyugs phya); ② the drops of splendour (\(\text{z}i\text{l} \ \text{t}\text{hig}\)) of ambrosia (bdud rtsi), the phya of food; ③ g-Yañ dkar sder mo than\(^{75}\), the phya that protects the realization (\(\text{d}\text{n}ñs \ gr\text{ub}\)).

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

\(^{69}\) Ye mi s-ton ldan looks like a proper name, but so far we have found no information about it.

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

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

\(^{72}\) \(\text{Br}a \ \text{gu}\) may be related to \(\text{br}a \ \text{ba}\), a small rodent (Jâì).

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

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

\(^{75}\) This is probably a name, cf. note 61.
skyob pa yar la¹ bcu ni / ① pho la skyabs ṭ² (115b4) ② mo la skyabs / ③ srog (A.30b5) la skyabs / ④ spyi la skyabs ṭ³ ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyugs la skyabs pa / ⑧ phyad⁴ tshan⁵ gi yon (115b5) tan dañ / ⑨ rten chos / ⑩ dmu yad⁶ dañ bcu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gšin phyad⁷ la bcu yod do // ① Sa le dmu dgu dañ / ② Cañ⁸ šes sbal (116a1) bu dañ / ③ Phya cha rgya 'dre dañ / (A.30b6) gsum⁹ kas¹⁰ phyad¹¹ yi¹² yon tan bṣer / ④ Yod 'bum dkar po dañ ⑤ Med 'bum nag po gnis (116a2) kyis phyad'i legs
Up to this point there are twenty-two [phya].

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

<1-4-2> There are ten phya for the dead (gsin phya). ① The Sa le dmu dgu ("Nine Lucid dMu"), ② the Cañ śes sbsal bu ("Small Intelligent Frog") ③ the Phya cha rgya 'dre ("Demon of nets, part of the phya") by these three [texts], one checks the quality of the phya. By the two [gods, namely] ④ Yod 'bum dkar po and ⑤ Med 'bum nag po, one distinguishes the good or bad of the phya. By the two [texts, namely] ⑥ the Phya sgiving g-yu

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

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

78 N.A.

79 N.A.

80 N.A.

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

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

83 While the spelling of the phrase Phya sgiving g-yu lo is evidently correct, the spelling of the second phrase g-Yaṅ phya len rgyud is not certain, especially the word len rgyud. No other sources could be found to check the spelling. We just assume that the two phrases are titles of ritual texts.
ñes dbye / ⑥ Phya sug g-yu lo dañ / ⑦ g-Yaṅ phya len⁴ rgyud gņis kyis phya phugs² gar 'gro brtag / ⑧ Phya sogs¹ lte bu bzeṅs⁴ (116a³) pa dañ / ⑨ gŚin gyi 'gab g-yaṅ dañ / ⑩ sMra (A.3⁰b⁷) the so legs pa'i rta g-yaṅ dañ gsum gyis phya'i mdo bsdus /

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

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

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

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1 lan AB
2 phug B
3 bsogs A
4 žes B
5 coṅ A
6 coṅ A
7 bsdus A ANTG, bsdus B, bsdus ANTG2,
8 bdar AB ANTG2, bdal ANTG
9 skyobs B
10 cha AB
11 coṅ A
lo ("Turquoise Leaves of Juniper of Phya"), and ⑦ the g-Yaṅ phya len rgyud ("Series taking the g-yaṅ, vital essence of riches, and the phya, essence of human being"), one examines where the innermost of the Phya goes. By the three [texts, namely] ⑧ the Phya sogs lde bu bzeṅs pa ("Raising the navel of the wing of Phya"), ⑨ the gShin gyi 'gab g-yaṅ (the "Vital Essence of Riches of the End of the Dead"), and ⑩ the sMra the sō legs pa'i rta g-yaṅ (the "Vital Essence of Riches of Good Horse of sMra the sō") 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 essence of riches of domestic animals (phyugs kyi g-yaṅ) is summoned by the dark brum (brum ⁸⁷ 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 (lha gsas); ② with the grieving voice of the female garuḍa, one invokes (bdar) the fierful gods (drag po'i lha).

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

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⁸⁴ There are variations in spelling of the place-name: sMra, sMar, dMar, and Mar (Stein 1959: 197; 1961: 52). rMa is the name of the region around Mount A myes rMa chen in Amdo. The sō 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: žag gsun mi phya phyug (sic, read phyugs) g-yaṅ 'kug.. But we should not forget that we saw previously (BGSB 111b2) also a phrase "the phya of domestic animals" (phyugs phya). In sGra 'grel (58.6-7; = new ed. 86.1) it is said: phya zer na g-yaṅ dzuñ 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.
(116b1) mi'i phya blan / ④ rma bya'i sgra skad kyis phyugs kyi g-yañ bkg / 
   <2-3> gñan po spyi la skad gcoñ1 gsum ste / ⑤ khu byug gsun sñan gyis 
(116b2) lha sрин (A.30b9) spro ba bskyed / ⑥ lco ga'i 'gyur skad kyis glud² lam bstan / 
    ⑦ ne tso'i gcoñ³ skad kyis lha sрин brda sprad / 
   <2-4> gnon pa sri la skad gcoñ4 (116b3) gñis ste / ⑧ pho rog lto skad kyis sri'i 
    byuñ khuñs gdab / stag sbrañ bu'i skad kyis sri khams mnan // 
   <3> gsum pa gtañ⁵ rag bži (A.31a1) bcu rtsa gñis (116b4) ni / ③-1> gsol ba lha la 
    gtañ rag bcu / ③-2> skyob pa phya⁶ la bcu / ③-3> gñan po spyi la bcu / 
    <3-4> gnon pa sri la bcu / thar glud⁷ gñis te bži (116b5) bcu rtsa gñis so // glud⁸ 
    la⁹ bcu gsum yod kyañ / che šas dañ chuñ šas gñis so //

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1. coñ A
2. blud B
3. coñ A
4. coñ A
5. gcig (numeral) A
6. cha AB
7. blud A
8. blud A
9. le A
one catches [116b] the phya of human beings (mi’i phya); ⁴ with the cry (sgra skad) of a peacock, one summons the vital essence of the riches of domestic aminals (phyugs kyì g-yañ).  

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

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

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

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

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

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

⁹² The ’Grel bži presents forty-two ceremonies with slightly different contents. Cf. ’Grel bži 442.2-3 (= new ed. 426.5-6): gtañ rag bži buc rtṣa gniś ni / sel dañ khrus la gyer ba buc / lha gnas mchod pa la buc / ’dre srin gdon la gyer ba la buc / phya g-yañ gniś la gyer ba dañ buc / ’gyed pa thar dañ / rdzoṅ pa glud gniś te bži buc rtṣa gniś so /.

⁹³ These two terms, the larger part (che šas) and the smaller part (chuñ šas), are attested in certain texts. Cf. Khro bo sku 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 šas chuñ šas skabs dañ sbyar la gtañ /. Cf. also the gSañ ba sñags kyi bsñen bsgrub las gsum mam par byed pa lha gniś šel
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 thonš par bya / thab bon gyi (117a2) bsags pa yin pas dag par bya / phya bon gyi rked⁶ rags⁷ yin (A.31a3) pas dam du bcīñ / thar bon gyi rgyañ⁸ śiñ yin pas ⁹ khoñer bar⁹ bya / glud bon gyi lhū¹⁰ (117a3) gzugs¹¹ yin pas tshañš¹² 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 tshugs bar bon mi gyer¹⁷ / glud¹⁸ sna

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₁ gñan B  
² gto B, gtoø 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 khoñed par A, khyad par B  
¹⁰ lhū AB ANTG2, glu ANTG  
¹¹ gzugs AB ANTG, tshigs ANTG2  
¹² tshañ AB ANTG2, tshañš ANTG  
¹³ Cf. ña ANTG ANTG2  
¹⁴ sñan A  
¹⁵ btor A  
¹⁶ bsogs B  
¹⁷ sgyer A  
¹⁸ blud A
Further, since the 'o gñen⁹⁴ are the feet of the teaching (bon), one should establish [117a] them. Since the ritual [of the expiation] of sins (sdig gto)⁹⁵ is the border (mtshams) of the teaching (bon), one should demarcate [the area]. Since the mtshe than plant⁹⁶ is the invitation of the teaching (bon), one should give it as a present. Since the kitchen is the confession (bśags pa) of the teaching (bon), one should purify it. Since the phya is the waistband of the teaching (bon), [one should] bind it (dam du bciṅ). Since the [ceremony of] escape (thar) is the frame-wood [of the thaṅ ka] of the teaching (bon), one should carry it (khyer bar bya). Since the ransom is the limbs of the teaching (bon), one should complete it. Since the exorcism downward is the edge (cha ga), one should do it last. Collect the ritual-objects without errors (nor 'khyugs). Intone the exposition of the archetype (smraṅ)⁹⁷ without insufficiency or excess. Don't collect the ritual-objects without giving the initiatory offering (phud). Don't intone the bon-ritual without planting the ritual-spear (gar

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

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

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

⁹⁷ Concerning the term smraṅ, see Snellgrove (1967) 256 n.9.
(117a5) than gyis drañ / glud¹ gzung² zor gyis btul / zor gzung³ g-yañ du skyel⁴ / de
ltar ma nor (A.31a5) gзуñ bźin spyad gyur na / gзуñ don mthar (117b1) phyin bdag
don lhun gyis grub / ces pa phal che gSon⁵ gyi gra 'chad⁶ ⁷ las bšad do //

sNañ gסן gyi rgyud g-Yuñ druñ gsal 'byed⁸ Ias

sku 'i (117b2) don du yas thags bsog⁹ //
gsuñ gi don du smrañ la gyer // (A.31a6)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //

khañ¹⁰ stoñ mgRon (117b3) po bsogs pa 'dra //
tshig med yas la re ba de //

lag med gser g-yu mthoñ ba 'dra //
yas dañ smrañ¹¹ du 'dzom¹² lags kyañ //

¹² tiñ 'dzin¹² (117b4) byin gyis ma brlabs na //

¹³ šar pa¹³ (A.31a7) bro¹⁴ glu¹⁵ 'khrab pa 'dra
ces so //

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¹ blud A
² bzung A
³ bzung A
⁴ skyam AB, bskyab ANTG2, skyabs ANTG
⁵ bson A
⁶ chad B
⁷ N.I.
⁸ N.I.
⁹ sog B
¹⁰ kha AB ANTG, khañ LRZ 137.6, khoñ ANTG2
¹¹ du 'dzom AB ANTG2, dañ 'dzam LRZ 137.6, du 'dzoms ANTG
¹² tiñ 'dzin AB ANTG ANTG2, rañ bźin LRZ 138.1
¹³ šar ba AB ANTG2, šon pa LRZ 138.1, šar pa ANTG
¹⁴ gro AB, bro ANTG ANTG2
¹⁵ blu A
mdun). Lead the nose of the ransom by the omen (than). Dominate the end of the ransom with the zor weapon (zor).\footnote{zor = (Jä) the weapons employed in combatting the evil spirits in the gtor-ma.} 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)\footnote{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.} is realised spontaneously.

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

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

<<Collect the ritual items (yas thags) for the sake of the Body. Intone the exposition of the archetype (smrañ) for the sake of the Speech. Bless [the ritual items] for the sake of the Mind. \footnote{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.} 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).\footnote{The original reading of BGSB, šar ba, is corrected to šar pa according to ANTH. Cf. the reading šon pa in LRZ 133.2 = (BTK = MT 281) 138.1.} To put one's hope just on the ritual-items without words, that is like seeing gold or turquoise without hands. Even though one has gathered together the ritual-items and the exposition of the archetype (smrañ), if they are not blessed by meditation, that is like a young man (šar pa)\footnote{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.} dancing and singing [: and nothing more].>>.\footnote{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 bgegs¹ sgrol² (117b5) ba la bya'o // de'i bon ni rdzu 'phrul bcu gsum ste / 'Grel³ bži⁴ las /

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

¹ AB inserts /
² bsgrol A
³ 'brel A
⁴ 'Grel bži 492.4-6.
⁵ bso A
[[3] The Vehicle of the gŠen of the Magical Power

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

<<The seven Magical Powers intended against foes (dgra) are: [the first set of] two, ① slaughter (bsad) 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 Pañḍapātika de Yavanadīpa / Suvarṇadīpa," in: Tantric and Taoist Studies in honour of R. A. Stein, edited by Michel Strickmann, volume one, Mélanges chinois et bouddhiques, volume XX, pp. 212-226. According to Snellgrove, to "release" the consciousness from the body is a tantric euphemism for "slaying by ritual." But it should be noticed that sgrol does not only mean "release the consciousness from the body", but also "liberate the consciousness for deliverance," namely, "let the consciousness reach enlightenment." The earliest Tibetan source in which the two tantric practices sbyor ba and sgrol ba are referred to is the edict of Lha Bla ma Ye sês 'od who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50),

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

107 Cf. 'Grel bţi (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6): rdzu 'phrul bcu gsum gañ že na / dgra la dmigs pa'i rdzu 'phrul bdun / bgegs la dmigs pa'i rdzu 'phrul bţi / 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 / lhas niin gyi rdzu 'phrul dañ / cho 'phrul gyi rdzu 'phrul dañ / jag chüns kyi rdzu 'phrul dañ bdun no / bgegs la dmigs pa'i rdzu 'phrul ni / gnan pa'i rdzu 'phrul dañ / gsir ba'i rdzu 'phrul dañ / bsad pa'i rdzu 'phrul dañ / bseg pa'i rdzu 'phrul dañ bzi'o / 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.

108 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.

The reading of BGSB spyad should be corrected to gcad according to that of the 'Grel bţi (new ed.)
④ gcad¹ gñis / ⑤ ltaś ńan ⑥ cho 'phrul gñis / ⑦ jag² chiiń dań bdun no // bgegs (A.31a8) la dmigs pa bźi ni ① mnan ② gzir³ (118a2) gñis / ③ bkar⁴ ④ sreg gñis te⁵ bźi'o // bon ņid la dmigs pa gñis ni / bdag don gzăn don gñis so //

ces so //

de la gñis ste / [I] tha (118a3) sńad du bsgral⁶ ba dań [II] yań dag par bsgral ba'o //

[I] dań po la [I-1] rnam ṣes lha ru bsgral ba dań / [I-2] phuń po dur khrōd du bsgral ba'o // (A.31a⁹) [I-1] dań po la yań⁷ (118a4) gñis las / [I-1-1] bsgral bya ni /

'Gu ya srog 'dzin⁸ las /

bsgral⁹ bar bya ba'i¹⁰ žiņ¹¹ 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 bźiņ A
bad omens (*ltas ’ian*) and ⑥ magic (*cho ’phrul*), and ⑦ binding the robber [with strings] (*jag chiṅ*)\(^{109}\); these are seven [in all]. The four [Magical Powers] intended against impeders (*bgegs*) are: [the first set of] two, ① suppressing (*mnan*) and ② pressing (*gziṅ*), and [the second set of] two, ③ expelling (*bkar*)\(^{110}\) and ④ burning (*sreg*); these are four [in all]. The two [Magical Powers] intended for the real nature of Bon (*bon ŋid*) are two, namely the benefit for the sake of oneself (*bdag don*)\(^{111}\) and the benefit for the sake of others (*gzung don*).>

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

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

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

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

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

\(^{110}\) Cf. *bsdud pa* "gathering" in ’Grel bzi (new ed.) 402.5.

\(^{111}\) In BGSB *bdag don* is always used instead of *raṅ don*, but in ’Grel bzi (new ed. 400.6) *raṅ don* is used as in Buddhist texts. Cf. supra n.99

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

\(^{113}\) In our BGSB (9a2-4), mention was already made about the ten fields of enforced release (*bsgral ba’i žiṅ bcu*) based on the cited passage of the Ži kho rtsa ’grel (N.A.), but the contents of these ten fields
ces pas / ① bstan pa’i spyi dgra¹ / ② bla ma’i (118a⁵) sku dgra² / ③ sgrub gṣen gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka’ dañ dam las ’gal ba / ⑥ gṣen³ (A.31b¹) gyi dkor⁴ la rlom pa / ⑦ ma ņes (118b¹) stabs la bcod pa / ⑧ byañ chub sgrub pa la bar chad byed pa / ⑨ sems can yoñs la gnod pa / ⑩ srid pa’i gto⁵ la ’gal ba dañ buc’o //

bsdus na (118b²) gzugs can gzugs med gñis su ’du ste / gティ⁶ rdzogs phur pa⁷ las

srin po ņo dmar gzugs can mñon pa’i dgra / (A.31b²) तिय⁸ dwags ņo nag (118b³)
mi mñon phag nas gnod pa’i ’dre

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

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

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

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

are slightly different from the explanation given here which is based on the ‘Gu ya srog ’dzin (BK 148, 466.2-5). We are curious to know why Tre ston rGyals 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 ŋiṅ ma text, the rNal byor chen po’i dam tshig tī su rtsa bryad las gnaṅ bkag gi yi ge gsal bar bkod pa of Roṅ zom Chos kyi bzaṅ po [11th c.] (Ron zom chos bzaṅ gi gsun bum, Si khrön mi rigs dpe skrun khaṅ, Chendu, 1999, 2 vols, vol. 2, [407-412], 410.2-16) and also in a dGe lugs text, the gSaṅ sīṅgs rig pa ’dzin pa’i sde snod las byaṅ ba’i miṅ gi grazs of Klön rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesh Chandra, Šata-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 Maṅavajrabhāhairava-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] gñís pa sgrol tshul la gñís las\(^1\) / [I-1-2-i] dañ po\(^{118b4}\) bca' gži\(^2\) ni /
dkyil 'khor gyi lho nub tu 'brub khuñ bca' bar gsuñs pa ni / gzugs can gyi dus
su Khams gsum kun sgrol\(^{A,31b3}\) rgyud\(^3\) (118b5) las /

lho nub srin po'i sri khuñ du / gzas\(^4\) pa\(^5\) po'i liñ ga\(^6\) bca\(^7\)
ces so // dBal mo las thig\(^8\) las /
gžan 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 /

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

and

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

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

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

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

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

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

\(^{115}\) There is a mythic country called dbal yal, its gods are called dbal gsas and goddesses dbal mo and its priests dbal gšen or dbal bon. There is a particular group of dbal mo called dbal mo  tiener 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; Ṣi 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 mehog mkha' 'gyiñ (Karmay 1972: 45, n.2), and his retinue includes amoungst others the dbal mo  tiener brgyad. In the sGra 'grel (p. 59), they (twenty seven) are presented as playing a role in the process of the Bon theogonic development. Cf. Henk Blezer, "The 'Bon' dbal mo nyer bdun (/ brgyad) and the Buddhist dBang-phyug-ma Nyer brgyad: A brief comparison," (Karmay and Nagano 2000: 117-178). The 'cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf. Arrow 190-199.
ces pa gzugs med kyi dus su (119a2) 'o //

Gab pa gsaṅ ba'1 (A.31b4) rgyud1 las /

byaṅ śar bgegs kyi mdun sa ru / gdon2 bgegs 'dul ba'i 'brub khuṅ bya
ces so // gzugs (119a3) can gyi liṅ ga3 la bsgral4 liṅ bdud 'chaṅ lña la bya'o // Me
tri 'od gsal gyi rgyud4 las /

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

liṅ ga'i9 (119a5) rgyu bdun

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

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

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

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

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

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

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

\textsuperscript{118} The term bdud 'chaṅ here refers to the five elements (shown in the quoted text) and is not attested in other source so far consulted. The whole sentence is rendered more obscure by the presence of the particle la. Namely, bdud 'chaṅ liṅa bya’o instead of bdud 'chaṅ liṅa la bya’o would be easier to understand.

\textsuperscript{119} Cf. Me ri ’od gsal gyi rgyud (BK 162; 176.2-3): de nas dgra gzugs liṅ ka ni / dri ma rkaṅ rjes phyi sa daṅ / skra daṅ goś kyĭ dum bu daṅ / bdud chad (sic, read 'chaṅ) liṅa la gzugs byas la / ...\textsuperscript{122}

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

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

\textsuperscript{122} The citation is from the 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 / sreg\(^1\) líñ ni sog bu la bya'ø // mnan líñ gro ga\(^2\) la bya'ø // ITa ba
khun chen\(^3\) las /

dpral bar \((A.31)^b\) miñ la śniñ khar \((11^9b1)\) rus / 'doms\(^4\) su tsha'am bla dwags\(^5\)
bri /

ces so // Las thig\(^6\) las /

dei nañ du gnag\(^7\) pa'i\(^8\) miñ dañ rus su byas\(^9\) pa dag / gro ga\(^10\) ra sog\(^11\) \((11^9b2)\)
dag la bri / thod chen dag gis steñ\(^12\) nas dgab
ces pas / ra sog\(^13\) ni gzugs med kyi líñ ga\(^14\) yin no //

Me ri 'od \((A.31^b7)\) gsal gyi rgyud\(^15\) las / \((11^9b3)\)

bgegs kyi líñ ga\(^16\) ra sog\(^17\) la
ces so //

gzugs can gyi srog rnri\(^18\) ljañ khur\(^19\) / gzugs med kyi srog tri dmar por\(^20\)

---

\(^1\) 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.
\(^7\) bmg BL
\(^8\) BL inserts //.
\(^9\) bcas BL
\(^10\) gar BL
\(^11\) sogs B BL, swo A
\(^12\) stiñ BL
\(^13\) swo A, sogs B
\(^14\) kha AB
\(^15\) = Me ri 'od gsal gyi rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sog la ...
\(^16\) kha AB
\(^17\) sog MRO, swogs B, swo gsañ ba (?) ka A
\(^18\) m A
\(^19\) khu AB
\(^20\) po AB
The *liṅga* for burning (*sreg liṅ*)\(^{123}\) is made of paper (*sog bu*).\(^{124}\)

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

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

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

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

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

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

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

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

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

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

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

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

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

\(^{127}\) See the image of this description in Secret Visions p. 139 (Pl. 33, No..9), p. 141 (Pl. 34, No. 2), and p. 145 (Pl. 36, No. 6)
dgug la stim / (119b4) 'gug2 byed yi ge dza sion lcags kyu lta bus3 bdag ŋid khro bo'i na rgyal gyis / brten4 pa dmigs pa'i (A.31b8) nam šes stim mo // bcol (119b5) bskul drag5 tu bya ste / Gab pa gsañ ba'i rgyud6 las /

ma bstod par mi bskul / ma bskul bar mi 'gyed7 / ma bkye bar mi dgug / ma (120a1) bkug par mi gdab / ma gdab8 par mi gtub9 / ma gtub10 par mi bstab / (A.31b9) ma bstabs par11 mi bsreg12 / ma (120a2) bsregs13 par mi mnan14 ces so //

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

---

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

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

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

\textsuperscript{128} For the image of the iron-hook (kags kyi), see Kvaerne (1985), pl. XII a).
\textsuperscript{129} For "dza," cf. Kvaerne (1985) pl. XII a). The shape of the finger of the performer of the ritual represents "dza."
\textsuperscript{130} In this sentence we can consider the consciousness (rnam \'ses) as identical to the vital force (srog). But, in the strict sens, they are not the same entities: the consciousness does not die, whereas the vital force can perish or can even be killed.
\textsuperscript{131} Here the liña is the rtan, and rnam \'ses is therefore brten pa.
\textsuperscript{132} Here the liña is cut into three pieces. The first piece is offered to the tutelary god. Another piece is burnt. The last piece is supressed in the ground.
\textsuperscript{133} In these sentences the soul (bla), the vital force (srog), and the consciousness (rnam \'ses) are considered
dkar ba'i phyed dañ nag¹ pa'i (120a3) phyed / bla² 'khyam³ 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 chuṅ (120a4) ŋal dus //
bla⁵ ni che 'khyam⁶ chuṅ 'khyam⁷ dus //
dgra bo'i bla⁸ 'khyam⁹ dgug pa'i dus //

ces so //¹⁰

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

ces dañ /

ña ma'i zer la¹⁴ las sbyor bya /

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

[I-1-2-ii] gnis pa gdab pa'i dgoñs pa ni / Ňon moñs rañ grol¹⁶ las /
wanders. It is said in the "Hundred-thousand [White] Naṣa" (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 ēnal) or the time when young men sleep (chuṅ ēnal). 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] Naṣa" (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] (gdb pa'i dgoṅs pa), as it is said in the "Self Release of the Defilements" (Nṅ moṅ raṅ grol)\(^{136}\):

to be largely identical.

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

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

\(^{136}\) Cf. Nṅ moṅ raṅ grol, BK 160; 248.2-5: drod tshad mam pa gsum yin te / [i] 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 ga³ (A.32a3)
gzas⁴ pa po dīnos su gsal ba / g-yas pa (120b⁵) thabs chen zla ba'i dkyil 'khor /
g-yon pa ṣes rab ni ma'i dkyil 'khor / bar phur pa sras su bskyed la gdab ste /
ITa ba khyuⁿ (120b⁴) chen⁵ las /
dkar nag sniṅ gi⁶ mtshams su⁶ ni tiṅ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed om (A.32a⁴) nag po gcig phur (120b⁶) pa'i rtse la 'phros pas / gzas⁹ pa
po'i sniṅ dkyil gyi mrī'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 sniṅ gi¹² mrī¹³ la pho¹⁴ /¹⁵ kun
gzi¹⁶ gnas dag¹⁶ ṣon (121a²) moṅs dbyiṅs¹⁷ (A.32a⁵) nas¹⁸ phyuṅ /
ces so //
phur pa lhan gyis btab¹⁹ pas / sniṅ pad ma 'dab bži dar lce me la bcug pa bzin

¹ gyis NR
² ni NR
³ kha AB
⁴ bzas A
⁵ ITa ba khyuⁿ chen (abbr. TK), BK 148; 104.4 (cf. Ed. Dolanji, p. 122).
⁶ steṅ du TK
⁷ 'khas A
⁸ pa B TK, par A
⁹ bzas A
¹⁰ Ka nag (abbr. KN), BK 160; 114.4
¹¹ bzas A
¹² dkyil KN
¹³ mrī A
¹⁴ btab / KN
¹⁵ AB om.
¹⁶ rtsa bcad KN
¹⁷ dbyiṅs 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 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 (ṣes rab) on the left hand, and the dagger (phur pa) as the child [of these two maṇḍala] in between (bar), and strike [the liṅga with the phur pa]. It is said in the "Great Garuḍa of the View" (ITa ba khyuṅ chen):
<<The expert in meditation should strike [with the dagger (phur pa)] between the white and black [parts of the] heart.>>.

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

As the dagger (phur pa) strikes suddenly (lhan gyis), the heart [of the foe] of
gdab pa'i drod / [iii] gsal ba'i drod daṅ mam pa gsum / [ii] 'gug pa'i drod tshad pho ŋa gsum / khyed (sic, read khyad) par ye ŋes pho ŋa daṅ / thugs rje sprul pa'i pho pho ŋa daṅ / brnags pa 'phrin las pho ŋa'o // [ii] gdab pa'i drod tshad gsum yin te / gdab dus gdab lugs gso ba'i thabs // [iii] gsal ba gsum gyis (sic, read gyi) drod tshad ni / bdag ŋiṅ yi dam lhār gsal daṅ / liṅ ga mam ŋes dbaṅ po gsal / phur pa 'dul byed rdzás su gsal //; cf. also ņon mons raṅ grol, BK 160: 250.1-2: de lhār gsal ba gzas pa ŋiṅ / phur pa 'dul byed khrö bo ni / lag g-yas zla ba'i dkyi'l khor thabs / g-yon pas ŋi ma'i ŋes rañ ŋiṅ / g-yas g-yon mkhar gsal gnīs med nas / phur pa sras mchog khrö bo'i sku /.

137 The etymology of the term gzas pa po is unclear. NA gives the term gzas pa as a synonym of liṅga, ŋa bo, but in our text it designates the foe.
138 Cf. (Minpaku Lexicon) dbal: ① mon po / sharp, pointed.
thul gyis tshig (121a3) ste / mam šes sñiṅ la rten pa’i mkhar² bṣig / gti mug gnas su dag /

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

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

(A.32a7) de’i naṅ ’od lña gža⁶ tshon gyi gur ’dra ba ni / mtshon gyi gru gu⁷ ltar
ril gyis ’dril (121b2) bas / rnam šes gsal ba’i ’od phrogs / že sdaṅ gnas su dag /

dbugs kyi rgyun drod⁸ rta rña⁹ tsam ni / na bun rluṅ gis bskyod pa bzin (121b3)
saṅs kyi soṅ bas / (A.32a8) rnam šes ’degs pa’i stobs bcom / ŏa rgyal gnas su dag /
tshe’i rgyas¹⁰ btubs¹¹ pa ni / sol¹² mal du rtsi sbur (121b4) bcug pa ltar ¹³ bsregs
pas rnam šes œon 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

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

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

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

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

As the 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 (ña rgyal) [of the foe] is basically purified.

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

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

\(^{139}\) This expression "rnam śes rtsa la žon pañ rta sgyel" is difficult to analyse literally. Here rtsa = rta, rtsa la žon pa = rnam śes. The intended meaning is: rta (= rtsa) falls down, therefore, the rnam śes, which rides on it, falls down.
ba ṇa mig tsam gnas pa phur pa’i rtse la thim / phur pa yar¹ phyuṅ bas rdo khab len (122a1) la lcags ’du ba bźin / tson² gyis blaṅs te / thugs khar bstan pas kho’i tshe lhag ma³ a dkar po gcig (122a2) bdag gi thugs la thim pas / bdag (A.32b1) tshe bkrag gzi mdaṅs daṅ ldan ⁴ ’od ’phros ⁵ bde gšegs thams cad mṅes pas / sgrol ba (122a3) ye śes kyi mchod pa’o //

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

dei naṅ las a las zla ba’i dkyil ’khor / yaṅ las rluṅ gi dkyil ’khor / de steṅ⁸ mam śes bso⁹ ’am huṃ¹⁰ du gyur te / Žan žuṅ bon (122b1) skor nas bso daṅ / rGya gar (A.32b3) bon skor nas huṃ du gsuṅs so //

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¹ yaṅ AB
² btson A
³ B om.
⁴ AB insert /.
⁵ AB om.
⁶ kha’i A
⁷ AB om.
⁸ steṅs A
⁹ bswо B
¹⁰ huṃ A
chub sens), like a drop ('dril) of mercury (dhiul chu 'dril), which exists like a fish-eye [hole] of a net, is dissolved into the point of the dagger (phur pa). As the dagger is pulled out upward, like iron attracted [122a] to a magnet (rdo khab len), [the practitioner] takes [it] suddenly (tson gyis). As one shows [the point of the dagger] to the heart [of the liṅga] (thugs khar bstan pas), the rest of his [the foe's] life, which has become a white syllable "A," is dissolved into the mind of [the practitioner] himself. Therefore, the lustre of his own [the practitioner's] life becomes brilliant and spreads lights. All the Enlightened Ones (bDe 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 liña),140 [the practitioner] opens the belly of the [liṅga] to be enforcedly released. Taking the heart, he says: "bswo ha la cha." By the light of the five heroic grain syllables, he meditates, [imagining] that the six seeds existing in his [the foe's] heart and thrown to the six destinations are purified by awakening (sais kyis dag pa).

In that state [of meditation], from the syllable "A"141 appears the maṇḍala of the Moon; from the syllable "yañ"142 appears the maṇḍala of the wind; and on these [maṇḍala] the consciousness [of the foe] becomes "bso" or "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

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140 These five heroic syllables are Ram, A, Ja, Om, and Hūṃ according to Per Kvaerne, "Peintures tibétaines de la vie de sTon-pa-gṛṣṇ-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 brjod (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are Yam, Ram, Man, Kham, Brum, and Om (six?, even though they are called dpa’ bo 'bru liña in ZJ 357.14-15). In the gZer mig (abbr. ZM, Beijing, 1991, 252..19-20) and Mu cho (BTK = MT 6, 893.2-6) they are Yam, Ram, Kham, Brum, and Om.

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

142 Here the seed syllable of wind is written as yañ, but in the mantra that follows immediately, it is written as yam. Cf. BGSB 122b1: bso ram phat a yam yu ti spa ra na phat.
ñag tu bso ram phaṭ a yam yu ti spa ra na phaṭ / ces pas 'phaṅ ste / ye sles\(^{(12b2)}\) zla rluṅ gis bteg nas / \textit{Og min} du rigs lña'i sbyor mtshams su thim / mkha' gsaṅ las\(^1\) thon\(^2\) te / bso ni\(^3\) mi nub rgyal\(^{(12b3)}\) mtshan du gyur / hūṃ\(^4\) ni\(^5\) g-yuṅ druṅ 'khyil bar\(^6\) gyur / de la \textit{dam tshig sms dpā} / tshon gaṅ pa gcig bskyed\(^7\) la / sku gsuṅ thugs\(^{(12b4)}\) las\(^8\) 'od zer dkar dmar mthiṅ\(^9\) gsum \textquote{phros pas 'gro don mzdad par bsgom mo} //

'di ni \textit{Khro bo lta ba khuyuṅ chen gyi rgyud\(^10\)} / \textit{Phur pa} \textit{ñon moṅs} \textit{raṅ gro}l gyi rgyud\(^12\) / mNṅo rol dur \textit{(A.32b5) khro}d khu byug gi rgyud\(^13\) daṅ gsum gyi dgoṅs pa dril ba'o //

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\(^1\) la AB
\(^2\) mthon AB
\(^3\) na A
\(^4\) huṃ A
\(^5\) na A
\(^6\) par AB
\(^7\) skyped A
\(^8\) la A
\(^9\) 'thiṅ A
\(^11\) B inserts pa.
\(^12\) See "Nṅo moṅs raṅ gro"l" and "Phur pa rgyud dgu" in Index of BGSB (2007).
\(^13\) N.I.
"hūṃ."

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

These [stories above] are the condensed idea of the three [treatises, namely] the "Treatise of the Great Garuḍa of the View of the Wrathful Deity" (Khro bo lta ba 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" (mNön rol dur khrod khu byug gi rgyud).

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

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


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

\(^{147}\) [Jā] mtshon gaṅ: a finger's breadth; [SGK] tshon gaṅ: the breadth of the thumb between the tip and the first knuckle.
[I-2] gnis pa ni lin gal'i snin (123a1) khar yi2 ge tram bkod la3 bstab4 ste / 'Gu ya srog 'dzin5 las /
phuñ po dur khrod6 dbyiens su bsgral /
snin7 khar8 tram9 bkod byin (123a2) brlabs te10 /
lha la11 stabs šin11 mchod (A.32b6) 12-par bsno12 /
ko'i13 bsod nams thams cad kyi14 /
mchog tu15 bsgral ba 'di 'gyur ro //
ces so //
las (123a3) mtha' mnan bsreg 'phañ gsum du bya ste / sNags snan rgyud16 las /
drag po las kyi mtha' 'dul17 ni / mnan dañ sreg dañ 'phañ (123a4) ba'o // (A.32b7)
ces so //

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

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1 kha'i AB
2 yig B
3 pa B
4 stab A
5 'Gu ya srog 'dzin (abbr. GSZ), BK 148; 467.2.
6 drod A
7 la GSZ
8 kha AB, khar GSZ
9 brtam A
10 ste GSZ
11 stabs šin AB, bstan çin GSZ, bdab çin ANTG, dañ žin ANTG2
12 pas par bsəos 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 sphan rgyud):

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

[II (cf. 118a3)] As for the [enforced release] at the absolute level (yañ dag par [bsgral ba]), the objects of the enforced release are the sentient beings of the three realms, and the ways of the enforced release are three: view (lta), meditation (sgom), and practice (spyod). [The foe is] released forcibly without obstructions and spontaneously (šugs 'byuñ du). It is said in the "Treatise of the Oral Tradition" (sNyam 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 šugs '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 yaṅ (123b2) bgegs dug lña la gdab / dug lña ye šes lñar gdab / ye šes lña yaṅ bon gyi ņaṅ du gdab bo // (A.32b9) **Ka ba nag po**2 las /
bon ņid mi g-yo (123b3) bde chen ņid / raṅ bźin ņid kyi phur pa yin / de don ma nor ma bcos par3 / lhaṅ⁴ gyis⁵ rtogs na thebs⁶ pa yin //

ces so //
yon tan (123b4) raṅ gźan⁷ gñis kas bde ba thob bo // **Ri roṅ nag po'i rgyud**⁸ las / (A.33a!r) rtogs⁹ pas bdag bsgral /¹⁰ grub¹¹ pas gźan¹² bsgral¹³ / bla med 'bras (123b5) bu thob¹⁴
ces so //
'o na a dkar daṅ 'phrul gšen¹⁵ khyad par ci že na / dug lña phuṅ po dag pas / ži khro yab yum gnas gyur ni ¹⁶ a (124a1) dkar la /¹⁷ lha pho rkyāṅ mo rkyāṅ gi¹⁸ drag¹⁹ bsgrub ni 'phrul gšen no // (A.33a2) **sGron ma dgu skor**²⁰ las
'phrul gšen ni / lha rgod²¹ (124a2) kyi dmod byed²² daṅ / ma mo'i sbod byed kyi gźuṅ las 'grel
ces so //

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1. bdab A
2. Ka ba nag po (abbr. KN), BK 160; 67.5.
3. pa KN
4. lhaṅ A KN, lha pa B
5. kyi KN
6. theb KN
7. bźan A
8. Ri roṅ 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 ńaṅ). It is said in the "Black Pillar" (Ka ba nag po):

<<The real nature of Bon is immovable and of great bliss. It is the dagger (phur pa) of its own nature. If one understands that meaning without error, without modification (ma bcos par), and naturally (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] gShen of Magical Power ('phrul gšen)? If one asks so, [the answer is as follows]: By the purification of the aggregates from the five poisons, the transformation of the basis (gnas gyur) of the Peaceful and Wrathful (zi khro) [deities] in the union position (yab yum) is [124a] the [Vehicle of] the White "A" (a dkar); The violent realization of the single god (pho rkyab) or single goddess (mo rkyab) is the [Vehicle of the] gShen of Magical Power ('phrul gšen). It is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):

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

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

a dkar theg pa’i don ston pas / (A.33a3) 'phrul gšen theg pa de la (124a4) chib /

ces so //

¹ bs kor A
² trag A
³ = sGron ma dgu skor, N.I.
Further, even though, concerning the phrin las method, [the A dkar theg pa and the '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.>>.
[[4] srid gšen theg pa]

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

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

<1> Outside (phyi), the external funeral (phyi 'dur) of the Black Wing (gśog pa nag po),¹⁵²

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

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

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

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

¹⁵² gŚog pa nag po, the "black wing," refers to a certain type of funeral rite normally called gri 'dur, "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 rdzas bKra šis rgyal mtsan in the following words: gśog pa nag po'i 'dur gyis tshe 'das gśed daṅ phral, cf. Luṅ rig mdo, BTK = MT 281, p.147, l. 4 (= ed. Dolanji, 1972, p. 142. l. 2). There is an imposing collection of these ritual texts entitled Mu cho khrom 'dur (BTK = MT 6). It is explained that Mu cho Idem drug, who is one of the sons of gŚen rab Mi bo (see note 8), is said to have performed the funeral rite when King Gri gum btsan po was killed, and the performance took place in public, hence the word khrom 'dur in the title (pp.11-120). The gri 'dur rites are called the "black wing" because when the rites are performed, the practitioner must hold in his hand a bird's wing as his attribute (phyag cha, p.15). The wing is sometimes that of the khyan bird (garuṭa in the Indian mythology) or that of a crow or a vulture. For an illustration of this see Karmay and Watt (2007) 7, 38, 154. The full name of the wing is gŚog pa nag po mdo zod ldan, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, gŚog rabs, in the same collection, pp. 213-216. Cf. also the text dbu nag mi'u 'dra chags, which refers to a wing of a swan used by a priest symbolically to cut up a corpse (cf. Cuckoo 101, and Arrow 268).
<1> dañ po ni 'Dur gyi man žag dgu skor\(^1\) las /

srid gšen 'dur gyi theg pa la / <1-1> ši thabs brgyad cu rtsa gcig dañ / <1-2> 'dur thabs sum brgya\(^{(124b2)}\) drug cu la <1-3> 'dur sgo chen po bţi yod de / ① bkra ② mtshun\(^2\) ③ lhe’u ④ gri dañ bţi / de don <1-4> bon skor\(^3\) brgyad du 'dus /

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

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

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

<<In the srid gšen, which is the Vehicle of the Funerals, there are <1-1> eighty-one ways of dying (šī 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 (šī 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 bzi)158:

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153 The reading pra is given instead of bkra in the Legs bšad mdzod of Šar rdza bKra śis rgyal mtshan: cf. LShDz 313.11 = LShDz (Beijing, 1985) 279.23-280.1: gri dañ / mtshun dañ / pra dañ / le'u'o //.

154 The original reading of BGSB tshun is corrected to mtshun according to the reading of BGSB itself (125a1) and that of LShDz 313.11 = LShDz 279.23; see the text cited in the previous note.

155 The reading lhe'u is given as le'u in LShDz 280.1 (cf. previous note), or bkre'u in 'Grel bzi (Dolanj ed. 444.6, new ed. 430.4).

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

157 'du ba mam gsum - rlui, mkhris pa, bad kan (Brod rgya tshig mdzod chen mo).

158 This quotation from the 'Grel bzi is not an exact one. It is interesting to compare it with the 'Grel bzi (Dolanj ed.) 444.6-445.2, (new ed.) 430.4-431.1: ši thabs de mams kyi 'dur sgo bžir 'dus te / bkra dañ bkre'u gnis gri dañ mtshon (sic) gnis te bžir 'dus par bila žiṅ / 'dur ba'i thabs ni / ši rabs smraṅ gis bkrol / yas thags sten (? retn) dañ chas nas 'dur ba de yāṅ / bla yid smsa dañ gsum phun po lus dañ bži la bṛtens pa'i ši rabs dañ cho 'brai gbra tī sū / bskal srid gṣog dañ gsum 'tren pa'i nam mkha' dañ bži la retn pa'i ši rabs dañ cho 'brai gbra tī sū / gṣed sbyoṅs gtag yar gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyoṅ pa brgya tī sū stum brgya drug cu'o //.
ší rabs\(^1\) cho 'braň la brgyaņi śu / bskał\(^3\) srid (A,33a6) gśog pa\(^4\) dañ gsum / \(^5\) nam (124b5) mkha\(^6\) dañ bźi la\(^7\) brgyaņi śu / gśe\(^9\) sbyoś gtað\(^10\) yar dañ gsum /\(^11\) lam gnas \(^12\) \(^13\) dañ bźi la\(^13\) brgyaņi śu'o //

ces so //

<1-3> 'dur sgo bźi ni / (125a1) (1) bkr̥a\(^{14}\) pho 'dur mo 'dur / (2) mtshun pho 'dur mo 'dur / (3) lhe'u pho 'dur mo 'dur / (4) gri pho 'dur mo 'dur / bźi khug pa'o //
<<In the genealogy of the dead (ší rabs)\textsuperscript{159} and the lineage of the family (cho 'brañ), there are a hundred and twenty [categories]. In the four [branches]: aeons (bskal),\textsuperscript{160} existence (srid),\textsuperscript{161} wing (gšog pa),\textsuperscript{162} and space (nam mkha’),\textsuperscript{163} there are a hundred and twenty [categories]. In the four [branches]: obstructive spirits against the dead (gśed), purification (sbyoñs), offering substances for rituals (gtad yar),\textsuperscript{164} and dwelling on the path\textsuperscript{165} (lam gnas), there are a hundred and twenty [categories].>>.

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

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

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

\textsuperscript{161} See the previous note.

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

\textsuperscript{163} ’dren pa’i nam mkha’ in ’Grel bži (Dolanji ed.) 445.1, (new ed.) 430.6. (Minpaku Lexicon) gtad yar: byañ chog la mkho ba’i sbyin rdzas / offering substances needed during the rituals for the dead, designed to send them to good rebirths.

\textsuperscript{164} Namely, where the soul of the dead is.

\textsuperscript{165} 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 (rai bzin gyis śi ba) is not called ’dur, but pho sbyoñ or mo sbyoñ. Cf. Pho sbyoñ ye šes sgron ma, BK 44, pp. 1-242; Mo sbyoñ padma mun sel, BK 44, pp. 259-447. In 2006 a certain number of Bon manuscripts were discovered from a Buddhist stūpa in Lho brag, southern Tibet. Among these there is a short text entitled bKra ’dur gyi thabs (Pa tshab Pa sañ dbañ ’dus and Glañ ru Nor bu tshe riñ, gTam șul ďga’ thin ’bum pa che nas gsar rīed byañ ba’i bon gyi gna’ dpe balsms bgrigs, Bod ljonis dpe rīing dpe skrun khañ, 2007, pp. 169-170). The bKra ’dur gyi thabs is therefore an instance of this particular rite that testifies the antiquity of the funeral rituals.
(125a2)  gšen¹ 'dur ni rkuña pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtshon du lhe'u /
gri ru 'dur ba bźir 'dus so //

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

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1  gšin B
2  gšen A
3  kra B
4  bśed A
5  skal A
6  bšog 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).\textsuperscript{167} As for the funerals for the [dead] gšen, there is only one [category: there is no distinction between male and female funerals]. [The dead persons' funeral] is included in the [above] four [funerals: that is], the dead person (gšin) is mourned in the funeral either as a youth [who has died unnaturally] (bkra ru 'dur ba), or as an ancestor [who has died unnaturally] (mtshun du ['dur ba]), or as a donor [who has died unnaturally] (lhe'u [ru 'dur ba]), or as a [person killed by] knife (gri ru 'dur ba).

\textless 1-4\textgreater  The eight cycles of bon (bon skor brgyad) are: ① the bon-cycle [treating] all the gṇan po spirits\textsuperscript{168} (gṇan po kha tshaṅ), ② the bon-cycle [concerning] the iron (lcags)\textsuperscript{170} of the gŠen of Existence (srid gšen), ③ the bon-cycle [concerning] the aeons (bskal),\textsuperscript{171} existence (srid),\textsuperscript{172} and wings (gsog pa),\textsuperscript{173} ④ the bon-cycle [concerning] the purification (shoyoṅs) of the debts of evil\textsuperscript{174} (lan chags), ⑤ the bon-cycle for offering substances for ritual (gtad yar) to be useful [for the dead] (phan 'dogs), ⑥ the bon-cycle [concerning] the path to traverse, ⑦ the bon-cycle [concerning] the place (gnas) of the great bliss (bde chen), ⑧ the bon-cycle [concerning] the additional branches (yan lag kha bskoṅ).

\textsuperscript{167} For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'byaṅ me tog snaṅ po sbraṅ rtsi'i bcud (Gaṅs can rig mdzod 5, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, 1988) 501.15-16: sgrags pa bon lugs / rkyaṅ pa / khug pa / sbags (sbas) pa gsum /.

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

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

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

\textsuperscript{171} Cf. 'Grel bzi (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : yan na phyi'i yul 'di bskal pas chags śiṅ srid pas 'khrul (new ed., 'grub Dolanji ed.) par bsta la ... Cf. supra n.160.

\textsuperscript{172} See the previous note.

\textsuperscript{173} See note 152.

\textsuperscript{174} Snellgrove's translation (1967).
'dur thabs ni / bla⁴ ni sprul skur 'dur² / yid ni loṅs skur 'dur / sems bon skur
'dur / dug lña ye šes lñar 'dur / (A.33a⁹) phuṅ po lña (125b¹) yab lñar 'dur / 'byuṅ ba
lña yum lñar 'dur ces so //³
bla⁴ yid sems gsum ŋos bzuṅ na / de fiid⁵ las /
bla⁶ ni (125b²) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems
ni kun gźi'i gdal⁷ khyab yin / me daṅ me 'od du (A.33a¹⁰) ba 'dra (125b³)
ces so //
me sems kyi dpe 'od yid kyi dpe du ba bla⁸ yi dpe
ces so //
As for the ways of funerals (‘dur thabs), one does funerals, taking the soul (bla) for the Emanation Body (sprul sku); one does funerals, taking the Mental (yid) for the Enjoyment Body (loṅs sku); one does funerals, taking the mind (sems) for the Bon Body (bon sku); one does funerals, taking the five poisons (dug līa) for the five wisdoms (ye ṣes līa); one does funerals, taking the five aggregates (phuṅ po līa) [125b] for the five male divinities (yab līa)\(^{175}\); one does funerals, taking the five elements (byuṅ ba līa) for the five female divinities (yum līa).\(^{176}\) So is said (ces so).\(^{177}\)

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

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

and:

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

\(^{175}\) The five male divinities are 1) rGod gsas kham pa, 2) gSas rje rmaṅ po, 3) gŠen lha ḩod dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbiṅs rum. Cf. gZer mig 113-116, Luminous Boy 104.

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

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

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

\(^{179}\) As is the case in note 178, this quotation cannot be located in the edition of the Grel bzhì that is available to us.
don dam pa la bla¹ yid sms gsum gcig st / bSen² thub³ (125b4) las /
bla⁴ yid sms dañ gsum po yañ / don la sms ñid ñañ du gcig /
ces so //

yañ Man ṇag⁵ las /

dañ po gñan po yas (125b5) kyis⁶ ma mchod (A,33b1) na / don med 'thab kha
 tshol ba 'dra / lha gsas bso⁷ yis⁸ ma sbran⁹ na / dpun med šags kha byed
pa 'dra / bla¹⁰ glud¹¹ lha (126a1) srin yoñs la ma bsños na / skyon can btson
du bzuñ bá¹² 'dra / gñen po lcags¹³ dañ ma phral na / ¹⁴-sa ba šed¹⁴ (126a2)
khyis ded¹⁵ pa 'dra / bla¹⁶ thugs gnas su (A,33b2) ma babs na / ña med chu la
rgya 'dzugs 'dra / lan chags glud¹⁷ gtor ma btañ na / bu¹⁸ lon (126a3) rdos¹⁹ kyis
btags pa 'dra / rgyud drug gnas nas ma drañs²⁰ na / ša btson²¹ lcags su bcug
pa 'dra / ²² gtad 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 (síc, read
bla) yid sms gsum Tkor žiñ bar dor 'khyams /.
⁴ rla A
⁵ N.I.
⁶ kyí B
⁷ gso AB
⁸ yí B
⁹ bsgran AB
¹⁰ rla A
¹¹ blud A
¹² pa AB
¹³ bcag A
¹⁴ ša šed A, ša tshad B
¹⁵ dad B
¹⁶ rla A
¹⁷ blud A
¹⁸ bya B
¹⁹ rtos A
²⁰ trañs A
²¹ tson A
²² rtad phar A
At the absolute level (don dam pa la), these three — the soul, the Mental, and the mind — are one [and the same thing]. It is said in the "Overcoming of the bSen [mo spirits]" (bSen thub):

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

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

<<If one does not worship at first the awesome [god] (gñana po) with the ritual items (yas), it is like seeking to fight (thab kha) without meaning. If one does not summon (sbran) the gsas gods (lha gsas) by [the beginning syllable] "bso,"180 it is like querrelling (šags kha)181 without support (dpuiñ). If one does not transfer the ransom of the soul (bla glud) to all gods [126a] and demons (lha srin yoñs), it is like being captured in a defective prison. If the antidote (gñen po) is not separated from the iron (lcags), it is like a deer chased (ded pa) by a powerful dog (séd khyi).182 If the soul (bla) does not come down to the place of the mind (thugs gnas), it is like putting a trap in the water where there is no fish. If one does not send the offering of ransom for the the debts of evil (lan chags), it is like being solidly (rdos kyis) fixed with the debt. If one does not bring out [the sentient beings] from the place of six destinies (rgyud drug), it is like placing [them] in a slaughter pen [made] of iron (śa btsen 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 (loñ

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

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

182 The translation of the word śed khyi by "powerful or strong dog" remains uncertain.
thar lam bde chen ma bstan na / (A.33b3) rgyus med lam pas khrid pa ’dra /
’bras bu sku gsum ma bstan1 na / (126a5) loṅ bas lam sna șor ba ’dra

ces so //

<2> gŉis pa gnas chog ni / Ye phyi mo2 las /

gdod nas raṅ chas gnas pas gnas / (126b1)
ces so //

dbye na gsum ste / gNas thugs rje rol pa3 las /

gnas rnam pa gsum gyis ’gro (A.33b4) ba thar par draṅ

ces pas gnas (126b2) gsum ni / Ye phyii gnas luṅ4 las /

gŠen rab tshe ’das nar son la //

thabs kyi man ŋag rnam pa gsum //

phyi daṅ naṅ daṅ gsaṅ (126b3) ba’o //
ces pas phyi’i gnas naṅ gi gnas gsaṅ ba’i gnas so //

de yaṅ gsaṅ ba gal che bar gsuṅs (A.33b5) te / yaṅ

naṅ daṅ gsaṅ ba’i (126b4) thabs med par //

phyi ’i gnas chog5 yug pa rkyaṅ //6

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1 stan A
2 N.I.
3 N.I.
4 N.I.
5 mchog A
6 One syllable is missing from this line.
(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.>>

d 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 gSen 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, "Nitai Funbetsu Ron ni okeru yug pa rkyan ni tsuite," (On the term yug pa rkyan in the Satyadvayavibhaṅga), Journal of Indian and Buddhist Studies, 49-1 (2000), pp. (143)-(145). The term yug pa rkyan is the synonym of rkañ pa rkyan (pralambapāda), and this expression (rkañ pa rkyan / pralambapāda) is found in the Bodhicaryāvatāra V kṣ 92c of Śāntideva (cf. ed. V. Bhattacharya, Bibliotheca Indica, Calcutta, 1960, p. 75); pralambapādam nāsita; (tib.) rkañ pa brkyan ste mi 'dug ci; "One should not sit with hanging legs." Prajñākaramati interpretes this passage in his Bodhicaryāvatāra-pañjikā (cf. ed. P.L. Vaidya, Darbhanga, 1960, p. 73, l. 31): pralambapādam bhumy-ādy-alagna-pādam khaṭvādy-ārohane sati nāsita
sa bon 'me vis tshig pa 'dra //
gsaṅ med phyi naṅ yug pa rkyan //
'o ma rul pa (126b5) bsrub pa 'dra //
phyi naṅ med kyaṅ gsaṅ ba yi //
don 'di ma nor rtogs pa na //
rin chen (A.33b6) tsan dan³ 'bras bu 'dra //
phyi naṅ gsaṅ gsum (127a1) ldan pa na //
rgyal po 'khor gyis bskor ba 'dra //
ces so //

A drug⁴ las /
rig pa raṅ bzin gyi gnas / thugs rje (127a2) byin rlabs kyi gnas / spor byed
lam gyi⁵ gnas daṅ gsum
ces so // gzan sde yaṅ de ltar 'dod do //

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

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

---

¹ mes AB
² One syllable is missing from this line.
³ A om.
⁴ N.I.
⁵ kyi A
⁶ N.I.
⁷ pa'i A
⁸ BK 160; 362.5: mam śes chu šel a ru ldan / śes rab gsal ba'i mdel rtse blaṅs / thugs rje thabs kyi gžus skyeb 'phaṅ / lha lña rdzogs sku'i gnas su sleb /.
⁹ drwa B
¹⁰ BK 148; 233.3-4: mam śes a dkar 'od daṅ ldan / gsal ba śes rab mdel rtser blaṅ / thugs rje thabs kyi gžuṅ (sic) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su sleb /.

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seeds burnt by fire. Without the Secret [Place], the External and Internal [Places] are "hanging legs" like churning (*bsrubs pa*) rotten milk. Though without the External and Internal [Places], if one understands without error this meaning of the Secret [Place], it is like the fruit of the precious Candana tree. If one possesses all three the External, Internal, and Secret [Places], [127a] it is like a king surrounded by his attendants.>>.

It is said in the "Six A" (*A drug*):

<<Consciousness (*rig pa*) is the place of the self-nature (*rañ bźin*). Compassion (*thugs rje*) is the place of the blessing (*byin rlabs*). Transformation (*spor byed*) is the place of the path (*lam*). These are the three [places].>>.

The Other Party (*gźan sde*) [= Buddhists] also accept this. 185

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

<<The place of purification, the place of deliverance, and the place of praise (*bstod pa*), these are the three places.>>,

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

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

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

---

184 The text "A drug" is not available (N.A.). On the other hand, the six syllables "A" are sometimes called "six heroic syllables A" (*dpa’ bo A drug*). Cf. Mu cho (BTK = MT 6) 893.6: *dpa’ bo A drug bris pa ni ...*; Mu cho ((BTK = MT 6) 667.5: *spyi bor A / mgrin pa (sic, read par) ōnp / sīṇ khar rnri / lite bar tri / lte ’og sri / rkañ (sic, read rkañ mthü) da / bru drug rtsa ru A drug bri / ..."

185 The Buddhist source for this statement is not given.

186 This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.
rnam šes a dkar 'od ldan du ¹ gsal (A.33b8) ba ² šes rab ye (127a5) šes mda³ rtse⁴ blaṅs / thugs rje thabs kyi gzung bskyod 'phaṅs / rdzogs sku lha lña dbyiṅs su slebs

ces pas⁵ / ldin bu 'Og min du (127b1) gsal btab pa'i dus su / rigs lña'i thugs kar⁶ thim ste / gnis su med par bsam mo // lha rnams kyaṅ 'od⁷ du żu / a ru gyur (A.33b9; 127b2) nas / ldin bu mthiṅ nag gi a la thim pas bon sku la bstim mo // a ru 'dzin pa tsam yaṅ med de / raṅ bźin ston pa'i ŋaṅ la (127b3) bţag go //

gNas 'grel⁸ ⁹ las /
  gnas mtha' dmigs med ma šes na /
  bcol med gza' tshon 'ded pa 'dra

ces so // (A.33b10)

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

ces so //

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

---

¹ AB insert /
² AB om.
³ mda A, med B
⁴ ces B
⁵ pa B
⁶ khar A
⁷ 'dre B
⁸ 'brel A
⁹ N.I.
¹⁰ Kun bzaṅ mñaṅ ņid kyi rgyud (abbr. KZ) = bKa’ gyur rgyud sde'i skor, Collected Tantras of Bon,
¹¹ KZ om.
¹² pas KZ.
¹³ yaṅ dag don KZ
¹⁴ phugs A, śugs KZ
¹⁵ smra KZ
¹⁶ 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,\(^\text{187}\) who are of the Perfect Body (\textit{rdzogs \text{sku}}).>

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

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

<<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})\(^\text{189}\) chasing the rainbow.>>.

Further, it is said in the "Treatise of the Equality of Kun [tu] bzañ [po]"

(\textbf{Kun bzañ mñañ ŋid 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}).>>\(^\text{190}\)

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

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

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

\(^{189}\) 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."

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

\(^{191}\) This rubric is concerned with natural death.
**kyi mdo**1 (128a1) las / pho sbyoṅ2 daṅ mo sbyoṅ3 gñis su bṣad do //
bdun tshigs4 byed pa ni **Thugs rje rol pa**5 las /
bdun bdun ŋag (128a2) la ši thabs re //
rigs drug snaṅ ba rim6 gyis ’char //
ces pas dgun7 ŋag bdun bdun bзи bcu rtsa dgу'i bar du / lha (A.34a2) gšen brgya
(128a3) la phyag mchod byed ciṅ / rigs drug gi lan chags sbyaṅs nas / rnam šes
’od kyi ’khor lor8 gyur te / rdzogs sku kun bzaṅ gi thugs (128a4) kar9 thim pa ni /
**Pho sbyoṅ**10 ye šes sgron ma11 nas bṣad do //
lha mo sum brgya la mchod nas g-yuṅ druṅ du (A.34a3) gyur te yum gyi thugs
kar12 (128a5) thim pa ni / **Mo sbyoṅ pad ma mun sel**13 las bṣad do //
de stobs kyis gtsad 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 gšen brgya” at p. 158.3. See ”Pho sbyoṅ ye šes sgron ma” in Index of BGSB (2007).
12 khar A
13 BK 44; 249.6, 445.5. See ”Mo sbyoṅ pad ma mun sel” in Index of BGSB (2007).
14 N.I.
explained as purification for the [deceased] male (pho sbyoṅ) and purification for the [deceased] female (mo sbyoṅ) in the "Sūtra [128a] of the Skilful Means to Realise the Supreme Rank" (Bla med go 'phan bsgrub thabs kyi mdo).

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

The fact that after having worshipped three hundred goddesses (lha mo sum brgya),\textsuperscript{194} [the consciousness] is dissolved in the heart of the Mother [goddess] (yum),\textsuperscript{195} after having become a svastika (gr-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 (gtag yar) takes place. It is said in the "Instruction of the Funerals" (Dur gyi man ŋag)\textsuperscript{196}:

\textsuperscript{192} This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.
\textsuperscript{193} For the hundred gods and gŠen, see ZM 69ff.: le’u lha pa / lha gšen brgya la phyag 'tshal ba’i skor /
\textsuperscript{194} For the three hundred goddesses, see ZM 114ff.: le’u drug pa / lha mo sum brgya la phyag 'tshal ba’i skor /
\textsuperscript{195} Namely Sa trig er saṅs. For her image, see Kvarne (1995) 38-41 (Plate 2 & 3), Karmay & Watt (2007) 24.
\textsuperscript{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>.
ši nas žag\(^{(128b1)}\) gsum dros\(^{1}\) bźi na //
bag chags rjes dran gtad\(^{2}\) yar bya //
bdun bźi mi 'i yul du ni //
ñe druń \(^{(A.34a4)}\) mjal\(^{3}\) 'phrad gtad\(^{4}\) yar bya //
rigs drug yar \(^{(128b2)}\) 'das bar sa ru //
'khor ba thag chod gtad\(^{5}\) yar bya /
ces so //
'di la bla ma kha gcig na re /
dmyal ba la sogs su skyes nas 'dren nam \(^{(128b3)}\) ma skyes dañ 'dren / śna\(^{6}\) ma ltar na / sdig pa che chuñ med par kun \(^{(A.34a5)}\) dmyal bar skye bar 'gyur la / phyi\(^{7}\) ma ltar na sañs rgyas kyañ / \(^{(128b4)}\) drañ\(^{8}\) dgos par snañ ño //
żes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs drug gi 'khrlu snañ šar \(^{(128b5)}\) ba de 'dren pa'o // Ůi zer žags pa\(^{9}\) las /
rigs drug sa bon khyod la yod / \(^{(A.34a6)}\)
ces so // Ye phyi mo'i rgyud\(^{10}\) las /

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1. gro AB
2. rtag A
3. 'byal A
4. rtag A
5. rtag A
6. śna A, śion 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 bzi), one prepares the offering substances for ritual (gtad yar) so that [the dead person] meets with his close friends (ne dru) 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 (saṅs rgyas). [However, it is not so. One should understand the following.] As the seeds (sa bon) of the six classes [of destinies] (rigs drug) exist in the [mental] stream (rgyud) of the dead person (tshe ’das), in the intermediate state (bar do) the erroneous vision of the the six classes [of destinies] (rigs drug) appears [to him]: one leads that [person with erroneous vision]. It is said in the "Leash of the Sun Beams" (Ni zer žags pa):

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

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

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197 This means that the dead person is now supposed to be in the human world, after having passed a week in each of the following places: Hell (myal ba), the hungry ghosts' world (yi dwags), and the world of animals (byol saṅ).
198 Cf. (Hor bsun Lexicon) ne dru ne khor ne gnas pa --- raṅ gi grwa ba’am slob ma. Cf. also Mu cho (BTK = MT 6) p. 1219 (image on the left side).
199 The substance of the argument is far from clear, but it is not the author's own reasoning. He is apparently content not to make any comment on it.
'gro drug 'khrul (129a1) ba'i snañ ba śar //
rañ snañ skyon gyis rañ sgrīb 'khor /

ces so //

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

yañ kha (129a3) gcig na re /

bdun tshigs\(^5\) de rigs drug rañ gi žag bdun 'dren nam / mi'i žag bdun 'dren /
šna\(^6\) ma ltar na / gnas mkhan (129a4) skye ba rgyud dgos la / phyi\(^7\) ma ltar
na\(^8\) rigs drug gi tshe tshad dañ mi mthun

zer ro // de ni rañ (A.3a8) gi 'khrul snañ yin pas / bon ŋid (129a5) la riñ thuñ med do
// mi'i žag bdun 'dren no // mDo sgyu ma gtan\(^9\) 'bebs\(^10\) las /

ston pa gSen rab lags / sTag gzig 'Od ma (129b1) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bskal\(^11\) pa ŋi şu mchod pa phul / ŋi şu ŋan\(^12\) ŋi şu
bris / (A.3a9) ŋi şu sgom nas rañ (129b2) gnas su\(^13\) soñ no // de la Sum cu\(^14\) rtsa

\(^1\) 'brel A
\(^2\) N.I.
\(^3\) par B
\(^4\) med B
\(^5\) tshig B
\(^6\) sña A, sñon B
\(^7\) phyin A
\(^8\) la AB
\(^9\) rтан A
\(^10\) N.I.
\(^11\) skal A
\(^12\) mñañ AB
\(^13\) A inserts du.
\(^14\) beu A

– 126 –
rgyud):  
<<The erroneous vision of [129a] the six destinies ('gro drug) appears. By the error of his own vision, his own obscuration circulates.>>.

Later, the gate of the birth [should be] also closed. It is said in the "Commentary of the Place" (_gNas 'grei):  
<<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].>>.

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

200 This statement is a little bit odd, because birth as a human being is also one of the six destinies.
gsum lha'i ŋin Žag gcig tu mthoṅ no // de la śan pa dMa' rù rtse bskal¹ pa
graṅs med (129b3) pa gsum du btsos so // de la lHa tshes rin² po'i phyi³ 'phred
gcig⁴ go //

ces so //

yaṅ kha gcig na re

Žag bdun po de dmyal⁵ (A.34b1) ba rkyaṅ gi (129b4) sbyōṅs byed dam rigs drug
kun gyi sbyōṅs byed / sna ma ltar na / gźan du skyes na cho ga'i rkaṅ mi
tshaṅ la / phyi ma ltar na / lha nas⁶ (129b5) kyaṅ dmyal bar skye bar 'gyur ro

//

že na / de ni gar skye gaṅ gnas kyaṅ / sbyōṅs ⁶ tshaṅ bar⁶ bya te / gSaṅ (A.34b2)

'dus⁷ las /

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

gūṅ gcig bstan pa thabs kyi lam
ces so // Bar ti ka¹¹ daṅ / sByōṅs kyi gzer¹² bu¹³ gniṅ mthun par (130a2) dmyal ba'i
dmyal ba / dmyal ba'i yi¹⁴ dwags¹⁵ la sog s re la drug drug tu yod pa daṅ sbyar
nas (A.34b3) 'dren par bṣad do //

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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 \textit{kalpas}. To this [process] corresponds one afternoon of the gods of the Dirghāyus (Long Life Span) [heaven] (lHa tshe rin po).\text-bs. <<Do these seven days purify only Hell?, or do they purify all the six classes [of destinies]? In the former [case], if one is born in another [destiny than Hell], the number of times (\textit{rkañt})\textsuperscript{202} of the ritual (\textit{cho ga}) is not sufficient. In the latter [case], one would be born in Hell even from heaven (lha).\text-superscript{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" (\textit{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 (\textit{gzañ gcig}) [where all the six destinies exist]. This is the path of skillful means (\textit{thabs}).\text-superscript{204}>>.

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

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

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

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

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

concerning

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

extract of BTK = MT 191: 241.1-261.4

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

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

(1) dañ po phyi⁵ rig⁶ pa'i bon sde gsum ni / saña srid kyi gto' 'bum nag po / Rin chen gyi⁶
rtsod' 'bum khra bo / gTshug 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 bstn no //¹²

(2) nañ rig pa'i bon sde gsum nas¹³ / 'dul bai¹⁵ Klu 'bum nag po / thul bai¹⁵ 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 ses
šiñ po la bstn //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 phyañ Ms
³ ye Ms
³a sic, read bzo
⁴ phyi'i Ms
⁵ thegs Ms
⁶ kyis Ms
⁷ sic, read rtsis (?)
⁸ gis (?) Ms
⁹ sic, read ni
¹⁰ phabb (?) Ms
¹¹ syal (?) Ms
¹² / Ms
¹³ sic, read ni
¹⁴ pa'i Ms
¹⁵ pa'i Ms
¹⁶ sic, read ni
¹⁷ / Ms
¹⁸ sic, read ni
¹⁹ gyis Ms
'bum khra bo / Thugs rje lha (242.4) 'bum dkar po gsum nas / lha srin mtshams su gtan la phab ste / snod rMa lo g-Yu lo gnis la bstan no //

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

Thugs kyi bzo 'bum mo //

(5) gso' ba' rig pa'i¹⁰ bon sde gsum nas / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpyad¹¹ 'bum khra bo / gSo' byed kyi¹³ sman 'bum dkar po gsum ni / (242.6) g-Yuṅ druṅ dgu rtegs ri'i gtan la phabs ste / dPyad bu khri śes ŋid la bstan no //

[2] gnis pa snaṅ gšen gyi¹⁴ bon la yaṅ gsum ste / <1> gyer¹⁵ gyi¹⁶ sgo bži / <2> skad kyi¹⁷ gcoṅ¹⁸ dgu / <3> gtan (242.7) rag bži bcu rtsa gnis so //

<1> dañ po sgo bži ni / <1-1> yar gsol ba¹⁹ lha'i tshaṅs²⁰ sgo gyer ba dañ / <1-2> mar gnon pa sri'i phyur²¹ sgo gyer ba dañ / <1-3> phar gšen por²² phyi'i²³ gtad²⁴ sgo gyer ba dañ / <1-4>

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¹ 'o Ms
² sic, read ni
³ 'tshams Ms
⁴ / Ms
⁵ ba'i Ms
⁶ sic, read ni
⁷ bzod Ms
⁸ / Ms
⁹ om. Ms
¹⁰ ba'i Ms
¹¹ spyad Ms
¹² 'o Ms
¹³ kyis Ms
¹⁴ kyi Ms
¹⁵ kyer Ms
¹⁶ kyis Ms
¹⁷ gysi Ms
¹⁸ gcuṅ Ms
¹⁹ pa Ms
²⁰ sic, read gtsaṅ
²¹ sic, read byur
²² sic, read po
²³ sic, read spyi'i
²⁴ sic, read gto
tshur† (242.8) skyobs pa phyahi g-yaṅ sgo gyer ba’o² //⁰
  <1-1> yar gsol¹ lhahi rtsaⁿ sgo gyer ba daⁿ / lcog ka’i yar sel bya / ru bźi gnas⁶ kyi⁷ ’gyur⁸
  sel / lhiva sras’od dkar gyi dog sel (243.1) lastsogs sel dkar brgya⁹ ṅi śu’o //¹⁰
  <1-2> mar non¹¹ pa srid pa’i phyur¹² sgo gyer ba¹³ la / yar¹⁴ sel bya ste / sde brgyad kyi¹⁵
  bzlog sel / the’u rpañ gi¹⁶ dmar sel / ša ma’i ra’i ra’n sel (243.2) lastsogs brgya¹⁷ / de’i¹⁸ sras¹⁹ su ma
  phye ba²⁰ la sel khrī²¹ bya ste / ’byuṅ ba stoṅ sel / gšen gyi²² dug sel / ma ’grig mda’ sel / sel
  khrī²³ brgya²⁴ ṅi śu daṅ sel sum brgya²⁵ drug bcu’o //²⁶ (243.3)
  <1-3> phar²⁷ gnnen por spyi’i gto²⁸ sgo²⁹ gyer ba³⁰ la bźi ste / <1-3-2-1> ri dwags³¹ śa ba’i bon

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† tshul Ms
² pa’o Ms
³ / Ms
⁴ gso’ Ms
⁵ sic, read gtsaṅ
⁶ sic, read gsas
⁷ gyis Ms
⁸ sic, read mgur
⁹ brgya’ Ms
¹⁰ / Ms
¹¹ sic, read gnon
¹² sic, read byur
¹³ pa Ms
¹⁴ sic, read mar
¹⁵ kyis Ms
¹⁶ gis Ms
¹⁷ brgya’ Ms
¹⁸ sic, read de
¹⁹ sic, read gņis
²⁰ pa Ms
²¹ sic, read khra
²² gyis Ms
²³ sic, read khra
²⁴ brgya’ Ms
²⁵ brgya’ Ms
²⁶ / Ms
²⁷ yar Ms
²⁸ gto Ms
²⁹ sgo’ Ms
³⁰ pa Ms
³¹ dag Ms
bskor gto¹ sgo² gcig / ³ <1-3-2-3> sa bdag klu gñan gyi⁴ bon bskor gto⁵ sgo⁶ gcig / <1-3-2-4> rgyal po dra ba'i bskor gto⁷ gcig dañ bži'o //⁸ (243.4)

<1-3-2-1> dañ po ri dwags⁹ sa ba'i bon skor la dgu / ¹ mi bu rin chen glud¹⁰ kyis blu¹¹ ba'i ša ba / ² bdud kha 'ba'iš su bsgyur ba'i¹² ša ba / ³ lha'i dal kha bsgyur ba'i¹³ ša ba / ⁴ bgegs¹⁴ rigs¹⁵ ša ba bsgyur ba'i¹⁶ ša ba¹⁷ / (243.5) ⁵ sdañ sms byad kha zlogs pa'i / ⁶ sluṅ bu khram kha bsgyur ba'i¹⁸ / ⁷ sluṅ¹⁹ rta'i phuṅ ri mnon²⁰ pa'i ša ba²¹ / ⁸ Itas ŋan 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 Tshaņ²⁵ pa lha'i gto²⁶ dgu dañ / ² nag po sa bdag gñan gyi²⁷ gto²⁸ dgu dañ / ³ dmar po dme²⁹ mnol thog gi³⁰ / khro

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¹ gto' Ms
² sgo' Ms
³ <1-3-2-2> is missing.
⁴ gyis Ms
⁵ gto' Ms
⁶ sgo' Ms
⁷ gto' Ms
⁸ / Ms
⁹ dag Ms
¹⁰ 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 rluṅ
²⁰ sic, read gnon
¹ pa Ms
²² pa Ms
²³ / Ms
²⁴ gto' Ms
²⁵ tshaṅ Ms
²⁶ gto' Ms
²⁷ kyis Ms
²⁸ gto' Ms
²⁹ sic; cf. sme BGSB, me AB
³⁰ gis Ms
bo’ srîd pa yo bcos kyi goto\(^2\) (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 dañ bźi / sman ‘brog’ gzer gsum dañ bdun no /\(^5\)

<1-3-2-4> bźi pa rgyal po ‘dra pa’i bon skor la gñis ste / gra dmar dañ gra nag go /\(^6\)

<1-4> tshur\(^8\) (244.1) bskyobs pa’i phya’i\(^9\) g-yañ sgo\(^10\) gyer ba\(^11\) la yañ / bon sgo bźi bcu rtsa gñis ste / gson phya\(^12\) sum cu so gñis / ši phya bcu dañ bźi bcu rtsa gñis so /\(^13\)

<2> gñis pa skad kyi\(^14\) gcoñ\(^15\) dgu nas / <2-1> yar (244.2) gsol\(^16\) ba\(^17\) lha’i gtsañ sgo gyer ba\(^18\) la skad gcoñ\(^19\) gñis ste / ① g-yu\(^20\) ‘brug ŋar skad kyi s hga gsol gyis dpuñs bsduñ / ② khyuñ mo ’tsher skad drag po’s\(^21\) lha bdal\(^22\) pa’o /\(^23\)

<2-4>\(^24\) mar gnon (244.3) pa srîd pa’i\(^25\) byur sgo gyer la skad gcoñ\(^26\) gñis ste /\(^27\) ⑧ pho rog ldiñ

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1 ‘o Ms
2 goto’ Ms
3 / Ms
4 kyis Ms
5 ‘bog Ms
6 / Ms
7 / Ms
8 tshul Ms
9 phyi’i Ms
10 sgo’ Ms
11 pa Ms
12 bya Ms
13 / Ms
14 kyis Ms
15 cuñ Ms
16 gso’ Ms
17 pa Ms
18 pa Ms
19 cuñ Ms
20 g-yu’ Ms
21 po’i Ms
22 sic, read bdar
23 / Ms
24 The order of the rubrics is a little bit different from BGSB. It is the same in ANTG and in ANTG2.

The order in ANTG or ANTG2 is probably more natural.
25 ba’i Ms
26 cuñ Ms
27 // Ms
skad kyis srid pa'i byur gdabs / ⑨ stag sdañ¹ bu'i² skad kyis srid pa'i khaps gnon ba'o //

<2-3> phar gñen po spyi¹i³ gto⁴ (244.4) sgo⁵ gyer ba⁶ la skad gcoñ⁷ gsum ste / ⑤ khu byug
gsuñ sñañ gyis lha srin spros⁹ ba bsKayed / ⑥ lco gai'i 'gyur skad kyis gto'i lam drañ / ⑦ ne tso
gcoñ¹⁰ skad kyis¹¹ lha srin sde brgyas kyi¹² brda¹³ sprad (244.5) pa'o //¹⁴

<2-2>¹⁵ tshur¹⁶ bsKayob phyai g-yañ sgo gyer ba la yañ skad gcoñ¹⁷ gñis ste / ③ ṇañ mo bu
stor skad kyis¹⁸ mii phyai 'gug / ④ mba'i¹⁹ sgra skad kyis nor gyi²⁰ g-yañ 'gug pa'o //²¹

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

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

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¹ sic, read sbrañ
² pu'i Ms
³ phyi'i Ms
⁴ gto' Ms
⁵ sgo' Ms
⁶ pa Ms
⁷ cuñ Ms
⁸ // Ms
⁹ sic, read spro
¹⁰ cuñ Ms
¹¹ gyis Ms
¹² kyis Ms
¹³ brda' Ms
¹⁴ / Ms
¹⁵ The order of the rubrics is a little bit different from BGSB.
¹⁶ tshul Ms
¹⁷ cuñ Ms
¹⁸ gyis Ms
¹⁹ bya'
²⁰ kyis Ms
²¹ / Ms
²² gto' Ms
²³ rab Ms
²⁴ gyis Ms
²⁵ gyis Ms
²⁶ sic, read rkañ pa
²⁷ pa Ms
²⁸ bar Ms
sdig¹-dod la-¹ bon gyi² mtshams³ yin pas⁴ mchod⁵ par bya / mtshe⁶ then⁷ bon gyi⁸ spyan 'dren⁹ yin pas¹⁰ 'thiṅs¹¹ par bya / thab¹² bon gyi¹³ bsags pa yin pas¹⁴ dag par¹⁵ bya / phya bon gyi (245.1) ske rag¹⁶ yin pas¹⁷ dam du bcis / thar bon gyi¹⁸ gtsan śiṅ yin pas¹⁹ 20 khyad par²⁰ bya / glud bon gyi²¹ glu²² gzugs yin pas²³ tshaṅs par bya / yar sel gyi²⁴ bon gyi²⁵ goṅ ña yin pas²⁶ (245.2) sñon la²⁷ bya / mar sel²⁸ bya²⁹ ga yin pas³⁰ śam³¹ du bya / phud ma gtor bar³² yas mi bsog /
APPENDIX I: ANTG [snan gšen / 'phrul gšen]

*105

gaṅ¹ mduṅ ma tsug² par bon mi gyer / glud sna than gyis draṅs / glu³ bzung⁴ zor gyis⁵ (245.3)
btul / zor phul⁶ g-yaṅ du skyabs / ces pa’ //
snan gšen sku gsuṅ thugs daṅ ldan dgos ste /
  sku ’i don du yas thag bsogs /
gsuṅ gi don du snaṅ⁸ 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 mthoṅ ba¹⁵ ’dra /
yas daṅ smraṅ du ’dzom nas kyaṅ / (245.5)
tiṅ ’dzin byin gyis ma rlob na¹⁶ /
šar pa bro glu¹⁷ khrab pa ’dra /

ces s-ho //²⁸

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

---

¹ sic, read gar
² sic, read btsugs
³ sic, read glud
⁴ sic, read gzung
⁵ gyi Ms
⁶ sic, read gzung
⁷ ba Ms
⁸ sic, read smraṅ
⁹ sic, read gyer
¹⁰ gis Ms
¹¹ sic, read tshig
¹² pa Ms
¹³ sic, read tshig
¹⁴ g-yu’ Ms
¹⁵ pa Ms
¹⁶ nas Ms
¹⁷ klud Ms
¹⁸ / Ms
¹⁹ gyis Ms
²⁰ gyis Ms
²¹ om. Ms
pa' bdun / bgegs la \(^{(245.6)}\) dmigs pa bži / bon ŋid\(^8\) la dmigs pa gños so \(^{13}\)

dgra la dmigs pa bdun ni / bsad gso\(^9\) gños / dbab chad gños / than dañ cho 'phrul gños / jag
chiń dañ bdun no \(^{15}\)

bgegs la dmigs pa \(^{(245.7)}\) bži nas\(^6\) / mnan gzi\(^7\) gños / bkar bsreg gños so\(^8\) \(^{14}\)
bon ŋid la dmigs pa gños nas\(^{10}\) / bdag don dañ gzan don du bsgrubs pa'o \(^{16}\)
de la gños ste / [I] tha sĩad\(^{12}\) du bsgral ba dañ / [II] yañ \(^{(245.8)}\) dag par bsgral ba'o\(^{13}\) \(^{17}\)
[I] dañ po la gños ste / [I-1] mam šes lha ru bsgral ba\(^{15}\) dañ / [I-2] phun po dur khrod du
bsgral ba'o\(^{16}\) \(^{18}\)
[I-1] dañ po la yañ gños ste / [I-1-1] bsgral bya dañ [I-1-2] bsgral tshul lo \(^{19}\)
[I-1-1] dañ po bsgral bya la \(^{(246.1)}\) yañ bsgral ba'\(^{19}\) žiñ bcu\(^{30}\) ste / ① g-yuñ druñ bon gyi\(^{21}\) spyi
sgra / ② gšen rab bla ma'i sku dgra / ③ bsgrub gšen gi\(^{22}\) sgos\(^{23}\) dgra / ④ bka' la\(^{24}\) 'das pa'i
sdig\(^{25}\) can / ⑤ dkor la brlom pa'i\(^{26}\) \(^{(246.2)}\) 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. síc, read nqi
7. gzer Ms
8. 'o Ms
9. / Ms
10. síc, read nqi
11. / Ms
12. skad Ms
13. pa'o Ms
14. / Ms
15. pa Ms
16. pa'o Ms
17. / Ms
18. / Ms
19. pa'i Ms
20. The contents of the ten enforced release is a little bit different from that of BGSB.
21. kyis Ms
22. gyis Ms
23. dgos Ms
24. síc, read las
25. sdug Ms
26. pas Ms
APPENDIX I: ANTG ['phrul gšen']

khayd du gsad¹ pa'i ru dra / ⁸ bstan dgra sding can / ⁹ bon dgra dam-fiams / ¹⁰ gšen dgra tshe zad dañ bcu'o //²

[I-1-2] gniis pa bsgral (246.3) tshul la yañ gniis ste / [I-1-2-i] bca' gzi³ dañ⁴ [I-1-2-ii] bsgral ba'o⁵ //⁶

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

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

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

byañ śar bggs kyi¹⁶ mduñ sa ru / gdon bggs¹⁷ 'dul ba'i 'brub¹⁸ khuñ¹⁹ bca' /

ces pa'²⁰ (246.5) dkyil 'khor gyi²¹ byañ śar du gzugs²² 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 bsad Ms
² / Ms
³ gzi Ms
⁴ om. Ms
⁵ pa'o Ms
⁶ / Ms
⁷ bca Ms
⁸ sic, read ni
⁹ gys Ms
¹⁰ grub Ms
¹¹ gys Ms
¹² bcas pa'o Ms
¹³ ? Ms
¹⁴ ga pa Ms
¹⁵ pa'i Ms
¹⁶ gys Ms
¹⁷ bggs Ms
¹⁸ grub Ms
¹⁹ khoñ Ms
²⁰ // Ms
²¹ kyi Ms
²² gzigs Ms
²³ om. Ms
²⁴ rgyud Ms
²⁵ sic, read sa
²⁶ sic, read snab
²⁷ kos Ms
²⁸ kyi Ms
ces s-ho // liṅga rgyu¹ nas² / bra bo³ daṅ ju⁴ tse (246.6) la sog⁶ 'bru nag bya'o //⁸ bsreg⁶ liṅ ni / sog gu / mnan liṅ ni gro ga / bgegs⁷ liṅ ni ra sog⁶ / 'bri⁸ liṅ nas raṅ raṅ gi⁹ gžuṅ lugs¹⁰ ltar ro //¹¹
 [ I-1-2-ii] gnis pa bsgral ba¹² nas¹³ / (246.7)
    smad du dgos pa'i gzer¹⁴ bcu gcig /¹⁵
gsad rmams¹⁶ gsum drod tshad nas kyis /¹⁷
gzas pa po'i liṅ ga bsgral /¹⁸
ces pa'o¹⁹ // bdag ŋid yi dam gyi²¹ lhar²² gsal ba²² / phur pa²² las kyi²⁴ lhar²⁵ gsal (246.8) ba / gzas
pa po²⁶ dgra²⁷ dhos su gsal ba'o²⁸ //²⁹
[ I-2] 'Gu ya srog 'dzin las /

---

1. rgyud Ms
2. sic, read ni
3. po Ms
4. ci Ms
5. / Ms
6. bsregs Ms
7. bgeg Ms
8. bri Ms
9. gis Ms
10. lug Ms
11. / Ms
12. pa Ms
13. sic, read ni
14. Ms inserts bu.
15. This line is not found in ņon moṅs raṅ grol (BK 160).
16. sic, read mam
17. This line is found in ņon moṅs raṅ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp. *58-59.
18. This line is not found in ņon moṅs raṅ grol (BK 160).
19. pa'i Ms
20. kyi Ms
21. lha Ms
22. pa Ms
23. bu Ms
24. kyi Ms
25. lha Ms
26. po'i Ms
27. dgro Ms
28. pa'o Ms
29. / Ms
thugs kar tram¹ bkod² byin brlabs gyis³ / 
phuñ po dur khrod dbyiṅs su⁴ gtor / 
 lha la bdab⁵ ciṅ mchod pa 'bul /
⁷ dbal (²⁴⁷.¹) hur⁶ rtse la ŏm nag 'phros /⁷ 
¹⁰ mar me khraṅ⁸ gis bsad pa⁹ bžin / 
kun gzi'i rtsa bcad rnam šes dbyiṅs su phyuṅ /¹⁰

ces pa'o¹¹ //

rgyal ba¹² mam¹³ pa gsum ni / bsgrubs pa po'i¹⁴ dgra thul ni (²⁴⁷.²) rgyal ba / bon skyoṅ sa¹⁵ 
khraṅ gis / dgra bo'i¹⁶ gnas spar¹⁷ bas¹⁸ rgyal ba'o¹⁹ //²⁰

[II] gni's pa yan dag par bsgral ba²¹ ni /²² bsgral bya ni khams gsum gyi²³ sems can bsgrol 
byed lta bsgoms²⁴ spyod 'bras so // bdag med spros (²⁴⁷.³) bral gyi²⁵ lta bas²⁶ gzugs med kyi²⁷

---
¹ tra Ms  
² dkod Ms  
³ kyis Ms  
⁴ om. Ms  
⁵ sic, read bstab  
⁶ sic, read phur  
⁷ This line is a citation from the Ka nag in BGSB (121a1)  
⁸ sic, read rlun  
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
sem can bsgral // 'dzin med yid1 bral gyi2 bsgoms pa3 4 gzugs khams gyi sems can bsgral5 / chags med sugs 'byun gi6 spyod pa7 8 'dod khams gyi8 sems can bsgral ba\'o //10 (247,4)
de las bya ba la dmigs11 pa thabs kyi ra\'n bzin //12 byed pa13 dmigs pa \'ses rab sto\'n pa \'n\'id kyis rgyas thebs pa\'o //14

[4] bzi pa srid gs\'en gyi15 bon la ya\'n gsum ste //6 <1> phyi17 g\'sog pa18 nag po\'i phyi19 'dul20 / (247.5) <2> na\'n gsa\'n shags lha\'i gnas chom21 / <3> bar22 gsu\'n rab mdo\'i bdun tshigs so //23

<1> dan po phyi g\'sog24 pa\'i phyi 'dur ni / <1-1> si thabs brgyad cu rtsa gcig la //25 'dur thabs sum brgya26 drug cu27 ste / (247.6) dan po si thabs ni //28 bar chod gdon gyis si thabs (?) ni su //29

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

'du¹ ba² nad kyis³ śi thabs ŋi śu /⁴ glo bur rkyen gyis⁵ śi thabs ŋi śu /⁶ rno gcod mtshon gyis⁷ śi thabs ŋi śu /⁸ tshe zad las kyis⁹ śi thabs gcig daṅ (247.7) brgyad¹⁰ cu¹¹ rtsa gcig go //
<1-2> 'dul¹² thabs sum brgya drug cu¹³ nas¹⁴ /¹⁵ bkra’dzin¹⁶ lhe’u¹⁷ gri daṅ bzi la¹⁸ 'dus so //¹⁹
<1-4>²⁰ srid gšen gyi²¹ bon skor²² brgyad ni /²³ ¹ gñan po kha tshaṅ²⁴ gi²⁵ bon skor²⁶ /²⁷ ² srid gšen (248.1) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ³ skal srid gšog pa’i bon skor / ⁴ lan chag³²

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

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sbyoṅs pa’i (?) bon skor⁰ / ⁵ gtad yas gs[???] kyi² / ⁶ bgrod pa lam gyi³ / ⁷ bde chen gnas kyi⁴ / ⁸ ma tshaṅ (248.2) kha skoṅ⁵ gi⁶ bon skor’ daṅ brgyad do //

de yañ bla yid⁵ sems gsum sku gsun thugs su ’dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ ’dul¹² / yid loṅs skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems (248.3) kyi¹⁶ dpe¹⁷ / ’od yid kyi¹⁸ dpe¹⁹ / du ba bla’i dpe²⁰ /

<2> giṅs pa naṅ gsaṅ sṅags kyi gnas chog²¹ nas²² / tshe ’das kyi²³ šes rgyud bdun daṅ bcas ste ’dur / ces pas / tshe ’das lan chags su ši²⁴ (248.4) ba’i²⁵ dus su glud gtoṅ / tshe ’das gshed du ši²⁶ ba’i

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1 bskor Ms
2 kyis Ms
3 gyis Ms
4 gyis Ms
5 skaṅ Ms
6 gis Ms
7 bskor Ms
8 yi Ms
9 sic, read ’dur
10 spru Ms
11 sku’i Ms
12 sic, read ’dur
13 sku Ms
14 sku Ms
15 dpe’ Ms
16 gyis Ms
17 dpe’ Ms
18 kyis Ms
19 dpe’ Ms
20 dpe’ Ms
21 mchog Ms
22 sic, read ni
23 kyis Ms
24 sic, cf. šes ANTG2
25 pa’i Ms
26 sic, cf. šes ANTG2
1 dus su gséd bral / tshe 'das rigs drung du' shi ba'i dus su bsgribs sbyoṅs bya / tshe 'das su shi ba'9 dus su ŋo stad spar bya / tshe 'das slob mar shi12 ba'i13 dus su dbaṅ bskur / tshe 'das (248.5) yi ge a ru shi14 ba'i dus su gnas spar / tshe 'das yi dam du sles pa'i15 dus su gso16 ba bdab ciṅ

sems can gyi17 don la smon pa'o //18

<3> gsum pa bar19 gsuṅ rab mdo'i bdun tshigs20 la gniis ste / Pho sbyoṅ21 ye sès sgron ma
(248.6) daṅ / Mo sbyoṅ22 padma mun sel lo //23
daṅ po Pho sbyoṅ24 ye sès sgron ma ni / bdun bdun bzi bcu že dgu ru / tshe 'das kyis sgrib25 pa sbyoṅs nas / mam sès 'od kyi26 'khor lor bsgyur te27 / gShen lha (248.7) 'od dkar gyi28 thugs kar 'phaṅ /

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

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

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

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

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

(3) sgra rig pa’i bon sde gsum ni / IHa srin gyi13 ’khrugs14 ’bum nag po / sGra tshad kyi15 (384.4)  
rt sod ’bum khra bo16 / Thugs rje lha ’bum dkar po dañ gsum ni / lha srin gyi17 mtshams18 su
gtan¹ la phab ste / snod ni rMa lo g-Yu lo gñis la bstan no //²

(4) bzo³ rig paʾi bon sde gsum ni / (384.5) 'bur daṅ rtsi⁴ daṅ ri mo bris / ces so //⁶ sKu gSuṅ   
Thugs kyi bzo 'bum mo //⁶

(5) gso⁷ ba rig paʾi⁸ bon sde gsum ni / gSo⁹ bya¹¹ i⁹ naḍ 'bum nag po / gSo¹¹ thabs kyi dpyad¹² 'bum khra bo¹³ / (348.6) gSo¹⁴ byed kyi¹⁵ sman 'bum dkar po gsum ni / g-Yuṅ druṅ dgu brtsegs¹⁶ kyi¹⁷ riṅ rtsa bar¹⁸ gtan¹⁹ la 'phab ste / dPyad²⁰ bu khris ses nid la bstan no //²¹

[2] gñis pa snaṅ gšen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bži / <2> skad kyi²⁴ gcoṅ²⁵ dgu / <3> gtan rag bži bcu rtsa gñis so //²⁶

<1> daṅ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba lhaʾi gtsaṅ sgo²⁹ gyer ba daṅ / <1-2>

---

¹ btaṅ Ms
² / Ms
³ bzo Ms
⁴ brtsig Ms
⁵ / Ms
⁶ / Ms
⁷ bso Ms
⁸ pa Ms
⁹ gso Ms
¹⁰ byed gys Ms
¹¹ gso Ms
¹² spyod Ms
¹³ 'o Ms
¹⁴ gso Ms
¹⁵ gys Ms
¹⁶ rtseg Ms
¹⁷ gys Ms
¹⁸ ba Ms
¹⁹ btaṅ Ms
²⁰ spyad Ms
²¹ / Ms
²² gys Ms
²³ gys Ms
²⁴ gys Ms
²⁵ cuṅ Ms
²⁶ / Ms
²⁷ kyer Ms
²⁸ gys Ms
²⁹ gys Ms
³⁰ snod Ms
mar mnon pa sri'i byur sgo gyer ba dañ / (348.8) <1-3> phar gñen¹ po spyi'i gto sgo gyer ba dañ /<1-4> tshur bskyab pa phya'i² g-yañ sgo gyer ba'o //

<1-1> yar gsol ba lha'i gtsañ sgo gyer ba la^ / yar sel³ bya ste / lco ga'i yar sel ...... (349.1) gsas kyi'gyur⁷ sel / /Ha sras¹ od dkar gyi⁹ dog sel la sog sel dkar brgya¹⁰ dañ ní Şu'o¹¹ // /²

<1-2> mar non¹³ pa'i sri'i byur sgo gyer ba la / mar sel bya¹³ ste / sde brgyad kyi¹⁴ bzlogs sel / the'u rañ gi¹⁵ dmar sel / ša ma'i riñ sel¹⁶ la sog¹⁶ sel nag brya¹⁷ dañ ní Şu'o¹⁸ /³⁹ ²⁰ de gñis su ma phye ba la²¹ sel khra bya ste / 'byuñ ba'i stañ²² sel / (349.3) gñen gyi²³ dug sel /²⁰ mi grags²⁴ kyi mda' sel²⁵ la sog²⁵ sel khra brgya²⁶²⁷ dañ ní dañ²⁷ sum brgya²⁸ drug cu'o //

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

---

1 bsñen Ms
2 phya Ms
3 / Ms
4 las Ms
5 ser Ms
6 gys Ms
7 síc, read mgur
8 sres Ms
9 gys Ms
10 brgya' Ms
11 Şu pa'o Ms
12 / Ms
13 síc, read gnon
14 gys Ms
15 gis Ms
16 le swog Ms
17 rgya' Ms
18 şu' Ms
19 / Ms
20 This phrase is found at the end of <1-1> in BGSB.
21 las Ms
22 síc, read ston
23 gys Ms
24 síc, read hrañs
25 le swog Ms
26 brgya' Ms
27 síc, read ní şu ste
28 brgya' Ms
29 gto' Ms
30 dag Ms
gto¹ sgo gcig / (349.4) <1-3-2-2> sríd pa gto² dgu'i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñana gyi¹ bon sgo gto³ sgo gcig / <1-3-2-4> rgyal po dra ba'i bon skor gto⁴ sgo gcig daṅ bзи'o //
<1-3-2-1> daⁿ 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 bsgyur ba'i ša ba / ③ lha'i dal kha bsgyur ba'i ša ba / ④ bgegs rigs¹⁰ byol kha bsgyur ba'i ša ba / ⑤ sdaṅ sems byol kha bzlog pa'i ša ba / (349.6) ⑥ sluṅ dbub khram kha bsgyur ba'i ša ba / ⑦ sluṅ rdib phuṅ¹¹ ris mnon¹¹ pa'i ša ba / ⑧ ltas šan dgra than bzlogs pa'i ša ba / ⑨ klu gñana sa bdag bzlogs pa'i ša ba daṅ dgu'o //¹²

<1-3-2-2> gņis pa sríd pa'i (349.7) gto¹³ dgu'i bon skor la bže ste / ① dkar po Tshangs¹⁴ pa lha'i gto¹⁵ dgu daⁿ / ② nag po sa bdag gñana gyi¹⁶ / ③ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ④ khro bo²⁰ sríd pa yo bcos kyi²¹ gto²² dgu'o //²³ (349.8)

<1-3-2-3> sa bdag klu gñana gṇi²⁴ sdum skor²⁵ la bdun ste / sa bdag klu gñana rgyal daṅ bzi / sman 'brog gzer gsum bdun no //²⁶
APPENDIX II: ANTG2 [snaṅ gšen]

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

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

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

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

---

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

<2-2³> tshur skyo⁶ pa phyai g-yaṅ sgo gyer ba la yaṅ / skad gcoⁿ⁷ gnis ste / ³ naṅ (350.5) mo bu stor skad kyis⁸ mi’i phyai ’gug / ⁴ rma bya’i sgra skad kyis⁹ nor gyi¹⁰ g-yaṅ ’gug pa’o //¹¹

<3> gsun pa gtaṅ raṅ bźi bcu rtsa gņis ni / gyer sgo bźi la bźi¹² bcu / thar glud gņis dāṅ bźi bcu rtsa gņis so // (350.6)

snaṅ gṣen gyis¹³ ... dgu ni / de yaṅ ’o ŋe¹⁴ bon gyi¹⁵ skaṅ yin pas¹⁶ tshug par bya / sdig dor bon gyi¹⁷ mṭshams¹⁸ yin pas¹⁹ chod par bya / mṭshe²⁰ thun bon gyi²¹ spyan ’dren²² yin pas²³ thīn²⁴ par bya / thab bon (350.7) gyi²⁵ bṣags²⁶ pa yin pas²⁷ dag par bya / phya bon gyi ske raṅ 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 cuṃ Ms
⁸ gyis Ms
⁹ gyis Ms
¹⁰ gyis Ms
¹¹ / Ms
¹² bcu Ms
¹³ sīc, read gyi
¹⁴ sīc, read gṣen
¹⁵ gyis Ms
¹⁶ pa Ms
¹⁷ gyis Ms
¹⁸ ’tshams Ms
¹⁹ pa Ms
²⁰ tshe Ms
²¹ gyis Ms
²² ’dṛin Ms
²³ pa Ms
²⁴ sīc, read thoṅs
²⁵ gyis Ms
²⁶ bṣag Ms
²⁷ par Ms
²⁸ yon Ms
²⁹ par Ms

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APPENDIX II: ANTG2 [snañ gšen]

/ thar bon gyi rgyañ śīn 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 śōṅ la’ bya / mar sel bon gyi⁸ cha ka yin pas⁹ śams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ‘dug¹¹ ma btsug par du bon mi gyer / glud sna (351.1) than gyis draṅ / glu bzung¹² zor gyis btul / zor śul¹³ g-yaṅ du bskyab / ces pa /

snañ¹⁴ gšen sku gsun thugs dañ ldan dgos ste /
  sku ‘i don du (351.2) yas thag bsog /
  gsun gi¹⁵ don du smraṅ du gyer /
  yas med tshig la re ba de /
  khoñ¹⁶ 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 /
  šar pa bro glu ‘khrab pa ‘dra /

ces s-ho /²¹

¹  par Ms
²  gyis Ms
³  tshig Ms
⁴  pa Ms
⁵  tshaṅ Ms
⁶  gyis Ms
⁷  las Ms
⁸  gyis Ms
⁹  pa Ms
¹⁰  sic, read gšam
¹¹  sic, read mduṅ
¹²  sic, read gzung
¹³  sic, read gzung
¹⁴  naṅ Ms
¹⁵  gis Ms
¹⁶  sic, read khaṅ
¹⁷  g-yu’ Ms
¹⁸  mthuṅ Ms
¹⁹  gyi Ms
²⁰  nas Ms
²¹  / Ms
[3] gsum pa 'phrul gšen gyi1 bon la yañ / rdzu 'phrul gyi2 (351.4) bon buc gsum ni / dgra la
dmigs pa bdun / bgegs la dmigs pa bži / bon ŋid la dmigs pa gñis so /9

dgra la dmigs pa bdun ni / bsad gso4 gñis / dbub chad gñis / than dañ (351.5) cho 'phrul gñis /
jag chiñ dañ bdun no /8

bgegs la dmigs pa bži ni / mnna gzir6 gñis / bkar bsreg gñis so7 /8

bon ŋid la dmigs pa gñis ni / bdag don dañ gžan don gyis bsgrub pa’o /8

dañ po la yañ gñis ste / [I] tha10 ŋnød du bsgral11 ba dañ / [III] yañ dag par bsgral ba’o /12

(351.6) [I] dañ po la gñis ste / [I-1] mam šes lha ru bsgral ba dañ / [I-2] phuñ po dur khrod du
bsgral ba’o /13

[I-1] dañ po la yañ gñis ste / (351.7) [I-1-1] bsgral bya dañ [I-1-2] bsgral tshul lo /13

[I-1-1] dañ po bsgral bya la yañ / bsgral ba’i žiñ buc14 ste / 1 g-yuñ druñ bon gyi spyi dgra15

/ 2 gšen rab bla ma’i sku dgra / 3 bsgrub gšen bdag gi16 ggos17 dgra / 4 bka’ (351.8) las ‘gal ba’i
sdig can / 5 dkor18 la rlom pa’i19 rkuñ ma / 6 tshe la ‘jab pa’i20 byuñ po / 7 bstan pa khyad
du gsad21 pa’i ru dra / 8 bstn dgra sdig can / 9 bon dgra dam ŋams22 / 10 gšen dgra (352.1) tshe
zad dañ 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 gsod Ms
22 ŋnas Ms
23 / Ms

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[I-1-2] gnis pa bsgral1 tshul la yaṅ gnis ste / [I-1-2-i] bca’ gzi daṅ [I-1-2-ii] bsgral ba’o //2
[I-1-2-i] daṅ po bca’ gzi ni / Khams gsum kun bsgrol gyi1 rgyud las4 /

lho nub srin po’i ’brub khuぬ du / bzas5 (352.2) pa po’i liṅga bca’ /
ces dkyil ’khor gyi6 lho nub du bca’ ’o //18 Gab pa18 rin chen gaṅ ba’i rgyud las8 /

byaṅ śar bgegs kyi10 mdun sa ru / gdon bgegs ’dul ba’i ’brub11 khuぬ bca’ /
ces pa / (352.3) dkyil ’khor gyi12 byaṅ śar du gzugs med kyi13 liṅga bca’ ’o //14

liṅga’i rgyu15 liṅa ni /
dri chen rjes sa snab lud daṅ / skra daṅ gos kyi16 dum bur liṅa
ces s-ho //17 liṅga’i rgyu18 ni bra bo19 daṅ ju20 tse la21 sog22 ‘bru nag23 (352.4) la bya’o //24 bsreg liṅ ni / sōg gu / mnan liṅ ni gro ga / bgegs liṅ ni ra swog / ’bru25 lugs ni raṅ raṅ gi26 gźuṅ lugs27 ltar ro //28

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1  sgral Ms
2 / Ms
3  gwis Ms
4  la Ms
5  sic, read gzas
6  gwis Ms
7 / Ms
8  ga ba Ms
9  la Ms
10 gwis Ms
11 brub Ms
12 gwis Ms
13 kyis Ms
14 / Ms
15 rgyud Ms
16 gwis Ms
17 / Ms
18 rgyud Ms
19 ’o Ms
20 ci Ms
21 le Ms
22 swog Ms
23 nags Ms
24 / Ms
25 bris Ms
26 gis Ms
27 lug Ms
28 / Ms
K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)

[ I-1-2-ii] gnis pa bsgral ba ni /
    smad du (352.5) dgos pa'i gzer bcu gcig /' /
    gsal² ba mam³ gsum drod tshad kyis⁴ /' /
    bzas⁶ pa po'i liṅga bsgral /' 
ces pa / bdag ņid yi⁸ dam gyi⁹ lhar¹⁰ gsal ba / phur pa las kyi lhar¹¹ gsal ba / bzas¹² pa po¹³ (352.6) 
dgra dṅus 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 ŋin mchod par 'bul /
    ¹⁸ dbal phur rtse la ņm nag 'phro /¹⁸ (352.7)
    ¹⁹ mar me khrag (sic, read rlun?) gis bsad pa bžin /
    kun gzi'i rtsa bcad rnam ŋes dbyiṅs su phyuṅ /¹⁹ 
ces pa /
    rgyal²⁰ ba mam²¹ pa gsum ni / bsgrubs po'i dgra thub pas²² rgyal / bon skyoṅ ša khrag gis

---

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

[II] gnis pa yań dag par bsgral ba ni / bsgral bya khams gsum sms can / bsgral byed lta sgom spyod 'gre'o (?) //6 dań po bsgral bya ni / bdag med spros bral gyi⁶ lta bas⁷ (253.1) gzugs med kyi⁸ sms can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sms can bsgral / chags med śug 'byuñ gi¹¹ spyod pas¹² 'dod khams kyi¹³ sms can bsgral ba'o //14 (253.2)

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

[4] bži pa srid gšen gyi¹⁹ bon la yań gsum ste / <1> phyi gšog pa nag po'i phyi²⁰ 'dur / <2> nañ gsañ snags²¹ (333.3) lha'i gnas chog²² / <3> bar gsuñ rab mdo'i bdun tshigs²³ /

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

---

1  'o Ms
2  'phar Ms
3  ba'i Ms
4  / Ms
5  / Ms
6  gys Ms
7  ba Ms
8  gys Ms
9  gys Ms
10  pa Ms
11  gis Ms
12  pa Ms
13  kyis Ms
14  / Ms
15  dmig Ms
16  ba Ms
17  gys Ms
18  / Ms
19  gys Ms
20  spyir Ms
21  sňag Ms
22  mchod Ms
23  thig gis Ms
24  thab Ms
25  brcya Ms
26  bcu Ms
27  mdur Ms

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thabs¹ sum brgya² drug cu ste / daṅ po (353.4) thabs³ ni / bar chod (?) gdon gyis ši ba ŋi śu⁴ / 'du ba nad kyi⁵ ši ba ŋi śu / glo⁶ bur rkyen gyis ši ba ŋi śu / rno gcod mtshon gyis ši ba ŋi śu / tshe zad las kyi⁷ ši ba gcig daṅ brgyad cu⁸ rtsa gcig go // (353.5)

<1-2> 'dur thabs⁹ sum brgya drug cu ni / bkra mtshu¹¹ lhe'u gri daṅ b zi la 'dus so // (12

<1-4>¹³ srid gšen gyi¹⁴ bon skor¹⁵ brgyad ni / ¹ gšan po kha tshaṅ¹⁶ 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 g dag yas god kyi²³ bon skor²⁴ / ⁶²⁵-bgro pa²⁵ lam gyi²⁶ bon skor²⁷ / ⁷ bde chen gnas kyi²⁸
APPENDIX II: ANTG2 [srid gšen]

bon skor¹ / ❶ ma tshaṅ² kha skoṅ³ gi⁴ bon skor⁴ daṅ brgyad to (?) /⁹ (353.7)

de yaṅ bla⁶ yid⁷ sems gsum sku gsuṅ thugs kyi 'dur ⁸ dgoṅs ste⁹ 'dur / yid loṅs¹⁰ skur¹¹ 'dur / sems bon skur¹² 'dur / mthun dpe ni / me sems kyi¹³ dpe¹⁴ / 'od yid kyi¹⁵ dpe¹⁶

/ (353.8) du ba bla'ī dpe¹⁷ /

<2> gniś pa naṅ gsaṅ s nga lha'i gnas chog¹⁸ ni / tshe 'das kyi¹⁹ šes rgyud gdon daṅ bcas ste 'dur / ces pa / tshe 'das lan chags su šes pa'i dus²⁰ su²¹ glud gton²² / tshe 'das gṣed dus²³ šes pa'i dus su gṣed phral / tshe 'das rigs²⁴ drug du šes pa'i dus su sbyoṅ bya / tshe 'das tshe 'das du²⁵ šes pa'i dus su / luṅ ṅo bstan ciṅ gtdar yar bya / (354.1) ²⁶ šes pa'i dus su gṣed phral luṅ ṅo bstan ciṅ gtdar yar bya /)²⁶ tshe 'das slob²⁷ ma ru šes pa'i dus su dbaṅ bskur / tshe 'das yi ge a ru šes pa'i dus su gnas spar / tshe 'das yi dam du šes pa'i dus su gsol ba (354.2) 'deb ciṅ sems can gyi²⁸ don la

---

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

<3> gsum pa bar 2 gsuṅ rab mdo’i bdun tshigs3 la gñis ste / Pho sbyoṅ⁴ ye śes sgron ma daṅ
Mo sbyoṅ⁵ padma mun sel lo //⁶

daṅ po Pho sbyoṅ⁴ ye śes sgron ma (354,3) ni / bdun bdun bźi bcu ’de dgu ru / tshe ’das gyis⁸
sgrīb⁹ pa byaṅ nas / mam śes ’od kyi¹⁰ ’khor lor¹¹ bṣgyur te / gŚen lha ’od dkar gyi¹² thugs kar
’phaṅ pa’o //¹³

Mo sbyoṅ¹⁴ padma mun sel ni / bdun bdun bźi (354,4) bcu ’de dgu ru tshe ’das kyi¹⁵ sgrīb¹⁶ pa
sbyaṁs nas / mam śes g-yu’i g-yuṅ druṅ du bṣgyur te¹⁷ / yum gyi¹⁸ thugs kar stim¹⁹ pa’o //²⁰
Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 347.7-354.4)
**Abbreviations and Cited Sources**

(See also the Bibliographical Notices in BGSB 2007)

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

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

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Ch
Chinese Tripitaka, Taishō.

Cuckoo
= Karmay & Nagano 2002

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

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

‘Grel bżi

gZer mig
= ZM

gZi brjig
= ZJ

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LRZ

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LSDz

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**Minpaku Lexicon**  

**Ms**  
Manuscript.

**MT**  

**Mu cho**

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

**N.A.**  
Not Available.

**N.F.**  
Not Found.

**N.I.**  
Not Identified.

**NA**  

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


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YBK
*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 brjids*, 12 vols, Bod ljoṅs bod yig dpe rũng dpe skrun khaṅ, Lhasa, 2000.

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