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**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 Two: Last Five Vehicles**  
 — Annotated Translation —\*

Katsumi Mimaki and Samten Karmay

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\* See Part One of this translation in *Memoirs of the Faculty of Letters*, Kyoto University, No. 48, 2009, pp. 33-172. 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. It goes without saying that for errors or inaccuracies that might still remain, only the translators are responsible. 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 this article. At the last moment before publication, an important book was published: *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsang Namgyal, Vajra Publications, Kathmandu, 2009. It contains, on pp. 161.3-219.15, a text on the Nine Vehicles of the Southern Treasury Tradition under the title of *Mu cho'i theg pa rim dgu'i rgyud kyī dbu phyogs* (abbr. MCTR), which is almost identical to our text, but the origin of which is visibly different. We regret that we could not fully use this text because of time constraints. A systematic comparison of these two texts is necessary in the future.

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## TIBETAN TEXT

### [[5] dge bsñen theg pa]

[5] lña pa dge bsñen ni / <sup>(130a3)</sup> dge ba la yid bsñen<sup>1</sup> pas dge bsñen no //

**sGron ma dgu skor**<sup>2</sup> las /

dge bsñen dge ba bcu'i gźuñ la 'brel /

ces pas / lus ñag <sup>(130a4)</sup> yid gsum dge bcur spyod pa'o // **Ñon moñs rañ grol**<sup>3</sup> las /

(1) yi<sup>4</sup> ge 'bri<sup>5</sup> (2) mchod<sup>6</sup> (3) sbyin pa dañ<sup>7</sup> // <sup>(A.34b4)</sup>

(4) ñan dañ (5) 'dzin dañ (6) klog pa dañ //

(7) 'chad<sup>8</sup> dañ <sup>(130a5)</sup> (8) kha 'don<sup>9</sup> byed pa ste<sup>10</sup> //

(9) <sup>11</sup>-de sems<sup>-11</sup> (10) sgom dañ bcu po ni //

dge ba'i las dañ spyod pa yin<sup>12</sup> //

ces pa rnams spyod ciñ / yañ na dge bsñen gyi <sup>(130b1)</sup> bon spyod bcu gsum ste /

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<sup>1</sup> sñen A

<sup>2</sup> N.A.

<sup>3</sup> Ñon moñs rañ grol (abbr. NR), BK 160; 190.5-6.

<sup>4</sup> yig A

<sup>5</sup> 'bri ba NR

<sup>6</sup> NR inserts pa.

<sup>7</sup> NR om.

<sup>8</sup> NR inserts pa.

<sup>9</sup> don A, thon NR

<sup>10</sup> dañ NR

<sup>11</sup> dad bsam NR

<sup>12</sup> ste NR

## TRANSLATION

[[5] The Vehicle of the Laymen<sup>1</sup> (*dge bsñen gyi theg pa*)]

[5] Concerning the Laymen (*dge bsñen, upāsaka*), they are called *dge bsñen* because they make their mind approach (*bsñen pa*) the virtues (*dge ba*). As it is said in the "Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The laymen are concerned to the scripture (*gZuñ*) of the ten virtuous acts (*dge ba bcu*).>>.

they train their body, speech, and mind (*lus ñag yid gsum*) for the ten virtuous acts (*dge bcu*). They practice what is said in the "Self Release of the Defilements" (*Ñon moñs rañ grol*):

<<The ten [virtuous acts,<sup>2</sup> such as] (1) copying the scripture (*yi ge 'bri*), (2) making offerings (*mchod*), (3) donation (*sbyin pa*), (4) listening to [the teaching] (*ñan*), (5) memorizing (*'dzin*),<sup>3</sup> (6) reciting [the scripture] (*klog pa*), (7) preaching (*'chad*), (8) daily recitation [of the scripture] (*kha 'don byed pa*), (9) thinking on the [teaching] (*de sems*), and (10) meditation (*sgom*), are the acts and practices of virtue.>>.

Alternatively, the practices (*bon spyod*) of [130b] the laymen are [number]

<sup>1</sup> Cf. Snellgrove's translation: Virtuous Adherers, in Snellgrove (1967) 125 ff. "Laymen" naturally means "laymen and laywomen."

<sup>2</sup> The ten virtuous acts (*dge ba bcu*) enumerated here are not the ordinarily known ones, and we cannot find them in other Bon sources for the moment. The ordinary ten virtuous acts are: 1) not to kill, 2) not to steal, 3) not to commit adultery, 4) not to lie, 5) not to use immoral language, 6) not to slander, 7) not to equivocate, 8) not to covet, 9) not to give way to anger, and 10) not to hold false views: cf. for example Mvyut 1685, 1687-1689, 1691-1691, 1696-1698. These ordinary ten virtuous acts can be found in Bon texts also: see, for example, BGSB 50a1-3; 'Grel bži (Dolanji ed.) 170.6-171.2, 446.3-5, (new ed.) 35.4-6, 432.6-433.2. In the *gZi brjid*, we find the expression *dge ba bcu* (cf. Snellgrove [1967] 130.22), but not an enumeration of the ten.

<sup>3</sup> In the sense of *blo la 'dzin pa*.

<1> lus kyi las phyag dañ bskor<sup>1</sup> ba / <2> ñag gi <sup>(A.34b5)</sup> las sñin po dañ bzlas  
brjod<sup>2</sup> / <3> yid kyi las mos gus dañ <sup>3</sup>tiñ ñe 'dzin<sup>-3</sup> / <sup>(130b2)</sup> <4> rluñ la brten<sup>4</sup>  
pa'i rluñ 'khor / <5> me la brten<sup>5</sup> pa'i sbyin sreg / <6> chu la brten<sup>6</sup> pa'i chab  
gtor / <7> sa la brten<sup>7</sup> pa'i mchod rten tsha tsha / <8> mandal <sup>(130b3)</sup> 'bul

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<sup>1</sup> skor AB, cf. bskor ANTG ANTG2

<sup>2</sup> spyod AB

<sup>3</sup> tiñ 'dzin ni B

<sup>4</sup> rten A

<sup>5</sup> rten A

<sup>6</sup> rten AB

<sup>7</sup> rten A

thirteen<sup>4</sup>: <1> bodily acts, namely prostrations (*phyag*) and circumambulations (*skor ba*), <2> vocal acts, namely essence *mantra* (*sñiñ po*) and recitation [of *mantra*] (*bzlas brjod*), <3> mental acts, namely devotion (*mos gus*) and contemplation (*tiñ ñe 'dzin*), <4> windmill (*rluñ 'khor*) depending on wind, <5> fire offering rites (*sbyin sreg*) depending on fire, <6> water offering rites (*chab gtor*) depending on water, <7> *stūpa* and clay-molded figures (*mchod rten tsha tsha*) depending on soil, <8> offering of the three-dimensional

<sup>4</sup> We have not found these thirteen practices of the laymen in other Bon sources. We find however other lists. For example, the *rDzoñ 'phrañ* (abbr. DzPh; BTK 242) mentions three kinds of pure virtuous practices (*mam dag dge spyod*) named respectively <1> thirteen *bya cha dañ len*, <2> fifteen *'dus byas dañ len*, and <3> ten *phar phyin dañ len*. Cf. DzPh 241.4-5: ... *mams* (sic, read *mam*) *dag dge spyod la gsum / bya cha dañ len / 'dus byas* (5) *dañ len / phar phyin dañ len* //. For <1> thirteen *bya cha dañ len*, see DzPh 241.5-242.2: ... *bya cha bcu gsum ste / [1] sems bskyed [2] skyabs 'gro [3] gsol 'debs gsum / [4] phyag dañ [5] skor* (sic, read *bskor*) (242.1) *ba [6] smra bcad gsum / [7] thos dañ [8] bśad [9] ñan dañ gsum / [10] sgrom dañ [11] sgrub pa [12] slab* (sic, read *slob*) *pa gsum / [13] bon bcu spañ la gyen po bsten pa dañ bcu* (2) *gsum mo* /. These are totally different from the ones in BGSB. For <2> fifteen *'dus byas dañ len*, see DzPh 356.2-4: ... *'dus byas dañ len la bco lña ste / (3) [1] bris [2] 'don [3] klag gsum / [6] lha khañ [7] sku 'bum / [8] sku gzugs gsum / [7] thañ sku [8] dkyil 'khor [9] tsha tsha gsum / [10] gtor ma [11] chab gtor [12] chu sbyin gsum / (4) [13] 'phrañ bcos [14] ñen* (sic, read *ñe'u*) *'don [15] srog skyabs dañ bco lña'o* //. Most of these practices are identical to those given in BGSB. For <3> ten *phar phyin dañ len*, see DzPh 373.2-377.2: [1] *sbyin pa*, [2] *tshul khirms*, [3] *bzod pa*, [4] *brtson 'grus*, [5] *bsam gtan*, [6] *stobs*, [7] *sñiñ rje*, [8] *smon lam*, [9] *thabs*, and [10] *śes rab*. These seem to be a Bon po adaptation of Buddhist ten *pāramitā* practice with slight modification in order and contents: Buddhist ten *pāramitā* have for the last five elements [6] *śes rab* (*prajñā*), [7] *thabs* (*upāya*), [8] *smon lam* (*prañidhāna*), [9] *stobs* (*bala*), and [10] *ye śes* (*jñāna*). On the other hand, a similar list with 12 items is given in the *bSam gtan mig sgron* (STMG 16.1-3) without mentioning any name for the group: 1) *sā tstsha gdab pa dañ / 2) ñe 'don dañ / 3) stoñ zam dañ / 4) lam 'phrañ bsal ba dañ / 5) mchod rten dañ* 6) *gtsug lag khañ bya ba dañ / 7) rab tu byuñ ba'i sde ba chen po bya ba dañ / 8) mdo sde rgya chen po bklag pa dañ / 9) chos kyi 'khor lo chen po bya ba dañ / 10) sdug bsñal can gyi grogs bya ba dañ / 11) ñe riñ med nad bag gso ba dañ / 12) sbyin pa rgya chen po la sogs pa ci cher 'bad do* /. This same list is given in the *Blon po bka' thañ* (BPKT 456.11-17) under the name of the Twelve Practices of Haśañ Mahā[yāna]: 1) *sā tstsha gdab dañ* 2) *ñe 'don bya ba dañ / 3) stoñ zam 'dzugs dañ* 4) *lam 'phrañ sel ba dañ / 5) mchod rten brtsig dañ* 6) *gtsug lag khañ mañ bžeñs / 7) rab du byuñ ba'i sde ba chen po bca' / 8) mdo sde rgya chen klog 'don bya ba dañ / 9) chos 'khor chen po bśad ñan bya ba dañ / 10) sdug bsñal can gyi grogs mams bya ba dañ / 11) ñe riñ med pa'i nad pa gso ba dañ / 12) sbyin rgya chen po rlabs chen ci cher 'bad / Hā śañ Ma hā spyod thabs bcu gñis spyod* /. For the English translation of these passages, see Great Perfection 94-95.



ba /<sup>1</sup> <9> phyag dar bya ba / <10> žig ral gso<sup>2</sup> ba / (A.34b6) <11> lam 'phrañ bcos pa / <12> ñe'u 'don pa / <13> zañ ziñ gi sbyin pa byed pa'o //

<1> dañ po ni **Drañ don gyi** (130b4) **mdo**<sup>3</sup> las /

lđañ<sup>4</sup> ñal dus su za phyag<sup>5</sup> ni <sup>6</sup> ma<sup>7</sup> brjed<sup>8</sup> <sup>9</sup>rgyun du<sup>9</sup> btsal bar bya<sup>10</sup> / ces pas stoñ gsum phyag gi yul du dmigs te / bla ma sañs (130b5) rgyas bon dañ sems dpa'i tshogs / (A.34b7) g-yuñ druñ gnas bži bde bar gšegs pa la / bdag dañ mtha' yas sems can thams cad ni (131a1) lus ñag yid gsum gus<sup>11</sup> pas phyag 'tshal lo // žes btsal lo // **Rin po che rgyan gyi rgyud**<sup>12</sup> las /

skor ba dag (131a2) ni byed 'dod la //

rten de mi dmigs stoñ pa la //

bam<sup>13</sup> (A.34b8) las pad ma stoñ lđan bskyed //

de steñ<sup>14</sup> lhas kheñs<sup>15</sup> pa la //

mchod pa mtshan brjod (131a3) sñags kyis bskor //

<sup>16</sup>ces so //<sup>-16</sup>

<2> gñis pa ni **bDal 'bum**<sup>17</sup> las /

gzuñs thams cad kyī yañ sñiñ ni / a om̄ hūm̄<sup>18</sup> ma hā pa ra mu ra tan ba ta (131a4) ya swā hā / žes bzlas so //

<sup>19</sup>ces so //<sup>-19</sup>

<3> gsum pa ni / spyir (A.34b9) mos gus sems bskyed<sup>20</sup> la / <sup>21</sup> **bDal 'bum**<sup>22</sup> las /

<sup>1</sup> AB om.

<sup>2</sup> bso A

<sup>3</sup> Drañ don gyi mdo (abbr. DD), BK 41; 175.3-4. See "Drañ ba don gyi mdo" in Index of BGSB (2007).

<sup>4</sup> lañs DD

<sup>5</sup> phyags DD

<sup>6</sup> DD inserts /.

<sup>7</sup> DD om.

<sup>8</sup> rje A

<sup>9</sup> pa med pa DD

<sup>10</sup> byañ DD

<sup>11</sup> dgus B

<sup>12</sup> N.I.

<sup>13</sup> pam A, sam B

<sup>14</sup> steñs A

<sup>15</sup> khyeñs A

<sup>16</sup> AB om.

<sup>17</sup> BK 112; 71.1-3

<sup>18</sup> hūm̄ A

<sup>19</sup> AB om.

<sup>20</sup> skyed A

<sup>21</sup> A inserts here khyad par.

<sup>22</sup> Cf. BK 106; 357.3 (?).

*maṅḍala* (*mandal 'bul ba*), <9> sweeping (*phyag dar bya ba*), <10> repairing the ruins (*zig ral gso ba*), <11> mending the treacherous paths (*lam 'phrañ bcos pa*), <12> setting free the small fish (*ñe'u 'don pa*), and <13> performing the generosity of giving material things (*zañ ziiñ gi sbyin pa*).

<1> As for the first (= bodily acts: prostrations and circumambulations), as it is said in the "Sūtra of the Definitive Meaning" (***Drañ don gyi mdo***):

<<Whether one stands up or lies down, one should not forget to pay homage at the time of eating (*za phyag*), and one should continuously search for [homage].>>

one observes the three thousand [worlds] (*ston gsum*) as an object of homage and searches [thinking]: "I and all the infinite [number of] sentient beings do homage, [131a] with devotion of body, speech, and mind, to the four everlasting objects (*g-yuñ druñ gnas bži*) that have gone to bliss (*bde bar gśegs pa*), [four objects, namely] the religious master (*bla ma*), the Buddha<sup>5</sup>, the teaching (*bon*), and the group of heroic beings (*sems dpa'i tshogs*).

It is said in the "Treatise of the Ornament of Precious Stones" (***Rin po che rgyan gyi rgyud***):

<<When one would like to do circumambulations, the object of worship (*rten*) is not to be observed (*mi dmigs*) and is void. From the [*bija mantra*] *bam* one creates the thousand lotuses. Their surfaces are filled with gods. One does circumambulation with offerings (*mchod pa*), repeated calling the name of deities (*mtshan brjod*), and *mantra* (*sñags*).>>

<2> As for the second (= vocal acts, namely, essence *mantra* and recitation [of *mantra*]), it is said in the "Hundred-thousand Pervading" (***bDal 'bum***):

<<The ultimate essence (*yañ sñiñ*) of all *mantras* is to recite: "*a oṃ hūṃ ma hā pa ra mu ra tan ba ta ya swā hā*">>

<3> As for the third (= mental acts, namely devotion and contemplation), in

<sup>5</sup> Namely sTon pa gśen rab mi bo.

stoñ ñid sñiñ rje sñiñ po can du <sup>(131a5)</sup> sgom<sup>1</sup> /

ces so //

<4> bži pa ni **Li šu'i gsuñ**<sup>2</sup> las /

'khor lo rtsibs brgyad lte ba mu khyud can / mdun rgyab lte bar a gsum  
bkod / <sup>(131b1)</sup> g-yas gsum dkar dañ <sup>3</sup>-sale<sup>-3</sup> 'od dañ gsum / <sup>(A.35a1)</sup> g-yon gsum  
yañ dañ om dañ 'du dañ gsum / mu khyud dag la dgu 'dzab /<sup>4</sup> šam <sup>(131b2)</sup>  
bur <sup>5</sup> om šid te'i sid dhi'i šud dhe swā<sup>6</sup> hā / ces bri'o // šug pa'i rta la  
skyon rluñ la skor

ces so //

<5> lña pa **Rin chen rgyan gyi rgyud**<sup>7</sup> las / <sup>(131b3)</sup>

me la skyed stim sreg rdzas<sup>8</sup> dbul / om <sup>(A.35a2)</sup> ag ne ya raṃ raṃ sarwa śan ti ku  
ru ye <sup>9</sup>-swā hā<sup>9</sup> / sus ti ku ru ye swā<sup>10</sup> hā / pa śam ku ru ye <sup>(131b4)</sup> <sup>11</sup>-swā hā<sup>11</sup> / ma

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<sup>1</sup> bsgom A

<sup>2</sup> N.I.

<sup>3</sup> sel (?) B

<sup>4</sup> AB om.

<sup>5</sup> AB ibsert /.

<sup>6</sup> swa A

<sup>7</sup> N.I.

<sup>8</sup> rdzus A

<sup>9</sup> sa ha A

<sup>10</sup> swa A

<sup>11</sup> swa ha A

general devotion (*mos gus*) is to generate the thought [of enlightenment] (*sems bskyed*). It is said in the "Hundred-thousand Pervading" (*bDal 'bum*):

<<One meditates on voidness (*stoñ ñid*) and compassion (*sñiñ rje*) as having the essence (*sñiñ po can*).>>

<4> As for the fourth (= windmill depending on the wind), it is said in the "Speech of Li śu [Itag riñ]"<sup>6</sup> (*Li śu'i gsuñ*):

<<[On] the [wind]mill (*khor lo*) which has eight spokes (*rtsibs brgyad*), the navel (*lte ba*), and the rims (*mu khyud*), one writes down (*bkod*) three "A"s in the front, at the back [near the central spoke], and on the navel. [131b] [On] the three [places] of the [spokes on the] right [side] (*g-yas gsum*) [one writes down] three [characters], *dkar*, *sale*, and 'od<sup>7</sup>. [On] the three [places] of the [spokes on the] left [side] (*g-yon gsum*) [one writes down] three [characters], *yañ*, *oṃ*, and 'du [successively]<sup>8</sup>. On the rims [one writes down these] nine syllables (*dgu 'dzab*)<sup>9</sup> [namely, *a a dkar sale 'od a yañ oṃ 'du*]. On the fringes one writes *oṃ śid te'i sid dhi'i śud dhe swā hā*. One puts [this windmill] astride a horse [made] of juniper-tree, and [the windmill] turns in the wind.>>

<5> As for the fifth (= fire offering rites depending on the fire), it is said in the "Treatise of the Ornament of Precious Stones" (*Rin po che rgyan gyi rgyud*): <<One offers to the fire the fire ritual substances (*sreg rdzas*), which create [fire] and are absorbed [in the fire] (*skyed stim*). Reciting [the *mantra*] seven times: *oṃ ag ne ya raṃ raṃ sarwa śan ti ku ru ye swā hā / sus ti ku ru ye swā*

<sup>6</sup> Li śu Itag riñ is a Bonpo sage who is believed to have introduced the *rDzogs chen* cycle known as *bsGrags pa skor gsum* into Tibet, see BK 175, pp.72.7, 128.5; LShDz (Karmay, 1972) 154-156. For further references on the *bsGrags pa skor gsum* see Index of BGSB (2007) p. 297. For a painting of the sage, see Kvaerne (1995) Plates 17 and 46.

<sup>7</sup> This refers to the *mantra*: "A *dkar sale 'od*." See n. 9.

<sup>8</sup> This refers to the *mantra*: "*yañ oṃ 'du*." See n. 9.

<sup>9</sup> This refers to a *mantra* which has 9 syllables, hence *dgu 'dzab*: *a a dkar sale 'od a yañ oṃ 'du /*. The word *sale* is counted as one single syllable. It is the *mantra* of the deity Kun bzañ rgyal ba 'dus pa, an aspect of gŚen lha 'od dkar. The deity's main ritual text is entitled *Ži ba a dkar lha sgrub*, see BTK = MT 027-11, pp. 67-88. The *mantra* in question is found in 71.2-3.

ra ya phaṭ / grañs bdun bdun dbul / de nas sku bstod<sup>1</sup> / oṃ Tshais pa 'jig rten  
 kun skyoñ bar / gzi brjid<sup>2</sup> ldan pa me'i lha / <sup>(131b5)</sup> dpa<sup>3</sup> brjid<sup>4</sup> brgyan<sup>5</sup> ldan me la  
 dbañ / <sup>(A.35a3)</sup> gzi brjid rgyal la phyag 'tshal bstod / de nas ye śes gśegs su gsol<sup>6</sup> /  
 ces so //

<6> drug pa <sup>(132a1)</sup> ni **gSas 'bum<sup>7</sup>** las /  
 a dkar po 'od du žu ba las / bdud rtsi rgya<sup>8</sup> mtsho dkar mer kheñs<sup>9</sup> par<sup>10</sup>  
 bsam / thuñ thuñ ma <sup>(132a2)</sup> le ma le yañ thuñ ye swā<sup>11</sup> hā / thugs rje sbyin  
 pa'i <sup>(A.35a4)</sup> sñags 'dis / snañ srid thams cad tshim par gyur

ces so //

zan gtor<sup>12</sup> ni **Bar ti<sup>13</sup> ka<sup>14</sup>** <sup>(132a3)</sup> las /  
 ston pas<sup>15</sup> zan sen mo tsam la chu thigs<sup>16</sup> gcig blugs<sup>17</sup> nas sñags gsuñs pas /  
 oṃ a bi śa du tri su ni oṃ a <sup>18</sup>swā hā<sup>18</sup> / <sup>(132a4)</sup> 'byuñ po dañ / rigs drug  
 'grañ<sup>19</sup> ñoms su gyur te / chuñ 'tshen<sup>20</sup> du miñ <sup>(A.35a5)</sup> btags so // ston pa na re  
 che yañ mi 'gal te / tshad sen mo la bzuñ <sup>(132a5)</sup> gsas rigs lña dañ lha  
 gśen srid pa la yañ bsño<sup>21</sup>

ces pas /

'dod yon lña ldan gtor ma 'di<sup>22</sup> //

<sup>1</sup> stod A

<sup>2</sup> rjid A

<sup>3</sup> spa A

<sup>4</sup> rjid A

<sup>5</sup> brgyad A

<sup>6</sup> pod (?) A

<sup>7</sup> N.I.

<sup>8</sup> brgya A

<sup>9</sup> khyeñs A

<sup>10</sup> pas A

<sup>11</sup> swa A

<sup>12</sup> rtogs A

<sup>13</sup> rti AB

<sup>14</sup> Bar ti ka, passage N.F.

<sup>15</sup> pa A

<sup>16</sup> thig B

<sup>17</sup> blug A

<sup>18</sup> sa hā (?) A, sa rta (?) B

<sup>19</sup> 'drañs A

<sup>20</sup> 'tshoñ AB, cf. MCTR 184.5 'tshen

<sup>21</sup> sño A

<sup>22</sup> 'dis AB

*hā / pa śam ku ru ye swā hā / ma ra ya phat*, one offers [the fire ritual substances] seven times [to the fire]. Then, one praises the deity (= the fire god). Oṃ, Oh Brahman, in order to protect all the world, I salute and praise the king of splendor, namely the god of fire endowed with splendor, who, having ornaments (*rgyan*) of bravery and magnificence, controls the fire. Then, I request the *ye śes [sems dpa']* (= god of fire) to come down [to us].>>.

<6> As for the sixth (= water offering rites depending on the water), [132a] it is said in the "Hundred-thousand Divinities" (*gSas 'bum*):

<<One thinks that when the white "A" (*a dkar*) is melted in the light, the white ocean is filled with ambrosia. *Thuñ thuñ ma le ma le yañ thuñ ye swā hā*. By this *mantra* of giving the compassion, all the phenomenal world (*snañ srid*) is satisfied.>>.

As for the barley flower offering rite (*zan gtor*), it is said in the "Bar ti ka"<sup>10</sup> (*Bar ti ka*):

<<Having poured a water drop on the barley flower of no more than the quantity of a fingernail, the Master (*gSen rab mi bo*) recited the *mantra*: *oṃ a bi śa du tri su ni oṃ a swā hā*. The spirits (*'byuñ po*) and the [sentient beings of] six classes (*rigs drug*) are satisfied. One gave the name of "satisfaction with small [thing]" (*chuñ 'tshen*) [to this porridge]. As the Master said:

"Even if it (= porridge) is of a large quantity, one should not have a conflict. It is enough to take the measure of fingernail. One transfers [the porridge] to the deities (*gsas*) of five classes (*rigs lña*) and to the gods, the *gśen*, and the living beings (*srid pa*).",

"one offers this torma offering (*gtor ma*) having five objects (*'dod yon*,

<sup>10</sup> We translated Bar ti ka as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = \*97: BGSB 130a1), but this was not correct, because this text is normally referred to simply as Bar ti ka (as here) or as mDo Bar ti ka (as, for example, *infra* p. \*173 = BGSB 137a1). Therefore, from now on, we refer to it simply as "Bar ti ka" or as "Sūtra Bar ti ka".

bla ma sañs rgyas sems dpa' dañ //  
 dpal<sup>(132b1)</sup> mgon<sup>1</sup> sruñ<sup>2</sup> ma rnams la 'bul //  
 thugs rjes<sup>3 (A.35a6)</sup> 'gro don mdzad gyur na //  
 'dod yon lña ldan gtor<sup>4</sup> ma 'di<sup>5</sup> //  
 sde brgyad śa za 'byuñ po dañ //<sup>(132b2)</sup>  
 yul sa rigs drug rnams la 'bul //  
 kun tshim thar pa thob gyur cig / źes brjod do //

<sup>6</sup>ces so //<sup>-6</sup>

btañ<sup>7</sup> dus ni / **mKha' 'gro rin chen phreñ**<sup>(132b3)</sup> **rgyud**<sup>8</sup> las /  
 gtsañ rigs mgon<sup>(A.35a7)</sup> gtor ñin mo btañ<sup>9</sup> /  
 śa za 'byuñ gtor<sup>10</sup> nub mo btañ /  
 sruñ<sup>11 12</sup> ma'i skañs<sup>-12</sup> gtor<sup>13</sup> nañ nub btañ /  
 rigs<sup>14 (132b4)</sup> drug<sup>15</sup> sbyin gtor<sup>-15</sup> dus min<sup>16</sup> btañ<sup>17</sup>

ces so //

<7> bdun pa ni / **Bar**<sup>18</sup> **ti ka**<sup>19</sup> las /

<sup>1</sup> 'gon A

<sup>2</sup> bsruñs A, bsruñ B

<sup>3</sup> rje AB

<sup>4</sup> tor A

<sup>5</sup> 'dis AB

<sup>6</sup> AB om.

<sup>7</sup> btoñ A

<sup>8</sup> mKha' 'gro rin chen phreñ rgyud (abbr. KG), BK 176; 63.3.

<sup>9</sup> gtañ KG

<sup>10</sup> btor A

<sup>11</sup> bsruñs B, sruñs KG

<sup>12</sup> ma pho KG

<sup>13</sup> btor A, mo KG

<sup>14</sup> 'gro KG

<sup>15</sup> gtor ma KG

<sup>16</sup> men AB, med KG

<sup>17</sup> gtañ A

<sup>18</sup> ba AB

<sup>19</sup> ≙ Bar ti ka, 141.6ff.

*kāmaguṇa*) to the Bla ma, the Buddha<sup>11</sup>, the heroic beings, [132b] the glorious lords (*dpal mgon*), and the guardian deities (*sruñ ma*). When one accomplishes the benefit of beings (*'gro don*) by compassion, one offers this torma offering (*gtor ma*) having five objects (*'dod yon, kāmaguṇa*) to the eight kinds [of gods and demons] (*sde brgyad*)<sup>12</sup>, flesh-eater goblins (*śa za*), the spirits (*'byuñ po*), local deities (*yul sa*)<sup>13</sup> and six classes [of beings]. May all be satisfied, and obtain deliverance (*thar pa*).", so [should] one say.>>.

As for the moment to make offerings (*btañ dus*), it is said in the "Treatise of the Jewery Garland of Dākiñī" (*mKha' 'gro rin chen phreñ rgyud*):

<<As for the torma offering of lords (*mgon gtor*) of the pure class (*gtsañ rigs*), one offers [it] in the daytime (*ñin mo*). As for the torma offering of spirits (*'byuñ gtor*) of flesh-eater goblins (*śa za*), one offers [it] at night. As for the torma offering of satisfaction (*skañs gtor*) of the guardian deities (*sruñ ma*), one offers [it] in the morning and evening (*nañ nub*). As for the torma offering of donation (*sbyin gtor*) of the beings of six classes (*rigs drug*), one offers [it] anytime (*dus min*).>>.

<7> As for the seventh (= *stūpa* and clay-molded figures depending on the soil), it is said in the ""Bar ti ka" (*Bar ti ka*):

<<One produces *tsha tsha*<sup>14</sup> with the hair<sup>15</sup> and fingernail (*skra sen*) of a

<sup>11</sup> = gśen rab mi bo.

<sup>12</sup> Concerning the eight kinds of gods and demons (*lha srin sde brgyad*), see a special issue of *Revue d'Études Tibétaines*, n° 2, 2003, Paris.

<sup>13</sup> The term *yul sa* originally referred to a landed property as it is used in this sense in the Chronicle: *dba's dbyi tshab kyi bya dga'r (sic) // za gad gśen kyi yul sa dañ / mal tro pyogs (sic) nas bran khyim stoñ lña brgya' stsal to //*; "Au dbyi-chab de dba' il donna en recompense la terre de Za-gad-gśen, avec quinze cents familles de serf venues de Mal-tro" (Bacot et al, 1940: 106, 138). Later it came to refer local deities in the propitiatory texts of the *yul lha* cult of the Bon tradition, cf. Arrow 442. In this note the transliteration of the text is done according to our system, and the indications (*sic*) are added by the present translators.

<sup>14</sup> A *tsha tsha* is a miniature conical figure molded of clay.

<sup>15</sup> One might think this sentence strange because a mendicant monk has no hair. What is referred to here is his shaven hair.



rab byuñ gi skra<sup>1</sup> sen la tsha tsha btab<sup>2</sup> ste / oṃ a ko ta ya<sup>(132b5)</sup> mud<sup>(A.35a8)</sup>  
ka ra pa ha / ces nañ du gźug<sup>3</sup> / de ni bskal pa 'bum du mi rlag pa'i rten  
'brel sñiñ<sup>4</sup> po'o<sup>4</sup> // <sup>5</sup>gtun brduñ<sup>5</sup> gi sñags ni / oṃ a<sup>(133a1)</sup> ko ta ya mud kal  
te / rbañ la sa ti ye swā<sup>6</sup> hā / lus 'od kyi gźal<sup>7</sup> yas su bsam / gdab pa'i  
sñags ni oṃ<sup>(133a2)</sup> a ko ta ya<sup>(A.35a9)</sup> bag bhin ye swā<sup>8</sup> hā / g-yuñ druñ 'od  
kyi mchod rten grañs med du bskyed / tsha tsha rdul phra rab du ma lhag  
bar<sup>9</sup> la bdag sdug bsñal<sup>9</sup> gyi<sup>(133a3)</sup> kha mi brgyud<sup>10</sup> do // oṃ a ko ta ya  
yaṃ yaṃ ye<sup>11</sup> swā hā<sup>11</sup> / raṃ raṃ ye<sup>12</sup> swā hā<sup>12</sup> / maṃ maṃ ye<sup>13</sup> swā hā<sup>13</sup>  
/ khaṃ khaṃ ye<sup>14</sup> swā hā<sup>14</sup> / <sup>(A.35b1)</sup> oṃ a ko ta ya a a<sup>(133a4)</sup> ye swā<sup>15</sup> hā /  
'byuñ ba lña yi mchod rten du<sup>16</sup> grañs mañ<sup>16</sup> byuñ bar<sup>17</sup> bsam /  
ces so // **Rin po che'i rgyan gyi rgyud**<sup>18</sup> las /  
rab ni bar snañ mkha' la<sup>(133a5)</sup> btab //  
'briñ ni me chu rluñ la btab //  
tha ma sa la btab pa ste //  
blo rab tiñ 'dzin gtso ba'i phyir //  
ces so // <sup>(A.35b2)</sup>  
<8> brgyad<sup>19</sup> pa ni / stoñ gsum<sup>(133b1)</sup> gser gyi bye ma bdal ba'i mañdal la / śel  
gyi mchod rten rin po che me tog gis brgyan<sup>20</sup> par bsam la / śel gyi mañdal  
<sup>(133b2)</sup> sum brtsegs<sup>21</sup> la / me tog rnam lña brgyan gyis spras / phyogs bcu bde  
gśegs rnam la 'bul / 'gro ba'i don du <sup>(A.35b3)</sup> bžes<sup>(133b3)</sup> su gsol / žes 'bul lo //

- 
- <sup>1</sup> pra A  
<sup>2</sup> bstab A  
<sup>3</sup> bźug A  
<sup>4</sup> po'i AB  
<sup>5</sup> rtubs bduñ A  
<sup>6</sup> swa A  
<sup>7</sup> bźal A  
<sup>8</sup> swa A  
<sup>9</sup> ma 'dag rdul (?) B  
<sup>10</sup> rgyud A  
<sup>11</sup> sa ha A  
<sup>12</sup> swa ha A  
<sup>13</sup> sa ha A  
<sup>14</sup> sa ha A  
<sup>15</sup> swa A  
<sup>16</sup> trañ trañ A, drañ drañ B  
<sup>17</sup> par A  
<sup>18</sup> N.I.  
<sup>19</sup> rgyad A  
<sup>20</sup> rgyan A  
<sup>21</sup> rtsegs A

mendicant monk (*rab byuñ*). [Reciting the *mantra*:] *oṃ a ko ta ya mud ka ra pa ha*, one puts [the hair and the fingernail] in the [*tsha tsha*]. This is [the *tsha tsha*] that has for its essence dependent origination, which is not broken during hundred-thousand aeons (*bskal pa 'bum*). The *mantra* of pounding with pestle (*gtun brduñ gyi snags*) is: *oṃ a [133a] ko ta ya mud kal te / rbañ la sa ti ye swā hā*. One considers the body as celestial palace of light (*'od kyī g'zal yas*). The *mantra* of producing (*gdab pa*) [*tsha tsha*] is: *oṃ a ko ta ya bag bhin ye swā hā*. One creates innumerably the *stūpa* of the light of the *swastika* (*g-yuñ druñ*). Until [the moment when] the *tsha tsha* does not remain (*lhag pa*) [any more even] as un atoms, the suffering of oneself does not occur continuously (*kha brgyud*). *Oṃ a ko ta ya yaṃ yaṃ ye swā hā. Raṃ raṃ ye swā hā Maṃ maṃ ye swā hā Khaṃ khaṃ ye swā hā. Oṃ a ko ta ya a a ye swā hā*. One imagines innumerable (*grāñs mañ*) [*tsha tsha*] appearing as *stūpas* of five elements.>>.

It is said in the "Treatise of the Ornament of the Precious Stones" (***Rin po che'i rgyan gyi rgyud***):

<<As for the superior [*tsha tsha*], one produces [it] in space, in the sky.

As for the middle [*tsha tsha*], one produces [it] in fire, in water, and in wind.

As for the inferior [*tsha tsha*], one produces [it] in earth.

Because the superior mind has meditation as its central [point].<sup>16</sup>>>

<8> As for the eighth (= offering of *maṇḍala*), on the *maṇḍala*, which [represents] the three thousand [worlds] (*ston gsum*) [133b] and where spread the golden sands, one imagines a crystal *stūpa* as being ornamented with the flowers of precious stones. One offers to the Sugata of the ten directions the crystal *maṇḍala*, which is stacked threefold and is decorated with the ornaments of five kinds of flowers. [Then] one requests [the Sugata of the ten directions] to receive [this *maṇḍala*] for the benefit of beings, and offers [it to them].

<9> As for the ninth (= sweeping), one does the sweeping (*phyag dar*) in

<sup>16</sup> This means that one undertakes all these processes through mental creation.

<9> dgu pa ni gsañ khañ la phyag dar bya žiñ rten la byi dor bya ste / **Dran**<sup>1</sup>  
**pa'i gsuñ**<sup>2</sup> las /

na mo dus <sup>(133b4)</sup> gsum bder gśegs yi dam lha / bdag gi las ñan sdig sgrib  
rnams / khyed kyi thugs rjes sbyañ<sup>3</sup> du gsol /

ces so //

<10> bcu pa ni <sup>(133b5)</sup> gsuñ <sup>(A.35b4)</sup> rab chad sobs dañ / mchod rten žig gsos ni  
rtsa ba nas bžeñs pa dañ mñam mo // sku dkar gsol ba ni rim gror<sup>4</sup> <sup>(134a1)</sup> yañ  
che'o // yañ sku gzugs sku gduñ gsuñ rab rnams / ye dag rnam dag don gsal  
phyir / sku'i rdul physis chab <sup>(134a2)</sup> dkar 'di gsol <sup>(A.35b5)</sup> bas / bdag g-yuñ druñ sa  
la 'khod par śog //

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<sup>1</sup> tran A

<sup>2</sup> N.I. This is not the title of a text.

<sup>3</sup> byañ A

<sup>4</sup> 'gror A

the temple (*gsas khañ*) and the cleaning (*byi dor*) for the images [of deities] (*rten*)<sup>17</sup>. It is said in the "Speech of **Dran pa [nam mkha']**"<sup>18</sup> (***Dran pa'i gsuñ***): <<Homage to the Sugata and the Tutelary God of the three times. I request that my bad acts, sins, and obscurations be purified by your compassion.>>.

<10> As for the tenth (= repairing the ruins), completing the damaged scripture (*gsuñ rab*) or restoring the damaged *stūpa* are equivalent to building [them] entirely. To whitewash the images [of deities] (*sku dkar gsol ba*) is still greater [134a] as a religious service (*rim gror*). Moreover, since the images [of deities], the relics, and the scriptures are originally pure (*ye dag*), completely pure (*rnam dag*), and of clear meaning (*don gsal*) respectively, by this [act of] sweeping the dust of the images and whitewashing [them], may I dwell in the

<sup>17</sup> *rten* in the sens of *sku rten*.

<sup>18</sup> Dran pa nam mkha' is a semi-mythical figure of the Bon tradition in which he has the similar status of Padmasambhava of the rÑiñ ma tradition. gŚen rab mi bo's doctrines are believed to pass through three phases: *sku'i bstan pa*, "doctrines of the body", of which gŚen rab himself takes care. The second phase is *gsuñ gi bstan pa*, "doctrines of the speech." Mu cho ldem drug, one of gŚen rab's sons and the apostle of gŚen rab, looks after it. It is in this context that Dran pa nam mkha' is regarded as the one who takes care of *thugs kyi bstan pa*, "doctrines of the mind" which is considered to be the last phase. For *sku'i bstan pa* and *gsuñ gi bstan pa*, see - Kvaerne (1971) 224-225; - *Sañs rgyas kyi bstan rtsis ño mtsha nor bu'i phreñ ba* by Ñi ma bstan 'dzin, (the text is found in the booklet called *sGra yi don sdeb snañ gsan sgron me*, np., nd., but should be around 1965 and in Delhi), p. 27.14-15; - *bsTan rtsis kyi rnam bsad mthoñ ba'i dga' ston nam dogs bsal pan tsa li ka'i chun po* also by Ñi ma bstan 'dzin contained in the same booklet, p. 53.2-11). For *thugs kyi bstan pa*, see *gŽan gyis dris pa'i lan bden gtam dpyid kyi pho ña'i dbyañs sñan* of Tshul khriims bstan pa'i rgyal mtshan (20th century, disciple of Śar rdza), [in *Sa lam rnam 'byed 'phrul sgron rtsa 'grel dañ dbu ma rtsa 'grel theg chen gži lam 'bras bu rtsa 'grel skor gyi gsuñ pod*, vol II, Kathmandu, Triten Norbutse, 1991], pha, p. 3.4-5. Dran pa nam mkha' is believed to have lived in the eighth century A.D. and saved the Bon religion when it was persecuted (see LShDz [Karmay, 1972] 90-91). There are records of his teachings as well as texts that he is believed to have authored, for example the *Nam mkha' 'phrul mdzod* (see Index of BGSB [2007] p. 311). There is a nineteenth century hagiographical account of him in 8 volumes entitled *rNam thar g-yuñ druñ gsañ ba'i mdzod chen* rediscovered by gTer ston gSañ sñags gliñ pa (b.1864), (see BTK = MT vols. 311 [Ka], 298 [Kha], 306 [Ga], 309 [Ña], 307 [Ca], 302 [Cha], 297 [Ja] and 315 [A], n.d., n.p.). For representations of this sage, see Karmay (1972) opposite page to the title page; Kvaerne (1995) Plate 42; Karmay and Watt (2007) Fig. 48a and Fig. 52. For a Buddhist account of Dran pa nam mkha', see Blondeau (1985).

<11> bcu gcig pa lam 'phrañ bcos / gru zam 'dzugs<sup>1</sup> so // lam gyi <sup>(134a3)</sup> 'jigs  
pa sel mdzad pa'i / g-yuñ druñ sems dpa' lam gyi bdag po la phyag 'tshal lo //  
bdag dañ sems can rnams 'jigs pa'i <sup>(134a4)</sup> 'phrañ brgyad las thar <sup>(A.35b6)</sup> bar gyur  
cig / lam gyi sgrib pa sbyoñs<sup>2</sup> pa yi / g-yuñ druñ sems dpa' ma nor lam ston la  
phyag 'tshal lo // <sup>(134a5)</sup> sems can rnams thar pa'i lam lña bgrod<sup>3</sup> par śog / źes  
brjod do //

<12> bcu gñis pa tshe rabs srog gi lan chags gźal <sup>(134b1)</sup> ba'i phyir / ñe'u 'don  
pa bsod nams <sup>(A.35b7)</sup> che ste / sdug bñal tshe tshad ni / ña bye tshan la sgres<sup>4</sup>  
pa lta bu'o / ces so // g-yuñ druñ sems dpa' bdud <sup>(134b2)</sup> rtsi rgya mtshor bskyed  
pa la phyag 'tshal lo // g-yuñ druñ sems dpa' gso ba'i char 'bebs la phyag 'tshal  
lo // ña dgu 'bum thar <sup>(134b3)</sup> pa thob par gyur cig / źes brjod //

<13> bcu gsum pa ni <sup>(A.35b8)</sup> goñ gi de rnams la / bdag gźan gñis ka brtson

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<sup>1</sup> gtsugs A, 'tsugs B

<sup>2</sup> sbyoñ A

<sup>3</sup> bdgrod A

<sup>4</sup> sbres AB

everlasting stage (*g-yuñ druñ sa*)<sup>19</sup>.

<11> As for the eleventh, namely mending the treacherous paths (*lam 'phrañ bcos pa*), one constructs boats and bridges (*gru zam*). Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*)<sup>20</sup>, the Road-Master (*lam gyi bdag po*), who removes the fear about the road. May I and the beings be delivered from eight dangerous pathways (*jigs pa'i 'phrañ brgyad*).<sup>21</sup> Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), the guide of the unmistaken road, who purifies the obscurations of the road. May the beings traverse the five roads (*lam lña*)<sup>22</sup> of deliverance (*thar pa*). Thus [should] one say.

<12> As for the twelfth (= setting free the small fish), in order to repay the retribution (*lan chags*) of previous lives (*tshe rabs srog*), [134b] it is of the greater merit to set free the small fish (*ñe'u 'don pa*). The degree of suffering (*sdug bsñal tshe tshad*) is like a fish rolling over in the hot sand. Thus is it said. Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), who is produced in the ocean of ambrosia (*bdud rtsi rgya mtsho*). Homage to the Swastikasattva (*g-yuñ druñ sems dpa'*), who showers down the rain of healing. May nine hundred-thousand fish obtain the deliverance. Thus [should] one say.

<13> As for the thirteenth (= doing the generosity of giving material things), in these above [mentioned deeds] both oneself and others should act

<sup>19</sup> This term refers to the highest spiritual stage (cf. for example, ZM 369.14). It is sometimes preceded by the term *mi 'gyur* as in *mi 'gyur g.yuñ druñ gi sa*, "the stage which is unchangeable and everlasting" (cf. ZM 394.7, 421.4, etc.).

<sup>20</sup> *g-Yuñ druñ sems dpa'* is in general equivalent to the Buddhist Bodhisattva, but in specific cases, for example in the description of the Nine Vehicles of the Central Treasury (dBus gter), *g-yuñ druñ sems dpa'* represents the dBu ma pa (Mādhyamika) Bodhisattva, while the *Sems tsam pa* (Vijñānavādin) Bodhisattva is called *Thugs rje sems dpa'*. Cf. Mimaki (1994) 131.

<sup>21</sup> Cf. *Tshig mdzod chen mo 899*: *jigs pa brgyad* = (1) *señ ge'i 'jigs pa*, (2) *glañ chen gyi 'jigs pa*, (3) *me'i 'jigs pa*, (4) *sbrul gyi 'jigs pa*, (5) *chu bo'i 'jigs pa*, (6) *lcags sgrog gi 'jigs pa*, (7) *rkun po'i 'jigs pa*, (8) *ša za'i 'jigs pa*.

<sup>22</sup> Cf. rDzoñ 'phrañ (BTK = MT 242) 435.1: (1) *tshogs lam* / (2) *sbyor lam* / (3) *mthoñ lam* / (4) *sgom lam bz'i* / (5) *bla na med pa mthar phyin pa'i lam dañ lnga'o* //. See also BGSB 168b4-170a2.

par bya ste / bdag kyañ <sup>(134b4)</sup> dge ba spyod la / gžan yañ bskul ba'i skyes bu  
mams ni e ma ño mtshar che'o // **Bla med**<sup>1</sup> las /

bon dañ zañ ziñ gi sbyin pa rnam <sup>(134b5)</sup> gñis yoñs su rab tu dmigs pa med  
par btañ

ces pas / <sup>(A.35b9)</sup> sbyin pa'i mchog gyur pa<sup>2</sup> / sbyin pa rañ bžin sñoms pa / sbyin  
pa'i <sup>(135a1)</sup> mtha' chags pa med pa / sbyin pa'i rjes <sup>3</sup> dmigs med kyis btab pa'o //

gžan yañ 'dus byas kyi dge ba <sup>(135a2)</sup> ci grub bya ste / **Gab pa**<sup>4</sup> las /

dge bsñen pa'i lta ba'i tshad ni / nam mkha' la<sup>5</sup> char 'bab<sup>6</sup> pa <sup>7</sup>la bžag<sup>-7</sup>

ces so // <sup>(A.36a1)</sup>

gtsañ<sup>8</sup> gtsug<sup>9</sup> <sup>(135a3)</sup> drañ<sup>10</sup> sroñ<sup>11</sup> gi theg par 'dus par lta'o //

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<sup>1</sup> Probably identical with the Bla med go 'phañ (BK 33; 229.5-6): zañ ziñ gis sbyin pa dañ / bon gyis sbyin pa dañ / sbyin pa mams gñis kyis sems can (6) mams yoñs su bla med go 'phañ du bsgrub par bya'o //.

<sup>2</sup> ba AB

<sup>3</sup> AB insert /.

<sup>4</sup> Gab pa (abbr. GP), BK 172; 69.3.

<sup>5</sup> la AB; las GP

<sup>6</sup> babs GP

<sup>7</sup> las bor GP

<sup>8</sup> tsañ A

<sup>9</sup> AB insert dañ.

<sup>10</sup> dañ A

<sup>11</sup> groñ A

diligently: I myself practice the virtuous deeds, and others, who urge people [to practice the virtuous deeds], also are indeed wonderful. It is said in the "[Sūtra of the Skilful Means to Realise the] Supreme [Rank]" (*Bla med [go phañ bsgrub thabs kyi mdo]*):

<<Two kinds of donations, namely that of the Teaching (*bon*) and that of material things (*zan zin*) [should] be done perfectly, excellently, and without being limited to any specific object (*dmigs pa med par*).>>.

[These two donations] have become the best of the donations, and are equal in their nature of donation. [They should] be done without attachment to [135a] the extremity of the donation and without limitation to subsequence (*rjes*) of the donation.

On the other hand, What amount of the virtuous deeds of conditional things (*dus byas*) should one realise ? It is said in the "Hidden Text" (*Gab pa*):

<<The measure of the vision of the Laymen (*dge bsñen pa*) consists of the rain drops from the sky [: namely, it is immeasurable].>>.

The Top pure ones (*gtsañ gtsug*)<sup>23</sup> are included in the vehicle of the ascetics (*drañ sroñ*): look [for them there]<sup>24</sup>.

<sup>23</sup> *gtsañ gtsug* = *gtsañ ma gtsug phud*, which corresponds to Buddhist *dge tshul* (*śrāmaṇera*). Cf. Snellgrove (1967) Glossary 306: SGK: the four stages of oblates and monks in bonpo usage are: (i) *bsñen gnas* involving light fating rules, (ii) *dge bsñen* involving five rules [see *ibid.* p. 130], (iii) *gtsañ gtsug* involving twenty-five rules [corresponding to Buddhist *dge tshul*] and (iv) *drañ sroñ* involving about 250 rules [corresponding to Buddhist *dge sloñ*]. However, there is one strange point in this explanation of *gtsañ gtsug* because in the *gZi brjid* (ZJ, Snellgrove 1967, p. 158) just after the mention of the name of *gtsañ ma gtsug phud* (158.1) *dge tshul* appears (158.5). In other words, the name of *dge tshul* is used in this bon po text. The research is open concernign this point. On the other hand, see also BGSB 6a1-8a2: *gSen rab kyi khor nram bzi*: [1] *drañ sroñ* (6a2-6b5), [2] *gtsañ gtsug* (6b5-7a5), [3] *dge bsñen* (7a5-7b3), [4] *bsñen gnas* (7b3-8a2).

<sup>24</sup> Despite this mention of *gtsañ gtsug*, in the following section on *drañ sroñ* in BGSB there is practically no explanation of the term. It is mentioned only once as one of the thirteen *sde pa*, between *dge bsñen gyi sde* and *drañ sroñ gyi sde* (BGSB 135b2-3).



**[[6] drañ sroñ theg pa]**

[6] drug pa drañ sroñ gi theg pa ni rañ rgyud drañ bas gźan rgyud sroñ ba'o  
// 'Grel<sup>1</sup> bźi<sup>2</sup> las /

g-yo<sup>(135a4)</sup> sgyu med par<sup>3</sup>rañ rgyud<sup>3</sup> drañ<sup>4</sup> por sroñ bas drañ sroñ  
ces dañ / 'Dul ba skos byañ<sup>5</sup> las /

mkha'<sup>6</sup> la<sup>(A.36a2)</sup> mduñ skor tshul<sup>7</sup> du drañ sroñ la / thugs rjes<sup>8</sup><sup>(135a5)</sup> ñi ma'i  
tshul du 'gro don bya

ces so // 'Dul rgyud śam po ma<sup>9</sup> las /

da lta yañ sde rigs bcu gsum du gnas

ces pas / (1) 'Dul bon<sup>(135b1)</sup> ye khrims<sup>10</sup> kyi sde / (2) Yod pa smra ba'i sde / (3)

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<sup>1</sup> 'brel A

<sup>2</sup> 'Grel bźi (abbr. GZ), 448.1.

<sup>3</sup> GZ om.

<sup>4</sup> drañ A GZ, rañ B

<sup>5</sup> Cf. 'Dul ba kun btus (abbr. DKT) 25.1-2: mkha' la mduñ skor bźin du yañs pa bskyed // theg chen khri  
'phañ (2) bźin du drañ bsrañ la //.

<sup>6</sup> 'kha' A

<sup>7</sup> bźin B

<sup>8</sup> rje AB

<sup>9</sup> N.A.

<sup>10</sup> khriḡs AB

**[[6] The Vehicle of the Great Ascetics (*drañ sroñ gyi theg pa*)]**

[6] As for the sixth, namely the Vehicle of the Great Ascetics (*drañ sroñ gyi theg pa*), [it is called *drañ sroñ* because] by guiding (*drañ ba*) one's own mind (*rañ rgyud*), one straightens (*sroñ ba*) the mind of others (*gžan rgyud*). It is said in the "Commentary on [the *Gab pa* of] the Four [Scholars]" (*'Grel bži*)<sup>25</sup>: <<It is called *drañ sroñ*, because, without deceit (*g-yo sgyu*), one straightens [and makes] upright (*drañ por sroñ ba*) one's own mind (*rañ rgyud*).>>, and [it is said] in the "Order-List of the Discipline" (*'Dul ba skos byañ*): <<In the way one turns a lance around in space, one straightens [and makes] upright (*drañ sroñ*) [one's mind]. By compassion, in the manner of the Sun, one benefits for the beings.>>.

**[Thirteen Classes of Schools (*sde rigs bcu gsum*)]**

It is said in the "Discipline Treatise Rediscovered in Śam po" (*'Dul rgyud śam po ma*):

<<Even now there exist thirteen classes of schools (*sde rigs*).<sup>26</sup>>>.

[They are:]

(1) *'Dul bon [135b] ye khrims kyi sde*

(2) *Yod pa smra ba'i sde*

<sup>25</sup> See *Gab pa* and *'Grel bži* in Index of BGSB (2007) 291-2 and 295-6.

<sup>26</sup> The text *'Dul rgyud śam po ma* is not accessible. No other source to which we had access gives this list. No. 2 in the list seems to echo the Buddhist sect Thams cad yod pa smra ba'i sde (Sarvāstivādin). Nos. 3-6 are mentioned in the *Dar rgyas gsal sgron* (abbr. DGSD p. 605) and the *rGyal rabs bon gyi 'byuñ gnas* (abbr. GRBB p.53). Both works read *Ñan thos tsog pu'i sde* instead of *Dur khrod cog pu'i sde* (No.5). As seen in our text, the 13 groups are presented as schools. In fact Nos.3-6 and Nos.10-13 were just groups of disciples of the master gŚen rab when he established the Bon monastic tradition. While the *gZer mig* (ZM p. 718.16-19) gives only Nos.10-13, the *gZi brjid* (ZJ Vol. 12, Chapter 55, pp.116-123) goes on to give many more subdivisions. We found no source that attests Nos.1-2 and 7-9.

bKa' gzuñ bśad ñan gyi sde / (4) Brag dgon dka'<sup>1</sup> (A.36a3) thub kyi sde / (5) Dur  
khrod cog<sup>2</sup> bu'i<sup>3</sup> sde / (6) Śiñ druñ mi rtag<sup>4</sup> (135b2) pa'i sde / (7) dGon gnas ñams  
len gyi sde / (8) Tshul gnas byi dor gyi sde / (9) Khrims gnas cha sñoms kyi sde  
/ (10) Dag pa drañ sroñ gi sde / (11) gTsañ ma (135b3) gtsug phud kyi sde / (12)  
Tshañs spyod dge bsñen (A.36a4) gyi sde / (13) Dus khrims bsñen<sup>5</sup> gnas kyi<sup>6</sup> sde /  
de yañ sdus na So thar sde dañ / Dus chen gyi sder 'dus (135b4) so //  
[I] spyod tshul ni / goñ du bstan pa'i pho khrims dañ mo khrims la pham pa

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<sup>1</sup> bka' A

<sup>2</sup> rtsog B

<sup>3</sup> pu'i AB, cf. ANTG2 bu'i

<sup>4</sup> rtags B

<sup>5</sup> sñen A

<sup>6</sup> A om.

- (3) *bKa' g'zuñ bśad ñan gyi sde*  
 (4) *Brag dgon dka' thub kyi sde*  
 (5) *Dur khrod cog pu'i sde*  
 (6) *Śiñ druñ mi rtag pa'i sde*  
 (7) *dGon gnas ñams len gyi sde*  
 (8) *Tshul gnas byi dor gyi sde*  
 (9) *Khrims gnas cha sñoms kyi sde*  
 (10) *Dag pa drañ sroñ gi sde*  
 (11) *gTsañ ma gtsug phud kyi sde*  
 (12) *Tshañs spyod dge bsñen gyi sde*  
 (13) *Dus khrims bsñen gnas kyi sde.*

If one summarizes them, they are summarized in [the following two schools<sup>27</sup>]:

- (a) *So thar sde*, and  
 (b) *Dus chen gyi sde.*

[I ]<sup>28</sup> As for the method of practice (*spyod tshul*), they hold a straight crystal staff (*śel gyi drañ śiñ*)<sup>29</sup> and guard [the Discipline], so that, in the above explained disciplines for monks (*pho khrims*) and nuns (*mo khrims*), they are not corrupted by the the sins involving expulsion from the order of monks

<sup>27</sup> We have found no source for these two schools.

<sup>28</sup> This number of the rubric of the synopsis is lacking in the text itself of BGSB and is added by the present translators.

<sup>29</sup> The term *drañ śiñ* is not attested in dictionaries. In this context it refers to an attribute, but it is unclear exactly what this attribution is. It is described as being made of crystal or just as being white. From the context it can be deduced as referring to a thing that is straight and steadfast. The term occurs in the *gZer mig* (ZM 272.12-13), where it is used as a part of the proper name of a god: *'Phrul gyi drañ śiñ rje*, "Lord, the Miraculous Straight Wood". On 506.5 of the same work, the demon Khyab pa lag riñ addresses gŚen rab: *gŚen rab drañ śiñ dkar po lags* / "Oh! gŚen rab, you are the white straight wood!" It is possible that this is just another name for the monk's staff, also called *hos ru*. For *hos ru*, see *infra* p. \* 181.

dañ / sbom po dañ ltuñ byed dañ / cha phra<sup>1</sup> dañ / sil<sup>2</sup> bu dañ / <sup>(135b5)</sup> rtog spyod

<sup>(A.36a5)</sup> kyis ma ñams par / śel gyi drañ śiñ bzuñ la bsruñ ño //

de la pham pa ni rtsa ba ñams pa'o // ji tsam gyis ñams na **drañ sroñ** <sup>(136a1)</sup>

**rGyal bas** gsuñ<sup>3</sup> pa'i '**Dul ba mun sel sgron ma**<sup>4</sup> las /

ched du <sup>5</sup>bsam te<sup>-5</sup> ma nor bar //

mi gžan bsad na tshul <sup>(A.36a6)</sup> khirms <sup>(136a2)</sup> ñams //

sman dañ sñags dañ rig<sup>6</sup> pa dañ //

'chi ba'i phyogs su btañ pa dañ //

mi gžan thabs ni sna tshogs kyis //

bsad na<sup>7</sup> tshul khirms <sup>(136a3)</sup> ñams par 'gyur //

byol soñ la sogs dman pa mams //

bsad na<sup>8</sup> ñan soñ ltuñ ba yi //

sdig pa sbom po thob par 'gyur // <sup>(A.36a7)</sup>

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<sup>1</sup> 'phra AB

<sup>2</sup> sa'i AB

<sup>3</sup> gsuñ B

<sup>4</sup> N.I.

<sup>5</sup> bsams ste A

<sup>6</sup> rigs AB

<sup>7</sup> nas AB

<sup>8</sup> nas A

(*pham pa, pārājika*)<sup>30</sup>, the serious sins (*sbom po, sthūlātyaya*)<sup>31</sup>, the sins causing fall [to an evil existence] (*Ituñ byed, pātayantika / prāyaścittika*)<sup>32</sup>, the subtle sins (*cha phra*), the fragmentary sins (*sil bu*), and the [sins caused because of] speculation (?) (*rtog spyod*)<sup>33</sup>.

Among these [sins], the sins involving expulsion from the order of monks (*pham pa, pārājika*) are the fundamental corruption. [Concerning the question,] with how much sin one is corrupted, it is said [136a] in the "Lamp Eliminating the Darkness of the Discipline" (*'Dul ba mun sel sgron ma*) proclaimed by the Great Ascetic rGyal ba<sup>34</sup>:

<<When one kills another person, thinking intentionally [to do so] and without mistake, one violates one's discipline.

When one kills another person by several means that send [the other person] in the direction of death, [for example,] medicament (*smān*), *mantra* (*śāg*), and magical power (*rig pa*), one violates one's discipline.

When one kills inferior beings (*dman pa*) such as animals (*byol soñ*), one obtains serious sins (*sdig pa sbom po*) that [cause one to] fall into evil

<sup>30</sup> Cf. Mvyut 8358, 8363, 8364-7.

<sup>31</sup> Cf. Mvyut 9224: *sthūlātyayaḥ / ñes pa sbom po*. See a detailed explanation in the article "Chūranja" in *Hobogirin, Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, Cinquième Fascicule, Paris-Tokyo, 1979, pp. 507-522.

<sup>32</sup> Cf. Mvyut 8360, 8383, 8417, 8418, 8484, 9223, 9309.

<sup>33</sup> The precise contents of the above mentioned several sins in Bon po discipline are not known. We have such bon po texts of discipline as the *'Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer (1058-1132 or 1118-1192), or the *bsTan pa'i srog śiñ 'dul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me* (abbr. TSS: commentary of DKT) of mÑam med Śes rab rgyal mtshan (1356-1415) or the *sDom gsum* (abbr. DS) of Śar rdza bKra śis rgyal mtshan (1859-1933). It is, however, beyond our capacity for the moment to give a clear explanation of each of these sins in bon po context. Among these enumerated names of sins, we recognize some from the Buddhist vinaya texts. For a brief summary of the sins in Buddhist vinaya texts, see Hiraakawa (1990) 65-66, and for a detailed explanation (with the numbers of precepts in the various *vinayas*), see Hiraakawa (1970) 430-478.

<sup>34</sup> He is presumably identical with Drañ sroñ Legs ldan rGyal ba, a Bonpo sage, regarded as the one who ordained Master gŚen rab mi bo as a monk (ZJ, Vol. 11, Chapt. 51, p.314). The name Drañ sroñ rGyal ba is mentioned in the *Bar ti ka* (64.3, 116.3) as someone who upholds the monastic discipline.

brtul śugs<sup>(136a4)</sup> can gyis bsad sñam ste //

lus dañ ñag gis bśams pas kyañ<sup>1</sup> //

rku sems mthu dañ<sup>2</sup> 'jab bu<sup>2</sup> yis //

yul gyi bre tshad nas bre lña'am //

dñul<sup>(136a5)</sup> gyi źo ni bźi cha tsam //

de rkus tshul khirms źig par 'gyur //

mi dañ mi min<sup>3</sup> bdag po gañ // (A.36a8)

yid gñis 'gyur na sbom por 'gyur / (136b1)

ces so //

sbyor ba'i spyod pa ma<sup>4</sup> źugs nas / reg pa'i bde<sup>5</sup> ba myoñ na ñams / mtshon  
gyis dbral ba la sogs pa / sbom po yin par<sup>(136b2)</sup> ston pas gsuñs /

mi gźan mi chos bla ma'i rdzun / 'khrul pa med par brjod sems kyis / (A.36a9)  
smra byed gźan gyis go ba na / ña rgyal<sup>(136b3)</sup> yod na pham par byuñ /

lha mthoñ de'i sgra thos sogs / śes bźin du ni rdzun du smras / ñag ni ltuñ ba  
sbom po'o //

cha rags dañ ni yan lag<sup>(136b4)</sup> ñams pa / cha phra<sup>6</sup> dañ ni yan lag ñes 'gyur /  
sil bu'i ñiñ lag spyod tshul<sup>(A.36a10)</sup> dor ba<sup>7</sup> rtog bcas ni sems źum rañ la khrel ba  
/

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<sup>1</sup> byañ AB

<sup>2</sup> 'ja'u AB

<sup>3</sup> men AB

<sup>4</sup> la B

<sup>5</sup> 'de B

<sup>6</sup> 'phra AB

<sup>7</sup> B om.

destinies (*ñan soñ*).

When an ascetic (*brtul śugs*<sup>35</sup> *can = drañ soñ*) think about killing, even if it is still in the state of preparation by body and speech, [he violates his discipline]. With the violent (*mthu*) or sneaking (*‘jab bu*)<sup>36</sup> thought of stealing (*rku sems*), as for the measure unit *bre* of the land, five *bre* of barley, or, as for the monetary unit *žo*, only a quarter (*bži cha*) [*žo*], if one steals it, one violates one's discipline.

When one has doubt about who is the owner of these things, whether humans or not (*mi dañ mi min bdag po*), [and steal them], it is a serious sin (*sbom po*).>>. [136b]

[Even] without entering into the sexual intercourse (*sbyor ba'i spyod pa*), if one experiences the joy of touch, [discipline] is violated. Master (= gŚen rab mi bo) says that the case in which one avoided (*dbral ba*) to kill [person] even if one attacked with the weapon [to kill him], etc. is a serious sin (*sbom po*).

Falsly claiming to another person to have higher than human qualities (*mi chos bla ma'i rdzun*), if one says [so] with the intention to say [so], without mistake, and if the other person understands [it], and the person in question has arrogance (*ña rgyal*), this will be a sin involving expulsion from the order of monks (*pham pa*).

Speaking intentional lies [about things], such as seeing the god, or hearing the voice of the [god], etc., is a serious sin causing fall [to a evil existence] (*ltuñ ba sbom po*).

Concerning the general (*cha rags*) and particular (*yan lag*) corruptions, the subtle (*cha phra*) and particular faults, and the conceptual abandon (*dor ba rtog bcas*) (?) of the fragmentary minor way of practice (*spyod tshul*), one is

<sup>35</sup> This term is normally spelled as *brtul žugs*, but in Bon documents it seems to be spelled more frequently as *brtul śugs*. Cf. *infra* BGSB 162b3.

<sup>36</sup> Cf. Snellgrove (1967) 140.26, 154.1: "thief, thieving."



de yañ <sup>(136b5)</sup> dgun dus su dgag dbye bya / dbyar dus su tshul 'jug bya / nañ  
nub gso sbyoñ bya'o // cho ga rnams ni zur du bya'o //

[II] gñis pa tshul ni / <sup>(137a1)</sup> **mDo gZer mig**<sup>1</sup> las / <sup>(A.36b1)</sup>

rmad gos <sup>2</sup>glin snam<sup>2</sup> rtsa lña

ces pa'i don / **mDo Bar**<sup>3</sup> **ti ka**<sup>4</sup> las

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<sup>1</sup> gZer mig (abbr. ZM), 688.11.

<sup>2</sup> sum bcu A, sum cu B; glin snam ZM

<sup>3</sup> ba A

<sup>4</sup> ≙ Bar ti ka (abbr. BT), 115.1-3: rmad gos zes bya ba ni / 'di ltar bsad do / dar ram men nam / kha tshar ma ñams pa zig gtubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bži / khru bži mi'i tshad du gtañ / rin chen drug cu rtsa bži (3) gtañ /.

disheartened and is ashamed of oneself.

Moreover, in the winter time one receives exceptional forgiveness from the rules of the discipline (*dgag dbye*),<sup>37</sup> and in the summer time one does the normal observance of the rules of the discipline (*tshul 'jug*).<sup>38</sup> One does a confession ceremony (*gso sbyoñ*) in the morning and in the evening (*nañ nub*). One does rituals separately (*zur du*).

[II] As for the second,<sup>39</sup> [137a] the normal observance of the discipline (*tshul*), it is said in the "Sūtra Peg-Eye" (*mDo gZer mig*):

<<The patched cloak of a monk (*rmaḍ gos*)<sup>40</sup> is made of [twenty] five patches (*glin̄ snam*).>><sup>41</sup>.

The meaning of this is explained in the "Sūtra Bar ti ka" (*mDo Bar ti ka*)<sup>42</sup>:

<sup>37</sup> This term *dgag dbye*, literally meaning in Tibetan "separation from the forbidden acts", corresponds, in the Buddhist context, to the ceremony (*pravāraṇā*; cf. Mvyut 8682: *dgag dbye, pravāraṇam*) organized at the end of the assembly of the rain season, namely in summer, in which each monk confesses the faults he committed, and asks forgiveness. It is not very clear which role this term plays in Bon context. Neither is it clear why it is associated with the winter season. The term is found twice (10.4 abd 11.2) in the *'Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer (1055-1132 or 1118-1192), where it is, in both cases, related to the summer season.

<sup>38</sup> This term is not attested in the *'Dul ba kun btus* (abbr. DKT) of Me ston Śes rab 'od zer.

<sup>39</sup> Strangely enough, there is no indication of the first rubric in the text itself of BGSB. The rubric that begins with "spyod tshul ni" (135b4) may be the first rubric.

<sup>40</sup> Cf. Snellgrove (1967) 134.25, 156.7. Cf. *Śar rdza sDom gsum* (abbr. DS; BTK 286: 193.4-5, cf. Dolanji ed. 141.6): *de yañ rmaḍ gos dañ (5) snam sbyar gñis miñ gi rnam grañs so //*.

<sup>41</sup> ZM reads "*rmaḍ gos glin̄ snam rtsa lña*." The term *glin̄ snam* is left out, and is replaced by *sum cu* in BGSB. The *'Dul ba kun btus* (12.6) of Me ston Śes rab 'od zer has the same reading as ZM. For *rmaḍ gos and glin̄ snam*, see Snellgrove (1967) 269 (Fig. I a & b), but it is strange that in the drawing of *rmaḍ gos*, there are twenty seven patches.

<sup>42</sup> The citation of the *mDo Bar ti ka* (115.1-3) by Tre ston is not literal. The full passage is as follows: *rmaḍ gos źes bya ba ni 'di ltar bśad do / dar ram men nam / kha tshar ma ñams pa źig gtubs (2) la / ka chen du gtañ / ri rab skor lugs su g-yas su sul bu bcu bdun / g-yon du ka chen bcu bźi / khru bźi mi'i tshad du gtañ / rin chen drug cu rtsa bźi (3) gtañ / de nas mchod pa dañ ni skor ba dañ / khru dañ gtsaṅ sbra nañ nub phyag /*. We translated *Bar ti ka* as the "Bar ti ka Commentary" in our translation of the first four vehicles (BGSBTr p. 129 = \*97: BGSB 130a1), but this was not correct, because this text is normally presented simply as *Bar ti ka* (as *supra* p. \*153 = BGSB 132a2) or as *mDo Bar ti ka* (as here). Therefore, from now on, we indicate it simply as "Bar ti ka" or as "Sūtra Bar ti ka".

dar men kha tshar<sup>1</sup> ma ñams<sup>(137a2)</sup> pa //  
tshad ni 'dom gañ mi 'i tshad //  
g-yas su<sup>2</sup> ka chen bcu bdun btañ<sup>3</sup> //  
g-yon du sul bu bcu bži btañ //  
srubs bu drug cu rtsa<sup>(A.36b2)</sup> bži<sup>4</sup> <sup>(137a3)</sup> brgyan //

ces so //

rmad 'og ces pa ni **de ñid**<sup>5</sup> las /  
'og gos thañ ba zes bya ba //<sup>6</sup>  
chu la khru gsum yod par bya //  
žiñ ni khru lña yod<sup>(137a3)</sup> pa la //  
tshal bu bdun du bya ba 'o //  
g-yas kyi tshal mgor chab ma<sup>7</sup> gdags //  
g-yon gyi tshal<sup>(A.36b3)</sup> mgor ka thag gdags //  
ñin<sup>(137a5)</sup> bžin<sup>8</sup> 'di dañ 'bral mi bya //  
mtshan gyi dus su spañ bar bya //

ces so //

stod gos sul bu ces pa ni /

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<sup>1</sup> tsar A

<sup>2</sup> AB om.

<sup>3</sup> btoñ B

<sup>4</sup> bžis A

<sup>5</sup> ≙ Bar ti ka (abbr. BT), 115.4-116.1: 'og gos thañ ba zes bya ba 'di (5) la / don mnam pa gsum dañ ldan te / riñ thuñ gi tshad ni khru do la / žiñ ni khru lña pa'o / tshom po chen po bdun du btañ / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzuñ gdags / ñin bžin 'di dañ 'bral mi bya / mtshan mo mnam par spañ bar bya / bla gab med pas kun du bde / thams cad (1) sras su mkhyen pa'i rtags / drañ sroñ rgyal ba'i mdzad spyod ste / lha chen Tshañs pas bsrñ bar bgyi /

<sup>6</sup> AB om.

<sup>7</sup> la AB; ma BT

<sup>8</sup> gsum AB; bžin BT

<<[The patched cloak of a monk (*rmad gos*) is made of] silk (*dar*) or<sup>43</sup> cotton (*men*), and the edges (*kha tshar*) are not worn. The size is of one fathom (*'dom gan*), the size of a man. On the left side, there are seventeen large pillars (*ka chen*). On the right side, there are fourteen gatherings<sup>44</sup> (*sul bu*). One decorates [it with] sixty-four pleats (*sruks bu*).<sup>45</sup>>>.

As for what is called "ordinary cloak" (*rmad 'og*),<sup>46</sup> it is explained in the same ["*Sūtra Bar ti ka*" (***mDo Bar ti ka***)]<sup>47</sup>:

<<The ordinary cloak (*'og gos than ba*) should be three cubits (*khru gsum*) in vertical size (*chu*),<sup>48</sup> five cubits in horizontal size (*zīn*), and seven splinters (*tshal bu*).<sup>49</sup> On the right splinterhead, one attaches a buckle (*chab ma*).<sup>50</sup> On the left splinterhead, one attaches a string (*ka thag*).<sup>51</sup> During daytime (*ñin bzin*),<sup>52</sup> one should not be separated from this [ordinary cloak]. In the night-time one should put [it] off.>>.

As for what is called "upper garment (*stod gos*)"<sup>53</sup> [having] gatherings (*sul bu*),<sup>54</sup> [it is explained in the "*Sūtra Bar ti ka*" (***mDo Bar ti ka***)]<sup>55</sup>:

<sup>43</sup> Cf. Bar ti ka 115.1: *dar ram men nam*.

<sup>44</sup> Or, pleats. Cf. Snellgrove (1967) 156.36, 158.18.

<sup>45</sup> Or, precious stones (*rin chen*) in Bar ti ka 115.2.

<sup>46</sup> Cf. Snellgrove (1967) 134.25, 156.7 (a garment made of patches for daily wear).

<sup>47</sup> The explanation in the *mDo Bar ti ka* (115.4-6) is slightly different: *'og gos than ba zes bya ba 'di (5) la / don nam pa gsum dan ldan te / riñ thuñ gi tshad ni khru do la / zīn ni khru lña pa'o / tshom po chen po bñun du bñan / g-yas kyi tshom 'gor chab ma bdags / (6) g-yon gyi tshom 'gor ga bzun gdags / ñin bzin 'di dan 'bral mi bya / mtshan mo nam par spañ bar bya /*.

<sup>48</sup> In the sense of *chu pa* (traditional Tibetan dress, coat).

<sup>49</sup> The words *tshal bu* and *gliñ snam* refer to different sizes of pieces of cloths that cover a monk's patched cloak. For a further description of these, see *bsTan pa'i srog sīn 'dul ba'i bslab bya* (abbr. TSS), commentary on the *'Dul ba kun btus* (abbr. DKT), by mÑam med Śes rab rgyal mtshan (1356-1415), p.139.3.

<sup>50</sup> The reading *chab la* of BGSB is corrected to *chab ma* according to *mDo Bar ti ka* (abbr. BT) 115.5.

<sup>51</sup> *ga bzun* (?) according to BT 115.6.

<sup>52</sup> We corrected the reading of BGSB *ñin gsum* (three days) to *ñin bzin* (during daytime) according to BT 115.6.

<sup>53</sup> Cf. Snellgrove (1967) 270 (Fig. II a & e).

<sup>54</sup> Cf. ZM 688.12-13: *stod gos sul bu rtsa lña (13) dan /*.

<sup>55</sup> ≙ *mDo Bar ti ka* (abbr. BT), 116.1-3: *śa 'gag dpuñ (2) rdum gon byed 'di / mdzes pa rgyan gyi gos*

śa<sup>1</sup> 'gag dpuñ rdum<sup>2</sup> gon <sup>(137b1)</sup> byas te //

phod kha gon pa rab tu spañ //

r̄tsi<sup>3</sup> ber dug<sup>4</sup> po lhan chuñ can //

lus gos <sup>(A.36b4)</sup> tshem bu'i<sup>5</sup> tshul gyis bgo //

ces<sup>6</sup> <sup>(137b2)</sup> so //

smad śam sul bu rtsa lña ni / ces pa la<sup>7</sup> gsal kha ma byuñ ño //

pad źu sul bu rtsa lña ni / dar ras gañ yañ <sup>(137b3)</sup> ruñ ba la / spyi bor ha<sup>8</sup> re

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<sup>1</sup> śañ AB, śa BT 116.1

<sup>2</sup> sdum AB, rdum BT 116.2

<sup>3</sup> tsi AB, rtsi BT 116.3

<sup>4</sup> bdug A

<sup>5</sup> po'i AB

<sup>6</sup> ≙ Bar ti ka (abbr. BT), 116.1-3.

<sup>7</sup> las B

<sup>8</sup> har B

<<The upper garment (*śa 'gag*)<sup>56</sup> has a limbless shoulder (*dpuñ rdum*<sup>57</sup> *gon*) [137b] and does not have sleeves (*phod kha*).<sup>58</sup> This is a humble (*dug po*)<sup>59</sup> woolen cloth (*rtsi ber*)<sup>60</sup> garment with small patches, and one wears corporal clothes (*lus gos*) in the manner of a stitched garment (*tshem bu*)<sup>61</sup>.>>.

Concerning what is said [in the "Sūtra Peg-Eye" (*mDo gZer mig*)] : << the garment for lower part of body (*smad śam*)<sup>62</sup> having twenty-five gatherings (*sul bu rtsa lña*)>><sup>63</sup>, there is no clear explanation (*gsal kha*).

As for [the passage of the "Sūtra Peg-Eye" (*mDo gZer mig*): <<the cotton hat (*pad źu*)<sup>64</sup> having twenty-five gatherings (*sul bu*)>><sup>65</sup>, silk or cotton, anything is all right [for its material]. The hole (*ha re*) that is on the top of the

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*min pas / bde ba sgrub chen gsañ ba'i gos / kheñs dregs can gyi gos min te / phod kha mam par spañ pa'i gos / (3) sems can kyi (sic, read gyi) thugs mi tshags / mnam par mi bde mdzes pa'i gos / rtsi ber dug po lhan chuñ can /*

<sup>56</sup> The reading *śañ 'gag* is corrected to *śa 'gag*, according to BT 116.1, but this term is not found in any of the existing dictionaries. According to Snellgrove (1967) 270 Fig. II (a) and (e), we understand that for the upper garment (*stod gos*) there are a long one (*'gag riñ*) and a short one (*'gag thuñ*). *Śa 'gag* might be the same kind of upper garment: we don't know, however, if it is a long one or a short one.

<sup>57</sup> The reading of BGSB, *sdum*, is corrected to *rdum* according to the *mDo Bar ti ka*. See note 55.

<sup>58</sup> Cf. (Jä) *phod kha*: masquerade garment with long sleeves.

<sup>59</sup> Cf. *Śar rdza sDom gsum* (abbr. DS; BTK 286: 195-5-196.1 = Dolanji ed. 143.6-144.2): *gñis pa yul dus kyis gñañ ba ni / (6) dben par gnas tshe rtsi ber dugs (sic, read dug) po gñañ / ji skad du / mDo Bar ti ka nas // lhan chuñ dugs (sic, read dug) po rtsi ber can // bzañ sdug med de mnam dag gos // drañ sroñ rgyal ba'i mdzod (1) spyod yin // źes pas rab byuñ pa dben par mtshams nañ gnas tshe na rtsi ber dugs (sic, read dug) po ñiñ mtshan thams cad du gon par gñañ la / ...*

<sup>60</sup> The reading *tsi ber* of BGSB is corrected to *rtsi ber*, according to BT 116.3, but this term is not found in any dictionary. Samten Karmay proposes the meaning of "woolen cloak": See Arrow 172 n. 10. Cf. also - ZM 552.3-4: *khye'u chuñ dug po'i rtsi ber can ...*; - ZM 562. 12-13: *khye'u chuñ dug po rtsi ber can ...*; - BT 144.2: *rgyal po rtsi ber can ...*

<sup>61</sup> Cf. BT 143.3: *tshem bu mda' rdug (sic, read dug) pa źig sku la gsol te /*. "One wears a stitched cloth mended by an arrow."

<sup>62</sup> Cf. Snellgrove (1967) 271 (Fig. III a).

<sup>63</sup> ZM 688.12: *smad śam sul bu rtsa lña dañ /*

<sup>64</sup> Cf. Snellgrove (1967) 270, Fig. II (b), (c), (d): *pad źwa*. Both readings *pad źu* and *pad źwa* are attested. Snellgrove's translation "lotus-hat" for *pad źwa* seems take *pad* for *pad ma* (lotus), but this interpretation is not found in our text.

<sup>65</sup> ZM 688.10-11: *pad źwa sul bu rtsa lña dañ //*

'dug pa ni / mtho ris thar pa thob pa'i sgo / thams cad spyi bor <sup>(A.36b5)</sup> bsdus pa  
 ni / bon ñid <sup>(137b4)</sup> dbyiñs su 'dus pa'o // srubs chen drug cu<sup>1</sup> rtsa bži btañ / gru  
 gñis nam par sbrel bya ste<sup>2</sup> / 'jog<sup>3</sup> tshe<sup>4</sup> phyi gañ<sup>5</sup> <sup>(137b5)</sup> bžag pa'o // <sup>6</sup>-kha sbubs  
 'jog<sup>6</sup> na rañ šes 'chol / khriims nam rdzogs pa ma lags pa / gžan gyis <sup>(138a1)</sup>  
 bgo <sup>(A.36b6)</sup> bar ma gsuñs so //  
 ces so //

pad lham<sup>7</sup> dañ pad śun gdiñ<sup>8</sup> ba gñis ni / **Bar ti ka** las ma zin <sup>(138a2)</sup> kyañ /  
 rgyu ras la byed te / žañ skad kyis ras la pad śun zer ro // gdiñ ba ni go sla'o //  
 pad lham ni ras kyī 'bob bu <sup>(138a3)</sup> loñ<sup>9</sup> mor non tsam byed pa'o // des ci thub  
<sup>(A.36b7)</sup> par<sup>10</sup> sñam na / drañ sroñ gis dbyar<sup>11</sup> dus 'grul spañs pa'o // de ltar ma  
 yinte / ko lham <sup>(138a4)</sup> la sogs yin na / pad śun gyi gos rag śa'i tshul du gon  
 pade ni śin tu ya ña bas rab tu spañ bar bya'o // ces pa dañ 'gal <sup>(138a5)</sup> lo //

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<sup>1</sup> bcu A

<sup>2</sup> te B

<sup>3</sup> 'jogs AB

<sup>4</sup> tsha B

<sup>5</sup> skad A, kar B

<sup>6</sup> khas phub 'jogs A

<sup>7</sup> lhwam B

<sup>8</sup> bdiñ A

<sup>9</sup> kloñ A

<sup>10</sup> A om.

<sup>11</sup> g-yar A

head is the gate of the deliverance of the heaven. Everything is gathered on the top of the head, that is, [everything] gathers together in the sphere of Bon-nature (*bon ñid dbyiñs*). One makes sixty-four big pleats (*srubs chen*). Two elbows (*gru gñis*)<sup>66</sup> should be sewn. When one puts [it down], one places it on its back side (*phyi gan*)<sup>67</sup> [after having folded it]. If one places [it] upside-down (*kha sbubs*), one's own mind is confused (*'chol*). Anyone else who is not fully ordained (*khriims rnams rdzogs pa ma lags pa*)<sup>68</sup> [138a] is not said to be allowed to wear [it].>><sup>69</sup>

The cotton boots (*pad lham*)<sup>70</sup> and the cotton sitting mat (*pad śun gdiñ ba*) are both not mentioned (*zin*) in the **Bar ti ka**, but they are made of cotton (*ras*) as material (*rgyu*). In Žaiñ žuiñ language (*žaiñ skad*) one calls cotton (*ras*) *pad śun*.<sup>71</sup> The sitting mat (*gdiñ ba*) is easy to understand. The cotton boots (*pad lham*) are cotton socks (*'bob bu*)<sup>72</sup> just covering the ankles (*loñ mo*). If one imagines what their use is, the Great Ascetics (*drañ sroñ*) avoid traveling during the summer [; therefore, it is enough just to wear them]. If not, and if they were leather boots (*ko lham*), etc., it would be incompatible with [the statement:] "the [person] who wears leather clothes (*pad śun gyi gos*)<sup>73</sup> in the

<sup>66</sup> See Snellgrove (1967) 270, Fig. II (b), (c), (d).

<sup>67</sup> Cf. *Śar rdza sDom gsum* (abbr. DS; BTK 286: 191.6 = Dolanji ed. 139.6-140.1): *'jog pa ru kha sbub te mi 'jog par phyi bgan (sic, read gan) du 'jog pa'o //*

<sup>68</sup> *Śar rdza sDom gsum* (abbr. DS; BTK 286: 195.3-4 = Dolanji ed. 143.4-5): *pad žu khriims ma rdzogs pas (4) gon pa min žes Bar ti ka nas bśad la rdzogs pas 'gro ba 'dul ba'i phyir du gon no //*

<sup>69</sup> The expression "ces so" clearly indicates that this is a citation, and, according to the context, it must be a citation from the *mDo Bar ti ka*. But we are not sure where this citation begins, and, moreover, we could not locate these passages in our copy of the *mDo Bar ti ka*.

<sup>70</sup> See Snellgrove (1967) 271, Fig. III (b). Snellgrove's translation "lotus-boots" for *pad lham* seems take *pad* for *pad ma* (lotus), but this interpretation is not found in our text.

<sup>71</sup> Cf. Minpaku Lexicon 140: *pad śun = ras cha* = cloth, cotton cloth, textile, tissue.

<sup>72</sup> The term *'bob bu* is not found in any dictionary: *'bob* is found in the meaning of "socks" in *Tshig mdzod chen mo*.

<sup>73</sup> We should understand here *pad śun* in the sense of leather, because this is the explanation of the case in which one interprets *pad śun*, which normally means "cotton", as leather. By the way, in the passage of TSS (136.6) in the next note, the term is written as *pags śun*.



pad<sup>1</sup> ces pa lpags pa yin <sup>(A.36b8)</sup> par **bDal 'bum**<sup>2</sup> las bśad do // pad cha pad  
khug ces bya ba ni pad khrun ras la <sup>(138b1)</sup> byed pa ste ñan soñ sgo spañs sems  
kyi khug ma'o // ces so //

hos ru sgra sñan ni / źabs pad mar 'dug pa ni <sup>(138b2)</sup> bder gśegs gdan<sup>3</sup> la bźugs  
pa'i don / de nas gru <sup>(A.36b9)</sup> bźi mtho gañ btod pa ni / ri rab tshul du brtan pa'i  
don / <sup>(138b3)</sup> rgya gram khoñ señ btod pa ni / tshad med bźi dañ ldan pa'i don /

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<sup>1</sup> bad A, 'ad (?) B

<sup>2</sup> BK 105-114; passage in question N.F.

<sup>3</sup> 'dan A

manner of a *rākṣasa* (*rag śa*) is extremely fearsome (*śin tu ya ŋa ba*): therefore they should be avoided."<sup>74</sup>

It is explained in the "Hundred-thousand Pervading" (*bDal 'bum*)<sup>75</sup> that "pad" means leather.<sup>76</sup>

<<"pad cha" or "pad khug"<sup>77</sup> means a bag (*pad khrun*)<sup>78</sup> made [138b] of cotton. It is a pouch (*khug ma*) of the mind to [help one] avoid the gate of bad destinies (*ñan soñ*).>>.<sup>79</sup>

<<As for the mendicant's staff (*hos ru*)<sup>80</sup> of agreeable sound (*sgra sñan*), the bottom part [of the staff] is in form of the lotus: this symbolizes that the Sugata (*bder gśegs*) is sitting on the seat. From it is fastened a square (*gru bži*) the length of a *mtho*<sup>81</sup>: this symbolizes that the staff is stable in the manner of Sumeru (*ri rab*). It has a cross (*rgya gram*) with an interior hole (*khoñ sen*): this symbolizes that it has the four immeasurables (*tshad med bži, catvāry*

<sup>74</sup> Cf. *bsTan pa'i srog śin 'dul ba'i bslab bya gsal bar byed pa'i 'grel ba 'phrul gyi sgron me* (abbr. TSS) by mÑam med Śes rab rgyal mtshan (1356-1415) [commentary of the '*Dul ba kun btus* (abbr. DKT) by Me ston Śes rab 'od zer (1058-1132 or 1118-1192)] 136.5-137.1: *dud* (6) *'gro spu slub ni / g-yag lug la sogs pa'i pags śun spu can dañ / spu med gañ dag ni / rab tu byuñ ba'i gos kyi rgyu ma yin te / pags śun gyi gos rag śa'i tshul du gon pa ni / śin tu ya ŋa* (137.1) *rab tu spañ bar bya'o* //.

<sup>75</sup> We have not found the passage in question in the *bDal 'bum*.

<sup>76</sup> Cf. Minpaku Lexicon 139: *pad = pags pa* = skin, hide, foreskin; bark, peel, rind.

<sup>77</sup> Cf. Minpaku Lexicon 139: *pad khug = rmad gos dañ pad źu ñar sa'i khug ma źig* = a bag in which to keep the monastic robe and the lotus-petal hat of an ordained monk. Cf. ZM 689.11:

<sup>78</sup> The term *pad khrun* is not found in any dictionary.

<sup>79</sup> The expression "ces so" indicates that this is a citation. In BT 116.3-6, "*pad khug*" and "*ñan soñ sgo spañ*" are mentioned, but the context is completely different.

<sup>80</sup> Cf. Minpaku Lexicon 286: *hos ru = 'dul ba pa'i phyag cha źig te mkhal (sic) bsil* = a staff used by an upholder of monastic discipline. For a drawing of *mkhar bsil* (mendicants's staff), see Snellgrove (1967) 273, Fig. V. (d): *mkhar gsil*. For a photography of an actual staff, see Karmay (1972) Photo 1 (opposite p. xl) . Cf. TSS 154.6-155.2: *hos ru'i rgyu ni / gser dñul dañ lcags dañ zañs dañ 'khar ba ra gan la sogs rin chen la bya'o // dbyibs ni mchod rten goñ 'og gñis dañ ldan pa / de'i 'og tu* (155.1) *bum pa dañ / de'i 'og tu padma 'dab bzhi dañ / ra bži dañ / yañ mig bcu gñis dañ / lcags kyu gcig dañ ldan par bya'o // ño bo ni bar gyi śiñ la khru gañ stod smad kyi* (2) *lcags gñis la khru re ste khru gsum dum bu gsum du bya'o // mkhar ba gsil sñan sgra dañ bcas pa 'byuñ ba 'di yañ źes 'og ma dañ sbrel lo* //.

<sup>81</sup> The unit *mtho* is the span from the thumb to the middle finger..

kha khyer rtse la rin chen bži / rigs kyi lha bži <sup>(138b4)</sup> bsgom pa'i don / ltag tu  
bum pa bkod pa ni / bde gśegs <sup>(A.36b10)</sup> gźal yas bźugs pa'i don / a <sup>(138b5)</sup> loñ bcu  
gñis ni rten 'brel bcu gñis dañ sbyar ro // 'khor lo tshul du 'khor ba ni / srid pa'i  
skye 'khor dañ sbyar / btsug<sup>1</sup> la nañ nub tu skor ba bya'o // <sup>(139a1)</sup> ces dañ /<sup>2</sup>  
ston pa'i pad tum gsañ ba<sup>3</sup> des / me tog gliñ la <sup>(A.37a1)</sup> hos ru btsugs nas / ya

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<sup>1</sup> btsugs A

<sup>2</sup> B om.

<sup>3</sup> pa AB

*apramāṇāni*).<sup>82</sup> On the summit (*rtse*) of [its] platform (*kha khyer*) there are four precious stones: this symbolizes that one meditates on the four deities of the good family (*rigs kyi lha bži*).<sup>83</sup> On [its] neck a vase (*bum pa*) is placed: this symbolizes that there is a celestial palace of the Sugata. Twelve rings (*a loñ*) symbolize the twelve-fold dependent origination. They turn in the manner of wheels: this symbolizes the birth cycle (*skye 'khor*) of existence (*srid pa*). [Having] planted [it on the ground], one circumambulates [it] in the morning and evening.>><sup>84</sup>, [139a]

and

<<By the secret *pad tum* (?)<sup>85</sup> of the Master (*gSen rab mi bo*), after having

<sup>82</sup> (1) loving kindness (*byams pa, maitrī*), (2) compassion (*sñiñ rje, karuṇā*), (3) sympathetic joy (*dga' ba, muditā*), (4) equanimity (*btañ sñoms, upekṣā*).

<sup>83</sup> The *rigs kyi lha bži* refer to *bde bar gśegs pa* of the four family. Their symbols are *g-yuñ druñ, 'khor lo, padma and rin po che*. Cf. bDal 'bum (BK 109: p.6.3): *g-yuñ druñ 'khor lo padma rin po che'i rigs bži'i žiñ khams dañ gžal yas su chas (sic, read bcas) pas (sic, read pa) sku dañ dkyil 'khor du chas (sic, read bcas) pa'i rigs dañ / sde tshan du chas (sic, read bcas) pa'i bde bar bar gśegs pa bsam gyis mi khyab gcig bžugs te /*.

<sup>84</sup> Cf. BT 152.2-153.2: *yañ mgar ba la ston pas hos ru gcig brduñ bar bka' stsal te / žabs ni pad ma 'dra bar brduñ / de nas (3) gru bži mtho gañ btod / de yañ 'khor lo'i tshul du brduñ / de'i sor bži'i ltag tu / rgya gram khoñ siñ du bya / de'i ltag tu bum pa bya / bum pa'i nañ du sman spos sñiñ po rin chen (4) gsal / de nas yar gyi kha khyer la / nor bu rin po che bži yañ bya / de ni don 'di ltar ldan / žabs pad mar 'dug pa ni / bde bar gśegs pa pad ma'i gdan la bžugs pa'i don / (5) de nas gru bži mtho gañ btod pa ni / ri rab tshul du ldan pa'i don / gru bži bsregs khu btod pa ni / tshad med bži dañ ldan pa'i don / de'i ltag tu bum pa btod pa ni / bde gśegs (6) gžal yas bžugs pa'i don / bcud mnam pa lña blugs pa ni / ye šes lña thugs su chud pa'i don / sman lña blugs pa ni / rigs drug gso ba'i sman žes bya / dus gsum (1) du 'di dañ mi 'bral bar bgyi'o / ñiñ mtshan med par chab gtor bya'o / rtse mo'i rin po che bži ni / rigs kyi lha bži dañ / yid bžin gyi nor bu (2) lta bu'am / rigs kyi lha mo bsgom pa'i don / de btsugs la nañ nub tu bskor bar bya /. Cf. also Šar rdza sDom gsum (abbr. DS; BTK = MT 286, pp. 196,6-197,4): ... *hos ru ni / hos ru lcags las / (197.1) mchod rten gñis brtsegs 'og / bum pa padma ra mig lcags kyus mdzes / khru gsum dañ ldan rmad byuñ rtags su bzuñ / phyag mchod rten dañ sgra yis 'jigs pa skyob / khyim (2) pas go byed reg dgos ñes pa med / hos ru ni bon gyi phyag cha'i sgra ste mkhar sil dañ don gcig / rgyu ni lcags sogs rin po che las bya'o / dbyibs ni mchod rten gñis brtsegs dañ ldan (3) pa'i 'og tu bum pa / de'i 'og tu padma 'dab bži ra bži / yañ mig bcu gñis / lcags kyu gcig dañ ldan pas mdzes par bya'o // de'añ bar gyi siñ la khru gañ / stod smad kyi lcags (4) gñis la khru re ste khru gsum dañ ldan pa'o //* (= Dolanji ed. 144.6-145.4).*

<sup>85</sup> The term *pad tum* is unknown to us.

ru la tshul gos 'dul gos<sup>1</sup> zuñ<sup>(139a2)</sup> bkal / ma ru la pad cha pad khug bkal nas /  
lha gśen srid pa <sup>2</sup>brgya dañ<sup>2</sup> stoñ la phyag dañ bskor ba mdzad<sup>3</sup> / rwa<sup>4</sup> bźi ni  
gtso<sup>(139a3)</sup> bo bźi dañ sbyar / mchod rten ni<sup>5</sup> bon gyi sku dañ sbyor ro<sup>6</sup> // (A.37a2) a  
loñ bcu gñis ni rten 'brel bcu gñis dañ sbyar / bkra śis rdzas brgyad<sup>(139a4)</sup> rin po

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<sup>1</sup> AB om.

<sup>2</sup> brgyad AB, cf. MCTR 191.10: brgya dañ

<sup>3</sup> mdzed AB

<sup>4</sup> ra AB

<sup>5</sup> B om.

<sup>6</sup> B om.

planted the mendicant's staff (*hos ru*) in the pleasure grove of flowers (*me tog gliñ*),<sup>86</sup> and after having hung a pair of discipline clothes (*tshul gos*)<sup>87</sup> and precept clothes (*'dul gos*)<sup>88</sup> on the upper branch (*ya ru*) [of the mendicant's staff], and after having hung the bag (*pad cha pad khug*)<sup>89</sup> on the lower branch (*ma ru*) [of the mendicant's staff], he (= *ston pa'i pad tum gsañ ba*) paid homage to the god (= gŚen lha 'od dkar), the gśen (= gŚen rab mi bo), Srid pa<sup>90</sup> [= Srid pa Sañs po 'bum khri], and hundred and thousand<sup>91</sup> [attendants] (*brgya dañ ston*), and performed the circumambulation. The four horns (*rwa bži*: four *rin chen* on the top of the platform) symbolize the four principal [Sugatas].<sup>92</sup> The stūpa (*mchod rten*)<sup>93</sup> symbolizes the body of Bon (*bon sku*). Twelve rings symbolize twelve-fold dependent origination.<sup>94</sup> The precious

<sup>86</sup> Cf. ZM 702.21: *hos ru dañ ba me tog gliñ la btsugs /*.

<sup>87</sup> The term *tshul gos* is not found in any dictionary, but is found in TSS 158.1. It is short for *tshul khriims kyī gos*.

<sup>88</sup> The term *'dul gos* is not found in any dictionary. Is it short for *'dul ba'i gos*?

<sup>89</sup> Cf. BGSB 138a5.

<sup>90</sup> The phrase *lha gśen srid pa* is an abbreviation: *lha* stands for gŚen lha 'od dkar, *gśen* for gŚen rab mi bo and *srid pa* for Srid pa Sañs po 'bum khri. The triad is attested in ZM (30.1-2, 89.7-8) as *lha gśen srid pa gsum*. To this triad is added the goddess Sa trig er sañ, making four. They are then normally known as *bDer gśegs gtso bži*, the "Four Principal Enlightened Ones." The word *bder gśegs* is a translation of the Sanskrit term *sugata* and therefore is borrowed from the Buddhists. The expression *bder gśegs gtso bži* is not attested in ZM, but is found in ZJ (Vol. 5, Chap. 24, p. 399.5, 399.19, etc.). Each of the four deities is surrounded by 250 identical deities as its entourage; hence there are 1000 deities plus the four principal ones, which are then known as *bde bar gśegs pa ston rtsa bži* (ZJ, Vol.5, Chapt. 24, p.389.11-12, 390.6). These deities play an important role in Bon rituals, especially in funeral rites, and are usually painted on thangkas, see Kvaerne (1985) Plates 3-5, 8. For a discussion of the mythical significance of the triad, see Arrow 133.

<sup>91</sup> The original reading of BGSB: *brgyad ston* (eight thousand [attendants]), which is a little strange, is corrected to *brgya dañ ston* (hundred and thousand [attendants]) according to MCTR 191.10. The number thousand fits well to the situation, because there are 250 attendants for each of the four principal Sugatas (see the previous note), therefore, the number of the attendants should be thousand. But the number hundred remains still strange.

<sup>92</sup> Four principal Sugatas = *bder gśegs gtso bži*. See n. 90.

<sup>93</sup> See Karmay (1972) Photo 1 (opposite p. xl) : on this photo we can see clearly two stūpas on the top of the staff (*hos ru*) .

<sup>94</sup> Cf. BGSB 138b4-5.

che ni bde gśegs stoñ dañ sbyar / chu srin<sup>1</sup> gyi kha<sup>2</sup> lña ni dug lña gnas dag  
 dañ sbyar / zur gsum ni / ñan soñ sgo gcod<sup>3</sup> dañ <sup>(139a5)</sup> sbyar / nañ gi stoñ pa ni  
 stoñ pa ñid dañ sbyar / <sup>(A.37a3)</sup> ces **g-Yuñ druñ gtsañ ma'i 'dul ba**<sup>4</sup> nas gsuñs so //

[III] gsum pa ñams thub kyi <sup>(139b1)</sup> skyon yon ni // **mDo**<sup>5</sup> las /

<sup>6</sup>dag pa drañ sroñ<sup>6</sup> pho <sup>7</sup>mo'i sde<sup>7</sup> / phog pa'i khriims mams yo thub na /  
 skye ba gcig gis mñon <sup>8</sup>sañs <sup>(139b2)</sup> rgyas<sup>8</sup>

ces so // **Khams brgyad**<sup>9</sup> las /

khriims de bsrñs nas <sup>(A.37a4)</sup> tshul de thub na / bskal pa stoñ phrag du ma  
 cig<sup>10</sup> gi sdig pa dag par 'gyur <sup>(139b3)</sup>

ces so // ñams pa'i skyon ni / **mDzod**<sup>11</sup> las /

tshul khriims ñams žig<sup>12</sup> phra<sup>13</sup> rgyas dug<sup>14</sup> /  
 blañ dor dmyal ba'i skye<sup>15</sup> śiñ btsugs<sup>16</sup> / <sup>(139b4)</sup>

ces dañ / **mDo**<sup>17</sup> las /

dpañ po'i druñ du khas blañs pa // <sup>(A.37a5)</sup>

khas blañs ma yin dam bcā<sup>18</sup> yin //

dam las 'das<sup>19</sup> na 'bras bu tshig<sup>20</sup> // <sup>(139b5)</sup>

skye ba lña brgyar ñan soñ rgyud<sup>21</sup> //

<sup>1</sup> sprin AB

<sup>2</sup> mkha' B

<sup>3</sup> spyod A

<sup>4</sup> N.I.

<sup>5</sup> gZer mig (abbr. ZM), 721.5-6.

<sup>6</sup> drañ sroñ dag pa ZM

<sup>7</sup> mo yi sde A, mo yin ste B, mo'i ZM

<sup>8</sup> 'tshañ rgya ZM

<sup>9</sup> ≙ Khams brgyad, vol VI (cha), 98.1-2.

<sup>10</sup> gcig B

<sup>11</sup> mDzod phug (abbr. ZP), 52.20-21.

<sup>12</sup> žiñ ZP

<sup>13</sup> 'phra AB; phra ZP

<sup>14</sup> drug A

<sup>15</sup> bskyed ZP

<sup>16</sup> 'dzugs ZP

<sup>17</sup> gZer mig (abbr. ZM), 76.12-14.

<sup>18</sup> bcas AB

<sup>19</sup> 'gal ZM

<sup>20</sup> 'tshig A

<sup>21</sup> brgyud ZM

stones of the eight auspicious substances (*bkra śis rdzas brgyad*)<sup>95</sup> symbolize the thousand Sugatas. The five mouths of the Makara (*chu srin*) symbolize the five poisons (*dug lña*), which are basically purified (*gnas dag*). The lower triangle (*zur gsum*) [of the mendicant's staff] symbolize shutting the door of the bad destinies (*ñan soñ sgo gcod*). The hollowness (*nañ gi stoñ pa*) symbolizes Voidness (*stoñ pa ñid*).>>.

Thus it is said in the "Discipline of the Pure Swastika" (*g-Yuñ druñ gtsañ ma'i 'dul ba*).

[III] As for the third, the fault (*skyon*) of corruption (*ñams*) and [139b] the merit (*yon*) of accomplishment (*thub*), it is said in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<When the [members of the] masculine and feminine orders of the pure Great Ascetics completely accomplish (*yo thub*) the given disciplines, they will be enlightened in one birth (*skye ba gcig*).>>.

It is said in the "Eight Elements" (*Khams brgyad*):

<<When one guards the rules (*khirms*) and accomplishes the discipline (*tshul*), one will purify the sins of several thousand aeons (*bskal pa*). >>.

As for the fault of corruption, it is said in the "Treasury[-Cave]" (*mDzod [phug]*):

<<The corruption of the discipline is the poison of the latent disposition of defilement (*phra rgyas, anuśaya*). Whether one accepts or rejects [it], one plants the tree of the Hell.>>.

and in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<In front of the witness (*dpañ po*), one makes a promise. Not [only] a promise, [but also] one takes an oath (*dam bca'*). If one violates the oath, the result is [that one is] burned (*tshig*). During five hundred births, there is a

<sup>95</sup> Cf. *Tshig mdzod chen mo*, appendix page at the end; Waddel (1971) 393; Beer (1999) 187-193; Dagyal Rinpoche (1995) 40-63.



gar skye<sup>1</sup> slu<sup>2</sup> ba rgyun du 'oñ //  
ces so // **Khams brgyad**<sup>3</sup> las /  
tshul de ma bsruñs khrimś de ma thub <sup>(140a1)</sup> na / bskal<sup>4</sup> pa stoñ phrag  
brgya'i char <sup>(A.37a6)</sup> yañ ñe bar mi 'gyur ro  
ces so //  
de lta ñams pa ni sbal pa rma can dañ <sup>(140a2)</sup> 'dra ste / gnas gcig tu yañ sdod  
par ma gsuñs so // **mDo**<sup>5</sup> las /  
lus ñag yid gsum ñams<sup>6</sup> na ñams pa chen po ste / <sup>(140a3)</sup> dper<sup>7</sup> na rdza chag  
'phro b'zin sos<sup>8</sup> pa <sup>9-</sup>śin du<sup>9</sup> dka' / <sup>(A.37a7)</sup> luñ pa gcig gi chu la<sup>10</sup> mi btuñ<sup>11</sup>  
mtha' ru bkar<sup>12</sup> ba'i rigs  
ces so // <sup>(140a4)</sup>  
'gyod pa skyes na lan gsum skyar du yod te / **gSer lo**<sup>13</sup> **ljon pa'i rgyud**<sup>14</sup> las /  
gañ žig rtsa ba'i sdom pa ñams pa na / <sup>(140a5)</sup> lan gsum bar du skyar du  
btub / de las 'das na <sup>(A.37a8)</sup> mnar med lhuñ /  
de gsol ba ni / **Thugs rje ñi ma'i rgyud**<sup>15</sup> las /  
drañ <sup>(140b1)</sup> sroñ chen po bdag la dgoñs su gsol lo //  
ces **'Dul ba**<sup>16</sup> las /  
sñags kyi bśags pa ni bso om a mu le sa le swa ha /  
ces <sup>17-</sup>so // <sup>(140b2)</sup>

<sup>1</sup> skyes ZM

<sup>2</sup> bslu ZM

<sup>3</sup> ≙ Khams brgyad, vol. VI (cha), 98.2-3.

<sup>4</sup> skal A

<sup>5</sup> gZer mig (abbr. ZM), 720.19-21.

<sup>6</sup> log ZM

<sup>7</sup> dpe AB

<sup>8</sup> skoñs ZM

<sup>9</sup> rab tu ZM

<sup>10</sup> la'añ ZM

<sup>11</sup> mthuñ AB; btuñ ZM

<sup>12</sup> dkar A

<sup>13</sup> leñ B

<sup>14</sup> BK 152; 22.2.

<sup>15</sup> N.I.

<sup>16</sup> N.I.

<sup>17</sup> AB om.

succession of bad destinies (*ñan soñ*). Wherever one is born, delusion occurs continuously.>>.

It is said in the "Eight Elements" (*Khams brgyad*):

<<When one does not guard the discipline (*tshul*) and does not accomplish the rules (*khirms*), [140a] not even in a hundred-thousand aeons, does one come across [enlightenment].>>.

Such a corruption is like a wounded frog. It is said that it is not [allowed to] stay even in the same place [with others]. It is said in the "*Sūtra* [Peg-Eye]" (*mDo [gZer mig]*):

<<When one is corrupted in body, speech, and mind, this is a great corruption. For example, it is extremely difficult to repair a pot that is broken and scattered. One is not [allowed to] drink the water of the same valley [as others] and is a kind [of person] who is to be banished to the borderland.>>.

When regret appears, one can try again three times. It is said in the "Treatise of the Tree of Golden Leaves" (*gSer lo ljon pa'i rgyud*):

<<In case someone violates the fundamental vow, he can try up to three times. Beyond that he will fall into the Hell of uninterrupted pain (*mnar med, avīci*). >>.

As for its request, it is said in the "Treatise of the Sun of Compassion" (*Thugs rje ñi ma'i rgyud*):

<<Oh, Great Ascetic (*drañ soñ chen po*),<sup>96</sup> [140b] I request you to think of me.>>,

and in the "Discipline" (*Dul ba*):

<<The confession in mantra is: *bso om̐ a mu le sa le swa ha*.>>.

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<sup>96</sup> = the Buddha = ston pa gSen rab mi bo.

**[[7] a dkar theg pa]**

[7] bdun pa a dkar ni / yig ge a dkar gnas su dag pa las / ye śes lha'i sñen  
(A.37a9) bsgrub<sup>1</sup> 'byed pas a dkar ro<sup>2</sup> / de la [I] spyir **bDal**<sup>(140b3)</sup> **'bum**<sup>3</sup> las /  
sñags sde lña goñ khal dañ drug / sde lña ni ① phyi rigs sñags / ② nañ  
gsañ sñags / ③ de gñis ka ma yin pa'i gzuñs<sup>4</sup> sñags<sup>(140b4)</sup> ④ żañ<sup>5</sup> žuñ gi

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<sup>1</sup> sgrub AB

<sup>2</sup> par a ro AB

<sup>3</sup> ≙ BK 109; 5.1-3.

<sup>4</sup> gzuñ B, bzuñ A

<sup>5</sup> A om.

[[7] The Vehicle of the White "A" (*a dkar theg pa*)]

[7] As for the seventh, namely the [Vehicle of] the White "A" (*a dkar [theg pa]*), it is called White "A," because from the basically pure white syllable "A" one does the veneration (*bsñen*) and the realization (*sgrub*)<sup>97</sup> of the wisdom deity (*ye śes lha*).<sup>98</sup>

Concerning the [Vehicle of the White "A"], [I] in general (*spyir*) it is said in the "Hundred-thousand Pervading" (*bDal 'bum*)<sup>99</sup>:

<<There are five classes (*sde lña*) of *mantra* (*sñags*) and, with the supplement (*goñ khal*),<sup>100</sup> six. The five classes are ① the external class-*mantra* (*rigs sñags*), ② the internal secret *mantra* (*gsaṅ sñags*), ③ the *dhāraṇī*-*mantra* (*gzūṅ sñags*), which is neither [external] nor [internal] (*gñis ka ma yin pa*), ④ the *this*-ritual-*mantra* (*this sñags*)<sup>101</sup> of *Žaṅ žuṅ*, and ⑤ the violent evil *mantra* (*ñan*

<sup>97</sup> *bsñen sgrub* = *bsñen* and *sgrub*. For a detailed explanation of these terms, see Snellgrove (1967) 297 (Glossary: *bsñen pa*) and n. 63 (pp. 261-262).

<sup>98</sup> The *ye śes kyi lha* normally stands in opposition to *'jig rten pa'i lha*, namely the deities regarded as mundane, e.g., the local deities (*yul lha*), whereas the *ye śes kyi lha* are thought of as having the status of tutelary deities. This belongs to a set of three categories of deities: *stod ye śes lha*, *bar rdzu 'phrul ma mo*, and *smad 'jig rten sruṅ ma* (rDzon 'phrañ, p. 100.3). On *rdzu 'phrul ma mo*, see BGSBTr n. 148. The Tibetan Buddhists have a similar category: *'jig rten las 'das pa'i bsruṅ ma* and *'jig rten las ma 'das pa'i bsruṅ ma*, see *Dam can bstan sruṅ rgya mtsho'i grañis* by Longdol Lama (*The Collected Works of Longdol Lama*, New Delhi, 1973, Part 2, 1255.2).

<sup>99</sup> In the text of the *bDal 'bum* cited here by Tre ston five classes (*sde lña*) of *mantra* (*sñags*) and the supplement (in total six) are mentioned. But, in reality, six classes of *mantra* and the supplement (in total seven) are mentioned in the *bDal 'bum*, and this position is supported by another text. Cf. *bDal 'bum*, BK 105, 5.1-3: *de la yañ sñags de drug / goñ khal spyir khyab dañ bdun yin te / de gañ ze na / phyi rigs sñags dañ / nañ gsaṅ sñags dañ / gñis ka ma yin pa'i gzuṅ dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / žaṅ žuṅ gi this sñags dañ / bdud rtsi sman gyi goñ khal dañ bdun no //*. Cf. also *Bon ñid kyi sñiñ po thugs rje ñi ma dgu śar gyi 'bum* BK 129, 7.2-8.1: *de la sñags 'bum sde drug goñ khal sbyin (sic, read spyir?) dañ bdun yin te / phyi rigs sñags dañ / nañ gsaṅ sñags dañ / gñis ka ma yin pa'i gzuṅ sñags dañ / drag po'i ñan sñags dañ / thugs rje'i rgyun sñags dañ / žaṅ žuṅ gi (sic, read gi) thun (sic, read this) sñags dañ / bdud (8.1) rtsi sman gyis (sic, read gyi) goñ khal dañ bdun no //*.

<sup>100</sup> This term is not attested in the dictionaries.

<sup>101</sup> The word *this* is considered to be a *Žaṅ žuṅ* term, and as such it is explained as the rite for making the

this sñags / ⑤ drag po'i ñan sñags so // ⑥ goñ khal ni bdud rtsi sman gyi  
bsgrub pa'o //

ces pa'i ① rigs sñags ni / rigs lña'i <sup>(140b5)</sup> sñags ste / <sup>(A.37b1)</sup> lha pho rkyañ mo  
rkyañ źi sgrub / ② gsañ sñags ni źi khro'i rgyud de yab yum 'brel sgrub bo //  
③ gzuñs<sup>1</sup> sñags ni / lha ma <sup>(141a1)</sup> ñes ste gzuñs<sup>2</sup> rñams so //

**'Phreñ rgyud**<sup>3</sup> las /

sñags la dbye na gsum yin te / rigs<sup>4</sup> sñags gsañ sñags gzuñs<sup>5</sup> sñags <sup>(141a2)</sup>  
gsum / rigs su soñ bas<sup>6</sup> rigs sñags so // gsañ nas źugs<sup>7</sup> pas<sup>8</sup> gsañ sñags so //

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<sup>1</sup> gzuñ B, bzuñ A

<sup>2</sup> gzuñ B, bzuñ A

<sup>3</sup> ≙ BK 176; 55.7-56.4, 57.4-6. (57.6) rig gis soñ bas rig sñags so // gsañ nas bźag pas gsañ sñags so //  
gsum ka gzugs pas gzuñ sñags so //

<sup>4</sup> rig AB

<sup>5</sup> gzuñ B, bzuñ A

<sup>6</sup> pa'i AB

<sup>7</sup> źag A

<sup>8</sup> pa'i AB

*sñags*). ⑥ The supplement (*goñ khal*) is the realization of the medicine ambrosia (*bdud rtsi sman gyi bsgrub pa*).>>.

① The class-*mantra* (*rigs sñags*), among them, is the *mantra* of the five classes [of gods] (*rigs lña*) and the peaceful realization (*ží sgrub*) of either the single male gods or the single female gods (*lha pho rkyañ mo rkyañ*).<sup>102</sup>

② The secret *mantra* (*gsañ sñags*) is the *tantra* (*rgyud*) of the peaceful and wrathful [gods] (*ží khro*) and the realization of the union (*'brel*) of the male and female [gods] (*yab yum*).

③ The *dhāraṇī-mantra* (*gzuñs sñags*) are the *dhāraṇīs*, [141a] without specification of the gods.

It is said in the "Treatise of the Garland" (*'Phreñ rgyud*):  
 <<If one divides *mantra*, there are three: class-*mantra* (*rigs sñags*), secret *mantra* (*gsañ sñags*), and *dhāraṇī-mantra* (*gzuñs sñags*). It is [called] class-*mantra* (*rigs sñags*) because<sup>103</sup> it went to the [five] classes (*rigs*) [of gods]. It is [called] secret *mantra* (*gsañ sñags*) because<sup>104</sup> it enters secretly (*gsañ nas*). It is

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*dzo*, a kind of magic explosive weapon: cf. Minpaku Lexicon 100: *this* = *dzwa sgrub pa'i cho ga* = a ritual for the preparation of the *dzwa* "bomb"; *this sñags* = *dzwa sgrub byed kyī sñags* = Spells recited during the preparation of the *dzwa* "bomb." In fact the word *this sñags*, the "*this spell*," is found in the *Me ri 'od gsal 'phrin las kyī rgyud* (cf. Martin *et al* [2003] Vol. 65, No. 172.3, p. 203). In the LSDz (p.107) it is stated that the ritual cycle of *Me ri* originated in *Žañ žuñ* and among its many rituals, three stand out: *spu* for protection, *this* for averting, and *rlan* for delivering. According to Minpaku Lexicon 145, the term *spu* is the *dzwo* made from a piece of gold and empowered by spells. However, the word *rlan* as a *Žañ žuñ* term is not explained anywhere. There are spelling variants for *dzwo*: *tso*, *tswo*, and *btso* (Snellgrove [1967] 256 n. 5). For the story of making this magical weapon and its use, see LShDz (Karmay, 1972) 97-99. For a painting of the deity *Me ri*, see Kvaerne (1995) Plate 31.

<sup>102</sup> Cf. BGSB 124a1: *lha pho rkyañ mo rkyañ gi drag bsgrub ni 'phrul gśen no //*. The difference is that in the *'Phrul gśen theg pa*, the violent realization (*drag bsgrub*) is mentioned, while in the *A dkar theg pa*, the peaceful realization (*ží sgrub*) is described.

<sup>103</sup> The reading of BGSB: *pa'i* is corrected to *bas* according to the reading of the *'Phreñ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

<sup>104</sup> The reading of BGSB: *pa'i* is corrected to *pas* according to the reading of the *'Phreñ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

gñis<sup>(A.37b2)</sup> ka bzuñ<sup>1</sup> bas<sup>2</sup> gzuñs<sup>3</sup> sñags so // bzlas<sup>4</sup> pa<sup>(141a3)</sup> tshig gi 'go  
drañs ni / dmu ra tas<sup>5</sup> drañs rigs sñags so // om gyi drañs dañ yab yum  
'brel / gsañ sñags don du śes par bya /<sup>(141a4)</sup> na mos drañs<sup>6</sup> pa ni<sup>6</sup> gzuñs<sup>7</sup>  
sñags so //

ces so //

④ this sñags la pu skor dañ this skor / ⑤ drag<sup>8</sup> sñags ni bstan sruñ<sup>9</sup> sde  
brgyad kyi<sup>(141a5)</sup> srog sñags<sup>(A.37b3)</sup> so // ⑥ sman sgrub la yañ phyi sgrub<sup>10</sup> dañ<sup>11</sup>  
nañ sgrub bo //

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<sup>1</sup> gzuñs B

<sup>2</sup> ba'i AB

<sup>3</sup> bzuñ A

<sup>4</sup> zlas A

<sup>5</sup> tad A

<sup>6</sup> pa'i AB

<sup>7</sup> bzuñs B, bzuñ A

<sup>8</sup> drags B

<sup>9</sup> bsruñs A

<sup>10</sup> sgrubs B

<sup>11</sup> B om.

[called] *dhāraṇī-mantra* (*gzuñs śnags*) because<sup>105</sup> it grasps<sup>106</sup> (*gzuñs pa*) both [*rigs śnags* and *gsaṅ śnags*].<sup>107</sup> As for the beginning presentation (*drañs*) of the words of the recitation (*bzlas pa*) [of the *mantra*], when the *mantra* is introduced by "*dmu ra ta*,"<sup>108</sup> it is the class-*mantra* (*rigs śnags*). If the *mantra* is introduced by "*om*," and if there is the union (*'brel*) of the male and female [gods] (*yab yum*), one should know [it] as the meaning of the secret *mantra* (*gsaṅ śnags*). If the *mantra* is introduced (*drañs pa*) by "*na mo*," it is the *dhāraṇī-mantra* (*gzuñs śnags*).

④ In the *this-ritual-mantra* (*this śnags*), there are the cycle of *pu-ritual* (*pu skor*)<sup>109</sup> and the cycle of *this-ritual*.

⑤ The violent evil *mantra* (*drag śnags*) is the vital *mantra* (*srog śnags*) of the eight classes (*sde brgyad*)<sup>110</sup> of the Teaching-protectors (*bstan sruñ*).

⑥ In the realization of medicine (*smān sgrub*)<sup>111</sup> also, there is [a difference

<sup>105</sup> The reading of BGSB: *ba'i* is corrected to *bas* according to the reading of the *'Phreñ rgyud*: see the sentence cited in n. 107 (BK 176; 57.6).

<sup>106</sup> Cf. establish (*gzugs pas*) in *'Phreñ rgyud*: see the next note.

<sup>107</sup> Cf. *'Phreñ rgyud* (BK 176) 57.6: *rig* (*sic*, read *rigs*) *gis soñ bas rig* (*sic*, read *rigs*) *śnags so // gsaṅ nas b'zag pas gsaṅ śnags so // gsum* (*sic*, read *gñis*) *ka gzugs pas gzuñ śnags so //*. The *'Phreñ rgyud* is a section of the *Ye khri mtha' sel*; see BGSB (2007) Index.

<sup>108</sup> The three syllables are the beginning of a Bon *dhāraṇī* normally known as *rNam rgyal gyi gzuñs* or just simply as *Yig brgya*. It is found in the text *g'ſen rab rnam par rgyal ba'i gzuñs sgrub nor bu'i gter spuñs* in the *rNam rgyal sgrub pa* (BTK = MT 104-11, p.451, l.3) and in the *gZuñs 'dus* (A collection of *Dhāraṇī*), Tibetan Bonpo Monastic Centre, Dolanji 1974, Vol.1, pp. 159-160, but not found in the *gZuñs 'dus* of the canonical version (BK 87, cf. Martin *et al* [2003]).

<sup>109</sup> Cf. Minpaku Lexicon 140: *pu* = (1) *mgo*, (2) *zais*, (3) *'bum phrag*.

<sup>110</sup> Concerning the eight kinds of gods and demons (*lha sruñ sde brgyad*), see a special issue of *Revue d'Études Tibétaines*, numéro deux, avril 2003, Paris. Cf. BGSB *supra* 132b1.

<sup>111</sup> This word is mentioned in the official letter of IHa Bla ma Ye ſes 'od as one of the ritual practices of the Buddhists in his time of which he did not approve (Arrow, Tibetan text p 15, l.51). There are several Bon ritual texts on the subject found in BTK = MT, for example, 048-16, 129-27, 168-7 and 208-5. The best example of a *smān sgrub* ritual text is BTK = MT 168-1: '*Od zer 'khyil ba bdud rtsi smān gyi g'zūñ*. The ritual of *smān sgrub* involves using mainly medicinal plants and other elements, including precious metals, that are ritually processed and worked upon by *mantras*, and the resulting product which is in the form of powder or pills, is believed to be an elixir (*bdud rtsi, amṛta*). The practice is closely connected with the notion of *bcud len* or *bcud kyi len*, "essence-extract" (*rasāyana*,



[II] bye brag du gsañ sñags ni **Ye khri mtha' sel**<sup>1</sup> las /

ma go <sup>(141b1)</sup> 'khrul pa rnams la gsañ //

las can don du gñer la sñags //

ces so //

de la gsum te / [II-1] 'jug sgo<sup>2</sup> dañ / [II-2] spyod tshul dañ / <sup>(141b2)</sup> [II-3]  
spyod mkhan no //

[II-1] dañ po ni / gsañ sñags<sup>3</sup> la mañ yañ drug tu <sup>(A.37b4)</sup> 'dus te / **sÑags sñan**  
**rgyud**<sup>4</sup> las /

gsañ sñags <1> bka'<sup>5</sup> drug <2> 'jug pa'i sgo drug <sup>(141b3)</sup> <3> spyod pa'i las

bzi'o // <1> bka'<sup>6</sup> drug ni / ① rnal ma ži ba / ② sgyur ba khro bo / ③

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<sup>1</sup> BK 176; 184.7: ma go log lta rnams la gsañ // las can don mi gtoñ la bsñags //.

<sup>2</sup> go AB

<sup>3</sup> A om.

<sup>4</sup> N.I.

<sup>5</sup> ka' A

<sup>6</sup> dka' A

between] external realization (*phyi sgrub*) and internal realization (*nañ sgrub*).

[II] In particular, as for the secret *mantra* (*gsañ śñags*), it is said in the "Elimination of the Extremity of the Primordial Throne" (*Ye khri mtha' sel*):

<<[It is secret (*gsañ*), because] one keeps it secret (*gsañ*) from those who do not [141b] understand and who are erroneous. [It is *mantra* (*śñags*), because one formulates] the *mantra* in order to seek the fortunate beings (*las can*).>>.

Concerning this (= the secret *mantra*), there are three [topics]: [II-1] introduction (*'jug sgo*), [II-2] manner of practice (*spyod tshul*), and [II-3] practitioner (*spyod mkhan*).

As for the first ([II-1] introduction), even though there are many [topics] in the secret *mantra* (*gsañ śñags*), one can summarize them into six. It is said in the "Oral Transmission of the Mantra" (*sñags sñan rgyud*):

<<[In] the secret *mantra* (*gsañ śñags*), there are <1> six Teachings (*bka' drug*), <2> six Introductory processes (*'jug pa'i sgo*), and <3> four acts (*spyod pa'i las*).

<1> [The six gods of] the six Teachings (*bka' drug*)<sup>112</sup> are ① the peaceful [gods] (*zī ba*), who are genuine (*rnal ma*), ② the wrathful [gods] (*khro bo*),

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Mvyut 5776). Although some of the *mantras* contain the word *ra sa ya na* (*rasāyana*) in the text 'Od zer *'khyil ba bdud rtsi sman gyi g'zūñ* (BTK = MT 168-1, p.44 *et seq*), no suggestion of alchemical transmutation is made in actual practice in this text.

<sup>112</sup> Here the last four of the *bka' drug* echo some parts of the *sgrub pa bka' brgyad* of the rñiñ ma school of which Tre ston himself gives a summary (BGSB 104a4-b1): 1. *'Jam dpal sku'i sgrub pa*, 2. *Padma gsuñ gi sgrub pa*, 3. *Yañ dag thugs kyi sgrub pa*, 4. *bdud rtsi yon tan gyi sgrub pa*, 5. *Phur pa 'phrin las kyi sgrub pa*, 6. *Ma mo rbod gtoñ gi sgrub pa*, 7. *'Chi med tshē'i sgrub pa*, 8. *Drag śñags dmod pa'i sgrub pa*. For No. 7 Tre ston's account differs from rñiñ ma pa sources, for example, *Chos 'byuñ me tog sñiñ po sbrañ rtsi'i bcud* by Ñañ Ñi ma 'od zer which has *'Jig rten mchod bstod* (p.341) instead of *'Chi med tshē'i sgrub pa*. Tre ston uses *mchod bstod 'jig rten pa' skor* as a note for explaining No.8 (BGSB 104b1). Concerning the *bka' drug* of the Bon tradition, No. 3 corresponds to *Ma mo rbod gtoñ*, No. 4 corresponds to *Phur pa 'phrin las*, No. 5 corresponds to *bdud rtsi yon tan*, but the rest are different from those of the rñiñ ma. While the first 5 of the *sgrub pa bka' brgyad* are presented as different aspects of Heruka, the *bka' drug* does not seem to be based on any particular structure.

skye 'gag med pa ma mo / ④ bdag g<sup>zan</sup><sup>1</sup> rgyud khrol phur<sup>(141b4)</sup> pa / ⑤  
 rnam rtog 'jom<sup>s</sup><sup>2</sup> pa bdud rtsi / ⑥ 'gyur ba med pa tshe sgrub dañ drug go  
 // <sup>(A.37b5)</sup> <2> 'jug pa'i sgo drug ni / ① g<sup>zi</sup><sup>3</sup> dam tshig gis bzuñ<sup>(141b5)</sup> ba / ②  
 rim pa dbañ gis bgrod<sup>4</sup> pa / ③ ñams su tiñ ñe 'dzin gyis blañ ba / ④ thag  
 lta bas bcad pa / ⑤ las<sup>5</sup> spyod pas dor<sup>6</sup> ba / ⑥ don<sup>(142a1)</sup> 'phrin las kyis  
 bsdus pa'o // <3> las b<sup>zi</sup><sup>7</sup> ni / ① rnam grol źi ba'i las / ② yon tan rgyas  
 pa'i las / ③ byin<sup>(142a2)</sup> rlabs dbañ gi las / <sup>(A.37b6)</sup> ④ drag po sgröl ba'i las /  
 ces so //

[II-2] gñis pa la gsum / [II-2-1] <<1>> bsñen<sup>8</sup> <<2>> sgrub <<3>> las  
 sbyor ñams su blañ ba dañ / [II-2-2] bskyed<sup>(142a3)</sup> rdzogs mam gsum / [II-2-3]  
 dgos<sup>9</sup> pa rnam gsum mo //

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<sup>1</sup> žan AB

<sup>2</sup> 'jom AB

<sup>3</sup> bži A

<sup>4</sup> grod A

<sup>5</sup> la B

<sup>6</sup> thor A

<sup>7</sup> ži A

<sup>8</sup> sñen A

<sup>9</sup> dgois AB, cf. ANTG2 dgos

who are transformed [from the peaceful gods] (*sgyur ba*),<sup>113</sup> ③ the Ma mo,<sup>114</sup> who are neither arising nor ceasing, ④ the Dagger (Phur pa),<sup>115</sup> who liberates (*khrol*) the mental streams (*rgyud*) of himself and others (*bdag g'zan*). ⑤ the Ambrosia god (*bdud rtsi*),<sup>116</sup> who conquers conceptual thinking (*nam rtog*), and ⑥ the god of longevity (Tshe sgrub),<sup>117</sup> who is unchanging (*'gyur ba med pa*). Thus there are six.

<2> The six Introductory processes (*'jug pa'i sgo*) are ① Establishing the foundation (*g'zi*) by a vow (*dam tshig*), ② Climbing the grades (*rim pa*) by empowerment (*dbañ*), ③ Practicing by contemplation (*tiñ nie 'dzin*), ④ Deciding by view (*lta ba*), ⑤ Abandoning karman by practice, and ⑥ Summarizing [142a] the meaning by the anthological reading [of the *sūtras*] (*phrin las*).<sup>118</sup>

<3> The four acts (*[spyod pa'i] las*) are ① the peaceful act (*zi ba'i las*) of emancipation (*nam grol*), ② the increasing act (*rgyas pa*) of the merits (*yon tan*), ③ the conquering act (*dbañ*), which is a blessing (*byin rlabs*), and ④ the wrathful act (*drag po*), which is enforced release (*sgrol ba*).>>

[II-2] As for the second, [namely the manner of practice (*spyod tshul*),] there are three [sub-topics, namely] [II-2-1] practice (*ñams su blañ ba*) of <<1>> veneration (*bsñen*), <<2>> realization (*sgrub*), and <<3>> violent acts (*las sbyor*), [II-2-2] three kinds of creative visualization (*bskyed*) and completion (*rdzogs*), and [II-2-3] three kinds of necessary acts (*dgos*<sup>119</sup> *pa*).

<sup>113</sup> For example, Avalokiteśvara is transformed into Hayagrīva in his wrathful form. See, for example, *Pad ma bka' thañ* (abbr. PMKT, Si khron mi rigs dpe skrun khañ, Chengdu, 1987) pp. 50-53. Cf. also n. 130 on *zi khro*.

<sup>114</sup> Cf. (6) *Ma mo rbod gtoñ gi [sgrub pa]* (*mchan: Che mchog Ma mo'i skor*) in *sgrub pa bka' brgyad* (BGSB 104a5). For Ma mo, see BGSBTr n. 148.

<sup>115</sup> Cf. (5) *Phur pa phrin las* (*mchan: rDo rje b'zon nu*) in *sgrub pa bka' brgyad* (BGSB 104a5).

<sup>116</sup> Cf. (4) *bdud rtsi yon tan* (*mchan: sman sgrub Che mchog*) in *sgrub pa bka' brgyad* (BGSB 104a5).

<sup>117</sup> Cf. (7) *Chi med tshe'i [sgrub pa]* (*mchan: tshe sgrub*) in *sgrub pa bka' brgyad* (BGSB 104a5).

<sup>118</sup> *Phrin las* is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr \*71.

<sup>119</sup> The original reading of BGSB: *dgoñs pa* should be corrected to *dgos pa*, cf. BGSB *infra* 146b5- .

[II-2-1] <<1>> dañ po ni / bsñen<sup>1</sup> pa'i gži<sup>2</sup> ma sgo dgu la / (A) lus kyi  
 bsñen<sup>3</sup> pa gsum ni / ① rañ bžin<sup>(142a4)</sup> cha lugs kyi phyag rgya gnas lñar dag /  
 ② dbañ sgyur 'khor lo'i phyag rgya g-yas g-yon du sgyur / <sup>(A.37b7)</sup> ③ bskyed<sup>4</sup>  
 pa sku <sup>5</sup>bstod kyi<sup>-5</sup> phyag rgya <sup>(142a5)</sup> rañ rañ brda<sup>6</sup> ru bkrol<sup>7</sup> lo // (B) ñag gi  
 bsñen<sup>8</sup> pa gsum<sup>9</sup> ni / ④ rgyu ma nor ba rtsa ba'i sñags / thugs rin po che tsi<sup>10</sup>  
 ta'i dkyil du <sup>(142b1)</sup> bzla / ⑤ bskyed<sup>11</sup> pa rkyen gyi sñags / brjod med rluñ gi rta  
 la skyon<sup>12</sup> la bzlas / ⑥ bzlas pa las kyi sñags / rus sbal bye ma'i<sup>13</sup> <sup>(142b2)</sup> nur<sup>14</sup> 'gros  
 ltar bzlas so // (C) yid kyi bsñen<sup>15</sup> pa gsum ni / <sup>(A.37b8)</sup> ⑦ de bžin<sup>16</sup> ñid kyi tiñ  
 ñe 'dzin ni / ston pa spros bral du sgom / ⑧ kun tu<sup>17</sup> snañ gi<sup>18</sup> <sup>(142b3)</sup> tiñ ñe 'dzin ni /  
 tshad med bži ldan du sgom / ⑨ rgyu'i tiñ ñe 'dzin ni yig 'bru las gžal yas

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<sup>1</sup> sñen A

<sup>2</sup> ži A

<sup>3</sup> sñen A

<sup>4</sup> skyed A

<sup>5</sup> bstod gyi B, ston gyi A

<sup>6</sup> rda A

<sup>7</sup> bgrol AB

<sup>8</sup> sñen A

<sup>9</sup> bsum A

<sup>10</sup> rtsi A

<sup>11</sup> skyed A

<sup>12</sup> bskyon B

<sup>13</sup> bo'i (?) A

<sup>14</sup> mnur A

<sup>15</sup> sñen A

<sup>16</sup> žiñ B

<sup>17</sup> du AB

<sup>18</sup> ñi (?) A

[II-2-1] As for the first, [namely *ñams su blañ ba*, <<1>> as for the first,] the nine fundamental portals of veneration (*bsñen pa'i gži ma sgo dgu*)<sup>120</sup>, (A) the three veneration of body (*lus*) are: ① The hand-gesture (*phyag rgya*) of the appearance (*cha lugs*) of the proper nature is purified in five bases (*gnas lña*)<sup>121</sup>; ② The hand-gesture of the dominantly turning wheel (*'khor lo*) turns right and left; ③ The hand-gesture of the praise of the sacred body [of the deity], who is creatively visualized, is explained (*bkrol*) in the individual sign (*brda*) [of the practitioner]. (B) The three veneration of speech (*ñag*) are: ④ One recites the fundamental *mantra*, the cause of which is non erroneous, [142b] in the center of the *citta*, the precious mind; ⑤ One recites the *mantra* of the conditions of the creative visualization, riding on wind-horse (*rluñ gi rta*),<sup>122</sup> which is ineffable (*brjod med*); ⑥ One recites the *mantra* of the acts of reciting, like a tortoise-crawling (*nur 'gros*) on the sand. (C) The three veneration of mind (*yid*) are: ⑦ One meditates on the suchness contemplation (*de bžin ñid kyi tiñ ñe 'dzin*) as void (*ston pa*) and without verbalization (*spros bral*); ⑧ One meditates on the all-illuminating contemplation (*kun tu snañ gi tiñ ñe 'dzin*), as having the four immeasurables

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ANTG2 (355.7) supports this correction.

<sup>120</sup> There are three stages in the process of the performance of the Tantric ritual practice of the deity Khro bo gTso bo mchog mkha' 'gyiñ (cf. note on Ži khro, infra p. \*207 n. 129). The main ritual text is entitled: *Khro bo dbañ chen ño mtshar rgyas pa* or *Khro bo dbañ chen* or just *dbañ chen* and *sKabs phrin*. This text is found in BTK = MT 126, but various short and extraneous texts are inserted into it for liturgical purposes (BTK = MT 126, 28-34). There is a commentary on this text: *Khro bo dbañ chen ño mtshar rgyas pa'i mam bśad gsal ba'i sgron ma* by sKyabs ston Rin chen 'od zer (hereafter Khro 'grel, BTK = MT 225). The three stages are referred to as *bsñen sgrub las gsum*. The word *bsñen* here stands for *bsñen pa'i gži ma sgo dgu*, *sgrub* for *sgrub pa'i yan lag bco brgyad*, and *las* for *las kyi mchoñ dgu*. They all refer to the procedural steps in the performance of the ritual: the first group is the preparation while the second group is the main ritual part and the third group the concluding part of the whole ritual. They are all numerated more clearly in ANTG 250.2-252.2 and ANTG2 355.7-358.2.

<sup>121</sup> The five bases (*gnas lña*): (1) *spyi bo*, (2) *mgrin*, (3) *sñiñ ga*, (4) *lte ba*, (5) *gsañ gnas* [*Tshig mdzod chen mo* 1544]

<sup>122</sup> Cf. Snellgrove (1967) 257 n. 10.

gdan<sup>1</sup> dan lha skyed par<sup>2</sup> sgom pa'o // <sup>(142b4)</sup>

**Kun 'dus<sup>3</sup> las /**

bskyed<sup>4</sup> pa'i ① rañ bzin ② dus dan ③ grañs / ④ mtshan ma ⑤ rtags<sup>5</sup> kyi  
bsñen<sup>6</sup> 7-pa yi<sup>7</sup> / sñon du 'gro ba'i rim<sup>8</sup> pa'o // <sup>(142b5)</sup>

ces pa'i 'grel <sup>(A.37b9)</sup> pa<sup>9</sup> las /

① rañ bzin gyi bsñen<sup>10</sup> pa ni / phyag rgya la grañs med de<sup>11</sup> / 'od kyi 'khor  
lo ltar sgyur / sñiñ <sup>(143a1)</sup> po la grañs med de<sup>12</sup> / chu bo'i rgyun ltar bzlas /  
tiñ 'dzin la grañs med de<sup>13</sup> / yid bzin nor bu ltar bsgom / ② dus kyi bsñen<sup>14</sup>  
pa ni / lo zla žag dus so // ③ grañs kyi bsñen<sup>15</sup> <sup>(143a2)</sup> pa ni / brgya stoñ khri  
'bum / ④ mtshan <sup>(A.38a1)</sup> ma'i bsñen<sup>16</sup> pa ni gañ soñ du byed pas / rmi lam  
du 'byuñ ba'o // ⑤ rtags kyi bsñen<sup>17</sup> pa ni / <sup>(143a3)</sup> lha yi<sup>18</sup> rtags mams<sup>19</sup> thon  
thon 'don / ñams sam mñon du 'byuñ ba'o // de la yañ rab<sup>20</sup> mñon ssum<sup>21</sup> /  
'briñ ñams su / tha ma rmi lam <sup>(143a4)</sup> mo //

<sup>22</sup> ces so // <sup>-22</sup>

<<2>> gñis pa sgrub pa'i yan <sup>(A.38a2)</sup> lag <sup>23</sup>-bco brgyad<sup>23</sup> ni / bka'<sup>24</sup> drug po la /  
phyi<sup>25</sup> sku'i sgrub pa drug ni / bkod pa ma 'dal la <sup>(143a5)</sup> sgrub pa'o // nan

<sup>1</sup> bžal yas bdan (?) A

<sup>2</sup> bar AB

<sup>3</sup> Kun 'dus (abbr. KD), BK 170; 12.1.

<sup>4</sup> skyen A, bsñen KD

<sup>5</sup> rtag KD

<sup>6</sup> sñen A, bskyed B; bsñen KD

<sup>7</sup> pa yis A, pa'i KD

<sup>8</sup> rims KD

<sup>9</sup> ≙ 'Grel ñi , MT (= BTK) 191; 143.2-144.2.

<sup>10</sup> sñen A

<sup>11</sup> te A

<sup>12</sup> te A

<sup>13</sup> ste A

<sup>14</sup> sñen A

<sup>15</sup> sñen A

<sup>16</sup> sñen A

<sup>17</sup> sñen A

<sup>18</sup> A om.

<sup>19</sup> nam A

<sup>20</sup> B om.

<sup>21</sup> gsum AB

<sup>22</sup> AB om.

<sup>23</sup> bcwo rgyad A

<sup>24</sup> dka' A

<sup>25</sup> phyi'i A

(*tshad med bži*); ⑨ One meditates on the seed contemplation (*rgyu'i tiñ ñe 'dzin*)<sup>123</sup> to produce from the seed syllable (*yig 'bru*) the celestial palace (*gžal yas*), the throne (*gdan*), and the divinity (*lha*).<sup>124</sup>

It is said in the "Compendium" (*Kun 'dus*):

<<[This is] the preliminary stage (*sñon du 'gro ba'i rim pa*) of the veneration of ① proper nature (*rañ bžin*), ② time (*dus*), ③ number (*grañs*), ④ characteristics (*mtshan ma*), and ⑤ indicator (*rtags*) of creative visualization (*b skyed pa*).>>.

and in its commentary:

<< ① As for the veneration of proper nature (*rañ bžin*), it is innumerable concerning hand-gestures (*phyag rgya*), and it turns like a wheel of light. It is innumerable concerning [143a] its essence [*mantra*] (*sñiñ po*), and one recites it like the flow of a river. It is innumerable concerning contemplation (*tiñ 'dzin*); one meditates on it as on a wish-fulfilling-jewel (*yid bžin nor bu*). ② As for the veneration of time (*dus*), it is the time of the year, the month, and the day. ③ As for the veneration of number (*grañs*), it is a hundred (*brgya*), a thousand (*ston*), ten thousand (*khri*), and a hundred thousand (*'bum*). ④ As for the veneration of characteristics (*mtshan ma*), whatever happened in the past (*gañ soñ du byas pa*) appears in the dream. ⑤ As for the veneration of indicator (*rtags*), the indicators of the divinity spring out (*thon thon 'don*) and appear either mystically (*ñams*)<sup>125</sup> or perceptibly (*mñon du*). Among them also, the highest is perception (*mñon sum*), the middle is mystical experience (*ñams su*), and the lowest is a dream (*rmi lam*).>>.

<<2>> As for the second, namely the eighteen branches of realization

<sup>123</sup> Cf. BGSB 145b1.

<sup>124</sup> There is no indication in our BGSB, but according to ANTG 250.2 and ANTG2 355.8 the passage from "(A) *lus kyi*" until "*sgom pa'o*" is a citation from the *sñan rgyud*.

<sup>125</sup> *ñams* is the state between *rmi lam* and *mñon du*.



<sup>1</sup>gsuñ gi<sup>-1</sup> sgrub pa drug ni / sñiñ po sñags su sgrub pa'o // gsañ ba thugs kyi  
sgrub pa drug ni / byañ chub <sup>(143b1)</sup> sems su sgrub pa'o // **Kun 'dus**<sup>2</sup> las /

sgrub pa lus <sup>(A.38a3)</sup> ñag yid gsum gyis //

sku gsuñ<sup>3</sup> thugs su bsgrub<sup>4</sup> pa 'o //

ces so // yañ **dBal mo** <sup>(143b2)</sup> **las thig**<sup>5</sup> las /

bsñen<sup>6</sup> pa dañ ni ñe bsñen<sup>7</sup> dañ / bsgrub<sup>8</sup> pa<sup>9</sup> dañ ni bsgrub<sup>10</sup> chen po /  
mnam pa bži ru śes par bya /

ces so //

de yi <sup>(143b3)</sup> re re la yañ / phyi nañ gsañ gsum mthar thug dañ bžir <sup>(A.38a4)</sup>

gsuñ<sup>11</sup> so // yañ **Gab pa gsañ rgyud**<sup>12</sup> las /

(A) bdag la ltos pa'i <sup>(143b4)</sup> bsñen<sup>13</sup> bsgrub bži ni / ① rañ rgyud lhar gnas pa  
bsñen<sup>14</sup> pa / ② rañ ñid gtso<sup>15</sup> bor gyur pa ñe bsñen<sup>16</sup> / ③ thabs śes rol pa  
ni sgrub pa / <sup>(143b5)</sup> ④ rdzogs rim<sup>17</sup> mthar<sup>18</sup> phyin ni sgrub chen no // (B) lha la  
ltos pa'i<sup>19</sup> bsñen<sup>20</sup> sgrub bži ni / <sup>(A.38a5)</sup> ❶ dam tshig sems dpa' bskyed

<sup>1</sup> gsañ ba'i B

<sup>2</sup> Kun 'dus (abbr. KD), BK 170; 12.1-2.

<sup>3</sup> bsuñ A

<sup>4</sup> bsgrubs KD

<sup>5</sup> dBal mo las thig (abbr. BL), BK 148; 261.6.

<sup>6</sup> sñen A

<sup>7</sup> sñen A

<sup>8</sup> bsgrubs BL

<sup>9</sup> BL om.

<sup>10</sup> bsgrubs BL

<sup>11</sup> gsuñ AB

<sup>12</sup> N.I.

<sup>13</sup> sñen A

<sup>14</sup> sñen A

<sup>15</sup> rtso A

<sup>16</sup> sñen A

<sup>17</sup> rims A

<sup>18</sup> 'thar A

<sup>19</sup> ba'i AB

<sup>20</sup> sñen A

(*sgrub pa'i yan lag bco brgyad*),<sup>126</sup> in all six teachings (*bka' drug*),<sup>127</sup> the six external realizations of the sacred body (*sku*) are the realization of construction, namely the three-dimensional maṇḍala (*ma 'dal*); The six internal realizations of sacred speech (*gsuñs*) are the realization of essence *mantra* (*sñiñ po sñags*); The six secret realizations of the sacred mind (*thugs*) are the realization [143b] of thought of enlightenment (*byañ chub sems*). It is said in the "Compendium" (*Kun 'dus*):

<<Realization is to realize the sacred body, speech, and mind (*sku gsuñ thugs*) by means of the ordinary body, speech, and mind (*lus ñag yid*) [of the practitioner].>>.

Further, it is said in the "Drop of the Action of the dBal mo spirits" (*dBal mo las thig*):

<<[Veneration-realization] should be known as four kinds, namely veneration (*bsñen pa*), full veneration (*ñe bsñen*), realization (*bsgrub pa*), and great realization (*bsgrub pa chen po*).>>.

Concerning each of them also, thus are explained [as having] three [aspects], namely, external, internal, and secret, and with ultimate as a fourth.

Further, it is said in the "Hidden Secret Treatise" (*Gab pa gsañ rgyud*):

<<(A) The four veneration-realizations depending on [the practitioner] himself (*bdag la ltos pa*) are: ① the veneration is that the [practitioner's] own mind-stream (*rañ rgyud*) resides as the divinity; ② the full veneration is that [the practitioner] himself becomes the principal [divinity]; ③ the realization is the play (*rol pa*) of skillful means and gnosis (*thabs ses*); ④ the great realization is the ultimate process of perfection (*rdzogs rim mthar phyin*).

(B) The four veneration-realizations depending on the divinity (*lha la ltos pa*) are: ❶ the veneration is that the Samayasattva (*dam tshig sems dpa'* =

<sup>126</sup> See the note on *bsñen pa'i gzi ma sgo dgu*, *supra* n.120.

<sup>127</sup> Cf. BGSB 141b2. See *supra* n. 112.

pa bsñen<sup>1</sup> pa / <sup>(144a1)</sup> ② ye śes sems dpa' dbyiñs stim ñe bsñen<sup>2</sup> / ③ ži khro ji  
sñed bskyed<sup>3</sup> pa bsgrub<sup>4</sup> pa / ④ mchod pa'i gnas<sup>5</sup> su gyur pa sgrub chen /

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<sup>1</sup> sñen A  
<sup>2</sup> sñen A  
<sup>3</sup> skyed A  
<sup>4</sup> sgrub A  
<sup>5</sup> byas B

practitioner) visualizes [himself] creatively [as god]; [144a] ❷ the full veneration is that the Jñānasattva (*ye śes sems dpa'*) is absorbed (*stim*) in the celestial sphere (*dbyiñs*)<sup>128</sup>; ❸ the realization is that [the practitioner] visualizes creatively as many peaceful and wrathful divinities (*ži khro*)<sup>129</sup> [as there are]; ❹ the great realization is that [the practitioner] becomes the object of the offerings (*mchod pa'i gnas*).

<sup>128</sup> Here it is apparent that there is a contradiction in the statements from two different sources regarding the meaning of the word *ñe bsñen*: in one case it is said that it refers to the absorption of *ye śes sems dpa'* into the celestial sphere (*ye śes sems dpa' dbyiñs stim*), that is to say that the *ye śes smes dpa'* deity is allowed to return to the celestial sphere. In the other case it is stated that the word *ñe bsñen* refers to the invitation of *ye śes sems dpa'* from the celestial sphere (*dbyiñs nas spyan drañs ñe bsñen no /*: BGSB 144a5).

<sup>129</sup> The word *ži khro* stands for *ži ba dañ khro bo*, "peaceful and wrathful deities," which generally includes deities that have peaceful and wrathful aspects. It is defined as *thugs ñid ži ba'i ñañ tshul las / thugs rjes 'khros (sic, read khros) pa'i tshul ston pa /* (sKabs phrin, BTK = MT 126-32, p. 1036.1), "the wrathful aspect is shown through compassion from the peaceful aspect of the natural mind." In the Bon tradition, a wrathful tutelary deity (*yi dam*) is usually presented as being originated from a peaceful deity, e.g. the peaceful aspect of wrathful dBal gsas rñam pa, Lha rgod Thog pa and Khro bo gTso mchog mkha' 'gyiñ is Kun bzañ gšen lha, who is a peaceful deity (BTK = MT 126-26, p. 512.3). These three wrathful deities belong to the category of rituals known as the sPyi spuñs cycle. The peaceful aspect of Ge khod is Ati Mu wer [cf. *Ge khod me ri 'khyil ba dba'i gi rgyud*, BK 163, p. 127.5], and that of Phur pa is Ma pañ dByiñs chen [cf. *Ñon moñs rañ grol gyi rgyud*, BK 160, p. 155.1]. The three deities of the sPyi spuñs cycle, as well as Ge khod and Phur pa are known as gSas mkhar mchog lña, the "Five Excellent Ones of the gSas citadel," see LShDz (Karmay, 1972) 45, n. 2. For a painting of dBal gsas, gTso mchog, and Ge khod, see Kvarene (1995) Plates 28, 26, 30. Each of these deities has a tantric source. For the Six Tantras of the deity Khro bo gTso mchog, see Index of BGSB (2007) 290-91; for the Nine Tantras of the deity Phur pa, see Index of BGSB (2007) 314-15; for the Five Tantras of the deity Ge khod, see Index of BGSB (2007) 294. Apart from these individual deities, which the word *ži khro* covers, there is a particular ritual cycle also known by the same term *ži khro* that has the peaceful deity Kun snañ khyab pa and its retinue, 45 in all, and Khro bo gTso bo mkha' 'gyiñ and its retinue, 62 in all. This *Ži khro* ritual cycle is in 2 volumes (BTK = MT 126-127). For a study of a most remarkable Bon thangka depicting a practitioner who conjures up the deities of the *Ži khro* cycle on his body, see Blezer (2007) 180-205. For the *mañdala* of 42 peaceful deities (*ži lha*) and 58 wrathful deities (*khro lha*) in the Buddhist tradition of rÑiñ ma pa school, see W. Y. Evans-Wentz, *The Tibetan Book of the Dead*, Oxford University Press, 1960 (repr. New York, 1970), opposit pages 118 and 136; Shinjō Kawasaki, *Tibet no Shisha no Sho* (Japanese translation of the *Bar do thos grol*), Chikuma Gakugei Bunko, Tokyo, 1993, Frontispieces.

(144a2) (C) 'phrin las la ltos pa bži ni / ① žugs nas dkyil 'khor byin gyis  
rlobs pa ni bsñen<sup>1</sup> pa / ② mtshams<sup>2</sup> nas tshogs<sup>3</sup> (A.38a6) kyi bar ni ñe (144a3)  
bsñen<sup>4</sup> / ③ de nas gtor<sup>5</sup> ma ma btañ<sup>6</sup> bar ni sgrub pa<sup>7</sup> / ④ gtor<sup>8</sup> ma btañ<sup>9</sup>  
nas rdzogs pa'i bar ni sgrub chen /  
ces dañ /

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<sup>1</sup> sñen A

<sup>2</sup> 'tshams A

<sup>3</sup> 'tshas A

<sup>4</sup> sñen A

<sup>5</sup> rtor AB

<sup>6</sup> skyañs A, bskeyañ B

<sup>7</sup> ba AB

<sup>8</sup> rtor A

<sup>9</sup> tañ A

(C) The four [veneration-realizations] depending on the *phrin las*<sup>130</sup> method are: ① The veneration is the consecration (*byin gyis rlobs pa*) of the *maṇḍala* (*dkyil 'khor*), after the [practitioner's] entrance [into it]; ② the full veneration is from [the ritual of] demarcation (*mtshams*)<sup>131</sup> until [the ritual of] the cakes (*tshogs*)<sup>132</sup>; ③ the realization is from that [point] until just before offering the torma offerings (*gtor ma ma btañ bar*)<sup>133</sup>; ④ the great realization is from after offering the torma offerings until the completion [of the ritual].>>>

<sup>130</sup> *Phrin las* is the performance of the ritual in its totality. Cf. BGSB 124a3-4; BGSBTr \*71.

<sup>131</sup> In Bon tantric rituals the word *mtshams* is used in combination with other words to indicate three types of perimeters: *phyi mtshams*, the "outer perimeter," *bar mtshams* the "intermediate perimeter" (also known as *nan mtshams*, the "inner perimeter"), and *gsañ mtshams*, the "secret perimeter." They are a part of the nine *bsñen pa'i gzi ma*, see ANTG 251.1, and ANTG2 356.6. The "outer perimeter" is normally marked with four wooden tablets or stone slabs, one in each of the four directions of the practitioner's retreat. These four bear paintings of four deities who are entrusted to guard the practitioner's place: the east, a white lion-headed man (*mi dkar señ ge mgo bo can*), the north, a red boar-headed man (*mi dmar phag rgod mgo bo can*), the west, a blue dragon-headed man (*mi sñon 'brug gi mgo bo can*), and the south, a black bear-headed man (*mi nag dom gyi mgo bo can*): BTK = MT 126-29, pp.997-1005. For paintings of these deities, see Kvaerne (1985) Plate 28, Nos.60-63. These deities are also called the *rgyal po chen po bzi* and *la bo chen po bzi*. The "inner perimeter" refers to more religious guardians of the place (BTK = MT, 126-29, pp.1005-16). The "secret perimeter" refers to the meditation in which the practitioner himself assumes the form of the main deity, namely, Khro bo gTso mchog mkha' 'gyiñ (BTK = MT 126-33, pp.1077-80).

<sup>132</sup> The word *tshogs* here refers to a sacrificial cake made of various ingredients, such as mainly roasted barley flour, dried cheese, molasses, and dried fruits. It is for offering and is called *tshogs kyī mchod pa*. Part of it is offered to deities, and the remainder is used for a feast for the practitioners. The offering of the *tshogs* is the 5th step in the 18 branches of realisation (*sgrub pa'i yan lag bco brgyad*), see ANTG 251.3, ANTG2 357.3. See also KP text itself (BTK = MT 126-33, p.1121-25). The offering of the *tshogs* is also called *tshogs 'khor*, the usage of which term may have been influenced by the practice of the *gaṇacakra* of the Buddhist tradition. The term *tshogs 'khor* is not attested in the KP text itself. For the *gaṇacakra*, see Lalou (1965); Davidson (2002) 318-322; Shizuka (2007).

<sup>133</sup> The term *gtor ma*, normally transcribed as torma, is often taken to mean a simple sacrificial cake offering in Bon and Buddhist rites. In fact, it has a complex of symbolic meaning, hence is not always just an offering. There are mainly two types of *gtor ma*: *rten gtor* and *rgyun gtor*. The *rten gtor* is used as a representation of the tutelary deities, while the *rgyun gtor* is used as an offering to them. The making of the *rten gtor* involves a high level of artistic skill and is kept until towards the end of the rite. By contrast, the *rgyun gtor* is an ordinary one easy to make, is offered as often as is required, and needs to be renewed day by day. For illustrations of the types of *gtor ma*, see Secret Visions, Plates, 26, 27 and 28.

bsñen<sup>1</sup> pa tsam na zug <sup>(144a4)</sup> thon gñis //

<sup>2</sup>-sgrub pa tsam na zug thon gñis<sup>-2</sup> //

sgrol ba sgrub pa chen po'i dus

ces pas / sgrub chen ni las <sup>(A.38a7)</sup> sbyor du gsuñ ste / **Ñon moñs rañ grol**<sup>3</sup> las /

bdag <sup>(144a5)</sup> ñid lhar gsal bsñen<sup>4</sup> pa la //

dbyiñs nas spyan drañs ñe bsñen<sup>5</sup> no //

gñis su med pa<sup>6</sup> sgrub pa la /

las la sbyar bas sgrub chen no // <sup>(144b1)</sup>

ces so //

<<3>> gsum pa las sbyor ni / **Kun 'dus**<sup>7</sup> las /

las <sup>(A.38b1)</sup> ka<sup>8</sup> 'phrin las rnam<sup>9</sup> bži las<sup>10</sup> //

ji ltar mthun pa'i<sup>11</sup> <sup>12</sup>-sgrub pa<sup>-12</sup> gdags<sup>13</sup> <sup>(144b2)</sup>

ces pas /

ži ba byañ chub gtso len gyi las / rgyas pa tshe 'das don byed kyi las /

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<sup>1</sup> sñen A

<sup>2</sup> B om.

<sup>3</sup> ≙ Ñon moñs rañ grol, BK 160; 248.1-2: dbyiñs nas spyan drañs sñen pa yin / bdag ñid lhar gsal ñe bsñen yin / gñis su med par sgrub pa dge / lhun grub rtags thon las sbyor rtsal /.

<sup>4</sup> sñen A

<sup>5</sup> sñen A

<sup>6</sup> pa'i AB

<sup>7</sup> Kun 'dus (abbr. KD), BK 170; 12.2-3.

<sup>8</sup> sbyor KD

<sup>9</sup> rnam KD

<sup>10</sup> la KD

<sup>11</sup> ba'i AB

<sup>12</sup> bsgrubs la KD

<sup>13</sup> bdags A

and, as it is said [also in the same treatise]:

<<In the simple veneration there are two [elements], erecting (*zug*) and removing (*thon*).<sup>134</sup> In the simple realization there are two [elements], erecting (*zug*) and removing (*thon*). Liberation [occurs] at the time of the great realization.>>, the great realization is explained as the violent acts (*las sbyor*). It is said in the "Self-Release of the Defilements" (*Ñon moñs rañ gro!*):

<<While the veneration is to visualise [the practitioner (*dam tshig sems dpa'*)] himself (*bdag ñid*) as the god, the full veneration is to invite [the god (*ye śes sems dpa'*)] from the sphere (*dbyiñs*). While the realization is without duality [between the practitioner himself and the god], the great realization [occurs] by means of the violent acts (*las la sbyar ba*).>>. [144b]

<<3>> As for the third, namely violent acts (*las sbyar*), as it is said in the "Compendium" (*Kun 'dus*):

<<The act (*las ka*) is [performed] through four kinds of acts (*phrin las rnam bži*)<sup>135</sup>, and fastens (*gdags*) the realizations corresponding [to each of the four kinds of acts].>>.

<<The peaceful act (*ži ba*) is the act to get enlightenment principally. The

<sup>134</sup> As we have seen, there are several ways of interpreting what is known as the four "veneration-realisation," (*bsñen bsgrub bži*). These are in fact a brief way of understanding the steps of the ritual procedures (cf. note 120 on *bsñen pa'i gži ma sgo dgu*). The word *zug thon* is an abbreviation for *zug pa* (to erect, plant) and *thon pa* (to remove or depart), e.g., *phyi tho gzug pa*, "erecting the outer mark" (*Khro 'grel*, BTK = MT 225, p.153); *gñen po thon pa*, "removing of the *gñen po*" (*Khro 'grel*, BTK = MT 225, p.177). The word *gñen po* as a description of the four deities is not attested in other texts. For further discussions on the *tho*, see *bsKyed rdzogs* by Śar rdza, BTK = MT 287, pp.48-49. It is interesting to note that these four deities are described as *ther zug pa* (BTK = MT 126-29, pp.1000-1004). The words *zug* and *thon* in this context therefore refer to the erecting and removing of the boundary marks (*tho or mtshams tho*), which are erected when a practitioner goes into retreat to begin his ritual practice. This boundary marking is designated as the first step of the 18 branches of realisation, cf. ANTG 251.3 and ANTG2 357.2. The *mtshams tho* are removed when the retreat ends.

<sup>135</sup> The four kinds of acts are the peaceful act (*ži ba*), the increasing act (*rgyas pa*), the conquering act (*dbañ*), and the wrathful act (*drag po*), as we see them in the next citation in our text. Cf. also Snellgrove, D. L. (1957), *Buddhist Himālaya*, Oxford, pp. 257-8.



dbañ slob bu rgyud grol gyi las / drag po dgra <sup>(144b3)</sup> bgegs<sup>1</sup> 'dul ba'i las /  
ces so //

[II-2-2] gñis <sup>(A.38b2)</sup> pa la [II-2-2-a] <sup>2</sup>-spyi ltar<sup>2</sup> na / **ITa ba khyuñ chen**<sup>3</sup> las /  
bskyed<sup>4</sup> pa'i blo la rdzogs pa'i sems yin <sup>(144b4)</sup> ste / rdzogs chen mtha<sup>5</sup> bral  
blo ños lta /

ces dañ / **'Grel**<sup>6</sup> **ñi**<sup>7</sup> las /

<sup>A</sup>bdag <sup>8</sup> dam tshig sems dpa' <sup>9</sup>-bskyed rim<sup>9</sup> gyi<sup>10</sup> tshul du ñams <sup>(144b5)</sup> su  
blañs pas<sup>11</sup> / bdag gi<sup>12</sup> sras su bde bar gśegs <sup>(A.38b3)</sup> pa ruñ bar bya<sup>13</sup> /<sup>A</sup> <sup>B</sup>-lha  
ye śes sems dpa' rdzogs <sup>14</sup>-rim gyi<sup>14</sup> tshul du ñams su blañs pas / bde gśegs  
kyi sras bdag ruñ bar bya<sup>15</sup> / gñis med las kyi sems dpa' rdzogs pa chen  
po'i tshul du ñams su blañs pas / 'gro ba'i don rgya lag phyad<sup>16</sup> par bya /<sup>B</sup>

<sup>1</sup> dgegs AB

<sup>2</sup> phyir stan A

<sup>3</sup> ITa ba khyuñ chen (BK 148; pp. 3-151). However, the passage in question is not found in the presently available ITa ba khyuñ chen.

<sup>4</sup> skyed A

<sup>5</sup> 'tha' A

<sup>6</sup> 'brel A

<sup>7</sup> Passage A is found in the 'Grel ñi (abbr. GN), MT (= BTK) 191; 82.3, but passage B is not found.

<sup>8</sup> GN inserts gis.

<sup>9</sup> skyed rims A

<sup>10</sup> pa'i GN

<sup>11</sup> ste GN

<sup>12</sup> gis GN

<sup>13</sup> byas A

<sup>14</sup> rims kyi A

<sup>15</sup> byas A

<sup>16</sup> chad A

increasing act (*rgyas pa*) is the act to benefit the deceased (*tshe 'das*). The conquering act (*dbañ*) is the act to liberate the mind-stream of the disciple. The wrathful act (*drag po*) is the act to subdue the foes and impellers (*dgra bgegs*).>>.

[II-2-2] As for the second, [namely three kinds of creative visualization and completion (*bskyed rdzogs nam gsum*)], [II-2-2-a] in general (*spyir*), it is said in the "Great *Garuḍa* of the View" (*ITa ba khyuñ chen*):

<<While the mind (*blo*) is visualized, the mind (*sems*) is completed. [One should] see the surface of the mind (*blo ños*) of the great perfection beyond extremes.>>.

and it is said in the "Sun [Ray] Commentary" (*'Grel ñi*)<sup>136</sup>:

<<As I (= practitioner) practice as Samayasattva (*dam tshig sems dpa'*) in the manner of the process of creative visualization (*bskyed rim*), the Sugata can be my son. As [I] practice the Jñānasattva (*ye śes sems dpa'*) in the manner of the process of completion (*rdzogs rim*), I can be the son of the Sugata. As [I] practice the non-dual Karmasattva (*las kyi sems dpa'*)<sup>137</sup> in the manner of the great perfection (*rdzogs pa chen po*), [I] should act for the benefit of the

<sup>136</sup> The '*Grel ñi* is the commentary on the *Kun 'dus*, and its full title is *Kun 'dus rin chen rtsa rgyud kyi 'grel pa ñi zer*. See BGSB (2007) Index.

<sup>137</sup> The phrase *las kyi sems dpa'* refers to the embodiment of *dam tshig sems dpa'* and *ye śes sems dpa'*, that is to say, in the *bskyed rim* practice the practitioner first visualizes a deity in front of him (*mdun bskyed*), and then he visualizes himself as a deity (*bdag bskyed*). When the visualized deity in front eventually unites with that of himself, the practitioner becomes the *dam tshig sems dpa'* deity, which process enables him to make the *ye śes sems dpa'* come down from the celestial sphere. When the *ye śes sems dpa'* unites with the *dam tshig sems dpa'*, the union of both *sems dpa'* is then called *las kyi sems dpa'*, implying that in this state of meditation the practitioner is believed to be able to engage in bringing benefits to himself and others, cf. BTK = MT 126-19, pp.488-89, 619. The notion of *las kyi sems dpa'* is not mentioned by Sa skya paṇḍita Kun dga' rgyal mtshan in his *sDom gsum rab dbye* (Sa skya bka' 'bum, Vol. 1, No. 24, pp.311-1-3, 311-3-5) in which he discusses the meditational process of *dam tshig sems dpa'* and *ye śes sems dpa'*. This suggests that the notion of *las kyi sems dpa'* was not part of the Buddhist tantric meditation in his time. However, this needs to be further researched.

ces so // <sup>(A.38b4)</sup>

[II-2-2-b] bye brag tu bstan<sup>1</sup> na <1> bskyed<sup>2</sup> pa mam bži ni / sÑags sñan  
rgyud<sup>3</sup> las /

<sup>(145a1)</sup> ① chu la<sup>4</sup> ña ldañ<sup>5</sup> du skyed pa dañ / ② <sup>6</sup>gser ser po<sup>6</sup> ltar skyed<sup>7</sup> pa  
dañ / ③ chu dañ chu zla ltar skyed<sup>8</sup> pa dañ / ④ pha la <sup>(145a2)</sup> bu skye ba  
ltar skyed pa'o //

ces pas / chu la<sup>9</sup> ña ldañ<sup>10</sup> ni / bdag <sup>(A.38b5)</sup> lha ru <sup>11</sup>kroñ rdzogs<sup>11</sup> su sgoms pas /  
brdzus skyes su skye ba'i sgo khegs<sup>12</sup> // <sup>(145a3)</sup> <sup>13</sup>gser ser po<sup>13</sup> ni / bdag las lha  
logs na mi gžan<sup>14</sup> par sgoms pas / drod skyes kyi sgo khegs // chu dañ chu zla  
ni / <sup>(145a4)</sup> bdag gi thugs tsi ta <sup>15</sup>rin po che'i<sup>15</sup> sgo khañ nas zla 'od ltar 'phros te /  
'gro <sup>(A.38b6)</sup> ba la thugs rje chu zla ltar śar bas / sgoñ <sup>(145a5)</sup> skyes kyi sgo khegs<sup>16</sup>  
// pha la bu skyes ni / bdag gtso<sup>17</sup> bo yab yum gyi sbyor mtshams nas / 'khor  
rnams skyed<sup>18</sup> pas mñal <sup>(145b1)</sup> skyes khegs<sup>19</sup> so //

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<sup>1</sup> stan A

<sup>2</sup> skyed A

<sup>3</sup> N.I.

<sup>4</sup> las AB, cf. la (ANTG 253.3, ANTG2 359.2, MCTR 198.10)

<sup>5</sup> ltar AB, cf. MCTR 198.10 chu la ña ldañ, BGSB 145a2 chu ña ldañ

<sup>6</sup> gser skyem gser po AB

<sup>7</sup> bskyed B

<sup>8</sup> bskyed B

<sup>9</sup> AB om., cf. MCTR 198.12 la

<sup>10</sup> lta B

<sup>11</sup> groñs tsogs A

<sup>12</sup> khyegs A

<sup>13</sup> gser skyem gser po B

<sup>14</sup> žan B, śan A

<sup>15</sup> rin chen por che'i (?) A

<sup>16</sup> khyegs A

<sup>17</sup> rtso A

<sup>18</sup> bskyed B

<sup>19</sup> khyegs A

beings uninterruptedly (*rgya lag phyad par*)<sup>138</sup>.>>.

[II-2-2-b] If one explains in particular (*bye brag tu*), [<1> the first topic is the process of creative visualization (*bskyed rim*), and] as the four kinds of visualizations (*bskyed pa*)<sup>139</sup> are explained in the "Oral Transmission of the Mantra" (*sÑags sñan rgyud*): [145a]

<<[The four kinds of the visualizations are] ① visualization as the emergence of a fish in the water (*chu la ña ldañ du skyed pa*), ② visualization like the yellow color of gold (*gser ser po*), ③ visualization like the water and the reflection of the moon in the water (*chu dan chu zla*), and ④ visualization like the birth of a son to his father (*pha la bu skye ba*).>>,

concerning [the metaphor of] the emergence of a fish in the water (*chu ña ldañ*), as [the practitioner] meditates uprightly and perfectly (*kroñ rdzogs*)<sup>140</sup> on himself as god, the door of birth as a miraculous birth (*brdzus skyes*) is shut. Concerning [the metaphor of] yellow gold, as [the practitioner] meditates on the god as not being different from himself, the door of birth from moist heat (*drod skyes*) is shut. Concerning [the metaphor of] the water and the reflection of the moon in the water (*chu dan chu zla*), as the [practitioner's] own mind spreads as moonlight from the vestibule (*sgo khañ*) of the precious heart (*tsi ta rin po che*), and the compassion for the beings appears as the reflection of the moon in the water, the door of egg birth (*sgoñ skyes*) is shut. Concerning [the metaphor of] the birth of a son to his father (*pha la bu skyes*), as [the practitioner] himself as the principal [god] (*gtso bo*) produces the attendants (*'khor mams*) from the place of union (*sbyor mtshams*) between the male and

<sup>138</sup> Cf. Minpaku Lexicon 47: *rgya lag phyad* = *rgyun mi chad pa'i don / dper na 'gro don rgya lag phyad* = uninterrupted, continuous, without stopping, ex. to work for the sake of beings, uninterruptedly.

<sup>139</sup> Probably the intention of Tre ston here is to distinguish *skyed pa* of the four ordinary births and *bskyed pa* of the process of visualization (*bskyed rim*), and to say that *bskyed pa* of the *bskyed rim* does not correspond to any of *skyed pa* of the four births.

<sup>140</sup> The term *kroñ rdzogs* is not found in any dictionary.

'Grel **ñi**<sup>1</sup> las /

rgyu'i tiñ 'dzin<sup>2</sup> sgoms pas<sup>-2</sup> / <sup>3</sup>skye ba bzi'i srid pa<sup>-3</sup> / 'khor ba'i žiñ<sup>(A.38b7)</sup>  
sa<sup>4</sup> <sup>5-1</sup>phel bar byed pa de<sup>-5</sup> <sup>(145b2)</sup> bzlogs so<sup>6</sup> //

ces so //

<2> gñis pa rdzogs rim<sup>7</sup> <2-1> snañ rdzogs ni / goñ gi bskyed<sup>8</sup> pa mams  
sems kyi gsal cha la / de ñid kyi ño bos <sup>(145b3)</sup> stoñ pas me loñ gi gzugs brñan<sup>9</sup>  
nam gža'<sup>10</sup> tshon gyi ri mo lta bu'o // **Me ri 'bar ba'i rgyud**<sup>11</sup> las /

dran pa tsam gyis <sup>(A.39a1)</sup> gsal la <sup>(145b4)</sup> rdzogs /

ces so //

de nas sems gsal tsam na stoñ / stoñ tsam<sup>12</sup> na gsal bas / bskyed<sup>13</sup> rdzogs dus  
mñam<sup>14</sup> mo // **gSañ ba don 'grel**<sup>15</sup> <sup>(145b5)</sup> las /

tiñ 'dzin zuñ 'jug ma šes na //

rkun ma khañ stoñ ñul ba 'dra<sup>16</sup> //

ces dañ / **Me ri 'khor lo gsañ ba'i** <sup>(A.39a2)</sup> **rgyud**<sup>17</sup> las /

de <sup>(146a1)</sup> lta bu'i lha sku gsal sgom<sup>18</sup> na<sup>19</sup> //

bsod nams tshogs kyañ rdzogs par 'gyur //

de ñid chu zla'i tshul šes na // <sup>(146a2)</sup>

ye<sup>20</sup> šes tshogs kyañ rdzogs par 'gyur //

ces so //

<2-2> stoñ rdzogs ni / phyi rgyud kyis ye<sup>21</sup> šes dbyiñs su skyod<sup>22</sup> / dam tshig

<sup>1</sup> ≙ 'Grel ñi (abbr. GN), MT 191; 81.1.

<sup>2</sup> sgom dgos pa'i rgyu mtshan GN

<sup>3</sup> GN om.

<sup>4</sup> pa B

<sup>5</sup> rgyu nas GN

<sup>6</sup> s-ho A, pa'i phyir sgom ste GN

<sup>7</sup> rims A

<sup>8</sup> skyed A

<sup>9</sup> sñan A

<sup>10</sup> ža A

<sup>11</sup> See "Me ri 'bar ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

<sup>12</sup> rtsam A

<sup>13</sup> skyed A, skye B

<sup>14</sup> gñam A

<sup>15</sup> N.I.

<sup>16</sup> 'gra A

<sup>17</sup> See "Me ri 'khor lo gsañ ba'i rgyud" in Index of BGSB (2007). Passage in question N.F.

<sup>18</sup> sgoms A

<sup>19</sup> nas AB

<sup>20</sup> yi A

<sup>21</sup> yi A

<sup>22</sup> skyed B

the female [gods] (*yab yum*), the door of [145b] womb birth (*mial skyes*) is shut.

It is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<By the meditation of the seed contemplation (*rgyu'i tin ñe 'dzin*),<sup>141</sup> the existences of the four births, which develop the field of transmigration, are extinguished.>>.

<2> As for the second [topic], the process of completion (*rdzogs rim*), [in it, as for the first,] <2-1> the completion of the appearance (*snañ rdzogs*), the above [mentioned] four births [occur] in the clear part of the mind [but] are void by their real nature (*de ñid kyi ño bo*); [therefore, they are] like a reflection in the mirror or a picture of a rainbow. It is said in the "Treatise of the Flaming Fire-Mountain" (*Me ri 'bar ba'i rgyud*):

<<It is clear and completed just by mindfulness (*dran pa*).>>.

Then, as the mind is void when it is just clear, and as it is clear when it is just void, the creative visualization and the completion (*bskyed rdzogs*) occur at the same time. It is said in the "Commentary of the Secret Meaning" (*gSañ ba don 'grel*):

<<If one does not understand the union (*zuñ 'jug, yuganaddha*) of the [two] contemplations, that is like a thief wandering in an empty house.>>.

and in the "Secret Treatise of the Wheel of the Fire-Mountain" (*Me ri 'khor lo gsañ ba'i rgyud*):

<<When one meditates clearly [146a] on such body of the god, the accumulation (*tshogs*) of merits (*bsod nams*) also will be completed. When one knows reality (*de ñid*) [in] the manner of a reflection of the moon in the water (*chu zla'i tshul*), the accumulation (*tshogs*) of wisdom (*ye śes*) also will be completed.>>.

<2-2> As for the completion of voidness (*ston rdzogs*), according to the

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<sup>141</sup> Cf. BGSB 142b3.

pa bdag la bsdus<sup>1</sup> / <sup>(146a3; A.39a3)</sup> nañ rgyud kyis gñis ka<sup>2</sup> bdag la bsdus<sup>3</sup> te / **sKabs**

<sup>5</sup> **phrin**<sup>4</sup> las<sup>5</sup> /

dbyiñs su<sup>6</sup> sku skyod<sup>7</sup> kloñ du lha ma<sup>8</sup> 'dus /

ces dañ /

lha skyod na dños grub <sup>(146a4)</sup> yal

ces **sNags rgyud**<sup>9</sup> las bśad do //

rjes la 'khor mams gtso<sup>10</sup> bo la bsdus<sup>11</sup> nas / gtso<sup>12</sup> bo bdag la thim / bdag

kyañ<sup>13</sup> stoñ ñid du rdzogs <sup>(146a5)</sup> pa'o // <sup>(A.39a4)</sup> **Kun 'dus**<sup>14</sup> las /

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<sup>1</sup> sdud la A

<sup>2</sup> kar AB

<sup>3</sup> sdus A

<sup>4</sup> sKabs phrin (abbr. KP), BTK 126; 1128.5.

<sup>5</sup> las A, phrin B

<sup>6</sup> nas KP

<sup>7</sup> bskyed KP

<sup>8</sup> la A, ma KP

<sup>9</sup> N.I.

<sup>10</sup> rtso A

<sup>11</sup> sdus A

<sup>12</sup> rtso A

<sup>13</sup> yañ A

<sup>14</sup> ≙ Kun 'dus, BK 170; 10.3-4.

external tantra (*phyi rgyud*),<sup>142</sup> the Jñāna[sattva] (*ye śes [sems dpa']*) moves away in the celestial sphere (*dbyiñs*), and the Samayasattva (*dam tshig pa*) is dissolved into [the practitioner] himself (*bdag*). According to the internal tantra (*nañ rgyud*),<sup>143</sup> both [Jñānasattva and Samayasattva] are dissolved into [the practitioner] himself (*bdag*). It is said in the "Act of the Occasion" (***sKabs phrin***):

<<The sacred body (*sku*) [of the Jñānasattva] moves away in the celestial sphere (*dbyiñs*), and is not<sup>144</sup> dissolved into the god (= *dam tshig sems dpa'*) in the expanse of space (*kloñ*).<sup>145</sup>>>.

and it is explained in the "Treatise of *Mantra*" (*sÑags rgyud*):

<<If the god moves away, the accomplishment (*dños grub, siddhi*) disappears.>>.

Afterwards, the attendants (*'khor rnams*) having been dissolved (*bsdus*) into the principal [god] (*gtso bo*), the principal god is absorbed (*thim*) into [the practitioner] himself (*bdag*). [The practitioner] himself also is completely dissolved (*rdzogs*) into the voidness (*ston ñid*). It is said in the "Compendium" (***Kun 'dus***):

<sup>142</sup> The words *phyi rgyud*, *nañ rgyud*, and *gsañ rgyud* designate a loose classification of the Bon scriptures that have a connection with rituals. Here the word *rgyud* does not have the sense of Tantra. The *phyi rgyud* are rituals that are purely related to *sūtra* while *nañ rgyud* and *gsañ rgyud* cover tantric rituals. These are further divided into many more subdivisions. For a more detailed account of these, see Śar rdza bKra śis rgyal mtshan, *gSañ ba sñags kyi bsñen bsgrub las gsum rnām par 'byed pa lha gñen śel sgoñ* (BTK = MT 287, pp. 9-11).

<sup>143</sup> See the previous note.

<sup>144</sup> This is a tricky phrase. It appears in a context where the practitioner makes confessions, hence in the negative form *lha ma 'dus*, "deities not subsumed into one's mental sphere." "I confess that I have complained to the *dam tshig sems dpa'* deity by seeing them off to the celestial sphere and by not subsuming the deities into my mental sphere" (*dbyiñs su sku bskyed (sic, read bskyod) kloñ du lha ma 'dus / dam tshigs (sic, read tshig) lha dañ mkhon pa mthol lo bsags /*, KP, BTK = MT 126-33, p.1128). It would seem that this is about *ye śes sems dpa'* theologically speaking, but the text has *dam tshig lha*; hence it is evidently concerned with *dam tshig sems dpa'*. The phrase has caused confusion in the manuscript copies: MS A has *la* and MS B has *ma* as in KP (BTK = MT 126-33).

<sup>145</sup> Concerning the term *kloñ*, see Snellgrove (1967) 262 n. 71.



pho ña yañ sprul lha tshogs mams //  
 sgo ba yab yum ñañ du rdzogs //  
 sgo ba phyogs mtshams khro bor rdzogs // <sup>(146b1)</sup>  
 phyogs mtshams dbus kyi gtso la rdzogs //  
 gtso<sup>1</sup> bo dmigs med ñañ la rdzogs /

ces so //

<3> gsum pa rdzogs pa chen po'i rim pa ni / ji <sup>(146b2)</sup> lta skyed kyañ lta ba'i  
 ñañ la bskyed<sup>2</sup> / <sup>(A.39a5)</sup> rdzogs kyañ lta ba'i ñañ la rdzogs pa'o // de ni thag lta  
 bas chod pa'i dmigs med do // **Kun 'dus**<sup>3</sup> las /

rdzogs <sup>(146b3)</sup> pa chen po'i rdzogs lugs ni<sup>4</sup> //  
 mñon<sup>5</sup> pa<sup>6</sup> phyi'i snañ ba mams //  
 spros bral nam mkha'i ñañ du rdzogs //  
 rnam par rtog<sup>7</sup> pa'i byuñ<sup>8</sup> tshor mams // <sup>(146b4)</sup>  
 kun gzi dag pa'i ñañ du rdzogs //  
 rig<sup>9</sup> <sup>(A.39a6)</sup> pa'i<sup>10</sup> ye śes rtsal mams ni //  
 rnam<sup>11</sup> pa thams cad mkhyen <sup>12</sup>pa 'o // <sup>12</sup>  
 ye śes <sup>13</sup>la ni<sup>-13</sup> rdzogs pa 'o<sup>14</sup> // <sup>(146b5)</sup>  
 ye śes thig le ñag gcig <sup>15</sup> la // <sup>16</sup>  
 rdzogs <sup>17</sup>pas brjod du med pa 'o<sup>-17</sup> //

ces so //

[II-2-3] gsum pa ni / (i) sñags pa la tshe 'dir dgos pa lña / <sup>(147a1)</sup> (ii) 'chi khar

<sup>1</sup> rtso A

<sup>2</sup> skyed A

<sup>3</sup> ≙ Kun 'dus (abbr. KD), BK 170; 11.4-6.

<sup>4</sup> gsum KD

<sup>5</sup> sñon KD

<sup>6</sup> po B, pa'i KD

<sup>7</sup> dag A, rtogs KD

<sup>8</sup> 'byuñ A

<sup>9</sup> rigs KD

<sup>10</sup> pa KD

<sup>11</sup> mams KD

<sup>12</sup> pa'i KD

<sup>13</sup> ñañ la KD

<sup>14</sup> KD om.

<sup>15</sup> KD inserts ñañ.

<sup>16</sup> KD om.

<sup>17</sup> KD om.

<<The assembly of the gods with the messengers (*pho ña*) and their re-emanations (*yañ sprul*) are completely dissolved into the essence of the guardians of the [four] gates (*sgo ba*),<sup>146</sup> who are in the position of male-female-union (*yab yum*). The guardians of the gates are completely dissolved into the wrathful [deities] (*khro bo*) of the cardinal and intermediate directions (*phyogs mtshams*). [146b] The [wrathful deities of] the cardinal and intermediate directions are completely dissolved into the principal [god] of the center (*dbus kyi gtso*). The principal [god] is completely dissolved into the essence of non-conceptualization (*dmigs med*).>>.

<3> As for the third, namely the process of the great perfection (*rdzogs pa chen po*), whatever creative visualization it is, it creatively visualizes in the essence of the view (*lta ba*). [Whatever] completion it is, it completes in the essence of the view. The [great perfection] (*de = rdzogs pa chen po*) is non-conceptualization (*dmigs med*) settled by view. It is said in the "Compendium" (*Kun 'dus*):

<<Concerning the manner of completion of the great perfection, perceptible external appearances are perfectly dissolved (*rdzogs*) into the essence of space beyond conceptual limits (*spros bral nam mkha'*). The sensations (*byuñ tshor*) of conceptions are perfectly dissolved (*rdzogs*) in the essence of the purified "base of all" (*kun gñi, ālaya*). The skills of awareness-wisdom (*rig pa'i ye śes*) is the knowledge of all aspects (*rnam pa thams cad mkhyen pa*). It is perfectly dissolved into wisdom. As it is perfectly dissolved (*rdzogs*) into a single drop of wisdom, it is ineffable (*brjod du med pa*).>>.

[II-2-3] As for the third, [namely the three kinds of necessary acts (*dgos pa*), there are three topics,] (i) five necessary acts for the *mantra*-practitioner (*snags*

<sup>146</sup> The phrase *sgo ba yab yum*, "the couple of the deities at the doors" refers to a group of deities among the 62 deities of Khro bo (cf. n. 129). They are placed on the palms of practitioner's hands and soles of his feet in his meditation posture for the visualisation (*bskyed rim*) practices. Cf. MT 126-46, pp.1483.2-1485.4; *Khro 'grel*, MT 225-2, p.165.

dgos pa lña / (iii) bar dor<sup>1</sup> dgos pa lña /

de la (i) 'dir dgos pa lña <sup>(A.39a7)</sup> ni / (i-1) dus da lta'i sñags pa<sup>2</sup> tshe thuñ<sup>3</sup> ba la / lha khyad par can <sup>(147a2)</sup> sgom dgos te<sup>4</sup> / goñ gi skye<sup>5</sup> ba rnam<sup>6</sup> bži de / phyi snañ ba la dmigs la sgom / nañ phuñ po la dmigs la sgom / gsañ ba rtsa <sup>(147a3)</sup> gnas la dmigs la sgom mo //

(i-2) da <sup>7</sup>lta'i sñags pa<sup>7</sup> gnod sbyin pho mo 'go rgod<sup>8</sup> pa la / sñiñ po khyad par can <sup>(A.39b1)</sup> zla<sup>9</sup> dgos te / buñ ba tshañ žig pa <sup>(147a4)</sup> ltar zla ba ni / snañ srid sñags kyi sgra di ri ri / mgar<sup>10</sup> gyi sol<sup>11</sup> mal ltar bzlas<sup>12</sup> pa ni / khro bo'i me ri me dpuñ gis gnod byed bsreg pa'o // <sup>(147a5)</sup> 'od ma'i gžu<sup>13</sup> ltar bzlas<sup>14</sup> pa ni / rtags mtshan ma la <sup>15</sup>me ri<sup>15</sup> <sup>16</sup>bar ba ltar<sup>16</sup> lta sgom gyi nañ gnas<sup>17</sup> so // <sup>(A.39b2)</sup> rin po<sup>18</sup> che gter khyim ltar bzlas<sup>19</sup> pa ni <sup>(147b1)</sup> thugs kha'i a de ltar <sup>20</sup>skyed dam mi skyed<sup>20</sup> / skyed kyañ ruñ ste / sñags rnams 'go phyi la rkañ pa nañ du bstan<sup>21</sup> nas 'od<sup>22</sup> zer gyi<sup>23</sup> spro bsdu<sup>24</sup> bya'o //

(i-3) da lta sñags <sup>(147b2)</sup> pa lus na tsha mañ ba la / tiñ ne 'dzin rtsal skyed la<sup>25</sup> /

- 
- <sup>1</sup> do B
  - <sup>2</sup> ba AB
  - <sup>3</sup> sruñ B
  - <sup>4</sup> ste A
  - <sup>5</sup> skyed A
  - <sup>6</sup> rnams AB
  - <sup>7</sup> lta AB
  - <sup>8</sup> dgod A
  - <sup>9</sup> zlas A
  - <sup>10</sup> 'gar A
  - <sup>11</sup> so AB
  - <sup>12</sup> zlas A
  - <sup>13</sup> bžu A
  - <sup>14</sup> zlas A
  - <sup>15</sup> mi re A
  - <sup>16</sup> bar AB
  - <sup>17</sup> nas AB
  - <sup>18</sup> por A
  - <sup>19</sup> zlas A
  - <sup>20</sup> skyed dam me A, skye med B
  - <sup>21</sup> stan A
  - <sup>22</sup> bod B
  - <sup>23</sup> kyi A
  - <sup>24</sup> sdu A
  - <sup>25</sup> pa B

*pa*) in this life (*tshe 'di*), [147a] (ii) five necessary acts in the face of death (*'chi kha*), (iii) five necessary acts in the intermediate state (*bar do*).

Among them, (i) the five necessary acts in this [life are the following]: (i-1) the *mantra*-practitioner of the present time, since he has a short life span, should necessarily meditate on the special god. [The *mantra*-practitioner should necessarily] meditate on the above-mentioned four kinds of births, taking as object (*dmigs pa*) the external, namely the appearance (*snañ ba*), taking as object the internal, namely the aggregates (*phuñ po*), and taking as object the secret, namely the veins (*rtsa gnas*).

(i-2) The *mantra*-practitioner of the present (*da Ita'i śnags pa*) should necessarily recite the special seed *mantra* (*sñiñ po*) for the agitated (*'go rgod pa*) male and female *yakṣas* (*gnod sbyin pho mo*).<sup>147</sup> As for the recitation [of *mantra*] like nest-broken bees, the sounds of *mantra* (*śnags kyi sgra*) of the phenomenal world of appearance and existence (*snañ srid*) are di ri ri. The recitation [of *mantra*] like the fireplace (*sol mal*)<sup>148</sup> of the blacksmith (*mgar*) is to burn those who cause harm (*gnod byed*) by means of a mass of flames from the fire mountain of the wrathful [deities]. The recitation [of *mantra*] like the bow of bamboo is to remain continuously in the state of meditation on the signs (*rtags*) and characteristics (*mtshan ma*) in the same way as a fire mountain blazes (*me ri 'bar ba ltar*). Concerning the recitation [of *mantra*] like a treasure house of precious stones, [147b] either [the practitioner] produces in this way the character "A" on the surface of the mind [of the divinity], or does not. Producing it is also all right. The *mantra* causes the emanation and the absorption of light, showing the head outside and the leg inside.<sup>149</sup>

(i-3) For the *mantra*-practitioner of the present whose body has many

<sup>147</sup> It is not clear why *yakṣas* are suddenly mentioned here.

<sup>148</sup> Cf. BGSB 121b3.

<sup>149</sup> The translators are not sure of the precise meaning of this sentence.

'byuñ ba cha mñam<sup>1</sup> dgos te / 'byuñ<sup>(A.39b3)</sup> lña dgra<sup>2</sup> gśed<sup>3</sup> kyi dmigs pas mñam<sup>4</sup>  
 / rtsa rlun<sup>(147b3)</sup> gi gnad<sup>5</sup> kyis mñam<sup>6</sup> / bon ñid bde' ba'i gnad kyis mñam<sup>7</sup> mo //  
 (i-4) da lta'i snags pa bsod nams chuñ ba la / tshogs kyi<sup>8</sup> 'khor lo skor dgos  
<sup>(147b4)</sup> ste / phyi 'du byas tshogs kyi<sup>9</sup> 'khor los<sup>10</sup> loñs spyod 'phel ba'i dgos pa yod  
 / <sup>(A.39b4)</sup> nan phuñ po tshogs kyi<sup>11</sup> 'khor los<sup>12</sup> bar chad med ciñ dam can <sup>(147b5)</sup> 'du  
 ba'i dgos pa yod / gsañ ba rig pa ye śes tshogs kyi<sup>13</sup> 'khor los bon ñid la loñs  
 spyod ciñ ye śes khoñ nas 'char<sup>14</sup> ba'i dgos <sup>(148a1)</sup> pa yod //  
 (i-5) da lta'i<sup>15</sup> snags pa lha srin sde brgyad<sup>16</sup> bkol<sup>17</sup> du mi 'dod pa <sup>(A.39b5)</sup> la / 'phrin  
 las zab<sup>18</sup> mo gsal<sup>19</sup> gdab<sup>20</sup> dgos ste / <sup>(148a2)</sup> bka'<sup>21</sup> rgyud la<sup>22</sup> 23-<sup>1</sup> brel ba dag<sup>23</sup> par gsal  
 gdab<sup>24</sup> / lha dañ dam rdzas mthun par gsal<sup>25</sup> gdab<sup>26</sup> bo<sup>27</sup> // <sup>29</sup> **Kun 'dus**<sup>28</sup> -<sup>29</sup> las kyañ /  
 ži rgyas dbañ drag<sup>30</sup> mñon<sup>31</sup> <sup>(148a3)</sup> spyod lña //

- 
- 1 sñam AB  
 2 bra A  
 3 bśed A  
 4 bsñam B, sñam A  
 5 nad A  
 6 bsñam B, sñam A  
 7 sñam AB  
 8 kyis A  
 9 kyis A  
 10 lo AB  
 11 kyis A  
 12 lo B  
 13 kyis A  
 14 mchar A  
 15 lta AB  
 16 rgyad A  
 17 skol AB; cf. ANTG2 360.3: bkol  
 18 bzab A  
 19 bsal A  
 20 btab AB  
 21 dka' A  
 22 B om.  
 23 'bres bdag A  
 24 gtab A, btab B  
 25 bsal A  
 26 'dab AB  
 27 AB po  
 28 Kun 'dus (abbr. KD), BK 170; 6.3-4.  
 29 kun B  
 30 grag A  
 31 don KD

diseases, the equilibrium of the elements is necessary in order to produce the skill of contemplation. The five elements [should] be equilibrated by the object (*dmigs pa*) of the enemy (*dgra gśed*). [They should] be equilibrated by the crucial point/technique (*gnad*) of the vein and the wind (*rtsa rluñ*). [They should] be equilibrated by the crucial point of the bliss of Bon-ness (*bon ñid bde ba*).

(i-4) For the *mantra*-practitioner of the present who has little meritorious fortune (*bsod nams chuñ ba*), it is necessary to turn the wheel of the feast assembly (*tshogs kyi 'khor lo, gaṇacakra*). Externally, [he] needs to develop the enjoyment (*loñs spyod*) by means of the wheel of the feast assembly (*tshogs*) of the conditioned (*'du byas*). Internally, [he] needs to gather the vow-keeping [protectors] (*dam can*) by means of the wheel of the feast assembly of the aggregates (*phuñ po*), without having obstacles. Secretly, it is the necessary that wisdom (*ye śes*) manifests from within [him] (*khoñ nas 'char ba*), as he enjoys Bon-ness (*bon ñid*) by means of the wheel of the feast assembly of awareness-wisdom (*rig pa ye śes*).<sup>150</sup> [148a]

(i-5) For the *mantra*-practitioner of the present who does not want to have as slaves (*bkol*) the eight kinds of attendant divinities and demons (*lha srin sde brgyad*),<sup>151</sup> it is necessary to visualize (*gsal gdab*) the profound acts (*phrin las zab mo*). [He should] visualize that in the transmission of the teaching, the relation is pure.<sup>152</sup> [He should] visualize that the divinities and the sacred ritual objects (*dam rdzas*) corresponding. It is said also in the "Compendium" (*Kun 'dus*):

<<Whichever of the five [acts], peaceful, increasing, conquering, violent act (*ži rgyas dbañ drag*), or fierce (*mñon spyod*), one does, take it as the principal

<sup>150</sup> Cf. *rig pa'i ye śes* in *supra* 146b4.

<sup>151</sup> See *supra* n. 12.

<sup>152</sup> Cf. ANTG 254.3-4: *bka' rgyud ma 'dres pa dag par gsal gtab* (*sic*, read *gdab*).

gañ byed gtsor<sup>1</sup> blañ ma <sup>(A.39b6)</sup> 'dres<sup>2</sup> par<sup>3</sup> //  
ces dañ / **mKha**<sup>4</sup> 'gro rin chen phreñ<sup>5</sup> rgyud<sup>6</sup> las /  
bder<sup>7</sup> gśegs bka'i<sup>8</sup> 'phrin bźag<sup>9</sup> nas <sup>10</sup> (148a4) 'gro ba <sup>11</sup>sems can<sup>-11</sup> las byed do<sup>12</sup> //  
ces so //

(ii) gñis pa sñags pa la <sup>13</sup>chi khar<sup>-13</sup> dgos pa lña ni / (ii-1) gźan<sup>14</sup> la Itos te<sup>15</sup>  
bskyed<sup>16</sup> rim<sup>17</sup> (148a5) bsgoms<sup>18</sup> pas / snañ srid <sup>(A.39b7)</sup> lha dañ lha mor gsal<sup>19</sup> thebs  
nas / bar chad bgegs<sup>20</sup> kyis mi tshugs pa'i dgos pa yod //

(ii-2) bdag la <sup>(148b1)</sup> Itos te<sup>21</sup> / rdzogs rim<sup>22</sup> sgom<sup>23</sup> pas / phuñ po lha ru gsal  
thebs nas / 'chi<sup>24</sup> bdag bdud dañ gśin rjes mi tshugs pa'i dgos <sup>(148b2)</sup> pa yod // <sup>(A.40a1)</sup>

(ii-3) gñis ka la Itos te<sup>25</sup> rdzogs pa chen po'i<sup>26</sup> rim pa bsgoms<sup>27</sup> pas / sems ñid stoñ  
par gsal thebs nas / me loñ lta <sup>(148b3)</sup> bu'i ye śes rgyud la skye ba'i dgos pa yod //

(ii-4) lus rañ bźin cha lugs kyi phyag rgya lña bcas<sup>28</sup> pas / phyi nañ gi 'khru<sup>29</sup>  
rtog chod <sup>(148b4)</sup> nas / ñe <sup>(A.40a2)</sup> lam bde<sup>30</sup> rdzogs su 'jug pa'i dgos pa yod //

(ii-5) bla ma yi<sup>31</sup> dam mgo<sup>32</sup> la thod bźin<sup>33</sup> du khur bas / byin rlab mñon du

- 
- 1 rtsor A  
2 'gres A  
3 pas KD  
4 kha A  
5 'phreñ AB  
6 mKha' 'gro rin chen phreñ rgyud (abbr. KG), BK 176; 56.3-4.  
7 bde' bar KG  
8 dka'i A, pa'i KG  
9 'ta' KG  
10 KG inserts /  
11 grol pa'i KG  
12 pa'o KG  
13 mchi' gar A  
14 bźan A  
15 ste A  
16 skyed A  
17 rims A  
18 sgoms A  
19 bsal A  
20 dgyegs A  
21 ste A  
22 rims A  
23 sgoms A  
24 mchi' A  
25 ste A  
26 pos A  
27 sgoms A  
28 cas A  
29 'phrul AB  
30 bde' A  
31 yid AB  
32 'go A  
33 źin A

[act], unadulterated.>>,

and, in the "Treatise of the Jewelry Garland of Dākiṇī" (*mKha' 'gro rin chen phreñ rgyud*):

<<The Sugata performs action (*las*) for the sentient beings (*'gro ba sems can*), after having established the act (*'phrin*) of the teaching.>>.

(ii) As for the second, namely the five necessary acts for the *mantra*-practitioner in the face of death (*'chi kha*), (ii-1) because he meditates on the process of creative visualization (*bskyed rim*), depending on the other, [namely, the *ye śes sems dpa'*,] it is necessary for him that, after he has clearly established (*gsal thebs*) that appearance and existence are the male and female gods, the impeters (*bgegs*) cannot establish the obstacles.

(ii-2) As [the *mantra*-practitioner], depending [148b] on himself (*bdag*), meditates on the process of completion (*rdzogs rim*), it is necessary [for him] that, after he has clearly established the aggregates (*phuñ po*) as gods, the Demon Lord of Death (*'chi bdag bdud*) and Yama (*gśin rje*) cannot establish [the obstacles].

(ii-3) As [the *mantra*-practitioner], depending on both, [namely, himself (*bdag*) and the other (*gžan = ye śes sems dpa'*),] meditates on the process of the great perfection (*rdzogs pa chen po*), it is necessary [for him] that, after he has clearly established the mind itself (*sems ñid*) as void, the wisdom that is like a mirror (*me loñ lta bu'i ye śes*) appear in the mind-stream (*rgyud*) [of the practitioner].

(ii-4) It is necessary [for the *mantra*-practitioner] that, [his] body having the five hand-gestures of the appearance of the proper nature (*rañ bžin cha lugs kyi phyag rgya*),<sup>153</sup> since he has cut off the external and internal erroneous conceptions, the short cut (*ñe lam*) appear perfectly easily (*bde rdzogs su*).

(ii-5) Since he carries the *bla ma* and the tutelary god (*yi dam*) like a turban

<sup>153</sup> Cf. BGSB 142a3-4.



(148b5) *žugs nas / yi<sup>1</sup> ge 'khor lo rdzogs chen gyi<sup>2</sup> sa non pa'i dgos pa yod //*

(iii) *gsum pa sñags pa la bar dor dgos pa lña ni / (149a1) (iii-1) lha khyad par can sgom<sup>3</sup> (A.40a3) pas / 'gyur ba med pa'i sku thob nas / skye śi sdug bsñal<sup>4</sup> med pa'i dgos pa yod //*

(iii-2) *sñiñ po (149a2) khyad par can zlas pas / rañ bžin med pa'i gsuñ thob nas / sgra sñan sdug gi sdug bsñal<sup>5</sup> med pa'i dgos pa yod //*

(iii-3) *tiñ ñe 'dzin khyad (149a3) par can sgom<sup>6</sup> pas / 'khrul pa (A.40a4) med pa'i thugs thob nas / phyi nañ 'khrul<sup>7</sup> rtog gi sdug bsñal<sup>8</sup> med pa'i dgos pa yod //*

(iii-4) *snañ ba sna (149a4) tshogs lam du khyer bas / legs 'byuñ gi yon tan thob nas / gžan gyi<sup>9</sup> skyon gyis gos su med pa'i dgos pa yod //*

(iii-5) *dus (149a5) rtag tu 'phrin las dañ ma bral<sup>10</sup> bar (A.40a5) byas pas / lhun gyis grub pa'i 'phrin las thob nas / žiñ khamś dag par mi sleb kha thabs (149b1) med pa'i dgos pa yod //*

---

<sup>1</sup> yig B

<sup>2</sup> gyis A

<sup>3</sup> sgoms A

<sup>4</sup> sñal A

<sup>5</sup> sñal A

<sup>6</sup> sgoms A

<sup>7</sup> 'phrul A

<sup>8</sup> sñal A

<sup>9</sup> gyis A

<sup>10</sup> gral A

on his head, after the blessing (*byin rlab*) [of the *bla ma* and the tutelary god] enters him directly, it is necessary [for the *mantra*-practitioner] to climb the stage of the great perfection of the wheel of syllables (*yi ge 'khor lo rdzogs chen gyi sa*).<sup>154</sup>

(iii) As for the third, namely, the five necessary acts in the intermediate state (*bar do*) for the *mantra*-practitioner, [149a] (iii-1) it is necessary [for him] that, since he meditates on the special god, after having obtained unchangeable body, he have no suffering of birth and death.

(iii-2) It is necessary [for the *mantra*-practitioner] that, since he recites the special seed *mantra* (*sñiñ po*), after having obtained speech devoid of self-nature (*rañ bžin med pa*), he have no suffering from pleasant or unpleasant sounds.

(iii-3) It is necessary [for him] that, since he meditates on the special contemplation, after having obtained the non-erroneous mind, he have no suffering of external and internal erroneous conceptions.

(iii-4) It is necessary [for him] that, since he carries in the path various visions (*snañ ba*), after having obtained the quality of goodness (*legs 'byuñ*), he not be tainted by the faults of others.

(iii-5) By always acting not to be separated from the [ritual] acts (*'phrin las*),<sup>155</sup> after having obtained the spontaneous [ritual] acts, he will [149b] reach necessarily (*mi sleb kha thabs med pa*)<sup>156</sup> the pure land (*žin khams dag pa*).

<sup>154</sup> This is a name of the ultimate goal in the spiritual stages (*bhūmi*) and is the last of the three sublime stages (*bla med sa gsum*, BGSB 69b1-2). It is also to this level that a practitioner is expected to reach in the seventh vehicle (*dños bskyed thugs rje rol ba'i theg pa*) of the tradition of Central Treasury (*dbus gter*) as result of practice, see BGSB 110b5 and *Theg 'grel Me loñ dgu skor* (abbr. MLGK) 501.1. The other two of the three stages are the *ye šes bla ma'i sa* and the *dbyer med g-yuñ druñ thig le'i sa*. The eighth (*Šin tu don ldan kun rdzogs kyi theg pa*) and the ninth vehicle (*Ye nas rdzogs chen bla med kyi theg pa*) of the tradition of Central Treasury set these two stages respectively as their goals as result of practice. Cf. also BGSB 75a1, 81b3 (n. 5), 110b2-115a5 and MLGK 493.6-538.5.

<sup>155</sup> The peaceful act (*ži*), the increasing act (*rgyas*), the conquering act (*dbañ*), and the violent act (*drag*).

<sup>156</sup> Literal translation: "he has no means not to reach."

(iv) yañ sñags pa la 'phral du dgos pa gsum la / <1> stod du dgos pa'i gdeñ<sup>1</sup> gsum / <2> bar du dgos pa'i chiñs<sup>(149b2)</sup> dgu / <3> smad du<sup>(A.40a6)</sup> dgos pa'i gzer<sup>2</sup> bu bcu gcig go //

de la <1> stod du dgos pa'i gdeñ<sup>3</sup> gsum ni / <1-1> zil gnon lta ba'i gdeñ<sup>4</sup> / <1-2> sbyañs pa 'phrin<sup>(149b3)</sup> las kyi<sup>5</sup> gdeñ<sup>6</sup> 7 / <1-3> bśam<sup>8</sup> pa gtor<sup>9</sup> ma'i gdeñ<sup>10</sup> ño<sup>11</sup> //

<1-1> zil gnon lta ba la / ① gsal ba lha'i lta bas rnam rtog dgra<sup>12</sup> bgegs<sup>13</sup> (A.40a7) zil gyis<sup>(149b4)</sup> gnon / ② śar ba ye śes kyi lta bas / ñon moñs dug lña zil gyis gnon<sup>14</sup> / ③ yañ dag<sup>15</sup> 16-stoñ ñid<sup>16</sup> kyi lta bas snañ srid zil gyis<sup>(149b5)</sup> gnon //

<1-2> sbyañs pa 'phrin las kyi gdeñ<sup>17</sup> la / ① rgyud luñ yid ches kyi gdeñ<sup>18</sup> / ② don rtogs man ñag gi gdeñ<sup>19</sup> / (A.40a8) ③ bya rtsol lhun grub kyi<sup>20</sup> (150a1) gdeñ<sup>21</sup> dañ gsum mo //

<1-3> bśam pa gtor<sup>22</sup> ma'i gdeñ<sup>23</sup> la / ① rgyun<sup>24</sup> gyi gtor<sup>25</sup> ma thugs rje<sup>26</sup> kun la khyab pa'i gdeñ<sup>27</sup> / ② yo<sup>(150a2)</sup> byad kyi<sup>28</sup> gtor<sup>29</sup> ma snañ srid kun la khyab pa'i<sup>30</sup> gdeñ<sup>31</sup> / ③ dmigs pa rten gyi gtor<sup>32</sup> ma spro bsdu tiñ ñe 'dzin gyi gdeñ<sup>33</sup> dañ gsum mo //

<sup>1</sup> gdiñ B, brdeñ A

<sup>2</sup> zer A

<sup>3</sup> gdiñ B, brdeñ A

<sup>4</sup> gdiñ B, sdeñ A

<sup>5</sup> gyis AB

<sup>6</sup> gdiñ B, brdeñ A

<sup>7</sup> B inserts la.

<sup>8</sup> bśams A

<sup>9</sup> rtor A

<sup>10</sup> gdiñ B, sdeñ A

<sup>11</sup> B om.

<sup>12</sup> gra A

<sup>13</sup> dgyegs A

<sup>14</sup> gnan A

<sup>15</sup> bdag A

<sup>16</sup> 'phrin las B

<sup>17</sup> gdiñ B, sdeñ A

<sup>18</sup> gdiñ B, bsdeñ A

<sup>19</sup> gdiñ B, bsdeñ A

<sup>20</sup> gyi AB

<sup>21</sup> gdiñ B, bsdeñ A

<sup>22</sup> btor A

<sup>23</sup> gdiñ B, bsdeñ A

<sup>24</sup> rgyan AB

<sup>25</sup> brtor A

<sup>26</sup> rjes A

<sup>27</sup> gdiñ B, bsdeñ A

<sup>28</sup> gyi AB

<sup>29</sup> brtor A

<sup>30</sup> ba'i AB

<sup>31</sup> bsdeñ A

<sup>32</sup> brtor A

<sup>33</sup> gdiñ B, bsdeñ A

(iv)<sup>157</sup> Further, there are three immediately (*phral du*)<sup>158</sup> necessary acts (*dgos pa*) for the *mantra*-practitioner: <1> the three confidences (*gden*), which are necessary in the upper part (*stod du*), <2> the nine restrictions (*chiñs*), which are necessary in the middle part (*bar du*), and <3> the eleven nails (*gzer bu*), which are necessary in the lower part (*smad du*).

Among them, <1> the three confidences (*gden*), which are necessary in the upper part (*stod du*), are <1-1> the confidence of the view that overcomes, <1-2> the confidence of the [ritual] acts that are to be practised, and <1-3> the confidence of the torma rituals that are to be arranged.

<1-1> In the view that overcomes, [there are three:] ① by the view of the god who is visualized, one overcomes the foes and impeters of conceptual thought; ② by the view of the wisdom that appears, one overcomes the five poisons (*dug lña*)<sup>159</sup> of defilement; ③ by the view of the voidness that is correct, one overcomes the phenomenal world of appearance and existence.

<1-2> In the confidence of the acts that are to be practised, there are three: ① the confidence of faith in tantric and āgamic scriptures (*rgyud lun*), ② the confidence of the instructions (*man ñag*) by which one understands the meaning; ③ the confidence of the spontaneity [150a] of effort (*bya rtsol*).

<1-3> In the confidence of the torma rituals that are to be arranged, there are three: ① the confidence that the torma cakes of succession (*rgyun gyi gtor ma*)<sup>160</sup> pervades all the compassions; ② the confidence that the torma cake of ritual substance (*yo byad*) pervades the entire phenomenal world of appearance and existence (*snai srid*); ③ the confidence of contemplation, emanating and absorbing the torma cake of support (*rten gyi gtor ma = god*),<sup>161</sup> which is the

<sup>157</sup> Cf. *bñi pa*, ANTG 255.3, ANTG2 361.3.

<sup>158</sup> Cf. *phral du*, ANTG 255.3, ANTG2 361.3.

<sup>159</sup> Five poisons: (1) *'dod chags*, (2) *že sdañ*, (3) *gti mug*, (4) *ña rgyal*, and (5) *phrag dog*.

<sup>160</sup> See *supra* n. 133.

<sup>161</sup> See *supra* n. 133.

de la dmigs pa <sup>(A.40a9)</sup> rten <sup>(150a3)</sup> gyi gtor ma la / bca<sup>1</sup> thabs ni **Kun 'dus**<sup>2</sup> las /  
 dbyar<sup>3</sup> gsum me tog gi spuñs gtor<sup>4</sup> bca' //  
 dgun gsum śa khrag gi rñubs gtor<sup>5</sup> <sup>(150a4)</sup> bca<sup>6</sup> //  
 ston gsum 'bru yi rgyun<sup>7</sup> gtor<sup>8</sup> bca' //  
 dpyid<sup>9</sup> gsum sman gyi mthun<sup>10</sup> gtor bca' /

<sup>11</sup>-ces so //<sup>-11</sup>

śes tshul ni lha dañ <sup>12</sup>-gźal yas su<sup>-12</sup> śes par byas <sup>(150a5)</sup> la / <sup>(A.40a10)</sup> tshogs dañ  
 sman rag dbul ciñ dbañ bskur<sup>13</sup> ro // bdud rtsi dañ 'dod yon du śes par byas la /  
 lha tshogs la mchod ciñ dños grub blañ / <sup>(150b1)</sup> dug dañ mtshon du śes par byas  
 la / bgegs<sup>14</sup> bskrad<sup>15</sup> ciñ<sup>16</sup> zor du 'phañ ño //

gtoñ<sup>17</sup> thabs ni / **mKha'** <sup>18</sup> **'gro rin chen 'phreñ rgyud**<sup>19</sup> las /

gtor <sup>(150b2)</sup> ma mi btañ mi <sup>(A.40b1)</sup> gzuñ ste / gta'i gtor<sup>20</sup> ma btañ mi bya /

<sup>1</sup> ca A

<sup>2</sup> The passage in question is not found for the moment in the Kun 'dus itself, but a similar passage is found in its commentary, the 'Grel ñi (MT [=BTK] 191; 146.1-2).

<sup>3</sup> g-yar A

<sup>4</sup> btor A

<sup>5</sup> btor A

<sup>6</sup> ca A

<sup>7</sup> skyus A, sgyus B

<sup>8</sup> btor A

<sup>9</sup> spyid A

<sup>10</sup> 'thun A

<sup>11</sup> AB om.

<sup>12</sup> gźalsu B

<sup>13</sup> skur AB

<sup>14</sup> dgyegs A

<sup>15</sup> srad A

<sup>16</sup> bciñ A

<sup>17</sup> gtañ A

<sup>18</sup> 'Kha A

<sup>19</sup> ≙ BK 176; 63.1-2: mi bzuñ mi btoñ de'i sel / yañ na rgyun gtor bzuñ mi bya / rte'i (sic, read gta'i) gtor ma btañ mi bya / rgyun gtor nañ bcas nub mo btañ / nub bcas nañ par btañ par (sic, read bar) bya / te (sic, read re) re bcas śiñ re re btañ /

<sup>20</sup> btor A

object (*dmigs pa*).

Among them, concerning the torma cake of the support (*rten gyi gtor ma*), which is the object (*dmigs pa*), its preparation method is explained in the "Compendium" (*Kun 'dus*):

<<[During] the three [months] of summer, one prepares the heaped torma cake of flowers. [During] the three [months] of winter, one prepares the inhaling torma cake of meat and blood. [During] the three [months] of autumn, one prepares the torma cake of succession (*rgyun gtor*) of grains. [During] the three [months] of spring, one prepares the harmonious torma cake of medicaments.>>.

Concerning the way of recognizing [the torma cake], one should recognize [it] as the god and the celestial palace, and, offering the collected cake [of fruit and butter] (*tshogs*)<sup>162</sup> and medicaments (*smān*) and blood (*rag, rakta*),<sup>163</sup> one performs empowerment (*dbañ bskur*). One should recognize [it] as ambrosia (*bdud rtsi*) and desirable sense object (*'dod yon*), and, offering [them] to the assembly of gods, one obtains the *siddhi*-attainment (*dños grub, siddhi*). **[150b]** One should recognize [it] as poisons and weapons, and expelling the impeder, one throws it as a weapon.

Concerning the means of sending [the torma cake], as it is said in the "Treatise of the Jewary Garland of Dākiṇī" (*mKha' 'gro rin chen phreñ rgyud*): <<[There are cases where] one does not send, or hold the torma cake. One should not send the torma cake of the pledge (*gta'i gtor ma*).<sup>164</sup> One should not

<sup>162</sup> See *supra* n. 132.

<sup>163</sup> The word *smān rag* stands for *smān dañ rakta*, "medicine and blood". It is also used with another element in the form of *smān rak gtor gsum*, "the medicine, the blood and the *gtor ma*, making three" (cf. note on *gtor ma*, *supra* n. 133). For illustrations of these ritual items, see *Secret Visions*, Plate 1, Nos. 26 (*sic*, read 27), 28, 29; Plate 2, Nos. 37, 38, 39; plate 10, Nos. 19-21; Plate 16, Nos. 11-13 et seq.

<sup>164</sup> Cf. Snellgrove (1967) glossary 297: *gtañ* (for *gtañ-chen*), a ritual bowl made from a skull and called "the great pledge" (see next item); 212.7 (see Fig. X n); next item = *gtañ ma* (J/Lex & Cs) = pledge 34.35, 110.11.

rgyun gyi gtor<sup>1</sup> ma bzuñ mi bya / rgyun gtor nañ bca'<sup>2</sup> nub dbul<sup>3</sup> ciñ / nub  
(150b3) bcas<sup>4</sup> nas ni nañ dbul<sup>5</sup> lo // re re bcas śiñ<sup>6</sup> re re 'bul /

ces pas / rñiñ pa 'bul goñ du gsar<sup>7</sup> pa bca' 'o<sup>8</sup> //

<2> gñis pa bar du dgos pa'i (150b4) chiñs dgu ni / (A.40b2) ❶ bskyed pa gźal yas  
kyi chiñs / yañs dog med pa'i gnad / ❷ tiñ ñe 'dzin 'phro 'du'i chiñs / mñon du  
gyur pa'i gnad<sup>9</sup> / (150b5) ❸ gźi<sup>10</sup> lam 'bras bu'i chiñs / bye brag med<sup>11</sup> pa'i gnad /  
❹ bskyed dañ rdzogs pa'i chiñs / sems su 'dus pa'i gnad / ❺ bzlas<sup>12</sup> pa sñags  
(151a1) kyi chiñs / lha sku gsal ba'i (A.40b3) gnad / ❻ bkye<sup>13</sup> ba mgron<sup>14</sup> gyi chiñs /  
dmigs su med pa'i gnad / ❼ bri ba dkyil (151a2) 'khor gyi chiñs / lha ru gsal<sup>15</sup> ba'i  
gnad / ❽ snañ ba tshogs lam gyi chiñs / rol pa 'gag med kyi gnad / ❾ de dag  
thams cad tha (151a3) sñad tsam du btags pa las / don du rañ sems las mi gźan<sup>16</sup>  
pa'i chiñs / (A.40b4) sañs rgyas rañ gnas su yod pa'i gnad dañ dgu'o //

<3> smad du (151a4) dgos pa'i gzer<sup>17</sup> bu bcu gcig ni / ❶ bstod<sup>18</sup> / ❷ bskul / ❸ bkye<sup>19</sup>

<sup>1</sup> rtor A

<sup>2</sup> cas A

<sup>3</sup> 'phul A

<sup>4</sup> cas A

<sup>5</sup> 'phul A

<sup>6</sup> ciñ A

<sup>7</sup> gsam A

<sup>8</sup> ca'o A

<sup>9</sup> bnad A

<sup>10</sup> bźi A

<sup>11</sup> byed AB; cf. med ANTG 256.1, ANTG2 362.1

<sup>12</sup> zlas A

<sup>13</sup> dge AB; cf. bkye ANTG 256.2, bkye' ANTG2 362.2

<sup>14</sup> 'gron A

<sup>15</sup> bsal A

<sup>16</sup> źan A

<sup>17</sup> zer A

<sup>18</sup> btod A

<sup>19</sup> bgye AB

hold the torma cake of succession (*rgyun gyi gtor ma*).<sup>165</sup> One prepares the the torma cake of succession (*rgyun gtor*) in the morning, and offers [it] in the evening. After having prepared [it] in the evening, one offers [it] in the morning. Preparing each one, one offers each one successively.>>, before one offers the old one, one prepares the new one.

<2> As for the second, namely the nine restrictions (*chiñs*) that are necessary in the middle part (*bar du*), ❶ as for the restriction of the celestial palace that is visualized, the crucial point (*gnad*) is that it is neither wide nor narrow (*yañs dog med pa*). ❷ As for the restriction emanating and absorbing the contemplation, the crucial point is to manifest [the contemplation]. ❸ As for the restriction of the base, the path, and the fruit (*gzi lam 'bras bu*), the crucial point is the lack of distinction (*bye brag med pa*)<sup>166</sup> [among them]. ❹ As for the restriction of visualization and completion, the crucial point is to gather them in the mind (*sems su 'dus pa*). ❺ As for the restriction [151a] of the *mantra* that is recited, the crucial point is to visualize the body of the god. ❻ As for the restriction of the guests that are sent out (*bkye ba*), the crucial point is the absence of conceptualization (*dmigs su med pa*). ❼ As for the restriction of the *mañḍala* that is drawn, the crucial point is the visualization of gods. ❽ As for the restriction of the path of accumulation (*tshogs lam*) that appears, the crucial point is that the pleasure does not cease. ❾ While all these are established only conventionally (*tha sñad tsam du*), the restriction is that in meaning, [these are] not different from the own mind [of the practitioner], and the crucial point is that the Buddha is in his natural abode (*rañ gnas*).

<3> The eleven nails (*gzer bu*) that are necessary in the lower part (*smad*

<sup>165</sup> See *supra* n. 133.

<sup>166</sup> Cf. ANTG 256.1 and ANTG2 362.1: *bye brag med pa'i gnad* (the crucial point is the lack of distinction).



/ ④ rbad<sup>1</sup> / ⑤ dgug<sup>2</sup> / ⑥ gdab<sup>3</sup> / ⑦ sgral / ⑧ mnan<sup>4</sup> / ⑨ sreg / ⑩ 'phañ / ⑪  
ma 'grub<sup>5</sup> pa la spogs<sup>6</sup> (151a5) pa dañ bcu gcig go //

de la ① rgyan dañ cha lugs mos gus dad pas bstod<sup>7</sup> / ② gdams<sup>8</sup> (A.40b5) ste  
gnad la bor la skul / ③ khyab pa spyi rgyug gi (151b1) pho ña rañ sems la bkye<sup>9</sup> /  
④ ston ñid ye śes kyi pho ña ma<sup>10</sup> rig gti<sup>11</sup> mug la rbad<sup>12</sup> / ⑤ tiñ 'dzin gsal<sup>13</sup> ba'i  
gnad<sup>14</sup> kyis dgug<sup>15</sup> / ⑥ rtogs pa'i lta (151b2) bas bon ñid dbyiñs su gdab<sup>16</sup> / ⑦ thugs  
rje śugs kyis rnam rtog sgral / (A.40b6) ⑧ log rtog 'khrul pa'i mgo<sup>17</sup> gnan / ⑨ ñon  
moñs pa ye śes (151b3) me yis sreg<sup>18</sup> / ⑩ 'khor ba'i sdug bsñal mya ñan las 'das  
par 'phañ / ⑪ ma 'grub<sup>19</sup> pa la spogs pa ni / de rnams kyi<sup>20</sup> don ma 'grub (151b4) na  
/ bsñen<sup>21</sup> sgrub skyar la sgrub po //

ces pa rnams ni sñan rgyud<sup>22</sup> las bśad<sup>23</sup> do // (A.40b7)

[II-3] gsum pa spyod mkhan ni / sñags sñan rgyud<sup>24</sup> las bźir<sup>25</sup> bśad de<sup>26</sup> / (151b5)

- 
- <sup>1</sup> sbad A  
<sup>2</sup> gug A  
<sup>3</sup> bdab A  
<sup>4</sup> bnan A  
<sup>5</sup> grub B, brub A  
<sup>6</sup> sogs B  
<sup>7</sup> gdod A  
<sup>8</sup> bdams A  
<sup>9</sup> kye A  
<sup>10</sup> la la B  
<sup>11</sup> rti A  
<sup>12</sup> sbad A  
<sup>13</sup> bsal A  
<sup>14</sup> bñad A  
<sup>15</sup> dkug A  
<sup>16</sup> btab A  
<sup>17</sup> 'go B  
<sup>18</sup> sre A  
<sup>19</sup> grub B  
<sup>20</sup> gyi AB  
<sup>21</sup> sñen A  
<sup>22</sup> N.I.  
<sup>23</sup> śad A  
<sup>24</sup> N.I.  
<sup>25</sup> bśir A  
<sup>26</sup> te A

*du*) are ① praise (*bstod*),<sup>167</sup> ② exhortation (*bskul*),<sup>168</sup> ③ sending out [the attendants] (*bkye*),<sup>169</sup> ④ urging on (*rbad*), ⑤ summoning (*dgug*),<sup>170</sup> ⑥ striking (*gdab*),<sup>171</sup> ⑦ enforcedly releasing (*sgral*), ⑧ suppressing (*mnan*),<sup>172</sup> ⑨ burning (*sreg*),<sup>173</sup> ⑩ projecting (*phan*), ⑪ performing again in case of incompleteness (*ma 'grub pa la spogs pa*).

Among them, ① One praises the ornaments (*rgyan*) [of the god], the fashion (*cha lugs*) [of the god], with respect (*mos gus*) and devotion (*dad pa*). ② One exhorts the instructions, namely the essential advice [how properly to perform the ritual] (*gnad la bor*). ③ One sends out to one's mind the messenger, [151b] who pervades and runs everywhere (*khyab pa spyi rgyug*). ④ One urges (*rbad*) the messenger of the wisdom of voidness against the obscurity (*gti mug*) of ignorance (*ma rig*). ⑤ One summons [the vital force of the foe] by the crucial point of clear contemplation. ⑥ One strikes [the vital force of the foe] in the sphere of Bon-ness by the view of thought. ⑦ One liberates [one's own] thought (*rnam rtog*) by the force of compassion. ⑧ One suppresses the head (*mgo*) of erroneous wrong thought (*log rtog*). ⑨ One burns the defilements with the fire of wisdom. ⑩ One projects the sufferings of the transmigration to the nirvāṇa. ⑪ Concerning performing again in case of incompleteness, when the aim of these [processes] is not achieved, one again performs veneration-realization (*bsñen sgrub*). The above [processes] are explained in the "Treatise of the Oral Tradition" (*sÑan rgyud*).

[II-3] As for the third, namely the practitioners (*spyod mkhan*), [they are] explained as four in the "Treatise of Oral Tradition of Mantra" (*sÑags sñan*

<sup>167</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>168</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>169</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>170</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>171</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>172</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

<sup>173</sup> Cf. BGSB 119b5 = BGSBTr (2009) 86-87 (= \*54-55).

[II-3-1] sñags pa rab la 'char<sup>1</sup> lugs lña<sup>2</sup> ste / ① sems can thams cad sañs rgyas su 'char<sup>3</sup> te<sup>4</sup> / gží'i<sup>5</sup> sañs rgyas<sup>6</sup> rañ chas su yod pa'i gnad / <sup>(152a1)</sup> ② snañ ba thams cad bon skur 'char te / lam ye śes bsgrod<sup>7</sup> med du yod pa'i gnad / ③ gnam ri sa <sup>(A.40b8)</sup> brag yi<sup>8</sup> dam gyi <sup>(152a2)</sup> lhar<sup>9-1</sup> char te<sup>9</sup> / 'bras bu ye śes lhun rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde<sup>10</sup> bar 'char te / snañ ba sna tshogs <sup>(152a3)</sup> lam du khyer ba'i gnad / ⑤ ñon moñs thams cad ye śes su 'char<sup>11</sup> te / rañ byuñ ye śes rañ chas su yod pa'i <sup>12-</sup>gnad do //<sup>12</sup>

[II-3-2] sñags pa<sup>13</sup> 'briñ la <sup>(152a4)</sup> gsal<sup>14</sup> <sup>(A.40b9)</sup> ba lña ste / ① stoñ gsum lha'i gźal<sup>15</sup> yas su gsal te<sup>16</sup> / gźal yas khañ la yañs dog med pa'i gnad / ② rañ lus lha ru <sup>(152a5)</sup> gsal<sup>17</sup> bas / bar chod bgegs<sup>18</sup> kyis<sup>19</sup> mi tshugs pa'i gnad / ③ phyi snod kyi<sup>20</sup> 'jig rten gtor<sup>21</sup> gźoñ du bsams pas / snod la bzañ<sup>22</sup> ñan <sup>(152b1)</sup> med pa'i gnad<sup>23</sup> / ④ snañ srid dam <sup>(A.40b10)</sup> rdzas su gsal<sup>24</sup> bas / dam can la 'khu ldog mi yoñ ba'i gnad / ⑤ gnas lugs stoñ pa ñid du <sup>(152b2)</sup> gsal<sup>25</sup> bas / sañs rgyas gźan<sup>26</sup> nas mi tshol ba'i <sup>27-</sup>gnad do //<sup>27</sup>

[II-3-3] sñags pa tha ma la bzuiñ ba rnam pa lña ste / ① 'phrin las gyer du <sup>(152b3)</sup>

- 
- 1 mchar A
  - 2 sña A
  - 3 mchar A
  - 4 ste A
  - 5 bží'i A
  - 6 AB insert su.
  - 7 sgrid A
  - 8 yid AB
  - 9 mchar ste A
  - 10 bde' A
  - 11 mchar A
  - 12 gnod / B
  - 13 B om.
  - 14 bsal A
  - 15 źal A, źyal B
  - 16 ste A
  - 17 bsal A
  - 18 dgyegs A
  - 19 gyi A, kyi B
  - 20 gyi A
  - 21 btor A
  - 22 zañ A
  - 23 bñad A
  - 24 bsal A
  - 25 bsal A
  - 26 źun A
  - 27 gnad / B

**rgyud**):

<<[II-3-1] For the superior *mantra*-practitioner (*sñags pa rab*) there are five modes of arising (*'char lugs*). ① All the sentient beings arise as Buddha: the crucial point is that the basic Buddha (*gží'i sañs rgyas*) exists intrinsically (*rañ chas su*). [152a] ② All appearances arise as the body of Bon (*bon sku*): the crucial point is that wisdom as the path exists without being travelled on (*bsgrod med du*). ③ The sky, mountains, the earth, and rocks arise as tutelary gods (*yi dam gyi lha*): the crucial point is that wisdom as result exists as spontaneously perfect. ④ All sufferings (*sdug bsñal*) arise as pleasure (*bde ba*): the crucial point is to take various appearances as the path. ⑤ All the defilements arise as wisdom: the crucial point is that self-occurring wisdom (*rañ byuñ ye ses*) exists intrinsically (*rañ chas su*).

[II-3-2] For the middle *mantra*-practitioner (*sñags pa 'briñ*) there are five visualizations (*gsal ba*). ① One visualizes the three thousand fold world as the celestial palace of the gods: the crucial point is that the celestial palace has neither wide nor narrow [dimension]. ② As [the practitioner] visualizes his own body (*rañ lus*) as god, the crucial point is that the impeder cannot settle the obstacles. ③ As [the practitioner] prepares (*bśams pa*) the external environment world (*snod kyi 'jig rten*) as the vessel of the tormas (*gtor gźoñ*), the crucial point is that there is no [difference in quality,] good or bad, [152b] for the vessel (*snod*). ④ As [the practitioner] visualizes the phenomenal world of appearance and existence as a sacred substance (*dam rdzas*), the crucial point is that there will be no anger (*'khu ldog*) in the protector god (*dam can*). ⑤ As [the practitioner] visualizes the fundamental nature (*gnas lugs*) as void, the crucial point is not to search for the Buddha from another place.

[II-3-3] For the inferior *mantra*-practitioner (*sñags pa tha ma*) there are five kinds of apprehensions (*bzuñ ba*). ① He apprehends the ritual acts (*'phrin las*) as ritual chant (*gyer*). ② He apprehends the *mantra* and the seed *mantra* as his

bzuñ ba / ② snags dañ sñiñ po rañ rgyud du bzuñ <sup>(A.40b11)</sup> ba / ③ rdzas śa  
khrag tu bzuñ ba / ④ lha rags pa ther zug du bzuñ ba / ⑤ yi<sup>1</sup> dam 'jig rten  
<sup>(152b4)</sup> par bzuñ ba ste / lta ba'i<sup>2</sup> gnad ma khrol ba'i skyon no //

[II-3-4] re ba la ma rtogs pa'i snags pa ni / ① 'phrin las blo zin la re ba / ②  
snags <sup>(152b5)</sup> gañ soñ la re ba / ③ rdzas gtor chuñ la re ba / ④ lha ri 'go <sup>(A.40b12)</sup>  
la re ba / ⑤ dños grub 'jig rten gyi lha la re ba / de <sup>3</sup>rnams<sup>-3</sup> ni <sup>(153a1)</sup> snags<sup>4</sup>  
la re yañ ma rtogs pa'o //

<sup>5</sup>ces so<sup>-5</sup> //

### [[8] ye gśen theg pa]

[8] brgyad<sup>6</sup> pa ye gśen<sup>7</sup> ni / ye ji bzin gyi don bsgoms<sup>8</sup> pas ye gśen <sup>(153a2)</sup> no  
// de la gsum te / [I] gži<sup>9</sup> gtan<sup>10</sup> la dbab pa / [II] lam ñams su blañ ba / [III]  
'bras bu mñon du gyur pa'o //

[I] dañ po ni 'Grel<sup>11</sup> ñi<sup>12</sup> las /

gži<sup>13</sup> bya <sup>(153a3)</sup> ba <sup>14</sup> gud<sup>15</sup> na <sup>(A.41a1)</sup> yod pa ma yin te / kun gži<sup>16</sup> byañ chub  
kyi sems 'khor 'das kun<sup>17</sup> gyi gžir<sup>18</sup> gyur ba la bya'o //

ces so //

gži'i<sup>19</sup> ño bo ltar gyi <sup>(153a4)</sup> śes pa luñ ma bstan 'di ka rañ ces Dran<sup>20</sup> pas  
gsuñs<sup>21</sup> so // de 'khor 'das thams cad 'byuñ ruñ gi spyi gži<sup>22</sup> yin pas kun gži<sup>23</sup>  
žes bya <sup>(153a5)</sup> ste / mDo<sup>24</sup> las /

<sup>1</sup> yid AB

<sup>2</sup> bas A

<sup>3</sup> ni re ba A

<sup>4</sup> gañ B

<sup>5</sup> žes pa'o B

<sup>6</sup> rgyad A

<sup>7</sup> bśen A

<sup>8</sup> sgoms A

<sup>9</sup> bži A

<sup>10</sup> gdan B, rtan A

<sup>11</sup> 'brel A

<sup>12</sup> 'Grel ñi (abbr. GN), MT (= BTK) 191; 25.2-3.

<sup>13</sup> bži A

<sup>14</sup> GN inserts na.

<sup>15</sup> bdud A, gu GN

<sup>16</sup> bži A

<sup>17</sup> thams cad GN

<sup>18</sup> bžir A, gži ru GN

<sup>19</sup> bži'i A

<sup>20</sup> gran A

<sup>21</sup> bsuñs A

<sup>22</sup> bži A

<sup>23</sup> bži A

<sup>24</sup> = gZer mig (abbr. ZM), 730.13-14.

own mind-stream (*rañ rgyud*). ③ He apprehends the ritual objects (*rdzas*) as meat and blood. ④ He apprehends the coarse god (*lha rags pa*) as unchanging (*ther zug*). ⑤ He apprehends the tutelary god (*yi dam*) as mundane (*jig rten pa*). [These are] faults [involving] not knowing (*khrol ba*) the crucial point of the view.

[II-3-4] *Mantra*-practitioners who hope but do not understand are: ① those who hope to memorize the ritual acts; ② those who hope how to recite the *mantra* as many times as possible; ③ those who hope that the ritual substance is a small torma cake; ④ those who hope that the god is on the top of the mountain<sup>174</sup>; ⑤ those who hope for accomplishment (*dños grub, siddhi*) from the mundane god (*jig rten gyi lha*). These [*mantra*-practitioners], even if they have hope [153a] regarding the *mantra*, do not understand.>>.

### [[8] The Vehicle of the Primeval gŚen (*ye gśen theg pa*)]

[8] As for the eighth, namely the [Vehicle of] the Primeval gŚen (*ye gśen theg pa*), [it is called *ye gśen*, because one meditates on the meaning as it was primevally (*ye ji bžin gyi don*). For this [vehicle] there are three [topics]: [I] determination of the base (*gži*), [II] practice of the path (*lam*), [III] actualization (*mñon du gyur pa*) of the result (*'bras bu*).

[I] As for the first, [namely the base (*gži*),] it is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<What is called "base" (*gži*) does not exist separately. It means "base of all" (*kun gži*), namely the thought of enlightenment (*byañ chub kyī sems*), which has become the base of all transmigration and emancipation (*'khor 'das*).>>.

"It is just neutral (*luñ ma bstan*) consciousness like the basic nature (*gži'i ño*

<sup>174</sup> The meaning of this sentence remains uncertain.

kun dañ gži<sup>1</sup> gñis<sup>(A.41a2)</sup> 'brel ba'i nus mthu<sup>2</sup> las //  
<sup>3</sup>bzañ po yon tan<sup>3</sup> gyi nam par śes pa dañ //  
<sup>4</sup>ñan pa skyon<sup>4</sup> gyi nam<sup>(153b1)</sup> par śes pa<sup>5</sup> byuñ<sup>6</sup> //  
ces dañ / **g-Yuñ druñ yañ rtse<sup>7</sup>** las /  
'khor 'das gñis su med pa'i mtha' //  
kun gži<sup>8</sup> luñ ma bstan la thug //  
ces so //<sup>(153b2)</sup>  
'khor 'das 'byuñ yañ / 'khor 'das<sup>(A.41a3)</sup> gañ gi yañ / mtha' ma reg pas / gnas  
pa gži'i<sup>9</sup> sañs rgyas so // **mDo luñ gsañ<sup>10</sup> ba<sup>11</sup>** las /<sup>(153b3)</sup>  
'khor dañ<sup>12</sup> myañ 'das med pa'i sñon rol na //  
yañ mes sna rtogs **Kun tu<sup>13</sup> bzañ po byuñ<sup>14</sup>** //  
de ni sañs rgyas kun gyi phyi mes yin<sup>(153b4)</sup>  
ces so //  
de yañ rtogs na sañs rgyas kyi grol<sup>15</sup> <sup>(A.41a4)</sup> gži<sup>16</sup> ma rtogs sems can gyi 'khrul  
gži<sup>17</sup> ste / **sGron zer<sup>18</sup> 19** las /  
rtogs pas<sup>20</sup> <sup>(153b5)</sup> **Kun bzañ** ye sañs rgyas //  
ma rtogs khams gsum sems can 'khrul //  
ces dañ / **Luñ drug<sup>21</sup>** las /  
'di rtogs nmams ni<sup>(154a1)</sup> sañs rgyas yin //  
'di ma rtogs na sañs rgyas med //  
ces so // des na ño bo gañ du yañ mi 'gyur / <sup>22</sup>**bdal yañs**<sup>22</sup> su<sup>(A.41a5 ; 154a2)</sup> gnas  
pa ni gži<sup>23</sup> ka dag skye med do // de ma 'gags rol pa'i rtsal sna tshogs su śar ba

<sup>1</sup> bži A

<sup>2</sup> 'thu A

<sup>3</sup> ñan pa skyon ZM

<sup>4</sup> bzañ po yon tan ZM

<sup>5</sup> ZM inserts dañ gñis.

<sup>6</sup> 'byuñ ZM

<sup>7</sup> N.I.

<sup>8</sup> ži A

<sup>9</sup> bži'i A

<sup>10</sup> bsañ A

<sup>11</sup> N.I. The text itself is not identified. It is cited in the gTan tshigs gal mdo rig pa'i tshad ma 52.3, where another passage is cited under the name of this text. On the other hand, exactly the passage as here is cited in the gTan tshigs gal mdo rig pa'i tshad ma 110.3 under the title of the g-Yuñ druñ sñiñ po ñag gcig rgyud: g-Yuñ druñ sñiñ po ñag gcig rgyud las // 'khor dañ mya ñan 'das med sñon rol du // yañ mes ña (*sic*) rtogs Kun tu bzañ po byuñ // de ni sañs rgyas kun gyi phyi mes yin //. This problem is still unsolved. Probably Tre ston rgyal mtshan dpal did not cite the passage in question directly from the mDo luñ gsañ ba, but from an another text where this passage was cited.

<sup>12</sup> 'das AB

<sup>13</sup> du AB

<sup>14</sup> 'byuñ AB

<sup>15</sup> brol A

<sup>16</sup> ži A

<sup>17</sup> bži A

<sup>18</sup> gzer B

<sup>19</sup> N.I.

<sup>20</sup> pa'i A

<sup>21</sup> BK 174; 121.1-2.

<sup>22</sup> bdañ sañs A; da rañ sa sañs B

<sup>23</sup> bži A

*bo ltar*)," said **Dran pa [nam mkha']**.<sup>175</sup> As it is the general base from which all transmigration and emancipation (*khor 'das*) can occur, it is called the "base of all" (*kun gži*). It is said in the "Sūtra[, Peg-Eye]" (**mDo [gZer mig]**):

<<By the power of the combination of two [elements, namely], "all" (*kun*) and "base" (*gži*), the good consciousness of good qualities and the bad consciousness of faults [153b] have come forth.>>,

and in the "Further Summit of the Swastika" (**g-Yuñ druñ yañ rtse**):

<<At the extremity, where there is no dichotomy of transmigration and emancipation, one reaches the neutral "base of all" (*kun gži*).>>.

Even though transmigration and emancipation occur, the one who abides without reaching the extremity of either transmigration or emancipation, is the basic Buddha (*gži'i sañs rgyas*). It is said in the "Secret Scripture" (**mDo luñ gsañ ba**):

<<In a previous time, when transmigration and emancipation did not exist, the great ancestor (*yañ mes*) the first enlightened (*sña rtogs*) Kun tu bzañ po arose. He is the common ancestor of all the Buddha.>>.

Moreover, when one is enlightened, that is the base of deliverance. When one is not enlightened, that is the base of error of beings. It is said in the "Rays of the Lamp" (**sGron zer**):

<<When one is enlightened, he is Kun [tu] bzañ [po], the primeval Buddha. When one is not enlightened, he is an erroneous being of the three worlds.>>,

and in the "Six Āgama" (**Luñ drug**):

<<Those who understand this [154a] are Buddha. When one does not understand this, he is not a Buddha.>>.

Therefore, abiding as expanding and open (*bdal yañs*), without becoming any essence, is the base (*gži*) that is primordially pure (*ka dag*) and beyond birth (*skye med*). The fact that it appears as various skills of pleasure without

<sup>175</sup> See n. 18 in *supra* p. \* 159.



ni gži<sup>1</sup> lhun grub<sup>2</sup> 'gag med do // **Nam** <sup>(154a3)</sup> **mkha' rtsol 'das**<sup>3</sup> las /  
 gži<sup>4</sup> ni 'gyur med chen por ñes //  
 rtsal śar rol pa ma ñes 'gyur //  
 de yañ gži<sup>5</sup> las ma 'das phyir // <sup>(154a4)</sup>  
 rañ rgyud ñes med <sup>(A.41a6)</sup> ma yin med /  
 ces so // rtsal de sañs rgyas la sku dañ ye śes su 'char<sup>6</sup> / sems can lus dañ bag  
 chags <sup>(154a5)</sup> su 'char te / **Ma rgyud thugs rje ñi ma**<sup>7</sup> las /  
 kun gži<sup>8</sup> sems kyi cho 'phrul las //  
 sañs rgyas sku<sup>9</sup> dañ <sup>10</sup>-ye śes<sup>-10</sup> so //  
 sems can <sup>(154b1)</sup> lus dañ bag chags so //  
 ces so // de gñis ño bo la bzañ ñan med / dus la śna phyi med la<sup>11</sup> / gži skye  
 'gag <sup>(A.41a7)</sup> gñis med do<sup>12</sup> // **'Grel ñi**<sup>13</sup> <sup>(154b2)</sup> las /  
 gži<sup>14</sup> ka<sup>15</sup> dag skye med / gži<sup>16</sup> lhun grub 'gag med / gñis <sup>17</sup>-ni /<sup>-17</sup> 'char lugs  
 las<sup>18</sup> mtshon pa las /<sup>19</sup> ño bo <sup>20</sup>-dbye ba<sup>-20</sup> med do<sup>21</sup>  
 ces <sup>(154b3)</sup> dañ / **Señ ge sgra sgrogs**<sup>22</sup> las /  
 'dug pa dus dañ rañ bžin gcig<sup>23</sup> /  
 ces so //  
 de la gnas<sup>24</sup> pa gži'i<sup>25</sup> sañs rgyas zer te / 'jag ma'i srin bu <sup>(154b4)</sup> man chad kun  
<sup>(A.41a8)</sup> la khyab par gnas so // **mDo Pad ma dri med**<sup>26</sup> las /  
 de bžin ñid ye ji bžin gyi sñin po'o<sup>27</sup> // 'gro ba kun la rañ bžin <sup>(154b5)</sup> gyis<sup>28</sup>

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1 bži A  
 2 brub A  
 3 N.I.  
 4 bži A  
 5 bži A  
 6 mchar A  
 7 N.I. See "Ma rgyud thugs rje ñi ma" in Index of BGSB (2007).  
 8 bži A  
 9 ku A  
 10 sems B  
 11 B om.  
 12 B om.  
 13 'Grel ñi (abbr. GN), MT (= BTK) 191; 26.4.  
 14 bži A  
 15 dka' GN  
 16 bži A  
 17 GN om.  
 18 la GN  
 19 GN om.  
 20 dbye' ba A, dbyer GN  
 21 pa'o GN  
 22 BK 175; 201.5.  
 23 cig A  
 24 bñas A  
 25 ži'i A  
 26 N.I.  
 27 po B  
 28 gyi AB

ceasing (*ma 'gag*) is the base (*g'zi*) that is spontaneous (*lhun grub*) and beyond ceasing (*'gag med*). It is said in the "Effortless Space" (*Nam mkha' rtsol 'das*):  
 <<The base (*g'zi*) is determined as great unchanging. When skill (*rtsal*) appears, [its] pleasure (*rol pa*) becomes indetermined. But, because it (= skill) is not beyond the base, the [practitioner's] own mind-stream (*rañ rgyud*) is neither determined nor indetermined.>>.

That skill (*rtsal*) appears for the Buddha as the sacred body (*sku*) and wisdom (*ye śes*), and for the sentient beings (*sems can*) as the ordinary body (*lus*) and impregnation (*bag chags*). It is said in the "Mother Tantra, Sun of Compassion" (*Ma rgyud thugs rje ñi ma*):

<<The "base of all" (*kun g'zi*) is, according to the miracle (*cho 'phrul*) of the mind, the sacred body and wisdom of the Buddha, and [154b] the ordinary body and impregnation of sentient beings (*sems can*).>>.

There is no [distinction between] good and bad in the nature of these two (= *kun g'zi* and *rtsal*), and there is no temporal [difference between] early and late [for them]. The base (*g'zi*) is devoid of the dichotomy of birth and cessation (*skye 'gag*). It is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<The base (*g'zi*) is primordially pure (*ka dag*) and is devoid of birth. The base (*g'zi*) is spontaneous and is devoid of cessation. [These] two [aspects] are illustrated by the mode of arising (*'char lugs*), but there is no difference in its nature.>>.

and in the "Roar of the Lion" (*Señ ge sgra sgrogs*):

<<The [mode of] being (*'dug pa = g'zi*) is unique in time and self-nature.>>.

What resides in it is called the basic Buddha (*g'zi'i sañs rgyas*) and exists pervading everything down even to the worms on the blades of grass (*'jag ma'i srin bu*). It is said in the "Sūtra of the Immaculate Lotus" (*mDo Pad ma dri med*):

<<Thusness (*de b'zin ñid*) is the essence (*sñiñ po*) of the primordial state of

ye nas gnas  
ces so //  
'o na 'khor 'das gñis khyad med du 'gyur že na / khyad che ste **Gab**<sup>1</sup> **pa**<sup>2</sup> las /  
de rtogs<sup>3</sup> ma rtogs<sup>4</sup> khyad par <sup>(155a1)</sup> che<sup>5</sup> /  
ces dan '**Grel**<sup>6</sup> **ñi**<sup>7</sup> <sup>(A.41a9)</sup> las /  
sañs rgyas la no bor<sup>8</sup> khyab la<sup>9</sup> / sems can la<sup>10</sup> 'byuñ ruñ du khyab pas<sup>11</sup> /  
<sup>12</sup>skyon med<sup>-12</sup>  
ces so // <sup>(155a2)</sup> **sGron ma dgu skor**<sup>13</sup> las /  
sañs rgyas ma rig ma spañs sems can ye śes can /  
ces pa'i **rTsa 'grel**<sup>14 15</sup> las /  
sañs rgyas la ma rig <sup>(155a3)</sup> pa rañ chas su yod **de**<sup>16</sup> ma sgribs<sup>17</sup> / sems can la  
ye śes rañ chas su yod <sup>(A.41a10)</sup> de<sup>18</sup> ma mthoñ /  
ces so //  
gal te gži<sup>19</sup> de rtogs pas sañs rgyas <sup>(155a4)</sup> thob bam <sup>20</sup>**mi thob / thob na**<sup>-20</sup> 'bad  
mi dgos par 'gyur la / mi thob na de rtogs<sup>21</sup> tsam na / mñon sañs rgyas / ces pa  
dan 'gal lo že na <sup>(155a5)</sup> rtogs<sup>22</sup> pas<sup>23</sup> lam gyi sañs rgyas ni thob la / mthar<sup>24</sup> thug  
'bras bu'i sañs rgyas ni mi thob **že**<sup>25</sup> smra'o // <sup>(A.41a11)</sup>  
lam gyi sañs rgyas ci že na <sup>(155b1)</sup> **Me ri skyed mi dgos kyi 'grel**<sup>26 27</sup> las /

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<sup>1</sup> ga A  
<sup>2</sup> Gab pa (abbr. GP), BK 172; 3.1-2.  
<sup>3</sup> brtogs A  
<sup>4</sup> rtog GP  
<sup>5</sup> can GP  
<sup>6</sup> 'brel A  
<sup>7</sup> ≙ 'Grel ñi (abbr. GN), MT (= BTK) 191; 26.6-27.1.  
<sup>8</sup> bo ñid du GN  
<sup>9</sup> pa 'khrul pa med GN  
<sup>10</sup> B om.  
<sup>11</sup> pa 'khrul pa yod do GN  
<sup>12</sup> GN om.  
<sup>13</sup> N.A.  
<sup>14</sup> 'brel A  
<sup>15</sup> N.A.  
<sup>16</sup> ste A, te B  
<sup>17</sup> sribs A  
<sup>18</sup> te A  
<sup>19</sup> bži A  
<sup>20</sup> mi thob / A, mi thob na B  
<sup>21</sup> btogs A  
<sup>22</sup> gtogs A  
<sup>23</sup> pa A  
<sup>24</sup> mtha' A  
<sup>25</sup> že AB  
<sup>26</sup> 'brel A  
<sup>27</sup> N.I.

being just as it is (*ye ji bžin*). It exists in all beings by its very nature (*rañ bžin gyis*) primordially (*ye nas*).>>.

{Objection:} Well then, there would be no difference between the two things, namely transmigration and emancipation (*'khor 'das*).

{Answer:} There is a great difference, [as] it is said in the ""Hidden Text" (*Gab pa*):

<<There is a great difference, whether one understands it, [155a] or not.>>.

and in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<[The base (*gži*)] pervades the Buddha in its very nature (*ño bor*) and pervades the beings with the possibility of becoming [the Buddha] (*'byuñ ruñ*). Therefore, there is no fault.>>.

It is said in the Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The Buddha does not reject ignorance (*ma rig*). Sentient beings have wisdom.>>.

and to the "Basic Commentary" (*rTsa 'grel*) on it, it is said:

<<In the Buddha, ignorance exists intrinsically, but he is not obscured. In sentient beings, wisdom exists intrinsically, but they do not see.>>.

{Objection:} By understanding it (= *gži*), does one obtain enlightenment, or not? If one obtains it, the effort [to become the Buddha] would be unnecessary. If one does not obtain it, it would be contradictory to the statement: "When one just understands it, that is manifest enlightenment (*mñon sañs rgyas*)."<sup>176</sup>

{Answer:} It means that by understanding one obtains the enlightenment of the path, but not the ultimate enlightenment of the result.

{Objection:} What then is the enlightenment of the path?

<sup>176</sup> This is the passage of the "Six Āgama" (*Lun drug*: BK 174; 129.7) cited in BGSB 63b5. The passage of the citation of the *Lun drug* here (*de rtogs tsam na mñon sañs rgyas*) is exactly the same as the previous citation in BGSB 63b5, but the text is slightly different in the *Lun drug* itself: *rtogs pa'i dus na mñon sañs rgyas*.

gži<sup>1</sup> rañ bžin lhun grub kyi sañs rgyas / ma rtogs pa mñon gyur gyi sañs  
rgyas /

ces so // <sup>(155b2)</sup>

[II] gñis pa ni / 'Grel ñi<sup>2</sup> las /

lam ni gži<sup>3</sup> rtogs pa'i<sup>4</sup> thabs<sup>5</sup> lta sgom mo<sup>5</sup>

ces pas / 'di la gñis te / [II-1] lam bye brag <sup>(155b3)</sup> tu sgom pa dañ / <sup>(A.41a12)</sup> [II-2]

sgom ñams spyir bstan<sup>6</sup> pa'o //

[II-1] dañ po ni [II-1-a] ži gnas dañ / [II-1-b] lhag mthoñ<sup>7</sup> dañ / [II-1-c] zuñ<sup>8</sup>  
'brel du sgom pa'o //

[II-1-a] dañ po [II-1-a-1] mtshan <sup>(155b4)</sup> bcas<sup>9</sup> thabs kyi khrid<sup>10</sup> / [II-1-a-2]  
mtshan med šes rab kyi khrid do //

[II-1-a-1] dañ po ni sñon 'gro spyi ru rgyug pa'i skyabs sems bya / sgrib pa  
sbyaň phyir <sup>(155b5)</sup> khruš bya / tshogs <sup>(A.41a13)</sup> bsags phyir ma 'dal 'bul / bar chad  
sel phyir<sup>11</sup> gtor ma btaň / byin rlabš 'byuň phyir<sup>12</sup> gsol ba gdab<sup>13</sup> / <sup>(156a1)</sup>

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<sup>1</sup> bži A

<sup>2</sup> 'Grel ñi (abbr. GN), MT (= BTK) 191; 107.6.

<sup>3</sup> ži A

<sup>4</sup> par byed pa'i GN

<sup>5</sup> la bya'o GN

<sup>6</sup> stan A

<sup>7</sup> 'thoň A

<sup>8</sup> bzuň A

<sup>9</sup> cas A

<sup>10</sup> 'khrid A

<sup>11</sup> ciň A

<sup>12</sup> žiň A

<sup>13</sup> 'dab A

[Answer:] It is said [155b] in the "Commentary on the Unnecessity of Visualizing the Fire Mountain" (*Me ri*<sup>177</sup> *skyed mi dgos kyi 'grel*):

<<The base (*gži*) is the enlightenment of spontaneous nature (*rañ bžin lhun grub sañs rgyas*). When one does not understand it (= *gži*), that is manifest enlightenment.<sup>178</sup>>>.

[II] As for the second [= the path (*lam*)], as it is said in the "Sun [Ray] Commentary" (*'Grel ŋi*):

<<The path is the means to understand the base (*gži*), namely view (*lta*) and meditation (*sgom*).>>.

in this there are two [sub-topics], [II-1] meditation of the particular path and [II-2] a general exposition of meditative experience (*sgom ŋams*).

[II-1] As for the first, [there are three sub-sub-topics], [II-1-a] *śamatha* quietude (*ži gnas*), [II-1-b] *vipaśyanā* insight (*lhag mthoñ*), and [II-1-c] meditation in union (*zuñ 'brel du sgom pa*).

[II-1-a] As for the first (= *ži gnas*), there are [II-1-a-1] the guide of means (*thabs kyi khrid*) with characteristics (*mtshan bcas*) and [II-1-a-2] the guide of intelligence (*śes rab kyi khrid*) without characteristics (*mtshan med*).

[II-1-a-1] As for the first (= *mtshan bcas thabs kyi khrid*), as preliminary practice (*snön 'gro*)<sup>179</sup> one should take refuge and arouse the thought of enlightenment (*skyabs sems*),<sup>180</sup> which are generally valid. One should do the cleansing ritual (*khruś*) in order to purify the obscurations (*sgrib pa*). One offers the three-dimensional *mañḍala* (*ma 'dal*) in order to gather the accumulations (*tshogs*). One sends out the torma cake in order to remove the

<sup>177</sup> For *Me ri*, see also Minpaku Lexicon 191: *me ri = žañ žuñ 'ja' lus ñer bži'i thugs dam mdzad pa'i snags chog dañ / de'i yi dam / = Me ri*, a Tantric ritual practised by the twenty-four yogins, Rainbow Bodies of Zhang-zhung; the tutelary deity of that practice. For a painting of the deity *Me ri*, see Kvaerne (1995) Plate 31.

<sup>178</sup> The translators are not sure whether this answer makes sense.

<sup>179</sup> Cf. Main part (*dños bži*), in BGSB 156a1.

<sup>180</sup> In the sense of *skyabs su 'gro ba* and *byañ chub sems bskyed*.

dños gži<sup>1</sup> sems 'dzin la / **Man ñag doñ<sup>2</sup> sprugs<sup>3</sup>** las / ① yeñs la bor la bzuñ  
ba dañ / ② <sup>4</sup>'phrañ du bsgug <sup>(156a2)</sup> par<sup>-4</sup> bzuñ ba dañ / ③ rdzas la khrid la bzuñ  
ba dañ / <sup>(A.41b1)</sup> gsum du gsuñs<sup>5</sup> so //

① dañ po ni / dbañ po rab la sems ma yeñs par glod<sup>6</sup> nas <sup>(156a3)</sup>'jog<sup>7</sup> pa'o //

② gñis pa ni / dbañ po 'briñ la rtsa gsum la thig le rgyu ba la sems btod  
pa'am / bde ba ños 'dzin lta <sup>(156a4)</sup> bu'o //

③ gsum pa ni / tha ma rdzas la 'dzin te / **Rig pa gser<sup>8</sup> gyi luñ non<sup>9</sup>** las / yi<sup>10</sup>  
ge gsum <sup>(A.41b2)</sup> mtshan ma gsum / lha <sup>(156a5)</sup> sku gsum dañ rdzas dgur <sup>11</sup>-gsuñs  
te<sup>-11</sup> / gdab pa'i thig le las gsum te / ❶ sku <sup>12</sup>-tsa-ka<sup>-12</sup> li ni / **Kun bzañ** / ❷ gsuñ

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<sup>1</sup> bži A

<sup>2</sup> bdoñ A

<sup>3</sup> BK 175; Passage N.F. See "Doñ sprugs" in Index of BGSB (2007).

<sup>4</sup> 'grañ bu dog par A

<sup>5</sup> bsuñs A

<sup>6</sup> rlod A

<sup>7</sup> 'jogs AB

<sup>8</sup> bser A

<sup>9</sup> BK 172; 312.1, 311.3.

<sup>10</sup> yig B

<sup>11</sup> bsuñs ste A

<sup>12</sup> tsag B

obstacles (*bar chad*). One prays (*gso ba gdab*) so that the blessing (*byin rlabs*) occurs.

The main part (*dños gži*) [156a] is the concentration of the mind (*sems 'dzin*), and it is explained as [consisting of] three [types] in the "Stirring up the Pit of Instruction" (*Man ñag doñ sprugs*): ① concentration (*bzuñ ba*) on the rejection (*bor*) of distraction (*yeñs*); ② concentration [like] waiting for (*bsgug pa*) in the dangerous passage (*'phrañ*), ③ concentration for guidance concerning the ritual materials (*rdzas*).

① First, in the case of the [practitioner of] superior capacity (*dbañ po rab*), one settles the mind [in meditation], staying relaxed (*glod*) and not distracted.

② Second, in the case of the [practitioner of] middle capacity (*dbañ po 'briñ*), one fastens the mind on a drop (*thig le*) which moves in three veins (*rtsa gsum*),<sup>181</sup> or it is like the recognition (*ños 'dzin*) of bliss (*bde ba*).

③ Third, in the case of the [practitioner of] inferior [capacity] (*tha ma*), one concentrates on the ritual materials (*rdzas*). In the "Golden Earring of Awareness" (*Rig pa gser gyi luñ non*) it is said that the syllables (*yi ge*) are three, the characteristics (*mtshan ma*) are three, the sacred bodies of the Buddha are three: [in this way] the ritual materials (*rdzas*) are nine. From the planted drop occur three [things]: ❶ the sacred body (*sku*) [in the form of] *tsa ka li*<sup>182</sup> is Kun [tu] *bzañ po*; ❷ the sacred speech (*gsuñ*) [in the form of] a seed syllable is [156b] "A"; ❸ the sacred mind (*thugs*) [in the form of] a sacred attribute (*phyag mtshan*) is the crystal *swastika* just the size of a barley grain

<sup>181</sup> Three veins (*rtsa, nādī*): middle vein (*dbu ma, avadhūti*), left vein (*rkyañ ma, lalanā*), and right vein (*ro ma, rasanā*).

<sup>182</sup> The *tsakali* are normally miniature paintings used as aids to the visualization of deities in the *bskyed rim* practices. They are items that a practitioner must have. The *tsakali* item belongs to the second step of the 18 branches of realization, see ANTG 251.3 and ANTG2 357.2. They are usually placed in the *mañḍala* of the deity, Cf. Secret Visions, Plates 1/7; 2/19; 4/1; 7/7A/2; 7B/2; Snellgrove (1967) 278 (m); Karmay and Watt (2007), Frontispiece (the photo shows a *tsakali*, even though there is no indication that this is *tsakali*).



yig 'bru<sup>(156b1)</sup> ni a / ③ thugs phyag mtshan ni<sup>1</sup> / śel gyi g-yuñ druñ nas tsam<sup>2</sup>  
'dzin<sup>3</sup> no // da lta dam pa ri khrod pas / a rkyan la 'dzin pa 'di<sup>(156b2)</sup> yoñs su  
grags so // de<sup>(A.41b3)</sup> las śes pa gžan<sup>4</sup> du mi g-yo na zin<sup>5</sup> pa'o // **Luñ non**<sup>6</sup> las /  
yi<sup>7</sup> ge a la<sup>8</sup> sems bzuñ<sup>(156b3)</sup> bas / žag gsum dros<sup>9</sup> dan<sup>10</sup> bži na / a yi tiñ ñe  
'dzin<sup>11</sup> las su ruñ<sup>12</sup> ste 'oñ ño<sup>12</sup> //

ces so //

[II-1-a-2] gñis pa ni sems zin pa'i rtags<sup>(156b4)</sup> byuñ ba dan / mtshan<sup>13</sup> med  
stoñ pa la sems 'dzin pa ste / **Luñ non**<sup>14</sup> las /<sup>(A.41b4)</sup>

de ltar mtshan ma la<sup>15</sup> sgoms pas /<sup>15</sup> las su ruñ ba'i<sup>16</sup><sup>(156b5)</sup> rtags byuñ ste /  
yid ches pa dan / sems mtshan<sup>17</sup> ma med pa<sup>19</sup> la sgom<sup>18</sup> pa<sup>19</sup> 'di yañ yun  
bsriñs<sup>20</sup> nas<sup>21</sup> sgoms<sup>22</sup> na / las<sup>23</sup> su ruñ žiñ<sup>(157a1)</sup> de bžin<sup>24</sup> ñid<sup>25</sup> mñon du  
gyur<sup>26</sup> bar ñes<sup>27</sup> so //<sup>27</sup>

ces so //

de nas 'jog<sup>28</sup> tshul ni / **Cog bžag**<sup>29 30</sup> las /

brtag<sup>31</sup><sup>(A.41b5)</sup> thabs<sup>32</sup> mam<sup>33</sup><sup>(157a2)</sup> pa gsum<sup>34</sup> po ni / so pa la khar bžag<sup>35</sup> pa  
'dra /

ces pas / mi rtog ye śes ñams blañ<sup>36</sup> pa la<sup>36</sup> / blo'i bžag thabs gsum ste /<sup>(157a3)</sup>

- 
- 1 ñid B  
2 rtsam A  
3 'dzan A  
4 bžan A  
5 bzin A  
6 Luñ non (abbr. LN), BK 172; 311.4-5.  
7 yig B  
8 las AB  
9 bros A  
10 LN om.  
11 LN inserts yañ.  
12 ste'o AB; ste 'oñ ño LN  
13 'tshan AB  
14 Luñ non (abbr. LN), BK 172; 314.2-4.  
15 bsgoms LN  
16 pa'i LN  
17 'tshan A  
18 sgoms A  
19 las bsgoms pa yañ LN  
20 sriñs A  
21 te LN  
22 bsgoms LN  
23 lus AB  
24 LN om.  
25 LN inserts la.  
26 'gyur LN  
27 pas LN  
28 'jogs A  
29 žag A  
30 Cog bžag (abbr. CZ), BK 172; 474.4.  
31 rtag A, brtags CZ  
32 stoñ CZ  
33 mams CZ  
34 bsum A  
35 bžags CZ  
36 pas AB

(*nas*), which [Kun tu bzai po] holds. Nowadays this concentration on nothing but "A" [practiced] by the sage hermit (*dam pa ri khrod pa*) [= **dGoñs mdzod Ri khrod pa chen po**]<sup>183</sup> is extremely famous. If consciousness does not move elsewhere from that (= "A"), this is concentration (*zin pa*). It is said in the "[Golden] Earring [of Awareness]" (*Lui non*):

<<By concentrating the mind on the syllable "A," in three days plus the noon [of the next day], namely in four days, the contemplation of "A" will become adequate.>>.

[II-1-a-2] As for the second (= *mtshan med ses rab kyi khrid*), when the sign of the concentration of the mind has occurred, one concentrates the mind on the absence of characteristics (*mtshan med*), namely voidness (*ston pa*). It is said in the "[Golden] Earring [of Awareness]" (*Lui non*):

<<Thus, by meditating on the characteristics (*mtshan ma*), the sign of adequacy [of concentration] occurs. Confidence (*yid ches pa*) and this meditation of the mind on the absence of characteristics (*mtshan ma med pa*) also will become adequate, when one meditates for a long time. And it is certain [157a] that thusness (*de bzin nid*) will become manifest.>>.

Then (*de nas*), as for the manner of establishing [the mind] (*jog tshul*), as it is said in the "Imperturbable Rest" (*Cog bzag*):

<<The three kinds of means of observation (*brtag thabs*) are like the watchman posted on the mountain path.>>.

in order to practice non-conceptual wisdom (*mi rtog ye ses*), there are three means of establishing the mind. ① Just as an eagle (*khyun*) glides in the sky,

<sup>183</sup> Dam pa Ri khrod pa alias dGoñs mdzod Ri khrod chen po (1038-1096), a member of the rMe'u family, was a hermit as his name indicates (LShDz, Karmay [1972] 10-11). He was known for initiating the practice of meditation by looking at the syllable A written in white as a means of concentration. The use of the white "A" then became the name of his meditation practice: A khrid, "The Teachings (*khrid*) concerning the Unconditioned "A"," see Kvaerne, Per (1973), "Bonpo Studies, the A khrid System of Meditation," Part I, *Kailash*, 1973 Vol. I, No.1, pp. 1-50; Part II, *Kailash*, 1973 Vol. I, No. 4, pp.247-332.

① khyuñ nam 'phañs gcod<sup>1</sup> pa ltar / rtsol med du phyod de b'zag / ② bya thi<sup>2</sup> ba tshan du 'jug pa b'zin<sup>3</sup> rtse gcig tu hrig ge b'zag<sup>4</sup> / ③ skyes<sup>(157a4)</sup> bus bya<sup>5</sup> zin pa<sup>(A.41b6)</sup> ltar gal med du lhod de b'zag go //

de la sems zin rtags ni / phyi nañ du dbugs rgyu ba mi tshor / lus yod<sup>(157a5)</sup> pa mi tshor / bu ga<sup>6</sup> dgu nas zag pa 'byuñ no //

**g-Yuñ druñ gtiñ<sup>7</sup> rdzogs<sup>8</sup> las /**  
 dañ po sems la rten med par /  
 byuñ<sup>9</sup> tshor<sup>10</sup> mañ<sup>11</sup> du rgyu<sup>(157b1)</sup> ba ni /  
 ri gzar<sup>12</sup> kha nas chu babs<sup>13</sup> 'dra /  
 bar du<sup>(A.41b7)</sup> gsal<sup>14</sup> ba skad gcig ma /  
 rig<sup>15</sup> pa<sup>16</sup> rjen par 'char ba<sup>16</sup> ni /  
 chu bo<sup>17</sup> yur<sup>18</sup> du 'grim<sup>19</sup> pa<sup>20</sup> (157b2) 'dra /  
 tha ma ses pa mi g-yo ba /  
 lteñ lteñ<sup>21</sup> mer mer<sup>22</sup> gnas pa ni /  
 rluñ gis<sup>23</sup> ma bskyod<sup>24</sup> rgya mtsho 'dra /

ces so //

[II-1-b] gñis pa lhag<sup>(157b3)</sup> mthoñ<sup>25</sup> ni / dpe' nam mkha' la no sprad<sup>26</sup> / don bon ñid la no sprad<sup>27</sup> / rtags<sup>(A.41b8)</sup> sems ñid la no sprad<sup>28</sup> / sems stoñ par no<sup>29</sup> sprad<sup>30</sup> / **Gab**<sup>(157b4)</sup> pa<sup>31</sup> las /

dpe<sup>32</sup> don rtags dañ<sup>33</sup> mñam<sup>34</sup> pa 'di / skal<sup>35</sup> ldan sems la<sup>36</sup> gñis med don du sgom /

ces so //

de la rañ rig sgrib<sup>37</sup> (157b5) med du / gsal<sup>38</sup> gyis rtogs<sup>39</sup> pa ni lhag mthoñ yin / **bSen**<sup>40</sup> thub<sup>41</sup> las /

1 spyod AB  
 2 the AB  
 3 zin A  
 4 zag A  
 5 ja A  
 6 kha AB  
 7 rtiñ A, gti B  
 8 = g-Yuñ druñ gtiñ rdzogs gsañ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 103.3-5.  
 9 'byuñ YD  
 10 tshar A  
 11 muñ A  
 12 zar A  
 13 'bab A  
 14 bsal AB  
 15 dmigs YD  
 16 rgyun ma chad pa YD  
 17 'o AB; bo YD  
 18 yud A  
 19 'gril A, 'dril YD  
 20 ba AB  
 21 ñe YD  
 22 re YD  
 23 gi A YD  
 24 skyod A YD  
 25 'thoñ A  
 26 prad A  
 27 prad A  
 28 prad A  
 29 B om.  
 30 prad A  
 31 Gab pa (abbr. GP), BK 172; 41.3-4.  
 32 dpe GP  
 33 GP inserts gsum du.  
 34 mñams GP  
 35 bskal A  
 36 le GP  
 37 bsgrib A  
 38 sal AB  
 39 brtogs A  
 40 gsen A  
 41 BK 145; passage in question N.F.

one establishes [the mind] efficiently (*phyod de*) without effort (*rtsol med du*).  
 ② Just as a pigeon (*bya thi ba*) enters its nest, one establishes [the mind] one-pointedly (*rtse gcig tu*) and wakefully (*hrig ge*). ③ Just as a man has finished his work (*bya zin pa*), one establishes [the mind] relaxedly (*lhod de*) without reserve (*gal med du*) .

Then, as for the sign of the concentration of the mind, one does not feel the breathing going out and coming in; one does not feel the body existing; [one does not feel that] the impureness (*zag pa*) comes out from the nine holes [of the human body] (*bu ga*). It is said in the "Profound Perfection of Swastika" (*g-Yuñ druñ gtiñ rdzogs*):

<<First: if the mind has no support, the sensations (*byuñ tshol*) move [157b] abundantly, just as water falls from a steep mountain (*ri gzar*).

Middle: with a momentaneous clearness (*gsal ba*), the awareness arises nakedly (*rjen par*), just as a river flows (*grim pa*) through an irrigation canal (*yur*).

End: the immovable consciousness stays thoroughly (*lten lten*) and quietly (*mer mer*) like an ocean not agitated by the wind.>>.

[II-1-b] As for the second, namely *vipaśyanā* insight (*lhag mthoñ*), the example (*dpe*) points out space (*nam mkha*); the meaning (*don*) points out Bon-ness (*bon ñid*); the sign (*rtags*) points out Mind-ness (*sems ñid*); the mind (*sems*) points out voidness (*ston pa*). It is said in the "Hidden Text" (*Gab pa*):

<<One meditates on this equivalence of example, meaning, and sign as the meaning of non-duality in the auspicious mind.>>.

In this case, it is *vipaśyanā* insight (*lhag mthoñ*) that clearly (*gsal gyis*) understands self-consciousness (*ran rig*) as being without obstacle (*sgrib med*).

It is said in the "Overcoming of the *bSen* [mo spirits] " (*bSen thub*):

<<*Vipaśyanā insight* (*lhag mthoñ*) is the wisdom of clear awareness.>>.

[158a] Even if in the mind of the [practitioner] there are diverse

lhag mthoñ rig pa gsal ba'i<sup>(A.41b9)</sup> ye śes  
ces so //<sup>(158a1)</sup>  
de'i sems la<sup>1</sup> sna tshogs su śar yañ / rañ śar rañ grol<sup>2</sup> lhag mthoñ ño<sup>3</sup> // **gNad**  
**drug**<sup>4</sup> las /  
mkha' gsal gcig<sup>5</sup> <sup>(158a2)</sup> nas thams cad śar /  
gsal<sup>6</sup> ba'i mkha' la phyogs ris med /  
ces dañ / **bDal 'bum**<sup>7 8</sup> las /  
sems la sems ma **mchis**<sup>9</sup> <sup>(158a3)</sup> ste /  
sems kyi rañ bzin 'od gsal<sup>10</sup> <sup>(A.41b10)</sup>  
ces so //  
[II-1-c] gsum pa zuñ<sup>11</sup> 'brel ni / **Cog bźag**<sup>12</sup> **gi 'grel**<sup>13 14</sup> las /  
ži gnas<sup>15</sup> dañ lhag <sup>(158a4)</sup> mthoñ gi<sup>16</sup> cha **mñam**<sup>17</sup> te /  
bag chags dañ kun gži<sup>18</sup> gñis gcig gi<sup>19</sup> /  
dbañ du gcig<sup>20</sup> ma btañ<sup>20</sup> **bar**<sup>21</sup> cog gis bźag <sup>(158a5)</sup>  
ces pas goñ gi ži lhag 'dra'o<sup>22</sup> // gñis su med pa la mi rtog par <sup>23-1</sup>jog go<sup>23</sup> //  
<sup>(A.41b11)</sup> **Ye khri mtha' sel**<sup>24</sup> las /  
ži<sup>25</sup> <sup>(158b1)</sup> gnas<sup>26</sup> tiñ 'dzin stobs bde dañ /  
lhag mthoñ ye śes stobs kyiś gsal<sup>27</sup> /  
ži<sup>28</sup> lhag zuñ<sup>29</sup> 'brel mi rtog dañ /  
de mthar phyin pa <sup>(158b2)</sup> mi g-yo ba'o //  
ces so //  
de ka mñam bźag yañ yin<sup>30</sup> te / **Ñon moñs rañ grol**<sup>31 32</sup> las /

<sup>1</sup> lha B  
<sup>2</sup> dgrol A  
<sup>3</sup> B om.  
<sup>4</sup> N.I.  
<sup>5</sup> cig A  
<sup>6</sup> bsal A  
<sup>7</sup> 'bul B  
<sup>8</sup> BK 105-114; passage in question N.F.  
<sup>9</sup> 'chis AB  
<sup>10</sup> bsal B  
<sup>11</sup> bzuñ A  
<sup>12</sup> žag A  
<sup>13</sup> 'brel A  
<sup>14</sup> Cog bźag gi 'grel (abbr. CZ), BK 172; 484.1-2. The Cog bźag is found in BK 172, 474.2-476.3, and the Cog bźag gi 'grel in BK 172, 476.3-497.3.  
<sup>15</sup> bnas A  
<sup>16</sup> gis CZ  
<sup>17</sup> sñam A, bsñams B CZ  
<sup>18</sup> bži A  
<sup>19</sup> gis A  
<sup>20</sup> mi gtoñ CZ  
<sup>21</sup> par AB CZ  
<sup>22</sup> 'bre A  
<sup>23</sup> 'jogs so A  
<sup>24</sup> BK 176; passage in question N.F.  
<sup>25</sup> bži A  
<sup>26</sup> nas A  
<sup>27</sup> bsal A  
<sup>28</sup> bži A  
<sup>29</sup> bzuñ A  
<sup>30</sup> dañ AB  
<sup>31</sup> dgrol A  
<sup>32</sup> Non moñs rañ grol (abbr. NR), BK 160; 145.3.

appearances, it is the *vipaśyanā* insight (*lhag mthoñ*) that is self-appearance (*rañ śar*) and self-deliverance (*rañ grol*). It is said in the "Six Crucial Points" (***gNad drug***):

<<From one clear space everything appears. In the clear space, there is no partiality (*phyogs ris*).>>

and in the "Hundred-thousand Pervading" (***bDal 'bum***):

<<In the mind, the mind [itself] does not exist (*mchis*). [But] the self-nature of the mind is luminosity (*'od gsal*).>>.

[II-1-c] As for the third, namely the union (*zuñ 'brel*) [of *śamatha* and *vipaśyanā*], as it is said in the "Commentary of the Imperturbable Rest" (***Cog bžag gi 'grel***):

<<*Śamatha* quietude and *vipaśyanā* insight are equal. One lets leisurely both impregnation (*bag chags*) and "base of all" (*kun gži*) be imperturbably, so that by the force of one the other is not rejected.>>

it is the same as the previous *śamatha* quietude and *vipaśyanā* insight.<sup>184</sup> For the non-duality (*gñis su med pa*) [of *śamatha* and *vipaśyanā*], one establishes nonconceptuality (*mi rtog pa*). It is said in the "Incantation of the Extremity of the Primordial Throne" (***Ye khri mtha' sel***):

<<*Śamatha* quietude [158b] is blissful by the power of contemplation. *Vipaśyanā* insight is clear by the power of wisdom. The union of *śamatha* quietude and *vipaśyanā* insight is nonconceptual (*mi rtog*). The ultimate state (*mthar phyin pa*) of that [union] is immovability (*mi g-yo ba*).>>.

The very same [thing] is also equanimity (*mñam bžag*). It is said in the "Self Release of the Defilements" (***Ñon moñis rañ grol***):

<<The consciousness (*śes pa*) that perceives vividly (*lhañs kyis*) is *vipaśyanā*

<sup>184</sup> The sentence is a little elliptic. This probably means the following: it is not necessary to create new *śamatha* and *vipaśyanā* in order to have their union: it is enough to use the previous *śamatha* and *vipaśyanā* for the union.

śes<sup>1</sup> pa lhañs kyis<sup>2</sup> (A.41b12) <sup>3</sup>-rtogs pa<sup>3</sup> lhag<sup>158b3</sup> mthoñ yin<sup>4</sup> / śes<sup>5</sup> pa ños  
 bzuñ bral ba<sup>6</sup> ži<sup>7</sup> gnas yin<sup>8</sup> / <sup>9</sup>-gsal stoñ<sup>9</sup> dbyer med<sup>10</sup>-mñam pa'i bon du  
 bžag<sup>10</sup> /

ces so //

rnal (158b4) 'byor žes yañ<sup>11</sup> zer te / <sup>12</sup>-**Gab pa**<sup>12</sup> **gsaň**<sup>13</sup> **rgyud**<sup>14</sup> las /

kun gži<sup>15</sup> rnal ma'i don la / lhag mthoñ rig pa'i ye śes 'byor bas / rnal (158b5)

'byor yin / ces so // (A.41b13)

[II-1-d] de'i don sgom<sup>16</sup> pa la gsum / <1> tiñ 'dzin gyi thun sgom / <2> sems  
 kyi ñaň sgom / <3> rtogs pa'i kloň sgom / (159a1)

<1> daň po ni '**Grel**<sup>17</sup> **ñi**<sup>18</sup> las /

don gnas lugs<sup>19</sup> sgoms<sup>20</sup> pa la<sup>21</sup> thun **bži**<sup>22</sup> yal<sup>23</sup> **bar ma**<sup>23</sup> śor ro<sup>24</sup>

ces pas / las daň po bas<sup>25</sup> (159a2) **guň**<sup>26</sup> gñis mi<sup>27</sup>-gsal bas<sup>27</sup> mi sgoms<sup>28</sup> / sña **dro**<sup>29</sup>  
 phyi **dro**<sup>30</sup> srod tho raňs **bži**<sup>31</sup> la / ji tsam thun (A.42a1) bcad nas sgom mo // de  
 dus dran<sup>32</sup> (159a3) pa'i **rtsis**<sup>33</sup> bzuñ nas / rnam rtog raň khar mi btaň ño // **Luň**

<sup>1</sup> rig NR

<sup>2</sup> kyi NR

<sup>3</sup> gsaň ba'i NR

<sup>4</sup> la NR

<sup>5</sup> rig NR

<sup>6</sup> ba'i NR

<sup>7</sup> bži A

<sup>8</sup> mchog NR

<sup>9</sup> stoň gsal NR

<sup>10</sup> zuň du 'brel ba'i bon NR

<sup>11</sup> daň AB

<sup>12</sup> ga ba AB

<sup>13</sup> bzaň A

<sup>14</sup> N.I.

<sup>15</sup> bži A

<sup>16</sup> bsgom B

<sup>17</sup> 'brel A

<sup>18</sup> 'Grel ñi (abbr. GN), MT (= BTK) 191; 21.1: don gnas lug bsgom pa thun bži yal bar ma śor ba.

<sup>19</sup> lug GN

<sup>20</sup> bsgom GN

<sup>21</sup> GN om.

<sup>22</sup> bži'i A, ži B, bži GN

<sup>23</sup> AB om., bar ma GN

<sup>24</sup> ba GN

<sup>25</sup> pos A

<sup>26</sup> gug A, kuň B

<sup>27</sup> bsal bar A

<sup>28</sup> bsgom A

<sup>29</sup> gro AB

<sup>30</sup> gro AB

<sup>31</sup> gñis AB

<sup>32</sup> bran A

<sup>33</sup> rtsi 'is AB

insight (*lhag mthoñ*). The consciousness devoid of grasping (*ños bzun*) is *śamatha* quietude (*ži gnas*). The inseparability (*dbyer med*) of the clearness and the voidness (*gsal stoñ*) is establishment in the state of equanimity (*mñam pa'i bon du bžag*).>>.

[This union (*zun 'brel*)] is also called yoga (*rnal 'byor*). It is said in the "Hidden Secret Treatise" (***Gab pa gsañ rgyud***):

<<Since one combines (***'byor ba***) the wisdom of awareness of the *vipaśyanā* insight with the genuine (***rnal ma***) object of the "base of all" (*kun gži*), this is yoga (*rnal 'byor*).>>.

[II-1-d: Meditation on the Meaning of the Union of *śamatha* and *vipaśyanā*] In the meditation of the meaning (*don*) [of the union of *śamatha* and *vipaśyanā*], there are three [kinds of meditation]: <1> sessional meditation (*thun sgom*) of contemplation (*tiñ 'dzin*), <2> inherent meditation (*ñañ sgom*) of the mind, and <3> expanse-meditation (*kloñ sgom*) of understanding (*rtogs pa*). [159a]

<1> As for the first (= *thun sgom*), as it is said in the "Sun [Ray] Commentary" (***'Grel ñi***):

<<In meditating on the fundamental nature of the meaning, [during] four sessions (*thun bži*) [the practitioner should] not let [his concentration] fall away (*yal bar ma śor*)<sup>185</sup>.>>.

the beginner (*las dañ po pa*) should not meditate at midday and midnight (*guñ gñis*), because [his head] is not clear [during these periods]. During the four<sup>186</sup> sessions of morning (*sña dro*), afternoon (*phyi dro*), evening (*srod*), and daybreak (*tho rañis*), he [should] meditate, separating the session (*thun bcad*) [from the ordinary time] as much as he can (*ji tsam*). At that time,

<sup>185</sup> The original reading of BGSB: *yal śor* is corrected to *yal bar ma śor*, according to the reading of the *'Grel ñi*. This is an example of an inexact citation on the part of Tre ston

<sup>186</sup> The original reading of BGSB: *gñis* (two) is corrected to *bži* (four), according to the context.



**drug**<sup>1</sup> las /

yañ nas<sup>2</sup> yañ du sems ñams lta /

śes bźin<sup>(159a4)</sup> bya ras sod par bya /

ces dañ / **Yig chuñ**<sup>3</sup> las /

yod stoñ pa dañ ma bral na / sems de slar log nas yoñ ba ni / gziñs<sup>4</sup> nas

(A.42a2; 159a5) 'phur ba'i bya rog bźin no //

ces so // **Rin chen gter**<sup>5</sup> **rdzogs**<sup>6</sup> las /

dper na ña yis gar 'phyos<sup>7</sup> kyañ<sup>8</sup> /

chu 'i ñañ las 'da<sup>9</sup> mi<sup>(159b1)</sup> srid /

ces so //

mi sgom pa'i dus su yañ / sems rañ bźin<sup>10</sup> gyis gnas pa ni rjes thob yin te /

**Ye śes gsal**<sup>11</sup> **rdzogs**<sup>(159b2)</sup> **gsañ**<sup>12</sup> **ba'i rgyud**<sup>13</sup> las /

byiñ rgod gñis su ma soñ ba / mñam bźag<sup>14</sup> (A.42a3) dus kyi sgom pa ste / de

rjes gñug<sup>15</sup> ma yeñs thub pa / rjes<sup>(159b3)</sup> la thob pa'i sgom pa'o //

ces so //

<2> gñis pa ñañ sgom ni / 'gro 'dug za ñal spyod pa ci byed kyañ / dus

<sup>1</sup> Luñ drug (abbr. LD), BK 174; 142.1. More precisely it is the question of the Man ñag thams cad 'dus pa'i luñ (abbr. MN) (BK 174, pp. 136-143), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).

<sup>2</sup> na MN

<sup>3</sup> N.I.

<sup>4</sup> bziñs A

<sup>5</sup> bter A

<sup>6</sup> N.I.

<sup>7</sup> mchos A

<sup>8</sup> skyañ A

<sup>9</sup> 'das B

<sup>10</sup> źin A

<sup>11</sup> bsal A

<sup>12</sup> bzañ A

<sup>13</sup> Ye śes gsal rdzogs gsañ ba'i rgyud (abbr. YS), CTB vol.3 No.4, 80.2.

<sup>14</sup> źag YS

<sup>15</sup> ñug A

concentrating by the essence of the mindfulness (*dran pa'i rtsis bzui nas*),<sup>187</sup> one should not let (*btañ*) conceptual thinking (*rnam rtog*) go to its own favorite object (*rañ khar*). It is said in the "Six Āgama" (***Luñ drug***):

<<One should practice and see the mind again and again. The watchman (*bya ra*) of attentiveness (*śes bžin, samprajanya*) should wake up.>>

and in the "Small Note" (***Yig chuñ***):

<<When existence (*yod*) is not separated from voidness (*ston*), the mind that comes back again is like a crow<sup>188</sup> (*bya rog*) sent off from a boat (*gziñs*): it will come back to the boat].>>

It is said in the "Perfect Treasure of the Precious Stones" (***Rin chen gter rdzogs***):

<<For example, wherever a fish moves, it cannot exceed [159b] the nature of the water.>>

[The state in which] the mind stays by its very nature (*rañ bžin gyis*), even when one does not meditate, is the subsequent attainment (*rjes thob, pṛṣṭhalabdha*). It is said in the "Secret Text of the Clear Perfection of Wisdom" (***Ye śes gsal rdzogs gsañ ba'i rgyud***):

<<The equanimity (*mñam bžag*) that does not fall into the two [extremes of] depression and excitement (*byiñ rgod*) is the timely meditation (*dus kyī sgom pa*). After that, the genuine one (*gñug ma*), which can be distracted, is the subsequently attained meditation (*rjes la thob pa'i sgom pa*).>>

<2> The second, namely inherent meditation (*ñañ sgom*), stays inherently (*ñañ gis*) without union or separation (*'du 'bral med pa*) in the three times, whatever actions such as going (*'gro*), staying (*'dug*), eating (*za*), and laying

<sup>187</sup> Cf. rDzoñ 'phrañ, 469.3-4: *tiñ 'dzin sgom pa la / yin tshul gyi gnas lugs ma śes / sgom med* (4) *yoñ med dran pa'i rtsis ma zin žiñ / ston ñid tshad med bži dañ ma ldan / bsam pa brel g-yeñ / 'khrul snañ tha mal* (5) *gžan la 'phros nas / tiñ 'dzin yal ba'o //*

<sup>188</sup> One would expect a pigeon as metaphor, but a crow is suitable, too, because there is nothing else on the water than the boat: the crow is obliged to come back to the boat.

gsum 'du 'bral<sup>(159b4)</sup> med pa ñan gis gnas pa'o // **g-Yuñ druñ gtiñ<sup>1</sup> rdzogs<sup>2</sup>** las /  
 sgom<sup>3</sup> du rdul yañ<sup>4</sup> med mod kyañ /  
 yeñs<sup>5</sup> su se gol<sup>6</sup> tsam yañ med<sup>(A.42a4)</sup>  
 ces<sup>(159b5)</sup> dañ / Cog bźag<sup>7</sup> las /  
 sgom<sup>8</sup> du ci yañ med pa las<sup>9</sup> /  
 yeñs<sup>10</sup> su med pa'i<sup>11</sup> man ñag bsten<sup>12</sup> /  
 ñan la<sup>13</sup> ñan gis<sup>14</sup> gnas pa la<sup>15</sup> /  
 rig pa'i<sup>(160a1)</sup> rgyun<sup>16</sup> ni gsal<sup>17</sup> bar btab<sup>18</sup> /  
 'di la cog gis bźag<sup>19</sup> par bya<sup>20</sup> /  
 ces so //  
 thun sgom la gñen po phar 'gebs<sup>21</sup> kyi dran<sup>(160a2)</sup> pa / 'dir myoñ ba tshur  
 'gebs<sup>22</sup> kyi<sup>23</sup> dran<sup>24</sup> (A.42a5) pa yin pas / mi yeñs pa'i dran<sup>25</sup> thag / mi skyo ba'i ñan  
 thag na re ba cig dgos ste / **Luñ non<sup>26</sup>** (160a3) las /  
 ñan gis ma sgom<sup>27</sup> 'bras bu thob<sup>28</sup> mi srid /  
 ces so //  
 yañ **bSen<sup>29</sup> thub<sup>30</sup>** las /  
 ñan dañ rañ bźin bdag ñid<sup>31</sup> gsum du<sup>31</sup> sgom<sup>32</sup> /  
 ces pa<sup>(160a4)</sup> ltar na / **Me ri 'khor lo gsañ<sup>33</sup> ba'i rgyud<sup>34</sup>** las /

<sup>1</sup> tiñ A

<sup>2</sup> g-Yuñ druñ gtiñ rdzogs gsañ ba'i rgyud (abbr. YD), CTB vol.3 No.7, 102.7.

<sup>3</sup> sgo YD

<sup>4</sup> tsam YD

<sup>5</sup> yoñs YD

<sup>6</sup> rgal YD

<sup>7</sup> Cog bźag (abbr. CZ), BK 172; 476.1-2.

<sup>8</sup> bsgoms CZ

<sup>9</sup> CZ inserts ste.

<sup>10</sup> yoñs CZ

<sup>11</sup> CZ inserts ñan.

<sup>12</sup> sten AB, ston CZ

<sup>13</sup> las CZ

<sup>14</sup> gi A

<sup>15</sup> las CZ

<sup>16</sup> rgyu CZ

<sup>17</sup> bsal A

<sup>18</sup> gtabs CZ

<sup>19</sup> bźags CZ

<sup>20</sup> bya'o CZ

<sup>21</sup> 'gyebs A

<sup>22</sup> 'gyeb A, 'geb B

<sup>23</sup> gyis AB

<sup>24</sup> bran A

<sup>25</sup> bran A

<sup>26</sup> Luñ non (abbr. LN), BK 172; 236.2.

<sup>27</sup> sgoms A, bsgoms LN

<sup>28</sup> thobs LN

<sup>29</sup> sen A

<sup>30</sup> bSen thub (abbr. ST), BK 145; 144.7.

<sup>31</sup> ST om.

<sup>32</sup> sgoms ST

<sup>33</sup> bsañ A

<sup>34</sup> BK 162, pp. 61.6-62.1. Its title is Me ri gsañ ba'i 'khor lo'i rgyud in bKa' 'gyur. See "Me ri 'khor lo gsañ ba'i rgyud" in Index of BGSB (2007).

down (*ñal*) one does. It is said in the "Profound Perfection of the Swastika" (***g-Yuñ druñ gtiñ rdzogs***):

<<There is nothing, even as much as an atom (*rdul yañ*), to be meditated on. There is nothing, even for as long as a finger snap, to be distracted by.>>, and in the "Imperturbable Rest" (***Cog bźag***):

<<One follows (*bsten*) the instruction (*man ñag*) that there is nothing to be meditated on, and there is nothing to be distracted by. The stream of [160a] awareness (*rig pa'i rgyun*), when it stays inherently (*ñañ gis*) in the inherent state (*ñañ la*), is settled clearly. Here it (= stream of the awareness) should be put imperturbably (*cog gis bźag pa*).>>.

In the sessional meditation (*thun sgom*), it is mindfulness (*dran pa*) that spreads away (*phar 'gebs*) the antidote (*gñen po*). But, here [in the inherent meditation (*ñañ sgom*)] it is mindfulness that spreads back (*tshur 'gebs*) the experience (*myoñ ba*). Therefore, one needs a continuous mindful string (*dran thag*) of non-distraction (*mi yeñs pa*) or a continuous inherent string (*ñañ thag*) of non-depression (*mi skyo ba*). It is said in the "[Golden] Earring [of Awareness]" (***Luñ non***):

<<If one does not meditate inherently (*ñañ gis*), one cannot obtain the result.>>.

Further, according to what is said in the "Overcoming of the *bSen* [*mo spirits*]" (***bSen thub***):

<<One meditates in three [ways], with inherent nature (*ñañ*), proper nature (*rañ bźin*), and own nature (*bdag ñid*).>>.

it is said in the "Treatise of the Secret Wheel of the Fire-Mountain" (***Me ri 'khor lo gsañ ba'i rgyud***):

<<The nature of the everlasting mind is not understood by the inferior mind. One should know [it] by three logical reasons (*gtan tshigs*), namely inherent nature (*ñañ*), proper nature (*rañ bźin*), and great own nature (*bdag ñid chen*

g-yuñ druñ sems kyi no bo ni / dman<sup>(A.42a6)</sup> pa'i<sup>1</sup> sems kyis mi rtogs<sup>2</sup> te /  
 gtan<sup>3</sup> tshigs gsum<sup>(160a5)</sup> gyis śes par bya / ñaṅ dañ rañ bźin bdag ñid chen  
 po gsum / ñaṅ ni rig pa stoñ pa ste / rañ bźin rig pa cir yañ snañ / bdag  
 ñid<sup>(160b1)</sup> snañ stoñ tha dad med /

ces so //

de dañ 'dra<sup>4</sup> bar / **Khams brgyad**<sup>5 6</sup> las kyañ /

ñaṅ dañ rañ bźin bdag ñid chen po gsum / ñaṅ gi ma bcos<sup>7</sup> rañ<sup>(160b2)</sup> bźin  
 'od gsal<sup>8</sup> ba / <sup>(A.42a7)</sup> bdag ñid chen po'i sku la lhun gyis<sup>9</sup> grub par gnas /

ces dañ / **sGra sgrags**<sup>10</sup> las kyañ /

ñaṅ ni kun<sup>(160b3)</sup> gźir<sup>11</sup> ma g-yos<sup>12</sup> pa /

rañ bźin bde<sup>13</sup> la<sup>14</sup> ma bcos<sup>15</sup> pa /

gñis su med par śes pa ni /

de la bdag ñid chen po<sup>16</sup> bya /

ces **sGron ma**<sup>(160b4)</sup> **dgu skor**<sup>17</sup> las /

stoñ pa<sup>18</sup> snañ gsal<sup>19</sup> bde<sup>20</sup> ba ste /

ñaṅ dañ rañ bźin bdag ñid du /

mi g-yo<sup>21</sup> mñam<sup>22 (A.42a8)</sup> gsal<sup>23</sup> sku gsum<sup>24</sup> dños<sup>25</sup> /

ces pas<sup>(160b5)</sup> mi rtog stoñ pa ñaṅ ste bon sku / snañ ba gsal<sup>26</sup> ba rañ bźin ste  
 loñs<sup>27</sup> sku / bde ba bdag ñid ste sprul sku'o //

<3> gsum pa kloñ sgom ni / <sup>(161a1)</sup> snañ ba sems su phu thag chod pa / sgom

<sup>1</sup> pas A

<sup>2</sup> rtog A

<sup>3</sup> rtan A

<sup>4</sup> 'bra A

<sup>5</sup> rgyad A

<sup>6</sup> This quotation is not found in the Khams brgyad but has been identified in the text known as Khams  
 bsdud tshigs bcad ma (BK 104, p. 447.4; cf. Martin et al. [2003] pp. 235-6: - 41 -; 67.2), which is a  
 summary in verse of the Khams brgyad. For Khams brgyad, see Index of BGSB (2007) p. 289.

<sup>7</sup> cos A

<sup>8</sup> bsal A

<sup>9</sup> gyi A

<sup>10</sup> sGra sgrags (abbr. GG), BK 175; 206.7-207.1.

<sup>11</sup> źir A, gźi GG

<sup>12</sup> bcos GG

<sup>13</sup> bde' A, de GG

<sup>14</sup> las B GG

<sup>15</sup> g-yos GG

<sup>16</sup> pos AB

<sup>17</sup> N.A.

<sup>18</sup> ba AB

<sup>19</sup> bsal A

<sup>20</sup> bde' A

<sup>21</sup> g-yo' A

<sup>22</sup> dmyam A

<sup>23</sup> bsal A

<sup>24</sup> bsum A

<sup>25</sup> rños A

<sup>26</sup> bsal A

<sup>27</sup> loñ A

*po*). Inherent nature (*ñañ*) is the awareness that is void. Proper nature (*rañ bžin*) is the awareness that appears anywhere. Own nature (*bdag ñid*) [160b] is [the awareness in which] appearance and voidness (*snañ stoñ*) are not different.>>.

Similarly to that, it is said in the "Eight Elements" (*Khams brgyad*):

<<Inherent nature (*ñañ*), proper nature (*rañ bžin*), and great own nature (*bdag ñid chen po*), all these three stay spontaneously in the unartificial state (*ma bcos*) of inherent nature (*ñañ*), the luminous state (*'od gsal ba*) of proper nature (*rañ bžin*), and the sacred body (*sku*) of great own nature (*bdag ñid chen po*).>>.

and also in the "Resonance" (*sGra sgrags*):

<<Inherent nature (*ñañ*) is immovable in the "base of all" (*kun gži*). Proper nature (*rañ bžin*) is blissful (*bde*) and unartificial (*ma bcos pa*). As for the consciousness that knows non-duality, one calls it the great own nature (*bdag ñid chen po*).>>.

and in the "Circle of the Nine Lamps" (*sGron ma dgu skor*):

<<The immovable clear equanimity (*mñam gsal*) of voidness (*stoñ pa*), luminosity (*snañ gsal*), and bliss (*bde ba*) as inherent nature (*ñañ*), proper nature (*rañ bžin*), and own nature (*bdag ñid*) is the real three sacred bodies (*sku gsum*).>>.

therefore, non-conceptual voidness is the inherent nature (*ñañ*), namely the Bon body (*bon sku*). Clear appearance is the proper nature (*rañ bžin*), namely the enjoyment body (*loñs sku, sambhoga-kāya*). Bliss is the own nature (*bdag ñid*), namely the emanation body (*sprul sku, nirmāna-kāya*).

<3> As for the third, namely expanse-meditation (*kloñ sgom*), [161a] appearance (*snañ ba*), being ultimately determined (*phu thag chod pa*)<sup>189</sup> as mind (*sems*), and being devoid of the thought of object and subject of the

<sup>189</sup> Cf. Great Perfection 187.

bya sgom byed gyi<sup>1</sup> blo dañ bral te / bon ñid kyī<sup>2</sup> kloñ la rañ bzin gyis gnas  
 pa'o // <sup>(161a2)</sup> **Gab pa**<sup>3</sup> las /  
 ye śes lña<sup>4</sup> ye <sup>(A.42a9)</sup> nas<sup>5</sup> gnas pa la<sup>6</sup> / <sup>7</sup>-sgom źes<sup>-7</sup> bya ba'i tha sñad<sup>8</sup> ye  
 nas sems la<sup>9</sup> <sup>10</sup> med /  
 ces dañ / **gTan**<sup>11</sup> **tshigs ñes pa'i** <sup>(161a3)</sup> **gal mdo**<sup>12</sup> las /  
 ma sgom<sup>13</sup> mi sgom<sup>14</sup> ye nas <sup>16</sup>-rnam par dag<sup>15</sup> <sup>-16</sup> /  
 ces so //  
 de'i tshe<sup>17</sup> blo byas kyī sgom<sup>18</sup> rnams bzañ<sup>19</sup> rtog ste / phyi nañ byed du 'dod  
 do // <sup>(161a4)</sup> **rDzogs chen sems kyī me loñ**<sup>20</sup> las /  
 rnam<sup>21</sup> rtog<sup>22</sup> gñen<sup>23</sup> por mi rtog<sup>24</sup> sgom / <sup>(A.42a10)</sup>  
 mi rtog sgom pa <sup>25</sup>-rnam rtog<sup>-25</sup> chen po yin /  
 ces dañ / **Luñ** <sup>(161a5)</sup> **drug**<sup>26</sup> las /  
 gañ la gza<sup>27</sup> gtad<sup>28</sup> byed pa 'khrul pa'i las /  
 'khrul ba<sup>29</sup> <sup>30</sup>-de yis<sup>-30</sup> **de**<sup>31</sup> don ga la rñed /  
 ces so //  
 lta ba'i nañ nas / ma 'gag par <sup>(161b1)</sup> śar tshad ye śes kyī yo lañ ño // **Rin chen**  
**gter**<sup>32</sup> **rdzogs**<sup>33</sup> las /  
 ye śes 'od gsal<sup>34</sup> chen po yi /  
 snañ ba rañ śar <sup>(A.42a11)</sup> 'bar du gźug /

<sup>1</sup> phyi A  
<sup>2</sup> B om.  
<sup>3</sup> Gab pa (abbr. GP), BK 172; 1.2  
<sup>4</sup> ñañ las GP  
<sup>5</sup> GP inserts sems las.  
<sup>6</sup> med GP  
<sup>7</sup> sgom śes AB; sgoms źes GP  
<sup>8</sup> sñed GP  
<sup>9</sup> las A  
<sup>10</sup> GP inserts las.  
<sup>11</sup> btan A  
<sup>12</sup> gTan tshigs ñes pa'i gal mdo (abbr. GD), 43.1 (= fol. 14a1).  
<sup>13</sup> sgoms A, bsgoms GD  
<sup>14</sup> sgoms A, bsgom GD  
<sup>15</sup> bdag A  
<sup>16</sup> de bzin ñid GD  
<sup>17</sup> B om.  
<sup>18</sup> sgo B  
<sup>19</sup> zañ A  
<sup>20</sup> rDzogs chen sems kyī me loñ (abbr. SM) = gSal byed sems kyī me loñ, CTB vol.3 No.3, 64.6-7.  
<sup>21</sup> par SM  
<sup>22</sup> pa'i SM  
<sup>23</sup> sñen A  
<sup>24</sup> rtag SM  
<sup>25</sup> rtog pa SM  
<sup>26</sup> Luñ drug (abbr. LD), BK 174; 150.1. More precisely this refers to the Sun 'byin rdzogs chen gsañ ba'i  
 luñ (BK 174, pp. 143-152), one of the Six Scriptures (Luñ drug, BK 174, pp. 119-157).  
<sup>27</sup> za' A  
<sup>28</sup> btad A  
<sup>29</sup> ba LD, AB om.  
<sup>30</sup> de'i B, de yi LD  
<sup>31</sup> de LD, dre A, 'dre B  
<sup>32</sup> rter A  
<sup>33</sup> N.I.  
<sup>34</sup> bsal A

meditation, stays by its very nature (*rañ bžin gyis*) in the expanse (*kloñ*) of Bon-ness (*bon ñid*). It is said in the "Hidden Text" (***Gab pa***):

<<The five wisdoms (*ye śes lña*)<sup>190</sup> have existed primordially. The conventional designation (*tha sñad*) as meditation (*sgom*) has not existed in the mind primordially.>>

and in the "Important *Sūtra* Definitive to the Reasons" (***gTan tshigs ñes pa'i gal mdo***):

<<One did not meditate. One will not meditate. One is pure primordially.>>.

At that time, the meditations, which are the fabrication of the mind (*blo byas*), are good thoughts (*bzañ rtog*), and are considered to function externally and internally. It is said in the "Mirror of the Mind of the Great Perfection" (***rDzogs chen sems kyi me loñ***):

<<One meditates on non-conceptualization as an antidote to conceptualization. The meditation on non-conceptualization is the great conceptualization.>>.

and in the "Six Āgama" (***Luñ drug***):

<<Fixating (*gza' gtad byed pa*)<sup>191</sup> on an object (*gañ la*) is an erroneous act. By that error (*khrul ba*), how can one find that object (*de don*)?>>.

All that appears without ceasing from the inherent nature of the view [161b] is the total rising (*yo lañ*) of wisdom. It is said in the "Perfect Treasure of the Precious Stones" (***Rin chen gter rdzogs***):

<<The appearance of the great luminosity of wisdom is self-arising (*rañ śar*) and enters into blazing (*bar du gžug*).>>.

At that time, even if there is appearing (*snañ ba*), there is no grasping (*'dzin*

<sup>190</sup> The five wisdoms (*ye śes lña*) in Bon po tradition are 1) *bya grub ye śes*, 2) *sor rtogs ye śes*, 3) *mñam ñid ye śes*, 4) *me loñ ye śes*, and 5) *ston ñid ye śes*, see BGSB 30b4-31a2.. Cf. the five wisdoms in rÑiñ ma pa tradition: 1) through 4): same as in Bon po tradition; and 5) *chos dbyiñs ye śes*; see Yasuda (2007), *Duñ dkar tshig mdzod* 1866-1867.

<sup>191</sup> Snellgrove (1967) 218.15: *gza' gtad bral* = one is free from fixation.



ces so // <sup>(161b2)</sup>

de dus snañ ba yod kyañ 'dzin pa med de / **dBu ma bden gñis**<sup>1</sup> las /  
 snañ tsam<sup>2</sup> yod kyi bden par žen pa med pa ni / gañ zag dam pa rnams  
<sup>(161b3)</sup> kyi rjes śes yin la / snañ ba<sup>3</sup> yañ med / žen pa yañ med pa ni sa bcu<sup>4</sup>  
 g-yuñ druñ sems dpa'i mñam bžag yin

ces so //

[II-2] gñis pa <sup>(161b3)</sup> ñams <sup>(A.42a12)</sup> ni mañ yañ / bde gsal mi rtog pa dañ gsum  
 du 'dus so // **Yañ rtse**<sup>5</sup> las /

sdug bsñal<sup>6</sup> med pas<sup>7</sup> bde ba / sgrib g-yogs<sup>8</sup> <sup>(161b5)</sup> med pas<sup>9</sup> gsal<sup>10</sup> ba /  
 gzuñ<sup>11</sup> 'dzin med pas mi rtog pa

ces so //

de ma rtogs pa'i tshe dug gsum du gnas te / bde ba 'dod <sup>(162a1)</sup> chags / gsal ba  
 že sdañ / mi rtog pa gti<sup>12</sup> mug go // rtogs pa'i <sup>(A.42a13)</sup> tshe / ñams gsum du 'char /  
 bde ba ži<sup>13</sup> gnas / <sup>(162a2)</sup> gsal ba lhag mthoñ / mi rtog pa zuñ<sup>14</sup> 'brel<sup>15</sup> lo // mñon  
 du gyur pa'i<sup>16</sup> tshe / sku gsum du 'gyur te / bde ba sprul sku / gsal ba <sup>(162a3)</sup> loñs  
 sku / mi rtog pa bon sku / chags na khams<sup>17</sup> gsum du gol te / bde ba 'dod  
 khams<sup>18</sup> su / gsal ba gzugs khams su / <sup>(162a4)</sup> mi rtog pa <sup>(A.42b1)</sup> gzugs med du  
 skye'o //

<sup>1</sup> See n.192 *infra* p.\*269.

<sup>2</sup> rtsam A

<sup>3</sup> B om.

<sup>4</sup> cu A

<sup>5</sup> N.F. See "Yan rtse" in Index of BGSB (2007).

<sup>6</sup> sñal A

<sup>7</sup> pa'i AB

<sup>8</sup> yogs A

<sup>9</sup> pa'i AB

<sup>10</sup> bsal A

<sup>11</sup> bzuñ A

<sup>12</sup> rti A

<sup>13</sup> bži A

<sup>14</sup> bzuñ A

<sup>15</sup> dgrel A

<sup>16</sup> ba'i AB

<sup>17</sup> 'khams A

<sup>18</sup> 'khams A

pa). It is said in the "Two Truths of the Middle Way" (*dBu ma bden gñis*)<sup>192</sup>:  
 <<There is just appearance, but there is no attachment [to it] as real: this is the subsequent knowledge of the holy master (*gañ zag dam pa*). There is neither appearance nor attachment: this is the equanimity of the Swastika-sattva (*g-yuñ druñ sems dpa'*) of the ten stages (*sa bcu*).>>.

[II-2] As for the second [= general exposition of meditative experience (*sgom ñams*)], even though experiences (*ñams*) are many, they are summarized as three [elements, namely,] bliss (*bde*), clearness (*gsal*), and non-conceptualization (*mi rtog*). It is said in the "Supreme Summit" (*Yañ rtse*):  
 <<It is bliss (*bde ba*) because there is no suffering (*sdug bsñal*). It is clearness (*gsal ba*) because there is no obscurity (*sgrib g-yogs*). It is non-conceptualization (*mi rtog pa*) because there is no [dichotomy of] object and subject (*gzuñ 'dzin*).>>

When one does not understand, it (= meditative experience) remains as the three poisons: bliss is [162a] desire (*'dod chags*); clearness is hatred (*že sdañ*); non-conceptualization is mental darkness (*gti mug*). When one understands, [it] appears as three experiences (*ñams*): bliss is *śamatha* quietude; clearness is *vipaśyanā* insight; non-conceptualization is union (*zuñ 'breI*). When it manifests itself, it will become the sacred three bodies: bliss is the emanation body; clearness is the enjoyment body; non-conceptualization is the Bon body. When one has attachment, it wanders in three realms: bliss will be [born] in the realm of desire (*'dod khams*); clearness will be [born] in the material realm (*gzugs khams*); non-conceptualization will be [born] in the immaterial realm (*gzugs med*).

<sup>192</sup> *dBu ma bden gñis rañ 'grel* (abbr. DNRG) of Me ston Śes rab 'od zer (1058-1132 or 1118-1192) 7b3-4: *snañ ba tsam yod kyī bden par žen pa med pa ni gdams ñag dam pa mams kyī rjes thob kyī śes pa yin la / (4) snañ ba yañ med žen pa yañ med pa ni sañs rgyas kyī dgoñs pa dañ 'phags pa'i mñam bžag yin no /*. We owe the identification of this source to Dr. Seiji Kumagai.

gol lugs ni / **A luñ 'phrul<sup>1</sup> gyi lde mig<sup>2</sup> las /**  
 rtog med 'dra<sup>3</sup> la min<sup>4</sup> pa'i dran<sup>5</sup> med 'jog<sup>6</sup> (162a5) go<sup>7</sup> / bde ba 'dra<sup>8</sup> la min<sup>9</sup>  
 pa'i btañ sñoms ltar ro<sup>10</sup> / gsal ba 'dra<sup>11</sup> la min<sup>12</sup> pa'i dbañ po'i yul tshol  
 ces so //

[III] gsum pa 'bras bu (162b1) ni / **'Grel ñi<sup>13</sup> 14 las /**  
 'bras bu ni gži<sup>15</sup> mñon (A.42b2) du gyur pa'o //  
 ces pas gži<sup>16</sup> rañ sa zin<sup>17</sup> / lam mthar thug rtogs<sup>18</sup> pa mñon (162b2) du gyur / rañ la  
 rañ dbañ thob pa gcig yin te / **Sems ñid 'od gsal gyi<sup>19</sup> rgyud<sup>20</sup> las /**  
 rañ sa zin pa 'bras bu yin /  
 ces so // (162b3) **mDo<sup>21</sup> 22 las /**  
 mi chags brtul<sup>23</sup> śugs mkhar<sup>24</sup> bdal<sup>25</sup> na /  
 sgom pa'i 'bras bu de ñid yin /  
 ces so //

### [ [9] bla med theg pa - khyad par chen po ]

[9] dgu pa khyad par (A.42b3) chen po<sup>26</sup> ni / bya rtsal (162b4) thams cad kyañ bral

<sup>1</sup> 'khrul AB

<sup>2</sup> N.I.

<sup>3</sup> dgra AB; 'dra ANTG 260.8, ANTG2 367.2

<sup>4</sup> men AB; min ANTG2

<sup>5</sup> bran AB

<sup>6</sup> 'jol AB

<sup>7</sup> po AB

<sup>8</sup> dgra AB; 'dra ANTG 260.7, ANTG2 367.1

<sup>9</sup> men AB; min ANTG2

<sup>10</sup> po AB

<sup>11</sup> dgra AB; 'dra ANTG 260.7, ANTG2 367.1

<sup>12</sup> men AB; min ANTG2

<sup>13</sup> gñis AB

<sup>14</sup> 'Grel ñi (abbr. GN), MT (= BTK) 191; 25.3.

<sup>15</sup> bži A

<sup>16</sup> bži A

<sup>17</sup> bzin A

<sup>18</sup> rtog B

<sup>19</sup> kyi A

<sup>20</sup> N.I.

<sup>21</sup> mDo' A

<sup>22</sup> gZer mig (abbr. ZM), 734.17-18.

<sup>23</sup> rtul AB; brtul ZM

<sup>24</sup> 'khar AB, mkhar ZM

<sup>25</sup> gdal ZM

<sup>26</sup> Snellgrove (1967), 226: "Bla med theg pa", Cf. B. supra 111b1 "Bla med", 95b1 "khyad par bla na med pa".

As for the manner of wandering, it is said in the "Ring of the Magic Key" (*A luñ 'phrul gyi lde mig*):

<<One establishes the absence of the mindfulness (*dran med*), which resembles, but in reality is not<sup>193</sup> (*'dra la min pa*), non-conceptualization (*rtog med*). It is like even-mindedness (*btañ sñoms*), which resembles, but in reality is not, bliss (*bde ba*). One seeks sense-objects, which resemble, but in reality are not, clearness (*gsal ba*).>>.

[III] As for the third, namely the result (*'bras bu*), [162b] as it is said in the "Sun [Ray] Commentary" (*'Grel ñi*):

<<The result (*'bras bu*) is the manifestation (*mñion du gyur pa*) of the base (*g'zi*).>>.

[the result] is that which has become independent in itself, the base (*g'zi*) having grasped its own ground (*rañ sa zin*) and the ultimate thought (*mthar thug rtogs pa*) of the path (*lam*) being manifested (*mñion du gyur*). It is said in the "Treatise of the Luminous Mind-ness" (*Sems ñid 'od gsal gyi rgyud*):

<<That which has grasped its own ground (*rañ sa zin pa*) is the result.>>.

It is said in the "Sūtra [Peg-Eye]" (*mDo [gZer mig]*):

<<When the discipline (*brtul śugs*)<sup>194</sup> of non-attachment spreads in space, that is the result of meditation.>>.

### [9] The Supreme Vehicle (*bla med theg pa*)

[9] The ninth [vehicle], namely the [Vehicle of] "Greatly Particular" (*khyad*

<sup>193</sup> The original reading of BGSB *dgra la men pa'i*, which does not make sense, is corrected to *'dra la min pa'i* according to ANTG 260.7-8, ANTG2 367.1-2.

<sup>194</sup> This term is normally spelled *brtul žugs*, but in Bon documents it seems to be more frequently spelled *brtul śugs*. Cf. *supra* BGSB 136a3.

ba gcig yin te / **Luñ drug**<sup>1</sup> las /  
 sgrub med rtsal med yañ khyad dañ / theg mchog 'di ni kun gyi thun moñ  
 (162b5) min / ces dañ / **'Grel bži**<sup>2</sup> las /  
 khyad par chen po bas / 'di ltar gyi snañ ba thams cad ye nas bya rtsal dañ  
 bral nas / (163a1) sems ñid<sup>3</sup> 'di sañs rgyas su rtogs  
 ces so //  
 goñ gi (A.42b4) theg pa brgyad<sup>4</sup> kyañ tha sñad tsam<sup>5</sup> las / theg chen / don (163a2)  
 du 'dir 'dus<sup>6</sup> par lta'o<sup>7</sup> // **Luñ ñi ma dgu skor**<sup>8</sup> las /  
 ñes par bgrañs<sup>9</sup> na khyad par bgrañs<sup>10</sup> na khyad par gcig pu'i ñañ  
 ces dañ / **dBañ** (163a3) **chen**<sup>11</sup> las kyañ /  
<sup>12</sup>khyad par gyi theg pa gcig<sup>-12</sup> la theg pa brgyad<sup>13</sup> kyis<sup>14</sup> <sup>15</sup>-zur sdoñ<sup>-15</sup> bya<sup>16</sup> /  
 ces so //  
 de la 'og ma rnams kyi yon tan (163a4) śugs las<sup>17</sup> (A.42b5) 'byuñ žiñ / skyon gyis  
 ma gos te<sup>18</sup> / **gSer gyi rus sbal g-yuñ druñ theg**<sup>19</sup> **pa'i rgyud**<sup>20</sup> las /  
 theg chen<sup>21</sup> 'di ni yid bžin (163a5) nor bu'i tshul /  
 dgos<sup>22</sup> 'dod re<sup>23</sup> ba ñañ ñam<sup>24</sup> śugs kyis 'byuñ /  
 ces dañ / **Doñ sprugs**<sup>25</sup> las /  
 theg pa gžan<sup>26</sup> gyi skyon <sup>27</sup>dag kyañ<sup>-27</sup> // (163b1)

<sup>1</sup> BK 174; passage N.F. For a similar parallel passage, cf. BK 174; 134.1-2.

<sup>2</sup> ≙ 'Grel bži, 456.3 (?)

<sup>3</sup> can B

<sup>4</sup> rgyad A

<sup>5</sup> rtsam A

<sup>6</sup> 'du B

<sup>7</sup> bta'o A

<sup>8</sup> BK 174, pp. 187-213; passage in question found in p. 189.2.

<sup>9</sup> dgrañs A

<sup>10</sup> dgrañs A

<sup>11</sup> dBañ chen (abbr. BC), MT (= BTK) 126-28; 980.4: theg pa chen po gcig la / theg pa brgyad kyi zur sdoñ byas nas /.

<sup>12</sup> theg pa chen po cig BC

<sup>13</sup> rgyad A

<sup>14</sup> kyi A BC

<sup>15</sup> zur sdoñ B, bzur stoñs A; zur sdoñ BC

<sup>16</sup> byas nas BC

<sup>17</sup> la A

<sup>18</sup> ste A

<sup>19</sup> thig A

<sup>20</sup> gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud (abbr. SR), BK 174; 35.3-4.

<sup>21</sup> mchog SR

<sup>22</sup> kun SR

<sup>23</sup> ra SR

<sup>24</sup> las SR

<sup>25</sup> Doñ sprugs (abbr. DP, full title: Man ñag 'khor ba doñ sprug), BK 175; 231.2, cf. 246.4.

<sup>26</sup> bžan A

<sup>27</sup> rnams dañ AB; dag kyañ DP

*par chen po*)<sup>195</sup> is that which is devoid even of all the skill of action (*bya rtsal*).

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

<<Special (*khyad*) even without realization (*sgrub*) or skill (*rtsal*), this best vehicle is not common with all [the other vehicles].>>

and in the "Commentary of [the *Gab pa* of] the Four [Scholars]" (*Grel bñi*):

<<All such appearances having been devoid of the skill of action (*bya rtsal*), the [practitioner of] the Greatly Particular Vehicle (*khyad par chen po ba*) [163a] understands this mind-ness as Buddha.>>.

The above eight vehicles are just conventional (*tha sñad*), and in reality (*don du*) are seen to be included in this great vehicle (*theg chen*)[, namely the ninth vehicle]. In the "Āgama, Cycle of Nine Suns" (*Luñ ñi ma dgu skor*):

<<When one counts definitively, or when one counts especially, [there exists] the inherent nature (*ñan*) of only the Particular [vehicle] (*khyad par*).>>

and in the "[Cycle of the Wrathful Divinity] dBañ chen" (*dBañ chen*):

<<For the one and only "Particular Vehicle" (*khyad par gyi theg pa*), the eight [other] vehicles will act as secondary companions (*zur sdoñ*).<sup>196</sup>>>.

In the [ninth vehicle], the merits of the [eight] inferior [vehicles] occur automatically (*śugs las*), and [the ninth vehicle] is not affected by the faults [of the eight inferior vehicles]. It is said in the "Golden Tortoise, Treatise of the Vehicle of the Swastika" (*gSer gyi rus sbal g-yuñ druñ theg pa'i rgyud*):

<<This great vehicle is like the wish-fulfilling gem (*yid bñin nor bu*). Needs, wishes, and hopes (*dgos 'dod re ba*) will occur inherently or automatically (*śugs kyis*).>>

and in the "Stirring up the Pit" (*Doñ sprugs*):

<<The faults of the other vehicles also, [163b] without being rejected, are

<sup>195</sup> The name of the ninth or the last vehicle is expressed in different way, here *khyad par chen po*, but previously *khyad par bla na med pa* (95b1), and *bla med* (111b1).

<sup>196</sup> Cf. Minpaku Lexicon 224: *zur sdoñ* = *zur du yoñ nas sdoñ grogs byed pa* = to accompany as a minor or secondary companion, to accompany incidentally, or separately.

spaṅs<sup>1</sup> pa med par<sup>3</sup>-rañ gis<sup>2</sup> -<sup>3</sup> ži //  
 theg pa gžan<sup>4</sup> gyi<sup>5</sup> yon tan yañ<sup>6</sup> // (A.42b6)  
 'bad pa med par<sup>7</sup> lhun gyis grub //

ces so //

'o na theg dgur<sup>(163b2)</sup> phye<sup>8</sup> ba ci že<sup>9</sup> na / bon ñid la dbye ba med de<sup>10</sup> / sems  
 can blo la tha dad la de ltar snañ ba'o // **sPuñs 'bum**<sup>11</sup> las /

sems can 'dul<sup>(163b3)</sup> ba'i bon du spyir<sup>12</sup> gcig kyañ /  
 theg pa rim pa blo'i khyad par phye<sup>13</sup> ste bstan<sup>14</sup>

ces dañ / **mDzad pa**<sup>15</sup> las /

ston pas gsuñs<sup>(A.42b7)</sup> pa'i gsuñ<sup>(163b4)</sup> rab<sup>16</sup> kyañ /  
 theg pa gcig gi ño bor bstan /

'dul bya'i dbañ gis<sup>17</sup> so sor go //

ces so //

de la yañ / **Žaṅ žuṅ** gi<sup>18</sup> theg pa snañ ldan<sup>(163b5)</sup> rañ ldan la sogs dgu / **Bod**<sup>19</sup>  
 kyi<sup>20</sup> theg pa phyā gśen snañ gśen la sogs dgu ru / **Doñ sprugs**<sup>21</sup> las bśad<sup>22</sup> / lha  
mi gžan<sup>23</sup> rten la<sup>(164a1)</sup> sogs **rGya gar** las so<sup>24</sup> // theg pa ni / zam pas mi bteg nas

<sup>1</sup> spaṅ DP

<sup>2</sup> gyis A

<sup>3</sup> rañ bžin DP

<sup>4</sup> bžan A

<sup>5</sup> gyis A

<sup>6</sup> kyañ DP

<sup>7</sup> pa B

<sup>8</sup> che AB

<sup>9</sup> bže A

<sup>10</sup> te A

<sup>11</sup> N.I.

<sup>12</sup> phyir B

<sup>13</sup> che AB

<sup>14</sup> stan A

<sup>15</sup> N.I.

<sup>16</sup> rabs A

<sup>17</sup> gi A

<sup>18</sup> ni AB

<sup>19</sup> 'og B

<sup>20</sup> gi B

<sup>21</sup> ⇨ BK 175; 238.2-240.5, where only the nine vehicles of Tibet (= lho gter gyi theg pa dgu) are mentioned, while the nine vehicles of Žaṅ žuṅ (= byañ gter gyi theg pa dgu) are not.

<sup>22</sup> śad A

<sup>23</sup> žan A

<sup>24</sup> B om.

pacified (*ži*). The merits of the other vehicles are spontaneously realised without effort.>>.

[Objection:] Then, what is the use of dividing [the path] in nine vehicles?

[Answer:] There is no division in Bon-ness (*bon ñid*). As beings are distinct in mind from each other, so is appearance. It is said in the "Hundred-thousand Heaps" (*sPuñs 'bum*):

<<There is, in general, only one teaching (*bon*) to convert beings (*sems can*), but one teaches [different] grades of vehicles (*theg pa'i rim pa*), distinguishing [them according to] the particularity of the minds [of beings].>>.

and in the "Acts [of sTon pa gŚen rab mi bo]" (*mDzad pa*):

<<The scriptures proclaimed by the Master also are taught as having as their proper natures only one vehicle, but they are understood diversely due to the virtue of the disciples (*'dul bya*).>>

### [Three Kinds of Nine Vehicles]

Concerning the [nine vehicles] also, the vehicles of *Žaň žuň* are [explained as] nine, *sNaň ldan*, *Rañ ldan*, etc.<sup>197</sup> The Tibetan vehicles are explained in the *Doň sprugs* as nine, *phya gśen [theg pa]*, etc. [The nine vehicles,] *IHa mi gźan rten*, etc., are [164a] according to the Indian [cycle].<sup>198</sup> The etymology of the

<sup>197</sup> The nine vehicles of the Northern Treasury (*byañ gter*), as presented in BGSB (107b5-108b3) are 1) *sNaň ldan theg pa*, 2) *Rañ ldan theg pa*, 3) *bŽed ldan theg pa*, 4) *Tho tho theg pa*, 5) *sPyi tho theg pa*, 6) *Ya tho theg pa*, 7) *IHa rtse theg pa*, 8) *sNaň rtse theg pa*, and 9) *Yaň rtse theg pa*. We know very little about the *theg pa dgu* of this tradition.

<sup>198</sup> The nine vehicles of the Central Treasury (*dbus gter*) are 1) *IHa mi gźan brten gyi theg pa*, 2) *Rañ rtogs gśen gyi theg pa*, 3) *Thugs rje sems dpa'i theg pa*, 4) *g-Yuň druň sems dpa'i theg pa*, 5) *Bya ba gtsañ dag ye bon gyi theg pa*, 6) *rNam pa kun ldan mñon śes kyi theg pa*, 7) *dÑos bskyed thugs rje rol pa'i theg pa*, 8) *Śin 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,



(A.42b8) <sup>1</sup>phar khar<sup>-1</sup> phyin pa'am / gśog<sup>2</sup> pas bya bteg <sup>(164a2)</sup> nas mkhar<sup>3</sup> phyin pa  
bžin / 'og mas goñ ma bteg<sup>4</sup> nas / 'og min du phyin pa la bya'o // ces so //

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<sup>1</sup> pha dar AB

<sup>2</sup> gśogs B

<sup>3</sup> khar A

<sup>4</sup> teg A

term "vehicle" (*theg pa, yāna*) is the following: just as a person, supported (*bteg*) by a bridge, went to the opposite shore (*phar khar*), or just as a bird, supported (*bteg*) by wings, went to the sky, the superior, supported (*bteg*) by the inferior, went to the Unexcelled Heaven (*'Og min, Akaniṣṭha*).

**Appendix I: ANTG (Anonymous Note on *Theg pa dgu*)  
concerning  
the Last Five Vehicles of the *IHo gter* tradition (BTK = MT 191: 248.7-261.4),  
extract of BTK = MT 191: 241.1-261.4:**

[5] lña pa <sup>(248.8)</sup> dge sñen<sup>1</sup> gyis<sup>2</sup> bon la bcu gsum ste / <1> lus kyis<sup>3</sup> lus<sup>4</sup> su phyag dañ bskor pa<sup>5</sup> / <2> ñag gis<sup>6</sup> lus<sup>7</sup> su sñiñ po dañ bda'i<sup>8</sup> brjod / <3> yid kyis<sup>9</sup> lus<sup>10</sup> su mos kus<sup>11</sup> dañ tiñ ñe 'dzin / <4> rluñ la brten na rluñ 'khor / <5> me la <sup>(249.1)</sup> brten na sbyin sregs<sup>12</sup> / <6> chu la brten na chabs<sup>13</sup> gtor / <7> sa la rten na mchod rten dañ tsha tsha / <9?> mchod rten kyis bya ba (?) / <10?> sku gsuñ<sup>14</sup> thugs kyi rten žig rab gso' žiñ bžiñs<sup>15</sup> pa / <sup>(249.2)</sup> <8> ma 'dal 'bul ba / <12?> ñe'u 'don ba<sup>16</sup> / <11> lam 'phriñ<sup>17</sup> bcos pa / <13> zañ žiñ gis<sup>18</sup> sbyin pa byed pa'o //

---

<sup>1</sup> *sic*, read bsñen

<sup>2</sup> *sic*, read gyi

<sup>3</sup> *sic*, read kyi

<sup>4</sup> *sic*, read las

<sup>5</sup> *sic*, read ba

<sup>6</sup> *sic*, read gi

<sup>7</sup> *sic*, read las

<sup>8</sup> *sic*, read zlas

<sup>9</sup> *sic*, read kyi

<sup>10</sup> *sic*, read las

<sup>11</sup> *sic*, read gus

<sup>12</sup> *sic*, read sreg

<sup>13</sup> *sic*, read chab

<sup>14</sup> *sic*, read gsuñ

<sup>15</sup> *sic*, read bžeñs

<sup>16</sup> *sic*, read pa

<sup>17</sup> *sic*, read 'phrañ

<sup>18</sup> *sic*, read gi

[6] drug pa drañ sruñs<sup>1</sup> gis<sup>2</sup> bon la ni / rañ rgyud dañ gžan rgyud bsruñs pa'o // **'Dul pa**<sup>3</sup> (249.3)  
**bskol**<sup>4</sup> **byañ** la<sup>5</sup> /  
 mkha' la mduñ skor tshul du drañ bsruñs pa'o //  
 thugs rje ñi ma'i tshul du 'gro don bya //  
 ces s-ho // **'Dul rgyud bśams**<sup>6</sup> **po la**<sup>7</sup> la<sup>8</sup> / de lta yañ sde rigs gñis<sup>9</sup> su byas pa'i (249.4) (1) 'dul bon  
 ye khrim<sup>10</sup> gyis<sup>11</sup> sde / (2) yod pa smra pas<sup>12</sup> / (3) bka' gžuñ bśad ñan gyis<sup>13</sup> sde / (4) brag dgon  
 rka<sup>14</sup> thub kyi sde / (5) ri khrod cog pa'i<sup>15</sup> sde / (6) śiñ druñ mi rtag pa'i sde / (7) sgoms bya  
 ñams len (249.5) gyis<sup>16</sup> sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms gyis<sup>17</sup> sde /  
 (10) dag pa drañ bsruñs<sup>18</sup> gyi sde / (11) gtsañ ma gtsug phud kyi<sup>19</sup> sde / (12) tshañ spyod dge  
 sñen<sup>20</sup> gyis<sup>21</sup> sde<sup>22</sup> / de bsdu nas<sup>23</sup> so thar (249.6) du<sup>24</sup> chen gyis<sup>25</sup> sde 'dul<sup>26</sup> ste /  
 spyod tshul goñ ltar ro //

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<sup>1</sup> *sic*, read sroñ

<sup>2</sup> *sic*, read gi

<sup>3</sup> *sic*, read ba

<sup>4</sup> *sic*, read skos

<sup>5</sup> *sic*, read las

<sup>6</sup> *sic*, read śam

<sup>7</sup> *sic*, read ma

<sup>8</sup> *sic*, read las

<sup>9</sup> Cf. BGSB bcu gsum

<sup>10</sup> *sic*, read khrims

<sup>11</sup> *sic*, read kyi

<sup>12</sup> *sic*, read ba'i sde

<sup>13</sup> *sic*, read gyi

<sup>14</sup> *sic*, read dka'

<sup>15</sup> *sic*, read bu'i

<sup>16</sup> *sic*, read gyi

<sup>17</sup> *sic*, read gyi

<sup>18</sup> *sic*, read sroñ

<sup>19</sup> *sic*, read kyi

<sup>20</sup> *sic*, read bsñen

<sup>21</sup> *sic*, read gyi

<sup>22</sup> om. Ms.

<sup>23</sup> *sic*, read na

<sup>24</sup> *sic*, read dus

<sup>25</sup> *sic*, read gyi

<sup>26</sup> *sic*, read 'dus

[7] bdun pa a dkar kyi<sup>1</sup> bon la yañ gsum ste / [II-1] 'jug sga<sup>2</sup> dañ [II-2] spyod tshul dañ [II-3] spyod mkhan no //

[II-1] dañ po 'jug sgo la gsum ste / <1> gsañ sñags kyi<sup>(249.7)</sup> bka' drug / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> dañ po gsañ sñags kyi bka' drug ni / ① rnal ma ži pa<sup>3</sup> / ② bsgyur pa<sup>4</sup> khro' bo / ③ skye 'gag med ba<sup>5</sup> ma mo / ④ bdag gžan rgyud grol<sup>6</sup> phul ba<sup>6</sup> / <sup>(249.8)</sup> ⑤ rnam<sup>7</sup> rtogs<sup>8</sup> 'joms<sup>9</sup> pa'i bdud rtsi /<sup>10</sup> ⑥ 'gyur ba med pa'i tshe bsgrubs dañ drug go //

<2> 'jug pa'i sgo drug nas<sup>11</sup> / ① gži dam tshig gis bzuñ<sup>12</sup> pa<sup>13</sup> / ② rim pa dbaň bsgrod<sup>14</sup> / ③ ñams su tiñ ñe 'dzin gyis blaňs / ④ thag lta pa<sup>15</sup> bcađ<sup>16</sup> / ⑤ las<sup>(250.1)</sup> spyod pa<sup>17</sup> dor / ⑥ don 'phrin las kyis bsdud pa'o //

<3> spyod pa'i lam<sup>18</sup> bži ni / 'phrin las rnam<sup>19</sup> bži ltar ro //

[II-2] gñis pa spyod tshul la yañ bži<sup>20</sup> ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs <<3>> las gsum ñams su blaň pa<sup>21</sup> dañ / [II-2-2] bskyed rdzogs<sup>(250.2)</sup> rnam<sup>22</sup> gsum / [II-2-3] 'phral du dgoňs<sup>23</sup> pa rnam gsum ñams su blaňs ba'o //

<sup>1</sup> sic, read gyi

<sup>2</sup> sic, read sgo

<sup>3</sup> sic, read ba

<sup>4</sup> sic, read ba

<sup>5</sup> sic, read pa

<sup>6</sup> sic, read phur pa

<sup>7</sup> sic, read mam

<sup>8</sup> sic, read rtog

<sup>9</sup> sic, read 'jom

<sup>10</sup> om. Ms.

<sup>11</sup> sic, read ni

<sup>12</sup> sic, read bzuñ

<sup>13</sup> sic, read ba

<sup>14</sup> sic, read bgrod

<sup>15</sup> sic, read bas

<sup>16</sup> pa should be inserted.

<sup>17</sup> sic, read pas

<sup>18</sup> sic, read las

<sup>19</sup> sic, read mam

<sup>20</sup> Cf. BGSB gsum

<sup>21</sup> sic, read ba

<sup>22</sup> sic, read mam

<sup>23</sup> sic, read dgos

[II-2-1] dañ po bsñen bsgrubs rnam gsum ñams su blañs ba<sup>1</sup> nas<sup>2</sup> / <<1>> bsñen pa la sñen pa'i gži ma sgo dgu / **sñan rgyud** la<sup>3</sup> /

(A) lus <sup>(250.3)</sup> gyis<sup>4</sup> bsñen pa gsum / (B) ñag gis<sup>5</sup> sñen pa gsum / (C) yid kyis<sup>6</sup> bsñen pa gsum ste / (A) dañ po lus kyis<sup>7</sup> sñen pa gsum nas<sup>8</sup> / ① lus cha lug<sup>9</sup> lña ldan gyis<sup>10</sup> phyag rgya' / lus kyis<sup>11</sup> gnas lñar <sup>(250.4)</sup> bca' dañ / ② dbañ sgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur pa'o // ③ bskyed pa sku bstod gyis<sup>12</sup> phyag rgya' brda' ru bkrol pa'o //

(B) ñag gis<sup>13</sup> sñen<sup>14</sup> pa gsum nas<sup>15</sup> / ④ rgyud<sup>16</sup> ma nor pa<sup>17</sup> rtsa ba'i <sup>(250.5)</sup> sñen<sup>18</sup> pa / thugs kar<sup>19</sup> rin po che zla<sup>20</sup> ba dañ / ⑤ bskyed pa bskyen gyis bsñen pa brjod med me loñ gis<sup>21</sup> brda' las / bzlas pa las kyis<sup>22</sup> bsñen pa / ⑥ ru<sup>23</sup> sbal bye'ur nur 'phros ltar bzla' pa'o // <sup>(250.6)</sup>

(C) yid gyis<sup>24</sup> sñen<sup>25</sup> pa gsum nas<sup>26</sup> / ⑦ de bžin ñid kyi tiñ ñe 'dzin ni / stoñ žiñ bdag med du bsgoms pa dañ / ⑧ kun du snañ gis<sup>27</sup> tiñ ñe 'dzin tshad med bži ldan / ⑨ rgyu'i tiñ ñe

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<sup>1</sup> *sic*, read pa

<sup>2</sup> *sic*, read ni

<sup>3</sup> *sic*, read las

<sup>4</sup> *sic*, read kyi

<sup>5</sup> *sic*, read gi

<sup>6</sup> *sic*, read kyi

<sup>7</sup> *sic*, read kyi

<sup>8</sup> *sic*, read ni

<sup>9</sup> *sic*, read lugs

<sup>10</sup> *sic*, read gyi

<sup>11</sup> *sic*, read kyi

<sup>12</sup> *sic*, read kyi

<sup>13</sup> *sic*, read gi

<sup>14</sup> *sic*, read bsñen

<sup>15</sup> *sic*, read ni

<sup>16</sup> *sic*, read rgyu

<sup>17</sup> *sic*, read ba

<sup>18</sup> *sic*, read bsñen

<sup>19</sup> *sic*, to be deleted

<sup>20</sup> *sic*, read bzla

<sup>21</sup> *sic*, read gi

<sup>22</sup> *sic*, read kyi

<sup>23</sup> *sic*, read rus

<sup>24</sup> *sic*, read kyi

<sup>25</sup> *sic*, read bsñen

<sup>26</sup> *sic*, read ni

<sup>27</sup> *sic*, read ba'i

'dzin ni lha bsgoms žiñ gžal yas su bskyed pa'o //

**Sems** <sup>(250.7)</sup> **thub**<sup>1</sup> la<sup>2</sup> /

sñon 'gro phyi'i sñen<sup>3</sup> pa gsum / ñe ba nañ gis<sup>4</sup> sñen\* pa gsum / bca' gži las gyis<sup>5</sup> [sñen\* pa gsum] / dañ po sñon 'gro phyi'i sñen\* pa gsum nas<sup>6</sup> / dpon gsas lha la sñen\* pa dañ / rig<sup>7</sup> ldan gnas <sup>(250.8)</sup> la sñen\* pa dañ / mtshan ldan grog<sup>8</sup> la sñen\* pa dañ / ñe ba nañ gis<sup>9</sup> sñen<sup>10</sup> pa gsum ni / thar glud skañ la sñen\* pa dañ / phyi rten skos la sñen\* pa dañ / phud gta' gtar<sup>11</sup> la sñen\* pa dañ / bca' <sup>(251.1)</sup> gži las kyi sñen\* pa gsum ni / 'tshams<sup>12</sup> gcod pa dkyil 'khor bri<sup>13</sup> pa bca' gži'i sñen\* pa / mchod pa brgyan gyis<sup>14</sup> [sñen\* pa] / sgo dbye' bsre<sup>15</sup> bsnan<sup>16</sup> dam tshig gis<sup>17</sup> sñen\* pa'o //

<<2>> gñis pa bsgrub<sup>18</sup> pa'i yan lags<sup>19</sup> bco brgyad ni / **bsñan**<sup>20</sup> rgyud la<sup>21</sup> /

phyi'i<sup>22</sup> sku'i bsgrubs\* pa<sup>23</sup> drug / bkod pa ba<sup>24</sup> madhal la rten nas bsgrubs\* pa dañ / nañ gsañ sñags kyi bsgrubs\* pa drugs<sup>25</sup> nas<sup>26</sup> / sñiñ po sñags su bsgrubs\* pa'o // gsañ ba thugs kyi

<sup>1</sup> *sic*, read bSen thub

<sup>2</sup> *sic*, read las

<sup>3</sup> *sic*, read bsñen. From now on all sñan having asterisk (sñen\*) should be read as bsñen.

<sup>4</sup> *sic*, read gi

<sup>5</sup> *sic*, read kyi

<sup>6</sup> *sic*, read ni

<sup>7</sup> *sic*, read rigs

<sup>8</sup> *sic*, read grogs

<sup>9</sup> *sic*, read gi

<sup>10</sup> *sic*, read bsñen

<sup>11</sup> *sic*, read gta'

<sup>12</sup> *sic*, read mtshams

<sup>13</sup> *sic*, read 'bri

<sup>14</sup> *sic*, read gyi

<sup>15</sup> *sic*, read bsri

<sup>16</sup> *sic*, read mnan

<sup>17</sup> *sic*, read gi

<sup>18</sup> *sic*, read sgrub. From now on all bsgrub or bsgrubs having asterisk (bsgrub\*) should be read as sgrub.

<sup>19</sup> *sic*, read lag

<sup>20</sup> *sic*, read sñan

<sup>21</sup> *sic*, read las

<sup>22</sup> *sic*, read phyi

<sup>23</sup> om. Ms.

<sup>24</sup> *sic*. to be deleted

<sup>25</sup> *sic*, read drug

<sup>26</sup> *sic*, read ni

bsgrubs\* pa drug ni / <sup>(251.2)</sup> byañ chub sems su bsgrubs\* pa'o //

**Sems<sup>1</sup> thub** las bsgrubs pa'o //

dkyil 'khor gži'i bsgrubs\* pa drug / ño mtshar lam kyis<sup>2</sup> bsgrub\* pa drug / 'bras bu dbañ gis<sup>3</sup> bsgrubs\* pa drug go // dkyil 'khor gži'i <sup>(251.3)</sup> bsgrubs\* pa drug ni / bar 'tshams<sup>4</sup> bdag ñid don gyis<sup>5</sup> bsgrubs\* pa dañ / tsa ka li bkod pa'i phyag rgya'i [bsgrubs\* pa dañ] / bsdu ya<sup>6</sup> gtan<sup>7</sup> gyis<sup>8</sup> [bsgrub\* pa dañ] / spyen 'dren dbyer med kyis<sup>9</sup> [bsgrubs\* pa dañ] / tshogs bsags phyags gis<sup>10</sup> [bsgrubs\* pa dañ] / <sup>(251.4)</sup> byañ dag bśags pa'i [bsgrubs\* pa'o] //

<sup>11</sup> phyag rgya' sku bstod kyi [bsgrubs\* pa] / pho ña bžin<sup>12</sup> 'deb kyis<sup>13</sup> [bsgrubs\* pa] / khro bo'i rtags kyi [bsgrubs\* pa] / gži sñiñ dam bcas kyis<sup>14</sup> bsgrub\* pa'o //

gsum pa 'bras bu dbañ gis<sup>15</sup> bsgrubs\* pa drug nas<sup>16</sup> / dños grub <sup>(251.5)</sup> lha'i yañ sñiñ [gi bsgrubs\* pa] / gsañ pa<sup>17</sup> rgyun tshogs nar ma [bsgrubs<sup>18</sup> pa] / phud gta' chen gyis<sup>19</sup> [bsgrubs<sup>20</sup> pa] / dmar lam zor kyis<sup>21</sup> bsgrubs\* pa'o //

zil gnon bro'i bsgrubs\* pa / phya tshe g-yañ gi bsgrub\* pa dru<sup>22</sup> dañ bco brgyad do // <sup>(251.6)</sup> gsum pa mtha' bsgyur las kyi mchoñ dgu ni / bra<sup>23</sup> rtags gsal ba me loñ gis<sup>24</sup> mchoñ / phya gśen

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<sup>1</sup> *sic*, read bSen

<sup>2</sup> *sic*, read gyi

<sup>3</sup> *sic*, read gi

<sup>4</sup> *sic*, read mtshams

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read ba

<sup>7</sup> *sic*, read gdan

<sup>8</sup> *sic*, read gyi

<sup>9</sup> *sic*, read kyi

<sup>10</sup> *sic*, read kyi

<sup>11</sup> Several passages are missing.

<sup>12</sup> *sic*, read gžen

<sup>13</sup> *sic*, read kyi

<sup>14</sup> *sic*, read kyi

<sup>15</sup> *sic*, read gi

<sup>16</sup> *sic*, read ni

<sup>17</sup> *sic*, read ba

<sup>18</sup> *sic*, read sgrub

<sup>19</sup> *sic*, read gyi

<sup>20</sup> *sic*, read sgrub

<sup>21</sup> *sic*, read gyi

<sup>22</sup> *sic*, read drug

<sup>23</sup> *sic*, read pra

<sup>24</sup> *sic*, read gi



theg pa<sup>1</sup> bon dañ sbyar / mkha' kloñ rab 'byams skañ pa'i mchoñ / snañ gśen theg pa'i bon dañ  
 [sbyar] / <sup>(251.7)</sup> dbal mo las <sup>2</sup>thugs kyi<sup>2</sup> mthu'i mthoñ<sup>3</sup> / 'phrul gśen theg pa'i bon [dañ sbyar] / ñi  
 zer žag<sup>4</sup> ba<sup>5</sup> 'dur kyis<sup>6</sup> mchoñ / srid gśen theg pa'i [bon dañ sbyar] / las bži rgyud<sup>7</sup> lña sbyin  
 bsreg gis<sup>8</sup> mchoñ<sup>9</sup> / dge' sñen<sup>10</sup> <sup>(252.1)</sup> theg pa'i bon [dañ sbyar] / 'Gu ya srog 'dzin dam tshig gi  
 mchoñ / drañ bsruñs<sup>11</sup> theg pa'i [bon dañ sbyar] / 'od zer 'khyil<sup>12</sup> snan<sup>13</sup> [gyi mchoñ] / a dkar theg  
 pa'i [bon dañ sbyar] / thig le dgu pa ñams kyi [mchoñ] / ye gśen theg pa'i bon [dañ sbyar] / ye  
 śes rtse rgyal <sup>(252.2)</sup> lta ba'i [mchoñ] / bla med theg pa'i bon dañ sbyar ro //

žes s-ho //

bsñen bsgrubs\* las gsum ñams su blañ ba ni / bdag la ltos pa'i<sup>14</sup> bsñen bsgrubs\* bži / dañ po  
 lha la ltos pa'i <sup>(252.3)</sup> bsñen bsgrubs\* bži /'phrin las lā<sup>15</sup> ltos pa'i bsñen [bsgrubs\* bži] / bsgrub\*  
 gśen la ltos pa'i bsñen bsgrubs\* bži /

(A) dañ po gsum<sup>16</sup> la ltos ba'i<sup>17</sup> bsñen bsgrub\* bži ni / ① rañ lus lha<sup>18</sup> gnas pa de bsñan <sup>(252.4)</sup>  
 pa las<sup>19</sup> / ② rañ ñid gtso 'khor gyur ba<sup>20</sup> la de ñe bsñen no // ③ thabs śes de rol ba de bsgrubs\*  
 pa la / ④ rdzogs rims<sup>21</sup> kyis<sup>22</sup> rgyas thebs pa de bsgrubs\* pa chen po //

(B) lha la ltos pa'i bsñen <sup>(252.5)</sup> bsgrubs<sup>23</sup> bži ni / ❶ rañ dam tshig sems dpa' gnas pa de bsñen

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<sup>1</sup> sic, read pa'i  
<sup>2</sup> sic, read thig  
<sup>3</sup> sic, read mchoñ  
<sup>4</sup> sic, read žags  
<sup>5</sup> sic, read pa  
<sup>6</sup> sic, read gyi  
<sup>7</sup> sc, read rgyun  
<sup>8</sup> sic, read gi  
<sup>9</sup> sic, read mchoñ  
<sup>10</sup> sic, read bsñen  
<sup>11</sup> sic, read sroñ  
<sup>12</sup> sic, read 'khyil ba  
<sup>13</sup> sic, read sman  
<sup>14</sup> Ms inserts bsgrubs  
<sup>15</sup> om. Ms.  
<sup>16</sup> sic, read bdag  
<sup>17</sup> sic, read pa'i  
<sup>18</sup> sic, read lhar  
<sup>19</sup> sic, read la  
<sup>20</sup> sic, read pa  
<sup>21</sup> sic, read rim  
<sup>22</sup> sic, read gyi  
<sup>23</sup> sic, read sgrub

pa la / ② dbyiñs ni ye śes sems dpa' spyān 'dren pa de ñe bsñān<sup>1</sup> no // ③ źi khro ji sñed  
bsgrubs<sup>2</sup> pa de bsgrub<sup>3</sup> la / ④ mchod pa phul pa'i<sup>(252.6)</sup> yul du gyur pa de bsgrubs<sup>4</sup> chen po //

(C) 'phrin las ltos pa'i [bsñen sgrub bźi ni] / ① źug nas bdag skyed kyis<sup>5</sup> par<sup>6</sup> ni bsñen pa la /  
② mdun bskyed nas tshogs kyi par<sup>7</sup> nas<sup>8</sup> ñe bsñen no // ③ tshogs kyi gtor bskul gyis<sup>9</sup><sup>(252.7)</sup> bar  
ni bsgrub<sup>10</sup> pa la / ④ gtor bskul ni<sup>11</sup> rdzogs rim gyi par<sup>12</sup> ni bsgrub<sup>13</sup> chen po //

bsgrub<sup>14</sup> gśen la ltos pa'i bsñen bsgrubs<sup>15</sup> bźi ni / bdag ñid sems dpa' de sñen<sup>16</sup> ba<sup>17</sup> la / dbyiñs  
ni<sup>18</sup> ye śes sems dpa' spyān drañ la ñe bsñen no // <sup>(253.1)</sup> gñis med las kyi sems dpa' gyur ba<sup>19</sup> de  
bsgrubs<sup>20</sup> pa la / źugs nas 'gro don mdzad pa de bsgrubs<sup>21</sup> chen po //

gñis pa la bźi ste / źi ba byañ chub gtsor len gyis<sup>22</sup> 'phrin las / rgyas pa tshe 'das 'dren <sup>(253.2)</sup>  
ston gyis<sup>23</sup> 'phrin las / dbañ slob bu rgyud khrol gyi 'phrin las / drag po dgra bgeg<sup>24</sup> bsgral<sup>25</sup> ba'i  
'phrin las ni<sup>26</sup> /

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<sup>1</sup> *sic*, read bsñen

<sup>2</sup> *sic*, read sgrub

<sup>3</sup> *sic*, read sgrub

<sup>4</sup> *sic*, read sgrub

<sup>5</sup> *sic*, read kyi

<sup>6</sup> *sic*, read bar

<sup>7</sup> *sic*, read bar

<sup>8</sup> *sic*, read ni

<sup>9</sup> *sic*, read gyi

<sup>10</sup> *sic*, read sgrub

<sup>11</sup> *sic*, read nas

<sup>12</sup> *sic*, read bar

<sup>13</sup> *sic*, read sgrub

<sup>14</sup> *sic*, read sgrub

<sup>15</sup> *sic*, read sgrub

<sup>16</sup> *sic*, read bsñen

<sup>17</sup> *sic*, read pa

<sup>18</sup> *sic*, read nas

<sup>19</sup> *sic*, read pa

<sup>20</sup> *sic*, read sgrub

<sup>21</sup> *sic*, read sgrub

<sup>22</sup> *sic*, read gyi

<sup>23</sup> *sic*, read gyi

<sup>24</sup> *sic*, read bgegs

<sup>25</sup> *sic*, read sgral

<sup>26</sup> *sic*, to be eliminated

[II-2-2] gñis pa bskyed rdzogs nam gsum ñams su blañs pa la gñis ste / bskyed pa dañ rdzogs pa'o // <sup>(253.3)</sup>

dañ po <1> bskyed pa la bži ste / chu la ña ltar<sup>1</sup> gis<sup>2</sup> tshul du bskyed pa dañ / pha la bu skyes kyis<sup>3</sup> tshul du bskyed pa dañ / gsas mkhar ser po ltar du [bskyed pa dañ] / chu la chu zlar bskyed pa'is<sup>4</sup> / skye ba <sup>(253.4)</sup> mams<sup>5</sup> bži sgo' chod pa'i dgos pa yod //

<2> rdzogs pa gñis ste / rdzogs pa dañ rdzogs chen po //

dañ po rdzogs pa la yañ gñis ste / snañ rdzog<sup>6</sup> pa dañ stoñ rdzogs s-ho //

<3> rdzogs pa chen po la yañ gñis ste / <sup>(253.5)</sup> bskyed kyañ lta pa'i<sup>7</sup> ñañ la bskyed / rdzogs kyañ lta ba'i ñañ la rdzogs /

[II-2-3] dgoñs<sup>8</sup> pa mams<sup>9</sup> gsum ñams su blañs ba<sup>10</sup> la gsum ste / (i) tshe 'der<sup>11</sup> dgos pa lña / (ii) 'chi khar dgos pa lña / (iii) par<sup>12</sup> to<sup>13</sup> ru dgos pa lña'o // <sup>(253.6)</sup>

(i) dañ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sñag<sup>14</sup> pa tshe thuñ ba'i / lha khyad par can bsgoms dgos ste / goñ gis<sup>15</sup> bskyed mams<sup>16</sup> bž ltar / phyi snañ pa<sup>17</sup> la dmigs ni<sup>18</sup> bsgoms pa dañ / ñañ phuñ po <sup>(253.7)</sup> la dmigs ni<sup>19</sup> bsgoms pa dañ / gsañ ba rtsa gnas la dmigs ni<sup>20</sup> bsgoms pa'o //

(i-2) dus da lta'i sñags pa / gnod sbyin pho mo 'go lo rgod pa'i / sñiñ po khyad par can bzla'

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<sup>1</sup> sic, read ldañ

<sup>2</sup> sic, read gi

<sup>3</sup> sic, read kyi

<sup>4</sup> sic, read pa dañ

<sup>5</sup> sic, read mam

<sup>6</sup> sic, read rdzogs

<sup>7</sup> sic, read ba'i

<sup>8</sup> sic, read dgos

<sup>9</sup> sic, read mam

<sup>10</sup> sic, read pa

<sup>11</sup> sic, read 'dir

<sup>12</sup> sic, read bar

<sup>13</sup> sic, read do

<sup>14</sup> sic, read sñags

<sup>15</sup> sic, read gi

<sup>16</sup> sic, read mam

<sup>17</sup> sic, read ba

<sup>18</sup> sic, read nas

<sup>19</sup> sic, read nas

<sup>20</sup> sic, read nas

dgos te / <sup>(253.8)</sup> buñ po<sup>1</sup> tshañ žig pa ltar bzlas ba dañ / 'gar gyi so lam ltar / 'od ma'i gži<sup>2</sup> ltar / rin po che'i gter khyims ltar bzlas so //

(i-3) dus ta<sup>3</sup> lta'i sñags ba<sup>4</sup> nad mañ ba'i / 'byuñ pa<sup>5</sup> <sup>(254.1)</sup> dgra gśed gyis<sup>6</sup> dmigs pa bsgoms pa dañ / rtsa rluñ gnad kyis bon bde' pa'i<sup>7</sup> mñams pa'o //

(i-4) dus da lta'i sñag<sup>8</sup> pa bsod nams chuñ ba / tshogs 'khor zab mo' bskor dgos ste / phyi 'dus gnas kyis<sup>9</sup> tshogs 'khor bskor pas / rgyu bsod nams kyis<sup>10</sup> <sup>(254.2)</sup> tshogs brdzogs nas / loñs spyod 'phel ba'i dgos pa yod / nañ phuñ po lus kyis<sup>11</sup> tshogs 'khor bskor pa'i / par<sup>12</sup> chod med ciñ dam can 'dul ba'i dgos pa yod / gsañ pa<sup>13</sup> rig pa ye śes kyis<sup>14</sup> <sup>(254.3)</sup> tshogs 'khor bskor pa'i / bon ñid la loñs spyod ciñ ye śes khoñ nas 'char ba'i dgos pa yod //

(i-5) ta<sup>15</sup> lta'i sñag<sup>16</sup> pa'i lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal gtab<sup>17</sup> dgos ste<sup>18</sup> / bka' <sup>(254.4)</sup> rgyud ma 'dres pa dag par gsal gtab<sup>19</sup> / lha dañ dam rdzas mthun pa<sup>20</sup> gsal gtab<sup>21</sup> pa'o //

(ii) gñis pa 'chi khar dgos pa lña ni / (ii-1) gžan la ltos ni<sup>22</sup> bskyed rim bsgoms pa / snañ srid lha dañ lha mo<sup>23</sup> <sup>(254.5)</sup> gsal thebs nas / bar chod bgegs ky<sup>24</sup> mi tshugs pa'i dgos pa yod // (ii-2)

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<sup>1</sup> *sic*, read ba

<sup>2</sup> *sic*, read gžu

<sup>3</sup> *sic*, read da

<sup>4</sup> *sic*, read pa

<sup>5</sup> *sic*, read ba

<sup>6</sup> *sic*, read kyis

<sup>7</sup> *sic*, read ba'i

<sup>8</sup> *sic*, read sñags

<sup>9</sup> *sic*, read kyi

<sup>10</sup> *sic*, read kyi

<sup>11</sup> *sic*, read kyi

<sup>12</sup> *sic*, read bar

<sup>13</sup> *sic*, read ba

<sup>14</sup> *sic*, read kyi

<sup>15</sup> *sic*, read da

<sup>16</sup> *sic*, read sñags

<sup>17</sup> *sic*, read gdab

<sup>18</sup> *sic*, read te

<sup>19</sup> *sic*, read gdab

<sup>20</sup> *sic*, read par

<sup>21</sup> *sic*, read gdab

<sup>22</sup> *sic*, read nas

<sup>23</sup> *sic*, read mor

<sup>24</sup> *sic*, read kyis

bdag la ltos ste bskyed rims<sup>1</sup> bsgoms pa / phuñ po lha<sup>2</sup> dmigs su gsal thebs nas / (ii-3) 'chi bdag bdud dañ gśin rje<sup>(254.6)</sup> gñis ka la ltos nas rdzogs rims<sup>3</sup> sgom pa / sems dpa' stoñ par gsal thebs nas / me loñ ye śes rgyud la skye pa'i<sup>4</sup> [dgos pa yod] // (ii-4) lus rañ bzin gyis<sup>5</sup> cha lug<sup>6</sup> gyis<sup>7</sup> phyag rgya' dañ ma bral par<sup>8</sup> byas nas / (254.7) phyi nañ gis<sup>9</sup> 'khrul brtog<sup>10</sup> chod nas / ñe lam 'di 'bres<sup>11</sup> su 'jug pa'i [dgos pa yod //] (ii-5) bla ma yi dam 'go<sup>12</sup> la thod bzin khur ba'i / byin rlobs mñon du žugs nas / yi ge 'khor lo rdzogs chen kyis<sup>13</sup> sa non pa'i<sup>(254.8)</sup> dgos pa yod do //

(iii) par<sup>14</sup> to<sup>15</sup> ru dgos pa lña nas<sup>16</sup> / (iii-1) lta ba khyad par can sgoms pa / 'gyur pa<sup>17</sup> med pa'i sku thobs nas / skye śi'i sdug bsñal med pa'i dgos pa yod do // (iii-2) sñin po khyad par can bzlas pa'i<sup>18</sup> (255.1) 'gag pa med pa'i gsuñ thob nas / dgra gñen bde sdug gis<sup>19</sup> sdug bsñal dañ bral pa'o<sup>20</sup> // (iii-3) tiñ ñe 'dzin khyad par can bsgoms pa'i<sup>21</sup> / 'khrul ba med pa'i thugs thobs<sup>22</sup> nas / phyi nañ 'khrul<sup>(255.2)</sup> rtog gis<sup>23</sup> sdug bsñal dañ bral pa'i<sup>24</sup> dgos pa yod do // (iii-4) snañ pa<sup>25</sup> sna

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<sup>1</sup> *sic*, read rim

<sup>2</sup> *sic*, read lhar

<sup>3</sup> *sic*, read rim

<sup>4</sup> *sic*, read ba'i

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read lugs

<sup>7</sup> *sic*, read kyi

<sup>8</sup> *sic*, read bar

<sup>9</sup> *sic*, read gi

<sup>10</sup> *sic*, read rtog

<sup>11</sup> *sic*, read bde rdzogs

<sup>12</sup> *sic*, read mgo

<sup>13</sup> *sic*, read gyi

<sup>14</sup> *sic*, read bar

<sup>15</sup> *sic*, read do

<sup>16</sup> *sic*, read ni

<sup>17</sup> *sic*, read ba

<sup>18</sup> *sic*, read pas

<sup>19</sup> *sic*, read gi

<sup>20</sup> *sic*, read ba'o

<sup>21</sup> *sic*, read pas

<sup>22</sup> *sic*, read thob

<sup>23</sup> *sic*, read gi

<sup>24</sup> *sic*, read ba'i

<sup>25</sup> *sic*, read ba

tshogs lam du khyer ba'i<sup>1</sup> / legs par 'byuñ ba'i yon tan thob nas / g'zan gyis<sup>2</sup> skyon gyis dgos<sup>3</sup> pa med pa'i / (iii-5) dus rtag du<sup>4</sup> 'phrin<sup>(255.3)</sup> las<sup>6</sup> med pa thugs rjes thobs<sup>5</sup> nas /<sup>6</sup> dañ ma bral par<sup>7</sup> byas pa'i<sup>8</sup> / lhun gyis grub pa'i 'phrin las thob nas / ziiñ khams dag par mi skye kha med pa'i dgos pa yod //

(iv) b'zi pa 'phrul du dgos ba<sup>9</sup> mams su ñams su<sup>(255.4)</sup> blañ pa<sup>23</sup> la gsum ste / <1> stod du dgos pa'i triñ<sup>10</sup> gsum / <2> par<sup>11</sup> du dgos pa'i chiñ dgu / <3> smad du dgos pa'i gzer bu bcu gcig go //

<1> dañ po stod du dgos pa'i trañ<sup>12</sup> gsum nas<sup>13</sup> / <1-1> zil gnon lta ba'i triñ<sup>14</sup> / <1-2> sbyañs pa<sup>(255.5)</sup> 'phrin las kyis<sup>15</sup> rtiñ<sup>16</sup> / <1-3> b'sams pa<sup>17</sup> gtor ma'i rtiñ<sup>18</sup> ño //

<1-1> dañ po zil gnon lta ba'i b'rtiñ<sup>18</sup> la yañ gsum ste / ① gsal pa<sup>19</sup> lha'i lta ba<sup>20</sup> mam rtog dgra bgeg<sup>21</sup> zil gyi<sup>22</sup> non / ② śar pa<sup>23</sup> ye śes kyi lta ba<sup>24</sup> /<sup>(255.6)</sup> ñon moñs dug<sup>25</sup> zil gyi<sup>26</sup> non / ③ yañ dag

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<sup>1</sup> sic, read bas

<sup>2</sup> sic, read gyi

<sup>3</sup> sic, read gos

<sup>4</sup> sic, read tu

<sup>5</sup> sic, read thob

<sup>6</sup> sic, to be deleted

<sup>7</sup> sic, read bar

<sup>8</sup> sic, read pas

<sup>9</sup> sic, read pa

<sup>10</sup> sic, read gdeñ

<sup>11</sup> sic, read bar

<sup>12</sup> sic, read gdeñ

<sup>13</sup> sic, read ni

<sup>14</sup> sic, read gdeñ

<sup>15</sup> sic, read kyi

<sup>16</sup> sic, read gdeñ

<sup>17</sup> sic, read pa

<sup>18</sup> sic, read gdeñ

<sup>19</sup> sic, read ba

<sup>20</sup> sic, read bas

<sup>21</sup> sic, read bgegs

<sup>22</sup> sic, read gyis

<sup>23</sup> sic, read ba

<sup>24</sup> sic, read bas

<sup>25</sup> sic, read dug lña

<sup>26</sup> sic, read gyis

stoñ ñid kyis<sup>1</sup> lta pa'i<sup>2</sup> / snañ srid zil gyi<sup>3</sup> gnon pa'o //

<1-2> gñis pa sbyoñs pa 'phrin las kyis<sup>4</sup> rtiñ<sup>5</sup> la gsum ste / ① rgyud luñ la yid ches kyis<sup>6</sup> rtiñ<sup>7</sup>  
/ ② don rtog pa <sup>(255.7)</sup> man ñag gis<sup>8</sup> brtiñ<sup>9</sup> / ③ bya rtsol las<sup>10</sup> lhun grub kyis<sup>11</sup> brtiñ<sup>12</sup> ño //

<1-3> bśams pa'i gtor ma'i brtiñ<sup>13</sup> gsum ste / ① brgyan<sup>14</sup> gyis<sup>15</sup> gtor ma thugs rje kun la  
khyab ba'i<sup>16</sup> brtiñ<sup>17</sup> / ② yo byad kyis<sup>18</sup> gtor ma snañ srid kun la khyab pa'i brtiñ<sup>19</sup> / <sup>(255.8)</sup> ③  
dmigs pa rten gyis<sup>20</sup> gtor ma tiñ 'dzin spros bsdud gsal ba<sup>21</sup> rtiñ<sup>22</sup> ño //

<2> gñis pa par<sup>23</sup> du dgos pa'i chiñ dgu nas<sup>24</sup> / ❶ skyed pa gźal yas kyis<sup>25</sup> chiñ / yañ dog  
med ba'i<sup>26</sup> gnad / ❷ tiñ 'dzin 'phro <sup>(256.1)</sup> 'dus chiñ / mñon du gyur pa'i chiñ<sup>27</sup> / ❸ gźi lam 'bras

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- <sup>1</sup> *sic*, read kyi  
<sup>2</sup> *sic*, read bas  
<sup>3</sup> *sic*, read gyis  
<sup>4</sup> *sic*, read kyi  
<sup>5</sup> *sic*, read gdeñ  
<sup>6</sup> *sic*, read kyi  
<sup>7</sup> *sic*, read gdeñ  
<sup>8</sup> *sic*, read gi  
<sup>9</sup> *sic*, read gdeñ  
<sup>10</sup> *sic*, to be deleted  
<sup>11</sup> *sic*, read kyi  
<sup>12</sup> *sic*, read gdeñ  
<sup>13</sup> *sic*, read gdeñ  
<sup>14</sup> *sic*, read rgyun  
<sup>15</sup> *sic*, read gyi  
<sup>16</sup> *sic*, read pa'i  
<sup>17</sup> *sic*, read gdeñ  
<sup>18</sup> *sic*, read kyi  
<sup>19</sup> *sic*, read gdeñ  
<sup>20</sup> *sic*, read gyi  
<sup>21</sup> *sic*, read ba'i  
<sup>22</sup> *sic*, read gdeñ  
<sup>23</sup> *sic*, read bar  
<sup>24</sup> *sic*, read ni  
<sup>25</sup> *sic*, read kyi  
<sup>26</sup> *sic*, read pa'i  
<sup>27</sup> *sic*, read gnad

bu<sup>1</sup> chiñ / bye trag<sup>2</sup> med pa'i chiñ<sup>3</sup> / ④ skyed<sup>4</sup> dañ rdzogs pa'i chiñ / sems su 'dus pa'i [gnad] / ⑤ bzlas pa sñags kyi chiñ / lha sku gsal ba'i chiñ / <sup>(256.2)</sup> ⑥ bkye ba mgron gyis<sup>5</sup> chiñ / dmigs su med pa'i [gnad] / ⑦ bri pa<sup>6</sup> dkyil 'khor gyis<sup>7</sup> [chiñ] / lha gsal pa'i<sup>8</sup> chiñ<sup>9</sup> / ⑧ snañ ba sna tshogs lam gyis<sup>10</sup> [chiñ] / rol pa 'gags med kyis<sup>11</sup> chiñ<sup>12</sup> gnad / ⑨ goñ gis<sup>13</sup> de rnams don du rañ <sup>(256.3)</sup> sems la<sup>14</sup> mi žan<sup>15</sup> pa'i chiñ / sañs rgyas rañ gnad<sup>16</sup> su yod pa'i <sup>12</sup>-don no<sup>-17</sup> //

<3> gsum pa smad du dgos pa'i gzer bu gcu gcig nas<sup>18</sup> / ① stod ② skul / ③ dgyes<sup>19</sup> / ④ sbad<sup>20</sup> / ⑤ 'gug / ⑥ gtab<sup>21</sup> / ⑦ bsgral / <sup>(256.4)</sup> ⑧ mnan / ⑨ bsregs / ⑩ 'phañ / ⑪ mun<sup>22</sup> grub nas<sup>23</sup> <sup>24</sup>skyas pa<sup>-24</sup> dañ bcu gcig go //

① dañ po brgyan<sup>25</sup> dañ cha lug<sup>26</sup> mos 'dun dad pa bsod<sup>27</sup> ces pa / bstod de bskul pa<sup>28</sup> dañ / ②

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<sup>1</sup> *sic*, read bu'i

<sup>2</sup> *sic*, read brag

<sup>3</sup> *sic*, read gnad

<sup>4</sup> *sic*, read bskyed

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read ba

<sup>7</sup> *sic*, read gyi

<sup>8</sup> *sic*, read ba'i

<sup>9</sup> *sic*, read gnad

<sup>10</sup> *sic*, read gyi

<sup>11</sup> *sic*, read kyi

<sup>12</sup> *sic*, to be deleted

<sup>13</sup> *sic*, read gi

<sup>14</sup> *sic*, read las

<sup>15</sup> *sic*, read gžan

<sup>16</sup> *sic*, read gnas

<sup>17</sup> *sic*, read gnad do

<sup>18</sup> *sic*, read ni

<sup>19</sup> Cf. bkye (BGSB 151a4)

<sup>20</sup> *sic*, read rbad

<sup>21</sup> *sic*, read gdab

<sup>22</sup> *sic*, read ma

<sup>23</sup> *sic*, read na

<sup>24</sup> skyar ba

<sup>25</sup> *sic*, read rgyan

<sup>26</sup> *sic*, read lugs

<sup>27</sup> *sic*, read bstod

<sup>28</sup> *sic*, read ba



gtam<sup>1</sup> ste / gnad la por<sup>2</sup> (256.5) na<sup>3</sup> bskul pa'o<sup>4</sup> // ③<sup>5</sup> skyabs ba spyai<sup>5</sup> rgyug gis<sup>6</sup> pho ña rañ sems  
 la dgye / ④ stoñ ñid ye śes kyi pho ña ma rig gti mug la sbad<sup>7</sup> / ⑤ tin 'dzin gsal pa'i<sup>8</sup> gnad  
 gyis<sup>9</sup> 'gug / ⑥ rtog pa lta pa<sup>10</sup> bon ñid dbyiñs kyi<sup>11</sup> (256.6) gtab<sup>12</sup> / ⑦ thugs rje śugs kyi<sup>13</sup> mam rtogs<sup>14</sup>  
 dgra bgegs sgral / ⑧<sup>15</sup> loñs spyod<sup>15</sup> 'khrul ba'i dgra dgeg<sup>16</sup> mgo bo mnan / ⑨ ñon moñs sems<sup>17</sup>  
 kyi me'i<sup>18</sup> bsregs / ⑩ 'khor pa'i<sup>19</sup> sdug bsñal mya ñan la<sup>20</sup> 'das par 'phañ / ⑪ ma grub ni<sup>21</sup> skyar  
 (256.7) pa'o<sup>22</sup> //

[II-3] gsum pa<sup>23</sup> yo byad mkhen<sup>23</sup> pa<sup>24</sup> la yañ gsum ste / śñag<sup>25</sup> pa rab la 'char pa<sup>26</sup> lña / śñag<sup>27</sup>  
 pa 'briñ la gsal pa<sup>28</sup> lña / śñag<sup>29</sup> pa tha ma la gzun<sup>30</sup> pa<sup>31</sup> lña /

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- <sup>1</sup> *sic*, read gdams  
<sup>2</sup> *sic*, read bor  
<sup>3</sup> *sic*, read nas  
<sup>4</sup> *sic*, read ba'o  
<sup>5</sup> *sic*, read khyab pa spyi'i  
<sup>6</sup> *sic*, read gi  
<sup>7</sup> *sic*, read rbad  
<sup>8</sup> *sic*, read ba'i  
<sup>9</sup> *sic*, read kyis  
<sup>10</sup> *sic*, read ba  
<sup>11</sup> *sic*, read su  
<sup>12</sup> *sic*, read gdab  
<sup>13</sup> *sic*, read kyis  
<sup>14</sup> *sic*, read rtog  
<sup>15</sup> *sic*, read log lta  
<sup>16</sup> *sic*, read dgegs  
<sup>17</sup> *sic*, read ye śes  
<sup>18</sup> *sic*, read mes  
<sup>19</sup> *sic*, read ba'i  
<sup>20</sup> *sic*, read las  
<sup>21</sup> *sic*, read na  
<sup>22</sup> *sic*, read ba'o  
<sup>23</sup> *sic*, read spyod mkhan  
<sup>24</sup> *sic*, to be deleted  
<sup>25</sup> *sic*, read śñags  
<sup>26</sup> *sic*, read ba  
<sup>27</sup> *sic*, read śñags  
<sup>28</sup> *sic*, read ba  
<sup>29</sup> *sic*, read śñags  
<sup>30</sup> *sic*, read bzun  
<sup>31</sup> *sic*, read ba

[II-3-1] dañ po sñag<sup>1</sup> pa rab la 'char ba<sup>(256.8)</sup> lña ni / ① sems can thams cad sañs rgyas kyis<sup>2</sup> 'char te / gzi'i ye śes rañ ches<sup>3</sup> su yod pa'i gnad / ② snañ ba thams cad bon sku<sup>4</sup> 'char te / lam gyis<sup>5</sup> ye śes sgron<sup>6</sup> med du yod du<sup>7</sup> gnad / ③ gnam ri sa brag thams cad<sup>(257.1)</sup> lha dañ lha mor 'char te / 'bras bu ye śes lhun rdzogs su yod [pa'i gnad] / ④ sdug bsñal thams cad bde ba<sup>8</sup> 'char te / snañ ba sna tshogs lam du khyer pa'i<sup>23</sup> [gnad] / ⑤ ñon moñs pa ye śes su 'char ste<sup>9</sup> / rañ 'byuñ ye śes rañ cha<sup>10</sup> <sup>(257.2)</sup> su yod pa'i gnad /

[II-3-2] sñags pa 'briñ la gsal pa<sup>11</sup> lña ni / ① stoñ gsum lha'i gźal yas su gsal ste<sup>12</sup> / gźal yas la yañ dog med pa'i gnad do // ② rañ lus lha skur gsal ste<sup>13</sup> / par<sup>14</sup> chod <sup>(257.3)</sup> bgegs kyi<sup>15</sup> mi tshugs pa'i dgos ba<sup>16</sup> yod do // ③ snod gyis<sup>17</sup> 'jig rten gtor gźoñ<sup>18</sup> gsal ste<sup>19</sup> / snod la bzañ ñan med pa'i gnad / ④ snañ srid thams cad dam rdzas su gsal pa<sup>20</sup> / dam can la <sup>21</sup>'khrul rtogs<sup>-21</sup> mi yoñs<sup>22</sup> <sup>(257.4)</sup> pa'i<sup>23</sup> [gnad] / ⑤ gnas lug<sup>24</sup> stoñ pa ñid du gsal ste<sup>25</sup> / sañs rgyas gźan las mi tshol pa'i<sup>26</sup> gnad do //

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<sup>1</sup> *sic*, read sñags

<sup>2</sup> *sic*, read su

<sup>3</sup> *sic*, read chas

<sup>4</sup> *sic*, read skur

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read bsgrod

<sup>7</sup> *sic*, read pa'i

<sup>8</sup> *sic*, read bar

<sup>9</sup> *sic*, read te

<sup>10</sup> *sic*, read chas

<sup>11</sup> *sic*, read ba

<sup>12</sup> *sic*, read te

<sup>13</sup> *sic*, read te

<sup>14</sup> *sic*, read bar

<sup>15</sup> *sic*, read kyis

<sup>16</sup> *sic*, read pa

<sup>17</sup> *sic*, read kyi

<sup>18</sup> *sic*, read gźoñ du

<sup>19</sup> *sic*, read te

<sup>20</sup> *sic*, read bas

<sup>21</sup> *sic*, read 'khu ldog

<sup>22</sup> *sic*, read yoñ

<sup>23</sup> *sic*, read ba'i

<sup>24</sup> *sic*, read lugs

<sup>25</sup> *sic*, read te

<sup>26</sup> *sic*, read ba'i

[II-3-3] sñag<sup>1</sup> pa tha ma la gzuñ<sup>2</sup> pa<sup>3</sup> lña ni / ① 'phrin las gyer du gzuñ<sup>4</sup> pa<sup>5</sup> / ② sñag<sup>6</sup> sñiñ  
po rañ rgyud du <sup>(257.5)</sup> gzuñ<sup>7</sup> pa<sup>8</sup> / ③ rdzas śa khraḡs<sup>9</sup> su<sup>10</sup> gzuñ<sup>11</sup> ba / ④ lha rig pa ther zug du  
gzuñ<sup>12</sup> ba / ⑤ yi dam 'jig rten gyis<sup>13</sup> lhar gzuñ<sup>14</sup> ba /

[II-3-4] de la ma rtog<sup>15</sup> pa'i sñag<sup>16</sup> pa ni / ① 'phrin las blo 'dzin la re pa<sup>17</sup> / ③ rdzas gtor <sup>(257.6)</sup>  
chuñ la re pa<sup>18</sup> / ④ lha ri mgo<sup>19</sup> la re ba / ⑤ ño<sup>20</sup> grub 'jig rten kyis<sup>21</sup> dpal la re ba'o //

[8] brgyad pa ye gśen gyis<sup>22</sup> bon la gsum ste / [I] gźi' dños<sup>23</sup> bzuñ ba dañ / [II] lam ñams su  
blañs pa dañ / [III] 'bras bu <sup>(257.7)</sup> mñon du gyur pa'o //

[I] dañ po gźi' ños<sup>24</sup> bzuñ ba la gsum ste / gźi bka<sup>25</sup> dag dañ / lhun grub dañ / luñ ma bstan  
no // **sñan rgyud** las / rka<sup>26</sup> dag chen po bon gyi sku'i / gañ gi tri<sup>27</sup> ma'i<sup>28</sup> mtha' <sup>(258.1)</sup> ma reg / gźi'

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<sup>1</sup> *sic*, read sñags

<sup>2</sup> *sic*, read bzuñ

<sup>3</sup> *sic*, read ba

<sup>4</sup> *sic*, read bzuñ

<sup>5</sup> *sic*, read ba

<sup>6</sup> *sic*, read sñags

<sup>7</sup> *sic*, read bzuñ

<sup>8</sup> *sic*, read ba

<sup>9</sup> *sic*, read khraḡ

<sup>10</sup> *sic*, read tu

<sup>11</sup> *sic*, read bzuñ

<sup>12</sup> *sic*, read bzuñ

<sup>13</sup> *sic*, read gyi

<sup>14</sup> *sic*, read bzuñ

<sup>15</sup> *sic*, read rtogs

<sup>16</sup> *sic*, read sñags

<sup>17</sup> *sic*, read ba

<sup>18</sup> *sic*, read ba

<sup>19</sup> *sic*, read 'go

<sup>20</sup> *sic*, read dños

<sup>21</sup> *sic*, read gyi

<sup>22</sup> *sic*, read gyi

<sup>23</sup> *sic*, read ño

<sup>24</sup> *sic*, read ño

<sup>25</sup> *sic*, read ka

<sup>26</sup> *sic*, read ka

<sup>27</sup> *sic*, read dri

<sup>28</sup> *sic*, read mas

sgribs<sup>1</sup> 2-sems dpa<sup>1-2</sup> rka<sup>3</sup> dag dños<sup>4</sup> bzuñs<sup>5</sup> pa'o<sup>6</sup> //

gñis pa lhun grub la bži ste / snañ pa<sup>7</sup> lhun grub / stoñ pa gñis med / skyon gñis<sup>8</sup> lhun grub /  
lhun grub chen po / 'byuñ ruñ ma 'gag pa'o //

gsum<sup>(258.2)</sup> pa luñ ma bstan źes pa / khos<sup>9</sup> len dañ bral pa'o<sup>10</sup> // **sñan rgyud** las / gži bžir 'dod  
de / rka<sup>11</sup> dag dañ / lhun grub dañ / luñ ma bstan dañ / thig le ñag gcig dañ bži'o // yar me pa<sup>12</sup>  
<sup>(258.3)</sup> chen po'i<sup>13</sup> / gži mtshan ñid lña stan<sup>14</sup> du bžad / 'dod de / rañ bžin rka<sup>15</sup> dag / <sup>16</sup>-snañs pa<sup>16</sup>  
lhun grub / ño bo luñ ma bstan / gñis su med pa'i thig le ñag gcig / rtog<sup>17</sup> ma rtog<sup>18</sup> kyi<sup>19</sup> khyad  
par dbye pa<sup>20</sup> dañ lña'o // <sup>(258.4)</sup>

de yañ bsdud<sup>21</sup> ni<sup>22</sup> gsum la 'dus ste / sañs rgyas kyi phyi gži' nas<sup>23</sup> / rañ 'byuñ gis<sup>24</sup> ye śes / sems

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<sup>1</sup> *sic*, read sgrib

<sup>2</sup> *sic*, read med, cf. ANTG2 364.2 med

<sup>3</sup> *sic*, read ka

<sup>4</sup> *sic*, read ño

<sup>5</sup> *sic*, read bzuñ

<sup>6</sup> *sic*, read ba'o

<sup>7</sup> *sic*, read ba

<sup>8</sup> *sic*, read bral

<sup>9</sup> *sic*, read khas

<sup>10</sup> *sic*, read ba'o

<sup>11</sup> *sic*, read ka

<sup>12</sup> *sic*, read ba

<sup>13</sup> *sic*, read pos

<sup>14</sup> *sic*, read ldan

<sup>15</sup> *sic*, read ka

<sup>16</sup> *sic*, read snañ ba

<sup>17</sup> *sic*, read rtogs

<sup>18</sup> *sic*, read rtogs

<sup>19</sup> *sic*, read kyis

<sup>20</sup> *sic*, read ba

<sup>21</sup> *sic*, read bsdu

<sup>22</sup> *sic*, read na

<sup>23</sup> *sic*, read ni

<sup>24</sup> *sic*, read gi

can kyis<sup>1</sup> spyi gži' nas<sup>2</sup> / lhan skyed<sup>3</sup> kyis<sup>4</sup> ma rigs<sup>5</sup> pa / 'khor 'das gyis<sup>6</sup> spyi bži<sup>7</sup> nas<sup>8</sup> (258.5) lhun grub chen po 'byuñ rus<sup>9</sup> ma 'gag pa'o //

de yañ skye med ga<sup>10</sup> dag gsal pa'is<sup>11</sup> / 'gag pa<sup>12</sup> lhun grub / rdzogs pa gsal stoñ /gñis su med pa bon gyis<sup>13</sup> sku'o //

[II] gñis pa lam ñams su blañ pa<sup>14</sup> (258.6) la gñis ste<sup>15</sup> / [II-1] lam bye brag du ñams su blañ ba dañ / [II-2] dgoñs mñams<sup>16</sup> phyir<sup>17</sup> bstan pa'o //

[II-1] dañ po lam bye brag du ñams su blañ pa<sup>18</sup> nas<sup>19</sup> / [II-1-a] ži gnas dañ / [II-1-b] lhag mthoñ dañ / [II-1-c] zuñ 'brel lo //

[II-1-a] dañ po ži gnas la (258.7) yañ gñis ste<sup>20</sup> / [II-1-a-1] mtshan bcas bsten<sup>21</sup> sems bzuñ pa<sup>22</sup> dañ / [II-1-a-2] mtshan med la brten nas sems bzuñ ba'o //

[II-1-a-1] dañ po mtshan ni<sup>23</sup> sems bzuñ pa<sup>24</sup> ni / sku' phyag brgya<sup>25</sup> kun bzañ la bzuñ pa<sup>26</sup>

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<sup>1</sup> *sic*, read gyi

<sup>2</sup> *sic*, read ni

<sup>3</sup> *sic*, read skye

<sup>4</sup> *sic*, read kyis

<sup>5</sup> *sic*, read rig

<sup>6</sup> *sic*, read kyi

<sup>7</sup> *sic*, read gži

<sup>8</sup> *sic*, read ni

<sup>9</sup> *sic*, read ruñ

<sup>10</sup> *sic*, read ka

<sup>11</sup> *sic*, read ba'is

<sup>12</sup> *sic*, read med

<sup>13</sup> *sic*, read gyi

<sup>14</sup> *sic*, read ba

<sup>15</sup> *sic*, read te

<sup>16</sup> *sic*, read ñams

<sup>17</sup> *sic*, read spyir

<sup>18</sup> *sic*, read ba

<sup>19</sup> *sic*, read ni

<sup>20</sup> *sic*, read te

<sup>21</sup> *sic*, read la brten nas

<sup>22</sup> *sic*, read ba

<sup>23</sup> *sic*, read bcas la brten nas

<sup>24</sup> *sic*, read ba

<sup>25</sup> *sic*, read rgya

<sup>26</sup> *sic*, read ba

dañ / gsuñ <sup>(259.1)</sup> yig 'bru la gzuñs<sup>1</sup> ba dañ / thugs phyag mtshan g-yuñ druñ la gzuñs<sup>2</sup> pa'o<sup>3</sup> //

[II-1-a-2] gñis pa mtshan med lab<sup>4</sup> rten<sup>5</sup> sems gzuñ<sup>6</sup> pa<sup>7</sup> ni / khyuñ nam mkha' la <sup>8</sup>steñ pa<sup>8</sup>  
ltar / rtsol med du chod de bźag / <sup>(259.2)</sup> bya <sup>9</sup>the pa<sup>9</sup> tshañs<sup>10</sup> du 'dzul pa<sup>11</sup> 'dra<sup>12</sup> ltar ro // rtse gcig  
tu trig<sup>13</sup> ge se (?) skyes bu las tshar pa'i<sup>14</sup> ltar / 'ghal<sup>15</sup> med lhod de <sup>16</sup>bźags so<sup>16</sup> //<sup>17</sup>

[II-1-b] gñis pa lhag mthoñ nas<sup>18</sup> / **rDzogs chen** las /

dpe' nam mkha' / don bon ñid / <sup>(259.3)</sup> rtag<sup>19</sup> sems ñid ño bo<sup>20</sup>

ces ba<sup>21</sup> dañ / **Gab pa** las /

dpe' don rtag<sup>22</sup> gsum du <sup>23</sup>mñams ba<sup>23</sup> dañ / skal ldan sems la <sup>23</sup>mñams pa<sup>23</sup> med de gñis  
med du bsgom /

ces dañ / **Sems<sup>24</sup> thub** las /

rañ gis bsgrib <sup>(259.4)</sup> pa med du gsal gyis gsal pa<sup>25</sup> de lhag mthoñ /

**bDal 'bum** las /

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<sup>1</sup> *sic*, read bzuñ

<sup>2</sup> *sic*, read bzuñ

<sup>3</sup> *sic*, read ba'o

<sup>4</sup> *sic*, read la

<sup>5</sup> *sic*, read brten nas

<sup>6</sup> *sic*, read bzuñ

<sup>7</sup> *sic*, read ba

<sup>8</sup> *sic*, read ldiñ ba

<sup>9</sup> *sic*, read thi ba

<sup>10</sup> *sic*, read tshañ

<sup>11</sup> *sic*, read ba

<sup>12</sup> *sic*, to be deleted

<sup>13</sup> *sic*, read hrig

<sup>14</sup> *sic*, read ba

<sup>15</sup> *sic*, read gal

<sup>16</sup> *sic*, read bźag go

<sup>17</sup> om. Ms.

<sup>18</sup> *sic*, read ni

<sup>19</sup> *sic*, read rtags

<sup>20</sup> *sic*, read sprad

<sup>21</sup> *sic*, read pa

<sup>22</sup> *sic*, read rtags

<sup>23</sup> *sic*, read mñam pa

<sup>24</sup> *sic*, read bSen

<sup>25</sup> *sic*, read ba

sems la sems ma mchis ste<sup>1</sup> / sems kyis<sup>2</sup> rañ bžin 'od gsal pa'o<sup>3</sup> //

**sÑan rgyud** las /

mkha' gsal gcig gis kun la<sup>(259.5)</sup> khyab / gsal ba'i mkha' la phyogs ris med  
ces s-ho //

[II-1-c] gsum pa zuñs<sup>4</sup> 'brel ni / **Ye khri mtha' sel** las /

ži gnas tiñ 'dzin<sup>5</sup> bstob (?) de<sup>-5</sup> /

lhag mthoñ gsal pa'i<sup>6</sup> stobs kyi<sup>(259.6)</sup> mchogs<sup>7</sup> /

ži lha<sup>8</sup> zuñs<sup>9</sup> 'brel mi rtog pa /

de mthar phyin pa'i mi g-yos<sup>10</sup> ba'o //

**Ñon moñs rañ grol gyis<sup>11</sup> rgyud** las /

šes pa lhañ kyi<sup>12</sup> rtogs pa de /<sup>13</sup> lhag mthoñ /

šes pa rtse<sup>14</sup> 'deb<sup>(259.7)</sup> dañ bral pa<sup>15</sup> de ži gnas /

gsal stoñ gñis med mñams<sup>16</sup> par bon gyis<sup>17</sup> sku ru bžugs<sup>18</sup> /

ces pa /

[II-1-d] de la bži ste / <1> tiñ ñe 'dzin gyis<sup>19</sup> thun sgom / <2> sems dpa'i ñañ sgom / <3>

<sup>1</sup> *sic*, read te

<sup>2</sup> *sic*, read kyi

<sup>3</sup> *sic*, read ba'o

<sup>4</sup> *sic*, read zuñ

<sup>5</sup> Cf. stobs gñis de (ANTG2, 365.7), stobs bde dañ (BGSB 158b1)

<sup>6</sup> *sic*, read ba'i

<sup>7</sup> *sic*, read mchog

<sup>8</sup> *sic*, read lhag

<sup>9</sup> *sic*, read zuñ

<sup>10</sup> *sic*, read g-yo

<sup>11</sup> *sic*, read gyi

<sup>12</sup> *sic*, read gis

<sup>13</sup> *sic*, to be eliminated

<sup>14</sup> *sic*, read rtsis

<sup>15</sup> *sic*, read ba

<sup>16</sup> *sic*, read mñam

<sup>17</sup> *sic*, read gyi

<sup>18</sup> *sic*, read bžag

<sup>19</sup> *sic*, read gyi

rtog<sup>1</sup> ba'i<sup>2</sup> gloñ<sup>3</sup> sgom / <4?> bsgoms<sup>4</sup> med mthar<sup>(260.1)</sup> phyin pa'o //

<1> dañ po tiñ ñe 'dzin gyis<sup>5</sup> thun bsgoms<sup>6</sup> nas<sup>7</sup> /

gñen por phar bgegs<sup>8</sup> kyi<sup>9</sup> dran pa bsgoms /

ces pa'i<sup>10</sup> /

mam rtog 'gyu pa<sup>11</sup> ma dañ pa'i /

stoñ gsal sprin bral ñi ma 'dra /

ces s-ho //

<2> gñis pa<sup>(260.2)</sup> sems dpa<sup>12</sup> sgom na<sup>13</sup> /

myaṅs<sup>14</sup> pa<sup>15</sup> tshur 'gebs kyis dran pa bsgoms /

ces pa'i<sup>10</sup> /

za 'chags<sup>16</sup> 'gro 'dug ci byed kyañ /

dus gsum mtha<sup>17</sup> 'bral med pa'i /

ñañ la ñañ gis bsgoms pa'is /<sup>(260.3)</sup>

bsgoms dus su mdañ sum chag pa'i khyab<sup>18</sup> pa 'dra /

rkyen kyis<sup>19</sup> 'jug ciñ bsgoms ni<sup>20</sup> 'phel /

ces s-ho //

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<sup>1</sup> *sic*, read rtogs

<sup>2</sup> *sic*, read pa'i

<sup>3</sup> *sic*, read kloñ

<sup>4</sup> *sic*, read sgom

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read sgom

<sup>7</sup> *sic*, read ni

<sup>8</sup> *sic*, read 'geb

<sup>9</sup> *sic*, read kyis

<sup>10</sup> *sic*, read pa

<sup>11</sup> *sic*, read ba

<sup>12</sup> *sic*, read dpa'i ñañ

<sup>13</sup> *sic*, read ni

<sup>14</sup> *sic*, read myoñ

<sup>15</sup> *sic*, read ba

<sup>16</sup> *sic*, read 'cha'

<sup>17</sup> *sic*, read 'du

<sup>18</sup> *sic*, read khyag

<sup>19</sup> *sic*, read gyis

<sup>20</sup> *sic*, read nas



<3> gsum pa kloñ bsgoms nas<sup>1</sup> /

rnam rtog ka<sup>2</sup> śar thams cad stoñ ñid ye śes su grol /

ces s-ho // <sup>(260.4)</sup>

[II-2] gñis pa dgoñs mñams nas<sup>3</sup> / bde stoñ gsal gsum mo // sdug bsñal med pa bde / sgribs<sup>4</sup>  
g-yogs med pa gsal / gzuñ 'dzin med pa mi rtog pa'o // rtogs na ñams su 'char ste<sup>5</sup> / <sup>(260.5)</sup> bde  
mñams<sup>6</sup> dañ / gsal mñams<sup>7</sup> dañ / stoñs<sup>8</sup> mñams<sup>9</sup> mo // ma rtog<sup>10</sup> na dus<sup>11</sup> gsum du 'char ste<sup>12</sup> / bde  
pa<sup>13</sup> 'dod chag<sup>14</sup> / gsal ba že sdañ / mi rtog pa gti mug go // gol nas<sup>15</sup> khams gsum du gol <sup>(260.6)</sup> ste<sup>16</sup>  
/ bde pa<sup>17</sup> 'dod khams / gsal pa<sup>18</sup> gzugs khams / mi rtog pa gzugs med do // grol na sku gsum du  
grol ste<sup>19</sup> / bde pa<sup>20</sup> sprul sku' / gsal pa<sup>21</sup> loñ<sup>22</sup> sku' / mi rtog ba<sup>23</sup> bon <sup>(260.7)</sup> sku / **A luñs**<sup>24</sup> **'phrul gyi**  
**sde**<sup>25</sup> **migs**<sup>26</sup> la<sup>27</sup> /

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<sup>1</sup> *sic*, read ni

<sup>2</sup> *sic*, read gañ

<sup>3</sup> *sic*, read ni

<sup>4</sup> *sic*, read sgrib

<sup>5</sup> *sic*, read te

<sup>6</sup> *sic*, read ñams

<sup>7</sup> *sic*, read ñams

<sup>8</sup> *sic*, read stoñ

<sup>9</sup> *sic*, read ñams

<sup>10</sup> *sic*, read rtogs

<sup>11</sup> *sic*, read dug

<sup>12</sup> *sic*, read te

<sup>13</sup> *sic*, read ba

<sup>14</sup> *sic*, read chags

<sup>15</sup> *sic*, read na

<sup>16</sup> *sic*, read te

<sup>17</sup> *sic*, read ba

<sup>18</sup> *sic*, read ba

<sup>19</sup> *sic*, read te

<sup>20</sup> *sic*, read ba

<sup>21</sup> *sic*, read ba

<sup>22</sup> *sic*, read loñs

<sup>23</sup> *sic*, read pa

<sup>24</sup> *sic*, read luñ

<sup>25</sup> *sic*, read lde

<sup>26</sup> *sic*, read mig

<sup>27</sup> *sic*, read las

'dral<sup>1</sup> min pa rnam<sup>2</sup> ba<sup>3</sup> gsum nas<sup>4</sup> / bde pa<sup>5</sup> 'dra la mun<sup>6</sup> ba<sup>7</sup> gtoñs<sup>8</sup> sñoms Itar ro //  
 gsal ba 'dra la mun<sup>9</sup> pa dbañ po yul tshol / mi rtog pa <sup>(260.8)</sup> 'dra la mun<sup>10</sup> pa dran med 'jol<sup>11</sup>  
 pa'o //

[III] gsum pa 'bras bu ni / **'Grel fi** la<sup>12</sup> /

'bras bu la ni gži mñon du gyur pa'o // gži' rañ sa zin pa'o // lam mthar thug pa'o // rtog<sup>13</sup>  
<sup>(261.1)</sup> pa mñon du gyur pa'o // 'bad med thugs rje gžan don śug<sup>14</sup> la 'byuñ pa'o<sup>15</sup> //

**[9]** dgu pa bla med gyis<sup>16</sup> bon ni / bya rtsal dañ bral ba gcig yin te / **Luñ drug** las /

bsgrubs<sup>17</sup> med rtsol med yañ khyad dañ / <sup>(261.2)</sup>

thegs<sup>18</sup> mchogs<sup>19</sup> 'di ni kun kyis<sup>20</sup> thun moñ min /

ces dañ / **'Grel bži** las /

khyad par chen po'i sa / 'di Itar gyis<sup>21</sup> snañ ba thams cad bya rtsal dañ bral nas / rañ sañs  
 rgyas su rtogs

ces dañ / **gSer** <sup>(261.3)</sup> **gyis**<sup>22</sup> **ri**<sup>23</sup> **sbal g-yuñ druñ theg pa'i rgyud** las /

---

<sup>1</sup> *sic*, read 'dra la

<sup>2</sup> *sic*, read mam

<sup>3</sup> *sic*, read pa

<sup>4</sup> *sic*, read ni

<sup>5</sup> *sic*, read ba

<sup>6</sup> *sic*, read min

<sup>7</sup> *sic*, read pa

<sup>8</sup> *sic*, read btañ

<sup>9</sup> *sic*, read min

<sup>10</sup> *sic*, read min

<sup>11</sup> *sic*, read 'jog

<sup>12</sup> *sic*, read las

<sup>13</sup> *sic*, read rtogs

<sup>14</sup> *sic*, read śugs

<sup>15</sup> *sic*, read ba'o

<sup>16</sup> *sic*, read gyi

<sup>17</sup> *sic*, read sgrub

<sup>18</sup> *sic*, read theg

<sup>19</sup> *sic*, read mchog

<sup>20</sup> *sic*, read gyi

<sup>21</sup> *sic*, read gyi

<sup>22</sup> *sic*, read gyi

<sup>23</sup> *sic*, read rus

thegs<sup>1</sup> mchogs<sup>2</sup> 'di ni yid bžin nor bu 'dra / dgos 'dod re pa<sup>3</sup> rañ<sup>4</sup> ñam śug<sup>5</sup> la 'byuñ /  
ces s-ho // **rGyud 'khor ba doñ sprug<sup>6</sup>** las /  
theg pa gžan <sup>(261.4)</sup> gyis<sup>7</sup> skyon mams kyañ /  
spañ pa<sup>8</sup> med bar<sup>9</sup> rañ sar ži /  
theg pa gžan kyi<sup>10</sup> yon tan kyañ<sup>11</sup> /  
rtsal ba med par lhun gyis grub /  
ces s-ho //

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<sup>1</sup> *sic*, read theg

<sup>2</sup> *sic*, read mchog

<sup>3</sup> *sic*, read ba

<sup>4</sup> *sic*, read ñañ

<sup>5</sup> *sic*, read śugs

<sup>6</sup> *sic*, read sprugs

<sup>7</sup> *sic*, read gyi

<sup>8</sup> *sic*, read ba

<sup>9</sup> *sic*, read par

<sup>10</sup> *sic*, read gyi

<sup>11</sup> *sic*, read yañ

**Appendix II: ANTG2 (Anonymous Note on *Theg pa dgu*, No.2)  
concerning  
the First Four Vehicles of the *IHo gter* tradition (BTK = MT 191: 354.4-367.7),  
extract of BTK = MT 191: 347.2-367.7**

[5] lña pa dge<sup>1</sup> sñen<sup>2</sup> gyis<sup>3</sup> theg pa la gsum<sup>4</sup> ste / <1> lus kyi las su phyag dañ<sup>(354.5)</sup> bskor ba / <2> ñag gis<sup>5</sup> las su bsñiñ<sup>6</sup> po zlas brjod / <3> yid kyis<sup>7</sup> las su mos gus dañ tiñ ñe 'dzin / <4> rluñ la brten nas rluñ 'khor / <5> me la brten nas sbyin bsregs<sup>8</sup> / <6> chu las<sup>9</sup> brtan<sup>10</sup> nas<sup>(354.6)</sup> chab gtor / <7> sa la brten nas mchod rten dañ tsha tshwa / <9?> mchod rten la byi dor bya / <10?> sku gsuñ thugs kyi rten nas<sup>11</sup> žig ral bso<sup>12</sup> žiñ bžeñ<sup>13</sup> pa / <8> ma dhal la<sup>14</sup> 'bul ba dañ / <12?> ñe'u mdon<sup>15 (354.7)</sup> pa / <11> lam 'phrañ bcos pa / <13> zañ zin<sup>16</sup> gis<sup>17</sup> sbyin pa byed pa'o  
//

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<sup>1</sup> *sic*, read dge

<sup>2</sup> *sic*, read bsñen

<sup>3</sup> *sic*, read gyi

<sup>4</sup> *sic*, read bcu gsum

<sup>5</sup> *sic*, read gi

<sup>6</sup> *sic*, read sñiñ

<sup>7</sup> *sic*, read kyi

<sup>8</sup> *sic*, read sreg

<sup>9</sup> *sic*, read la

<sup>10</sup> *sic*, read brten

<sup>11</sup> *sic*, to be deleted

<sup>12</sup> *sic*, read gso

<sup>13</sup> *sic*, read bžeñs

<sup>14</sup> *sin*, to be deleted

<sup>15</sup> *sic*, read 'don

<sup>16</sup> *sic*, read žiñ

<sup>17</sup> *sic*, read gi

[6] drug pa drañ sroñ gis<sup>1</sup> bon la ni / rañ rgyud drañs<sup>2</sup> las<sup>3</sup> gžan rgyud srañ<sup>4</sup> pa'o / **'Dul ba'i sgos<sup>5</sup> byañ las /**

mkha' (354.8) la mduñ bskor ba'i tshul du bsrañ<sup>6</sup> pa'o //

thugs rje<sup>7</sup> ñi ma'i tshul du 'gro don byed //

ces so // **'Dul rgyud bśam<sup>8</sup> po ma las /**

da lta yam<sup>9</sup> sde rigs lña bcu'i<sup>10</sup> gnas

bces<sup>11</sup> pa / (1) 'dul bon (355.1) ye khrims gyis<sup>12</sup> sde / (2) yod pa smra'i<sup>13</sup> / (3) bka' bžuñ<sup>14</sup> bśad ñan gyi sde / (4) brag dgon dka' thub gyi<sup>15</sup> sde / (5) dur khrod rtsoḡ<sup>16</sup> bu'i sde / (6) śiñ druñ (355.2) ma<sup>17</sup> rtag pa'i sde / (7) sgom bya ñams len gyis<sup>18</sup> sde / (8) tshul gnas byi dor gyi sde / (9) khrims gnas cha sñoms kyi<sup>19</sup> sde / (10) dag<sup>20</sup> pa drañ sroñ gyi sde / (11) tshañ<sup>21</sup> ma gtsug phud gyi<sup>22</sup> sde / (12) tshañs (355.3) spyod dge bsñen gyi sde / (13) dus khrims 23-sñen gyi<sup>23</sup> sde / de yañ bsdu nas<sup>24</sup> bso<sup>25</sup> thar gyi sde / dus chen gyis<sup>26</sup> sder 'dus so //

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<sup>1</sup> sic, read gi

<sup>2</sup> sic, read drañ

<sup>3</sup> sic, read la

<sup>4</sup> sic, read sroñ

<sup>5</sup> sic, read skos

<sup>6</sup> sic, read sroñ

<sup>7</sup> sic, read rjes

<sup>8</sup> sic, read śam

<sup>9</sup> sic, read yañ

<sup>10</sup> Cf. BGSB bcu gsum du

<sup>11</sup> sic, read ces

<sup>12</sup> sic, read kyi

<sup>13</sup> sic, read smra ba'i sde

<sup>14</sup> sic, read gžuñ

<sup>15</sup> sic, read kyi

<sup>16</sup> sic, read cog

<sup>17</sup> sic, read mi

<sup>18</sup> sic, read gyi

<sup>19</sup> om. Ms.

<sup>20</sup> Ms repeats twice dag

<sup>21</sup> sic, read gtsañ

<sup>22</sup> sic, read kyi

<sup>23</sup> sic, read bsñen gnas kyi

<sup>24</sup> sic, read na

<sup>25</sup> sic, read so

<sup>26</sup> sic, read gyi

spyod tshul ni goñ ltar ro //

[7] bdun pa a dkar gyis<sup>1</sup> bon<sup>(355.4)</sup> la yañ gsum ste / [II-1] 'jug sgo dañ [II-2] spyod tshul dañ [II-3] spyod mkhan no //

[II-1] dañ po 'jug sgo la gsum ste / <1> gsañ sñags kyis<sup>2</sup> bka' drug la<sup>3</sup> / <2> 'jug pa'i sgo drug / <3> spyod pa'i las bži'o //

<1> dañ po gsañ sñags kyis<sup>4</sup> bka' drug ni / ① mnal ma ži ba / ② bsgyur ba khro bo / ③ skye 'gag med pa'i ma mo / ④ bdag gžan rgyud grol ba<sup>5</sup> phur pa / ⑤ rnam rtog<sup>(355.5)</sup> 'jom pa'i bdud rtsi / ⑥ 'gyur ba med pa'i tshe ru bsgrubs pa dañ drug go //

<2> 'jug pa'i sgo drug ni / ① gži dam tshig gis bzuñ ba / ② rims<sup>6</sup> pa dbañ gis bsgrod<sup>7</sup> pa / ③ ñams su tiñ ñe 'dzin gyis<sup>(355.6)</sup> blañ ba / ④ thag lta ba<sup>8</sup> bcad<sup>9</sup> / ⑤ las spyod pa<sup>10</sup> dor<sup>11</sup> ba /<sup>11</sup> ⑥ don 'phrin las gyis<sup>12</sup> bsdu'o //

<3> spyod pa'i las bži ni / 'phrin las rnam bži ltar ro //

[II-2] gñis pa spyod tshul bži ste / [II-2-1] <<1>> bsñen <<2>> bsgrubs<sup>(355.7)</sup> <<3>> las gsum ñams su blañ ba dañ / [II-2-2] skye<sup>13</sup> rdzogs mams<sup>14</sup> gsum / [II-2-3] dgos pa mams<sup>15</sup> gsum / 'phral du dgos pa mams<sup>16</sup> gsum ñams su blañ ba'o //

[II-2-1] dañ po bsñen bsgrubs mams<sup>17</sup> gsum ñams su blañ ba ni bsñen pa'i<sup>(355.8)</sup> bži<sup>18</sup> ma ba<sup>19</sup>

<sup>1</sup> sic, read gyi

<sup>2</sup> sic, read kyi

<sup>3</sup> sic, to be deleted

<sup>4</sup> sic, read kyi

<sup>5</sup> sic, to be deleted

<sup>6</sup> sic, read rim

<sup>7</sup> sic, read bgrod

<sup>8</sup> sic, read bas

<sup>9</sup> pa should be inserted.

<sup>10</sup> sic, read pas

<sup>11</sup> om. Ms.

<sup>12</sup> sic, read kyis

<sup>13</sup> sic, read bskyed

<sup>14</sup> sic, read mam

<sup>15</sup> sic, read mam

<sup>16</sup> sic, read mam

<sup>17</sup> sic, read mam

<sup>18</sup> sic, read gži

<sup>19</sup> sic, to be deleted

'go<sup>1</sup> dgu / sÑan rgyud la<sup>2</sup> /

(A) lus gyis<sup>3</sup> bsñen pa gsum / (B) ñag gis<sup>4</sup> bsñen pa gsum / (C) yid gyis<sup>5</sup> bsñen pa gsum /

(A) dañ po lus kyis<sup>6</sup> bsñen pa gsum ni / ① cha lugs lña ldan gyis<sup>7</sup> (356.1) phyag rgya' / lus gyi<sup>8</sup> gnas lña bca' ba dañ / ② dbañ bsgyur 'khor lo'i phyag rgya' : g-yas g-yon du bsgyur ba dañ / ③ bskyed pa sku bstod gyi<sup>9</sup> phyag rgya' brda ru bkrol ba'o //

(B) ñag gis<sup>10</sup> (356.2) sñen<sup>11</sup> pa gsum ni / ④ rgyud<sup>12</sup> ma nor ba rtsa ba'i sñen<sup>13</sup> pa / thugs rin po che tsi ta zla<sup>14</sup> ba / ⑤ skyed pa rkyen gyis bsñen pa brjod med rluñ gis<sup>15</sup> rta la / bzlas pa las kyis sñen<sup>13</sup> pa / (356.3) ⑥ ru<sup>16</sup> sbal bye'u nor 'gros ltar bzla'o //

(C) yid gyis<sup>17</sup> sñen<sup>18</sup> pa gsum ni / ⑦ de bzin ñid tiñ ñe 'dzin ni / stoñ žiñ bdag med du sgom pa dañ / ⑧ kun du snañ gis<sup>19</sup> tiñ ñe 'dzin tshad med bži ldan (356.4) du bsgom / ⑨ rgyu'i tiñ ñe 'dzin lha bsgom žiñ gžal yas bskyed pa'i /<sup>20</sup>

**Sems thul**<sup>21</sup> las /

sñon 'gro phyi'i sñen<sup>22</sup> pa gsum / ñe ba nañ gis<sup>23</sup> bsñen pa gsum / bca' gži las gyis<sup>24</sup> sñen<sup>25</sup>

<sup>1</sup> *sic*, read sgo

<sup>2</sup> *sic*, read las

<sup>3</sup> *sic*, read kyis

<sup>4</sup> *sic*, read gi

<sup>5</sup> *sic*, read kyis

<sup>6</sup> *sic*, read kyis

<sup>7</sup> *sic*, read gyis

<sup>8</sup> *sic*, read kyis

<sup>9</sup> *sic*, read kyis

<sup>10</sup> *sic*, read gi

<sup>11</sup> *sic*, read bsñen

<sup>12</sup> *sic*, read rgyu

<sup>13</sup> *sic*, read bsñen

<sup>14</sup> *sic*, read bzla

<sup>15</sup> *sic*, read gi

<sup>16</sup> *sic*, read rus

<sup>17</sup> *sic*, read kyis

<sup>18</sup> *sic*, read bsñen

<sup>19</sup> *sic*, read ba'i

<sup>20</sup> *sic*, read pa'o // Cf. ANTG 250.6.

<sup>21</sup> *sic*, read bSen thub

<sup>22</sup> *sic*, read bsñen

<sup>23</sup> *sic*, read gi

<sup>24</sup> *sic*, read kyis

<sup>25</sup> *sic*, read bsñen

pa<sup>(356.5)</sup> gsum / dañ po sñon 'gro phyi'i bsñen pa gsum ni / dpon gasas lha la sñen<sup>1</sup> pa dañ /  
rig<sup>2</sup> ldan gnas la sñen<sup>3</sup> pa / mtshan ldan grog<sup>4</sup> la sñen<sup>5</sup> pa / ñe ba nañ gis<sup>6</sup> sñen<sup>7</sup> pa<sup>(356.6)</sup>  
gsum ni / thar glud bskans pa bsñen pa / phyi brten skos la sñen<sup>8</sup> pa / phud<sup>9</sup> rta chen gter<sup>9</sup>  
la bsñen pa / bca' gži las gyis<sup>10</sup> bsñen pa gsum ni / 'tshams<sup>11</sup> bca' dkyil 'khor bri<sup>12</sup> ba gca'<sup>13</sup>  
<sup>(356.7)</sup> gži'i sñen<sup>14</sup> pa / mchod pa brgyan gyis<sup>15</sup> sñen<sup>16</sup> pa / sgo dbye' sri<sup>17</sup> mnan dam tshig gis<sup>18</sup>  
sñen<sup>19</sup> pa'o //

<<2>> gñis pa bsgrubs<sup>20</sup> pa'i yan lag bco brgyad ni **sñan rgyud** las /

phyi'i<sup>21</sup> <sup>(356.8)</sup> sku'i bsgrubs<sup>22</sup> pa drug / bkod pa mañdal la rten nas bsgrubs<sup>23</sup> pa dañ / nañ  
gsaṅ sñags gi<sup>24</sup> bsgrubs<sup>25</sup> pa drugs<sup>26</sup> ni / sñiñ po sñags su bsgrubs<sup>27</sup> pa / gsaṅ ba thugs kyi  
bsgrubs<sup>28</sup> pa <sup>(357.1)</sup> drug ni / byañ chub sems su bsgrubs<sup>29</sup> pa'o //

- 
- <sup>1</sup> *sic*, read bsñen  
<sup>2</sup> *sic*, read rigs  
<sup>3</sup> *sic*, read bsñen  
<sup>4</sup> *sic*, read grogs  
<sup>5</sup> *sic*, read bsñen  
<sup>6</sup> *sic*, read gi  
<sup>7</sup> *sic*, read bsñen  
<sup>8</sup> *sic*, read bsñen  
<sup>9</sup> *sic*, read gta' gta'  
<sup>10</sup> *sic*, read kyi  
<sup>11</sup> *sic*, read mtshams  
<sup>12</sup> *sic*, read 'bri  
<sup>13</sup> *sic*, read bca'  
<sup>14</sup> *sic*, read bsñen  
<sup>15</sup> *sic*, read gyi  
<sup>16</sup> *sic*, read bsñen  
<sup>17</sup> *sic*, read bsri  
<sup>18</sup> *sic*, read gi  
<sup>19</sup> *sic*, read bsñen  
<sup>20</sup> *sic*, read sgrub  
<sup>21</sup> *sic*, read phyi  
<sup>22</sup> *sic*, read sgrub  
<sup>23</sup> *sic*, read sgrub  
<sup>24</sup> *sic*, read kyi  
<sup>25</sup> *sic*, read sgrub  
<sup>26</sup> *sic*, read drug  
<sup>27</sup> *sic*, read sgrub  
<sup>28</sup> *sic*, read sgrub  
<sup>29</sup> *sic*, read sgrub



**Sems<sup>1</sup> thub las**

dkyil 'khor źi ba'i bsgrubs<sup>2</sup> pa drug / ńo mtshar lam gyis<sup>3</sup> bsgrubs<sup>4</sup> pa drug / <sup>(357.2)</sup> 'bras bu dbań gis<sup>5</sup> bsgrubs<sup>6</sup> pa drug go // dkyil 'khor źi ba'i bsgrubs<sup>7</sup> pa drug ni / bar 'tshams<sup>8</sup> bdag ńid don gyis<sup>9</sup> bsgrubs<sup>10</sup> pa dań / tsa ka li bkod pa'i phyag rgya'i bsgrubs<sup>11</sup> pa dań / bsdu pa<sup>12</sup> <sup>(357.3)</sup> gdan gyis<sup>13</sup> bsgrub<sup>14</sup> pa <sup>15</sup>drug ni<sup>15</sup> / spyān 'dren dbyer med gyis<sup>16</sup> bsgrubs<sup>17</sup> pa / tshogs bsag phyag rgya'i bsgrubs<sup>18</sup> pa / byuń<sup>19</sup> dag bśags pa'i bsgrubs<sup>20</sup> pa /

gńis pa ńo mtshar lam gyis<sup>21</sup> bsgrubs<sup>22</sup> pa drug pa<sup>23</sup> ni / gsań 'tshams<sup>24</sup> <sup>(357.4)</sup> gyin 'beb gyis<sup>25</sup> bsgrubs<sup>26</sup> pa / 'dzab rdzogs 'phro 'du'i bsgrubs<sup>27</sup> pa / phyag rgya'i sku bstod [kyi bsgrubs<sup>28</sup> pa] /

- 
- <sup>1</sup> *sic*, read bSen
  - <sup>2</sup> *sic*, read sgrub
  - <sup>3</sup> *sic*, read gyi
  - <sup>4</sup> *sic*, read sgrub
  - <sup>5</sup> *sic*, read gi
  - <sup>6</sup> *sic*, read sgrub
  - <sup>7</sup> *sic*, read sgrub
  - <sup>8</sup> *sic*, read mtshams
  - <sup>9</sup> *sic*, read gyi
  - <sup>10</sup> *sic*, read sgrub
  - <sup>11</sup> *sic*, read sgrub
  - <sup>12</sup> *sic*, read ba
  - <sup>13</sup> *sic*, read gyi
  - <sup>14</sup> *sic*, read sgrub
  - <sup>15</sup> *sic*, read dań
  - <sup>16</sup> *sic*, read kyi
  - <sup>17</sup> *sic*, read sgrub
  - <sup>18</sup> *sic*, read sgrub
  - <sup>19</sup> *sic*, read byań
  - <sup>20</sup> *sic*, read sgrub
  - <sup>21</sup> *sic*, read gyi
  - <sup>22</sup> *sic*, read sgrub
  - <sup>23</sup> *sic*, to be deleted
  - <sup>24</sup> *sic*, read mtshams
  - <sup>25</sup> *sic*, read gyi
  - <sup>26</sup> *sic*, read sgrub
  - <sup>27</sup> *sic*, read sgrub
  - <sup>28</sup> *sic*, read sgrub

pho ñan<sup>1</sup> bžan<sup>2</sup> 'debs kyi bsgrubs<sup>3</sup> pa / khro bo rtags gyis<sup>4</sup> [bsgrubs<sup>5</sup> pa] / bži<sup>6</sup> bsñan dam bca'i  
bsgrubs<sup>7</sup> pa'o // <sup>(357.5)</sup>

gsum pa 'bras bu dbaṅ gis<sup>8</sup> bsgrubs<sup>9</sup> pa drug ni / dños grub lha'i yaṅ sñiṅ gis<sup>10</sup> bsgrubs<sup>11</sup> pa /  
gsaṅ ba rgyun tshogs nar la<sup>12</sup> [bsgrubs<sup>13</sup> pa] / phu<sup>14</sup> rta<sup>15</sup> gter<sup>16</sup> gyis<sup>17</sup> bsgrubs<sup>18</sup> pa / dmar lam zor  
gyis<sup>19</sup> <sup>(357.6)</sup> bsgrubs<sup>20</sup> pa'o //

zil non bro'i bsgrubs<sup>21</sup> pa / phyā tshe g-yaṅ gis<sup>22</sup> bsgrubs<sup>23</sup> pa daṅ drug daṅ bco brgyad do //  
gsum pa mtha' 'gyur las gyis<sup>24</sup> mchoṅ dgu ni / sra<sup>25</sup> brten<sup>26</sup> gsal <sup>(357.7)</sup> ba'i me loṅ gis<sup>27</sup> mchuṅ<sup>28</sup>  
/ phyā gśen theg pa'i bon daṅ sbyor / mkha' kloṅ rab 'byams bskaṅ gi mchoṅ / snaṅ gśen theg

- 
- <sup>1</sup> *sic*, read ña  
<sup>2</sup> *sic*, read gžen  
<sup>3</sup> *sic*, read sgrub  
<sup>4</sup> *sic*, read kyi  
<sup>5</sup> *sic*, read sgrub  
<sup>6</sup> *sic*, read gži  
<sup>7</sup> *sic*, read sgrub  
<sup>8</sup> *sic*, read gi  
<sup>9</sup> *sic*, read sgrub  
<sup>10</sup> *sic*, read gi  
<sup>11</sup> *sic*, read sgrub  
<sup>12</sup> *sic*, read ma'i  
<sup>13</sup> *sic*, read sgrub  
<sup>14</sup> *sic*, read phud  
<sup>15</sup> *sic*, read gta'  
<sup>16</sup> *sic*, read gta'  
<sup>17</sup> *sic*, read yi  
<sup>18</sup> *sic*, read sgrub  
<sup>19</sup> *sic*, read gyi  
<sup>20</sup> *sic*, read sgrub  
<sup>21</sup> *sic*, read sgrub  
<sup>22</sup> *sic*, read gi  
<sup>23</sup> *sic*, read sgrub  
<sup>24</sup> *sic*, read kyi  
<sup>25</sup> *sic*, read pra  
<sup>26</sup> *sic*, read rtags  
<sup>27</sup> *sic*, read gi  
<sup>28</sup> *sic*, read mchoṅ

pa'i bon dañ sbyor / dbal mo las thig mthu'i <sup>(357.8)</sup> mchuñ<sup>1</sup> / 'phrul gśen theg pa'i mchuñ<sup>2</sup> / ñin<sup>3</sup>  
 zer žag<sup>4</sup> pa mdur gyis<sup>5</sup> mchoñ / srid gśen theg pa[i bon dañ sbyor] / las bži rgyun lña sbyin  
 bsreg gi mchuñ<sup>6</sup> / dge bsñen <sup>(358.1)</sup> theg pa'i mchoñ<sup>7</sup> / 'Gu ya srog 'dzin dam tshig gis<sup>8</sup> mchoñ /  
 drañ sroñ theg [pa'i bon dañ sbyor] / 'od zer 'khyil ba sman gyis<sup>9</sup> mchoñ / a dkar theg pa'i [bon  
 dañ sbyor] / thig le dgu pa <sup>(358.2)</sup> dgoñs ñams gyis<sup>10</sup> mchoñ / ye gśen theg pa'i bon dañ sbyor / ye  
 śes rtse rgyal lta ba'i mchoñ / bla med theg pa'i bon dañ sbyor /

žes s-ho //

bsñen bsgrubs<sup>11</sup> las gsum ñams su blañ ba ni / <sup>(358.3)</sup> bdag la ltos pa'i <sup>12</sup> bsñen bsgrub<sup>13</sup> bži /  
 'phrin las la<sup>14</sup> ltos pa'i sñen<sup>15</sup> bsgrubs<sup>16</sup> bži / bsgrub<sup>17</sup> gśen la ltos pa'i bsñen bsgrub<sup>18</sup> bži /

(A) dañ po bdag <sup>(358.4)</sup> la ltos pa'i bsñen bsgrub<sup>19</sup> bži ni / ① rañ lus lha<sup>20</sup> gnas pa de sñan<sup>21</sup> pa la  
 / ② rañ ñid gtso' 'khor gyur ba<sup>22</sup> de ñe sñen<sup>23</sup> no // ③ thabs śes rol ba de bsgrubs<sup>24</sup> pa la / ④

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<sup>1</sup> *sic*, read mchoñ

<sup>2</sup> *sic*, read bon dañ sbyor

<sup>3</sup> *sic*, read ñi

<sup>4</sup> *sic*, read žags

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read mchoñ

<sup>7</sup> *sic*, read bon dañ sbyor

<sup>8</sup> *sic*, read gi

<sup>9</sup> *sic*, read gyi

<sup>10</sup> *sic*, read kyī

<sup>11</sup> *sic*, read sgrub

<sup>12</sup> Ms inserts bsgrubs

<sup>13</sup> *sic*, read sgrub

<sup>14</sup> Ms om.

<sup>15</sup> *sic*, read bsñen

<sup>16</sup> *sic*, read sgrub

<sup>17</sup> *sic*, read sgrub

<sup>18</sup> *sic*, read sgrub

<sup>19</sup> *sic*, read sgrub

<sup>20</sup> *sic*, read lhar

<sup>21</sup> *sic*, read bsñen

<sup>22</sup> *sic*, read pa

<sup>23</sup> *sic*, read bsñen

<sup>24</sup> *sic*, read sgrub

rdzogs<sup>(358.5)</sup> rims<sup>1</sup> gyis<sup>2</sup> rgyas thob pa de bsgrub<sup>3</sup> chen po //

(B) lha la ltos pa'i sñen<sup>4</sup> bsgrubs<sup>5</sup> bži ni / ❶ rañ dam tshig sems dpa' gnas pa de sñen<sup>6</sup> pa la / ❷ dbyiñs nas ye šes sems dpa' spyān drañs pa de ñe sñan<sup>7</sup> no // <sup>(358.6)</sup> ❸ ži khro ci sñad du bsgrub<sup>8</sup> pa'i bsgrubs<sup>9</sup> pa la / ❹ mchod pa'i yul du gyur ba<sup>10</sup> de bsgrub<sup>11</sup> chen po //

(C) 'phrin las la ltos pa'i sñen<sup>7</sup> [sgrub bži ni] / ❶ žug nas bdag bskyed gyis<sup>12</sup> par<sup>13</sup> ni sñen<sup>14</sup> pa la / <sup>(358.7)</sup> ❷ mdun bskyed ni tshogs gyis<sup>15</sup> bar ñe sñen<sup>16</sup> no // ❸ tshogs nas gtor bskul gyis<sup>17</sup> bar ni bsgrubs<sup>18</sup> pa la / ❹ gtor bskul nas rdzogs rim gyis<sup>19</sup> par<sup>20</sup> ni bsgrub<sup>21</sup> chen po //

bsgrub<sup>22</sup> gśen la ltos pa'i sñen<sup>23</sup> bsgrub<sup>24</sup> <sup>(358.8)</sup> bži ni / bdag ñid sems dpa' gnas pa de sñen<sup>25</sup> pa la / dbyiñs nas ye šes sems dpa' spyān drañ pa de ñe sñen<sup>26</sup> no // gñis med las kyi sems dpa' ru

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<sup>1</sup> *sic*, read rim

<sup>2</sup> *sic*, read gyi

<sup>3</sup> *sic*, read sgrub

<sup>4</sup> *sic*, read bsñen

<sup>5</sup> *sic*, read sgrub

<sup>6</sup> *sic*, read bsñen

<sup>7</sup> *sic*, read bsñen

<sup>8</sup> *sic*, read sgrub

<sup>9</sup> *sic*, read sgrub

<sup>10</sup> *sic*, read pa

<sup>11</sup> *sic*, read sgrub

<sup>12</sup> *sic*, read kyi

<sup>13</sup> *sic*, read bar

<sup>14</sup> *sic*, read bsñen

<sup>15</sup> *sic*, read kyi

<sup>16</sup> *sic*, read bsñen

<sup>17</sup> *sic*, read gyi

<sup>18</sup> *sic*, read sgrub

<sup>19</sup> *sic*, read gyi

<sup>20</sup> *sic*, read bar

<sup>21</sup> *sic*, read sgrub

<sup>22</sup> *sic*, read sgrub

<sup>23</sup> *sic*, read bsñen

<sup>24</sup> *sic*, read sgrub

<sup>25</sup> *sic*, read bsñen

<sup>26</sup> *sic*, read bsñen

gyur ba<sup>1</sup> de bsgrub<sup>2</sup> pa la / źug nas 'gro don mdzed<sup>3</sup> pa de <sup>(359.1)</sup> bsgrub<sup>4</sup> chen no //

gñis pa / źi ba byañ chub gtsor len gyis<sup>5</sup> 'phrin las / rgyas pa tshe 'das 'dre don gyis<sup>6</sup> 'phrin las / dbañ slob bu rgyud khrol gyis<sup>7</sup> 'phrin las / <sup>(359.2)</sup> drag po dgra bgegs dgral<sup>8</sup> ba'i 'phrin las /

[II-2-2] gñis pa skye<sup>9</sup> rdzogs mam gsum ñams su blañ ba la gñis ste / skyed<sup>10</sup> pa dañ rdzogs pa'o //

dañ po <1> skyed<sup>11</sup> pa la bźi ste / chu la ña ldiñ<sup>12</sup> gis<sup>13</sup> tshal<sup>14</sup> du skyed pa <sup>(359.3)</sup> dañ / pha la bu skyes pa'i tshul du skyed pa dañ / gsas mkhar ser po ltar skyed pa dañ / chu la zla ba ltar skyed pa'o // skye ba rnam<sup>15</sup> bźi sgo chod pa'i dgos pa yod //

<2> rdzogs pa la gñis ste / rdzogs pa <sup>(359.4)</sup> dañ rdzogs pa chen po'o //

dañ po rdzogs pa la yañ gñis / snañ rdzogs dañ stoñ rdzogs so //

<3> rdzogs pa chen po la gñis ste / skyed<sup>16</sup> kyañ lta ba'i ñañ la skyed<sup>17</sup> / rdzogs kyañ lta ba'i ñañ la rdzogs / <sup>(359.5)</sup>

[II-2-3] dgos pa rnam<sup>18</sup> gsum ñams su blañ pa<sup>19</sup> la gsum ste / (i) tshe 'dir dgos pa lña / (ii) 'chi kha<sup>20</sup> dgos pa lña / (iii) bar dor dgos pa lña'o //

(i) dañ po tshe 'dir dgos pa lña ni / (i-1) dus da lta'i sñag<sup>21</sup> pa tshe thun <sup>(359.6)</sup> ba / lha ... khyed

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<sup>1</sup> *sic*, read pa

<sup>2</sup> *sic*, read sgrub

<sup>3</sup> *sic*, read mdzad

<sup>4</sup> *sic*, read sgrub

<sup>5</sup> *sic*, read gyi

<sup>6</sup> *sic*, read gyi

<sup>7</sup> *sic*, read gyi

<sup>8</sup> *sic*, read sgral

<sup>9</sup> *sic*, read bskyed

<sup>10</sup> *sic*, read bskyed

<sup>11</sup> *sic*, read bskyed

<sup>12</sup> *sic*, read ldañ

<sup>13</sup> *sic*, read gi

<sup>14</sup> *sic*, read tshul

<sup>15</sup> *sic*, read mam

<sup>16</sup> *sic*, read bskyed

<sup>17</sup> *sic*, read bskyed

<sup>18</sup> *sic*, read mam

<sup>19</sup> *sic*, read ba

<sup>20</sup> *sic*, read khar

<sup>21</sup> *sic*, read sñags

par rtsab<sup>1</sup> sgom dgos ste / goñ gis<sup>2</sup> skyed pa rnam<sup>3</sup> bži ltar / phyi snañ ba la dmig<sup>4</sup> nas sgom pa  
 dañ / nañ phuñ po la dmig<sup>5</sup> nas sgom pa dañ / gsañ ba rtsa gnas la <sup>(359.7)</sup> dmig<sup>6</sup> nas sgom pa'o //

(i-2) dus da lta'i sñag<sup>7</sup> pa / gnod sbyin pho mo 'go lo rgod pa / sñiñ po khyad par can bzlas<sup>8</sup>  
 dgos te / buñ ba tshañ<sup>9</sup> žig pa ltar bzla ba dañ / 'gar gyis <sup>(359.8)</sup> so lam ltar / 'od ma'i gžu ltar /  
 rin po che'i gter khyims ltar bzla ba'o //

(i-3) dus da lta'i sñags pa nad mañ ba cha sñoms dgos ste / 'byuñ ba dgra gśen<sup>10</sup> gyis<sup>11</sup> dmig<sup>12</sup>  
 pa sñam pa dañ / rtsa <sup>(360.1)</sup> luñ<sup>13</sup> gnad gyis<sup>14</sup> mñam pa / bon ñid bde' ba'i mñam pa'o //

(i-4) dus da lta'i sñag<sup>15</sup> pa bsod nams chuñ ba tshogs 'khor zab mo bskor dgos ste / phyi 'du  
 byed gyis<sup>16</sup> tshogs 'khor bskor ba / rgyud<sup>17</sup> bsod nams gyis<sup>18</sup> tshogs rnam<sup>(360.2)</sup> rdzogs nas loñs  
 spyod 'phel ba'i dgos pa yod / nañ phuñ po lus kyi tshogs 'khor bskor ba / bar chod med ciñ  
 dam can 'dul ba'i dgos pa yod / gsañ ba rig pa ye śes gyis<sup>19</sup> tshogs 'khor bskor ba / bon ñid la  
 loñs spyod <sup>(360.3)</sup> ciñ ye śes khuñ<sup>20</sup> nas 'char ba'i dgos pa yod //

(i-5) da lta'i sñags pa lha srin bkol du mi 'dod pa / 'phrin las zab mo gsal <sup>21</sup>'dab rgos ste<sup>21</sup> /

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<sup>1</sup> *sic*, read rtsa ba

<sup>2</sup> *sic*, read gi

<sup>3</sup> *sic*, read nam

<sup>4</sup> *sic*, read dmigs

<sup>5</sup> *sic*, read dmigs

<sup>6</sup> *sic*, read dmigs

<sup>7</sup> *sic*, read sñags

<sup>8</sup> *sic*, read bzla

<sup>9</sup> *sic*, read tshañ

<sup>10</sup> *sic*, read gśed

<sup>11</sup> *sic*, read kyis

<sup>12</sup> *sic*, read dmigs

<sup>13</sup> *sic*, read rluñ

<sup>14</sup> *sic*, read kyis

<sup>15</sup> *sic*, read sñags

<sup>16</sup> *sic*, read kyi

<sup>17</sup> *sic*, read rgyu

<sup>18</sup> *sic*, read kyi

<sup>19</sup> *sic*, read kyi

<sup>20</sup> *sic*, read khoñ

<sup>21</sup> *sic*, read gdab dgos te /

bryud ma 'dres pa dag par gsal bdab<sup>1</sup> / lha dañ dam rdzas dañ<sup>2</sup> mthun par <sup>(360.4)</sup> gsal bdab<sup>3</sup> pa'o //

(ii) gñis pa 'chi khar dgos pa lña ni / (ii-1) gžan la ltos nas skyed<sup>4</sup> rims<sup>5</sup> sgom la / snañ srid lha dañ lha mo<sup>6</sup> gsal theb nas / bar chod bgegs gyis<sup>7</sup> mi tshugs pa'i <sup>(360.5)</sup> dgos pa yod / (ii-2) bdag la ltos ste skyed<sup>8</sup> rims<sup>9</sup> sgom pa / phuñ po lha<sup>10</sup> dmigs su gsal theb nas / bar chod bgegs gyis<sup>11</sup> mi tshug<sup>12</sup> pa'i dgos pa yod / (ii-3) 'chi bdag bdud dañ gśin rje dañ<sup>13</sup> / <sup>(360.6)</sup> gñis ka la ltos nas rdzogs rims<sup>14</sup> sgom pa / sems ñid stoñ ba'i<sup>15</sup> gsal theb nas / me loñ ye śes rgyud la skye ba'i [dgos pa yod] / (ii-4) lus rañ bžin gyis<sup>16</sup> cha lugs gyis<sup>17</sup> phyag rgya dañ ma bral bar gnas pa / phyi nañ gis<sup>18</sup> <sup>(360.7)</sup> 'khrul ltog<sup>19</sup> chod nas / ñe lam bde' <sup>20</sup>'bre ru-<sup>20</sup>'jug<sup>21</sup> pa'i [dgos pa yod //] (ii-5) bla ma yi dam mgo la thod bžin khur ba'i byin rlob mñon sum du khug nas / yi ge 'khor lo rdzogs chen gyis<sup>22</sup> sa mnon pa'i dgos pa yod // <sup>(360.8)</sup>

(iii) bar dor dgos pa lña ni / (iii-1) lta ba khyed<sup>23</sup> par can gyis<sup>24</sup> sgom pas / 'gyur ba med pa'i sku thob nas / skye śi'i sdug bsñal med pa'i dgos [pa yod] // (iii-2) sñiñ po khyed<sup>25</sup> par can bzlas

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<sup>1</sup> *sic*, read gdab

<sup>2</sup> om. Ms.

<sup>3</sup> *sic*, read gdab

<sup>4</sup> *sic*, read bskyed

<sup>5</sup> *sic*, read rim

<sup>6</sup> *sic*, read mor

<sup>7</sup> *sic*, read kyis

<sup>8</sup> *sic*, read bskyed

<sup>9</sup> *sic*, read rim

<sup>10</sup> *sic*, read lhar

<sup>11</sup> *sic*, read kyis

<sup>12</sup> *sic*, read tshugs

<sup>13</sup> *sic*, to be deleted

<sup>14</sup> *sic*, read rim

<sup>15</sup> *sic*, read pa'i

<sup>16</sup> *sic*, read gyi

<sup>17</sup> *sic*, read kyi

<sup>18</sup> *sic*, read gi

<sup>19</sup> *sic*, read rtog

<sup>20</sup> *sic*, read rdzogs su

<sup>21</sup> *sic*, read 'jug

<sup>22</sup> *sic*, read gyi

<sup>23</sup> *sic*, read khyad

<sup>24</sup> *sic*, to be deleted

<sup>25</sup> *sic*, read khyad

pa<sup>1</sup> 'gag pa med pa'i<sup>(361.1)</sup> gsuñ thob nas sgra sñan bde sdug gis<sup>2</sup> sdug bsñal dañ bral ba'i [dgos pa yod] // (iii-3) tiñ ñe 'dzin khyed<sup>3</sup> par can sgom pa<sup>4</sup> 'khrul ba med pa thugs thob nas / phyi nañ 'khrul rtag<sup>5</sup> gi sdug bsñal dañ<sup>(361.2)</sup> bral ba'i dgos pa yod / (iii-4) snañ ba sna tshogs lam du khyer ba<sup>6</sup> legs pa 'byuñ ba'i yon tan thob nas / gźan gyi skyon gyis<sup>7</sup> dgos pa med pa'o<sup>-7</sup> // (iii-5) dus rtag du<sup>8</sup> 'phrin las dañ ma bral bar<sup>(361.3)</sup> gnas pa<sup>9</sup> lhun gyis grub pa'i 'phrin las thob pa / źiñ khams dag par mi skye kha med pa'i dgos pa yod do //

(iv) bźi pa 'phrul du dgos pa rnam<sup>10</sup> gsum ñams su blañ ba la gsum ste / <1> stod du dgos pa'i rtiñ<sup>11</sup><sup>(361.4)</sup> gsum / <2> bar du dgos pa'i chin dgu / <3> smad du dgos pa'i gzer bcu gcig so<sup>12</sup> //

<1> dañ po stod du dgos pa'i rtiñ<sup>13</sup> gsum ni / <1-1> zil gnon lta ba'i rtiñ<sup>14</sup> / <1-2> sbyañ pa 'phrin las gyis<sup>15</sup> rtiñ<sup>16</sup> / <sup>(361.5)</sup> <1-3> bśams ba<sup>17</sup> gtor ma'i rtiñ<sup>18</sup> ño //

<1-1> dañ po zil gnon lta ba'i rtiñ<sup>19</sup> la yañ gsum ste / ① gsal ba lha'i lta ba<sup>20</sup> nam rtog dgra bgegs zil gyis non / ② śar ba ye śes gyis<sup>21</sup> lta ba<sup>22</sup> ñon moñs dug lña zil <sup>(361.6)</sup> gyis non / ③ yañ dag stoñ ñid gyis<sup>23</sup> lta ba<sup>24</sup> snañ srid zil gyis non pa'o //

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<sup>1</sup> *sic*, read pas

<sup>2</sup> *sic*, read gi

<sup>3</sup> *sic*, read khyad

<sup>4</sup> *sic*, read pas

<sup>5</sup> *sic*, read rtog

<sup>6</sup> *sic*, read bas

<sup>7</sup> *sic*, read gos su med pa'i dgos pa yod, cf. BGSB 149a4.

<sup>8</sup> *sic*, read tu

<sup>9</sup> *sic*, read pas

<sup>10</sup> *sic*, read mam

<sup>11</sup> *sic*, read gdeñ

<sup>12</sup> *sic*, read go

<sup>13</sup> *sic*, read gdeñ

<sup>14</sup> *sic*, read gdeñ

<sup>15</sup> *sic*, read kyi

<sup>16</sup> *sic*, read gdeñ

<sup>17</sup> *sic*, read pa

<sup>18</sup> *sic*, read gdeñ

<sup>19</sup> *sic*, read gdeñ

<sup>20</sup> *sic*, read bas

<sup>21</sup> *sic*, read kyi

<sup>22</sup> *sic*, read bas

<sup>23</sup> *sic*, read kyi

<sup>24</sup> *sic*, read bas



<1-2> gñis pa sbyañ ba 'phrin las kyi rtiñ<sup>1</sup> la gsum ste / ① rgyud luñ la yid che<sup>2</sup> gyis<sup>3</sup> rtiñ<sup>4</sup> /  
 ② don rtogs la man ñag gis<sup>5</sup> brtiñ<sup>6</sup> / <sup>(361.7)</sup> ③ bya brtsal<sup>7</sup> lhun grub gyis<sup>8</sup> brtiñ<sup>9</sup> ño //

<1-3> bśams pa gtor ma'i brtiñ<sup>10</sup> la gsum ste / ① brgyan<sup>11</sup> gyis<sup>12</sup> gtor ma thugs rje kun la  
 khyab pa'i brtiñ<sup>13</sup> / ② yo byed<sup>14</sup> gyi gtor ma snañ srid kun la khyab pa'i <sup>(361.8)</sup> brtiñ<sup>15</sup> / ③ dmigs pa  
 brten<sup>16</sup> gyis<sup>17</sup> gtor ma tiñ 'dzin spros bsdus gsal ba'i brtiñ<sup>18</sup> ño //

<2> gñis pa bar du dgos pa'i chiñ dgu ni / ❶ skyed pa gźal yas gyis<sup>19</sup> chiñ / yañ dog med  
 pa'i <sup>(362.1)</sup> gnad / ❷ tiñ 'dzin 'phro 'du'i chiñ / mñon du gyur ba'i<sup>20</sup> gnad / ❸ gźi' lam 'bras bu'i  
 chiñ / bye brag med pa'i gnad / ❹ skyed dañ rdzogs pa'i chiñ / sems su 'dus pa'i <sup>(362.2)</sup> gnad / ❺  
 bzlas pa snags kyi chiñ / lha sku gsal ba'i gnad / ❻ bkye' ba mgron gyis<sup>21</sup> chiñ / dmigs pa med  
 pa'i gnad / ❼ bris pa dkyil 'khor gyis<sup>22</sup> chiñ / lha gsal <sup>(362.3)</sup> ba'i gnad / ❽ snañ ba sna tshogs  
 lam gyis<sup>23</sup> chiñ / rol ba<sup>24</sup> 'gags med gnad / ❾ goñ gis<sup>25</sup> de mams don du sems la<sup>26</sup> mi źan<sup>27</sup> ba'i<sup>28</sup>

- 
- <sup>1</sup> *sic*, read gdeñ  
<sup>2</sup> *sic*, read ches  
<sup>3</sup> *sic*, read kyi  
<sup>4</sup> *sic*, read gdeñ  
<sup>5</sup> *sic*, read gi  
<sup>6</sup> *sic*, read gdeñ  
<sup>7</sup> *sic*, read rtsol  
<sup>8</sup> *sic*, read kyi  
<sup>9</sup> *sic*, read gdeñ  
<sup>10</sup> *sic*, read gdeñ  
<sup>11</sup> *sic*, read rgyun  
<sup>12</sup> *sic*, read gyi  
<sup>13</sup> *sic*, read gdeñ  
<sup>14</sup> *sic*, read byad  
<sup>15</sup> *sic*, read gdeñ  
<sup>16</sup> *sic*, read rten  
<sup>17</sup> *sic*, read gyi  
<sup>18</sup> *sic*, read gdeñ  
<sup>19</sup> *sic*, read kyi  
<sup>20</sup> *sic*, read pa'i  
<sup>21</sup> *sic*, read gyi  
<sup>22</sup> *sic*, read gyi  
<sup>23</sup> *sic*, read gyi  
<sup>24</sup> *sic*, read pa  
<sup>25</sup> *sic*, read gi  
<sup>26</sup> *sic*, read las  
<sup>27</sup> *sic*, read gźan  
<sup>28</sup> *sic*, read pa'i

chiñ / sañs rgyas rañ gnas su yod pa'i gnad do // <sup>(362.4)</sup>

<3> gsum pa smad du gos<sup>1</sup> pa'i gzer gcu gcig ni / ① stod / ② bskul / ③ dgyes<sup>2</sup> / ④ sbad<sup>3</sup> / ⑤ 'gug / ⑥ gdab / ⑦ bsgral / ⑧ gnan<sup>4</sup> / ⑨ bsreg / ⑩ 'phañ / ⑪ ma grub nas<sup>5</sup> skyar <sup>(362.5)</sup> ba dañ bcu gcig go //

① dañ po brgyan<sup>6</sup> dañ cha lug<sup>7</sup> mos 'dun dad pa bstod / ces pa / bstod pa<sup>8</sup> bskul ba dañ / ② gdams ste / gnad la bor nas bskul ba'o // ③ khyab pa <sup>(362.6)</sup> spyi rgyug gi<sup>9</sup> pho ña rañ sems la dgye / ④ stoñ ñid ye šes gyis<sup>10</sup> pho ña ma rig gti mug la sbad<sup>11</sup> / ⑤ tiñ 'dzin gsal ba gnad gyis<sup>12</sup> 'gug / ⑥ rtog pa lta ba bon ñid dbyiñs su gdab / ⑦ thugs rje šugs kyi <sup>(362.7)</sup> mam rtogs<sup>13</sup> pho ña<sup>14</sup> ma rig dgra bgegs bsgral / ⑧ log lta 'khrul ba'i mgo bo mnan / ⑨ ñon moñs ye šes gyis<sup>15</sup> me'i<sup>16</sup> bsregs / ⑩ 'khor ba'i sdug bsñal mya ñan la<sup>17</sup> 'das par 'phañ / ⑪ ma <sup>(362.8)</sup> grub par<sup>18</sup> bskyar ba'o //

[II-3] gsum pa spyod mkhan la yañ gsum ste / sñag<sup>19</sup> pa rab la 'char ba lña ni<sup>20</sup> / sñag<sup>21</sup> pa 'briñ la gsal ba lña / sñag<sup>22</sup> pa tha ma la bzuñs<sup>23</sup> ba lña'o // <sup>(363.1)</sup>

[II-3-1] dañ po sñag<sup>24</sup> pa rab la 'char ba lña ni / ① sems can thams cad sañs rgyas su 'char

<sup>1</sup> *sic*, read dgos

<sup>2</sup> Cf. bkye (BGSB 151a4)

<sup>3</sup> *sic*, read rbad

<sup>4</sup> *sic*, read mnan

<sup>5</sup> *sic*, read na

<sup>6</sup> *sic*, read rgyan

<sup>7</sup> *sic*, read lugs

<sup>8</sup> om. Ms.

<sup>9</sup> *sic*, read gi

<sup>10</sup> *sic*, read kyi

<sup>11</sup> *sic*, read rbad

<sup>12</sup> *sic*, read kyis

<sup>13</sup> *sic*, read rtog

<sup>14</sup> *sic*, read ñas

<sup>15</sup> *sic*, read kyi

<sup>16</sup> *sic*, read mes

<sup>17</sup> *sic*, read las

<sup>18</sup> *sic*, read pa

<sup>19</sup> *sic*, read sñags

<sup>20</sup> *sic*, to be deleted

<sup>21</sup> *sic*, read sñags

<sup>22</sup> *sic*, read sñags

<sup>23</sup> *sic*, read bzuñ

<sup>24</sup> *sic*, read sñags

ste<sup>1</sup> / gži' ye śes rañ chas su yod pa'i gnad / ② snañ ba thams cad bon sku ru 'char ste<sup>2</sup> / <sup>(363.2)</sup>  
 lam gyis<sup>3</sup> ye śes sgron<sup>4</sup> me<sup>5</sup> du yod pa'i gnad / ③ gnam ris<sup>6</sup> sa brag thams cad lha dañ lha mo<sup>7</sup>  
 'char ste<sup>8</sup> / 'bras bu ye śes lhun grub rdzogs su yod pa'i gnad / ④ sdug bsñal thams cad bde' ba<sup>9</sup>  
 'char ste<sup>10</sup> / <sup>(363.3)</sup> snañ ba sna tshogs lam du khyer ba'i gnad / ⑤ ñon moñs pa ye śes su 'char  
 ste<sup>11</sup> rañ 'byuñ ye śes <sup>12</sup> rañ chas su yod gnad do //

[II-3-2] sñag<sup>13</sup> pa 'briñ la gsal ba lña ni / ① stoñ gsum lha'i gźal yas su gsal <sup>(363.4)</sup> ste<sup>14</sup> / gźal  
 yas la yañ dog med pa'i gnad / ② rañ lus lha sku<sup>15</sup> gsal ste<sup>14</sup> / bar chod bgegs gyis<sup>17</sup> mi tshugs  
 pas<sup>16</sup> gnad do // ③ snod gyis<sup>18</sup> 'jig rten gtor gźuñ<sup>19</sup> du gsal ste<sup>20</sup> / snod la <sup>(363.5)</sup> bzañ ñan med pa'i  
 gnad / ④ snañ srid thams cad dam rdzas su gsal ste<sup>21</sup> / dam can la 'khu ldog mid<sup>22</sup> yoñs<sup>23</sup> pa'i<sup>24</sup>  
 gnad / ⑤ gnas lugs stoñ pa ñid du gsal ste<sup>25</sup> / sañs rgyas gźan nas mi <sup>(363.6)</sup> tshol ba'i gnad do //

- 
- <sup>1</sup> *sic*, read te  
<sup>2</sup> *sic*, read te  
<sup>3</sup> *sic*, read gyi  
<sup>4</sup> *sic*, read bsgrod  
<sup>5</sup> *sic*, read med  
<sup>6</sup> *sic*, read ri  
<sup>7</sup> *sic*, read mor  
<sup>8</sup> *sic*, read te  
<sup>9</sup> *sic*, read bar  
<sup>10</sup> *sic*, read te  
<sup>11</sup> *sic*, read te /  
<sup>12</sup> Ms. inserts su  
<sup>13</sup> *sic*, read sñags  
<sup>14</sup> *sic*, read te  
<sup>15</sup> *sic*, read skur  
<sup>16</sup> *sic*, read pa'i  
<sup>17</sup> *sic*, read kyis  
<sup>18</sup> *sic*, read kyi  
<sup>19</sup> *sic*, read gźoñ  
<sup>20</sup> *sic*, read te  
<sup>21</sup> *sic*, read te  
<sup>22</sup> *sic*, read mi  
<sup>23</sup> *sic*, read yoñ  
<sup>24</sup> *sic*, read ba'i  
<sup>25</sup> *sic*, read te

[II-3-3] sñag<sup>1</sup> pa tha ma bzuñ pa<sup>2</sup> lña ni / ① 'phrin las gyer du bzuñs<sup>3</sup> pas<sup>4</sup> / ② sñag<sup>5</sup> sñiñ  
po rañ rgyud du bzuñ pa<sup>6</sup> / ③ rdzas śa khrag du<sup>7</sup> bzuñ pa<sup>8</sup> / ④ lha rig pa ther<sup>(363.7)</sup> zug du bzuñ  
pa<sup>9</sup> / ⑤ yi dam 'jig rten gyis<sup>10</sup> lha<sup>11</sup> bzuñ pa'o<sup>12</sup> //

[II-3-4] de la ma brtogs<sup>13</sup> pa'i sñag<sup>14</sup> pa ni / ① 'phrin las blo 'dzin la re ba / ② sñag<sup>15</sup> gañ soñ  
ba la re ba / <sup>(363.8)</sup> ③ rdzas gtor chuñ la re ba / ④ lha ri 'go la re ba / ⑤ dños grub 'jig rten gyis<sup>16</sup>  
dpal la re ba'o //

[8] brgyad pa ye gśen gyis<sup>17</sup> bon la gsum ste / [I] gźi' ño bzuñ ba dañ / [II] lam ñams su blañ  
ba <sup>(364.1)</sup> dañ / [III] 'bras bu mñon du gyur ba'o<sup>18</sup> //

[I] dañ po gźi' ños<sup>19</sup> bzuñ ba la gsum ste / gźi' ka dag dañ / lhun grub dañ / luñ ma stan<sup>20</sup> pa  
dañ gsum / **sñan rgyud** la<sup>21</sup> / ka dag chen po <sup>(364.2)</sup> bon gyis<sup>22</sup> sku / gañ gis<sup>23</sup> tri<sup>24</sup> ma<sup>25</sup> mtha' ma

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<sup>1</sup> *sic*, read sñags

<sup>2</sup> *sic*, read ba

<sup>3</sup> *sic*, read bzuñ

<sup>4</sup> *sic*, read ba

<sup>5</sup> *sic*, read sñags

<sup>6</sup> *sic*, read ba

<sup>7</sup> *sic*, read tu

<sup>8</sup> *sic*, read ba

<sup>9</sup> *sic*, read ba

<sup>10</sup> *sic*, read gyi

<sup>11</sup> *sic*, read lhar

<sup>12</sup> *sic*, read ba'o

<sup>13</sup> *sic*, read rtogs

<sup>14</sup> *sic*, read sñags

<sup>15</sup> *sic*, read sñags

<sup>16</sup> *sic*, read gyi

<sup>17</sup> *sic*, read gyi

<sup>18</sup> *sic*, read pa'o

<sup>19</sup> *sic*, read ño

<sup>20</sup> *sic*, read bstan

<sup>21</sup> *sic*, read las

<sup>22</sup> *sic*, read gyi

<sup>23</sup> *sic*, read gi

<sup>24</sup> *sic*, read dri

<sup>25</sup> *sic*, read mas

regs<sup>1</sup> / gži' bsgrib<sup>2</sup> med ka dag ños<sup>3</sup> bzuñs<sup>4</sup> pa'o<sup>5</sup> //

gñis pa lhun grub la bži ste / snañ ba lhun grub / stoñs<sup>6</sup> pa gñis med / skyon<sup>(364.3)</sup> bral lhun grub / lhun grub chen po 'byuñ ru<sup>7</sup> ma 'gags pa'o //

gsum pa luñ ma stan<sup>8</sup> zes pa / khas len dañ bral ba'o // **sñan rgyud** la<sup>9</sup> / gži bži<sup>10</sup> 'dod ste<sup>11</sup> / ka dag dañ<sup>(364.4)</sup> lhun grub dañ luñ ma stan<sup>12</sup> pa dañ / thig le ñag gcig dañ bži'o // yar me ba chen po'i<sup>13</sup> / gži mtshan ñid lña ldan du<sup>14</sup> bžad / rañ bžin ka dag / ño bo luñ ma stan<sup>15</sup> / snañs<sup>16</sup> ba<sup>(364.5)</sup> lhun grub / gñis su med pas<sup>17</sup> thig le ñag gcig / rtog<sup>18</sup> ma rtog<sup>19</sup> gyis<sup>20</sup> khyed<sup>21</sup> par dbye' ba dañ lña'o //

de yañ bsdu<sup>22</sup> nas<sup>23</sup> gsum la 'dus ste / sañs rgyas gyis<sup>24</sup> spyi gži' / sems can gyis<sup>25</sup> spyi gži' /  
(364.6) 'khor 'das gyis<sup>26</sup> spyi gži'o // dañ po sañs rgyas gyis<sup>27</sup> spyi gži' ni / rañ 'byuñ gis<sup>28</sup> ye šes /

- 
- 1 sic, read reg  
 2 sic, read sgrib  
 3 sic, read ño  
 4 sic, read bzuñ  
 5 sic, read ba'o  
 6 sic, read stoñ  
 7 sic, read ruñ  
 8 sic, read bstan  
 9 sic, read las  
 10 sic, read bžir  
 11 sic, read de  
 12 sic, read bstan  
 13 sic, read pos  
 14 om. Ms.  
 15 sic, read bstan  
 16 sic, read snañ  
 17 sic, read pa'i  
 18 sic, read rtogs  
 19 sic, read rtogs  
 20 sic, read kyis  
 21 sic, read khyad  
 22 sic, read bsdu  
 23 sic, read na  
 24 sic, read kyi  
 25 sic, read gyi  
 26 sic, read kyi  
 27 sic, read kyi  
 28 sic, read gi

sems can gyis<sup>1</sup> spyi gźi ni / lhan skyes gyis<sup>2</sup> ma rig pa / 'khor 'das gyis<sup>3</sup> spyi gźi' ni / <sup>(364.7)</sup>  
lhun grub chen po 'byuñ ruñ ma 'gag<sup>4</sup> pa'o //

de yañ skyes<sup>5</sup> med gsal ba / 'gags med lhun grub rdzogs pa / gsal stoñ gñis su med pa bon  
gyis<sup>6</sup> sku'o //

[II] gñis pa ma<sup>7</sup> ñams su blañ pa<sup>8</sup> la gñis te / <sup>(364.8)</sup> [II-1] lam bye brag tu ma<sup>9</sup> ñams su blañ ba  
dañ / [II-2] dgoñs ñams spyid<sup>10</sup> bstan pa'o //

[II-1] dañ po la<sup>11</sup> bye brag du<sup>12</sup> ñams su blañ ba ni / [II-1-a] gźi'i<sup>13</sup> gnas dañ / [II-1-b] lhag  
mthoñ dañ / [II-1-c] zuñ 'brel lo //

[II-1-a] dañ po <sup>(365.1)</sup> gźi'<sup>14</sup> gnas la yañ gñis te / [II-1-a-1] mtshan bcas la brten nas sems bzuñ  
ba dañ / [II-1-a-2] mtshan med la brten nas sems bzuñ ba'o //

[II-1-a-1] dañ po mtshan <sup>(365.2)</sup> bcas la sems bzuñ ba ni / sku phyag rgya kun bzañ la bzuñ ba  
dañ / gsuñ yid<sup>15</sup> 'bru la bzuñ ba / thugs phyag mtshan g-yuñ druñ la bzuñ ba'o //

[II-1-a-2] gñis pa mtshan med la brten nas sems <sup>(365.3)</sup> bzuñ ba ni / khyuñ nam mkha' la ldiñ  
ba ltar / rtsol med du chod de bźag / bya the ba tshañ du 'dzul ba ltar / rtse gcig tu hrigs se /  
skyes su<sup>16</sup> las tshar ba ltar / gal <sup>(365.4)</sup> med du lhod de bźag go //

[II-1-b] gñis pa lhag mthoñ ni / **rDzogs chen la**<sup>17</sup> /

dpe' nam mkha' / don bon ñid / rtags sems ñid la<sup>18</sup> ños<sup>19</sup> sprad

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<sup>1</sup> *sic*, read gyi

<sup>2</sup> *sic*, read kyi

<sup>3</sup> *sic*, read kyi

<sup>4</sup> *sic*, read 'gags

<sup>5</sup> *sic*, read skye

<sup>6</sup> *sic*, read gyi

<sup>7</sup> *sic*, read lam

<sup>8</sup> *sic*, read ba

<sup>9</sup> *sic*, to be eliminated

<sup>10</sup> *sic*, read spyir

<sup>11</sup> *sic*, read lam

<sup>12</sup> *sic*, read tu

<sup>13</sup> *sic*, read źi

<sup>14</sup> *sic*, read źi

<sup>15</sup> *sic*, read yig

<sup>16</sup> *sic*, read bu

<sup>17</sup> *sic*, read las

<sup>18</sup> om. Ms.

<sup>19</sup> *sic*, read ño

ces pas / **Ka' pa** las /

dpe' don rtags gsum <sup>(365.5)</sup> du ñams<sup>2</sup> pa de / skal ldan sems la gñis med du sgom /

ces dañ / **bSen thub** las /

rañ gis sgrib med du gsal gyis gsal ba ni / lhag mthoñ /

**bDal 'bum** la<sup>3</sup> / <sup>(365.6)</sup>

sems la sems ma mchis ste<sup>4</sup> / sems gyis<sup>5</sup> rañ bžin 'od zer<sup>6</sup> ba'o //

**sÑan rgyud** la<sup>7</sup> /

mkha' gsal gcig gis kun la khyab / gsal ba'i mkha' la phyogs ris med

ces so //

[II-1-c] gsum pa <sup>(365.7)</sup> zuñ 'brel ni / **Ye khri mtha' sel** la<sup>8</sup> /

ži gnas tiñ 'dzin stob<sup>9</sup> 10-gñis (?) de-<sup>10</sup> /

lhag mthoñ gsal ba'i stobs kyi chogs<sup>11</sup> /

ži lha<sup>12</sup> zuñ 'bral<sup>13</sup> du<sup>14</sup> mi brtogs<sup>15</sup> pa /

de nas<sup>16</sup> mthar <sup>(365.8)</sup> phyin pa'i<sup>17</sup> mi g-yo ba'o //

**Ñon moñs rañ grol gyis**<sup>18</sup> **rgyud** las /

šes pa lhañ gyis<sup>19</sup> brtog<sup>20</sup> pa de lhag mthoñ /

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<sup>1</sup> *sic*, read Gab

<sup>2</sup> *sic*, read mñam

<sup>3</sup> *sic*, read las

<sup>4</sup> *sic*, read te

<sup>5</sup> *sic*, read kyi

<sup>6</sup> *sic*, read gsal

<sup>7</sup> *sic*, read las

<sup>8</sup> *sic*, read las

<sup>9</sup> *sic*, read stobs

<sup>10</sup> Cf. bde dañ (BGSB 158b1)

<sup>11</sup> *sic*, read mchog

<sup>12</sup> *sic*, read lhag

<sup>13</sup> *sic*, read 'brel

<sup>14</sup> *sic*, to be eliminated

<sup>15</sup> *sic*, read rtog

<sup>16</sup> *sic*, read ni

<sup>17</sup> *sic*, to be eliminated

<sup>18</sup> *sic*, read gyi

<sup>19</sup> *sic*, read gis

<sup>20</sup> *sic*, read rtogs

śes pa rtsi<sup>1</sup> 'deb dañ bral ba de źi' gnas /

gsal stoñ gñis med mñams<sup>2 (366.1)</sup> par bon gyis<sup>3</sup> sku ru bźags<sup>4</sup> /

ces pa /

[II-1-d] de la bźi ste / <1> tiñ ñe 'dzin gyis<sup>5</sup> thun sgom / <2> sems dpa'i ye nas sems dpa'<sup>6</sup>  
ñañ sgom / <3> brtogs<sup>7</sup> pa'i kloñ sgom / <4?> sgom med mthar phyin<sup>(366.2)</sup> pa'o //

<1> dañ po tiñ ñe 'dzin gyis<sup>8</sup> thun sgom ni /

gñen po phar 'geb gyis<sup>9</sup> dran pa sgom /

ces pa /

rnam rtogs<sup>10</sup> 'gyur ba ma dañ pa /

stoñ gsal sprin bar ñi ma 'dra /

ces so //

<2> gñis pa sems<sup>(366.3)</sup> dpa'i ñañ sgom ni /

myoñ pa<sup>11</sup> tshur 'geb gyis<sup>12</sup> dran pa sgom /

ces pa /

za 'cha' 'gro 'dug ci byed kyañ /

dus gsum 'du 'bral med pa /

ñañ la ñañ gis sgom pas /

ñañ sgom dus su<sup>(366.4)</sup> mdañ chags<sup>13</sup> pa'i khyag pa 'dra /

rkyen gyis 'jigs ciñ sgom nas 'phel /

ces s-ho //

<3> gsum pa kloñ sgom ni /

---

<sup>1</sup> *śic*, read rtsis

<sup>2</sup> *śic*, read mñam

<sup>3</sup> *śic*, read gyi

<sup>4</sup> *śic*, read bźag

<sup>5</sup> *śic*, read gyi

<sup>6</sup> *śic*, read dpa'i

<sup>7</sup> *śic*, read rtogs

<sup>8</sup> *śic*, read gyi

<sup>9</sup> *śic*, read kyis

<sup>10</sup> *śic*, read rtog

<sup>11</sup> *śic*, read ba

<sup>12</sup> *śic*, read kyis

<sup>13</sup> *śic*, read 'khyags



mam rtogs<sup>1</sup> gañ śar thams cad stoñ ñid du grol /  
ces pa / **Zi** gcod las / <sup>(366.5)</sup>  
rgya mtsho chu ru śes nas brlab kyañ chu<sup>2</sup> śes pa'o /  
**Ga**<sup>3</sup> pa la<sup>4</sup> /  
ro gcig kloñ sgom<sup>5</sup> ye śes rtsal du śar /  
mam rtogs<sup>6</sup> gañ śar thams cad stoñ ñid ye śes su grol ba'o //  
ces so //

[II-2] gñis pa dgoñs ñams ni / <sup>(366.6)</sup> bde stoñ gsal gsum mo // sdug bsñal med pa'i bde' ba /  
sgrub g-yo<sup>7</sup> med pa<sup>8</sup> gsal ba / gzuñ 'dzin med pa'i mi rtogs<sup>9</sup> pa'o // rtogs nas ñams su 'char ste<sup>10</sup> /  
bde' mñams<sup>11</sup> dañ / <sup>(366.7)</sup> gsal ñams dañ / stoñs<sup>12</sup> ñams mo<sup>13</sup> // ma rtogs dug gsum du 'char ste<sup>10</sup> /  
bde' ba 'dod chags pa<sup>14</sup> / gsal ba že sdeñ / mi ltog<sup>15</sup> pa gti mug go // gol nas<sup>16</sup> khams gsum du gol  
ste<sup>17</sup> / <sup>(366.8)</sup> bde ba 'dod khams / gsal ba gzugs khams / mi rtog pa gzugs med do // grol nas<sup>18</sup> sku  
gsum du grol ste / bde ba sprul sku / gsal ba loñ<sup>19</sup> sku / mi rtog pa bon <sup>(367.1)</sup> sku'o // **A loñ**<sup>20</sup> **'phrul**  
**gyi lde mig** la<sup>21</sup> /

---

<sup>1</sup> *sic*, read rtog

<sup>2</sup> *sic*, read chur

<sup>3</sup> *sic*, read Gab

<sup>4</sup> *sic*, read las

<sup>5</sup> om. Ms.

<sup>6</sup> *sic*, read rtog

<sup>7</sup> *sic*, read g-yogs

<sup>8</sup> *sic*, read pa'i

<sup>9</sup> *sic*, read rtog

<sup>10</sup> *sic*, read te

<sup>11</sup> *sic*, read ñams

<sup>12</sup> *sic*, read stoñ

<sup>13</sup> *sic*, read so

<sup>14</sup> *sic*, to be deleted

<sup>15</sup> *sic*, read rtog

<sup>16</sup> *sic*, read na

<sup>17</sup> *sic*, read te

<sup>18</sup> *sic*, read na

<sup>19</sup> *sic*, read loñs

<sup>20</sup> *sic*, read luñ

<sup>21</sup> *sic*, read las

'dra ba<sup>1</sup> yin<sup>2</sup> pa nmams<sup>3</sup> pa gsum ni / bde' ba 'dra la min pa gtum<sup>4</sup> sñoms ltar so<sup>5</sup> // gsal  
ba 'dra la min <sup>(367.2)</sup> pa la dbaṅ po yul tshol lo // mi rtogs<sup>6</sup> pa daṅ 'dra la min pa dran med  
'jom<sup>7</sup> pa'o //

[III] gsum pa 'bras bu ni / **'Grel pa fñi ma** la<sup>8</sup> /

'bras bu ni gñi mñon du gyur pa'o // gñi<sup>(267.3)</sup> raṅ sa zin pa'o // lam mthar thug pa'o // rtogs  
pa mñon du gyur pa'o // 'bad med thugs rje gñan don śugs la 'byuṅ ba'o //

**[9]** dgu pa bla med gyis<sup>9</sup> bon ni / bya rtsol<sup>10</sup> <sup>(367.4)</sup> daṅ bral ba gcig yin no // **Luṅ drug** las /

bsgrub<sup>11</sup> med rtsol med yaṅ khyad daṅ /

theg mchog 'di ni kun gyis<sup>12</sup> thun moṅs<sup>13</sup> min /

ces pa daṅ / **'Grel bñi** la<sup>14</sup> /

khyad par chen po <sup>(367.5)</sup> bas / 'di ltar gyis<sup>15</sup> snaṅ ba thams cad bya rtsol daṅ bral nas / raṅ  
sems saṅs rgyas su brtogs<sup>16</sup>

ces daṅ / **gSer gyis<sup>17</sup> rus sbal g-yuṅ druṅ theg pa'i rgyud** la<sup>18</sup> /

theg mchog 'di ni <sup>(367.6)</sup> yid bñin nor bu 'dra / dgos 'dod re ba ṅaṅ ṅam śugs la 'byuṅ /

ces so // **rGyud 'khor ba doṅ sprug<sup>19</sup>** la<sup>20</sup> /

---

<sup>1</sup> *sic*, read la

<sup>2</sup> *sic*, read min

<sup>3</sup> *sic*, read mam

<sup>4</sup> *sic*, read btaṅ

<sup>5</sup> *sic*, read ro

<sup>6</sup> *sic*, read rtog

<sup>7</sup> *sic*, read 'jog

<sup>8</sup> *sic*, read las

<sup>9</sup> *sic*, read gyi

<sup>10</sup> *sic*, read rtsal

<sup>11</sup> *sic*, read sgrub

<sup>12</sup> *sic*, read gyi

<sup>13</sup> *sic*, read moṅ

<sup>14</sup> *sic*, read las

<sup>15</sup> *sic*, read gyi

<sup>16</sup> *sic*, read rtogs

<sup>17</sup> *sic*, read gyi

<sup>18</sup> *sic*, read las

<sup>19</sup> *sic*, read sprugs

<sup>20</sup> *sic*, read las

theg pa gžan gyis<sup>1</sup> skyon rnams kyañ /

spañ ba med par rañ sar źi' / <sup>(367.7)</sup>

theg pa gžan gyis<sup>2</sup> yon tan kyañ<sup>3</sup> /

rtsal ba med pa lhun grub gyis /

ces so //

---

<sup>1</sup> *sic*, read gyi

<sup>2</sup> *sic*, read gyi

<sup>3</sup> *sic*, read yañ



















1) 363  
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## Abbreviations and Cited Sources

(See also the Bibliographical Notices in BGSB 2007)

- AB** Manuscripts A and B of BGSB.
- ANTG** Anonymous Note on the *Theg pa dgu*, BTK = MT 191, pp. 241.7-261.4. Appendix I (the Last Five vehicles of the *IHo gter gyi theg pa dgu*: ANTG 248.7-261.4); Appendix III (Facsimile Edition).
- ANTG2** Anonymous Note on the *Theg pa dgu*, No. 2, MT 191, pp. 347.2-367.7. Appendix II (the Last Five vehicles of the *IHo gter gyi ttheg pa dgu*: ANTG2 354.4-367.7); Appendix IV (Facsimile Edition).
- Arrow** = Karmay 1998b.
- Arrow2** = Karmay 2005a.
- Bacot, Jacques *et al.***  
1940 *Document de Touen-Houang relatifs à l'histoire du Tibet*, Paris Librarie Orientaliste Paul Geuthner
- Bar ti ka** = *mDo Bar ti ka*, cf. Index of BGSB (2007).
- Beer, Robert**  
1999 *The Encyclopedia of Tibetan Symbols and Motifs*, Boston.
- BGSB** *Bon sgo gsal byed* of Tre ston rgyal mtshan dpal.
- BGSB 2007** *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.
- BGSBTr** "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 ---," in *Memoirs of the Faculty of Letters, Kyoto University*, No. 48, 2009, pp. 33-172.
- BK** (Bonpo Kanjur Kyoto) Bon po bKa' 'gyur, entitled *Theg chen g-yuñ druñ bon gyi bka' 'gyur*, published by Kun grol lha sras Mi pham rnam rgyal in 1996 in Chengdu with the cooperation of Bod ljongs bod yig dpe rñin dpe skrun khañ, Lhasa. The copy of this edition preserved in the library of the Graduate School of Letters, Kyoto University, bears the accession number AIII 301.

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**BPKT**

*Blon po bka' thaṅ in: bKa' thaṅ sde lña*, Mi rigs dpe skrun khaṅ, Beijing, 1990, pp. 425-539.

**BT**

*Bar ti ka*, or *mDo Bar ti ka*.

**BTK**

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

**CBP**

*A Catalogue of Bonpo Publications*, cf. Karmay (1977).

**Cuckoo**

= Karmay & Nagano 2002

**Dagyab Rinpoche**

1995 *Buddhist Symbols in Tibetan Culture*, Wisdom Publications, Somerville.

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**dbaṅ chen**

*Khro bo dbaṅ chen ṅo mtshar rgyas pa'i rnam* (sic, read nam) *bśad gsal ba'i sgron me* by sKyabs ston Rin chen 'od zer (14 c.) [BTK = MT 225]

**DGSD**

(*Dar rgyas gsal sgron*) *bsTan pa'i rnam bśad dar rgyas gsal ba'i sgron ma* of sPa ston bsTan rgyal bzaṅ po, in : *Sources for a History of Bon*, Dolanji, 1972, pp. 498-769.

**DKT**

*'Dul ba kun btus* of Me ston Śes rab 'od zer (1058-1132 or 1118-1192), in *Luṅ mtshan ṅid srid pa'i mdzod phug rtsa 'grel daṅ bstan pa'i srog śiṅ 'dul ba gzuṅ 'grel*, gSung pod, Vol. IV (ṅa), Kathmandu, Triten Norbutse

- 1991, 68p.
- DNRG** *dBu ma bden gñis rai 'grel* of Me ston Śes rab 'od zer (1058-1132 or 1118-1192).
- DS** *sDom gsum* by Śar rdza bKra śis rgyal mtshan [Full Title: *Theg pa chen po'i lam gyi rten gzi sdom pa gsum nam par 'byed pa*]: [1] (BTK = MT 286) pp. 33-762; [2] (Dolanji ed.) *sDom gsum skor*, Four Bonpo works on the concepts of the three vows and the interrelationships of Hinayana, Mahayana and Vajrayana approaches to realization by Shar rdza bKra śis rgyal mtshan, Published by Topden Tshering, Doalnji, 1972.
- Duñ dkar tshig mdzod**  
Dungkar Losang Khrinley, *Duñ dkar tshig mdzod chen mo*, *Dungkar Tibetological Great Dictionary*, Beijing, 2002
- DzPh** *Man riag gnad kyi rdzoñ 'phrañ kun gsal ñi 'od rgyan*, BTK 242, missing in MT. Cf. **rDzoñ 'phrañ**.
- GRBB** *rGyal rabs bon gyi 'byuñ gnas*, in: *Three Sources for a History of Bon*, Delhi, 1974, pp. 1-196.
- Great Perfection** = Karmay 1988a
- 'Grel bzi** (1) (ed. Dolanji) *Gal mdo Texts concerned with the Logical Establishment of the Authenticity of the rDzogs-chen Teachings of Bon*, reproduced from a blockprint from the Sman-ri Monastery in Tibet by Tenzin Namdak, Dolanji, H.P. India, 1972, pp. 147-498; (2) (New ed.) *Byañ sems gab pa dgu bakor gyi dgoñs pa bkrol ba'i 'grel bzi rig pa'i rgya mtsho* (= *Gab 'grel rig pa'i rgya mtsho*), *gSung pod*, Vol. VII, Kathmandu, Triten Norbutse 1991, Ña, pp. 1-508.
- gZer mig** = ZM
- Hirakawa, Akira**  
1970 *Ritsuzō no kenkyū* (Research on Vinaya Piṭaka), Tokyo.  
1990 *A History of Indian Buddhism From Śākyamuni to Early Mahāyāna*, University of Hawaii Press.
- Hor btsun Lexicon** *Gañs can bod kyi brda spyod dpag bsam ljon pa'i sñe ma* of Hor btsun bsTan 'dzin blo gros rgya mtsho (1889-1975).
- Jä:** Jäschke, H. A., *A Tibetan-English Dictionary*, London, 1881 (repr. Kyoto, 2008).



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- 1988a *The Great Perfection*, E. J. Brill, Leiden.
- 1998a *The Little Luminous Boy*, Bangkok: White Orchid Books.
- 1998b *Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet*, Mandala Book Point, Kathmandu.
- 2005 *Feast of the Morning Light, The Eighteenth Century Wood-engravings of Shenrab's Life-stories and the Bon Canon from Gyalrong*, Bon Studies 9, Senri Ethnological Reports 57, National Museum of Ethnology, Osaka.
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- 2000 *New Horizons in Bon Studies*, Bon Studies 2, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 15].
- 2002 *The Call of the Blue Cuckoo*, Bon Studies 6, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 32]
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**Karmay, S.G. and Watt, J.**

- 2007 *Bon, the Magic World, The Indigenous Religion of Tibet*, Ruben Museum of Art, New York, Philip Wilson Publishers, London, 2007,

**KP**

sKabs phrin. Full title: *gSas mkhar rin po che spyi spuñs g-yuñ druñ skabs kyi phrin las* (CBP 29, 25-27). In the manuscript copy reproduced in BTK = MT 126-26: pp.965-1147, it has the title *Khro bo dbañ chen gyi sgrub pa*. Elsewhere Tre ston refers to the same text as dBañ chen.

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- 1973 "Bonpo Studies, the A khrid System of Meditation," Part I, *Kailash*, 1973

- Vol. I, No.1, pp. 1-50; Part II, *Kailash*, 1973 Vol. I, No. 4, pp.247-332.
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- 1995 *The Bon Religion of Tibet*, The Iconography of a Living Tradition, Serindia Publications, London.
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- LRZ** *Luiñ rigs rin po che'i mdzod* of Śar rdza bKra śis rgyal mtshan (1859-1933); (1) [ed. Dolanji] Tibetan Bonpo Monastic Centre, Dolanji, 1972; (2) BTK = MT 281.
- LSDz** *Legs bśad rin po che'i gter mdzod* of Śar rdza bKra śis rgyal mtshan, Mi rigs dpe skrun khañ, Beijing, 1985.
- LShDz** Tibetan text of the *Legs bśad rin po che'i gter mdzod*, ed. in Karmay (1972).
- Luminous Boy** = Karmay 1998a.
- Martin, Dan**
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- Martin, Dan et al.**
- 2003 *A Catalogue of the Bon Kanjur*, Bon Studies 8, National Museum of Ethnology, Osaka, [Senri Ethnological Reports 40].
- MCTR** *Mu cho theg rim*, (full title: *Mu cho'i theg pa rim dgu'i rgyud kyi dbu phyogs*), in *Bon gyi dpe dkon phyogs bsgrigs (Collection of Rare Bonpo Texts)*, Edited by Dangsang Namgyal, Vajra Publications, Kathmandu, 2009, pp. 151-220.

- mDo Bar ti ka** Cf. "mDo Bar ti ka" in Index of BGSB (2007).
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- Minpaku Lexicon** = Karmay & Nagano (2008).
- MLGK** *Theg 'grel Me loñ dgu skor*, published in *Bonpo Grub mtha' Material*, Bonpo Monastic Centre, Dolanji, 1978 (pp.387-559). Cf. BTK = MT 226-3.
- Ms** Manuscript.
- MT** (Minpaku Tenjur) Minpaku Catalogue of Katen: Samten G. Karmay & Yasuhiko Nagano, ed., *A Catalogue of the New Collection of Bonpo Katen Texts*, Bon Studies 4, Osaka, 2001, [Senri Ethnological Reports 24]; cf. Indices, Bon Studies 5, Osaka, 2001, [Senri Ethnological Reports 25].
- Mu cho** *sÑags kyi mdo 'dur rin chen phreñ ba mu cho'i khrom 'dur chen mo* [BTK = MT 6]
- Mvyut** Mahāvvyutpatti, cf. Sakaki, R. (1916-25), *Bon Zō Kan Wa Shiyaku Taikō Hon'yaku Myōgi Taishū* (Mvyut in Skt. Tib. Chin. Jap), 2 vols, Kyoto (repr. 1965, Tokyo).
- N.A.** Not Available
- N.F.** Not Found.
- N.I.** Not Identified.
- NA** Nitartha [electronic dic.] ([http://www.nitartha.org/dictionary\\_search04.html](http://www.nitartha.org/dictionary_search04.html)).
- Pasang Wangdu**  
2007 Pa tshab Pa sañs dbañ 'dus, Glang ru Nor bu tshe ring, (eds.), *gTam sul dga' thañ 'bum pa che nas gsar rñed pa'i bon gyi gna' dpe bdams bsgrigs*, Bod ljoñs bod yig dpe rñing dpe skrun khañ, Lha sa.

- rDzoñ 'phrañ** *Man ñag gnad kyi rdzoñ 'phrañ kun gsal ñi 'od rgyan*, BTK 242 (strangely not registered in the catalogue of MT), a gter ma text by an unknown gter ston. Cf. *Man ñag gnad kyi rdzoñ 'phrañ gi skor*, Two texts of the Bonpo tradition parallel to the Rniñ (*sic*)-ma-pa Rdzong 'phrañ Bka'-ma transmissions, Revealed from the place of concealment at Sgyu-ri G:ya'-ma G:yu-ral in China by a hitherto unidentified gter-ston of the Bonpo tradition, Reproduced from rare manuscripts found in Bsam-gliñ Monastery in northwestern Nepal, Dolanji, 1981 (= IASWR Microfiche, IMPJ 014.637).
- PMKT** *Pad ma bka' thañ*, Si khron mi rigs dpe skrun khañ, Chengdu, 1987.
- RET:** Revue d'Etudes Tibétaines; (<http://www.digitalhimalaya.com>).
- Richardson**  
1985 *A Corpus of Early Tibetan Inscriptions*, Royal Asiatic Society, London.
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1981 "Deux problèmes d'exégèse et de pratique tantriques, selon Dīpaṅkaraśrījñāna et le Paiṅḍapātika de Yavanadvīpa / Suvarṇadvīpa," in: *Tantric and Taoist Studies in honour of R. A. Stein*, edited by Michel Strickmann, volume one, *Mélanges chinois et bouddhiques*, volume XX, pp. 212-226
- RYK** *Rin po che yid bžin bkod pa'i rgyan, rTsa rgyud chen po gsañ ba bsan* (*sic*, read *bsen*) *thub kyi 'grel ba rin po che yid bžin bkod pa'i rgyan* by 'A źa Blo gros rgyal mtshan, gSung pod, Vol. VI, Kathmandu, Triten Norbutse 1991, Kha, 1-592.
- Secret Visions** = Karmay (1988).
- SGK** Interpretation of Samten G. Karmay.
- sGra 'grel** *bDen pa bon gyi mdzod sgo sgra 'grel 'phrul gyi lde mig*, commentary on the *mDzod phug* and attributed to Dran pa nam mkha'; (1) [old edition] published in *mDzod phug: basic verses and commentary*, Delhi 1966, pp. 1-239 (commentary); (2) [new edition] gSung pod, Vol. V, Kathmandu, Triten Norbutse 1991, pp. 1-355.
- Śar rdza sDom gsum** = DS
- Shizuka, Haruki**  
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**STMG**

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