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Comparing Treasuries: Mental states and other *mDzod phug* lists and passages with parallels in Abhidharma works by Vasubandhu and Asaṅga, or in Prajñāpāramitā Sūtras: A progress report

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Introduction

For students of Tibetan culture in general, the *mDzod phug* is one of the most intriguing of all Bon scriptures, since it is the only lengthy bilingual work in Zhang-zhung and Tibetan (some of the shorter but still significant sources for Zhang-zhung are signalled in Orofino 1990). Mainly for this reason, very many have had occasion to look into it, but only a few brief comments and translated passages, with one or two exceptions all based on the first of the seventeen chapters, have been published, and the chapter headings have been listed. Among the reasons the *mDzod phug* has not been studied more are, I suggest, above all its complexity and its occasional opacity. As a scientific system, it covers a great deal of territory, as we will see. While the commentaries are very often illuminating, they introduce still further elements of complexity, since the commentators in some cases recommend widely divergent interpretations.

I would suggest that another reason the *mDzod phug* has not been the subject of more published studies is expressed by Adriano Clemente in a footnote to his translation of Namkhai Norbu's *Drung, Deu and Bön* (Namkhai Norbu 1995: 222, n. 18):

A work which systematically expounds the fundamental principles of Bon cosmogony and metaphysics is *Srid pa'i mdzod phug*, in which, however, alongside ancient mythological narrations one finds philosophical interpretations that are strictly Buddhist.

Although I hope to be more precise about the 'strictly Buddhist' content (noting a similar comment in Tsering Thar 1996: 340), the perception that there is a strong Buddhist component in the *mDzod phug* has proven a particularly serious stumbling block. It is positively unwelcomed by those who want to see in Bon a preservation of ancient and natively Himalayan religious thinking. In this paper I will confront the problem head on by identifying one *mDzod phug* list that closely parallels a list in the *Abhidharmasamuccaya* and three *mDzod phug* passages that are in varying degrees paralleled in Vasubandhu's *Abhidharmakośa*. In addition, I

will look more briefly into what I will, consciously adapting a term used in two classic articles by Glasenapp (1937 and 1938), call ‘Bon Theory’ something shared with only small variations between the *mDzod phug* and the *Khams brgyad* literature together with the entire *'Bum sde* (one of the four major divisions of the Bon Kanjur) to which the *Khams brgyad* belongs. The close, if partial, correspondence of Bon Theory to Dharma Theory, particularly to the form of Dharma Theory found in the *Prajñâpâramitâ* scriptures may be demonstrated beyond much doubt. The real doubts are in the historical scenarios that might be brought forward to explain the parallel passages or lists and the correspondences in Bon and Dharma theories. By pointing these out, I hope to open a freer discussion of the different points of view that could explain how a major Bon scripture like the *mDzod phug* might, in very large part, be understood as a scripture in the class of Abhidharma, albeit with certain Mahâyâna characteristics.

Previous non-Tibetan-language studies of the *mDzod phug* amount to a few pages only. Giuseppe Tucci (1970/1980: 215-6) wrote a few paragraphs about part of the divine genealogy and cosmogony of the first chapter. Hoffmann (1973: 107, 220, *et passim*) also devoted to it a few lines. The most substantial study by far is that published 25 years ago by Samten Karmay (Karmay 1975: 191-6). Karmay’s study, almost entirely devoted to chapter one and its commentary, emphasizes the dualistic nature of the cosmogony, and the fact that many of the deities who play a part in it are also important deities in other Bon texts; “Most of the gods in Bon and Tibetan lamaism whose origin is not Indian can be traced back to this genealogy.” The chapter headings have been reproduced a few times (Cech 1986: 14-15; Martin 1991: 355-6). In sum, all of the 20th century scholarly literature published in western languages that has anything at all to say about the subject-matter of the *mDzod phug*, has either been restricted to its first chapter or limited to a listing of its chapters. No one has attempted a portrayal of the text as a whole, as a self-contained scientific system.

By far the greatest reason for academic interest in the *mDzod phug* is for the Zhang-zhung language it contains. For most of the Zhang-zhung, Tibetan translations are provided. Most studies of Zhang-zhung have been, whether consciously or not, based on evidence from the *mDzod phug*, since the *mDzod phug* was the most important source for the Tibetan glossary makers, in particular the glossary of Zhu Nyi-ma grags-pa, on which Eric Haarh based his 1968 dictionary. The many Tibetanists known to me who have looked at the *mDzod phug* out of an interest in the Zhang-zhung, have given up fairly quickly, and no publication of any substance has resulted from this interest.

I, also, was initially attracted to the *mDzod phug* because of the challenge of the unknown, the promise of cracking a code that could possibly open to reveal secrets crucial to understanding Tibetan religious and cultural history. Although age has made me more humble, more timid, less idealistic, and perhaps even less imaginative, I still believe that the *mDzod phug* is significant for a number of

reasons. It is not only a kind of Rosetta Stone for deciphering Zhang-zhung. It is also intrinsically interesting for its content, and for this purpose it would be possible to ignore the Zhang-zhung component entirely and look exclusively at the Tibetan.

According to the colophon found in all the *mDzod phug* editions, the Zhang-zhung teacher sTong-rgyung mthu-chen and the Tibetan Sha-ri dbu-chen, while staying on the border between Tibet and Zhang-zhung at the head of Bye-ma-la g-yung-drung chu-mig brgyad-cu rtsa-gnyis, edited the composition of the words in Tibetan and Zhang-zhung from the scriptural text of gShen-rab Mi-bo. In my reading of this passage it is somewhat ambivalent about the role these two fairly ancient figures played in the production of the work. Bye-ma-la g-yung-drung, with its 82 springs, is a place where some of the ancient Bon sages fled during the persecution of Bon by Dri-gum btsan-po (the *bDal 'bum*, a 10-volume scripture which Snellgrove [1989: 121] has called “nothing more than an imitation of the ‘Perfection of Wisdom’ Sūtra in 100,000 verses” [although he barely had a glance at it], along with some other scriptures in the *'Bum sde* class of the Bon Kanjur share this same historical scenario; see Shar-rdza 1985: 158, and see also 216, where Bye-ma-la g-yung-drung is placed in Upper gTsang province; Vitali 1997 has discussed its location and placed it on a map near the present-day border with northwestern Nepal; for the considerable significance of this place in the story of gShen-rab Mi-bo’s introduction of Bon into Tibet, see Namdak 1971: II 784, gSer-mig 1991: 496-7 and Ramble 1997: 148, 203), an event that took place, according to one Bon chronology, in the year 683 BCE (Kvaerne 1971: 227, no. 46). Presumably they would have worked out the Tibetan translation on the basis of the Zhang-zhung and then edited them together to produce the text in something like its present form. The text was revealed from its place of concealment by gShen-chen Klu-dga’ in 1017 CE (see Martin 1996 and 1996a), although the main text as well as a number of commentaries were revealed by other teachers during the century that followed (by gNyan-ston Shes-rab-rdo-rje in 1067 and by rMa-ston Srid-'dzin in 1108; see Dagkar 1998: 18; Kvaerne 1974: 97 [K2]). It seems probable that the text as we have it today, after taking the changes introduced into the text in its manuscript transmissions into account, is basically identical to the one found by gShen-chen in 1017, although we cannot rule out the possibility that there might have been later additions, or that the version we have might not be the exact one revealed by him. Whether the text as we have it resembles anything that existed in the time of Dri-gum btsan-po is, of course, still another question (Tsering Thar 1996: 327-8, 340).

Note: A bit of confusion is created by the listing, in the Kun-grol grags-pa [1993: 126, and compare also the slightly different listing at 331] canon catalogue, of a 21-chapter [the chapter titles, too, are listed] work said to be excavated by gShen-chen Klu-dga’ called *gYung drung las rnam par dag pa srid pa'i mdzod phug gi mdo*. A work with the same 21 chapter titles, but with the

variant overall title *gYung drung las rnam par dag pa'i mdo rgyud*, and attributed to the excavations of Gyer-mi Nyi-'od, is listed in *gYung-drung tshul-khrims dbang-drag* [1995: 30-31] and Kvaerne (1974: 97, no. K1). The two known published versions of this text are again attributed to Gyer-mi, one of them being a very clear reproduction based on the woodblocks made under the Khro-chen king [see Gyer-mi 1984; the same text is located in the 2nd edition of the Bon Kanjur, at volume 176, pages 490-741]. The title on the second folio [Gyer-mi 1984: 3] does in fact contain the words *Srid pa'i mdzod kyi mdo*, but this is not at all the same work as the *Srid pa'i mdzod phug* studied here, even though the two texts are located, in close proximity, in the *mDo sde* division of the Kanjur. This text differs in that it unfolds in the characteristic fashion of the sūtra, and in that it contains elements clearly relating it to the *sPyi spungs* tantric literature, whereas no such elements were located in the *mDzod phug*. There are indeed some similarities in the accounts of cosmogony and cosmology, and these may be of interest for future study.

As a basis for a general and more thorough study of the *mDzod phug*, I spent a great deal of time entering it into a computer file, including all variant lines found in published editions. The Zhang-zhung and the Tibetan were placed in adjacent columns. The first main advantage of having a text on a computer is that this allows for fast indexing. It becomes an easy matter to locate every occurrence of a word in its several contexts. The second advantage of computerization is that it allows one to closely compare, on the purely textual level of course, two distinct texts and thereby locate textual materials the two texts may hold in common. Although I did not make use of them, there are special software programs that perform these cross-textual comparisons automatically. I used the relatively more primitive and time consuming method of checking for key words one at a time, but since the data versions of these works are available, other researchers may reproduce the experiment for themselves. This resulted in the location of three parallel passages of significant length and content, but before saying something about them, it may be important to give an idea of the range of coverage of the text.

In the most general terms, we may observe that chapters 1-6 are formed of three sets of paired chapters (or at the very least, Realm and Total Knowledge are a pair conceptually parallel to the pair vessel and vital worlds, the latter in each case being 'contained' in the former). Chapters 7 through 12 are mostly ordered according to the groups of what we will call sangsaric Bons. Chapter 13, by far the largest, contains the whole of the Bon Theory, covering both the sangsaric and nirvanic Bons. The remaining chapters are about paths and destinies in general, but include the nirvanic Bons. Chapter 14 is on karma (actions and their consequences), and includes discussions of lower rebirth destinies, which continue in chapter 15. Chapter 16 is on the paths to higher destinies, and chapter 17 is on the results of those paths. Introduced by chapter 14, chapters 15 through 17 form a group bound together by similar structures in their arguments. Each chapter, or part of a chapter,

first deals with causes of lower destinies, secondly with causes of higher destinies, thirdly with complete liberation from sangsara. (By the way, it should be emphasized that in this paper the words sangsara, nirvana, karma, mandala and even skandha, are used as naturalized English words, with neither diacritical marks nor italics, being sensitive to the problem of translating Bon terms into Sanskrit. Doing so would seem to prejudice arguments not yet adequately formulated.)

Hence, as a kind of overall view, we may say that chapter 13 is the structural pivot of chapters 7 through 17. It subsumes in itself the whole range of Bon Theory, combining the sangsaric Bons of the preceding chapters with the path-and-goal nirvanic Bons of the last chapters. Here is a listing of the 17 chapters with brief discussions of their content:

1. SRID PA, becoming — After a very brief introduction, chapter one begins by briefly outlining the topics of the 17 chapters. The rest of the chapter is mainly comprised of two cosmogonies. The first is a cosmogony showing how things came into being on their own, without any ‘making.’ The second one, the most famous one, shows how things resulted from ‘making.’ It involves white and black eggs, ending with a lengthy genealogy of divinities and spirits both positive and negative that takes up the largest part of the chapter. The chapter ends with a brief statement on causation including, at the very end, a statement on the principle of correspondence between upper and lower levels.
2. BSKAL PA, aeons — Entirely about the aeons, their formation and dissolution. Has general structural parallels to *Abhidharmakośa* (henceforth *AK*) as well as a few textual parallels with *AK*, all of them brief except the one at the very end of the chapter.
3. DBYINGS, Realm — Basically a listing, there are no parallels with *AK*. *dByings* is opposite to *mdzod* throughout the chapter. There are basic metaphysical ideas encased on it, involving temporality and extension in space, as well as reference to the 18 emptinesses, etc. Some have perceived rDzogs chen thought in this chapter, but I believe the expressions of limitlessness and unboundedness are not in themselves signs of rDzogs chen (compare the ends of chapters 5 and 17).
4. YE SHES, Total Knowledge — There is a *ye shes* chapter in the *AK* also, but the two chapters have nothing in common (except two words in close proximity which possibly constitute a phrase parallel). This chapter is quite short and basically a listing.
5. SNOD, the vessel world — Cosmology. Contains one quite long and significant parallel passage. In this and the following chapter are most of the brief (one or two line) parallels with *AK* (others in chapter 2). Only the final section (the last sixteen lines of the Tibetan) is free of parallels, and contains wording suggestive of Mahâyâna, or perhaps even rDzogs chen, although the

- latter is rather doubtful (similar wording near the end of chapter 17).
6. BCUD, the vital world — Contains about twelve brief parallels of a line or two. Most lengthy and significant is the parallel passage on spatial and temporal measurements, found at the end of the chapter.
 7. DBANG PO, the sense faculties — No significant parallels were located so far.
 8. DUG LNGA PHRA RGYAS, the five poisons [and] infiltrators — Has five distinct sections. The final section initiates the description of the ‘wheel of life’ with the three poisons symbolized by a bird, a pig and a snake head attached to the body of a cow (see Kvaerne 1995: 142-7). Here the afflictions reproduce on the basis of the three poisons until they reach the number of 84,000 (compare Kvaerne 1974: 24-25). There are some parallels with *AK* in content and vocabulary, but not in phraseology.
 9. RTEN ’BREL, interdependence — This continues the description of the ‘wheel of life’ introduced by the final section of chapter 8, with symbols for the twelve links of interdependence (Kvaerne 1995: 144-5). Each of the twelve is further subdivided into twelve. No text parallels with *AK* were located.
 10. PHUNG PO, the [5] aggregates — Structured according to the usual five aggregates. The main parallel with *AK* (and with *Abhidharmasamuccaya* [*AS*]) is in the list of 51 mental states (here referred to as ‘*du byed*, ‘compounding factors’). There are a few minor phrase parallels. Near the end is a line using the terms *sems nyid* and *kun gzhi’i rnam shes*, which do not occur in *AK*, and would seem to suggest non-Abhidharma or Mahâyâna developments (compare the closing section of chapter 5).
 11. SKYE MCHED, sensory media — No parallels.
 12. KHAMS, realms — Contains three subsections for the three types of realms: 1. the realms of the elements. 2. the realms of the senses. 3. the realms of sentient beings. No parallels were located.
 13. MTSHAN NYID, marks — This contains the complete set of sangsaric and nirvanic Bons (the title of the chapter should be interpreted to mean the ‘marks’ that characterize sangsara and nirvana). The list of 51 mental states recurs here, followed by the nirvanic Bons (perfections, emptinesses, etc.).
 14. LAS SPYOD, activity, morality and karma — There are five types of activities listed. These are [1] related to gShen-rab, [2] related to sentient beings, [3] virtuous, [4] nonvirtuous, and [5] neither virtuous nor nonvirtuous. This would seem to correspond in subject matter to chapter 4 of *AK*, but no significant parallels were found in this or any of the remaining chapters.
 15. ’GRO LAM, the paths of beings — The paths to higher and lower destinies. It has four main sections: [1] the five paths of natural locomotion, [2] the five paths of sangsaric continuity, [3] the five paths of liberation in heaven, and [4] the five paths of no sangsara.

16. SA GNAS, grounds and levels — The nine levels/states of circling in the three realms. The ten levels/states of the *gYung drung* Vehicle, with the additional eleventh level in which the three bodies are completed.
17. 'BRAS BU, results — Characterizations of the results of the various paths, including complete Enlightenment.

The various chapters exhibit varying degrees of bilinguality. There are, in order of the decreasing amounts of Zhang-zhung they contain

1. Chapters that are very near to being perfectly bilingual: Chaps. 1-4, 12. Sections 1 and 2 of chapter 8 might also be included here.
2. Chapters that are very near to being perfectly bilingual, except that they occasionally mix Zhang-zhung and Tibetan words together in a single line: Chaps. 5-6 and 16.
3. Chapters (or major sections of same) that start out bilingual but very soon turn to Tibetan and supply Zhang-zhung only for the headings of numeric lists: Chaps. 8-11.
4. Chapters that supply Zhang-zhung only for the headings of numeric lists: Chaps. 7, 13-15, 17.

The opening of the text in chapter 1, immediately following the title, reads as follows:

ston pa rdzu 'phrul cher ldan pas /
thams cad thugs rjes bzung ba'i phyir /
snang srid mdzod phug sgo phyas nas /
 [S: *snang srid mdzod phugs sgo phye nas /*]
thams cad kun la gsal bar bstan [T,K: ston] /
de las rdzu 'phrul thabs kyis brgyud /
 [S,3: *de la rdzu 'phrul thabs kyis brgyud /*]
 [T: *de la rdzu 'phrul thabs kyi rgyud /*]
stobs ldan blo gsal dad che la /
kun grags rgya che bstan par bya /
 [S,K: *kun grags rgya cher bstan par bya'o /*]
mi rgyal rin chen gter 'dzin ltar /
gtad pa de ni btsa bar bya /
 [S: *gtad pa de ni btsa' bar bya'o /*]
 [K: *gtad pa de ni btsas bar bya'o /*]
thams cad 'byung ba' i mdzod phug 'di /
blo dman phal gyis mi rtogs te /
 [S: *blo dman phal gyis mi rtog ste /*]
 [K: *blo dman phal gyi ma rtogs te /*]

mu la ting zhung dang ra rtsa /
 [S,T,K: *dmu la ting zhung dang ra rtsa /*]
de bzhin gting dpag dpyad par dka' /
 [S: *de bzhin gting dpags gcad pa rka /*]
 [T: *de bzhin gting dpag bcad pa dka' /*]
 [K: *de bzhin gting dpag gcad par dka'o /*]

“The Teacher [Lord Shenrab], because He had great miraculous powers, in order to bring all under His compassion, opened the gates to the innermost treasury of phenomena and their evolution, and having done so showed it clearly to one and all. From this it was transmitted by miraculous means. It must be shown far and wide, made known to all, to the very faithful with clear thoughts, with strength.”

“Like human kings protecting their treasuries filled with precious substances, those to whom [this text] has been entrusted must treasure it. This innermost treasury that produces everything will not be understood by ordinary persons of inferior thoughts. [The following words in Zhang-zhung only:] “Blue sky, *khyung*; lake, fish” [i.e., just as even the *khyung* bird cannot know the full extent of the sky, and the fish the entire depths of the ocean]. In like manner, the depths and extents [of this scripture] are difficult to probe.”

One thing to notice about this brief introduction, sandwiched between the title and the outline of chapters, is that there is no classical *nidāna*, no scene setting passage. Not only is there no sign of a questioner, there is no sense of dialogue, and indeed in the work as a whole there are no evident commentarial or polemical references to any textual entity outside itself, and neither is there any sense that the text implicates or promotes any particular ritual. This strengthens the impression that, while it may nevertheless remain as a canonical scripture from a traditional perspective, it might at the same time be understood as an anthology — one sense of the word ‘treasury’ — of previously existing scripture. All the Bon Kanjur catalogues agree on its placement in the *mDo sde* section of the canon (and not in the *mDzod sde*, as one might expect).

The work as a whole shows a remarkably systematic order, as well as considerable internal consistency in its ideas. One of the unifying ideas is that of a system of five-fold elemental correspondences. This is surely a basic idea, as it shows up in several different contexts (to be exact, chapters 1, 3, 6-8, 10-13). It may not be entirely unique to the *mDzod phug*, since it is found in at least rudimentary or implicit form in sūtras and Abhidharma treatises (for instances, Pruden 1988-90: 63, 76, where all the elements are ‘contained’ in the form skandha with no individual correspondences with the senses indicated apart from the inclusion of seeing within the form skandha, and the discussion in Boisvert 1995: 34-48, in which a set of secondary elements that includes the senses is said to be derived from the primary elements, even though the manner of this derivation is not made very explicit. The *mDzod phug* theory of causation at the end of chapter 1

is rather similar to, but simpler than, the Sarvâstivâda system of six causes and four conditions [Dessein 1998: 1026-7; Hirakawa 1990: 179-84; Pruden 1988-90: 255; Rikey 1992: 40-43], but sGa's [196] commentary on this passage employs the Sarvâstivâda system, despite the fact that it hardly seems justified in his root text. This aspect ought to be studied further. Something very similar to the Sarvâstivâda doctrine of five effects [Hirakawa 1990: 181] does appear at the beginning of *mDzod phug*, chap. 17.). Still, I believe that in its particular developed form, as perhaps the most basic scientific principle of the *mDzod phug*, some non-Abhidharma aspects are displayed, most obviously when the elements are not only placed in correspondence with the sense faculties or skandhas, but also with the Total Knowledges. In fact, the correspondence of the five elements with the five Total Knowledges is only indirectly implied at the beginning of chapter 6. The five Total Knowledges are mentioned, and even if their names are not clearly given, their descriptions do in part correspond to the usual names. Just before this, at the very beginning of chapter 6, is an explanation for the nutritive essences of the five elements: The nutritive essence of air is sound, of fire is the sun, of water is the moon, of earth is precious substances, and finally the nutritive essence of space is light.

<i>mDzod phug</i> , Zhang-zhung.	<i>mDzod phug</i> , Tibetan.
<i>ti byung nga drug cud shel ni /</i> [K: <i>ti 'byung nga drug cud shel ni</i> /]	<i>'byung ba lnga yi bcud bstan pa /</i>
<i>li glang ne nyi ting slas zhi /</i> <i>sla drung dmu khir da drod ci /</i> [S: <i>li klang ni nyi ting slas zhi /</i> <i>sla drung mu khir da drod ci /</i>] [K: <i>li glang ni nyi ting slas zhi /</i> <i>las drung dmu kher da dod ci /</i>]	[31] <i>rlung sgra me nyi chu zla</i> <i>dang /</i> <i>nam mkha'i 'od ni de bzhin ston /</i>

It is worth remarking that this is one of those places where it is possible to correct the Tibetan translation on the basis of the Zhang-zhung. The syllables *sla drung*, which ought to be translated *sa*, 'earth', and *rin chen*, 'precious substance', have nothing to correspond to them in the Tibetan. This same set of elements is found as a mandala arrangement in the root texts of the Secret Mother Tantra (Martin 1994: 57), where besides being called the 'nutritive saps of the elements', they are also called the 'first ornaments' in the cosmogenesis. The Mother Tantra goes on to make specific correspondences to the senses and organs of the human body, while the *mDzod phug* makes specific correspondences to the senses only; the correspondences with the organs are perhaps implied, but never stated (although they are perhaps concealed in the Zhang-zhung only, in a passage in chapter 5).

The correspondence of the elements with the five poisons occurs only in the first part of chapter 8. The complex of correspondences given here is particularly significant to us for later discussions, because it contains a group of moral failings which are divided into five groups corresponding to the five poisons which give rise to them, and it introduces the concept of ‘infiltrators’ (*phra rgyas*).

<i>mDzod phug</i> , Zhang-zhung.	<i>mDzod phug</i> , Tibetan.
<p><i>dho ye ti shan bye brel min / mu khri dus khri du mig ni / ti pra lgyam zhi mu dug ni /</i> [S: <i>dhwo ye ti shin bre byel min /</i> <i>mung khri us gri du mig ni / ti phra lgyam zhi mu dug ni /</i> [K: <i>hro ye ting shen bre byel min / mung khri dus khri du mig ni / ti pra lgyam zhi dmug dug ni /</i></p>	<p><i>zhe sdang rnam shes 'brel ba la / mngan sems gnod sems log par lta / phra rgyas dug tu smin par 'gyur /</i> [S: <i>zhe sdang rnam shes 'brel pa las / mngan sems gdug sems log par lta / phra rgyas dug du smin par 'gyur /</i>] [K: <i>zhe sdang rnam shes 'brel pa la / mngan sems gdug sems log par blta / phra rgyas dug tu smin par 'gyur /</i></p>
<p><i>ni du rko phung bye brel min / prag se kun mun wi som ni /</i> [<i>prag se kun mun tso som ni /</i>] <i>ti pra lgyam zhi mu dug ni /</i> [S: <i>ni dud rko phung bre byel min / brag se ku min wi som ni / ti pra lgyam zhi dmug dug ni /</i> [K: <i>ni dud rko pu bre byel min / prag se ku zhun wa som ni / ti pra lgyam zhi dmug dug ni /</i></p>	<p><i>gti mug gzugs dang 'brel ba las / srog gcod rku dang log par g-yem /</i> <i>'phra rgyas dug tu smin par 'gyur /</i></p>
<p><i>dha shin zu zus bye brel min / klung tsang ag tser ti pra dzan /</i> [<i>klung tse ag tser ti pra dzan /</i>] <i>ti pra lgyam zhi dmug dug ni /</i> [S: <i>dha shin zu us bre byel min /</i> <i>klung tsa ag tsir ti pra dzan / ti pra lgyam zhing mu dug ni /</i> [K: <i>hra shin zu zus bre byel min / klung tse ag tsir ti pra dzan / ti pra lgyam zhi dmug dug ni /</i></p>	<p><i>nga rgyal 'du byed 'brel ba las / tshig rtsub ngag 'chal phra ma rdzun /</i> <i>phra rgyas dug tu smin par 'gyur /</i> [S,80: <i>nga rgyal 'du byed 'brel ba las /</i> <i>tshig rtsub ngag 'khyal phra ma ljun / phra rgyas dug du smin par 'gyur /</i>] [K: <i>nga rgyal 'du byed 'brel pa las / tshig rtsub ngag 'khyal phra ma rdzun /</i> <i>phra rgyas dug tu smin par 'gyur /</i></p>

<p><i>cug ni ku shin bre byel min / zang ci ti kung phu tsi dzam / ti pra lgyam mu dug ni / [S: cug no ku shin bre byel min / / zang ci ti kum pu ci jam / ti phra lgyam zhing mu dug ni / /] [K: cug ni kun shin bre byel min / / zad ci ti ku pu tsi dzam / ti pra lgyam zhi dmu dug ni /]</i></p>	<p><i>'dod chags 'du shes 'brel ba la / ser sna 'jug 'gegs 'dzin chags rtogs / phra rgyas dug tu smin par 'gyur / [S: 'dod chags 'du shes 'brel pa las / sen sna 'zungs 'gegs 'dzin chags dmas / / phra rgyas dug tu smin par 'gyur /] [K,829: 'dod chags 'du shes 'brel pa la / / ser sna 'jur 'gegs 'dzin chags rtogs / phra rgyas dug tu smin par 'gyur /]</i></p>
<p><i>dmu tog ti tson bre byel min / de dran rnge ci hi zog gum / [de phran rje ci dog zom gum /] de pra lgyam zhi mu dug ni / [S: dmu tog ti con bre byel min / / ti kran rnge ci ti zog gyum / ti phra lgyam zhi dmu dug ni /] [K: dmu tog ti tson bre byel min / / di gran rnge ci he zog gum / di pra lgyam zhi dmu dug ni /]</i></p>	<p><i>phrag dog tshor ba 'brel ba las / che chung ru nga khyad du gsod / phra rgyas dug tu smin par 'gyur /</i></p>

Overlooking the Zhang-zhung, the Tibetan may be translated:

Through the poison of aversion linked with consciousness (*rnam shes*) [skandha], [the moral failings] fault finding (*mngan sems*; [*b*]rnga*n sems*?), thinking of injuring (*gnod sems*), and counterproductive views (*log par lta*) ripen into infiltrating poisons.

Through the poison of ignorance linked with form (*gzugs*) [skandha], [the moral failings] taking life (*srog gcod*), stealing (*rku*) and wrong sexual conduct (*log par g-yem*) ripen into infiltrating poisons.

Through the poison of pride linked with compounding factors (*'du byed*) [skandha], [the moral failings] harsh words (*tshig rtsub*), needless gossip (*ngag 'chal*), slandering (*phra ma*) and lying (*rdzun*) ripen into infiltrating poisons.

Through the poison of attraction linked with compounding perceptions (*'du*

shes) [skandha], [the moral failings] miserliness (*ser sna*), obstructing access (? *'jug 'gegs*, var. *'zungs 'gegs*), possessiveness (*'dzin chags*), and dishonoring[?] (*rtogs* [var., *dmas*], but sGa: 429.3 reads *'phangs*, while I suggest *'phang[s] dmas*, 'the high made low') ripen into infiltrating poisons.

Through the poison of envy linked with feeling (*tshor ba*) [skandha], [the moral failings] competitiveness (*che chung*), irritability (*ru nga*), and contemptuousness (*khyad du gsod*) ripen into infiltrating poisons.

I would like to point out that the expression 'infiltrating poisons' translates *phra rgyas dug*. *Phra rgyas* was used to translate Sanskrit *anuśaya*, and it is scarcely to be found anywhere outside Abhidharma contexts (in fact it is seldom encountered in the sūtras; on this point see Cox 1992: 96 n. 30, and references given there, as well as Hirakawa 1990: 163). The word *dug*, 'poison' itself, does not occur in the *Abhidharmakośa*, although each of the five negative motivators of emotions that are in other contexts called 'poisons' do indeed appear there under their individual names. Literally, *phra rgyas* means 'minute [and] developed' (compare Klong-rdol 1991: I 589: *phra rgyas kyi sgra bshad ni nyon mongs mthong dka' bas phra ba dang dmigs pa mtshungs ldan gang rung gi sgo nas rgyas par 'gyur bas de ltar brjod*; for an etymology of the Sanskrit, see Jaini 1959: 239), and I interpret this further to refer to a kind of contaminating 'seed' which might insinuate itself and, given a compatible environment, grow into something large and highly disruptive. In *AK*, chapter 5, there are three ways of enumerating the infiltrators, in lists of 6, 10, and 98 (the lists of 6 and 10 are identical to the 6 root afflictions, for which, see below; for further discussion, see Dessein 1998: 1012-3).

I have three reasons for bringing this particular *mDzod phug* passage forward. First, in order to show one of the instances of elemental correspondences. Second, because it is an example of what I believe to be one of the minor parallels between the *AK* and the *mDzod phug*. Third, because it leads into the theory of mental states, showing that the latter is closely linked to cosmogony, and therefore conceptually linked to the first chapter. There is a conceptual unity to the *mDzod phug* as a whole and, being aware that there are those who would like to carve out pieces of it as more or less 'authentic' from their own points of view, I think this unity needs to be demonstrated in some degree.

To illustrate the second point, here is the Tibetan passage from the *AK*, chapter 4, the karma chapter, together with the published English translation (Pruden 1988-1990: 647-8, with additions in square brackets):

gsod dang gnod sems tshig rtsub po // zhe sdang gis ni mthar phyin byed // log g-yem brnab sems ma byin l[e]n // chags pa yis ni rdzogs par byed // log par lta ba gti mug gis // lhag ma gsum gyis rdzogs par 'dod //

Killing, wickedness, and injurious words are achieved [brought to finality,

actualized] through hate. Adultery, greed, and stealing are achieved [brought to completion] through desire. The others, by the three [i.e., as explained in the autocommentary, the three lying, malicious words, and inconsiderate words may be motivated through any of the three, desire, hatred, or ignorance].

This is more of a conceptual than a textual parallel, and even then partial at best. The *AK* passage shows how the motivating powers of the, in this case, *three* primary passions bring the non-virtuous actions to completion. The differences are also worth noting. The verbal non-virtues which in the *mDzod phug* are motivated by pride are here motivated by all three primary passions. Where the *AK* connects adultery, greed, and stealing to desire or attraction, the *mDzod phug* agrees in connecting greed to desire, while adultery and stealing are ascribed to ignorance.

As I believe I understand the *mDzod phug* at this point in my study, the five poisons are rooted in the account of the cosmogony. In the first of the two cosmogonies of chapter 1, the means of locomotion of the various beings: upright, prone and floating in the sky are not only correlated to the positions of the tongue in the mouth when pronouncing the vowels e, a, and u, but also to the elements fire, water and air, as well as to mountains, oceans and weather phenomena. The second cosmogony has a more ‘orthodox’ theory of evolution from the five elements in the order air, fire, water, earth and space, the most common order in when they recur in later chapters, including chapter 8 where the elements are directly related to the five poisons. Even though the five emotional poisons as such do not surface in chapter one, the system of correspondences links them closely to cosmogony.

1. Mental States

The five poisons are the primary sources of non-virtuous actions which in turn produce mental infiltrators which then will, given the right provocation and circumstances, reproduce the emotional complexes and consequent actions. In short, it is a theory of emotions and actions and their reproduction. By the way, this *Abhidharma* preoccupation, not to mention the related Tibetan *sems byung* literature, puts the lie to the statement, “It is now to be acknowledged that the Eastern literature displays a glaring omission of its own: an explicit corpus on emotion is missing” (Marks 1991: 8). The mental states theory in the *mDzod phug*, as in much of the Abhidharma literature and not just in the *AK*, includes, in addition, a category of complicit factors (Anacker’s [1986: 52, etc.] translation ‘motivational dispositions’ may be more apt than ‘mental states’, and Collette Cox [1995] has devoted an entire book to the subject of the complicit factors; see also Buswell 1997). Still, in large part, it may be seen as a theory of emotions with a strong emphasis on their ‘moral’ aspects, ‘morality’ in this case meaning awareness of what is, and what is not, conducive to progress on the Path to

Enlightenment. In the psychological cosmogony of the *mDzod phug*, these emotions may be seen as products of the further recombination and reproduction of the primary passions or ‘poisons’, bringing them more closely into consonance with the more complex spheres of moral action (doing the right thing and avoiding counterproductive actions) in everyday life in human society.

The first thing to be observed about the Mental States theory within the *AK* itself is that it is not our closest parallel to the list in the *mDzod phug*. Following is the main part of the Tibetan text interspersed with the corresponding Pruden (1988-1990: 188-196) translation of the *AK*, chapter 2 (compare Dessein 1996: 639-41, translated from Chinese; the Sanskrit terms are mainly supplied from Pradhan 1975: 54-9, with some slight emendations):

*sems dang sems byung nges lhan cig // thams cad 'dus byas mtshan nyid dang
// thob pa'am sems byung rnam lnga ste // sa mang la sogs tha dad phyir //
tshor dang sems pa 'du shes dang // 'dun dang reg dang blo gros dran // yid la
byed dang mos pa dang // ting nge 'dzin sems thams cad la //*

The mind and its mental states are necessarily generated together. All things are necessarily generated with their characteristics. Sometimes with possession. The mental states are of five types, *mahābhūmikas*, etc. Sensation [*vedanā*], volition [*cetanā*], motion [! compounding perceptions, *samjñā*], desire for action [*chanda*], contact [*sparsā*], discernment [*matī*], memory [*smṛti*], the act of attention [*manaskāra*], approval [*adhimokṣa*], and absorption or concentration [*samādhi*] coexist in every mind.

*dad dang bag yod shin tu sbyangs // btang snyoms ngo tsha shes khrel yod //
rtsa ba gnyis rnam mi 'tshes dang // brtson 'grus rtag tu dge la 'byung //*

Faith [*śraddha*], diligence [*apramāda*], aptitude [*praśrabdhi*], indifference [*upekṣā*], respect [*hrī*], fear [*apatrapā*], two roots [i.e., *alobha*, ‘absence of desire’, and *adveṣa*, ‘absence of hatred’], non-violence [*ahimsā*], and energy [*vīrya*] are found only in a good mind, and are found in all good minds.

*rmongs dang bag med le lo dang // ma dad pa dang rmugs dang rgod // nyon
mongs can la rtag tu 'byung //*

Error [*moha*], non-diligence [*pramāda*], idleness [*kausīdya*], disbelief [*āśraddhya*], torpor [*styāna*], and dissipation [*auddhatya*] are always and exclusively in soiled minds.

mi dge la ni khrel med dang // ngo tsha med pa'o

Disrespect [*anapatrāpya*] and the absence of fear [i.e., absence of shame, *ahrikya*] are always and exclusively found in bad minds.

khro ba dang // khon du 'dzin dang g-yo dang ni // phrag dog 'tshig 'chab [i.e., tshig rtsub] ser sna dang // sgyu dang rgyags dang rnam 'tsho ni // nyon mongs chung ngu'i sa pa rnams // 'dod pa'i dge ba'i sems la ni // rtog dang dpyod dang bcas pa'i phyir // sems las byung ba nyi shu gnyis //

Anger [*krodha*], enmity [*upanāha*], dissimulation [*śāṭhya*], jealousy [*īrṣyā*], stubbornness [*pradāśa*], hypocrisy [*mrakṣa*], greed [*matsara*], the spirit of deception [*māyā*], pride-intoxication [*mada*], the spirit of violence [*vihimsā*], etc., are the *parīttakleśabhūmikas*. The mind in Kāmadhātu, when it is good, always consists of twenty-two mental states, as it is always associated with *vitarka* and *vicāra*.

In the next verse, Vasubandhu mentions other mental states that do not fall into any of the other five categories, because they are not necessarily positive or negative: regret (*akaukṛtya*), apathy (*middha*), *vitarka*, *vicāra*, etc. Mention is also made of Vasumitra [dByig-bshes] who continues the list with wrath [*pratigha*], attraction [*śakti*, =*rāga*], pride [*māna*], and doubt [*vicikitsā*] for a total of eight indeterminate mental states. The Tibetan text reads as follows:

slob dpon dbyig bshes kyis / rtog dang dpyod dang // 'gyod pa dang gnyid dang khong khro chags rnams dang // nga rgyal the tshom zhes bya ba // brgyad ni nges pa min par bshad // ces gsungs pa'i phyir.

As Anacker (1986: 57, 147) has pointed out, Vasubandhu in his various works gives different listings of the mental states. The listing of 51 in Vasubandhu's 'Discussion of the Five Aggregates', the *Pañcaskandha- kaprakaraṇa* (Anacker 1986: 66 ff.; see also Galloway 1980 as well as a French translation by J. Dantinne entitled *Le traité des cinq agrégats: Pañcaskandhaprakaraṇa de Vasubandhu* not yet seen) approaches more closely the *mDzod phug* list than does that of the *AK*. (The similarly titled *Pañcaskandhaprakaraṇa* of Candrakīrti is also interesting for comparing and contrasting with Vasubandhu's lists, but we will not go into this; see the edition of the Tibetan text in Lindtner 1979.) Here is Anacker's translation, to which I have added outline numbers in square brackets, as well as the Tibetan terms (no Sanskrit text is available) as found in the Derge Tanjur edition of the text (vol. SHI, folios 11v-17r; the outline numbers are inserted in order to facilitate comparison with other versions of the list which follow):

And what are the *motivational dispositions*? They are events associated with *cittas*, other than feelings and cognitions, and those that are disassociated

from cittas. Among these, what are the events associated with cittas? They are whatever events are associated with cittas. And what are they? They are [A.1] contact (*reg pa*), [A.2] mental attention (*yid la byed pa*), [A.3] feelings (*tshor ba*), [A.4] cognitions ('*du shes*), [A.5] volitions (*sems pa*), [B.1] zest ('*dun pa*), [B.2] confidence (*mos pa*), [B.3] memory or mindfulness (*dran pa*), [B.4] meditational concentration (*ting nge 'dzin*), [B.5] insight (*shes rab*), [C.1] faith (*dad pa*), [C.2] inner shame (*ngo tsha shes pa*), [C.3] dread of blame (*khrel yod*), [C.4] the root-of-the-beneficial of lack of greed (*ma chags pa'i dge ba'i rtsa ba*), [C.5] the root-of-the-beneficial of lack of hostility (*zhe sdang med pa'i dge ba'i rtsa ba*), [C.6] the root-of-the-beneficial of lack of confusion (*gti mug med pa'i dge ba'i rtsa ba*), [C.7] vigor (*brtson 'grus*), [C.8] tranquility (*shin tu sbyangs pa*), [C.9] carefulness (*bag yod pa*), [C.10] equanimity (*btang snyoms*), [C.11] attitude of non-harming (*rnam par mi 'tshes ba*), [D.1] attachment ('*dod chags*), [D.2] aversion (*khong khro ba*), [D.3] pride (*nga rgyal*), [D.4] ignorance (*ma rig pa*), [D.5] views (*lta ba*), [D.6] doubt (*the tshom*), [E.1] anger (*khro ba*), [E.2] malice (*khon du 'dzin pa*), [E.3] hypocrisy ('*chab pa*), [E.4] maliciousness ('*tshig pa*), [E.5] envy (*phrag dog*), [E.6] selfishness (*ser sna*), [E.7] deceitfulness (*sgyu*), [E.8] guile (*g-yo*), [E.9] mischievous exuberance (*rgyags pa*), [E.10] desire to harm (*rnam par 'tshes ba*), [E.11] lack of shame (*ngo tsha med pa*), [E.12] lack of dread of blame (*khrel med pa*), [E.13] mental fogginess (*rmugs pa*), [E.14] excitedness (*rgod pa*), [E.15] lack of faith (*ma dad pa*), [E.16] sloth (*le lo*), [E.17] carelessness (*bag med pa*), [E.18] loss of mindfulness (*brjed ngas pa*), [E.19] distractedness (*rnam par g-yengs pa*), [E.20] lack of recognition (*shes bzhin ma yin pa*), [F.1] regret ('*gyod pa*), [F.2] torpor (*gnyid*), [F.3] initial mental application (*rtog pa*), and [F.4] subsequent discursive thought (*dpyod pa*).

- A. Those that occur in every mind-stream (*kun tu 'gro ba*).
- B. Those that are certain only with particular objects (*yul so sor nges pa*).
- C. Those that are beneficial (*dge ba*).
- D. Afflictions (*nyon mongs pa*).
- E. Secondary afflictions (*nye ba'i nyon mongs pa*).
- F. Those capable of being either afflictive or beneficial (*gzhan du yang 'gyur ba*).

To these the text later adds (Anacker 1986: 70) those that take place independent of mental processes, but nevertheless need to be factored in. These I call, for brevity's sake, 'complicit factors' ('compounding factors dissociated from mentation', *sems dang mi ldan pa'i 'du byed*) [G]:

- [G.1] *Prāpti* (acquisition, *thob pa*), [G.2] the attainment without cognitions ('*du shes med pa'i snyoms par 'jug pa*), [G.3] the attainment of the cessation

of cognitions and feelings ('*gog pa'i snyoms par 'jug pa*), [G.4] any non-meditative state without cognitions ('*du shes med pa*), [G.5] life-force (*srog gi dbang po*), [G.6] taking part in an organism (*ris mthun pa*), [G.7] birth (*skye ba*), [G.8] decrepitude (*missing*), [G.9] continuity (*gnas pa*), [G.10] lack of duration (*mi rtag pa nyid*), [G.11] the collection of words (*ming gi tshogs*), [G.12] the collection of phrases (*tshig gi tshogs*), [G.13] the collection of syllables (*yi ge'i tshogs*), [G.14] the state of being separate from Dharma (sic! *so so'i skye bo nyid*, 'being an ordinary unenlightened person'), and other factors like these.

There is a listing of Mental States widely known in a number of mainly but by no means only dGe-lugs-pa compositions. The proximate source of this standard list is Asaṅga's *Abhidharmasamuccaya* [AS] (Guenther and Kawamura 1975: xi), and this latter list has been supplied in Tibetan and Sanskrit in an appendix to this paper (see Appendix A). In terms of the contents of each of the main categories, the standard list is very nearly identical with that in the 'Discussion of the Five Aggregates' by Vasubandhu. Where it most markedly differs is in the order of the elements within the particular categories. I originally based the following list on one found in Donald Lopez's book *A Study of Svātantrika* (Lopez 1987: 92-93) which conveniently supplies the Tibetan and Sanskrit. The mental states and their order agree almost exactly with those found in the work by Yongs-'dzin Ye-shes rgyal-mtshan (1713-1793) translated by Guenther and Kawamura (1975), as well as in works by Kelsang Gyatso (1993), Klong-rdol (1991: I 444-6, 561-2), Dpal-sprul (1971: 121), Ngag-dbang dpal-ldan (1983), Buddhist Studies (1993: 144-155, 335-9), Nāgārjuna (1993: 16-18), Conze (1975: 59-62) and last but not least, a *circa* 800 CE work translated in Rikey (1992: 13-31) which, disregarding the anomalous list in the *Mahāvīyutpatti*, may be our oldest Tibetan-authored source, composed as it was by the same Ka-ba dPal-brtsegs who worked with Jinamitra on the translation of the *AK*. For the sake of convenience, this will be referred to in the following pages as the standard Tibetan list. It would not serve our present purposes to discuss the minor differences among these works, but they were consulted and compared in attempting to arrive at reasonably reliable translations of the emotion vocabulary. The Tibetan and Sanskrit terms are sometimes given more than one English translation, in part in order to better approximate the semantic coverage of the terms, and in part to underline the possibilities for alternative translations. (Note that the Bon list is not divided into categories, since the *mDzod phug* does not know them, although in one commentary at least [sGa: 510 ff.] they are very happily employed.)

51 Mental States and Complicit Factors

<p><i>mDzod phug</i>, chap. 10, pp. 66-73, with nearly the same list in chap. 13, p. 86 ff.</p>	<p>The standard Tibetan list in English [Sanskrit/Tibetan], based primarily on Lopez (1987: 92-3) with minor emendations:</p>
<p>The 51 compounding factors('du byed):</p> <ol style="list-style-type: none"> 1. <i>tshor ba</i>. 2. 'du <i>shes</i>. 3. <i>bsam pa</i>. 4. <i>reg pa</i>. 5. <i>yid la</i>. 	<p>A. The five that apply to all mind-streams, and to each of the other mental states listed below, whether positively or negatively oriented [<i>sarvatraga/kun 'gro</i>):</p> <ol style="list-style-type: none"> 1. feeling [<i>vedanâ/tshor ba</i>]. 2. ideation/compounding perceptions [<i>samjñâ/'du shes</i>]. 3. volition [<i>cetanâ/sems pa</i>]. 4. contact/rapport [<i>sparśa/reg pa</i>]. 5. mental construction/mental focus [<i>manaskâra/yid la byed pa</i>].
<ol style="list-style-type: none"> 6. <i>mdun pa</i>. 7. <i>mos pa</i>. 8. <i>dran pa</i>. 9. 'dzin <i>pa</i>. 10. <i>shes pa</i>. 	<p>B. The five with specific objects [<i>viniyata/yul nges</i>]. These are found in every positive mind-stream:</p> <ol style="list-style-type: none"> 1. aspiration/motivation/zest/resolution [<i>chanda/'dun pa</i>]. 2. belief/confidence [<i>adhimokṣa/mos pa</i>]. 3. mindfulness/memory [<i>smṛti/dran pa</i>]. 4. concentration [<i>samâdhi/ting nge 'dzin</i>]. 5. insight [<i>prajñâ/shes rab</i>].
<ol style="list-style-type: none"> 11. <i>gso ba</i>. 12. <i>ma chags</i>. 13. <i>mi len</i>. 14. <i>bden pa</i>. 15. <i>kun dga'</i>. 16. <i>ngag zhi</i>. 17. <i>tshig 'jam</i>. 18. <i>lha sems</i>. 19. <i>byams pa</i>. 20. <i>bden pa</i>. 21. <i>mi 'da'i dam tshig</i>. 	<p>C. The eleven beneficial mentalities [<i>kuśala/dge ba</i>]. These might very well be found in positive mind-streams:</p> <ol style="list-style-type: none"> 1. faith [<i>śraddhâ/dad pa</i>]. 2. modesty/self-respect [<i>hrî/ngo tsha shes pa</i>]. 3. decorum/other-respect [<i>apatrâpya/khrel yod</i>]. 4. non-attachment [<i>alobha/ma chags pa</i>]. 5. non-hatred [<i>adveṣa/zhe sdang med pa</i>]. 6. non-ignorance [<i>amoha/gti mug med pa</i>]. 7. diligence [<i>vîrya/brtson 'grus</i>]. 8. pliancy/readiness/suppleness [<i>prasrabdhi/shin tu sbyangs pa</i>]. 9. conscientiousness [<i>apramâda/bag yod pa</i>]. 10. equanimity [<i>upekṣâ/btang snyoms</i>]. 11. non-harmfulness/non-violence [<i>avihiṃsâ/rnam par mi 'tshes ba</i>].

22. *zhe sdang*.23. *gti mug*.24. *nga rgyal*.25. *'dod chags*.26. *'phrag dog*.27. *ma rig*.28. *lta ba*.29. *the tshom*.30. *khro ba*.31. *mkhon 'dzin*.32. *'chab pa*.33. *kun brtags*.34. *yang pa* or *ser sna*.35. *sgyu ma*.36. *g-yo ba*.37. *rgyag pa*.38. *'tshé ba*.39. *ngo**tsha(khrel)med pa*.40. *non rmis*.41. *rgod pa*.42. *ma dad*.43. *le lo*.44. *bag med*.45. *brjed ngas*.D. The six root afflictions [*mûlakleśa/rtsa nyon*].

These are found in all negative mind-streams:

1. desire/attachment [*râga/'dod chags*].2. anger [*pratigha/khong khro*].3. pride/arrogance/egotism [*mâna/nga rgyal*].

Some lists add six further categories of pride.

4. ignorance [*avidyâ/ma rig pa*].5. doubt/indecision/hesitation [*vicitsâ, vicikitsâ/the tshom*].6. afflicted view [*dṛṣṭi/lta ba nyon mongs can*].

Note that this may be further subdivided into

5 types, making a total of 10 in this category.

E. The twenty or twenty-one secondary afflictions [*upakleśa/nye nyon*]. These are not always found in every negative mind-stream, although they very well might be.1. belligerence [*khrodha/khro ba*].

2. resentment/bearing grudges

[*upanâha/'khon 'dzin*].

3. covering up (one's faults)/hypocrisy

[*mrakṣa/'chab pa*].4. spite [*pradâśa/'tshig pa*].5. jealousy/envy [*îrṣyâ/phrag dog*].6. avarice/miserliness [*mâtsarya/ser sna*].7. deceitfulness/pretense [*mâyâ/sgyu*].8. dissimulation [*śathya/g-yo*].9. haughtiness (in one's learning, youth, health, wealth, artistry, beauty, power) [*mada/rgyags pa*].

10. harmfulness/physical abusiveness

[*vihimsâ/rnam par 'tshé ba*].11. shamelessness [*âhrîkya/ngo tsha med pa*].12. non-embarrassment/lack of decorum/disregard [*anapatrâpya/khrel med pa*].13. dullness/gloom [*styâna/rmugs pa*].14. excitement/wildness [*auddhatya/rgod pa*].15. non-faith/suspicion [*âsraddhya/ma dad pa*].16. laziness [*kausîdya/le lo*].

17. non-conscientiousness/lack of care

[*pramâda/bag med pa*].

18. forgetfulness/lack of purpose

46. <i>g-yeng ba</i> .	[<i>muṣitasmṛitā/brjed ngas pa</i>].
47. <i>'khrul pa</i> .	19. inattentiveness [<i>asamprajanya/shes bzhin ma yin pa</i>].
	20. distraction [<i>vikṣepa/rnam par g-yeng ba</i>].
	F. The four indeterminate mental states [<i>aniyata/gzhan 'gyur</i>]. These may go one way or the other, are neutral in terms of their being associated with negative or positive mind-streams.
48. <i>'gyod pa</i> .	1. sleepiness/apathy/torpor [<i>middha/gnyid</i>].
49. <i>gnyid</i> .	2. contrition/regret [<i>kaukṛtya/'gyod pa</i>]. Note: One might regret performing a good action, or not performing a bad one.
50. <i>rtog pa</i> .	3. pondering/investigation [<i>vitarka/rtog pa</i>].
51. <i>dpyod pa</i> .	4. analysis [<i>vicāra/dpyod pa</i>].
<i>Sems dang mi ldan 'du byed</i> (in chap. 10, the following terms are 'buried' in the text, while in chap. 13, they are clearly listed, but in abbreviated forms with slight differences in the order):	G. Complicit factors (<i>cittaviprayukta saṃskāra /sems dang ldan pa ma yin pa 'i 'du byed</i>). Besides the Mental States, there are 23 (according to the <i>AS</i> ; which like most omits <i>pudgala</i> ; only 14 or 15 according to <i>Vaibhāṣikas</i> , the <i>AK</i> , and most of the recently authored Tibetan sources listed previously) complicit factors that are neither included in the category of form or materiality nor (necessarily) accompanied by mentation. They might nevertheless be implicated in the production, continuity and cessation of mental states. These are:
[1?] <i>thob pa</i> .	0. person [<i>pudgala/gang zag</i>]. This is frequently omitted.
[2?] <i>'du shes med snyoms</i> .	1. acquisition (of afflictions) [<i>prāpti/thob pa</i>].
	2. absorption free of compounding perceptions [<i>asamjñīsamāpatti/'du shes med pa 'i snyoms 'jug</i>].
[3?] <i>'gog pa 'i snyom 'jug</i> .	3. cessation absorption [<i>nirodhasamāpatti/'gog pa 'i snyoms 'jug</i>].
	4. the subject who is free of compounding perceptions [<i>āsamjñīka/'du shes med pa pa</i>].
[4?] <i>srog dang</i> [5?] <i>dbang po</i> .	5. life faculty [<i>jīvitendriya/srog gi dbang po</i>].
[6?] <i>skye ba</i> .	6. similarity of type/species [<i>nikāyasabhāgata/rigs 'thun pa</i>].
[7?] <i>rigs mthun</i> .	7. birth [<i>jāti/skye ba</i>].

[8?] <i>rgas</i> .	8. aging [<i>jarâ/rga ba</i>].
[9?] <i>mi rtag</i> .	9. duration [<i>sthiti/gnas pa</i>].
[10?] <i>mi gnas</i> .	10. impermanence [<i>anityatâ/mi rtag pa</i>].
[11?] <i>ming gi tshogs</i> .	11. society of namings [<i>nâmakâya/ming gi tshogs</i>].
[12?] <i>tshig gi tshog</i> .	12. society of words [<i>padakâya/tshig gi tshogs</i>].
[13?] <i>yi ge 'i tshogs</i> .	13. society of letters [<i>vyañjanakâya/yi ge 'i tshogs</i>].
[14?] <i>so so 'i byis pa skye bo</i> .	14. state of an ordinary unenlightened being [<i>pṛthagjanatva/so so skye bo nyid</i>].

	15. continuity [<i>pravṛtti/'jug pa</i>].
	16. distinction [<i>pratiniyama/so sor nges pa</i>].
	17. relatedness [<i>yoga/'byor 'grel</i>].
	18. rapidity/velocity [<i>java/'gyogs pa</i>].
	19. order [<i>anukrama/go rim</i>].
	20. time [<i>kâla/dus</i>].
	21. area [<i>deśa/yul</i>].
	22. number [<i>samkhyâ/grangs</i>].
	23. collection (of causes, conditionings and effects) [<i>sâmagrî/tshog pa</i>].

After noting the many similarities between the Bon and Chos lists, which are obvious, it then becomes more interesting to look at the differences. The clearest differences are to be found in categories C through E. On the textual level, the Bon and Chos listings in category C would seem to have very little in common. But on slight reflection, the *mDzod phug* list of beneficial mentalities corresponds exactly to the ten virtues, the first three being bodily virtues, the next four being verbal virtues, and the last three mental virtues. *gSo ba* means ‘nurturing’ or ‘caring’, the opposite of killing; *ma chags* means ‘not attached’, the opposite of wrong sexual relations; *mi len*, ‘not taking’, is the opposite of stealing, and so forth (see sGa: 514-7; one might compare, for an example, the listing of ten virtues in Rahula 1971: 83-4, which is basically identical in substance, although not in order and expression, with the *mDzod phug* list).

Under category D there is a very significant difference. The *mDzod phug* list numbers 22 through 26 correspond exactly, even in their order, with the five poisons as we have seen them at the beginning of *mDzod phug* chapter 8. ‘Jealousy’ (*'phrag dog*) is here a root affliction, and not a secondary affliction as it is in the standard Tibetan list and in the *AK*. Under category E there are several differences, including the mental states 33, *kun brtags*; 34, *yang pa* and 47, *'khrul pa* which are not to be found in the standard Tibetan list. Also there is the very mysterious Tibetan word *non rmis* (the Zhang-zhung is *'gu hreng*). It does not

seem to exist in any lexicon, but from indications in the text, it would refer to a sort of motivational faintheartedness, and so seems to correspond fairly well with the gloominess and depression which parallels it in the standard Tibetan list. Haarh's (1968: 30) dictionary has the spelling *non smin*, which he interprets to mean "suppression and development [of the results of actions]" (incidentally, a good example of a deformation, or a hyper-correction, of the original *mDzod phug* vocabulary by the Tibetan glossary maker).

For the moment, I will conclude only that the most popular list of 51 mental states, ultimately copied from the *AS*, is quite close to the *mDzod phug* list. A full study of mental states lists would be quite complex, and would have to go very deeply into the history of Abhidharma works, including those preserved only in Chinese translation. Fortunately, a great deal of research has been done recently in this area by Abhidharma specialists (see especially Dessein 1996 and 1998; Willemen, *et al.* 1998, and publications mentioned therein). We may now understand with increasing clarity that the lists of Vasubandhu and Asaṅga, products of the 4th or 5th centuries CE, have behind them a great deal of historical development. The lists changed over time, and were often adjusted to better suit different doctrinal schools. In what is believed to be one of the oldest Abhidharma works, dating from about the time of Aśoka, the *Dharmaskandha*, many of the elements of the Mental States and complicit factors were included, in a different order, in a list of 42 *dharmāyatana*s (although the elements that would later become known as the complicit factors are quite similar in order; see Dessein 628-9). A more rational arrangement of the subcategories of Mental States, introducing the new subcategories of Mahābhūmikas, emerged in a later period with the *Dhātukāya*, a text associated with the region of Gandhāra (Dessein 1996: 631; Willemen *et al.* 1998: 71-2, 155). Study of these earliest Mental States lists is not directly relevant to our present purposes, but eventually it may prove possible to be fairly precise about how the *mDzod phug* list would fit in the historical patterns that are still emerging. For instance, the inclusion of the four changeable mentalities [F] alone would indicate that the Bon list must post-date the *AK* and *AS* (see Dessein 1996: 640, 642, 646). Even if it does prove to be post-Asaṅga, and at this point I believe it must be, its unique features that have so-far been noted could easily be explained as part of a historical process that has been going on since Abhidharma treatises first appeared. If the *mDzod phug* author moved 'jealousy' from the category of minor affliction to that of major affliction, it is still the case that just such adjustments have been made a number of times in the history of the list (and quite apart from that fact but perhaps not entirely beside the point, one could easily imagine that if Christians were to take over the list of Mental States, they would certainly want to list the root afflictions as gluttony, greed, sloth, pride, lust, envy and wrath in order to accord with their doctrine of the seven deadly sins; in fact the similarities between the Christian and Buddhist lists are only too obvious).

2. Three Parallel Passages

Even though the closest match with the mental states list in the *mDzod phug* is probably to be located in the *AS*, or at least in lists descending from it, and not in a work of Vasubandhu, the following three parallel passages are different for two reasons. The first reason is that they are extended verse passages, not lists. The second is that they exhibit a very close textual relationship with the Tibetan translation of chapter 3 of the *AK*. Now the three passages will be supplied, with a small amount of discussion, following the order in which they appear in the *mDzod phug*, chapters 2, 5 and 6. The subjects of these passages are, in like order, *kalpas*, cosmology and measurement.

The first parallel passage of any length occurs near the end of the *mDzod phug*'s chapter 2. It is almost word-for-word identical to a passage in the *AK*, chapter 3.

<i>mDzod phug</i> , p. 16 (chap. 2):	<i>AK</i> , chap. 3:
<i>bskal pa rnam pa mang bshad</i> <i>pa /</i>	<i>bskal pa rnam pa mang bshad pa</i> <i>//</i>
<i>'jig pa'i bskal pa dmyal ba yi /</i>	<i>'jig pa'i bskal pa dmyal ba yi //</i>
<i>srid pa med nas snod zad pa /</i>	<i>srid pa med nas snod zad pa //</i>
<i>chags pa dang po rlung nas ni /</i>	<i>'chags pa dang po'i rlung nas ni //</i>
<i>dmyal ba srid pa'i bar du'o /</i>	<i>dmyal ba'i srid pa'i bar du'o //</i>
<i>bar gyi bskal pa dpag med nas /</i>	<i>bar gyi bskal pa dpag med nas //</i>
<i>tshe lo bcu pa'i bar du'o /</i>	<i>tshe lo bcu pa'i bar du'o //</i>
<i>de nas yar skye mar bri ba /</i>	<i>de nas yar skye mar 'bri ba'i //</i>
<i>bskal pa gzhan ni bco brgyad</i> <i>dang /</i>	<i>bskal pa gzhan ni bco brgyad</i> <i>dang //</i>
<i>yar skye ba ni gcig yin te /</i>	<i>yar skye ba ni gcig yin te //</i>
<i>de dag tshe ni brgyad khri'i bar</i> <i>/</i>	<i>de dag tshe ni brgyad khri'i bar //</i>
<i>de ltar 'jig rten chag pa na /</i>	<i>de ltar 'jig rten chags pa 'di //</i>
<i>bskal pa nyi shu gnas pa yin /</i>	<i>bar gyi bskal pa nyi shur gnas //</i>
<i>chags pa dang ni 'jigs pa dang /</i>	<i>'chags pa dang ni 'jig pa dang //</i>
<i>zhig nas 'dug pa dag mnyam mo</i> <i>/</i>	<i>zhig nas 'dug pa dag mnyam mo //</i>
<i>de dag brgyad cu bskal chen yin</i> <i>/</i>	<i>de dag brgyad cu la bskal chen //</i>

Comparative table of cosmological passages in *mDzod phug* (beginning of chap. 5) and *Abidharmakośa* (chap. 3)

	<i>mDzod phug</i> , pp. 23-6: Zhang-zhung.	<i>mDzod phug</i> , pp. 23-6: Tibetan.	<i>Abidharmakośa</i> , Tibetan.	<i>Abidharmakośa</i> , English (Pruden tr., pp. 451-6).
1.	da ni mung gi ci tan gyin / nam lu ku kun dong ri ni /	da ni snod kyi 'jig rten gyi / gnas pa kun gyi 'og 'di na /	de la snod kyi 'jig rten gyi // gnas par 'dod pa'i 'og dag gi //	45. Here is how it is thought that the receptacle world is arranged: at the bottom there is a
2.	phyo sangs li ta rngi ti ni / sias dza nga drug 'gi gar ro /	mkha' la rlung gi rngams su ni / sa ya drug 'bum grangs med do / 1,600,000. [sa ya drug 'bum grangs khor yug /] chu rngams 'bum phrag bcu gcig dang / stong gi phrag ni nyi shu'o /	rlung gi dkyil 'khor rngams su ni // sa ya drug 'bum grangs med do //	circle of wind, immeasurable, with a height of sixteen hundred thousand leagues.
3.	ting nge 'ba' ri chu tig ni / stang zhi pra ta ne cu cing /	phyi ni rngams su 'bum phrag brgyad /	chu rngams 'bum phrag bcu gcig dang // stong phrag dag ni nyi shu'o // phyis ni rngams su 'bum phrag brgyad //	46 a-b. The circle of water, eleven hundred twenty thousand high.
4.	phyi ci rngim 'ba' bra gyad ni / dza dur tru zhi mar pang gyin /	800,000 lhag ma rin chen gser du 'gyur / chu dang gser gyi dkyil 'khor gyi / thad dkar 'bum phrag bcu gnyis so /	lhag ma dag ni gser du 'gyur // chu dang gser gyi dkyil 'khor gyi // thad kar 'bum phrag bcu gnyis dang //	46 c-d. Then, the circle of waters is no more than eight hundred thousand leagues in height; the rest becomes gold.
5.	ting zhi mar ni bra yang ci / ta tan 'ba' pra cu nes ne /	stong phrag gsum dang brgya phrag ni / phyed dang lnga brgya yod par 'dod / 'khor yug du ni gsum gsum 'gyur / de bzhin kun ni mnyam par ston /	stong phrag gsum dang brgya phrag ni // phyed dang lnga mams kho na'o // khor yug tu ni sum 'gyur ro //	47a-48a. The circle of water and gold have a diameter of twelve hundred
6.	stang zhi sum pa bir pra ci / de phyi nga ra yi yod ni /	thong bshol 'dzin dang gser gyi mdog / blta na sdug ri rta rma 'dzin /	de la lhun po gnya' shing 'dzin // gshol mda' 'dzin dang seng ldeng can // de bzhin blta na sdug ri dang // rta rma dang ni	three thousand four hundred and fifty leagues;
7.	yang rgyu ti tse ne sum ni / da dod ku ra nye lo gyin /			triple for its perimeter.
8.	de ci ri rwang ag sho ni / ti ti phran gyi mar skye dog / ca sdum rwang zhi dhang ra gyin /			48b-49c. There are Meru, Yugandhara, Īśādhara, Khadiraka, Mount Sudarśana, Aśvakaṛṇa, Vinataka, and
9.	ka ti ma mung dun snis ci /	kun 'dud mu khyud 'dzin dang bdun /	mam 'dud dang //	Mount Nirmindhara; beyond are the

	de rkyel phyi ci yi mu ye /		mu khyud 'dzin ri'o de nas ni // gling mams yin no de dag gi // phyi rol na ni khor yug ste //	continents; on the edge is Cakravāḍa.
10.	snis tse mar la ku yug zangs / ri rwang bing nga de cu nam /	des ni phyi rol 'khor yug go / bdun ni gser ri 'khor yug 'cags / ri rgyal ngos bzhi rang du gnas /	bdun ni gser yin de 'leags so // lhun po rin chen bzhi'i rang bzhin //	49d-50a. Seven mountains are made of gold; the last is made of iron; and Meru is made of four jewels.
11.	ting klung mu min gyad khru ci / yar sne da dod hi pang ni / ge dhim ti tse gya tshe khru / rang snis hi pa dis bye bri / +	chu yi nang du brgyad khri nub / yar kyang de bzhin 'phags pa yin / dpag tshad dag ni brgyad khri la / ri 'bdun 'phang du phyed phyed bri /	chu yi nang du brgyad khri dag / nub bo de bzhin steng du yang //	50b-51b. Meru is immersed in the water to a depth of twenty-four thousand leagues and
12.		dpag tshad dag ni brgyad khri'o // brgyad po 'phang du phyed phyed dbri //	dpag tshad dag ni brgyad khri'o // brgyad po 'phang du phyed phyed dbri //	rises above the water some eighty thousand leagues. The immersion of the eight other mountains diminishes each by a half.
13.	rngi ci dhi pang nye lo gyin / ti ni ces sni dang ra khyung /	rngams su 'phang dang mnyam pa ste / de'i bar bdun rol mtsho yin /	de dag rngams su'ang 'phang dang mnyam // de dag bar bdun rol mtsho yin //	The mountains have equal width and height.
14.	du tog ta pra cu snis gyad / tu ci nu nig dang ra sbyin /	dang po stong phrag brgyad cu ste / de ni nang gi mtsho yin no /	dang po stong phrag brgyad cu'o // de ni nang gi rgya mtsho yin //	51c-52c. The seven Sītās, of which the first is of eighty thousand leagues, form the interval between the mountains. This is the inner ocean, triple in circumference. The other Sītās diminish by a half.
15.	de ci de re ne sum skur / dang ra de bzhin de phyed bru /	de'i ngos la gsum du 'gyur / rol mtsho gzhan ni phyed phyed bri /	de yi ngos la [9a] sum 'gyur ro // rol mtsho gzhan ni phyed phyed do //	The rest is the great outer sea,
16.	de phyi dang ra re becu gyin / ting sho bing nga ju khyo ni / 'bab pra ne sum tang phra ji / ne cu ne sum yi yod ci /	phyi ma phyi yi rol mtsho yin / chu bzhi de nas 'bab pa'o / 'bum phrag gnyis dang stong phrag ni / ny'i shu gn[j]s su yod pa'o /	lhag ma phyi yi mtsho chen yin // 'bum phrag gsum dang stong phrag ni // ny'i shu gnyis so de la ni //	of three hundred twenty-two thousand leagues.
17.		ny'i shu gn[j]s su yod pa'o /		
18.	i dza spre ling ngo ra sum / stang pra ne sum sla tsog dum /	'dzam bu gling ni ngos gsum ste / stong phrag gnyis yod sog pa'i dbyibs /	'dzam bu'i gling ste ngos gsum la // stong phrag gnyis so shing rta'i dbyibs //	There is Jambudvīpa, three sides of two thousand, in the form of a carriage,

19.	ti ne ge dhim de pnyi bing / ne sum ping ping di khor ci / she lod rko pa za zi kham / [she lod rko sangs za ra kham /]	geig la dpag tshad pnyed dang bzhi / gnyis ni bzhi bzhis 'khor bar 'dod / shar gyi lus 'phags zla gam ste / ngos gsum kun tu 'dra geig la /	geig la dpag tshad pnyed dang bzhi // shar gyi lus 'phags zla kham 'dra // ngos gsum 'di dang 'dra geig la //	and one side of three and a half; eastern Videha, like a half-moon, three sides like Jambu, and one side of three hundred and fifty;
20.	nga ro ne sum ku ra ci / [25] ge dhim rag sum nga drug cu / [ge dhim rag sum nga drug ci /]	dpag tshad sum brgya lnga bcu ni / kun nas yod par ston pa yin /	dpag tshad sum brgya lnga bcu'o //	
21.	da ku ye mu mar shi ci / has ti ci cod zhing ri gyin / ge hrim sto pra dis pnyed gyad /	ban glang spyod de zlum po la / dpag tshad stong phrag pnyed dang brgyad /	ba lang spyod gling zlum po ste // stong phrag pnyed dang brgyad yin no //	Godāñya, of seven thousand five hundred, round, with a diameter of two thousand five hundred;
22.	de gi stang pra dis pnye ni / gi gang ste ci yo ci gyin /	de dbus stong phrag pnyed dang gsum / gang nas gcal kyang yod par ston / sgra mi snyan te gru bzhi la / dpag tshad brgyad stong yod par ston /	de'i dbus stong phrag pnyed dang gsum //	
23.	u dug glang ra ling khri bing /		sgra mi snyan brgyad gru bzhir mnyam /	and Kuru, of eight thousand, square, parallel.
24.	ge dhim byad stam yi mu gyin /			
25.	ti par spre gling gyad ci ni / [ti par spre ling gyad ci ni /] ge dhim tib ta spre ling sni gyad ci / she lod rko sang ya ma yi / a mu glang ra ya ma yi / gyags ti dang ni gyog ti zung /	da ni bar gyi gling brgyad de / shar gyi lus 'phags g-yas g-yon nas / rko ring dang ni rko thung gnyis / ngos gsum gong gi sum cha la / dpag tshad drug brgya dgu bcu geig / sgra mi snyan gyi g-yas g-yon na / ngos bzhi gong gi gsum cha la / dpag tshad gnyis stong drug brgya drug / ban glang spyod kyi g-yas [g-]lyon na /	de yi bar gyi gling brgyad ni // lus dang lus 'phags sgra mi snyan // sgra mi snyan gyi zla dang ni // nga yab dang ni nga yab gzhan // g-yo ldan dang ni lam mchog 'gro //	56. There are eight intermediate continents: Dehas, Videhas, Kuru, Kauravas, Cāmaras, and Avaracāmaras, Śāthas and Uttaramantrins.
26.				
27.				
28.	has ti ci cod ya ma yi /			

29.		mar zhi dang ni ting zhi gnyis / 'khor yug gong gi gsum cha la / dpag tshad gnyis stong lnga brgya yod /	
30.	i tsam spre leng ya ma yi /	'dzam bu gling gi g-yas g-yon na / kha slo dang ni spre l rgyu gnyis / ngos gsum gong gi sum cha te / dpag tshad dag ni nyis stong yod /	
31.	ti byang kha rang dun gu ci /	rnil dang rbang gi pha rol na / shim phod nom pa'i tshu rol na / dang ra mal dro mur zangs gnas / de nas 'og tu mar gcal ba'i / dpag tshad stong phrag nyi shu na / mnar med pa yi du ti yod / de steng du ti bdun po dang / lhag pa'i du ti bcu drug yod / de dag gi ni ngos bzhi na / me ma mur dang ro myag 'dam / ral kyu thal tshan chu bo yod /	'di nas byang du ri nag po // dgu 'das gangs ri'o de nas ni // spos ngad ldang ba'i tshu rol na // chu zheng lnga bcu yod pa'i mtsho // 'di 'og stong phrag nyi shu na // mnar med pa'o de tsam mo //
32.	du tog gi nu nga ra bing /		
33.	ne nur ti cu gyag tso ci / [ne nur ti tsug gyag tso ci /] gri ra cu ting dha min gyin /		
34.	de kun ken teg yi yar ci / ...		57. Here, to the north of the nine ant-Mountains, lie the Himavat; beyond it, but to this side of the Mountain of Perfume, is a lake deep and wide by fifty leagues. 58. At the bottom, at twenty thousand leagues, is Avīci, of this same dimension...

The Pruden (1988-1990: 475 ff.) translation for this passage reads as follows:

There are different types of *kalpa*: A *kalpa* of disappearance lasts from the non-production of the damned to destruction of the receptacle world. The *kalpa* of creation lasts from the primordial wind until the production of hellish beings. A small *kalpa*, in the course of which a lifespan, from infinite, becomes a lifespan ten years in length. The eighteen *kalpas* which are of augmentation and of diminution. One, of augmentation. They go to a lifespan of eighty thousand. In this way then the world stays created for twenty *kalpas*. During the same length of time, the world is in the process of creation, in the process of disappearance, and in a state of disappearance. These eighty make a great *kalpa*.

The second parallel passage is the most extensive one. Its subject is cosmology, more specifically the basic layout of the mountains, oceans and continents, ending at the listing of hells. The Zhang-zhung and Tibetan versions from the *mDzod phug* are here placed in columns in order to show the parallels with the *AK*, including Pruden's English translation.

By comparing the two Tibetan-language columns, it is easy to see that for the most part the passages are virtually identical. Many of the differences are rather trivial ones in word order or in the usage of grammatical particles (these sorts of differences might possibly be seen as reflecting different levels of revision in a single translation). Some of the proper names differ in interesting ways. There are a few lines missing in one but found in the other. Overall, the parallelism is obvious. There are just a few interesting features that I would like to point out.

The first is at no. 18 in the chart. Where the Tibetan of the *mDzod phug* reads *sog pa*, ('scapular bone') the Tibetan of the *AK* reads *shing rta* ('cart, chariot'). The corresponding word in the Sanskrit *AK* is *śakaṭa* which like the translation *shing rta*, means a 'cart' or 'chariot.' Although it is not the place to go into a full discussion, this issue of the scapular vs. chariot shape of Jambudvīpa has been explored by Michael Aris (1995: 64-5) and Michael Walter (forthcoming 1 and forthcoming 2). I believe that the scapular shape of Jambudvīpa emerged out of an old and peculiarly Tibetan geographical conception, ultimately based on the shape of the Yarlung Valley (cf. the reconstructed diagrams in Haahr 1969: 275-278) and/or on the practice of scapulimancy. A very old, at the latest 13th-century, manuscript of Zhi-byed teachings (the content is mostly 12th-century) does, in one single passage, describe India as chariot shaped, while the four horns of Tibet are scapular shaped (Kun-dga' 1979: III 1). I believe that the presence of this natively

Tibetan geographical conception indicates a particularly Himalayan adaptation of the *AK* passage.

Secondly, despite the great significance that has sometimes been laid on the presence of Indic vocabulary items in Zhang-zhung (some are listed in Dagkar 1997: 690), there are precious few Sanskritisms in the Zhang-zhung text of the *mDzod phug* as a whole. In it I have identified no more than six. In our cosmology passage, two of these occur. The one very obvious one, located at nos. 22 and 28 in the chart, is *has ti*, the Sanskrit *hastin*, meaning ‘elephant.’ A less obvious Sanskritism, found at nos. 25-30, is the word *ya ma*, which would be the Sanskrit *yama*, meaning a ‘pair’, but corresponding to the Tibetan translation *g-yas g-yon*, ‘right-left.’ It is a puzzling fact that this Sanskritism appears in a part of the text with nothing to correspond to it in the *AK* (and when I checked the corresponding Sanskrit text of the *AK* and its commentary I could not locate the word *yama*).

Between the cosmology passage at the beginning of chapter 5 and the following measurement passage at the end of chapter 6, I have identified at least a dozen brief passages with parallels in *AK*, but will pass over them here.

The following passage on length measurements in both spatial and temporal dimensions is from *mDzod phug*, at the very end of chapter 6 (note that there is a detailed discussion of this passage, and of measurements of space, verbalizations and time, in the work by Tre-ston as contained in Mimaki and Karmay 1997: 105, fol. 177b; and compare sGa: 407 ff., where the animal names ‘rabbit’, ‘sheep’, and ‘ox’ are explained because they are particles the size of dust that can settle on the ends of the hairs of those animals, that the sun ray particles are the smallest ones visible to the human eye):

<i>mDzod phug</i> , Zhang-zhung.	<i>mDzod phug</i> , Tibetan.
<i>ro kung ma ming lo tar ni /</i>	<i>gzugs dang ming dang dus mtha' ni /</i>
<i>slas dur gug ge tig mi min /</i>	<i>rdul dang yi ge skad cig ma /</i>
<i>ti pra sla tur dar ce ji /</i>	<i>phra rab rdul dang rdul phran dang /</i>
<i>zangs ti 'bo la lug ti hab /</i>	<i>lcags chu ri bong lug dang glang /</i>
<i>nyi 'khor sla tur pra min ci</i>	<i>nyi zer rdul dang sro ma dang / +</i>
<i>/</i>	[35]
<i>pra mo zag tsi sni tse bran</i>	<i>shig la nas bskyed bdun 'gyur sor /</i>
<i>/</i>	
<i>pra tse ne cu bi nga tsa /</i>	<i>sor tshigs nyi shu rtsa bzhi khru /</i>
<i>tsa ring bi nga weg ti ci /</i>	<i>khru bzhi la ni gzhu 'dom gang /</i>
<i>da dog nga ra 'u glang</i>	<i>de dag lnga brgya rgyang grags yin /</i>
<i>gyin /</i>	
<i>de ni ti gyad ge dhim gyin /</i>	<i>de dag brgyad la dpag tshad gcig /</i>

<i>tog ci ra nis cu tse li / tog tig ma min da yun ci / de na drug cu ti tang ni / ti tang ti yu dzag sla sum / zla ri nyi chu la lod tig / rgyu gang ti par ti pre gyin /</i>	<i>skad tsam brgya dang nyi shu la / skad cig ma ni yin par 'dod / de dag drug cu thang gcig ste / thang yud zhag zla sum cu 'gyur / zla ba bcu gnyis lo gcig ste / gang po 'phar ni phyed phyed rtsi /</i>
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The parallel *Abhidharmakośa* passage is found toward the end of chapter 3, immediately before its discussion on the *kalpas* (for an English translation, see Pruden 1988-1990: 474-5).

*skad cig phra rab rdul dang ni //
 rdul phran dang ni de bzhin du //
 lcags chu ri bong lug dang glang //
 nyi zer rdul dang sro ma dang //
 de las byung dang de bzhin du //
 sor tshigs zhes bya gong bdun bsgyur //
 sor mo nyi shu bzhi la khru //
 khru bzhi la ni gzhu gang ngo //
 de dag lnga brgya rnams la ni //
 rgyang grags de la dgon par 'dod //
 de brgyad dpag tshad ces bya'o //
 skad cig ma brgya nyi shu la //
 de yi skad cig de dag kyang //
 drug cu la ni thang cig go //
 yud tsam nyin zhag zla gsum ni //
 gong nas gong du sum cu 'gyur //
 zhag mi thub dang bcas pa yi //
 zla ba bcu gnyis la lo gcig //*

Despite some minor differences in these parallel texts, the measurement systems work very much the same. For the first twelve units, from the 'extremely minute' up to the 'finger-width' each unit is the size of the preceding unit multiplied by seven. Then, for the larger units, 24 'finger-widths' make a 'cubit', four cubits make a 'span', 500 spans make a *rgyang grags*, and eight *rgyang grags* make a *dpag tshad*. The time measurements range from a fraction of a second, or about 0.0133333 seconds to be more precise (see discussion in Rospatt 1995: 99), up to the lengths of months and years.

3. Bon Theory and Dharma Theory

The final parallel we will look at is, like the Mental States, a list and not a passage. Its importance should not be slighted, since this list constitutes a complete Bon Theory. This Bon Theory forms the outline or skeletal structure of the last eleven of the seventeen chapters of the *mDzod phug*. The closest parallels to the *mDzod phug* Bon Theory are doubtlessly Bon Theories found in other Bon scriptures, those included in the major division of the Bon Kanjur known as the '*Bum sde*, in particular '*Bum sde* scriptures such as the variously lengthed versions of the *Khams brgyad* and *bDal 'bum*. The Mental States list itself constitutes a subset of the general Bon Theory, since it falls under the the category of 'compounding factors', the fourth of the five skandhas that form a part of the sangsaric Bons list. In general, Bon Theory, just like Dharma Theory, may be divided into sangsaric Bons and nirvanic Bons, while the nirvanic Bons may be further subdivided into Path Bons and Result Bons.

There is indeed a Dharma Theory underlying the structure of much of the *AK*, but the *AK*'s Dharma Theory is not our closest match with the Bon Theories of the *mDzod phug* and *Khams brgyad* (a comparison of the latter two has already been done by Tre-ston, as found in his work in Mimaki and Karmay 1997: 101-5). Dharma Theory itself has a very complex history, which has been the subject of a detailed study by Rupert Gethin (1992). As Gethin shows, Dharma Theory, with its roots in the Nikāyas, underwent further development in the Abhidharma treatises, and still further development in the *Prajñāpāramitā* scriptures (on the latter, see Gethin 1992: 275, 357-8, especially). There is a sense in which the *Prajñāpāramitā* is not only a reaction against Abhidharma, but a continuation of it, and Dharma Theory is one of the clearer evidences for this continuity. "... the Mahāyāna Buddhism of the early Perfection of Wisdom literature primarily defined itself through its critique of the Abhidharma, upon the categories of which it is by that very token substantially dependent for its articulation" (Mayer 1998: 307). In order to demonstrate the close proximity of the *mDzod phug* Bon Theory with the Dharma Theory as found in the longer *Prajñāpāramitā* sūtras, we will parallel the former with a list extracted from a passage of the 25,000 version of the *Prajñāpāramitā* (*PP* I 529-30, which is one of a very large number of passages in the same volume that could have been used). To make simpler what is already a very complex subject, the sangsaric Bons are left aside (the sangsaric Bons and Dharmas correspond almost exactly in content, and the few small differences in ordering are not very interesting; see mKhan-chen 1982: 140-141, where it is stated that there are generally 47 members divided into six sets, but that the 100,000 *Khams brgyad* omits *nam par shes pa'i khams*, and so has only 46 in its sangsaric Bon list) and our

comparison will be limited to the nirvanic Bons. The numbering of the items has been added by myself.

<i>mDzod phug</i> , chap. 13.	25,000 Prajñâpâramitâ.
<p>[Path Bons] The 10 perfections [<i>bla na med par phyin pa</i>, 'gone to the unsurpassable'] [91].</p> <ol style="list-style-type: none"> 1. <i>sbyin pa</i>. 2. <i>tshul khrims</i>. 3. <i>bzod pa</i>. 4. <i>brtson 'grus</i>. 5. <i>bsam gtan</i>. 6. <i>stobs</i>. 7. <i>snying rje</i>. 8. <i>smon lam</i>. 9. <i>thabs</i>. 10. <i>shes rab</i>. <p>The 18 emptinesses [95].</p> <ol style="list-style-type: none"> 1. <i>phyi ni stong pa</i>. 2. <i>nang stong</i>. 3. <i>phyi nang stong pa</i>. 4. <i>'dus byas stong pa</i>. 5. <i>'dus ma byas stong</i>. 6. <i>mtha' 'das stong pa</i>. 7. <i>mi dmigs stong pa</i>. 8. <i>chen po stong pa</i>. 9. <i>don dam stong pa</i>. 10. <i>rang bzhin stong pa</i>. 11. <i>rang bzhin med stong</i>. 12. <i>rang gi mtshan nyid</i>. 13. <i>thog mtha' med stong</i>. 14. <i>dor med stong pa</i>. 15. <i>dngos med stong pa</i>. 16. <i>dngos med ngo bo</i>. 17. <i>bon ni thams cad stong pa</i>. 18. <i>stong pa nyid ni stong pa</i>. 	<p>[The 6 perfections; <i>pha rol tu phyin pa</i>, 'gone to the opposite side']</p> <ol style="list-style-type: none"> 1. <i>sbyin pa</i>. 2. <i>tshul khrims</i>. 3. <i>bzod pa</i>. 4. <i>brtson 'grus</i>. 5. <i>bsam gtan</i>. 6. <i>shes rab</i>. <p>[The 18 emptinesses]</p> <ol style="list-style-type: none"> 1. <i>nang stong pa nyid</i>. 2. <i>phyi stong pa nyid</i>. 3. <i>phyi nang stong pa nyid</i>. 4. <i>stong pa nyid stong pa nyid</i>. 5. <i>chen po stong pa nyid</i>. 6. <i>don dam pa stong pa nyid</i>. 7. <i>'dus byas stong pa nyid</i>. 8. <i>'dus ma byas stong pa nyid</i>. 9. <i>mtha' las 'das pa stong pa nyid</i>. 10. <i>thog ma dang tha ma med pa stong pa nyid</i>. 11. <i>dor ba med pa stong pa nyid</i>. 12. <i>rang bzhin stong pa nyid</i>. 13. <i>chos thams cad stong pa nyid</i>. 14. <i>rang gi mtshan nyid stong pa nyid</i>. 15. <i>mi dmigs pa stong pa nyid</i>. 16. <i>dngos po med pa stong pa nyid</i>. 17. <i>ngo bo nyid stong pa nyid</i>. 18. <i>dngos po med pa 'i ngo bo nyid stong pa nyid</i>. <p>[Note: Here only the first 3 of the 18</p>

The 4 establishments of
mindfulness (*dran pa
nye bar bzhags pa bzhi*).

1. *lus*.
2. *sems*.
3. *tshor ba*.
4. *bon*.

The 4 right abandonings (*yang
dag spong ba bzhi*).

1. *yod med*.
2. *rtag chad*.
3. *gzung 'dzin*.
4. *bying rgod*.

The 4 bases of miraculous
powers (*rdzu 'phrul
rkang pa bzhi*).

1. *mos par spyod pa'i
ting 'dzin*.
2. *'dun pa skye ba'i
ting 'dzin*.
3. *gsal bar rtogs pa'i
ting 'dzin*.
4. *mnyam pa ngang gi
ting 'dzin*.

The 6 faculties (*dbang po drug*).

1. *gcod pa'i dbang po*.
2. *srog gi dbang po*.
3. *rtogs pa'i dbang po*.
4. *shes pa'i dbang po*.
5. *rig pa'i dbang po*.
6. *gsal ba'i dbang po*.

The 6 contemplative states
(*ting 'dzin rnam pa*

emptiness are listed, but the 'complete'
list is given here as found earlier on in
the text (*PP: I 44r*.)]

The 4 establishments of mindfulness
(*dran pa nye bar bzhags pa bzhi*).

The 4 right abandonings (*yang dag par
spong ba bzhi*).

The 4 bases of miraculous powers
(*rdzu 'phrul gyi rkang pa bzhi*).

The 5 faculties (*dbang po lnga*).

The 5 powers (*stobs lnga*).

The 7 awakening factors (*byang chub kyi
yan lag bdun*).

The noble 8 factored path (*'phags pa'i
lam yan lag brgyad*).

The 4 noble truths (*'phags pa'i bden pa
bzhi*).

The 4 *dhyānas* (*bsam gtan bzhi*).

drug).

1. *yongs su rdzogs pa'i ting 'dzin.*
2. *rgyu yi ting nge 'dzin.*
3. *kun tu snang gi ting 'dzin.*
4. *de bzhin nyid kyi ting 'dzin.*
5. *cir yang ma yin ting 'dzin.*
6. *yongs rdzogs gsal ba'i ting 'dzin.*

The 4 paths of Shenrab (*gshen rab lam*).

1. *gshen lam dkar po.*
2. *gshen lam ring po.*
3. *gshen lam drang po.*
4. *gshen lam dbu ma.*

The 13 fearless strengths or great strengths (*mi 'jigs stobs, stobs chen*).

1. *ye shes chen po'i stobs chen.*
2. *byams pa chen po'i stobs chen.*
3. *zhi ba chen po'i stobs chen.*
4. *chog shes chen po'i stobs mchog.*
5. *yang pa chen po'i stobs.*
6. *shes rab chen po'i stobs chen.*
7. *bsam gtan chen po'i stobs chen.*
8. *rdzu 'phrul chen po'i stobs chen.*
9. *lta ba chen po'i stobs chen.*
10. *brtson 'grus chen po'i stobs chen.*
11. *bzod pa chen po'i stobs chen.*
12. *thugs rje chen po'i stobs chen.*
13. *sbyin pa chen po'i stobs chen.*

The 8 paths of freedom (*thar pa'i lam*).

1. *mi dang lha yi lam.*

2. *'khor chags med pa'i lam.*
3. *bslu ba med pa'i lam.*
4. *bgrod pa med pa'i lam.*
5. *g-yang sa med pa'i lam.*
6. *dal 'byor gnas lam.*
7. *sgrib pa med gsal.*
8. *bar chad med gsal.*

[Result Bons]

The result of the non-returner

(*phyir mi ldog pa'i 'bras bu*).

16 qualities listed.

1. *chu rgyun gcod pa.*
2. *ltung bar mi 'gyur.*
3. *ci la 'ang mi spyod.*
4. *'od ltar gsal ba.*
5. *bde ldan rtogs pa.*
6. *gsal rtogs ma yengs.*
7. *shes rab gsal ba.*
8. *bden pa'i don ldan.*
9. *don la zhen pa.*
10. *cir yang gsal ba.*
11. *thig le gcig gsal.*
12. *mi rtog sgo yang.*
13. *yid bzhin bde reg.*
14. *sbyor 'bral med pa.*
15. *rtag tu bde ldan.*
16. *ngang la mi g-yo.*

The result of the once-returner

(*lan cig phyir 'ong 'bras bu*) [110].

11 qualities listed.

1. *thugs rje mnyam snyoms.*
2. *gnas nas bde ba.*
3. *thams cad grub pa.*
4. *thabs la mkhas pa.*
5. *tshad med snying rje.*
6. *thams cad mkhyen pa.*
7. *thugs rje shugs ldan.*
8. *dgongs pa lhun grub.*
9. *thugs rjes bder stobs.*
10. *rdzu 'phrul thabs ldan.*
11. *mnyam pa ngang.*

The result of the stream enterer

(*rgyun du zhugs
pa'i 'bras bu*).

8 qualities listed.

1. *yid bzhin kun rtogs*.
2. *bon du kun shes*.
3. *thams cad kun gsal*.
4. *mnyam pa nyid*.
5. *'og men gsal rtogs*.
6. *mi 'gyur brtan pa*.
7. *gnas na brtan pa*.
8. *lhun gyis rdzogs pa*.

The 4 immeasurables (*tshad med
bzhi*).

1. *byams pa chen po*.
2. *snying rje chen po*.
3. *dga' ba chen po*.
4. *btang snyoms chen po*.

The 4 immeasurables (*tshad med bzhi*).

The 4 formless absorptions (*gzugs med
pa'i snyoms par 'jug pa bzhi*).

[Note: This may correspond to a Bon category listed later on.]

The 8 liberations (*rnam par thar pa
brgyad*).

[Note: This may correspond to a Bon category listed above.]

The 9 absorptions of ultimate abode
(*mthar gyis gnas pa'i snyoms
par 'jug pa dgu*).

[Note: This may correspond to a Bon category listed later on.]

Emptiness, signlessness, wishlessness
and the 5 superknowledges
(*stong pa nyid dang mtshan ma
med pa dang smon pa med pa
dang mngon par shes pa lnga*).

All contemplative states (*ting nge 'dzin
thams cad*).

All *dhârai* doors (*gzungs kyi sgo thams
cad*).

The Tathâgata's 10 powers (*de bzhin
gshegs pa'i stobs bcu*)

The 4 fearlessnesses (*mi 'jigs pa bzhi*).

Cir yang phye ba med pa la
ma 'dres dgu.

1. *skye med gdod na dag pa.*
2. *snang srid dpe la 'das pa.*
3. *tshad med lhun la rdzogs
pa.*
4. *tshad med g-yung drung
dbyings nyid.*
5. *brtsal med lhun gyis grub
pa.*
6. *ye nas 'gyur med brtan pa.*
7. *'chi med skyes snang btsan
pa.*
8. *chags med rnam par dag
pa.*
9. *dngos med yongs su khyab
pa.*

Rang gis rig pa nyid (7 qualities).

1. *yod med mtha' las 'das pa.*
2. *yi ge a ltar gsal shes pa.*
3. *mtshan mar mi spyod shes
pa.*
4. *mi sbyor mi 'byed shes pa.*
5. *rang gi rang bzhin stong
shes pa.*
6. *ye nas 'dus ma byas shes
pa.*
7. *yongs rgya ma chad shes
pa.*

gYung drung yan lag dgu [113].

1. *snang stong rgod kyang
med pa.*
2. *skye 'gags rgod kyang med
pa.*
3. *spong len rgod kyang med
pa.*
4. *spong len rgod kyang med
pa.*
5. *yod med rgod kyang med
pa.*
6. *rtag chad rgod kyang med
pa.*
7. *'byung 'jug rgod kyang
med pa.*

8. *tshigs tshogs rgod kyang med pa.*

9. *cha 'dzin rgod kyang med pa.*

[Note: here the *bDal 'bum* adds *Ye shes chen po lnga*, but this is not in 100,000, and not in *mDzod phug*.]

The 4 [types of] truths [spoken] by Shenrab (*gshen rab kyis ni bden pa bzhi*).

1. *don ni dam par gsung pa yi* [gshen rab bden pa].
2. *gtan la phebs par gsung pa yi+*.
3. *bka' ni tshad mar gsung pa yi+*.
4. *yang dag nges par gsungs pa yi+*.

The 4 specific correct knowledges *so so yang dag rig pa bzhi*).

1. *spyi dang rang gi mtshan nyid.*
2. *lam gyi rnam pa thams cad.*
3. *gnas kyi khyad par so so.*
4. *dge sdig 'bras bu ma 'dres pa.*

[Note: Starting from here, there is nothing clearly comparable to the *PP* list.]

Mi bsnyel ba yi gzungs bdun,

1. *yengs pa med pa'i spyan ldan pas.*
2. *ma sgrib rig pa rang shar*

The 4 specific correct knowledges (*so so yang dag par rig pa bzhi*).

Great love and great compassion (*byams pa chen po dang snying rje chen po*).

The 18 unique characteristics of a Buddha (*sangs rgyas kyi chos ma 'dres pa bco brgyad*).

[Note: This may seem to correspond to a list of 9 unique qualities in the Bon list, above.]

bas.

3. *ma bcos ye shes rang snang*

bas.

4. *mi g-yo dgongs pa spyir*

khyab pas.

5. *mi 'khrul shes rab*

ldan 'gyur pas.

6. *rnam par mi rtog lta ba yi.*

7. *mi 'gyur 'bras bu gsal*

rtogs pas.

mThar gyi snyom par 'jug pa

dgu.

1. *rnam par mi rtog lta ba la.*

2. *mi 'gyur mi ldog bsam gtan*

la.

3. *mi 'khrugs mi 'chol bden*

pa la.

4. *thabs kyi ma chags spyod*

pa la.

5. *lhun gyis grub pa'i 'phrin*

las la.

6. *bgrod du med pa'i lam*

rnam las.

7. *dmigs pa med pa'i sa gnas*

la.

8. *byung tshor med pa'i bzod*

pa la.

9. *gza' gtad med pa'i dgongs*

pa la.

mTshan ma med par snyom 'jug

pa bzhi.

1. *angos po'i mtshan nyid*

med pa la.

2. *rang bzhin mtshan ma med*

pa la.

3. *rnam rtog mtshan ma med*

pa la.

4. *bag chags mtshan ma med*

pa yi.

gYung drung dbyings nas dgu.

1. *mu med.*

2. *'byams yas.*

3. *rgya ma chad pa.*

[4. *kha gting med pa.*]*

missing.

5. *dpag tu med pa.*
6. *dogs med.*
7. *gdal pa chen po.*
8. *zad med.*
9. *'gyur med.*

rGyun du gnas pa'i thugs rje
bzhi.

1. *rgyun mi 'chad pa.*
2. *zad pa med pa.*
3. *kun la snyom pa.*
4. *dpag tu med pa.*

[The Eleven Marks of the
Result.]

rTogs pa chen po'i lta ba bzhi
[117].

1. *rnam rtog las 'das mkhyen
pa.*
2. *gsal la 'dzin chags med
mkhyen pa.*
3. *snang srid ma spong kun
mkhyen pa.*
4. *dbyings dang ye shes
ma 'gags mkhyen.*

bSrung du med pa'i dam tshig
gsum.

1. *blang dor med par mkhyen
pa.*
2. *bdag dang gzhan du
mi 'dzin pa.*
3. *mi g-yo ngang la gnas
mkhyen pa.*

lHun gyis grub pa'i 'phrin las
bzhi.

1. *ma rtsal lhun gyis grub pa.*
2. *rang bzhin rnam dag lhun
grub pa.*
3. *dbang dang ldan pa lhun
grub pa.*
4. *zab mo lta bu lhun grub pa.*

rNam par dag pa'i spyod pa bzhi.

1. *thabs kyi ma chags spyod
pa yi.*

2. *dal 'byor yid mi g-yo ba yi.*

3. *mtshan ma cir yang mi
spyod pa'i.*

4. *rang bzhin cer yang ma
bcos pa'i.*

Legs par 'byung ba'i yon tan
bzhi.

1. *thams cad yongs su ma
stong par.*

2. *thams cad yongs su ma
spang bas.*

3. *thams cad yongs gsal
ma 'gags par.*

4. *thams cad yongs su ma
sgrib par.*

sNyom par gnas pa'i ngang nyid
bzhi.

1. *skye ba med pa'i dbyings
nyid la.*

2. *bde ba chen po'i pho brang
nas.*

3. *kun tu gsal ba'i 'od dbus
nas.*

4. *thugs rje chen po'i rgyun
thag la.*

'Gyur ba med pa'i sku bzhi.

1. *gsal la yongs su khyab pa
yi.*

2. *g-yung drung lhun la gnas
pa yi.*

3. *de bzhin srog med g-yung
drung gis.*

4. *bde chen bon la thim pa yi.*

Rang bzhin med pa'i gsung bzhi.

1. *spros pa thams cad dang
bral.*

2. *mthar gyi ma 'gags gnas
pa.*

3. *snang srid yongs su grags
pa.*

4. *de nyid 'du bral med pa.*

mNyam nyid 'khrul ba med pa yi
thugs rje bzhi.

1. *mi mnyam snyom mkhyen*

- rjes mi rtog.*
2. *mi 'khrul so so 'i rjes mi
rtog.*
 3. *mi skye mi 'gags rjes mi
rtog.*
 4. *rig pa rdeng gyur rjes mi
rtog.*
- rNam pa thams cad mkhyen pa yi
ye shes.
1. *kun gsal don rtogs.*
- Bla med 'bras bu (equivalent to
*bla na med pa yang dag
par rdzogs pa 'i 'bras
bu*).
1. *de nyid ma bcos.*
- [end of chap. 13]

It cannot be demonstrated, however obvious the parallels between the two lists, that this particular Dharma Theory list is the very one on which the Bon Theory list is based. What the parallels do demonstrate is that Bon Theory ought to be investigated and understood as part of the general developmental history of Dharma Theory. The fact that both theories head their nirvanic lists with ‘perfections’ and ‘emptinesses’ is already at the very least a sign that the Bon list is necessarily non-Abhidharma, since these do not, as far as I am aware, form a part of the Dharma Theories in Abhidharma texts (the Bon and Dharma listings of ten perfections differ in that the Bon list ‘transfers’ *shes rab* to the end of the list, where it ‘replaces’ the *ye shes* of Dharma lists, and ‘adds’ *snying rje*; noting that, while the Theravāda does have its own canonical list of ten perfections, it is not the one at issue here; see Hallisey 1987, Dayal 1932/1975: 165-171 and Ratnayaka 1985: 69-90; note, too, that 25 types of emptinesses are listed in one Nikāya text, on which see Frauwallner 1995: 87; and the beginning of the list — external emptiness, internal emptiness and external-internal emptiness — occurs in a Pāli sutta, on which see Nagao 1991: 52, the Tibetan and Pāli texts in Skilling 1994: 210-15 corresponding to the English translation in Ñāṇamoli and Bodhi 1995: 972-3, and Bodhi 1992: 243-317; for explanation of the Prajñāpāramitā lists of 18 or 20 emptinesses, see Conze 1984: 144-8 or Dayal 1932/1975: 246). The *mDzod phug* and *Khams brgyad* word for ‘perfection’, *bla na med par phyin pa*, might be in some slight degree more grammatically correct as a translation of the Sanskrit *pāramitā* than the *pha rol tu phyin pa* of the Tibetan-language Prajñāpāramitā sūtras. The 25,000 *PP* does include the categories once-returners, non-returners and stream enterers at the end of some of its Dharma Theory lists (and Klong-rdol [1991: I 442, 464] locates them at the end of the

Dharma Theory of the 100,000 *PP*, and for this latter list in Sanskrit, one might refer to Reuter 1940: 15). For an example of an early Abhidharma text which includes them in its general Dharma Theory, we might mention the *Dharmaskandha* (Frauwallner 1995: 16; Pruden 1988-90: 23; and Willemen *et al.* 1998: 183-4). While both Bon Theory and Dharma Theory end with complete Buddhahood, the Bon Theory places the lesser attainments of once-returners and so forth at the beginning of its list of result Bons. (For a complete listing of Bon Theory as found in the 100,000 *Khams brgyad*, see gShen-chen 1975: I 83-86, and for a discussion of the differences between the nirvanic lists in the different chapters of that work, see mKhan-chen 1982: 141.)

4. Concluding Remarks

This paper is subtitled ‘A Progress Report’ because the work of textual comparison is by no means completed, and it would therefore be presumptuous to state that anything is ‘concluded’ It seems to be well established that the *AK* is one very important source for parallel materials. However, the auto-commentary on the *AK*, the *Bhāṣya*, also contains parallels with the *mDzod phug*. I have located a few of these, most notably the parallel list of seventeen heavens of the Form Realm (see the papers by Mimaki and Blondeau in this volume), but there are certainly more to be found after a more systematic comparison. And it is of course possible that the *mDzod phug* contains parallels from still other texts not mentioned here.

To summarize, it does appear quite certain that three fairly lengthy passages of the *mDzod phug* were in some way taken from the Tibetan translation of the *AK*. The most convincing proof of this is the passage on *kalpas*. The Mental States list is probably drawn somewhat indirectly from the *AS*. The Bon Theory list exhibits certain Mahāyāna characteristics that make it likely that it was derived in one way or another from the Dharma Theory of the Prajñāpāramitā sūtras (although at the same time one may note the absence of some specifically Mahāyāna terms in the *mDzod phug*; even if there is indeed talk of ‘generating compassion’ there is neither mention of ‘generating the thought of Enlightenment’ nor of ‘bodhisattvas’ nor of ‘passing beyond suffering’ nor of a transcendence of the duality of saṃsāra and nirvāna; neither, on the other hand, is there any mention of the Nine Vehicles of Bon individually or as a group, even though lists of them are quite commonly encountered in Bon scriptures of all classes). Taken together, these lists and passages cover the basics of the scientific fields of psychology, cosmology, and measurement, together with eschatology and soteriology of a markedly Buddhist kind. I would suggest that these are not so much to be

understood as ornaments added to another scientific system. They may just as well be considered as together constituting the ruling scientific system of the *mDzod phug* (without, however, denying that there are specifically Himalayan concepts in the text — one example was already pointed out — but this is a subject for another study).

There will be obvious objections to this conclusion from a Bonpo perspective, according to which Bon is a universal and extremely ancient religion that spread in many countries, including India. sGa-ston Tshul-khrims rgyal-mtshan, at the very beginning of his 14th-century commentary on the *mDzod phug* (sGa: 147) gives the following historical account (which is in fact extracted from a historical work belonging to the *Ye khri* cycle, a cycle said to have come to Tibet via India; for this source see Dagkar 1997: 691 and the paper by Rossi in this volume):

*rgya kar ba rnams kyang dang por zhang zhung ga khyung spungs pa la
dngos grub babs pa las / rgya kar ba gsas 'od g-yung drung gi ring la
rgya gar du 'gyur bar bshad do.*

“As far as the Indians are concerned, firstly, it fell as an object of para-normal powers to Zhang-zhung Ga-khyung spungs-pa, after which it was translated in India during the time of the Indian gSas-'od g-yung-drung.”

I know of only two other mentionings of Ga-khyung spungs-pa, the first in the history by sPa-ston bsTan-rgyal bzang-po, which I date to the late 15th century. The context is a history of the emergence of rDzogs chen and mantric teachings. It tells a story about how a married couple named mKha'-ra-khyung and gSal-'bar-ldan were unable to have children. So they went to ask Zhang-zhung sPrang-rje gSal-thang to help them with this problem. As a result (sPa-ston 1972: 634):

*zhang zhung ga khyu spungs pa sras su 'khrungs / sde snod zung gsum
ma slab par mkhyen / rdzogs chen ye khri'i po ti mkha' la babs te /
zhang zhung gi yul du rab du dar / de la rgya kar gyi gshen po gsal 'od
g-yung drung gis zhus nas / rgya kar du bsgyur nas dar bas rgya kar mar
grags so.*

“Zhang-zhung Ga-khyu spungs-pa was born as their son. He knew the three pairs of baskets [of scriptures] without studying them. The volume of the *rDzogs chen Ye khri* fell [on him from] the sky. It spread widely in the region of Zhang-zhung. The Indian gShen-po gSal-'od g-yung-drung requested it from him, and after [he] translated it into Indian [language] it spread, and became known as the *rGya kar ma* (the Indian [system/text]).”

In Shar-rdza's (1985: 155) recent quotation (he cites sGa-ston's

commentary by title only) this account serves as an example of Bon teachings spreading first to sTag-gzig (on sTag-gzig, see Dagkar 1997: 687), then to Zhang-zhung, and from there to India (and note also that accounts of the ‘six translators’ include lHa-bdag sngags-grol who translated Bon scriptures directly from the language of ‘Ol-mo lung-ring into Indian language[s]; for example Shar-rdza 1985: 150). There is no mention of the rDzogs chen text *Ye khri* (on which, see the study by Rossi in this volume) or of the *mDzod phug* here. As far as I know there is no specific collaborating account of the *mDzod phug* spreading to India, or being translated into an Indian language. Even if there were, it would not be sufficient to explain the *kalpa* parallel. The reason is simple. Imagine a single passage being translated from two different source languages by two different translators resulting in an identical translation in the target language. The possibility is very slim, and given the technical language of the passage, quite impossible. We are then forced to decide whether it is the Sanskrit or the Zhang-zhung that is behind this shared passage. It surely cannot be both.

Another possible objection would be based on the presence of the Zhang-zhung text for all of these parallel passages. Doesn’t the Zhang-zhung language prove that the Tibetan translation had to be derived from it? Rolf A. Stein (1971) long ago came to a conclusion, based in large part on vocabulary to be found in the cosmology passage, that many of the Zhang-zhung proper names and technical terms must have been formed on the basis of the Tibetan. Stein’s study is in some part vitiated because he did not sufficiently realize how much his evidence was contaminated. I would argue that Stein’s conclusion as far as the verifiable *mDzod phug* vocabulary is concerned, if valid, probably applies only to the Zhang-zhung of the parallel passages. He did not take sufficiently into account the transformations undergone by the vocabulary during the last thousand years of its scribal transmission, changes introduced by the glossary makers, and so forth. (I have developed my own very different hypothesis about the method of Zhang-zhung ‘encodement’, on which, see Appendix B.) The Zhang-zhung vocabulary of the *mDzod phug* is not consistent throughout its chapters. For example, one finds in chapter 1 the Zhang-zhung word *du phud* several times corresponding to the Tibetan *’khor lo*, ‘wheel’, but in chapters 5 and 16 we find the clearly Indic Zhang-zhung words *tsa khri* and *tsag kor* (Sanskrit *cakra*, the usual Tibetan transcription being *tsa kra*) instead, and other examples could be pointed out. My hope is that traditional Bon historians will accept the challenge and bring forward arguments for the precedence of Bon texts, and account for the evidence given here in a different way. I hope, too, that linguists will begin to take more seriously the extent of the textual/scribal transformations that stand in the way of finding ‘original’ Zhang-zhung words on which to base their comparative studies.

But, at the same time as we make this conclusion about the parallels, it ought to be brought into some wider perspective. The words of the parallel lists and passages together make up a very small part of the text as a whole. They are well integrated into a 'physic' based on five elements and their correspondences. The adjustments made to the passages and lists to bring them into line with this larger scientific structure are not different in kind from adjustments that occurred throughout the history of Abhidharma treatises in general (for examples, the omission by Vaibhāsikas of *dr̥ṣṭi*, 'views', from their list of the six root afflictions, or the differences in ascriptions of sub-categories to the Mental States *prajñā*, 'insight', and *smṛti*, 'remembering', by different schools as noted in Jaini 1977: 405-6, Jaini 1992, and Nyanaponika 1992; for one argument about historical changes in Dharma Theory lists, see Bronkhorst 1985, as well as Gethin 1992: 281). To better make this point, we would have to look into what I would call the 'dynamic of the list' in Buddhist culture, a very complex subject indeed. It is well known that the Abhidharma treatises may in very large part be explainable as complex elaborations based on lists extracted from, or developed on the basis of, the Nikāya scriptures (although Bronkhorst [1985] has argued that some later suttas in fact derived their lists from Abhidharma works). These lists, called *mātrkā* in Sanskrit, *ma mo* in Tibetan, may form outlines for works in part or in their entirety, or they may be 'mixed into' repeated propositions. The Tibetan-language technical verb for this 'mixing in' is one for which I have found no workable English expression. The repeated sentences or verses into which the list has been slotted are called '*gres rkang*' (misspellings like '*grel rkang*', '*dres rkang*' and the like are common), and the verbal action performed when, one-by-one and in order, one places the members of the list within the repeated sentences, is '*gre ba*'. (This is exactly what Allon 1997 calls by the not very precise expression 'repetition of structure' One meaning of the Tibetan verb is 'to roll oneself back and forth' like, for instance, animals on the ground.) Tibetan writers of both Bon and Chos schools have until now continued to be aware that such a process is at work in their scriptures, that an understanding of it may prove important for various purposes that include memorization, recitation and textual criticism (for examples, the Bon text by [rMe'u-ston] lHa-ri gnyen-po [1975], which shows how even the earliest manuscripts of the 100,000 *Khams brgyad* differed in their particular listings; Gur-zhog-pa [1975], Gur-zhog-pa being in my opinion just another name for rMe'u-ston lHa-ri gnyen-po [1024-1091] on account of his founding of Gur-zhog Monastery in Shangs Valley of gTsang province; mKhan-chen 1982: 140-143 and dPal-tshul 1988: 138; and for Chos texts, see Klong-rdol 1991: I 437-464; mKhyen-brtse 1977, and dKa'-chen 1979, with earlier discussions contained in the Prajñāpāramitā-based works by Rong-ston Shes-bya kun-rig [1367-1449] not presently available to me). The

original function of the *mâtṛkā* in early Buddhist times (for all we know, already in the words spoken by Gautama) was probably simply to facilitate the oral transmission of the text (on the oral nature of early Buddhist scriptures, see especially Allon 1997, Collins 1992, Cousins 1983 and Lopez 1995). Even in later centuries, the memorization of the *mâtṛkā* would serve to make possible not only oral recitations of scriptures from memory, but also well ordered discourses covering the range of Buddhist teachings (those who find this to be unfamiliar territory are advised to read Gethin 1992). The *mâtṛkā* principle underlies most of the Abhidharma literature, and is also active in the *mDzod phug*, along with much of the *Khams brgyad* and *Prajñâpâramitâ* literature. My suggestion is that the *mDzod phug* is best understood, historically speaking, not only as a continuation of the general Buddhist Abhidharma tradition, but also a continuation of a traditional Buddhist technique for perpetuating and reproducing the teachings of the Buddha for different audiences. If Abhidharma treatises could be produced in Kashmir, Gandhâra, Tukhâra and Bactria, there is really no reason they could not be produced in nearby Zhang-zhung and Tibet as well.

Up until now, scholarship has uncovered very few examples of Bon-Chos intertextuality (for a survey with references, see Martin 1991: 83-109), and these scarcely amount to a drop in the two oceans of their scriptural collections. The traditional Chos polemical stance, that Bon scriptures are entirely explainable as Chos scriptures with a word or two changed here and there as necessary, is inadequate for explaining the so-far observed textual facts (Walter [1994] has shown that two texts, one Bon and one Chos, that might be presumed similar based on their similar titles, in fact have hardly any wording in common). This particular type of scriptural adaptation is, at this stage of research, best attested in rNying-ma-pa adaptations of Bon scripture (as well as perhaps in Buddhist adaptations of Shaivite tantric scriptures, as argued by Alexis Sanderson, on which, see Mayer 1998). The shared lists (and the methods of slotting them into repeated passages) would seem to suggest that in future comparative work parallel structures may prove as significant as parallel passages.

All religious revelations, as startlingly original as they may sometimes seem, are largely explainable as reframings of prior revelations. The large and ‘universal’ religions such as Christianity, Islam, and Buddhism are perfect proofs of this rule. When we explain their success we are unfortunately most likely to argue, whether explicitly or not, that this resulted from a rigid adherence to some totally original doctrine vigorously promoted and defended from all external attacks. This is unfortunate because we obscure the degree to which their successes were due to their adaptability, or to that elusive quality of ‘tolerance’ (which may be hidden under more-or-less overlapping terms like ‘patience’, ‘longsuffering’, ‘empathy’, ‘mercy’, ‘charity’, ‘generosity’,

‘openness’, and ‘flexibility’). I would suggest that, as a tolerant and adaptable tradition, Bon probably did not ‘appropriate’ Chos passages and lists as “a means for keeping up with the Buddhists” (Batchelor 1998: 12), but rather because they had already, in some as yet unascertainable fashion, come to accept the ideas contained in those passages. After further reflection, it would be just as blameworthy to ‘blame’ Bon for this as it would be to blame the contemporary Tibetan exile government for adapting — and treating as traditional Tibetan virtues — late 20th-century ideologies of environmental protectionism (Huber 1991, 1997; Cantwell forthcoming). In the end, seeing this very adaptability demonstrates to us that Bon was a tradition of continuing revelation, and not just a fossil record of its past. It was alive. It flourished within the cultural and intellectual environments of the times in which it continued and (therefore) continues to live.

At times it seems that academic Bon Studies teeters on the peak of a three-sided pyramid. We would tumble down one side if we were to say that Bon is definitely a Buddhist lineage, down another if we were to say that it is an ancient pre-Buddhist Himalayan aboriginal lineage, and down still another by calling it a sTag-gzig lineage imported from the west. At this stage of research, it would seem wisest to continue teetering so that we might continue to communicate.

Finally, the worst result of textual comparison would be if it were taken as an excuse for escalating that particular complex of afflictive mental states called sectarianism. The best would be if parallels could be seen as commonalities, on the basis of which an open minded dialogue could take place in all good will. Common views on the psychology of mental states would be one very good subject for getting the conversation started. Some identical or at least very similar jewels take pride of place in those two different treasuries.

Afterword

Data versions (Mac format, Word) of the *mDzod phug*, the only lengthy bilingual Zhang-zhung-Tibetan scripture, have been made available. I would like to thank Per Kvaerne (Oslo) for supplying photocopies of the main published versions of the *mDzod phug*. Without them, this edition would not have been possible. I would also like to thank profusely Henk Blezer (Leiden) for procuring copies of the *Abhidharmasamuccaya* in Sanskrit, Tibetan and French, and Jonathan Silk (New Haven) for supplying Vasubandhu’s *Pañcaskandhakaparakaraṇa* in Tibetan. In general, this study owes much to the experience of working with the Bonpo Studies group chaired by Per Kvaerne at the Senter for Høyere Studier (Oslo) in 1995-6, and has benefitted

enormously from the use of the databases of Bon canon catalogues which were among the results of that collaboration.

Abbreviations

AK — Vasubandhu, *Abhidharmakośa*. I have primarily used the Tibetan text, translated by Jinamitra and Ka-ba dPal-brtsegs, in data form as supplied by the Asian Classics Input Project (ACIP). For the English translation, see Pruden (1988), and for an edition of the Sanskrit, see Pradhan (1975).

AS — Asaṅga, *Abhidharmasamuccaya*. I have primarily used the Tibetan translation by Jinamitra, Śilendrabodhi and Ye-shes sde as found in Daisetz T. Suzuki, ed., *The Tibetan Tripitaka: Peking Edition*, Tibetan Tripitaka Research Institute (Tokyo-Kyoto 1957), vol. 112 [bstan 'gyur, mdo 'grel, sems tsam V], no. 5550, at pp. 236.4.2 through 272.5.2. For the French translation, see Rahula (1971), and for an edition of the Sanskrit, see Pradhan (1950).

K. — *Srid pa mdzod phugs kyi gzhung*. In *Bon Kanjur* (2nd edition, Chengdu) 176: 742-960.

mDzod phug — *mDzod phug: Basic Verses and Commentary by Dran-pa nam-mkha'*, Tenzin Namdak, ed. (Delhi 1966). See also S. and K.

PP — This refers to the 25,000 Prajñāpāramitā, in its Tibetan translation, *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa*, as provided in data form by the ACIP. 100,000 *PP* refers to the largest version of the Prajñāpāramitā.

S. — *sNang srid gtan la phab pa'i mdzod phugs*, as contained In *gYung drung bon gyi bka' 'gyur rin po che*, Khedup Gyatso, Bonpo Monastic Centre (Dolanji 1984) 2: 1-207.

sGa — sGa-ston Tshul-khrims rgyal-mtshan, *Kun las btus pa srid pa'i mdzod phug gi gzhung 'grel*, Tibetan Bonpo Monastic Centre (Dolanji 1974).

T. — *sNang srid bon gyi mdzod phug thams cad 'byung ba'i sgo mo*. In *sNang srid mdzod phug gi rtsa ba dang spyi don gyi gsung pod*, Tashi Dorji, Tibetan Bonpo Monastic Centre (New Thobgyal 1973): 1-93.

Appendix A

The Mental States and Complicit Factors according to Asaṅga's *Abhidharmasamuccaya*.

The source of the following list is primarily Rahula (1971: 7-17), with the Tibetan added on the basis of the Peking, while the Sanskrit terms were checked against the Pradhan (1950: 5-11) edition. Numbers have been inserted, and the letters denoting the subcategories have also been added in square brackets, even though no subcategories are supplied in this part of the text. This was done in order to facilitate comparison. Note that *cetanā* (*sems pa*), *vedanā* (*tshor ba*) and *samjñā* (*'du shes*) do indeed make their appearance just before the list begins, but Asaṅga, while he does consider them to be Mental States, does not list them within his category of compounding factors since they are already included in other skandhas. However, the Tibetan translation, unlike the Sanskrit, begins the list with *cetanā* (*sems pa*), so it has been listed here as number zero (indeed, the Tibetan would seem to be more correct, because the discussion which follows the list does begin with *cetanā*). From this listing it should be readily apparent that what I have called the standard Tibetan list is very close to, and quite clearly based on, this work of Asaṅga, with the main differences being in sub-category A and in the complicit factors [G]. It is probable that the standard list resulted from adding in some details derived from still other Abhidharma sources.

First, the Mental States:

[A] 0. — / *sems pa*. 1. *manaskāra* / *yid la byed pa*. 2. *sparśa* / *reg pa*. [B] 3. *chanda* / *'dun pa*. 4. *adhimokṣa* / *mos pa*. 5. *smṛti* / *dran pa*. 6. *samādhi* / *ting nge 'dzin*. 7. *prajñā* / *shes rab*. [C] 8. *śraddhā* / *dad pa*. 9. *hrī* / *ngo tsha shes pa*. 10. *apatrāpya* / *khrel yod pa*. 11. *alobha* / *ma chags pa*. 12. *adveṣa* / *zhe sdang med pa*. 13. *amoha* / *gti mug med pa*. 14. *vīrya* / *brtson 'grus*. 15. *praśrabdhi* / *shin tu sbyangs pa*. 16. *apramāda* / *bag yod pa*. 17. *upekṣā* / *btang snyoms*. 18. *avihiṃsā* [*avihinsā*] / *rnam par mi 'tshe ba*. [D] 19. *rāga* / *'dod chags*. 20. *pratigha* / *khong khro ba*. 21. *māna* / *nga rgyal*. 22. *avidyā* / *ma rig pa*. 23. *vicikitsā* / *the tshom*. [The five afflicted views are here listed separately:] 24. *satkāyadrṣṭi* / *'jig tshogs la lta ba*. 25. *antagrāhadṛṣṭi* / *mthar 'dzin par lta ba*. 26. *drṣṭiparāmarśa* / *lta ba mchog tu 'dzin pa*. 27. *śīlavrataparāmarśa* / *tshul khriṃs dang brtul zhugs mchog tu 'dzin pa*. 28. *mithyādrṣṭi* / *log par lta ba*. [E] 29. *krodha* / *khro ba*. 30. *upanāha* / *khon du 'dzin pa*. 31. *mraḥṣa* / *'chab pa*. 32. *pradāśa* / *'tshig pa*. 33. *īrṣyā* / *phrag dog*. 34. *mātsarya* / *ser sna*. 35. *māyā* / *rgyu* [i.e., *sgyu*]. 36. *śāṭhya* / *g-yo*. 37. *māda* / *rgyags pa*. 38. *vihimsā* [*vihinsā*] / *rnam par 'tshe ba*. 39. *āhrīkya* / *ngo tsha med pa*. 40. *anapatrāpya* / *khrel med pa*. 41. *styāna* / *rmugs pa*. 42. *auddhatya* / *rgod pa*. 43. *āśradhya* [*āśradudhya*] / *ma dad pa*. 44. *kausīdya* / *le lo*. 45. *pramāda* / *bag med pa*. 46. *muṣitasmrītā* / *brjed ngas pa*. 47. *asamprajanya* / *shes bzhin ma yin pa*. 48. *vikṣepa* / *rnam par g-yeng ba*. [F] 49. *middha* / *gnyid*. 50. *kaukrītya* / *'gyod pa*. 51. *vitarka* / *rtog pa*. 52. *vicāra* / *dpyod pa*.

And the Complicit Factors:

[G] 1. *prāpti* / *thob pa*. 2. *asamjñīsamāpatti* / *'du shes med pa'i snyoms par 'jug pa*. 3. *nirodhasamāpatti* / *'gog pa'i snyoms par 'jug pa*. 4. *āsamjñika* / *'du shes med pa*. 5.

jīvitendriya / srog gi dbang po. 6. nikāyasabhāga [nikāyasambhāgata] / ris mthun pa. 7. jāti / skye ba. 8. jarā / rga ba. 9. sthiti / gnas pa. 10. anityatā / mi rtag pa. 11. nāmakāya / ming gi tshogs. 12. padakāya / tshig gi tshogs. 13. vyañjanakāya / yi ge'i tshogs. 14. pṛthagjanatva / so so'i skye bo nyid. 15. pravṛtti / 'jug pa. 16. pratiniyama / so sor nges pa. 17. yoga / 'byor 'brel ba. 18. java / mgyog pa. 19. anukrama / go rim. 20. kāla / dus. 21. deśa / yul. 22. saṃkhyā / grangs. 23. sāmagrī / tshogs pa.

Appendix B

Zhang-zhung Encodement and Calque Translations:

- This contains
- I. — Rules for Zhang-zhung encoding.
 - II. — Zhang-zhung terms that seem to be calque translations of the corresponding Tibetan terms.

All evidence is taken from the *mDzod phug* itself unless otherwise noted. Variant readings of the word in a single context divided by slashes (/). In every case, the Tibetan word comes first, then the sign >, then the Zhang-zhung word[s]. *Nota bene*: Even those who find themselves unable to accept the encodement hypothesis will nevertheless find that understanding the system of prefixed syllables (Rules 1 & 2) is a key to deciphering the language. The hypothesis may prove wrong, and these may in fact turn out to be functional prefixes (and at some point the argument may become rather subtle, since it is to be assumed that the encoder was motivated to make his or her text look as much as possible like original Zhang-zhung). If the encodement hypothesis proves correct, the following rules still apply to only a rather small proportion of the total fund of Zhang-zhung vocabulary. However, much of the vocabulary included here belongs to the technical terminology of Buddhist doctrine, cosmology and so forth, and this may prove of consequence for our understanding of the Buddhist components of Bon.

I. Rules for Zhang-zhung encoding:

Rules 1 and 2 involve taking the first syllable of the Tibetan, and adding a new syllable before it. If the first syllable is too common or less meaningful, the second syllable is chosen instead, but thereafter identical rules apply.

Rule 1a — “ti” etc. type:

Take a Tibetan word. If it has two syllables, drop the second syllable, which will henceforth be left entirely out of consideration, *regardless of its importance for the meaning*.

Add as the first syllable ZZ “ti” which may also appear in the forms ta, tha [the], da, and di [de] (also possibly yi, and even hi, although the latter may result from ms. copyists; it may be ‘hidden’ under forms like tri & dri, among others). In other words, use the first syllable of the Tibetan word as the second syllable of the ZZ word.

Note: The syllable “ti” is probably behind the other forms. It is a genuine ZZ word for “one,” the indefinite article “a” or “an,” or the definite article as well as

demonstrative pronoun (like Tibetan *de*, “the, that”).

Make the following changes to the second syllable of the new ZZ word: The root letter may be changed in ways that accord with the changes in root letters that do occur in Tibetan verbal morphology. All prescript consonants (here postscript, final postscript, subscript, prescript and superscript are words describing the array of consonants surrounding the syllable-foundation consonant, the *ming gzhi*) in the syllable should be dropped. All postscript (including in particular final postscript) consonants will probably also be dropped (final ‘n’ ‘ng’ & ‘r’ and still others might remain) or changed to final ‘na’ Vowels may shift as they do in verbal morphology (but this aspect is considerably obscured by the existence of variant readings). Although it cannot be taken as a rule (and if it was a rule, it also is obscured by ms. variants), consonants tend to shift to the first member of their class (tha > ta; da > ta; kha > ka, etcetera).

Some special cases: **Sub-rule 1:** In some cases rather than starting with the Tibetan word as it is, start with a Tibetan word with the same meaning, then make changes as above. These cases are marked below by enclosing them in square brackets and marking them with ~.

Sub-rule 2: If the first syllable of a two-syllable Tibetan word is less meaningful (or too common), one may use the second syllable instead. Example: rnam shes > ti shen/te shen/ti shan. Compare shes rab, below.

Sub-rule 3: Sometimes the syllable may be reduced to a form that more simply represents its actual pronunciation. Examples: rgyu > cu. ’byung > ju. spyod > cod.

In case of **root letter nasals:** Root letter nasals may not change (just as in the verbal morphology), but other changes, especially vowel shifts, are encouraged. In one example only, an initial ‘ng’ seems to be dropped.

Examples with initial syllable ti (clear examples of “ti” and its variants are underlined):

kun > ti gu/di gu/di gun, ti kun/di kun. Note also, ku ra.

[bka’?] > ti ka. First word of the text title, with nothing corresponding to it in the Tibetan-language title.

khru > ti khru.

’khor ba > ti khor/di khor. Note also, ’khor ba > gu ra, in chap. 1.

’khrigs pa > ti khrug. ??

grags > ti kra, da kra.

grang ba > ti gra.

grangs > ti ga, ti zhi.

gling phran > ti phra/ti pra.

brgyad > ti gyad. Being the number ‘eight’ this example is quite strange.

’gyur ldog > ti gyur da lod.

sgra > ti kra/ti gra.

nyi tshe ba > ti nya bi.

rtog med > ti tog.
 stang zhi [~stong gzhi, stong zhing?] > ti tong da zhi/ti ting ru zhi/ti ting du zhi.
 steng [~rtse] > ti tse/ting tse.
 tha dad > ti tar/ti tir/ti tan.
 thang yud > ti tang ti yu. Note also, thang dang yud > ha tang mu yu.
 bde chen [~dga' ba] > ti ga/ti ka/de tig.
 dpag > ti pag/ti bag.
 spyod yul > ti phyi ti yud/ti phyi ti yu.
 phyung po > ti phung/ti pung.
 phyi > ti phyi/di phyi/de phyi.
 phyi snod > ti phyi/di phyi.
 phyed > ti phyi/di phyi/de phyi, ti phye/tu phyi, de pyi/de bye.
 phyed phyed > du phya/ti phyo, ti phye.
 phra rgyas > ti pra lgyam. Note also, a pra.
 phra ma > ti pra.
 'phar > ti par/ti bar.
 bag chags > ti bag/ti pag/gyi bag.
 bar, bar gyi, bar du > ti par, ti bar, ti phra.
 byang > ti byang.
 dbang > ti pang/ti bar.
 'byung ba > ti byung/ti 'byung, ti byib.
 ming > ti mang/ci mang.
 rtse mo > ti rtse/ti tse. Note that ti tse is a common Bon spelling for the mountain name ti se, 'Kailash'.
 tshad > ti tsan, ti tsa.
 tshe > ti tse. Also, tse, te tse.
 tshe lo > ti lod/nyi yong.
 tshes > ti tse/de tse.
 gzhan > ti zhan. But see also zhim zhan.
 zer > ti ze/ti zi/shi zi.
 yid > ti yud/ti yad.
 yud > ti yu. See under thang yud, above.
 yongs su > ti ye.
 yod bral > ti phra/ti pra/di pra.
 ra ba > ti ra/da ri.
 rigs > ti ra/ta ri/ta rid, ti ru/ting ru.
 lo > ti lo.
 sog pa > ti tsug/ti tsig/ti ga.

Examples with first syllables other than ti:

kun bskyed > de kung da dod. Originally probably *d[e] ku da dod.
 skye mched > da dod. da dod has very many other usages.
 skye ba > da dod, dod ca, ta dod, de dod.
 bskyed shing 'dzugs > ta ca dzun/ta gya dzun.
 khyad > ta kyang/ta kyad/tu kyad.
 khyad par > ta kyo, ta rkyo, ta rkya.
 'khrul pa > ta cu, da min/de min, du khrul/di khrul/di khru, du khun.

'gyod pa > ta kyon/to kyon.
 rgyu > de cu, de rgyu/de rgyung, rgyu.
 rgyud > de cu/de cung.
 gcod byed > tha con/tha tsan/thang cog, tha chod/tha cod, tha cod/tha tsa/tha tsod,
tha tson/tha con. Original form tha con, or, tha cod?
 chung > the tshu/tha chu/tha tse.
 che > the tse/tha tse. Note also, ca ci/ca ce.
 chen po > tha tse. Note also, mu ce.
 'chal ba > tha cil/tha chil.
 lta ba > ta tan. Note also, thad [d]kar > ta tan.
 'jam > da zhim.
 'jig rten > ta dzin. But one finds also ci tan, ji tad/ji tang.
 thams cad [-tshang ma] > tha tsan, tha tshan. But note also the following:
 mtha' las > thi ci/tha ci.
 mthar thug > tha tshon.
 mthar phyin > tha ci. Note also mu thar.
 thog > tu thog/ru thog.
 thog mtha' > ta tog.
 dang po [-thog ma] > tu tog/ngu tog, ti tog.
 don > da dod/da don.
 mdog > de tog/de ga, dog.
 'dod > da dod/da don. Note also, 'dod dgu > ta gu.
 ldog > da lod. See above.
 dpag tu > hi pang/ha bing, hi phang.
 dpag med > hi pang.
 spyod pa > de cod, de cud/de chud, de cu, ta tso, ta co, ta cod, ti cod, ti phyi, cod,
 cong, gcod. Note also, ci cod.
 sprugs [nas] > da phrug/ha phrug/ta prug, di phrug/ti phug/ding sprug.
 pho mtshan [-rgyal mtshan, a euphemism] > tha wer, the wer, the ber.
 Note: wer is consistent ZZ word for Tib. rgyal. This is not in the *mDzod phug*,
 but from the *Khams bryad*. This is exceptional in using a peculiarly
 Zhang-zhung word.
 phyi ma > de phyi/de phyed.
 phyes nas > de phya/de phyin.
 phyogs > de phyog, de tsog, ti phyog, di pyog, de phyi, di phyogs.
 phra mo > ha pra/ha bra.
 'phags pa > hi pang/hi pag
 'phang > hi pa, dhi pang, his pa.
 blang dor > ta lang/ti lang. Note also, blangs dor > da lad.
 'byung ba > de zhung. Note also, 'byung > ju.
 'bras bu > [-shing tog] > de tog. Many variants, including de tig, de tis, etc. 'bras
 bu as restricted to sense of resulting goal is khri tse, etc.
 ma chad > da chu/ta cu.
 tshor ba > tha tsar/tha dzar, tha tsud/tha tsur/tha tsar, ti tson, ti con, ti tswar/ting
 tsar.
 mtshan nyid > tha tsan/tha tshan, ti tsin/ti tsan, mu khyu [chap. 13]. Note also,
 mtshan ma > tang tsan, ma tsa, tshar ci.

mtshon med > tha tshan/tha tsan.
 yid ldan > tha yud.
 yid bzhin > tha yud.
 rig byed [~yid] > tha yud.
 len pa > ta li/ta i.
 so sor > ta son/rta son. Originally probably *ta sor.
 lhun grub > de lhod, de lod, de lud, de lu.

Rule 1b — “mu” type:

This type works exactly like type 1a, with the difference that one must use “mu” or “dmu” instead of the syllable “ti”.

One must bear in mind in the following examples that “mu” and “dmu” may be the proper Zhang-zhung word for ‘sky’ (Tib. mkha’, nam mkha’, gnam; see Coblin 1987). It seems in some cases also to serve as a negation. Many of the meanings of these words are on a high level (like ‘Buddha’ ‘heaven’ ‘liberation’ ‘realization’ ‘peak’ etc.), but a few others relate to things that might cause injury (‘knife’ ‘poison’ & perhaps also ‘jealousy’).

Examples: sangs rgyas > mu sangs.
 thar pa > mu tor/dmu tor.
 mtho ris > mu tor/dmu tor.
 rtogs pa > dmu tog/dmu dog, mu tog. Compare the following:
 phrag dog > mu tog/dmu tog, dmu ting/dmu tor/dam tor, mu tor.
 rtse mo > mu tse/mu rtse. Note also, rtse sa > mu rtse/mu tse.
 Also, rtse > mu tse/you tse.
 ’og men [’og min] > dmu mar. ??
 shes rab > tri shen mu ra/dri shen mu ra. Originally probably *ti shen
 mu ra.
 mdzod [~?] > mu gung.
 g.yung drung > drung mu. But note the difference in word order.
 dbyings > mu ye. But this may be a proper compound for mkha’
 dbyings; mu ye is common in Bon mantras.
 mthar phyin > mu thar/ma thar.
 brtsal med > mu tsan/mu rtsan.
 mi ldog > mu dur/mu tur.
 bsrung du > mu sur/mu pur/mu par.
 yud > mu yu. Note also, yud > ti yu, above.
 ’dzin > mu zhin.
 ’khor yug > mu khir. But note that mu khir occurs with other meanings,
 including ‘light of the sky’, ‘clear.’
 chen po > mu ce. But notice also, chen po > tha tse.
 gri > mu gra/dmu gra/dmu gral.
 dug > dmu dug/dmu thug.

Rule 1c — “a” type:

This type works exactly like type 1a and 1b, but instead of the syllable “ti” or

“mu”, use the syllable “a” (which may have vowel changes). Is it possible that the “a” become the bearer of the 1st-syllable vowel of the Tib., and that this would explain the vowel change? If so, it has been obscured by the manuscript transmission. Be aware that initial syllable “u” may sometimes signify a negation, as in *dmu long* [‘blind’] > *u mig* [‘no eye’].

There are fewer members of this class, and some of the examples are not very certain.

Examples: *phra rgyas* > *a pra lgyam*. Note that *t̄i pra lgyam* also occurs.
khong > *a tang/ag dang/ag tang*, *de khang/d̄i kang/h̄i kang*, *d̄i kong/t̄i kong/do kong*.
'byung > *a ci*. Note also, *'byung* > *ju*.
'dzam bu > *i dzam, i tsam*.
snying rje > *i seng/i sing*. One occurrence only.
mi g.yo > *i ho*. Note also, *mu he/mu ye, yu ye, mu ye*.
gsang ba > *e song/e sor*.
dgongs pa [-yid] > *e yud/e yu*.
mi snyan [-mi sdug] > *u dug*. Note also, *u mung*.
gso ba > *u tsug*.
tshad med > *u tsug ma min*. Note also, *t̄i min, tsan min/tsa min, kha nam/kho nam, yar sne*.

Rule 1d — “kha” & possible “gu” type:

There are not many examples, but it is possible that words beginning with the syllable “kha” constitute a fourth type. The “gu” type is an intriguing but highly problematic possibility.

Examples: ? > *kha nam*. This word is used repeatedly for deities of higher realms; Tibetan unclear, although it could be *nam mkha'* or *gnam*.
rtse la > *kha rtse*.
nag > *kha nig/kha ni ga*.
'thibs > *kha tham/kha thams*.
gsung dbyangs > *kha sang/kha sangs*.
rig pa > *kha ri/khi ri*. Also, *kha mu*.
mun > *gu rnum/gu mun*.
yi ge > *gu ge*.
gus pa [~'dun pa] > *gu dun*.
'khor ba > *gu ra. ??*
'du byed > *gu ra. ??*
yon tan > *gu ra. ??*

Rule 2 — duplicating type:

This involves duplication of the root letter (in some cases, root letter plus subscript letter), with possible vowel shifts, in order to create the initial syllable, but is otherwise identical to Rule 1.

Example: shes pa [also, dran pa] > she shen, shi shen.

kun > ku kun.

kun gyi > ku kun.

kun brtag > ku kun.

khyab pa > kha khyab/khye khyeb/khe khyeb. Note also, nu ci.

khyung chen > zhung zhag. ??

gang nas > gi gang.

'gro ba > ging gro/ging 'gro. Probable original, *gi gro.

sgrib pa [-nub] > na nub.

che > ca ce/ca ci/rko tse. But note also, the tse/tha tse.

dri zhim > shi shim. This example from Zhu's glossary.

'du ba > 'du dun/ngu ngun. Originally, *du dun?

nang gi > nu nang.

nang stong > nu ning ha tan.

rnam shes > shi shan/shi shen.

spyod > ci cod.

'brel > bre byel.

mig dbang > ma mig.

ming > ma ming.

tshor ba [-??] > zhim zhal. ?? These four examples are fairly puzzling.

zhen pa > zhum zhi. ??

gzhan > zhim zhan (but also, ti zhan, zhim/zham). ??

gzhal med khang > zhim[s] zhal sto/zhib zhal stong. Most likely, sto, not stong, is correct. ??

yang > yi yar. Originally probably *yi yang.

yi ge > gu ge.

yengs pa > yang yeng/ya yid/ya ying.

yongs, yongs su > yi yor, yi yong, ya yong, ya yod, yo yong/yi yod/yong (but also, ti ye). Original probably yi yong.

yod > ci yo, yi yu, yi mu, yi yod, etc. Zhu glossary has yang yong. Original probably yi yu.

yon tan > yi mu/ye mu (but also, gu ra, ti tin) Original probably *yi yu.

ri rab > i rwang/ra rbang/ri rwang, ri rwang/ri rbang, a 'dran

rbad/a 'dran rbang/a 'dan rwang. Note also, ri > ri rang/ri rwang/ri

rab. ri rgyal > rwang wer, rbang wer. lhun po > ri rwang/ri rbang.

Note that rwang/rbang is a consistent ZZ word for 'mountain' Tib. ri.

This may rather be a calque translation.

lo > la lod. La lod has still other usages.

longs spyod > li lo. But also, tur phrum.

lhun gyis > la lod/ma lod/la lad/da lod. Originally perhaps *la long.

Rule 3:

These add a second, rather than a first, syllable. Perhaps words with 2nd syllable sang/shing also belong here?

Example: tshul khrims > tshul mi.

g.yung drung > drung mu.
 snod > sbu, sbu gung/sna gung/snu gung, ngu ngun, sgu gung, sni gung,
 snu kun/sgu kun/snu gun. Note also snod kyi >
 mung gi/mud gi. Original, snu gung? Note that ZZ gung is
 generally for Tib. mdzod, 'treasury'.
 'dod chags > cug ni, cug no.

Rule 4:

Loss of root letters. Not many examples were found, so it probably isn't important. These may certainly represent genuine language differences.

Examples: gzhi > 'gi. Note bye brag > 'gi[r] cu??
 ngag > ag.
 rnam pa > da ra. But this also belongs under rule 1a.
 kun snang > ka sang.

Perhaps: bzhi > bi.
 spang > sang. This example from Zhu's glossary.
 rtsib > hrib. This example from Zhu's glossary.

See also the example of snying rje noted above.

Rule 5:

Transposition of consonants, vowels or consonant-vowel combinations. Only one or two examples have been noted, so they are of doubtful significance.

Examples: bang rim > bri ngam. (chap. 5 only; in chap. 1, bang rim [-khri, 'throne?'] > de khri/di khri, which follows Rule 1a)
 sro ma ['nit'] > sra mo ['louse'].

Exceptions:

These all might *seem* to be constructions, but do not very clearly fit in any of the above identified classes. Single syllable ZZ terms are included here, as are those in which each individual syllable of the ZZ seems to correspond to each individual syllable of the Tibetan (the dividing line between some of these and the 'calque translations' which follow is unclear). Some of these may indeed reflect genuine language differences. There are also questions of meter to be considered (which would explain why Tib. spyod is sometimes ZZ ci cod, and sometimes the single syllable cod).

Examples: khengs > keng.
 khyab > gyeb/kyib/khi ba. Note also, kun khyab > gu ri.
 gling > spre'u ling. Note, spre'u ling means major continent, in contrast to gu ling for minor continent; Stein believed the 'monkey' element significant.
 rngams > rngi.
 bcud > cud, cu/chud/bcud, cu shel/cung shel/cud shel. Note also,
 rka ril/dkar li.

'byung > ju.
 rdzun > dzan.
 zhag > dzag.
 kun gzhi > ku shu.
 'khor yug > ku yug.
 grags > grags ge/gra ge.
 grangs med > 'gi gar. Note also the phrase 'gi gar ju, equiv. of Tib.
 bshos, in chap. 1.
 bgrang phreng > gang ra.
 dga' ldan [~tu shi ta?] > i shi de min.
 rgyang grags > 'u glang.
 'jig rten > ci tan. But one finds also ta dzin, ji tad/ji tang.
 nyon mongs > dub dub/ngub ngub, sngal zhug/sngal zhum.
 sdug bsngal > sngal char, bsngal char. Also, nad > sngal char.
 rnam shes > shan/shin/shen. Note also, ti shen.
 'phrin las > pri ti.
 'byams yas > phyo ye.
 seng ge > sang go.

Words for verbalizations and sound: The clear ZZ word for 'sound' is *klang/glang*. It seems possible, though, that ZZ *ag* and *sang* were derived from Tib. *ngag* and *gsung*.

Examples: *sgra* > ti kra/ti gra, *glang*, *klang*, 'u *klung*, *glang re/klang ri*.
ngag > *sang/sangs*.
ngag > *glang ci*.
tshig rtsub > *klung tsang/klang tse/klung tsa/klung tse*.
tshig 'jam > *ci glang/ci klang/ci lkung*.
gsung > *klang chen*.
gsung dbyangs > *kha sang/sangs*.
kha [~*ngag*] > *ag*.
mgrin [~*ngag*] > *ag*. From commentary vocabulary (compare Tib. *og ma*, with similar meaning, & *ol mdud*, 'adam's apple').
 Note also the following:
kha sbub > *ag tur/a thur/a tur*.
kha khyer ['encircling wall' 'circumference'] > *ag she*.
smra/sgra > *ag sho*. Note also the following:
kha le > *ag sho*.
zhal ngad > *ag sho*.
sha za ['flesh eater'] > *ag sho*. Note also, *mi* [za] *mkhan* ['cannibal'] > *ag sho*.
gtsang ma > *ag kyo*.
ngag 'chal > *ag tser/ag tshir*.
ngag zhi > *ag tse/ag tso, ag ce*.

II. Calque translations:

Pace Stein (1971), I believe that these are in fact few and problematic, and

therefore without very much explanatory power. Ri rwang (Tibetan, ri rab) might possibly belong here, but it is essential to recognize that ZZ ri is Tib. rab, while ZZ rwang is Tib. ri.

Stein, p. 233, gives example of thugs rje > she skya (but he notices also snying rje > e sing). According to the commentary vocabulary, the ZZ word for the corporeal heart is she.

Stein, p. 234, gives the example sa ya > slas 'dzwa (in fact, this occurs in a par. with AK).

Note also: ri dwags > rwang sher.
sems can > khri tshar, khri rtse.
yar skye > ken dod, kan dod.

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