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

Michael Walter

Creation myths and myths of divine origins are an important feature in the oldest layer of Tibetan religion known to us. That they are equally important in Bon material\(^2\) should be taken into account in speculations on the origin and development of that religion.

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

The remarkable organization of the text at hand, the Bdu\(\text{\textit{u}}\)d rtsi bum pa'i rgyud, renders unnecessary a good deal of introductory interpretation. Only a few words need be said about its provenance, orientation and format.

The Bdu\(\text{\textit{u}}\)d rtsi bum pa'i rgyud is the last of three texts in a row dealing with g'yu 'bran bdu\(\text{\textit{u}}\)d rtsi\(^4\) found in volume three of Bka' gya\(\text{\textit{u}}\)r rgyud sde'i skor. Collected tantras of Bon, published at Dolanj in 1972. It is divided into twelve sections, and from, among other things, the opening and closing, it is clear that it is a "Mother Tantra".\(^5\)

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

The so-called “Tantra of the Bdüd rtsi Vessel”

[Note in the text the equivalence of bdüd rtsi with ra sa ya na. This occurs sometimes in Bon and Chos ritual texts, especially those dealing with ritual substances and medicines (sman sgrub and Vajrāmṛta literature). This links the sacramental use of medicinal substances to their practical application; their divine origins increase their value in both contexts. Rasāyana in the Indo-Tibetan tantric context bestows siddhis such as long life, just as in Ayurveda it is a restorative; the difference only is in the manner of its creation.⁵ Ma ha be as a presumed equivalent of bum pa eludes me; da do ci is the Žan-Zuň equivalent of žes bya ba. ]

TEACHER, ETC. ⁷

Homage to the teacher Gṣen-god White-light, the divine power of the basic tutelary deity⁶ These words were heard by me at one time: In the expansive space of the Mother,⁹ a palace perfectly pure, eternal and of great joy [i.e., ‘Og-min] are these goddesses, surrounded by other goddesses;¹⁰ they all reside there together, enjoying the attainment (don) of whatever they wish for: The Great Mother Thugs-rje Byams-ma;¹¹ She-who-holds-the-basis-of-all-existence, Originator (ma)- who-makes-to-come-into-being-all-external-and-internal phenomena, Kun-tu-bzan-mo;¹² She-who-possesses-a-complexion-making-bright;¹³ the Great Mother Goddess of Earth; the Goddess of Wind; the Goddess of Fire; the Goddess of Water;¹⁴ Further, the Goddess of Knowledge; the Goddess of Sound; The Goddess of Aroma; the Goddess of Taste; the Goddess of Touch¹⁵ and, Flower-one; Dance-knowing-one; Precious-thing-one; Ironhook-one; Noose-one; Little-bell-one; Iron-chain-one;¹⁶ Further, the Goddess of Medicine Possessing-aroma-one; the gathering of Aroma-producing ones; the gathering of Shower-
ing-of-water-ones; Protectress-of-bdud-rtsi,
et cetera.\textsuperscript{17}
At that time, Very Bright, Goddess of Knowledge and most
to excellant of the retinue, to insure that the continuing
gathering of merit
(rgyu tshogs)\textsuperscript{18} would be made perfect
for future sentient beings, knealt with clasped hands before the
Mother. The strength of her blessing\textsuperscript{19} was that future
sentient beings would be accomplished in the means (thabs)
to do that.

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

CHAPTER TWO

THE ORIGIN OF BDUD RTSI

[Then Byams-ma sang this song:]
When the g'yu b'rañ bdud rtsi medicine is finished,
each root has eight shoots (gan lag);
each shoot has a thousand virtuous powers;
each virtuous power has ten thousand
virtuous results:\textsuperscript{22}
the four Māras, Klesa and the others,\textsuperscript{23} are removed
right down to their very roots,
and, possessing the five great eternal wisdoms,\textsuperscript{24}
the highest spiritual results are attained.
Because of this, one who knows how (sgrub pa po)
[to create this medicine],
accompanied by a virgin boy and girl,\textsuperscript{25}
will, at a moist part of the summer, when flowers and fruit are mature, collect medicinal substances (sman), saps (bcud), fruits, leaves, flowers, shoots together with their roots, rinds and barks (sun pags), stalks, various aromatics and delicious (miar) things, and various juices and liquids. Nothing collected should have a moldy or spoiled flavor.

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

CHAPTER THREE

THE ORIGIN OF A RU RA

Here's the story teaching the proof (of the divine origin) of the bdud rtsi A ru ra: Long ago, the great tree Cu-dar was born, spreading forth from the ocean of existence. That tree possesses one hundred virtuous powers. When Brgya-byin-bu drank the sap, which is a bdud rtsi in the top of the tree, seven drops fell to earth. Spreading throughout the atmosphere (bar snañ), they were scattered by the wind and grew all over the earth. Its name is A ru ra, and it occurs in seven varieties: Rnam-par-rgyal, ’Phel-byed, Bswo-byed, Nag-po, ’Bigs-byed, Bdud-rtsi and Skyes-bu. Rnam-rgyal is the color of precious gold. When tossed into the water, it goes right to the bottom. It is the king of A ru ras, a perfectly auspicious substance.
It is supremely useful against all illness
and (for controlling) wind, bile and phlegm
together.
It is a substance which will cause self-originated
eternal wisdom
to be perfected.31
‘Phel-byed is very pale,32 yellow and angular (zur).
It improves the efficiency of other materials
(rdzas).
Bso-byed is gold in color, compact and hard;
it clears up diseases of the wind and draws out
the color of other medicines.
Nag-po has a color like raw sugar (bu ram);
It is good in honey33 and causes the
‘dre of drunkenness to leave.34
‘Jigs-med is very pale red and remains round.
It can even dry up gdon.35
It causes thirst, has little flesh on it, and is
the color of bone.
It kindles the heat in bdud rtsi36
and is good for diarrhea (bšal).
These seven are materials (rdzas) which will
perfect bdud rtsi.
Let them be gathered by a virgin boy and girl,
then dried on a fragrant bed, such as willow
leaves.
Having been blessed by a Thabs-mkhas-rgyal-po,37
they fulfill the vows of the Sugatas of the
past, present and future.
The highest spiritual results (’bras bu) are
thus achieved;
likewise, ordinary powers as well as those beyond
speaking or thinking about are realized.

CHAPTER FOUR

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

Long ago, in the first kalpa,39
a fire crystal (me šel) and a water crystal
(chu šel) came forth from the bcud
which had been churned into the
great ocean of existence.
Thus are the light and dark of day and night
made,
and (their) heat and cold distributed evenly.
These two turned into the sun and the moon.
The sun's daughter, Ma-yar-tse,
and the moon's daughter, A-yar-tse,
were released into the intermediate-space sky
(bar snan mkha); the liquid which flowed from (the sun and moon)
dripped to the earth. 40
Not remaining in poor (tian) or polluted
soil,
that medicine born from the sun's fluid
is ripening into skyu ru ra,
especially in pure earth, on mountain peaks,
glacial caves, slate peaks,
and the pure earth of forests and river valleys.
The medicines which were born from the moon's
fluid
are star bu and grapes.
These are material which will perfect
g'yu' brai bṣaṣd rtsi.
They have the right flavor, aroma and fruit
to conquer wind, bile and phlegm all together,
as well as fever, gcoi and phlegm. 41
Indeed, one's voice comes to be like the god
Brahma's,
possessing a pleasant and melodious speech.
Likewise, having fulfilled (the vows of) the
Padma family,
one has powerful discriminative wisdom. 42
One comes to possess power and splendor.
Likewise, in addition to ordinary powers,
by having innumerable other sorts of powers
one can get anything one wishes for.

CHAPTER FIVE

THE STORY OF Ňe šiṅ pa AND RA Mñe ba

Now there should be explained the proof in the
story of Ňe šiṅ pa and ra mñe ba. 43
Long ago, in a good bskal pa,
when the juice of the excellent food bdud rtsi
had overflowed the great ocean of existence,
the gods and asuras fought for that bcud.
The gods being victorious, bdud rtsi was
their.
Khyab-'jug-chen-po Sgra-gcan-'dzin (i.e., Râhula) drank that bdud rtsi 'i bcud of the gods
and then fled to the sky around Mount Meru.
Five-headed Brahma became angry about this
and flung a discus of flaming, meteoric iron
at Râhu's neck.
Two drops of his blood fell towards earth
and were spread by the wind-element throughout
the atmosphere (bar snaï).
Everywhere on earth where it reaches maturity
it becomes two things good for sentient beings.
Ne śiṅ pa and ra mže ba
grow into many branches and roots
in areas where river sand is found.
Because they possess potent color, aroma,
and flavor
they are protected by a goddess of medicine
(Sman-gyi-lha-mo).
A realized one who knows the method,
with a virgin boy and girl
from among the most pleasing of them,
will arrange these ingredients on a table
covered with silk or cotton.
While still fresh (?ser phul), shining and moist
they should be dried so there is no rot or
mold on them.
Then, throw away the skin and powder the rest.
This is a material which will perfect bdud rtsi.
It is perfect for long life and good health.
The liquid from the pulverized material
(btags śiṅ bdunis pa)
should be mixed with either sugar, butter,
or scalded (skol) milk.
One drink
each during the day, at night, and
in the middle of each of these:
one should divide the day regularly (thun
du bcad) and administer it then.
There will be unlimited spiritual benefits
through the stream of the three times (past,
present, and future)
for each portion made and consumed.
Blessed with long life and free of illness,
your happiness will be forever perfect.
Even the gods and *apsaras* 46
will delight in your fair complexion.

CHAPTER SIX

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

The story of the four Kha-’bar;47
In the past, during the first kalpa,
Gsan-ba-’dus-pa48 was practicing *sevasādhana*
in the Bon tradition
in the cave G’yu-lun-šel.49
At that time, he cast a spell which caused
the attempted hindrance of his meditation by
the four Rag-ša Kha-’bar to return to them;
their four tongues were cut off and fell to earth.
Khyab-’jug scattered them as far as he could,
using the wind.
Those which grew widespread upon the earth
became four fair young virgins (*na chui b brag l dan*).
When the tongue was cut from Lha-mo Kha-’bar
it became the flower of the *udumbara*. 50
When the tongue was cut from Srin-mo Kha-’bar
it became the flower *gs er gyi mdun žu can*. 51
When the tongue was cut from Gnod-sbyin Kha-’bar
it became the flower *rma lo khril khril*. 52
When the tongue was cut from Yi-dwags Kha-’bar
it became the flower of *bse ba smug po*. 53
These four fair flowers which grow
on mountain heights, in pure soil, and in forests,
are blessed by the Goddess of Flowers
(Me-tog-lha-mo)
(to be) a material which will perfect *bdud rtsi*.
As treasures which yield the blessings of
*siddhi* 54
they (also) possess inconceivable ordinary
spiritual powers.
Likewise, *bdud rtsi lug mig pa* 55 [has the
following story]:
When the gods and asuras were fighting
over (the *bdud rtsi* which came from)
the ocean of *bdud rtsi bcud*.
Brahma’s eye-ball fell out. 56
Viṣṇu scattered it in the sky with the wind,
and when unhappiness and illness were rife
in the lands of gods and men,
Glo-rgyal Ye-mkhyen [direct predecessor of Gṣen-rab]
saw this
and transformed *lug mig* into *bdud rtsi*
by his blessing.
It clears up fevers completely,
and is a material which will perfect *g’yu
*brai bdud rtsi*.
(Through it) one achieves *siddhis* for
ordinary powers, the conquest of desire, and
(even) the highest spiritual powers.

CHAPTER SEVEN

THE CHAPTER TEACHING THE STORY OF PITCH AND
ALABASTER

Now the story of pitch and alabaster should
be taught as proof [of their divine origin]:
Long ago, at the very beginning of existence,
the menses of five goddesses flowed (*zags*).
Through the compassionate blessing (*thugs rje ’i
byin rlabs*) of Gṣen-rab,
five precious thing came from that flow:
They dripped to become mercury and the white
of crystal (*ṣel brag*);
they streamed out as *g’ya’ chab* 57 and the
blue of turquoise;
they were born as pitch and the red of *bse
brag* 58
they sprang forth as *gser chu* 59 and the
yellow of gold ore;
they appeared as *khro chu* 60 and the black
or iron ore.
These are materials which will perfect g'yu 'braṅ bdud rtsi. 61
It is a treasure from which anything one might wish for comes:
in this liquid which transforms the five poisons into the five wisdoms 62
is the basis (rgyu) from which come siddhis and blessings.
It has the ordinary virtuous power of freeing one from poverty;
its highest power is the attainment of anything one wishes for.
Similar is the story of alabaster: 63
Long ago, in the first kalpa,
when the Lha'i-bu 64 had drunk from the ocean of bdud rtsi bcud,
their bodies were filled with the bliss of bodhicitta.
The result ('bras bu) of that experience was that their seed fell (sa bon lugs).
It was scattered through the sky by the all-pervading wind;
it now covers rock ledges the world over.
From copulation, a Lha'i-bu came forth;
this is the pure white cori ze.
It is found on rocks, and on the overhangs of white rock, like icicles.
Potent in its good color and shape,
the enjoyment (lois sphyod) of sexual pleasure (chags sms bde ba) is increased.
Thus, when a wise person has extracted its essence (bcud), 65
he will achieve (the position of) One-who-holds-power-over-life. 66
His hair is totally protected from wrinkles (gñer ma),
and he will be as beautiful as a Lha'i-bu,
the body appearing youthful (gzin dar la bab pa) and attractive (gad du 'oön) to all.
The (immediate) enjoyment of his spiritual merit (bsod nams) will be increased.
Alabaster is a material which will perfect g'yu 'braṅ bdud rtsi.
As a source of innumerable spiritual powers
there will appear various benefits (bras bu)
in its use.

CHAPTER EIGHT

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

What are called ša ri ram 67
are the bones of Gsan-ba-nam-rin68
who passed into nirvana
after having renounced all hope
in this world forever.
These bones of his fell to earth,
were widely scattered by the wind-element,
and grew up on the earth-element on its
plains.
A child of beautiful light appeared from
this;
it is the fruit of rgya brs dkar po 69
and is called thal ka rdo rje. 70
It clears up illnesses of the bone
and suppresses sexual desire (chags pa).
Just as it is, it possesses a hundred powers.
Likewise are the stories of
rak ta mu la and ram bu 71:
Long ago, the Goddess of Medicine,
the Goddess of Juice (rtsi), the Goddess of
the Tree,
the Goddess of the Forest and the Goddess of
Incense,
and above all Rma-lu Thaṅ-bzaṅ 72
had their menses during the full moon.
What fell to earth and grew extensively there
became rak ta mu la and ram bu.
Their immeasurable virtues clear up diseases
of the blood.
Their auspiciousness shows itself ('char)
to be perfect:
their color, aroma and taste are perfect.
They subdue illnesses which cause suffering
through thirst and hunger.
One’s happiness will be complete.
These are materials which will perfect g’yubrasí bdud rtsi.
Their juice brings out luster, brightness, and color.
The Mothers have spoken of (bṛgyas) the enjoyment of their virtues.
The skillful one who possesses the non-dual means73 will pick them from places with pure soil, gather the pickings together and dry them so they are without mold or rot. They will have the luster, aroma and flavor of bdud rtsi.

CHAPTER NINE

THE STORY OF THE OFFERING OF BDUD RTSI

Here’s the story of the offering of bdud rtsi:
Long ago, at the time when Gsāñ-ba-’dus-pa50 was perfecting g’yu brail bdud rtsi from Bar-snañ G’yun -druñ-’od-mkhar, The Goddess of the Trees, Ôd-’chañ-ma, offered the bdud rtsi of all trees (to him). The Goddess of the Forest, Tsan-dan-ma, offered the bdud rtsi of all forests. Thirñ-루ñ Lha-mo Ôd-‘bar-ma74 offered the bdud rtsi of all water. The Goddess of the Vessel, Bcud-ldan-ma, offered the bdud rtsi of all bcud. The Goddess of Medicine, Dre-ldan-ma, offered the bdud rtsi of universal effectiveness (spyi mthun las). The Goddess of Juice (rtsi), Ôd-’bar-ma, offered the bdud rtsi made with the three kinds of camphor,75 The Great Gsāñ Tshañ-pa Gtsug-phud offered the bdud rtsi of nāgakesara.76 He-û Khyab-pa-phya also offered the bdud rtsi of red mulberry.77 The Goddess Nor-gyi-rgyun-ma
offered the *bdud rtsi* of the five-fold precious ones.78
Sre’u-yi-po-ha-la
offered the *bdud rtsi* of the fruit of trees (*śīn thog*) and honey.
The Goddess of Earth, Brtan-ma,
offered the *bdud rtsi* of beer made with the juice (*bcud*) of pressed sesame seed.
Rgyal-bu Dges-la-dad-mchog
offered the *bdud rtsi* of various sorts of juices (*bcud*) of pressed seed.
The Goddess of Juice (*rtsi*), Bcud-l丹-ma,
offered the *bdud rtsi* of the liquid from *rtsi mchog mar.* 79
Drān-sroṅ Gţon-nu-bzaṅ-po
offered the *bdud rtsi* of the eight roots.80
Tshaṅs-pa Lha’i-bu also
offered the *bdud rtsi* of the three sorts of ʒo ša.81
The King of Nāgas, Ananta (Mtha’-yas),
offered the *bdud rtsi* of all sorts of Nāga medicines.
Gţon-nu Dbāṅ-po-thobs also
offered the *bdud rtsi* of all juices (*rtsi*).
Tshaṅs-pa’i-bu-mo Stobs-l丹-ma
offered the *bdud rtsi* of medicines from rock, etc.
By the blessings of offerings such as these all the outer, inner and secret materials (*rdzas*) are perfected as *g’yu-’braṅ bdud rtsi* medicines,
emanating rays of light of the five wisdoms possessing the five wished-for benefits.82 Immortal, thoroughly pure,
having achieved the highest as well as ordinary siddhis,
a great rain of siddhis and blessings will fall [from one with these medicines].
The giver (*bul bdag*) (of these medicines), enlightened to an inconceivable degree, will be an inexhaustible source for
going to all sentients with his power of compassion (*thugs rje*). 83
CHAPTER TEN

ON THE GATHERING OF THESE MATERIALS

These are the further materials which will perfect bdud rtsi:
The King and Minister of Medicines;
The King and Minister of Aromas;
The King and Minister of Incense;
All material (rdzas) such as these should be collected.84
Bird's perch and lion's throne,
Hasadeva and a-ru-ra, 31
Making five with *kṛṭakarṇika; 85
cardamom, śu dag,
white aconite, li ga dur,
and pomegranate: these five; 86
jāṭiphala, camphor,
gypsum, sandal, and cloves: these five; 87
cinnamon, cardamom, ga bra,
li ga dur 90 and ge sar; these five; 88
musk, sandal, turuṣka,
Indian and Tibetan incense: these five; 89
Rock, marsh and cuckoo incense,
Rhododendron leaf, and jujube leaf,90 these five
should all be collected, leaving out none.
Rasāyana, the foremost medicine,
crystal, mother of pearl, and black salt
all should be mixed with the eight roots. 91
A 'bras, grapes and bread-fruit (panasa),
dge rgyas and aloe:
these also should be mixed with the eight roots. 92
Tree fruit (sini thog), grapes, cardamom,
dan da, and aloe: these five 93
also should be mixed with the eight roots.
Nagakesara, 78 cinnamon,
a 'bras, grapes and ru rta: these five 94
as well should be mixed with the eight roots.
The five peppers, five seeds, five precious things;
the five butters, five waters, five gums (thari
chus;  
the five senses and the five inner "playfulnesses" (rodl).\textsuperscript{95}  
these also should be mixed with the five sacred  
substances (dam rdzas).\textsuperscript{29}  
Material (rdzas) of the  
not-be-done-without thirteen  
and the twenty-five raktas  
should also be mixed with the five sacred sub-
stances.\textsuperscript{86}  
One who pursues his vows with diligence and possesses the outer and inner sacred substances and the eight roots with their shoots  
(gan lag)\textsuperscript{97}  
will collect all these materials (rdzas) to-
gether in their entirety.  
[Using the] sky-method,\textsuperscript{98} with its countless  
spiritual powers,  
waves of an ocean of inexhaustible blessing  
[sweep over one].  
One will be possessed of the most excellent of  
[wishing-] jewels  
and will achieve whatever he wants.

CHAPTER ELEVEN

THE CHAPTER ON DISTINGUISHING MEDICINES BY  
THEIR FAMILIES\textsuperscript{103} AND THEIR PERFECTION

The five-fold bdud rtsi of sacred materials  
(dam rdzas)  
are the seeds (bijas) for the five families  
of Sugatas.  
In order to turn sentient from vain specula-
tion (rtog pa)  
about inner cause and effect, which is eternally  
pure,  
through the agency of the pure five great external  
one\textsuperscript{99}  
(these dam rdzas ) are explained to be  
bases for the perfection of bdud rtsi.\textsuperscript{100}  
The sacred materials of the middle are the
rin chen:
Gold-colored, precious dri chen;
The dri chen of the holy lama;
The dri chen which frees from cause and effect;
The dri chen of the pig, which conquers vain speculation;
The dri chen of the pigeon;
Aloe and turška;⁵³
Nutmeg, šu dag⁵⁰ and sandalwood incense;
A ru ra,⁵¹ honey;
Gold and gser chu rgya 'phabs; ⁶¹
Various sorts of flesh from wild animals:
Collect these medicines which preserve dri chen.

The sacred materials in the east are the byaṅ chub sems:
The byaṅ sems of the holy lama;
The byaṅ sems of a first-time youth;¹⁰¹
The byaṅ sems which frees from cause and effect;
Thal ka rdo rje, Cannabis sativa;
Shell, bone and black salt;
Crystal, pearl and alabaster;
Camphor, gypsum and relics of bone (ša ri ram); ⁶⁹
Ru rta, ⁹⁸ šu dag⁹⁰ and skyu ru ra; ³⁹
Rdo rgyus, dam bu root; ¹⁰²
White sandalwood and sugar;
Salt peter, skyu ru ra;
Medicine from rock (rdo sman), milk, etc.:
Collect these medicines which preserve byaṅ sems

The sacred materials in the north are the dri chu:
The dri chu which comes from the Mother;
The dri chu which frees from cause and effect;
White alabaster, water from pitch (brag žun chu);
Rusty water, glacier water and well water;
Ocean foam; chu srin ide; ¹⁰³
Mercury; lesser cardamom; cardamom;
Ba ru ra, don ḷa,
Pha du ra and šin thog pa; ¹⁰⁴
White ice 'biggs, dug mo 'nwis; ¹⁰⁵
Ra mūe ba and ūe šin pa; 44

Nāgakesara 78 and grapes;
Tig ta, g'yu lo, zin bu, etc.: 106
Collect these medicines which preserve dri chu.

[The sacred substances] pertaining to the
    padmarakta family in the west:
The rakta which comes from the Mother;
The rakta which frees from [cause and] effect;
    Star bu 99 and grapes;
Jātiphala 91 and saffron;
Rakta and mūla; 107
Red mulberry; 79
Purple sandalwood and cloves;
Vermillion, pomegranate and saffron;
The filament of gser gyi me tog; 108
Various sorts of blood, rtsos khrag and
    'tshal bzans; 109
Bird's perch and lion's throne, 89 etc.
Collect these medicines which preserve rakta.

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

As to the medicine which is composed of the root,
the eight branches and the thousand powers
through the virtuous power of these five sacred
substances:
(With) a single drop (of g'yu 'brai bdud rtsi)
which has concentrated in it all the essences
(bcud) of the vast hundred-thousand roots
one is pure and immortal,
possessed of the five eternal wisdoms of the five
bodies,
released to be a king of teachings (luni) about
non-avoidance\textsuperscript{115}
and achieves as a result of this the highest
enlightenment.

COLOPHON

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

FOOTNOTES

1. Per Kvaerne, "Tibet. La mythologie," in Dictionnaire des
mythologies, Paris, Flammarion, 1981; Arian Macdonald, "La
naissance du monde au Tibet," passim, in Sources orientales I,

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

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

4. Etymologically, g'yu 'bran bbud rtsi is obscure. Assuming it
to be an adjectival compound, let us begin with bbud rtsi. In
KARMAY/GENERAL, p. 206, the author states that, "bbud rtsi
etymologically seems to be derived from the notion of the
poison which grew in the land of the demons. As an antidote to
this, the goddess produced medicinal substances, thus the
demon’s crop.” Internalized to a tantric system and used within it, this view is supported several times in our materials; GSER LO: 394.4speaks of phyi'i dgra byegs na'i gi bdud rnam, and GSER LO describes how these demons evolve in the same manner as the elements and their goddesses (who manifest naturally and are not to be avoided; they are for one’s benefit). These inner bdud include the eight tshogs, which are, according to SNELLGROVE/NINE, p. 306, the ‘eight perceptive groups’: the eye, ear, nose, tongue, body, mind, ‘defected [sic] mind’ and ‘universal consciousness’ (kun gzi). Then, to make saddhana possible, Than-ma Me-sgron, etc., are the Eight Great Gsden powers, and realized as the eight sensory spheres as another set of goddesses (GSER LO 400.8-401: nam mkha’ chu dan rlung dag dan / me dan sa steb byun lha yan / ma spans llun grub ran don du / Gsal-byes-ma dan / Rla-byed-ma / Dro-d ‘bses-ma dan / Mdan’s-dan-ma / Sa’i-lha-mo lha ru grub / de bzin rnam sés tshogs brgyad dan / khrul pa la swogs ran gi bdud / tshogs brgyad bdud brgyad ran don du / Than-ma Me-sgron la swogs te / Ye-gsden-chu-po brgyad du grub / de bzin rnam sés yul brgyad grub / ma spans llun grub ran don du / Rig-pa’i-lha-mo la swogs te / Ye-sans Lha-mo brgyad du grub . . . )

‘Bra’i is of ancient usage and means, inter alia, “to produce, give birth to” (STEIN/RECIT, p. 542). G’yu is said to be equivalent to Ža’i-zu’i ti(ri), “water; heaven; silver; blue; wife” (Siegbert Hummel, “Materialien zu einem Wörterbuch der Ža’i-zu’i-Sprache,”, Monumenta Serica XXXI/1974-75, p. 498 & 501). Thus, one could think of this phrase connoting “a bdud rtsi producing water” or “a bdud rtsi produced in (the sky or) heaven”. One accords with the popular motif of goddesses raining down medicinal substances (KARMAY/GENERAL, p. 205; also the stories here; see also GSER LO: 396.8-397.2: ye nas ma skyes Bon gyi dbyin / bla med / bras bu sras rgyas su / i.e. so / de bzin phyi na’i snod bcud kun / bdud rtsi’i rgyu ru ma gyur med / mkha’ la phyi na’i sa la gnas / ’og na rgyu zin gnas pa kun / g’yu bra’i bdud rtsi’i ran bzin yin; the other helps explain why this saddhana system is called nam mkha’i tshul; cf. fn. 98. (This interpretation ignores the fact that g’yu ‘bra’i appears to be a Tibetan term, not Ža’i-zu’i; it is, however, found in both the opening Ža’i-zu’i and Tibetan titles of some texts, which is unusual.) Functionally, g’yu ‘bra’i bdud rtsi is “concentrated (i.e., consecrated) chang” (SNELLGROVE/NINE, p. 309). It is also called bru bcud g’yu bra’i yi’i char’i (‘CHI MED: 427.2), and is the liquid medium into which the other sacred ingredients are added (the total sometimes called g’yu bra’i sman, as ‘CHI MED: 428.1)
5. The only study of Bon Mother Tantra is Dan Martin's *Human Body Good Thought* (Mi lus bsam legs) and the revelation of the secret Bonpo Mother Tantras, an (as yet) unpublished M.A. thesis, Indiana University, 1986. As noted there (p. 138), Thugs-rje Byams-ma is the 'Great Mother' because she is the origin of all enlightened beings, roughly equivalent to the Chos deity Prajñāpāramitā (who also occasionally carries the epithet Yum-chen-mo); see also fn. 11 below on her forms. Of course, our text is a Mother Tantra because she reveals its contents, and this to an audience of goddesses. However, as different interpretations within the Chos community have shown (cf. the synopsis by Mkhas-grub Rje in his *Introduction to Buddhist Tantric systems*, Delhi, 1978, p. 252 ff), the division 'Mother' and 'Father' Tantra pays attention also to meditative forms, stages of sādhanā, etc. The Bon division I follow here is based on the *A khrid thun mshams bco lha dar dng lag bcos* as studied by Per Kvaerne (*“Bonpo studies: The A khrid system of meditation, II”*, *Kailash* 1/1973, p. 287), wherein 'Mother Tantra' would focus on the phenomenal aspects of meditation, and 'Father' on ritual actions (*mdzad spyod*). No doubt, criteria for other divisions will appear.


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

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

9. *Yum gyi mkha’ dbyin* is the totality of Bon realms, bon sku (what I call here ‘Bon presence’), what is chos sku in Chos (Guenther, op cit, p. 221; q.v. here also for Akaniṣṭha ('Og-min) as the “place” of dharmakāya in Rdzogs-chen). On the physical ritual level, *Yum gyi mkha’ dbyin* is the name of the vessel in which ril bu (medicinal pills) are mixed (William Stablein, “A medical-cultural system among the Tibetan and Newar
Buddhists,” Kailash I/1973, p. 199). Likewise, the pho bran (palace) represents the totality of offerings to the goddesses (‘CHI MED: 424.6-5.1) as their places of residence. ‘Og-min gi gnas is added as a superscript note to yum-gyi-mkha’-dbyin.

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

11. Literature on Byams-ma is extensive; volume three of *Bka’ ˙gyur rgyud sde’i skor. Collected Tantras of Bon* (Dolanji, 1972), for example, is dedicated to sādhana materials on her. We read there (p. 474) about her basic mandala: in the center is (Ses-rab) Kun-gsal Byams-ma-chent-so, “the Mother who creates enlightened ones of the three times and who is from the vortex (dkyi’l khor) of the highest rgyal ba,” i.e., Gšen-rab. In the east, from Mno-n-rto-gs-in, is Yum-chen Thabs-chen Bder-sgron-ma; in the north, from Rnam-dag-zin-khams, is Yum-chen Nam-mkha’-mdzod’-dzin-ma; in the west, from Bkod-pa’i-zin-khams, is Yum-chen Thugs-rje Byams-ma; in the south, from Dge-rgyas-zin-khams, is Yum-chen Sna-tshogs-kun-grags-ma. There are also Byams-mas at the intermediate directions. They are known collectively as the “The Eight Great Enlightened-ones Producers” (San-tshap byed Byams-ma-chents-mo byngag) of the secret level of the mandala. Thugs-rje’s color is red, which is significant in view of the importance of menstrual, etc. blood in the myths here and in the materials for g’yu’ brtan dedicated to the western direction (see Ch. 11 below).

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

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

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

Kun-sna’-khyab-pa and Nam-mkha’-i-lha-mo Gsal-byed Gdos-bral; Dge-lha Gar-phug and Run-gi-lha-mo Kun-skyo’s-sgron-ma; Bye-brag-dri-o-med and Me’i-lha-mo Kun-smin-gsal-ma; Dga’-ba-don-grub
and Chu'i-lha-mo Kun-gso-sdud-ma; Gsal-ba-ran-'byun and Sa-yi-lha-mo Kun-bskyed-brtan-ma.

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

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

How these values for each deity function in tshe sgrub rituals and Bon cosmology in general is worth a separate study; I am here presenting some raw data for consideration. The quote from the Zhi rgyud and Tshul-khrim’s commentary are found on p. 258-9 of G’yun-drun-bstan’-dzin, Rgya rigs Gnam Bon Rji’u-gar gyi gdu’i rabs (Dolanjii, Tshultrim Tashi, 1985).

15. Mandalas exist on the “outer”, “inner”, and “secret” levels. The first is the physical mandala; the “inner” the transformation of the body into a Buddha-field by viewing the body as the universe; the “secret” mandala centers on the development of the enlightenment (bodhi) mind. As mandalas are constructed for the purpose of accumulating merit, and one does this by offering, it follows that the outer mandala requires outer (external) offerings, the inner the offering of the macrocosmic body, and the secret the offering of the mind. The goddesses of Mind, etc., here thus stand for both our own senses and those of the other participants. So, the smells, tastes, etc. of the offerings must please us, the lama, and the invited goddesses. The actual transubstantiation of the offerings into bdud rtsi sman ra sa ya
na, with the accompanying presence of the goddesses of the offerings, takes place at that time (CHI MED: 458-460).

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

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

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

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

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

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

20. However, in the ‘Mother Tantra’ view, it is only through Byams-ma’s position as manifester that the purification of a sentient’s psycho-physical constituents is possible: Dbyins-kyi-yum-chen Ses-rab Byams-ma’i thugs kha na / ye sses bjud rtsi chu bo dkar la dwans pa rgyun chad med par babs pas / phud zal rgya mtho dan mnaṃ pa dkar item gyis khenis par bsam la / Bsoṅ oni ba bā de na ra sa ya na g’yu braṅ bjud rtsi Om hūṃ bsoṅ tha (p. 355 of the Byams-ma snags lugs la ṇe bar
mkho ba'i sog churi, a text in vol. 1 of the Kun-gsal Byams-machen-mo sgrub thabs compiled by Ni-ma-bstan-'dzin-dbaṅ-rgyal (Delhi, s.n., 1966): “Because a fluid (dwaṅs/ṛasa) has been unendingly descending in a white river of the bdud rtsi of eternal wisdom from the spiritual heart of Šes-rab Byams-ma, the Great Mother of the Realms [in which the Sugatas reside], you should consider it to have filled to overflowing the offering cups [in the mandala; phud zal = zal bu. After the materials have been blessed by the descent of the goddesses, they are poured into zal bu as offerings to the guru, etc.] equal in volume to an ocean [while reciting the mantra].

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

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

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

24. These are: Ston niid, me loni, mnam niid, sor rtogs and bya grub ye ses.

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

<table>
<thead>
<tr>
<th>element</th>
<th>direction</th>
<th>lord (dbu)</th>
<th>goddess</th>
</tr>
</thead>
<tbody>
<tr>
<td>space E</td>
<td>Kun-snañ-khyab-pa</td>
<td>Gsal-byed Gdos-bral</td>
<td></td>
</tr>
<tr>
<td>earth S</td>
<td>Gsal-ba-ran-'byuñ</td>
<td>Kun-bskyed-bstan-ma</td>
<td></td>
</tr>
<tr>
<td>air C</td>
<td>Dge-lha Gar-phyug</td>
<td>Kun-skyon-sgrol-ma</td>
<td></td>
</tr>
<tr>
<td>fire W</td>
<td>Bye-brag-dnos-med</td>
<td>Kun-smin-gsal-ba</td>
<td></td>
</tr>
<tr>
<td>water N</td>
<td>Dga'-ba-don-grub</td>
<td>Kun-gso-sdud-ma</td>
<td></td>
</tr>
</tbody>
</table>
25. This reading is based on infra, 442.5.

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

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

28. On the various categories of dam rdzas:
1) The rgyu 'bras bsgral ba'i dam rdzas is the ultimate. It is the five eternal wisoms mixed in the ‘single drop’ (thig le gcig) praised at the end of Chapter 11. This drop represents the genuine, balanced state of Bon presence (Bon sku): ‘rgnyiBon sku bde chen ‘di / ma bcos byed pa med pa'i phyir / no bo gzhan du phyin rgyu med / rgyu dan 'bras bu cir sna ba / ma bkag Bon rgyan du sar / ran byun ran sar Bon riid don / ma nor ma bcos pa / Bon sku gnis med rtog las 'das / mi g'yo bde chen lhun la rdzogs / sin tu mi rig riin mi phoön / bduđ risi de riid thig le'i mchog (GSER LO: 370.3-371.1), “This great joy, the self-originated Bon presence, has no basis (rgyu) for its essential nature (no bo) to pass to another (state), since, being natural (ma bcos), it is not creating. Cause and effect (rgyu 'bras), however they appear, arise only as ornaments on flowing Bon-ness. The significance of this self-originated and self-appearing Bon-ness is that it is genuine and natural. Bon presence, not a duality, surpasses vain speculation and its great joy, unmovrcing, is perfect as is. It is far beyond understanding, and its depth (read gtin) is not to be targeted (by the mind). That bduđ risi is the highest drop (i.e., teaching).

So, once the impulses which obscure our mind come to rest, it will attain a state of natural quietude (mi g'yo ba). This allows the defilements which it has accumulated to be cleared away; rituals such as bduđ risi sman are an aid to that. Intellectual discursiveness, which I call here “vain speculation”, is to be avoided because it is due to the subliminal influences (bag chags) embedded in consciousness which is proceeding through samsara (GSER LO: 400.5). The excellent, enlightening drop (thig le) of the teachings represents the totality of Bon presence (Bon sku) (SNELLGROVE/NINE, p. 228f.) which will cleanse all this.
2) The *bla ma dam pa’i dam rdzas* are described in Chapter 11, below. Since one’s lama is identical in function to Gšen-god White-light, the transmission of the eternal *bodhicitta* proceeds through him. Each of his *dam rdzas* corresponds to a family of Sugatas.

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

4) The *dam rdzas lha* are the seeds of the five families of Sugatas: *dam rdzas rnam pa lha / bder gsogs dbu lha’i sa bon de / thams cad lhun grub rigs lha dam tshigs lha’i dkar (GSER LO: 391.3). These are both the offerings and accompanying bijas.

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

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


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

33. *shra do rtsir bzani.*

34. *Dre* are a sort of evil spirit. G’YU-THOG, p. 695, notes that *’jigs med* is commended for its ability to control the smyö *’dre.*
35. Gdon are another set of malicious spirits. In both G’YU-THOG and JAM-DPAL ‘jigs med is praised for its power over gdon; why it is able to “dry them up” is not yet known to me.

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

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

38. Skyu-ru-ra is identified by Dr. Yeshi Donden (TIBETAN MEDICINE I/1980, p. 50) with amla, Emblica officinalis. Star bu is usually equated with amlavetasa, Hippophae rheinoides or buckthorn, a shrub growing especially in southwestern Tibet.

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

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

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

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

43. Ne sîn pa, Skt. upavîksa, has not been consistently identified. Ra mîn is Polygonatum cirrhifolium (YESHI DONDEN/HEALTH, p. 237).

44. *Mahâviśnu Râhula (Khyab-jug-chen-po Sgra-gcan’dzin) is from ancient times connected with the creation of medicines connected with his decapitation; see, e.g., the creation of garlic in note 6, p. 11 and the text there in A.F.R. Hoernle’s edition of the
Bower Manuscript (Calcutta, Superintendent of Govt. Printing, 1893), and a story by Nāgārjuna on the creation of a ru ra in the same manner in JAM-DPAL, p. 82.

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

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

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

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


49. An ancient meditation cave, mentioned in the Gzi-brjod (SNELIGROVE/NINE, p. 194).

50. Udumbara is the Ficus glomerata.

51. I could find no information about this plant.

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

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

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

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

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

57. This is honorific for g’ya’ chu, water flowing from a mountain with rust deposits (RGYABOD TSHIGMDZOD CHENMO, p. 2616).

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

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

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

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

62. See the schema in fn. 24.

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

64. Skt. Devaputra, but closer to home is Lha’i-bu’i-bdud (Nebesky-Wojkowitz, op. cit. in fn. 21, p. 523), Devaputramāra of the set of four Māras (op. cit.; see fn. 23). In a related story, Lha’i-bu Yid-bzin-nor-bu made love to U-ma; some of their combined red and white bodhicitta fell onto a neutral rock, and became both alabaster and pitch (JAM-DPAL, p. 46). For another set of stories, see under Lha’i-bu khams in G’YU-THOG; this is another name for coh ze. Das also, under byan sams dkar, has con zi as a young devaputra possessing bodhicitta (byan sams ldan pa’i lha bu gzōn nu), which he takes to be soapstone.
(Whatever the case, it is clear that we are dealing with ten different minerals here, not varieties of two.)

65. G'YU-THOG, p. 144, mentions that the male cori ze, called dkar po gais thugs, is good to use for bcud len preparations.

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

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

68. He is one of the eight supernaturnal Žu Gšen, according to Samten Karmay in Per Kvaerne's "The canon of the Tibetan Bonpos", Indo-Iranian Journal XVI/1974, p. 54. The others are Yid-kyi-khye 'u-chun, Gto-bo 'Bum-sans, Gsal-ba-'od-'ldan, Med-khams Ston-pa-'rje, Tshangs-pa Gtsug-phud, Gtsug Gšen Rgyal-ba and Klmo-Ma-ma-te.

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

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

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

72. Rma-lun Thain-bzang is not found in the sources consulted.

73. Ghiis med thabs is the power of one who has united his own presence (sku) with the eternal wisdoms, and thus has achieved release and can bring others to the end of suffering; sku dañ ye šes ghiis med Bon gyi sku / . . . ron rmonis 'khor ba'i bcis pa'i nad / ghiis med bdud rtsi sman gyis sans (GER LO: 374.6-7). Cf. fn. 22, Tulkhu Thondups' quote, and fn. 28.

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

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

76. Tshangs-pa Gtsug-phud is another of the eight Žu Gšen (cf. fn. 68). Nāgakesara is probably Mesua ferrea Linn., a tree with white blossoms that grows in the eastern Himalaya (Pharmacographia indica, by William Dymock; London, Kegan Paul, 1890, v. 1, p. 170ff).
77. I have found no data on He-le Khyab-pa-phya, or on these others who also offer bdud rtsi: Sre’u-yi-po-ha-la, Rgyal-bu Dges-la-dad-mchog, Dran-srot Gzön-nu-bzan-po, and Gzön-nu Dbar-po-stobs. One may read srin shīn sna dmar or sri’u shīn sna dmar. Both sri’u nag and sрин nag are mulberry; literally, “mulberry, red sort”.

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

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

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

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

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

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

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

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

86. Su dag is identified as Acorus calamus, sweet flag (TIBETAN MEDICINE VII/1984, p. 22). Li ga dur is “the ga dur from Li” (GYU-THOG, p. 597). Read se bbru for bse bbru.

87. Jāṭiphala should be nutmeg, Tibetan skye idan, the latter a term little, if ever, used. The usual term is simply dza ti (G’YU-THOG, p. 509). Cu gani, here gypsum, may also be bamboo manna.
from the female plant. Occasionally it is also considered to be chalk.

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

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

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

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

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

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

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

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

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

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

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

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

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

101. Gzhon nu dan po: the first ejaculation of a young boy?

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

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

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

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

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

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

108. Gser gyi me tog is Hemerocallis minor (TIBETAN MEDICINE VI/1983, glossary) or Magnolia champaka (Das).
109. GSER LO: 396 reads brtson khrag khris pa mtshal bzas; reading brtson and mkhris pa we get “died blood; bile; good quality cinnabar”. With these emendations, our text reads: “Various sorts of blood; died blood; good cinnabar”.

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

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

112. Jam ’bras is Skt. karaktja, Pongamia innata Merr. (Das).

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

114. Stiin zo ša is one of the three zo ša; cf. fn. 81.

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

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

117. Ba ga’i klon as the medium of this teaching continues and concludes the unity of the red and white bodhicittas, which on the personal level of sentient beings is as responsible for conception as it is on the universal.
### ABBREVIATIONS FOR FREQUENTLY CITED WORKS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>BOD RGYA TSHIG</td>
<td>Bod Rgya tshig mdzod chen mo, Peking, Mi-rigs-dpe-skrun-khaṅ, 1985.</td>
</tr>
<tr>
<td>MDZOD CHEN MO</td>
<td>‘Chi med bdud rtsi sman gyi sgrub thabs, in Rgyal kun spyi gzugs Bla chen Dran-pa gsan ba’i sgrub pa’i khrid gzuri, New Delhi, 1973, pp. 421–54.</td>
</tr>
<tr>
<td>'CHI MED</td>
<td>Gsari snags Ma rgyud kun gyi lag len bde bar ston pa Blo dman nal ‘tsho’i snaṅ byed, Delhi, s.n., 1966.</td>
</tr>
<tr>
<td>KARMAY/GENERAL</td>
<td>G’yu ‘braṅ bdud rtsi sman gyi lde mig, same volume as ‘CHI MED, above pp. 455–70.</td>
</tr>
<tr>
<td>SNELLGROVE/NINE</td>
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STEIN/RECIÉT


TIBETAN MEDICINE

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YESHI DONDE/HEALTH

M. WALTER

440.1–441.1 གཞི་གཟོད་ེད་ཤི་ཐ་དྲ་བོར་བརྡའི་དཔོན་དོན་གྲོས་པའི་ཚགས་པ་

440.1–441.1 གཞི་གཟོད་ེད་ཤི་ཐ་དྲ་བོར་བརྡའི་དཔོན་དོན་གྲོས་པའི་ཚགས་པ་

444.1–444.5 གཞི་གཟོད་ེད་ཤི་ཐ་དྲ་བོར་བརྡའི་དཔོན་དོན་གྲོས་པའི་ཚགས་པ་

444.1–444.5 གཞི་གཟོད་ེད་ཤི་ཐ་དྲ་བོར་བརྡའི་དཔོན་དོན་གྲོས་པའི་ཚགས་པ་
དེ་སྣོད་ལོག་འཐོང་བའི་ཉིད་ཐུན་ལེན་དོན་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་པའི་བཞིན་བརྩེད་پ

442.7-443.7 སྐབས་ཐོས་བོད་ཆུས་པ་སོང་གྲོ་བཙན་

དུས་པའོ། །དུད། ལ་ལེན་ཐོག་པ་འཛིན། རྡུ་ཆེན་པོ་


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བོད་སྐད་ཡི་དེ་བརྙན་པས། རྒྱན་རྒྱུམ་ལྡན་པོ་ལྟར་བཟང་བཞིན།

445.1–445.7 ཞེས་བོ་འེད་ཉམས་པེ་ཉམས། འོ་བུ་ལྔ་མོ་གནོ་བཟང་པོ་བན།

445.8 ལྡན་པོ་ལེན་བསྔལ། རྐྱ་ཡོན་མེད་པ་བསྔལ། ཁྱིམ་པ་ན་བསྔལ།

445.9 མིང་ཞི་ནི་དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།

445.10 དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།

445.11 དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།

445.12 དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།

445.13 དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།

445.14 དེ་བཏད་པར་བསྔལ། དེ་བཏད་པར་བསྔལ།
西藏のヒマラヤ南部地域に関して、デュ・ソル・ザンとその相談の話

デュ・ソル・ザンとその相談

デュ・ソル・ザンは、西藏のヒマラヤ南部地域を訪れた際、その地域の文化や風土についての相談を受けた。特に、地域の自然環境や、民衆の生活状況についての情報が必要とされた。

相談の内容は以下の通りでした。

1. 地域の自然環境
   - ヒマラヤ山脈の影響で、気候が急変すること
   - 地域の水源の状況
   - 地域の野生動物の種類
2. 民衆の生活状況
   - 伝統的な農業方法
   - 祭りの意義と開催の状況
   - 地域の伝統芸術

以上のような相談内容を踏まえて、デュ・ソル・ザンは専門家としての立場から、地域の状況を把握し、必要な情報を提供することを計画しました。
447.2–448.2 པོ་[ལོག་པ] དེ་བེན་བོད་པེ།

447.3–448.3 པོ་[ལོག་པ] དེ་བེན་བོད་པེ།
བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་

449.6-450.7 བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་མི་མཐུན་པའི་ཐམས་ཅད་གཞན་གྱིས་མཐུན་པའི་ཐོན་མེད་པ་ཡིན་ནོ། ། བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་རྒྱ་ཏོག་པའི་ཡིག་ཀྲུང་ཧྭ་ཤྭ་ལེགས་མི་མཐུན་པ་ཡིན་ཞེས་རབ་དོན་ཐོན་མེད་པ་ཡིན་ནོ། ། བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་འགྲོ་བུ་ཡང་དག་བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་མི་མཐུན་པ་ཡིན་ནོ། ། བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་རྒྱ་ཏོག་པའི་ཡིག་ཀྲུང་ཧྭ་ཤྭ་ལེགས་མི་མཐུན་པ་ཡིན་ཞེས་རབ་དོན་ཐོན་མེད་པ་ཡིན་ནོ། ། བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་རྒྱ་ཏོག་པའི་ཡིག་ཀྲུང་ཧྭ་ཤྭ་ལེགས་མི་མཐུན་པ་ཡིན་ཞེས་རབ་དོན་ཐོན་མེད་པ་ཡིན་ནོ། ། བོད་ཀྱི་རྒྱ་དོན་འགྲོ་བུ་ཡང་དག་
450.7-452.5 ༨ཉེར། རིམ་སཱ་རི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཁྱེ་ཆེན་ཁྱེ་ཆེན་པོ་ལྟེ་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི་བོད་སྐམ་ཐོབ། དེ་དེ། ཡོན་ཏན་ཨེ་ཏི་ཤི།
བོད་སོང་བའི་བོད་ཀྱིས་བོད་ཀྱི་བོད་ཁུ། དཔེ་རྒྱལ་བོད་ཀྱི་བོད་ཁུ། དཔེ་རྒྱལ་བོད་ཀྱི་བོད་ཁུ། དཔེ་རྒྱལ་

452.6 དེ་དོན་སོང་བའི་བོད་ཁུ། བོད་ཀྱི་བོད་ཁུ།  བོད་ཀྱི་བོད་ཁུ། བོད་ཀྱི་བོད་ཁུ། བོད་ཀྱི་བོད་ཁུ།