<table>
<thead>
<tr>
<th><strong>Title</strong></th>
<th>Nine Vehicles of the Southern Treasury (lho gter gyi theg pa dgu) as presented in the Bon sgo gsal byed of Tre ston rGyal mtshan dpal, Part One: First Four Vehicles - Annotated Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Author(s)</strong></td>
<td>MIMAKI, Katsumi; KARMAY, Samten</td>
</tr>
<tr>
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<td><strong>Textversion</strong></td>
<td>publisher</td>
</tr>
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</table>

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

Katsumi Mimaki and Samten Karmay

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

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

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

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

(2) The term *g-yuṅ druṅ bon* is found, in the phyi dar period, already in one of the earliest *Bon po*
documents, the *mdzod phug*, rediscovered by gšen chen Klu dga’ (*996-1035*) in 1017; cf. *mdzod phug*
17.14, 17.17, 112.12, etc. It seems that this term cannot be found in earlier documents of the sia dar  period.

(3) Concerning the *Bon* religion of an earlier period, see an excellent survey by Per Kværne (2000): "The Study
Our reason for publishing this portion first is above all that in these four vehicles the ancient tradition of Bon religion, before it received the influence of Buddhism, is very well preserved. It is generally known that there are three kinds of nine vehicles, namely 1) the nine vehicles of the Northern treasury (byaṅ gter),(4) 2) that of the Central treasury (dbus 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 brjID. Our Bon sgo gsal byed also belongs to the fourteenth century. Therefore, at the beginning we thought that we would have nothing to contribute to this part of the field because of his work. But, when we examined the material in detail, to our surprise, we found that something completely different is presented. That is another reason why we decided to prepare the translation of this portion.

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

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

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

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

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.

**Table of Contents (Synopsis)**

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

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

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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] *phya with wa zur*: This designates a class of deities and their heaven called *mgon btsun phywa’i yul*. The chief deity of this heaven is called Phywa Ya la bdag drug in the Konpo inscription (Richardson 1985: 66) or Phywa rje Yab lha (or Ya bla) bdal drug in the Dunhuang documents (Bacot et al 1940: 81, ll. 8, 26). He is regarded as the ancestor of the Tibetan kings of the sPu rgyal dynasty in Yar lung. In Tibetan Buddhist sources, the *Phywa* is sometimes described as the creator of the world according to the *Bon* tradition as is the case of Ísvara for the Saivites (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 btob phya klong* / "Divination is consulted, prognosis is read" (Lalou 1958: 167, 1.66; 171, 1.137). In the same documents the phrase *mo btob phya klong* / is the parallel to the phrase *gto zin dpyad* / "Ritual is performed, diagnosis is carried out" (Lalou 1958: 171, 1.153). The practices of the *gto, dpyad, mo* and *phya* are the main concern of the *Bon po* in the early period. But later the *phya* is
[1-1] Five Sciences (rig pa’i gnas lhia) [111b2].................................*7
  (1) External Science (phyi rig pa) [111b3].................................*9
  (2) Internal Science (nañ rig pa) [111b5].................................*9
  (3) Linguistic Science (sgra rig pa) [112a1].................................*9
  (4) Art (bzo rig pa) [112a3]...............................................*11
  (5) Medical Science (gso ba rig pa) [112a4].................................*11
[1-2] Sortilege (mo) etc. [112a5]..................................................*13

[2] The Vehicle of the gShen of Appearance (snañ gšen theg pa) [113a1]..*17
  <1> Four Portals of Incantation (gyer sgo bzi) [113a3]...................*17
      <1-1> Praying upward (yar gsol ba) [113a5].............................*17
      <1-2> Supressing downward (mar non pa) [113b2]....................*19
      <1-3> Sending away (phar gtoñ pa) [113b4]............................*21
      <1-4> Protecting hitherward (tsur skyob pa) [115a1]..................*27
      <1-4-1> Phya for the living (gson phya) [115a2]......................*29
      <1-4-2> Phya for the dead (gšin phya) [115b5]..........................*33

replaced by rtšis, "astrology" in the framework of the four practices, but still the four are the core of the
the teaching of the Phya gšen theg pa according to the gZi brjé (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
ezur, namely, Phywa gšen theg pa; see Luñ rigs mdzod (p. 126, l. 5, l. 6, p. 127, l. 2 = [BTK = MT 281]
p. 131, l. 2, l. 3, l. 6). Cf. also Gatha manuscripts (Pasañ Wangdu 2007, p. 18 [25, l.2]: mo btab
phya (7) klags na / p. 25 [35, l.5]; go dañ dpyan bygis sam / mo dañ mtshuñs bygis sam / ). [2-2]
The phya has the sense of life. It is explained as phya zer na g-yuñ druñ gi tshe / "Phya means
everlasting life" (sGra’ grel, p.58, l. 6). This definition is echoed in ritual texts, for example Zì khoñ,
Vol.2, 1653 et seq (BTK = MT 126). In ritual texts the term very often occurs with the term g-yañ,
"quintessence," "essence," "essential part of something" in the form of phya g-yañ; see below. [2-3]
There is also another subtle meaning which is very close to the definition given in [2-2], but it is in
fact quite distinct in concept. It is usually expressed by the phrase phya g-yañ, which is in fact a
contraction of miñ phya and nor gyi g-yañ, which is the essence of physical wellbeing of man and the
quintessence of domestic animals such as yaks, cows, horses and sheep, but the g-yañ often designates
the best part of almost anything that is desirable. In the sGra’ grel (p.57, II, 5-6) the term miñ phya is
explained as: phya tshe rgyal mo(s) ... mi phya med la 'shag ster / snra tshe zad kyi tshe sriñ ... / "The
queen of life gives the essence of physical wellbeing to the man who lacks it, prolongs life for the man
whose life is exhausted." Another text (Cuckoo 35) states: mi la phya med na tsha mañ / nor la g-yañ
med god kha sdañ / "If a man has no essence of physical wellbeing, he becomes ill. If the quintessence
of domestic animals is absent, misfortune attacks."
INTRODUCTION

<2> Nine Ululations (skad gcoñ dgu) [116a4] ........................................... *35
<3> Forty-Two Ceremonies (gtañ rag bži bcu rtsa gñis) [116b3]........... *37

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

[II] Enforced release at the absolute level (yañ dag par bsgral ba) [123a4] .. *67

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

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

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

[I.3.3.2.c] gsum (111b1) pa lho gter gyi theg dgu ni / phya¹ snañ 'phrul srid / dge drañ² a ve / 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.
TRANSLATION

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

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

[1] the [Vehicle of the gšEn of] Prediction (phya [gšen theg pa]),
[2] the [Vehicle of the gšEn of] Appearance¹ (snañ [gšen theg pa]),
[5] the [Vehicle of] the Virtuous Adherers (dge bsñen [theg pa]),
[6] the [Vehicle of] the Great Ascetics³ (drañ sroñ [theg pa]),
[7] the [Vehicle of the White] "A"⁴ (a [dkar theg pa]),
[8] the [Vehicle of] the Primeval [gšEn] (ye [gšen theg pa]),
[9] the Supreme [Vehicle] (bla med [theg pa]).

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

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

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

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

² Cf. Snellgrove’s translation: the Way of the Shen of Illusion.
³ The Sanskrit equivalent of this term is ṛṣi, but here it corresponds to Buddhist bhikṣu.
(1) phyi dañ (2) nañ dañ (3) bzo dañ (4) sgra dañ (5) gso ba \(^{(11b3)}\) rig pa’i gnas lña la blo sbyañs pa’i skyes\(^1\) bu ni / e ma ño mtshar che ces pas / (1) phyi rig pa la\(^2\) Srid pa’i gto ’bum nag po’ dañ / \(^{(A.29b5)}\) \(^{(11b4)}\) Rin chen gyi rtsis ’bum khra bo’ \(^5\) \(^6\) / gTsug lag \(^6\) dpal ’bum dkar po’ dañ gsum / Ri rab kyi rtsa\(^8\) Koñ tse Phrul rgyal la \(^{(11b5)}\) gsuñs so //

(2) nañ rig pa la ’dul ba’i Klu ’bum nag po’ / thul ba’i Klu ’bum khra bo’ / ’dren pa’i Klu ’bum dkar po’ \(^{(112a1)}\) gsum / klu yul du Ye šes šniñ po la \(^{(A.29b6)}\) gsuñs so //

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

---

\(^1\) skye B
\(^2\) om. B
\(^3\) N.A.
\(^4\) khra’o AB
\(^5\) N.A.
\(^6\) A inserts gi.
\(^7\) See Index of BGBS (2007).
\(^8\) rtsar A
\(^12\) las A
\(^13\) ’khrug A
\(^14\) N.A.
(2) Internal [science], (3) Art, (4) Linguistics, and (5) Medical sciences, is indeed marvelous.

(1) Concerning External Science (phyi rig pa), [gŠen rab mi bo] proclaimed to Koṅ tse, the Magical King (Koṅ tse ’phrul rgyal), 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]

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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 sñīñ 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 dañ gsum / lha srin3 gyi mtshams4 su rMa lo dañ g-Yu (112a3) lo la gsuñs so // sgra tshad gñis yin pas snod5 gñis so //

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

(5) gso ba rig pa la gSo bya'i nad 'bum nag po'7 / gSo thabs kyi dpyad8 'bum khra bo'9 / gSo byed kyi sman 'bum dkar po'10 (112a5) dañ gsum / ri g-Yuñ druñ

---

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

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

(5) Concerning the Medical Science (gso ba rig pa), [gS'en rab mi bo] proclaimed to dPyad bu khri śes\(^9\) on the mountain g-Yuṃ 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" (\textit{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 gS'en rab mi bo. rMa lo is considered as a spiritual son and emanation of the Mind of gS'en rab mi bo (ZM 57.18: \textit{thugs las sprul pa'i gsa bsu rMa lo}); gYu lo is considered as a spiritual son and emanation of the Speech of gS'en rab mi bo (ZM 57.19: \textit{gsu'i las sprul pa'i gsa bsu g-Yu lo}). They are also counted among the four \textit{mtshan ldan khye'u}. Cf. (Minpaku Lexicon) mtshan ldan 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 gS'en 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 ldan, 8) Phrul bu chuṅ.

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

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

[1-2] mo yañ phyi⁴ rig⁴ te / Ju⁴ thig⁶ rgyud 'bum⁷ las / (A.29b8)

phya gśen theg pa'i rgyud bstan pa⁸ / sprul pa bcu gcig⁹ kun gsal 'di / bdag (112b2) don ma yin gźan don yin /

ces pas mdud pa sum brgya drug bcu ni / Iha khams¹⁰ kyi mdud¹¹ pa brgya ŋi śu / 'dre¹² kham (112b3) kyi mdud¹³ pa brgya ŋi śu 'o¹⁴ // de yañ ba sbal khyuñ gsum mo // Žañ (A.29b9) zuñ gi ju¹⁵ thig / Mi¹⁶ ñag gi sog¹⁷ pa / ma sañs kyi mde'u¹⁸ rnams (112b4) phyi rig pa'o //

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

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

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

<<This teaching of the treatise (rgyud) of the Vehicle of the gŠen of Prediction (phya gšen theg pa), which completely clarifies the eleven emanations\(^\text{12}\), is not for one's own sake (bdag don)\(^\text{13}\), but for the sake of others (gžan don).>>

As for the three hundred and sixty knots, there are a hundred and twenty knots of the realm of gods and a hundred and twenty knots of the realm of demons (d're khams)\(^\text{14}\). These are also [knots of] cow (ba), frog (sbal), and garaṭa (khyun)\(^\text{15}\). The Knot-Sortilege (ju thig) of Žaṇ žuṅ\(^\text{16}\), the scapula (sog

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

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

\(^{13}\) The expression bdag don is very often used in Bon texts, while in Buddhist texts the expression ral 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 Žaṇ žuṅ ju thig divination (see note 16). The divination charts have the figures of a cow, a frog, and the khyun bird (similar to garaṭa in Indian mythology), see Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snaṅ srid legs iš 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 Žaṇ žuṅ ju thig is a system of divination using six strings, and its practice is reputed to be very ancient. The text itself is called Žaṇ žuṅ ju thig rgyud 'bum or just Ju thig rgyud 'bum, and for the time being it is not available, but there is a massive work on this divination system by sKyaṅ sprul Nam mkha' rgyal mtshan (19th century), entitled Ye srid 'phrul gyi ju thig / Ma mtsho srid pa'i sgron ma snang srid legs iš kun gsal (BTK = MT 68). The author mentions the text as Ju tig rgyud 'bum among his textual sources (p. 567).
yaṅ bon¹ kha gcig ni naṅ daṅ gtan tshigs (mchan: tshad ma rtog ge) sgra rig daṅ / bzo daṅ gso ba gnas lha'o (mchan: phyi rig med)² ces pas / phyi³ rig² (112b5) pa phyagṣen kho na ma yin te / skabs 'dir 'byuṅ ba'o⁴ // Thugs rje byams⁵ ma⁶ las (A.29b10)

phyi rig naṅ rig sgra rig daṅ / bzo (113a1) rig gso⁷ rig gtan tshigs rig⁸ ces pa⁹ drug go //
pa) [divination] of Tangut (Mi ñag)\(^{17}\), and the arrow-head (mde'\(u\))\(^{18}\) [divination] of the Ma saṅ\(^{19}\) spirits are [included in] the External Science.

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

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

There are six [sciences in this case].

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

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

\(^{19}\) The ma saṅ\(s\) is a class of deities often associated with the mountain deities. In the myth of the twelve rulers (dba\(i\) mdzad) of Tibet prior to the coming of gN\(a\)' khri btsan po, the first Tibetan king, it is said that the ma saṅ\(s\) ru dgu governed the country (IDE'\(u\) chos 'byu\(n\), pp.223-224). Gesar, the hero of the Tibetan Epic is regarded as a son of the ma saṅ\(s\) (Stein 1959: 246); cf also Arrow: 444-45. In the Bon tradition, there are the nine ma saṅ\(s\) brothers (ma saṅ\(s\) spun dgu) and their nine sisters (ma saṅ\(s\) spin 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 saṅ\(s\) spin 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 = mī mā yiṅ gyi rigs sī (a class of non-human being, spirit).

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

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

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

[2] gñis pa snaṅ gšen ni / lha 'dre'i snaṅ ba¹ daṅ mthun par ston pas (113a2) snaṅ gšen no // de'i bon ni² / sNaṅ gšen rtsa ba¹ mdo dgu³ las /

theg pa snaṅ gšen bżed⁴ bstan⁵ pa / (A.30a1)
<1> gyer sgo bži daṅ <2> skad gcoṅ⁶ dgu /
<3> gtaṅ⁷ (113a3) rag bži bcu⁸ rtsa gñis so //

ces pas / de la <1> gyer sgo bži ni / yaṅ de fiid⁹ las /

lha g-yaṅ gñan sri'i gyer sgo bži /

ces pas / (113a4) <1-1> yar gsol ba lha'i gtsaṅ sgor gyer ba / <1-2> mar non pa sri'i¹⁰ byur sgor gyer ba / <1-3> phar (A.30a2) gtoṅ¹¹ pa spyi'i glud¹² sgor gyer ba /
<1-4> tshur skyob pa phyai¹³ (113a5) g-yaṅ sgor gyer ba'o //

de la <1-1> gtsaṅ sgor gyer ba ni lha sel la bya ste / lco ga'³¹⁵ yar sel daṅ / ru

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1  B om.
2  B mistakenly places the above mentioned mchan (phyi rig med) here.
4  bżir B
5  stan A
6  bcoṅ A
7  taṅ A
8  cu B
10  ši ra'i AB
11  gtoṅ 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 dan ’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 gcoñ), and <3> the forty-two ceremonies (gtañ rag).>>

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

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

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

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

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23 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 ཉི་སྤོ་ // de gñis su ma (A.30a3) phye ba 'byuṅ ba'i ston 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 raṅ gi dmar sel / ša ma'i riṅ sel la sogs sel (113b3) nag brgya ཉི་སྤོ // mi hraṅs⁵ kyi mda' sel / de la sogs (A.30a4) sel⁶ khra brgya ཉི་སྤོ ste / sel sum brgya drug cu'o //

de bsdus⁷ na yaṅ⁸ (113b4) dgu dgu brgyad cu rtsa gcig go // de la yaṅ bsdus na

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¹ gsas AB, sras ANTG2 (349.1)
² dgos B
³ bšen A
⁴ the A
⁵ traṅs AB
⁶ sde la AB
⁷ sdbus AB
⁸ yaṅ nal AB
upward of larks (lco ga), the purification of the throats of the gods of the four corners (ru bți gsas). [113b] the purification of the earth (dog sel) of lHa sras 'od dkar. [27] [There are also purifications which are] not divided into these two, [namely, upward and downward,] such as the purification of a thousand elements (byuñ ba'i stōn sel) and the purification of the poison of gŠen (gšen gyi dug sel).

<1-2> The incantation downward for vampires is the exorcism of demons ('dre sel). There are a hundred and twenty black [rituals of] exorcisms (sel nag), such as the exorcism for averting the eight kinds [of gods and demons] (sde brgyad), the exorcism for [averting] the blood (dmar sel) of the one-leg demons (the'u rañ), the exorcism for removing the disaster of placenta (ša ma'i riñ sel). There are [also] one hundred and twenty multi-colored [rituals of] exorcism (sel khra), such as the purification of the arrow (mda' sel) of unmarried men (mi hrañs). [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 lco ge of BGSB is corrected to lco ga (larks) according to ANTG.
26 The original reading gsas of BGSB is corrected to sras according to ANTG2 (349.1).
27 This name possibly refers to the mythical figure Lha rabs 'od dkar as the father of the sage Lha gšen Yoñs su dag pa in the development of the Bon tantric doctrines mentioned in the g-Yuñ druñ bon gyi bka' brten 'gyur gyi sde tshan sgrig tshul gyi dkar chag ñuñ thus gšen 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 : ša ma'i ra'i rañ sel; ANTG2 (BTK = MT 191) 349.2: same as BGSB.
32 The meaning of the original reading mi trañs is not clear. We corrected it to mi hrañs, but it is uncertain.
gsum 'du ste / lha sel 'dre sel klu sel lo //

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

<1-3-2> yan lag ni gto² gso³ chen po bži goñ (114a1) khal dañ lña'o // de la gto gso⁴ bži ni / <1-3-2-1> ri dags⁵ ša ba bon⁵ skor gcig / <1-3-2-2> srid pa gto⁶ dgu'i bon skor gto⁷ gcig / <1-3-2-3> sa (114a2) bdag gñan gyi sdums⁸ skor gto⁹ gcig / <1-3-2-4> rgyal po gra'i bon skor gto¹⁰ gcig go //

\[\begin{align*}
1 & \text{bsar A} \\
2 & \text{rto AB} \\
3 & \text{gros AB} \\
4 & \text{sgro AB} \\
5 & \text{ša bon A} \\
6 & \text{gtor A} \\
7 & \text{to A} \\
8 & \text{sdum B} \\
9 & \text{to A} \\
10 & \text{to A}
\end{align*}\]
further, [they are] condensed into three, namely the purification of gods (**la 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 (**srīd pa gto dgu**), <1-3-2-3> a ritual [explained] in the text for the conciliation of **sa bdag**\[35\] and **gñan**\[36\], and <1-3-2-4> a ritual [explained] in the text about the angle (**gra**) of **rgyal po** spirit (**rgyal po**).

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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 Sargs rgyas rgya mtsho, ***Vaiḍūrya dkar po***, chap. 31. Cf. Two editions of the ***Vaiḍūrya dkar po***: - The ***Vaiḍūrya dkar po of sDe-srid Sañs-rgyas-rgya-mtsho***, The Fundamental Treatise on Tibetan Astrology and Calendrical Calculations, Reproduced from a print from the Lhasa blocks from the collection of Burmiok Athing by T. Tsepal Taikhang, (2 vols), New Delhi, 1972; - ***Phug lugs rtis kyi legs bsdad mchas pa'i 'dul rgyan Vaiḍūrwa dkar po'i do šal dpyod ldan sūn nor***, (2 vols), Kruñ go'i Bod kyi sä srig dpe skrun khañ, 1996. See also note 52.

36 The **gian** is one of the eleven **g-yen** of the earth (**sa g-yen**), see Mimaki (2000) 104. It is also one of the four spirits, see note 52. Cf. also Arrow, articles, nos. 21, 22, 24.
de la <1-3-2-1> ša ba'i¹ ²bon skor² (A.30a6) maṅ yaṅ dgu ru 'du ste / ¹ mi bu rin (114a3) chen glud³ kyis bslu⁴ ba'i ša ba dañ / ² bdud kha 'baṅs su bsgur ba'i ša ba dañ / ³ lha'i⁵ dal⁶ kha brgyur ba'i ša ba dañ / ⁴ bgegs rigs byol kha (114a4) bsgur ba'i ša ba dañ / ⁵ sdañ sms byad kha bzlog pa'i ša ba dañ / ⁶ sluṅs bus khram kha bsgur ba'i (A.30a7) ša ba dañ / ⁷ sluṅs rdib⁷ phuṅ sri gnon pa'i (114a5) ša ba dañ / ⁸ ltas ᅊn dgra⁸ than bzlog pa'i ša ba dañ / ⁹ klu gñana sa bdag bcos pa'i ša ba dañ dgu'o //
Among them, <1-3-2-1> the ritual texts (bon skor) about deer, even though they are many, can be reduced to nine: ① a deer fabricated as a ransom of the precious small man (mi bu rin chen)\(^{37}\) pretended [to be a real man], ② a deer that turns away the mouth of demon (bdud kha) as a servant ('ba'is),\(^{38}\) ③ a deer that turns away the epidemic (dal kha)\(^{39}\) [sent] by the gods, ④ a deer that turns away the wrong path (byol kha) of [all] classes of impeders (bgegs rigs), ⑤ a deer [as ransom] that averts the obstruction (byad kha) of the hateful mind (sdañ sems), ⑥ a deer [as ransom] that turns away the black list (khram kha)\(^{40}\) of sex-change (sluñs bus)\(^{41}\) [prepared by demon], ⑦ a deer that subdues the vampire that causes the collapse of the male organ (sluñs rdib), ⑧ a deer that averts the bad omen of the enemy, and ⑨ a deer that reconciles (bcos pa) with nāga, gñan, and sa bdag.\(^{42}\)

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37 In Mu cho (BTK = MT 6) the phrase mi bu rin chen is used in the sens of "dear" or "beloved" concerning the deceased person in the form of ṇad (ṇed) kyi ’phañ ba’i mi bu rin chen sī / (p. 519.2); mi bu rin chen gñen tsha grois / (p. 534.3-4).

38 ’phañs (ANTG 349.5).

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

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

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

42 More ritual texts that have a connection with deer are mentioned in LShDz (Karmay 1972: 153, 312, II.3, 313, II.3-4). Cf. also Blondeau and Karmay 1988.
<1-3-2-2> gto¹ dgu la sum brgya drug cu (114b) yod kyaṅ / dkar nag dmar gsum khra bo dañ bźir 'du ste / ¹ dkar po Tshans pa lha'i (A.30a8) gto² dgu ni / Yab lha bdal drug la sogs pa'i gto³ (114b2) dgu'o // ² nag po sa bdag gñan gyi gto⁴ dgu ni / smon mi mgo nag gi gto⁵ dgu⁶ la sogs so // ³ dmar po smee⁷ mnol⁸ thog gi (114b3) gto⁹ dgu ni / rgya'u 'thiṅ kha gto¹⁰ dgu la sogs so // ⁴ khra bo srid pa yo¹¹ bcos¹² kyi gto¹³ dgu ni / gšen rab (A.30a9) smon pa tsam gyi gto¹⁴ dgu (114b4) la sogs pa'o //

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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 gno 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\textsuperscript{43} rituals" (\textit{gto dgu}), [114b] one can reduce them to three, namely white, black, and red ones; or to four, adding the multi-colored one. \textcircled{1} The white "nine rituals" of the god Brahman (\textit{Tsya'i pa lha'i gto dgu})\textsuperscript{44} are "nine rituals," such as those concerning [the god] Yab lha bdal drug,\textsuperscript{45} etc. \textcircled{2} The black "nine rituals" of \textit{sa bdag} and \textit{gñan} are those such as the "nine rituals" of the wishing black head people (\textit{smun mi})\textsuperscript{46} mgo nag, etc. \textcircled{3} The red "nine rituals" of the lightning (\textit{thog})\textsuperscript{47} carrying the impurity (\textit{sme})\textsuperscript{48} are those such as the "nine rituals" of rGya'u 'thiṅ kha,\textsuperscript{49} etc. \textcircled{4} The multi-colored "nine rituals" that correct the crooked world (\textit{srid pa yo bcos})\textsuperscript{50} are those such as the "nine rituals" that are just the wish of gŚen rab [mi bo], etc.

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

\textsuperscript{44} The \textit{Tsya'i pa lha'i gto dgu} is mentioned as a title of a book in LShDz (Karmay 1972) 312.33-34 = LSDz 279.11-12.

\textsuperscript{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, \textit{Tun hoṅ nas thon pa'i bod kyi lo rgyus yig cha}, Mi rigs dpe skrun kha'i, Beijing, 1992. p. 68, l. 9 and p. 69. l.3 (P.T. 1286).

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

\textsuperscript{47} Cf. Arrow 384.

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

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

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

\textsuperscript{51} The original reading of BGSB, \textit{srid pa ya bcos} (A, --- bcos B), which does not make sense, should be corrected to \textit{srid pa yo bcos}, according to the reading in ANTG 243.6 and ANTG2 349.7. In the bKa' brten, there are many texts, that contain \textit{yo bcos} in the title: see Karmay, Samten and Nagano, Yasuhiko (ed.) (2001): \textit{A Catalogue of the New Collection of Kate Texts}, Bon Studies 4, National Museum of Ethnology, Osaka, [Senri Ethnological Report, 24], p. 77.
*26  K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)

<1-3-2-3> sdums¹ la mañ yañ klu gñan sa bdag gtod dañ bži / sman 'brog² bzed dañ gsum gyi bcos thabs dañ bdun du 'dus (114b5) so //
<1-3-2-4> rgyal po la mañ yañ / gra dkar gra dmar gñis su 'dus so //
<1-3-2-5> goñ khal gyi bon ni / de rnam s kun la sna sel dgos pas (115a) sel khra rnam so //
<1-4> tshur phya sgor gyer ba ni / phya la spros na bon sgo³ bži bcu že gñis /

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

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

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

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

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

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


\(^{55}\) Contrary to the statement in BGSB, Red Angle (gra dmar) and Black Angle (gra nag) are mentioned in ANTG 243.7 and ANTG2 349.8.
bsdus na <1-4-1> gson phya dañ (115a2) <1-4-2> gśin¹ phya gñis su ’dus so //
<1-4-1> gson phya sum cu² so gñis yod de / gšen za fia mig dañ / lHa³
btsun rma ya than dañ / Ma yams (115a3) sroñ mo than dañ gsum phya glud do //
(A.30b2) g-yuñ druñ phya dar che chuñ gñis phya gsas // Mu ye pra phud dañ /
g-Yañ lha dgu skor gñis phya’i phugs⁵ / Tshe (115a4) phya dkar mo dañ / Thor
chog dkar po gñis phya’i ⁶ glud do⁶ // gsañ ba la Ma ru tshe ni phya’i ru’o /⁷

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

<1-4-1> There are thirty-two\(^{59}\) phya for the living (gson phya). gŠen za ņa mig,\(^{60}\) lHa btsun rma ya thaṅ,\(^{61}\) and Ma yams sroṅ mo thaṅ\(^{62}\): these three are the ransoms of the phya (phya glud). Big and small everlasting flags of the phya (g-yuṅ druṅ phya dar); these two are gods of the phya (phya gsas). Mu ye pra phud\(^{63}\) and g-Yaṅ lha dgu skor\(^{64}\); these two are the innermost of the phya (phya’i phugs). Tshe phya dkar mo\(^{65}\) and Thor chog dkar po\(^{66}\); these two are the ransoms of the phya (phya’i glud).\(^{67}\) For secrecy (gsaṅ ba la), Ma ru

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

\(^{57}\) le A, lo B, sgo ANTG Cf. ANTG 243.7-244.1: tshur bskyobs pa’i phya’i g-yuṅ sgo gyer ba la yaṅ / bon sgo bži bcu rtsa gnis ste / gson phya sum bcu so gnis / ši (sic, read gśni?) phya bcu daṅ bži bcu rtsa gnis 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 bṛgya so gnis (three hundred and thirty-two), is corrected to sum cu so gnis (thirty-two) according to the reading of ANTG 244.1, ANTG2 350.1.

\(^{60}\) The identity of gŠen za ņa mig remains unknown. The word gšen za “lady of gŠen” normally refers to the two daughters of gŠen 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 ņa 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 nthar 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 ñes tshig go // (115a5) sańs po’i phya gzung² ni (A.30b3) phya’i mthar thug go //

yaṅ bźed gzung³ bcu ni ¹ gnam mkhan bu pho mda’ phya² / ² sa mkhan bu mo ’phaṅ phya³ /⁶ (115b1) ³ mon lha bra gu phya ni / bla’⁷ g-yu ’gugs pa / ⁴ ’brug rje btsan pa’i phya ni byes phya / ⁵ bkra’šis 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 goto⁸ phya staṅs kyi⁹ ra rgan¹⁰ sgrin pa’i¹⁰ phya ni phyugs phya / ² bdud rtsi zil thig¹¹ ni zas kyi (115b3) phya / ³ g-yaṅ dkar sder mo than ni dṅos grub bsruṅ¹² ba’i phya / de yan chad la ñi su rtsa gñis /
tshe\textsuperscript{68} is the horn of the phya (phya'i ru). The phya of Ye mi ston ladan\textsuperscript{69} is the
definition (\emph{ties tshig}) of the phya (phya yi ties tshig). The text of the phya (phya gzüni) of Sañs po ['bum khri]\textsuperscript{70} is the best (\emph{mthar thug}) of the phya.

Further, ten\textsuperscript{71} accepted texts (\emph{bzed gzüni}) are: ① the male guide of the sky, the phya of arrow (\emph{mda' phya}); ② the female guide of the land, the phya of the
spindle (\emph{phañ phya}); \textbf{[115b]} ③ the phya of the rodent (\emph{bra gu})\textsuperscript{72} of the god of
Mon country, for summoning the soul-turquoise (\emph{bla g-yu})\textsuperscript{73}; ④ the phya of
the strong dragon lord, the abroad phya (byes phya); ⑤ the text of appearance
\emph{(snañ gzüni)} of luck (bkra śis) and ⑥ the spiritual phya (thugs phya) of gurđa
(bya khyuñi), the phya of the bride (bag ma).

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

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

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

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

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

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

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

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

\textsuperscript{75} This is probably a name, cf. note 61.
skyob pa yar la¹ bu ni / ① pho la skyabs ² (115b4) ② mo la skyabs / ③ srog (A.30b5) la skyabs / ④ spyi la skyabs ³ ⑤ dpal la skyabs pa / ⑥ tshe la skyabs pa / ⑦ phyugs la skyabs pa / ⑧ phya⁴ tshaṅ⁵ gi yon (115b5) tan daṅ / ⑨ rten chos / ⑩ dmu yad⁶ daṅ bu ste / de ltar sum cu rtsa gnis so //

<1-4-2> gšin phya⁷ la bu yod do // ① Sa le dmu dgu daṅ / ② Caṅ⁸ ses sbal (116a1) bu daṅ / ③ Phya cha rgya 'dre daṅ / (A.30b6) gsum⁹ kas¹⁰ phya¹¹ yi¹² yon tan bšer / 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 gnis AB
10 ka'i AB
11 cha AB
12 ni AB

- 64 -
Up to this point there are twenty-two [phya].

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

<1-4-2> There are ten phya for the dead (gsün phya). ① The Sa le dmu dgu ("Nine Lucid dMu"), 78 ② the Cañ šes sbal bu ("Small Intelligent Frog") 79, [116a] and ③ the Phya cha rgya 'dre ("Demon of nets, part of the phya") 80: by these three [texts], one checks the quality of the phya. By the two [gods, namely] ④ Yod 'bum dkar po 81 and ⑤ Med 'bum nag po 82, one distinguishes the good or bad of the phya. By the two [texts, 83 namely] ⑥ the Phya sūg g-yu

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

77 Cf. (Minpaku Lexicon) dmu yad: ① mar khu: liquid butter, ghee ② zas bcud: the essence of food, the excellent taste of food, nourishment, vitamins, ③ bdud rtsi: nectar, ambrosia, amrita, ④ döns 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 ron mo (sGra ’grel, p. 56) or dBal so mi thun (sGra ’grel, p. 61).

82 Med 'bum nag po is the name of a deity who represents the negative side in the dual world and is opposed to the primordial deity Yod 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-Yān 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 len rgyud gñis kyis phya phugs ② gar 'gro brtag / ⑧ Phya sogs lte bu bžeṅs ④ (116a3) pa dañ / ⑨ gŚin gyi 'gab g-yaṅ dañ / ⑩ sMra (A.3087) the šo 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 gcoṅ ⑤ dgu ni <2-1> gsol ba lha la skad gcoṅ ⑥ gñis te / ① g-yu 'brug gi īur skad (116a5) kyis lha gsas kyi (A.3088) dpuṅ bsdud ⑦ / khyuṅ mo'i 'tsher skad kyis drag po'i lha bdar ⑧ /

<2-2> skyob ⑨ pa phya ⑩ la skad gcoṅ ⑪ gñis te / ③ naṅ mo bu stor skad kyis
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 ʂog ƚte bu bžeңs pa ("Raising the navel of the wing of Phya"), ⑨ the gŠin gyi ’gab g-yaṅ (the "Vital Essence of Riches of the End of the Dead"), and ⑩ the sMra the s芰 legs pa’i rta g-yaṅ (the "Vital Essence of Riches of Good Horse of sMra the s芰"), one summerizes the phya.

Further, the phya of human beings (mi’i phya)⑮ is summoned by] the white "A,"⑯ and the vital essece of riches of domestic animals (phyugs kyi g-yaṅ) is summoned by the dark brum (brum⑯ 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>⑲ [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 s芰 therefore could be an area within the rMa region which is famous for good horses.

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

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

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

88 Here it seems the order of the rubriques <2-2> and <2-4> is inverted.
(116b1) mi'i phya blan / ④ rma bya'i sgra skad kyis phyugs kyi g-yañ bkug /

<2-3> gñan po spyi la skad gcoñ¹ gsum ste / ⑤ khu byug gsuñ sñan gyis
(116b2) lha srin (A,30b9) spro ba bskyed / ⑥ lco ga'i 'gyur skad kyis glud² lam bstan /
 ⑦ ne tso'i gcoñ³ skad kyis lha srin brda sprad /

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

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

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

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

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

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

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

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

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

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

⁹³ These two terms, the larger part (*che šas*) and the smaller part (*chuñ šas*), are attested in certain texts. Cf. Khro bo sku gsuñ thugs kyi sgrub thabs kyi ‘grel pa gsal byed ‘phrub gyi me loñ of A ston Blo gros rgyal mtshan (1198-1263: cf. LShDz = Karmay 1972: 140 n. 5) 31.4: *glud che šas chuñ šas skabs dañ sbyar la gtañ/ *. Cf. also the gSañ ba sñags kyi-bsñen bsgrub las gsum mam par ‘byed pa lha gnñen šel
de yaṅ 'o gān1 (A.31a2) bon gyi rkaṅ pa yin pas tshugs par (117a1) bya / sdig gto2 bon gyi mtshams3 yin pas chod4 par bya / mtshe than5 bon gyi spyan 'dren yin pas thonīs par bya / thab bon gyi (117a2) bsags pa yin pas dag par bya / phya bon gyi rke6 rags7 yin (A.31a3) pas dam du bcīn / thar bon gyi rgya8 śiṅ yin pas 9khyan bar9 bya / glud bon gyi lhu10 (117a3) gzugs11 yin pas tshāṅs12 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 gān B
2 gto B, gtod A, dor ANTG2, dod la ANTG
3 'tshams AB
4 chod AB ANTG2, mchod ANTG
5 mtshe than AB, tshe thun ANTG ANTG2
6 skye AB
7 rag B
8 rgya B, rgyaṅ A ANTG, gtsaṅ ANTG2
9 khyped par A, khyad par B
10 lhu AB ANTG2, glu ANTG
11 gzugs AB ANTG, tshigs ANTG2
12 tshāṅ AB ANTG2, tshāṅs ANTG
13 Cf. nā ANTG ANTG2
14 sñan A
15 btor A
16 bsogs B
17 sgyer A
18 blud A
Further, since the 'o gñen\textsuperscript{94} are the feet of the teaching (\textit{bon}), one should establish \textsuperscript{[117a]} them. Since the ritual [of the expiation] of sins (\textit{sdig gto})\textsuperscript{95} is the border (\textit{mtshams}) of the teaching (\textit{bon}), one should demarcate [the area]. Since the \textit{mtshe than} plant\textsuperscript{96} is the invitation of the teaching (\textit{bon}), one should give it as a present. Since the kitchen is the confession (\textit{bśags pa}) of the teaching (\textit{bon}), one should purify it. Since the \textit{phya} is the waistband of the teaching (\textit{bon}), [one should] bind it (\textit{dam du bciṅ}). Since the [ceremony of] escape (\textit{thar}) is the frame-wood [of the \textit{thaṅ ka}] of the teaching (\textit{bon}), one should carry it (\textit{khyer bar bya}). Since the ransom is the limbs of the teaching (\textit{bon}), one should complete it. Since the purification upward is the collar (\textit{goṅ ba}), one should do it first. Since the exorcism downward is the edge (\textit{cha ga}), one should do it last. Collect the ritual-objects without errors (\textit{nor 'khyugs}). Intone the exposition of the archetype (\textit{smraṅ})\textsuperscript{97} without insufficiency or excess. Don't collect the ritual-objects without giving the initiatory offering (\textit{phud}). Don't intone the \textit{bon}-ritual without planting the ritual-spear (\textit{gar

\textsuperscript{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.

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

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

\textsuperscript{97}Concerning the term \textit{smraṅ}, see Snellgrove (1967) 256 n.9.
than gyis draň / glud¹ gţug² zor gyis btul / zor gţug³ g-yaň du skyel⁴ / de ltar ma nor (A.31a5) gţuň bţin spyad gyur na / gţan don mthar (117b1) phyin bdag don lhun gyis grub / ces pa phal che gSon⁵ gyi gra 'chad⁶ ⁷ las bšad do //

sNaň gšen gyi rgyud g-Yuň druň gsal 'byed⁸ Ias

sku 'i (117b2) don du yas thags bsog⁹ //
gsuň gi don du smraň la gyer // (A.31a6)
 thug kyi don du byin gyis brlabs //
yas med tshig la re ba de //
khān¹⁰ stoň mgron (117b3) po bsogs pa 'dra //
tshig med yas la re ba de //
lag med gser g-yu mthoň ba 'dra //
yas daň smraň¹¹ du 'dzom¹² lags kyaň //
tiň 'dzin¹² (117b4) byin gyis ma brlabs na //
sar pa¹³ (A.31a7) bro¹⁴ glu¹⁵ khrab pa 'dra

ces so //
Lead the nose of the ransom by the omen (than). Dominate the end of the ransom with the zor weapon (zor). Conduct (skyel) the end of the zor weapon to the vital essence of riches (g-yaṅ). If one practices in this way without error according to the manual (gźuṅ), the benefit for others' sake (gźan don) is [117b] completed, and the benefit for the sake of oneself (bdag don) is realised spontaneously.

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

It is said in the "Everlasting Clarification, Treatise of the gŚen of Appearance" (sNaṅ gšen gyi rgyud g-Yuṅ druṅ gsal 'byed):
<<Collect the ritual items (yas thags) for the sake of the Body. Intone the exposition of the archetypal (smraṅ) 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 (khaṅ stoṅ). 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 archetypal (smraṅ), if they are not blessed by meditation, that is like a young man (śar pa) dancing and singing [: and nothing more].>>.

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

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

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

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

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

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

dgra la dmigs pa'i rdzu 'phrul bdun ni / ① bsad ② gso\(^5\) gnis \(^{118a1}\) 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 gShen of the Magical Power\(^\text{103}\) (*'phrul gšen theg pa*)

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

<<The seven Magical Powers intended against foes (dgra) are: [the first set of] two, ① slaughter (bsad)\(^\text{107}\) and ② curing (gso), [118a] [the second set of] two, ③ spiritism (dbab) and ④ cutting off [the foe] (gcad),\(^\text{108}\) [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 Dipamkaraśrijñāna et le Painḍapātiika de Yavanadvīpa / Suvarṇadvīpa," in: Tantric and Taoist Studies in honour of R. A. Stein, edited by Michel Strickmann, volume one, *Métanges chinois et bouddhiques*, volume XX, pp. 212-226. According to Snellgrove, to "release" the consciousness from the body is a tantric euphemism for "slaying by ritual." But it should be noticed that sgrol does not only mean "release the consciousness from the body", but also "liberate the consciousness for delivrance," namely, "let the consciousness reach enlightenment." The earliest Tibetan source in which the two tantric practices sbyor ba and sgrol ba are referred to is the edict of Lha Bla ma Ye šes 'od who issued it around the end of 10th century A.D. (Arrow 10.49-11.50; 14.49-15.50).

\(^{105}\) The definition is slightly different from that given in the gZi brjicl. Cf. Snellgrove (1967) 98.5-6: *'phrul ni snaṅ ziṅ srid pa *'phrul bas *'phrul // gšen ni de dag 'dal bar byon pas gšen*: "It is called 'Illusion', because the phenomenal world is illusion with illusions. It is called 'Shen', because the Shen come to overcome the illusions."

\(^{106}\) Cf. *'Grel bži* (new ed.) 500.1-5 (= ed. Dolanji, 492.3-6): rdzu *'phrul bcu gsum gaṅ že na / dgra la dmigs pa'i rdzu 'phrul bdun / bgegs la dmigs pa'i rdzu 'phrul bži / bon niś la dmigs pa'i rdzu 'phrul gnis so / de las daṅ po dgra la dmigs pa'i rdzu 'phrul bdun ni gsad pa'i rdzu 'phrul daṅ / gso ba'i rdzu 'phrul daṅ / dbab pa'i rdzu 'phrul daṅ / gcad pa'i rdzu 'phrul daṅ / ltaš nyan gyi rdzu 'phrul daṅ / cho 'phrul gyi rdzu 'phrul daṅ / jag chis kyi rdzu 'phrul daṅ bdun no / bgegs la dmigs pa'i rdzu 'phrul ni / egnan pa'i rdzu 'phrul daṅ / gyin ba'i rdzu 'phrul daṅ / bsad pa'i rdzu 'phrul daṅ / bsreg pa'i rdzu 'phrul daṅ bži'o / bon niś la dmigs pa'i rdzu 'phrul gnis ni / gšem don la dmigs pa'i rdzu 'phrul daṅ / rai don la dmigs pa'i rdzu 'phrul gnis so /.

We should note that a list of completely different thirteen Magical Powers is included in LRZ (BTK = MT 281) 141.3-5 (= ed. Dolanji, 136.2-4) as a citation from the Las thig.

\(^{107}\) Cf. Snellgrove (1967) 98.20: gsad gcad dbab daṅ bsgral ba'i las byas kyi na // "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 accoring to that of the *'Grel bži* (new ed.)
４ gcad¹ gñis / ５ ltsan ６ cho 'phrul gñis / ７ jag² chün dañ bdun no //
bggegs (A.31a8) la dmigs pa bži ni １ mnan ２ gźi³ (118a2) gñis / ３ bkar⁴ ４
sreg gñis te⁵ bži'o // bon ſnid la dmigs pa gñis ni / bdag don gzan don gñis
so //
ces so //

del a gñis ste / [I] tha (118a3) sñad du bsgra³ ba dañ [II] yañ dag par bsgra³
ba'o //

[I] dañ po la [I-1] rnam šes lha ru bsgra³ ba dañ / [I-2] phuñ po dur khrod du
bsgra³ ba'o // (A.31a9) [I-1] dañ po la yañ₇ (118a4) gñis las / [I-1-1] bsgra³ bya ni /

'Gu ya srog 'dzin⁸ las /

bsgra³ bar bya ba'i¹⁰ žiⁿ¹¹ bcu ni /

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¹ spyad AB, gcad GZ
² byag A, jag B GZ
³ zir A
⁴ dbkar AB
⁵ B om.
⁶ sgra³ A
⁷ sar B
⁸ 'Gu ya srog 'dzin (abbr. GSZ) BK 148; 466.2.
⁹ sgra³ A
¹⁰ om. GSZ
¹¹ bžiⁿ A
5 bad omens (*ltas ’ian*) and 6 magic (*cho ’phrul*), and 7 binding the robber [with strings] (*jag chiṅ*); 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*) and ④ burning (*sreg*); these are four [in all]. The two [Magical Powers] intended for the real nature of Bon (*bon ŋid*) are two, namely the benefit for the sake of oneself (*bdag don*) and the benefit for the sake of others (*gţan don*>).

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

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

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

<<As for the ten fields of the enforced release (*bsgral bar bya ba’i Ḿiṅ bcu*),

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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 chiṅ*, but according to reading of the ’Grel bзи (*jag chiṅs*), we finally propose to adopt the reading of manuscript B of BGSB, *jag chiṅ*.

110 Cf. *bsdud pa* “gathering” in ’Grel bзи (new ed.) 402.5.

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

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

113 In our BGSB (9a2-4), mention was already made about the ten fields of enforced release (*bsgral ba’i Ḿiṅ bcu*) based on the cited passage of the Ži khor rtsa ’grel (N.A.), but the contents of these ten fields
ces pas / ① bstan pa'i spyi dgra¹ / ② bla ma'i (118a5) sku dgra² / ③ sgrub gsen
gyi sgos dgra / ④ bstan pa khyad du gsod pa / ⑤ bka' dañ dam las 'gal ba / ⑥
gsen³ (A.31b1) gyi dkor⁴ la rlon pa / ⑦ ma ŋes (118b1) stabs la bcod pa / ⑧ byañ
chtub sgrub pa la bar chad byed pa / ⑨ sems can yońs la gnod pa / ⑩ srid pa'i
gto⁵ la 'gal ba dañ bcu'o //

bsdus na (118b2) gzugs can gzugs med gnis su 'du ste / gTin⁶ rdzogs phur pa⁷
las

srin po ņo dmar gzugs can mňon pa'i dgra / (A.31b2) yî⁸ dwags ņo nag (118b3)
mi mňon phag nas gnod pa'i 'dre

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

[they are:] ① the general foes of the teaching (bstan pa’i spyi dgra), ② the foe of the Bla ma (bla ma’i sku dgra), ③ the personal foe of the practitioner gŚen (sgrub gśen gyi sgos dgra), ④ the despiser of the doctrine (bstan pa khyad du gsod pa), ⑤ those who contradict Scripture and oaths (bka’ dañ dam las ‘gal ba), ⑥ those who covet the wealth of the gŚen (gśen gyi dkor la rlom pa), ⑦ those who entrap as guilty [118b] innocent people (ma ſes 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 mdkod of Šar rdza bKraš sīs rgyal mtshan [1859-1935] (sDe snod rin po che’i mdkod, vol. II, Dolanj, 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 rNiṅ ma text, the rNal’ byor chen po’i dam tshig ti 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 khorn mi rigs dpe skrun khaṅ, Chendu, 1999, 2 vols, vol. 2. [407-412], 410.2-16) and also in a dGe lugs text, the gSaṅ sīṅgs rig pa’i ‘dzin pa’i sde snod las byaṅ ba’i miṅ gi grais of Kłoṅ rdol bla ma [1719-1794] (Collected Works of Longdol Lama, Parts 1, 2, Lokesh Chandra, Šaṭa-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 /

sđañ pa’i dgra dañ gnod pa’i bgegs

ces so //

[I-1-2] gñis pa sgrul tshul la gñis las¹ / [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 sgrul⁴ (A.31b³) rgyud⁵ (118b5) las /

lho nub srin po’i sri khuñ du / gza⁶ pa’i liñ gá⁶ bca⁷
ces so // dBal mo las thig⁸ las /

gzañ yañ dkyil ’khor byañ (119a1) šar du / ’brub khuñ gru gsum⁹ brtseg¹⁰ la /
/ gri¹¹ rtsañ¹² kha dmar¹³ rgyud¹⁴ dag gis bskor /

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¹ la AB
² bźi A
³ It seems that this passage is found not in the Khams gsum kun sgrul 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 sgrul byed ’brub khuñ du / gzañ pa gañ yin miñ rus gzug /.
⁴ bzhas A, bzhags 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 rths A, brtsig BL
¹¹ sri AB, dri BL
¹² gtsañ A
¹³ mar BL
¹⁴ BL om.
(miön pa’i dgra). The hungry ghosts (yi dwags) who have black faces are the demons (’dre) who are invisible and who harm by hiding.>>

and

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

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

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

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

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

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

\(^{115}\) There is a mythic country called dbal yal, its gods are called dbal gsas and goddesses dbal mo and its priests dbal gśen or dbal bon. There is a particular group of dbal mo called dbal mo ñer bdun, the twenty-seven female dbal. They are the twenty-seven daughters of the divine couple: IHa rgod thog pa and the goddess Srid pa’i rgyal mo. When the mother is included in the group, they are referred to as dbal mo nyer brgyad; see dBal mo las thig, pp. 325, 344; Ži khro, Vol. II, pp. 1211, 1543 (BTK = MT 126, p. 1543). The tantra dBal mo las thig deals with the ritual aspects of the tantric deity Khro bo gTso mehog mkha’ gyiñ (Karmay 1972: 45, n.2), and his retinue includes amoungst others the dbal mo ñer brgyad. In the sGra’ grel (p. 59), they (twenty seven) are presented as playing a role in the process of the Bon theogonic development. Cf. Henk Blezer, "The ’Bon’ dbal mo nyer bdun (/ brgyad) and the Buddhist dBang-phyug-ma Nyer brgyad: A brief comparison," (Karmay and Nagano 2000: 117-178). The ’cham dance of the first nine daughters called gZe ma dgu is performed in Bon monasteries, cf. Arrow 190-199.
ces pa gzugs med kyi dus su ¹¹⁹a² 'o //

\textit{Gab pa gsañ ba'\textsuperscript{i}} \textsuperscript{(A.31b4) rgyud}¹ las /

byañ śar bgegs kyi mdun sa ru / gdon² bgegs 'dul ba'i 'brub khuñ bya
ces so // gzugs \textsuperscript{(119a³) can gyi liñ ga³ la bsgral⁴ liñ bdud 'chañ lña la bya'o // Me}
ri 'od gsal gyi rgyud⁵ las /

dri⁶ chen snabs lud rjes sa dañ / skra dañ \textsuperscript{(119a⁴) gos} \textsuperscript{(A.31b5) kyi dum bu lña}
ces so // stab liñ ni bra bo dañ / ju ṭse⁷ la sogs 'bru nag la sor bźi'i tshad du
bya'o // \textit{Phur pa}⁸ las

liñ gai'⁹ \textsuperscript{(119a⁵) rgyu bdun

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

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

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

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

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

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

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

\textsuperscript{118} The term bdud 'chaṅ here refers to the five elements (shown in the quoted text) and is not attested in other source so far consulted. The whole sentence is rendered more obscure by the presence of the particle la. Namely, bdud 'chaṅ lla bya'o instead of bdud 'chaṅ lla 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 go kyi dum bu daṅ / bdud chad (sic, read 'chaṅ) lla las 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 dBañ chen (BKT = MT 225) 136.4: 'bru sna dgu'i yu ti ni / khre nas 'bras gro so ba ju tse rgu'n 'grum lla bu ... "The beer (yu tī) [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 referes to seven types of
ces dañ / sreg¹ liñ ni sóg bu la bya’o // mnan liñ gro ga² la bya’o // ITa ba khyuṅ chen³ las /
dpral bar (A.31b6) miñ la sñiñ khar (119b1) rus / 'doms⁴ su tsha’am bla dwags⁵ bri /
ces so // Las thig⁶ las /
dei nañ du gnag⁷ pa’i⁸ miñ dañ rus su byas⁹ pa dag / gro ga¹⁰ ra sóg¹¹ (119b2)
dag la bri / thod chen dag gis steñ¹² nas dgab
ces pas / ra sóg¹³ ni gzugs med kyi liñ ga¹⁴ yin no //
Me ri ’od (A.31b7) gsal gii rgyud¹⁵ las / (119b3)
bgegs kyi liñ ga¹⁶ ra sóg¹⁷ la
ces so //
gzugs can gyi srog rnri¹⁸ ljañ khur¹⁹ / gzugs med kyi srog tri dmar por²⁰

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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 bmag BL
⁸ BL inserts //.
⁹ bcas BL
¹⁰ gar BL
¹¹ sógs B BL, swo A
¹² stiñ BL
¹³ swo A, sógs B
¹⁴ kha AB
¹⁵ ≠ Me ri ’od gsal gii rgyud (abbr. MRO), BK 162; 176.5: bgegs las / ra sóg la ...
¹⁶ kha AB
¹⁷ sóg 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 (miṅ) [of the foe] on the forehead, the clan-name (rus) [\[119b\]] on the heart, and the syllable "tsha" or the designation (bla dwags)\(^{125}\) on the private parts ('doms)>>.\(^{126}\) As it is said in the "Drop of the Action [of the dBal mo spirits]" ([dBal mo] Las thig)

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

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

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

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

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

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

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

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

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

ma bstod par mi bskul / ma bskul bar mi 'gyed / ma bkye bar mi dgug /
ma (120a1) bkug par mi gdab / ma gdab par mi gtub / ma gtub par mi
bstab / (A.31b9) ma bstabs par mi bsreg / ma (120a2) bsregs par mi

ces so //

guñ gnis la bla khyams pa'i dus su 'gugs te / Klu 'bum las /

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1 AB om.
2 'gugs A
3 bu AB
4 rten AB
5 trag A
6 N.I.
7 gyea A, gre B
8 btst A
9 bttub A
10 bttubs A, gtu 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{rmam šes})\textsuperscript{130} [of the foe or impedes], which is dependant (\textit{brten pa})\textsuperscript{131} and is observed, enter [the green "rmri", 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 impedes inside "rmri" or "tri"]). It is said in the "Treatise of the Hidden Secret" (\textit{Gab pa gsaṅ ba'ī 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 [\textbf{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 gnīs}) when it

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

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

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

\textsuperscript{131} Here the \textit{liṅga} is the \textit{rten}, and \textit{rmam 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{rmam 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 rgyud**⁴ las / (A.32a1)
nam ni yar phyed mar phyed na //
mi ni che ŋal chuñ (120a4) ŋal dus //
bla⁵ ni che 'khyams⁶ chuñ 'khyams⁷ dus //
dgra bo'i bla⁸ 'khyams⁹ dgug pa'i dus //

10 ces so //¹⁰
zer gnis pa yid 'bros pa'i dus su gdab ste / (120a5) **Klu 'bum**¹¹ las /
'char ba'i zer dañ nub¹² pa'i zer /
yid 'bros¹³ (A.32a2) dus su šes par bya /

ces dañ /

ñi ma'i zer la¹⁴ las sbyor bya /

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

[I-1-2-ii] gnis pa gdab pa'i dgoñs pa ni / **Ñon moñs rañ grol**¹⁶ las /

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¹ gnag AB
² rla A
³ 'khyam A
⁴ N.I.
⁵ rla A
⁶ mkhyam A, 'khyam B
⁷ 'khyam AB
⁸ rla A
⁹ 'khyam A
¹⁰ B om.
¹¹ Klu 'bum dkar po (abbr. KB) 237.6-238.1. See "Klu 'bum" in Index of BGSB (2007).
¹² mun KB
¹³ 'bros A KB, 'gros B
¹⁴ las A
¹⁵ N.I.
¹⁶ Ñon moñs rañ grol (abbr. NR), BK 160; 248.4.
wanders. It is said in the "Hundred-thousand [White] Nāga" (Klu 'bum):
<<The white half (dkar ba'i phyed) [namely midday] and the black half (nag pa'i phyed) [namely midnight] should be known as the time when the soul (bla) wanders.>>,

and in the "Treatise of the Assembly of the Ma mo spirits" (Ma mo 'dus pa'i rgyud):
<<As for the time, it is the upper half or the lower half. As for the man, it is the time when old men sleep (che ŋal) or the time when young men sleep (chui ŋal). As for the soul (bla), it is the time when old souls wander (che 'khyams) or the time when young souls wander (chu'i '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] Nāga" (Klu 'bum):
<<There are the appearing ray ('char ba'i zer) and the disappearing ray (nub pa'i zer). One should know that [the second one] is the time for the soul (yid) to run away.>>,

and [120b] in the "Treatise of Violence" (Drag pa'i rgyud):
<<One should perform the violent ritual (las sbyor) in the sun ray (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" (Nôn 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. Nôn 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 ldan\(^1\) drod tshad kyis\(^2\) (120b2)
ces pas / bdag yi dam lhar gsal ba / phur pa las kyi lhar gsal ba / liṅ ga\(^3\) (A.32a3)
gzas\(^4\) pa po dños su gsal ba / g-yas pa (120b3) thabs chen zla ba'i dkyil 'khor /
g-yon pa šes rab ŋi ma'i dkyil 'khor / bar phur pa sras su bskyed la gdab ste /
**ITa ba khyūn**\(^5\) chen\(^6\) las /
dkar nag sńiṅ gi ṅmtshams su ni tiṅ 'dzin mkhas\(^7\) pas\(^8\) gdab par bya
ces so //
gsod byed om\(^9\) (A.32a4) nag po gcig phur (120b5) pa'i rtse la 'phros pas / gzas\(^9\) pa
po'i sńiṅ dkyil gyi rmi'am tri la thim pas me mar rluṅ gis gsad pa ltar gyur te /
**Ka nag**\(^10\) (121a1) las /
dbal phur rtse la om nag 'phros / gzas\(^11\) pa'i sńiṅ gi\(^12\) rmi\(^13\) la phog\(^14\) /\(^15\) kun
gźi\(^16\) gnas dag\(^16\) ŋon (121a2) moṅs dbyiṅs\(^17\) (A.32a5) nas\(^18\) phyuṅ /
ces so //
phur pa lhan gyis btab\(^19\) pas / sńiṅ pad ma 'dab bźi dar lce me la bcug pa bźin

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\(^1\) gyis NR
\(^2\) ni NR
\(^3\) kha AB
\(^4\) bzas A
\(^5\) ITa ba khyuṅ chen (abbr. TK), BK 148; 104.4 (cf. Ed. Dolanji, p. 122).
\(^6\) steṅ du TK
\(^7\) 'khas A
\(^8\) pa B TK, par A
\(^9\) bzas A
\(^10\) Ka nag (abbr. KN), BK 160; 114.4
\(^11\) bzas A
\(^12\) dkyil KN
\(^13\) rmi A
\(^14\) btab / KN
\(^15\) AB om.
\(^16\) rtsa bcad KN
\(^17\) dbyibs KN
\(^18\) kyaṅ KN
\(^19\) gtob A
<<By the measure of heat, which has three clear visions (gsal ba) ...>>, One has a clear vision of oneself as the tutelary god (yi dam lha). One has a clear vision of the phur pa as the god of the action. One has a clear vision of the liṅga as the real foe (gzas pa po).  

[The practitioner should] produce the maṇḍala of the Moon as great skillful means (thabs chen) on the right hand, the maṇḍala of the Sun as wisdom (šes rab) on the left hand, and the dagger (phur pa) as the child [of these two maṇḍala] in between (bar), and strike [the liṅga with the phur pa]. It is said in the "Great Garuḍa of the View" (lTa ba khyuṅ chen):

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

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

<<On the sharp (dbal) point of the dagger (phur pa) the black "om" shines, and it hits the syllable "rnri" on the heart of the foe (gzas pa). The receptacle consciousness (kun 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...
thul gyis tshig (¹²¹a³) ste / rnam resciañ ma khar² bṣig / gti mūg gnas su dag /  

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

de'i nañ (¹²¹a⁵) na khrag gi dañs ma mtshal cog la 'dra ba ni gtar⁴ tshan la chu 'thigs pa ltar thag⁵ gis skams / rnam resciañ khrag la rgyu ba'i (¹²¹b¹) lam bcad / 'dod chags kyi mtsho skams /  
(A.32a⁷) de'i nañ 'od lña gža¹⁶ tshon gyi gur 'dra ba ni / mtshon gyi gru gu⁷ ltar ril gyis 'dril (¹²¹b²) bas / rnam resciañ ba'i 'od phrogs / že sdañ gnas su dag /  
dbugs kyi rgyun drod⁸ rta rña⁹ tsam ni / na bun rluñ gis bskyod pa bzin (¹²¹b³)  
sañs kyis soñ bas / (A.32a⁸) rnam resciañ 'degs pa'i stobs bcom / ña rgyal gnas su dag /  
tshe'i rgyas¹⁰ btabs¹¹ pa ni / so¹² mal du rtsi sbur (¹²¹b⁴) bcug pa ltar¹³ bsregs  
pas rnam resciañ ńon moñs kyi¹⁴ bdag 'dzin bcad / ma rig pa rña sañs su soñ /  
de'i dbus na byañ chub (¹²¹b⁵) sems kyi thig le dñul chu (A.32a⁹) 'dril ltar / dra¹⁵

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

 – 92 –
the lotus with four petals is instantly burnt like a pennon (dar lce) put in a fire, and the house of the consciousness (ram šes), which depends on the heart (sniṅ), 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 (daṅs 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 (ram 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 (če sdaṅ) [of the foe] is basically purified.

As the continuous warmth of the breath which is like a single [hair of the] tail of a horse becomes cleared off (saṅs kyis soṅ ba) like the mist blown off by the wind, the strength of lifting of the consciousness is vanquished. The arrogance (ňa 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 (saṅs su soṅ).

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

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139 This expression "ram šes rtsa la žon pa'i rta sgyel" is difficult to analyse literally. Here rtsa = rta, rtsa la žon pa = ram šes. The intended meaning is: rta (= rtsa) falls down, therefore, the ram šes, which rides on it, falls down.
ba ṇa mig tsam gnas pa phur pa’i rtse la thim / phur pa yan¹ phyuṅ bas rdo khab len (122a1) la lcags ’du ba bţin / tson² gyis blaṅs te / thugs khar bstan pas kho’i tshe lhag ma³ a dkar po gcig (122a2) bdag gi thugs la thim pas / bdag (A.32b1) tshe bkrag gzi mdaṅs daṅ ldan⁴ ’od ’phros ’⁵ bde gšeṅs thams cad mṅes pas / sgrol ba (122a3) ye šes kyi mchod pa’o //

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

de’i naṅ las a las zla ba’i dkyil ’khor / yaṅ las rlung gi dkyil ’khor / de steṁ⁸ mam šes bso⁹ ’am hüm¹⁰ du gyur te / žan žuṅ bon (122b1) skor nas bso daṅ / rGya gar (A.32b3) bon skor nas hüm du gsuṅs so //
chub sems), like a drop ('dril) of mercury ('diul chu 'dril), which exists like a fish-eye [hole] of a net, is dissolved into the point of the dagger (phur pa). As the dagger is pulled out upward, like iron attracted [122a] to a magnet (rdo khab len), [the practitioner] takes [it] suddenly (tson gyis). As one shows [the point of the dagger] to the heart [of the liṅga] (thugs khar bstan pas), the rest of his [the foe's] life, which has become a white syllable "A," is dissolved into the mind of [the practitioner] himself. Therefore, the lustre of his own [the practitioner's] life becomes brilliant and spreads lights. All the Enlightened Ones (bDe gśegs) are delighted. Therefore, this is the offering ritual of wisdom (ye šes kyi mchod pa), namely the enforced release (sgrol ba).

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

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

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 brjīd (abbr. ZJ, Lhasa, 2000, vol. 8, 382.8) they are Yam, Ram, Man, Kham, Bruṃ, and Ōṃ (six!?, even though they are called dpa’ bo ‘bru līna in ZJ 357.14-15). In the gZer mig (abbr. ZM, Beijing, 1991, 252-19-20) and Mu cho (BTK = MT 6, 893.2-6) they are Yam, Ram, Kham, Bruṃ, and Ōṃ.

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

142 Here the seed syllable of wind is written as yaṅ, but in the mantra that follows immediately, it is written as yam. Cf. BGSB 122b1: bso ram phat a yam yu ti spa ra na phat.
ňag tu bso ram phaţ a yam yu ti spa ra na phaţ / ces pas 'phaň ste / ye šes
zla rlũn gis bteg nas / Og min du rigs līna‘i sbyor mṭshams su thim /
mkha‘ gsañ las¹ thon² te / bso ni³ mi nub rgyal (122b³) mṭshan du gyur / hūm⁴ ni⁵
(122b⁴) g-yuń druń 'khyil bar⁶ gyur / de la dam tshig sems dpa’ / tshon gañ pa
gcig bskyed⁷ la / sku gsuñ thugs (122b⁴) las⁸ 'od zer dkar dmar mṭhiṅ⁹ gsum
'phros pas 'gro don mṭzad par bsgom mo //

'di ni Khro bo lta ba khyuṅ chen gyi rgyud¹⁰ / Phur pa (122b⁵) ŋon moṅs¹¹ rañ
grol gyi rgyud¹² / mṬon rol dūr (A,32b⁵) khrod khu byug gi rgyud¹³ dañ gsum gyi
dgoṅs pa dril ba’o //

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¹ la AB
² mthon AB
³ na A
⁴ huṃ A
⁵ na A
⁶ par AB
⁷ skyped A
⁸ la A
⁹ 'ṭhiṅ A
¹⁰ See "Ṭa 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 (rigs lḥa) in the 'Og min heaven. [The wisdom] comes out from the secret space (mkha' gsaṅ), [namely the womb]. The syllable "bso" becomes the Never Waning Banner (mi nub rgyal mtshan)\(^{145}\), and the syllable "hūṃ" becomes the Ever-lasting Turning (g-yuṅ druṅ 'khyil ba, nandyāvarta).\(^{146}\) There, the practitioner (dam tshig sms pa', Samayaśattva), having created a finger-breadth-measured [deity] (tshon\(^{147}\) gaṅ pa), and by spreading three lights of white, red, and dark-blue color [respectively] from [his] Body, Speech, and Mind (sku gsuṅ thugs), meditates to do that which is of benefit to beings (gro don).

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

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

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


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

\(^{147}\) [Ja] mtshon gaṅ: a finger's breadth; [SGK] tshon gaṅ: the breadth of the thumb between the tip and the first knuckle.
[I-2] gnis pa ni liṅ ga'iri sniṅ (123a1) khar yi² ge tram bkod la³ bstab⁴ ste / 'Gu ya srog 'dzin⁵ las /
   phuṅ po dur khrod⁶ dbyiṅs su bsgral /
   sniṅ⁷ khar⁸ tram⁹ bkod byin (123a2) brlabs te¹⁰ /
   lha la¹¹ stabs śiṅ¹¹ mchod (A.32b6) 12-par bsño¹² /
   kho'i¹³ bsod nams thams cad kyi¹⁴ /
   mchog tu¹⁵ bsgral ba 'di 'gyur ro //

ces so //
   las (123a3) mtha' mnan bsreg 'phaṅ gsum du bya ste / sṽags sṽan 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 kham gsum sems can / sgrol tshul lta sgom spyod gsum / ma 'gag ūgus (123a5) 'byuṅ du sgrol ste / sṽan rgyud¹⁸ las /
   bdag¹⁹ med spros bral gyi lta bas gzugs med sems can bsgral / 'dzin med yul (A.32b8) bral gyi (123b1) bsgom pas gzugs kham lha rigs bsgral²⁰ / chags med ūgus 'byuṅ gi spyod pas 'dod kham sems can bsgral
[I-2 (cf. 118a3)] As for the second [topic, namely phuṅ po dur khrod du bsgral ba], [the practitioner] writes the syllable "tram" at the heart [123a] of the liṅga and offers it (liṅga) [to the tutelary god]. It is said in the "Holding the Vow as Life" ('Gu ya srog 'dzin):

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

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

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

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

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

Further, [the practitioner] plants the impeder in the five poisons. He plants
ces so // de yan (123b2) bgegs dug lña la gdab / dug lña ye šes lñar gdab¹ / ye šes lña yan bon gyi ṅaṅ du gdab bo // (A.32b9) Ka ba nag po² las /
bon ņid mi g-yo (123b3) bde chen ņid / raṅ bźin ņid kyi phur pa yin / de don ma nor ma bcos par³ / lhan⁴ gyis⁵ rtogs na theb⁶ pa yin //
ces so //
yon tan (123b4) raṅ gžan⁷ gñis kas bde ba thob bo // Ri roṅ nag po'i rgyud⁸ las / (A.33a1) rtogs⁹ pas bdag bsgral /¹⁰ grub¹¹ pas gžan¹² bsgral¹³ / bla med 'bras (123b5) bu thob¹⁴
ces so //
' śro a ḏkar daṅ 'phrul gšen¹⁵ khyad par ci ḋe na / dug lña phuṅ po dag pas / ḋi khro yab yum gnas gyur ni¹⁶ a (124a1) ḏkar la /¹⁷ lha pho rkyan mo rkyan gi¹⁸ drag¹⁹ bsgrub ni 'phrul gšen no // (A.33a2) sGron ma dgu skor²⁰ las
'phrul gšen ni / lha rgod²¹ (124a2) kyi dmod byed²² 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 lhaṅs A KN, lha pa B
⁵ kyi KN
⁶ theb KN
⁷ bźan A
⁸ Ri roṅ nag po'i rgyud (abbr. RR), BK 160; 298.1.
⁹ rtog RR
¹⁰ RR om.
¹¹ bsgrub RR
¹² bźan A
¹³ gžan RR
¹⁴ thon B, 'thob RR
¹⁵ gyi A
¹⁶ AB inserts /.
¹⁷ AB om.
¹⁸ ni A
¹⁹ trag A
²⁰ N.I.
²¹ dgod A
²² byad A
the five poisons in the five wisdoms. He plants, moreover, the five wisdoms in the essence of Bon (bon gyi ńaṅi). It is said in the "Black Pillar" (Ka ba nag po):

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

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

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

In that case, what is the difference between the [Vehicle of] White "A" (a dkar) and the [Vehicle of the] gŚen of Magical Power (phrul gśen)? If one asks so, [the answer is as follows]: By the purification of the aggregates from the five poisons, the transformation of the basis (gnas gyur) of the Peaceful and Wrathful (ži khro) [deities] in the union position (yab yum) is [124a] the [Vehicle of] the White "A" (a dkar); The violent realization of the single god (pho rkyaiṅ) or single goddess (mo rkyaiṅ) is the [Vehicle of the] gŚen of Magical Power (phrul gśen). It is said in the "Circle of the Nine Lamps" (sGron ma dgu skor):

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

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148 The word ma mo means female sheep. It is used to designate a type of female spirits in Bon and Buddhist traditions. In the Bon tradition, the word covers four types of goddesses classified as ma mo. According to LShDz (p.86) they are: 1) ye sès kyi ma mo bcu bdun, "the seventeen ma mo of wisdom." No specification is provided. 2) rdzu 'phrul gyi ma mo tser bdun, "the twenty-seven ma mo of magic." No specification is given, but they seem to be the same as the 27 dbal mo, see note 115. 3) las kyi ma mo dngag dpon dgu, "the nine ma mo generals of action." No numeration is provided. 4) 'jig rten gyi ma mo bcu gñis, the "twelve ma mo in the world." These correspond to the 12 brTan ma; see
yaṅ phrin las skor¹ gcig la'āṅ stod byaṅ chub lam du bsgrub pas (¹²⁴a³) a dkar / smad drag² po mthu ru bsgrub pas 'phrul 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 //

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¹ bskor A
² trag A
³ = sGron ma dgu skor, N.I.
Further, even though, concerning the phrin las\textsuperscript{149} method, [the A dkar theg pa and the 'Phrul gšen theg pa] are the same, if one realises, upward (stod), the enlightenment in the path, this is the [Vehicle of] the White "A" (a dkar); if one realises, downward (smad), by force violently, this is the [Vehicle of the] gŠen of Magical Power ('phrul gšen). It is said in the same [treatise, namely the "Circle of the Nine Lamps" (sGron ma dgu skor)]:

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

\textsuperscript{149} Phrin las is the performance of the ritual in its totality.
[4] srid gśen theg pa

[4] bži pa srid gśen ni srid pa bar do nas 'dren pas srid gśen no // de la 'dur sgo maṅ yaṅ / gśen rab 'dur¹ po² (124a5) che las gsum du phye ste / <1> phyi gśogs³ pa nag po'i phyi 'dur / <2> naṅ gsaṅ sṅags lha yi gnas chog / <3> bar gsuṅ rab mdo'i bdun (A.33a4) tshigs (124b1) so //
[[4] The Vehicle of the gšen of Existence (srid gšen theg pa)]

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

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

<2> Inside (nañ), the ceremony of [guiding the dead to a higher] place (gnas chog) of the tantric deities (gsañ śīstags 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 bţi (new ed.) 430.1-2: da bţi pa ’dur gšen pa’i lta ba ni / ... (= ed. Dolanji, 1972, 444.4).

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

\(^{152}\) gšog pa nag po, the ”black wing,” refers to a certain type of funeral rite normally called gri ’dur, ”funeral rites for the knifed death,” performed after an unnatural or a violent death of a person. It is believed that the soul of the deceased person either risks becoming a malignant spirit itself, or another malignant spirit associates with it, and therefore it needs to be separated from the malignant spirit by means of the gri ’dur rites. This is explained by Šar rdzba bKra śis rgyal mtsan in the following words: gšog pa nag po’i ’dur gyis tshe ’das gšed dañ phral, cf. Luñ rig mdzod, BTK = MT 281, p.147, l. 4 (= ed. Dolanji, 1972, p. 142, l. 2). There is an imposing collection of these ritual texts entitled Mu cho khrom ’dur (BTK = MT 6). It is explained that Mu cho ldem drug, who is one of the sons of gŠen rab Mi bo (see note 8), is said to have performed the funeral rite when King Gri gum btsan po was killed, and the performance took place in public, hence the word khrom ’dur in the title (pp.11-120). The gri ’dur rites are called the ”black wing” because when the rites are performed, the practitioner must hold in his hand a bird’s wing as his attribute (phyag cha, p.15). The wing is sometimes that of the khyuñ bird (garuñta in the Indian mythology) or that of a crow or a vulture. For an illustration of this see Karmay and Watt (2007) 7, 38, 154. The full name of the wing is gšog pa nag po mdzod Idan, and it is exalted as an indispensable attribute of the practitioner (Mu cho [BTK = MT 6] 197-200, 213-216). There is also a mythic account of the wing, gšog rabs, in the same collection, pp. 213-216. Cf. also the text dBu nag mi’u ’dra chags, which refers to a wing of a swan used by a priest symbolically to cut up a corpse (cf. Cuckoo 101, and Arrow 268).
<1> dañ po ni `Dur gyi man ŋag dgu skor¹ las /

srīd gṣen 'dur gyi theg pa la / <1-1> śi thabs brgyad cu rtsa gcig dañ /
 <1-2> 'dur thabs sum brgya (¹²b) drug cu la <1-3> 'dur sgo chen po bذي yod de / ➊ bkra ➋ mtshun² ➌ lhe’u ➍ gri dañ bذي / de don <1-4> bon skor³ brgyad du 'dus /

<1-1> śi thabs brgyad cu (A.33a) rtsa (¹²b) gcig ni / bar chod gdon gyis śi ba ñi śu / ⁴’du ba nad kyis śi ba ñi śu⁵ / glo⁶ bur rkyen gyis śi ba ñi śu / rno chod mtshan gyis śi ba ñi śu / tshe zad las kyis⁶ śi ba gcig (¹²b) go //

<1-2> 'dur thabs sum brgya drug cu ni / 'Grel’ bذي⁷ 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 bذي (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 (`ši thabs), <1-2> three hundred and sixty ways of funerals (`dur thabs), and <1-3> four great Funerary Portals (`dur sgo) [of unnatural death]: ① the [funerals for the] young ones (bkra), ② the [funerals for] ancestors (mtshun), ③ the [funerals for] the donors [to the gods] (lhe’u), ④ the [funerals for those killed by] knives (gri). This meaning is summarized in <1-4> the eight cycles of bon (bon skor brgyad),>>.

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

<1-2> Three hundred and sixty ways of funerals (`dur thabs) are explained in the "Four Commentaries" (`Grel bzi)\(^{158}\):

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

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

\(^{155}\) The reading lhe’u is given as le’u in LSDz 280.1 (cf. previous note), or bkre’u in ‘Grel bzi (Dolanji ed. 444.6, new ed. 430.4).

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

\(^{157}\) ‘du ba mam gsum - rlui, mkhris pa, bad kan (Bod rgya tshig mdzod chen mo).

\(^{158}\) This quotation from the ‘Grel bzi is not an exact one. It is interesting to compare it with the ‘Grel bzi (Dolanji ed.) 444.6-445.2, (new ed.) 430.4-431.1: ‘ši thabs de mams kyi a ’dur sgo bzi’ ‘dus te / bkra dañ / bkre’u gñis gri dañ mtshon (sic) gñis te bzi’ ‘dus par bña žiñ / ’dur ba’i thabs ni / ‘ši rabs smran gis bkrol / yas thags sten (? retn) dañ chas nas ‘dur ba de yañ / bla yid sems dañ gsum phuñ po dus dañ bzi la brten pa’i ‘ši rabs dañ cho ‘brañ grya ni śu / bsal srid gšog dañ gsum ‘dren pa’i nam mkha’ dañ bzi la retn pa’i ‘ši rabs dañ cho ‘brañ grya ni śu / gśed sbyoṅs gtsal yar gsum la ma (sic, read lam) gnas / phugs kyi go nas sbyoṅ pa brgya ni śu ste sum brgya drug cu’o //.
ší rabs1 2 cho ’braṅ la brgya ŋi śu / bskal3 srid (A,33a6) gśog pa4 daṅ gsum / 5
nam (124b5) mkha’6 daṅ bźi la7 8 brgya ŋi śu / gśed9 sbyoṅs gtad10 yar daṅ
gsum /11 lam gnas 12 13 daṅ bźi la13 brgya ŋi śu’o //

ces so //

<1-3> ’dur sgo bźi ni / (125a1) 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 / bźi khug pa’o //

---

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

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

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

\(^{160}\) Cf. 'Grel bzì (new ed.) 431.4-5 = (DolANJI ed.) 445.4 : yul ‘di bskal pas chags śīn srid pas ‘khrul (new ed., ’grub DolANJI ed.) par bta la ... Cf. infra n.171.

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

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

\(^{163}\) ’dren pa’i nam mkha’ in 'Grel bzì (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 gyes sī ba) is not called ’dur, but pho sbyoṅ or mo sbyoṅ. Cf. Pho sbyoṅ ye sès sgrom ma, BK 44, pp. 1-242; Mo sbyoṅ padma nun 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, gTam šul dga’ thaṅ ’bum pa che nas gsar rīmed byaṅ ba’i bon gyi gna’ dpe bcams bsgrigs, Bod ljongs dpe riṅg 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 rkyan pa'o // (A.33a7) gšin² bkra³ ru 'dur ba / mtsho'n du lhe'u /
 gri ru 'dur ba bźir 'dus so //

<1-4> bon skor brgyad ni / ① gñan po kha (125a3) tshaṅ gi bon skor / ② srid gšen⁴ lcags gyi bon skor / ③ bskaḷ⁵ srid gšog⁶ pa'i bon skor / ④ lan chags sbyoṅs kyi bon skor / ⑤ gtaḍ⁷ yar (A.33a8) phan (125a4) 'dogs kyi bon skor / ⑥ bgrod pa lam gyi bon skor / ⑦ bde chen gnas kyi bon skor / ⑧ yan lag lha bskoṅ⁸ gi⁹ bon skor¹⁰ daṅ brgyad do // (125a5)

1 gšin B
2 gšen A
3 kra B
4 bsé'd A
5 skal A
6 bsog AB
7 brtad A
8 bskoṅs A
9 kyi A
10 bskor A
and ④ the funerals for men and women [killed by] knives (gri pho 'dur mo 'dur): [these] four are in pairs (khug pa). As for the funerals for the [dead] gšen, there is only one [category: there is no distinction between male and female funerals]. [The dead persons' funeral] is included in the [above] four [funerals: that is], the dead person (gšin) is mourned in the funeral either as a youth [who has died unnaturally] (bkra ru 'dur ba), or as an ancestor [who has died unnaturally] (mtshun du ['dur ba]), or as a donor [who has died unnaturally] (lhe'u [ru 'dur ba]), or as a [person killed by] knife (gri ru 'dur ba).

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

167 For this meaning ("pair") of khug pa, see Arrow 243. Cf. Chos 'byaṅ me tog sñû po sbraṅ rtsi'i bcud (Gaṅs can rig mdo 5, Bod ljoṅs mi dmaṅs dpe skrun khaṅ, 1988) 501.15-16: sgraṅs pa bon lugs / rkyuṅ pa / khug pa / sbyogs (sogs) pa gsum /.

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

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

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

171 Cf. 'Grel bzi (new ed.) 431.4-5 = (Dolanjí ed.) 445.4 : yâṅ na phyi śi yul 'di bskal pas chags śiṅ srid pas 'khrul (new ed., 'grub Dolanjí ed.) par bta la ... Cf. supra n.160.

172 See the previous note.

173 See note 152.

174 Snellgrove's translation (1967).
'dur thabs ni / bla¹ ni sprul skur 'dur² / yid ni loṅs skur 'dur / sems bon skur 'dur / dug lña ye šes lñar 'dur / (A.33a9) phuṅ po lña (125b1) yab lñar 'dur / 'byuṅ ba lña yum lñar 'dur ces so //³
bla⁴ yid sems gsum ņos buṅ na / de ḏid⁵ las /
bla⁶ ni (125b2) sems kyi cho 'phrul yin / yid ni sems kyi 'phro 'du yin / sems ni kun gźi'i gdal⁷ khyab yin / me daṅ me 'od du (A.33a10) ba 'dra (125b3) ces so //
me sems kyi dpe 'od yid kyi dpe du ba bla⁸ yi dpe ces so //
As for the ways of funerals (′dur thabs), one does funerals, taking the soul
(bla) for the Emanation Body (sprul sku); one does funerals, taking the Mental
(yid) for the Enjoyment Body (loṅs sku); one does funerals, taking the mind
(sems) for the Bon Body (bon sku); one does funerals, taking the five poisons
(dug lha) for the five wisdoms (ye šes līṇa); one does funerals, taking the five
aggregates (phuṅ po līṇa) [125b] for the five male divinities (yab līṇa)\(^{175}\); one
does funerals, taking the five elements (byuṅ ba līṇa) for the five female
divinities (yum līṇa).\(^{176}\) 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 bāz)\(^{178}\):}

<<The soul (bla) is the magical trick (cho ′phrul) of the mind (sems). The
Mental (yid) is the emanating and absorbing (′phro ′chu) of the mind. The mind
is the encompassing (gdał khyab) of the receptacle [consciousness] (kun gāzì).
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) rGGod gsas kham pa, 2) gSas rje rmaṅ po, 3) gŠen lha ′od dkar, 4) Gar
gsas btsad po, and 5) rNam gsas dbyin srum. Cf. gZer mig 115-116, Luminous Boy 104.

\(^{176}\) The term yum līṇa here refers to the female partners of the yab līṇa. They are the goddesses of the five
elements: nam mkha′a lha mo, sa′i lha mo, rdul gi lha mo, me′i lha mo, and chu yi lha mo, see Ži khro

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

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

\(^{179}\) As is the case in note 178, this quotation cannot be located in the edition of the ′Grel bzhì that is
available to us.
don dam pa la bla¹ yid sems gsum gcig ste / bSen² thub³ (125b4) las /
bla⁴ yid sems dañ gsum po yañ / don la sems ŋid ŋañ du gcig /
ces so //
yañ Man ñag⁵ las /
dañ po gñan po yas (125b5) kyis⁶ ma mchod (A.33b1) na / don med 'thab kha
tshol ba 'dra / lha gsas bso⁷ yis⁸ ma sbran⁹ na / dpuñ med šags kha byed
pa 'dra / bla¹⁰ glud¹¹ lha (126a1) srin yoñs la ma bsños na / skyon can btson
du buzñ ba¹² 'dra / gñen po lcags¹³ dañ ma phral na / ¹⁴–ša ba šed¹⁴ (126a2)
khyis ded¹⁵ pa 'dra / bla¹⁶ thugs gnas su (A.33b2) ma babs na / ŋa med chu la
gyga 'dzugs 'dra / lan chags glud¹⁷ gtor ma btañ na / bu¹⁸ lon (126a3) rdos¹⁹ kyis
btags pa 'dra / rgyud drug gnas nas ma drañs²⁰ na / ša btson²¹ lcags su bcug
pa 'dra / ²² gtad yar²² yid la ma byas na / dbul (126a4) po nor dañ bral ba 'dra /

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

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

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

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

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\(^{180}\) The original reading of BGSB gso should be corrected to bso. Cf. BGSB 122a5-b1.

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

\(^{182}\) The translation of the word ṣed 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 šor ba 'dra
ces so //
<2> gñis pa gnas chog ni / Ye phyi mo² las /
gdod nas raṅ chas gnas pas gnas / (126b1)
ces so //
dbye na gsum ste / gNas thugs rje rol pa³ las /
gnas rnam pa gsum gyis 'gro (A.33b4) ba thar par draṅ
ces pas gnas (126b2) gsum ni / Ye phyi'i gnas luṅ⁴ las /
gSen 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 (raṅ 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 (naṅ gi gnas), and the secret place (gsaṅ ba'i gnas), as it is said in the "Scripture of the Primordial External Place" (Ye phyi'i gnas luṅ):

<<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 luṅ)]:
<<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 rkyāñ)\(^{183}\) like

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

ces so //

A drug¹ las /
rig pa raṅ bzin gyi gnas / thugs rje (127a2) byin rlbs kyi gnas / spor byed
lam gyi⁵ gnas daṅ gsum
ces so // gzan sde yaṅ de ltar 'dod do //

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

spor tshul (127a4) ni Phur pa ri roṅ rgyud⁸ / Khro bo rdzu 'phrul dra⁹ ba'i
gyud¹⁰ 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 rtse bлаnš / thugs rje thabs kyiš gžus skyeb 'phaṅ / lha lña rdzogs sku'i gnas su slegt /.
⁹ drwa B
¹⁰ BK 148; 233.3-4: mam šes a dkar 'od daṅ ldan / gsal ba šes rab mdel rtse bлаnš / thugs rje thabs kyiš gžun (sic) bskyod 'phoṅ / rdzogs sku lha lña'i gnas su slegt /.
seeds burnt by fire. Without the Secret [Place], the External and Internal [Places] are "hanging legs" like churning (bsrubs pa) rotten milk. Though without the External and Internal [Places], if one understands without error this meaning of the Secret [Place], it is like the fruit of the precious Candana tree. If one possesses all three the External, Internal, and Secret [Places], [127a] it is like a king surrounded by his attendants.>>.

It is said in the "Six A" (A drug)\textsuperscript{184}:

<<Consciousness (rig pa) is the place of the self-nature (rañ bţín). 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 (gţan 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 (bstdod 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 / mgrin pa (sic, read par) ñon / siññ khar mrti / lite bar tri / lte 'og sri / rkañ (sic, read rkañ mthuí) 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 sê s dkar 'od ldan du 1 gsal (A.33bb) ba lê sê rab ye (127a) sê mda¹³ rtses² blãn / thugs rje thabs kyi gû bskyod 'phañs / rdzogs sku lha lïa dbyïns su slebs
ces pas³ / ldïn bu 'Og min du (127b) gsal btab pa'i dus su / rigs lïa'i thugs kar⁶ thim ste / gïis su med par bsam mo // lha rnams kyañ 'od⁷ du þu / a ru gyur
(A.33bb; 127b2) nas / ldïn bu mthiñ nag gi a la thim pas bon sku la bstîm mo // a ru 'dzin pa tsam yañ med de / rañ bûn stoñ pa'i ñañ la (127b3) bzag go //
gNas 'grel⁸ -⁹ las /
   gnas mtha' dmigs med ma sès na /
   bcol med gža' tshon 'ded pa 'dra
ces so // (A.33b10)
   yañ Kun (127b4) bzañ mñam ñid kyi rgyud¹⁰ las /
      11 lta ba¹¹ rtor pa'i¹² kloon¹³ 'dur dañ //
      tin 'dzin byin rlab phug¹⁴ 'dur dañ //
      sñags dañ phyang rgya'i (127b5) stobs 'dur dañ //
      smrañ¹⁵ dañ tshig gi¹⁶ brjod 'dur ro¹⁷ //
ces so //
<3> gsum pa mdo'i bdun tshigs¹⁸ ni / Bla med go¹⁹ phañ bsgrub thabs (A.34a1)

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¹ AB insert /
² AB om.
³ mda A, med B
⁴ ces B
⁵ pa B
⁶ khar A
⁷ 'dre B
⁸ 'brel A
⁹ N.I.
¹¹ KZ om.
¹² pas KZ.
¹³ yañ dag don KZ
¹⁴ phugs A, sugs KZ
¹⁵ smra KZ
¹⁶ g aç KZ
¹⁷ dañ KZ
¹⁸ tshig B
¹⁹ sgo A
and is shot by bending the bow of the skillful means of compassion, and it reaches the sphere of the five divinities, who are of the Perfect Body (rdzogs sku).>>

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

187 For these five divinities, see note 175.
188 For the divinities of the five families, see note 175.
189 The word bcol med is not found in the existing dictionaries, but Hor btsun lexicon gives it and defines it as 'do med, "unreliable," "careless," "unscrupulous."
190 The quotation of this passage is not closely related to the topic discussed in the previous passage. Its purpose therefore remains vague.
191 This rubric is concerned with natural death.
kyi mdo¹ (128a1) las / pho sbyoṅ² daṅ mo sbyoṅ³ gños su bṣad do //
bdun tshigs⁴ byed pa ni Thugs rje rol pa⁵ las /
bdun bdun žag (128a2) la ši thabs re //
rigs drug snaṅ ba rim⁶ gyis 'char //

ces pas dguṅ⁷ žag bdun bdun bži bcu rtsa dgu'i bar du / lha (A.34a2) gšen brgya
(128a3) la phyag mchod byed ciṅ / rigs drug gi lan chags sbyaṅs nas / nam šes
'od kyi 'khor lor⁸ gyur te / rdzogs sku kun bzaṅ gi thugs (128a4) kar⁹ thim pa ni /

Pho sbyoṅ¹⁰ ye šes sgron ma¹¹ nas bṣad do //

lha mo sum brgya la mchod nas g-yuṅ druṅ du (A.34a3) gyur te yum gyi thugs
kar¹² (128a5) thim pa ni / Mo sbyoṅ pad ma mun sel¹³ las bṣad do //
de stobs kyis gstad yar gsum 'byuṅ ste / 'Dur gyi man ñag¹⁴ 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
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 'phăn bsgrub thabs kyi mdo)*.

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

The fact that after having worshipped three hundred goddesses (lha mo sum brgya), the consciousness is dissolved in the heart of the Mother [goddess] (*yum*), 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)*:

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

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ši nas žag (128b1) gsum dros¹ bźi na //
bag chags rjes dran gtad² yar bya //
bdun bźi mi 'i yul du ni //
ñe druñ³ (A.34a4) mjal³ 'phrad gtad⁴ yar bya //
rigs drug yar (128b2) 'das bar sa ru //
'khor ba thag chod gtad⁵ yar bya /
ces so //
'di la bla ma kha gcig na re /
dmyal ba la sogs su skyes nas 'dren nam (128b3) ma skyes dañ 'dren / šna⁶
ma ltar na / sdiag pa che chuñ med par kun (A.34a5) dmyal bar skye bar 'gyur
la / phyi⁷ ma ltar na sañs rgyas kyañ / (128b4) drañ⁸ dgos par snañ ŋo //
žes zer te / de ni tshe 'das kyi rgyud la rigs drug gi sa bon yod pas / bar do rigs
drug gi 'khrul snañ šar (128b5) ba de 'dren pa'o // Ñi zer žags pa⁹ las /
rigs drug sa bon khyod la yod / (A.34a6)
ces so // Ye phyi mo'i rgyud¹⁰ las /

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¹ gro AB
² rtad A
³ 'byal A
⁴ rtad A
⁵ rtad A
⁶ śna A, śion B
⁷ phyin A
⁸ trañ A
⁹ N.I.
¹⁰ N.I.
After death, 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" (Ní 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'ī

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

198 Cf. (Hor btsun Lexicon) ñe druñ ñe 'khor ñe gnas pa --- 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 sgrīb 'khor /

ces so //

phyis skye ba'i sgo yañ khegs 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 ŋid (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 bskal11 pa ŋi šu mchod pa phul / ŋi šu ņan12 ŋi šu
bris / (A,34a9) ŋi šu sgor nas rañ (129b2) gnas su13 soñ no // de la Sum cu14 rtsa

---

1 brel A
2 N.I.
3 par B
4 med B
5 tshig B
6 sña A, sñon B
7 phyin A
8 la AB
9 rタン 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 obscurcation circulates.>>.

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

<<Even if [the dead person] is not yet born in Hell, one [should] lead him as if he were born [there]. As the dead person has hatred (že sdañ), which is the poison [that leads] to be born in Hell, one [should] purify [it].>>.

Again, some say:

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

The [answer is the following:] Since that is [only the dead person's] own erroneous vision ('khrl snai), there is no difference between long and short in the Bon-nature (bon ŋid). One counts the seven days of the human beings. It is said in the "Sūtra of the Determination of the Illusion" (mDo sgyu ma gtan 'bebs):

<<Oh, Teacher gŠen rab!, in the 'Od ma tshal [129b] grove of the sTag gzig country, many Svastika-sattvas worshiped during twenty intermediate kalpas (bar gyi bskal pa), heard [the teaching] during twenty [intermediate kalpas], copied [the sūtras] during twenty [intermediate kalpas]. And having meditated during twenty [intermediate kalpas], they returned to their own place. The gods of the Trāyastriṃśa [heaven] see this [process] in one day. During this

200 This statement is a little bit odd, because birth as a human being is also one of the six destinies.
*96  K. MIMAKI & S. KARMAY, LHO GTER GYI THEG PA DGU (Pt. 1)

gsum lha'i ŋin žag gcig tu mthon ño // de la śan 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 / gzan 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 /
gzung gcig bstan pa thabs kyi lam
ces so // Bar ti ka¹¹ daṅ / sByoṅs kyi gzer¹² bu¹³ gṇis mthun par (130a2) dmyal ba'i
dmyal ba / dmyal ba'i yi¹⁴ dwags¹⁵ la sog s la drug drug tu yod pa daṅ sbyar
nas (A.34b3) 'dren par bsad do //

---

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

Again, some say:

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

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

\textlt<<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 (gzung gcig) [where all the six destinies exist]. This is the path of skillful means (thabs).\textgt;\textgt;\textgt;

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

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

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

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

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

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

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

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

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

(3) sgra rig pa'i bon sde gsum nas¹⁰ / lHa srin gyi¹⁰ 'khrug 'bum nag po / sGra tshad kyi rtsod

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

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

Thugs kyi bzo 'bum mo //

(5) gso' ba'9 rig pa'i10 bon sde gsum nas / gSo' bya'i nad 'bum nag po / gSo' thabs kyi dpyad11
'bhum khra bo2 / 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 ñes ñid la bstan no //

[2] gnis pa snañ gśen gyi14 bon la yañ gsum ste / <1> gyer15 gyi16 sgo bți / <2> skad kyi17
geñ18 dgu / <3> gtñ (242.7) rag bți bu rtsa gñis so //

<1> dañ po sgo bți 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>

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1 'o Ms
2 sic, read ni
3 'tshams Ms
4 / Ms
5 ba'i Ms
6 sic, read ni
7 bzod Ms
8 / Ms
9 om. Ms
10 ba'i Ms
11 spyad Ms
12 'o Ms
13 kyis Ms
14 kyi Ms
15 kyer Ms
16 kyis Ms
17 gys Ms
18 gcuñ Ms
19 pa Ms
20 sic, read gtsañ
21 sic, read byur
22 sic, read po
23 sic, read spy'i
24 sic, read gto
tshur⁴ (242.8) skyobs pa phya'i g-yaṅ sgo gyer ba'o² //⁰

<1-1> yar gsol⁴ lha'i rtsaṅ³ sgo gyer ba daṅ / lcog ka'i yar sel bya / ru bзи gnas⁶ kyi⁷ 'gyur⁸ sel / IHa sras'od dkar gyi dog sel (243.1) lastsogs sel dkar brgya⁶ ni śu'o //¹⁰

<1-2> mar non¹¹ pa srid pa'i phyur¹² sgo gyer ba¹³ la / yar¹⁴ sel bya ste / sde brgyad kyi¹⁵ bzlog sel / the'u raṅ gi¹⁶ dmar sel / ša ma'i ra'i raṅ sel (243.2) lastsogs brgya¹⁷ / de'i¹⁸ sras¹⁹ su ma phye ba²⁰ la sel khrig²¹ bya ste / 'byuṅ ba stoṅ sel / gšen gyi²² dug sel / ma 'grig mda' sel / sel khrig²³ brgya²⁴ ni śu daṅ sel sum brgya²⁵ drug bcu'o //²⁶ (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 gñan gyi⁴ bon bskor gto⁵ sgo⁶ gcig / <1-3-2-4> rgyal po dra ba’i bskor gto⁷ gcig dañ bži’o //⁸ (243.4)

<1-3-2-1> dañ po ri dwags⁹ ša ba’i bon skor la dgu / ¹ mi bu rin chen glud¹⁰ kyis blu¹¹ ba’i ša ba / ² bdud kha 'baïis su bsgyur ba’i¹² ša ba / ³ lha’i dal kha bsgyur ba’i¹³ ša ba / ⁴ bgegs¹⁴ rigs¹⁵ ša ba bsgyur ba’i¹⁶ ša ba¹⁷ / (243.5) ⁵ sdañ sems byad kha zlogs pa’i / ⁶ sluñ bu khram kha bsgyur ba’i¹⁸ / ⁷ sluñ¹⁹ rta’i phun ri mmon²⁰ pa’i ša ba²¹ / ⁸ ltas nan dgra than bzlogs pa’i / ⁹ klu gñan sa bdag bzlogs pa’i ša ba²² dañ dgu’o //²³

<1-3-2-2> gñis pa (243.6) srid pa’i gto²⁴ dgu’i skor la bži ste / ¹ dkar po Tshais²⁵ pa lha’i gto²⁶ dgu dañ / ² nag po sa bdag gñan gyi²⁷ gto²⁸ dgu dañ / ³ dmar po dme²⁹ mnol thog gi³⁰ / khro

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¹ gto’ Ms
² sgo’ Ms
³ <1-3-2-2> is missing.
⁴ gyis Ms
⁵ gto’ Ms
⁶ sgo’ Ms
⁷ gto’ Ms
⁸ / Ms
⁹ dag Ms
¹⁰ klu d Ms
¹¹ sic; cf. bslu BGSB, blud ANTG2 349.5
¹² pa’i Ms
¹³ pa’i Ms
¹⁴ bgeg Ms
¹⁵ rig Ms
¹⁶ pa’i Ms
¹⁷ pa Ms
¹⁸ pa’i Ms
¹⁹ sic, read sluñ
²⁰ sic, read gnon
²¹ pa Ms
²² pa Ms
²³ / Ms
²⁴ gto’ Ms
²⁵ tshañ Ms
²⁶ gto’ Ms
²⁷ kyis Ms
²⁸ gto’ Ms
²⁹ sic; cf. sme BGSB, me AB
³⁰ gis Ms
bo’i srid pa yo bcos kyi goto\(^2\) (243.7) dgu’o //\(^6\)

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

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

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

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

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

---

1 'o Ms
2 goto’ Ms
3 / Ms
4 kyis Ms
5 ’bog Ms
6 / Ms
7 / Ms
8 tshul Ms
9 phyi’i Ms
10 sgo’ Ms
11 pa Ms
12 bya Ms
13 / Ms
14 kyis Ms
15 cuñ Ms
16 gso’ Ms
17 pa Ms
18 pa Ms
19 cuñ Ms
20 g-yu’ Ms
21 po’i Ms
22 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
APPENDIX I: ANTG [snañ gśen]

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

<2-3> phar gśen po spyi’i3 gto’4 (244.4) sgo5 gyer ba6 la skad gcoñ7 gsum ste / ⑥ khu byug
gsuñ snān gyis lha srin spros9 ba bskyed / ⑥ lcog ga’i ’gyur skad kyis gto’i lam drañ / ⑦ ne tso
gcoñ10 skad kyis11 lha srin sde brgyad kyi12 brda13 sprad (244.5) pa’o //

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

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

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

1 sic, read sbrañ
2 pu’i Ms
3 phyi’i Ms
4 gto’ Ms
5 sgo’ Ms
6 pa Ms
7 cuñ Ms
8 // Ms
9 sic, read spro
10 cuñ Ms
11 gyis Ms
12 kyis Ms
13 brda’ Ms
14 / Ms
15 The order of the rubrics is a little bit different from BGSB.
16 tshul Ms
17 cuñ Ms
18 gyis Ms
19 bya’
20 kyis Ms
21 / Ms
22 gto’ Ms
23 rab Ms
24 gyis Ms
25 gyis Ms
26 sic, read rkañ pa
27 pa Ms
28 bar Ms
sdig 1-dod la-1 bon gyi2 mtshams3 yin pas4 mchod5 par bya / mtshe6 then7 bon gyi8 spyan 'dren9 yin pas10 'thiṅs11 par bya / thab12 bon gyi13 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 20 khyad par20 bya / glud bon gyi21 glu22 gzugs yin pas23 tshaṅs par bya / yar sel gyi24 bon gyi25 goṅ ṅa yin pas26 (245.2) signon la27 bya / mar sel28 bya29 ga yin pas30 šam31 du bya / phud ma gtor bar32 yas mi bsog /
APPENDIX I: ANTG [snaṅ gṣen / 'phrul gṣen]  

*105

gaṅʻ mduṅ ma tsug² par bon mi gyer / glud sna than gyis draṅs / glu³ bžug⁴ zor gyis⁵ (245.3)
btul / zor phul⁶ g-yaṅ du skyabs / ces pa’ //
snaṅ gṣen sku gsuṅ thugs daṅ ldan dgos ste /

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

ces s-ho //f¹⁸

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

---

1 *sic*, read gar  
2 *sic*, read btsugs  
3 *sic*, read glud  
4 *sic*, read gẑug  
5 gyi Ms  
6 *sic*, read gẑug  
7 ba Ms  
8 *sic*, read smraṅ  
9 *sic*, read gyer  
10 gis Ms  
11 *sic*, read tshig  
12 pa Ms  
13 *sic*, read tshig  
14 g-yu’ Ms  
15 pa Ms  
16 nas Ms  
17 klud Ms  
18 / Ms  
19 gyis Ms  
20 gyis Ms  
21 om. Ms

- 137 -
pa’i bdun / bgegs la \(245.6\) dmigs pa bdz / bon ñidz la dmigs pa gnis so //\(^3\)

dgra la dmigs pa bdun ni / bsad gso’i gnis / dbab chad gnis / than dañ cho ’phrul gnis / jag
chiñ dañ bdun no //\(^5\)

bgegs la dmigs pa \(245.7\) bzi nas\(^6\) / mnan gzi’u gnis / bkar bsreg gnis so\(^8\) //\(^9\)

bon ñid la dmigs pa gnis nas\(^10\) / bdag don dañ gzan don du bsgrubs pa’o //\(^11\)

de la gnis ste / [I] tha sña\(^12\) du bsgral ba dañ / [II] yañ \(245.8\) dag par bsgral ba’o\(^13\) //\(^14\)

[I] dañ po la gnis ste / [I-1] mam šes lha ru bsgral ba\(^15\) dañ / [I-2] phuñ po dur khrod du
bsgral ba’o\(^16\) //\(^17\)

[I-1] dañ po la yañ gnis 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’i\(^19\) žiñ bcu\(^20\) ste / ① g-yuñ druñ bon gyi\(^21\) spyi
sgra / ② gšen rab bla ma’i sku dgra / ③ bsgrub gšen gi\(^22\) sgos\(^23\) dgra / ④ bka’ la’\(^24\) ’das pa’i
sdig\(^25\) can / ⑤ dkor la brlom pa’i\(^26\) \(246.2\) rkun po / ⑥ tshe la ’jab pa’i ’byuñ po / ⑦ bstan pa

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1. ba Ms
2. om. Ms
3. / Ms
4. bso Ms
5. / Ms
6. síc, read ni
7. gzer Ms
8. ’o Ms
9. / Ms
10. síc, 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. kyi’s Ms
22. gyis Ms
23. dgos Ms
24. síc, read las
25. sdiug Ms
26. pas Ms
khayd du gsad¹ pa'i ru dra / 8 bstan dgra sdi<can / 9 bon dgra dam ñams / 10 gšen dgra tshe zad dañ buc'o //

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

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

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

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

   byaṅ šar bgegs kyi¹⁶ mdun sa ru / gdon bgegs¹⁷ 'dul ba'i 'brub¹⁸ kuṅ¹⁹ bca' /

   ces pa''¹⁰ (246.5) dkyil 'khor gyi²¹ byaṅ šar du gzugs²² med kyi²³ liṅga bca''o //

   liṅga 'dre'i rgyu²⁴ lña ni /

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

---

¹ bsad Ms
² / Ms
³ gzi Ms
⁴ om. Ms
⁵ pa'o Ms
⁶ / Ms
⁷ bca Ms
⁸ sic, read ni
⁹ 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 dañ ju⁴ tse (246.6) la sog's 'bru nag bya'o //⁵ bsreg⁶ liṅ ni / sog gu / mnan liṅ ni gro ga / bgegs⁷ liṅ ni ra sog's / 'bri⁸ liṅ nas rañ rañ gi⁹ gziṅ lugs¹⁰ ltar ro //¹¹

[ I-1-2-ii] gniṣ pa bsgral ba¹² nas¹³ / (246.7)
   smad du dgos pa'i gzer¹⁴ bcu gcig /¹⁵
gsd rnams¹⁶ gsum drod tshad nas kyis /¹⁷
gzas pa po'i liṅ ga bsgral /¹⁸

ces pa'o¹⁹ // bdag ŋid yi dam gyi²¹ lhar²² gsal ba²² / phur pa²³ las kyi²⁴ lhar²⁵ gsal (246.8) ba / gzas pa po²⁶ dgə²⁷ dhos su gsal ba'o²⁸ //²⁹

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

---

¹ rgyud Ms
² síc, 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 síc, read ni
¹⁴ Ms inserts bu.
¹⁵ This line is not found in ņon moins rañ grol (BK 160).
¹⁶ síc, read mam
¹⁷ This line is found in ņon moins rañ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58.-*59.
¹⁸ This line is not found in ņon moins rañ grol (BK 160).
¹⁹ pa'i Ms
²⁰ kyiš Ms
²¹ lha Ms
²² pa Ms
²³ bu Ms
²⁴ kyiš Ms
²⁵ lha Ms
²⁶ po'i Ms
²⁷ dgə Ms
²⁸ pa'o Ms
²⁹ / Ms
thugs kar tram¹ bchod² byin brlabs gyis³ /
phuṅ po dur khrod dbyiṅs su⁴ gtor /
lha la bdab⁵ ciṅ mchod pa 'bul /
⁷ dbal (247.1) hur⁶ rtse la ōm nag 'phros /⁷
¹⁰ mar me khrag⁸ gis bsad pa⁹ bzin /
kun gzi'i rtsa bcad rnam šes dbyiṅs su phyuṅ /¹⁰
ces pa'o¹¹ //
rgyal ba¹² mams¹³ 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 bu'o¹⁹ //◊
[II] gniṣ pa yaṅ dag par bsgral ba²¹ ni /²² bsgral bya ni khams gsum gyi²³ sems can bsgral
byed lta bsgoms²⁴ spytod '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 bsrgoms pas3 4 gzugs kham gyi sems can bsgral5 / chags med sūg 'byuṅ gi6 spyod pas7 8 'dod kham gyi8 sems can bsgral ba'o //10 (247.4)

de las bya ba la dmigs11 pa thabs kyi raṅ bzin12 byed pa13 dmigs pa šes rab stoṅ pa ŋid kyis rgyas thebs pa'o //14

[4] bźi pa srid gśen gyi15 bon la yaṅ gsum ste /16 <1> phyi17 gśog pa18 nag po'i phyi19 'dul20 / (247.5) <2> naṅ gsaṅ sṅags 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 gys śi thabs (?) ŋi 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 gys 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
APPENDIX I: ANTG ['phrul gšen / srid gšen]

'du' ba² nad kyis³ ši thabs ŋi śu /³ glo bur rkyen gyis⁴ ši thabs ŋi śu /³ rno gcod mtshon gyis⁷ ši thabs ŋi śu /³ tshe zad las kyis⁹ ši thabs gcig dañ (247.7) brgyad¹⁰ cu¹¹ rtsa gcig go //

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

<1-4>²⁰ srid gšen gyi²¹ bon skor²² brgyad ni /²³ ① gņan po kha tshañ²⁴ gi²⁵ bon skor²⁶ /²⁷ ② srid gšen (248.1) gyi²⁸ lcags²⁹ kyi³⁰ bon skor³¹ / ③ skal srid gšog pa'i bon skor / ④ lan chag³²
sbyoṅs pa’i (?) bon skor¹ / (5) gtrad yas gs[??] kyi² / (6) bgro dp laṃ gyi³ / (7) bde chen gnas kyi⁴ / (8) ma tshaṅ (248.2) kha skoṅ⁵ gi⁶ bon skor’ daṅ brgyad do //

de yan bla yid⁸ sms gsum sku gsun thugs su ’dul⁹ dgos st / bla sprul¹⁰ skur¹¹ ’dul¹² / yid loṅ skur¹³ / sms bon skur¹⁴ / mthun dpe¹⁵ ni / me sms (248.3) kyi¹⁶ dpe¹⁷ / ’od yid kyi¹⁸ dpe¹⁹ / du ba bla’i dpe²⁰ /

<2> geṅs pa naṅ gsan śnags kyi gnas chog²¹ nas²² / tshe ’das kyi²³ šes rgyud bdun daṅ bcas st ’dur / ces pas / tshe ’das laṅ chags su śi²⁴ (248.4) ba’i²⁵ dus su glud gtoṅ / tshe ’das gšed du śi²⁶ ba’i

1 bsὸr Ms
2 kyi Ms
3 geṅs Ms
4 geṅs Ms
5 skaṅ Ms
6 gis Ms
7 bsὸr Ms
8 yi Ms
9 sīc, read ’dur
10 spru Ms
11 sku’i Ms
12 sīc, read ’dur
13 sku Ms
14 sku Ms
15 dpe’ Ms
16 geṅs Ms
17 dpe’ Ms
18 kyi Ms
19 dpe’ Ms
20 dpe’ Ms
21 mchog Ms
22 sīc, read ni
23 kyi Ms
24 sīc, cf. šes ANTG2
25 pa’i Ms
26 sīc, cf. šes ANTG2
1 dus su gshed bral / tshe ’das rigs drung du spī ba’i’ dus su bsgrigs sbyoṅs bya / tshe ’das su spī’ ba’i’ dus su ņo stad spar bya / tshe ’das slob mar spī’ ba’i’ dus su dbaṅ bskur / tshe ’das (248.5) yi ge a ru spī’ ba’i’ dus su gnas spar / tshe ’das yi dam du spī’ ba’i’ dus su gsol ba bdab cin’ sems can gyi don la smon pa’o //

<3> gsun pa bar gsun rab mdo’i bdun tshigs la gniis ste / Pho sbyoṅ21 ye sges gshon ma (248.6) dān / Mo sbyoṅ22 padma mun sel lo //

dān po Pho sbyoṅ24 ye sges gshon ma ni / bdun bdun bzi bcu že dgu ru / tshe ’das kyis sgrib pa sbyoṅs nas / mam sges ’od kyi26 ’khor lor bsgyur te / gśen lha (248.7) ’od dkar gyi thugs kar ’phaṅ /

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1 pa’i Ms
2 sic, read phral
3 ri Ms
4 drugs Ms
5 su Ms
6 sic, cf. sges ANTG2
7 pa’i Ms
8 sic, cf. sges ANTG2
9 pa’i Ms
10 sic, read gtdal
11 sic, read yar
12 sic, cf. sges ANTG2
13 pa’i Ms
14 sic, cf. sges ANTG2
15 ba’i Ms
16 gso’ Ms
17 kyis Ms
18 / Ms
19 par Ms
20 tshig Ms
21 sbyoṅs Ms
22 sbyoṅs Ms
23 / Ms
24 sbyoṅs Ms
25 bsgrigs Ms
26 kyis Ms
27 ste Ms
28 gyis Ms
Mo sbyoṅ¹ padma mun sel² / bdun bdun bzi bcu že dgu ru tshe ’das kyis³ sgrib pa
sbyoṅs nas / ram śes g-yu’i g-yuṅ druṅ du bsgyur te / yum gyi⁴ thugs kar stim⁵ pa’o⁶ //
Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2)

concerning

the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 347.7-354.4),

extract of BTK = MT 191: 347.2-367.6

(3) gsum pa lho gter gyi theg pa dgu ni / (347.6) phya snaṅ 'phrul srid bži / dge draṅ a ve bži / khyad par bla med gyi¹ theg pa daṅ dgu'o //

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

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

(2) naṅ rig pa'i bon sde gsum ni / 'dul ba'i Klu 'bum nag po / thul ba'i Klu 'bum khra bo' / gtsaṅ ma⁹ Klu (348.3) 'bum dkar po gsum ni 'og klu'i yul du gtan¹¹ la phab ste / snod ni Ye śes sfiṅ 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 daṅ gsum ni / lha srin gyi¹⁷ mtshams¹⁸ su

---

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

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

(5) gso⁷ ba rig pa’i⁸ bon sde gsum ni / gSo⁹ bya’i¹⁰ nad ’bum nag po / gSo¹¹ thabs kyi dpyad¹² ’bum khra bo¹³ / (348.6) byed kyi¹⁵ sman ’bum dkar po gsum ni / g-Yuñ druñ dgu brtseg¹⁶ kyi¹⁷ ri’i rtsa bar¹⁸ gtan¹⁹ la ’phab ste / dPyad²⁰ bu khré šes ŋid la bstan no //²¹

[2] gñis pa snañ gṣen gyi²² bon la gsum ste / <1> gyer gyi²³ (348.7) sgo bži / <2> skad kyi²⁴ gcoñ²⁵
dgu / <3> gtan rag bži buc rtsa gñis so //²⁶

<1> dañ po gyer²⁷ gyi²⁸ sgo bži ni / <1-1> yar gsol ba lha’i gtsañ sgo²⁹ gyer ba dañ / <1-2>
mar mnon pa sri’i byur sgo gyer ba dañ / (348.8) <1-3> phar gñën1 po spyi’i gto sgo gyer ba dañ / <1-4> tshur bskyab pa phya’i2 g-yañ sgo gyer ba’o //

<1-1> yar gsol ba lha’i gtsañ sgo gyer ba la4 / yar sel5 bya ste / lco ga’i yar sel ...... (349.1) gsas kyi’i ‘gyur7 sel / tHa sras# ‘od dkar gyi9 dog sel la sogs sel dkar brgya10 dañ ń śu’o11 //

<1-2> mar non13 pa’i sri’i byur sgo gyer ba la / mar sel bya (349.2) ste / sde brgyad kyi14 bzlogs sel / the’u rañ gi15 dmar sel / śa ma’i rīn sel 16 la sogs 16 sel nag brya17 dañ ń śu’o18 //19 20 de gnis su ma phyé ba la21 sel khra bya ste / ’byuñ ba’i stañ22 sel / (349.3) gšén gyi23 dug sel /20 mi grags24 kyi mda’ sel 25 la sogs 25 sel khra brgya26 27 dañ ńi dañ27 sum brgya28 drug cu’o //

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

1 bsñën Ms
2 phya Ms
3 / Ms
4 las Ms
5 ser Ms
6 gys Ms
7 síc, read mgur
8 sres Ms
9 gys Ms
10 brgya’ Ms
11 śu pa’o Ms
12 / Ms
13 síc, read gnon
14 gys Ms
15 gis Ms
16 le swog Ms
17 rgya’ Ms
18 śu’ Ms
19 / Ms
20 This phrase is found at the end of <1-1> in BGSB.
21 las Ms
22 síc, read stoñ
23 gys Ms
24 síc, read hrañs
25 le swog Ms
26 brgya’ Ms
27 síc, read śi śu te
28 brgya’ Ms
29 gto’ Ms
30 dag Ms
gto¹ sgo gcig / (349.4) <1-3-2-2> srîd pa gto² dgu'i bon skor gto sgo gcig / <1-3-2-3> sa bdag klu gnān gyi³ bon sgo gto⁴ sgo gcig / <1-3-2-4> rgyal po dra ba'i bon skor gto⁵ sgo gcig dañ bzi'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 lha'i dal kha bsgyur ba'i ša ba / ④ bgegs rigs¹⁰ byol kha bsgyur ba'i ša ba / ⑤ sdañ sens byol kha bzlog pa'i ša ba / (349.6) ⑥ sluṅ dbub khram kha bsgyur ba'i ša ba / ⑦ sluṅ rdib phuṅ¹¹ ris mnon¹¹ pa'i ša ba / ⑧ ltas šan dgra than bzlogs pa'i ša ba / ⑨ klu gnān sa bdag bzlogs pa'i ša ba dañ dgu'o //²²

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

<1-3-2-3> sa bdag klu gnān gyi²⁴ sdum skor²⁵ la bdun ste / sa bdag klu gnān rgyal dañ bzi / sman 'brog gzer gsum bdun no //²⁶

---

¹ gto' Ms
² gto' Ms
³ gyis Ms
⁴ gto' Ms
⁵ gto' Ms
⁶ dag Ms
⁷ gyis Ms
⁸ sic, cf. bslu BGSB. blu ANTG 243.4
⁹ Cf. 'baṅs BGSB
¹⁰ rig Ms
¹¹ sic, read sri gnon
¹² / Ms
¹³ gto' Ms
¹⁴ tshaṅ Ms
¹⁵ gtor Ms
¹⁶ gyis Ms
¹⁷ sic; cf. sme BGSB, me AB
¹⁸ snol Ms
¹⁹ gyis Ms
²⁰ 'o Ms
²¹ gyis Ms
²² gto' Ms
²³ / Ms
²⁴ gyis Ms
²⁵ bskor Ms
²⁶ / Ms
<1-3-2-4> bзи 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 bзи² bcu rtsa gnis / gson phyasum cu rtsa gnis / ši phyas bcu dañ bзи bcu rtsa gnis so //⁵

<2> gnis pa skad kyi⁴ gcoṅ⁵ dgu ni / <2-1> yar gsol ba lha'i (350.2) gcoṅ sgo gyer ba la / skad gcoṅ⁶ gnis ste / ① g-ju 'brug œar skad kyi⁷ lha gsas skad kyi⁸ lha gsas dpuṅ bsdus / ② khyun⁹ mo 'tsher skad drag pos¹⁰ lha bdar ba'o //¹¹
<2-4>¹² mar la non pa sri'i byur sgo gyer ba la / (350.3) skad gcoṅ¹³ gnis ste / ⑧ pho rog ldiṅ skad kyi¹⁴ sri'i byuṅ gdab / ⑨ stag sbran bu'i skad kyi¹⁵ sri'i khams mnan pa'o¹⁶ //¹⁷
<2-3> phar gṇen po¹⁸ spyi'i gto¹⁹ sgo gyer ba la / skad gcoṅ²⁰ gsum²¹ ste / ⑤ khu byug gsuṅ snaṅ gys (350.4) lha sрин spro ba skyed / ⑥ lco ka'i 'gyur skad kyi²² gto'i lam draṅ / ⑦ ne tso

1 / Ms
2 'bzi Ms
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 /矼

<2-2>³ tshur skyob⁴ pa phya’i g-ya⁹ sgo gyer ba la ya¹ / skad gco⁴⁷ gnis ste / ⑥ ŋna⁸ (350.5) mo bu stor skad kyis⁸ mi’i phya ’gug / ④ rma bya’i sgra skad kyis⁹ nor gyi¹⁰ g-ya⁹ ’gug pa’o //ュー

<3> gsun pa gta⁷ nag bzi bcu rtsa gnis ni / gyer sgo bzi la bzi¹² bcu / thar gned gnis dain bzi bcu rtsa gnis so // (350.6)

nung gsen gyi¹³ ... dgu ni / de ya¹ ’o ēe¹⁴ bon gyi¹⁵ ska⁵ yin pas¹⁶ tshug par bya / sdp dor bon gyi¹⁷ mtschams¹⁸ yin pas¹⁹ chod par bya / mtshe²⁰ thun bon gyi²¹ spyan ’dren²² yin pas²³ thän²⁴ par bya / thab bon (350.7) gyi²⁵ bṣags²⁶ pa yin pas²⁷ dag par bya / phyb bon gyi ske rag yin²⁸ pas²⁹ dam du bchi²⁹

---

¹ gys Ms
² gys Ms
³ gda’ Ms
⁴ / Ms
⁵ The order of the rubrics is a little bit different from BGSB.
⁶ bsxyab Ms
⁷ cuñ Ms
⁸ gys Ms
⁹ gys Ms
¹⁰ gys Ms
¹¹ / Ms
¹² bcu Ms
¹³ sic, read gyi
¹⁴ sic, read gən
¹⁵ gys Ms
¹⁶ pa Ms
¹⁷ gys Ms
¹⁸ ’tshams Ms
¹⁹ pa Ms
²⁰ tshes Ms
²¹ gys Ms
²² ’drin Ms
²³ pa Ms
²⁴ sic, read thoⁿs
²⁵ gys Ms
²⁶ bṣag Ms
²⁷ par Ms
²⁸ yon Ms
²⁹ par Ms
/ 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 ńa yin pas śion la’ bya / mar sel bon gyi⁸ cha ka yin pas⁹ śams¹⁰ du bya / phud ma gtor bar yas mi bsog / gar ’dug¹¹ ma btsug par du bon mi gyer / glud sna (351.1) than gyis draṅ / glu bţiug¹² zor gyis btul / zor śul¹³ g-yaṅ du bskyab / ces pa /

snaṅ¹⁴ gšen sku gsuṅ thugs daṅ ldan dgos ste /
sku ‘i don du (351.2) yas thag bsog /
gsuṅ gi¹⁵ don du smraṅ du gyer /
yas med tshig la re ba de /
khoṅ¹⁶ stoṅ ’gron po bsog pa ’dra /
tshig med yas la re ba de /
lag med gser g-yu¹⁷ (351.3) mthoni¹⁸ ba ‘dra /
yas daṅ smraṅ du ’dzom nas kyaṅ /
tiṅ ’dzin byin gyis¹⁹ ma rlob na²⁰ /
śar pa bro glu ’khrab pa ’dra /

ces s-ho /²¹

---

¹ par Ms
² gyis Ms
³ tshig Ms
⁴ pa Ms
⁵ tshaṅ Ms
⁶ gyis Ms
⁷ las Ms
⁸ gyis Ms
⁹ pa Ms
¹⁰ síc, read gšam
¹¹ síc, read mduṅ
¹² síc, read gţug
¹³ síc, read gţug
¹⁴ naṅ Ms
¹⁵ gis Ms
¹⁶ síc, read khaṅ
¹⁷ g-yu’ Ms
¹⁸ mthoni Ms
¹⁹ gyi Ms
²⁰ nas Ms
²¹ / Ms
[3] gsum pa ‘phrul gšen gyi’ bon la yaṅ / rdzu ‘phrul gyi’ (351.4) bon bcu gsum ni / dgra la dmigs pa bdun / bgegs la dmigs pa bži / bon ŋīd la dmigs pa gņis so //

dgra la dmigs pa bdun / bsa gso’ gņis / dbab chad gņis / than daṅ (351.5) cho ‘phrul gņis /

jag chiṅ daṅ bdun no //

bgegs la dmigs pa bži ni / mnang gzir6 gņis / bkar bsreg gņis so //

bon ŋīd la dmigs pa gņis ni / bdag don daṅ gžan don gys bsgrub pa’o //

daṅ po la yaṅ gņis ste / [I] tha10 snaṅ du bsgral11 ba daṅ / [III] yaṅ dag par bsgral ba’o //

(351.6) [I] daṅ po la gņis ste / [I-1] mam đs lha ru bsgral ba daṅ / [I-2] phuṅ po dur khrod du
bsgral ba’o //

[I-1] daṅ po la yaṅ gņis ste / (351.7) [I-1-1] bsgral bya daṅ [I-1-2] bsgral tshul lo //

[I-1-1] daṅ po bsgral bya la yaṅ / bsgral ba’i žiṅ bcu14 ste / 1 g-yuṅ drun bon gyi spyi dgra15
/ 2 gšen rab bla ma’i sku dgra / 3 bsgrub gšen bdag gi16 sgoś17 dgra / 4 bka’ (351.8) las ‘gal ba’i
sdig can / 5 dkor18 la rlo ma’i19 rkun ma / 6 tshe la ‘jab pa’i20 ‘byuṅ po / 7 bstan pa khyad
du gsaṅ21 pa’i ru dra / 8 bstan dgra sdig can / 9 bon dgra dam ņams22 / 10 gšen dgra (352.1) tshe
zad daṅ bcu’o //

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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. gsoṅ Ms
22. ņas Ms
23. / Ms
APPENDIX II: ANTG2 ['phrul gšen]

[I-1-2] gnis pa bsgral¹ tshul la yaŋ gnis ste / [I-1-2-i] bca' gzi daŋ [I-1-2-ii] bsgral ba'o //²
[I-1-2-i] daŋ po bca' gzi ni / Khams gsum kun bsgral gyi³ rgyud las⁴ /
    lho nub srin po'i 'brub khuŋ du / bzas⁵ (352.2) pa po'i liṅga bca' /
ces dkyil 'khor gyi⁶ lho nub du bca' 'o //³ ¹⁸-Gab pa ¹⁸ rin chen gaṅ ba'i rgyud las⁰ /
    byaṅ šar bgegs kyi¹⁰ mdun sa ru / gdon bgegs 'dul ba'i 'brub¹¹ khuŋ bca' /
ces pa / (352.3) dkyil 'khor gyi¹² byaṅ šar du gzugs med kyi¹³ liṅga bca’ ’o //¹⁴
    liṅga'i rgyu¹⁵ lña ni /
    dri chen rjes sa snab lud daṅ / skra daṅ gos kyi¹⁶ dum bur lña
ces s-ho //¹⁷ liṅga'i rgyu¹⁸ ni bra bo¹⁹ daṅ ju²⁰ tse la²¹ sog²² 'bru nag²³ (352.4) la bya’o //²⁴ bsreg liṅ
    ni / ṣog gu / mnan liṅ ni gro ga / bgegs liṅ ni ra swog / 'bru²⁵ lugs ni raṅ raṅ gi²⁶ ṣzuṅ lugs²⁷ ltar
    ro //²⁸

¹ sgral Ms
² / Ms
³ gysis Ms
⁴ la Ms
⁵ sic, read gsas
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
k. mimaki & s. karmay, lho gter gyi theg pa dgu (pt. 1)

[ i-1-2-ii] gnis pa bsgral ba ni /
  smad du (352.5) dgos pa'i gzer bcu gcig /
  gsal\(^6\) ba mam\(^4\) gsum drod tshad kyis\(^4\) /
  bzas\(^6\) pa po'i lienga bsgral /

ces pa / bdag ndi yi\(^8\) dam gyi\(^9\) lhar\(^10\) gsal ba / phur pa las kyi lhar\(^11\) gsal ba / bzas\(^12\) pa po\(^13\) (352.6)
dgra dnos su gsal bao //\(^14\)

[i-2] 'gu ya srog 'dzin las\(^15\) /

  thugs kar tram bkod\(^16\) byin gyis rlbs /
  phun po dur khrod dbyi\('ns su gtor /
  lha la da\(^17\) ini mchod par 'bul /

\(^{18}\) dbal phur rtse la om nag 'phro / (352.7)

  mar me khrag (sic, read rlu?) gis bsad pa bzin /
  kun gzi'i rtsa bcad rnam 'ses dbyi\('ns su phyu\('n /\(^{19}\)


ces pa /
  rgyal\(^20\) ba mam\(^21\) pa gsum ni / bsgrubs po'i dgra thub pas\(^22\) rgyal / bon skyon sa khrag gis

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1. This line is not found in Ňon moins rañ grol (BK 160).
2. gsol Ms
3. rams Ms
4. gyis Ms
5. This line is found in Ňon moins rañ grol (BK 160) p. 248.4. Cf. BGSB 120b1, supra pp.*58-*59.
6. sic, read gsas
7. This line is not found in Ňon moins rañ grol (BK 160).
8. yid Ms
9. gyis Ms
10. lha Ms
11. lha Ms
12. sic, read gsas
13. po'i Ms
14. / Ms
15. la Ms
16. dkod Ms
17. sic, read stabs
18. This line is a citation from the Ka nag in BGSB (121a1)
19. These two lines are not the citation from the 'Gu ya srog 'dzin (cf. BGSB 123a1-2).
20. brgyal Ms
21. rams Ms
22. pa Ms
rgyal / dgra bo'i¹ (252.8) gnas spar² bas³ rgyal ba'o /¼n

[II] gnis pa yaṅ dag par bsgral ba ni / bsgral bya khams gsum sems can / bsgral byed lta
gsom spyod 'gre'o (? ) /½ daṅ po bsgral bya ni / bdag med spros bral gyi⁶ lta bas⁷ (253.1) gzugs
med kyi⁵ sems can bsgral / 'dzin med yul bral gyi⁹ sgom pas¹⁰ gzugs khams gyi sems can bsgral
/ chags med šug 'byuṃ gi¹¹ spyod pas¹² 'dod khams kyi¹³ sems can bsgral ba'o /¼ (253.2)
de bya ba la / dmigs¹⁵ pa thabs kyi raṅ bzin / byed pa dmigs pa šes rab stoṅ pa¹⁶ ņid kyis¹⁷ saṅs
rgyas thob pa'o /½

[4] bži pa srid gšen gyi¹⁹ bon la yaṅ gsum ste / <1> phyi gšog pa nag po'i phyi²⁰ 'dur / <2> naṅ
gsaṅ snags²¹ (333.3) lha'i gnas chog²² / <3> bar gsuṅ rab mdo'i bdun tshigs²³ /
<1> daṅ po phyi gšog pa nag po'i phyi 'dur ni / <1-1> ši thabs²⁴ brgyad²⁵ cu²⁶ rtsa gcig la / 'dur²⁷

---
¹ 'o Ms
² 'phar Ms
³ ba'i Ms
⁴ / Ms
⁵ / Ms
⁶ gysis Ms
⁷ ba Ms
⁸ gysis Ms
⁹ gysis Ms
¹⁰ pa Ms
¹¹ gis Ms
¹² pa Ms
¹³ kyis Ms
¹⁴ / Ms
¹⁵ dmig Ms
¹⁶ ba Ms
¹⁷ gysis Ms
¹⁸ / Ms
¹⁹ gysis Ms
²⁰ spyir Ms
²¹ snag Ms
²² mchog Ms
²³ thig gis Ms
²⁴ thab Ms
²⁵ brgya Ms
²⁶ bcu Ms
²⁷ mdur Ms
thabs¹ sum brgya² drug cu ste / dañ po (353.4) thabs³ ni / bar chod (?) gdon gyis śi ba ni śu⁶ / 'du ba na kyis⁸ śi ba ni śu / glo⁶ bur rkyen gyis śi ba ni śu / rno gcod mtshon gyis śi ba ni śu / tshe zad las kyis⁷ śi ba gcig dañ brgyad cu⁸ rtsa gcig go /⁹ (353.5)

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

<1-4>¹³ srid gšen gyi¹⁴ bon skor¹⁵ brgyad ni / ¹ gñan po kha tshañ¹⁶ gi¹⁷ bon skor¹⁸ / ² srid gšen lcags kyi¹⁹ bon skor²⁰ / (353.6) ³ skal srid gšog pa'i bon skor²¹ / ⁴ lan chag sbyo-'nyi²² : ⁵ gdag yas god kyi²³ bon skor²⁴ / ⁶ ²⁵-bgrod pa²⁵ lam gyi²⁶ bon skor²⁷ / ⁷ bde chen gnas kyi²⁸

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¹ thab Ms
² brgya' Ms
³ thab Ms
⁴ śus Ms
⁵ gyis Ms
⁶ blo Ms
⁷ kyi Ms
⁸ bcu Ms
⁹ / Ms
¹⁰ thob Ms
¹¹ mtsho' Ms
¹² / Ms
¹³ <1-3> is missing.
¹⁴ gyis Ms
¹⁵ bskor Ms
¹⁶ tshañ 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
APPENDIX II: ANTG2 [srid gšen] *127

bon skor⁹ / ⚮ ma tshaṅ⁻ kha skoṅ gi¹ bon skor⁴ daṅ brgyad to (?) /⁹ (353.7)

de yaṅ bla⁶ yid⁷ sms gsum sku gsuṅ thugs kyi 'dur ⁸ dgoṅs ste⁸ / bla sprul skur⁹ 'dur / yid
loṅ¹⁰ skur¹¹ 'dur / sms bon skur¹² 'dur / mthun dpe ni / me sms kyi¹³ dpe¹⁴ / 'od yid kyi¹⁵ dpe¹⁶
/ (353.8) du ba bla'i dpe¹⁷ /

<2> gniś 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 šes pa'i dus²⁰ su²¹ glud gton²² / tshe 'das gshed dus²³ šes pa'i
dus su gshed phral / tshe 'das rigs²⁴ drug du šes pa'i dus su sbyoṅ bya / tshe 'das tshe 'das du²⁵ šes
pa'i dus su / luṅ ŋo bstan ciṅ gtag yar bya / (354.1) ²⁶ šes pa'i dus su gshed phral luṅ ŋo bstan ciṅ
gtag yar bya /)²⁶ tshe 'das slob²⁷ ma ru šes pa'i dus su dbaṅ bskur / tshe 'das yid ge a ru šes pa'i
dus su gnas spar / tshe 'das yi dam du šes pa'i dus su gsol ba (354.2) 'deb ciṅ sms can gyi²⁸ don la

---

¹ bskor Ms
² tshaṅs Ms
³ gis Ms
⁴ bskor Ms
⁵ / Ms
⁶ blam (?) Ms
⁷ yi dam Ms
⁸ sīc, 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 sīc, read du
²⁴ rig Ms
²⁵ dus Ms
²⁶ This part seems a repetition by error.
²⁷ slo Ms
²⁸ gysis Ms

- 159 -
slob pa'o //

<3> gsum pa bar ² gsuñ rab mdoʼi bdun tshigs³ la gños ste /Pho sbyoṅ⁴ ye šes sgron ma daṅ
 /Mo sbyoṅ⁵ padma mun sel lo //⁶
daṅ po Pho sbyoṅ⁷ ye šes sgron ma (354.3) ni / bdun bdun bži bcu že dgu ru / tshe 'das gyis⁸
 sgrī⁹ pa byaṅ nas / mam šes 'od kyi¹⁰ khor lor¹¹ bsgyur te /gŚen lha 'od dkar gyi¹² thugs kar
 'phaṅ pa'o //¹³
Mo sbyoṅ¹⁴ padma mun sel ni / bdun bdun bži (354.4) bcu že dgu ru tshe 'das kyi¹⁵ sgrī¹⁶ pa
 sbyaṅs nas / mam šes g-yu'i g-yuṅ druṅ du bsgyur te¹⁷ / yum gyi¹⁸ thugs kar stim¹⁹ pa'o //²⁰
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(See also the Bibliographical Notices in BGSB 2007)

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

**ANTG2**
Appendix II (the first four vehicles of the *lHo gter gyi theg pa dgu*
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N.I.
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**RYK**

**Secret Visions**

**SGK**
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