

More *Phyi-dar* apocrypha: *gSar-ma* treasure texts

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Ratna gling-pa (1403–1478) devotes a section of his *gTer byung chen mo* to detailing texts he understands as *gSar-ma gter* and accuses of hypocrisy those challenging the rNying-ma Treasure tradition, for Ratna gling-pa understands *gSar-ma* representatives to accept individual treasure texts rather than actually condemning all treasure works per se. Most importantly, he identifies some of these works by titles, including the *bKa' 'chems ka khol ma* and extending to the *Mani bka' 'bum* and a tantra accepted in the *Zhi-byed* system but not entered into the *bKa' 'gyur rgyud 'bum*. This paper will evaluate these and other *phyi-dar gter* works in light of Ratna gling-pa and other rNying-ma apologists' statements and in distinction to the work of Chag-lo Chos rje dpal, Bu-ston, and others. The paper concludes that there was a subculture of revelation among *gSar-ma* representatives in *Phyi-dar* Tibet, beginning in the eleventh century.

Part of the revelation was tied to models of the Tibetan imperium and focused on Srong-btsan sgam-po, whereas other *gsar-ma gter* proposed itself as authentic Indian works, in the manner of rNying-ma revelatory tantras. While the volume of *gSar-ma gter* is much smaller than its rNying-ma counterpart, the examination of buried texts and continued revelation reveals an acceptance of the fundamental model by many facets of Tibetan religious society rather than constituting a specifically or uniquely rNying-ma phenomenon.