

THE TANTRA "A VESSEL OF *BDUD RTSI*," A BON TEXT

Michael Walter

Creation myths and myths of divine origins are an important feature in the oldest layer of Tibetan religion known to us.¹ That they are equally important in Bon material² should be taken into account in speculations on the origin and development of that religion.

The following text shows, among other things, that divine origins for sacramental and medicinal materials have been fully integrated into Bon *sādhana*. Whether these myths are of Bon, Chos, older Tibetan, or a general Indo-Tibetan origin is sometimes very difficult to determine. Studies of such myths and cosmologies may, however, contribute to our understanding of relations between Bon and Chos at an early period in their development as traditions in Tibet.³ The similar Indian penchant for supplying divine origins, seen in individual cases of influence or borrowing in Tibetan materials, can only have complemented the wealth of native Tibetan examples.

The remarkable organization of the text at hand, the *Bdud rtsi bum pa'i rgyud*, renders unnecessary a good deal of introductory interpretation. Only a few words need be said about its provenance, orientation and format.

The *Bdud rtsi bum pa'i rgyud* is the last of three texts in a row dealing with *g`yu`brani bdud rtsi*⁴ found in volume three of *Bka`gyur rgyud sde'i skor. Collected tantras of Bon*, published at Dolanji in 1972. It is divided into twelve sections, and from, among other things, the opening and closing, it is clear that it is a "Mother Tantra".⁵

Because of its format, this handwritten text cannot be legibly reproduced in this journal; it has been romanized here in its entirety, with most *bsdus yig* dissolved. Exceptional *bsdus yig* and improved readings are supplied in brackets in the Tibetan text.

TITLE

The so-called "Tantra of the *Bdud rtsi* Vessel"

[Note in the text the equivalence of *bdud rtsi* with *ra sa ya na*. This occurs sometimes in Bon and Chos ritual texts, especially those dealing with ritual substances and medicines (*smān sgrub* and Vajrāmṛta literature). This links the sacramental use of medicinal substances to their practical application; their divine origins increase their value in both contexts. *Rasāyana* in the Indo-Tibetan tantric context bestows *siddhis* such as long life, just as in Āyurveda it is a restorative; the difference only is in the manner of its creation.⁶

Ma ha be as a presumed equivalent of *bum pa* eludes me; *da do ci* is the *Žaṅ-Žuṅ* equivalent of *zes bya ba*.]

TEACHER, ETC. ⁷

Homage to the teacher Gśen-god White-light, the divine power of the basic tutelary deity!⁸

These words were heard by me at one time:

In the expansive space of the Mother,⁹ a palace perfectly pure, eternal and of great joy [i.e., 'Og-min] are these goddesses, surrounded by other goddesses;¹⁰ they all reside there together, enjoying the attainment (*don*) of whatever they wish for:

The Great Mother Thugs-rje Byams-ma;¹¹

She-who-holds-the-basis-of-all-existence, Originator (ma)-who-makes-to-come-into-being-all-external-and-internal phenomena, Kun-tu-bzaṅ-mo;¹²

She-who-possesses-a-complexion-making-bright;¹³ the Great Mother Goddess of Earth; the Goddess of Wind; the Goddess of Fire; the Goddess of Water;¹⁴

Further, the Goddess of Knowledge; the Goddess of Sound; The Goddess of Aroma; the Goddess of Taste; the Goddess of Touch¹⁵ and,

Flower-one; Dance-knowing-one; Precious-thing-one; Iron-hook-one; Noose-one; Little-bell-one; Iron-chain-one;¹⁶

Further, the Goddess of Medicine Possessing-aroma-one; the gathering of Aroma-producing ones; the gathering of Shower-

ing-of-water-ones; Protectress-of-*bdud-rtsi*,
et cetera.¹⁷

At that time, Very Bright, Goddess of Knowledge and most
excellent of the retinue, to insure that the continuing
gathering of merit

(*rgyu tshogs*)¹⁸ would be made perfect
for future sentient, knealt with clasped hands before the
Mother. The strength of her blessing¹⁹ was that future
sentients would be accomplished in the means (*thabs*)
to do that.

[This Tantra belongs to the Rdzogs-chen tradition, stressing that light is the nature of Buddha-mind, and thus of all mind in its natural state, and that all phenomena are productions of that; thus, Gŕsen-god White-light is pure Bon-ness, the universal thought of all enlightenment.²⁰ Byams-ma is the ground of enlightened being; Kun-tu-bzan-mo represents the universal mind, bringing everything in the six realms of being into existence (*srid pa*). The elements themselves, yogically conceived here as goddesses in their mandalas, proceed directly from Gŕsen-god's spiritual heart (*thugs*). See the notes indicated for brief discussions of the other groups of goddesses. The sorts of life-and health-giving rituals which this tantra and other Bon and Chos texts support are widespread and have several times been described.²¹]

CHAPTER TWO

THE ORIGIN OF *BDUD RTSI*

[Then Byams-ma sang this song:]
When the *g`yu bran bdud rtsi* medicine is finished,
each root has eight shoots (*yan lag*) ;
each shoot has a thousand virtuous powers;
each virtuous power has ten thousand
virtuous results:²²
the four Māras, Kleśa and the others,²³ are removed
right down to their very roots,
and, possessing the five great eternal wisdoms,²⁴
the highest spiritual results are attained.
Because of this, one who knows how (*sgrub pa po*)
[to create this medicine],
accompanied by a virgin boy and girl,²⁵

will, at a moist part of the summer²⁶
 when flowers and fruit are mature,
 collect medicinal substances (*sman*), saps (*bcud*),
 fruits,
 leaves,²⁷ flowers, shoots together with their roots,
 rinds and barks (*śun pags*), stalks,
 various aromatics and delicious (*mñiar*) things,
 and various juices and liquids.
 Nothing collected should have a moldy or spoiled
 flavor.

To turn sentients away from vain speculation (*rtog pa*)
 the sacred substance which will free from *rgyu* and
bras,
 the sacred substance of the holy lama,
 the sacred substance of the two, Mother & Father,
 the five sacred substances and the eight roots,
 the thousand branches, etc., should be gathered.²⁸

CHAPTER THREE

THE ORIGIN OF A RU RA

Here's the story teaching the proof (of the divine origin)
 of the *bdud rtsi* A ru ra:
 Long ago, the great tree Cu-dar was born,
 spreading forth from the ocean of existence.
 That tree possesses one hundred virtuous powers.
 When Brgya-byin-bu²⁹ drank the sap,
 which is a *bdud rtsi* in the top of the tree,
 seven drops fell to earth.
 Spreading throughout the atmosphere (*bar snan*),
 they were scattered by the wind
 and grew all over the earth.
 Its name is A ru ra,
 and it occurs in seven varieties:
 Rnam-par-rgyal, 'Phel-byed,
 Bswo-byed, Nag-po, 'Bigs-byed,
 Bdud-rtsi and Skyes-bu.³⁰
 Rnam-rgyal is the color of precious gold.
 When tossed into the water, it goes right to the
 bottom.
 It is the king of A ru ras,
 a perfectly auspicious substance.

It is supremely useful against all illness
 and (for controlling) wind, bile and phlegm
 together.
 It is a substance which will cause self-originated
 eternal wisdom
 to be perfected.³¹
 'Phel-byed is very pale, ³² yellow and angular (*zur*).
 It improves the efficiency of other materials
 (*rdzas*).
 Bso-byed is gold in color, compact and hard;
 it clears up diseases of the wind and draws out
 the color of other medicines.
 Nag-po has a color like raw sugar (*bu ram*);
 it is good in honey³³ and causes the
 'dre of drunkenness to leave.³⁴
 'Jigs-med is very pale red and remains round.
 It can even dry up *gdon*.³⁵
 It causes thirst, has little flesh on it, and is
 the color of bone.
 It kindles the heat in *bdud rtsi* ³⁶
 and is good for diarrhea (*bśal*).
 These seven are materials (*rdzas*) which will
 perfect *bdud rtsi*.
 Let them be gathered by a virgin boy and girl,
 then dried on a fragrant bed, such as willow
 leaves.
 Having been blessed by a Thabs-mkhas-rgyal-po,³⁷
 they fulfill the vows of the Sugatas of the
 past, present and future.
 The highest spiritual results (*bras bu*) are
 thus achieved;
 likewise, ordinary powers as well as those beyond
 speaking or thinking about are realized.

CHAPTER FOUR

THE STORIES OF SKYU RU RA, STAR BU AND GRAPES,
 MEANS FOR MAKING RASĀYANA ³⁸

Long ago, in the first *kalpa*, ³⁹
 a fire crystal (*me śel*) and a water crystal
 (*chu śel*) came forth from the *bcud*
 which had been churned into the

great ocean of existence.
 Thus are the light and dark of day and night
 made,
 and (their) heat and cold distributed evenly.
 These two turned into the sun and the moon.
 The sun's daughter, Ma-yañ-tse,
 and the moon's daughter, A-yañ-tse,
 were released into the intermediate-space sky
 (*bar snañ mkha*);
 the liquid which flowed from (the sun and moon)
 dripped to the earth.⁴⁰
 Not remaining in poor (*ñan*) or polluted
 soil,
 that medicine born from the sun's fluid
 is ripening into *skyu ru ra*,
 especially in pure earth, on mountain peaks,
 glacial caves, slate peaks,
 and the pure earth of forests and river valleys.
 The medicines which were born from the moon's
 fluid
 are *star bu* and grapes.
 These are material which will perfect
g'yu 'brañ bdud rtsi.
 They have the right flavor, aroma and fruit
 to conquer wind, bile and phlegm all together,
 as well as fever, *glo gcon* and phlegm.⁴¹
 Indeed, one's voice comes to be like the god
 Brahmā's,
 possessing a pleasant and melodious speech.
 Likewise, having fulfilled (the vows of) the
 Padma family,
 one has powerful discriminative wisdom.⁴²
 One comes to possess power and splendor.
 Likewise, in addition to ordinary powers,
 by having innumerable other sorts of powers
 one can get anything one wishes for.

CHAPTER FIVE

THE STORY OF ÑE ŚIÑ PA AND RA MÑE BA

Now there should be explained the proof in the
 story of *ñe śiñ pa* and *ra mñe ba*.⁴³

Long ago, in a good *bskal pa*,
 when the juice of the excellent food *bdud rtsi*
 had overflowed the great ocean of existence,
 the gods and *asuras* fought for that *bcud*.
 The gods being victorious, *bdud rtsi* was
 theirs.

Khyab-'jug-chen-po Sgra-gcan-'dzin (i.e., Rāhula)⁴⁴
 drank that *bdud rtsi'i bcud* of the gods
 and then fled to the sky around Mount Meru.
 Five-headed Brahmā became angry about this
 and flung a discus of flaming, meteoric iron
 at Rāhu's neck.

Two drops of his blood fell towards earth
 and were spread by the wind-element through-
 out the atmosphere (*bar snan*).

Everywhere on earth where it reaches maturity
 it becomes two things good for sentient.

Ñe *śiñ pa* and *ra mñe ba*
 grow into many branches and roots
 in areas where river sand is found.

Because they possess potent color, aroma,
 and flavor

they are protected by a goddess of medicine
 (*Sman-gyi-lha-mo*).

A realized one who knows the method,
 with a virgin boy and girl
 from among the most pleasing of them,
 will arrange these ingredients on a table
 covered with silk or cotton.

While still fresh (*?ser phul*), shining and
 moist

they should be dried so there is no rot or
 mold on them.

Then, throw away the skin and powder the rest.

This is a material which will perfect *bdud*
rtsi.

It is perfect for long life and good health.

The liquid from the pulverized material
 (*btags śiñ bdunis pa*)

should be mixed with either sugar, butter,
 or scalded (*skol*) milk.

One drink⁴⁵ each during the day, at night, and
 in the middle of each of these:

one should divide the day regularly (*thun*
du bcad) and administer it then.

There will be unlimited spiritual benefits
 through the stream of the three times (past,
 present, and future)
 for each portion made and consumed.
 Blessed with long life and free of illness,
 your happiness will be forever perfect.
 Even the gods and *apsaras* ⁴⁶
 will delight in your fair complexion.

CHAPTER SIX

THE CHAPTER TEACHING THE STORY OF THE FOUR
 KHA- 'BAR AND LUG MIG

The story of the four Kha-'bar:⁴⁷
 In the past, during the first kalpa,
 Gsañ-ba-'dus-pa⁴⁸ was practicing *sevasādhana*
 in the Bon tradition
 in the cave G'yu-luñ-śel.⁴⁹
 At that time, he cast a spell which caused
 the attempted hindrance of his meditation by
 the four Rag-śa Kha-'bar to return to them;
 their four tongues were cut off and fell to earth.
 Khyab-'jug scattered them as far as he could,
 using the wind.
 Those which grew widespread upon the earth
 became four fair young virgins (*na chui*
bkrag ldan).
 When the tongue was cut from Lha-mo Kha-'bar
 it became the flower of the *udumbara*.⁵⁰
 When the tongue was cut from Srin-mo Kha-'bar
 it became the flower *gser gyi mdun źu can*.⁵¹
 When the tongue was cut from Gnod-sbyin Kha-'bar
 it became the flower *rma lo khril khril*.⁵²
 When the tongue was cut from Yi-dwags Kha-'bar
 it became the flower of *bse ba smug po*.⁵³
 These four fair flowers which grow
 on mountain heights, in pure soil, and in forests,
 are blessed by the Goddess of Flowers
 (Me-tog-lha-mo)
 (to be) a material which will perfect *bdud rtsi*.
 As treasures which yield the blessings of
siddhi ⁵⁴

they (also) possess inconceivable ordinary
spiritual powers.

Likewise, *bdud rtsi lug mig pa* ⁵⁵ [has the
following story]:

When the gods and asuras were fighting
over (the *bdud rtsi* which came from)
the ocean of *bdud rtsi bcud*,

Brahmā's eye-ball fell out. ⁵⁶

Viṣṇu scattered it in the sky with the wind,
and when unhappiness and illness were rife
in the lands of gods and men,

Gto-rgyal Ye-mkhyen [direct predecessor of Gśen-rab]
saw this

and transformed *lug mig* into *bdud rtsi*
by his blessing.

It clears up fevers completely,
and is a material which will perfect *g`yu*
bran bdud rtsi.

(Through it) one achieves *siddhis* for
ordinary powers, the conquest of desire, and
(even) the highest spiritual powers.

CHAPTER SEVEN

THE CHAPTER TEACHING THE STORY OF PITCH AND ALABASTER

Now the story of pitch and alabaster should
be taught as proof [of their divine origin]:
Long ago, at the very beginning of existence,
the menses of five goddesses flowed (*zags*).
Through the compassionate blessing (*thugs rje`i*
byin rlabs) of Gśen-rab,
five precious things came from that flow:
They dripped to become mercury and the white
of crystal (*śel brag*);
they streamed out as *g`ya`chab* ⁵⁷ and the
blue of turquoise;
they were born as pitch and the red of *bse*
brag; ⁵⁸
they sprang forth as *gser chu* ⁵⁹ and the
yellow of gold ore;
they appeared as *khro chu* ⁶⁰ and the black

or iron ore.

These are materials which will perfect *g`yu*
brañ bdud rtsi.⁶¹

It is a treasure from which anything one might
wish for comes;
in this liquid which transforms the five
poisons into the five wisdoms⁶²
is the basis (*rgyu*) from which come *siddhis*
and blessings.

It has the ordinary virtuous power of freeing
one from poverty;
its highest power is the attainment of anything
one wishes for.

Similar is the story of alabaster:⁶³
Long ago, in the first *kalpa*,
when the Lha`i-bu⁶⁴ had drunk from the ocean
of *bdud rtsi bcud*,
their bodies were filled with the bliss of
bodhicitta.

The result (*bras bu*) of that experience was
that their seed fell (*sa bon lug*).

It was scattered through the sky by the all-
pervading wind;

it now covers rock ledges the world over.
From copulation, a Lha`i-bu came forth;
this is the pure white *con ze*.

It is found on rocks, and on the overhangs of
white rock, like icicles.

Potent in its good color and shape,
the enjoyment (*loñs spyod*) of
sexual pleasure (*chags sems bde ba*) is increased.

Thus, when a wise person has extracted its
essence (*bcud*),⁶⁵

he will achieve (the position of) One-who-holds-
power-over-life.⁶⁶

His hair is totally protected from wrinkles
(*gñier ma*),

and he will be as beautiful as a Lha`i-bu,
the body appearing youthful (*g`zon dar la bab pa*)
and attractive (*yiñ du `oñ*) to all.

The (immediate) enjoyment of his spiritual merit
(*bsod nams*) will be increased.

Alabaster is a material which will perfect *g`yu*
brañ bdud rtsi.

As a source of innumerable spiritual powers

there will appear various benefits (*bras bu*)
in its use.

CHAPTER EIGHT

THE STORY OF *THAL KA RDO RJE*, *RAK TA MU LA* & *RAM BU*

What are called *sa ri ram* ⁶⁷
are the bones of Gsañ-ba-ñañ-riñs⁶⁸
who passed into nirvana
after having renounced all hope
in this world forever.
These bones of his fell to earth,
were widely scattered by the wind-element,
and grew up on the earth-element on its
plains.
A child of beautiful light appeared from
this;
it is the fruit of *rgya bres dkar po* ⁶⁹
and is called *thal ka rdo rje*. ⁷⁰
It clears up illnesses of the bone
and suppresses sexual desire (*chags pa*).
Just as it is, it possesses a hundred powers.
Likewise are the stories of
rak ta mu la and *ram bu* ⁷¹;
Long ago, the Goddess of Medicine,
the Goddess of Juice (*rtsi*), the Goddess of
the Tree,
the Goddess of the Forest and the Goddess of
Incense,
and above all Rma-luñ Thañ-bzañ ⁷²
had their menses during the full moon.
What fell to earth and grew extensively there
became *rak ta mu la* and *ram bu*.
Their immeasurable virtues clear up diseases
of the blood.
Their auspiciousness shows itself (*'char*)
to be perfect:
their color, aroma and taste are perfect.
They subdue illnesses which cause suffering
through thirst and hunger.
One's happiness will be complete.

These are materials which will perfect *g`yu*
brañ bdud rtsi.
 Their juice brings out luster, brightness, and
 color.
 The Mothers have spoken of (*brgyas*) the
 enjoyment of their virtues.
 The skillful one who possesses the non-dual
 means⁷³
 will pick them from places with pure soil,
 gather the pickings together
 and dry them so they are without mold or rot.
 They will have the luster, aroma and flavor of
bdud rtsi.

CHAPTER NINE

THE STORY OF THE OFFERING OF *BDUD RTSI*

Here's the story of the offering of
bdud rtsi:
 Long ago, at the time when Gsañ-ba-
 'dus-pa⁵⁰
 was perfecting *g`yu brañ bdud rtsi*
 from Bar-snañ G`yuñ -druñ-'od-mkhar,
 The Goddess of the Trees, 'Od-'chañ-ma,
 offered the *bdud rtsi* of all trees (to him).
 The Goddess of the Forest, Tsan-dan-ma,
 offered the *bdud rtsi* of all forests.
 'Thin-luñ Lha-mo 'Od-'bar-ma⁷⁴
 offered the *bdud rtsi* of all water.
 The Goddess of the Vessel, Bcud-ldan-ma,
 offered the *bdud rtsi* of all *bcud*.
 The Goddess of Medicine, Dri-ldan-ma,
 offered the *bdud rtsi* of universal
 effectiveness (*spyi mthun las*).
 The Goddess of Juice (*rtsi*), 'Od-'bar-ma,
 offered the *bdud rtsi* made with the
 three kinds of camphor.⁷⁵
 The Great Gśen Tshañs-pa Gtsug-phud
 offered the *bdud rtsi* of nāgakesara. ⁷⁶
 He-le Khyab-pa-phyā also
 offered the *bdud rtsi* of red mulberry.⁷⁷
 The Goddess Nor-gyi-rgyun-ma

offered the *bdud rtsi* of the five-fold
 precious ones.⁷⁸
 Sre'u-yi-po-ha-la
 offered the *bdud rtsi* of the fruit of trees
 (*śiñ thog*) and honey.
 The Goddess of Earth, Brtan-ma,
 offered the *bdud rtsi* of beer made with the
 juice (*bcud*) of pressed sesame seed.
 Rgyal-bu Dges-la-dad-mchog
 offered the *bdud rtsi* of various sorts of
 juices (*bcud*) of pressed seed.
 The Goddess of Juice (*rtsi*), Bcud-ldan-ma,
 offered the *bdud rtsi* of the liquid from
rtsi mchog mar.⁷⁹
 Drañ-sroñ Gzon-nu-bzañ-po
 offered the *bdud rtsi* of the eight roots.⁸⁰
 Tshañs-pa Lha'i-bu also
 offered the *bdud rtsi* of the three sorts of
zo śa.⁸¹
 The King of Nāgas, Ananta (Mtha'-yas),
 offered the *bdud rtsi* of all sorts of Nāga
 medicines.
 Gzon-nu Dbañ-po-thobs also
 offered the *bdud rtsi* of all juices (*rtsi*).
 Tshañs-pa'i-bu-mo Stobs-ldan-ma
 offered the *bdud rtsi* of medicines from
 rock, etc.
 By the blessings of offerings such as these
 all the outer, inner and secret materials (*rdzas*)
 are perfected as *g'yu-brañ bdud rtsi*
 medicines,
 emanating rays of light of the five wisdoms
 possessing the five wished-for benefits.⁸²
 Immortal, thoroughly pure,
 having achieved the highest as well as ordinary
siddhis,
 a great rain of *siddhis* and blessings will fall
 [from one with these medicines].
 The giver (*'bul bdag*) (of these medicines),
 enlightened to an inconceivable degree,
 will be an inexhaustible source for
 going to all sentients with his power of
 compassion (*thugs rje*).⁸³

CHAPTER TEN

ON THE GATHERING OF THESE MATERIALS

These are the further materials which will perfect

bdud rtsi:

The King and Minister of Medicines;

The King and Minister of Aromas;

The King and Minister of Incense;

All material (*rdzas*) such as these should
be collected.⁸⁴

Bird's perch and lion's throne,

Hasadeva and *a-ru-ra*,³¹

Making five with **kṛtakarṇika*;⁸⁵

cardamom, *su dag*,

white aconite, *li ga dur*,

and pomegrante: these five;⁸⁶

jātiphala, camphor,

gypsum, sandal, and cloves: these five;⁸⁷

cinnamon, cardamom, *ga bra*,

*li ga dur*⁹⁰ and *ge sar*; these five;⁸⁸

musk, sandal, *туруška*,

Indian and Tibetan incense: these five;⁸⁹

Rock, marsh and cuckoo incense,

Rhododendron leaf, and

jujube leaf;⁹⁰ these five

should all be collected, leaving out none.

Rasāyana, the foremost medicine,

crystal, mother of pearl, and black salt

all should be mixed with the eight roots.⁹¹

A 'bras, grapes and bread-fruit (*panasa*),

dge rgyas and aloe:

these also should be mixed with the eight roots.⁹²

Tree fruit (*śiñ thog*), grapes, cardamom,

dan da, and aloe: these five⁹³

also should be mixed with the eight roots.

Nagakesara,⁷⁸ cinnamon,

a 'bras, grapes and *ru rta*: these five⁹⁴

as well should be mixed with the eight roots.

The five peppers, five seeds, five precious
things;

the five butters, five waters, five gums (*thai*

chu);
 the five senses and the five inner "playfulnesses"
(rol):⁹⁵
 these also should be mixed with the five sacred
 substances (*dam rdzas*).²⁹
 Material (*rdzas*) of the
 not-be-done-without thirteen
 and the twenty-five *raktas*
 should also be mixed with the five sacred sub-
 stances.⁹⁶
 One who pursues his vows with diligence and
 possesses the outer and inner sacred substances
 and the eight roots with their shoots
*(yan lag)*⁹⁷
 will collect all these materials (*rdzas*) to-
 gether in their entirety.
 [Using the] sky-method,⁹⁸ with its countless
 spiritual powers,
 waves of an ocean of inexhaustible blessing
 [sweep over one].
 One will be possessed of the most excellent of
 [wishing-] jewels
 and will achieve whatever he wants.

CHAPTER ELEVEN

THE CHAPTER ON DISTINGUISHING MEDICINES BY
THEIR FAMILIES¹⁰³ AND THEIR PERFECTION

The five-fold *bdud rtsi* of sacred materials
(dam rdzas)
 are the seeds (*bījas*) for the five families
 of Sugatas.
 In order to turn sentient beings from vain specula-
 tion (*rtog pa*)
 about inner cause and effect, which is eternally
 pure,
 through the agency of the pure five great external
 ones,⁹⁹
 (these *dam rdzas*) are explained to be
 bases for the perfection of *bdud rtsi*.¹⁰⁰
 The sacred materials of the middle are the

rin chen:

Gold-colored, precious *dri chen*;
 The *dri chen* of the holy lama;
 The *dri chen* which frees from cause and effect;
 The *dri chen* of the pig, which conquers
 vain speculation;
 The *dri chen* of the pigeon;
 Aloe and *turuska*; ⁹³
 Nutmeg, *śu dag* ⁹⁰ and sandalwood incense;
 A *ru ra*, ³¹ honey;
 Gold and *gser chu rgya 'phabs*; ⁶¹
 Various sorts of flesh from wild animals:
 Collect these medicines which preserve
dri chen.

The sacred materials in the east are the *byani
 chub sems*:

The *byani sems* of the holy lama;
 The *byani sems* of a first-time youth; ¹⁰¹
 The *byani sems* which frees from cause and
 effect;
Thal ka rdo rje, Cannabis sativa;
 Shell, bone and black salt;
 Crystal, pearl and alabaster;
 Camphor, gypsum and relics of bone (*śa ri
 ram*); ⁶⁹
Ru rta, ⁹⁸ *śu dag* ⁹⁰ and *skyu ru ra*; ³⁹
Rdo rgyus, 'dam bu root; ¹⁰²
 White sandalwood and sugar;
 Saltpeter, *skyu ru ra*;
 Medicine from rock (*rdo sman*), milk, etc.:
 Collect these medicines which preserve *byani
 sems*

The sacred materials in the north are the *dri
 chu*:

The *dri chu* which comes from the Mother;
 The *dri chu* which frees from cause and effect;
 White alabaster, water from pitch (*brag zun chu*);
 Rusty water, glacier water and well water;
 Ocean foam; *chu srin lder*; ¹⁰³
 Mercury; lesser cardamom; cardamom;
Ba ru ra, *don kha*,
Pha du ra and *śiñ thog pa*; ¹⁰⁴
 White ice 'bigs, *dug mo ñiñis*; ¹⁰⁵

Ra mñe ba and *ñe śin pa*; ⁴⁴

Nāgakesara⁷⁸ and grapes;
Tig ta, g`yu lo, zin bu, etc.;¹⁰⁶
 Collect these medicines which preserve *dri chu*.

[The sacred substances] pertaining to the
padmarakta family in the west:
 The *rakta* which comes from the Mother;
 The *rakta* which frees from [cause and] effect;
*Star bu*³⁹ and grapes;
 Jātiphala ⁹¹ and saffron;
Rakta and *mūla*; ¹⁰⁷
 Red mulberry; ⁷⁹
 Purple sandalwood and cloves;
 Vermillion, pomegranate and saffron;
 The filament of *gser gyi me tog*; ¹⁰⁸
 Various sorts of blood, *rtsos khrag* and
'tshal bzans; ¹⁰⁹
 Bird's perch and lion's throne, ⁸⁹ etc.
 Collect these medicines which preserve *rakta*.

The most important of the *mañ sa* sacred sub-
 stances of the south:
 The *śa chen* which frees from [cause and]
 effect;
 The flesh of (creatures that) fly, swim,
 and crawl on the earth;
 [The flesh of] the duck and the cat;
Tsi tra ka ¹¹⁰ and cardamom;
 Saffron, vermilion (*?li tri*)
 and *tsi tra*; ¹¹¹
 Rock salt, dried ginger and *'jam 'bras*; ¹¹²
Na le śam, black pepper; ¹¹³
Sñin zo śa, sugar; ¹¹⁴
Na le śam and lotus tip (*padma rtse*).
 Collect these medicines which preserve *mañ sa*.

As to the medicine which is composed of the root,
 the eight branches and the thousand powers
 through the virtuous power of these five sacred
 substances:
 (With) a single drop (*of g`yu 'bran bdud rtsi*)
 which has concentrated in it all the essences
 (*bcud*) of the vast hundred-thousand roots

one is pure and immortal,
 possessed of the five eternal wisdoms of the five
 bodies,
 released to be a king of teachings (*lun*) about
 non-avoidance¹¹⁵
 and achieves as a result of this the highest
 enlightenment.

COLOPHON

At this the retinue also, filled with merriment,
 was joyful.¹¹⁶ Praising the Great Mother
 in their worship of her, they were settled
 in their respective states (*gnas*).
 Then that Great Mother also came to dissolve into
 the sphere of the unimaginable vastness of her
 womb.¹¹⁷

FOOTNOTES

1. Per Kvaerne, "Tibet. La mythologie," in *Dictionnaire des mythologies*, Paris, Flammarion, 1981; Ariane Macdonald, "La naissance du monde au Tibet," *passim*, in *Sources orientales I*, Paris, Editions du Seuil, 1959; STEIN/RECIT, *passim*.

2. KARMAY/GENERAL, p. 191-96, 204-207. See also material in Joseph F. Rock, *The Na-khi Naga cult and related ceremonies*, Rome, 1952.

3. The *Bdud rtsi bum pa'i rgyud*, the *Bdud rtsi bam po brgyad pa* (a Chos Bka'-gyur text), and some *sman sgrub* texts in the *Rin chen gter mdzod chen mo* share concepts, sacred materials, and divine powers. Their relationship is being studied by me and will be reported on separately, so here very few references to Chos ritual or belief will be made. Those familiar with *sman sgrub* and *tshe sgrub* practices will see several obvious parallels in this text.

4. Etymologically, *g`yu 'bran bdud rtsi* is obscure. Assuming it to be an adjectival compound, let us begin with *bdud rtsi*. In KARMAY/GENERAL, p. 206, the author states that, "*bdud rtsi* etymologically seems to be derived from the notion of the poison which grew in the land of the demons. As an antidote to this, the goddess produced medicinal substances, thus the

demon's crop." Internalized to a tantric system and used within it, this view is supported several times in our materials; GSER LO: 394.4 speaks of *phyi'i dgra bgegs nari gi bdud rnams*, and GSER LO describes how these demons evolve in the same manner as the elements and their goddesses (who manifest naturally and are not to be avoided; they are for one's benefit). These inner *bdud* include the eight *tshogs*, which are, according to SNELLGROVE/NINE, p. 306, the 'eight perceptive groups': the eye, ear, nose, tongue, body, mind, 'defected [sic] mind' and 'universal consciousness' (*kun gzi*). Then, to make *sādhana* possible, *Thañ-ma Me-sgron*, etc., are the Eight Great *Gšen* powers, and realized as the eight sensory spheres as another set of goddesses (GSER LO 400.8-401: *nam mkha' chu dari rlun dag dan / me dan sa ste byun lña yan / ma spanis lhun grub ran don du / Gsal-byed-ma dari Rlan-byed-ma / Drod-'bebs-ma dari Mdan's-ldan-ma / Sa'i-lha-mo lña ru grub / de bzin rnam ses tshogs brgyad dan / khrul pa la swogs ran gi bdud / tshogs brgyad bdud brgyad ran don du / Thañ-ma Me-sgron la swogs te / Ye-gšen-chen-po brgyad du grub / de bzin rnam ses yul brgyad grub / ma spanis lhun grub ran don du / Rig-pa'i-lha-mo la swogs te / Ye-sa'is Lha-mo brgyad du grub . . .*)

'Bran is of ancient usage and means, *inter alia*, "to produce, give birth to" (STEIN/RECIT, p. 542). *G'yu* is said to be equivalent to *Žari-zun ti(ni)*, "water; heaven; silver; blue; wife" (Siegbert Hummel, "Materialen zu einem Wörterbuch der *Žari-zun*-Sprache I", *Monumenta Serica* XXXI/1974-75, p. 498 & 501). Thus, one could think of this phrase connoting "a *bdud rtsi* producing water" or "a *bdud rtsi* produced in (the sky or) heaven". One accords with the popular motif of goddesses raining down medicinal substances (KARMAY/GENERAL, p. 205; also the stories here; see also GSER LO: 396.8-397.2: *ye nas ma skyes Bon gyi dbyinis / bla med 'bras bu sa'is rgyas swa [i.e. so] / de bzin phyi nari snod bcud kun / bdud rtsi'i rgyu ru ma gyur med / mkha' la phyo dan sa la gnas / 'og na rgyu zin gnas pa kun / g'yu bran bdud rtsi'i ran bzin yin*); the other helps explain why this *sādhana* system is called *nam mkha'i tshul*; cf. fn. 98. (This interpretation ignores the fact that *g'yu 'bran* appears to be a Tibetan term, not *Žari-zun*; it is, however, found in both the opening *Žari-zun* and Tibetan titles of some texts, which is unusual.) Functionally, *g'yu 'bran bdud rtsi* is "concentrated (i.e., consecrated) chang" (SNELLGROVE/NINE, p. 309). It is also called *bru bcud g'yu 'bran yu ti'i chan* ('CHI MED: 427.2), and is the liquid medium into which the other sacred ingredients are added (the total sometimes called *g'yu 'bran sman*, as 'CHI MED: 428.1)

5. The only study of Bon Mother Tantra is Dan Martin's *Human Body Good Thought (Mi lus bsam legs) and the revelation of the secret Bonpo Mother Tantras*, an (as yet) unpublished M.A. thesis, Indiana University, 1986. As noted there (p. 138), Thugs-rje Byams-ma is the 'Great Mother' because she is the origin of all enlightened beings, roughly equivalent to the Chos deity Prajñāpāramitā (who also occasionally carries the epithet Yum-chen-mo); see also fn. 11 below on her forms. Of course, our text is a Mother Tantra because *she* reveals its contents, and this to an audience of goddesses. However, as different interpretations within the Chos community have shown (cf. the synopsis by Mkhas-grub Rje in his *Introduction to Buddhist Tantric systems*, Delhi, 1978, p. 252 ff), the division 'Mother' and 'Father' Tantra pays attention also to meditative forms, stages of *sādhana*, etc. The Bon division I follow here is based on the *A khrid thun mtshams bco lña dan cha lag bcas* as studied by Per Kvaerne ("Bonpo studies: The A khrid system of meditation, II", *Kailash* I/1973, p. 287), wherein 'Mother Tantra' would focus on the phenomenal aspects of meditation, and 'Father' on ritual actions (*mdzad spyod*). No doubt, criteria for other divisions will appear.

6. See, e.g., YESHI DONDEN/HEALTH, pp. 211-218.

7. Five criteria define a Tantric revelation, which (especially in Rdzogs chen) is really the primordially pure and enlightened mind (here, Gśen-god White-light) revealing itself for the benefit of the unenlightened: The place of revelation ('Og-min); the revealer (Thugs-rje Byams-ma); the one revealed to (the Goddess of Knowledge, Very Bright); the subject matter (nature and composition of *g`yu`brañ bdud rtsi*); the occasion (the eternal present of the state of the enlightened mind (*dus gcig na*). (On this tableau see the excellent discussion by Herbert Guenther, "Tantra and revelation", in *Tibetan Buddhism in Western perspective*, Emeryville, California, 1977, p. 206f in particular.)

8. *Yi dam rtsa ba`i lha*: Gśen-god White-light is the enlightening force in Bon and thus the only "teacher". Since all *yi dam* emanate from him, *rtsa ba* here may mean *basic* or *central* in all three persons: 'my/your/his or her deity central to practice'.

9. *Yum gyi mkha` dbyiñs* is the totality of Bon realms, *bon sku* (what I call here 'Bon presence'), what is *chos sku* in Chos (Guenther, op cit., p. 221; q.v. here also for Akaniṣṭha ('Og-min) as the "place" of *dharmakāya* in Rdzogs-chen). On the physical ritual level, *Yum gyi mkha` dbyiñs* is the name of the vessel in which *ril bu* (medicinal pills) are mixed (William Stablein, "A medical-cultural system among the Tibetan and Newar

Buddhists," *Kailash I/1973*, p. 199). Likewise, the *pho bran* (palace) represents the totality of offerings to the goddesses ('CHI MED: 424.6-5.1) as their places of residence. 'Og-min gi gnas is added as a superscript note to *Yum-gyi-mkha'-dbyinis*.

10. Many of these goddesses are enumerated in GSER LO, 'CHI MED and LDE MIG.

11. Literature on Byams-ma is extensive; volume three of *Bka'gyur rgyud sde'i skor. Collected Tantras of Bon* (Dolanji, 1972), for example, is dedicated to *sādhana* materials on her. We read there (p. 474) about her basic mandala: in the center is (Śes-rab) Kun-gsal Byams-ma-chen-mo, "the Mother who creates enlightened ones of the three times and who is from the vortex (*dkyil khor*) of the highest rgyal ba," i.e., Gśen-rab. In the east, from Mñon-rtogs-ziñ, is Yum-chen Thabs-chen Bder-sgrol-ma; in the north, from Rnam-dag-ziñ-khams, is Yum-chen Nam-mkha'i-mdzod-'dzin-ma; in the west, from Bkod-pa'i-ziñ-khams, is Yum-chen Thugs-rje Byams-ma; in the south, from Dge-rgyas-ziñ-khams, is Yum-chen Sna-tshogs-kun-grags-ma. There are also Byams-mas at the intermediate directions. They are known collectively as the "The Eight Great Enlightened-ones Producers" (*Saïs-rgyas bskyed byed Byams-ma-chen-mo brgyad*) of the secret level of the mandala. Thugs-rje's color is red, which is significant in view of the importance of menstrual, etc. blood in the myths here and in the materials for *g'yu 'bran* dedicated to the western direction (see Ch. 11 below).

12. She seems for all practical purposes equivalent to Kun-tu-bzañ-mo in the Chos Rdzogs-chen tradition, the "mother" (*ma* here, not *yum*) of all phenomenal existence. There being no true 'external' or 'internal', she is the reality of Void behind all phenomena. From her arises also the Bon Kun-tu-bzañ-po, from whom emanates the five tathāgatas.

13. Also known as Gsal-byed or Mdañs-ldan-ma, the goddess of the element space (*nam mkha'*), on which see the next note.

14. According to the *Ži rgyud*, five rays proceed from the spirit (*thugs*) of Gśen-god White-light; the uncreated basis of the five elements is from these (*'od las byun lña'i gzi ma chags*). In his commentary, Tshul-khrims-rgyal-mtshan explains that, when the vortices (*dkyil khor*) of these elements developed, a god and a goddess evolved from each. They are, in order of their coming into being:

Kun-snañ-khyab-pa and Nam-mkha'i-lha-mo Gsal-byed Gdos-bral; Dge-lha Gar-phyug and Rluñ-gi-lha-mo Kun-skyoñ-sgrol-ma; Bye-brag-dños-med and Me'i-lha-mo Kun-smin-gsal-ma; Dga'-ba-don-grub

and Chu'i-lha-mo Kun-gso-sdud-ma; Gsal-ba-rañ-
 'byuñ and Sa-yi-lha-mo Kun-bskyed-brtan-ma.

The five male deities are the lords of the five families whose materials are itemized in Ch. 11, below, and who are briefly schematized in fn. 24. The union of each of these is the constant and eternal emanation and reabsorption (*'phro 'du*) of spatial expansiveness (*dbyiñs*) and eternal wisdom (*ye śes*). Unobstructed spiritual powers (*yon tan*) relating to body, speech and mind result from this:

Nam-mkha'i-lha-mo has power over light (and bringing concepts to consciousness [*gsal ba*] and creating spatial separateness (*go 'byed*);
 Rluñ-gi-lha-mo over raising up and mobility (*'degs* and *g'yo ba*) (*g'yo ba* as movement is a rupture of the stasis of the primordial mind, causing mental activity [see translation in fn. 28] to arise);
 Me'i-lha-mo over brightness, warming and maturation (*gsal ba, drod 'bebs, smin pa*);
 Chu'i-lha-mo over healing all things, making moist, and washing and cleansing (*kun gso, rlan bskyed, 'khru sbyari*);
 Sa'i-lha-mo over supporting, creating and nourishing everywhere (*kun rten, kun bskyed, kun 'tsho*).

How these values for each deity function in *tshe sgrub* rituals and Bon cosmology in general is worth a separate study; I am here presenting some raw data for consideration.

The quote from the *Zi rgyud* and Tshul-khrim's commentary are found on p. 258-9 of *G'yuñ-druñ-bstan-'dzin, Rgya rigs Gnam Bon Rji'u-gar gyi gdun rabs* (Dolanji, Tshultrim Tashi, 1985).

15. Mandalas exist on the "outer", "inner", and "secret" levels. The first is the physical mandala; the "inner" the transformation of the body into a Buddha-field by viewing the body as the universe; the "secret" mandala centers on the development of the enlightenment (*bodhi*) mind. As mandalas are constructed for the purpose of accumulating merit, and one does this by offering, it follows that the outer mandala requires outer (external) offerings, the inner the offering of the macrocosmic body, and the secret the offering of the mind. The goddesses of Mind, etc., here thus stand for both our own senses and those of the other participants. So, the smells, tastes, etc. of the offerings must please us, the lama, and the invited goddesses. The actual transubstantiation of the offerings into *bdud rtsi sman ra sa ya*

na, with the accompanying presence of the goddesses of the offerings, takes place at that time (‘CHI MED: 458-460).

As the name of the Goddess of the Mind, Rab-tu-gsal-ba (Very Bright), indicates, her mind is spiritually purified enough to receive and understand Thugs-rje Byams-ma’s revelation, although, ultimately, we must realize that her mind is only a vehicle for Yum-chen-mo’s revelation.

16. These goddesses are divinations of the materials and implements used in the ritual. For directions on their use, see GSAN SNAGS: 61ff. Most are pictured in SNELLGROVE/NINE, pp. 277-82.

17. Dri-ldan-ma appears on the level of the five secret sacred substances (*gsan ba’i dam rdzas lña*)(GSER LO: 387).

The Dri-’bebs-ma and Char-’bebs-ma groups perhaps represent *dākinīs* who carry the moisture and aroma of the offerings from the goddesses in their spheres (*dbyinīs*; cf. GSER LO: 438-39) to the *sādhaka*. Bdud-rtsi-skyoñ-ma is as yet an unknown figure to me.

18. Nearly all terms in Tantra are polyvalent; these are especially so. *Tshogs* here may refer to the collectivity of the offerings, the deities, the human participants, or all together. It probably also includes the *tshogs brgyad* (cf. fn. 4). *Rgyu* is similarly manifold: A sort of underlying universal basis or cause (again, cf. fn. 4), an individualized physical state (as in *rgyu bzi phuñ po*, a Bon term for bodily qualities; cf. SNELLGROVE/NINE, p. 294), and a group of material things (e.g. offerings). For example: *sin tu no mtshar sman gyi rgyu / tsan dan spos dan dri zim sin / me tog lo ma bras bu dan . . .* (*rgyu* as material ingredient: GSER LO: 386.5); *ye ses lña rdzogs grub pa’i rdzas / rgyu lña sem [i.e. sems can] kun sgröl phyir / dug na sel ba’i bdud rtsi te /* (*rgyu* as five *phuñ po*; cf. GSER LO: 391.3).

19. *nus mthu byin rlabs*: a blessing (*byin rlabs*) which transmits knowledge directly into the mind of the receiver (cf. fn. 15). I assume this is analogous to the Rñiñ-ma-pa view of *dgonīs rgyud* wherein disciples who are not identical with the Teacher (Yum-chen-mo) become “inseparable in mind”. On this, see Tulku Thondup, *The Tantric tradition of the Nyingmapa* (Marion, MA, Buddhayana, 1984), p. 5.

20. However, in the ‘Mother Tantra’ view, it is only through Byams-ma’s position as manifestor that the purification of a sentient’s psycho-physical constituents is possible:

Dbyinīs-kyi-yum-chen Ses-rab Byams-ma’i thugs kha na / ye ses bdud rtsi’i chu bo dkar la dwañis pa rgyun chad med par babs pas / phud zal rgya mtsho dan mñam pa dkar ltem gyis kheris par bsam la / Bswō omī ba bā de na ra sa ya na g’yu ’brani bdud rtsi Om hūm bswō tha (p. 355 of the *Byams-ma snags lugs la ñe bar*

mkho ba'i sog chun, a text in vol. 1 of the *Kun-gsal Byams-machen-mo sgrub thabs* compiled by Ņi-ma-bstan-'dzin-dbañ-rgyal (Delhi, s.n., 1966): "Because a fluid (*dwañs/rasa*) has been unendingly descending in a white river of the *bdud rtsi* of eternal wisdom from the spiritual heart of Śes-rab Byams-ma, the Great Mother of the Realms [in which the *Sugatas* reside], you should consider it to have filled to overflowing the offering cups [in the mandala; *phud žal = žal bu*. After the materials have been blessed by the descent of the goddesses, they are poured into *žal bu* as offerings to the guru, etc.] equal in volume to an ocean [while reciting the mantra].

21. E.g., in L. Austine Waddell, *Tibetan Buddhism* (New York, Dover, 1972), pp. 444-48; Stablein (cf. fn. 10); and, closest to the present ritual complex, a brief schema in René de Nebesky-Wojkowitz, *Oracles and demons of Tibet* (Graz, Akademische Druck-u. Verlagsanstalt, 1975), pp. 425-27.

22. The "medicine tree" motif is incredibly widespread, utilized in Tantric and non-Tantric, medicinal and normative Buddhist literatures. We will no doubt find it just as widespread in Bon literatures and lore. Bon and Chos consider their teachings antidotes to "poisons" (past deeds, ignorance, etc.). This "medicine tree" is also used for plotting medicines, doctors, etiologies, etc. A few examples: YESHI DONDEN/HEALTH, "trees of medicine" in index; Stablein, op cit. in fn. 9, pp. 194 and 198; Tulku Thondup, *Hidden Teachings of Tibet* (London, Wisdom Publications, 1986), p. 18: "Vajrayana followers are like those who, instead of wasting their energy and potential avoiding or destroying the poisonous tree [of emotional defilements—mlw], skillfully transform it into a medicine tree and then use it."

23. On these see Alex Wayman, "Studies in Yama and Māra", *Indo-Iranian Journal* III/1959, pp. 44-73 and pp. 112-31. These Māras must be defeated to achieve power over life.

24. These are: *Stoñ ñid*, *me loñ*, *mñam nid*, *sor rtogs* and *bya grub ye ses*.

Each fits one of the following families whose lords are mentioned in fn. 14 in a scheme like this:

element	direction	lord (<i>dbu</i>)	goddess
1. space	E	Kun-snañ-khyab-pa	Gsal-byed Gdos-bral
2. earth	S	Gsal-ba-rañ-'byuñ	Kun-bskyed-brtan-ma
3. air	C	Dge-lha Gar-phyug	Kun-skyoñ-sgrol-ma
4. fire	W	Bye-brag-dños-med	Kun-smin-gsal-ba
5. water	N	Dga'-ba-don-grub	Kun-gso-sdud-ma

dam rdzas	poison	wisdom
1. bodhicitta	wrath	Voidness
2. flesh, <i>marñ sa</i>	torpor	Mirror
3. ordure, <i>dri chen</i>	pride	Sameness
4. <i>pad ma rak ta</i>	lust	Discriminating
5. urine, <i>dri chu</i>	envy	What needs to be done.

25. This reading is based on *infra*, 442.5.

26. *sos ka ser ka*; the translation here assumes that *ser ka* has something to do with being moist.

27. The term here, *lo 'dab*, refers specifically to leaves which fall seasonally from trees, shrubs, etc.

28. On the various categories of *dam rdzas*:

1) The *rgyu 'bras bsgral ba'i dam rdzas* is the ultimate. It is the five eternal wisdoms mixed in the 'single drop' (*thig le gcig*) praised at the end of Chapter 11. This drop represents the genuine, balanced state of Bon presence (*Bon sku*): *rañ byuñ Bon sku bde chen 'di | ma bcos byed pa med pa'i phyir | no bo gza n du phyin rgyu med | rgyu dan 'bras bu cir snañ ba | ma bkag Bon ñid rgyan du sar | rañ byuñ rañ sar Bon ñid don | ma nor ma bcos pa | Bon sku gñis med rtog las 'das | mi g'yo bde chen lhun la rdzogs | sin tu mi rig rtiñ mi phoñ | bdud rtsi de ñid thig le'i mchog* (GSER LO: 370.3-371.1), "This great joy, the self-originated Bon presence, has no basis (*rgyu*) for its essential nature (*no bo*) to pass to another (state), since, being natural (*ma bcos*), it is not creating. Cause and effect (*rgyu 'bras*), however they appear, arise only as ornaments on flowing Bon-ness. The significance of this self-originated and self-appearing Bon-ness is that it is genuine and natural. Bon presence, not a duality, surpasses vain speculation and its great joy, unmoving, is perfect as is. It is far beyond understanding, and its depth (read *g'tiñ*) is not to be targeted (by the mind). That *bdud rtsi* is the highest drop (i.e., teaching).

So, once the impulses which obscure our mind come to rest, it will attain a state of natural quietude (*mi g'yo ba*). This allows the defilements which it has accumulated to be cleared away; rituals such as *bdud rtsi sman* are an aid to that. Intellectual discursiveness, which I call here "vain speculation", is to be avoided because it is due to the subliminal influences (*bag chags*) embedded in consciousness which is proceeding through samsara (GSER LO: 400.5). The excellent, enlightening drop (*thig le*) of the teachings represents the totality of Bon presence (*Bon sku*) (SNELLGROVE/NINE, p. 228f.) which will cleanse all this.

2) The *bla ma dam pa'i dam rdzas* are described in Chapter 11, below. Since one's lama is identical in function to Gsen-god White-light, the transmission of the eternal *bodhicitta* proceeds through him. Each of his *dam rdzas* corresponds to a family of Sugatas.

3) The *Yab yum gñis kyi dam rdzas* probably refers specifically to the secret-level *dam rdzas* in guruyoga rituals such as outlined in LDE-MIG and described at length in GSER LO.

4) The *dam rdzas lña* are the seeds of the five families of Sugatas: *dam rdzas rnam pa lña / bder gsegs dbu lña'i sa bon de / thams cad lhun grub rigs lña dam tshigs lña'i dños* (GSER LO: 391.3). These are both the offerings and accompanying *bījas*.

29. Brgya-byin-bu is Skt. Indrapūtra. Although many names in these stories are Indian, they are usually left in Tibetan. This story is the first of several using a *cliché* of Indian mythology: The rapacious behavior of a god, etc., is responsible for the loss or spilling of *amṛta*, the elixir of immortality, originally the property of the gods. This motif is widespread in Hindu and Buddhist materials. Cf. G`YU-THOG, p. 965 and JAM-DPAL, p. 82, for similar stories of their scattering.

30. The number of *a ru ras* varies, and in this story so do their names. G`YU-THOG, p. 694f, lists five, seven or eight varieties. Read *skem po* for *skyes bu* and *gso/ʼtsho byed* for *bsa byed* and we are left only with *nag po*. JAM-DPAL, p. 83, notes a sort called *a ru nag chun*, also called *'bigs byed* or *kun dga'*; its fruit is illustrated there; this is probably *nag po*. According to Dr. Pema Dorje (TIBETAN MEDICINE II/1981, p. 20f.), all eight are varieties of Terminalia Chebulla Retz. N.B. I do not consider this an article on Indo-Tibetan material medica. I will give the vernacular name only when certain of the equivalence. Likewise, for the most part I will not give several alternative identifications unless it seems relevant. Identification of most Tibetan materia medica is problematic.

31. I.e., will cause *rani byun ye ses* to shine, through its own purity, in the mind; cf. Per Kvaerne's "The Great Perfection' in the Tradition of the Bonpos," in *Early Ch'an in China and Tibet* (Berkeley, CA, University of California Press, 1983), p. 376.

32. *Yid* and *yid tsam* occur in the text for *yud* and *yud (tsam)*, which as an adverb means "briefly; for an instant"; as an adjective, it should mean "to a small extent; barely; slightly".

33. *sbrani rtsir bzani*.

34. *Dre* are a sort of evil spirit. G`YU-THOG, p. 695, notes that *'jigs med* is commended for its ability to control the *smyo dre*.

35. *Gdon* are another set of malicious spirits. In both G`YU-THOG and `JAM-DPAL *’jigs med* is praised for its power over *gdon*; why it is able to “dry them up” is not yet known to me.

36. I assume this is the *bdud rtsi* which is one form of *a ru ra*.

37. *Thabs-mkhas-rgyal-po* is most probably meant as an epithet, rather than the name of the individual; the blessing Yum-chen-mo gave Yid-kyi-lha-mo was that there would be those who know how (*thabs mkhas*) to create these medicines.

38. *Skyu-ru-ra* is identified by Dr. Yeshe Donden (TIBETAN MEDICINE I/1980, p. 50) with *amla*, *Embllica officinalis*.

Star bu is usually equated with *amlavetasa*, *Hippophae rhamnoides* or buckthorn, a shrub growing especially in southwestern Tibet.

39. To fit the meter, one *dani po* should be deleted from the Tibetan.

40. *zags pa’i khu ba sa la thigs*. *Zags* is the perfect of *’dzag*, to drip, leak out; in almost all contexts here it refers to menstrual flow (cf. *khrag ’dzag pa* in the dictionaries). Dan Martin, in his thesis (*op. cit.* fn. 5), p. 132, notes the explicit reproductive symbolism in Yum-chen-mo materials. The dominance of the color red here, menses, and blood in general accord not only with Thugs-rje Byams-ma’s color in the west (cf. fn. 11 and 24) but also with Tantric and Tibetan medical theory. Note that the male deities mentioned (e.g., Lha’i-bu in Chapter 7) are ejaculating their *sa bon*, sperm, part of the white *bodhicitta*; cf. G`YU-THOG, p. 374.

41. *Glo gcon* are lung diseases in general (G`YU-THOG, p. 95). The terms “wind”, “bile” and “phlegm” are used for groups of constituents in the body, necessary to life yet easily upset (which results in illness). Since they come with us into this life powered by desire, hatred and obscuration, they are prone to give us trouble and thus are called *ñes pa* or ‘faults’. Since their roots lie in ignorance stemming from embroilment in samsara, the eternal wisdom (*ye ses*) bestowed through these rituals will serve to sever these roots; cf. YESHI DONDEN/HEALTH, Ch. 4 & 6.

42. ‘Discriminating wisdom’ belongs to the Padmarakta family; cf. fn. 25 and SNELLGROVE/NINE, p. 179.

43. *Ñe sin pa*, Skt. *upavṛksa*, has not been consistently identified. *Ra mñe* is *Polygonatum cirrhifolium* (YESHI DONDEN/HEALTH, p. 237).

44. *Mahāviṣṇu Rāhula (Khyab-’jug-chen-po Sgra-gcan-’dzin) is from ancient times connected with the creation of medicines connected with his decapitation; see, e.g., the creation of garlic in note 6, p. 11 and the text there in A.F.R. Hoernle’s edition of the

Bower Manuscript (Calcutta, Superintendent of Govt. Printing, 1893), and a story by Nāgārjuna on the creation of *a ru ra* in the same manner in JAM-DPAL, p. 82.

For Khyab-'jug-chen-po Rāhula as a servant of Sman-bla, see Nebesky-Wojkowitz (*op. cit.*; see fn. 21), p. 79.

45. The use of *zal skyems*, the honorific, emphasizes the ritual use. A *thun* is a dose; *thun du bcad* would be measuring or apportioning the dose.

46. *Lha dan lha'i bu mo*; the latter could also render *devakanyā*, particularly fetching supernatural beings. These and the Lha'i-bu below are metaphors for the transformation of physical (sexual) craving into spiritually beneficial power; cf. fn. 64.

47. Kha-'bar (-ma) is Skt. Jvālamūkhī, goddess of cholera, among other things. A group of four is unknown to me, although the different titles suggest they are four manifestations of the same being (adapted to tantric mandala?). On Rākṣaṣī (Srin-mo) Kha-la-me-'bar, see Nebesky-Wojkowitz (*op. cit.*; see fn. 21), pp. 287 and 469.

48. A famous Bon sage. For a few details of his life, see Samten Karmay's translation of Bkra-śis-rgyal-mtshan's *Legs bsad mdzod* (*A treasury of good sayings*, London, Oxford U. Press, 1972), index.

49. An ancient meditation cave, mentioned in the *Gzi-brjid* (SNELLGROVE/NINE, p. 194).

50. *Udumbara* is the *Ficus glomearata*.

51. I could find no information about this plant.

52. No information was available on this plant, either. As with *me tog gser gyi mdun zu can*, 'the flower with a melted face of gold', *rma lo khril khril* is probably an epithet ('the creeper with leaves good for wounds').

53. *Bse ba smug po* is probably a deep, purple-red wild rose, if we read *se ba*. See the illustration on P. 107 of JAM-DPAL.

54. *dnos grub*. Several *siddhis* have to do with lengthening life and the ability to transmute base matter into gold. Both ideas are conveyed by the names for this, (*rasa*) *rasāyanasiddhi*, showing their interrelationship.

55. *Lug mig* is well-known in Tibetan medicine but is not yet identified. It is described as an "alpine flower"; there is also *lug mig nag po*, which may be the flower meant here, identified as *Aster alpinus*, Alpine aster (TIBETAN MEDICINE IV/1981, p. 64). Described in G`YU-THOG (p. 424) and JAM-DPAL 9p. 174), it is clear that one name for it, *rgyal ba'i spyan (can)*, reflects an appearance which would give rise to such stories. Several are

recounted in these sources, but Tshañs-pa/Brahmā is not mentioned.

56. There is a pun here on *lug*, sheep, and *lug*, to fall down. No doubt the name originally described the plant as like a sheep's eye (*mig*).

57. This is honorific for *g`ya' chu*, water flowing from a mountain with rust deposits (RGYA BOD TSHIG MDZOD CHEN MO, p. 2616).

58. *Bse brag* is as yet unidentified; probably it is a sort of *brag zun*.

59. *Gser chu* is water with gold flakes suspended in it, or water from a river with gold deposits. *Gser chu rgya `phabs* (read *phibs*) is molten gold used in gilding.

60. *Khro chu* is either liquid bronze or iron; here it is obviously iron. This does not usually designate a naturally-occurring substance.

61. *Brag zun* and *con ze* have more metaphysical significance than most natural materials in the Tibetan world. The former is called "red *bodhicitta*", for example, and the latter "white *bodhicitta*". Myths about them in 'JAM-DPAL, pp. 46 and 74, relate them to material here: Alabaster is the condensed essence of existence, the light of darkness(!) (*mtshan mo`i `od / srid bcud bsdus pa / byañ sems dkar po*), while pitch is the placental blood of the goddess U-ma (*byañ sems dmar po / U-ma`i mñial khrag*). See also fn. 64 here. In Tibetan medicine, there are five varieties of each: Alabasters are divided by familial terms (*pho*, etc.), pitches by metals (gold, silver, copper, iron, lead—not the scheme here, which uses colors of the families of Bon Sugatas). For descriptions of them, cf. Yeshe Donden's translation of the *Bdud rtsi sñiñ po yan lag brgyad pa* (TIBETAN MEDICINE VI/1983, p. 7).

62. See the schema in fn. 24.

63. Spelled *con ze* or *con zi*; its white color accords with the male emission from which it came.

64. Skt. Devaputra, but closer to home is Lha`i-bu`i-bdud (Nebesky-Wojkowitz, *op. cit.* in fn. 21, p. 523), Devaputramāra of the set of four Māras (*op. cit.*; see fn. 23). In a related story, Lha`i-bu Yid-bñin-nor-bu made love to U-ma; some of their combined red and white *bodhicitta* fell onto a neuter rock, and became both alabaster and pitch ('JAM-DPAL, p. 46). For another set of stories, see under *Lha`i-bu khams* in G`YU-THOG; this is another name for *con ze*. Das also, under *byañ sems dkar*, has *con ze* as a young *devaputra* possessing *bodhicitta* (*byañ sems ldan pa`i lha bu g`zon nu*), which he takes to be soapstone.

(Whatever the case, it is clear that we are dealing with ten different minerals here, not varieties of two.)

65. G`YU-THOG, p. 144, mentions that the male *con ze*, called *dkar po garis thigs*, is good to use for *bcud len* preparations.

66. In addition to denoting a level of accomplishment in the Rñin-ma tradition (Tshe-dbañ Rig-`dzin being the third) (BOD RGYA TSHIG MDZOD CHEN MO, p. 2685), it has long been applied to the highest level of achievement in siddhi, as in the case of the immediate disciples of Padmasambhava.

67. *Śa ri ram*, Skt *sariram*, refers usually to the bones, etc., of deceased holy ones; it is also a secret name (*gab mini*) for *yunis dkar* (white mustard) and *thal ka rdo rje* (cf. Chapter 8) (G`YU-THOG, p. 613).

68. He is one of the eight supernatural *Žu Gśen*, according to Samten Karmay in Per Kvaerne's "The canon of the Tibetan Bonpos", *Indo-Iranian Journal* XVI/1974, p. 54. The others are Yid-kyi-khye`u-chuñ, Gto-bo `Bum-sañs, Gsal-ba-`od-ldan, Med-khams Stoñ-pa-rje, Tshañs-pa Gtsug-phud, Gtsug Gśen Rgyal-ba and Klu-mo Ma-ma-te.

69. According to `JAM-DPAL, p. 145, *rgya gres* is the male form of *gres ma*, also known as *dres ma*, a flowering grass. Although a white variety is not mentioned, this identification is likely.

70. Spelled either *tha skar rdo rje* or *thal ka rdo rje*. Identified (TIBETAN MEDICINE VII/1984, p. 24) as *Cassia lora* Linn, "foetid cassia".

71. I have no information on *rag ta* or *rak ta mu la*; Skt. *raktamūla. *Ram bu* is another name for *na ram* (`JAM-DPAL, p. 196). According to G`YU-THOG, p. 216, it's another name for *tha ram* or *tha rgod*, *Plantago maior* or *Plantain*.

72. *Rma-luñ Thañ-bzañ* is not found in the sources consulted.

73. *Gñis med thabs* is the power of one who has united his own presence (*sku*) with the eternal wisdoms, and thus has achieved release and can bring others to the end of suffering: *sku dan ye śes gñis med Bon gyi sku / . . . ñon rmoñs `khor ba`i bcis pa`i nad / gñis med bdud rtsi sman gyis sañs* (GSER LO: 374.6-7). Cf. fn. 22, Tulku Thondups' quote, and fn. 28.

74. She, like *Dri-ldan-ma*, functions on the level of the secret sacred substances (cf. fn. 17).

75. "Three sorts of camphor" is another collective term for different aromatics (G`YU-THOG, p. 72f).

76. *Tshañs-pa Gtsug-phud* is another of the eight *Žu Gśen* (cf. fn. 68). *Nāgakesara* is probably *Mesua ferrea* Linn., a tree with white blossoms that grows in the eastern Himalaya (*Pharmacographia indica*, by William Dymock; London, Kegan Paul, 1890, v. 1, p. 170ff).

77. I have found no data on He-le Khyab-pa-phya, or on these others who also offer *bdud rtsi*: Sre'u-yi-po-ha-la, Rgyal-bu Dges-la-dad-mchog, Drañ-sroñ G'zon-nu-bzañ-po, and G'zon-nu Dbañ-po-stobs. One may read *srin śiñ sna dmar* or *sri'u śiñ sna dmar*. Both *sri'u nag* and *srin nag* are mulberry; literally, "mulberry, red sort".

78. Nor-gyi-rgyun-ma/Vasundhara is a dispenser of wealth. The *rin chen lña* are discussed in G`YU-THOG, p. 572f.

79. *Rtsi mchog mar* may be *rtsi bcud sman mar* in G`YU-THOG, p. 478; it is a compound of four roots with five *bcud*.

80. *Rtsa ba brgyad* are the same as, or analogous to, the eight basic substances listed by Stablein (*op. cit.*; see fn. 9), p. 198n.

81. This is a well-known triumvirate (GYU-THOG, p. 522f).

82. *'Dod pa'i yon tan lña* are perhaps the states accompanying the five eternal wisdoms: great loving kindness, great eternal wisdom, great peace, great giving and great expansiveness (cf. SNELLGROVE/NINE, p. 172ff).

83. The spirit of compassion (*thugs rje*) which moved G'sen-god White-light to begin and sustain existence becomes a mode of being for the *siddha* as well, as it was also to his lama, who passed it to him.

84. Assigning gender (*pho, mo, ma ñiñi*), relation (*bu, bu mo*) and rank (*rgyal po, btsun mo, blon po, dmanis, etc.*) to simples and compounds is common in Tibetan medicinal and Tantric nomenclature. Assignment of rank may refer to a medicine being best, second, etc. at curing one or more illnesses. It may indicate the first, second, third, etc. most preferable (available) ingredient. Sometimes rank depends on quantitative dominance in a compound. Judging by materials in the *Rin chen gter mdzod chen mo*, these groups may also be specifically defined for certain ritual cycles. In view of these points, it seems best to gather more data from Bon sources before attempting to identify these materials. Standard Tibetan medical works, however, do describe several materials in terms used in this passage.

85. *Bya khri* is probably the *bya kri* in G`YU-THOG, p. 369 and 72, a corruption of Skt. *vyāghrī*. According to JAM-DPAL, p. 116, it is the same as *kañḍa ka ri*. I have no information on *seri khri* (Skt. **simhāsana*), *hasadeva* or *kri ta kar ni ka*.

86. *Śu dag* is identified as *Acorus calamus*, sweet flag (TIBETAN MEDICINE VII/1984, p. 22). *Li ga dur* is "the ga dur from Li" (G`YU-THOG, p. 597). Read *se 'bru* for *bse 'bru*.

87. *Jātiphala* should be nutmeg, Tibetan *skye ldan*, the latter a term little, if ever, used. The usual term is simply *dza ti* (G`YU-THOG, p. 509). *Cu gañi*, here gypsum, may also be bamboo manna

from the female plant. Occasionally it is also considered to be chalk.

88. *Sug smel*, Skt. *sūkṣmaila*, *Elettaria cardamomum*, is now rendered "lesser cardamom" (MATERIA MEDICA I/1980, p. 50). *Kakkola* is the larger-leaved cardamom. *Ge sar* is either (1) the anthers of flowers in general, or (2) one of the "ge sar three" (G`YU-THOG, p. 79f).

89. *Turuṣka* is either an incense from India, of indeterminate composition, or a substance also known as *spos dkar* (JAM-DPAL, p. 126). *Rgya spos* is either of two plants described in JAM-DPAL, p. 166 and 192; Das's identification "a Chinese incense stick" is most likely not applicable here. *Bod spos* might mean anything here, and *Bod* may have been a mistaken writing for the homophone *spos* anyway.

90. *Brag spos*, *spari spos* and *khu byug spos*: the first is also known as *blon po re ral*, *ra sa ya na* and *gzag mjug* (JAM-DPAL, p. 142); the second is described in JAM-DPAL, p. 166; the third may be incense made of *khu byug* grass (JAM-DPAL, p. 197 and G`YU-THOG, p. 482). These three, along with *rgya spos* and *gro spos*, make up the "five incenses" called for in Byams-ma rituals (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs*, op. cit. ; fn. 20).

91. Not suprisingly, several substances carry this alternative name; see, e.g., G`YU-THOG, p. 558 and the fn. above.

92. A *bras* is both a tree and its fruit (G`YU-THOG, p. 690), said to be *amraphalam*, the tamarind tree. *Dge rgyas* is probably to be corrected to *dge `dun skyes*, another name for *ri so* (JAM-DPAL, p. 150). On the eight roots, cf. fn. 80.

93. *Dan da* or *dan da rog po*, a tree and its fruit (G`YU-THOG, 229).

94. *Ru rta* is *Saussurea Lappa* (TIBETAN MEDICINE VII/1984, p. 22).

95. The *tsha ba lña*, five peppers, are enumerated in G`YU-THOG, p. 485. The *bru lña*, five seeds, are *nas*, *bras*, *gro*, *so ba*, and *smon sran* (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs*, op. cit. fn. 21). On the *rin chen lña*, five precious things, cf. fn. 78. The *mar lña*, five butters have not yet been located by me. The *chu lña* are the five waters; GSER LO: 387 lists various *bdud rtsi chu*, "whose virtues are beyond words". Perhaps they are the first five of these. The *thari chu lña*, five gums have not yet been located by me. The *nari rol lña*, five inner playfulnesses, may refer to such processes by which "the five eternal wisdoms" playfully combine with the Bon presence through *mudrās*, resulting in the five poisons "playfully exchanging with the five eternal wisdoms, etc." (GSER LO: 395). These groups represent

offerings of *dam rdzas* made on the inner, outer and secret levels.

96. The thirteen-not-to-be-done-without and the twenty-five *raktas* are not identified.

97. On the eight roots, cf. fn. 80; the "inner" and "outer" *dam rdzas* are the actual (physical) offerings and the offerings of the sense, etc. respectively.

98. *Nam mkha'i tshul* refers to the element from which the families of the Sugatas, etc. are manifested. It also plays on the identity of the *ba ga'i klon* (cf. fn. 117) with Voidness as the origin of all manifestation. The hollow of the *ba ga* thus equals *nam mkha'* as a point of origin. See fn. 4 for how this might relate to *g`yu` bran*.

99. The five great ones of the outer world (*phyi rol*) are the realms of the senses; on the internal cause and effect, which is eternally pure, see fn. 28; also see fn. 28 for *rtog pa*.

100. See fn. 24 for orientations to color, etc. in this chapter; see fn. 28 for the sorts of *dam rdzas*.

101. *G`zon nu dan po*: the first ejaculation of a young boy?

102. *Rdo rgyus* is described in 'JAM-DPAL, p. 51 and G`YU-THOG, p. 271f. *Dam bu* is probably abbreviated here for *dam bu ka ra*, sugar cane.

103. "Ocean foam" (*rgya mtsho'i lbu ba*) are really water-rounded rocks ('JAM-DPAL, p. 61). *Chu srin sder* is described in Das as "a medicinal herb useful for leprosy" (G`YU-THOG, p. 109 and 'JAM-DPAL, p. 172).

104. *Ba ru ra* seems to lack a firm identity, despite its importance in Tibetan medicine; cf. TIBETAN MEDICINE I/1980, p. 50. *Doni kha* (read *doni gra*) would be red ginger (G`YU-THOG, p. 239). *Pha du ra* is also spelled *pa du ra* (GSER LO: 396.4) and *pa to la* (G`YU-THOG, p. 310 and 'JAM-DPAL, p. 208). Does *siñi thog pa* refer to a particular fruit?

105. *Lce dpog dkar po*, if read *lce`bigs dkar po* (cf. Das), would be a particularly white sal ammoniac. *Dug mo ñunis* is *Pycnostelma lateriforum* (TIBETAN MEDICINE I/1980, p. 51) or *Hollarrhena anti-dysenterica* W. (ibid., p. 23).

106. *Tig ta* is a name for several trees and plants; cf. Das. *G`yu lo* is particularly sacred to the Bon-po, but is revered by all Tibetans as juniper (KARMAY/GENERAL, p. 206). I have no data on *zini bu*.

107. *Rakta* and *mula* could both mean any sort of blood or root, or they may be abbreviations.

108. *Gser gyi me tog* is *Hemerocallis minor* (TIBETAN MEDICINE VI/1983, glossary) or *Magnolia champaka* (Das).

109. GSER LO: 396 reads *brtsos khrag khris pa mtshal bzans*; reading *btsos* and *mkhris pa* we get "died blood; bile; good quality cinnabar". With these emendations, our text reads: "Various sorts of blood; died blood; good cinnabar".

110. *Citraka* is *Plumbago zeylanica*, Ceylonese leadwort (TIBETAN MEDICINE I/1980, p. 50).

111. Perhaps read *li śi*, cloves, for *li khri*, as per GSER LO: 396.4. Is *tsi tra* an accidental repetition of *tsi tra ka*?

112. *Jam bras* is Skt. *karañja*, *Pongamia innata* Merr. (Das).

113. *Na le sam* is *Mesua roxburghii*, or *Piper nigrum* Linn., just as is *pho ba ris*; in some lists they are considered synonyms, as in *JAM-DPAL*, p. 88.

114. *Sñiñ zo śa* is one of the three *zo śa*; cf. fn. 81.

115. The teaching of non-avoidance (*ma spani*) of participation in the ritual at all levels, and of not avoiding passions so as to allow their transformations into wisdoms, is emphasized in the *Gzi brjid* (SNELLGROVE/NINE, p. 172ff) and GSER LO (cf. fn. 4, quote).

116. The sexual connotation of *dga' dgu* here signifies that, being "informed" of the significance of the events, the audience (on all levels) will now realize this teaching in union with their respective consorts. Thus will the elements of existence and the ritual and the inner experiences of the participants be complete.

117. *Ba ga'i klon* as the medium of this teaching continues and concludes the unity of the red and white *bodhicittas*, which on the personal level of sentient is as responsible for conception as it is on the universal.

ABBREVIATIONS FOR FREQUENTLY CITED WORKS

BOD RGYA TSHIG MDZOD CHEN MO	<i>Bod Rgya tshig mdzod chen mo</i> , Peking, Mi-rigs-dpe-skrun-khañ, 1985.
'CHI MED	' <i>Chi med bdud rtsi sman gyi sgrub thabs</i> , in <i>Rgyal kun spyi gzugs Bla- chen Dran-pa gsan ba'i sgrub pa'i khrid gzun</i> , New Delhi, 1973, pp. 421–54.
GSAN SNAGS	<i>Gsan snags Ma rgyud kun gyi lag len bde bar ston pa Blo dman nial 'tsho'i snan byed</i> , Delhi, s.n., 1966.
GSER LO	<i>Gser lo ljon siri gi rgyud zu G'yu 'brani phyug mo'i rgyud</i> , in <i>Bka' 'gyur Rgyud sde'i skor</i> . <i>Collected Tantras of Bon</i> , Dolanji, Tibetan Bonpo Monastic Center, 1972, v. 3, pp. 363–438.
G`YU-THOG	<i>Bod Ganis-can-pa'i dpal ldan Rgyud-bzi sogs kyi brda dan dka' gnad . . . G`yu-thog dgonis rgyan</i> , compiled by Dbañ-'dus, Ch'eng-tu, Mi-rigs-dpe-skrun-khañ, 1982.
'JAM-DPAL	<i>Gso byed bdud rtsi'i 'khrul med nios 'dzin . . . mdzes mtshar mig rgyan</i> , by 'Jam-dpal-rdo-rje. Published as <i>An illustrated Tibeto- Mongolian materia medica of Ayurveda</i> , New Delhi, International Academy of Indian Culture, 1971.
KARMAY/GENERAL	Samten Karmay, "A general introduction to the history and doctrines of Bon," <i>Memoirs of the Research Department of the Toyo Bunko XXXII–XXXIII</i> , 1974–75, pp. 171–218.
LDE MIG	<i>G`yu 'brani bdud rtsi sman gyi lde mig</i> , same volume as 'CHI MED, above pp. 455–70.
SNELLGROVE/NINE	David Snellgrove, <i>The Nine Ways of Bon</i> , Boulder, Prajña Press, 1980.

STEIN/RECIT

Rolf Stein, "Du récit au rituel dans les manuscrits tibétains de Touenhouang," *Etudes tibétaines dédiées à la mémoire de Marcelle Lalou*, Paris, 1971, Librairie de l'Amérique et d'Orient, pp. 479-547.

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YESHI DONDEN/HEALTH

Yeshi Donden, *Health and Balance: an Introduction to Tibetan Medicine*, Ithaca, NY, Snow Lion, 1986.

440.1-441.1 ཞང་ཞུང་སྐད་དུ། ར་ས་ཡན་མ་ཉ་ཤེ་ཉན་ཏུ་དེ་ཅི།
བོད་སྐད་དུ། བདུད་ཅི་ཕུམ་པའི་རྒྱུད་ཞེས་བྱ་བ།

440.1-441.1 ཉེན་པ་ག་ཤེན་སྐྱ་འོད་དཀར་ཡི་དམ་རྩ་བའི་
སྐྱ་ལ་བྱུག་འཚམ་ལོ། འདི་སྐད་བདག་གིས་ཐོས་པའི་དུས་གཅིག་ན།
[འོག་མིན་གིན་ས་] ཡུམ་གྱི་ལམ་འདྲིའང་ས་རྣམ་པར་དག་པ་འདྲ་
འབྲལ་མེད་པ་ཡང་དགེ་པ་ཆེན་པོའི་ལོ་བྱང་ན། ཡུམ་ཆེན་ལོ་བྱུགས་རྗེ་
བྱམས་ལ། སྤྱིད་པ་ཐམས་ཅད་གྱི་འདིན་ལ། སྤྱི་ནང་ཐམས་ཅད་བསྐྱེད་
པར་བྱེད་མའི་ལ། ཀུན་ཏུ་བཟང་ལོ་གསལ་བྱེད་མཛད་ས་ལྡན་ལ་ལ།
ཡུམ་ཆེན་ལོ་སའི་སྐྱ་ལོ་དང་རྒྱུད་གི་སྐྱ་ལོ་དང་། མེའི་སྐྱ་ལོ་དང་། ལུའི་སྐྱ་
ལོ་དང་། གཞན་ཡང་རིག་པའི་སྐྱ་ལོ་དང་། ལྷའི་སྐྱ་ལོ་དང་། དྲིའི་སྐྱ་ལོ་
དང་འའི་སྐྱ་ལོ་དང་། རེག་གི་སྐྱ་ལོ་དང་། མེ་ཏོག་ལ་དང་། གར་ལམ་ལ་
དང་། རིན་ཆེན་ལ་དང་། རྩལས་ཀྱུ་ལ་དང་། ཞགས་པ་ལ་དང་། ག་གང་
རྒྱུད་ལ་དང་། རྩལས་སྐྱོག་ལ་དང་། གཞན་ཡང་སྐྱ་ལོ་དྲི་ལྡན་ལ་
དང་། དྲི་འཕེབས་མའི་ཚོགས་དང་། ཆར་ཕེབས་མའི་ཚོགས་དང་།
བདུད་ཅི་སྐྱོད་ལ་ལ་སྐྱོགས་ཏེ། སྐྱ་ལོ་རྣམས་གྱི་ [གྱིས་] བསྐྱོར་ཏེ། ཇི་
སྐྱར་འོད་པའི་དོན་ལ་ལོངས་སྤྱོད་པ་དང་ལྡན་པར་ཐབས་གཅིག་ཏུ་
བཞུགས་སོ། དེའི་ཆེ་དེའི་དུས་ན། འཁོར་གྱི་དམ་པ་རིག་པའི་སྐྱ་ལོ་རབ་
ཏུ་གསལ་བ་ཞེས་བྱ་བས། ལ་འོངས་པའི་སེམས་ཅན་རྒྱ་ཚོགས་རྗོགས་
པར་བྱ་བའི་སྐད་དུ། ཡུམ་གྱི་བྱུག་རྩལ་བུས་བཅུགས་ཐལ་རྒྱུར་དེའི་རྣམ་
ལས་བྱིན་རྒྱལས་ཞི་ཐབས་ལ་ལམས་པའི་རྒྱལ་པ་པོ།

444.1-441.5 གཡུ་འབྲང་བདུད་ཅིའི་སྐྱ་སྐྱབས་པས། ཅ་
བ་རེ་ལ་ཡན་ལག་བརྒྱད། ཡན་ལག་རེ་ལ་ཡོན་ཏན་སྐྱོད། ཡོན་ཏན་རེ་ལ་
འབྲས་བུ་གྲི། ཉེན་ལོངས་བདུད་བཞི་རྗེད་ [གཏིང་] བས་སེལ། ཡེ་ཤེས་
ཆེན་པོ་ལྡོ་དང་ལྡན། ལྷ་མེད་འབྲས་བུ་ཐོབ་པར་འགྱུར། དེ་སྤྱིར་ཐབས་

ལྷན་བསྐྱུལ་ [སྐྱུལ་] པ་ཤོས། འཁྲུ་བུ་མོ་གཅང་ [བཅང་] ལ་ཡིས།
 དུས་ཤི་སོས་ཀ་སེར་ཀའི་ཚེ། ལེ་རྟོག་འབྲས་བུ་སློན་དུས། རི་མཐོ་ས་
 བཅང་ [གཅང་] གྲི་ལེད་ནས། ལྷན་དང་བཅུད་དང་འབྲས་བུ་དང་།
 ལོ་འདབ་ལེ་རྟོག་ཅེ་བར་བཅས། ཡལ་ཀ་ [ག་] འཁྲུ་པགས་ཐོང་པོ་དང་།
 གྲི་ཞིམ་རོ་བར་ [མངར་] ལྷ་ཚོགས་དང་། ཚི་ཐང་ཐང་ཚུ་ལྷ་ཚོགས་
 བསོག། རུལ་དང་བལ་ལྷངས་ལེད་པར་བྱ། ལེམས་ཅན་རྟོག་པ་བསྐྱོག་
 པའི་རྒྱུར། ལྷ་འབྲས་བསྐྱུལ་བའི་དལ་ཇས་དང་། ལྷ་ལ་དལ་པའི་དལ་
 ཇས་དང་། ཡབ་ལྷམ་གཉིས་ཀྱི་དལ་ཇས་དང་། དལ་ཇས་ལྷ་དང་ཅེ་བ་
 བརྒྱད། ཡན་ལག་རྩོད་ལས་བསོགས་ [ལ་སོགས་] པ་བསོག། བདུད་
 ཚིའི་བུམ་པའི་རྒྱུད་ལས། བདུད་ཚི་བྱུང་ཁྱདས་བསྐྱུལ་པའི་ལེའུ་གཉིས་
 པའོ།

441.5-442.7 དེ་ནས་བདུད་ཚིའི་ལ་ལུ་ལུའི་ [རའི་]།

རྩན་ [གཏན་] ཚིགས་ལོ་རྒྱུས་བསྐྱུལ་པ་ལྷི། རྩོན་ཚོ་སྤྱིད་པའི་རྒྱ་མཚོ་
 ལས། རྒྱས་ཕྱེད་ཤིང་ཚེན་ཅུ་དར་སྐྱེས། ཤིང་དེ་ཡོན་ཏན་བརྒྱ་དང་
 ལན། ཤིང་ཚེའི་བདུད་ཚིའི་ཐང་ཚུ་དེ། ལྷ་ [བརྒྱ] འཁྲུ་བུ་ཡིས་འབྲང་
 [ཕྱངས་] པའི་ཚེ། ཐིགས་པ་བཏུན་ [བདུན་] ལི་ས་ལ་རྒྱུད། བར་
 ལྷང་ཁྱབ་ཕྱེད་རྒྱུད་གིས་གཏོར། ལའི་རྩོདས་ [རྩོད་] ལྷ་ [དུ] ཁྱབ་
 པར་སྐྱེས། ལིང་ལི་ལ་ལུ་ར་ཞེས་བྱ། རིགས་ལི་རྣམ་པ་བདུན་དུ་བྱུང་།
 ལྷམ་པར་རྒྱལ་དང་འཕེལ་ཕྱེད་དང་། བསོ་ཕྱེད་ནག་པོ་འཕྱིགས་ཕྱེད་
 དང་། བདུད་ཚི་སྐྱེས་བུ་རྣམ་པ་བདུན། ལྷམ་རྒྱལ་རིན་ཚེན་གསེར་འདོག་
 [ལའོག་] རྩོ། ཚུ་རྒྱུར་ན་རྩིང་ [གཏིང་] དུ་འབྲོ། ལ་ལུ་རའི་རྒྱལ་
 པོ་ཡིན། བཟ་ཤིས་ལྷན་སུམ་ཚོགས་པའི་ཇས། ལྷུང་ཤིས་ [ལའིས་] བད་
 ཀན་འདུས་པ་དང་། ལཚོག་རྩོད་རྣམས་ཀུན་ལ་ལན། རང་བྱུང་ལེ་
 ཤེས་བསྐྱུལ་པའི་ཚེ། འཕེལ་ཕྱེད་ལའོག་སྐྱུ་ཡིད་ [ཕྱུད་] ཅམ་ལུར།

དེ་མི་རྣམས་རྣམས་འཕེལ་པར་བྱེད། བསོ་བྱེད་གསེར་མདོག་སྲུ་ཞིང་
 འཕྲིགས། ལྷུང་ལོ་ནད་ལེལ་སྐྱེན་མདོག་འབྱིན། བཀ་པོ་བྱ་རམ་མདོག་
 འདྲ་སྟེ། རྒྱུ་རྒྱུ་བཟང་ཞིང་སྟོ་ [སྟོ་] འདྲེ་སྟོད། འཕྲིགས་བྱེད་
 [ལེད་] མིད་ [ལྷུང་] དམར་རྒྱུལ་པར་གནས། དེས་གྲུང་གདོན་
 རྣམས་བསྟོད་པར་བྱས། རྒྱུལ་བྱེད་གཙུག་རྩལ་པའི་མདོག་། བདུད་
 རྩི་རྩོད་སྟོང་བཀའ་དུ་ཤིས། འདི་བདུན་བདུད་རྩི་བརྒྱུབ་པའི་རྣམས།
 འཕྲུ་དང་བྱ་ལོ་རྩལ་ [གཙང་] ལས་བདུ། གཡུ་རྩལ་འདྲ་པའི་བྱི་རྩི་ལ་
 བསྐྱེད། ཐབས་ལམས་རྒྱལ་པོས་བྱིན་བྱིས་བསྐྱེད། དུས་གསུལ་བདེར་
 གསེགས་སྐྱེས་དམ་སྐང་ [བསྐང་] ། ལྷ་ལེད་འབྲས་བུ་སྐྱེས་པར་འགྱུར།
 དེ་བཞིན་ལོན་ཏན་སྐྱེན་ལོང་དང། བརྩོད་བྱིས་ལོ་ལང་བསམ་ལེད་རྣམས།
 བདུད་རྩི་བྱལ་པའི་རྒྱུད་ལས། ལ་རུ་རའི་ལོ་རྒྱུས་རྩལ་[གཏན་] རྩིགས་
 བསྐྱེན་པའི་ལོ་རྩི་སྐྱེ་གསུལ་པའོ།

442.7-443.7 ར་ས་ཡ་ན་བདུད་རྩི་ཐབས། རྒྱུ་རུ་ར་དང་

རྩུར་བྱ་དང། དག་ [རྩུན་] འབྲུལ་ལོ་རྒྱུས་བསྐྱེན་པ་ནི། རྩུན་ཚེ་བསྐྱེས་
 པ་དང་པོ་དང་པོ་ལ། སྤྱིད་པའི་རྒྱ་མཚོ་ཚེན་པོར་སྐྱེས། བཅུད་ལས་ལེ་
 ཤེལ་རྩུ་ཤེལ་གཉིས། ཉིན་མཚན་གཉིས་བྱི་སྐྱང་ཐིབས་བྱེད། ཚ་དྲང་
 [གྲང་] གཉིས་བྱི་ཁོད་གྲུང་སྟོལ་ [སྟོལས་] ། ཉི་ལ་ལྷ་བ་གཉིས་སྐྱེ་
 འགྱུར། ཉི་ལ་བྱ་ལོ་ལ་ཡང་ཅེ། ལྷ་བའི་བྱ་ལོ་ལ་ཡང་ཅེ། དེ་གཉིས་བར་
 རྒྱང་མཁའ་ལ་འགྲོལ། ཟགས་པའི་རྒྱ་བ་ས་ལ་ཐིགས། སངས་ལེ་རྩལ་
 [གཙང་] གནས་ལེད་སྟེ། ཤིན་ཏུ་ས་རྩལ་ [གཙང་] རི་ཅེ་དང།
 གངས་སྐྱེས་དང་ནི་གཡེལ་ཅེ་དང། བཀས་དང་རྒྱ་སྐྱང་ས་རྩལ་ [གཙང་]
 དུ། ཉི་ལ་ཟགས་ནས་རྒྱུས་པའི་སྐྱེན། རྒྱུ་རུ་ར་སྐྱིན་པ་ཡིས་ [ཡིན་] ། ལྷ་
 བ་ཟགས་ནས་རྒྱུས་པའི་སྐྱེན། རྩུར་བྱ་ [བྱ་] དང་ནི་དག་ [རྩུན་]
 འབྲུལ་ཡིན། གཡུ་འབྲུང་བདུད་རྩི་བརྒྱུབ་པའི་རྣམས། རོ་དང་རི་དང་

ལྷགས་པ་མེད་པར་སྐྱམས་ [བསྐྱམས་] ། ལྷན་པ་དོར་ལ་ཕྱེ་མར་བཏབ་
 [གཏབ་] ། གཡུ་འགྲང་བདུད་ཚི་རྒྱུབ་ [བསྒྱུབ་] ། པའི་རྣམས་ ཚེ་རིང་ནད་
 མེད་ལྷན་སྐྱམ་ཚོགས་། བཏགས་ཤིང་བདུད་ས་པའི་ཁ་བ་དེ། ཡང་ན་བུ་
 རམ་མར་དང་རྒྱུར། ཡང་ན་ལོ་སྐོལ་དག་དང་རྒྱུར། ཉིན་མཚན་གྱང་ལ་
 ཞལ་ཕྱིམ་ [སྐྱེམས་] ། དེ། ལྷན་དུ་བཅད་ལ་བཏང་བར་བྱ། དེ་ནས་
 དུས་གསུམ་རྒྱན་དག་དུ། ཚ་མེ་ཚ་མེ་བསྐྱེད་ལ་བཟུལ། དེའི་ལོན་ཏན་
 དཔག་དུ་མེད། ཚེ་རིང་ནད་མེད་བཟ་སྤིས་ཏེ། ཏྲག་དུ་བདེ་བ་ལྷན་སྐྱམ་
 ཚོགས་། ལྷ་དང་རྣའི་བུ་ལོ་ཡང་། མདོག་སྐྱུག་ཡིད་དུ་འོང་བར་འགྲུབ།
 བདུད་ཚི་བུམ་པའི་རྒྱུད་ལས། ཉེ་སྤིང་བ་དང་རམ་ཉེའི་ [ར་མ་ཉེའི་]
 ལོ་རྒྱུས་རྒྱན་[བསྒྱུབ་] ། པའི་ལེ་བུ་རྩེ་ལྷ་པའོ།

445.1-445.7 ཁ་འབར་བཞིའི་ལོ་རྒྱུས་ལོ། རྩོན་འདུས་

[དུས་] བསྐྱམས་པ་དང་པོ་ལ། གཡུ་ལྷང་ཤེལ་གྱི་བྲག་ལྷན་དུ། གསང་བ་
 འདུས་པའི་ [པས་] བོན་རྩེན་བསྩེན་། ཡང་ད། དེའི་ཚེ་རག་ག་ཁ་
 འབར་བཞི་ [བཞིས་] ། བར་ཚོད་ལོག་པའི་ཚིག་སྐྱུས་ཏེ། དེ་བཞི་སྡེ་
 བཅད་ས་ལ་སྐྱུང་། ལྷབ་འཇུག་རྒྱུད་ལི་ [ལིས་] ། རྩོགས་འཚམས་
 [མཚམས་] གཏོར། ས་རྩེད་ས་ [རྩེད་] ལྷབ་པར་སྐྱེས་པ་ལོ། ལ་
 རྒྱུད་ས་ [རྒྱུད་] བཟླ་ལ་ལྷན་བཞི་རུ་འགྱུར་[གྱུར་] ། ལྷ་ལོ་ཁ་འབར་སྡེ་
 བཅད་པས། ལྷ་དུ་མ་འབར་པའི་ [པའི་] ལེ་རྟོག་ལོ། ལྷན་ལོ་ཁ་འབར་
 སྡེ་བཅད་པས། ལེ་རྟོག་གསེར་གྱི་མདུན་ལྷ་ཅན། གཞོད་རྩོན་ཁ་འབར་སྡེ་
 བཅད་པས། མ་ལོ་བྱིལ་བྱིལ་ལེ་རྟོག་། ཡི་བཏགས་ [དུགས་] ཁ་འབར་སྡེ་
 བཅད་པས། སེ་ [བསེ་] པ་སྐྱུག་ [སྐྱུག་] པའི་ལེ་རྟོག་། རི་མཐོ་ས་
 རྩང་ [གཅང་] ལྷགས་ལྷོད། རྩོས་པའི་ལེ་རྟོག་མཛས་པ་བཞི། ལེ་རྟོག་
 རྩ་ [རྩ་] ལོས་བྱིན་གྱི་ [བྱིས་] རྩོལས། གཡུ་འགྲང་བདུད་ཚིའི་
 [ཚི་] བསྒྱུབ་པའི་རྣམས་། དངོས་གྲུབ་བྱིན་བསྐྱབས་ [སྐྱབས་] འདུང་

བའི་གཏོར་། ཐུན་མོང་ཡོན་ཏན་བསམ་འབྲུག་། དེ་བཞིན་བདུད་རྩི་ལྷན་
 དམིག་ [མིག་] པ། བདུད་རྩི་བཅུད་ཀྱི་རྒྱ་མཚོ་ལས། ལྷ་དང་ལྷ་མེན་
 [མིན་] གཉིས་འཐབས་ [ཐབ་]པས། ཚངས་པ་ལྷའི་མིག་འབྲས་ལྷན།
 ལྷན་འཇུག་རྒྱུད་གིས་ལམ་འཕྲོད་ཀྱི་རྒྱ་མཚོ་ལས། ལྷ་དང་མིའི་ལྷན་དག་ཏུ། མི་དགོ་
 བད་རིམས་འཕེལ་གྱུར་ནས། རྩོ་ [གཏོ་] རྒྱལ་ཡོ་མཁའ་ལྷན་ལྷན་གིས་
 གཞིགས། ལྷན་དམིག་ [མིག་] བདུད་རྩི་ལྷན་གྱིས་བསྐྱབས། མཚོག་
 ཏུ་ཚ་བའི་ནད་རྣམས་མེལ། གཞུ་འབྲང་བདུད་རྩིར་ [རྩི་] ལྷན་
 [བསྐྱབ་]པའི་རྣམས། ཐུན་མོང་ཡོན་ཏན་ཆགས་པ་འཛམས། མཚོག་གི་ཡོན་
 ཏན་དངོས་གྲུབ་ཐོབ། བདུད་རྩི་བུམ་པའི་རྒྱུད་ལས། ཁ་འབར་བཞི་དང་
 ལྷན་དམིག་ [མིག་] གི་ལོ་རྒྱུས་རྣམས་ [བསྐྱབ་] པའི་ལེའུ་རྒྱལ་པོ།

445.7-447.2 བདུད་རྩི་བྲག་ལུག་ཅོང་ཟེའི་ལོ་རྒྱུས་རྣམས་

[གཏོན་] ཚིགས་ [ཚིག་] བཟད་བྱ་བ། རྩོན་ཚེ་སྤོང་པ་ཐོག་ལ་ལ།
 གཤེན་རབས་ཐུགས་རྩི་བྱ་རྒྱལ་གྱིས། ལྷ་ལོ་ལྷའི་བླ་མཚན་ཟགས།
 དེ་ལས་རིན་ཚེན་ལྷ་རུ་འབྱུར། ཤེལ་བྲག་དཀར་ལ་དུལ་རྒྱུར་འཐིགས།
 གཞུ་བྲག་རྩོ་ལ་གཡའ་ཚབ་འབྲུག་ [བྲུག་] བསེ་བྲག་དམར་ལ་བྲག་ལུག་
 ཆགས། གསེར་བྲག་སེར་ལ་གསེར་རྒྱུ་ལ། ལྷགས་བྲག་གནག་ལ་ལྷ་རྒྱུར་
 ལྷན། གཞུ་འབྲང་བདུད་རྩི་ལྷན་ [བསྐྱབ་] པའི་རྣམས། དུག་ལྷ་ཡོ་ཤེས་
 ལྷར་འབྱུར་རྩིར། འདོད་པ་ཐམས་ཅད་འབྱུང་བའི་རྩིར་ [གཏོར་] །
 དངོས་གྲུབ་བྱིན་རྒྱལ་ལྷན་འབྱུང་བའི་རྒྱ། ཐུན་མོང་ཡོན་ཏན་དབུལ་འཕོང་
 མེལ། མཚོག་གི་ཡོན་ཏན་འདོད་པ་གྲུབ་ [འབྱུབ་] ། དེ་བཞིན་ཅོང་ཟེའི་
 ལོ་རྒྱུས་ལོ། རྩོན་ཚེ་བསྐལ་པ་དང་པོ་ལ། བདུད་རྩི་བཅུད་ཀྱི་རྒྱ་མཚོ་ལས།
 ། ལྷའི་བུ་མིས་ལམ་ལྷན་ [འབྱུང་] པ་ལས། ལྷན་རྣམས་བྱང་མེམས་བདེ་
 བས་གང། དེའི་འབྲས་བུ་ས་ཐོན་ལྷན། རྩི་ལྷན་རྒྱུད་གིས་ལམ་འཕྲོད་
 [གཏོར་] ། ས་རྩེད་ས་ [རྩེད་] བྲག་སྤྱི་བས་ཀུན་ཏུ་ལྷེབ། ཆགས་བྱེད་

ལྷ་ལི་བྱ་ཅིག་ལྷུང་། ཅོང་མེད་ཀར་པོ་རྒྱ་ལོད་ཡིན། བྲག་དང་བྲག་དཀར་
 ལྷི་བས་དག་ན། ཆག་ [བྲག་] རོལ་ཟུར་བྱ་བཞིན་དུ་གནས། ཁ་དོག་
 དུ་བྲི་བས་ལེགས་པར་བྱས་ལུས་ལྷུང་། ཆགས་ཤེལས་བདེ་བའི་ལོངས་
 ལྷོད་འཕེལ། དེ་བཞིན་ལམས་པས་བཅུད་ལྷངས་ནས། ཆེ་ལ་དབང་བའི་
 རིགས་ [རིག་] འཛིན་ཐོབ། ལྷ་ཀར་ལཉེར་ [གཉེར་] ལ་ཐམས་ཅད་
 ལྷོད་སྤོང་། ལུས་གཞིན་དར་ལ་བབ་པ་དང་། འཕྲོ་བ་རྒྱལ་གྱི་ཡིད་དུ་
 རོང་། ལྷ་ལི་བྱ་ལྷུང་ལའངས་ལྷུང་འལྷུང་། བསོད་ནམས་ལོངས་ལྷོད་
 འཕེལ་བར་འལྷུར་། གཡུ་འབྲང་བདུད་ཅིར་ [ཅི་] བལྷུབ་པའི་རྣམས་།
 ཟད་ལེད་ཡོན་ཏན་འལྷུང་བའི་ཉེ་ [གཉེར་] ། ལོངས་ལྷོད་འབྲས་བུ་སྤྲོ་
 ཆོགས་འལྷུང་། བདུད་ཅི་བྱལ་པའི་རྣུང་ལས། བྲག་ཞུན་དང་ལྷུང་ [ཅོང་]
 ཟེའི་ལོ་རྒྱུས་བལྷུན་པའི་ལེུ་ཉེ་བདུན་པའོ།

447.2-448.2 ཐ་སྐྱོ་ [ཐལ་ག་] རོ་རྩེའི་ལོ་རྒྱུས་ལོ།

འབྲུལ་བོན་གསང་བ་དང་རིངས་དེ་ [ཉེ་] ། རྒྱལ་དུ་རེ་བ་ལུན་ལྷུང་ནས།
 ལྷུང་ན་འདས་པའི་སྤྲོ་གདུང་ནི། ག་རི་རལ་ཞེས་གྲགས་པ་ཡིན། ལྷུ་
 གདུང་ས་ལ་སྤྲུང་བ་ཡང་། འབྲུང་བ་རྒྱུང་གི་ [གིས་] རྒྱབ་པར་གཉོར།
 འབྲུང་བ་ས་སྤོངས་ [སྤོང་] ཐ་ལ་སྤྲོས། ལའངས་ལྷུང་ལོད་འབར་བྱ་ཅིག་
 ལྷུང་། ལྷུ་ལྷེས་ [ལྷེས་] དཀར་པོའི་འབྲས་བུ་སྤྲོ། ཡིང་ནི་ཐ་སྐྱོར་
 [ཐལ་ག་] རོ་རྩེ་ཞེས། རུས་པའི་ནད་ཤེལ་ཆགས་པ་འཛོལས། རང་
 བཞིན་ཡོན་ཏན་རྣུང་ [བརྒྱ་] དང་ལྷན། དེ་བཞིན་རག་ [རག་] ཉ་
 ལྷུ་ལ་དང་། རལ་བྱ་དག་གི་ལོ་རྒྱུས་ལོ། རོན་ཆེ་སྤོན་གྱི་སྤྲོ་ལོ་དང་།
 བགས་དང་ཐོས་གྱི་སྤྲོ་ལོ་དང་། ཆ་ལུང་ཐན་བཟངས་ [བཟང་] ཡན་
 ཆད་གྱི། ལྷུ་ལའོན་ལྷུ་བ་ཉ་ལ་ཟགས། ས་སྤོངས་ [སྤོང་] རྒྱབ་པར་
 ལྷེས་པ་ནི། རག་ [རག་] ཉ་ལྷུ་ལ་རལ་བུར་འལྷུར་ [ལྷུར་] ། ཡོན་
 ཏན་དཔག་ལེད་ཁྲག་ནད་ཤེལ། བཀྲ་ཤིས་ལུན་སུལ་ཆོགས་པ་འཆར། ཁ་

དོག་ཕྱི་རོ་ཕྱུན་ཕྱུལ་ཚོགས་། བཀྲེས་ཚོལ་ཉེན་མེད་ས་ནད་རྣམས་འདོམས་།
 བདེ་བ་ཕྱུན་ཕྱུལ་ཚོགས་པ་འབྲུག་། གཡུ་འབྲང་བདུད་ཚི་བསྐྱབ་པའི་རྣམས་།
 བཀྲེས་དང་གཟི་བརྗིད་མེད་ས་འབྱིན་པའི་ཚི་། ཕྱུལ་རྣམས་ཡོན་ཏན་བདེ་
 བ་བརྒྱས་། གཉིས་མེད་ཐབས་ལྡན་བསྐྱབ་ [སྐྱབ་] པ་པོས་། ཅུང་
 [གཅང་] མའི་ས་ནས་བདུས་ཤིང་བསོག་། བམ་རུལ་ལྷུགས་པ་མེད་པར་
 བསྐྱལ་། བདུད་ཚི་མེད་ས་དང་ཕྱི་རོའ་ [རོ་] ལྡན་། བདུད་ཚི་ཕྱུལ་
 པའི་རྒྱུད་ལས་། བདུད་ཚི་རག་[རག་] ཏུ་ལྷུ་ལ་དང་ཚི་ལྷན་རལ་བུའི་ལོ་
 རྒྱས་བསྐྱབ་པའི་ལེའུ་རྟེན་། བརྒྱུད་པའོ་།

448.2-449.6 བདུད་ཚི་ཕྱུལ་པའི་ལོ་རྒྱུས་ནི་། རྩོན་ཚེ་

གསང་བ་འདུས་པ་ཡིས་། བར་སྐྱུང་གཡུང་རྒྱུད་འོད་ལའམ་ནས་། གཡུ་
 འབྲང་བདུད་བཚི་ [ཚི་] བསྐྱབ་པའི་ཚེ་། ཤིང་གི་སྐྱ་ལོ་འོད་འཆང་ལས་།
 ཤིང་རྣམས་ཀུན་གྱི་བདུད་ཚི་ཕྱུལ་། བགས་གྱི་སྐྱ་ལོ་ཅན་དན་ལས་།
 བགས་རྣམས་ཀུན་གྱི་བདུད་ཚི་ཕྱུལ་། འཕྲིང་ལུང་སྐྱ་ལོ་འོད་འབར་ལ་
 [ལས་] ། ཚུ་རྣམས་ཀུན་གྱི་བདུད་ཚི་ཕྱུལ་། ཕྱུལ་པའི་སྐྱ་ལོ་བརྒྱུད་ལྡན་
 ལས་། བརྒྱུད་རྣམས་ཀུན་གྱི་བདུད་ཚི་ཕྱུལ་། ལྷན་གྱི་སྐྱ་ལོ་ཕྱི་ལྡན་ལས་།
 རྒྱི་ལུགས་ལས་གྱི་བདུད་ཚི་ཕྱུལ་། ཚིའི་སྐྱ་ལོ་འོད་འབར་ལས་། གར་
 [ག་] ལུར་རྣམ་གསུལ་བདུད་ཚི་ཕྱུལ་། གཤེན་ཚེན་ཚངས་པ་གཙུག་ལུང་
 རྒྱིས་། བ་ག་ལེ་སར་བདུད་ཚི་ཕྱུལ་། ཉེ་ལེ་བྲུབ་པ་བྲུའིས་ [ཡིས་] ལུང་
 ། རྩི་ [རྩིན་] ཤིང་སྐྱ་དལར་བདུད་ཚི་ཕྱུལ་། ལྷ་ལོ་ནོར་གྱི་རྒྱུན་ལ་
 ཡིས་། རིན་ཚེན་རྣམ་ལྡན་བདུད་ཚི་ཕྱུལ་། སྤྲེའུ་ཡི་པོ་རུ་ལ་ཡིས་། ཤི་ཐོག་
 རྒྱང་ཚི་བདུད་ཚི་ཕྱུལ་། སའི་སྐྱ་ལོ་བརྒྱུད་ལ་ཡིས་། འབྲུ་བརྒྱུད་ཆང་གི་
 བདུད་ཚི་ཕྱུལ་། རྒྱལ་བུ་དཤེས་ལ་དད་མཚོག་ཡིས་། འབྲུ་བརྒྱུད་སྐྱ་
 ཚོགས་བདུད་ཚི་ཕྱུལ་། ཚིའི་སྐྱ་ལོ་བརྒྱུད་ལྡན་ལས་། ཚི་མཚོག་ལར་གྱི་
 བདུད་ཚི་ཕྱུལ་། ཡུང་སྤོང་གཞོན་ལུ་བཟང་པོ་ཡིས་། ཅུང་བརྒྱུད་གྱི་བདུད་

ཅི་ལུལ། ཚངས་པ་ལྷའི་བུའི་ས་ །ཡིས་། གུང་། ཞོ་བ་རྣམ་གསུལ་བདུད་
 ཅི་ལུལ། ལྷའི་རྒྱལ་པོ་མཐའ་ཡས་ཀྱི་ས་། ལྷ་སྐྱོན་སྐྱོ་ཚོགས་བདུད་ཅི་ལུལ།
 གཞོན་ལྷ་དབང་པོ་སྐྱོབས་ཀྱི་ས་། གུང་། ཅི་རྣམས་ཀུན་གྱི་བདུད་ཅི་ལུལ།
 ཚངས་པའི་བུ་ལོ་སྐྱོབས་ལྷན་མས་། དོ་སྐྱོན་ལ་སྐྱོགས་བདུད་ཅི་ལུལ། དེ་
 ལྷུང་ལུལ་བའི་བྱིན་རྒྱལས་ཀྱི་ས་། བྱི་ནང་གསང་བའི་རྣམ་རྣམས་ཀུན་།
 གཡུ་འབྲང་བདུད་ཅི་སྐྱོན་དུ་ལྷུབ་། འདོད་པའི་ཡོན་ཏན་ལྷ་དང་ལྷན་། ཡེ་
 བེས་ལྷའི་འོད་ཟེར་འཕྲོ། ལྷུང་འཆི་མེད་པར་རྣམ་པར་དག། མཚོག་
 དང་ཐུན་མོང་དངོས་ལྷུབ་ཐོབ། བྱིན་རྒྱལས་དངོས་ལྷུབ་ཚར་ཚེན་འབབ།
 འབྲུལ་བདག་མི་དམིགས་མངོན་སངས་རྒྱལ། ལྷུགས་རྗེ་མེམས་ཅན་ཀུན་
 ལ་འཕྲོ། མི་ཟངས་རྟེན་ །གཏེར་། དང་ལྷན་འལྷུར། བདུད་ཅི་ལུལ་པའི་
 རྒྱུད་ལས། བདུད་ཅི་ལུལ་བའི་ལོ་རྒྱལ་བསྐྱེད་པའི་ལེ་ལེ་སྐྱེ་དགུ་པའོ།

449.6-450.7 གཞན་ཡང་བདུད་ཅི་བསྐྱེད་པའི་རྣམས་། ལྷན་

བྱི་རྒྱལ་པོ་སྐྱོན་པོ་དང་། རྗེའི་རྒྱལ་པོ་སྐྱོན་པོ་དང་། ཐོས་ཀྱི་རྒྱལ་པོ་སྐྱོན་
 པོ་དང་། དེ་བཞིན་རྣམ་རྣམས་ལ་ལུས་སོགས་ །བསོག་། རྱ་བྱི་དང་ནི་
 སང་བྱི་དང་། ཏ་ས་དེ་བཞུ་རུ་ར། རྗི་ཏ་ཀར་ནི་ཀ་དང་ལྷ། ཀ་ཀོ་ལ་དང་
 ལུ་དག་དང་། བོང་ང་དཀར་པོ་ལེ་ག་རུར། སེ་འབྲུ་དང་ནི་རྣམ་པ་ལྷ།
 འཇ་ །རྩ་ །ཏི་པ་ །ཡ་ །ལ། རྩ་ །རྩ་ །གང་ཅན་དན་ལི་སེ་ལྷ།
 སིང་ཚ་སྐྱུག་སྐྱེལ་གླ། །ག་ །འབྲ་ །འབྲ་ །དང་། ལེ་ག་རུར་དང་གེ་སར་
 ལྷ། ལྷ་ །ལྷ་ །ཅི་ཅ་ །ཅན་ །དན་དུ་རུ་ས། རྒྱ་ཐོས་པོ་དེ་ཐོས་ལུ་ལྷུག་
 ཐོས་། བ་ལུ་དཀར་པོ་ལོ་ལ་དང་། རྒྱ་སྐྱུག་ཀར་ །དཀར་ །པའི་ལོ་ལ་
 ལྷ། ལ་ལུས་ཐམས་ཅད་ཚང་བར་བསོག། ར་ས་ཡན་སྐྱོན་གྱི་གཙོ། སེལ་
 དང་ལུ་ཏིག་ལ་རུ་ཚ། ར་བ་བརྒྱུད་དང་སྐྱུར་བར་བྱ། ལ་འབྲས་དགུ་
 །རྒྱན་ །འབྲུལ་པ་ན་སེ་ །ས་ །དགོ་རྒྱས་ །རྒྱེས་ །ལ་ཀ་རུ་དང་ལྷ།
 དེ་ཡང་རྩ་བ་བརྒྱུད་དང་སྐྱུར་། སིང་ཐོག་དགུང་ །རྒྱན་ །འབྲུལ་ཀ་ཀོ་ལ་



། དཔལ་ལྷན་ །དེ། ལ་ཀ་རུ་དང་ལྷ། དེ་ཡང་ཅ་བ་བརྒྱད་དང་རྒྱུར། ལ་ག་
 ལེ་སར་ཤིང་ཅ་དང་། ལ་འབྲས་རྒྱལ་འབྲུལ་རུ་རྩ་ལྷ། དེ་ཡང་ཅ་བ་
 བརྒྱད་དང་རྒྱུར། ལེད་དུ་ལི་རུང་བརྒྱུ་གསུམ་དང་། རག་ །རག་། ཏ་ཉི་
 ལུ་ལྷའི་རྣམ་། དེ་ཡང་དམ་རྣམ་ལྷ་དང་རྒྱུར། ལྷི་དང་ལྷ་ལི་དམ་རྣམ་
 དང་། ཅ་བ་བརྒྱད་དང་ཡན་ལག་དང་། བརྩོན་འབྲུས་རྩུལ་ །བརྩུལ་།
 ལུགས་དང་ལྷན་གྱིས། རྣམ་རྣམས་ལ་ལུས་འཚོགས་པར་བསལ། ཡོན་
 ཏན་དཔག་ལེད་ནམ་ལམ་ལི་རྣམ་། ལྷིན་རྣམས་ཟད་ལེད་རྒྱ་མཚོའི་རྣམས་
 ། འདོད་པ་དོན་གྱུ་བ་ལོར་ལུའི་མཚོག། འདོད་པའི་དོན་དང་ལྷན་པར་
 འབྲུར། བདུད་རྩི་བུལ་པའི་རྒྱུད་ལས། རྣམ་བསལ་པའི་ལེའུ་རྩི་བརྒྱ་
 པོ།

450.7-452.5 དམ་རྣམ་བདུད་རྩི་རྣམ་པ་ལྷ། བདེར་

ག་ལེགས་རིགས་ལྷ་ས་ལོན་ལིན། ལྷི་རོལ་ཚེན་པོ་ལྷ་དག་པས། ལྷ་ལི་རྒྱ་
 འབྲས་ལེ་ནས་དག། ལེམས་ཅན་རྩོག་པ་རྩོག་ །བརྩོག་། པའི་ལྷིར།
 བདུད་རྩི་བརྒྱུ་པའི་ཅ་བར་བཤད།

དབུས་ལྷི་དམ་རྣམ་རིན་ཚེན་རྩི། ལྷི་ཚེན་རིན་ཚེན་

གསེར་ལདོག་ཅན། ལྷ་ལ་དམ་པའི་རྩིན་ །རྩི་། ཚེན་དང་། ལྷ་འབྲས་
 བརྒྱལ་པའི་ །བའི་། ལྷིན་ །རྩི། ཚེན་དང་། རྩོག་འཛོམས་ལག་པའི་རྩི་
 ཚེན་དང་། འདབ་ཚག་ །ཚགས་། ལུ་ །ལུག་། རོན་རྩི་ཚེན་དང་། ལ་
 ཀ་ །ག་། ལུ་དང་དུ་རྩ་རྩ། འཇ་ །ཇ་། ཏི་ལུ་དག་ཅ་ །ཅན་། དན་
 ལོས། ལ་རུ་ར་དང་རྒྱང་རྩི་དང་། གསེར་དང་གསེར་རྒྱ་རྒྱ་འཕབས་དང་།
 གཅན་རྒྱང་ །ལྷང་། གདུག་པའི་ལ་རྒྱ་དང་། ལྷི་ཚེན་རྩོག་པའི་རྒྱན་
 ལྷམས་བསོག།

ཤར་དུ་དམ་རྣམ་ལྷང་རྒྱལ་ལེམས། ལྷ་ལ་དམ་པའི་

ལྷང་ལེམས་དང་། གཞོན་ལུ་དང་པོའི་ལྷང་ལེམས་དང་། ལྷ་འབྲས་

བསྐྱལ་བའི་བྱང་ལེམས་དང་། བསྐྱལ་བའི་མཉམ་པ་། རྗེ་མོ་ལ་རྟེན་གྱི་དུང་
 དང་རྩལ་པ་ཁ་རྩལ་ཆེ། སེལ་དང་ལྷ་རྒྱུ་ཚོང་གི་ལྷོ་ལྷོ། དང་། ལ་བྱུར་རྩལ་
 ལང་ལ་རྩལ་རྩལ་། རྩལ་རྩལ་ལྷ་རྩལ་རྩལ་། རྗེ་རྩལ་ལ་དམ་བུའི་རྩལ་དང་།
 ཚ་ ཚོན་། དམ་ལ་རྩལ་། དམ་ལ་རྩལ་། ལང་ ལ་། ལམ་ལ་རྩལ་
 ལྷ་རྩལ་རྩལ་། རྗེ་རྩལ་ལེ་ལེ་ལེ་ལེ་ལེ་། བྱང་ལེམས་སྐྱོབ་པའི་རྩལ་རྩལ་
 ལེ་ལེ་།

བྱང་དུ་དམ་རྩལ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 དང་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་དང་། ཚོང་གི་ ལྷོ་ལྷོ། དམ་ལ་ལྷ་
 ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་དང་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 དུང་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་དང་དོང་ལྷ་དང་། ལྷ་རྩལ་ ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་
 ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 དང་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 ལྷ་རྩལ་།

ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་
 ལྷ་རྩལ་། ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་དང་། ལྷ་རྩལ་ ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་དང་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་དང་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་
 ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་།

ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་
 ལྷ་རྩལ་ ལྷ་རྩལ་། ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་ལྷ་རྩལ་། ལྷ་རྩལ་

ལ་གྲོལ། ས་ལ་འདྲེལ་བའི་ག་ལ་སྲོགས། ཏུར་པ་དང་མི་བྱིལ་བ་ །ཕྱི་
 བ་། དང་། ཅི་ཏྲ་ག་དང་ག་གོལ། བུར་ལྷུལ་མི་ཏྲི་ །མི། ཅི་ཏྲ་དང་།
 རྒྱ་ཚོ་ །རྒྱ་། བརྒྱ་རྒྱ་ །བཅའ་རྒྱ་། འཇམ་། འཇམ་། འབྲས་དང་། ཉ་
 ལེ་གལ་དང་ལོ་བ་འི་ས། རྙིང་ལོ་ལོ་ག་གར་དང་། ཉ་ལེ་གལ་དང་པརྒྱ་ཚོ།
 ལ་ །ལ། ས་སྲོལ་པའི་སྲོལ་རྣམས་བསོག།

དམ་ཇམ་ལཱའི་ཡོན་ཏན་གིས་ །ཕྱིས་། ཅ་རྒྱད་
 །བརྒྱད་། རྙིང་ལས་སྲུང་པའི་སྲོལ། ཅ་བ་འབུལ་ཁྲག་ །སྲག་། ཡངས་
 པའི་བརྒྱད་། ལ་ལུས་བསྲུས་པའི་མིག་ལེ་གཅིག་། རྒྱ་ལཱ་ལེ་སེས་ལཱ་དང་
 རྒྱ་། རྒྱ་འཚི་ལེད་པ་རྣམ་པར་དག་། ལ་མངས་ལུང་གི་རྒྱལ་པོར་གྲོལ།
 ལཱ་ལེད་སངས་རྒྱ་ས་འབྲས་བུ་ཐོབ། བདུད་རྩི་བུལ་པའི་རྒྱད་ལས། རྒྱ་
 འི་སྲུང་ཏེ་ཞིང་བསྲུབ་པའི་ལེུ་རྩི་བརྒྱ་གཅིག་པའོ།

452.6 དེ་ནས་འཁོར་རྣམས་ཀྱང་དགའ་འགྲུ་ །དགྲུ་། ཡིད་
 རང་རྩེ། ལུམ་ཚེན་ལོ་ལ་ལཚོད་པར་རྙིང་རྩེ། རང་རང་གི་གནས་སུ་
 འཁོད་པར་འགྱུརོ། ལུམ་ཚེན་ལོ་དེ་རྙིང་ཀྱང་། བ་གའི་སྲོང་ལི་དམིགས་
 པའི་དབྱིངས་སུ་མིལ་པར་འགྱུརོ། བདུད་རྩི་བུལ་པའི་རྒྱད་རྣོགས་སྟོ།

