

Bon Po Hidden Treasures

A CATALOGUE OF GTER STON BDE CHEN
GLING PA'S COLLECTED REVELATIONS



BY

JEAN-LUC ACHARD

BON PO HIDDEN TREASURES

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ACKNOWLEDGEMENTS

The present volume contains the catalogue of the *Collected Revelations* of bDe chen gling pa (1833–1893). The research on this collection was conducted during a stay at Triten Norbutse Monastery (between October 98 and February 99) which owns one set of bDe chen gling pa's works. To my knowledge, no such set was at the time available in any western library. Given the fact that the collection is practically unknown,* except for its existence, I undertook a first draft list of the texts contained in the thirteen volumes of the collection. The primary interest was to look for rDzogs chen (Great Perfection) works for the on-going research studies conducted in the unit "Langues et Cultures de l'Aire Tibétaine" (ESA 8047 and now in the UMR 8047) of the Centre National de la Recherche Scientifique (CNRS) in Paris. However, Great Perfection texts are in fact barely represented in this set. Still, since the collection is largely unknown to western Tibetology, I thought the first draft list would retain interest of some sort and consequently I added notes during and after the compilation of this first draft. These notes were prepared for the seminar "Histoire et interprétation des textes et des doctrines" in 2000–2001. They have been edited again in 2002 and in the course of Autumn 2003, together with the short biography of bDe chen gling pa in the introduction.

For their generous and often unexpected support, I would like to thank all the persons who helped me during the preparation and completion of this book, starting with Lopon Tenzin Namdak Rinpoche who aroused the interest in bDe chen gling pa and his works; dGe bshes g.Yung drung dge legs of Triten Norbutse Monastery, who helped me access the collection and who let me keep it in my cell for a couple of months; Prof. Rob Mayer who generously offered to read and correct the first draft of the catalogue; Marianne Ginalski whose support and encouragements were always a great source of

* In the meantime, it has been included in the two new editions of the *brTan 'gyur*, the first of which was catalogued in S.G. Karmay & Y. Nagano, *A Catalogue of the New Collection of Bonpo Katen Texts*, Osaka, 2001.

inspiration; Dr. Dan Martin who kindly re-read the final version of the work and provided many corrections and suggestions; and last but not least, Albert Hoffstädt and Patricia Radder at Brill Publishing, whose interest, support and dedication were determining for bringing the book to its completion.

INTRODUCTION

Since the 8th century onwards, Tibet has been the theatre of religious developments that were to shape its destiny over the centuries. Traditional accounts of these religious developments are now mostly known from Buddhist sources written as early as the 11th and the 12th centuries.¹ In these works, Bon is essentially depicted as an ancient religion which flourished since time immemorial down to the historical kings (7th–9th century), and which was defeated during alleged debates opposing the masters of the Bon tradition to those of the newly introduced faith. The Bon historical tradition itself has retained traces of these debates which actually look like magical battles between *siddhas* of both sides. In Bon texts, the results of these debates are obviously seen in a different light but the decline of Bon and the actual persecution it had to face during the 8th century are described in interesting anecdotal terms which give them a semblance of historical events.²

After the collapse of the royal power in Central Tibet at the end of the 9th century and the beginnings of the second spread of Buddhism in the late 10th and early 11th centuries, Bon pos appear on the religious scene as a fully organised tradition,³ able to compete with the Buddhist traditions that were spread during the royal period and with those newly introduced at that time.

The three kinds of Bon

From the view-point of modern followers of Bon, their tradition represents the original religion of Tibet that was spread in Zhang zhung,

¹ The *bSam gtan mig sgron*, one of these accounts—a doctrinal one, which does not say a word about Bon—offers an interesting picture of the spiritual traditions introduced during the royal period. It may date back to as early as the 9th century, but its precise date of composition still remains unknown. On this work, see Guenther H., “‘Meditation’ Trends in Early Tibet”, p. 352; Karmay, S.G., *The Great Perfection*, pp. 99–102; Achard, J-Luc, *L'Essence Perlée du Secret*, pp. 16–23.

² See S.G. Karmay, *The Treasury of Good Sayings*, pp. 88–93.

³ Western Tibetologists often doubt that, prior to the 10th–11th centuries, Bon

Tibet and several other geographically related areas since ancient times down to the present day. In the view of modern Bon pos, the Bon tradition was spread in 360 countries, including India, China, etc.

Moreover, according to traditional indigenous accounts of Bon, several Enlightened Beings (*sangs rgyas*) appeared during this *kalpa* and sTon pa gshen rab was the 8th of them. Before reaching enlightenment, he followed the teachings of gShen lha 'od dkar in a pure realm (*zhing kham*s) and then incarnated on the human level of existence in order to guide beings and to liberate them from the circle of rebirths. With this perspective in mind, contemporaneous Bon pos consider that three kinds of Bon have existed and that at least two of them are now still being practised in Tibet, and to a lesser extent in India:

- The first is known as the “old Bon” (*bon mying*) which was practised in Tibet itself before the coming of sTon pa gshen rab to the Land of Snows where he converted some Bon pos practising animal sacrifices and rituals now loosely related to some of the causal Vehicles (*rgyu'i theg pa*) of the second kind of Bon.⁴ This religious tradition seems to have been somehow connected to the ancient (and in some cases legendary) kings of Tibet as particular priests were directly connected to the royal power and known as *sku gshen* or “Priests of the Body”, i.e., the king's body. This royal cult survived even after the introduction of Buddhism in the 7th century and was still practised in the 8th century, before being slowly discarded during the reign of the later religious kings (*chos kyi rgyal po*). In its royal cult-related aspect, this tradition has disappeared but some ritual practices that are probably related to it are still to be seen on the borders of the cultural areas of Tibet. It was eventually suppressed during the period of the religious kings (8th–9th centuries) by the followers of the Buddhist religion.

was an organised religious system comparable to that of Buddhism during the royal period. For a contradictory view, see S.G. Karmay, “Un témoignage sur le Bon face au Bouddhisme à l'époque des rois tibétains”, *passim*.

⁴ These are only connected in some ways, as followers of the second kind of Bon prohibited animal sacrifices. Many of the names and ritual practices associated with these Vehicles (at least the second of them) are now unknown to modern Bon pos, and it must have been the case since the 10th–11th centuries. See Snellgrove, *The Nine Ways of Bon*, pp. 2, 9.

- The second is styled as “Eternal Bon” (*gyung drung bon*) and, according to present-day Bon pos, it stands as the teachings that were taught and spread by sTon pa gshen rab in the region of ’Ol mo lung ring, in sTag gzig. It is this kind of Bon that contemporary Bon pos consider as the “authentic” (*yang dag*) tradition of Bon.
- The New Bon (*bon gsar* or sometimes *gsar bon* and even *gsar ma bon*) represents a new current of teachings related to both Eternal Bon and to the rNying ma pa tradition of Tibetan Buddhism. It is often—but not always and not only—centred on the personages of Dran pa nam mkha’, Tshe dbang rig ’dzin and Padmasambhava, all three thought to have lived in the 8th century, even if the case of Dran pa nam mkha’ is more complex as we shall see below.

So in the view of present-day followers of Bon, the teachings of sTon pa gshen rab were diffused in sTag gzig ’Ol mo lung ring, and then in Zhang zhung and Tibet. sTon pa gshen rab himself is said to have come to Tibet once and to have converted bon pos there. Later, his teachings are said to have spread wider while the ancient cults and rituals were gradually suppressed. After sTon pa gshen rab’s nirvāna, numerous works were translated into the language of Zhang zhung by ancient Sages whose names are still venerated nowadays.

In Bon historical works, these ancient masters played important roles in the translation of texts from the language of Zhang zhung into that of Tibet, writing extensive commentaries to the works of sTon pa gshen rab. Many of such key figures of the Eternal Bon lineages are associated with the discoveries of bDe chen gling pa, including famous personages such as Dran pa nam mkha’ and his consort mKha’ ’gro ’Od ldan ’bar ma, the four Scholars (*mkhas pa mi bzhi*),⁵ the ancient Treasure Revealers (*gter ston*) of the 10th and following centuries, etc. By the second part of the 14th century, a new kind of Bon teachings started to spread, essentially in Eastern Tibet. The initiator of this movement was sPrul sku Blo ldan snying po (b. 1360) who discovered the famed *gZi brjid*, the longest version of sTon pa gshen rab’s biography.⁶ One of Blo ldan snying po’s

⁵ See the biographical index *in fine*.

⁶ Adepts of the Eternal Bon tradition also consider this text as an authoritative

main incarnations was gTer chen Mi shig rdo rje whose revelations (*gter ma*) were largely spread in Eastern Tibet. sPrul sku Sangs rgyas gling pa (a.k.a. Byang chub rdo rje, b. 1705) was also a key-figure of this movement in the middle of the 18th century, together with the first Kun grol grags pa ('Ja' tshon snying po Las 'phro gling pa, b. 1700) whose influence was even greater.⁷

The four above-mentioned masters—Blo ldan snying po, Mi shig rdo rje, Sangs rgyas gling pa and Kun grol grags pa—are collectively known as the four Emanation Bodies (*sprul sku mam bzhi*) and are considered as the founders of the most important lineages within the New Bon tradition. However, they do not consider themselves as “new bon pos”, since for them there is no reason to differentiate between the teachings styled as Eternal Bon and those they themselves discovered. Indeed, adepts of Eternal Bon use the designation “New Bon” in a rather pejorative way as they consider these *gter mas* as being tinged with Buddhist teachings mostly linked to Padmasambhava. Shar rdza rin po che (1859–1934) answered these critics with interesting arguments in his *Treasury of Good Sayings (Legs bshad mdzod)*.⁸

bDe chen gling pa, whose revelations are catalogued in the present volume, appears as a complex figure within the history of this movement and the more general development of Bon teachings in Eastern Tibet. He was clearly educated in a rather non-sectarian manner and lived his life in the very same way, meeting important masters of various Bon lineages such as Nyi ma bstan 'dzin (the 22nd abbot of sMan ri) and eclectic Buddhist personages such as 'Jam dbyangs mKhyen brtse'i dbang po (1820–1892) and gTer chen mChog gyur gling pa (1829–1870) who both clearly advocated connections with Bon.⁹

work. See the translation of abstracts of this text in Snellgrove, *The Nine Ways of Bon, passim*.

⁷ bDe chen gling pa intensively practised one of Kun grol's *gter ma*, the *rTsa rlung mkha' 'gro gsang mdzod* for which he gives (text no. 388, p. 179) a table of contents which somewhat differs from the editions available at present. On this subject see Achar, “Kun grol grags pa and the Revelation of the Secret Treasury of the Sky Dancers on Channels and Winds”, forthcoming.

⁸ See S.G. Karmay, *The Treasury of Good Sayings*, pp. 185–187.

⁹ Not to mention Kong sprul Blo gros mtha' yas (1813–1899) who received Bon po education in his childhood. According to text no. 388 (p. 292, catalogued in the present volume), it is clear that bDe chen gling pa also discovered some Buddhist teachings although these are not included in the edition of his *Collected Revelations*.

*A short life-story of the Treasure Revealer and the
compilation of his works*

1. *Birth and early years*

bDe chen gling pa belonged to the rMe'u family of the famed Ba gor clan.¹⁰ He was born in the sDe dge district in Khams, on the right side of the 'Bri chu river, in a place called sPung tshal. His birth took place on the dawn of the first day of the first month of the Water-snake year (1833). Ngag dbang bstan pa, his father, was a rNying ma and a Bon po devotee who studied some time in Thub bstan phun tshogs gling before becoming a disciple of Grub dbang g.Yung drung phun tshogs.¹¹

As soon as he was born, he uttered the five heroic syllables: *a ôm hûm ram dza*. On his body appeared the letter *Hûm* and other wondrous signs transcending language's capacity for description. These are however clearly described in his autobiographies. At the time of

There are apparently no clearly defined titles for these works since they are simply referred to as the "Buddhist yellow scrolls of the *Yongs 'dus* [cycle]" (*yongs 'dus chos kyi shog ser*). According to the same text, they were handed over to Karma chos sgron, bDe chen gling pa's consort, and after their final transcription they were apparently given to the then king of sDe dge. These works were discovered by bDe chen gling pa when he was 25 (in *me mo sbrul* which is 1857).

¹⁰ In the *rNam thar bsdus don* (text no. 392), his clan name is given in full as Ba gor rmi'u tang (the variants *rme'u/rmi'u* appear throughout the texts). This clan had an illustrious member in the person of Vairocana, an important figure in New Bon movement (*Bon gsar*), as well as in the Eternal Bon tradition (*g.Yung drung Bon*) and in the rNying ma pa sect of Tibetan Buddhism. He is supposed to have been one of the first seven ordained monks in bSam yas in the 8th century before being sent to India in search of *rDzogs chen* texts and transmissions. On Vairocana, see Hanson Barber, *The Life and Teachings of Vairocana, passim*, and S.G. Karmay, *The Great Perfection*, pp. 17–37 who gives a summary of the *Bee ro 'dra 'bag*, the traditional biography of Vairocana. See also rNga ba 'jam me, "Lo chen bee ro tsa na'i skor la cung tsam dpyad pa". I have heard of an English translation of the *Bee ro 'dra 'bag* by Ani Jinpa but failed to locate it anywhere.

¹¹ bDe chen gling pa's father was essentially versed in the Vehicle of the White A (*A dkar theg pa*) and in *rDzogs chen*. On the *A dkar theg pa*, see D.L. Snellgrove, *The Nine Ways of Bon*, pp. 170 *passim*. g.Yung drung phun tshogs greatly influenced the young bDe chen gling pa (who was his nephew). In the autobiographies, he appears under the name Grub dbang rin po che or Grub thob rin po che and he is elsewhere known as Thar bde rTogs ldan (although this may be misleading as apparently several *bla mas* have been credited with this title before and after him). He was an important master who mostly stayed in the Thar bde hermitage and who first taught the future Kong sprul Blo gros mtha' yas (1813–1899). See Jamgön Kongtrul Lodrö Tayé, *Myriad Worlds*, p. 17. bDe chen gling pa studied with g.Yung drung phun tshogs for 7 years and received extensive teachings from him.

his birth, Grub dbang rin po che gave him the name Tshe dbang grags pa.

Among his preceding incarnations stands one of the most important figures of the New Bon tradition, gTer chen Mi shigs rdo rje (b. 1650), who was himself the second incarnation of sPrul sku Blo ldan snying po (b. 1360).

When he was five, bDe chen gling pa studied the arts of reading and writing under his father's guidance. One day in the course of the next year, as he was fetching water, he came across a *tsha tsha* from which pages or folios were coming out. He brought them home and showed them to his father and to a man named Bon po rnam dag. The pages appeared to belong to a text related to Vairocana, thus showing the early connection of bDe chen gling pa to one of the foremost representatives of New Bon. That same year, his father transmitted him a Buddhist practice of rTa mgrin, which the young boy apparently took greatly to heart.

The first vision that he clearly recalls was a vision of the Protector Srid pa rgyal mo that he beheld at the age of 11. The following year, in 1844, he met Nyi ma bstan 'dzin dbang gi rgyal po, the 22nd abbot of sMan ri, who was travelling through mDo gam in order to spread the Bon tradition of sMan ri in Eastern Tibet.¹² At that time, Nyi ma bstan 'dzin gave him the transmission of the following cycles:

1. the *g.Yung drung klong chen rgyas pa* which was discovered by Go lde 'phags pa (this transmission probably included the associated works written by mNyam med Shes rab rgyal mtshan [1356–1415] and sKu mdun bSod nams blo gros [1784–1835]);
2. the *rNam dag padma klong yangs*, an important sūtra which was discovered by gShen chen Klu dga' (996–1035);¹³
3. the *Zhi ba g.yung drung yongs rdzogs*, an important tantric cycle associated with the discoveries of rMa ston Srol 'dzin;
4. the *dBal gsas las rim snying po* (this may be the *dBal gsas las rim mngon rtogs gsal byed nyi ma'i snying po* which was composed by mNyam med Shes rab rgyal mtshan);

¹² In the previous centuries, New Bon teachings were extensively spread throughout Eastern Tibet, often eclipsing those of traditional g.Yung drung Bon.

¹³ On this key figure for the Eternal Bon tradition, see Dan Martin, *Unearthing Bon Treasures, passim*.

5. the *Khro bo ngo mtshar rgyas pa* which was discovered in 1017 by gShen chen Klu dga';
6. the *Phur pa nag po rgyud gsum* which probably correspond to texts discovered by three Nepalese yogins and handed over to mTha' bzhi 'Phrul gsas in the 10th century; and
7. the *Rab gnas skor gsum*.¹⁴

He also received medical practices associated with the Peaceful and Wrathful Deities (*zhi khro sman sgrub*), rituals centred upon Srid pa'i rgyal mo riding a black mule, etc.¹⁵

Then, in 1845, he took part in a visionary feast offering (*tshogs*) during which he realised the inseparability of phenomena and mind (*bon sems dbyer mi phyed pa*) and it is in the course of this vision that Padmasambhava conferred upon him the secret name (*gsang ming*) O rgyan bDe chen gling pa. Following this event, he studied with his uncle g.Yung drung phun tshogs and received from him guiding instructions on phenomena and mind (*bon sems kyi khrid lung*). Three years later, he started the practice of tantric yoga centred on channels and winds (*rtsa rlung*) and received many signs of authentic liberating experiences.

At the age of 16 (in 1848),¹⁶ he received a yellow scroll (*shog dril ser po*) from the hands of a beautiful maiden who was probably an emanation of Ma gcig Srid pa'i rgyal mo (whose practice bDe chen gling pa had been doing since the age of 12).¹⁷ According to his *Innermost Secret Biography*,¹⁸ during a dream which he had that same year, bDe chen gling pa received from Padmasambhava a direct confrontation (*ngo sprod*) with the Natural State of the Great Perfection (*rdzogs pa chen po'i gnas lugs*). In the course of this amazing vision,

¹⁴ On these consecration rituals (*rab gnas*), see Karmay, *A Catalogue of Bonpo Publications*, pp. 153–154.

¹⁵ According to text no. 388 (p. 743), the transmissions lasted for a month and 12 days.

¹⁶ Tibetans count the year of gestation in their age.

¹⁷ According to text no. 388 (p. 69), he first had a vision of Srid pa'i rgyal mo and later went to a cave where a beautiful maiden entrusted him with a yellow scroll containing many “treasure scripts” (*gter yig*), some of which always remained unclear to him. Several possibilities can explain the fact that he could not decipher the scripts: 1. he still needed to improve his spiritual realisations to be able to read them without doubt; or 2. these were not all connected to his revelations but also to those of others. Indeed, he sometimes had visions related to treasures which were not his, as he remarks in text no. 388 (p. 360).

¹⁸ *Yang gsang mam thar chos 'byung rdo rje sgeg pa'i phreng ba*, pp. 28 et seq.

songs were sung by Padmasambhava and a couple of maidens, soon joined by a retinue of twenty-five young girls who started performing religious dances before the great Guru. After the praises sung by the retinue, Padmasambhava transmitted them the four initiations (*dbang bzhi*) and further oral instructions. At the end of this vision, Padmasambhava gave him again the name O rgyan bDe chen gling pa—here styled as an “initiation name” (*dbang ming*, p. 31)—which he was requested to keep secret for a duration of eight years.

The following year (1849), his uncle g.Yung drung phun tshogs gave him the transmissions of several rDzogs chen cycles including the following ones:

- the *Bru rgyal ba a khrid chen mo*, i.e. the *Fifteen Sessions of A khrid* (*A khrid thun mtshams bco lnga pa*) composed by Bru rGyal ba g.yung drung (1246–1290);¹⁹
- the *rDzogs chen yongs* (= *yang*) *rtse klong chen* which was discovered by bZhod ston dNgos grub in 1110 in the mKho mthing temple in Lho brag;²⁰
- the *rDzogs chen nam mkha' spyi gcod*, discovered by sPrul sku Blo ldan snying po (b. 1360);
- the *rDzogs chen ye khri mtha' sel* rediscovered by sPrul sku Lha gnyen;²¹
- the *sNyan rgyud khrid rdzogs chen mo* which is not clearly identified yet;²²
- the *Zhi ba dri med lhan skyes* rediscovered by Bon zhig Khyung nag (1103–1183);²³
- the *Lam rim thar lam gsal byed* by Kun grol grags pa (b.1700);
- the *'Dzub khrid thar lam them skas* also probably by Kun grol grags pa;
- the *dMar khrid dgongs pa yongs 'dus* by Kun grol grags pa; and
- the *dMar mo 'dzub tshugs* by Kun grol grags pa.

¹⁹ See the English translation of the first ten sessions of this text in P. Kvaerne & Thubten K. Rikhey, *The A khrid System of Meditation*, *passim*.

²⁰ On bZhod ston, see A.-M. Blondeau, “Le découvreur du Mani bka' 'bum était-il bon po?”, *passim*.

²¹ On this cycle, see Achard, *L'Essence Perlée du Secret*, p. 224 n. 31.

²² It is apparently associated with the *Zhang zhung snyan rgyud* or *Nyams rgyud* cycle.

²³ On this cycle see Achard, “Bon zhig khyung nag and the *Rig pa gcer mthong* tradition of rDzogs chen”, *passim*.

The influence of Kun grol grags pa's *rdzogs chen* works is visible in the structure and contents of bDe chen gling pa's own *rdzogs chen* cycle, the *Rig 'dzin sku gsum dgongs 'dus* (see texts nos. 31–41), so that the influence of New Bon is clear in bDe chen gling pa's *rdzogs chen* teachings. It would be difficult to be so categorical when dealing with his sūtric and tantric works.

When he was 19, bDe chen gling pa met the 4th Kun grol grags pa rin po che, bsTan 'dzin tshul khriims grags pa,²⁴ and received from him all the teachings associated with the Kun grol lineage during a transmission which lasted two months.

At the age of 20, he again took part in a visionary feast offering during which he received the name Rig 'dzin Kun grol gsang ba rtsal which he regarded as his inner name.²⁵ At the same time, he received several oral instructions on View (*lta ba*), Meditation (*sgom pa*) and Conduct (*spyod pa*), as well as ultimate teachings on the Stages and Paths (*sa lam*).²⁶

Later that year, he received several initiations and instructions from the 4th Kun grol rin po che and became his heart-son (*thugs kyi sras bu*). At the same time, he received initiations and lectures (*dbang lung*) from Rab 'byams bsTan pa dbang rgyal.

At 21, he went to dPal ri monastery where he met again bsTan pa dbang rgyal and received from him teachings mostly associated with the *yi dam* Phur pa and Zhang zhung Me ri. In particular, bsTan pa dbang rgyal gave him transmissions of Khro bo gtso mchog and Phur pa, together with their extensive commentaries.

2. *The Revelation of textual Treasures*

bDe chen gling pa's formative years went on, regularly marked with discoveries of new *gter ma* or twice-discovered treasures (*yang gter*). Thus, at the age of 21,²⁷ he was staying in his home in Thar bde mi g.yo bsam gtan gling when signs occurred indicating that the

²⁴ An important *gter ston* of his time, also recognised as an emanation of Gyer mi nyi 'od. See *rNam thar bsdu don*, p. 18.

²⁵ As we shall see below, this name was again given to him by mChog gyur gling pa.

²⁶ This is the system expounded in sūtras and tantras on the ten Stages (*sa bcu*) and the five Paths (*lam lnga*).

²⁷ In the year known as *bag mo ces pa chu mo glang*, corresponding to 1853. See the *rNam thar bsdu don*, pp. 11–12.

time had come for him to reveal a treasure (*gter ma*) hidden in the vicinity of his house. With three friends, he went in search of it, looking around in the eastern direction. There, at a relatively close distance, a pillar of light appeared above a rock while fragrant perfumes were to be smelt by the searching party. As the group proceeded towards the place indicated by the signs, all four of them felt cheerful and exalted. When they reached the exact spot, they found a rock and removed a seal covering it: inside the rock they found a small casket marked with the fingerprints of Gu ru rin po che (Padmasambhava). Inside were a golden egg containing long-life pills, as well as a *gter shog*²⁸ of orange colour which was a twice-discovered (*yang gter*) text by gTer chen Byang chub rdo rje.²⁹ This text contained the five sections (*sde lnga*) of the *Heart Drops of the Sky Dancers* (*mKha' 'gro thugs tig*) belonging to the cycle known as the *Heart Drops of [Ye shes] mTsho rgyal* (*mTsho rgyal thugs tig*).³⁰

bDe chen gling pa brought everything back to his hermitage where he prepared a mandala offering, placing the scrolls on the top of it and practising for five days. Many signs occurred during that time and several people came to his place to witness them. He and his sanctuary then became quite famous from that time onwards. bDe chen gling pa found out in the *Rig 'dzin 'dus pa'i gsang lung*³¹ discovered by Rig 'dzin Byang chub rdo rje that he was prophesied under the name *grags pa* (for Tshe dbang gsang sngags *grags pa*) and that he was supposed to discover some treasures (*gter*) in 1853 (*chu mo glang*).

During a vision that occurred later that year, he received the secret name Mi 'gyur g.yung drung bdud 'dul thogs med rtsal which appears in the title of his secret autobiography.³²

The following year, in 1854 (when he was 22), he went to Glang thang Seng ge gnam rdzong and found in the vicinity of the site a

²⁸ Lit. Treasure (*gter*) page (*shog*), which can be a small scroll or a piece of ancient-looking parchment. Often, these are generically called *shog ser*, yellow scrolls, even if some are actually blue, red, etc., with silver or gold ink, or written with blood.

²⁹ Works known as *yang gter* are treasures that were revealed prior to a given discovery and hidden again, mostly by the first *gter ston* himself. gTer chen Byang chub rdo rje (Sangs rgyas gling pa) was an important predecessor of bDe chen gling pa in the Bon gсар movement and we shall see that our *gter ston* considered himself as one of his emanations.

³⁰ It is not included in the present form of bDe chen gling pa's *gter ma* collection.

³¹ Quoted in the *rNam thar bsdu don*, p. 13.

³² See text no. 389. This vision is described in the *rNam thar bsdu don*, p. 14.

blue treasure paper (*gter shog sngon po*). Later, when he was in rDo rje gsang brag, on his way back from Seng ge gnam rdzong, he found several other treasures including the *dBang drag 'bar ba me yi phreng ba* which is a *yang gter* hidden by Mig shig rdo rje, as well as a small statue (*sku tshab*) of the 8th century translator Vairocana. Among the works he found on this occasion were the *Zab mo lde mig skor gsum*, the *Kha byang gsal ba'i sgron me*, the *Yang byang 'phrul gyi me long* and the *Yang gab snying gi rgya can*. That same year, he went to the upper cave of sTag gzigs stobs rdzogs where he discovered several works including five sūtras (*mdo lnga*) such as the *sDong po dgu 'dus*, etc.³³

Then, in 1855, he revealed several Treasures associated with the Body (statues), Speech (texts) and Mind (stūpas or *tsha tsha*) supports of the Buddha, together with several lists of texts to be revealed (*lung byang*). That same year, he discovered the *O rgyan thugs tig*, a twice-revealed treasure (*yang gter*) which was hidden by gTer chen Sangs rgyas gling pa. Still later in the course of the same year, he again received extensive teachings and transmissions from his root-master, the 4th Kun grol rin po che.

At the age of 24, he met Bla khri rGyal ba g.yung drung from whom he received numerous *gter ma* teachings, after which he went to Shel brag tshal where he started giving transmissions to a group of qualified followers. The teachings he gave at that time covered the Path from preliminaries (*sngon 'gro*) to advanced practices including the Transference of consciousness (*'pho ba*), essential guidance on the nature of Mind (*sems nyid dmar khrid*), as well as gradual instructions on inner heat (*gtum mo*), etc. Then he went to rTse drug khyung nag rdzong where he remained in strict retreat. Later on (still in 1856), he revealed the *bKa' bryad gsang ba 'dus pa*³⁴ from the peak of Mount Seng ge g.yu ral.

The next year (in 1857), when he was in sDe dge, he revealed many *gter ma* associated with Padmasambhava, Ye shes mtsho rgyal, Nam mkha'i snying po and Mu rub btsad po, etc., which he handed over to the king of sDe dge. The following year, as he was staying in sTag rtse g.Yung drung gling, he discovered extraordinary supports

³³ On this important year for bDe chen gling pa, see text no. 388 pp. 133 *passim*, and especially pp. 148 *et seq.*

³⁴ Also known as the *bKa' bryad yi dam sde dgu*, one of the most important *gter ma* among the bDe chen gling pa Revelations.

of the Body, Speech and Mind (*sku gsung thugs kyi rten*), as well as sacred substances (*dam rdzas*), etc.³⁵

When he was 26 in 1858, he discovered the *Kun bzang nam mkha' rgyal po* and the *Rig 'dzin gsang ba'i bon skor* and later that same year, he had a vision of dMu tsha gyer med who gave him a series of scrolls (*shog dril*). This vision occurred when bDe chen gling pa was staying in the Secret Cave (*gsang phug*) of the gSang ba yongs rdzogs complex in Kong po bon ri.

In 1859 (*sa lug*), bDe chen gling pa went to Brag gsum g.yu mtsho where he stayed in retreat to transcribe some of the yellow scrolls (*shog ser*) he had previously discovered. Upon leaving his retreat, he went to the southern part of the Brag gsum lake and found there a casket containing special substances (*rdzas*) and other objects. Later, he went to Zangs brag rin chen 'bar ba where he opened another treasure door (*gter sgo*) and found the yellow scrolls containing the *Bon skyong dgongs 'dus*. Later that same year, he fell seriously ill in Shel brag tshal and had the sensation he was coming near to death. At that time, he was absorbed in a vision during which he envisioned a reddish *thig le* (sphere or disc of light) entering his central channel and dissolving in his heart. As soon as the dissolution was completed, he had an experience of total spiritual transparency (*phyi nang zang thal*). This was followed by a vision of Khyung sprul Sangs rgyas gling pa who clearly appeared to him as his previous incarnation.³⁶

That same year, he met Kun bzang nges don klong yangs (b. 1814) in Chos 'khor gling and gave him the transmission of several of his new Treasures (*gter gsar*), as well as some of his profound Buddhist teachings (*zab chos skor*) which he had previously discovered. From Kun bzang rin po che, he received the initiations and reading transmissions (*dbang lung*) of the *rDzogs chen zang thal ma*, i.e., the famed *Kun bzang dgongs pa zang thal* which was revealed by Rig 'dzin rGod ldem (1337–1408).³⁷ At the same time, Kun bzang rin po che trans-

³⁵ The supports of the Body are often small statues; those of Speech are books, scrolls, protective wheels, etc.; and those of the Mind are small stūpas, *tsha tshas*, etc.

³⁶ He clearly says he considers himself as an emanation of Sangs rgyas gling in text no. 388 (p. 23). More specifically, bDe chen gling pa had four lineages—outer, inner, secret and innermost secret—of previous embodiments and Sangs rgyas gling pa stands as the 6th in the secret incarnation line. See text no. 389, pp. 49–52.

³⁷ He was one of bDe chen gling pa's previous incarnations; see text no. 389 pp. 44–45.

mitted him several other important texts from the rGod ldem revelations, including the *Le'u bdun ma*, the *bSam pa lhun grub* and the biographies of the masters of the Northern Transmission (*byang rgyud*).

At the age of 32 (in 1864), he met gTer chen mChog gyur gling pa (1829–1870), one of the founding members of the *Ris med* movement, who gave him the secret name Rig 'dzin Kun grol gsang ba rtsal. From that time onwards, he met several masters of this movement, such as sKyabs mgon mKhyen brtse (Jam dbyangs mKhyen brtse'i dbang po, 1820–1892), Kong sprul Blo gros mtha' yas (1813–1899),³⁸ as well as lCang sprul rin po che (Jigs med Bon dbyings che mchog rang grol snying po, 19th century). A few years later, when he was 42 (1874), bDe chen gling pa revealed an important *gter-casket* (*gter sbram*) containing Garuda-pills which he gave to Kong sprul rin po che to cure his smallpox (*'brum nad*).³⁹ He later transmitted the casket to mKhyen brtse'i dbang po.

3. *The bDe chen gling pa lineages*

Throughout his life, bDe chen gling pa kept on receiving teachings in vision and from some of his most prestigious contemporaries. He acknowledges following the teachings of thirteen *bla mas* who transmitted him numerous cycles of liberating instructions. According to his *Innermost Secret Biography*,⁴⁰ his five main masters were:

³⁸ As we have seen, Kong sprul was educated in the Bon po tradition in his early life. He met bDe chen gling pa in 1872 (*chu sprul*) in rDzong sar dgon where mKhyen brtse'i dbang po was residing. On that occasion, he requested from bDe chen gling pa the transmission of a long life initiation (*tshe dbang*). See Kong sprul Blo gros mtha' yas, *Phyi'i mam thar*, pp. 257–258. In this outer autobiography, Kong sprul mentions bDe chen gling pa several times (mostly in connection with rDzong sar monastery and mKhyen brtse'i dbang po) under the names Bon gter Tshe dbang grags pa, gTer ston Tshe dbang grags pa and gTer sras Tshe dbang grags. See for example *Phyi'i mam thar*, pp. 266, 270, 292, 302, 331, etc.

³⁹ This cure is attributed to mChog gyur gling pa in Orgyen Tobgyel, *The Life and Teaching of Chokgyur Lingpa*, p. 11. It can't obviously be excluded that the role played by the two *gter ston* had a combined effect. Fourteen years earlier (in 1860), bDe chen gling pa did a short but intensive retreat during which he performed the practice of the Black Wrathful Garuda (dBal khyung nag po) and reached associated accomplishments (usually medical ones). In particular, in his dreams during this retreat, he was able to transform into a Garuda (Khyung), flying over the Mt. Meru and visiting the pure realm of the Thirty-three Gods and that of Bar lha 'od gsal (see text no. 388, p. 402). These were signs indicating that bDe chen gling pa had reached accomplishments (*dnegos grub*) liable to help him cure others through his practice of Garuda.

⁴⁰ See text no. 389.

1. his uncle Grub dbang g.Yung drung phun tshogs;⁴¹
2. Nyi ma bstan 'dzin dbang gi rgyal po (b.1813), the 22nd Abbot of sMan ri monastery in gTsang;
3. Yang sprul bsTan 'dzin tshul khrims grags pa, the 4th Kun grol rin po che;
4. Rab 'byams bsTan pa dbang rgyal of dPal ri monastery and
5. dBal 'bar stag slag can (1832-?), a.k.a, bDud 'dul thogs med rtsal.

His other masters were:

6. mChog gyur gling pa (1829–1870);
7. The 14th Karma pa, Theg mchog rdo rje (1798–1868);⁴²
8. Kong sprul Yon tan rgya mtsho (1813–1899);
9. Bla khri Wer ya drung mu (rGyal ba g.yung drung);
10. 'Gru (= 'Bru) btsun drung mu wer zhi (g.Yung drung rgyal mtshan, ?–1870);
11. Se kho Ratna khang spyod;
12. sTag zhig dMu wer shel shin (rNam rgyal bstan 'dzin); and
13. Me btsun Surya wer zhi (Nyi ma rgyal mtshan).⁴³

bDe chen gling pa's main seat remained a hermitage he built above the lake next to sTag rtse rin chen 'bar ba, a place associated with the original seat of gTer gnyis Tshe dbang rgyal po.⁴⁴ After having extensively worked for the welfare of all beings, he departed in 1893, at the age of 60. At that time, his body dissolved into the Space of Reality (*bon nyid dbyings su bsdus*), which means he did not leave physical remains behind, although no reference to rainbow body (*ja' lus*) is made here.⁴⁵

⁴¹ In text no. 388 (p. 5), he is also styled as Rang grol Nam mkha'i rnal 'byor.

⁴² See his biography in N. Douglas & M. White, *Karmapa, the Black Hat Lama of Tibet*, pp. 99–100.

⁴³ The complete list of his masters is given in text no. 388, pp. 745–746.

⁴⁴ He is more usually known as bsTan gnyis gling pa (and not gTer gnyis); see below, n. 55.

⁴⁵ bDe chen gling pa was not known as a *ja' lus pa* (a person who reached rainbow body) but his main disciple, Shar rdza bKra shis rgyal mtshan, is well known for achieving this level of realisation at the end of his life. The dissolution of bDe chen gling pa's body is certainly to be associated with the level of *khregs chod* (Cutting through Rigidity) realisation in which the atoms of the body simply dissolve into space while speech dissolves in echoes and the mind dissolves into the Space of Reality (*bon dbyings*). The description of his demise appears differently in text no. 388 where we learn that his body was cremated, his son rGyal sras Tshe dbang 'gyur med leading the funerary ceremonies (pp. 752–755).

He had numerous disciples⁴⁶ but three of them stand out and initiated lineages of transmissions linked to his *gter ma*: bsTan 'dzin rin chen who was the editor of his works; Shar rdza bKra shis rgyal mtshan who reached rainbow body (*'ja' lus*) in 1934; and his own son rGyal sras Tshe dbang 'gyur med.⁴⁷

Tshe dbang 'gyur med played a key role in the spread of his father's Revelations (especially regarding the *rdzogs chen* teachings bDe chen gling pa had himself received from his various masters). Since his early childhood, he was endowed with a very clear mind and was always full of compassion. He learned reading and writing quite easily and received from an early age on many transmissions from his father. He was deeply attracted to *rdzogs chen* teachings and practised them with great zeal throughout his life. He was definitely an important figure in the further development of Bon in Eastern Tibet and was renowned as an important lineage holder of the *A khrid* system of meditation. In this regard, he was the master of Shar rdza bKra shis rgyal mtshan (1859–1934) who received from him the Bru lineage of *A khrid*.

4. *bDe chen gling pa's various names*

Among the hundreds of great Treasure Revealers, bDe chen gling pa has brought to light a large number of works filling thirteen volumes. His texts are linked to the original Words (*bka'*) of the masters of the past, that is to uninterrupted lineages of teachings, but also to the profound Treasure tradition (*zab pa'i gter*) and to the even more profound Oral Transmission (*yang zab kyi snyan rgyud*). He is also associated with the “short lineage” (*nye rgyud*) of pure visions (*dag snang*) and was thus considered as an authentic recipient of those four kinds of transmissions. Most of the works presented in the collection are *gter ma* or orally transmitted texts. In the colophons, bDe chen gling pa uses several names to sign his works. According to the *g.Yung drung bdud 'dul thogs med rtsal gyi yang gsang mam thar klu*

⁴⁶ He mentions a few early ones in text no. 388 (p. 458), such as sMon rgyal bsTan 'dzin smon lam, Se kho sMon lam g.yung drung, etc.

⁴⁷ Born to his consort Karma dPal sgron. He also had a daughter named Phrin las lha mo (*op. cit.*, p. 495).

dbang gtsug gi nor bu yang gab tsitta'i rgya can (text no. 389, p. 3) which is dated of 1873, he had four main names:

1. His outer name (*phyi'i ming*) was Mi 'gyur Tshe dbang gsang sngags grags pa.⁴⁸
2. His inner name (*nang gi ming*) was Rig 'dzin Kun grol gsang ba rtсал.
3. His secret name (*gsang ming*) was gTer ston O rgyan bDe chen gling pa.
4. His innermost secret name (*yang gsang ming*) was g.Yung drung bdud 'dul Thogs med rtсал.

Some of his other names were mostly given by Padmasambhava during visions he had early on (from the age of 16). During his first visionary encounter with Padmasambhava, he received the name O rgyan bDe chen gling pa after being directly confronted with the natural state (*gnas lugs*) by the Lotus-Born of Oddiyāna. During another vision, Padmasambhava named him Padma g.Yung drung can, bDe chen gling pa again, and Mi 'gyur Tshe dbang grags pa. So his outer and secret names were given or confirmed by Padmasambhava.⁴⁹ As we have seen previously, he received his inner name from mChog gyur gling pa (see text no. 392, p. 28).

5. *The Structure of the Collected Revelations*

Most of bDe chen gling pa's life was spent in visions which he beheld regularly throughout his *gter ston* career. But many of these visions were not only prophecies for *gter ma* he was supposed to reveal, as a large number of them were visionary encounters during which he received teachings. He apparently did not consider these as *gter ma*⁵⁰ but rather as “pure visions” (*dag snang*) or “orally transmitted” (*snyan brgyud*) texts or teachings. These are mostly to be found within his

⁴⁸ As seen above, the shorter form of this name (Tshe dbang grags pa) was given to him by g.Yung drung phun tshogs. See text no. 388, pp. 44–45. The fuller form (Mi 'gyur Tshe dbang gsang sngags grags pa) was given to him by the 4th Kun grol rin po che (*op. cit.*, pp. 98–99) at the age of 19.

⁴⁹ In the *rNam thar chos 'byung rdo rje sgeg pa'i phreng ba* (text no. 390, p. 54), Padmasambhava gave him the name Rig 'dzin Padma rdo rje (which could not be more Buddhist). At the age of 21, bDe chen gling pa received from dPal sprul rin po che (1808–1887) the name Tshul khriims stobs rgyal.

⁵⁰ Which are to be understood here as “mind treasure” (*dgongs gter*) *stricto sensu*.

autobiographies and not necessarily in the corpus of his revelations proper. During these visionary encounters, bDe chen gling pa met masters from remote past, such as Dran pa nam mkha', but also some of his contemporaries such as mChog gyur gling pa and others. Many of these visions started with the appearance of young maidens of various skin complexion. In fact, his visions reflect his eclectic tendencies in terms of his being associated with a given religious tradition. He frequently had visions in which Padmasambhava appeared surrounded by masters of both Bon and rNying ma traditions, such as Dam pa rang grol (1038–1096), rDo rje gling pa (14th century), Dam pa rgya gar, Khro tshang 'Brug lha (956–1077), Gu ru rnon rtse (1136–?), etc. Some of these names (but not all) are those of well-known figures advocating both faiths or to whom *gter ma* of both traditions are commonly attributed.

It is not surprising that a large number—if not all—of bDe chen gling pa's *gter ma* are associated with Dran pa nam mkha' as the latter gave him a prophetic description of the whole corpus he was to reveal.⁵¹ During one of these visions, bDe chen gling pa is presented with an overview of all *gter ma* he shall discover and the whole collection appears constituted of three sets of texts:⁵²

1. those of yellow colour (*ser po*) contain cycles of sūtras (*mdo sde*) and cycles of magic formulas (*gzungs sde*);
2. the red ones (*dmar po*) contain tantric and *rdzogs chen* teachings; and
3. the blue ones (*sngon po*) contain ancillary works (*cha lag*) and activity manuals (*las mtha'*).

This classification obviously does not appear in the texts as we have them and in fact a second way of classifying the works appears later in the biography (pp. 174 *et seq.*) where the *gter ma* collection is divided into four groups:

1. The outer treatises (*phyi rgyud*) dealing with sūtras (*mdo*) in which the following works are included:

⁵¹ See the details of the visionary account in his *Yang gsang mam thar* (text no. 389), pp. 173 *et seq.* In another section of this vision (p. 176), Dran pa nam mkha' clearly states that all these teachings are to be associated with himself.

⁵² Only textual treasures are concerned here, not sacred substances, statues, etc., that are often discovered during *gter ma* revelations.

- *Kun bzang nam mkha'i rgyal po rgyud kyi mdo* (text no. 416),
- *Thugs rje chen po 'khor ba kun bsgral* (text no. 409),
- *Nam mkha' spyi gcod lta ba'i 'phyang gcod* (probably associated with text no. 416 and works included in vol. 10).

Several ancillary texts (unlisted in the biography, p. 174) are to be included in this category. Other important works include the *Dus kyi 'khor lo 'byung ba man ngag mdo* (compare with text no. 294), etc.

2. The inner treatises (*nang rgyud*) dealing with Tantras proper (*sngags*) such as:
 - *bDer gshegs bka' brgyad gsang 'dus sngags kyi rgyud* (see texts included in vol. 2),
 - *gSang 'dus don rgyud* (not included in the present version of the collection),
 - *dBal phur thugs kyi gzer bu lung gi sngags* (see texts included in vol. 3)
 - *bDer gshegs dgongs rgyud thugs sgrub* (see texts included in vol. 7).
3. The secret treatises (*gsang rgyud*) with texts such as:
 - *mKha' 'gro shes rab gsang ba ba ga rgyud* (?),
 - *Ma mo yang snying 'dus pa* (see texts included in vol. 8),
 - *Dug mtsho khol ma* (see texts included in vol. 1),
 - *gSer 'od nor bu* (text no. 385).⁵³
4. The Quintessence of Bon (*bon gyi yang snying*), i.e., the Supreme Way (*bla med theg pa*) covering the instructions belonging to the Great Perfection (*rDzogs chen*) and divided into three groups.⁵⁴

Among bDe chen gling pa's heirs in the lineage of transmission, the most important one was bsTan 'dzin rin chen, who was recognised as a *sprul sku* of Tshe dbang rgyal po⁵⁵ himself and who was respon-

⁵³ The works in this category are divided into three groups: 1. *dByings chen zab mo bstan pa rgyud kyi sde* represented by the *mKha' 'gro shes rab gsang ba ba ga rgyud*; 2. *mKha' gsang gab pa sgron me lung gi sde* represented by the cycles centred on the Awareness Holders (*rig 'dzin*), etc.; and 3. *Srid pa klong gi man ngag rgyud kyi skor* with works such as the *Ma mo yang snying 'dus pa*, the *Dug mtsho khol ma'i rgyud*, etc.

⁵⁴ Outer (*phyi*), inner (*nang*) and neither of them (*gnyis ka ma yin*). See the texts included in vol. 4.

⁵⁵ g.Yung drung Padma Tshe dbang rgyal po (1480–1535) who discovered the famed *Refined Gold of the Great Perfection* (*rDzogs chen gser zhun*) and many other important texts in both the Bon and rNying ma traditions. One of his most famous *gter ma* revelations for the Buddhists is his *Yang tig ye shes mthong grol*.

sible for the printing of his master's works. However, as he was engaged in collecting the texts, bsTan 'dzin rin chen fell ill and could not complete his work. He requested his own followers to bring it to completion by adding the *History of Treasures* (*gTer byon*, that is, the story of bDe chen gling pa's revelation of his own Treasures) to the already collected volumes. He had them make this promise as his own last will and then passed away. A first edition was then issued with the help of bSod nams tshe dbang and Bla ma rab 'byams. The version of the *Collected Revelations of bDe chen gling pa* used for the present catalogue is thus apparently the second printing. It was compiled in 1990 and 1000 sets were printed in Chab mdo. The texts of this second edition are typographically printed in *dbu can* script on thick brown paper.⁵⁶

The source of the Collected Revelations of bDe chen gling pa

Regarding the proto-historical data provided by the texts, I have chosen to simply convey the informations as given, in order to avoid the awkward use of the conditional tense throughout the work. One should thus not be surprised by the attribution of the redaction of practically the whole corpus of texts to such non-historical figures as Dran pa nam mkha'. These attributions just reflect the contents of the texts and are not necessarily the opinion shared by most western Tibetologists. I have chosen to leave aside the discussion of such attributions and to simply concentrate on the data without discussing them *a priori*.

One of the main interest of these texts is their so-called *bon gsar* (New Bon) affiliation, although bDe chen gling pa often emphatically uses the expression *gyung drung bon* in prayers or for qualifying his own revelations. However, if most of the New Bon cycles are directly or indirectly linked to Padmasambhava (and to some extent to Vairocana), this is not the case in bDe chen gling pa's *gter ma*.⁵⁷ Rather, his revelations are linked to Dran pa nam mkha', a key

⁵⁶ To provide a quick overview of the contents of bDe chen gling pa's works, the list of cycles is given below in the section entitled "General Contents of the Collection".

⁵⁷ As will be seen in the catalogue itself, the important role played by Padmasambhava in his visions is not directly linked to his *gter ma* revelations.

figure in Bon history. In the transmission lines of these Treasures, Padmasambhava appears as a son of Dran pa nam mkha' (a younger twin brother of Tshe dbang rig 'dzin), in accordance with the tradition established in the *sNyan rgyud rin chen sgron gsal* (*Tshe dbang bod yul ma*) of g.Yung drung gling pa (14th century). However, on several occurrences did Padmasambhava give him direct transmissions: for instance, in the *bsTan gnyis bde chen gling pa'i yang gsang mam thar* (text no. 390), the author records all the visions and teachings he received from Padmasambhava. He also states that he studied the Treasures revealed by Rig 'dzin rGod kyī ldem 'phru can (1337–1408), as well as works revealed by New Bon masters (especially Sangs rgyas gling pa Byang chub rdo rje, b. 1705) and the *Shel brag ma* biography discovered by O rgyan gling pa (b. 1323).

One point should be mentioned though: the original g.Yung drung Bon tradition recognises three different personages known as Dran pa nam mkha'.⁵⁸ The most ancient one was known as sTag gzig Dran pa nam mkha' and was supposed to have been spontaneously born on a lotus in the country of sTag gzig, in very archaic times. He is associated with the *A dkar dgongs 'dus* cycle of revelations which is for the most part lost.⁵⁹

The second Dran pa nam mkha' was the *siddha* who lived during the reigns of ancient Tibetan Kings, especially during the reign of Gri gum btsan po. According to tradition, he was in charge of hiding most of the texts hidden during this period and to be later rediscovered at the end of the 10th century. He was considered by post 14th century Bon po masters as the father of twin brothers: Tshe dbang rig 'dzin and Padma mthong grol (Padmasambhava).

The third Dran pa nam mkha' was an important Bon po scholar and a great Sage who was forced to give up Bon and to adopt the Buddhist faith in order to preserve his life and tradition. He is sup-

⁵⁸ Personal communication by Lopon Tenzin Namdak Rinpoche (Paris, December, 15th, 2001).

⁵⁹ According to Kun grol grags pa's *Catalogue of the Kanjur* (*g.Yung drung bon gyi bka' gyur dkar chag*), pp. 231–232, the cycle is entitled *rDzogs pa chen po dran pa'i a dkar dgongs 'dus* and contains the eight following works: 1. *A dkar 'od kyī sgom sgrub nyams len*; 2. *bCud len dge sbyor mthun rkyen lam brgyags*; 3. *Thugs dgongs bskul ba'i gsol 'debs byin rlabs char bebs*; 4. *Bla chen dran pa'i sku yi yon tan mtshan gyi bstod pa*; 5. *Tshig nyung don dril ngo sprod zab mo'i gdams pa*; 6. *gTer du sbas shing gter slob 'byung tshul gyi lung bstan*; 7. *Rigs ngan bdud kyī gnod pa bsrung ba'i rdzas sngags ting nge 'dzin*; and 8. *'Gro mgon dus bab gter ston bla ma'i ston tshul*.

posed to have worked with important Bon po masters of his time such as Co za bon mo and others. He also took part in hiding many texts during the persecution of Bon launched by Khri srong lde btsan in the 8th century.

From bDe chen gling pa's work, one has the impression that the second and third Dran pa nam mkha' have been blended together in a single personage, working in close connection with his consort 'Od ldan 'bar ma and the 8th century translator Vairocana.

*A provisional chronology of the Revelations and compositions
of bDe chen gling pa's works*

This short table shows the main lines of bDe chen gling pa's Revelations and compositions throughout his life. Some of the dates in the colophons of the texts themselves show discrepancies but these should be resolved in the future by the analysis of his autobiographies. In consequence the historical evidence from the texts themselves has been incorporated in this provisional chronology but should be carefully checked in further research on bDe chen gling pa's life.

- 1853 Discovery of the *mKha' 'gro thugs tig* which is a *yang gter* already discovered by gTer chen Sangs rgyas gling pa.
- 1854 Discovery in 'Bri ldan glang thang of his *dkar chag* (contained in vol. 9) or list of treasures to be revealed.
— Discovery of the *rTa mchog dbang drag 'bar ba me phreng* cycle (contained in vol. 5) in rDo rje gsang brag, located east of Seng ge gnam rdzong (in mDo smad). This cycle is apparently a *yang gter* which was first discovered by gTer chen Mi shigs rdo rje.
- 1855 Discovery of the *dBal phur nag po'i rgyud* (included in vol. 3) which was transmitted during a vision of mKha' 'gro 'Od ldan 'bar ma. Associated texts such as no. 65 were written as late as 1882. Some of the root-texts were disclosed in 1861. This oral transmission (*snyan rgyud*) of the *dBal phur nag po* corpus constitutes the shorter version of the instructions, the larger and medium version having been hidden as *gter ma*.
— Disclosure of some of the *rTa mchog dbang drag* cycle to worthy disciples.

- 1856 Discovery of the *'Jigs byed gshin rje'i gsang rgyud* cycle at Seng ge g.yu ral, famous treasure site (*gter gnas*) located in Gyim shod. Some of the works associated with this cycle were completed in the years following the discovery itself, especially in 1858. Others, such as text no. 13 were written as late as 1879. The collection itself was sealed for 13 years and disclosed to worthy disciples in 1869. The cycle is included in volume 1 of the *Collected Revelations*.
- Revelation of the *bKa' brgyad yi dam sde dgu* cycle (included in vol. 2). It was kept secret for 13 years and only transmitted in 1869.
 - Transcription of parts of the *rTa mchog dbang drag* cycle (revealed in 1854) and resumed in the following year as well as in 1858 and 1863.
- 1857 Transcription of several works belonging to the *dBal phur nag po* cycle.
- Further revelations (through *snyan rgyud*) of other parts of the *dBal phur nag po* corpus.
 - Transcription of some of the texts of the *rTa mchog dbang drag 'bar ba me phreng gi skor*.
 - Discovery of the *Byams ma yang gsang rgyun mchod* cycle contained in vol. 12).
- 1858 Discovery of the *Rig 'dzin sku gsum dgongs 'dus* cycle in Kong po bon ri. This *gter ma* was actually transcribed the following year, with the composition of additional texts (such as no. 33 which gives the table of contents of the cycle). This cycle is included in volumes 2 and 4 of the *Collected Revelations*.
- Composition, transmission and further revelations of several works belonging to the *dBal phur nag po* cycle whose root texts were discovered in 1855.
 - Discovery of the *Kun bzang nam mkha'i rgyal po rgyud gzhung* contained in vol. 10.
- 1859 Transcription of some of the texts belonging to the *Rig 'dzin sku gsum dgongs 'dus*.
- Discovery of the *Ma mo yang snying 'dus pa* cycle (contained in vol. 8) in Gyim shod zangs brag rin chen 'bar ba.
- 1860 Receiving of the Oral Transmission of the *gSang chen rol pa zang thal* cycle (contained in vol. 7), later transcribed in 1864.

- 1861 Transcription of some of the texts belonging to the *Kun bzang nam mkha'i rgyal po* cycle.
- 1862 Composition of additional works belonging to the *rTa mchog dbang drag* cycle.
Further transcriptions of some of the texts belonging to the *Kun bzang nam mkha'i rgyal po* cycle.
- 1863 Composition of tantric works related to the *Rig 'dzin sku gsum dgongs 'dus* cycle.
- 1864 Transcription of the *gSang chen rol pa zang thal* cycle.
- 1868 Discovery of the *Sa snying 'khrug bcos* cycle (contained in vol. 6).
- 1869 Transcription of some texts belonging to the *Sa snying 'khrug bcos* cycle.
- 1871 Discovery of the *rTsa gsum me mchod ye shes byang bu* which was later transcribed in 1885.
— Composition of the *rTsa gsum las sbyor* associated with the previous discovered text.
- 1877 Discovery of the *Zab lam ngo mtshar rdzu 'phrul gyi gdams pa* in the cave named gSang brag Seng ge rgyab bsnol.
- 1885 Transcription of the *Zab lam ngo mtshar rdzu 'phrul gyi gdams pa* revealed in 1877.
- 1888 Composition of the *bDud rtsi yon tan yongs rdzogs kyi sgrub khog chen po'i chog khrid* (contained in vol. 13).
- 1890 Transcription of some of the *bDe gshegs 'dus pa (Bla ma dgongs pa 'dus pa)* cycle which is the same as the *Rig 'dzin sKu gsum dgongs 'dus*.

The compilation of the Catalogue

The titles of the texts are listed according to their order in the original collection. A separate index lists them according to their full titles and to their individual titles when they belong to a cycle.

A number has been given to each individual text and three to four subentries are to be found after the title according to the following scheme:

XX. [number of the text]

[Title]

- a. page references
- b. margin title
- c. colophon
- d. notes and remarks

The “d” section is sometimes simply dropped when no interesting information was gathered regarding a particular title. Consequently, section “d” may sometimes be left blanks, but generally should contain remarks based on material from the body of the text (like the *brgyud rim* sections) or from the colophon. In compiling these short notes, I was mainly interested in the history and lineage transmissions of the texts, rather than in the nature of the many rituals contained in this collection. Even though fascinating subjects in themselves, their description and analysis have been regarded as beyond the original intent of the present work. Moreover, in several instances, the informations contained in colophons have been skipped here and there, especially when they provide no historical data or in order to avoid repetitions. For details, readers may refer to the transliterated colophons.

THE COLLECTED REVELATIONS OF GTER
CHEN BDE CHEN GLING PA:
CATALOGUE OF THE COLLECTION

General Contents of the Collection

Volume Ka [1]

'Jigs byed gshin rje'i gsang rgyud dug mtsho khol ma'i las rim khro chu dug gdong gi bsgrub skor—texts nos. 1–30.

Volume Kha [2]

bDe gshegs spyi spungs gsang ba thugs kyi brnag pa bka' brgyad yi dam sde dgu'i bsgrub skor—texts nos. 31–55.

Volume Ga [3]

dBal chen 'brug gas chem pa'i bsnyen bsgrubs las sbyor gyi sgrub skor me ri 'khyil pa rin chen gter mdzod—texts nos. 56–141.

Volume Nga [4]

Rig 'dzin gsang ba'i sgrub chen cha tshang le'u'i grangs bcas—texts nos. 142–205.

Volume Ca [5]

rTa mchog dbang drag 'bar ba me phreng rtsa sgrub skor—texts nos. 206–262.

Volume Cha [6]

Dus kyi 'khor lo'i rgyud gzhung dang sa snying 'khrug bcas skor—texts nos. 263–294.

Volume Ja [7]

gSang chen rol pa zang thal sgrub gzhung cha lag skor—texts nos. 295–330.

Volume Nya [8]

Ma mo yang snying 'dus pa'i sgrub skor dang mam sras skor dang srung ma'i skor—texts nos. 331–387.

Volume Ta [9]

Thun mong gi mam thar chen mo ngo mihar pad ma'i dga' tshal dang bsdus don dgyes pa'i dga' ston bcas—texts nos. 388–395.

Volume Tha [10]

Kun tu bzang po nam mkha'i rgyal po'i rgyud gzhung cha lag bcas—texts nos. 396–415.

Volume Da [11]

Kun bzang nam mkha' rgyal po lta ba'i rgyud—text no. 416.

Volume Na [12]

Byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel tshogs bsags cho ga gter gyi bang mdzod—texts nos. 417–447.

Volume Pa [13]

bDe gshegs spyi spungs gsang ba thugs kyi brnag pa las bka' brgyad yi dam sde dgu'i rgyud dang stong thun—texts nos. 443–487.

VOLUME KA [1]

JIGS BYED GSHIN RJE'I GSANG RGYUD DUG MTSHO
KHOL MA'I LAS RIM KHRO CHU DUG GDONG GI
BSGRUB SKOR

This first volume of the collection is dedicated to the cycle of the *'Jigs byed gshin rje gsang rgyud* with key texts including nos. 9, 14, 20, 24, and 28, listed below. The original cycle goes back to Dran pa nam mkha' who codified it in Tibetan language before entrusting it to mKha' 'gro 'Od ldan 'bar ma. Dran pa nam mkha' received most of the works from dMu gshen sNang ba mdog can in Zhang zhung. Ultimately the source of the lineage remains Kun tu bzang po but the teachings were first enunciated by 'Chi med gtsug phud who taught them to gSang ba 'dus pa. The latter revealed it to dBal chen sTag la me 'bar who himself taught sNang ba mdog can.

1.

[Ka] *'Jigs byed gshin rje'i gsang rgyud dug mtsho khol ma'i las rim khro chu dug gdong sngon 'gro*

a. 1–31.

b. *sngon 'gro*.

c. *ma 'ongs 'chi med gshen gyi rjes 'brang gi: gshen rab lung don nges par brtson byed de: lag len zab mo'i cha rkyen gyer spungs ngas: hrom po guhya bdud 'dul thogs med kyi: dgongs don ci bzhi phyi rab[s] don du bkod: lta grub phyogs med rlung la ma bskur rgya: u ya rgya: a ye rgya: a gtha rgya: utra rgya: eka rgya: rgya rgya rgya: gter rgya: zab rgya: gsang rgya: gtad rgya: sbas rgya: gter rgya: rgya rgya rgya.*

d. Ordinary preliminaries according to the cycle of the *'Jigs byed gshin rje'i gsang rgyud*. On this cycle which belongs to the Father Tantra class (*pha rgyud*), see below under entry no. 29. The present form, codification and organization of this whole set of teachings are attributed to Dran pa nam mkha'. However, it was Hrom po Gu hya bdud 'dul thogs med who taught it to Dran pa nam

mkha' (see below § [d] to text no. 14 where a more complete lineage is given).¹

2.

[Kha] *Dug mtsho khol ma'i rgyud las gsang mdos chen po'i tantra le'u dang po*

a. 1–8.

b. *tan tra le'u dang po.*

c. *phyi rabs don du dran pa ngas: bka' ba spyad nas ri rgyal khab: dmu gshen snang mdog zhabs su bcar: bka' gdam 'di ltar thams cad 'thob: zab mo'i rgya 'di 'khrol gyur nas: gyung drung bstan pa'i rtsas gyur cig: rig 'dzin kun grol rtsal gyis spyan drangs nas spel ba'o.*

d. A *mdos* ritual text extracted from the *Dug mtsho khol ma'i rgyud* and compiled by Dran pa nam mkha' after he received it from dMu gshen sNang ba mdog can.

3.

gShin rje'i rgyud sbyong rgyun khyer

a. 8–10.

b. *tan tra le'u dang po.*

c. *ces bsags bde'i rgyud sbyong 'di ni btsun pa 'chi med 'jam dpal rnam rgyal gyi bkra shis pa'i lha rdzas kyi mtshams sbyar te bskul ngor/kho bo rig 'dzin kun grol gsang ba rtsal gyis smras pa dge'o/.*

d. A daily practice text centered on gShin rje, written at the behest of 'Chi med 'Jam dpal rnam rgyal and including a prayer to the patriarchs of the lineage. The instructions described in the text aim at the purification of the continuum (*rgyud*) of the practitioner with a repetition of the practice enabling easy accumulations (of virtues and merits).

¹ His name is given in a rather corrupted form in the colophon of text no. 23 as Hrom po Ku khya.

4.

[Ga] [No title, *brGyud bskang*]

a. 1–4.

b. *brgyud bskangs*.

c. *de ltar 'jigs byed gshin rje'i cha rkyen 'di skor lung zin mched grog[s] kyi mthu bo sgrub rgyud zhig dgu'i ya gyal kam rigs kyi bla ma a yu mangga dang/skyes bu du mas bskul ba yid la bcags te nye bar rig mchog sa mos bskul la rten te rig 'dzin kun grol rtsal gyis bris pa dge/.*

d. A short fulfillment text (*bskangs ba*) composed at the request of many disciples including Bla ma Tshe ring bkra shis (known here as A yu mangga).

5.

[Nga] '*Jigs byed gshin rje khros pa'i skabs kyi yig chung zhes bya ba*

a. 1–8.

b. '*bod sngags yig chung*.

c. Ø.

d. A short practice centered around the mantra of 'Jigs byed and its recitation.

6.

[Ca] *Yi dam yaksha me dbal bcud dril rgyun gyi mal 'byor ye shes dwangs ma*

a. 1–15.

b. *bcud dril*.

c. *ces rgyun gyi mal 'byor 'di yang: 'chi med gsang 'dus gshen gyi thugs bcud: dbal bon stag la me 'bar kyi zab don: 'jigs byed gshin rje dril ba'i snying po: bla chen dran pa nam mkha'i dngos grub: sa ma ya: rgya rgya rgya: ces pa'i tshul 'di ni bla chen dran pa dgyes pa'i 'bang: rig 'dzin kun grol gsang ba rtsal gyis rtse drug lhun po sgang gi sengge g.yu ral rtse nas sphyan drangs te slar gnas dus phun sum tshogs pa'i skabs su gtan la dbab te yi ge dang po'i byed [pa] po tshe dbang g.yung drung bstan pa'i rgyal mtshan gyis bgyis pa'i dge legs su gyur cig.*

d. A short text essentializing the daily practice of 'Jigs byed gshin rje, revealed by bDe chen gling pa on the mountain range of rTse drug lhun po sgang, in the treasure site (*ger gnas*) known as Seng

ge g.yu ral, the Turquoise-Hair Lion.² Its lineage of transmission was initiated by 'Chi med gtsug phud who revealed the instructions of this text to gSang ba 'dus pa. In his turn, the latter taught them to dBal bon sTag la me 'bar before it eventually reached Bla chen Dran pa nam mkha'.

7.

[No title, *gShin rje gshed nag gi zin bris*]

a. 15–18.

b. *zin ris*.

c. *de ltar grong chog skabs tsam zin ris 'di/drin chen bla ma'i bka' yi srol bzang po/ji bzhin 'khrul med she tsu ha ras bris/bon bstan dar rgyas bla med rgyur gyur cig/dge'o/bkra shis yongs la khyab pa'i/*.

d. Short notes on the practice of gShin rje gshed nag partly based on the preceding works and including a *bzlog pa* practice. These notes were written down by She tsu Ha ra (*zhang skad* for Tibetan bSod nams ye shes), according to the teachings of bDe chen gling pa.

8.

[Cha] 'Jigs byed gshin rje'i gnad bskang chen po

a. 1–18.

b. *gnad bskang*.

c. *gsang ba 'dus pa'i srol sbyong: stag la me 'bar gyi nan tan: stag gzigs gshen po bdun gyi thugs dam: dran pa bdag gis phyi rab gshen po'i don du sbas so: sa ma yâ rgya rgya rgya: rig 'dzin kun grol gsang ba rtsal lam g.yung drung bdud 'dul thog[s] med rtsal gyis shel brag rdzong nas spyen drangs te rim par phab pa'o/*.

d. A text describing the key points of the *bsKang* or fulfillment practice according to the 'Jigs byed gshin rje cycle. Here the practice is divided into six kind of fulfillments: outer (*phyi bskang*), inner (*nang bskang*), secret (*gsang bskang*), rejoicing (*dgyes bskang*), support (*rten bskang*) and key points (*gnad bskang*). It is however only the last category which is presented in this text. The lineage of transmis-

² A peak situated in the mountain range of rTse drug lhun po sgang, in Gyim shod.

sion is as follows: gSang ba 'dus ba, sTag la me 'bar, the seven gShen po of sTag gzigs (*stag gzigs gshen po bdun*)³ and Dran pa nam mkha' who hid the text for the benefit of future generations of bon po practitioners.

9.

[Ja] *gShin rje'i man ngag thig le'i gting 'byin gyi le'u dang po*

a. 1–13.

b. *man ngag thig le.*

c. *mi 'gyur tshe dbang gsang sngags grags pas spel ba dge legs 'phel/.*

d. A text transmitted to dBal gshen sTag la me 'bar from Yum (Zang za ring btsun), Sras ('Chi med gtsug phud) and gShen (gSang ba 'dus pa). The present text is apparently an abstract from a larger work entitled *gShin rje'i man ngag 'bar ba'i rgyud*. The text was apparently requested by dMu rgyal sNang ba mdog can and later compiled by Gyer spungs Dran pa nam mkha'.

10.

[Nya] *'Chi bdag gshin rje khros pa'i gtor bskul*

a. 1–12.

b. *gShin rje gtor bskul.*

c. Ø.

d. An exhortation to gShin rje, the Lord of Death, with *gtor ma* offering and activity practice.

Appended pp. 8–12: *'Jigs byed gshin rje tshe bdag nag po'i gsol kha lho phyogs drug bcu rol pa*, a prayer text to 'Jigs byed gshin rje in the form of Tshe bdag nag po.

11.

[Ta] *gShin rje 'jigs byed mal 'byor gyi nyams len bsam brtan nyal chog gdams pa gdug pa stobs 'joms*

a. 1–7.

b. *bsam brtan nyal chog.*

³ I have been unable to find a list for this collective group of *gshen pos* in the sources available to me at the time of writing this note.

c. *rig 'dzin gyi slob dpon chen po zung gcig dgyes pa'i 'bangs: rig 'dzin kun grol gsang ba rtsal lam mi 'gyur tshe dbang gsang sngags grags pas me 'brug 'bras ldan zla ba'i dmar phyogs bzang po gnyis pa'i tshes la/gyim shod shel brag tshal gyi seng ge g.yu ral rtse lcog nas sphyan drangs te/slar bka' rgya rim par yol nas lung zin gyi skyes bu du mas bskul ba la brten te/shar smad shod du gtan la dbab par dge legs 'phel rgyas su gyur cig/sarba badzra e ya ma rakâ hûm rak/.*

d. A short text covering the instructions on the sleep practice (*nyal ba*) according to the gShin rje 'jigs byed cycle. Discovered by bDe chen gling pa in 1856 (*me 'brug*) at Seng ge g.yu ral in Gyim shod, the text was finally fixed in the village located east of the treasure site at the request of many followers.

12.

[Tha] *dPal rje btsun chen po shes rab smra ba'i sengge'i las byang lag tu len pa'i rim pa utpal dmar po'i phreng ba*

a. 1–14.

b. *smra seng.*

c. *ces dpal rje btsun chen po shes rab smra yi sengge'i las byang lag tu len pa'i rim pa utpal dmar po'i phreng ba zhes bya ba 'di ni rang gi gam du nyer bar sgrub brgyud zhig dgu'i nang tshan stag zhig pu rad rdor rdzas bskul ngor thos chung yongs kyi miha' ras/mi 'gyur tshe dbang gsang sngags grags pas dus kyi pho nya zhes pa sa pho rta yi lo la/nub phyogs kong yul dga' ba'i tshal du mgyogs par brtsams pa dge/phyi mo'i 'phrul ni shi la rdo rdzâs bris pa'i mthus lnga rigs ba gom gshen gyi rgyud 'byor kye'e/tha tshan mu tsug smaro/.*

d. A composition of bDe chen gling pa written in 1858, at the behest of his disciple sTag zhig Pu rad rdor rdzas (*zhang skad* for Tibetan Nor bu rdo rje), in the Joy Grove (dGa' ba'i tshal) of Kong po.

13.

[Da] *'jigs byed gshin rje khros pa'i gsang rgyud dug mtsho khol ma las byung ba'i las rim phung byed nag po lag tu len pa'i phyag bzhes rdo rje phreng ba*

a. 1–51.

b. *phyag bzhes.*

c. *ces 'jigs byed gshin rje'i gsang rgyud dug mtsho khol ma las bsnyen sgrub las sbyor lag tu len thabs 'di nyid snga na rgyal sras padma phrin las mchog*

nas rab dkar cod pan bcas 'di ltar 'bri dgos zhes pa bskul ma gngang yang gtang snyoms su nar 'gyang gyur skabs/rgyal sras bstan 'dzin tshul khrims dpal bzang po nas a she rgya dar dri med dang 'bri gzhi shog bu bcas yang nan bka' lji bzhin/de mams kyi slob 'bang su gtogs pa'i spa regs dge sbyong g.yung drung bstan pa 'brug grags pa des sa yos 'bras ldan zla ba'i dkar phyogs dga' ba dang po'i tshes bzang por sug bris bgyis pas rgyal ba mnyam med gshen rab mi bo'i bstan pa rin po che phyogs dus kun tu dar zhing rgyas pa'i rgyu ru gyur cig/sarba dza yantu/mangga lam/.

d. The text is a composition partly based on the *Man ngag thig le dbyings chen*⁴ which is quoted on p. 3.4. The *Man ngag zur rgyan* (which I identify as text no. 19 below) is also a source used by bDe chen gling pa for this work. The text describes several wrathful activities, including *bzlog pa* practice, *bsad pa* rites, etc. It was actually composed at the request of rGyal sras Padma phrin las mchog and rGyal sras bsTan 'dzin tshul khrims dpal bzang po⁵ in 1879 (*sa yos*).

Appended pp. 47–51: '*Jigs byed gshin rje'i rgyud sbyong ba'i sngon 'gro'i yang lag snang ba'i dpal gter bstan pa*. This addendum has the following colophon: *de ltar gsol 'debs snang ba'i dpel ster 'di ni rigs mchog mo'i bskul ngor rig 'dzin kun grol rtsal gyis 'phral du bris pas g.yung drung bstan pa'i rgyan du gyur cig/*.

14.

[Pa] '*Jigs byed gshin rje thugs kyi brnag pa 'chi bdag gshin rje khros pa'i las rim phung byed nag po*

a. 1–21.

b. *gshin rje las rim*.

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis me 'brug zla 8 tshes 24 bzang por gyim shod shel brag tshal gyi shar phyogs seng ge g.yu ral rtse nas gter du spyang drangs: slar lo bcu gsum dang zla ba bzhi zhag bzhi yi bka' rgya yol nas sa 'brug zla 12 tshes 30 bzang por shog ser las zhal bshus nas: yi ge pa ni 'phrin las lhun grub can gyis byas pa'i dge des zab mo bstan pa 'di 'gro don nyi 'od sa steng du gsal te bkra shis bstan pa 'bar gyur cig/sa 'brul zla 8 tshes la zhal bshus dge zhing bkra shis/*.

⁴ Identified with text no. 9 and not to be confused with the *gSar mkhar rin po che thig le dbyings chen* which belongs to another cycle of revelations (on this cycle see texts nos. 49 *passim*).

⁵ I am not sure whether one should identify this figure with the 4th Kun grol rin po che, Yang sprul bsTan 'dzin tshul khrims grags pa.

d. The lineage of the transmission of this text is given as follows: 'Chi med gtsug phud; gSang ba 'dus pa; sTag la me 'bar; Lha chen Yongs su dag pa, Klu grub Ye shes snying po and rGyal gshen Mi lus bsam legs; Nam mkha' sNang ba mdog can; g.Yung drung bDud 'dul gar dbang; dBal bon hrom pa'i gu nya; Bla chen Dran pa nam mkha'; Se Sha ri dbu chen, lDe Gyim tsha rma chung and Mi nyag lCe tsha mkhar bu. The text was discovered on the 24th of the 8th month of 1856 with the bulk of the gShin rje cycle in Seng ge g.yu ral, located on the eastern side of Shel brag Grove in Gyim shod. Thirteen years later,⁶ the seals preventing the discoverer from spreading these teachings were broken and the text was copied down by the scribe 'Phrin las lhun grub.⁷ The text was revised and checked again in 1869, one year after its first copy made by 'Phrin las lhun grub.

15.

[Pha] 'Jigs byed gshin rje'i rtsa ba srog gi dvangs ma

a. 1–8.

b. rtsa srog.

c. *kho bo g.yung drung bdud 'dul thogs med rtsal lam mi 'gyur gsang sngags grags pas me 'brul zla 8 tshes 24 bzang po la shel brag g.yu ral rtse nas sphyan drang te/slar lo dus kyi bka' rgya yol nas sa 'brug zla ba bcu gnyis pa'i tshes sum bu'i nyin du shog ser las zhal bshus pa'i yi ge pa ni 'phrin las lhun grub shes rab dpal bzang gyis byas pa'i dge des bka' brgyad gsang ba 'dus pa'i bon bstan stong gsum gdul bya'i khyon yang rgyas pa'i rgyur gyur cig/sarba mangga lam/.*

d. See text no. 14, section [d] for details.

⁶ The colophon does say thirteen years (*lo bcu gsum*) and is even so precise as to specify thirteen years and four months. However, bDe chen gling pa names this thirteenth year an Earth-Dragon year (*sa 'brug*, 1868) which is in fact twelve years after his discovery in 1856. This Earth-Dragon must be a mistake for the Earth-Snake (*sa sbrul*, 1869) which comes after in the colophon, as the year during which the texts were copied and checked.

⁷ Also known as Padma Phrin las lhun grub and Shes rab dpal bzang, he was one of the bDe chen gling pa's favorite scribes.

16.

'Jigs byed gshin rje tshe bdag nag po'i tshe sgrub 'chi med g.yung drung

a. 8–14.

b. *tshe bdag tshe sgrub.*c. *'jigs byed tshe bdag nag po'i srog gi sgrub pa 'chi med g.yung drung las byang bstan pa'o/a tham/dge'o/.*

d. A long-life practice text of 'Jigs byed in the form of gShin rje Tshe bdag nag po.

17.

Dug mtsho khol ma'i rgyud las mdos kyi rten 'dzugs

a. 14–17.

b. *rten 'dzug(s).*

c. Ø.

d. An explanation of the construction of the support (*rten*) for a *mdos* ritual, extracted from the *Dug mtsho khol ma'i rgyud*. See text no. 2 for the complete *mdos* text, styled as a *gSang mdos chen po* and as the first chapter of the tantra. See also text no. 18 which contains the second chapter and is also a *gSang mdos chen po*.

18.

[Ba] Dug mtsho khol ma'i rgyud las gsang mdos chen po'i tantra'i le'u gnyis pa'i las byang

a. 1–28.

b. *tan tra le'u gnyis pa.*c. *rig 'dzin g.yung drung bdud 'dul gyis dngos grub tu rnyed de rim par spel ba'o: tha tshan mu tsug smar ro:*

d. See above texts nos. 2 and 17.

19.

[Ma] Dug mtsho khol ma'i rgyud las: man ngag gting 'byin las gsum gyi zur rgyan myur mgyogs glog zhags

a. 1–37.

b. *man ngag.*

c. Ø.

d. This is very probably the text used as one of the two sources for the compilation of text no. 13 above.

20.

[Tsa] *'Jigs byed gshin rje'i man ngag tantra thig le gting 'byin bsnyen pa'i le'u gnyis pa*

a. 1–22.

b. *man ngag tan tra.*

c. *rig 'dzin kun grol gsang ba rtsal gyis drangs ste gtan la phab pa'o.*

d. A practice tantra related to the *bKa' brgyad yi dam sde dgu*, describing several activities related to the *pho rgyud* corpus. Since the 'Jigs byed gshin rje tantra is definitely styled as a Father Tantra, *pho rgyud* should here be understood as synonymous with *pha rgyud*. It is linked to the *mngon spyod* practice of gShin rje; see the text pp. 2, 3. For the Father Tantras, see text no. 29 below.

21.

[Tsha] *'Jigs byed dug gdong dmar nag gi gsang ba'i mdos chen spu gri reg gcod ces bya ba*

a. 1–13.

b. *gsang mdos.*

c. Ø.

d. Final title (p. 13): *'Jigs byed dug gdong dmar nag gi zlog pa/spu gri reg gcod zhes bya ba 'chi med gshen gyi dgongs don [rdzogs so]*. Another *mdos* text of the 'Jigs byed cycle, with the central deity appearing in the form of Dug gdong dmar nag. It belongs either to the “tradition of the minister” (*blon po'i lugs*), or to that of the “killers” (*srog gcod lugs*) which are two of the six manners to practice the gShin rje tantras. See text no. 22 for the list of the six methods.

22.

'Jigs byed gshin rje'i gsang rgyud dug mtsho khol ma'i las rim khro chu dug gdong gi dregs pa'i dmag gi gsang bskul srog dmar gting len

a. 13–38.

b. *gsang bskul.*

c. Ø.

d. The practice of gShin rje according to this secret tantra (*gsang rgyud*) can be envisaged in six ways: the way of the king (*rje*) with a black 'Jigs byed; the way of the minister (*blon*) with the practice of gShin rje having a red and black face; the way of the merchant (*ded dpon*) with a practice of Yamarâja; the way of the butcher (*shan pa*) with the practice of the servants or executioners (*las mkhan*) that belong to the mandala of gShin rje; the way of the messenger (*pho nya*) with the practice of the arrogant ones (*dregs pa*) and the way of the killers (*srog gcod*) with the practice of sDe dpon dmar nag. All of them are described in the present text which is thus a very good example of the whole set of main practices included in the gShin rje tantra.

23.

[Wa] 'Jigs byed drag po'i tantra chung ba'i gtor bzlog

a. 1–50.

b. *gtor bzlog*.

c. 'chi med mnam gsum thugs bcud: gsang ba 'dus pa'i thugs khu: stag la me 'bar gyi mdzad bsrol: rigs gsum bla ma'i thugs dam: hrom po ku khya'i dngos grub: nam mkha' mdog can gyi thugs tig: dran pa nam mkha'i pha bstsas: phyi rabs gshen po'i zab don: log pa sde lnga la kha tham rgya rgya: sa ma yâ: gter rgya: rnal 'byor drug gi rgyas mnan no: sa ma yâ: rgya rgya rgya: rig 'dzin kun grol gsang ba rtsal gyis spyang drangs nas gtan la dbab pa'o.

d. A short reverting practice with *gtor ma* offering (*gtor bzlog*) extracted from the previous tantra. See next text for a longer version.

24.

[Zha] *Dug mtsho khol ma'i rgyud las jigs byed gshin rje'i gtor bzlog chen po srid zhi tsakra'i lce dbal*

a. 1–63.

b. *bzlog chen*.

c. *dus snyigs ma'i sngags 'chang rig 'dzin kun grol gsang ba rtsal gyis me 'brug zla 8 tshes 24 gyi nam gung du gyim shod brag tshal gyi shar phyogs seng chen 'gying ba'i g.yu ral rtse nas rgya rim pa bdun bsal nas zab mo'i gter du spyang drangs shing star lo dus kyi bka' rgya yol nas phyi pa sde*

gsum rkyen gyis bskul ba la brten te sangs rgyas bstan pa'i zhag brtan du dmigs te brda don 'phrod pa gtan la dbab pa dge legs 'phel rgyas su gyur cig/sarba dza yan rtu/.

d. Revealed in 1856 together with the gShin rje *gter ma*, this text presents the long reverting practice with *gtor ma* offering (*gtor bzlog chen po*) whose shorter version is to be found in text no. 23.

25.

'Jigs byed gshin rje gshed kyi gsang rgyud dug mtsho khol ma'i las rim dug gdong dmar nag gi brmag ba las kyi kha tshar klu bdud nag po'i zhag pa

a. 63–72.

b. *brmag pa*.

c. Ø.

d. An essentialized activity manual of gShin rje, entitled *The Lasso of the Black Nāga-Demon (Klu bdud nag po'i zhag po)*. See next entry for a full colophon which obviously covers the present text since both works are activity manuals (*las rim*).

26.

'Jigs byed gshin rje'i gsang rgyud dug mtsho khol ma'i las rim khro chu gdong gi dregs pa khol sgrub khams gsum kun phung zhes bya ba

a. 72–90.

b. *khol sgrub*.

c. *zab mo'i gdams pa khyad par can: rig rgyal lhun po'i kha khyer na: gshen rab chen po'i lung don ltar: gshin rje gshed kyi mal 'byor pa: bdud 'dul khrom po guhya'i drung: snying nas mos gus byas pa'i mthus: thugs nas nges pa'i bcud 'di thob: pnyi nang gsang ba yang gsang gi: brmag pa 'di la brgyud rim zab: gang gis bar ma chad pa ru: kho bo bdag la gdams pa yin: bdag gis bka' yi gnang ba bzhin: rig 'dzin yongs kyi slob dpon byas: gyung drung bon sgo 'gag re btsal: spyi la dgos te lung gis 'chad: don la 'dor te rig pas gcod: skabs su sde te btang bzahag tsam: 'di ni ma 'ongs dus kyi mthar: dgos pa byung ba'i dus ched la: pnyi rabs gshen po yongs kyi don: lung gis sgrubs te rig pas dpyad: gtang bzahag go ma 'khrug par spel: skal med dri ma can la bsdom: mal 'byor nyi shus rgya yis gdab: e gu hya rgya.*

d. This text is mentioned in no. 29 (q.v., § [d]) as a complementary work to the root tantra of the *gSang rgyud dug mtsho khol ma*.

27.

[Ya] *Dug mtsho khol ma'i tan tra bsregs blugs dzwa dbal 'khyil chung*

a. 1–16.

b. *bsregs blug.*c. *kun grol rtsal gyis sphyan drangs nas spel ba'o.*

d. A short fire offering text with a description of the abridged mandala of gShin rje.

28.

[Ra] *Ti dam 'jigs byed kyi khrid rim zhal gdams chen mo*

a. 1–40.

b. *khrid rim.*c. *zhes pa 'di'ang rig 'dzin gyi slob dpon chen po bla ma dran pa nam mkha'i zhal gyi gdams pa: dbang chen tshal gyi brag phug tu gter du sbas: rten 'brel nges 'byung gi brda sgo phyes nas sphyan drangs te: rig 'dzin kun grol gsang ba rtsal gyis gtan la dbab pa'i yi ge pa ni drung yig a yu rdor dzas bgyis pa dge tshogs gshen bstan rgyas pa'i rgyu ru gyur cig/sarba mangga lam/.*d. This text of the *Great Oral Instructions on the Guidance Stages of the Tutelary Deity 'Jigs byed* was redacted by Bla chen Dran pa nam mkha' and hidden in the cave of dBang chen tshal (the Grove of Great Power). After its discovery by bDe chen gling pa, it was written down by the scribe A yu rdor dza (Tshe ring rdo rje) who helped in the transcription of many of bDe chen gling pa's revelations.

29.

[La] *'Jigs byed gshin rje khros pa'i gsang rgyud las rgyab skyor srog gi thig le'i skabs don las kyi seg gdar*

a. 1–29.

b. *rgyab skyor.*

c. Ø.

d. The origin of the teachings contained in this text goes back to the king of Tibet Mu khri btsad po and to gShen rab sNang ba mdog can who greatly strove for the diffusion of Bon in Tibet.

Dran pa nam mkha' requested the teachings from sNang ba mdog can and practiced them intensively. In fact, the mythical origin of this cycle goes back to the very first kalpa when the teachings of the Buddha dPal 'byor dam pa came to an end and when those of Shes rab blo ldan were spread for the first time. At that time, the three immortals ('*chi med nam gsum*) living in the pure realm of the Thirty-three Gods,⁸ taught this cycle to gSang ba 'dus pa and other gShen. Five main tantras of the *sPyi spungs sdong po dgu 'dus thig le dbyings chen* linked to the practice of View (*lta ba*), Meditation (*sgom pa*), Conduct (*spyod pa*), Fruit or Result ('*bras bu*) and Commitments (*dam tshig*) were then taught.

The importance of this cycle is such that the latter is presented as the fusion ('*dus pa*) of all tantras of the *sPyi spungs* class. These tantras are divided into Male Tantras (*pho rgyud*) and Female Tantras (*mo rgyud*):⁹ mainly, the Male Tantras are concerned with the Net of Karma (*las kyi drwa ba*) while the Female ones are with the Liberating Sorcery of the Mamo deities (*ma mo rbod gtong*).

The Male Tantras are divided into three categories: outer, inner and secret. The outer tantra (*phyi rgyud*) is the *Dra ba nag po*, the inner tantra (*nang rgyud*) is the *Dug ri nag po*, and the secret tantra (*gsang rgyud*) is the *Dug mtsho khol ma* or *Zla gsang nag po'i rgyud*. Each of these texts has associated outer, inner and secret treatises (*gzhung*). For the *Dra ba nag po*, there is the outer practice of Yaksha me dbal, the inner practice of Khams gsum dbang bsdud, and the secret practice of Yamarâja. For the *Dug ri khol ma*, there is the outer practice of 'Jigs byed chen po, the inner practice of Khros pa nag po, and the secret practice of dMag dpon chen po. For the secret tantra of the *Dug mtsho khol ma*, there is the outer practice of gShin rje gshed nag, the inner practice of Khro chu dug stong, and the secret practice of Las kyi gShin rje. Several other 'oral instructions' (*man ngag*) texts are to be added to the primary list, the root one being the *Srog gi snying po* (not included in this version of bDe chen gling pa's collected Revelations), together with black magic spells (*ngan sngags*), etc. The present text *rGyab*

⁸ These are 'Phrul gshen snang ldan, bZang za ring btsun and 'Chi med gtsug phud.

⁹ I reserve the use of Father Tantras and Mother Tantras to the expressions *pha rgyud* and *ma rgyud* respectively. Here *pho rgyud* and *mo rgyud* are apparently understood as being synonymous with *pha rgyud* and *ma rgyud*.

skyor srog gi thig le is itself mentioned on p. 5 as being a complementary text to the *gSang rgyud dug mtsho khol ma*, together with the *Man ngag klu bdud zhags pa* (text no. 25) and the *Khol sgrub gsang bskul* (text no. 26). Several other kinds of rituals such as *mdos* are to be associated with the root cycle. Examples of these *mdos* rituals belonging to the present cycle are texts nos. 2, 17, 18 and 21. The Female Tantras are described in the *Ma mo yang snying 'dus pa* cycle in volume 8.

30.

Dregs pa khol sgrub kyi sngags 'grigs

a. 29–33.

b. *sngags 'grigs*.

c. Ø.

d. A short compilation of mantras for the practice of gShin rje.

BDE GSHEGS SPYI SPUNGS GSANG BA THUGS
KYI BRNAG PA BKA' BRGYAD YI DAM SDE
DGU'I BSGRUB SKOR

The first part of this volume contains the rdzogs chen section of the *Rig dzin gsang sgrub/sKu gsum dgongs 'dus* cycle whose “tantric” section is to be found in volume 4 of the present collection.¹ There is no particular reason why the compiler inserted this rDzogs chen section in the volume dedicated to the bKa' brgyad. This should be investigated when the history behind the publication of the present edition is better known. However, purely editorial matters aside, the division of the cycle into two groups of texts theoretically goes back to its formation as a written corpus, when Dran pa nam mkha' codified the Great Perfection teachings he entrusted to 'Od ldan 'bar ma, which he clearly separated from the corpus of tantric texts he gave to Vairocana (see text no. 31, p. 6).

31.

Rig 'dzin sku gsum dgongs pa 'dus pa'i dpe rtsis dang rgyud rim zla 'od gzhon nu'i 'khri shing zhes bya ba

a. 1–10.

b. *rtsis rgya.*

c. *ces sku gsum dgongs pa 'dus pa rig 'dzin gsang ba'i rgyud kyi dpe rtsis dang brgyud rim zla 'od gzhon nu'i 'khri shing zhes bya ba 'di ni/don grub ces pa sa mo lug gi lor mam mkhyen ston pa 'chi med gtsug phud kyi bar lha 'od gal gnas su spyan 'dren gyung drung sems dpa' bcu gsum phyir mi ldog sa la bkod pa'i dus chen ston zla 'bring po'i tshes bzang por gym shod shel brag mngon dga'i tshal du/mi 'gyur tshe dbang gsang sngags grags pa'am o rgyan bde chen gling pa bdag gis legs par bgyis shing/phyi mo 'phrul ni gdong rigs drung mu zu wer gyis dad brtson mos pa'i sgo nas sor mo'i zlos*

¹ This cycle was published in Dolanji in 1984 as *Rig 'dzin gsang ba thugs kyi sgrub pa sku gsum dgongs pa 'dus pa'i skor*. A cycle of New Bon (*Bon gsar*) practice focussing upon the Vidyadhara, Revealed by the Bon po gTer ston bDe chen gling pa, 2 volumes.

gar du bsgyur zhing gang zhig mam dag legs byas kyi dge des mnyam med rgyal ba'i bstan pa rin po che 'di phyogs dus gnas skabs kun tu dar zhing rgyas la yun ring gnas pa'i rgyur gyur cig/tha tshan mu tsug smar ro zhus so/.

d. This text is the general table of contents of the *Rig 'dzin sku gsum dgongs 'dus* cycle. It lists all the texts of the revelation including those tantric works which are collected in volume 4. A short history of the lineage follows this table of contents. The text was composed by bDe chen gling pa at the site of Shel brag mngon dga'i tshal, in Gyim shod, in 1859 (Female Earth-sheep year, *sa mo lug*), on the date of the anniversary of 'Chi med gtsug phud being invited to the paradise of the Median-Gods of Clear-Light (Bar lha 'od gsal) where he established thirteen Svastika Beings (*gyung drung sems dpa'*) on the stage of non-regression. This text was composed one year after the discovery of the cycle.

32.

[Ka] *Rig 'dzin gsang ba thugs kyi sgrub pa sku gsum dgongs pa 'dus pa rtsa ba'i rgyud mchog dri med g.ya' bral shel dkar phreng ba*

a. 10–46.

b. *rtsa rgyud.*

c. bdag 'dra o rgyan bde chen gling pa rtsal gyis sa pho rta yi lo la yongs rdzogs dpal gyi phug nas rigs mthun grogs dang rol mo'i bye brag bsreng ste gter du spyan drangs so: slar yang sa mo lug gi lo la g.yu mtsho drag po mdangs ldan du dngos gzhi brda ris bod yig tu bsgyur te: yi ge pa ni gdong rigs gyung drung dbang rgyal bdag gis bgyis pa dge 'o: mu tsug smar ro: zhal gro: dge'o/lags svo/sarba mangga lam/[In smaller script:] gter chen gter gyi phab des dang por gtug/zhus zin/.

d. The root-tantra of the *Rig 'dzin sku gsum dgongs 'dus cycle*, revealed by bDe chen gling pa in 1858 (*sa rta*), in the Yongs rdzogs cave of Kong po bon ri. During the following year, in 1859 (*sa mo lug*), he transcribed the *gter ma* symbolic script into Tibetan alphabet and language, with g.Yung drung dbang rgyal of the gDong clan helping as a scribe.

33.

[Kha] *Rig 'dzin gsang ba'i rgyud las :: drang don phyag rgya chen po thar lam sgron me zhes bya ba:*

a. 46–66.

b. *drang don*.

c. *mi 'gyur tshe dbang gsang sngags grags pas sa rta zla ba'i tshes bzang por dwangs ba 'dren pa'i rol mo'i sgra dang bcas te: rang gi zhwa dmar gser gyi ha ris o rgyan mkha' 'gro'i cod pan dang chos gos sogs byas nas nub phyogs kong yul dga' ba'i tshal gyi gnas chen bon ri chen po'i dbus phyogs yongs rdzogs dpal gyi phug nas rigs mthun gyi dakki'i grogs dang bcas te khrom gter du drangs pa'o/slar yang sa mo lug gi lo la shog ser bod yig tu bsgyur ba'i 'phel rgyas shog bkra shis par shog/dge'o/zhal gro/.*

d. A middle-length text on the practice of Mahâmudrâ (*phya rgya chen po*) belonging to the teachings of provisional meaning (*drang don*), the text on the ultimate real meaning (*nges don*) being the one dealing with the Great Perfection teachings proper in text-entry no. 34. This work was rediscovered as a public treasure (*khrom gter*) by bDe chen gling pa in the Yongs rdzogs central cave of Kong po bon ri, in 1858 (Earth-horse, *sa rta*).

34.

[Cha] *sKu gsum dgongs pa 'dus pa las :: nges don rdzogs pa chen po kun bzang dgongs pa 'khor 'das zang thal:*

a. 66–102.

b. *nges don*.

c. *bdag 'dra mi 'gyur tshe dbang gsang sngags grags pas kong yul gyi gnas chen dbus phyogs yongs rdzogs dpal gyi phug nas sa pho rta'i lor phag zla'i tshes bzang por rol mo'i rigs kyis bsus te spyen drangs nas/slar gyim shod shel brag tshal du sa lug zla ba brgyad pa'i tshes la khyung nag dpal gyi rdzong du shog ser bod yig tu bsgyur ba'o/gter shog ngo mtshar bkra ba'i nor bu la/kho bo bde chen gling des dag par gtug/rjes 'jug yongs kyi bcos slad mi dgos nges/bkra shis/dge'o/zhal gro/.*

d. The main text explaining the Great Perfection conceptions included in this cycle. It was rediscovered in 1858 in the Yongs rdzogs cave in Kong po bon ri and transcribed into Tibetan language and script one year later, during the 8th month of 1859 (Earth-sheep, *sa lug*) in Gyim shod Shel brag tshal, and more precisely in the Glorious Citadel of the Black Garuda, Khyung nag dpal gyi rdzong.

35.

[Ja] *rDzogs chen dgongs pa zang thal gyi ngo sprod rgyab skyor sems nyid gcer mthong*:

a. 102–111.

b. *rgyab skyor*.

c. *ces kho bo mi 'gyur gsang sngags grags pa gyung drung gsang ba rtsal gyis sa pho rta'i lor kong yul yongs rdzogs dpal gyi phug nas rol mo'i sgra dang bcas te drangs: slar shel brag mngon dga'i tshal khyung nag rdzong gi rtse ru shog ser bod yig tu rgyud de yi ge pa ni gdongs rigs drung mu zer wer gyis dang phyogs spyi bor blangs pa'i sor bcu'i zlos gar du bshus pas gsang sems bstan pa'i rgyan du rgyas par gyur cig/bcos slad med par dag par byas/sarba mangga lam.*

d. A complementary text to the preceding one, dealing with confrontations (*ngo sprod*) with the natural state (*gnas lugs*) and the vision of Mind in its nakedness (*sems nyid gcer mthong*). bDe chen gling pa rediscovered it in 1858 in the Yongs rdzogs cave of Kong po bon ri and transcribed it in Khyung nag rdzong in Gyim shod Shel brag mngon dga'i tshal. The scribe who helped him in this task was Drung mu zer wer (g.Yung drung rgyal mtshan).

36.

[Nya] *Rig 'dzin gsang ba'i rgyud las: zung 'jug dbu ma chen po bde chen stong 'bar*:

a. 111–127.

b. *dbu ma*.

c. *ces bdag 'dra mi 'gyur tshe dbang gsang sngags grags pas yongs rdzong² dpal gyi phug nas slar shor ser la bshus pa dge'o.*

d. A dialogue between Dran pa nam mkha' and mKha' 'gro Shel dkar dpa' mo, dealing with tantric practices concerned with an Action Seal (*las rgya*) and channels-and-winds (*rtsa rlung*) techniques. The text was rediscovered by bDe chen gling pa in the Yongs rdzogs cave in Kong po bon ri.

² The reading should be *yongs rdzogs* and the present one is obviously corrupted and recurrent (see for instance § [c] of the next entry).

37.

[Ta] *dBu ma chen po bde stong 'bar gyi rgyab skyor ye shes me dpung zhes bya ba:*

a. 127–135.

b. *dbu ma rgyab skyor.*

c. *mi 'gyur tshe dbang gsang sngags grags pas kong yul yongs rdzogs dpal gyi phug nas/sa pho rta yi lo la zab mo gter du spyang drangs te: slar shel brag dga' ba tshal du shog ser bod yig tu bsgyur te 'phral gyi yi ge dang po pa ni gdong rigs las skyes pa'i drung mu zur wer la khyim gyi sor bcu'i dar 'dab g.yos pa'i dge de mnyam med rgyal ba'i bstan pa rgyas pa'i rgyu ru gyur cig/bdag gi zab gter gces pa'i snying nor 'di/mkha' 'gro'i zhal rlang yal med tho le ba/bcos slad rdzun gyis ma zhugs zhun ma'i gser/shog ser kho na'i dgongs don sor bzhag lags/rang rlom dregs pas kheng pa'i nye gnas dang/phrag dog gyong kheng che ba'i bstan bshigs 'gas/kha dad khong skran lag gi 'du byed kyis/gal te zur za tshig gi lhad ma 'dzud/ha kyang dgos ched med do ci phyir na/rang gshis mkhas na so sor su bris 'chos/bka' lung mi mtshungs ri bong ra 'dra de/mnyam med the tshom gol sa gcod na yang/bden rdzun gtang ma 'byed pa'i mtshar re che he he/.*

d. A complementary text to the previous one, describing more fully the yoga of channels and winds (*rtsa rlung*) in the practice of Bliss and Emptiness (*bde stong*). It was rediscovered by bDe chen gling pa in 1858, in the Yongs rdzogs cave of Kong po bon ri. It was later on transcribed in Shel brag dga' ba'i tshal, in Gyim shod, with the assistance of the scribe g.Yung drung rgyal mtshan.

38.

[Tha] *rTsa rlung thun mong 'khrul 'khor thar pa'i gru gzing.*

a. 135–136.

b. *'khrul 'khor.*

c. *mi 'gyur gsang sngags grags pas yongs rdzong dpal gyi phug nas dge/bkra shis/.*

d. A short text on the practice of ordinary yantras (*'khrul 'khor*) revealed by bDe chen gling pa in Yongs rdzong Cave in Kong po.

39.

[Da] *bCud len zag med bdud rtsi 'bum 'dzag:*

a. 136–140.

b. *bcud len.*c. *ces gsang sngags grags pas kong yul nas drangs te spel ba'o/sarba mangga lam/.*d. A short text on the practice of inner alchemy or extracting the essence (*bcud len*) which bDe chen gling pa revealed in Kong po.

40.

[Na] *sTong rig ma bu 'phrad cing 'od gsal sku gsum rang shar zhes bya ba:*

a. 140–151.

b. *stong rig.*c. *mi 'gyur tshe dbang gsang sngags grags pas nub rong kong yul yongs rdzong dpal gyi phug nas sa pho rta yi lor rol mo'i sgra dang bcas te zab mo rin chen gter du spyang drangs zhing/klar sa lo lug gi zla tshes su gyim shod shel brag mngon dga'i rtse ru shog ser bod yig tu gtug ste/drung yig pa ni gdongs rigs gyung drung dbang rgyal gyi mtho phyogs tshang 'khor blangs te sor gar rol po'i dge des mnyam med bla ma' bstan pa kun tu rgyas par gyur cig/dge'o/zhal gro/mangalam/.*d. A text on the practice of Bardo or intermediate states covering the Bardo of the life-span (*gnas pa tshe'i bar do*), the Bardo of the moment of death (*'chi kha dus kyi bar do*), the Bardo of the Clear-Light of Reality (*bon nyid 'od gsal gyi bar do*) and the Bardo of future becoming (*pha rol srid pa'i bar do*). It was rediscovered by bDe chen gling pa in 1858 in the Yongs rdzogs cave of Kong po bon ri and later transcribed in 1859 in Tibetan script and language, while bDe chen gling pa was residing in Gyim shod Shel brag mngon dga'i rtse. The scribe who assisted him in this task was g.Yung drung rgyal mtshan.

41.

[Pa] *'Pho ba gcig chod ye shes zang thal ma zhes bya ba:*

a. 151–154.

b. *'pho ba.*

c. *mi 'gyur tshe dbang gsang sngags grags pas yongs rdzong phug nas drang pa'o/bkra shis/.*

d. A short text on the transference of consciousness (*'pho ba*) describing the performance of the practice for oneself and for a deceased person. It was revealed by bDe chen gling pa in the Yongs rdzong Cave in Kong po.

42.

[Zha] *Char 'bebs g.yu mtsho mer ba'i gdam(s) pa dbu'i gzigs phyogs so*
a. 1–20.

b. *lo rgyus.*

c. *o rgyan pad ma thog phreng gis mal 'byor mi gshigs rdo rje rtsal la brgyud pa dge legs 'phel shubham/.*

d. The master gShen bDe ba snying po received the teachings of this text from gShen lha 'od dkar himself. bDe ba snying po was considered as an emanation (*sprul pa*) of the Perfection Body god. He secretly entrusted the teachings to Vairocana who handed them over to numerous Knowledge Holders (*rig 'dzin*). At the same time, the teachings were transmitted to Klu grub Ye shes snying po (apparently from gShen lha 'od dkar) who taught them to the group of the six Knowledge Holders (*rig 'dzin mam drug*). They in turn transmitted the teachings to Vairocana who thus received two streams of transmission. Eventually, Vairocana wrote down the texts and hid them in several hidden countries (*sbas yul*). The texts were then rediscovered by mNyam med rin po che (Shes rab rgyal mtshan, 1356–1415) from the place called Gab tog (see below for location) where they were in the charge of a dMu deity. From rJe rin po che, the texts were then gradually passed on, down to bDe chen gling pa himself. Another account of transmission is described as follows on p. 6 *passim* of the text: Klu grub Ye shes snying po transmitted the texts to sTong rgyung mthu chen who gave them to the group of Six Knowledge Holders (*rig 'dzin mam drug*). This was the time of the introduction of Buddhism to Tibet which was followed by its persecution in the middle of the 9th century. At that time, the six Knowledge Holders wrote the precepts down on yellow scrolls (*shog gser*), using symbolic scripts (*brda yig*) and Vairocana took them in rGyal mo rong (Eastern Tibet) where he hid them in Gab tog. Later on, in the 14th cen-

tury, mNyam med Shes rab rgyal mtshan rediscovered them and spread their teachings in Tibet. Samples of the symbolic scripts (*brda yig*) are to be found on page 11, lines 3 and 5 as well as on page 15, line 1.

43.

[Za] *dGe spyod sngon 'gro yan lag brgyud ldan*

a. 1–6.

b. *skyabs sems gsol 'debs*.

c. *'di gsol 'debs tshig nyung 'dus pa 'di/char 'beb gzhung thams cad nas bla ma la gsol ba 'debs pa gal che gsung pa'i mdo don du/thos chung bdag gi blo rmangs dbang gi char 'beb rang rang gi rgyud kha gtsor bzahag nas gsol ba 'debs pa yong ngam shing 'di ltar byas/'gal 'khrul byung na mkhas pa mams la brjod par gsol/de 'byung dge rtsa 'gro mams du bsngo/bkra shis/.*

d. Included pp. 3 *et seq*: the *Kun bzang zhi char gyi brgyud pa'i gsol 'debs* which has the following lineage transmission: *bon sku* Kun tu bzang po, Bla ma Tshe dbang rig 'dzin, Rang grol Ye shes rgyal mtshan, Ngu za gTsong phud tshul khirms, Tsha ba Ye shes seng ge, sTag za Rin chen mtsho mo, Sa gnyan rGyal ba rgyal mtshan, Bya bral g.Yung drung gtsug phud, Bye'u rtogs ldan Lhun grub tshul khirms, Zhu yas rNam rgyal grags pa, bsTan 'dzin Nyi ma rgyal mtshan, rTogs ldan sMon lam tshul khirms, sKu mdun g.Yung drung rgyal mtshan, sKu mdun Shes rab blo gros, Bru ston Nam mkha' g.yung drung, bsTan 'dzin Rin chen nam rgyal and Bla ma Rin chen lhun grub.

On page 4 is the prayer known as the *Char 'bebs g.yu mtsho mer ba'i brgyud pa'i gsol debs* with the following line of lineage holders: *bon sku* Kun tu bzang po, Klu grub Ye shes snying po, Rig 'dzin sTong rgyung mthu chen, the six masters Knowledge-Holders (Rig 'dzin bla ma nam drug), the translator Vairocana, Ye shes dbal mo (the guardian of the Treasure, *gter bdag*), the treasure-revealer (*gter ston*) Shes rab nam rgyal, his son Don 'grub 'bum, the latter's son g.Yung drung seng ge, the latter's son A 'bum mdzad, the latter's son Yon tan can, g.Yung drung gtsug phud of rGyal rong, sTong ra Rin chen g.yung drung, Drang srong 'Od zer rgyal mtshan, Drang srong Nam mkha' 'od zer, mKhas btsun Mu la khi khar (Nam mkha' 'od zer), sKu mdun Shes rab blo gros,

Bru chen Nam mkha' g.yung drung, bsTan 'dzin Rin chen rnam rgyal, and the root-master (*rtsa ba'i bla ma*) of the unknown author or compiler of the prayer.

This prayer is followed by the *gSol 'debs khod po ma* (pp. 4–5)³ which has the following lineage: Dran pa nam mkha', Bla ma Tshe dbang rig 'dzin, Khod po Blo gros thogs med, bsTan 'dzin Khod po snang ldan, mNyam med Shes rab rgyal mtshan, bsTan 'dzin Rin chen rgyal mtshan, Lha thu g.Yung drung rgyal mtshan, Lha thu g.Yung drung 'od zer, Nyer ma Shes rab bkra shis, g.Yung drung gtsug phud of rGyal rong, Bye'u rtogs ldan Lhun grub tshul khirms, after whom the lineage line is the same as in the *Kun bzang zhi char* line of transmission.

The *Klu grub ma* is the last prayer with a lineage transmission given in the text. The line is as follows: the Buddhas of the Three Bodies (*sku gsum*), Klu grub Ye shes snying po, gShen bon Nam mkha' mthong gsal, mTha' skad rtogs ldan Rin chen dbang ldan, sGo rtogs Nam mkha' g.yung drung, Gyur pa 'Od zer rgyal mtshan, Zhu yas rNam rgyal grags pa, bsTan 'dzin Nyi ma rgyal po, rTogs ldan sMon lam tshul khirms, sKu mdun g.Yung drung rgyal mtshan, bsTan 'dzin Shes rab blo gros, Bru chen Nam mkha' g.yung drung and Bru ston Rin chen rnam rgyal.

44.

[A] [No title, *cha lag*]

a. 1–5.

b. *cha lag*.

c. Ø.

d. An appendix to the previous text.

45.

Klu thams cad kyi char gzungs kun 'dus snying po

a. 5–10.

b. *char gzungs*.

³ Its title obviously links it to the famed figure Khod po (var. Khod spungs) Blo gros thog med (b. 1280).

c. Ø.

d. The formula to be recited for bringing rain.

46.

[Ya] *Kun bzang zhi char bdud rtsi mer ba'i gzhung*

a. 1–10.

b. *kun bzang zhi char.*

c. Ø.

d. A passage on p. 5 says that the text was gradually handed down from Kun tu bzang po to mChog sprul Tshe dbang rgyal mtshan. On page 9 is given the following (incomplete?) line: Kun tu bzang po, Tshe dbang [rig 'dzin], g.Yung drung Tshe yi rgyal po, bSod nams g.yung drung, sMon lam rgyal mtshan, bSod nams blo gros. Then the text was gradually handed down to Zhu btsun Tshul khriims dbang gi rgyal mtshan who gave it to the author (whose name is not mentioned: investigation should be made to ascertain whether this is bDe chen gling pa himself or not).

Three symbolic scripts are to be found on page 10, lines 3 and 4.

47.

[Ra] *Char 'bebs g.yu mtsho mer ba'i sgrub gzhung bdud rtsi rgya mtsho*

a. 1–36.

b. *char 'beb.*

c. *de ltar char 'beb g.yu mtsho mer ba'i/char gzhung bdud rtsi rgya mtsho 'khyil ba 'di/rje mnyam med yang yang snyan nas gnang byung yang/spel bar ma nus lo 'ga' gsang bar byas/de nas dbra yi rigs te lha yi sras/rdzus ston⁴ rgya gar dbon po rje 'dzin ming/gnyer pa bsod nams dbang rgyal yang yang bskul ba'i ngor/rdzi ston rgya gar bla ma ming ldan pa/bsod nams blo gros dbang gi rgyal po yis/bon gyi 'du gnas sman ris dgon du sbyar/nyes 'gal ci mchis skyabs yul mams la bshags/dge bas 'gro kun byang chub myur thob shog/.*

d. The root-text for the practice of bringing rain, attributed to mNyam med Shes rab rgyal mtshan who kept it secret for several

⁴ Named rDzi ston below.

years. The text was given to the monk of the dBra clan, rDzus/rDzi ston rgya gar from whom bSod namg dbang rgyal requested it.

48.

[No title]

a. 1–2.

b. Ø.

c. See following paragraph where the text is given in full.

d. A short history of bDe chen gling pa and the printing of his collected works. The full text runs as follows:

*mtshan dpe yongs su rdzogs pa'i sku/snyan 'jabs dbyangs mams tshangs pa'i
gsung/ji lta ji snyed mkhyen pa'i thugs/dang po'i skyabs yul de la 'dud/de
la gter chen brgya rtsa'i nang tshan/gter gnyis bDe chen gling pa zhes/phyi
nang gsang ba yang gsang gi mtshan gyi cod pan 'chang ba de nyid kyi/rgya
che ba'i bka'/zab pa'i gter/yang zab kyi snyan rgyud/nye rgyud kyi dag
snang ste/babs so chen po bzhi yis bsdus pa'i bon sgo phyi nang gsang gsum
chab gcig tu lhun gyis grub pa'i po ti bcu dang gsum gyi grangs su bzhuvs
pa 'di'i/zab pa'i byung khungs dang/che ba'i lo rgyus sogs ni kha byang
dang/gzhung 'di nyid du zhib par gsal bas skyor zlos la dgos pa'i dben/gter
bdag gam gter chen rin po che ni/ba gor gyi rus rme'u'i gdung las/mdo
kham sa yi thig le sde dge rdzong khongs su gtogs pa'i yul/nyams dga'
zhing snang ba spro ba'i bsil ldan 'bri chu'i g.yas zur/spung tshal bya ba
ru/lo rgyal shing pho byi ba'i lor rgyal ba gshen rab mi bo sku khrungs pa
nas 'byung ldan 299 lo'i chu sprul zla 1 tshes 1 pa'i tho rang dus sku
'khrungs shing btsas ma thag par dpa' bo 'bru lnga'i gsungs bsgrags pa
dang/sku la yi ge hūm dang/stag res sogs ngo mtshar brjod las 'das par
yod pa ni mam thar sogs las gsal/dgung lo 23 thog nas sku gsung thugs
rten mams lung byang dang mthun par gter gnas so sor nas spyan drangs
shing gter gnyis tshe dbang rgyal po'i gdan sa rigs bzhi'i nang tshan gnas
chen zla ba shel klung stag rtse rin chen 'bar ba'i mthil/mtsho steng bde
ldan khrod zhal bzhes dgon gyi gdan sa skyongs shing phyogs gang la'ang
bstan 'gro'i don khyab par grub nas/dgung grangs 60 dus gzugs sku'i bkod
pa bon nyid dbyings su bsdus so/de nas brgyud 'dzin tshe dbang rgyal po'i
mam 'phrul sprul sku bsTan 'dzin rin chen gtsos bla grwa tshangs mas dpar
bskrun byed rtsis skabs/sprul sku rin po che'ang dgongs pa dbyings su gshegs
la nye bas gshegs khar rjes 'dzin dag la gter ston rin po che'i gter byon gsung
'bum mams dpar bskrun ma byas 'thus med gsungs te bka' chem gyis gdam
par/shul sdod mams nas kyang bskyud med kyi yid la gcag pa dus chod*

dang bstun nas mchod sprul bsod nams tshe dbang dang bla ma rab 'byams/tshul khrims sbyin pa gtsos pa'i grwa tshang yongs dang/yul sde'i las 'dzin 'bangs mi tshangs mas blo sems chig sgril gyis dka' ngal dang dpal 'byor sogs la 'jigs med byas te/dad sbyin bzung zhing skabs bab kyi mthun rkyen bsod nams mthar phyin dang bsod nams rgyal mtshan dang padma lha mo bcas nas lhag bsam nam par dag pas mtshams sbyar ba dang lhan du khra dgon pa bsod nams stobs rgyas dang/tshul khrims 'bum rgyas/tshul khrims 'od gsal gsum gyis dag zhus byas shing bod ljongs chab mdo sa khul dpar 'debs bzo grwa'i 'go khrid dang las bzo tshe ring don 'grub dang nam rgyal bkra shis gtsos pa'i bzo las rtsal skyen mams kyis 'phrul las drangs te/1990 bo lcags rta lo'i zla tshe la pod ti 13000 grub pa dge'o/phan bde 'byung gnas lung rtogs bon/brlab chen bka' yi 'khor lo 'dis/yul gling bon la rab bsgyur te/bstan pa rgyas pa'i rgyur gyur cig/.

*

49.

[Ka] *gSas mkhar rin po che thig le dbyings chen g.yung drung yongs rdzogs dpal gsang ba 'dus pa don gyi rgyud las g.yung drung gab pa srog 'dzin sngags kyi don zhes bya ba*

a. 1–19.

b. *gab pa*.

c. *bdag 'dra g.yung drung bdud 'dul thogs med rtsal gyis dngos grub tu bab par spel ba dge'o/tha tshan mu tsug smar ro/*.

d. Note the etymology of the title given on pp. 1–2. On the history of the *gSas mkhar rin po che thig le dbyings chen* cycle, see next text-entry, § [d].

50.

[Kha] *gSas mkhar rin po che thig le dbyings chen g.yung drung bsdom pa'i rgyud gsang ba don 'dus las rtsa bsdom mdo rtsa'i lo rgyus*

a. 1–31.

b. *rtsa sdom*.

c. Ø.

d. Kun tu bzang po revealed the cycle of the *gSas mkhar rin po che thig le dbyings chen* and transmitted it to the main Wrathful deities of the Bonpo tradition including his own wrathful emanations such

as dBal gſas rNgam pa che mchog, dBal chen sPyi 'dul rgyal po, mGon po Ge khod khro bo, 'Brug gſas chem pa, Lha rgod thog pa, 'Jigs byed gShed nag ram pa, gSang mchog Rag sha mkha' 'gying, etc. The teachings then reached 'Chi med gtsug phud, 'Phrul gshen snang ldan and bZang za ring btsun (the order is apparently voluntarily mixed) and were then given to gSang ba 'dus pa, sTag la me 'bar, Ku byi mang ke. On page 5 *et seq.* the actual text begins, which is not a historical one contrary to what the title might suggest. It hosts some typical rDzogs chen conceptions from page 25 onwards but it is definitely not a text belonging to the Great Perfection teachings.

51.

[Ga] *gSas mkhar rin po che thig le dbyings chen g.yung drung bsdom pa'i rgyud gsang ba don 'dus las gsang sngags bstan pa'i byung khungs bka' bryud dpon gſas kyi lo rgyus*

a. 1–63.

b. *lo rgyus.*

c. *kho bo mi 'gyur tshe dbang gsang sngags grags pa'am: rig 'dzin kun grol gsang ba rtsal lam: g.yung drung bdud 'dul thogs med rtsal gyis sum bsgrags bka' yi rgyas theb yongs su bkrol nas gtan la 'bebs par byas pa bgyis so.*

d. A detailed history of the ancient origin of Tantrism in the Bon po tradition, beginning with the miraculous birth of the Goddess bZang za ring btsun and covering the pre-historic diffusion of Bon in the realms of Gods (*lha*), Nāgas (*klu*) and human beings (*mi*) with the masters Yongs su dag pa, Ye shes snying po and Mi lus bsam legs. The discovery of the text is not dated in the colophon. The study of this work is the object of volume III of the present cycle of researches, entitled *The tantric lineage of Dechen Lingpa—the original source of the New Bon tradition in the late 19th century*, in progress.

52.

[Nga] *rJes 'brang rig 'dzin mams bka' bryud kyi grub pa thob tshul bshad byang yi 'phel nor bu:*

a. 1–37.

b. *bshad byang.*

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal lam g.yung drung thogs med bdag la rigs ldan gyi gzungs 'dzin g.yung drung dpal sron mas grogs bgyis*

te me 'brug ston zla 'bring po'i tshes bco lnga'i tho skar du: gyim shod shel le rgya dkar gyi shar phyogs seng ge g.yu ral rtse brag do dang po'i lho ngos kyi gong bu chung gi them pa gsum gyi bar ma shel brag la brag rtsi me ri mched pa 'dra ba'i mthil nas rgya rim pa gsum bsal te spyan drangs nas/slar lo bcu gsum gyi gsang rgya yol tshe las can dag pa'i skyes bu me btsun nyi ma rgyal mtshan dang sbyang btsun tshe dbang bstan rgyal sogs kyis bskul ba la brten nas/mkhas bzhi dran pa yab yum gyi phyab bris mkha' 'gro brda yi yi ge sgrub sde cha tshang la ldeb ma lnga bcu rtsa bzhi zhing sor mo gsum dkyus su mtho gang/yig 'phreng khyon bsdom lnga bcu rtsa brgyad yod pa las rgyud lung man ngag gi go mi 'khrugs pa'i phyir du zhal bshus pa dang/dpe ma phebs pa thams cad rang lo bcu drug skabs su gsang chen bkod pa'i dur khrod dam o rgyan sprin nag 'dus pa'i rdzong nas dus ngan gyi dbang gi bdud srin log pa mi ru dongs su zhus nas rten 'brel la bar chad brtsam pa'i kha rgyud bkags nas dbang dang byin rlabs kyi na bun yal ba med pa'i phyis dus gyer spungs rin po che dngos kyis bka' brgyud dbang lung man ngag snyan du gdams pa'i don dang cung zad tsam yang ma 'dzol zhing/bka' gter ma bu kha sbyor du sa sprul zla 2 pa'i tshes lnga bzang por gtan la dbab nas/yi ge pa ni rig 'dzin chen po'i zhabs rdul spyi bor len pa'i drung yig phrin las lhun grub kyis bgyis pas gsang sems g.yung drung bstan pa'i rgyal mtshan mthon po gnyen zhing brjid la mi nub srid mtha'i bar du 'dzugs nas thig le dbyings chen bka' brgyud kyi snying po'i tog chen bon nyid nub pa med pa'i dbyings su 'bar gyur cig gi smon pa dang bcas te dad pa gsum gyi snang bas yongs su blangs te brtson pa chen pos bsgrubs pa'i bkra shis dge mtshan 'phral yun kun tu 'bar bar gyur cig/tha tshan mu tsug smar ro/.

d. A quasi-historical account of the diffusion of Tantrism in Tibet with key figures such as Mi lus bsam legs, sNang ba mdog can and Dran pa nam mkha'. This text is being studied in *The tantric lineage of Dechen Lingpa—the original source of the New Bon tradition in the late 19th century* (see preceding entry). It was revealed by bDe chen gling pa during the middle month of autumn of 1856 (Fire dragon, *me 'brug*) from a rock in Gyim shod shel le rgya dkar. He only broke its secret seals thirteen years later (most probably in 1869, *sa brul*, as it is stated in the second part of the colophon) at the request of two of his fortunate disciples: Me bstun Nyi ma rgyal mtshan (from Me nyag) and sByang btsun Tshe dbang bstan rgyal.

53.

[Ca] *bDer gshegs spyi spungs gsang ba thugs kyi brnag pa bka' brgyad tshom bu tshogs sgrub chen po'i stong thun theg pa'i grangs ldan tshangs dbyangs dgyes pa'i gad mo*

a. 1–76.

b. *stong thun.*

c. *ces stong thun theg pa'i grangs ldan tshangs dbyangs dgyes pa'i gad mo zhes bya ba 'di ni/sangs rgyas gyung drung bstan pa'i snying po bla med gsang ba sngags kyi rtsas su/zhal bzhes bde ldan gsang sngags gling du lo bstar chags su bsgrub chen sman sgrub sprel ma 'dzug pa'i cha rkyen du/rang gzhan grub mtha' pha rol du son pa'i bdag nyid chen po ku sa (= khu tsha) zla 'od nam 'phrul kun mkhyen 'jam dbyangs mkhyen brtse'i dbang po'am mi shig gyung drung 'byung gnas rtsal zhes grags pa 'khor lo'i dbang phyug chen po'i zhal snga nas/gyung drung bon gyi bka' gter snyan gsum bshad sgrub chen po'i bstan pa rin po che'i/gya nam pa'i 'bum bkur gyi rten 'brel shin tu legs pa'i rgyu ci rigs pa'i ltas ngo mtshar du ma dang/gzhan yang sman ri'i mkhan chen nyi ma bstan 'dzin dang/mchog chen po rig 'dzin kun grol bzhi pa bstan 'dzin tshul khrims grags pa gnyis nas/bstan mying gso zhing gter sar gsar spel gyi legs mdzad phra mo yan chad snyom las dang btang snyoms su ma song bar/ci rgyas su spel dgos zhes yang yang bka' gsar phebs pas dang/nye bar shak rigs bla ma 'gro 'dul grags pa dang/rigs sras tshe dbang bsod nams bstan 'dzin rgyal mtshan sogs kyi gsung gsang gi rjes su gnang ba la brten nas/rig 'dzin kun grol gsang ba rtsal gyis bshad sgrub gyung drung bstan pa'i gzhal med khang chen po 'chi med gyung drung bkod pa'i khang bzang du bris pa dge legs su gyur cig/sarba mu tsug smar ro/.*

d. A fuller historical account of the early diffusion of tantras in 8th century Tibet, including some notes on the spread of rDzogs chen teachings written by bDe chen gling pa at the behest of 'Jam dbyangs mKhyen brtse'i dbang po (styled as proficient in both Bon and Buddhism and presented as an emanation of the 11th century master Khu tsha zla 'od), the Abbot of sMan ri, Nyi ma bstan 'dzin and the fourth Kun grol grags pa incarnation (bsTan 'dzin Tshul khrims grags pa). bDe chen gling pa's sources are the oral teachings of 'Gro 'dul grags pa and his disciple Tshe dbang bSod nams bstan 'dzin rgyal mtshan. The study of this text is also included in *The tantric lineage of Dechen Lingpa—the original source of the New Bon tradition in the late 19th century* (see entry [d] to text no. 51).

54.

[Cha] *sPyi spungs gsang ba thugs kyi brnag pa gsas mkhar rin po che bka' bryad gsang ba 'dus pa'i tshom bu tshogs kyi sgrub pa'i gsang sngags yan lag so drug gi stong thun seng 'joms rkang pa bryad pa'i gad mo*

a. 1–65.

b. *seng 'joms.*

c. *gsang ba sngags kyi bshad tshul 'di ltar spyir g.yung drung bon gyi bstan pa'i bdag po sman ri'i mkhan chen nyi ma bstan 'dzin dang/mchog chen kun grol grags pa'i/bzhi pa bstan 'dzin tshul khrims grags pa sogs skyes chen du mas yang nas yang du gsung gsang spyi bor reg cing/lhag par snyigs dus rgyal ba gnyis pa rang gzhan grub pa'i mtha' rgya mtsho pha rol du son pa'i ris bral bstan pa'i bdag po 'dzam gling bye ba phrag brgya na sprul sku'i bye ba phrag brgya'i khyu mchog/ 'jam dbyangs mkhyen brtse'i dbang po'i mi gshigs g.yung drung 'byung gnas rtsal yongs su grags pas sogs kyi mu khyud khyab pa'i bdag nyid chen po de yi zhal snga nas/khyed rang bon lugs 'di la rang rkang tshugs pa'i theg rim tshig don dwangs shing stobs che ba rgya cher mchis mod kyang/mkhas grub gong ma mams gshegs snga/bar du phebs pa mams kyis zhib dpyod ma thub pa'i skyon kho nas/phyag len hrob hrob tu song gshis/khyod kyis de lta bu'i tshul ma yin par bon mying lugs bru yi phyag len bzhin/gyer spungs chen po'i bka' bsrol 'di'ang 'grigs phyogs che shos lags na/de lta bu'i gsang sngags bshad sgrub kyi phyag len khungs btsun pa'i rgyun zhig tshugs na/phyi 'byung g.yung drung bstan pa'i zhabs 'debs rgya cher 'gyur ba'i rten 'brel bzang po'i btsas su 'gyur ba'ang srid pas/de la bur byung na dus kyi smin yon bsam las 'das shing/de la snyom las dang le lo dang gzhan dbang ma shor bar 'grub par gyis shog gi bka' rtsal slab ston gzengs bstod kyis mtshams sbyar/bslu med gsung gi byin gyis brlabs shing bka' rjes su gnang ba la gzhol ba dang/nye bar shak rigs 'gro 'dul grags pas yang nas yang du bskul bar brten te/rig 'dzin kun grol gsang ba rtsal gyis 'chi med g.yung drung bkod pa'i khang bzang du brt-sams par/yi ge dang po'i ri mo mkhan phrin las lhun grub shes rab dpal dbang po'i bgyis pa dge legs su gyur cig/tha tshan mu tsug smar rol/.*

d. The ultimate source of the transmission of this cycle is Kun tu bzang po who is indiscriminately called Kun tu 'chang chen or mKha' 'gying rgyal po.⁵ In the Sanctuary of the Nine Secrets

⁵ In the *bDer gshegs dgongs 'dus yi dam mchog lnga'i 'phrin las phur pa yang phyung nag po'i bnyen sgrub las gum gyi lag len me yi phreng ba* (Volume Ga, p. 2), mKha' 'gying rgyal po is explicitly styled as representing the essence of the Perfection Body (*rdzogs sku'i ngo bo*), that is as pertaining to the Absolute Body (*bon sku*). He remains in the

(gSang ba dgu yi gnas), he gave the transmission to gSang ba 'dus pa, Khri zhi nam ting and 'Chi med gtsug phud. His transmission did not occur with words but was done directly through the means of awareness. Then, in g.Yu lung shel phug, Khri zhi nam ting transmitted it to 'Chi med gtsug phud (again) and to Zang za ring btsun, through the means of meditative contemplation (*ting nge 'dzin*). At the same time, gShen lha 'od dkar gave its transmission to Tshad med 'od ldan and 'Phrul gshen snang ldan by means of his own blessings.

Another stream of transmission runs as follows: Kun tu bzang po was residing in mTshal dkar brag dmar (in 'Og min) where he transmitted the cycle according to its ultimate meaning (*nges don*) to his retinue formed by the eight consciousnesses (*'khor mam shes tshogs bryad*). Then, the cycle was transmitted among Blissful ones through their contemplation (*bder gshegs dgongs pas bryud pa*),⁶ among Mind-Heroes through their samâdhi (*sems dpa' ting nge 'dzin gyis bryud pa*)⁷ and among Accomplished Sages by oral transmission (*grub thob snyan khungs kyis bryud pa*). According to the last category, 'Chi med gtsug phud listened to the cycle in the presence of Khri zhi nam ting, that is, his own father 'Phrul gshen snang ldan. The cycle was then compiled by gSang ba 'dus pa and transmitted to sTag la me 'bar and to the three gShen of Gods (Lha bon Yongs su dag pa), Nâgas (Klu grub Ye shes snying po) and Human beings (rGyal gshen Mi lus bsam legs). Lha bon Yongs su dag pa transmitted to the Gods an enlarged version of the cycle while Klu grub Ye shes snying po revealed a more condensed version to the Nâgas.

Nam mkha' snang ba'i mdog can received it from Mi lus bsam legs together with the whole corpus of triple proclamation (*bsgrags pa skor gsum*)⁸ of profound Secret Mantras (*gsang sngags zab mo*). At

great expanse (*klong chen*) of 'Og min in the midst of the great miracles of his own mind, emanating Apparitional Bodies (*sprul pa'i sku*) for the benefits of future converts (*gdul bya*).

⁶ This transmission occurred in 'Og min and reached the Victorious Ones of the five Clans (*rgyal ba rigs lnga*). It was given in the pure and total transparency of a contemplation absorbed in the principle of Clear-Light (*'od gsal*).

⁷ This transmission was given by the Buddhas of the five Clans to the Mind-Heroes by means of *samâdhi*.

⁸ That is the proclamation of the teaching in the realms of the Gods, the Nâgas and human beings.

that time, gNya' khri btsan po became king of Tibet. Nam mkha' snang ba mdog can then diffused the cycle in the thirty-seven sacred places of Bon until it ultimately reached the Four Scholars (*mkhas pa mi bzhi*)⁹ and the Eight gShen and Erudite Translators (*lo pan gshen brgyad*).¹⁰ For forty-nine generations, the cycle was handed from master to disciple, up to the prince Mu khri bstan po. The latter did much to promote the teachings of the *sPyi spungs* cycles but they anyhow came to an end with the introduction of Buddhism. However, the wisdom Dâkinîs transmitted them again to Mon bon Ha ra ci par who handed them over to sTag wer li wer and other Knowledge-Holders, down to the unrivaled sTong rgyung mthu chen. The latter taught them to Se (Sha ri dbu chen), lDe (Gyim tsha rma chung) and Me (Me nyag lCe tsha mkhar bu), together with Dran pa nam kha'. Before that, the Four Scholars hid some of the cycles in 'Bri mtshams mtha' dkar in order to protect them from the persecution of Bon launched by Gri gum btsan po. Another set of texts was hidden by Dran pa nam mkha' during the persecution of Bon launched by Khri srong lde btsan. However, several cycles were kept in the bSe sgo can palace of the king and transmitted to prince Mu dug btsad po who, with the help of Gyer chen zla med of Khyung po, hid them in sPa ro (in present day Bhutan).

The text quotes on p. 3.2 a treatise entitled *spyi rgyud* as follows: *spyi rgyud las/gsang chen nges pa'i bka' 'di la/lo rgyus don gyis ma bshad na/yid mi ches pa'i skyon du 'gyur*. This is in fact a quotation from the *Ye khri dkar po mtha' sel* which is quite close to the Vimalamitra tradition.

On page 12.4–5 are given the different names of bDe chen gling pa: Mi 'gyur tshe dbang gsang sngags grags pa (outer name), Rig 'dzin Kun grol gsang ba rtsal (inner name), U rgyan bDe chen gling pa (secret name) and g.Yung drung bDud 'dul thogs med rtsal (innermost secret name).

Note also the names of mKhan chen Nyi ma bstan 'dzin, bsTan 'dzin tshul khri ms grags pa (the 4th Kun grol rin po che) and

⁹ These are Se Sha ri dbu chen, lDe Gyim tsha rma chung, Me nyag lCe tsha mkhar bu and Zhang zhung sTong rgyung mthu can.

¹⁰ According to Shar rdza rin po che's *Legs bshad mdzod* (p. 169), these are: rNgam pa lce ring, dMu tsha gyer med, Za rang me 'bar, Mu spung gsal tang, Dran pa nam mkha', rGyud (= rGyung) bon mu khod, rJe rgyal lha sgom and Blon chen Mu thur.

'Jam dbyangs mkhyen brtse'i dbang po (mentioned both with this name and with his Bon po name of Mi gshigs g.Yung drung 'byung gnas rtsal) who requested bDe chen gling pa to write this text.

55.

[Ja] *dPal mkha' 'gying dbang gi rgyal po'i gar stab 'cham gyis stong thun dkyil 'khor dgyes pa'i dga' ston*

a. 1–12.

b. *gar 'cham.*

c. Ø.

d. A treatise on ritual dance attributed to Dran pa nam mkha'.

DBAL CHEN 'BRUG GSAS CHEM PA'I BSNYEN BSGRUBS
 LAS SBYOR GYI SGRUB SKOR ME RI 'KHYIL PA RIN
 CHEN GTER MDZOD

The Bon po tradition has a set of five main protective *yi dam* deities (*yi dam mchog lnga*) which were first taught by mKha' 'gying rgyal po in order to convert beings. These five are: 1. the cycle of the Body (*sku yi skor*) of Che mchog khro bo; 2. the cycle of the Speech (*gsung gi skor*) of gDong grags rol pa; 3. the cycle of the Mind (*thugs kyi skor*) of mKha' 'gying 'bar ba (a wrathful emanation not to be confused with mKha' 'gying rgyal po); 4. the cycle of the Liberating Qualities (*yon tan gyi skor*) or dBal chen zhang zhung;¹ and 5. the cycle of Phur pa (*phur pa'i skor*), that is of the liberating activities (*sgrol byed 'phrin las*). dBal chen 'brug gsas chem pa is the wrathful Phur pa form of the god Ma pang dbyings chen (in peaceful form).² See also text no. 141 which provides some data on the structure of the Phur pa cycle.

56.

[Ka] *bDer gshegs dgongs 'dus yi dam mchog lnga'i 'phrin las phur pa yang phyung nag po'i bsnyen sgrub las gsum gyi lag len me yi phreng ba*

a. 1–57.

b. *yang phyung phyag bzhes.*

c. *ces pas 'di yang dbal bdud 'dul bla chen dran pa nam mkha' 'phrin las kyi 'gro 'dul mngon par rol pa'i rgyud lung du mar grags cing/snyigs dus bstan 'gro'i gdul bya 'dul ba dus la babs nas skyes chen sprul pa'i mnam rol mang pos bka' dgongs phur gsum gtso ba'i gsang ba'i bon sde bcu gsum re re bzhin chad mthud kha bskang bshad sgrub 'chad spel rgya che rgyun skyong 'byung ba'i lung dang bka' nan yang nas yang du brten dang dngos rdzas gya nom mtshams sbyar ba sogs blo la gcags te/khyad par mos slob*

¹ In text 63 (p. 2) below, he is named gTsang ma zhang zhung dBal chen.

² See Lopon Tenzin Namdak, *Heart Drops of Dharmakaya*, p. 157.

sbyin bdag mang po'i ched bskul gyis drung dang skabs su babs pa'i rten 'brel ma bsgrigs lhun grub tu byung bar brten/phur pa yang phyung nag po'i lag len mi yi phreng ba zhes bya ba 'di ni bon chen sa yi thig le spu rgyal gnas kyi nub phyogs ji ghir hor gyi tha grur a lung bsam 'grub rgyal khab kyi nye char ar bsdom bye'u khyim bdag mgar gyi gnas mal nas rig 'dzin gar dbang bde chen snying po'am/rig 'dzin tshe dbang 'gyur med ces padma bdud 'dul rtsal zhes phyi nang gsang ba'i mtshan lung du mar grags pa'i rigs sngags 'chang ba de'i bag med lo yi nges bsregs mchu zla'i nyin gyis dpal du bgyis pas rgyal bstan ring lugs srid mthar khyab pa'i rgyu ru gyur gzig gi smon pa dang bcas/bka' yi tshig gis ri mo'i dang po rig sras padma 'phrin las gyis shes rab ge sar rgyas shing dad gus ze 'bru'i bcud la rol te (57) lhag bsam dri ngag kyi phyogs kun khyab pa'i bden tshig zab mo'i brun te/deb thog tu mos slob kyi bitsun pa bslab gsum sdom ldan tshul khrims ngag dbang kyi nges shes sphyi bor blang ste bgyis pa/sarba lo ka tha tshan mu tsug smar ro/dge'o/.

d. This text contains several inner divisions dedicated to *ganacakra* offerings, prayers, *gtor ma* offerings, dance, recitation of protective formulas, etc. It belongs to a huge corpus of works originally attributed to Dran pa nam mkha' (styled in the colophon as dBal bdud 'dul Dran pa nam mkha') and aiming at the conversion of beings. bDe chen gling pa was urged to compose this work and he wrote it in the kingdom of A lung bsam 'grub who reigned over a region which is an extension (*tha gru*) of Ji ghir hor (spelt Ji ghing hor in text no. 111). He wrote it in the house of a descendant of Rig 'dzin Gar dbang bde chen snying po (a.k.a Rig 'dzin Tshe dbang 'gyur med and Padma bdud 'dul rtsal).

57.

[Kha] *dGongs 'dus yi dam mchog lnga las phur pa'i skabs phrin byang bskor dang bcas khrigs su bsdebs pa*

a. 1–44.

b. *phur byang*.

c. Ø.

d. The text includes *inter alia* on page 9 *seq.* instructions on channels and winds (*rtsa rlung*) related to the Phur pa practice. A *rdzogs rim* section on page 25 is replete with several *rdzogs chen* conceptions and vocabulary. Some of the particular expressions used in this section are the Clear-Light of the Path (*lam gyi 'od gsal*),

the non-differentiation of Space and Wisdom (*dbyings ye dbyer med*), the natural state of the Base (*gzhi'i gnas lugs*), the Space-Awareness (*dbyings rig*), the Single Essence (*thig le [nyag] gcig*), primordial Purity (*ka dag*), Spontaneity (*lhun grub*) and Great Perfection (*rdzogs pa chen po*) itself.

58.

[Ga] *dGongs 'dus yi dam mchog lnga las 'phrin las phur pa yang phyung nag po'i las byang*

a. 1–17.

b. *phur pa las byang*.

c. *mal 'byor drug gi gnyer ro: 'chi med mams gsum gyi thugs bcud: bla chen dran pa'i bkol byang rdzogs so: u ya: rgya rgya rgya: bla chen dran pa yab sras gsum gyi thugs kyi yongs su zin pa'i rig 'dzin kun grol gsang ba rtsal gyis bum brag brtsegs pa'i nub phyogs aksha zangs yag rdzong nas sphyan drang te spel ba'i dge legs 'phel bar gyur cig/sarba mang ga lam: bkra shis.*

d. A middle-length practice manual (*las byang*) for this cycle of Phur pa, attributed in its final form to Bla chen Dran pa nam mkha'. bDe chen gling pa discovered it in Aksha Zangs yag rdzong situated to the west of the Bum brag brtsegs pa treasure site.

59.

[Nga] *dBal phur nag po'i rgyud las zur brgyan shog chung ye shes 'od kyi 'khor lo zhes bya ba*

a. 1–6.

b. *zur rgyan*.

c. *bon gyi 'phel 'grib gyis dus su bla chen dran pa nam mkhas mkha' 'gro 'od ldan 'bar ma'i thugs la sbas ste dar ba'i smon lam bstab/shing yos lo la tshe dbang gsang sngags grags pa la brgyud/yi ger btab nas rim par gshen la rgyud/dge'o/bkra shis so/thar bde dpe'o/zhal dro'o/byin che/.*

d. An appendix (*zur rgyan*) to the *dBal phur nag po'i rgyud*, attributed to Dran pa nam mkha' who composed it for the future times when Bon would encounter fluctuations in its diffusion. He entrusted it to mKha' 'gro 'Od ldan 'bar ma, hiding it in her Mind (*thugs*). In 1855 (Wood hare, *shing yos*) she transmitted it to bDe chen gling pa who wrote it down and gradually entrusted it to worthy disciples.

60.

[Ca] *dGongs 'dus phur pa'i dgyes bskang ye shes mchod sder*

a. 1–6.

b. *dgyes bskang.*c. *Bla chen bdag gis 'chi med mam gsum thugs thig 'di thob pas mchog thun bsn'yem mo: sa ma ya: rgya: rgya: rgya: rig 'dzin kun grol gsang ba rtsal mkhyen no/mkhyen no/dge'o/bkra shis par shog//.*

d. A short text for the propitiation and pleasing of dBal Phur nag po.

61.

[Cha] *Tshe sgrub 'chi med g.yung drung 'khyil ba*

a. 1–7.

b. *tshe sgrub 'chi med.*c. *bam³ brag brtsegs pa'i khyud a ksha brag gi ngos nas g.yung drung bdud 'dul thog med rtsal gyis spyen drangs pa'o: bkra shis.*

d. A long-life practice discovered by bDe chen gling pa in Aksha brag next to Bam brag brtsegs pa (most probably in 1855).

62.

[Ja] *Phur pa yang phyung gi dbang khrid mam grol snying po stong byed*

a. 1–28.

b. *dbang khrid.*c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis bam brag brtsegs pa rin chen 'bar ba'i nub phyogs aksha zang yag rdzong nas gter du spyen drangs pa'o: bkra shis par shog.*d. According to a section called *brgyud tshul* beginning on page 16 ff., mKha' 'gying lha yi rgyal po revealed this teaching to the Great Mother (*yum chen*) Thugs rje Byams ma in 'Og min. She then revealed it to sTon pa gshen rab while miracles emanated from her mind (*yid kyi cho 'phrul*). sTon pa gshen rab entrusted it

³ In text 62, page 18, the reading is also given as *bam* whereas in the colophon of text 58 (§ [c]) it is given as *bum*. However, to judge from other colophons, the correct reading should be *bam*, although this needs confirmation.

to sTag skyes lha bu and then the teaching was handed over to eighteen gShen practicing Phur pa (*phur gshen bco brgyad*).⁴ They diffused it and gave it to a bon po of Tibet named gSas mkhar me 'bar. He transmitted it to Bla chen Dran pa nam mkha' who hid it as a *gter ma*. bDe chen gling pa discovered it (most probably in 1855) in Aksha zang(s) yag rdzong, west to Bam brag brt-segs pa rin chen 'bar ba.

63.

[Nya] *Phur pa yang phyung nag po'i:: gsang bzlog byad ma gting len*

a. 1–18.

b. *gsang bzlog*.

c. *bder gshegs dgongs pa 'dus pa thugs sgrub yid bzhin nor bu'i rgyud phur pa 'phrin las gsang zlog byad ma gting len zhes bya ba rdzogs so: 'chi med gtsug phud kyi thugs bcud: stag la me 'bar gyi brnag pa: dran pa nam mkha'i las sbyor u ya zab so: sa ma yâ: rgya rgya rgya.*

d. Another important work related to the Phur pa cycle of liberating activities (*phrin las sgröl byed phur pa'i skor*). The original lineage as deduced from the colophon shows that 'Chi med gtsug phud taught it to sTag la me 'bar who revealed it to Dran pa nam mkha'.

64.

[Ta] *Tang phyung nag po'i drag po las kyi me mchod*

a. 1–34.

b. *sbyin bsregs*.

c. Ø.

⁴ According to Shar rdza rin po che's *Legs bshad mdzod*, these are: 1. sTag la me 'bar; 2. dBal bon Kha yal me 'bar; 3. dBal bon gNod sbyin 'dul; 4. dBal bon 'Od spungs; 5. dBal bon Khyung slag can; 6. dBal bon sTag slag can; 7. Kha yal me 'bar, a bon po of Gru gu; 8. 'Ol bon mig gcig; 9. Ti ti me slag can; 10. the brahman Kha yal me lce can; 11. A ga ru nag po, the bon po of India; 12. Tsan tsan lce ring, the bon po of Nepal; 13. Gyang ti gsas, the bon po of Kashmir; 14. lJang ra smug po, of Li yul (Khotan); 15. sTong rgyung mthu chen, the bon po of Li (Khotan; he is probably not identical with Zhang zhung sTong rgyung mthu chen); 16. Ge ti gsas rnga chung can; 17. Ko long lha gsas of Tibet; and 18. Kha 'byams lcags kyi bya ru can, the bon po of Phen.

d. A homa rite offered to several classes of deities such as the *dam can*, the *khro bcu srung ma sde gsum*, etc.

*

65.

[Ka] *dBal chen 'brug gas chem pa tshom bu tshogs kyi sgrub pa chen po'i bsnjen sgrub las sbyor gyi sgrub khog mngon du phyung ba yang gsang bla med me ri 'khyil pa rin chen gter mdzod kyi snying po bton pa grub pa yongs kyi mgul rgyan zhes bya ba*

a. 1–156.

b. *phyag bzhes*.

c. *rje nyer gsum pa nyi ma bstan 'dzin dbang gi rgyal po dang/mchog chen po rig 'dzin kun grol grags pa'i skye ba bzhi pa bstan 'dzin tshul khrims grags pa/sdong sgom chen po bstan pa lhun grub dang a mdo tshe dbang rin po che nmams kyi yang srid sogs g.yung drung bon gyi gdan sa chen po nam gsum gyi skyes chen khyad par 'phags pa nmams dang/khyad par ku sa zla 'od zer gyi yang sprul mi shig g.yung drung 'byung gnas rtsal lam 'jam dbyangs mkhyen brtse'i dbang po nas kyang sku gsung thugs kyi rten dang dngos po rgyu yi gngang skyel gya nom pas mtshon te bka' dgongs phur gsum khro phur zhang gsum sogs g.yung drung bon gyi gsang sngags snying por gyur pa 'di nmams la/bsgrub chen bshad tshom dang bcas pa re byung na 'byung 'gyur g.yung drung bon gyi bstan pa la phan thog rgya cher 'byung ba'i lung dang bka' nan kyi dus len gcig tsam ma yin par yang dang yang du bsngags pa sogs 'gran zla dang bral ba nmams kyi bstan rnying gso zhing gter gsar spel ba'i bstan pa spyi la gcig tu dgongs pa'i sku gsung thugs rten dang 'brel ba'i lha rdzas ring mo gya nom gyi mtshams sbyar yang du ched bskul gngang ba blo la bcag/nye bar kam bla ma tshe dbang bstan rgyal dang/nyi dbang grags pa'i dpal/tshe dbang rgyal mtshan sogs smin cing mos pa'i skal pa can mang po'i ched du bskul ba la/la chen gshen po lnga yi zhabs pad spyi bor bkod la/g.yung drung bdud 'dul thogs med rtsal gyi snga srol gyer spungs chen po'i zhal rgyun gsar mying dang mkhas shing grub pa bsnjem pa nmams kyi srol la legs par gzhiigs shing 'grigs chags su bsgrigs ste sgrub pa chen po phyag tu bzhes thabs 'di yang/sprul pa'i gnas chen brgyad kyi ya rgyal/rigs bzhi'i nang tshan bam brag brtsegs pa rin chen 'bar ba'i mthil/mtsho steng (156) bde ldan gsang sngags khrod kyi 'chi med g.yu 'brang bkod pa'i khang bzang du chu rta sgron zla'i/snag ma'i phyogs bzang po gnyis par grub par bgvis shing/yi ge byed po dad rtse dwangs ba'i nam dpyod yang ba'i dpal gyur sprul sku nyi ma'i dbang po dang/tshe dbang*

rgyal mtshan gnyis nas brtson cing 'grus pas bsam pa dag la sbyor ba gus pas sgrub pa'i dge tshogs bstan pa'i dpal du 'bar bar gyur cig/ bkra shis/ dge'o/.

d. An extensive *sgrub chen* ritual practice centered around 'Brug gasas chem pa. bDe chen gling pa wrote it in 1882 (Water horse, *chu rta*) at the behest of some of his foremost disciples such as Tshe dbang bstan rgyal, Nyi dbang grags pa'i dpal and Tshe dbang rgyal mtshan. He arranged his composition while basing it on the old and new oral transmissions going back to the great masters of the past. Before that he was invited to compose such a work by some of the greatest masters of his time such as Nyi ma bstan 'dzin (the 22nd Abbot of sMan ri), bsTan 'dzin Tshul khriims grags pa (the 4th Kun grol rin po che) and A mdo Tshe dbang rin po che. The famed 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892) known here both as an emanation of *gter ston* Khu tsha zla 'od zer (b. 1024) and under his bon po name of Mi shig g.Yung drung 'byung gnas rtsal, exhorted him to compose this work essentializing the Secret Formulas (*gsang sngags*, tantras) of g.Yung drung Bon for the sake of this tradition. The present version of the text was corrected against the original manuscript of bDe chen gling pa who composed it in the hermitage of 'Chi med g.yu 'brang bkod pa'i khang zang, close to Bam brag brtsegs pa rin chen 'bar ba.

66.

[Kha] *dBal phur 'bar ba nag po'i zin ris gsal ba'i me long zhes bya ba*
a. 1–5.

b. *gsal ba'i me long.*

c. *de ltar lung zin gyi dngos slob stag sprul mu wer shel zhin gyis yang yang bskul ngor rig 'dzin kun grol gsang ba rtsal gyis smras pa dge zhing bkra shis gyur cig/ 'dzam gling bla ma tshul khriims 'od zer phyag bris dngos bryan yin lags/.*

d. Short notes on the practice of *dBal phur nag po* written by bDe chen gling pa at the request of his disciple sTag sprul rNam rgyal bstan 'dzin (Mu wer shel zhin). The epithet *stag sprul* indicates that rNam rgyal shes rab was a *sprul sku* or emanation from sTag rtse g.yung drung gling monastery in rKong po.

67.

[No title, *gtor ma*]

a. 6.

b. Ø.

c. Ø.

d. A five lines note on the use of *gtor ma* for Phur pa, fulfillment, long life practice, Garuda-medicine (*khyung sman*), etc.

68.

[Ga] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil ba rin chen gter mdzod kyi rgyud las/dkyil 'khor bca' bkod kyi le'u rin chen mdzes pa'i phra rgyan zhes bya ba*

a. 1–6.

b. *dkyil 'khor*.c. *ces mig 'gyur tshe dbang gsang sngags grags pa rtsal la mkha' 'gro 'od ldan 'bar ba'i snyan du brgyud ltar/star gu ge ris su gtan la phab nas yi ge pa ni 'bru rigs tshul mi wer zhis byas pas bstan dang 'gro don nyi zer sa'i rdul bzhin rgyas par gyur cig dang/tha tshan mu tsug smar ro/.*

d. The preparation and layout of the Phur pa mandala, as orally transmitted by 'Od ldan 'bar ba (= ma) to bDe chen gling pa, the scribe being 'Bru Tshul khriims rgyal mtshan (Tshul mi wer zhi).

69.

[Nga] *dGongs 'dus phur pa'i zur rgyan dngos grub gter chen*

a. 1–6.

b. *zur rgyan dngos grub*.

c. Ø.

d. An appendix to the previous text explaining how to reach the siddhi of Phur pa.

70.

[Ca] [No title, *skyabs sems*]

a. 1–2.

b. *skyabs sems*.

c. Ø.

d. The verses for the Refuge (*skyabs 'gro*) and Bodhicitta (*sems bskyed*) according to the *dBal phur 'bar ba nag po* cycle.

71.

dBal phur 'bar ba nag po'i phrin las kyi sngon 'gro'i yang lag tu/rig 'dzin rgyud pa'i gsol 'debs byin rlabs kun 'byung

a. 2–5.

b. *gsol 'debs*.

c. *'di yang thar bde dben ri la 'bru btsun gyung drung rgyal gyis bris pas/bla ma dam pa'i zhab pad bskal brgyar brtan gyur cig/bkra shis par shog/zhal gro'o/*.

d. A prayer to the lineage of Knowledge-Holders (*rig 'dzin*) according to the Phur pa cycle with the following line of successive masters: Kun tu bzang po, mKha' 'gying dkar po, 'Chi med gtsug phud, Khro mchog 'Brug gas chem pa, gSang ba 'dus pa, sTag la me 'bar, Yongs su dag pa & 'Od zer mdangs ldan, Klu grub Ye shes snying po & lCam rgyung na rog, Mi lus bsam legs & rGod lcam don 'bar, sNang ba mdog can, Dran pa nam mkha' and Mi 'gyur tshe dbang gsang sngags grags pa'i dpal (bDe chen gling pa himself). The present version was copied by 'Bru btsun g.Yung drung rgyal mtshan in the hermitage of Thar bde dben ri.

72.

[Cha] *dBal phur rgyud phyag*

a. 1–2.

b. *rgyud phyag*.

c. *ces pa dbal phur rgyud phyag 'di yang tshe dbang gsang sngags grags pas gsung gi skul nas drung mu rang gi stag rtse gyung drung gling du sbyar ba/bkra shis par shog/zhal dro'o/*.

d. Homages to the Knowledge-Holders of the Phur pa cycle with the following *yab yum* lineage (quite close to that of no. 71): Kun tu bzang po and Kun tu bzang mo, mKha' 'gying dkar po and Yum chen mkha' khyab, 'Chi med gtsug phud and Kun snang gsal ma, 'Brug gas chem pa, sTag la me 'bar and Thugs rje byams ma, Yongs su dag pa and 'Od zer mdangs ldan, Ye shes snying po and lCam rgyung na rog, Mi lus bsam legs and rGod

lcam don 'bar, Dran pa nam mkha' and 'Od ldan 'bar ma, and finally Mi 'gyur tshe dbang gsang sngags grags pa (bDe chen gling pa) who composed the present text in sTag rtse g.yung drung gling.⁵

73.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las bsrung ba tshe'i ti ka

a. 2–4.

b. *gsol 'debs*.

c. *gyung drung dbang gis zhus/u ya ling gi spel/bkra shis/*.

d. The origin of the Phur pa cycle to which this text belongs runs as follows (pp. 3 *seq.*): sNya chen Li shu stag ring (who otherwise is not mentioned in the lineage charts of the previous Phur pa works), received it from sTag la me 'bar and went to Tibet by means of “magic feet” (*rdzu 'phrul zhabs*)⁶ to entrust it to Dran pa nam mkha'. The latter transmitted it to his “action seal” (*las kyi phyag rgya*) 'Od ldan 'bar ma. Dran pa formulated the vow that this cycle shall be discovered by a person described simultaneously as a son blessed by Li shu stag ring, the heart-son of Dran pa nam mkha' himself and the emanation of Ba gor Vairocana.

74.

[Ja] *dBal phur 'bar ba nag po khro bcu gsang ba thugs kyi gzer bu'i mngon rtogs rang grol ye shes 'khor lo*

a. 1–12.

b. *mngon rtogs*.

c. *de ltar stag sprul gshen rgyal bstan 'dzin gyi yang dang yang du bskul ba la/kho bo rig 'dzin kun grol rtsal gyis mtsho steng bde ldan gsang sngags khrod kyi 'chi med gyung drung bkod pa'i khang du 'phral mar bris pa sarba mang ga lam/zhus so/*.

⁵ This monastery is also known as sTag rtse g.yung drung 'khyil ba: cf. § [d] of text no. 95. It is located in Kong po bon ri.

⁶ Similar to the *rkang mgyogs* technique.

d. A canonical description for the *bskyed rim* sadhana-practice of dBal phur 'bar ba nag po, written by bDe chen gling pa at the repeated behest of his disciple sTag sprul gShen rgyal bstan 'dzin. The composition was written in the hermitage of 'Chi med g.Yung drung bkod pa'i khang, in mTsho steng bde ldan gsang sngags khrod.

75.

[Nya] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod rgyud las khro bcu gsang ba thugs kyi gzer bu*

a. 1–55.

b. *gsang gzer.*

c. *ston pa 'chi med gtsug phud kyi lha yul brag phug rong chen du gshen gsang 'dus stag la la gtad: de gnyis kyi lha klu mi yi gshen gsum la brgyud: lha klu mi yi gshen gsum gyis nam mkha' snang ba mdog can la bstan: des bla chen dran pa nam mkha' la brgyud de: bla chen dran pas zab mo ru bsnyem nas bka' gter ma bu kha sbyor du bsdom: gnyer pas mal 'byor drug gi rgya yis gdab pa sa ma yâ: rgya rgya rgya: bdag 'dra mi 'gyur tshe dbang gsang sngags grags pa'am/g.yung drung bdud 'dul thogs med rtsal gyi bka' gter lhan rgyas su dngos grub 'thob pas gtan la dbab pa'o/.*

d. According to the *brgyud tshul* (mode of transmission) section beginning on page 2.4 *seq.*, the lineage of this text is as follows: Kun tu bzang po transmitted it to Ma pang dbyings chen through the display of his blessings emitted as rays of lights ('*od zer*). The latter taught it to mKha' 'gying on the Perfection Body (*rdzogs sku*) level, by means of pure contemplation (*dgongs pa*). The latter revealed it to 'Od dkar gnas 'dzin and expressed it in the manner of Space and Wisdom (*dbyings dang ye shes tshul*). The latter explained it gShen Tshad med 'od ldan who revealed it to the Emanation Body (*sprul sku*) 'Chi med gtsug phud. The latter taught it to several patriarchs of the tantric teachings including gSang ba 'dus pa and sTag la me 'bar, thus diffusing and spreading it intensively. According to the colophon, 'Chi me gtsug phud taught it to both gSang ba 'dus pa and sTag la me 'bar in the "Great Valley of Rock Caves" (Brag phug rong chen) in the country of the Gods. Both gSang 'dus and sTag la transmitted it to the three gshen of Gods (Lha bon Yongs su dag pa), Nâgas (Klu grub Ye shes snying po) and human beings (rGyal bon Mi lus bsam legs). sNang ba

mdog can received it from them and then taught it to Bla chen Dran pa nam mkha' who codified it for future *gter ma* revelation. The text itself is divided into twenty-five main divisions although some are treated separately (see pp. 4–5 of the text). Among the most notable divisions mentioned by the text (and not necessarily treated) are the teaching on *bindu* and channels (*thig dang rtsa*, section 5), the nature of Creation and Perfection Stages (*b skyed rdzogs gnas lugs*, section 10) and the “offering” of union and liberation (*sbyor sgrol mchod pa*, section 19).

76.

[Ta] *dBal phur 'bar ba nag po rin chen gter mdzod las 'dzab them sngags kyi sbram⁷ bu zhes bya ba*

a. 1–5.

b. *'dzab sgrom*.

c. *rig 'dzin gong ma'i zhal shes//sngags kyi man ngag lag len bka' sgrom ma khod spungs mdzad gsol lo/a tha/'di ltar phur nag bka' sbrom mams ni shin tu gces pa'i gnad do/lo bdun bka' rgya byas nas sbas/brgyud 'dzin mams kyi bkrol 'byed dam/sngags gong 'og nor tshul gyi/gab dkrug mkhyen mams bsnyom kyang//lag len rtsing por mthong pa dog pas/grogs po gshen rgyal bstan 'dzin gyi bskur ro/lcags bya cho 'phrul zla ba'i tshes bzang por/kho bo bde chen gling pas spel ba dge'o/bkra shis legs so/dge'o/'phel lo.*

d. The practice of mantra recitation according to the *dBal phur 'bar ba nag po* cycle, attributed to Bla chen Dran pa nam mkha'. bDe chen gling pa kept it secret for seven years before disclosing to his disciples: the colophon states that he taught it in the Iron-bird year (*lcags bya*, 1861), which thus means he discovered it in 1854 (Wood-tiger, *shing stag*).

77.

[Tha] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil ba rin chen gter mdzod kyi rgyud las/'phro 'du gsang ba'i sgrub pa khro chu'i zhun ma*

a. 1–12.

b. *'phro 'du*.

⁷ Variouslly spelt *sgrom* or *sbrom* throughout the text. The spelling *sbram* appears more frequently in bDe chen gling pa's autobiographies.

c. *ces mi 'gyur tshe dbang grags pa bdag la mkha' 'gros snyan du bgyud bzhin/phyis dus nub rong kong yul stag rtse rnam rgyal gling/mchog sprul g.yung drung dbang rgyal gyis bskul ngor zol med lung bzhin phab ste/yi ge a ni she tsu un zhes bya bas bkrun pa'i dge des g.yung drung bon gyi bstan bde sgrib med gsal ba'i khri gdug bstan 'gro'i mgon la dus rtag tu 'bar bar gyur cig/bkra shis/.*

d. A wrathful practice of dBal phur 'bar nag with *zor* ritual and violent activities (*drag po'i las*). mKha' 'gro 'Od ldan 'bar ma transmitted it orally to bDe chen gling pa who later wrote it down in sTag rtse rnam rgyal gling in Kong po at the request of mChog sprul g.Yung drung dbang rgyal. Note that the scribe was the nun (*a ni*) She tsu un.⁸

78.

[Da] *dBal phur 'bar ba nag po 'phrin las me ri 'khyil ba rin chen gter mdzod rgyud las bzlas pa 'dzab kyi them pa 'phro 'du srog gi dangs ma*

a. 1–8.

b. 'dzab them.

c. Ø.

d. Recitation of mantras of dBal phur 'bar nag.

79.

[No title, *dbus sogs 'brug gsas*]

a. 8–34.

b. *sgrub pa'i stong 'dzab*.

c. Ø.

d. Recitative sections and praises of the whole Phur pa mandala.

80.

[Na] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod zhes bya ba'i gzhung*

a. 1–33.

⁸ *She tsu* is Zhang zhung for Tib. *bSod nams*. *Un* can stand for several words including compounds (not listed here). It could be *grags* (unlikely), *'brug mo* or *dbyangs* which are more probable.

b. *phur gzhung*.

c. *ces mkha' 'gro 'od ldan 'bar mas kho bo mi 'gyur tshe dbang gsang sngags grags pa la shing mo yos la'o/*.

d. The origin of the teachings presented in this text goes back to 'Chi med gtsug phud who transformed himself as Khro bo 'Brug gsas chem pa to subdue the *Srin po* demons and to bind them by oath (see the detailed history in the text pp. 3 *passim*). Then, 'Chi med gtsug phud transmitted these teachings in sTag gzig, to gSang ba 'dus pa, sTag la me 'bar and the three gShen of Gods, Nâgas and Men. gSang ba 'dus pa practiced them in lCang lo can and bound the *bgegs* hordes by oath. dBal bon sTag la me 'bar practiced them in a cave on a black mountain (*rig nag brag gi phugs*) and bound the four groups of beings with perverse views (*log lta sde bzhi*) by oath. Lha bon Yongs su dag pa, the gShen of the Gods, practiced in the realm of the Thirty-three gods and bound by oath the three kinds of semi-gods (*lha min sde gsum*). Klu bon Ye shes snying po, the gShen of the Nâgas, practiced in the oceanic realm of the Nâgas and bound the Nâga-demons (*klu srin*) by oath. rGyal gshen Mi lus bsam legs, the gShen of the human beings, practiced on the mountain g.Yung drung dgu brtsegs and bound the *bdud* and *dam sri* demons by oath. Later on, Bla chen Dran pa nam mkha' requested the teachings from Mi lus bsam legs in sTag gzig and diffused them thereafter in Zhang zhung and in Tibet. He practiced in both countries and bound by oath the *dam sri* demons. Then, the secret dâkinî (*gsang ba'i mkha' 'gro*), 'Od ldan 'bar ma, hid them in the depth of her heart. However, the large secret tantra of dBal phur (*dbal phur gsang ba'i rgyud*) was hidden in sPa ro, the medium length version was hidden in the stûpa of Brag dkar and the shortest one was entrusted orally to bDe chen gling pa by 'Od ldan 'bar ma herself in 1855 (*shing mo yos*).

81.

[Pa] *dBal phur 'bar ba nag po'i 'phrin las kyi/rig 'dzin rgyud bskang dang khyad par bskang ba*

a. 1-4.

b. *rgyud bskang*.

c. *dbal phur 'bar ba nag po'i 'phrin las kyi nyer 'kho rig 'dzin rgyud bskang dang/khyad par bskang ba bcas pa mi 'gyur tshe dbang gsang sngags grags*

pa rin po che'i bka' pheb ma ldog te/drung mu ming gi gnas mdun stag rtse'i g.yung drung gling nas sa rta zla 10 tshes 13 la bgyis te phul ba dge'o/bkra shis/.

d. For the lineage, see preceding text-entry. The text was composed in sTag rtse g.yung drung gling monastery, the 13th of the 10th month of 1858 (Earth horse, *sa rta*).

82.

dBal phur nag po'i me mchod

a. 4–5.

b. *me mchod*.

c. *shi la rdor dza'i bskul ba'i ngor gsang sngags grags pa'i dpal gyi bgyis pa dge'o/.*

d. A short homa rite for fire offerings to dBal phur nag po.

83.

Dam bca'

a. 5–7.

b. *dam bca'*.

c. *mkha' 'gro 'od ldan 'bar mas dbal bon g.yung drung rtsal la rgyud/g.yung drung dbang rgyal mchog gi bka' chab spyi bor blang nas yang la spel ba'o/bkra shis/.*

d. This text was orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa who gave it to g.Yung drung dbang rgyal. Its final title is given as *dBal phur nag po'i dam bca' dang smon lam*.

84.

[Pa/Pha] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil ba rin chen gter mdzod kyi rgyud las/bskang ba zad med gter rgyun*

a. 1–6.

b. *bskang ba*.

c. *khro bo phur nag thugs dam bskang ba'i thabs/zad med rig chen gter rgyan bya ba 'di/skal ldan khyod la kho bo'i snyan du rgyud/khyod kyi mkha' 'gro'i dam tshig thub par gyi/[dâkinî script] skal med bdud kyi rigs la sbas cig rgya/skal ldan mams la rab tu spel bar gyis/de ltar mkha' 'gro'i*

bka' lung ci bzhin kho bo o rgyan bde chen gling pas legs par phab nas/yi ge pa ni gyer tshul rdor dzas bgyis pa'i dge des gyung drung bstan pa rgyas pa'i rgyu ru gyur cig/sarba mangga lam/bkra shis/.

d. A short form of fulfillment ritual transmitted orally by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa. The scribe's name was Gyer tshul rdor dzas.

85.

[Ba] 'Bar ba nag po'i rgyud las khro chu dug gdong bskang ba
a. 1–9.

b. *gdug gdong.*

c. *mi 'gyur gsang sngags grags pas dad ldan grogs kyis bskul ngor spel ba dge'o/bkra shis par shog/.*

d. The lineage transmission of this text is: 'Chi med gtsug phud, sTag la me 'bar, Bla chen Dran pa Nam mkha', bDe chen gling pa.

86.

[Ma] dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las srung ma las mkhan drug cu'i bskul pa gcod byed me'i dbal 'khor

a. 1–14.

b. *las mkhan.*

c. *khod spungs rig 'dzin chen po'i mdzod srol du/mkha' 'gros kho bo bdag la snyan du bryud/slar lo bzhi yi bka' rgya la yol tshe rkong yul gnas chen yongs rdzongs dpal gyi phug du sa rta zla ba'i dbang phyogs su lung zin skyes mchog dam pa gyung drung dbang rgyal gyi bskul ngor/mi 'gyur tshe dbang gsang sngags grags pas phabs (= phebs) pas dge des mnyam med rgyal ba'i bstan pa des mthar phyin rgyas pa'i rgyu ru gyur te/bon 'di nyi ma'i zer bzhin 'phel/mangga lam/bkra shis/.*

d. An original composition attributed to Dran pa nam mkha' and orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa. The latter kept it secret for four years before revealing it in 1858 (Earth-horse, *sa rta*),⁹ in the Yongs rdzongs Cave in rKong po.

⁹ This means that the text was orally received by bDe chen gling pa in 1854 (Wood-tiger, *shing stag*) although this happened most probably in 1855 (*shing yos*).

87.

[Tsa] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod rgyud las phywa tshe g.yang gi sgrub pa*

a. 1–8.

b. *phywa g.yang.*

c. *dbal phur 'bar ba nag po 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las phwa g.yang gi sgrub pa mi 'gyur g.yung drung rgya mdud zhes bya ba rdzogs so:: sa ma yâ: rgya rgya rgya: dge'o/legs so/.*

d. A short practice aimed at providing prosperity and long life.

88.

[Tsha] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil ba rin chen gter mdzod kyi rgyud las g.yung drung tshe yi sgrub pa zla dkar shel gyi 'khor lo*

a. 1–22.

b. *tshe sgrub.*

c. *ces pa 'di ni mkha' 'gro 'od ldan 'bar mas shing yos lor hor zla gsum pa'i tshes bco lnga'i nyi shar skabs su mngon du mdun gyi nam mkhar byon nas/gsang gsum lung gi dha¹⁰ mams snyan du bryud cing sems su zhugs nas/slar sa rta zla 1 tshes bzang por sa gnad spa (= spo) yi sga'i dmar du mi 'gyur tshe dbang gsang sngags grags pas phab nas/yi ge pa ni tshul la rdor rdzas bgyis la g.yung drung bon gyi bstan pa rin po che 'di nub med kun tu rgyas nas/ma gyur mkha' mnyam 'gro mams rdzogs sku mkha' 'gying sku ru gyur cig pa'i smon pa dang bcas ste dge legs 'phel rgyas shog/.*

d. A long-life practice transmitted in vision by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa in 1855 (Wood-hare, *shing yos*) and transcribed by the latter in 1858 (Earth-horse, *sa rta*) while remaining in a nomads' camp.

89.

[Dza] *Rin chen gter mdzod kyi zhi ba tshe ru sgrub pa zla dkar 'khor lo'i rgyud las cha lag thugs rje sprin spungs*

a. 1–6.

b. *tshe sgrub cha lag.*

¹⁰ Read *bdra*, symbols.

c. *de ltar tshe sgrub rgyud gzhung la/zur du sgrub pa bskyar ba'i tshe/kha bskang 'di ltar dgos zhes pa/stag sprul gshen bstan bka' nan ngor/kho bo bde chen gling pa yi/cho 'phrul zla ba'i yar tshes su/zhes zhol gsang ba'i khrod du btsams/dge bas rang gzhan don 'grub smon/bkra shis dge'o/.*

d. An appendix of the long-life practice contained in the previous text. The text is undated but was written in Zhes zhol gsang ba'i khrod at the behest of sTag rtse'i sprul sku, gShen rgyal bstan 'dzin.

90.

[Wa] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las jig(s) byed gshin rje nag po'i gsang sgrub gcod byed dugdong dmar nag*

a. 1–7.

b. *gshin rje.*

c. *gyer spungs chen po bla chen dran pa rje/mdzad phrin srol bzang 'khrul med 'od ldan mas/shing mo yos la snyan du brgyud pa bzhin/lhag chad med pa pho nya rta yi lor/gyung gling skyes mchog gyung dbang gi bskul ngor/gsang gnas dbus phug dpal gyi yongs rdzongs du/mi 'gyur tshe dbang gsang sngags grags pas dge/dbal phur rgyud srung bkra shis zhal dro'o/byin che/shog/.*

d. A secret practice (*gsang sgrub*) of gShin rje nag po attributed to Dran pa nam mkha' and orally transmitted by 'Od ldan 'bar ma to bDe chen gling pa in 1855. It was transcribed by the latter in 1858 in the Yongs rdzongs Cave at the request of g.Yung drung dbang rgyal of g.Yung drung gling monastery (sTag rtse dgon pa) in Kong po.

91.

[Zha] *dBal phur 'bar ba nag po'i skabs don dngos grub zhu ba'i rim pa ye shes 'od kyi sgron me zhes bya ba*

a. 1–6.

b. *dngos grub.*

c. *ces kho bo mi 'gyur tshe dbang gsang sngags grags pas dbal la mkha' 'gro 'od ldan 'bar mas shing mo yos kyi lo ru zab mo snyan du rgyud de/slar sa mo rta'i lo la skyes bu chen po'i stag rtse nam rgyal gyung drung gling gi mchog sprul gyung drung dbang rgyal gyi bskul nas/kong yul*

ljon pa'i gnas chen dbus phug gsang ba yongs rdzong dpal gyi phug tu legs par phab pa'o/bkra shis shog/.

d. A short text on the topic of achieving siddhi of dBal phur 'bar ba nag po, orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa in 1855 and transcribed by the latter in 1858 in Yongs rdzong Cave.

92.

[Za] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod rgyud las/bsrung ba mi 'jigs rdo rje'i gur khang*

a. 1–11.

b. *bsrung ba.*

c. *zhes pa 'di yang mkha' 'gro 'od ldan 'bar ma grogs kyi tshul du nas/snyigs ma'i kho bo o rgyan bde chen gling pa rtsal la snyan du brgyud nas/me sprul hor zla dgu pa'i tshe nyer dgur 'bri rdza zab mo'i sgang du phab pas bstan pa dang sems can yongs la phan bde 'byung gyur cig/bkra shis so/.*

d. A practice of protection, orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa. The latter transcribed it in Zal mo sgang in 1857 (Fire-snake, *me sprul*), the 29th day of the 9th month.

93.

[A] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las mga rab*

a. 1–2.

b. *mga rab.*

c. *ces mi 'gyur tshe dbang gsang sngags grags pa la/stag rtse g.yung drung gi mchog sprul gyi bskul ba'i legs byas kyi skya ring lho gling gdul ka bon du smin pa'i rgyu gyur cig/bkra shis/.*

d. The origin of this practice goes back to dBal chen sTag la me 'bar who subdued arrogant spirits after having practiced Phur pa on the Triangular Mount of the Furies (*dbal gyi ri bo zur gsum*).¹¹

¹¹ This place is a famous sanctuary where sTag la me 'bar received and practiced tantric teachings and from where he spread them. According to Shar rdza (*Legs bshad mdzod* [Dan Martin's electronic version], p. 103), it is situated in the middle of the great ocean that spread in the south-west direction where one finds

The text is attributed to Dran pa nam mkha' but the present version was written down by bDe chen gling pa at the request of the supreme incarnation (*mchog sprul*) of sTag rtse g.yung drung gling, g.Yung drung dbang rgyal.

94.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/rtsang gyer gdug pa mgam sgrogs

a. 2–5.

b. *rtsang stod.*

c. *ces mi 'gyur tshe dbang gsang sngags grags pa la rkong yul g.yung drung gling gi mchog sprul g.yung drung dbang rgyal gyis bskul te phur nag cha lag cha rkyen bcas de dge'o/bkra shis/.*

d. A composition written as an appendix to the Black Phur pa practice, at the behest of g.Yung drung dbang rgyal, the supreme emanation of g.Yung drung gling monastery in rKong po.

95.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las gong gnon khyung gi bzlog pa

a. 5–8.

b. *khyung chen.*

c. *stag rtse g.yung drung 'khyil ba'i sprul sku g.yung drung bstan pa dbang rgyal gyis bskul ngor mkha' 'gro'i lung bzhin kong yul du stag ris can gyi spal nas de nyid la bab pa'i dge des/mnyam med 'gro ba'i mgon po'i bstan pa rgyas pa'i rgyu ru cig/dge'o/.*

d. A *bzlog pa* practice used for a *mdos* ritual centered around the Khyung (or Garuda). The text was orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa and written down by the latter at the behest of sPrul sku g.Yung drung bstan pa dbang rgyal of sTag rtse g.yung drung 'khyil ba monastery.

the “Islands where Srin po demons are subjugated” (*srin po 'dul ba'i gling*). Halfway to the summit of this Mount is a deep forest or grove made of poisonous trees and within that forest stands a cave facing westwards where sTag la me 'bar practiced in solitude or with the company of his consort.

95.

[Ya] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/drag po bzlog pa'i mngon rtogs me ri'i phreng ba*

a. 1–6.

b. *mngon rtogs.*

c. *ces o rgyan bde chen gling pa'i ming can la mkha' 'gro 'od ldan 'bar mas snyan du brgyud nas phyis su sa rta lo la gsa'¹² yi mgon po lha'i zhol du gu ger phab pas bstan dang 'gro ba'i don yongs su 'grub par gyur cig/mang ga lam/bkra shis par shog/zhal dro'o/byin chen/.*

d. A short liturgical text concerned with a wrathful averting (*drag po zlog pa*) of black magic, orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa which the latter then transcribed (later on, *phyis su*) in 1858 (Earth-horse, *sa rta*).

96.

[Ra] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod las/bzlog pa me dpung 'bar ba'i gdar tshan*

a. 1–9.

b. *bzlog pa.*

c. *ces pa'i me sprul lo la mi 'gyur gsang sngags grags pa'am o rgyan bde chen gling pas dPal gyi mi g.yo smin grol khrod du phabs pas gsang sngags g.yung drung bstan pa tshugs pa'i srog shing du gyur cig/dge'o bkra shis dPal 'bar 'dzam gling rgyan gyur cig/zhal gro/.*

d. A short ritual text for averting attacks of black magic (*bzlog pa*) transcribed by bDe chen gling pa in 1857 (Fire-snake, *me sprul*) in his hermitage of dPal gyi mi g.yo smin grol [gling] where he transcribed many of his Revelations. This place is known under a variety of names in the colophons, such as sMin grol gsang ba'i khrod, Thar bde smin grol gling, gDan sa smin grol gling, sMin grol bde gling or more simply, sMin grol. It is located in the Zal mo sgang Mountain range in Khams. It is in this place that bDe chen gling pa had visions of mKha' 'gro 'Od ldan 'bar ma who transmitted him the teachings of the *dBal phur 'bar ba nag po* cycle

¹² The reading of this toponym is confirmed by the colophon of text no. 104 (q.v.).

and where he transcribed many other cycles such as the *dBang drag 'bar ma me yi phreng ba*: see text-entries in the volume 5 catalogued below).

97.

[No title, *dBal phur nag gi bsgrubs pa'i bzlog sngags*]

a. 9–10.

b. *bzlog sngags*.

c. Ø.

d. The long mantra associated with the violent activities (*drag po'i las*) linked to the previous *bzlog pa* practice.

98.

[La] *bzlog sngags 'gres byang*

a. 1–2.

b. *'gres byang*.

c. Ø.

d. A four line-text containing the long mantra of Phur pa for *bzlog pa* purposes.

99.

dBal phur 'bar ba nag po'i byad bzlog thog gi zur brgyan

a. 1–2.

b. *byad bzlog*.

c. *'od ldan lung bzhin gsang sngags grags pa la/yongs 'dzin kong ston g.yung drung dbang rgyal gyis/bskul ngor lung bzhin dag phab dge ba des/mnyam med bstan pa rgyas pa'i rgyu gyur cig/bkra shis so/zhal dro'o/*.

d. Attributed to Dran pa nam mkha' and transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa who wrote it down at the request of g.Yung drung dbang rgyal of sTag rtse Monastery.

100.

dBal phur 'bar ba nag po'i dur bzlog khro chu 'dra ba'i zur brgyan

a. 3–4.

b. *dur bzlog*.

c. Ø.

d. See entry [d] of text no. 99.

101.

dBal phur 'bar ba nag po'i yams bzlog spu gri zur brgyan

a. 5–6.

b. *yams bzlog.*

c. *khod spungs bla chen dran pa'i mdzad srol/mkha' 'gro 'od ldan 'bar ma'i snyan rgyud/mi 'gyur gsang sngags grags pa'i dngos grub/g.yung drung gling drung mu mtshan can gyi bon skal rdzogs so/zhal dro'o/byin che'o/.*

d. See entry [d] of text no. 99.

102.

dBal phur 'bar ba nag po'i dgra bzlog me yi zur rgyan

a. 7–8.

b. *zur rgyan.*

c. *mi 'gyur tshe dbang gsang sngags grags pas mkha' 'gro'i bka' bzhin phab nas/kong ston gyung drung dbang rgyal la'o/bkra shis/.*

d. See entry [d] of text no. 99.

103.

dBal phur 'bar ba nag po'i sri bzlog dbal 'khor zur rgyan

a. 9–10.

b. *sri bzlog.*

c. *mkha' 'gro'i lung bzhin kong yul dga' tshal du/g.yung dbang bka' bzhin dag phab bde gling ngo/zhal dro'o/.*

d. See entry [d] of text no. 99.

104.

[Sha] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/dBal chen phur pa'i gsang bzlog byad ma 'bum brdug nag po*

a. 1–7.

b. *gsang bzlog.*

c. *e ma ma 'ong bstan dang 'gro ba'i don/dpal la 'tshe ba'i 'gal zla zlog byed 'di/skal ldan khyod la brgyud nas slar la spel/skal med log lta can la sa ma ya: ces pa mkha' 'gro 'od ldan 'bar mas snyan du brgyud nas/slar sa rta hor zla brgyad pa'i tshes bzang por gsa' mda' bde ba'i sgar du 'bebs pa'o/.*

d. A secret practice for reverting (*gsang bzlog*) attacks of black magic, orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa. The latter transcribed it in 1858 (*sa rta*).

105.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/Nyungs dkar drag po thun gyi bzlog pa gnam lcags thog mda'

a. 8–12.

b. *nyung dkar*.

c. Ø.

d. A *mdos* ritual (note the mention of *mdos khang* p. 8.3).

106.

[Sa] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/dgra chos myur mgyogs glog gi zhags pa zhes bya ba*

a. 1–10.

b. *dgra chos*.

c. *ces dgra chos myur mgyogs klog gi zhags pa bya ba 'di yang/don gnyer rdo dza'i bskul ngor/'phags spu u yu un bdag gis dmar ser can zhes me mo sbrul gyi zla tshes la smin grol gsang ba'i khrod du 'od ldan yum gyi lung bzhin bab pa'o/bkra shis/.*

d. bDe chen gling pa transcribed the oral transmission he received from 'Od ldan 'bar ma, in his hermitage of sMin grol gsang ba'i khrod, in 1857 (*me mo sbrul*). Note his use of a Zhang zhung name in the second line of the colophon.

107.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod las las byang ye shes me'i 'khor lo

a. 10–19.

b. *khra sbyang*.

c. Ø.

d. An activity practice of Black Phur pa.

108.

dBal phur 'bar ba nag po'i lha rgyal tshangs pa'i dbyangs snyan

a. 20–21.

b. *lha rgyal*.

c. *des skad lha rgyal tshangs dbyangs snyan/dbal phur sgrub pa'i thun mtshams su/kho bo bde chen gling pa yi/zhe yi ston pa'i suang gnyen drung/'phral du bris pa dge gyur cig/*.

d. A short poem written by bDe chen gling pa in between sessions of practice of dBal phur 'bar ba nag po.

109.

[Ha] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las bshad byang don gsum gsal ba'i sgron me*

a. 1–15.

b. *bshad byang*.

c. Ø.

d. An explanatory treatise attributed to Gyer spungs chen po Dran pa nam mkha'.

110.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud

a. 15–29.

b. *rgyud*.

c. *ces pa'i tshul 'di ni mi 'gyur tshe dbang gsang sngags grags pa'i phab ste spel ba dge/slar stag rtse gyung drung 'khyil ba'i gling zhal bshus grub bo/*.

d. Title in the language of the Svâstika Gods: *Ti sta ki li drag de pa smar*. Title in the language of human beings: *g.Yung drung ye bdal*

g.yung drung srid pa'i bon. Apparently the root-tantra of the cycle. See the following text for lineage chart. The present work was first written down by bDe chen gling pa before he corrected it in sTag rtse g.yung drung 'khyil ba'i gling.

111.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las (b)rgyud rim rin po che'i phreng ba

a. 29–33.

b. [*b*]rgyud rim.

c. *ces pa 'di yang kho bo o rgyan bde chen gling pa bdag gis mkha' 'gro snyan rgyud bzhin slar me sprul hor zla'i tshes bzang por ji ghing hor gyi sa cha khrom tshangs spo yi sgar du gtan la dbab pa dge'o/*.

d. The lineage of the *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud* is according to the present text the following: Kun tu bzang mo gave the teachings to her retinue of the Five Clans or Buddha-Families (*rigs lnga*). Then, after having collected the accumulations of merit and wisdom for three innumerable kalpas, 'Chi med gtsug phud reached the tenth then the thirteenth stage of the path to enlightenment. Later on, as he was residing in the southern Park of the Formula Subjugating Demons (*lho phyogs bdud 'dul sngags kyi gling*), he—together with his consort Kun snang gsal ma—gave the transmission of the Phur pa tantra to Yongs su 'dus pa (same person as gSang ba 'dus pa). The latter practiced it with his consort—Lha mo gsan (read: bsen) thub ma—in the lCan lo can grove. They both succeeded in subduing all kinds of Vighna (*bgags*) and arrogant spirits (*dregs pa*). gSang ba 'dus pa and his consort then both revealed it to dBal bon sTag la me 'bar. The latter practiced it with his consort Thugs rje lha mo in a cave situated on the Triangular Mount of the Furies (*dBal gyi ri bo zur gsum*) and subdued all *bdud* and *srin po* demons. Thereafter, they themselves transmitted the Phur pa cycle to Yongs su dag pa who practiced it with his consort mKha' 'gro 'Od zer mdangs ldan in the pure realm of dGa' ldan, subduing all gods and semi-gods.

Then Yongs su dag pa and his consort transmitted it to Klu grub Ye shes snying po who, with his consort lCam rgyung ne rog,

practiced it in the Eighty Springs of Turquoise (*g.yu yi chu mig bgyad bcur*), subduing all kinds of *klu bdud* and *klu srin* demons. dBal bon Mi lus bsam legs received the cycle from Klu grub Ye shes snying po and practiced it on the Mount g.Yung drung dgu brtsegs, subduing and bounding by oath the hordes of malevolent *lha srin* demons. Then, with his consort, he practiced it in the Southern Park of bDud 'dul ru tra. At that time, Bla chen Dran pa nam mkha' was in Khyung lung dngul mkhar, the capital of the Zhang zhung kingdom. He came to rGyal gshen Mi lus bsam legs and requested the Phur pa teachings which he then practiced with his consort 'Od ldan 'bar (ma) in the Cave of the Furies (*dBal gyi brag phug*) in Zhang zhung. They both subdued the *rgyal 'gong* and *dam sri* demons and bound them by oath. Later on, 'Od ldan 'bar ma hid the teachings in the mandala of her heart until she revealed it to bDe chen gling pa in 1857 (*me sbrul*) while the latter was residing in the nomad camp of the Khrom tshangs clan, located in Ji ghing hor district (spelt Ji ghir hor in text no. 56).

112.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las dbang gi gong rgyan ye shes me yi phreng ba zhes bya ba

a. 33–42.

b. *gong rgyan*.

c. *zhes mkha' 'gro chen mos snyan du brgyud pa bzhiñ mi 'gyur tshe dbang gsang sngags grags pas kong yul dpal gyi yongs rdzong du phab pa'o/*.

d. An appendix to the consecration ritual of the *dBal phur 'bar ba nag po* cycle. The text was orally transmitted by 'Od ldan 'bar ma to bDe chen gling pa who transcribed it in his hermitage of Yongs rdzong in Kong po.

113.

[No title, *phrin las nam gsum*]

a. 42–46.

b. *lam bskab*.

c. Ø.

114.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las zhi dbang rin chen 'phra brgyan mdzes pa zhes bya ba

a. 46–54.

b. *zhi ba*.

c. *'od ldan mkha' 'gros g.yung drung rtsal la brgyud/gab pa bcas te g.yung drung dbang la bab/gyer spungs bka' ste g.yung drung bon gyi bstan/nyi zer sa yi rdul bzhin dar rgyas shog/mu tsug smar ro/dge'o/*.

d. A “peaceful initiation ritual” (*zhi dbang*, i.e. on a peaceful form of Phur pa), orally transmitted by 'Od ldan 'bar ma to bDe chen gling pa. The latter bestowed it on his disciple g.Yung drung dbang (rgyal).

115.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las smin grol dbang gi cho ga gdug pa tshar bcad zhes bya ba

a. 54–67.

b. *dbang chog*.

c. *ces pa mkha' 'gro 'od ldan 'bar mas snyan du brgyud nas phyis sa rta hor zla bdun pa'i tshes bzang por mi 'gyur gsang sngags grags pas rgyal mo mgu chu'i 'gram du bab pas/yi ge pa ni mangga ming gis byas pa bstan dang 'gro la phan bde rgya chen po 'grub par gyur cig gi smon pa dang bcas te/a tha/dge'o/*.

d. A consecration ritual for the *dBal phur 'bar ba nag po'i rgyud* cycle. An oral transmission bDe chen gling pa received in 1858 from mKha' 'gro 'Od ldan 'bar ma, on the bank of the rNgul chu river.

116.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las sgrub pa spyi don gyi dbang

a. 67–79.

b. *spyi don*.

c. Ø.

d. A consecration text explaining in verses the ritual phases of the Phur pa initiation.

117.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las dbang chog drag po khol phyung

a. 79–100.

b. *dbang chog khol phyung.*

c. Ø.

d. A consecration ritual on the wrathful form of Black Phur pa.

118.

[A] *dBal chen phur pa yang gsang brnag pa smad las bla med sbyor ba reg chod spu gri 'bar ba'i 'khor lo zhes bya ba*

a. 1–69.

b. *las sbyor phyag bzhes.*

c. *ces dbal chen phur pa yang gsang brnag pa smad las bla med blo chen gdengs ldan gyi spyod yul 'di yang/grub rig brgyud ldan yongs kyi longs su spyod pa'i gsar mying rgyud lung las byung ba phyogs gcig tu bsdeb par byas par yin gyis/bstan pa spyi la thugs bskyed chen por gnang ba'i skyes chen mams kyi bka'i bdud rtsi yang yang reg cing/rang dang gzhan gyi rgyud la phan bde 'gyed phyir du kam bla ma tshe dbang bkra shis dang/mchog sprul nyi ma'i dbang po gnyis kyi ched du bskul ba la brten te/rig 'dzin kun grol gsang ba rtsal gyis 'chi med g.yung drung bkod pa'i khang bzang du gyis shing yi ge'i byed po rig mchod nyi ma'i dbang po dang/tshe dbang brtan pa'i rgyal mtshan gnyis kyis bgyis pa'i dge tshogs bstan 'gror smin pa'i rgyu ru gyur cig/sarba mangga lam/.*

d. A composition by bDe chen gling pa, based on older and new material, and written at the request of Tshe dbang bkra shis and mChog sprul Nyi ma'i dbang po in g.Yung drung bkod pa'i khang bzang. The text is undated.

119.

[Ki] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod rgyud las smad chog*

a. 1–6.

b. *smad chog.*

c. *mi 'gyur tshe dbang grags pa la 'od ldan mkha' 'gros snyan du brgyud bzhin rkong yul dga'i tshal du dge'o/mangga lam/.*

d. A short text on the ritual practice of dBal phur 'bar ba nag po which bDe chen gling pa received orally in the Joy Grove (dGa' tshal) in rKong po, from mKha' 'gro 'Od ldan 'bar ma.

120.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las zor las gnam lcags thog mda'

a. 6–10.

b. *zor las*.

c. *gsang ba'i mkha' 'gro 'od ldan 'bar ma yi/dus mtha'i mal 'byor bdag la snyan du brgyud/bdag gis bka' rgya thub par legs bsdom nas/klar yang sa rta grogs kyis bskul ba'i ngor/dkar chags btab ste gyung drung dbang la babs/bstan pa'i bon 'di nyi zer ci bzhin du/dar zhing rgyas nas bstan pa dar bar shog/bkra shis/.*

d. A short work of the practice of “sorcery” (*zor las*) which bDe chen gling pa received orally from 'Od ldan 'bar ma. He kept it secret and only disclosed it in 1858 (*sa rta*) at the request of friends (*grogs*).

121.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod rgyud las khrom gtad me dpung 'bar ba'i gter ngar zhes bya ba

a. 10–15.

b. *khrom gtad*.

c. *dbal bon stag la me 'bar gyi thugs bcud/khod spungs rig 'dzin chen po'i mdzad srol/mkha' 'gro 'od ldan 'bar ba'i lung don/mchog gis skyes bu chen po gyung drung dbang rgyal gyi zhabs brdul spyi bor blang nas sa rta zla ba'i tshes la kong yul dga' ba'i tshal du dge/nyi zer ci bzhin 'phel rgyas smon lo ka sarba mangga lam/dge'o/.*

d. A short text containing the Mind Elixir (*thugs bcud*) of dBal bon sTag la me 'bar and codified by Dran pa nam mkha'. bDe chen gling pa received its oral transmission from 'Od ldan 'bar ma and transcribed it in 1858, in dGa' ba'i tshal in Kong po.

122.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/man ngag dug gi spu gri 'bar ba

a. 15–19.

b. *dug gi spu gri.*

c. *khod spungs mdzad srol 'od ldan dngos grub lag/mi 'gyur gsang sngags grags pa'i bon skal yin/'dod phyogs can la u ya dam ma nyams/gang thod 'chol tshe srog gi gshed du phob/g.yung drung bon bstan srung ba'i mtshon char gyur/ni zer ci bzhin dar rgyas 'phel bar smon bkra shis/dge'o/.*

d. See § [d] of previous entry.

123.

[KHi] *dBal phur 'bar ba nag po'i las mtha' me chod cha lag sreg byed 'bar ba*

a. 1–51.

b. *sbyin sreg.*

c. *srid pa'i bon mchog bdal phur me mchod kyi/cha lag sreg byed 'bar ba 'di bkod pa'i/nyes 'gal gang mchis lha dang bla mar bshags/dge ba'i gyer bstan 'od rgyas 'gro don smin shog/'di yang sa rta zla 12 tshes la/bde chen gling pa'i bka' phebs bzhin/g.yung drung dbang ming can de bkod/bstan 'gror phan pa'i rgyur grub shog/bkra shis/.*

d. A fire offering (*sbyin sreg*) ritual text which bDe chen gling pa wrote in 1858.

124.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las drag po me yi mchod pa sregs byed me'i dbal 'khor lo

a. 51–59.

b. *sgron me.*

c. *'od ldan mkha' 'gro'i bka' lung zab mo'i bcud/mi 'gyur tshe dbang gsang sngags grags pa la/[b]rgyud de phyis su kong rong tshal gyi gnas dbus phug rdzongs su sa rta'i zla 9 tshes 19 la dge'o/.*

d. Orally transmitted by 'Od ldan 'bar ma to bDe chen gling pa who transcribed it later in 1858, on the 19th of the 9th month.

125.

dBal phur 'bar ba nag po'i sbyin sregs me yi dbal 'khor gyi sham bu sreg byed ye shes dzo dmar 'khyil pa

a. 59–66.

b. *sbyin sregs.*

c. *de ltar dbal phur me mchod shams bu 'di/mi 'gyur tshe dbang grags pa'i bka' byung nas/thos bsam nor gyi dbul bdag g.yung drung rgyal gyi/gang dran tho shar thar bde dben rir bris/bkra shis so/.*

d. A fire-offering ritual (see text no. 123 for another example in this cycle) of the *dBal phur 'bar ba nag po* corpus. It was composed by g.Yung drung (dbang) rgyal, in Shar thar bde dben ri, from his notes based on bDe chen gling pa's oral teachings.

126.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las mdel thung ye shes me lce zhes bya ba

a. 66–72.

b. *mdel thung.*

c. *sa rta zla tshes la kong yul yongs rdzogs dpal gyi phugs su padma g.yung drung rtsal'o/zhus so/.*

d. A composition written by bDe chen gling pa in 1858, in the Yongs rdzogs Cave in Kong po. bDe chen gling pa here signs the text under the name of Padma g.yung drung rtsal.

127.

[Gi] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las smad las dam nyams srog rtsa gcod byed khro chu dug gi spu gri*

a. 1–17.

b. *bsad las.*

c. Ø.

d. A wrathful practice of “lower activities” (*smad las*) for destroying the vow breakers. See colophon of text no. 130.

128.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las pha rol 'dun 'tshogs yos ltar brngo ba'i las sbyor gsum gyi ti ka

a. 17–19.

b. *bsad las*.

c. Ø.

d. Final title: *mtha' sel ti ka mam gsum*. See colophon of text no. 130.

129.

Phur nag me ri 'khyil pa'i rgyud las mtha' sel ti ka

a. 19–21.

b. *bsad las*.

c. Ø.

d. Final title: *man ngag*. See colophon of text no. 130.

130.

Phur nag rgyud las las kyi mtha' sel bka' sprim ma yi ti ka

a. 21–24.

b. *bsad las*.

c. *mkha' 'gro'i lung bzhin mi 'gyur gsang sngags grags pas phab nas/rkong yul g.yung drung dbang rgyal dag la brgyud/dge'o/bkra shis/zhal dro/byin che/*.

d. A short text on ritual “murder” transcribed by bDe chen gling pa, according to the instructions he received in vision from 'Od ldan 'bar ma. He later transmitted it to g.Yung drung dbang rgyal of rKong po.

131.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las sgra sri gnong thabs khro chu khol ma'i las byang zhes bya ba

a. 24–51.

b. *dgra mnan*.

c. *kho bo bde chen gling pa mi 'gyur tshe dbang gsang sngags grags pa bdag la shing yos lo la mkha' 'gro 'od ldan 'bar mas gnang te/phyis su mi zhes*

me sbrul hor zla bcu pa'i tshes la don gnyer 'ga' yis bskul ngor mdo gam 'bri zla zal mo'i sgangs rgyud thar bde smin grol gling gis dbus su 'khor pa'i mkha' spyod bde gsal khang du 'gyogs par phabs pas gyung drung bstan pa rgyas pa'i rgyu ru gyur cig/a that/u ya/ag tham/gu hya/gsang rgya/sbas rgya/sbad rgya/tham rgya/rgya sa ma ya/rgya rgya rgya/bkra shis so/.

d. A text received by bDe chen gling pa during a vision of 'Od ldan 'bar ma, in 1855 (Wood-hare, *shing yos*) and transcribed in 1857 (*me sbrul*), in Thar bde smin grol gling (situated on the Zal mo sgangs mountain range in mDo gam 'bri zla).

132.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las 'khor lo bzhi pa dgra bo mnan pa'i las sbyor zhes bya ba

a. 51–57.

b. *phur pa.*

c. Ø.

133.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las/khra sbyang [pho] nya 'gyed pa dmar nag glog gi zhags pa

a. 57–62.

b. *khra sbyang pho nya.*

c. Ø.

134.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las khra sbyang dkar nag gi cho 'phrul btang ba'i sgrub chung

a. 62–65.

b. *khra sbyang.*

c. Ø.

135.

Sa bdag dbang mo che lnga'i sgrub pa mo dang bcas pa

a. 65–71.

b. *khra sbyang.*

c. Ø.

136.

[Ngi] *dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las drag po las kyi 'khrul 'khor srid pa rting ldog gi las mtha' sgrub pa rno dang bcas pa*

- a. 1–19.
- b. *srid ldog*.
- c. Ø.
- d. Attributed to Dran pa nam mkha'.

137.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las phran tshags man ngag gi las

- a. 19–27.
- b. *man ngag*.
- c. Ø.
- d. [Incomplete ? The text ends with *bdag nyid*/which might be interpreted as “[By] me (bDe chen gling pa)” although this is the only case met with in this collection and one would rather expect at least something like *bdag gis so*.]

138.

dBal phur 'bar ba nag po'i 'phrin las me ri 'khyil pa rin chen gter mdzod kyi rgyud las man ngag las tshogs drag po

- a. 27–42.
- b. *man ngag*.
- c. Ø.
- d. Attributed to Dran pa nam mkha'.

139.

dBal phur 'bar ba nag po'i rgyud las las kyi ti ka

- a. 42–45.
- b. *las kyi ti ka*.
- c. Ø.

140.

[No title, *srung zlog bsad pa'i 'khor lo*]

- a. 45–48.
- b. *man ngag*.
- c. Ø.

141.

Kun bzang khyab bdal zhi ba sku'i sgrub pa

a. 1–5.

b. *zhi ba*.

c. *'chi med gtsug phug kyi ri rgyal lhun po'i kha khyer dbal gyi brag phug rong chen du dbal bon stag la me 'bar la bstan pa'o: sa ma yâ rgya rgya rgya.*

d. Transmitted by 'Chi med gtsug phug to dBal bon stag la me 'bar, as the latter was residing in dBal gyi brag phug ron chen. This short text contains interesting informations on the Phur pa discoveries of bDe chen gling pa. The Phur pa cycle known here as the *Me ri 'khyil ba rin chen gter mdzod kyi rgyud* contains three main tantras:

- i. the *'Bar ba nag po rtsa ba sa gzhi lta bu'i rgyud*,
- ii. the *Me ri 'khyil ba mthar thug nam mkha' lta bu'i rgyud* and
- iii. the *Rin chen gter mdzod 'phrin las dus bzhi lta bu'i rgyud*.

Thus three main trends of practice (*sgrub lugs mam pa gsum*) are associated with the cycle. They are respectively:

- a peaceful practice of Kun tu bzang po corresponding to the Body (*sku*) accomplishment,
- a blessing practice of mKha' 'gying rgyal po corresponding to the Speech (*gsung*) accomplishment and
- an essential practice of Phur pa nag po corresponding to the secret (*gsang ba*, certainly for *thugs*) accomplishment.

Each of these practices is in turn divided into three parts or subsidiary practices. The present text contains the teachings leading to the accomplishment of the peaceful Body of Kun tu bzang po.

RIG 'DZIN GSANG BA'I SGRUB CHEN CHA
TSHANG LE'U'I GRANGS BCAS

These teachings of the *Rig 'dzin gsang sgrub/sKu gsum dgongs 'dus* are to be associated with the cycle of the same revelation contained in volume 2 of the present collection. The texts included here represent the “tantric” section of the *Rig 'dzin gsang sgrub* while those included in volume 2 were rDzogs chen teachings or described as such.

142.

[Kha] *Rig 'dzin gsang ba thugs kyi sgrub pa sku gsum dgongs pa 'dus pa'i tshom bu tshogs kyi sgrub pa chen po'i khog dbub thabs kyi phyag bzhes 'dod dgu'i sprin chen mchog thun snye ma zhes bya ba*

a. 1–92.

b. *phyag bzhes*.

c. Ø.

d. A detailed practice with a large *ganacakra* section of the *Rig 'dzin gsang ba thugs sgrub* cycle (this cycle is also known under the abbreviated title of *Rig 'dzin sku gsum dgongs 'dus*, or according to two even shorter forms, *Rig 'dzin dgongs 'dus* and *sKu gsum dgongs 'dus*).¹

143.

[Ga] *Rig 'dzin dgongs 'dus kyi 'khrid rim sngon 'gro'i tshig bshad byang chub lam gyi 'phrang sel*

a. 1–9.

b. *sngon 'gro*.

c. *rig 'dzin gsang sgrub rgyud la drang don khrid rim gter 'byon du tshangs yang/tshig bshad bskor 'go tshangs mi 'dug pas skal ldan 'ga' la khrid du 'chad rtsom 'kho gal du byung bas/chu phag chu zla'i rdzogs pa chen por spyod pa'i nyin du/gzhung sa chen po'i sdu rim thun mtshams su kho bo*

¹ It is also named in text no. 171 below as the *Zab mo dgongs pa kun 'dus*.

rig 'dzin kun grol gsang ba rtsal gyis bsgrigs ste brtsams pa 'di skal ldan gsum gyi bsgrub sla la sogs bde ba byin myur ba'i ched du yin gyis nyams su len par mdzod cig zhal da dang bcas ste/sa ma yâ/rgya rgya rgya/bkra shis/.

d. The practice of ordinary preliminaries (*sngon 'gro*) according to the *Rig 'dzin dgongs 'dus*, compiled by bDe chen gling pa during one of his retreats on *rdzogs chen* practice in 1863 (*chu phag*). The text is not included in the “table of contents” section of the *Rig 'dzin sku gsum dgongs pa 'dus pa'i dpe rtsis dang rgyud rim zla 'od gzhon nu'i 'khri shing* (text no. 31; see also *The Dzogchen Works of Dechen Lingpa* for details) which lists the contents of the *Rig 'dzin dgongs 'dus cycle*.

144.

Rig 'dzin gsang ba'i sgrub pa las: sngon 'gro ma rig rgyud skul rig pa'i sgron me
a. 9–14.

b. *ngag 'don*.

c. *yongs rdzogs phugs nas gter du drangs shor gser legs phabs bde chen gling/bkra shis/gter dpe ci bzhin ma gtogs bcos slad med par/kho bo rig 'dzin kun grol gsang ba rtsal lam u rgyan bde chen gling pas gtug pa'o zhes pa'i phyag bris dngos las zhus/dge'o*

d. A short text on the practice and recitation of the preliminaries (*sngon 'gro*) of the *Rig 'dzin gsang sgrub* cycle. It was rediscovered by bDe chen gling pa in Yongs rdzogs phug, in Kong po. It is listed as text *Ga* in no. 31.

145.

[Nga] *Rig 'dzin gsang ba'i rgyud las:: bla ma'i thugs sgrub yid bzhin nor bu*
a. 1–13.

b. *thugs sgrub*.

c. *bdag 'dra bde chen gling pas kong yul dpal gyi phug nas drangs te spel ba'o/bkra shis/zhus so/.*

d. A practice centered around the figure of the master seen as the fusion of the three Buddha Bodies (*sku gsum*). The final title given on p. 13 is as follows: *bder gshogs kun gyi spyi rje skal ldan mams kyi nyams rgyud la byin rlabs myur du 'byung ba'i lag len bla ma thugs*

kyi sgrub pa zhes bya ba. The text was rediscovered in dPal gyi phug (i.e. the Yongs rdzogs Cave in Kong po bon ri) and is listed as text *Nga* in no. 31.

146.

[Ca] *Rig 'dzin gsang ba'i dbang gi go rim khrigs su sdebs pa bde chen snying po*

a. 1–27.

b. *dbang khrigs*.

c. *ces pa sku gsum dgongs pa 'dus pa rig 'dzin gsang ba mthar thug gi dbang khrid go rim bde chen snying po 'di yang: sngon dus gter byon du bzhus pa lding por song bas: dngos su ma 'byor ba'i stabs: grub pa'i skyes chen zab don la dga' ba 'ga' yis yang yang du bskul ba dang: khyad par du dus 'dir 'gran pa'i zla dang bral ba mal 'byor chen po yar me nyi ma rgyal mtshan gyi ched du bskul ba la brten te: rig 'dzin kun grol gsang ba rtsal gyis sngar gnas rjes dran gyi rig sad pa'i tshigs gis kha bkang ste: thugs sprul ri bo chen po'i mdun zhol stag rtse yang dben du sbyar zhing: yi ge pa ni nye gnas a yu rdo rdzas bgyis pas bstan 'gro smin cing grol ba'i rgyu ru gyur cig: bkra shis/.*

d. An arrangement of the ritual initiation of the *Rig 'dzin gsang sgrub* cycle which bDe chen gling pa “remembered” in his hermitage of sTag rtse, at the request of Yar me Nyi ma rgyal mtshan since the original scrolls of this text had already been lost in the past. It is listed as text *Ca* in no. 31.

Appended pp. 27–30: no title—beginning with *gzhan don du spro ba ni . . .* and ending with the following colophon: *spa yi rig pa 'dzin pa'i tshe dbang 'od zer kyi dad dang dwangs ba mandal gyi rten chen po sbyar te yang yang bskul ba ltar/rig 'dzin kun grol gsang ba rtsal gyis gtan la dbab ste/yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pas bkra shis pa gyur cig/gter chen bde gling rin po che'i dpe cha 'di yang/bris ming lha khra pas bris pa dge'o/zhus so/*. This short appendix was composed by bDe chen gling pa at the behest of Tshe dbang 'od zer from the sPa clan.

147.

[Cha] *Rig 'dzin gsang sgrub kyi gsol 'debs byin rlabs char rgyun*

a. 1–3.

b. *gsol 'debs*.

c. *bde chen gling des shel brag tshal du bgyis/dge des gshen bstan kun tu rgyas gyur te/'brel thog bde chen bon sku 'thob phyir bsngo/dge'o/*.

d. A short prayer written by bDe chen gling pa in Shel brag tshal. The inner information of the text provides the following lineage of masters of the *Rig 'dzin gsang sgrub*: Kun tu bzang po and Kun tu bzang mo; gShen lha 'od dkar and his consort; 'Chi med yab yum (i.e., 'Chi med gtsug phud and his consort); gSang ba 'dus pa and his consort; dBal gshen sTag la me 'bar and his consort; Gyer spungs chen po Dran pa nam mkha' and his consort; Tsho dbang rig 'dzin and his consort; Padma don gsal (Padmasambhava) and his consort; Vairocana, the mighty one among the Scholars (*mkhas pa'i dbang po*); Srid pa'i rgyal mo (to whom the *gter ma* was entrusted) and bDe chen gling pa described as the Lord of Profound Treasures (*zab gter mnga' bdag*). As it is a composed work, it is not indexed among the texts listed in no. 31.

148.

[Ja] *Tshom bu tshogs sgrubs kyi nyu le bkar ba'i shog chung*

a. 1–4.

b. *nyu le bkar bkrad*.

c. Ø.

d. A short feast offering (*tshogs*), not listed among the texts indexed in no. 31.

149.

sKu gsum dgongs pa 'dus pa'i dkyil 'khor mchod 'bul tshogs bsags thog mar mar me 'bul ba'i le'u shog chung ye shes rab gsal

a. 5–8.

b. *nyu le bkar bkrad*.

c. *de ltar sku gsum rig 'dzin dgongs 'dus kyi/cha lag kha bskangs gsang sngags mkhan po mams/skal bzang lam zhugs smag rum sel ba'i ched/thos chung rig 'dzin pad ma bdud 'dul gyis/bgyis pas dge ba sems can du bsngo/de mthus sku gsum go 'phang thob par shog/bkra shis dpal 'bar 'dzam gling brgyan drug shog/dge legs 'phel/*.

d. A short appendix (*cha lag*) written by bDe chen gling pa (under the name of Rig 'dzin padma bdud 'dul). This text is not indexed in the catalogue of works listed in no. 31.

150.

[Nya] [No title, *mTshams bcad*]

a. 1–4.

b. *mtshams bcad*.

c. Ø.

d. Appended pp. 2–4: [no title, *byin 'bebs*].

151.

[Ta] *sKu gsum dgongs pa 'dus pa yi/brgyud phyag mu tig phreng ba*

a. 1–2.

b. *rgyud phyag*.

c. *de skad brgyud phyag mu tig 'phreng ba 'di/mos slob dang po seng has rgyan bskul ngor/kho bo sras zol rigs sngags 'dzin des bris/dge bas mkha' khyab rig 'dzin sar 'god shog/bkra shis par shog/kye ma dgongs bdha (= brda) snyan brgyud mu tig phreng/rim byon gtsang ma'i nyag thag la bstar te/bsags ldan rang gzhan mgul mdzes rgyan bzang po/mtshungs med dam pas spud 'di rmad du byung/.*

d. This text contains homages rendered to the masters of the threes transmission lineages: the Contemplative Transmission (*dgongs brgyud*), the Symbolic Transmission (*brda brgyud*) and the Oral Transmission (*snyan brgyud*).

152.

[Tha] *bDer gshegs dgongs pa 'dus pa'i rgyud skong dngos grub zil dngar*

a. 1–4.

b. *rgyud skong*.

c. *de ltar stag btsun drung mu ha ra'i bkra shis pa'i lha rdzas dang bcas ste yang nas yang du bskul ngor/rig 'dzin kun grol gsang ba rtsal gyis stag rtse g.yung drung gling gi yang khrod du tho shal du spel ste/yi ge pa ni a yu rdhor dza'i (= dzas) bgyis pas dge legs su gyur cig/dge'/bkra shis shog/zhus so/.*

d. An undated composition written by bDe chen gling pa at the request of his disciple g.Yung drung ye shes (Drung mu ha ra), in sTag rtse g.Yung drung gling, in Kong po.

153.

[Da] *gShen bstan rtag 'bar smon lam mam par rgyal ba'i tshangs dbyangs zhes bya ba*

a. 1–4.

b. *bstan 'bar*.

c. *de ltar gnas kyi sgo nas smon lam mam par dag par gsol ba phyogs las mam par rgyal ba'i tshangs dbyangs zhes bya 'di ni rang gi blo la dang/ma dang mkha' 'gro'i gling ming bcu gnyis la smon lam mam pa dag pa gdab/ces lung du mar mnos pa dang/ma zad grub rigs dam pa 'ga' yi nan tan du bskul ba la brten nas/zhang zhung sgo yi tha ma sum pa glang gi gym shod kyi mthil du 'khod pa brag dmar ri 'dus kyi zhol 'bum pa sum pa mu spungs gsal stong gi sprul pa spyang btsun tshe dbang bstan rgyal gyi tshogs btab pa'i 'dus sde chen po g.yung drung btsan pa rab rgyas gling du rgyal khams pa mi 'gyur tshe dbang gsang sngags grags pa'am/g.yung drung bdud 'dul thogs med rtsal zhes kyis lo zla srin po zhes pa shing mo yos bu lor/hor zla dang po'i tshes bzang por gsol ba gdab pas/de de bzhin du 'grub par gyur cig/bkra shis dpal 'bar bon bstan dar rgyas shog/zhal dro/byin che/dge'o/dag go/.*

d. A short aspiration-prayer written by bDe chen gling pa in 1855 (Wood-hare, *shing yos*).

154.

[Tsa] *bDer gshegs dgongs pa kun 'dus rig 'dzin gsang ba'i sgrub pa las: gyer spungs 'chi med chen po sku gsum dril sgrub shel gyi bum bzang*

a. 1–31.

b. *zhi sgrub*.

c. *kong yul dpal gyi phug nas/mi 'gyur tshe dbang gsang sngags grags pa bdag gis sa rta bya zla'i tshes bco lnga rol mo sgra dang bcas te gter du sphyan drangs nas: slar yang sa mo lug gi tshes bzang por lha brag mtsho gling klu'i pho brang du shog ser las phabs pa'o/bkra shis/dge'o/.*

d. The original redaction of the text is attributed to Vairocana who wrote it in a symbolic script (*brda yi ri mo*). It was rediscovered by bDe chen gling pa in the Cave of dPal gyi phug in Kong po bon ri, in 1858 (Earth-horse, *sa rta*) and transcribed in 1859 (Earth-sheep, *sa lug*) in the “Nâga Palace” (Klu'i pho brang) of Lha brag mtsho gling. It is listed as text Tsa in no. 31.

155.

[Tsha] *Rig 'dzin gsang ba'i rgyud las:: bsnyen thabs srog gi 'khor lo*

a. 1–11.

b. *bsnyen thabs.*

c. *kong yul gnas chen dbus phug nas: 'phags rigs sngags 'chang bdag gis thon: lha brag mtsho gling dben gnas su: brda ris dag phab bde chen gling: bstan 'gro phan bde'i lam zin nas: bstan pa rin chen rgyas gyur cig: bkra shis/dge'o/legs so/.*

d. A treatise on the four activities (*las bzhi: zhi, rgyas, dbang, drag*), discovered by bDe chen gling pa in the Central Cave of Kong po bon ri and transcribed in the hermitage of Lha brag mtsho gling. It is listed as text Tsha in no. 31.

156.

[Dza] *Bla ma gsang ba sum bsgril*

a. 1–16.

b. *sum sgril.*

c. Ø.

d. Since this short text of the practice of the *bla ma* is linked with the following one, see next entry [d] below.

157.

Rig 'dzin gsang thugs kyi bsgrubs pa sku gsum dgongs pa 'dus pa'i rgyud las tshe sgrub rin chen bum bzang zhes bya ba

a. 17–21.

b. *tshe sgrub.*

c. *bdag 'dra bde chen gling pas kong yul dga' ba'i tshal gyi dbus phyogs dpal gyi phug nas zab mo ger du thon nas: yongs la spel ba'i dge de 'phral yun shis shing rgyas par gyur cig/bkra shis/.*

d. A long life practice (*tshe sgrub*) which bDe chen gling pa discovered in the Central Cave (dBus phug) of dGa' ba tshal in Kong po. It is listed as text Dza in no. 31.

158.

[Wa] *Rig 'dzin gsang ba'i rgyud las:: gsang sgrub thugs rje gter gyi zhags pa zhes bya ba*

a. 1–12.

b. *gsang sgrub*.

c. *de ltar rig 'dzin gsang ba'i nor sgrub 'di: 'chi med khod spungs yab sras bka' bzhin du: 'khrul med zhang zhung pan di ta'i lugs: zol med ma 'ongs don du gter la sba: sa ma yâ: rgya rgya rgya: yongs rdzong dpal gyi phug nas gter du thon te: yongs la spel 'di: bde chen gling pa'o: zhal gro dge'o: byin che: sarba manggalam.*

d. A secret sâdhana practice (*gsang sgrub*) representing the tradition of Dran pa nam mkha' and panditas from Zhang zhung, rediscovered by bDe chen gling pa in the Yongs rdzogs dpal Cave in Kong po.

159.

[Zha] *Rig 'dzin sku gsum dgongs pa 'dus pa'i rgyud las:: Bla ma drag sgrub kyi las byang*

a. 1–12.

b. *drag sgrub*.

c. *bdag 'dra o rgyan bde chen gling pa'am mi 'gyur tshe dbang gsang sngags grags pa rtsal gyis kong yul gyer ri'i dbus phyogs yongs rdzong dpal gyi phug nas sa rta lo phag zla'i tshes bco lnga'i gdug gung la dakki karma dpal sgron gyi bandha thabs mdzad de: kho bo rang gi yang li zhu dang chos gos byas shing spos dang sgra dbyangs rol mo'i tshogs kyis ser phreng bcas te spyan drangs pa'o/slar lha brag mched gsum gyi ru lag g.yu mtsho drag po mdangs ldan gyi gling du bod yig tu spel ba dge legs 'phel rgyas shog: bkra shis par shog: zhal gro dge'o.*

d. A practice of the guru in his wrathful form (*bla ma drag sgrub*) which bDe chen gling pa, dressed in the clothes of a buddhist monk, rediscovered in the Yongs rdzogs Cave in Kong po in 1858 (*sa rta*). If this text is identical with the *Zla dkar 'od kyi khor lo* (the *drag sgrub* text of the *Rig 'dzin dgongs 'dus* cycle), it is listed as text Zha in no. 31.

160.

[Za] *sKu gsum dgongs pa 'dus pa rig 'dzin gsang ba'i sgrub pa'i bskang ba yid bzhi'n nor bu'i phreng ba*

a. 1–14.

b. *bskang ba.*

c. *bdag 'dra gsang sngags grags pa rtsal gyis sa rta lo yi zla tshes su sbas gnas rong bzhi'i nub phyogs kong yul ljon pa'i tshal chen po'i dbus phyogs/yongs rdzong dpal gyi phug gi g.yas zur nas rol mo'i rigs dang spos kyis bsus de spyan drangs pa'o/slar sa lug zla tshes la gyim shod shel brag mngon dga' ba'i rtse ru khyung nag pho brang can du shog ser bod yig tu bsgyur ba dge'o/bkra shis/dge'o/lhag ched med pa zhu/.*

d. A fulfillment recitative text which bDe chen gling pa rediscovered in 1858 in the Yongs rdzogs Cave. The following year, in 1859, he transcribed its yellow scrolls into Tibetan script and language, in Khyung nag po brang in Gyim shod shel brag. This text is identified with text Za in no. 31.

161.

[A] *Rig 'dzin dgongs pa 'dus pa'i srung ma ma mo'i bskul gsol*

a. 1–2.

b. *srung ma.*

c. *mi 'gyur tshe dbang grags pas kong yul dpal gyi phug nas drangs pa'o/sarba mang ga lam/zhus sol/.*

d. A short practice of the Ma mo protectors discovered in the Yongs rdzogs Cave in Kong po.

162.

[Ra] *mKha' 'gro grib sel gyi tshe dbang rtog 'joms*

a. 1–15.

b. *grib sel.*

c. *zhes pa lha bu spa ba spa thog gi gdungs las son pa'i rig pa 'dzin pa a yu khi khar gyis bskul ngor/.*

d. A long life consecration ritual of the dākinī for clearing away obscurations, written at the behest of the Vidyādhara Ayu Khikhar (Zhang zhung language for Tibetan Tshe dbang 'od zer), belonging to the sPa lineage.

163.

mKha' 'gro grib sel gyi byang bu

a. 15–23.

b. *byang bu.*

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis thugs rje dkon phug rin chen brag gi them bar nas sphyan drangs pa'i shog ser dang/gyer spungs yab yum gyi zhal gdams bka' gter am bu kha sbyor du bzhugs pa/las ldan spa yi gdung las skyes pa'i rang sgom tshe dbang 'od zer gyis bskul ba la brten te/mkhas bzhi'i sgrub gnas su gtan la dbab ste/yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pas bstan 'gro phan bde'i rgyu ru gyur cig/zhus so/.*

d. On pp. 22–23, the text is styled as the *Bla chen thugs tig mkha' 'gro'i dwangs ma*. It was rediscovered in Thugs rje dkon phug rin chen brag and put into written form by bDe chen gling pa at the request of Tshe dbang 'od zer in the “Practice Sanctuary of the Four Scholars” (*mkhas bzhi sgrub gnas*, no location given).

164.

[La] *Rig 'dzin gsang ba'i bsgrub pa las:: dbang chog smin grol zab lam*

a. 1–8.

b. *zhi dbang.*

c. *kong yul yong rdzong dpal gyi phug nas gter du rnyed nas: brag gsum g.yu mtsho gling du mi 'gyur tshe dbang grags pas dge'o/bkra shis/legs so/zhal gro/lo ka sarba manggalam/.*

d. An initiation ritual of the peaceful form of the master, hidden by Vairocana in the Yongs rdzogs Cave in Kong po and rediscovered by bDe chen gling pa.

165.

Rig 'dzin dgongs pa 'dus pa'i rgyud las:: bla ma drag por khros pa'i dbang thabs bdud rtsi'i zil mngar

a. 8–14.

b. *drag dbang.*

c. *ces mi 'gyur tshe dbang gsang sngags grags pa'am o rgyan bde chen gling pa rtsal gyis kong yul gyen gyi gnas chen dbus phyogs yongs rdzong dpal gyi phug nas sphyan drangs pa'o: bkra shis bde legs bon brtan rgyas par shog/.*

d. An initiation ritual of the bla ma in his wrathful form, rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

166.

[Sha] *Rig 'dzin gsang sgrub kyi me mchod tshad med myur mgyogs phyag bzhes rig pa'i sgron me*

a. 1–14.

b. *bsregs blug*.

c. *de ltar rig 'dzin kun grol gsang ba rtsal gyi bka' gter kha sbyor du bzhugs pa las can rong bsgom a yu mtshan gyi bskul ngor gyer ri'i mdun du spel ba'i/yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pa dge'o/*.

d. A homa rite compiled by bDe chen gling pa at the request of his disciple Rong sgom tshe ring in Kong po bon ri (Gyer ri).

167.

[Sa] *Rig 'dzin gsang bsgrub kyi rgyud las:: me mchod tshad med myur mgyogs thugs rje zhags pa zhes bya ba*

a. 1–12.

b. *me mchod*.

c. *'phags sprul gsang sngags 'chang ba'i rig 'dzin chen po rnal 'byor bde chen gling pas kong yul dpal gyi phug nas drangs te: slar lha brag tshal nas shog ser bshus pa dge'o: zhal gro: bkra shis*.

d. A fire offering ritual rediscovered in the Yongs rdzogs Cave of Kong po by bDe chen gling pa who later transcribed it in Lha brag tshal.

168.

rTsa gsum sphyi la bsreg blug gi mchod pa 'bul ba

a. 12–28.

b. *mchod mdel*.

c. *mi'u'i gdung rigs las skyes pa rig 'dzin kun grol gsang ba rtsal gyi: sprul pa'i gnas chen thugs sprul ri bo chen po'i zhol stag rtse g.yung drung gling gi yang dben du: gdong btsun drung mu ha ra'i bkra shis pa'i lha rdzas kyis mtshams sbyar nas bskul ba ltar gtan la dbab ste: yi ge pa ni nye gnas tshe dbang rgyal mtshan gyis bgyis pa dge legs 'phel/sarba manggalam/*.

d. A fire offering fixed by bDe chen gling pa in a hermitage next to sTag rtse g.yung drung gling, at the request of g.Yung drung Ye shes (Drung mu ha ra).

169.

[Ha] *Rig 'dzin gsang ba'i rgyud las:: bla ma drag po khros pa'i gtor bzlog ral gri'i 'khor la zhes bya ba*

a. 1–12.

b. *gtor bzlog.*

c. *bdag 'dra o rgyan bde chen gling pa rtsal lam mi 'gyur tshe dbang gsang sngags grags pa'i dpal gyi yang rdzogs dpal gyi phug nas drangs te dge'o: bkra shis par shog.*

d. A reverting practice with *gtor ma* (*gtor bzlog*) rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

170.

[A] *Rig 'dzin gsang ba'i bsgrub pa sku gsum dgongs pa 'dus pa las: tshe bdud bar chad bzlog pa khro chu'i zhun ma zhes bya ba*

a. 1–14.

b. *bzlog pa.*

c. *ces mi 'gyur tshe dbang gsang sngags grags pas kong yul dbus phyogs yang rdzogs dpal gyi phug nas gter du spyen drangs pa'o/dge'o/zhal gro/zhus so/.*

d. A practice for reverting (*bzlog pa*) written down by Vairocana according to the Words (*bka'*) of Rig 'dzin Dran pa nam mkha'. It was rediscovered by bDe chen gling pa in the Yongs rdzogs cave in Kong po.

171.

Rig 'dzin gsang ba'i rgyud las: gshin rje tshangs bzlog ral gri'i 'khor lo

a. 14–18.

b. *tshangs bzlog.*

c. *bdag 'dra o rgyan bde chen gling pa mi 'gyur tshe dbang gsang sngags grags pa rtsal gyis kong yul dbus phyogs yongs rdzogs dpal gyi phug nas drangs te/slar lha brag mched gsum gyi ru lag g.yu mtsho drag po mdang ldan du mkha' 'gros brda yig bod du bsgyur ba'o/dge'o/bkra shis/zhus so/.*

d. Another *bzlog pa* rite discovered by bDe chen gling pa in Kong po bon ri. Note the use of the unusual collective title for this collection on p. 17: *zab mo dgongs pa kun 'dus*.

172.

[Ki] *Rig 'dzin gsang ba'i sgrub pa las:: mkha' 'gros sun ma bzlog pa thabs ldan gser gyi zhags pa*

a. 1–23.

b. *sun bzlog*.

c. *kho bo o rgyan bde chen gling pa mi 'gyur tshe dbang grags pa'i dpal gyis: sa rta hor zla bcu pa'i tshes bco lnga'i gdugs gi gung du rkong yul gsang ba'i gnas kyi dbus phyogs yongs rdzogs dpal gyi phug nas bcu gsum them pa'i gong du 'dzeg ste mkha' 'gro karma dpal sgron gyis brda thabs byas ste lha'i rol mo'i sgra dang bcas nas spyang drangs shing: slar lha brag gyu mtsho'i rdzong du sa lugs sa ga zla ba'i tshes bzang por phab pa'o.*

d. Yet another *bzlog pa* rite discovered by bDe chen gling pa in 1858 (*sa rta*) in the Yongs rdzogs Cave in Kong po bon ri. Styled as *Rig 'dzin gsang ba sgrub pa'i yang snying* on p. 22. On the *dâkinî Karma dpal sgron*, see the colophon to texts no. 159 and no. 272.

173.

[Khi] *Rig 'dzin gsang ba'i rgyud las: sun zlog shes rab dngul gyi a lung zhes bya ba*

a. 1–10.

b. *sun bzlog*.

c. *mi 'gyur tshe dbang gsang sngags grags pas yong rdzong dpal gyi phug nas drangs pa'o/bkra shis par shog/dge'o. zhal gro.*

d. Rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

174.

Rig 'dzin gsang ba'i sgrub pa sku gsum dgongs pa 'dus pa las: mkha' 'gro'i sun bzlog mchod pa'i cho shor

a. 11–15.

b. *cho shor*.

c. *bdag 'dra bde chen gling pas yongs rdzong dpal gyi phug nas drangs pa'o: dge'o/bkra shis par shog/bris ming thog pa'i dge bris/bskrun pas thugs rjes 'dzin par shog.*

d. Rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

175.

[Gi] *bDud rtsi rgyun med 'khor ba dong sprugs sgrub sman ma bsgom sangs rgyas kyi gta' ru spel thabs lag len*

a. 1–7.

b. *lag len.*

c. *ces bdud rtsi rgyun med 'khor ba dong sprug sgrub sman ma sgom sangs rgyas kyi 'od zer gta' ru spel thabs lag len/rig 'dzin gong ma'i phyag rgyun 'chug med du kho bo mi 'gyur tshe dbang gsang sngags grags pas gzhan phan blo yis bskul te 'phral mar du bkod pa'o/dge'o/gdong btsun rang dpe bla ma'i zhabs brtan bris/zhus so/.*

d. A short text on a medical practice composed by bDe chen gling pa. It is interesting to note that it requires no particular meditation to reach enlightenment (*ma bsgom sangs rgyas*). Such a qualification is usually attributed to *'pho ba* practices or more generally to some specific rDzogs chen teachings.

176.

Rig 'dzin gsang ba'i rgyud las: 'od zer 'khyil ba'i bdud rtsi sman gyi bsgrub thabs lag len 'chi med zil mngar stong ldan zhes bya ba

a. 7–13.

b. *sgrub thabs.*

c. *bdag 'dra o rgyan bde chen gling pas kong yul gyer ri'i yongs rdzong dpal gyi phug nas drangs pa dge legs 'phel: bkra shis par shog: zhal gro: dge'o.*

d. A sâdhana written in symbolic script by Vairocana according to the Words (*bka'*) of Gyer spungs Dran pa nam mkha' and re-discovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

177.

Rig 'dzin gsang sgrub kyi rgyud las:: sman gyi 'dzab them ye shes nyag thag zhes bya ba

a. 13–19.

b. 'dzab them.

c. *ces mi 'gyur tshe dbang gsang sngags grags pas yongs rdzong dpal gyi phug nas thon te yongs la spel: bkra shis.*

d. Rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in Kong po.

178.

[Ngi] *Rig 'dzin gsang ba'i bsgrub pa las: 'chi med bdud rtsi sman gyi bsgrub thabs*

a. 1–31.

b. sman sgrub.

c. *bdag 'dra o rgyan bde chen gling pas pho nya sa rta lo'i zla tshes la nub phyogs kong yul dga' ba'i tshal gyi dbus gyur yang rdzogs dpal gyi phug nas rigs mthun grogs kyis brtsal te nye gnas dgu yi spyod yul dngos su chas te/rol mo'i sgra'i bsus te spyan drangs shing/slar don 'grub ces pas lug lo la gyim shod shel brag tshal gyi dben gnas khyung nag rdzong gis rtse ru shog ser bod yig tu bsgyur ba dge'o/tha tshan mu tsug smar ro/dge zhing zhal gro bar 'gyur ro/.*

d. A medicine sâdhana which bDe chen gling pa rediscovered in 1858 (Earth-horse, *sa rta*) in Yongs rdzogs Cave in Kong po bon ri and later transcribed in Tibetan script and language in 1859 (Sheep year, *lug lo*) in Khyung nag rdzong, a hermitage situated in Gyim shod shel brag tshal.

179.

[Ci] *Rig 'dzin gsang ba'i sgrub pa sku gsum dgongs pa 'dus pa las: dam sri glud rdzongs kyi le'u*

a. 1–9.

b. glud rdzongs.

c. *bdag 'dra bde chen gling pa rtsal gyis rkong rong dbus phug gsang ba yang rdzongs nas spyan drangs te: slar drag po g.yu mtsho mdongs ldan gling du shog ser bod yig tu bshus pa dge'o: bkra shis par shog: dge'o/.*

d. A ransom practice written in symbolic script (*brda'i yi ge*) by Vairocana. It was rediscovered by bDe chen gling pa in the Yongs rdzogs Cave of Kong po and later transcribed in Tibetan in g.Yu mtsho mDongs ldan gling (spelled g.Yu mtsho mdangs ldan in text no. 201).

180.

[Chi] *Rig 'dzin gsang ba'i bsgrub pa sku gsum dgongs pa 'dus pa las:: ser bzlog las kyi kha tshar*

a. 1–7.

b. *ser bzlog*.

c. *bdag 'dra o rgyan bde chen gling pa rtsal gyis kong yul dpal gyi bon ri'i dbus phugs gsang ba yong rdzogs nas gter du spyen drangs te/slar lha brag mched gsum gyi ru lag g.yu mtshor phab pa'o dge'o/zhal gro/*.

d. A hail-reverting rite revealed by bDe chen gling pa in the Yongs rdzogs Cave of Kong po bon ri and later transcribed in g.Yu mtsho (see text no. 179).

181.

Rig 'dzin 'dus pa'i rgyud las:: g.yu smin btsa' rigs bzlog thabs

a. 7–11.

b. *btsa' bzlog*.

c. *bdag 'dra bde chen gling pas kong yul dga' tshal nas drangs te shog ser la bshus par/dge'o/bkra shis shog/*.

d. A short reverting rite discovered by bDe chen gling pa in the Joy Grove (dGa' tshal) of Kong po.

182.

[Ji] *Rig 'dzin gsang ba'i rgyud las: sad bsrung zab pa'i man ngag zhes bya ba*

a. 1–8.

b. *sad bsrung*.

c. *o rgyan bde chen gling pa rtsal gyis kong yul dga' ba'i tshal nas zab mo gter du spyen drangs pa'o: sarba mangga lam/dge'o/legs so/*.

d. A short text on protection against frost, discovered by bDe chen gling pa in dGa' ba'i tshal, the Joy Grove of Kong po.

183.

Rig 'dzin gsang ba'i rgyud las 'gro ba smin pa'i gsos rgyun

a. 8–9.

b. *smin ma'i gsos rgyun.*c. *sprul sku padma gyung drung o rgyan bde chen gling pas kong yul dpal gyi phug nas gdan drangs pa lags so/mu tsug smar ro: dge zhing bon bstan yongs su 'phel rgyas shog/.*

d. Short verses rediscovered in Yongs rdzogs dpal gyi phug in Kong po, for strengthening or reviving crops.

184.

Rig 'dzin gsang ba mthar thug sku gsum dgongs pa 'dus pa las: ser srung me ngag rdo rje pha lam zhes bya ba

a. 9–10.

b. *ser srung.*c. *bdag 'dra bde chen gling pas kong yul dpal phug nas drangs nas spel ba'o: dge'o/bkra shis/.*

d. Short verses for protection against hail, discovered in the Yongs rdzogs Cave in Kong po.

185.

Rig 'dzin sku gsum dgongs pa las: char gcod kyi man ngag

a. 10–11.

b. *char gcod.*c. *ces rig 'dzin bde chen ming gi dpal gyi phug nas rnyed de yongs la spel ba'o: sarba manggalam/.*

d. Precepts for stopping rain, revealed in the Yongs rdzogs Cave in Kong po.

186.

Tshe thar 'chi med dmu thag thos chog zhes bya ba

a. 11–13.

b. *tshe thar.*c. *bde chen gling pa rtsal gyis kong yul dbus kyi phug nas drangs pa'o: bkra shis/dge'o/.*

d. Short verses on buying animals due to be killed and setting them free, rediscovered in the Yongs rdzogs Cave in Kong po.

187.

bDud rtsi rol du gso pa'i thabs

a. 13–14.

b. *gzung*.

c. *ces pa 'di'ang sprul pa'i sku g.yung drung dbang rgyal gyis bskul ngor/kun grol gsang ba rtsal gyis spel ba'o bkra shis/dge'o/*.

d. A dhârani diffused by bDe chen gling pa at the behest of the incarnate lama g.Yung drung dbang rgyal. He is the main *sprul sku* of sTag rtse g.Yung drung gling in Kong po (see below entry no. 191).

188.

bGegs srung ba'i thabs

a. 14–17.

b. *bgegs srung*.

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis stag rtse sprul pa'i sku rin po che'i thugs dgongs dgyes pa'i phyir du gtan la dbab pa dge bar gyur cig/dge'o/*.

d. A composition (apparently), written at the request of g.Yung drung dbang rgyal, on protection against obstacles and obstructing spirits.

189.

sGrub sri nyu le mnan thabs

a. 17–20.

b. *sgrub sri mnan thabs*.

c. *rig 'dzin kun grol gsang ba rtsal gyis spel ba'o/bkra shis so/*.

d. A short text on methods to suppress Sri demons.

190.

'Chi med me tshangs bca' ba'i thabs

a. 20–21.

b. *me tshangs*.

c. *ces stag rtse sprul pa'i sku rin po ches bskul ngor: kun grol rtsal gyis so/dge'o/*.

d. A short composition written at the behest of sTag rtse sprul sku (see § [d] of next entry).

191.

Khyi smyon bcos thabs

a. 21–22.

b. *zla ba*.

c. *stag rtse sprul pa'i sku g.yung drung dbang rgyal gyis bskul ngor/kun grol gsang ba rtsal gyis gtan la dbab pa dge'o/bkra shis/*.

d. A short composition on remedies for mad dogs, written at the behest of g.Yung drung dbang rgyal, the incarnate lama of sTag rtse g.Yung drung gling.

192.

sByar dug srung thabs

a. 22–25.

b. *dug srung*.

c. *stag rtse sprul pa'i sku gsung thugs dgyes pa'i phyir du rig 'dzin kun grol gsang ba rtsal gyis spel ba'o/*.

d. Remedies and methods to cure poisons, written at the request of g.Yung drung dbang rgyal (see § [d] in previous entry).

193.

Mi rgod 'chings ba'i las byed thabs

a. 25–28.

b. *jag 'chings*.

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis stag rtse g.yung drung gling gi sku zhabs g.yung drung dbang rgyal ched du bskul ba la brten te gtan la dbab pa'i yi ge pa ni a yu rdor rdzâs bgyis pa dge legs su gyur cig: dge'o/bkra shis/legs so/*.

d. Methods for capturing yetis (!, *mi rgod*), written at the request of g.Yung drung dbang rgyal.

194.

gTum mo'i me drod sgrubs pa'i thabs

a. 28–30.

b. *gtum mo*.

c. *las can byang chub sgrub pa'i spyod yul du/las can bon gyi bdag pos bskul ba'i ngor: las can rig 'dzin kun grol gsang ba yis/las can thugs kyi bzhed dgongs sgrub phyir spel/dge'o/*.

d. A short practice-text for producing the inner heat of the *gtum mo* yogic exercises.

195.

[Nyi] *Rig 'dzin gsang ba'i rgyud las: las tshogs gter gyi bang mdzod ces bya ba*

a. 1–26.

b. *las tshogs*.

c. *bdag 'dra o rgyan bde chen gling pa rtsal lam mi 'gyur tshe dbang gsang sngags grags pa rtsal gyis kong yul thugs sprul gsang ba'i: gnas chen dpal gyi bon ri'i dbus phyogs yongs rdzogs dpal gyi phug nas pho nya sa rta'i zla tshes su rol mo'i sgra'i tshogs dang bcas te gter du spyang drangs pa'o: dge'o*.

d. An activity practice-manual received by Vairocana from Gyer spungs Dran pa nam mkha', Tshe dbang rig 'dzin and the group of 80 accomplished Knowledge-Holders (*rig 'dzin grub thob bryad cu*). It was rediscovered by bDe chen gling pa in the Yongs rdzogs Cave in the center of Kong po bon ri in 1858.

196.

Źab lam ngo mtshar rdzu 'phrul gyi gdams pa

a. 26–32.

b. *ngo mtshar*.

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis me mo glang gi lor yum chen byams ma rang byon ngo mtshar bzhi ldan bzhuks pa'i gsang brag senge rgyab bsnol thugs rje dkon phug nas: skal ldan 'dus pa'i tshogs kyi*

dbang po'i spyod yul du snang ba dngos grub tu bab ste: slar shing mo bya yi lor thugs sprul ri bo chen po'i zhol: stag rtse g.yung drung gling gi sprul pa'i sku g.yung drung bstan pa dbang rgyal gyis bskul ngor: g.yung drung gling gi yang dben du gtan la dbab ste: yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pas phyogs dus kun tu dge legs 'phel rgyas su gyur cig/.

d. A *rtsa rlung* text sometimes using typical Great Perfection expressions such as *ngo bo ka dag, rig rtsal, ka dag lhun grub, ma bcos*, etc. It was received by bDe chen gling pa in 1877 (*me mo glang*) in the Cave of gSang brag Seng ge rgyab bsnol thugs rje dkon phug where a self image of Byams ma appeared spontaneously (*rang byon*). He later transcribed it in 1885 (*shing mo bya*) at the request of the sTag rtse sprul sku, g.Yung drung dbang rgyal in a hermitage next to sTag rtse g.Yung drung gling.

197.

[Na] *Bla ma dgongs pa 'dus pa'i rgyud las: rig 'dzin klu'i dbang po'i byang bu khrigs su bsgrigs pa*

a. 1–60.

b. *byang bu*.

c. *zhes rig 'dzin slob dpon yab yum dgyes pa'i 'bangs/dus ngan skal khug gso ba'i dpa'o bo/rig 'dzin kun grol gsang ba rtsal gyi thugs rjes yang dben dkon khrod kyi brag ri sengge rgyab bsnol nyi 'od mtshal mdog gi ngos nas rgya khrol zhing/skal ldan 'dus pa lnga yi dbang po'i spyod yul du gyur pa spyan drangs te/slar dad gus mos pas rab tu gdung ba'i gdong bitsun 'chi med 'jam dpal mam rgyal gyis lo du ma nas yang nas yang du bskul ba'i ngor/rgyal khams kyi snyoms las pa mi 'gyur tshe dbang gsang sngags grags pas sprul pa'i gnas chen brgyad kyi ya gyal rigs bzhi'i nang tshan rin chen rigs kyi gnas bam brag brtsegs pa rin chen 'bar ba'i mthil mtsho steng bde ldan gsang sngags gling gi 'chi med g.yung drung bkod pa'i gzhal med khang chen por/leag stag hor zla gnyis pa'i tshes bzang por shog ser las rig pa 'od gsal gyi bandha don khrol nas gtan la dbab pa'i/yi ge dang po/g.yung drung blo gsal dbang po'i sdes byas pa'i dge tshogs mkha' khyab yongs la bsngo zhing bstan 'dzin mchog mams gsang gsum 'phrin las dang beas pa'i zhags pad bskal brgyar bstan cing gsang chen zab mo'i bstan pa phyogs dus gnas skabs kun tu dar zhing rgyas nas/snyigs ma'i rgud pa tha dag myur du zhi ba'i smon pa dang beas te tha tshan mu tsug shin//rig 'dzin klu'i dbang po'i gtor ma bca' thabs la/snod zangs sder gtsang ma'i nang du ri rab kyi tshul du gru bzhi/de'i steng du pad sdong rgyas pa'i khar zlum po*

'dab ma can 'khor de 'dra bar gtor chung bzhi/de'i phyi rol klu bshos rgyab yol can brgyad/de'i g'yon du zlum po sprul 'khril re re/de'i phyi rim gru bzhi sprul 'khril can bzhi/sbyor rjes mchod gtor mams kyang gzhun nas rags/.

d. A text rediscovered by bDe chen gling pa in Seng ge rgyab bsnol and transcribed years later at the insistent request of 'Chi med 'Jam dpal nram rgyal in bDe ldan gsang sngags gling gi 'chi med g.yung drung bkod pa'i gzhal med khang, a hermitage situated next to Bam brag brtsegs pa Rin chen 'bar ba, in 1890 (Iron-tiger, *lcags stag*), three years before his death. The copist was a scribe named g.Yung drung Blo gsal dbang po'i sde.

198.

[Pa] *bDer gshegs dgongs pa kun 'dus las: bla ma dgongs 'dus kyi rig 'dzin klu yi dbang po'i cho ga*

a. 1–20.

b. *char 'bab.*

c. *rig 'dzin kun grol rtsal gyis dag pa'i brda don zab mo thabs shes rten 'brel las kyi sgo brgya 'byed bzhin du: mos skal dang ldan pas bskul ngor bkra shis bsam 'grub seng rdzong gi khrod du gtan la phab pa'i dge tshogs kyi: bstan 'dzin mchog mams gsang gsum phrin las dang bcas pa'i zhabs pad bskal brgyar brtan cing: gsang chen zab mo'i bstan pa kun tu rgyas nas snyigs ma'i rgud pa bya byed las kyi dang po dang bcas pa myur du zhi ba'i smon pa dang bcas te sarba mangga lam/dge'o/.*

d. Before hiding this text as a *gter ma*, Dran pa nam mkha' (a.k.a. Slob dpon sMu ti mu la) transmitted it to five fortunate disciples (who are not listed). He prophesied that the text shall in the future be rediscovered by a Mind emanation of gSang ba 'dus pa (*gsang 'dus thugs sprul*). The original yellow scrolls (*shog dril*) were entrusted to the guardian Ye shes dbal mo. The text was transcribed by bDe chen gling pa in the hermitage of bKra shis bsam 'grub seng rdzong.

199.

Rig 'dzin gsang ba'i rgyud las: char 'bebs bdud rtsi rgyun bzang

a. 21–22.

b. *char 'beb.*

c. *bdag 'dra bde chen gling pas kong yul gyer ri'i dbus phug nas drangs pa'o: zhal dro dge'o/.*

d. A short ritual text for providing rains, revealed by bDe chen gling pa in the central cave of Kong po bon ri (Kong yul gyer ri). The longer version corresponds to text no. 198.

200.

[Ba] *Rig 'dzin gsang ba'i sgrub pa las: skabs don gser gyi bum bzang zhes bya ba*

a. 1–13.

b. *skabs don.*

c. *kho bo bde chen gling pa rtsal gyis dbus phug gsang ba yongs rdzogs dpal gyi gnas nas sa rta hor zla bcu gcig nyin tshes bco lnga'i gdug kyi nyin du ser phreng rol mo sgra yis mdun bsus nas spyang drangs te sa mo lug la shog ser las bshus pa'o: bkra shis par shog: sprul pa'i shog ser bee ros phyag bris dngos la zhus so/.*

d. Rediscovered by bDe chen gling pa in the Yongs rdzogs Cave of Kong po in 1858 (Earth-horse, *sa rta*) and transcribed in 1859 (Earth-sheep, *sa mo lug*).

201.

[Pha] *sKu gsum dgongs pa 'dus pa rig 'dzin gsang ba'i rgyud las: rgyun skyong yid bzhin nor bu bsam pa kun 'grub*

a. 1–12.

b. *rgyun skyong.*

c. *ces pa 'di yang kho bo bde chen gling pa rtsal gyis kong yul yongs rdzogs dpal gyi phug nas sa rta zla ba'i tshes bzang por zab mo'i gter du drangs te: slar g.yu mtsho drag po mdangs ldan du shog ser legs par bshus te yi ge pa ni sdong btsun g.yung drung dbang rgyal gyis byas pa'i dge des ring lugs dri ma med pa'i bstan pa ris su med pa'i 'gro mams bde skyid kyi rgyu ru gyur cig.*

d. This text was hidden (by Vairocana ?) according to the order of Gyer spungs Dran pa nam mkha'. The content of the text provides on pp. 4 *et seq.* the following lineage line:

I. The Contemplative Transmission of the Blissful Ones (*bder gshes dgongs pa'i bryud pa*): Kun tu bzang po & Kun tu bzang mo,

gShen lha 'od dkar & Nam mkha' lha mo, Tshad med 'od ldan & 'Od kyi lha mo, 'Phrul gshen snang ldan & bZang za ring btsun, 'Chi med gtsug phud & Kun snang gsal ma, gSang ba 'dus pa & Lha mo gseng (read: bsen) thub.

II. The Transmission of the Miracle-Accomplishing gShens (*rdzu 'phrul mdzad pa'i gshen*): sTag la me 'bar & Thugs rje byams ma, Yongs su dag pa & 'Od zer mdangs ldan, Mi lus bsam legs & rGod lcam don 'bar, Ye shes snying po & lCam rgyung ne rog, sNang ba mdog can & 'Od ldan zer 'phro.

III. The Transmission of the siddhas (*grub thob*): Mu khri btsad po, Ha ra ci par & sTag za li wer, A nu 'phrag thag & g.Yung drung rgyal mo, Sad ne ga'u & Klu lcam 'bar ma, Dad mi thad ke & g.Yu lo sman gcig, Zing pa mthu chen & rGya lcam dkar mo, sPe bon thog 'phrul & dKar mo spyang gcig, sPe bon thog rtser & Sha za smin dkar, Shad bu ra khug & g.Yung drung kun mdzes, Phrom bon rngam pa & dKar mo seng gdong.

IV. The Transmission of the Powerful Scholars (*mkhas pa'i dbang po*) sTong rgyung mthu chen & mTsho sman rgyal mo, Sha ri dbu chen & Lha lcam 'od 'phro, lCe tsha mkhar bu & Klu za bzang mo, Gyim tsha rma chung & rMa rgyal phyug mo.

V. The Awareness Transmission of the Knowledge-Holders (*rig 'dzin rig pa'i bgyud pa*) not including any listed individual name but rather collective names of translators (*lo pan*), powerful practitioners (*mthu chen*), Knowledge-Holders (*rig 'dzin*), Sky Dancers (*mkha' 'gro*), etc.

VI. The Transmission of Immortals (*'chi med*): Dran pa nam mkha' & 'Od ldan 'bar ma, Tshe dbang rig 'dzin & Thugs rje kun sgröl, Padma mthong grol (Padmasambhava) & Tshogs bdag gzi byin.

The text was rediscovered by bDe chen gling pa in the Yongs rdzogs Cave of Kong po, in 1858 (*sa rta*) and later transcribed (probably in 1859 with the bulk of the cycle) in g.Yu mtsho drag po mdangs ldan, the scribe being his disciple g.Yung drung dbang rgyal.

202.

[Pha] *Thugs sgrub yid bzhin nor bu las lam gyi mal 'byor bsang mchod bdud rtsi'i rgyun bzang*

a. 1–6.

b. *lam bsang*.

c. Ø.

d. A *bsang* offering practice attributed to Khod spungs Dran pa nam mkha'.

203.

[Ba] *Thugs sgrub yid bzhin nor bu las mal 'byor lam gtor 'dus pa 'phrin las kun 'grub*

a. 1–11.

b. *lam gtor*.

c. Ø.

204.

Rig 'dzin gsang ba'i bsgrub pa las: sngon 'gro bsre bsnan gyi rim pa gsal ba'i me long zhes bya ba

a. 1–3.

b. *bsre bsnan*.

c. *mi 'gyur tshe dbang gsang sngags grags pas yongs rdzogs dpal gyi phug nas drangs te spel ba'o: mu tsug smar ro: zhus so.*

d. Written down by Vairocana according to the teachings of 'Chi med rig 'dzin Gyer spungs (Dran pa nam mkha') and rediscovered by bDe chen gling pa in Yongs rdzogs Cave in Kong po.

205.

Byin rlabs dbang gi 'jug ngogs

a. 3–9.

b. *dbang chog*.

c. *spa yi rig pa 'dzin pa'i tshe dbang 'od zer gyi dad dang dwangs ba mandal gyi rten chen po sbyar te yang yang bskur bar ltar: rig 'dzin kun grol gsang ba rtsal gyis gtan la dbab ste: yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pas bkra shis par gyur cig: zhus so.*

d. This short consecration ritual (*dbang chog*) was transcribed by bDe chen gling pa at the behest of sPa Tshe dbang 'od zer. Appended on pp. 7–9 is a section beginning with *gzhan don du spro ba ni . . .*

RTA MCHOG DBANG DRAG 'BAR BA ME PHRENG
RTSA SGRUB SKOR

The first redaction of these texts is attributed to Dran pa nam mkha'. Most of them were rediscovered by bDe chen gling pa in 1854 (*shing pho stag*) and transcribed in 1857. One can see that the whole process of making up the cycle with the addition of several compositions to the original *gter ma* texts lasted from 1854 to at least 1862.¹ They were discovered and transcribed in rDo rje gsang brag, a place located east of Seng ge gnam rdzong. The root-text of the cycle is no. 213 below. For the account of the rTa mgrin tantra, see text no. 251. According to the *sKal ldan dgyes pa'i dga' ston* (text no. 392, p. 16), this cycle is a *yang gter* which was first discovered by gTer chen Mi shigs rdo rje.²

206.

[Ka] *sNgon 'gro dag tshangs chen mo dri med shel gyi bum bzang 'dod dgu bdud rtsi'i rgyun 'bebs*

a. 1–14.

b. *sngon 'gro*.

c. *de ltar sngon 'gro 'jug pa'i le'u 'di/dad ldan grogs kyi yang yang rkyen bskul ngor/kho bo o rgyan bde chen gling pa des/chu khyi sa ga zla ba'i yar tshes su/dkar chag yi ge ris su bris par dge'o/shi la rdor dza'i gu ge dang po bskrun/phyi rabs bon gshen yang spyod phan dar nas/bkra shis yun gnas lho gling kun khyab shog/bkra shis/zhal bro/.*

d. The preliminary practices (*sngon 'gro*) to the *rTa mchog dbang drag 'bar ba me phreng* cycle written down by bDe chen gling pa in 1862

¹ One text at least (no. 211 below) was written as late as 1864.

² According to this text (p. 17), the root *gter ma* revealed by bDe chen gling pa were the *Zab mo'i lde mig skor gsum*, the *Kha byang gsal ba'i sgron me*, the *Yang byang 'phrul gyi me long* and the *Yang gab snying gi rgya can*. None of these are to be found in the present form of the collection. See however texts nos. 259–260 which may have roughly approximating titles.

(Water-dog, *chu khyi*). It was then edited for the first time by Shi la rdor dza.

207.

dBang drag 'bar ba me phreng gi rgyud las: bdud rtsi gta' chen bca' bkod

a. 14–17.

b. *gta' chen*.

c. *seng ge gnam rdzong shar phyogs rdo rje gsang brag nas o rgyan bde chen gling pas gter du drangs ste shog ser la zhal bshus so*.

d. A short pledge-rite discovered by bDe chen gling pa in rDo rje gsang brag, east of Seng ge gnam rdzong. rDo rje gsang brag was an important sanctuary associated with gSang bdag Phyag rdor (see text no. 210). See also the colophon of text no. 213 for more details regarding this famous *gter gnas*.

208.

'Bar ba med phreng gi rgyud las: dngos gzhi 'bras bu'i bsnyen pa

a. 17–20.

b. *sngon 'gro* (sic !).

c. *dus mtha'i kho bo'i gnas chen rdo rje gsang brag nas rnyed pa dge'o/*.

d. Hidden by Vairocana according to the order of the master (Dran pa nam mkha') and rediscovered by bDe chen gling pa in rDo rje gsang brag (see no. 207).

209.

[Kha] *dBang drag me yi phreng ba'i sngon 'gro skyabs sems gsol 'debs le'u thugs rje gter chen*

a. 1–6.

b. *gsol 'debs*.

c. *rig 'dzin kun grol rtsal gyis dge'o/*.

d. The text (pp. 2 *et seq.*) provides the following lineage transmission: Kun bzang yab yum, 'Od dkar gnas 'dzin & Shes rab phar phyin, 'Phrul gshen snang ldan & bZang za ring btsun, 'Chi med gtsug phud & Kun snang gsal ma, gSang ba 'dus pa & Lha mo bsen thub, sTag la me 'bar & Thugs rje mkha' khyab, Yongs

su dag pa & 'Od zer mdangs ldan, Ye shes snying po & lCam rgyung ne rog,³ sNang ba mdog can & 'Od ldan zer 'phro, Dran pa nam mkha' & 'Od ldan 'bar ma, Ba gor Vairocana & Rong mo zla ba,⁴ bDe chen gling pa & his consort (*grogs mdzad mkha' 'gro*).

210.

[Ga] *dBang drag 'bar ba me phreng me dpung drwa ba'i rgyud las: zhi ba tshe ru sgrub pa mi shig gyung drung 'bar ba'i gur khang zhes bya ba*

a. 1–12.

b. *zhi sgrub*.

c. *bdag 'dra o rgyan bde chen gling pa yis: shing pho stag gi lor gsang bdag phyag rdor gnas chen rdo rje gsang brag nas gter du sphyan drangs te: slar dmar ser can zhes me mo sprul gyi lor mdo gam zal mo sgang gi sa cha dbyibs klong smin grol nas shog ser la zhal bshus grub pa'i 'gro mams gyung drung lta bu'i dbang thob nas rgyal ba'i bstan pa rin chen kun tu rgyas par gyur cig/pritstsha/bla ma'i zhabs brtan 'gru btsun gyung rgyal rang dpe'o/zhus/.*

d. Written in dâkinî script by Dran pa nam mkha' and hidden by Vairocana for the benefit of future generations. It was rediscovered by bDe chen gling pa in 1854 (Wood-tiger, *shing pho stag*) in rDo rje gsang brag and later transcribed in 1857 (Fire-snake, *me sprul*) in the Zal mo sgang range.

211.

[Nga] *dBang drag 'bar ba me phreng me dpung drwa ba'i thugs sgrub me yi 'khor lo'i so sor ting 'dzin snang ba'i sgron me*

a. 1–18.

b. *ting 'dzin*.

c. *de ltar dbang drag 'bar ba me phreng me dpung drwa ba'i thugs sgrub me yi 'khor lo'i so sor ting 'dzin snang ba'i sgron me 'di ni dad ldan 'di la mos pa'i gyung drung tshul khrims can des bskul ba la brten nas/kho bo rig 'dzin kun grol gsang ba rtsal gyis shing byi zla ba'i tshes bzang por pad ma 'bum gling gnas kyi nang tshan dbyibs klung pad ma gsang ngags*

³ Note that Mi lus bsam legs and his consort are missing.

⁴ Note that as a monk, Vairocana is supposed not to have any consort.

drag po rdzong du mgon po tshe dpag med pa'i thun mtshams su mgyogs par bris pa dge'o/.

d. A composition hastily written by bDe chen gling pa, in between two meditation sessions on mGon po Tshe dpag med, in 1864 (Wood-mouse, *shing byi*) at the request of g.Yung drung tshul khrim, in Padma gSang sngags drag po rdzong.

212.

[Ca] *'Bar ba me phreng me dpung drwa ba'i rgyud kyi dgongs don mngon rtogs rlung nag 'tshubs ma*

a. 1–14.

b. *mngon rtogs.*

c. *de ltar mngon rtogs rlung nab 'tshubs ma zhes bya ba 'di ni mi 'gyur gsang sngags grags pa'am/rig 'dzin kun grol gsang ba rtsal gyis dge'o/sarba dza yan tu/sarba dzâ yan tu.*

d. An original composition by bDe chen gling pa on the liturgy for the main visualization of the dBang drag 'bar ba me phreng cycle.

213.

[Cha] *dBang drag 'bar ba me phreng gi rgyud las: yang gsang rta mchog rol pa'i thugs sgrub me'i 'khor lo 'bar ba*

a. 1–41.

b. *sgrub gzhung.*

c. *o rgyan bde chen gling pa 'gyur med tshe dbang gsang sngags grags pa bdag gis: shing stag zla ba lnga pa'i tshes 30 nyin la g.yu lung shel brag gam padma bkod legs gnyis pa: gnas chen seng ge yongs rdzongs gi nye 'dab rdo tje gsang brag nas thon cing: sngar bsil ldan gangs kyi 'khor yug gtam pa'i ra ba na: che bar mtshon pa'i shel zhin tshul ming kir ti'i kyang bstan rnying gso zhing gter gsar spel nas: legs mdzad phra mo yan la rtson pa lhur len dgos zhes kyi bka' dang: phyis lo gcig dang zla ba 6 gi gsang rgya yol tshe lung mthun kyi chos bdag bla khri rgyal ba g.yung drung bstan 'dzin gyi rkyen skul cing: nyer bar rtsa grogs g.yung drung bstan pa'i rgyal mtshan gyi legs pa'i mthun rkyen sbyar ste mdor na ma sgrigs rten 'brel rang 'grigs kyi rda (brda) rtags byung tshe: brda yig la thar bde smin grol kyi 'od gsal gsang ba mthong chen khang du zhal bshus pas bstan 'gro phan bde'i rgyu ru shog cig.*

d. The root practice-text of the cycle, including *zor* ritual and *gtor ma* offering. It was written down in *dâkinî* letters (*mkha' 'gro'i yi ge*) according to the teachings of Dran pa nam mkha' and hidden by Vairocana as a *gter ma*. A beautiful *dâkinî* script is to be found on page 41. The text was rediscovered by bDe chen gling pa in 1854 (*shing stag*) in rDo rje gsang brag, next to the Seng ge yongs rdzogs site. He broke its seals of secrecy the very next year in 1855 at the request of Bla khri rGyal ba g.yung drung in Thar bde smin grol gling.

214.

[Ja] *rGyud phyag mu tig phreng ba*

a. 1–2.

b. *rgyud phyag*.

c. *yi dam dbang drag 'bar ba'i rgyud phyag 'di ni rang gi grwa pa g.yung drung tshul khirms gyis nan bskul ngor/kho bo rig 'dzin kun grol rtsal des dge sbyor thun bar du 'phral sbyar byas so/.*

d. The lineage provided by this homage-text is as follows: Kun tu bzang po, gShen lha 'od dkar, 'Phrul gshen snang ldan, Yum chen bZang za ring btsun, 'Chi med gtsug phud, gSang ba 'dus pa, sTag la me 'bar, Yongs su dag pa, Mi lus bsam legs,⁵ sNang ba mdog can, Dran pa nam mkha', Srid pa'i rgyal mo and gSang sngags don 'chang gSang sngags grags pa'i dpal (i.e. bDe chen gling pa himself). The work was composed by bDe chen gling pa at the behest of the monk g.Yung drung tshul khirms, in between sessions of meditation practice.

215.

sMan phud kha bskang

a. 3–4.

b. *sman mchod*.

c. Ø.

⁵ There is a confusion here in ascribing the role of subduing Nâgas to Mi lus bsam legs when it is the share of Klu sgrub Ye shes snying po who is absent in the text. This might be a mistake from the scribe. Anyhow, in text no. 215, Mi lus bsam legs is replaced by 'Phags pa Klu yi rig 'dzin, a.k.a. Ye shes snying po.

d. The lineage provided by the text is the following: Kun tu bzang po from the Absolute Body (*bon sku*), 'Od dkar gnas 'dzin (gShen lha 'od dkar) from the Body of Perfect Rapture (*longs sku*), 'Chi med gtsug phud from the Emanation Body (*sprul sku*), Che mchog gSang ba 'dus pa, sTag la me 'bar, Yongs su dag pa, 'Phags pa Klu yi rig 'dzin (Ye shes snying po), gShen chen sNang ba mdog can, 'Gro 'dul Dran pa nam mkha', Tshe dbang Mu la sgron gsal (Tshe dbang rig 'dzin), gYung drung mthong grol (Padmasambhava), Vairocana, gTer ston Padma g.yung drung (bDe chen gling pa).

216.

[Nya] *dBang drag 'bar ba me phreng gi rgyud las: drag po khyung gi sgrub pa ye shes me dpung dregs pa kun 'dul*

a. 1–14.

b. *khyung sgrub*.

c. *'di ni rdo rje gsang brag nas tshe dbang gsang sngags grags pas gter las bton pa'o:*

d. A practice involving the visualization of the five Clans of Great Garudas (*khyung chen rigs lnga*), revealed by bDe chen gling pa from rDo rje gsang brag.

217.

[Ta] *dBang drag 'bar ba me phreng las: dril bsgrub las byang zab mo*

a. 1–5.

b. *dril sgrub*.

c. *snyigs ma'i kho bo o rgyan bde chen gling pas mdo smad rdo rje gsang brag nas gter du spyang drangs te: slar gyim shod she le rdzong drug dbyibs klong seng ge g.yu rdzongs kyi gnas su shog ser las g.yung drung 'gyur med kyis bskul ngor phab pa'o: bkra shis:*

d. A sâdhana discovered by bDe chen gling pa in rDo rje gsang brag in mDo smad (Amdo), and later transcribed in Seng ge g.yu rdzong of Gyim shod she le rdzong, at the request of g.Yung drung 'gyur med.

218.

'Bar ba me phreng gi rgyud las: tshogs mchod phun tshogs gter ldan

a. 5–9.

b. *tshogs mchod*.

c. *o rgyan bde chen gling pas shing stag zla ba drug pa'i dam can 'du ba'i rdzogs pa gsum gyi nyin la: gnas chen seng ge gnam rdzong gi nye 'dab rdo rje brag gi yongs rdzongs nas thon te: phyis su lo gcig dang zla ba drug gi gsang rgya yol tshe bla khri wer ya drung mu shel bzhin dang: tshul bzhin dgyes pa'i prajñā sho ri sogs kyi thugs bzhed du: zol ming pa de'i mkha' 'gro brda ba'i yi ge thar bde dben khrod du zhal bshus pas sngags kyi mal 'byor yongs kyi tshogs rdzogs nas rgyal bstan phyogs kun rgyas pa'i rgyu ru gyur cig: lo ka sarba mang ga lam: yi ge pa ni drung mu ming can des: bkra shis.*

d. A feast-offering ritual, attributed to Bla chen Dran pa nam mkha', discovered in 1854 by bDe chen gling pa at rDo rje (gsang) brag. He broke the secret seals one and a half year later at the behest of his disciple Wer ya drung mu (Zhang zhung language for rGyal ba g.yung drung).

219.

[Tha] [No title, *dBang drag me phreng las zur rgyan*]

a. 1–8.

b. *zur rgyan*.

c. [Colophon of the appended text (see hereafter):] *ces pa 'di ni me zhes me 'brug zla ba tshes pa'i dkar phyogs dga' ba gsum tshes la kho bo bde chen gling pa pad ma dpa bo rtsal gyis/pad ma gar dbang gi sgrub pa'i zhor du mgyogs par brtsams pas sangs rgyas bstan pa'i rgyu ru gyur cig/dge'o/mangga lam/.*

d. Appended pp. 6–8: *'bar ba me yi phreng ba'i zur rgyan las lha rgyal tshangs pa'i dbyangs snyan zhes bya ba.*

220.

[Da] *dMar nag me phreng bsgrubs pa'i rgyud bskang rin chen gter rgyun*

a. 1–16.

b. *rgyun bskang*.

c. *bdag 'dra mi 'gyur gsang sngags grags pa'am: gar dbang o rgyan bde chen gling pa rig 'dzin kun grol gsang ba rtsal gyis gling yul sbas gnas rdo rje gsang brag nas gter du shyan drangs shing: slar 'pri rdza rgyud du g.yung drung tshul khirms can gyis bskul ngor shor ser ci bzhin slad med du spel ba dge'o.*

d. A prophetic colophon occurs on p. 4, mentioning bDe chen gling pa's name as Padma g.yung drung rtsal and O rgyan bde chen gling pa. The text is reputed to have been redacted by gShen chen gSang ba 'dus pa according to the oral teachings of 'Chi med gtsug phud and then transmitted to Dran pa nam mkha' who spread it for the sake of future generations. It was then hidden (probably by Vairocana) as a *gter ma* and entrusted to the care of 'Od ldan 'bar ma.

221.

[Na] *dBang drag 'bar ba me phreng gi rgyud las: ma gcig bde 'gro gsang yum gyi gsang bsgrub*

a. 1–8.

b. *gsang sgrub*.

c. *snyigs ma'i kho bo 'gyur med tshe dbang gsang sngags grags pas shing stag lo la rdo rje gsang brag nas gter du drangs ste slar gdan sa smin grol gling du shog ser la zhal bshus yi ge dang po ni g.yung drung dar rgyas kyis bgyis pa bkra shis so/.*

d. Hidden by Vairocana who made the prophecy regarding O rgyan bde chen gling pa's future discovery of the text at the site of Seng ge gnam kyī rdzong. The actual rediscovery happened in 1854. Later, on bDe chen gling pa transcribed it from the yellow scrolls at his site of sMin grol gling, the copyist being g.Yung drung dar rgyas.

222.

dBang drag 'bar ba me phreng gi rgyud las: mgon po ma ning dē ba'i bskul ba

a. 8–11.

b. *ma ning*.

c. *'di ni o rgyan bde chen gling pas rdo rje gsang brag nas thon pa 'o/dge'o bkra shis/.*

d. A secret exhortation (*gsang bskul*) to mGon po ma ning revealed by bDe chen gling pa from rDo rje gsang brag.

223.

dBang drag 'bar ba me phreng gi rgyud las: gshin rje'i gtor skul

a. 11–15.

b. *gshin rje*.

c. *'di ni bde chen gling pa'i gter du drangs ba dge bkra shis/*.

d. A short text on *gtor ma* offering presented to gShin rje.

224.

dBang drag 'bar ba me phreng gi rgyud las: gza' bdud skul pa

a. 13–15.

b. *gza' bdud*.

c. *'di yang bde chen gling pa'i gter ma'o/*.

d. An exhortation to gZa' bdud (Rahûla).

225.

dBang drag 'bar ba me phreng gi rgyud las: brag btsan gsang skul

a. 15–16.

b. *a bse'i bskul ba*.

c. *'di yang o rgyan bde chen gling pa'o/dge'o/bkra shis shog/*.

d. A secret exhortation to Brag btsan dmar po (A bse). See another example in text no. 347.

226.

[Pa] *dBang drag 'bar ba me phreng gi rgyud las: drag po bzlog pa'i skos byang gtsang gyer*

a. 1–6.

b. *gtsang gyer*.

c. *bde chen gling pas rdo rje brag nas bon skal yid bzhin nor bu myed: bstan 'gro don la legs smin shog: yi ge pa ni gong gi khu bo bsnyad pa gyung drung rgyal mtshan bdag gi lhad med gter dpe ji bzhin bris pas rgyal bstan dar ba rgyu ru gyur cig: manggâ lam*.

d. Transmitted by dBal bon gshen chen (sTag la me 'bar) to Bla chen Dran pa nam mkha'. The latter taught it to Vairocana who hid it in rDo rje brag, making a prophecy concerning bDe chen gling pa's discovery.

227.

'Bar ba me phreng gi rgyud las: bsrung ba go cha brtson rdzongs

a. 6–14.

b. *srung ba*.

c. *ces bde chen gling pas mdo smad rdo rje brag nas bon gyi dngos grub tu myed nas: smon lam dbang gi rgyal ba gyung drung dang drung mu wer zhi gnyis la babs: mkha' 'gro'i brda yig gdan sa chen por phab pas bstan dang 'gro la bkra shis bde legs shog: yi ge pa ni gshen btsun drung mu wer zhi bdag gis bgyis pas: phyogs dus gnas skabs dar zhing rgyas par smon.*

d. Transmitted by dBal bon sTag la me 'bar to the gshen of Gods (*lha*), Nāgas (*klu*) and human beings (*mi*). It was then given to Bla chen Dran pa nam mkha' who entrusted it to 'Od ldan 'bar ma, the Goddess who opens the door of Mantras (*sngags kyi sgo 'byed ma*). 'Od ldan 'bar ma wrote it down in dākinī script (*mkha' 'gro brda yi gu ge ris*) and entrusted it to Vairocana. The latter hid it in mDo smad as a *gter ma*. bDe chen gling pa rediscovered it in mDo smad rDo rje brag and transmitted it to Bla khri rGyal ba g.yung drung and g.Yung drung rgyal mtshan (Drung mu wer zhi) who was also the scribe who copied it.

228.

[Pha] 'Bar ba me phreng gi rgyud las: dreg 'dul khyung gi bzlog pa me'i spu gri

a. 1–12.

b. *khyung bzlog*.

c. *kho bo gsang sngags grags pas rdo rje gsang brag nas spyang drangs pa bkra shis bde legs shog: dge'o.*

d. Hidden by Vairocana as a *gter ma* in rDo rje gsang brag and styled as *Yang gsang drag po'i gtor bzlog, in fine p. 11.*

229.

[Ba] dBang drag 'bar ba me phreng gi rgyud las: bzlog pa'i tan tra

a. 1–5.

b. *[b]zlog pa'i tan tra*.

c. Ø.

d. Composition attributed to dBal bon sTag la me 'bar.

230.

dBang drag 'bar ba me phreng gi rgyud las: bzlog pa gnam lcags 'khor lo
a. 5–6.

b. Ø.

c. *kho bo bde chen gling pas rdo rje gsang brag nas rnyed cing phyis smar rdza mi g.yo gling du phab pa sarba mangga lam: gter chen dam pa'i thugs dam brten du rmang blun tha shal drung mu wer zhis bris pa rgyas 'phel shog/.*

d. bDe chen gling pa revealed this text in rDo rje gsang brag and transcribed it in sMar rdza mi g.yo gling (elsewhere: sMra rdza mi g.yo bsam gling, e.g., text no. 235). The text is apparently incomplete. It contains here only the title itself, one line of dâk-inî script (with 11 symbols), the homage (*dbang chen khro bo'i tshogs la phyag 'tshal lo*) and the beginning of the first following sentence: *mi mthun 'jig tshogs thams [cad]* . . . followed by the colophon (see § [c] above). In fact, the text continues on p. 6 of text no. 234 below and then follows pages 7–14 of text no. 231.

231.

dBang drag 'bar ba me phreng gi rgyud las: bzlog pa'i rjes chog
a. 6–14.

b. *rjes chog.*

c. Ø ?

d. Although folio six (pp. 13–14) is supposedly the last (*drug byin no*), the text seems to end abruptly on the last line of page 14. Actually p. 6 of the present text precedes pp. 7 *seq* of text no. 234.

232.

dBang drag 'bar ba me phreng gi rgyud las: las gzhung khyer shes
a. 15–27.

b. *rjes chog.*

c. *kho bo bde chen gling pas rdo rje gsang brag nas spyang drangs te smin gling nas shog ser bod yig tu sgyur ba dge'o/'gru btsun rang dpe 'di gter dpe dang po dngos so/.*

d. A composition attributed to dBal bon sTag la me 'bar, revealed by bDe chen gling pa in rDo rje gsang brag and transcribed in

Tibetan script (*bod yig*) from the yellow scrolls (*shog ser*) in sMin gling.

233.

[Ma] *dBang drag 'bar ba me phreng gi rgyud las: khyung gi than bzlog*

a. 1–10.

b. *than bzlog*.

c. 'gru (= 'bru) *btsun tshe dbang gsang sngags grags pas gnas mchog rdo rje gsang brag nas spyang drangs te: thar bde ru shog ser las phab pa'o: manggâ lam*.

d. A *bzlog pa* practice of Garuda for reversing bad omens (*ltas ngan bzlog byed*), written according to the teachings of Bla ma mchog (Dran pa nam mkha') and rediscovered by bDe chen gling pa at rDo rje gsang brag.

234.

[Tsa] *dBang drag 'bar ba me phreng gi rgyud las: las mtha' rgyud bskul 'ben gtor tshogs 'gyed gsang bzlog zhes bya ba*

a. 1–14.

b. *'ben bzlog*.

c. *bdag 'dra o rgyan bde chen gling pas sa gnad rdo rje yang rdzongs nas rnyed cing: slar mkha' spyod bde chen gsang khrod du shog ser la zhal bshus pas bstan 'gro bde legs smin nas: zab mo gsang ba'i pu ti ka 'di'i sgra chen 'dzam gling yongs la 'ur ba smon no*.

d. Mixed with texts nos. 230 and 231 (see above). The colophon of the present text states that it was rediscovered by bDe chen gling pa in rDo rje yang rdzong(s) and later transcribed from the yellow scrolls in mKha' spyod bde chen gsang khrod.

235.

[Tsha] *dBang drag 'bar ba me phreng gi rgyud las: bsad pa las kyi brnag pa*

a. 1–32.

b. *bsad las*.

c. *kho bo bde chen gling ces ming zol pa des gsang brag rdo rje gsang ba nas dngos grub tu rnyed ste: phyis smra rdza mi g.yo bsam gling du shog ser bod yig tu sgyur bas bstan 'gro yangs la 'phel rgyas bde legs shog*.

d. Written in dâkinî script by 'Od ldan 'bar ma according to the teachings of Dran pa nam mkha' and entrusted to Vairocana. The latter hid the text as a *gter ma* and entrusted it to the charge of Srid pa'i rgyal mo and the four groups of great Arrogant Ones (*dregs chen sde bzhi*). The *gter ma* was rediscovered by bDe chen gling pa in gSang brag rdo rje gsang ba (rDo rje gsang brag) and later translated (*sgyur*) into Tibetan language and script in sMrā (elsewhere: sMar) rdza mi g.yo bsam gling.

236.

[Dza] *dBang drag 'bar ba me phreng gi rgyud las: gas mkhar sdong po dgu 'dus kyi las mtha' sri gshed 'dul ba'i cho ga*

a. 1–12.

b. *gzū dpang*.

c. Ø.

d. A text transmitted by 'Chi med gtsug phud to sPrul pa'i gShen po sTag gi slag pa can (see p. 2). The *gzū dpang* section is explained on pp. 6 *seq.*

237.

dBang drag 'bar ba me phreng gi rgyud las: srid gshen theg pa 'dul gyi 'phyang

a. 13–86.

b. *gshed 'dul*.

c. *o rgyan bde chen gling pas rdo rje gsang brag nas rnyed pas: slar zo dor gnyan sras lha bu'i mdun zhol du shog ser la zhal bshus pas bstan pa dang sems can gyi don rgya chen po 'grub ste: phyogs kun bkra shis zhal dro dge legs 'phel rgyas shog: bkra shis.*

d. A rite for subduing Sri and gShed entities (*sri gshed 'dul ba'i cho ga*). The teaching was first revealed by sTon pa gshen rab to his retinue consisting of gSang bdag gSang ba 'dus pa, dBal bon sTag la me 'bar and the three gShen of Gods, Nāgas and Human beings. At that time, he disclosed to them the mandala of *gSang sngags sdong po dgu 'dus* and, as they were all absorbed in an immutable contemplative state, Indra, the Lord of the Gods went before the master (*ston pa*) and requested the teaching for subduing Sri, gShed and bad omens (*ltas ngan*). Following its codification

by Dran pa nam mkha', 'Od ldan 'bar ma wrote down the text in profound secret symbolic letters (*zab mo gsang ba brda yi ri mo*).

238.

[Wa] *dBang drag 'bar ba me phreng gi rgyud las: sbyin sreg tshogs chen rab rdzogs*

- a. 1–3.
- b. *sbyin bsreg*.
- c. Ø.
- d. A fire offering ritual.

239.

sByin bsregs gter mdzod tshogs chen

- a. 3–9.
- b. *sbyin bsreg*.
- c. *ces pa 'di ni rdo rje gsang brag nas dus mtha' gter ming bde gling pas rnyed ste: me 'brug lo la smra rdza smin grol sgong du shog ser la zhal bshus pas bstan pa dang sems can gyi don rgya chen po'i rgyu ru gyur cig gis smon pa dang bcas pa 'di gter byang drung rig gyung drung dar rgyas kyis bgyis pa dge legs 'phel rgyas shog.*
- d. Hidden by Vairocana in mDo smad Rin chen brag which according to the colophon is the same as mDo smad rDo rje brag. bDe chen gling pa transcribed it in 1856 (Fire Dragon, *me 'brug*), at sMra rdza smin grol sgong.

240.

sByin bsreg mde'u thung zhes bya ba

- a. 9–14.
- b. *mde'u thung*.
- c. Ø.

241.

[Zha] *mDel thung rgyug byang*

- a. 1–2.

b. *bse ru*.

c. Ø.

d. Incomplete. Note the alternate reading *mdel thung* with the *mde'u thung* of previous entry. This is obviously due to the drawing of the letters *la* and *'a*.

242.

[Ya] *dBang drag 'bar ba me phreng gi rgyud las: snang srid rab 'byams bskang ba'i 'phyang*

a. 1–4.

b. *bskang mdos*.

c. Ø.

d. A *mdos* rite with fulfillment section.

243.

[A] [No title, *bsregs mdel*]

a. 1–4.

b. *bsregs mdel*.

c. Ø.

244.

[Ya] *bKang ba'i 'dres byang* (= *bsKang ba'i 'gres byang*)

a. 1–2.

b. *bskang ba'i 'gres byang*.

c. Ø.

245.

[Ra] *rTsa sgrub skyabs sems gsol 'debs*

a. 1–2.

b. *skyabs sems*.

c. *gcig dril gsol 'debs dge/*.

d. Short recitative verses for the Refuge and Bodhicitta practice of the root-practice of the *dBang drag me phreng* cycle. See text no.

249 for a detailed explanation of the preliminary practices (*sngon 'gro*) of the cycle.

246.

[La] *dBang drag me phreng gi rtsa sgrub rta mchog las byang mgyogs dbang dregs pa rab bsreg ces bya ba*

a. 1–8.

b. *mg-yogs dbang*.

c. Ø.

d. According to the inner data contained in the text, 'Od dkar gnas 'dzin (gShen lha 'od dkar) emanated as rTa mgrin in order to subdue the demon Log Ita Ru tra nag po who was creating obstacles to virtues in the world of existence. Then the tantras of *dBang drag 'bar ba me phreng me dpung drwa ba* were taught by 'Chi med gtsug phud and transmitted to the gShen pos of Gods, Nâgas and Human beings. Bla chen Dran pa nam mkha' transmitted them to the translator Vairocana who hid them as a *gter ma*.

247.

dBang drag 'bar ba me phreng gi rgyud las: zab mo khyung gi dbang chog

a. 9–16.

b. *khyung dbang*.

c. *ces pa rdo rje gsang brag nas 'bru btsun tshe dbang gsang sngags grags pa myed pa i thi: lo ka sarba mangga lam: dza yan tu: gha ru dbang mchog rdzogs so*.

d. An initiation ritual for Khyung (Garuda) practice which bDe chen gling pa discovered in rDo rje gsang brag (situated in mDo gam, see the colophon of text no. 262 below: *cf.* also § [d] to the entry no. 239).

248.

[Sha] *dBang drag 'bar ba me yi phreng ba las: dkyil 'khor zab mo'i dbang khrid dregs pa 'dul byed zhes bya ba*

a. 1–42.

b. *dbang chog*.

c. *kho bo tshe dbang mi 'gyur gsang sngags grags pas shing stag lo la rdo rje gsang brag nas dngos grub tu rnyed ste: slar me 'brug gi lor smin grol bde gling nas shog ser la zhal bshus 'grub/.*

d. A four part initiation text codified and written down in dâkinî symbolic script by 'Od ldan 'bar ma. The text was then hidden in rDo rje gsang ba'i brag (by Vairocana ?) and entrusted to the guardian Ma cig nag mo. bDe chen gling discovered it in 1854 and transcribed it later in 1856, from the yellow scrolls, at sMin grol bde gling.

249.

[Sa] *dBang drag 'bar ba me phreng gi sngon 'gro phyi yi bsnyen pa'i rgyud*

a. 1–16.

b. *sngon 'gro.*

c. Ø.

d. A short tantra describing the preliminary practices (*sngon 'gro*) of the *dBang drag 'bar ba me phreng* cycle. The inner title given on p. 2 is *Dus gsum sangs rgyas thams cad kyi bdag nyid bstan pa'i gtso bo ston pa 'chi med gtsug phud kyi mngon par bzhangs pa dbang chen khro bo'i rgyal po rta mchog rol pa'i rgyud ces bya ba.*

250.

bsGrub pa'i yang lag bco brgyad kyi don bstan pa'i rgyud

a. 16–39.

b. *spyi don.*

c. Ø.

d. The inner title (p. 16) is *gSas mkhar rin po che spyi spungs dbang chen khro bo rta mchog rol pa gsang sngags padma gsung rgyud: dbang drag 'bar ba me phreng me dpung dra ba'i rgyud ces bya ba las: dngos gzhi gzhung gi bsgrub pa'i yan lag bco brgyad don gtan la phab pa.* The text was hidden in gSang brag rdo rje'i them by Vairocana and entrusted to powerful Guardians. It contains the *dngos gzhi* or main practice of the rTa mgrin tantra, described here in eighteen sections or branches (*yan lag bco brgyad*).

251.

dBang drag 'bar ba me phreng me dpung drwa ba'i rgyud: gsas mkhar gsang ba'i mdzod chen

a. 39–49.

b. *lo rgyus*.

c. Ø.

d. A detailed account of the rTa mgrin tantra recalling the origin of the demon Ma tram ru tra nag po who, together with the hordes of malevolent eight groups of Gods and Demons (*lha srin sde brgyad*), created many obstacles to the practice of virtue. In order to prevent them from destroying the world, 'Chi med gtsug phud appeared and gave thought to converting the arrogant Ma tram nag po demon and his suite. He thus revealed his Body (*sku*) under a wrathful form while his Speech (*gsung*) was sounding the *vajra raksha* roar and his Mind (*thugs*) was resting in a state without disturbances. His Activities (*'phrin las*) made him appear as the deity rTa mchog rol pa and his Qualities (*yon tan*) established him among the Mind-Heroes (*sems dpa'*) of the future. With the power of his wisdom, he subdued the hordes of Arrogant Ones (*dregs pa'i tshogs*) and bound them by oath.

Then in a fearful place, 'Chi med gtsug phud revealed the mandala of gSang sngags rta mchog rol pa to gSang ba 'dus pa and the latter entrusted the teachings related to it to sTag la me 'bar. The whole cycle consisted of three main tantras: the *Nyi zer dra ba padma sku yi rgyud*, the *rDzu 'phrul drwa ba padma gsung gi rgyud* and the *Me dpung dra ba padma thugs kyi rgyud*. Each had auxiliary tantras (*yang lag rgyud*) and many secondary (*nyin lag*) treatises, together with secret instructions (*man ngag*).

From sTag la me 'bar, the cycle reached the three gShen pos of Gods, Nāgas and Human beings. Yongs su dag pa, the Knowledge-Holder of the Gods (*lha'i rig 'dzin*) emanated himself as Padma rta mchog rol pa and stayed in a grove of dGa' ldan, in the country of the Gods. He there revealed the teaching of subduing demon gods (*lha bdud 'dul*) to a retinue of divine Knowledge-Holders. At the same time, Ye shes snying po, the Knowledge-Holder of the Nāgas (*klu'i rig 'dzin*) emanated too as Padma rtag mchog rol pa and subdued the nāga demons (*klu bdud*) while on the level of human beings, sNang ba mdog can, the Knowledge-Holder of

Men (*mi yi rig 'dzin*),⁶ did the same thing, subduing the human demons (*mi bdud*). In this way, all three worked extensively for the spread of the teaching and the welfare of beings.

The cycle was eventually handed to Bla chen Dran pa nam mkha' who taught it to Tshe dbang rig 'dzin and Padma mthong grol (Padmasambhava). He also taught it to his consort Yum gcig 'Od ldan 'bar ma. The cycle then reached Tibet from Zhang zhung through the activities of Tshe dbang rig 'dzin. Padma mthong grol introduced it into the country of cannibal demons (*za byed srin po'i yul*), in the south-west direction. Eventually, Vairocana received it from Dran pa nam mkha' who hid it in Yongs rdzong, entrusting it to the guardian deities.

252.

dBang drag 'bar ba me phreng gi las kyi 'phyang chen sde dgu'i rgyud

a. 49–60.

b. 'phyang.

c. Ø.

d. A tantra in 10 chapters covering the Nine Ways from the *Phywa gshen* Vehicle of prognostication (*pra*) to 'Phrul gshen, 'dur (funerary) rituals, burning offerings (*sbyin sreg*), medical practices (*sman sgrub*), etc. The 10th chapter deals with rDzogs chen conceptions in the following manner: the Universal Basis (*kun gzhi*) is to be lived in as the coalescence of Clarity (*gsal*) and Emptiness (*stong*). It represents the state of the Primordial Protector (*gdod ma'i mgon po*), free from all delusion or obscuration (*sgrib*). This state never falls into any partial limitation and is in reality the unique mind (*nyag gcig sems*)⁷ which transcends all characteristic. It embraces everything as the Single Essence (*thig le gcig*).⁸ It is the Body of Wisdom (*ye shes sku*), devoid of self (*bdag med*). Naturally free from the grasping of ignorance (*ma rig pa*), it allows the visions of Wisdom to

⁶ This should be the role of Mi lus bsam legs.

⁷ Rather scarce in its present wording in other *rDzogs chen* texts, this expression clearly brings to mind a similar one found in e.g. Huang Po's teachings of "single mind" (cf. P. Carré, *Les Entretiens de Huang Po*, p. 8 and elsewhere in this book).

⁸ On this term see *inter alia* Achard, *L'Essence Perlée du Secret*, p. 103 n. 9 and p. 208 n. 209 (although explained from rNying ma texts, the definition of *thig le nyag gcig* in this book can perfectly apply to Bon po *rDzogs chen* cycles).

increase spontaneously, being the Primeval Buddhahood which does not accept or reject anything. In simpler terms, it is the perfect state of Kun tu bzang po who is the Great Perfection itself.

253.

Pom ra'i 'khor lo bri thabs dngos grub char 'bebs yid bzhin 'od 'bar zhes bya ba

a. 60–62.

b. *'khor lo.*

c. *ces pa 'khor lo yid bzhin 'od 'bar 'di ni dus snyigs ma'i kho bo 'gru btsun a yu kir ta 'bod pa bdag gis thar bde mi g.yo bsam gling gi kun bzang 'od gsal 'grug zur nam rgyal khang du dgyis pa/bstan pa dang sems can gyi don rgya cher 'byung ba'i rgyu ru gyur cig/sarba mangga lam/phyis su yi ge pa ni rmong pa tha shal g.yung drung rgyal mtshan pas bris/.*

d. An explanation on how to draw a talismanic circle of rMa chen pom ra which bDe chen gling pa (named here A yu kir ta [= ti], Tshe dbang grags pa) wrote in Thar bde mi g.yo bSam gtan gling.

254.

[No title, *gTer gyi lo rgyus*]

a. 62–67.

b. *gter gyi lo rgyus.*

c. Ø.

d. The composition of this text is ascribed to Ye shes mtsho rgyal (see p. 63.1) who set it down in writing for the sake of future generations. The history runs as follows: 'Chi med gtsug phud practiced the *dBang drag me phreng* tantra in the rTsub 'gyur tshal grove, subduing the demons (*ru tra*, here to be understood as the collective including Ma tram ru tra and his suite) and gSang ba 'dus pa acted elsewhere in a similar way. Then, all Knowledge-Holders practiced it in their own pure realms until, eventually, the teaching reached the country of Tibet. The three immortal Knowledge-Holders⁹ practiced it in special sites in Tibet, as the time for

⁹ *'chi med rig 'dzin mam gsum*, i.e., Bla chen Dran pa nam mkha', Tshe dbang rig 'dzin and Padma mthong grol.

converting beings through this cycle had come. Following the order of Bla chen Dran pa nam mkha', 'Od ldan 'bar ma¹⁰ wrote it down in the symbolic script of Oddiyāna dâkinîs (*o rgyan mkha' 'gro'i brda yig*). She then entrusted it to Vairocana who hid it in the secret sanctuary (*gsang ba'i gnas*) of Yongs rdzogs.

255.

dBang drag 'bar ba me phreng gi rgyud las: ser srung gces pa'i rim pa
a. 67–71.

b. *ser srung.*

c. *sprul sku padma gyung drung can gyis shing pho stag gi lo hor zla dgu pa'i tshes bzang po la: g.yas ru rdo rje gsang brag gi them par e klong can nas spyan drangs: slar me sprul gyi zla 8 tshes 16–17 la smin grol gling nas shog ser bod yig tu bkod pa lags so.*

d. A short text for protection against hail which bDe chen gling pa discovered in rDo rje gsang brag¹¹ in 1854 (Male wood tiger, *shing pho stag*). He later transcribed it into Tibetan script between the 16–17th of the 8th month of 1857 (Fire snake, *me sbrul*).

256.

dBang drag 'bar ba me phreng las kun thub rdzas kyi man ngag dregs 'dul me dpung dmar nag
a. 71–75.

b. *rdzas rgod.*

c. *bdag 'dra gar dbang rig 'dzin kun grol gsang ba rtsal gyis: gnas chen rdo rje gsang brag gi nor bu brtsigs 'gul gong nas shing stag zla ba'i tshes bzang por zab gter du spyan drangs te: slar lo bcu gcig gi gsang rgya yol nas chu phag zla 1 pa'i tshes 3 su bdha (= brda) ris bod yid tu 'phel bar byas pa'i dge bas sdug bsngal 'gro mams phan bde'i sa chen 'khod pa'i rgyu ru gyur cig: sarba mangga lam.*

¹⁰ Here identified with Ye shes mtsho rgyal in the verse 'od ldan mkha' 'gro mtsho rgyal mas . . .

¹¹ The colophon states here that this place is situated in g.Yas ru but this is misleading. See the colophon to text no. 262 for the location of this site in mDo gam (Amdo). I can't explain this apparent mistake.

d. Redacted by 'Od ldan 'bar ma according to the oral teachings of Bla chen Dran pa nam mkha'. Rediscovered in rDo rje gsang brag by bDe chen gling pa in 1854 and transcribed only eleven years later in 1863.

257.

Zangs brag rin chen 'bar ba'i dkar chag rdo rje 'bar ba'i phreng ba zhes bya ba
a. 75–80.

b. *dkar chag*.

c. *o rgyan bde chen gling pas sa rta hor zla bdun pa'i tshes bcu dgur zangs brag rin chen 'bar ba'i mgul nas gter du spyang drangs te: skal ldan gyi bu mchog gser khyung dbra rigs mi yi dbang po be hu btsan rgyal grags pa'i thugs dgyes slad du shog ser dkyus su mtho gang zhing du sor phyed do yig phren gsum du 'dug pa la slar nor bu sgar du brda yig bsgyur ba dge legs 'phel rgyas shog: mangga lam.*

d. A history of Zang brag rin chen 'bar ba, a sanctuary located to the north-west of Gyim shod shel brag. The place was converted by 'Chi med bla chen Dran pa nam mkha' and his two sons (Tshe dbang rig 'dzin and Padma don gsal).¹² Dran pa nam mkha' transformed himself into the wrathful form of rTa mchog rol pa che mchog gar dbang while Tshe dbang rig 'dzin appeared as Kun 'dul mthing chen khro bo and Padma don gsal as a Garuda (Khyung). 'Od ldan 'bar ma, the dâkinî-consort of Dran pa nam mkha', appeared as rDo rje phag mo. In the Gyim shod region, they bound the bTsan lord by oath and spread the teachings of the Buddha. There they performed various wrathful activities of subjugation and hid many *gter ma* in the region. O rgyan padma spent three months there together with his consort Ye shes mtsho rgyal. For his part, Vairocana who followed them to Gyim shod practiced long life rituals and redacted the present *dkar chag* or index to the whole region.

258.

[Ha] [No title, *bden bdar*]

a. 1–2.

b. *bden bdar*.

¹² He is the same as Padma mthong grol, otherwise known as Padmasambhava.

c. Ø.

d. [Incomplete?]

259.

[A] *dBang drag 'bar ba me phreng gi rgyud las: yang byang gnad kyi gces yig*

a. 1–5.

b. *gces yig*.

c. *ces pa 'di ni rdo rje gsang brag nas kho bo bde chen gling pas bon skal myed pa'o: bkra shis zhal gro byin chen mthar rgyas shog*.

d. Rediscovered by bDe chen gling pa in rDo rje gsang brag.

260.

[A] *dBang drag 'bar ba me phreng gi rgyud las: man ngag zab pa'i gces yig*

a. 5–9.

b. *gces yig*.

c. *gsang bdag padma gyung drung can gyi(s) gnas chen rdo rje gsang brag nas dngos grub tu myed cing: phyis me sprul hor zla bryad pa'i tshes bzang po la bde gsal mkha' spyod khang du shog ser la dus dang gnad la sman ched phab cing: yi ge'i byed po ni gyung drung rgyal mtshan lags pas bon 'di mi nub bstan pa'i rgyal mtshan lta bur yun du dar rgyas shog*.

d. Rediscovered by bDe chen gling pa (in 1854) and transcribed in 1857 (Fire snake, *me sbrul*) in bDe gsal mkha' spyod khang.

261.

[A] *Rig 'dzin phyag tham gcig*

a. 9–26.

b. *man ngag*.

c. *o rgyan bde chen gling pa mi 'gyur tshe dbang gsang sngags grags pa'i dpal gyis shing stag zla ba lnga pa'i dmar phyogs su rdzogs pa gsum pa'i tshes la gter du thon nas: slar stag rtse gyung drung gling gi skyes mchog gyung drung dbang rgyal gyis: dongs dus sde bryad rgyal 'gong gza' dang klu la phan pa'i man ngag zab mo zhig kyang dgos pa'i bka' yis bskul ngor: nub phyogs kong rong ljon pa'i tshal gyis gnas chen yongs rdzong dpal gyi dbus phug yang dben kun bzang bde gsal gnas su bcad rgya'i thun mtshams sa rta zla ba dgu pa'i phyogs phyi ma'i bzang po gnyis pa'i nyin*

*du mkha' 'gro brda yig la legs pa zhal bshus nas phul ba la yi ge pa ni
grwa slob shri la dhwar dzras bris pas: sems can gyi don rgya chen po 'grub
nas sangs rgyas bon gyi bstan pa gong 'phel dar rgyas nub med yun du gnas
pa'i smon pa dang bcas te 'grub pa dge legs 'phel rgyas shog: bkra shis
zhal gro.*

d. Rediscovered from its place of concealment the 3rd day of the 5th month of 1854 (*shing stag*), and transcribed some four years later in 1858 (Earth horse, *sa rta*) at the behest of g.Yung drung dbang rgyal from sTag rtse g.yung drung gling monastery, for subjugating the sDe brgyad, rGyal po, 'Gong po, gZa' and Klu entities. Note that the text includes several beautiful dâkinî scripts.

262.

*dBang drag 'bar ba'i me phreng me dpung dra ba'i rgyud las: man ngag sde
brgyad spyi gshed zab mo chu srin gre ba'i nor bu zhes bya ba*

a. 26–39.

b. *man ngag.*

*c. o rgyan bde chen gling pa mi 'gyur tshe dbang gsang sngags grags pa'i
dpal gyis shing stag zla ba lnga pa'i dmar phyogs phyi ma'i rdzogs pa gsum
gyi nyin la: mdo gam gling yul gnas chen rdo rje gsang brag nas gter du
thon cing: slar pho nya rta yi lo la nub phyogs kong rong dga' ba'i tshal
chen du phab pa la 'gru btsun a yu liksha bdag gis gu ger ris su bris pa
la bstan pa'i mdzes rgyan dang sems can gyi don rgya chen po 'grub pa'i
rgyu ru gyur cig gi smon pa dang bcas te dge: bkra shis par shog: dge'o.*

d. A collection of long subduing and protective mantra formulas, rediscovered by bDe chen gling on the 3rd day of the 5th month of 1854 from rDo rje gsang brag in mDo gam. He later transcribed it in Kong rong dGa' tshal in 1858 (*pho nya rta yi lo*).

DUS KYI 'KHOR LO'I RGYUD GZHUNG DANG
SA SNYING 'KHRUG BCOS SKOR

This volume contains two main cycles. The first one is the *Sa snying 'khrug bcos skor*, concerned with the tantric practices and rituals associated with the Bodhisattva Sa yi snying po.¹ The main text of this cycle is no. 274 which was rediscovered in 1868. Only one work makes up the second cycle of the volume: it is concerned with the Bon po version of the *Kalacakratantra* but has no colophon. It is styled as both a sūtra and a tantra (*mdo rgyud*). The link between the two cycles is evidenced by several works included in this volume, such as no. 278, 282 and others.

263.

[Ka] *sTong gsum 'khrugs bcos snang srid brgyan mdos kyi bca' thabs lha yi sgron ma*

a. 1–39.

b. *bca' thabs*.

c. Ø. See next entry [c] to next text.

d. A long text describing the methods for setting up a *mdos* ritual.

264.

Sa bdag 'khrugs bcos 'bru bcud 'phel ba'i cho ga'i zin bris zhal rlung bdud rtsi'i ljang bu

a. 39–44.

b. *zin bris*.

¹ One will see (text no. 267) that the use of the classical Buddhist expression *byang chub sems dpa'* is preferred here to that of the classical Bon po *gyung drung sems dpa'*. This cycle was published in Dolanji in 1985 as the *sTong gsum 'khrugs bcos sa snying gi cho ga'i skor*. A cycle of New Bon Revelations concerning the use of thread crosses (*mdos*) for the Elimination of Disturbances and Obstacles of Phenomenal Existence/Revealed from its place of concealment by gTer chen bDe chen gling pa, 1 volume.

c. *gter chen dngos kyi zhal rlang bdud rtsi'i thig pa bzhin du gling gi rgyal khab chen por rdzang brag gling nas bris pa'i 'dis sde brgyad thugs mnyes sa bcud dngos grub brtsol nas bon bstan nyi zer ltar sa steng dar bar shog/bkra shis shog/zhus so/.*

d. Notes taken by disciples (no names are actually given) from oral instructions given by bDe chen gling pa himself. Note the variants of *zhal rlung* (“mouth-wind”) in the title and the *zhal rlang* (“mouth steam or vapor”) from the colophon. If the correct reading is *zhal lung* (“oral instructions”), the two other readings are not devoid of poetic/humorous connotations (even if purely coincidental).

265.

[Kha] *sTong gsum 'khrugs bcos sa snying cho ga bkra shis snying po'i sbyor ba gnyis kyi cho ga*

a. 1–16.

b. *sbyor ba gnyis pa.*

c. *rig 'dzin kun grol gsang ba rtsal gyis dpal 'bar brag nas gter du spyang drangs pa dge'o/mang ga lam/dge'o/zhus so/.*

d. Revealed by bDe chen gling pa in dPal 'bar brag.

266.

[Ga] *sTong gsum 'khrugs bcos snang srid rgyan mdos cho ga bkra shis snying po*

a. 1–42.

b. *rgyan mdos.*

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis bla chen dran pa nam mkhas tshe lung dpal 'bar gdon du sbas pa: sa pho 'brug gi lor bton nas shog ser las rim par phab pa dge'o/bkra shis so/.*

d. Another *mdos* ritual (here a *rgyan mdos*) rediscovered in 1868 (Earth dragon, *sa 'brug*) by bDe chen gling pa where Bla chen Dran pa nam mkha' had hidden it in Tshe lung dPal 'bar dgon.

267.

Byang chub sems dpa' chen po sa yi snying po'i rgyun khyer zhes bya ba

a. 42–44.

b. *rgyun khyer.*

c. *de ltar dge sbyong pa zhwa ser pa'i bstan pa la zhugs shing 'bru la gnyer pa byang chub blo 'phel gyis bskul ngor/rig 'dzin kun grol gsang ba rtsal gyis brtsams pa dge'o/bkra shis/.*

d. A short composition centered around the daily practice of the Bodhisattva (note that the text does not use the traditional *gyung drung sems dpa'* expression) Sa yi snying po. It was written by bDe chen gling pa at the request of Byang chub blo 'phel.

268.

[Nga] *bKra shis kun 'byung cho ga'i bsnyen 'dzab le'u*

a. 1–23.

b. *bsnyen 'dzab.*

c. *rig 'dzin kun grol gsang ba rtsal gyis drangs nas gtan la phab pa'o: dge'o: zhus yod:*

d. Recitative practices centered around the bodhisattvic figure of Sa yi snying po, including (among other things) his own transformation into the five clans of Garudas (*rigs lnga khyung*). Written into symbolic script (*brda ris*) by Bi rgya mu ti ha ra² for the benefit of future generations.

269.

[Ca] *Sa bdag 'khrugs bcos snang srid rgyan mdos kyi brgyan skong dngos grub snye ma*

a. 1–8.

b. *bskang ba.*

c. *rig 'dzin kun grol rtsal gyis gter du spyen drangs nas spel ba'o: dge'o/.*

d. Composition attributed to Dran pa nam mkha'.

² This should be Dran pa nam mkha': however, the translation from zhang skad to Tibetan gives something like Rig 'dzin Klu [bstan] ye shes, which is a name unknown to me. According to Dan Martin (personal communication, October 2003), *mu ti* is "just a slight misspelling of the Zhang zhung word [*d*]mu ting, which corresponds to Tibetan *nam mkha'* ('sky'). Hence the Zhang zhung *Mu ti ha ra* would be in Tibetan Nam mkha' ye shes."

270.

[Cha] *dBang chen yid bzhin ljon pa'i phreng ba las/ 'bru bcud 'phel byed cho ga zhes bya ba*

a. 1–8.

b. *'bru 'phel.*

c. *kho bo rig 'dzin kun grol gsang ba rtsal gyi snyan du brgyud pa'i skor te re zhig lo ka sarba siddhi la hri: brum/tha tshan mu tsug smar/.*

d. A short ritual-text for the increasing of grains, orally transmitted to bDe chen gling pa.

271.

'Khrugs bcos rin chen phreng ba zhes bya ba

a. 8–17.

b. *rin chen phreng ba.*

c. Ø.

272.

[Ja] *gTsong lag rgyan 'bum gyi gsol 'debs grub gnyis dpal ster zhes bya ba*

a. 1–2.

b. *gsol 'debs.*

c. *ces pa 'di yang dakki karma dpal sgron gyis bskul ngor rig 'dzin kun grol gsang ba rtsal gyis 'chi med g.yung drung bkod pa'i gzhal med khang bzang por gsol ba btab pas dge legs 'phel lo/dge'o/zhus.*

d. The lineage line provided by the prayer itself is as follows: the four main Blissful Ones (*bder gshegs gtso bo bzhi*, i.e., Sa trig er sangs, Sangs po bum khri, gShen la 'od dkar and sTön pa gshen rab), the Bodhisattva (*byang chub sems dpa'*) Sa yi snying po, the Protectors of the three Clans (*rigs gsum mgon po*), the Six Ornament of Eruditions of the World (*'dzam gling mkhas pa'i rgyan drug*), dMu gshen sNang ba'i mdog can, Dran pa nam mkha' and his consort, gTer 'byin Kun grol rtsal (bDe chen gling pa). The text was written by bDe chen gling pa in 'Chi med g.yung drung bkod pa'i gzhal med khang at the behest of Karma dpal sgron.

273.

[Nya] *Sa snying dkyil 'khor rjes chog bkra shis char 'bebs*

a. 1–24.

b. *rjes chog*.

c. *rig 'dzin bla ma o rgyan bde chen gling pas rang lo so drug sa pho 'brug gi lo la tshe lung dPal 'bar brag nas gter du spyang drangs te shog ser las rim par phabs pa sarba dzâ yan tu: dge'o/zhus so/.*

d. A composition attributed to Dran pa nam mkha' concerning the ritual authorization for the mandala-practice of Sa yi snying po. It was rediscovered by bDe chen gling pa in 1868 (he states in the colophon that he was 36, that is 35 according to our way of counting years), in Tshe lung dPal 'bar brag.

274.

[Ta] *sTong gsum gnam sa snang brgyad zhi bde sgrub pa'i 'bum bkra shis sa yi snying po'i mdo zhes bya ba*

a. 1–137.

b. *bcos 'bum*.

c. *zhes rgya yis gdab nas rig 'dzin gyi slob dpon dran pa yab yum gyis gangs can bod dang bod chen gyi sa mtshams spu rgyal tshe lung dPal 'bar gdon du rgyas gdab ste sbas pa: bdag 'dra rig 'dzin kun grol gsang ba rtsal lam mi 'gyur tshe dbang gsang sngags grags pa can gyi(s) sa pho 'brug gi lor spyang drangs te rim par gtan la phab pa'o: tha tshan mu tsug smar ro: zhus/.*

d. This long collection of practices was hidden by Dran pa nam mkha' and his consort (mKha' 'gro 'Od ldan 'bar ma) in sPu rgyal Tshe lung dPal 'bar dgon “at the border of snowy Tibet and Greater Tibet” (*gangs can bod dang bod chen*, that is Central Tibet and Amdo). It was rediscovered by bDe chen gling pa in 1868.

275.

[Tha] *sDong po dgu 'dus shing gi rgyud kyi dbang chen rgyas 'bring bsdus gsum lag len gzhon nu 'khri shing snyan pa'i me tog zhes bya ba*

a. 1–4.

b. *dbang chen lag len*.

c. *ces sdong po dgu 'dus shing gi rgyud kyi dbang chen rgyas 'bring bsdus gsum lag tu len thabs gzhon nu 'khri shing snyan pa'i me tog 'di yang stag*

sprul gshen rgyal bstan 'dzin dang g.yung drung rgyal mtshan gnyis kyis bskul ba ltar kho bo rig 'dzin kun grol gsang ba rtsal gyis mkhar mdo thub bstan phun tshogs gling gi rang gshags ngogs su zla tshes dge bar sbyar ba'i dge rtsa gang 'chis 'gro la bsngo zhing gnas skabs rgyu 'bras yod na bstan 'gro skyo ngal zhi ba'i rgyu ru gyur cig. bkra shis par shog/.

d. A short text describing the practice of Sa bdag dbang chen according to the *sDong po dgu 'dus shing gi rgyud*. It was written in mKhar mdo Thub bstan phun tshogs gling at the request of sTag sprul gShen rgyal bstan 'dzin (a *sprul sku* of sTag rtse g.yung drung gling Monastery in rKong po) and g.Yung drung rgyal mtshan.

276.

[No title, *sa bdag dbang chen bca' thabs*]

a. 4–8.

b. *dbang chen lag len*.

c. Ø.

d. A preparatory ritual for the practice of Sa bdag dbang chen. See texts nos. 275 and 277.

277.

Sa bdag dbang chen 'khrug bcos yid bzhin ljon pa'i phreng ba las/sngon 'gro sa chog gi rim pa me tog gi phreng ba zhes bya ba

a. 8–12.

b. *sngon 'gro*.

c. *bla ma'i lung don snyan du bryud/dus dang skabs la 'phrad pa'i tshe/dad ldan tshul rgyal nan bskul ngor/'gru rigs gsang sngags grags ces des/sa rtar thar bde yi ger bkod/nyes 'gal byung na gong mar bzod/dge bas 'gro la phan thog cing/phyam cig g.yung drung sa 'god shog/.*

d. Preliminary practices and ground consecration rite for the practice of Sa bdag dbang chen. This short text was orally transmitted to bDe chen gling pa (here named 'Gru [i.e. 'Bru/Bru] rigs gSang sngags grags pa) and put into written form in 1858³ in Thar bde smin grol gling.

³ This date must be corrected to *sa 'brug* (1868) as in *sa rta* (1858) the *Sa snying 'khrug bcos* cycle was not yet discovered.

278.

Sa bdag bum gta' bca' thabs nor bu'i gter mdzod zhes bya ba

a. 12–32.

b. *dbang chen lag len.*

c. Ø.

d. A composition attributed to Dran pa nam mkha'. The final title is given as follows: *dpal ldan dus kyi 'khor lo'i mdo dpag bsam shing lo ljon pa las/sa bdag bum gta' bca' thabs.*

279.

[Da] *Sa bdag dbang chen gyi 'dre dgu bkar thab srid pa'i sel gto*

a. 1–22.

b. *dkar yas.*

c. Ø.

280.

[Na] *Sa bdag dbang chen yar gzhung bder gshegs dkyil 'khor*

a. 1–55.

b. *yar gzhung.*

c. *de ltar sa bdag dbang chen yar gzhung 'di/me sprul bzang por bde chen gling pa'o/'gal gyur bzod la dge tshogs 'gro la bsngo/bkra shis dpal gyi 'jig rten rab mdzes ste/bon 'di nyi zer bzhin du dar rgyas shog/bkra shis/zhus so/.*

d. A composition written by bDe chen gling pa in a *me sprul/sbrul* year.⁴ See also text no. 281.

281.

[Pa] *Sa bdag 'khrugs bcos yid bzhin ljon pa'i phreng ba zhes bya ba*

a. 1–24.

b. *sa bdag mar gzhung.*

c. *'di ni rgya ba'i lung don sems la zhugs/bden pa chen po 'khrul med dag pa'i bka'/'kho bo o rgyan bde chen gling pa yi/ma nor ci bzhin bkod pa*

⁴ This date must also be corrected to *sa sbrul* (1869); see preceding note.

ma gtogs pa/ci dran gang shar ma yin lung khung btsun/lag len gsal ba'i yi ge ris su bri/snyigs ma'i dus su byin brlab shin tu che/rkang gnyis mi la bde legs kun 'byung na/gto mkhan gsar bu mams la bzhang pa yin/'gal mchis bshag la dge mchis 'gro la bsngo/mang ga lam/bkra shis mdzes sgra 'dzam gling khyab par shog/.

d. A composition written by bDe chen gling pa, very probably after text no. 280, the two being linked as “Upper Treatise” (*yar gzhung*) and “Lower Treatise” (*mar gzhung*), that is first and second treatises. Text no. 283 appears as a long appendix to the present one.

282.

[Pha] *dBang ldan dus kyi 'khor lo'i rgyud las sa bdag dbang chen bum gta' sbas them gter gyi bang mdzod*

a. 1–20.

b. *gta' sbas*.

c. Ø.

d. A short practice of Sa bdag dbang chen extracted from the *dBang ldan dus kyi 'khor lo'i rgyud*.

283.

[Ba] *Sa bdag dbang chen mar gzhung gi zur 'degs spyi yo chen mo*

a. 1–63.

b. *zur 'degs*.

c. Ø.

d. Inner title (p. 1.2): *'jig rten yongs kyi mnga' mdzad/sa bdag spyi bcos dbang chen zhes bya ba*.

284.

[Ma] *Sa bdag dbang chen gyi gdon khrol thugs rje'i ral kyu*

a. 1–5.

b. *gdon khrol*.

c. Ø.

d. A short practice for clearing away demonic forces (*gdon*).

285.

Sa bdag dbang chen gyi nad sel mam rgyal bum bzang

a. 5–20.

b. *nad sel*.

c. Ø.

d. A short practice for clearing away illnesses.

286.

Sa bdag byad bkrol thugs rje ral kyu zhes bya ba

a. 20–26.

b. *byad bkrol*.

c. Ø.

d. A short text for getting rid of curses.

287.

[Tsa] Sa bdag 'khrug bcos dbang chen mar gzhung yid bzhin ljon pa'i phreng ba las/mchod pa zad med sprin gyi phreng ba

a. 1–4.

b. *mchod pa*.c. *de ltar mchod pa zad med sprin gyi phreng ba 'di/dad ldan grogs po tshul rgyal gyis bskul ngor/dkar chag gu ge ris su lung bzhin phab/'gal gyur bshags la dge 'chis 'gro la bsngo/gto bon mams la phan thog 'byung bar shog/nyi zer sa yi rdul bzhin dar rgyas smon/bkra shis/.*

d. A short offering practice written by bDe chen gling pa at the request of his friend and disciple Tshul khriims rgyal mtshan.

288.

[No title, 'dzab kyi do gal]

a. 5.

b. *mchod pa*.c. *mi 'gyur tshe dbang gsang sngags grags pas bka' lung ci bzhin 'khrul med bris pas gto mkhan gsar bu mams la phan thog rgya chen shog/.*

d. Mantras used for special aims (healing, prosperity, rain, etc.).

289.

[Tsha] *Sa bdag 'khrugs bcos dbang chen mar gzchung yid bzhin ljon pa'i phreng ba las/bskang ba shel gyi phreng ba*

a. 1–7.

b. *bskang ba.*

c. *bskang ba 'di sogs dad ldan tshul ming rdor dza'i bskul ba dang/lung bzhin 'khrul med du sprang khams pad ma gyung drung gis bris pas 'gal ba bshags la dge rtsa bsngo/bkra shis/.*

d. A short fulfillment ritual composed by bDe chen gling pa (who here signs the text as sPrang khams Padma g.Yung drung) at the request of his disciple [A yu] rDor dza.

290.

[Dza] *Sa bdag snying gi 'khrugs bcos rin chen bltam pa'i phreng ba zhes bya ba*

a. 1–11.

b. *snying bcos.*

c. Ø.

291.

[Wa] *Sa bdag dbang chen gyi 'gras bsdum dpag bsam ljon bzang*

a. 1–9.

b. *'gras bsdum.*

c. Ø.

292.

Sa bdag 'khrug bcos yid bzhin ljon pa'i phreng ba las/bcos yag rin chen phreng ba zhes bya ba

a. 9–16.

b. *bcos yag.*

c. *dad ldan gyi sngags pa tshul khrims rgyal mtshan gyis bskul ngor/mi 'gyur tshe dbang gsang sngags grags pa bdag gis dus kyi pho nya zhes bya ba sa pho rta yi hor zla gsum pa'i tshes bzang po stong (= stangs) chen dmu tsha gyer med lung ci bzhin phob cing/yi ge pa ni 'gru rigs tshul khrims*

rgyal mtshan gyis bgyis pas bstan pa dang sems can kyi don rgya chen po'i rgyu ru gyur cig/mang ga lam/.

d. A composition written in 1858⁵ by bDe chen gling pa, according to the instructions (received in vision) of sTangs chen dMu tsha gyer med, at the behest of his disciple Tshul khrim rgyal mtshan who was a tantric practitioner (*sngags pa*).

293.

[Zha] *Sa bdag 'khrugs pa yo bcos dbang chen mar gzhung yid bzhin ljon pa'i phreng ba las/rjes kyi smad chog skabs don gser gyi phreng ba zhes bya ba*

a. 1–12.

b. *rjes chog*.

c. Ø.

294.

[Za] *dBang ldan dus kyi 'khor lo'i rgyud las sdong po dgu 'dus shing gi mdo zhes bya*

a. 1–96.

b. *mdo rgyud*.

c. Ø.

d. A sūtra with long prayers and dhâranî. The text ends abruptly on the last line of page 96 although the last folio is indeed styled as *zhe bryad byon*.

⁵ The colophon does state *dus kyi pho nya* as the name of the *rab 'byung* cycle, so this is really the year 1858. However, this does not fit with the revelation of the cycle in 1868 (which is a *sa 'brug*).

GSANG CHEN ROL PA ZANG THAL SGRUB
GZHUNG CHA LAG SKOR

This volume contains a series of *gcod* related texts, the root-one being no. 295 below. Another important text of the cycle is no. 302 which deals with rituals of activities (*phrin las*). According to texts nos. 298 and 299, the source of the lineage is Kun tu bzang po who taught it to the assembly of Peaceful and Wrathful Deities (*zhi khro lha tshogs*) and then to the Great Mother (*yum chen*) Sher rab phar phyin. She in turn taught it to mKha' 'gro Kye ma 'od mtsho who revealed it to sTong rgyung mthun chen and Dran pa Nam mkha'. The latter transmitted it to his consort 'Od ldan 'bar ma who entrusted the whole cycle to the Protectors of the teachings. The rest of the volume mostly contains short related works from the *dGongs 'dus rtsa gsum kun 'dus*, a.k.a the *bDer gshegs dgongs pa 'dus pa thugs sgrub yid bzhin nor bu* or simply *Thugs sgrub yid bzhin nor bu*. Text no. 327 which apparently does not belong to the *dGongs 'dus* cycle is a classical "body gift" (*lus sbyin*) treatise which links these complementary texts (*cha lag*) with the teachings presented in the *gSang chen rol pa zang thal* cycle.

295.

[Ka] *mKha' 'gro rtsa ba'i rgyud 'bum gsang chen rol pa zang thal gyi rgyud kyi rgyal po*

a. 1–101.

b. *rgyud rgyal*.

c. *ces pa yang sprel lo zla'i tshes bcu yi nyin par/gsang chen dur khrod gnas bryad du rig 'dzin gyi gral du phyin nas mkha' 'gro 'od ldan 'bar ma la sogs zab lam shes rab kyi mo (b)rgyud dang/rig 'dzin gyer spungs chen po la sogs rig pa thabs kyi rgyud pa'i pho bryud gnyis la yang nye ba'i bryud dang ring po bryud bcas so sor du bstan nas bryud/de nas lo dus kyi rgya yol tshes shing pho byi ba'i lor zab don brda ris su spel ba dge'o/bkra shis dpal 'bar bon bstan yongs khyab shog/dge'o/bkra shis par shog/.*

d. The title given on page 2.1–2 is *Ye shes mkha' 'gro thams cad kyi rtsa ba rgyud kyi rgyal po zhes bya ba*. A tantra mainly centered around the Generation Stage (*bskyed rim*), although some obvious Perfection Stage (*rdzogs rim*) material is included in sections dealing with subjects such as channels and wind (*rtsa rlung*), inner heat practice (*gtum mo*), etc. The text was received by bDe chen gling pa during a transmission of the Female Knowledge lineage (*shes rab kyi mo brgyud*) and the Male Method lineage (*thabs kyi rgyud pa'i po brgyud*), together with the transmission of the long and short lineages (*ring brgyud* and *nye brgyud*). The event occurred in 1860 (*[lcag] spral*) but the teachings were eventually codified into written form four years later, in 1864 (*shing pho byi ba*). On the “monkey” year (*spral lo*), presumably the 1860 iron-monkey year, see below § [d] at text no. 302.

296.

[Kha] *gSang chen rol pa zang thal gyi rgyud las/zab lam mal 'byor 'phrin las spyod yul nyer bzhi pa*

a. 1–8.

b. *spyod yul*.

c. *kho bo rig 'dzin kun grol gsang ba rtsal gyis mtsho steng bde ldan yang dben du gtan la 'bebs par byas pa dge'o/bkra shis/khrol/*.

d. A *gcod* (spelled *spyod* here) practice centered around the figure of mKha' 'gro Kye ma 'od mtsho, the consort of gSang mchog rgyal po in Mother tantra (*ma rgyud*) literature. The text was written down by bDe chen gling pa in the hermitage of mTsho steng bde ldan.

297.

[Ga] *gSang chen rol pa zang thal 'phrin las gsang ba mthar thug gi cha lag zur byang rin chen mdzes pa'i phreng ba*

a. 1–12.

b. *cha lag*.

c. *kho bo o rgyan bde chen gling pa'am/rig 'dzin kun grol gsang ba rtsal gyis sprul pa'i gnas chen brgyad kyi nang tshan rin chen 'bar ba'i mthil na phabs pa bkra shis/bkra shis/dge'o/*.

d. An appendix to the main activity practice of the *gSang chen rol pa zang thal* cycle, written by bDe chen gling pa in Rin chen 'bar ba (the main site of bsTan gnyis gling pa Padma Tshe dbang rgyal po).

298.

[Nga] *gSang chen rol pa zang thal gyi mkha' 'gro rgyud 'bum las: rgyun skyong thugs kyi nor bu*

a. 1–18.

b. *rgyun skyong*.

c. Ø.

d. A *gcod* or “body gift” (*lus sbyin*) practice centered around Kye ma 'od mtsho. A prayer to the lineage provides the following line of transmission: Kun tu bzang po, Peaceful and Wrathful deities (*zhi khro*), Shes rab phar phyin, Kye ma 'od mtsho, Gyer spungs Dran pa nam mkha', 'Od ldan 'bar ma and the Gardian of the Teachings (*bka' srung*). See also text no. 299. Note the change of the generic title of the cycle as *gSang chen rol pa zang thal gyi mkha' 'gro rgyud 'bum*.

299.

[Ca] *gSang chen rol pa zang thal gyi rgyun skyong gsol 'debs rag bsdus*

a. 1–6.

b. *gsol 'debs*.

c. *gsang chen rol pa zang thal gyi rgyun skyong nar mar bton pa'i gsol 'debs rag bsdus 'di ni stag sprul gshen rgyal bstan 'dzin gyi yang yang bskul ngor/kho bo rig 'dzin kun grol gsang ba rtsal gyis dbyigs drag rdzong gsang sngags pho brang du bgyis pa dge'o/bkra shis bon bstan phyogs bcur dar bar shog/'gro ba sems can rgya lag phyed gyur cig/bkra shis par shog/.*

d. A prayer to the masters of the transmission of the *gSang chen rol pa zang thal* cycle which provides the following lineage: Kun tu bzang po, Yum chen Shes rab phar phyin, Kye ma 'od mtsho, sTong rgyung mthu chen, Dran pa nam mkha', Kun grol rtsal (bDe chen gling pa). The text is undated but was written by bDe chen gling pa at the behest of sTag sprul gShen rgyal bstan 'dzin in Drag rdzong gSang sngags pho brang.

300.

[Cha] *gSang chen rol pa zang thal gyi rgyud las dur gcod ro snyom chen mo*
a. 1–10.

b. *dur gcod.*

c. *kho bo rig 'dzin kun grol gsang ba rtsal la mkha' 'gro 'od ldan 'bar mas snyan du brgyud de lo dus kyi bka' rgyas btab/la tshig 'phrod pa'i tshe na gtan la dbabs par byas so/.*

d. A *gcod* ritual text for funerals, orally transmitted by the *dâkinî* 'Od ldan 'bar ma to bDe chen gling pa. An offshot of text no. 295.

301.

[Ja] *gSang chen rol pa zang thal gyi rgyud las gsol 'debs gdung ba'i snyan dbyangs*

a. 1–11.

b. *gsol 'debs snyan dbyangs.*

c. *kho bo rig 'dzin kun grol gsang ba rtsal gyis sprul pa'i gnas brgyad nang tshan rin chen 'bar ba'i mthil du gtan la phabs par byas pa dge'o/bkra shis/.*

d. A prayer written by bDe chen gling pa in the Rin chen 'bar ba sacred site.

302.

[Nya] *mKha' 'gro rtsa rgyud gsang chen rol pa zang thal mkha' 'gro rgyud 'bum gyi 'phrin las gsang ba mthar thug*

a. 1–34.

b. *'phrin las.*

c. *de ltar 'phrin las gsang ba mthar thug 'di/mkha' 'gro rgod lcam don 'bar ma mgnon du sprul pa'i/yum chen zla 'od zer ma de nyid kyi/sprel lo sprell zla'i tshes bcu shar ba'i tshe/o rgyan bde chen gling pa'i snyan du brgyud/bdag nyid gsang rgyas gdam te dus yol tshe/lo rgyal byi ba'i zla ba snron pa'i dus/dad ldan grogs po'i rkyen gyis bskul pa'i ngor/sprul pa'i gnas chen brgyad kyi ya gyal gyi/rigs bzhi nang tshan rin chen rigs kyi gnas/bam brag brtsegs pa rin chen 'bar ba'i mthil/bstan gnyis tshe dbang rgyal po'i gdan sa che/mtsho steng bde ldan khrod kyi ri sul du/dkar chag yi ge ris su bris pa 'di/mkha' khyab 'gro ba'i sdug bsngal na bkra'i mtsho/yang skem bstan*

pa'i bon 'di nyi shar nas/mi nub bstan pa'i rgyal mtshan 'dzugs gyur cig/bkra shis/.

d. A text on the practice of activities (*'phrin las*) orally transmitted by Yum chen Zla 'od zer ma to bDe chen gling pa, supposedly in 1860, a monkey year which may be the Iron-monkey one (*lcags sprel*). Zla 'od zer ma is an emanation of mKha' 'gro rGod lcam don 'bar ma and she plays an important role in other works and cycles, especially in the rdzogs chen section of the *Rig 'dzin gsang sgrub/sKu gsum dgongs 'dus* where her dialogues with Dran pa nam mkha' form the main structure of several texts. bDe chen gling pa kept this work secret for four years before disclosing it in 1864 (*shing byi*) at the request of faithful disciples on the original site of bsTan gnyis g.Yung drung Tshe dbang rgyal po, in Rin chen 'bar ba'i mthil. Text no. 303 contains the *tshogs* section related to the present text.

303.

[Ta] *Rol pa zang thal 'phrin las gsang ba mthar thug gi tshogs 'khor rin chen gter spungs*

a. 1–7.

b. *tshogs*.

c. *kho bo rig 'dzin kun grol gsang ba rtsal gyi snyan du brgyud nas gtan la phab par byas so/dge'o/bkra shis dge legs nam mkha'i mtha' khyab shog/padma mangga lam/bkra shis/.*

d. A short *ganacakra* ritual which eventually culminates with the offering of one's aggregates (*phung po tshogs*). The body of the practitioner is thus offered to the host of Celestial Dancers (*mkha' 'gro'i tshogs*) after which he receives accomplishment (*dnagos grub*). For the second part of the actual ritual—the fulfillment or *bskang ba*—see the following text entry.

304.

[Tha] *gSang chen rol pa zang thal 'phrin las tshogs kyi bskang bshags rin chen char 'bebs*

a. 1–10.

b. *bskang ba*.

c. *kho bo kun grol gsang ba rtsal la bgyud de yongs la spel ba dge'o/bkra shis dpal 'bar 'dzam gling yongs khyab shog/'di 'dra'i bon gyi sa steng kun khyab dar bar shog/bkra shis par shog/.*

d. A fulfillment ritual text orally transmitted to bDe chen gling pa by Yum chen Zla 'od zer ma.

305.

[Da] *gSang chen rol pa zang thal gyi rgyud las/dbang chog byin rlabs char rgyun*

a. 1–4.

b. *dbang chog.*

c. *bla chen dran pa'i mdzad srol/'od ldan mkha' 'gro'i lung don mi 'gyur gsang sngags grags pa'i dngos grub rdzogs so/bkra shis bon 'dis 'dzam gling yongs khyab shog/.*

d. An historical section is announced at the beginning of the text but is not actually treated. The transmission of this consecration ritual (*dbang chog*) is limited to a maximum of twenty-five disciples. The consecration itself is styled as outer (*phyi dbang*) and thus corresponds to the Vase Consecration (*bum pa'i dbang*). See next entry for the inner consecration ritual.

306.

[Da] *gSang chen rol pa chen po'i nang dbang nyi ma'i zer phreng*

a. 4–8.

b. *nang dbang.*

c. *kho bo kun grol gsang ba rtsal gyis gtan la 'bebs par byas pa dge'o/bkra shis par shog/bon mchog 'di 'dra e ma ngo mtshar che/.*

d. This consecration ritual is here limited to a maximum number of thirteen disciples (this injunction is repeated at the end of the text, in conclusion). It contains consecrations to the three Buddha-Bodies (*sku gsum*), the Emanation Body (*sprul sku*) consecration being linked with the Five Bodies (*sku lnga*, i.e., the buddhas of the five Clans, *sangs rgyas rigs lnga*) and to the five clans of Celestial Dancers (*mkha' 'gro'i rigs lnga*). Two additional rites—the consecrations of Heroes (*dpa' bo*) and Protectors (*mgon po*)—are mentioned but are not included in the present text.

307.

[Na] *gSang chen rol pa zang thal gyi rgyud las bzlog pa gdug pa kun 'joms*

a. 1–14.

b. *bzlog pa*.c. *kho bo rig 'dzin kun grol gsang ba rtsal la snyan du brgyud pa'i gdams pa/stag rtse mtsho steng bde ldan yang dben khrod du gtan la phab pa dge'o/bkra shis dpal 'bar 'dzam gling khyab par shog/bkra shis/*.d. This *bzlog pa* practice-text is part of a trilogy of rituals including the two rites of *srung* (protection) and *bsad* (“murder”). It was orally transmitted by Zla 'od zer ma to bDe chen gling pa who fixed the text in his hermitage of sTag rtse mtsho steng bde ldan yang dben khrod.

308.

[Pa] *gSang chen rol pa zang thal gyi rgyud las/gnas 'dren thar pa'i lam mchog*

a. 1–19.

b. *gnas 'dren*.c. *kho bo rig 'dzin kun grol gsang ba rtsal la/mkha' 'gro 'od ldan 'bar mas snyan du brgyud bzhin 'khrul med lhag chad bral bar gtan la phab te spel ba'o/bkra shis par shog/*.

d. A guide for leading beings to favorable rebirth, orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa.

309.

[Pha] *gSang chen rol pa zang thal las/sbyin bsreg rin chen gter spungs*

a. 1–17.

b. *rin chen gter spungs*.c. *kho bo rig 'dzin kun grol gsang ba rtsal/la mkha' 'gro 'od ldan 'bar mas snyan du brgyud ste lo dus kyi bka' rgya thub par byas/de nas lo rgyal shing pho byi ba'i lo dus tshe sprul pa'i gnas chen brgyad kyi ya gyal/rigs bzhi'i nang tshan rigs kyi gnas mchog bam brag brtsegs pa stag rtse rin chen 'bar ba'i mthil du 'bod pa'i mtsho steng zhe zhol bde ldan yang khrod du gtan la phabs pa dge'o/bkra shis dpal 'bar 'dzam gling gtsug rgyan shog/zhal dro/byin che/bkra shis/*.

d. A *shyin sreg* ritual attributed to Gyer spungs chen po (Dran pa nam mkha') and entrusted to 'Od ldan 'bar ma for the sake of future generations. bDe chen gling pa received it (probably in 1860) from her in oral transmission (*snyan du brgyud*). He kept the seal of secrecy for years and disclosed it only in 1864 (*shing po byi ba*) as he was residing in a village next to Bam brag brtsegs pa sTag rtse rin chen 'bar ba.

310.

[Ba] *gSang chen rol pa zang thal gyi rgyud las gshed 'dul drag po khol phyung*
a. 1–40.

b. *gshed 'dul*.

c. *kho bo rig 'dzin kun grol gsang ba rtsal la snyan du brgyud de/lo dus kyis bka' rgya thub par byas nas lo rgyal zla ba bzang por/sprul pa'i gnas brgyad kyi nang tshan du 'khod par spel lo/bkra shis par shog/*.

d. A composition attributed to Dran pa nam mkha' and orally transmitted by mKha' 'gro 'Od ldan 'bar ma to bDe chen gling pa.

*

311.

[Ka] *dGongs 'dus rtsa gsum kun 'dus las rim chung ba bla me snying po'i byang bu*

a. 1–14.

b. *byang bu*.

c. Ø.

312.

[Ka] *bDer gshegs dgongs pa 'dus pa thugs sgrub yid bzhin nor bu'i gsol 'debs*
a. 1–2.

b. *rtsa gsum gsol 'debs*.

c. *stag sprul gshen rgyal bstan 'dzin thugs dgyes pa'i slad du mi 'gyur gsang sngags grags pas bris pa dge'o/zhus so/*.

d. A prayer to the three perfect Buddha-Bodies (*sku gsum rdzogs pa'i sangs rgyas*), to the three Immortals (*'chi med mam gsum*, viz.

'Chi med gtsug phud, gSang ba 'dus pa and sTag la me 'bar), and to the three gShen of Gods, Nāgas and Men (*lha klu mi yi gshen gsum*, viz. Lha bon Yongs su dag pa, Klu sgrub Ye shes snying po and rGyal gshen Mi lus bsam legs), to the Victorious gShen Father and Sons (*rgyal gshen yab sras mams*, viz. Bla chen Dran pa nam mkha', Tshe dbang rig 'dzin and Padma mthong grol). bDe chen gling pa included his own name with the patronym g.Yung drung bdud 'dul. He composed it to please the sTag rtse sprul sku gShen rgyal bstan 'dzin.

313.

[Kha] *bDer gshegs dgongs pa 'dus pa thugs sgrub yid bzhin nor bu'i las byang gi tshogs bsags shog chung*

a. 1–6.

b. *shog chung*.

c. *de ltar dge ba'i bshes gnyen sdong btsun dmu wer shel bzhin gyi rten dang bcas te mos gus kyi bskul ngor gsang bdag dpa' bo rig pa 'dzin pa mi 'gyur tshe dbang gsang sngags grags pas gsang ba'i gnas chen brgyad kyis ya gyal rigs bzhi'i nang tshan rin chen rigs kyi gnas mchog bam brag brtsegs pa rin chen 'bar ba'i mthil mtsho steng bde ldan gsang sngags khrod du spel ba dge legs 'phel lo/mangga lam/zhus so/.*

d. A short composition written by bDe chen gling pa at the request of his disciple dMu wer shel bzhin, in the hermitage of bDe ldan gsang sngags khrod, next to Bam brag brtsegs pa rin chen. dMu wer shel bzhin seems to be identical with the sTag rtse incarnate lama (*sprul sku*) g.Yung drung dbang rgyal. However, the Zhang zhung name given here (dMu/mu wer shel bzhin/zhin) does not correspond. Usually Mu wer renders Tibetan *mkha' rgyal* (King of the sky, just as in A ti mu wer): *shel zhin is not attested as a compound in the lexicons at my disposal.

314.

[Ga] *Thugs sgrub yid bzhin nor bu'i tshogs kyi rgyud bskang*

a. 1–4.

b. *brgyud bskang*.

c. *stag sprul kyi bka' yi gnang bskyel du mi 'gyur grags pas 'phral du dge'o/shu bham. zhus so/.*

d. A short composition written at the behest of the sTag rtse sprul sku g.Yung drung dbang rgyal. Appended pp. 3.6–4: untitled prayer to Srid pa'i rgyal mo beginning with: *ma/dus gsum sangs rgyas kun gyi bstan srung ma/* . . . which brings to mind the famed *ma dus gsum sangs rgyas bka' skyong mthu mo che* . . ., the invocation to Ye shes dbal mo, Srid pa'i rgyal mo's wrathful form as a protector of rDzogs chen teachings.

315.

[Nga] *Thugs sgrub bskang ba bsdus pa*

a. 1–6.

b. *bskang bsdus*.

c. Ø.

d. A composition attributed to Dran pa nam mkha' and representing the tradition of gSang ba 'dus pa.

316.

[Ca] *rGyud phyag*

a. 1–2.

b. *rgyud phyag*.

c. *kun grol rang gis so/zhus so/*.

d. The lineage provided by this homage text is the following: the three Buddha-Bodies, 'Phrul gshen snang ldan, Shes rab phar phyin, bZang za ring bstun, Ye gshen gtsug phud, 'Chi med gtsug phud, gSang ba 'dus pa, sTag la me 'bar, A ti mu wer, Yongs su dag pa, Klu grub ba (Ye shes snying po), Mi lus bsam legs, sNang ba mdog can, Mu khri bstad po, Slob dpon Dran pa nam mkha', Dam can Tshe 'dzin ma, g.Yu 'brang (= g.Yung drung) bdud 'dul rtsal (i.e., bDe chen gling pa), Nyi ma bstan 'dzin, bsTan 'dzin tshul khrims grags, bsTan 'dzin dbang rgyal, and bsTan pa dbang rgyal.

317.

[Cha] *bDer gshegs dgongs pa kun 'dus thugs sgrub yid bzhin nor bu'i yang snying las rtsa gsum kun 'dus las rim chung ba bla med snying po*

a. 1–14.

b. *rtsa chung las rim*.

c. *bka' gter ma bu kha sbyor 'di ltar yod tshul zur tsam gling pa'i bsgros la/nges slob kyi thu bo dam pa skyes mchog stag sprul dmu wer shel zhin gyi rien 'brel 'phrod rkyen gyi brda sbyar ba la brten nas/kho bo g.yung drung bdud 'dul thog med rtsal gyis rigs bzhi'i nang tshan rin chen rigs kyi gnas mchog bam brag brtsegs pa/rin chen 'bar ba'i mthil/mtsho steng bde ldan khrod kyi yang dben du lcags rta dpo bzla'i gral tshes dge bar gtan la phabs te/dang po yi ge'i byad po 'phrin las lhun grub can des mtho phyogs spyi bor blang ste/bskrun pa'i dge tshogs bstan 'gror smin pa'i rgyu ru gyur gcig/zhus so/.*

d. A short practice centered on the three Roots (*rtsa gsum*), fixed by bDe chen gling pa in bDe ldan (gsang sngags) khrod in Bam brag brtsegs pa rin chen 'bar ba, at the request of his disciple dMu wer shel zhin, *sprul sku* of sTag rtse dgon.

318.

[Ja] *dGongs 'dus sde bzhi'i 'chi med tshe ru sgrub pa'i byang bu*

a. 1–16.

b. *tshe sgrub*.

c. *zab mo'i skal ldan spyod pa'i rigs can gshen rgyal bstan 'dzin gtsug phud can gyis rab dkar lha yi reg byas bstar te ched du bskur ba'i ngor: rig'dzin kun grol gsang ba rtsal gyis brda yig lus tshad rdzogs pa'i gong nas spyan drangs pa'i shog ser las zhal bshus pas dge zhing bkra shis par gyur cig: zhus so.*

d. Transmitted by 'Chi med gtsug phud to Dran pa nam mkha' for the sake of future generations, this long-life practice was transcribed by bDe chen gling pa at the request of gShen rgyal bsTan 'dzin gtsug phud.

319.

[Nya] *rTsa gsum las kyi mdel kha: bzlog pa'i yang byang*

a. 1–10.

b. *bzlog byang*.

c. Ø.

d. Enunciated by 'Chi med gtsug phud and translated (*bsgyur*) by Bla chen Dran pa nam mkha'.

320.

[Ta] [No title, *bse ru*]

- a. 1–2.
- b. *bse ru*.
- c. Ø.
- d. A short *bzlog pa* text.

321.

[Tha] *Me mchod cha lag zhal 'grel*

- a. 1–29.
- b. *cha lag*.
- c. Ø.
- d. A detailed *sbyin sreg* ritual.

322.

[Da] *Thugs sgrub me mchod mde'u thung*

- a. 1–4.
- b. *mdel thung*.
- c. Ø.
- d. A short *sbyin sreg* ritual.

323.

[Na] *rTsa gsum me mchod ye shes byang bu thugs rje rgyun 'byung*

- a. 1–8.
- b. *me mchod*.
- c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis nyi ma zhes pa lcags lug lor hor zla bcu gcig pa'i tshes nyer lngar: bam brag brtsegs pa rin chen 'bar ba'i nub phyogs phar phyin skye med a yig las g.yas bcas gshen rab chen po'i zhabs rjes gsal ba dod pa'i g.yas steng: zla¹ yig lus tshad rdzogs pa'i ngos: gzhan yang zab mo gter sgo bcu gsum yod pa'i thog ma'i rgya rtags aksha can i âm gsal ba'i rdo rje brag gi dkyil nas mya ngan med pa'i*

¹ Read *bdra*.

klu j'im dang: bye ma a sbrung gi sku tshab bcas spyan drangs te slar shing bya zla ba gsum pa'i tshes nyi shu mtsho steng bde ldan gsang sngags lha khang du bsgyur ba dge'o: mangga lam.

d. Transmitted by 'Chi med gtsug phud to Dran pa nam mkha' for the sake of future generations, this fire-offering text was discovered by bDe chen gling pa in 1871 (Iron-sheep, *lcags lug*) and later written down in 1885 (Wood-hen, *shing bya*) in bDe ldan gsang sngags lha khang. Dechen Lingpa discovered the text next to a footprint of sTon pa gshen rab where he found some symbolic scripts the size of a whole body. Close to these symbols were thirteen treasure doors (*gter sgo*) in which he found several artifacts together with the text.

324.

[Pa] *rTsa gsum las sbyor smin byed dbang gi byang bu ye shes spyi blug*

a. 1–12.

b. *dbang byang.*

c. *bdag 'dra o rgyan bde chen gling pas rang lo bcu gsum gyi thogs su gu ru rin po che'i dngos grub yang zab sdud du gdam pa dang: gnas mchog spu rgyal gyi dpal 'bar tshes lung brag nas spyan drangs pa'i lung byang dang: lcags lugs zla ba dang po'i tshes la bod chen sa'i thig le sde dge rtsod bral rgyal po'i pho brang gi nub phyogs zhal bzhes zla rgyal stag rtse zhes bya ba sprul pa'i gnas chen brgyad kyi ya gyal rigs bzhi'i nang tshan rin chen rigs kyi gnas mchog bam brag brtsegs pa rin chen 'bar ba'i mdun ngog brag ri rgyab yol 'dra ba'i ngog bkra shis pa'i bka' rtags 'khrul med dpal be'u'i khug gi aksha gsal ba'i ngog rgya rim pa gsum bsal nas zab mo gter du spyan drangs pa las rim par 'bebs par byas so: dge'o: bkra shis: zhus so.*

d. A composition attributed to 'Chi med gtsug phud. This text was discovered in 1871 in Bam brag brtseg pa rin chen bar and was protected by three seals (see the colophon for the location of the Bam brag sanctuary).

325.

[Pha] *Thugs sgrub yid bzhin nor bu las lam gyi mal 'byor bsang mchod bdud rtsi'i rgyun bzang*

a. 1–6.

b. *lam bsang.*

c. Ø.

d. A composition attributed to Khod spungs Dran pa nam mkha'.

326.

[Ba] *Thugs sgrub yid bzhin nor bu las mal 'byor lam gtor 'dus pa 'phrin las kun 'grub*

a. 1–11.

b. *lam gtor*.

c. Ø.

d. A composition attributed to rGyung yar khod spungs rig 'dzin (Dran pa nam mkha').

327.

[Ma] *bDe chen gling pa'i khyad chos las: phung po gzan bskyur man ngag*

a. 1–12.

b. *lus sbyin*.

c. *gsang chen theg pa'i rgyud las 'grog pa'i phung po gzan bskyur man ngag phra mo bshad pa 'di ni snga sor gsang sngags rdo rje theg pa'i dam tshig geig pa stag zhig bla ma drung mu wer zhi dang/lhag par mtha' klas 'gro ba'i mgon po mtshungs med kun grol bstan 'dzin tshul khrims grags pa'i gsung gi bdud rtsi thig pa dang/nye bar bslab gsum bstan pa rjes su skyong ba'i prajñā shwa ri sogs kyi bskul ba la brten nas/snyigs ma'i dus 'dir thob med zog ming can bdag gis zab tshigs lam chas su smra ba brda mtshon phyir phyi nang gsang ba yang gsang gi ming nas/'bru btsun tshul khrims stobs rgyal/tshe dbang gsang sngags grags pa/skal ldan mi 'gyur mgon po o rgyan bde chen gling pa 'bod pa sogs bdag gi gzhug ring skyongs ba'i lo 10 'gro mgyogs dbang gis dge mtshan shar ba'i zla ba ste/dmar phyogs bzang po'i nyin dus su gdan sa chen po bsam gtan gling du grub chen gong ma'i rjes su skyong chen lhag bsam mam par dag pas sbyar ba/gsang sems bstan pa rin po che'i rgyan du gyur cig/sarba mangga lam dge'o/.*

d. A *gcod* text centered around the classical figure of Thugs rje kun grol written by bDe chen gling pa at the behest of Bla ma g.Yung drung rgyal mtshan (Drung mu wer zhi) of sTag rtse monastery and in particular of Kun grol bstan 'dzin tshul khrims grags pa. The text was redacted in bSam gtan gling. In the colophon, the author enumerates four of his names according to

outer, inner, secret and innermost secret levels: 'Bru btsun Tshul khirms mgon po (outer name), Tshe dbang gSang sngags grags pa (inner name), sKal ldan Mi 'gyur mgon po (secret name)² and O rgyan bDe chen gling pa (innermost secret name).

328.

[Tsa] *dGe spyod mchod sbyin gyi sngon 'gro bdud rtsi rgyun bzang*

a. 1–3.

b. *mchod gtor*.

c. *zhes blo rmongs la 'jug bde ba zhig dgos zhes blo gsal g.yung drung don gyis bskul ngor/kun grol gsang ba rtsal gyis/shing pho phag gi zla'i dga' ba dang por 'chi med g.yung drung bkod pa'i khang bzang du sbyar bas dge bar gyur cig/*.

d. A composition written in 1875 (*shing phag*), in 'Chi med g.yung drung bkod pa'i khang bzang, at the behest of Blo gsal g.yung drung don. Appended pp. 3–10 an untitled text which might be called (p. 4.1) *mchod gtor rin chen gter rgyun*.

329.

Klu'i gtor ma btang ba'i cho ga

a. 10–15.

b. *mchod gtor*.

c. *kho bo mi 'gyur tshe dbang gsang sngags grags pa'am: rig 'dzin kun grol gsang ba rtsal gyis dpal 'bar gdong nas yos lor spyan drangs pa te: slar lcags rta lor mtsho steng bde ldan khrod du gtan la dbab te: yi ge pa ni drung yig phrin las lhun grub can des rab dga' g.yung drung sems dpa'i mthong lam gyi dga' ba thob pa ltar lhag bsam mam par dag pas bskrun pa'o: tha tshan mu tsug smar ro:*

d. A rite of offering *gtor ma* to Nâgas, rediscovered by bDe chen gling pa in a Hare year (*yos lo*) which may be either 1855 (Woodhare, *shing yos*) or 1867 (Fire-hare, *me yos*). It cannot be later since bDe chen gling pa transcribed it in 1870 (Iron-horse, *lcags rta*) in bDe ldan khrod. The copyist was Phrin las lhun grub can.

² This is the only occurrence of this name in all the colophons of bDe chen gling pa's works. On his names, see above pp. xxiii–xxiv.

330.

Lan chags gtor ma

a. 15–16.

b. *mchod gtor*.

c. Ø.

d. A short *gtor ma* offering for repaying karmic debts.

MA MO YANG SNYING 'DUS PA'I SGRUB SKOR DANG
RNAM SRAS SKOR DANG SRUNG MA'I SKOR

This eighth volume is mainly dedicated to the protective deities of the teachings. The first cycle is the famed *Ma mo yang snying 'dus pa* which covers most entries of this volume. The root-texts are nos. 352–355 and 356 but see also nos. 339 and 364. Most of the remaining works are concerned with various practices of Srid pa'i rgyal mo, the Queen of Ma mo goddesses. The bulk of the *Ma mo yang snying 'dus pa* cycle was rediscovered in 1859 (*sa mo lug*), in Gyim shod zangs brag rin chen 'bar ba. A series of short texts is dedicated to the practice of rNam thos sras, the gnod sbyin deity of wealth and prosperity. Several other short compositions or *ger ma* texts make up the rest of the volume, such as practices aimed at subjugating or crushing (*ar gtad*) demonic entities (no. 386), and ransom rituals (no. 387).

331.

[Ka] *Ma gcig dbang gi bsgrub pa snang srid gser gyi 'khor lo las cha lag nor bu'i do shal*

a. 1–13.

b. *cha lag*.

c. *ces ma mo 'dod kham s bdag mo bsgrub pa'i cha lag nor bu'i do shal 'di ni/'gru (= 'bru) btsun g.yung drung rgyal mtshan gyis bskul ngor/snyigs dus kyi sngags 'chang rig 'dzin kun grol gsang ba rtsal gyis gang shar lhug par 'dom 'dis zab gsang bstan pa rgyas pa'i rgyu ru gyur cig/sarba mangga lam/.*

d. A composition written at the behest of 'Bru btsun g.Yung drung rgyal mtshan. Appended: two lines (p. 12.3–4) dealing with the *ganacakra* offering and the fire offering rites (*homa, me mchod*).

332.

[Kha] *Ma gcig 'dod kham s lha mo'i bskang bshags rin chen snye ma*

a. 1–4.

b. *bskang bshags*.

c. *de ltar bskang bshags rin chen snye ma 'di/kho bo bde chen gling pas dge ba brtsams/nyes pa bshags nas dge tshogs 'gro la bsngo/gsang chen bstan pa'i rgyal mtshan 'dzugs par shog/bkra shis par shog/*.

d. Confession and fulfillment practices according to the *Ma mo yang snying 'dus pa* cycle.

333.

dPal ldan 'dod kham s lha mo'i bstod ka la'i gdung glu

a. 4–5.

b. *ka bstod*.

c. *de ltar gtor 'bul ka la'i gdung glu 'di/mam rgyal bkra shis zhus ngor ldog mig du/kho bo bde chen gling pas 'phral du bris/bstan 'gro smin yon rgya chen 'byung 'gyur cig/manggalam/dge'o/zhal dro/zhus so/*.

d. A praise to dPal ldan 'dod kham s lha mo with *gtor ma* offering, composed by bDe chen gling pa at the request of his disciple rNam rgyal bkra shis.

334.

[Ga] *Ma mo 'dod kham s dbang phyugs ma'i dbang gi sgrub pa snang srid rang dbang sgyur byed gser gyi 'khor lo*

a. 1–11.

b. *dbang sgrub*.

c. *ces ma gcig 'dod kham s dbang phyug gi sgrub pa 'di ni/thar bde bsgrub pa'i gnas su chu khyi shis pa'i tshes la/grogs po g.yung drung tshul khri ms kyis bskul ngor/snyigs dus kyi mal 'byor mi 'gyur gsang sngags grags pas dge'o/*.

d. A short work on the practice of consecration (*dbang sgrub*) to Ma cig 'dod kham s dbang phyug ma, written by bDe chen gling pa at the request of his friend g.Yung drung tshul khri ms.

335.

Ma mo 'dod kham s ma'i brten gtor

a. 11–12.

b. *dbang sgrub*.

c. *'di yang grogs kyis bskul ngor mi 'gyur gsang sngags pas dge'o/zhal dro/bkra shis par shog/zhus so/.*

d. The *gtor ma* offering linked to text no. 334, written by bDe chen gling pa at the request of g.Yung drung tshul khirms.

336.

[Gi] *Ma gcig 'dod khams bdag mo'i me mchod lcags kyu gzeng ba'i zhags pa*
a. 1–7.

b. *me mchod.*

c. *ces ma mo 'dod khams ma'i las tshogs me la bcol ba 'di ni g.yung drung rgyal mtshan gyis bskul ngor/kho bo rig 'dzin kun grol gsang ba rtsal gyis mchu zla'i dkar phyogs rdzogs pa gsum pa'i dpal la spyod pa'i nyin du brt-sam pa mkha' mnyam 'gro mams yid kyi gdung ba sel nas/rgyal bstan nor bu'i gter la spyod pa'i rgyu ru gyur cig gi smon pa dang bcas te/yi ge byed po drun mu wer zhi'o/bkra shis par shog/zhal dro/byin chen/.*

d. A short activity practice manual (*las tshogs*) composed by bDe chen gling pa at the behest of his disciple g.Yung drung rgyal mtshan who wrote it down.

337.

'Dod khams lha mo'i man ngag

a. 7–12.

b. *man ngag.*

c. *shin tu gsang ba'i dbang gi man ngag 'di ni kho bo bde chen gling pas dge'o/.*

d. A short text containing highly esoteric precepts for the initiation into 'Dod khams lha mo, composed by bDe chen gling pa. Appended p. 12: *ming yig sogs gang la gang dgos skabs dang sbyar nas 'byung ba gsum po gang la bskor na/las su bcol cing bskor phyogs dmigs bya'i yul khams man ngag gong dang 'dra'o/gong gis 'khor lo bri rdzas bzang po drug ni/cu gang glo ba'i bzang po 1/gur gum mchin pa'i bzang po 2/li shi srog gi bzang po 3/dzâ ti snying gi bzang po 4/sug sme mkhal ma'i bzang po 5/ka ko la mtsher pa'i bzang po dang drug/zhus so/.*

338.

[Nga] *g.Yung drung bzang por spyod pa'i smon lam gyi rgyal po*

a. 1–6.

b. *bzang spyod.*

c. *bde gling zab gter las byung ba'i/bzang spyod spar 'di stag dgon du/nyi mas bzhangs pas 'gro ba kun/mam mkhyen go 'phang myur thob shog/mam dkar dbyed po rang nyid kyis smras pa dge zhing bkra shis pa'i rgyu bla na med par gyur cig/sarba dâ ka la nam bha wa(n) tu/.*

d. A version extracted from the original scrolls discovered by bDe chen gling pa and based on the sTag rtse dgon pa edition.

339.

[Ca] *Srid pa rgyal mo ma gcig bka' gsang lha mo'i bcud bsgrub gzer dril*

a. 1–34.

b. *gzer dril.*

c. Ø.

d. Interior titles (p. 2.1–2): *ma gcig bka' gsang lha mo'i thugs bcud: ma mo 'dus pa'i gsang sgrub: rgyal mo snying gi gzer bu: yang snying gab pa gsang this: brnag pa yongs dril zhes bya ba.* Another title is given on the same page, lines 2–3: *gsas mkhar rin po che g.yung drung thig le dbyings chen gyi ma mo rbod stong rgyud las ma mo 'dus pa yang snying gi bcud dril.*

The history of the lineage is partly provided by the text (pp. 17 *et seq.*) as follows: during the first *kalpa*, mKha' 'gying rgyal po and his consort gave the consecration to the Unborn and Unobstructed (*skye 'gags med pa'i dbang*) to Ma gcig Srid pa'i rgyal mo in the blazing mandala of Methods and Knowledge (*thabs shes 'bar ba'i dkyil 'khor*) and entrusted her with the protection of the teaching. Then, during subsequent *kalpas*, in between two diffusions of the teachings of the Buddhas, the heretical doctrine of Lha bdud dkar nag spread widely and prevented beings from entering the path of Liberation (*thar pa'i lam*). Thus the Buddha mKha' 'gying rgyal po and his consort looked upon sentient beings with compassion and requested Ma gcig lha mo (Srid pa'i rgyal mo) to come to the Crystal Cave of the Turquoise Valley (*g.Yu lung shel gyi brag phug*) where the Revealer (*ston pa*) Ye gshen gtsug phud was engaged in her secret practice. Later on, gSang ba 'dus

pa and sTag la me 'bar did the same in the pure realms of the gods. Similarly, the gShen of the Gods, Nâgas and Men, together with Nam mkha' snang ba mdog can practiced intensively the rites of Ma gcig lha mo in sTag gzigs and Zhang zhung. Still later on, Bla chen Dran pa nam mkha' practiced her invocation and rites in Khyung lung dngul mkhar, the capital of the Zhang zhung kingdom. Several other Knowledge-Holders (*rig 'dzin*) such as sTong rgyung mthu chen practiced her rites.

The final section of the work deals with a rDzogs chen practice associated with the present text. According to it, our own mind (*rang gi sems*) is the Base (*gzhi*) which is empty (*stong*) and selfless (*bdag med*). It has never been born nor will it ever be stopped or obstructed. It transcends the limitations of fluctuations and is in reality the inner state of Kun tu bzang mo herself. The practice thus consists in resting evenly in the limitless Expanse (*mtha' bral klong*) which is the state of Kun tu bzang mo. The arising visions that one perceives in this state are simply expressing the Path of Pure Perfection (*byang chub lam*) which does not fall into the partialities of Samsâra and Nirvâna. The View (*lta ba*) which characterizes such a perfect state is beyond hope and fear, beyond attachment, rejection and grasping, beyond joy and sadness, etc. It is simply the Natural Freedom (*rang grol*) of Emergence *cum* Emptiness which does not leave any trace. Its Meditation (*sgom pa*), which is not explicitly described by the text, simply requires resting naturally in this Great Expanse (*klong chen*), compared to the Vulva (*ba ga*) of the Great Mother. Its Fruit or result (*'bras bu*) is the non-duality of Mind and Manifestations (*sems snang*) experienced in the total spontaneity of the primordial state within which everything has the same and unique flavor (*ro gcig*) of non-duality (*gnyis med*). This non-duality is in experiential terms styled as the limitless Clarity *cum* Emptiness which is in reality the Single Essence (*thig le nyag gcig*). Nevertheless, this state of pure perfection (*byang chub*) expresses what rDzogs chen Tantras describe as our own natural Awareness (*rang rig, rang gi rig pa*) which naturally integrates the three Buddha-Bodies (*sku gsum*) of our real nature. This is the primeval and full enlightenment illuminating everything beyond limits. In this context, it is the state of Srid pa'i rgyal mo herself and it is in the Abyssal Space of the Queen of Existence that one must remain without corruption.

340.

[Cha] *Srid rgyal gzer dril gyi skyabs sems gsol 'debs tshogs bskang*

a. 1–8.

b. *cha lag*.

c. *de ltar nyer bar do gal la/rig 'dzin tshe dbang 'gyur med g.yung drung bstan pa'i rgyal mtshan dpal bzang po dang/dge sbyong g.yung drung tshul khirms gnyis kyi bskul ngor/rig 'dzin kun grol gsang ba rtsal gyis/gser khyung bkra shis gling rdzong(s) du bris pa'o/dge'o/.*

d. A short text concerned with the preliminary practices of Refuge (*skyab 'gro*), generation of *bodhicitta* (*sems bskyed*), prayers (*gsol 'debs*), and feast offering (*tshogs*) with mending (*bskang*). It was written in gSer khyung bkra shis gling rdzong by bDe chen gling pa at the behest of Rig 'dzin Tshe dbang 'gyur med g.Yung drung bstan pa'i rgyal mtshan dpal bzang po and dGe sbyong g.Yung drung tshul khirms.

341.

[Nya] *rGyal chen nyi pang sad kyi gsang sgrub*

a. 1–8.

b. *gsang sgrub*.

c. *g.yung drung bstan pa bon gyi dkor bdag/sgrub gshen dbul 'phang sel ba'i 'dod 'byung/bla chen dran pa nam mkha' bkol byang/zhang zhung snang bzher lod po'i lung don/phyi rab sgrub pa po yi spyod yul 'dir gnod sbyin lta bu'i dkor bdag tu bsgrub pa'i 'phrin las rdzogs so/rgya rgya rgya/kho bo bde gling gsang sngags drags pas so/bkra shis/.*

d. There are three practices linked to Nyi pang sad styling him as a protector (outer), as an arrogant one (*dregs pa*, inner) and as a gNod sbyin (secret). It is the third that the present text describes. Nyi pang sad was converted as a protector of g.Yung drung Bon by Gyer spungs sNang bzher lod po in the 8th century, according to tradition. He is the special Guardian of the *Zhang zhung snyan rgyud* cycle. The text is apparently a composition, not a *gter ma* revelation.

342.

[Ta] *rGyal po sku lagna'i skong chung*

a. 1–4.

b. *rgyal gsol*.

c. *bla chen mdzad srol 'od ldan mkha' 'gro'i lung/'khrul med kho bo bde chen gling pa yis/dad ldan grogs po g.yung lhun tshul mched kyis/yang yang bskul bzhin mdo rgyud g.yung gling du/lcags sprel lo la gu ge ris su bris/dge legs dpal 'bar nam mkha'i mtha' mnyam shog/mu tsug smar ro/zhus so/*.

d. A short composition by bDe chen gling pa, written in 1860 (*lcags sprel*) in mDo rgyud g.yung (drung) gling, at the behest of faithful friends (see below entry no. 351).

343.

[Tha] *Brag btsan dmar po'i dril sgrub ces bya ba*

a. 1–5.

b. *btsan*.

c. Ø.

d. A practice of bTsan Hrom po mthu chen attributed to Bla chen Dran pa nam mkha'.

344.

Brag btsan dmar po'i brten gyi gsang bskang

a. 5–6.

b. *gsang bskang*.

c. Ø.

d. Secret fulfillment practice associated with Brag btsan dmar po.

345.

[Da] [No title, *gsol bsdus*]

a. 1.

b. *gsol bsdus*.

c. *zhes pa 'di yang rig 'dzin kun grol gsang ba rtsal gyis so/*.

d. A prayer to Ma gcig Srid pa'i rgyal mo riding a red mule (*drel dmar can*).

346.

[No title, *gShin rje dug gdong gtor bskul*]

a. 1–2.

b. *gsol bsdus*.

c. *ces gshin rje dug gdong gtor bskul 'di yang mi 'gyur gsang sngags grags pas dga' ldan g.yung drung gling du bkod pa'o/*.

d. A short offering practice with *gtor ma* and exhortation to *gShin rje dug gdong*.

347.

[No title, *Brag btsan bskul ba*]

a. 2–3.

b. *gsol bsdus*.

c. *brag btsan bskul ba 'di yang tshe dbang gsang sngags grags pas mdzad do/*.

d. An exhortation to the Protector *Brag btsan dmar po* written by *bDe chen gling pa*. See text no. 344 for its fulfillment practice.

348.

[No title, *Nyi pang sad kyi bskul ba*]

a. 3–4.

b. *gsol bsdus*.

c. *nyi pang sad kyi bskul ba tshe dbang gsang sngags grags pas mdzad pa dge/*.

d. An exhortation to *rGyal po Nyi pang sad*.

349.

[No title, *Yum sras bskul ba*]

a. 4–5.

b. *gsol bsdus*.

c. *yum sras bskul ba 'di yang tshe dbang gsang sngags grags pas mdzad pa'o/*.

d. An exhortation to *Srid pa'i rgyal mo*.

350.

[No title, *Bon skyong sham bu 'dod gsol phrin bcol*]

a. 5–6.

b. *gsol bsdus*.

c. *ces bon skyong sham bu 'dod gsol 'phrin bcol 'di yang rig 'dzin kun grol gsang ba rtsal gyis bgyis pa dge'o/*.

d. A short offering text composed by bDe chen gling pa.

351.

Bon skyong gsol ka btang ba'i sham du mnga' gsol phrin las bcol ba

a. 6–8.

b. *mnga' gsol*.

c. *zhes bon skyong sham du mnga' gsol 'di ni/nye gnas dam pa g.yung drung tshul khirms dang/phrin las lhun grub gnyis kyi thugs dgyes phyir rig 'dzin kun grol gsang ba rtsal gyis smras pa dge'o/*.

d. A blessing ceremony (*mnga' gsol*) written by bDe chen gling pa at the behest of g.Yung drung tshul khirms and Phrin las lhun grub.

352.

[Na] *Ma gcig srid pa rgyal mo bka' gsang dbang gi lha mo'i rgyud she thun 'bar ba'i 'phreng ba*

a. 1–23.

b. *rgyud*.

c. Ø. See text no. 355.

d. Interior titles (p. 2.2–3): *ma gcig srid pa rgyal mo'i yang snying: bka' gsang dbang gi lha mo'i snying thig: ma mo 'dus pa'i gtso mo'i srog gzer: bon skyong rgyal mo yongs kyi gab pa: che mchog rig 'dzin yongs kyi brnag pa zhes bya ba*.

The tantra is told by gSang ba 'dus pa who requested the content of the text from the Revealer (*ston pa*) 'Chi med gtsug phud while he was residing in the Crystal Cave of the Turquoise Valley (g.Yu lung shel gyi brag phug) and accomplishing the secret practice (*gsang sgrub*) of Srid pa'i rgyal mo. Later on, for the sake of future generations gSang ba 'dus pa entrusted it to dBal bon sTag la me 'bar until the text eventually reached Gyer spungs chen po Dran pa nam mkha' during the time of the spread of Buddhism in Tibet and the decline of Bon (8th century). The text was then written in profound symbolic runes (*zab mo'i brda ris*) by Dran pa

nam mkha' and entrusted to mKha' 'gro 'Od ldan 'bar ma. She later hid it in Zangs brag rin chen 'bar ba.

353.

[Na] *Ma mo srid pa rgyal mo'i las sbyor gsang ba'i rgyud gsang this khol byung*

a. 23–45.

b. *rgyud*.

c. Ø. See text no. 355.

d. A treatise on the practice of the four activities (*las bzhi*)—appeasing (*zhi ba*), increasing (*rgyas pa*), powerful (*dbang*) and wrathful (*drag po*)—together with *bzlog pa* practice, etc.

354.

Ma gcig srid pa rgyal mo yang snying 'dus pa'i rgyud las brnag pa yang dril

a. 45–63.

b. *rgyud*.

c. Ø. See text no. 355.

d. As Ye gshen gtsug phug was doing the practice of dBang chen Khro bo 'bar ba in the Crystal Cave of the Turquoise Valley (g.Yu lung shel gyi brag phug), his retinue, consisting of gSang ba 'dus pa, dBal bon sTag la me 'bar and the three gshen of Gods, Nâgas and Men, requested from him the Secret Consecration (*gsang dbang*) together with its secret instructions (*gsang gdams*). Then, in his contemplative practice, Ye gshen gtsug phug entrusted the protective activities to the Ma mo deities including Srid pa rgyal mo and committed them with the protection of the teachings. Then the Ma mos offered Ye gshen gtsug phud their “life force” (*srog*) while he gave Srid pa rgyal mo a secret name. This tantra contains the teaching associated with the essential instructions for the practice of Srid pa rgyal mo.

355.

Ma gcig srid pa'i rgyal mo yang snying 'dus pa'i phyi don khog dbub pa'i le'u

a. 63–92.

b. *rgyud*.

c. *bdag 'dra mi 'gyur tshe dbang gsang sngags grags pa can nam: rig 'dzin kun grol gsang ba rtsal gyis sa lug zla ba 7 pa'i tshes 10 yi nyi ma dang po 'char dus mnyam du zang brag rin chen 'bar ba nas zab mo rin chen gter du sphyan drangs: slar yang skal ldan gser khyung dbra rgyal mi mchog btsan rgyal grags pa nyid kyis rab dkar dge ba'i nyin du rab dkar lha rdzas bkra shis rtags kyi ri mo 'char ba'i srid dar gyis mtshams sbyar: rab dkar lthag bsam blo yi mos pas brgyud de yang yang bskul ba la brten nas: stong gsum zil gnon shel brag mngon dga' rin chen 'bar ba'i yang rtser sprul pa'i brda ris las bod yig tu gtan la 'beb pa'i yi ge dang po ni rin chen rgyal mtshan gyis bgyis: dge des gang dang rin chen bon 'dis nyi 'od sa steng kun tu khyab pa'i 'phel rgya kyi smon lam dang bcas te dge legs su gyur cig.*

d. A detailed account of the origin of Srid pa'i rgyal mo attributed to Gyer spungs Dran pa nam mkha'. A cosmological account of the origin of the world places it in the vaginal Expanse (*klong*) of the Great Mother Byams ma from which appeared the wheels of the five elements. All beings—the inner elixir (*nang bcud*) of the world—proceed from there. The first introductory chapter describes the coming of the different *ston pa* for each life-span attributed to human beings. The second chapter deals with the attacks of semi-gods (*lha min*) against the gods (*lha*). The gods had weapons made by the blacksmith Gar ma bhî shva and, with the help of the wrathful god Kro ta ka ran, fought against the semi-gods. However, their weapons had no effect on the power of the semi-gods and the latter eventually won the war. The semi-gods even entered the palace of Indra and feasted there. Indra consequently addressed fervent prayers to the Blissful Ones (*bde bar gshegs pa*) and from the heights of the perfect palace in 'Og min, Thugs rje byams ma heard his prayers and exhorted the two gods Khro rgyal gTso mchog mkha' 'gying and his consort mKha' la gdug mo to have intercourse so that a sphere of light (*'od kyi thig le*) would be produced from their union. The sphere reached the palace of Indra and, in the centre of a blood lake, on a place made of bones and skeletons, appeared the blessing of Thugs rje byams ma in the midst of storms and tempests. For three days, the gods prayed and finally, from the sphere of light evolved a black female deity with blue hair, who was an emanation of Shes rab phar phyin. Drops of blood fell from her vulva and transformed into activity attendants (*las mkhan*). The gods prayed to her and with her help they succeeded in overcoming the semi-gods. To achieve victory,

she summoned all the dBal mo and Ma mo deities who offered her their help.

The lineage of the *Srid pa rgyal mo yang snying 'dus pa'i rgyud* is given as follows in the text pp. 89 *et seq.*: Kun tu bzang po, Sa trig er sangs, Khro bo gTso mchog mkha' 'gying,¹ 'Phrul gshen snang ldan, bZang za ring btsun, 'Chi med gtsug phud, gSang ba 'dus pa, dBal bon stag la me 'bar, Lha gshen Yongs sus dag pa, rGyal gshen Mi lus bsam legs, Klu grub Ye shes snying po, Nam mkha' snang ba mdog can,² Gyer spungs Dran pa nam mkha', the four great Scholars (*mkhas pa chen po bzhi*), etc. The text was hidden by Dran pa nam mkha' in Zangs brag rin chen 'bar ba and was rediscovered by bDe chen gling pa in 1859 (*sa lug*), on the 10th day of the 7th month. It was transcribed from its symbolic script into Tibetan language in the place called sTong gsum zil gnon shel brag, the scribe being Rin chen rgyal mtshan.

356.

[Ni] *Ma mo gab pa gnad kyi srog gzer rgyal mo gsang ba'i thig le*

a. 1–57.

b. *rgyud*.

c. Ø.

d. A dialogue in six chapters between Nam mkha' snang ba'i mdog can and Dran pa nam mkha'. Its interior title (p. 1.2) is given as *Srid rgyal yang snying 'dus pa ma mo gab pa'i srog gzer: rgyal mo gsang ba'i thig le zhes bya ba*. The history of the text (pp. 2–8) is as follows: During the time of sTon pa gshen rab, Sûtras and Tantras were diffused together (*zung du*). After the parinirvâna of the Master, his heir or apostle, Mu cho ldem drug, upheld the doctrine and turned the wheel of Bon while innumerable scholars gathered around him. At that time the sun of Bon shone over Tibet, Zhang zhung and mNga' ris and gNya' khri btsad po was the blessed king ruling over Tibet. In that context Nam mkha' snang ba mdog can saw that the time for converting the Tibetans had come and he had several texts translated into Tibetan lan-

¹ He is the one who bound all Ma mos by oath and who revealed the root tantra (*rtsa rgyud*).

² He is the son of g.Yung drung dbang ldan and Lha lcam bkra shis yo za, living in 'Ol mo lung ring.

guage by qualified scholars. However, later on, Bon was persecuted by the king Gri rum btsan po³ whose mind was possessed by a demonic entity. The gShen pos of Tibet held a meeting to decide what they intended to do to protect the g.Yung drung Bon teachings. Nam mkha' snang ba mdog can answered them, recalling the events which occurred between the demon Dhashagriha and sTag la me 'bar, as well as those which happened between sTon pa gshen rab and the demon Khyab pa lag ring. Through practices invoking wrathful forms of the Buddhas they would be able to overcome the demon who possessed the king. For the present occasion, they had to invoke Srid pa rgyal mo whose special practice is the object of the remaining chapters of the tantra.

357.

[Pa] *Srid rgyal gsol 'debs*

a. 1–2.

b. *gsol 'debs*.

c. *ces lha mo'i gsol 'debs 'di ni yang grogs po zhid gi gsol 'debs rkyang pa med pa'i thabs chag thang dhal red 'dug 'tshul bskul bas lha mo'i nyid kyi tshogs mthun bsreng der rgyal khams pas 'phral du gar bsgyur ba dge'o/*.

d. A short prayer to Srid pa'i rgyal mo.

358.

Srid rgyal yang snying 'dus pa'i dkar mo tshe yi sgrub pa

a. 2–5.

b. *tshe sgrub*.

c. *kho bo mi 'gyur gsang sngags grags pas gyim shod zangs brag 'bar ba nas gter du bton pa'o/bkra shis/*.

d. A long-life practice of the white Srid pa'i rgyal mo, requested by dBal bon sTag la me 'bar to gSang ba 'dus pa and hidden as a *gter ma* by Dran pa nam mkha'. bDe chen gling pa rediscovered it in Gyim shod zangs brag 'bar ba.

³ I.e. Gri gum btsan po who is responsible for the first of the three persecutions of Bon in Tibet (the second being the one instigated by king Khri srong lde btsan in the 8th century while the third one was made by the communists in the second half of the 20th century).

359.

[Pha] *Ma gcig srid pa rgyal mo yang snying 'dus pa'i sngon 'gro cha lag snang gsal sgron me*

a. 1–10.

b. *cha lag.*

c. *kho bo mchog mi 'gyur tshe dbang gsang sngags grags pas sa mo lug gi lo la hor zla bdun pa'i dus tshes bcu la: gyim shod zangs brag rin chen 'bar ba nas spyang drangs te: slar shel brag tshal du bla chen dran pa'i phyang bris la btug pa: gu ge pa ni shi la dha dzâs bskrun pa'o: bkra shis.*

d. An appendix to the practice of the preliminaries (*sngon 'gro*) of the *Ma mo yang snying 'dus pa*, originally composed by Dran pa nam mkha' according to the teachings of 'Chi med gtsug phud and sNang ba mdog can. It was rediscovered by bDe chen gling pa in 1859 (*sa mo lug*) in Gyim shod Zang brag rin chen 'bar ba and later written down in Shel brag tshal. The name of the scribe—Shi la dha dzâ—stands certainly for Shîladhvaja, corresponding to Tibetan Tshul khriims rgyal mtshan (see text no. 68 for a scribe of this name).

360.

[Ba] *Ma mo yang snying 'dus pa'i skabs kyi yig chung*

a. 1–11.

b. *skabs kyi yig chung.*

c. *kho bo o rgyan bde chen gling pa 'am rig 'dzin kun grol gsang ba rtsal gyis zangs brag rin chen 'bar ba nas gter du spyang drangs shing/slar 'bri rlung rdzong du shog ser phab pa'i yi ge pa ni gyung drung dar rgyas gling pa dge'o/.*

d. A *gter ma* rediscovered by bDe chen gling pa (in 1859) in Gyim shod Zang brag rin chen 'bar ba and later written down in 'Bri rlung rdzong with the help of the scribe g.Yung drung dar rgyas gling pa.

361.

Srid pa rgyas pa'i phrin las 'phang

a. 11–16.

b. *'phang.*

c. Ø.

d. Instructions on the increasing activity practice (*rgyas pa'i phrin las*) of Srid pa'i rgyal mo attributed to Ye gshen gtsug phud.

362.

Ma gcig srid pa rgyal mo'i gtor bskul gtang thabs gyi gran srog gi seg bdar
a. 16–22.

b. *gtor bskul*.

c. *mi 'gyur tshe dbang gsang sngags grags pa rig 'dzin kun grol gsang ba rtsal gyis: sa lug zla ba bcu yi tshes nyi shar gyim shod zangs brag rin chen 'bar ba nas gter du thon cing: slar lho rgyal mo tsha ba rong gi dbus dkyil padma 'bum rdzong (sa?) cha zangs mdog dpal gyi ri bo'i snang brnyan dbyibs bar ma gsang sngags drag rdzong byang phyogs kyi rtse mor shing pho byi ba lo yi zla bcu gnyis pa'i tshes bzang por sprul pa'i shog ser la zhal bshus so/.*

d. A composition attributed to Ye gshen gtsug phud, transmitted to gShen gSang ba 'dus pa, then gradually to Gyer spungs chen po Dran pa nam mkha' and finally to sTong rgyung mthu chen who hid it as a *gter ma*. The text was discovered by bDe chen gling pa in 1859 (*sa lug*) in Gyim shod Zang brag rin chen 'bar ba. It was later transcribed from its yellow scrolls (*shog ser*) in 1864 (*shing pho byi*) in gSang sngags drag rdzong in the valleys of rGyal mo tsha ba rong.

363.

[Ma] *Ma gcig srid pa'i rgyal mo bka' gsang gi lha mo'i yang snying gsang sgrub phrin las*

a. 1–27.

b. *gsang sgrub*.

c. *kho bo mi 'gyur tshe dbang gsang sngags grags pas: sa mo lug gi hor zla bdun pa'i tshes bcu la: gyim shod zangs brag rin chen 'bar ba nas spyang drangs te: slar shel brag tshal du bla chen dran pa'i phyag bris la btug pa'o: yi ge pa ni gyer btsun tshul ming wer zhi'i bgyis pa rin po che dar zhung rgyas par gyur cig: bkra shis.*

d. A composition attributed to 'Chi med gtsug phud and transmitted to Gyer spungs rig 'dzin chen po (Dran pa nam mkha').

bDe chen gling pa rediscovered it in 1859 (*sa mo lug*), on the 10th of the 7th month in Zangs brag rin chen 'bar ba in Gyim shod.

364.

[Tsa] *Srid rgyal yang snying 'dus pa rgyal mo thugs kyi sgrub gzhung*
a. 1–23.

b. *thugs sgrub*.

c. Ø.

d. Transmitted from the heart of mKha' 'gying khro bo to Slob dpon Ye gshen gtsug phud as he was residing in the Crystal Cave of the Turquoise Valley (g.Yu lung shel gyi phug). Ye gshen gtsug phud then transmitted it to gSang ba 'dus pa who in turn gave it to sTag la me 'bar. It was then transmitted to the three gShens of Gods, Nāgas and Men and finally to Gyer spungs Dran pa nam mkha' of Zhang zhung.

365.

[Tsha] *Ma gcig srid pa'i rgyal mo yang snying 'dus pa'i gnad bskang*
a. 1–12.

b. *gnang bskang*.

c. *mi 'gyur gsang sngags grags pas gyim shod zangs brag bhar (= 'bar) ba nas drangs so: yongs la dar de dge legs shog*.

d. A composition attributed to Gyer spungs Dran pa nam mkha' and rediscovered by bDe chen gling pa in Zangs brag (rin chen) 'bar ba, in Gyim shod.

366.

[Dza] *Srid rgyal yang snying 'dus pa'i rgyud las: srung ba mi 'jigs rdzong chen*
a. 1–8.

b. *srung ba*.

c. *ces mi 'gyur gsang sngags grags pa'am: rig 'dzin kun grol gsang rtsal gyis: zangs brag rin chen 'bar ba nas spyang drangs nas: star 'bri rdza zal mo'i sgang du shog ser la bshus shing: drung yig pa g.yung drung dar rgyas can gyis byas pa'i dge bas mkha' mnyam 'gro ba thams cad 'jigs med srung ba'i rdzong chen du tshud nas yum chen bdag nyid chen po'i 'bras bu thob par gyur cig: bkra shis/.*

d. A composition attributed to Bla chen Dran pa nam mkha'. bDe chen gling pa discovered it in Zangs brag rin chen 'bar ba and later transcribed it in Zal mo'i sgang with the copyist g.Yung drung dar rgyas can.

367.

[Wa] *Ma mo yang snying 'dus rgyud las: bsad pa bmag pa'i dbal 'khor*

a. 1–19.

b.

c. *bdag 'dra o rgyan bde chen gling pa'am: rig 'dzin kun grol gsang ba rtsal gyis gyim shod zangs brag rin chen 'bar ba nas sa lug zla ba'i tshes bzang por gter du sphyan drangs nas slar chu khyi rbo zla'i phyogs phyi mar brda ris bcos bsad med par phab nas yi ge pa ni gyung drung dar rgyas can gyis byas pa'i dge tshogs yongs la khyab par shog: bkra shis/.*

d. A composition attributed to Dran pa nam mkha' and entrusted to the protection of the Treasure Guardian (*gter bdag*) Bya ra ma. It was rediscovered by bDe chen gling pa in Zangs brag rin chen 'bar ba in 1859 (*sa lug*) and later transcribed with the copyist g.Yung drung dar rgyas can.

368.

[Zha] *bSad pa'i 'gug pa'i 'gres byang*

a. 1.

b. Ø.

c. Ø.

d. A four line text.

369.

Bros re bcad pa'i 'gres byang

a. 1.

b. Ø.

c. Ø.

d. A two and a half line text.

370.

bZlog pa'i 'gres byang

a. 2.

b. *bzlog pa'i 'gres byang.*

c. Ø.

371.

[Za] Ma mo yang snying 'dus pa'i rgyud las: 'gyed pa dmag gi dpung bskul bon skyong dgra la chas pa

a. 1–12.

b. *dpung bskul.*

c. *bdag 'dra mi 'gyur tshe dbang gsang sngags grags pa'am: rig 'dzin kun grol gsang ba rtsal gyis gyim shod zangs brag rin chen 'bar ba nas gter du sphyan drangs nas: slar brda ris las dag par bsdu pa dge'o: bon bstan dar zhing rgyas pa'i bkra shis shog: zhal gro.*

d. Written by Dran pa nam mkha' and entrusted to bKa' grogs jo mo 'Od ldan 'bar ma. It was rediscovered by bDe chen gling pa in Zangs brag rin chen 'bar ba in Gyim shod.

372.

[] Ma mo yang snying 'dus pa'i rgyud las: bZlog pa mtshon cha'i 'khor lo

a. 1–8.

b. *bzlog pa.*

c. *bdag 'dra mi 'gyur tshe dbang gsang sngags grags pa can gyis gyim shod zangs brag rin chen 'bar ba nas gter du sphyan drangs te mkha' 'gro'i bka' rgya gtad tsam bkrol ba'i stang bzhaq tshod dang sbyar nas 'bri rdza zab (= zal) mo sgang du gtan la phab cing: yi ge pa ni g.yung drung dar rgyas can gyis sgo gsum spyi dril du bgyis pas: dge des gshen bstan bsrung ba'i mtshon cha gyur nas: nam mangs 'gro mams nam mkhyen yum gyi go 'phang thob pa'i rgyur gyur cig: bkra shis.*

d. Written by Dran pa nam mkha' and entrusted to his consort mKha' 'gro 'Od ldan 'bar ma. The text was rediscovered by bDe chen gling pa in Zangs brag rin chen 'bar ba where the text-discoverer broke the seals of the dākinīs. The text was transcribed in Zal mo sgang with the copyist g.Yung drung dar rgyas can.

373.

[Ya] *Ma mo yang snying 'dus pa'i rgyud las: sByin sreg las kyi mtha' sdud*

a. 1–14.

b. *sbyin sreg.*

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal lam: mi 'gyur gsang sngags grags pa o rgyan bde chen gling pa can gyis gyim shod zangs brag rin chen 'bar ba nas gter du drangs ste: slar 'bri rdza zal mo sgang du shog ser las bshus shing: yi ge pa ni 'dan chung gi rus pas drung lam shri seng has bkrun pas kha lag 'grel thob 'gro mams: mam mkhyen yum gyi gong 'phang thob pa'i rgyu gyur cig: bkra shis.*

d. Attributed to 'Chi med gtsug phud and transmitted to Dran pa nam mkha'. The text was rediscovered by bDe chen gling pa in Zangs brag rin chen 'bar ba in Gyim shod and later transcribed in Zal mo sgang.

374.

[Ra] *Srid rgyal dbang gi 'jug ngog*

a. 1–3.

b. *'jug ngog.*

c. Ø.

d. Short instructions used as the “entrance door” (*'jug ngog*) to the initiation of Srid pa'i rgyal mo.

375.

bKa' gtad kyi rim pa

a. 3–8.

b. *bka' gtad.*

c. Ø.

d. Attributed to 'Chi med gtsug phud and transmitted to Dran pa nam mkha'.

376.

Srid rgyal dbang gi phrin las snying gi bcud sdom

a. 8–13.

b. *dbang phrin.*

c. Ø.

d. Attributed to 'Chi med gtsug phud and transmitted to gSang ba 'dus pa.

377.

zhi ba'i lha dbang

a. 13–14.

b. *lha dbang*.

c. Ø.

d. A composition attributed to 'Chi med gtsug phud.

378.

'Bar ba'i khro dbang

a. 14.

b. *lha dbang*.

c. Ø.

d. A composition attributed to 'Chi med gtsug phud.

379.

[Sa] *Beedūrya 'od dam pa'i sgrub chog mam par rgyal ba'i za ma tog zhes bya*

a. 1–10.

b. *sman lha*.

c. *ces pa 'di ni 'tsho byed sman gyis rjes su mos blo dang ldan pa'i ha ra wer zhis skul phyir/kho bo bde chen gling pa'am tshe dbang gsang sngags grags pas thar bde mi g.yo bsam gtan gling gi nyi rar 'du 'dzi'i skabs su bgyis pas yi ge pa ni dngos slob ye shes rgyal mtshan gyis bris pas bstan pa dang sems can la phan rgya chen por 'byung ba'i rgyu gyur cig/bkra shis par shog/dge'o/.*

d. A short practice of the Medicine Buddha (sMan lha) written by bDe chen gling pa in Thar bde Mi g.yo bsam gtan gling, at the behest of his disciple Ye shes rgyal msthan known here under his Zhang zhung name Ha ra wer zhi (actually, zz. *wer zhi* stands for Tibetan *rgyal po*). He is apparently one and the same with the scribe Ye shes rgyal mtshan who wrote it down.

380.

[Ha] *Nor bu mchog rgyal gyi gsol 'debs mam dkar lam bzang*

a. 1–2.

b. *gsol 'debs.*c. *mi 'gyur tshe dbang gsang sngags grags pas/dad grogs rkyen gyis bskul ngor/zhal bzhes mtsho steng gsang sngags gling nas tho shar du smras pa'o/.*

d. A short prayer written by bDe chen gling pa in mTsho steng gsang sngags gling.

381.

[A] *'Dzab sham nyi zer rab 'bar*

a. 1–2.

b. *'od dkar.*

c. Ø.

382.

[I] *gNod sbyin phyi sgrub nor bu mchog rgyal zhes bya ba*

a. 1–34.

b. *gser 'od.*

c. Ø.

d. This is the first text of a set of three rNam thos sras sâdhanas respectively styled as outer (*phyi sgrub*, present text), inner (*nang sgrub*, text no. 383) and secret (*gsang sgrub*, text no. 384).

383.

[U] *gNod sbyin nor gyi sgrub thabs nor bu mchog rgyal zhes bya ba*

a. 1–26.

b. *nang sgrub.*

c. Ø.

d. The inner sâdhana of rNam thos sras. See text no. 382.

384.

[E] *gNod sbyin gsang sgrub nor bu mchog rgyal*

a. 1–16.

b. *gsang sgrub*.

c. Ø.

d. The secret sâdhana of rNam thos sras. See text no. 382.

385.

[O] *gSer 'od nor bu mchog rgyal gyi phywa g.yang skyabs pa'i le'u 'dod dgu char 'bebs*

a. 1–19.

b. *g.yang skyabs*.

c. Ø.

d. A text for the protection of prosperity.

386.

[Tsha] *'Gongs po ar gtad brnag pa bgegs rigs tshar gcod*

a. 1–16.

b. *ar gtad*.

c. *spu rgyal tshe lung dpal 'bar gdong gi gter ma dge legs 'phel lo: shu bham*.

d. A wrathful practice for subjugating and crushing 'Gong po entities revealed in sPu rgyal tshe lung dpal 'bar gdong.

387.

[Dza] *Dam 'gong bkar thabs srid pa'i brtar rdo*

a. 1–12.

b. *glud rdzong*.

c. *de ltar mdo smad sa yi thig ler chos rgyal sde dges bod yul bstan srid spyi yi rim 'gro/gu ru rin po che'i lung bzhin stobs chen mchod rten bzhangs shing grub mtha'i bla dgon mi 'dra ba shin tu mang por 'tshogs pa'i mdor na/gnas dus ston 'khor phun sum tshogs pa'i de yi sna sel du dam 'gong glud rdzongs chen po'i mkho gal skabs su rtse mdo nas bris te/bka' bab bdun gyi chu bo'i slob dpon shing rta'i mdzod 'chang gling chen bzhi yod pa'i shing rta chen po 'jam mgon kong sprul rin po che 'chi med gter gnyis g.yung drung gling par gzigs su phul bas/tog ges tshig dang ma 'dres par/rdo rje'i bden tshigs su 'dug pas gzhan phan du spel dgos zhes gnang thabs bca'*

bas yig chung don tshangs su bgyis te brtsod dus rig pa 'dzin pa'i bla ma kun grol gsang ba rtsal gyis gzhan phan du rtsom pa'o/bkra shis/.

d. A ransom ritual-text written by bDe chen gling pa and presented to 'Jam mgon Kong sprul rin po che (also mentionned here with his full Bon po/*gter ston* name: 'Chi med gter gnyis g.yung drung gling pa). Note the mention of the *dharmarâja* of sDe dge at the beginning of the colophon.

THUN MONG GI RNAM THAR CHEN MO NGO
MTHAR PAD MA'I DGA' TSHAL DANG BSDUS
DON DGYES PA'I DGA' STON BCAS

This volume contains several autobiographical texts. The first one (no. 388) is the longest, containing the detailed autobiography of bDe chen gling pa. The second and third ones (nos. 389–390) are innermost secret autobiographical accounts of his many visions. Prophetic texts are also included (nos. 393–394), as well as an index (*dkar chag*) of treasure sites (no. 395).

388.

[Ka] *Rig 'dzin kun grol gsang ba rtsal gyi phyi nang gsang ba thun mong dril ba'i gter 'byung lo rgyus mam thar chen mo ngo mthar padma'i dga' tshal thabs shes nyi zla'i rgyan can*

a. 1–765.

b. *mam thar.*

c. *ces mi rtag pa'i rtags can grangs byung phyir/rjes 'jug mams la bskul 'debs kyi tshul du rig 'dzin kun grol grol gsang ba rtsal des chu 'brug zla ba lnga pa'i tshes gcig la kha chems su bzhang pa'o/bkra shis.*

d. A lengthy and detailed autobiography covering the first 40 years of bDe chen gling pa's life. Appended is a short note describing the passing away of the great master in 1893. bDe chen gling pa updated this work by adding short final instructions in 1892 (*chu 'brug*), just one year before he passed away. It was written at the behest of some disciples, “as many signs of impermanence were occurring . . .”. It mainly recounts his visions and the circumstances in which he revealed some of his most important treasure-texts (*gter ma*).

389.

[Kha] *g.Yung drung bdud 'dul thogs med rtsal gyi yang gsang mam thar klu dbang gtsug gi nor bu yang gab tsitta'i rgya can*

a. 1–272.

b. *gtsug nor*.

c. Ø.

d. A detailed innermost secret (auto)biography (*yang gsang mam thar*), unfortunately undated. It is referred to in text no. 392 which is dated of 1873. The present one was consequently composed before if it does not contain later editing from a compiler. It is also mentioned in text no. 388 (p. 179), but we have no way to determine whether these are later additions or not. The text describes the many visions bDe chen gling pa had during his life and contains a fairly consistent amount of versified teachings he received in the course of those visions. It also has a detailed description of his previous embodiments (*skyes rabs*).

390.

[Ga] *bsTan gnyis bde chen gling pa'i yang gsang mam thar chos 'byung rdo rje sgeg pa'i phreng ba*

a. 1–125.

b. *gsang lung*.

c. Ø.

d. Another undated innermost secret biography, mainly centered around the visions and teachings received by bDe chen gling pa from Padmasambhava. One could style this text as bDe chen gling pa's Buddhist autobiography.¹ In it, he clearly states (p. 19) that he studied the *gter ma* of Rig 'dzin rGod ldem (1337–1408), of Nyi zla gling pa,² Sangs rgyas gling pa (a.k.a Byang chub rdo rje, b. 1705), etc. He also read Padmasambhava's biographies such as the *Shel brag ma*. In an important passage, bDe chen gling pa describes the confrontation with the natural state (*gnas lugs ngo sprod*) he received from Padmasambhava (pp. 27 *et seq.*): at the conclusion of the vision, Padmasambhava gave him the name O rgyan bde chen gling pa (p. 31). Later on, during another vision (p. 54), he received the name Rig 'dzin Padma rdo rje.

¹ Not only are the personages mentioned in this text mainly Buddhists, but the word for the Absolute Body used throughout is *chos sku* (*dharmakāya*) and not *bon sku* as one would expect from a Bon po text.

² At the time of completing this catalogue, I have been unable to identify this *gter ston*.

391.

gSang lung mi shigs lnga sdam//gu ru'i zhal chems

a. 125–132.

b. *zhel chems*.

c. Ø.

d. A short *gter ma* text intitled *The Testament of the Master*. It makes allusions to the buddhist tradition with mentions such as the “icy wind (blowing) the wheel of Shâkyamuni’s dharma in Tibet” (p. 129: *shâk thub chos 'khor bod du lhags*).

392.

[Nga] *Rig 'dzin kun grol gsang ba rtsal gyi mam thar bsdus don skal ldan dgyes pa'i dga' ston*

a. 1–38.

b. *dgyes pa dga' ston*.

c. *rtsa gsum thugs rjes sprin gyi lding khongs nas/grub gnyis char chen dbab pa'i grub 'bras su/ma byung byung rdzu'i dben pa mngon snang/gtul shugs skyongs ba'i dpa' bo'i ngag gtam yin/las can skal ldan gsung gi dbyug tho yis/rgyal khams snang ba'i nga bo che brdung bas/ldir ba sgrogs 'di skal ldan dga' ston du/dge tshogs 'phel ba'i rgyu ru 'byung 'gyur cig/bar skabs kyi tshigs bcad do/sarba mangga lam/.*

d. A short undated autobiography of bDe chen gling pa, written sometime after 1873 (*chu bya*, the last date mentioned on p. 33) when bDe chen gling pa was 41 (i.e. 40) years old.

393.

mKhas pa stong rgyung mthu chen dang/grub thob dmU tstsha gyer med dang/mkha' 'gro ye shes smin ma gsum gyi lung bstan

a. 38–57.

b. *lung bstan*.

c. *bla ma drung mu'i mtshan gyis yang nas bskul ngor lcags ra pho brang du rgyal khams pa'i mu to ba des rang bzhin rmis snang yi ger bris pas kun nas gsang rgya gal che che/.*

d. Prophecies enunciated by three great masters of the past: sTong rgyung mthu chen, dMu tstsha (= tsha) gyer med and mKa' 'gro

Ye shes smin ma. They were received in dreams by bDe chen gling pa who wrote them down at the behest of his disciple g.Yung drung rgyal mtshan, in lCags ra pho brang.

394.

mKha' 'gro 'od ldan 'bar mas lung bstan dbu phyogs [gsang lung le'u lnga pa]
a. 57–71.

b. *gsang lung le'u lnga pa.*

c. *de ltar gsal ba'i 'khrul snang 'di/zur tsam mi brjed tho byang tsam/byil rjes lta bur bris pa'o/.*

d. Prophecies of 'Od ldan 'bar ma.

395.

gNas dang gter gyi dkar chag kha byang bcas pa rig 'dzin gyi gnyer dpon gyer spungs dran pas bkod pa

a. 72–114.

b. *dkar chag.*

c. *bdag 'dra o rgyan bde chen gling pas kha byang gter gyi dkar chag 'di dang/yang byang gsal ba'i sgron me/yang gab snying gi me long gsum po kun dga' zhes pa shing pho stag gi lo hor zla brgyad pa'i tshes bzang por 'bri ldan glang thang sgrol ma rang byon gyi gnas nas drangs pa dge'o/.*

d. A list of treasures (*gter ma*) and holy places, rediscovered by bDe chen gling pa in 1854 (*shing pho stag*) in 'Bri ldan glang thang where a spontaneous carving of sGrol ma (Târâ) appeared on a rock. The text is attributed to Gyer spungs Dran pa nam mkha' but its present form is written as a dialogue and so it is retold in the third person. There are however inconsistencies in this structure and some parts are told in the first person. One should note that the discourses put in Dran pa nam mkha's mouth or enunciated by him are in some instances very eclectic and rather tolerant of Buddhism.

KUN BZANG NAM MKHA' RGYAL PO'I RGYUD
GZHUNG CHA LAG BCAS

This volume is centered around the divine figure of Kun bzang nam mkha'i rgyal po, a form of the Primordial Buddha Kun tu bzang po. The root text of the cycle is no. 397 which represents one of the three traditions linked with this corpus of practices. It is to be associated with no. 409 which is the main tantra (*rgyud*) of the cycle. Text no. 402 is also an important one dedicated to the practice of water offering (*chu gtor*). The original discovery occurred in 1858 but some of the texts were transcribed three years later in 1861 and others in 1862. Some non-*gter ma* texts (like no. 396) may also have been composed later.

396.

[Ka] *Nam mkha' rgyal po'i sngon 'gro yan lag bdun ba*

a. 1–2.

b. *skyabs sems*.

c. *ces pa 'di yang mi 'gyur gsang snags grags pa'i dpal yon can gyi phu bor bsnyad pa thos bsam nor gyi dbu ba drung mu wer zhi'i nam mkha'i rgyal po'i gter dpe dngos zhal bshus skabs sug bris byas pa nyams mchis bshags shing dge rtsa cung mchis 'gro kun yongs la bsngo/.*

d. A short text on the practice of Refuge (*skyabs 'gro*) and the development of Enlightened Mind (*sems bskyed*) according to the *Kun tu bzang po nam mkha' rgyal po'i rgyud*. It has the traditional “seven branches” (*yan lag bdun pa*) structure.

397.

[Ka] *Kun tu bzang po nam mkha'i rgyal po 'khor ba kun bsgral gyi chog gzhung rin chen sgron ma stag gzig ma yi lugs*

a. 1–170.

b. *gzhung*.

c. *ces kun tu bzang po nam mkha'i rgyal po 'khor ba kun bsgral gyi chog khrig gzhung gi rim pa stag gzig ma: lha yul ma: mi yul ma gsum yod pa'i nang nas stag gzig ma 'di ni: zhang zhung gi gshen po dran pa nam mkha'i kun rig yab kyi dkyil 'khor dang: kun dbyings yum gyi dkyil 'khor gnyis las mang du yod pas 'brel thabs su kun bzang nam mkha'i rgyal po'i chog khrig 'di ni stag gzig ma yi lugs su stag gzig la mkhas pa dmu rtsa tra he nas zhus pa 'o: sa ma yâ: rgya rgya rgya:*

ces pa rta zla ba'i tshes bzang por rgyal ba'i thugs sprul gyer gyi gnas chen dpal gyi ri bo chen po'i dbus phyogs yongs rdzogs dpal gyi phug nas rig 'dzin kun grol gsang ba rtsal lam o rgyan bde chen gling pa'i dpal gyi/lha'i rol mos sgra dang bcas te sphyan drangs nas/slar lcags bya lo shog ser bod yig tu lhad med dag par btug ste yi ge pa ni mu ra manga'i bgyis pa'i 2 mnyam med rgyal ba'i bstan pa nub med yun du britan nas/mkha' khyab 'gro mams gtan bde'i dpal la 'khod par gyur cig/manga lam/.

d. p. 2: *g.yung drung lha yi skad du na: a dkar mu ye ha ra gyer ni hrun: gang zag mi yi skad du na: kun tu bzang po nam mkha'i rgyal po 'khor ba kun bsgral bar mdzad la phyag 'tshal lo/*

The text is presented as being a section of the *Dus gsum kun tu mam par rgyal mdzad mi nub bstan pa'i rgyal mtshan* and more precisely as representing the tradition of sTag gzig known as the *sGrub gzhung rin chen sgron ma*.

According to the introductory data found on pp. 2 *et seq.*, the text originated in sTag gzig, in the valley of 'Ol mo lung ring, on the northern slopes of sPo tra la (*sic!*) Mountain.¹ It belongs to the *sTag gzig ma* transmission since it was requested in that country by dMu tsha tra he (who was himself born there) from Dran pa nam mkha'. It is directly attributed to sTon pa gshen rab himself. It is also clearly associated with the 'Phen yul and mDzod divisions of Bon into the Four Portals and Treasury as the Fifth (*sgo bzhi mdzod lnga*). According to the classification of the Nine Ways (*Theg pa rim dgu*), it belongs to the Fruit section (i.e. tantric works) transcending causes (i.e. causal Vehicles). In the classification into outer, inner and secret teachings, it is to be included in the outer

¹ In the colophon (see previous section [c]), there are three currents of transmission for this text: one associated with sTag gzig (*stag gzig ma*), one associated with the countries of the Gods (*lha yul ma*) and one associated with human beings (*mi yul ma*). This puts sTag gzig on a level which is neither that of gods nor that of humans.

(*phyi'i bon*) division. This however hardly fits with its affiliation with *'Phen yul* and *mDzod*, not to mention its inclusion into tantric texts. Nevertheless, bDe chen gling pa's criteria may be out of our reckoning of traditional classifications.

bDe chen gling pa rediscovered the text in 1858 ([Earth]-horse, *rta*) and transcribed it into Tibetan script and language in 1861 (Fire-bird, *leags bya*) in the Glorious Cave of Total Perfection (Yongs rdzogs dpal gyi phug).

398.

[Kha] *Kun bzang nam mkha'i rgyal po'i rgyud las sgrib sbyangs gsal ba'i sgron me*

a. 1–23.

b. *sgrib sbyangs*.

c. *bdag 'dra rig 'dzin kun grol gsang ba rtsal gyis: yongs rdzogs dpal gyi phung nas drongs te: smar 'bri rdza zal mo'i sgong (= sgang) du shog ser las phab pa dge'o.*

d. A text aimed at purifying obscurations (*sgrib*) through the invocation of Kun bzang nam mkha'i rgyal po and the recitation of several purification mantras. The text was discovered by bDe chen gling pa in the Yongs rdzogs Cave and later transcribed in sMar 'bri rdza of the Zal mo sgang range.

399.

[Ga] *Kun bzang nam mkha' rgyal po'i rgyud las dge spyod yan lag lnga pa zhes bya ba*

a. 1–41.

b. *dge spyod*.

c. *bdag 'dra gyer spungs dran pa yi: ma 'ong don du rtsam byas nas: skal ldan bu la 'phrod pa'i gnyer gtad rgya: smin yum dus la 'phrod pa'i 'gro don rgya: sa ma yâ: rgya rgya rgya:*

bdag 'dra o rgyan bde chen gling pa'am mi 'gyur tshe dbang gsang sngags grags pa rtsal gyis: kong yul yongs rdzogs dpal gyi phug nas sa pho rta yi lor sphyan drangs shing: slar chu khyi lor bod yig phab pa'i gter dpe bzhin mnam rgyal bkra shis kyis byas pa'i zungs ldan dge tshogs ston zla ltar dkar pa'i gzi byin gyis: 'do 'di rin gyi nyos pa'i sdug bsngal g.yo long chen po'i mun pa 'jil nas phan bde zab mos 'dzum brlab kun tu g.yo bar gyur cig: bkra shis.

d. Attributed to Gyer spungs rig 'dzin (Dran pa nam mkha'), this text describes five virtuous practices complementary to the root-text of the *Kun bzang nam mkha' rgyal po'i rgyud* (no. 397). It includes long invocations and confession sections. All these practices are described as being fit for all kinds of practitioners: laymen, monks or yogis. It was rediscovered by bDe chen gling pa in 1858 (Earth-Horse, *sa pho rta*) in Yongs rdzogs Cave in Kong po and later transcribed into Tibetan in 1862 (Water-Dog, *chu khyi*) [spelling in the last sentences of the colophon have been copied as they are].

400.

[Nga] *Kun bzang nam mkha'i rgyal po'i rgyud las: sgrib ba kun sbyongs gzungs kyi le'u*

a. 1–18.

b. *gzungs*.

c. *bdag 'dra o rgyan bde chen gling pa'am: rig 'dzin kun grol gsang ba rtsal gyis sa rta zla tshes bzang por kong yul dga' ba'i tshal gyi: yongs rdzogs dpal gyi phug nas zab mo gter du spyang drangs nas: slar lcags bya lor bod yig du btug pa'o: drung yig pa ni dmu wer mang gas bgyis pa'i dge des: bon 'di nyi zer sa yi rdul bzhin phyogs bcur kun la 'phel zhing rgyas par gyur cig: bkra shis.*

d. The long dhârani recited for purifying all obscurations (*sgrib pa*) rediscovered by bDe chen gling pa in 1858 (Earth-horse, *sa rta*) in Kong po, in the Cave of Yongs rdzogs dpal gyi phug. He translated it into Tibetan script and language three years later, in 1861 (Iron-bird, *lcags bya*).

401.

Dus gsum mi nub pa'i rgyal mtshan kun bzang nam mkha' rgyal po'i rgyud las: myong grol dam rdzas chen po'i bum sgrub u dum wa ra

a. 18–49

b. *bum sgrub*

c. *de ltar bum sgrub u dum wa ra 'di ni mkha' 'gro 'od ldan 'bar mas gter du sbas phyi rabs skal ldan gshen dang 'phrad par shog: rgya rgya rgya: bdag 'dra kun grol gsang ba rtsal gyis pho nya rta'i lor kong yul yongs rdzogs dpal gyi phug nas spyang drang ste: slar smin grol khrod du lcags bya lor shog ser bod yig du bshod pa dge zhing bkra shis.*

d. This text was hidden by mKha' 'gro 'Od ldan 'bar ma who received it from Bla chen Dran pa nam mkha'. bDe chen gling pa rediscovered it in the Cave of Yongs rdzogs dpal gyi phug in Kong yul in 1858 ("the horse-year of the Emissary", *pho nya rta'i lo*). Later on, in 1861 (Iron-bird), he transcribed the yellow scrolls in Tibetan script and language in the hermitage of sMin grol.

402.

[Ca] *Nam mkha'i rgyal po'i rgyud las chu gtor bdud rtsi rgyun 'bebs*

a. 1–109.

b. *chu gtor*.

c. *de ltar sngon tshe bla chen yab sras kyis: ma 'ong 'gro la brtse ba'i nor bur 'di: yongs rdzogs rin chen brag gi ke'u tshangs dbus: bzhugs su gsol ba'i zab gter sa rta lor: lde mig padma'i rgyan rgyis sgo rgya phyas: kho bo bde chen gling pas nor 'di khug: slar yang chu khyi sa ga'i yar zla la: mkha' 'gro'i rda ris shog ser dab phab ste: rgyal ba dgyes pa'i 'bang sde drung wer zhes: mthing 'brang nam mkha'i mdog kyi gzi 'bar ba: snying zlum dad brtsegs sor mo'i mthun rkyen spel: slad med gter dpe ngos lags rjes 'bang mams: mos pa'i yid rab mtsho la sil shig dge: bkra shis par shog.*

d. A long version of water-offering (*chu gtor*) practice which was originally composed by Bla chen Dran pa nam mkha'. Dran pa prophesized its rediscovery in a Earth-horse (*sa rta*) year which is 1858 (see text-entry no. 400). bDe chen gling pa opened the treasure door with a key adorned with lotus (*lde mig padma'i rgyan*) in one of the pillars of the Yongs rdzogs rin chen brag Cave. He later transcribed the dâkinîs' symbolic script (*rda ris = brda' yig*) of the yellow scrolls (*shog ser*) in 1862 (Water-dog, *chu khyi*).

403.

[Cha] *Kong btsun de mo'i gsol ka bkra shis dga' ba'i char chen zhes bya ba*

a. 1–13.

b. *kong btsun*.

c. *de ltar kong btsun sgrub gsol 'di: ma 'ong skal ldan don du rtsam: gangs can bod kyi mal 'byor pa: phyi rabs gyer spungs bdag nyid kyi: kho bo rig 'dzin kun grol gsang ba rtsal lam: o rgyan bde chen gling pa bdag gis rkong yul dpal gyi tshal nas pho nya zhes pa sa pho rta yi lo la spyang drangs ste: slar mga chen zhes pa chu khyi lor bod yig tu dag par phab shing: yi ge pa ni dmu wer mang gas byas pa'o.*

d. A composition attributed to Dran pa nam mkha', rediscovered by bDe chen gling pa in 1858 (*sa rta*) and transcribed by him in 1862 (*chu khyi*). The name of the copyist (Nam rgyal bkra shis) is given in Zhang zhung language (dMu wer mang ga). Kong btsun de mo is the guardian of the present cycle.

404.

gTer bdag mched lnga'i sgrub pa bkra shis kun 'byung zhes bya ba

a. 13–24.

b. *gter bdag*.

c. *kho bo rig 'dzin gsang ba rtsal lam: o rgyan bde chen gling pa bdag gis ma sring mkha' 'gros lung bzhin rkong yul dga' ba'i tshal gyi dbus phyogs yongs rdzogs dpal gyi phug nas spyen drangs ste: slar mnga chen zhes pa chu khyi'i am chu zla'i dbang phyogs rdzogs pa gnyis pa'i tshes bzang por thar bde gsal gnas su shog ser bod yig tu 'bri bar byas: yi ge pa ni gyer dpungs (= spungs) dgyes pa'i 'phang pa tril sho rir lang tsho cang gyis byas pa dge'o: mang ga lam.*

d. Revealed by bDe chen gling pa in Yongs rdzogs dpal gyi phug, following the instructions of mKha' 'gro 'Od ldan 'bar ma (probably in 1858) and written down in 1862 (*chu khyi*).

405.

[Ja] *Kun tu bzang po rgyal ba rgya mtsho nam mkha'i rgyal po 'khor ba kun bsgral gyi rgyud las, glud bsngo byang chub yan lag*

a. 1–11.

b. *glud bsngo*.

c. *de ltar kun tu bzang po rgyal ba rgya mtsho nam mkha'i rgyal po 'khor ba kun bsgral gyi rgyud las glud bsngo bya ba yan lag 'di 'ang/rig 'dzin kun grol gsang ba rtsal gyis/rgyal rigs khyung gi gdan sa bde chen dga' ba rdzong du gtan la dbab te/yi ge pa ni lha rigs a yu rdor dza'i bgyis pas bstan 'gro phan bde'i rgyu ru gyur cig/sarba mang ga lam/.*

d. A composition bDe chen gling pa wrote in bDe chen dga' ba rdzong, the fief of the royal Khyung clan.

406.

[Nya] *Kun bzang nam mkha'i rgyal po'i rgyud las 'chi med tshe sgrub*

a. 1–28.

b. *tshe sgrub*.

c. 'chi med bla ma'i bka' 'di dha ris bris: ma 'ong don du zab mo gter du sbas: skal ldan las 'phor can dang 'phrad par shog: skal med log lta can gyi sde la rgya: sa ma yâ: i thi: bdag 'dra 'o rgyan bde chen gling pas yongs rdzogs dpal gyi phug nas drangs ste: slar 'bri klung gser ldan nyal 'gro ma'i bgyud nas shog ser la dag par phab nas yi ge pa ni dhor rdzas byas pa'i dge bas mkha' mnyam 'gro nmams smen pa'i sman du gyur cig.

d. A long-life practice (*tshe sgrub*) originally written in symbolic script by Dran pa nam mkha' and rediscovered by bDe chen gling pa in Yongs rdzogs dpal gyi phug. bDe chen gling pa later transcribed it with his scribe (A yu) Dhor rdza (Tshe ring rdo rje) in 'Bri klung gser ldan.²

407.

[Ta] rGyud 'khor ba kun bsgral la: sangs rgyas stong gi dbang chog na rag rgyun gcod zhes bya ba

a. 1–84.

b. *dbang chog*.

c. bdag 'dra o rgyan bde chen gling pa can gyis yongs rdzogs dpal gyi phug nas sa pho rta lor sphyan drangs ste: slar lcags bya lo la stag rtse rin chen 'bar ba ru legs par phag cing drung yig ni dmu wer manggas bgyis par dge'o: bon 'di nyi zer sa yi rdul bzhin rgyas par shog: mangga lam.

d. A consecration ritual (*dbang chog*) to the thousand Buddhas of the present era according to the *Kun bzang 'khor ba kun bsgral gyi rgyud* cycle. Its lineage transmission starts with Kun tu bzang po himself and passes through the Buddhas of the three times. The cycle was then transmitted to Gyer spungs Dran pa nam mkha' who wrote it down for the benefit of future generations. Such texts are traditionally reputed to protect from inferior rebirth if simply heard. The text was rediscovered by bDe chen gling pa in 1858 (*sa pho rta*), in the Yongs rdzogs Cave and later transcribed in 1861 (*lcags bya*) in sTag rtse rin chen 'bar ba.

² This may less be a toponym than a general name for a river bank on the 'Bri chu river.

408.

[Tha] *Kun tu bzang po nam mkha'i rgyal po 'khor ba kun bsgral gyi yan lag rtsa ba lha sgrub 'dus pa'i rgyud/nying lag bskur chog smin grol las bzang*
a. 1–6.

b. *lha sgrub dbang.*

c. *bdag 'dra bde chen gling pas yongs rdzogs dpal gyi phug nas bton pa'o: bkra shis.*

d. A complementary text on consecration associated with no. 388. The text briefly describes the three initiation rituals of outer Vase initiation (*phyi dbang bum pa*), inner Divine Body initiation (*nang dbang lha sku*), and secret *torma* initiation (*gsang dbang gtor ma*). It was rediscovered by bDe chen gling pa in the Yongs rdzogs Cave, presumably in 1858, with the bulk of the *Kun tu bzang nam mkha'i rgyal po* corpus.

409.

[Da] *Dus gsum mi nub bstan pa'i rgyal mtshan kun tu bzang po nam mkha'i rgyal po thugs rje chen po 'khor ba kun bsgral gyi rgyud*

a. 1–84.

b. *brgyud* (i.e. *rgyud*).

c. *de ltar bdag 'dra o rgyan bde chen gling pa'am: rig 'dzin kun grol gsang ba rtsal gyi(s) ma mkha' 'gro'i lung gis bskul ba dang gnas bdag 'jig rten skyongs mas mthun rkyen bskul ngor: 'dzam gling sa yi yongs bcud rgyal ba'i thugs sprul rtag tu ngu ba'i ri bo thu dbang dpal gyi gdung tshob kyi dbus phyogs yongs rdzogs rin chen brag gi ke'u tshang du rgya rim pa drug gis rgyas gdab ste sbas pa grol nas bzhugs su gsol ba dag: sa pho rta yi lo la zab mo rin chen gter du spyang drangs: slar mnga chen zhes pa chu khyi sa ga zla ba'i tshes bzang por mtshan bcas shog ser ngos la sprul pa'i mkha' 'gros dha ris la gnas dus kyi rten 'brel phum sum tshogs pa bshus pa dag 'chi med bla ma dgyes pa'i 'bang dpon gas g.yung drung rgyal mtshan gyis yi ges mthun rkyen mdzad pa'i mam par dkar ba'i dge bas rgyal bstan nyi mor byed de: 'gro mams smin grol bde skyid rdzogs ldan gsar pa'i mgron la rtag tu spyod par gyur cig: bkra shis.*

d. The root tantra of the cycle. Its complete title given on p. 2.1–2 is *Kun tu bzang po dus gsum mi nub bstan pa'i rgyal mtshan: nam mkha'i rgyal po 'jig rten gyi dbang phyug: 'khor ba kun bsgral zhes bya ba rgyud kyi rgyal po*. According to the text itself (p. 3), it belongs to the

'phen yul section of the *sGo bzhi mdzod lnga* and to the outer tantras (*phyi rgyud*) in the classification of texts in outer, inner and secret treatises (*phyi nang gsang ba*). The text was originally taught by sTon pa gshen rab to gShen Tshangs pa gtsug phud and others (p. 81). Some time after the nirvâna of the master, his heirs compiled his teachings and taught them to the gShens of gods, nâgas and men (*lha klu mi yi gshen nam*s). The whole cycle of the *Kun bzang nam mkha'i rgyal po'i rgyud* was compiled by the great erudite dMu tsha tra he and transmitted to Mi lus bsam legs who spread it intensively in the country of sTag gzig. Later, sNang ba mdog can requested it from Mi lus bsam legs and transmitted it to Mu khri btsad po. Mu khri btsad po diffused it in many Zhang chung areas before Dran pa nam mkha requested it from him. At that time, there were troubles at the frontiers of Zhang chung and Tibet (p. 82) and texts had to be hidden as Treasures (*gter*).

410.

Kun tu bzang po 'khor ba kun bsgral zhes bya ba'i lo rgyus mi nub bstan pa'i rgyal mtshan

a. 84–132.

b. *lo rgyus*.

c. Ø.

d. A history of the *Kun tu bzang po 'khor ba kun bsgral cycle* attributed to Dran pa nam mkha' and written down by 'Od ldan 'bar ma. The text was then hidden by Vairocana in dPal gyi Bon ri, i.e. Kong po bon ri.

411.

[Na] *Kun bzang nam mkha'i rgyal po'i las chog 'gro don mtha' yas*

a. 1–49.

b. *'gro don*.

c. *de ltar rgyal ba'i mdzad 'os phreng ba las: 'gro don zag med bon gyi rgyun bzang 'di: 'chi med rgyal ba'i thugs kyi snying khu ste: 'phags pa gong ma nam kyi lam bsrol 'di: kho bo 'chi med dran pa'i blo las thon: mkha' 'gro 'od ldan lag gi 'du byed cher: rgyal ba'i thugs sprul gdung tshob ri bo'i mgul: yongs rdzogs dPal gyi g.yung drung bltam pa'i brag: dkyil 'khor dbus su bzhus su gsol ba gdab: ma 'ong 'byung 'gyur skal ldan 'jug pa'i ngor:*

dus dus mi min dakk'i bskur stis gnas: 'jig rten lha 'dre'i rtogs tu mchog pa'i zhing: gter bdag sde drug dam bcas snying gyi dpyid: bee ro mngon gyur spyod yul rin chen gter ma 'ong 'gro ba'i don du sbas them rgya: sa ma ya: rgya rgya rgya: zhes rgyal ba'i thugs sprul dgung tshob dpal gyi ri bo na sbas pa'i zab gter 'di: du snyigs ma'i mal 'byor o rgyan bde chen gling pa'am rig 'dzin kun grol gsang ba rtsal gyis dbus phyogs yongs rdzogs dpal gyi phug nas ma 'ong 'gro ba'i don du lung bstan mkha' 'gro rgya mtsho dang: gnas bdag rkong btsun de mos dus rkyen la tshig 'phrod pa'i mthün shyor yang yang bskul ngor sa rta zla tshes bzang por ngo mtshar zab mo rin po che gter du spyan drang slar chu khyi sa ga zla'i dkar phyogs dga' ba dang pos gral tshes dge bar gnas du rten 'brel phun sum tshogs pa'i sgor ye shes mkha' 'gro'i brda bcas shog ser ngos la sprul pa'i rda ris dag la 'bri rdza zal mo sgong (= sgang) thar bde kun bzang khrod du slad med du gtan la phab nas: yi ge dang po ni 'chi med bla ma dgyes pa'i 'bangs skal ldan drum u rdor rdzas bgyis pa bkra shis.

d. The composition of this text is ascribed to Dran pa nam mkha' who handed it to mKha' 'gro 'Od ldan 'bar ma. The latter hid it in a rock of Yongs rdzogs dpal gyi phug, within a mandala. It was entrusted to the six classes of Treasure Protectors (*gter bdag sde drug*). The Guardian deity Kong btsun de mo (whose propitiation text is no. 403 above) assisted bDe chen gling pa in the discovery in 1858. The latter transcribed its yellow scrolls in 1862, in Thar bde kun bzang hermitage in the 'Bri rdza Zal mo sgang mountain range.

412.

bZlas par chog pa'i man ngag thugs rje gnas 'dren

a. 49–53.

b. *gnas 'dren.*

c. *mi 'gyur gsang sngags grags pas dge'o.*

d. Short instructions for the ritual recitation of mantras.

413.

Dus gsum mi nub bstan pa'i rgyal mtshan kun bzang nam mkha'i rgyal po'i dkyil 'khor bca' gzhi'i rim pa

a. 53–58.

b. *bca' gzhi.*

c. *de ltar lha mi dang ba spro ba'i rol mo'i bye brag mdo tsam yongs: kho bo cag mgam chen zhes pa chu khyi lo'i mgor dus bzang nyin du nam mkha'i dkyil 'khor zhal phyed nas yod skabs: dkyil 'khor chen po 'di la rol mo'i bye brag grub chen gong ma rnam kyī mdzad pa kha yar snang yang ci zhiḡ 'thad dam snyams pa'i de ma thag gi skad cig ma na: snang ba'i khyon thams cad: tshur rol pa'i mam pa rdul tsam yang med cing: stong pa ye shes kyī cho 'phrul e yin 'dra ba'i 'ja' 'od sna lnga'i byed lam shig shig du thal ba'i 'od de mams kyī stobs las byung ba lta bu'i bar snang la: kun bzang nam mkha' rgyal po'i dkyil 'khor bkra lam mer yod pa'i mdun du steg bu bang rim gsum pa zhiḡ gi rim pa na: sgyu ma lta bu'i mchod pa'i gar mkhan gyis lha mo du ma zhiḡ gi lag na rol mo'i bye brag cha shas snang zhiḡ: g.yas phyogs su ku su lu pa'i cha can gyi rig pa 'dzin pa 'ga'i: cho ga'i gzhuḡ bsrang zhiḡ: bar bar rol mo'i rigs byed 'di ltar bsgrags tshe dkyil 'khor mdun gyi mchod lha mams kyis kyang: gar rol mo de ltar du ngo mtshar che ba zhiḡ byed: de yi rol mo'i bskor phyar ldeg bkrug gi stong ra bzhi dang: dal dbyangs drag bshur bzhis bye brag beas: ngo bo nges tshig thams cad rda sbyar bar mdzad pa'i phyi rgyud rigs spyi dang: bye brag la lung gi grub pas 'phral mar bkod de yi ge pa ni ku su lu'i cha byed can no.*

d. Text describing the preparation of the mandala of the *Kun bzang nam mkha'i rgyal po'i rgyud*. In the colophon, bDe chen gling pa recalls the vision he had when he opened the mandala for the first time in 1862. Everything dissolved into emptiness or what bDe chen gling pa wondered at as miracles from the Empty Wisdom (*stong pa ye shes kyī cho 'phrul*). Fivefold rainbows also spread before him and then the whole mandala of Kun bzang nam mkha' rgyal po. Many offering and dancing goddesses manifested themselves in the midst of celestial songs while Knowledge Holders (*rig pa 'dzin pa*) in the guise of yogis (*ku su lu pa*) appeared on the right side of the mandala, holding ritual texts.

414.

Kun bzang nam mkha'i rgyal po'i yi ge 'khor lo ye shes snying po'i rgyud zhes bya ba

a. 1–11.

b. *ye shes snying po*.

c. *bdag 'dra o rgyan bde chen gling pa can gyi yongs rdzogs dpal gyi phug nas sa pho rta lor spyan drangs ste: slar lcags bya lor stag rtse rin chen*

*'bar nas legs par phab cing drung yig pa ni mu wer man gas bgyis pa dge'o:
bon 'di nyi zer sa yi rdul bzhin rgyas par shog.*

d. The text seems slightly displaced since it is marked with the single letter De (maybe thus suggesting that Di and Du texts are lost). It is an interesting short work on the meaning of the *Om Matri Muye Sale 'Du* formula. It was rediscovered by bDe chen gling in the Yongs rdzogs Cave in 1858 and transcribed in 1862, in sTag rtse rin chen 'bar.

415.

Kun bzang nam mkha'i rgyal po'i rgyud las: btag chog rang grol chen mo
a. 11–50.

b. *btags grol.*

c. *ces mi 'gyur tshe dbang gsang grags sngags³ pa'am rig 'dzin kun grol
gsang ba rtsal des rkong yul ljon pa'i tshal nas spyan drangs te: slar chu
khyir lor gtan la phebs te yi ge 'di 'drar lags: bkra shis.*

d. A fascinating text on the fabrication of protective amulets, rediscovered in Kong po (presumably in 1858) and transcribed in 1862.

³ These two syllables are obviously interverted.

KUN BZANG NAM MKHA' RGYAL PO LTA BA'I RGYUD

416.

[A] *Kun tu bzang po nam mkha'i rgyal po'i mgnon par spyi gcod lta ba'i rgyud*

a. 1–684.

b. *lta ba'i rgyud*.

c. No colophon.

d. This eleventh volume contains only one text. The inner title on page 2.1–2 is *Kun tu bzang po nam mkha'i rgyal po 'khor ba kun sgrol 'jig rten dbang phyug gi mgnon par spyi gcod lta ba'i rgyud gtan la phab pa'i mdo*.

An introductory section on page 2 *passim* recalls the origin on the text: When human life-span was reduced to 100 years, sTon pa gshen rab, who received the instructions of gShen lha 'od dkar and Sangs po bum khri, came to this world as a protector of beings. He first entered the sanctuary of the Gods of Clear Light (Bar lha 'od gsal) where he established the Ye gshen sems dpa' on the Path and where he taught them how to remove all their obscurations. Then, in the realm of the Thirty-three Gods, he turned the wheel of Bon and built the stûpa known as “The Descent from the Gods” (*lha las bab pa*). Then, he reached the realm of 'Od mi snang ba of the fighting semi-gods and appeared under the form of dBang chen padma rTa mgrin. There, he bound all these arrogant gods under oath. Then he incarnated in 'Ol mo lung ring where he accomplished his twelve deeds.¹ He subjugated the demon Khyab pa lag ring and, while he was residing in his palace of Bar po so bryad, he gave teachings on cause and fruit (*rgyu 'bras*) to this retinue. Seeing the miseries of all beings

¹ On his twelve deeds (*mdzad pa bcu gnyis*), see Sangye Tandar and Richard Guard, *The Twelve Deeds, A Brief Life Story of Tonpa Shenrab, the founder of the Bon religion*, 1995.

bound by poisons and passions, sTon pa gshen rab preached this text out of compassion and love for sentient beings. The text thus contains sTon pa gshen rab's teachings regarding homages and prayers to get rid of all miseries, passions, etc. Although styled as a tantra (*rgyud*), it is definitely a sūtra-like (*mdo*) text.

BYAMS MA YANG GSANG RGYUN MCHOD MAN
 NGAG 'JIGS PA KUN SEL TSHOGS BSAGS CHO
 GA GTER GYI BANG MDZOD

The root text of this twelfth volume is no. 424 which contains the *yang snying* section of the *Byams ma yang gsang rgyun mchod* cycle. The texts belonging to this corpus of revelation were discovered in a *me mo sbrul* year which should be 1857. The date is clearly stated as being a *dmar ser can* in text no. 423 so it cannot be a mistake for a *sa sbrul* year (1869). The year 1857 would seem a little early in the career of bDe chen gling pa for him to have a flock of important disciples at the age of 23–24 but the picture clearly appears like this in his autobiographies. The most ancient *Byams ma* corpus was rediscovered by gter ston Khro tshang 'brug lha (b. 956) with his revelation of the *Byams ma chen mo rtsa ba'i 'bum* in 19 chapters and of the *Byams ma chen mo rtsa ba'i rgyud* in 13 chapters. Khro tshang 'brug lha was also the discoverer of a *yang snying* containing the *gzungs* of Byams ma.

417.

[Ka] *Byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel tshogs bsags mandal cho ga'i cha lag gter gyi bang mdzod*

a. 1–20.

b. *cha lag*.

c. *de ltar gyi brtson pa bdag 'drar sngon shyang gi dmigs bu'i ma zin shing/thos bsam gyi sgyid pa ma rang ste shes bya'i 'khar ba bral ba'i dpyod ldan dam pa'i rjes su snyegs pa/bye ma slebs kyis mkha' lding gi rjes su bdas pas lta bu las ma mchis shing bzhad gad kyi rten las ci zhig ste/khyab bdag [p. 20] 'khor lo'i mgon po bstan 'dzin tshul khirms grags pas bka' yi zhal chem phebs pa spyi bor mchod cing/'gran bral grub pa'i dbang phyug bla khri rgyal ba gyung drung gis zhal bdud rtsi tshar du dngar ba'i gnang skyel dang/lhag par stag sprul spungs wer shel zhin gyis gzhan sdes chos lugs sogs la mandal bzhi chog mchid mos rang sgo la'ang 'di lta bu dgos*

pa'i nan tan du gsung dbyug gis brdung ba la/yid kyi mga chung gis rang sgra mi grags ka med du byung ba dang/ma tshad mgron gnyer lha rgyal bkra shis/nye gnas g.yung drung rgyal mtshan sgos kyis sbus sil du dus mnyam pas bskul bar brten pa 'dis 'gal ba bshags shing dge tshogs bsngo ba'i gtan tshigs dang bcas te rab myos zhes pa lcags rta 'bras ldan zla tshes bzang por/rigs bzhi nang tshan rin chen rigs kyi gnas/bam brag brtsegs pa rin chen 'bar ba'i mthil/mtsho steng bde ldan g.yung drung gsang sngags khrod du shes rab 'jigs med g.yung drung don ldan gyis bsgrigs te yi ge pa ni drin chen dam pa'i zhal rdul spyi bor phog pa'i drung yig phrin las lhun grub dpal bzang bdag gi gter chen dam pa'i zhal snga nas phebs 'phral rab dga' g.yung drung sems dpa'i mthong lam gyi dga' ba thob pa lta bu'i lhag bsam mam par dag pas bkrun pa'o/sarba dza yan tu/zhus so/.

d. A long appendix to the mandala offering rite according to the *Byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel* cycle. It is based on instructions of bsTan 'dzin Tshul khrim grags pa (the 4th Kun grol rin po che), Bla khri rGyal ba g.yung drung and was written in 1870 (Iron-Horse, *lcags rta*), at the request of g.Yung drung rgyal mtshan, in the hermitage of bDe ldan g.yung drung gsang sngags khrod, above the lake next to Bam brag brtsegs pa rin chen 'bar ba.

418.

[Kha] *Klu 'dul byams ma'i phyag bzhes ku mud chun po zhes bya ba*

a. 1–14.

b. *phyag bzhes.*

c. de ltar kong yul shar phyogs klu nang gi sngar sprul pa'i rig 'dzin blo ldan snying po'i/sngags sems thon pa bco lnga'i ya gyal lha rgyal bkra shis kyi gdung mtha' 'dzin pa'i rigs la mkho gal du bab tshe/stag btsun g.yung drung ye shes kyis bskul nor rig 'dzin kun grol gsang ba rtsal gyis stag rtse g.yung drung gling du sbyar zhing/yi ge pa ni tshe dbang rgyal mtshan gyis bgyis pa dge legs su gyur cig/dge'o/bkra shis/zhus so/.

d. A composition containing homages to Byams ma, in her form subjugating Nāgas, written by bDe chen gling pa in sTag rtse g.yung drung gling, at the behest of sTag btsun g.Yung drung ye shes.

419.

[Ga] *Byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel gyi tshe sgrub kyi sham bu*

a. 1–10.

b. *tshe sgrub*.

c. *byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel gyi cho ga cha lag ma bu dang bcas pa 'di yang rang gi bka' gter spal mar gtan la phabs pa dge'o/bkra shis par shog/dge'o/zhus so/*.

d. A long-life practice centered upon Byams ma.

420.

[Nga] *Byams ma skyon gyi 'jigs skyobs ngan 'goror skyobs pa'i gdams pa bdud 'joms gsang ba'i man ngag*

a. 1–26.

b. *man ngag*.

c. *ces byang chub sgrub pa'i mal 'byor mams kyi/bdud rigs bar chag ngan pa'i 'jigs pa skyobs byed bdud 'joms gsang ba'i man ngag 'di ni/kho bo rang gi rten 'brel la dgos pa'i ma mkha' 'gros lung bstan dang/lung zin snying gi bu slob bla khri rgyal ba g.yung drung gis zur sgron du gsungs pa dang/khyad par thugs dang 'dra ba'i sras mchog drung mu shel zhin gyi snyigs ma'i dus 'dir grib dang byad kyi sbod gtod che 'dug pas/de la skyobs byed grib sel gcig nan tu bskul phyir/dmar can gyi g.yog mi'i brgyan pa me mo sbrul gyi lo la sprul sku padma g.yung drung mi 'gyur tshe dbang gsang sngags grags pas/thar bde mkha' spyod bde gsal khang du byams ma'i bcad rgya'i thun mtshams su zla ba bcu gcig gi tshe dgu la dge'o/yi ge pa ni dha dzas¹ bgyis pa/dge'o/*.

d. The text was written by bDe chen gling pa at the behest of Bla khri rGyal ba g.yung drung and Drung mu shel zhin. The year *me mo sbrul* (1857) might be a mistake for *sa sbrul* (1869), but see [d] to no. 423.

Appended p. 26.2–6: *Srid 'khor rin chen phreng ba sgrub mi dgos pa stong rgyung gi mdzad pa* (5 lines).

¹ He is evidently the same person as the rDor dzas (rDo rje) who copied so many of bDe chen gling pa's revelations.

421.

[Ca] *Klu yi gdon bkrol zhes bya ba*

a. 1–15.

b. *gdon bkrol*.

c. Ø.

422.

rGyal rigs rig 'dzin bskyed pa'i thabs kyi snye ma zhes bya ba

a. 15–23.

b. *snye ma*.c. *rig 'dzin kun grol gsang ba rtsal gyis zab mo'i gter tu drangs pa'i shog ser las: dbra khyung bdag mo zung gis ched du bskul ba'i ngor sprul pa'i shog ser las gser rtsa bkris gling du phabs pa dge: bkra shis par shog: zhus so.*d. A *gter ma* transcribed by bDe chen gling pa in gSer rtsa bKra shis gling.Appended p. 24.1–2: five verses extracted from chapter 11 of the *Byams ma 'bum*.

423.

Byams ma rigs kyi 'jigs skyobs las/rgyal rigs dra ma'i rgyud 'phel byed/'byung bzhir phrin las bcol ba'i thabs/'khor lo yid bzhiñ dbang rgyal

a. 24–29.

b. *rigs skyobs*.c. *zhes byams ma rigs kyi 'jigs skyobs kyi rgyud las 'byung bzhir phrin bcol 'khor lo 'dod 'byung nor bu dbang gi rgyal po 'di ni khro chen rgyal po bsod nams nor bu dam pa'i bka' yis nan tan bskul ngor/thos chung kun grol grags pa bdag gis shar rong rnam dag bkod pa'i byang nub khro chen rgyal po'i rgyal sa mu khri stag mo rdzong du dmar ser can gyi lor sgra sgrogs zla ba'i 'phel phyogs su bgyis pa 'dis kyang bstan pa rin po che phyogs du kun tu dar zhiñg rgyas la gnas par gyur cig/sarba mang ga lam/.*d. A composition written by bDe chen gling pa in 1857² at the behest of the Khro chen king, bSod nams nor bu, in Mu tri stag

² *dMar ser can* is a *me sprul* year.

mo rdzong, the stronghold of the royal seat of Khro chen kings. Appended p. 29.2–30: *Srid rgyal 'khor lo*.

424.

[Cha] *Byams ma yang gsang rgyun mchod man ngag 'jigs pa kun sel gyi cho ga zhes bya ba*

a. 1–62.

b. *yang snying*.

c. *de ltar rgyud kyi rtsa ba phyi nang gsang gsum gcig tu dril ba man ngag yang snying gi lugs rdzogs so/bstan pa'i gtso bor byams ma rgya chen 'bum gyi bskor bstan de las thang ma 'od rgyal gyis rgyud kyi snying po bsdus/de la mkhas pa mi dgus mdo chog lugs su drongs/de las stong rgyung mthu chen gyis rgyud lung dang cho ga nas bsdus te/bltas chog tu bkod/de yi nang nas se bon sha ri dbu chen dang/lde bon gyim tsha rma chung dang/me nyag lce tsha [p. 62] mkhar bu gsum gyis bsdus/de las bla chen dran pa nam mkha'i man ngag gi lugs su phyi rabs don du khrigs sdebs su bkod/i thi/zhus so/.*

d. This text, which is part of the huge *Ma rgyud* collection, was first taught by sTon pa gshen rab while he was residing on the summit of Mount Lha ri spon mthon, at the behest of the four Lions Primordial gShen (*ye gshen seng bzhi*), i.e., rMa lo, g.Yu lo, gTo bu and Yid kyi khye'u chung. On that occasion, sTon pa gshen rab fixed the texts of the *Byams ma 'bum* collection, including its tantra (*rgyud*), its sūtra (*mdo*) and dhâranî (*gzung*). The present text belongs to both the *A dkar* and *Ye gshen* levels of the Nine Vehicles (*theg pa rim dgu*). It actually contains the innermost essence (*yang snying*) of the precepts summarizing the outer, inner and secret tantras of Byams ma. The text was first fixed by the Nine Scholars (*mkhas pa mi dgu*) and was later summarized by sTong rgyung mthu chen who compiled its tantras (*rgyud*), âgamas (*lung*) and ritual practices (*cho ga*), organizing them for recitation. Later on, these were condensed by Se bon Sha ri dbu chen, lDe bon Gyim tsha rma chung and Me nyag lCe tsha mkhar bu from whom Dran pa nam mkha' obtained them. The latter arranged them for future generations.

425.

[Ja] *Byad bkrol 'phrul gyi lde mig ces bya ba*

a. 1–56.

b. *byad bkrol.*

c. *zhes pa 'di yang rje 'brug chen po'i gter lugs byams ma byad kyi 'jigs skyobs kyi skor dang/zang zang gi gter ma gtsug tor gdug dkar dang/khod po blo gros thogs med kyis sbas zhabs brags nas gter la byon pa'i gzer bu mams kyi gzhi byas/gzhan yang ud 'bar tog gi rgyud la sogs gsang sngags zab gnad che ba mams kyi mo so sbyar te/byad bkrol gyi gdams pa shin tu gsal bar bkod pa/byad kyi tha ram bkrol ba'i lde mig ces bya ba/phyi rabs byas gdon gyis nyen pa'i nyam thag mams la phan pa'i slad du/rgyal [p. 56] rigs bru yi khri chen sangs rgyas bstan 'dzin sku mched zung gi zhal sngar nas/rang re bon lugs snga sor byad bkrol gyi lag len sgrig chog khungs thub cher mi snang stabs/'di ltar dgos zhes rten 'brel ma 'gags pa'i ched du/lha rdzas dri med kyi mtshon gnang rten bzang po dang bcas te/bka' nan gyi bskul ba la brten nas rang nyid kyis kyang lha dang mkha' 'gro'i tshogs la gnang ba zhus nub/gsang sngags gab sbas kyi lag len 'khrug sdebs 'di ltar dgos tshul dang/de rang gzhan dang bstan 'goror phan thog 'byung ba'i dge mtshan du ma shar bzhin/sgo rigs kyi drang srong sum ldan rig pa 'dzin par rlom pa'i nyi ma bstan 'dzin dbang rgyal du 'bod pas/rje rin po che'i gdan sa bkra shis sman rir bla brang du sgrigs pa'i/dge des byad kyi 'jigs pa las skyobs pa'i rgyur gyur cig/tha tshan mu tsug smar ro/las lam rkyen gyi byas pa'i byad ltem lcags/. . .³ thabs 'phrul gyi lde mig lta bu'i bon/'di ni khyung dkar rtsa bla'i bon gra ru/seng nyis bzhengs pas byad rkyen las grol smon/.*

d. A composition primarily based on the previous revelations of Byams ma texts by Khro tshang 'brug lha (named in the colophon as rJe 'brug chen po), dPon gas khyung rgod rtsal (discoverer of the *Zang zang ma* set of works found in Zang zang lha brag) and Khod po Blo gros thogs med. bDe chen gling pa was not successful in his request to the gods and dâkinîs for such a text, so he decided to write it himself. He was also exhorted by Khri chen Sangs rgyas bstan 'dzin to compose such a text, as its practices were not extant anymore in the Bon tradition (*bon lugs*).

³ Reading unclear.

426.

[Nya] *Byams ma yang gsang jigs pa kun sel gyi skong ba 'dod dgu'i dpel ster zhes bya ba*

a. 1–7.

b. *skyong ba*.

c. Ø.

d. Appended p. 7.2–8–3: *Sri bu gso ba* (extracted from the *Tshe dbang gsang ba yang zhun*). The *Tshe dbang yang zhun* was a *gter ma* revelation of Shel zhig g.Yung drung rgyal po who is also known in Buddhist circles under the name of Mi shig rdo rje. He was born in 1650 and is regarded as an important figure in both the g.Yung drung Bon and New Bon traditions. He is also famous for his discovery of a *Refined Gold of the Great Perfection* (*rDzogs chen gser zhun*) which is not to be confused with the treasure of the same title discovered by g.Yung drung Tshe dbang rgyal po.⁴

427.

[Ta] *Klu 'dul byams ma seng ge sgra yi dbang khrigs byin rlabs khyung chen zhes bya ba*

a. 1–9.

b. *seng sgra dbang*.

c. *seng sgra'i rjes gnang nyung ngu 'dod tshe gter slob mri ta (?) bi dzas bsgrigs pa'ang rung ngo/'di ni khyung yul rgyang mtshams gyung drung ye shes kyis yang nas yang du bde gling seng sgra'i dbang mtshams sbyor yod pa zhis bskul kyang blangs ma spobs skabs/mtshungs med grub rje rin po ches kyang re shag zin ris su dbang gsal yang ma byung bas khyod nas dbang zhis bris na zhabs 'degs su 'gyur zhing nye bar 'kho tshul gsung gi byin brlabs de la brten sengge nyi mas bsgrigs pa nongs pa bshags shing legs srid 'gro kun phan bde'i rgyu ru gyur cig/bkra shis/.*

d. The form of *Klu 'dul byams ma* described in this text is based on chapter 6 of the original *Byams ma chen mo rtsa ba'i rgyud* rediscovered by Khro tshang 'brug lha (see below text no. 428: she is actually called *Dug 'dul klu yi byams ma* in the original tantra).

⁴ On the two *rDzogs chen gser gyi yang zhun* cycles rediscovered by Shel zhig g.Yung drung rgyal po and bsTan gnyis g.Yung drung rgyal po, see Kun grol grags pa (b. 1700), *g.Yung drung bon gyi bka' 'gyur dkar chag*, pp. 85–86.

428.

[No title, *sna tshogs gsol 'debs*]

a. 9–10.

b. *sna tshogs*.

c. Ø.

d. Miscellaneous prayer verses.

429.

[Tha] *Nâ ga raksha'i gdon bkrol drag dmigs zhes bya ba*

a. 1–10.

b. *drag dmigs*.

c. *byams ma'i rgyud las gud du phyung ba'o/*.

d. An abstract taken from the root *Byams ma rgyud* (the *Byams ma chen mo rtsa ba'i rgyud* in one volume of 13 chapters, rediscovered by Khro tshang 'brug lha, b. 956; see *Kanjur*, 2nd ed., vol. 58, pp. 1–37).

430.

[Da] *Byams ma'i gdon bkrol seng ge sgra zhes bya ba*

a. 1–20.

b. *seng ge sgra*.

c. *khro 'brug gi gter byung dang/gnyen gyi yig sna ltar tshig gis kha skang/seng ge sgra las kyang rtsa tshig tsam byung ba rig 'dzin kun grol gsang ba rtsal gyis sde ste spel ba dge'o/tha tshan mu tsug smar ro/zhus so/*.

d. A composition for relinquishing harmful demonic spirits which bDe chen gling pa based on previous revelations by Khro tshang 'brug lha (b. 956)⁵ and Se gnyen zhig po.⁶

⁵ Khro tshang 'brug lha rediscovered his main treasures in Khyung lding brag in rGya bo, following a prophecy of Phywa Keng tse. A set of teachings centered around Shes rab byams ma is included in this discovery and belongs to the Secret Mother Tantras (*gsang ba ma rgyud*). It contains the famed *Byams ma chen mo rtsa ba'i rgyud*, which is the root tantra of Byams ma. See Shar rdza bKra shis rgyal mtshan, *Legs bshad mdzod*, p. 248.

⁶ Se gnyen zhig po's dates are unknown. He is however associated with the Khams tradition of treasures (*kham lugs*). He was born in rGya rong and rediscovered

431.

[Na] *Mandal bzhi chog lag len zin ris*

- a. 1.
- b. *zin ris*.
- c. Ø.
- d. A short note on the Byams ma mandala.

432.

Byams ma rigs kyi jigs skyobs kyi 'khor lo bri thabs

- a. 1.
- b. *'khor lo bri thabs*.
- c. *me phag lor zla ba 5 tshes 9 bris/zhus/*.
- d. A short note on the protecting wheel of Byams ma written on the 9th day of the 5th month of 1887 (Fire-hog, *me phag*).

433.

[Pa] *lTung ba bshags pa'i cho ga ngan song dong sprugs gyung drung sems dpa'i mdo*

- a. 1–24.
- b. *cho ga*.
- c. Ø.
- d. A ritual work which, according to the colophon of text no. 438, was requested by Tshangs pa gtsug phud from gShen rab mi bo.

434.

[Pha] *g.Yung drung sems dpa' ltung ba bshags pa'i mdo*

- a. 1.
- b. *mdo*.

his main treasures in dMu rdo gyung drung spungs rtse. No Byams ma text is recorded by Shar dza rin po che (*Legs bshad mdzod*, pp. 308–309) in his rediscoveries but the text may be included under a collective title. One of his most famous *ger ma* cycles is the celebrated *Treatise of the Infinite Display* (*Mu med bdal ba'i gzhuṅ*) whose study is going to be the object of a future publication of the Khyung-mkhar Association.

c. *mi 'gyur tshe dbang gsang sngags grags pas gtan la phab pa dge'o/bkra shis par shog/dge'o mnga' bdag chen po 'gro ba'i mgon po mi 'gyur tshe dbang gsang sngags grags mkhyen no/zhus so/.*

d. A classical canonical text which was requested to sTon pa gshen rab by brGya byin (Indra) himself. This version was fixed (or transcribed ?, *gtan la phab pa*) by bDe chen gling pa.

435.

[Ba] *g.Yung drung sems dpa' nyes ltung sbyong ba'i gzungs chog*

a. 1–8.

b. *gzungs.*

c. *kho bo g.yung drung bdud 'dul thog med rtsal lam/rig 'dzin kun grol gsang ba rtsal/mi 'gyur tshe dbang gsang sngags grags pa sogs gsang nang dang phyi yi ming du thog pa'i bdag nyid can la/gshen rab gdung 'tshob rig 'dzin chen po gyer spungs dran pas/bka' gter ma bu sdeb can kha sbyor du rtsal ba 'thob pa/lcag(s) rta'i zla tshes bzang po gtan la phab pa'o/yi ge thog ma'i 'du byed mkhan drung yig phrin las shes rab lhun grub dpal bzang po'i brtson pa'i dad phyogs brtse ba'i snying nas 'bul te/ma bu cha lag cha rkyen dang bcas pa sprul pa'i gter chen dam pa'i zhal snga nas/pheb 'phral las bkrun pa'i dge legs nyin byed mtshan dkyil gyi gzi byin des/zab mo'i bka' gsang ba yang zhun gter gyi snying po rig 'dzin mkha' 'gro'i zhal ngad kyi bun to le bo/'di 'gro don 'thor rlung gi rdul snyed ci bzhin 'jig rten phyogs bcur ris med rtsod bral gdul bya'i bla ru 'phel ba'i rgyu ru gyur cig/bkra shis par shog/dge'o/legs so/sarba dza yan tu/.*

d. The long dhârani for purification of misdeeds which was compiled by Dran pa nam mkha' (see also entries [c] & [d] of text n. 438) and transcribed by bDe chen gling pa in 1870 (Fire-horse, *lcags rta*).

436.

[Ma] *g.Yung drung sems dpa'i ltung ba bshags pa'i mdo chog 'brel ba'i man ngag*

a. 1–11.

b. *chog khrid.*

c. Ø.

d. The preaching of this text by sTon pa gshen rab occurred in the realm of the Gods where gShen rab turned the wheel of Bon

for the benefit of sentient beings. In his retinue were Tshangs pa gtsug phud and powerful gods such as Indra (rGya sbyin). Also appearing among them was the gShen of the Nāgas, Ye shes nyid (his full name is Klu grub Ye shes snying po), who requested this teaching from sTon pa gshen rab. The text contains the instructions or precepts (*man ngag*) associated with the *g.Yung drung sems dpa'i ltung bshags kyi mdo* (no. 434).

437.

g.Yung drung sems dpa' ltung bshags pa'i mdo yi dbang chog

a. 11–20.

b. *chog khrid*.

c. Ø.

d. This is probably the text mentioned in the colophon of text no. 438 as being requested by Ye shes snying po. This needs further investigation.

438.

[Tsa] *lTung bshags cho ga ngan song dong sprugs las/sbyang chog gnas sbyong ngan song bder 'dren*

a. 1–12.

b. *bder 'dren*.

c. *de ltar du byang chog gnas sbyong ngan song bder 'dren 'di/rang gi dbu mdzad rin chen mam rgyal gyis bskul nas/bskal bzang tog rgyan nas chu lug lor zla ba gsum pa'i tshes la rdza 'bum smad dgong du rgyal ba'i bka' dag nas nyung ngur bsdu nas spel bar 'gal 'khrul 'chis na skyabs yul lha la bshags/legs mchis dge 'bras don gnyis rgyas gyur cig/tha tshan mu tsug smar ro/ltung bshags pa'i mdo dbang po brgya hyin gyis zhus/chog khrid ye shes snying pos zhus/cho ga tshangs pa gtsug phud kyis zhus pas mams brgyud rim ston mchog gshen rab mi bo nas rma lo g.yu lo tshangs pa gtsug phud/'phrul gshen gtsug phud yongs su dag pas ye shes snying po brgya sbyin mkhas pa mi bzhi dran pa nam mkha'/dran pas dbang dang/gzung mchog skor mams bcas bka' gter kha sbyor du/mi 'gyur tshe dbang gsang sngags grags pa'am rig 'dzin kun grol gsang ba rtsal la snyan du brgyud/des mkhan skal bzang bstan pa'i nyi ma to gi rgyal mtshan la'o/bkra shis/.*

d. A medium-size practice text describing the instructions on the guidance of beings of the lower realms to more favorable rebirths.

It was requested to bDe chen gling pa by his own Umdze (*dbu mdzad*) Rin chen rnam rgyal and written in 1883 (Water-sheep, *chu lug*). The original confession sūtra of misdeeds (*ltung bshags pa'i mdo*) was requested to sTon pa gshen rab by the god Indra. Its ritual and guidance instructions (*chog khrid*) were requested by Klu grub Ye shes snying po of the Nāga world while its practice rite (*cho ga*) was requested by Tshangs pa gtsug phud. The lineage is given in the colophon as follows: sTon pa gshen rab, Ma lo, g.Yu lo, Tshangs pa gtsug phud, 'Phrul gshen gtsug phud, Yongs su dag pa, Ye shes snying po, brGya byin (Indra), the Four Scholars (*mkhas pa mi bzhi*: Se Sha ri dbu chen, lDe Gyim tsha rma chung, Me nyag lCe tsha mkhar bu and Zhang zhung sTong rgyung mthu chen) and Dran pa nam mkha'. Dran pa compiled its initiation ritual (*dbang*) and its cycle of dhārani (*gzung[s]*).

439.

[Tsha] [Missing from this set.]

440.

[Dza] [Missing from this set.]

441.

[Wa] *gShen gyi dge spyod bsdom gsum gso sbyong khrigs su bsgrigs pa byang chub bsnye ma tshogs gnyis mam 'phel zhes bya ba*

a. 1–23.

b. *sgo sbyong*.

c. *dgongs 'dus las rtsa tshig dang rab bsdus tsam don 'dus kha tshangs su 'dug pas gzhi blangs te/thun mong ba dang mi 'gal zhing thun mong ma yin pa dang ma 'dres par rig 'dzin tshe dbang grags pas 'chi med g.yung drung bkod pa'i khang bzang du bsgrigs pas sarba manga lam/.*

d. A collection of practices and instructions on the purification and training (*sbyong ba*) of the three doors (*sgo gsum*), compiled according to the *dGongs 'dus* root verses. It is styled as conforming to the ordinary meaning of the teachings unmixed with the extraordinary ones. It was arranged by bDe chen gling pa (here called Rig 'dzin Tshe dbang grags pa) in 'Chi med g.yung drung bkod pa'i khang bzang.

442.

gSang sngags lam gyi bla med sgrub pa

a. 23–28.

b. *lam rim*.

c. *slop dpon 'chi med gtsug phud kyi zhal gdams: gshen gsang ba 'dus pa'i thugs bcud: dbang bon stag la me 'bar gyi thugs dam: bla chen dran pa nam mkha'i dngos grub: rnal 'byor gshen gyi spyod yul: dam tshig nye lung byang ba'i man ngag rdzogs so: sarba dza yan tu: zhus so.*

d. A short work on the gradual path (*lam rim*) which was transmitted by 'Chi med gtsug phud to gSang ba 'dus pa. The latter taught it to dBang (= dBal) bon sTag la me 'bar who revealed its contents to the great master Dran pa nam mkha'.

BDE GSHEGS SPYI SPUNGS GSANG BA THUGS KYI
BRNAG PA LAS BKA' BRGYAD YI DAM SDE DGU'I
RGYUD DANG STONG THUN

This final volume of the collection contains works centered around the Eight Pronouncements (*bKa' brgyad*) expounded according to the cycle of the *bDe gshegs spyi spungs gsang ba thugs kyi brnag pa*. The root-text of the corpus is no. 444, regarded as an extremely important work for tantric practices.

443.

[Ksha] *sGrub pa chen po bka' brgyad tshom bu tshogs kyi rang bzhin yan lag bzhi ldan du sbyor ba'i legs bsrol 'khyug med kyi rgyab skyor gsal ba'i me long*
a. 1–32.

b. *rgyab skyor*.

c. Ø.

d. A feast offering (*tshogs*) associated with the Eight Pronouncements (*bka' brgyad*) whose main practice is given in the following text.

444.

[A] *gSas mkhar rin po che spyi spungs gsang ba thugs kyi brnag pa bder gshegs bka' brgyad tshom bu tshogs kyi sgrub chen khog dbub pa'i lag khrid grub gnyis nor bu'i dga' ston zhes bya ba*

a. 1–134.

b. *phyag bzhes*.

c. *bder gshegs spyi spungs brnag pa bka' brgyad tshom bu tshogs kyi sgrub pa'i phyag bzhes grub gnyis nor bu'i dga' ston zhes bya ba 'di ni/rgyal ba sman ri'i khri rabs nyer gsum pa nyi ma bstan 'dzin dbang gi rgyal po dang/mchog chen kun grol grags chen bzhi pa bstan 'dzin tshul khrims grags pa/grub mtha' spyi'i shing rta gzi brjid mi shig g.yung drung 'byung gnas rtsal/lo chen bee ro gnyis pa 'chi med bstan gnyis g.yung drung gling pa sogs kyi byin rlabs cha shas kyi rjes 'dzin cing rgyal ba'i bstan la lhag pa'i*

'dun pa chen po dgos pa'i bka' nan yang yang nod pa rig 'dzin kun grol gsang ba rtsal zhes pa la/nye bar shag rigs kyi bla ma 'grol 'dul grags pa dang/khyad par tshe chen po dgu'i sa dbang chung che hu tshe dbang lha rgyal bkra shis khyis lha rdzas dwangs pa'i me tog 'tshams sbyar la brten te/g.yung drung bkod pa'i gzhal med khang du bgyis pa siddhi ra sa tu/tha tshan mu tsug smar ro/.

d. This tantra is presented as one of the major treatises of Bon. It is, as far as its practical principles (*don*) are concerned, linked with two other major tantras, the *rGyud mchog gsang ba thabs kyi zhags pa* and the *rGyud gsang ba 'dus pa*, especially with their chapters dealing with principles of contemplation (*dgongs don*, here not to be understood as intentional meaning). Usually, the practical methods (*sgrub pa'i thabs*) of the path of Secret Mantras (*gsang sngags kyi lam*) can be accomplished in reference to six points: the View (*lta ba*) through which one eradicates erroneous conceptions; the Conduct (*spyod pa*) which enables transcendence; the samâdhis (*ting nge 'dzin*) through which one experiences this Conduct; the Commitments (*dam tshig*) which are considered as the Base of the practice; the Activities (*phrin las*) which prolong the intent of the treatise; and the Accomplishments (*dngos grub*) which condense the principles of the Tantra. The whole text can also be envisaged according to three general divisions: the Base to be practiced (*sgrub bya'i gzhi*), the Path of the practice (*sgrub byed kyi lam*) and the Fruit of accomplishment (*grub pa'i 'bras bu*). According to a text entitled *The Path of Mantra* (*sNgags lam*) quoted in the tantra (p. 3.5), the Base (*gzhi*) refers to the Essence (*ngo bo*) of the individual as being without artificial corruption (*ma bcos*) and natural (*gnal ma, mal ma*). It is primordially pure (*ye nas ka dag*) and unconditioned. It is the quintessence (*snying po*) which encompasses the whole of Samsâra and Nirvâna, it does not exist within the confines of characteristics and is beyond all objects. This Base is described in terms peculiar to the rDzogs chen teachings, even though the present treatise is obviously not a rDzogs chen tantra.

On pages 90–91 is given the list of the masters of the lineage: Kun tu bzang po, 'Od dkar 'chang chen (gShen lha 'od dkar), 'Chi med gtsug phud, 'Phrul gshen snang ldan, bZang za ring btsun, gSang ba 'dus pa, sTag la me 'bar, Yongs su dag pa, Mi lus bsam legs, Ye shes snying po, sNang ba mdog can, Mu khri btsad po, Ha ra ci par, sTag wer li wer, A nu phrag thag, Sad

ne ga'u, Zing pa mthu chen, Shad pu ra khug, sPe bon thog rtse, sPe bon thog 'phrul, This dmar thad ke (a.k.a Tha mi thad ke) Sum pa sbu ga, dBang bsgyur thog med, sTong rgyung mthu chen, Sha ri dbu chen, Za rang me 'bar, gTsang gshen snyan ngag, rGyung yar mu khod, Lha sgom dkar po, Mu rub brtsad po, dMu tsha gyer med, rNgam pa lce ring, Dran pa nam mkha', Tsanda ku ma, g.Yung drung bdud 'dul, g.Yung drung phun tshogs, Nyi ma bstan 'dzin, bsTan 'dzin tshul khrim (the 4th Kun grol rin po che), dBal 'bar stag slag can, bsTan pa dbang rgyal, rTsa ba'i gyer chen.

Note that in the colophon, bDe chen gling pa mentions several personages whom he regards as his masters: Nyi ma bstan 'dzin (b. 1813, the famed abbot of sMan ri monastery), bsTan 'dzin tshul khrim grags pa (the 4th Kun grol grags pa incarnation), and two main Buddhist figures which are named according to their Bon po patronyms: gZi brjid mi shig g.yung drung 'byung gnas rtsal (Jam dbyangs mKhyen brtse'i dbang po, 1820–1892) and 'Chi med bstan gnyis g.yung drung gling pa (Jam mgon Kong sprul Blo gros mtha' yas, 1813–1899). This line of masters shows the great eclecticism of bDe chen gling pa with his g.Yung drung Bon connection (with Nyi ma bstan 'dzin), his Bon gsar association (with the 4th Kun grol rin po che) and his buddhist links (with mKhyen brtse and Kong sprul). bDe chen gling pa wrote this text at the behest of his disciple Tshe dbang Lha rgyal bkra shis (who was a Bon po devotee).

445.

[Shta] *Phyi brten bskos kyi bsnyen pa*

a. 1–6.

b. *phyi brten*.

c. Ø.

d. A short *gter ma* text describing a propitiation ritual.

446.

[Bhi] *g.Yung drung skabs kyi 'phrin las*

a. 1.

b. *skabs phrin*.

c. Ø.

d. A short text centered on the practice of the *yi dam*.

447.

[Mhing] *gSas mkhar rin po che thig le dbyings chen zhi ba kun tu bzang po gyung drung don rdzogs kyi brgyan bkod zhes bya ba*

a. 1–10.

b. *zhi ba'i rgyan bkod*.

c. Ø.

d. On page 6 a new untitled section begins, styled in the verso margin (p. 8) as a preliminary practice (*sngon 'gro*), an indication which is replaced on the margin of page 10 with the above-mentioned *zhi ba'i rgyan bkod*. On the proper *sngon 'gro* section of the cycle, see text no. 449 below.

448.

[No title, *dGo dbye bsre bsnan lag len zin tho*]

a. 11–12.

b. *bsre gnan*.

c. Ø.

449.

[I] *gSas mkhar rin po che spyi spungs thig le dbyings chen gyi sngon 'gro bca' gzhi'i bsnyen thabs shog chung*

a. 1–8.

b. *sngon 'gro*.

c. Ø.

d. A text describing the preliminary practices (*sngon 'gro*) of the *gSas mkhar rin po che spyi spungs thig le dbyings chen* cycle.

450.

[U] *gSang 'dus rgyud pa'i dpon gsas rig 'dzin mams la gsol 'debs byin rlabs mdzod chen*

a. 1–3.

b. *gsol 'debs*.

c. *ces bka' bryad bder gshegs 'dus pa'i rgyud 'debs mdor bsdus 'di ni rig 'dzin slop dpon dgyes pa'i sngags 'chang kun grol gsang ba rtsal gyis gsol ba 'debs pa de de bzhin gyur cig/bkra shis*

d. A prayer to the lineage ([b]rgyud 'debs) masters of the *bKa' bryad bde gshegs 'dus pa* cycle, including gSang ba 'dus pa and various Sages (*dpon gsas*) and Knowledge-Holders (*rig 'dzin*).

451.

[E] *Zhi ba g.yung drung don 'dus kyi mngon rtogs dgongs pa'i rgyan zhes bya ba*

a. 1–22.

b. *mngon rtogs*.

c. *ces pa 'di'ang rig 'dzin kun grol gsang ba rtsal gyi ngag las nye bar thon zhing/a yu rdor rdzas dkar phyogs su phyi mo'i re kha btab pas gsang sems bstan la zhugs pa mams kyi grub gnyis dga' ston 'byed pa'i rgyu ru gyur cig/sarba mangga lam/bkra shis par shog/dge'o/.*

d. A description for visualization enunciated by bDe chen gling pa and written down by his scribe and disciple A yu rdor rdza.

452.

[O] *gSas mkhar rin po che thig le dbyings chen gyi kun tu bzang po rgyal ba 'dus pa'i sgrub pa g.yung drung don 'dus*

a. 1–13.

b. *don 'dus*.

c. Ø.

d. This text represents the tradition of the profound oral instructions and Mind elixir of Bla chen Dran pa nam mkha' (*bla chen dran pa'i thugs bcud zab mo man ngag gi lugs*) which was transmitted to the four Scholars (*mkhas bzhi*: Se Sha ri dbu chen, lDe Gyim tsha rma chung, Me nyag lCe tsha mkhar bu and Zhang zhung sTong rgyung mthu chen).

453.

[No title, *Dang po zhi ba g.yung drung don rdzogs kyi 'dzab bzla ba ni*]

a. 15–18.

b. *zhi 'dzab/khro 'dzab*.

c. Ø.

d. Mantra formulas associated with all the peaceful and wrathful deities.

454.

[Ka] *sPyi spungs gsang ba thugs kyi brnag pa gsang ba 'dus pa'i 'phrin las snying po*

a. 1–25.

b. *gsang 'dus*.

c. *mi 'gyur gyung drung bdul 'dul gyis shor sher (= shog ser) las zhal bshus pa'o/dge'o bkra shis so/*.

d. A text centered around activity practices. It belongs to the greater cycle known as the *sPyi spungs gsang ba sde dgu'i yang gsang thugs kyi brnag pa* which is divided into three main groups: the enlarged version (*rgyas pa*), known as the *gSang ba 'dus pa 'gab 'grel* (= *gab 'grel*), the medium-size version (*'bring po*) known as the *gSang ba'i 'phrin las sor bzhas lugs* and the condensed version (*bsdus pa*) known as the *gSang ba rgyud kyi yang snying man ngag gi lugs*. As can be seen from the titles of these works, the first one is presented as a commentary (*'grel pa*), the second one as a “tradition” (*lugs*) to revive alertness in the activities of practice and the last one as a tradition of oral secret instructions (*man ngag*). The present text belongs to the last category and more precisely to the Vehicle of the White A (*A dkar theg pa*) of which it represents the summit (*rtse mo*).

455.

[Kha] *Phrin las snying po'i bskang bshags rin chen*

a. 1–9.

b. *bskang bshags*.

c. *mi 'gyur gsang sngags grags pas spel ba dge'o: bkra shis par shog*.

d. A ritual text of fulfillment (*bskang*) and confession (*bshags*).

456.

[Ga] *sPyi spungs bde gshegs bka' bryad kyi bryud pa'i gsol 'debs dngos grub char rgyun*

a. 1–10.

b. *gsol 'debs.*

c. *de ltar rje rin po che'i gsung gsang sor bzhag la gsol 'debs rgyud sde rang lugs su sbyar ba yin no/rgyal kun mkhyen brtse ye shes gcig bdsus pa'i/rig 'dzin slob dpon dran pa nam mkha' yi/bka' gter zab mo zhal rlang yol med pa/bka' bryad gsang ba 'dus pa'i slad du bris/gsang bdag gsang ba 'dus pas legs par sngags shing dngos byin rlabs zab gsang 'khor lo dbang phyug nyi shu/bsnyon med 'ja' lus su grub pa bdun sogs bka' bab rig 'dzin bryad kyi dbang thob pa'i skye ba 'dzin pa rig 'dzin kun grol gsang ba rtsal gyis rigs bzhi rigs kyi g.yung drung sku yi gnas chen rin chen 'bar ba'i mthil mtsho steng gsang sngags bde ldan khrod du/sngon gyer spungs chen po nas da ltar chad du sa gnon gyi bon sde'i rgyun ma 'chad pa'i dbus su 'khod pa'i 'chi med g.yung drung bkod pa'i khang bzang du bgyis pa dge legs 'phel/bkra shis/sarba dzag tam.*

d. A prayer to the lineage of the *sPyi spungs bde gshegs bka' bryad* cycle, attributed to Slob dpon Dran pa nam mkha'. It was written under the inspiration of the latter, by bDe chen gling pa, next to the Rin chen 'bar ba'i mthil mtsho, a sanctuary that remained Bon po since the time of Dran pa nam mkha' to at least the beginning of this century.

457.

[Nga] *gSas mkhar rin po che spyi spungs gsang ba thugs kyi brnag pa bder gshegs bka' bryad tshom bu tshogs kyi sgrub pa'i yan lag bskyed rim rgyas pa'i ting 'dzin mngon par rtogs pa.*

a. 1–58.

b. *mngon rtogs.*

c. *gsas mkhar rin po che spyi spungs gsang ba thugs kyi brnag pa bder gshegs bka' bryad tshom bu tshogs kyi sgrub pa yan lag bskyed rim rgyas pa'i ting 'dzin mngon par rtogs pa zhes bya ba legs par bstan pa 'di ni/rig 'dzin kun grol rtsal gyis rag rim tsam du rang gzhun spyi spungs thams cad gtsor bzhag te gtan la phabs nas spel ba dge'o/bkra shis zhal dro/.*

d. A text describing the practice of the Generation Phase (*bskyed rim*) according to the *bDe gshegs bka' bryad* cycle, composed by bDe

chen gling pa and based on first draft notes taken from his own revelations of *sPyi spungs* texts.

458.

[Ca] *gSas mkhar gsang ba sde dgu'i tshogs sgrub chen po'i bdag nyid don gyi sgrub pa'i bskyed rim 'bring po snang gsal me long zhes bya ba*

a. 1–28.

b. *'bring po.*

c. Ø.

d. The middle-length version of the *bskyed rim* practice according to the bKa' brgyad.

459.

[Cha] *gSas mkhar rin po che thig le dbyings chen gyi zhi ba kun tu bzang po bder gshegs rtsa ba'i sgrub pa g.yung drung don rdzogs zhes bya ba*

a. 1–65.

b. *rgyal 'dus.*

c. Ø.

d. The general cycle of the *gSas mkhar rin po che thig le dbyings chen gyi zhi ba kun tu bzang po bder gshegs sgrub pa* is made of three main parts: the first one depicts Kun tu bzang po as having three faces and six arms and is described as the root-practice (*rtsa ba'i sgrub pa*); in the second one, Kun tu bzang po has one face and two arms (it is the practice of the *dpon gsas*); in the third, Kun tu bzang po is in the form of rGyal ba 'dus pa and the practice is known as the *Zhi ba g.yung drung don rdzogs kyi sgrub pa*. This text was originally taught by Ye gshen blo gsal ('Chi med gtsug phud) to gSang ba 'dus pa who himself taught it to Nam mkha' snang ba mdog can. The latter transmitted it to Bla chen Dran pa nam mkha' who hid it for the benefit of future generations.

460.

[Ja] *Kun tu bzang po thig le dbyings chen gyi sgrub pa'i snying po zhi ba lu gu rgyud kyi 'phro 'du*

a. 1–31.

b. *zhi ba'i 'phro 'du.*

c. Ø.

d. A text on the activity of pacifying (*zhi ba*).

461.

sNying po rgyas pa zhags pa lta bu'i 'phro 'du

a. 31–67.

b. *rgyas pa'i 'phro 'du*.

c. Ø.

d. A text on the activity of increasing (*rgyas pa*).

462.

[Nya] *gSas mkhar rin po che spyi spungs sgo dgu'i khro bo'i sgrub pa thig le dbyings chen gsang ba 'dus pa*

a. 1–26.

b. *drag gzhung*.

c. *theg dgu'i don 'byong bla chen dran pa dang: dbang gi chu bo bzhi sogs bon gshen 'gas: bod yul g.yung drung bon gyi bstan pa spel: skabs su log pa'i dus byung bon yang nub: de tshe theg dgu'i yang snying gsang ba'i bon: bsgyur lam zab mo'i sgo la grangs mang yang: de yang zab pa'i phyir du cha gsum spel: 'di ni shel brag gnas su phyi rabs don: pha btsas bur bzhag smon lam yol med de: dpang gsol rgyas par btab nas bdag cag mams: ljion zhing 'gyil nas bya tshogs dengs pa ltar: so sor dben pa'i gnas su res zhig gshegs: rgyal gshen bstan la slar yang yang sos gyur pa'i: rgyas 'bring bsdu pa'i lung dang smon lam mams: 'di la bsn'yems pa'i las ldan skyes bu yi: ma 'ongs gsung bstan sgrub pa'i mthar thug tshē: brdol ba'i gyier gtad dam can yang la bsgom: rgya rgya rgya.*

d. The original composition of the text goes back to the primordial Buddha Kun tu bzang po who was exhorted by Kun tu bzang mo to reveal it. No words were uttered during the request nor during the answer. It was all delivered through contemplation, in an unutterable state beyond the limits of the intellect. Then the primordial Buddha emanated on the Perfection Body (*rdzogs sku*) level in the form of Kun tu bzang po with three faces and six arms (*zhal gsum phyag drug*). His retinue consisted of 'Od dkar gnas 'dzin, gShen lha 'od dkar, A ti mu wer, Ma pang dbyings chen, Sangs po 'bum khri, mGon lha dkar po, 'Od dkar dpag med,

mKha' gying dkar po, etc., all in union with their respective consorts. After the display of aeons (with and without Buddhas enlightening their duration), of the appearance and disappearance of the teachings, of the fluctuations of virtues and non-virtues, of the Buddhas associated with human life-span, Kun tu bzang po beheld the coming of demonic forces such as bDud, The'u rang, bGegs, Srin po, gZa', Klu, Ging chen, rGyal 'gong, Dam sri, etc. He then manifested himself as a wrathful form, with a blue complexion, three faces and six arms, with a diadem made of five dry skulls adorning his head, etc. He also had eighteen wings of Garuda, precious ornaments and a garland of fresh skulls, four legs, etc. His consort transformed into mKha' dbyings Kun grol ma, of red complexion, with one face and two arms. His retinue was also transformed into wrathful deities liable to subdue the demonic forces at work in the world.

The teachings revealed in this wrathful form by Kun tu bzang po were transmitted to Tshad med 'od ldan, bZang za ring btsun and 'Chi med gtsug phud. They were then entrusted to gSang ba 'dus pa while the latter was residing in the Crystal Cave of the Turquoise Valley (g.Yu lung shel gyi brag phug) in the countries of the Gods of the three roots (*rtsa gsum lha yi yul*). gSang ba 'dus pa trained himself in their tantric principles and subdued gods and demons from his cave. He went to other places where he defeated and converted demons (*dmu bdud, btsan bdud, lha srin*, etc.). His works thus pacified the whole manifested existence (*snang srid*), enabling him to implant the basis of the doctrine of g.Yung drung Bon. gSang ba 'dus pa then transmitted the teachings to dBal bon sTag la me 'bar and to the three gShen of Gods, Nâgas and Men (that is: Yongs su dag pa, Ye shes snying po and Mi lus bsam legs). These three masters gave the transmission to Nam mkha' snang ba mdog can who introduced it in Tibet. He transmitted it to the Four Scholars (*mkhas pa mi bzhi*), thus enhancing the knowledge and the doctrine of g.Yung drung Bon in Tibet. Gyer spungs Dran pa Nam mkha' received this cycle from sNang ba mdog can and practiced it in Khyung lung dngul mkhar (which was then the capital of the Zhang zhung kingdom) until he achieved the signs of accomplishments. He then entrusted it to sTong rgyung mthu chen and rGyung yar mu khod. After this, during the persecution of Bon (which ought to be the one led by Khri song lde btsan in the 8th century), the text was hidden as a *gter ma* in

the cave of mTsho rnga brag phug. Its various versions were written in several languages before being hidden. One version was written in the *spungs so* script of sTag gzig while another one was written in the *smar* script of Zhang zhung and hidden in secret caves (*gsang ba'i brag*). The version written in dâkinî symbolic script was hidden in Shal le in India. The present text was written in the language of the Svâstika Gods (*gyung drung lha yi skad*), which clearly appears to be Zhang zhung language according to the title given as follows: *a dkar mu spungs rlig gha: gyer zhi khro ta thad do thun: dad do pa tan tra smar*.

463.

[Ta] *gSas mkhar gsang ba sde dgu'i sgrub pa'i dbang gi bsnyen thabs lcags kyu lta bu'i 'phro 'du*

a. 1–27.

b. *dbang gi 'phro 'du*.

c. Ø.

d. A practice for subjugating by means of power (*dbang*).

464.

Drag po'i bsnyen thabs gnam lcags zhun ma'i 'phro 'du

a. 27–55.

b. *drag po' 'phro du*.

c. Ø.

d. A practice of wrathful activities. See also text no. 461.

465.

[Tha] *sPyi spungs rin po che zhi khro rab 'byams kyî bskang bshags chen mo*

a. 1–36.

b. *bskang chen*.

c. *rig 'dzin kun grol gsang ba rtsal gyis dngos grub tu thob ste spel ba'o:*

d. A confession and fulfillment practice centered around the mandala of the Peaceful and Wrathful deities (*zhi khro*).

466.

[Da, Missing]

467.

[Na] *g.Yung drung skabs kyi 'phrin las pho nya gshen 'debs kyi sgrub pa*

a. 1–77.

b. *pho nya.*

c. Ø.

468.

[Pa] *'Ben tshogs dngos grub zil mngar*

a. 1–14.

b. *'ben bzlog.*

c. Ø.

469.

[Pha] *bDud rtsi yon tan yongs rdzogs kyi sgrub khog chen po'i chog khrid
gsang chen myur lam zhes bya ba*

a. 1–139.

b. *sman grub.*

c. *ces dam rdzas thams cad kyi rtsa ba bdud rtsi yon tan yongs rdzogs kyi
phyag len gsang chen myur lam zhes bya ba 'di'ang rang gi rigs sras slob
dpon gyim tsha rma chung gi sprul pa tshe dbang bsod nams bstan 'dzin
rgyal po dang: dge rigs kyi bla ma grub pa'i khyu mchog tshe dbang bkra
shis mchod gnyis nas snga mo'i dus nas yang yang bskul kyang ma grub ste:
dam pa de gnyis dag pa bde ba'i gzhan du gshegs rgyab: bshad sgrub bon
gyi mdun sa chen po mtsho steng bde ldan gsang sngags gling du sa dbang
chos rgyal tshe dbang bsod nams dpal gyi rdo rje'i yab yum sras dang bstan
srid bskal khug thams cad kyi sku rim la btar chags su 'jugs rgyu bzhag
pa'i bka' bryad tshom bu tshogs sgrub chen po'i 'dus sde sogs du ma la
phan pa'i blos: zhi bar gshegs pa mam gnyis dgongs pa'i rgyab skyor dgyes
rtags pa'i ngo bo mi ring myur du ston pa'i ched du dge tshogs kyi mchod
sprin du bsngo ba dang: rjes su shag rigs kyi bla ma ri khrod kyi 'gro 'dul
grags pa: rigs sras tshe dbang 'gyur med sogs nas bskul nor: rmi'u tang gi
gdung rgyud las grol ba rig 'dzin kun grol gsang ba rtsal du 'bod pas sa
pho byi ba'i lor gro bzhin zla ba'i tshes bzang por 'chi med gyung drung
bkod pa'i khang bzang du: rang gter dri ma bral ba bdud rtsi yon tan yongs
rdzogs: bdud rtsi sbram gyi ma yig bu yig sogs phyogs gcig tu khrigs su sdeb
ste: gyer spungs chen po'i dbang dgu'i bar pa'i skabs su mkha' spyod kyi*

zhing nas gsang sngags lam gyi rim pa namsgos su thob pas gzhi byas: sngon sprul pa'i gter chen khu tsha zla 'od kyi gyung drung gsang rgyud drug gter nas byung ba'i rtsa ba 'grel bcas kyi legs cha blangs te bsgrigs pa'i dge tshogs kyi gsang chen bstan 'dzin spyi dang bye brag gi sku tshe dang 'phrin las rgyas shing: thar grol smin pa'i gsang chen bstan pa rin po che'i gdul bya rgya mtsho'i gos can yang la brtsod bral khyab bdal du rgyas pa'i rgyu ru gyur cig: siddhi ras tu.

d. A long and detailed medicine sadhana (*sman sgrub*) in which sacred substances (*dam rdzas*) are produced and blessed for ingestion. It was compiled by bDe chen gling in 1888 (Earth-mouse, *sa byi*) from his own *gter ma* and gTer chen Khu tsha zla 'od's corpus of six tantras entitled *g.Yung drung gsang rgyud* (including root-texts and commentary). Although two of his disciples—Tshe dbang bsod nam bsTan 'dzin rgyal po (who was an emanation of Gyim tsha rma chung) and Tshe dbang bKra shis mchod—requested him to codify this text, bDe chen gling pa could not complete it during their lifetime.

470.

[Ba] *Khro bo bdud rtsi sman 'dzab*

a. 1–2.

b. *khro bo'i sman 'dzab.*

c. Ø.

d. A short recitative section associated with the previous text and concerning the mantras of wrathful deities (*khro bo*).

471.

[Ba] [No title, *gcar 'dren sbrus gzhal*]

a. 1–4.

b. *gcar 'dren sbrus gzhal.*

c. *zhes bka' brgyad sman sgrub bdud rtsi yon tan yongs rdzogs gzhung las rig 'dzin gsang sgrub sgrub sman kha bsgyur gong ma'i zhal rgyun bzhin blo dman bdag 'dra ba la sman phyir gdong lngas 'god pa'o//.*

472.

[Ba] *gSas mkhar rin po che spyi spungs thig le dbyings chen gyi dngos grub lha yi yang snying gi shog chung*

a. 1–5.

b. *shog chung*.c. *gsang ba 'dus pa'i mgul rgyud du byung ba spa smar ro: dge'o//*.

473.

gSang sngags spyi yi lha rgyal tshangs pa dgyes pa'i gad mo

a. 5–10.

b. *lha rgyal*.

c. *nye gnas kyi dam pa drung yig lha bla tshe dbang rgyal mtshan gyis bskul ngor/rig 'dzin kun grol gsang ba rtsal gyi thugs sprul ri bo chen po'i mdun zhol stag rtse g.yung drung gling du rtsam pa sarba dzâ yan tu/yi ge pa ni a yu dhor dzas bgyis pas phyogs dus kun tu dge legs su gyur cig//*.

d. A short practice text written by bDe chen gling pa in sTag rtse g.yung drung gling at the request of his scribe Lha bla Tshe dbang rgyal mtshan.

474.

[No title, *bDer gshegs gsang ba 'dus pa'i brten 'khor*]

a. 10–22.

b. *brten 'khor*.

c. Ø.

475.

[Ma] *gNas lung skabs chog thugs rje'i dpyang thag thar lam bder 'dren zhes bya ba*

a. 1–16.

b. *shyang chog*.

c. *rig 'dzin slob dpon chen po gyer spungs dran pa nam mkha'i ring lugs dri ma med pa 'dzin pa'i gtsang gi ru lag g.yung drung gling gi mkhan chen skal bzang bon gyi nyi ma bstan pa'i rgyal mtshan rin po che yi yang dang yang du bkas bskul pa la brten te/gyim shod shel brag seng ge rdzong nas spyan drang pa'i shor ser la/rig 'dzin kun grol gsang ba rtsal gyis spel ba*

dge'o//phyis rig 'dzin de nyid kyi spel ba'i shog dril dngos la rab tu mos nas/me ston shes rab snying po zhes/'jam dpal drung mu zil gnon rtsal/nyi ma rgyal mtshan gyi drung du dad blo tshig sgrim gyis zhus nas/ldong rigs lha sras pa/'chi med gar dbang snying po/mi 'gyur g.yung drung bde chen gsang ba rtsal zhes rig btsun g.yung drung bstan pa'i nyi ma dpal gyi rgyal mtshan gyi rang gzhan bstan 'gro'i spyi don du dmigs nas mo nom gnas chen shel ri rtse lnga'i mdun zhol/'du gnas rin chen spungs pa'i drung/dpal gshen bstan mam rgyal kun grags khri 'dus nor bu'i gling khrod kyi dang po thig chen mthong grol rig 'dzin khang rtser gu ger ris su brgyud nas zhal bshus pa dge legs don gnyis lhun grub rgyal mtshan smin grol dar zhing rgyas pa'i dpal du mu tsug smar la sad ni sam pad tsakra de chu wer/dge legs 'phel/.

d. A purification ritual rediscovered by bDe chen gling pa from Shel brag seng ge rdzong in Gyim shod and diffused at the request of Nyi ma bsTan pa'i rgyal mtshan, an abbot of g.Yung drung gling monastery in gTsang. bDe chen gling pa later edited it at the behest of some of his foremost disciples.

476.

[Tsa] *gSas mkhar rin po che rtsa gsum zhi khro kun 'dus khro dgu gsung gi sgrub pa dbang drag 'bar ba'i 'phrin las dbang gi rgyal po*

a. 1–30.

b. *yongs 'dus.*

c. *de ltar rtsa gsum zhi khro spyi 'dus kyi: nang tshan yi dam 'dus pa rtsa ba khro dgu 'dus sgrub gsung gi gdams pa sgas mkhar rin po che'i snying po: spyi spungs bon gyi yang bcud: a dkar drag po sngags kyi dril sgrub dbang drag 'bar ba'i 'phrin las dbang gi rgyal po zhes bya ba 'di ni: gshen chen gsang ba 'dus pas gsung rgyud dra ba skor gsum nas btus te: dbal bon stag la med 'bar la gtad: dbal bon stag la me 'bar gyis dbal gyi brag phug tu bsgrub nas bdud dang srin po btul te dam la btags: dbal bon chen pos lha klu mi yi gshen gsum la gdams: lha klu mi yi gshen gsum gyis nam mkha' snang ba mdog can la gnyer: snang mdog gis dran pa nam mkha' la gtad: dran pas thugs dam du mdzad nas sgrub rtags rdzu 'phrul rnams thon: de nas bstan pa rin po cher gter du gshegs pa'i dus: sems dpa' rje blon sdang gsum dang: lo pan se sde me gsum bcas kyiis zab mo gter du sbas: rjes 'jug skal ldan gcig dang 'phrad pa' ismon lam btob: dam can ye shes kyi srung ma dang: 'jg rten gyi dam can la gtad nas bcol lo.*

d. According to the praise section included at the beginning of the text, this treatise contains the elixir (*bcud*) of all *sPyi spungs* cycles and is the nectar (*dangs ma*) of the Nine Vehicles (*theg pa rim dgu*). As shown in the colophon (see also the short historical account included pp. 1.6 *et seq.* which makes the colophon redundant), the text was transmitted by gShen gSang ba 'dus pa to dBal bon sTag la me 'bar who taught it to the three gShen: Yongs su dag pa, Ye shes snying po and Mi lus bsam legs. They in turn transmitted it to sNang ba mdog can who revealed it to Dran pa nam mkha'. The latter practiced it until he reached the sign of success and then hid it as treasure (*gter*) for the benefit of future generations.

477.

[Tsha] *g.Yung drung don 'dus dbang khrig thar pa'i nor bu*

a. 1–17.

b. *dbang khrid*.

c. *zhes gter kha dang bcas te gter gzhung du dbang gi go rim sa bon tsam 'dug pa la bka' gter lag khrigs su byas pa'i dge legs 'phel lo/.*

d. A compilation on consecration (*dbang*) and guidance instructions (*khrid*) based on original rediscovered treatises (*gter gzhung*).

478.

gSang 'dus phrin las snying po'i dbang

a. 17–23.

b. *dbang*.

c. *rig pa 'dzin pa kun grol rtsal gyis dngos grub tu bab pa gtan la dbab pa'o.*

d. Appended pp. 23–24: *dBang bshad tshar nas gol po'i dbu*.

479.

[Dza] *gSas mkhar rin po che spyi spungs gsang ba sgo dgu'i dbang chog gal po sgron me zhes bya ba*

a. 1–35.

b. *dbang chog*.

c. *gsas mkhar mchog 'dus snyi la spungs pa'i bon: gsang sngags bka' chen bryad kyi dbang rdzogs pa: gal po sgron me dbang gi 'phyang chen ni: dbang gi chu bo bzhi yi phyag len ltar: rgyud kyi rgyal po'i dgongs don bcud phyungs ba: rgyud lung mkhas dbang rig 'dzin slob dpon rje: gyer spungs dran pa bdag gis phyi rabs don: bkod pa'i rjes 'brang rig pa'i btang bzhag tshod: snod dang sbyar ba'i rig pa mkhas ched du: phyi nang gsang ba yang gsang de dang sbyor.*

d. An initiation ritual (*dbang chog*) centered on the Eight Pronouncements (*bKa' bryad*) and containing the four consecrations (*dbang bzhi*). It was compiled by Dran pa nam mkha' and hidden for the sake of future generations.

480.

[Wa] *rGyun lnga'i sbyin bsregs*

a. 1.

b. *sbyin sreg.*

c. *ces kho bo rig 'dzin kun grol gsang ba rtsal lam g.yung drung bdud 'dul thog med rtsal gyis shel brag tshal gyi seng chen 'bar ba'i brag nas zab mo gter du sphyan drang te: slar mkha' 'gying dgyes pa'i gnas chen bde ldan gsang sngags khrod 'chi med g.yung drung bkod pa'i khang bzang nas gtan la phabs pa dge'o.*

d. The root-text for the practice of the homa rituals according to the *sPyi spungs gsang ba sde dgu'i yang gsang thugs kyi brnag pa*. The text which actually covers the next four entries (related to the four activities conducted in this ritual) was rediscovered by bDe chen gling pa in the Rock of the Blazing Lion (Seng chen 'bar ba'i brag) in Shel brag tshal.

481.

[Zha] *Zhi ba don gyi me mchod*

a. 1–18.

b. *zhi ba'i sbyin sreg.*

c. *sgrub chen la 'kho phyir me mchod bsdu pa rig 'dzin kun grol gsang ba rtsal gyis bsdu pa dge'o.*

d. Homa rite for pacifying (*zhi ba*).

482.

[Za] *rGyas pa mngon grub kyi me mchod*

a. 1–19.

b. *rgyas pa'i sbyin sreg.*c. *me yis las chen po'i cho ga las sgrub chen skabs nyer mkho'i ched du btus te: kun grol rtsal gyis bris pa'o.*d. Homa rite for increasing (*rgyas pa*).

483.

[A] *dBang byin mthu ldan gyi me mchod*

a. 1–27.

b. *dbang gyi sbyin sreg.*c. *de ltar sgrub chen skabs su nyer mkho ched du gter gzhung nas nye bar bsdus te/rig 'dzin kun grol gsang ba rtsal gyis bgyis pa dge'o/.*d. Homa rite for subjugating by power (*dbang*).

484.

[Ya] *Drag po dbal phyung gi me mchod*

a. 1–22.

b. *drag po'i sbyin sreg.*c. *de ltar sgrub chen skabs su nyer mkho ched du gter gzhung nas nye bar bsdus te: rig 'dzin kun grol gsang ba rtsal gyis bgyis pa dge zhing shis par shog.*d. Homa rite for subjugating by violence (*drag po*), extracted from the original treasure (*gter gzhung*) of the *sPyi spungs gsang ba sde dgu'i yang gsang thugs kyi bmag pa*.

485.

[La] *Tshe dbang rgya gar ma ltar tshogs spungs spel*

a. 1–2.

b. *rgya gar.*

c. Ø.

d. A feast offering ritual (*tshogs*) according to the cycle of the *Tshe dbang rgya gar ma* which was originally discovered by dPon gzas Khyung rgod rtsal (b. 1175). On this cycle see the *Tshe dbang rgya gar ma'i khrid dang sgrub pa bcas kyi gsung pod*, Dolanji, 1973, vol. I, pp. 5–21.

486.

sPyi spungs gsang ba 'dus pa'i rgyud bskang thugs rje'i rgyun 'byung

a. 2–5.

b. *rgya gar*.

c. Ø.

d. A fulfillment text belonging to the cycle of *sPyi spungs gsang ba 'dus pa*.

487.

Dam can rgya mtsho'i gtor 'bul

a. 5–8.

b. *rgya gar*.

c. Ø.

d. Sacrificial cake-offering (*gtor 'bul*) to the deities linked by oath, according to the *Tshe dbang rgya gar ma* cycle.

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TRANSMISSION CHARTS

1. *The lineage of the 'Jigs byed gshin rje gsang rgyud*

1. gSang ba 'dus pa
2. sTag la me 'bar
3. the seven gshen po of sTag gzigs (*stag gzigs gshen po bdun*)
4. Dran pa nam mkha'
5. bDe chen gling pa

The longer transmission lineage is the following:

1. 'Chi med gtsug phud
2. gSang ba 'dus pa
3. sTag la me 'bar
4. Lha chen Yongs su dag pa
5. Klu grub Ye shes snying po
6. rGyal gshen Mi lus bsam legs
7. Nam mkha' sNang ba mdog can
8. g.Yung drung bDud 'dul gar dbang
9. dBal bon hrom pa'i gu hya
10. Bla chen Dran pa nam mkha'
11. Se Sha ri dbu chen
12. lDe Gyim tsha rma chung
13. Mi nyag¹ lCe tsha mkhar bu

Then the cycle was hidden and rediscovered by bDe chen gling pa.

2. *The lineage of the Rig 'dzin sku gsum dgongs 'dus*

1. Dran pa nam mkha'
2. mKha' 'gro 'od ldan 'bar ma

¹ Var. Me nyag.

3. Vairocana
4. bDe chen gling pa.

3. *The lineage of the Char 'bebs g.yu mtsho mer ba'i gdams pa*

1. gShen lha 'od dkar
2. gShen bDe ba snying po
3. Vairocana.

Another lineage is as follows:

1. gShen lha 'od dkar
2. Klu grub Ye shes snying po
3. Rig 'dzin nam drug
4. Vairocana
5. mNyam med Shes rab rgyal mtshan (1356–1415)

From rJe rin po che, the cycle eventually reached bDe chen gling pa.

Another line of transmission is as follows:

1. Klu grub Ye shes snying po
2. sTong rgyung mthu chen
3. Rig 'dzin nam drug
4. Vairocana
5. mNyam med Shes rab rgyal mtshan.

A much longer line of transmission appears in the prayer of the *Char 'bebs g.yu mtsho mer ba* cycle, as follows:

1. Kun tu bzang po
2. Klu grub Ye shes snying po
3. Rig 'dzin sTong rgyung mthu chen
4. Rig 'dzin bla ma nam drug
5. Vairocana
6. Ye shes dbal mo
7. *gter ston* Shes rab nam rgyal
8. Don 'grub 'bum
9. g.Yung drung seng ge
10. A 'bum mdzad
11. Yon tan can
12. rGyal rong g.Yung drung gTsong phud
13. sTong ra Rin chen g.yung drung

14. Drang srong 'Od zer rgyal mtshan
15. Drang srong Nam mkha' 'od zer
16. mKhas btsun Mu ka Khi khar (Nam mkha' 'od zer)
17. sKu mdun Shes rab blo gros
18. Bru chen Nam mkha' g.yung drung
19. bsTan 'dzin Rin chen rnam rgyal.

4. *The lineage of the Kun bzang zhi char gyi skor*

1. Kun tu bzang po
2. Bla ma Tshe dbang rig 'dzin
3. Rang grol Ye shes rgyal mtshan
4. Ngu za g'Tsug phud tshul khrim
5. Tsha ba Ye shes seng ge
6. sTag za Rin chen mtsho mo
7. Sa gnyan rGyal ba rgyal mtshan
8. Bya bral g.Yung drung gtsug phud
9. Bye'u rtogs ldan Lhun grub tshul khrim
10. Zhu yas rNam rgyal grags pa
11. bsTan 'dzin Nyi ma rgyal mtshan
12. rTogs ldan sMon lam tshul khrim
13. sKu mdun g.Yung drung rgyal mtshan
14. sKu mdun Shes rab blo gros
15. Bru ston Nam mkha' g.yung drung
16. bsTan 'dzin Rin chen rnam rgyal
17. Bla ma Rin chen lhun grub.

5. *The lineage of the gSol 'debs khod po ma*

1. Dran pa nam mkha'
2. Bla ma Tshe dbang rig 'dzin
3. Khod po Blo gros thogs med
4. bsTan 'dzin Khod po snang ldan
5. mNyam med Shes rab rgyal mtshan
6. bsTan 'dzin Rin chen rgyal mtshan
7. Lha thu g.Yung drung rgyal mtshan
8. Lha thu g.Yung drung 'od zer
9. Nyer ma Shes rab bkra shis

10. g.Yung drung gtsug phud of rGyal rong,
11. Bye'u rtogs ldan (Lhun grub tshul khirms),
12. Zhu yas rNam rgyal grags pa
13. bsTan 'dzin Nyi ma rgyal mtshan
14. rTogs ldan sMon lam tshul khirms
15. sKu mdun g.Yung drung rgyal mtshan
16. sKu mdun Shes rab blo gros
17. Bru ston Nam mkha' g.yung drung
18. bsTan 'dzin Rin chen rnam rgyal
19. Bla ma Rin chen lhun grub.

6. *The lineage of the Klu grub ma prayer*

1. the Buddhas of the Three Bodies (*sku gsum*)
2. Klu grub Ye shes snying po
3. gShen bon Nam mkha' mthong gsal
4. mTha' skad rtogs ldan Rin chen dbang ldan
5. sGo rtogs Nam mkha' g.yung drung
6. Gyur pa 'Od zer rgyal mtshan
7. Zhu yas rNam rgyal grags pa
8. bsTan 'dzin Nyi ma rgyal po
9. rTogs ldan sMon lam tshul khirms
10. sKu mdun g.Yung drung rgyal mtshan
11. bsTan 'dzin Shes rab blo gros
12. Bru chen Nam mkha' g.yung drung
13. Bru ston Rin chen rnam rgyal.

7. *The lineage of the*

Kun bzang zhi char bdud rtsi mer ba'i gzhung

1. Kun tu bzang po
2. Tshe dbang rig 'dzin
3. g.Yung drung Tshe yi rgyal po
4. bSod nams g.yung drung
5. sMon lam rgyal mtshan
6. bSod nam blo gros.

After him, the text was transmitted down to Zhu bstun Tshul khirms dbang gi rgyal mtshan.

8. *The lineage of the gSas mkhar rin po che
thig le dbyings chen g.yung drung bsdom pa'i rgyud*

1. Kun tu bzang po
2. dBal gsas rNgam pa che mchog
3. dBal chen sPyi 'dul rgyal po,
4. mGon po Ge khod khro bo
5. 'Brug gsas chem pa
6. Lha rgod thog pa
7. 'Jigs byed gShed nag ram pa
8. gSang mchog Rag sha mkha' 'gying,
9. 'Chi med gtsug phud
10. 'Phrul gshen snang ldan and bZang za ring btsun
11. gSang ba 'dus pa,
12. sTag la me 'bar,
13. Ku byi mang ke.

9. *The lineage for the bKa' brgyad gsang ba 'dus pa*

1. Kun tu bzang po
2. gSang ba 'dus pa
3. Khri zhi nam ting
4. 'Chi med gtsug phud
5. bZang za ring btsun

Another line of transmission has the following succession of masters:

1. gShen lha 'od dkar
2. Tshad med 'od ldan
3. 'Phrul gshen snang ldan

Still another line of transmission runs as follows:

1. Kun tu bzang po
2. Khri zhi nam ting
3. 'Chi med gtsug phud
4. gSang ba 'dus pa
5. sTag la me 'bar and
6. Lha bon Yongs su dag pa
7. Klu grub Ye shes snying po
8. rGyal gshen Mi lus bsam legs

9. Nam mkha' snang ba'i mdog can
10. the Four Scholars
11. Eight gShen and Erudite Translators (*lo pan gshen bryad*).

Then for 45 generations, the cycle was transmitted in an uninterrupted manner, eventually reaching the prince Mu khri bstan po in the later part of the 8th century.

After being hidden as treasures, the teachings were transmitted to Ha ra ci par by the Wisdom Dâkinîs, the lineage being as follows:

1. Mon bon Ha ra ci par
2. sTag wer li wer
3. sTong rgyung mthu chen
4. Se Sha ri dbu chen
5. lDe Gyim tsha rma chung
6. Me nyag lCe tsha mkhar bu
7. Dran pa nam kha'
8. bDe chen gling pa.

10. *The lineage of the Phur pa yang phyung nag po*

1. mKha' 'gying lha yi rgyal po
2. *yum chen* Thugs rje Byams ma
3. sTon pa gshen rab
4. sTag skyes lha bu
5. eighteen gShen practicing Phur pa (*phur gshen bco bryad*)
6. gSas mkhar me 'bar
7. Bla chen Dran pa nam mkha'
8. bDe chen gling pa.

11. *The lineage of the dBal phur 'bar ba nag po'i rgyud*

1. Kun tu bzang po
2. mKha' 'gying dkar po
3. 'Chi med gtsug phud
4. Khro mchog 'Brug gsas chem pa
5. gSang ba 'dus pa

6. sTag la me 'bar
7. Yongs su dag pa & 'Od zer mdangs ldan
8. Klu grub Ye shes snying po & lCam rgyung na rog
9. Mi lus bsam legs & rGod lcam don 'bar
10. sNang ba mdog can
11. Dran pa nam mkha'
12. Mi 'gyur tshe dbang gsang sngags grags pa'i dpal (bDe chen gling pa)

Another line of transmission has the following succession of masters:

1. Kun tu bzang po and Kun tu bzang mo
2. mKha' 'gying dkar po and Yum chen mkha' khyab
3. 'Chi med gtsug phud and Kun snang gsal ma
4. 'Brug gas chem pa
5. sTag la me 'bar and Thugs rje byams ma
6. Yongs su dag pa and 'Od zer mdangs ldan
7. Ye shes snying po and lCam rgyung na rog
8. Mi lus bsam legs and rGod lcam don 'bar
9. Dran pa nam mkha' and 'Od ldan 'bar ma
10. bDe chen gling pa

Still another line of transmission appears as follows:

1. Kun tu bzang mo
2. rGyal ba rigs lnga
3. 'Chi med gtsug phud
4. gSang ba 'dus pa
5. dBal bon sTag la me 'bar
6. Yongs su dag pa
7. Klu grub Ye shes snying po
8. dBal bon Mi lus bsam legs
9. Bla chen Dran pa nam mkha'
10. 'Od ldan 'bar ma
11. bDe chen gling pa

12. *The gsang gzer lineage of the dBal phur 'bar ba nag po cycle*

1. Kun tu bzang po
2. Ma pang dbyings chen
3. Khro bo mkha' 'gying

4. 'Od dkar gnas 'dzin
5. gShen Tshad med 'od ldan
6. 'Chi med gtsug phud.
7. gSang ba 'dus pa and sTag la me 'bar,
8. Lha bon Yongs su dag pa
9. Klu grub Ye shes snying po
10. rGyal bon Mi lus bsam (legs)
11. sNang ba mdog can
12. Bla chen Dran pa nam mkha'
13. bDe chen gling pa.

13. *The lineage of the*

Kun bzang khyab bdal zhi ba'i sku'i sgrub pa

1. 'Chi med gtsug phud
2. dBal bon sTag la me 'bar
3. bDe chen gling pa.

14. *The lineage of the Rig 'dzin gsang sgrub*

1. Kun tu bzang po & Kun tu bzang mo
2. gShen lha 'od dkar and his consort
3. 'Chi med gtsug phud and his consort
4. gSang ba 'dus pa and his consort
5. dBal gshen sTag la me 'bar and his consort
6. Gyer spungs chen po Dran pa nam mkha' and his consort
7. Tshe dbang rig 'dzin and his consort
8. Padma don gsal (Padmasambhava) and his consort
9. Vairocana
10. Srid pa'i rgyal mo and
11. bDe chen gling pa.

A fuller line of transmission appears as follows:

1. Kun tu bzang po & Kun tu bzang mo
2. gShen lha 'od dkar & Nam mkha' lha mo
3. Tshad med 'od ldan & 'Od kyi lha mo
4. 'Phrul gshen snang ldan & bZang za ring btsun

5. 'Chi med gtsug phud & Kun snang gsal ma
6. gSang ba 'dus pa & Lha mo bsen thub
7. sTag la me 'bar & Thugs rje byams ma
8. Yongs su dag pa & 'Od zer mdangs ldan
9. Mi lus bsam legs & rGod lcam don 'bar
10. Ye shes snying po & lCam rgyung ne rog
11. sNang ba mdog can & 'Od ldan zer 'phro
12. Mu khri btsad po
13. Ha ra ci par & sTag za li wer
14. A nu 'phrag thag & g.Yung drung rgyal mo
15. Sad ne ga'u & Klu lcam 'bar ma
16. Dad mi thad ke & g.Yu lo sman gcig
17. Zing pa mthu chen & rGya lcam dkar mo
18. sPe bon thog 'phrul & dKar mo spyang gcig
19. sPe bon thog rtser & Sha za smin dkar
20. Shad bu ra khug & g.Yung drung kun mdzes
21. Phrom bon rnam pa & dKar mo seng gdong
22. sTong rgyung mthu chen & mTsho sman rgyal mo
23. Sha ri dbu chen & Lha lcam 'od 'phro
24. lCe tsha mkhar bu & Klu za bzang mo
25. Gyim tsha rma chung & rMa rgyal phyug mo
26. Dran pa nam mkha' & 'Od ldan 'bar ma
27. Tshe dbang rig 'dzin & Thugs rje kun sgröl
28. Padma mthong grol (Padmasambhava) & Tshogs bdag gzi byin
29. bDe chen gling pa
30. g.Yung drung dbang rgyal.

15. *The lineage of the dBang dra 'bar ma me phreng*

1. Kun bzang yab yum
2. 'Od dkar gnas 'dzin & Shes rab phar phyin
3. 'Phrul gshen snang ldan & bZang za ring btsun
4. 'Chi med gtsug phud & Kun snang gsal ma
5. gSang ba 'dus pa & Lha mo bsen thub
6. sTag la me 'bar & Thugs rje mkha' khyab
7. Yongs su dag pa & 'Od zer mdangs ldan
8. Ye shes snying po & lCam rgyung ne rog
9. sNang ba mdog can & 'Od ldan zer 'phro
10. Dran pa nam mkha' & 'Od ldan 'bar ma

11. Ba gor Vairocana & Rong mo zla ba
12. bDe chen gling pa & his consort.

A slightly different lineage appears as follows:

1. Kun tu bzang po
2. gShen lha 'od dkar
3. 'Phrul gshen snang ldan
4. Yum chen bZang za ring btsun
5. 'Chi med gtsug phud
6. gSang ba 'dus pa
7. sTag la me 'bar
8. Yongs su dag pa
9. Mi lus bsam legs
10. sNang ba mdog can
11. Dran pa nam mkha'
12. Srid pa'i rgyal mo
13. gSang sngags don 'chang gSang sngags grags pa'i dpal (bDe chen gling pa).

A similar line of transmission appears as follows:

1. Kun tu bzang po
2. 'Od dkar gnas 'dzin (gShen lha 'od dkar)
3. 'Chi med gtsug phud
4. Che mchog gSang ba 'dus pa
5. sTag la me 'bar
6. Yongs su dag pa
7. 'Phags pa Klu yi rig 'dzin (Ye shes snying po)
8. gShen chen sNang ba mdog can
9. 'Gro 'dul Dran pa nam mkha'
10. Tshe dbang Mu la sgron gsal (Tshe dbang rig 'dzin)
11. g.Yung drung mthong grol (Padmasambhava)
12. Vairocana
13. gTer ston Padma g.yung drung (bDe chen gling pa).

A shorter lineage has the following masters:

1. dBal bon gshen chen sTag la me 'bar
2. Bla chen Dran pa nam mkha'
3. 'Od ldan 'bar ma

4. Vairocana
5. bDe chen gling pa
6. Bla khri rGyal ba g.yung drung
7. g.Yung drung rgyal mtshan.

16. *The lineage of the Sa snying 'khrug bcos skor*

1. Sa trig er sangs, Sangs po bum khri, gShen la 'od dkar and sTon pa gshen rab
2. Sa yi snying po
3. the Protectors of the Three Clans (*rigs gsum mgon po*)
4. the Six Ornament of Eruditions of the World (*'dzam gling mkhas pa'i rgyan drug*)
5. dMu gshen sNang ba'i mdog can
6. Dran pa nam mkha' and his consort
7. gTer 'byin Kun grol rtsal (bDe chen gling pa)

17. *The lineage of the gSang chen rol pa zang thal*

1. Kun tu bzang po
2. Peaceful and Wrathful deities (*zhi khro*)
3. Shes rab phar phyin
4. Kye ma 'od mtsho
5. Gyer spungs Dran pa nam mkha'
6. 'Od ldan 'bar ma
7. the Gardian of the Teachings (*bka' srung*)
8. bDe chen gling pa.

Another transmission line appears as follows:

1. Kun tu bzang po
2. Yum chen Shes rab phar phyin
3. Kye ma 'od mtsho
4. sTong rgyung mthu chen
5. Dran pa nam mkha'
6. Kun grol rtsal (bDe chen gling pa)
7. sTag sprul gShen rgyal bstan 'dzin.

18. *The lineage of the bDer gshegs dgongs pa 'dus pa*

1. the three Buddha-Bodies
2. 'Phrul gshen snang ldan
3. Shes rab phar phyin
4. bZang za ring bstun
5. Ye gshen gtsug phud
6. 'Chi med gtsug phud
7. gSang ba 'dus pa
8. sTag la me 'bar
9. A ti mu wer
10. Yongs su dag pa
11. Klu grub ba (Ye shes snying po)
12. Mi lus bsam legs
13. sNang ba mdog can
14. Mu khri bstad po
15. Slob dpon Dran pa nam mkha'
16. Dam can Tshe 'dzin ma
17. g.Yung drung bdud 'dul rtsal (bDe chen gling pa)
18. Nyi ma bstan 'dzin
19. bsTan 'dzin tshul khriims grags
20. bsTan 'dzin dbang rgyal
21. bsTan pa dbang rgyal.

A shorter line (especially used for the *tshé sgrub*) appears as follows:

1. 'Chi med gtsug phud
2. Dran pa nam mkha'
3. bDe chen gling pa
4. gShen rgyal bsTan 'dzin gtsug phud.

19. *The Lineage of Srid pa rgyal mo yang snying 'dus pa'i rgyud*

1. Kun tu bzang po
2. Sa trig er sangs
3. Khro bo gTso mchog mkha' 'gying
4. 'Phrul gshen snang ldan
5. bZang za ring btsun
6. 'Chi med gtsug phud
7. gSang ba 'dus pa

8. dBal bon stag la me 'bar
9. Lha gshen Yongs sus dag pa
10. rGyal gshen Mi lus bsam legs
11. Klu grub Ye shes snying po
12. Nam mkha' snang ba mdog can
13. Gyer spungs Dran pa nam mkha'
14. the four great Scholars (*mkhas pa chen po bzhi*)
15. bDe chen gling pa.

The *gzer dril* line is as follows:

1. mKha' 'gying rgyal po & his consort
2. Ma gcig Srid pa'i rgyal mo
3. Ye gshen gtsug phud
4. gSang ba 'dus pa
5. sTag la me 'bar
6. Nam mkha' snang ba mdog can
7. Bla chen Dran pa nam mkha'
8. bDe chen gling pa
9. Rig 'dzin Tshe dbang 'gyur med (bDe chen gling pa's son)
10. g.Yung drung bsTan pa'i rgyal mtshan dpal bzang po
11. dGe sbyong g.Yung drung tshul khrim.

20. *The lineage of the She thun 'bar ba'i phreng ba of the Ma mo yang snying 'dus pa*

1. 'Chi med gtsug phud
2. gSang ba 'dus pa
3. dBal bon sTag la me 'bar
4. Gyer spungs chen po Dran pa nam mkha'
5. mKha' 'gro 'Od ldan 'bar ma
6. bDe chen gling pa.

Another line of the *Ma mo yang snying 'dus pa* especially dedicated to preliminary practices (*sngon 'gro*) runs as follows:

1. 'Chi med gtsug phud
2. sNang ba mdog can
3. Dran pa nam mkha'
4. bDe chen gling pa.

Another one runs as follows:

1. Ye gshen gtsug phud
2. gShen gSang ba 'dus pa
3. Gyer spungs Dran pa nam mkha'
4. sTong rgyung mthu chen
5. bDe chen gling pa.

Still another lineage runs as follows:

1. mKha' 'gying khro bo
2. Slob dpon Ye gshen gtsug phud
3. gSang ba 'dus pa
4. sTag la me 'bar
5. the three gShens of Gods, Nâgas and Men
6. Gyer spungs Dran pa nam mkha'
7. bDe chen gling pa.

Supplementary texts were written by Dran pa nam mkha', entrusted to mKha' 'gro 'Od ldan 'bar ma and later rediscovered by bDe chen gling pa.

21. *The lineage of the* Kun bzang nam mkha'i rgyal po'i rgyud

1. sTon pa gshen rab
2. gShen Tshangs pa gtsug phud
3. the gShens of gods, nâgas and men
4. dMu tsa tra he
5. Mi lus bsam legs
6. sNang ba mdog can
7. Mu khri btsad po
8. Dran pa nam mkha'
9. bDe chen gling pa.

Parts of this cycle are attributed directly to Dran pa nam mkha' so that their line of transmission run as follows:

1. Dran pa Namkha'
2. mKha' 'gro 'Od ldan 'bar ma
3. bDe chen gling pa
4. Tshe ring rdo rje

22. *The lineage of the*

Kun bzang nam mkha'i rgyal po lta ba'i rgyud

1. gShen lha 'od dkar
2. Sangs po 'bum khri
3. sTon pa gshen rab

The rest of the lineage is not described although it is probably similar to that of the preceding line of transmission (no. 21).

23. *The lineage of the* Byams ma yang gsang rgyun mchod

1. sTon pa gshen rab
2. rMa lo, g.Yu lo, gTo bu and Yid kyi khye'u chung
3. the Nine Scholars (*mkhas pa mi dgu*)
4. sTong rgyung mthu chen
5. Se bon Sha ri dbu chen, lDe bon Gyim tsha rma chung and Me nyag lCe tsha mkhar bu
6. Dran pa nam mkha'
7. bDe chen gling pa.

24. *The lineage of the*

lTung bshags cho ga ngan song dong sprugs

1. sTon pa gshen rab
2. Ma lo
3. g.Yu lo
4. Tshangs pa gtsug phud
5. 'Phrul gshen gtsug phud
6. Yongs su dag pa
7. Ye shes snying po
8. brGya byin (Indra)
9. the Four Scholars: Se Sha ri dbu chen, lDe Gyim tsha rma chung, Me nyag lCe tsha mkhar bu and Zhang zhung sTong rgyung mthu chen
10. Dran pa nam mkha'
11. bDe chen gling pa.

26. *The lineage of the gSang sngags lam gyi bla med sgrub pa*

1. 'Chi med gtsug phud
2. gSang ba 'dus pa.
3. dBal bon sTag la me 'bar
4. Dran pa nam mkha'
5. bDe chen gling pa

27. *The lineage of the*

bDe gshegs spyi spungs gsang ba thugs kyi brnag pa

1. Kun tu bzang po
2. 'Od dkar 'chang chen (gShen lha 'od dkar)
3. 'Chi med gtsug phud
4. 'Phrul gshen snang ldan
5. bZang za ring btsun
6. gSang ba 'dus pa
7. sTag la me 'bar
8. Yongs su dag pa
9. Mi lus bsam legs
10. Ye shes snying po
11. sNang ba mdog can
12. Mu khri btsad po
13. Ha ra ci par
14. sTag wer li wer
15. A nu phrag thag
16. Sad ne ga'u
17. Zing pa mthu chen
18. Shad pu ra khug
19. sPe bon thog rtse
20. sPe bon thog 'phrul
21. Tha mi thad ke
22. Sum pa sbu ga
23. dBang bsgyur thog med
24. sTong rgyung mthu chen
25. Sha ri dbu chen
26. Za rang me 'bar
27. g'Tsang gshen snyan ngag
28. rGyung yar mu khod

29. Lha sgom dkar po
30. Mu rub brtsad po
31. dMu tsha gyer med
32. rNgam pa lce ring
33. Dran pa nam mkha'
34. Tsanda ku ma
35. g.Yung drung bdud 'dul
36. g.Yung drung phun tshogs
37. Nyi ma bstan 'dzin
38. bsTan 'dzin tshul khrims (the 4th Kun grol rin po che)
39. dBal 'bar stag slag
40. bsTan pa dbang rgyal
41. rTsa ba'i gyer chen (bDe chen gling pa)
42. Tshe dbang Lha rgyal bkra shis.

28. *The lineage of peaceful deities* (zhi ba)
of the gSas mkhar rin po che thig le dbyings chen

1. Ye gshen blo gsal ('Chi med gtsug phud)
2. gSang ba 'dus pa
3. Nam mkha' snang ba mdog can
4. Bla chen Dran pa nam mkha'
5. bDe chen gling pa.

29. *The lineage of wrathful deities* (khro bo)
of the gSas mkhar rin po che thig le dbyings chen

1. Kun tu bzang po
2. Kun tu bzang mo
3. 'Od dkar gnas 'dzin
4. A ti mu wer
5. Ma pang dbyings chen
6. Sangs po 'bum khri
7. mGon lha dkar po
8. 'Od dkar dpag med
9. mKha' gyeng dkar po
10. Tshad med 'od ldan
11. bZang za ring btsun

12. 'Chi med gtsug phud
13. gSang ba 'dus pa
14. dBal bon sTag la me 'bar
15. the three gShen of Gods, Nāgas and Men
16. Nam mkha' snang ba mdog can
17. the Four Scholars (*mkhas pa mi bzhi*)
18. Gyer spungs Dran pa Nam mkha'
19. sTong rgyung mthu chen
20. rGyung yar mu khod
21. bDe chen gling pa.

Another line of transmission centered on the *zhi khro* practice of this cycle runs as follows:

1. gShen gSang ba 'dus pa
2. dBal bon sTag la me 'bar
3. Yongs su dag pa, Ye shes snying po and Mi lus bsam legs
4. sNang ba mdog can
5. Dran pa nam mkha'
6. bDe chen gling pa.

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INDEX AND BIOGRAPHICAL SKETCHES OF THE DEITIES, MASTERS AND INDIVIDUALS ASSOCIATED WITH THE BDE CHEN GLING PA REVELATIONS

Names are indexed in the order of the Tibetan alphabet. The biographical sketches given below are simply short notes or notices that were either redundant or impossible to include in the [d] section accompanying most of the texts in the catalogue itself. They are in no way exhaustive, and for the sake of length, I have voluntarily limited my sources mostly to Shar rdza rin po che's *Legs bshad mdzod*¹ and to dPal ldan tshul khriims' *bsTan 'byung*. References to the texts associated with each name within the bDe chen gling pa corpus are given at the end of the notices. Note that in several cases, no information was collected on some personages and that only the reference to the texts has been added to their names, together with the few data available from bDe chen gling pa's works proper.

* *

KU BYI MANG KE

He is one of the Three Protectors (*mgon po mam gsum*), together with A ti mu wer and Ge khod gsang ba drag can, in traditional descriptions of Ge khod (with A ti mu wer on the top of Ge khod's head and Ku byi mang ke in the center of his heart). Ku byi mang ke appears as a deity of blue complexion with one head and two hands, the right one making the gesture of the gift of Bon teachings, while the left one holds a sceptre. In the corpus of bDe chen gling pa's revelations, he is associated with the cycle of the *gSas mkhar rin po che thig le dbyigns chen* contained in volume 2. See text no. 50.

KUN TU BZANG PO

Kun tu bzang po is the Primordial Buddha who transmitted the rDzogs chen teachings to a retinue consisting of his self-emanations appearing as Enlightened Beings (*sangs rgyas*). His name—Universal (*kun tu*) Goodness (*bzang po*)—has been interpreted in the following manner by U ri bSod nams rgyal mtshan (13th century) in his *Ornament of Solar Light, a Commentary on the Lamps (sGron ma'i 'gyel pa nyi 'od rgyan*, p. 357):² *Kun tu* refers to all the variety of beings to be tamed, while *bzang po* refers to the great Compassion of the Buddhas which is equal for all beings. In another definition (p. 358), *Kun tu* is seen as referring to the whole of Samsāra-Nirvāna, and to the outer Vessels and inner Elixirs,³ while *bzang po* refers to the King of Self-Knowing Awareness (*rang shes rig gi rgyal po*) embracing all beings without any

¹ Both in the Tibetan edition of the *Mi rigs dpe skrun khang* (1985) and his S.G. Karmay's *Treasury of Good Sayings* (1972). The main tools used on this text was however a very useful electronic version of the *Legs bshad mdzod* made by Dan Martin called *Treasury of Good Sayings: Notes to Shar rdza's Legs Bshad Mdzod*, s.d.

² *The Lamps (sGron ma)* refers to the *Instructions on the Six Lamps (sGron ma drug gi gdams pa*, the root-text of the second section of the *Zhang zhung snyan rgyud*.

³ Vessels are the universes and Elixirs the sentient beings inhabiting these worlds.

distinctions or fluctuations.⁴ Kun tu bzang po thus represents Self-Awareness (*rang rig*) arising naturally in itself (*rang la rang shar ba*): it is endowed with the twofold wisdom of omniscience.⁵ Usually, the *bon sku* aspect of Kun tu bzang po is depicted as a naked Buddha of blue complexion with one head, two arms and no ornament. In the *gSas mkhar rin po che thig le dbyings chen* discovered by bDe chen gling pa, he also appears as a *rdzogs sku* emanation with three faces and six arms. In this cycle, he emanated as a terribly wrathful form to subdue demons. See texts nos. 43, 46, 50, 54, 71, 72, 75, 141, 147, 201, 214, 215, 252, 294, 298, 299, 355, 395–397, 405, 407–410, 416, 444, 447, 452, 459, 460, 462. See more specifically the texts contained in volumes 10 and 11.

KUN TU BZANG MO

She is the consort of the Primordial Buddha Kun tu bzang po and is depicted as naked and of white (sometimes red) complexion. In the bDe chen gling pa set of revelations, her role is rather limited but she appears in the lineages of the *dBal phur 'bar ba nag po'i rgyud*, the *Rig 'dzin gsang sgrub*, and the *gSas mkhar rin po che thig le dbyings chen*. See texts nos. 72, 111, 147, 201, 339, 462.

KUN SNANG GSAI MA

Kun snang gsal ma is the consort of 'Chi med gtsug phud. See texts nos. 72, 111, 201, 209.

KYE MA 'OD MTSHO

She is the consort of gSang mchog rgyal po, the central deity in the Ma rgyud corpus of teachings. She is of red complexion and has one face and two arms. She is the main deity used in sections dedicated to *god* in the Ma rgyud cycles. bZang za ring btsun used to appear in the guise of Kye ma 'od mtsho while she was meditating in the g.Yu lung shel gyi brag phug and it is with this form that she gave Ma rgyud teachings to rGyal gshen Mi lus bsam legs. (see *Legs bshad mdzod*, p. 111). See texts nos. 294, 296, 298, 299.

KLU GRUB BA

See under Klu grub Ye shes snying po.

KLU GRUB YE SHES SNYING PO

He is celebrated as the “Lamp illuminating the Land of Nāgas” (*klu kham gsal ba'i sgron ma*). He practiced with his consort lCam rgyung ne rog who was an emanation of bZang za ring btsun. bZang za ring btsun compiled tantric teachings and wrote them down on blue silk. She then brought these teachings in the country of the Nāgas and transmitted them to Ye shes snying po. This set of teachings is known as the *Summary of the Oral Instructions, the Cycle of Confrontations* (*Man ngag bsdu pa ngo sprod kyi skor*; see *Legs bshad mdzod*, p. 97). See texts nos. 14, 42, 43, 51, 54, 71, 72, 75, 80, 111, 201, 209, 215, 251, 312, 316, 355, 436, 438, 444, 462, 476.

KLU LCAM 'BAR MA

She is the consort of Sad ne ga'u. See text no. 201.

⁴ The King of Self-Knowing Awareness is the non-discursive knowledge which discerns the natural state and thoroughly knows it without depending on dual thinking.

⁵ Namely the *ji lta ba mkhyen pa'i ye shes* and the *ji snyed mkhyen pa'i ye shes*.

KLU ZA BZANG MO

She is the consort of Me nyag lCe tsha mkhar bu. See text no. 201.

dKAR MO SPYAN GCIG

She is the consort of sPe bon thog 'phrul. See text no. 201.

dKAR MO SENG GDONG

She is the consort of Phrom bon rngam pa. See text no. 201.

sKU MDUN NYI MA BSTAN 'DZIN

See under mKhan chen Nyi ma bstan 'dzin.

sKU MDUN G.YUNG DRUNG RGYAL MTSHAN

He was the 11th abbot of bKra shis sman ri dgon in gTsang. He is also known as Phya btsun g.Yung drung rgyal mtshan. According to dPal ldan tshul khriims (p. 248), he was born in Eastern Tibet and became a learned man. He then went to sMan ri where he took monk vows and studied logic, monastic rules, and tantric teachings. He authored several works on tantric practices and among his most important disciples were sKu mdun Shes rab blo gros, lDong sgom bstan pa 'od zer, etc. See text no. 43.

sKU MDUN SHES RAB BLO GROS

He was the 12th abbot of bKra shis sman ri mgon and a disciple of sKu mdun g.Yung drung rgyal mtshan. According to dPal ldan tshul khriims (p. 250), he was born in mDo smad and studied with numerous qualified masters. He went to sMan ri in gTsang and attended the teachings of many *dge bshes*, studying vinaya, sūtras, abhidharma, madhyamaka, logic, etc. He took full monk vows from sKu mdun g.Yung drung rgyal mtshan. Among his disciples were sKu mdun Shes rab 'od zer, rGyal rong dge bshes g.Yung drung bstan 'dzin, etc. See text no. 43.

* *

KHOD PO SNANG LDAN

See under bsTan 'dzin Khod po snang ldan.

KHOD PO BLO GROS THOGS MED (1280-?)

He was an important treasure discoverer (*gter ston*) and is also known as Gyer thogs med (see Karmay, *The Treasury of Good Sayings*, p. 180 n. 2). He revealed numerous *gter ma* artifacts and texts such as the *rDzogs chen mngon rtogs lta ba'i rgyal po* and the *dBal phur dmar po'i sgrub skor* (*Legs bshad mdzod*, p. 311). He is however better known for his revelation of the *Srid pa rgyud kyi kha byang chen mo*. See texts nos. 43, 425.

KHRI ZHI NAM TING

He appears in several lines of transmission as a member of Kun tu bzang po's retinue, together with bZang za ring btsun and 'Chi med gtsug phud and sometimes gSang ba 'dus pa. According to the *Legs bshad mdzod* (p. 76), he is the same as 'Phrul gshen snang ldan, the father of 'Chi med gtsug phud. In the *Khu byug* (quoted in *op. cit.*, p. 76) he is called Yab 'Phrul gshen snang ldan, while in the *rTsa rgyud gsang ba bsen thub* and in the *Ma rgyud* (both quoted in *op. cit.*, p. 76), he is called Yab Khri zhi nam ting or simply Khri zhi nam ting. Actually, according to the *sPyi spungs don rgyud* (also quoted in *op. cit.*, p. 76) 'Phrul gshen snang ldan is the aspect of Khri zhi nam ting on the *sprul sku* level. In the *gSang ba bsen thub* (p. 22), he appears as the Yab-consort of Lha mo bSen thub ma. See text no. 54.

KHRO MCHOG 'BRUG GSAS CHEM PA

He is also commonly known as 'Brug gsas chem pa, dBal chen 'Brug gsas chem pa, etc. Phur pa 'Brug gsas chem pa is one of his aspects, represented with a phur pa as the lower part of his body (see a line-drawing in Lopon Tenzin Namdak, *Heart Drops of Dharmakaya*, p. 78). Volume 3 of bDe chen gling pa's Collected Works are dedicated to 'Brug gsas chem pa. He is considered as a wrathful form of Kun bzang gshen lha. See texts nos. 50, 65, 71, 72, 79, 80.

KHRO BO G'TSO MCHOG MKHA' 'GYING

He is a wrathful emanation of the Absolute Body (*bon sku*) appearing to subdue entities such as Ma mo goddesses, etc. His consort is mKha' la gdug mo. See Kvaerne, *The Bon Religion of Tibet*, pp. 75–77.⁶ For a line-drawing see also Lopon Tenzin Namdak, *Heart Drops of Dharmakaya*, pp. 76, 157. See text no. 355.

KHRO BO LHA RGOD THOG PA

See under Lha rgod thog pa.

MKHAN CHEN NYI MA BSTAN 'DZIN

He is one of the most renown abbot of sMan ri dgon in Central Tibet. He was one of bDe chen gling pa's five root-masters. According to dPal ldan tshul khriims (p. 255), he is considered as an emanation of Tshe dbang rig 'dzin. He was born in Eastern Tibet in 1813 and studied with his uncle g.Yung drung Nyi rgyal (Nyi ma rgyal mtshan), receiving from him various outer and inner teachings together with their consecration rituals (*dbang*), reading transmissions (*lung*) and instructions for practice (*phyag len*). He met sKu mdun bSod nams blo gros as the latter was travelling in Khams and Nyi ma bstan 'dzin decided to go on pilgrimage to g'Tsang with his uncle. Upon reaching Central Tibet, he entered sMan ri Monastery and studied sūtras and tantras extensively. He especially practiced under the guidance of the abbot sKu mdun bSod nams blo gros and was thereafter put on the abbot throne of mNyam med rin po che (1356–1415). He build numerous supports for the Body, Speech and Mind of the Buddhas and also founded the *bshad grol* college of logic in g.Yung drung gling. This tradition of logic and debate became an important feature in g.Yung drung gling and monks came from all over Tibet to study there. He wrote numerous books, including a chronology of Bon, a catalogue of the *bKa' gyur* and *brTen gyur*, as well as a famous work on astrology entitled *'Od zer 'bum ldan*. He founded also several monasteries in Hor, etc., thus spreading the tradition of sMan ri far and wide. Among his most important disciples were sKu mdun bSod nams phun tshogs (who succeeded him on the abbot throne of sMan ri), 'Gro mgon Shes rab g.yung drung (who succeeded the former), sKal bzang Nyi ma rgyal mtshan, sNgags 'chang Khro rgyal bkra shis and his brother rNam rgyal tshul khriims, etc. See texts nos. 53, 54, 65, 316, 425, 444.

MKHA' 'GYING DKAR PO

In the mandala of peaceful and wrathful deities, mKha' 'gying dkar po appears as a Buddha of white complexion and is associated with the upper direction (*steng phyogs*). He transmitted the teachings he received from Kun tu bzang po to 'Chi med gtsug phud. His consort is Yum chen mkha' khyab and in his retinue appears spiritual beings such as Tshangs pa gsal sgron, etc.⁷ See texts nos. 71, 72.

⁶ See also Kvaerne, "A Preliminary Study of the Bonpo Deity Khro-bo gtsomchog mkha'-'gying", in L. Epstein & R.F. Sherburne (eds.), *Reflections on Tibetan Culture*, 1990, pp. 117–125.

⁷ See *mDo 'dus* p. 179 (Dan Martin's electronic version p. 62).

mKHA' 'GYING KHRO BO

See above under Khro bo gTso mchog mkha' 'gying. He transmitted teachings on the practice of Srid pa'i rgyal mo to Ye gshen gtsug phud as he was residing in the Crystal Cave of the Turquoise Valley (g.Yu lung shel gyi phug). See text no. 364.

mKHA' 'GYING RGYAL PO

Another name of Kun tu 'chang chen, a.k.a Kun tu bzang po, the primordial Buddha. See texts nos. 54, 55, 141, 339.

mKHA' 'GYING LHA YI RGYAL PO

He is identical with mKha' 'gying rgyal po (Kun tu bzang po). See text no. 62.

mKHA' 'GRO 'OD LDAN 'BAR MA

She is the main consort of Drang pa nam mkha' and was entrusted with most of the teachings of the master. She wrote down the texts which she then handed over to Vairocana who hid them as *gter ma*. She plays an important role in several other *gter ma* cycles, such as the famed *bZlas chog rin chen sgron ma*⁸ which she handed over to sPrul sku Blo ldan snying po (b. 1360). She is sometimes regarded as an emanation of rGod lcam don 'bar, Mi lus bsam legs' main consort. See texts nos. 30, 59, 72, 73, 77, 80, 83, 84, 86, 88, 90–92, 94–96, 101, 104, 106, 111, 112, 114, 115, 119–121, 124, 130, 131, 201, 209, 220, 227, 235, 237, 248, 251, 254, 256, 257, 274, 294, 295, 298, 300, 308–310, 352, 371, 372, 394, 401, 404.

mKHA' LA GDUG MO

She is the consort of Khro bo gTso mchog mkha' 'gying. See text no. 355.

mKHAS BTSUN MU KA KHI KHAR (NAM MKHA' 'OD ZER)

He was a disciple of Drang srong Nam mkha' 'od zer and a master of sKu mdun bSod nam blo gros. He is referred to with his Zhang zhung name to differentiate him from his master Nam mkha' 'od zer. See text no. 43.

* *

GE KHOD

He is one of the most important bonpo *yi dam*, associated with Zhang zhung Me ri.⁹ Some of his longer names are mGon po Ge khod khro bo or more currently Ge khod gsang ba drag can. He is considered as a wrathful emanation of Kun bzang gshen lha. According to Shar rdza rin po che's *Legs bshad mdzod* (p. 106), two lines of transmissions were initiated by Ge khod: a tantric one and one related to *Sems phyogs*, i.e., rDzogs chen. It is said (*op. cit.*, p. 106) that at the time when sentient beings were able to live 80 000 years, Kun tu bzang po emanated a god of Wisdom (*ye shes kyi lha*) in the person of A ti mu wer (on the *bon sku* level). Then a god of magical displays (*rdzu 'phrul gyi lha*) was emanated from A ti mu wer and was known as Ku byi mang skyes¹⁰ (on the *longs sku* level). The latter further emanated a terrible and wrathful form called dBal chen Ge khod in order to subdue beings with wrong understanding. The *Dzo dmar this rgyud* is reputed to recall the full story of Ge khod's appearance. See text no. 50.

⁸ One of the most important cycles on the meaning of the *Matri* formula used in Bon practice.

⁹ See Kvaerne 1995, pp. 80–84.

¹⁰ See here under Ku byi mang ke.

GYIM TSHA RMA CHUNG

See under lDe Gyim tsha rma chung.

GYUR PA 'OD ZER RGYAL MTSHAN

He was a disciple of rTogs ldan Rin chen dbang ldan and a master of Zhu yas rNam rgyal grags pa. See text no. 43.

GYER SPUNGS CHEN PO DRAN PA NAM MKHA'

See under Dran pa nam mkha'.

GYER SPUNGS DRAN PA NAM MKHA'

See under Dran pa nam mkha'.

GRUB DBANG G.YUNG DRUNG PHUN TSHOGS

See under g.Yung drung phun tshogs.

dGE SBYONG G.YUNG DRUNG TSHUL KHRIMS

A disciple of bDe chen gling pa and a upholder of his master's tradition. He is here barely represented as a disciple requesting the redaction of a work, together with bDe chen gling pa's son. See text no. 340.

mGON PO GE KHOD KHRO BO

See under Ge khod.

mGON LHA DKAR PO

He is one of the primeval Buddhas appearing in Kun tu bzang po's retinue when the latter started to teach the cycle of the *gSas mkhar rin po che thig le dbyings chen*. According to *Legs bshad mdzod* (p. 308), there is a *mGon lha dkar po'i sgrub tshogs* discovered by Dang la 'byams pa and Khyung po klu mgon in Lha sa. See text no. 462.

'GRO 'DUL DRAN PA NAM MKHA'

See under Dran pa nam mkha'.

rGOD LCAM DON 'BAR

She is the consort of rGyal gshen Mi lus bsam legs. See texts nos. 71, 72, 201, 302.

rGYA LCAM DKAR MO

She is the consort of Zing pa mthu chen. See text no. 201.

rGYAL BA RGYAL MTSHAN

See under Sa gnyan rGyal ba rgyal mtshan.

rGYAL BA G.YUNG DRUNG

See under Bla khri rGyal ba g.yung drung.

rGYAL BA RIGS LNGA

The Five Clans of Victorious Ones: 1. Kun snang khyab pa of white complexion with Nam mkha'i lha mo (Goddess of the Sky element) as his consort: 2. gSal ba rang byung of yellow complexion with Sa yi lha mo (Goddess of the Earth element) as his consort: 3. Bye brag dngos med of red complexion with Me yi lha mo (Goddess of the Fire element) as his consort, 4. dGa' ba don grub of blue com-

plexion with Chu yi lha mo (Goddess of the Water element) as his consort and 5. dGe lha gar phyug of green complexion with Rlung gi lha mo (Goddess of the Wind element) as his consort. See texts nos. 111, 306.

RGYAL RONG G.YUNG DRUNG GTSUG PHUD

He was a disciple of Yon tan can and a master of sTong ra Rin chen g.yung drung in the *Char 'bebs g.yu mtsho mer ba* cycle. He also studied under the guidance of Nyer ma Shes rab bkra shis and transmitted the teachings he received from this master to Bye'u rtogs ldan Lhun grub tshul khrim. See text no. 43.

RGYAL GSHEN MI LUS BSAM LEGS

He is an important master in the transmission of the Tantras and is especially associated with the *Ma rgyud* corpus. He was born from a queen of Zhang zhung and received teachings from bZang za ring btsun, gSang ba 'dus pa, Yongs su dag pa, Klu grub Ye shes snying po, etc. His consort is rGod lcam don 'bar. See *Legs bshad mdzod*, pp. 90–91; see his biography in Dan Martin, *Mandala Cosmogony*, pp. 35–64. See texts nos. 14, 51, 52, 54, 72, 75, 80, 111, 201, 214, 312, 316, 355, 410, 444, 462, 476.

RGYUNG YAR KHOD SPUNGS

One of Dran pa nam mkha's numerous names, a variant of this one being Bla chen khod spungs. See text no. 326.

RGYUNG YAR MU KHOD

rGyung yar mu khod was Dran pa nam mkha's father. He was a king of Zhang zhung and received numerous teachings from his own son. His queen was called Phywa btsun gong ma. He belongs to the group of the *lo pan gshen brgyad* and also appears under the name rGyung bon mu khod in the *Legs bshad mdzod*, p. 169. According to dPal ldan tshul khrim (*bsTan 'byung*, p. 300), he practiced intensively in Khyung lung dngul mkhar, the capital of Zhang zhung, and reached power over the five elements (*'byung ba lnga*). At the end of his life, his body vanished in the Unborn (*skyed med*), simply disappearing in the sky. See texts nos. 444, 462.

BRGYA BYIN (INDRA)

See texts nos. 434, 438.

SGO RTOGS NAM MKHA' G.YUNG DRUNG

A holder of the *Klu grub ma* lineage; he was a disciple of rTogs ldan Rin chen dbang ldan and a master of Gyur pa 'Od zer rgyal mtshan. See text no. 43.

* *

NGU ZA gTSUG PHUD TSHUL KHRIMS

He was a disciple of Rang grol Ye shes rgyal mtshan who was himself a disciple of Tshe dbang rig 'dzin. He should not be confused with gTsong phud tshul khrim who was an abbot (*mkhan po*) in ancient Zhang zhung. See text no. 43.

RNGAM PA LCE RING

A very important ancient sage hailing from the Ge sar highlands, he received teachings from gSer thog lce 'byams, together with several other important masters, such as Sha ri dbu chen, lCe tsha mkhar bu, etc. (*Legs bshad mdzod*, p. 151). In bDe chen gling pa's corpus of Revelations, he appears as a disciple of dMu tsha gyerm med and as a master of Dran pa nam mkha'. See text no. 444.

R'NGAM PA CHE MCHOG

See under dBal gsas r'Ngam pa che mchog.

* *

LCAM RGYUNG NE ROG

ICam rgyung ne rog was an emanation of bZang za ring btsun and the consort of Klu grub Ye shes snying po. She also appears under the variant name ICam rgyung na rog. See texts nos. 71, 72, 111, 201, 209.

L'CE TSHA MKHAR BU

See under Me nyag l'Ce tsha mkhar bu.

* *

MCHOG SPRUL TSHE DBANG RGYAL MTSHAN

A lineage holder of the *Kun bzang zhi char bdud rtsi mer ba* cycle. See text no. 46.

'CHI MED GTSUG PHUD'

Chi med gtsug phud was sTon pa gshen rab's previous incarnation. He was the son of 'Phrul gshen snang ldan and bZang za ring btsun. According to the traditional account, 'Phrul gshen snang ldan emanated as a cuckoo bird and landed on bZang za ring btsun's right shoulder. Later she gave birth to a fatherless child and felt ashamed. She left him in a pit on a lake's shore. When she came back after nine days, the baby recognized her and had a haircrest made of udumvāra flowers on the top of his head. According to sGa ston Tshul khriims rgyal mtshan (mentioned in *Legs bshad mdzod*, p. 77), he is identical with Ye gshen gtsug phud. He transformed into a cuckoo and went to 'Og min to listen to his father's teachings. He actually received transmissions directly from gShen lha 'od dkar. When he came back to his own land, he started to teach his mother bZang za ring btsun who noticed her son had obtained the spiritual signs of the Body, Speech and Mind of a Buddha. See *Legs bshad mdzod* pp. 76–79. His consort is Kun snang gsal ma. See texts nos. 6, 9, 14, 31, 50, 54, 63, 71, 72, 75, 80, 85, 111, 141, 147, 201, 209, 214, 215, 220, 236, 246, 249, 251, 255, 312, 316, 318, 319, 323, 324, 352, 355, 359, 363, 373, 375–378, 442, 444, 459, 462.

* *

'JIGS BYED GSHED NAG RAM PA

He is a wrathful manifestation of Kun tu bzang po in the cycle of the *gSas mkhar thig le dbyings chen*. See text no. 50.

* *

NYI MA RGYAL PO

See under bsTan 'dzin Nyi ma rgyal po.

NYI MA RGYAL MTSHAN

See under bsTan 'dzin Nyi ma rgyal mtshan.

NYI MA BSTAN 'DZIN

See under mkhan chen Nyi ma bstan 'dzin.

NYER MA SHES RAB BKRA SHIS

He was a disciple of Lha thu g.Yung drung 'od zer and a master of g.Yung drung gtsug phud of rGyal rong. See text no. 43.

mNYAM MED SHES RAB RGYAL MTSHAN (1356–1415)

Given the enormous influence this master had on the whole Bon po tradition, it is worth going here into some details.¹¹ mNyam med Shes rab rgyal mtshan was born in the region of rGyal mo rong in Eastern Tibet, in the Fire-Monkey year (1356). His father, Klu rgyal of the Bra Clan, was an expert in the four Causal Bon Teachings,¹² whereas his mother, Rin chen sman, had all the signs of a Dâkinî. At the time of his birth, on the fifteenth of the second spring month, the sky was filled with rainbows, gods danced amidst clouds, producing rains of flowers while on earth fruits ripened before their usual season and birds offered the melodious songs as gifts to his birth. Since his early childhood, he was endowed with an incredible knowledge and at ten, he took novice vows from Phya bla g.Yung drung rgyal mtshan who gave him the name Shes rab rgyal mtshan, Victorious Banner of Sublime Knowledge. He then studied with numerous renowned masters in mDo khams and Nyag rong.

Later in his early adult life, he met Rin chen blo gros on the way to Central Tibet and became his disciple. He practiced with such zeal the teachings of his master that, when back in Eastern Tibet, he experienced Samsâra and Nirvâna as having a single flavor.

Later again, he made a second trip to Central Tibet during which he met the great Buddhist master Rong ston Shes bya kun mkhyen (1367–1449), with whom he studied Madhyamaka, Pâramitâs, Monastic Discipline, Abhidharma and especially texts on Logic.

At the age of 31, he went to g'Tsang in the monastery of g.Yas ru dBen sa kha and took monk vows from the Abbot Tshul khriims ye shes. In dBen sa kha, he studied the dBal phur cycles with Me ston Kun bzang rgyal mtshan. During the consecration to dBal phur, he clearly saw Me ston as the deity sTag la me 'bar, and his wife and children as gods and goddesses.

He then studied with numerous masters and his knowledge became so famous that two members of the Bru Clan offered him the abbot throne of two monastic colleges in g.Yas ru dBen sa kha. There, he spread the teachings through exposition, debate and composition of works. During that time, he felt the need to return to his native place and meet his parents. On the way back to Eastern Tibet, he heard with great sadness that the g.Yas ru dBen sa kha Monastery had been entirely destroyed by floods. He stayed some time in the East until a prophecy uttered by Ye shes dBal mo announced him he would only obtain accomplishments in g'Tsang.

At the age of 50, in 1405, he founded the famed bKra shi sman ri monastery on the slope of Mount Shar ri pho ba in Thob rgyal. He struck a rock with his pilgrim staff, causing a spring to gush forth and then proceeded to lay the basis of the future monastery with small pebbles.¹³

¹¹ This short biographical note is the english translation of an article published (in french) in the *Dzogchen Bulletin*, no. 1 (1995), pp. 4–5. It is based on dPal ldan tshul khriims, *bsTan 'byung*, pp. 240 *et seq.*

¹² The first four Vehicles according to the Southern Treasure (*lho gter*) Tradition: i. *Phya gshen*, ii. *sNang gshen*, iii. *'Phrul gshen* and iv. *Srid gshen*.

¹³ Upon reaching the site of the future monastery, Shes rab rgyal mtshan met two ascetics to whom he proposed some tea. However, none of them had water to make tea, so Shes rab rgyal mtshan stroke the ground with his staff and caused a

After the completion of the building, he had visions of the Guardians of the Teachings, such as dBal chen Ge khod, g'Tso mchog Khro bo, etc. He also envisioned illustrious masters of the past, such as sTong rgyung mthu can and Dran pa nam mkha'. Then, he taught at Khar sna, as well as in numerous hermitages, transmitting essentially meditative practices rather than theoretical teachings. Numerous miraculous stories have been said about this master. The most famous of them all is certainly that of his hat: it is reported that as a proof of their spiritual accomplishments, Shes rab rgyal mtshan and dMu rgyal nyi ma could fly in the sky. However, Shes rab rgyal mtshan flew so high in the atmosphere that his hat was burnt by the rays of the sun. As a display of more ordinary miracles, Shes rab rgyal mtshan was said to be able to write on stones with his fingers or leave his footprints on rocks.

His Works were collected in a ten volume collection which was recently published in Tibet. These works deal with logic; tantras; outer, inner and secret practices; monastic rules and discipline; philosophical commentaries, etc. His disciples are too numerous to be mentioned exhaustively here. Some of the most famous were:

- rGyal tshab Rin chen rgyal mtshan, from the g'Tsang region in Central Tibet,
- bSod nams rgyal mtshan, from the mNga' ris region in Western Tibet (both of these were his real heart-sons)
- Dar do Tshul khri ms dbang ldan et bSod nams 'od zer, from Khams in Eastern Tibet;
- Ye shes tshul khri ms et Rin chen tshul khri ms, from rGyal mo rong, close to the Chinese Border in Eastern Tibet.

At the age of 60, he preached the teachings of *Zhang zhung snyan rgyud* under a tent in g'Ter chu kha. During the day, he taught his disciples and in the night he would teach Nāgas, local deities, etc.

At the dawn of the 8th day of the third summer month of the year 1415, while he was teaching *Zhang zhung snyan rgyud*, his mind dissolved into the Absolute Space (*bon dbyings*) and for three whole days, his body remained floating above the ground, amidst rainbows and rays of light. Prayers were recited and his body descended on the ground for the cremation. In the ashes, his disciples found several small statues of Kun tu bzang po, s'Mra ba'i seng ge, etc., as well as seed-syllables (A, ÔM and HÛM), *shariram* (relics of the flesh), etc. Among the latter, three had large dimensions: two of them flew away his the sky amidst sounds and rays and were destined to the Gods and Nāgas. The third one was given to his most important disciple: Rin chen rgyal mtshan. In the bDe chen gling pa set of revelations, Shes rab rgyal mtshan is associated with the *Char 'bebs gyu mtsho mer ba'i gdams pa* contained in volume 2. See texts nos. 42, 43, 47.

* *

G'TER 'BYIN KUN GRO L RTSAL

A name used by bDe chen gling pa. See text no. 272.

G'TO BU

g'To bu 'bum sangs is a blood-son of sTon pa gshen rab (and Hos za rgyal med ma) and the brother of dPyad bu khri shes and gShen za Ne chen ma. Do not

fountain of pure water to appear. Later, he asked his disciple Rin chen rgyal mtshan to use small pebbles to delineate the basis of the monastery and the number of cells for the monks.

confuse with gTo bu dod de who was a demon. According to the *gNyer gtad kyi mdo* (quoted in *Legs bshad mdzod*, pp. 61–62), gTo bu compiled the corpus of the *gTo rgyud 'bum sde*, i.e. tantric works centered on *gto* rituals.¹⁴ See text no. 424.

rTOGS LDAN sMON LAM TSHUL KHRIMS

He was a disciple of bsTan 'dzin Nyi ma rgyal mtshan and a master of the sMan ri abbot sKu mdun g.Yung drung rgyal mtshan. See text no. 43.

sTAG SKYES LHA BU

He is identical with sTag la me 'bar. He received teachings on Phur pa directly from sTon pa gshen rab and then diffused it to others. See text no. 62.

sTAG SPRUL gSHEN RGYAL BSTAN 'DZIN

A *gCod* practitioner who was a direct disciple of bDe chen gling pa. As his title indicates, he was a *sprul sku* of sTag rtse dgon pa (sTag rtse g.Yung drung gling). See text no. 299.

sTAG ZA RIN CHEN MTSO MO

An important disciple of Tsha ba Ye shes seng ge and a master of Sa gnyan rGyal ba rgyal mtshan, sTag za Rin chen mtso mo was a *gter ston* who received orally transmitted tantric texts centered on *Ma rgyud*, etc. See *Legs bshad mdzod*, p. 315 (Karmay, *Treasury*, p. 184). See text no. 43.

sTAG ZA LI WER

She is the consort of Mon bon Ha ra ci par. According to dPal ldan tshul khrims (*bsTan 'byung*), p. 296, she was miraculously born on a lotus and was able to breed wild bears like sheeps in sTag gzig. She is apparently one and the same person as sTag wer li wer. Together with Ha ra ci par, she transmitted teachings to A nu 'phrag thag, as well as to Rig 'dzin sTong rgyung mthu chen. She then performed a special ritual and transformed into a man (see *Legs bshad mdzod*, p. 173); she was then called sNya chen Li shu stag ring. He is the author of the *mDo 'dus*, the shortest version of sTon pa gshen rab's biography, as well as the compiler of most of the *rDzogs chen yang rtse klong chen* cycle. See texts nos. 54, 201, 444.

sTAG WER LI WER

See under sTag za li wer.

sTAG LA ME 'BAR

See under dBal bon sTag la me 'bar.

sTONG RGYUNG MTHU CHEN

See under Rig 'dzin sTong rgyung mthu chen.

sTONG RA RIN CHEN G.YUNG DRUNG

He was a lineage holder of the *Char 'bebs gyu mtsho mer ba* cycle and a disciple of rGyal rong g.Yung drung gtsug phud. See text no. 43.

sTON PA GSHEN RAB

sTon pa gshen rab mi bo kun las nam par rgyal ba is the 8th Buddha who appeared during this cosmic era. His previous incarnation was that of 'Chi med

¹⁴ On these see Snellgrove, *The Nine Ways of Bon*, glossary p. 297 and references given therein.

gtsug phud or gSal ba. He was born in 'Ol mo lung ring from his father rGyal bon thod dkar and his mother rGyal bzhed ma. He spread his teachings mostly in sTag gzig 'Ol mo lung ring and in neighboring regions. He is said to have made one trip to Tibet, to recover his stolen horses. On that occasion, he converted the local bon pos to the practice of g.Yung drung Bon or Eternal Bon. Traditionally, his three biographies are known as the *mDo dri med gzi bñid* or simply *gZi bñid* (12 volumes), the *mDo gzer mig* or simply *gZer mig* (2 volumes), and the *mDo 'dus pa* (1 volume).¹⁵ See texts nos. 62, 237, 272, 323, 356, 397, 409, 416, 424, 434, 436, 438.

BS'TAN PA DBANG RGYAL

There were apparently two persons appearing under this name within the bDe chen gling pa corpus. The first one was one of the five root-masters of bDe chen gling pa and was called Rab 'byams bsTan pa dbang rgyal. The second one was a disciple of bDe chen gling pa. I am not sure if one should identify the first one with g.Yung drung bstan pa dbang rgyal who authored a famed *skyes rabs* of sTon pa gshen rab (that was apparently based on a praise by the first Kun grol grags pa).¹⁶ See texts nos. 94, 196, 316, 444.

BS'TAN 'DZIN NYI MA RGYAL PO

bsTan 'dzin Nyi ma rgyal po was a disciple of Zhu yas rNam rgyal grags pa and a master of rTogs ldan sMon lam tshul khrims. See text no. 43.

BS'TAN 'DZIN NYI MA RGYAL MTSHAN

He is also known as Zhu bsTan 'dzin nyi rgyal in some lineages. He appears to have traveled up to the residence of the Manchu Emperor and to have been welcomed by him.¹⁷ See text no. 43.

BS'TAN 'DZIN DBANG RGYAL

See under dBal 'bar stag slag can.

BS'TAN 'DZIN GTSUG PHUD

See under gShen rgyal bsTan 'dzin gtsug phud.

BS'TAN 'DZIN TSHUL KHRIMS GRAGS PA

bsTan 'dzin tshul khrims was the 4th incarnation of Kun grol grags pa rin po che (1700-?) and one of bDe chen gling pa's root-masters. He was also a master of g.Yung drung phun tshogs. See texts nos. 13, 53, 54, 65, 316, 327, 417, 444.

BS'TAN 'DZIN RIN CHEN RGYAL MTSHAN

bsTan 'dzin Rin chen rgyal mtshan was a foremost disciple of rJe rin po che (mNyam med Shes rab rgyal mtshan 1356-1415). He is also referred to as rGyal ba Rin chen rgyal mtshan or by the title of rGyal tshab chen po. According to dPal ldan tshul khrims (*bsTan 'byung*, p. 243), he was regarded as an emanation of gSang ba 'dus pa. He was born in 1360, in rGyal mo rong (Eastern Tibet) in the sGo clan. As a young man, he traveled to Central Tibet and gTsang where he met mNyam med Shes rab rgyal mtshan. He received numerous teachings from

¹⁵ On a fourth version, see Don grub lha rgyal, "gShen rab mi bo che'i mdzad mnam bsdu ma'i skor gleng ba", *Religion and Secular Culture in Tibet*, pp. 379-401.

¹⁶ This text is included in the *brTen 'gyur*, 2nd ed., vol. 97, pp. 1-645. Another version of the same text appears in vol. 123 of the *brTen 'gyur*, pp. 1-557.

¹⁷ Dondrup Lhagyel, "Bonpo monasteries and temples in Central Tibet", p. 38.

the great master and took vows from him. He was especially trained in monastic rules and cosmology. He protected his vows and pledges like the pupils of his eyes. He also extensively studied Secret Mantras (*gsang sngags*) and became an expert in the two Stages (*rim gnyis*). He was installed on the abbot throne of sMan ri after the passing away of rJe rin po che in 1415. He has instituted several traditions of practices within sMan ri dgon pa itself, such as a twelve years program of rituals centered on the Protectors of Bon (*bon skyong*). Among his foremost disciples were mKhan chen Nam mkha' ye shes, Bru ston Nam mkha' rin chen, etc. See text no. 43.

* *

THA MI THAD KE

He is a very important figure associated with various numbered groups of ancient masters, such as the Ten Accomplished gShen (*grub pa'i gshen bcu*).¹⁸ He intensively practiced on Mount sPos ri ngad ldan. According to dPal ldan tshul khriims (*bsTan 'byung*, p. 297), at the end of his life he transformed into a dragon (*'brug*) or disappeared like a rainbow. Gu ru rnon rtse, an important *gter ston* who rediscovered *Ma rgyud* teachings is regarded as his emanation. His consort is g.Yu lo sman gcig. See texts nos. 201, 444.

THIS DMAR THAD KE

See under Tha mi thad ke.

THUGS RJE KUN SGROL

She is the consort of Tshe dbang rig 'dzin. She is often the central deity invoked or visualized in *god* rites. See texts nos. 201, 327.

THUGS RJE MKHA' KHYAB

She is the consort of sTag la me 'bar. See text no. 209.

THUGS RJE BYAMS MA

See under Yum chen Thugs rje Byams ma.

MTHA' SKAD RTOGS LDAN RIN CHEN DBANG LDAN

He was a disciple of gShen bon Nam mkha' mthong gsal and a master of sGo rtogs Nam mkha' g.yung drung. See text no. 43.

* *

DAD MI THAD KE

See under Tha mi thad ke.

DAM CAN TSHE 'DZIN MA

She is the Guardian to whom Dran pa nam mkha' entrusted some teachings that were to be later rediscovered by bDe chen gling pa. See text no. 316.

¹⁸ Also known as the *mnga' bdag grub pa'i gshen bcu*: 1. Mu khri btsan po; 2. Ha ra ci par, 3. sTag wer le wer; 4. A nu 'phrag thag; 5. Sad ne ga'u; 6. Zings pa mthu chen; 7. Shad bu ra khug; 8. sPe bon thog 'phrul; 9. sPe bon thog rtse; and 10. Thad mi thad ke. See *Lags bshad mdzod*, pp. 168, 197.

DON 'GRUB 'BUM

Don 'grub 'bum was a son of *gter ston* Shes rab rnam rgyal associated with teachings contained in volume 2 of the *Collected Works of bDe chen gling pa*. Don 'grub 'bum was also a lineage holder of these teachings. See text no. 43.

DRANG SRONG 'OD ZER RGYAL MTSHAN

He was a disciple of sTong ra Rin chen g.yung drung and a master of Drang srong Nam mkha' 'od zer. See text no. 43.

DRANG SRONG NAM MKHA' 'OD ZER

He was a lineage holder of the *Cher 'bebs g.yu mtsho mer ba* cycle. He was a disciple of Drang srong 'Od zer rgyal mtshan and a master of mKhas btsun Mu ka Khi khar. See text no. 43.

DRAN PA NAM MKHA'

Dran pa nam mkha' is a major figure in Bon history and plays a role comparable to that of Padmasambhava in the rNying ma school. Usually, as we have seen in the introduction, the Bon po tradition recognizes three personages under the name Dran pa nam mkha'. The one associated with the bDe chen gling pa corpus is most probably the second one. He was born as a prince, his father rGyung yar mu khod being a king of Zhang zhung. He received teachings from numerous masters, among whom one should mention Nam mkha' snang ba mdog can. Dran pa nam mkha's biography is extant in a 8 volume collection known as the *Dran pa bka' thang*.¹⁹

BDE CHEN GLING PA

bDe chen gling pa (1833–1893) is one of the most important *gter ston* in the later Bon po tradition. His works spread widely, especially in Eastern Tibet. Although he is often associated with the New Bon (*bon gsar*) movement, his *gter ma* show no such obvious or clear affiliation. His works could be defined as new *gter ma* (*gter gsar*) but this expression is used to qualify other sets of revelations. See his biography *supra* in the introduction. His name appears in nearly all the colophons and so references appeared redundant here.

BDE BA SNYING PO

See under gShen bDe ba snying po.

LDE GYIM TSHA RMA CHUNG

Gyim tsha rma chung is one of the four scholars or four erudite men (*mchas pa mi bzhi*), together with Se Sha ri dbu chen, Me nyag lCe tsha mkhar bu and Zhang zhung sTong rgyung mthu can. He was coming from the lDe country and studied the teachings of Bon at the feet of the Six Translators.²⁰ Having mastered both teachings and the art of translation, he took part in the work of translating texts from Zhang zhung language to Tibetan language. His consort is rMa rgyal phyug

¹⁹ Included *inter alia* in the second edition of the *Kanjur*, vol. 23–30. This collection was rediscovered by dBal gter gSang sngags gling pa (b. 1864).

²⁰ They are also known as the “Six Ornaments of Erudition in the World” (*'dzam gling mkhas pa rgyan drug*), namely: 1. dMu tsha tra he from sTag gzigs, 2. Khri thog spar tsa from Zhang zhung, 3. Hu li spar ya from Sum pa, 4. Lha bdag sngags grol from India, 5. Legs tang rmang po from China, and 6. gSer thog lce 'byams from Phrom. See dPal ldan tshul khriims, *bsTan 'byung*, p. 94. They are considered as masters of the Four Scholars (*mchas pa mi bzhi*); see text no. 388, p. 16.

mo. He is the father of the famous female tantric and rdzogs chen practitioner Co za bon mo. See texts nos. 14, 54, 201, 424, 438, 452, 469.

* *

NAM MKHA' MTHONG GSAL

See under gShen bon Nam mkha' mthong gsal.

NAM MKHA' sNANG BA MDOG CAN

He is a very important master in the diffusion of Tantric and rDzogs chen teachings in ancient times in Tibet. He was a disciple of Mi lus bsam legs and rMa lo dar dpyangs,²¹ and a master of Dran pa nam mkha' himself.²² He was the main chaplain of gNya' khri btsan po, the first king of Tibet to whom he taught *sPyi shpung*s tantric teachings. His consort is 'Od ldan zer 'phro. See texts nos. 2, 9, 14, 23, 29, 52, 54, 71, 75, 201, 209, 214, 215, 251, 272, 316, 339, 355, 356, 359, 409, 444, 459, 462, 476.

NAM MKHA' 'OD ZER

See under: 1. Drang srong Nam mkha' 'od zer; 2. mKhas btsun Mu ka khi kar (Nam mkha' 'od zer).

NAM MKHA' G.YUNG DRUNG

See under: 1. Bru chen Nam mkha' g.yung drung; 2. sGo rtogs Nam mkha' g.yung drung; 3. Bru ston Nam mkha' g.yung drung.

NAM MKHA' LHA MO

She is the consort of gShen lha 'od dkar. See text no. 201.

rNAM RGYAL GRAGS PA

See under Zhu yas rNam rgyal grags pa.

sNANG BA MDOG CAN

See under Nam mkha' sNang ba mdog can.

* *

PADMA MTHONG GROL

See under g.Yung drung mthong grol.

PADMA DON GSAL

See under g.Yung drung mthong grol.

PADMASAMBHAVA

See under g.Yung drung mthong grol.

sPE BON THOG 'PHRUL

He is an important siddha (*grub thob*) in the transmission of tantric and rdzogs chen teachings and belongs to the lineage of the Thirteen Descendants (*gdung rgyud bcu gsum*).²³ He is especially associated with the long lineage of the *Sems smad sde dgu*

²¹ See *Legs bshad mdzod* p. 101.

²² As seen above, this would be the second Dran pa nam mkha'.

²³ According to the *Yang rtse klong chen gyi 'grel pa nyi zer sgron ma* (p. 30), these

cycle in which he appears as a disciple of sPe bon thog rtse. The history of his name is told as follows in the *Yang rtse klong chen gyi 'grel pa nyi zer sgron ma*: sPe bon thog 'phrul was requested by the king of Tibet Seng khri btsan po to subdue a demones living on a rock. The master performed a practice of Byams ma and poured the holy water of the vase of practice on this rock. Thereafter a miraculous (*'phrul*) lightening (*thog*) stroke the rock and the demones was vanquished. Later that year the demones had her own son be reborn as the son of the king: he had red hair, protruding eyes, black spots on the soles of his hands, etc. He was wicked and vicious. This son was to be later known as Gri rum btsan po.²⁴ sPe bon thog 'phrul intensively practiced in Yar lha sham po where he reached his siddhis, such as being able to ride the rays of the sun, travelling throughout Jambudvīpa, etc. At the end of his life, his body disappeared into lights without leaving any remains behind (*phung po lhag med*). His consort was dKar mo spyan gcig. See texts nos. 201, 444.

sPE BON THOG RTSE

He appears as a master of sPe bon thog 'phrul in the line of transmission of the *Sems smad sde dgu* corpus of teachings and belongs to the lineage of the Thirteen Descendants (*gdung rgyud bcu gsum*) who were active during the reigns of the ancient legendary kings known as the Six Legs of the Earth (*sa legs drug*)²⁵ and the Six lDe of the Water (*chu lde drug*).²⁶ He did a long retreat in Brag dkar in 'Phan yul where he obtained accomplishments. He could ride wild yaks, makaras (*chu srin*), etc., and was served by dMu, bDud and bTsan spirits. He reached Buddhahood at the age of 135, leaving no remains behind him (*phung po lhag med*).²⁷ His consort was Sha za smin dkar. See texts nos. 201, 444.

are: 1. Mu khri btsan po, 2. Mon bon Ha ra ci par, 3. Bon mo sTag wer li wer, 4. Zhang zhung A nu 'phrag thag, 5. Zhang zhung Sad ne ga'u, 6. mKhas pa Ta mi thad ge (Tha mi thad ke), 7. Rig 'dzin Shad bu ra khug, 8. rGya bon Zing pa mthu chen, 9. sPe bon thog 'phrul, 10. sPe bon thog rtse, 11. Hring ni mu ting, 12. Sum pa dBu dkar, and 13. Rlang chen Mu wer.

²⁴ *Nyi zer sgron ma*, p. 26. The same story appears in Shar rdza' rin po che's *Legs bshad mdzod*, p. 131.

²⁵ According to Shar rdza rin po che's *Legs bshad mdzod* (p. 132), these were: 1. A sho legs, a son of sPu lde gung rgyal and Bum thang smad mtsho; 2. De sho legs; 3. Thi sho legs; 4. Gu rum legs; 5. 'Brang zhi legs; and 6. I sho legs. During their reign, the *dmu* rope of the ancient kings had already been cut (during Gri rum btsan po's reign) and so they could not go to heavens at the time of their death. This *dmu* rope (*dmu thag*) was a rope of light linking the head of the kings to the sky: at the time of their death, their body would start disappearing (*yal*) from the feet upwards, until the whole body was dissolved in the rope itself. After that, the luminous *dmu* rope would itself vanish in the sky. This explains the use of the expression "going to the sky" (*gdung la gshegs pa*) used to qualify the death of the ancient kings (*op. cit.*, p. 131, Shar rdza's source is clearly the *Nyi zer sgron ma* commentary of the *Yang rtse klong chen* [p. 26]). This expression is now used as an euphemism for the passing away of highly accomplished masters.

²⁶ They are counted as being six in the *Yang rtse klong chen gyi 'grel pa nyi zer sgron ma* (pp. 27–28) and eight in Shar rdza's *Legs bshad mdzod* (p. 132; the names are different). The list in the latter is: 1. Zin nam zin lde; 2. lDe'u 'phrul gzhung btsan; 3. Se snol gnam lde; 4. Se snol po lde; 5. lDe'u nam 'od; 6. lDe'u snol po; 7. lDe'u rgyal po; and 8. lDe'u sprin btsan.

²⁷ See dPal ldan tshul khriims, *bsTan 'byung*, p. 298.

sPYI 'DUL RGYAL PO

See under dBal chen sPyi 'dul rgyal po.

* *

PHROM BON RŊGAM PA

He is an important siddha (*grub thob*) in the lineage of tantric teachings and in bDe chen gling pa's corpus of revelation, he is associated with the *sKu gsum dgongs 'dus*. His consort was dKar mo seng gdong. See text no. 201.

'PHAGS PA KLU YI RIG 'DZIN

See under Klu grub Ye shes snying po.

'PHRUL GSHEN GTSUG PHUD

He received the transmission of the cycle of the *g.Yung drung sems dpa' ltung ba bshags pa'i mdo* from Tshangs pa gtsug phud. See text no. 438.

'PHRUL GSHEN SNANG LDAN

He is one of the Nine Blissful Ones (*bder gshegs dgu*) appearing in many lines of transmission, especially in the case of rDzogs chen teachings. According to the *Zhang zhung snyan rgyud* tradition (sPa btsun's *brGyud pa'i bla ma'i mam thar*, pp. 63–64), he is residing in the heavenly town of mGon btsun phywa. From the Buddha Tshad med 'od ldan, he received the transmission of the rDzogs chen teachings by way of Contemplation (*dgongs pa*). He is considered as an emanation of the Mind (*thugs*) of Kun tu bzang po, appearing as a god of Compassion. He taught in Bar lha 'od gsal, guiding the fortunate ones on the path of purification. His consort is the Goddess bZang za ring btsun. See texts nos. 50, 54, 201, 209, 214, 316, 355, 444. See also under Khri zhi nam ting.

* *

BYA BRAL G.YUNG DRUNG GTSUG PHUD

He was a disciple of Sa gnyan rGyal ba rgyal mtshan and a master of Bye'u rtogs ldan Lhun grub tshul khrims. He is identical with rGyal rong g.Yung drung gtsug phud. See text no. 43.

BYE'U RTOGS LDAN LHUN GRUB TSHUL KHRIMS

He was a disciple of Bya bral g.Yung drung gtsug phud and a master of Zhu g.yas rNam rgyal grags pa. See text no. 43.

BRU CHEN NAM MKHA' G.YUNG DRUNG (994–1054)

He was a son of g.Yung drung seng ge and one of the most important disciples of gTer chen gShen chen Klu dga' (996–1035) who mainly taught him cosmology and philosophy as contained in the *mDzod phug*.²⁸ In 1072, Nam mkha' g.yung drung founded the monastery of g.Yas ru dBen sa kha (in g'Tsang province) which was to become a major learning center for Bon and the followers of the Bru tradition. In 1386, however, the monastery was destroyed by an enormous flood. It was later rebuilt by mNyam med Shes rab rgyal mtshan (1356–1415), and re-named sMan ri dgon. See text no. 43.

²⁸ On *mDzod phug*, see D. Martin, "Comparing Treasuries: Mental stated and other mDzod phug lists . . .", pp. 21–88.

BRU STON NAM MKHA' G.YUNG DRUNG

He was an important student of the Abbot sKu mdun Shes rab blo gros and a master of bsTan 'dzin Rin chen rnam rgyal. He is not to be confused with Bru chen Nam mkha' g.yung drung who lived centuries earlier. See text no. 43.

BLA KHRI RGYAL BA G.YUNG DRUNG

A disciple of bDe chen gling pa associated with the *dBang drag 'bar ba me phreng* and *Byams ma yang gsang rgyun mchod* cycles. Not to be confused with the famed Bru rGyal ba g.yung drung who authored many works on rDzogs chen teachings. See texts nos. 213, 227, 417, 420.

BLA CHEN DRAN PA NAM MKHA'

See under Dran pa nam mkha'.

BLA MA RIN CHEN LHUN GRUB

He was a disciple of bsTan 'dzin Rin chen rnam rgyal and a lineage holder of the *Kun bzang zhi char* sub-cycle of the *Char 'bebs g.yu mtsho mer ba* corpus. See text no. 43.

BLO GROS THOGS MED

See under Khod po Blo gros thogs med.

dBANG BSGYUR THOG MED

He is an ancient sage associated with the *bKa' bgyad* teachings rediscovered by bDe chen gling pa. He was apparently a disciple of Sum pa sbu ga and a master of Rig 'dzin sTong rgyung mthu can. See text no. 444.

dBAL CHEN GE KHOD GSANG BA DRAG CAN

See under Ge khod.

dBAL CHEN SPYI 'DUL RGYAL PO

A wrathful emanation of *bon sku* Kun tu bzang po, associated with the cycle of the *gSas mkhar thig le dbyings chen*. See text no. 50.

dBAL BON S'TAG LA ME 'BAR

He is a key-figure in the diffusion of tantric teachings in ancient times. His story is given in Shar rdza rin po che's *Lags bshad mdzod* (pp. 80–81).²⁹ He received teachings from 'Chi med gtsug phud, gSang ba 'dus pa, etc. and was particularly versed in the practice of dBal phur (dBal chen phur pa). He tried without success to subdue his evil brother who was rampaging the southern part of sTag gzig kingdom until Thugs rje byams ma appeared to sTag la and advised him to perform a *phur pa* rite in order to eventually subdue his brother. Dressed with a tiger skin, he manifested such a wrath on that occasion that he became known as the "Tiger (*stag*) on (*la*) which fire (*me*) blazes (*'bar*)". See texts nos. 6, 8, 9, 14, 23, 50, 54, 63, 71–73, 75, 80, 86, 93, 111, 121, 141, 147, 201, 209, 214, 215, 226, 227, 229, 232, 237, 251, 312, 316, 339, 352, 354–356, 358, 364, 442, 444, 462, 476.

dBAL BON MI LUS BSAM LEGS

See under rGyal gshen Mi lus bsam legs.

²⁹ See also Achard, "La naissance de Takla Mebar ou l'origine de la pratique de Phurpa dans la tradition du Bön Éternel", in *Dzogchen Bulletin*, no. 14, 2002, pp. 6–7.

DBAL BON GSHEN CHEN sTAG LA ME 'BAR

See under dBal bon sTag la me 'bar.

DBAL BON HROM PA'I GU HYA

Hrom pa'i gu hya transmitted the *Jigs byed shing rje* cycle of teachings to Dran pa nam mkha'. See text no. 14.

DBAL 'BAR STAG SLAG CAN (1832-?)

dBal 'bar stag slag can was one of the most famous *gter ston* of his time. He rediscovered many *gter ma* in Khyung nag pho brang, Gyim shod Shel brag rdzong, etc.³⁰ and was one of bDe chen gling pa's five root *bla ma* and the first root-master of Shar rdza rin po che (1859-1935) to whom he gave numerous transmissions. He was also known as Khyung sgom dbal 'bar and was recognized as an emanation of sTag la me 'bar. See text no. 444.

DBAL GSAS R'NGAM PA CHE MCHOG

He is one of the Five Excellent Divine Citadels (gSas mkhar mchog lnga) belonging to the Father Tantras (*pha rgyud*) of Bon. He is a terribly wrathful form of *bon sku* Kun tu bzang po, having nine heads and eighteen arms.³¹ See text no. 50.

'BRUG GSAS CHEM PA

See under Khro mchog 'Brug gsas chem pa.

VAIROCANA

Vairocana was one of the most important translators of the imperial period, if not the greatest. His biography is recorded in several versions (*bka' ma*, *gter ma*) entitled *Bee ro 'dra bag*. He was a bon po follower and a buddhist monk, studying under the guidance of some of the greatest luminaries of his time, Dran pa nam mkha' on the bon po side among others, and Padmasambhava and Shri Simha on the buddhist one. He played a key role in hiding texts that were later to be rediscovered as *gter ma*. Vairocana is also a key figure in the history and literature of rDzogs chen. See texts nos. 30, 42, 43, 73, 147, 154, 164, 170, 176, 179, 195, 201, 204, 208-210, 213, 215, 220, 221, 226-228, 235, 239, 246, 248, 250, 251, 254, 257, 410.

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MA GCIG SRID PA'I RGYAL MO

She is an emanation of Sa trig er sangs, one of the four main Blissful Ones (*gtso bo bde gshegs bzhi*)³² and stands as one of the main Yidams and Protectors of Bon. There are several forms of her, riding a red mule, a black mule, etc. One of her most famous wrathful form is that of the Protector of rDzogs chen teachings, Ye shes dbal mo. See Kvaerne, *The Bon Religion of Tibet*, pp. 107-108. See texts nos. 147, 201, 214, 235, 314, 330, 339, 340, 345, 349, 352-359, 361-366, 374, 376, 423.

MA PANG DBYINGS CHEN

He is a peaceful form of Khro bo 'Brug gsas chem pa, with three faces and six arms (Lopon Tenzin Namdak, *Hear Drops of Dharmakaya*, pp. 78, 157). He is of blue

³⁰ A couple of these only are mentioned in the *Legs bshad mzdod*, p. 319 (see also Karmay, *The Treasury of Good Sayings*, p. 188).

³¹ See Karmay, *op. cit.*, p. 45 n. 2; Kvaerne, *The Bon Religion of Tibet*, pp. 77-79.

³² With gShen lha 'od dkar, Sangs po 'bum khri and sTon pa gshen rab.

complexion, adorned with the various ornaments of the *rdzogs sku* level.³³ In the corpus of bDe chen gling pa's revelations, he is known as having received teachings directly from *bon sku* Kun tu bzang po, together with gShen lha 'od dkar, A ti mu wer, etc. See texts nos. 55, 75, 462.

MI LUS BSAM LEGS

See under rGyal gshen Mi lus bsam legs.

MU KA KHI KHAR

See under mKhas btsun Mu ka Khi khar.

MU KHRI BTSAD PO

He is the son of gNya' khri btsan po (the 1st king of Tibet) and gNam za mug mug (*Legs bshad mdzod*, p. 130). He is one of the Thirteen Descendants (*gdung rgyud bcu gsum*) who played an important role in the transmission and diffusion of tantric teachings (*spyi spungs*) in Zhang zhung and ancient Tibet. According to the *Byams ma* (quoted in *Legs bshad mdzod*, p. 169), he is associated with the 37 holy places of Bon. dMu gshen Nam mkha' snang ba mdog can was the main teacher from whom he received Secret Mantra texts (*gsang sngags*).³⁴ See texts nos. 29, 201, 409, 444.

MU KHRI BSTAN PO

See under Mu khri btsad po.

MU RUB BRISAD PO

A son of Khri srong lde btsan (8th Century). See text no. 444.

ME NYAG LCE TSA MKHAR BU

He is one of the four scholars (*mkhas pa mi bzhi*), together with Se Sha ri dbu chen, lDe Gyim tsha rma chung and Zhang zhung sTong rgyung mthu chen. As his name indicates, he is coming from the Me(/mi) nyag country in Eastern Tibet. His consort was Klu za bzang mo. At the end of his life, he flew off in the sky, disappearing in the midst of lights and rays.³⁵ See texts nos. 14, 54, 201, 424, 438, 452.

MON BON HA RA CI PAR

As his name indicates, he was coming from the Mon regions, which vaguely refer to Himalayan southern valleys. He received teachings from four goddesses known as the *rdzu 'phrul sman bzhi*. According to dPal ldan tshul khrims (*bsTan 'byung*, p. 296), he reached the Body of light (*'od kyi sku*). His consort was sTag za li wer. See texts nos. 54, 201, 444.

dMU TSA GYER MED

He is one of the *Lo pan gshen bygyad*. According to *Legs bshad mdzod* (p. 154), he brought Bon texts from sTag gzig to Zhang zhung with the help of lDe Gyim tsha rma chung and sNya chen Li shu stag ring. During the persecution of Bon in the 8th Century under the reign of Khri srong lde btsan (755–797), dMu tsha gyer med and Ra sangs Khod ram took some Bon texts to the North of Tibet and hid their books in Zang zang lha brag, Dang ra khyung rdzong, etc. (*op. cit.*, p. 188). He is also known as sTang chen dMu tsha. See texts nos. 292, 393, 444.

³³ See *mDo 'dus*, p. 176 (Dan Martin's electronic version, p. 61).

³⁴ See dPal ldan tshul khrims, *bsTan 'byung*, p. 296.

³⁵ dPal ldan tshul khrims, *op. cit.*, p. 299.

dMU TSHA TRA HE

dMu tsha tra he was an important scholar from sTag gzig. He studied under the guidance of g.Yung drung gTsuḡ gshen rgyal ba, Drang srong rgyal ba, rMa lo, g.Yu lo and Mu cho ldem drug, the successor of sTon pa gshen rab. Among his numerous disciples were rDzu 'phrul ye shes who brought the teachings of monastic discipline to Zhang zhung (and Tibet).³⁶ See texts nos. 397, 409.

dMU GSHEN NAM MKHA' sNANG BA'I MDOG CAN

See under Nam mkha' sNang ba'i mdog can.

dMU GSHEN sNANG BA'I MDOG CAN

See under Nam mkha' sNang ba'i mdog can.

rMA RGYAL PHYUG MO

She is the consort of IDe Gyim tsha rma chung. See text no. 201.

rMA LO

rMa lo is one of sTon pa gshen rab's attendants (with g.Yu lo) who came down with him from the pure realm of the Thirty-three Gods on the earth. On that occasion, sTon pa gshen rab manifested as a cuckoo bird and his two attendants as sparrows. See texts nos. 424, 438.

sMON LAM RGYAL MTSHAN

He was a disciple of bSod nams g.yung drung and a master of bSod nams blo gros (1784–1835).³⁷ Also quite close to two eponym masters in the 19th century, he seems to be different from both Grub chen sMon lam rgyal mtshan and dBal khyung sMon lam rgyal mtshan (who was a contemporary of Nyag gter gSang sngags gling pa). See text no. 46.

sMON LAM TSHUL KHRIMS

See under rTogs ldan sMon lam tshul khirms.

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TSANDA KU MA

Unknown to me but appearing as a disciple of Dran pa nam mkha'. See text no. 444.

gTSANG GSHEN SNYAN NGAG

He was a lineage holder of the *bKa' bgyad* teachings that were to be later rediscovered by bDe chen gling pa. He seems to have been a disciple of Za rang me 'bar. See text no. 444.

gTSUG PHUD TSHUL KHRIMS

See under Ngu za gTsuḡ phud tshul khirms.

³⁶ To Zhang zhung according to the *'Dul ba gling grags* (in *Legs bshad mdzod*, p. 154) and to Tibet according to dPal ldan tshul khirms, *bsTan 'byung*, p. 95. dMu tsa tra he is counted among the Six Translators (*lo tsâ ba drug*) listed in the *Legs bshad mdzod* (p. 150).

³⁷ bSod nams blo gros was the 21st abbot of sMan ri.

gTso mChog mkha' 'gying

See under Khro bo gTso mchog mkha' 'gying.

* *

TSHA BA YE SHES SENG GE

He was a disciple of Ngu za gTsong phud tshul khirms and a master of sTag za Rin chen mtsho mo. See text no. 43.

TSHANGS PA GTSUG PHUD

See under gShen Tshangs pa gtsug phud.

TSHAD MED 'OD LDAN

See under gShen Tshad med 'od ldan.

TSHUL KHRIMS DBANG GI RGYAL MTSHAN

See under Zhu btsun Tshul khirms dbang gi rgyal mtshan.

TSHE DBANG RGYAL MTSHAN

See under mChog sprul Tshe dbang rgyal mtshan.

TSHE DBANG 'GYUR MED

See under Rig 'dzin Tshe dbang 'gyur med.

TSHE DBANG MU LA SGRON GSAL

See under Tshe dbang rig 'dzin.

TSHE DBANG RIG 'DZIN

He is an important figure of the 8th and following centuries. He is the eldest son of Bla chen Dran pa nam mkha' and an elder brother of g.Yung drung mthong grol. He plays a considerable role in the revelation of oral teachings to hermits and qualified visionaries. He is also known as Tshe dbang Mu la sgron gsal. His consort is Thugs rje kun sgröl. See texts nos. 43, 147, 195, 201, 215, 251, 257, 312.

TSHE DBANG LHA RGYAL BKRA SHIS

A disciple of bDe chen gling pa. See texts nos. 417, 418, 444.

TSHE 'DZIN MA

See under Dam can Tshe 'dzin ma.

TSHE RING RDO RJE

He was a scribe of bDe chen gling pa, helping him to write down the rediscovered texts (*gter ma*). He appears under the name A yu rdor dza (q.v.) and other variants of the same name. See texts nos. 28, 359, 406.

TSHOGS BDAG GZI BYIN

She is the consort of Padma mthong grol (Padmasambhava). See text no. 201.

mTSHO SMAN RGYAL MO

She is the consort of Rig 'dzin sTong rgyung mthu can. See text no. 201.

* *

ZHU BS'TAN 'DZIN NYI RGYAL

See under bsTan 'dzin Nyi ma rgyal mtshan.

ZHU BTSUN TSHUL KHRIMS DBANG GI RGYAL MTSHAN

A lineage holder of the *Kun bzang zhi char bdud rtsi mer ba'i gzlung*. See text no. 46.

ZHU YAS RÑAM RGYAL GRAGS PA

He was an important lineage holder of the Zhu ri zhing monastery and a master of Zhu bstan 'dzin nyi rgyal. See text no. 43.

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ZA RANG ME 'BAR

A important master styled as an erudite from sTag gzig (*stag gzig gi mkhas pa*) in *Legs bshad mdzod*, p. 169. See text no. 444.

ZING PA MTHU CHEN

An important tantric master coming from China (he is often called rGya bon Zing pa mthu chen or rGya bon chen po°). According to *Legs bshad mdzod* (p. 157), he diffused the *spyi spungs* cycles in China and transmitted them to his consort rGya lcam dkar mo. He reached special siddhis, such as extending someone's life duration, etc. See texts nos. 201, 444.

BZANG ZA RING BTSUN

She is the consort of 'Phrul gshen snang ldan and the mother of 'Chi med gtsug phud. She is counted as one of the nine Blissful Ones (*bder gshegs dgu*), i.e. one of the nine Buddhas who transmitted rDzogs chen teachings by means of contemplation (*dgongs pa*) only. Her residence was Rin chen g.yu steng tshal where many varieties of flowers grow and where rainbows shine constantly. She received the direct transmission of Bar snang khu byug (the emanation of 'Phrul gshen snang ldan) without a word being uttered. See texts nos. 9, 50, 51, 54, 201, 209, 214, 316, 355, 444, 462.

* *

'OD KYI LHA MO

She is the consort of Tshad med 'od ldan. See text no. 201.

'OD DKAR 'CHANG CHEN

A name of gShen lha 'od dkar. See text no. 444.

'OD DKAR GNAS 'DZIN

A *rdzogs sku* form of gShen lha 'od dkar appearing in union with his consort Shes rab phar phyin. He taught the *dBal phur 'bar ba nag po'i rgyud* to gShen Tshad med 'od ldan. He is also the source of the emanation of gShen lha 'od dkar as the wrathful form of rTa mgrin. See texts nos. 75, 209, 215, 246.

'OD DKAR DPAG MED

An emanation of gShen lha 'od dkar appearing in the retinue of Kun tu bzang po's manifestation on the *rdzogs sku* level. See text no. 462.

'OD LDAN 'BAR MA

See under mKha' 'gro 'od ldan 'bar ma.

'OD LDAN ZER 'PHRO

She is the consort of Nam mkha' sNang ba mdog can. See texts nos. 201, 209.

'OD ZER RGYAL MTSHAN

See under: 1. Drang srong 'Od zer rgyal mtshan; 2. Gyur pa 'Od zer rgyal mtshan.

'OD ZER MDANGS LDAN

Consort of Lha chen Yong su dag pa, she and Lha bon diffused the teachings of Bon among the gods of the dGa' ldan realm. She is regarded as an emanation (*sprul pa*) of Lha mo bSen thub ma, the consort of gSang ba 'dus pa (*Legs bshad mdzod*, p. 99). See texts nos. 71, 72, 111, 201, 209.

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YID KYI KHYE'U CHUNG

He is one of sTon pa gshen rab's most important disciples and rode a turquoise dragon in search of the master when the latter was preaching in a park next to 'Ol mo lung ring. He is mostly associated with vinaya (see *Legs bshad mdzod*, p. 61, quoting the *gNyer gtad kyi mdo*). According to the *mDo 'dus* (pp. 59–60), he is considered as an emanation of Sang po 'bum khri and the son of gShen za Ngang ring ma. See text no. 424.

YUM CHEN MKHA' KHYAB

She is the consort of mKha' 'gying dkar po. See text no. 72.

YUM CHEN THUGS RJE BYAMS MA

She received Phur pa teachings from mKha' 'gying lha yi rgyal po in the pure realm of 'Og min. She then transmitted these teachings to sTon pa gshen rab. In the corpus of bDe chen gling pa's revelations she appears as the consort of sTag la me 'bar. She is considered as the source of emanation of Yum chen rGyal bzhed ma, sTon pa gshen rab's mother (see *Legs bshad mdzod*, p. 37) and she is herself a direct emanation of Sa trig er sangs. See texts nos. 62, 72, 201, 355.

YUM CHEN bZANG ZA RING BTSUN

See under bZang za ring btsun.

YUM CHEN SHES RAB PHAR PHYIN

In bDe chen gling pa's corpus, she is presented as the consort of 'Od dkar gnas 'dzin (gShen lha 'od dkar). She is identical with Sa trig er sangs and is considered as the source of the emanation of Srid pa'i rgyal mo. See texts nos. 209, 298, 299, 316, 356.

YE SHES RGYAL MTSHAN

See under Rang grol Ye shes rgyal mtshan.

YE SHES SNYING PO

See under Klu grub Ye shes snying po.

YE SHES DBAL MO

Ye shes dbal mo is a wrathful form of the goddess Srid pa'i rgyal mo. Regarded as one of the most important Protectors of the rDzogs chen teachings, she is depicted as being of blue complexion and holding a sword and vase. A famous invocation to Ye shes dbal mo was discovered by gShen chen Klu dga' (996–1035) as he was practicing the *rGyal mo thugs kyi gzer bu sgrub pa* and this short invocation has been used till the present day. See texts nos. 43, 198, 314.

YE SHES SENG GE

See under Tsha ba Ye shes seng ge.

YE GSHEN BLO GSAL

One of the names of 'Chi med gtsug phud. See text no. 459.

YE GSHEN GTSUG PHUD

Ye gshen gtsug phud is a form that sTon pa gshen rab had when beings were living for ten thousands years (see *Legs bshad mdzod*, p. 36, quoting the *Zhi ba yongs rdzogs*). He received numerous tantric teachings from gShen lha 'od dkar, which he wrote down and taught to others (*op. cit.*, p. 98). Similarly, gShen lha 'od dkar transmitted him rDzogs chen teachings including the corpus of the *bsGrags pa skor gsum*, by letting them arise naturally in Ye gshen's Mind (*thugs*) in the form of blessings (*byin rlabs*). Ye gshen then taught these precepts to the gShen of Gods, Nāgas and Men (*op. cit.*, p. 119). The question seems to have been asked about the identity of Ye gshen and 'Chi med gtsug phud as can be seen in Shar rdza rin po che's *Legs bshad mdzod* (pp. 76–77): for sGa ston Tshul khriims rgyal mtshan (quoted in *op. cit.*, p. 77) Ye gshen gtsug phud and 'Chi med gtsug phud are one and the same person, a conclusion he deduced from the fact that both have a topknot (*thor tshugs*) made of udumvāra flowers. See texts nos. 316, 339, 354, 361, 362, 364.

YONGS SU DAG PA

See under Lha chen Yongs su dag pa.

YON TAN CAN

A son of A 'bum and a master of rGyal rong g.Yung drung gtsug phud. See text no. 43.

G.YU LO

He is one of the two attendants (with rMa lo) who came down on earth with sTon pa gshen rab. See also under rMa lo. See texts nos. 424, 438.

G.YU LO SMAN GCIG

She is the consort of Tha mi thad ke. See text no. 201.

G.YUNG DRUNG KUN MDZES

She is the consort of Shad bu ra khug. See text no. 201.

G.YUNG DRUNG RGYAL MO

She is the consort of A nu 'phrag thag. See text no. 201.

G.YUNG DRUNG RGYAL MTSHAN

See under: 1. sKu mdun g.Yung drung rgyal mtshan; 2. Lha thu g.Yung drung rgyal mtshan.

G.YUNG DRUNG BS'TAN PA'I RGYAL MTSHAN DPAL BZANG PO.

He may be identical with bDe chen gling pa's son, Tshe dbang 'gyur med. See text no. 340.

G.YUNG DRUNG MTHONG GROL

This is the name of Padmasambhava in several bon po cycles such as the *sNyan rgyud rin chen sgron gsal* (*Tshe dbang bod yul ma*). In this context, he appears as a son of Dran pa nam mkha' and a younger brother of Tshe dbang rig 'dzin. He is also

known as Padma don gsal, Padma mthong grol or g.Yung drung Padma mthong grol. The collective form of *yab sras gsum*³⁸ that is found in texts of the so-called New Bon tradition and in some g.Yung drung bon cycles refers to Dran pa nam mkha' (as *yab*) and to Tshe dbang rig 'dzin and g.Yung drung mthong grol (as twin brothers). See texts nos. 201, 215, 251, 312.

G.YUNG DRUNG BDUD 'DUL

bDe chen gling pa's innermost secret name, a fuller version being g.Yung drung bdud 'dul thogs med rtsal. See texts nos. 8, 15, 18, 49, 51, 54, 61, 65, 75, 153, 312, 317, 389, 435, 444, 480.

G.YUNG DRUNG BDUD 'DUL GAR DBANG

He was one of the most important disciples of Nam mkha' sNang ba mdog can from whom he received teachings on *gShin rje*. See text no. 14.

G.YUNG DRUNG BDUD 'DUL RTSAL

One of the various names used by bDe chen gling pa, evidently a shorter version of his more usual g.Yung drung bdud 'dul thogs med rtsal, his innermost secret name. See text no. 316.

G.YUNG DRUNG PHUN TSHOGS

He was one of the five root-masters of bDe chen gling pa and an active contemporary of Abbot Nyi ma bstan 'dzin (b. 1813), bsTan 'dzin Tshul khirms grags pa (the 4th Kun grol rin po che) and dBal 'bar stag lag can. He is also known as Grub dbang g.Yung drung phun tshogs. See text no. 444.

G.YUNG DRUNG DBANG RGYAL

He was one of the main incarnate masters at sTag rtse g.yung drung gling (he is sometimes referred to as the 8th sTag rtse mchog sprul rin po che) in rKong po and one of bDe chen gling pa's most important disciples. See texts nos. 32, 40, 77, 83, 86, 90, 91, 93, 94, 99, 102, 121, 130, 187, 188, 191–193, 196, 201, 261, 313, 314.

G.YUNG DRUNG gTSUG PHUD

See under: 1. rGyal rong g.Yung drung gTsug phud; 2. Bya bral g.Yung drung gtsug phud.

G.YUNG DRUNG TSHUL KHRIMS

See under dGe sbyong g.Yung drung tshul khirms.

G.YUNG DRUNG TSHE YI RGYAL PO

He transmitted the *Kün bzang zhi char bdud rtsi mer ba'i gzhung* to bSod nams g.yung drung. See text no. 46.

G.YUNG DRUNG 'OD ZER

See under Lha thu g.Yung drung 'od zer.

³⁸ Or the alternate form *'chi med rig 'dzin gsum* that we have seen above in this work.

G.YUNG DRUNG SENG GE

He was a lineage holder of the *Char 'bebs g.yu mtsho mer ba* cycle contained in volume 2 of the *Collected Works of bDe chen gling pa* and a disciple of Don 'grub 'bum, the son of *gter ston* Shes rab rnam rgyal. See text no. 43.

* *

RAG SHA MKHA' 'GYING

See under gSang mchog Rag sha mkha' 'gying.

RANG GROL YE SHES RGYAL MTSHAN

Rang grol Ye shes rgyal mtshan received the *Kun bzang chi char* cycle from Tshe dbang rig 'dzin. See text no. 43.

RAB 'BYAMS BS'TAN PA DBANG RGYAL

See under bsTan pa dbang rgyal.

RIG 'DZIN S'TONG RGYUNG MTHU CHEN

He is a very ancient and important figure in Bon history. He practiced at gNam mtsho where he obtained siddhis, such as being able to ride the rays of the sun, to fly in the sky while sitting on his drum, etc. He reached such a state of realization that his sole food became his contemplation (he did not take any material food anymore). His consort is mTsho sman rgyal mo. See texts nos. 42, 43, 54, 201, 294, 299, 339, 362, 393, 420, 424, 438, 444, 452, 462.

RIG 'DZIN TSHE DBANG 'GYUR MED

He was bDe chen gling pa's son and an important upholder of his father's *gter ma* and transmissions. According to Shar rdza rin po che's *Padma dkar po* (pp. 78-80), his mother was called Karma dpal sgron. He received numerous transmissions from his father and also studied arts and crafts. He was especially interested in rDzogs chen teachings which he practiced tirelessly until he had an extraordinary experience of the Wisdom of Awareness (*rig pa'i ye shes*). He was a powerful practitioner and many wonderful stories are attached to his name. One of his foremost disciples was Shar rdza rin po che himself. See texts nos. 56, 340, 469.

RIN CHEN RGYAL MTSHAN

See under bsTan 'dzin Rin chen rgyal mtshan.

RIN CHEN RNAM RGYAL

See under bsTan 'dzin Rin chen rnam rgyal.

RIN CHEN DBANG LDAN

See under mTha' skad rtogs ldan Rin chen dbang ldan.

RIN CHEN MTSHO MO

See under sTag za Rin chen mtsho mo.

RIN CHEN G.YUNG DRUNG

See under sTong ra Rin chen g.yung drung.

RIN CHEN LHUN GRUB

See under Bla ma Rin chen lhun grub.

RONG MO ZLA BA

She is considered as Ba gor Vairocana's consort. See text no. 209.

* *

SHA ZA SMIN DKAR

She is the consort of sPe bon thog rtse. See text no. 201.

SHA RI DBU CHEN

See under Se Sha ri dbu chen.

SHAD BU RA KHUG

Shad bu ra khug (var. khugs) was born in Nyang stod. He traveled as far as sTag zig and received teachings there. He reached various siddhis, such as binding dBal mo goddesses, etc. At the end of his life, his body disappeared in rainbow lights. See texts nos. 201, 444.

SHES RAB BKRA SHIS

See under Nyer ma Shes rab bkra shis.

SHES RAB RGYAL MTSHAN (1356–1415)

See under mNyam med Shes rab rgyal mtshan.

SHES RAB RNAM RGYAL

A *gter ston* associated with the *Char 'bebs g.yu mtsho mer ba* included in vol. 2 of the *Collected Works of bDe chen gling pa*. His son Don 'grub 'bum was also a lineage holder of this set of teachings. Although he apparently was an important *gter ston*, the character is otherwise unknown to me. See text no. 43.

SHES RAB PHAR PHYIN

See under Yum chen Shes rab phar phyin.

SHES RAB BLO GROS

See under sKu mdun Shes rab blo gros.

GSHEN RGYAL BSTAN 'DZIN

See under sTag sprul gShen rgyal bstan 'dzin.

GSHEN CHEN sNANG BA MDOG CAN

See under Nam mkha' snang ba mdog can.

GSHEN BDE BA SNYING PO

bDe ba snying po received the *Char 'bebs g.yu mtsho mer ba* cycle directly from gShen lha 'od dkar. See text no. 42.

GSHEN BON NAM MKHA' MTHONG GSAL

He was a disciple of Klu grub Ye shes snying po and received tantric teachings from his master. See text no. 43.

GSHEN TSHANGS PA GTSUG PHUD

Tshangs pa gtsug phud plays an important role in the tradition of sūtra teachings transmitted by sTon pa gshen rab, in which he is engaged in dialogues with the Buddha himself. He was present beside sTon pa gshen rab from the time the Buddha started to preach till his parinirvāna. He is also responsible of the codification

of *Phar phyin* texts (i.e. the *'Phan yul* corpus)³⁹ after the passing away of the Buddha. He is known as gShen rab Tshangs pa gtsug phud (e.g. dPal ldan tshul khrim, *bsTan 'byung*, p. 86). See texts nos. 409, 433, 436, 438.

GSHEN TSHAD MED 'OD LDAN

He is one of the Nine Blissful Ones (*bde gshegs dgu*) appearing in the lineage of rDzogs chen teachings such as *Zhang zhung snyan rgyud*. His palace was in Bar lha 'od gsal, at the summit of the seventeen stages of the Realm of Form (*gzugs khams*). He is a manifestation of the Compassion of the deity gShen lha 'od dkar (*Legs bshad mdzod*, p. 72). He is also known as Rig pa 'od kyi khye'u chung. He guided *gyung drung sems dpa'* beings on the path of the purification of obscurations and transmitted his teachings by means of contemplation (*dgongs pa*) to sTon pa gshen rab. His consort is 'Od kyi lha mo. See texts nos. 54, 75, 201, 462.

GSHEN GSANG BA 'DUS PA

See under gSang ba 'dus pa.

GSHEN LHA 'OD DKAR

He is also called Thugs rje ston pa, the Master of Compassion. His sanctuary is the Palace of 'Og min made of miraculous lights where he is surrounded by the retinue of the five Victorious Ones (*rgyal ba*) and their entourage. He is considered as the root-deity of all yidams and all deities appearing in the pantheon of Bon. He transmitted the teachings he received from Kun tu bzang po to Tshad med 'od ldan, by means of contemplation (*dgongs bgyud*). His consort is Nam mkha' lha mo.⁴⁰ See texts nos. 42, 54, 147, 201, 214, 215, 246, 416, 444, 462.

* *

SA GNYAN RGYAL BA RGYAL MTSHAN

He was a disciple of sTag za Rin chen mtsho mo and a master of Bya bral g.Yung drung gtsug phud. See text no. 43.

SANGS PO 'BUM KHRI

He is one of the four Blissful Ones (*bde gshegs bzhi*), with Sa trig er sangs, gShen lha 'od dkar and sTon pa gshen rab. He belongs to the retinue of a special *rdzogs sku* form of Kun tu bzang po with three heads and six arms. He is the procreator of sentient beings in the world. See Karmay, *The Arrow and the Spindle*, p. 128; Kvaerne, *The Bon Religion of Tibet*, pp. 26–27. See text no. 462.

SAD NE GA'U

Sad ne ga'u was born on the sGo pa region of Zhang zhung, in Dwang ra seng rdzong.⁴¹ His father was called rGyal mtshan bde ba and his mother rGyal bza' klong yangs. According to dPal ldan tshul khrim (pp. 296–297), he is reported to have been born on a Water-Pig year (*chu mo phag*). He received teachings from numerous other masters, such as Se sad ne gu and dPon gas chen po A nu 'phrag thag. At the end of his life, his body simply vanished like a rainbow. His consort was Klu lcam 'bar ma. See texts nos. 201, 444.

³⁹ On *'Phan yul*, see Snellgrove, *The Nine Ways of Bon*, p. 17.

⁴⁰ See also Kvaerne, *The Bon Religion of Tibet*, pp. 25–26.

⁴¹ Zhang zhung is divided into three main parts: Phug pa which corresponds to central Zhang zhung; Bar pa which is intermediate Zhang zhung; and sGo pa which is outer Zhang zhung.

SUM PA SBU GA

Sum pa sbu ga (var. sBu kha) appears to have been an ancient sage and a disciple of Tha mi thad ke. According to his name, he seems to have come from the Sum pa country. He practiced in forests where he obtained siddhis. He had visions of Kun tu bzang po and is supposed to have become inseparable from the Primordial Buddha.⁴² He is associated with tantric cycles such as the *gSas mkhar rin po che thig le dbyings chen* rediscovered by bDe chen gling pa. See text no. 444.

SE SHA RI DBU CHEN

Sha ri dbu chen is one of the four scholars (*mkhas pa mi bzhi*), together with sTong rgyung mthu chen, Gyim tsha rma chung and lCe tsha mkhar bu. He practiced in various bon po holy sites and reached many siddhis, including the capacity to fly in the sky, to cross rivers without drowning, to ride rocks, to reverse the flow of rivers, and to dress with clouds. He composed numerous works and reached Buddhahood without leaving any remains (*phung po lhag med*).⁴³ His consort was Lha lcam 'od phro. See texts nos. 14, 54, 201, 424, 438, 444, 452.

gSANG MCHOG RAG SHA MKHA' 'GYING

A wrathful emanation of *bon sku* Kun tu bzang po on the *rdzogs sku* level. See text no. 50.

gSANG BA 'DUS PA

He is also known as gShen gSang ba 'dus pa, Che mchog gSang ba 'dus pa. He is the last of the Nine Blissful Ones (*bder gshes dgu*) who transmitted rDzogs chen teachings by way of contemplation (*dgongs brgyud*). His residence was Shod ma gser steng, located in Bar lha 'od gsal where he was born to the king Zhi ba ldan and his spouse Lha byin mdzes. He is called "the Compiler of Secrets" (*gsang ba 'dus pa*) because he integrated and compiled the teachings of the Nine Vehicles (*theg pa rim dgu*). He transmitted these teachings to the gShen of Gods, Men and Nāgas. His consort was Lha mo bsen thub. After sTon pa gshen rab's nirvāna, gSang ba 'dus pa went to the dGa' ldan pure realm where he emanated as Dam pa tog dkar, the future Shākya-muni. See texts nos. 6, 8, 9, 14, 15, 23, 29, 49, 50, 54, 71, 75, 80, 111, 147, 198, 201, 209, 214, 215, 220, 237, 251, 254, 312, 315, 316, 339, 352, 354, 355, 358, 362, 364, 376, 442, 444, 450, 454, 456, 459, 462, 472, 474, 476, 486.

gSAS MKHAR ME 'BAR

He received teachings on Phur pa which had been transmitted by a group known as the Eighteen gShen practicing Phurpa (*phur gshen bco brgyad*).⁴⁴ He transmitted these texts and practices to Bla chen Dran pa nam mkha'. See text no. 62.

SRID PA'I RGYAL MO

See under Ma gcig Srid pa'i rgyal mo.

SLOB DPON DRAN PA NAM MKHA'

See under Dran pa nam mkha'.

SLOB DPON YE GSHEN GTSUG PHUD

See under Ye gshen gtsug phud.

⁴² See dPal ldan tshul khriims, *bsTan 'byung*, p. 298.

⁴³ See dPal ldan tshul khriims, *op. cit.*, p. 299.

⁴⁴ See the list in the footnote under text no. 62.

BṢOD NAM BLO GROS

Or bSod nams blo gros dbang gi rgyal po. He is probably the same as the Rab brtan king mentioned in Karmay, *The Arrow and the Spindle*, p. 45, but this needs further studies. See texts nos. 46, 47.

BṢOD NAMS G.YUNG DRUNG

He was a lineage holder of the *Kun bzang zhi char bdud rtsi mer ba* cycle and a master of sMon lam rgyal mtshan in this line of transmission. See text no. 46.

* *

HA RA CI PAR

See under Mon bon Ha ra ci par.

HROM PA'I GU HYA

See under dBal bon Hrom pa'i gu hya.

LHA SGOM DKAR PO

I take him to be identical with rJe rgyal Lha sgom (or rJe chen Lha sgom), a member of the group of the *Lo pan gshen brgyad*, the Eight gShen and Erudite Translators.⁴⁵ He practiced in rNam dag bde chen sanctuary in Zhang zhung and reached power of the four elements (*'byung ba bzhi*). See text no. 444.

LHA RGOD THOG PA

Lha rgod thog pa is one of the Five Excellent Divine Citadels (gSas mkhar mchog lnga). He is associated with the Speech aspect of the Wrathful Buddhas. He is considered as the wrathful aspect of Shes rab sMra ba'i seng ge (or sMra seng dkar po), appearing as a ferocious blue Buddha with four heads and eight arms. He is also known as Khro bo Lha rgod thog pa.⁴⁶ See text no. 50.

LHA RGYAL BKRA SHIS

See under Tshe dbang Lha rgyal bkra shis.

LHA LCAM 'OD 'PHRO

She is the consort of Se Sha ri dbu chen. See text no. 201.

LHA CHEN YONGS SU DAG PA

He was the son of Lha rab 'od dkar and received extensive teachings from the Yum sras gshen dbal group of masters, i.e.: Yum bZang za ring btsun, Sras 'Chi med gtsug phud, gShen gSang ba 'dus pa and dBal bon sTag la me 'bar. He was in particular close to gSang ba 'dus pa from whom he received numerous tantric teachings. He practiced in mTshal ri lha 'dun sanctuary and reached siddhis, such as manifesting as a crane bird, letting drops of saliva fall on the ground and having lotus flowers blossom out of these. He reached Buddhahood in the unified state of Methods and Knowledge.⁴⁷ See texts nos. 14, 51, 54, 71, 72, 75, 80, 111, 201, 209, 214, 215, 251, 312, 316, 438, 444, 462, 476.

⁴⁵ According to *Legs bshad mdzod* (p. 169), this group is composed of the following names: 1. rNgam pa lce ring; 2. dMu tsha gyer med; 3. Za rang me 'bar; 4. Mu spung gsal tang; 5. Dran pa nam mkha'; 6. rGyung bon mu khod; 7. rJe rgyal Lha sgom; and 8. Blon chen mu thur.

⁴⁶ On Lha rgod thog pa, often presented as being less known and less worshipped, see Kvaerne, pp. 75, 90–96.

⁴⁷ dPal ldan tshul khirms, *op. cit.*, p. 295.

LHA THU G.YUNG DRUNG RGYAL MTSHAN

He was a disciple of bsTan 'dzin Rin chen rgyal mtshan and a master of Lha thu g.Yung drung 'od zer. See text no. 43.

LHA THU G.YUNG DRUNG 'OD ZER

He was a disciple of Lha thu g.Yung drung rgyal mtshan and a master of Nyer ma Shes rab bkra shis. See text no. 43.

LHA BON YONGS SU DAG PA

See under Lha chen Yongs su dag pa.

LHA MO BSEN THUB

She also appears under the name bSen thub ma, Lha mo bsen thub ma, etc. She is the consort of gSang ba 'dus pa. In order to help gSang ba 'dus pa in his subjugation of the Dregs pa male and female demons, she intensively practiced the *sPyi spungs zhi khro* with him in the Cave of g.Yu lung shel brag (*Legs bshad mdzod*, p. 87). The Goddess 'Od zer mdangs ldan who is the consort of Yongs su dag pa is regarded as an emanation of Lha mo bsen thub ma. In the eponym *rTsa rgyud gsang ba bsen thub*, she is variously called such as Yum gsang ba'i lha mo bSen thub ma, gSal byed gdos bral ma, Yum nam mkha'i lha mo bSen thub ma, etc. Within this tantra, she appears as a consort of Khri zhi nam ting (*bSen thub*, p. 22) See text nos. 111, 201, 209.

LHUN GRUB TSHUL KHRIMS

See under Bye'u rtogs ldan Lhun grub tshul khrim.

* *

A 'BUM MDZAD

He was a lineage holder of the *Char 'bebs g.yu mtsho mer ba* cycle and a disciple of his father g.Yung drung seng ge. He is probably also to be associated with the *gter ma* tradition of g'Ter ston Shes rab rnam rgyal who was his great-grand father. See text no. 43.

A TI MU WER

A ti mu wer is especially associated with the cycles of Ge khod and Zhang zhung Me ri. As an emanation of the Absolute Body (*bon sku*) Kun tu bzang po and a god of Wisdom (*ye shes kyi lha*), he appeared when beings were living up to ten thousand years. Ku byi mang ke is his *rdzogs sku* emanation, while his *sprul sku* wrathful form is that of dBal chen Ge khod. See texts nos. 313, 316, 462.

A NU PHRAG THAG

A nu phrag thag (also spelt as A nu 'phrag thag) was born in central Zhang zhung and practiced extensively near Mount Ti se (Kailash). In the wilderness of the mountains, he reached special siddhis and ultimately achieved the body of light ('*od lus*; dPal ldan tshul khrim, *bsTan 'byung*, p. 296). See texts nos. 201, 444.

A YU RDOR DZA (& VARIANTS)

A scribe of bDe chen gling pa (see also under Tshe ring rdo rje). See texts nos. 28, 146, 152, 193, 405, 451, 473.

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