



Srid pa'i mdzod phug dang chos mngon par mdzod kyi dpyad zhib (Srid pa'i mdzod phug and Abhidharmakosa)

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There are different definitions of *mdzod* in Tibet that are mainly based on two *mdzod*: the Tibetan version of *Srid pa'i mdzod phug* taught by Tonpa Shenrab and the Tibetan version of *Abhidharma* written by Dbyig gnyen.

Srid pa'i mdzod phug was translated by Zhangzhung Stong rgyud mthu chen and Tibetan Sha ri dbu chen between 967 B.C. and 683 B.C., while *Abhidharma* was translated by the Indian scholar Jinamitra and the Tibetan translator Ban de Dpal rtsegs.

There are some differences between these two *mdzod*. *Srid pa'i mdzod phug* uses both Zhangzhung language and Tibetan and separates the *mdzod* into seventy *mdzod gnas* in accordance with the great vehicle, while *Abhidharma* uses only Tibetan and classifies *Mdzod* into seven *mdzod gnas*. Moreover, according to the *Kha che bye brag smra ba*, *Abhidharma* describes two truths and four truths.

One interesting point is that there are many more similarities between these two *mdzod*, although they have different origins. I have even found that some of the sentences and paragraphs in these two *mdzod* are exactly the same. In this present presentation, I shall show more examples on the differences and similarities and further state my own suggestions about these two *mdzod*.