Nine Vehicles of the Southern Treasury
(*lho gter gyi theg pa dgu*)
as presented in the *Bon sgo gsal byed* of Tre ston rGyal mtshan dpal
Part One: First Four Vehicles
— Annotated Translation —

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Almost two years ago, we had occasion to publish a critical edition of the *Bon sgo gsal byed* of Tre ston rgyal mtshan dpal. 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 rNii ma pa) are summarily treated. The *Bon* in question here is the so-called "Everlasting Bon," or *g-yuṅ druṅ bon*, the doctrine of which was formed and organised through the influence of Buddhism from the eleventh century on.

In the present article, we propose to present the first portion of the annotated translation of this treatise, namely, the portion concerning the first four vehicles of the nine vehicles (*theg pa dgu*) of the Southern treasury (*lho gter*).
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 (byan gter), (4) 2) that of the Central treasury (dbu gter), (5) and 3) that of the Southern treasury. (6) If the nine vehicles of the Northern treasury are of Žaṅ Žuṅ, (7) and those of the Central treasury of Indian cycle (rGya gar bon skor), (8) those of the Southern treasury are in fact of Tibet. (9) Everyone interested in Bon knows the monumental work of Snellgrove (10) concerning the nine vehicles of the Southern Treasury of Bon, based on a fourteenth century biography of sTon pa gŚen rab mi bo, the gZi brjod. 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 (byan gter), as presented in BGSB (107b5-108b3) are 1) snaṅ ldan theg pa, 2) raṅ ldan theg pa, 3) bzed ldan theg pa, 4) tho tho theg pa, 5) spyi tho theg pa, 6) ya tho theg pa, 7) lha rtse theg pa, 8) snaṅ rtse theg pa, and 9) yaṅ rtse theg pa. We know very little about the theg pa dgu of this tradition.

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

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

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

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

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

INTRODUCTION

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

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[12] There is considerable confusion about the spelling of the word phya and its meaning in late Bon po and Buddhist sources. It is clear that the distinction between phya and phywa has been forgotten for quite long time (cf. Arrow pp. 247, n. 9). In Buddhist texts, the terms are totally confused; in Bon po documents also they are sometimes confused. Here is a list of what it designates; [1] phywa with wa zur. This designates a class of deities and their heaven called mGon btsun phywa’i yul. The chief deity of this heaven is called Phywa Ya la bdag drug in the Konpo inscription (Richardson 1985: 66) or Phywa rje Yab lha (or Ya bla) 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 Iśvara for the Śaivas (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 phyed klangs / “Divination is consulted, prognosis is read” (Lalou 1958: 167, l.66; 171, l.137). In the same documents the phrase mo stobs phyed klangs / is the parallel to the phrase gto zin dbyad / “Ritual is performed, diagnosis is carried out” (Lalou 1958: 171, l.153). The practices of the gto, dbyad, 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, *Phywa gšen theg pa*; see *Luṅ* rigdzod (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 (Pasañ Wangdu 2007, p. 18 [25, l.2]: *mo btab phya* (!) klags na /, p. 25 [35, l.5]: *gto dañ dp'yad bgyis sam / mo dañ mtsùns bgyis sam / *).

[2-2] The *phya* has the sense of life. It is explained as *phya zer na g-yuñ druñ gi tshe* / "Phya means everlasting life" (*sGra 'grel*, p.58, l. 6). This definition is echoed in ritual texts, for example *Zi 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 *miñ phya* and *nor giñ g-yuñ*, which is the essence of physical wellbeing of man and the quintessence of domestic animals such as yaks, cows, horses and sheep, but the *g-yuñ* often designates the best part of almost anything that is desirable. In the *sGra 'grel* (p.57, ll. 5-6) the term *miñ phya* is explained as: *phya tshe rgyal mo(s) ... mi phya med la 'shag ster / smra tshe zad kyi tshe sriñ ..."/ "The queen of life gives the essence of physical wellbeing to the man who lacks it, prolongs life for the man whose life is exhausted." Another text (Cuckoo 35) states: *mi la phya med na 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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[I.3.3.2.c] gsum (111b) pa lho gter gyi theg dgu ni / phya¹ snañ 'phrul srid /
dge drañ² a ye / bla med do //

[[1] phya gšen theg pa]

[1] dañ po phya gšen ni / (A.29b4) ston pa phyas mdzad pas³ (111b2) phya gšen no //
[1-1] de la phya gšen gyi bon rig⁴ pa'i gnas lña ste / Khams brgyad⁵ ⁶ las /

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

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

[1] the [Vehicle of the gŚen of] Prediction (phya [gśen theg pa]),
[2] the [Vehicle of the gŚen of] Appearance\(^1\) (snañ [gśen theg pa]),
[3] the [Vehicle of the gŚen of] Magical Power\(^2\) ('phrul [gśen theg pa]),
[4] the [Vehicle of the gŚen of] Existence (srīd [gśen theg pa]),
[5] the [Vehicle of] the Virtuous Adherers (dge bsñen [theg pa]),
[6] the [Vehicle of] the Great Ascetics\(^3\) (drañ sroñ [theg pa]),
[7] the [Vehicle of the White] "A"\(^4\) (a [dkar theg pa]),
[8] the [Vehicle of] the Primeval [gŚen] (ye [gśen theg pa]),
[9] the Supreme [Vehicle] (bla med [theg pa]).

[[1] The Vehicle of the gŚen of Prediction (phya gśen theg pa)]

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

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

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

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\(^1\) Cf. Snellgrove’s translation: the Way of the Shen of the Visual World.

\(^2\) Cf. Snellgrove’s translation: the Way of the Shen of Illusion.

\(^3\) The Sanskrit equivalent of this term is rṣī, but here it corresponds to Buddhist bhikṣu.

(1) phyi daṅ (2) naṅ daṅ (3) bzo daṅ (4) sgra daṅ (5) gso ba\(^{(11b3)}\) rig pa’i gnas lña la blo sbyaṅs pa’i skyes\(^1\) bu ni / e ma ŋo mtshar che ces pas / (1) phyi rig pa la\(^2\) Srid pa’i gto ’bum nag po\(^3\) daṅ / \(^{(A.29b5)}\) Rin chen gyi rtsis ’bum khra bo\(^4\) \(^5\) / \(^{(11b4)}\) gTszug lag \(^6\) dpal ’bum dkar po\(^7\) daṅ gsum / \(^{Ri}\) rab kyi rtser\(^8\) Koṅ tse Phrul rgyal la\(^{(11b5)}\) gsuṅs so / //

(2) naṅ rig pa la ’dul ba’i Klu ’bum nag po\(^9\) / thul ba’i Klu ’bum khra bo\(^10\) / ’dren pa’i Klu ’bum dkar po\(^11\) daṅ \(^{(112a1)}\) gsum / klu yul du Ye ṣes sāṅiṅ po la \(^{(A.29b6)}\) gsuṅs so / //

(3) sgra rig pa la\(^12\) / \(^{IH\text{a}}\) srin gyi ’khrugs\(^13\) ’bum nag po\(^14\) / \(^{(112a2)}\) sGra tshad kyi

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1. skye B
2. om. B
3. N.A.
4. khra’o AB
5. N.A.
6. A inserts gi.
8. rtsar A
10. See ”Klu ’bum” in Index of BGSB (2007).
12. las A
13. ’khrugs A
14. N.A.
(2) Internal [science], (3) Art, (4) Linguistics, and (5) Medical sciences, is indeed marvelous. >>

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


(3) Concerning Linguistic Science (sgra rig pa), [gšen rab mi bo] [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 śes sñiñ po, see LSDz, pp.89, 91-97. On the second practitioner rGyal gšen Mi lus bsam legs, see Martin (1994) 51-64.

⁷ Concerning the Klu ’bum, see Index of BGSB (2007). It is to be noted that the Buddhists in Tibet regarded this Bon po scripture very important and so most of the Buddhist monasteries and temples usually kept either a manuscript or printed copy of the scripture for the reason that it contains stories of how sTon pa gšen rab mi bo pacified the Klu being regarded as the masters of the natural environment.
rtsod 'bum khra bo\(^1\) / Thugs rje'i lha 'bum dkar po\(^2\) daṅ gsum / lha srin\(^3\) gyi mtshams\(^4\) su rMa lo daṅ g-Yu\(^5\) (112a\(^3\)) lo la gsuñs so // sgra tshad gñis yin pas snod\(^5\) gñis so //

(4) bzo rig pa la sKu gSuñ Thugs kyi bzo 'bum\(^6\) gsum mo // (A.2967) (112a\(^4\))

(5) gso ba rig pa la gSo bya'i nad 'bum nag po\(^7\) / gSo thabs kyi dpyad\(^8\) 'bum khra bo\(^9\) / gSo byed kyi sman 'bum dkar po\(^10\) (112a\(^5\)) daṅ gsum / ri g-Yuñ druñ

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\(^1\) N.A.
\(^2\) N.A.
\(^3\) sprin A
\(^4\) 'tshams AB
\(^5\) AB insert daṅ.
\(^6\) N.A.
\(^7\) See "gSo ba rig pa'i sman rgyud 'bum bzí" in Index of BGSB (2007).
\(^8\) spyad A
\(^9\) See "gSo ba rig pa'i sman rgyud 'bum bzí" in Index of BGSB (2007).
\(^10\) See "gSo ba rig pa'i sman rgyud 'bum bzí" 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 gSuni Thugs kyi bzo 'bum).

(5) Concerning the Medical Science (gsos ba rig pa), [gŚen rab mi bo] proclaimed to dPyad bu khri śes⁹ on the mountain g-Yuṅ druṅ 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 gsas bu rMa lo); gYu lo is considered as a spiritual son and emanation of the Speech of gŚen rab mi bo (ZM 57.19: gsuni las sprul pa'i gsas bu g-Yu lo). They are also counted among the four mtshan Idan khye'u. Cf. (Minpaku Lexicon) mtshan Idan khye'u bži - 1) rMa lo, 2) g-Yu lo, 3) gTo bu 'bum saṅs, 4) dPyad bu khri śes. The last two are also counted among the eight sons of gŚen rab : cf. LShDz, Beijing, 42.22-43.4: 1) gTo bu 'bum saṅs, 2) dPyad bu khri śes, 3) Luṅ 'dren gsal ba, 4) rGyud 'dren sgron ma, 5) 'Ol drug thaṅ po, 6) Mu cho ldem drug, 7) g-Yuṅ druṅ dbaṅ Idan, 8) Phril bu chuṅ.

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

dgu btsegs\(^1\) su dPyad\(^2\) bu khri šes la gsun\(s\)o // ces pa rnam rNam rgyal\(^3\) las bṣad do //

[1-2] mo yan phyi\(^{(112b1)}\) rig\(^4\) te / Ju\(^5\) thig\(^6\) rgyud 'bum\(^7\) las / \(^{(A.29b8)}\)
phya gšen theg pa'i rgyud bstan pa\(^8\) / sprul pa bcu gcig\(^9\) kun gsal 'di / bdag\(^{(112b2)}\)
don ma yin gzan don yin /
ces pas mdud pa sum brgya drug bcu ni / Iha kham\(s\)\(^{10}\) kyi mdud\(^11\) pa brgya ni śu / 'dre\(^{12}\) kham\(s\)\(^{(112b3)}\) kyi mdud\(^13\) pa brgya ni śu 'o\(^{14}\) // de yan ba sbal khyuṅ gsum mo // Žan\(^{(A.29b9)}\) žuṅ gi ju\(^15\) thig / Mi\(^16\) fiṅ gi sog\(^17\) pa / ma saṅs kyi mde'u\(^18\) rams
\(^{(112b4)}\) phyi rig pa'o //

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\(^{1}\) rtsegs A
\(^{2}\) spyad A
\(^{3}\) ≡ BK59; 82.6-83.2: gso ba rig pa'i (83.1) bon sde gsum ni / gso bya'i nad 'bum nag po / gso byed kyi 'tsho 'bum khrā'o (sic, read khra bo) / rnam rgyal gyi sman 'bum dkar po gsum (2) 'ol mo luṅ riṅs su gtan la phabs te / snod ni dPyad bu khri šes la bstan no /
\(^{4}\) rigs A
\(^{5}\) bcu A
\(^{6}\) tig A
\(^{7}\) N.A.
\(^{8}\) par A
\(^{9}\) thig A
\(^{10}\) 'kham\(s\) A
\(^{11}\) 'dud A
\(^{12}\) 'brel A
\(^{13}\) 'dud A
\(^{14}\) 'am B
\(^{15}\) bcu A, B om.
\(^{16}\) me B
\(^{17}\) swo A
\(^{18}\) rde'u B
about] the Diagnosis, the Means of Cure" (gSo thabs kyi dpyad 'bum khra bo), and the "White [volume of] One hundred thousand [lines about] the Medicine which cures" (gSo byed kyi sman 'bum dkar po).

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

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

<<This teaching of the treatise (rgyud) of the Vehicle of the gŚen of Prediction (phya gśen theg pa), which completely clarifies the eleven emanations12, is not for one’s own sake (bdag don)13, but for the sake of others (gţan don).>>

As for the three hundred and sixty knots, there are a hundred and twenty knots of the realm of gods and a hundred and twenty knots of the realm of demons ('dre khams)14. These are also [knots of] cow (ba), frog (sbal), and garuḍa (khyuṅ)15. The Knot-Sortilege (ju thig) of Žaṅ żuṅ16, the scapula (sog

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

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

13 The expression bdag don is very often used in Bon texts, while in Buddhist texts the expression raṅ don is normally used.

14 Another hundred and twenty are lacking.

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

16 The Žaṅ żuṅ 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 żuṅ 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 gtsan tshigs (mchan: tshad ma rtog ge) sgra rig daṅ / bzo daṅ gso ba gnas bla'o (mchan: phyi rig med)² ces pas / phyi³ rig (112b5) pa phyag sen kho na ma yin te / skabs 'dir 'byun ba'o⁴ // Thugs rje byams⁵ ma⁶ las (A.29b10)

phyi rig naṅ rig sgra rig daṅ / bzo (113a1) rig gso⁷ rig gtsan tshigs rig⁸ ces pa⁹ drug go //

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¹ ban A
² This mchan, which is correctly placed here in A, is mistakenly placed in B 113a2.
³ naṅ AB
⁴ pa'o AB
⁵ bya A
⁶ N.I.
⁷ bso A
⁸ rigs B
⁹ pas A
pa) [divination] of Tangut (Mi ŋag)\textsuperscript{17}, and the arrow-head (md'e'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].

\textsuperscript{17} No other source so far has been found stating that this system of divination originated in Mi ŋag. However, some Tibetan sources suggest that it was introduced from Gilgit (Stein 1972: 232). 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 (dbsad mdzad) of Tibet prior to the coming of gNuna khri btsan po, the first Tibetan king, it is said that the ma saṅs ru dgu governed the country (IDe'u chos 'byun, 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 sdom dgu) and their nine sisters (ma saṅs sdom dgu'i lcam), all are enumerated in the Jig rten phuṅ byed kyi rgyud (pp.677-693), one of the nine treatises of Phur pa (see, Phur pa rgyud dgu in the Index of BGSB 2007). In this text origin myths and iconographic descriptions of the nine brothers and their sisters are given in a lyric style writing that reminds us of the old poems of the Dunhuang manuscripts. By the same token, the treatise also provides the geographical origin of the ma saṅs sdom 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} Interlineal commentary: "there is no External Science" (phyi rig med).

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

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

[2] gņis pa snañ gšen ni / lha 'dre'i snañ ba¹ dañ mthun par ston pas (113a2) snañ gšen no // de'i bon ni² / sNañ gšen rtsa ba¹ mdo dgu³ las /

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

<1> gyer sgo bži dañ <2> skad gcoⁿ⁶ dgu /
<3> gtañ⁷ (113a³) rag bži bcu⁸ rtsa gņis so //

ces pas / de la <1> gyer sgo bži ni / yañ de fiḍ⁹ las /

lha g-yañ gņan sri‘i gyer sgo bži /

ces pas / (113a⁴) <1-1> yar gsol ba lha‘i gtsañ sgor gyer ba / <1-2> mar non pa sri‘i¹⁰ byur sgor gyer ba / <1-3> phar (A.30a²) gtoñ¹¹ pa spyi‘i glud¹² sgor gyer ba /
<1-4> tshur skyob pa phya‘i (113a⁵) g-yañ sgor gyer ba‘o //

de la <1-1> gtsañ sgor gyer ba ni lha sel la bya ste / lco ga‘i¹³ yar sel dañ / ru

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

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

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

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

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

Therefore, [the four Portals of Incantation are] <1-1> Praying upward, Incantation at the pure portal of gods, <1-2> Supressing downward, Incantation at the portal of misfortune (byur sgo) of vampires (sri),<sup>23</sup> <1-3> Sending away, Incantation at the portal of general ransoms (glud),<sup>24</sup> <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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<sup>23</sup> The original reading ši ra is corrected to sri. The term ši ra is not known.

bži gsas kyi mgur sel (113b1) lHa sras¹ 'od dkar gyi dog² sel la sogs / sel dkar brgya ñi şu’o // de gñis su ma (A,30a3) phye ba 'byuñ ba'ï stoñ sel / gšen³ gyi dug (113b2) sel /

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

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

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bšen A
⁴ the A
⁵ trañs AB
⁶ sde la AB
⁷ s dus AB
⁸ ya ņal AB
upward of larks (*kco ga*),\(^{25}\) the purification of the throats of the gods of the four corners (*ru bţi gsas*), \([113b]\) the purification of the earth (*dog sel*) of lHa sras\(^{26}\) ‘od dkar.\(^{27}\) [There are also purifications which are] not divided into these two, [namely, upward and downward,] such as the purification of a thousand elements (*byuṅ ba’i ston sel*) and the purification of the poison of gŚen (gśen gyi dug sel).

<1-2> The incantation downward for vampires is the exorcism of demons (*’dre sel*). There are a hundred and twenty black [rituals of] exorcisms (*sel nag*), such as the exorcism for averting the eight kinds [of gods and demons] (*sde brgyad*),\(^ {28}\) the exorcism for [averting] the blood (*dmar sel*)\(^ {29}\) of the one-leg demons (*the’u raṅ*),\(^ {30}\) the exorcism for removing the disaster of placenta (*śa ma’i riṅ sel*).\(^ {31}\) There are [also] one hundred and twenty multi-colored [rituals of] exorcism (*sel khra*), such as the purification of the arrow (*mda’ sel*) of unmarried men (*mi hraṅs*).\(^ {32}\) [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

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

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

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

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

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

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

\(^{31}\) Cf. ANTG (BTK = MT 191) 243.1 : *śa ma’i ra’i raṅ sel*; ANTG2 (BTK = MT 191) 349.2: same as BGSB.

\(^{32}\) The meaning of the original reading *mi traṅs* is not clear. We corrected it to *mi hraṅs*, but it is uncertain.
gsum 'du ste / lha sel 'dre sel klu sel lo //

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

<1-3-2> yan lag ni gto2 sgo3 chen po bži goñ (114a1) khal dañ lña’o //
de la gto sgo4 bži ni / <1-3-2-1> ri dags 5 ša ba bon5 skor gcig / <1-3-2-2> srid pa gto6 dgu’i bon skor gto7 gcig / <1-3-2-3> sa (114a2) bdag gñan gyi sdums8 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 sgros AB
4 sgro AB
5 ša bon A
6 gtor A
7 to A
8 sdum B
9 to A
10 to A
further, [they are] condensed into three, namely the purification of gods (lha sel), the exorcism of demons (dre sel), and the exorcism of nāga (klu sel).

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

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

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

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

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

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

35 The sa bdag is one of the four types of spirits which the Bon tradition recognizes. The sa bdag, the spirits of earth, inhabit the ground, and their permission is always sought when a construction work begins and when a ritual is performed. They also play an important role in astrology. For their depiction, see sDe srid Sangs rgyas rgya mtsho, 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 rtis kyi legs bsad mkas pa'i migul rgyan Vaidūra dkar po'i do šal dpyod ldan sün nor, (2 vols), Kruñ go'i Bod kyi šes rig dpe skrun kha, 1996. See also note 52.

36 The gnān is one of the eleven g-yen of the earth (sa g-yen), see Mimaki (2000) 104. It is also one of the four spirits, see note 52. Cf. also Arrow, articles, nos. 21, 22, 24.
de la <1-3-2-1> ša ba’i\(^1\) ² bon skor\(^2\) (A.30a6) maṅ yan dgu ru ’du ste / ¹ mi bu rin (114a3) chen glud\(^3\) kyis bslu\(^4\) ba’i ša ba daṅ / ² bdud kha ’baṅs su bsgur ba’i ša ba daṅ / ³ lhā’i\(^5\) dal\(^6\) kha brgyur ba’i ša ba daṅ / ⁴ bgegs rigs byol kha (114a4) bsgur ba’i ša ba daṅ / ⁵ sdaṅ sems byad kha bzlog pa’i ša ba daṅ / ⁶ sluṅs bus khram kha bsgur ba’i (A.30a7) ša ba daṅ / ⁷ sluṅs rdib\(^7\) phuṅ sri gnon pa’i (114a5) ša ba daṅ / ⁸ ltas ŋan dgra\(^8\) than bzlog pa’i ša ba daṅ / ⁹ klu gnan sa bdag bcos pa’i ša ba daṅ dgu’o //

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\(^1\) pa’i B
\(^2\) la A, gto\(_l\) B
\(^3\) blud A
\(^4\) slu A, blu ANTG 243.4, blud ANTG2 349.5
\(^5\) lhā’i B
\(^6\) dam A
\(^7\) rta’i B ANTG, rdib A ANTG2
\(^8\) gra A
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)\textsuperscript{37} pretended [to be a real man], ② a deer that turns away the mouth of demon (bdud kha) as a servant (’ba⁶s),\textsuperscript{38} ③ a deer that turns away the epidemic (dal kha)\textsuperscript{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 sms), ⑥ a deer [as ransom] that turns away the black list (khram kha)\textsuperscript{40} of sex-change (sluï̂n bsus)\textsuperscript{41} [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluï̂n rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bcos pa) with näga, gñan, and sa bdag.\textsuperscript{42}

\textsuperscript{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 ’iad (iied) kyi ’pha⁶s bai mi bu rin chen si / (p. 519.2); mi bu rin chen gñen tsha grois / (p. 534.3-4).

\textsuperscript{38} ’pha⁶s (ANTG 349.5).

\textsuperscript{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 tgya tshig mdzod chen mo) 疫病、災害 ; (Minpaku Lexicon) frost and hail that harm the harvest.

\textsuperscript{40} The Hor bstun Lexicon defines the word khram kha as ri mo dañ bdud kyis dmod pa, "figures and the curse pronounced by demons." The ri mo here apparently refers to what one writes on the khram si⁹, the wooden tablet for recording the names of persons who committed an evil act, hence the expression khram la btub which occurs in early documents and is translated as "on etablit le registre rouge" (Bacot et al 1940: 17, 43). Cf. also Uebach 2008: RET 14, p. 57 et seq. It is therefore an ancient usage of the administration attested in Dunhuang documents just referred to, but later it had come to have only ritual meaning. For illustrations of ritual usage of this, see Secret Visions 123, No.5 (Plate 25) and 131, No.22 (Plate 29).

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

\textsuperscript{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 cu¹ (114b₁) yod kyan / dkar nag dmar gsum khra bo dañ bžir 'du ste / ① dkar po Tshaṅs pa lha'i² (A.30a8) gto² dgu ni / Yab lha bdal drug la sogs pa'i gto³ (114b₂) dgu'o // ② nag po sa bdag gnан gyi gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ③ dmar po sme⁷ mnol⁸ thog gi⁹ (114b₃) gto⁹ dgu ni / rgya'u 'thiṅ kha gto¹₀ dgu la sogs so // ④ khra bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gšen rab (A.30a₉) smon pa tsam gyi gto¹₄ dgu (114b₄) la sogs pa'o //

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¹ rto A
² gtor A
³ rto A
⁴ rto A
⁵ rto A
⁶ dgu'o A, dgu bo B
⁷ me AB, cf. dme' ANTG 243.6 ANTG2 349.7
⁸ gnol A
⁹ rto A
¹₀ rto A
¹₁ ya AB, yo ANTG 243.6 ANTG2 349.7
¹² bcod A, bcas B, bcos ANTG 243.6 ANTG2 349.7
¹₃ rto A
¹₄ rto A
<1-3-2-2> Even though there are three hundred and sixty [types of] "nine\(^{43}\) rituals" (gto dgu), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. ① The white "nine rituals" of the god Brahman (Tsha'nis pa lha'i gto dgu)\(^{44}\) are "nine rituals," such as those concerning [the god] Yab lha bdal drug,\(^{45}\) etc. ② The black "nine rituals" of sa bdag and gñan are those such as the "nine rituals" of the wishing black head people (smon mi\(^{46}\) mgo nag), etc. ③ The red "nine rituals" of the lightning (thog)\(^{47}\) carrying the impurity (sme)\(^{48}\) are those such as the "nine rituals" of rGya'u 'thiṅ kha,\(^{49}\) etc. ④ The multi-colored "nine rituals" that correct the crooked world (srid pa yo\(^{50}\) bcos)\(^{51}\) are those such as the "nine rituals" that are just the wish of gŠen rab [mi bo], etc.

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

\(^{44}\) The Tsha'nis 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 hoṅ nas thon pa'i bod kyi lo rgyus yig cha, Mi rigs dpe skrun kha, Beijing, 1992. p. 68, l. 9 and p. 69.1.3 (P.T. 1286).

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

\(^{47}\) Cf. Arrow 384.

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

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

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

\(^{51}\) The original reading of BGSB, srid pa ya bcos (A, --- bcas B), which does not make sense, should be corrected to srid pa yo bcos, according to the reading in ANTG 243.6 and ANTG2 349.7. In the bKa' brten, there are many texts, that contain yo bcos in the title: see Karmay, Samten and Nagano, Yasuhiko (ed.) (2001): A Catalogue of the New Collection of Katen Texts, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.
<1-3-2-3> sdum¹ la mañ yañ klu gñan sa bdag gtod dañ bźi / sman 'brog² bzed dañ gsum gyi bcos thabs dañ bdun du 'dus¹¹‡ so //
<1-3-2-4> rgyal po la mañ yañ / gra dkar gra dmar gñis su 'dus so //
<1-3-2-5> goñ khal gyi bon ni / de rnams kun la sna sel dgos pas¹¹⁵‡ sel (A.₃₀b₃) 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 (sdums), even though these are many, one can reduce them to the means of treating (bcos thabs) seven [categories of spirits]: four [categories of spirits], namely nāga, gñan, sa bdag, and gtod,\textsuperscript{52} plus three [categories of spirits], namely sman, 'brog,\textsuperscript{53} and bzed.\textsuperscript{54}

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

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

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

\textsuperscript{52} These are the four types of spirits that the Bon tradition recognizes. It gives men advice to respect them in order to have a harmonious relationship with nature, namely water, the sphere of the high altitude, soil, and rock: 1) The klu, the aquatic spirits, dwelling in ponds, lakes, rivers and oceans and underground; the term klu is used in Buddhist texts to translate the Sanskrit term nāga. The klu are ambivalent in their interconnection with men. There are three volumes dealing with the klu, the Klu bum dkar nag khra gsun, see BK 8 (cf. Martin et al 2003, No. 8). See also a bibliographical notice in the Index of 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 gtod, the spirits of rocks, who dwell in the rocks. These do not seem to play any significant role in any ritual in the way the above three types of spirits do. There are four scriptural texts devoted to how to deal with these spirits when man finds himself in conflict with them. They are called rNams 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).

\textsuperscript{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.


\textsuperscript{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> gšin¹ phya gņis su ’dus so //
<1-4-1> gson phya sum cu² so gņis yod de / gšen za fia mig dañ / lHa³
btsun rma ya than dañ / Ma yams (115a3) sroñ mo than dañ gsum phya glud do //
(A.30b2) g-yuñ druñ phya dar che chuñ gņis phya gsas /⁴ Mu ye pra phud dañ /
g-Yañ lha dgu skor gņis phya’i phugs⁵ / Tshe (115a4) phya dkar mo dañ / Thor
chog dkar po gņis phya’i ⁶ glud do⁶ // gsañ ba la Ma ru tshe ni phya’i ru’o /⁷

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¹ Cf. ši ANTG 244.1, ANTG2 350.1
² brgya AB, cu ANTG 244.1, ANTG2 350.1
³ rje B
⁴ AB om.
⁵ phug B
⁶ bslu bo A
⁷ AB om.
phya (tshur phy a sgor gyer ba), when one explains in detail about the phya, there are forty-two⁵⁶ Portals of Bon (bon sgo⁵⁷). When one reduces them, one can reduce them to two [phya], namely <1-4-1> the phya for the living (gs on phya), and <1-4-2> the phya for the dead (gśi n phya)⁵⁸.

<1-4-1> There are thirty-two⁵⁹ phya for the living (gs on phya). gŚen za ŋa mig,⁶⁰ lHa btsun rma ya thaṅ,⁶¹ and Ma yams sroṅ mo thaṅ⁶²; 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 phud⁶³ and g-Yaṅ lha dgu skor⁶⁴; these two are the innermost of the phya (phy a'i phugs). Tshe phya dkar mo⁶⁵ and Thor chog dkar po⁶⁶; these two are the ransoms of the phya (phya'i glud).⁶⁷ For secrecy (gsaṅ ba la), Ma ru

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⁵⁶ Cf. ANTG 244.5-6: gsun pa gto rab bźi bcu rtsa gni s ni gyer sgo bźi la bźi bcu / thar glud gni s la bźi bcu gni s stor / ; cf. ANTG2 350.5.
⁵⁷ le A, lo B, sgo ANTG Cf. ANTG 243.7-244.1: tshur bskyobs pa'i phya'i g-yuṅ sgo gyer ba la yaṅ / bon sgo bźi bcu rtsa gni s ste / gson phya sum bcu so gni s / śi (sic, read gśin?) phya bcu daṅ bźi bcu rtsa gni s so / ; cf. ANTG2 349.8-3501.
⁵⁸ The reading is ši phya in ANTG (244.1) and ANTG2 (350.1) .
⁵⁹ The original reading of BGSB, sum b rgya so gni s (three hundred and thirty-two), is corrected to sum cu so gni s (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1 .
⁶⁰ The identity of gŚen za ŋa mig remains unknown. The word gśen za “lady of gŚen” normally refers to the two daughters of gŚen rab mi bo; see gZer mig, p. 444 passim.
⁶¹ The identity of this name remains unknown to us. The use of the word thaṅ in personal names is frequently attested in early documents such as those from Dunhuang; see Lalou (1953) 1: Tha нима 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 mṭhar 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 gyi¹ phya ni phya yi ŋes tshig go // (115a5) saṅs po’i phya gzung² ni (A.30b3) phya’i mthar thug go //

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

phya phya yer ba bcu gsum ni / ① gto⁸ phya staṅs kyis⁹ ra rgan ¹⁰ sgrig pa’i ¹⁰ phya ni phyugs phya / ② bdud rtsi zil thig¹¹ ni zas kyi (115b3) phya / ③ g-yaṅ dkar sder mo thāṅ ni dönos grub bsruṅ¹² ba’i phya / de yan chad la ŋi śu rtsa gñis /

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1 gyis A
2 bzung A, bzung B
3 bzung A
4 cha AB
5 cha AB
6 AB om.
7 rla A
8 rto A
9 kyi AB
10 sgrig pa’i AB
11 thigs A
12 bṣuṅ A
tshe\(^{68}\) is the horn of the phya (phya'i ru). The phya of Ye mi ston ldan\(^{69}\) is the definition (ties tshig) of the phya (phya yi ties tshig). The text of the phya (phya gzung) of Sañs po ['bum khri]\(^{70}\) is the best (mttar thug) of the phya.

Further, ten\(^{71}\) accepted texts (bzed gzung) are: ① the male guide of the sky, the phya of arrow (mda' phya); ② the female guide of the land, the phya of the spindle ('phañ phya); [115b] ③ the phya of the rodent (bra gu)\(^{72}\) 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 (sañ phung) of luck (bkra śis) and ⑥ the spiritual phya (thugs phya) of garda (bya khyü), the phya of the bride (bag ma).

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

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

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

\(^{70}\) The spelling of this phrase is not consistant. Manuscript A reads phya bzung, while Manuscript B reads phya bzung, 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 gséggs gtsos bzi: 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 gséggs gtsos bzi is not found in gZer mig, but is found in gZi brjìd, vol.5, chap. 24, pp. 389, 398 et seq. Cf. (Mimpaku Lexicon) bder gséggs gtsos bzi : 1) Sa trig er sañs, 2) gšen lha 'od dkar, 3) Sañs po 'bum khri, 4) sTon pa gšen rab.

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

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

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

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

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

<1-4-2> gṣin phya\(^7\) la bcu yod do // ① Sa le dmu dgu daṅ / ② Caṅ\(^8\) šes sbal
(116a1) bu daṅ / ③ Phya cha rgya 'dre daṅ / (A.30b6) gsum\(^9\) kas\(^10\) phya\(^11\) yi\(^12\) yon tan
bṣer / ④ Yod 'bum dkar po daṅ ⑤ Med 'bum nag po gnis (116a2) kyis phya'i legs

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

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

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

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

77 Cf. (Minpaku Lexicon) dmu yad: 1 mar kha: liquid butter, ghee 2 zas bcud: the essence of food, the excellent taste of food, nourishment, vitamins, 3 bdud rtṣi: nectar, ambrosia, amrita, 4 dṅos 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 rnon mo (sGra ’grel, p. 56) or dBal so mi thung (sGra ’grel, p. 61).
82 Med 'bum nag po is the name of a deity who represents the negative side in the dual world and is opposed to the primordial deity Yod kham srid pa'i rgyal po in the Bon cosmogony (sGra ’grel, p. 53); cf. Arrow 130.
83 While the spelling of the phrase Phya sūg g-yu lo is evidently correct, the spelling of the second phrase g-Yaṅ phya len rgyud is not certain, especially the word len rgyud. No other sources could be found to check the spelling. We just assume that the two phrases are titles of ritual texts.
ñes dbye / ⁶ Phya sug g-yu lo dañ / ⁷ g-Yaṅ phya len¹ rgyud gñis kyis phya phugs² gar 'gro brtag / ⁸ Phya sog³ lte bu bžens⁴ (116a³) pa dañ / ⁹ gŚin gyi 'gab g-yaṅ dañ / ¹⁰ sMra (A.30b7) the ṭo legs pa'i rta g-yaṅ dañ gsum gyis phya'i mdo bsdus /

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

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

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

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

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

<2> The second [teaching of the sNaṅ gšen theg pa, namely] nine ululations are [the following]. <2-1> [As for] Praying (gsol ba), for gods, there are two ululations: ¹ with the weeping voice of the turquoise dragon, one collects the army of gods (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 söl 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. GSB 116b1) . We can find the same idea in Cuckoo 38.16: Ḿa ḿi phya phyug (sic, read phyugs) g-yaṅ ’kug. But we should not forget that we saw previously (GBS 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 bruṅ gi tshe / g-yaṅ zer na de ſiḥ 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-yaṅ bkug /

<2-3> gņan po spyi la skad gcoṅ ① gsum ste / ⑤ khu byug gsuṅ sṅan gyis

(116b2) lha srin (A,30b9) spro ba bskyed / ⑥ lco ga’i ’gyur skad kyis glud⑤ lam bstan /

⑦ ne tso’i gcoṅ⑨ skad kyis lha srin brda sprad /

<2-4> gnon pa sri la skad gcoṅ④ (116b3) gņis ste / ⑧ pho rog lto skad kyis sri’i

byuṅ khuṅs gdab / stag sbraṅ bu’i skad kyis sri khams mnan //

<3> gsum pa gtaṅ⑤ rag bźi (A,31a1) bcu rtsa gņis (116b4) ni / <3-1> gsol ba lha la
gtaṅ rag bcu / <3-2> skyob pa phya⑥ la bcu / <3-3> gņan po spyi la bcu /

<3-4> gnon pa sri la bcu / thar glud⑦ gņis te bźi (116b5) bcu rtsa gņis so // glud⑧

la⑨ bcu gsum yod kyaṅ / che šas dan chuṅ šas gņis so //
one catches [116b] the phya of human beings (*mi'i phya*); ④ with the cry (*sgra skad*) of a peacock, one summons the vital essence of the riches of domestic aminals (*phyugs kyi g-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 śas*) and the smaller part (*chuñ śas*).⁹³

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

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

⁹¹ Cf. BGSB 117a2: *thar bon gyi rgyañ śin yin pa khyer bar bya*.

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

⁹³ These two terms, the larger part (*che śas*) and the smaller part (*chuñ śas*), are attested in certain texts. Cf. *Khro bo sku gṣun thugs kyi sgrub thabs kyi 'grel pa gsal byed phrub gyi me loṅ* of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: *glud che śas chuñ śas skabs dañ sbyar la gtañ i*. Cf. also the gSaṅ ba sṅags kyi bṣen bsgrub las gsum mam par byed pa lha gñen śel
de yaṅ 'o gñaṇ1 (A.31a2) bon gyi rkaṅ 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 thoṅs par bya / thab bon gyi (117a2) bsags pa yin pas dag par bya / phya bon gyi rke6 rag7 yin (A.31a3) pas dam du bcīṇ / thar bon gyi rgya8 śiṅ yin pas 9khyer bar9 bya / glud bon gyi lhu10 (117a3) gzugs11 yin pas tshaṅs12 par bya / ya sel goṅ 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 / smraṅ la chad lhag med par gyer / phud ma gtor15 bar yas mi bsog16 / gar mduṅ ma btsugs bar bon mi gyer17 / glud18 sna

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1 gñaṇ B
2 gto B, gtoḍ A, dor ANTG2, dod la ANTG
3 'tshams AB
4 chod AB ANTG2, mchod ANTG
5 mtshe than AB, tshes thun ANTG ANTG2
6 skye AB
7 rag B
8 rgya B, rgyaṅ A ANTG, gtsaṅ ANTG2
9 khyed par A, khyad par B
10 lhu AB ANTG2, glu ANTG
11 gzugs AB ANTG, tshigs ANTG2
12 tshaṅ AB ANTG2, tshaṅs ANTG
13 Cf. ņa ANTG ANTG2
14 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 mtšhe than plant⁹⁶ is the invitation of the teaching (bon), one should give it as a present. Since the kitchen is the confession (bṣags 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 bcii). 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 sdi 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 sdi gto is a corrupted form of phyi tho, the "outer demarcation." The word for demarcation is mtshams chod, and there are three demarcations: phyi mtshams, "outer demarcation," naṅ mtshams, "inner demarcation," and gsaṅ mtshams, "innermost demarcation" (RYK pp.420, 4230); cf. Ži khro Vol.2, pp. 1864-1866 (BTK = MT 126).

⁹⁶ The term mtše of mtše than probably refers to the plant called mtše, Ephedra gerardiana (Meyer 1983: 178). The use of the mtše 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 gźug² zor gyis btul / zor gźug³ g-yañ du skyel⁴ / de ltar ma nor (A.31a5) gźuñ bźin spyad gyur na / gźan don mthar (117b1) phyin bdag don lhun gyis grub / ces pa phal che gSon⁵ gyi gra 'chad⁶ ⁷ las bśad do // sNañ gšen gyi rgyud g-Yuñ druñ gsal 'byed⁸ las

sku 'i (117b2) don du yas thags bsog⁹ //
gsuñ gi don du smrañ la gyer // (A.31a6)
thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //
khān¹⁰ stoñ mgRon (117b3) po bsogs pa 'dra //
tshig med yas la re ba de //
lag med gser g-yu mthoñ ba 'dra //
yas dañ smrañ ¹¹ du 'dzom¹¹ lags kyañ //
¹²-tiñ 'dzin¹² (117b4) byin gyis ma brlabs na //
¹³-sar pa¹³ (A.31a7) bro¹⁴ glu¹⁵ 'khrab pa 'dra

ces so //

¹ blud A
² bźug A
³ bźug A
⁴ skyam AB, bskyab ANTG2, skyabs ANTG
⁵ bson A
⁶ chad B
⁷ N.I.
⁸ N.I.
⁹ sog B
¹⁰ kha AB ANTG, khān 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).\(^{98}\) Conduct (skyel) the end of the zor weapon to the vital essence of riches (g-yan). If one practices in this way without error according to the manual (gzu\(\bar{n}\)), the benefit for others' sake (gzan don) is [117b] completed, and the benefit for the sake of oneself (bdag don)\(^{99}\) is realised spontaneously.

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

It is said in the "Everlasting Clarification, Treatise of the g\(\tilde{\text{S}}\)en of Appearance" (sNa\(\tilde{\text{n}}\) g\(\tilde{\text{S}}\)en gyi rgyud g-Yu\(\tilde{\text{n}}\) dru\(\bar{n}\) gsal 'byed):

<<Collect the ritual items (yas thags) for the sake of the Body. Intone the exposition of the archetype (smra\(\bar{n}\)) for the sake of the Speech. Bless [the ritual items] for the sake of the Mind. To put one's hope just on the word without ritual-items (yas), that is like gathering the guests in an empty house (kha\(\tilde{n}\) sto\(\bar{n}\)). 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 (smra\(\bar{n}\)), if they are not blessed by meditation, that is like a young man (\(\tilde{s}\)ar pa)\(^{101}\) dancing and singing [: and nothing more]].>>\(^{102}\)

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

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

\(^{100}\) The reading kha sto\(\bar{n}\) of BGSB should be corrected to kha\(\tilde{n}\) sto\(\bar{n}\) according to the citation in the LRZ 132.6 = (BTK = MT 281) 137.6. Cf. infra n.111.

\(^{101}\) The original reading of BGSB, \(\tilde{s}\)ar ba, is corrected to \(\tilde{s}\)ar pa according to ANTH. Cf. the reading \(\tilde{s}\)on pa in LRZ 133.2 = (BTK = MT 281) 138.1.

\(^{102}\) This part is cited in the Lu\(\tilde{n}\) rig mdzod (LRZ 132.6-133.2 = [BKT = MT 281] 137.6-138.1) under the title sNa\(\tilde{n}\) g\(\tilde{S}\)en gyi rgyud gsal byed.
[[3] 'phrul gsên theg pa]

[3] gsum pa 'phrul gsên ni / rdzu 'phrul gyis dgra bgegs ¹ 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\(^{103}\) (phrul gšen theg pa)]

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

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

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\(^{103}\) 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 Dipamkaraśīrṇaṇa et le Pañḍaptāika de Yavanadvīpa / Suvarṇadvīpa," in: Tantric and Taoist Studies in honour of R. A. Stein, edited by Michel Strickmann, volume one, Mélanges chinois et bouddhiques, volume XX, pp. 212-226. According to Snellgrove, to "release" the consciousness from the body is a tantric euphemism for "slaying by ritual." But it should be noticed that sgrol does not only mean "release the consciousness from the body", but also "liberate the consciousness for deliverance," namely, "let the consciousness reach enlightenment." The earliest Tibetan source in which the two tantric practices sbyor ba and sgrol ba are referred to is the edict of Lha Bla ma Ye sès ‘od who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50).

\(^{105}\) The definition is slightly different from that given in the gZi brjyd. Cf. Snellgrove (1967) 98.5-6: ‘phrul ni snañ žiñ 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.’

\(^{106}\) Cf. ‘Grel bzhī (new ed.) 500.1-5 (= ed. Dolanži, 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 bzhī / bon niid la dmigs pa’i rdzu ’phrul gnis so / de las dāi po dgra la dmigs pa’i rdzu ’phrul bdun ni gsad pa’i rdzu ’phrul dān / gso ba’i rdzu ’phrul dān / dbab pa’i rdzu ’phrul dān / gcad pa’i rdzu ’phrul dān / lhas ryan gyi rdzu ’phrul dān / cho ’phrul gyi rdzu ’phrul dān / cag chiñs kyi rdzu ’phrul dān bdun no / bgegs la dmigs pa’i rdzu ’phrul ni / enan pa’i rdzu ’phrul dān / gzin ba’i rdzu ’phrul dān / bsad pa’i rdzu ’phrul dān / bsreg pa’i rdzu ’phrul dān bzhī’o / bon niid la dmigs pa’i rdzu ’phrul gnis ni / gzan don la dmigs pa’i rdzu ’phrul dān / rai don la dmigs pa’i rdzu ’phrul dān 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. Dolanži, 136.2-4) as a citation from the Las thig.

\(^{107}\) Cf. Snellgrove (1967) 98.20: gsad gcad dbab dān bsgral ba’i las byas kyan / "although one uses the rites of slaughter and of ‘enforced release’.” Here the words gcad and dbab are not translated.

\(^{108}\) The reading of BGSB spyad should be corrected to gcad accoding to that of the ‘Grel bzhī (new ed.)
gsad' gnis / ltañ nan cho 'phrul gnis / jag chinn dañ bdun no // bgegs (A.31a8) la dmigs pa bži ni 1 mnan 2 gzi (118a2) gnis / bkar' 4 sreg gnis te5 bži'o // bon ñid la dmigs pa gnis ni / bdag don gzan don gnis so // ces so //

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

[I] dañ po la [I-1] rnam ñes lha ru bsgral ba dañ / [I-2] phuñ po dur khrod du bsgral ba'o // (A.31a9) [I-1] dañ po la yañ (118a4) gnis las / [I-1-1] bsgral bya ni /

'Gu ya srog 'dzin8 las /

bsgral9 bar bya ba'i10 žiñ11 bcu ni /
bad omens (ltas rian) and magic (cho phrul), and binding the robber [with strings] (jag chiñ)\(^\text{109}\); these are seven [in all]. The four [Magical Powers] intended against impeders (bgegs) are: the first set of two, 1 suppressing (mnan) and 2 pressing (gzir), and the second set of two, 3 expelling (bkar)\(^\text{110}\) and 4 burning (sreg); these are four [in all]. The two [Magical Powers] intended for the real nature of Bon (bon ñid) are two, namely the benefit for the sake of oneself (bdag don)\(^\text{111}\) and the benefit for the sake of others (gzan don).>>

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

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

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

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

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500.3 (= ed. Dolanji, 492.4)

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

108 Cf. bsad pa “gathering” in ’Grel bzí (new ed.) 402.5.

111 In BGSB bdag don is always used instead of rañ don, but in ’Grel bzí (new ed. 402.6) rañ don is used as in Buddhist texts. Cf. supra n.99

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

113 In our BGSB (9a2-4), mention was already made about the ten fields of enforced release (bsgral ba’i źiñ bcu) based on the cited passage of the Ži khro rtsa ’grel (N.A.), but the contents of these ten fields
ces pas / ① bstan pa'i spyi dgra / ② bla ma'i (118a5) sku dgra / ③ sgrub gs'en gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka' da'n dam las 'gal ba / ⑥ gs'en ③ (A.31b1) gyi dkor la rlom pa / ⑦ ma ŋes (118b1) stabs la bcod pa / ⑧ byaṅ chub sgrub pa la bar chad byed pa / ⑨ sems can yoṅs la gnod pa / ⑩ srid pa'i gto la 'gal ba daṅ bc'u'o //

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

srin po ŋo dmar gzugs can mιon pa'i dgra / (A.31b2) yī 8 dwags ŋo nag (118b3) mi mιon phag nas gnod pa'i 'dre

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1  gra A
2  gra A
3  bs'en A
4  kor B
5  rto A
6  rtiṅ A
7  ≈ BTK 241; 617.5-6 (cf. MT 244-17).
8  yid AB
[3] 'PHRUL GŠEN THEG PA

...>>, 

[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 rlom 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 rGyal mtshan dpal cites two different sources of different contents in order to explain the same idea without comments. In the sDe snod mdzod of Šar rdza bKra šis rgyal mtshan [1859-1935] (sDe snod rin po che'i mdzod, vol. II, Dolanji, 1973, p. 190.5-191.2), the 'Gu ya srog 'dzin is cited in order to explain the ten fields of enforced release, but the contents are also a little bit different from the explanation here: that is also rather strange. After having checked the passage in the 'Gu ya srog 'dzin itself, we know now that the Šar rdza's citation is closer to the original of the 'Gu ya srog 'dzin. On the other hand, the same ten fields are enumerated in a Šniṅ ma text, the rNal byor chen po'i dam tshig ñi šu rtsa brgyad las gnaṅ bkag gi yi ge gsal bar bkod pa of Roṅ zom Chos kyi bzaṅ po [11th c.] (Ron zom chos bzaṅ gi gsaṅ bum, Si khron mi rigs dpe skrun khaṅ, Chentu, 1999, 2 vols, vol. 2, [407-412], 410.2-16) and also in a dGe lugs text, the gSaṅ sǐṅgs rig pa 'dzin pa'i sde snod las byaṅ bāi miṅ gigraś of Kloṅ rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesh Chandra, Śata-piṭaka Series vol. 100, New Delhi, 1973, [91-174], 132.4-6). But the contents of the two texts are considerably different. This needs to be studied separately. It seems that the systematic idea of the ten fields of the enforced release is not found in Indian sources, but partial ideas are found at least in such Tantric texts as the Susiddhikara-tantra, chap. 12 (P [9] [431] tsha 247a6-8; D (807) wa 185a2-3; Ch [18] [893] [chap. 15] 613c22-26 ?) and the Mahāvajrabhairava-tantra, chap.2 (P [4] [105] ja 139a1-3; D (468) ja 155b5-6; Ch [21] [1242] [chap. 1] 203b16-10). We owe the information about these two Tantric sources to Mr. Kendai Nishiyama.
ces dañ /
     sdañ pa'i dgra dañ gnod pa'i bgegs
ces so //

[I-1-2] gñis pa sgrol tshul la gñis [las]† / [I-1-2-i] dañ po (118b4) bca' gźi² 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 pa² po'i liñ ga⁶ bca⁷

ces so // **dBal mo las thig**⁸ las /

**gźan yañ dkyil 'khor byañ** (119a1) šar du / 'brub khuñ gru gsum ⁹ **brtseg**¹⁰ la
    / **grı**¹¹ rtsaⁿ¹² kha dmar¹³ **rgyud**¹⁴ dag gis bskor /

---

1. la AB
2. bźi A
3. It seems that this passage is found not in the **Khams gsum kun sgrol rgyud**, but in the *Jig rten phun' byed kyi rgyud*, even though the contents are slightly different: cf. *Jig rten phun' byed kyi rgyud* (BK 160) 669.1: lho nub sgrol byed 'brub khuñ du / gzas pa gañ yin miñ rus gźug /.
4. bzas A, bzags B
5. B om.
6. kha AB
7. Cf. bza' ANTG
8. dBal mo las thig (abbr. BL), BK 148; 364.7-365.1.
9. BL inserts gsum.
10. rtses A, brtsig BL
11. sri AB, dri BL
12. gtsañ A
13. mar BL
14. BL om.
(mṇion 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 (bcā’ gzi), concerning the
statement to prepare a [triangular] receptacle (‘brub khuṅ)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 khuṅ) 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 khuṅ 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 khuṅ), 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 gṣen or dbal bon. There is a particular group of dbal mo called dbal mo ARGER bdun, the
twenty-seven female dbal. They are the twenty-seven daughters of the divine couple: lhag ’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 nger brgbay; see dBal mo las thig, pp. 325, 344; Ži khr, 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
gTsos mehog mKh’a’gyiṅ (Karmay 1972: 45, n.2), and his retinue includes amongst others the dbal mo
ARGER brgbay. 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 nger bdun (/ brgbay) and the
The ‘cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf.
Arrow 190-199.
ces pa gzugs med kyi dus su (119a2) 'o //

**Gab pa gsaṅ ba'i** (A.31b4) **rgyud**1 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 ri 'od gsal gyi rgyud**5 las /

drı6 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 ṭse7 la sogs 'bru nag la sor bži'i tshad du

bya'o // **Phur pa**8 las

liṅ ga'i9 (119a5) rgyu bdun

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

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

As the liṅga against the [foes] with form (gzugs can), one [should] make\textsuperscript{118} the liṅga of the enforced release (bsgral liṅ) with the five demonic grasping things (bdud 'chaṅ). It is said in the "Treatise of the Clear Light of the Fire-Mountain" (Me ri 'od gsal gyi rgyud)\textsuperscript{119}:
<<There are five pieces\textsuperscript{120}: excrement (dri chen), mucus-phlegm (snabs lūd), 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} rtṣaṅ = small stakes shaped like weapons (arrows, swords, spears), which are placed around the 'magic triangle' (thun khaṅ / 'grub khaṅ) after the liṅga has been placed in it: Snellgrove (1976) 108.3, 306 (Glossary).

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

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

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

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

\textsuperscript{121} Concerning the ju tse seed, see dBaṅ chen (BKT = MT 225) 136.4: 'bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse 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 / sreg¹ liñ ni sog bu la bya'o // mnan liñ gro ga² la bya'o // ITa ba kyùn chen³ las /

   dpral bar ⁴ (A.31b) miñ la sñiñ khar ⁵ (119b1) rus / 'doms⁶ su tsha'am bla dwags⁷ bri /

ces so // Las thig⁸ las /

de'i nañ du gnag⁹ pa'i ⁸ miñ dañ rus su byas⁹ pa dag / gro ga¹⁰ ra sog¹¹ (119b2)

dag la bri / thod chen dag gis steñ¹² nas dgab

ces pas / ra sog¹³ ni gzugs med kyi liñ ga¹⁴ yin no //

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

   bgegs kyi liñ ga¹⁶ ra sog¹⁷ la

ces so //

gzugs can gyi srog rnri¹⁸ ljañ khur¹⁹ / gzugs med kyi srog tri dmar por²⁰

---

¹ srog B
² kha AB
³ BK 148; passage N.F. for the moment.
⁴ bdoms A
⁵ dags A
⁶ = dBal mo las thig (abbr. BL) BK 148; 365.1-2.
⁷ bng BL
⁸ BL inserts //.
⁹ bcas BL
¹⁰ gar BL
¹¹ sog B BL, swo A
¹² sñiñ BL
¹³ swo A, sog B
¹⁴ kha AB
¹⁵ Me ri 'od gsal gyi rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sog la ...
¹⁶ kha AB
¹⁷ sog MRO, swogs B, swo gsañ ba (?) ka A
¹⁸ rni 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 (**mūṅ**) [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**).>>\(^{128}\)  

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

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

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

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

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

\(^{127}\) See the image of this description in Secret Visions p. 139 (Pl. 33, No..9), p. 141 (Pl. 34, No. 2), and p. 145 (Pl. 36, No. 6)
dgug la stim /1 (119b4) 'gug2 byed yi ge dza sion lcags kyu lta bus3 bdag ŋid khr o bo'i na rgyal gyis / brten4 pa dmigs pa'i (A.31b8) nam šes stim mo // bc ol (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 mn an14 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 (\textit{rnam šes})\textsuperscript{130} [of the foe or impeder], which is dependant (\textit{brten pa})\textsuperscript{131} and is observed, enter [the green "rrri", or the red "tri"] by the pride of the wrathful deity who is the practitioner himself. He violently (\textit{drag tu}) entrusts (\textit{bcol}) and exhorts (\textit{bskul}) [his low-ranked attendants to keep the vital force of foe or impeder inside "rrri" or "tri"]. It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsaṅ ba'i rgyud}):

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

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

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

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

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

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

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

\textsuperscript{133} In these sentences the soul (\textit{bla}), the vital force (\textit{srog}), and the consciousness (\textit{rnam šes}) are considered
dkar ba'i phyed dañ nag¹ pa'i (120a3) phyed / bla² 'khyams³ dus su šes par bya /

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

ŋi ma'i zer la¹⁴ las sbyor bya /

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

[I-1-2-ii] gnis pa gdab pa'i dgoñs pa ni / Ñon moñs rañ grol¹⁶ las /

---
¹ gnag AB
² rla A
³ 'khyam A
⁴ N.I.
⁵ rla A
⁶ mkhyam A, 'khyam B
⁷ 'khyam AB
⁸ rla A
⁹ 'khyam A
¹⁰ B om.
¹¹ Klu 'bum dkar po (abbr. KB) 237.6-238.1. See "Klu 'bum" in Index of BGSB (2007).
¹² mun KB
¹³ 'bros A KB, 'gros B
¹⁴ las A
¹⁵ N.I.
¹⁶ Ñon moñs rañ grol (abbr. NR), BK 160; 248.4.
wanders. It is said in the "Hundred-thousand [White] Na ga" *(Klu 'bum)*:
<<The white half *(dkar ba'i phyed)* [namely midday] and the black half *(nag pa'i phyed)* [namely midnight] should be known as the time when the soul *(bla)* wanders.>>,
and in the "Treatise of the Assembly of the Ma mo spirits" *(Ma mo 'dus pa'i rgyud)*:
<<As for the time, it is the upper half or the lower half. As for the man, it is the time when old men sleep *(che ŋal)* or the time when young men sleep *(chu ŋal)*. As for the soul *(bla)*, it is the time when old souls wander *(che 'khyams)* or the time when young souls wander *(chu ŋ 'khyams)*. It is the time to summon the soul *(bla)* of the foe *(dgra bo)*, which wanders.>>.\(^{134}\)

In the second ray *(zer gños pa)*, which is the time for the soul *(yid)* to run away, one strikes [the soul]. It is said in the "Hundred-thousand [White] Na ga" *(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 *(ni ma'i zer)*.>>.\(^{135}\)

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

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

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

\(^{136}\) Cf. Ñon moñs rañ grol, BK 160; 248.2-5: drod tshad mam pa gsum yin te / [i] gug pa'i drod dañ [ii]
gsal ba gsum ldan¹ drod tshad kyis² (120b2)
ces pas / bdag yi dam lhar gsal ba / phur pa las kyi lhar gsal ba / liṅ ga³ (A.32a3)
gzas⁴ pa po dnos su gsal ba / g-yas pa (120b3) thabs chen zla ba'i dkyil 'khor /
g-yon pa śes Rab ñi ma'i dkyil 'khor / bar phur pa sras su bskyed la gdab ste /
IṬa ba khyuⁿ (120b4) chen⁵ las /
dkar nag śniṅ gi ⁶mtshams su⁶ ni tiṅ 'dzin mkhas⁷ pas⁸ gdab par bya
ces so //
gsod byed om¹ (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas⁹ pa
go i śniṅ dkyil gyi mri'am tri la thim pas me mar rluṅ gis gsad pa ltar gyur te /
Ka nag¹⁰ (121a1) las /
dbal phur rtse la om nag 'phros / gzas¹¹ pa'i śniṅ gi¹² mri¹³ la phog¹⁴ /¹⁵ kun
gži¹⁶ gnas dag¹⁶ ṇon (121a2) moṅs dbyiṅs¹⁷ (A.32a5) nas¹⁸ phyuṅ /
ces so //
phur pa lhan gyis btab¹⁹ pas / śniṅ pad ma 'dab bži dar lce me la bcug pa bžin

---
¹ gyis NR  
² ni NR  
³ kha AB  
⁴ bzas A  
⁶ steṅ du TK  
⁷ 'khas A  
⁸ pa B TK, par A  
⁹ bzas A  
¹⁰ Ka nag (abbr. KN), BK 160; 114.4  
¹¹ bzas A  
¹² dkyil KN  
¹³ mri A  
¹⁴ btab / KN  
¹⁵ AB om.  
¹⁶ rtsa bcad KN  
¹⁷ dbyibs KN  
¹⁸ kyaṅ KN  
¹⁹ 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).\(^{137}\) [The practitioner should] produce the maṇḍala of the Moon as great skillful means (thabs chen) on the right hand, the maṇḍala of the Sun as wisdom (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" (lTa ba khyuṅ chen):

<<The expert in meditation should strike [with the dagger (phur pa)] between the white and black [parts of the] heart.>>.

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

<<On the sharp (dbal)\(^{138}\) point of the dagger (phur pa) the black "om" shines, and it hits the syllable "rnri" on the heart of the foe (gzas pa). The receptacle consciousness (kun gźi) [of the foe], the base of which is pure, springs out from the sphere of the defilements.>>.

As the dagger (phur pa) strikes suddenly (lhan gyis), the heart [of the foe] of

\(^{137}\) The etymology of the term gzas pa po is unclear. NA gives the term gzas pa as a synonym of liṅga, tiña 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 s niño la rten pa'i mkhar² bṣig / gti mug gnas su dag /

s niño 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 lhā gza'⁶ tshon gyi gur 'dra ba ni / mtshon gyi gu⁷ ltar
ril gyis 'dril (121b2) bas / rnam šes gsal ba'i 'od phrogs / že sdaṅ gnas su dag /

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

tshe'i rgyas¹⁰ btabs¹¹ pa ni / sola¹² mal du rtsi sbur (121b4) bcug pa ltar¹³ bsregs
pas rnam šes ņon moṅs kyī¹⁴ bdag 'dzin bcad / ma rig pa raṅ saṅs su soṅ /

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

---

1 niño A
2 t'khar A
3 de AB
4 tar A
5 thog A
6 gza B
7 bo A
8 trod A
9 lhā AB
10 brgyas A
11 btubs AB
12 so AB
13 AB insert /.
14 kyis A
15 'dra AB
the lotus with four petals is instantly burnt like a pennon (dar lce) put in a fire, and the house of the consicousness (rmam šes), which depends on the heart (sniąñ), 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 (rmam šes) moves with the blood \([121b]\) is cut off. The lake of desire (‘dod chags) [of the foe] is dried up.

Inside the [heart], as the five lights, like the tent of the rainbow, are strongly rolled off like a ball of colored threads (mtshon gyi gru gu), the consciousness loses its shining lights. The hatred (že 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 "rmam šes rtsa la žon pañi rta sgyel" is difficult to analyse literally. Here rtsa = rta, rtsa la žon pa = rmam šes. The intended meaning is: rta (= rtsa) falls down, therefore, the rmam šes, which rides on it, falls down.
ba ña mig tsam gnas pa phur pa’i rtse la thim / phur pa yar¹ phyun 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 ldan⁴ ’od ’phros ⁾ bde gšegs thams cad mñes pas /
sgrol ba (122a3) ye ñes kyi mchod pa’o //

lag sor lṅa dpa’ bo ’bru lṅar bsam nas / bsgral bya’i khog pa kha phye ste /
sniṅ bzuṅ la bswo ha la cha ņes (122a4) pas / dpa’ bo ’bru (A.32b2) lṅa’i ’od zer gyis
 kho’i⁶ sniṅ dkyil na rigs drug tu ’phen pa’i sa bon drug yod pa saṅs kyis dag
par bsgom ⁶⁷ (122a5)

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

¹ yaṅ AB
² btsong A
³ B om.
⁴ AB insert /.
⁵ AB om.
⁶ kha’i A
⁷ AB om.
⁸ steṅs A
⁹ bswo B
¹⁰ hüm 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 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 gṣogs) are delighted. Therefore, this is the offering ritual of wisdom (ye ṣes kyi mchod pa), namely the enforced release (sgrol ba).

Having imagined the five fingers of the hand as five heroic grain syllables (dpa' bo 'bru liña), [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 "yaṅ" [142] appears the maṇḍala of the wind; and on these [maṇḍala] the consciousness [of the foe] becomes "bso" or "hūṃ." According to the bon cycle [122b] of Žaṅ żuṅ, [the practitioner] pronounces "bso", and according to the bon cycle of India, [the practitioner] pronounces "bso".  

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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-gchen-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 brijk (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are Ŷam, Ŷam, Jam, Kham, Brun, and Òm (six?, even though they are called dpa’ bo ’bru lha 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 Ŷam, Ram, Kham, Brun, and Òm.

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

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

(*) Og min du rigs lha'i sbyor mtshams su thim / mkha' gsaṅ las¹ thon² te / bso ni³ mi nub rgyal (122b3) mtshan du gyur / hūṁ⁴ ni⁵
g-yuṅ druṅ 'khyil bar⁶ gyur / de la dam tshig sems dpa' / tshon gaṅ pa
gcig bskyed⁷ la / sku gsuṅ thugs (122b4) las⁸ 'od zer dkar dmar mthiṅ⁹ gsum
'phros pas 'gro don mdzad par bsgom mo //

'di ni Khro bo lta ba khyuṅ chen gyi rgyud¹⁰ / Phur pa (122b5) ņon moṅs¹¹ raṅ
grol gyi rgyud¹² / mŇon rol dūr (A,32b5) khrod khu byug gi rgyud¹³ daṅ gsum gyi
dgoṅs pa dril ba'o //

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¹ la AB
² mthon AB
³ na A
⁴ huṅ A
⁵ na A
⁶ par AB
⁷ skyled A
⁸ la A
⁹ 'thiṅ A
¹⁰ See "TTa ba khyuṅ chen" and "Khro bo rgyud drug" in Index of BGSB (2007).
¹¹ B inserts pa.
¹³ N.I.
"hūṃ."

By pronouncing in speech "bso ram phat a yam yu ti spa ra na phat," [the practitioner] shoots [the consciousness of the foe]. The wisdom (ye śes)\(^{143}\) [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 (riegs lhā) 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 dpa', Samayasattva), having created a finger-breadth-measured [deity] (tshon\(^{147}\) gaṅ pa), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (sku gsaṅ thugs), meditates to do that which is of benefit to beings (gro don).

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

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

\(^{144}\) See in the above sentence the 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 liṅ ga’i¹ sniṅ (123a1) khar yi² ge tram bkod la³ bstab⁴ ste / 'Gu ya srog ’dzin⁵ las /
   phun po dur khrod⁶ dbyinš su bsgral /
   sniṅ’ khar⁸ tram⁹ bkod byin (123a2) brlabs te¹⁰ /
   lha la¹¹ stabs šiṅ¹¹ mchod (A.32b6) 12-par bṣno¹² /
   kho’i¹³ bsod namgs thams cad kyi¹⁴ /
   mchog tu¹⁵ bsgral ba ‘di ’gyur ro //

ces so //

las (123a3) mtha’ mnan bsreg ’phaṅ gsum du bya ste / sNags sṇan rgyud¹⁶ las /
   drag po las kyi mtha’ ’dul¹⁷ ni / mnan daṅ sreg daṅ ’phaṅ (123a4) ba’o // (A.32b7)

ces so //

[II] gnis pa yaṅ dag par ni sgral bya khams gsum sms can / sgrol tshul lta
   sgom spyod gsum / ma ‘gag ūgs (123a5) byuṅ 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 khams lha rigs bsgral²⁰ / chags
   med ūgs ’byuṅ gi spyod pas ’dod khams sms can bsgral

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1  kha’i AB
2  yig B
3  pa B
4  stab A
5  ‘Gu ya srog ’dzin (abbr. GSZ), BK 148; 467.2.
6  drod A
7  la GSZ
8  kha AB, khar GSZ
9  btram A
10  ste GSZ
11  stabs šiṅ AB, bstan ciṅ GSZ, bdab ciṅ ANTG, daṅ ūṅ ANTG2
12  pas par bṣnos 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 sñan rgyud):

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

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

<<By the view of Non-self (bdag med) and without verbalization (spros bral), the sentient beings of the formless [realm] (gzugs med) are released. [123b] By meditation without grasping and without objects, the classes of gods of the form [realm] are released. By desireless and spontaneous practice (chags med ṣugs '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 gdab1 / ye šes lña yaṅ bon gyi ŋaṅ du gdab bo // (A,32b9) Ka ba nag po2 las /
bon ŋid mi g-yo (123b3) bde chen ŋid / raṅ bźin ŋid kyi phur pa yin / de don ma nor ma bcos par3 / lhan4 gyis5 rtogs na thebs6 pa yin //

ces so //
yon tan (123b4) raṅ gźan7 gñis kas bde ba thob bo // Ri roṅ nag po'i rgyud8 las / (A,33a1) 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 / źi kḥro yab yum gnas gyur ni16 a (124a1) dkar la /17 lha pho rkyāṅ mo rkyāṅ gi18 drag19 bsgrub ni 'phrul gšen no // (A,33a2) sGrön ma dgu skor20 las
'phrul gšen ni / lha rgyod21 (124a2) kyi dmod byed22 daṅ / ma mo'i sbod byed kyi gźuṅ las 'grel

ces so //

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 rtoğ 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 poṅ 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] gŠen 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 (ži khor) [deities] in the union position (yab yum) is [124a] the
[Vehicle of] the White "A" (a dkar); The violent realization of the single god
(pho rkyāṅ) or single goddess (mo rkyāṅ) is the [Vehicle of the] gŠen of
Magical Power (phrul gšen). It is said in the "Circle of the Nine Lamps"
(sGron ma dgu skor):
<<The [Vehicle of the] gŠen 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.148>>.

148 The word ma mo means female sheep. It is used to designate a type of female spirits in Bon and
Buddhist traditions. In the Bon tradition, the word covers four types of goddesses classified as ma mo.
According to LShDz (p.86) they are: 1) ye sès kyi ma mo bcu bdun, "the seventeen ma mo of
wisdom." No specification is provided. 2) rdzu 'phrul gyi ma mo ñier bdun, "the twenty-seven ma mo
of magic." No specification is given, but they seem to be the same as the 27 dbal mo, see note 115. 3)
las kyi ma mo dngag dpung dgu, "the nine ma mo generals of action." No numeration is provided. 4) jig
rten gyi ma mo bcu gños, the "twelve ma mo in the world." These correspond to the 12 brTan ma; see
yaṅ phrin las skor¹ gcig la'añ stod byaṅ chub lam du bsgrub pas (124a3) a dkar
/ smad 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 bsoker 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.>>.

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

149 Phrin las is the performance of the ritual in its totality.
[[4] srid 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 sñags lha yi gnas chog / <3> bar gsuñ rab mdo'i bdun \((A.33a4)\) tshigs \((124b1)\) so //

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

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

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

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

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

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

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

152 gŠog pa nag po, the "black wing," refers to a certain type of funeral rite normally called gri 'dur, "funeral rites for the knifed death," performed after an unnatural or a violent death of a person. It is believed that the soul of the deceased person either risks becoming a malignant spirit itself, or another malignant spirit associates with it, and therefore it needs to be separated from the malignant spirit by means of the gri 'dur rites. This is explained by Śar rdo bKra śi rgyal mtsan in the following words: gšog pa nag po'i 'dur gyis tshe 'das gšed nañ phral, cf. Luñ rig mzdod, 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 khrum 'dur (BTK = MT 6). It is explained that Mu cho Idem drug, who is one of the sons of gŠen rab Mi bo (see note 8), is said to have performed the funeral rite when King Gri gum btsan po was killed, and the performance took place in public, hence the word khrum 'dur in the title (pp.11-120). The gri 'dur rites are called the "black wing" because when the rites are performed, the practitioner must hold in his hand a bird's wing as his attribute (phyag cha, p.15). The wing is sometimes that of the khyuñ bird (garuñā in the Indian mythology) or that of a crow or a vulture. For an illustration of this see Karmay and Watt (2007) 7, 38, 154. The full name of the wing is gšog pa nag po mzdod ldan, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, gšog rabs, in the same collection, pp. 213-216. Cf. also the text dBu nag mi'u 'dra chags, which refers to a wing of a swan used by a priest symbolically to cut up a corpse (cf. Cuckoo 101, and Arrow 268).
<1> dañ po ni **Dur gyi maṇ nag dgu skor**¹ las / 
  srid gṣen 'dur gyi theg pa la / <1-1> śi thabs brgyad cu rtsa gcig dañ /  
 <1-2> 'dur thabs sum brgya (¹²４ｂ２) drug cu la <1-3> 'dur sgo chen po bži  
yod de / ① bkra ② mtshun² (③ lhe'u ④ gri dañ bži / de don <1-4> bon  
skor¹ brgyad du 'dus /  
ces pas <1-1> śi thabs brgyad cu (ﺁ.³３ᵃ⁵) rtsa (¹²４ｂ³) gcig ni / bar chod gdon gyis  
śi ba ṅi śu / ④ du ba nad kyis śi ba ṅi śu⁴ / glos⁵ bur rkyen gyis śi ba ṅi śu / rmo  
chod mtshon gyis śi ba ṅi śu / tshe zad las kyis⁶ śi ba gcig (¹²４ｂ⁴) go //  
<1-2> 'dur thabs sum brgya drug cu ni / **Grel' bži**³ las / 

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¹ N.I.  
² 'tshun AB  
³ sgo AB  
⁴ B om.  
⁵ blo AB  
⁶ kyi B  
⁷ 'trel A  
⁸ 'Grel bži (abbr. GZ), 445.1-2.
<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 (ṣi thabs), <1-2> three hundred and sixty ways of funerals (dur thabs), and <1-3> four great Funerary Portals (dur sgo) [of unnatural death]: ① the [funerals for the] young ones (bkra), ② the [funerals for] ancestors (mtshun), ③ the [funerals for] the donors [to the gods] (lhe'u), 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),>>.

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

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

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

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

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

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

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

158 This quotation from the 'Grel bźi is not an exact one. It is interesting to compare it with the 'Grel bźi (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: ʂi thabs de mams kyañ 'dur sgo bźir 'dus te / bkra daň bkre'u gñis gri daň mtshon (sic) gñis te bźir 'dus par bña žiñ / 'dur ba'i thabs ni / ʂi rabs smrañ gis bkrol / yas thags sten (? ren) daň chas nas 'dur ba de yañ / bla yid sems daň gsum phuñ po lus daň bźi la bṛten pa'i ʂi rabs daň cho 'brañ gšrya ʂi śu / bskal srid gšog daň gsum 'dren pa'i nam mkha' daň bźi la ren pa'i ʂi rabs daň cho 'brañ gšrya ʂi śu / sgel sbyoön gtsal yar gsum la ma (sic, read lam) gnas / phugs kyi gto nas sbyoön pa brgya ʂi śu ste sum brgya drug cu'o //.
ší rabs\(^1\)\(^2\) cho 'braṅ la brgya ŋi şu / bskal\(^3\) srid \(^{A,33a6}\) gṣog pa\(^4\) daṅ gsum /\(^5\)

nam \(^{124b5}\) mkha\(^6\) daṅ bži la\(^7\)\(^8\) brgya ŋi şu / gṣed\(^9\) sbyoṅs gta\(^{10}\) yar daṅ
gsum /\(^{11}\) lam gnas\(^{12}\)\(^{13}\) daṅ bži la\(^{13}\) brgya ŋi şu'o //

ces so //

<1-3> 'dur sgo bži ni / \(^{125a}\) \(^{1}\) bkra\(^{14}\) pho 'dur mo 'dur / \(^{2}\) mtshun pho 'dur
mo 'dur / \(^{3}\) lhe'u pho 'dur mo 'dur / \(^{4}\) gri pho 'dur mo 'dur / bži khug pa'o //

\(^1\) thabs AB, rabs GZ
\(^2\) GZ inserts /
\(^3\) skal A
\(^4\) A om.
\(^5\) GZ inserts 'dren pa'i.
\(^6\) kha A
\(^7\) B om.
\(^8\) GZ inserts rten pa'i ši rabs daṅ cho 'braṅ.
\(^9\) bśed A
\(^{10}\) brtad A
\(^{11}\) GZ om.
\(^{12}\) GZ inserts /
\(^{13}\) phugs kyi gto nas sbyoṅ pa GZ
\(^{14}\) kra AB
In the genealogy of the dead (śi rabs) and the lineage of the family (cho 'brai), there are a hundred and twenty [categories]. In the four [branches]: aeons (bskal), existence (srid), wing (gšog pa), and space (nam mkha'), there are a hundred and twenty [categories]. In the four [branches]: obstructive spirits against the dead (gšed), purification (sbyoṅs), offering substances for rituals (gtad yar), and dwelling on the path (lam gnas), there are a hundred and twenty [categories].

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

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

160 Cf. 'Grel bzi (new ed.) 431.4-5 = (Dolanji ed.) 445.4 : yaṅ na phyi'i yul 'di bskal pas chags śiṅ srid pas 'khrul (new ed., 'grab Dolanji ed.) par bta la ... Cf. infra n.171.

161 See the previous note.

162 The 'Grel bzi reads bskal srid gšog daṅ gsum (see the previous n. 158). In our BGSB, Ms A has bskal srid gšog daṅ gsum, while Ms. B has bskal srid gšog pa daṅ 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 daṅ gsum.

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

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

165 Namely, where the soul of the dead is.

166 These are funerals of people who have died unnatural deaths. These funerals are called 'dur, and they prevent the soul (bla) of the dead from becoming a demon ('dre), as well as from having demons come to take possession of the soul (bla). On the other hand, the funeral of person who has died naturally (raṅ bzin gyis śi ba) is not called 'dur, but pho sbyoṅ or mo sbyoṅ. Cf. Pho sbyoṅ ye šes sgrom ma, BK 44, pp. 1-242; Mo sbyoṅ padma mun sel, BK 44, pp. 259-447. In 2006 a certain number of Bon manuscripts were discovered from a Buddhist stūpa in Lho brag, southern Tibet. Among these there is a short text entitled bKra 'dur gyi thabs (Pa tshab Pa saṅ dbaṅ 'dus and Glaṅ ru Nor bu tshe riṅ, gTum sūl dga' thaṅ 'bum pa che nas gsaṅ riṅed byaṅ ba'i bon gyi gna' dpe bslams bsgrigs, Bod ljongs dpe riṅe dpe skrun khaṅ, 2007, pp. 169-170). The bKra 'dur gyi thabs is therefore an instance of this particular rite that testifies the antiquity of the funeral rituals.
(125a2) gšen¹ 'dur ni rkyab pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtshon du lhe'u / gri ru 'dur ba bzir 'dus so //

<1-4> bon skor bgyad ni / ¹ gñan po kha (125a3) tsha'n gi bon skor / ² srid gšen⁴ lcags gnyi bon skor / ³ bska⁵ srid gšog⁶ pa'i bon skor / ⁴ lan chags sbyon's kyi bon skor / ⁵ gta⁷ yar (A.33a8) phan (125a4) 'dogs kyi bon skor / ⁶ bgrod pa lam gnyi bon skor / ⁷ bde chen gnas kyi bon skor / ⁸ yan lag kha bsko⁸ gi⁹ bon skor¹⁰ dañ bgyad do // (125a5)
and ④ the funerals for men and women [killed by] knives (gri pho 'dur mo 'dur): [these] four are in pairs (khug pa). ①6 For the funerals for the [dead] gśen, there is only one [category: there is no distinction between male and female funerals]. [The dead persons' funeral] is included in the [above] four [funerals: that is], the dead person (gśin) is mourned in the funeral either as a youth [who has died unnaturally] (bkra ru 'dur ba), or as an ancestor [who has died unnaturally] (mtshun du ['dur ba]), or as a donor [who has died unnaturally] (lhe'u [ru 'dur ba]), or as a [person killed by] knife (gri ru 'dur ba).

<1-4> The eight cycles of bon (bon skor brgyad) are: ① the bon-cycle [treating] all the gñan po spirits ②6 (gñan po kha tshañ), ② the bon-cycle [concerning] the iron (lcags) ③ of the gŚen of Existence (srid gśen), ③ the bon-cycle [concerning] aeons (bskal), ④ existence (srid), ④ and wings (gsog pa), ⑤ the bon-cycle [concerning] the purification (sbyoñs) of the debts of evil ⑥ (lan chags), ⑥ the bon-cycle for offering substances for ritual (gtad yar) to be useful [for the dead] (phan 'dogs), ⑦ the bon-cycle [concerning] the path to traverse, ⑦ the bon-cycle [concerning] the place (gnas) of the great bliss (bde chen), ⑧ the bon-cycle [concerning] the additional branches (yan lag kha bskoñ).

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①6 For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'byaṅ me tog sñu po sbsrñ rtsi'i bcud (Gaṅś can rig mdzod 5, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, 1988) 501.15-16: sgrags pa bon lugs / rkyan pa / khug pa / sbsags (sbsas) pa gsum /

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

③ Mu cho (BTK = MT 6, 114, 2) mentions twelve gñen (sic) po and nine gñen (sic) po kha gtshañ (sic) without specifying what they are.

④ 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.

⑤ Cf. 'Grel tbi (new ed.) 431.4-5 = (Dolanjī ed.) 445.4 : yan na phyiṅ yul 'di bskal pas chags sīn srid pas 'khrul (new ed., 'grub Dolanjī ed.) par blta la ... Cf. supra n.160.

⑥ See the previous note.

⑦ See note 152.

⑧ Snellgrove's translation (1967).
'dur thabs ni / bla¹ ni sprul skur 'dur² / yid ni loṅs skur 'dur / sems bon skur
'dur / dug lña ye šes lṅar 'dur / (A.33a9) phuṅ po lña (125b1) yab lṅar 'dur / 'byuñ ba
lña yum lṅar 'dur ces so //⁵

bla⁴ yid sems gsum ŋos bzuñ na / de fid⁶ las /

bla⁶ ni (125b2) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems
ni kun gū'i gdaq⁷ khyab yin / me dañ me 'od du (A.33a10) ba 'dra (125b3)
ces so //

me sems kyi dpe 'od yid kyi dpe du ba bla⁸ yi dpe
ces so //
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 līňa) for the five wisdoms (ye šes līňa); one does funerals, taking the five aggregates (phuṅ po līňa) [125b] for the five male divinities (yab līňa)\(^{175}\); one does funerals, taking the five elements (byuṅ ba līňa) for the five female divinities (yum līňa).\(^{176}\) So is said (ces so).\(^{177}\)

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

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

and:

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

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175 The five male divinities are 1) rGos gsas kham pa, 2) gShe sje rmaṅ po, 3) gShen lha ’od dkar, 4) Gar gsas btsad po, and 5) rNam gsas dbyin rnam. Cf. gZer mig 115-116, Luminous Boy 104.

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

177 This word ces here indicates the end of a citation, but the author does not make clear from where the citation begins.

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

179 As is the case in note 178, this quotation cannot be located in the edition of the ’Grel bzhī that is available to us.
don dam pa la bla\(^1\) yid sems gsum gcig ste / bSen\(^2\) thub\(^3\) (125b4) las / 
bla\(^4\) yid sems dañ gsum po yañ / don la sems ŋid ŋaṅ du gcig / 
ces so // 

yañ Man ŋag\(^5\) las /
dañ gñan po yas (125b5) kyis\(^6\) ma mchod (A.33b1) na / don med 'thab kha 
tshol ba 'dra / lha gsas bso\(^7\) yiś\(^8\) ma sbran\(^9\) na / dpuñ med šags kha byed 
pa 'dra / bla\(^10\) glud\(^11\) lha (126a1) sрин yoṅs la ma bsños na / skyon can btson 
du bzuṅ ba\(^12\) 'dra / gñen po lcags\(^13\) dañ ma phral na / 14-ša ba šed\(^14\) (126a2) 
khyis ded\(^15\) pa 'dra / bla\(^16\) thugs gnas su (A.33b2) ma babs na / ŋa med chu la 
rgya 'dzugs 'dra / lan chags glud\(^17\) gtør ma btaṅ na / bu\(^18\) lon (126a3) rdos\(^19\) kyis 
btags pa 'dra / rgyud drug gnas nas ma draṅs\(^20\) na / ša btson\(^21\) lcags su bcug 
pa 'dra / 22 gtad yar\(^22\) yid la ma byas na / dbul (126a4) po nor dañ bral ba 'dra /

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\(^1\) rlA
\(^2\) sen A
\(^3\) BK 145; exact passage N.F. for the moment, but something similar is found in 212.5-6: brla (sč, read 
bla) yid sems gsum ḋhor žiṅ bar dor khyams /.
\(^4\) rlA
\(^5\) N.I.
\(^6\) kyi B
\(^7\) gso AB
\(^8\) yi B
\(^9\) bsgran AB
\(^10\) rlA
\(^11\) blud A
\(^12\) pa AB
\(^13\) bcag A
\(^14\) ša šed A, ša tshad B
\(^15\) dad B
\(^16\) rlA
\(^17\) blud A
\(^18\) bya B
\(^19\) rtos A
\(^20\) traṅs A
\(^21\) tson A
\(^22\) rtad phar A
At the absolute level (don dam pa la), these three — the soul, the Mental, and the mind — are one [and the same thing]. It is said in the "Overcoming of the bSen [mo spirits]" (bSen thub):

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

Again, it is said in the "Instruction" (Man tak):<ref>
<<If one does not worship at first the awesome [god] (gña 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,"<ref>180 it is like querrelling (sags kha)<ref>181 without support (dpui). If one does not transfer the ransom of the soul (bla glud) to all gods [126a] and demons (lha srin yoṅs), it is like being captured in a defective prison. If the antidote (gņen po) is not separated from the iron (lcags), it is like a deer chased (ded pa) by a powerful dog (šed khyi).<ref>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 (ṣa bston lcags). If one does not contemplate (yid la byas) on the offering substances for ritual (gtad yar), it is like a poor man deprived of wealth. If one does not show the great bliss (bde chen) of the path of deliverance, it is like being conducted by a guide (lAM pa) who has no experience concerning the road (rgyus med). If one does not teach the three Bodies as effect, it is like a blind person (loṅ

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

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

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

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

 ces so //

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

 ces pas gnas (126b2) gsum ni / Ye phyi'i gnas luṅ4 las / 
gŚen rab tshe 'das nar son la //
thabs kyi man ŋag rnam pa gsum //
phyi daṅ naṅ daṅ gsaṅ (126b3) ba'o //

 ces pas phyi'i gnas naṅ gi gnas gsaṅ ba'i gnas so //
de yaṅ gsaṅ ba gal che bar gsuṅs (A.33b5) te / yaṅ

 naṅ daṅ gsaṅ ba'i (126b4) thabs med par //
phyi 'i gnas chog5 yug pa rkyaṅ //6

---

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

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

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

If one classifies [it], there are three [categories]. As it is said in the "Place [called] Amusement of Compassion" (gNas thugs rje rol pa):
<<One leads the beings (gro ba) to deliverance by means of three kinds of places.>>,
the three places are the external place (phyi'i gnas), the internal place (nañ gi gnas), and the secret place (gsañ ba'i gnas), as it is said in the "Scripture of the Primordial External Place" (Ye phyi'i gnas luñ):
<<After gŠen rab [mi bo] has passed away, and when [his children-disciples] become adult, there will be three kinds of instructions of skillful means: external, internal, and secret.>>.

Further the secret [place] is said to be [the most] important. It is said again [in the same treatise, namely the "Scripture of the Primordial External Place" (Ye phyi'i gnas luñ)]:
<<Without the skillful means of the Internal and Secret [Places], the ceremony of the External Place (phyi'i gnas chog) is "hanging legs" (yug pa rkyan)\(^{183}\) like

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

ces so //

A drug¹ las /
rig pa rañ bžin gyi gnas / thugs rje (127a2) byin rlabs kyi gnas / spor byed
lam gyi⁵ gnas dañ gsum

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

Thugs rje (A.33b7) rol pa⁶ las /
sbyaṅ (127a3) ba'i⁷ gnas dañ sgrol ba'i gnas //
bstod pa'i gnas dañ gsum yin no //

ces pas / gsum ka spor gnas su mñon //

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

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¹ mes AB
² One syllable is missing from this line.
³ A om.
⁴ N.I.
⁵ kyi A
⁶ N.I.
⁷ pa'i A
⁸ BK 160; 362.5: mam šes chu šel a ru ldan / šes rab gsal ba'i mdel rtseblaṅs / thugs rje thabs kyi gžus
skyeb 'phaṅ / lha lña rdzogs sku'i gnas su slob /.
⁹ drwa B
¹⁰ BK 148; 233.3-4: mam šes a dkar 'od dañ ldan / gsal ba šes rab mdel rtser blaṅ / thugs rje thabs kyi
gžuṅ (sic) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su slob /.
seeds burnt by fire. Without the Secret [Place], the External and Internal [Places] are "hanging legs" like churning (bshrubs 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)\textsuperscript{184}:

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

The Other Party (gžan sde) [= Buddhists] also accept this.\textsuperscript{185}

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

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

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

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

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

\textsuperscript{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 / mgrün pa (sic, read par) ón / sǐi khar mri / lite bar tri / lite ’og sri / rkañ (sic, read rkañ mthun) du / bru drug rtsa ru A drug bri / ...

\textsuperscript{185} The Buddhist source for this statement is not given.

\textsuperscript{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.33bb) ba ² šes rab ye (127a5) šes mda³ rtses⁴ blaṅ / thugs rje thabs kyi gžu bskyod 'phaṅs / rdzogs sku lha lṭa dbyiṅs su sles

ces pa⁵ / ldin bu 'Og min du (127b1) gsal btab pa'i dus su / rigs lṭa'i thugs kar⁶ thim ste / gnis su med par bsam mo // lha rnam s kyaṅ 'od⁷ du ūn / a ru gyur (A.33bb; 127b2) nas / ldin bu mṭhin nag gi a la thim pas bon sku la bstim mo // a ru 'dzin pa tsam yaṅ med de / raṅ bźin stoṅ pa'i ṅaṅ la (127b3) bṣag 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 mṇam ēnd kyi rgyud¹⁰ las /
  ¹¹ lta ba¹¹ rtogs pa'i¹² kloṅ¹³ 'dur daṅ //
  tīṅ 'dzin byin rlabs phug¹⁴ 'dur daṅ //
  sṇags 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 / Bła med go¹⁹ phaṅ bṣgrub thabs (A.34a1)

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¹ AB insert /
² AB om.
³ mda A, med B
⁴ ces B
⁵ pa B
⁶ khar A
⁷ 'dre B
⁸ 'brel A
⁹ N.I.
¹¹ KZ om.
¹² pas KZ.
¹³ yaṅ dag don KZ
¹⁴ phugs A, sugs 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 compssion, and it reaches the sphere of the five divinities, who are of the Perfect Body (rdzogs sku).>>

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

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

Further, it is said in the "Treatise of the Equality of Kun [tu] bzañ [po]" (Kun bzañ mnham ŋid kyi rgyud):
<<The funerals of the sphere (kloñ 'dur), with which one understands views, the funerals of the cavern (phug 'dur), which overpowers meditation, the funerals of the power (stobs 'dur) of Mantra and Mudrā, and the funerals of speech (brjod 'dur) of the exposition of the archetype (smrañ) and the verbal phrases (tshig).>>.

<<3> The third, namely the weekly acts (bdun tshigs) of the sūtra (mdo), is

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187 For these five divinities, see note 175.
188 For the divinities of the five families, see note 175.
189 The word bcol med is not found in the existing dictionaries, but Hor btsun lexicon gives it and defines it as 'do med, "unreliable," "careless," "unscrupulous."
190 The quotation of this passage is not closely related to the topic discussed in the previous passage. Its purpose therefore remains vague.
191 This rubric is concerned with natural death.
kiy mdo\(^1\) (128a1) las / pho sbyoṅ\(^2\) dañ mo sbyoṅ\(^3\) gñis su bsad do //
bdun tshigs\(^4\) byed pa ni Thugs rje rol pa\(^5\) las /
bdun bdun žag (128a2) la si thabs re //
riggs drug snañ ba rim\(^6\) gysis 'char //

ces pas dguñ\(^7\) žag bdun bdun bźi bcu rtsa dgu'i bar du / lha (A,34a2) gšen brgya
(128a3) la phyag mchod byed ciñ / rigs drug gi lan chags sbyaṅs nas / rnam šes
'od kyi 'khor lor\(^8\) gyur te / rdzogs sku kun bzaṅ gi thugs (128a4) kar\(^9\) thim pa ni /
Pho sbyoṅ\(^10\) ye šes sgron ma\(^11\) nas bsad do //

Iha mo sum brgya la mchod nas g-yuṅ druṅ du (A,34a3) gyur te yum gyi thugs
kar\(^12\) (128a5) thim pa ni / Mo sbyoṅ pad ma mun sel\(^13\) las bsad do //
de stobs kyis gtad yar gsum 'byuṅ ste / Dur gyi man ŋag\(^14\) las /

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\(^1\) 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 'phaṅ 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)\(^2\):

<<For each seven days, there is a way of dying (śi thabs). The vision of the six classes [of destinies] (rigs drug) appears successively.>>,

until seven times seven, namely forty-nine days [have passed], having done the worship to a hundred gods and gŚen (lha gśen bṛgya),\(^3\) and after having purified the debts of evil (lan chags) of the six classes [of destinies] (rigs drug), the consciousness (rnam śes) becomes a wheel (’khor lo) of light and is dissolved in the heart of the Perfect Body, Kun [tu] bzaṅ [po]. This [process] is explained in the "Purification of the [Deceased Male, Lamp of Wisdom" (Pho sbyoṅ ye śes sgron ma).

The fact that after having worshipped three hundred goddesses (lha mo sum bṛgya),\(^4\) [the consciousness] is dissolved in the heart of the Mother [goddess] (yum),\(^5\) after having become a svastika (g-yuṅ druṅ), is explained in the "Purification of the [Deceased] Female, the Torch of the Lotus" (Mo sbyoṅ pad ma mun sel).

By the force of the [above process], the [preparation of the] three offering substances for ritual (gtad yar) takes place. It is said in the "Instruction of the Funerals" (Dur gyi man ṇag)\(^6\):

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\(^2\) This treatise must be the same as the gNas thugs rje rol pa, but the text itself is not identified.

\(^3\) For the hundred gods and gŚen, see ZM 69ff.: le'u lha pa / lha gśen bṛgya la phyag 'tshal ba'i skor /. 

\(^4\) For the three hundred goddesses, see ZM 114ff.: le'u drug pa / lha mo sum bṛgya la phyag 'tshal ba'i skor /. 


\(^6\) The topic of the rubric <3> is the funerals of natural death. It is therefore unclear why a text which deals with the unnatural death (dur) should be cited here in the rubric <3>. 

- 123 -
ší nas žag (128b1) gsum dros¹ bži na //
bag chags rjes dran gtad² yar bya //
bdun bži mi 'i yul du ni //
ñe druṅ (A.34a4) mjal³ 'phrad gtad⁴ yar bya //
rigs drug yar (128h2) 'das bar sa ru //
'khor ba thag chod gtad⁵ yar bya /
ces so //
'di la bla ma kha gcig na re /
dmyal ba la sogs su skyes nas 'dren nam (128b3) ma skyes daṅ 'dren / śiṅ⁶ ma ltar na / sdig pa che chuṅ med par kun (A.34a5) dmyal bar skye bar 'gyur la / phyi⁷ ma ltar na saṅs rgyas kyaṅ / (128b4) draṅ⁸ dgos par snaṅ ŋo //
žes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs drug gi 'khrul snaṅ śar (128b5) ba de 'dren pa'o // Ňi zer žags pa⁹ las /
riggs drug sa bon khyod la yod / (A.34a6)
ces so // Ye phyi mo'i rgyud¹⁰ las /
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 (ñe druñ) in the land of the human beings. After having passed over the six classes [of destinies], [when the dead person is] in the intermediate place (bar sa), one prepares the offering substances for ritual (gtad yar) so that [the dead person] cuts off transmigration (khor ba).

Concerning this, some Lama say:

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

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

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

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

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

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

199 The substance of the argument is far from clear, but it is not the author's own reasoning. He is apparently content not to make any comment on it.
'gro drug 'khrul (129a1) ba'i snañ ba šar //
rañ snañ skyon gyis rañ sgrib 'khor /
ces so //
phyis skye ba'i sgo yañ khlegs te / gNas 'grel1 2 las / (129a2)
dmyal bar3 ma skyes kyañ skyes pa tsug byas la drañs / tshe 'das la dmyal
bar skye ba'i dug že sdañ (A.34a7) yod4 pas sbyañ ba'o //
ces so //

yañ kha (129a3) gcig na re /
bdun tshigs5 de rigs drug rañ gi žag bdun 'dren nam / mi'i žag bdun 'dren /
sña6 ma ltar na / gnas mkhan (129a4) skye ba rgyud dgos la / phyi7 ma ltar
na8 rigs drug gi tshe tshad dañ mi mthun
zer ro // de ni rañ (A.34a8) gi 'khrul snañ yin pas / bon ñid (129a5) la riñ thuñ med do
// mi'i žag bdun 'dren no // mDo sgyu ma gtan9 'bebs10 las /
ston pa gSen rab lags / sTag gzig 'Od ma (129b1) tshal du g-yuñ druñ sems
dpa' mañ pos / bar gyi bska11 pa ňi šu mchod pa phul / ňi šu ſan12 ſi šu
bris / (A.34a9) ſi šu sgom nas rañ (129b2) gnas su13 soñ no // de la Sum cu14 rtsa

---

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

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

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

The [answer is the following:] Since that is [only the dead person's] own erroneous vision ('khrul snaiñ), there is no difference between long and short in the Bon-nature (bon ñid). One counts the seven days of the human beings. It is said in the "Sūtra of the Determination of the Illusion" (mDo sgyu ma gtan 'bebs):
<<Oh, Teacher gSen 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 šan pa dMa’ ru rtse bskal¹ pa graṅs med (129b3) pa gsum du btsos so // de la lHa tshe 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) sbyoṅs byed dam rigs drug kun gyi sbyoṅs byed / sña 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 / sbyoṅs ⁶ tshaṅ bar⁶ bya te / gSaṅ (A,34b2) ’dus⁷ las /

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

gżuṅ gcig bstan pa thabs kyi lam

ces so // Bar ti ka¹¹ daṅ / sByoṅs kyi gzer¹² bu¹³ gņis mthun par (130a2) dmyal ba’i dmyal ba / dmyal ba’i yi¹⁴ dwags¹⁵ la sog s re la drug drug tu yod pa daṅ sbyar nas (A,34b3) ’dren par bṣad do //

¹ skal A
² ŋiṅs A
³ phyis A
⁴ cīg A
⁵ gṇas B
⁶ tshad par AB
⁷ N.I. This must not be the Buddhist Guhyasamāja.
⁸ rims A
⁹ kyi 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\(^{201}\) was boiled [in the caldron of Hell] for three incalculable *kalpas*. To this [process] corresponds one afternoon of the gods of the Dirghāyus (Long Life Span) [heaven] (lHa tshe rin po).\

Again, some say:

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

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

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

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

\(^{201}\) On this figure Šan pa dMa' ru rtse, see note 68.
\(^{202}\) The word *rkaṅ* here in the context stands for "times," "numeration," "strand." NA has *skud pa rkaṅ cig, rkaṅ gniś*.

\(^{203}\) 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 lhā ste / (1) phyi dañ (2) nañ dañ (3) sgra dañ ni // (242.1) (4) bzhod⁴ (5) gso' ba rig pa lhā' /

(1) dañ po phyi⁵ rig⁶ pa'ī bon sde gsum ni / sNañ srid kyi gto' 'bum nag po / Rin chen gyi⁶ rtsod' 'bum khra bo / gTsug lag gi⁷ dpal 'bum dkar po gsum nas⁹ / Ri rab rtsa (242.2) bar gtan la phabs¹⁰ ste / snod ni Kon tse 'Phrul rgyal¹¹ la bstan no //¹²

(2) nañ rig pa'ī bon sde gsum nas¹³ / 'dul ba'i¹⁴ Klu 'bum nag po / thul ba'i¹⁵ Klu 'bum khra bo / gtsai ma'i Klu 'bum dkar po (242.3) gsum ni / 'og klu yul du gtan la phabs ste / snod nas¹⁶ Ye šes sfiñ po la bstan //¹⁷

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

---

¹ kyis Ms
² phya Ms
³ ye Ms
³a 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 phab (?) Ms
¹¹ syal (?) Ms
¹² / Ms
¹³ sic, read ni
¹⁴ pa'i Ms
¹⁵ pa'i Ms
¹⁶ sic, read ni
¹⁷ / Ms
¹⁸ sic, read ni
¹⁹ gyis Ms
'bum khra bo1 / Thugs rje lha (242.4) 'bum dkar po gsum nas2 / lha srin mtshams3 su gtan la phab ste / snod rMa lo g-Yu lo gnis la bstan no //4

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

Thugs kyi bzo7 'bum mo //

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

[2] gnis pa snañ gšen gyi14 bon la yañ gsum ste / <1> gyer15 gyi16 sgo bži / <2> skad kyi17 gcoñ18 dgu / <3> gtañ (242.7) rag bži bcu rtsa gnis so //

<1> dañ po sgo bži ni / <1-1> yar gsol ba19 lha'i tshañs20 sgo gyer ba dañ / <1-2> mar gnon pa sri'i phyur21 sgo gyer ba dañ / <1-3> phar gñen por22 phyi'i23 gtañ24 sgo gyer ba dañ / <1-4>

---

1 'o Ms
2 sic, read ni
3 'tshams Ms
4 / Ms
5 ba'i Ms
6 sic, read ni
7 bzod Ms
8 / Ms
9 om. Ms
10 ba'i Ms
11 spyad Ms
12 'o Ms
13 kyis Ms
14 kyi Ms
15 kyer Ms
16 kyis Ms
17 gyis Ms
18 gcuñ Ms
19 pa Ms
20 sic, read gtsañ
21 sic, read byur
22 sic, read po
23 sic, read phyi'i
24 sic, read gto
tshur¹ (242.8) skyobs pa phya’i g-yañ sgo gyer ba’o² //º

<1-1> yar gsol¹ lhái rtsaⁿ³ sgo gyer ba daⁿ / lcog ka’i yar sel bya / ru bži gnas⁶ kyi¹ ’gyur⁸ sel / lHa sras’od dkar gyi dog sel (243.1) lastogs sel dkar brgya⁶ ni šu’o //º¹

<1-2> mar non¹¹ pa srid pa’i phyur¹² sgo gyer ba¹³ la / yar¹⁴ sel bya ste / sde brgyad kyi¹⁵ bzlog sel / the’u raⁿ gi¹⁶ dmar sel / ša ma’i ra’i raⁿ sel (243.2) lastogs brgya¹⁷ / de’i¹⁸ sras¹⁹ su ma phyé ba²⁰ la sel khrí²¹ bya ste / ’byuṅ ba stoṅ sel / gšen gyi²² dug sel / ma ’grig mda’ sel / sel khrí²³ brgya²⁴ ni šu daṅ sel sum brgya²⁵ drug bcu’o //º² (243.3)

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

<1-3-2-1> daṅ 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 sdaṅ sems byad kha zlogs pa'i / ⁶ sluṅ bu khram kha bsgyur ba'i¹⁸ / ⁷ blu'n¹⁹ rta'i phun ri mnon²⁰ pa'i ša ba²¹ / ⁸ Itas ŋan dgra than bzlogs pa'i / ⁹ klu ḡan sa bdag bzlogs pa'i ša ba²² daṅ dgu'o //²³

<1-3-2-2> gnis pa (243.6) srid pa'i gto²⁴ dgu'i skor la bži ste / ¹ dkar po Tshaṅ²⁵ pa lha'i gto²⁶ dgu daṅ / ² nag po sa bdag gni'n gyi²⁷ gto²⁸ dgu daṅ / ³ dmar po dme²⁹ mnol thog gi³⁰ / khro

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¹ gto' Ms
² sgo' Ms
³ <1-3-2-2> is missing.
⁴ gyis Ms
⁵ gto' Ms
⁶ sgo' Ms
⁷ gto' Ms
⁸ / Ms
⁹ dag Ms
¹⁰ klu'd Ms
¹¹ sic; cf. bslu BGSB, blud ANTG2 349.5
¹² pa'i Ms
¹³ pa'i Ms
¹⁴ bgegs Ms
¹⁵ rig Ms
¹⁶ pa'i Ms
¹⁷ pa Ms
¹⁸ pa'i Ms
¹⁹ sic, read rluṅ
²⁰ sic, read gnon
²¹ 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'i srid pa yo bcos kyi gto' (243.7) dgu'o //6

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

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

<1-4> tshur (244.1) bskyobs pa'i phyai'i g-yañ sgo rgya ba la yañ / bon sgo bzi bcu rtsa gnis ste / gson phyai sum cu so gnis / ši phyai bcu dañ bzi bcu rtsa gnis so //13

<2> gnis pa skad kyi gcoñ dgu nas / <2-1> yar (244.2) gso' ba lha'i gtsañ sgo gyer ba la skad gcoñ gnis ste / 1 g-yu' 'brug ē nar skad kyi is lha gso gyis dpuñs bsdud / 2 khyuñ mo 'thser skad drag pos lha bdal pa'o //23

<2-4> mar gnon (244.3) pa srid pa'i byur sgo gyer la skad gcoñ gnis ste //27 8 pho rog ldiñ

1 'o Ms
2 gto' Ms
3 / Ms
4 kyis Ms
5 'bog Ms
6 / Ms
7 / Ms
8 tshul Ms
9 phy'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 kham gnon ba’o //

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

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

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

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

---

1 sic, read sbrañ
2 pu’i Ms
3 phyi’i Ms
4 gto’i 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 'thüns¹¹ par bya / thab¹² bon gyi¹³ bṣags pa yin pas¹⁴ dag par¹⁵ bya / phya bon
gyi (245.1) ske rag¹⁶ yin pas¹⁷ dam du bciṅs / thar bon gyi¹⁸ gtsaṅ śiṅ yin pas¹⁹ 20khyad par²⁰ bya /
glud bon gyi²¹ glu²² gzugs yin pas²³ tshaṅs par bya / yar sel gyi²⁴ bon gyi²⁵ goṅ īa yin pas²⁶
(245.2) sñoṅ la²⁷ bya / mar sel²⁸ bya²⁹ ga yin pas³⁰ śam³¹ du bya / phud ma gtor bar³² yas mi bsog /
APPENDIX I: ANTG [snañ gšen / 'phrul gšen]

*105

gañ¹ mduvian ma tsug² par bon mi gyer / glud sna than gys drañs / glu³ bžug⁴ zor gys⁵ (245.3)
btul / zor phul⁶ g-yañ du skyabs / ces pa⁷ //
snañ gšen sku gsuñ thugs dañ ldan dgos ste /
   sku ’i don du yas thag bsogs /
gsuñ gi don du sman⁸ gys⁹ /
thugs kyi¹⁰ don du byin gys brlabs / (245.4)
yas med tshigs¹¹ la re ba¹² de /
kha stoñ ’gron po bsogs pa ’dra /
tshigs¹³ med yas la re ba de /
lag med gser g-yu¹⁴ mthoñ ba¹⁵ ’dra /
yas dañ smrañ du ’dzom nas kyañ / (245.5)
tiñ ’dzin byin gys ma rlob na¹⁶ /
šar pa bro glu¹⁷ khrab pa ’dra /
ces s-ho //¹⁸

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

---
¹ sic, read gar
² sic, read btsugs
³ sic, read glud
⁴ sic, read gžug
⁵ gyi Ms
⁶ sic, read gžug
⁷ ba Ms
⁸ sic, read smrañ
⁹ sic, read gyer
¹⁰ gis Ms
¹¹ sic, read tshig
¹² pa Ms
¹³ sic, read tshig
¹⁴ g-yu’ Ms
¹⁵ pa Ms
¹⁶ nas Ms
¹⁷ klud Ms
¹⁸ / Ms
¹⁹ gys Ms
²⁰ gys Ms
²¹ om. Ms
pa'i bdun / bgegs la (245.6) dmigs pa bži / bon ņid² la dmigs pa gñis so //³
dgra la dmigs pa bdun ni / bsad gso¹ gñis / dbab chad gñis / than dañ cho 'phrul gñis / jag
chíñ dañ bdun no //⁴
bgegs la dmigs pa (245.7) bži nas⁶ / mnan gzin⁷ gñis / bkar bsgrub gñis so⁸ //⁹
bon ņid la dmigs pa gñis nas¹⁰ / bdag don dañ gzan don du bsgrubs pa'o //¹¹
de la gñis ste / [I] tha sñad¹² du bsgral ba dañ / [II] yañ (245.8) dag par bsgral ba'o¹³ //¹⁴
[I] dañ po la gñis ste / [I-1] mam šes lha ru bsgral ba¹⁵ dañ / [I-2] phuñ po dur khrod du
bsgral ba'o¹⁶ //¹⁷
[I-1] dañ po la yañ gñis ste / [I-1-1] bsgral bya dañ [I-1-2] bsgral tshul lo //¹⁸
[I-1-1] dañ po bsgral bya la (246.1) yañ bsgral ba'i¹⁹ züü bcu²⁰ ste / ¹ g-yuñ druñ bon gyi²¹ spyi
sgra / ² gšen rab bla ma'i sku dgra / ³ bsgrub gšen gi²² sgos²³ dgra / ⁴ bka' la²⁴ 'das pa'i
sdig²⁵ can / ⁵ dkor la briom pa'i²⁶ (246.2) rkun po / ⁶ tshe la 'jab pa'i 'byuñ po / ⁷ bstan pa

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

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

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

lo nub srin po'i 'brub¹⁰ khuṅ du / gzas pa po'i liṅga bza' / (246.4)

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

byaṅ šar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul ba'i 'brub¹⁸ khuṅ¹⁹ bca' /

ces pa'²⁰ (246.5) dkyil 'khor gyi²¹ byaṅ šar du gzung²² med kyi²³ liṅga bca' 'o //

liṅga 'dre'i rgyu²⁴ lna ni /

dri chen rjes sa'i²⁵ slub²⁶ lūd daṅ / 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 gyis Ms
¹⁰ grub Ms
¹¹ gyis Ms
¹² bcas pa'o Ms
¹³ ? Ms
¹⁴ ga pa Ms
¹⁵ pa'i Ms
¹⁶ gyis Ms
¹⁷ bgegs Ms
¹⁸ grub Ms
¹⁹ khoṅ Ms
²⁰ // Ms
²¹ kyis Ms
²² gzigs Ms
²³ om. Ms
²⁴ rgyud Ms
²⁵ sic, read sa
²⁶ sic, read snab
²⁷ kos Ms
²⁸ kyis Ms
ces s-ho // liṅga rgyu¹ nas² / bra bo³ daṅ ju⁴ tse (246:6) la sogs 'bru nag bya'o //⁵ bsreg⁶ liṅ ni / sog gu / mnan liṅ ni gro ga / bgegs⁷ liṅ ni ra sogs / '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 nams¹⁶ gsum drod tshad nas kyis /¹⁷
  gzas pa po'i liṅ ga bsgral /¹⁸

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

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

---

¹ rgyud Ms
² 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 kyis Ms
²¹ lha Ms
²² pa Ms
²³ bu Ms
²⁴ kyis Ms
²⁵ lha Ms
²⁶ po'i Ms
²⁷ dgro Ms
²⁸ pa'o Ms
²⁹ / Ms
thugs kar tram¹ bkod² byin brlabs gyis³ / 
phuṅ po dur khrö dbyiṅs su⁴ gtor / 
 lha la bdab⁵ ciṅ mchod pa 'bul /
⁷ dbal (247.1) hur⁶ rtse la öṅ nag 'phros /⁷
¹⁰ mar me khraṅ⁸ gis bsad pa⁹ bžin / 
kun gźiṅ 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
khrag gis / dgra bo'i¹⁶ gnas spar¹⁷ bas¹⁸ rgyal ba'o¹⁹ //¹⁰
[I] gñis pa yaṅ dag par bsgral ba²¹ ni //²² bsgral bya ni khams gsum gyi²³ sms can bsgral
byed lta bsgom²⁴ spyod 'bras so // bdag med spros (247.3) bral gyi²⁵ lta bas²⁶ gzugs med kyi²⁷

¹ tra Ms
² dkod Ms
³ kyis Ms
⁴ om. Ms
⁵ sic, read bstab
⁶ sic, read phur
⁷ This line is a citation from the Ka nag in BGSB (121a1)
⁸ sic, read rluṅ
⁹ ba Ms
¹⁰ These two lines are not the citation from the ’Gu ya srog ’dzin (cf. BGSB 123a1-2).
¹¹ pa'i Ms
¹² pa Ms
¹³ mams Ms
¹⁴ pa'i Ms
¹⁵ sic, read sa
¹⁶ 'o Ms
¹⁷ 'phar Ms
¹⁸ pa'i Ms
¹⁹ ba'i Ms
²⁰ / Ms
²¹ pa Ms
²² // Ms
²³ kyis Ms
²⁴ sic, read bsgom
²⁵ gyis Ms
²⁶ ba Ms
²⁷ kyis Ms
sems can bsgral // 'dzin med yid1 bral gyi2 bsgoms pas3 4 gzugs khams gyi sems can bsgral5 / chags med šug 'byuṅ gi6 spyod pas7 8 'dod khams kyi8 sems can bsgral ba'o 10 /10 (247.4)
de las bya ba la dmigs11 pa thabs kyi raṅ bžin 12 byed pa13 dmigs pa šes rab stoṅ pa ŋid kyis rgyas thebs pa'o //14

[4] bži pa srīd gśen gyi15 bon la yaṅ gsum ste //16 <1> phyi17 gśog pa18 nag po'i phyi19 'du120 / (247.5) <2> naṅ gsaṅ śnags lha'i gnas chom21 / <3> bar22 gsuṅ rab mdo'i bdun tshigs so //23
<1> daṅ po phyi gśog24 pa'i phyi 'dur ni / <1-1> śi thabs brgyad cu rtsa gcig la 25 'dur thabs sum brgya26 drug cu27 ste / (247.6) daṅ po śi thabs ni /28 bar chod gdon gyis śi thabs (?) ņi śu /29

1 sic, read yul
2 kyis Ms
3 pa Ms
4 Ms inserts //.
5 om. Ms
6 gis Ms
7 pa'i Ms
8 Ms inserts //.
9 kyis Ms
10 / Ms
11 dmig Ms
12 // Ms
13 ba Ms
14 / Ms
15 gyis Ms
16 // Ms
17 spyi Ms
18 ba Ms
19 spyi Ms
20 sic, read 'dur
21 sic, read chog
22 par Ms
23 / Ms
24 gśogs Ms
25 / Ms
26 brgya' Ms
27 bcu Ms
28 / Ms
29 // Ms
'du¹ ba² nad kyis³ śi thabs ŋi śu /⁴ glo bur rkyen gyis⁴ śi thabs ŋi śu /⁵ rno gcod mtshon gyis⁶ śi thabs ŋi śu /⁶ tshe zad las kyis⁷ śi thabs gcig daṅ⁷ (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
sbyoṅs pa’i (?) bon skor¹ / ⁵ gtdad yas gs[???] kyि² / ⁶ bgrod pa lam gyি³ / ⁷ bde chen gnas
yi⁴ / ⁸ ma tshaṅ (⁴²⁸.²) kha skoṅ⁵ gi⁶ bon skor’ daṅ brgyad do //
de yaṅ bla yid⁸ sems gsum sku gsun thugs su ‘dul⁹ dgos ste / bla sprul¹⁰ skur¹¹ ’dul¹² / yid loṅs
skur¹³ / sems bon skur¹⁴ / mthun dpe¹⁵ ni / me sems (⁴²⁸.³) kyি¹⁶ dpe¹⁷ / ’od yid kyि¹⁸ dpe¹⁹ / du ba
bla’i dpe²⁰ /
<²> giṅs pa naṅ gsaṅ snags kyi gnas chog²¹ nas²² / tshe ’das kyি²³ šes rgyud bdun daṅ bcas ste
’dur / ces pas / tshe ’das lan chags su ši²⁴ (⁴²⁸.⁴) 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 síc, read ‘dur
¹⁰ spru Ms
¹¹ sku’i Ms
¹² síc, 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 síc, read ni
²³ kyis Ms
²⁴ síc, cf. šes ANTG2
²⁵ pa’i Ms
²⁶ síc, cf. šes ANTG2
'dus su gśed bral'/ tshe 'das rigs drug' dus su bsgribs sbyoṅs bya/ tshe 'das su śi\(^8\) ba'i'9 dus su ṅo stad\(^{10}\) spar\(^{11}\) bya/ tshe 'das slob mar śi\(^{12}\) ba'i.'13 dus su dbaṅ bskur/ tshe 'das (\(^{248.5}\) yi ge a ru śi\(^{14}\) ba'i'9 dus su gnas spar/ tshe 'das yi dam du śes pa'i.'15 dus su gso\(^{16}\) ba bdab ciṅ sems can gyi'17 don la smon pa'o./18

<3> gsum pa bar\(^{19}\) gsuṅ rab mdo'i bdun tshigs\(^{20}\) la gniis ste/ **Pho sbyoṅ**\(^{21}\) ye śes sgron ma
(\(^{248.6}\) daṅ/ **Mo sbyoṅ**\(^{22}\) padma mun sel lo //\(^{23}\)

daṅ po **Pho sbyoṅ**\(^{24}\) ye śes sgron ma ni/ bdun bdun bți bcu že dgu ru/ tshe 'das kyis sgrīb\(^{25}\) pa sbyoṅs nas/ mnam śes 'od kyi'\(^{26}\) khor lor bsgyur te\(^{27}\)/ **gŚen lha** (\(^{248.7}\) 'od dkar gyi'\(^{28}\) thugs kar 'phaṅ/
Mo sbyoṅ¹ padma mun sel la² / bdun bdun bži 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 / (347.8) phya snañ ‘phrul srid bži / dge drañ a ve bži / khjad par bla med gyi¹ theg pa dañ dgu’o //

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

(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 gan la phab ste / snod ni Koñ tse ’phrul rgyal la bstan pa’o //⁸

(2) nañ rig pa’i bon sde gsum ni / ’dul ba’i Klü ’bum nag po / thul ba’i Klü ’bum khra bo’ / gtsañ ma¹⁰ Klü (348.3) ’bum dkar po gsum ni ’og klü’i yul du gan¹¹ la phab ste / snod ni Ye šes sfiñ po la bstan no //¹²

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

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

(4) bzo\(^3\) rig pa\(^i\) bon sde gsum ni / (38\(^4\)-5) 'bur dañ rtsig\(^4\) dañ ri mo bris / ces so //\(^5\) **sKu gSuṅ** Thugs kyi bzo 'bum mo //\(^6\)

(5) gso\(^7\) ba rig pa\(^i\)\(^8\) bon sde gsum ni / gSo\(^9\) bya'i\(^10\) nad 'bum nag po / gSo\(^11\) thabs kyi dpyad\(^12\) 'bum khra bo\(^13\) / (34\(^8\)-6) gSo\(^14\) byed kyi\(^15\) sman 'bum dkar po gsum ni / g-Yuṅ druṅ dgu brtsegs\(^16\) kyi\(^7\) ri'ri rtsa bar\(^18\) gtan\(^19\) la 'phab ste / dPyad\(^20\) bu khri šes ŋid la bstan no //\(^21\)

[2] gñis pa snaṅ gṣen gyi\(^22\) bon la gsum ste / \(<1\> gyer gyi\(^23\) (34\(^8\)-7) sgo bźi / \(<2\> skad kyi\(^24\) gcoṅ\(^25\) dgu / \(<3\> gtaṅ rag bźi bcu rtsa gñis so //\(^26\)

\(<1\> dañ po gyer\(^27\) gyi\(^28\) sgo bźi ni / \(<1\>-1\> yar gsol ba lha'i gtsaṅ sgo\(^29\) gyer ba dañ / \(<1\>-2\)
mar mnon pa sri’i byur sgo gyer ba daṅ / (348.8) <1-3> phar gñen¹ po sput’i gto sgo gyer ba daṅ /
<1-4> tshur bskyab pa phya’i² g-yaṅ sgo gyer ba’o //’/n

<yar gsol ba lha’i gtsaṅ sgo gyer ba la³ / yar sel⁴ bya ste / lco ga’i yar sel ...... (349.1) gsas kyi’⁵ gyur⁶ sel /蓝色 translators’ 'od dkar⁰ gyi’⁹ dog sel la sog sel dkar brgya¹⁰ daṅ ni śu’o¹¹ //’/l²

<1-2> mar non¹³ pa’i sri’i byur sgo gyer ba la / mar sel bya (349.2) ste / sde brgyad kyi¹⁴ bzlogs sel / the’u raṅ gi¹⁵ dmar sel / ša ma’i riṅ sel / la sog sel / 16 la sog sel / nag brgya¹⁷ daṅ ni śu’o¹⁸ //’¹⁹ ²⁰ de gnis su ma phye ba la²¹ sel khra bya ste / ‘byuṅ ba’i staṅ²² sel / (349.3) gšen gyi²³ dug sel /²⁰ mi grags²⁴ kyi mda’ sel²⁵ la sog sel²⁵ sel khra brgya²⁶²⁷ daṅ ni daṅ²⁷ sum brgya²⁸ drug cu’o //

<1-3> phar gñen po sput’i gto²⁹ sgo gyer ba la bži / <1-3-2-1> ri dwags³⁰ sa ba’i bon skor

---

1 bsñen Ms
2 phya Ms
3 / Ms
4 las Ms
5 ser Ms
6 gyis Ms
7 sic, read mgur
8 sres Ms
9 gyis Ms
10 brgya’ Ms
11 śu pa’o Ms
12 / Ms
13 sic, read gnon
14 gyis Ms
15 gis Ms
16 le swog Ms
17 rgya’ Ms
18 śu’ Ms
19 / Ms
20 This phrase is found at the end of <1-1> in BGSB.
21 las Ms
22 sic, read stoṅ
23 gyis Ms
24 sic, read hraṅs
25 le swog Ms
26 brgya’ Ms
27 sic, read śi śu ste
28 brgya’ Ms
29 gto’ Ms
30 dag Ms
gto¹ sgo gcig / (349.4) <1-3-2-2> srδ pa gto² dgu‘i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gñan gyi¹ bon sgo gto³ sgo gcig / <1-3-2-4> rgyal po dra ba’i bon skor gto⁴ sgo gcig dañ bži’o

<1-3-2-1> dañ po ri dwags⁶ ša ba’i bon skor la dgu ste / ¹ mi bu (349.5) rin chen glud kyis⁷ blud⁸ ba’i ša ba / ² bdud kha ‘phaṅs⁹ su bsgyur ba’i ša ba / ³ lḥa’i dal kha bsgyur ba’i ša ba / ⁴ bgegs rigs¹⁰ byol kha bsgyur ba’i ša ba / ⁵ sдаã sms byol kha bzlog pa’i ša ba / (349.5) ⁶ sluṅ dbub khram kha bsgyur ba’i ša ba / ⁷ sluṅ rdib phuṅ¹¹ ris mno¹¹ pa’i ša ba / ⁸ ltas ḋna dgra than bzlogs pa’i ša ba / ⁹ klu gñan sa bdag bzlogs pa’i ša ba dañ dgu’o /²²

<1-3-2-2> gñis pa srδ pa’i (349.7) gto¹³ dgu‘i bon skor la bži ste / ¹ dkar po Tshaṅs¹⁴ pa lha’i gto¹⁵ dgu dañ / ² nag po sa bdag gñan gyi¹⁶ / ³ dmar po dme¹⁷ mnol¹⁸ thog gi¹⁹ / ⁴ khro bo²⁰ srδ pa yo bcos kyi²¹ gto²² dgu’o /²³ (349.8)

<1-3-2-3> sa bdag klu gñan gyi²⁴ sdun skor²⁵ la bdun ste / sa bdag klu gñan rgyal dañ bži / sman ’bro gzer gsum bdun no /²⁶
<1-3-2-4> bži pa rgyal po dra ba’i bon skor la gnis ste / dra dmar dañ dra nag go //
<1-4> tshur (350.1) bskyob pa yañ skor dgu byed pa la yañ / bon sgo bži² bcu rtsa gnis / gson phya sum cu rtsa gnis / ši phya bcu dañ bži bcu rtsa gnis so //

<2> gnis pa skad kyi³ gcoṅ⁶ 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 kyis⁴ lha gsas dpuṅ bsdus / ② khyuⁿ⁹ mo ’tsher skad drag pos¹⁰ lha bdar ba’o //
<2-4>¹² mar la non pa srī’i byur sgo gyer ba la / (350.3) skad gcoṅ¹³ gnis ste / ⑧ pho rog ldiṅ skad kyis¹⁴ srī’i byuṅ gdab / ⑨ stag sبراṅ bu’i skad kyis¹⁵ srī’i khams mnan pa’o¹⁶ //
<2-3> phar gñen po¹⁸ spyī’i gto¹⁹ sgo gyer ba la / skad gcoṅ²⁰ gsum²¹ ste / ⑤ khu byug gsuṅ sñaṅ gys (350.4) lha sрин spro ba skyed / ⑥ lco ka’i ‘gyur skad kyis²² gto’i lam draṅ / ⑦ ne tso

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

<2-2³ tshur skyob⁶ pa phya'i g-yaņ sog gyer ba la yaņ / skad gcoń⁷ gniś ste / ³ ñaņ (350.5) mo bu stor skad kyis⁸ mi'i phya 'gug / (4) rma bya'i sgra skad kyis⁹ nor gyi¹⁰ g-yaņ 'gug pa'o //¹¹

<3> gsum pa gtań rag bźi bcu rtsa gniś ni / gyer sog bźi la bźi¹² bcu / thar glud gniś dañ bźi bcu rtsa gniś so // (350.6)

snañ gṣen gysi¹³ ... dgu ni / de yaņ 'o ņe¹⁴ bon gyi¹⁵ skaņ yin pas¹⁶ tshug par bya / sdlg dor bon gyi²⁷ mthams²⁸ yin pas²⁹ chod par bya / mtshe³⁰ thun bon gyi³¹ spyan 'dren³² yin pas³³ thin³⁴ par bya / thab bon (350.7) gyi³⁵ bṣags³⁶ pa yin pas³⁷ dag par bya / phya bon gyi ske rag yin³⁸ pas³⁹ dam du bciṅs

\[\begin{align*}
1 \text{ gysi Ms} \\
2 \text{ gysi Ms} \\
3 \text{ gda' Ms} \\
4 \text{ / Ms} \\
5 \text{ The order of the rubrics is a little bit different from BGSB.} \\
6 \text{ bskyab Ms} \\
7 \text{ cuņ Ms} \\
8 \text{ gysi Ms} \\
9 \text{ gysi Ms} \\
10 \text{ gysi Ms} \\
11 \text{ / Ms} \\
12 \text{ bcu Ms} \\
13 \text{ sic, read gyi} \\
14 \text{ sic, read gṣen} \\
15 \text{ gysi Ms} \\
16 \text{ pa Ms} \\
17 \text{ gysi Ms} \\
18 \text{ 'tshams Ms} \\
19 \text{ pa Ms} \\
20 \text{ tshe Ms} \\
21 \text{ gysi Ms} \\
22 \text{ 'drin Ms} \\
23 \text{ pa Ms} \\
24 \text{ sic, read thoṅs} \\
25 \text{ gysi Ms} \\
26 \text{ bṣag Ms} \\
27 \text{ par Ms} \\
28 \text{ yon Ms} \\
29 \text{ par Ms}
\end{align*}\]
/ thar bon gyi rgyaṅ śin yin pas₁ khyed par bya / glud bon gyi² lhu tshigs³ yin pas⁴ tshaṅs⁵ par bya / yar sel (350.8) bon gyi⁶ goṅ ŋa yin pas sṇon la’ bya / mar sel bon gyi⁷ cha ka yin pas⁹ śaṃs¹⁰ 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 bzūg¹² zor gyis btul / zor śul¹³ g-yaṅ du bskyab / ces pa /

snați⁴ gšen sku gsuṅ thugs daṅ ldan dgos ste /
  sku ’i don du (351.2) yas thag bsog /
  gsuṅ gi¹⁵ don du smraṅ du gyer /
  yas med tshig la re ba de /
  khoṅ¹⁶ stoṅ ’gron po bsog pa ’dra /
  tshig med yas la re ba de /
  lag med gser g-yu¹⁷ (351.3) mthoṅ¹⁸ ba ’dra /
  yas daṅ smraṅ du ’dzom nas kyaṅ /
  tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
  šar pa bro glu ’khrab pa ’dra /

ces s-ho /²¹

---

1  par Ms
2  gyis Ms
3  tshig Ms
4  pa Ms
5  tshaṅ Ms
6  gyis Ms
7  las Ms
8  gyis Ms
9  pa Ms
10  sīc, read gšam
11  sīc, read mduṅ
12  sīc, read gzung
13  sīc, read gzung
14  naṅ Ms
15  gis Ms
16  sīc, read khaṅ
17  g-yu’ Ms
18  mthuṅ Ms
19  gyi Ms
20  nas Ms
21  / Ms
[3] gsum pa ‘phrul gšen gyi¹ bon la yaṅ / rdu ‘phrul gyi² (351.4) bon bcu gsum ni / dgra la dmigs pa bdun / bgegs la dmigs pa bzi / bon ŋid la dmigs pa gniš so //³
dgra la dmigs pa bdun ni / bsad gsö⁴ gniš / dbab chad gniš / than daṅ (351.5) cho ‘phrul gniš /
jag chiṅ daṅ bdun no //³
bgegs la dmigs pa bzi ni / mnan gzi⁵ gniš / bkar bsreg gniš so⁷ //⁹
bon ŋid la dmigs pa gniš ni / bdag don daṅ gžan don gniš bsgrub pa’o //⁹
daṅ po la yaṅ gniš ste / [I] tha¹⁰ snaṅ du bsgral¹¹ ba daṅ / [III] yaṅ dag par bsgral ba’o //¹²
(351.6) [I] daṅ po la gniš ste / [I-1] mam šes lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du
bsgral ba’o //¹³
[I-1] daṅ po la yaṅ gniš ste / (351.7) [I-1-1] bsgral bya daṅ [I-1-2] bsgral tshul lo //¹³
[I-1-1] daṅ po bsgral bya la yaṅ / bsgral ba’i žiṅ bcu¹⁴ ste / ¹ g-yuṅ druṅ bon gyi spyi dgra¹⁵
/ ² gšen rab bla ma’i sku dgra / ³ bsgrub gšen bdag gi¹⁶ gsog¹⁷ dgra / ⁴ bka’ (351.8) las ‘gal ba’i
sdig can / ⁵ dkor¹⁸ la rlom pa’i¹⁹ rkun ma / ⁶ tshe la ‘jab pa’i²⁰ byuṅ po / ⁷ bstan pa khyad
du gsaḍ²¹ pa’i ru dra / ⁸ bstan dgra sdig can / ⁹ bon dgra dam ŋams²² / ¹⁰ gšen dgra (352.1) tshe
zad daṅ bcu’o //¹³

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 ŋas Ms
²³ / Ms
APPENDIX II: ANTG2 ['phrul gšen']

[I-1-2] gnis pa bsgral¹ tshul la yaṅ gni's 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 bsgral gyi¹ rgyud las⁴ /

lho nub srin po'i 'brub khuṅ du / bzas⁵ (352.2) pa po'i liṅgā bca' /
ces dkyil 'khor gyi⁶ lho nub du bca' 'o //³ ¹⁸-Gab pa¹⁸ rin chen gsaṅ bai'i rgyud las⁶ /

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

liṅgā'i rgyu¹⁵ lña ni /

dri chen rjes sa snab lud daṅ / skra daṅ gos kyi¹⁶ dum bur lña
ces s-ho //¹⁷ liṅgā'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 / 'bri²⁵ lugs ni raṅ raṅ gi²⁶ gźuṅ lugs²⁷ ltar ro //²⁸

---

¹ sgral Ms
² / Ms
³ gysis Ms
⁴ la Ms
⁵ sic, read gzas
⁶ gysis Ms
⁷ / Ms
⁸ ga ba Ms
⁹ la Ms
¹⁰ gysis Ms
¹¹ brub Ms
¹² gysis Ms
¹³ kysis Ms
¹⁴ / Ms
¹⁵ rgyud Ms
¹⁶ gysis Ms
¹⁷ / Ms
¹⁸ rgyud Ms
¹⁹ 'o Ms
²⁰ ci Ms
²¹ le Ms
²² swog Ms
²³ nags Ms
²⁴ / Ms
²⁵ bris Ms
²⁶ gis Ms
²⁷ lug Ms
²⁸ / Ms
[ I-1-2-ii] gnis pa bsgral ba ni /  
smad du (352.5) dgos pa'i gzer bcu gcig /1  
gsal2 ba nmam3 gsum drod tshad kyis4 /5  
bzas6 pa po'i liṅga bsgral /'  
ces pa / bdag ŋid yi8 dam gyi9 lhar10 gsal ba / phur pa las kyi lhar11 gsal ba / bzas12 pa po13 (352.6)  
dgra dños su gsal ba'o //14

[I-2] 'Gu ya srog 'dzin las15 /  
thugs kar tram bkod16 byin gyis rlobs /  
phuɲ po dur khrod dbyiṅs su gtor /  
pha la dañ17 žin mchod par 'bul /  
18 dbal phur rtse la ōm nag 'phro /18 (352.7)  
19 mar me khrag (sic, read rlun?!) gis bsad pa bžin /  
kun gźi'i rtsa bcad nmam šes dbyiṅs su phyuɲ /19  
ces pa /  
rgyal20 ba nmam21 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 nmams 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 nmams Ms
22 pa Ms
rgyal / dgra bo'i1 (252.8) gnas spar2 bas3 rgyal ba'o //4

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

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

[4] bži pa srid gšen gyi19 bon la yañ gsum ste / <1> phyi gšog pa nag po'i phyi20 'dur / <2> nañ gsañ sñañs21 (333.3) lha'i gnas chog22 / <3> bar gsuñ rab mdo'i bdun tshigs23 /

<1> dañ po phyi gšog pa nag po'i phyi 'dur ni / <1-1> ši thabs24 brgya25 cu26 rtsa geig la / 'dur27
thabs¹ sum brgya² drug cu ste / dañ po (353.4) thabs³ ni / bar chod (?) gdon gyis ši ba ŋi śu⁴ / 'du ba na kyis⁵ ši ba ŋi śu / glo⁶ bur rkyen gyis ši ba ŋi śu / rno gcod mtshon gyis ši ba ŋi śu / tshe zad las kyis⁷ ši ba gcig dañ brgyad cu⁸ rtsa gcig go //⁹ (353.5)

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

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

---

¹ thab Ms
² brgya' Ms
³ thab Ms
⁴ śus Ms
⁵ gyis Ms
⁶ blo Ms
⁷ kyi Ms
⁸ bcu Ms
⁹ / Ms
¹⁰ thob Ms
¹¹ mtsho' Ms
¹² / Ms
¹³ <1-3> is missing.
¹⁴ gyis Ms
¹⁵ bskor Ms
¹⁶ tshañs Ms
¹⁷ gis Ms
¹⁸ bskor Ms
¹⁹ kyi Ms
²⁰ bskor Ms
²¹ bskor Ms
²² gyis Ms
²³ gyis Ms
²⁴ bskor Ms
²⁵ bgro ba Ms
²⁶ gyis Ms
²⁷ bskor Ms
²⁸ gyis Ms

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APPENDIX II: ANTG2 [srid gšen]  

bon skor¹ / ṭe ma tshaṅ² kha skoṅ³ gi³ bon skor⁴ daṅ brgyad to (?) /⁶ (353.7)

de yaṅ bla⁶ yid⁷ sems gsum sku gsuṅ thugs kyi 'dur ḃgoṅ ste⁸ / bla sprul skur⁹ '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'ai dpe¹⁷ /

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

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

<3> gsum pa bar ² gsuṅ rab mdo’i bdun tshigs³ la gñis ste /Pho sbyoṅ⁴ ye şes sgron ma daṅ 
/Mo sbyoṅ⁵ padma mun sel lo //⁶
daṅ po Pho sbyoṅ⁷ ye şes sgron ma (354.3) ni / bdun bdun bذي bcu že dgu ru / tshe ’das gyis⁸ sgrib⁹ pa byaṅ nas / mam şes ’od kyi¹⁰ khor lor¹¹ bsgyr te / gŚen lha ’od dkar gyi¹² thugs kar 'phaṅ pa’o //¹³
Mo sbyoṅ¹⁴ padma mun sel ni / bdun bdun bذي (354.4) bcu že dgu ru tshe ’das kyi¹⁵ sgrib¹⁶ pa sbyaṅs nas / mam şes g-yu’i g-yuṅ druṅ du bsgyr te¹⁷ / yum gyi¹⁸ thugs kar stim¹⁹ pa’o //²⁰

---

¹ / Ms
² Ms inserts gsum.
³ tshig Ms
⁴ sbyoṅs Ms
⁵ sbyoṅs Ms
⁶ / Ms
⁷ sbyoṅs Ms
⁸ sic, read kyi
⁹ bsgrib Ms
¹⁰ kyis Ms
¹¹ lo Ms
¹² gyis Ms
¹³ / Ms
¹⁴ sbyaṅ Ms
¹⁵ om. Ms
¹⁶ bsgrib Ms
¹⁷ ste Ms
¹⁸ gyis Ms
¹⁹ sic, read thim
²⁰ / Ms
Appendix III: Facsimile Edition of ANTG (BTK = MT 191, pp. 241.7-248.7)
ექვსათონი: როდესაც ამოვარდნების მოძრაობა ჩაირიცხა, გადახურვა განხორციელდა. მათთავაზებში ჩამოწერილი დღე-საიდოები ამოვარდნების ჯგუფში გათვალისწინებული იქნებოდა. მთავარი რეჟიმის მოძრაობით უფრო მცირე ხარჯი გამოიყენებოდა, შესაძლოა სხვა კანონის თავშესაფიქრო მოძრაობით გამოიყენებოდა.

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Appendix IV: Facsimile Edition of ANTG2 (BTK = MT 191: 347.7-354.4)
...
**Abbreviations and Cited Sources**

(See also the Bibliographical Notices in BGSB 2007)

**ANTG**

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

**ANTG2**

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

**Arrow**

= Karmay 1998b.

**Arrow2**

= Karmay 2005a.

**Bacot, Jacque**

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

**BGSB**

*Bon sgo gsal byed* of Tre ston rgyal mthshan dpal.

**BGSB 2007**


**BK**

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

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


**BTK**

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

Cuckoo = Karmay & Nagano 2002

dBaṅ chen

Kho bo dbaṅ chen no mtshar rgyas pa’i rnams (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 ’phran kun gsal ᇟi ’od rgyan, BTK 242, missing in MT.

’Grel bži


gZer mig = ZM

gZi brjid = ZJ

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


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2000 New Horizons in Bon Studies, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].
ABBREVIATIONS & CITED SOURCES

2002 The Call of the Blue Cuckoo, Bon Studies 6, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 32]

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

Karmay, S.G. and Watt, J.


Kværne, Per


Lalou, M.


IdEu chos 'byun

mKhas pa lde'us mdzad pa'i rGya bod kyi chos 'byun rgyas pa, Gaṅs can rig mdzod 3, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, Lhasa, 1987.

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

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

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

Luminous Boy = Karmay 1988a.

Martin, Dan

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

Martin, Dan et al

Meyer, Fernand

Mimaki, Katsumi

Minpaku Lexicon

Ms
       Manuscript.

MT

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

N.A.
       Not Available.

N.F.
       Not Found.

N.I.
       Not Identified.

NA

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

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

Richardson, Hugh
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>RYK</td>
<td></td>
<td><em>Rin po che yid bzin bkod pa'i rgyan, rTsa rgyud chen po gsai ba bsan</em> (sic, read <em>bsen</em>) <em>thub kyi 'grel ba rin po che yid bzin bkod pa'i rgyan by 'A ža Blo gros rgyal mtshan, gSung pod</em>, Vol. VI, Kathmandu, Triten Norbutse 1991, Kha, 1-592.</td>
</tr>
<tr>
<td>SGK</td>
<td></td>
<td>Interpretation of Samten G. Karmay.</td>
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</tbody>
</table>
von Hinüber, Oskar

Waddell, L. A.

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

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

ZJ gZi brjed, 12 vols, Bod ljonbs bod yig dpe rши dpe skrun khañ, Lhasa, 2000.

ZM mDo gZer mig, Kruñ go'i bod kyi šes rig dpe skrun khañ, Beijjing, 1991.