

Introduction

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Introduction

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The present volume includes fifty-one thangkas depicting a pantheon of the Bon Religion painted at Rebkong, China, preserved as the Rebkong Bonpo Collection at the National Museum of Ethnology, Osaka, Japan.

In 1999, a collection of one hundred thirty-one Bonpo Mandala paintings was painted in Kathmandu under the guidance of Lopon Tenzin Namdak, Tritten Norbutse (WT khri brtan nor bu tse) Monastery, Kathmandu. The collection of Bonpo mandalas was named as “the Tritten Norbutse Collection” and has been kept in the National Museum of Ethnology, Osaka. In 2000, the Tritten Norbutse Collection was published as Tenzin Namdak, Y. Nagano and M. Tachikawa (eds.), *Mandalas of the Bon Religion*, Bon Studies 1, Senri Ethnological Reports 12 by National Museum of Ethnology, Osaka.

The original size of most of the mandalas included in the collection is 63×63 cm, with some exceptions of a larger size (80×80 cm). Each mandala of the Tritten Norbutse Collection was painted in accordance with the ritual texts explaining the theory and practice of the mandala.

The Mandala Collection is divided into five groups:

- I. The vehicle of primordial Bon purifying activities (bya ba gtsang spyod ye bon gi theg pa),
- II. The vehicle of miraculous power of many sorts (rnam pa kun ldan mngon shes kyi theg pa),
- III. The vehicle of the playfulness of compassion producing real results (dngos bskyed thugs rje rol pa'i theg pa),
- IV. The vehicle of completion endowed with supreme profits (shin tu don ldan kun rdzogs kyi theg pa), and
- V. Supplementary mandalas.

The third group is subdivided into three sections (A, B and C), but no special name is given to each of the three individual sections.

The way of dividing the Bonpo mandalas into the first four groups seems to have been influenced by the Buddhist Four Tantras: Kriyā, Caryā, Yoga, and Anuttarayoga. That is, one can say that each of the Bonpo four vehicles corresponds respectively to each of the Buddhist Four Tantras up to a certain degree. Of course, Bonpo mandalas are not mere imitations of Buddhist mandalas, but at this moment little is known about the theory and practice of

Bonpo mandalas.

The following list gives all the titles of the Triten Norbutse Collection reproduced in *Mandalas of the Bon Religion*. The number in parentheses stands for the reference number of the repository at the National Museum of Ethnology, Osaka.

I bya ba gtsang spyod ye bon gyi theg pa

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|--------|------|---|
| No. 1 | I-1 | kun dbyings kyi dkyil 'khor (H209515) |
| No. 2 | I-2 | dge bsnyen theg pa'i dkyil 'khor (H221529) |
| No. 3 | I-3 | byams ldan rgyal ba'i dkyil 'khor (H212530) |
| No. 4 | I-4 | dus kyi 'khor lo'i dkyil 'khor (H212531) |
| No. 5 | I-5 | kun rig sgron ma'i dkyil 'khor (H212532) |
| No. 6 | I-6 | rgyal ba kun 'dus kyi dkyil 'khor =rgyal ba rgya mtsho'i dkyil 'khor (H212533) |
| No. 7 | I-7 | rnam par 'joms pa'i dkyil 'khor (H212534) |
| No. 8 | I-8 | sman lha'i dkyil 'khor (H212535) |
| No. 9 | I-9 | smon lam mtha' yas kyi dkyil 'khor (H209512) |
| No. 10 | I-10 | rnam dag yum gyi dkyil 'khor (H212536) |
| No. 11 | I-11 | byams chen lha mo' i dkyil 'khor (H209513) |
| No. 12 | I-12 | dge spyod kyi dkyil 'khor (H212537) |
| No. 13 | I-13 | nye lam sde bzhi'i dkyil 'khor (H212538) |
| No. 14 | I-14 | 'o ma'i rgya mcho'i dkyil 'khor (H212539) |
| No. 15 | I-15 | kun 'bum rgya che'i dkyil 'khor (H209514) |
| No. 16 | I-16 | kun sgrol rlung lha' i dkyil 'khor (H212540) |
| No. 17 | I-17 | kun 'dul lcags lha'i dkyil 'khor (H212541) |
| No. 18 | I-18 | kun 'joms rgyal po chu lha' i dkyil 'khor (H209516) |

II rnam pa kun lngan mngon shes kyi theg pa

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| No. 19 | II-1 | mdo gyung drung klong rgyas kyi dkyil 'khor (H209517) |
| No. 20 | II-2 | pad ma klong yangs kyi dkyil 'khor (H212542) |
| No. 21-25 | II-3 | kun rig las bzhi rgyun lnga gdung sreg bcas kyi dkyil 'khor |
| No. 21 | II-3a | rgyas rgyun sbrag ma' i dkyil 'khor (H209519) |
| No. 22 | II-3b | rgyun rkyang nyid kyi dkyil 'khor = me lha'i dkyil 'khor (H209518) |
| No. 23 | II-3c | sde brgyad rgyun dgu'i dkyil 'khor (H209521) |
| No. 24 | II-3d | kun rig las bzhi rgyun lnga sde brgyad kun dril gyi dkyil 'khor (H209520) |
| No. 25 | II-3e | gdung sreg dkyil 'khor (H212543) |

- No. 26 II-4 rgyas pa kun snang gi dkyil 'khor (H209522)
- No. 27 II-5 gshen rab mam rgyal gyi dkyil 'khor (H212544)
- No. 28 II-6 rgyal yum byams ma'i dkyil 'khor (H212545)
- No. 29 II-7 phywa sras keng tse'i dkyil 'khor (H209523)
- No. 30 II-8 ma tri rin chen sgron ma'i dkyil 'khor (H212547)
- No. 31 II-9 'khor ba ngan song dong sprugs kyi dkyil 'khor
=sgrib sbyong mun sel sgron ma'i dkyil 'khor (H212548)
- No. 32-38 II-10 pho 'dren gyi dkyil 'khor = gto bu pho sbyong
- No. 32 II-10a pho sbyong dmyal ba'i gnas 'dren gyi dkyil 'khor
(H209524)
- No. 33 II-10b pho sbyong yi dwags gnas 'dren gyi dkyil 'khor
(H209526)
- No. 34 II-10c pho sbyong byol song gi gnas 'dren gyi dkyil 'khor
(H212550)
- No. 35 II-10d pho sbyong mi yi gnas 'dren gyi dkyil 'khor (H209533)
- No. 36 II-10e pho sbyong lha ma yin gyi gnas 'dren gyi dkyil 'khor
(H212551)
- No. 37 II-10f pho sbyong lha yi gnas 'dren gyi dkyil 'khor (H212552)
- No. 38 II-10g pho sbyong bar do'i gnas 'dren gyi dkyil 'khor (H212553)
- No. 39-45 II-11 mo 'dren dkyil 'khor gto bu mo sbyong
- No. 39 II-11a mo sbyong lha yi gas 'dren gyi dkyil 'khor (H212554)
- No. 40 II-11b mo sbyong lha min gnas 'dren gyi dkyil 'khor (H212555)
- No. 41 II-11c mo sbyong mi yi gnass 'dren gyi dkyi. 'khor (H209527)
- No. 42 II-11d mo sbyong yi dwags gnas 'dren gyi dkyil 'khor
(H209525)
- No. 43 II-11e mo sbyong byol song gnas 'dren gyi dkyil 'khor
(H212556)
- No. 44 II-11f mo sbyong dmyal ba'i gnas 'dren gyi dkyil 'khor
(H212557)
- No. 45 II-11g lha mo mun sel sgron ma'i dkyil 'khor
=mo sbyong bar do'i gans 'dren gyi dkyil 'khor (H212558)
- No. 46 II-12 mu tra lha yi dkyil 'khor (H209528)
- III dngos bskyed thugs rje rol pa'i theg pa
- No. 47 III-A1 zhi ba a gsal dkyil 'khor (H212559)
- No. 48 III-A2a snang srid zhi ba'i dkyil 'khor (H209529)
- No. 49 III-A2b kun bzang a skor gyi dkyil 'khor (H209536)
- No. 50 III-A3 zhi ba rin chen spyi spungs kyi dkyil 'khor (H212560)
- No. 51 III-A4 lha rgod zhi ba smra seng gi dkyil 'khor (H212561)
- No. 52 III-A5 mkha' 'gro shes rab blo 'phel gyi dkyil 'khor (H212562)

- No. 53 III-A6 zhi ba g.yung drung yongs rdzogs kyi dkyil 'khor (H212563)
- No. 54 III-A7 zhi ba gser mig g.yu spras kyi dkyil 'khor (H212564)
- No. 55 III-A8 ku gsum don grub mkha' gyng dkar po'i dkyil 'khor (H212565)
- No. 56 III-A9 zhi ba g.yung drung spyi 'dul gyi dkyil 'khor (H212566)
- No. 57 III-A10 zhi ba gsas mkhar rab 'byams kyi dkyil 'khor (H212567)
- No. 58 III-A11 bla med mchog sgrub kyi dkyil 'khor (H212568)
- No. 59 III-A12 zhi ba a dkar tshangs pa'i dkyil 'khor (H212570)
- No. 60 III-A13 mkha"gying tshe sgrub kyi dkyil 'khor (H209532)
- No. 61 III-A14 rig pa khu byug tshe sgrub kyi dkyil 'khor (H212571)
- No. 62 III-A15 g.yu 'brang phyug mo' i zhi ba mthar thug gi dkyil 'khor (H212572)
- No. 63 III-A16 zhi ba gsas mkhar rab 'byams kyi tshe sgrub kyi dkyil 'khor (H212573)
- No. 64 III-A17 bder 'dus kyi dkyil 'khor (H212574)
- No. 65 III-A18 sku gsum rang shar gyi dkyil 'khor (H212575)
- No. 66 III-A19 spyi 'dul yi dam rgya mtsho' i zhi ba' i tshe sgrub g.yung drung 'khyil ba'i dkyil 'khor (H212576)
- No. 67 III-B1 dbal gsas las rim gyi dkyil 'khor (H212577)
- No. 68 III-B2 dbal gsas thun lung gi dkyil 'khor (H212578)
- No. 69 III-B3 dbal gsas rtsod bzlog gi dkyil 'khor (H212579)
- No. 70 III-B4 rtsod bzlog yang snying gi dkyil 'khor (H212580)
- No. 71 III-B5 shes rab dgongs rgyal lha rgod kyi dkyil 'khor (H212581)
- No. 72 III-B6 gab pa gsung mchog gi dkyil 'khor (H212582)
- No. 73 III-B7 mkhas bzhi'i dgongs bzhed khro bo'i dkyil 'khor (H209530)
- No. 74 III-B8 ge khod gsang ba drag chen gyi dkyil 'khor (H209531)
- No. 75 III-B9 me ri bka' ma'i dkyil 'khor (H212583)
- No. 76 III-B10 me ri sgrub pa'i dkyil 'khor (H212584)
- No. 77 III-B11 khro bo smug nag 'khyil ba'i dkyil 'khor (H212585)
- No. 78 III-B12 stag la spu gri dkar po nyi zla go zhu'i dkyil 'khor (H212586)
- No. 79 III-B13 stag la spu gri dmar po' i dkyil 'khor (H212587)
- No. 80 III-B14 stag la bdag rdzogs kyi dkyil 'khor (H212588)
- No. 81 III-B15a khro bo rag sha spyi 'dul rgyas pa yi dam rgya mtsho'i dkyil 'khor (H212589)

- No. 82 III-B15b spyi”dul khro bo’i tshe sgrub g.yung drung ’khyil ba’i dkyil ’khor (H212590)
- No. 83 III-B16 gshed dmar spyi ’dul gyi dkyil ’khor (H212591)
- No. 84 III-B17 ’bum pa’i dkyil ’khor (H212592)
- No. 85 III-B18 ma rgyud thugs rje nyi ma’i dkyil ’khor (H209535)
- No. 86 III-B19 gsang ba dbyings rol gyi dkyil ’khor (H212594)
- No. 87 III-B20 gsang mchog rig pa khu byug gi dkyil ’khor (H212595)
- No. 88 III-B21 spyi ’dul rta dbu dmar chung gi dkyil ’khor (H212596)
- No. 89 III-B22 gdugs dkar gyi dkyil ’khor (H212597)
- No. 90 III-B23 gdugs dkar tshe sgrub kyi dkyil ’khor (H212598)
- No. 91 III-B24 gdugs dkar g.yang sgrub kyi dkyil ’khor (H212599)
- No. 92 III-B25 g.yu ’brang phyug mo khro bo mthar thug gi dkyil ’khor (H212600)
- No. 93 III-B26 a ma ra ya’i dkyil ’khor (H209534)
- No. 94 III-B27 rtsa gsum kun ’dus dregs pa spyi ’dul gyi dkyil ’khor (H212601)
- No. 95 III-B28 dbal mo srid pa spyi ’dul gyi dkyil ’khor (H212602)
- No. 96 III-B29 rtsa gsum kun ’dus g.yung drung tshe sgrub kyi dkyil ’khor(H212603)
- No. 97 III-B30 khyung dmar gyi dkyil ’khor (H212604)
- No. 98 III-B31 khro bo ting mur g.yu rtse’i dkyil ’khor (H212605)
- No. 99 III-B32 rtsa gsum bon skyong bzhi sbrag gi dkyil ’khor (H212606)
- No. 100 III-B33 dbal gas khyung nag gi dkyil ’khor (H212607)
- No. 101 III-B34 sman sgrub ’od zer ’khyil ba’i dkyil ’khor (H212608)
- No. 102 III-C1 dbal phur spyi don nyer lnga’ i dkyil ’khor (H212610)
- No. 103 III-C2 phur pa yang snying dkyil ’khor (H212611)
- No. 104 III-C3 khro bcu gsang sgrub kyi dkyil ’khor (H212612)
- No. 105 III-C4 khro bo gsang phur gyi dkyil ’khor (H212613)

IV shin tu don ldan kun rdzogs kyi theg pa

- No. 106 IV-1 zang gter rig ’dzin ’dus pa’ i dkyil ’khor (H212614)
- No. 107 IV-2 thabs chen mkha’ rgyud kyi dkyil ’khor (H212615)
- No. 108 IV-3a dran pa gsang sgrub kyi dkyil ’khor (H212616)
- No. 109 IV-3b dran pa snying thig gi dkyil ’khor (H212617)
- No. 110 IV-4 dran pa nang sgrub kyi dkyil ’khor (H212618)
- No. 111 IV-5 dran pa yang gsang gi dkyil ’khor (H212619)
- No. 112 IV-6 dran pa dbang sgrub kyi dkyil ’khor (H212620)
- No. 113 IV-7 tshe dbang gsang sgrub kyi dkyil ’khor (H212621)

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| No. 114 | IV-8 | tshe dbang mthar thug gi dkyil 'khor (H212622) |
| No. 115 | IV-9 | tshe dbang bod yul ma'i dkyil 'khor (H212623) |
| No. 116 | IV-10a | mkha' 'gro skal bzang nang sgrub kyi dkyil 'khor (H212624) |
| No. 117 | IV-10b | skal bzang gsang sgrub dkyil 'khor (H212625) |
| No. 118 | IV-11 | li shu'i sgrub pa'i dkyil 'khor (H212626) |
| No. 119 | IV-12 | gsang sngags bdud rtsi 'khyil ba yab sras gsum gyi sgrub pa'i dkyil 'khor (H212627) |
| No. 120 | IV-13 | mkha' 'gro 'bum bskul kun sgrol sgrub pa'i dkyil 'khor (H212628) |
| No. 121 | IV-14 | dran pa tshe sgrub kyi dkyil 'khor (H212629) |
| No. 122 | IV-15 | mnyam med bla ma'i phyi sgrub bsam 'phel nor bu'i dbang rgyal gyi dkyil 'khor (H212630) |
| No. 123 | Appx.1 | a dkar zhi gcod kyi dkyil 'khor (H212631) |
| No. 124 | Appx.2 | drung mu gcod chen gyi dkyil 'khor (H212632) |
| No. 125 | Appx.3 | mkha' 'gro gsang gcod lha gzhung gi dkyil 'khor (H212633) |
| No. 126 | Appx.4 | srid rgyal dre'u dmar gyi dkyil 'khor (H212634) |
| No. 127 | Appx.5 | srid rgyal dre'u nag mo'i dkyil 'khor (H212635) |
| No. 128 | Appx.6 | dur khrod ba mo che bya ra ma gsum sgrub pa'i dkyil 'khor (H212636) |
| No. 129 | Appx.7 | drwa ba nag po'i dkyil 'khor (H212637) |
| No. 130 | Appx.8 | a bse'i dkyil 'khor (H212638) |
| No. 131 | Appx.9 | drag sngags dbal mo'i dkyil 'khor (H212639) |

2

In 2006, the National Museum of Ethnology published another volume showing a pantheon of Bon religion under the names, Tenpa Yungdrung, Per Kværne, M. Tachikawa and Y. Nagano (eds.), *Bonpo Thangkas from Khyungpo*, Bon Studies 10, Senri Ethnological Reports 60. The volume contains forty-nine thangkas, which may be divided into the same classification as before. That is to say, the forty-nine thangkas contained in *Bonpo Thangkas from Khyungpo* have been classified into the following four groups:

1. The vehicle of Primordial Bon purifying activities (Nos. 1-12),
2. the vehicle of miraculous power of many sorts (Nos. 13-19),
3. the vehicle of the playfulness of compassion producing real results (Nos. 20-43), and
4. the vehicle of completion endowed with supreme profits (Nos. 44-49).

It should be noted here that deities are depicted in human form in *Bonpo Thangkas from Khyungpo*; in symbolic form in *Mandalas of the Bon Religion*. Out of the forty-nine thangkas found in *Bonpo Thangkas from Khyungpo*, forty-six thangkas depict Bon pantheons found in forty-six mandalas that are included in *Mandalas of the Bon Religion*. For example, Thangka No. 1 in *Bonpo Thangkas from Khyungpo* shows all the deities appearing in Mandala No. I-1 of *Mandalas of the Bon Religion*. The remaining three titles (Nos. 33, 43 and 48) of *Bonpo Thangkas from Khyungpo* have no corresponding mandalas in *Mandalas of the Bon Religion*.

The following list enumerates the titles of the forty-six mandalas, which are found in *Mandalas of the Bon Religion* and have corresponding thangkas in *Bonpo Thangkas from Khyungpo*. The three titles, which are asterisked and printed in boldface on the following list, indicate the thangkas which have no corresponding mandalas in *Mandalas of the Bon Religion*.

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| No. 1 | I-1 | kun dbyings kyi dkyil 'khor |
| No. 2 | I-2 | dge bsnyen theg pa'i dkyil 'khor |
| No. 3 | I-3 | byams ldan rgyal ba'i dkyil 'khor |
| No. 4 | I-4 | dus kyi 'khor lo'i dkyil 'khor |
| No. 5 | I-5 | kun rig sgron ma'i dkyil 'khor |
| No. 6 | I-6 | rgyal ba kun 'dus kyi dkyil 'khor = rgyal ba rgya mtsho'i dkyil 'khor |
| No. 7 | I-7 | rnam par 'joms pa'i dkyil 'khor |
| No. 8 | I-8 | sman lha'i dkyil 'khor |
| No. 9 | I-9 | smon lam mtha' yas kyi dkyil 'khor |
| No. 10 | I-10 | rnam dag yum gyi dkyil 'khor |
| No. 11 | I-11 | byams chen lha mo'i dkyil 'khor |
| No. 12 | I-12 | dge spyod kyi dkyil 'khor |
| No. 13 | II-9 | 'khor ba ngan song dong sprugs kyi dkyil 'khor = sgrib sbyong mun sel sgron ma'i dkyil 'khor |
| No. 14 | II-8 | ma tri rin chen sgron ma'i dkyil 'khor |
| No. 15 | II-7 | phywa sras keng tse'i dkyil 'khor |
| No. 16 | II-2 | pad ma klong yangs kyi dkyil 'khor |
| No. 17 | II-6 | rgyal yum byams ma'i dkyil 'khor |
| No. 18 | II-6 | rgyal yum byams ma'i dkyil 'khor |
| No. 19 | II-5 | gshen rab rnam rgyal gyi dkyil 'khor |
| No. 20 | III-A4 | lha rgod zhi ba smra seng gi dkyil 'khor |
| No. 21 | III-A3 | zhi ba rin chen spyi spungs kyi dkyil 'khor |
| No. 22 | III-B11 | khro bo smug nag 'khyil ba' i dkyil 'khor |
| No. 23 | III-B5 | shes rab dgongs rgyal lha rgod kyi dkyil 'khor |

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| No. 24 | III-B8 | ge khod gsang ba drag chen gyi dkyil 'khor |
| No. 25 | III-B18 | ma rgyud thugs rje nyi ma'i dkyil 'khor |
| No. 26 | III-B18 | ma rgyud thugs rje nyi ma'i dkyil 'khor |
| No. 27 | III-B18 | ma rgyud thugs rje nyi ma'i dkyil 'khor |
| No. 28 | III-B18 | ma rgyud thugs rje nyi ma'i dkyil 'khor |
| No. 29 | III-B12 | stag la spu gri dkar po nyi zla go zhu'i dkyil 'khor |
| No. 30 | III-B19 | gsang ba dbyings rol gyi dkyil 'khor |
| No. 31 | III-B12 | stag la spu gri dkar po nyi zla go zhu'i dkyil 'khor |
| No. 32 | III-B13 | stag la spu gri dmar po'i dkyil 'khor |
| *No. 33 | | stag la spu gri nag po'i zhal thang gi lha bkod |
| No. 34 | III-B14 | stag la bdag rdzogs kyi dkyil 'khor |
| No. 35 | III-B16 | gshed dmar spyi 'dul gyi dkyil 'khor |
| No. 36 | Appx.9 | drag sngags dbal mo'i dkyil 'khor |
| No. 37 | III-A7 | zhi ba gser mig g.yu sbras kyi dkyil 'khor |
| No. 38 | III-A10 | zhi ba gsas mkhar rab 'byams kyi dkyil 'khor |
| No. 39 | III-B3 | dbal gsas rtsod bzlog gi dkyil 'khor |
| No. 40 | III-B1 | dbal gsas las rim gyi dkyil 'khor |
| No. 41 | III-B4 | rtsod bzlog yang snying gi dkyil 'khor |
| No. 42 | III-B9 | me ri bka' ma'i dkyil 'khor |
| *No. 43 | | gshed nag lha 'khor zhal thang gi lha bkod |
| No. 44 | IV-10a | mkha' 'gro skal bzang nang sgrub kyi dkyil 'khor |
| No. 45 | IV-3a | dran pa gsang sgrub kyi dkyil 'khor |
| No. 46 | IV-5 | dran pa yang gsang gi dkyil 'khor |
| No. 47 | IV-6 | dran pa dbang sgrub kyi dkyil 'khor |
| *No. 48 | | tshe dbang rme thub kyi zhal thang gi lha bkod |
| No. 49 | IV-14 | dran pa tshe sgrub kyi dkyil 'khor |

3

The National Museum of Ethnology is going to furnish further materials for iconographical studies of the Bon Religion. The present volume reproduces a set of fifty-one thangkas named the Rebkong Bonpo Collection, which shows a pantheon system somewhat different from that seen in *Bonpo Thangkas from Khyungpo*. The deities and teachers seen in the Rebkong Collection may be classified into the following three groups:

- A Tonpa Shenrab and Deities,
- B Lamas and Siddhas, and
- C Tutelary or Protective Deities.

The first group is further divided into the following three subgroups: (A1) The Twelve Deeds of Tonpa Shenrab, (A2) Deities of the Twelve Rituals, and

(A3) Teachers of Discipline. Twelve thangkas of A1 depict the life of Tonpa Shenrab, who is said to be the founder of the Bon Religion. No set of twelve pictures corresponding to A1 is found either in *Mandalas of the Bon Religion* or in *Bonpo Thangkas from Khyungpo*. However, a set of twelve line drawings corresponding to the pictures of A1 is found in Samten Karmay, *Feast of the Morning Light*, *Bon Studies* 9, *Senri Ethnological Reports* 57, pp.173-210.

The thangkas of the second subgroup named A2 which is usually called Cho ga bcu gnyis (Twelve [Basic] rituals) depict basic central deities of the Bon Religion. Although each thangka belonging to group A shows the images of Tonpa Shenrab and deities, a monk is found at the center of Thangka No.26 belonging to A3. Nonetheless, at the center of the thangka Tonpa Shenrab himself takes the form of monk.

The second group is further divided into (B1) Lamas, Siddhas, and Ḍākinīs, (B2) Revealers of Hidden Treasures and (B3) Scholar-Abbots.

The following is a list of the fifty-one thangkas of the Rebkong Collection:

A1 The Twelve Deeds of Tonpa Shenrab

1. Birth (skye ba bzhes pa'i mdzad pa)
2. Disseminating the Teaching (bsta pa spel ba'i mdzad pa)
3. Establishing Peace in the Realms of Hell (dmyal khams bde la bkod pa'i mdzad pa)
4. Subduing Those Who are Difficult to Train (gdul dka' btul ba'i mdzad pa)
5. Marriage (khab tu bzhes pa'i mdzad pa)
6. Emanating His Progeny Who Tames Sentient Beings ('gro 'dul sras sprul kyi mdzad pa)
7. Guiding Sentient Beings to Liberation ('gro ba thar bar drangs ba'i mdzad pa)
8. Conquering the Demons (bdud 'dul ba'i mdzad pa)
9. Leaving the Teaching (bstan pa rjes bzhag gi mdzad pa)
10. Renunciation of the Worldly Life (rab tu byung ba'i mdzad pa)
11. Practice of Austerities and Asceticism (dka' ba spyad pa'i mdzad pa)
12. Passing into Nirvāna (mya ngan las 'das pa'i mdzad pa)

A2 Deities of the Twelve Rituals

13. Kun dbying sKu lnga
14. dGe bsnyen lHa lnga
15. Byams ldan rGyal ba
16. dPal ldan Dus kyi 'Khor lo
17. Kun rig rGyal ba

18. Kun bzang rGyal ba rGya mtsho
19. Khro bo rNam par 'Joms pa
20. Sangs rgyas sMan lha
21. rNam dag sMon lam mTha' yas
22. rNam dag Yum
23. rGyal yum Byams ma
24. gShen gyi dGe spyod
25. gShen rab rNam par rGyal ba

A3 Teachers of Discipline

26. sTon pa Khri gtsug rGyal ba
27. 'Dul ba brGyud pa'i bLa ma

B1 Lamas, Siddhas, and Dākinīs

28. bLa ma Kun 'dus
29. sTon pa 'Chi med gTsug phud
30. sNgag sems brGyud khung kyi sTon pa and sTod kyi bLa chen po
31. gDung rgyud bCu gsum
32. sMad kyi mKhas pa Mi bzhi and Lo pan mKhas pa sDe dgu
33. Byin rlabs brgyud pa'i gShen dgu and Grub thob mThu chen Mi dgu
34. mKha' spyod rDzu 'phrul ma dGu and mTha' 'dul Zil gNon Che dGu
35. bLa chen Dran pa Nam mKha'
36. bLa ma Tshe dbang Rig 'dzin

B2 Revealers of Hidden Treasures

37. gTer ston gShen Chen kLu dGa'

B3 Scholar-Abbots

38. rJe mNyam Med Shes Rab rGyal mTshan
39. Kun mkhyen Shar rDza bKra Shis rGyal mTshan

C Tutelary Deities, Protectors and Local Deities

40. Kun bzang rGyal ba 'Dus pa
41. Yi dam dBal gsas rNgam pa
42. dBal chen Ge khod gSang drag
43. Phur ba 'Brug gsas Chem pa
44. 'Bum pa Ram pa Rol pa
45. dBal bon sTag lha Me 'bar
46. Khro rgyal Raksha sPyi 'dul

47. Ma rgyud gSang mchog
48. gSang gcod Yid bzhin Nor bu
49. Srid rgyal dBu brgya Phyag stong
50. Srid rgyal bDe 'gro gSang yum
51. Brag btsan g.Yung drung dGra 'dul Thogs med rTsal

The twelve thangkas belonging to the first group (A1, 1-12) illustrate the life of Tonpa Shenrab, the greatest master of the Bon Religion, through a series of the Twelve Deeds (mdzad pa bcu gnyis). Tonpa's life story shown by these thangkas seems to have been based upon his biographies such as *gZer mig* (circa the 11th century) and *gZi brjid* (circa the 14th century).

The way of arranging the twelve deeds is obviously influenced by the life story of Buddha, the founder of Buddhism. The *Ratnagotravibhāga*, i.e., the *Uttaratantra*, which is a Mahāyāna Buddhist work, states Buddha's life in a series of fourteen deeds (II, 54-56). This version of Buddha's life story seems to have been modified in later times, for the twelve deeds of Buddha are well-known in Tibetan Buddhism. Probably Bonpos, i.e., followers of the Bon Religion, borrowed the frame of the twelve deeds when they tried to connect Tonpa's life story with Bonpo mandala traditions.

The twelve thangkas belonging to the second group (A2, 13-25) relate the basic Twelve Rituals (cho ga bcu gnyis) of Bon Religion. As in the case of the Twelve Deeds, the Twelve Rituals are also based upon episodes found in hagiographies such as *gZer mig* and *gZi brjid*. The twelve thangkas of the Twelve Rituals (A2, 13-25) belonging to the Rebkong Collection correspond to the first twelve mandalas in the *Mandalas of the Bon Religion* (Nos. 1-12) and also to the first twelve thangkas in the *Bonpo Thangkas from Khyunpo* (Nos. 1-12).

The first of the Twelve Rituals (A2, 13) is often performed at the time of the inauguration of a newly built temple. This ritual is based upon the story that Tonpa inaugurated a number of new temples. The second ritual (A2, 14) is carried out at the occasion of teaching precepts (vinaya) to novices. The third thangka (A2, 15) shows the scene of the first preaching of Tonpa.

The fourth ritual (A2, 16) is founded on the Mandala of Time-Cycle (dus 'khor, Skt. kālacakra), which gives astrological details necessary to construct a new temple. The image of the main deity found in the fourth thangka, however, is totally different from that of the Buddhist Kālacakra Mandala. The fifth thangka (A2, 17) is closely related to death rituals. The central deity of this thangka is called Kun rig, which means Vairocana in Buddhist Tantrism. The sixth ritual (A2, 18) is based upon the episode that Tonpa suggested to a sinful king to make offerings,

The seventh thangka (A2, 19) teaches people how to perform purification rituals. The eighth ritual (A2, 20) is related to medical treatment. The ninth ritual (A2, 21) is rooted in the episode that Tonpa helped an orphan prince to become a king who made his kingdom prosperous. The tenth ritual (A2, 22) is based upon the story that Tonpa taught the doctrine of the Bonpo Prajñāpāramitā scriptures to people. The eleventh ritual (A2, 23) protects people from magical spells, leprosy, snake-bites and the like. The twelfth ritual (A2, 24) teaches people how to make offerings to Tonpa and deities.

The Thangka A2, 25 is supplementary to the Twelve Rituals (A2, 13-24). The main deity of this thangka, i.e., gShen rab rNam par gyal ba, is a manifestation of Tonpa. He is said to have taken this form when he travelled the world to rescue people. A3, 26 shows the form of Khri gtsug rgyal ba, which is the name of Tonpa after the full ordination of a monk. A2, 27 shows the lineage of teachers and disciples of Bon Religion.

The fourteen thangkas from A3, 26 up to B3, 39 do not have corresponding mandalas either in the *Mandalas of the Bon Religion* or in the *Bonpo Thangkas from Khyungpo*. The last twelve thangkas (C, 40-51) depict deities belonging to upper classes of the Bonpo tantric tradition. The three thangkas from Rebkong C-42, 46, 47 correspond to the three mandalas Nos. 74, 81, 85 of the *Mandalas of the Bon Religion* respectively, and the two thangkas from Rebkong C-42, 47 depict the same central deities as the two thangkas numbered Nos. 24 and 25 of the *Bonpo Thangkas from Khyungpo*.