

A G.YUNG DRUNG BON DESCRIPTION OF MOUNT KAILĀŚA (GANGS TI SE)

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I dedicate this preliminary study of a passage from a Bon text describing Gangs Ti se to my dear friend Elena De Rossi Filibeck, among whose many publications is an edition of a Tibetan guide book of this mountain (Filibeck 1988).

The importance of the holy mountain of Kailāśa for Hindus as well as Buddhists is too well known to need further elaboration. It is also known, thanks to the publication in 1989 by Namkhai Norbu Rinpoche and Ramon Prats of the *Gangs Ti se'i dkar chag*, that the Bon po, too, not only consider this mountain sacred (which, in a general way, was known before, cf. Tucci 1970: 242), but also have texts of their own that describe it from their particular perspective.

For the sake of convenience, the text from which this excerpt is taken will be referred to as *Grags pa gling grags*. In Western literature, the first reference to it was made by Samten G. Karmay (1972) in his translation and study of the *Legs bshad mdzod* (“The Treasury of Good Sayings”), written in 1922 by the Bon scholar, Shar rdza bKra shis rgyal mtshan (1859-1935). In his bibliography, Karmay listed a manuscript preserved in the Oslo University Library, entitled (short title) *Grags pa rin chen gling grag[s]*. The text is repeatedly quoted by Shar rdza bKra shis rgyal mtshan himself.¹ It is this text that we shall now examine, on the basis of four available versions.² The date of the text is, unfortunately, not known, although Anne-Marie Blondeau (1990) has convincingly argued that it probably dates from the 12th century. In other words, as Tibetan historical texts go, it is fairly old.³

Although the *Grags pa gling grags* deals with a variety of topics, ranging from the geography of the world to the coming of the first king to Tibet and, finally, the establishment of Buddhism in Tibet during the reign of king Khri Srong lde btsan, the

1 Independently of Karmay, I mentioned this text in my catalogue of the Tibetan texts in the Oslo University Library (Kværne 1973: 102).

2 As there is no critical or even annotated edition of the text, a brief survey of available manuscripts and editions may be useful. This will be found in the Appendix of this article (texts A-D).

3 According to Dagkar (1997: 699) it was discovered in 1301 by Khod po Blo gros thog med, but he does not cite any source for this claim.

passage translated below presents a description of Mount Ti se and its surroundings, which has several unusual features. This passage is reproduced, in an abbreviated and metric form, in dPal ldan tshul khirms (1902-1973) *History of the Bon Religion*, published in 1972.⁴ This passage (starting from: A 3a, B 6b, C 4a, D 4a) will occasionally be referred to in the footnotes to the following translation.⁵

[Mount Ti se and Lake Ma phang]:⁶

Further, as for the wonder (*ngo mtshar*)
 which is worthy of fame here in 'Dzam bu gling:
 In the sky, exactly above the centre of 'Dzam bu gling,⁷
 is the snow-mountain Ti se,⁸
 [and] to the east of it is Lake Ma phang⁹
 – both are in the sky.
 The base of Mount Ti se is like the Ar mo li ga stone,¹⁰
 the peak is on a level with the Four Trances.¹¹
 That mountain and lake which are thus, (A 3b)
 remain, even at the time of the destruction of the world-age,
 [in mid-air] like a bucket suspended,¹² tied (by a rope), (C 5b)
 not destroyed by fire, water, and wind,
 firm and everlasting (*g.yung drung*). (B 7a)
 Directly below them (on the ground)
 is the snow-mountain called Ya phag sha ra¹³
 which people call 'the Snow-mountain Ti se',

4 dPal Tshul 1972, vol. 1: 64-66. The author does not claim to quote our text *verbatim*, but only “(renders) the meaning of the *Gling sgrags* and so on” (Gling sgrags sogs kyi dgongs pa'i don).

5 I am grateful to Dan Martin who turned my attention to this passage, as well as for reading this article and providing important additional references, which will be acknowledged below.

6 The subtitles in bold are not to be found in the text, but are added for the sake of making the sequence of topics clearer.

7 dPal Tshul 1972, vol. 1: 64: “Above the snow-mountain that is in the centre of (i.e. between) Zhang-zhung and Tibet” (zhang bod dbus kyi gangs ri'i steng).

8 C and D often have *rtse*, ‘summit’, probably a hypercorrection.

9 B has *spang(s)*, hence ‘Lake Non-Abandoned’; C and D often have *pang*, and occasionally *dpang*, ‘lap’.

10 I am grateful to Dan Martin for pointing out that *Ar mo li ga* (B *kha*, C and D *ka*) refers to “the stone platform that upholds Indra’s throne in the heaven of the thirty-three gods on top of Mt. Meru” (personal communication). For further details I refer to his translation of the (older) *IDe'u chos 'byung*, forthcoming in the “Library of Tibetan Classics” series. Cf. *ar ka*, ‘marble’, Jäschke 1958: 606.

11 C and D: “... above the fourth trance”. In either case the reference is to the four stages of ‘the sphere without form (*arūpadhātu*)’, the highest or ultimate sphere of the universe.

12 *sPyang* is emended to *dpyang*, ‘to suspend, make hang down’ (Jäschke 1958: 328).

13 B: *Ya bag sha ra*. “*Ya dpag (bag) sha ra* is ...[o]ld name of Mount Ti se” (Dagkar 2003: 340).

and Lake Ma dros,¹⁴ known as Ma phang.¹⁵
 The snow-mountain is like a well-proportioned *stūpa*,
 Lake Ma phang is like a laid-out *maṇḍala*.
 Because they in their actual essence (*snying po don*)
 are the Lake and Snow-mountain of Enlightenment,
 they are the place (*sa gnas*) where all the gShen rab
 of the past, present, and future become fully awakened.¹⁶
 Further, since the snow-mountain Ti se,
 in the manner of a male deity (*yab kyī tshul*)¹⁷
 holds the lake, like a female consort, in its lap (*dpang*),
 the lake is known as Ma phang.¹⁸
 The distance across the lake is fifty leagues (*dpag tshad*),
 the circumference is two hundred leagues.
 Looking at the lake from the east, (B 7b)
 [one sees it as] a semi-circle of white colour;
 looking from the north, as a square of reddish-green (*dmar ljang*) colour;
 looking from the west, as a reddish-grey (*dmar skya*) circle;
 looking from the south, as a blue¹⁹ triangle.

[Mount Shim phod]:

On the north side of Lake Ma phang is the hill called Shim phod;
 it does not fly up to heaven above, it does not fall down to earth (below),
 but remains in mid-air.
 On its peak are the ‘Seven Eternal Houses of the *khyung* Bird’.²⁰ (C 6a)

14 Ma dros, Skt. Anavatapta, ‘Non-heated’ (understood as lying in the shade, hence not heated by the sun) is usually equated with Lake Manasarovar. C: mal dros, cf. Dagkar 2003: 340 ‘Lake Mal-grol was given the new name Ma-pang’.

15 The text is to be understood to state that while the celestial mountain and lake are the real Ti se and Ma phang, the terrestrial, visible, mountain and lake are given the same names, although their actual names are Ya ba sha ra and Ma dros (Mal dros).

16 C: “they are the place to which all the gShen rab and the Enlightened Ones of the past, present, and future come”.

17 B adds: “Lake Ma-spangs being the female consort (yum)”.

18 B: ma spang; C: ma dpang.

19 C: “blue-grey” (sngo skya). C adds: “The four (continents) are seen as four colours”.

20 Bya khyung gi(s) g.yung drung khyim bdun; the other texts have slightly different versions: B: “It is the place of the seven houses of the eternal (g.yung drung) khyung bird”; C: “It is the nest of the khyung bird, the place of the seven eternal houses”; D: “It is the house of the two birds, the khyung bird and the bird of the eternal house”. I suspect that the latter (D) is a corrupted version, rather than an authentic variant. I am grateful to Dan Martin for pointing out (personal communication) that the term g.yung drung khyim bdun is also found in the *mDo ’dus* (g.yung drung khyim bdun mi dag ni / mu khyud ’dzin kyis kha la gnas /) where it would seem to refer to a place where humans (mi dag) of some kind dwell, followed by its precise location (as yet obscure).

Directly below, on the ground,
is the ‘Fragrant Incense Mountain’ (*spos ri ngad ldan*).²¹

[The cliff Bya skyibs can]:

If one continues twenty leagues to the north,
on a level with the peak of that mountain suspended in mid-air,
there is a cliff known as ‘Having Golden Bird-Shelters’ (*gser gyi bya skyibs can*).²²
Being on a level with the Thirty-three²³ [gods],
it is supported (*skyor*) in mid-air by wind,
being [simultaneously] borne up and pressed down.
The shape of that cliff is that of four interlocked *svāstikas*;
its circumference is fifty leagues, (B 8a) its height²⁴ three and a half²⁵ (leagues).
It is encircled along its base (*mtha*’) by a thousand minor cliffs.

[The tree Sale ljon pa]:

If one proceeds twenty leagues from there to the east,²⁶
[there is] the tree called ‘Bright Tree’ (*sale ljon pa*).²⁷
Its roots seem to go downwards one ‘earshot’ (*rgyang grags*),²⁸ (A 4a)

21 Skt. Gandhamādana, “N. of a mountain ... to the east of Meru, renowned for its fragrant forests”, Monier-Williams 1960: 345. The *mDo* ‘*dus*’ (quoted in the *Legs bshad mdzod*) refers to *sPos ri ngad ldan* as situated in the vicinity of ‘Ol mo lung ring – both being near Gangs Ti se (Karmay 1972: xxix).

22 C: “The golden cliff ‘Having Bird-Shelters’”. *Bya skyibs*, cf. *bya skyi*, ‘roof, shelter’ (Jäschke 1958: 372) and (1) *brag skyibs*, (2) *khang pa’i mda’ g.yab* (*Tshig mdzod*: 1855); *brag skibs* (sic, for *skyibs*), ‘beetling rock’ (Jäschke 1958: 380); *brag skyibs*, “Felsenschutz”, *brag gi bya skyibs can*, “Fels mit Schutz für Vögel” (*Wörterbuch* 2005- 5. Lieferung: 312). *dPal Tshul* 1972: 65 seems to indicate that this cliff is located “on the ground” (*sa na*): *bar snang spos ri’i byang thad dpag tshad ni / nyi shu’i sa na gser brag bya skyibs can* / – The cliff is also mentioned in the *Grags pa gling grags* a few folios before the present passage (B f. 5b) as the last of five places in ‘Dzam bu gling, each associated with a particular type of trance (*bsam gtan*): “In Tibet, since there is the golden cliff ‘Having Bird-Shelters’ (*bod na gser brag bya skyibs can yod pas*), there arises the ‘Trance which is like the sun and the moon’”. *dPal Tshul* 1972, vol. 1: 63, has: *Zhang zhung bod na bya skyibs can gyi brag*. Cf. n. 6 above.

23 C: “Thirty-two”.

24 A, B, and C: *spangs* for *dpangs*, ‘height’; D: ‘*phangs*’.

25 C: “six”, but if C: *yar phyir* can be emended to *yar phyed*, C would have: “...upwards five and a half (leagues)”.

26 A, B, and C: “Twenty leagues from there to the east in the sky ...”.

27 In a similar context the *mDo* ‘*dus*’ refers to ‘*dzam bu smrig shad shing*’ (Karmay 1972: xxix).

28 *rGyang grags*, “*krośa*, ...equivalent to five hundred arm-spans” (*Bod dbyin tshig mdzod*: 717); “ear-shot” (Jäschke 1958: 107); “... *Rufweite*; skt. *krośa* entspricht 1/4 *yojana*” (*Wörterbuch* 2005-, 13. Lieferung: 424).

and, above, growing upwards one ‘earshot’;²⁹
 as for the level of its branches, they are like seven³⁰ stages.
 At the base of that tree are a thousand (smaller) trees surrounding it.

[The pond Dal gyis ’bab pa]:

Twenty leagues further to the east
 is the pond ‘Flowing Gently’ (*dal gyis ’bab pa*).³¹
 Each side of the square[-shaped pond measures] fifty leagues,
 [hence] the circumference is two hundred [leagues].
 The shores of that lake are bordered by lotuses and ‘lotus-marshmallows’;³²
 with stems like plough-beams, (C 6b)
 with leaves as thick as the hide of a buffalo [or] a wild yak,³³
 with circumference of thirteen finger-spans (*mtho*)
 of [a man]³⁴ at the time when [human] life [lasts] one hundred years. (B 8b)
 The mountain, lake, cliff, tree, and pond
 which are thus suspended in mid-air:
 except by those who are cleansed of their impurities and have ‘magic feet’,
 they can be seen by no-one else.

[The elephant Rab brtan]:

At that cliff, tree, lake, and pond, Rab brtan,
 the elephant of Indra, the ruler of the gods, stays with his entourage.
 The height of Rab brtan is two and half leagues,
 his circumference is seven³⁵ [leagues].
 He is surrounded by an entourage of a thousand lesser elephants;
 their colour is that of ashes,³⁶ they have beautiful shape

29 C: “... upwards six leagues”.

30 D: “fifteen”.

31 Skt. Mandākinī, “‘going or streaming slowly’, N. of an arm of the Ganges (flowing down through the Valley of Kedāranātha) and of other rivers ... (esp.) the heavenly Ganges; ... another river in heaven” (Monier-Williams 1960: 788).

32 Pad ma dang / pad ma ha lo. C and D omit the second pad ma. Ha lo is usually translated “hollycock (*Althea rosea*)”, but “marsh mallow” also occurs, cf. lcam pa ha lo, cf. “rose marsh mallow” (Bod dbyin tshig mdzod: 1025). On the literary use of the term ha lo and ha lo’i me tog, see Sørensen 1990: 100-02.

33 Ma he ’brong gi ko ba; C: ma he ’bring po’i ko ba, “as the hide of a medium(-sized) buffalo”. B adds: “with stems attaining (the diametre of) young, eight-year old willow trees”.

34 C: “... the finger-span of the body of an average man...”.

35 C: “five”.

36 C: “all are bluish-grey (sngo skya) of colour”.

and crystal jewels on their heads;³⁷
 they have supernatural knowledge (*mngon shes*)
 and magic power (*rdzu 'phrul*).
 At the break of dawn
 they pay homage to the elephant Rab brtan.
 That elephant and his entourage dwell in [autumn and] spring
 by the tree Sale ljon pa and the cliff Bya skyibs can.³⁸
 That place is the place where the Teacher himself
 made the division into the Nine Ways of Bon. (B 9a)
 Even now, [the gods called] ‘Those who delight in magic appearances’³⁹
 and ‘Those who have power over the magic appearances of others’⁴⁰
 having descended, offer music (C 7a) and disport themselves there.

[The terrestrial Ti se and Ma phang]:

Further, the so-called Ti se and Ma spang
 which can be seen by everyone nowadays,
 are certainly at the centre of 'Dzam bu gling.
 That snow-mountain (which can be seen) is called Ya bag sha ra,
 the lake, Ma dros.⁴¹
 From Ti se and sPos ri ngad ldan,⁴² which are in mid-air,
 [there falls] into that lake a waterfall, invisible to men.⁴³
 As to how that is: (A 4b)
 because many *nāga* come to bathe [in it] as it neither freezes nor boils,⁴⁴
 that numinous lake (*mtsho gnyan*) is known as ‘Not heated’ (*ma dros*).⁴⁵

37 C and D: nor bu chu shel gyis mdog(s) can, “...with the hue of a crystal jewel”.

38 C: “In autumn and spring they stay by the tree Sale ljon pa; in winter at the cliff Bya skyibs, and in summer they stay by the pond Dal 'u can”; D: “It is explained that in spring they stay underneath ('gab na) the tree Sa le ljon pa; in summer they stay by the pond Dal 'u can; in autumn they stay by the eight thousand surrounding smaller ponds (mtshe'u phran); in winter they stay at the cliff Bya skyib can”.

39 Skt. *nirmāṇarati*, “gods who create their own magical enjoyments” (Edgerton 1970: 319).

40 Skt. *paranirmitavaśavartin*, “n. of the highest class of *kāmāvaca* gods, lit. controlling (enjoyments) magically created by others” (Edgerton 1970: 319).

41 C and D: mal dros.

42 C: Shim phod is surely correct, as above the text states that it is Shim phod that is suspended in mid-air.

43 C continues: “Flowing onto the cliff (which is like) the belly of a tortoise, it is the river in which ‘Eternal Heroes’ (g.yung drung sems dpa') bathe; the flowing can only (be seen) by those who, having removed their impurities, have obtained the eye of Wisdom”.

44 C: “as it neither freezes in winter nor boils in summer”.

45 C: mal grol.

Conclusion

This description of Mount Tise and its surroundings posits a symmetry between a mountain (actually two mountains) and a lake, visible to everyone, on the ground, and a mountain and a lake (and certain other elements) suspended in ‘mid-air’, only visible to “those who are cleansed of their impurities and have ‘magic feet’”. The corresponding pairs are (on the ground) Mount Ya phag/bag sha ra, Lake Ma dros (Mal dros/grol), and Mount sPos ri gnad ldan; and (in mid-air) Gangs Ti se, Lake Ma phang (pang/spang(s)/dpang), and Mount (*ri*) Shim phod.⁴⁶ This neat scheme is somewhat complicated by the fact that, as the text notes, people tend to refer to the mountain and lake on the ground by the names which should, strictly speaking, be reserved to their mid-air counterparts. There is, however, a physical link between the two levels, as a waterfall (*chu ’bab*) descends from the two mountains in mid-air to the lake on the ground, as explained at the end of the passage presented here. The origin of this cosmographic scheme remains to be ascertained, but Dan Martin has pointed out that most of the places mentioned in the passage studied here are mentioned in the *Lokaprajñapti*.⁴⁷ This is a lead that must be further explored in future studies. The particular element of a river descending from heaven (or as here, from mid-air), however, would in any case seem to be inspired by the myth of the descent of the Gaṅgā from the heavens to earth.

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46 dPal Tshul 1972 refers to Gangs Ti se and mTsho Ma pang irrespective of their location, and apparently places the cliff Bya skyibs can on the ground rather than in the sky, which could be understood to fit with the reference to its location “in Tibet”, cf. n. 21 above.

47 Personal communication.

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Appendix

List of available versions of *Graggs pa gling grags*

- A** = The Dolanji ms., 37 fols. The first half of the manuscript is somewhat damaged. The manuscript would seem to be unavailable at present. I have therefore worked on the basis of a photograph of the text from the 1980s. The manuscript originates from Dolpo in Nepal.
- B** = The Oslo ms., 95 fols. Possibly the original text, of which this is a copy, came from the Bon monastery in the Chumbi Valley (Dromo), as the colophon states that it was copied in 1919 at the behest of the Sikkim Political Officer Major William Lachlan Campbell, C.I.E. However, as Campbell is known to have procured Tibetan texts at Gyantse in the same year, the original may have come from somewhere in the interior of Tibet (see Evans-Wentz 1957: 71, n. 1).
- C** = The Nagchu ms., 69 fols., a xerox copy, almost or entirely illegible in places. The three first folios are missing. I have not seen the original, which I was told belonged to a monk “somewhere in Nagchu”.
- D** = The Lhasa Tenjur version, published by Sog sde bsTan pa'i nyi ma in Lhasa in 1998. This version consists of 95 folios in manuscript form, found in vol. 72 (see Karmay & Nagano 2001: 627).

There is also a printed edition published in Lhasa in 2010 (Don grub lha rgyal *et al.* 2010). This edition is based on the Oslo, Nagchu, and Lhasa Tenjur mss.

Excerpt from *Graggs pa gling grags*

A: Dolanji ms. B: Oslo ms. C: Nagchu ms. D: Lhasa Tenjur edition

The ms. transliterated as the basic text is A.

An asterisk * indicates that a variant reading (B, C, and/or D) of the syllable to which it is appended is provided on the right hand margin of the same line; if the asterisk refers to two or more syllables, this will be clear from the context.

If the variant regards the entire line of the basic text, the variant is given on the line below the basic text. Likewise, longer passages that are only found in a single text (usually C, but occasionally B or D) are given below the basic text (A), and must be understood to continue until the basic text reappears. All variants and longer passages not found in A are printed in smaller font size.

A question mark after a syllable or a phrase indicates that it is not clearly legible and cannot be established on the basis of the other texts.

Contracted forms (*bsdu yig*) are written in full, although the form thus restored will often strictly speaking be hypothetical with regard to the letters not actually indicated in the *bsdu yig*.

Numbers which are written in whole or in part by means of numerals in the ms. are kept as numerals in the transliteration.

Lacunae due to physical damage to the ms. in A have been filled in on the basis of the other mss., and the text is printed in italics.

da* 'dzam bu gling 'di na* / la D 'dir	B, C de yang, D de
ngo mtshar* sgrag du* rung* ba ni / D drung	C mtshar can C sgrags su, D bsgrags su
'dzam bu gling gis* dbus skyil* / C, D dkyil	B, D gi B kyi,
drang po* thad kha'i* nam mkha' la / drang po	B dbus kyi grangs, D <i>omits</i>
	C kyi,
B, D kyi gangs ti rtse* yod / B si, D tse	
de'i shar na mtsho ma phang* yod / (D 4b) C, D pang	B spangs,
de 2 dkar* nam mkha' la yod / kyis, D gnyis	B 2 ka, C 2 thad
de yang gangs ti se'i* rtsa ba D ti rtse'i	B sti si'i, C ti rtse'i,
ar mo li ga* rdo dang mnyam / kha'i, C, D ka'i	B
rtse mo gsam gdan* gzhi'i* thad na 'dug / bsam gtan	B, C, D
	B bzhi'i, C bzhi ba'i,
D bzhi pa'i de ltar gis* gangs* dang mtsho de / (A 3b) <i>omitted in C</i>	B gi, D gyi;
	C gang, D
gangs ti rtse skal* pa 'jigs* dus* kyang / 'jig C dus su	D bskal C, D
zo ba spyang* la rtags* (C 5b) pa ltar gnas ste* / g.yang C, D btag	D
	B
bzhin bsdod de me chu rlung gis* mi bshigs* C, D bshig	D gsum gyis B 'jigs par,

bstan* pa'i g.yung drung (B 7a) ngo /	
C brtan	
de'i 'og* 'thad* drang po na /	D 'og
gi C, D thad	
B de'i bka'i 'og thad grang po na	
gangs* ya phag sha ra* bya ba yod de* /	C gang B bag sha ra ba B,
C, D yin te	
mi rnam gyis* ti se'i* gangs* zer ba dang /	C, D kyis B ti si
C ri ti rtse'i	
	C gang,
D gangs yin	
mtsho ma* gros bya ba yin de* /	C, D mal
C ste, D te	
ma phang* zer ba de 2 ka* yod do* /	B spangs, C, D pang C de 2,
D de gnyis	
	B, D yod
de, C yin no	
ti se'i* gangs* ni	B sti si,
C, D ti rtse	
bkod legs* mchod rten* 'dra /	C leg D mchod
rten bkod legs	
ma phang* mtsho ni	B
spangs, C, D pang	
maṅḍal bshams* 'dra'o* /	D bshams pa
B, C, D 'dra	
snying po don yod pa	
byang chub kyis* mtsho dang gangs* yin pas /	C
kyis C gang	
D byang chub kyis dang/ gang yin pa'i	
dus gsum* gshen rab* thams cad*	C 3, D sum B bshen rabs
C cad dang	
mngon* par sangs rgyas pa'i sa gnas yin no /	
D mi mngon	
C sangs rgyas byon pa'i gnas yin no	
de yang gangs* ti se* de*	C gang C,
D rtse C ni	
yab kyis tshul/	
B adds: mtsho ma spangs yum gyis tshul lo /	
mtsho de yum ltar	
dpang* du khyer ba 'dra ba* nas* /	B spang, D pang C omits 'dra ba B,
C, D bas na	
mtsho ma phang* ngo*:	B spang, C

dpang D so	
mtsho de'i chu zheng la dpag tshad lnga bcu* /	D nga bcu
brgyad bcu /	
mtha' skor la 2* rgya* yod do* /	D nyis B, D
brgya D yod /	
mtsho de'i* shar nas (B 7b) ltas nas*	D
de D bltas na	
mdog dkar* zla gam:	
D dkar po	
byang nas bltas na	
mdog* dmar ljang gru* 4*:	D omits mdog C
grub D bzhi	
nub nas ltas* dmar skya bzlum* po /	C ltas na, D bltas
na C, D zlum	
lho ltas*	B ltas nas, C ltas
na, D bltas na	
sngon po* gru 3* du thong* ngo /	B, D gsum
B, D mthong	
	C sngo skya gru 3 / de bzhi mdog 4
ru mthong /	
ma phang* gis* byang ngos nas*:	B spang, C, D pang B, D gi,
C gis D na	
shim* phod kyis* ri bya ba	B
shi B, D kyi	
yar rgung du* mi 'phar	B gnam la,
C dgung la	
sa* la mi ltung*	C, D bar sa C ltung par,
D ltung ste	
bar snang la gnas pa'o* /	B, D gnas
so, C gnas /	
de'i (D 5a) rtse mo nas*	
B, C, D na	
bya khyung gis g.yung drung khyim bdun gnas so /	
B g.yung drung gi bya khyung khyim bdun gnas so	
C bya khyung gis tshang yod / g.yung drung khyim bdun gyis (C 6a) gnas so /	
D bya khyung dang g.yung drung gi khyim bya gnyis gnas so /	
de'i 'og thad nas*:	
C na, D po	
sa la* gnas pa'i spos ri ngad* ldan yod /	D
phar B nged	
bar snang la gnas pa'i ri de'i rtse thad brang nas*	
D thad nas	

C bar snang gis gnas pa'i ri'i thad ka na /
*byang du dpag tshad nyi shu btsal na** / C btsal ba na /, D
 gtsal ba'i yon /
 brag gser gyi* bya skyibs can bya ba yod de*: C, D gser brag B yod
 do, D yod /
 sum bcu rtsa sum* thad na / C 2 kyis,
 D gsum gyi
 bar snang la rlung gis brdeg gnan / skyor de gnas so /
 B bar snang la rlung gi btegs te skyer te gnas so /
 C bar snang rlung gis yar bteg / mar mnan skyer te gnas so /
 D yar la rlung gis bteg ste byas ba'o /
 brag de'i dbyibs* C dbyib, D
 dbyibs kyi
 g.yung drung *bzhi skor du yod do* / *
 C, D yod /
de 'i mtha' skor la* C,
 D omit de'i
 dpag tshad lnga bcu: dang* (B 8a) C, D omit dang
 spangs la phyed dang 4 yod /
 C yar phyir la drug /
 D 'phangs su phyed bzhi yod /
 B mtha' la, C tha ma na, D
 de'i mtha'*
 mtha' ma
 brag phran stong gis bskor* nas yod* / C skor
 B, C yod do
 de nas shar du dpag tshad nyi shu btsal ba na* / B, C, D nyi shu'i
 nam mkha' la
 shing Sale *ljon pa bya ba* /
*rtsa ba rgyang grags gcig**
 C grag 1 /
'thur la rdug pa'i* (A 4a) tshul /
 C, D thur
 gyen du yang rgyang grag 1* B,
 D grags gcig
 C gyen du dpag tshad drug
 yar la skyes nas* /
 D yar skyes
 yal kha* 'thon* dman B, C, D ga B, D
 mtho, C mthon
 rim pa bdun* ltar du* yod* / D bco lnga B, C ltar C yod
 do, D yod pa
 B rim pa bdun ltar rgyug pa'i tshul /

shing* de'i tha ma*	C omits shing B mtha' la, C mtha' na, D
mtha' ma	
shing* sa la ljon pa *stong gi *skor nas yod* /	B, D shing phran C sa le
ljon C, D gis	
C yod do	
de nas yang shar du* dpag tshad nyi shu nas* /	D nas B, D na,
C omits nas	
tshe'u* dal gyis 'bab pa bya ba* /	B chu, C, D mtshe'u B, D ba yod, C
ba yod do	
gru 4 lam sar yod pa'i ngos re	
C brub bzhi yod pa'i ngos	
D dbyibs gru bzhir yod pa'i ngos rer	
dpag tshad lnga bcu* /	C lnga bcu re yod, D
lnga bcu ste	
tha* skor la 2 brgya yod* /	C, D mtha' D
gnyis brgya'o	
mtsho de'i mtha' la*	C mtha' ma na, D
mtha' ma la	
me tog padma dang / padma*	C, D omit
padma B ste, ste	
ha los skor* de:*	C ha lha las, D ha los sogs kyis D bskor B,
C ste, D te	
sdong po bshol* (C 6b) 'dab* tsam*:	D gshol C, D
mda' D tsam la	
'dab ma* srab thug*	C, D
ma'i C, D 'thug	
ma he* 'brong gi* ko ba tsam /	B, D
he'i C 'bring	
B adds sdong po cang gsar lo brgyad 'gro ba tsam /	
mtha' skor* tshe lo brgya pa'i dus kyis*	
C, D skor la	B, D kyi, C kyi
mi 'bring gis	
mtho* bcu gsum* (B 8b) yod* /	C lus tshad
mtho D sum cu	B tsam mo, C mod
do, D re yod	
de ltar (D 5b) bar snang* la gnas* pa'i	D
bar la C yod	
ri tsho* brag shing tshe'u* de rnams ni /	B, D mtsho B, C,
D mtshe'u	
D ri brag mtsho shing mtshe'u rnams ni /	
sgrib pa byang* pa dang*	B med

D omits dang	
rdzu 'phrul zhabs yod* men pa*	C, D yod pa B, C min
pas D yin pas	
gzhan kun gyis* mi mthong ngo /	C, D omit
zhan kun gyi	
brag shing mtsho dang tshe'u* de rnams la /	D
omits tshe'u	
B brag de'i shing mtsho dang bcas pa la	
C brag shing mtshe'u dang de rnams la ni	
lha'i* dbang po brgya* byin gyi*	C rgyal
C lha D gyis	
glang po* rab stan*	B, D po che C brtan, D
omits rab stan	
'khor dang bcas pa gnas* ste* /	C rnams
D byas D te	
rab stan* de la dpang* du	B rten, C, D brtan
C, D 'phang	
dpag tshad phyed dang 3* /	
D gsum	
mtha* bskor la bdun* yod* /	C mtha' C
lnga C yod do	
de'i* 'khor glang* phran stong gis bskor nas* /	C, D de la C glang po B,
D te, C ste	
'dog* thal ka* /	
B, D thams cad mdog B dkar, D kha	C
mdog sngo skya	
gzugs* mdzes*	C gzug B, D mdzes
pa, C 'dzes	
nor bu chu shel gyis 'go* can /	B, D gyi B mgo, C
mdog, D mdogs	
mngon shes rdzu 'phrul ldan* pa /	C,
D dang ldan	
dus snga dro byung tshad*:	
D tshad du	
C dus snga gro byung dus;	
glang po che* rab stan* la*	C omits glang po che B rten, C, D brtan D omits la
mnyen* skur* byed do /	B snyan, C bsnyen, snyen C
bkur, D bskur	
de ltar glang* chen 'khor dang bcas pa rnams /	
spyid shing dang brag bya skyibs can du bsdad /	
C ston spyid shing sa le ljon par sdod /	
dgun brag bya skyibs	

g.yar mtshe'u dal 'u can na 'dug go /
 D dpyid ni shing sa le'i 'gab na sdod /
 dbyar ni mtshe'u dal babs kyi mtha' na sdod /
 ston ni 'khor gyi mtshe'u phran brgyad stong la sdod /
 dgun ni brag bya skyib can na sdod par bshad do /
 sa gnas de ston pa nyid kyis* /
 D kyi
 bon theg pa rims* pa* (B 9a) dgu B, C, D rim
 C, D *omit* pa
 phye ba'i* sa* gnas* / C 'byed, D phyes C *omits* sa B, D *add* yin
 pas, C yin
 da lta yang 'phrul dga' ba dang /
 gzhan 'phrul dbang byed pa rnam babs nas /
 B, C, D da lta yang gzhan 'phrul dbang byed / 'khrul dga' la sogs pa'i
 lha'i rigs babs ste* / C lha re re, D lha rigs C bab nas,
 D 'bab nas
 der rol mo 'bul zhing* rol (C 7a) rtсед mo byed do / D cing C,
 D *omit* mo
 de yang da lta mi kun gyis thong* pa'i
 B, D mthong
 ti se* dang ma pang* B sti si, C, D ti
 rtse B spang
 ces zer ba de 2* C ces pa de yang,
 D ces pa ni
 'dzam bu gling gis* dbus yin par nges te* / B, D
 gi C *omits* te
 gangs de ya bag sha ra* /
 D ra dang
 mtsho de* ma* gros ces bya'o / C de
 la C, D mal
 mtsho de la bar snang gis*
 B, D gi
 C mtsho mal gros zer ba de'i bar snang la /
 ti se* dang C gang ti
 rtse, D ti rtse
 spos ri ngad (D 6a) ldan* gyis* chu 'bab ste* / C shim phod B, D gyi,
 C kyis C pa
 C *continues*:
 brag rus sbal gyis lto bar 'bab ste /
 g.yung drung sems dpa' 'khrus byed kyis chu yin /
 sgrib pa byang nas ye shes spyang dang ldan pa men bab /
 mis* mi mthong ngo / C,

D *omit* mis

de ltar yin tshul ni* /

C, D yin pas

klu rigs* (A 4b) mang po*

C ris D pos

khrus byed du* song bas* /

C khrus su C yong pa,

D 'ong bas

mi khyags* mi 'khol bas

D 'khyag

C dgun mi khyag / dbyar mi khol pas /

mtsho gnyan* ma* gros* ces bya'o* /

C gnyen C, D mal C grol,

D dros D pa

