View southwards up the *Shes* gorge (Sibu Khola) and towards the great pass to *Phug-gsum-mdo* (Phoksumdo)—from the main corner shrine (*mchod-rten*) at the *bonpo* monastery of Samling in Dolpo. (DLS 1961)
THE NINE WAYS OF BON

Excerpts from gZi-brjid
edited and translated
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PREFACE

My first interest in bon dates from 1956, when in the course of a long journey on foot through the remote Tibetan speaking regions of north-west Nepal, I discovered the old bon monastery of Samling in Dolpo. I spent a month in the monastery on that first occasion and collected with the help of the head lama Shes-rab a number of interesting manuscripts. Although quite unknown to the non-Tibetan world, Samling was well known to Tibetan bonpos, and thus on a return visit to Dolpo in 1960, I met in Tarap the Abbot of gYuṅ-druṅ-gliṅ and Geshey Sangye Tenzin Jongdong on their way back from Samling with several loads of books that they had borrowed from the nephew of Lama Shes-rab. Now that Tibet is occupied by Chinese Communist forces, Samling has become the main source of books for the few knowledgeable bonpo monks who are living as exiles in India.

In 1961 the Rockefeller Foundation kindly offered funds to those universities in Europe, the U.S.A., and Japan which already had a developing interest in Tibetan studies, so as to enable them to invite for a three-year period a few selected scholars from among the many Tibetan refugees in India and Nepal. I took advantage of this opportunity to invite three qualified bonpo monks to England, Lopön Tenzin Namdak, formerly of sMan-ri Monastery, and Geshey Sangye Tenzin Jongdong and Geshey Samten Gyaltsen Karmay of gYuṅ-druṅ-gliṅ. (Both these monasteries are a few days’ journey west from Shigatse in Tsang Province.)

Working in conjunction with contemporary bonpos, I have readily accepted (with certain reservations) their own interpretation of their religion, and the present work is an attempt to provide a survey of the whole range of their teachings, as formulated certainly not later than the twelfth century and may be even two or three centuries earlier. It has been our intention at this stage to let the texts speak for themselves as much as possible, so that there may be no risk of others accusing us of putting forward exaggerated ideas of what bon is all about.

The present work represents the first attempt to let the bonpos themselves give some account of their own religion. Lopön Tenzin Namdak was mainly responsible for the selection of the extracts, and he and I worked on them side by side, resolving textual difficulties as well as we could. The English translation has been entirely my responsibility, for works such as these require a type of English vocabulary with which no Tibetan, however intelligent, is yet sufficiently familiar. Since Tenzin Namdak returned to India in September 1964, where he has been busily reprinting bonpo works, I have checked through the whole Tibetan text again with Samten Gyaltsen
Karmay and added a few extra excerpts. I would like to express my thanks publicly to these two knowledgeable *bonpo* monks, who have played so large a part in making this pioneering work a sufficiently safe venture. Likewise I acknowledge with thanks the great assistance that I have received from Professor Walter Simon, who has looked through this whole work for me and patiently checked the terms listed in the glossary. In the long and laborious work of preparing the glossary for publication I have had the continual assistance of Samten Gyaltsen Karmay, and I owe him very special thanks for this.

Thanks are due also to the Trustees of the Rockefeller Foundation who made it possible for me to invite these monks to England. Finally thanks are due (as always) to the School of Oriental and African Studies in the University of London, which continues to make possible my own journeys to India and Nepal in the search of new materials, and which has now by a generous subvention made possible the publication of this present work.

Berkhamsted
21 September 1966

David L. Snellgrove
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**GLOSSARY**
INTRODUCTION

To practising bonpos—and nowadays it has become comparatively easy to meet them if one knows where to look among the many tens of thousands of Tibetans who have arrived as refugees in India and Nepal—BON simply means the true religion of Tibet. To the far greater number of other Tibetans, who are not bonpos, BON refers to the false teachings and practices that were prevalent in Tibet before Buddhism finally succeeded in gaining a firm hold on the country. Bonpos are regarded as pagans—and as such they have suffered serious hostility in the past—and nowadays others take as little account of their existence as possible. By western scholars BON is generally understood as referring to the pre-Buddhist beliefs and practices of the Tibetans. Several scholars have discussed the actual meaning of the term. By the few bonpos who know their texts well BON is explained as the Tibetan equivalent of the ‘Zhān-žūn term’ gyer which means ‘chant’. Textual ‘evidence’ can be shown for this in the titles of works said to be translated from the language of Zhān-žūn into Tibetan. Here bon is regularly glossed by gyer. This is the original meaning they say, for they know that bon now covers all the meanings of the Tibetan Buddhist term chos. As is well known, chos simply translates Sanskrit dharma in all its Buddhist meanings. There is no word for ‘Buddhism’ in Tibetan. Tibetans are either chos-pa (followers of chos) or bon-po (followers of bon). They both use the term sans-rgyas (literally: ‘amply purified’) to define a perfected sage, a buddha. Thus in translation of bonpo texts I continue to use such terms as ‘buddha’ and ‘buddhahood’. Any readers who are new to the subject will therefore assume that BON is a form of Buddhism, and that it has certainly developed as such there is no doubt. In this work I am bound to understand BON in the full bonpo sense and that includes all their gradual adaptation of Buddhist doctrine and practice.¹

¹ See Helmut Hoffmann, Quellen zur Geschichte der tibetischen Bon-Religion, Verlag der Akademie der Wissenschaften und der Literatur in Mainz, 1950, p. 137. See Simon, ‘A Note on Tibetan Bon’ in Asia Major, v, 1956, pp. 5–8. See Uray, ‘The Old Tibetan Verb BON’ in Acta Orientalia Academiae Scientiarum Hungaricae, xvii, 1964, pp. 323–34. This discussion would seem to leave us with at least two homonyms bon, (i) meaning ‘invoking’ and ‘invoker’ of which Simon (followed by Uray) understands the original meaning to be ‘entreat’ or ‘invite’, and (ii) meaning ‘seed’. There remains always the possibility of Bon as an alternative for Bod (Tibet), but this merely invites inquiry into the origin of the term Bod, so far attempted by none. See p. 20, fn. 2.

² In his The Religions of Tibet, London, 1961, Hoffmann distinguishes between ‘The Old Bon Religion’ (Chapter I) and ‘The Systematized Bon Religion’ (Chapter V). Such a distinction is perhaps helpful, so long as we do not think in the clear-cut terms of pure indigenous bon and Buddhist-influenced bon. The historical development of bon has been far more complex. It is a composite growth where native and foreign elements of all kinds are mingled together.
do not acknowledge these Buddhist elements as adaptations. Lacking the necessary historical sense, they persist in claiming that all their teachings and doctrines are the true original Bon, partly promulgated direct in Tibet by ĝSen-rab, their founder, but mainly received through translations from the language of Žan-žun of ancient western Tibet. The ultimate source of their teachings is sTag-gzigs, a country situated rather vaguely still further to the west. They would claim that it is the chos-pa, the ‘Buddhists’ of Tibet, who are the adapters and the plagiarists. Without accepting their claims, we are nevertheless bound to accept their interpretation of terms in presenting an account of their teachings and practices, and this is the primary intention of the present volume. In giving an account of any religion we cannot ignore what the practisers have to say about themselves. Thus in giving an historical account of Buddhism itself, we cannot ignore, for example, the eighty-four Siddhas, however different their doctrines and practices may be from those of the early Buddhists. We cannot deny the term Buddhist to the Newars of the Nepal Valley, however much they may seem to be influenced by Brahmanical practice. We can merely observe that their form of Buddhism represents a very special development of this religion. Likewise in the case of the bonpos we have to accept them and understand them as they are, while still trying to unravel the historical developments of their religion. An understanding of them on their own terms is all the more important nowadays, because we need the assistance of their few remaining scholars in order to understand something of their early texts. Tibetans who can help with these texts are now very rare indeed. Educated bonpo monks are brought up in the dGe-lugs-pa (‘Yellow Hat’) Way, trained in conventional Buddhist philosophy and logic and receiving after examination by debate the academic degree of dGe-bses. They know their monastic liturgies and the names of their own bonpo gods, but very rarely indeed are they at all experienced in reading the sort of bonpo texts in which we most need assistance, namely material which represents ‘pre-Buddhist’ traditions. This lack of familiarity on the part of present-day bonpos with what Western scholars would regard as real bon material, may come as a disappointment. It also explains why there still remain terms and ideas not yet properly interpreted in this present work.

Among the three bonpo monks who accompanied me to England in 1961 was Tenzin Namdak, once Lopön (slob-dpon), best translated as ‘Chief Teacher’, at sMan-ri. Tenzin Namdak, who has now returned to India after three years in England, is a devoted bonpo, firm in his doctrines as well as his vows. Initiated primarily in a threefold bon tantra, the

1 The only existing survey of bonpo monasteries to date is in Hoffmann’s Quellen, p. 236. sMan-ri, until recently a large monastery with about 200 monks, is not mentioned, but there is reference to the neighbouring bonpo monastery gYun-drün-gliṅ (p. 238), whose abbot is now a refugee in India.
Ma-rgyud sans-rgyas rgyud gsum, he was practised in the meditations and teachings of the VIIIth Way. Remaining celibate, he continued to adhere to the rules of the VIth Way, or rather he adhered to them as far as possible in a foreign western setting. We have read through many texts together, and it was on his suggestion that we set to work to produce a concise account of the ‘Nine Ways of Bon’, and it was he who selected the extracts which serve as the substance of the present account.

The source of these extracts is a work entitled ḡdus-pa rin-po-che dri-ma med-pa gzi-brjid rab-tu ḡbar-bahi mdo ‘The Precious Compendium the Blazing Sūtra Immaculate and Glorious’, in short referred to simply as gZi-brjid ‘The Glorious’. This work seems to be quite unknown outside Tibet. gSen-rab’s ‘biography’ is written in three versions, one long, one of medium length, and one short. gZi-brjid in twelve volumes is the long version. gZer-mig in two volumes is the medium version. mDo-hdus in one volume is the short one. gZer-mig is known of by Western scholars since A. H. Francke edited and translated the first seven chapters, which are published in Asia Major, 1924, 1926, 1927, 1930, and 1939. Professor Hoffmann has also used gZer-mig for the brief account that he gives of gSen-rab’s life in his The Religions of Tibet (pp. 85–97). mDo-hdus remains unknown in the West, although there may be a copy somewhere in India.

These three works are all classed by the bonpos as ‘Kanjur’ (the term is borrowed from the Buddhists), that is to say as the inspired word of their early sages as translated from the language of Zaṅ-žun. gZi-brjid is further classed as ‘oral tradition’ (sīan-rgyud). It is believed that rTaṅ-chen mtsha-gyer-med, a disciple of the sage Dran-pa nam-mkhaṅ (eighth century), transmitted it in a vision to Blo-Ildan sīṅ-po, who compiled it in its present form.¹ The ‘Great Incarnation’ (mchog-sprul) Blo-Ildan sīṅ-po of Khyun-po in Khams is a well-known literary figure of the bonpos. He was a close contemporary of Tsön-kha-pa, for he was born about a.d. 1360. He is said to have died in his twenty-fifth year.²

Thus gZi-brjid would seem to have been compiled towards the end of the fourteenth century, and the contents of the work bear out this tradition. By that time the bonpos had absorbed the vast variety of Indian Buddhist

¹ The bonpos, like the rṣīn-ma-pas, were busy ‘rediscovering’ their ‘original’ teachings, which had been hidden or lost during the persecutions of the eighth century. The main sources of this process of rediscovery were the ‘hidden texts’ (gter-ma) which were now brought to light (gZer-mig belongs to this category), and the visionary revelations through which lost texts were ‘passed on orally’ (sīan-rgyud).

² This information concerning the authorship of gZi-brjid derives from oral information of my bonpo assistants here in London. The date a.d. 1360 is calculated from the bstan-rtsis (‘Doctrinal Dates’) of Ni-ma bstan-hdzin, once abbot of sMan-ri. This useful little work has just been published (1964), thanks to Tenzin Namdak, together with a Zaṅ-žun word-list, at the Lahore Press, Jama Masjid, Delhi 6.
teachings, and so were able to restate them as the substance of their higher
doctrines of the 'Nine Ways' with the conviction that can only come from
that experience and knowledge that is based upon well learned lessons
combined with practical experience. At the same time they had preserved
through their own oral and literary traditions large quantities of indigenous
material which goes back to the eighth century and earlier. But by the
fourteenth century bonpos had long since forgotten the meanings of many
of the earlier names and terms. From the manner in which he orders his
material in the first two 'Ways', it is clear that the compiler was by no
means so sure of himself as when he was dealing with the later Buddhist
material.

The copy of gZi-brjid used by us came from Samling Monastery in
Dolpo.¹ According to its brief colophon, the lama responsible for our
manuscript was Yan-ston Nam-mkha rin-chen and it was written at Klu-
brag.² Fortunately, he writes more about his family in the 'preface' (dkar-
chags) to the manuscript. He praises his nephews Sri-dar rnam-rgyal,
Rin-chen, and hKhro-ba, and especially his elder brother Yan-ston Tshul-
khrim rnam-rgyal, who consecrated the finished manuscript. Thus despite
the difference in name, these relationships identify him firmly with Lama
Rin-chen rgyal-mtshan, who is referred to in the genealogy of the lamas of
Samling as a great producer of books. gZi-brjid is specifically mentioned.
'It was the measure of an arrow (in size), and as a sign of (this lama's)
phenomenal powers each time the pen was dipped in the inkpot a whole
string of words was written.'³ Unfortunately, the scanty references to dates
in this genealogy leave the period uncertain. It is, however, possible to
calculate that this Rin-chen rgyal-mtshan belonged to the ninth genera-
tion from Yan-ston rGyal-mtshan rin-chen, the founder-lama of Samling,
who must have lived in the thirteenth century.⁴ Thus, our manuscript is

¹ It was brought to England by Geshey Sangye Tenzin Jongdong in 1961. Concern-
ning Samling see my Himalayan Pilgrimage, Oxford, 1961, pp. 110 ff. I made a second visit
in 1961.

² Klu-brag is the name of a monastery and village which is situated up a steep side-
valley of the Kāli Gandaki just south of Kāgbeni. It is marked as 'Lubra' on the Survey
of India maps of the region (ref. 83° 48' E., 28° 45' N.). Since Samling was founded from
Klu-brag, it remained the main source for their texts.

³ Folio 39a of the genealogy of the lamas of Samling, entitled rGyal-gyen Ya-nal gyi
bkah-brgyud kyi gduis-rabs 'Genealogy of the religious line of the noble priests of Ya-nal'.

⁴ The lamas of Samling, like the lamas of Klu-brag, are an hereditary line of the
Ya-nal family. The title Yan-ston, which they are frequently given, is presumably an
abbreviation of Ya-nal ston-pa 'Ya-nal Teacher'. Some of them have been married men,
but some have been celibate. Thus the line has passed sometimes from father to son,
and sometimes from uncle to nephew. Although so far I have no firm confirmation of this,
Klu-brag Monastery was probably founded by a certain hKra-sis rgyal-mtshan, who is
usually referred to as 'The Man of Klu-brag Protector of Sentient Beings' (hGro-mgon
Klu-brag-pa). He was the son of a renowned bonpo lama Yan-ston chen-po Ses-rab rgyal-
mtshan. Brief biographies are given in the rnam-thar section of the Zan-thun sna-rgyud,
of Ses-rab rgyal-mtshan, of two of his sons, hBum-rje and Klu-brag-pa, and of a grandson
rTog-ldan dbon-po kun-bzain (of whom more below). No dates of any kind are given, but
probably about 400 years old. It was copied from an existing manuscript at Klu-brag and then brought to Samling.

*gZi-brjid* is an enormous work, totalling in our manuscript 2,791 folios. There are twelve volumes numbered *ka* to *da* with a final volume *a*. The text is arranged in sixty-one chapters, and a list of these chapters will give some idea of the scope of this composite work:

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we are told that Klu-brag-pa studied in gTsani, where he received vows and consecrations from two well-known bonpo lamas, Ye-ses blo-gros and *sMan-gon-pa*, for both of whom dates are given in the bstan-rtsis of Ni-ma bstan-hdzin (see p. 3, n. 2). According to this Ye-ses blo-gros founded the Academy (gtug-lag-khan) of Dar-l dön-ger-sgo in a.d. 1173, and *sMan-gon-pa* was born in a.d. 1123. Thus we may safely deduce that Klu-brag-pa was studying as a young man in gTsani in the mid-twelfth century. It is upon this calculation that all my subsequent calculations depend.

The eldest son of Klu-brag-pa was known as the 'Tantric Lama' ([bla-ma snags-pa]) and he was the first of the line to go to Bi-cher in Dolpo. (This place is variously spelt as Bi-cher or Byi-byer. It appears on the Survey of India maps as Phijorgaon. See my Himalayan Pilgrimage, p. 129.) This 'Tantric Lama' had three children, two sons and a daughter. The elder son died young. The younger son became a monk. The daughter left and married elsewhere. Being anxious to establish a line of illustrious lamas at Bi-cher, the 'Tantric Lama' invited from sTag-rtsi in Upper gTsani a boy of eight who belonged to a parallel branch of the family. This boy was rGyal-mtshan rin-chen, who founded Samling Monastery near Bi-cher. He himself remained celibate, and the line of Samling lamas descended from his younger brother. rGyal-mtshan rin-chen’s teacher was rTog-lidan dbon-po kun-bzan, who was the pupil and nephew of the 'Man of Klu-brag', for whom we have approximate dates. Thus the son of the 'Man of Klu-brag' brought rGyal-mtshan rin-chen to Bi-cher, and the nephew of this same 'Man of Klu-brag' was his teacher. Therefore he must have been active at Bi-cher and Samling during the first half of the thirteenth century.
INTRODUCTION

Volume Chapter

Ga 12 'The sūtra explaining the Way of the Virtuous Adherers' (dge-bsen theg-pa gtan la phab-pahi mdo) -219b
13 'The sūtra explaining the Way of the Great Ascetics' (draṅ sron theg-pa gtan la phab-pahi mdo) -260a

Na 14 'The sūtra of the VIth Way of Pure Sound' (theg-pa bdun-pa a-dkar gyi mdo) ff. 1b–50b
15 'The sūtra of the VIIIth Way of the Primaevl Shen' (theg-pa bgya-yad-pa ye-gšen gyi mdo) -79b
16 'The sūtra of the IXth and Supreme Way' (theg-pa dgu-pa bla-med kyi mdo) -103a
17 'The sūtra explaining the bon of the various translations' (skad-hgyur so-sohi bon bstan pa spel bahi mdo) -175b
18 'The sūtra of spreading the doctrine by converting those who are hard to convert' (gdul dkaḥ btul nas bstan pa spel bahi mdo) -137a
19 'The sūtra of the manḍala of the Loving Conqueror' (byams-ltan rgyal bahi dkyil-hkhor gyi mdo) -194b
20 'The sūtra of the very firm and precious doctrine' (bstan-pa rin-chèn rab-tu bstan pahi mdo) -230a

Ca 21 'The sūtra of the three tenets taught by the Teacher' (ston-pa pehu-tse rnam-pa gsum bstan-pahi mdo) ff. 1b–37a
22 'The sūtra of the spreading rays that convert sentient beings' (hgro ḡdul ḡod-zer spro-bahi mdo) -109a
23 'The sūtra explaining cause and effect' (rgyu ḡbras rnam-par hbyed pahi mdo) -166a
24 'The sūtra of the Teacher drawing beings to salvation' (ston-pas ḡgro-ba thar-bar draṅ-bahi mdo) -224a

Cha 25 'The sūtra of the light of the Blessed All-Knowing' (bde-bar gsregs-pa kun-rig sgron-mahi mdo) ff. 1b–93a
26 'The liturgy of the All-Good the Ocean of Victory' (kun-tu bzai-po rgyal-ba rgya-mtshoḥi cho-ga) -145a
27 'The sūtra of the washing away of the sins of King Gu-wer' (gu-ther rgyal-pahi sgrīb-pa sbyanṣ pahi mdo) -169b
28 'The sūtra of the Teacher’s taking the most glorious of wives' (ston-pas khab-kyi dpal-hbar bžes-pahi mdo) -247b

Ja 29 'The sūtra of the Teacher’s producing the offspring of Method and Wisdom' (ston-pas thabs dañ šes-rab kyi sras sprul bahi mdo) ff. 1b–23b
30 'The sūtra of the Teacher’s assumption of royal power' (ston-pas chab-srid ḡdzin-pahi mdo) -57a
31 'The sūtra of the producing of offspring who convert sentient beings' (hgro ḡdul sras sprul-bahi mdo) -94b
32 'The sūtra of the Teacher teaching bon to the gods' (ston-pas lha la bon ston-pahi mdo) -124a
33 'The spell of the Fierce Destroyer' (khro-ba rnam-par hjoms-pahi gzuns) -161a
34 'Manḍala of the liturgy of the God of Medicine' (sman-lhahi cho-gahi dkyil-hkhor) -209b
Volume Chapter
35 'The sūtra of the pure prayer of good conduct' (legs-spyod smon-lam rnam-par dag-paḥi mdo) -246a
36 'The sūtra of the Teacher teaching bon to the serpents' (ston-pas klu la bon ston-paḥi mdo) ff. 1b-42a
37 'The sūtra of Māra's magical display to the Teacher' (ston-pa la bdud kyis cho-hphrul bstan-paḥi mdo) -77b
38 'The secret spell the Destroyer of Māra' (bdud-hjoms gsaṅ-bahi gzuis) -92b
39 'The sūtra of the Teacher establishing the realm of Māra in salvation' (ston-pas bdud-kham sbar-bar bkod-paḥi mdo) -156a
40 'The sūtra of removing obstructions and subduing Māra' (bdud btul bar-chod bsal-bahi mdo) -186a
41 'The sūtra of producing offspring for continuing the family-line of royal sway' (mi-rje srid-pa gdun-hdzin gyi sras sprul-bahi mdo) -201a
42 'The sūtra for establishing the teaching of the IXth Way' (theṅ dgu bstan-pa rjes-bzag gi mdo) -228a
43 'The sūtra for establishing the teaching about relics' (sku-gdü bstan-pa rjes-bzag gi mdo) -274a
44 'The sūtra of the acquisition of the way of salvation of the supreme order' (bla-med go-hphāṅ thar-lam sgrub-thabs kyi mdo) ff. 1b-23b
45 'The Mother sūtra the Great Way of the Word of the Perfection of Wisdom' (bkah šes-rab kyi pha-rol tu phyin-pa theg-pa chen-po yum gyi mdo) -205a
46 'The sūtra of the maṇḍala of the Great Way of the Mother' (theṅ-pa chen-po yum gyi dkyil-hkhor gyi mdo) ff. 1b-66b
47 'The spell of the Sacred Light of Vaiḍūrya' (be-du-rgya hod dam-paḥi gzūṃs) -128b
48 'The liturgy of the basic maṇḍala of (the goddess) Loving Kindness' (byams-ma rtsa-bahi dkyil-hkhor gyi mdo) -183a
49 'The sūtra in praise of the twenty-one forms of (the goddess) Loving Kindness' (byams-ma ŋi-su-rtsa-gcig gi bṣtod paḥi mdo) ff. 1b-51b
50 'The sūtra establishing the three forms of the doctrine' (bstan-pa rnam gsun rjes-su bṣag-paḥi mdo) -111a
51 'The sūtra of the Teacher leaving his home and becoming a religious wanderer' (ston-pas khyiṃ spāṅs rab-tu byun baḥi mdo) -145a
52 'The sūtra of the perfecting of austerities, the actions of a Shen' (gsen gyi mdzad-spyod dkaḥ-thub mthar-phyin gyi mdo) -176b
53 'The sūtra of the manifestation of the four-spoked Wheel of Bon' (bon gyi Ḥkhor-lo tshig-bṣi bstan-paḥi mdo) -199a
54 'The sūtra of pure disciplinary rules' (ḥdul-khrims gtsan-mahi mdo) -223a
55 'The basic sūtra of the pure regulations of the Shen' (gsen gyi bsruṅ-khrims rnam-par dag-pa rtsa-bahi mdo) ff. 1b-34b
The titles of these chapters will indicate at once to any (non-Tibetan) Buddhist scholar the dependence of this work upon Buddhist material. Although the study of gZer-mig remains incomplete, there has never been any doubt that the inspiration and the framework for the legend of gSen-rab have been derived from the life of Śākyamuni. Yet this framework has been filled with indigenous Tibetan legendary material which still awaits serious study.

In this present work we have made a very restricted use of gZi-brjid, extracting excerpts relevant to the bonpo doctrines of the ‘Nine Ways’. The Tibetan term theg-pa, as all Buddhist scholars of Tibetan will know, simply represents the Sanskrit Buddhist term yāna, and I translate it sometimes as ‘Way’ and sometimes as ‘Vehicle’. However, there are very few Tibetans, however well educated, who know the original meaning of theg-pa (as connected with the verb ḫdegs-pa and its various roots, meaning ‘raise’ or ‘sustain’), and who thus understand it in the meaning of ‘vehicle’. No Tibetan Buddhist would think of accusing the bonpos of having appropriated terms that were originally Buddhist. To all Tibetans, whether Buddhist or bonpo, their religious vocabulary is just part of their own language to be used as they please. But the non-Tibetan Buddhist scholar readily recognizes those terms which were once specially coined as the Tibetan equivalents of Indian Buddhist technical terms. He is thus able to pass judgement on bonpo material in a way which no Tibetan has yet thought of doing.

The brief extracts here edited have been taken from Chapters 7, 8, 9, 10, 12, 13, 14, 15, and 16.

In editing we have not hesitated to emend the text as seemed desirable. The original manuscript spellings are shown in the case of all ‘main word'
INTRODUCTION

(min) changes, but we have not recorded every ‘particle’ (tshig-phrad) emendment. Connecting particles (kyi, gyi, etc.) are often written instead of the corresponding instrumental particles (kyis, gyis, etc.) and vice versa. The particles te, ste, de are sometimes used incorrectly (e.g. yin-ste instead of yin-te), and la is written for las and vice versa. It would be tedious and misleading for any student to follow the text from the translation if such corrections were not made.

The text is written in dbu-med and abbreviated compounds are quite frequent. Numerals are normally written in figures and not in letters, and since I have spelt out the numerals in every case, it will no longer be obvious how for example ‘eight’ may be safely corrected to ‘two’. Written as numerals, only the top hook distinguishes Tibetan 2 from 8. After final vowels (not only after a) h is regularly added, as in gtoh, dbyeh, etc. In conformity with later Tibetan practice, I have omitted h except after final a.

Generally, the manuscript is clear and remarkably accurate. Some ‘mistakes’ tend to be regular. For example gnān ‘a fury’ is regularly written as gnēn; kluṅ-rta (= rlun-rta, see note 10 of the text) is regularly written as sruṅs-rta. Certain spellings, which may appear unusual to other scholars, we have, however, preserved, for example, gbra bla for dgra-lha (see note 20 of the text).

From the mistakes he makes, the scribe was clearly far less sure of himself when dealing with the material of the first two ‘Vehicles’, and this bears out what was said above concerning the unfamiliarity of later generations of bonpos with the really early material.

I present the translation in the hope that interested readers will assist me in identifying the associations that may be apparent to them in much of the material, for I do not pretend to have solved all the problems. A brief survey of the ‘Nine Ways’ may assist comprehension.

I. THE WAY OF THE SHEN OF THE PREDICTION (phyva-gšen theg-pa)

This describes fairly coherently four methods of prediction:

(a) sortilege (mo)
(b) astrological calculation (rtsis)
(c) ritual (gto)
(d) medical diagnosis (dpyad).

II. THE WAY OF THE SHEN OF THE VISUAL WORLD (snaṅ-gšen theg-pa)

This is the longest and most difficult section of our work. It is concerned with overpowering or placating the gods and demons of this world, but I suspect that even the original compiler of the work was already unfamiliar with many of the divinities and rites to which he refers. Thus the account
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is not really coherent, but it makes quite sufficient sense. The various practices are arranged into four parts:

1. The lore of exorcism (employing) the ‘great exposition’ of existence. (I have written on ‘exposition’ smraṅ in note 9 of the text. The manner of the rite is clearly described on pp. 49–51.) The text then goes on to describe various types of divinities, the thug-khar, the wer-ma, and others. Some are described in great detail, and some, such as the caṅ-seṅ and ṣug-mgon, scarcely mentioned except by name. Finally, we are told the ‘lore of the stream of existence’ (srid-paḥi rgyud gṣun). This is presumably all part of the ‘exposition’ (smraṅ) of the officiating priest.

2. This deals with demons (ḥdre) and vampires (ṣri), their origin, nature, and the ways of suppressing them.

3. This deals with ransoms of all kinds. Their extraordinary variety testifies to their importance in early Tibetan religion. Tenzin Namdak can identify very few of them, and I doubt if any other living Tibetan can do much better. My translations of the many unfamiliar terms are as literal as possible, but they do not pretend to be explanatory.

4. This deals with fates (phyva) and furies (gñan) and local divinities generally (sa-bdag, gtod, lha, dbal, etc.), and the offerings due to them.

III. THE WAY OF THE SHEN OF ILLUSION (ḥphrul-gšen theg-pa)

This is concerned with rites for disposing of enemies of all kinds. The rites described here are to be found in the bon tantras, e.g. those of dBal-gnas and the khro-bahi rgyud drug, which we have on microfilms. Similar practices are referred to in Buddhist tantras, e.g. Hevajra-Tantra, 1. xi.

IV. THE WAY OF THE SHEN OF EXISTENCE (srid-gšen theg-pa)

This deals with beings in the ‘Intermediate State’ (bar-do) between death and rebirth, and ways of leading them towards salvation.

V. THE WAY OF THE VIRTUOUS ADHERERS (dge-bsñen theg-pa)

dge-bsñen is the normal Tibetan term for upāsaka which in India referred to the Buddhist layman. Similarly, here it refers to those who follow the practice of the ten virtues and the ten perfections, and who build and worship stūpas.

VI. THE WAY OF THE GREAT ASCETICS (draṅ-sroṅ theg-pa)

draṅ-sroṅ translates ṛṣi which in India refers to the great seers of the past. draṅ-sroṅ is used by bonpos to refer to fully qualified monks, corresponding to the Buddhist term dge-sloṅ (= bhiksū). This is the way of strict ascetic discipline. The whole inspiration is Buddhist, but many of the arguments and even the substance of some of the rules are manifestly not Buddhist.
VII. THE WAY OF PURE SOUND (A-dkar theg-pa)

This deals with higher tantric practice. It gives a very good account of the tantric theory of ‘transformation’ through the mandala. (I have already summarized these ideas in my introduction to the Hevajra-Tantra, pp. 29 ff.) It then goes on to refer briefly to the union of Method and Wisdom as realized by the practiser and his feminine partner. This anticipates VIII. The section ends with concise lists of nine ‘reliances’, eighteen ‘performances’, and nine ‘acts’. The ‘reliances’ comprise a list of primary needs, the ‘performances’ resume the whole process of ritual of the mandala, and the ‘acts’ represent the total power that accrues to one from mastering all the Nine Vehicles.

VIII. THE WAY OF THE PRIMEVAL SHEN (ye-gsen theg-pa)

This deals with the need for a suitable master, a suitable partner, and a suitable site. The preparation of the mandala is then described in detail together with important admonitions not to forget the local divinities (sa-bdag). The process of meditation (known as the ‘Process of Emanation’—in Sanskrit utpattikrama) is recounted.¹

The last part of this section describes the ‘Process of Realization’ (Sanskrit nispannakrama), which is the ‘super-rational’ state of the perfected sage. His behaviour might often be mistaken for that of a madman.

IX. THE SUPREME WAY (bla-med theg-pa)

This describes the absolute, referred to as the ‘basis’ (gāi corresponding to Sanskrit ālaya), from which ‘release’ and ‘delusion’ are both derived. ‘Release’ is interpreted as the state of fivefold buddhahood, and ‘delusion’ as the false conceptions of erring beings in the ‘Intermediate State’ (bar-do). The ‘Way’ is then described as mind in its absolute state, as the pure ‘Thought of Enlightenment’. The ‘Fruit’ or final effect is then finally described in terms of the special powers of the perfected sage. The whole subject-matter is then resumed under the four conventional headings of insight, contemplation, practice, and achievement.

The categories and ideas elaborated in this IXth Vehicle are usually referred to as the teachings of the ‘Great Perfection’ (rdzogs-chen).

What is remarkable about these ‘Nine Ways of Bon’ is the succinct manner in which they resume the whole range of Tibetan religious practices: methods of prediction, to which Tibetans of all religious orders and

¹ This whole passage from pp. 102-7 describes at the same time the normal course of worship of the great beings as it is performed in any Tibetan temple of any religious order, bon or Buddhist. See my comments on the relationship between ritual and meditation in Buddhist Himalaya, Cassirer, Oxford, 1957, p. 234.
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of all ranks of society are addicted; placating and repelling local divinities of all kinds of whose existence all Tibetans, lay and religious, are equally convinced; destroying enemies by fierce tantric rites, practices in which Buddhists and bonpos are equally interested; guiding the consciousness through the ‘Intermediate State’, powers claimed equally by the older orders of Tibetan Buddhism and by the bonpos; moral discipline of devout believers and strict discipline of monastic orders, ways that have followers in all orders of Tibetan religion; tantric theory and ritual, fundamental to the iconography and the worship of all Tibetan religious communities; tales of perfected wonder-working sages, typical again of the older orders of Tibetan Buddhism as well as bonpos. All that is missed out of this list is the religious life of academic learning which is now typical of educated monks of the dGe-lugs-pa (‘Yellow Hat’) order. This is only omitted because when the list of ‘Nine Ways’ was elaborated, the dGe-lugs-pa way had not yet come into existence. But nowadays the bonpos have this, too, with their scholars of philosophy and logic and their academic honours and titles. Nor are they just dressed in others’ plumes. They really have developed the practices of all these diverse ways over the last thirteen centuries or so, and they have produced a very large literature of their own in support of all the various ways of their practice. Much of this literature, e.g. some of their sūtras and especially the ‘Perfection of Wisdom’ teachings, has been copied quite shamelessly from the Buddhists, but by far the greater part would seem to have been absorbed through learning and then retold, and this is not just plagiarism.

In classing the four lower ways as ‘bon of cause’ and the five higher ways as ‘bon of effect’, they were trying sincerely to relate the old ways of magic ritual to the new ways of morality and meditation. If one practises even the rites of the 1st Way intent on the ‘Thought of Enlightenment’, benefit will come to all living beings (see p. 29). Likewise the IIrd Way ‘is something for delighting living beings with benefits and happiness, but it is important to have as basis the raising of one’s thoughts (to enlightenment)’ (p. 97). The IIIrd Way, if practised properly, reaches out towards the VIIIth Way, achieving the effect where Method and Wisdom are indivisible (p. 113). The practiser of the IVth Way, concerned as he is with rescuing others who wander in the ‘Intermediate State’, is effectively preparing himself for buddhahood. Conversely, the rites of the lower ways are still indispensable even when one has reached the higher ones. ‘Fertile fields and good harvests, extent of royal power and spread of dominion, although some half (of such effects) is ordained by previous actions (viz. karmic effect), the other half comes from the powerful “lords of the soil”—so you must attend to the “lords of the soil”, the serpents and the furies’ (p. 199). Now every Tibetan, whatever his religious order, believes this,
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but—to my knowledge—only the bonpos have formulated this belief as doctrine.

Buddhist ideas certainly pervade BON throughout: the definition of truth as absolute and relative (this was a useful idea for the bonpos as it could provide a justification for the lower ways of magic ritual, e.g. see p. 27 and p. 101); the realization of the 'Thought of Enlightenment' as the coalescence of Method and Wisdom; the whole conception of living beings revolving through the six spheres of existence; the notion of buddhahood as five-fold and the whole gamut of tantric theory and practice. Some might be tempted—when there is still so much else of interest in Tibetan civilization that awaits investigation—to neglect this developed and elaborate BON as mere second-hand Buddhism. But there have been also serious scholars who conversely would regard Buddhism in Tibet as little more than demonological priestcraft. Waddell's remarkable book, Lamaism, which contains so much precise information about Tibetan Buddhist practices of all kinds, provides evidence enough that BON and Buddhism in Tibet are in their theories and practices one and the same. What Waddell perhaps failed to appreciate is that Tibetan Buddhism—and for that matter bon too—is often sincerely practised by Tibetans as a moral and spiritual discipline.

We are thus concerned not only with pre-Buddhist Tibetan religion, but with Tibetan religion regarded as one single cultural complex. The bonpos merely pose the problem nicely for us by having arranged all types of Tibetan religious practice within the framework of their 'Nine Ways'. Regarded in this way, BON might indeed claim to be the true religion of Tibet. Accepting everything, refusing nothing through the centuries, it is the one all-embracing form of Tibetan religion. Its few remaining educated representatives seem to be still motivated by its spirit. Western scholars of Tibetan well know how difficult it is to persuade an indigenous Tibetan scholar to take any interest in forms of Tibetan literature that lie outside his particular school. Normally a dGe-lugs-pa ('Yellow Hat') scholar would be ashamed at the idea of reading a work of any other Tibetan Buddhist order, let alone a bonpo work. Yet educated bonpo monks clearly have no such inhibitions. They will learn wherever they can, and given time they will absorb and readapt what they have learned.

Regarded in this way BON is a strange phenomenon, and what we really want to know is how it began to develop in its early stages. The bonpos themselves concede that their religion as practised in Tibet consisted in the

1 In a recent book Religious Observances in Tibet, which is concerned with Tibetan religion as it is practised nowadays, Robert B. Ekvall makes the most misleading statements about BON and its relationship to Buddhism. He writes nothing of the 'higher ways' of BON and nothing of the 'lower ways' of Buddhism.
first place of little more than ritual magic, and they believed that \textit{g}Šen-rab himself established these practices there. A clear account is given of the story in Chapter XII of \textit{g}Zer-mig, which recounts how the demon \textit{Khyab-pa lag-ri}n sends his followers who steal the seven horses of \textit{g}Šen-rab from the sacred city of \textit{hol-mo lu}n-ri}n. In the previous chapter it was related how this demon had carried off \textit{g}Šen-rab’s daughter \textit{g}Šen-bzah ne-chu}n and forcibly married her. Their two children were then abducted by \textit{g}Šen-rab and concealed at \textit{hol-mo lu}n-ri}n. At the beginning of Chapter XII the demon sends his followers to see where the children are. They cannot be found, so he gives orders for the theft of the horses as a form of reprisal. Rather than keep the horses in his own realm (\textit{bdud-yul mun-pahi glin}), he plans to keep them in \textit{r}Ko}n-po, and he sends messengers to make arrangements with the two rulers of \textit{r}Ko}n-po, named \textit{r}Ko}n-rje dkar-po and \textit{r}Ko}n-rje dmar-po. \textit{g}Šen-rab himself together with four followers comes after them, not (as he explains) in order to get the horses only, but because the time has come to spread the doctrine in \textit{Za}n-\textit{zu}n and Tibet. The demons block his way with snow, then fire, then water, and then sand, but he disperses them and reaches \textit{Za}n-\textit{zu}n.

\textit{g}Šen-rab gave to the \textit{bonpos} of \textit{Za}n-\textit{zu}n as \textit{bon} (doctrine) the ‘inspired teaching’ (\textit{lu}n) about bombs\textsuperscript{1} and spells, and as ritual items he instructed them in the ‘Divine Countenance of the Celestial Ray’\textsuperscript{2} and in black and white ‘thread-crosses’.\textsuperscript{3} Then he went on to \textit{Bye-ma lu}ma dgu-gyes (‘The Ninefold Spreading of the Desert Spring’) in \textit{g}Ts\textit{an}, where he pronounced this prayer: ‘Now it is not the occasion for establishing the doctrine among all the \textit{bonpos} of Tibet, but may ‘\textit{Bon} of the Nine Stage Way’ spread and be practised there some time!’ As he said this, a group of demons was subjected to him. \textit{g}Šen-rab gave to the \textit{bonpos} of Tibet as \textit{bon} (doctrine) the ‘inspired teaching’ concerning prayers to the gods and the expelling of demons, and as ritual items he showed them various small aromatic shrubs, the use of barley as a sacrificial item\textsuperscript{4} and libations of \textit{chang}. Nowadays the \textit{bonpos} of Tibet, summoning all gods and demons by means of \textit{bon}, get their protection, and by worshipping them send them about their

\textsuperscript{1} Concerning \textit{bts}o ‘bomb’ see note 5 to the text.

\textsuperscript{2} This refers to the patterns of the threads to correspond to the countenance of the divinity.

\textsuperscript{3} Concerning \textit{nam-mkah} and not \textit{mdos} as the primary term for ‘thread-cross’ see note 11 to the text.

\textsuperscript{4} A mixture of lightly roasted and black roasted barley grains, used as an offering. According to Tenzin Namdak it makes the same as \textit{sel-tshigs} (Chos-kyi-grags-pa’s Dictionary, p. 885).
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tasks, and by striking them prevail over them. This is the proof of gSen-rab's having subdued them when they beheld his countenance.

In historical terms this account simply means that before Indian religious ways spread to Tibet, Tibetan religion consisted of magical rituals (of the kind enumerated in the Second Way of BON) performed by priests known as bon and as gsen. The full doctrine (referred to as the 'BON of the Nine Stage Way') came later and—except for the rituals that were already practised in Tibet—through translations. The bonpos were certainly impressed by the need for translations. Thus BON teachings, they claim, were translated into 360 languages and taught throughout the known world, which for them consisted of India generally, the states of north-west India in particular, Central Asian states and peoples, Nepal, and China. Lastly, it reached Tibet, again from the west through translations from the language of Žan-žuni.

This BON that spread west and south and north of Tibet was of course Buddhism, and it is quite conceivable that the Tibetans of western Tibet, whose ancestors first made contact with the forms of Buddhism popularly practised in Jālandhara (za-hor) and Kashmir (kha-che), in Uddiyāna (o-rgyan) and Gilgit (bru-śa), were unaware of its direct connexion with the Buddhism officially introduced into Tibet in the eighth century by King Khri-sron-lde-btsan. The bonpos are insistent that their teachings came from the west, and there are good reasons for believing that Buddhist yogins and hermits, and probably Hindu ascetics as well, had already familiarized the villagers of western Tibet with Indian teachings and practices before Buddhism was formally introduced by the Tibetan religious kings. Moreover, these 'informal' contacts continued over several centuries. Perhaps the main original difference between bonpos and riin-ma-pas (Tibetan Buddhists of the 'Old Order') consists in the fact that the riin-ma-pas acknowledged that their doctrines, despite their earlier promulgation, were nevertheless Buddhist, and that the bonpos never would make this admission. Fundamental to an elucidation of this interesting problem is a comparative study of the tantras and the rDzogs-chen ('Great Perfection') literature of these two oldest 'Tibetan Buddhist' groups.

It is generally agreed that the story of gSen-rab's life is a deliberate fabrication, for which the inspiration was the life of Śākyamuni. gSen-rab just means 'Best of gSen'. But a study of the local traditions and legendary material from which the story has been pieced together would be a worth-while literary task. The story of the 'religious hero' gSen-rab is in effect another great Tibetan epic, comparable in importance with the great epic of Gesar, which thanks to the intensive studies of R. A. Stein, is now far better known. Yet gSen-rab's legend is supported by a whole complex system of religious practices, altogether an extraordinary phenomenon.

The countries given in the rrid pa rgyud kyi kha byan chen mo (Richardson's MS., f. 7a onwards) are: žan-žuni, stag-gzigs, phrom, rgya-gar, rgya-nag, kha-che, za-hor, o-rgyan, hdan-ma, bal-yul, sum-paḥi yul, a-žahi yul, bskor-yul, ḥjaṅ, li-yul, and me-ngag.
The organizing of their religious practices into ‘Nine Ways’ must have come somewhat later, perhaps by the tenth century. The riini-ma-pa set of nine begins with the three ‘ways’ of conventional Indian Buddhism, the śrāvakayāna, the pratyekabuddhayāna, and the bodhisattvoyāna. The other six ‘ways’ are ever higher stages of tantric practice, viz. kriyātantra, upāyatantra, and yogatantra, and finally, the mahāyogatantra, anuyogatantra, and atiyogatantra. Thus the riini-ma-pas, recognizing their connections with the newly established official religion, were content to organize themselves as tantric adepts of Buddhism. The bonpos, despite their ever increasing cultural and literary contacts with the official religion, persisted in claiming that this religion had really been theirs from the start. Driven very early, certainly already in the eighth century, into a position of opposition, they set to work to organize a full-scale religion of their own, using all their own remembered indigenous resources and all they could acquire from their opponents. The magnitude of the task was really astounding, if judged only by the vast bulk of literature which they so speedily accumulated. The ‘Nine Ways of BON’ is a mere summary of their achievements.

The bonpos often refer to their full complement of doctrines and practices not only as the ‘BON of the Nine Stage Way’, but also as the BON of the ‘Four BON Portals and the Treasury as Fifth’:

bon sgo bzi mdzod lla dan theg pa rim dguhi bon.

This term sgo bzi mdzod lla has no easy explanation. The four ‘portals’ are dpon-gsas, chab-nag, chab-dkar, and hphan-yul. The first, dpon-gsas, may be safely translated as ‘Master Sage’. It is the term used for the hermit sages of the žani-žun sian-rgyud. As one of the four ‘portals’ of bon it refers to their teachings of the ‘Great Perfection’ (rdzogs-chen). As for chab-dkar and chab-nag, chab remains uncertain in meaning. Tenzin Namdak accepts these names as technical terms without any proper meaning, and so, while he and other educated bonpos know what the terms refer to, they remain quite uninterested in the origin of the terms themselves. Chab has two different meanings: (i) royal sway or power and (ii) the honorific term for water. The compound chab-sgo means an ‘imperial portal’ and perhaps this might encourage us to choose the first meaning. The ‘White Sway’ and the ‘Black Sway’ would make quite good translations. But in our selected texts (p. 42, line 33 onwards) chab is clearly

1 Perhaps the oldest version of the story of how Khri-sron lde-btsan arranged for the assassination of Lig-mi-rgya, king of Zaṅ-žun, occurs in the Zaṅ-žun sian-rgyud, chapter entitled bstan pa dar mub kyi lo-rgyus. The story is retold from this source in the rGyal-rabs bon gyi hbyun-gnas edited (abominably) by Sarat Chandra Das, Calcutta, 1915, p. 58. The story of Khri-sron-lde-btsan’s persecution of the bonpos is also told in the srid-pa rgyud kyi kha byaṅ chen-mo, Chapter 5 (Richardson’s MS., ff. 29b ff.).
interpreted as though it meant ‘water’. I have therefore taken the term provisionally in this meaning. The term is used only as a label in any case. The ‘White Waters’ refer to higher tantric practice and the ‘Black Waters’ to magic rites of all kinds. European writers have often referred to ‘White Bon’ and ‘Black Bon’, but clearly without any intended reference to chab-dkar and chab-nag.

*hPhan-yul* is a well-known place-name in Central Tibet, but once again my bonpo helpers insist that this term which refers to their ‘Perfection of Wisdom’ teachings, has nothing to do with the *hPhan-yul* Valley. But I think they are mistaken. The name *hPhan-yul* often occurs in bonpo texts both as a place-name¹ and as a term referring to particular doctrines. Before the ‘Teacher gŠen-rab’ spread the teachings in the world of men he is supposed to have taught *hPhan-yul* texts in the realms of the serpents (*klu*), furies (*gñan*), mountain-gods (*sa-bdag*), and rock-gods (*gtod*).² One wonders if there is some connexion here with the well-known story of Nāgārjuna’s visit to the nāgas (= Tibetan *klu*) to obtain his ‘Perfection of Wisdom’ teachings. There is no doubt that in bonpo usage *hPhan-yul* means ‘Perfection of Wisdom’ texts, and therefore it might have seemed suitable to give this name to texts which gŠen-rab was supposed to teach to serpents and others. I mention this possibility merely since I suspect that it is just such a haphazard association of ideas that often accounts for the use of many terms in bonpo material, and we may well be wasting our time looking for more scholarly associations. As for the special meaning that the bonpos gave to *hPhan-yul*, perhaps it was here in this place, which was certainly important in the early spread of Buddhism in Tibet, that they first learned and studied ‘Perfection of Wisdom’ literature. It is perhaps fair to add that Tenzin Namdak discounts such an idea altogether. As for the special bonpo meanings of these terms, he has kindly drawn my attention to some very good definitions occurring in *gZer-mig*:

The ‘Master Sage’ belongs to the *bon* of precepts and inspired teachings. It purifies the stream of knowledge, avoids words and concentrates on the meaning.³

The ‘Black Waters’ belong to the *bon* of the stream of existence. It purifies the stream of knowledge. By means of the many verbal accounts which arise there, much is accumulated for the good of living beings under three (headings):

¹ In the *rGyal-rabs bon gyi hbyun-gnas* it is listed as one of the thirteen centres of *bon* in Central Tibet, viz. Das, p. 37: *hphans yul chab* (Das writes *ggrab dkar bon gyi gnas*). In the *srid-pa rgyud kyi kha byan chen-mo* it is clearly referred to as *yul hphans-yul* (p. 28a³). In this context it refers to a group of three sets of teachings, *hphans-yul rgyas-pa*, *dpon ggas grañ-ba*, and *a-bo gsan-ba*. Is *a-bo* connected with Sanskrit *āpah* ‘waters’, thus corresponding to Tibetan *chab* in *chab-dkar* and *chab-nag*?

² *srid-pa rgyud kyi kha-byan chen-mo*, Richardson’s MS., f. 7a².

³ *gZer-mig*, vol. *kha*, f. 97a³ onwards: *dpon ggas man nag gi bon du gtogs pa ni / šes rab rgyud sbyaṅs tshig bor don la sgom paṅbo /
the outer stream of death rites and funeral rites, the inner stream of sickness rites and ransom rites, and the middle stream of diagnosis rites and rituals.¹

The vast hPhan-yul belongs to the BON of the Hundred Thousand (Verse Text) in the Sūtras. It purifies the stream of knowledge. It tells of monastic discipline and vows. This BON has two aspects, as a series (Skr. parivarta) and as recitation. Again the series has two aspects, the series of the phenomenal world and the series of passing from sorrow (Skr. nirvāṇa). The recitation is of two kinds again, recitation that enunciates and originates in the words of enunciation, and enunciation that is consecrated to the good of living beings and serves for ceremonies. Being read and recited, it accumulates much (merit) for living beings, and it should be used for ceremonies.²

The ‘White Waters’ belong to the BON of potent precepts and spells. It purifies the deep stream of knowledge. It embraces the profound ‘reliance’ and ‘performance’. As for this BON, when one has been consecrated, one becomes of the self-nature of fivefold buddhahood. As effect one has in the Body the five symbolic gestures of the self-nature (of buddhahood): as effect in the Speech one recites spells continuously: as effect in the Mind one practises the profound meditation of the ‘Process of Emanation’ and the ‘Process of Realization’. As effect in one’s Accomplishments one accumulates and delights in ritual items. As effect in one’s Acts one praises the buddha-names in recitation.³

Defined in this way, the ‘Four Portals’ cover all the types of religious practice included in the ‘Nine Ways’.

The ‘Master Sage’ Portal represents the Ninth Way.
The ‘Black Waters’ Portal represents the First, Second, and Fourth Ways.
The hPhan-yul Portal represents the Fifth and Sixth Ways.
The ‘White Waters’ Portal represents the Seventh and Eighth Ways. It also includes the Third Way in so far as this is directed towards the ‘Bon of Effect’.

Thus these ‘Four Portals’ seem to represent an earlier and quite coherent attempt by the bonpos to arrange their accumulated religious materials into four groups:

1. Precepts and teachings of sages and hermits, e.g. žan-žun sīhan-rgyud and other rdzogs-chen literature.
2. Ways of prediction, death ceremonies, and magical rites of all kinds (viz. the ‘original’ bonpo material).

¹ chab nag srid pa rgyud kyi bon du gtogs pa ni / ñes rab rgyud sbyaṅs tshig gi lo rgyus man po skyes pas phyi rgyud ši thabs ḏur thabs dāṅ / naṅ rgyud na thabs glud thabs dāṅ / bar rgyud dpyaṅ thabs gto thabs gsum / ñems can don du man po tshogs par sgur /
² hphyan yul rgyas pa mdo kluṅs’hbum giy bon du gtogs pa ni / ñes rab rgyud sbyaṅs ḏul khrims sdom pa guṅ bhaṅ / boon ni ēgrues dāṅ tshig bṣad gniṅ / ēgrues la rnam pa gniṅ / bkhor bahl ēgrues dāṅ / mya rnaṅ las ḏdas paṅi ēgrues / tshig bṣad la yan rnam pa gniṅ / ḏon tshig bhyuṅ kluṅs’hdon paṅi tshig bṣad dāṅ / mchod sbyin sems can don du bṣad bahl tshig bṣad gniṅ / ñems can don du man po tshogs sar bklag dāṅ bsgrag ciṅ mchod sbyin gtaṅ /
³ chab dkar man ḏiąg ḏrag po sṅags kyi bon du gtogs pa ni / ñes rab zab moṅi rgyud sbyaṅs bṣen sgrub zab mo dāṅ du blaṅ bhaṅ / boon ni byin gyis brlabs nas bṣad niṅ bder gṣeṅ lṅahi rāṅ bzin ni lus kyi las su raṅ bzin phyag rgya līṅa / ṇiąg gi las su ḏızad grāṅs ma chad par bgraṅ / yid kyi las su tīṅ ḏızin bskeyed rdzogs bṣogm / yon tāṅ las su yo yad bṣag bsod bya / ḏphrin las kyi las su tshig bṣad mṭshan bṣtōd do /
3. Texts and practices connected with monastic religion. (One may observe that the reading of ‘Perfection of Wisdom’ literature as a meritorious rite was as popular then as now.)

4. Texts and practices of the tantras.

As for the ‘Treasury which makes the fifth’, this is the ‘Pure Summit’ *(gtsan mtho thog)*, which once again is best defined by a quotation from gZer-mig:

As for the ‘Pure Summit’, it goes everywhere. As insight it belongs to the bon which is a universal cutting off. It purifies the stream of knowledge in all the ‘Four Portals’. It simply involves that insight into the non-substantiality of appearances. It understands the deluding nature of the ‘outer vessel’ as relative truth. It knows, too, the empty atomic nature of the ‘inner essences’. In terms of absolute truth non-substance, too, is an absurdity.¹

Thus ‘bon of the Nine Stage Way’ and the ‘Four bon Portals with the Treasury as Fifth’ are simply two different ways of grouping the different types of bon practice. It has already been observed (p. 13 above) that the practices and doctrines described in these groups might with very little change serve equally well as a description of Tibetan Buddhism. bon and Buddhism have pervaded one another completely, yet each persists in denying the debt it owes to the other. The dGe-lugs-pas (‘Yellow Hats’) would be most offended if one suggested that the Great Oracle of gNas-chun, to whom the Dalai Lama and the Tibetan Cabinet would so often resort, really belonged as a religious practice to bon Way I, the ‘Way of the Shen of Prediction’. The writer of the rGyal-rabs bon gyi hbyun-gnas observes that as a result of Khri-sroṅ-ldes-btsan’s persecution of the bonpos ‘some agreed to be Buddhist monks, but in their mind they reflected on bon, and in word and act they performed chos (dharma).² But even this has proved an understatement, for most Tibetans are still bonpos at heart and they have recourse to bon of all kinds, not only in their minds, but in words and acts as well.

It is noteworthy that so far as their activities are concerned, the bonpos have seemingly preserved little of the ‘original bon’ which has not also been incorporated by other Tibetan Buddhists in the many rites and ceremonies and strange practices which form part of Tibetan social and religious life. But in their texts they have preserved quantities of early legendary material and of ritual utterances. They still hold to the legends,

¹ gtsan mtho thog spyir rgyug lta ba spyi gcod bon du gtogs pa ni / sgo bzi la sles pa'i rgyud sbyaṅ / sna' la raṅ bzin med pa'i lta ba gcig tu lhog pa'ho / kun rdzob bden parphyi snod sgyu ma'hi raṅ bzin du rtogs / naṅ bu'cd ni kyaṅ ston pa'hi raṅ bzin hphra rab rdul du go / don dam bden par dnos med cir yan ma yin pa'ho / (gZer-mig, vol. kha, f. 98b² onwards).

² kha cig ban dehi chad byed cing / yid la bon bsam 'zin / kha daṅ lus ni chos la spyod / (Das, p. 50).
certainly those that have been associated with the life of gSen-rab, but the ritual utterances would seem to have little significance to the bonpos of today. These ritual utterances were proclaimed originally as an ‘exposition’ (smra`i) of the ‘archetype’ (dpe-srol), and it was this exposition which gave validity to the rite (see page 50, line 6). The Gurungs of Nepal, a people of early Tibetan origin, still practise these kinds of rites, as we now know from the interesting oral material collected by the late Bernard Pignède. Their recitations of the ‘archetype’ are known as pê, pronounced like the Tibetan word dpe, still used in the meaning of ‘example’. Some ‘original bon’ survived in oral traditions, and it was just such ancient oral traditions that bonpo scholars of ten centuries ago were incorporating into their new composite works.

Although bon has often been understood by Western scholars as referring primarily to certain (never clearly specified) pre-Buddhist religious practices of the Tibetans, vaguely described sometimes as animism or shamanism, the term bon is in fact never used in early Tibetan works with any such meaning. The bon were just one class of priests among others, whose practices and beliefs are covered by the general term of lha-chos, which may be translated perhaps as ‘sacred conventions’. The term bon, as referring to a whole set of religious practices, would seem to have come into use at a latter stage in deliberate opposition to the new use of chos which now had the meaning of Sanskrit dharma limited specifically to the religion of Śākyamuni. Thus there is probably no such thing as pre-Buddhist bon, for from the start the followers of bon were anxious to accept and readapt religious teachings and practices of all kinds, whether indigenous or foreign. It was not Buddhist teachings that they objected to, but rather the claim that all these teachings had first been taught by the Indian Sage Śākyamuni. Nor were they entirely wrong, as we know well now, for the Buddhism that reached Tibet more than a thousand years after the death of its founder comprised a whole range of teachings and practices that he would have found very strange indeed. If one understands the term bon as the bonpos understand it, one will not be surprised or

2 I would not hesitate to connect bon in the sense of ‘priest’ with the verb Ḥbod-pa ‘to invoke’ (see p. 1 fn. 1). Such a bon (‘invoker’) would have been competent in the all-important ritual of the ‘exposition of the archetype’ (see p. 256). Bon in the sense of ‘Tibetan religion’ is probably connected with Bod (even occasionally written Bon in early texts) meaning ‘Tibet’, and possibly with bon as in sa-bon ‘seed’. The original meaning may be ‘autochthonous’, and so was used for the ‘people of the homeland’ in much the same way that the Germans refer to themselves as ‘Deutsch’, a term which simply means originally ‘the people (of the homeland)’. See also Marcellle Lalou, ‘Tibétain Ancien bod/bon’, Journal Asiatique, 1953, pp. 275–6.
3 The term chos I would connect with the verb Ḥchah-balbcas, etc. ‘make or construct’ and with such cognate terms as chas ‘things or requisites’, and bcos-pa ‘modified or affected’.
disappointed to discover that bon literature includes a very large amount of material that is normally regarded as Buddhist.

Western scholars have been misled to some extent by the non-bonpo Buddhists of Tibet (the chos-pa), who have identified the bon which they knew as their only serious rival in later centuries as the same rival against which the first Buddhists had to fight in Tibet, while the (later) bonpos have merely added to the confusion by assuming that they were not only the original rivals of the chos-pa, but that they already possessed in the earlier period all the developed (Buddhist) teachings which they had in fact only gradually incorporated in the course of the eighth to thirteenth centuries. Bon (meaning ‘priest who invokes’) is one thing, and bonpo meaning ‘follower of bon (‘Tibetan religion’)’ is another. The early Buddhists certainly came into conflict with the Bon (‘priests who invoke’) who were active in Tibet long before Buddhist doctrines were introduced, but their real long-term rivals were the bonpos who were busy constituting their bon (‘Tibetan religion’) while the Buddhists (chos-pa) were busy constituting their chos (Dharma). The development of bon and chos were parallel processes, and both bonpos and chos-pas were using the same literary language within the same cultural surroundings. It would be naïve to expect bonpo literature to be totally different from Buddhist literature. On the contrary, it is rather remarkable that bonpo texts contain so much comprehensible pre-Buddhist material, and it is not surprising that bonpo composers of texts (even perhaps as early as the eighth or ninth century) were already uncertain of the meanings of many names and terms of the indigenous (entirely oral) tradition. Some indigenous material, especially the beliefs and practices associated with the early kings, may be better preserved by the Buddhists than the bonpos, for the Buddhists were able to claim in retrospect the whole line of historical kings, except Glang-dar-ma, as Buddhist. But for information concerning the whole range of pre-Buddhist Tibetan religion, it is better to investigate bonpo literature rather than Buddhist, for even when Buddhist writers are not trying deliberately to denigrate their rivals, their accounts are slipshod and often unintelligible.¹

¹ As an example of this see the brief survey of bon teachings in the Blon-po bkahi than-yig, edited and translated by Hoffmann in his Quellen zur Geschichte der tibetischen Bon-Religion, pp. 249 ff. and 348 ff. On the other hand the rGyal-po bkahi than-yig contains an interesting chapter (ff. 39a–40b) describing the attendance at the royal tomb of Sron-btsan-sgam-po. This clearly belongs to the same context as the ‘Rituel Bon-po des funérailles royales’ as presented by Mlle Marcelle Lalou in the Journal asiatique, 1952, pp. 339–61.
TEXT AND TRANSLATION
I. PHYA GŚEN THEG PA

[extract from vol. kha, f. 184a5 onwards]

mo rtsis gto dpyad bźi po la
spyi ru bśad dañ sgos kyi bśad
spyi ru rnams bstan pa dañ
sgos su ḡdus so ḡdzin pa gñis
thog mar spyihi rnams ḡnañ la
pra ltas mo yi mtshan ṇid la
mo pra sum brgya drug cu mchis
rno a mthon rtsis kyi mtshan ṇid la
gab rtse sum brgya drug cu mchis
na gso gto yi mtshan ṇid la
gto thabs sum brgya drug cu mchis
ḥchi bslu dpyad kyi mtshan ṇid la
dpyad thabs nī ḡri gcig ston mchis
spyi ru bstan paḥi rnams ḡnañ ṇes
sgos su bsdus paḥi ḡdus so la
mo la rnams pa bźi yin te
ye srīd ḡphrul gya ju thig dañ
ye mkhyen sgra blaḥi mṇon şes dañ
ye rje [184b] smon paḥi rmi lam dañ
ye dbaṅ lha yi bkaḥ bab dañ
rnam pa bźi ru şes paṭ bya
rtsis la rnams pa bźi yin te
gab rtse ḡphrul gya me loṅ dañ
spar kha sme ba gliṅ skor dañ
ḥbyuṅ ba b dus kyi ḡkhor lo dañ
ju ṭag rten ḡbrel las rtsis dañ
rnams pa bźi ru şes par bya
gto la rnams pa bźi yin te
ḥbyuṅ ba ḡkhrugs paḥi yo gto dañ
mdos cha rten ḡbrel brde gto dañ
bag ṇan zlog paḥi thun gto dañ
mṇam gṇis bsor baḥi brje gto dañ
rnams pa bźi ru şes par bya
dpyad la rnams pa bźi yin te
rgyu rkyen mthon la dpyad pa dañ

\(a\) snañ \quad \(b\) baḥi
THE WAY OF THE SHEN OF PREDICTION

For the four subjects of (i) sortilege, (ii) astrological calculation, (iii) ritual, and (iv) diagnosis, there are explanations in general and in particular—an explanation of general lists and a concentration on particulars. These are the two matters of consideration.

First we deal with general lists:

In characterizing sortilege, which is the divining of prognostics, there are 360 sortilege prognostics.

In characterizing astrological calculation, which perceives so sharply, there are 360 horoscopes.

In characterizing rites of curing illness, there are 360 methods.

In characterizing diagnosis, which provides ransoms for death, there are 21,000 methods of diagnosis.

Such indeed are the lists explained in general.

As for concentrating on particulars, there are four kinds of sortilege:

(a) the knot-sortilege of Ye-srid-hphrul,
(b) the clairvoyance of Ye-mkhyen sgra-bla,
(c) the dream of Ye-rje smon-pa
(d) the soothsaying of Ye-dbañ-lha.

So they are to be known as of four kinds.

There are four kinds of astrological calculation:

(a) the mirror of mysterious horoscopes,
(b) the sPar-kha and sMe-ba circle,
(c) the Time Wheel of the Elements,
(d) calculations of combinations and effects by (the method known as) ju-žag.

Thus they are known as of four kinds.

There are four kinds of ritual:

(a) the 'Awry' Rite for the elements in disorder,
(b) the 'Striking' Rite using a combination of devices,
(c) the 'Harrying' Rite for overcoming evil influences,
(d) the 'Exchange' Rite of transposing two equal things.

Thus they are known as four kinds.

There are four kinds of diagnosis:

(a) Diagnosis by seeing the chief and subsidiary causes,
ňos ḥdzin rtsa la dpyad pa dañ ||
phan gnod chu la dpyad pa dañ ||
ḥchi sos khams la dpyad pa dañ ||
rnam pa bži ru šes par bya ||
mo rtsis gto dpyad bži bo las ||
kun gyi thog mar mo yi sña ||
ye srid ḥphrul gyi rgyal po dañ ||
kun šes ḥphrul gyi drañ mkhan gñis ||
mñon šes phyahu g-yañ dkar gsum ||
srid paḥi pra ltas gtan la phabs ||

bden brdzun las kyi drañ šan phyes ||
mthoñ dañ mi mthoñ brtag tshad dbab ||
de la dpyad ciñ chag la gžal ||
chag la gžal ciñ rtsis la gdba ||
sña phyi da ltahi yin tshul dañ ||
skyon yon tshe tshad gtan la dbab ||
bsañ nán phan gnod grañs su gzuñ ||
grañs su bzuñ ziñ rtsis la gdba ||
mo dañ rtsis la bla bzuñ nas ||
bar du gso rkyen gto yis byed ||
med la yod dañ stoñ la gañ ||
hgrīb la ḥphel dañ ḥjig la chag ||
dbul la phyug dañ ḥchi ba sos ||
gnod la phan dañ mkho la rtsis ||
skye ḥgro de yis [185a] gso bar byed ||
tha mar las mthañ dpyad kyis sdud ||
mi bde tha mar bde bar sdud ||
na ba tha mar sos par sdud ||
gnod paḥi tha mar phan par sdud ||
ḥchi bāhi tha mar bslañ bar sdud ||
dug gi thar mar rtsi ru sdud ||
las kyis chad na ḥbrel bar sdud ||
kun rdzob thabs la brten pa tsam ||
phya gšen thugs kyi dkyil du žog || ces gsuñs so /
yañ ston pas bkaḥ stsal pa /

ñañ cig legs rgyal than po ṇon ||
de rnamgra grañs kyi rim paḥo ||
da gñis pa ḥjug dañ spyod pa ni ||
thog mar ḥjug paḥi rim pa la ||
sems skyed sñiñ ḥrjeñ gzi bzuñ nas ||
ḥgro la phan paḥi sems ldan žiñ ||

a btabs   b bzuñ   c btab   d gis   e las kyi ḥchad nas   f las
(b) Identification by examination of the connecting channels,
(c) Diagnosis of the urine (to discover) what will be of use and what is
causing harm,
(d) Diagnosis of (the patient's) appearance (to discover) whether he will
die or be cured.

Thus they are known as four kinds.

Of these four, sortilege, calculation, ritual, and diagnosis, sortilege comes
first as the foremost.

The three (gods) Ye-srid-hphrul-gyi rgyal-po, Kun-šes-hphrul-gyi draň-mkhan, and mNon-šes phyahu g'yan-dkar arranged this divination of
prognostics for the phenomenal world, making a straight-forward
distinction of true and false effects.

Make an examination from what is seen and what is not seen.
On the basis of this diagnosis, make an estimate.
Having made an estimate, fix your calculations,
take stock of (the patient's) former, future, and present state, his dis-
avantages and his advantages.
Count up the good and bad points, the beneficial and the harmful ones.
Having counted them up, fix your calculations.
Relying on your sortilege and calculation,
you next act by means of the rite the conditions (necessary) for the cure.
Being for non-being, filling where there was emptiness,
increase for decrease, production for destruction,
wealth for poverty, recovery instead of death,
benefit instead of harm, by thus accounting (to him)
whatever is required, by these means you cure the person concerned.
Finally as the end of the effects he is integrated by means of the diagnosis.
As the end of unhappiness he is integrated in happiness.
As the end of sickness he is integrated in recovery.
As the end of harm he is integrated with what benefits.
As the end of death he is integrated in being raised up.
As the end of poison he is integrated with elixir.
If anything is broken by his karmic effects, it is now integrated by being
brought into union.

(All this) is just reliance on methods which refer to relative truth.
Phya-gšen, keep it in your mind!

Again the Teacher (Shen-rab) said:
Listen, Legs-rgyal Thaň-po, listen!
Those items have been ordered in lists.
Now secondly as for setting to work and practising,
at the start of the process of setting to work
raise your Thought towards Enlightenment and keep compassion as your
basis,
and with your mind intent on benefiting living beings,
mo rtsis gto dpyad gaṅ bslab kyaṅ ||
mkhas par bya la šes par bslab$^a$ ||
mkhas pas gnod la gšen par bya ||
brṇas par byuṅ na gyoṅ por srod ||
ḥdun par byuṅ na ran tshod ḥdzin ||
gus par byuṅ$^b$ na legs par bslab ||
rgol ba byuṅ na phyi śul gcod ||
rtṣod pa byuṅ na naṅ thag bṣrīṅ$^c$ ||
hgran$^d$ par byuṅ na naṅ gis gẑag$^e$ ||
phan par byuṅ yaṅ ŋa bo spaṅ$^f$ ||
gnod par byuṅ yaṅ žom par gźil ||
ḥḥad par byuṅ yaṅ raṅ sor gẑag$^e$ ||
mi ḥḥad byuṅ yaṅ thabs kyis spaṅ$^h$ ||
khro gtum can la bžin mi bzlog ||
g·yo sgyu can la ḥdzum mi ston ||
bslubrid can la mtshar mi bžad ||
log khrid can la kha mi ya ||
draṅ por smra la ŋag mi bskuṅ ||
g·yo can tshig la mchod ma byin ||
rḍzun chen gtam gyi rjes mi ḥbreṅ ||
mtho sar phyin kyaṅ dmaḥ mo bskyañ ||
chen po red kyaṅ dmaḥ mo bskyañ ||
mkhas par byuṅ yaṅ mi šes khrid ||
goms par yod kyaṅ tshod la bṛtag ||
[185b] ḥbul tshogs che yaṅ śed mi bskyed$^i$ ||
chuṅ yaṅ sems bskyed rim par bya ||
gaṅ du mi bzod de daṅ bstun ||
raṅ daṅ tshod kha thabs daṅ sbyor ||
mod par mi bya dkon par ḥtshaṅs ||
ḥdkon par mi bya bden par bkrol ||
spyir ni rgyu ḥbras bon ṭrṇams la ||
sems bskyed gzi ma med pa na ||
gaṅ yaṅ rgyu yi ḥbras mi ḥtshol ||
don dam rṇed pa$^j$ ga la ḥgyur ||
rgyu yi bon la gtogs lags kyaṅ ||
byaṅ chub sems kyis naṅ thag bṣrīṅ ||
de nas ḥgro la phan thog ḥbyun ||
lag len med paḥi tshod mdah spaṅ$^k$ ||
šes so bṣam paḥi che ba spaṅ$^k$ ||
mkhas so bṣam paḥi dregs pa spaṅ$^k$ ||
whatever you learn of sortilege, calculation, rites, and diagnosis, 
be clever and learn so as to know it!
A clever man should turn harmful things to good use.
If others would contemn you, stay stern.
If people agree with you, take a right measure in their regard.
If some show devotion, instruct them well.
If some oppose you, cut off future trace of them.
If there are arguments, be long-suffering.
If others would vie with you, be indifferent to them.
Although you benefit others, avoid pride.
Although you cause harm, get rid of despondency.
If things turn out well, accept them as they are.
If things turn out ill, find a method to avoid them.
Do not turn your face away from an angry man.
Do not show a smiling countenance to one who comes with deceiving words.
Do not laugh in wonderment at a man who deceives.
Do not reply to one who tempts you.
Do not conceal your words from a man who speaks honestly.
Do not give reply to deceiving words.
Do not follow after false rumours.
Although you reach a high position, protect lowly people.
Although you are great, protect lowly people.
Although you are clever, guide those who do not know.
Although you are experienced, watch your own measure.
Although large offerings are made to you, do not act the big man.
Although they are small, raise your Thought towards Enlightenment in the proper way.
Where no one is patient continue to act kindly.
Apply yourself suitably in due measure and with skill.
Do not do too much. Treat (your learning) as precious.
But do not do too little. Explain things truly.
If as a general rule both in the Bon of Cause and the Bon of Effect, you do not raise your Thought towards Enlightenment as your basic intent, you will not gain anywhere the (higher) effects of the (worldly) causes. So how should one obtain the highest truth?
Although one is concerned here with the Bon of Cause, keep going all the time with the Thought of Enlightenment.
Thence benefit will come to living beings.
Avoid unskilful precipitancy.
Avoid the self-esteem of thinking one knows.
Avoid the pride of thinking one is clever.
gžan la hdzug pañi tsher ma spañ\(^a\) ||
rañ la bstod pañi ḫphyar g-yen spañ\(^a\) ||
mi šes pa yi pho rgo spañ\(^a\) ||
mi mthun pa yi bya ba spañ\(^a\) ||
mi ḫgro ba yi yas tags spañ\(^a\) ||
ma mthoṅ ba yi rdzun bu spañ\(^a\) ||
ma rig pa yi dom chol spañ\(^a\) ||
mi šes pa yi kha bo spañ\(^a\) ||
ma phyin pa yi lo rgyus spañ\(^a\) ||
ma myoṅ ba yi lag len spañ\(^a\) ||
mi ḫdra ba yi las spyod spañ\(^a\) ||
mi ldan pa yi ḫdod bžed spañ\(^a\) ||
spyir yaṅ g-yo daṅ sgyu med ciṅ ||
blun poḥi gseb du mkhas pa rmoṅs ||
mi šes pa la phal daṅ ḫdra ||
ma rig pa (la) gser yaṅ rdo ||
de phyir mkhas pa mkhas gral btsun ||
mo rtsis gto dpyad gaṅ spyod kyaṅ ||
hjug daṅ bslab rim spañ\(^b\) daṅ blaṅ ||
dgos pañi rim pa de ltar bya ||
de nas mkhas śiṅ goms pa daṅ ||
ḥdris śiṅ rgyud la brten pa des ||
thabs mkhas lag len ldan pa de ||

mkhas par yoṅs su bkur gnas ḫbyuṅ ||
gaṅ ḫig de las de spros pañi ||
\[186a\] phya gšen theg pañi ḫgro ba ḫdren ||
snaṅ srid ḫgah bde bskyed pa yis\(^c\) ||
dpag med rgya cher ḫphel bar ḫgyur || ces gsuṅs so /

yaṅ gsuṅs pa /

ñon cig legs rgyal thañ po ñon ||
thog mar ḫjug tshul de ltar la ||
bar du spyod pañi rim pa ni ||
mo rtsis gto dpyad bži po la ||
daṅ po mo pra brtag pa yaṅ ||
gzi ma liṅ phyin ḫkar po la\(^c\) ||
sṅon mo nas kyi sbran ma blug ||
mtsho ro g'yu yi sgron ma brtag ||
li mar mdah yi srog mkhar btsug ||
bdud rtsiṅ śiṅ gi dud par sbreṅ ||
dri žim spos kyi gšegs sul mtshon ||
phye mar ḫol kon phud kyis mchod ||

\(^a\) spaṅs \(^b\) las \(^c\) pañi
Avoid pricking thorns into others.
Avoid the relaxation of being pleased with yourself.
Avoid the insolence of one who does not know.
Avoid acts which do not fit the occasion.
Avoid ritual items which are unsuitable.
Avoid untruths of things unseen.
Avoid ignorant gossip.
Avoid ignorant 'big talk'.
Avoid news of where you have not been.
Avoid techniques in which you are inexperienced.
Avoid unsuitable activities.
Avoid desiring what you do not possess.
In all things be free from deceit.
In the company of fools a clever man (appears) foolish.
To those who do not know he seems quite ordinary.
To the ignorant gold may seem as stone.
Therefore it is good for a clever man to be among clever men.

Sortilege, calculation, ritual, diagnosis, whichever of these you do, you must follow the required order, avoiding or accepting (as occasion demands) in starting (this work) and in the order of instruction.
Thus by being skilled and accomplished, experienced and self-reliant, clever in method and skilful, such a man will be honoured for his skill.

As for what spreads forth from this, he acts thereby as guide in the Way of the Shen of Prediction, producing happiness in the phenomenal world and causing it to spread wide and boundless.

Again he said:
Listen, Legs-rgyal Thaṅ-po, listen!
The way of setting about this work is as above.
Now next we deal with the order of operation.
Of sortilege, calculation, ritual and diagnosis, first we consider the prognostics of sortilege.
On a piece of white felt which serves as the basis one places the 'sprinklings' of green barley, and one sets up the 'symbol of life', the bronze-tipped arrow, to which is attached a turquoise ornament.
There are wafts of smoke from the incense-wood, marking the way taken by the sweet-smelling incense.
Worship with an offering of the sacrificial heap of barley-flour and butter.
g·yu ḡbraṅ bdud rtsi skyems kyis gsol ||
sgrub ḡsen dbal bon smraṅ gisʰ bkrol ||
lla chen phu wer dkar po mchod ||
ye srid ḡphrul gyi ju thig bdar ||
ye mkhyen sgra blaʰi mṅon ses bsgrubʰ ||
ye rje smon paʰi rmi lam brtag ||
ye bdaṅ lha yi bkaʰ dbaʰ bya ||
sḏa staṅs⁴ thams cad miṅ nas bzǔṅ ||
phyi staṅs⁴ thams cad thig la btaʰ ||
skyons yon tshe tshad yi ger bris ||
bzaṅ ṣaṅ legs ņes draṅ ṣan phyes ||
bden rdzun srid paʰi gzu boʳ bya ||
ɡaṅ la ḡaṅ dgos ci bźiṅ du ||
phan ḡdab ḡim pa de ltar bya ||

gṅis pa ḡab rtse brtsgi ba la ||
za ḡog ber gyi gdan steṅ du ||
rtṣis kyi ṣoʰ ḡzi khra bo bkod ||
rtṣis kyi ṣoʰ rdo dkar nag bkram ||
ye srid lha dbaṅ rgyal po mchod ||
ḥbyuṅ ba dus kyi lha mo brṅan ||
dbaṅ chen bdag por mṅaʰ yaṅ gsol ||
de ḡnas chag la ḡzāl te brtsgi ||
gab rtse ḡphrul gyi me loṅ blṭaᵝ ||
spar ḡkaᵝ sme ba gliṅ skor bya ||
ḥbyuṅ ba dus kyi ḡkhor lo brtsgi ||
[186b] ju ḡag srid paʰi ṭeṅ ḡbrel brtsgi ||
brtsgi ciṅ rig ḡpa ḡdyaḍ ciṅ ḡbye ||
sṅa ḡphyi da ḡtaʰi yin tshul ḡdaṅ ||
rgyu ḡaṅ ḡrkyen ḡlas srid tshul ḡdaṅ ||
las ḡdaṅ smon lam mṭhun tshul ḡdaṅ ||
bskāṅ srid ḡbyuṅ bāʰi ḡgyurʰ tshul ḡdaṅ ||
ṛtṛ ḡbrel sṭoṅ la ḡbāṅ tshul ḡdaṅ ||
naṃ zlaᵠ큸 ḡdus bźiʰi ḡgyur tshul ḡdaṅ ||
lha ḡbdud kluʰ rtaʰi ḡdar ḡrğu ḡdaṅ ||
skyons yon ḡlas kyi ḡphen len ḡdaṅ ||
dge ḡṣid ṭshe tshad ṭchag tshad ḡdaṅ ||
lo zla ḡaṅ ḡgraṅs ḡus ḡtshod ḡdaṅ ||
ḥphel ḡaṅ ḡgrib paʰi ḡmtshaṅ ḡni ḡrnams ||
mkhaṣ paḥ byas la ḡdal ḡbar ḡrṭsi ||
Worship with the sacrificial offering of consecrated chang. The officiating priest should recite the exposition.

Worship the great god Phu-wer dkar-po.

Invoke the knot-sortilege of Ye-srid-hphrul.

Produce (within yourself) the clairvoyance of Ye-mkhyen sgra-bla.

Reflect upon the dream of Ye-rje smon-pa.

Effect the soothsaying of Ye-dban-lha.

Name everything that has happened in the past (of your client).

Set in order everything referring to the future.

Write down evils and benefits (to come) and the length of his life.

Distinguish in a straightforward way the good and the bad, the fair and the foul.

Truth and falsehood there may be, but make true distinction.

Such is the way of benefiting people, according as each may require.

Secondly for calculating the horoscopes, on a cloth (made) of a piece of brocade silk one must set the squared calculating board, arrange the white and black pieces.

Worship Ye-srid lha-dbañ rgyal-po.

Requite the goddesses of the Elements and Time-Periods.

Pray to dBan-chen bdag-po.

Then make an estimate and calculate.

Look in the mystic mirror of the horoscope.

Work the sPar-kha sMe-ba Circle.

Calculate the cycles of the Elements and the Time Periods.

Examine the combinations occurring by (the method) ju-zag.

Examining them, identify and distinguish them knowledgeably:

the former, past and present state,

the way it comes about from major and minor causes,

the way events and prayers have corresponded,

ways of change in Time, Existence and the Elements,

the way these influence former combinations,

ways of change in the Four Seasons,

Strength and weakness of gods, demons and kluni-rta, avoiding and accepting the effects of evils and benefits,

an estimate of good and bad and of length of life,

the characteristics of increase and decrease of the years, the months, the days, the hours,

a wise man must do this and calculate it quietly.
gan du gnod pa nos kyis bzuṅ ||
 gan la ḡphan pa brda yis sprad ||
 gan daṅ mthun paḥi rten ḡbrrel bdṣgrig ||
 gan du ḡbyuṅ ba yi ger btab ||
sems can ḡgro la phan gdag bya ||

gsum pa gto yis gso ba laa ||
 ḡgro ba ma rig sems can rnams ||
 spar kha b lo skor sme ba gлин ||
 ḡbyuṅ ba dgra ṛṣed ḡkhṛugs pa daṅ ||
 ston gsum ḡkhṛugs paḥi yo gto bya ||
 gtsaṅ mahi sa las ma ḡdal daṅ ||
sa tshon sna lṅas dal du bris ||
 rtsi śiṅ bal tshon dar sna lṅa ||
 ḡbru snaḥi bṣos gtsaṅ dkar mṅar phud ||
 ḡbyuṅ ba dus kyi lha mo mchod ||
rigyal bahi ṇ bden pa smraṅ gis bkrol ||
 ḡbyuṅ ba sśiṅ phur ḡkhṛugs d pa bṣal ||
 ḡkhṛugs e pa gnas su mṅam par bżag ||
sems can mi rnams dbul ḡphoṅs pa f ||
tshe dpal bsod nams bskyed paḥi phyir ||
 mdos cha rten ḡbrrel brdeg gto bya ||
gzi ma gtsaṅ mahi steṅ du ni ||
 ḡbru yis g-yuṅ druṅ ḡkhyil ba bris ||
 mdos cha phya rten g-yaṅ rten bṣams ||
gser skyems brṅan cha g-ya ḡbraṅ phud ||
 phya g-yaṅ dpal gyi lha brgyad mchod ||
 [187a] bon rnams thams cad rten ciṅ ḡbrrel ||
 rten ciṅ ḡbrrel bahi ya ka brjod ||
 ḡgro la phan bdes ḡ gso bar bya ||
 ḡgro drug sems can thams cad ni ||
 kag la bab ciṅ ḡchi bar ņen ||
kag las thar daṅ ņes bzlog phyir ||
pra mtshan rig pas bsnun paḥi gto ||
 bdud btsan ma mo gśin rje daṅ ||
tshe bdud kag sri srog bdud la ||
tshe bslu srog gtah j srog mkhar gzugs ||
tshe skyin srog glud lan chags ḡjaḷ ||
tshe dpal skyob paḥi lha brgyad mchod ||
bab ņen bzlog ciṅ kag las ḡ thar ||
He must identify harm wherever it is,
and explain benefits wherever they are,
and arrange whatever combinations can be brought into accord.
He must write down whatever will happen,
and so bring benefit to living beings.

Thirdly as for making cures by means of rites
for living beings, ignorant creatures,
when \textit{Par-kha}, Year-Cycle, the \textit{Me-ba} sphere,
and antagonistic elements are in disarray,
one must perform the ‘Awry’ Rite for the Universe in disarray.
Draw a magic circle with clean sand,
a circle drawn with sand of five colours.
(Set up) twigs with coloured wools and silk of five colours.
Make a first offering of a pure sacrificial cake made from different grains,
and of the three milk and the three sweet substances.
Worship the goddesses of the Elements and the Time-Periods.
Recite as a prayer some true expositions of the Conqueror.
Thus the completely disarrayed elements will be quietened,
And everything disarrayed will be put in place.

In order to produce long life, happiness and good fortune for those
creatures wretched men,
Perform the ‘Striking’ Rite, combining use of ritual devices.
On some clean place as working-base draw a swastika in grain.
Prepare the devices for the rite, the implements and talismans.
Offer libations, gifts and consecrated \textit{chang}.
Worship the eight gods of Prediction and Good Fortune
And bring all phenomenal elements into interrelation.
Pronounce the blessing of interrelationship,
and beings will be cured with benefits and happiness.

When beings of the Six Spheres
Are struck with an impediment and come near to death,
in order to save them from impediments and reverse this evil, (use) the
‘Stinging’ Rite which works by knowledge of prognostic signs.
For devils, fiends, she-demons, spirits of death,
devils which attack man’s length of days, sprites which cause impediments,
and devils which attack the life-force,
(against these) establish life-ransoms, life-pledges and amulets.
Pay debts of evil with life-ransoms as payment for life.
Worship the eight gods who preserve life and happiness. Reverse the
troubles that befall men and save them from their impediments.
\[\text{ह्चिबा ब्स्लुस्पिन स्रोग म्खार ठ्ंशुग्स} \]
\[\text{ह्ग्रो लान्फां ब्दे द्गां बा ब्स्क्येत्} \]
\[\text{ह्ग्रो बा स्रंस जन ठ्ंम्स का द्लां} \]
\[\text{ल्हा स्रिन जा क्हा स्दान बा दान} \]
\[\text{स्दे ब्र्याड ब्योल क्हा बाब पा दान} \]
\[\text{म्नाम ग्निस ब्सोर बाही ब्र्झे ग्तो ब्या} \]
\[\text{म्दोस दान यास ठंग्स र्द्जास र्नांम्स ब्साग} \]
\[\text{स्कु ग्लुड रिन ठ्साद नार मि दान} \]
\[\text{नाम र्ग्यान म्दाह ठ्पहान्स्पिन रिस दान} \]
\[\text{फ्हो ठोन्मो ठोन्म ठ्ंस्वे फ्नुन्स दान} \]
\[\text{मि नोर युल म्खार ठ्दोड योन दान} \]
\[\text{म्नाम ग्निस ब्र्झे ना ग्लुड रे ब्जान} \]
\[\text{म्त्स्हुङ्स ग्निस ब्सोर ना स्क्यिन रे ठ्दाम} \]
\[\text{र्ग्याल बा ठ्प्हाङ्ग पाॉ ह्स्नग्स र्नांम्स ला} \]
\[\text{प्थ्याग ठ्श्थाल म्थोड ठ्बुल ठ्यांब्स ह्ग्रो ब्या} \]
\[\text{ग्लुड यास ब्देन पस ब्क्रोल ठे ठ्भुल} \]
\[\text{त्स्हे ठजड दुस्ला बाब ग्युर यान} \]
\[\text{लो ग्सुम बुर ब्जोल बर ठ्ग्युर} \]
\[\text{ह्ग्रो लान्फां ब्योर ग्तो यिस ग्सो} \]
\[\text{ह्भुल बा योन ग्यिस म्नेस पां ब्या} \]
\[\text{ग्तो यि फ्नां ठ्यांब्स ब्स्तान पांहो} \]

\[\text{ब्िि पा द्प्याद क्यिस ह्त्स्नो बा ला} \]
\[\text{ह्ग्रो लुग्र स्रंस ब्याण मा रिग पा} \]
\[\text{न्नान मोंस नात क्यिस ग्दुि बा ला} \]
\[\text{नाद ला द्प्याद क्यिस र्पां ह्स्नग ह्स्नयि} \]
\[\text{स्मान पा ब्यान चुब स्रंस [187b] ल्दां ग्यिस} \]
\[\text{त्स्हाद मेठ ब्िि यि स्रंस ब्स्क्येठ नास} \]
\[\text{र्ग्याल बाही ठ्श्गोस ला स्क्यांब्स ठे ह्ग्रो} \]
\[\text{ड्रिङ लेन म्थोड पा मा ठ्दाल ठ्भुल} \]
\[\text{साः ंस र्ग्यास स्मान ठ्हा म्खेठ ब्र्याड दान} \]
\[\text{बे दु र्ग्यां ठ्होड र्ग्याल पो म्थोड} \]
\[\text{म्खास क्ह्याद लां ठ्दां पा यिस} \]
\[\text{र्ग्यु र्क्युन ठ्यांब्स ठां म्थों ला द्प्याद} \]
\[\text{नाद नोस ह्द्जिन पा र्त्साला द्प्याद} \]
\[\text{फ्हां ग्नोद ठ्यांब्स का ठ्णु ला द्प्याद} \]
\[\text{ह्चिबा ठतस जन ठ्खांस ला द्प्याद} \]
\[\text{दे ठ्टां नाद नोस ह्द्जिन पा दान} \]
\[\text{त्स्हां ग्राः म्नस ब्दाङ्ग स्मान ठ्खांस पा ठ्इस} \]
\[\text{ब्सिल ठ्रोड्ब स्नोम्स पाॉ ह्स्नम्स ब्स्यां नास} \]
\[\text{प्थ्ये मा रि ठु ठ्डेन स्मान पा दान} \]

\[\text{a} \quad \text{bdam} \quad \text{b} \quad \text{gros} \quad \text{c} \quad \text{rde}\]
Thus he is ransomed from death and fixed up with an amulet, and so you produce benefits, joy and happiness for living beings. For all living beings, afflicted with attacks by the eight kinds of sprite, by hating and consuming gods and demons, you must perform the 'Exchange' Rite of transposing two equal things. Prepare the ritual devices and ritual items, the right sized figurine as ransom for the (patient's) body, the sky symbol, the tree symbol, the arrow, distaff, and the ritual stakes, the male figure, the female figure, the rock-plant mtshe, and mustard-seed, (a model of) the house and its wealth, the things one desires. If they are exchanged as equal things, the ransom will be good. If they are transposed as equivalents, they will be chosen as payment. To the hosts of noble buddhas make salutation, offerings and prayer for refuge. Then offer the items of ransom, explaining them truly. Although (your patient) is about to die, you can delay his death for the space of three years. In order to benefit beings, profit them by means of these rites. They will make you happy with offerings and fees. So the benefits of ritual have now been explained.

Fourthly in caring (for others) by means of diagnosis, when the ignorant beings of the Six Spheres suffer from diseases (arising from) molestations (kleśa), in order to benefit them in their illness by diagnosis, the physician with his Thought set on Enlightenment, should raise his thought to the four immeasurable virtues, take refuge in the hosts of buddhas, and offer a mandala in thanksgiving and worship. He should worship the King Be-du-rgya-'od (Vaidūrya) and his eight fellow buddhas, gods of medicine. Then he should diagnose the major and minor causes in all that can be seen, and identify the disease by diagnosis of the connecting channels. Diagnose from the urine what is of benefit and what is of harm. Diagnose from the appearance all signs of death and signs of cure. Thus identifying the disease, Heat or cold, phlegm or bile, or some combination, the medicine is then applied, cooling, warming, equalizing, powder, pills, or syrup,
thaṅ daṅ byug daṅ sman mar daṅ ||
gaṅ la gaṅ sman [ḥgro ba] nad daṅ sbyar ||
tsha ba thams cad bsil gyis\(^a\) ḡdul ||
graṅ ba thams cad drod kyis\(^b\) ḡdul ||
bad kan thams cad gsin gis dbye ||
mkhris pa can rnams bsdud kyis\(^c\) byin ||
ḥdu ba ḡkhrugs na sṅoms kyis\(^d\) ḡdul ||

ḥdu ba ṅi khri chig ston la ||
ṅi khri chig ston sman sbyor gyis ||
ma rig ṅon moṅs druṅs\(^e\) nas ḡbyin ||
ḥtsho ba rnam pa bži yin te ||
bdud rtsi sman gyis ḡtsho ba daṅ ||
lus gso sman gyis ḡtsho ba daṅ ||
thabs daṅ spyod lam ḡtsho ba daṅ ||
luṅ ma bstan gyis ḡtsho ba ḡo\(^f\) ||

bcos la rnam pa bži yin te ||
sman daṅ gtar daṅ me btsaṅ daṅ ||
thabs daṅ sṅags kyis\(^g\) ži byed pa ||
gaṅ dgos nad kyi ṅo daṅ sbyar ||
[sman pa] ro daṅ nus pa žu bahi rjes ||
ro yi drod daṅ nus pas drag ||
žu rjes hjam la des paṅo ||
nad la skyug daṅ bśal daṅ rjes ||
skyug gis ḡdren daṅ bśal bā\(^h\) sbyaṅs ||
rjes sūl ži daṅ bde bahi ||
kha ḡas ḡbyor daṅ gnod daṅ sṅoms ||
ḥbyor ba brten la gnod pa spaṅ\(^i\) ||
sṅoms kyi cha mṅam ran tshod bzuṅ ||

dpyad la rtsa daṅ chu daṅ kham ||
rtsa la lta žiṅ chu la [188a] brtags ||
kham la dpyad ciṅ thig par bya ||
ṅes par ḡchi bahi ltas mthoṅ na\(^j\) ||
dkar po dge bahi las la ḡbad ||
las kyis chad na gto dpyad rdug ||
nan tar\(^k\) ḡchi bahi dus byuṅ na ||
lus gso ḡas kyaṅ srog gi\(^l\) bdud ||
de ltar ma lags\(^m\) ḡphral rkyen daṅ ||
glo bur nad kyis gduṅ ba la ||
ḥtsho ba sman gyis\(^n\) slus par ḡgyur ||
potion, ointment, or butter-mould.  
Medicine for every man must fit with the disease.  
All feverish conditions are counteracted by the cooling kind,  
all cold conditions by the warming kind,  
all phlegmatic conditions by the dispersing kind,  
conditions of bile by the uniting kind,  
combination disturbances by the equalizing kind.  
For the 21,000 types of combinations  
one applies 21,000 types of medicine,  
and so expels the afflicted conditions of ignorance.  
Treatment is of four main kinds:  
treatment with medicine of elixir,  
treatment with medicine for bodily cure,  
treatment with method and practice,  
treatment in unprescribed ways.  
Curing is of four main kinds:  
medicine, bleeding and branding,  
tranquillizing with method and spells.  
Whatever is required must accord with the type of disease.  
After absorbing (the medicine) come taste and effect,  
plesance of taste and force of effect.  
After absorption it is gentle and pleasant.  
For the disease vomiting and excretion are the after-effects,  
drawing it forth by vomiting and purifying by excretion,  
and the after-state is tranquil and pleasant.  
Food may be suitable, harmful, or indifferent.  
Keep to what is suitable and avoid what is harmful,  
taking the right measure of the part that is indifferent.  
In diagnosis we have the connecting channels, the urine and the general appearance.  
Watch the channels, examine the urine,  
and diagnosing from the general appearance, let the result coincide.  
If you are sure you see signs of death,  
urge him to the practice of virtue.  
If he is cut off by karmic effects, ritual and diagnosis are useless.  
If it is certain his time of death has come,  
Even food which should nourish the body may be his life’s enemy.  
But if it is not such a case, and he suffers from an accident or a sudden disease,  
you will save him by treatment and medicine.
gal te thabs mkhas lag len dañ ||
goms ḥdris ga dar ma soñ na ||
sman du mi ḥgro dug du ḥgro ||
nad pa mi sos ḥchi yun thuñ\(^a\) ||
de phyir thabs mkhas lag len gces ||
de ltar mo rtsis dpyad gto\(^b\) bźi ||
spyod dañ ḥjug dañ rtogs pa yis ||
sems can ḥgro la phan par bya ||
phya gšen legs rgyal thugs la žog ||
ces gsuñs so /

\(^a\) ḥthuñ \(^b\) dañ
If your skill and cleverness of method
have not been perfected by practice,
you will not produce medicine, but poison.
You will not cure the sick man and he will die before long.
So skill and cleverness of method are very important.
So by practising, setting about and understanding these four, sortilege,
astrological calculation, ritual and diagnosis,
living beings must be benefited.

Keep this in mind, O Phya-gšen Legs-rgyal.

This is what he said.
II. SNAÑ GŠEN GYI THEG PA

[vol. kha, f. 197a5 onwards]

de la ston pas bkaḥ stsal pa /
ñoṅ cig snañ gšen gtsug phud ſnoṅ /
snañ gšen theg paḥi bon sgo la ||
spyi ru rnam pa bži yin te ||
chab nag chu bo sel gyi sgo ||
chab dkar ḋdre daṅ sri yi sgo ||
ḥpham yul mñaṃ brje glud kyi sgo ||
dpon gsas phyva gñaṅ gto yi sgo ||
de ltar gyer sgo bži las su ||
gcoon bṛgyad skad kyi brda sprad nas ||
tshul daṅ lugs bžin spyod pa na ||
snañ ni snañ žiṅ srid pa snañ ||
gšen ni de dag ḥdul bas gšen ||
snañ gšen theg paḥi [197b] bon sgo yis ||
ḥgro baṅ kha lo bsgyur bhaṅ ||
snañ gšen gtsug phud thugs la ḽog ||
ces gšuṅs so / de la yaṅ gsol pa /
thsams cad mkhyen paḥi ston pa lags ||
de ltar snañ gšen theg pa las ||
gyer sgo bži ru gšuṅs pa yi ||
deyi dbye ba ci ltar lags ||
de la gcoon bṛgyad skad sbyar nas ||
skad kyi rnam graṅs ci ltar lags ||
bdag cag rīg paḥi blo rtsal ſan ||
žib tu dbye nas bkaḥ bstsal ḽṭshal ||
žes gsol to / de la rgyal bus bkaḥ stsal pa /
ñoṅ cig snañ gšen gtsug phud daṅ /
ḥduṅ paḥi ḋkhor rnam sthsams cad kun ||
ma yeṃs daṅ po brtan paṅ ſnoṅ ||
snañ gšen theg paḥi sgo bži la ||
thog mar chab nag sel gyi sgo ||
de la rnam pa bži yin te ||
chab nag chu bo gžuṅ chen las ||
smraṅ rgyud chu bži gyes pa de ||
zad pa med paḥi rgya mtsho ḽdra ||
gryun chad med pa chu bo ḽdra ||

ō baaḥi
II. THE WAY OF THE SHEN OF THE VISUAL WORLD

At that the Teacher said:

Listen, sNañ-gšen gTṣug-phud, listen!

As for the Bon Portal of the Way of the Shen of the Visual World, there are in general four types:¹²

(1) the ‘Black Waters’, the river, the portal of exorcism,
(2) the ‘White Waters’, the portal of demons and vampires,
(3) ḤPhan-yul, the portal of ransom by equal exchange,
(4) the ‘Master Sage’, the portal of Ritual for fates and furies.

Thus in this matter of the four portals of incantation, indicating the terms with the sound of the eight ululations, and performing according to form and to pattern, the Visual World is so called because it is visible and existing, and the Shen is referred to as Shen because he overcomes it.

By this means one guides living beings, sNañ-gšen gTṣug-phud, keep that in mind.

So he spoke. He was questioned again:

O Teacher, who know everything!
Thus in the Shen Way of the Visual World
There are four doors of incantation, you have told us.
What is the difference between them?
Then with reference to the sounds of the eight ululations,
What is the list of these sounds.
We are weak in intellectual understanding.
We beg you to tell us by explaining carefully.

Thus they asked him, and the Prince replied:

Listen, sNañ-gšen gTṣug-phud
and all you who have gathered as his entourage.
Listen with senses unwavering and fixed.
Among the four portals of the Shen Way of the Visual World,
(1) first (we take) the Black Waters, the portal of exorcism.
This has four parts.
From the great lore of the Black Waters
four rivers separate themselves as streams of exposition.
It is like the inexhaustible ocean.
It is like a continuously flowing river.
hgros las pa char las hdra ||
gar bsnyur bde ba chu phran hdra ||
skye hgros bs nu ma hdra ||
hphel kha chu bo hbrug pa hdra ||
yag pa lo tog legsa pa hdra ||

srid pa smran chen sel gyi gzun ||
thug khar gnnen po lha'i gzun ||
sgra bla wa de dpah khrom gzun ||
srid pa mi hu rgyud kyi gzun ||
de chab nag chu bo gzun bzi yin ||

de la so sor gyes pa las ||
sel la rnam pa bcu gnis te ||
rtsa dkar hphel bahi yar sel bzi ||
rtsa nag hgrib pa hi mar sel [dañ] bzi ||
mñam ñid bsor bahi bar sel bzi ||
rtsa dkar hphel bahi [198a] yar sel la ||
gañ la gañ hduñ bon yin pas ||
sems can blo ños gsum dañ sbyar ||
smañ la hphen par hdod pa la ||
g'yuñ druñ srid pa hphel sel bya ||
dbul la phyug par hdod pa la ||
srid pa ba gar gyen sel bya ||
has ñan btsan por hdod pa la ||
klunerta dar bahi gar sel bya ||
chuñ la che bar hdod pa la ||
rgyal gyi khri hphañ goñ sel bya ||
rtsa nag hgrib pa hi mar sel la ||
rmañ ste chad la khad pa la ||
hdresbugs buhi thur sel bya ||
dbul te ltog la khad pa la ||
srid pa hi sa bdag thur sel bya ||
rlag ste ñes la khad pa la ||
byur dañ mi lahi chu sel bya ||
dmañ ste lhun la khad pa la ||
mtho ru mi ster ñen sel bya ||
mñam ñid bsor bahi bar sel la ||
lha klu gnnen dañ hgras na ||
lha mi bar gyi dbyen sel bya ||

\(a\) lag \(b\) gnnen \(c\) dañ \(d\) gsal \(e\) sruñs \(srid\)
It is like rain which benefits living beings.
It is like a stream which may be easily directed anywhere.
It is like a spring that succours living beings.
It is like a rising flood that gushes forth.
It is like a fine and good harvest.

(IA) The lore of exorcism—the great exposition of existence,
(IB) the lore of the gods—of the Thug-khar Furies,
(IC) the lore of the genies—of the hero-gathering of the Wer-ma Genies
(ID) the lore of the original human stream of existence,
these are the four river-like lores of the Black Waters.

(IA) Separating from each other,
there are twelve kinds of exorcism:
the four upward exorcisms of increase of the white channel,
the four downward exorcisms of decrease of the black channel,
the four intermediate exorcisms of transposing equivalents.

As for the upward exorcisms of increase of the white channel, they are
the bon that overcomes whatsoever (opposes) anything, and they
should be fitted to the three dispositions of beings.
If it is a matter of prospering the feeble,
perform the increase exorcism of swastika being.
If it is a matter of bringing wealth to replace poverty,
perform the upward exorcism of existence in the 'universal womb'.
If you want strength instead of weakness,
perform the strong exorcism of the potent kluñ-rta.
If you want greatness instead of being small,
perform the top exorcism of the royal throne.

As for the downward exorcisms of decrease of the black channel:
if being feeble, one is near one's end,
perform the downward exorcism of the nine demons and the ten
vampires.
If being poor, one is near to hunger,
perform the downward exorcism of the local gods of the phenomenal
world.
If being lost, one is near to harm,
perform the water exorcism of byur and mi-la.
If being down, one is near to falling,
perform the exorcism of the calamity which does not let you go higher.
As for the four intermediate exorcisms by transposing equivalents:
if one is at enmity with gods, serpents and furies,
perform the exorcism of this dissension of gods, men and intermediate
beings.
śīn tu gag ǚen rtsub pa la ||
bya dmar\(^a\) mtshal buṅi gag sel bya ||
sme mnol mi gtsaṅ ḫbag pa la ||
dme mug nal gyi btsog sel bya ||
mi mthun pra ltas ṅan pa la ||
ltas ṅen bzlog paṅi than sel bya ||
de ltar gźuṅ chen bcu gṅis la ||
sṅon srid pa gaṅ gis dar ba yīḥi ||
re re la yaṅ bcu re ste ||
srid paṅi dpe srol re daṅ sbyar ||
dpe srol re la sel sgo re ||
de la srid pa smraṅ gźuṅ re ||
sel sgo brgya daṅ ni śu [re] dbye ||
de la skad kyi gcaṅ brgyad sbyar ||
daṅ po srid pa gsum po las ||
gtsaṅ sme blaṅ dor bžen ḫdebs pa ||
stag mo ṅar baḥi gcoṅ las draṅ\(^b\) ||
de nas sel gyi smraṅ gyer baḥi ||
[198b] bya khyi rta yi gcoṅ\(^c\) las draṅ\(^b\) ||
bya skad sna tshogs ḫgyur ba yin ||
khyi skad zug daṅ ṅur\(^d\) ba yin ||
rtas skad ḫtsher daṅ sṅan pa yin ||
gcoṅ gi sṅan\(^e\) nag legs\(^f\) par bya ||

spyir yaṅ ḫgro drug sems can rnams ||
sdug bsṅal ṅon moṅs gduṅ ba la ||
ṅon moṅs nad rnams sel ba daṅ ||
bde baḥi don daṅ ldan pa daṅ ||
thabs daṅ thugs rje mi ḫgag phyir ||
 gaṅ la bon sgo gaṅ ḫdul bstan ||
skyon yon legs ņes ma Подробное ценное ||
gtsaṅ sme blaṅ dor ma phyed pas\(^g\) ||
mi dge ņes paṅi gzi ma byuṅ ||

dme daṅ mug daṅ nal daṅ btsog ||
than daṅ ltas ṅan byur yug ḫbag ||
thab daṅ mkhon daṅ dbar la sogs ||
de dag lha yī spyan la phog ||
gtsaṅ ris lha la mnol phog pas ||
gzi gnas mña dbaṅ yul sa mnol ||
de yi grib chags kha rlāṅs rnams ||
 ḫgro ba mi yi tshogs la phog ||

\(^a\) mar \(^b\) draṅs \(^c\) smraṅ \(^d\) mdur \(^e\) bsṅan \(^f\) leg \(^g\) daṅ
In the case of severe danger from an impediment, perform the exorcism of the impediment of the Red Bird Vermilion. In the case of defilement from murder, adultery or other impurity, perform the exorcism of this filth of murder, of fatherless child or of incest.

In the case of bad signs from unfavourable prognostics, perform the exorcism of evil for the overpowering of evil signs.

Likewise for the twelve great lores which spread forth originally, for each of them there are ten again, with an original archetype associated with each one, and a way of exorcism for each archetype.

So for each original lore of exposition there is subdivision into 120 ways of exorcism, and with these are associated the eight ululations of sound.

First in the case of the three originals for urging the acceptance of purity and rejection of defilement, effect the ululation of the growling tigress.

Then for the incantation of the exposition of exorcism, effect the ululation of bird and dog and horse.

There are various variable sounds of birds. The sound of the dog is barking or growling. The sound of the horse is neighing and pleasant.

The utterance of ululations must be done well.

In general when beings of the Six Spheres are tormented with the afflictions of suffering, in order to exorcise the diseases of their afflictions, and to provide them with the substance of happiness, and so that there should be no end of method and compassion, show to whomever it is the bon way that quells whatsoever it is.

If one does not know harm from benefit and good from evil, or distinguish purity from defilement and acceptance from rejection, a basis for non-virtue and evil will result.

The impurities of murder, fatherless child, incest, evils, bad signs, and defiling misfortunes, defilement of the hearth, of animosity, anger and the rest, they strike the eyes of the gods.

If defilement touches the gods of the Pure Abode, the domains of the Lords of the Soil are defiled.

The vapours of their defilement strikes upon the company of human beings,
"hjig rten ziṅ hdir dbul ḥphoṅs daṅ || nad daṅ mu ge ḥkhrugs pa daṅ ||
mī bde sduṅ bsṅal sna tshogs ḥbyuṅ || de dag sbaṅ ziṅ a dag pa daṅ ||
ḥgro ba ma lus gso baḥi phyiṅ ||
chab nag srid pa ḥgyud khog la ||
seṅ sgo ziṅ lo ḥdab rgyas byuṅ ||
dkar nag bsal bas sel ḥes bya ||
gtsaṅ sme bsal bas sel ḥes bya ||
seṅ mnol bsal bas sel ḥes bya ||
dme mug bsal bas sel ḥes bya ||
dbul ḥphoṅs bsal bas sel ḥes bya ||
ḥgaṅ pa bsal bas sel ḥes bya ||
kag ḥes bsal bas [199a] sel ḥes bya ||

de la bya thabs ḥdi lta ste ||
gnas daṅ rdzas daṅ bcaḥ gzi daṅ ||
gyer daṅ tha ma ḥjes bziḥo ||
gnas ni mdo daṅ mdud la gtad ||
ḥgiyiṅ daṅ ḥkhyil daṅ dpal daṅ mdud ||
ḥgiyiṅ la ḥgyab gtad ḥkhyil par bcaḥ ||
dpal la goṅ bstod mdud la ḥbor ||
rdzas ni bzaṅ ziṅ sna tshogs daṅ ||
bya spu bal tshon sel tshigs daṅ ||
ḥdod ḥjoḥi ba daṅ ḥdab chags bya ||
sprel dkar kloṅ grum ba dkar daṅ ||
bya ma byel bu la sogs bsag ||
gzān yāṅ ḥbru snahi mchod pa daṅ ||
dkar mṅar śa ḥkhrag ḥdod yon rdzas ||
phun sum tshogs paḥi yo byad bsag ||
srid paḥi sel ra ḥgṇen por bskos ||
yar la yod kyi ṛal chen gsum ||
mar la med paḥi luṅ chen gsum ||
bar na lha mi ḥtshog paḥi gnas ||
lha gzi dkar poḥi steṅ du ni ||
snɔn mo nas kyi sbran ma d blug ||
lha mdaṅ sgro dkar rten la gzugs ||
seṅ bsal mchod paḥi yo byad bṣams ||
srid paḥi sel bon smra chen gyis ||
dbu la ḥgyiṅ baḥi thod kyaṅ bciṅ ||

a ciṅ  b pas  c bsog  d smran ma
and in this world region poverty, disease, famine, disturbances, unhappiness and sufferings of all kinds arise.

In order to cleanse them and clear them away and in order to cure all beings, inside this original stream of the Black Waters there emerged the ways of exorcism spreading as branches, leaves and petals.

They are known as exorcisms (viz. cleansers) because they cleanse the white and the black. They are known as exorcisms because they cleanse the pure from the foul. They are known as exorcisms, because they cleanse filth and impurity. They are known as exorcisms, because they cleanse the defilement of murder and of the fatherless child, They are known as exorcisms, because they remove poverty. They are known as exorcisms, because they remove obstructions. They are known as exorcisms, because they remove impediments and evils.

Now the method of operation is like this:
(i) the place, (ii) the items and their arrangement, (iii) the incantation, and (iv) lastly the final part.

As for the place, one must face towards the lower part of a valley and a cross-roads.
(There must be) a lofty mountain, an amphitheatre (formed by surrounding cliffs), some good ground and some cross-roads.
Turn your back to the lofty mountain and make preparations in the amphitheatre.
As good ground a raised place is commendable, and at the cross-roads you must leave (your ransom-offerings).

The items should be good ones and various: birds' feathers, coloured wool, sacrificial barley, a wish-granting cow and feathery fowl, a white monkey, a badger, and a white cow, a bat, and other such things should be gathered together.

Furthermore an offering of green barley, the three milk-products, the three sweet offerings, flesh and blood, and other desirable offerings, these are the excellent necessaries to be gathered together.

Set up as an aid the original exorcizing ring. Above the three great high vales of being, below the three great low vales of non-being, in between the place where gods and men may come together, (here) on the white sacred mat place the 'sprinklings' of green barley. Set up as symbol the divine arrow with the white feather. Prepare the necessaries for offering to the pure divinities of the exorcizing rite.

The great speaker of the original exorcizing bon binds the turban on his head.
SNAÑ GSÉN GYI THEG PA

zhal na skyem pahi skyems yañ gsol ||
phyag na hbul bañ yon kyañ hbul ||
zhal nas gcoñ gis smrañ kyañ gyer ||
mī hgro yas stags spany bar bya ||
smrañ ni zob la rgyas par bya ||
chab nag nus pa smrañ la hbyuñ ||
chab dkar nus pa snags la hbyuñ ||
dpon gsas nus pa rin chen yin ||
de phyir chab nag smrañ gis gtso ||
rjes kyi bya ba yag [199b] ka brjod ||
sems can hgro la sman par mdzod ||
hgro ba gāñ la gāñ phan gyis ||
sems bskyed gzi ma ldan par gces ||
snañ gśen gtsug phud thugs la žog ||
ces gsuñs so /

ñoñ cig snañ gśen gtsug phud ŋon ||
gnīs pa thug khar lha gžuñ la ||
hgro drug sms can thams cad ni ||
mī bde sduug bśnal gduñ ba la ||
thug khar lha yi dmag tshogs brīnā ||
de la b rnam pa bźi yin te ||
ye srid lha gžuñ dkar po dañ ||
ye dbañ gńañe gžuñ khra bo dañ ||
ye ḡdul dmag gžuñ nag po gsun ||
thog mar lha gžuñ dkar po la ||
lha ḡkor gsun brgya drug cu yod ||
bar pa gńan e gžuñ khra bo la ||
lha ḡkor gnīs brgya lña bcu yod ||
tha ma dmag gžuñ nag po la ||
lha ḡkor brgya dañ rtsa brgyad yod ||
de gsun gcig tu dril ba yi ||
thug khar dgu khri gлин mkhar yin ||
dgu khri gлин mkhar nam mkhañ rdzoñ ||
nam mkhañ yañs pahi gsas mthoñ na ||
rañ grub rin chen sprul pahi mkhar ||
rmeñ gźi rin chen gser la byas ||
logs bźi lo phrom bse la byas ||
zur bźi sno mñeñ e lcags la byas ||
sgo gźi ba le duñ la byas ||

a sman    b las    c gnīs
In his mouth he receives the draught that is to be drunk. 
In his hand he offers the thing that is to be offered. 
With his voice he intones the exposition using ululations. 
Unsuitable ritual items must be avoided. 
The exposition must be done carefully in full. 
The potency of the ‘Black Waters’ emerges in the exposition.16 
The potency of the ‘White Waters’ emerges in the spells. 
The potency of the Master-Sages is a gem. 
So for the ‘Black Waters’ exposition is the most important thing. 
As the final part recite the blessing. 
Do good to living beings. 
Do whatever is of benefit to them. 
It is essential to raise your Thought towards Enlightenment as the basis 
(of your action). 
*sNañ-gšen gTsug-phud*, keep this in mind. 
This is what he said. 

Listen, *sNañ-gšen gTsug-phud,* listen! 
(1B) Secondly as for the sacred lore of *Thug-khar,*17 all the beings of the Six Spheres, 
when afflicted with unhappiness and suffering, 
should requite the army of the *Thug-khar* gods. 
Of these there are four [sic] kinds: 
the White Lore of the Gods of eternal existence, 
the Dappled Lore of the Furies of eternal power, 
the Black Lore of the Armies of eternal subjugation, these are the three. 
First in the White Lore of the Gods 
there is an entourage of 360 gods. 
Secondly in the Dappled Lore of the Furies 
there is an entourage of 250 gods. 
Lastly in the Black Lore of the Armies 
there is an entourage of 108 gods. 
These three (sets) gathered together 
are the *Thug-khar* ‘Island Citadel of the 90,000’. 
The ‘Island Citadel of the 90,000’ is a sky-fort. 
In the divine vault of the spacious sky 
is a self-produced magic citadel of gems. 
Its four foundation-supports are made of gems and gold. 
Its four walls are made of burnished copper. 
Its four corners are made of supple steel. 
Its four doors are made of *ba-le*18 shells.
kha bad mtsho ro g·yu la byas ||
 rdo rje bzin gyi brtan cig yod ||
 ri bo bzin gyi brjid cig yod ||
 nam mkha· bzin gyi gsal cig yod\(^a\) ||
 bar sna· bzin gyi ya· cig yod\(^a\) ||
 ni ma bzin gyi dro cig yod ||
 zla ba bzin gyi bsil [200a] cig yod ||
 lho sprin bzin gyi phon\(^b\) cig yod ||
 rgyu\(^c\) skar bzin gyi bkrag cig yod ||
yod pa ye yod mtshams na\(^d\) yod ||
bzu· ba thug khar lha yis* bzu· ||

mkhar de srid pa phyin cad nas ||
da lta di· sa· phan chad la ||
g·yu· dru· bstan pa ñams ma myon ||
lha mi· di· dbu ḥpha· dmah ma myon ||
sda· bahi dgra bos brgol ma myon ||
gnod pa· bgegs kyis tshugs mi srid ||

thug khar bu dgu yab da· bcu ||
dgu· sman mched bdun yum da· brgyad ||
dgu khri· dgu ḥbum dmag da· bcas ||
ḥphel chen yag ka· brjod na dgos ||
śas chen dmag la chas na dgos ||
rgyu· chen bya· rdā· bkyag na dgos ||
lha dmag dgra la bṣig na dgos ||
rGYa· po rgyal sa gnon na dgos ||
btsun mo rtsa dkar ḥphel na dgos ||
blon po dar sa ḥdzin na dgos ||
yo ma ḥphel· kha rtsi na dgos ||
de dgos pa· do gal che brgyad yin ||

sna· gšen srid pa· bon po yis ||
rgyud las ḥbyu· bahi bon spyod ci· ||
rigs su mchod pa· lha bdar nas ||
sems can ḥgro la phan gdag\(^g\) nas ||
thug khar lha rabs gzu· bzi· las ||
gyer da· bsgrub da· mchod brn· bkyag ||
Ga· du byed pa· las no lo· ||
dben da· gtsa· ma· gnas ŋid du ||
sme da· mnol ba ma phog par ||
gtsa· ma· sa la dkyil ḥkhor bze· ||
mchod pa· r devastation yod yo byad bsam ||

\(^a\) dgos \(^b\) phan \(^c\) sgyun \(^d\) htshams nas \(^e\) yi \(^f\) ya ga \(^g\) bdag
Its protruding eaves are made of turquoise.
It is firm as a powerbolt (vajra).
It is magnificent as a mountain.
It is translucent as the sky.
It is spacious as the atmosphere.
It is glowing as the sun.
It is cool as the moon.
It is dense as a cloud from the south.
It is brilliant as the constellations.
As for its existence, it exists at the limit of eternal existence.

As for those who hold it, it is held by the Thug-khar gods.
From the time that that citadel came into being
up until the present time,
the swastika doctrine has experienced no weakening,
the dignity of gods and men has experienced no abasement,
there has been no opposition from hateful enemies,
there has been no attack from harmful demons.

The nine Thug-khar sons—with their father totalling ten,
the seven celestial goddesses of medicine—with their mother totalling eight,
together with their army 99,000 strong,
when reciting a blessing for prosperity, we need them.
Especially when going to war, we need them.
When presenting the 'bird-rack' of the Great Runner, we need them.

When the royal army would destroy the enemy, we need them.
When the king would subdue the kingdom, we need them.
When the queen would induce pregnancy, we need them.
When the minister would gain influence, we need them.
When we reckon prosperity by mares, we need them.
These are the eight important times when we need them.

The bonpos of the original (way of the) Shen of the Visual World
should perform the bon which comes by tradition,
invoking the gods who are to be worshipped in such cases,
and benefiting living beings.
According to the fourfold lore of the divine Thug-khar lineage,
they intone, they bring the divinity to their presence, and they make offerings of requital.
Undertake the rite wherever it is to be done,
in a lonely and clean place.
Avoiding filth and impurity,
lay out the magic circle on clean ground.
Arrange the ritual items and necessaries.
ltag ša sñiṅ khrag dam rdzas bsag ∥
mdaṅ dar me loṅ rin chen daṅ ∥
bla bre⁹ ḡphaṅ gdugs rgyal mtshan daṅ ∥
zur gsum bsos gtsaṅ [zoob] phud kyis mchod ∥
rña gsaṅ duṅ gliṅ skad kyisᵇ ḡbod ∥
dri žim ēd laṅ sül gyisᶜ mtshon ∥
tshig bṣad gtaṅ rag dbyaṅs kyisᵇ bkrol ∥
thugs kyiᵈ sñiṅ po ḡdzab nas bgraṅᵉ ∥
sku gsuṅ yon tan sgo nas bstod ∥
ḥphrin las rnam bذي drag tu bcol ∥
g·yuṅ druṅ bstan pa dar bar bcol ∥
gṣen rab dbu ḡphaṅ mtho bar bcol ∥
snaṅ srid bskos la ḡdebs par bcol ∥
ḥbyuṅ ba cha la ḡbebsᶠ par bcol ∥
khā drag dar la cheDIST.bar bcol ∥
bḥud srin log pa ḡdul bar bcol ∥
ḥde srin cham la ḡbebs par bcol ∥
de ḡtar bsgrub daṅ las la sbyor ∥
gaṅ du byed pahi las ka ni ∥
bḵaṅ daṅʰ g 수도 bžin spyod par bya ∥
ma bṛtags ma gzab¹ tho co daṅ ∥
mthoṅ mthoṅ yas daṅ thos thos bon ∥
dran dran glu ru len mi bya ∥
lar yaṅ thug khar lha ḡzuṅ la ∥
gtsaṅ sme ma ḡdres dag par bya ∥
ḥjig rten lha tshog gtsaṅ la dgaḥ ∥
gtsaṅ la dgaḥ žiṅ sme la ḡjigs ∥
de ḡtar gtsaṅ sme ma ḡdres pa ∥
luṅ nas ḡbyuṅ bžin spyad pa na ∥
bstan pa chags pahi dar so la ∥
med la yod par srid pa daṅ¹ ∥
de yaṅ thug khar lha yi drin ∥
stoṅ la gaṅ bar ḡphel ba daṅ ∥
de yaṅ thug khar lha yi drin ∥
ḥjigᵏ la chags par srid pa daṅ¹ ∥
de yaṅ thug khar lha yi drin ∥
dmaṅ¹ la mtho bar ḡgro ba daṅ¹ ∥
de yaṅ thug khar lha yi drin ∥
dbuṅ la phyug par srid pa daṅ¹ ∥
de yaṅ thug khar lha yi drin ∥

⁹ bla re ⁰ kyi ¹ c gyi ² kyis ³ draṅs ⁴ ḡpheb ⁵ phye
⁶ bkaḥ pa ⁷ j yaṅ ⁸ ḡjigs ⁹ dmen
Accumulate flesh from the nape of the neck, blood from the heart, the sacred items, 
the arrow with silk band, mirror and gem (all attached), 
the canopy, the ceremonial umbrella, the banner of victory, 
and make a first offering with the three-cornered sacrificial cake. 
Call with the sound of drum, flat bell, conch and shawm. 
Show the way with the passage of sweet-smelling incense. 
Intone the verses according to the chant of the ceremony. 
Repeat according to number the essential spell (that relates to the divinity's) Mind. 
Praise him according to his Body, his Speech and his Qualities. 
Urge him strongly to fourfold Action. 
Urge him to spread the Swastika doctrine. 
Urge him to raise the dignity of the best of Shen. 
Urge him to bring order into the phenomenal world. 
Urge him to bring the elements into a proper balance. 
Urge him to increase and to spread our might. 
Urge him to quell perverse demons. 
Urge him to bring devils to subjection. 

Thus summoning him and setting him to work, 
wherever any rite is to be performed, 
it must be done according to tradition and lore. 

Thoughtless and careless capriciousness, 
items just as one sees them, bon just as one hears it, 
chants just as one remembers them, such must not be made use of. 

But in this sacred lore of Thug-khar 
do not mingle impurity with purity. Be clean. 
The gods of this world rejoice in purity. 
Rejoicing in purity, they fear impurity. 

Thus if you do not mingle impurity with purity 
and perform the rite as it is prescribed, 
where the doctrine spreads in the place of its arising, 
this coming into being where there was nothing before, 
this too is by favour of the Thug-khar gods. 
Prosperity which turns emptiness into fullness, 
this too is by favour of the Thug-khar gods. 
Destruction which is turned into production, 
this too is by favour of the Thug-khar gods. 
Baseness which is turned into high rank, 
this too is by favour of the Thug-khar gods. 
Poverty which is turned into wealth, 
this too is by favour of the Thug-khar gods.
Snaṅ ḡšen ḡyi theg pa

*rmaṅ la ḡphan par srid pa daṅa ||
de yaṅ thug khar lha yi drin ||
khas ņan b dpah bar ḡgro ba daṅa ||
rgyal khams mñaṅ rīs dar ba daṅa ||
de yaṅ thug khar lha yi drin ||
nad yams ḡkhrugs [201a] pa zi ba daṅa ||
de yaṅ thug khar lha yi drin ||
bkra śis dge rtags ḡphel ba daṅa ||
de yaṅ thug khar lha yi drin ||
snaṅ srid dge la mos pa daṅa ||
de yaṅ thug khar lha yi drin ||
de phyir thug khar gñen par brtṣi ||
kun rdzob mtshan ma dṅos por bden ||
sems can ḡgro la sman par ḡgyur ||
snaṅ srid dgaṅ bde ḡphel bar ḡgyur ||
don dam stoṅ pa ņid du bden ||
ḥgro ba thar lam ḡbyed par ḡgyur ||
mthar yaṅ don dam bden pa daṅ ||
kun rdzob mtshan maḥi bden pa daṅ ||
bden pa gñis po dor mñaṅ nas ||
so so ma yin tha mi dad ||
gñis su med ciṅ byar med de ||
mñaṅ pa ņid kyi don rtogs na ||
bdag kyaṅ mkhaṅ la rtse ru chib ||
gzan yaṅ dbyiṅs su lhun gyis grub ||
snaṅ ḡšen gtsug phud thugs la ḡog ||
sems can ḡgro la smin par mdzod || ces gsuṅs so /

yaṅ ston pas bkaḥ stsal pa /

ñon cig snaṅ ḡšen gtsug phud ņon ||
gsum c pa sgra blaḥi dpah khrom la ||
ḥgro drug sems can thams cad ni ||
sdug bsṅal ņon moṅs gduṅ ba daṅ ||
kag ņen ḡphrag dog rtsub pa daṅ ||
bstan pa dar rgyas chuṅ ba daṅ ||
pha rol dgra ru laṅ ba daṅ ||
klun ḡṛta dbaṅ thāṅ rgud pa daṅ ||
gyul so tshur la laṅ ba na ||
sgra bla wer maḥi dpah khrom bkyag ||
Feebleness which is turned into prosperity,
this too is by favour of the Thug-khar gods.
Weakness which is turned into heroism,
this too is by favour of the Thug-khar gods.
Extension of the spheres of influence of the kingdom,
this too is by favour of the Thug-khar gods.
The stilling of epidemics and disturbances,
this too is by favour of the Thug-khar gods.
Increase of blessings and signs for the good,
this too is by favour of the Thug-khar gods.
That the everyday world should take delight in good,
this too is by favour of the Thug-khar gods.

Therefore you should reckon the Thug-khar as your aid.
The outward signs (of the phenomenal world which belong to the sphere)
of relative truth are true (in so far) as (they are) things,
and these will be of benefit to living beings.
They increase the joy and happiness of everyday existence.

Absolute truth is true (in so far) as (it refers to) the Void.
It opens the way of salvation for living beings.

In the final analysis absolute truth
and the truth of relative outward signs,
when both truths are paired together,
they are not separate and there is no difference.
They are not two and must not be made (into two).
If one understands the meaning of Sameness,
one reaches the top oneself,
and others in the whole sphere are spontaneously perfected.

Again the Teacher said:

Listen, sNaṅ-gšen gTsug-phud, listen.

Thirdly, as for the hero-gathering of the Genies,20
all living beings of the Six Spheres,
when they are tormented with the afflictions of suffering,
or troubled with impediments and jealousies,
when the spread of the doctrine diminishes,
and outsiders rise up as enemies,
when well-being and influence are in decline,
and the battle-ground comes back upon one,
then one must make offering to the hero-gathering of the Wer-ma Genies.
mgon po bya rdañ sruñ ma bsten ||
cañ señ sug mgon gñan\(^a\) po brñian ||
kun rdzob bden pa yin pas gtso ||
de yañ rnam pa bži yin te ||
sgra bla gñan\(^a\) dañ wer ma rje ||
cañ\(^b\) señ gñan\(^a\) dañ sug mgon rdzi ||
gžun chen bži\(^c\) ru šes par bya ||
de yañ dañ po sgra bla la ||
ye srid ḡphrul gyi sgra bla dañ ||
ye rje smon paḥi sgra bla dañ ||
ye dbañ mthu yi [201b] sgra bla gsum ||
dañ po ye srid sgra bla la ||
sgra bla ḡhyuñ nag ral chen byuñ ||
sgra bla ḡhyuñ nag ral chen la ||
ye mkhyen sgra blaḥi dmag tshogs grol ||
spyi gtsug nor bu rin chen la ||
sgra bla yid bžin lha dbañ srid ||
kgyuñ ru g·yas dañ g·yon pa la ||
sgra bla lha gsas dar ma srid ||
rna ba g·yas dañ g·yon pa la ||
sgra bla ṅar chen g·yu ḡbrug srid ||
spyan mig g·yas dañ g·yon pa la ||
sgra bla yod khams kun gsal srid ||
kgyuñ mchu\(^d\) thur du bgrad pa la ||
sgra bla ḡhyuñ nag ša zan srid ||
sgro chen sum brgya drug cu la ||
sgra bla sum brgya drug cu srid ||
thel ṣog gser gyi ḡdab ma la ||
sgra bla ni khri ḡdu ḡbum srid ||
kgyuñ sder sa la ḡjum\(^e\) pa la ||
sgra bla klu ḡdul ḡhyuñ chen srid ||
sño srid pa chags paḥi ru ma la ||
ye nas srid pa chags paḥi sgra bla yin ||
de ḡog ye rje smon pa la ||
srid pa\(^f\) chags paḥi gži ma dañ ||
mi rgyud grol baḥi ru ma ru ||
g·yas kyi gser ri g·yu luñ dañ ||
g·yon gyi duñ ri mchoṅ luñ dañ ||
thad kyi ṣel brag ḡod mtsho las ||
sgra bla smon paḥi señ gsum srid ||

\(^a\) gñen \(^b\) gcañ \(^c\) gži \(^d\) chu \(^e\) ḡdzum \(^f\) paḥi
One must trust in the Defender ‘Bird-Rack’ as one’s guardian, and one must requite the Can-señ and the Sug-mgon Furies.

As it concerns relative truth, these are very important.

These too are of four kinds:
(i) the Genie-Furies, (ii) the Wer-ma Lords, (iii) the Can-señ Furies, (iv) the Sug-mgon Leaders.

They are thus to be known as four great lores.

(i) So first as for the Genies, they are of three kinds:
(a) the Ye-srid-hphrul Genies,
(b) the Ye-rje-smon-pa Genies,
(c) the Ye-dban-mthu Genies.

Firstly as for (a) the Ye-srid-hphrul Genies, there appeared the Genie ‘Black Khyuni Great Mane’.

From ‘Black Khyuni Great Mane’ there came the army of Ye-mkhyen sgra-bla.

From the precious gem of the top (of the Khyuni’s head) came the Genie Yid-baṅ-lha-dbaṅ (Wish-granting-divine-power).

From the right and left horns of the Khyuni came the Genie Lha-gsas-dar-ma (Divine-manhood).

From its right and left ears came the Genie Nar-chen g-ya-hbrug (Great-strength-turquoise-dragon).

From its right and left eyes came the Genie Yod-kham-kun-gsal (Quite-purifying-existence).

From the Khyuni’s beak which gaped wide downwards came the Genie Khyuni-nag-sa-zan (Black Khyuni Flesh-Eater).

From its 360 great feathers came 360 Genies.

From the small feathers of its golden down came 29,000 Genies.

From the Khyuni’s claws contracted earthwards came the Genie Klu-hdul-khyuni-chen (Great Khyuni Serpent-Subduer).

These are the Genies who appeared originally from the beginning at the source of the appearance of existence.

Next as for (b) the Ye-rje-smon-pa Genies:

at the foundation of the appearance of existence

and at the source of the coming of the lineage of men, from the Turquoise Vale by the Golden Mountain on the right and the Chalcedony Vale by the Conch-coloured Mountain on the left, and the Lake of Light by the Crystal Crag straight ahead there came the three lions of the sMon-pa Genies.
de la srid ciṅ groṇ ba yi ||
mī rgyud de la sgra bla re ||
sgra bla re la lha damg re ||
lha damg re la kha ḡdzin re ||
khā ḡdzin re la rdzi bu re ||
de ye rje smon pāhi sgra bla yin ||

dehog ye gṣen dbaṅ rdzogs kyis ||
srid pa rgyud kyi lha bdar ziṅ ||
duṅ duṅ mchod mchod bsten bstena nas ||
ṇār ḡar dgra la rbadb pa yi ||
sgra bla dra ma gzuṅ chen bzi ||
raṅ bziṅ [20a] sprul pa ḡphrul gyi gzuṅ ||
raṅ grub rin chen mkhar gyi gzuṅ ||
rin chen sna ḡliṅ gi gzuṅ ||
raṅ ḡbyuṅ dra ma ḡag gchig gzuṅ ||
dе sgra bla dra ma gzuṅ bzi yin ||
dra ma mched dguḥi damg daṅ chas ||
ye dbaṅ mthuḥi sgra bla yin ||

wer maḥi dpāḥ khrom gzuṅ bzi yod ||
snoṅ lha gsas dbal gsum rdzu ḡphrul las ||
nam mkhah stroṅ pāhi dbyiṅs rum nas ||
rin chen sna ḡnahi sgo ṇa cīg ||
raṅ bziṅ śuṅgs kyis brdol ba las ||
sgoṅ ḡsun skyob pāhi go ru srid ||
bdar ᷉ sa srūṅ bahi mtshon du sridd ||
sgoṅ chu dpāḥ bahi ḡar chur srid ||
sgoṅ pri ḡkhra bahi mkhar du sridd ||
khro chu dmu rdzoṅ mun gyi mkhar ||
gsal ba ṇi maḥi kha ḡod ḡphrog ||
sgo ṇa naṅ gi sniṅ po las ||
rdzu ḡphrul mi pho gchig du srid ||
seṅ geḥi mgoṅ la dbyi yi rna ||
ḥkhro bahiṅ gdoṅ la glaṅ chen sna ||
chu srin ʒal la rgya stag mche ||
ral griḥi rkaṅ la chu gri ḡṣog ||
bya ḡhyuṅ dar maḥi rva dbal laṅ ||
yid bziṅ nor buḥi dbu brgyan canh ||
As they came forth into existence,  
there was a Genie for each lineage of men,  
and for each Genie there was a divine army,  
and for each army there was an overseer,  
and for each overseer a leader.  
These are the Ye-rje-smom-pa Genies.

Next (c) Ye-gsen-dbang-rdzogs,  
invoking the gods of the original tradition,  
persistently making offerings and giving instructions,  
fiercely he sets them upon the enemy,  
the Dra-ma Genies according to their four great lores:  
the lore of the Magic of 'Personal Manifestation',  
the lore of the Citadel of 'Self-Manifesting Gems',  
the lore of the Region of the Precious sMe-ba,  
the single lore of the 'Self-Originating Dra-ma'.  
The nine Dra-ma brothers together with their armies  
are the Ye-dbari-mthu Genies.

(ii) There are four lores of the hero-gathering of Wer-ma.  
Formerly by the magical powers of the Gods, the gSas and the dBal  
from the celestial womb of the empty sky  
an egg (formed) of the five precious gems  
burst open by its own innate force.  
From it the shell became protecting armour,  
the tegument became defending weapons,  
the white became a strength-potion for heroes,  
the inner skin became a citadel for them to dwell in.  
The dark citadel Khro-chu-dmu-rdzon  
so bright was it, it stole the sun's light.  
From the very inner part of the egg  
there came a man of magical powers.  
He had the head of a lion and the ears of a lynx,  
a fierce face and an elephant's nose,  
a crocodile's mouth and a tiger's fangs,  
feet like swords, and feathers like sabres,  
and between the horns of the vigorous bird Khyuni,  
he had as his head-adornment a wish-granting gem.
de la min ḥdogs min med pa ||
ye gšen dbaṅ rdzogs mthu yis bsgrubs ||
dpaṅ chen wer ma ŉī ſa ṽes ||
mtshu ldan yoṅs kyi thu bo po\textsuperscript{a} ||
bon daṅ gšen gyi bstan pa bsruṅ ||
dgra daṅ bgegs kyi dpuṅ tshogs gžom ||
dkar daṅ dge bahi sdoṅ grogs mdzad\textsuperscript{b} ||
de la wer ma gzhū bzi grol ||
wer ma lha daṅ bsdebs pa las\textsuperscript{c} ||
łha yi wer ma bdud ḥdul srid ||
wer ma gñan\textsuperscript{d} daṅ bsdebs pa la ||
gñen gyi wer ma dgra ḥdul [202b] grol ||
wer ma khyuṅ daṅ bsdebs pa la ||
khyuṅ gir wer ma klu ḥdul grol ||
wer ma seṅ daṅ bsdebs\textsuperscript{f} pa la ||
dpaṅ ḥdul wer ma mched gsum grol ||
wer ma dpaṅ bahi dpaṅ khrom grol ||
dmag tshogs dgu khri dgu ḥbum grol ||
lha la grol ziṅ gsas la chad ||
dbal\textsuperscript{g} la ḥdra ziṅ bdud la ḥṭshig ||
 gaṅ la yaṅ ni ḥphrag\textsuperscript{h} dog ciṅ ||
kun thub gaṅ yaṅ ḥjigs pa med ||
tsha dbal ḥjoms ṣiṅ graṅ dbal len ||
 gaṅ gis mi ṣig nam mkhaṅi mkhar ||
kun gyis mi ḥjigs wer maḥi sku ||
g-yuṅ druṅ bon gyi bstan paḥi\textsuperscript{i} srog ||
dgra bgegs ḥdul bahi gñen por byuṅ ||
de wer ma dpaṅ bahi gzhū bzi yin ||

caṅ seṅ gñan\textsuperscript{j} la gzhū bzi yod ||
byes thub dpaṅ bo spun drug yod ||
gžis\textsuperscript{k} sruṅ khra mo rdzoṅ drug yod ||
caṅ seṅ ḥgron yag\textsuperscript{l} bcu gsum yod ||
lam lha gñan\textsuperscript{j} po mched brgyad yod ||

śugs mgon rdzi bu\textsuperscript{m} bcu gsum ste ||
kha drag srid paḥi śugs mgon la ||
śug mgon brgya daṅ rtsa brgyad grol ||
de yaṅ srid paḥi dpe srol la ||

\textsuperscript{a} thu ba po \hspace{1cm} \textsuperscript{b} mdzod \hspace{1cm} \textsuperscript{c} la \hspace{1cm} \textsuperscript{d} gñen \hspace{1cm} \textsuperscript{e} gis \hspace{1cm} \textsuperscript{f} bsdeb \hspace{1cm} \textsuperscript{g} dpal
\textsuperscript{h} ḥphraṅ \hspace{1cm} \textsuperscript{i} pas \hspace{1cm} \textsuperscript{j} gñen \hspace{1cm} \textsuperscript{k} gzi \hspace{1cm} \textsuperscript{l} mgron g'yang \hspace{1cm} \textsuperscript{m} sdziho
No name was given him, so he had no name, but *Ye-gšen-dbari-rdzogs* conjured him with magical force, and gave him the name ‘Great Hero *Wer-ma Ni-ña*.

He is the foremost of all the powerful ones, protecting the doctrines of *Bon* and of *Shen*, overcoming the hordes of foes and opponents, acting as friends of goodness and virtue.

From him are derived *Wer-ma* according to four lores. The *Wer-ma* united with gods, and so the God-*Wer-ma*, subduers of demons, were produced. The *Wer-ma* united with Furies, and so the Fury-*Wer-ma*, subduers of foes, were produced. The *Wer-ma* united with *Khphyün*, and so the *Khphyün-Wer-ma*, subduers of serpents, were produced. The *Wer-ma* united with lions, and so the Three Brothers, the *Wer-ma* hero-subduers, were produced. There was produced the hero-gathering of *Wer-ma* heroes. There was produced the army 99,000 strong.

Produced from gods, born from *gSas*, equal to *dBal*, destroyers of demons, envious of everyone, able to do everything, fearing no one, destroying the Extreme (*dBal*) of Heat, seizing the Extreme (*dBal*) of Cold. Their Sky-Citadel, no one can destroy, they fear nothing, these *Wer-ma* forms. They are the life of the doctrine of Swastika *Bon*, and have come as aids for the subjugation of foes and obstructions. These are the four lores of the *Wer-ma* Heroes.

(iii) There are four lores of the *Cañ-señ* Furies: the six brother-heroes capable of travel, the six ‘chequered’ castles which protect the estate, the thirteen *Cañ-señ* who are good at wayfaring, and the eight brother-furies who are gods of the road.

(iv) There are thirteen *Šug-mgon* Leaders, and from these *Šug-mgon* of the ‘generations of might’ there were produced 108 *Šug-mgon*.

As for the archetypes of the generations,
SNAÑ GŠEN GYI THEG PA

de la smrañ dañ cho rabs re ||

de ltar sgra bla wer mañi dmag ||
cañ sen gñan\(^a\) dañ sug mgon rdzi ||
mgon po bya rdan sruñ ma ste ||
bsten\(^b\) ni dkar gsum phud kyis bsten\(^b\) ||
gsol ni dmar gsum don gyis gsol ||
mchod ni bdud rtsi sman gyis mchod ||
dgra sdañ ḡdul baḥi gñen por mchod ||
bstan pa sruñ baḥi sruñ mar mchod ||
mdañ mdun ral gri rten du ḡdzugs ||
[203a] gser g'yu rin chen rten du ḡdzugs ||
sgra bla dpañ yi mñaḥ yañ gsol ||
bya bon bcu gsum ḡphrin yañ bskyol ||
śrid paḥi bon pos smrañ yañ bkrol ||
rgyug chen mgon poḥi bya rdan bkyag ||
rin chen sna lñaḥi gsas mkhar bṛdzeg ||
de ltar dpañ khrom dmag gi gžuñ ||
ḥjig rten bde la bkod pa dañ ||
snañ śrid kha yo\(^c\) bsñom paḥi phyir ||
kun rdzob bden paḥi don du phob ||
de yañ bstan paḥi cha las su ||
rgyu yī theg pa zur ḡdegs tsam ||
rañ bas gžan don gtsor byed čiṅ ||
sems can ḡgro la smin pa dañ ||
bstan paḥi don du ched\(^d\) bsam nas ||
don la mi gol ḡjug sgoḥi lam ||
ḥjig rten ziṅ khams bde skyid dañ ||
bsod nams dge ba sugs kyis ḡphel ||
snañ gšen gtsug phud thugs la žog ||
sems can ḡgro la sman par mḥzd ||
ces gsuṅs so /

yañ rgyal bus bkaḥ stsal pa /
ñoṅ cig snañ gšen gtsug phud ņon ||
bži\(^e\) pa srid paḥi rgyud gžuṅ la ||
ḡgro drug sems can thams cad ḡdi ||
dañ por phyi snod chags pa nas ||
srid pa ci ltar srid pa dañ ||
bskos pa ci ltar bskos pa dañ ||

\(^a\) gñen \(^b\) bstan \(^c\) kha lo \(^d\) mched \(^e\) gsum
to each generation there was a Sug-mgon,
and for each there was an exposition and a parental lineage.

Thus we have (i) the Genies, (ii) the army of Wer-ma,
(iii) the Cañ-señ Furies, and (iv) the Sug-mgon Leaders,
and this Defender ‘Bird-Rack’, who is our guardian.
They must be attended with offerings of the three milk-products.
They must be made offerings with the substance of the three red products.
They must be worshipped with elixir and medicament.
They must be worshipped as an aid for subduing hateful foes.
One sets up as symbols the arrow, the spear and the sword.
One sets up as symbols gold and turquoise and precious stones.
One beseeches the Genie-Heroes.
One despatches the message by the Thirteen Birds of Bon.23
The original bonpos intone the exposition.
One presents the ‘bird-rack’ of the Defender Great Runner.
One builds a shrine of the five kinds of gems.
Such is the lore of the hero-gathering-army.
Arranging for happiness in this world and for smoothing what is awry in phenomenal existence, you turn to affairs of relative truth.
As supplementary to the doctrine, the Vehicle of Cause is just a supporting help.
But if you place more importance on others’ affairs than your own, and give your thoughts to perfecting living beings and advancing the doctrine, there will be no conflict in the matter, and it will be a way in, so that happiness, merit and goodness will increase automatically in the realm of this world.
sNañ-gšen gTsug-phud, keep this in mind!
Do good to living beings!
This is what he said.

Again the Prince* said:
Listen, sNañ-gšen gTsug-phud, listen!
(1D) Fourthly, as for the lore of the stream of existence, (I speak of) all these sentient beings of the Six Spheres, how they originated in their origins when once the outer vessel (of the world) had appeared, how their ordering was ordered,

* The Teacher Shen-rab is referred to as ‘Prince’ in deference to his royal lineage. He is presented in all things as the peer of Śākyamuni.
mi rgyud gaṅ ltar grol ba daṅ ||
śnön gyi cho rabs bsad pa daṅ ||
bden paḥi smraṅ gis bkrol pa ste ||
sems can ḡgro la sman pa yi ||
thabs kyi mtshan ṇid rīm pa rnams ||
mi šes rmoṅs pa bsal phyir bstan ||

phyir yaṅ thos bsam thams cad la ||
daṅ po ṇan cित thos par gces ||
bar du thos śiṅ go bar gces ||
tha ma brtag cित dpyad\(^a\) par gces ||
de nas grub paḥi ḡbras bu ḡbyuṅ ||
de phyir ḡjug sgoḥi yan lag la ||
naṅ srid skye ḡgro srog dbugs bs dus ||
nam mkhaḥi khyab tshad ḡgro ba ḡdi ||
[203b] daṅ po ci ltar srid pa daṅ ||
bar du ci ltar gnas pa daṅ ||
tha ma ci ltar ḡgyur ba yi ||
mtshan ṇid bye brag thams cad ḡdi ||
šes par byed na\(^b\) blo ḡha ḡbyed ||
blo sgrom\(^c\) lde mig thos pas ḡbyed\(^d\) ||
mi šes lkugs pa yi ges\(^e\) smra ||
ma rig mun la rig pas\(^f\) gsal ||
de phyir thos śiṅ dpyad \(^a\) (ni) ||

srid paḥi grol phug ḡdi dag la ||
daṅ po ma bsrid srid pa daṅ ||
rgyu mthun srid la ḡbyuṅ srid daṅ ||
ḥod gsal lha la grol ba daṅ ||
lha la mi ru chad pa daṅ ||
mi la spyi sgos byed brag ste ||

ye smon rgyal poḥi cho rabs las ||
bskal srid chags paḥi gzuṅ chen daṅ ||
smon lam mkhar gyi glīṅ bżi daṅ ||
srid pa mīhuḥi rgyud ḡbum daṅ ||
mmtshon mgon sgra blaḥi gzuṅ chen bżi ||

de yaṅ srid\(^h\) pa rgyud kyi bon ||
de srid bon la mi srid med ||
de phyir ḡgro la mi sman med ||
mi sman med pas mi ḡphan med ||
mi ḡphan med pas mi dge med ||

\(^a\) spyad \(^b\) nas \(^c\) sgrām \(^d\) byed \(^e\) gehi \(^f\) pa \(^g\) spyad paḥi

barṣid
how the human species was derived.
With the telling of their first parental lineage
and an explanation with the True Exposition of things,
these duly ordered characteristics of methods
are taught so that the obscurity of ignorance may be removed.

Again in all learning,
first listening and attending is important;
then attending and understanding is important;
finally examining and diagnosing is important;
then the intended effect is produced.

As for the parts of the introduction,
these living beings of the phenomenal world,
composite beings with life and with breath,
equal in measure with the all-pervading sky,
first how they originated,
next how they remained constant,
finally how they changed,
if one knows all these different characteristics,
one's mind will be opened.
Attentive listening is the key that opens the casket of the intellect.
Words produce understanding where once there were ignorance and folly.
Knowledge brings clarity where there was dark incomprehension.

So we listen and we diagnose.
At these uttermost limits of the emanation of existence
first the non-existent came into existence,
and things emerged according to their species.
They emerged from the gods of the Clear Light,
as men they were born from gods.

Regarding men, there are differences of a general and special kind.
From the parental lineage of Ye-smon-rgyal-po came
(i) the great lore of the birth of time-period and existence,
(ii) the Four Continents of the ‘prayer-citadels’,
(iii) the 100,000 species of human kind,
(iv) the great lore of the genies, the armed guardians,
four great lores in all.

Furthermore as for this bon of the stream of existence,
for this original bon there is nothing which is not possible.
Thus there is nothing which does not benefit living beings.
As there is nothing that does not benefit, there is nothing that does not
further their interests.
As there is nothing that does not further their interests, there is nothing
that is not good.
de phyir dge ba ma lus pa ||
phan dañ bsod pahi rgyu la ḡbyuṅ ||
byaṅ chub sems la bag yod naa ||
sems can rnams la phan yon yod ||
sems can rnams la phan yod pas ||
de la grub pahi mthaṅ yod do ||
chab nag srid pa rgyud kyi bon ||
chu bo ḡuṅ chen sde bzi las ||
chu bran ni śu rtsa bźir gyes ||
de las so sor gyes pa ste ||
zad pa med ciṅ ḡphel ba med ||
ḥphel ba med ciṅ ḡgrib pa med ||
ṛtsi śiṅ nags tshaṅs tsmāṅ gyes ||
ḥgro drug sems can thams cad kun ||
chab nag chu bo rgyun gyis gso ||
snaṅ gšen gtsug phud thugs la ḍog ||
sems can ḡgro la sman par mdzod ||

[204a] ces gsuṅs so / de nas yaṅ rgyal bus bkaḥ stsal pa /

ṅon cig snaṅ gšen gtsug phud dañ ||
ḥdus pahi ḡkhor rnams thams cas kun ||
ma yeṅs dbaṅ po brtan par ṅon ||
chab nag gyer gyi sgo bzi las ||
ṅis pa chab dkar srid pahi sgo ||
ḥgro drug sems can thams cad kun ||
skad cig bde ba mi ster ba ||
ḥdre dgu sri bcu sdaṅ ba la ||
ḥdre dgu skyas kyi ḡdebs pa dañ ||
sri bcu thur du gnon pa la ||
de yaṅ rnam pa gṅis yin te ||
thsbs dañ thugs ṛje gṅis suho ||
thsog mar thabs la rnam pa gṅis ||
thsbs kyis ṅo nas bzuṅ ba daṅ ||
thsbs kyis rdzoṅ ḡdebs bskyal baho ||
thsbs kyis ṅo nas ḡdzin pa ni ||
pra ltas gshal bahi me loṅ thabs ||
raṅ gi b ses rgyud druṅ sbyar nas ||
gṅis su med par bltas c pa na ||
pha rol ḡgro la gnod pa yi ||
rsid rtse na rag yan chad kyi ||
ci rsid gnod ciṅ ḥtshe ba rnams ||
miṅ daṅ mtshan ma ṅos kyis zin ||

a nas b gis c ltas
Thus unmitigated good arises from this beneficial and felicitous cause.

If one takes heed of the Thought of Enlightenment, there will be true benefit for living beings. By benefiting living beings the end in view is gained.

This 'Black Waters' bon of the stream of existence has four main river courses which separate themselves into twenty-four rivulets. They cannot be exhausted and they do not increase. They do not increase, nor do they decrease. They spread as numerous as a forest of aromatic shrubs, and all beings of the Six Spheres are revitalized by the river-flow of the 'Black Waters'. sNaṅ-gṣen gTsug-phud, keep this in mind, and do good to living beings.

This is what he said. Then he spoke again.

Listen, sNaṅ-gṣen gTsug-phud together with your whole entourage which is gathered together, listen with unwavering attention. (2) Of the four portals of incantation of the 'Black Waters', the second is the original portal of the 'White Waters'. Those who would not allow one moment's happiness to all the living beings of the Six Spheres, the nine hateful demons and ten hateful vampires, for dispatching these nine demons and suppressing these ten vampires, there are two parts in the matter, namely Method and Compassion.

Firstly Method has two parts, recognizing methodically, and dispatching methodically. As for recognizing methodically, one must combine one's own experience with the method of the Mirror of Clear Prognostics, and then if you gaze one-pointedly, you can recognize the names and characteristics of those who harm other beings, whoever these may be who harm and torment from the peak of existence right down to hell.
de yaṅ srid paḥi ḡdre dgu ni ||
ṣaṅ srid [pa] ṭaṅ dbyal rnam pa gñis ||
dbu btud śaṅs ma lhan\(^a\) pa ru ||
nam phyed dus su ḡtshos pa la ||
yod med dge sdig rgyu ḡbras daṅ ||
snaṅ mun las kyi ḡdu byed kyis ||
lha bdud dkar nag srid paḥi phyir ||
skya bo bkrag med sgoṅ gcig srid ||
sgo ṇa de ṇid\(^b\) brdol pa las ||
sgo ṇa phyi yi ṛun pa la ||
gdon daṅ dri zahi ḡrgyal khams srid ||
sgo ṇa bar gyi bdar śa la ||
ltas ṇan brgyad cu\(^c\) rtsa gcig daṅ ||
ye ḡbroṅ sum brgya drug cu srid ||
sgoṅ chu sa la bo ba la ||
nad rigs bži brgya rtsa bži srid ||
sgo ṇa de yī sṇiṅ po la ||
gdon rigs sum brgya drug cu daṅ ||
rlaṅs pa [204b] bar du ḡkhyil ba la ||
rkyen rigs ŋi khri chig стоṅ srid ||
sṇigs ma sa la phog pa la ||
bgegs rigs стоṅ phrag drug cu srid ||
gzęg ma\(^d\) kun du ḡṭhor ba la ||

srid paḥi ḡdre dgu sri bcu srid ||
de rṇams gaṅ la gaṅ ḡdul gyi ||
thabs la mkhas paḥi skyes bu yis ||
ḥgro ba yoṅs la phan gdag phyir ||
nad rṇams thams cad dpyad kyis gso ||
rkyen rṇams thams cad gto yis sel ||
ltas ṇan ye ḡbroṅ mthu yis bzlog ||
gdon rigs brgyad bcu stobs kyis ḡdul ||
bgegs rigs стоṅ phrag glud kyis ḡjal ||
ḥdre dgu sri bcu bskyas kyis ḡdebs ||

de yaṅ ḡdre dgu sri bcu ste ||
gnas pa sa gźiḥi kloṅ du gnas ||
rgyu ba phyogs ḡtshams brgyad du rgyu ||
bsdoṅ ba ma bla chud daṅ sdoṅ ||
gtoṅ ba glo bur ye ḡbroṅ gtoṅ ||
mtho ru mi sterDMAḥ bahi ḡdre ||

\(^a\) rlan  \(^b\) dag  \(^c\) brgya bcu  \(^d\) zer ma
As for these nine original demons, 
in the first place they had two original parents. 
They bowed their heads together, but did not rub noses, 
and at midnight the offspring was born. 
By the combined effect of acts of right and wrong, good and evil, cause 
and effect, light and darkness, 
for the producing of gods and demons, whites and blacks, 
a greyish lustreless egg was produced. 
The egg burst open and the outer shell 
became the realms of evil spirits and parasites (gandharvas). 
The inner tegument of the egg 
became the eighty-one evil portents 
and the three hundred and sixty injuries. 
The white of the egg spilled on the ground 
and became the 404 kinds of disease. 
The centre of the egg 
became the 360 classes of evil spirits. 
The vapour that rose up in the air 
became the 21,000 accidental circumstances. 
The residue that fell on the ground 
became the 60,000 classes of obstructions. 
Small particles sprinkling everywhere 
became the nine original demons and ten vampires. 
The man who is clever in methods 
of subduing any of them wherever they may be, 
in order to benefit all living beings, 
cures by diagnosing all illnesses, 
exorcises by ritual all accidental circumstances, 
reverses by magical force evil portents and injuries, 
subdues by force the 80 classes of evil spirits, 
pays with ransoms the thousands of obstructions, 
dispatches the nine demons and ten vampires. 
Now as for these nine demons and ten vampires, 
for dwelling place, they dwell on the face of the earth. 
For moving, they move in all eight directions. 
As associates, they associate with Ma-bla-chud. 
As for what they send, they send sudden injuries. 
There are demons of depression who do not allow one to rise,
yod du mi ster med paḥi ḥdre ||
phyug du mi ster dbul bahi ḥdre ||
ḥphan du mi ster rmaṅ bahi ḥdre ||
gañ du mi ster stoṅ bahi ḥdre ||
chags su mi ster hjig paḥi ḥdre ||
yag du mi ster ņes paḥi ḥdre ||
skyid du mi ster sdug\(^a\) gi ḥdre ||
hphel du mi ster ḥgrib kyi ḥdre ||
srid pa chags nas srid pa yis\(^b\) ||
srid paḥi ḥdre dgu bya ba ste ||
de las mas kyi sri ldaṅ ba ||
pho sri ral chen grī\(^c\) bdud rje ||
mo sri dar ma gzön bdud rje ||
pho mo staṅ dbyal ḥtshos pa la ||
che sri chuṅ sri dar sri daṅ ||
rgan sri gzön sri dar sri daṅ ||
bye sri byur sri la sogs te ||
ḥdre dgu sri becu dmag daṅ chas ||
snaṅ srid hjig rten khams su ḥphyo ||
rgyal kham\(^d\) mi bde ḥkhrugs par byed ||
stoṅ kham\(^e\) mi bde nad yams gtoṅ ||
\([205a]\) sems can thams cad sdug ciṅ bsṅal ||
ḥgro ba mi la bdud du ḥbebs ||
byol soṅ phyugs la gnod ciṅ ḥtshе ||
de dag thabs la brten te gzun ||
miṅ daṅ mtshan ma sēs par bya ||
thabs kyis\(^f\) ņos nas gzun bahō ||
thabs kyis\(^g\) rdzoṅ ḥdebs bskoyal ba ni ||
chāb nag srid paḥi bon po yis\(^h\) ||
lha gziṅhi goṅ du sbran ma\(^i\) ṭlug ||
sbran maḥi\(^j\) sten du sgron me bkyag ||
lha ni gar gsas btsan po bṣogm ||
srid paḥi smraṅ gis gzu dpaṅ\(^k\) gсол ||
gar gsas btsan po mṅon spyan draṅs ||
gser g’yu rin chen spyan gzig ḥbul ||
g’yu ḥbraṅ bdud rtsi phud kyis mchod ||
de la skad kyi gcoṅ gņis sbyar ||
snaṅ ziṅ srid paḥi hjig rten na ||
gnaṣ paḥi skye ḥgro ma lus rṇams ||
srid pa gsas kyis bţen ḥdebs pa ||

\(^a\) dug \(^b\) paḥi \(^c\) dri \(^d\) ḥkham \(^e\) kyи \(^f\) pohi \(^g\) sman ma

\(^h\) sman maḥi \(^i\) gzuh dpuṅ
demons of wrong who do not allow one to be right,
demons of poverty who do not allow one to be rich,
demons of feebleness who do not allow one to prosper,
demons of emptiness who do not allow repletion,
demons of destruction who do not allow production,
demons of evil who do not allow good,
demons of suffering who do not allow happiness,
demons of diminution who do not allow increase.
Because they came into existence when the existing world was produced,
they are called the nine original (viz. existing) demons.
Then there arose the vampires of the lower regions,
the father vampire is the Lord Murder-Devil of the Great Mane,
the mother vampire the Lady Youth-Devil of Life's Prime.
From these parents, male and female, were produced
Great Vampires, Small Vampires, (Medium) Vampires,
Old Vampires, Young Vampires, Prime-of-Life Vampires,
Divorcing Vampires, Malicious Vampires, and all the rest,
together with the Ten Devil Nine Vampire Army.
They meander about the regions of the phenomenal world.
They cause unhappiness and disputes in all lands.
Everywhere they send unhappiness and plagues.
All living beings are in suffering.
Upon men they descend as devils.
Upon animals and cattle they bring harm and torment.
Lay hold of them by relying on right methods
and know their names and characteristics.
This is what is meant by methodical recognition.
Now as for dispatching them methodically,
The bonpo of the original 'Black Waters' scatters libations on the sacred mat,
presents lights over the libations,
meditates on the god Gar-gsas-btsan-po,
begs him to be mediator, using (the words of) the original exposition,
invites Gar-gsas-btsan-po to be present,
offers before him gold, turquoise and gems,
worships him with an offering of consecrated chang.
For this one uses two vocal ululations:
when the Original gSas (viz. Gar-gsas-btsan-po) exhorts all the living beings who dwell in the existing world,
bya rgyal khyuṅ gi gcoṅ laa draṅs ||
ḥdre dgu sri buc bžen ḡdebs pa'b ||
skad sñaṅ ne tsohi gcoṅ la draṅs ||
gsal dag smraṅ gis go bar bya ||
ḥdod paḥi glu daṅ yas stags bsno ||
sna tshogs rdzas kyis rdzoṅc la ḡdebs ||
ḥdod dgu re baḥid skya yas rdzoṅ ||
glu yas gnas su thīṅ par bsno ||
ḥdre dgu bskyal baḥi smraṅ gto bya ||
sri buc gnon paḥi sri gto bya ||
kag ŋen bzlog paḥi ŋen gto bya ||
rten ḡbrel srid paḥi rtsis gto bya ||
de ltar gto thabs gzuṅ bzi las ||
ɡaṅ ḡdul bye brag so sor dbye ||
de ni thabs kyis ḡdul baḥo ||

ɡñis pa thugs rjes' ḡdul ba la ||
thugs rje las kyis' ḡdul ba daṅ ||
thugs rje thabs kyis ḡdul baḥo ||
thugs rje las kyis ḡdul ba la ||

snoṅ nas las kyi ḡphro can gyis ||

[205b] sbyaṅs pa sñoṅ soṅ nus pa yis ||
da lta skyes lus mñoṇe byuṅ lak ||
tiṅ ne ḡdzin gyi' ḡod zer daṅ ||
las kyi ḡphro mthun nus pa yi ||
snoṅ sbyaṅs sugs kyis ḡdul baḥo ||
thugs rje thabs kyis ḡdul ba laj ||
ḥdi ru thabs laj brten nas su ||
bsṅen daṅ sgrub paḥi sgo ru hjug ||
thabs kyik lag len ldan pa yis' ||
thabs kyi man ṅag bslob par bya ||
thabs kyi man ṅag ldan pa yis' ||
thabs kyi rgyun la ḡjug par bya ||
thabs kyi rgyun la ḡjug pa yis' ||
thabs kyik drod tshad ldan par bya ||
yi dam lha yi mñoṇ rtoṅs m bsgom ||
snaṅ ziṅ srid pa bskos la ḡdebs ||
li saṅ sde brgyad bžen ḡdebs bya'n ||
ḥdre dgu sri buc thur du gnon ||
gar gsas dbal gyi sku ru bskyed ||

a khyuṅ la gcoṅ las b ḡdebs paḥi c rdzoṅs d bas e ɡñis pa thabs kyis
f kyi g sñoṅ h las i gyis j las k kyis l yi m rtoṅ n bye
he invites them with the ululation of the royal bird *Khyuni*; when he exhorts the nine demons and ten vampires, he invites them with the well-sounding ululation of the parrot.

By means of a clearly given exposition all will be understood. Pleasing songs and ritual items must be consecrated as gifts, and one dispatches them with various offerings and dismisses them with the desirable presents for which they hoped.

One must consecrate the songs and the offerings so that they reach the intended object.

For removing the nine demons one must do the Exposition Ritual. For suppressing the ten vampires one must do the Vampire Ritual. For rebutting impediments one must do the Ritual against Troubles. For happenings in dependent relationship do the Calculation Ritual.

Thus according to the four lores of ritual methods, distinguish differences wherever you do the subduing. This is subduing by Method.

Secondly as for subduing by means of Compassion, there is a way of subduing by means of compassionate karmic effects, and a way of subduing by means of compassionate methods.

As for subduing by means of compassionate karmic effects, one who has a continuance of karmic effects from previous births, by capabilities practised in former times, in the body which he now really has, subdues with a force derived from former practice, (a force) of which the effectiveness corresponds with the continuance of karmic effects and with the rays of his profound meditation.

As for subduing by means of compassionate methods, in this case relying upon method, one begins by way of invocation and conjuration. One who has the techniques of method must learn the art of method. One who has the art of method must embark upon the process of method. He who has embarked upon the process of method must acquire the ‘advance-grades’ of method. He must meditate upon the delineation of the tutelary divinity. He must bring (mentally) the phenomenal world into order. He must set the eight kinds of sprites, demons and the rest, to their tasks. He must suppress the nine demons and ten vampires. He must invoke *Gar-gsas-dbal* in bodily form,
SNAN GSEN GYI THEG PA

gdug pa ḡdul mdzad drag poḥi dbal ||
dgu khri dgu ḥbum dbal gyi tshogs ||
bye ba sa ya gtsos daṅ ḡkhor ||
ma ṭig ṭog par gol ba yi ||
ṅa rgyal dreg paṅi ri bo ḡzom ||
zi nas snaṅ srid ḡgaṅ bde bskyed ||
stoṅ gsum ḡkhrugs pa gto yis\(^a\) bcos ||
ḥkhras nas khams gsum dbaṅ du bsdū ||
snaṅ ziṅ srid pa dbaṅ la ḡdebs ||
gar ggas btsan po dbaṅ gi lha ||
thaṅs daṅ thugs rje zuṅ ḡbral gyis ||
e ma ṭo mtshar che bahi bon ||
snaṅ gšen gtsug phu thugs la ḡog ||
sems bskyed gzi ma ldan par gyis ||
sems can ḡgro la sman par mdzod ||

ces gsuṅs so / de nas yaṅ rgyal bus bkaḥ stsal pa /

ṅon cig snaṅ gšen gtsug phud daṅ /
ḥḍus paṅi ḡkhor rnams thams cad kun ||
ma yeṅs dbaṅ po brtan par ṭon ||
chab nag gyer gyi sgo bzi la ||
gsum pa ḡphan yul glud gyi sgo ||
ḥgro [206a] drug sems can thams cad daṅ ||
snaṅ ziṅ srid pa thams cad la\(^b\) ||
phan daṅ gnod par byed nas su ||
glud daṅ yas su śṅeg pa la ||
chab nag srid paṅi bon po yis ||
sems can ḡgro la phan gdag phyir ||
mṅam gṅis brje la glud re bzaṅ ||
mṅam gṅis brje bahi mtshuṅs\(^c\) gto bya ||
de la rnam pa gsum yin te ||
pho glud mo glud chuṅ glud gsum ||
pho glud dag\(^d\) la rnam pa bcu ||
dbus nas lha min ḡkhrugs mdos daṅ ||
steṅ nas tshaṅs paṅi lha mdos daṅ ||
śar nas rgyal poṅi skyoṅ mdos daṅ ||
byaṅ nas btsan gyi skoṅ mdos daṅ ||
nub nas bdud kyi khram mdos daṅ ||
Iho nas gšin rjeṅi zlog mdos daṅ ||

\(^a\) gtoḥi \(^b\) pa \(^c\) mtshuṅ \(^d\) bdag
the mighty *dBal* who subjugates evil,
the host of *dBal* 99,000 strong,
the chief and his entourage, a million times ten million strong.
He must overcome the mountain of arrogance and pride, ignorantly and falsely erring.
Having brought tranquillity, he must bring joy and happiness to phenomenal life,
and by means of the ritual he must cure the world’s disturbances.
In his wrath he shall bring all the world in his power.
He shall subdue to his power all phenomenal existence,
this *Gar-gsas-btsan-po*, god of power.
Since it unites as a pair Method and Compassion,
O how wonderful is the great *Bon*!

*sNai-gšen gTsud-phud*, keep this in mind.
Having raised your Thought (towards Enlightenment) have this as your basis of action,
and bring benefit to living beings.

This is what he said. Then again the Prince said:

Listen, *sNai-gšen gTsug-phud* and all your entourage which is gathered here.
Listen attentively with senses alert.

(3) Of the four portals of incantation of the ‘Black Waters’
the third is *hpPhan-yul*, the portal of ransom.
Doing both good and harm
to all the beings of the Six Spheres
and to the whole of phenomenal existence,
(gods and demons) hasten for ransoms and ritual offerings.
So the *bonpo* of the original ‘Black Waters’,
in order to benefit living beings,
exchanges two equal things and so (gives) a good ransom,
performing the Rite of Equivalence, the exchange of two equal things.
This rite is of three kinds,
male ransom, female ransom and child ransom.
The male ransom is of ten kinds:
from the centre the ‘confusion’ quittance of the non-gods,
from above the quittance of the pure gods,
from the east the ‘protecting’ quittance of the kings,
from the north the ‘atoning’ quittance of the fiends,
from the west the ‘tally-stick’ quittance of the demons,
from the south the ‘averting’ quittance of the spirits of death,
lho šar dmu yi gcun\textsuperscript{a} mdos dañ  
byañ šar btsan gyi dal mdos dañ  
byañ nub klu dbañ gtad mdos dañ  
lho nub srin poñi mkhar mdos bcu  
pho glud dag tu šes par bya  
mo glud dag la rnam pa bcu  

chud kyi rgyal moñi\textsuperscript{b} g-yañ mdos dañ  
steñ phyogs ma moñi skoñ\textsuperscript{c} mdos dañ  
ma yam rgyal moñi zlog\textsuperscript{d} mdos dañ  
snañ sríd ma moñi ḥkhrugs mdos dañ  
brtan ma\textsuperscript{e} dmag gi khram mdos dañ  
skyoñ ma khram gyi gzi mdos dañ  
kha la gañs dkar sman mdos dañ  
smān mo gzed kyi tshañ mdos dañ  
ma bdud rgyal moñi brtan\textsuperscript{f} mdos dañ  
ma yam btsun\textsuperscript{g} moñi gnad mdos bcu  
mo glud dag tu šes par bya  

chuñ glud dag la rnam pa bcu  
ḥdre dgu sri bcu tshañ mdos dañ  
tshe bdud nag poñi zlog mdos dañ  
skyes bu brgyad kyi dpun mdos dañ  
dbañ ldan bgegs kyi glud mdos dañ  
sa bdag gtod kyi spur mdos dañ  
gtsañ sme ḥdres pahi skyom [206b] mdos dañ  
mtshuñs gñis gsoñ bahi skyon mdos dañ  
mñam gñis brje bahi glud mdos dañ  
ṛtsa dkar ḥphel bahi gag mdos bcu  
chuñ glud dag tu šes par bya  

de rnambs dag la gyes pa yi  
g-yen sde cum cu ṛtsa gsum la  
rgyan mdos sum cu ṛtsa gsum yod  
de ltar drug cu ṛtsa gsum las  
mdos rigs sum brgya drug cu gyes  
pho glud thams cad brjīd dañ bcas  
mo glud thams cad bkrag dañ bcas  
chuñ glud thams cad blt\textsuperscript{h} na sduŋ  
spyir ni ḥtshogs pahi yo byad ni  
snañ gṣen glud yas smrañ gi brug\textsuperscript{i}  
rgyal ba ḥphags pahi bden pas bkrol

\textsuperscript{a} bcun  \textsuperscript{b} dal mdos  \textsuperscript{c} bskañs  \textsuperscript{d} zlogs  \textsuperscript{e} brten ma  \textsuperscript{f} bstan  \textsuperscript{g} bcun  
\textsuperscript{h} bltas  \textsuperscript{i} drug
from the south-east the 'subduing' quittance of the \textit{dMu},
from the north-east the 'disease' quittance of the fiends,
from the north-west the 'imprecation' quittance of the serpents,
from the south-west the 'citadel' quittance of the monsters.
These are to be known as the male ransoms.

The female ransom is of ten kinds:
the 'blessing' quittance of the queen of the \textit{Chud},
the 'atoning' quittance of the mother-goddesses of the upper regions,
the 'averting' quittance of the queen \textit{Ma-yam},
the 'confusion' quittance of the mother-goddesses of phenomenal exist-
tence,
the 'tally-stick' quittance of the army of \textit{brTan-ma}.
the 'banded agate' quittance of \textit{sKyon-ma-khram},
the 'medicament' quittance of \textit{Kha-la-gains-dkar},
the 'complete' quittance of \textit{sMan-mo-gzed},
the 'firm' quittance of queen \textit{Ma-bdud},
the 'vital' quittance of lady \textit{Ma-yam}.
These ten are to be known as the female ransoms.

The child ransom is of ten kinds:
the 'complete' quittance of the nine demons and ten vampires,
the 'averting' quittance of the black life-demons,
the 'host' quittance of the eight children,
the 'ransom' quittance of the powerful obstructors,
the 'corpse' quittance of the local gods of the soil and the rocks,
the 'shaking' quittance of mingled purity and impurity,
the 'fault' quittance of the transposing of two equivalent things,
the 'ransom' quittance of the exchanging of two equal things,
the 'impediment' quittance for producing a child.
These ten are to be known as the child ransoms.

So these are clearly separated,
but for the thirty-three divisions of non-gods
there are thirty-three 'adornment' quittances.
Then from the total of sixty-three
there come 360 kinds of quittance.

All the male ransoms have brilliance.
All the female ransoms have lustre.
All the child ransoms are fair to behold.

Generally considered the ritual necessaries which have been brought
together,
the \textit{sNan-gsen} ransoms and ritual items are explained
by the flow of the exposition which is the true word of the noble con-
querors.
ston gsum ston gi hjig rten na

tshaṅ rgyuṅ ri bdun rol mtsho bcas

lcags ri khyud mo ḥkhor mohi gliṅ

gliṅ bžir gliṅ phran ni zlaṅi ḥod

dpag bsam ljon pa zil gnon khyuṅ

mtho ste srid paḥi rtse mo man chad daṅ

dmaḥ ste na rag yan chad la

ma tshaṅ mi tshaṅ med pas su

glud daṅ yas su bstan pa ni

ston gsum ston la ci yod pa

mi lus dag la de yod pas

glud kyaṅ de bžin ḥdod paḥo

ḥbyuṅ po mi min dri zahi tshogs

ḥgro ba mi la dpyad tsam na

ston gsum tshaṅ rgyuṅ hjig rten na

ḥdod yon sna tshogs ra ba na

pho rnams staṅ daṅ mo rnams dbyal

yid du ḥoṅ daṅ ḥdod dwu ldan

de dag gnas daṅ ḥkhra sar ḥdod

de phyir skye ḥgro gzugs su žug

de la rol rtsed ltad mo daṅ

zas skom bcud la rol par snaṅ

ḥgro ba ma rig rtoṅ tshogs sbyoṅ

rig paḥi ye ṭes mthoṅ med ciṅ

ma rig mun paḥi smag gnas kyaṅ

de la tshor myoṅ dran par [207a] ḥgyus

mi bde sdug bsṅal byuṅ tshor bas

ma rig pa la nad du bslaṅ

ma rtoṅs gol baḥi rkyen du bslad

de las gzuṅ ḥdzin ṅon moṅs skyes

raṅ gi ma rig pa las byuṅ

gzāṅ gyi ma rtoṅs pa la rkyen

don du raṅ gzāṅ gnis kahi lan

tshor myoṅ der ḥdzin ḥdu ba ḥkhrugs

yul la ma rmoṅs gces ḥdzin dran

sems la byuṅ tshor hjigs skrag byed

ri dvags rgya ru chud pa ḥdra

ma go ma rig ma rtoṅs pas

mo gto dpyad kyis phan par ḥdod
In the 1,000 times 3,000 world-complex, the Universe with its seven (surrounding) mountain ranges and seven sprightly oceans, a circular land-mass with a ring of iron-mountains, with four continents, and lesser continents, and light of sun and moon, with the tree of paradise surmounted by the Bird Khuyuñ, from its summit, the highest point of existence, down to its depths in the hells, there is nothing whatsoever incomplete, and all this is shown as ransom and items of ritual. Whatever there is in the 1,000 times 3,000 world-complex, since it exists for human bodies, they want the ransom to be like that.

The hosts of spirits, non-human beings and parasites, when they look at human beings, in this world of the 3,000-fold universe, in this enclosure of so various desirable things, they want as their abode and their dwelling place the males the husbands, the females the wives, with their pleasing and desirable things. So they enter the bodies of living beings.

They play there delightedly and seem to take pleasure in what they see and in the goodness of food and drink. In their ignorance living beings are inured to a host of doubts. Lacking the insight of understanding knowledge, they remain in the dark blackness of ignorance. But they feel it and they dart here and there in their thoughts. They feel that unhappiness and suffering have come, and to them in their ignorance it is turned into sickness. It is corrupted into an occasion of erring incomprehension and from this there arise the afflictions which affect self and others. This happens because of their own ignorance and its occasion is the incomprehension of others. In effect both self and others are to blame. They cling to what they feel and the balance of the humours is disturbed. They think of worldly things with unimpaired attachment. They feel something has happened to their mind and they are frightened. They are like a deer which has run into a trap. Lacking understanding, comprehension and knowledge, they want to be helped by sortilege, ritual and diagnosis.
smre ŋiṅ sduṅ bṣnāl mchi ma Ḥbyuṅ ||
sduṅ bṣnāl ŋon moṅs sbyoṅ ba la las ||
de la ṛgyal bahi thugs rje yis ||
nad la ḏpyad daṅ bgegs la gto ||
gaṅ la gaṅ ḏgos rim pa yi ||

The following lines are not translatable as they seem to be incomplete or corrupted.

kun rdzob mtshan bcas dṅos por bden ||
g-yuṅ druṅ bon la yid kha brod ||
gsēn pohi tshig la gñāṅ par bṛtsi ||
dkar pohi dge la spro ba bskyed ||
bstan pahi bon la mos pa yi ||
dad pa goṅ du Ḥphel ba daṅ ||
gsēn pohi smraṅ la gñāṅ pohi yis ||
phyis kyaṅ bkaḥ gñāṅ btsan par Ḥgyur ||
deṅ phyir lha la yon phul ciṅ ||
nag po bdud la glud gtoṅ ba ||

The following lines are not translatable as they seem to be incomplete or corrupted.

thabs daṅ thugs rje zuṅ Ḥbrel nas ||
yun du mi thog Ḥphral la Ḥgrub ||
ṛgyu Ḥbras theg pahi rīm pa yāṅ ||
ṛgyu yi [207b] theg pa thabs yin ŋiṅ ||

The following lines are not translatable as they seem to be incomplete or corrupted.

del phyir bgegs kyi bar chod las ||
bgegs la glud phan gto ru bya ||
gto la rnam graṅs maṅ yod kyaṅ ||
ḥdi ni mṅam gṅis brje ba daṅ ||
mtshuṅs gṅis gsor bahi skyin gto ste ||
srid pa rgyud kyi bon po yis ||
sems can Ḥgro la phan Ḥdogs na ||
chab nag rgyud las byuṅ ba ltar ||
mdos kyaṅ glud kyi yo byad bsag ||

Notes:

* a bāḥi
* b kyi
* c bṣnēn pa
* d ba
* e bēṅ
* f gṅen
* g yī
* h bsags
They lament and shed tears in their suffering. For them the Conqueror’s compassion (gives) diagnosis for illness and ritual against demons. Whatever is required by anyone, all in good order, for whatever is to be subdued the Teacher has taught an excellent method. 

He has taught knowledge to the ignorant. To the incomprehending he has explained things through the understanding. 

By signs and methods he demonstrates the matter and the afflictions of living beings are properly calmed. The characteristics of relative truth are true in relation to things, (and if you help people with these things) their minds will take pleasure in Swastika Bon. 

They will take solemn account of the word of the priest. They will delight in virtuous deeds, and with devotion to doctrinal bon their faith will be on the increase. 

By listening to the exposition of the priest, the coercion will be potent afterwards. Therefore making offerings to the gods and giving ransoms to black demons are methodical ways for entering (the doctrine). 

Moreover in converting living beings, one unites Method and Compassion, so it does not take long—the work is effected in no time. The whole order of the Ways of Cause and Effect relates method to the (four) Ways of Cause and compassion to the (five) Ways of Effect. These two united are the highest of all ways, for that which does not distinguish cause and effect is effortlessly and spontaneously produced. 

So when obstructing demons give trouble, perform the ritual which benefits by giving ransom to these demons. Although there are long lists of rituals, this (we are concerned with) is the ‘pledge ritual’, the exchanging of two equal things, the transposing of two equivalent things. 

The bonpo of the original tradition, when he thus benefits living beings, must assemble the quittance28 and items of ransom, as manifested in the tradition of the ‘Black Waters’.

rañ bas gzan don gtso che žin ||
rañ la ḣdod paḥi Ḥhad med par ||
rgyu Ḥbras mi brtsi thob rdzob spaṅa ||
snaṅ gṣen Ḥbras bu draṅ sроṅ bsṅag ||
deḥi phyir spyod lam dal bar bya ||
mi Ḥgroḥi yas sogs spaṅ bar bya ||
mkho mthun rdzas cha bs grub par bya ||

mdos la rnam pa gsum yin ste ||
phyi mdos naṅ mdos gsaṅ mdos gsum ||
phyi mdos sog khrig lag len rdzas ||
naṅ mdos glud yas gyer daṅ smraṅ ||
gsaṅ mdos tiṅ Ḥdzin dgoṅs paḥi rdzas ||
gsum ka zuṅ Ḥbrel Ḥgro ba skyob ||
daṅ por phyi mdos sog khrig lag len la ||
rgyas Ḥbrin bsdus gsum skabs daṅ sbyar ||
rgyas pa dag la khri Ḥgyur Ḥbum ||
ḥbrin po dag la stoṅ Ḥgyur bcu ||
tha ma dag la brgya Ḥgyur bcu ||
yaṅ mthaḥ dag la bcu Ḥgyur bcu ||

de yaṅ so soḥi dbaṅ ris b la ||
stoṅ gsum sgron me khri Ḥgyur Ḥbum ||
ḥkhor lo bsgyur rgyal stoṅ Ḥgyur khri ||
de Ḥog gṣen po brgya Ḥgyur stoṅ ||
rgyal phran dag la Ḥna brgyaḥo ||
btsun [208a] mo sum brgya drug cu ste ||
blon po ded dpon brgya bcu drug ||
btsun pa brgya daṅ rtsa brgyad de ||
khyim pha drug cu rtsa gcig go ||
gzi Ḥdzin btsun mo Ḥna bcu gcig ||
khyehu bu mo ni Ḥu Ḥna ||
bran daṅ pho ṇa bcu gsum la ||
dman pa dag la Ḥna re sogs ||
ji bžin rim pa mtho ba bžin ||
rkyen kyaṅ de bžin gñan c por sloṅ ||
ji bžin Ḥkhor lo bsgyur ba bžin ||
bbud kyaṅ d de bžin žiṅ khams ġyo ||
deḥi phyir goṅ Ḥphel sog daṅ sbyor ||

\(a \) spaṅs \(b \) ri \(c \) gñen \(d \) kyi
Making others' interests more important than his own, without the impurity of selfish motives, he must avoid the false ambition which takes no account of the fact that effects must follow from causes.

The Way of the Shen of the Phenomenal World seeks after as effect the Way of the Great Ascetics, so perform your practice carefully. Avoid unsuitable items, and prepare things as fitting.

The quittance is of three kinds, the external quittance, the internal quittance and the secret quittance. The outer quittance consists of the set of implements, the technical items.

The internal quittance consists of the item of ransom, the incantation and the exposition.

The secret quittance consists of meditation and the things of thought. Uniting all three, one protects living beings.

First, as for the outer quittance, the technical matter of the set of implements, in accordance with the occasion (these are done) in extended manner, in medium manner and in a compressed manner.

For the extended manner 10,000 times 100,000 (sets are prepared), for the medium manner 10 times 1,000, for the inferior manner 10 times 100, and for a very inferior manner 10 times 10.

Thus according to the importance of each case:

for a Light of the Universe (i.e. a Buddha) 10,000 times 100,000,
for a universal monarch 1,000 times 10,000,
for a priest 100 times 1,000
for a petty king 500,
for a queen 360,
for a minister or general 116,
for a man of religion, 108,
for a householder 61,
for a woman of property 51,
for a youth or a maiden 25,
for a servant or a messenger 13,
for their inferiors 5 each.

According to the elevation of rank, circumstances are more seriously excited. In so far as one is a universal monarch, demons may wander throughout all one's realms. So the sets of implements must accord with such increase.
SNAÑ GŠEN GYI THEG PA

mdos gzi tshañ rgyuñ hjig rten nas ||
dpe blañ de bžin skye ḡgrohi gzugs ||
ji ltar tshogs bžin de bžin šes ||
srid pañi rtse mo man chad nas ||
na rag gdar so yan chad la ||
srid pa ḡgreña dañ ḡphred ŋal sbub ||
gnam la ḡphur dañ sa la ḡdzul ||
bar na ḡgrim dguñi gzugs brñan bya ||
pho mo skye mched spu mshan gzugs ||
mi bas glud bzañ lhems se lhem ||
bya bas ḡdab bzañ spu ru ru ||
sgam bas mchid smra sa ra ra ||
rgyal bas brjìd ḡgyiñ lam se lam ||
blon bas che btsun ḡjol lo lo ||
rtà ḡryug mdàh ḡphen gžu brduñ cog ||
glu len bal bkal phyar ra phyor ||
rtsed ḡjo gar stabs ldem ma ldem ||
snañ gšen phan gnod gniñ suñ blta ||
sems can yoñs la phan SEMs bsgom ||
gar gšas btsan po lha ru bdar ||
gšen rab bden pañi smrañ gis d bkrol ||
gto yas gnas su thin bar bya ||
snañ srid lha ḡdre skon gis d bskuñ ||
tshe skyiñ srog glud dam pa dañ ||
gsañ mdoñ nar mi rgyan ldan dañ ||
ḥbul ba rañ gis mi [208b] nor la ||
bzès pa gdon gyis mi nor bar ||
tiñ ḡdzin smrañ gis brda sprad bya ||
de la skad kyi gcoñ gniñ sbyar ||	glud gšas lha yi bžen ḡdebs la ||
señ ge na rohi gcoñ la drañe ||
lha srin bskod la bžen ḡdebs pa ||
lcog gahi ḡgyur skad gcoñ la drañe ||
de ltar ḡphan yul glud kyi sgo ||
sems can ḡgro la sman par ḡgyur ||
snañ gšen gtsug phud thugs la žog ||
ḡgro bañi sdug bsñal ži bar mdzod ||

ces gsuñs so /

a ḡgrin b ḡjol c gniñ bas d gi e drañs
For the substance of your quittance take as model the Universe, and the shapes of living beings, as many as are gathered there, you must pay regard to them too. From the peak of existence down to the very bottom of hell, beings that go upright, athwart and bowed down, those that fly in the sky and creep in the earth, those that wander through space, make effigies of all. Give males and females their sense-organs, their hair and characteristic marks.
The ransom must be better than a human being. Feathers must be better than those of real birds. The words must be better than those of the (proverbial) bat. The glory must be greater than that of a king. The nobility must exceed that of a minister. Racing horses, firing arrows, drawing bows, singing songs, spinning wool, all so busy playing games and dancing, all so gay.

According to the Way of the Shen of the Phenomenal World, one must see benefit and harm as two distinct things. One must concentrate the mind on benefiting all beings. One must invoke Gar-gas-btsan-po as presiding divinity. One must give explanation with the exposition which is the true word of the Best of Shen. By means of the ritual one must strike the mark. By ceremony of atonement one must satisfy the gods and demons of the phenomenal world. With regard to the sacred ransom and pledge of life, and the secret quittance with its outer adornment of figurines, the offerer himself must make no mistake. So that the demons who receive the items do not make mistakes, the intention of the profound meditation must be explained by means of the exposition.
Two kinds of ululation are used for the words. For coercing the presiding divinity of the ransom, draw him with the ululation of a roaring lion. For coercing gods and monsters to their appointed tasks, draw them with the ululation of a lark's warbling note. Thus the hPhan-yul way of ransoms will bring benefit to living beings. sNaṅ-gšen gTsug-phud, keep this in mind. Quieten the sufferings of living beings.

This is what he said.
de nas yan rgyal bus bkaḥ stsal pa /
ñoṅ cig snaṅ gšen gtsug phud ņon\(^a\) ||
raṅ che gyoṅ kheṅs na rgyal spyad ||
ma saṅs gñaṅ\(^b\) la kha che žin ||
sa bdag gtod la lag riṅ nas ||
dbyiṅs na bzugs paḥi lha mi mchod ||
mkhaḥ la gnas paḥi dbal mi bskaṅ ||
kloṅ na\(^c\) dam can tshogs mi bsten ||
deḥi phyir ma saṅs gñaṅ daṅ ḥgras ||
sa bdag gtod kyi tshogs daṅ mḵhon ||
dbyiṅs na\(^c\) bžugs paḥi lha ma mňes ||
mkhaḥ la gnas paḥi dbal mi bskaṅ ||
kloṅ du dam can tshogs kyis bkyon ||
de bžin sa bdag klu gñaṅ daṅ ||
bḍud btsan ma mo gšin rje daṅ ||
brtan ma\(^d\) skyoṅ maḥi tshogs daṅ ḥgal ||
lha srūṅ dam can rnams daṅ ḥgal ||
de yi bkaḥ chad ņes skyon gyis ||
ḥgro ba mi la bḍud du bab ||
tshe srog dbaṅ po dpal kha ņams ||
kluṅ\(^e\) rta dbaṅ than bsod nams rgud ||
ḥgro ba mi bde sдуg bsṅal sbyoṅ ||
de la rgyal baḥi thugs rje yis\(^f\) ||
thabs daṅ thugs rje ma ḥgag phyir ||
ḥgro baḥi sدوg bsṅal sel ba la ||
dpon gsas phyag gñaṅ gto yi sgo ||
ḥdi la rnams pa bži yin te ||
dbyiṅs kyi lha tshogs tshogs kyis mchod ||
mkhaḥ yi dbal mo skoṅ gis bskaṅ\(^g\) ||
[209a] kloṅ gi dam can rten gyis brten ||
sa bdag klu gñaṅ gto yis bcos ||

thog mar lha tshogs mchod pa la ||
srid pa rgyud kyi bon po yis ||
tshogs chen mchod paḥi yo byad gdeg ||
[stobs chen gar gyi dbal tshogs la ||]
ğzi ma gtsaṅ maḥi steṅ du ni ||
ḥbru yi tshom bu dgod par bya ||
de steṅ dbal gyi bṣos bu la ||
śa kḥrag dkar mṅar ḥdod yon tshogs ||

\(^a\) daṅ \(^b\) gñaṅ \(^c\) nas \(^d\) brten ma \(^e\) sruṅs \(^f\) yi
\(^g\) skaṅs gi bskaṅs
Then again the Prince spoke:

(4) Listen, sNan-gsen gTsug-phud, listen.
Acting with self-esteem, arrogance and pride,
to be overweening with the Ma-saṅs Furies,
to be mean with the lords of the soil and the rocks,
failing to worship the gods who dwell in the celestial sphere,
failing to satisfy the dBal who live in the sky,
not trusting in the host of our divine guarantors throughout space,
results in the ill-will of the Ma-saṅs Furies,
in the animosity of the lords of the soil and the rocks,
in the displeasure of the gods who dwell in the celestial spheres,
in the dissatisfaction of the dBal who live in the sky,
in the spite of our divine guarantors throughout space.
In this way the lords of the soil, the serpents and furies,
the demons, the fiends, the mother-goddesses, the spirits of death,
the brTan-ma and the hosts of protectors will oppose us,
the protecting gods and divine guarantors will oppose us.
Punishment from them which is evil and harm brings demonish assaults
upon human beings.
The lustre of life and of sense-powers will be weakened,
Well-being, influence and merit will decline.
Beings will be inured to unhappiness and suffering.
So that Method and Compassion may not be limited
and for removing the sufferings of living beings
(we have) this portal of ritual, the ‘office’ of the Master-Sages.
It is of four kinds:
worshipping with general offerings the hosts of gods in the heavens,
satisfying with atonement the dBal-mo of the skies,
trusting with trust the divine guardians of space,
remedying with ritual the lords of the soil, the serpents and the furies.

First, for worshipping the hosts of gods.
The bonpo of the original tradition
should set up the items for worshipping with the great mass of offerings.
On a clean place (which serves as) the basis
he should place heaps of grain,
and then the point-shaped sacrificial cake,
flesh and blood, the milk-offering, sweet-offerings and the general offerings of all desirable things,
yu ti žal zas loṅs spyod tshogs ||
du sam maṅ thun baṅ ne bśos ||
gzugs sgra dri ro reg byahi tshogs ||
ḥṭod yon mchod pa dpag med bṣam ||
tiṅ Ḫdzin dgoṅs pas$^a$ dag$^b$ par spel ||
stoṅ gsum gtos daṅ nam mkhaḥi rgya ||
ḥṭod yon zad med rgya mtshoṅi kloṅ ||
snaṅ srid rin chen gter gyis bkaṅ ||
dmigs med mchod pa nam mkhaḥi sprin ||
Iha gsas dbal la mchod pa Ḫbul ||
thugs dam rgyud mṅes chag ņams bساṅ ||
gar gsas dbal gyi dṅos grub žu ||
des ni Ḫgro baḥi bar chod sel ||

gni$^e$ pa dbal$^c$ mohi (ma) tshogs la ||
snaṅ žin srid pa mkhaḥ la bساṅ ||
bsaṅ baḥi gnas der bساṅ bas bkyag ||
srid paḥi dpe blaṅs ri rab giṅ ||
lcags ri khyud mo ri bdun mtsho ||
dpag bsam Ḫjon pa zil gnon khyuṅ ||
rnam rgyal khaṅ pa blta na sdug$^d$ ||
śiṅ rta rtsub Ḫgyur dgaḥ ba Ḫdres ||
ud Ḫbar me tog skyed mohi tshal ||
mtshal ri lha Ḫdun ar mohi rdo ||
ṇi ma zla ba Ḫsal baḥi sgron ||
bkra śis rdzas brgyad phun sum tshogs ||
rin chen nor bdun gram khrod gter ||
lḥab lhub lḍa lḍi chun Ḫphyaṅ Ḫphrul ||
ye śes gunakan yas nam khaḥi rgya ||
śiṅ rīs rgyan rdzas loṅs spyod dkor ||
rγyaṅ Ḫphan bal tshon bla re gur ||
mdah [209b] bkra Ḫphaṅ bkra thabs śes rtags ||
ḥдоб chags ri dvags g-yuṅ dvags dkor ||
rīs bkra (gcan gzan) spu sdug mdzes ||
mi nor yul mkhar Ḫdod yon rdzas ||
pho toṅ mo toṅ lan chags glud ||
ṛta Ḫgyug mdah Ḫphen rtsed Ḫjo$^e$ stabs ||
mkho mṭhun yo byad phun sum tshogs ||

$^a$ paḥi  $^b$ bdag  $^c$ dpal  $^d$ lta na sdugs  $^e$ Ḫjoł
chang, food-offerings, and the general offerings of all enjoyable things, drink-offerings, sweetened sacrificial cakes, meat, ordinary sacrificial cakes, offerings (symbolizing) form, sound, smell, taste and touch, innumerable items of worship are set up in the form of all desirable things.

By concentration of meditation he increases the offering in all purity. The vastness of the Universe, the expanse of the sky, the space of the ocean, is filled with an infinite number of desirable things, with all the treasures of phenomenal existence. These unconfined offerings like clouds in the sky are offered in worship to the gods, gSas and dBal. All this delights them in accordance with their thoughtful purpose, and atones for all wrong-doings.

It calls down the special powers of Gar-gsas-dbal, and he removes the difficulties of living beings.

Secondly for the feminine host of the dBa1-mo one must make an atonement offering (to them) in the sky of the whole of phenomenal existence. In that place of atonement one must offer up as atonement the land-mass of the Best of Mountains taken as a model of existence, with the tree of paradise surmounted by the Bird Khyung, the encircling iron mountains and the seven circles of mountains and seas, the ‘Palace of Victory’ so fair to behold, with the Park for Riding, the Park of Fierceness, the Park of Pleasure and the Park of Intermingling, the Park of Blue Lotuses, the Park of the Red Mountains where the gods assemble, and the Park of Fine Stone (pavements), with sun and moon (to serve as) bright lights, with the eight auspicious symbols, all excellently done, and the treasure of sparkling heaps of the seven kinds of gems. (Adornments hang) in folds and pleats and interwoven loops. The Palace of Wisdom (made from) nets of crossed threads, ritual stakes, decorations and a wealth of pleasing things, the tree-symbol made of coloured wools and the canopy, the fine arrow and distaff, symbols of Method and Wisdom. a wealth of feathered fowl, wild animals and domestic animals, fierce beasts of wonderful form with coats of fine hues, the substance of men’s wealth, their houses and the things they value, male effigies, female effigies, ransoms for debts of evil, horses running, men shooting arrows, others in the act of play, the necessary items, all excellently done.
SNAÑ GŠEN GGYI THEG PA

rañ mthun gtor ma rgyan dañ ldan ||
gser g.yu dar stag lhab lhub rgyan ||
g.yu hbran bdud rtsi skyems pañh phud ||
rña gšañ duñ gliñ sñañ pañh sgra ||
bdën pañh smrañ dañ smra bañh tshig ||
go bañh brda sbyar srid pañh gžúñ ||
sñon gyi dpe srol cho rabs bṣad ||
srid pañh lugs nas ḫbuyñ bźin du ||
dbal mo ma tshogs mkhañ la bskañ ||
dam can rgya mtsho kloñ mñañes ||
srid pa gsum po zil gyis gnñ ||
snañ żin srid pañh kha yo a sñoms ||
ḥgro ba sdug bsñal ḫnñon morñ ži ||
des ni bar chod rkyen rñams bzlog ||
snañ srid żi bde cha la sñoms ||
deḥi phyir dbal mo skoñ gis bcos ||
mkhañ kloñ rab ḫbyams dbyiññ sy bskañ ||
chab dkar snãgs kyi gžūñ la ḫgres b ||
gsum pa kloñ gi dam can la ||
rañ mthun rten gyi c dam rdzas bšam ||
ḥdod yon loñs spyod mñon cha ḫbul ||
ša khrag dkar mnñar g.yu ḫbrañ phud ||
ḥban tshogs lha yi gtor mas mchod ||
thugs dam gnad bskul ḫphrin las bcol ||
dgyes mdzad dam pañh dños grub žu ||
ḥgro bañh tshe dpal dmu thag d skyob ||
dam can sruñ ma ñañ gis ḫdu ||
gar gsas dbal gyi pho īña la ||
dmīgs pañh rten ḫdzug ḫphrin las bcol ||

bźi pa sa bdag klu gñañ la ||
snañ srid gto yis bcos pa [210a] la ||
stoñ gsum ḫkhrugs pañh yo bcos dañ ||
ḥbyuñ bā ḫkhrugs pañh ḫgram bcos dañ ||
ye ſañ ḫkhrugs pañh bsdum bcos dañ ||
sa bdag śme bañh gliñ bcos dañ ||
klu gñañ gtoł kyi ḫgram bcos dañ ||
snañ srid kha bskañ żi bcos dañ ||
rñam pa bdun du śes par bya ||

a kha lo b ḫdres c bstan pañh d dmu dag
Sacrificial cakes suitable for each (divinity) and well-adorned, gold, turquoise, silk, tiger-skin, decorations hanging in folds, offerings of consecrated chang as libations, drums, flat bells, conch-shells, shawms, all well-sounding, the exposition of truth, words that produce understanding, the original lore which is the explanation of (the priest) who understands. He explains the earliest archetype and the lineage As it appears according to the original pattern, one must make atonement to the feminine host of the dBal-mo in the sky. The ocean-like host of divine guarantors will be gratified. The three spheres of beings will be subjected. The crookedness of phenomenal existence will be smoothed flat. The sufferings and afflictions of living beings will be assuaged. By such means opposing circumstances will be reversed. Phenomenal existence will be smoothed into a state of peace and happiness. So attend to the dBal-mo with the ceremony of atonement, performing it through the celestial spheres of the vast space of the sky. This is continued in the Lore of Spells of the White Waters.

Thirdly for the divine guarantors in space prepare the sacred items serving as symbols fitting to each one. Offer the gifts of desirable and pleasing things, flesh and blood, the milk-offerings, the sweet offerings, and the libations of chang, and worship them with the general offerings and the sacred cakes of the gods. Urge their purposes to essential things and set them to work. Cause them to rejoice, and request the sacred special powers. They will defend the life-lustre and the 'heavenly cord' of living beings. The guarantor-defenders will gather around of their own accord. Set up the symbols intended for the functionaries of Gar-gsas-dbal and set them to work.

Fourthly for the lords of the soil, the serpents and the furies, for remedying phenomenal existence by means of ritual, it should be known that there are seven types:30 'remedy for crookedness of the Universe in disorder', 'remedy for harm of the great elements in disorder', 'reconciling remedy for gods and demons in disorder', 'remedy of the sMe-ba region for lords of the soil', 'remedy for harm of serpents, furies and lords of the rocks', 'tranquillizing remedy of atoning for phenomenal existence'.
hores ba sems can don ched du
srid pa rgyud kyi bon po yis
gtshaın mahi sa la ma ḡdal bya
sa tshon sna lnas ḡzal yas bris
sa bdag klu gñaın gtod kyi tshogs
spar kha lo skor sme ba b glĩn
ḡi gnas mñaın dbaın ḡkhor daın bcas
ḥbru snaḥi gzugs daın boş gtsaın daın
ḥdaḥ chags ri dbags g-yuın dvags daın
gcan gzan mi nor yul mkbar daın
skye ḡgroḥi gzugs daın chu gnas daın
sna tshogs spu mtshan tshaın ba daın
śiın rtsi bal bu spu mtshon
gser g-yu dar zab sna tshogs brgyan
ḥdod yon mchod pa dpag med bṣam
tiın ḡdzin dgoṅs paḥi sṅags kyis spel
gar gsas btsan po lha ru ḡdar
rña gšaın duṅ glĩn skad kyis ḡbod
ba dan ru mtshon brda yis g-yab
gser skyems g-yu mṅon brṅañ cha ḡbul
ṛgyal ba bden paḥi smraṅ gis ḡbḵrol
de la skad kyi gcoṅ gṇis sbyar
dpon gsas phyag gṅen bskos ḡdebs śiṅ
snaṅ zīṅ srid pa kha gnon pa
sgra ḡryal ḡbrug gi gcoṅ la draṅ
ṛgyaṅ yas glud kyi Ṉo bsṇo ziṅ
phyag gṅen gnas su bstim pa niṅ
gsuṅ śṇaṅ khu byug gcoṅ la draṅ
snaṅ zīṅ srid pa thams cad laṅ
glud yas gtor ma gnas su thiṅ
stoṅ khamṛ re ba bskaṅ bar bya
snaṅ srid ḡi bde ḡi bar bya
[210b] sa bdag klu gñaın bsdum par bya
thams cad ḡkhrsugs pa ḡi ba daṅ
snaṅ srid ḡdah bde bskyed par bya
de nas ḡgro la phan bde bsod
snaṅ zīṅ srid pa cha la ḡbebs
zīṅ khamṛ dge bḥi gzi mar ḡgyur
For the sake of living beings
the bonpo of the original tradition
must make the mystic circle on a clean place.
He draws the divine palace with the five different colours.
(This is for) the lords of the soil, the furies and lords of the rocks in
their hosts,
the circle of Spar-kha and the region of sMe-ba,
the local divinities with their powerful entourage.

Effigies (made from) the different kinds of grain and pure sacrificial
cakes,
feathered fowl, wild animals and domestic animals,
fierce beasts, the substance of men’s wealth, their houses,
the forms of living beings and those who live in water,
with fur and marks of different kinds, all (shown) complete,
aromatic shrubs, woollen strands stuck with birds’ feathers,
all adorned with gold and turquoise and different kinds of silks.
Thus one must prepare limitless worship of desirable things.
One increases it by means of the spells of concentrated meditation.
One invokes Gar-gsas-bsan-po as presiding divinity.
One calls him with drums, flat bells, conches and shawms.
One waves as signals flags and pennants.
One offers gifts and a libation of consecrated chang.
One explains by means of the exposition which is the truth of the Con-
queroor.

For the voice one uses two ululations.
For ordering the ‘office’ of the Master-Sages
and for subduing phenomenal existence
one uses the ululation of the dragon, the king of sound.
For consecrating the ransoms, the items of ritual,
and for directing the ‘office’ to its objective,
one uses the ululation of the sweet-sounding cuckoo.

In the whole of phenomenal existence the sacrificial cakes (which serve
as) items of ransom attain their objective.
The thousand regions will have their hopes fulfilled.
Phenomenal existence will be tranquillized in peace and happiness.
The lords of the soil, the serpents and the furies will be reconciled.
All disturbances will be tranquillized and joy and happiness will be pro-
duced throughout phenomenal existence.
Thus living beings will enjoy benefits and happiness.
Phenomenal existence is put into order,
and these regions become a foundation for virtue.
SNAÑ GŠEN GYI THEG PA

snañ gšen gtsug phud sprul pahi gšen ||
spyir yañ snañ gšen theg pahi bon ||
ḥgro la phan bde bsod pahi cha ||
snañ srid dge ba ḥphel bahi thabs ||
sems bskyed bži ma ldan par gces ||
sems bskyed gži ma mi ldan žiñ ||
log par gol bahi tshogs rnams kyañ ||
bkaḥ luṅ tshul bžin spyad byas pas ||
mthar ni don dañ yon tan yañ ||
khams gsum sa dgu yar brgal nas ||
snañ gšen grub ste mos par spyod ||
gʼyuṅ druṅ sa bcu rim par bgrod ||
gʼyuṅ druṅ sa bcu rim bgrod nas ||
bcu gcig kun snañ ḥod la gnas ||
de ru mñon par sañs rgyas thob ||
rgyu yi theg pas ḥbras bur bsañag ||
theg rim yar bgrod ltuṅ ba med ||
don la mi gol rtsis mi ḥphyuga ||
bon sgo rim pas spyod tshul lo ||
snañ gšen gtsug phud sprul pahi gšen ||
snañ gšen bon gyi gyer sgo bži ||
gcoṅ brgyad skad kyis gtan rag sbyar ||
snañ gšen theg pa rgyu yi bon ||
snañ gšen gtsug phud thugs la žog ||
sems can ḥgro la sman par mdzod ||
sems bskeyed gži ma ldan par mdzod ||
ma rig dom chol spaṅ bar mdzod ||
bkaḥ luṅ tshul bžiṅ spyod par mdzod ||
khri smon rgyal bzad bdag tu bsko ||
snañ gšen bon gyi ḥkhor lo bskor ||
bdag gi bstan pahi gñer zuṅ žig ||
z̄es bkaḥ stsal nas / theg pa gñis pa snañ [211a] gšen gyi bon rnams gtan
la phab ste gsuṅs paho ||

a ḥchug
sNaṅ-gšen gTṣug-phud, Shen who manifest yourself as you will!
In general the bon of the Shen Way of the Visual World is something for delighting living beings with benefits and happiness.
It is a method for increasing the good of phenomenal existence.
But it is important to have as basis the raising of one's Thought (to Enlightenment).
Although they may not have as basis this raising of Thought, even these hosts of mistaken (beings), by acting in accordance with these teachings, in the end (gain) objective and qualities, and having traversed the threefold world and nine stages, they perfect the Shen Way of the Visual World and practise it with devotion.
Then they traverse in due order the ten Swastika stages, Having traversed in due order the ten Swastika stages they abide in the eleventh stage of 'Universal Shining Light'. There they gain perfect buddhahood.
The Vehicles of Cause follow on to those of Effect. As one traverses upwards through the vehicles, there is no falling back. There is no mistaking the objective and no error in calculation. This is the way of practising in due order the Portals of Bon.
sNaṅ-gšen gTṣug-phud, Shen who manifest yourself at will!
These are the Four Portals of Incantation of the Bon of the Shen of the Visual World, and the ceremonies accord with the sounds of eight ululations. This traditional bon of the Way of the Shen of the Visual World, sNaṅ-gšen gTṣug-phud, keep it in mind!
Bring benefit to living beings.
Act with the raising of Thought (towards Enlightenment) as your basis. Avoid ignorant gossiping.
Practise in accordance with the teachings.
Take charge of the Khri-smon-rgyal-bzad Palace.
Turn the wheel of the bon of the Shen of the Visual World, and watch over the doctrine I have taught.
This is what he said, thus setting forth the teachings of the Second Way of the Shen of the Visual World.
III. ḪPHRUL GŠEN THEG PA

[vol. *kha*, f. 221b\(^4\) onwards]

de nas rgyal bus bkaḥ stsal pa /
ñon cig Ḫphrul gšen gtsug phud ñon ||
da ltaḥi dus daṅ gnas skabs ḥdi dag tu ||
ṭheg pa gsum pa Ḫphrul gšen ḥchad par byed ||
ḥphrul ni snaṅ ṣiṅ srid pa Ḫphrul bas Ḫphrul ||
ḡšen ni de dag ḥdul bar byon pas gšen ||
ma rig sems can rkyen gyis gol ba rṇams\(^a\) ||
bar chod bgegs\(^b\) kyi rkyen las thar ba daṅ ||
ḥjiṅ rten dregs pa dbaṅ du bsdu ba daṅ ||
dgra bgegs log lta tshar thag gcad\(^c\) pa daṅ ||
bstan pa bṣig pa gnas su bgral baḥi phyir ||
ṭben paḥi gnas gzuṅ brten\(^d\) paḥi rdzas kyaṅ bsag ||
rdzu Ḫphrul lha bsgom drag poḥi sṅags kyaṅ bzaḥ ||
phyi naṅ mtshams gcad yeṅ med bsṅen daṅ bsgrub ||
brṅag paḥi las rṇams mṭaḥ ru dbyuṅ bar bya ||
ḥgro baḥi rkyen bsal mi mṭhun bar chod bzlog ||
bstan paḥi so gzugs log lta cham la dbab ||
bstan paḥi cha daṅ (ḥgro ba) spyiḥi phyir du ||
yid la brṅag paḥi že sdaṅ [222a] mi dgos daṅ ||
gṣad gcad dbab daṅ bsgral baḥi las byas kyaṅ ||
don la mi gol ḥjug sgoḥi yan lag yin ||
ḥgro baḥi ziṅ kḥams de yis bde bar ḥgyur ||
ḥphrul gšen gtsug phud thugs kyi dkyil du žog ||
ces bkaḥ stsal to / de la yaṅ gсол pa /
rgyal bu ston pa gšen rab lags ||
g-yuṅ druṅ bon la ṭgya che graṅs maṅ yaṅ ||
mḍor bsduḥs theg pa ṭim dguṅ gṣuṅs pa yi ||
ṭheg pa gsum pa Ḫphrul gšen bon sgo la ||
spiṝ yi sde daṅ sgos kyi bye brag gi ||
rṇam graṅs ņes par brjod du mchis lags sam ||
spyod daṅ ḥjug paḥi mtshan ŋid ci ltar lags ||
tha ma don daṅ yon tan ci ltar thob ||
bdag la ņes paḥi bkaḥ gnaṅ mḍaḍ du gsol ||
ces gсол to /

\(^a\) rṇol ba la \(^b\) bṛgeg \(^c\) bcaḍ \(^d\) bstan
III. THE WAY OF THE SHEN OF ILLUSION

Then the Prince said:

Listen, *hPhrul-gšen gtsug-phud*, listen.

At this present time and on this present occasion
I will explain the third vehicle, the Shen of Illusion.
It is called 'Illusion' because the phenomenal world is illusive with illusions.
It is called 'Shen', because the Shen come to overcome the illusions.

For rescuing ignorant beings in erring circumstances from such impeding and obstructing circumstances,
for reducing to subjection the proud ones of this world,
for finally destroying the false view of foes and impeders,
for removing wreckers of the doctrine to their proper place,
you should betake yourself to a quiet place and gather there the things on which the rite depends.
Fix the boundary of the profane (outside) and the sacred (inside), and undistractedly practise invocation and conjuration.

Evil effects must be expelled.
The circumstances of living beings must be purified and opposing obstructions overcome.
Establish the doctrine and suppress false views.
For the sake of religion and for living beings in general
one does not want the sort of wrath which perverts the mind, and although one uses the rites of slaughter and of 'enforced release', they do not conflict with the true intention, for they are an entrance-way.

By such means the realm of living beings will become happy.
*hPhrul-gšen gTsug-phud*, keep this in mind!

This is what he said. Then they asked him again:

Princely Teacher, Best of Shen,
Although the ways of Swastika *Bon* are vast and numberless,
you have said that they are compressed into a set of Nine Vehicles.
Now as for the third vehicle, the *Bon* Way of the Shen of Illusion,
will you explain to us clearly the contents of the general divisions and special sections.

What are the characteristics of the practice and of starting the practice, and finally what result and what special qualities are gained?
We beg you to tell us clearly.
de la yaṅ ston pas bkaḥ stsal pa /
ñoṅ cig ḥphrul gšen gtsug phud ņon || ḥphrul gšen theg paḥi bon sgo la ||
spyi ru rnam pa gsum yin te || bsñen daṅ bsgrub daṅ las sbyor ro ||
bsñen ni dpon gsas lha la bsñen ||
mtshan ņid ldan paḥi bla ma ni ||
gšen rnam s kun gyi rab tu ste ||
ri boḥi sku daṅ rgya mtshoḥi gsuṅ ||
nam mkhaḥi thugs can mkhyen daṅ brtse ||
mtu dbaṅ byin rlabs phun sum tshogs ||
mos ḥdun gsum gyi sgo nas btsal⁴ ||
skad cig ḥbral mi phod pa yis ||
ma phyir bu ḥbreṅ lta bur btsal⁴ ||
ḥjigs paḥi tshogs la g·yaṅ zaḥi phyir ||
lam ḥjigs skyel ma lta bur btsal⁴ ||
raṅ mos gzan la dran med paḥi ||
mdzaḥ mthun sṅog pa lta bur btsal⁴ ||
btsal⁴ nas rṅed paḥi bsten tshul ni ||
lus ņag yid daṅ gsum duḥo ||
lus kyi phyag daṅ gus pas bsten ||
ṅag gi bstod tshig gduṅ bas bsten ||
yid kyi dad daṅ ḥdun [222b] pas bsten ||
de yaṅ ŭu tshul rnam pa gsum ||
lus kyi lus srog rgyan la sogs ||
gaṅ du ḥbyor lcog gaṅ yod pa ||
chags med blo yis ḥbul la ŭu ||
ṅag gi spro dgah dbyaṅs skyed ciṅ ||
mchod brjod gduṅ tshig sṅan pas ŭu ||
yid kyi dad daṅ mos pa daṅ ||
dad pa phyir mi ldog pas ŭu ||
de la bsñen tshul rnam pa gsum ||
lus bskyed drin can pha ma daṅ ||
sems bskyed rdo rje slob dpon daṅ ||
mthun paḥi grogs bskyed lha sras lcam ||
koṅ paḥi sṅiṅ daṅ dpral baḥi mig ||
lus kyi gtso bo mgo ltar bsñen ||
de laṅ ḥbyuṅ⁵ tshul rnam pa gsum ||
bdag la phan paḥi thugs rje ḥbyuṅ ||
gzan la phan paḥi thabs mchog ḥbyuṅ ||
de gños zuṅ ḥbrel mthar phyin ḥbyuṅ ||

⁴ brtsal ⁵ bvyuṅ
Then the Teacher said:
Listen ḡPhrul-gṣen ḡTsug-phud, listen.
In the Bon Way of the Vehicle of the Shen of Illusion there are three general sections, veneration, conjuration and application. For veneration, one venerates the divine Master-Sages as teachers possessing the right characteristics and as the Best of all Shen.
(We liken) their body to a fair mountain, their voice to the ocean, their mind to the sky. In knowledge and love, in strength and grace, they are excellent. One should seek them with three kinds of devotion. One should seek them as a child runs after its mother, not bearing a moment’s separation. One should seek them like an escort on a fearful path, as before an abyss where there is a host of fears. One should seek them as one pursues a loving friend, who is devoted to oneself alone and gives no thought to others. When one has sought out (such a one), the ways of cleaving to the one you have found are threefold (as expressed) by body, speech and mind. With the body you must cleave to him by serving and devotion. With speech you must cleave to him with longing (as expressed) in words of praise. With the mind you must cleave to him with faith and desire. Then there are three ways of asking him (for guidance). Ask him by offering him your body and life, your jewelry and so on, whatever you are able to obtain, whatever there is. Offer it with a mind free from attachment to these things. Ask him with sweet-sounding words of longing and formulas of worship, which arouse melodies of joy. Ask him with irreversible faith, with the faith and devotion of mind. The way of veneration is of three kinds: your kind parents who gave you your body, your Powerbolt-Teacher who produced in you the Thought of Enlightenment, the sacred companion, male or female, who gave rise to loving friendship, all these should be venerated like the heart in your body, the eyes below your forehead, and your head which is the chief part of the body. From this (veneration) there are three kinds of arising: the arising of compassion which benefits oneself, the arising of excellent methods which benefit others, the arising of perfection which is a combination of both.
deñi phyir dpon gsas lha la bsñen ||
lus ngag gus pas zu ba dbul\textsuperscript{a} ||
skad cig hbral med spyi bor bsgom ||
mos gus gduñ ba gsol ba hdebs ||
sems bsksied dag pas gzan phan bsam ||
rgyud dañ luñ la gzi\textsuperscript{b} hгрel gtoñ ||
man ngag goms hдris ga dar bslab ||
hbral med lhan cig hгрog par bya ||
dbañ gzi don dañ ldan par bya ||
yid dam lha yi rdzoñ la żen ||
sñiñ po sñags kyis brlab par bya ||
tiñ ñe ḡdzin gyi go cha bgo ||

thog mar bsñen pañi rím paño ||

gñis pa bsgrub pañi rím pa la ||
gnas dañ rdzas dañ bcañ gzi gsum ||
tiñ ḡdzin sñiñ po phyag rgya gsum ||
tshig bśad ḡphrin las rjes byaño ||
gnas ni ri brag ḡjigs su ruñ ||
yañ na dur khrod ḡjigs pa ste ||
rigs kyi sruñ dañ rtags kyis brgyan ||
rdzas ni gañ la gañ dgos kyį ||

[223a] dkyil ḡkhor lha rdzas mchod pa dañ ||
brten\textsuperscript{c} pañi dam rdzas bsgrub rdzas dañ ||
mkho bañi phyag cha mthun rdzas dañ ||
gañ lcog bsgrub la brtson ḡgrus bya ||

bcañ gzi dkyil ḡkhor lha steðgs dañ ||

bum pa gtorn ma la sogs te ||
bla gur bla ri yol ba dañ ||
gdugs dañ rgyal mtshan la sogs dbub ||
phun sum tshogs pañi yo byad bśam ||
gtsañ ma phud kyis phyi g-yen bskañ ||

śel dkar ḡod dañ nam mkhañi snañ ||
ḥod dkar ḡdzin dañ bon bdag la ||
sruñ ba mtshams kyi ḡphrin las bcol ||
grub rten lha rdzas yid hoñ dgram\textsuperscript{d} ||
tiñ ḡdzin rnam gsum rìm par bsgom ||
de bźin ñid snañ rgyu yis bsksied ||
sñiñ po rnam gsum yi ge ḡbru ||

lha sku thig le bźu ḡdu\textsuperscript{e} bya ||

bcañ sgyur phyag rgya mkhañ la dgrol\textsuperscript{f} ||

\textsuperscript{a} hbul \textsuperscript{b} hбrel \textsuperscript{c} bstan \textsuperscript{d} bкram \textsuperscript{e} bdul \textsuperscript{f} bкrol
So one must venerate the divine Master-Sages.
You must make your requests with devotion of body and speech.
You must meditate upon them as though they were enthroned above you
and so as not to be separated from them for one moment.
You must make your supplications with devotion and longing.
Concentrate on benefiting others by raising pure Thought towards
Enlightenment.
Give careful study to the traditions and inspired texts.
Learn thoroughly so as to perfect yourself in the teachings.
Keep the company (of your lama) without separating from him for
a moment.
Be possessed of the effects of the four consecrations.
Long for the citadels of the tutelary divinities.
Learn through spells their very essence.
Wear the armour of profound meditation.
Firstly then this is the order of veneration.

Secondly as for the ordering of the conjuration,
(we distinguish) the place, the items and the preparation,
then meditation, essence and gesture,
the phases of the liturgy and the afterpart.
The place should be in fearful mountains or in a fearful cemetery,
and it should be adorned with the ‘Family Defenders’ and ‘Family
Signs’. 32
The items are whatever may be required in whatever case,
the mystic circle, the sacred items of worship,
the symbolic articles, the articles for coercing (the divinity),
the necessary instruments and suitable articles.
You must strive to effect whatever you can.
For preparations you must set up the table for the mystic circle,
the vase, the sacrificial cakes and so on,
the canopy and the curtains,
umbrellas, banners of victory and so on.
You must prepare the very best of things.
With pure offerings make atonement to the outer regions of the non-
gods,
and set the guardian divinities to their work in the (four) quarters,
Sel-dkar-hod (in the east), Nam-mkhar-snañ (in the north), ho-
dkar-hdzin (in the west) and Bon-bdag (in the south).
One must arrange in a pleasing way the ritual articles and sacred
items.
One must concentrate on meditation in three stages:
the very truth itself (de-bzin-räid)
its universal manifestation (kun-tu snañ-ba)
its substantial manifestation (rgyu).
The essence is of three parts, the seed-syllables, the divine form and the
dissolution into the central dot.
(The gesture consists of) the hands at rest, the turning of the hands, the
forming of the gesture, the release of the gesture in space.
VPHRUL GSEN THEG PA

mkhaṅ la gsas dbab kloṅ du bstim ||
gnīs su med par dam tshig bsre ||
mchod pahi yo byad ḥdod yon rdzas ||
mnon sprul nam mkhaṅi mthaṅ mṅam dbul Busty 5
dgyes skoṅ b thugs dam rgyud nas bskul ||
tshig bṣad gyer daṅ bskul bahi brda ||
rña gšaṅ rol mos sīan gsan dbab ||
dbyiṅs nas ye sès mnon spyan draṅ ||
dug lña rāṅ gral khrī gdan dbul Busty 10
gso gsum phyag ḥtshal sdiṅ pa bṣag ||

mkhaṅ gsal ye sès mchod pas bṣkaṅ ||
bdud rtsi sman gyi rgyud la brten ||
thsugs dam bdag daṅ bar mtshams sbrel ||
 phyag rgya gar gyis snod bceu rol ||
sku bstod ḥphrin las dbyiṅs su bcol ||
bla med grub pahi rtags su gsal ||
dkyiṅ ḥkhor sgo dbye bdag žal bta ||
gnīs su med par gtan dam bcaṅ ||
mchog daṅ thun mṅ dṅos grub gsoṅ ||
dbaṅ bzi yoṅs rdzogs byin rlabs [223b] blaṅ Busty 20
bcol pahi ḥphrin las dbyiṅs su bṣgrub ||
bdal mohī za lam dgra la bstan ||
las kyi ḥphrin las dbyiṅs su bṣdu ||
bdag med raṅ bziṅ mkhaṅ la bstim ||
bdag gzan don grub kloṅ du mṅam ||
de rtams Busty sgrub pahi rim paḥo ||
gsum la las la sbyor ba la ||
brṇag pa rgyu ḥphrul dra ba la Busty 25

hgal daṅ ḥbrel ba zuṅ du ḥjug ||
ḥphrul gšen theg pahi bon sgo la ||
spyod lam hgal ziṅ don la ḥbrel ||
drag poḥi sa gnas spyod la ḥgal ||
thams cad dbaṅ bṣdus don la ḥbrel ||
brṇag pahi las ka spyod la ḥgal ||
bstan pahi so ḥdzug don la ḥbrel ||

dṛ ḥbul bṣkaṅs Busty bsṅen daṅ daṅ
(There are gestures for) inviting the $gSas$ from the skies, for their absorption into space, for uniting as one in the sacrament, for indicating items of worship and desirable things, which one offers in illusory form equalling in extent the limits of the sky, thus pleasing and satisfying them, and urging them in accordance with their thoughtful purposes.

The liturgy consists of the incantations and the sounds for urging on (the gods),
drums, flat bells, with these sounds one calls them,
inviting the gods of knowledge down from the celestial spheres.
One must offer them the thrones of the 'Five Evils Self-Released', salute them with body, speech and mind, and confess ones faults.
One must make atonement to them with the worship known as 'Knowledge of the Clear Sky',
and make use of the traditional means of elixir and medicaments.
The tutelary divinity and oneself are brought together in the intervening space (which once separated them).
The world and its creatures sport in a gesturing dance.
One praises the forms (of the gods) and urges them to their tasks in the celestial spheres.
There is clarity in the (divine) signs so excellently effected.
(As for the afterpart) one opens the mystic circle and sees the face of the chief divinity,
and one makes the firm vow of never being two,
and begs for the special powers of both the extraordinary and the ordinary kind.
One receives the perfect grace (flowing from) the four ritual acts,
and one effects in the celestial spheres the tasks to which (the divinities) are committed.
The consuming way of the $dBal-mo$ is turned upon one's enemies.
The phases of the rite are concentrated in the celestial spheres.
Selfless self-nature is absorbed into the heavens.
That which is effected for self and for others is resolved into the same-ness of space.
Such is the order of the conjuration.

Thirdly as for the application,
in this magic net of ferocity contradiction and coherence join in pairs.
In this $bon$ way of the Vehicle of the Shen of Illusion there is contradiction in the practice and coherence in the result.
Staying in a wild place contradicts normal practice,
but subduing all to one's power is coherent in result.
Ferocious actions contradict normal practice,
but to establish the doctrine is coherent in result.
sha khrag dmar mchod spyod la hgal ||
sbyor sgrol rol pa don la hbre ||
dam rdzas Iña po spyod la hgal ||
dug Iña gnas dag don la hbre ||
mtshan ldan gzuṅs ma spyod la hgal ||
thabs šes dbyer med don la hbre ||
rtogs paḥi rgyaṅ mtshams⁶ spyod la hgal ||
dben paḥi gnas brten don la hbre ||
brnag paḥi že sdaṅ spyod la hgal ||
raṅ bzin byams pa don la hbre ||
dregs paḥi na rgyal spyod la hgal ||
ziṅ khams zi bdęhi don la hbre ||
thabs kyi rdzu Ḫphrul spyod la hgal ||
log rtog Ḫdul ba don la hbre ||
dgra la brnag pa spyod la hgal ||
bar chod dben pa don la hbre ||
phan gnod Ḫdzin pa spyod la hgal ||
ḥgro la phan bde don la hbre ||
baṅ ṃan ŋe riṅ spyod la hgal ||
baṅ po spyod pa don la hbre ||
legs ŋes Ḫdzin pa spyod la hgal ||
legs paḥi bya ba don la hbre ||
srog gi Ḫkhor lo spyod la hgal ||
ma rig gnas spar don la [224a] hbre ||
maṅ saḥi gtor ma spyod la hgal ||
gti mug raṅ groł don la hbre ||
rak tāhi mchod pa spyod la hgal ||
ḥdod chags rtsad gcad don la hbre ||
rus paḥi gram khrod spyod la hgal ||
že sdaṅ dbyiṅs sgrol don la hbre ||
ziṅ chen g•yaṅ gzi spyod la hgal ||
ḥphrag dog raṅ groł don la hbre ||
srog dbugs mchod pa spyod la hgal ||
na rgyal rtsad gcad don la hbre ||
żyi tiḫi mchod pa spyod la hgal ||
g•yu Ḫbraṅ bdud rtsi don la hbre ||
ḥbraṅ Ḫcaṅ lo spyod la hgal ||
mtshan ldan yol chen don la hbre ||
drag poḥi phur pa spyod la hgal ||
ḥkhor ba gtiṅ non don la hbre ||

⁶ Ḫtsham ⁷ rol ⁸ bhan dha
Red offerings of flesh and blood contradict normal practice, but the three practices of ritual union, ritual slaughter and magical manifestation are coherent in result.

The five sacred items contradict normal practice, but to purify the Five Evils is coherent in result.

The special female partner contradicts normal practice, but when Method and Wisdom are mutually indistinguishable this is coherent in result.

To cut oneself off far from learning contradicts normal practice, but to keep to a desolate place is coherent in result. Ferocious anger contradicts normal practice, but a loving nature is coherent in result. Arrogant pride contradicts normal practice, but to reduce the world to peace and happiness is coherent in result.

Methodical magic contradicts normal practice, but to suppress false considerations is coherent in result. Ferocity with regard to enemies contradicts normal practice, but to remove obstructions is coherent in result.

To cause benefits by causing harm contradicts normal practice, but to bring (overall) benefits to living beings is coherent in result. To practise good and evil near and far contradicts normal practice, but the (overall) practice of good is coherent in result.

To cause both good and harm contradicts normal practice, but when done for good it is coherent in result. The Circle-of-Life Practice contradicts normal practice, but to raise the position of the ignorant is coherent in result. The sacrificial offering of meat contradicts normal practice, but to rescue the stupid is coherent in result.

The offering of blood contradicts normal practice, but to root out desire is coherent in result. The heap of bones contradicts normal practice, but to dispose of wrath is coherent in result. The use of human skins contradicts normal practice, but to dispose of envy is coherent in result.

To sacrifice the life (of creatures) contradicts normal practice, but to root out pride is coherent in result. To use chang for worship contradicts normal practice, but the consecrated chang is coherent in result. The use of hairy skulls contradicts normal practice, but the special skull-shaped vessel is coherent in result.

The ferocious ritual dagger contradicts normal practice, but to suppress the cycle of existence is coherent in result.
e kloṅ ḥbrub khuṅ spyod la ḡal ||
bon ūid kloṅ yaṅs don la ḥbrel ||
rtsaṅ dmar mtshon cha spyod la ḡal ||
srid paḥi dra ba don la ḥbrel ||
dmigs paḥi liṅ ga spyod la ḡal ||
ma rtogs ḥdul ba don la ḥbrel ||
sreg ḥphaṅ mnan gsum spyod la ḡal ||
bon ūid gnas spar don la ḥbrel ||
de ltar ḡal ḥbrel cha mthun paḥi ||
brnag pa rgyu ḥhrul dra ba la ||
phyi rgyud naṅ rgyud gsaṅ rgyud gsum ||
phyi rgyud mkhaṅ ḥgyiṅ dbal gyi rgyud ||
naṅ rgyud dbal gsas drag poḥi rgyud ||
gsaṅ rgyud las kyi thig leḥi rgyud ||
phyi rgyud mkhaṅ ḥgyiṅ dbal tshogs la ||
dzo dbal thigs kyi sṅags byad daṅ ||
lha rgod ūi khriṅi dmod byad daṅ ||
ma mo thun gyi zor byad daṅ ||
nag po bdud kyi lda byad bzi ||
ḥhrin las bzi yi gūṅ la ḥbrela ||
dbal gsas drag poḥi brnag pa la ||
dbaṅ sdud las kyi brnag pa daṅ ||
drag po bzlog paḥi ḥkhor lo daṅ ||
drag po [224b] rdzu ḥhrul rgyud chen daṅ ||
ziṅ gnon khyuṅ nag raṅ chen bzi ||
las bzi brnag paḥi rgyud bzi byuṅ ||
gsaṅ rgyud las kyi thig le la ||
dbal mo las kyi thig le daṅ ||
dbal mo srog gi thig le daṅ ||
dbal mo srog gi spu gri daṅ ||
dbal mo las kyi byaṅ bu bzi ||
sum cu rtsa gsum ḥbrelb nas byuṅ ||
de ltar rgyud chen bcu gṅis la ||
las mkhan ḥjig rten dmod byad bcas ||
sṅags ḥgrel brgya daṅ rtsa brgyad byuṅ ||
de la yaṅ ḥgrel stoṅ rtsa gṅis ||
bcas daṅ lag len ldan par bya ||

\( ^a \) ḥgrel  \( ^b \) ḥdrel
The triangular smiting cavity contradicts normal practice, but if bon itself extends through space, this is coherent in result. Red stakes and weapons contradict normal practice, but the net of existence is coherent in result. The *Linga* Practice with (foes) envisaged contradicts normal practice, but the subduing of ignorance is coherent in result. To burn, to send flying, to hold down, these three acts contradict normal practice, but to elevate bon is coherent in result.

In this magic net of ferocity where contradiction and coherence are related in pairs, there are three tantric series, the outer, the inner and the secret. The outer series is the tantra of *mKha'-hgyin-dbal*. The inner series is the tantra of Fierce *dBal-gsas*. The secret series is the tantra of the Essences of Acts (of the *dBal-mo*). In the outer series, the group of *mKha'-hgyin-dbal* there is the malevolence of spells of *Dzo-dbal-thigs*, the malevolence of imprecations of the 20,000 wild gods, the malevolence of the hurled offerings of the mother-goddesses, the special malevolence of the black demons, making four in all. They are connected with the basic tradition of the four ritual acts. In the ferocious practice of Fierce *dBal-gsas*, there is the ferocity of the subduing act, the fierce circle of expulsion, the great tantra of magic, the fierce one, the subduer *Khuyin-nag ral-chen*, making four in all. These four acts occur as the four ferocious tantras.

In the secret series, the Essences of Acts, there are the essences of acts of the *dBal-mo*, the essences of the life-force of the *dBal-mo*, the razor of life-force of the *dBal-mo*, the indications of actions of the *dBal-mo*. They occur in connexion with the thirty-three. Thus with these twelve tantras which include as expedients the malevolence of imprecations of the gods of the world, there are 108 tantric commentaries, and furthermore 1,002 subsidiary commentaries. Subsidiary technical matters are also to be included.
de ltar sgrub bṣñen mthar bskyal nas  ||
drag poḥi las la sbyor ba na  ||
drag po ḡīgs pahi gnas dag tu  ||
e klōṅ drag poḥi thun khaṅ bcaḥ  ||
gzaḥ skar pra ltas śis la ḡjug  ||
ṛha ni dbal gsas rṇam pa bsgom  ||
bdden ni mi mthun log ḡta ḡdul  ||
srog gi ḡkhor lo gnad la bsnun  ||
mi ldog srog yig them la blaṅ  ||
gnad la bskor la gcun la ḡbor  ||
brtena pahi gtāḥ gzugs srog mkhar gzugsb ||
śa khrag dmar la dbal mo dbab  ||
hṛjig rten ḍha rgod phud kyis mchöd  ||
mchöd daṅ brtena pahi las la brtson  ||
dgra daṅ bgegs kyi miṅ byaṅ ḡбриc  ||
dṃigs pahi ḡben la gsal bar bskyed  ||
thun daṅ sna tshogs mtshon chas bsnun  ||
dgugd daṅ bstim daṅ gsad daṅ bsgral  ||
bstab daṅ rol daṅ thugs dam bskaṅ  ||
brnag pahi las la sṇiṅ rje med  ||
las sbyor mthāḥ [225a] ru phyin par bya  ||
sreg Ṣphaṅ mnan gsum skabs daṅ sbyar  ||
rjes śul bon ṇid ṣgya yis gdab  ||
ḥphrul ḡṣen gtsug phud dbal gyi ḡṣen  ||
brnag pahi las sbyor thugs la ṣog  ||
sems can ḡgro la sman par mdzod  ||
yāṅ Ṣrgyal ṭu ṭaṅ ṭsṭaṅ pa /
ñon cįṅ ḡphrul ḡṣen gtsug phud la sogs  ||
ḥḍus pahi ḡkhor rṇams thams cad kun  ||
ṭheg pa gsum pa ḡphrul ḡṣen la  ||
ḥjūg ciṅ ṣpyoṅ pahi gaṅ zag rṇams  ||
spyiṅ yāṅ bon rṇams thams cad la  ||
sems bskyed gzi ma mi ṭdan na  ||
źiṅ sa ṇaṅ pahi sa bon ṭдра  ||
ṣkaṅ la ṭab na ṭbras bu ṭṭshig  ||
myu gu ṭkhrun bar ga la ṭgyur  ||

a bstan  b btsug  c bris  d ḡug  e sgrol
Having thus completed this account of conjuration and veneration, (we come to) the practical application of ferocity.

In a wild and fearsome place
prepare the magic receptacle of the ferocious triangle,
and set to work when the stars and other prognostics are auspicious.
Meditate upon DBal-gsas the Fierce One as presiding divinity,
and suppress as demons antagonistic false views.
Pierce the Circle-of-Life to the heart.
Take the infallible Life-Letter as the symbol.
Encircle the heart and reduce it to subjection.
Set up the pledge-symbols of the attendant (divinities) and set up the
‘life-force citadel’.

Call down the DBal-mo for the offerings of flesh and blood.
Worship with offerings the wild gods of this world.
Make effort in the worship and the actions of service.
Write the name-cards of foes and obstructors.
Produce a clear idea of the envisaged target.
Sting with the deterrents and various weapons.
(The whole process consists of) coercing (the enemy), dissolving (him
into the linga), slaying (him) and disposing of him, then offering,
rejoicing and atonement.

In these ferocious acts there is no compassion.
This practical application must be performed in its entirety.
To burn, to send flying, to hold down, these three acts must suit the
occasion.
After all is over, set upon it the seal of bon.
hPhrul-gs'en gTsug-phud, Shen of DBal.
Keep in mind this ferocious application, and do good to living beings.

Again the Prince spoke:

Listen hPhrul-gs'en gTsug-phud
and all your entourage assembled here.

People who enter and practise this third vehicle of the Shen of Illusion,
if in regard to all bon in general they do not have as the basis (of their
practice) the raising of their Thought to Enlightenment,
they are like seed which is thrown on bad ground.
For if it is thrown in a dry place, it shrivels up,
so how can the shoot come to birth?
dehi phyir bon la spyod pa la ||
rañ la phan pahi dad pa dgos ||
gzan la phan pahi sems bskyed dgos ||
sems bskyed rtsa ba sñin rje yin ||
dad pahi rtsa ba mi rtag yin ||
mi rtag rtsa ba ston pa ñid ||
ston pa sñin rje zuñ hбрел yin ||
hgro ba thar pa de yis hдроñ ||
dehi phyir sñin rje bskyed par bya ||
sñin rje bdag phyogs med par bskyed ||
bdag phyogs byuñ na sñin rje gol ||
khra spyañ sñin rje bdag phyogs can ||
hgro la mi phan rañ mthun gso ||
de la hbras bu chuñ bar byed ||
hgro la ma ltar byams pa dañ ||
kun la ñi ltar bsñam pa dañ ||
sems bskyed gźi ma ldan par bya ||
bag yod bźin du spyad par bya ||
hgro ba gañ la gañ phan bya ||
sems bskyed ma gol gzan phan bya ||
hphrul gšen theg pa rgyu yi bon ||
luñ dañ tshul bźin spyad pa na ||
don la mi gol hjug sgohi lam ||
yan lag thabs kyi bon yin te ||
hbras buñi theg [225b] pa a dkar bsñag^a ||
don du a dkar sa la ñes ||

thabs šes dbyer med hbras bu thob ||
dehi phyir dehi don la sloba ||
ĥdi yi don la hjug par gyis ||
ĥdi yi don la brtag par bya ||
ĥdi yi don la spyod par gyis ||
ĥdi yi don la bsgom par gyis ||
ĥdi yi don la bsgrub par gyis ||
ĥdi yi don la gnas par gyis ||
des na don dañ yon tan ni ||
ĥdi la hjug dañ rtogs pa yis ||
khams gsum ḡkhor baḥi sa bsgral nas ||
mos par spyod pahi sa la gnas ||
mos spyod sa bźi yar brgal nas ||
g-yuñ druñ sa bcu rim par bgrod ||

^a sñeg
Thus in the practice of bon
one must have the faith that will benefit oneself,
and one must raise one's Thought to Enlightenment as benefiting others.
The basis for thus raising Thought is compassion.
The basis of faith is impermanence.
The basis of impermanence is Voidness.
Voidness and Compassion go together as a pair.
By their means beings are led to salvation,
so one must exercise compassion.
But one must exercise compassion free of self-interest.
If self-interest arises, this contradicts compassion.
The hawk and the wolf have compassion of a self-interested kind.
It does not benefit others. It preserves one's own kind.
The fruits of this are very small.
Loving living beings like a mother,
pactising the same towards everyone, as does the sun,
you must have as the basis (of your action) this raising of the Thought
(towards Enlightenment).
You must act carefully.
You must do whatever benefits living beings in whatever case.
Do nothing to contradict this raising of one's Thought and act for others' benefit.

The Way of the Shen of Illusion is Bon of Cause.
But if it is practised according to the inspired teachings and according to custom,
it will not be contradictory in effect. Rather it will be an entrance-way.
It is bon of a methodical kind,
and it reaches out towards the Way of Effect of 'Pure Sound'.
In result it is sure (to reach) the stage of 'Pure Sound'.
It achieves the effect where Method and Wisdom are indistinguishable.
Therefore do your learning with this as the intended result.
Investigate towards this result.
Practise towards this result.
Meditate towards this result.
Perform conjurations towards this result.
Be resolute towards this result.
So as for the result and the accomplishments,
by starting on this Way and comprehending it,
one traverses the stages of this threefold world,
and abides in the stage of 'Devotional Practice'.
Having traversed the four stages of 'Devotional Practice',
one traverses in order the ten Swastika stages.
g·yun druñ sa bcu rim bgrod nas ||
kun snañ gliñ du mion htshañ rgya\(^a\) ||
kun snañ gliñ du sañs rgyas nas ||
hgro ba sems can dpal du hgyur ||
mthar thug yon tan de ltar thob ||
gnas skabs yon tan bsam las ḡdas ||
hjig rten ziñ ḡdir bde legs dañ ||
sañs rgyas bstan pa dar ba dañ ||
g·yun druñ dbu ḡphañ mtho ba dañ ||
ziñ khams bde la dgod\(^b\) pa yi ||
cha gcig ḡphrul gšen thabs la thug ||
stag lha me ḡbar sprul pahi gšen ||
ḡphrul gšen gtsug phud no mtshar can ||
ḡphrul gšen gtsug phud la gñer gtad ||
khø ma ne chuñ bdag tu bsko\(^c\) ||
groñ khøyr sgyu ḡphrul dgañ ba la ||
bon gyi ḡkhor lo bskor bar mdzod ||
cestkха stsal to /

\(^a\) sañs rgyas \(^b\) bkod \(^c\) bskos
Having traversed the ten swastika stages, one gains buddhahood at the stage of Universal Shining Light. Having gained buddhahood at this stage, one becomes the glory of living beings. One gains perfect accomplishments like these, and one’s accidental accomplishments surpass all thought.

For one thing the Way of the Shen of Illusion is concerned with a method for happiness in this world, for spreading the Buddhist doctrine, for raising the Swastika dignity, and for establishing the spheres of existence in bliss.

Of Shen of Illusion, sTag-lha me-hbar, hPhrul-gšen gTsug-phud, most wonderful. I give the responsibility to you hPhrul-gšen gTsug-phud. You must take charge of the Palace Kho-ma-ne-chun, and turn the wheel of bon in the city of sGyu-hphrul-dgah-ba.

This is what he said.
IV. SRID GŠEN THEG PA

theg pa bži pa srid gšen ḥchad par byed
ḥkhor baḥi sens can ma rig ŋon moṅs [ga 27b] rnams
raṇ rig ma rтоgs ma rig ḥḥhrul ḥkhor ḥkhyam
skye śi kha bṛgyud śa yi gdos pa can
ma rig pa la ŋon moṅs nad du ldaṁ
bži bṛgya rtsa bži nad kyi sduṅ bsṅal gduṅ
ma rтоgs pa la don gyi khu ḥḥhrig ldaṁ
stoṅ phраг drug cu gdon gyi lan chags bsṅag
ḥchi sa ma ņes ḥchi baḥi gnaṁ ma ņes
ḥchi ḥkyen ma ņes ḥchi baḥi dus ma ņes
rgas daṅ gzṅo daṅ byis paₐ skyes ma thag
gri daṅ ḥḥhrugs pa nad daṅ yams la sogs
glo bur ye ḥḥbroṅ sduṅ bsṅal sbyāṅ daṅ ḥchi
ma rig ma rтоgs ḥḥhrul pahi las bdaṅ gis
bla yid sens gsum dum bu gsum du mthoṅ
bdag med stoṅ pahi ņo bo ma rтоgs pas
rig pa bdağ med bdağ po gņis su ḥḍzin
gcg ni lhan cig skyes pahi lha ru ḥḍod
gcg ni lhan cig skyes pahi ḥḍre ru ḥḍod
lha yis phan cิน ḥḍre yis gnoṅ pa daṅ
dbugs len srog gcod bdud phyṅr ḥṅreb ba daṅ
gnas daṅ yul daṅ ḥduṅ sa ḥṭshol ba daṅ
dge sdiṅ rgyu ḥbras dkar nag mthoṅ ba daṅ
ḥchi bdag gśin rjeṅi sduṅ bsṅal sbyāṅ ba daṅ
de ltar gcig la du mar ḥḍzin pa yis
bde baḥi skabs med ḥchi khaḥi nad pa ḥдра
daṅ po kun tshan tshu rol gnaṅ daṅ ḥдра
thogs pa med pa bar snaṅ ruṅ daṅ ḥдра
ḥjig ṡkrag bṛed pa ri dvags rgyar chud ḥдра
yid kha rmoṅ ba sa mṭhahi ku hrāṅ ḥдра
thar du mi ṭe mun khaṅ bṭson doṅ ḥдра
ḥḍug sa ḥṭshol ba byeḥu phrug [28a] tshan yar ḥдра
skyabs gnaṁ med pa dva phrug masᵇ bor ḥдра
bkṛes śiṅ skom pa yi dvags dbul ḥphoṅs ḥдра
yid la mi bde zil bṣgyur ḥḍres bded ḥдра
raṅ bdaṅ med pa la khaḥi bya sṭgro ḥдра
gžan bdaṅ bṣgyur ba kḥrims kyi mṭṅaḥ ḥog ḥдра

ₐ sba   ₋ Ṣa
IV. THE WAY OF THE SHEN OF EXISTENCE

I shall explain the fourth vehicle, the Shen of Existence. The living beings of samsāra, ignorant and afflicted, not understanding self-knowledge, ignorantly wander in a circle of illusion.

Things of flesh, linked in a series of birth and death, in their ignorance their afflictions take the form of disease. They are distressed with the sufferings of the 404 types of disease. Erroneous views of things are aroused in the case of the ignorant, and they are pursued by the 60,000 demonish retributions. The place of death is uncertain and the condition of death is uncertain. The circumstances of death and the time of death are uncertain. The old, the young, the children and those just born, by murder, riot, sickness, plague and the rest, experiencing sudden injuries and miseries, they die. By force of deluded karmic effects, with no knowledge and no understanding, they regard spirit, thought and mind as three separate parts. Not understanding the void nature of the non-self, the knowledge, which is non-self, they conceive as two selves. One they assert to be the innate divinity. One they assert to be the innate demon. Gods are of help to them and demons do harm. Their breath is withdrawn, they are killed and they run after devils, seeking a place and a country and somewhere to stay. Good and evil, cause and effect, white and black are seen, and they experience the sufferings of the master of death, the Lord of the Dead. Thus they conceive of one as many. There is no occasion of happiness. It resembles the sickness of the time of one's death. Their sense powers (after death) are complete like those that remain on this side, but unobstructed they pass through space like the wind. They are frightened and fearful like a deer which has entered a trap. Their thoughts are confused like the wild ass of the frontier regions. They have no hope of release, as though imprisoned in a dungeon. They search for their resting place, like a young bird for its nest. They have no place of refuge, like an orphan child, or one abandoned by its mother. They are hungry and thirsty like poor tormented spirits. Their thoughts are unhappy and frenzied, as though pursued by demons. They have no power of their own, like a feather on the top of a pass. They are like those who have fallen into another's power and remain under punishment.
sdug bsñal ŋon moṅs de yi gduŋ ba la ||
rgyal bahi thabs daṅ thugs rjes ma ḫgag phyir ||
srid gšen bon gyi thabs daṅ brda sbyor la ||
śi thabs rgaṅ gʻon dar rgyas byis paḥa tshogs ||
śi rkyen nad daṅ dug mtshon gdon la sogṣ ||
gaṅ du ma ŋes rkyen gyi śi ba la ||
ḥdur thabs de daṅ mthun par gaṅ ḫdul gyis ||
gson gšiṁ brda sproṅ sdug bsñal than la dbyun ||
bla yid sms gsum lus sms gcig tu sduṅ ||
bar sa de la gnas paḥi gnas su ḫog ||
sñon gyi bag chags rjes dran bon sgo ston ||
bde bahi gnas sñog bon ŋiṅ sa la ḫchod ||
srid gšen gtsug phud thugs kyi dkyil du ḫog ||

[vol. ga, f. 29a²]
de ltar kun ḫdzob mtshan ma laₐ ||
mtshan ma dṅos po bden ḫgos ḫas ||
srid pa rgyud kyi bon po yis ||
thog mar rtsis kyis gtan la dbabרכים ||
rtsis kyis gtan la ma phab na ||
gaṅ la gaṅ ḫgos ŋan mi phyedd ||
deḥi phyir skye ba sna phyi daṅ ||
da ḫtaḥi tshe tshad riṅ thuṅ daṅ ||
rgyu rkyen śi ḡabs yin tshul daṅ ||
rjes sʊlp bkrag daṅ mi bkrag daṅ ||
de la phan daṅ mi phan daṅ ||
don ḡtags gtan la dbab par byaₑ ||

gṅis pa ḡto gṅan gtd bcol la ||
rin chen gser gyi sa gzi la ||
dbanaṅ chen bdag po mňaḥ dbaṅ che ||
de la gzi bslaṅ ḫdur ḫgos ḫas ||
rgyal poḥi sa daṅ blon paḥi sa ||
btsun mo ded dpon bran khol daṅ ||
goṅ na gṅan pa la sogṣ pa ||
gaṅ du śi ba bṛntag par bya ||
de la gzi bslaṅ cho gas bcos ||
srid pa śi ḡabs lo rgyus las ||
sñon gyi srid pa chags pa nas ||
srid pa ḡpe blaṅ da ḫtaḥi bar ||
srid paḥi luguṣ su ḫon smraṅ gyer ||

ₐ sbaḥi بعث b las Ṯhab 🌃 ched ḫep ḫar bya
In order not to check the Conqueror's Method and Compassion in the case of those tormented with such sufferings and afflictions, there is this method and instruction of the bon of the Shen of Existence. The many ways of death (affecting) old and young, the mature and the children, the circumstances of death, sickness, poison, weapons, demons and so on, in the case of such uncertainties of place and circumstance, do whatever in the way of death rites accords with the way of death. The living must explain to the deceased and get rid of his suffering. Spirit, thought and mind must be united as a single unity of body and mind.

Take stock of the place where he is in the Intermediate State. Remind him of adverse influences from former births, and show him the door of bon. Lead him on to a place of happiness and place him in the realm of true bon. Srid-gṣen gTsug-phud, keep this in mind.

Thus the characteristics of relative truth (viz. the phenomenal world), are acceptable as true with regard to the things themselves. So the bonpo of the original tradition must first get matters in order by means of calculation. If he does not order things by means of calculation, he cannot decide what is required in each case. So he must get into order all the indications of the affair:

former and future births,
the measure and length of the present life,
the cause, circumstances and manner of death,
the prosperity or absence of prosperity of those left behind,
and what will be of benefit and not of benefit in the case.

Secondly he must perform the rite for coercing the furies (viz. the Lords of the Soil).
In this earthly domain with its gems and gold the powerful Lords (of the Soil) are strong in their power. So you must ask a site from them and consecrate it. A site for a king, or a site for a minister, for a queen, for a military commander, for a servant, those who are important by rank and so on, you must examine where the dead man (should rest). Then ask for the site and prepare it ceremonially. From the stories about the original ordering of death, how it originally arose in the first place, taking the original archetype up to the present time, chant the bon exposition in its original form.38
gdos pa thag chod chags pa bsal ||
ųkhor baḥi gag sel ūen pa skyur ||
[29b] dpe don śi rabs lo rgyus bṣad ||
bla yid sems gsum ġthor ba sdud ||
legs kyaṅ g·yeṅ⁷ kham byiṅ ba gṣiṅ ||
thur pa bde baḥi lam la bkod ||
kun rdzob mtshan mar dnōs po bden ||
mthar ni don dam kloṅ du sdud ||
srid ni thams cad srid pas srid ||
gṣen ni de dag ḡdul baḥi gṣen ||
lṭa ba bla yid sems daṅ gsum ||
sdud ciṅ thar pa ḡdren par lṭa ||
sgom pa bdag gţan gniś med do ||
btaṅ sṅoms chen pohi tiṅ ḡdzin bsgom ||
spyod pa ḡgro ba thams cad lā ||
byams daṅ brtse baḥi tshul du bya ||
ḥbras bu ye gṣen theg pa bṣaṅag ||
lḥa ni ḡdur gsas rma bo bsgom ||
srid gṣen gtsug phud thugs la ḡog ||
kun rdzob mtshan māḥi ḡdur bon no ||
don dam bden paḥi ḡdur ba ni ||
gṣen rab lṭa dgoṅs rtsal ldan gyiś ||
ḥgro ba ḡams thag sems can la ||
sṅiṅ rje dpah med bsḥyed nas su ||
tshad med bзи daṅ ldan pa yis ||
raṅ bas gţan don gtsor byed ciṅ ||
mtshan māḥi rdzas la lus sems gzuṅ ||
duṅ ḡog dkar la g·yu ris bri ||
dri ma skye mched tshaṅ bar bya ||
ṅaṅ soṅ gnas sbyaṅ sa bon dgod⁸ ||
bar chod bgegs bskrad gṣed daṅ phral ||
bla yid sems gsum gcig tu sprad ||
bde bar gṣeṅs pa mchod pa ḡbul ||
ris drug bgegs la sbyin pa gtaṅ⁶ ||

ᵃ yaṅ dbyen ⁿ b bkod ⁿ btoṅ
Fix the material elements. Clarify their arising.
Remove the impediment of the phenomenal circle, and get rid of consuming desire.
Thus tell the story of the ordering of death (according to) the meaning of the archetype.
Bring together those three, spirit, thought and mind, which are scattered. Although happy, he is inattentive. Disperse the indolence of his disposition.
Establish him in the way of salvation and bliss.
Take these things as true in terms of the characteristics of phenomenal truth.
Finally one is united in the space of absolute truth.
Existence means the coming of all things into existence.
The Shen are so called because they subdue those things. Their theory concerns spirit, thought and mind, these three, and they regard the uniting of these as (the means of) leading (beings) to salvation.
In their meditation self and other are one and not two,
And they meditate with profound concentration in great equanimity.
As for their practice, with regard to all beings they must act in the ways of kindness and love.
As fruit (of their practice) they strive towards the Vehicle of the Primeval Shen.
As presiding divinity, they meditate upon \textit{hDur-gsas rma-bo}.
\textit{Srid-gšen gTsug-phud}, keep this in mind. This is the \textit{Bon of Death Rites} and has the characteristics of relative truth.
As for death ritual (in terms of) absolute truth, the Best of Shen who is expert in meditation and who has aroused feelings of immeasurable compassion towards feeble living beings, and who possesses the four measureless virtues, puts the good of others before himself and grasps body and mind (as one) in the things that characterize (the deceased).
He must draw the design in blue on pure white paper.
He must make (the image) complete with sense-organs and with (characteristic) smell (viz. used garments).
He must put there the seed-syllables which will remove (risk of rebirth in) the places of evil rebirth.
He must expel obstructing demons and get rid of the minions of hell. He must unite spirit, thought and mind, these three into one.
He must make offerings to the Blessed Ones, and present gifts to the demons who inhabit the six regions.
SRID GŠEN THEG PA

’hbyun pa yi dvags glud kyis bskaṅ ||
ñan soṅ gnas sbyaṅ rim par draṅ ||
dri ma mtshan byaṅ rdzas la bstim ||
bar sa de la g-yaṅ sar [3oa] dbyun ||
hjigs paḥi ḥphraṅ bsgral bde bar dgod\(^a\) ||
snon gyi bag chags rjes dran bsad ||
lha daṅ slob dpon bdag žal sprad ||
dus drug ḥtsho ba spyan gzigs bteg ||
ḥdod yon zad med gter daṅ sprad ||
hjig rten ḥkhor bahi las spyod la ||
mi\(^b\) chags mi len mi žen par ||
žen pa gzlog paḥi bon sgo bsad ||
khams gsum sa ḥguḥi ņes dmigs bstan ||
yaṅ dag thar lam bcu gņis daṅ ||
g-yuṅ druṅ theg paḥi sa bcu daṅ ||
mtgar phyin sa gsum brod kha btin ||
bde bahi gnas spar dbyiṅs su dgod\(^a\) ||
phyir mi ldug daṅ phyir mi ḥoṅ ||
lan gcig phyir ḥoṅ rgyun du žugs ||
dgra bcom ḥbras thob smon lam gdab ||
lta dgons nam mkhaṅ lta bu yi ||
gšen rab rig paḥi rtsal ldan gyi ||
sems can don nus ma gtogs pa ||
phal daṅ phal gyi spyod yul min ||
gņis phuṅ ṇan soṅ brgyud ņen che ||
snon nas sbyaṅ paḥi ḥphro can gyis ||
tshad med bōzi yi rgyun žugs nas ||
sems can ḥgro la sman par ḥbyun ||
rāṅ bas gţan don gtsor byed ciṅ ||
ḥgro la phan sems rtse gcig tu ||
byams daṅ sīṅi rjeṅi gzi ldan na ||
srid gšen theg pa ḥgro bahi don ||
don la mi gol ḥjug sgoṭi lam ||
mtgar yaṅ don daṅ ḥbras bu ni ||
khams gsum sa dgu yar brgal nas ||
mos par spyod paḥi sa la gnas ||
mos spyod sa [3ob] bōzi yar brgal nas ||
g-yuṅ druṅ sa bcu rim ḥgro ciṅ ||
θar par mṅon par ḥtshaṅ rgyaḥo\(^c\) ||
ces gsuṅs so /

\(^a\) ḥkhod \(^b\) ma \(^c\) saṅs rgyas so
He must satisfy with items of ransom the sprites and tormented spirits. He must lead (the deceased), removing one by one (the risks of rebirth in) the unhappy regions. He must then dissolve (the deceased) into the clothes and characterizing items, and bring him out from the Intermediate State into Blessedness. He must take him through the path of fear and establish him in happiness. He must speak to him, reminding him of former adverse influences. Bring him face to face with his tutelary divinity and his lama. Set up a display of sustenance for the six (daily) periods. Let him see treasure of limitless desirable things, and explain the bon door which disposes of desire, so that one does not yearn for, does not seize at, does not desire the activities of worldly existence. Show the disadvantages of the nine stages of the threefold world, and display the joys of the twelve ways of salvation, of the ten stages of the Swastika Way and of the three final stages. Establish him in the sphere where he is raised up to the place of bliss. Pray that he may gain the fruits of a non-returner, of a once-returner, of one who enters the stream, of an arhat. Except for the Best of Shen, expert in knowledge and whose meditation is (vast) like the heavens, this ability in the affairs of living beings is no sphere of activity for ordinary people. Both (the officiator and the deceased) will fail, and there is great danger of connecting up with evil rebirths. One who has been continuously purified from previous times and who has entered the stream of the four measureless virtues, is able to benefit living beings. Making other's concern more important than his own, if his mind is one-pointedly directed towards benefitting beings, and is established in kindness and compassion, there will be benefit in following the Way of the Shen of Existence. There will be no error in the intention. This is the entrance-way. Then finally as the result and the effect, one will traverse the nine stages of the threefold world, and rest in the Stage of Devotional Practice. Then having traversed the four stages of Devotional Practice, one will traverse the ten Swastika Stages and become a perfect buddha in the state of salvation. This is what he said.
V. DGE BSṆEN THEG PA

[vol. ga, f. 164a\(^6\) onwards]

thams cad mkhyen paḥi ston pa lags ||
ston pas theg paḥi rim pa las ||
rgyu daṅ ḥbras bu gñis su gsuṅs ||
rgyu yi theg paḥi rim pa sogṣ ||
bskos paḥi gšen la gñer du gtad ||
da lta ḥbras buḥi theg pa la ||
theɡ [164b] pa lña pa dge bsṇen bon ||
bdag la gñer du gtad gsuṅs pa ||
dge žes bya ba ci ltar dge ||
bsṇen na ci ltar bsṇen pa lags ||
ṛtsa baḥi ḥbyuṅ khuṅs gaṅ la gtogs ||
bdag cag ḥkhor la bstan du gsol ||

de la ston pas bkaḥ stsal pa /

ñon cig tshaṅs pa gtsug phud ñon ||
dge bsṇen theg paḥi bon sgo ni ||
dge žes bya ba sdig pa med ||
lus ņag yid gsum dge bar bkol ||
daṅ du blaṅ bas dge ba žes ||
bsṇen žes bya ba yaṅ dag don ||
phyin ci ma log bsṇen pas bsṇen ||
dge la bsṇen ciṅ tshul la gnas ||
yaṅ dag don la ḥjug spyod do ||
ṛtsa baḥi ḥbyuṅ khuṅs mdo las byuṅ ||
bon la rgya che graṅs maṅ yaṅ ||
tshur bsdbus rnam pa bži ru ḥdus ||
mando ḥbum gzuṅs gsum maṅ ņag bži ||
maṅ ņag dpon gsas luṅ gi bon ||
gzuṅs ni chab dkar nag po sṅags ||
ḥbum ni rgyas pa spyir spro ba ||
mando ni rgyu ḥbras gḻal bya ste ||
theɡ pa thams cad ṛtsa ba ni ||
mando sde dag las byuṅ baho ||
rgyu ḥbras gḻal žes bya ba ni ||
sṅon du baṅ bha rgyu ru ste ||
phyis su ḥbyuṅ ba ḥbras buḥo ||
gḻal bya dag ni dkaḥ sla gñis ||
V. THE WAY OF THE VIRTUOUS ADHERERS

(Tshangs-pa gTsug-phud said:)
All-knowing teacher!
You have told us that the series of vehicles are divided into those of cause and effect.
The series of the vehicles of cause have been committed to the Shen responsible.
Now as for the vehicles of effect, you have said that you will commit to my keeping the fifth vehicle, that of the Virtuous Adherers.
What does 'Virtuous' mean in this context?
and what does 'Adherer' mean?
Where does the basic origin belong?
I beg you to inform me and my entourage.

Then the Teacher said:
Listen, Tshaṅs-pa gTsug-phud, listen!
As for the way of bon, the vehicle of Virtuous Adherers, 'Virtuous' means free from evil, committed to virtue in Body, Speech and Mind, and because one must comply with this, we use the term 'virtue'. 'Adherer' implies adhering infallibly to this perfect matter, and so we use the term 'adherer'.
Adhering to virtue and keeping to the pattern, one enters upon this perfect matter.
The basic origin comes from the sūtras.
Although bon is vast and beyond number, Compressing it, we bring it together in four kinds, (i) sūtras, (ii) the 'Perfection of Wisdom', (iii) spells, and (iv) wise lore.
Wise lore is the inspired bon of the Master-Sages. Spells are the mantras of the White Waters and the Black.
The 'Perfection of Wisdom' is the composition of ten thousand verses which spreads everywhere in its full form. The sūtras are cause and effect and the appraisal. The basis of all vehicles has come from the sūtras.43
As for the cause, the effect and the appraisal, that which is put first is the cause and that which appears afterwards is the effect, while the appraisal comprises easy and difficult couples.
DE YAN THOG MAR DBRAS LA ||
ZIÑ PA DAG DÅN SO NAM DBRA ||
SA BON SNÖN DU BTAB PA NA ||
DBRAS BU IJAN PA RZES SU DBHYUN ||
IJAN PA DAG LA BTRTEN PA YI ||
LO DBRAS ME TOG BCUD DU SMIN ||
DBHYO BA SEMS CAN GOSOS SU DBHYUR ||
DPE DON DE YI MTSHON NAS SU ||
DAD PA SNÖN DU BTAÑ BA NA ||
BRTSON DBHGRUS RZES SU DBHYUN BAR DBHYUR ||
DAD PA BSKYED [165a] NA BRTSON DBHGRUS MYUR ||
LE LO MED PA PHYIR MI IDOG ||
BRTSON DBHGRUS SNÖN DU BTAÑ BA NA ||
SÈS RAB RNMAM GSUM DBRAS BU DBHYUN ||
THOS DÅN BSAM DÅN SGOM PA YIS ||
GZUN SO GDAG SGÓ GO LAM PHYED ||
SÈS RAB SNÖN DU SOÑ BA NA ||
DBRAS BU DGE BCU RZES SU DBHYUN ||
DGE BCU SPYAD NA THAR PA THOB ||
MI DGE SPYAD NA ÑAN SOÑ BRGYUD ||
DGE BCU SNÖN DU BTAÑ BA NA ||
DBRAS BU PHA ROL PHYIN BCU THOB ||
SBYIN PA BRTSON DBHGRUS DKAH THUB ZI ||
BZOD DÅN BSAM GTAN SPYOD YUL DAG ||
STOBS DÅN SNÌÑ RJE SMON LAM MCHOG ||
THABS DÅN SÈS RAB RGYUD DBHYAN ÑO ||
PHA ROL PHYIN PA BCU SPYAD NA ||
G-YUÑ DRUÑ SA BCU RIM GYIS NON ||
SA LAM RIM BGROD HKHRLU PA MED ||
G-YUÑ DRUÑ TEG PAHI SAR HDZEKS NAS ||
SAÑS RGYAS SA LA HKHOD PAR DBHYUR ||
SAÑS RGYAS SA LA GNAS LA KYÀÑ ||
DBHYO BA SEMS CAN DPAL DU STE ||
RGYU DÅN DBRAS BUHI MTSHAN ÑID DO ||

GZAL BYA DKAH DÅN SLA BA STE ||
YIG RTSIS RGYUD LA DBHYANG DKAH YAÑ ||
MTSHUN PAHI GROGS KYIS BRID PA SLA ||
SEMS BSKYED MA BZI SKYE DKAH YAÑ ||
RAÑ LA DPE BLAÑ SNÌÑ RJE SLA ||
SBYIN PA PHYOGS MED GTOÑ DKAH YAÑ ||
RKYEN GYIS BSLAÑ NA GROL BA SLA ||

a DZUN PAHI
Now first as for cause and effect,
it is like the farmer and work on the fields.
First the seed is planted and the shoots appear afterwards as the fruit
(or effect).
Following upon the shoots the leaves, flowers and grains ripen into the
sustenance, which sustains living beings.
As is shown by this metaphor,
if faith is put first, zeal will come afterwards.
If faith is produced, zeal comes quickly, and there is no reverting to
laziness.
Then if zeal is put first,
the three aspects of wisdom will come as effect,
and by learning, reflecting and meditating,
the field of study, the terminology and the course of understanding are
characterized.
If wisdom goes first,
the ten virtues come afterwards as the effect.
If one practises the ten virtues, one achieves release.
If one practises evil, one continues in a series of evil rebirths.
If one puts the ten virtues first, one gains as effect the ten perfections,
genersity, zeal, gentleness in adversity, forbearance, mental repose
(which gives) purity in one’s sphere of action, strength, compassion,
 excellent prayer, method and wisdom. These purify the spirit.
If one practises the ten perfections,
one treads in due order the ten Swastika stages,
and there is no delusion traversing this order of stages.
Having ascended the stage of the Swastika Vehicle,
One is established in the stage of buddhahood.
Abiding in the stage of buddhahood,
One becomes the glory of living beings.
Such are the indications of cause and effect.
As for the appraisal of easy and difficult things,
although it is difficult to fix writing and calculation in the mind,
it is easy to impose it with suitable help,
Although it is difficult to produce the four kinds of Thought-raising
towards Enlightenment, compassion is easy if one uses oneself as example.
Although it is difficult to give gifts indiscriminately,
it is easy to part with them if one arouses the desire as occasion arises.
tshul khrims ḥchal med bsрун dkaḥ yaṅ
khrims kyis bcad na thub pa sla
bzod pa sran bcas bsgom dkaḥ yaṅ
sgyu ma bslab na thob pa sla
brtson śgrus drag po bskyed dkaḥ yaṅ
bde sdug gzal na brtson pa sla
bsam gtan mnām par gnas dkaḥ yaṅ
ñaṅ thag bsrin na brtan pa sla
dge bāḥi stobs la gzug dkaḥ yaṅ
sems rgya bskyed na śgrub pa sla
[165b] sṅiṅ rje dpag med bskyed dkaḥ yaṅ
raṅ rgyud gzal na skye ba sla
smon lam re dogs med dkaḥ yaṅ
phyogs med bsten na mthar phyin sla
thabs mchog rmoṅ pa med dkaḥ yaṅ
bkri draṅa bgyid na ḥdul ba sla
šes rab ṭhkrul pa med dkaḥ yaṅ
rnam gsum rgyud sbyaṅ mthar phyin sla
gzal bya dkaḥ sлаḥi mtshan ņid do
[f. 166a⁵, onwards]
de la yaṅ tshaṅs pa gtsug phud kyis gsol pa /
rnam pa thams cad mkhyen pa yi
cir yaṅ sprul paḥi sku mchog lags
mdo sde dag las byuṅ ba yi
theğ pa lṅa pa dge bsṅen bon
ma nor don la ḥjug pa nas
mi ḥkhyar don la bsgrub pa na
rgyu ḥbras rtsa ba ci ltar bsruṅ
spyod tshul rim pa ci ltar lags

[166b] de la ston pas bkaḥ stsal pa /
ṅon cig tshaṅs pa gtsug phud ḥkhor
rgyu ḥbras rtsa ba ḥdi lṭa ste
ḥkhor bāḥi las la blo ldog ciṅ
thar paḥi don la spro bskyed nas
rtse gcig byaṅ chub bsgrub pa na
sdig bcu mi dge rgyab tu bor
dge bcu rnam dag daṅ du blaṅ

a bkrid graṅs
Although it is difficult to keep rules of morality intact, it is easy to do so, if discipline is exercised. Although it is difficult to practise patient forbearance, it is easy to do so, if one has learned about illusion. Although it is difficult to arouse strong zeal, effort is easy, if one makes an appraisal of happiness and suffering. Although it is difficult to remain in a state of repose, it is easy to be constant, if one perseveres. Although it is difficult to embark upon virtuous power, it is easy to effect it, if one widens one’s mind. Although it is difficult to arouse immeasurable compassion, it is easy to arouse it, if one appraises one’s own soul-series. Although prayer is difficult free from hopes and fears, it is easy to perfect it, if one keeps impartial. Although perfect method free from folly is difficult, it is easy to convert, if one guides and leads. Although wisdom free from delusion is difficult, it is easy to perfect it, if one purifies the three aspects of it in one’s own soul-series. Such are the indications of what is difficult and easy in the matter of appraisals.

Then again Tshañs-pa gTsug-phud asked:

O All-knowing One,
whose excellent form may be made manifest in any way soever! As for this fifth vehicle, the bon of Virtuous Adherers, which originates from the sūtras, if one is to embark upon it free of error and practise this matter unerringly, how is the basis of cause and effect to be maintained, and what is the sequence of the practice?

To this the Teacher replied:

Listen, Tshañs-pa gTsug-phud together with your entourage. The basis of cause and effect is like this. Turning your mind from the affairs of the world and arousing feelings of joy in this matter of salvation, when you aim one-pointedly at enlightenment, you must abandon completely the ten evil actions and comply with the ten virtuous actions.
de yan goñ du bstan pa ltar ||
sdig pa mi dge bcu po ni ||
lus kyi gsum dañ ŋag gi gsum ||
yid kyi bži las sogs paho ||
rtsa ba de las byuñ ba yi ||
mtshams med lña dañ ŋe ba lña ||
lji ba bži dañ log pa brgyad ||
ḥkhrul pa dgu dañ mi dge bcu ||
ḥkhrul rtog bcu ste ḥkhor baḥi las ||
bgidy dañ bgyi ru rtsal ba dañ ||
rjes su yi rañ span bar bgyi ||
ḥkhor bar ltuñ baḥi rgyu yin pas ||
rtsa baḥi dug lñaḥi las spyod ni ||
śin tu dam par sruñ ba gces ||
dge ba rnam dag bcu bo ni ||
de las so sohi gñen po ste ||
lus kyi gsum dañ ŋag gi gsum ||
yid kyi bži las sogs pa dañ ||
rtsa ba de las gyes pa yi ||
byams chen lña dañ ḥtos pa lña ||
gus pa bži dañ ḥdun pa brgyad ||
ńes pa dgu dañ dge ba bcu ||
gʒol ba bcu ste thar paḥi las ||
bgidy dañ bgyi ru rtsal ba dañ ||
rjes su yi rañ blañ bar bya ||
thar par ḥgroḥ pahi rgyu yin pas ||
rtsa baḥi ye ṣes lña po ni ||
śin tu ŋes par blañ ba gces ||
tshaṅs pa gtsug phud sprul pahi gšen ||
rgyu ḥbras span blañ rtsa baḥo ||
spyod tshul rim pa ḥdi lta tes ||
dge bsñen gtan spyod rnam pa lña ||
dag pa khrus kyi spyod pa dañ ||
phyag skor mos ḥdun spyod pa dañ ||
sku gduñ tsha tshaḥi [167a] spyod pa dañ||
rnam dag mchod gtor spyod pa dañ ||
tshogs ḥdzogs go chaḥi spyod paḥo ||
dge bsñen gtan khrims sna lña las ||
dge bsñen spyod tshul rnam pa lña ||
phyi tshul nañ khrims zuñ ḥbreł na ||
sgrib sbyaṅ tshogs gnis ḥdzogs par ḥgyur ||

žes bkaḥ stsal to /
As has been taught before, there are ten evil actions, three of body, three of speech, four of mind and so on. From this basis arise
the five immeasurable sins and the five related to them, the four grave offences and the eight reversals, the nine delusions and the ten evils, the ten misapprehensions.
You must abandon doing these things, trying to get them done and taking pleasure in them.
They are the cause of sin in the world, so it is very important to avoid the practice of these five basic evils.
As for the ten pure virtues, they are the antidotes of each type of action, three of the body, three of speech, four of the mind and so on. Derived from the basic ones are the five great acts of love and the five related to them, the four acts of respect and the eight aspirations, the nine certainties and the ten virtues, the ten diligent applications, You must apply yourself to doing them, trying to get them done and taking pleasure in them.
They are the cause of advance towards salvation, so it is very important to practise decidedly these five basic wisdoms.
Tshai-is-pa gTsug-phud, O Shen who is manifest at will! Even such are the basic matters to be avoided and to be practised, and such are their causes and effects.
Now the sequence of practice is like this: there are five kinds of fixed practice for Virtuous Adherers, the practice of pure ablutions, the practice of salutations, circumambulations and devotions, the practice of shrines and tsha-tsha, the practice of the pure offering of water in worship, the practice of the armour of the perfected accumulations (of knowledge and merit).
From the five kinds of fixed rules of Virtuous Adherers come the five kinds of practice of Virtuous Adherers When the outer form and the inner law are united defilements are removed and the two accumulations are perfected.
So he spoke.
de la tshaṅs pa gtsug phud kyis gsol pa /
  rnam pa thams cad mkhyen pa yi ||
 ḥgro bahi mgon gyur gšen rab lags ||
dge bsñen theg paḥi bon sgo las ||
phyi yi tshul dañ naṅ gi khrims ||
naṅ khrims goṅ du gsuṅs lags kyaṅ ||
phyi yi spyod tshul rim pa la ||
lag len go rim ci ltar lags ||
bdag cag rig paḥi blo rtsal ẓan ||
thams cad mkhyen pas bṣad du gsol ||

žes gsol to / de la ston pas bkaḥ stsal pa /

tshaṅs pa gtsug phud la sogs ḥdus paḥi ḥkhor / dus ḥdīr tshogs pa rnam s
yan / sgrib gṁis byaṅ žiṅ tshogs gṁis rdzogs pa daṅ / phyi rabs rnam s
dper bstan paḥi phyir du / rgyu dge bahi rtsa ba las / bsod nams kyi
 tshogs rdzogs śiṅ sgrib pa sbyaṅ dgos pa yin pas / phyag skor mos gus daṅ 15
mchod paḥi rten la / gšen gyi pho braṅ žig bžeṅs su ḥtshal gyis / rma lo
daṅ g-yu lo daṅ / tshaṅs pa gtsug phud daṅ / spaṅ la nam gšen daṅ / gto
rgyal khri šes daṅ / g-yu druṅ sense dpaḥ ḥkyed rnam s kyis / yo byad daṅ
rdzas cha maṅ po sog cig / rje rigs kyi rgyal po ḥkhor lo ḥod gsal ḥkhor
daṅ bcaṅ pas / tshogs sbyor rgyuṅi yon bdag gyis [167b] śig / ces gsuṅs 20
nas / ḥkhor rnam s bkaḥ stsal pa /

  rje rigs kyi rgyal po ḥkhor lo ḥod gsal daṅ / rgyal poḥi khab dgaḥ ba
can gyi mi rnam daṅ / g-yuṅ druṅ sense dpaḥ rnam s kyis / phun sum
tshogs paḥi yo byad maṅ po bsags te / bzo rgyal gar ma li ṣo la bkaḥ stsal
nas / bžeṅs su gsol te / de yaṅ lcags ri pho ḥdom bźi rgyaṅi naṅ du / rmiṅ 25
gzi khri ḥphaṅs rim lña brtsigs pa / deḥi steṅ du logs bźi rdzu ḥphrul dra
ba la / g-yuṅ druṅ gi pa tras gtam pa / phyi log la pho ḥdom brgya ni
śus ḥkhor ba / deḥi naṅ du gser gyi ka ba daṅ / g-yuṅi gduṅ ma daṅ / ni
zlaṅi ka žu daṅ / pad maḥi ka gdaṅ daṅ / gzaḥ tshon gyi dpyam gduṅ
daṅ / ḥkhor loḥi dpyam bar daṅ / nor buḥi dpyam gduṅ daṅ / gzaḥ sprin 30
gyi pa tra daṅ nam khaṅi ya gav daṅ / rgyu skar gyi za ra tshags daṅ /
gzaḥ tshon gyi dar bu khad rlob pa /

deḥi steṅ du rta dbab rim pa lña ni / dkar ljaṅ dmar sṅo gser mdog daṅ
lna la / ḥbyuṅ lnaṅi pa tras spras pa / deḥi steṅ du bum pa šel gur dkar po
la / rīn po cheḥi ḥgur chu daṅ / za ra tshags gis brgyan pa / deḥi steṅ bre 35
srog ḥkhor lo char khebs ldan pa / de la tog daṅ bya ṛu dar chun gyi
At that Tsha‘nis-pa gTsug-phud replied:

O All-Knowing Guardian of living beings, Best of Shen!

As for the bon way of the Vehicle of Virtuous Adherers, its outer form and its inner law,

although you have explained the inner law above,

what is the order of techniques in the outward form of practice?

Our intellectual understanding is weak.

We beg you, All-Knowing One, to tell us.

Thus they asked him, and the Teacher replied:

Tsha‘nis-pa gTsug-phud and the rest of the assembled company who are gathered here at this time! In order to instruct future generations, since in accordance with the basic virtues which are the cause (of all advance), we must perfect the accumulating of merit and remove our defilements, we should found a Shen Palace as a basis for our salutations, circumambulations, devotions and worship. Therefore O rMa-lo, gYu-lo, Tsha‘nis-pa gTsug-phud, sPaṅ-la nam-gi’en, gTo-rgyal khri-šes, all you Swastika Beings, gather together implements and materials. And you, O King hKhor-lo hod-gsal of royal lineage, together with your entourage, be benefactor of the required materials.

Having thus addressed the company, King hKhor-lo hod-gsal of royal lineage, the people of the royal city dGah-ba-can, together with the Swastika Beings, gathered together many necessary things of excellent quality, and they asked the Royal Artisan Gar-ma-li-šo to build. Then inside a surrounding wall 400 fathoms in circumference, he built foundations in five ascending steps, and on these he built four walls of a criss-cross pattern and decorated with swastika designs. The outer walls were 120 fathoms in circumference. Inside there were golden pillars and blue cross-beams. On the pillar capitals were designs of the sun and moon and the bases were designed as lotuses. The laths were coloured like the rainbow. There were wheel-patterns between the laths and jewel-patterns on the ends of the (protruding) laths. There were rainbow and cloud designs and sky-coloured decorative eaves, and it was hung with looped patterns of the lunar mansions and pleated hangings of rainbow colours.

Above there was a platform rising in five steps, white, green, red, blue and yellow, and decorated with the symbols of the five elements. On top of this (he built) the great vase, white as crystal, decorated with garlands of gems and decorative devices. Above this was a square support, and then the ‘core of life’, the rings and the umbrella. Above this was the top-piece
I

DGE BSÑEN THEG PA

brgyan pa / sgo bZi phyogs bZihi kha dog la / gZaṅ tshon gyi sgo khyud daṅ / gser gyi sgo hgram daṅ / bye ruṅ sgo skyes btsug pa / de lta buṅ gZal yas khaṅ ŋams dgaṅ ba yid du ṭhon ba / blta na sdug pa / spa žiṅ brjid pa / gzi žiṅ mtho ba / rab tu brtan pa / bar ḥkhyams ḥdod yon gyi ra ba daṅ [168a] bcas pa / phyi sgo la rgyal chen bZihi pho braṅ bcas pa / de lta buṅ gšen gyi pho braṅ chen po ni / lha daṅ klu daṅ mi la sogs pa / dge ba la ḥdun pa rnam s kyis bZiṅs pas / guṅ žag bco lñaḥi dus la grub bo /

de la ston pas bde bar gZega pahi sku gDuṅ rnam dag gi rgyud las / mu tra lñaḥi dkyil ḥkhor žal phyes nas / mñaḥ dbul daṅ rab gnas rgya chen por mdzad de / mtshan yāṅ g-yuṅ druṅ bkod legs kyi mchod rten žes bya ba gSol to / de la yāṅ steṅ gi lha daṅ / ḥog gi klu daṅ / bar gyi mi rnam s kyaṅ žin tu spro ba skyes nas thams cad kun gyis mñon par bstod do /

de la yāṅ ston pas / dge bsñen theg pahī spyod tshul gtan la phab ste stsal pa / tshaṅs pa gtsug phud gaṅ žig rigs kyi bu daṅ rigs kyi bu mo dag / sdi g pa mi dge bahi las spaṅs nas / dge bahi las daṅ du blaṅ bar ḥḥod na / tshul daṅ khrims kyi las la žugs nas / yāṅ dag mthar phyin pahi don daṅ ldan pahi skyes bu / ḥgro ba ḥḍul ba / kha lo bsgyur ba / rig pa gsal ba / stobs daṅ ldan pa / rmid du byuṅ ba / don mi bsñel bahi gzuṅs thob pa / rnam par dag pahi dge ba la ḥḍun žiṅ / maṅ po ḥṭshogs pahi rgya mtsho gnon pa / gśen gyi mkhan slob daṅ dpaṅ po / de lta buṅ mdun du ḥḥkod nas / dge bsñen gyi khrims nod par bya ste / phyihi tshul gos lña daṅ / naṅ gi gtan khrims lña daṅ / bar gyi spyod lam lña mthun par bya žiṅ / theg pa la [168b] hjug ste / daṅ po phyihi tshul gos lña ni / stod gos daṅ / smad ŋams daṅ / chag non daṅ / rmaḍ ḥog daṅ / rmaḍ gos phyar bu daṅ lñaḥo / naṅ gi khrims lña ni / žed daṅ gi dbaṅ gis srog gcod pa daṅ / ḥḥod chags gi dbaṅ gis ma byin pa len pa daṅ / giṯ mug gi dbaṅ gis rgyu ḥbras mi rtsi thob rdzobs su spyod pa daṅ / na rgyal gi dbaṅ gis dreg pahi las bgyid ba daṅ / ḥphra dog gi dbaṅ gis tshig rtsub mo daṅ / nag ḥkhyal ba daṅ / rdzung daṅ ḥphra ma smra ba daṅ lña spaṅ baḥo /

blaṅ ba ni de las bZlog ste / yon tan gyi tshogs dpag tu med paḥo / bar gyi spyod tshul lña ni / dag pa khrus bgyid pa daṅ / phyag skor mos ḥḍun spyod pa daṅ / sku gDuṅ gi tsha tsha ḥdebs pa daṅ / rnam dag gi mchod gtor gtoṅ ba daṅ / tshogs bsags pahi yan lag las / mchod pa ḥbul ba daṅ lñaḥo /
with the (two) horns hung with garlands. As for the colours of the four sides, the walls around the doors were of rainbow colours, the edge of the doorway was gold and the doors themselves he made coral red.

Such was the pleasing and delightful palace, beautiful to behold, gloriously adorned, splendid and lofty, well and truly firm, and provided with a surrounding veranda with the necessary offerings, which was established by the gods, the serpents, by men and by all who delighted in virtue, and it was completed in fifteen days.

Then, in accordance with the ritual entitled 'Pure Reliquary of the Blessed Ones', the Teacher made manifest the mystic circle of the *Mu-tra* Gods, and performed a great ceremony of dedication and consecration, and he gave it the name of the 'Well-Established Swastika Stūpa'. Then the gods from above, the serpents from below, and human beings of the middle regions were all very joyful and all sang praises.

Then again the Teacher set forth the manner of practice of the Vehicle of Virtuous Adherers, saying:

'O *Tshans-pa gTsug-phud* and whichever sons of the lineage and daughters of the lineage are desirous of abandoning evil and applying themselves honestly to virtuous actions, they must enter this way and this law and (come) to the presence of a perfected sage, who converts living beings and guides them, whose intellect is clear, who is strong and wonderful, a sure (not forgetting the meaning) master of spells, who is zealous for the purest virtue, controlling a great company (of religious). They must come to the presence of such a Shen abbot, such a Shen teacher and such a Shen witness, and they must receive the law of Virtuous Adherers, and act in conformity with the outward manner (of the law) relating to the five articles of apparel, the five firm inner laws, and the five intermediate practices. When one enters this vehicle, first there is the outward manner relating to the five articles of apparel, the upper garment, the lower garment, the sandals, the ordinary cloak and the special cloak. As for the five inner laws, one must avoid killing in anger, stealing through covetousness, acting ambitiously without taking account of causes and effects as through ignorance, acting brazenly through pride, and quarrelling, talking nonsense and telling lies and slanders, all as through envy. One must apply oneself to the opposite of these, and then the accumulation of good qualities will be without measure. As for the five intermediate practices, they are the performance of ablutions, the practice of salutations, circumambulations and devotions, the attendance on shrines and *tsha-tsha*, the practice of the pure offering of water in worship, and from the items that produce an accumulation of merit the one of ceremonial worship.
VI. DRAŃ SROŃ THEG PA

[vol. ga, f. 242b6 onwards]

yaṅ ston pas bkaḥ stsal pa /
ñon cig rnam [243a] dag gtsug phud ñon ||
sruṅ baḥi tshul la rnam pa gñis ||
thabs la brten te sruṅ tshul daṅ ||
raṅ bzin spyod paḥi ḥdra tshul lo ||
thabs la brten te sruṅ tshul ni ||
rnam pa gñis su ḥbyuṅ ba ste ||
blaṅ daṅ dbog pa gñis su ste ||
blaṅ ba dag la rnam pa gsum ||

mkhan daṅ slob dpon dpaṅ po rnams ||

mgan po gser gyi mchod rten ḥdra ||

slob dpon dri med ṣel sgoṅ ḥdra ||
de la ma ṣams rnam pa gsum ||
gser gyi mchod rten ma ṣams ||

ḥgyur ṭen bo dpaṅs ma ṣams ||

dri med ṣel sgoṅ ḥod ma ṣams ||

ṇams pa med ciṅ gol ba med ||
rnam gsum blo daṅ ldan pa yis ||

sغو gsum g-yen baḥi tshogs ṭaṅs nas ||

lus ṇag yid gsum gus pa yis ||

mkhan slob dpaṅa pohi mdun druṅ du ||
dgaḥ daṅ dad daṅ gus pas blaṅ ||
dug gsum bag chags bdar thag gcad ||
sku gsum ye ṭes ḥbras thob ḥgyur ||
dpaṅ pohi druṅ du khas blaṅs pa ||
khas blaṅs ma yin dam bcaḥ yin ||
dam la ḥgal na ḥbras bu ḥtshig ||
skye ba lṅa brgyar ṣan soṅ brgyud ||
gar skyes slu ba rgyun tu ḥoṅ ||

byams daṅ sniṅ rje btaṅ sñoms gsum ||

thabs daṅ tshul daṅ spyod lam gsum ||
rnam par dag paḥi sgo nas blaṅ ||

\[a\] rnam gsum dбаṅ
VI. THE WAY OF THE GREAT ASCETICS

Again the Teacher said:

Listen, rNam-dag gTsug-phud, listen!
The manner of keeping (to this vehicle) is twofold, keeping to it by adhering to methodical instructions, and by all manner of examples for one's personal practice.

As for keeping to it by adhering to methodical instructions, this appears in two aspects: as receiving and as bestowing.47

The process of receiving has three aspects, (connected with) the abbot, the teacher, and the witness.
The abbot is likened to a golden shrine.
The witness is likened to a firm mountain.
The teacher is likened to an immaculate crystal ball.

Their freedom from defect is of three kinds.
There is no defect in the lustre of a golden shrine.
There is no defect in the height of a firm mountain.
There is no defect in the light of an immaculate crystal ball.

They are free from defects and free from error.
With one's threefold mind (viz. trained in learning [thos], thought [bsam] and meditation [sgom]), avoiding the heaps of distractions of Body, Speech and Mind, with the devotion of all three,

One should receive (initiation) with joy, faith and devotion in the presence of the abbot, the teacher and witness.

One must cut off completely the pervasive influences of the Three Evils,48 and one will gain the fruit of knowledge of the Three Buddha Bodies.

What you promise in the presence of the witness is not (just) a promise.

It is a vow.

If you break an oath, the (good) effects are destroyed.

For 500 rebirths you will pass through the realms of wretchedness. Wherever you are born, there will always be ensnarements.

Love, compassion, equanimity, these three, method, manner, practice, these three, must be taken up with a completely pure disposition.
dbog pa dag la rnam pa gsum ||
rtsa ba yan lag ŋiṅ lag gsum ||
srog gcod pa daṅ ma byin blaṅ ||
mi gtsaṅ spyod daṅ che dregs bdud ||
gṅis brgya lña bcu rdzogs par dbog ||
dehi yan lag sde bṅi las ||
khā zas sde daṅ gon pahi sde ||
khri stan sde daṅ grogs [243b] kyi sde ||
de la so sor dbye ba ni ||
thag mar kha zas sde bṅi las ||
maṅ thun ša daṅ yu ti chaṅ ||
ag tsoṅ dag daṅ rnam pa gsum ||
dus ma yin gyi kha zas bṅi ||
ša la rnam pa bṅi yin te ||
ltuṅ daṅ ŋes daṅ ŋams pa daṅ ||
sbyaṅ du btub daṅ rnam pa bṅi ||
spyīr yaṅ ša yi ŋes pa ni ||
tshe rabs thog ma med pa nas ||
da ltaḥi lus blaṅs yan chad du ||
srid pa ci ltar srid pa na ||
srog dbugs bsdus pahi sems can rnam ||
pha mar ma gyur gcig kyaṅ med ||
dehi phyir skye hgrohi sems can ḡdi ||
dkar dmar thig lehi rgyu las grub ||
de ni srid pahi sniṅ po ste ||
sred daṅ len pahi sa bon las ||
ḥbyuṅ ba bṅi yi gzugs su grub ||
phyi snod ḡbyuṅ ba rnam bṅi la ||
naṅ bcud gnas pa ci bṅiṅ du ||
bṅi bsdud gzugs kyi phuṅ po la ||
srīn buḥi groṅ khyer sum brgya drug ||
phyi snod naṅ bcud bṅiṅ du chags ||
srīn buḥi khroṅ khyer re re la ||
ḥphra moḥi sems can khri phrag re ||
de las de ḡgyur rtsis las ḡdas ||
sems can re reḥi srog bcad na ||
ḥphra moḥi sems can graṅs med gum ||
sems can re re ḡkol spyad na ||
ḥpha moḥi sems can graṅs med bsṅal ||

a sbyar daṅ btul
The process of bestowing is of three kinds,  
the roots, the limbs, the branches.  
(The rules concerning) taking life and stealing,  
impure behaviour and the demon of arrogance,  
these are given in the full form of 250 items.  
As for the four sections which are their ‘limbs’,  
there is the section on food, on dress,  
on couches and on friends.

Taking them each separately,  
as for the section on food,  
(we discuss) meat and chang,  
onions as the third item,  
and meals at improper times as the fourth.  
(Eating of) meat may be considered in a fourfold way,  
as sinful, as harmful, as debilitating,  
and fourthly as (a sin) capable of being washed away.  
Now as for the harm of meat-eating in general,  
from the beginningless series of living states  
to the receiving of this present body,  
however they originated in their origins,  
of all living beings who draw breath,  
there is no one who has not been parent of any other.  
In this way these living beings are produced from the white and red  
drops which are their cause.  
This is the essence of existence,  
and from this seed (characterized by) desiring and taking,  
they are produced as bodies formed of the four elements.

Just as living beings who are the essence  
abide in the outer world of the four elements which is their vessel,  
likewise in the personal body formed of the four elements there are 360  
communities of worms.  
Just as the internal essences are manifest in the outer vessel,  
so in each community of worms  
there are ten of thousands of minute beings,  
and the ones that are produced from them surpass all calculation.  
For every being that is killed numberless minute beings die.  
For every being that you set to work numberless minute beings suffer.
sems can re reḥi mṅal spyad na || ḥḥhra moḥi sems caṇ graṇs med brgyal || deḥi phyir ḥdi yi ņes pa ni || srog bcad srin buḥi sdug bsṅal ni || nags tshal dag la me btaṇ ḥdra || khrag gi zegs ma me ru mthoṅ || bkol spyad srin buḥi sdug bsṅal ni || thar med brtson ral tshud pa ḥdra || lus srog bsdam pahi ṣe maṅ ni || lcags kyi tha ram dam par mthoṅ || mṅal [244a] spyod srin buḥi sdug bsṅal ni || rgyal khams nad yams phyo ba ḥdra || lus zuṅs thig le dug tu mthoṅ || deḥi phyir srog spyod ma byin blaṅ || mi gtsaṅ spyod pahi ņes pa yis || gtan du thar med ltuṅ ba yaṅ || bži bsdbus phuṅ pohi rgyu las ḥbyuṅ || phuṅ pohi bcud las ša ru byuṅ || deḥi phyir ša la spyod pa ni || srin po ņiṅ ša can daṅ ḥdra || ro mchog tshor ba brod pa la || že ldaṅ me ltar ḥbar ba ḥbyuṅ || srog bcad bžin du srog la brod || gzān kyaṅ srog la rlom pa gdoṅ || glo bur bar chod hur pa daṅ || ņu le ḥjab bu de las byuṅ || gsad gcad rtsa ba ša la thug || nus pa bcud du smin pa las || ḥḍod chags chu ltar khol ba ḥbyuṅ || mi gtsaṅ spyod bžin mi gtsaṅ ḥḍod || tshims pa med ciṅ ṇoms pa med || gaṅ dag gzugs la rlom pa gtoṅ || ḥkhrig ciṅ sbyor bas sred len ḥphrod || ḥkhor baḥi skye ḥphel de las ḥbyuṅ || skye rga na ḥchi ša la thug || khu ba rtsa rgyud ḥgrim pa las || gti mug mun ltar ḥthib pa ḥbyuṅ || gnid log bžin du gnid la brod || byiṅ mug le lo che ba yis || tshe ḥdi gnid log rmi lam ḥdra || g·yeṅ skyon⁹ le lo de las byuṅ ||

⁹ skyon
For every being whose womb is worked
countless small living beings feel faint.
Therefore as for its harmfulness,
this taking of life and the suffering of worms
is like setting fire to a forest,
for they see the drops of blood like fire.
As for setting animals to work and the suffering of worms,
they feel as though pressed into a dungeon where there is no escape.
As for the wretchedness of having their life-force in harness,
they see themselves as bound with iron fetters.
As for copulation and the suffering of worms then,
it is as though an epidemic pervaded their whole realm,
and they see the bodily element of seed as though it were poison.
Thus taking life and stealing
and the evil of impure behaviour
are certainly mortal sins,
and they have as their cause the physical body formed of the four elements.
The essence of the physical body emerges as flesh.
So this addiction to flesh
reminds one of demons who eat their own kind.
From relishing the sense of its excellent taste
anger arises burning like fire.
Delighting in killing as he kills,
a demon glories in taking the lives of others.
Sudden impediments and trickery
and mean thieving all come from it.
The root cause of slaying is concerned with flesh.
Fleshly potency develops into an essence
and desire arises like boiling water.
In the act of impurity one desires impurity.
There is no contenting and no satisfying.
Revelling transmits itself into all bodies there are.
Desiring and grasping are passed on through copulation.
From all this comes the birth-increase of this world.
Birth, old age, sickness and death are all concerned with flesh.
The seminal essence pervades the channels of the body,
and so there comes mental torpor like thickening darkness.
In the act of sleeping, one delights in sleep.
With such great drowsiness and indolence
this life becomes like a sleeping dream.
From all this come distraction and indolence.
mi lus chud zos śa la thug ||
daṅs ma kha dog mdaṅs la soṅ ||
laṅ tsho stobs šed rgyas pa las ||
ṅa rgyal rluṅ ltar ḥṭshub pa ḥbuṅ ||
ṅa rgyal bzìn du dregs pa skye ||
chen po dag la ḥgran yaṅa ||
gzan dag yul la rlom pa gtoṅ ||
bdag rgyal gzan [244b] pham de las ḥbuṅ ||
ḥṭhab rtsod rtsa ba de la thug ||
rtṣigs ma phuṅ poḥi gzugs la soṅ ||
phuṅ po yan lag rags pa las ||
ḥphra dog sa ltar skye ba ḥbuṅ ||
ḥgrāṅa ba bzìn du ḥgrāṅa mi khyag ||
mi khyag bzìn du tshig la dgaḥ ||
rtṣod pa tha sṇad tshig las ḥbuṅ ||
ruṅa ḥphra dog de las ḥbuṅ ||
bdag ḥdzin rtsa ba sa la thug ||
deḥi phyir dug lṇaḥi rtsa ba yāṅ ||
amṅ thun sa yi rgyu la thug ||
sa yī daṅs ma sa yin te ||
sa yis thams cad bskyed nas su ||
snaṅ srid gdos su gyur pa bzìn ||
thams cad sa yī rgyus b bskyed pa ||
ñes pa thams cad rgyus b bskyed pas ||
ñes pa thams cad sa la thug ||
ḥag par gti mug skyped paḥi rgyu ||
pha ma gṅis kyi dkar dmar yin ||
gṅen ḥbrel kun gyi ŋiṅ sa yin ||
mig gis mthon na skyi re ḥjigs ||
lag tu blaṅ na ya re ṃa ||
koṅ du stim paḥi lugs ci yod ||
sa yī ñes pa de ltar che ||
de las mi bzaḥ spaṅ baḥi rigs ||
de la so sor dbye ba yis ||
ltuṅ baḥi sa la rnam pa lṇa ||
zé sdaṅ ḥdod chags gti mug daṅ ||
ṅa rgyal ḥphrag dog rnam pa lṇa ||
phuṅ po gzugs su grub paḥi sa ||
zé sdaṅ gcang chen srin poḥi sa ||
ḥdod chags byi la dar maḥi sa ||
The wasting of the human body is concerned with flesh.
Vitality passes into colour and complexion.
Strength of youth grows in force.
From this comes pride which rages like a storm,
and together with pride comes arrogance.
So contending against one's superiors,
acting boisterously in others' domains,
triumph for oneself and discomforture for others,
this is the idea that results.
The root cause of quarrels is concerned with this.
The coarse elements (of meat) enter the physical body,
and from the hardy physical limbs of the body
envy arises coming into being like earth.
Although in a state of surfeit, it cannot bear the idea of surfeit,
and unable to bear it, it delights in words.
Argument arises from terms and words,
and malice and envy come from that.
The root of selfishness is connected with flesh.
Thus the root of the Five Evils is concerned with flesh as its cause.
The vital form of earth is flesh.
Everything is produced from earth
and it is the basis of phenomenal existence.
So everything is produced with flesh as its cause,
and since all evils are causally produced,
all evils are concerned with flesh.
Especially is it the cause of the production of Ignorance (mental torpor),
It is the white and red essence of parents.
It is the 'flesh-essence' of all relations.
If one sees this, how frightening!
If one receives it, how terrible!
What is this idea of absorbing it in one's own person?
So great is the evil of flesh!
So let it not be eaten! It is good to avoid it.

When this matter is investigated in detail,
there are five kinds of sinful flesh.
This is the flesh of the five components (skandha)
from which the body is made,
Wrath, Desire and Ignorance (mental torpor),
Pride and Envy, these are the five.
With Wrath (we associate) the flesh of the flesh-eating tiger.
With Lust the flesh of the lustful tom-cat.
gti mug phag rgod rnam pañi sa ||
ña rgyal gyi liñ nag pañi sa ||
ḥphrag dog sprel rgod rnam pañi sa ||
de la ḥbag na ltuñ bar byed ||
de bas ṇes pa zur chuñ ba ||
ḥes pañi sa la rnam pa bṛgyad ||
sprel dñañ byi la dom dred sa ||
gcan gzan ri mo can gyi sa ||
ḥdab chags ṇañ pa ŋur bañi sa ||
khyu^c mchog glaṅ ḏañ boṅ drel dñañ ||
ḥes pa che bas^b [245a] spany bar bya ||
de bas ṇes pa zur chuñ ba ||
ḥams pañi^c sa la bceu drug ste ||
ḫyi liṅ rta dñañ bya waṅ^d sa ||
ma he mdzo ḡgar rtol mohi sa ||
ḥphar spyaṅ wa mo bya ma byel ||
dbyi gṣaṅ grum^e pa chu^f sram sa ||
khyim bya de phoḥi sa la sogs ||
ḥams pa che bas spany bar bya ||
de las sbyaṅ du btub pa ni ||
ña rkyan gtsod rgo ri dvags sa ||
g-yag lug ra gsum g-yun^e dvags sa ||
sme bas ma ṇams sbyaṅ du btub ||
de las sme bar gyur pa ni ||
ḥdul khrim phog pas ṇes pa dñañ ||
skYES dman dag gis ṇes pa dñañ ||
bar snaṅ gzaṅ yis ṇes pa dñañ ||
zil bsgyur dag gis ṇes pa bzi ||
sme bar gyur pañi ṇams pa spany ||
spyir yaṅ sa yi ṇes pa ni ||
ji bžiṅ dug ぃa cha rags pa^g ||
de bžiṅ ṇes pa che ba ste ||
spany blaṅ de yi thabs dñañ bstun ||
sbyaṅ mi btub la gtan nas ḡdzem ||
sbyaṅ btub sa la gso sbyaṅ bya ||
g-yun^e druṅ sems dpahi ltuṅ bṣags dñañ ||
bde bar gṣegs pahi mtshan phyag ḡṭshal ||
ḥan soṅ sbyoṅ bahi sgniṅ po brjod ||
yan lag kha zas sde gcig go ||

^a khyuṅ     ^b ba     ^c pa     ^d bya bon     ^e drum     ^f khyur     ^g pas
With Ignorance the flesh of the raging wild boar.
With Pride the flesh of the black Gyi-lin horse.
With Envy the flesh of the raging wild monkey.
If you defile yourself with these, you commit sin.
Slightly less harmful than these
there are eight kinds of harmful flesh: the flesh of monkey, cat, brown bear and yellow bear,
the flesh of the spotted tiger,
the flesh of goose and duck,
bell-wether, ox, donkey and mule.
Since the evil is great, they should be avoided.
Slightly less harmful than these,
There are sixteen kinds of debilitating flesh: the Gyi-lin horse and the flesh of the bat,
the flesh of buffalo, the dzo and her male and female crossbred offspring,
the red wolf, the grey wolf, the fox and the bat,
the lynx, the snow-leopard, the badger and the otter,
the flesh of the domestic cock and so on,
these should be avoided because they are very harmful.

Then as for that which is capable of purification,
if the flesh of the wild ass, of antelope, of wild goat, and of deer,
and the flesh of the three domestic animals, yak, sheep and goat,
are not harmed by defilement, purification is possible.
As for defilements, these are:
the harm that comes from the breaking of vows,
the harm involved when a woman is the slayer,
the harm involved (when the animal dies) from a nervous stroke,
the harm involved when it dies of mad frenzy.
One must avoid being harmed by these defilements.

As for the harmfulness of flesh in general,
the more gross the Five Evils, the greater the harm.
Keep your practice in accordance with the method of avoiding (the evil)
and accepting (the good).
You must carefully avoid it when purification is not possible,
and in the case of flesh where purification is possible, you must seek purification.
You must make the confession of Swastika Beings
and salute the Blessed Ones with invocations
And recite the essential prayer which saves from evil rebirths.
This is one 'limb' of the section on food.
rnam dag gtsug phud ḡdul baḥi gšen ||
chaṅ la rnam pā bzi yin te ||
ḥbru chaṅ sbyar\(^a\) chaṅ niṅ khuḥi chaṅ ||
šiṅ ḡbras khu ba a mri ta ||
ḥbru chaṅ bdud rtsi phab kyis sbyar ||
sbyar chaṅ rtsi thog šiṅ po sbyar ||
niṅ chaṅ niṅ nas niṅ du gtig ||
a mri ta ni šiṅ gi bcud ||
de yi ņams pa che chuṅ ni ||
ḥbru chaṅ dag gis ņes pa che ||
sbyar chaṅ dag gis ņams pa che ||
niṅ khu chaṅ gis srog la ņen ||
srog la ņen pas ltuṅ ba [245b] che ||
a mri ta ni bag yaṅ tsam ||
de yaṅ u dug ra ro daṅ ||
bag med spyod ḡchal ḡbyuṅ bar byed ||
spyir yaṅ chaṅ gi mtshan ņid ni ||
lha min mtshon cha sde bži las ||
chaṅ ni chu yi mtshon cha ste ||
btuṅ bas ṇa rgyal che bar ḡgyur ||
des na raṅ srog ḡchad par byed ||
dug lña ņes paḥi rtsa ba yaṅ ||
rtsa ba sde gcib chaṅ las ḡbyuṅ ||
byams paḥi don la gnas tsam na ||
že sdaṅ ņon moṅs skye ba yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||
sbyin paḥi don la gnas tsam na ||
ḥdod chags ņon moṅs skye ba yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||
ye śes don la gnas tsam na ||
gti mug ŋnid du ḡthib pa yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||
 yaṅs paḥi don la gnas tsam na ||
ḥphrag dog ru Ňa skye ba yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||
mṇam paḥi don la gnas tsam na ||
ũa rgyal dregs pa skye ba yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||
bdag gzän mṇam par bžag tsam na ||
bdag ḡdzin ru Ňa ldaṅ ba yaṅ ||
chaṅ gi rgyu las ḡbyuṅ baḥo ||

\(^a\) sbyaṅ
rNam-dag gTsug-phud, O Shen who converts living beings,
there are four kinds of chang,
   chang made from grain,
   chang which is blended,
   chang which is reduced to an essence,
   chang made from fruit juice, referred to as ‘ambrosia’.

Chang made from grain is an elixir prepared with yeast.
Blended chang is made from the essence of berries.
Concentrated chang is distilled to an ever stronger concentration.
Ambrosia is the essence of fruit-juice.

As for the degrees of harm they do:
   chang made from grain causes great harm;
   blended chang is very debilitating;
   distilled chang endangers one’s life,
and since it is dangerous to one’s life, the sin is great;
   in the case of ambrosia there is little concern.

Furthermore (chang) causes drunkenness and thoughtless bad behaviour.
As for the general characteristics of chang,
of the four weapons of the titans
chang is their liquid weapon.
By drinking it self-confidence increases,
   and so one may cause one’s own life to be cut off.
As for the harmful root-cause of the Five Evils,
one part of this cause comes from chang.
Even when one abides in a condition of love
   stirrings of the molestations (kleśa) of anger
may arise with chang as their cause.
Even when one abides in a generous disposition
   stirrings of the molestations of desire
may arise with chang as their cause.
Even when one abides in a state of knowledge,
a pervasion of mental torpor
   may arise with chang as its cause.
Even when one abides in a state of broadmindedness,
   the stirrings of envy and malice
may arise with chang as their cause.
Even when one abides in a state of equality,
   the stirrings of pride and arrogance
may arise with chang as their cause.
Even when one equates oneself with others,
   the stirrings of self-interest and malice
may arise with chang as their cause.
[f. 247a², onwards]

chaṅ tshoṅ ba daṅ smad tshoṅ ba ||
sbraṅ tshoṅ ba daṅ rnam pa gsum ||
me lce ḥkhor lo ḥbar ba yi ||
naṅ gi sgrib pa can du sbyoṅ ||
gal te mtho rīs gnas na yaṅ ||
sdug bsṅal dbul ḥphoṅs can du bskyed ||
deḥi phyir gdod nas spaṅ bar bya ||
ñes daṅ ṅams daṅ ltuṅ ba la ||
bsṅgs na saṅs rgyas sman gyi lha ||
be du rgya ḥod ṛgyal pos sel ||
de la ṅes paḥi ltuṅ bsṅgs daṅ ||
dag ciṅ tshaṅs paḥi cho ga bya ||
ḥgro la sman gyi sbyin pa ḥgyed ||
yan lag kha zas sde gcig go ||

rnam dag gtsug phud ḥdul baḥi gšen ||
gtsoṅ sgog rnam pa bži yin te ||
sḥon med kham mun pa zer ldan gys ||
dge sdig bstan pa rtsod pa yi ||
dri ḥim sman gyi tshal chen du ||
mṇan sems dri ma ḥthor ba la ||
kha dog sna bžiḥi rlāṅ du ḥphyur ||
de las mi ḥim ljon bži skies ||

gcig de ser po gser gyi mdog ||
gser gyi pad mo kha bye ḥdra ||
sa yi rgyu bskyed dri ma ḥnan ||

gcig de sṇo ljaṅ ḥyu ḥod ḥbar ||
me tog g-yu yi thom bu ḥdra ||
rluṅ gi rgyu bskyed dri ma ḥnan ||

gcig de ḥmar ljaṅ saṅs ḥod chags ||
ḥmar⁴ ljaṅ chun po gšib pa ḥdra ||
[247b] me yi rgyu bskyed dri ma ḥnan ||

gcig de ne ljaṅ ud pal mdog⁵ ||
rtṣa ba duṅ po aṅ ḥrag ḥdra ||
chu yi rgyu bskyed dri ma ḥnan ||
de las so sor gyes pa yi ||
dug ṛigs sum brgya drug cu ste ||
rtṣi daṅ dug gšis mṇam par skies ||
rtṣi yis gsos śiṅ dug gis bskyed ||
sman gysi ḥjoms par byed paḥo ||

⁴ g-yu ⁵ a par mdog
Purveyors of *chang* and prostitutes, sellers of honey, these three kinds of people, experience the inner anguish of the 'Burning Circle of Tongues of Fire'.

Even if they abide in the (three) upper Spheres (viz. gods, titans or men) they will be born in conditions of wretchedness and poverty.

So one must abandon (such things) altogether.

If one confesses this harm, debility and sin the Buddha Lord of Medicine, *Vaidūrya* the King, will wash it away. So confess this harmful sin to him and perform purificatory ceremonies, and make gifts of medicaments to living beings.

This is (another) 'limb' of the section on food.

*rNam-dag gTsug-phud*, Shen who converts living beings, there are four kinds of onion and garlic.

In earlier times *Mun-pa zer-ldan* of the Demon Realm, there being a dispute about the teachings of good and evil, scattered in the sweet-smelling grove of medicinal plants

the impurities of his cursed thoughts, and they rose up as vapour of four different colours.

From them four unpleasant plants came into being.

One was yellow, the colour of gold.

- It was like an open yellow lotus flower.
- It was produced with earth as its cause. The smell was bad.

One was bluish-green, the colour of turquoise.

- It was like a bunch of turquoise-coloured flowers.
- It was produced with wind as its cause. The smell was bad.

One was reddish green, the colour of copper.

- It was like a well-ordered posy of reddish-green flowers.
- It was produced with fire as its cause. The smell was bad.

One was meadow-green, the colour of an *utpala* lotus flower.

- Its root was white like conch.
- It was produced with water as its cause. The smell was bad.

Separating from them came 360 evil kinds, and both (beneficial) juice and poison were produced. The juice cures (disease) and poison produces it. Medicine overpowers it.
spyir yañ gtson sgog ŋes pa ni ||
sgyu lus gzugs kyi phun po ni ||
ḥbyuṅ ba rnam pa bži las grub ||
srin buḥi groṅ khyer sum brgya gnas ||
sog gtson kha zas zos pa na ||
la la na yin la la ḥchi ||
ziṅ der nad daṅ yams byuṅ mtshuṅs ||
sog gtson ŋes paḥi drī ma ni ||
gnas ris chen po bži la tshor ||
saṅs rgyas ziṅ du mi gtsaṅ drī ||
dbyiṅs na bžugs paḥi lha daṅ ḥgal ||
dpag tshad lṅa brgya tshun chad la ||
gtsaṅ rigs mgon poḥi lha mi ḥkhor ||
nus pa bcud du smin pa la ||
rmug daṅ ḥṭhib daṅ byiṅ ba daṅ ||
tshor ba rags daṅ chags pa skye ||
sred che byi laḥi sde daṅ ḥdra ||
sdom pa ḥchal spyod dam tshig ŋams ||
mgon skyob lha daṅ sruṅ ma bye ||
lus la srin buḥi groṅ khyer dmyal ||
chu la grub pas ltun bar byed ||
me la grub pas ŋes pa yin ||
rluṅ la grub pas ŋams pa yin ||
sa la grub pas sbyaṅ btub tsam ||
ltuṅ baḥi gtson la ḥbags pa yis ||
ro myags ḥdam doṅ naṅ du sbyaṅ ||
ṅes paḥi gtson la ḥbags pa yis ||
rnag khrag mtsho mohi naṅ du sbyaṅ ||
ṅams paḥi gtson la ḥbags pa yis ||
sdug bsṅal na tshaḥi lus su skye ||
sbyaṅ btub gtson la ma sbyaṅ na ||
lṅa brgyar bse dri can du skye ||
deḥi phyir śin tu spaṅ baḥi rigs ||
lag tu mi blaṅ khar mi bzaḥ ||
dri ma dag [248a] kyaṅ ḥḍzem par bya ||
spyir yañ gtson gi ŋes pa ni ||
dug lṅa nad sel sman gyi lha ||
be du rgya ḥod rgyal pos ḥbyoṅ ||
sman gyi mchod pa rgyun du ḥbul ||
sman gyi sbyin pa rgyun du gtoṅ ||
sman gyi cho gar brtson par bya ||
des na gtson gi ŋes pa ḥbyoṅ ||
As for the general harm of onion and garlic,
in phenomenal bodies formed of the four elements
there are 300 communities of worms.
When you eat garlic and onion as your food,
some of them are ill and some of them die.
It is as though disease and epidemic had started in the place.
The harmful impurities of garlic and onion
are perceived in the four great realms.
(They produce) an unclean smell in the Buddha Fields.
They displease the gods who reside in space.
Protecting divinities of pure lineage
will not approach within a distance of 500 miles.
When the potentiality (of the evil of onion-eating) develops into a concentration,
sluggishness, dimness and languor,
insensitivity and passionate attachment result.
One is like the type of lecherous tom-cat.
Vows are reduced to loose practice and sacraments are broken.
Guardian divinities and protectors leave one
and the communities of worms in your body all suffer.
(The onion) produced from water causes sin,
The one produced from fire is harmful.
The one produced from wind is debilitating.
The one produced from earth is just capable of purification.

Defiled by the sinful onion,
one suffers in the mud-pit of the Hell of Putrefaction.
Defiled by the harmful onion,
one suffers in the Lake of Pus and Blood.
Defiled by the debilitating onion,
wretched disease appears on one's body.
If one does not seek purification in the case of the onion which is capable of it,
one is born with the stench of body-odour for 500 births.

So it is right to avoid them altogether.
They should not be picked up. They should not be eaten.
Even the impure smell is to be avoided.
As for the harmfulness of onions in general,
the Lord of Medicine, remover of the maladies of the Five Evils,
Vaidūrya the King, he purifies it.
Always make offerings of medicaments in worship.
Always give medicaments as gifts.
Exert yourself in medicinal ceremonies.
By such means the harm of onions is cleansed away.
ñes skyon rtsa ba mi šes pa ||
lun ma bstan du zos gyur yan ||
gtsañ rigs lha sruñ gšen mi ḫkhor ||
dbañ po ŋams dañ šes pa rmug ||
ñes skyon šes nas zos gyur yan ||
ṅams dan ŋes ltuñ ḫbyuñ bar ḫgyur ||
yan lag kha zas sde gcig go ||

rnam dag gtsug phud ḫdul baḥi gšen ||
dus ma yin gyi kha zas bži ||
srod dañ tho rañs dgoñ mo dañ ||
ṅi ma dros dañ bži ru ste ||
khṛims kyi kha zas dus ma yin ||
srod la ša za srin pos bzaḥ ||
ṅi dros rgyal po gdan thog bzaḥ ||
dgoñ mo mu steg phyin cis a bzaḥ ||
tho rañs — — — b

dus kyi kha zas rnam pa gĕnis ||
ṅi ma rtse śar khhrus rtiṅ la ||
dag pa lha yis kha zas bzaḥ ||
ṅi ma dguṅ gi dus tshod la ||
tshoṅ ḫdus g·yĕn ba sptaṅ nas su ||
rgyal pos khṛims kyi kha zas bzaḥ ||
de min dus ma yin la gtoṅs ||
dus ma yin gyi kha zas ni ||
lus po śed che ḫdod chags skye ||
tshul dañ mi ldan ŋo tsha bral ||
nad kyi rgyu rkyen ldaṅ bar byed ||
lañ tsho stobs śed dar rgyas bskyed ||
de las g·yo dañ ḫdzum pa dañ ||
ḥphro dañ ḫgod dañ ldem gyañc ḫbyuṅ ||
dus min kha zas spaṅ ba ni ||
bži bsdus phuṅ po śed smad ciṅ ||
bag med spyod ḫchal [248b] mi ḫbyuṅ phyir ||
dus min kha zas spaṅ ba dañ ||
dus kyi kha zas blaṅ bar ḫos ||
dus min kha zas bzaḥ ba ni ||
ḥdab chags ri ḫvags g·yuṅ dag dañ ||
gcan gzan rṇam paḥi tshogs daṅ mtshuṅs ||

a cus b Five syllables missing in our MS. c ? for ldems kyaṅ
Even if in ignorance of the root-cause of the harm of onions, you eat them in circumstances where nothing is asserted against them (e.g. as a layman who has not taken vows), the protecting divinities of pure lineage will not come around you. Your sense-organs will be weakened and your understanding dimmed. If you eat them in knowledge of their harmfulness, debility, harm and sin will result. This is (another) 'limb' of the section on food.

\textit{rNam-dag Tsug-phud}, Shen who converts living beings, there are four occasions of untimely food, twilight, dawn, evening and in the morning (9–10 a.m.). As for these times that are untimely according to rule, at twilight flesh-eating demons eat, in the morning enthroned rulers eat, in the evening false heretics eat, at dawn – – [words missing].

There are two proper times for eating: after washing when the sun has risen the pure gods take their food; at noon-time kings eat their lawful food away from the distractions of the market-place. Except for these, other times are unlawful, and as for the eating of untimely food, the body becomes strong and desire increases, one loses manners and sense of shame. It produces the causes of diseases. It produces the forcefulness and lustiness of youth. From this comes playfulness and smiling, inconstancy, wildness and excitability. As for the avoiding of untimely food, the strength of this body, compounded of the four elements, is reduced, and thoughtless loose practice does not arise, so for this reason untimely eating must be avoided, and it is proper to eat at the right times.

As for eating at improper times, birds, wild animals and domestic animals, and fierce beasts of prey do the like.
draṅ dan ḍabraḥ ḍu ḍaṅ || ḍbyun po ro laṅ tshogs rnam ḍaṅ || dbye ba med parₐ ḍes pa ste || khriṃs la ḍgal bas ltun ḍu phog || nad du ldaṅ bas ḍes pa che || dbyaṅ po rmug pas ḍams par ḍhyur || deṅ phyir span baḥi rgyu ru ḍes || yan lag kha ḍa zda ḍe gcig go ||

gniṃs pa ḍon paḥi sde ḍa las su || rnam pa bzi ru ḍes pa ste || ḍryal poḥi chas daṅ ḍlon poḥi chas || btsun moḥi chas daṅ ded dpon chas || tshon chen sde daṅ ri mo can || ber daṅ ḍjol daṅ ḍpyaṅ ḍa ḍsogs || ḍryal poḥi cha lugs span baḥi rgyu || ḍbyi ḍspaṅ stag gzigs guṅ ḍgoᵇ ḍsaḥ || ḍhpahr chen dom dred ldaṅ ḍgyu wa || chuᵉ ṭram sprel daṅ grumᵈ ḍkar ḍphyiᵉ || ṭspa ṭmtshan thul pa za ḍog ḍlag || ḍlon poḥi cha lugs span baḥi rgyu || ḍkar ljaṅ ḍmar sio ṭmthon ka ḍcheḥol || sgeṅ daṅ phur daṅ ḍjol daṅ ḍsam || btsun moḥi cha lugs span baḥi rgyu || ḍhpahr ḍsam goṅ ḍkor mu ḍkyud ṭpel || ṭka ṭna bran ḍna ḍphu ḍuṅ can || ded dpon cha lugs span baḥi rgyu || ḍryal poḥi ḍon ḍpas che ba ḍskye || ḍlon poḥi ḍon ḍpas ḍregs pa ḍskye || btsun moḥi ḍon ḍpas ḍḥags pa ḍskye || ded dpon ḍon ḍpas ṭrlom pa ḍskye || ṭlcags ṭri ṭmed daṅ ḍuṅ ma ḍstan || ḍyaṅ ḍgzi ṭta ṭu ṭsṛṅ poḥi ḍos || span baḥi rgyu ru ḍstan paḥo ||

blaṅ baḥi ḍos ni ḍhi ṭta ste || ṭsṛṅ baḥa ḍu cha ḍa la ḍsogs [_DETECTABLE_SYMBOL_249a] ṭe || ṭsrog bcad ṭspa ḍal ma ḍiṅ pa || ṭsi ṭsὸ ṭṇ dag ṭlas byuṅ ba ṭi || ṭrī ṭmed ṭa ḍr ṭkar ḍgsaṅ ma ḍa || ṭnuṅ ṭmṛṅ ṭrtsi ṭi ṭkha ḍoṅ ṭgṣyur ||

ₐ paḥi ₐ rgod ₈ kyur ₉ drum ₑ phy
It is known that there is no difference in this
from enemies, robbers and thieves, from demons and ghosts.
Contravening these rules, one falls into sin.
Illness is caused and the harm is great.
The sense-organs are affected with languor.
So know that this is something to avoid.
This is (another) 'limb' of the section on food.

The second section, that concerning dress,
may be understood as fourfold:
king's dress and minister's dress,
lady's dress and officer's dress.

Those of a colourful kind and with patterns,
cloaks and trains and hanging garments,
being the dress of kings, should be avoided.
Lynx, grey wolf, tiger, leopard, caracal, wild goat, snow leopard,
red wolf, brown and yellow bear, —* and fox,
otters, monkey, white badger and marmot,
such coats of fur and gowns of silk,
being the dress of ministers, should be avoided.
White, green, red, blue, sky-blue, gay,
coquettish and fluttering, flounces and fringes,
being the dress of women, should be avoided.
With trimmings and collar and edgings everywhere,
waisted, breasted and with fitted sleeves,
such being the dress of officers, this should be avoided.
Wearing king's things, one feels important.
Wearing minister's things, one feels arrogant.
Wearing women's things, one feels lustful.
Wearing officer's things, one feels boastful.
With no border and unauthorized,
animal skins and the like are the dress of flesh-eating beasts.
So things to be avoided have been explained.

The clothes one should wear are these,
those which are not of cloth made from the silk-worm's 'saliva',
or from the fur and wool of slain animals,
but from the pure white cloth procured from cotton,
which one dyes with saffron colour.

* Either two syllables are corrupt here or else ldan-hgyu is the name of an unidentified animal.
pad lo ris drug gdiṅ ba bdun ||
g-yu mdāṅs sñon poḥi mu khyud can ||
lcags ri ḥkhor yug mṭaḥ goṅ med ||
lus kyi pags ltar gon par blaṅ ||
na bzaḥ pad lo ris drug ni ||
stod gos smad sams chag nan gsum ||
rmad gos rmaid ḥog tshul gos gsum ||
pad žu pad lham pad gdan gsum ||
theg pa rim dguḥi tshogs daṅ sbyar ||
pad gdan pad lham smad sams gsum ||
chag nan rim bži rgyu yi bon ||
stod gos rmaid gos tshul gos gsum ||
rmad ḥog gliṅ snam ḥbras buḥi bon ||
pad žu rgyu ḥbras gņis med par ||
bla med theg pa chen poḥi tshul ||
thams cad kun la khyab par gnas ||
pad gdan gliṅ brgyad lte ba dgu ||
ḥkhor baḥi sa la mi gnas śiṅ ||
gaṅ la chags pa med paḥi tshul ||
pad lham pad brtsegs gņis sbyar te ||
rgyu drug ḥkhor baḥi lus blaṅs la ||
ḥdam gys ma gos pad maḥi tshul ||
smad sams sul bu ni śu lña ||
gliṅ chuṅ ni śu rtsa lña dpag ||
dag paḥi gniṅ skyes dag paḥi lus ||
kun las rnam par ḥphags paḥi tshul ||
chag nan rim bžin chag goṅ can ||
tshul khrims bum pa sgeg pa daṅ ||
khrel daṅ no tsha śes pa ste ||
tshad med bži ldan byaṅ chub rgyun ||
rmam dag yid ḥoṅ sgeg paḥi tshul ||
stod gos ḥphrag dbyuṅ⁴ goṅ bsnol med ||
ḥdab brgyad me tog kha byeḥi tshul ||
że sdaṅ sрин poḥi gos mi gon ||
byams pa naṅ ldan zi baḥi tshul ||
[249b] tshul gos sul bu ni śu lña ||
lcags ri mu khyud ḥkhor yug can ||
gliṅ bži gru bži gsal mṭoṅs can ||
gṛṣaṅ khrims ni śu rtsa lñaḥi tshul ||
g-yas pa ḥog la g-yon pa steṅ ||
mdzes paḥi tshul gys ḥphrag la gzar ||

⁴ g-yas
These are the six kinds of 'lotus-leaf' garments with a mat making seven in all.

(The mat) has a blue border, the colour of turquoise, a surrounding border with no start or finish.

One should accept (the six items) as wearing apparel as though they formed the skin of the body.

The six kinds of 'lotus-leaf' garments are these, the upper garment, the lower garment and the sandals, the special cloak, the ordinary cloak and the cope.

Then there are the lotus-hat, the lotus-boots and the mat.

These may be related to the ordered group of nine vehicles.

The lotus-mat, the lotus-boots and the lower garment, and the sandals as fourth item (correspond with) the bon of Cause.

The upper garment, the special cloak and the cope, the ordinary cloak and the patches (correspond with) the bon of Effect.

The lotus-hat without differentiation of cause and effect is of the type of the supreme vehicle, remaining associated with all the others.

The lotus mat with its eight sections and the centre as ninth, does not remain on terrestrial ground for it is of the type which is unattached anywhere.

The lotus-boots with their dual row of lotus designs have assumed a body (as it were) in the Six Spheres of the round of existence, but resembling the lotus in type they are unsoiled by the mud.

The twenty-five pleats of the lower garment, raised up as twenty-five little mounds, (represent) the supreme type of excellence of pure bodily form born in the pure isles.

The sandals with the four straps in order may be known as the beautiful vase of morality (characterized by) shame and modesty, for they typify pure pleasing beauty, the flow of enlightenment with the four immeasurable virtues.

The upper garment, sleeveless and without overlapping collar is of the type of the opened eight-petalled flower.

Typifying loving peace, it is a garment not worn by wrathful monsters.

The cope with its twenty-five pleats and its surrounding border edging, four sides, four corners and a hole in the middle, typifies the twenty-five rules of purity.

Below on the right and above on the left, it hangs over the shoulders in a beautiful manner.
gtsan ma gtsug phud khrims kyi gos
smad Ḥog glin snam ņi śu lña
ḥtsho ba byad len mu khyud med
gtsan žin dag par bya bahi tshul
dge bsñen dge tshul khrims kyi gos
rmad Ḥog glin snam ņi śu lña
g'yas Ḥog g'yon goñ gru la gzar
khrus đañ mchod pahi g'yog byar mdzes
rmad gos glin snam brcya đañ brcyad
sprin đañ me tog ldiñ khañ na
dgra bcom sañs rgyas brcya rtsa brcyad
ḥdul ba khrims kyi bon sgo la
ḥchad đañ rtsod đañ rtsom pahi tshul
theg rim brcya đañ rtsa brcyad la
grub pahi ḥbras bu brcya rtsa brcyad
yañ dag mthar phyin rdzogs sañs rgyas
rmad du byuñ bahi ḥdul gos so
pad žu sul bu rtsa lña la
ḥdab brcyad ge sar g'zon nuhi tshul
rmam par dag pa rin chen tshul
bslab pa mthar phyin dri ma med
rgyal mtshan mthon pohi tog lta bu
dus gsum nub pa med pa ste
rmam par dag pahi tshul ḥdzin no
de rmams kun gyi yan lag las
gzi bskur bcud ldan pad gyes đañ
hos ru gsil ba sgra sñan đañ
pad cha pad khug sñon po đañ
tshem khab dbal mo so leb đañ
khrus bum pad gdan gtsan ma đañ
lcags kyi chan gri gñis sbyar đañ
bkhaṛ rgyud rin chen gleg bam đañ
sgra sñan theb tse ḥkhrol mo đañ
pad zañs [250a] gtsan mahi tshan snod đañ
dri žim sman gyi sdoñ po đañ
tkhrims kyi gtsan rdzas sde bcu ni
gyurn du dgos pahi yo byad do
rmam dag gtsug phud ḥdul bahi gšen
gon pahi sde bži spañ bar bya
pad lo ris drug bñañ bar bya
It is the regulation garment of the 'top pure ones'.
The lower garment with its twenty-five patches is —— —— and has no border.
It typifies purity and cleanliness and is the lawful garment of Virtuous Adherers and novices.
The ordinary cloak with its twenty-five patches, hangs over the arms below to the right and above to the left.
It is beautiful as one serves in ablutions and worship.
The special cloak with its 108 patches and 108 buddhas in squares of cloud and flower designs, typifies (the three functions of) expounding, confounding and propounding in the manner of bon moral teachings.
These are the 108 effects achieved in the 108 vehicles, and this is the wonderful monastic garment of a perfectly accomplished buddha.
The lotus-hat with its twenty-five pleats is like a young flower with eight petals (surmounted by) a pure gem.
It typifies the (three) perfect and immaculate teachings (śīla, samādhi, prajñā) and resembles the top of a tall banner of victory.
It is unfailing throughout past, present and future and takes the form of purity.
As 'limbs' (viz. implements) of all these:
the begging-bowl with its contents, and open like a lotus,
the jingling mendicant's staff,
the blue lotus-case for the lotus-items,
the needle with point and flat end,
the vase of ablution with its pure lotus-base,
the metal scissors,
the precious volume of traditional teachings,
the sweet-sounding dish with its ringing note,
the bowl of ablutions made of copper,
the sweet-smelling medicinal stick,
these ten lawful and pure items are things which are always required.

_rNam-dag gTsug-phud_, Shen who converts living beings,
The four kinds of (wrong) apparel are to be avoided.
The six 'lotus-leaf' garments are to be worn.
pad śun gdiṅ ba gdiṅ bar bya ||
pad lham pad ŋu mnab par bya ||
gtsaṅ rdzas sde bcu Ḥiṣhag par bya ||
gos kyi span blaṅ bstan pāḥo ||

gsum pa khri stan sde las su ||
rnam pa bṣi ru šes pa ste ||
khri stan mthon po bya ba daṅ ||
khri stan chen po bya ba daṅ ||
khri stan bzaṅ po bya ba daṅ ||
khri stan drag po bya bāho ||
mthon po gser dṇul śiṅ gi khri ||
rtā daṅ glaṅ po ma he daṅ ||
boṅ drel la sogs rkaṅ Ḥgres te ||
mthon po yin pas span bar bya ||
de la so sor dbye ba na ||
gser dṇul śiṅ khri chen poḥi khri ||
gnas paḥi yul la chags pa skye ||
rtā daṅ glaṅ po ma heḥi khri ||
kheṅs sms dregs daṅ Ḋa rgyal skye ||
mdzo daṅ boṅ drel dman paḥi khri ||
rabs chad ma niṅ u dug sgra ||
śiṅ tu dman pas ņams pa che ||
chen po skyes dman za ma mo ||
ņams len yid Ḥphrog snaṅ ba Ḋkhrul ||
lḥa mo klu mo mi mo daṅ ||
bdud mo srin mo dman moḥi rigs ||
rnam pa drug tu phyed pāḥo\(^a\) ||
lḥa mo yid Ḥphrog snaṅ ba Ḋkhrul ||
klu mo mdzes ldan le lo g-yeṅ ||
mi mo Ḥgro baḥi bag chags g-yo ||
bdud mo ge śan srog la rgol ||
srin mo za byed bla yid rku ||
dman mo goṅ rgyu\(^b\) log par slu\(^c\) ||
thar lam Ḥgegs paḥi ḍe ḍiṅ byed ||
spyīr yaṅ ņes [250b] paḥi mtshan ņid ni ||
rin chen sa ḍoḥ sbas pa daṅ ||
śel sgoṅ ḍhad du bsokyur ba daṅ ||
rtṣi thog ba mos bcom\(^d\) pa daṅ ||
me loṅ g-yaḥ yis bsgribs pa daṅ ||
ņi ma sprin gyis g-yeṅs pa daṅ ||
zla ba gzaḥ yis zin pa daṅ ||

\(^a\) ched paḥo \(^b\) rgyun \(^c\) bslu \(^d\) bjom
The mat of lotus-fibres is to be spread.  
The lotus-boots and lotus-hat must be worn.  
The ten pure items are to be assembled.  
This is the section on avoiding and taking in the matter of dress.

Thirdly concerning couches,  
These may be known as of four kinds.  
   high couches, large couches,  
   beautiful couches, fierce couches.  
High couches are of gold, silver or wood.  
They include riding animals, horses, elephants and buffaloes, donkeys,  
   mules and so on.  
Because they are high, they must be avoided.  
If we distinguish the details,  
great couches of gold and silver and wood  
produce feelings of attachment to the place of your stay.  
Horses, elephants and buffaloes, used as seats,  
produce feelings of boastfulness, arrogance and pride.  
Dzo, donkeys and mules are demeaning seats.  
Animals that are impotent or neuter or make unpleasant sounds\textsuperscript{56} are very demeaning and this is very harmful.

As for large couches, women and feminine creatures  
rob your learning and your thoughts and confuse all appearances.  
Goddesses, mermaids, women,  
demonesses, ogresses and prostitutes,  
they are distinguished as six kinds.  
Goddesses steal your thoughts and confuse appearances.  
Mermaids are beautiful and distract you with indolence.  
Women arouse latent impulses.  
Demonesses are murderous and assail your life.  
Ogresses are (flesh-)eaters and steal away your spirit and your thought.  
Prostitutes go around the village and deceive you.  
They act as blocks obstructing the way of salvation.  
In general these are the signs of harm:  
   a jewel hidden under the ground,  
   a crystal ball thrown in the mud,  
   juicy fruit destroyed by hoar-frost,  
   a mirror disfigured by rust,  
   the sun obscured by clouds,  
   the moon seized by eclipse,
dar dkar dri mas bsgos\(^a\) pa dañ ||
sgron me ḫod mdaṅs ūams pa dañ ||
dpag bsam sdoṅ po rul ba dañ ||
me tog sad kyis khyer ba dañ ||
rña gšaṅ sgra skad chag pa dañ ||
ūams dañ ūes dañ ltuṅ ba che ||

bdud mo gdan du btiṅ ba na ||
ro myags ḫdam doṅ nag po ru ||
gtan tu thar med sďug bsṅal sbyaṅ ||
srin mo gdan du btiṅ ba na ||
me ICLE ḫkhor lo ḫbar ba ru ||
gdar tshan dmar poḥi sbub la sbyaṅ ||
dman mo gdan du btiṅ ba na ||
chu gliṅ mun paḥi rgya mtsho ru ||
klu sрин pho moḥi lus blaṅ ziṅ\(^b\) ||
ḥdod pa tshim med ūon moṅs skye ||
mi mo gdan du btiṅ ba na ||
ṁal gyi sрин buḥi groṅ khyer na ||
sďug bsṅal thar med btsön ra sbyaṅ ||
klu mo gdan du btiṅ ba na ||
gliṅ bar mun paḥi gliṅ khroḍ\(^c\) na ||
dbaṅ bo ma tshaṅs gya ūes sbyaṅ ||
lha mo gdan du btiṅ ba na ||
mṭhaṅ ḫkhob ma dag groṅ khyer du ||
sďug bsṅal na tshaṅi lus su sbyaṅ ||
spyi ru ūes pa de ltar che ||
sgos su ḫdul ba ḫdzin pa yi ||
bslab gsum ḫjug spyod gaṅ zag rnam\(^d\) ||
lus kyis\(^e\) spyad na ltuṅ ba che ||
ṅag gis spyad na ūes pa che ||
yid kyis bsam na ūams pa che ||
lus ṅag yid gsum log pa na ||
śīn tu ūams pa chen po ste ||
rdza chag ḫphro bźin bskaṅ bar dkaḥ ||
de phyir chen poḥi khri stan spaṅ ||

bzaṅ [251a] po dar daṅ zab kyi gdan ||
srin daṅ za ḫog ḫbol gdan de ||
ri mo can daṅ mu khyud can ||
fiī zla ris daṅ nor bu ris ||

\(^a\) gos  \(^b\) ciṅ  \(^c\) khrid  \(^d\) rnam  \(^e\) kyi
white silk soiled by a stain,
a lamp rendered feeble by daylight,
a tree of paradise turned rotten,
a flower destroyed by the frost,
a drum or a bell with a cracked sound.
They are debilitating, harmful and sinful.

If you have a demoness as your couch, you will experience suffering
with no hope of salvation in the black mud pit of the Hell of Putrefaction.

If you have an ogress as your couch, you will experience the recess of red
hot metal in the Hell of the Burning Circle of Tongues of Fire.

If you have a prostitute as your couch, (in your next birth) you will have
the body of a male or female sea-monster in the ocean of the dark
isles, and you will feel the molestations of unsated desire.

If you have a woman as your couch, you will experience the prison of
suffering with no hope of salvation in the community of worms
of the womb.

If you have a mermaid as your couch, you will experience the evil of
deformity, (born) with limbs incomplete in the dark group of isles
between the (great) continents.

If you have a goddess as your couch, you will experience a sick body of
suffering in the impure barbarian country.

In general the harm is as great as this.

In particular those people who have started and are practising the three-
fold teaching which comprises monastic discipline,
are greatly in sin, if they so act with their body,
do very great harm, if they so act with their speech,
are much debilitated, if they so think with their mind.

If body, speech and mind are at fault, one is very much debilitated.
However long one continues, it is hard to fill a broken pot.
Therefore large couches must be avoided.

Beautiful ones are of fine or heavy silk,
mattresses of fine cloth and brocade,
finely patterned and bordered,
with designs of sun and moon and designs of gems,
g·yuṅ druṅ ḥkhor lo pad ma ris ||
me tog tshom bu pa tra ris ||
dpag bsam śiṅ lo gżāḥ sprin ris ||
dkar ḥjaṅ dmar śiṅ mthiṅ nag ris ||
kha dog sna lña gżāḥ mthshon ris ||
ḥjam daṅ bde daṅ ḥbol ba ste ||
lus po bag yaṅs chags pa skye ||
btsun moḥī gdan yin spaṅ bar bya ||
drag po gcan gzan ris bkra ste ||
gtum chen dom daṅ rḥam chen dred ||
mi rgod rḥam paḥi pags pa gsum ||
gdan du btiṅ na ltun ba phog ||
śa zan stag daṅ thig le gzigs ||
dpaḥ rtsal sīṅ daṅ ṇar can gsaḥ ||
wal wol guṅ daṅ ḥphar spyaṅ dbyi ||
gdan du btiṅ na ṇes par ḥgyur ||
rbad daṅ wa sbrel khyi daṅ grum ||
sme bāḥi gdan yin ṇams par ḥgyur ||
gdan khrī ṇams na khrī ḥphaṅ gdeg
khri ḥphaṅ dgu paḥi mchod rten bzeṅs
rin chen bkaḍ sa than la ṇal ||
gdiṅ ba g·yu mdaṅs gdan du gdiṅ
de min khrī gdan spaṅ bar bya ||
rnam dag gtsug phud ḥdul bāḥi gšen ||
mthon poḥi khrī stan ṇes par ḥgyur ||
chen poḥi khrīstan ltuṅ bar ḥgyur ||
bzāṅ poḥi khrī stan chags poḥi khrī stan ṇams par ḥgyur ||
drag poḥi khrī stan ṇams par ḥgyur ||
khrī stan dag gi dbye baḥo ||
bzi pa grogs kyi sde las su ||
chags paḥi grogs daṅ ḥgal bāḥi grogs ||
ṅes paḥi grogs daṅ ṇams paḥi grogs ||
rnam pa bzi ru ṇes par bya ||
gšen daṅ ṇe du ḥbrel ba rnamas ||
chags paḥi grogs yin rgyaṅ [251b] thag bṣrīṅ ||
bsṅo ḥbog rla rdol gdon gysis brlam ||
ḥgal bāḥi grogs yin bar mṭshams gcad ||
skyes dman bud med bslu brid can ||
ṅes paḥi grogs yin rgyaṅ thag bṣrīṅ ||
designs of swastikas, wheels and lotuses,
flowers in clusters and criss-cross designs,
leaves of the tree of paradise, designs of rainbow and clouds,
white, green, red, blue, sky-blue and black in design,
colours of all five kinds, designs of rainbow hues,
soft, comfortable and springy,
the body is at ease and lust is aroused.
Such are the couches of women and must be avoided.

Fierce ones are adorned with wild animals,
the skins of the fierce brown bear, the raging yellow bear or the terrible gorilla.
If these are laid down as mats, sin is committed.
'The flesh-eating tiger and the spotted leopard,
the bold skilful lion and the powerful snow-leopard,
the restive caracal, the red wolf, the grey wolf and the lynx,
If these are laid down as mats, it is harmful.
The excitable fox, the monkey, the dog and the badger,
These are mats that defile, and this is debilitating.
If you violate (the rules) in the matter of your couch, you must erect nine steps,
you must build a stūpa with (a base of) nine steps.
Sleep on the ground in a precious (viz. religious) shelter.
You should put down as a mat a turquoise-coloured cloth.
Otherwise you should do without couch and mat.

O rNam-dag gTsug-phud, Shen who converts living beings!
High couches are harmful.
Large couches are sinful.
Beautiful couches are lustful.
Fierce couches are debilitating.
Such are the differences in the matter of couches.

Fourthly the section on friends.
There are clinging friends and erring friends,
harmful friends and debilitating friends.
Thus they are of four kinds.
Relatives and those who are closely connected are clinging friends and must be kept at a distance.
Crazy, excitable people, those possessed of demons make erring friends from whom one must cut oneself off.
Women who lead one into temptation are harmful friends who must be kept at a distance.
Dran Sroṅ Theg Pa

dam tshig ŋams dan sme mnol can ||
ṅams paḥi grogs yin thabs kyis spaṅ ||
spyir yaṅ grogs kyi ŋes pa ni ||
thar lam mi thob gag śiṅ byed ||
dge baḥi las la bar chod gtoṅ ||
phyin ci log gi bslu khar ḫgro ||
mi mthun rkyen g-yo sar4 sna ḫkhrid ||
de bas thabs kyis spaṅ bar bya ||
de las bzlog ste mthun paḥi grogs ||
tshaṅs par spyod daṅ mthun par ldan ||
dad daṅ brtse sens mos gus che ||
blo sens mi ḫgyur ḫgyur med sens ||
dad ldan zuṅ thub dam tshig can ||
nram dag dkaḥ thub sruṅ khrims ldan ||
zī tshul nak riṅ khoṅ ḫkhyul can ||
blaṅ baḥi grogs su sēs paḥo ||
nram dag gtsug phud ḫdul baḥi gṣen ||
chags paḥi grogs kyis ltuṅ bar byed ||
ḥgal baḥi grogs kyis ŋes par byed ||
ṅams paḥi grogs kyis ltuṅ bar byed ||
ŋes paḥi grogs kyis sme bar byed ||
grogs kyi yan lag bstan paḥo ||
de ltar yan lag sde bzī las ||
kha zas sde daṅ gon paḥi sde ||
khrī stan sde daṅ grogs kyi sde ||
thabs la brten te bsrūṅ baḥi rgyu ||
yan lag kha zas de bzī la ||
śiṅ tu srog la ŋes pas su ||
nad la sman du ḫgro ba daṅ ||
theṅ pa goṅ du spar bas su ||
de mīn gžan la dgag par sēs ||
thabs la brten te bsrūṅ baḥo ||

raṅ bzīn gyis ni spyod tshul la ||
[252a] sgeg mos me loṅ phyi ba bzīn ||
yaṅ yaṅ phyi ziṅ yaṅ yaṅ lta ||
ṅaṅ paḥi rgyal rigs khrus byed bzīn ||
skad gcig mi yeṅ rtse gcig sruṅ ||

4 zer
Those who have broken their vows and are defiled
are debilitating friends and must be methodically avoided.

In general then this evil of (bad) friends
acts as a block so that you miss the way of salvation.
They put obstructions in the way of virtuous acts.
You go the ways of false deceit
and they lead you into the crooked way of untoward events.
So they must be methodically avoided.

The opposite of these are those suitable friends,
who are pure in conduct and fitting persons,
faithful, loving and respectful,
constant and unchanging in mind,
faithful, understanding and true to their vows,
keeping to pure austere practices and obeying the rules,
gentle, forbearing and patient,
one knows these as the friends one should have.

\textit{r\text{Nam-dag} g\text{Tsug-phud}}, Shen who converts living beings,
clinging friends cause sin,
erring friends cause harm,
debilitating friends cause sin,
harmful friends defile.
The 'limb' of friends has now been taught.

So in the matter of these four 'limbs',
the section on food and the section on dress,
the section on couches and the section on friends,
these are matters to observe and hold to methodically.
As for the four items in the section on food,
except when there is danger to your life
and they serve as medicine for illness,
and unless you transfer to a higher vehicle,
know that these items are otherwise forbidden.
These are matters to observe and to hold to methodically.

As for the manner of your own practice,
Be like the beautiful girl who wipes the mirror,
who wipes it continually and looks in it continually.
Be like the royal goose who when he is washing
does not wander for one moment but remains intent.
Iha gñan śel sgoñ btsaḥ ba ltar ||
skyon gyis ma gos ŋa ra gzab ||
rus sbel chu dañ ḭo ḧbyed ltar ||
dge sdig rgyu ḥbras spañ blaṅ brtsi ||
stobs chen gyad kyis gz'u brduñ bźin ||
skad gcig thañ lhod med par bya ||
ri dvags tri sña ŋa ra ltar ||
byañ chub sems dpaṅ śes rgyud sbyañ ||
khrus dañ gtsaṅ sbra dag par bya ||
phyi yi tshul dañ nañ gi khṛms ||
gñis ka zuñ ḡbrel mkhas par bslab ||
ḥjig rten Ḥkhor basi Ḥlas spyod la ||
skyi Ḥjigs g'yaṅ za ŋo tsha śes ||
bag yod spyod pa śin tu gzab ||
gryal po lta buḥi che ba dañ ||
blon po lta buḥi g'yeṅs pa dañ ||
tshoṅ dpon lta buḥi ḧdu ḧdzī dañ ||
byis paʰ lta buḥi spyod pa dañ ||
spyod lam bźi po spaṅ bar bya ||
seg mo lta buḥi phyi bdar dañ ||
ñaṅ pa lta buḥi gtsaṅ sbra dañ ||
loṅs sku lta buḥi cha lugs dañ ||
byañ chub glaṅ poḥi spyod pa daṅ ||
spyod lam rnam bźi blaṅ bar bya ||
dgra la mi sdañ bźiṅ mi bzlog ||
gñen la mi chags srid mi bsṛyaṅ ||
lus sems rtse gcig dal bar bya ||
phyi tshul wal wol g'yeṅ mi bya ||
ñaṅ khṛms le lo g'yeṅ mi bya ||
rnam dag gtsug phud ḧdul baḥi gšen ||
phog paḥi khṛms rnams yo thub na ||
skye ba gcig gis mñoṅ ḥtsaṅ rgya ||
raṅ bźin gyi ni spyod tshul lo ||
ces gṣuṅs so /

ʰsba
Like the crystal egg which is born of gods and furies,
watch carefully that it is not defiled by a defect.
Like the tortoise who can distinguish water and milk,
work out what should be avoided and what should be done in the causes
and effects of good and evil.
Like the mighty champion drawing the bow,
do not relax for one moment.
Like the deer Trṣṇāṣara
practise the bodhisattva's flow of knowledge.
Make yourself clean by ablutions and purification.
Learn competently as a pair both
the outer practice and the inner rules.
With regard to the works of the phenomenal world,
be fearful, hesitant and modest.
Take care to be thoughtful in your practice
and avoid four kinds of action,
being great like a king,
being distracted like a minister,
being busy like a merchant,
and acting like a child.
Four kinds of action must be followed,
  wiping (the mirror) like the girl,
  purity like the goose,
in appearance like a god,
  and acting like an elephant of enlightenment.
Do not hate enemies or turn your face away.
Be not attached to relatives and do not assume responsibilities.
Be single-minded and quiet in body and mind.
Do not act in a restive way in your outward manner.
Do not be lazy about the inner rules of conduct.

rNam-dag gtsug-phud, Shen who converts living beings.
If you are competent in all the rules that affect you,
in one lifetime you will gain buddhahood.
Such is the way of your own personal practice.
This is what he said.
VII. A DKAR THEG PA

[vol. ṇa, f. 19b² onwards]

de la yaṅ ston pas bkaḥ stsal pa /
legs so legs so rigs kyi bu ||
gsaṅ sṅags don ldan gsaṅ ba ḍhus ||
gsaṅ baḥi bdag po khyod legs so ||
kyod kyis žus pahi don de dag ||
bdag gis yoṅs su bṣad par bya ||
gsaṅ ba sṅags kyi theg pa la ||
spyi yi rnam graṅs de ltar na ||
don dam ņams su len pa la ||
phyi rabs rjes ḍjug gaṅ zag rnams ||
bon sgo theg pa gaṅ spyod pa ||
spaṅ bsgyur grol ba gsum du hjug ||
dge bsṅen draṅ sroṅ rgyu ḍbras rtsi ||
dug lṅa spaṅs pas phar phyin ḍ Hod ||
ṅan spaṅ bzaṅ blaṅ chu yi gñer ||
zad pa med ciṅ ḍphri ba med ||
chu las chu ḍbyuṅ spaṅ mi ḍ zdad ||
śiṅ las śiṅ skye bskam mi ḍgyur ||
me la śiṅ bsnan ga la ḍ hoṅ ||
spaṅ lam theg pa kor tshe ba² ||
theg pa chen poḥi don ma yin ||
theg chen bon daṅ rgyaṅ thag riṅ ||
a dkar ye gšen bsgyur lam pa ||
spaṅ du med ciṅ blaṅ du ḍ Hod ||
grogs su blaṅ ziṅ grogs su bsgyur ||
grogs su bsgyur pas gniś su med ||
dbyiṅs śes mkhaṅ kloṅ thabs śes soṅs ||
gniś su med pas don mthar phyin ||
loṅs spyod rdzogs pahi ziṅ du gsal ||
lha sku rigs stobs ye śes thob ||
theg pa chen poḥi don la sṅeg ||
theg chen don la smon ziṅ ḍ grub ||
theg pa chen po grol baḥi lam ||
snaṅ srid ḍkhor ba myaṅ [20a] ḍdas bon ||
ṅag geṅg rig pahi cho ḍ phrul la ||
spaṅ daṅ bsgyur du ga la btub ||

² gor rtse ba
Then the Teacher said again:

Good, good, faithful son,
O Guhyasamāja, comprehender of secret spells,
Master of Secrets, you are good indeed.
The matters about which you ask,
I will explain in full.
In the vehicle of Secret Mantras
the general list of items is like that,
and as for realization of absolute truth,
people of future generations,
whatever vehicle of bon they practise,
they must embark upon (one of) the three ways,
Avoidance, Transformation, or Release.
Virtuous Adherers and Great Ascetics take account of cause and effect.
Avoiding the Five Evils, they desire perfection.
Avoiding evil, seeking good, (a process like) ripples on water!
It never ends, it never lessens.
Water rises from water. There is no end of avoidance.
Wood sprouts from wood. It never really dies.
Add wood to fire, and where does one get to?
The vehicles of the way of avoidance are self-centred.
They are not of the substance of the Great Vehicle.
They are remote from the bon of the Great Vehicle.58

The vehicles of Pure Sound and of Primeval Shen follow the way of Transformation.
Without avoiding, they seek to accept.
Taking (all) into companionship, they turn (all) into companions.
By turning (all) into companions, there is no duality left.
Celestial expanse and wisdom, sky and space, method and wisdom, and such pairs,
by loosing their duality, attain to perfection.
They shine in the realm of Perfect Enjoyment.
The five divinities, buddha-bodies, families, powers and wisdoms are gained.59
This follows the substance of the Great Vehicle,
And aspiring towards the substance of the Great Vehicle, it achieves it.
With regard to the way of Release of the Great Vehicle,
where the notions of phenomenal existence and its extinction are the magical play of undifferentiated knowledge,
what can be achieved with Avoidance and Transformation?60
ma bcos mñaṁ paḥi ṇaṅ la bṭag ||
ṇaṅ la bṭag pas ṇaṅ du gnas ||
ṇaṅ la ṇaṅ ŋid g-yo ba med ||
ṇaṅ las ṇaṅ ŋid ḥdu ḥbral med ||
ṇaṅ ŋid ŋo bo ŋid du gsal ||
bla med ēs ses rab pha rol phyin ||
zuṅ ḥjug rtogs paḥi phyag rgya thob ||
grol baḥi lam du bstan paḥo ||

de ltar spaṅ bṣgyur grol gsum las ||
ḥdi ni bṣgyur baḥi lam du ste ||
phyi naṅ snod bcud ḥkhor ḥdas bon ||
dug las ye ṇes rtsir bṣgyur źiṅ ||
bḍag ŋid rol par ŋams su len ||
phyi snod stoṅ gsum ḥjig rten daṅ ||
sa rdo ri brag gnas rten ḥkhrs ||
loṅs spyod rdzogs skuḥi źiṅ du bṣgyur ||
phyi snod lha yi gžal yas khaṅ ||
naṅ bcud skye ḥgro sens can ni ||
srog dbugs bsdus pa thams cad kun ||
lha daṅ lha moḥi sku ru bṣgyur ||
naṅ bcud lha daṅ lha moḥi sku ||
ye nas rgyal ba rgya mtshoḥi źiṅ ||
gdod nas bon ŋid loṅs spyod rdzogs ||
bon can mtshan ma cho ḥprul gnas ||
phyi snod naṅ bcud de ltar la ||
spaṅ daṅ blaṅ ba ga la mchis ||
ma spaṅ rgyan sar ŋams su blaṅa ||
dug lṅa spaṅs paḥi pha rol na ||
ye ṇes bya ba ga la yod ||
dug daṅ ye ṇes gnas ḥgyur yin ||
sku daṅ źiṅ khams zuṅ ḥbrel yin ||
thabs daṅ ṇes rab sṅoms ḥjug yin ||
dkar daṅ nag gnis mdaṅs ḥbyin yin ||
dge daṅ sdig pa brod skyed yin ||
bde daṅ sdig bsṅal sun ḥbyuṅb yin ||

dug lṅa ye ṇes lṅa ru bṣgyur ||
že sdaṅ byams pa chen por bṣgyur ||
mñaṁ par gnas pa ṇi baḥi ṇaṅ ||
drag poḥi skur sprul khro boḥi sku ||

\*a\ len \*b\ dbyuṅ
Everything is placed in a condition of unaffected sameness.
Placed in this state, it remains in this state.
Being essentiality in essentiality, it cannot vary.
Essentiality cannot unite with or separate from essentiality.
Essentiality shines as essential essence.

This attaining of the supreme Perfection of Wisdom,
the Symbol of the knowledge of Two-in-One,
is taught as being the Way of Release.

Now of these three, Avoidance, Transformation and Release,
the one we are concerned with here is the way of Transformation.61
The notions of external and internal, of vessel and essence, of physical and metaphysical,
are transformed from the nature of the Five Evils into the essence of Wisdom,
and oneself is absorbed into the magical play.
The whole phenomenal world, earth, stones, mountains, rocks, villages, shrines and dwellings,
are transformed into the Body of Perfect Enjoyment.
The outer vessel of the world is transformed into a temple and living beings who are the inner essence,
all those who draw breath,
are transformed into the form of gods and goddesses.
The forms of gods and goddesses who are the inner essence become the Perfect Enjoyment of primeval bon itself,
the ocean realm of primeval buddhahood,
and all characterizable phenomenal elements exist as a magic play.
When the outer world and all that belongs inside it is regarded thus, how can there be avoidance and acceptance?
Learn non-avoidance as your first principle,
for how can so-called wisdom exist
beyond (the state where) the Five Evils are avoided?
The (five) Evils and the (five) Wisdoms exchange place.
The divinities and their realms are related in pairs.
Method and Wisdom are adjusted together.
White and black temper one another.
Good and evil take pleasure in one another.
Happiness and misery refute one another.

The Five Evils are transformed into the five Wisdoms.
Wrath is transformed into great love,
a state of sameness and peace.
Transformed into a fierce divinity, of wrathful form,
mthiṅ nag bdud ḥjoms ḥod dpuṅ [zob] ḥbar ||
že sdaṅ ḥkhor ba dbyiṅs su sgrol\(^a\) ||
gnīs su med pa bdag ŋid naṅ ||
ma spaṅ rgyan śar Ńams su blaṅ\(^b\) ||
bskyped daṅ rdzogs pa zuṅ du ḥjug ||
lha sku phyag rgya rigs stobs spyan ||
ṅid la ŋid du mṅon rol pa ||
bdag ŋid chen po lhun gyis grub ||

gti mug ye šes chen por bsgyur ||
mnām par gnas pa zi baḥi naṅ ||
drag poḥi skur sprul khro boḥi sku ||
gser mdog bdud ḥjoms ḥod dpuṅ ḥbar ||
gti mug ḥkhor ba dbyiṅs su sgrol\(^a\) ||
gnīs su med pa bdag ŋid naṅ ||
ma spaṅ rgyan śar Ńams su blaṅ\(^b\) ||
bskyped daṅ rdzogs pa zuṅ du ḥjug ||
lha sku phyag rgya rigs stobs spyan ||
ṅid la ŋid du mṅon rol pa ||
bdag ŋid chen po lhun gyis grub ||

nā rgyal zi ba chen por bsgyur ||
mnām par gnas pa zi baḥi naṅ ||
drag poḥi skur sprul khro boḥi sku ||
šel mdog bdud ḥjoms ḥod dpuṅ ḥbar ||
nā rgyal ḥkhor ba dbyiṅs su sgrol\(^a\) ||
gnīs su med pa bdag ŋid naṅ ||
ma spaṅ rgyan śar Ńams su blaṅ\(^b\) ||
bskyped daṅ rdzogs pa zuṅ du ḥjug ||
lha sku phyag rgya rigs stobs spyan ||
ṅid la ŋid du mṅon rol pa ||
bdag ŋid chen po lhun gyis grub ||

ḥdod chags sbyin pa chen por bsgyur ||
mnām par gnas pa zi baḥi naṅ ||
drag poḥi skur sprul khro boḥi sku ||
zaṅs mdog bdud ḥjoms ḥod dpuṅ ḥbar ||
ḥdod chags ḥkhor ba dbyiṅs su sgrol\(^a\) ||
gnīs su med pa bdag ŋid naṅ ||
ma spaṅ rgyan śar Ńams su blaṅ\(^b\) ||
bskyped daṅ rdzogs pa zuṅ du ḥjug ||

\(^a\) bsgrol \(^b\) len
it is dark blue, a destroyer of demons, blazing with light. The cycle of wrath receives release in the celestial sphere, free of duality and in a state of self-existence. Learn non-avoidance as your first principle. Unite the Process of Emanation and the Process of Realization. The (appropriate) divinity, buddha-body, symbol, family, power and eye play together related together and our great selfhood is spontaneously effected. Mental Torpor is transformed into great knowledge, a state of sameness and peace. Transformed into a fierce divinity, of wrathful form, it is yellow, a destroyer of demons, blazing with light. The cycle of mental torpor receives release in the celestial sphere, free of duality and in a state of self-existence. Learn non-avoidance as your first principle. Unite the Process of Emanation and the Process of Realization. The (appropriate) divinity, buddha-body, symbol, family, power and eye play together related together and our great selfhood is spontaneously effected. Pride is transformed into great peace, a state of sameness and peace. Transformed into a fierce divinity, of wrathful form, it is crystal colour, a destroyer of demons, blazing with light. The cycle of pride receives release in the celestial sphere, free of duality and in a state of self-existence. Learn non-avoidance as your first principle. Unite the Process of Emanation and the Process of Realization. The (appropriate) divinity, buddha-body, symbol, family, power and eye play together related together and our great selfhood is spontaneously effected. Desire is transformed into great generosity, a state of sameness and peace. Transformed into a fierce divinity, of wrathful form, it is copper-coloured, a destroyer of demons, blazing with light. The cycle of desire receives release in the celestial sphere, free of duality and in a state of self-existence. Learn non-avoidance as your first principle. Unite the Process of Emanation and the Process of Realization.
lha sku phyag rgya rigs stobs spyan
ñid la ñid du mnon rol pa
bdag ñid chen po lhun gyis grub

ḥphrag dog yañs pa chen por bṣgyur
mñam par gnas pa zi baḥi ſaṅ
drag poḥi skur sprul khro boḥi sku
g-yu mdoṅ bdud ḥjom [21a] hod dpuṅ ḥbar
ḥphrag dog ḥkhor ba dbyiṅs su sgrol
ɡṇis su med pa bdag ñid ſaṅ
ma span rgyan ſar ſams su blaṅ
bskyed daṅ rdzogs pa zuṅ du ḥjug
lha sku phyag rgya rigs stobs spyan
ñid la ñid du mnon rol pa
bdag ñid chen po lhun gyis grub

tshogs brgyad rig pa chen por bṣgyur
mñam par gnas pa zi baḥi ſaṅ
drag poḥi skur sprul khro boḥi sku
sna tshogs bdud ḥjom ḥod dpuṅ ḥbar
yul brgyad ḥkhor ba dbyiṅs su sgrol
ɡṇis su med pa bdag ñid ſaṅ
ma span rgyan ſar ſams su blaṅ
bskyed daṅ rdzogs pa zuṅ du ḥjug
lha sku rigs stobs ye šes spyan
ñid la ñid du mnon rol pa
bdag ñid chen po lhun gyis grub

rgyu bŢi phuṅ po sku bŢir bṣgyur
mñam par gnas pa zi baḥi ſaṅ
drag poḥi skur sprul khro boḥi sku
rigs bŢi bdud ḥjom ḥod dpuṅ ḥbar
skye bŢi ḥkhor ba dbyiṅs su sgrol
ɡṇis su med pa bdag ñid ſaṅ
ma span rgyan ſar ſams su blaṅ
bskyed daṅ rdzogs pa zuṅ du ḥjug
lha sku phyag rgya rigs stobs spyan
ñid la ñid du mnon rol pa
bdag ñid chen po lhun gyis grub

dam rdzas lña po bdud rtsir bṣgyur

a bṣgro l b len
The (appropriate) divinity, buddha-body, symbol, family, power and eye
play together related together
and our great selfhood is spontaneously effected.

Envy is transformed into great openness,
a state of sameness and peace.
Transformed into a fierce divinity, of wrathful form,
it is turquoise-coloured, a destroyer of demons, blazing with light.
The cycle of envy receives release in the celestial sphere,
free of duality and in a state of self-existence.
Learn non-avoidance as your first principle.
Unite the Process of Emanation and the Process of Realization.
The (appropriate) divinity, buddha-body, symbol, family, power and eye
play together related together
and our great selfhood is spontaneously effected.

The eight perceptive groups are transformed into great knowledge,
a state of sameness and peace.
Transformed into a fierce divinity, of wrathful form,
they are variegated, destroyers of demons, blazing with light.
The cycle of the eight bases of perception receives release in the celestial
sphere,
free of duality and in a state of self-existence.
Learn non-avoidance as your first principle.
Unite the Process of Emanation and the Process of Realization.
The (appropriate) divinity, buddha-body, symbol, family, power and eye
play together related together
and our great selfhood is spontaneously effected.

The four bodily elements are transformed into the four buddha-bodies,
a state of sameness and peace.
Transformed into a fierce divinity, of wrathful form,
the destroyer of demons of the four families, blazing with light.
The cycles of the four modes of birth receive release in the celestial
sphere,
free of duality and in a state of self-existence.
Learn non-avoidance as your first principle.
Unite the Process of Emanation and the Process of Realization.
The (appropriate) divinity, buddha-body, symbol, family, power and eye
play together related together
and our great selfhood is spontaneously effected.

The five sacred items are transformed into elixir.
byaṅ sems gab pa sems kyi bdud ||
stoṅ nīd ye šes dag paḥi rtsi ||
že sdaṅ hjoms pa sman gyi mchog ||
nam mkhaḥi lha mo bcud kyi d nós ||
gtsaṅ sme blaṅ dor rtog pa ḫjoms ||
the tshom med par ņams su blaṅ ||
stoṅ nīd ye šes lhun gyis grub ||

gsaṅ śa gal chen gzugs kyi bdud ||
me loṅ ye šes dag paḥi rtsi ||
gti mug hjoms pa sman gyi mchog ||
sa yi lha mo bcud kyi d nós ||
gtsaṅ sme blaṅ dor rtog pa ḫjoms ||
the tshom med par ņams su blaṅ ||
me loṅ ye šes lhun gyis grub ||

žim phod dri [21b] chen ḡdu byed bdud ||
mnām nīd ye šes dag paḥi rtsi ||
ṅa rgyal hjoms pa a sman gyi mchog ||
rlunb gi lha mo bcud kyi d nós ||
gtsaṅ sme blaṅ dor rtog pa ḫjoms ||
the tshom med par ņams su blaṅ ||
mnām nīd ye šes lhun gyis grub ||

pad ma rak ta tshor baḥi bdud ||
sor rtogs ye šes dag paḥi rtsi ||
ḥdod chags hjoms pa sman gyi mchog ||
me yi lha mo bcud kyi d nós ||
gtsaṅ sme blaṅ dor rtog pa ḫjoms ||
the tshom med par ņams su blaṅ ||
sor rtogs ye šes lhun gyis grub ||

mnām nīd dri chu ḡdu ŋes c bdud ||
bya grub ye šes dag paḥi rtsi ||
ḥphrag dog hjoms pa sman gyi mchog ||
chu yi lha mo bcud kyi d nós ||
gtsaṅ sme blaṅ dor rtog pa ḫjoms ||
the tshom med par ņams su blaṅ ||
bya grub ye šes lhun gyis grub ||

bāṅ bṛgya hjoms pa \(a\) \(b\) \(c\) ḡdu byed \(d\) dus gsum
The 'Thought of Enlightenment' in its secret meaning, which is the
demon of Mind
(becomes) the essence of the pure Wisdom of Voidness.
The best of medicines, it is destructive of Wrath.
It is the essential nature of the goddesses of space.
It destroys the notions of the acceptance and rejection of purity and
impurity.
Absorb it without hesitation
and the Wisdom of Voidness is spontaneously effected.

The indispensable ‘secret flesh’ is the demon of Body
(and becomes) the essence of the pure Mirror-like Wisdom.
The best of medicines, it is destructive of Mental Torpor.
It is the essential nature of the goddesses of earth.
It destroys the notions of the acceptance and rejection of purity and
impurity.
Absorb it without hesitation
and the Mirror-like Wisdom is spontaneously effected.

The ‘incense of great smell’ is the demon of Impulses
(and becomes) the essence of the pure Wisdom of Sameness.
The best of medicines, it is destructive of Pride.
It is the essential nature of the goddesses of air.
It destroys the notions of the acceptance and rejection of purity and
impurity.
Absorb it without hesitation
and the Wisdom of Sameness is spontaneously effected.

The ‘lotus blood’ is the demon of Feeling
(and becomes) the essence of pure Discriminating Wisdom.
The best of medicines, it is destructive of Lust.
It is the essential nature of the goddesses of fire.
It destroys the notions of the acceptance and rejection of purity and
impurity.
Absorb it without hesitation
and Discriminating Wisdom is spontaneously effected.

The ‘scent of sameness’ is the demon of Perception
(and becomes) the essence of pure Active Wisdom.
The best of medicines, it is destructive of Envy.
It is the essential nature of the goddesses of water.
It destroys the notions of the acceptance and rejection of purity and
impurity.
Absorb it without hesitation
and Active Wisdom is spontaneously effected.

The Three Evils are transformed into Body, Speech and Mind.
ñe sdaṅ no bo stoṅ pa ŋid ||
stoṅ ziṅ bdag med bon gyi sku ||
kha gtiṅ mtshan ma dpag tu med ||
vaṅs dog mthaṅ dbus ḥgyur ba med ||
ḥdi žes bzaḥ gtad spros (mthaṅ) bral ||
gdod nas ŋo no ŋid kyi dbyiṅs ||
bon ŋid dkyil ḥkhor dbyiṅs na gnas ||
de bžin ŋid kyi tiṅ ne ḥdzin ||
ma bcos spros bral ŋams su blaṅ ||
bdag med stoṅ pa ye šes sku ||
ma bcos dri bral rnam par dag ||
ye saṅs rgyas paḥi no bor gsal ||
gti mug no bo rig pa ŋid ||
raṅ bžin ḥod gsal rdzogs paḥi sku ||
sku daṅ ziṅ khams phyogs med rgyas ||
sgrib med ye šes ḥod zer ḥphro ||
mkhyen daṅ brtse bahi bdag ŋid can ||
gdod nas tshad med lhun la gnas ||
raṅ bžin dkyil ḥkhor mkhaḥ la rdzogs ||
kun tu snaṅ gi tiṅ ne ḥdzin ||
tshad med bži ldan ŋams su blaṅ ||
mi g·yo mñaṃ gsal ye šes sku ||
mkhyen brtse ye šes phun sum tshogs ||
raṅ bžin lhun grub no bo gsal ||

[22a] ḥod chags no bo sbyin pa ŋid ||
gaṅ la ma chags rnam par dag ||
chags med dri bral sprul paḥi sku ||
gaṅ la chags par ma ḥdzin ziṅ ||
gaṅ la žen pa mi ḥchaḥ bas ||
gaṅ dag ḥgro ba ma lus pa ||
de yis spoṅ¹ bar mi ḥgyur bas ||
thams cad kha lo bsgyur bahi phyir ||
mtshan maḥi dkyil ḥkhor kloṅ du gsal ||
sprul pa snaṅ bahi tiṅ ne ḥdzin ||
lḥa sku yig ḥbru thig le sogṣ ||
sna tshogs mtshan ma ŋams su blaṅ ||
mtshan maḥi rdzas la goms paḥo ||
vaṅ dag don la zuṅ ḥbrel skye ||
dbyiṅs šes mkhaḥ kloṅ thabs šes sogṣ ||

¹ span
The essence of Wrath is Voidness.
It is empty and selfless, this Body of *Bon*,
Measureless in its extent, its depth, its characteristics,
without width, range, and changeless.
‘This’ means lacking fixation, activity and goal.
It is the celestial sphere of primeval essence,
abiding in the *mandala*-sphere of supreme *Bon*,
the contemplating of ‘Suchness’.
Absorb this uncontrived non-diversity.
This is the selfless empty Knowledge-Body.
Uncontrived, immaculate, perfectly pure,
it shines as the essence of primeval buddhahood.

The essence of Mental Torpor is Knowledge,
the Perfect Body whose nature is clear light,
whence divinities and their realms spread forth in all directions,
immaculate knowledge pouring forth rays of light,
possessing the nature of wisdom and love.
It abides in the primeval measureless mass,
with the nature of the perfect *mandala* in space,
as the contemplating of universal manifestation.
Absorb it, for it comprehends the four immeasurable virtues.
It is the Body of Clear Knowledge, unmovable, invariable,
The perfect knowledge of wisdom and love,
the clear essence of self-manifestation.

The essence of Desire is Generosity,
perfect purity which is nowhere attached,
the unattached, immaculate Phenomenal Body,
clinging nowhere in attachment,
acting nowhere from desire.
But it avoids no being whatsoever,
and that it may direct them all,
it shines in space as the *mandala* of recognizable signs,
as the contemplating of manifest appearances.
These gods, buddha-bodies, seed-syllables, heart-essence and so on,
absorb these various recognizable signs.
Even such is the art of recognizable characteristics.
They arise in pairs in the pure absolute,
celestial sphere and knowledge, sky and space, method and wisdom, etc.
zuñ ḥjug lha sku phyag rgya thob ||

snañ srid sbyor sgrol rol par bsgyur ||
phyi snod nañ beud gcig tu sbyor ||
sbyor baḥi mchod pa dpag tu med ||
ñid la ñid rol mñon par dag ||
dug gsuma sku gsuñ thugs su bsgral ||
dug lña ye šes lña ru bsgralb ||
rnam rtog bon ñid dbyiṅs su bsgral ||
dgra bhegs bar chod tshogs su bsgral ||
sgrol baḥi mchod pa dpag tu med ||
ñid la ñid rol mñon par dag ||
dbyiṅs šes dbyer med bde bar rol ||
mkhaṅ kloṅ dbyer med gcig tu rol ||
thabs šes zuñ ḥjug sñoms par rol ||
rol paḥi mchod pa dpag tu med ||
ñid la ñid rol mñon par dag ||
sbyor sgrol rol pa ŋams su blaṅ ||
sbyor ba bon ñid bde baḥi naṅ ||
sgrol bas dus gsum ḥkhor ba hjoms ||
rol pas zuñ ḥjug phyag rgya che ||
sku gsum lhun grub saṅs rgyas thob ||

thabs šes mi spaṅ gzuṅs ma ḥdzin ||
u ya dam tshig snod du bya ||
lha mo mdzes ldan yid ḥoṅ grogs ||
klu mo mdzas ldan dḥos grub grogs ||
mi mo yid ḥoṅ mthu rtsal grogs ||
mtshan ldan rgoṅ lcam mchog gi grogs ||
sñoms ḥjug bde baḥi phyag rgya sbrel ||
thabs šes thig le dkar dmar [22b] spro ||
rkyaṅ cha ya bral don mi ḥgrub ||
gniṅ mthun gra bsdeb kun nas mdzes ||
gsaṅ snags gsaṅ la snod gcig dgos ||
thabs šes zuñ ḥbrel ŋams su blaṅ ||
rtsa rluṅ thig le zuṅ du chud ||
bde ston ye šes rgyud la skye ||
dgaḥ chen rol mo dpag tu med ||
ñid la ñid rol mñon par dag ||
gniṅ su med paḥi phyag rgya thob ||

a dus gsum     b sgrol
One gains the divine body and the symbol of the Two-in-One.

The phenomenal world is transformed into union, release and play. The outer vessel and the inner essence are united in one. Immeasurable is the worship of union. Delighting one in another, they are completely purified. The Three Evils are released as Body, Speech and Mind. The Five Evils are released as the Five Wisdoms. Doubts are released in the celestial sphere of Absolute Bon. Enemies, adverse influences and hindrances are released as the circle of offerings. Immeasurable is the worship of release. Delighting one in another, they are completely purified. Celestial sphere and knowledge play happily together indistinguishably. Sky and space play as one indistinguishably. Method and Wisdom play together as Two-in-One. Immeasurable is the worship of this play. Delighting one in another, they are completely purified. Absorb this union, release and play. Union has the nature of absolute happiness. Release overcomes the phenomenal world in past, present and future. Play gains the Great Symbol of Two-in-One and the triple-bodied spontaneously effected buddhahood.

Do not avoid Method and Wisdom. Take your partner. Make her a worthy recipient of the secret vow. A beautiful goddess is a pleasing companion. A beautiful mermaid is a companion of perfect achievement. A pleasing woman is a skilful companion. An excellent dakini is the best of companions. Entering into union, the seal of happiness is fixed. The ‘drop’ of Method and Wisdom flows white and red. Alone and without a partner, no result is achieved. One requires someone suitable and adapted and very beautiful, who is worthy of the secret of secret spells. Absorb this union of Method and Wisdom. Bring together channels, breath and the ‘drop’, And the knowledge of bliss and voidness will arise in your ‘soul-series’. Immeasurable is the play of this great joy. Delighting one in another, they are completely purified and gain the symbol of non-duality.
Ita ba spyi rgya rlabs kyis chod ||
sgom pa mdor bs dus thig le ḥbreñ ||
spyod pa bon ńid la chen dor ||
dam tshig rnam dag ḡzi ma gzunñ ||
ḥphrin las rnam bzi tshags¹ su bsdam ||
dnos grub gsañ ba thabs ḋags kyis ||
ḥgro baḥī sniñ po dbañ du bs dus ||
gsañ sñags don ldan gsañ ba ḥdus ||
gsas mkhar gsañ ba sgo dgu yi ||
phyi nañ gsañ ba gañ spyod kyāñ ||
don dam ńams su len tshul lo ||
gsañ baḥī man ŋag thugs la choňs ||
sems can ḡgro la sman par mdzod ||
ces gsuñs so / yañ ston pas bkaḥ stsal pa /

ñon cig dbañ ldan gtsug phud gšen ||
gsañ ba sñags kyī theg pa la ||
bsñen dañ sgrub paḥī go rim ni ||
gsas mkhar gsañ ba sgo dgu la ||
so sor bye brag mañ lags kyāñ ||
tshur bs dus rnam pa gsum du ḥdus ||
bsñen sgrub las gsum go rim mo ||

thog mar bsñen paḥī rim pa la ||
bsñen paḥī ḡzi ma sgo dgu dañ ||
gnīs pa sgrub paḥī rim pa la ||
sgrub paḥī yan lag bco brgyad dañ ||
tha ma las kyi mṭhāḥ bsgyur lasb¹ ||
gзуñ las gud kyi mchoñ dgu ste ||
yan lag sum cu rtsa drug gis ||
bsñen sgrub las gsum go rim dbye ||
de yañ so sor bstan pa ni ||
bsñen paḥī ḡzi ma sgo dgu la ||
sñon ḡgro phyi yi bsñen pa gsum ||
ṅe ba nañ gi bsñen pa gsum ||
bcaḥ ḡzi las kyi bsñen pa gsum ||

¹ tshigs ² nas
Insight is determined as a smooth wave.
Contemplation is concentrated upon the ‘dot’.
Practice attains to supreme Bon.
The Vow holds one to the basis of purity.
The fourfold Activity is bound up together.
By perfect achievement, the ‘Noose of Secret Method’
the essence of living things is controlled.

O Guhyasamāja, who comprehend secret spells,
whoever practises the outer, inner or secret ways
of the nine doors of the secret gSas-palace,
this is the manner to absorb absolute truth.
Keep this secret instruction in mind
and benefit living beings.

Thus he spoke. Then again he said:

Listen, powerful gTsug-phud-gšen!
In the vehicle of secret spells
there are the stages of reliance (invocation) and performance (conjuration).\textsuperscript{63}
In respect of these there are many divisions
in the nine compartments of the secret gSas-palace,
Compressing them, we reduce them to three kinds,
Reliance, Performance and Acts.

Firstly for the stages of reliance
there are nine compartments or bases of reliance.
Secondly for the stages of performance,
there are eighteen branches of performance.
Lastly for the supererogatory acts,
there are nine subsidiary sections from the basic texts.
These make thirty-six branches in all.

As for distinguishing the stages of these three, Reliance, Performance
and Acts,
we now explain them separately.
As for the nine compartments or bases of Reliance,
there are three outer reliances concerned with preliminaries,
the three inner reliances concerned with proximity,
the three reliances of the actual practice.
thog mar phyi yi [23a] bsñen pa la ||
dpon gsas lha la bsñen pa dañ ||
rigs ldan gnas la bsñen pa dañ ||
mtshan ldan grogs la bsñen pa gsum ||
ñe ba nañ gi bsñen pa ni ||

yo byad rdzas la bsñen pa dañ ||
thur glud bshañ la bsñen pa dañ ||
phyi rten skos kyi bsñen pa gsum ||
bcąh gzi las kyi bsñen pa gsum ||
sruñ ba mtshams bcad phyi ru bsñen ||
dkyil ńkhor dal bri nañ du bsñen ||
sgo dbye bsre bsnan gsañ ba bsñen ||
bsñen pahi gzi ma sgo dguño ||

sgrub pahi yan lag bco brgyad la ||
thog mar gzi yi yan lag drug ||
ño mtshar lam gyi yan lag drug ||
mtshar phyin hbras buñi yan lag drug ||
bcō brgyad dag tu śes pa ste ||
de yañ so sor bstan pa na ||
bar mtshams bdag ńid don du bsgrub ||
phyag rgya dgod pa bdag tu bsgrub ||
dug lña rañ grol gdan² du bsgrub ||
spyan drañ ye śes gñis med bsgrub ||
phyag htshal mos ṣdun gus par bsgrub ||
ñes ltun ńams bzag gus pas bsgrub ||
gzi yi yan lag drug tu śes ||
gsañ ba ńon moñs tshar gcad bsgrub ||
ye śes byin dbab loñs spyod bsgrub ||
ḥphro ṣdu gsañ ba ṣhdzab tu bsgrub ||
phyag rgya gsañ ba gar du bsgrub ||
sku mdog phyag mtshan gdan ṣkri bsgrub ||
źi khro gnañ ḥgyur rtags su bsgrub ||
lam kyi yan lag drug tu śes ||
ḍños grub yañ sñiñ bcud du bsgrub ||
dus gsum ḥbral med dam bcar bsgrub ||
bdud rtsi zad med gter du bsgrub ||

² gnad
First as for the outer reliances, there is reliance on the master-sage, reliance on a suitable place, reliance on an excellent companion.

As for the inner reliances of proximity, there is reliance on the ritual items, reliance on atoning ransoms, reliance on the symbolic arrangement (of the mandala).

As for the reliances of the actual practice,
there is the outer reliance on protecting divinities who cut off (the profane world),
the inner reliance on the mystic circle which must be drawn,
the secret reliance on the revelation (of the mystic circle), the uniting (of divinity and practiser) and the addition (of extra consecrations).

These are the nine compartments or bases of Reliance.

As for the eighteen branches of Performance,
first there are the six branches of the Basis,
then the six branches of the Way,
and finally the six branches of the Result.

Thus they are known as eighteen.

As for explaining them each in turn,
(1) effecting for oneself a demarcation (of protection),
(2) effecting for oneself the established symbols (viz. the symbols of the divinities in the mandala),
(3) effecting as thrones the Five Evils in their self-released state,\(^{33}\)
(4) effecting the invitation (of the divinities) and unity with the gods of knowledge,
(5) effecting salutations and devotions,
(6) effecting respectfully a confession of sins.

These are the six branches of the Basis. Next come:
(7) effecting the cutting off of secret hindrances,
(8) effecting the enjoyment of the grace of the gods of knowledge,
(9) effecting the ‘outflow’ and the ‘in-gathering’ by the reciting of magic spells,
(10) effecting the secret symbols in dance,
(11) effecting (by descriptive praises) the forms, colours, symbols, characteristics and thrones (of the divinities),
(12) effecting by signs the transposition of gentle and fierce divinities.

These are the six branches of the Way. Then come:
(13) effecting the real essence of perfect achievement,
(14) effecting the vow of remaining inseparable (from one’s divinity) in past, present and future,
(15) effecting (the change of) the elixir (the offerings) into inexhaustible treasure (for deserving sprites, etc.),
dmak lam sbyor sgrol rol par bsgrub ||
gzir nan drag po stobs su bsgrub ||
dbye bsdu ye šes don du bsgrub ||
mthar phyag ḷbras buḥi yan lag go ||

gsum [23b] pa las kyi mṭḥaṅ sgyur la ||
las kyi tha ma ḷchoṅ ḷgu ni ||
theṅ pa ḷgu yi don daṅ sbyar ||
gsaṅ byed me loṅ pra yi ḷchoṅ ||
phyva gšen theŋ pahi don daṅ sbyar ||
snaṅ srid rabs ḷbyams skoṅ gi ḷchoṅ ||
snaṅ gšen theŋ pahi don daṅ sbyar ||
ye sṛes dbaṅ mo sroṅ gi ḷchoṅ ||
ḥphurul gšen theŋ pahi don daṅ sbyar ||
ṭhugs rje ṗaṅs pa ṗdur gyi ḷchoṅ ||
srid gšen ḷheṅ pahi don daṅ sbyar ||
las bṣi rgyun lṭa sgrib sbyaṅ ḷchoṅ ||
dge bsṇen theŋ pahi don daṅ sbyar ||
ḥbum sde sa ya dam tshig ḷchoṅ ||
ḍraṅ sroṅ theŋ pahi don daṅ sbyar ||
bdud rtsi gsaṅ ba sman gyi ḷchoṅ ||
a ḷkar theŋ pahi don daṅ sbyar ||
ṭhig le ḷdyiṅs chen dgoṅs pahi ḷchoṅ ||
ye gšen theŋ pahi don daṅ sbyar ||
kun khyab yaṅs pa lṭa baḥi ḷchoṅ ||
bla med theŋ pahi don daṅ sbyar ||
de ṗtar yan lag gsum cu drug ||
gsaṅ mkhaṅ gsaṅ ba sgo ḷgu yi ||
bsṇen sgrub las gsum go ṗrī mo ||
gsaṅ sṅags don lṭaṅ gsaṅ ba ḷdus ||
gsaṅ baḥi man ṗag thugs la ḷchoṅs ||
sems can ḷgro la sman par mdzod ||
ces gsuṅs so /
(16) effecting union, release and play in the red way (viz. making offerings of flesh and blood to fierce demonesses, dbal-mo, etc.),
(17) effecting the suppression of power (foes),
(18) effecting knowledge as the result of opening (the circle for the departure of the divinities) and gathering up (the implements).
These are the branches of the Result.

Thirdly as for the supererogatory acts,
there are nine sections of such intentional acts,
which fit together with the subjects of the Nine Vehicles.
(1) There is the section on prognostics called ‘The Clear-making Mirror’,
which accords with the Way of Prediction.
(2) There is the section on atonement called ‘Pervading the Phenomenal World’, which accords with the Way of the Shen of the Visual World.
(3) There is the section on life-force called ‘dBal-mo of Knowledge’,
which accords with the Way of the Shen of Appearances.
(4) There is the section on funeral-rites called ‘Noose of Compassion’,
which accords with the Way of the Shen of Existence.
(5) There is the section for cleansing defilements, called ‘Four Rites and the Flow making Five’, which corresponds with the Way of Virtuous Adherers.
(6) There is the section on vows called ‘One Million sets of One Hundred Thousand’, which corresponds with the Vehicle of the Great Ascetics.
(7) There is the section on medicine called ‘Secret Elixirs’, which corresponds with the Vehicle of Pure Sound.
(8) There is the section on thought, called ‘Great Expanse of the Drop’,
which corresponds with the Vehicle of the Primeval Shen.
(9) There is the section on insight, called ‘Vast Pervasion’, which corresponds with the Supreme Vehicle.

Thus in all there are thirty-six branches, and this is the order of Reliances, Performances and Acts of the nine compartments of the secret gSas-palace.

O Guhyasamāja, who hold the meaning of secret spells,
keep this secret instruction in mind
and benefit living beings.

This is what he said.
VIII. YE GŚEN THEG PA

[vol. nia, f. 61a7 onwards]

de la yañ ye gśen gtsug phud kyis gsol pa /  
ston paḥi sgron ma ḡgro baḥi dpal dañ mgon ||
rnam pa thams cad mkhyen paḥi thugs can lags ||
ston [61b] paḥi žal nas bden paḥi bcud phyuñ žiñ ||
bdag cag ḡkhor la ņes par bstan pa yi ||
theğ pa brgyad pa ye gśen bon sgo la ||
dañ po byañ chub sems kyi ḡbyuñ tshul dañ ||
gniṣ pa bkaḥ rgyud luñ gi che ba dañ ||
gsum pa rgyud luñ so sohi bye brag rnams ||
bdag cag ḡkhor rnams thugs kyi dkyil du phog ||
da yañ phyi rabs rnams kyi don ched du ||
dug Iña rnam dag mtshan bcaș thabs kyi rgyud ||
yc šes nañ gnas mtshan med šes rab rgyud ||
ṛtsa baḥi rgyud gniṣ yan lag bco brgyad de ||
niñ lag brgyad cu gya gcig rnam grañs bcaș ||
ňes par gcig tu dril ba sñiñ poḥi don ||
mdo ru bsduṣ paḥi ņams len go rin žig ||
bdag cag ḡkhor la ston pas bkaḥ stsal ḡtshal ||

ces gsol to / de la yañ ston pas bkaḥ stsal pa /

ñoñ cig ye gśen gtsug phud gus pas ņon ||
ḥdi la go rim rnam pa gniṣ su bstan ||
bskyeda pa(hi rim pa) bsñenb žiñ sgrub pa dañ ||
rdzogs paḥi rim pa sgom žiñ goms pa gniṣ ||
don dam kun rdzob mtshan bcaș mtshan med blta ||
thabs dañ šes rab zuñ ḡbreľ rgyu ru bstan ||
don la gniṣ su yod pa ma ņin žiñ ||
de yañ ņes paḥi don du gcig tu bsdu ||
kun gzi byañ chub sems su gcig lags kyañ ||
sems can bkri drañ so sor bstan pa tsam ||
deḥi phyir bskyed dañ rdzogs pa gniṣ su bstan ||
de la thog mar bskyed paḥi rim pa la ||
sñoñ ḡgro dños gzi rjes kyi bya ba gsum ||


a bskyed b sñen
VIII. THE WAY OF THE PRIMEVAL SHEN

Then Ye-gšen gTsug-phud said:
O Light of Teachers, Guardian and Splendour of living beings!
Your mind is quite omniscient!
The essence of truth proceeds from your mouth, O Teacher,
and you teach us, your following, with precision.
In the matter of the eighth vehicle, the *bon* way of Primeval Shen,
our minds have been instructed in:
firstly—the way of the arising of the Thought of Enlightenment,
secondly—the importance of canonical, traditional and inspired teachings,
thirdly—the various kinds of *tantras* and inspired teachings.

Now for the sake of future generations we beg you, O Teacher, to tell us
the *tantra* of Method of the characterized which will purify the Five Evils,
the *tantra* of Wisdom of the non-characterized which abides in the state of knowledge,
the eighteen branches of the two basic *tantras*,
_together with an inventory of the eighty-one minor branches,
(teach us these as) essential matter summed up together and with precision, well-ordered teaching reduced to a brief form._

So they asked, and the Teacher replied:

Listen, Ye-gšen gTsug-phud, listen!
This must be taught in two ordered stages,
the Process of Emanation (consisting of) reliance and performance,
the Process of Realization (consisting of) contemplative practice and habit.
Absolute truth must be viewed as relative truth and the characterized as the non-characterized.
Method and Wisdom are taught as being united as a pair.
In effect they do not exist in duality, for although they are one in the Thought of Enlightenment, the universal basis, they are only taught separately for the guidance of living beings.
Thus in reality they are united as one.
But for that reason (viz. the guidance of living beings) they are taught as the Process of Emanation and the Process of Realization.
Now in the first place the Process of Emanation has three stages, namely preliminaries, the real basis and the final acts.
dañ po sñon du ḡgro bahi rim pa la || brgyad khri bži stoñ theg pa rim dgu dañ || sgo bži mdzod lña bon sgo gañ spyod kyañ || kun gyi ḡbyuṅ gnas bla ma dam pa yin ||
dehi phyir [62a] mtshan ṅid ldan paḥi bla ma btsal || lus ṅag yig gsum mos ḡdun gus par bskeyed || ji sñaad mchod yon bla ma rje la ḡbul || lus srog rgyan la sogṣ pa thams cad kyañ || chags med blo yis bla ma mchod byas na || bskal stoñ saṅs rgyas thams cad mñes dañ mtshuṅs || bsod nams bsags paḥi ḡbras bu rgyun mi ḡchad || bskal pa stoñ gi saṅs rgyas de dag kyañ || bla ma dag la brten nas byon pa ste || da ltaḥi ston pa bdag dañ mtshuṅs paḥo || dehi phyir mtshan ldan bla maḥi thungs bzuṅ nas || dbaṅ dañ byin rlabs luṅ gi man ṅag gi || zū don gsol ciṅ khas blāṅ dam bcaḥ ste ||
sems la dam bcaḥ yod na dge ba ḡgrub ||
dam bcaḥ med na le lo g-yen bahi phyir ||
tshe gcig dge ba spyod bsam loṅ khom med || dehi phyir dge ba dbyar dam bcaḥ ba ste ||
žīṅ sa ḡśin la sa bon bṭab pa ḡdra ||
nam yaṅ lo thog myu gu ḡkhruṅs par byed ||
le la ḡbras bu bṛtson ḡgrus stobs la rag ||
 bṛtson ḡgrus stobs ni žīṅ paḥi so nam ḡdra ||
dehi phyir dam bcaḥ rnam par dag pa gces ||

dam bcaḥ rnam par dag pa sñon soṅ nas ||
dge baḥi sdoṅ la mtshan ldan grogs gces pas ||
mtshan daṅ ldan paḥi lha sras lcam dral ni ||
rigs² bzaṅ khuṅs btsun mi rgyal rgyud maḥi bu ||
gzon nu dal ḡbyor dpag bsam ljon pa ḡdra ||
yon tan kun ḡbyuṅ lo ḡbras me tog ltar ||
gaṅ du ḡdod paḥi don rnam ḡraḥ ciṅ ||
 yid hoṅ ṅag ḡjam bran gyi thā ma ltar ||
ci bcol la bsksos pa de bźīṅ ṅam³ ||
mi dge las spaṅ dge bcuḥi las la bṛtson ||
sems dkar bcos sla khrel dañ ṇo tsha ṃes ||
dad pa ḡgyur med dge [62b] sems gtoṅ phod che ||
gtsaṅ maḥi tshul sruṅ bram ze tshaṅs par spyod ||
g-yo sgyu zol zog⁴ ḡdod pa gtīṅ⁵ bas spaṅ ||
sniṅ rje sems ldan ḡgro la byams paḥi phul ||

¹ rig ² ṅin ³ sog ⁴ ṅaṅ
First as for the stage of preliminaries, whatever one practises among the Nine Vehicles with their 84,000 teachings, and among the Four Portals and the One Treasury as Fifth, the source of everything is a holy lama.

So one must look for an accomplished lama. With body, speech and mind one should arouse feelings of devotion, and one must offer this lordly lama whatever offerings one can.

If you worship your lama and offer him everything, body, life and fine things, your mind will be quite free from attachment, and it will be like giving pleasure to all the buddhas of the thousand world-ages. The fruits of your accumulated merit will appear continuously. Even the buddhas of the thousand world-ages depended on their lamas, when they appeared in the world, and it is the same with me, the teacher of the present age.

So hold close to an accomplished lama, ask him for consecrations, blessings and inspired teachings, and promise to observe them. If you keep your vow in mind, you will do good. If you keep no vow, you will be indolent and unsettled, and there will be no opportunity to practise virtue in this life. So this making a vow to cleave to virtue is like planting seed in good soil. Some time the shoots for harvesting will appear, but the fruits depend on the force of one’s effort. The force of effort is like the farmer’s husbandry. So a pure vow is of great importance.

With a pure vow as precondition the important thing is a worthy mate as virtuous companion.

As for such a maiden, this worthy offspring of the gods, she must be of good family, of noble origin, an offspring of the rulers of men, youthful and well endowed like a tree of paradise. Her good qualities emerge everywhere like leaves and fruit and flowers, producing all the things that one desires. Ravishing and gently spoken, yet like the meanest servant attentive to whatever work is entrusted to her charge, eschewing evil acts, and exerting herself in the ten good acts, pure minded, easily adapted, knowing modesty and shame, of unchanging faith, virtuous disposition and of great generosity, observing pure conduct and living in chastity, altogether free from falsehood, deceit and selfish desire, compassionate and full of love towards sentient beings,
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YE GSEN THEG PA

rig dañ sā mtshan pra ltas rnam\(^a\) ḥgyur can\(^b\) ||
rtse geig byaṅ chub bsgrub paḥi grogs su bzaṅ ||
gaṅ du gnas kyaṅ thabs kyis dgug\(^c\) la bsten ||
gsāṅ dam gṛṇṇ\(^d\) po geig gis bsre bar bya ||
dpon gsas lha la dbaṅ luṅ man ṅag Žu ||

dsig spyod ṇan ḥgro dman paḥi tshogs rnams ni ||
dge la bar du bcod pas spany bar bya ||
de yaṅ mtshan dañ ldan paḥi mi mo ni ||
dbyiṅs daṅ ye sès thabs daṅ sès rab ste ||
rtṣa ṅluṅ thig le dbaṅ paḥi gzuṅs ma che ||
byaṅ chub sems ņid bsgrub paḥi grogs yin kyaṅ ||
hjig rten dag na med ciṅ rab tu dkon ||
u dum ḥbar daṅ rnam par rgyal ba bžin ||
brgya stoṅ khri ḥbum re re srid pa tsam ||
de yaṅ rtags daṅ mtshan ma bṛtags byas nas ||
maṅ la ṇuṅ du bṛtag ciṅ spaṅ blaṅ bya ||
rig paḥi rtsal gyis dkyil ḥkhor daṅ yāṅ bskur ||
gnīs med dam tshig don gyi snīṅ po sbyin ||
man ṇag gsaṅ spyod gab ciṅ sba bar bya ||
byaṅ chub bsgrub paḥi grogs su bstan paḥo ||
de ltar dpon gsas dag las luṅ nod ciṅ ||
mchēd daṅ lcām dral dam tshig tshogs nas su ||
bsgrub paḥi sa ru gsaṅ bāḥi gnas btsal te ||
de yaṅ sṅon byuṅ bsgrub paḥi gnas ltā bu ||
gyū luṅ śel brag la sogs te ||
gsāṅ bāḥi brag phug dgu rgyud ltā bu daṅ ||
yaṅ na g-yuṅ druṅ dgu bṛtseg\(^e\) ri bo daṅ ||
de bo gaṅ chen gliṅ gi khrod la sogs ||
śel gyi brag dkar rtṣa rdzoṅ ltā bu yi ||
dben la ṇams dgaḥ yid du ḥoṅ ba ste ||
g-yāṅ ri gaṅ brag nags [63a] tshal mtsbo gliṅ khrod ||
dur khrod mi med luṅ stoṅ dben sar bstan ||
dgra daṅ rkuṅ bu mi mṭhon bar chod dben ||
mṭhon rkyen cha mṭhon ḥgal med so sogs\(^f\) gnas ||
mdun rgyaṅ ma bsṅol niṅ srib go ma log ||
g-yas sgron g-yon ḥbar rgyab ḥgyiṅ mdun ri gzol ||
gtsaṅ rgyaṅ chab kyi lu ma dmig gi ltag\(^g\) ||
grya mṭsho bdal\(^h\) zab chu bran kun nas ḥdus ||
spヤan lam šul riṅ šar lho yaṅs la bdal ||

\(^a\) rnam = sā
\(^b\) śiṅ = dañ
\(^c\) gkug = lha
\(^d\) gṛṇṇ = ṇaṅ
\(^e\) rtseg = luṅ
\(^f\) gṣog = bston
possessing the signs and attributes of knowledge and physical beauty, she is good as a mate for the single-aimed producing of the Thought of Enlightenment.

Wherever such a one exists, draw her forth with skill and cleave to her.

You must unite with her with a solemn secret vow, and seek the consecrations, inspired teachings and instructions of the sages and gods.

The mean multitudes, practisers of evil who go to evil rebirths will obstruct your virtue and must be avoided.

So then this worthy woman, this great 'Spell' in whom space and knowledge, Method and Wisdom, the channels, vital breath and vital fluid, all flow together, is your mate for the producing of the Thought of Enlightenment.

Yet she is so scarce, she might be non-existent in this world.

Like the udumbara flower and myrobalan, she is just possible as one in a hundred, a thousand, ten thousand, one hundred thousand.

So examining characteristics and marks, you must look for the few among the many, reject (the unsuitable) and accept (the suitable).

You must consecrate her in the mandala with the skill of knowledge, and bestow upon her the substantive essence of an unambiguous vow. The instructions and the secret practice must be concealed and kept secret.

Such is the description of a mate for the realization of enlightenment.

Having thus received the inspired teachings from the sages, the brethren and their sworn maidens gather together and seek for a secret place as the site for their practice, a site such as was used for this practice in former times, the Crystal Crag of the Turquoise Vale and the rest, such as the Secret Set of Nine Linked Caves, the Nine Stage Swastika Mountain and the island ranges of the great snow mountains, the Peak Citadel of the White Crystal Crag, solitary, ravishing, a delight to the spirit, rocky mountains, snowy crags, forests, lakes and island ranges, cemeteries, empty uninhabited valleys, all such are described as solitary places, free from enemies and thieves, adversities and obstructions, places that are favourable and harmonious, such places as do not thwart (intentions), untrammelled to front and rear, and the sun's shadow correctly positioned, well-covered on the right, hilly on the left, raised up to the rear and falling away in front, a spring of good pure water above a well, a lake wide and deep, gathering in streams from all sides, a distant unobstructed view, broad and wide to east and south,
byaṅ g-yor nub bskyor dgra lam mi mthun med ||
rtsi śiṅ nags tshal me tog ḥdam\(^a\) buhi tshal ||
ḥdab chags skad śīṅan gcan gzan ri mo bkra ||
śa rkyāṅ gtsod rgo ri dvags g-yun dvags ḥdzom ||
byaṅ chub sms sdm an sprel buhi tshogs kyi glnì ||
mi min yid gzugs lha srin dregs tshogs ḥdu ||
ltā dman skye ḥjigs\(^b\) sgrin bu ya na tsha ||
ltā ba can rnam bag dro\(^c\) byiṅ ba gsin ||

gaṅ du yod kyaṅ dkaḥ ba spyad la btsal ||
ma dag yul daṅ mthāḥ ḥkhob kla klo daṅ ||

groṅ daṅ groṅ khyer groṅ bdal la sogs ste ||
gnas rniṅ mi gtsaṅ dman\(^d\) paḥi ḥtshog ra\(^f\) daṅ ||
mtshan daṅ mi ldan gnas yul spaṅ bar bya ||
yid hoṅ ṅams dgaḥ mtshan daṅ ldan paḥi gnas ||
byaṅ chub bsgrub paḥi gnas su bzaṅ bas btsal ||
de ltar mtshan daṅ ldan paḥi gnas mchog tu ||
phun sum tshogs paḥi yo byad rdzas bsag ste ||
dar dkar bla bre dar dmar yol ba daṅ ||
mi nub rgyal mtshan phye ma ḥphur ma daṅ ||
mdāḥ daṅ me loṅ tsa kra ha la daṅ ||

rin chen chag śiṅ yo gal draṅ śiṅ daṅ ||
rña gšan rol mo mchod paḥi bye brag daṅ ||
rin chen bum pa stobs ldan man dzi daṅ ||
mtshan ldan yol [63b] chen na phyi phud žal daṅ ||
rin chen snod bzaṅ ḥbru snaḥi phye ma daṅ ||
dkar mnār śa khrag tshogs kyi yo byad daṅ ||
g-yu ḥbraṅ phud mchod bdud rtsiṁi rgya mtsho daṅ ||
me chu śiṅ daṅ mkho mthun rdzas cha daṅ ||
rin chen sna lña ḥbru yi baṅ mdzod daṅ ||
dīnos grub laṅ tsho khams gsöḥi rdzas rnam bsag ||

gaṅ dgos yo byad phun sum tshogs par bya ||
de nas rdzas daṅ yo byad kun tshogs nas ||

thog mar sṅon du ḥgro baḥi rim pa ste ||
thes pa rim dguḥi bon sgo gaṅ spyod kyaṅ ||
ḥjig rten bdag po mñaḥ dbaṅ can rnam la ||
dkar mchod gtsaṅ maḥi gtor ma ma btaṅ nas ||
bder gšegs pho braṅ gzal yas ma bslaṅ na ||
mñaḥ dbaṅ bdag po sa bdag klu gšen rnam ||
bstan pa ci ltar bṣruṅ yaṅ ko loṅ dam ||

\(^a\) dham \(^b\) ḥjig \(^c\) gro \(^d\) dmen \(^e\) raṅ
but blocked to the north and enclosed to the west, so there is no adverse way for enemies,
a grove of fruit trees, a thicket of flowers and rushes,
sweet sounding with the cries of birds and colourful with spotted beasts,
where deer, wild asses, antelopes, wild goats, wild and domestic animals all come together,
a land with troupes of monkeys whose Thoughts are on Enlightenment,
and where non-human ghostly creatures and hosts of proud gods and demons foregather.
Mean-spirited men would be afraid and the foolish would be in terror,
but those whose views are right are happy, for indolence is removed.
Wherever it may be, make effort and seek it out.
Impure countries, wild and barbarous,
villages, towns and markets and the like,
used unclean sites, the meeting places of common folk,
such unworthy places must be avoided.
You must look for a ravishing, delightful and worthy place,
for this will be good as a place for producing the Thought of Enlightenment.

Thus in this excellent and worthy place
you must bring together the very best implements,
the following banner of victory and pleated hangings of fine cloth,
an arrow, a mirror and a sword,
the precious sceptre, the rod which straightens crooked things,
the drum, the flat-shaped bell, the various kinds of acoustic offerings,
the precious vase, the sturdy tripod,
the skull-cup and the offering-dish of mother-of-pearl,
the fine jewelled vessel and flour from various kinds of grain,
milk offerings, sweet offerings, flesh and blood, and such sacrificial items,
an offering of consecrated chang, an ocean of ambrosia,
fire, water, wood, and all necessary items,
the five kinds of precious stones, a store of grain,
the items for the realization of perfection and for preserving one’s health.
One must gather together whatever is required of the very best things.
Then when all the items and implements have been gathered together,
the order of the preliminaries is like this.
Whichever bon way of the Nine Vehicles you practise,
if you fail to give milk-offerings and pure sacrificial cakes to the powerful lords of this world,
if you do not ask them (for a site for) your palace of the Blessed Ones,
these powerful lords, the lords of the soil, the serpents and the furies are irascible, however much they may still protect the doctrine.
šes rgyud ci ltar ḥjam yaṅ lha min rigs ||
deḥi phyir sa bdag klu gnen dkar gyi mchod ||
rtsi šin žugs daṅ gser skyems yas stags rdzas ||
rgyal baḥi bden pa smraṅ gis bkrol la dbul ||
ḥ jig rten mñaḥ dbaṅ can rnams dgyes bar bya ||
dgyes mdzad sṅon gyi tha tshig dam du bdar ||
brten paḥi gzi bslaṅ ḥdug sa bslaṅ ||
bstan pa bsruṅ baḥi tha tshig dpaṅ du bsgo\
phyin chad gaṅ yaṅ dgos paḥi sṅan gsan dbab ||
de ltar ḥjig rten zi bde sa la ṛag ||
ziṅ khams bde daṅ lo thog legs pa daṅ ||
rgyal khams dar daṅ mñaḥ ris ḥphel ba daṅ ||
phyed tsam sṅon gyiḥ las kyis bskos lags kyaṅ ||
phyed tsam sa gzi mñaḥ dbaṅ rnams las byuṅ ||
ḥdi la thabs daṅ bstun par ma šes na ||
mi dge ņes paḥi rtsa ba ḥdi las ḥbyuṅ ||
deḥi phyir sa bdag klu gnen bcos par bya ||
de ltar [64a] sṅon ḥgroḥi cho ga tshar nas su ||
bder gšegs gžal yas pho braṅ gnas brtsig ste ||
dkar snum mṛṇen la ḥbol baḥi sa blaṅ la ||
ḥdom gaṅ khru bži mdaḥ gaṅ gru bži daṅ ||
khru c gaṅ la sogs che chuṅ skabs daṅ sbyar ||
khrul gaṅ chag gaṅ mtho gaṅ dpaṅs gi tshad ||
rgyas ḥbrin bsdus gsum gaṅ byed skabs daṅ sbyar ||
dbyibs legs hjam bde me loṅ ssub ḥdraḥi tshul ||
gtsaṅ maḥi tshan daṅ dri bzaṅ sman spos kyis ||
kun nas yoṅs su sṅoms paḥi chag chag gdab ||
śi sṅon tshon thag dkar dmar rtsi yis byug ||
thabs daṅ śes rab gņis med byin gyis brlab ||
dkar dmar ḥod zer thig gis stoṅ khams khyab ||
mṭaṅ daṅ tshaṅ thig skor thig zla gam bcad ||
ḥgrus daṅ ḥgrus steṅ pho braṅ byed thig daṅ ||
sgo daṅ gduṅ thig bži brgyad skabs daṅ sbyar ||

\( ^{a} \) bgo \hspace{1cm} \( ^{b} \) sṅon nas \hspace{1cm} \( ^{c} \) gžu
However gentle their disposition, their lineage is still that of the titans. So this white offering to lords of the soil, serpents and furies, the ritual items of aromatic wood, sacrificial fire and sacred libations, must be offered to the accompaniment of an exposition of the buddhas' truth.

You must give pleasure to the powerful ones of the phenomenal world, and having made them happy, you can hold them to their former vows.

Ask them for a site for your worship and a place for you to stay, and hold them before witnesses to their oath to protect the doctrine. Afterwards you can make them attend to whatever you want, Thus happiness in phenomenal things depends on (the lords of) the soil. Fertile fields and good harvests,
extent of royal power and spread of dominion,
although some half (of such effects) is ordained by previous actions, the other half comes from the powerful lords of the soil.

If you do not know how to act methodically in this matter, a root-cause of evil and harm springs from this.

So you must attend to the lords of the soil, the serpents and furies. Having thus completed these preliminary rites, one must construct the place for the temple of the blessed ones.66

Take light-coloured soil which is viscous, pliable and soft, and suit the size to the occasion, either one fathom which is four cubits, or half a fathom (which is two cubits) square, or just one cubit (square), and fit the height-measurements to these three sizes, large, medium and small, namely a full cubit, a short cubit or a span, whichever you may do to suit the occasion.

(It should have) the form of an upturned mirror, well-formed and smooth.

Sprinkle it and make it completely smooth with pure consecrated water and sweet-smelling medicinal incense.

Smear cotton threads with white and red colouring and consecrate them as Method and Wisdom possessed of no duality.

Cover the sphere of the void (viz. the space for the *mandala*) with rays (viz. lines) of white and red, (the four) bordering lines (of the square), (the four) crossing lines (two diagonal and two straight across), the encircling line (inside the square), (the four) lines forming half-moons (which enclose an inner square), (the four inner) diagonal lines and on the diagonal lines the lines which form the palace,

the four lines for doors and lintels, (drawn as double lines, viz.) eight lines (inside the palace).
mṇam la ma ḡdres yoṅs su sṅoms par gdab ||
thig tshon tshar nas gtsaṅ maḥi rdzas rnams bsag ||
dag paṅi lha rdzas dkyil ḡkhor rgyan rdzas daṅ ||
bla med mchod rdzas na bzaṅ chas rgyan rdzas ||
gṅen mched lha sras lcam dral ḡkhor bcas rnams ||
sta gon dag la gnas paṅi rim ḡgro bya ||
tiṅ ḡdzin mi g·yo don ma bsṅel a bar gzims ||
mi brjed dran paṅi rmi lam pra ltas brtag ||
naṅs par khrus daṅ gtsaṅ sbra chas su gzug ||
dkar ljaṅ dmar sṅo sa tshon sna lña la ||
ye ṣes chen po lña ru byin gyis brlab ||
theb ḡdzub lha daṅ lha mor byin gyis brlab ||
bder gṣegs pho braṅ lha yi gžal yas bri ||
bum pa mdaṅ dar ral kyu me loṅ daṅ ||
rin chen chag śiṅ mi nub rgyal mtshan daṅ ||
dbal gtor brjed ldan mtshan ldan yol chen sogs ||
phun sum tshogs paṅi rgyan rdzas bḵram par bya ||
dar dkar bla gur dar [64b] dmar ḡphan gdugs daṅ ||
za ḡog bla bre yol ba dbub par bya ||
thog dbab myur mgyogs ye ṣes tiṅ ḡdzin bsgom ||
dpon gsas bla ma dbaṅ stegs khri la bṣugs ||
mched daṅ lcam dral gtsaṅ maḥi khrus nas dbyuṅ ||
gar ma mthoṅ khyab cha lugs ldan par bya ||
mdzes brjid sḏeg ldan lha daṅ lha mohi tshul ||
dgah baṅi mdaṅs phyun spro baṅi dbyaṅs blaṅs nas ||
gṅis med dam tshig bsre baṅi zu len bya ||
dkyil ḡkhor sgo dbye yi dam lha žal blta ||
sṅags daṅ phyag rgya tiṅ ḡdzin sṅiṅ po dbog ||
lo zla žag graṅs ci ḡtsham dbyar dam bcaṅ ||
sṅon ḡgroḥi rim pa de ltar ṣes par bya ||

żes gsuṅs so / yaṅ ston pas bkaḥ stsal pa /

ñon cig ye gṣen gtsug phud gus pas ñon ||
sṅon ḡgroḥi rim pa de ltar rdzogs nas kyaṅ ||
gṅis pa dṅos gzi rim pa ḡdi lta ste ||
You should place these lines quite evenly, level and unconfused.
Having completed these coloured lines, one must gather together the pure items,
the pure divine items and the items for adorning the mandala,
the items of supreme worship, garments, accoutrements and adornments.

The Shen Brethren, brothers and sisters with their following, must perform the homage of abiding in the preparatory stage.
With unwavering contemplation they must go to sleep, unforgetful of the matter, and not forgetting their dreams, they must examine the prognostics.
The following morning one must wash and put on clean things.
Then one must consecrate the sand of five colours, white, green, red, blue (and yellow), with (the power of) the Five Wisdoms.
Consecrate your thumb and first finger as god and goddesses,
and draw the temple-palace of the blessed ones.
Place in order the excellent adorning items,
the vase, the arrow, the sword, the mirror,
the precious sceptre, the infallible banner of victory,
the glorious pointed sacrificial cake, the fine skull-cup and so on.
Arrange the finest items of adornment.
Put up the tent of white silk with its hangings and the umbrella of red silk, the canopy and curtains of brocade.
Practise instantaneously—like lightning—the contemplation of the gods of knowledge.
The Lama Master-Sage sits on the throne.
The brethren, brothers and sisters, come forth from their ablutions, and the ‘deacon’ must have all his accoutrements.
They are beautiful, glorious and gay like gods and goddesses.
Having sung joyous chants, pronounced with a happy tone, they must ask and receive the sacramental vow which mingles (giver and receiver) as one.
The door of the mandala is opened and the face of the tutelary divinity is seen.
The spell, the gesture, the meditation and the heart-syllable are given.
The vow is made (for the period) a year, a month, a day, that one should apply oneself, whatever (period) is suitable.
The order of the preliminaries is known to be like this.

This is what the Teacher said. Then again he spoke:

Listen Ye-gšen gTsug-phud, listen with devotion.
Having thus completed the order of the preliminaries, the order of the real basis is like this:
phyi snod naṅ bceu snan ʒiṅ srid pa rnams ||
ye nas stōṅ ʒiṅ bdag med raṅ bziṅ la ||
raṃ pa ra mi rtog dbyiṅs ŋid mi zad pa ||
phyi snod thams cad rgyal baḥi dkyil ḥkhor te ||
naṅ bceu thams cad lha daṅ lha moḥi sku ||
dbyiṅs daṅ ye śes ḥdu ḥbraṅ med pa la ||
bgegs śes bya ba gdod nas med lags kyaṅ ||
dge sdig rgyu ḥbras dkar nag mun-snaṅ la ||
ma rtogs log par lta ba ḥbyuṅ poḥi tshogs ||
bsṇen daṅ sgrub la bar du gcod pa daṅ ||
thar lam dge baḥi ggegs śiṅ byed pa raṃs ||
zi bas ma thul ŋon moṅs log sred can ||
thugs rjeḥi stobs kyiś rgyaṅ mtshams gcad paḥi phyir ||
thugs ŋid zi baḥi naṅ las ma g-yos kyaṅ ||
thugs rjeḥi sprul pa ḥbar baḥi skur spyod nas ||
me ri mtshon cha ṇuṅs dkar snags kyi mdah ||
bar chod log ḥdren rgyaṅ mtshams gcad par bya ||
[65a] thugs rje khros pas log rtog tshar bcad nas ||
mi min bgegs kyi bar chod zi baḥi phyir ||
mnaṃ ŋid zi baḥi tiṅ ḥdzin bsgom par bya ||
thog mar raṅ ŋid bde baḥi gdan las su ||
cha lugs ṇa ḥdan phyag rgya mnaṃ sņoms kyiś ||
ma bcos spro sral kun snaṅ tshad med ḥod ||
ḥgro ba yoṅs la byamsa sems ḥdan par bya ||
tiṅ ḥdzin ḥod las yig ḥbruṅ rgyu spro ziṅ ||
śiṅ khamangs snod bceu gdos lus bag chags sbyaṅ ||
raṅ lus gdos bcas ma dag bag chags sbyaṅ ||
dag pa phyag rgya lha yi sku ru ḥjug ||
ṛṣa gnas ziṅ khamangs lha sku phyag rgyar bsgyur ||
ḥbyuṅ dug phuṅ po gnas ḥgyur ye śes sku ||
ma bsgrubs sāṅs rgyas skad cig de ŋid grol ||
dbyiṅs nas ye śes bsre bsnaṅb gniś su med ||
mnaṃ ŋid ye śes lha skur gyur pa ste ||
bdag ŋid bskyed paḥi rim pa ḥdan paḥo ||

[65a] byaṅ
[65b] bsnaṅ
The outer vessel and the inner essence, which comprise all phenomenal existence, are void from all beginning and selfless by nature, being free of discursive thought, infinite as space.

This whole outer vessel is the mandala of the buddhas.

This whole inner essence (corresponds with) the forms of gods and goddesses.

In this space and this knowledge which are free both of union and of separation,

so-called demons did not exist from the beginning,

but this host arose from ignorance and false views concerning good and evil, cause and effect, white and black, and dark and light.

They obstruct one's reliance (invocation) and one's performance (conjunction).

They are hinderers of the virtuous way of salvation.

They cannot be subdued by gentleness. They are possessed of disturbing desires.

In order to keep them far at bay using the power of compassion, although unmoved from the peaceful state of pure thought, one acts in the blazing manifestation of compassionate transformation, like a mountain of fire (shooting forth) weapons, white mustard seeds and spells in the form of arrows, so hindering false guides are kept far at bay.

Having cut off false knowledge by this compassionate wrath, in order to tranquillize the obstructions of titans and demons, one must practise the peaceful contemplation of universal sameness.

First seat yourself where you are comfortable and assuming the five postures with bodily gestures at ease,

you experience the unaffected state of non-activity, the boundless light of universal brilliance, and feel love for all living beings.

From this light of contemplation the seed-syllables stream forth, cleansing the various realms, both 'vessel' and 'essence', from the influences of material forms,
cleansing one's own body from the impure influences of material forms, and turning the pure (influences) into divine manifestations.

The psychic centres are transformed into (buddha-)realms with their divine manifestations.

The (five) elements, (five) poisons, (five) elements of personality are changed into the forms of the (five) wisdoms.

In that very moment unaffected buddhahood is achieved.

From space knowledge (descends and) singles and adds itself and is inseparable, and one becomes the divine being of the Wisdom of Sameness.

This is the Process of Emanation of Selfhood.
de ltar bdag ńid lha yi thugs las su ||
skiye med naň las ḡag med raṁ yam maṁ ||
bskal pa chen pos ziň khams rim gyis sbyaň ||
stoň ńid naň la bum pa dkyil ḡkhor bskyed ||
ḥbyuň lňaḥi sa bon ḡbru yi bžu btul las ||
ye ńes lña ldan gzal yas raň ḡod ḡbar ||
rmeň gzĩ dpyam brtsigs ya gad gur thog rgyas ||
sgo bţi phyogs ḡod rta bab rim bţi mdzes ||
phyi naň lcog brgyad tshogs brgyad rig paĥi mkhar ||
bar ḡkhyam ḡdod yon lön¹s spyod mchod paţi ziň ||
phyi ḡkhyam zaňs lcags ḡkhor yug khyud mo sbag ||
me chu rluň gsum bskal paĥi bu yug ḡtshub ||
gcan chen ka ba lha brgyad gdun ma ńgšib ||
tshaňs paĥi gral¹ dpyam rgyun skar grab non spras ||
ye gad chu ḡbab ḡphyan ḡphrul za ra tshags ||
ye ńes dar brgyad rig paĥi [65b] ḡphraň ḡphrul brlab
gcan lña zil gnon ſion moňs spa bkoň ziň ||
ma chags skyon bral ſi zla pad maĥi gdan ||
ḥod las rgyu bskyed raň raň sa bon gsal ||
sňags kyis skul gdab phyag rgyas brda mtshon ziň ||
tiň ḡdzin dgoňs pas mi dmigs gsal gdab ciň ||
bder gšegs dbyiňs na bžugs paĥi lha tshogs rnams ||
raň raň gtso la ḡkhor gyis bskor ba ru ||
sku mdog phyag mtshan rgyan daň bcas² par bskyed ||
dbyiňs nas spyan dраň ye ńes mkhaň la byon ||
gņis su med paĥi dam tshig kloň du bstim ||
dņos ḡbyor yid sprul loňs spyod mchod paĥi tshogs ||
lha rdzas dam paĥi loňs spyod ci snaň ba ||
tiň ḡdzin snags tshig phyag rgyas byin brlabs nas ||
rgyal baĥi dkyil ḡkhor lha la (mchod pa) ḡbul ||
thugs dam dgyes bskaň dbyiňs su mňes par mdzad ||

¹ dral ² chad
Thus from the divine thought of your selfhood from the state of the unborn the (three) Great Ages of Fire, Air and Water gradually purify the (phenomenal) realms.

The vase and the mandala are (mentally) produced in this state of Voidness.

From the melting and forming of the seed-syllables of the five elements the palace of the Five Wisdoms blazes forth in its own light.

It has foundations, walls and ceiling-rafters, decorative eaves and a raised roof.

It is beautiful with its four doors of the directional colours with their tiered lintels.

It has eight pinnacles inside and outside for it is the citadel of the knowledge of the eight perceptive groups.

It has a veranda which is the place for offering desirable and enjoyable things.

It has a surrounding walk in the form of a double encircling fence of copper and iron.

(All around) there rages the turmoil of the three ages of Fire, Water and Air.

There are pillars in the form of great beasts with cross-beams (adorned) with the eight gods.

The ceiling laths are adorned with Brahmā and the boards which lay upon them with the constellations.

There are decorative eaves, water-spouts, garlands and other decorative devices.

The eight silk sashes of wisdom and the garlands of knowledge wave about.

There are lotus-thrones of sun and moon, desireless and free of all defect, which press down on the five beasts and overawe all disturbance.

The seed-syllable (of each divinity) shines forth, born from light as its cause.

They are ordained (in function) by spells and they show their (conventional) gestures and signs.

One practises contemplation and brings into clarity the non-envisaged. So one produces the companies of gods who dwell in the celestial spheres of the blessed ones, each main divinity surrounded by his entourage, all with their proper colours, gestures and adornments.

They are invited down from the celestial spheres, and (these gods of) knowledge appear in the sky.

They sink down into the mental sphere which is the bond of nonduality.

Then one offers in worship to the gods of the buddha-mandala the accumulation of offerings of enjoyable things, both real and mentally produced, divine items of sacred enjoyment, having consecrated them by the power of contemplation, spells and gestures.

Pleasing and satisfying the thoughtful purpose (of the gods), one causes delight in the heavens.
bdag ŋid thugs la ēi zla pad mahi gdan ||
ḫod kyiā raṅ bžin mtshan mahi yi ge gzugs ||
skye med A la ḥgag med OM du ḥgyur ||
gsal ba dgu ḥdzab dphaṅ ḥbru lña daṅ ||
thugs gsal sum cu spu ŋ试 greṅ ḥtar ḥkhor ||
phar ḥphros dkyil ḥkkhor lha tshogs thugs la thim ||
thugs la thim ŋiṅ thugs la de bžin gsal ||
de ŋid ḥdzab skul ḥphro ḥdu dbyiṅs su mchod ||
mkhaṅ la ḥod sproṅ kloṅ du byin rlabs dbab ||
gṇis su med ciṅ gṇis med gcig tu bsgrub ||
dbyiṅs sès dbyer med bde bāṅi don ldan bya ||
ḥphro ḥdu sprul pas lha daṅ bdag gzan sbrel ||
ye gṣen theg paṅi don du spyod tshul lo ||
de ḥtar bskyed paṅi lha daṅ gzal yas la ||
dbyiṅs nas ye sès dkyil ḥkkhor spyan draṅ ste ||
thog mar raṅ groṅ dūg lṅahi gdan thabs ḥbul ||
dam tshig thabs ldan gṣen grogs [66a] mchod lcam gıyis ||
mdzeńs paṅi tshul ldan rgyan daṅ cha lugs gzab ||
dgāṅ bāṅi mdāṅs daṅ spro baṅi dbyaṅs blaṅ ŋiṅ ||
pad ma ha lo me tog gdan thabs ḥbul ||
dug lṅa gnas dag chen po lṅa yi stobs ||
že sdaṅ gnas dag sėṅ ge dkar mos ḥjom∠s ||
gti mug gnas dag blaṅ chen ser pos ḥjom∠s ||
lṅa rgyal gnas dag rta mchog ljaṅ khus ḥjom∠s ||
ḥdod chags gnas dag g-yu ḥbrug sṅon pos ḥjom∠s ||
ḥphrag dog gnas dag byaṅ khyuṅ ga rus b ḥjom∠s ||
ma rīg mun pa ēi ma zla bas ḥjom∠s ||
rtog ḥdzin bag chags skyon bral pad mas ḥjom∠s ||
dug lṅa gnas su dag paṅi gdan ḥbul bas ||
ye sès lṅa rdzogs ḥkkor ba zil byis gnon ||
srī žu gus tshul gdan mchog phul nas kyaṅ ||
dbyiṅs nas spyan draṅ gdan la bžugs gsol te ||
rṅa gśaṅ rol mo sṅan paṅi sgra rnams bsrag ||
dṛi žim ēad ldan sproṅ kyiś śul mtshon ŋiṅ ||
gduṅ bāṅi dbyaṅs daṅ tshig gi brda sbyar nas ||
dbyiṅs na bžugs pa rgyal bāṅi dkyil ḥkkor lha ||
raṅ bžin mkhaṅ la rdzogs paṅi ŋiṅ khamgs nas ||
srī žu gus paṅi tshul gıyis spyan draṅ gi ||

\(\text{Ye Gṣen Theg Pa}\)

\(a\) ḥod la \hspace{1cm} b ka ras
In one's own heart is the lotus-seat of sun and moon.
The differently characterized letters are made to enter there, each having
the nature of light.
The unborn letter A changes into uncircumscribed OM and the nine
special syllables, the five heroic seed-syllables and the thirty letters
wheel round, each standing upright as finely drawn as a hair.
Spreading outwards they sink into the hearts of the hosts of gods of the
mandala, and sinking into their hearts, they continue to shine there.
One offers up to the heavenly sphere the recitation of the formula (known
as de niid ḫasab骷ul 'Inducing Suchness by Spell') which streams
forth and returns again (to one's heart).
Light streams forth in space, and grace descends into the mental
sphere.\(^{71}\)
That which is already free of duality is realized as one.
One possesses the reality of bliss where knowledge and celestial sphere
are indistinguishable.
Through outgoing and inward flowing transformations the divinities,
one self and all others are united in one.
This is the way of practising the real matter of the Vehicle of the
Primeval Shen.

Then down into the gods and palaces which one has mentally produced,
one invites from the celestial spheres the circle of the gods of knowledge
(viz. divinities of buddha-rank).
First one offers them the five animal thrones as seats.
Then the Shen Brethren, brothers and sisters, in beautiful garb, fine-
looking in their adornments and accoutrements, sing joyous chants
with a happy tone.
They offer lotuses and ha-lo flowers at the thrones.
As for the power of the five great removers of the Five Evils,
the white lion is the remover of wrath and he prevails,
the yellow elephant is the remover of mental torpor and he prevails,
the green horse is the remover of pride and he prevails,
the turquoise-blue dragon is the remover of desire and he prevails,
the Khyun bird Garu is the remover of envy and he prevails.
Sun and Moon prevail over the darkness of ignorance.
The Lotus, being immaculate, prevails over the influence of fixed notions.
By offering the thrones which remove the Five Evils,
Phenomenal existence is overcome by the Five Perfect Wisdoms.
Having offered these excellent thrones with reverence and devotion,
one invites down (the gods) from the celestial sphere and requests them
to be seated on the thrones.
The pleasing sounds of drums, flat bells and cymbals resound,
and one shows them the way with the (smoke-)tract of sweet-smelling
incense.
With sombre chant and textual recitation, and with reverence and
respect, one invites down the gods of the buddha-mandala who
reside in the celestial sphere, from their perfect realms in the
self-existing heavens.
hgur med g-yuṅ druṅ dbyiṅs nas mi g-yo yan ||
hgro drug thugs rjes bzuṅ bahi don slad du ||
sprul pa than tsam gnas Ḍhir mūṅ spyan draṅ ||
gnīs su med par gdan la būṅs Ḍtshal Ḍu ||
lus ṇag yid gsum mos gus lha phyag btsal ||
lus kyi phyag bgyid gus pa lña ldan btsal\(^a\) ||
ṅag gi phyag bgyid spro dgaṅ dbyaṅs bskyed btsal\(^a\) ||
yid kyi phyag bgyid dgaṅ rab mchog bskyed btsal\(^a\) ||
thsog māḥi dus na lta yan chad du ||
sdg pa mi dge ci bgyis bṣags pa dbul\(^b\) ||
[66b] že sdaṅ dbaṅ gyur byams paḥi ṇaṅ du bṣags ||
gtī mug dbaṅ gyur ye sēs ṇaṅ du bṣags ||
ṅa rgyal dbaṅ gyur zi bāḥi ṇaṅ du bṣags ||
ḥdod chag dbaṅ gyur sbyin paḥi ṇaṅ du bṣags ||
ḥphrag dog dbaṅ gyur yaṅs paḥi ṇaṅ du bṣags ||
ḥgyod ciṅ dag par ye sēs lha la mthol ||
tshaṅs paḥi drin len bla med tshogs mchod dbul\(^b\) ||
tshogs brgyad ye sēs riṅ paḥi lha mo brgyad ||
yul brgyad mchod paḥi bye brag phyag na bsnams ||
 glu gar stabs kyiṣ ye sēs lha la dbul\(^b\) ||
ḥbyuṅ lña rnam dag ye sēs lha mo lṅaṣ\(^c\) ||
rin chen sna lṅaḥi gzed žal yaṅs pa ru ||
g-yu ḍbraṅ yu ti bdud rtsi sman daṅ sbyar ||
dgoṅs pa dmigs med phyag rgyas byin brlabs nas ||
dkyil ḍkhor ye sēs lha la mchod pa dbul\(^b\) ||
 thugs dam mṅes bskaṅ dbaṅ daṅ dnōs grub Ḍu ||
bdag ņid lha daṅ gsas mkhar bdag gzaṅ sbrel ||
A ḍkar OMUX la ye sēs chen po lṅa ||
gsal ba dgu ḍdzab thugs gsal sum cu yi ||
ḥod kyi ṇag thag gzaṅ tshon lu gu brgyud ||
zer gyi raṅ bžin kun nas ḍphro ba yis ||
phyi ṇaṅ snod bcud gzaṅ yas lha ru bsgyur ||
dbyiṅs daṅ ye sēs thabs daṅ sēs rab kyi ||
sku daṅ ziṅ khams zuṅ ḍbreł bdag žal mthoṅ ||
žal mthoṅ bla med tshogs kyi mchod pa dbul\(^b\) ||

\(^a\) Ḍtshal \(^b\) ḍbul \(^c\) lṅa
Although they do not move from the changeless Swastika sphere, in order to hold the beings of the six regions in their compassionate grasp, they are effectively invited here just for a moment in appari-
tional form.

One invites them to be seated on the thrones of unity.
One makes obeisance to the gods showing respect with Body, Speech
and Mind.

One makes the five devotional gestures with one's body.
One offers joyous chants as salutation of speech.
One offers joyous thoughts as salutation of mind.

One confesses whatever evil and wrong one has done from the earliest
time to the present.

Wrath is overcome and confessed in the spirit of love.
Mental torpor is overcome and confessed in the spirit of knowledge.
Pride is overcome and confessed in the spirit of tranquillity.
Desire is overcome and confessed in the spirit of generosity.
Envy is overcome and confessed in the spirit of magnanimity.

One makes confession to the gods of knowledge with contrition and purity.
With pure gratefulness one offers an excellent mass of offerings.

The (eight) perceptive groups are (represented by) the eight goddesses of
knowledge, who raise up in their hands the different offerings of the eight spheres of
perception.

With song and dance one offers them to the gods of knowledge.

The five goddesses of knowledge who purify the five elements, offer in a wide-brimmed chalice made of the five kinds of gems the elixir of consecrated chang mixed with medicament.

One consecrates (the offerings) with gestures and with concentrated
thought which clings at nothing,
and offers them to the knowledge-gods of the mandala.

One fills their thoughts with happiness and asks them for the consecra-
tion and for final perfection.

One's selfhood is united with the gods, and their gSas-palace and self and all else are united.

Pure A and OM and the syllables of the Five Great Wisdoms, the nine special syllables and the thirty letters, as fine threads of light, as a continuous rainbow chain, stream forth in all directions with the form of light-rays, and the outer vessel of the world and the essence it contains are trans-
formed into divine palaces and into gods.

Celestial sphere and (gods of) knowledge, Method and Wisdom, come to-
gether in their (divine) forms and the spheres (of apparition), so one
beholds the countenance of the selfhood (of the tutelary divinity).

Beholding this countenance, one offers in worship an excellent mass of
offerings.
phyi naṅ snod bcud dṅos ḥbyor loṅs spyod tshogs ||
  dbyiṅs śes mkhaḥ kloṅ thabs śes gnis su med ||
  yul śes lha daṅ skye ḥgro gnis med sbyar ||
  dkyil ḥkhor ye śes lha la mchod pa dbul′a ||
  chag nams ḥgal ḥkhrul gduṅ tshig dbyaṅs kyis bžag ||
  ma rtogs log pa thugs rjeḥi śugs kyis bsgral ||
  rnam rtog mtshan ma bon nīd dbyiṅs su bstāb ||
  dṅos grub laṅ tsho ḏmu yad bcud ḏu rol ||
  zad pa med pa gter chen [67a] dbyiṅs su sba ||
  thabs daṅ śes rab phyag rgya mkhaḥ la bsgyur ||
  phyi naṅ snod bcud lha daṅ lha mos gaṅ ||
  glu dbyaṅs gar stabs rol mo mtshams mtsham bsgyur ||
  bye ba sa ya mthāḥ yas bsam mi khyab ||
  dkyil ḥkhor ye śes lha la mchod pa dbul′a ||
  gnis med rig paḥi lha la phyag ḥtshal lo ||

bon nīd dbyiṅs na gnas paḥi dkyil ḥkhor daṅ ||
  raṅ bžin lhun gyis grub paḥi dkyil ḥkhor daṅ ||
  mtshan ma kloṅ du bskyed paḥi dkyil ḥkhor daṅ ||
  dkyil ḥkhor rnam gsum gsal baḥi lha mchog la ||
  dbu yi gtsug phud żabs kyi khri gdan daṅ ||
  brjīd paḥi sku daṅ tshaṅs paḥi gsuṅ dbyaṅs daṅ ||
  mkhyen paḥi thugs daṅ brtse baḥi dgoṅs pa daṅ ||
  brnag paḥi phyag mtshan brda yi don rtags daṅ ||
  mdzes paḥi rgyan daṅ lhab lhub na bzaḥ daṅ ||
  dgyes paḥi yum daṅ bskor baḥi ḥkhor tshogs daṅ ||
  che baḥi yon tan mdzad paḥi phrin las daṅ ||
  gaṅ lā mos paḥi sgo nas de bźin bstod ||
  bstod ciṅ dgyes paḥi mtshan ma rtags su bsgrub ||
  sku daṅ ziṅ khams gdan daṅ gzal yas daṅ ||
  zi rgyan bcu gsum tshaṅ paḥi tshul dgu sogs ||
  dug lṅa ṇon moṅs gnas su dag pa yis ||
  ye śes lṅa ldan loṅs spyod rtags su bsgrub ||
  bla med rtags kyi mchod pa dbyiṅs su bstāb ||
  glu dbyaṅs tshom tshom gar stabs bde bsgyur nas ||
  stag ḥgros siṅ stabs ye śes rol paḥi bro ||
  dkyil ḥkhor ye śes lha la mchod pa ḥbul ||
  nīd kyi ṇaṅ tshul bdag la gnas par ḷu ||

a ḥbul
An accumulation of enjoyable things, real things from the outer vessel of the phenomenal world and all its inner essence, 

These are united in one with celestial space and knowledge, sky and mental sphere, Method and Wisdom, object of knowledge and knower, gods and living beings, 

and they are offered in worship to the knowledge-gods of the mandala. Faults, defects, transgressions, errors are confessed with sombre words. Ignorance and heresy are destroyed by the force of compassion. Hesitating thought with its various characteristic definitions is passed over into the sphere of absolute bon. 

Final perfection and the zest of youth are enjoyed in their essence. The great treasure of the infinite is concealed in the heavenly sphere. Method and Wisdom are transformed into symbolic movements in space. 

The outer vessel of the phenomenal world is filled with gods and goddesses as its inner essence. 

They turn here and there in song and dance and play in their millions, tens of millions, limitless, surpassing thought. 

Thus one must make offering to the knowledge-gods of the mandala. Salutation to the gods of knowledge who know no duality. 

The mandala that rests in the celestial sphere of absolute bon, the mandala which is self-produced in its own nature, the mandala which is produced with its characteristics in the mental sphere, 

to the excellent bright gods of these three kinds of mandala from the top of their heads to the base of their thrones one must give them such praise as will cause them delight, (extolling) their glorious form and their well-toned voice, their knowledgeable thought and their loving intention, their ferocious instruments and their meaningful symbols, their beautiful adornments and their flowing garments, their joyous partners and their surrounding entourage, their great accomplishments and the acts they have performed. Thus praising them, one must explain the meaning of these joyous characteristics, their own forms, their realms, their thrones and palaces, their thirteen tranquil adornments and their nine pure attributes and so on. 

By cleansing away the Five Evils and the molestations (kleśa), one must explain these enjoyments as possessed by the Five Wisdoms. This worship of superlative signs is passed over into the celestial sphere. (The process) is happily transformed into singing and group dancing, the 'tiger step', the 'lion gait', the playful dance of knowledge, and this is offered in worship to the knowledge-gods of the mandala. I beg that their nature may reside in me!
dños gzi rim pa yoṅs su rdzogs paḥo ||

gsum pa rjes kyi bya baḥi rim pa ni ||
tshe rabs goṅ nas sbyaṅs paḥi ḫphro can gyis ||
dus ḫdir g-yuṅ druṅ bon gyi las ḫphro len ||
bskal srid goṅ nas bsgrubs pas lha ḍal bṭa \(a\) ||

dbaṅ luṅ yoṅs su rdzogs [67b] paḥi dños grub ḍu ||
sgrub paḥi dam bcaḥ phud gtaḥ gnas su sbyaṅ ||
dmar chen ye śes rol paḥi dmar mchod bṭeg ||
bdud bži zil gnon ye śes lha bro bṛduṅ ||
gsas mkhar gsaṅ ba dbye bsduḥi rgyun la g镀锌 \(b\) ||

lha daṅ gsaṅs mkhar gzial yas bdag la bsdu ||
gņis med thig le kun bzaṅ naṅ la bde ||
bde chen ḍryal po ḍdu ḩbral med paḥi dbyiṅs ||

ḥdi la bsṅen sgrub yon tan bsam mthaḥ yas ||

hjig rten ḩdi daṅ ḩdi las ḩdas pa daṅ ||

ma ḡoṅs phyi mar gyur paḥi hjig rten sogs ||

gañ du gnaṅ kyaṅ gaṅ dag ḍryal baḥi ziṅ ||

ṛgyal baḥi dkyil ḍkhor bzaṅ ziṅ ṅams dgaḥ ba ||
pad mo dam paḥi ziṅ kḥams bde legs na ||

ḥkhor daṅ loṅs spyod sku tshe mṭhaḥ phyin ziṅ ||
gḍul bya ḡhrin las yon tan bkra śis pa ||
zad pa med ciṅ ḡrib pa med pa yi ||

ṛgyal ba ḍrya mṭshaḥ(ḥi ziṅ) la rab gnaṅ śiṅ ||
dpag tu med ciṅ yon tan rdzogs par thob ||
mṭhaḥ yañ dbyiṅs śes dbyer med naṅ mṅam nas ||

mṛkaḥ mṅam kloṅ bdal bon ṇid dbyiṅs su bde ||
mṭshan bcas bskyed paḥi rim pa bstan paḥo ||

ye ḡsen gtsug phud thugs kyi dkyil du ḍog ||

ces gsuṅs so /

de nas yaṅ ston pas bkaḥ stsal pa /

ñon cig ye ḡsen gtsug phud la sogs ḍkhor ||
ye ḡsen bon la bskyed daṅ rdzogs pa gņis ||
mṭshan bcas bskyed paḥi rim pa sṅon soṅ nas ||
gņis pa mṭshan med rdzogs paḥi rim pa bstan ||

\(a\) ḍta \(b\) звуч \(c\) mṭhaḥ
Thus the order of the real basis is finished.

Thirdly as for the order of the final acts:
He who has practised continuously from former life-series, 
takes up the activity in this life of Swastika Bon. 
By practising meditation from former ages, he will (now) see the divine countenance. 
He begs the final perfection with the consummation of consecrations and inspirations. 
Then he must clear away the special sacramental pledge by means of which the bond was effected, 
and he must offer up the 'great red offerings', the red worship of sportive knowledge, 
and he must dance the divine dance of knowledge which treads under foot the four Māras. 
The accomplishments derived from such reliance and performance are limitless. 
Wherever you reside in this world or in another, in future worlds or wherever else, (you will have) a buddha-field of some kind, a beautiful and delightful buddha-mandala. 
In this happy realm of sacred lotuses you attain perfection with regard to your entourage, your enjoyable possessions and your length of life, 
and you are blessed in your accomplishments and acts of converting. 
Thus abiding in the ocean-like realms of the buddhas, which are infinite and immaculate, 
you gain in full perfection these immeasurable accomplishments. 
Finally your nature achieves the sameness of the indistinguishable condition of celestial sphere and knowledge, 
and you attain blessedness in the celestial sphere of absolute bon with its sameness through space and its ultimate penetration of the mental sphere. 
Thus the Process of Emanation with its various characteristics has now been explained. 
Ye-gšen gTsug-phud, keep all this in the centre of your mind. 
So the Teacher said.

The Teacher spoke again: 
Listen, Ye-gšen gTsug-phud and your entourage. 
Concerning (the Process of) Emanation and (that of) Realization in the bon of Primeval Shen, 
having first dealt with the Process of Emanation with its characteristics, 
I shall teach the second one, the Process of Realization, which transcends all characteristics.
ह्दी लाउर्प्यां डोन र्न्मां पाग्सुम यिन त्इ छु।

dाॅन पोर थाब्स डाॅन लाम लाउँह्क्रिड थ्सुल डाॅन।

बार दु ब्याङ चुब सेम्स क्यी स्क्योन थ्सुल डाॅन।

था माः र्त्साल झ्याङ डोंग लाउँ ह्झ्लाहो।

dाॅन पो थाब्स डाॅन लाम लाउँह्क्रिड थ्सुल नि।

स्क्येस बु थाब्स डाॅन र्द्जु ह्झ्प्रुल ल्दान पायिए।

स्क्ये सिर [६८ज] ग्त्निन नास ह्जिःग्स पांह गां झांग ला।

र्ग्युदु ल्नु मान नाङ झांग भौंह ग्ञां डांस पाझ्द।

ठार पांह लाम लाउँ ध्रोड क्हा ग्याङ साँस्तान।

स्क्ये सिर ग्त्निन नास ह्जिःग्स पांह गां झांग ख्यान।

म्त्सान ल्दान ब्लामां ह्मां स्कु लाउँ धरब तू ह्झ्कोर।

गां ग्सुन भ्काङ नान सिक्सोङ लाउँ ध्रोड र्नाम्स भ्स्ग्रुब।

दाॅन पो थोस पस घ्यिय झिङ घ्दोग्स भ्काङ।

र्ग्युदु ल्नु मान नाङ घ्स्म्स ह्झ्रिः झां धर ध्याय।

थोस पाः ग्त्सोर ह्झ्द्रब त्झिःग्स घ्प्यिर ह्झ्ब्रे झिः मिया।

स्ग्रुब पांह प्रौग्स लाउँ धब्दन पांह घ्नास घ्स्से पस।

ग्याङ रिद� ं खाङ झाँग घ्चु घ्निः नाङ्ग ख्ह्रोड डां।

दुर ख्ह्रोड मिमेद ल्नु झोंड धब्दन साः रु।

स्गो ग्सुम यिद डां भ्सो नाङ ग्लोड ध्याय नास।

ह्जिःग्स र्त्नें ह्दी धब्दन स्नां बङ र्ग्याब तू ध्याय।

प्फा माः साः ने युल म्क्धार नोर र्झ्दाः स्पाङ।

रिः ध्वाङ्ग झ्स्मां माः झिङ झूङ झ्झिङ गुर स्व्त्सा।

प्फा रोल युल लाउँ स्नाङ बङ मिया ह्झ्प्रेन बाः।

याङ धाङ झि झे झि झङ घ्प्यिर झाङ माः ध्माङ ध्माङ।

दाॅन पो सेंम्स लाउँ ध्सुग्स भ्स्नाङ ध्लाङ नास सु।

स्नां झों झ्घ्यिय्र हों धा ल्ता लाउँ ध्सो स्क्यी।

ब्दे झ्सुग्स ले झिःसा क्यों यो भ्याङ झाङ झाङ।

ध्ग्रा ग्नें ने री झिङ झांम्स झ्सदाङ लें लें डाङ।

ल्तो र्ग्याब रुङ लोण झ्राः डांस मिया झ्राः डां।

ह्जिःग्स र्त्नें ध्याय बाः लें झाङ मिया लें झाङ।

स्क्येस पाः झ्पो ह्क्यांग झ्राः डांस मिया झ्राः डां।

म्क्धाङ पांह झ्यो ताङ झें झाङ मिया झें झाङ।

ब्झुङ झाङ झुङ झाङ झ्रत्सिंग्स पांह स्कु म्क्धाङ झाङ।

भ्काङ पांह झिङ साः झ्साङ्ग स्काङ झाङ।

ल्स झ्यिया प्फा माः म्चाङ झ्यी झ्लाङ झ्राः डाङ।

ह्झ्राः झ्राः झ्राः डाङ झ्रत्सी भाङ ज्ञें झ्दुङ झाङ।

युल झिङ मिया चें धुङ झ्यी झ्स्ताङ झुङ झाङ।

घ्यिय स्नोङ ह्जिःग्स र्त्नें नाङ्ग ब्कूङ झ्झिङ झ्ह्रो झाङ।

\[ a \] ब्त्न
Here there are three kinds of general matter:
first how to give guidance in Method and in the Way,
secondly how to nurture the Thought of Enlightenment,
thirdly exploiting the benefit of one’s skill and practice.

First as for giving guidance in Method and in the Way,
a sage who possesses the means and the magical powers should give
profound instruction in the tantras, inspired teachings and general
precepts to whichever persons are frightened profoundly at (the pro-
cess of) birth and death.

He shows forth the joy of the way of salvation and the abyss (of ordinary
phenomenal existence).

Persons who fear profoundly the process of birth and death should sit
at the feet of a renowned lama.

They should listen to whatever he says and perform what he commands.
By learning first they should afterwards remove false notions.

They should be perfectly practised in the tantras and inspired teachings
and in general precepts.

Learning should be all-important and they should not interest them-
selves in words.
As a main help in practice a lonely place is essential, crags or a glacier,
a cave or a vale or a forest, a cemetery or any empty place.

Having relaxed the three means (of human expression), body, speech and
mind,

one must abandon the notion that this world is real.
One must abandon parents, relatives, country, house and wealth,
and nurture oneself alone as does a wounded deer,
without longing for the manifestations of worldly things,
but longing single-mindedly for that which transcends this life.
First of all one should recall suffering into one’s thoughts,
(examining) the happiness and sorrow of former times, the future and
the present, the good and the evil, the difference between faults
and virtues,

enemies and friends, both near and far, love and the retributions of
hatred,

food and clothes, debts, fame and obscurity,
worldly works both good and bad,
rivalry, fame and obscurity,

scholarly accomplishments, knowledge and ignorance,
territories seized and palaces built,
fields divided and stores and wealth accumulated,
natural parents, bosom mate,
intimate friend, affectionate relatives,
great men of one’s district, contemporary religious developments,
outer vessel of the phenomenal world and inner essence of living beings,
[68b] nam zla dus bźi lo zla žag grañs daň ||
skye rga na Ḩchi chu bo rgyun bźi daň ||
mdañ sum rmi lam da Ṣtaḥi las spyod la ||
brtags śiň dpyad nas rig ciň rtogs par bya ||
ma brtags ma gźig dge sbyor le loḥi rgyu ||
brtags nas sśniň po med par šes bźiň du ||
śdug bsńal las spyod de la sun nas su ||
mi rtag blo yis bskyed la grañs bcad bsgom ||
de la goms na Ḩjig rten hrul por Ḩgro ||
snaň ba bden med šes pa yeňs la Ḩphyo ||
gañ la dmigs gtdad Ŝen pa chuň bar Ḩoň ||
dge la žugs kyaň de la Ḩgyur Idoł med ||
de nas lus sems bde ba skye ba ste ||
lus bde tsam na sems kyaň bde ba ste ||
raň bźiň mi bźag ched kyis bcos la bsgom ||
lus ni cha lugs īna ldan phyag rgya bcaḥ ||
sems ni gañ la mi Ḩphro gtdad med bcaḥ ||
lus sems dril de rtse gcig mi yeĩs par ||
ri dvags sgra la Ŝan pa lta bu yid ||
pi waň rgyun thag chad pa lta buĥi Ŝag ||
dpaḥ bo phub la mdun dril lta bu yi ||
lus Ŝag yid gsun gtdad med Ŝan la gtdad ||
sńar soň phyir Ḩoň da Ṣtaḥi rjes mi gozod ||
gar spyin rlăn la sbraň bu chags par ltar ||
gtdad med Ŝan la šes pa zin nas su ||
gyo méd Ŝan la mňam par gnas pa Ḩbyuň ||
gal te de la gtdad pas ma zin na ||
de las ma yeĩs mi zin mi srid do ||
ḥdzin rgyu Ḩdzin mkhan Ḩgyu byed yid yin te ||
yid kyi dran pa Ṣram par rtog pa ni ||
daň po ri gzar kha nas chu Ḩbab Ḩdra ||
ɡcig phyir gcig Ḩbreň gcig la gcig Ḩphro Ḩgyu ||
ɡcig la gcig thim gañ la Ŝos Ḩdzin med ||
ḥdzin med Ŝan du gañ la gtdad mi bcaḥ ||
gtdad med šes pa khrol le šigs se gnas ||
gņis pa chu klũň [69a] bźiň du dal ba Ḩdra ||
ɡcig la gcig Ḩbreň gcig la gcig rgyun mthud ||
rtog pa rgyun chad dran pa rgyun du chags ||
the four seasons, years, months, days, such calculations, 
the fourfold course of birth, disease, old age and death, 
last night's dream and today's activities, 
having examined and investigated (all these things) one must know and 
understand them.
If you do not examine them and search them out, your pursuit of virtue 
will be a cause of lethargy.
Having examined them and knowing them to be lacking in essence, 
one is weary of these works of misery, 
and arousing thoughts of impermanence, one practises the stages of 
meditation.
When you are expert in that, the world goes to pieces. 
Appearances become unreal and knowledge flows calmly forth. 
Wherever one directs one's thought, attachment is slight. 
In the pursuit of virtue there is no turning back. 
From this comes a feeling of happiness both in body and mind. 
With mere physical happiness there comes mental happiness too. 
This does not come about naturally, but by meditating construc- 
tively.
One must adopt the five bodily postures and thought must not flow 
forth anywhere, but must be free from all special mental objectives. 
Uniting body and mind, single-pointed and unwavering, 
one's thought must resemble a deer (poised) attentive to a sound. 
One's speech must be (as dead) as the broken string of a pi-wang. 
Body, Speech and Mind should be directed to the state of non- 
objectivity, 
like spears clustered together on the shield of a hero. 
Do not hanker after the past, present and future. 
Like flies stuck to damp thick glue, 
hold your knowing powers to the state of non-objectivity. 
The condition of universal sameness will arise in this state of imper- 
turbability.
If you do not hold on with this non-objectivity, 
there is no possibility of your not holding inattention at bay. 
The mind is the one who darts between object and subject, 
and as for this mental reflectiveness, this disquisitive thought: 
first it is like water falling from mountain crags, 
one (surge) following upon another, one flowing and darting into another. 
Then one sinks into another and there is no recognition anywhere. 
There is no objectivizing in this state of non-grasping. 
Knowledge which does not objectivize is sparkling and free. 
Secondly it is quiet like a river, 
one (wave) joined with another, one linked in the flow with another. 
Disquisitive thought comes to an end and mindfulness flows forth.
rgyun med naṅ la śes pa rtog med dbyaṅs ||

lhod de ḥbol le śigs se mpañ la gnas ||
gsum pa mi g-yo gsal baṅi mtsho gtiṅ ḥdra ||
rtog med naṅ du rtog ḥdzin dri ma bral ||

hgyu byed mkhan po sems niṅ kloṅ du stor ||

hgyu rgyu hgyu mkhan raṅ rig sems kyi naṅ ||
naṅ niṅ kloṅ thin tiṅ ḥdzin g-yo ba med ||

ṭhaṅ ne mer re kyi le ltim me gnas ||
de gsum zuṅ ḥbrel zi gnas bde baṅi tshad ||

niṅ daṅ mtshan moṅi snaṅ ba ṇo mi śes ||

lo zla ḥag graṅs dus tshod tshad ḥdzin bral ||
bsgom pas mi gsal ma bsgom sgrib pa med ||
dgra gṛṇe ṇe riṅ chags ldaṅ gū ṛtša bral ||
gser daṅ boṅ ba sa rdo dbyer mi byed ||
ḥdi yin ḥdi min ḥdi ṇes gzaṅ ṛtad bral ||
draṅ sroṅ ḥgog paḥi naṅ la sṅoms par ḥbyuṅ ||
daṅ po thabs daṅ lam la ḥkhrid tshul lo ||

bar du byaṅ chub sems kyi skyoṅ tshul la ||
bcas bcos blo yis ma bcos sems bṭsal ba ||
sems niṅ ma bcos mpañ par bṣag paḥi don ||
kun gū ṇe byaṅ chub sems kyi kloṅ yaṅs su" ||
g-yo med śes pa raṅ sar gnas pa la ||

naṅ la naṅ gis goms pa bskyed pa yi ||
daṅ po sems niṅ ston pa gnas pahi tshad ||

mtshan maḥi bon la dmigs ṛtad blo mi ḥchah ||
bskal pa ḥkhrugs kyaṅ sems la g-yo ba med ||

saṅ ṇe yeṅ ṇe phyod de rgyaṅ ṇe ba ||

phyi ston naṅ ston raṅ bzin mtshan ma ston ||

gaṅ la dṅos po med ciṅ ṇo bor ston ||
dper na ṇams snaṅ nam mkhaḥi ṇogs ltar du ||

ston ziṅ bdag med ḥdi ka yin nam sṅam ||
de bas saṅs rgyas logs [6gb] su" med par ḥdzin ||
ston pahi ṇams la drod daṅ tshad ḥbyuṅ ba ||
mkhaḥ la bya ḥphur chu la byiṅ ba med ||
ri bor dal phyuṅ sa rdo zan ltar brdzī ||

gaṅ la chags med ser snaḥi mdud pa gloṅ ||
gcig skyur gcig len byis pa" thol ma gyu ||

a yaṅ du    b log du    c byi sba
One abides relaxed, tranquil and free in a state of repose, the sphere of non-disquisitive knowing in a non-continuous state. Thirdly it is like a deep lake, still and clear. It is free from the defilement of fixed views in a state of non-discriminating thought. The one who darts (here and there) is lost in the sphere of pure thought. The cause of darting and the one who darts (rest) in the state of self-knowing thought, sunk in the sphere of 'suchness', unmoving in profound contemplation, translucent, clear, limpid, pellucid. These three united give the measure of blissful tranquillity. The changes of day and night go unrecognized. One is free from the measuring of time by the numbers of years, months and days.

By meditating nothing now becomes clearer and by not meditating nothing becomes obscured. One is free from the basic notions of enemy and friend, of nearness and farness, of attachment and hatred. One does not distinguish gold and clods or earth or stone. One is free from fixations: 'This is this' and 'This is not that', etc. There arises the equanimity of the sage who practises 'total suppression'. This is the first part, how to give guidance in Method and in the Way.

Secondly as for nurturing the Thought of Enlightenment, by an intellect acting constructively 'non-constructive' mind is sought. This non-constructive 'universal mind' is absolute repose. So that the unmoving knower shall abide self-composed in the vast mental sphere of the Thought of Enlightenment which is the universal basis, practice is effected in this condition by the condition itself. First as for the measure of this abiding in the voidness of mind, intellect must not be directed towards characterizable elements. Although the world-ages (of Water, Fire and Air) are in turmoil, there must be no movement in the mind, clear, calm, colourless and vast, externally void, internally void, void of self-nature and characteristics, void by nature, it lacks any substance anywhere. For example psychic manifestations are void and selfless like the expanse of the sky and one must consider them as being just this. In this way one cleaves directly to buddhahood. As for the advance-grades in the psychic powers of this voidness, one flies like a bird in the sky, and in water one is not drowned, one passes through mountains and one kneads earth and stone like meal. There is no attachment anywhere, for the knot of avarice is loosed. One casts one thing away and takes up another, like the vagaries of a child.
ћди ѕин ћди мед спьод ла њес па мед ||
ћбуњ баћи мтшон ги스 рег кьяњ гнод ми ћгур ||
скый ћјиж г·ьяњ за ћо тшахи мтху даћи брал ||
гаћ ѕин гаћ мин лха бдуд њос ми ћдзин ||
спьод спьод ћо чо ма њес рдzu ћћурл ѕтон ||
ртсљ ћтєб спьод па сна тшогс ѕтон паћ рћњ ||
de ла дран паћи семс киис ртсис бвуњ ла ||
шед ду ми бсгом ћнаћ ду ћбрал мед бзјаг ||
биис паа г·ьяњ сар љуњ dogs љта бур бскьяњ ||
ри двагс смас ма љта бу раћ ћид бтсах ||
мто ла г·ьяњ са браћи боғс спьед дбуња ||
спьон па г·ьяњ љуњ љта бухи спьон лаѕ грол ||
стоћ зић бдаг мед ма бкоѕ ћнаћ ла бзјаг ||
ћнаћ ла ћнаћ гис гоћс па бскьяєд паћо ||
[f. 71a4 onwards]
tha ма ртсал сбьяњ боғs ћђон ла бзла ба || 15
бић ћуб ћемс ни ка даg гзір пђїин ла ||
ртсал даћи боғs бскьяєд ћђон ду ћод ма ћић ||
је ћас ка даg гзір пђїин ћин мод кьяњ ||
ћћас даћи лам ла ма ћћаг ртсал ћбьяњ ба ||
ѕнаћ зић њрид па ћћћор ба ћєћањ ћђас бон || 20
ма љоћи ми љоћ ћањс ла дос па мед ||
dпаг мед нам мкћах љта бући ћамѕ ртсал ћбьяњ ||
ђјиж ртен ћон тан рдяѕса даћи ћо бйад рћамѕ ||
ма ћпаћ ма ћљаћ чагѕ даћи зен па мед ||
ћњес мед бїис па љта бући ћамѕ ртсал ћбьяњ || 25
спьон даћи ћон тан бде даћи ѕдуг бѕњал согс ||
ми мћћун ркјєн даћи ћђал баћи тшогс рћамѕ ла ||
ма бртагс ми бртаг ртог ћђзин дри ма брал ||
gтад мед спьон па љта бући ћамѕ ртсал ћбьяњ ||
чагѕ даћи ѓред даћи лен даћи њїє ба ѕогс || 30
ђјиж ртен ћђи бдєн рдяѕса даћи ћо бїєд ла ||
гаћ ћаћ [71b] ма ћпаћѕ рљїаш ћаш ћин паћи пђїир ||
dуг ћђїємс рма ћћа љта бући ћамѕ ртсал ћбьяњ ||

a byi sba b ћбуњ
There is no certainty of conduct (to which such words as) 'It is this' or 'It is not this' (could apply).
Although struck by elemental weapons, one is unharmed. 
One is free of the power of fear, trepidation and shame. 
There is no recognition of gods or demons, of what anything is or what it is not.
Crazily behaved and capricious, such a one reveals unpredictable powers.
He manifests all kinds of wild behaviour.
In taking the measure of all this with a heedful mind, one should not practise towards a special result, but remain naturally in a state of non-separation (from the desired result).
Be careful like a child who fears falling down an abyss.
Watch over yourself in the manner of a wounded deer.
You will make advancement in height without (fear of) a fall.
You will be like a madman who yet remains safe from the precipice.
Be relaxed in the void and selfless 'non-constructive' state.
Practice is effected in this condition by the condition itself.

Lastly as for exploiting the benefit of one's skill and practice, there can be no question of skill and benefit with regard to the Thought of Enlightenment which exists as the pure absolute.
But although it exists from all time as the pure absolute, this accomplished unimpeded skill in Method and Way has no doubts about the comprehensiveness of something so vast, namely the whole of existence, bon both physical and metaphysical.72
One must practise psychic skill which is measureless like the sky.
With regard to worldly accomplishments, necessaries and chattels, there is no deliberate avoidance and no deliberate pursuit of them, for no attachment to them exists.
One must practise skill which is unpredictable like a child's.
With regard to defects and accomplishments, happiness and unhappiness and the rest, unfavourable circumstances and opposing concatenations, they remain uninvestigated and must not be investigated, for one is free from the defilement of fixed views.
One must practise skill which is undirected like a madman's.
With regard to attachment, to desire, to seizing and to birth and the rest (of the twelvefold causal nexus), and the real things and necessaries of this world,
since it is the first principle not to avoid anything, one must practise the skill of the peacock who can overcome poison,
hjig rten rdzas dañ zas gos grogs rnams la || 
gtsan sme blañ dor rnam par rtog pa hjoms || 
gnas dañ bla gab gañ la ñes pa med || 
khyi phag loñ sprañ lta buñ ñams rtsal sbyañ || 
bro gar glu dañ rol moñi tshogs rnams dañ || 
sna tshogs sgra skad gañ yañ ñes med pa || 
cal col thol ma gyu ltar ñams rtsal sbyañ || 
legs par brjod dañ ñes par smra ba dañ || 
hjig rten mchod brjod smod pañi sdañ tshig sogsa || 
mthun byed sgra dañ mi mthun sgra rnams la || 

gañ la rtoñ dpyod ños ñdzin med pa ru || 
dños med brag cha lta buñ ñams rtsal sbyañ || 
legs par brjod dañ ñes par brjod pa dañ || 
thad pa mi mthun spyoñ la sogsa pa ste || 
bya bañi spyoñ lam rnams pa thams cad kun || 

gañ la ñdi ñes gzañ gtad med pa ru || 
ñdzin med ruañ po lta buñ ñams rtsal sbyañ || 
gzañ rkyen bskul dañ rañ bzin blos spyañ dañ || 
šugs las byuñ dañ žor dañ stabs la sogsa || 
pha rol gañ gis bsgyur du mi btub par || 

gañ byuñ snañ ba thad kar gcod pa yi || 
glañ chen chur žugs lta buñ ñams rtsal sbyañ || 
bdud dañ mu stegs sрин po la sogsa dañ || 
pha rol rgol bañi tshogs su gyur pa dañ || 
hjig rten mnah dbañ dregs pa che ba rnams || 

gañ la ñam ña bag tsha med pa ste || 
thams cad ma lus zil gyis gnon pañi phyir || 
dpañ rtsal siñ ge lta buñ ñams rtsal sbyañ || 
brgya khri bži stoñ phyi nañ gsañ gsum bon || 
ñag gcig rol pañi rtsal lam cho ḥphrul la || 

gañ yañ blañ žiñ dor du med pañi phyir || 

gañ dañ spyoñ lam mthun par ñams rtsal sbyañ ||

[f. 73a² onwards]

ye gśen gtsug phud thugs kyi dkyil du žog ||
ye gśen theg pañi bon gyi las gñer gtad ||
ri bo gañs gliñ khrod kyi bdag por bsko ||
tshad med byañ chub gliñ du bon ḥkhor skor ||
gǹug ma bde chen don dam mthar phyin m_MODAL ||
dbu ma mchog gi lam la sañs rgyas ḥgyur ||
With regard to worldly things, food, clothes and friends, one overcomes scruples of purity and impurity, of acceptance and rejection.

There is no predictability concerning your dwelling or the roof over your head.

Practise psychic skill like that of a dog, a pig, or a beggar.

There is no predictability with regard to various sounds, dancing and singing and music and so on.

Practise psychic skill such as unresponsiveness to noise.

With regard to good sayings and evil sayings, honouring words of the worldly or denigrating hateful words, sounds pleasing and sounds unpleasing, none must receive thought or recognition.

Practise the psychic skill that resembles the unsubstantial echo.

With regard to good action and evil action, suitable action, unsuitable action and so on, with regard to all kinds of behaviour, let there be no fixation: 'This is for such a one.'

Practise the psychic skill of the wind which clings nowhere.

Unable to be diverted by causes occasioned by others or by a spontaneous decision, by the inevitable course of events, by incidental happenings or accidental occurrences, (unmoved) by anything external, cut off at once whatever arises, practise psychic skill like that of an elephant who has entered the water (to drink).

Having no fear and trepidation for anyone, for demons or heretics, for monsters and so on, for the hosts of opposing enemies, for the powerful, the arrogant and the great ones of this world, practise psychic skill like that of a bold lion, so that you may overcome all without exception.

In order that there may be no acceptance or rejecting of anything among the skills and special powers of the One Alone as he sports, among the exoteric, the esoteric, and the secret bon with its 84,000 doctrines, practise the psychic skill that brings all conduct into accord with anything whatsoever.

Ye-gšen gTsug-phud, keep this in the centre of your thought! You must be responsible for the works of bon of the Way of Primeval Shen.

You must take charge of the hermitage of Ri-bo gains-glin.

You must turn the wheel of bon in the Vale of Boundless Enlightenment.

You must perfect all in the absolute, the great bliss of the uncreate, and you will be an Enlightened One on the Way of the Excellent Mean.
Ita ba dbyin śes dbyer med don la blta ||
sgom pa byaṅ chub sems kyi bdar śa gcad ||
spyod pa thabs daṅ thugs rje zuṅ Ḥbrel spyad ||
dam tshig rnam dag dri med Ḥchal ba span ||
ḥphrin las yoṅs su rdzogs pahi las don bsdu ||
ḥbras bu Ḥkhor Ḥdas dbyer med gcig tu dril ||

ces gsun śas / thegs pa brgyad pa ye gśen bon rnam śa gtan la phab ste /
ḥkhor rnam śa gsuṅ śa paḥo /
Your Insight must be a viewing of the celestial expanse and (the divinities of) knowledge in their undifferentiated state.

Your Contemplation must be a revealing of the Thought of Enlightenment.

Your Practice must be the unified action of Method and Compassion.

Your Vow must be pure and unsullied and you must avoid all deviations.

Your Action must unite the results of all perfect acts.

The Result must be the undifferentiated uniting of phenomenal existence and all that transcends it.

Thus he spoke to those around him, setting down in order the elements of the Eighth Way, that of the Primeval Shen.
IX. BLA MED THEG PA

[vol. nia, f. 85a4 onwards]

de la yañ tshad med gtsug phud kyis gsol pa /
 rnam pa thams cad mkhyen pa yi ||
 hgro bahi dpal mgon ston pa lags ||
 bon sgo brgyad khri bži stoñ las ||
 tshur bsdud theg pa rim dgur gsuñs ||
 de dag nañ nas ḡphags\(^a\) pa yi ||
 theg chen sdoñ po dgu ḡdus bon ||
 bdag la gñer du gtad pa yi ||
 bla med theg pahi bon ḡdi dag ||
 ḡdi yi mtshan ńid ci ltar lags ||
 spyi sgos bye brag ci ltar ḡbyed ||
 žib tu phyes nas\(^b\) bkaḥ stsol ḡtshal ||

ces gsol to / de la ston pas bkaḥ stsal pa /

ñon cig tshad med gtsug phud ñon ||
 byañ chub sems ńid rin po che ||
 gdod nas ye sañs rgyas pahi ñañ ||
 gnas lugs rig pahi ño bo ni ||
 ka dag [85b] chen po ḡdus ma byas ||
 ḡkhor ḡdas gañ gi ḡzi rtsa bral ||
 ma bcos spros bral chen po la ||
 dañ po gnas pahi byuñ khuñs dañ ||
 bar du bgrod pahi lam gnas dañ ||
 tha ma phyin pahi sa med ciñ ||
 ḡgro ḡon mtshan ma ma grub ciñ ||
 tshig su brjod pahi don med kyañ ||
 ḡon kyañ rtag chad mthaḥ gsal śiñ ||
 ma rtogs sems can bkri phyir du ||
 tshig su brjod de bṣad bya ba ||
 theg pa kun gyi yañ rtse ḡdi\(^c\) ||
 spyi ru rnam pa gsum du bṣad ||
 ḡzi dañ lam dañ ḡbras bu gsum ||
 sgos su rnam pa bži ru ste ||
 lta ba sgom pa spyod pa gsum ||
 bla med don gyi ḡbras buḥo ||
 bye brag so sor dbye ba na ||
 phar spros brgyad khri bži stoñ la ||

\(^a\) dpag pa \(^b\) dbye nas \(^c\) rtseḥi
IX. THE SUPREME WAY

Then *Tshad-med gTsug-phud* said:

O all-knowing teacher, the splendour and protector of living beings,
You have said that the 84,000 ways of *bon* are compressed into Nine Ways.72

The highest of them all,
the great Way, the *bon* which consists of nine ‘trunks’,
you have committed to my keeping.
As for the religious truths (*bon*) of this Supreme Way,
what are their characteristics
and how does one distinguish differences both of a general and special kind?
We beg you to tell us by explaining in detail.

So he spoke and the Teacher replied:

Listen *Tshad-med gTsug-phud*, listen!
This precious thing, the Thought of Enlightenment,
the state of primeval buddhahood,
the essence of knowledge in its natural state,
the absolute purity of the unconditioned,
void of any basis whatsoever in physical and metaphysical notions,
unaffected in any way, this Great Unmoved
has no first existing origin,
has no intermediate way and progressive stages,
and has no final attainable stage,
for it lacks characteristics of going and coming.
But although it is thus inexpressible in words,
in order to avoid the extreme notions of eternity and nihilism,
and to give guidance to ignorant beings,
it has to be explained and expressed in words.
In general it is explained in three parts,
as Basis, as Way and as Result.
In a special way it is explained in four parts,
as Insight, as Contemplation, as Practice
and as the Result of supreme achievement.
Divided into its separate distinctions,
it spreads out into 84,000 parts,
tshur bsdus thig le ŋag gcig go ||

žes gsunś so / yaň gsol pa /

thams cad mkhyen paḥi ston pa lags ||
de ltar theg pa bla med la ||
spyi ru rnam pa gsum gsunś pa ||
gzi daň lam daň ḥbras bu gsum ||
gzi yi mtshan ŋid ci ltar lags ||
gzi las grol tshul ci ltar lags ||
lam gyi bgrod tshul ci ltar lags ||
ḥbras bu ḥgrub tshul ci ltar lags || 10

šes gsol to / de la ston pas bkaḥ rtsal pa /

ňon cig tshad med gtsug phud gśen ||
thog mar gzi yi gnas tshul ni ||
ma srid ye srid thog ma la ||
dus gsum saňs rgyas rgyu ma grub ||
khamgs gsum sems can rkyen ma bslad ||
ḥkhor ḥdas ma srid goň rol du ||
thog mar rig paḥi rgyal po śna ||
gnas lugs rig paḥi no bo ni ||
kun gzi phyaḥo luń ma bstan ||
yod pa ma yin med pa min ||
ḥkhor ḥdas gaň gi min ma thogs ||
dge sdig gaň gi ḥdus ma byas ||
stoń pa ma yin snań [86a] ba min ||
rtag pa ma yin ched pa min || 25
bde ba ma yin sduń bsńal min ||
saňs rgyas ma yin sems can min ||
kha dog gzugs snań dbyibs ma grub ||
mu med ḥbyams yas bon gyi dbyińs ||
rgya chad phyogs lhun mthar mi dmigs ||
ḥkhor ḥdas gaň gi min ma thogs ||
skyon yon gaň gi bloś ma bslad ||
dge sdig gaň gi rgyu ma grub ||
kha dog dkar nag che chuń med ||
yaňśa dog mthajaḥ dbus dpyod las ḥdas ||
rgya khyon dpag tshad gţal mi dpog ||
thog mthajaḥ ḥgyur nub med par gnas ||

* yaň
THE SUPREME WAY

but in its compressed form it becomes a single dot.

So he spoke, and again they asked:

O all-knowing Teacher,
You have said that in general there are three parts in the Supreme Vehicle,
the Basis, the Way, and the Result.
What are the characteristics of the Basis?
How should 'release' come from the Basis?
How should one advance along the Way?
How should one gain the Result?

The Teacher replied:

Listen, Shen Tshad-med gTsug-phud!
First as for the nature of the Basis,
in the prime state, timeless and unoriginated,
there is no effective cause for the buddhas of past, present and future,
there is no admixture of causal conditions (for the producing) of beings
of the threefold world.
Before physical and metaphysical states originated,
at the beginning the 'King of Knowledge' is first.
This is the natural state, the state of knowledge, the universal basis, void
and unpredicated.
It is neither existence nor non-existence.
No name, physical or metaphysical, applies to it.
It is unconditioned by either good or evil.
It is not emptiness and it is not manifestation.
It is not eternity and it is not nihilism.
It is neither blessedness nor misery.
It is neither buddha nor living being.
It lacks colour, form and shape.
It is the boundless infinite sphere of bon.
It cannot be regarded as interrupted, limited or ending.
No term, physical or metaphysical can be applied to it.
It is spoiled by no notion of fault or of virtue.
It possesses no cause for good or evil.
It has no colour, is neither black nor white, nor large nor small.
It cannot be investigated with regard to its extent or its narrowness, its
limits or its centre.
Its area cannot be measured in miles.
It remains without beginning or end, without change or decline.
Bla med Theg pa

hpel ba med cin hbrib pa med ||
azad pa med cin hbrt ba med ||
stor ba med cin hbral ba med ||
chags pa med cin hjiq pa med ||
rgyu las ma grub rkyen mi hjiq ||

rkyen gyis ma bslad rgyu mi mnion ||
dper na nam mkha’hi dbyins ltar du ||

sa le phyod de rgyan ne ba ||

ci yam med pahi naa du gnas ||

thog mar gzi yi gnas tsul lo ||

gnis pa gzi lasa grol tshul ni ||
kun gzi skye med bon gyi dbyins ||

ye nas phyo ma lu’n ma bstan ||
ci yam med pahi ston pa la ||

rtag dan chad mthar ma lhu’n zi’n ||

ma g’yos dbyins chen hbyams yas la ||
cir yam snan bahi rlabs g’yos pas ||

ston pahi bcud las rig pa hbyu’n ||
dper na ní ma’hi sni’a po b’zin ||

ston rig sgrib med za’n thal la ||

ston cha hgang med ra’n sgra sgrog ||
de las ra’n b’zin hod lña šar ||
zer ni ra’n b’zin kun tu Ḿphro ||
yod par sna’n b’zin dnos ma grub ||
med par sna’n b’zin mthar ma lhu’n ||

ye srid rgyal po hgyur ba med ||
yam mes’chen po g’yo med sku ||
dus gsum sa’ns rgyas gzi las grol ||
kun [86b] tu bza’n po glo bur ba ||
tshig dan mi’n gis mtshon pa tmam ||
don du mtshon pa mya’n ñan hdas ||

ye nas ka dag chen po ste ||

ma bcos spros bral lhun gyis grub ||
gdod ma’hi dus nas ḿkhrlu’ sgrub bral ||
da’n po’hi sa’ns rgyas rgyu med pa ||
rgyu las ma byu’n rkyen mi hjiq ||

sa’ns rgyas thog ma tha ma med ||
sgra ni ston pa bon ñid sku ||

hod ni ka dag chen po ste ||
zer ni sna tshogs sprul pahi sku ||

a gzihi b mnis
THE SUPREME WAY

It does not increase or decrease.
It cannot be exhausted and it does not lessen.
It cannot be lost or separated.
It does not come into existence and it is not destroyed.
It is not produced from a cause or destroyed by circumstances.
It is not spoiled by circumstances and no cause is present.
For example—like the sphere of the sky
it is clear, blank and solitary,
remaining in a state of nothingness.
To begin with then, this is the nature of the Basis.

Secondly as for the way 'release' comes from this Basis,
this universal basis is the unborn sphere of bon,
void in its prime state and unpredicated,
for in this emptiness where nothing exists
there is no erring into the extreme views of eternity and nihilism,
and in this infinite unmoving expanse
waves appear somehow and by their movement
knowledge arises from this essence of emptiness.
For example it is like the orb of the sun.
In this pure 'spontaneity' of the knowledge of emptiness
there resounds the 'self-sound' of the unimpeded void
and thence there arise the five lights in their own self-nature,
and their rays reach everywhere in their self-nature.
It appears as 'being', but it is really not so.
It appears as 'non-being', but does not fall into extreme views.
It is the unchanging 'Primeval King',
the unmoving form of the 'Great Ancestor'.
The buddhas of past, present and future come forth from this basis.
It is the spontaneous 'All Good',
of whom names and terms are mere indications.
In reality what is indicated is altogether transcendent.
It is the great primeval purity,
unaffected by anything, tranquil and self-existing.
From the beginning of time it is free from delusion and defilement.
It is the causeless 'First Buddha',
not produced from a cause and not destroyed by circumstances.
It is the Buddha without beginning or end.
Its sound is emptiness, the absolute body.
Its light is the great purity.
Its rays are manifold, the body of phenomenal manifestation.
_Associated with Lha lna kha dog ye sles lna.||
gzan snañ pha rol ma phyin par.||
rañ mtshan dkyil ḡkhor mkhañ la rdzogs.||
sniñ po ḡgyur med bon gyi dbyiñs.||
ñañ dañ rañ bźin hdu ḡbral med.||
gdod nas ye sañs rgyas pañi sku.||
sañs rgyas tshig gis mtshon bya tsam.||
don du ma bcos spros bral ñañ.||

thig le ñag gcig e ma ho.||

rtogs pas sañs rgyas grol bañi gzi.||
ka dag ḡgyur med no bo ñid.||
rañ mtshan dkyil ḡkhor rdzogs pañi lam.||
rañ bźin lhun gyis grub pañi ziñ.||
lha lña sku lña ziñ kham lña.||
rigs lña stobs lña spyan lña rdzogs.||
sañs rgyas ñes kyi miñ du btags.||
gnas pañi gzi dañ grol bañi lam.||
rañ rañ sgos kyi gzi lam ste.||
sañs rgyas tshig gi bla dvags so.||

ma rtogs sems can ḡkhrul tshul ni.||
goñ ltar ma g·yos dbyiñs chen la.||
cir yañ snañ bañi rlabs g·yos pas.||
stoñ pañi bcud las rig pa ḡbyuñ.||
rig pa ḡgag med zañ thal la.||
sgra ḡod zer gsum rtsal du śar.||
gzi las lam gyis cho ḡphrul bslañs.||
de ñid ma rig ḡkhrul par śar.||
rgyu ni a ma rig pa las ḡbyuñ.||
rkyen ni rañ bźin ḡod lñas byas.||
rañ mtshan dkyil ḡkhor ma rtogs pas.||
gzan ḡbyuñ rkyen b la rtog pa ḡkhrul.||
rtog [87a] pas btags c pas ḡkhor bar śar.||
med la yod bzuñ ḡdzin las ḡkhrul.||
bdag las gzan med btags pas d ḡkhrul.||
sems la sdug bsnal tshor bas ḡkhrul.||
sgra la rañ skrag hjigs pas ḡkhrul.||

\textit{a} ma \textit{b} bskyem \textit{c} btags \textit{d} rtags pa
The lights of the five colours are the Five Wisdoms. They do not have counterparts in reflection elsewhere, for they are (already) perfected in the self-characterized *manḍala* sphere. This is the unchanging essence, the sphere of *bon*, the state and self-nature which are free from association and separation.

It is the body of primeval buddhahood, but by the term 'buddha' it is no more than indicated. In reality it is that unaffected state of absolute tranquillity, the Single Dot. What wonder! By knowing it, (one uses it as) a basis for being released in buddhahood. The pure, the unchanging, the very essence! The way of the perfect self-characterized *manḍala*! The sphere of self-existing self-nature! Five gods, five bodies, five realms, five families, five powers, five eyes, perfect in everything, and known by the name of 'buddha'. The abiding Basis and the Way of 'release' are Basis or Way according to each particular view and to them is attached the appellation of 'buddhahood'.

As for the manner of ignorant beings' delusion, it was said above that in this great unmoving expanse waves appear somehow and by their movement knowledge arises from the essence of emptiness. In the spontaneity of unimpeded knowledge Sound, Light and Rays, all three, shine by reflective power. The Way causes magical emanations to arise from the Basis, and these (emanations) appear as the delusion of ignorance. As for their cause, they spring from ignorance, and the five lights in their own self-nature act as causal conditions. Not knowing the self-characterized *manḍala* (as sole origin), the knower is deluded with regard to causal conditions (thinking the appearances) arise elsewhere. As a result of the knower's disquisitive knowing, it all appears as the phenomenal world. The delusion of conceiving non-being as being comes from the act of conceiving. The delusion that there is nothing but the self comes from disquisitive thinking. The delusion of mental suffering comes from the feelings. The delusion of self-distrust with regard to Sound arises from fear.
होड ला दान चाङ्ग रमोंस पास ह्ष्ट्रुल ||
जे ला सेंम्स ह्ष्ट्रो ब्लस पास ह्ष्ट्रुल ||
ह्ष्ट्रुल पाहि र्जे ह्ब्रेि झिन दु सार ||
होड जे क्हा दोग द्कार पो ला ||
दान लो दान चाङ्गा स्नान बाह्ष्ट्रुल ||
de नास यिद र्मों जे ला स्दान ||
t्स्ता ग्रान्ख्द्मयल बाहि झिन दु सार ||
ब्यांस पाक्षे नोहि दोन ला स्ग्रिब ||
होड जे क्हा दोग दमार पो ला ||
दान लो दान चाङ्ग्स स्नान बाह्ष्ट्रुल ||
de ला यिद र्मों ह्दोड चाङ्ग्स ल्दान ||
ब्क्रेि स्कोम यि द्वाङ्ग्स झिन दु सार ||
स्ब्यिन पाक्षे नोहि दोन ला स्ग्रिब ||
होड जे क्हा दोग श्नों पो ला ||
दान लो दान चाङ्ग्स स्नान बाह्ष्ट्रुल ||
de ला यिद र्मों ग्ति म्गु ल्दान ||
g्लेन ल्कुग ब्योि सोि झिन दु ला सार ||
yे श्से चें पोहि दोन ला स्ग्रिब ||
होड जे क्हा दोग ल्जान क्हु ला ||
दान लो दान चाङ्ग्स स्नान बाह्ष्ट्रुल ||
de ला यिद र्मों ह्ष्ट्राङ्ग-दोग ल्दान ||
ब्रेल ख्नों मि यि झिन दु सार ||
yाँस पाक्षे नोहि दोन ला स्ग्रिब ||
होड जे क्हा दोग चाङ्ग्स म्नाम ला ||
दान लो दान चाङ्ग्स स्नान बाह्ष्ट्रुल ||
de ला यिद र्मों ना र्ग्याल ल्दान ||
ह्तह्ब र्त्सोि ल्हा मिन झिन दु सार ||
झिबाक्षे नोहि दोन ला स्ग्रिब ||
होड जे क्हा दोग चाङ्ग्स म्नाम ला ||
दान लो दान चाङ्ग्स स्नान बाह्ष्ट्रुल ||
de ला यिद र्मों ग्तोि पा ल्दान ||
प्हांम ल्टुं ल्हा यि झिन दु सार ||
ग्निस में म्नाम पाहि दोन ला स्ग्रिब ||
g्जुग्स में र्ग्यु लास ग्जुग्स सु ग्रुि ||
bdुि ल्ना दुि ल्ना न्नोि म्नों ल्ना ||
फ्नुि पो ल्ना पोि स्ग्रिब्स सु ल्सोि ||
्थाल में ह्ष्ट्रोि बाहि द्र्वा बार [८७ब] चुि ||
राँग रिज ये श्से होड म्दाङ्स नुब ||
मि श्से र्मोंस पाहि द्सुि ब्स्नाल स्ब्योि ||

\( ^a \) चाङ्ग
\( ^b \) जे ला स्दान in every case. See note 76
c bsgrib
d bsdem
The delusion of attachment to Light arises from perplexity.
The delusion of thought-emanations with regard to the Rays arises from beguilement.
As a result of pursuing these delusions, it all appears as the (Six) Spheres (of possible rebirth). 75
With regard to the light of white rays there is first attachment and delusion of appearances.
Then the mind is perplexed and Wrath emerges, and it all appears as the sphere of the hot and cold hells.
So a shadow is cast over the intention of great loving-kindness.
With regard to the light of red rays there is first attachment and delusion of appearances.
Then the mind is perplexed and Desire arises, 76 and it all appears as the sphere of hungry and thirsty tormented spirits.
So a shadow is cast over the intention of great generosity.
With regard to the light of blue rays there is first attachment and delusion of appearances.
Then the mind is perplexed and Mental Torpor arises, and it all appears as the sphere of stupid beasts.
So a shadow is cast over the intention of great knowledge.
With regard to the light of yellow rays there is first attachment and delusion of appearances.
Then the mind is perplexed and Envy arises, and it all appears as the sphere of wretched men.
So a shadow is cast over the intention of magnanimity.
With regard to the light of green rays there is first attachment and delusion of appearances.
Then the mind is perplexed and Pride arises, and it all appears as the sphere of contentious titans.
So a shadow is cast over the intention of tranquillity.
With regard to the light with rays coloured in equal parts there is first attachment and delusion of appearances.
Then the mind is perplexed and Disquisitive Thought arises, and it all appears as the sphere of the falling gods.
So a shadow is cast over the intention of unity and sameness.
Form is produced with the formless as cause.
One is bound with the bonds of the Five Māras, the Five Evils, the Five Molestations (kleśa) and the Five Components of Personality, and one enters the net of phenomenal existence where there is no escape.
The light of self-knowing knowledge loses its brilliance and one experiences the suffering of the blindness of ignorance.
ñon moṅs ḍkhor bahi btson rar tshud ||
sdug bsṅal ḍdod pahi rgya mtshor ḍbyin ||
skye rga na ḍchi chu bo ḍgrub ||
ris drug zo chu rgyud mar rgyudā ||
raṅ dbaṅ ma thob gzan dbaṅ can ||
5
tsudug bsṅal ḍkhor bar ḍkhyam pa ste ||
ma rtogs sems can ḍkhrul tshul lo ||
grol daṅ ḍkhrul pahi mtshan ḍnid ni ||
gzi las ma rig rgyu bskeyed ciṅ ||
laṅ la ḍkhrul ēs ma zin kyaṅ ||
10
sṅon du gzi yi sgra yod pas ||
ñon moṅs dug ḍña sbyaṅ du yod ||
thar pahi lam la bgrod du yod ||
sāṅs rgyas ḍbras bu bsgrub tu yod ||
rig pahi ye ṣes gsal tu yod ||
grol ḍkhrul bye brag de ḍtar ro ||

gsumb pa lam gyi bgrod tshul ni ||
stoṅ ziṅ bdag med byaṅ chub sems ||
gnas lugs rig pahi ṣo bo ḍdi ||
don du raṅ sems sāṅs rgyas sku ||
20
kun gzi skye med bon gyi dbyiṅs ||
rol pa ḍhgag med raṅ ḍbyuṅ rtsal ||
cir yaṅ snaṅ ba de ḍzin stoṅ ||
snaṅ daṅ stoṅ pa ka nes dag ||
bon ḍnid raṅ las raṅ ḍbyuṅ rtsal ||
25
bon can mtshan ma bon ḍnid dbyiṅs ||
ye nas gzi gnas mthar phyin la ||
ḥdi la bgrod daṅ ḍgro ḍhoṅ med ||
ma bcos rtsol bral sems ḍnid ṣaṅ ||
ma g-yos khyab bdal bon ḍnid kloṅ ||
de la ḍiams su len rgyu med ||
len rgyu len mkhan raṅ rig sems ||
30
ḥon kyaṅ brda daṅ thabs bstan pa ||
gnas tshul steṅ du ḍzag tshul tsam ||
don la yin tshul ṣes pa tsam ||
šes tsam ḍnid ni rtogs pa tsam ||
rtogs daṅ ḍgroł ba zuṅ ḍjug tsam ||
kun gzi stoṅ pahi raṅ mdaṅc la ||
rig pa sgrib med ye ṣes gsal ||

ā brgyud   b gniś   c gdaṅs
One enters the prison of phenomenal existence and all its molestations (kleśa), and sinks in the ocean of suffering and desire. The river of birth, old age, sickness and death flows on and (rebirth in) the Six Spheres\textsuperscript{77} goes on continuously like a circular chain of water buckets.

In the power of others without gaining power over oneself one wanders through wretched states of existence. Such is the way ignorant beings are deluded.

As for the characteristics of Release and Delusion, ignorance is produced with the Basis as its cause, and although delusion is not recognized on the Way, it exists in the first place as the Sound of the Basis. The molestations and the Five Evils must be cleansed. Advance must be made on the Way of Salvation. The Result, namely buddhahood, must be achieved. Knowing that perceives must become clear. Such is the difference between Release and Delusion.

Thirdly, as for how one should advance along the path, this Thought of Enlightenment which is void and selfless, the state of knowledge in its natural condition is really one's own mind in the form of buddhahood. It is the sphere of bon, the unborn universal basis with unimpeded power of action and self-manifesting reflective power. Whatever the appearance it manifests, it is correspondingly void, for both appearance and voidness are absolutely pure.

It is the absolute bon with reflective power self-produced from itself, the absolute bon sphere of all characterizable bon elements. In this basic state which is perfect from all time there is no advance and no coming and going. It is the state of mind itself, unaffected and effortless, the unmoving, all-pervading expanse of absolute bon. There is nothing to be learned in its regard, for what might be learned and the learner are both the self-knowing mind. The teaching by signs and by methods is merely an application referring to the absolute. It is just a matter of knowing how it really is. It is just an understanding of knowledge itself. It is just a combination of understanding and release. The knowledge of pure knowing shines translucent on the face of the emptiness of the universal basis.
ḥbyuṅ ḡjug mtshan [88a] ma sna tshogs blo ||
gnīs su med cīṅ so sor gsal ||
yaṅ dag mthaḥ la gcig tu gnas ||
gnas pāṛi stęp du bṣāg pāṛi tshul ||
don du kun gṣiṅi kloṅ du bsduḍ ||
snaṅ stoṅ dbyer med zuṅ du ḡjug ||
bde stoṅ dbyer med rol pāṛi kloṅ ||
rig stoṅ dbyer med byaṅ chub sems ||
gnīs med naṅ du e ma ho ||
kun gṣi nam mkhaṅ lta bu la ||
rig pa sa rluṅ me chur grub ||
ḥbyuṅ ḡjug źiṅ khams rab ḡbyams chags ||
gnīs su med cīṅ so sor gsal ||
yaṅ dag mthaḥ la gcig tu gnas ||
gnas pāṛi stęp du bṣāg pāṛi tshul ||
don du ba gāḥi kloṅ du bsduḍ ||
snaṅ stoṅ dbyer med zuṅ du ḡjug ||
bde stoṅ dbyer med rol pāṛi kloṅ ||
rig stoṅ dbyer med byaṅ chub sems ||
gnīs med naṅ du e ma ho ||

[f. 89b⁴ onwards]
de ltar sems ŋiṅ gnas tshul la ||
raṅ bṣīṅ naṅ gi bṣāg tshul gyis ||
gnas daṅ ḡgyu ba ḡbyuṅ thim gcig ||
snaṅ daṅ stoṅ pa khaᵃ ta chad ||
sku daṅ ye ŋes zuṅ ḡjug rtsal ||
gdod nas bla med phar phyin la ||
bgrod bya bgrod byed mthaḥ daṅ bral ||
sems ŋiṅ raṅ sar gnas pa yi ||
hkhor ḡdas raṅ ḡbyuṅ rol pa la ||
bgrod tshul miṅ gis gdag bya tsam ||
gsum pa lam gyi bgrod tshul lo ||
bṣī pa ḡbras bu ḡgrubᵇ tshul ni ||
kun gṣi skye med bon gyi dbyis ||
rol pa ḡagag med raṅ ḡbyuṅ rtsal ||
gnīs su med pa ŋag gcig sku ||
hkhor ḡdas med pa ro gcig dbyis ||
ye nas skye med ḡchi bral źiṅ ||

ᵃ ka   ᵇ grub
The intellect with its various characteristics which emerge and return remains translucent with (such seeming) separateness in a state of absolute unity.

It remains at one in the pure ultimate.

The manner of application referring to this state is really comprised within the sphere of the universal basis.

It is the inseparable combination of manifestation and voidness.

It is the sphere of the play of bliss and voidness mutually inseparable.

It is the Thought of Enlightenment where knowing and voidness are inseparable.

Such is this state of unity! How wonderful!

The knower is produced in the universal basis just as earth, air, fire and water are produced in sky.

Appearing and returning, the realms of existence come into being on a very vast scale.

They are translucent with (seeming) separateness in a state of absolute unity.

It remains at one in the pure ultimate.

The manner of application referring to this state is really comprised in the sphere of the 'universal womb' (bhaga).

It is the inseparable combination of manifestation and voidness.

It is the sphere of the play of bliss and voidness mutually inseparable.

It is the Thought of Enlightenment where knowing and voidness are inseparable.

Such is this state of unity! How wonderful!

Just relax spontaneously in mind itself in its abiding condition.

'_staying_ and 'darting', 'emerging' and 'sinking' are a single state.

Talk of manifestation and voidness is stopped.

The (supreme) form and knowledge are the reflective power of the 'Two-in-One'.

In that which is absolutely perfect from all time the extreme ideas of advancement and of the one who advances just do not exist.

In the self-produced play of physical and metaphysical notions (acted) by mind itself abiding in its own condition, the term 'manner of advancement' is a mere appellation.

This is the third subject, the manner of advancement.

Fourthly as for gaining the Result, the sphere of bon, the unborn universal basis, the non-dual single form, of unimpeded power of action and self-manifesting reflective power, the 'single-flavoured' sphere, neither physical nor metaphysical, is eternally unborn and deathless.
gdod nas pha rol phyin pa la ||
snañ srid ʰkhor ba myaⁿ Ḥdas bon ||
raⁿ chaș lhun grub raⁿ bźìn gyi ||
sku dañ ye śes zuñ Ḥbrel nas ||
yon tan ma bṛtṣal lhun rḍzogs la ||
ḥbras bu grub dañ ma grub med ||
ḥon [g0a] kyañ gnas lugs rig pa la ||
gnas tshul steñ na bžag tshul dañ ||
de dag bṛtan pa thob nas su ||
raⁿ rīg mfoon du gyur pa yis ||
raⁿ mtshan dkyil Ḥkhor rḍzogs pa la ||
snañ ston gņis su med pa yi ||
bdṛ ston zuñ Ḥjug rol pa la ||
rig ston lhun gysis grub pa yi ||
ḥphags pahi yon tan bsam mṭaḥ yaś ||
nam mkhaḥ ri rab rgya mtsho ltar ||
dpag gi mi dpog gžal mi loṅ ||
sku ńid gcig las ma g-yos kyañ ||
sprul pa bye ba phrag bṛgya Ḥgyed ||
gañ la gañ Ḥdul cir yaṅ ston ||
ḥbyuṅ bźi mtshan ma las su ruṅ ||
nam mkhaḥ ńid la ńid du spyod ||
ḥchi med bdud bral g-ylvania druṅ sku ||
srog med nad dug mtshon mi Ḥjig ||
mkhaḥ la bya dañ chu la ńa ||
brag la thog gšeg rṣi śiṅ sduṅ ||
ri rāb phyag Ḥdeg rgya mtsho rṇub ||
chu bo žags zlog\(^a\) gzaḥ chen rṭod ||
ston gsum ston gi Ḥjig rṭen yaṅ ||
ṛkaṅ pa ya gcig mṭhil g[yis g]non ||
ḥgyur ba med pahi sku mchog ldan ||
gsuṅ ńid gcig las ma bsgrags kyaṅ ||
ḥgro ba sems can thams cad kyi ||
skad rīgs mi mṭhun so so ru ||
raṅ raṅ sgra skad ji\(^b\) bźin go ||
brgyad khri bźi ston boṅ rnams kun ||
thogs pa med pa raṅ bźin śes ||
skad rīgs sum bṛgya drug c[ur s]gyur ||
ḥgro ba yoṅs la bkaḥ dbaṅ btsan\(^c\) ||
bdṛ pahi tṣhig la spro ba skyped ||
tshaṅ pahi dbyaṅs kyis myaṅ ńan bsaṅ ||
\(^a\) sdog \(^b\) ci \(^c\) bṛtṣan
The phenomenal world, physical and metaphysical notions, pertain from all time to the 'beyond'.
The essential nature of this spontaneously produced self-nature, is (absolute) form and knowledge as 'Two-in-One'. Without striving for any qualities, it is spontaneously perfect, so there can be no gaining or not gaining of any achievement. But in knowing this natural state there is a way of relaxing upon things as they are,\textsuperscript{78} and having got them stable, self-knowledge becomes manifest, so that in the self-characterized \textit{mandala} manifestation and voidness are in unity, and in the unified play of bliss and emptiness knowledge and emptiness are spontaneously produced, with superb qualities surpassing all thought. Like the sky, like Mount \textit{Kailāsa}, like the ocean, it cannot be measured, it cannot be appraised. Although unmoved from its single form a hundred million manifestations spread forth, showing itself anyhow, wherever anyone is converted, and in keeping with the characteristics of the four elements acting absolutely in absolute space. It is the deathless Swastika body, free of \textit{Māra}. As it is lifeless, disease, poisons and weapons cannot destroy it. (He who has realized this is like) a bird in the sky and a fish in the ocean. He splits rocks as by lightning and gathers in (magically) aromatic shrubs. He raises Mount \textit{Kailāsa} in his hand and sucks up the ocean. He pulls back the waters as with a noose and transfixes the planets. He treads the whole universe under the sole of one foot. He possesses the supreme unchanging form. Although only one sound resounds, all living beings hear the sounds of their own languages in their different styles of speech. He knows effortlessly and in their self-nature the 84,000 elements of \textit{bon}, and he translates them into the 360 styles of speech. Firm in word and sanctifying power towards all living beings, he causes joy to arise at the word of truth. He removes suffering by means of the melody of \textit{Brahmā},
rgyal bahi bkaḥ la thams cad ḥdud ||
bskos pahi las la gañ yañ ūnan ||
drug cuḫi yan lag tshaṅs pahi gsuṅ ||
ḥgag pa med pahi gsuṅ mchog ldan ||
thsugs ūnid gcig las {ma} g'-yos kyaṅ ||
ḥgro ba rigs drug sms can la ||
gañ ḥdul dgoṅs pa re re ḥchar ||
mkh yen pahi [90b] ye šes dgoṅs pa yis ||
ḥgro ba gañ la gañ ḥdul gyi ||
mtshan ūnid bye brag so sor ḥbyed ||
sñon dañ m a ḥoṅs da lta yi ||
skye gnas pa bžin du šes ||
tiṅ ḥdzin yan lag drug cu yī ||
ḥod zer spro bsduḥi ḥdu ḥphro ḥgyed ||
ḥkhrul med mñaṃ ūnid thugs dañ ldan ||
yon tan gcig las ma spros kyaṅ ||
gañ dag ḥgro bahi dmigs lam du ||
dpag bsam ljon šiṅ rgyas pa la ||
lo ḥbras me tog ḥkhruṅs pa bžin ||
so sor ūno mtshar che ba yī ||
nad la sman dañ dug la rtsi ||
dbul ḥphoṅs dag la yid bžin nor ||
ḥjigs pa rmams la skyel ma go ||
rmoṅs pahi tshogs la gañ dgos skyabsa ||
mtshan dañ dpe byad legs pahi rgyan ||
dpe byad brgyad cu ūnes par rdzogs ||
kun gyi mchod gnas bkur bahi ūni ||
bya rgyal gtsug gi nor buḥi tog ||
ḥgro bahi dpal mgon dpal du gyur ||
legs par ḥbyuṅ bahi yan ton ldan ||
ḥphrin las gcig las ma mdzad kyaṅ ||
ḥgro ba gañ la gañ ḥdul gyi ||
ḥdam gyi phur pa lta bu ru ||
gañ dag gnas la gar bskor bde ||
ži rgyas dbaṅ drag las bži rgyun ||
tshe nor daṅ than dpal skyed sogš ||
bar chod bgegs ḥdul g'-yul las rgyal ||
snaṅ srid ḥkhor lo thabs kyiš bsgyur ||
gdul bya žiṅ kham šsam mthaḥ yas ||
stoṅ gsum stoṅ gi ḥjig rten gyi ||
mi mjed žiṅ kham dbu ma ru ||

a skab
and he subdues all things to the word of the Buddhas. They listen, whoever they are, to their directed work. He possesses the supreme unhindered Speech with the 60 divisions of Brahmā sound. Although unmoved from a single state of thought, whatever thought might convert them is produced for the living beings of the Six Spheres of existence. With the purposeful knowledge of one who knows he explains in detail the different characterized notions for converting whatever kind of being it may be. He knows the order of the places of rebirth for past, present and future. He sends forth and regathers the rays of light of the 60 divisions of contemplative thought in a process of contraction and expansion. He possesses the Mind of Sameness free of all illusion. Although unmoved from a single state of good quality, in the sight of various living beings leaves and fruits and flowers seem to be produced on the spread tree of paradise. There are wonderful things for each case, medicine for illness and potion for poison, a wish-granting gem for those in want and an escort for those who are frightened, (all) understood (as suits the case). To the foolish crowds he is whatever protector they need. He is adorned with the major and minor marks (of a buddha), with all the eighty minor marks quite perfect. He is a centre of worship for all and the object of their homage. Like the crest gem of the king of birds, he is the splendour of living beings, their splendid protector. He possesses all those qualities which come out well. Although he performs just a single act, he converts living beings whoever they are and wherever they are, leaning easily towards them wherever they are, like a post in the mud. The Four Actions of pacifying, prospering, empowerment, destroying, and the ‘Flow’ (as fifth), long life, wealth, good fortune, prosperity and so on, quelling hindrances and demons, victory in battle, acting like a world-conqueror, the fields for acts of conversion surpass all thought. In the central country of our suffering world, in this universe of 1,000 times 3,000 worlds
BLA MED THEG PA

rgyal po lta bur sku ḫkhruiṅ śiṅ ||
bsdun mo sras daṅ ṭkhor du bcas ||
mdzad pa bcu gnis bkod pa yi ||
ḥgro ba ḥdren paḥi dpal du gyur ||
ma bṛtsal lhun grub ṭḥrīn las ldan ||
tha ma ḥbras buḥi ḥgrub tshul lo ||

de lta ḥr man theg paḥi bon ||
thog mar gzi yi gnas tshul daṅ ||
gnis pa gzi las [91a] grol tshul daṅ ||
gsum pa lam gyi bgrod tshul daṅ ||
tha ma ḥbras buḥi ḥgrub6 tshul de ||
tsad med gtsug phud sprul paḥi gsen ||
ḥgro baḥi dpal du ḥgyur bar mdzod ||

ces gsuṅs so / de la yaṅ tshad med gtsug phud kyis gsol pa /

ston paḥi sgron ma ḥgro baḥi dpal ||
thsams cad mkhyen paḥi thugs can lags ||
bla med theg pa yaṅ rtse la ||
gzi daṅ lam daṅ ḥbras bu yi ||
yin tshul goṅ du son nas kyaṅ ||
lta sgom spyod pa ḥbras by bzi ||
ḥdi yi mtshan ṇid ci lta lags ||
thugs kyi dkyil nas bCUd phyuṅs la ||
bdag cag ḥkkhor la bṣad du gsol ||

ces gsol to / de la ston pas bkaḥ stsal pa /

ñon cig ḥdus paḥi ḥkkhor rnam daṅ ||
tshad med b gtsug phud gus par ñon ||
bla med theg pa yaṅ rtse la ||
lta ba sgom pa spyod pa gsum ||
bla med don gyi ḥbras bu yi ||
thog mar lta ba bstan pa ni ||
kun gzi skye med bon gyi dbyiṅs ||
rig pa ḥgag med ye ṭes sku ||
gnis su med pa ṭag gcig daṅ ||
bla med theg pa chen poḥi don ||
blta c rgyu lta byed mthaḥ daṅ bral ||
bltas pas mthoṅ med bon gyi dbyiṅs ||
ma bltas raṅ gsal sems kyi ṭṇaṅ ||

a grub b ye gšen c lta
THE SUPREME WAY

he is born as a king with wife and son and entourage, and performing the twelve great acts, he is the glory of those who guide living beings. So he possesses action which is effortlessly self-produced. Such is the last item on how to gain the Result.

Thus in the case of the bon of the Supreme Vehicle, first there is the nature of the Basis, secondly how ‘release’ comes from this Basis, thirdly how one should advance along the Way, and lastly how one should gain the Result. Tshad-med gTsug-phud, Shen who manifest yourself in various ways, act as the splendour of living beings!

So the Teacher spoke, and Tshad-med gTsug-phud said again:

O Light of Teachers, Splendour of living beings, whose mind knows all things! Concerning this top vehicle, the Supreme One, the nature of the Basis, the Way and the Result has been dealt with above, but what are the characteristics of the (other) four, Insight, Contemplation, Practice and Result? Bring forth the essence (of their meaning) from the centre of your thought, and tell us, we beg.

So he asked, and the Teacher replied:

Listen, O you who are gathered here. Tshad-med gTsug-phud, listen with respect! Concerning Insight, Contemplation, Practice and the Result of supreme achievement in this top vehicle, the Supreme One, first I shall explain Insight. This sphere of bon, the unborn universal basis, is unimpeded knowing and the very form of knowledge, the single thing which possesses no duality, the ‘substance’ of the great Supreme Vehicle. It is free from the extreme notions of viewed and viewer. It is the sphere of bon where nothing is seen by looking. It is the unviewed state of mind in its own clarity.
gñis su med pa ŋag gcig yin ||
bla med theg pa chen poḥi don ||
skye bar ḡdzin pas\(^a\) grub pa med ||
ye nas bon ŋid stoṅ paḥi kloṅ ||
ḥgag par ḡdzin pas\(^a\) chad pa med ||
ye nas raṅ ḡbyuṅ ye śes mkhaḥ ||
skye ḡgag gñis med sems kyi ŋaṅ ||
gñis su med pa ņag gcig dbyiṅs ||
bla med theg pa chen poḥi don ||
yod par ḡdzin pas\(^a\) grub pa med ||
ye nas dmigs med bon gyi sku ||
med par ḡdzin pas\(^a\) chad\(^b\) pa med ||
ye [91b] nas loṅs spyod rdzogs paḥi ŋin ||
yod med gñis med\(^c\) sems kyi ŋaṅ ||
gñis su med pa ņag gcig dbyiṅs ||
bla med theg pa chen poḥi don ||
ṛtag par ḡdzin pas\(^a\) grub pa med ||
ye nas mi gnas mya ŋaṅ ḡdas ||
chad par ḡdzin pas\(^a\) phyal ba med ||
ye nas sna tshogs cir yaṅ sprul ||
ṛtag chad gñis med sems kyi ŋaṅ ||
gñis su med pa ņag gcig dbyiṅs ||
bla med theg pa chen poḥi don ||
snaṅ bar ḡdzin pas\(^a\) dnos po med ||
ye nas bon ŋid stoṅ paḥi kloṅ ||
stoṅ par ḡdzin pas ņo bo med ||
ye nas rol pa ḡgag med ŋaṅ ||
snaṅ stoṅ gñis kyaṅ sems kyi ŋaṅ ||
gñis su med pa ņag gcig dbyiṅs ||
bla med theg pa chen poḥi don ||
yod med rṛtag chad snaṅ stoṅ ŋaṅ ||
skye ḡgag mu bžiḥi mṭhaḥ daṅ bral ||
mṭhaḥ bral chen poḥi lta ba la ||
snaṅ srid ḡkhor ba mya ŋaṅ ḡdas ||
bskal srid chags gnas ḡjig stoṅ daṅ ||
bde sdug legs ņes ḡbyuṅ\(^d\) tshor daṅ ||
re dogs ḡdzin pa yod ma yin ||
dper na nam mkhaḥi kloṅ yaṅs su
me chu sa rluṅ ḡbyuṅ ba bzi ||
chags daṅ gnas daṅ ḡjig stoṅ daṅ ||

\(^a\) paḥi \(^b\) khyab \(^c\) kyaṅ \(^d\) byuṅ
It is the single thing which possesses no duality, the 'substance' of the great Supreme Vehicle.
There is no realization of it by grasping at what comes into existence.
It is the sphere of the primeval empty absolute.
There is no denying it by grasping at what comes to an end.
It is the primeval self-produced 'sky' of knowledge.
It is the state of mind where nothing is born and nothing impedes.
It is the sphere of the non-dual single one.
It is the 'substance' of the great Supreme Vehicle.
There is no realization of it by grasping at existence.
It is the primeval unenvisaged form of bon.
There is no denying of it by grasping at non-existence.
It is the primeval realm of perfect enjoyment.
It is the state of mind where nothing exists and nothing does not exist.
It is the sphere of the non-dual single one.
It is the 'substance' of the great Supreme Vehicle.
There is no realization of it by grasping at eternity.
It is the primeval non-abiding 'passage from sorrow' (nirvana).
There is no denial of it by grasping at nihilism.
Primevally a whole variety springs forth from it somehow.
It is the state of mind where there is neither eternity nor nihilism.
It is the sphere of the non-dual single one.
It is the 'substance' of the great Supreme Vehicle.
There is no real substance by grasping at appearances.
It is the sphere of the primeval empty absolute.
There is no non-entity by grasping at emptiness.
It is the state of primeval unimpeded 'play'.
It is the state of mind where neither appearance nor emptiness exists.
It is the sphere of the non-dual single one.
It is the 'substance' of the great Supreme Vehicle.
It is free of the extreme notions of existence and non-existence, of eternity and nihilism, of appearances and emptiness, of being born and being stopped, free of these four extreme pairs.
In this great insight free of all extremes phenomenal existence has passed beyond sorrow.79
There is no origination, continuing, dissolution, and emptiness of ages and existences,
no happiness and unhappiness, no sense of the arising of good and evil,
no seizing upon hopes and fears.
For example in the wide expanse of the sky the four elements, fire, water, earth and air originate, continue, dissolve and become void,
nam mkhahī pañ dukhbyuṅa mi tshor ||
de bṣin sems ŋid kloṅ yaṅs su ||
sems ḥbyuṅ mtshan maḥi cho ḥphrul rnam ||
sems ŋid pañ dukhbyuṅa mi tshor ||
snaṅ srid sems kyi yo laṅ la ||
spaṅ daṅ blaṅ baḥi rgyu ma mchis ||
ḥkhor ḥdas bon ŋid rol pa la ||
bzaṅ pañ legs ņes gzal mi dpog ||
Iha bdud sems kyi cho ḥphrul la ||
phan daṅ gnod b paḥi mṭhāḥ ma grub ||
dper na mkhaḥ la khyuṅ gṣegs na ||
srid gsum spyi rgya rlaus kyis gcod ||
sder chags thams cad zil gyis gnon ||
de bṣin [92a] mkhaḥ la ŋi šar na ||
ḥod gzan ma lus zil gyis gnon ||
ma rig mun paḥi glṅ khrod gsal ||
de ṭtar theg pa chen poḥi don ||
ṛtog med ṭta baḥi rgyas thebs na ||
ṛtog paḥi tshogs rnam zil gyis gnon ||
ṭeg pa ṭog ma bag la ḡa ||
thsam cad kun yin gaṅ yaṅ min ||
mu bṣi mṭhāḥ bral dbus ma grub ||
khyaṅ bdal bon ŋid spros mṭhāḥ bral ||
ye nas ye saṅs rgyas paḥi pañ ||
gdod nas ma bcos khyab bdal ŋid ||
ṭeg chen don gyi ṭta ba yin ||
gñis pa sgom pa bstan pa ni ||
bla med theg pa chen poḥi don ||
byaṅ chub sems ŋid rīṅ po che ||
ka dag lhun grub ḡdus ma byas ||
ye nas ma bcos rtsol bral la ||
bsgom bya sgom byed mṭhāḥ daṅ bral ||
bsgom rgyu byuṅ na bon ŋid bcos ||
sgom mkhaṅ byuṅ na sems ŋid bslad ||
ma g-yos ma bcos ma bslad par ||
so ma gṅuṅ b ma dbu maḥi lam ||
bde ba chen po bon ŋid pañ ||
pañ la pañ gis ma bcos par ||
pañ la pañ du gnas pa na ||
sgom paḥi rgyal po de ka yin ||

a byuṅ b bden c ņug
but within the sky itself there is no sense of their emergence.
In the same way in the wide expanse of true mind
(there arise) the characterizable magical forms which emerge from mind,
but within the mind itself there is no sense of their emergence.
In phenomenal existence which is the tremulation of mind
there is no cause for avoiding or accepting anything.
In physical and metaphysical states which are the ‘play’ of true bon
there is no measuring of good and bad, virtue and evil.
As regards gods and demons, which are the magical forms of mind,
the extremes of benefit and of harm do not exist.
For example when the Khyuní appears in the sky,
he cuts smoothly through the three atmospheric levels
and subdues all creatures who have claws.
In the same way when the sun appears in the sky,
it subdues all other lights
and brightens places of dark ignorance.
Likewise if one seals the ‘substance’ of this Great Vehicle with the seal
of non-discriminating insight,
one quells all the hosts of discriminations
and all the lower vehicles are cowed.
It is everything, and yet there is nothing.
It is free of the four extreme views, and yet it has no central position.
It is the all-pervading bon itself with no outward movement and no limits,
the state of primeval buddhahood, primeval unaffected pervasiveness.
Such is the insight of the ‘substance’ of the Great Vehicle.

Secondly as for the explanation of Contemplation,
the ‘substance’ of the great Supreme Vehicle
is the precious Thought of Enlightenment itself,
pure, spontaneously produced, uncompounded.
Primevally unaffected and effortless,
it is free from such extremes as an object of contemplation and a con-
templating agent.
If there were an object of contemplation, it would be possible to affect
the absolute.
If there were a contemplating agent, mind itself would be defiled.
Unmoved, uncontrived and unadulterated,
it is the ‘ever-fresh’, the natural, the middle way.
It is the great bliss, the state of bon itself.
Unaffected in its state by any (other) state,
it abides as such a state in just such a state.
It is the king of contemplation itself.
\textit{Hon kyan tshig gi mtshon bya la ||
byaŋ chub sems Ňid rin po che ||
dpe don rtags dañ gsum du bstän ||
dpe ni nam mkhaŋ lta bu la ||
don ni yoṅs la khyab pa ste ||
rtags ni phyogs ris med par gnas ||
mtshaŋ skyon bral bañi sgom pa yin ||

[f. 93a\(^6\) onwards]

\textit{Gsum pa spyod pa bstän pa ni ||
bla med theg pa chen poñi don ||
byañ chub sems Ňid rin po che ||
\textit{Hkhør Ḵdas dbyer med mñaṃ pa Ňid ||
spañ dañ blañ bañi mthaŋ ma grub ||
bon Ňid ñaṅ la rañ Ḵbyuñ sku ||
thig le ņag gcig mũon rol spyod ||
spyad rgyu spyod mkhañ rañ gi sems ||
spyad kyañ rañ Ḵbyuñ [93b] sems kyi rtsal ||
ma spyad ņag gcig don la gnas ||
de dag spyad pañi rgyu ma mchis ||
spyod ces bya ba mtshan mahi tshig ||
\textit{Hon kyan tshig gi mtshon bya la ||
sems ni nam mkhañ lta bu la ||
snañ ba me chu sa rluñ grub ||
nam mkhañi ñaṅ du mñaṃ rol spyod ||
spañ blañ med pañi spyod pa yin ||

[f. 94a\(^2\) onwards]

\textit{Bži pa Ḵbras bu bstän pa ni ||
byañ chub sems Ňid rin po che ||
bla med theg pa chen poñi don ||
bdag med lta ba rtog med dbiyīns ||
dmīgs med sgom pa bon Ňid ñaṅ ||
byar med spyod pa rañ Ḵbyuñ rtsal ||
re dogs med pa Ḵbras buñi mchog ||
gdod nas ñes rab pha rol phyin ||
mi skye mi Ḵgag bon gyi dbiyīns ||
mtshan Ňid so so ye ñes spyod ||
ye nas ye saṅs rgyas pa la ||
bsgrub rgyu sgrub byed mthaŋ dañ bral ||}
But in order to explain it by words, the precious Thought of Enlightenment is taught as a set of three, example, substance and sign. For example, (it is said to be) like the sky. As substance, it pervades everywhere. As sign, it abides free of all partiality. It is contemplation free of the defect of extremes.

Thirdly I shall explain the Practice. The ‘substance’ of the great Supreme Vehicle is the precious Thought of Enlightenment, that Sameness which does not distinguish physical and metaphysical states. It is free of the extremes of avoidance and acceptance. It is self-produced form in the state of the absolute, the single dot, of which ‘practice’ is playfulness. What is practised and the practiser are both self-thought. Although practised, it is the reflective power of self-produced mind. Unpractised, it abides as the Single One, There is no cause for anything practised. The term ‘practice’ is a word (referring to) characteristics. In terms of such verbal reference, thought is like the sky, where appearances are produced like fire, water, earth and air. In the self-nature of the sky all practice is playfulness. It is practice without avoidance or acceptance.

Fourthly I shall explain the Result. The precious Thought of Enlightenment is the ‘substance’ of the great Supreme Vehicle, the non-discriminating sphere of selfless insight, the absolute state of non-directed contemplation, self-produced reflective power acting in non-action, the supreme achievement free of hopes and fears, the primeval ‘state beyond wisdom’ (viz. Perfection of Wisdom), the absolute sphere where nothing is born and nothing stops. Its characterizing quality is the action of Discriminating Wisdom. In this primeval Buddhahood there is absence of the extreme notions of achievement and achiever.
bsgrub rgyu byuṅ na bon ɲid bcos\(^a\) ||
sgrub mkhan byuṅ na sens ɲid bslad ||
bcos bslad maṅ na rgyu rkyen ḥbyuṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
rgyu las ma byuṅ rkyen mi ḥjig ||
ye ʃes rgyu med rkyen bral ziṅ ||
srog med bdud bral g·yuṅ druṅ sku ||
ḥgyur ba med paḥi hbras bu ḥchaṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
ḥkhor ba ŋes kyi spaṅ du med ||
myaṅ ḥdas ʃes kyi blaṅ du med ||
ḥkhor ḥdas dbyer med mñaṃ pa ɲid ||
re dogs med paḥi hbras bu ḥchaṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
dug lña ŋes kyi spaṅ du med ||
ye ʃes ʃes kyi blaṅ du med ||
skyon yon dbyer med mñaṃ pa ɲid ||
du ma ro gcig ḥbras bu ḥchaṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
bdag tu bzuṅ baḥi ŋes pa med ||
gzan du ḥdzin paḥi rtog pa med ||
bdag gzan dbyer [94b] med mñaṃ pa ɲid ||
gniś med mñaṃ paḥi hbras bu ḥchaṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
 gcig tu ḥdzin paḥi grub pa med ||
du ma ḥdzin paḥi dbye ba med ||
ma bcos rtsol bral mñaṃ pa ɲid ||
thig le ɲag gcig hbras bu ḥchaṅ ||
byaṅ chub sens ɲid rin po che ||
bla med theg pa chen poḥi don ||
saṅs rgyas thog ma tha ma med ||
gdod nas ye saṅs rgyas paḥi ɲaṅ ||
ño bo ḥgyur med bon gyi dbyiṅs ||
sniṅ po ḥgyur med rig paḥi mkhaḥ ||
ñaṅ ɲid ḥgyur med sens kyi kloṅ ||
ñaṅ daṅ raṅ bzin ḥdu ḥbral med ||

\(^a\) bslad
If there were anything to be achieved, the absolute would be contrived. If there were anyone to do the achieving, mind itself would be adulterated. If there were much contriving and adulterating, causes and conditions would arise.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has not sprung from a cause and is not destroyed by conditions. It is Knowledge without cause and conditions, the Swastika body which is both lifeless and deathless (free of Māra), and it holds the unchanging Result.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has nothing to be avoided under the name of physical states, has nothing to be accepted under the name of metaphysical states. It is that Sameness where the physical and the metaphysical are indistinguishable, and it holds the Result which is free of hopes and fears.

The precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has nothing to be avoided under the name of the Five Evils, has nothing to be accepted under the name of the Five Wisdoms. It is that Sameness where faults and virtues are indistinguishable, and it holds the Result of the 'single-flavoured much'.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has no authenticity which can be conceived of as a self, has no discriminating power which can conceive of others. It is that Sameness where self and others are indistinguishable, and it holds the Result in the Sameness of non-duality.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has no effective form which can be conceived of as a unity, has no distinctions which can be conceived of as many. It is that Sameness which is unaffected and effortless, and it holds the Result which is a single dot.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, is buddhahood without beginning and end, the state of primeval buddhahood, the changeless selfhood, the sphere of bon, the changeless essence, the sky of knowing, the changeless state, the sphere of thought, state and nature with no joining and no separation,
hkhor danh myan hdas dbye ma med ||
bdz edz skyon danh yon tan bla'or med ||
bdag danh gzan du hdzin pa med ||
thabs danh ses rab hgag pa med ||
sni'po hgyur med ye ses sku ||
snan ba rin chen gser gyi glii ||
no mtshar yid bzin hDod yon nor ||
yon tan dpag bsam ljon pahi sini ||
hphrin las dban phyug hkkor lo sgyur ||
don gnis hbras bu bcud kyi gter ||
thsogs pa med pa'di hbras bu hcha'n ||
bla med theg pa'di don dam mo ||
tshan med gtsug phud sprul pa'di gs'en ||
bla med theg pa'chen po'hi don ||
ltasa gom spyod gsum hbras bu'h'i don ||
sems can hgro la sman par mdzod ||
ces gsu'ns so /
indistinguishable as physical or metaphysical,
imperceptible as happiness or misery,
no acceptance and no rejection of virtues and faults,
inconceivable as self or other,
unhindered as Method and Wisdom,
changeless essence, body of knowledge,
whose manifestation is the land of gems and gold,
wondrous gem that grants all wishes,
tree of paradise (laden) with good things,
in action like a universal monarch,
whose twofold effect is a treasury of elixir.
It contains the unimpeded achievement.
It is the absolute truth of the Supreme Vehicle.
_Tshad-med gTsug-phud_, all-manifesting Shen,
bring to perfection for all beings
the 'substance' of the great Supreme Vehicle,
the 'substance' of Insight, Contemplation, Practice and Result.

Thus he spoke.
NOTES

1. bslu for blu 'to ransom'.

2. The ju-thig or cu-thig consists of a long thread and six short ones which are knotted together. An alternative name is mohi skud-pa 'thread of prediction'.

3. Diagram XIX represents a horoscope (gab-rtse) as drawn conventionally on a tortoise. The outer circle gives the names of the years in their sixty-year cycle. Next are the twelve animals of the twelve-year cycle. Then the circle of the eight sPar-kha, and at the centre the set of the nine sMe-ba. See The Buddhism of Tibet, or Lamaism, London, 1895, Waddell, L. A., pp. 456 ff.

4. The meaning of ju-šag remains unknown to us.

5. 'Harrying' is merely a conventional translation. thun properly refers to various small items which are believed to be unpleasant to demons. Thus one harries them by hurling these items at them. T. N. lists twelve: mkhar-sgon (small white stones of some kind), yuvis-dkar (white mustard), lgai-šag (split pods), ske-tshe (black mustard), tani-tshe (a plant of some kind which from T. N.'s description might be wild rhubarb), zi-ra (caraway), mtshe (a plant of some kind), btsa (a bonpo bomb—in the story of Lig-mi-rgya as told in the rnam-thar section of the Žaṅ-žuṅ shen-rgyud such 'bombs' are made of gold and worked upon by spells), me (fire), chu (water), mdah (arrow), and dug (poison).

Here thun may be a manuscript error for (b)snu~t. Later on (page 343) this rite is referred to as the bsnun pahi gto or 'stinging rite'. The two terms also appear together on p. 110: thun dain sna tshogs mtshin chas bsnun 'Sting them with thun and various other weapons'.

6. T. N. suggests we read gzo for gzod, which would improve the meaning: 'Where no one is grateful continue to act kindly.'

7. The four lower ways of bon are known as the 'Bon of Cause', because if practised properly, i.e. with the 'Thought of Enlightenment' as the primary intent, they will result in the higher religious progress as envisaged in the five higher ways. These higher ways are referred to as the 'Bon of Effect'.

8. Tenzin Namdak, supported by Samten Gyaltse Karmay, understands sgrub-gsten-dbal-bon as a single term referring to the officiating priest, interpretable presumably as 'the Bon (in its ancient meaning of priest who invokes) of the dBal divinities (a class of "warrior-gods") who officiates (sgrub) as sacrificial priest (gSen)'. I have not seen this long title elsewhere, and I would have preferred to have translated this line as: 'the officiating priest (sgrub gSen) makes a recitation (bkrol) with the "exposition" (smran) of the bon (traditional chant) pertaining to the dBal divinities.'

9. smran, quoted from Csomo de Koros in Jaschke's Tibetan–English Dictionary, p. 429, is an interesting term. It is clearly connected with smra-ba 'to speak'. It seems to occur as a bon technical term referring to the 'exposition of the archetype'. Such an exposition of how a certain god first established the rite and the circumstances of the establishment guarantee the efficacy of the rite. (Such an idea is a well-known religious phenomenon. The rules of the Buddhist Vinaya are regularly guaranteed by the same method, viz. a story recounting how the Buddha came first to make the rule. Similarly in Christian practice the consecration of the host and the wine is properly effected by an 'exposition of the archetype' by the officiating priest. He tells the story and repeats the words of Christ.)

See also references to dpe-srol 'archetype' in the glossary.
10. This term is regularly spelt *srnis-rta* in the manuscript, and I have simply
defferred to T. N. in emending it regularly to *klun-rta*, which is certainly the regular
*bon* spelling for this term. The effigy is well known from Tibetan prayer-flags,
where it is represented by a horse carrying a wish-granting gem. See Waddell,
p. 411 ff. The more usual spelling is *rlun-rta*, translatable as 'wind horse'. As
Waddell has pointed out, the term is of Chinese origin and the Tibetan spellings
*klun* or *rlun* are really phonetic representations of Chinese 龙 (lung) 'dragon'.

For range of meaning see the Glossary: *klun-rta*.

11. *mdos* seems only to be known in the specialized meaning of a 'thread cross'.
(Concerning these see R. de Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, The
Hague, 1956, pp. 369 ff.) It also occurs as *mdos-cha* which T. N. glosses as *gto la gdo pahi chas* 'things necessary for the rite'.

The thread-cross is here referred to as *nam-mkha'i*. Later on (p. 77 onwards) *mdos*
refers to a form of ransom, and I have there translated it as 'quittance'.

The various items listed here, the sky symbol, tree symbol, etc., are illustrated
in the Glossary.

12. The four portals of the 'Black Waters', 'White Waters', *‘hPhan-yul’*, and
'Master Sage' were discussed in the Introduction (pp. 16 ff.). The whole of this sec-
tion, 'The Way of the Shen of the Visual World', represents the portal of the 'Black
Waters'. We are told now that there are four types of practice involved in this
section, and these four types are here named after the four portals. This is unsatis-
factory and confusing. T. N. can give no explanation for this and no explanation
is provided within the text. It seems likely that the compiler of this chapter has
simply confused the terminology, and since there are four types he has erroneously
applied the names of the four portals to them. We have added numerals in the text
to clarify its various parts:

(1) 'Black Waters', the portal of exorcism:
   A. The great exposition of existence pp. 43-69
   B. The *Thug-khar* Furies (*gñan*) pp. 51-57
   C. The hero-gathering of the Genies (*sgra-bla*) pp. 57-65
      (i) Genie Furies, pp. 59-61
      (ii) Wer-ma Lords, pp. 61-63
      (iii) Can-seri Furies, p. 63
      (iv) *Sug-mgon* Furies, pp. 63-65
   D. The stream of existence pp. 65-69

(2) 'White Waters', the portal of demons and vampires pp. 69-77
(3) *‘hPhan-yul’*, the portal of ransom pp. 77-87
(4) 'Master Sage', the portal of fates and furies pp. 89-97

This whole section, 'The Way of the Shen of the Visual World', is concerned with
propitiating or overpowering the 'gods and demons' of this world. A large number
of kinds of indigenous Tibetan divinities are mentioned, especially in (c), and it is
not always possible to distinguish between them. Nor does the compiler of this
chapter always do so. I have regularly translated *gñan* as 'Fury' and *sgra-bla*
(= *dgra-lha*) as 'Genie'.

13. *ba-gar* remains uncertain. It may represent Skr. *bhaga* (as on p. 23816) with
Tibetan locative ending -r.

14. *byur* and *mi-la* are different kinds of sprites which cause harm. *byur* occurs in
the dictionaries with the meaning of 'misfortune'.

15. The name of this unidentified bird also occurs in a list of bird names in *gZi-
brjod*, vol. *kha*, 41b6. Is it meant to be the phoenix?
NOTES

16. 'Black Waters' here refers properly to the whole 'Way of the Shen of the Visual World', where the use of 'exposition' (sma-ra-in—see n. 9) is typical. The 'White Waters', of which spells are typical, refers to Ways III, VII, and VIII.

17. Thug-khar is variously spelt. This and thugs-dkar are the most regular spellings.

18. An unknown term.

19. This term bya-rda-in (lit. 'bird-rack') is a curious term. It refers here and at p. 64 to an article of ritual. T. N. suggests that it is a kind of summit-cairn dedicated to this divinity 'Great Runner', who is otherwise unknown to him (see Fig. XVIII). Nevertheless the reference to the 'Thirteen Birds of Bon' in the same context on p. 64 encourages me to keep to the literal translation. Elsewhere at 58 and 64 the actual divinity is named 'Bird-Rack'.

There may be a connexion between the second part of this term (rda-in) with the term 'mendang' which is of uncertain literary spelling and refers to prayer-walls built of stones on which the OM MA NI PAD ME HUM formula is carved. It should probably be spelt man-rda-in.

20. In Bon literature this term is regularly spelt sgra-bla and this could be an earlier spelling than the now more familiar dgra-lha which may be only an attempt at giving sense to an unknown name. (In this respect compare ri-li-rta in n. 10, above.) This term is certainly pronounced 'drapla' and this would favour the Bon spelling. Also the meaning of dgra-lha 'enemy god', for a divinity whose protection one expects, seems rather unsatisfactory. There is a chapter on this class of divinities in Nebesky-Wojkowitz, Gods and Demons, pp. 318 ff.

21. There is a brief reference to the lam-lha 'Road God' group of these Ca-in-seh in ibid., p. 334. T. N. knows the term but nothing else about them.

22. The thirteen birds of Bon, as listed in vol. kha, 47b onwards, are: khu-byug (cuckoo), lco-ga (lark), khrun-khrun (crane), the-ba (?), khug-ta (swallow), pha-wa (bat), khyim-bya (house-martin), bya-wa (? bat or crow), gon-mo (partridge), duu-khra (?), phu-shud (hoopoe), bye-ma-brel (flying squirrel or bat), ne-tso (parrot).

23. Here 'Black Waters' explicitly refers to the whole 'Way of the Shen of the Visual World' and the confusion is self-confessed. See n. 12 above.

24. Again the term refers to the whole of Way II.

25. See Fig. XX.

26. Literally 'the afflictions of grasped (object) and grasper (subject)'. This is familiar Buddhist terminology.

27. According to T. N. the 'others' are the possessing demons who do not know what harm they are doing.

28. Concerning mdo translated as 'quittance' see note 11 above.

29. See Fig. XXI.

30. Only six are listed.

31. 'Calling down slaughter' (gsad-gcad-dbab) upon foes and demons is a well-known Tibetan (Buddhist and Bon) ritual. It is elsewhere referred to as the 'Circle of Life Practice' (pp. 107 and 111) and the Liriga Practice (p. 109), where the 'Circle of Life' and the liriga both refer to the magic circular design or the quasi-human effigy which represents the foe during the rite. See the important article by R. A. Stein, 'Le liriga des dances masquées lamaïques et la théorie des âmes' in the Liebenthal Festschrift, Sino-Indian Studies, Santiniketan, 1957, vol. v, nos. 3-4.

'Enforced release' translated the verb sgrol-ba / bsgral. To 'release' the consciousness from the body is a tantric euphemism for 'slaying by ritual'.

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32. The 'Family Defenders' are according to Tenzin Namdak the animals of the four quarters, viz. Tiger, Tortoise, Red Bird (?) for Phoenix), and Dragon. For more on this subject see R. A. Stein, *Recherches sur l'epopée et le barde au Tibet*, Paris, 1959, p. 456, and *Les tribus anciennes des marches sino-tibétaines*, Paris, 1961, p. 7. The regular *Bon* set of five animals, developed later under Buddhist influence, comprises lion, elephant, horse, dragon, and *khyûni* (*garuda*), as listed on p. 207.

The 'Family Signs' are Swastika (east), Wheel (north), Lotus (west), Gem (south), and the sign of good fortune known as *dPal-dbye* or *dPal-behu*. For the actual design of the last item see Jäschke's dictionary, p. 326.

The 'guardian divinities' referred to below on page 103 are the Four Kings of the Quarters according to *Bon* terminology.

33. The 'Five Evils Self-Released' are the 'Five Wisdoms' as represented by the 'Five Buddhas'. For all these symbolic equations, see pp. 173-81 and the references given in note 48. The thrones are symbolized by the set of five animals, listed in n. 32 and on p. 207. They are the supports of the Five Buddhas, and thus represent the power which removes the Five Evils.

34. One supposedly raises the position of the slain (human) victim by transferring his consciousness to a higher condition of rebirth. This is a Buddhist tantric notion.

35. This term *ziñ chen g'yani gzi*, lit. 'the (antelope) skin of the great field' is a tantric euphemism for a human skin.

36. We may attempt to distinguish *bla* (spirit), *yid* (thought), and *sems* (mind). The *bla* (spirit) is that part of consciousness that may be said to wander, moving by power of the imagination and the memory. In T. N.'s words: 'My *bla* goes here and there, staying perhaps for a while at my old monastery of *sMan-ri*, brooding unhappily and then returning.' The *bla* can easily be seized by demons, and then a man may appear deranged. The *yid* (thought) represents the active powers of consciousness, and interpretation of this term is affected by its regular use to translate Sanskrit *manas*. *Sems* is the mind itself (corresponding to Sanskrit *citta*) and is in effect equated with consciousness itself. Hence the Tibetans translated Sanskrit *sattva* by *sems-can* (lit. 'mind-possessor') meaning 'sentient being' as applied to men, animals, birds, fishes, insects, etc.

37. The terms god and demon are used in the absolute sense of the Force of Divine Good and the Force of Devilish Evil which seem to control existence. This idea continues to exist in Tibetan religion (whether *Bon* or Buddhist) side by side with the Indian notion of Good and Evil resulting from one's own past acts. In the higher ways of *Bon* this is not forgotten. For example, in the VIIIth Way (p. 199): 'Extent of royal power and spread of dominion, although some half (of such effects) is ordained by previous actions, the other half comes from the powerful lords of the soil' (*sa gzi mlaṅ dbaṅ* = *sa bdag*).

38. The meaning of *smraṅi* 'exposition' emerges very clearly from the context of this passage. See n. 9 above.

39. We can make no good sense of this line. The first part of it is certainly corrupt. The amendment gives a possible solution.

40. *ḥdur* appearing in the dictionaries as *dur* (as in the well-known term for cemetery, *dur-khrod*) might seem to mean 'death rites'. *Dur-ḥon* certainly refers to religious traditions concerned with death and the departed. (The term is in S. C. D.'s dictionary, p. 631.) In our text *ḥdur* clearly appears as a verb (at p. 118[20]) and I have translated it as 'consecrate (for burial purposes)'. The same idea occurs in l. 34 (same page) and so *ḥdur* is effectively glossed by *cho gas bcos* 'prepare by means of ceremony'. *ḥdur ba* occurs again in a seemingly verbal form at p. 120[21], but the context permits me to translate it nominally.
41. This is the byan-bu, the 'name-card' essential for these ceremonies. See my Buddhist Himälaya, Cassirer, Oxford, 1957, pp. 262 ff., where the corresponding rtiina-ma ceremony is described.

42. hbum 'one hundred thousand' is used here as often to refer to the 'Perfection of Wisdom' literature in general, of which the version in 100,000 (meaning simply a vast number of) verses is the most renowned. The bon version entitled bon tìid sfiin po bdal bahi hbum is a plagiarism of the Tibetan translation of the Satasáhasrikaprajñápàramitá.

The set of four quoted here does not quite correspond with the 'Four Portals' as explained in the Introduction (pp. 16–19). There sütras including 'Perfection of Wisdom' literature are all classed as hphan yul. 'Spells' as listed here cover both chab nag and chab dkar. 'Wise lore' corresponds to dpon gsas.

43. gZi-brjìid itself, like gZer-mig, is classed by bonpos as a sūtra. Thus the compiler, who is concerned here with the special virtues of the Vth Vehicle, which might certainly claim to be based on the teaching of the sūtras (understood in a normal Buddhist sense), merely attempts to claim the pre-eminence of the sūtras.

44. According to T. N. these four kinds of 'thought-raising towards enlightenment' refer to one's resolution to help others as their (i) shepherd, (ii) boatman, (iii) guide, and (iv) king.

45. Tsha-tsha are miniature reliquaries or stūpas, normally made of baked clay. See G. Tucci, Indo-Tibetica, Rome, 1932. vol. i, pp. 53 ff.

46. The term g'yu-ul-druñ sens-dpah 'Swastika Being' is the expression coined by the bonpos to correspond to byan-chub sens-dpah 'Enlightenment Being' (viz. bodhisattva).

47. Receiving and bestowing refer here to the receiving and bestowing of the vows of monkhood. The three 'officials' present on such an occasion are the officiating 'abbot', the novice's teacher, and the witness. Compare similar references in my Four Lamas of Dolpo, pp. 87, 133.

48. The three basic evils (or poisons) are Wrath, Ignorance (or mental torpor), and Desire. With the addition of Pride and Envy they are increased to a set of five. The various equations that occur in this text between the Evils, the Buddha-Bodies, the Five Components of Personality, the Five Wisdoms, etc., accord with normal tantric theory. See my Hevajra-Tantra, vol. i, pp. 28 ff. and pp. 127 and 129. See also my Buddhist Himälaya, pp. 65 ff.

49. I have guessed the meaning of 'tiger' for gcan-chen. As this word appears elsewhere (p. 20413), I have not amended it to the more usual gcan-gzan.

50. Eleven, not eight, are listed. Some names are repeated from the earlier set of five, but without epithets.

51. bya-wan is presumably an alternative form of pha-wan, although it is given various other meanings in the dictionaries as well as 'bat'. Bya-wan, pha-wan, bya-ma-byel-bu are listed among the thirteen birds of bon, so 'bat' would seem to occur three times. See n. 22.

52. As well as the highly valued cross-breed, the mdzo, which is produced by an ox and a hbri (female of the yak), two inferior breeds, hgar and rtol, are listed, both offspring of the mdzo-mo (the female mdso).

53. We have cut just over one whole folio from the extract. The text continues with a list of evils which 'arise with chang as their cause'.

54. This is the only mention of honey in the present context. To eat it is evil, because getting it involved (and still involves in Tibet) killing the bees.

55. We can make no sense of htsho ba byad len.
56. _u-dug_ here referred to a sound, refers to drunkenness elsewhere (p. 1461⁹).

57. To obtain this meaning I have taken _rbad daṅ_ as a corruption of _rbad-rbol_. But it is possible that _rbad_ stands for another animal.

58. Each Way (Vehicle) tends to praise itself at the expense of its predecessors. The way of _transformation_ is so called because it claims to transmute good and evil and all other opposites into a single essence in accordance with regular tantric theory. The previous Way of the Great Ascetics manifestly corresponds to the Buddhist Way of the śrāvakas 'simple disciples', referred to as the 'Lesser Way' from the point of view of the 'Great Vehicle' (Mahāyāna), because their practice was said to be self-centred. Our _bonpo_ writer in this VIIth Way now says that the Vth and VIth Ways do not belong to the 'Great Vehicle', not only because they are self-centred, but because by their teachings of rejecting (evil) and accepting (good) they fail to act in accordance with the tantric theory of the 'identity of opposites'. In the three highest Ways (Vehicles) the _bonpos_ reveal themselves quite naively as tantric Buddhists in all but name.

59. All these fivefold sets are either modelled upon or taken directly from Buddhist lists. The Five Wisdoms (occurring on p. 179) and the Five Powers (knowledge, generosity, magnanimity, wisdom, and compassion) are totally Buddhist in terminology. The Five Family-Signs are listed in n. 32. The Five Gods are _gsal-ba rani-hbyun_ (east), _dge-tha gar-phyug_ (north), _bye-brag dios-mad_ (west), _dGa-ha don-grub_ (south) and _kun-snañ khyab-pa_ (centre). They correspond to the Five Buddhas of Buddhist terminology (see n. 48 for references). The Five Buddha-Bodies are the 'Phenomenal Body' (_sprul-skhu_), 'Perfect Body' (_rdzogs-skhu_), 'Body of Bon' (_bon-skhu_), 'Body of the Absolute' (_ni-bo-nid kyi skhu_), and the 'Body of Real Enlightenment' (_mJon-par byan-chub kyi skhu_). It seems scarcely necessary to quote Buddhist equivalents for the last set. Replace _rdzogs_ by _lons-spyod_ (sambhoga) and _bon_ by _chos_ (dharma), and they are identical.

60. As one progresses through these Ways (Vehicles), all the previous ones become inferior by comparison with the one immediately under discussion. These lines look forward to the IXth Vehicle (referred to as 'the way of Release', _grol-bahi lam_), where the VIIth Vehicle ultimately leads. From this very highest point of view neither 'Avoidance' nor 'Transformation', viz. all the Vehicles from V to VIII, achieve anything.

61. For the whole theory of 'transformation' and the equation of opposites see the references given in n. 48. The various 'sets' which are transformed are listed here as the Five Evils (Wrath, Mental Torpor, Pride, Desire, and Envy), the 'eight perceptive groups' (see Glossary item _tshogs_), the 'four bodily elements' (_rgyu-bzi-phin-po_), and the 'five sacred items'. These last five, appearing under their secret names on p. 179, are semen, human flesh, dung, uterine blood, and urine. All these sets are Indian Buddhist in origin, even the last, for which see my _Hevajra-Tantra_, vol. i, pp. 99-100. The set of Three Evils given on p. 181 consists of the three basic items, Wrath, Mental Torpor, and Desire, from the larger set of Five.

62. This dual Process is described in detail in the VIIIth Vehicle. It represents the whole theory of 'Two-in-One' as realized in the practice of meditation which seeks to produce existence as a formal mental image (this is the 'Process of Emanation', _utpattikrama_) and then realize its illusory nature as the creation of one's own mind identified as a kind of universal mind (this is the 'Process of Realization', _sambanakrama_). See my _Hevajra-Tantra_, vol. i, pp. 22 ff.

63. One of the main difficulties in preparing the present translation arises from the subtle ranges of meaning which the same Tibetan term assumes in the different contexts of different Ways (Vehicles). _bsNen_ and _sGrub_ provide very good examples of this, and I refer my readers who know Tibetan to the Glossary without more ado.
These two terms often occur as a compound meaning 'invoke and conjure', referring to the process of recitation of spells and concentrated thought, by which a divinity is induced to manifest himself to his devotee. (The Sanskrit term is śādhanā.) But bsNi means also 'getting near' in a more general sense. Thus it occurs in another context with the meaning of 'veneration' (see p. 101), and in the present context it refers to the 'means whereby one get near' and for this notion I have used the term 'reliance'. The use of different translations for the same Tibetan word has the most unfortunate effect of destroying the unity of what still remains in Tibetan a single concept despite its wide range of meaning, but there is clearly no solution to the problem, when no one English word will fit the various contexts. The range of meaning of sGrub, 'to effect, perform, work upon, conjure', is also very wide, but the connexion between the various English words used is close enough perhaps for us to comprehend them as a single concept.

64. Concerning the 'Four Portals and the One Treasury' see the Introduction, pp. 16–19.

65. Concerning the term 'Spell' (representing Skr. vidyā) as a title of the feminine partner, see my Buddhist Himalaya, p. 288.

66. For a diagram of the maṇḍala as drawn here, see Fig. XVII.

67. The (outer) vessel and the (inner) essence are a simple recurring cliché for the whole of existence. The 'vessel' is the physical support of the world, and the 'elixir' comprises the beings that inhabit it. The maṇḍala itself (often with a ritual vase, bum-pa, in the centre) is the 'vessel', and the 'gods of knowledge' who symbolize and cleanse all the sets which go to make up the life of living creatures (see n. 61 above) become the elixir.

68. An attempt is made in the IXth Vehicle to explain how they arose. See p. 233.

69. The three basic elements are represented in the text by their 'seed-syllables'. They provide the basis for the maṇḍala and schematically they are represented by an outer ring of three colours which encloses the whole circle.

70. The vase (bum-pa) represents the 'vessel', viz. the physical world. See n. 67 above.

71. kloṅ defies simple translation. It refers at one and the same time to the translucent expanse of space and the purity of the meditator's own mind, which by its very purity ceases to be his own and becomes universal like the expanse of space.

72. Translated literally without any textual emendment, this line might mean: 'no doubt about anything so vast that there has not been room and won't be room', viz. it contains everything. Such an interpretation fits the context well. S. G. K. suggests, however, an improvement, viz. emending to: soṇ dañ mi soṇ yains dañ dog pa med = 'there is no idea of there being room or not being room, of wide extent or of narrowness'. This is certainly a literary improvement.

73. I draw attention to my inconsistency in the translation of theg-pa (Skr. yāna) as both 'vehicle' and 'way'. I have normally translated it as 'way' (as in the title of the whole work) because this is the only word which suits Tibetan understanding of theg-pa. Although this word is cognate with the verb hdebs-pa 'to support', etc., it is used only as a translation of Skr. yāna, and Tibetans, however well educated, cannot conceive of its use in any other context. Now with all its modern connotations the term 'vehicle' has become quite unsuitable, especially when one is working with Tibetans whose English is continually improving so that they argue against the use of a term, with which one might (for want of a more satisfactory one) rest content oneself. Thus Tenzin Namdak insists that 'way' is the only suitable translation for theg-pa. Unfortunately 'way' is required as an equivalent for other terms as well (e.g.
lam and sgo), and when I need to distinguish theg-pa from these I have fallen back upon the word 'vehicle' for theg-pa.

74. 'Release' here is used in the sense of the 'self-release' of the fivefold manifestation of buddhahood from the unpredicated 'basis'. From pure 'spontaneity' come Sound, Light, and Rays, which are at the same time the substance of the delusion of ignorance.

  grol (Release) and hkhrul (Delusion) are thus essentially the same. The difference consists in how one views them. This again is basic tantric theory.

75. Delusion is the origin of phenomenal existence, conceived as the bar-do state. The consciousness seeking rebirth in the 'Intermediate State' is identified with the universal origin of things.

76. The Text repeats 'wrath' (že-sdāñ) five times over, whereas it is clear from the whole context that it should occur only once. We are concerned here with the 'Five Evils' increased to six by the addition of 'disquisitive thought' (rtog-pa) as typifying the evils of the Six Spheres of Existence. Compare Buddhist Himālaya, p. 271, where the equivalent sets are arranged a little differently.

77. The text reads ris drug 'six regions' which may be an error for the more usual rigs drug 'six classes'.

78. The two terms 'staying' (gnas-pa) and 'putting' (bzag-pa) have a quasi-technical significance. Other examples may be found under bzag-pa in the Glossary. Here gnas-tshul means the ways things are in an absolute and ultimate sense; bzag-tshul refers to the way the meditator disposes his mind (viz. 'in a state of evenness', mṅam-par bzag-pa) so that he may rest in things as they ultimately are.

79. The range of translations used for hkhor-hhdas, the Tibetan abbreviation of their very long term for saṃsāra and nirvāna, is illustrated by the references in the Glossary. The problem of translation arises because this dual term has changed its meaning so radically throughout the history of Buddhism. According to earlier teachings nirvāna was itself the ultimate, which a sage might gain by releasing himself from saṃsāra. According to the later theories, with which we are almost entirely concerned here, both saṃsāra and nirvāna have to be transcended so that final enlightenment may be realized for what it is. In this later context such a translation as 'physical and metaphysical' would seem to fit very well. This particular passage, however, on p. 247 provides a rare instance in these texts, where saṃsāra and nirvāna may be rendered by the conventional Tibetan translations of 'phenomenal existence' and 'passing from sorrow'.
LIST OF ILLUSTRATIONS

BY TENZIN NAMDAK

In this collection of pen-drawings Tenzin Namdak has illustrated the types of clothes and varied equipment that a religious practiser might need throughout the range of the Nine Ways of Bon. He has also included some items not mentioned in our texts, but which bonpos take for granted as the normal possessions of their high dignitaries and scholars. Please note in this respect Figures VI and VII and my observations on page 12 of the Introduction.

I express my acknowledgements and thanks to Tenzin Namdak for this pleasing and useful addition to all the literary work which we have done together.

D. L. S.

MONK'S CLOTHES AND EQUIPMENT

I. (a) rmad-gos (patched cloak)
   (b) glin-snám (patches)

II. (a) stod-gos or hgag-rin (upper garment)
    (b) (c) (d) pad-źva (lotus-hats—various types)
    (e) stod-gos or hgag-thun (upper garment—short)
    (f) śams-hjug or smad-g-yogs (under garment)
    (g) dgun-źva ('winter hat')
    (h) than-źva ('summer hat')

III. (a) smad-iams or śams-thab (cloth for lower part of body)
     (b) pad-lham (lotus-boots)
     (c) phyam-tse (long wrap)
     (d) phyar-bu (short overcoat)

IV. (a) (b) chu-tshag (strainer)
     (c) (d) (e) pad-gdan (lotus-mats—various sizes)

V. (a) pad-khug (a book cover for travelling)—front
    (b) ditto—back
    (c) gzi-bskur or lhun-bzed (begging bowl)
    (d) mkhar-gsil (mendicant's staff)
    (e) khrus-bum (jar for ablutions)
    (f) khab-sub (needle-case)
    (g) pad-phor (lotus-cup)
    (h) skra-grí (razor)
    (i) ḥphren-ba (beads)

VI. (a) gser-theb (hat worn by high ecclesiastical dignitaries)
    (b) rta-źva (hat worn when riding)
    (c) gzan-sdom (metal strap for binding clothes when riding)
    (d) kha-skris (scarf bound around head and neck when riding)
    (e) gos-stod or stod-hbog (rich coat made of brocade silk, otter-skin, etc.)
    (f) rta-ber (a shawl)
VII. (a) **gos-ber** (special cloak worn by a high dignitary—when seated on a throne)
(b) **gos-ber** (as seen from behind when standing) & **rgyab-dar** (pendant) which is attached separately
(c) **ritsod-ṭva** (‘debating hat’)
(d) **ras zom** (cloth boots)
(e) **chab-blug** (wallet made to contain a flask of water. The bottle no longer contains anything, and the embroidered wallet is simply one of the marks of a monk)
(f) **stod-ligag** (‘waistcoat’ made of brocade silk)
(g) **gzan** (cloak as worn every day)

**TANTRIC DRESS**

VIII. (a) **dbu-rgyan** or **rigs-lha** (Five-Buddha crown)
(b) **ske-rgyan** or **mgul-chu** (pendant)
(c) **śhan-cha** (ear-ornaments)
(d) **lag-gdub**, **phyag-gdub** (bracelets)
(e) **stod-g-yogs** (upper garment)
(f) **smad-śams** (lower garment which is simply wrapped around the body)
(g) **dar-dpyan** (special scarf—worn around the shoulders when performing the rites of **dban**, **sbyin-sreg**, etc.)

IX. (a) **stag-ṭva** (‘tiger-hat’)
(b) **stag-ber** (‘tiger-cloak’)
(c) **kgyi-t-thod** (turban)
(d) **bon-ṭva** (bon hat, named **dkar-mo rtse-rgyal**)
(e) **hphreṇ-ba** (beads)
(f) **dar-dbyan** (same as VIII g above)
(g) **phur-pa** (dart)
(h) **hom-khuponential (the special cavity for the homa (sbyin-sreg) rite; = thun-khaṇ or e kloṅ ḥbrub-khuṇ)

| (j) lecgs-kyu (metal hook) |
| (k) sta-re (axe) |
| (l) ḥkkhor-lo (wheel) |
| (m) ral-gri (sword) |
| (n) spar-śad (claw—for lifting the līṅga) |
| (o) lecgs-thag (chain) |
| (p) žags-pa (noose) |
| (q) tho-ba (hammer) |
| (r) mduṅ (spear) |
| (s) mdah (arrow) |
| (t) gzu (bow) |
| (u) kha-tam (Skr. khatvāṅga—trident) |
| (v) thun-rva (special horn for hurling thun—see note 5 to text) |
| (w) skam-pa (tongs) for līṅga |

**MANDALA**

X. (a) **gdugs** (parasol)
(b) **ḥkkhor-lo** (wheel)
(c) **ri-dvags** (deer)
(d) **g-yuṅ-drui ba-dan** (swastika ensign)
(e) **bya-hdab** or **khyuṅ-gur** (roof)
(f) ṣar-bu (gutter)
X. (g) za-ra-tshags (criss-cross decorations)
(h) šam-bu (frill or pelmet)
(j) hphan (pendants)
(k) yol-ba (curtains)
(l) dkyil-hkhor (mandala) drawn here in colours on the top of a table.

On the mandala:
centre: (m) bum-pa (sacrificial vase) resting on a rkan-gsum (tripod) against which rests a tsa-ka-li (a card with a sacred symbol)
left: (n) zi-gtor (sacrificial cake of the tranquil divinities) and in front of this gtah-chen (skull-cap) covered with a cloth
right: (o) khro-gtor (sacrificial cake of the fierce divinities)

(p) gzi (the basis, viz. a table)
(q) mar-me (butter lamp)
(r) rgyun-gtor ('reserved sacrificial cake'). It is difficult to make out on the diagram. It is the small gtor-ma standing at the foot of the central mar-me

(s) ka-pa-li (skr. kapāla—skull-cup) containing sman (medicament)
(t) ka-pa-li containing rak-ta (Skr. rakta—blood)
(u) a whole row of yon-chab (sacrificial water) in bowls
(v) a whole row of żal-zas (sacrificial food—in the form of sacrificial cakes)
(w) a whole row of me-tog (flowers)
(x) a whole row of spos (incense)
(y) mchod-khrid (altar)

XI. (a) zi-bahi gtor-ma (sacrificial cake for the tranquil divinities—see Fig. X n)
(b) dban-gi-gtor-ma (s. cake used in the rite of 'empowerment')
(c) drag-poši gtor-ma or dbal-gtor (s. cake for fierce divinities)¹
(d) tshe-gtor (s. cake offered in the 'life-consecration' ceremony)²
(e) zlog-gtor (s. cake for hurling against foes)

RITUAL ITEMS

XII. (a) dgani-gzar or hom-gzar (sacrificial ladle for holding liquids)
(b) blug-gzar or hbyams-gzar (sacrificial ladle for holding solids)
(c) gšan-chen (flat bonpo bell—large size)
(d) gšan-chuni (the same—small size)
(e) da-ma-ru (Skr. small drum)
(f) sbug-chol (cymbals)
(g) ria (drum)
(h) dun-chen (great trumpet—extendable)
(i) rgya-gliṅ (shawm)
(k) dun-dkar (conch—drawn monstrously out of scale)
(l) mkhar-ria or rgya-ria (large drum)
(m) sil-sbhan or sil-chol (small cymbals)
(n) rdun-chas (drum-stick)
(o) ko-yo (a pair of trumpets)

¹ Concerning these fierce rites see Buddhist Himālaya, pp. 258 ff.
² Concerning the rite of ‘life consecration’ see Himalayan Pilgrimage, pp. 141 ff.
XIII. (a) phur-pa (dart)
   (b) thod-žal (skull-cup)
   (c) žva-nag (black hat)
   (d) ber (cloak)
   (e) stod-khebs (chasuble)
   (f) pañ-khebs (ritual skirt)
   (g) gur (tent)
   (h) be-ḥbum or po-ti (book)
   (j) da-ma-ru (small drum)
   (k) hur-rdo (sling)
   (l) gšan (flat bell as used by bonpos)
   (m) bon-žva (bon hat)
   (n) gtsod-ru (antelope horn)
   (o) rkañ-gliñ (thigh-bone trumpet)
   (p) žiñ-chen g'yaṅ-gši (human skin)

HERMIT’S REQUIREMENTS

XIV. (a) sba-hkhar (a cane)
   (b) thod-žal (skull cup)
   (c) be-ḥbum or po-ti (book)
   (d) rlun-ras (a binding scarf)
   (e) an-ga-ra (underpants)
   (f) ḥpḥreṅ-ba (rosary)
   (g) da-ma-ru (small drum)
   (h) gšan-chuñ (small flat bon-po bell)
   (j) rkañ-gliñ (thigh-bone trumpet)
   (k) sgom-thag (meditation cord)
   (l) bon-žva (bon hat)
   (m) sgrub-phug (meditation cave)
   (n) spyil-po (meditation hut—in a forest)

THRONE (bžugs-khri)

XV. (a) khri-gdan (throne-mat)
   (b) bla-bre (canopy)
   (c) rgyab-yol (back-piece)

VARIOUS ITEMS

XVI. (a) bla-bre (canopy)
   (b) mdah-dar (garlanded arrow)
   (c) gdugs (parasol)
   (d) rgyal-mtshan (banner of victory)
   (e) ḥphran (pendant)
   (f) dbal-gtor (fierce sacrificial cake)
   (g) rkañ-gsum (tripod)
   (h) bum-pa (sacrificial vase)
   (j) chag-śiñ (a bonpo ‘powerbolt’)

XVII. Drawing the mandala (see p. 1983)

XVIII. The offering of a man’s wealth (see pp. 36 and 90)

XIX. gab-rtse ḥphrul-gyi me-loṅ (horoscope). See Way I
XX. *ri-rab* (Meru) and the *gliṅ-bāi gliṅ-phran* (continents and islands). See pp. 90–91

XXI. *lha sum-cu-so-gsum gyi gzől-yas-khaṅ*—the palaces of the 33 gods, the bird *khyun*, and the parks, as described on pp. 90–91

XXII. The Nine-Stage Swastika Mountain (representing the Nine Ways of *Bon*) surrounded by its eight royal palaces in the country known variously as *sTag-gzigs*, *'Ol-mo-lun-riṅ*, *Śambhala*, etc.
MONK’S CLOTHES AND EQUIPMENT

I. (a) rmad-gos (patched cloak). (b) glin-smam (patches)
MONK'S CLOTHES AND EQUIPMENT

II. (a) stod-gos or hgag-riṅ (upper garment). (b), (c), (d) pad-žva (lotus-hats—various types). (e) stod-gos or hgag-thun (upper garment—short). (f) sams-hjug or smad-g-yogs (under garment). (g) dgun-žva ('winter hat'). (h) than-žva ('summer hat')
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IV. (a), (b) chu-tshag (strainer). (c), (d), (e) pad-gdan (lotus-mats—various sizes)
V. (a) pad-khug (a book cover for travelling)—front. (b) ditto—back. (c) gzi-bskur or lhun-bzed (begging bowl). (d) mkhar-gsil (mendicant's staff). (e) khrus-bum (jar for ablutions). (f) khab-ubs (needle-case). (g) pad-phor (lotus-cup). (h) skra-gri (razor). (j) hphren-ba (beads)
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VII. (a) gos-ber (special cloak worn by a high dignitary—when seated on a throne). (b) gos-ber (as seen from behind when standing) & rgyab-dar (pendant) which is attached separately. (c) rtsod-sva ('debating hat'). (d) ras zom (cloth boots). (e) chab-blug (wallet made to contain a flask of water. The bottle no longer contains anything, and the embroidered wallet is simply one of the marks of a monk). (f) stod-ligag ('waistcoat' made of brocade silk). (g) gzan (cloak as worn every day)
TANTRIC DRESS

VIII. (a) dbu-gyan or rigs-lha (Five-Buddha crown). (b) ske-gyan or mgul-chu (pendant). (c) sīan-cha (ear-ornaments). (d) lag-gdub, phyag-gdub (bracelets). (e) stod-g-yogs (upper garment). (f) smad-sams (lower garment which is simply wrapped around the body). (g) dar-dpyans (special scarf—worn around the shoulders when performing the rites of dban, sbyin-sreg etc.)
IX. (a) stag-śva (‘tiger-hat’). (b) stag-ber (‘tiger-cloak’). (c) hgyin-thod (turban). (d) bon-śva (bon hat, named dkar-mo rtse-rgyal). (e) hphren-ba (beads). (f) dar-dbyangs (same as VIII (g) above). (g) phur-pa (dart). (h) hom-khuñ (the special cavity for the homa (shyin-sreg) rite; = thun-khañ or kloñ hörub-khuñ). (j) lcags-kyu (metal hook). (k) sta-re (axe). (l) hkhor-lo (wheel). (m) ral-gri (sword). (n) spar-sad (claw—for lifting the linga). (o) lcags-thag (chain). (p) zags-pa (noose). (q) tho-ba (hammer). (r) mduñ (spear). (s) mdah (arrow). (t) gzu (bow). (u) kha-şam (Skr. khatvāṅga—trident). (v) thun-rva (special horn for hurling thun—see note 5 to text). (w) skam-pa (tongs—for linga).
X. (a) gdugs (parasol). (b) bkhor-lo (wheel). (c) ri-duags (deer). (d) g-yun-drun bo-dan (swastika ensign). (e) bya-hdab or khyun-gur (roof). (f) sar-bu (gutter). (g) za-ra-tshags (criss-cross decorations). (h) sam-bu (frill or pelmet). (i) hphan (pendants). (j) yol-ba (curtains). (k) dkyil-bkor (mandala) drawn here in colours on the top of a table.

On the mandala

centre: (m) bum-pa (sacrificial vase) resting on a rhan-gsum (tripod) against which rests a tsa-kho-li (a card with a sacred symbol)

left: (n) zi-gtor (sacrificial cake of the tranquil divinities), and in front of this gtah-chen (skull-cup) covered with a cloth.

right: (o) kho-gtor (sacrificial cake of the fierce divinities).

(p) gāi (the basis, viz. a table). (q) mar-me (butter lamp). (r) rgyun-gtor ('reserved sacrificial cake'). It is difficult to make out on the diagram. It is the small gtor-ma standing at the foot of the central mar-me. (s) ka-pa-li (Skr. kapāla—skull-cup) containing sman (medicament).

(t) ka-pa-li containing rak-ta (Skr. rakta—blood). (u) a whole row of yon-chab (sacrificial water) in bowls. (v) a whole row of žal-zas (sacrificial food—in the form of sacrificial cakes). (w) a whole row of me-tog (flowers). (x) a whole row of spos (incense). (y) mchod-khrid (altar).
XI. (a) zi-bahi gtor-ma (sacrificial cake for the tranquil divinities—see Fig. Xn). (b) dban-gi-gtor-ma (s. cake used in the rite of 'empowerment'). (c) drag-pahi gtorma or dbal-gtor (s. cake for fierce divinities). (d) tshe-gtor (s. cake offered in the 'life-consecration' ceremony). (e) zlog-gtor (s. cake for hurling against foes)

Concerning these fierce rites see Buddhist Himalaya, pp. 258 ff.
Concerning the rite of 'life consecration' see Himalayan Pilgrimage, pp. 141 ff.
XIII. (a) phur-pa (dart). (b) thod-zal (skull-cup). (c) žva-nag (black hat). (d) ber (cloak). (e) stod-khebs (chasuble). (f) pan-khebs (ritual skirt). (g) gur (tent). (h) be-hbum or po-ti (book). (j) da-ma-ru (small drum). (k) hur-rdo (sling). (l) gian (flat bell as used by bonpos). (m) bon-žva (bon hat). (n) gtsod-ru (antelope horn). (o) rkan-glin (thigh-bone trumpet). (p) žiñ-chen g’yan-gzi (human skin)
HERMIT'S REQUIREMENTS

XIV. (a) sba-hkhar (a cane). (b) thod-żal (skull cup). (c) be-hbum or po-ti (book). (d) rluṅ-ras (a binding scarf). (e) an-ga-ra (underpants). (f) hphren-ba (rosary). (g) da-ma-ru (small drum). (h) gśan-chuṅ (small flat bon-po bell). (j) rhan-gliṅ (thigh-bone trumpet). (k) sgom-thag (meditation cord). (l) bon-žva (bon hat) (m) sgrub-phug (meditation cave). (n) spyil-po (meditation hut—in a forest)
XV. (a) *khri-gdan* (throne-mat). (b) *bla-bre* (canopy). (c) *rgyab-yol* (back-piece)
VARIous ITEMS

(a) bla-bre (canopy). (b) mdah-dar (garlanded arrow). (c) gdugs (parasol). (d) rgyal-mtshan (banner of victory). (e) hphan (pendant). (f) dbal-gtor (fierce sacrificial cake). (g) rkan-gsum (tripod). (h) bum-pa (sacrificial vase). (j) chag-sin (a bon-po 'powerbolt')
XVII. Drawing the *mandala* (see p. 198-199)
XVIII. The offering of a man's wealth (see pp. 36 and 90
VARIOUS ITEMS

XIX. gab-rtse hphrul-gyi me-lon (horoscope) (see Way I)
XX. *ri-rab* (Meru) and the *gliṅ-bzi gliṅ-phran* (continents and islands) (see pp. 90–91)
XXI. *lha sum-cu-so-gsum gyi géal-yas-khaṅ*—the palaces of the 33 gods, the bird *khuyā* and the parks, as described on pp. 90-91
XXI. Iha sum-cu-to-gyum gi gsa-l-yas-khan—the palaces of the 33 gods, the bird khyun and the parks, as described on pp. 90–91
Two \textit{\text{nNy}ing-ma-pa} lamas of Tarap (Dolpo) performing a \textit{sh}\textit{yin-sreg} ('fire-oblation') ceremony. (Photograph by Corneille Jest)
Samling of Dolpo, the source of our manuscript of *gZi-brjd*. This monastery (about 15,000 feet above sea-level) is built on a high ‘alp’ above the gorge illustrated on the frontispiece, where the same main corner shrine (*mchod-rten*) has been photographed from the monastery side. (DLS 1961)
Vol. GA, folios 244b and 245a (see p. 142)
អត្ថបទបច្ចុប្បមន៍ និងបច្ចុប្បមន៍ពិសេស

អត្ថបទនេះបញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។ បញ្ជាក់ពីអត្ថបទបច្ចុប្បមន៍និងបច្ចុប្បមន៍ពិសេស។
NOTE ON THE GLOSSARY

This glossary has been drawn up to include (i) rare words and rare meanings, (ii) words with special technical meanings, (iii) words which cover in translation a wide range of meaning, and (iv) some well-known Tibetan Buddhist terms of which I have found it useful to keep track. As my standard work I have taken the Tibetan–English Dictionary of H. A. Jäschke, whose long labours in the service of Tibetan lexicography have recently received their proper recognition in an important article by Professor Walter Simon. There is little doubt that when one turns to indigenous Tibetan literature, this dictionary is of incomparably greater value than any other that has since been produced. Having taken it as my standard, I have marked with an asterisk all terms (single or compound) and all meanings in my glossary which do not occur in Jäschke’s work. My brief references to new and unusual meanings can only be completed by turning to his dictionary, and except on the rare occasions when I have written MD (‘meaning doubtful’), against the reference to his work, my new meanings are not meant to supplant those he has already given. In some cases I have written NM against my reference to his entries, to indicate that I regard as ‘normal meanings’ the ones which he has already given.

I have tried to be as consistent as possible in my translation of technical terms, but as all translators of such literature know, to translate consistently and at the same time produce a comprehensible translation is a well-nigh impossible task. As the next best thing I have used in some cases a variety of carefully controlled translations in order to suit different contexts (e.g., see rgyud and bsni-pa).

Words for animals, precious stones, plants, etc., are for the most part uncertain, in whatever dictionary or word-list they occur, and having only recently tried (rather doubtfully) to identify with precision the Tibetan rock-plant known as mTshe, I know how difficult this task can be. It can only be done when we can bring together a Western botanist, a Tibetan really skilled in the names of plants, and an example of the plant itself. This is far more difficult to arrange than might seem to be the case, and the same kind of academic proficiency is required on both sides in the case of animals, precious stones, and all the rest. Very precise terms exist for a surprising variety of such things, but few Tibetans (just like ourselves) are capable of making accurate distinctions unless it is their business to know just these things. Thus, I have translated guni as ‘caracal’ for no better reason than that Tenzin Namdak observed that a stuffed caracal in the Natural History Museum in Tring seemed to be just this creature; neither of us claims special zoological knowledge. Fortunately, most of the terms in this glossary are concerned with religious practices of one kind and another, and there is no doubt of his mastery of this kind of technical vocabulary. The use of ‘single inverted commas’ indicates a provisional translation or one devised to suit the context where the term occurs; the use of “double inverted commas” indicates a straight translation, e.g., of a title or place-name or of an extract from a Tibetan dictionary.

NOTE ON THE GLOSSARY

ABBREVIATIONS

adj. adjective
abbr. abbreviation, abbreviated
BH D. L. Snellgrove, Buddhist Himalaya, Cassirer, Oxford, 1957
ChGr Tibetan–Chinese Dictionary of Geshey Chos-kyi grags-pa, Peking 1952
Cs S. Csoma de Körös, Tibetan–English Dictionary, Calcutta, 1834, as quoted by J

cp. compare
D Dictionnaire thibétain–latin–français par les Missionaires Catholiques du Thibet, ed. by A. Desgodins, Hongkong, 1899
DC deduced from context
hon. honorific
HT D. L. Snellgrove, Hevajra Tantra, OUP, 1959
imp. imperative
instr. instrumental
item a detailed item to be found under the quoted reference
J Jäschke’s Tibetan–English Dictionary, Kegan Paul, London, 1881, and subsequent reprints
Lex indigenous Tibetan dictionaries and word-lists
lit. literally
MD meaning doubtful
n. noun
NM normal meaning
NS normal spelling
NW René de Nebesky-Wojkowitz, Oracles and Demons of Tibet, Mouton, The Hague, 1956
SCD Tibetan–English Dictionary by Sarat Chandra Das, Calcutta, 1902
Sch I. J. Schmidt, Tibetisch–Deutsches Wörterbuch, as quoted by J
SGK Samten Gyaltsem Karmay
Skr. Sanskrit
TN Tenzin Namdak
vb. verb
GLOSSARY

ka-żu (J: ka-gżu) = pillar capital 132
ka-gdan = pillar base 132
kag (J/Cs: kag-ma) also gág q.v. = impediment 34, 32, 39, 48
kag-ñen (= kag) 56, 74
*kag-sri = 'demon of impediments' 34
*ku-hrañ (TN: = rkyan) = 'wild ass' 116
*kun-snañ-hod = 'Universal Shining Light' (11th stage towards buddhahood) 96, 114
*Kun-šes ḡphrul gyi drañ-mkhan, name of a god 26
ko-loñ-dam (J/Sch: ko-loñ-ba) (TN: = bzod-pa med-pa) = 'irascible' 196
*kor-tshe-ba (ChGr: = iii-tshe-ba = phyogs-re-ba) = 'self-centred' (TN) 170
*klun-rta (J: rlui-rta) see note 10, = symbol of well-being, god of well-being, or just meaning well-being 324, 44, 56, 88
klu-mo = 'mermaid' 182
kloñ see note 71 = spacial sphere, mental sphere 88, 13, 39, 90, 92, 104, 25, 108, 120, 170, 204, 206, 210, 18, 218, 21, 238; sa-gtihi kloñ = 'face of the earth' 70
*kloñ-grum = ?a kind of badger (grum-pa) 48
dkar-dmar (see J: thig-le) = 'white and red essence' 142
dkar gsum = 'three white products', viz. milk, curds and butter 64, 196
dkyil-hkhor = mystic circle (distinguished in Tibetan usage from maqdala; see ma-hdal below) 102
bkas-sa = shelter 164
bkah-gnān (J/Lex MD; ChGr: bkah-btsan probably same meaning but different one given) = 'coercion' 82. See below gnān-po
bkah-bab (J: bkah hbab-pa) = 'soothsaying' 24, 32
bkol (J: hkhol-ba) = committed 124
*bkyag (J: ḡkhya-pa) = to present or make offerings 52, 35, 56, 64, 72, 90
bkyon (J: = to beat, scold) = *'causing harm' 88
*skā-nan (J: rked-pa & sked-pa 'waist'; nan 'pressing') = 'fitted to the waist' (compare ska-rags 'belt') 154
sku-mkhar = 'palace' 214
skon-ba = skoñ; also kha-skon-ba, = lit. to fill up, used in special meaning of to make good deficiencies in one's debts to the gods, hence to satisfy, to make atonement 76, 78, 86, 88, 12, 29, 90, 15, 16, 92, 37, 102, 104; to fulfil (hopes) 94
*skya-yas (probably = skyas) = an offering (to demons) 74
*skyas / bskyas (J: sky-a-ba, skyas & skyes) = a departing gift in the special sense of ransom-offering to demons; used with ḡdebs-pa: to dispatch with a ransom offering 68, 70
skyems = draught (of concentrated chang) 32, 50, 92; see also gser-skyems
*skyon-ma-khram, name of a god 78
bskos (J: sko-ba) = to set up, to bring into order, to authorize; the same form used as imperative 48\(^3\); as verbal participle 64\(^9\), 124\(^5\); and as noun 54\(^5\), 94\(^4\) (in combination with ḡdebs-pa), 64\(^9\)

bskyal-ba (J: skyel / skyol) = to dispatch, send away 74\(^9\)

*bskyor (J: skyor-ba II 'enclosure') = 'enclosed' 196\(^1\)

kha-ta (J = advice NM) = 'talk' 238\(^2\)

kha-drag (J = mighty; ChGr: = "harsh speech") = 'might' 54\(^5\), 62\(^3\)

kha-bad (J = humidity [p. 36] & projecting ends of beams which support the roof [p. 37] NM) = 'eaves' 52\(^1\)

*kha-bo (ChGr: = kha-drag tsha-bo) = 'big talk' 30\(^8\)

*kha-mi-ya (ChGr: kha-ya = "affectionate") = 'do not reply' (TN) 28\(^1\)

*kha-ḥdzin (ChGr: = rogs-ram byed-pa) = 'overseer' 60\(^4\).

*Kha-la-gans-dkar, name of a god 78\(^1\)

*kha-yo (tentative emendment of kha-lo which may, however, be preferable) (J: yo-ba = crooked) = 'crookedness' 64\(^2\), 92\(^12\)

kha-lo bṣgyur-ba (J: kha-lo; ChGr: kha-lo-ba) = to guide 42\(^1\), 108\(^3\)

kham = appearance, disposition 26\(^1\), 36\(^5\), 38\(^2\), 31, 120\(^5\); = realm as in kham gsum, threefold world 96\(^6\), 112\(^7\)

*khas-ṇan (ChGr: khas-ṭan = "weak") = 'weakness' 44\(^2\), 56\(^3\)

*khu-bḥphrig (ChGr: = rnam-rtog za-ba; J/Sch: ḡphrig 4) = 'erroneous views' 116\(^7\)

*Kho-ma-ne-chun, name of a god on the north side of the Nine-Stage Swastika Mountain (see Fig. XXII) 114\(^5\)

*khon-ḥkhyul = 'patience' (TN) 166\(^1\)

Khyuṅ = 'king of birds' 58\(^4\), 60\(^6\), 62\(^13\), 74\(^1\), 80\(^5\)

*Khyuṅ-nag ral-chen 58\(^1\), 14, 108\(^5\) name of a god

khyud (J/Sch: khyud-mo = rim): sgo-khyud = door-way 134\(^1\); khyud-mo = rim 204\(^1\)

khram (J: khram-kha) = 'tally-stick' 76\(^8\), 78\(^12\), 13

khri-bphaṅ = steps (of platform serving as basis of a shrine or a throne) 44\(^2\), 164\(^19\), 20

*Khri-smon-rgyal-bṣad, name of palace on the west side of the Nine-Stage Swastika Mountain (see Fig. XXII) 96\(^9\)

khrol-le (J: khrol-khrol) = 'sparkling' 216\(^1\)

*mKhah-hgyin-dbal, name of a god 108\(^12\), 15

*mKhah-gsal-ye-ḥes = "Knowledge of the Clear Sky", name of a ritual 104\(^1\)

mkho (J: mkho-ba) = 'requirement' 26\(^2\)

mkhon (J: hkhon = quarrelling) = 'animosity' 46\(^3\), 88\(^10\)

ḥkhor-ḥdas (ḥkhor-ba daṅ myaṅ-ṇan las ḡdas-pa). See note 79. = samsāra & nirvāṇa, the 'wheel of existence and the transcending of sorrow', 'phenomenal existence and its transcendence', 'physical and metaphysical' 170\(^4\), 224\(^2\), 228\(^2\), 31, 238\(^2\), 240\(^2\), 246\(^3\), 248\(^7\), 250\(^1\), 252\(^1\)\(^2\)-13, 254\(^1\)

ḥḥkyil (J: ḡḥkyil-ba) = *'mountainous amphitheatre' (TN) 48\(^1\), 20

*ḥḥhra-ba / ḡḥhras = as verb to resort to; as noun place of home 60\(^2\), 80\(^1\), 172\(^1\)

*ga-dar = 'perfect' (TN) 40\(^2\), 102\(^7\)

gag see kag 46\(^1\), 78\(^2\), 120\(^2\)
GLOSSARY

293

gab-rtse (=? Chinese 甲子) = horoscope 249, 24, 3215, 23 (see Fig. XIX)
gar (J: gar-ba) = 'strong' 4421
*gar-ma-mthoṅ-khyab = 'deacon' (TN) 20023
*Gar-ma-li-so, name of 'Grand Master of Arts and Crafts' in 'Ol-mo-luṅ-riṅ (TN) 13224
*Gar-gsas-btsan-po also Gar-gsas-dbal, name of a god 7233, 34, 7439, 7610, 8620, 9012, 9417

*guñ (D: guñ / dguñ) = 'caracal' (MD) 15416, 16415

gur-thog (J/Sch) = tent roof, raised roof (like a tent) 2047

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*guñ (D: guñ / dguñ) = 'caracal' (MD) 15416, 16415

gur-thog (J/Sch) = tent roof, raised roof (like a tent) 2047

*ge-sar (J/Cs I) = a flower of a kind (MD) 1589

*ge-San (J: 6an-pa) = 'murderous' (DC) 1603'

*go (go-cha) = armour 13224, 6024, 13027

*gon-skor (J: gon-ba & skor) = 'collar' 15424

*gon-na 6ian-pa (see giian-pa) = 'superior in dignity', lit. those who are grave in their superiority, e.g. father vis-a-vis son, king vis-a-vis minister (TN) 1835

*gyi-lin = a much prized breed of horse (TN) 1440

*gyer (J: dgyer-ba) = incantation, to intone 420, 20, 4618, 4817, 5235, 6822, 8411, 9621, 904'

*gyon-po (J: = rough, rude NM) = 'stern' 284

*gra-bsdeb = 'fitted to one another' (TN & DC) 18231

*grab-non (ChGr: drab = lcarn-sin, where lcarn represents our dpyam, q.v.) = light boards forming a ceiling fixed between and above the ceiling laths (gral-dpyam) in costly buildings 204'

*gram-khrod (J: gram-pa & khrod) = lit. heap of shingle (TN), 'heap, sparkling heap' (DC) 9026, 10629

gral-dpyam (J: gral-phyam; ChGr: dral-lcam) = ceiling laths 20414

*gri-bdud = 'demon of murder' (TN: gri = murder, not necessarily by knife) 7212, 11612

grum-pa = badger 4825, 14417, 15418, 16417

grol (J: hgrol-ba) = as vb. to be released, in special sense of to be derived, to emanate; as n. technical term 'release' (also meaning 'emanation') 668-18, 6624, 27, 17012, 33, 2288, 23011, 28, 23210, 17

*gliñ-snam (abbr. gliñ) = patches of which rmad-hog and rmad-gos are made (TN) 15613, 17, 24, 1583, 7, 9 (see Fig. I b)
glud = ransom 3437, 3612, 16, 7012, 7621, 28, 785, 18, 19, 28, 34, 36, 809, 12, 20, 8233, 40, 8610, 24, 34, 9426, 1221, 1867; also tshe-bslu 3436

*dGah-bahi tshal, place-name: 'Park of Joy' on the west side of the 'Palace of Victory' (see Fig. XXI) 9021

*dguñ-sman (J: dguñ & sman-mo) = 'celestial goddess of medicine' 5221
dgoñs-pa = 'thoughtful purpose' 2428; (see thugs-dam which serves as an honorific of this word)

dgra-gsod (J: gsod-ma 2) = 'antagonistic' (DC) 349

ḥgar (J: ḥgar-ba) = low-grade mixed breed of cattle, viz. a cross of a bull (glañ) and a mdzo-mo 14415

*ḥgiñ-chu = 'decorative garlands' (TN) 13235

*ḥgog-pa (J: ḥgogs-ka; ChGr: ḥgog-pa la sñosms par žugs) = 'total suppression', viz. of all external impressions (a technical term in meditation) 21816
GLOSSARY

* hgyin (J: hgyin-ba = to look down upon) = "raised up" (TN) 194\textsuperscript{16}; "lordly mountain" (TN) 48\textsuperscript{19, 20}; also in *hgyin-thod 'turban' 48\textsuperscript{39} (see Fig. IX c)
* hgram-bcos (J: hgrams-pa & bcos) = (ceremony for) curing hurt (TN) 92\textsuperscript{33, 36}
* hgras-pa (J: = to hate) = 'at enmity' 44\textsuperscript{37, 88\textsuperscript{9}}
* hgrus = 'diagonal lines' (TN) 198\textsuperscript{12}
* hgré-bu = 'upright creature', viz. man, ape, etc. 86\textsuperscript{6}
* hgres (J: hgres-ba 2; ChGr: hgres-pa) repeated or perhaps continued (TN) 92\textsuperscript{18}
* hgran-bcos (J: hgrarns-pa & bcos) = (ceremony for) curing hurt (TN) 92\textsuperscript{33, 36}
* hro 'wild goat' 144\textsuperscript{~'}, 154\textsuperscript{~'}, 196\textsuperscript{4}
* hraud-lcam (J: hro & lcam) = 'dakini' (TN) I 8\textsuperscript{Z7}
* hya (J: hya 3 = net; ChGr: hya = "trap") = "trap (TN) I 16\textsuperscript{9}; net 90\textsuperscript{28}
* hgyati-na-ba (probably connected with rgyan 'afar') = 'solitary' (TN) 230\textsuperscript{8}
* hgyan-bu & hgyan-hphan = 'tree symbol' (TN) 36\textsuperscript{6}, 90\textsuperscript{39} (see Illustration)
* rgyal unusual use describing water, ? = good 194\textsuperscript{37}
* rgyu-mthun-srid = 'species' (lit. 'coming into existence in accordance with things') 66\textsuperscript{26}; see srid-pa below
* rGyug-chen, a guardian divinity 'Great Runner' 5\textsuperscript{23}, 64\textsuperscript{16}
* rgyud basic meaning: sequence, series, line, etc.: stream 44\textsuperscript{9}, 48\textsuperscript{6}, 64\textsuperscript{35}, 66\textsuperscript{35}, 68\textsuperscript{7}; species 66\textsuperscript{1}, 26, 33; tradition, traditional teachings 82\textsuperscript{37, 39, 104\textsuperscript{12, 118\textsuperscript{16, 158\textsuperscript{12, 190\textsuperscript{4}}; tantra 102\textsuperscript{6, 190\textsuperscript{5, 12, 13, 14, 214\textsuperscript{8, 14}; soul-series (referring to the series of rebirths of the consciousness of sentient beings), and since every living creature embodies such a soul-series, the term comes to mean in some contexts soul or simply just mind 126\textsuperscript{26, 128\textsuperscript{12, 18, 182\textsuperscript{35}; used as a postposition rgyud(-nas): in the line of hence in accordance with 90\textsuperscript{11, 104\textsuperscript{5}; dgu-rgyud 'nine-fold link' 194\textsuperscript{46}; see also sges-rgyud below
* rgyun in special meaning of the 'Flow', a ritual which belongs with the set of 'Four Acts' (for which see BH pp. 257~8) 188\textsuperscript{16}, 242\textsuperscript{35}
* sgam (J: sgam-pa Cs & Sch; ChGr: = profound, wise) 'bat' (creature noted for its cleverness) 86\textsuperscript{12}
* sgo-skyes (ChGr: = sgo hi ru-sin nam them-pa lta-bu) TN: = door (as distinct from sgo properly meaning doorway) 134\textsuperscript{2}
* sgo-n-pri = skin around yoke of egg (TN) 60\textsuperscript{27}
* sgra-bla (= ChGr: dgra-lha NS) = 'genie' 24\textsuperscript{18, 44\textsuperscript{8, 56\textsuperscript{30, 38, 58\textsuperscript{5, 8, 64\textsuperscript{3, 13, 66\textsuperscript{14}
* sgrin-bu (contrast with J & ChGr: sgrin-po 'clever') = 'foolish' (TN & SGK/Lex) 196\textsuperscript{7}
* sgrib-pa (J: NM) 'inner anguish' of a yi-dvags (preta, tormented spirit) 148\textsuperscript{4}
* sgrub-pa / bsgrub = as vb. to perform, to effect, to work upon, especially in meaning of to coerce, conjure, bring a divinity to one's presence, also to produce, to realize; as n. coercion, performance, realization 52\textsuperscript{35, 62\textsuperscript{2, 74\textsuperscript{28, 98\textsuperscript{14, 100\textsuperscript{5, 102\textsuperscript{14, 104\textsuperscript{26, 110\textsuperscript{1, 112\textsuperscript{33, 184\textsuperscript{17, 186\textsuperscript{4}, 188\textsuperscript{1}, 190\textsuperscript{22, 194\textsuperscript{23, 24, 212\textsuperscript{14}
* sgrub-rten 'ritual articles' (lit. 'supports for the performance') 102\textsuperscript{25}; see rten-pa below
GLOSSARY

*grub-gsden-dbal-bon (see note 8) = ‘officiating priest’ 32

sgron (J: sgron-pa ‘to cover or lay over’; ChGr: ‘to lay as one lays bricks’) ‘well-covered’ (TN) 194

sgron / bsgral (J: sgron-ba 3) ‘to slay’ 98 (see note 31)

*na-bo (= na-rgyal) ‘pride’ (TN) 28

na-n-gis special use of na-n with instr. meaning ‘of one’s own accord’ hence ‘naturally’ 92; na-n-gis bzag ‘be indifferent’ (lit. ‘let things be in a natural way’) 28 (see bzag-pa)

*na-n-thag (bsrin) = to keep going, to persevere, to be long-suffering, 286, 36, 128

na-n-riin (J: na-n item na-n-rgyud rin-ba) = forbearing 166

nar-chu (J: nar-ba & chu) = ‘strength-potion’ 60

nar-mi = figurine (TN) 36, 86

nes-med & ma-nes = ‘unpredictable’ 220, 25, 222. 6

*no-loh (J: no & len-pa, imp. lon) = ‘undertake’ 52

ngos (J: slope or bank) nam-mkha-bi ngos = ‘expanse of the sky’ 218

nos hdzin / nos zin = identify / identification 26, 34, 36

dnos-grub = perfect achievement, realization of perfection, final perfection, ‘special powers’ 90, 92, 104, 182, 186, 196, 208, 210

dnos-hbyor = ‘real wealth’ (as opposed to what is mentally produced yid-sprul) 204

*mna-n-sems (J/Cs: mna-n-pa) = ‘accursed thought’ 148

mna-h-ris = *‘sphere of influence’ 56

mna-h-gsol-ba (J/Cs: MD) = *to beseech 32, 64

mna-r gsum = “three sweet products”, viz. sugar, molasses, and honey 196

mna-n-chu for brn-an-chu q.v.

mna-n-rtogs = ‘delineation’ (of a divinity) 74

mna-n-ses = ‘clairvoyance’ 24, 32

mNon-ses phya-hu g-ya-n dkar, name of a god 26

brn-an-pa (J: rna-n-pa II) = to requite 32, 50, 52, 82

*brn-an-chu (also written as mna-n-chu) = ‘requital’, sacred offerings intended as payments to the gods 34, 92, 94

*ca-n-se-n, a class of divinities 58, 6, 62, 32, 64

gcan-chu (J: gcan-gzan & chen-po) = ‘tiger’ 142, 204

gcun (J/Lex) = subduing 78, 110

gces-hdzin = attachment 80

gco-n (J: gco-n-skad Sch/Lex) = *‘ululation’ 42, 22, 46, 14, 17, 19, 23, 50, 72, 74, 3, 86, 94, 25, 28, 96

bca-h sgyur, technical terms for two different hand-gestures phyag-rgya, q.v. 102

*bca-h-gzi (J: lha-h-ba 1 & gzi) = arrangement or disposal of sacred items 48; bca-h-gzi-las ‘the actual practice’ (of the ritual) 184, 186

bca = ‘subsidiary matters’ 108

bcol (J: chol-ba ‘to entrust’ NM) = ‘urge’ 54, 17; see also gtad-bcol

bcos (i) (J: bcos-pa 1) = ‘remedy’ 38, 92; (ii) (J: bcos-pa 2) = ‘constructive’ ‘contrived’ 216, 252; also bcas-bcos same meaning 218; ma-bcos ‘unconstructive’ ‘uncontrived’ 218, 220, 248
lcags: special kind of iron designated by *sno-mien-lcags ‘iron which is blue and subtle’? = steel 50
lcags-ri = border 154, 156

*cha-rags-pa (J: cha & rags-pa) = ‘gross’ (DC) 144
*cha-las = ‘supplementary’ (DC) 64

cha-lags (J: = clothing / costume [MD], appearance); NM = style, fashion; special meaning in cha-lags-lña = ‘five bodily postures’, viz. (i) žabs-skyl-kruŋ ‘cross-legged’ (ii) phyag-mňham-bzág ‘palms upwards on lap’ (iii) dpun-pa gzen ‘shoulders up’ (iv) mgrin-pa an-tsam hgug ‘neck bent slightly forward’ (v) mig sna rtser phab ‘eyes concentrating on the tip of the nose’ 202, 216

chag-gaŋ (J: chag 5 MD) = ‘one length from elbow to clenched fist’ (TN and SGK) 198; (compare khru-gaŋ ‘one length from elbow to tip of extended fingers’)

*chag-goŋ = ‘strap’ (DC) 156
*chag-nan & chag-non (J: chag 3 & probably nan) = ‘sandals’ 134, 156, 11, 27
*chag-tshad (ChGr: = cha-tshad ‘size’) = ‘estimate’ (DC) 32; also: chag-la gzal ‘make an estimate’ 26

chag-sin (J: ‘splint’ MD) *a bonpo sceptre 196 (see Fig. XVI j)
chan gri (J: chan-pa; ChGr: chan-gri) = scissors 158

*chab-dkar = “White Waters” (see the Introduction, pp. 16–17) 42, 50, 68, 92
*chab-nag = “Black Waters” 42, 31, 33, 44, 46, 50, 68, 15, 22, 72, 76, 26, 82

cham-la-hbebs (J: cham Lex & Sch NM; ChGr: MD) = ‘suppress’ (TN) 54, 98
*chib occurring in rtse-ru chib ‘to be perfect’ (TN), ? lit. ‘to reach the top’ 56

chu-gri (J: a sort of knife) = ‘sabre’ 60
*chu-hbab = ‘roof-gutter’, normally made of wood or copper in Tibet 204
chu-sram (J: sram) emended in our text from kyur-sram and khyur-sram, = otter 144, 154
chud, *one of the 33 classes of ‘titans’ (Iha-min) 78; note also ma-bla-chud

*chun-hphyan (J: chun-po & hphyan-ba) = ‘hanging in intertwined loops’ (TN) 397
chus (J: jus C. ‘strategy’ & jus-legs Sch & Cs) occurring in bstan-chus ‘religious developments’ or more exactly a programme for these (TN), 214 (TN: groň-chus also exists meaning ‘domestic budget’, viz. crops to be planted, house and land improvements, estimate of income and expenditure; SGK also notes srid-byus ‘politics’ as used in modern newspapers)

*cho-rabs (D: cho-rabs ‘parenté’ NM) = ‘parental lineage’ 92, 64, 66, 92 (TN: phai cho = phai rigs; maňi braň = maňi rigs; cho-ňbraň = khyo-sug ‘husband & wife’; ChGr: cho-ňbraň MD)


*mchon or ňchon = a section or chapter (TN) 184, 188, 24
mchod-rten = ‘shrine’ (stūpa), lit. ‘support for worship’ 136 (see rten-pa)

ju-thig (J: = ‘drawing lots by threads of different colours’ NM) = ‘knot-sortilege’ 24, 32

*ju-žag, an unidentified method of astrology (rtsis) 24, 32
ňjab-bu (J: ňjab-pa ‘to sneak’) = ‘thief, thieving’ 140, 154
Hjing-sgo = 'introduction' 6612
Hjum (J: hjum-pa Lex & Sch) = 'contracted' (TN) 5830

Fa-phyi (J: fa-phys NM) = mother-of-pearl 19624

Fa-ggcig (J: flag-ma 3 NM) = 'single one, undifferentiated' 6015, 17013, 22230, 2281, 2329, 24413, 2461, 25014, 25223

*Faans-snañ (ChGr: = btag dpyad yid la šar ba = 'thoughtful reflections' & sgom las skyes-pahi yon-tan = 'accomplishments of meditation'), 'psychic manifestations' (DC) 21830

Faams-rtsal (J: skill) = 'psychic skill' (DC) 22021, 22241

Niñ-sa (J: niñ-khu & sa) = 'flesh-essence' 14279; niñ-sa-can = 'eating their own kind' 14020

Fid in sense of 'self alone, absolute' as in nam mkhañ niñ du spyod 24022

Fiu-le (J: fiul-ba) = 'mean' 14026

Fien (J: fiien-pa) = 'trouble' 3439; also fien-gto 'Trouble Ritual' 7411

Fies-dmigs (J: fies-pa 3 C 'punishment') = 'disadvantage' (DC) 1

Gñan / gñan-po (in our MS. regularly occurring as gñen / gñen-po) (J: gñan 1 'plague' & gñan-pa 'gods of vengeance') = 'furies' 4471, 37, 5023, 27, 5821, 6211, 29, 31, 8216

Gñan-pa / gñan-pa (J: gñan-pa as above but with additional meaning 'cruel, rigid, solemn') = 'rigid, solemn, serious', 8218, 8431, 11832, 1944

Gñen-pa / gñen-po (J: gñen 2) = aid, antidote 4839, 5612, 6227, 6431, 13016

*Niñ-phur hhkhrugs-pa = 'complete disarray' (TN) 347 (ChGr: niñ-phur-thebas = yid-ches-pa "trusting")

Bfsien-pa = getting near in the special sense of getting near a divinity by the continual recital of his particular spell, hence 'invocation'; also: 'holding to' (compare rten-pa) and hence 'veneration' and 'reliance' (used here as a technical term); see note 63; *'invocation' 7428, 9814; 'veneration' 10031, 32, 37, 10211, 13, 10531, 6, 1101; *'reliance' 18317, 31, 186113, 19022, 21214; (also note my translation of dge-bsfsen 'virtuous adherer' not included in Glossary)

Bsñø-hbog (J: smyo-hbog) = 'crazy' 16436

Gtd [1] (J: gtd-pa) = 'commit to the care of' 11826, 1248

Gtd [2] (J: brtad) = harmful rite, imprecation 783

Gtañ (for gtañ-chen), *a ritual bowl made from a skull and called 'the great pledge' (see next item); 2127 (see Fig. X n)

Gtañ-ma (J/Lex & Cs) = pledge 3435, 11011

Gtar-ba = 'bleeding' 3817

Gto = 'ritual' 2410, 11, 20, 2651, 281, 3018, 33, 34610, 21, 31, 3619, 21, 3834, 406, 428, 7029, 74013, 8241, 33, 8826, 31, 9231, 9446, 11826

Gtd (J: gtd MD), local divinities living in rocks, 'lords of the rocks' 885110, 9236, 945

Gtorn-ma (J: NM) = (i) holy water 13016; (ii) sacrificial cake (torma) 20016 (see Figs. XI and XVI f)

Gtos (J/Lex) = 'vastness' 907

Rta-dbab (J: rta-babs MD), *steps around a shrine (mchod-rten) and the step-like tiers of a roof built up as a shrine 13231, 2048

Rten-pa / brten (J: rten & rten-pa NM) = to hold to, to rely on, to trust, used here with reference to ritual articles, etc., on which the worshipper and the presence of
the divinities depend, hence 'supporting, symbolic' 34, 88, 102, 110, 186, 198
rtol (J: Lex/Sch/D; ChGr: rtol-gog = mdzo-mohi phru-gu), an inferior cross-breed of cattle, compare hgar, of which it may be a stage lower, viz. cross-breed of a bull (glan) and a hgar-mo (D) 144
*ltag-śa (J: ltag-pa & śa) = 'flesh from nape of neck' 54
*ltim-me = 'clear' (TN & DC) 218
*lto-rgyab = 'food and clothes' 214
ltos-pa lha = 'five related ones' (DC/MD)
*sTag-lha-me-hbar, name of a god 114
stān-dbyal (TN: = khyo-sug) = husband and wife 70, 72, 80
stabs-la (J: stabs) = 'by way, by chance, accidentally' 222
sTön-gsum-sgron-me = "Light of the Universe" (viz. Buddha) 84
*brten-ma (NW pp. 181-98), a group of twelve goddesses 78, 88
bstim-pa (J: stim-pa) = directing towards, causing to sink into 94
tha-tshig (J/Sch) = oath 198
tha-ram (J/Sch MD) *fetter (TN) 140
thān (J: than 4) = potion 38
than (J/Sch: hthan) = 'evil' 46, 34
thig-pa (J: thing item thig-tshad Cs 'proportion') = *'to fit, to meet the case' (TN) 38
thig-le (J: NM) = dot, seed, vital fluid (viz. semen virile), drop (of semen), essence 102, 108, 27, 138, 140, 164, 180, 182, 184, 188, 194, 228, 239, 250, 252
*thin-ba = 'to hit the mark' (TN), to reach the objective, 74, 86, 94; (in meaning it resembles an intransitive form of bstim-pa q.v.)
*thug-dkar (or thugs-dkar) = 'genies', a class of sgra-bla (dgra-lha) 44, 50, 20, 32, 52, 118, 24
thug-pa = to touch upon, to be concerned with 114, 140, 35, 142, 9, 17, 25
thugs-dam = (i) thoughtful purpose (= dgoṣ-pa hon.) 90, 92, 104, 110, 204; (ii) tutelary divinity (= yi-dam hon.) 104
thun (J: thun II) = rdun-chas (TN), various small items hurled at demons from a special horn (thun-rva, Fig. IX v) in order to harry them (see note 5), *'deterrents' 24, 108, 110
*thun-khaṅ, a triangular iron receptacle used for the effigy of a foe (liṅga q.v.) against whom the rite is directed, and the harmful 'deterrents' 110 (also known as hbrub-khun; see Fig. IX h)
*thun-gto = 'harrying rite' 24
*theb-tse = dish (TN) 158
them (as in J: thems-yig Sch) = *fixture or certainty (TN: them-yig is an abbreviation of a word which at the same time fixes (viz. symbolizes) its whole meaning; e.g. the them-yig for the Six Spheres of Existence are listed in BH, pp. 264-5) srog-yig them-la blan viz.: 'take the Life-Letter which represents the "soul" bla of the foe as a valid symbol' 110; (the same idea but with a different intention occurs on 120: sa-bon dgod 'establish the seed-syllable')
*thehu gsoṅ = 'down feathers' (TN) 58
tho-co & tho-cho (J: tho-co 'foolish joke'; ChGr: = spyi-brtol byed-pa "acting capriciously" [J/Sch: spyi-brtol MD]) = 'irresponsible behaviour' (TN), capriciousness 5421, 2205

thob-rdzob = 'false ambition' 13428

*thob-ma-gyu = 'vagueness, vagaries, unresponsiveness' 21837, 2227

*mthah-bsgyur = 'acts of supererogation', viz. extra activities such as sortilege (mo) which are not part of the essential activities of those who follow a higher tantric way 18426, 1883

mthu (J: mthu 2) = magical force 62, 7032

mthon (J: mthon NM) = 'vault (of the sky)' 5034

*dan-chags = 'attachment' (DC, probably = chags-pa) 23415, 10, 15, 20, 25, 30

daňs-ma (J: dvaňs-ma) = 'vitality' 142210

dam-can (J: dam item dam-can 'bound by an oath') = *'divine guarantors', viz. 'gods who are bound by an oath to protect the doctrine (Buddhist or Bon as the case may be); see BH, pp. 242-4; 886. 13, 17, 30, 9210, 27

dam-tshig (J: dam item dam-tshig NM) = sacrament, vow (see BH, pp. 287-8) 1043, 15016, 16611, 1844, 18818, 2006

*dam-rdzas = 'sacred items' (see note 61 concerning the 'five sacred items') 541, 9920, 10223, 1063, 17637

*dar-bu-khad (J: dar & perhaps khad-pa 'to be stuck'), outside pelmet such as is fixed to Tibetan windows, 13212


dal [2] (J: dal-yams) = 'disease' (TN) 782

dal-ba (J: NM) = 'careful' 3239, 845
*du = 'liquid offering' (TN), 'drink' 903

duň-duň (J/Sch: = 'staggering, reeling') = *'persistently' (TN & DC) 609

Duň-ri-mchon-luir, place-name 5818

*des-pa (J/Cs: = 'noble, chaste'; ChGr: = ņaň-rgyud bzaň-ba "good disposition") = *'gentle' (TN) 3822

don = 'brown bear' 1447, 15417, 16410

*dom-chol (J/Sch: dob-dob & chol/ḥchol-pa/ḥchol-ba II. 2) = 'gossip, nonsense' (TN) 307, 9627

*Dra-ma, a group of divinities 6011, 15, 16

*draň-šan (J: draň-po & šan 4) = 'straight-forward distinction' 2611, 3211

dri-za = parasite (gandharva) 70113, 8013

dregs-pa (J: NM) = 'the proud ones', viz. local gods 989

dred = 'yellow bear' 1447, 15417, 16410

*drod-tshad (J: drod & tshad) TN: indications of advance in meditational practice (lit. 'measure of warmth') = 'advance-grades' 7433, 21833

*gdag-sgo (J: ḡdogs-pa & sgo) = 'terminology' (DC) 12616

*gdar-tshan = 'hot metal' (TN) 16212

*gdar-so = 'bottom of hell' (TN) 865

gdiň-ba = 'monk's mat' 1561

gduň-ma (J: NM) = cross-beam, lintel 13228, 19833, 20413

gdon (J: NM) = evil spirits, demons 7013, 20, 33, 1168, 14024, 16436
gdos-pa (J: gdos NM) = gross substance, material elements, 116, 120

bdar-ba (J: bdar-ba 3) = to invoke or pray to a divinity (TN) (used only in the two lowest Ways of Bon, this would seem to be a pre-Buddhist term which was later supplanted by bsñen-pa, q.v.) 32, 52, 60, 86, 94

*bdar-thag-gcad = ‘cut off completely’ (DC & TN) 136

bdar-ša (J/Sch: = nerves, sinews?) = ‘‘ tegument inside egg-shell’ (TN) 60, 70; bdar-ša-gcad = ‘revelation’ (TN), ? lit. ‘remove the tegument or veil’ 224

bdud-rtsihi, any aromatic wood used for burning as incense (TN) 30

*mdbaño-hbyin-pa (J: dbaño & hbyin-pa) = ‘to temper’ (DC) 172

mdaño, *a measure equalling half a ‘fathom’ (hdom), viz. about three feet, literally ‘an arrow-length’ 198

mdud = ‘‘ cross-roads’ (TN) 48, 10, 21

mdos (J: = ‘thread-cross’) = ‘ritual device’ and ‘quittance’ (used by us in technical sense; see note 11) [TN: mdos ni lha ńe la dgah bahi rdzas / mdo ńe la glud zer thub / glud la mdo ńe zer = “mDos refers to items which are pleasing to gods and demons; a ransom (glud) may be referred to as a mdos, but a mdo is not referred to as a ransom (glud)”]. Thus mdo is a general term for ‘ritual devices’ of various kinds.] 36, 76, 87, 88, 84, 86

*mdos-cha = ‘ritual items’ 24, 34

hdu-ba = ‘mixture (of bodily humours)’ 80

*hmunden-pa (cp. J: mthun-pa) = ‘to agree’ (TN & DC) 28

hdur / hdur-ba (J: dur) = death rites, funeral rites 118, 120, 20, 21; *as vb. ‘consecrate (for funeral rites)’ 118 (cp. 118) (TN: hdur-ba = hdul-ba in special sense of suppressing troublesome spirits that return from the dead, especially those who have been murdered; for this purpose there is a ritual known as gri hdur byed-pa. DLS: I prefer to see the two verbs as separate.)

*hdur-gsas-rma-bo, name of a god 120

*hdus-so = ‘a concentration’ 24, 15

hede-gu (J/Cs: = syrup?) = syrup 36

*hdres-pahi-tshal, a place-name: ‘Park of Intermingling’ on the south side of the ‘Palace of Victory’ 90 (see Fig. XXI)

rdug-pa (J: MD) = *to fail, to be of no use (TN & SGK) (SGK: present-day Amo: nahi tshon rdug-so = ‘my business has failed’). DLS: I prefer to see the two verbs as separate.

*ldan-hgyu (MD) ? a kind of animal (J: ldan-sgo-gka = Skr. šarabha) 154

ldem (J: ldem-pa III) = ‘excitability’ (DC MD) 152

ldem-me-lhem & lhems-se-lhem (J: lhem & lhems-kyi MD) = ‘how gay’ (DC MD) 86, 17

*brdeg-gto = ‘Striking Rite’ 24, 34

nan-tar (J/Lex: MD; ChGr: = ņes-par) = *‘certainly’ 38
nam-mkhah (or just nam) = *‘sky-symbol’, viz. thread-cross (see J: mdo) 390, 9018; khan-bzañ nam-mkhah = Thread-cross designed as a divine palace 9024

nal (J/Cs NM) = incest (and other kinds of forbidden intercourse) 464, 33

nus-pa (J: nus-pa 3 NM) = potency (effect) of a medicine 3821, 506.7, 8, 7421, 24
gnas-pa see bzag below

*gnas-ris chen-po bzi = ‘four great realms’ (viz. the four heavens next below the top one [hog-min = akanishta] in the World of Form [gzugs-kham = rupa-dhatu]) 1509 (see Fig. XXI)

mnol (J/Cs: = mnal; ChGr: = btsog-pa) = ‘impurity’ 461, 37, 38, 4810, 528

*rnam-dag-mchod-gtor = ‘pure offering of water’ (see gtor-ma) 13016

rnam-par-rgyal-ba (ChGr: rnam-rgyal 2 = a-ru-ra) = *myrobalan 19413

bsnun-pa (J: snum-pa NM) in bsnun-pahi gto ‘Stinging Rite’ 3437, 11017

brna-pa (J 3 ‘full of corrupt matter’ Cs; ChGr: = že-sdäñ) (TN: = drag-po) = *ferocious, ferocity 9815, 19, 10428, 34, 1069, 16, 10810, 21, 32, 11020, 25, 21023

pa-tra (J: pa-ta) = ‘criss-cross design’ 13231, 34, 1642

*pad-khug (J: padma & khug-ma) = ‘carrying case’ for monks 15818 (see Fig. V a, b)

*pad-žu (J: padma & žva), a special kind of religious hat 1568, 15818 (see Fig. II b, c, d)

*pad-lo (= pad-mahi lo-ma), the set of six garments of a bonpo monk, referred to in full as pad-lo ris-drug 1564, 15840

pra (J/Cs & Sch) = prognostic 246.7, 2610, 3433, 465, 6835, 1105, 1888

*dpah-khrom (J: dpah & khrom 2) = ‘hero-gathering’ 5610, 38, 6217, 6418

dpah-bo ḥbru lña = ‘five heroic seed-syllables’, viz. A OM HŪM RAM DZA 2064

dpal = *‘a good place’ 4810, 21

*dpe-srol = ‘archetype’ (see the Introduction, p. 20) 4610, 11, 6237, 927, 11837

*dpon-gsas = ‘Master-Sage’ (TN) 428, 508, 8826, 9423, 1006, 1021, 12427, 1864, 19421

dpjad (J: dpyod-pa) = ‘diagnosis’ 241, 12, 13, 34, 265, 26, 281, 3018, 33, 3622, 25, 53–36, 3829, 34, 405, 7028, 824

*dpyam (also gral-dpyam & dpyam-gdun) = ceiling laths 13229, 2047, 14
spa-bkoṅ-ba (J: ḡgoṅ 2 & sgoṅ-ba 2, spa-sgoṅ-ba ‘to despond’ Lex.) = *‘over-awed’ (TN): ‘as are the stars by the sun and lesser animals by the lion’ 20417
spar-kha (see note 3) 2434, 3224, 348, 946
spyan lña = ‘Five Eyes’, viz. of knowledge (ye-šes-kyi spyan), divine (lha-yi), of wisdom (šes-rab-kyi), of bon (bon-gyi) and fleshly (śa-yi) 1745. 17, 28, 1761. 12. 23
spyan-gzigs (J: = ‘costly offerings’ = ‘display’ 7235, 1288
*spyi-rgya-rlbs = ‘smooth’ (TN) 1841, 24812

phu-duṅ (J/Cs) = sleeves 15425

*Phu-mer-dkar-po, name of a god 323

*phu-lza (J: phud & ChGr: zal-bu) = ‘offering vessel’ (cp. thod-žal, bzed-žal, sman-žal) 19624

*pho-khyad (J/Cs: pho & khyad) (TN: = ḡgran-zla byed-pa) = ‘rivalry’ 21431
*pho-rgo (ChGr: pho-sgo = ‘pride’) = ‘insolence’ (TN) 303
*pho-thong or pho-ton = ‘male figure’ 3610, 9025; for illustration see šin-ris (p. 290) phon (J: = ‘bundle, bunch, etc.’) = ‘mass’ 528

phya & phyva = ‘fates’, ‘prediction’ 3426, 428

phyva-rtens, implements used in rites of prognosis (see rten-pa) 3424

phyag-rgyas = ‘hand-gesture’, see also HT vol. i, pp. 136–7; the fivefold process of making a hand-gesture; hands at rest (bcāḥ), turning the hands (igyur), holding the hands in the actual gesture (hchiri), releasing the hands with a click of the fingers (bkrol), bringing hands together in a supplicatory manner (sprad) 10248

*phyag-gnyen (ChGr: phag-briian = ḡhor-geyog) = ‘religious office or service’ 8826, 9423, 27

phyabo & phyo-ma = ‘void’ (TN & DC) 22820, 23013

*phyar-bu = ‘short overcoat’ (TN) 13425 (see Fig. III d)
phyar-g-yeñ (J/Lex?: ChGr: = rnam-g-yeñ) = *‘relaxation’ (TN) 302
*phyal-ba = (TN: = sbon-ba) = ‘denial’ 24619

*phyi-rtens-bsos (see rten-pa & bskos) = ‘symbolic arrangement (of the maṇḍala)’
with special reference to the ‘outer symbols’, those of lesser guardian divinities, as distinguished from those of the main (and therefore ‘inner’) tutelary divinities; the items used are decorated spears and arrows, small quantities of gold, silver and lesser metals, shells, turquoises, etc. 1868

phye-ma phur-ma (J: phur-ma item) = ‘pleated hangings’ 19619
phypo, see phyaho

phyogs-ltuñ (J/Lex: phyogs-lhuñ) = partial 22820 (cp. mthar-ma-lhuñ 23025)
*phyod-de (J/Cs: phyod-pa ‘progress’) = ‘blank, colourless’ (TN & DC) 21827, 2308

*hphen-pa (J: phan-pa) = to prosper 4419, 561, 723
ḥphar-ba (phar-ba) = ‘red wolf’ 14416, 15417, 16415
ḥPhan-yul (see the Introduction, p. 17), 427, 7621, 8614
*ḥphena-pa (for spon-ba?) 3415
ḥphyan-hphrul (J: phyaṅ-ne-ba item phyaṅ-phrul Lex.) ‘decorations in loops’ 20416

*ḥphyo-ba (J: NM) = flow, meander 7219, 21610
*ḥphrin-las (J: NM) = act, task 5410, 10415 (for the ‘Four Acts’ see BH, pp. 257–8)
GLOSSARY

ba-ga (Skr. bhaga) = 'universal womb' 44\(^2\), 238\(^{16}\)

ba-le-duñ (J: duñ) type of shell 50\(^{19}\)

bag-dro-ba (ChGr: = 'to be happy') 196\(^8\)

bag-yaña (ChGr: = 'mind relaxed') = 'at ease' 164\(^7\)

bar-sa (= bar-do) 'intermediate state' 11\(^{10}\), 122\(^4\)

ba-yug: (J: NM) = storm or turmoil of water, fire, snow, etc. 204\(^{12}\)

bogs (J/Sch: = 'profit, advantage') = benefit, advancement (combined with vbs. ḡdon-pa and skyed-pa) 214\(^4\), 220\(^{12}\)

bya-bon byel-bu (J/Sch: bya-ma-byi 'flying squirrel') 'bat' (TN), but is a bat good at keeping watch day and night? 48\(^{26}\), 144\(^{16}\) (Gzi-brjid, vol. kha, f. 48b: bya-ma-byel gyis kchos mngon-ser-ba-las / khyod kyan rin-mtshan gyi bya-ra la mkhas te bya dañ byi la ṭshos (= bṣos) pañi bu yin pas / phug tu nal yod = "when the 'bat' spoke of his competence, (he received the reply:) you are clever at keeping watch day and night, but since you are the offspring of a cat and a bird, you are impure from the very start")

bya-wañ (emendment of bya-bon) (J: pha-wañ 'bat'; ChGr: bya-wañ = bya-rog che-ba "large crow") = 'bat' MD 144\(^{14}\)

bya-bu (J: NM) = 'indications' 108\(^{31}\); miñ-byañ = 'name-card' 11\(^{0}\)^{15}

bya-(chub-)sems = 'Thought of Enlightenment' 178\(^1\) (= semen), 190\(^{7}\), 28\(^{2}\), 194\(^{2}\), 11, 196\(^{15}\), 214\(^{3}\), 218\(^{18}\), 220\(^{11}\), 224\(^{2}\), 226\(^{15}\), 236\(^{18}\), 238\(^{8}\), 248\(^{20}\), 250\(^{2}\), 10, 26, 252\(^{4}\), 10, 22, 27, 252\(^{34}\); see also sems bskyed

byams-chen-lna = "five great acts of love" 130\(^{20}\)

byad (J: byad II) = 'maleiction' 108\(^{16}\), 17, 18, 19

byin-ba (J: ḡbyin-ba 2) = 'indolence' 120\(^{5}\), 196\(^8\)

byur (J: = 'misfortune') = *a kind of demon (TN: = mi-kha byed mkhan ḡdre 'a demon who spreads defamatory talk') 44\(^{33}\), 46\(^{34}\), 72\(^{17}\)

bye-sri (J: ḡbye-ba & sri) = 'divorcing demons' 72\(^{17}\)
*byol-kha = ‘attack’ (TN & DC) 36
*brañ-ña (J: brañ) = ‘fitting the chest’ (TN & DC) 154
brug (J/Cs: brug-pa) = ‘flow’ 78
bre (J: bre-ba), TN: square piece of masonry resting on the dome of a stūpa and serving as base for the spire-like rings; the same word as bre which is a square measure about this size 132
brel-phons-pa (J: brel-ba 2 NM) = ‘flow’ 78

*bran-na (J: brah) = ‘fitting the chest’ (TN & DC) I 54
*brug (J/Cs: brug-pa) = ‘flow’ 78
bre (J: bre-ba), TN: square piece of masonry resting on the dome of a stūpa and serving as base for the spire-like rings; the same word as bre which is a square measure about this size 132
brel-phons-pa (J: brel-ba 2 NM) = ‘flow’ 78

*brel-phons-pa (J: brel-ba 2 NM) = ‘flow’ 78

*bla-gab = ‘ceiling’ (DC) 22
*bla-dvags (J/Sch MD) =: *‘appellation’ (TN) 23
*bla-bre = ‘flow’ 78

*bla-bzun-nas = ‘relying on’ (TN) 26

*bla-yid = ‘spirit, thought and mind’ I 16

*bla-bzhin = ‘ceiling’ (DC) 22
*bla-bzun-nas = ‘relying on’ (TN) 26

*bDan-chen-bdag-po, name of a god 32
*dban-thah (J: NM) = ‘influence’ 56
*dban-ris = ‘importance’ 84
*dbar (J: hbar-ba 3) = anger 46
*dbal (J/Lex ‘point’) = (i) point, extreme 60, 62, 88, 200; (ii) *a whole class of warrior-divinities, of whom the chief is Gar-gsas-dbal 60, 62, 23, 74, 76, 2, 88, 12, 90
*dbal-mo = (i) a point 158, (ii) a class of powerful flesh-eating goddesses 88, 108, 110
*dbal-gsas, leading Bon tantric god 108, 21, 110
*dben-pa (J: NM) (used as vb. = med-par byed-pa) = *to remove’ 106
*dbyar-dam-bcah (TN & SGK: = dam-bcah; DLS: dbyar may be an unrecorded root connected with ḡbyor-ba / ḡbyar-ba ‘adhering’) = vow 192, 200
*dbiñs = celestial sphere, heavens 88, 11, 92, 104, 15, 21, 23, 122, 150, 170, 188, 206
*dbyen (or g.yen) (J: dbyen-pa), *alternative name for the lha-ma-yin (titans), presumably meaning ‘beings of’ discord’ 44, 78, 102
*ḥban-tshogs = ‘general offerings’ (ḥban untraced) 194
*ḥbar (J: ḡbar-ḥbar) = ‘hilly’ (TN) 194
*ḥbod-pa = call, invoke 54
*ḥbyun-po = spirits 80
*ḥbrid-pa (J: = ‘deceive, impose upon’) to impose (in a good sense) 126
*ḥbrug-pa (see brug-pa) = to flood 44
*ḥbrub-khun (TN: hbrub-pa = rduñ-ba) = thun-khañ q.v. 108 (see Fig. IX h)
*rbad / rbad-pa (J: NM) = to excite 60 and doubtfully 164
*sbag (J: sbag-pa 2) = double 204
*sbub (J: ḡbub-pa) = ‘turned downwards’, viz. epithet for animals who move with their head down 86
*ṣbyaṅ / ṣbyaṅs (J: sbyon-ba) = to practise 74; to purify, to remove 34, 120, 122, 150
*ṣbyoṅ / ṣbyaṅ (:= myoṅ-ba) = to experience 116, 24, 148, 150, 28, 234
*ṣbyor / sgrol / rol = ‘ritual union, ritual slaughter and magical manifestation’ 106, 182
*sbran-ma (J: sbron-pa) = sprinkling, libation 30, 48, 72
*sbreṅ-ba (J/Cs: = ‘to play an instrument’) = *to waft 30
ma-hdal (abbr. dal) (J: maṇḍal) = ‘magic circle’, dish of offerings symbolizing the universe (Representing Skr. maṇḍala, this term is used in the lower bon vehicles with a slightly different range of meaning from the proper Tibetan term dkyil-khor which is used for maṇḍala in the higher tantric sense, that of the sacred sphere of the ‘gods of knowledge’. The two terms maṇḍal and ḡkyil-khor continue to be used with distinct meanings in present-day Tibetan usage.) 3411, 12, 3619, 941

*ma-bla-chud = a sort of demon (TN) 7019

ma-mo (J: ma-mo 3) = ‘she-demon’, ‘mother-goddess’ 3434, 788, 10, 8815, 10818

*ma-yam-rgyal-mo, name of a ma-nto 7890

*Ma-sans, a special class of ‘furies’ (gān); see NW, p. 224 884.

*ma-thun (man = Skr. marpā ‘meat’; see thun above) = ‘flesh’ as a sacrificial offering 904, 13811, 14219; ma-na 10625

man-dzi (J: man = ‘sacrificial tripod’) = tripod 1963 (see Figs. XVI g & X m)

*mi-la, a kind of demon, unidentified (TN) 4433

*mug = defilement of child born after father’s death, ‘fatherless child’ (TN) 464, 33, 4811

*me-btsah (ChGr: me-btsah & me-tsa; D: me-tas bsreg) = branding 3817

mes-par-spyod-pa = ‘devotional practice’ 96; name of stage towards buddha-hood 11228, 38, 12226, 36

*dmig (= chu-mig) = ‘a well’ 19417

*dmu-thag = ‘life-cord’ 9226

*dmu-yad (TN: = dnos-grub / bcud / g’yan) = ‘zest’ (TN & DC) 2108

dme, see sme

*rmañ = feeble (TN) 4419, 28, 561, 721

*rmad-gos (J: rmad-pa & gos) = ‘special monastic cloak’ viz. a garment made of patches for formal wear on top of rmad-hog (TN); see also glin-snam 13425, 1567 (see Fig. I a)

*rmad-hog = ‘ordinary cloak’, viz. a garment made of patches for daily wear (TN) 13425, 1567

rme (J: rmañ) = foundation 5016

sman-pa (J: sman III) = to benefit 5614

*sman-mar = ‘butter-moulded medicine’ 381

*Man-mo-gzed, name of a goddess 7814

sme / sme-ba / dme (J: rme-ba II) = filth, impurity, defiling 463, 4, 16, 31, 33, 489, 10, 11, 5218, 7824, 14423, 34, 20, 16418, 16621; sme-mnol / dme-mnol 461, 4810, 5218, 1661
sme-ba (or rme-ba), see note 3, a set of nine horoscope signs 24⁴, 32⁴, 34⁸, 60₁⁴, 92₃⁵, 94⁶

smra-ba (J: smar-ba) = *to produce understanding, to provide the sense, to make an exposition* (TN claims this as the basic meaning and not just ‘to speak’; cp. smraṅ) 66¹¹, 92³, also smra-chen 50¹

smraṅ (see note 9) *exposition* 32², 34¹⁶, 42³⁴, 4⁴, 4⁶¹², 1₈, 5⁰⁵, 6, 9, 6⁴², 1⁵, 6⁶³, 7², 7⁴, 9, 7⁸, 8², 8⁴, 8⁶², 2₈, 9₂, 1⁹⁸⁴

*tsa-kra-ha-la (Skr. cakrahala) = ‘sword’ (TN) 1⁹⁶²⁰

*gtsan-ma gtsug-phud = ‘top pure ones’ (SGK: the four stages of oblates and monks in bonpo usage are: (i) bs嫩-gnas involving light fasting rules, (ii) dge-bsṇen involving five rules [see p. 1₃₀], (iii) gtsan-gtsug involving twenty-five rules [corresponding to Buddhist dge-tshul] and (iv) draṅ-sroṅ involving about 250 rules [corresponding to Buddhist dge-slon]) 1⁵⁸¹

*smraṅ-ris-lha = ‘gods of the Pure Abode’ 4₆³⁷

*btsan = ‘fiend’ introduction, p. 1₄², p. 2₅₆ n. 5

rtṣa = ‘channel’ (see HT, vol. i, pp. 3₆–3₇) 4₄¹³, ₁₄, ₁₆, ₂₇, ₅₂, ₂₆, ₇₈, ₇⁸²⁷

*rtṣaṅ, small stakes shaped like weapons (arrows, swords, spears) which are placed around the ‘magic triangle’ (thun-khaṅ / ḥgrub-khaṅ) after the linga has been placed in it (TN) 1⁰₈³

rtṣal (J: NM) = ‘reflective power’ (TN: rol-pa rtṣal las ḥbyuṅ = ‘magical play arises from reflective power’, e.g. mchod-rten byin-rlabs kyi gzi / byin-rlabs mchod-rten las ḥbyuṅ-ruṅ-ba ni rtṣal = a stūpa is a source (lit. basis) of grace; grace is the magical play of a stūpa; reflective power is the virtuality of grace from a stūpa) 2₃₂, ₂₅₆, ₂₃, ₂₃₈, ₂₅₁, ₂₅₀⁶

rtṣal-ba (J: rtsol-ba) = to make effort, to try 1₃₀, ₂₄; see brtṣal

rtṣi-thog = ‘berries’ 1₄⁶⁶

rtṣi-śin = ‘aromatic shrubs’ 1₉⁸³, ₂₄⁰²⁶

*rtṣiṅ-ṛṣṭub-ṣpyod-pa (J: rtṣiṅ & ṛṣṭub-pa II) = ‘wild behaviour’ ²₂⁰⁶

rtṣis = astrological calculation 2₄¹, ₈, ₂₂, ₂₆⁵, ₁₉, ₂₈¹, ₃₀, ₃₁, ₄₀⁶, ₇₄¹³

*rṬṣub-ḥgyur-tshal, a place-name: ‘Park of Fierceness’ on the north side of the ‘Palace of Victory’ ⁹₀² (see Fig. XXI)

rtṣed-ḥjo = ‘to play’ ₈⁶¹, ₉₀³⁶

brtṣal (J: ḡtṣhol-ba): ma-brtṣal = ‘effortlessly’ ₈₂²¹

tshags (J: tshags 5) in tshags-su ḅsdam = ‘bound up together’ ₁₈⁴⁵

*tshaṅ-rgyuṅ = ‘universe’ (TN) ₈₀, ₁₅, ₈⁶¹

*tshaṅ-pahi tshul dgu = ‘nine pure attributes’ ₂₁₀³⁰

*tshan = ‘water’ (TN) ₁₉⁸²⁶

*tshig-ḥṣad = ‘liturgy’ ₅⁴, ₁₀₂, ₁₀⁴⁶

*tshul-gos = ‘cope’ ₁₅⁶, ₁¹, ₁₆

tshogs = ‘mass (of offerings), general offerings’ ₈₈²₈, ₃⁴, ₂₀₈⁷; ‘a host’ ₈₈²₈, ₃₂, ₉₀⁴, ₉₂; ‘heap’ ₁₃₆²⁰; ‘accumulation (of merit and/or knowledge)’ ₁₃₀³⁷

*tshog dyig-ḥṣad = ‘eight perceptive groups’, viz. those of eye, ear, nose, tongue, body, mind (yid), ‘defected mind’ (fion-mons-pahi yid) and ‘universal basis’ (kun-gzi) ₁₇₆, ₂₀₄, ₂₀₈³⁸

*tshod-mḍah = ‘precipitancy’ (TN & DC) ₂₈²⁸
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*tshom-bu (J/Cs: tshom-pa ‘bundle, bunch’) = ‘heap’ (TN) 8837
*tshoms-tshom (J/Sch: tshoms-rnams ‘noise, clatter’), mode of religious dancing (? coming together in groups) 21044

*tshor-ba rags-pa = ‘insensitivy’ 15016

*mtsho ru & mtsho ro (TN: = g-yu) ‘turquoise’ 52’

*tshag-pa (cp. tshogs) = to assemble, collect 1603

*tshans (J: tshah-ba) = ‘to treat’ ~8~9

*rdzun-hphrul-lha = ‘gods of illusion’ 98I3

*rdzons-hdebs (J: rdzon-ba & hdebs-pa) = to dismiss, dispatch 6833, 7228, 746

*Dzo-dgal-thigs, a group of divinities (TN: dzo = btso) 1086

*wal-wol = ‘restive’ (TN) 16415, 16828

*Wer-ma dpah-khrom = ‘the hero-gathering of the Wer-ma genies’ 448, 5638, 6019, 628-28, 643 (a group of warrior-gods; see gZi-brjid, vol. kha, f. 26b2 where the terms refers to one of 81 ways of fighting taught to the young gSen-rab)

*zi-rgyan bcu-gsum = ‘thirteen tranquil adornments’, viz. crown (dbu-rgyan), ear-ornaments (shian-cha), pendant (mgur-chu), necklace (do-Sal), low-hanging necklace (se-mo-do), shoulder-ornaments (dpuri-rgyan), bracelets (phyag-gdub), anklets (zas-gdub), upper garment (stod-gayogs), lower garments (md-sums), seat-mat (khri-gdan), back-piece (rgyab-yol) and bla-gur (canopy) 21034. (For most of these items see Figs. VIII and XV)

*zin-chen g.yan gzi = ‘human skin’ see note 35; 10631 (see Fig. XIII p)

*zhugs-šaṅ = ‘mixture of roasted and unroasted barley used as offering’ (TN); see also šel-tshigs 1983

*žor-la (J: sbyor-ba 3) = ‘incidentally’ 22219

*gzi-bskur (TN: = lhuṅ-bzed) = begging-bowl 15826 (see Fig. V c)

*gzi-gnas (= gzi-bdag) = ‘lords of the soil’, local gods 4638, 947

*gzuñ (J: NM) = *(lore’ 4233, 446, 7, 8, 9, 10, 467, 12, 5017, 22, 24, 25, 5224, 5420, 587, 6011, 19, 628, 29, 6435, 6631, 34, 688, 9218

*gzol-ba = effort, application 12043

*bzu-bdu (emendment of bzu-bdul) (J: žu-ba 2 & ḡdu-ba) = ‘dissolution’ (TN) 10229

*bzen-hdebs (J: gzen with ḡdebs-pa ‘to admonish’) = urging, exhorting, coercing 4616, 7220, 742. 37, 8630, 32

*bzag / gzag (J: hjog-pa) = lit. ‘be placed’; ‘let things be’ 289, 12, 2208, 17, 23822; ran-bzin mi bzag ‘things are not disposed naturally’ 21615; mňam-par bzag-pa ‘to be put at ease, to be reposed’ 3418, 23822; cp. bzag-pa (to be put) with gnas-pa (to stay) 21821, 22, 23821, 28

*za-kha-sdan-ba = ‘hating and consuming’ 364

*za-ma-mo (ChGr: za-ma = “[1] grain, something castrated or neuter, and likewise popular religious beliefs which are just as ineffectual, and [2] woman and time”) = ‘feminine creature’ 16033
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*za-ra-tshags 'criss-cross decorations' = 13213, 35, 20415 (see Fig. X g)

za-lam = 'consuming way' 10412

*zañ-thal = 'immediacy, spontaneity' (TN) 23040, 23224

zil-bsgyur (cp. J: zil-bun-pa) = 'frenzy' 11625, 14418

zuñ-hjug = 'two-in-one' (see HT, vol. 1, pp. 22–24) 1727, 1821, 14, 20, 23825

*zuñ-thub (J: ḡdzin-pa & thub-pa) = 'of quick comprehension' 16613

*zur-hdeg (J: zur & ḡdeg-pa) = 'subsidiary help' 6413

zegs-ma see gzeg-ma

yor (J: zar 2) = 'hurled offerings' 10818 (see zlog-gtor, Fig. XI e)

gzab-pa (J: gzabs-pa) = to take care of 16814

*zgah-gtad = 'fixation' (TN & DC) 1805, 21815, 22216

*gzah-gtad = 'subsidiary help'

gzi-mdos (J: gzi 2) = 'banded agate' 7812

*gzi-mdos = 'banded agate' 7812

gzu-dpan (J/Sch: = witness, mediator) = advocate, mediator (TN) 7213

*gzun-thub = 'immediacy, spontaneity' (TN) 10418, 23022, 23224

*gzun-thub = 'of quick comprehension'

*gzun-so = 'field of study' 12616

*gzuns-ma = 'feminine partner'

 gzeg-ma = drops, small particles 7015, 1406

*gzeg-bal = 'chalice'

*hod-gsal-lha = 'Gods of Pure Light' 6627

*hol-kon, a dish heaped with rtsam-pa (ground roasted barley) and butter as a ceremonial offering (TN) 30411

*ye-nam (TN: = lha-bdud) = 'gods and demons' 9214

*Ye-rje-smon-pa, name of a god 2419, 325, 5815

*ye-4es = 'palace of wisdom' = dkyil-hkhor 9028

*ye-4es-lha (also ye-4es in same special sense) = 'gods of knowledge' 1048, 18623, 28, 2104
*Ye-gšen-dbang-rdzogs, name of a divine sage 607, 622
ye-srid (see srid-pa) = timeless, primeval 2284, 23016
*Ye-srid-hphrul-gyi-rgyal-po, name of a god 2417, 267, 589
*Ye-srid-lda-rgyal-po, name of a god 3219

yeṅ-ñe / yeṅs (J: g-yeṅ-ba 1) = ‘calm’ (TN) 21610, 21827
yo (J/Sch: yo-ba 2) = all (TN) 16831
*yo-gto (J: yo-ba 1 & gto) = ‘Awry Rite’ 2429, 3410
*yo-ma = (TN = rgod-ma) ‘mare’ 5228
*yo-laṅ = ‘tremulation’ (DC MD) 2483

yod = being, existence 4831, 5216, 5431, 707; ‘right’ 721; cp. med and srid-pa (iv)
*yol-chen (J: yol-kha) = ‘skull-cup’ 10638, 19624, 20016
*g-yaṅ-rten (J: g-yaṅ 1 & rten) = ‘talisman’ 3424

g-yaṅ-gži, animal skin, especially that of the antelope 1542; see ziṅ-chen g-yaṅ-gzi

g-yaṅ-za (J: g-yaṅ 2) = abyss 10015; ‘hesitation, trepidation’ (TN) 16813, 2201

*g-yaṅ-hbraṅ bduṅ-rtsi = ‘concentrated chang’ (TN) 321, 726, 9231, 22, 10616, 19627, 20823; also g-yaṅ-mnon same meaning 9420

*g-yaṅ-ris, ‘a blue design’ (TN) 12028

*lag-len (JISch: ‘practice, dexterity’) = skill, techniques 2818, 3010, 21, 8416, 10817

lag-riṅ (J: lag-pa & riṅ-ba) = ‘to be mean’ (DC) 885
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lan-chags (J: NM) = 'debts of evil, demonish retributions' 3437, 9035, 1168
las-mkhan (J/Cs) (TN: = g'yog-po) = 'expedients' 10834
*las-sbyor = 'application' (DC) 1005, 11021, 25
li-mar (J: li I) = (? red) bronze 3018
liṅ-ga = 'effigy of foe against whom the slaying ritual is practised', Skr. linga; see note 31; 1085
liṅ-phyiṅ (J: liṅ-ba? & phyiṅ-pa) = felt 3035
lu-gu (J: lu-gu 2) = chain 20830
lu-ma = a spring of water 441, 19437
luṅ (J: luṅ 2) = 'inspired teachings' 5429, 1026, 11222, 12427, 1908, 9, 19216, 1945, 21
luṅ (J: luṅ-pa 1) = valley 4832
lus-gzuṅs (J: gzuṅs 2 q.v.) = (seven) elements of the body 14013
le-len (J/Cs & Sch) = retribution (TN) 21428
*lo-phrom-bse = 'pure copper' (TN) 5037
logs-su med-pa = 'direct', lit. 'not in other directions' 21832

*sa-mtshan (ChGr: = sme-ba nag-thig "mole") = 'physical beauty' (DC) 1941
*št-šon = 'cotton' (TN & DC) 15417, 19828
št-se (J: št-se-št 'rocking') = 'free' (TN & DC) 21635
*Šiṅ-rtaḥi-tshal, a place-name: 'Park of Riding' on the east side of the 'Palace of Victory' 9051 (see Fig. XXI)
šiṅ-ṛtsi (J/Cs: = resin) TN: 'aromatic shrubs', cp. rtsi-šiṅ and bdud-ṛtsi 9413
*šiṅ-ris = 'ritual stake' 369, 9029 (see Illustration)
*št-mḥod = (TN: = spos) 'incense' 17815
*Šugs-mgon or Šug-mgon, a class of Genies (sgra-bla) 5824, 6, 6235, 36, 6411, 4
šugs: šugs-kyis = 'by force' 7425; šugs-las byuṅ = 'come about by the inevitable course of events' 22219
še-maṅ (J/Sch: še-moṅ) = 'wretchedness' 1409
*ṣel-tshigs TN: = 'sacrificial barley', viz. mixture of over-roasted (blackened) barley and normal roasted barley (yos) 4823
*šes-rgyud (TN: = gšis-ka 'character') = 'disposition' 1981; 'experience' (DC) 6816
*šo-rdo (J: šo) = dice (the actual numbered pieces) 3218
*šo-gzi-khra-bo = dice-board (as used for sortilege) 3217

*št-phod (TN: = spos) 'incense' 17815
*Šugs-mgon or Šug-mgon, a class of Genies (sgra-bla) 5824, 6, 6235, 36, 6411, 4
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gšaṅ = flat-shaped bonpo bell 545, 924, 1625 (see Fig. XII c, d)
sa-bcu = 'ten stages (towards buddhahood)' 9612, 13, 12213, 38, 12618

sa-bdag = 'lords of the soil', local gods 4421, 7823, 9230, 35, 9423, 19618, (19814); see also gzi-gnas

sa-dag (J: sa-bdag) = gathering (made in cloth) 15636, 15818

sa-kun-gi = 'sweet offering made of rtsam-pa, molasses, butter, etc.' (TN) 902

sul-bu (J: sul) = gathering (made in cloth) 15636, 15818

suns-tma = defenders, guardians 9227, 10220, 34, 15019

suns-tro = klun-rci

sreg-hpah-rgn-man = 'burned, hurled, suppressed', viz. the threefold process of destroying the linga (q.v.), part burned, part let go on an arrow, part buried under ground 1087, 11022

sreg-mkar = 'life-force citadel', viz. an arrow representing a male (a distaff for a woman), 3038; a symbolic drawing used as an amulet (= sru-nil tten-hkhor) 3491, 361, or as a linga (q.v.) 11011

sreg-gi 'hkhor-lo = 'circle of life', viz. a symbolic drawing used as a linga (as in item above) 10623, 1108

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* srog-dbugs-mchod-pa = 'blood sacrifice' (lit. offering of the breath of life) 106
* srog-yig = 'life letter', viz. a single syllable representing the life-force of a god or demon; in higher religious practice sa-bon (Skr. bija) is used in this sense 110
* gSaṅ-ba-thabs-ṣags, a book-title: 'Noose of Secret Method', one of the six sections of the Khro-po-rgyud-drug, an important bonpo tantra (in our collection); 184
* gsad-gcad (J: gsod-pa & gcod-pa) = slaying, slaughter 9814, 14627; see note 31
gsah = 'snow-leopard' 14417, 15416, 16416
gsal-ba-dgu-hdzab = 'the nine special syllables', viz. A Ā DKAR SALE HOD A YAM OM ĤDU (as in our MSS. of ū-ba a-gsal gyi cho-ga, f. 9a and thos-grol f. 8b) 2064, 20819
* gsas, high-ranking divine beings (bonpo usage only) 6020, 6219, 7234, 9010, 1041
* gsas-mkhar = 'gSas Palace', viz. a shrine or a mystic circle (dkyil-hkhor) 6417, 1849, 18, 20827
* gsas-mthon (see mthon above) = 'divine vault of the sky' 5034
* gsin-ba (cp. J: siṅs-po) = 'to dispense, to clear away' (DC) 385, 1205, 1968
gser-skyems (see skyems) = 'libation' 3425, 9420, 1983
* gSer-ri-gyu-luṅ, a place-name: 'Turquoise Vale by the Golden Mountain' 5837
* gṣor-ba & bsor-ba = 'to transpose' (TN) 2432, 366, 13, 4415, 36, 7825, 8236
* hur-pa (J: hur-ba) = 'trickster' 14025
* hos-ru (TN: = mkhar-gsil), a staff surmounted by a miniature double mchod-rten and fitted with twelve jingling metal rings, 'jingling mendicant's staff' 15827 (see Fig. V d)
hrl-po[r] (J: hrul-ba) 2169 '[in] fragments'
* lha-gzi = mat (for religious purposes) 4834, 7230
* lhab-lhub (J: NM) = 'flowing loose (of garments)' 9027, 92, 21024
* lhem-se-lhem see ldem-me-ldem

aṅ-drag, unknown word describing a conch 14833

Ar-mohi rdo, a place-name: 'Park of Fine Stones' on the north-west side of the 'Place of Victory' 9033 (see Fig. XXI)
* u-dug = 'unpleasant' (TN & DC) 14615, 16021
* u-ya (skr. guhya) = 'secret' 18223
* e-kloṅ (TN: = thun-khaṅ & ḥbrub-khuṅ q.v.) 1081, 1104