This sixth volume is concerned with the practice of the three vows (sdom pa gsum) described as 1. those of personal liberation (so sor thar pa) and corresponding to the vows of the Lower Vehicle (theg dman); 2. the vows of Eternal Mind-Heroes (g.yung drung sems dpa’) who follow the teachings of the Great Vehicle (theg chen); and 3. the vows preciously kept by tantric adepts and which include here the pledges to maintain for the practice of the Great Perfection (rdzogs chen).

The root-text is no. 11 below, followed by its detailed commentary (no. 12). Text no. 13 is some sort of appendix containing the stories or traditional tales (gtam rgyud) illustrating some points raised in the commentary itself. This volume should deserve the careful attention of scholars as it contains a wealth of informations and explanations difficult to find elsewhere. Shardza Rinpoche’s detailed analysis in text no. 12 provides a clear insight into a field barely known as far as the Bon tradition is concerned.19

10. sDom gsum rnam par ‘byed pa’i bka’ brten gyi sa bcad rig pa’i lde mig

a. 1-32.

b. Cha / sa bcad.

c. //ces pa ‘di yang thar bde bla ma tshul khrims dri med mchog dang/ a mdo rnga yul gyi btsun pa ngag ‘phrin dang bzod pa gnyis nas bskul phyir shar rdza’i bya bral bkra shis rgyal mtshan gyis dge sbyor thun mtshams su bris par dge’o/ dge’o/ dge’o/.

d. The thematic contents and structure of the following text. This was written at the behest of Tshul khrims dri med of Thar bde dgon pa, and two monks — Ngag

19 On the Buddhist side, an excellent recent publication is that of the Kalu Rinpoche Translation Group, Buddhist Ethics, which covers similar themes and subjects. See also Ngari Panchen, Perfect Conduct, passim, as well as Sakya Pandita, A Clear Differentiation of the Three Codes.
‘phrin and bZod pa — from the rNga ba country in A mdo.

11. Theg pa chen po'i lam gyi rten gzhi sdom pa gsum rnam par ‘byed pa zhes bya ba’i bka’ brten

a. 33-85.

b. Cha / rtsa ba.

c. /ces sdom pa gsum rnam par ‘byed pa zhes bya ba ‘di nyid mdo smad shar rdza’i zhing du dal rten rnyed pa’i bon smra ba po dri med snying pos bkod pa ‘dis kyang rgyal ba’i bstan pa rin po che nub pa med par nam mkha’i yun du gnas shing sens can gyi don rgya chen por ‘byung ba’i rgyur gyur cig/.

This first colophon is followed by these stanzas added by sTag btsun Nyi ma bdud ‘dul: /om swa sti siddhi/ /g.yung drung bon gyi yongs bcud sdom pa gsum/ /rnal ‘byor tshul khrims dbang phyug dad mos kyis/ /bon sbyin mi zad par gyi ‘phrul ‘di byas/ de ba’i dge bas ‘gro rnuams sags rgyas shog/ /ces pa ‘di yang stag btsun nyi ma bdud ‘dul gwis bgyis shing phyi mo’i yi ge pa ni tshul khrims bstan ‘dzin dbang pos bgyis pas bstan pa rin po che’i rgyan du gyur cig/ /tha tshan mu tsug smar ro// //.

d. The root-text of this volume, in five chapters describing the three vows (sdom gsum) to be maintained by monks. The author wrote it in 1914 and the same year he also completed a part of the commentary (see following entry) including the vows of individual liberation (so thar). The full volume was finally prepared for xylographic printing six years later (in 1920).

The text has an initial title given in zhang zhung language (p. 33 and repeated on p. 34) as follows: Ha ci mu ce lgyum zhi tan shu sam war sum bi ni khir zhi bha d ya gu yig tan lhan, from which one can deduce the following list of equivalents (some of which are not to be found in the Zhang zhung Dictionary):

1. ha ci means Vehicle (theg pa);
2. mu ce means Great (chen po);
3. lgyum means Path (lam);
4. zhi appears here as a genitive case (gyi);
5. tan shu means Base and stands here for support and Base (rten gzhi);