

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 196r)

# THE NINE WAYS OF BON 

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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 $g Y u \dot{n}$-druñ-glin 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 ig61 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 threeyear 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 $g Y u \dot{n}-d r u n \dot{n}$-glini. (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
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## 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. ${ }^{1}$ By the few bonpos who know their texts well bon is explained as the Tibetan equivalent of the 'Zañ-z'uñ 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 Żañ-źuni 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. ${ }^{2}$ They themselves

[^0]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 $g S$ Sen-rab, their founder, but mainly received through translations from the language of $\bar{Z} a \dot{n}-z=u \dot{n}$ 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 $d G e-l u g s-p a$ ('Yellow Hat') Way, trained in conventional Buddhist philosophy and logic and receiving after examination by debate the academic degree of $d G e$-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. ${ }^{1}$ 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

I 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 gYuń-druñ-glin (p. 238), whose abbot is now a refugee in India.

Ma-rgyud sanis-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 hdus-pa rin-po-che dri-ma med-pa gzi-brjid rab-tu hbar-bahi mdo 'The Precious Compendium the Blazing Sütra 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. $g Z e r-m i g$ in two volumes is the medium version. $m D o-h d u s$ in one volume is the short one. $g Z e r-m i g$ 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 $g$ Zer-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 Z Zañ-źun. gZi-brjid is further classed as 'oral tradition' (sñan-rgyud). It is believed that rTañ-chen mu-tsha-gyer-med, a disciple of the sage Dran-pa nam-mkhah (eighth century), transmitted it in a vision to Blo-ldan sñin-po, who compiled it in its present form. ${ }^{1}$ The 'Great Incarnation' ( $m$ chog-sprul) Blo-ldan sñin-po of Khyunं-po in Khams is a well-known literary figure of the bonpos. He was a close contemporary of Tson-kha-pa, for he was born about A.D. 1360 . He is said to have died in his twenty-fifth year. ${ }^{2}$

Thus $g Z i$-brid 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]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 Yañ-ston Nam-mkhah rin-chen and it was written at Klubrag. ${ }^{2}$ Fortunately, he writes more about his family in the 'preface' (dkarchags) to the manuscript. He praises his nephews Sri-dar rnam-rgyal, Rin-chen, and hKhro-ba, and especially his elder brother Yañ-ston Tshulkhrims 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 generation from Yain-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 196r. Concerning 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 sidevalley of the Kāli Gandaki just south of Kägbeni. It is marked as 'Lubra' on the Survey of India maps of the region (ref. $83^{\circ} 48^{\prime} \mathrm{E} ., 28^{\circ} 45^{\prime}$ 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-gśsen Ya-nal gyi bkah-brgyud kyi gduns-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 Yañ-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 bKra-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 Yañ-ston chen-po Ses-rab rgyalmtshan. Brief biographies are given in the rnam-thar section of the Źañ-źun sñan-rgyud, of Ses-rab rgyal-mtshan, of two of his sons, $h$ Bum-rje and Klu-brag-pa, and of a grandson $r$ Tog-ldan dbon-po kun-bzani (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-briid is an enormous work, totalling in our manuscript 2,791 folios. There are twelve volumes numbered $k a$ to $d a$ 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:
Volume Chapter
ka
kha 5 'The sütra of the young prince's playful sport' (rgyal-bu
ga
1 'The Teacher descends from the gods of Pure Light' (stonpa hod-gsal-Lha las bab pahi lehu dañ-po) ff. Ib-104b
2 'The Teacher turns the Wheel of Bon for the non-gods' (ston-pa lha-min la bon-hkhor bskor bahi lehu) -144b
3 'The sūtra of the coming of the doctrine of the buddhas' (sans-rgyas bstan-pa chag phebs pahi mdo) -189a
4 'The sütra of gSen-rab's taking birth' (gsen-rab kyi skye-ba bzes pahi mdo) -256b

6 'The Itra of the prine's enthronement' (rgyal bu rgylsar 'The sütra of the prince's enthronement' (rgyal-bu rgyal-sar phyun bahi mdo $\quad-137 \mathrm{a}$
7 'The sütra of the prince's law-giving' (rgyal-bus bkahkhrims stsal bahi mdo $\quad$ - $\mathbf{1 8 9 b}$
8 'The sütra of the IInd Way of the Shen of the Visual World' (theg-pa gñis-pa snañ-gśen gyi mdo) -212b
9 'The sütra of the IIIrd Way of the Shen of Illusion' (theg-pa gsum-pa hphrul-gsen gyi mdo) -235a
ga $\quad 10$

11 'The sutra that teaches the meaning of the mandala of the five universal (buddha-)bodies' (kun-dbyins sku lina dkyilhkhor gyi don bstan pahi mdo)
-136a
we are told that $K l u$-brag-pa studied in $g T s a n$, where he received vows and consecrations from two well-known bonpo lamas, Ye-jes blo-gros and sMan-gon-pa, for both of whom dates are given in the bstan-rtsis of $\bar{N} i-m a \operatorname{bstan-hdzin}$ (see p. 3, n. 2). According to this Ye-ses blo-gros founded the Academy (gtsug-lag-khaǹ) of Dar-ldiǹ-gser-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 $g T$ san 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-rtse in Upper gTsain 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-ldan dbon-po kun-bzañ, 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 $B i$-cher and Samling during the first half of the thirteenth century.

| Volume ga | Chapter |  |
| :---: | :---: | :---: |
|  | 12 | 'The sūtra explaining the Way of the Virtuous Adherers' (dge-bsñen theg-pa gtan la phab-pahi mdo) -21gb |
|  | 13 | 'The sūtra explaining the Way of the Great Ascetics' (dran sron theg-pa gtan la phab-palii mdo) -260a |
| nia | 14 | 'The sütra of the VIIth Way of Pure Sound' (theg-pa bdun-pa a-dkar gyi mdo) <br> ff. Ib-50b |
|  | 15 | 'The sütra of the VIIIth Way of the Primaeval Shen' (theg-pa brgyad-pa ye-gsen gyi mdo) |
|  | 16 | 'The sūtra of the IXth and Supreme Way' (theg-pa dgu-pa bla-med kyi mdo) <br> $-103 \mathrm{~b}$ |
|  | 17 | 'The sūtra explaining the bon of the various translations' (skad-hgyur so-sohi bon bstan pahi mdo) |
|  | 18 | 'The sütra of spreading the doctrine by converting those who are hard to convert' (gdul dkah btul nas bstan pa spel bahi mdo) |
|  | 19 | 'The sūtra of the mandala of the Loving Conqueror' (byamsldan rgyal bahi dkyil-hkhor gyi mdo) |
|  | 20 | 'The sūtra of the very firm and precious doctrine' (bstan-pa rin-chen rab-tu brtan pahi mdo) |
| $c a$ | 21 | 'The sütra of the three tenets taught by the Teacher' (ston-pas pehu-tse rnam-pa gsum bstan-pahi mdo) <br> ff. $1 \mathrm{~b}-37 \mathrm{a}$ |
|  | 22 | 'The sütra of the spreading rays that convert sentient beings' (hgro hdul hod-zer spro-bahi mdo) |
|  | 23 | 'The sütra explaining cause and effect' (rgyu hbras rnam-par hbyed pahi mdo |
|  | 24 | 'The sütra of the Teacher drawing beings to salvation' (stonpas hgro-ba thar-bar drañ-bahi mdo) |
| cha | 25 | 'The sütra of the light of the Blessed All-Knowing' (bde-bar gsegs-pa kun-rig sgron-mahi mdo) <br> ff. Ib-93a |
|  | 26 | 'The liturgy of the All-Good the Ocean of Victory' (kun-tu bzañ-po rgyal-ba rgya-mtshohi cho-ga) -145a |
|  | 27 | 'The sütra of the washing away of the sins of King Gu-wer' (gu-wer rgyal-pohi sgrib-pa sbyanis pahi mdo) -r69b |
|  | 28 | 'The sütra of the Teacher's taking the most glorious of wives' (ston-pas khab-kyi dpal-hbar bźes-pahi mdo) -247b |
| $j a$ | 29 | 'The sütra of the Teacher's producing the offspring of Method and Wisdom' (ston-pas thabs dan ses-rab kyi sras sprul bahi mdo) <br> ff. $1 \mathrm{~b}-23 \mathrm{~b}$ |
|  | 30 | 'The sütra of the Teacher's assumption of royal power' (stonpas chab-srid hdzin-pahi mdo) |
|  | 31 | 'The sütra of the producing of offspring who convert sentient beings' (hgro hdul sras sprul-bahi mdo) |
|  | 32 | 'The sütra of the Teacher teaching bon to the gods' (ston-pas lha la bon ston-pahi mdo) $-124 a$ |
|  | 33 | 'The spell of the Fierce Destroyer' (khro-ba rnam-par hjomspahi gzunis) |
|  | 34 | 'Mandala of the liturgy of the God of Medicine' (sman-lhahi cho-gahi dkyil-hkhor) |

## Volume Chapter

35 'The sütra of the pure prayer of good conduct' (legs-spyod smon-lam rnam-par dag-pahi mdo) -246a
$\tilde{n} a \quad 36$
36 'The sütra of the Teacher teaching bon to the serpents' (stonpas klu la bon ston-pahi mdo)
ff. $1 \mathrm{~b}-42 \mathrm{a}$
37 'The sūtra of Mära's magical display to the Teacher' (ston-pa la bdud kyis cho-hphrul bstan-pahi mdo) -77b
'The secret spell the Destroyer of Māra' (bdud-hjoms gsaibahi gzunis)
-92b 'The sütra of the Teacher establishing the realm of Mära in salvation' (ston-pas bdud-khams thar-bar bkod-pahi mdo) -1 56 a 'The sūtra of removing obstructions and subduing Mära' (bdud btul bar-chod bsal-bahi mdo) -186a 'The sūtra of producing offspring for continuing the familyline of royal sway' (mi-rje srid-pa gduni-hdzin gyi sras sprulbahi mdo) -201a 'The sütra for establishing the teaching of the IXth Way' (theg dgu bstan-pa rjes-bźag gi mdo) -228a 'The sūtra for establishing the teaching about relics' (skugdun bstan-pa rjes-bżag gi mdo) -274a
4 'The sūtra of the acquisition of the way of salvation of the supreme order' (bla-med go-hphan thar-lam sgrub-thabs kyi

> mdo
ff. Ib-23b
'The Mother Sūtra the Great Way of the Word of the Perfection of Wisdom' (bkah ses-rab kyi pha-rol tu phyin-pa theg-pa chen-po yum gyi mdo)
-205a
'The sūtra of the mandala of the Great Way of the Mother' (theg-pa chen-po yum gyi dkyil-hkhor gyi mdo) ff. 1b-66b
'The spell of the Sacred Light of Vaidūrya' (be-du-rgya hod dam-pahi gzuris) -128b 'The liturgy of the basic mandala of (the goddess) Loving Kindness' (byams-ma rtsa-bahi dkyil-hkhor gyi mdo) -183a 'The sütra in praise of the twenty-one forms of (the goddess) Loving Kindness' (byams-ma $\tilde{n} i$-śu-rtsa-gcig gi bstod pahi $m d o$ ) ff. Ib-5Ib 'The sütra establishing the three forms of the doctrine' (bstan-pa rnam gsum rjes-su bżag-pahi mdo) -111a 'The sūtra of the Teacher leaving his home and becoming a religious wanderer' (ston-pas khyim spanis rab-tu byun bahi mdo)
-145a
'The sūtra of the perfecting of austerities, the actions of a Shen' (gsen gyi mdzad-spyod dkah-thub mthar-phyin gyi $m d o$ ) -176b 'The sütra of the manifestation of the four-spoked Wheel of Bon' (bon gyi ḥhhor-lo tshig-bżi bstan-pahi mdo) -199a 'The sütra of pure disciplinary rules' (hdul-khrims gtsani-mahi mdo) -223a 'The basic sūtra of the pure regulations of the Shen' (gsen gyi bsrui-khrims rnam-par dag-pa rtsa-bahi mdo) ff. rb-34b

| Volume | Chapter |  |
| :---: | :---: | :---: |
| $a$ | 56 | 'The sütra of the sections of the regulations of the Shen' (gśen gyi bsruñ-khrims yan-lag gi mdo) |
|  | 57 | 'The sütra of the pure virtuous conduct of the Shen' (gsien gyi dge-spyod rnam-par dag-pahi mdo) -114a |
|  | 58 | 'The sütra of removing the hellish evils of King Kon' (koǹ rgyal-po na-rag sgrib-pa sbjanis-bahi mdo) -127a |
|  | 59 | 'The sütra of the Teacher leaving his entourage and practising in solitude' (ston-pas hkhor spanis dgon-pa mdzad-pahi mdo) |
|  | 60 | 'The sütra explaining the meanings of the names, marks and qualities of the buddhas' (sains-rgyas kyi mtshan dpe yon-tan gyi don bstan-pahi mdo) |
|  | 61 | 'The sütra of the Teacher handing the Bon doctrine over into the care (of others)' (ston-pas bstan-pa bon gyi gtad-gñer mdzad pahi mdo) |

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 $g Z e r-m i g$ remains incomplete, there has never been any doubt that the inspiration and the framework for the legend of $g$ Sen$r a b$ have been derived from the life of Sákyamuni. 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 $g Z i$-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 yäna, 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 hdegs-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'
(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 $y i n-t e$ ), and $l a$ 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 $d b u$-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 gñan 'a fury' is regularly written as gñen; klunं-rta ( = rluñ-rta, see note 10 of the text) is regularly written as sruns-rta. Certain spellings, which may appear unusual to other scholars, we have, however, preserved, for example, sgra-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 THESHEN OF THE PREDICTION (phyva-gśen 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 (snain-gśen 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
is not really coherent, but it makes quite sufficient sense. The various practices are arranged into four parts:
r. The lore of exorcism (employing) the 'great exposition' of existence. (I have written on 'exposition' smrain in note 9 of the text. The manner of the rite is clearly described on pp. 49-5r.) 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 canं-sen and sug-mgon, scarcely mentioned except by name. Finally, we are told the 'lore of the stream of existence' (srid-pahi rgyud gźuñ). This is presumably all part of the 'exposition' (smrani) of the officiating priest.
2. This deals with demons (hdre) and vampires (sri), 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 ( $\left.h p h r u l-g s^{\prime} e n ~ t h e g-p a\right) ~$

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 $d$ Balgsas and the khro-bahi rgyud drug, which we have on microfilms. Similar practices are referred to in Buddhist tantras, e.g. Hevajra-Tantra, i. xi.
iv. the way of the shen of existence (srid-gśen 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 (drań-sron theg-pa)

$d r a \dot{n}$-sron translates $r \underline{c} i$ which in India refers to the great seers of the past. dran-sroñ is used by bonpos to refer to fully qualified monks, corresponding to the Buddhist term dge-slon ( $=b h i k s u$ ). 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- $p a$ )

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-gśen 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 Emana-tion'-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' ( $g z i$ corresponding to Sanskrit älaya), 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' (bardo). 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

[^2]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 $d G e$-lugs-pa ('Yellow Hat') order. This is only omitted because when the list of 'Nine Ways' was elaborated, the $d G e-l u g s-p a$ 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 sütras 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 'вол of cause' and the five higher ways as 'воN 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 Ist Way intent on the 'Thought of Enlightenment', benefit will come to all living beings (see p. 29). Likewise the IInd 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,
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. Ior); 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 fivefold 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. ${ }^{1}$ 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 $d G e-l u g s-p a$ ('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

[^3]first place of little more than ritual magic, and they believed that $g$ Sen-rab himself established these practices there. A clear account is given of the story in Chapter XII of $g Z e r-m i g$, which recounts how the demon Khyabpa lag-rini sends his followers who steal the seven horses of $g$ Sen-rab from the sacred city of hol-mo luni-rin. In the previous chapter it was related how this demon had carried off $g S_{\text {Sen-rab's daughter } g S e n-b z a h \text { ne-chun }}^{n}$ and forcibly married her. Their two children were then abducted by gSen-rab and concealed at hol-mo luni-rin. 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 (bdud-yul mun-pahi glin), he plans to keep them in $r$ Kon- $p o$, and he sends messengers to make arrangements with the two rulers of $r$ Koni-po, named $r$ Ko $\dot{n}$-rje dkar-po and $r$ Koñ-rje dmar-po. gSen-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 Źain-źun and Tibet. The demons block his way with snow, then fire, then water, and then sand, but he disperses them and reaches $\dot{Z} a \dot{n}-z \dot{z} u \dot{n}$.

* gSen-rab gave to the bonpos of Zain-źuni as bon (doctrine) the 'inspired teaching' (luni) about bombs ${ }^{1}$ and spells, and as ritual items he instructed them in the 'Divine Countenance of the Celestial Ray' ${ }^{2}$ and in black and white 'threadcrosses'. ${ }^{3}$ Then he went on to Bye-ma lu-ma dgu-gyes ('The Ninefold Spreading of the Desert Spring') in $g T$ sani, where he pronounced this prayer: 'Now it is not the occasion for establishing the doctrine among all the bonpos of Tibet, but may "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. gSen-rab gave to the bonpos of Tibet as 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 ${ }^{4}$ and libations of chang. Nowadays the bonpos of Tibet, summoning all gods and demons by means of bon, get their protection, and by worshipping them send them about their

[^4][^5]tasks, and by striking them prevail over them. This is the proof of $g$ Sen-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. ${ }^{1}$ The full doctrine (referred to as the 'bом 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. ${ }^{2}$ Lastly, it reached Tibet, again from the west through translations from the language of Z̄añ-źun.

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 Uḍdiyāna (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 rinin-ma-pas (Tibetan Buddhists of the 'Old Order') consists in the fact that the $\begin{array}{r}\text { ñinin-ma-pas acknowledged that their doctrines, despite their earlier }\end{array}$ 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.

[^6]The organizing of their religious practices into 'Nine Ways' must have come somewhat later, perhaps by the tenth century. The r $\tilde{n} i \dot{n}-m a-p a$ set of nine begins with the three 'ways' of conventional Indian Buddhism, the śrävakayäna, the pratyekabuddhayāna, and the bodhisattvayäna. The other six 'ways' are ever higher stages of tantric practice, viz. kriyätantra, upāyatantra, and yogatantra, and finally, the mahāyogatantra, anuyogatantra, and atiyogatantra. Thus the rñiñ-ma-pas, recognizing their connexions 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, ${ }^{1}$ 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 bом' 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 bżi mdzod lina dan theg pa rim dguhi bon.

This term sgo bži mdzod lina has no easy explanation. The four 'portals' are dpon-gsas, chab-nag, chab-dkar, and $h p h a n-y u l$. The first, dpon-gsas, may be safely translated as 'Master Sage'. It is the term used for the hermit sages of the zán-żuñ sñan-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

[^7]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 $B o n$ ' and 'Black Bon', but clearly without any intended reference to chab$d k a r$ 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-name ${ }^{1}$ and as a term referring to particular doctrines. Before the 'Teacher gSen-rab' spread the teachings in the world of men he is supposed to have taught hPhan-yul texts in the realms of the serpents ( $k l u$ ), 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 Nägārjuna's visit to the nägas ( $=$ 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 gSen-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 $h P h a n-y u l$, 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 $g Z e r-m i g$ :

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):

[^8]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 $h P h a n-y u l$ belongs to the bon of the Hundred Thousand (Verse Text) in the Sütras. 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. nirvaña). 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. zán-źuni sñan-rgyud and other $r d z o g s-c h e n ~ l i t e r a t u r e . ~$
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 / śes rab rgyud sbyañ tshig gi lo rgyus mañ po skyes pas phyi rgyud śi thabs hdur thabs dañ / nañ rgyud na thabs glud thabs dañ / bar rgyud dpyad thabs gto thabs gsum / sems can don du mañ po tshogs par sgyur /
${ }^{2}$ ḥphan yul rgyas pa mdo khuns hbum gyi bon du gtogs pa ni / śes rab rgyud sbyañs ḥdul khrims sdom pa gsuñ baho / bon ni hgres dañ tshig bśad gñis / hgres la rnam pa gñis / hakhor baḥi hgres dań / mya náan las hadas paḥi ḥgres / tshig bśad la yañ rnam pa gñis / hadon tshig ḥbyuñ khuns ḥdon pahíi tshig bśad dan / mohod sbyin sems can don du bsno baḥi tshig bśad gñis / sems can don du mañ po ḥtshogs sar bklag dañ bsgrag ciñ mchod sbyin gtan /
${ }^{3}$ chab dkar man nag drag po snags kyi bon du gtogs pa ni / śes rab zab mohi rgyud sbyañs bsñen sgrub zab mo dañ du blañ baḥo / bon ni byin gyis brlabs nas bdag ñid bder gśegs lnaḥi rañ bźin ni lus kyi las su rañ bźin phyag rgya lña / ǹag gi las su ḥdzab grañs ma chad par bgran / yid kyi las su tin hadzin bskyed rdzogs bsgom / yon tan las su yo byad bsag bsod bya / hphrin las kyi las su tshig bśad mtshan bstod 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 $d G e$-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 hbyuñ-gnas observes that as a result of Khri-sronं-lde-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,

[^9]certainly those that have been associated with the life of $g S e n-r a b$, but the ritual utterances would seem to have little significance to the bonpos of today. These ritual utterances were proclaimed originally as an 'exposition' (smrañ) 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. ${ }^{1}$ Their recitations of the 'archetype' are known as pé, pronounced like the Tibetan word $d p e$, 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'. ${ }^{2}$ 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 Śakyamuni. ${ }^{3}$ 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 Säakyamuni. 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

[^10]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 Bор ("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 bоي ('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 naive 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. ${ }^{1}$

[^11]
## TEXTAND <br> TRANSLATION

## I. PHYA GŚEN THEG PA

[extract from vol. kha, f. $184 \mathrm{a}^{5}$ onwards]
mo rtsis gto dpyad bźi po la ||
spyi ru bśad dań sgos kyi bśad \|
spyi ru rnam grañs bstan pa dañ ||
sgos su ḥdus so ḥdzin pa gñis ||
thog mar spyihi rnam grañs la ||
pra ltas mo yi mtshan ñid la ||
mo pra sum brgya drug cu mchis ||
rno $^{a}$ mthon rtsis kyi mtshan ñid la $\|$
gab rtse sum brgya drug cu mchis ||
na gso gto yi mtshan ñid la
gto thabs sum brgya drug cu mchis ||
ḥchi bslu dpyad kyi mtshan ñid la ||
dpyad thabs ñi khri gcig ston mchis ||
spyi ru bstan paḥi rnam grañs nes ||
sgos su bsdus paḥi hadus so la $\|$ is
mo la rnam pa bźi yin te \|
ye srid ḥphrul gyi ju thig dan \|
ye mkhyen sgra blaḥi mnion śes dañ ||
ye rje [r84b] smon paḥi rmi lam dañ \|.
ye dbañ lha yi bkạ̣ bab dañ ||
rnam pa bźi ru śes paı bya \|
rtsis la rnam pa bźi yin te \||
gab rtse hẹphrul gyi me loń dań ||
spar kha sme ba glin skor dañ ||
ḥbyun ba ${ }^{b}$ dus kyi hẹhor lo dañ |l
ju źag rten ḥbrel las rtsis dañ ||
rnam pa bzzi ru śes par bya ||
gto la rnam pa bźi yin te \|
ḥbyuñ ba ḥkhrugs paḥi yo gto dañ || mdos cha rten hebrel brdeg gto dañ ||
bag ñan zlog paḥi thun gto dañ ||
mñam gñis bsor baḥi brje gto dañ ||
rnam pa bzzi ru śes par bya ||
dpyad la rnam pa bźi yin te \|
rgyu rkyen mthoñ la dpyad pa dañ \|

## 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 ${ }^{1}$ 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 ${ }^{2}$ 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, ${ }^{3}$
(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) $j u$-żag. ${ }^{4}$
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's 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,
ños ḥdzin rtsa la dpyad pa dañ ||
phan gnod chu la dpyad pa dañ ||
hechi sos khams la dpyad pa dañ ||
rnam pa bzzi ru śes par bya \|
mo rtsis gto dpyad bźi bo las ||
kun gyi thog mar mo yi sna ||
ye srid hẹhrul gyi rgyal po dañ ||
kun śes hphrul gyi drañ mkhan gñis ||
mñon ses phyaḥu g.yañ dkar gsum ||
srid paḥi pra ltas gtan la phabs \|
bden brdzun las kyi drañ śan phyes ||
mthoń dañ mi mthoñ brtag tshad dbab \|
de la dpyad ciń chag la gźal || chag la gźal ciñ rtsis la gdaba ${ }^{a} \mid$
sña phyi da ltaḥi yin tshul dañ ||
skyon yon tshe tshad gtan la dbab ||
bzañ nian phan gnod grañs su gzuñ ${ }^{b} \|$
grañs su bzuñ źiñ rtsis la gdab ${ }^{c} \|$
mo dañ rtsis la bla bzuñ nas ||
bar du gso rkyen gto yis byed \|
med la yod dañ stoń la gañ ||
hgrib la hẹhel dañ hijig la chag ||
dbul la phyug dañ ḥchi ba sos || gnod la phan dañ mkho la rtsis $\|$
skye hgro de yis [185a] gso bar byed ||
tha mar las mthah dpyad kyis sdud \|
mi bde tha mar bde bar sdud \|
na ba tha mar sos par sdud \|
gnod pahii tha mar phan par sdud \||
ḥchi baḥi tha mar bslañ bar sdud \||
dug gid ${ }^{d}$ tha mar rtsi ru sdud \|
las kyis chad na ${ }^{e}$ hbrel bar sdud ||
kun rdzob thabs la ${ }^{f}$ brten pa tsam \|
phya gśen thugs kyi dkyil du źog || ces gsuñ so / yań ston pas bkaḥ stsal pa /
ñon cig legs rgyal than po ñon ||
de rnams grañs kyi rim paḥo \||
da gñis pa hajug dañ spyod pa ni $\|$
thog mar hjug paḥi rim pa la ||
sems skyed sñiñ rjeḥi gżi bzuñ nas ||
hgro la phan paḥi sems ldan źin ||
(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-ses-hphrul-gyi drañmkhan, and mNon-ses phyahu g.yañ-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 disadvantages 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-gs'en, keep it in your mind!
Again the Teacher (Shen-rab) said:
Listen, Legs-rgyal Thañ-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 gañ bslab kyañ ||
mkhas par bya la śes par bslab ${ }^{a} \|$
mkhas pas gnod la gñen par bya \|
brñas par byuñ na gyoñ por sdod \|
ḥdun par byuñ na ran tshod ḥdzin ||
gus par byuñ ${ }^{b}$ na legs par bslab \|
rgol ba byuñ na phyi śul gcod \| rtsod pa byun na nàn thag bsriñ ${ }^{c} \mid$ hgran ${ }^{d}$ par byun na nàn gis gźag ${ }^{e} \mid$ phan par byun yañ na bo spañ ${ }^{f} \|$
gnod par byun yan żom par gźil ||
ḥthad par byuñ yañ rañ sor gźagg ||
mi hathad byun yañ thabs kyis spañ ${ }^{h} \|$
khro gtum can la bźin mi bzlog i| g•yo sgyu can la ḥdzum mi ston ||
bslu brid can la mtshar mi bźad \| $\log$ khrid can la kha mi ya ||
drañ por smra la ñag mi bskuñ || g•yo can tshig la mchid ma byin || rdzun chen gtam gyi rjes mi ḥbreñ ||
mtho sar phyin kyan dmaḥ mo bskyañ ||
chen po red kyañ dmaḥ mo bskyan || mkhas par byuñ yan mi śes khrid || goms par yod kyañ tshod la brtag || [185b] ḥbul tshogs che yan śed mi bskyed ${ }^{i} \|$
chuń yañ sems bskyed rim par bya ||
gañ du mi bzod de dañ bstun $\|$
rañ dañ tshod kha thabs dañ sbyor $\|$
mod par mi bya dkon par hatshañ \||
dkon par mi bya bden par bkrol \|
spyir ni rgyu ḥbras bon rnams la ||
sems bskyed gźi ma med pa na \||
gań yañ rgyu yi ḥbras mi ḥtshol ||
don dam rñed pa ${ }^{j}$ ga la hegyur ||
rgyu yi bon la gtogs lags kyan |
byañ chub sems kyis ñan thag bsrin ||
de nas hgro la phan thog hebyun ||
lag len med paḥi tshod mdaḥ spañ ${ }^{k} \|$
śes so bsam paḥi che ba spañ ${ }^{k} \|$
mkhas so bsam paḥi dregs pa spañ ${ }^{k} \|$
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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 ${ }^{6}$ 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. ${ }^{7}$ 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.
gźan la ḥdzug paḥi tsher ma spaña ${ }^{a} \mid$
rañ la bstod paḥi hẹphyar g•yen spañ ${ }^{a}| |$mi śes pa yi pho rgo spañ ${ }^{a} \|$mi mthun pa yi bya ba spañ ${ }^{a} \|$mi hagro ba yi yas stags spañ ${ }^{a}$ ||5ma mthoñ ba yi rdzun bu spañ ${ }^{a} \|$ma rig pa yi dom chol spaña ||mi ses pa yi kha bo spañ ${ }^{a} \|$ma phyin pa yi lo rgyus spañ ${ }^{a} \|$ma myoń ba yi lag len $\operatorname{span}^{a} \|$10mi ḥdra ba yi las spyod spañ ${ }^{a} \|$mi ldan pa yi ḥdod bźed spaña ${ }^{a}$spyir yañ g.yo dań sgyu med ciñ ||blun poḥi gseb du mkhas pa rmoñs ||mi śes pa la phal dañ ḥdra ||15
ma rig pa 〈la〉 gser yañ rdo \|de phyir mkhas pa mkhas gral btsun ||mo rtsis gto dpyad gañ spyod kyañ \||hjug dañ bslab rim spañ ${ }^{b}$ dañ blañ!|dgos paḥi rim pa de ltar bya $\|$20
de nas mkhas śiñ goms pa dañ ||ḥdris śin rgyud la brten pa des ||
thabs mkhas lag len ldan pa de \|mkhas par yoñs su bkur gnas ḥbyun ||gañ źig de las de spros paḥi ||25[r86a] phya gśen theg paḥi hgro ba hẹdren \||
snañ srid dgaḥ bde bskyed pa yis ${ }^{c} \|$
dpag med rgya cher ḥphel bar hgyur || ces gsuñ so |
yañ gsuñs pa /
ñon cig legs rgyal thań po ñon || ..... 30thog mar hejug tshul de ltar la ||bar du spyod paḥi rim pa ni \|mo rtsis gto dpyad bźi po la ||dañ po mo pra brtag pa yań ||gżi ma lin phyiñ dkar po la ${ }^{c} \|$35snon mo nas kyi sbran ma blug ||mtsho ro g•yu yi sgron ma btag ||li mar mdah yi srog mkhar btsug \||bdud rtsiḥi śiń gi dud par sbreñ \|dri zim spos kyi gśegs śul mtshon ||40phye mar hol kon phud kyis mchod \||
${ }^{a}$ spañs $\quad b$ las $\quad c$ pahi

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 Thañ-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 ḥbrań bdud rtsi skyems kyis gsol || sgrub gśen dbal bon smrañ gis ${ }^{a}$ bkrol $\|$ lha chen phu wer dkar po mchod \|| ye srid hphrul gyi ju thig bdar || ye mkhyen sgra blahi mnion śes bsgrub ${ }^{b} \|$
ye rje smon paḥi rmi lam brtag \|
ye bdañ lha yi bkaḥ dbab ${ }^{c}$ bya $\|$ snia stañs ${ }^{d}$ thams cad miñ nas bzuń || phyi stañse thams cad thig la btab \||
skyon yon tshe tshad yi ger bris || 10
bzañ nian legs ñes drañ san phyes \|
bden rdzun srid pahii gzu bor ${ }^{f}$ bya $\|$ gañ la gañ dgos ci bźin du || phan gdab rim pa de ltar bya \|
gñis pa gab rtse brtsi ba la || is
za hegog ber gyi gdan sten du ||
rtsis kyi śog gźi khra bo bkod \|
rtsis kyi śo ${ }^{h}$ rdo dkar nag bkram ||
ye srid lha dban rgyal po mchod \|
ḥbyun ba dus kyi lha mo brnian ||
dbañ chen bdag por mnaḥ yañ gsol ||
de nas chag la gźal te brtsi ||
gab rtse hphrul gyi me loń blta ${ }^{i} \|$
spar kha ${ }^{j}$ sme ba gliń skor bya ${ }^{\|}$
ḥbyuñ ba dus kyi hakhor lo brtsi $\|$
[186b] ju źag srid paḥi rten ḥbrel brtag ||
brtag ciñ rig pas dpyad ciń dbye \|
sña phyi da ltaḥi yin tshul dañ ||
rgyu dañ rkyen las srid tshul dañ ||
las dañ smon lam mthun tshul dañ $\|$
bskal srid ḥbyuñ baḥi hgyur ${ }^{k}$ tshul dañ ||
rten ḥbrel sñon la dbań tshul dañ ||
nam zla ${ }^{l}$ dus bźihi hẹgur tshul dan $\|$
lha bdud kluñ ${ }^{m}$ rtahi dar rgud dañ ||
skyon yon las kyi haphen len dañ $\|$
dge sdig tshe tshad chag tshad dan $\|$
lo zla źag grañs dus tshod dañ ||
hphel dañ hgrib paḥi mtshan nid rnams ||
mkhas par byas la dal bar rtsi ||

| ${ }^{a} \mathrm{gi}$ | $b$ bsgrubs | $c$ bab | ${ }^{d}$ stan | $e$ ltan | 0 | sog |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| $h$ sod | ${ }^{i}$ lta | par kham | ${ }^{*}$ gyur | 1 sla | $m$ sruns |  |

Worship with the sacrificial offering of consecrated chang.
The officiating priest ${ }^{8}$ should recite the exposition. ${ }^{9}$
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 $Y e-d b a \dot{n}-l h a$.
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-dban 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, ${ }^{10}$ 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.
gañ du gnod pa ños kyis bzuń ||
gañ la ḥphan pa brda yis sprad \||
gañ dañ mthun paḥi rten hẹbrel bsgrig ||
gañ du ḥbyuñ ba yi ger btab || sems can hgro la phan gdag bya ||
gsum pa gto yis gso ba la ${ }^{a} \|$
hgro ba ma rig sems can rnams ||
spar kha ${ }^{b}$ lo skor sme ba glin ||
ḥbyuñ ba dgra gśed ḥkhrugs pa dañ ||
stoñ gsum hekhrugs pahi yo gto bya ||
gtsañ maḥi sa las ma ḥdal dañ ||
sa tshon sna linas dal du bris ||
rtsi śiñ bal tshon dar sna lna ||
ḥbru snaḥi bśos gtsañ dkar mñar phud ||
ḥbyuń ba dus kyi lha mo mchod ||
rgyal bahic ${ }^{c}$ bden pa smrañ gis bkrol ||
hbyuñ ba sñin phur hakhrugs ${ }^{d}$ pa bsal ||
hakhrugs ${ }^{e}$ pa gnas su mñam par bźag $\|$
sems can mi rnams dbul hehons pa ${ }^{f}$ ||
tshe dpal bsod nams bskyed pahi phyir \|| 20
mdos cha rten hebrel brdeg gto bya $\|$
gzi ma gtsañ maḥi sten du ni ||
hebru yis g•yun drun hẹkhyil ba bris ||
mdos cha phya rten g•yan rten bśams \|
gser skyems brnan cha ${ }^{g}$ g•yu ḥbrañ phud \| 25
phya g•yan dpal gyi lha brgyad mchod ||
[187a] bon rnams thams cad rten ciñ ḥbrel \|
rten ciñ ḥbrel bahi ya ka brjod \||
hgro la phan bdes ${ }^{h}$ gso bar bya ||
hgro drug sems can thams cad ni II 30
kag la bab cin ḥchi bar ñen ||
kag las thar dañ ñes bzlog phyir \|
pra mtshan rig pas bsnun paḥi ${ }^{i}$ gto $\|$
bdud btsan ma mo gśin rje dañ ||
tshe bdud kag sri srog bdud la ||
tshe bslu srog gtah ${ }^{j}$ srog mkhar gzugs \|i
tshe skyin srog glud lan chags hjal ||
tshe dpal skyob paḥi lha brgyad mchod \||
bab ñen bzlog ciñ kag las ${ }^{k}$ 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 $s P a r-k h a$, Year-Cycle, the $s M e-b a$ 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 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.

ḥchi ba bslus śin srog mkhar ḥtshugs ||
hgro la phan bde dgah ba bskyed ||.
hgro ba sems can thams cad la ||
lha srin za kha sdañ ba dań ||
sde brgyad byol kha bab pa dañ ||
mñam gñis bsor baḥi brje gto bya ||
mdos dañ yas stags rdzas rnams bsag \|
sku glud riñ tshad nar mi dañ ||
nam rgyań mdaḥ ḥphañ śin ris dań ||
pho thoń mo thon mtshe ñun dañ ||
mi nor yul mkhar ḥdod yon dañ ||
mñam gñis brjes na glud re bzañ ||
mtshuñ gñis bsor na skyin re hadam ${ }^{a} \|$
rgyal ba ḥphags pahịi tshogs rnams la ||
phyag htshal mchod ḥbul skyabs hgro bya ||
glud yas bden pas bkrol te ḥbul ||
tshe zad dus la bab gyur yan ||
lo gsum bar du bźol bar hẹyur ||
ḥgro la phan phyir gto yis gso ||
ḥbul ba yon gyis mñes par bya \||
gto yi phan thabs bstan paḥo \||
bźi pa dpyad kyis ḥtsho ba la ||
hgro drug sems can ma rig pa || ñon moñs nad kyis gduń ba la || nad la dpyad kyis phan paḥi phyir ||
sman pa byañ chub sems [187b] ldan gyis ||
tshad med bźi yi sems bskyed nas ||
rgyal baḥi tshogs la skyabs su ḥgro \||
drin len mehod pa ma ḥdal ḥbul \|
sañs rgyas sman lha mched brgyad dañ $\|$
be du rgya hod rgyal po mchod \| mkhas khyad lag len ldan pa yis || rgyu rkyen thams cad mthon la dpyad ||
nad nos ḥdzin pa rtsa la dpyad ||
phan gnod thams cad chu la dpyad ||
hehi sos thams cad khams la dpyad \|I
de ltar nad nos ḥdzin pa dañ ||
tsha grañs bad mkhris ḥdus pa las \|
bsil drod ${ }^{b}$ sñoms paḥi sman sbyar nas \||
phye ma ri lu hade ${ }^{c}$ gu dañ $|\mid$

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 ${ }^{11}$ 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 mustardseed,
(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 (klesa), 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 (Vaidürya) 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,
thañ dañ byug dañ sman mar dañ || gañ la gañ sman [ḥgro ba] nad dañ sbyar ||
tsha ba thams cad bsil gyis ${ }^{a}$ hdul || grañ ba thams cad drod kyis ${ }^{b}$ hdul \| bad kan thams cad gsin gis dbye \|
mkhris pa can rnams bsdud kyis ${ }^{c}$ byin ||
hadu ba ḥ̂hhrugs na sñoms kyis ${ }^{d}$ ḥdul ||
ḥdu ba ñi khri chig stoñ la ||
ñi khri chig stoñ sman sbyor gyis || ma rig ñon moñs druns ${ }^{e}$ nas ḥbyin ||
hatsho ba rnam pa bźi yin te ||
bdud rtsi sman gyis hẹsho ba dañ ||
lus gso sman gyis ḥtsho ba dañ || thabs dañ spyod lam ḥtsho ba dañ || lun ma bstan gyis hatsho ba heof $\|$15
bcos la rnam pa bzzi yin te \|
sman dañ gtar dañ me btsaḥ dañ ||
thabs dań snags kyis ${ }^{\text {zíi }}$ byed pa $\|$
gañ dgos nad kyi no dań sbyar \||
[sman pa] ro dañ nus pa źu baḥi rjes ||
ro yi drod dañ nus pas drag ||
źu rjes h.jam la des paḥo ||
nad la skyug dañ bśal dań rjes ||
skyug gis ḥdren dañ bśal bas ${ }^{h}$ sbyañ \||
rjes śul źi dañ bde baḥo ||
kha zas ḥbyor dañ gnod dañ sñoms ||
ḥbyor ba brten la gnod pa spañ ${ }^{i} \|$
sñoms kyi cha mñam ran tshod bzuñ ||
dpyad la rtsa dañ chu dañ khams |
rtsa la lta źiñ chu la [188a] brtags ||
khams la dpyad ciń thig par bya $\|$
nes par hehi bahii ltas mthon na ${ }^{j} \|$
dkar po dge baḥi las la ḥbad \||
las kyis chad na gto dpyad rdug ||
nan $\operatorname{tar}^{k}$ ḥchi baḥi dus byuñ na ||
lus gso zas kyań srog gi ${ }^{l}$ bdud $\|$
de ltar ma lags ${ }^{m}$ hphral rkyen dañ ||
glo bur nad kyis gduñ ba la ||
htsho ba sman gyis ${ }^{n}$ slus par hgyur ||

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, pleasance 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 hẹro dug du hẹro \|| nad pa mi sos hachi yun thuñ ${ }^{a} \|$ de phyir thabs mkhas lag len gces \|
de ltar mo rtsis dpyad gto ${ }^{b}$ bźi $\|$
spyod dañ hejug dañ rtogs pa yis ||
sems can hgro la phan par bya ||
phya gśen legs rgyal thugs la źog || ces gsuñs so /

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-gsien Legs-rgyal.
This is what he said.

## II. SNA $\dot{N}$ GSEN GYI THEG PA

| [vol. kha, f. 197a ${ }^{5}$ onwards] |  |
| :---: | :---: |
| de la ston pas bkah stsal pa / |  |
| ñon cig snañ gśen gtsug phud ñon / |  |
| snañ gśen theg paḥi bon sgo la \|| |  |
| spyi ru rnam pa bźi yin te \|| |  |
| chab nag chu bo sel gyi sgo \|| |  |
| chab dkar ḥdre dañ sri yi sgo \|| |  |
| hephan yul mñam brje glud kyi sgo \|| |  |
| dpon gsas phyva gñan gto yi sgo \\| |  |
| de ltar gyer sgo bźi las su \|| |  |
| gcoñ brgyad skad kyis brda sprad nas \\|| |  |
| tshul dañ lugs bżin spyod pa na \|| |  |
| snañ ni snañ źiñ srid pa snañ \|| |  |
| gśen ni de dag hdul bas gśen \|| |  |
| snañ gsen theg pahii [197b] bon sgo yis \|| |  |
| hgro ba ${ }^{\text {a }}$ kha lo bsgyur baḥo \|| |  |
| snañ gśen gtsug phud thugs la zóog \|| |  |
| ces gsuñs so / de la yañ gsol pa / |  |
| thams cad mkhyen pahi ston pa lags \|| |  |
| de ltar snañ gśen theg pa las \\|| |  |
| gyer sgo bzi ru gsuñs pa yi ${ }^{\text {de yi dbye ba ci ltar lags \\| }}$ |  |
|  |  |
| de la gcoñ brgyad skad sbyar nas \|| |  |
| skad kyi rnam grañ ci ltar lags \|| |  |
| bdag cag rig paḥi blo rtsal źan \|| |  |
| ziib tu dbye nas bkah bstsal hetshal \\|| | 25 |
| źes gsol to / de la rgyal bus bkah stsal pa / |  |
| ñon cig snañ gśen gtsug phud dañ / |  |
| ḥdus paḥi hakhor rnams thams cad kun \|| |  |
| ma yeñs dbañ po brtan par ñon \\| |  |
| snañ gsén theg paḥi sgo bźi la \\| | 30 |
| thog mar chab nag sel gyi sgo \\|| |  |
| de la rnam pa bzzi yin te $\\|$ |  |
| chab nag chu bo gźuñ chen las \|| |  |
| smrañ rgyud chu bzí gyes pa de \\| |  |
| zad pa med paḥi rgya mtsho ḥdra \|| | 35 |
| rgyun chad med pa chu bo hedra \|| |  |

[^12]
## II. THE WAY OF THE SHEN OF THE VISUAL WORLD

At that the Teacher said:
Listen, sNañ-gśen gTsug-phud, listen!
As for the Bon Portal of the Way of the Shen of the Visual World, there are in general four types: ${ }^{12}$
(I) the 'Black Waters', the river, the portal of exorcism,
(2) the 'White Waters', the portal of demons and vampires,
(3) hPhan-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-gśen gTsug-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-g'̇en gTsug-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.
ḥgro la phan pa char pa ḥdra ||
gar bsgyur bde ba chu phran ḥdra ||skye ḥgro gso ba lu ma ḥdra ||hphel kha chu bo ḥbrug pa ḥdra ||yag pa lo tog legs ${ }^{a}$ pa ḥdra \|
srid pa smrañ chen sel gyi gźuñ ||
thug khar gñan ${ }^{b}$ po lhaḥi gźuñ || sgra bla wer ma dpaḥ khrom gźuñ ||
srid pa miḥu rgyud kyi gźuñ || de chab nag chu bo gźuñ bźi yin || 10
de la so sor gyes pa las ||
sel la rnam pa bcu gñis te \||
rtsa dkar ḥphel baḥi yar sel bzzic ||
rtsa nag hgrib paḥi mar sel [dañ] bźi ||
mñam ñid bsor ${ }^{d}$ baḥi bar sel bzzi ||
rtsa dkar hẹhel baḥi [198a] yar sel la ||
gañ la gañ ḥdul bon yin pas \|
sems can blo ños gsum dañ sbyar \||
smañ la ḥphen par hadod pa la ||
g•yuń druń srid pa hẹhel sel bya \||
dbul la phyug par ḥdod pa la $\|$
srid pa ba gar gyen sel bya ||
khas ñan btsan por ḥdod pa la \||
kluñe rta dar baḥi gar sel bya || chuñ la che bar ḥdod pa la \|
rgyal gyi khri ḥphań goñ sel bya ||
rtsa nag hgrib paḥi mar sel la ||
rmañ ste chad la khad pa la \| ḥdre dgu srif bcuḥi thur sel bya \| dbul te Itog la khad pa la
srid paḥi sa bdag thur sel bya \| rlag ste ñes la khad pa la ||
byur dañ mi laḥi chu sel bya ||
dmaḥ ste lhuñ la khad pa la ||
mtho ru mi ster ñen sel bya ||
mñam ñid bsor baḥi bar sel la ||
lha klu gñan ${ }^{b}$ dañ ḥgras pa na \||
lha mi bar gyi dbyen sel bya ||

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'. ${ }^{13}$
If you want strength instead of weakness, perform the strong exorcism of the potent kluni-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. ${ }^{14}$
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.
sin tu gag ñen rtsub pa la || bya dmar ${ }^{a}$ mtshal buḥi gag sel bya ||
sme mnol mi gtsań habag pa la || dme mug nal gyi btsog sel bya \| mi mthun pra ltas náa pa la $\|$
Itas nen bzlog pahi than sel bya ||
de ltar gáuñ chen bcu gñis la || snon srid pa gañ gis dar ba yiḥi || re re la yañ bcu re ste \|
srid paḥi dpe srol re dañ sbyar \|
dpe srol re la sel sgo re ||
de la srid pa smrañ gźuñ re \|| sel sgo brgya dañ ñi śu [re] dbye \||
de la skad kyi gcan brgyad sbyar \|
dañ po srid pa gsum po las \|.
gtsañ sme blañ dor bźen ḥ̣debs pa ||
stag mo nar baḥi gcoń las drañ ${ }^{b}| |$
de nas sel gyi smrañ gyer baḥi \||
[198b] bya khyi rta yi gconi ${ }^{c}$ las drañ ${ }^{b} \|$
bya skad sna tshogs hgyur ba yin ||
khyi skad zug dañ nur ${ }^{d}$ ba yin || rta skad ḥtsher dañ sñan pa yin || gcoń gi sñan ${ }^{e}$ nag legs ${ }^{f}$ par bya \|
spyir yañ hgro drug sems can rnams ||
sdug bsnal ñon moñs gduñ ba la ||
ñon mońs nad rnams sel ba dañ ||
bde baḥi don dań ldan pa dań ||
thabs dań thugs rje mi hagag phyir ||
gañ la bon sgo gań ḥdul bstan ||
skyon yon legs ñes ma śes dañ ||
gtsañ sme blañ dor ma phyed pas ${ }^{g} \|$
mi dge ñes paḥi gźi ma byuñ \|
dme dañ mug dañ nal dañ btsog $\|$
than dañ ltas nan byur yug ḥbag \|i
thab dañ mkhon dañ dbar la sogs \||
de dag lha yi spyan la phog \|
gtsan ris lha la mnol phog pas \||
gźi gnas mña dbañ yul sa mnol ||
de yi grib chags kha rlans rnams ||
hgro ba mi yi tshogs la phog ||

In the case of severe danger from an impediment, perform the exorcism of the impediment of the Red Bird Vermilion. ${ }^{15}$
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 $\operatorname{dog}$ 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,
hajig rten źin hdir dbul ḥphons dañ || nad dañ mu ge ḥkhrugs pa dañ $\|$ mi bde sdug bsnial sna tshogs ḥbyuń || de dag bsañ źini ${ }^{a}$ dag pa dañ || hegro ba ma lus gso baḥi phyir ||
chab nag srid pa rgyud khog la || sel sgo śin lo ḥdab rgyas byuñ || dkar nag bsal bas sel zes bya \| gtsañ sme bsal bas sel źes bya \| sme mnol bsal bas sel źes bya || 10 dme mug bsal bas sel źes bya $\|$ dbul ḥphońs bsal bas sel źes bya || hgag pa bsal bas sel źes bya || kag ñes bsal bas [199a] sel źes bya ||
de la bya thabs hadi lta ste \| 15
gnas dañ rdzas dañ bcaḥ gżi dań ||
gyer dañ tha ma rjes bźiho ||
gnas ni mdo dañ mdud la gtad \| hgyiñ dañ ḥkhyil dañ dpal dań mdud $\|$
hgyin la rgyab gtad hakhyil par ${ }^{b}$ bcah ||
dpal la goñ bstod mdud la ḥbor || rdzas ni bzañ źiñ sna tshogs dañ || bya spu bal tshon śel tshigs dań || ḥdod ḥjoḥi ba dañ ḥdab chags bya || sprel dkar kloñ grum ba dkar dañ ||
bya ma byel bu la sogs bsag ${ }^{c} \|$
gźan yañ ḥbru snaḥi mchod pa dañ ||
dkar mñar śa khrag ḥdod yon rdzas ||
phun sum tshogs pahii yo byad bsag ||
srid paḥi sel ra gñen por bskos ||
yar la yod kyi ral chen gsum ||
mar la med paḥi luñ chen gsum ||
bar na lha mi ḥtshog paḥi gnas ||
lha gźi dkar poḥi steñ du ni || snon mo nas kyi sbran ma ${ }^{d}$ blug $\|$ 35
lha mdah sgro dkar rten la gzugs || sel bsal mchod paḥi yo byad bśams \| srid pahie sel bon smra chen gyis || dbu la ḥgyin baḥi thod kyań bciñ ||
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 surroundin 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.

$$
\begin{aligned}
& \text { źal na skyem pahi skyems yañ gsol \| } \\
& \text { phyag na ḥbul baḥi yon kyan ḥbul \| } \\
& \text { źal nas gcoñ gis smrañ kyañ gyer \| } \\
& \text { mi hgro yas stags spañ bar bya \| } \\
& \text { smañ ni źib la rgyas par bya \| } \\
& \text { chab nag nus pa smrañ la ḥbyuñ \| } \\
& \text { chab dkar nus pa snags la ḥbyuñ \| } \\
& \text { dpon gsas nus pa rin chen yin \| } \\
& \text { de phyir chab nag smrañ gis gtso \| } \\
& \text { rjes kyi bya ba yag [199b] ka brjod \| } \\
& \text { sems can hgro la sman par mdzod \| } \\
& \text { hgro ba gan la gañ phan gyis \| } \\
& \text { sems bskyed gzzi ma ldan par gces \| } \\
& \text { snañ gśen gtsug phud thugs la źog \| } \\
& \text { ces gsuñs so / }
\end{aligned}
$$

ñon cig snañ gśen gtsug phud ñon ||
gñis pa thug khar lha gźuñ la \||
hgro drug sems can thams cad ni \||
mi bde sdug bsñal gduñ ba la \|
thug khar lha yi dmag tshogs brinan ${ }^{a} \|$
de la ${ }^{b}$ rnam pa bźi yin te $\|$
ye srid lha gźuñ dkar po dañ ||
ye dbañ gñan ${ }^{c}$ gźuñ khra bo dañ ||
ye ḥdul dmag gźuń nag po gsum ||
thog mar lha gźuñ dkar po la ||
lha hẹkor gsum brgya drug cu yod \||
bar pa gñan ${ }^{c}$ gźuñ khra bo la ||
lha hakhor gñis brgya lna bcu yod ||
tha ma dmag gźuñ nag po la ||
lha hẹkhor brgya dañ rtsa brgyad yod ||
de gsum gcig tu dril ba yi $\|$
thug khar dgu khri glin mkhar yin ||
dgu khri gliñ mkhar nam mkhaḥi rdzoñ ||
nam mkhaḥ yañs paḥi gsas mthoñ na ||
rañ grub rin chen sprul paḥi mkhar ||
rmeñ gźi rin chen gser la byas \||
logs bźi lo phrom bse la byas ||
zur bźi sno mñen ${ }^{c}$ lcags la byas ||
sgo gźi ba le duñ la byas ||

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-gsen gTsug-phud, keep this in mind.
This is what he said.
Listen, sNañ-gśen gTsug-phud, listen!
(18) 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 $b a-l e^{18}$ shells.

> kha bad mtsho ro g.yu la byas \|
> rdo rje bzzin gyi brtan cig yod ||
> ri bo bźin gyi brjid cig yod \| nam mkhah bźin gyi gsal cig yod ${ }^{a} \|$ bar snañ bźin gyi yañ cig yod ${ }^{a} \|$
> ñi ma bźin gyi dro cig yod \| zla ba bźin gyi bsil [200a] cig yod ||
> lho sprin bźin gyi phon ${ }^{b}$ cig yod \|| rgyuc skar bzzin gyi bkrag cig yod \|| yod pa ye yod mtshams na ${ }^{d}$ yod \|
> bzuñ ba thug khar lha yis ${ }^{6}$ bzuñ ||
> mkhar de srid pa phyin cad nas ||
> da lta diń sañs phan chad la ||
> g•yuñ druñ bstan pa ñams ma myoñ ||
> lha miḥi dbu ḥphañ dmaḥ ma myoñ ||
> sdañ baḥi dgra bos brgol ma myoñ ||
> gnod paḥi bgegs kyis tshugs mi srid ||
thug khar bu dgu yab dań bcu || dguñ sman mched bdun yum dañ brgyad ||
dgu khri dgu habum dmag dañ bcas ||
hehel chen yag ka ${ }^{f}$ brjod na dgos I|
śas chen dmag la chas na dgos \|
rgyug chen bya rdañ bkyag na dgos ||
lha dmag dgra la bśig na dgos \||
rgyal po rgyal sa gnon na dgos ||
btsun mo rtsa dkar hephel na dgos ||
blon po dar sa ḥdzin na dgos ||
yo ma ḥphel.kha rtsi na dgos ||
de dgos paḥi do gal che brgyad yin \|
snañ gśen srid paḥi bon po yis || 30
rgyud las habyuñ baḥi bon spyod ciñ ||
rigs su mchod pahi lha bdar nas \||
sems can hgro la phan gdagg nas ||
thug khar lha rabs gźuñ bźi las ||
gyer dań bsgrub dań mchod brñan bkyag || 35
gañ du byed paḥi las ño loñ ||
dben dañ gtsañ maḥi gnas ñid du ||
sme dan mnol ba ma phog par ||
gtsań maḥi sa la dkyil ḥkhor bźeñs ||
mchod paḥi rdzas dań yo byad bśam ||

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'19 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 śa sñin khrag dam rdzas bsag || mdaḥ dar me loń rin chen dañ || bla bre ${ }^{a}$ hphan gdugs rgyal mtshan dañ || zur gsum bśos gtsañ [200b] phud kyis mchod \| rna gśañ duñ gliñ skad kyis ${ }^{b}$ ḥbod ||
dri źím ñad ldan śul gyis ${ }^{c}$ mtshon || tshig bśad gtan rag dbyañ kyis ${ }^{b}$ bkrol ||
thugs kyid sñin po hadzab nas bgrañe || sku gsuń yon tan sgo nas bstod \| hẹhrin las rnam bźi drag tu bcol ||
g•yuń druñ bstan pa dar bar bcol II gśen rab dbu ḥphan mtho bar bcol || snañ srid bskos la ḥdebs par bcol \|| hebyun ba cha la ḥbebs $f$ par bcol $\|$ kha drag dar la che ${ }^{g}$ bar bcol ||
bdud srin $\log$ pa ḥdul bar bcol || ḥdre srin cham la ḥbebs par bcol ||
de ltar bsgrub dañ las la sbyor \| gañ du byed paḥi las ka ni $\|$ bkaḥ dañ ${ }^{h}$ gźuñ bźin spyod par bya ||
ma brtags ma gzab ${ }^{i}$ tho co dañ || mthoñ mthoń yas dañ thos thos bon \|
dran dran glu ru len mi bya || lar yañ thug khar lha gźuñ la || gtsañ sme ma hadres dag par bya $\|$
hejig rten lha tshog gtsań la dgah ||
gtsañ la dgah zín sme la hajigs \|
de ltar gtsań sme ma ḥdres pa ||
luñ nas ḥbyuñ bźin spyad pa na \|
bstan pa chags pahi dar so la ||
med la yod par srid pa dañ ${ }^{j} \|$ de yañ thug khar lha yi drin ||
stoñ la gañ bar ḥphel ba dañ ||
de yañ thug khar lha yi drin \|
hiig $^{k}$ la chags par srid pa dañ ${ }^{j} \|$
de yañ thug khar lha yi drin ||
dman ${ }^{l}$ la mtho bar hgro ba dañ ${ }^{j} \|$
de yañ thug khar lha yi drin \|
dbul la phyug par srid pa dañ ${ }^{j} \|$
de yañ thug khar lha yi drin ||


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.
rmañ la ḥphan par srid pa dañ ${ }^{a} \|$
de yan thug khar lha yi drin ||
khas ñan ${ }^{b}$ dpah bar hgro ba dañ ${ }^{a} \|$
rgyal khams mnaḥ ris dar ba dañ ${ }^{a} \|$
de yañ thug khar lha yi drin ||
nad yams ḥkhrugs [20Ia] pa zí ba dañ ${ }^{a} \|$
de yañ thug khar lha yi drin ||
bkra śis dge rtags ḥphel ba dañ ${ }^{a} \|$
de yañ thug khar lha yi drin ||
snañ srid dge la mos pa daña ${ }^{a} \mid$
de yan thug khar lha yi drin ||
de phyir thug khar gñen par brtsi ||
kun rdzob mtshan ma dnos por bden \|
sems can hgro la sman par hegyur ||
snañ srid dgaḥ bde hehphel bar hegyur ||
don dam stoñ pa ñid du bden ||
ḥgro ba thar lam ḥbyed par ḥgyur ||
mthar yañ don dam bden pa dań ||
kun rdzob mtshan maḥi bden pa dañ ||
bden pa gñis po dor mñam nas ||
so so ma yin tha mi dad \|
gñis su med cin byar med de \|
mñam pa ñid kyi don rtogs na ||
bdag kyañ mkhah la rtse ru chib \|
gźan yań dbyiñs su lhun gyis grub \|
snañ gśen gtsug phud thugs la źog ||
sems can hgro la smin par mdzod || ces gsuñs so /
yañ ston pas bkaḥ stsal pa /
ñon cig snań gśen gtsug phud ñon ||
gsum ${ }^{c}$ pa sgra blaḥi dpaḥ khrom la ||
hgro drug sems can thams cad ni ||
sdug bsñal ñon moñs gduñ ba dañ ||
kag ñen ${ }^{d}$ hphrag dog rtsub pa dañ ||
bstan pa dar rgyas chun ba dañ ||
pha rol dgra ru lañ ba dañ || 35
kluñe rta dbañ thañ rgud pa dañ ||
g.yul so tshur la lań ba na ${ }^{f} \|$
sgra bla wer maḥi dpaḥ 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. sNañ-gsen gTsug-phud, keep this in mind, and bring all beings to a state of ripeness.

Again the Teacher said:
Listen, sNañ-gśen gTsug-phud, listen.
(Ic) 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 śug mgon gñan ${ }^{a}$ po brnian $\|$
kun rdzob bden pa yin pas gtso ||
de yañ rnam pa bzzi yin te \||
sgra bla gñan ${ }^{a}$ dañ wer ma rje \|
cañ $^{b}$ señ gñan ${ }^{a}$ dañ śug mgon rdzi ||
gźun chen bżic ru śes par bya $\|$
de yañ dañ po sgra bla la ||
ye srid hephrul gyi sgra bla dañ ||
ye rje smon paḥi sgra bla dań ||
ye dbañ mthu yi [201b] sgra bla gsum ||
dañ po ye srid sgra bla la ||
sgra bla khyuñ nag ral chen byuñ ||
sgra bla khyuń nag ral chen la ||
ye mkhyen sgra blahi dmag tshogs grol ||
spyi gtsug nor bu rin chen la ||
sgra bla yid bźin lha dbañ srid \|
khyuń ru g•yas dañ g•yon pa la ||
sgra bla lha gsas dar ma srid \|
rna ba g•yas dań g•yon pa la ||
sgra bla nar chen g•yu hebrug srid ||
spyan mig g•yas dań g•yon pa la \|| sgra bla yod khams kun gsal srid \||
khyun mchu ${ }^{d}$ thur du bgrad pa la ||
sgra bla khyuń nag śa zan srid $\|$
sgro chen sum brgya drug cu la ||
sgra bla sum brgya drug cu srid ||
thel śog gser gyi hadab ma la ||
sgra bla ñi khri dgu ḥbum srid ||
khyuń sder sa la hjume pa la \||
sgra bla klu ḥdul khyuñ chen srid \||
snion srid pa chags pahi ru ma la ||
ye nas srid pa chags pahii sgra bla yin ||
de hog ye rje smon pa la ||
srid pa ${ }^{f}$ chags paḥi gźi ma dañ \|
mi rgyud grol baḥi ru ma ru \||
g•yas kyi gser ri g•yu luñ dañ $\|$
g.yon gyi duñ ri mchoń luñ dañ ||
thad kyi sel brag hod mtsho las ||
sgra bla smon paḥi señ gsum srid ||

One must trust in the Defender 'Bird-Rack' as one's guardian, and one must requite the Cañ-sen 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 Cañ-sen 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 $Y e$-srid-hphrul Genies,
(b) the Ye-rje-smon-pa Genies,
(c) the Ye-dbaǹ-mthu Genies.

Firstly as for (a) the Ye-srid-hphrul Genies, there appeared the Genie 'Black Khyun Great Mane'.
From 'Black Khyun Great Mane' there came the army of Ye-mkhyen sgra-bla.
From the precious gem of the top (of the Khyun's head) came the Genie Yid-bżin-lha-dbanं (Wish-granting-divine-power).
From the right and left horns of the Khyun
came the Genie Lha-gsas-dar-ma (Divine-manhood).
From its right and left ears
came the Genie $\dot{N} a r-c h e n ~ g \cdot y u-h b r u g ~(G r e a t-s t r e n g t h-t u r q u o i s e-d r a g o n) . ~$.
From its right and left eyes
came the Genie Yod-khams-kun-gsal (Quite-purifying-existence).
From the Khyun's beak which gaped wide downwards
came the Genie Khyuni-nag-śa-zan (Black Khyun Flesh-Eater).
From its 360 great feathers came 360 Genies.
From the small feathers of its golden down came 29,000 Genies.
From the Khyun's claws contracted earthwards came the Genie Klu-hdul-khyun-chen (Great Khyun 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.

$$
\begin{aligned}
& \text { de la srid ciñ grol ba yi } \| \\
& \text { mi rgyud de la sgra bla re } \| \\
& \text { sgra bla re la lha dmag re } \| \\
& \text { lha dmag re la kha hadzin re } \| \\
& \text { kha hedzin re la rdzi bu re } \| \\
& \text { de ye rje smon paḥi sgra bla yin } \|
\end{aligned}
$$

de haog ye gśen dbañ rdzogs kyis \|
srid pa rgyud kyi lha bdar źin ||
dun duñ mchod mchod bsten bsten ${ }^{a}$ nas \|
ṅar ṅar dgra la rbad ${ }^{b}$ pa yi $\|$
sgra bla dra ma gźuñ chen bźi \||
rañ bźin [202a] sprul pa ḥphrul gyi gźuñ ||
rañ grub rin chen mkhar gyi gźuñ ||
rin chen sme ba ${ }^{c}$ gliñ gi gźun $\|$
rañ ḥbyuñ dra ma ñag gcig gźuñ ||
de sgra bla dra ma gźuń bźi yin ||
dra ma mched dguḥi dmag dañ chas ||
ye dbañ mthuḥi sgra bla yin ||
wer maḥi dpaḥ khrom gźuñ bźi yod ||
snion lha gsas dbal gsum rdzu ḥphrul las ||
nam mkhaḥ ston paḥi dbyińs rum nas ||
rin chen sna lnaḥi sgo ña cig \|
rañ bźin śugs kyis brdol ba las \||
sgoñ śun skyob paḥi go ru srid \|
bdar śa sruñ bahi mtshon du srid ${ }^{d} \|$
sgoñ chu dpaḥ baḥi nar chur srid \||
sgoñ pri ḥkhra baḥi mkhar du srid ${ }^{d} \|$
khro chu dmu rdzon mun gyi mkhar ||
gsal ba ñi maḥi kha ḥod ḥphrog ||
sgo ña nañ gi sñiñ po las \||
rdzu hephrul mi pho gcig du srid \|
señ geḥi mgo ${ }^{e}$ la dbyi yi rna ||
ḥkhro baḥif ${ }^{f}$ gdoñ la glañ chen sna ||
chu srin źal la rgya stag mche \|
ral grihịi rkañ la chu gri gsóg ||
bya khyun dar maḥi rua dbal lag ||
yid bźin nor buḥi dbu brgyan $\operatorname{can}^{h} \|$

|  | ${ }^{\text {a }}$ bstan bstan | ${ }^{\text {b }}$ sbad | ${ }^{c}$ rme ba | ${ }^{d}$ bsrid | ${ }^{\text {e }}$ gho | $f$ ba |  | $g$ las |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |  |  |

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-smon-pa Genies.

Next (c) Ye-gsen-dbañ-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 $s M e-b a$, the single lore of the 'Self-Originating Dra-ma'. The nine Dra-ma brothers together with their armies are the $Y e-d b a \dot{n}-m t h u$ 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 Khyun, he had as his head-adornment a wish-granting gem.

> de la miñ ḥdogs miñ med pa || ye gśen dbañ rdzogs mthu yis bsgrubs \||
> dpaḥ chen wer ma ñi ña źes || mthu ldan yonis kyi thu bo $\mathrm{po}^{a} \|$
> bon dañ gśen gyi bstan pa bsruñ ||
> dgra dañ bgegs kyi dpuñ tshogs gźom ||
> dkar dañ dge baḥi sdoñ grogs mdzad ${ }^{b} \|$
> de la wer ma gźuń bźi grol || wer ma lha dań bsdebs pa las ${ }^{c} \|$
> lha yi wer ma bdud hedul srid ||
> wer ma gñan ${ }^{d}$ dañ bsdebs pa la ||
> gñen gyi wer ma dgra hadul [202b] grol ||
> wer ma khyun dañ bsdebs pa la ||
> khyun gie wer ma klu hadul grol ||
> wer ma señ dañ bsdebs ${ }^{f}$ pa la \||
> dpaḥ hadul wer ma mched gsum grol ||
> wer ma dpaḥ baḥi dpaḥ khrom grol || dmag tshogs dgu khri dgu ḥbum grol ||
> lha la grol zinin gsas la chad || dbalg la ḥdra źin bdud la ḥtshig ||
> gañ la yań ni hẹhrag ${ }^{h}$ dog cin $\|$
> kun thub gañ yañ hejigs pa med ||
> tsha dbal hjoms śin grañ dbal len ||
> gañ gis mi śig nam mkhaḥi mkhar ||
> kun gyis mi hejigs wer maḥi sku ||
> g.yuñ druń bon gyi bstan paḥi ${ }^{i}$ srog ||
> dgra bgegs ḥdul baḥi gñen por byun ||
> de wer ma dpaḥ baḥi gźun bźi yin ||
> cañ señ gñan ${ }^{j}$ la gźuñ bzzi yod ||
> byes thub dpaḥ bo spun drug yod ||
> gźis ${ }^{k}$ sruñ khra mo rdzoñ drug yod \||
> can sen hgron yag ${ }^{l}$ bcu gsum yod \|
> lam lha gñan ${ }^{j}$ po mched brgyad yod ||
> sugs mgon rdzi bu ${ }^{m}$ bcu gsum ste \|
> kha drag srid pahi sugs mgon la $\|$
> sug mgon brgya dañ rtsa brgyad grol ||
de yañ srid paḥi dpe srol la ||


No name was given him, so he had no name, but Ye-gsen-dbañ-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 Khyun, and so the Khyun-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 $g S a s$, equal to $d B a l$, 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 ${ }^{21}$ Furies:
the six brother-heroes capable of travel, the six 'chequered' castles which protect the estate, the thirteen Cañ-sen who are good at wayfaring, and the eight brother-furies who are gods of the road.
(iv) There are thirteen Sug-mgon Leaders, and from these Sug-mgon of the 'generations of might' there were produced 108 Sug-mgon.

As for the archetypes of the generations,
srid pa re la sug mgon re ||
de la smrañ dañ cho rabs re \|

yañ rgyal bus bkah stsal pa /
ñon cig snañ gśen gtsug phud ñon ||
bzzie pa srid paḥi rgyud gźun la ||
hgro drug sems can thams cad hadi \|
dañ por phyi snod chags pa nas \|
srid pa ci ltar srid pa dañ ||
bskos pa ci ltar bskos pa dañ ||
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 Can-sen 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.
They must be worshipped as guardians who will guard the doctrine.
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-gśen gTsug-phud, keep this in mind!
Do good to living beings!
This is what he said.
Again the Prince* said:
Listen, sNañ-gśen gTsug-phud, listen!
(ID) 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,

[^13]mi rgyud gañ Itar grol ba dañ ||
sñon gyi cho rabs bśad pa dañ ||
bden paḥi smrañ gis bkrol pa ste \|
sems can hgro la sman pa yi ||
thabs kyi mtshan ñid rim pa rnams ||
mi ses rmońs pa bsal phyir bstan ||
phyir yan thos bsam thams cad la ||
dan po ñan ciñ thos par gces ||
bar du thos śin go bar gces \|.
tha ma brtag cin dpyad ${ }^{a}$ par gces $\|$ io
de nas grub paḥi ḥbras bu ḥbyun ||
de phyir ḥjug sgoḥi yan lag la ||
nañ srid skye hgro srog dbugs bsdus ||
nam mkhaḥi khyab tshad hgro ba ḥdi \|
[203b] dań po ci ltar srid pa dañ ||
bar du ci ltar gnas pa dañ ||
tha ma ci ltar hegyur ba yi ||
mtshan ñid bye brag thams cad ḥdi ||
ses par byed na ${ }^{b}$ blo kha hebyed ||
blo sgrom${ }^{c}$ lde mig thos pas hbyed ${ }^{d} \| \quad 20$
mi ses lkugs pa yi ges ${ }^{e}$ smra ||
ma rig mun la rig pas ${ }^{f}$ gsal $\|$
de phyir thos śin dpyad pag ${ }^{g}$ (ni> \|
srid paḥi grol phug hedi dag la \|
dañ po ma bsrid srid pa dañ ||
rgyu mthun srid la ḥbyuñ srid dañ ||
hod gsal lha la grol ba dañ ||
lha la mi ru chad pa dañ ||
mi la spyi sgos byed brag ste \|
ye smon rgyal poḥi cho rabs las ||
bskal srid chags paḥi gźuñ chen dañ ||
smon lam mkhar gyi glin bzzi dañ ||
srid pa miḥuḥi rgyud ḥbum dañ ||
mtshon mgon sgra blaḥi gźuñ chen bźi ||
de yań srid ${ }^{h}$ pa rgyud kyi bon \|
de srid bon la mi srid med $\|$
de phyir hgro la mi sman med \||
mi sman med pas mi hephan med \|
mi hephan med pas mi dge med \|

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 paḥi rgyu la ḥbyuń ||
byań chub sems la bag yod na ${ }^{a} \|$
sems can rnams la phan yon yod ||
sems can rnams la phan yod pas \|
de la grub paḥi mthah yod do \||
chab nag srid pa rgyud kyi bon ||
chu bo gźuñ chen sde bźi las ||
chu bran ñi śu rtsa bźir gyes \|
de las so sor gyes pa ste \|
zad pa med cin hphel ba med \|
hphel ba med cin hgrib pa med \|
rtsi śin nags tshal grañs tsam gyes ||
hegro drug sems can thams cad kun ||
chab nag chu bo rgyun gyis gso ||
snañ gśen gtsug phud thugs la źog ||
sems can hgro la sman par mdzod ||
[204a] ces gsuñs so / de nas yañ rgyal bus bkaḥ stsal pa /
ñon cig snañ gsen gtsug phud dañ ||
ḥdus paḥi ḥkhor rnams thams cas kun || 20
ma yeñs dbañ po brtan par ñon ||
chab nag gyer gyi sgo bźi las \|
gñis pa chab dkar srid paḥi sgo ||
hgro drug sems can thams cad kun ||
skad cig bde ba mi ster ba ||
ḥdre dgu sri bcu sdañ ba la ||
ḥdre dgu skyas kyi ḥdebs pa dañ ||
sri bcu thur du gnon pa la $\|$
de yań rnam pa gñis yin te \|
thabs dañ thugs rje gñis suḥo \||
thog mar thabs la rnam pa gñis ||
thabs kyis ño nas bzuñ ba dañ ||
thabs kyis rdzoñ ḥdebs bskyal baḥo \||
thabs kyis no nas ḥdzin pa ni \|
pra ltas gsal baḥi me loñ thabs \||
rañ gi ${ }^{b}$ śes rgyud druñ sbyar nas \|
gñis su med par bltas ${ }^{c}$ pa na ||
pha rol hgro la gnod pa yi ||
srid rtse na rag yan chad kyi ||
ci srid gnod cin hatshe ba rnams ||
miñ dañ mtshan ma ños kyis zin \||

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a}\mathrm{ nas }\quadb\mathrm{ gis }\quadc\mathrm{ ltas
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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'.
sNañ-gsien gTsug-phud, keep this in mind, and do good to living beings.

This is what he said. Then he spoke again.
Listen, sNain-gśen 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', ${ }^{23}$ 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 yañ srid paḥi ḥdre dgu ni || sñon srid [pa] ltañ dbyal rnam pa gñis ||
dbu btud śañs ma lhan ${ }^{a}$ pa ru ||
nam phyed dus su ḥtshos pa la ||
yod med dge sdig rgyu ḥbras dañ \|
snañ mun las kyi ḥdu byed kyis ||
lha bdud dkar nag srid pahi phyir ||
skya bo bkrag med sgoñ gcig srid ||
sgo ǹa de ñid ${ }^{b}$ brdol pa las $\|$
sgo ña phyi yi śun pa la ||
gdon dan dri zaḥi rgyal khams srid \|
sgo ǹa bar gyi bdar śa la ||
ltas nàn brgyad cu ${ }^{c}$ rtsa gcig dañ || ye hebrog sum brgya drug cu srid \|| sgoñ chu sa la bo ba la ||
nad rigs bźi brgya rtsa bzzi srid ||
sgo ña de yi sñin po la ||
gdon rigs sum brgya drug cu dañ ||
rlañs pa [204b] bar du hẹkhyil ba la ||
rkyen rigs ñi khri chig stoñ srid \|
sñigs ma sa la phog pa la ||
bgegs rigs stoñ phrag drug cu srid ||
gzeg ma ${ }^{d}$ kun du ḥthor ba la ||
srid paḥi hadre dgu sri bcu srid \||
de rnams gañ la gań ḥdul gyi $\|$
thabs la mkhas pahi skyes bu yis \||
hgro ba yons la phan gdag phyir ||
nad rnams thams cad dpyad kyis gso \||
rkyen rnams thams cad gto yis sel ||
Itas nian ye hbrog mthu yis bzlog ||
gdon rigs brgyad bcu stobs kyis hdul ||
bgegs rigs stoń phrag glud kyis hajal ||
hadre dgu sri bcu bskyas kyis ḥdebs \|
de yañ hadre dgu sri bcu ste \|
gnas pa sa gźịhi kloñ du gnas ||
rgyu ba phyogs hitshams brgyad du rgyu \||
bsdoñ ba ma bla chud dañ sdoñ \|
gton ba glo bur ye ḥbrog gton ||
mtho ru mi ster dmaḥ baḥi ḥdre ||


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 $2 \mathrm{I}, 000$ 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 pahi hadre \| phyug du mi ster dbul baḥi ḥdre || hehan du mi ster rmañ baḥi ḥdre \| gañ du mi ster stoñ baḥi ḥdre \|| chags su mi ster hejig pahi hadre ||
yag du mi ster ñes paḥi ḥdre || skyid du mi ster sdug ${ }^{a}$ gi ḥdre \|| hphel du mi ster hegrib kyi ḥdre || srid pa chags nas srid pa yis ${ }^{b} \|$ srid paḥi hadre dgu bya ba ste \|
de las mas kyi sri Idañ ba \||
pho sri ral chen gric bdud rje \| mo sri dar ma gźon bdud rje \|| pho mo stañ dbyal hatshos pa la || che sri chuń sri dar sri dañ ||
rgan sri gźon sri dar sri dañ ||
bye sri byur sri la sogs te ||
hadre dgu sri bcu dmag dañ chas || snañ srid hijig rten khams su ḥphyo \|| rgyal khams ${ }^{d}$ mi bde hakhrugs par byed \||
stoñ khams mi bde nad yams gtoñ || [205a] sems can thams cad sdug ciń bsnial \| hgro ba mi la bdud du habebs || byol soñ phyugs la gnod cin hatshe \| de dag thabs la brten te gzuñ ||
miń dań mtshan ma śes par bya \|| thabs kyis ${ }^{e}$ nos nas gzuñ baḥo \|
thabs kyise rdzon hadebs bskyal ba ni \|
chab nag srid pahi bon po yis ${ }^{f} \|$
lha gźihị goñ du sbran mag blug ||
sbran mahi ${ }^{h}$ sten du sgron me bkyag ||
lha ni gar gsas btsan po bsgom ||
srid paḥi smrañ gis gzu dpañ ${ }^{i}$ gsol $\|$
gar gsas btsan po mrion spyan drañ ||
gser g•yu rin chen spyan gzigs ḥbul ||
g•yu hbrań bdud rtsi phud kyis mchod \||
de la skad kyi gcoń gñis sbyar ||
snañ źińn srid paḥi hejig rten na ||
gnas pahai skye hgro ma lus rnams ||
srid pa gsas kyis bżen ḥdebs pa ||
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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'24 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 khyuñ gi gcoñ la ${ }^{a}$ drañ $\|$
ḥdre dgu sri bcu bźen ḥdebs pa ${ }^{b} \|$
skad sñan ne tsoḥi gcoñ la drañs ||
gsal dag smrañ gis go bar bya $\|$
ḥdod paḥi glu dañ yas stags bsño \||
sna tshogs rdzas kyis rdzoñ ${ }^{c}$ la hadebs ||
hadod dgu re bahi ${ }^{d}$ skya yas rdzon ||
glu yas gnas su thin par bsño \||
ḥdre dgu bskyal baḥi smrañ gto bya ||
sri bcu gnon paḥi sri gto bya ||
kag ñen bzlog paḥi ñen gto bya ||
rten ḥbrel srid paḥi rtsis gto bya ||
de ltar gto thabs gźuñ bźi las ||
gañ ḥdul bye brag so sor dbye ||
de ni thabs kyis ḥdul baḥo ||
gñis pa thugs rjese hadul ba la \| thugs rje las kyis ${ }^{f}$ hdul ba dañ $\|$ thugs rje thabs kyis hadul baḥo \|| thugs rje las kyis ḥdul ba la \|| snon nas las kyi ḥphro can gyis ||
[205b] sbyañs pa snon soñ nus pa yis \||
da lta skyes lus mñong byuń la ${ }^{h} \|$
tin ñe hadzin gyi ${ }^{i}$ had zer dañ ||
las kyi hẹhro mthun nus pa yi || sñon sbyañs śugs kyis ḥdul baḥo \|
thugs rje thabs kyis hadul ba la ${ }^{j} \|$
hadi ru thabs la ${ }^{j}$ brten nas su \||
bsñen dañ sgrub paḥi sgo ru hjug ||
thabs $\mathrm{kyi}^{k}$ lag len Idan pa yis ${ }^{i} \|$
thabs kyi man nag bslab par bya ||
thabs kyi man nag ldan pa yis ${ }^{\imath}$ ||
thabs kyi rgyun la hejug par bya ||
thabs kyi rgyun la h.jug pa yis ${ }^{l} \|$
thabs $\mathrm{kyi}^{k}$ drod tshad Idan par bya ||
yi dam lha yi mnon rtogs ${ }^{m}$ bsgom ||
snañ źin srid pa bskos la ḥdebs \|| lha srin sde brgyad bżen hadebs bya ${ }^{n} \|$
hadre dgu sri bcu thur du gnon ||
gar gsas dbal gyi sku ru bskyed \|

[^14]he invites them with the ululation of the royal bird Khyun; 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,
gdug pa ḥdul mdzad drag pohi dbal ||
dgu khri dgu ḥbum dbal gyi tshogs ||
bye ba sa ya gtso dañ hkhor \|
ma rig log par gol ba yi \|
ǹa rgyal dreg paḥi ri bo gźom ||
źi nas snañ srid dgaḥ bde bskyed ||
ston gsum hẹhrugs pa gto yis ${ }^{a}$ bcos \||
ḥkhros nas khams gsum dbañ du bsdu ||
snañ źin srid pa dbañ la ḥdebs ||
gar gsas btsan po dbañ gi lha ||
thabs dañ thugs rje zuñ ḥbrel gyis ||
e ma no mtshar che baḥi bon ||
snań gśen gtsug phu thugs la źog ||
sems bskyed gźi ma ldan par gyis ||
sems can hgro la sman par mdzod ||
ces gsuñs so / de nas yañ rgyal bus bkaḥ stsal pa /
ñon cig snañ gśen gtsug phud dañ /
ḥdus paḥi ḥkhor rnams thams cad kun ||
ma yeñs dbañ po brtan par ñon ||
chab nag gyer gyi sgo bźi la ||
gsum pa ḥphan yul glud gyi sgo \||
hgro [206a] drug sems can thams cad dań ||
snañ źiñ srid pa thams cad la ${ }^{b} \|$
phan dañ gnod par byed nas su \|
glud dań yas su sñeg pa la ||
chab nag srid paḥi bon po yis \||
sems can hgro la phan gdag phyir ||
mñam gñis brje la glud re bzañ ||
mñam gñis brje baḥi mtshuñs ${ }^{c}$ gto bya ||
de la rnam pa gsum yin te \|
pho glud mo glud chun glud gsum ||
pho glud dag ${ }^{d}$ la rnam pa bcu \|
dbus nas lha min ḥkhrugs mdos dañ ||
steñ nas tshañs paḥi lha mdos dañ ||
śar nas rgyal poḥi skyoń mdos dañ ||
byań nas btsan gyi skoñ mdos dañ ||
nub nas bdud kyi khram mdos dañ ||
lho nas gśin rjeḥi zlog mdos dañ ||
${ }^{a}$ gtohi $\quad b$ pa $\quad{ }^{c}$ mtshun $\quad{ }^{d}$ bdag
the mighty $d$ Bal who subjugates evil,
the host of $d$ Bal 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!
sNañ-gśen 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, sNañ-gs'en 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 $h$ Phan-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 sáar dmu yi gcun ${ }^{a}$ mdos dañ || byań sar btsan gyi dal mdos dań || byañ nub klu dbañ gtad mdos dañ || lho nub srin poḥi mkhar mdos bcu || pho glud dag tu ses par bya ||
mo glud dag la rnam pa bcu ||
chud kyi rgyal mohi ${ }^{i}$ g.yan mdos dañ ||
steń phyogs ma mohii skoñ ${ }^{c}$ mdos dan $\|$ ma yam rgyal mohi z $\log ^{d}$ mdos dañ || snañ srid ma moḥi ḥkhrugs mdos dañ ||
brtan $\mathrm{ma}^{e}$ dmag gi khram mdos dañ ||
skyoñ ma khram gyi gzi mdos dañ || kha la gañs dkar sman mdos dań || sman mo gzed kyi tshań mdos dań || ma bdud rgyal moḥi brtan ${ }^{f}$ mdos dañ ||
ma yam btsung mohi gnad mdos bcu ||
mo glud dag tu ses par bya ||
chuñ glud dag la rnam pa bcu ||
ḥdre dgu sri bcu tshań mdos dañ || tshe bdud nag pohịi zlog mdos dañ || 20
skyes bu brgyad kyi dpuñ mdos dañ || dbañ Idan bgegs kyi glud mdos dañ || sa bdag gtod kyi spur mdos dañ || gtsań sme hadres paḥi skyom [206b] mdos dań || mtshuńs gñis gsor baḥi skyon mdos dañ ||
mñam gñis brje baḥi glud mdos dañ || rtsa dkar hehel baḥi gag mdos bcu || chun glud dag tu śes par bya \|
de rnams dag la gyes pa yi $\|$
g•yen sde sum cu rtsa gsum la \| $3^{\circ}$
rgyan mdos sum cu rtsa gsum yod \|
de ltar drug cu rtsa gsum las ||
mdos rigs sum brgya drug cu gyes || pho glud thams cad brjid dañ bcas || mo glud thams cad bkrag dañ bcas || 35
chuñ glud thams cad blta ${ }^{h}$ na sdug \|
spyir ni hatshogs pahai yo byad ni \|
snañ gśen glud yas smrań gi brug ${ }^{i} \|$
rgyal ba hphags paḥi bden pas bkrol ||

from the south-east the 'subduing' quittance of the $d M u$, 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 Chud, the 'atoning' quittance of the mother-goddesses of the upper regions, the 'averting' quittance of the queen Ma-yam, the 'confusion' quittance of the mother-goddesses of phenomenal existence,
the 'tally-stick' quittance of the army of brTan-ma.
the 'banded agate' quittance of sKyon-ma-khram, the 'medicament' quittance of Kha-la-ganis-dkar, the 'complete' quittance of sMan-mo-gzed, the 'firm' quittance of queen $M a-b d u d$, the 'vital' quittance of lady 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 $s N a \dot{n}$-gs'en ransoms and ritual items are explained
by the flow of the exposition which is the true word of the noble conquerors.
stoñ gsum stoñ gi hejig rten na ${ }^{n} \|$
tshañ rgyuñ ri bdun rol mtsho bcas ||
lcags ri khyud mo hạkhor moḥi glin || glin bźir glin phran ñi zlaḥi had ||
dpag bsam ljon pa ${ }^{b}$ zil gnon khyun ||
mtho ste srid paḥi rtse mo man chad dañ ||
dmah ste na rag yan chad lac $\|$
ma tshañ mi tshañ med pas su $\|$
glud dañ yas su bstan ${ }^{d}$ pa ni $\|$
stoń gsum stoń la ci yod pa ||
mi lus dag la de yod pas ||
glud kyañe de bźin ḥdod paḥo \|!
habyuñ po mi min ${ }^{f}$ dri zaḥi tshogs ||
hgro ba mi la dpyad tsam na ||
stoń gsum tshañ rgyuń hejig rten na ${ }^{g}| |$
hadod yon sna tshogs ra ba na ${ }^{g} \|$
pho rnams stañ dañ mo rnams dbyal \|
yid du họon dań ḥdod dgu ldan ||
de dag gnas dañ ḥkhra ${ }^{h}$ sar ḥdod ||
de phyir skye hgro gzugs su źuga ||
de la rol rtsed ltad mo dan || zas skom bcud la rol par snań || hgro ba ma rig rtog ${ }^{i}$ tshogs sbyon ${ }^{j} \|$
rig paḥi ye ses mthoń med cin ||
ma rig mun pahi smag gnas kyañ ${ }^{k} \|$
de la tshor myoń dran par [207a] hgyus ||
mi bde sdug bsnial byuñ tshor bas \||
ma rig pa la nad du bslañ ${ }^{l} \|$
ma rtogs gol baḥi rkyen du bslad || de las ${ }^{m}$ gzuñ ḥdzin ñon moñs skyes $\|$
rañ gi ma rig pa las ${ }^{n}$ byuñ $\|$ gźan gyi ma rtogs pa la rkyen ||
don du rañ gzán gñis kaḥi lano $\|$
tshor myoñ der ḥdzin ḥ̣u ba ḥkhrugs ||
yul la ma rmoñ gces hedzin dran ||
sems la byuñ tshor hajigs skrag byed ||
ri dvags rgya ru chud pa ḥdra \|
ma go ma rig ma rtogs pas \|
mo gto dpyad kyis ${ }^{p}$ phan par hadod $\|$

| ${ }^{\text {a }}$ nas | ${ }^{\text {b }}$ paḥi | ${ }^{c}$ pa | ${ }^{d}$ bnan | $e$ yañ | men | $g$ nas |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| $h$ hkhras | $i$ rtogs | $j$ sbyan | $k$ kyañ | $\stackrel{l}{\text { l }}$ l ${ }^{\text {an }}$ | $m$ de la | ${ }^{n}$ la |
| o kas len | $p$ kyi |  |  |  |  |  |

In the 1,000 times 3,000 world-complex, ${ }^{25}$
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 Khyun, 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. ${ }^{26}$
This happens because of their own ignorance and its occasion is the incomprehension of others. ${ }^{27}$
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 źiñ sdug bsnal mchi ma ḥbyuñ ||
sdug bsnalal ñon moñs sbyoń ba las \|
de la rgyal baḥi thugs rje yis ||
nad la dpyad dañ bgegs la gto ||
gañ la gan dgos rim pa yill
gan hẹdul der ston thabs mchog bstan ||
ma rig pa la rig pa bstan ||
ma rtogs pa la go bas ${ }^{a}$ bkrol ||
brda dan thabs kyis ${ }^{b}$ don bstan pa ||
sems can ñon moñs rañ sar zzi \||
kun rdzob mtshan beas dnos por bden ||
g.yuñ druń bon la yid kha brod ||
gśen poḥi tshig la gñan par ${ }^{c}$ brtsi ||
dkar poḥi dge la spro ba bskyed ||
bstan paḥi bon la mos pa yi ||
dad pa goñ du ḥphel ba dañ ||
gśen poḥi smrañ la ${ }^{d}$ gñan ${ }^{e}$ pa yis \|
phyis kyañ bkaḥ gñan $f$ btsan par hẹyur ||
dehii phyir lha la yon phul cin || nag po bdud la glud gton ba ||
hjug sgo thabs kyi yan lag yin \|
lar yan ḥgro ba ḥdul ba la || thabs dañ thugs rje zun ḥbrel nas || yun du mi thog hephral la hgrub || rgyu ḥbras theg pahi rim pa yań $\|$
rgyu yi [207b] theg pa thabs yin zin ||
ḥbras buḥi theg pa thugs rjeḥo \||
de gñis zuñ du ḥbrel ba na ||
bla na med paḥi theg pa ste ||
rgyu ḥbras gñis su med paḥi don \| . 30
ma brtsal lhun gyis grub paḥo ||
deḥi phyir bgegs kyi bar chod las ||
bgegs la glud phan gto ru bya \|
gto la rnam grañs mañ yod kyañ ||
ḥdi ni mñam gñis brje ba dañ \|
mtshuñs gñis gsor baḥi skyin gto ste \||
srid pa rgyud kyi bon po yis ${ }^{g} \|$
sems can hgro la phan hadogs na ||
chab nag rgyud las byun ba ltar \|
mdos kyañ glud kyi yo byad bsag ${ }^{h} \|$

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 quittance ${ }^{28}$ and items of ransom, as manifested in the tradition of the 'Black Waters'.
rañ bas gźan don gtso che źin || rañ la ḥdod paḥi lhad med par || rgyu hebras mi brtsi thob rdzob spañ ${ }^{a} \|$
snañ gśen ḥbras bu drañ sroñ bsñag ||
deḥi phyir spyod lam dal bar bya ||
mi hgroḥi yas sogs spań bar bya \| mkho mthun rdzas cha bsgrub par bya ||
mdos la rnam pa gsum yin ste $\|$
phyi mdos nań mdos gsań mdos gsum ||
phyi mdos sog khrig lag len rdzas ||
nań mdos glud yas gyer daǹ smrañ ||
gsañ mdos tiñ ḥdzin dgoñs paḥi rdzas ||
gsum ka zuń ḥbrel hgro ba skyob ||
dañ por phyi mdos sog khrig lag len la ||
rgyas ḥbriñ bsdus gsum skabs dañ sbyar \||
rgyas pa dag la khri ḥgyur ḥbum ||
ḥbrin po dag la stoñ hegyur bcu ||
tha ma dag la brgya hgyyur bcu \||
yañ mthaḥ dag la bcu hggyur bcu \|
de yañ so soḥi dbañ ris ${ }^{b}$ la $\|$
ston gsum sgron me khri hegyur ḥbum ||
ḥkhor lo bsgyur rgyal ston ḥgyur khri ||
de hog gséen po brgya hẹyur ston ||
rgyal phran dag la lna brgyaḥo \||
btsun [208a] mo sum brgya drug cu ste \|
blon po ded dpon brgya bcu drug $\|$
btsun pa brgya dañ rtsa brgyad de \|
khyim pha drug cu rtsa gcig go \||
gźi ḥdzin btsun mo lña bcu gcig \|
khyeḥu bu mo ñi śu lña ||
bran dañ pho ña bcu gsum la \|
dman pa dag la lña re sogs ||
ji bźin rim pa mtho ba bźin \|
rkyen kyañ de bźin gñan ${ }^{c}$ por sloñ $\|$
ji bźin ḥkhor lo bsgyur ba bźin ||
bdud kyañ ${ }^{d}$ de bżin źin khams g.yo \||
deḥi phyir goñ hephel sog dañ sbyor \||

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 io times $\mathrm{I}, 000$,
for the inferior manner to times 100 ,
and for a very inferior manner to 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 $\mathrm{I}, 000$
for a petty king 500 ,
for a queen 360 ,
for a minister or general in6,
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.
mdos gzii tshañ rgyun hẹig rten nas ||
dpe blañ de bźin skye hgroḥi gzugs \|
ji ltar tshogs bźin de bźin śes \|
srid paḥi rtse mo man chad nas ||
na rag gdar so yan chad la ||
srid pa ḥgreñ ${ }^{a}$ dañ hẹphred ñal sbub ||
gnam la ḥphur dañ sa la ḥdzul ||
bar na hẹgrim dguḥi gzugs brñan bya ||
pho mo skye mched spu mtshan gzugs ||
mi bas glud bzañ lhems se lhem ||
bya bas ḥ̣dab bzañ spu ru ru ||
sgam bas mchid smra śa ra ra \|| rgyal bas brjid hgyin lam se lam ||
blon bas che btsun hejol lo lo || rta rgyug mdaḥ hẹphen gźu brduñ cog \|
glu len bal bkal phyar ra phyor ||
rtsed hjo ${ }^{b}$ gar stabs Idem ma Idem ||
snañ gśen phan gnod gñis su ${ }^{c}$ blta || sems can yoris la phan sems bsgom ||
gar gsas btsan po lha ru bdar ||
gśen rab bden paḥi smrañ gis ${ }^{d}$ bkrol $\|$
gto yas gnas su thin bar bya ||
snañ srid lha ḥdre skoñ gis ${ }^{d}$ bskañ ||
tshe skyin srog glud dam pa dañ ||
gsañ mdos nar mi rgyan ldan dañ || 25
hbul ba rañ gis mi [208b] nor la \|
bźes pa gdon gyis mi nor bar \||
tiñ hadzin smrañ gis brda sprad bya ||
de la skad kyi gcoñ gñis sbyar ||
glud gsas lha yi bźen ḥdebs la \|
señ ge ña roḥi goon la drañe $\|$
lha srin bskod la bźen hẹdebs pa ||
lcog gaḥi hegyur skad gcoñ la drañe ||
de ltar hephan yul glud kyi sgo \|
sems can hegro la sman par hegyur ||
snañ gśen gtsug phud thugs la zóog ||
hggro baḥi sdug bsñal zíi bar mdzod ||
ces gsuñs so /

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-gsas-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.
sNañ-gśen gTsug-phud, keep this in mind.
Quieten the sufferings of living beings.
This is what he said.

> de nas yañ rgyal bus bkaḥ stsal pa /
ñon cig snaǹ gśen gtsug phud ñon ${ }^{a} \|$
rañ che gyoñ kheñs na rgyal spyad \|
ma sañs gñan ${ }^{b}$ la kha che źiñ ||
sa bdag gtod la lag riǹ nas \|
dbyins na bźugs paḥi lha mi mchod \|
mkhaḥ la gnas paḥi dbal mi bskañ ||
kloń na ${ }^{c}$ dam can tshogs mi bsten ||
deḥi phyir ma sañs gñan dañ ḥgras ||
sa bdag gtod kyi tshogs dañ mkhon ||
dbyiñs na ${ }^{c}$ bźugs paḥi lha mi mñes ||
mkhaḥ la gnas paḥi dbal mi bskañ ||
klon du dam can tshogs kyis bkyon ||
de bźin sa bdag klu gñan dañ ||
bdud btsan ma mo gśin rje dañ ||
brtan $\mathrm{ma}^{d}$ skyoñ maḥi tshogs dañ hegal ||
lha sruñ dam can rnams dañ hgal ||
de yi bkaḥ chad ñes skyon gyis ||
hgro ba mi la bdud du bab $\|$
tshe srog dbañ po dpal kha ñams ||
kluñe rta dbañ than bsod nams rgud ||
hgro ba mi bde sdug bsñal sbyoñ ||
de la rgyal baḥi thugs rje yis ${ }^{f} \|$
thabs dañ thugs rje ma hgag phyir ||
ḥgro baḥi sdug bsnal sel ba la \|
dpon gsas phyag gñen gto yi sgo \|
ḥdi la rnam pa bźi yin te II
dbyiñ kyi lha tshogs tshogs kyis mchod \|
mkhah yi dbal mo skon gis bskañ ${ }^{g} \|$
[209a] klon gi dam can rten gyis brten ||
sa bdag klu gñan gto yis bcos \|
thog mar lha tshogs mchod pa la \|
srid pa rgyud kyi bon po yis \||
tshogs chen mchod pahi yo byad gdeg \|
[stobs chen gar gyi dbal tshogs la ||]
gźi ma gtsañ maḥi steñ du ni ||
ḥbru yi tshom bu dgod par bya ||
de steń dbal gyi bśos bu la ||
śa khrag dkar mñar hadod yon tshogs \||

Then again the Prince spoke:
(4) Listen, sNañ-gséen gTsug-phud, listen.

Acting with self-esteem, arrogance and pride, to be overweening with the Ma-sanis 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 $d B a l$ who live in the sky, not trusting in the host of our divine guarantors throughout space, results in the ill-will of the Ma-sanis 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 $d B a l$ 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 $b r$ Tan-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 źal zas loñs spyod tshogs｜｜
du sam mañ thun bañ ne bśos \｜｜
gzugs sgra dri ro reg byahi tshogs｜｜
ḥdod yon mchod pa dpag med bśam｜｜
tiǹ hadzin dgoñs pas ${ }^{a}$ dag ${ }^{b}$ par spel $\|$
stoñ gsum gtos dań nam mkhaḥi rgya｜｜
ḥdod yon zad med rgya mtshoḥi klon｜｜
snań srid rin chen gter gyis bkań｜｜
dmigs med mchod pa nam mkhaḥi sprin｜｜
lha gsas dbal la mchod pa hebul｜｜
thugs dam rgyud mñes chag ñams bskan $\|$
gar gsas dbal gyi dnos grub źu｜｜
des ni hagro baḥi bar chod sel｜｜
gñis pa dbal ${ }^{c}$ moḥi 〈ma〉 tshogs la $\|$
snañ źin srid pa mkhaḥ la bskañ｜｜
bskañ baḥi gnas der bskañ bas bkyag｜｜
srid paḥi dpe blañs ri rab glin｜｜
lags ri khyud mo ri bdun mtsho｜｜
dpag bsam ljon pa zil gnon khyuñ｜｜ rnam rgyal khań pa blta na sdug ${ }^{d} \|$
śin rta rtsub ḥgyur dgaḥ ba ḥdres｜｜
ud ḥbar me tog skyed moḥi tshal｜｜
mtshal ri lha ḥdun ar moḥi rdo｜｜
ñi ma zla ba gsal baḥi sgron｜｜
bkra śis rdzas brgyad phun sum tshogs｜｜
rin chen nor bdun gram khrod gter｜｜
lhab lhub lda ldi chun hẹhyan hẹhrul｜｜
ye śes gźal yas nam khaḥi rgya｜｜
sin ris rgyan rdzas loñs spyod dkor｜｜
rgyań hphan bal tshon bla re gur｜｜ 30
mdaḥ［20gb］bkra ḥphań bkra thabs śes rtags｜｜
hadab chags ri dvags g．yuñ dvags dkor \｜
ris bkra 〈gcan gzan〉 spu sdug mdzes｜｜
mi nor yul mkhar hadod yon rdzas｜｜
pho toñ mo toñ lan chags glud \｜
rta rgyug mdah hephen rtsed hjo ${ }^{e}$ stabs \｜
mkho mthun yo byad phun sum tshogs｜｜
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, $g S a s$ and $d B a l$. 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 dBal-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, ${ }^{29}$ 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.
rañ mthun gtor ma rgyan dañ ldan ||
gser g•yu dar stag lhab lhub rgyan || g•yu ḥbran bdud rtsi skyems paḥi phud || rna gśañ duñ gliñ sñan paḥi sgra || bden paḥi smrañ dañ smra baḥi tshig ||
go baḥi brda sbyar srid paḥi gźuñ || snon gyi dpe srol cho rabs bśad || srid paḥi lugs nas ḥbuyñ bzzin du \| dbal mo ma tshogs mkhaḥ la bskañ || dam can rgya mtsho klon mñes \||
srid pa gsum po zil gyis gnon ||
snañ źin srid paḥi kha yo ${ }^{a}$ sñoms ||
hgro ba sdug bsnal ñon moñs zzi ||
des ni bar chod rkyen rnams bzlog \| snañ srid źi bde cha la sñoms \|
deḥi phyir dbal mo skoñ gis bcos $\|$
mkhaḥ kloñ rab ḥbyams dbyiñs sy bskañ ||
chab dkar sñags kyi gźun la ḥgres ${ }^{b} \|$

bźi pa sa bdag klu gñan la ||
snañ srid gto yis bcos pa [210a] la ||
stoñ gsum ḥkhrugs pañi yo bcos dañ ||
ḥbyuñ ba ḥkhrugs paḥi ḥgram bcos dañ ||
ye ñam ḥkhrugs paḥi bsdum bcos dañ \|
sa bdag sme baḥi gliñ bcos dañ ||
klu gñan gtod kyi ḥgram bcos dañ ||
snañ srid kha bskañ źi bcos dañ ||
rnam pa bdun du śes par bya $\|$

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 $d$ Bal-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 $s M e-b a$ region for lords of the soil', 'remedy for harm of serpents, furies and lords of the rocks', 'tranquillizing remedy of atoning for phenomenal existence'.
hggro ba sems can don ched du || srid pa rgyud kyi bon po yis ${ }^{a} \|$ gtsañ maḥi sa la ma ḥdal bya || sa tshon sna linas gźal yas bris \|| sa bdag klu gñan gtod kyi tshogs ||
spar kha lo skor sme ba ${ }^{b}$ gliñ ||
gzzi gnas mñaḥ dbañ hẹhor dañ bcas || ḥbru snaḥi gzugs dañ bśos gtsañ dañ || ḥdab chags ri dbags g•yuñ dvags dañ || gcan gzan mi nor yul mkhar dañ ||
skye ḥgroḥi gzugs dañ chu gnas dañ || sna tshogs spu mtshan tshañ ba dañ || śin rtsi bal bu bya spu mtshon || gser g•yu dar zab sna tshogs brgyan || ḥdod yon mchod pa dpag med bśam ||
tiñ ḥdzin dgoñs paḥi snags kyis spel \||
gar gsas btsan po lha ru bdar \|
rña gśañ duñ gliñ skad kyis ḥbod \|| ba dan ru mtshon brda yis g.yab || gser skyems g.yu mnon brian cha habul ||
rgyal ba bden paḥi smrań gis ${ }^{c}$ bkrol ||
de la skad kyi gcoñ gñis sbyar \|
dpon gsas phyag gñen bskos hadebs śin ||
snañ źin srid pa kha gnon pa ||
sgra rgyal ḥbrug gi gcoñ la drañ ${ }^{d} \|$
gto yas glud kyi no bsno źin ||
phyag gñen gnas su bstim pa nie $\|$
gsuñ sñan khu byug gcoñ la drañ $f \|$
snañ źin srid pa thams cad lag $\|$
glud yas gtor ma gnas su thin ||
stoñ khams re ba bskañ bar bya ||
snañ srid źi bde źi bar bya ||
[2iob] sa bdag klu gñan bsdum par bya ||
thams cad ḥkhrugs pa źi ba dañ ||
snañ srid dgah bde bskyed par bya \|
de nas hgro la phan bde bsod \|
snañ źin srid pa cha la ḥbebs ||
żin khams dge baḥi gźi mar hgyur ||
${ }^{a}$ yiḥi $\quad{ }^{b}$ rme ba $\quad{ }^{c}$ gi $\quad d$ las drañs $e^{e}$ pahi $\quad f$ drañs $g$ las

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 $s P a r-k h a$ and the region of $s M e-b a$, 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 subtance 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-btsan-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 Conqueror.
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 produced 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 gśen gtsug phud sprul paḥi gśen ||
spyir yań snañ gśen theg paḥi bon ||
hgro la phan bde bsod paḥi cha ||
snań srid dge ba hẹhel baḥi thabs || sems bskyed bźi ma ldan par gces \|
sems bskyed gźi ma mi ldan źin ||
log par gol baḥi tshogs rnams kyañ ||
bkaḥ luñ tshul bžin spyad byas pas \|
mthar ni don dań yon tan yań ||
khams gsum sa dgu yar brgal nas || io
snań gśen grub ste mos par spyod ||
g-yuñ drun sa bcu rim par bgrod ||
g•yun druñ sa bcu rim bgrod nas ||
bcu gcig kun snañ hod la gnas ||
de ru mion par sañs rgyas thob ||
rgyu yi theg pas ḥbras bur bsñag ||
theg rim yar bgrod ltun ba med \||
don la mi gol rtsis mi hephyug ${ }^{a} \|$
bon sgo rim pas spyod tshul lo \||
snañ gśen gtsug phud sprul paḥi gśen || 20
snañ gśen bon gyi gyer sgo bźi \||
gcoñ brgyad skad kyis gtañ rag sbyar \|
snañ gśen theg pa rgyu yi bon \||
snañ gśen gtsug phud thugs la zog ||
sems can hgro la sman par mdzod \|
sems bskyed gźi ma ldan par mdzod \|
ma rig dom chol spań bar mdzod \||
bkaḥ luń tshul bźin spyod par mdzod ||
khri smon rgyal bźad bdag tu bsko \||
snañ gśen bon gyi hekhor lo bskor \|
bdag gi bstan paḥi gñer zuñ źig ||
źes bkaḥ stsal nas / theg pa gñis pa snañ [2ı1a] gśen gyi bon rnams gtan la phab ste gsuñ paḥo \|
sNañ-gśen gTsug-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.
sNañ-gśen gTsug-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,
sNan̈-gśen gTsug-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-bżad 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. HPHRUL GSEN THEG PA

[vol. $k h a$, f. 22 $1 \mathrm{ib}^{4}$ onwards]

de nas rgyal bus bkah stsal pa /
ñon cig hphrul gśen gtsug phud ñon ||
da ltaḥi dus dań gnas skabs ḥdi dag tu ||
theg pa gsum pa hẹphrul gsén hechad par byed ||
hehrul ni snañ źin srid pa hẹphrul bas hẹphrul ||
5
gśen ni de dag ḥdul bar byon pas gśen ||
ma rig sems can rkyen gyis gol ba rnams ${ }^{a}$ ||
bar chod bgegs ${ }^{b}$ kyi rkyen las thar ba dan ||
hijig rten dregs pa dbañ du bsdu ba dañ $\|$ dgra bgegs log lta tshar thag gcad ${ }^{c}$ pa dan ||
bstan pa bśig pa gnas su bgral baḥi phyir ||
dben paḥi gnas gzuń brten ${ }^{d}$ paḥi rdzas kyañ bsag \|
rdzu hẹphrul lha bsgom drag poḥi snags kyañ bzlaḥ ||
phyi nañ mtshams gcad yeñ med bsñen dañ bsgrub \|
brnag paḥi las rnams mthah ru dbyun bar bya ||
hagro bahii rkyen bsal mi mthun bar chod bzlog ||
bstan paḥi so gzugs log lta cham la dbab \|
bstan paḥi cha dañ 〈hgro ba) spyihi phyir du ||
yid la brnag paḥi źe sdań [222a] mi dgos dañ ||
gsad gcad dbab dañ bsgral baḥi las byas kyañ \|
don la mi gol hejug sgohi yan lag yin ||
hgro baḥi zin khams de yis bde bar ḥgyur ||
hẹhrul gsen gtsug phud thugs kyi dkyil du źog |l
ces bkah stsal to / de la yan gsol pa /
rgyal bu ston pa gśen rab lags \|
g•yuń druń bon la rgya che grañs mañ yañ ||
mdor bsdus theg pa rim dgur gsuñ pa yi \||
theg pa gsum pa hẹhrul gśen bon sgo la ||
spyi yi sde dañ sgos kyi bye brag gi \||
rnam grañs nes par brjod du mchis lags sam || 30
spyod dañ hjug paḥi mtshan ñid ci ltar lags \|
tha ma don dan yon tan ci ltar thob ||
bdag la ñes paḥi bkaḥ gnañ mdzad du gsol || ces gsol to /

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a rgol ba la b}\mathrm{ brgeg a bcad a bstan
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## III. THE WAY OF THE SHEN OF ILLUSION

Then the Prince said:
Listen, hPhrul-gsien 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.
Meditate on the Gods of Illusion. Mutter powerful spells.
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', ${ }^{31}$ they do not conflict with the true intention, for they are an entranceway.
By such means the realm of living beings will become happy. $h P h r u l-g s i e n ~ g T s u g-p h u d$, 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 yań ston pas bkah stsal pa /ñon cig ḥphrul gśen gtsug phud ñon ||hephrul gsen theg paḥi bon sgo la ||spyi ru rnam pa gsum yin te \|bsñen dañ bsgrub dañ las sbyor ro \|5bsñen ni dpon gsas lha la bsñen \|Imtshan ñid ldan paḥi bla ma ni ||gśen rnams kun gyi rab tu ste \||ri boḥi sku dañ rgya mtshoḥi gsuñ ||nam mkhaḥi thugs can mkhyen dañ brtse || somthu dbań byin rlabs phun sum tshogs ||mos ḥdun gsum gyi sgo nas btsal ${ }^{a} \|$skad cig hbral mi phod pa yis \|ma phyir bu ḥbreñ lta bur btsal ${ }^{a} \|$hjigs paḥi tshogs la g•yañ zaḥi phyir \||15lam hajigs skyel ma lta bur btsal ${ }^{a}| |$rań mos gźan la dran med paḥi \||mdzaḥ mthun sñog pa lta bur btsal ${ }^{a} \|$btsal ${ }^{e}$ nas rñed pahii bsten tshul ni ||lus nag yid dañ gsum duḥo \|20lus kyi phyag dañ gus pas bsten ||nag gi bstod tshig gdun bas bsten ||yid kyi dad dañ ḥdun [222b] pas bsten ||de yañ źu tshul rnam pa gsum ||lus kyi lus srog rgyan la sogs ||25gañ du ḥbyor lcog gañ yod pa ||chags med blo yis ḥbul la źu ||ñag gi spro dgah dbyañs skyed ciñ ||mchod brjod gdun tshig sñan pas źu ||yid kyi dad dañ mos pa dañ ||30dad pa phyir mi ldog pas źu ||de la bsñen tshul rnam pa gsum \||lus bskyed drin can pha ma dañ ||sems bskyed rdo rje slob dpon dañ ||mthun pahi grogs bskyed lha sras lcam ||35khoñ paḥi sñin dañ dpral baḥi mig \|lus kyi gtso bo mgo ltar bsñen \|de las ḥbyuñ ${ }^{b}$ tshul rnam pa gsum ||bdag la phan paḥi thugs rje ḥbyun ||gźan la phan paḥi thabs mchog ḥbyun ||
de gñis zun habrel mthar phyin ḥbyun ||

Then the Teacher said:
Listen hPhrul-gsen gTsug-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.
deḥi phyir dpon gsas lha la bsñen ||
lus ñag gus pas źu ba dbul ${ }^{a} \|$
skad cig ḥbral med spyi bor bsgom ||
mos gus gduń ba gsol ba hadebs \|
sems bskyed dag pas gźan phan bsam \|
rgyud dañ luñ la gźig ${ }^{b}$ hgrel gton || man nag goms hẹdris ga dar bslab ||
hbral med lhan cig hgrog par bya || dbañ gzzi don dañ ldan par bya || yid dam lha yi rdzoń la źen || sñin po snags kyis brlab par bya \| tiń ne ḥdzin gyi go cha bgo \|| thog mar bsñen paḥi rim paḥo ||
gñis pa bsgrub paḥi rim pa la \| gnas dañ rdzas dañ bcạ̣ gźi gsum \| 15
tiǹ hedzin sñiñ po phyag rgya gsum ||
tshig bśad hephrin las rjes byaho \|
gnas ni ri brag hẹigs su run ||
yań na dur khrod hjigs pa ste \||
rigs kyi sruñ dañ rtags kyis brgyan || 20
rdzas ni gañ la gañ dgos kyi $\|$
[223a] dkyil ḥkhor lha rdzas mchod pa dañ ||
brten $^{c}$ paḥi dam rdzas bsgrub rdzas dañ ||
mkho baḥi phyag cha mthun rdzas dañ $\|$
gañ lcog bsgrub la brtson ḥgrus bya ||
bcaḥ gźi dkyil ḥ̂khor lha stegs dañ ||
bum pa gtor ma la sogs te ||
bla gur bla ri yol ba dañ ||
gdugs dañ rgyal mtshan la sogs dbub ||
phun sum tshogs paḥi yo byad bśam ||
gtsañ ma phud kyis phyi g.yen bskañ ||
śel dkar had dañ nam mkhaḥi snañ ||
hed dkar ḥdzin dañ bon bdag la ||
sruñ ba mtshams kyi hphrin las bcol || sgrub rten lha rdzas yid heno dgram $^{d} \|$
tiń hadzin rnam gsum rim par bsgom ||
de bżin ñid snań rgyu yis bskyed \|
sñin po rnam gsum yi ge ḥbru \||
lha sku thig le bźu ḩ̣due bya ||
bcaḥ sgyur phyag rgya mkhạ̣ la dgrolf $\mid$
40
$a$ habul $\quad b$ habrel $\quad c$ bstan $\quad d$ bkram $\quad e$ bdul $f$ bkrol

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 nongods,
and set the guardian divinities to their work in the (four) quarters, Sel-dkar-hod (in the east), Nam-mkhahi-snai (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-bżin-ñid)
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.
mkhaḥ la gsas dbab kloñ du bstim || gñis su med par dam tshig bsre \||
mchod paḥi yo byad hadod yon rdzas || mñon sprul nam mkhaḥi mthaḥ mñam dbul ${ }^{a}| |$ dgyes skoñ ${ }^{b}$ thugs dam rgyud nas bskul \||
tshig bśad gyer dañ bskul baḥi brda || rna gśañ rol mos sñan gsan dbab \| dbyiǹs nas ye ses míon spyan drañ || dug lna rañ grol khri gdan dbul ${ }^{a}$ || sgo gsum phyag ḥtshal sdig pa bśag ||
mkhaḥ gsal ye śes mchod pas bskañ || bdud rtsi sman gyi rgyud la brten || thugs dam bdag dañ bar mtshams sbrel || phyag rgya gar gyis snod bcud rol || sku bstod hehrin las dbyins su bcol \|
bla med grub paḥi rtags su gsal \|
dkyil ḥkhor sgo dbye bdag źal blta || gñis su med par gtan dam bcaḥ || mchog dań thun moñ dnos grub gsol || dbañ bźi yoñs rdzogs byin rlabs [223b] blañ || 20 bcol paḥi hẹphrin las dbyiñs su bsgrub || dbal moḥi za lam dgra la bstan \| las kyi hẹhrin las dbyiñs su bsdu || bdag med rañ bźin mkhaḥ la bstim || bdag gźan don grub kloñ du mñam ||
de rnams ${ }^{c}$ sgrub paḥi rim paḥo \|
gsum la las la sbyor ba la ||
brnag pa rgyu hephrul dra ba la ${ }^{d} \|$
hegal dañ ḥbrel ba zuñ du hẹug ||
hephrul gśen theg paḥi bon sgo la \||
spyod lam ḥgal źin don la ḥbrel
drag poḥi sa gnas spyod la ḥgal || thams cad dbañ bsdus don la hebrel || brnag paḥi las ka spyod la ḥgal || bstan paḥi so hadzug don la ḥbrel ||
(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 satifying 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', ${ }^{33}$ 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 $d$ Bal-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 sameness 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.
sa khrag dmar mchod spyod la hagal ||
sbyor sgrol rol pa don la ḥbrel || dam rdzas lña po spyod la ḥgal ||
dug lía gnas dag don la ḥbrel \| mtshan ldan gzuns ma spyod la hegal ||
thabs ses dbyer med don la habrel ||
rtogs paḥi rgyañ mtshams ${ }^{a}$ spyod la hẹal ||
dben pahi gnas brten don la hbbrel ||
brnag paḥi źe sdań spyod la ḥgal || rañ bźin byams pa don la ḥbrel ||
dregs pahii na rgyal spyod la ḥgal ||
źin khams źi bdeḥi don la ḥbrel ||
thabs kyi rdzu ḥphrul spyod la ḥgal ||
log rtog ḥdul ba don la hebrel $\|$
dgra la brnag pa spyod la hegal ||
bar chod dben pa don la ḥbrel || phan gnod ḥdzin pa spyod la hegal ||
hgro la phan bde don la habrel ||
bzañ nan ñe riñ spyod la ḥgal ||
bzañ po spyod pa don la ḥbrel ||
legs ñes ḥdzin pa spyod la ḥgal ||
legs paḥi bya ba don la ḥbrel $\|$ srog gi ḥkhor lo spyod la hegal || ma rig gnas spar don la [224a] hbrel || mañ saḥi gtor ma spyod la ḥgal ||
gti mug rań grol don la ḥbrel || rak taḥi mchod pa spyod la hegal || ḥdod chags rtsad gcad don la hebrel || rus paḥi gram khrod spyod la hgal || źe sdañ dbyiñs sgrol don la ḥbrel ||
źiñ chen g•yan gźi spyod la ḥgal ||
hephrag dog rañ grol don la ḥbrel || srog dbugs mchod pa spyod la hegal || ǹa rgyal rtsad gcad don la ḥbrel $\|$ yu tiḥi mchod pa spyod la hgal \||
g•yu ḥbrañ bdud rtsi don la habrel ${ }^{b}| |$
bhāṇ ḍac lcañ lo spyod la hagal \| mtshan Idan yol chen don la herel ||
drag poḥi phur pa spyod la hgal ||
ḥkhor ba gtin non don la ḥbrel ||

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. ${ }^{34}$ 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 ${ }^{35}$ 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 kloñ ḥbrub khuń spyod la hẹal ||
bon ñid kloñ yańs don la ḥbrel ||
rtsan dmar mtshon cha spyod la hagal ||
srid paḥi dra ba don la ḥbrel ॥
dmigs paḥi lin ga spyod la hegal ||
ma rtogs ḥdul ba don la ḥbrel ||
sreg hẹphan mnan gsum spyod la hgal ||
bon ñid gnas spar don la ḥbrel ||
de ltar hegal ḥbrel cha mthun paḥi || brnag pa rgyu hẹhrul dra ba la ||
phyi rgyud nañ rgyud gsañ rgyud gsum ||
phyi rgyud mkhah hggyin dbal gyi rgyud ||
nañ rgyud dbal gsas drag pohi rgyud \|
gsaǹ rgyud las kyi thig leḥi rgyud ||
phyi rgyud mkhaḥ hgyin dbal tshogs la ||
dzo dbal thigs kyi sriags byad dañ ||
lha rgod ñi khriḥi dmod byad dañ ||
ma mo thun gyi zor byad dañ ||
nag po bdud kyi lda byad bźi ||
ḥphrin las bźi yi gźuń la ḥbrel ${ }^{a} \|$
dbal gsas drag poḥi brnag pa la ||
dbań sdud las kyi brnag pa dañ ||
drag po bzlog paḥi ḥkhor lo dañ ||
drag po [224b] rdzu ḥphrul rgyud chen dan ||
zil gnon khyuñ nag ral chen bźi ||
las bźi brnag paḥi rgyud bźi byun ||
gsañ rgyud las kyi thig le la ||
dbal mo las kyi thig le dañ ||
dbal mo srog gi thig le dañ ||
dbal mo srog gi spu gri dañ \||
dbal mo las kyi byañ bu bźi ||
sum cu rtsa gsum ḥbrel ${ }^{b}$ nas byuñ ||
de ltar rgyud chen bcu gñis la \|
las mkhan hejig rten dmod byad bcas ||
snags hgrel brgya dañ rtsa brgyad byuñ ||
de la yañ hgrel stoñ rtsa gñis ||
bcas dañ lag len ldan par bya ||

$$
{ }^{a} \text { hgrel } \quad b \text { ḥdrel }
$$

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 $m K h a h-h g y i n-d b a l$.
The inner series is the tantra of Fierce $\mathbf{d B a l}$-gsas.
The secret series is the tantra of the Essences of Acts (of the dBal-mo).
In the outer series, the group of $m$ Khah-hgyiñ-dbal
there is the malevolence of spells of $D z o-d b a l-t h i g s$,
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 Khyun-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 $\mathrm{dBal}-\mathrm{mo}$, 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 bsñen mthar bskyal nas ||
drag poḥi las la sbyor ba na ||
drag po hjigs paḥi gnas dag tu ||
e kloñ drag poḥi thun khañ bcaḥ \|
gzah skar pra ltas śis la hẹjug ||
lha ni dbal gsas rnam pa bsgom ||
bdud ni mi mthun log lta ḥdul ||
srog gi hakhor lo gnad la bsnun ||
mi ldog srog yig them la blan || gnad la bskor la gcun la hebor ||
brten ${ }^{a}$ paḥi gtah gzugs srog mkhar gzugs ${ }^{b} \|$
sa khrag dmar la dbal mo dbab ||
hjig rten lha rgod phud kyis mchod ||
mchod dañ brten ${ }^{a}$ paḥi las la brtson ||
dgra dañ bgegs kyi miñ byañ ḥbric ||.
dmigs paḥi ḥben la gsal bar bskyed ||
thun dań sna tshogs mtshon chas bsnun ||
dgug ${ }^{d}$ dañ bstim dañ gsad dañ bsgral ${ }^{e} \|$
bstab dañ rol dań thugs dam bskañ ||
brnag paḥi las la sñin rje med $\|$
las sbyor mthaḥ [225a] ru phyin par bya \|
sreg ḥphañ mnan gsum skabs dañ sbyar \||
rjes śul bon ñid rgya yis gdab ||
hephrul gśen gtsug phud dbal gyi gśen ||
brnag paḥi las sbyor thugs la źog ||
sems can hgro la sman par mdzod ||
yañ rgyal bus bkaḥ stsal pa /
ñon cig hphrul gśen gtsug phud la sogs \||
ḥdus paḥi ḥkhor rnams thams cad kun ||
theg pa gsum pa ḥphrul gśen la ||
hijug ciñ spyod paḥi gañ zag rnams ||
spyir yañ bon rnams thams cad la ||
sems bskyed gźi ma mi ldan na ||
źiñ sa nan paḥi sa bon ḥdra ||
skam la bab na ḥbras bu ḥtshig ||
myu gu ḥkhruñ bar ga la hgyur ||

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 $d$ Bal-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-gśen gTsug-phud, Shen of $d$ Bal.
Keep in mind this ferocious application, and do good to living beings.
Again the Prince spoke:
Listen hPhrul-gsen 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?
deḥi phyir bon la spyod pa la \|
rañ la phan paḥi dad pa dgos \||
gźan la phan paḥi sems bskyed dgos ||
sems bskyed rtsa ba sñiñ rje yin ||
dad paḥi rtsa ba mi rtag yin \|
mi rtag rtsa ba stoñ pa ñid \|
stoñ pa sñiin rje zuñ ḥbrel yin ||
ḥgro ba thar pa de yis ḥdron ||
deḥi phyir sñiñ rje bskyed par bya ||
sñiin rje bdag phyogs med par bskyed \|| 10
bdag phyogs byuñ na sñiin rje gol ||
khra spyañ sñiin rje bdag phyogs can ||
hgro la mi phan rań mthun gso \||
de la ḥbras 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 gźan phan bya \| 20
hẹhrul gśen 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 \|
ḥbras buḥi theg [225b] pa a dkar bsñag ${ }^{a} \|{ }^{25}$
don du a dkar sa la nes ||
thabs śes dbyer med hbras bu thob \|
dehii phyir deḥi don la slobs ||
hdi yi don la hajug par gyis ||
hedi yi don la brtag par bya \|
hadi yi don la spyod par gyis ||
hadi yi don la bsgom par gyis ||
hadi yi don la bsgrub par gyis ||
hadi yi don la gnas par gyis ||
des na don dañ yon $\tan$ ni $\|$
ḥdi la hjug dan rtogs pa yis ||
khams gsum ḥkhor baḥi sa bsgral nas ||
mos par spyod pahie sa la gnas \||
mos spyod sa bźi yar brgal nas ||
g'yun druñ sa bcu rim par bgrod \| 40

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, practising 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 mñon hatshań rgya ${ }^{a}$ ||kun snañ glin du sañs rgyas nas ||hggro ba sems can dpal du ḥgyur ||mthar thug yon tan de ltar thob ||5
gnas skabs yon tan bsam las hadas ||hjig rten źin ḥdir bde legs dañ ||sañs rgyas bstan pa dar ba dañ ||g.yun druñ dbu hẹphañ mtho ba dañ ||źin khams bde la dgod ${ }^{b}$ pa yi $\|$10cha gcig hphrul gsén thabs la thug ||stag lha me ḥbar sprul paḥi gśen ||hẹhrul gśen gtsug phud no mtshar can ||hphrul gśen gtsug phud la gñer gtad ||kho ma ne chuń bdag tu bsko ${ }^{c} \|$15
groñ khyer sgyu ḥphrul dgaḥ ba la ||bon gyi ḥkhor lo bskor bar mdzod \||ces bkah 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-gsien gTsug-phud, most wonderful. I give the responsibility to you $h P h r u l-g s i e n ~ g T s u g-p h u d$. 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 GSEN THEG PA

theg pa bži pa srid gśen ḥchad par byed ||
hakhor bahi sems can ma rig ñon moñs [ga 27b] rnams ||
rañ rig ma rtogs ma rig hehkrul hkhor hẹhyam \||
skye śi kha brgyud śa yi gdos pa can \|
ma rig pa la ñon moñs nad du ldañ ||
5
bźi brgya rtsa bźi nad kyi sdug bsnial gduñ ||
ma rtogs pa la don gyi khu ḥphrig ldañ ||
stoñ phrag drug cu gdon gyi lan chags bsñag ||
hechi sa ma nes ḥchi baḥi gnas ma nes ||
ḥchi rkyen ma nes hechi baḥi dus ma nes \|
rgas dañ gźon dañ byis pa ${ }^{a}$ skyes ma thag $\|$
gri dañ hekhrugs pa nad dañ yams la sogs \|
glo bur ye ḥbrog sdug bsñal sbyañ dañ ḥchi ||
ma rig ma rtogs ḥkhrul paḥi las dbañ gis ||
bla yid sems gsum dum bu gsum du mthon ||
bdag med stoń paḥi no bo ma rtogs pas ||
rig pa bdag med bdag po gñis su hadzin ||
gcig ni lhan cig skyes paḥi lha ru ḥdod ||
gcig ni lhan cig skyes pahai hedre ru hadod \||
lha yis phan cin hadre yis gnod pa dañ ||
dbugs len srog gcod bdud phyir ḥbreñ ba dañ ||
gnas dañ yul dañ ḥdug sa ḥtshol ba dañ ||
dge sdig rgyu ḥbras dkar nag mthoń ba dañ \|
ḥchi bdag gśin rjeḥi sdug bsnal sbyañ ba dañ ||
de ltar gcig la du mar hadzin pa yis ||
bde baḥi skabs med ḥchi khaḥi nad pa ḥdra || dbañ po kun tshań tshu rol gnas dañ ḥdra || thogs pa med pa bar snañ rluñ dań ḥdra || hjigs skrag bred pa ri dvags rgyar chud hedra || yid kha rmoñ ba sa mthaḥi ku hrañ ḥdra || 30
thar du mi re mun khań btson doń ḥdra ||
ḥdug sa ḥtshol ba byeḥu phrug [28a] tshañ yar ḥdra ||
skyabs gnas med pa dva phrug mas ${ }^{b}$ bor hadra $\|$
bkres śin skom pa yi dvags dbul hẹhoñs ḥdra || yid la mi bde zil bsgyur hdres bded hdra || 35 rañ dbañ med pa la khaḥi bya sgro ḥdra || gźan dbañ bsgyur ba khrims kyi mñaḥ hẹog ḥdra ||

## IV. THE WAY OF THE SHEN OF EXISTENCE

I shall explain the fourth vehicle, the Shen of Existence.
The living beings of samsära, 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. ${ }^{36}$
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. ${ }^{37}$
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 emprisoned 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 bsinal ñon moñs de yi gduñ ba la || rgyal baḥi thabs dañ thugs rjes ma hagag phyir || srid gśen bon gyi thabs dan brda sbyor la || śi thabs rgan gźon dar rgyas byis paḥia tshogs || sí rkyen nad dań dug mtshon gdon la sogs \|
gañ du ma nes rkyen gyis śi ba la \|| ḥdur thabs de dañ mthun par gan ḥdul gyis ||
gson gśin brda sprod sdug bsñal thañ la dbyuñ ||
bla yid sems gsum lus sems gcig tu sdus ||
bar sa de la gnas paḥi gnas su źog $\|$ 10
snion gyi bag chags rjes dran bon sgo ston ||
bde baḥi gnas sñog bon ñid sa la khod || srid gśen gtsug phud thugs kyi dkyil du źog ||

$$
\text { [vol. } g a \text {, f. 29a²] }
$$

de ltar kun rdzob mtshan ma la ${ }^{b} \|$
mtshan ma dnos po bden dgos pas \||
srid pa rgyud kyi bon po yis ||
thog mar rtsis kyis gtan la dbab ${ }^{c} \|$
rtsis kyis gtan la ma phab na \|| gañ la gañ dgos śan mi phyed ${ }^{d} \|$ deḥi phyir skye ba sna phyi dañ ||
da ltaḥi tshe tshad riñ thuñ dañ ||
rgyu rkyen śi rabs yin tshul dan $\|$ rjes śul bkrag dañ mi bkrag dañ || de la phan dań mi phan dañ || don rtags gtan la dbab par bya ${ }^{e} \|$25
gñis pa gto gñan gtad bcol la || rin chen gser gyi sa gźi la \|| dbañ chen bdag po mnaḥ dbañ che \|
de las gźi bslan ḥdur dgos pas \|
rgyal poḥi sa dañ blon paḥi sa ||
btsun mo ded dpon bran khol dañ ||
goñ na gñan pa la sogs pa ||
gan du śi ba brtag par bya ||
de la gźi bslañ cho gas bcos \|
srid pa śi rabs lo rgyus las \| 35
srion gyi srid pa chags pa nas ||
srid pa dpe blañ da ltaḥi bar \||
srid paḥi lugs su bon smrañ gyer ||

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-gśen 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 \| ḥkhor baḥi gag sel źen pa skyur || [29b] dpe don śi rabs lo rgyus bśad || bla yid sems gsum hethor ba sdud \|| legs kyañ $g \cdot y e \dot{n}^{a}$ khams byiñ ba gsin $\|$
thar pa bde baḥi lam la bkod \| kun rdzob mtshan mar dnos po bden || mthar ni don dam klon du sdud || srid ni thams cad srid pas srid \|| gśen ni de dag hadul baḥi gśen ||
lta ba bla yid sems dañ gsum |t sdud cin thar pa ḥdren par lta || sgom pa bdag gźan gñis med do \| btañ sñoms chen poḥi tiñ ḥdzin bsgom || spyod pa hagro ba thams cad la
byams dañ brtse baḥi tshul du bya ||
ḥbras bu ye gśen theg pa bsñag ||
lha ni ḥdur gsas rma bo bsgom || srid gśen gtsug phud thugs la źog || kun rdzob mtshan maḥi ḥdur bon no ||
don dam bden paḥi ḥdur ba ni $\|$ gśen rab lta dgoñs rtsal Idan gyis ||
hgro ba ñams thag sems can la ||
sñiǹ rje dpaḥ med bskyed nas su \| tshad med bzzi dañ ldan pa yis \|
rañ bas gźan don gtsor byed ciñ || mtshan maḥi rdzas la lus sems gzuñ ||
duñ śog dkar la g.yu ris bri \|. dri ma skye mched tshan bar bya \| nian soń gnas sbyan sa bon dgod $^{b} \|$
bar chod bgegs bskrad gśed dañ phral $\|$
bla yid sems gsum gcig tu sprad \|
bde bar gśegs pa mchod pa ḥbul \|
ris drug bgegs la sbyin pa gtañ ${ }^{c} \|$
${ }^{a}$ yañ dbyen $\quad{ }^{b}$ bkod $\quad{ }^{c}$ 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. ${ }^{39}$
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 $h \mathrm{Dur}$-gsas rma-bo.
Srid-gsien gTsug-phud, keep this in mind. This is the Bon of Death Rites ${ }^{40}$ 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. ${ }^{41}$
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.

ḥbyuń pa yi dvags glud kyis bskañ || ñan soñ gnas sbyañ rim par drañ || dri ma mtshan byan rdzas la bstim || bar sa de la g•yañ sar [30a] dbyuñ ||
hajigs paḥi hẹphrañ bsgral bde bar dgod ${ }^{a} \|$
snion gyi bag chags rjes dran bśad ||
lha dañ slob dpon bdag źal sprad || dus drug hitsho ba spyan gzigs bteg $\|$ hadod yon zad med gter dañ sprad \||
hjig rten ḥkhor baḥi las spyod la \|
$\mathrm{mi}^{b}$ chags mi len mi źen par ||
źen pa bzlog paḥi bon sgo bśad \||
khams gsum sa dguhii ñes dmigs bstan \|
yañ dag thar lam bcu gñis dań ||
g•yuń druń theg paḥi sa bcu dañ || 15
mthar phyin sa gsum brod kha btin ||
bde baḥi gnas spar dbyiñs su dgod ${ }^{a} \|$
phyir mi ldog dañ phyir mi ḥoñ ||
lan gcig phyir ḥoñ rgyun du źugs ||
dgra bcom ḥbras thob smon lam gdab \| 20
lta dgońs nam mkhaḥ lta bu yi ||
gśen rab rig paḥi rtsal ldan gyi ||
sems can don nus ma gtogs pa \|
phal dan phal gyi spyod yul min \| gñis phuñ nan soñ brgyud ñen che \||
sñon nas sbyañ pahi hphro can gyis ||
tshad med bźi yi rgyun źugs nas ||
sems can ḥgro la sman par ḥbyun ||
rañ bas gźan don gtsor byed cin \||
hgro la phan sems rtse gcig tu \||
byams dañ sñiñ rjeḥi gźi ldan na \|
srid gśen theg pa ḥgro baḥi don ||
don la mi gol hẹug sgohi lam ||
mthar yań don dań ḥbras bu ni \||
khams gsum sa dgu yar brgal nas ||
mos par spyod pahi sa la gnas \|
mos spyod sa [3ob] bźi yar brgal nas \|
g yuñ druñ sa bcu rim bgrod ciñ || thar par míon par ḥtshań rgyaḥo ${ }^{c} \|$ ces gsuñs 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 BSNEN THEG PA

$$
\begin{aligned}
& \text { [vol. } g a \text {, f. 164a }{ }^{6} \text { onwards] } \\
& \text { thams cad mkhyen paḥi ston pa lags || } \\
& \text { ston pas theg paḥi rim pa las || } \\
& \text { rgyu dañ hbbras bu gñis su gsuñs \| } \\
& \text { rgyu yi theg pahi rim pa sogs } \| \\
& \text { bskos paḥi gśen la gñer du gtad \| } \\
& \text { da lta ḥbras buḥi theg pa la \| } \\
& \text { theg [164b] pa lna pa dge bsñen bon || } \\
& \text { bdag la gñer du gtad gsuñs pa || } \\
& \text { dge źes bya ba ci ltar dge \|| } \\
& \text { bsñen na ci ltar bsñen pa lags \| } \\
& \text { rtsa baḥi ḥbyuñ khuns gañ la gtogs || } \\
& \text { bdag cag hẹhor la bstan du gsol || } \\
& \text { de la ston pas bkah stsal pa / } \\
& \text { ñon cig tshañs pa gtsug phud ñon || } \\
& \text { dge bsñen theg paḥi bon sgo ni || } \\
& \text { dge źes bya ba sdig pa med \| } \\
& \text { lus nag yid gsum dge bar bkol || } \\
& \text { dañ du blañ bas dge ba źes || } \\
& \text { bsñen źes bya ba yañ dag don \| } \\
& \text { phyin ci ma } \log \text { bsñen pas bsñen \| } \\
& \text { dge la bsñen ciñ tshul la gnas \| } \\
& \text { yan dag don la hjug spyod do \| } \\
& \text { rtsa baḥi ḥbyuñ khuñs mdo las byuñ || } \\
& \text { bon la rgya che grañs mañ yañ || } \\
& \text { tshur bsdus rnam pa bźi ru ḥdus \| } 25 \\
& \text { mdo ḥbum gzuñs gsum man nag bźi \|| } \\
& \text { man nag dpon gsas luń gi bon || } \\
& \text { gzuñs ni chab dkar nag po snags || } \\
& \text { ḥbum ni rgyas pa spyir spro ba \|| } \\
& \text { mdo ni rgyu ḥbras gźal bya ste \| } \\
& \text { theg pa thams cad rtsa ba ni \| } \\
& \text { mdo sde dag las byuñ baḥo \| } \\
& \text { rgyu ḥbras gźal źes bya ba ni || } \\
& \text { sñon du btañ ba rgyu ru ste \|| } \\
& \text { phyis su ḥbyuñ ba habras buḥo || } \\
& \text { gźal bya dag ni dkaḥ sla gñis || }
\end{aligned}
$$

## V. THE WAY OF THE VIRTUOUS ADHERERS

(Tshanis-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, Tshanis-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 sütras.
Although bon is vast and beyond number,
Compressing it, we bring it together in four kinds,
(i) sütras, (ii) the 'Perfection of Wisdom', ${ }^{42}$
(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 sütras are cause and effect and the appraisal.
The basis of all vehicles has come from the sütras. ${ }^{43}$
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 rgyu ḥbras la || źin pa dag dañ so nam ḥdra || sa bon snion du btab pa na || ḥbras bu ljañ pa rjes su ḥbyuñ || ljañ pa dag la brten pa yil.
lo habras me tog bcud du smin ||
ḥgro ba sems can gsos su hẹyyur ||
dpe don de yi mtshon nas su ||
dad pa sñon du btañ ba na \|
brtson hgrus rjes su habyun bar hgyur \||
dad pa bskyed [165a] na brtson hgrus myur ||
le lo med pa phyir mi ldog $\|$
btson hẹrus snion du btañ ba na ||
śes rab rnam gsum ḥbras bu ḥbyuñ i|
thos dań bsam dañ sgom pa yis \||
gzuñ so gdag sgo go lam phyed || śes rab snion du soń ba na \|l
ḥbras bu dge bcu rjes su ḥbyuñ || dge bcu spyad na thar pa thob ||
mi dge spyad na nàn soñ brgyud \|
dge bcu snon du btañ ba na \||
ḥbras bu pha rol phyin bcu thob ||
sbyin pa brtson hgrus dkaḥ thub źi \|
bzod dań bsam gtan spyod yul dag ||
stobs dañ sñiñ rje smon lam mchog ||
thabs dań ses rab rgyud ḥbyan ño \||
pha rol phyin pa bcu spyad na i|
g.yuń druñ sa bcu rim gyis non ||
sa lam rim bgrod helkhrul pa med \||
g•yuñ druñ theg paḥi sar ḥdzegs nas ||
sañs rgyas sa la ḥkhod par hegyur \|
sañs rgyas sa la gnas la kyañ ||
hgro ba sems can dpal du ste \|
rgyu dañ ḥbras buḥi mtshan ñid do \|
gźal bya dkaḥ dañ sla ba ste \| 35
yig rtsis rgyud la hẹug dkaḥ yañ ||
mthun paḥia grogs kyis brid pa sla ||
sems bskyed ma bži skye dkaḥ yañ ||
rañ la dpe blañ sñin rje sla ||
sbyin pa phyogs med gtoǹ dkaḥ yañ || 40
rkyen gyis bslań na grol ba sla ||

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, generosity, 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, ${ }^{44}$
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 bsruñ dkaḥ yañ ||
khrims kyis bcad na thub pa sla ||
bzod pa sran bcas bsgom dkaḥ yañ || sgyu ma bslab na thob pa sla ||
brtson hgrus drag po bskyed dkaḥ yan ||
bde sdug gźal na brtson pa sla ||
bsam gtan mñam par gnas dkah yañ ||
niań thag bsriñ na brtan pa sla || dge baḥi stobs la gźug dkaḥ yan || sems rgya bskyed na hgrub pa sla \||
[r65b] sñiñ rje dpag med bskyed dkaḥ yañ ||
rañ rgyud gźal na skye ba sla || smon lam re dogs med dkaḥ yañ || phyogs med bsten na mthar phyin sla || thabs mchog rmoñs pa med dkaḥ yañ ||
bkri drañ ${ }^{a}$ bgyid na hạdul ba sla || ses rab ḥkhrul pa med dkaḥ yañ || rnam gsum rgyud sbyan mthar phyin sla || gźal bya dkaḥ slaḥi mtshan ñid do ||

$$
\text { [f. } 166 a^{5} \text {, onwards] }
$$

de la yañ tshañs pa gtsug phud kyis gsol pa / 20
rnam pa thams cad mkhyen pa yi \||
cir yañ sprul paḥi sku mchog lags ||
mdo sde dag las byun ba yi ||
theg pa lna pa dge bsñen bon $\|$
ma nor don la hjug pa nas \|
mi hakhyar don la bsgrub pa na \||
rgyu ḥbras rtsa ba ci ltar bsruñ ||
spyod tshul rim pa ci ltar lags \|
[166b] de la ston pas bkah stsal pa /
ñon cig tshañ pa gtsug phud hẹhor || 30
rgyu ḥbras rtsa ba ḥdi lta ste \|
ḥkhor baḥi las la blo ldog cin || thar pahii don la spro bskyed nas \|
rtse gcig byań chub bsgrub pa na \|
sdig bcu mi dge rgyab tu bor \||
dge bcu rnam dag dañ du blañ ||

[^15]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 Tshanis-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 sütras,
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, Tshanis-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 yań goñ du bstan pa ltar ||
> sdig pa mi dge bcu po ni \|
> lus kyi gsum dañ nag gi gsum || yid kyi bźi las sogs paho || rtsa ba de las byun ba yi $\|$
> mtshams med lña dañ ñe ba lna ||
> lji ba bži dañ log pa brgyad ||
> ḥkhrul pa dgu dañ mi dge bcu || ḥkhrul rtog bcu ste hẹkor baḥi las ||
> bgyid dañ bgyi ru rtsal ba dañ ||
> rjes su yi rañ spañ bar bgyi \|
> hakhor bar ltun baḥi rgyu yin pas ||
> rtsa baḥi dug lnaḥi las spyod ni ||
> śin tu dam par sruñ ba gees \||
> dge ba rnam dag bcu bo ni \|
> de las so soḥi gñen po ste \||
> lus kyi gsum dañ nag gi gsum ||
> yid kyi bźi las sogs pa dañ ||
> rtsa ba de las gyes pa yi \|
> byams chen lña dañ ltos pa lña ||
> gus pa bźi dañ ḥdun pa brgyad ||
> nés pa dgu dañ dge ba bcu \|
> gźol ba bcu ste thar paḥi las ||
> bgyid dań bgyi ru rtsal ba dań ||
> rjes su yi rañ blañ bar bya $\|$
> thar par bgrod pahii rgyu yin pas \|
> rtsa baḥi ye śes lna po ni \||
> sin tu nes par blañ ba gces ||
> tshañs pa gtsug phud sprul paḥi gsen ||
> rgyu ḥbras spañ blañ rtsa baḥo \|
spyod tshul rim pa ḥdi lta tes ||
dge bsñen gtan spyod rnam pa lna ||
dag pa khrus kyi spyod pa dań ||
phyag skor mos ḥdun spyod pa dañ ||
sku gduñ tsha tshahii [167a] spyod pa dań||
rnam dag mchod gtor spyod pa dañ ||
tshogs rdzogs go chaḥi spyod paḥo ||
dge bsñen gtan khrims sna lina las ||
dge bsñen spyod tshul rnam pa lna ||
phyi tshul nañ khrims zuñ ḥbrel na ||
sgrib sbyañ tshogs gñis rdzogs par ḥgyur ||
źes 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.
Tshans-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, ${ }^{45}$
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 tshańs pa gtsug phud kyis gsol pa / rnam pa thams cad mkhyen pa yi \|| hagro bahi mgon gyur gsén rab lags || dge bsñen theg paḥi bon sgo las || phyi yi tshul dañ nañ gi khrims ||
nañ khrims goñ du gsuñ lags kyañ ||
phyi yi spyod tshul rim pa la ||
lag len go rim ci ltar lags ||
bdag cag rig paḥi blo rtsal źan ||
thams cad mkhyen pas bśad du gsol ||
źes gsol to / de la ston pas bkaḥ stsal pa /
tshañs pa gtsug phud la sogs ḥdus paḥi hakhor / dus hadir tshogs pa rnams kyañ / sgrib gñis byañ źin tshogs gñis rdzogs pa dañ / phyi rabs rnams la dper bstan paḥi phyir du / rgyu dge baḥi rtsa ba las / bsod nams kyi tshogs rdzogs śiñ sgrib pa sbyañ dgos pa yin pas / phyag skor mos gus dañ 15 mchod paḥi rten la / gśen gyi pho brañ zzig bźeñs su ḥtshal gyis / rma lo dañ g•yu lo dañ / tshańs pa gtsug phud dañ / spañ la nam gśen dañ / gto rgyal khri śes dañ / g•yu druñ sems dpaḥ khyed rnams kyis / yo byad dañ rdzas cha mañ po sog cig / rje rigs kyi rgyal po ḥkhor lo ḥod gsal hakhor dañ bcas pas / tshogs sbyor rgyuḥi yon bdag gyis [r67b] śig / ces gsuñs 20 nas / ḥkhor rnams la bkaḥ stsal pa /
rje rigs kyi rgyal po ḥkhor lo haod gsal dañ / rgyal poḥi khab dgaḥ ba can gyi mi rnams dañ / g•yuñ druñ sems dpaḥ rnams kyis / phun sum tshogs paḥi yo byad mań po bsags te / bzo rgyal gar ma li śo la bkaḥ stsal nas / bźeńs su gsol te / de yañ lcags ri pho ḥdom bźi rgyaḥi nañ du / rmiñ 25 gźi khri ḥ̣hañs rim lña brtsigs pa / deḥi steñ du logs bźi rdzu ḥphrul dra ba la / g•yuñ druñ gi pa tras gtam pa / phyi log la pho ḥdom brgya ñi śus hakhor ba / deḥi nañ du gser gyi ka ba dañ / g yuḥi gduñ ma dañ / ñi zlaḥi ka źu dañ / pad maḥi ka gdan dañ / gźah tshon gyi dpyam gduñ dañ / ḥkhor loḥi dpyam bar dañ / nor buḥi dpyam gduñ dañ / gźaḥ sprin $3^{\circ}$ gyi pa tra dañ nam khaḥi ya gad dañ / rgyu skar gyi za ra tshags dań / gźaḥ tshon gyi dar bu khad rlob pa /
deḥi steñ du rta dbab rim pa lna ni / dkar ljań dmar sño gser mdog dañ lña la / ḥbyuñ lnaḥi pa tras spras pa / deḥi steñ du bum pa śel gur dkar po la / rin po cheḥi hgur chu dañ / za ra tshags gis brgyan pa / deḥi steñ bre 35 srog hekhor lo char khebs ldan pa / de la tog dañ bya ru dar chun gyi

At that Tshañs-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:
Tshans-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, Tshanis-pa gTsug-phud, sPañ-la nam-gsen, gTo-rgyal khri-śes, all you Swastika Beings, ${ }^{46}$ gather together implements and materials. And you, O King hKhor-lo hodgsal 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 $d G a h-b a-c a n$, together with the Swastika Beings, gathered together many necessary things of excellent quality, and they asked the Royal Artisan Gar-ma-li-so 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 crossbeams. 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 skycoloured 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
brgyan pa / sgo bźi phyogs bźihi kha dog la / gźah tshon gyi sgo khyud dañ / gser gyi sgo hgram dañ / bye ruḥi sgo skyes btsug pa / de lta buhi gźal yas khañ ñams dgaḥ ba yid du hoñ ba / blta na sdug pa / spa źin brjid pa / gzi zín mtho ba / rab tu brtan pa / bar hkhyams ḥdod yon gyi ra ba dañ [168a] bcas pa / phyi sgo la rgyal chen bźihi pho brañ bcas pa / de lta buḥi gśen gyi pho brañ chen po ni / lha dañ klu dañ mi la sogs pa / dge ba la ḥdun pa rnams kyis bźeńs pas / gun zag bco lnaḥi dus la grub bo /
de la ston pas bde bar gśegs paḥi sku gduñ rnam dag gi rgyud las / mu tra lhahi dkyil ḥkhor źal phyes nas / mnaḥ dbul dañ rab gnas rgya chen ıo por mdzad de / mtshan yañ g•yun druñ bkod legs kyi mchod rten źes bya ba gsol to / de la yañ steñ gi lha dañ / hog gi klu dañ / bar gyi mi rnams kyañ śin tu spro ba skyes nas thams cad kun gyis mnon par bstod do /
de la yañ ston pas / dge bsñen theg paḥi spyod tshul gtan la phab ste stsal pa / tshañs pa gtsug phud gañ źig rigs kyi bu dañ rigs kyi bu mo dag / 15 sdig pa mi dge baḥi las spañs nas / dge baḥi las dañ du blañ bar ḥdod na / tshul dañ khrims kyi las la źugs nas / yañ dag mthar phyin paḥi don dañ ldan paḥi skyes bu / hegro ba ḥdul ba / kha lo bsgyur ba / rig pa gsal ba / stobs dañ ldan pa / rmid du byuñ ba / don mi bsñel baḥi gzuñs thob pa / rnam par dag paḥi dge ba la ḥdun źin / mañ po ḥtshogs paḥi rgya mtsho 20 gnon pa / gśen gyi mkhan slob dañ dpañ po / de lta buḥi mdun du ḥkhod nas / dge bsñen gyi khrims nod par bya ste / phyiḥi tshul gos lña dañ / nañ gi gtan khrims lña dañ / bar gyi spyod lam lña mthun par bya źin / theg pa la [168b] hjug ste / dañ po phyihi tshul gos lna ni / stod gos dan / smad śams dań / chag non dañ / rmad ḥog dañ / rmad gos phyar bu dañ 25 lñaḥo / nañ gi khrims lña ni / źe sdañ gi dbañ gis srog gcod pa dañ / ḥdod chags gi dbañ gis ma byin pa len pa dañ / gti mug gi dbañ gis rgyu ḥbras mi rtsi thob rdzobs su spyod pa dañ / na rgyal gyi dbañ gis dreg paḥi las bgyid ba dañ / hẹhra dog gi dbañ gis tshig rtsub mo dañ / nag ḷ̂khyal ba dañ / rdzun dañ hẹphra ma smra ba dań lna spañ baḥo /
blan ba ni de las bzlog ste / yon tan gyi tshogs dpag tu med paḥo / bar gyi spyod tshul lna ni / dag pa khrus bgyid pa dañ / phyag skor mos hadun spyod pa dañ/sku gduñ gi tsha tsha ḥdebs pa dañ / rnam dag gi mchod gtor gtoñ ba dañ / tshogs bsags paḥi yan lag las / mchod pa ḥbul ba dañ 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 Tshanis-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. DRAN SRON THEG PA

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[vol.ga, f. 242b}\mp@subsup{}{}{6}\mathrm{ onwards]
yañ ston pas bkaḥ stsal pa /
    non cig rnam [243a] dag gtsug phud ñon |
    sruñ baḥi tshul la rnam pa gñis |
    thabs la brten te srun tshul dan ||
    rañ bźin spyod paḥi ḥdra tshul lo ||
    thabs la brten te sruñ tshul ni |
    rnam pa gñis su ḥbyuñ ba ste ||
    blañ dañ dbog pa gñis su ste |
    blañ ba dag la rnam pa gsum |
    mkhan dañ slob dpon dpan po rnams || io
    mkhan po gser gyi mchod rten ḥdra |
    dpañ po hgyyur med ri bo ḥdra |
    slob dpon dri med śel sgoñ ḥdra |
    de la ma ñams rnam pa gsum |
    gser gyi mchod rten mdañs ma ñams || }1
    hgyur med ri bo dpañs ma ñams |
    dri med sel sgon hod ma ñams |
    ñams pa med cin gol ba med |
    rnam gsum blo dañ ldan pa yis |
    sgo gsum g*yeṅ bahii tshogs spañs nas || 20
    lus nag yid gsum gus pa yis |
    mkhan slob dpañ }\mp@subsup{}{}{a}\mathrm{ pohi mdun drun du |
    dgaḥ dañ dad dañ gus pas blañ |
    dug gsum bag chags bdar thag gcad |
    sku gsum ye śes ḥbras thob hegyur |
    dpañ pohi druñ du khas blañs pa |
    khas blans ma yin dam bcaḥ yin |
    dam la hegal na ḥbras bu ḥtshig|
    skye ba lña brgyar nian soñ brgyud |
    gar skyes slu ba rgyun tu ḥoñ |
        30
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byams dañ sñin rje btañ sñoms gsum || thabs dañ tshul dań spyod lam gsum || rnam par dag paḥi sgo nas blañ !!

## 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 ñiñ lag gsum \|| srog gcod pa dañ ma byin blañ || mi gtsañ spyod dañ che dregs bdud \| gñis brgya lna bcu rdzogs par dbog \||
deḥi yan lag sde bźi las ||
kha zas sde dañ gon paḥi sde \|
khri stan sde dañ grogs [243b] kyi sde \|
de la so sor dbye ba ni \||
thog mar kha zas sde bźi las \| 10
mañ thun śa dañ yu ti chañ ||
ag tsoń dag dañ rnam pa gsum ||
dus ma yin gyi kha zas bzzi \|
śa la rnam pa bźi yin te \|
ltuñ dañ ñes dań ñams pa dañ $|\mid \quad 15$
sbyañ du btub ${ }^{a}$ dañ rnam pa bźi \||
spyir yañ śa yi ñes pa ni \||
tshe rabs thog ma med pa nas \|
da Itahị lus blańs yan chad du \|
srid pa ci ltar srid pa na \|
srog dbugs bsdus paḥi sems can rnams ||
pha mar ma gyur gcig kyañ med ||
deḥi phyir skye ḥgroḥi sems can hadi ||
dkar dmar thig leḥi rgyu las grub ||
de ni srid paḥi sñiñ po ste \|
sred dañ len paḥi sa bon las ||
ḥbyuñ ba bźi yi gzugs su grub ||
phyi snod ḥbyuń ba rnam bźi la \||
nañ bcud gnas pa ci bźin du \|
bźi bsdud gzugs kyi phuñ po la ||
srin buhi groñ khyer sum brgya drug ||
phyi snod nañ bcud bźin du chags ||
srin buḥi khroñ khyer re re la ||
hphra moḥi sems can khri phrag re ||
de las de hgyur rtsis las hadas || 35
sems can re reḥi srog bcad na \|
hphra moḥi sems can grañs med gum ||
sems can re re bkol spyad na \||
ḥpha moḥi sems can grañs med bsnial ||

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 míal spyad na \|| hehra moḥi sems can grañs med brgyal ||
deḥi phyir hadi yi ñes pa ni $\|$ srog bcad srin buḥi sdug bsnal ni || nags tshal dag la me btañ hedra ||
khrag gi zegs ma me ru mthon ||
bkol spyad srin buḥi sdug bsnial ni || thar med brtson rar tshud pa hedra ||
lus srog bsdam paḥi śe mañ ni \||
lcags kyi tha ram dam par mthon || 10
minal [244a] spyod srin buḥi sdug bsnal ni ||
rgyal khams nad yams phyo ba ḥdra ||
lus zuñ thig le dug tu mthoñ ||
deḥi phyir srog spyod ma byin blañ ||
mi gtsañ spyod paḥi ñes pa yis || 15
gtan du thar med ltuñ ba yań ||
bżi bsdus phun poḥi rgyu las ḥbyuñ ||
phuń poḥi bcud las śa ru byuñ \||
deḥi phyir śa la spyod pa ni ||
srin po ñiñ śa can dañ ḥdra ||
ro mchog tshor ba brod pa la \|
źe ldañ me ltar ḥbar ba ḥbyun ||
srog bcad bźin du srog la brod ||
gźan kyań srog la rlom pa gdoñ ||
glo bur bar chod hur pa dañ ||
ñu le ḥjab bu de las byuñ ||
gsad gcad rtsa ba sa la thug \|
nus pa bcud du smin pa las \||
hadod chags chu ltar khol ba ḥbyuñ ||
mi gtsañ spyod bźin mi gtsañ ḥdod \|
tshims pa med ciñ noms pa med \|
gañ dag gzugs la rlom pa gtoń ||
hkhrig cin sbyor bas sred len hphrod ||
ḥkhor bahi skye hẹhel de las ḥbyun ||
skye rga na ḥchi śa la thug \|
khu ba rtsa rgyud hgrim pa las ||
gti mug mun Itar hathib pa ḥbyun ||
gñid $\log$ bźin du gñid la brod $\|$
byin mug le lo che ba yis ||
tshe hadi gñid $\log$ rmi lam ḥdra ||
g .yeń skyon ${ }^{a}$ le lo de las byun $\|$

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 ||
dañs ma kha dog mdańs la son $\|$
lañ tsho stobs śed rgyas pa las \|
ña rgyal rluñ ltar hatshub pa ḥbyuñ ||
na rgyal bźin du dregs pa skye \|
chen po dag la hgran ya ña ||
gźan dag yul la rlom pa gton ||
bdag rgyal gźan [244b] pham de las ḥbyuñ ||
hathab rtsod rtsa ba de la thug \|
rtsigs ma phuń poḥi gzugs la soñ ||
phuń po yan lag rags pa las ||
hephra dog sa ltar skye ba ḥbyuń ||
hgrañ ${ }^{a}$ ba bźin du hgrañ ${ }^{a}$ mi khyag $\|$
mi khyag bźin du tshig la dgaḥ ||
rtsod pa tha sñad tshig las ḥbyun ||
ru ña ḥphra dog de las ḥbyuń ||
bdag hdzin rtsa ba śa la thug \|
deḥi phyir dug lnaḥi rtsa ba yañ ||
mań thun śa yi rgyu la thug ||
sa yi dañs ma śa yin te \| 20
sa yis thams cad bskyed nas su \|
snań srid gdos su gyur pa bźin ||
thams cad śa yi rgyus ${ }^{b}$ bskyed pa ||
ñes pa thams cad rgyus ${ }^{c}$ bskyed pas \||
ñes pa thams cad śa la thug \|
lhag par gti mug skyed paḥi rgyu ||
pha ma gñis kyi dkar dmar yin \||
gñen hebrel kun gyi ñiń śa yin ||
mig gis mthon na skyi re ḥjigs \|
lag tu blañ na ya re ña ||
khoń du stim pahị lugs ci yod ||
śa yi ñes pa de ltar che $\|$
de las mi bzaḥ spañ baḥi rigs ||
de la so sor dbye ba yis \|
Ituñ baḥi śa la rnam pa lnia ||
źe sdañ ḥdod chags gti mug dañ $\|$
ña rgyal hẹhrag dog rnam pa lña ||
phuñ po gzugs su grub paḥi śa ||
źe sdañ gcan chen srin poḥi śa \||
ḥdod chags byi la dar maḥi śa ||
${ }^{a}$ ḥdrañ $\quad b$ śa yis thams cad rgyu $\quad{ }^{c}$ rgyu

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 ${ }^{48}$ 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. ${ }^{49}$
With Lust the flesh of the lustful tom-cat.
gti mug phag rgod rnam paḥi śa \|
ǹa rgyal gyi liǹ nag paḥi śa ||
hẹphrag dog sprel rgod rnam paḥi śa ||
de la habag na ltun bar byed || de bas ñes pa zur chuń ba \|!
ñes paḥi śa la rnam pa brgyad ||
sprel dañ byi la dom dred śa ||
gcan gzan ri mo can gyi śa ||
ḥdab chags ñañ pa ṅur baḥi śa ||
khyu ${ }^{a}$ mchog glañ dañ boñ drel dañ $\| \quad$ io
ñes pa che bas ${ }^{b}$ [245a] spañ bar bya ||
de bas ñes pa zur chuñ ba ||
ñams paḥic śa la bcu drug ste \|
gyi liñ rta dañ bya wañ ${ }^{d}$ śa $\mid$
ma he mdzo hgar rtol moḥi śa ||
hphar spyañ wa mo bya ma byel \||
dbyi gsah grume pa chu ${ }^{f}$ sram śa ||
khyim bya de phoḥi śa la sogs ||
ñams pa che bas spañ bar bya ||
de las sbyañ du btub pa ni \| 20
śa rkyañ gtsod rgo ri dvags śa ||
g•yag lug ra gsum g•yuñ dvags śa ||
sme bas ma ñams sbyañ du btub ||
de las sme bar gyur pa ni ||
ḥdul khrim phog pas ñes pa dañ || 25
skyes dman dag gis ñes pa dañ ||
bar snañ gzaḥ yis ñes pa dañ ||
zil bsgyur dag gis ñes pa bźi \||
sme bar gyur paḅi ñams pa spañ \|
spyir yañ sa yi ñes pa ni \| 30
ji bžin dug lna cha rags pa ${ }^{g} \|$
de bźin ñes pa che ba ste \|
spañ blañ de yi thabs dañ bstun ||
sbyan mi btub la gtan nas ḥdzem ||
sbyan btub śa la gso sbyañ bya ||
g'yuñ druñ sems dpaḥi ltuñ bśags dañ ||
bde bar gśegs paḥi mtshan phyag hatshal ||
nan soñ sbyoñ baḥi sñiñ po brjod \|
yan lag kha zas sde gcig go \|
${ }^{a}$ khyun $\quad{ }^{b}$ ba $\quad{ }^{c}$ pa $\quad{ }^{d}$ bya bon $\quad{ }^{e}$ drum $\quad{ }^{f}$ khyur $\quad{ }^{g}$ 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: ${ }^{50}$
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, ${ }^{51}$
the flesh of buffalo, the dzo and her male and female crossbred offspring, ${ }^{52}$ 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 ḥdul baḥi gśen ||
chañ la rnam pa bzzi yin te ||
hbru chañ sbyar ${ }^{a}$ chañ ñiñ khuḥi chañ ||
sin ḥbras khu ba a mri ta ||
ḥbru chań bdud rtsi phab kyis sbyar \||
sbyar chañ rtsi thog sñiñ po sbyar ||
ñiǹ chañ ñiin nas ñin du gtig \|
a mri ta ni śin gi bcud \|
de yi ñams pa che chuñ ni \|
ḥbru chañ dag gis ñes pa che \| $\quad$ ı
sbyar chañ dag gis ñams pa che \|
ñin khu chañ gis srog la ñen ||
srog la ñen pas ltun ba [245b] che ||
a mri ta ni bag yań tsam ||
de yañ u dug ra ro dań || 15
bag med spyod ḥchal ḥbyuñ bar byed ||
spyir yañ chañ gi mtshan ñid ni \|
lha min mtshon cha sde bźi las ||
chañ ni chu yi mtshon cha ste \|
btuñ bas na rgyal che bar hgyur \|
des na rañ srog hẹchad par byed \||
dug lña ñes paḥi rtsa ba yañ ||
rtsa ba sde gcib chañ las ḥbyuñ ||
byams paḥi don la gnas tsam na ||
źe sdañ ñon moñs skye ba yañ ||
chań gi rgyu las habyuñ baḥo \||
sbyin paḥi don la gnas tsam na ||
hadod chags ñon moñs skye ba yañ ||
chań gi rgyu las ḥbyuñ baḥo \|| ye śes don la gnas tsam na \|
gti mug gñid du ḥthib pa yañ ||
chañ gi rgyu las ḥbyuñ baḥo ||
yañs pahii don la gnas tsam na \|
hẹhrag dog ru na skye ba yañ ||
chañ gi rgyu las ḥbyuñ baḥo \||
mñam paḥi don la gnas tsam na ||
ǹa rgyal dregs pa skye ba yañ ||
chañ gi rgyu las ḥbyuń baḥo \||
bdag gźan mñam par bźag tsam na ||
bdag hedzin ru ña ldañ ba yañ ||
chañ gi rgyu las ḥbyuñ baḥo \||
$r$ Nam-dag $g T s u g-p h u d$, 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. ${ }^{53}$

$$
\text { [f. } 247 \mathrm{a}^{2} \text {, onwards] }
$$

chañ tshoñ ba dañ smad tshoń ba ||
sbrañ tshoń ba dañ rnam pa gsum \|| me lce ḥkhor lo ḥbar ba yi $\|$ nañ gi sgrib pa can du sbyoñ || gal te mtho ris gnas na yań ||
sdug bsñal dbul ḥphoñs can du bskyed \|
deḥi phyir gdod nas spañ bar bya || ñes dañ ñams dań ltuñ ba la || bśags na sańs rgyas sman gyi lha || be du rgya hed rgyal pos sel ||
de la ñes paḥi ltuñ bśags dañ || dag ciñ tshañs paḥi cho ga bya || hgro la sman gyi sbyin pa hgyed \| yan lag kha zas sde gcig go \|.
rnam dag gtsug phud ḥdul baḥi gśen \| 15
gtsoñ sgog rnam pa bźi yin te ||
snion med khams mun pa zer ldan gyis \|
dge sdig bstan pa rtsod pa yil|
dri źim sman gyi tshal chen du \|
mnian sems dri ma hathor ba la \||
kha dog sna bźiḥi rlañ du ḥphyur ||
de las mi źim ljon bźi skyes ||
gcig de ser po gser gyi mdog ||
gser gyi pad mo kha bye hadra \||
sa yi rgyu bskyed dri ma nan ||
gcig de sño ljañ g•yu haod ḥbar \|
me tog g•yu yi tshom bu hedra \||
rluñ gi rgyu bskyed dri ma nan ||
gcig de dmar ljañ zañs had chags ||
dmar ${ }^{a}$ ljañ chun po gśib pa ḥdra $\mid$
[247b] me yi rgyu bskyed dri ma nan ||
gcig de ne ljań ud pal mdog ${ }^{b} \|$
rtsa ba duń po añ drag ḥdra ||
chu yi rgyu bskyed dri ma nà \||
de las so sor gyes pa yi $\|$
dug rigs sum brgya drug cu ste \|
rtsi dañ dug gñis mñam par skyes \|
rtsi yis gsos śin dug gis bskyed || sman gyis hjoms par byed paho ||

[^16]Purveyors of chang and prostitutes, sellers of honey, ${ }^{54}$ 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, Vaidürya 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.
$r$ Nam-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 gtsoń sgog ñes pa ni \| sgyu lus gzugs kyi phuń po ni \| ḥbyuń ba rnam pa bźi las grub \| srin buḥi gron khyer sum brgya gnas || sgog gtsoñ kha zas zos pa na ||
la la na yin la la ḥchi $\|$
źiñ der nad dañ yams byuñ mtshuñs $\|$
sgog gtsoñ ñes paḥi dri ma ni $\|$
gnas ris chen po bźi la tshor ||
sañs rgyas źiñ du mi gtsañ dri \||
dbyińs na bźugs paḥi lha dañ hgal ||
dpag tshad lna brgya tshun chad la \|
gtsań rigs mgon pohi lha mi ḥkhor ||
nus pa bcud du smin pa la $\|$
rmug dañ ḥthib dañ byiñ ba dañ || 15
tshor ba rags dan chags pa skye \|
sred che byi laḥi sde dañ hḍra || sdom pa ḥchal spyod dam tshig ñams || mgon skyob lha dań sruñ ma bye || lus la srin buḥi groñ khyer dmyal \|, 20
chu la grub pas ltun bar byed || me la grub pas ñes pa yin \||
rluñ la grub pas ñams pa yin \|
sa la grub pas sbyañ btub tsam ||
Ituñ baḥi gtsoñ la ḥbags pa yis ||
ro myags ḥdam doñ nañ du sbyañ $\|$
ñes paḥi gtsoñ la ḥbags pa yis \|
rnag khrag mtsho moḥi nañ du sbyañ ||
ñams paḥi gtsoñ la ḥbags pa yis ||
sdug bsnal na tshaḥi lus su skye ||
sbyañ btub gtsoñ la ma sbyań na ||
lna brgyar bse dri can du skye \||
deḥi phyir śin tu spañ baḥi rigs ||
lag tu mi blañ khar mi bzaḥ ||
dri ma dag [248a] kyañ ḥdzem par bya \|| 35
spyir yañ gtsoń gi ñes pa ni \||
dug lña nad sel sman gyi lha ||
be du rgya ḥod rgyal pos habyon ||
sman gyi mchod pa rgyun du ḥbul \|l
sman gyi sbyin pa rgyun du gtoń || 40
sman gyi cho gar brtson par bya ||
des na gtsoñ gi ñes pa ḥbyon ||

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,
Vaidürya 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 śes pa \|
luñ ma bstan du zos gyur yań || gtsañ rigs lha sruñ gñen mi ḥ̂hor || dbañ po ñams dañ śes pa rmug $\|$ ñes skyon ses nas zos gyur yań ||
ñams dan ñes ltuñ ḥbyuñ bar ḥgyur || yan lag kha zas sde gcig go \||
rnam dag gtsug phud ḥdul baḥi gśen ||
dus ma yin gyi kha zas bźi ||
srod dañ tho rañs dgoǹ mo dañ \| so
ñi ma dros dañ bźi ru ste ||
khrims kyi kha zas dus ma yin ||
srod la śa za srin pos bzaḥ ||
ñi dros rgyal po gdan thog bzah ||
dgoǹ mo mu steg phyin cis ${ }^{a}$ bzaḥ || 15
tho rañ - - - - - $b$
dus kyi kha zas rnam pa gñis ||
ñi ma rtse sar khrus rtiǹ la ||
dag pa lha yis kha zas bzah \|
ñi ma dguñ gi dus tshod la ||
tshoñ ḥdus g.yeñ ba spañ nas su ||
rgyal pos khrims kyi kha zas bzah ||
de min dus ma yin la gtogs ||
dus ma yin gyi kha zas ni ||
lus po sed che hadod chags skye ||
tshul dań mi ldan ño tsha bral \|
nad kyi rgyu rkyen ldañ bar byed \|
lañ tsho stobs śed dar rgyas bskyed ||
de las g.yo dañ ḥdzum pa dañ $\|$
ḥphro dañ rgod dañ ldem gyañ́ ḥbyun ||
dus min kha zas spań ba ni $\|$
bźi bsdus phuñ po śed smad ciñ ||
bag med spyod hachal [248b] mi ḥbyun phyir ||
dus min kha zas spañ ba dañ ||
dus kyi kha zas blań bar ḥos ||
dus min kha zas bzaḥ ba ni \|
hadab chags ri dvags g.yuñ dag dañ ||
gcan gzan rnam paḥi tshogs dañ mtshuñs ||

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.
$r$ Nam-dag $g T s u g-p h u d$, 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.

$$
\begin{aligned}
& \text { dgra dañ rkun bu ḥjab bu dañ \| } \\
& \text { ḥyuñ po ro lañ tshogs rnams dañ \| } \\
& \text { dbye ba med para ses pa ste \| } \\
& \text { khrims la hegal bas ltuñ ba phog \| } \\
& \text { nad du ldañ bas ñes pa che \| } \\
& \text { dbañ po rmug pas ñams par hggur \| } \\
& \text { dehi phyir spañ bahi rgyu ru śes \| } \\
& \text { yan lag kha zas sde gcig go \| }
\end{aligned}
$$

gñis pa gon paḥi sde las su ||
rnam pa bźi ru śes pa ste \|
rgyal poḥi chas dañ blon poḥi chas ||
btsun moḥi chas dań ded dpon chas ||
tshon chen sde dañ ri mo can \|
ber dañ hạol dañ dpyañ ras sogs ||
rgyal poḥi cha lugs spañ baḥi rgyu || 15
dbyi spyañ stag gzigs guñ rgo ${ }^{b}$ gsah $\|$
hephar chen dom dred Idañ hgyu wa ||
chu ${ }^{c}$ sram sprel dañ grum $^{d}$ dkar hehpyie ${ }^{e}$
spu mtshan thul pa za hog slag ||
blon poḥi cha lugs spañ baḥi rgyu ||
dkar ljañ dmar sño mthon ka hachol || sgeg dañ phur dań ḥjol dañ śam ||
btsun moḥi cha lugs spań baḥi rgyu ||
ḥhar śam goñ skor mu khyud spel ||
ska nan brań ña phu duñ can ||
ded dpon cha lugs spań baḥi rgyu \|
rgyal pohi gon pas che ba skye \|
blon poḥi gon pas dregs pa skye \|
btsun moḥi gon pas chags pa skye \|| ded dpon gon pas rlom pa skye ||
lcags ri med dañ luñ ma bstan ||
g•yañ gźi lta bu srin poḥi gos \|
spañ baḥi rgyu ru bstan paḥo \|
blañ baḥi gos ni ḥdi lta ste ||
srin bal kha chu la sogs [249a] te \|.
srog bcad spu bal ma yin pa \|
śi śon dag las byun ba yi ||
dri med ras dkar gtsañ ma la ||
nur smrig rtsi yi kha dog sgyur ||

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, otter, 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.

[^17]pad lo ris drug gdiñ ba bdun ||
g •yu mdañs snion poḥi mu khyud can ||
lcags ri hephor yug mthah gon med \||
lus kyi pags ltar gon par blañ ||
na bzah pad lo ris drug ni $\|$
stod gos smad sams chag nan gsum ||
rmad gos rmad heg tshul gos gsum ||
pad źu pad lham pad gdan gsum ||
theg pa rim dguḥi tshogs dan sbyar ||
pad gdan pad lham smad śams gsum ||
chag nan rim bźi rgyu yi bon \||
stod gos rmad gos tshul gos gsum ||
rmad ḥog glin snam ḥbras buḥi bon ||
pad źu rgyu ḥbras gñis med par \|
bla med theg pa chen pohi tshul ||
thams cad kun la khyab par gnas \|| pad gdan glin brgyad lte ba dgu || ḥkhor baḥi sa la mi gnas śin || gañ la chags pa med paḥi tshul || pad lham pad brtsegs gñis sbyar te \| 20 rgyu drug hẹkhor bahil lus blañ la || ḥdam gyis ma gos pad maḥi tshul || smad śams sul bu ñi śu lǹa || gliñ chuñ ñi śu rtsa lna dpag \| dag paḥi glin skyes dag paḥi lus || kun las rnam par hẹhags paḥi tshul || chag nan rim bzzin chag goǹ can \| tshul khrims bum pa sgeg pa dañ || khrel dañ no tsha ses pa ste \| tshad med bzzi ldan byañ chub rgyun ||
rnam dag yid hañ sgeg paḥi tshul || stod gos ḥphrag dbyuñ ${ }^{a}$ goñ bsnol med \|| hadab brgyad me tog kha byehi tshul || źe sdań srin poḥi gos mi gon ||
byams pa naan ldan źi baḥi tshul ||
[249b] tshul gos sul bu ñi śu lǹa ||
lcags ri mu khyud hakhor yug can || glin bźi gru bźi gsal mthońs can || gtsañ khrims ñi śu rtsa lñaḥi tshul || g •yas pa hag la g•yon pa sten \|| 40 mdzes paḥi tshul gyis ḥphrag la gzar ||

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.
gtsañ ma gtsug phud khrims kyi gos \||
smad hag gliñ snam ñi śu lna ||
htsho ba byad len mu khyud med ||
gtsañ źin dag par bya baḥi tshul ||
dge bsñen dge tshul khrims kyi gos \||
rmad hog gliñ snam ñi śu lna ||
g •yas ḥog g•yon goń gru la gzar ||
khrus dañ mchod pahịi g.yog byar mdzes ||
rmad gos gliñ snam brgya dan brgyad ||
sprin dañ me tog ldiñ khañ na \|
dgra bcom sañs rgyas brgya rtsa brgyad \|
hadul ba khrims kyi bon sgo la ||
hechad dań rtsod dañ rtsom paḥi tshul $\|$ theg rim brgya dan rtsa brgyad la \||
grub paḥi ḥbras bu brgya rtsa brgyad ||
yañ dag mthar phyin rdzogs sañs rgyas ||
rmad du byun baḥi hadul gos so ||
pad źu sul bu rtsa lña la ||
ḥdab brgyad ge sar gźon nuḥi tshul || rnam 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 ||
rnam par dag paḥi tshul ḥdzzin no \||
de rnams kun gyi yan lag las ||
gźi bskur bcud ldan pad gyes dañ ||
hos ru gsil ba sgra sñan dañ ||
pad cha pad khug snon po dań ||
tshem khab dbal mo so leb dan $\|$
khrus bum pad gdan gtsañ ma dañ |
lcags kyi chan gri gñis sbyar dañ ||
bkaḥ rgyud rin chen gleg bam dañ ||
sgra sñan theb tse ḥkhrol mo dañ ||
pad zañs [250a] gtsań maḥi tshan snod dañ ||
dri źim sman gyi sdoñ po dań ||
khrims kyi gtsañ rdzas sde bcu ni \||
rgyun du dgos paḥi yo byad do ||
rnam dag gtsug phud ḥdul baḥi gśen ||
gon paḥi sde bźi spañ bar bya \|
pad lo ris drug blañ bar bya \||

It is the regulation garment of the 'top pure ones'.
The lower garment with its twenty-five patches is -----55 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 (sìla, samädhi, 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.
$r$ Nam-dag $g T$ sug-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 gdiñ ba gdiñ bar bya $\|$ pad lham pad źu mnab par bya || gtsañ rdzas sde bcu htshag par bya || gos kyi spañ blañ bstan paḥo ||
gsum pa khri stan sde las su ||
rnam pa bźi ru śes pa ste \|
khri stan mthon po bya ba dañ ||
khri stan chen po bya ba dañ ||
khri stan bzañ po bya ba dañ ||
khri stan drag po bya baḥo ||
mthon po gser dnul śin gi khri \||
rta dañ glan po ma he dañ ||
boñ drel la sogs rkañ hegros te \|
mthon po yin pas spañ bar bya \|
de la so sor dbye ba na \||
gser druul śin khri chen pohi khri \|
gnas paḥi yul la chags pa skye \||
rta dañ glañ po ma heḥi khri ||
kheñs sems dregs dañ ña rgyal skye \|
mdzo dañ boñ drel dman paḥi khri ||
rabs chad ma niñ u dug sgra ||
sin tu dman pas ñams pa che \|
chen po skyes dman za ma mo \||
ñams len yid ḥphrog snañ ba ḥkhrul ||
lha mo klu mo mi mo dañ ||
bdud mo srin mo dman mohi rigs i|
rnam pa drug tu phyed pahoo ${ }^{a} \|$
lha mo yid ḥphrog snañ ba hehhrul ||
klu mo mdzes Idan le lo g.yen || mi mo hgro baḥi bag chags g•yo ||
bdud mo ge śan srog la rgol ||
srin mo za byed bla yid rku \|
dman mo groń rgyu ${ }^{b} \log$ par slu ${ }^{c} \|$
thar lam hgegs paḥi geg śin byed || spyir yañ ñes [250b] paḥi mtshan ñid ni ||
rin chen sa hog sbas pa dañ ||
sél sgoñ ḥdam du bskyur ba dañ $\|$
rtsi thog ba mos bcom ${ }^{d}$ pa dañ $\|$
me loñ g•yah yis bsgribs pa dañ ||
ñi ma sprin gyis g.yogs pa dań ||
zla ba gzaḥ yis zin pa dañ $\|$
${ }^{a}$ ched pahoo $\quad{ }^{b}$ rgyun $\quad{ }^{c}$ bslu $\quad{ }^{d}$ hjom

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 ${ }^{56}$ 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 ḥod mdañs ñams pa dañ ||
dpag bsam sdoñ po rul ba dañ $\|$
me tog sad kyis khyer ba dañ ||
rña gśán sgra skad chag pa dañ ||
ñams dañ ñes dañ ltuń ba che \|
bdud mo gdan du btiǹ ba na ||
ro myags hadam doñ nag po ru ||
gtan tu thar med sdug bsnial sbyan ||
srin mo gdan du btiñ ba na \|I
me lce ḥkhor lo ḥbar ba ru ||
gdar tshan dmar pohii sbub la sbyań ||
dman mo gdan du btin ba na ||
chu glin mun paḥi rgya mtsho ru \|i
klu srin pho moḥi lus blań zinin ${ }^{b} \|$
ḥdod pa tshim med ñon moñs skye ||
mi mo gdan du btiń ba na \||
mnal gyi srin buḥi groñ khyer na ||
sdug bsñal thar med btson ra sbyan ||
klu mo gdan du btiñ ba na ||
glin bar mun paḥi glin $\mathrm{khrod}^{c}$ na $\|$
dbañ bo ma tshañs gya ñes sbyaǹ ||
lha mo gdan du btin ba na $\|$
mthah ḥkhob ma dag groñ khyer du ||
sdug bsñal na tshaḥi lus su sbyań ||
spyi ru ñes pa de ltar che \|
sgos su ḥdul ba ḥdzin pa yi \||
bslab gsum hjug spyod gañ zag rnams ${ }^{d} \|$
lus kyis ${ }^{e}$ spyad na ltuñ ba che \|
nag gis spyad na ñes pa che $\|$
yid kyis bsam na ñams pa che \|
lus nag yid gsum $\log$ pa na ||
sin tu ñams pa chen po ste \|
rdza chag hehro bźin bskañ bar dkaḥ ||
de phyir chen poḥi khri stan spañ ||
bzañ [251a] po dar dañ zab kyi gdan ||
srin dañ za hagog ḥbol gdan de \|
ri mo can dañ mu khyud can ||
ñi zla ris dañ nor bu ris ||
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 threefold 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,

$$
\begin{aligned}
& \text { g•yun druñ hekhor lo pad ma ris \| } \\
& \text { me tog tshom bu pa tra ris \| } \\
& \text { dpag bsam śiń lo gźah sprin ris \| } \\
& \text { dkar ljañ dmar sno mthin nag ris \| } \\
& \text { kha dog sna lna gźaḥ mtshon ris \| } \\
& \text { hjam dañ bde dañ hbol ba ste \| } \\
& \text { lus po bag yañs chags pa skye \| } \\
& \text { btsun moḥi gdan yin spañ bar bya \| }
\end{aligned}
$$

drag po gcan gzan ris bkra ste \| gtum chen dom dañ rnam chen dred \| 10
mi rgod rnam paḥi pags pa gsum \| gdan du btiñ na ltuñ ba phog \|
sa zan stag dañ thig le gzigs || dpaḥ rtsal siñ dań nar can gsaḥ || wal wol guñ dañ haphar spyañ dbyi || ${ }^{15}$
gdan du btiǹ na ñes par hgyur \| rbad dań wa sbrel khyi dań grum || sme baḥi gdan yin ñams par hgyur || gdan khri ñams na khri ḥphań $\operatorname{gdeg}^{a} \|$
khri hẹhan dgu paḥi mchod rten bźens \| 20
rin chen bkad ${ }^{b}$ sa thañ la ñal ||
gdiñ ba g•yu mdañs gdan du $\operatorname{gdin}^{c} \|$
de min khri gdan spañ bar bya ||
rnam dag gtsug phud ḥdul baḥi gśen ||
mthon poḥi khri stan ñes par ḥgyur ||
chen poḥi khrid ${ }^{d}$ stan ltuñ bar hgyur ||
bzañ poḥi khri stan chagse par ḥyur ||
drag poḥi khri stan ñams ${ }^{f}$ par ḥgyur ||
khri stan dag gi dbye baḥo ||
bźi pa grogs kyi sde las su || 30
chags paḥi grogs dañ hegal baḥi grogs ||
ñes paḥi grogs dañ ñams paḥi grogs ||
rnam pa bźi ru śes par bya ||
gñen dañ ñe du ḥbrel ba rnams ||
chags paḥi grogs yin rgyan [25 Ib ] thag bsriñ || 35
bsño ḥbog rla rdol gdon gyis brlam ||
hagal baḥi grogs yin bar mtshams gcad ||
skyes dman bud med bslu brid can \||
ñes paḥi grogs yin rgyan thag bsrin ||
${ }^{a}$ bteg ${ }^{b}$ bkod ${ }^{c}$ btin ${ }^{d}$ khrihi ${ }^{e}$ ñams $f^{f}$ chags
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 ${ }^{57}$ 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.
dam tshig ñams dañ sme mnol can ||
ñams paḥi grogs yin thabs kyis spañ ||
spyir yañ grogs kyi ñes pa ni \||
thar lam mi thob gag śin byed \|
dge baḥi las la bar chod gtoñ ||
phyin ci log gi bslu khar hgro ||
mi mthun rkyen g•yo sar ${ }^{a}$ sna hakhrid ||
de bas thabs kyis spañ bar bya \|
de las bzlog ste mthun paḥi grogs ||
tshańs par spyod dañ mthun par ldan || is
dad dañ brtse sems mos gus che $\|$
blo sems mi hgyur hgyur med sems ||
dad Idan zun thub dam tshig can \||
rnam dag dkaḥ thub sruñ khrims ldan ||
źi tshul nán riñ khoñ hakhyul can \|
blañ baḥi grogs su śes paḥo ||
rnam dag gtsug phud ḥdul baḥi gśen ||
chags paḥi grogs kyis ltuń bar byed \|
hgal baḥi grogs kyis ñes par byed \||
ñams paḥi grogs kyis ltuñ bar byed \||
ñes pahii grogs kyis sme bar byed \|
grogs kyi yan lag bstan paḥo ||
de ltar yan lag sde bźi las ||
kha zas sde dañ gon paḥi sde \||
khri stan sde daii grogs kyi sde ||
thabs la brten te bsruñ baḥi rgyu ||
yan lag kha zas de bźi la $\|$
śin tu srog la ñ́s pas su \|
nad la sman du hgro ba dañ ||
theg pa gon du spar bas su \|
de min gźan la dgag par śes ||
thabs la brten te bsruñ baḥo \||
rañ bźin gyis ni spyod tshul la ||
[252a] sgeg mos me loń phyi ba bźin \|I
yań yañ phyi zziń yañ yań lta ||
nàn paḥi rgyal rigss khrus byed bźin ||
skad gcig mi yeñ rtse gcig sruñ ||

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.
$r$ Nam-dag gTsug-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.

> lha gñan śel sgoñ btsaḥ ba ltar || skyon gyis ma gos ña ra gzab \|| rus sbel chu dañ ḥo ḥbyed ltar || dge sdig rgyu ḥbras spañ blań brtsi || stobs chen gyad kyis gźu brduñ bźin ||
> skad gcig thañ lhod med par bya \| ri dvags tri sña sa ra ltar ||
> byañ chub sems dpaḥ ses rgyud sbyañ ||
> khrus dañ gtsañ sbra dag par bya ||
> phyi yi tshul dań nań gi khrims ||
> gñis ka zuñ ḥbrel mkhas par bslab ||
> hjig rten hẹkhor bahi las spyod la ||
> skyi hjigs g•yañ za ño tsha śes ||
> bag yod spyod pa sin tu gzab \|| rgyal po lta buḥi che ba dań ||
> blon po lta buḥi g.yeñs pa dań ||
> tshoñ dpon Ita buḥi ḥdu ḥdzi dañ ||
> byis pa ${ }^{a}$ lta buḥi spyod pa dañ ||
> spyod lam bźi po spań bar bya \||
> sgeg mo lta buḥi phyi bdar dañ $\|$
> nán pa lta buḥi gtsañ sbra dañ ||
> loñs sku lta buḥi cha lugs dań ||
> byañ chub glań poḥi spyod pa dañ ||
> spyod lam rnam bżi blañ bar bya ||
> dgra la mi sdañ bźin mi bzlog \|
> gñen la mi chags srid mi bskyañ \|
> lus sems rtse gcig dal bar bya \||
> phyi tshul wal wol g.yeñ mi bya ||
> nañ khrims le lo g•yeń mi bya \|
> rnam dag gtsug phud ḥdul baḥi gśen ||
> phog paḥi khrims rnams yo thub na ||
> skye ba gcig gis mrion htsañ rgya ||
> rañ bźin gyi ni spyod tshul lo \|
ces gsuñs so /

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 Trṣnasara 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.
$r$ Nam-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. $\dot{n} a$, f. $19 \mathrm{~b}^{2}$ onwards]
de la yañ ston pas bkah stsal pa /
legs so legs so rigs kyi bu \|
gsañ snags don Idan gsañ ba ḥdus ||
gsañ baḥi bdag po khyod legs so \||
khyod kyis źus paḥi don de dag ||
5
bdag gis yoñs su bśad par bya \|
gsañ ba sñags kyi theg pa la ||
spyi yi rnam grans de ltar na ||
don dam ñams su len pa la $\|$
phyi rabs rjes hejug gañ zag rnams || io
bon sgo theg pa gan spyod pa \|
spañ bsgyur grol ba gsum du hẹug ||
dge bsñen drañ sroñ rgyu ḥbras rtsi ||
dug lña spañs pas phar phyin ḥdod ||
ñan spañ bzañ blañ chu yi gñer \||
zad pa med cin hehri ba med ||
chu las chu ḥbyuń spañ mi ḥdzad \|
sin las śin skye bskam mi hgyur ||
me la śin bsnan ga la họn ||
spañ lam theg pa kor tshe ba ${ }^{a} \| \quad 20$
theg pa chen pohi don ma yin \|
theg chen bon dañ rgyan thag rin ||
a dkar ye gśen bsgyur lam pa \|
spañ du med cin blañ du ḥdod \||
grogs su blañ źin grogs su bsgyur ||
grogs su bsgyur pas gñis su med \|
dbyiñs śes mkhaḥ kloń thabs śes sogs \|I
gñis su med pas don mthar phyin \||
lońs spyod rdzogs paḥi zzin du gsal ||
lha sku rigs stobs ye śes thob \||
theg pa chen poḥi don la sñeg || theg chen don la smon źiñ hgrub \| theg pa chen po grol baḥi lam \| snañ srid ḥkhor ba myañ [20a] ḥdas bon \|
ñag gcig rig paḥi cho hẹphrul la || 35
spañ dañ bsgyur du ga la btub ||

## VII. THE WAY OF PURE SOUND

Then the Teacher said again:
Good, good, faithful son,
O Guhyasamäja, 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 mñam paḥi ñañ la bźag ||
ñañ la bźag pas ñań du gnas || ñañ la nañ ñid $g$ yo ba med \| nanan las ñañ ñid ḥdu ḥbral med \| ñañ ñid ño bo ñid du gsal ||
bla med śes rab pha rol phyin || zuñ hejug rtogs paḥi phyag rgya thob \| grol baḥi lam du bstan paḥo \||
de ltar spañ bsgyur grol gsum las || ḥdi ni bsgyur baḥi lam du ste ||
phyi nañ snod bcud ḥkhor hadas bon \|
dug las ye śes rtsir bsgyur źin ||
bdag ñid rol par ñams su len ||
phyi snod stoñ gsum hajig rten dañ ||
sa rdo ri brag gnas rten hekhras ||
loñs spyod rdzogs skuḥi źin du bsgyur ||
phyi snod lha yi gźal yas khan ||
nañ bcud skye hgro sems can ni ||
srog dbugs bsdus pa thams cad kun \|
lha dañ lha moḥi sku ru bsgyur ||
nañ bcud lha dañ lha mohi sku || ye nas rgyal ba rgya mtshoḥi zzin || gdod nas bon ñid loñs spyod rdzogs ||
bon can mtshan ma cho ḥphrul gnas || phyi snod nañ bcud de ltar la ||
spañ dań blań ba ga la mchis \|
ma spañ rgyan śar ñams su blañ́a ${ }^{a}$
dug lña spañs paḥi pha rol na \|
ye śes bya ba ga la yod \|
dug dań ye śes gnas hgyur yin ||
sku dañ źiñ khams zuñ ḥbrel yin ||
thabs dañ śes rab sñoms hejug yin \|
dkar dañ nag gñis mdañs ḥbyin yin ||
dge dañ sdig pa brod skyed yin ||
bde dañ sdug bsnal sun ḥbyuñ ${ }^{b}$ yin ||.
dug lña ye ses lía ru bsgyur ||
źe sdañ byams pa chen por bsgyur ||
mñam par gnas pa źi baḥi ñań ||
drag poḥi skur sprul khro boḥi sku ||

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,
mthin nag bdud hẹoms ḥod dpuñ [20b] ḥbar \||
źe sdañ ḥkhor ba dbyins su sgrol ${ }^{a}$ ||
gñis su med pa bdag ñid náañ ||
ma spañ rgyan śar ñams su blañ ${ }^{b} \|$
bskyed dañ rdzogs pa zuñ du ḥjug ||
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mnon rol pa ||
bdag ñid chen po lhun gyis grub \|
gti mug ye ses chen por bsgyur \|
mñam par gnas pa źi baḥi nañ || 10
drag poḥi skur sprul khro boḥi sku ||
gser mdog bdud hjoms hod dpuñ ḥbar \||
gti mug hehkor ba dbyins su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid nàn ||
ma spañ rgyan sar ñams su blañ ${ }^{b} \| \quad$ I5
bskyed dañ rdzogs pa zuñ du ḥjug ||
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mion rol pa \||
bdag ñid chen po lhun gyis grub \|
ǹa rgyal żi ba chen por bsgyur \| 20
mñam par gnas pa źi baḥi ǹañ ||
drag poḥi skur sprul khro bohi sku ||
śel mdog bdud hajoms hed dpuń ḥbar ||
ña rgyal hehkhor ba dbyiñs su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid nàn ||
ma spañ rgyan śar ñams su blañ ${ }^{b} \|$
bskyed dañ rdzogs pa zuñ du hẹug ||
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mnon rol pa ||
bdag ñid chen po lhun gyis grub \|
hadod chags sbyin pa chen por bsgyur ||
mñam par gnas pa źi baḥi nàn ||
drag pohi skur sprul khro boḥi sku ||
zañs mdog bdud hajoms had dpuñ hebar ||
ḥdod chags helkhor ba dbyins su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid nàn ||
ma spañ rgyan śar ñams su blañ́ ${ }^{\|}$
bskyed dañ rdzogs pa zuñ du hẹjug ||

$$
a \text { bsgrol } \quad b \text { len }
$$

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. ${ }^{62}$
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 mion rol pa ||
bdag ñid chen po lhun gyis grub \|
hphrag dog yans pa chen por bsgyur ||
mñam par gnas pa źi baḥi ñañ ||
drag poḥi skur sprul khro bohii sku ||
g•yu mdog bdud hijoms [2Ia] had dpuñ hebar ||
hphrag dog hehhor ba dbyiñs su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid nàn ||
ma spañ rgyan śar ñams su blañ ${ }^{b} \| \quad$ io
bskyed dañ rdzogs pa zuñ du hajug \|
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mion rol pa ||
bdag ñid chen po lhun gyis grub ||
tshogs brgyad rig pa chen por bsgyur \| 15
mñam par gnas pa źi baḥi ñañ ||
drag poḥi skur sprul khro bohii sku ||
sna tshogs bdud hẹoms hod dpuñ ḥbar ||
yul brgyad hakhor ba dbyins su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid niañ ||
ma spañ rgyan śar ñams su blañ ${ }^{b} \|$
bskyed dañ rdzogs pa zuñ du ḥjug \|
lha sku rigs stobs ye śes spyan \|.
ñid la ñid du mnon rol pa ||
bdag ñid chen po lhun gyis grub \| 25
rgyu bži phuñ po sku bżir bsgyur ||
mñam par gnas pa źi baḥi ñañ |l
drag pohi skur sprul khro bohi sku ||
rigs bźi bdud hạoms ḥod dpuñ ḥbar ||
skye bźi ḥkhor ba dbyiñ su sgrol ${ }^{a} \|$
gñis su med pa bdag ñid ñañ ||
ma spañ rgyan śar ñams su blañ ${ }^{b} \|$
bskyed dañ rdzogs pa zuñ du hạug \|
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mion rol pa \|
bdag ñid chen po lhun gyis grub ||
dam rdzas lna po bdud rtsir bsgyur \||
$a$ bsgrol $\quad b$ 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 buddhabodies,
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.
byañ sems gab pa sems kyi bdud ||
ston ñid ye śes dag paḥi rtsi || źe sdan hjoms pa sman gyi mchog \| nam mkhahị lha mo bcud kyi dnos || gtsañ sme blañ dor rtog pa hjoms ||
the tshom med par ñams su blan || stoñ ñid ye śes lhun gyis grub \|
gsañ śa gal chen gzugs kyi bdud \| me loñ ye śes dag paḥi rtsi $\|$
gti mug hjoms pa sman gyi mchog || io
sa yi lha mo bcud kyi dnos ||
gtsañ sme blañ dor rtog pa hams || the tshom med par ñams su blan || me loñ ye śes lhun gyis grub ||
zim phod dri [2ib] chen hadu byed bdud \| $\quad 15$
mñam ñid ye śes dag paḥi rtsi ||
na rgyal hajoms $\mathrm{pa}^{a}$ sman gyi mchog $\|$
rluñ ${ }^{b}$ gi lha mo bcud kyi dnos $\|$
gtsañ sme blañ dor rtog pa hẹoms ||
the tshom med par ñams su blan ||
mñam ñid ye ses lhun gyis grub ||
pad ma rak ta tshor baḥi bdud ||
sor rtogs ye śes dag paḥi rtsi ||
hdod chags hjoms pa sman gyi mchog ||
me yi lha mo bcud kyi dnos ||
gtsañ sme blañ dor rtog pa hemoms ||
the tshom med par ñams su blan ||
sor rtogs ye śes lhun gyis grub \|
mñam ñid dri chu hadu ses ${ }^{c}$ bdud $\mid$
bya grub ye śes dag paḥi rtsi \| 30
hphrag dog hjoms pa sman gyi mchog ||
chu yi lha mo bcud kyi dnos ||
gtsañ sme blañ dor rtog pa h.joms ||
the tshom med par ñams su blan ||
bya grub ye śes lhun gyis grub \||
dug gsum ${ }^{d}$ sku gsuñ thugs su bsgyur $\|$
${ }^{a}$ bźi brgya hjoms pa $\quad{ }^{b}$ kluñ $\quad{ }^{c}$ ḥdu byed $\quad{ }^{d}$ 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 ${ }^{48}$ are transformed into Body, Speech and Mind.
źe sdañ ño bo stoñ pa ñid $\|$
stoń źin bdag med bon gyi sku || kha gtiǹ mtshan ma dpag tu med \|| yañs dog mthaḥ dbus hgyur ba med || ḥdi źes bzah gtad spros 〈mthaḥ〉 bral ||
gdod nas no bo ñid kyi dbyiñs ||
bon ñid dkyil ḥkhor dbyiñs na gnas ||
de bźin ñid kyi tiñ ñe ḥdzin \|
ma bcos spros bral ñams su blañ ||
bdag med stoñ pa ye śes sku ||
ma bcos dri bral rnam par dag \| ye sañs rgyas paḥi no bor gsal ||
gti mug no bo rig pa ñid \|
rañ bźin ḥod gsal rdzogs paḥi sku ||
sku dañ źiñ khams phyogs med rgyas \| 15
sgrib med ye ses ḥod zer ḥphro \||
mkhyen dañ brtse baḥi bdag ñid can ||
gdod nas tshad med lhun la gnas ||
rañ bźin dkyil ḥ̂hor mkhaḥ la rdzogs ||
kun tu snañ gi tiñ ne hadzin ||
tshad med bźi ldan ñams su blañ ||
mi g•yo mñam gsal ye śes sku \|
mkhyen brtse ye śes phun sum tshogs \|
rañ bźin lhun grub ño bo gsal ||
[22a] hadod chags no bo sbyin pa ñid \|i 25
gań la ma chags rnam par dag \|
chags med dri bral sprul paḥi sku ||
gañ la chags par mi ḥdzin źin $\|$
gañ la źen pa mi ḥchaḥ bas ||
gañ dag hgro ba ma lus pa \||
de yis spoñ ${ }^{a}$ bar mi hgyur bas $\|$
thams cad kha lo bsgyur baḥi phyir ||
mtshan maḥi dkyil ḥkhor klon du gsal \|
sprul pa snañ baḥi tiñ ne ḥdzin ||
lha sku yig hbru thig le sogs ||
sna tshogs mtshan ma ñams su blañ ||
mtshan maḥi rdzas la goms paḥo \|
yañ dag don la zuń ḥbrel skye \||
dbyiñs śes mkhaḥ klon thabs śes sogs \|

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, unmoving, 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 hjug lha sku phyag rgya thob ||
snañ srid sbyor sgrol rol par bsgyur ||
phyi snod nań bcud gcig tu sbyor ||
sbyor baḥi mchod pa dpag tu med \|
ñid la ñid rol mñon par dag ||
dug gsum ${ }^{a}$ sku gsuñ thugs su bsgral ||
dug lina ye śes lña ru bsgral ${ }^{b} \|$
rnam rtog bon ñid dbyiñs su bsgral ||
dgra bgegs bar chod tshogs su bsgral ||
sgrol baḥi mchod pa dpag tu med ||
ñid la ñid rol mñon par dag ||
dbyińs śes dbyer med bde bar rol \|
mkhah klon dbyer med gcig tu rol ||
thabs śes zuñ hejug sñoms par rol \|
rol paḥi mchod pa dpag tu med \|
ñid la ñid rol mion par dag ||
sbyor sgrol rol pa ñams su blañ ||
sbyor ba bon ñid bde baḥi nañ ||
sgrol bas dus gsum ḥkhor ba hjoms \|
rol pas zuñ hjug phyag rgya che \||
sku gsum lhun grub sañ rgyas thob ||
thabs śes mi spañ gzuñs ma hdzin ||
u ya dam tshig snod du bya ||
lha mo mdzes ldan yid hon grogs ||
klu mo mdzas ldan dnos grub grogs || 25
mi mo yid hon mthu rtsal grogs ||
mtshan ldan rgod lcam mchog gi grogs ||
sñoms hajug bde baḥi phyag rgya sbrel ||
thabs śes thig le dkar dmar [22b] spro \|
rkyañ cha ya bral don mi ḥgrub ||
gñis mthun gra bsdeb kun nas mdzes ||
gsañ sñags gsañ la snod gcig dgos ||
thabs śes zuñ ḥbrel ñams su blañ ||
rtsa rluñ thig le zun du chud \|
bde stoñ ye śes rgyud la skye \|
dgah chen rol mo dpag tu med ||
ñid la ñid rol minon par dag ||
gñis su med paḥi phyag rgya thob ||

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. ${ }^{48}$
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 $d \bar{a} k i n \bar{n} i$ 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 bsdus thig le ḥbrel ||
spyod pa bon ñid la chen dor $\|$
dam tshig rnam dag gźi ma gzuń ||
hẹhrin las rnam bźi tshags ${ }^{a}$ su bsdam ||
dnos grub gsań ba thabs źags kyis \||
ḥgro baḥi sñiñ po dbañ du bsdud ||
gsañ snags don ldan gsañ ba ḥdus ||
gsas mkhar gsań ba sgo dgu yi ||
phyi nañ gsañ ba gañ spyod kyañ || io
don dam ñams su len tshul lo \|
gsań baḥi man nag thugs la choñ ||
sems can hgro la sman par mdzod ||
ces gsuñs so / yañ ston pas bkaḥ stsal pa /

de yañ so sor bstan pa ni \| $\quad 30$
bsñen paḥi gźi ma sgo dgu la ||
srion hẹgro phyi yi bsñen pa gsum ||
ñe ba nañ gi bsñen pa gsum \|
bcaḥ gźi las kyi bsñen pa gsum ||

$$
{ }^{a} \text { tshigs } \quad b \text { nas }
$$

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 Guhyasamäja, who comprehend secret spells, whoever practises the outer, inner or secret ways of the nine doors of the secret $g$ Sas-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-gsen!
In the vehicle of secret spells
there are the stages of reliance (invocation) and performance (conjuration). ${ }^{63}$
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 Idan grogs la bsñen pa gsum $\|$ ñe ba nañ gi bsñen pa ni \|
yo byad rdzas la bsñen pa dań || thar glud bskañ la bsñen pa dañ \|i phyi rten skos kyi bsñen pa gsum ||
bcaḥ gźi las kyi bsñen pa gsum || sruñ ba mtshams bcad phyi ru bsñen \| 10 dkyil ḥkhor dal bri nañ du bsñen || sgo dbye bsre bsnan gsañ ba bsñen $\|$ bsñen paḥi gźi ma sgo dguḥo \|
sgrub paḥi yan lag bco brgyad la ||
thog mar gźi yi yan lag drug ||
ño mtshar lam gyi yan lag drug ||
mthar phyin hebras buḥi yan lag drug ||
bco brgyad dag tu śes pa ste \|
de yań so sor bstan pa na ||
bar mtshams bdag ñid don du bsgrub ||
phyag rgya dgod pa bdag tu bsgrub ||
dug lña rañ grol gdan ${ }^{a}$ du bsgrub || spyan drañ ye śes gñis med bsgrub \||
phyag ḥtshal mos ḥdun gus par bsgrub \|
ñes ltuñ ñams bźag gus pas bsgrub \||
gźi yi yan lag drug tu ses ||
gsañ ba ñon moñs tshar gcad bsgrub ||
ye śes byin dbab loñs spyod bsgrub ||
ḥphro ḥdu gsañ ba ḥdzab tu bsgrub ||
phyag rgya gsañ ba gar du bsgrub \||
sku mdog phyag mtshan gdan khri bsgrub \||
zi khro gnas hgyur rtags su bsgrub ||
lam kyi yan lag drug tu śes \|
dnos grub yañ sñiń bcud du bsgrub || dus gsum ḥbral med dam bcar bsgrub || 35 bdud rtsi zad med gter du bsgrub \|

[^18]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,
(io) effecting the secret symbols in dance,
(iI) 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,
(i4) 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.),
> dmar lam sbyor sgrol rol par bsgrub || gzir nan drag po stobs su bsgrub || dbye bsdu ye śes don du bsgrub || mthar phyin habras buḥi yan lag go \||

gsum [23b] pa las kyi mthah sgyur la || 5
las kyi tha ma hechon dgu ni \||
theg pa dgu yi don dan sbyar || gsal byed me lon pra yi hachoñ || phyva gśen theg paḥi don dañ sbyar \|| snañ srid rab ḥbyams skoñ gi ḥchoń ||
snañ gśen theg paḥi don dañ sbyar || ye śes dbal mo srog gi ḥchon $\|$
ḥphrul gśen theg pahai don dañ sbyar ||
thugs rje źags pa ḥdur gyi ḥchoń ||
srid gśen theg paḥi don dañ sbyar ||
las bźi rgyun lña sgrib sbyañ ḥchoñ ||
dge bsñen theg paḥi don dañ sbyar ||
ḥbum sde sa ya dam tshig ḥchoñ ||
drañ sroñ theg paḥi don dañ sbyar ||
bdud rtsi gsań ba sman gyi hehon ||
a dkar theg paḥi don dañ sbyar II
thig le dbyins chen dgons paḥi hachon ||
ye gśen theg pahi don dañ sbyar ||
kun khyab yañs pa lta baḥi hachon ||
bla med theg pahi don dan sbyar \||
de ltar yan lag gsum cu drug ||
gsas mkhar gsañ ba sgo dgu yi \|
bsñen sgrub las gsum go rim mo \||
gsañ sriags don ldan gsan ba hedus |i
gsañ baḥi man ñag thugs la choñ II
sems can ḥgro la sman par mdzod ||
ces gsuñs 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 Re-
liances, Performances and Acts of the nine compartments of the secret $g S a s$-palace.
O Guhyasamäja, 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. $\dot{n} a$, f. 6ıa ${ }^{7}$ onwards]


#### Abstract

de la yañ ye gśen gtsug phud kyis gsol pa / ston paḥi sgron ma ḥgro baḥi dpal dañ mgon || rnam pa thams cad mkhyen pahi thugs can lags || ston [6rb] paḥi źal nas bden paḥi bcud phyuñ źin || bdag cag hikhor la nes par bstan pa yi $\|$ theg pa brgyad pa ye gśen bon sgo la \| dañ po byañ chub sems kyi ḥbyuñ tshul dañ || gñis pa bkaḥ rgyud luñ gi che ba dañ \| gsum pa rgyud luñ so soḥi bye brag rnams || bdag cag hkhor rnams thugs kyi dkyil du phog || da yañ phyi rabs rnams kyi don ched du \|| dug lna rnam dag mtshan bcas thabs kyi rgyud || ye śes niań gnas mtshan med śes rab rgyud \|| rtsa baḥi rgyud gñis yan lag bco brgyad de || ñin lag brgyad cu gya gcig rnam grañs bcas \| nes par geig tu dril ba sñiñ poḥi don \|| mdo ru bsdus paḥi ñams len go rim źig || bdag cag ḥkhor la ston pas bkaḥ stsal htshal \||


ces gsol to / de la yañ ston pas bkaḥ stsal pa /
ñon cig ye gśen gtsug phud gus pas ñon \| 20
ḥdi la go rim rnam pa gñis su bstan \|
bskyed $^{a}$ pa〈hi rim pa〉bsñen ${ }^{b}$ źiñ sgrub pa dañ $\|$
rdzogs paḥi rim pa sgom źin goms pa gñis \||
don dam kun rdzob mtshan bcas mtshan med blta \|
thabs dañ śes rab zuñ ḥbrel rgyu ru bstan $\|$
don la gñis su yod pa ma yin źin \||
de yañ nes paḥi don du gcig tu bsdu ||
kun gźi byañ chub sems su gcig lags kyañ \|
sems can bkri drañ so sor bstan pa tsam ||
deḥi phyir bskyed dañ rdzogs pa gñis su bstan \|
de la thog mar bskyed paḥi rim pa la \|| snon ḥgro dnos gźi rjes kyi bya ba gsum ||

## VIII. THE WAY OF THE PRIMEVAL SHEN

Then Ye-gsien 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-gśen 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 snion du hẹgro baḥi rim pa la \||
brgyad khri bźi stoñ theg pa rim dgu dań ||
sgo bźi mdzod lna bon sgo gañ spyod kyañ ||
kun gyi ḥbyun gnas bla ma dam pa yin \|
deḥi phyir [62a] mtshan ñid ldan paḥi bla ma btsal \||
lus nag yig gsum mos hadun gus par bskyed ||
ji sñad mchod yon bla ma rje la ḥbul ||
lus srog rgyan la sogs pa thams cad kyan ||
chags med blo yis bla ma mchod byas na ||
bskal stoń sañs rgyas thams cad mñes dañ mtshuñ
bsod nams bsags paḥi ḥbras bu rgyun mi hechad \||
bskal pa stoń gi sañs rgyas de dag kyañ ||
bla ma dag la brten nas byon pa ste \|
da Itaḥi ston pa bdag dañ mtshuñs paḥo ||
deḥi phyir mtshan ldan bla maḥi thugs bzuñ nas ||
dbañ dañ byin rlabs luñ gi man nag gi \|
źu don gsol ciǹ khas blañ dam bcaḥ ste \|
sems la dam bcaḥ yod na dge ba ḥgrub || dam bcaḥ med na le lo g.yeñ baḥi phyir || tshe gcig dge ba spyod bsam loǹ khom med \| 20
deḥi phyir dge ba dbyar dam bcah ba ste \|
żin sa gśin la sa bon btab pa ḥdra ||
nam yan lo thog myu gu ḥkhruñs par byed || de la ḥbras bu brtson hgrus stobs la rag $\mid$ brtson ḥgrus stobs ni źiñ paḥi so nam ḥdra ||
deḥi phyir dam bcaḥ rnam par dag pa gces \||
dam bcaḥ rnam par dag pa sñon soñ nas ||
dge baḥi sdoń la mtshan ldan grogs gees pas \|
mtshan dañ ldan paḥi lha sras lcam dral ni \|
rigs ${ }^{a}$ bzañ khuñs btsun mi rgyal rgyud maḥi bu $\| \quad 30$
gźon nu dal ḥbyor dpag bsam ljon pa ḥdra ||
yon tan kun ḥbyun lo ḥbras me tog ltar ||
gañ du hadod paḥi don rnams rab hagrub ciń ||
yid ḥoñ nag hajam bran gyi tha ma ltar ||
ci bcol las la bskos pa de bźin ñan ${ }^{b} \|$
mi dge las spañ dge bcuḥi las la brtson ||
sems dkar bcos sla khrel dań ño tsha śes ||
dad pa hgyur med dge [62b] sems gton phod che \|
gtsañ maḥi tshul sruñ bram ze tshañs par spyod \|
g.yo sgyu zol zog ${ }^{c}$ ḥdod pa gtiñ ${ }^{d}$ bas spañ ||
sñiñ rje sems ldan ḥgro la byams paḥi phul \||

$$
{ }^{a} \text { rig } \quad b_{\text {nin }} \quad c_{\text {sog }}^{d} \text { gtañ }
$$

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, ${ }^{64}$ 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,
rig dań śa mtshan pra ltas rnam ${ }^{a}$ hegyur $\operatorname{can}^{b} \|$
rtse gcig byañ chub bsgrub pahi grogs su bzañ ||
gañ du gnas kyañ thabs kyis dgug ${ }^{c}$ la bsten ||
gsañ dam gñan ${ }^{d}$ po gcig gis bsre bar bya \|
dpon gsas lha la dbañ luñ man nag źu ||
sdig spyod nan hgro dman pahịi tshogs rnams ni ||
dge la bar du bcod pas spañ bar bya \||
de yań mtshan dań ldan paḥi mi mo ni \||
dbyiñs dañ ye śes thabs dañ śes rab ste \||
rtsa rluñ thig le dbab paḥi gzuñs ma che $\|$ io
byañ chub sems ñid bsgrub paḥi grogs yin kyañ $\|$
hjig rten dag na med cin rab tu dkon || u dum ḥbar dañ rnam par rgyal ba bźin || brgya ston khri hbum re re srid pa tsam \|i de yañ rtags dañ mtshan ma brtags byas nas \| 15
mañ la ñuñ du brtag ciñ spañ blañ bya || rig paḥi rtsal gyis dkyil ḥkhor dbań yan bskur $\|$ gñis med dam tshig don gyi sñin po sbyin \|| man ñag gsań spyod gab ciñ sba bar bya \| byañ chub bsgrub paḥi grogs su bstan paḥo \|| 20
de ltar dpon gsas dag las luñ nod ciñ || mched dañ lcam dral dam tshig tshogs nas su ||
bsgrub paḥi sa ru gsañ baḥi gnas btsal te || de yañ sñon byuñ bsgrub paḥi gnas lta bu \|| g.yu luñ sel brag la sogs te \|
gsań baḥi brag phug dgu rgyud lta bu dañ ||
yañ na g.yuñ druñ dgu brtsegs ${ }^{e}$ ri bo dañ $\|$
de bo gañ chen glin gi khrod la sogs \|
śel gyi brag dkar rtse rdzoñ lta bu yi ||
dben la ñams dgah yid du ḥoń ba ste II
30
g•yah ri gañ brag nags [63a] tshal mtsho gliñ khrod \|
dur khrod mi med lun ston dben sar bstan || dgra dañ rkun bu mi mthun bar chod dben ||
mthun rkyen cha mthun hgal med so sogs ${ }^{f}$ gnas $\|$
mdun rgyab ma bsnol ñin srib go ma $\log \|$
g.yas sgron g•yon ḥbar rgyab ḥgyin mdun ri gźol \||
gtsañ rgyal chab kyi lu ma dmig gi ltag ${ }^{g}$ || rgya mtsho bdal ${ }^{h}$ zab chu bran kun nas ḥdus || spyan lam śul rin śar lho yañs la bdal ||

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'6s 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,
byañ g.yor nub bskyor dgra lam mi mthun med || rtsi śiǹ nags tshal me tog h hdam ${ }^{a}$ buḥi tshal || hadab chags skad sñan gcan gzan ri mo bkra || sa rkyañ gtsod rgo ri dvags g.yuñ dvags hadzom || byañ chub sems ldan sprel buḥi tshogs kyi glin ||
mi min yid gzugs lha srin dregs tshogs hadu || lta dman skye hejigs ${ }^{b}$ sgrin bu ya na tsha || lta ba can rnams bag droc byiñ ba gsin || gañ du yod kyañ dkaḥ ba spyad la btsal \|| ma dag yul dañ mthaḥ ḥkhob kla klo dań || groñ dañ groñ khyer groñ bdal la sogs ste \| gnas rñiñ mi gtsañ dman ${ }^{d}$ paḥi hatshog ra ${ }^{e}$ dañ || mtshan dań mi ldan gnas yul spañ bar bya \| yid ḥoñ ñams dgaḥ mtshan dañ Idan pahí gnas \| byañ chub bsgrub paḥi gnas su bzañ bas btsal ||
de ltar mtshan dañ ldan paḥi gnas mchog tu || phun sum tshogs paḥi yo byad rdzas bsag ste \|| dar dkar bla bre dar dmar yol ba dañ || mi nub rgyal mtshan phye ma ḥphur ma dañ || mdaḥ dań me loń tsa kra ha la dań ||
rin chen chag śin yo gal drañ śiñ dañ || rña gśan rol mo mchod paḥi bye brag dañ || rin chen bum pa stobs ldan man dzi dañ || mtshan ldan yol [63b] chen ña phyi phud źal dañ || rin chen snod bzañ ḥbru snaḥi phye ma dañ ||
dkar mñar śa khrag tshogs kyi yo byad dañ || g.yu ḥbrañ phud mchod bdud rtsihịi rgya mtsho dan || me chu śin dañ mkho mthun rdzas cha dañ \| rin chen sna lna ḥbru yi bań mdzod dañ || drios grub lan tsho khams gsohii rdzas rnams bsag \| 30
gañ dgos yo byad phun sum tshogs par bya \|
de nas rdzas dan yo byad kun tshogs nas || thog mar snion du hgro baḥi rim pa ste \|| theg pa rim dguḥi bon sgo gañ spyod kyañ || hjig rten bdag po mriaḥ dbań can rnams la ||35
dkar mchod gtsañ maḥi gtor ma ma btañ nas ||
bder gśegs pho brañ gźal yas ma bslañ na \|
mñaḥ dbań bdag po sa bdag klu gñen rnams ||
bstan pa ci ltar bsruń yañ ko loñ dam ||
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, a canopy of white silk and curtains of red silk, the unfailing 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.

Ses rgyud ci ltar hajam yan lha min rigs \|| deḥi phyir sa bdag klu gñen dkar gyi mchod \| rtsi śin źugs dañ gser skyems yas stags rdzas || rgyal baḥi bden pa smrañ gis bkrol la dbul || hjig rten mñah dbañ can rnams dgyes bar bya $\|$ dgyes mdzad snon gyi tha tshig dam du bdar || brten paḥi gźi bslañ ḥdug sa bslañ || bstan pa bsruñ baḥi tha tshig dpañ du bsgo ${ }^{a}$ || phyin chad gañ yañ dgos paḥi sñan gsan dbab \| de ltar hajig rten źi bde sa la rag ||
źin khams bde dañ lo thog legs pa dan \|| rgyal khams dar dań mnaḥ ris ḥphel ba dañ || phyed tsam snon gyi ${ }^{b}$ las kyis bskos lags kyan || phyed tsam sa gźi mñaḥ dbań rnams las byuñ \|| ḥdi la thabs dañ bstun par ma ses na ||
mi dge ñes paḥi rtsa ba ḥdi las ḥbyun || deḥi phyir sa bdag klu gñen bcos par bya || de ltar [64a] snion hegrohic cho ga tshar nas su || bder gśegs gźal yas pho brań gnas brtsig ste \|I dkar snum mñen la ḥbol baḥi sa blañ la ||
ḥdom gañ khru bźi mdaḥ gañ gru bźi dañ || khruc gañ la sogs che chuñ skabs dañ sbyar \|| khru gañ chag gañ mtho gań dpañs gi tshad \|| rgyas ḥbriñ bsdus gsum gañ byed skabs dañ sbyar \|| dbyibs legs hajam bde me loń sbub hadraḥi tshul ||
gtsañ maḥi tshan dañ dri bzañ sman spos kyis || kun nas yońs su sñoms paḥi chag chag gdab \|| śi śon tshon thag dkar dmar rtsi yis byug \| thabs dañ ses rab gñis med byin gyis brlab \| dkar dmar had zer thig gis ston khams khyab \||
mthaḥ dañ tshań thig skor thig zla gam bcad \|| hgrus dañ hegrus steń pho brañ byed thig dañ || sgo dañ gduñ thig bźi brgyad skabs dañ sbyar \|

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).
mñam la ma ḥdres yoñs su sñoms par gdab || thig tshon tshar nas gtsañ maḥi rdzas rnams bsag || dag paḥi lha rdzas dkyil ḥkhor rgyan rdzas dañ || bla med mchod rdzas na bzaḥ chas rgyan rdzas \||
gśen mched lha sras lcam dral ḥkhor bcas rnams ||
sta gon dag la gnas paḥi rim hegro bya || tiǹ hadzin mi g.yo don ma bsñel ${ }^{a}$ bar gzims $\|$ mi brjed dran paḥi rmi lam pra ltas brtag \|| nańs par khrus dań gtsañ sbra chas su gźug || dkar ljañ dmar sño sa tshon sna lía la $\|$
ye śes chen po lina ru byin gyis brlab \||
theb hedzub lha dañ lha mor byin gyis brlab \| bder gśegs pho brañ lha yi gźal yas bri \|| bum pa mdaḥ dar ral kyu me loń dañ || rin chen chag śin mi nub rgyal mtshan dañ || dbal gtor brjid ldan mtshan ldan yol chen sogs || phun sum tshogs pahii rgyan rdzas bkram par bya \| dar dkar bla gur dar [64b] dmar ḥphan gdugs dan || za hegog bla bre yol ba dbub par bya || thog dbab myur mgyogs ye śes tin hadzin bsgom ||
dpon gsas bla ma dbañ stegs khri la bźugs || mched dañ lcam dral gtsañ maḥi khrus nas dbyuñ || gar ma mthoń khyab cha lugs ldan par bya || mdzes brjid sgeg ldan lha dañ lha moḥi tshul || dgaḥ baḥi mdañs phyuñ spro baḥi dbyañs blañs nas \|i
gñis med dam tshig bsre baḥi źu len bya || dkyil hakhor sgo dbye yi dam lha źal blta || sñags dań phyag rgya tin ḥdzin sñiń po dbog \| lo zla źag grańs ci ḥtsham dbyar dam bcaḥ || sñon ḥgroḥi rim pa de ltar śes par bya ||
źes gsuñs so / yañ ston pas bkaḥ stsal pa /
ñon cig ye gsen gtsug phud gus pas ñon || snon hegroḥi rim pa de ltar rdzogs nas kyañ || gñis pa dnos gži rim pa ḥdi 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-gśen gTsug-phud, listen with devotion.
Having thus completed the order of the preliminaries, the order of the real basis is like this:
phyi snod nañ bcud snañ zin srid pa rnams \|
ye nas stoñ źiń bdag med rań bźin la || rnam par mi rtog dbyińs ñid mi zad pa ||
phyi snod thams cad rgyal baḥi dkyil ḥkhor te \| nañ bcud thams cad lha dañ lha moḥi sku ||
dbyiǹs dań ye śes ḥdu ḥbral med pa la || bgegs śes bya ba gdod nas med lags kyan || dge sdig rgyu hebras dkar nag mun snañ la || ma rtogs $\log$ par lta ba ḥbyuñ poḥi tshogs || bsñen dań sgrub la bar du gcod pa dañ ||
thar lam dge baḥi gegs śin byed pa rnams || zi bas ma thul ñon moñs log sred can || thugs rjeḥi stobs kyis rgyañ mtshams gcad paḥi phyir || thugs ñid źi baḥi nañ las ma g.yos kyañ || thugs rjeḥi sprul pa ḥbar baḥi skur spyod nas \|
me ri mtshon cha ñuńs dkar snags kyi mdaḥ || bar chod log hẹren rgyan mtshams gead par bya \| [65a] thugs rje khros pas log rtog tshar bcad nas \| mi min bgegs kyi bar chod źi baḥi phyir \|. mñam ñid zii baḥi tiń hadzin bsgom par bya ||
thog mar rañ ñid bde baḥi gdan las su \| cha lugs lña ldan phyag rgya mĩam sñoms kyis \| ma bcos spros bral kun snañ tshad med hod \|| hgro ba yoñs la byams ${ }^{\text {a }}$ sems Idan par bya $\|$ tiñ ḥdzin haod las yig ḥbruḥi rgyu spro źin $\|$
siń khams snod bcud gdos lus bag chags sbyañ ||
rañ lus gdos bcas ma dag bag chags sbyañ ||
dag pa phyag rgya lha yi sku ru hẹug ||
rtsa gnas źin khams tha sku phyag rgyar bsgyur \|
ḥbyuñ dug phuń po gnas ḥgyur ye śes sku ||
ma bsgrubs sañs rgyas skad cig de ñid grol \|
dbyiǹs nas ye śes bsre bsnan ${ }^{b}$ gñis su med \|
mñam ñid ye śes lha skur gyur pa ste \|
bdag ñid bskyed paḥi rim pa ldan paḥo ||

The outer vessel and the inner essence, which comprise all phenomenal existence, 67
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. ${ }^{68}$
They obstruct one's reliance (invocation) and one's performance (conjuration). ${ }^{63}$
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 ñid lha yi thugs las su || skye med nañ las hgag med raṃ yam maṃ || bskal pa chen pos zzin khams rim gyis sbyañ \|| stoñ ñid nañ la bum pa dkyil ḥkhor bskyed || ḥbyun lnaḥi sa bon ḥbru yi bźu btul las ||
ye śes lna ldan gźal yas rañ ḥod ḥbar \||
rmeñ gźi dpyam brtsigs ya gad gur thog rgyas || sgo bźi phyogs hod rta bab rim bźi mdzes || phyi nañ lcog brgyad tshogs brgyad rig pahi mkhar || bar ḥkhyam ḥdod yon loñs spyod mchod paḥi zín ||
phyi hakhyam zańs lcags hakhor yug khyud mo sbag || me chu rluñ gsum bskal paḥi bu yug hitshub || gcan chen ka ba lha brgyad gdun ma gśib \|| tshañs paḥi gral ${ }^{a}$ dpyam rgyun skar grab non spras \| ya gad chu habab hehpyań hẹhrul za ra tshags || ye śes dar brgyad rig paḥi [65b] hphrañ ḥphrul brlab gcan lna zil gnon ñon mońs spa bkoñ źin || ma chags skyon bral ñi zla pad maḥi gdan || hod las rgyu bskyed rań rań sa bon gsal \|| sñags kyis skul gdab phyag rgyas brda mtshon zín $\|$
tiñ ḥdzin dgoñs pas mi dmigs gsal gdab cin ||
bder gśegs dbyiñs na bźugs paḥi lha tshogs rnams || rañ rañ gtso la hakhor gyis bskor ba ru \|
sku mdog phyag mtshan rgyan dañ bcas ${ }^{b}$ par bskyed \|
dbyiñs nas spyan drań ye śes mkhaḥ la byon \||
gñis su med paḥi dam tshig klon du bstim ||
dnos habyor yid sprul loñs spyod mchod paḥi tshogs \|
lha rdzas dam paḥi lońs spyod ci snañ ba \||
tin hadzin snags tshig phyag rgyas byin brlabs nas \|
rgyal baḥi dkyil ḥ̂khor lha la <mchod pa〉 ḥbul ||
thugs dam dgyes bskañ dbyiñs su mñes par mdzad \||

Thus from the divine thought of your selfhood
from the state of the unborn the (three) Great Ages of Fire, Air and Water ${ }^{69}$ gradually purify the (phenomenal) realms.
The vase ${ }^{70}$ 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 ñid thugs la ñi zla pad maḥi gdan || hod kyi ${ }^{a}$ rañ bźin mtshan maḥi yi ge gzugs \|| skye med A la hgag med OM du hegyur || gsal ba dgu ḥdzab dpaḥo ḥbru lña dañ || thugs gsal sum cu spu sad sgren ltar hẹhor ||
phar ḥphros dkyil hakhor lha tshogs thugs la thim ||
thugs la thim źiñ thugs la de bzzin gsal \|
de ñid ḥdzab skul ḥphro ḥdu dbyins su mchod \||
mkhaḥ la hed sprod klon du byin rlabs dbab || gñis su med cin gñis med gcig tu bsgrub \|
dbyiñs śes dbyer med bde baḥi don Idan bya || ḥphro ḥdu sprul pas lha dañ bdag gźan sbrel || ye gsen theg paḥi don du spyod tshul lo \||
de ltar bskyed paḥi lha dañ gźal yas la || dbyins nas ye śes dkyil ḥkhor spyan drañ ste \||
thog mar rań grol dug lnaḥi gdan thabs ḥbul || dam tshig thabs Idan gśen grogs [66a] mched lcam gyis || mdzes paḥi tshul ldan rgyan dań cha lugs gzab ||
dgaḥ baḥi mdañs dañ spro baḥi dbyañs blañ źin || pad ma ha lo me tog gdan thabs ḥbul ||
dug lina gnas dag chen po lina yi stobs ||
źe sdañ gnas dag señ ge dkar mos hajoms ||
gti mug gnas dag glan chen ser pos h.joms || na rgyal gnas dag rta mchog ljañ khus hjoms || ḥdod chags gnas dag g•yu ḥbrug sñon pos hjoms \||
hehrag dog gnas dag bya khyuñ ga rus ${ }^{b}$ hjoms ||
ma rig mun pa ñi ma zla bas h.joms ||
rtog hadzin bag chags skyon bral pad mas hemoms ||
dug lna gnas su dag paḥi gdan ḥbul bas || ye śes lna rdzogs ḥkhor ba zil byis gnon \||
sri źu gus tshul gdan mchog phul nas kyan ||
dbyiñs nas spyan drań gdan la bźugs gsol te \|
rna gśañ rol mo sñan paḥi sgra rnams bsgrag ||
dri źim nad Idan spros kyis śul mtshon źin ||
gduñ baḥi dbyañs dañ tshig gi brda sbyar nas \||
dbyiñs na bźugs pa rgyal baḥi dkyil ḥkhor lha ||
rañ bźin mkhaḥ la rdzogs paḥi zín khams nas ||
sri źu gus paḥi tshul gyis spyan drañ gi ||
${ }^{a}$ hod la $\quad{ }^{b}$ 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 $\tilde{n i} i d ~ h d z a b$ skul '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, oneself 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, finelooking 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.
hgyur med g•yuñ druñ dbyiñs nas mi g.yo yañ || hgro drug thugs rjes bzuń baḥi don slad du \| sprul pa thań tsam gnas ḥdir mnion spyan drań || gñis su med par gdan la bźugs hatshal źu ||
lus ñag yid gsum mos gus lha phyag btsal ||
lus kyi phyag bgyid gus pa lna ldan btsal ${ }^{a}$ ||
ñag gi phyag bgyid spro dgah dbyańs bskyed btsal ${ }^{a} \|$
yid kyi phyag bgyid dgah rab mchog bskyed btsal ${ }^{a} \|$
thog maḥi dus nas da lta yan chad du \|
sdig pa mi dge ci bgyis bśags pa dbul ${ }^{b} \|$
[66b] źe sdañ dbañ gyur byams paḥi nañ du bśags \||
gti mug dbañ gyur ye śes nan du bśags ||
ña rgyal dbañ gyur źi baḥi nañ du bśags ||
ḥdod chag dbañ gyur sbyin pahii ñañ du bśags \|
ḥphrag dog dbañ gyur yañs paḥi ñan du bśags \|
hgyod cin dag par ye ses lha la mthol ||
tshańs pahi drin len bla med tshogs mchod dbul ${ }^{b} \|$
tshogs brgyad ye śes rig paḥi lha mo brgyad ||
yul brgyad mchod pahi bye brag phyag na bsnams ||
glu gar stabs kyis ye ses lha la dbul ${ }^{b} \|$
ḥbyun lna rnam dag ye śes lha mo lnas ${ }^{c} \|$
rin chen sna lnaḥi gzed źal yañs pa ru \|
g•yu ḥbrañ yu ti bdud rtsi sman dań sbyar ||
dgoñs pa dmigs med phyag rgyas byin brlabs nas \||
dkyil ḥkhor ye śes lha la mchod pa dbul ${ }^{b} \|$
thugs dam mñes bskañ dbań dañ dños grub źu ||
bdag ñid lha dañ gsas mkhar bdag gźan sbrel ||
A dkar OṂ la ye ses chen po lina ||
gsal ba dgu hadzab thugs gsal sum cu yi\| ḥod kyi ñag thag gźaḥ tshon lu gu brgyud ||
zer gyi rań bzzin kun nas hphro ba yis \|
phyi naǹ snod bcud gźal yas lha ru bsgyur ||
dbyins dañ ye śes thabs dan śes rab kyi $\|$ sku dañ źiñ khams zuñ ḥbrel bdag źal mthoñ || źal mthoñ bla med tshogs kyi mchod pa dbul ${ }^{b} \|$35

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 apparitional 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 consecration and for final perfection.
One's selfhood is united with the gods, and their $g$ Sas-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 transformed into divine palaces and into gods.
Celestial sphere and (gods of) knowledge, Method and Wisdom, come together 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 nañ snod bcud dnos ḥbyor lons spyod tshogs ||
dbyiñs śes mkhaḥ kloṅ thabs ses gñis su med \| yul ses lha dañ skye hagro gñis med sbyar \| dkyil hẹhor ye śes lha la mchod pa dbul ${ }^{a} \|$ chag ñams ḥgal ḥkhrul gduń tshig dbyańs kyis bźag \||
ma rtogs log pa thugs rjeḥi śugs kyis bsgral || rnam rtog mtshan ma bon ñid dbyins su bstab || dnos grub lan tsho dmu yad bcud du rol || zad pa med pa gter chen [67a] dbyiñs su sba \|| thabs dañ śes rab phyag rgya mkhaḥ la bsgyur \| phyi nañ snod bcud lha dañ lha mos gañ || glu dbyañs gar stabs rol mo mtshams mtsham bsgyur \|| bye ba sa ya mthaḥ yas bsam mi khyab \|| dkyil hẹhor ye ses lha la mchod pa dbul ${ }^{a} \|$ gñis med rig pahi lha la phyag htshal lo ||
bon ñid dbyiñs na gnas paḥi dkyil ḥkhor dañ || rañ bźin lhun gyis grub paḥi dkyil ḥkhor dan || mtshan ma kloñ du bskyed paḥi dkyil ḥ̂hor dañ || dkyil ḥkhor rnam gsum gsal baḥi lha mchog la \| dbu yi gisug phud źabs kyi khri gdan dañ ||
brjid paḥi sku dań tshañs paḥi gsuñ dbyañs dañ || mkhyen paḥi thugs dañ brtse baḥi dgoñs pa dañ || brnag pahi phyag mtshan brda yi don rtags dañ \|| mdzes paḥi rgyan dañ lhab lhub na bzaḥ dañ || dgyes paḥi yum dañ bskor baḥi ḥkhor tshogs dan \|
che bahị yon tan mdzad paḥi phrin las dan || gan la mos paḥi sgo nas de bźin bstod ||
bstod ciñ dgyes pahii mtshan ma rtags su bsgrub ||
sku dañ źiñ khams gdan dań gźal yas dañ \|
źi rgyan bcu gsum tshań paḥi tshul dgu sogs \| ${ }^{\circ}$
dug lna ñon moñs gnas su dag pa yis \|
ye śes lna ldan loñs spyod rtags su bsgrub ||
bla med rtags kyi mchod pa dbyiñs su bstab \|| glu dbyañs tshom tshom gar stabs bde bsgyur nas || stag hgros siñ stabs ye śes rol paḥi bro \|
dkyil ḥkhor ye ses lha la mchod pa ḥbul ||
ñid kyi nañ tshul bdag la gnas par źu ||

[^19]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 (klesa), 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 gźi rim pa yoñs su rdzogs paḥo ||
gsum pa rjes kyi bya baḥi rim pa ni\|
tshe rabs goñ nas sbyańs paḥi hehpro can gyis \||
dus ḥdir g.yun druñ bon gyi las ḥphro len || bskal srid goñ nas bsgrubs pas lha źal blta ${ }^{a}| |$
dbañ luñ yoñs su rdzogs [67b] paḥi dños grub źu \||
sgrub paḥi dam bcaḥ phud gtaḥ gnas su sbyan || dmar chen ye ses rol paḥi dmar mchod bteg \|| bdud bźi zil gnon ye śes lha bro brduñ || gsas mkhar gsañ ba dbye bsduḥi rgyun la gźug ${ }^{b} \|$
lha dañ gsas mkhar gźal yas bdag la bsdu \| gñis med thig le kun bzañ nañ la bde || bde chen rgyal po ḥdu ḥbral med paḥi dbyins || ḥdi la bsñen sgrub yon tan bsam mthah yas \||
hejig rten ḥdi dañ ḥdi las ḥdas pa dañ ||
ma henons phyi mar gyur paḥi hajig rten sogs \| gañ du gnas kyań gań dag rgyal baḥi zzin || rgyal baḥi dkyil ḥ̂khor bzañ zín ñams dgaḥ ba pad mo dam paḥi źin khams bde legs na \|| ḥkhor dañ lońs spyod sku tshe mthar phyin zín ||
gdul bya hphrin las yon tan bkra śis pa \| zad pa med cin hgrib pa med pa yi \| rgyal ba rgya mtsho(hi zziǹ〉 la rab gnas śin || dpag tu med cin yon tan rdzogs par thob \| mthar ${ }^{c}$ yañ dbyiñs śes dbyer med naná mñam nas \|
mkhaḥ mñam kloñ bdal bon ñid dbyiñs su bde \|| mtshan bcas bskyed paḥi rim pa bstan paḥo \|| ye gśen gtsug phud thugs kyi dkyil du źog \|| ces gsuñs so /
de nas yañ ston pas bkaḥ stsal pa / 30
ñon cig ye gśen gtsug phud la sogs ḥkhor \|| ye gśen bon la bskyed dañ rdzogs pa gñis \|| mtshan bcas bskyed paḥi rim pa snon soñ nas || gñis pa mtshan med rdzogs paḥi rim pa bstan ||

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-gisen gTsug-phud, keep all this in the centre of your mind.
So the Teacher said.
The Teacher spoke again:
Listen, Ye-gíen 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.

ḥdi la spyi don rnam pa gsum yin te \|| dañ por thabs dañ lam la hẹkhrid tshul dañ $\|$ bar du byañ chub sems kyi skyoñ tshul dañ \| tha ma rtsal sbyań bogs ḥdon la bzlaḥo || dañ po thabs dañ lam la ḥkhrid tshul ni ||
skyes bu thabs dań rdzu hẹphrul ldan pa yis \|
skye śir [68a] gtiñ nas hajigs paḥi gañ zag la || rgyud lun man nag zab moḥi gdams pa bsad || thar paḥi lam la brod kha g.yan sa bstan ${ }^{a} \|$ skye sir gtiǹ nas ḥjigs paḥi gañ zag kyañ || mtshan ldan bla mahi sku la rab tu hekhor \|| gañ gsuñ bkaḥ ñan ci bcol las rnams bsgrub || dan po thos pas phyi yi sgro ḥdogs bcad \| rgyud lun man nag goms ḥdris ga dar bya || thos pa gtsor hedzin tshig phyir ḥbreñ mi bya || 15
sgrub paḥi grogs la dben paḥi gnas gces pas || g•yah ri gañs brag chu gliń nags khrod dañ || dur khrod mi med luñ stoń dben sa ru \| sgo gsum yid dañ lus ñag glod byas nas \| hjig rten hadi bden snañ ba rgyab tu bor \|
pha ma śa ñe yul mkhar nor rdzas spañ || ri dvags smas ma bźin du gcig pur btsah \| pha rol yul la snañ ba mi ḥphren ba \|| yań dag rtse gcig phyi maḥi don la ḥphreñ || dañ po sems la sdug bsñal blañs nas su ||
sñar soñ phyir ḥoń da lta la sogs kyi || bde sdug legs ñes skyon yon bye brag dañ || dgra gñen ñe riñ byams sdañ le len dañ || lto rgyab bu lon grags dañ mi grags dañ $\|$ hjig rten bya ba legs dań mi legs dañ \|
skyes pa pho khyad grags dañ mi grags dañ || mkhas paḥi yon tan śes dan mi śes dañ |l bzuñ baḥi yul dañ brtsigs paḥi sku mkhar dañ || bcad paḥi źiñ sa bsags paḥi zas nor dañ ||
lus kyi pha ma mchan gyi zla rogs dañ || 35
hgrog paḥi grogs dañ brtse baḥi gñen ḥdun dañ ||
yul gyi mi chen dus kyi bstan chus dañ ||
phyi snod hajig rten nañ bcud skye ḥgro dañ ||

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 process 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 themselves 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 źag grañs dañ || skye rga na ḥchi chu bo rgyun bzzi dañ || mdań sum rmi lam da ltaḥi las spyod la || brtags śin dpyad nas rig ciñ rtogs par bya || ma brtags ma gźig dge sbyor le loḥi rgyu ||
brtags nas sñiñ po med par śes bźin du \| sdug bsnial las spyod de la sun nas su || mi rtag blo yis bskyed la grańs bcad bsgom || de la goms na hjig rten hrul por hgro || snañ ba bden med śes pa yeñs la ḥphyo ||
gañ la dmigs gtad źen pa chuñ bar họn \||
dge la źugs kyañ de la hgyyur ldog med \| de nas lus sems bde ba skye ba ste \| lus bde tsam na sems kyañ bde ba ste \| rañ bźin mi bźag ched kyis bcos la bsgom ||
lus ni cha lugs lna Idan phyag rgya bcah ||
sems ni gañ la mi ḥphro gtad med bcaḥ ||
lus sems dril de rtse gcig mi yeńs par \| ri dvags sgra la ñan pa lta bu yid \| pi wañ rgyun thag chad pa lta buḥi nag ||
dpaḥ bo phub la mduń dril lta bu yi \|| lus ñag yid gsum gtad med nian la gtad \|| sñar soñ phyir ḥon da ltaḥi rjes mi gcod \| gar spyin rlan la sbrañ bu chags par ltar || gtad med ńań la ses pa zin nas su \||
g•yo med náañ la mñam par gnas pa ḥbyuñ ||
gal te de la gtad pas ma zin na \|
de las ma yeńs mi zin mi srid do \|
ḥdzin rgyu ḥdzin mkhan ḥgyu byed yid yin te \||
yid kyi dran pa rnam par rtog pa ni \|
dañ po ri gzar kha nas chu ḥbab ḥdra ||
gcig phyir gcig ḥbreñ gcig la gcig hephro ḥgyu ||
gcig la gcig thim gañ la nos ḥdzin med \||
ḥdzin med ñań du gañ la gtad mi bcaḥ ||
gtad med śes pa khrol le śigs se gnas ||
gñis pa chu kluñ [69a] bźin du dal ba ḥdra ||
gcig la gcig hbbrel 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 constructively.
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 nonobjectivity,
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 imperturbability.
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 ñañ la śes pa rtog med dbyiñ \|
lhod de ḥbol le śigs se mñam la gnas ||
gsum pa mi g•yo gsal baḥi mtsho gtiñ ḥdra || rtog med nán du rtog ḥdzin dri ma bral \| hgyu byed mkhan po sems ñid kloń du stor ||
ḥgyu rgyu hẹyu mkhan rañ rig sems kyi ñan ||
ṅañ ñid kloñ thim tin hadzin $g \cdot y o$ ba med $\|$
lhañ ne mer re kyil le ltim me gnas ||
de gsum zuñ ḥbrel zí gnas bde baḥi tshad ||
ñin dañ mtshan moḥi snań ba ño mi ses ||
lo zla źag grañs dus tshod tshad hadzin bral || bsgom pas mi gsal ma bsgom sgrib pa med \| dgra gñen ñe riñ chags ldañ gźi rtsa bral \| gser dañ boñ ba sa rdo dbyer mi byed $\|$ ḥdi yin ḥdi min hadi źes gzaḥ gtad bral ||
drañ sroñ ḥgog paḥi ñañ la sñoms par ḥbyuñ || dañ po thabs dañ lam la ḥkhrid tshul lo \||
bar du byañ chub sems kyi skyoñ tshul la ||
bcas bcos blo yis ma bcos sems btsal ba \||
sems ñid ma bcos mñam par bźag paḥi don || 20
kun gźi byań chub sems kyi klon yañs su ${ }^{a} \|$
g•yo med śes pa rañ sar gnas pa la \||
nañ la náañ gis goms pa bskyed pa yi \|l dañ po sems ñid stoñ pa gnas paḥi tshad \| mtshan maḥi bon la dmigs gtad blo mi ḥchah ||
bskal pa ḥkhrugs kyañ sems la g•yo ba med \| sañ ne yeñ ne phyod de rgyañ ne ba || phyi stoñ nañ stoñ rañ bźin mtshan ma stoñ || gañ la dños po med ciñ ño bor stoń $|\mid$ dper na ñams snañ nam mkhaḥi nogs ltar du \||
stoñ źin bdag med hadi ka yin nam sñam || de bas sañs rgyas logs [69b] su ${ }^{b}$ med par ḥdzin \|| stoñ paḥi ñams la drod dań tshad ḥbyuñ ba $\|$ mkhah la bya ḥphur chu la byiń ba med \| ri bor dal phyuñ sa rdo zan ltar brdzi ||
gañ la chags med ser snaḥi mdud pa grol ||
gcig skyur gcig len byis pa ${ }^{c}$ thol ma gyu ||

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 selfknowing 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 kneeds 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.
hadi yin hedi med spyod la nes pa med \||
ḥbyuń baḥi mtshon gyis reg kyañ gnod mi hgyur $\|$
skyi hjigs g•yañ za ño tshahi mthu dañ bral \|| gań yin gan min lha bdud ños mi hadzin || smyo spyod tho cho ma nes rdzu hẹhrul ston ||
rtsin rtsub spyod pa sna tshogs ston par hañ || de la dran paḥi sems kyis rtsis bzuñ la \| ched du mi bsgom ñañ du ḥbral med bźag || byis pa ${ }^{a} \mathrm{~g}$ •yañ sar lhun dogs lta bur bskyan $\|$ ri dvags smas ma lta bu rañ ñid btsaḥ $\|$ mtho la g•yan sa bral baḥi bogs skyed dbyuńb ${ }^{b}$ smyon pa g•yañ lhuñ Ita buḥi skyon las grol \|| stoñ źiñ bdag med ma bcos ñañ la bźag \|| nañ la nañ gis goms pa bskyed paḥo \||

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\text { [f. } 7 \mathrm{Ia}^{4} \text { onwards] }
$$

tha ma rtsal sbyan bogs hadon la bzla ba \||
byań chub sems ni ka dag gźir phyin la || rtsal dañ bogs bskyed ḥdon du yod ma yiñ || ye nas ka dag gżir phyin yin mod kyan || thabs dañ lam la ma hgag rtsal sbyañ ba || snañ źiñ srid pa ḥkhor ba myañ ḥdas bon || 20
ma śon mi śoń yańs la dogs pa med \| dpag med nam mkhaḥ lta buḥi ñams rtsal sbyañ || hejig rten yon tan rdzas dan yo byad rnams \|| ma spañ ma blań chags dań źen pa med || ṅes med byis pa lta buḥi ñams rtsal sbyañ ||
skyon dań yon tan bde dañ sdug bsnal sogs ||
mi mthun rkyen dań hgal baḥi tshogs rnams la ||
ma brtags mi brtag rtog hedzin dri ma bral $\|$
gtad med smyon pa lta buḥi ñams rtsal sbyañ || chags dañ sred dañ len dañ skye ba sogs \|
hjig rten ḥdi bden rdzas dañ yo byed la \||
gañ yan [7rb] ma spañs rgyan śar yin paḥi phyir ||
dug hjoms rma bya lta buḥi ñams rtsal sbyañ ||

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. ${ }^{22}$
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 dań zas gos grogs rnams la || gtsañ sme blań dor rnam par rtog pa hijoms ||
gnas dañ bla gab gañ la nes pa med ||
khyi phag loń sprañ lta buḥi ñams rtsal sbyañ ||
bro gar glu dań rol mohii tshogs rnams dañ ||
sna tshogs sgra skad gań yañ nes med pa || cal col thol ma gyu ltar ñams rtsal sbyan || legs par brjod dañ ñes par smra ba dañ ||
hjig rten mehod brjod smod pahi sdañ tshig sogs \|
mthun byed sgra dań mi mthun sgra rnams la $\|$ gañ la rtog dpyod ños hadzin med pa ru \| dnos med brag cha lta buḥi ñams rtsal sbyañ $\|$ legs par brjod dañ ñes par brjod pa dañ || hthad pa mi mthun spyod la sogs pa ste II bya bahi spyod lam rnam pa thams cad kun \|
gañ la ḥdi źes gzah gtad med pa ru || ḥdzin med rluñ po lta buḥi ñams rtsal sbyañ || gźan rkyen bskul dañ rañ bźin blos spyad dañ || śugs las byuñ dañ źor dañ stabs la sogs \#| pha rol gañ gis bsgyur du mi btub par \||
gañ byuñ snañ ba thad kar gcod pa yi $\|$ glañ chen chur źugs lta buḥi ñams rtsal sbyañ || bdud dañ mu stegs srin po la sogs dañ || pha rol rgol baḥi tshogs su gyur pa dan $\|$ hjig rten mnaḥ dbañ dregs pa che ba rnams || gań la ñam ña bag tsha med pa ste \| thams cad ma lus zil gyis gnon pahii phyir || dpaḥ rtsal siñ ge lta buḥi ñams rtsal sbyañ || brgya khri bźi stoñ phyi nañ gsañ gsum bon \|| ñag gcig rol pahii rtsal lam cho hephrul la || 30 gañ yañ blañ źin dor du med paḥi phyir $\|$ gañ dañ spyod lam mthun par ñams rtsal sbyań ||

$$
\text { [f. } 73 \mathrm{a}^{2} \text { onwards] }
$$

ye gsen gtsug phud thugs kyi dkyil du zog || ye gśen theg paḥi bon gyi las gñer gtad || ri bo gañs glin khrod kyi bdag por bsko \|| 35
tshad med byan chub gliñ du bon hekhor skor || gñug ma bde chen don dam mthar phyin mdzod \| dbu ma mchog gi lam la sañs rgyas hgyur \|

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-gs'en 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 ganis-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.
lta ba dbyiñs śes dbyer med don la blta ||
sgom pa byań chub sems kyi bdar śa gcad ||
spyod pa thabs dañ thugs rje zuñ habrel spyad \|
dam tshig rnam dag dri med hachal ba spañ ||
ḥphrin las yoñs su rdzogs paḥi las don bsdu \|
ḥbras bu ḥkhor ḥdas dbyer med gcig tu dril \|
ces gsuñs nas / thegs pa brgyad pa ye gśen bon rnams gtan la phab ste / ḥkhor rnams la gsuñs 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

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\text { [vol. } \dot{n} a, \text { f. } 8 \mathrm{a}^{4} \text { onwards] }
$$

de la yañ tshad med gtsug phud kyis gsol pa /
rnam pa thams cad mkhyen pa yi \||
hegro baḥi dpal mgon ston pa lags ||
bon sgo brgyad khri bźi ston las ||
tshur bsdud theg pa rim dgur gsuñ ||
de dag nañ nas hphags ${ }^{a}$ pa yi $\|$
theg chen sdon po dgu hadus bon ||
bdag la gñer du gtad pa yi $\|$
bla med theg paḥi bon ḥdi dag ||
ḥdi yi mtshan ñid ci ltar lags ||
spyi sgos bye brag ci ltar habyed || zzib tu phyes nas ${ }^{b}$ bkah stsol hatshal ||
ces gsol to / de la ston pas bkaḥ stsal pa /
ñon cig tshad med gtsug phud ñon || byañ chub sems ñid rin po che \||
gdod nas ye sañs rgyas paḥi náañ ||
gnas lugs rig paḥi no bo ni \||
ka dag [85b] chen po hadus ma byas ||
ḥkhor ḥdas gan gi gźi rtsa bral \||
ma bcos spros bral chen po la \|
dañ po gnas paḥi byuñ khuñs dañ ||
bar du bgrod paḥi lam gnas dañ ||
tha ma phyin pahi sa med cin \|
hgro ḥon mtshan ma ma grub cin ||
tshig su brjod paḥi don med kyañ ||
ḥon kyañ rtag chad mthaḥ gsal źin ||
ma rtogs sems can bkri phyir du \||
tshig su brjod de bśad bya ba \|
theg pa kun gyi yañ rtse ḥdic $\|$
spyi ru rnam pa gsum du bśad ||
gźi dañ lam dañ ḥbras bu gsum ||
sgos su rnam pa bzzi ru ste \|
lta ba sgom pa spyod pa gsum ||
bla med don gyi ḥbras buḥo ||
bye brag so sor dbye ba na \|
phar spros brgyad khri bźi stoñ la ||

## 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 ñag gcig go \||
źes gsuñs so / yañ gsol pa /
thams cad mkhyen pahi ston pa lags \|
de ltar theg pa bla med la \|
spyi ru rnam pa gsum gsuñs pa \|
gźi dañ lam dañ hbras bu gsum \|
gzzi yi mtshan ñid ci ltar lags \|
gźi las grol tshul ci ltar lags \|
lam gyi bgrod tshul ci lar lags \|
hebras bu hegrub tshul ci ltar lags \|
śes gsol to / de la ston pas bkah rtsal pa /
ñon cig tshad med gtsug phud gsen ||
thog mar gźi yi gnas tshul ni \|
ma srid ye srid thog ma la ||
dus gsum sañs rgyas rgyu ma grub || 15
khams gsum sems can rkyen ma bslad ||
ḥkhor ḥdas ma srid goń rol du ||
thog mar rig paḥi rgyal po snia ||
gnas lugs rig pahi no bo ni $\|$
kun gźi phyaḥo luñ ma bstan \| 20
yod pa ma yin med pa min ||
hekhor hadas gañ gi min ma thogs \|
dge sdig gañ gi ḥdus ma byas $\|$
stoń pa ma yin snañ [86a] ba min \||
rtag pa ma yin ched pa min \|
bde ba ma yin sdug bsnial min \|
sañs rgyas ma yin sems can min \|
kha dog gzugs snañ dbyibs ma grub ||
mu med habyams yas bon gyi dbyins ||
rgya chad phyogs lhun mthar mi dmigs || 30
ḥkhor ḥdas gañ gi miñ ma thogs ||
skyon yon gañ gi blos ma bslad \|
dge sdig gañ gi rgyu ma grub ||
kha dog dkar nag che chuñ med ||
yans ${ }^{a}$ dog mthah dbus dpyod las ḥdas \|
rgya khyon dpag tshad gźal mi dpog ||
thog mthaḥ hgyur nub med par gnas \||
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.
haphel ba med cin hgrib pa med \|| zad pa med cin habri ba med \| stor ba med ciñ hbral ba med \| chags pa med cin hjig pa med \| rgyu las ma grub rkyen mi hjig ||
rkyen gyis ma bslad rgyu mi mnon || dper na nam mkhaḥi dbyins ltar du \|| sa le phyod de rgyañ ne ba || ci yañ med paḥi ñañ du gnas || thog mar gźi yi gnas tsul lo ||
gñis pa gźi las ${ }^{a}$ grol tshul ni \|
kun gźi skye med bon gyi dbyiñs || ye nas phyo ma luñ ma bstan || ci yañ med paḥi stoñ pa la || rtag dań chad mthar ma lhuñ źin || 15
ma g.yos dbyiñs chen hbyams yas la \|!
cir yañ snañ baḥi rlabs g.yos pas ||
stoñ paḥi bcud las rig pa ḥbyuñ ||
dper na ñi maḥi sñiñ po bźin ||
ston rig sgrib med zañ thal la ||
stoñ cha hgag med rañ sgra sgrog ||
de las rañ bźin ḥod lña śar \|
zer ni rañ bźin kun tu hẹphro \||
yod par snañ bźin dnos ma grub ||
med par snañ bźin mthar ma lhuñ ||
ye srid rgyal po hgyur ba med \||
yan mes ${ }^{b}$ chen po g.yo med sku ||
dus gsum sañs rgyas gźi las grol \|
kun [86b] tu bzañ po glo bur ba \|
tshig dañ miñ gis mtshon pa tsam \||
don du mtshon pa mya nan ḥdas \|
ye nas ka dag chen po ste \|
ma bcos spros bral lhun gyis grub \||
gdod maḥi dus nas ḥkhrul sgrib bral ||
dañ poḥi sañs rgyas rgyu med pa \|
rgyu las ma byuñ rkyen mi haig \||
sañs rgyas thog ma tha ma med \|
sgra ni stoñ pa bon ñid sku \|
hod ni ka dag chen po ste ||
zer ni sna tshogs sprul paḥi sku \| 40

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'74 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.

ḥod lña kha dog ye śes lna ||
gźan snañ pha rol ma phyin par \|
rań mtshan dkyil ḥ̂hor mkhaḥ la rdzogs \|
sñiñ po hegyur med bon gyi dbyins ||
nañ dañ rañ bźin ḥdu ḥbral med \|
gdod nas ye sañs rgyas paḥi 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 baḥi gźi \| 10
ka dag hgyur med no bo ñid ॥
rañ mtshan dkyil ḥ̂khor rdzogs paḥi lam ||
rañ bžin lhun gyis grub paḥi zzin ||
lha lña sku lña źin khams lna ||
rigs lna stobs lna spyan lna rdzogs ||
sañs rgyas śes kyi miñ du btags \||
gnas paḥi gźi dañ grol baḥi lam ||
rañ rań sgos kyi gźi lam ste \|
sañs rgyas tshig gi bla dvags so ||
ma rtogs sems can ḥkhrul tshul ni \| 20
goñ ltar ma g.yos dbyiñs chen la ||
cir yañ snañ baḥi rlabs g•yos pas ||
stoñ paḥi bcud las rig pa ḥbyuñ ||
rig pa hagag med zan thal la \|
sgra ḥod zer gsum rtsal du śar \||
gźi las lam gyis cho ḥphrul bslañ ||
de ñid ma rig ḥkhrul par sar \||
rgyu ni ${ }^{a}$ ma rig pa las ḥbyuñ $\|$
rkyen ni rañ bźin ḥod lñas byas \|
rañ mtshan dkyil ḥkhor ma rtogs pas ||
gźan ḥbyun rkyen ${ }^{b}$ la rtog pa ḥkhrul ||
rtog [87a] pas brtags ${ }^{c}$ pas ḥkhor bar śar \| med la yod bzuñ ḥdzin las ḥkhrul $\|$
bdag las gźan med brtags pas ${ }^{d}$ ḥkhrul ||
sems la sdug bsñal tshor bas ḥkhrul ||
sgra la rañ skrag hjigs pas ḥkhrul ||

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a ma \quadb bskyem \quad}\mp@subsup{}{}{\boldsymbol{b}}\mathrm{ brtag }\quad\mp@subsup{}{}{d}\mathrm{ rtags pa
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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 mandala 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 mandala!
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 mandala (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.
hod la dañ chags rmoñs pas ḥphrul || zer la sems hehphro bslus pas hạkrul ||
ḥkhrul paḥi rjes ḥbreñ źin du sar || hod zer kha dog dkar po la \|
dañ po dañ chags ${ }^{a}$ snañ ba hẹhrul ||
de nas yid rmoñ źe la sdañ ||
tsha grañ dmyal baḥi żiñ du śar \|| byams pa chen pohii don la sgrib || hod zer kha dog dmar po la || dañ po dañ chags snañ ba hphrul \| $\quad$ ı de la yid rmoñ hadod chags ldañ ${ }^{b} \|$
bkres skom yi dvags zinin du sáar || sbyin pa chen poḥi don la sgrib ${ }^{c} \|$ hod zer kha dog sion po la \| dañ po dañ chags ${ }^{a}$ snañ ba hẹhrul \| 15
de la yid rmoñ gti mug ldañ ${ }^{b} \|$
glen lkug byol soñ źiñ du śar ||
ye ses chen poḥi don la sgrib ${ }^{c} \|$
hod zer kha dog ser po la || dañ po dañ chags snañ ba ḥkhrul \||
de la yid rmoñ hephrag-dog ldañ ${ }^{b} \|$
brel phoñs mi yi zzin du sar ||
yañs pa chen poḥi don la sgrib ${ }^{c} \|$
had zer kha dog ljan khu la ||
dañ po dañ chags snañ ba ḥphrul || 25
de la yid rmoń ña rgyal ldañ ${ }^{b} \|$
ḥthab rtsod lha min źin du śar ||
zi ba chen poḥi don la sgrib ||
hod zer kha dog cha mñam la ||
dañ po dañ chags snañ ba ḥkhrul \|
de la yid rmoñ rtog pa ldañ ${ }^{b} \|$
pham ltuñ lha yi zzin du śar ||
gñis med mñam paḥi don la sgrib || gzugs med rgyu las gzugs su grub || bdud lña dug lña ñon moñs lña || 35
phuñ po lna poḥi sgrogs su sdom ${ }^{d} \|$
thar med ḥkhor baḥi drva bar [87b] chud \|
rañ rig ye śes had mdañs nub \|
mi śes rmoñs paḥi sdug bsñal sbyoñ ||

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 Märas, the Five Evils, the Five Molestations (klesa) 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 mons hẹkhor baḥi btson rar tshud || sdug bsnal ḥ̣dod paḥi rgya mtshor ḥbyiñ ||
skye rga na ḥchi chu bo ḥgrub || ris drug zo chu rgyud mar rgyud ${ }^{a} \|$ rañ dbañ ma thob gźan dbań can \|
sdug bsnial ḥkhor bar ḥkhyam pa ste ||
ma rtogs sems can ḥkhrul tshul lo || grol dañ hakhrul paḥi mtshan ñid ni \|
gźi las ma rig rgyu bskyed ciń ||
lam la ḥkhrul nos ma zin kyañ ||
sñon du gźi yi sgra yod pas \||
ñon moñs dug lna sbyañ du yod \|
thar pahii lam la bgrod du yod $\|$
sañs rgyas ḥbras bu bsgrub tu yod \||
rig paḥi ye śes gsal tu yod \||
grol hakhrul bye brag de Itar ro \||
gsum $^{b}$ pa lam gyi bgrod tshul ni $\|$
stoñ źin bdag med byañ chub sems \||
gnas lugs rig paḥi no bo ḥdi ||
don du rañ sems sañs rgyas sku || 20
kun gźi skye med bon gyi dbyins \|
rol pa hagag med rañ ḥbyuñ rtsal ||
cir yañ snañ ba de bźin stoñ ||
snań dań stoñ pa ka nes dag \||
bon ñid rañ las rañ ḥbyun rtsal || 25
bon can mtshan ma bon ñid dbyins \|
ye nas gźi gnas mthar phyin la \||
hadi la bgrod dañ hgro hañ med \|
ma bcos rtsol bral sems ñid nàn ||
ma g.yos khyab bdal bon ñid klon |
de la ñams su len rgyu med ||
len rgyu len mkhan rañ rig sems \|
hon kyañ brda dan thabs bstan pa ||
gnas tshul steñ du bźag tshul tsam ||
don la yin tshul śes pa tsam || 35
Ses tsam ñid ni rtogs pa tsam || rtogs dañ hgrol ba zuñ hẹug tsam ||
kun gźi stoñ paḥi rañ mdañs ${ }^{c}$ la ||
rig pa sgrib med ye śes gsal \||

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 ${ }^{77}$ 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.
hbyuñ hjug mtshan [88a] ma sna tshogs blo ||
gñis su med cin so sor gsal ||
yañ dag mthaḥ la gcig tu gnas ||
gnas paḥi steñ du bźag paḥi tshul \||
don du kun gźiḥi kloñ du bsdud \|
snañ stoñ dbyer med zuñ du ḥjug ||
bde stoń dbyer med rol paḥi kloñ ||
rig stoñ dbyer med byan chub sems ||
gñis med nañ du e ma ho \|l
kun gźi nam mkhaḥ lta bu la \| 10
rig pa sa rlun me chur grub ||
ḥbyuñ hejug ziin khams rab ḥbyams chags ||
gñis su med ciñ so sor gsal \|
yañ dag mthah la gcig tu gnas \|| gnas paḥi steñ du bźag paḥi tshul ||
don du ba gaḥi kloñ du bsdud || snañ stoñ dbyer med zuñ du hjug || bde stoń dbyer med rol pahai kloñ || rig stoñ dbyer med byań chub sems ||
gñis med nañ du e ma ho ||
[f. $89 \mathrm{~b}^{4}$ onwards]
de ltar sems ñid gnas tshul la $\|$ rañ bźin ñañ gi bźag tshul gyis || gnas dañ hegyu ba ḥbyuñ thim gcig || snañ dañ ston pa kha ${ }^{a}$ ta chad $\|$ sku dañ ye ses zuñ ḥjug rtsal || 25
gdod nas bla med phar phyin la ||
bgrod bya bgrod byed mthah dañ bral ||
sems ñid rañ sar gnas pa yi ||
ḥkhor ḥdas rań ḥbyun rol pa la || bgrod tshul min gis gdag bya tsam || 30
gsum pa lam gyi bgrod tshul lo ||
bźi pa ḥbras bu hagrub ${ }^{b}$ tshul ni ||
kun gźi skye med bon gyi dbyiñ || rol pa ḥgag med rañ ḥbyuń rtsal ||
gñis su med pa ñag gcig sku ||
ḥkhor ḥdas med pa ro gcig dbyins || ye nas skye med ḥchi bral źin ||

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 ḥkhor ba myañ hedas bon ||
rañ chas lhun grub rań bźin gyi ||
sku dañ ye śes zuñ ḥbrel nas ||
yon tan ma brtsal lhun rdzogs la ||
ḥbras bu grub dañ ma grub med $\|$ hon [goa] kyañ gnas lugs rig pa la || gnas tshul steñ na bźag tshul dañ || de dag brtan pa thob nas su || rañ rig mñon du gyur pa yis \||
rañ mtshan dkyil hakhor rdzogs pa la ||
snań stoñ gñis su med pa yi ||
bde stoñ zuñ hẹug rol pa la ||
rig stoǹ lhun gyis grub pa yi $\|$
hehags paḥi yon tan bsam mthah yas \| ${ }_{5}$
nam mkhah ri rab rgya mtsho ltar ||
dpag gi mi dpog gźal mi lon ||
sku ñid gcig las ma g•yos kyañ ||
sprul pa bye ba phrag brgya hgyed ||
gañ la gañ ḥdul cir yañ ston ||
ḥbyuñ bźi mtshan ma las su ruñ $\mid$ nam mkhah ñid la ñid du spyod ||
ḥchi med bdud bral g•yun druñ sku \|
srog med nad dug mtshon mi hjig || mkhaḥ la bya dañ chu la ña ||
brag la thog gség rtsi siń sdud ||
ri rab phyag hadeg rgya mtsho rnub ||
chu bo źags zlog ${ }^{a}$ gzaḥ chen rtod \|
stoñ gsum stoñ gi hjig rten yañ ||
rkañ pa ya gcig mthil gyis gnon ||
hgyur ba med paḥi sku mchog ldan ||
gsuñ ñid gcig las ma bsgrags kyañ ||
hgro ba sems can thams cad kyi \|
skad rigs mi mthun so so ru \|
rañ rañ sgra skad jib bźin go ||
brgyad khri bżi stoñ bon rnams kun ||
thogs pa med pa rañ bzzin śes ||
skad rigs sum brgya drug cur sgyur \|
ḥgro ba yoñs la bkaḥ dbañ btsan ${ }^{c} \|$
bden paḥi tshig la spro ba skyed ||
tshañ paḥi dbyañs kyis mya nan bsañ ||

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, $7^{8}$
and having got them stable, self-knowledge becomes manifest, so that in the self-characterized 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 Kailäsa, 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 Mära.
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 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 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 Brahma,
rgyal baḥi bkaḥ la thams cad ḥdud \|
bskos paḥi las la gañ yañ ñan ||
drug cuḥi yan lag tshañs paḥi gsuñ ||
hagag pa med paḥi gsuñ mchog ldan ||
thugs ñid gcig las $\langle\mathrm{ma}\rangle \mathrm{g}$ •yos kyan ||
hgro ba rigs drug sems can la ||
gañ ḥdul dgoñs pa re re ḥchar ||
mkhyen paḥi [gob] ye śes dgoñs pa yis \|
ḥgro ba gañ la gañ ḥdul gyi ||
mtshan ñid bye brag so sor ḥbyed ||
sñon dañ ma hẹńs da lta yi ॥|
skye gnas rim pa bźin du śes \||
tiñ hadzin yan lag drug cu yi \|!
hod zer spro bsduḥi ḥdu ḥphro ḥgyed || ḥkhrul med mñam ñid thugs dañ Idan ||
yon $\tan$ gcig las ma spros kyań ||
gañ dag hgro bahí dmigs lam du \||
dpag bsam ljon śin rgyas pa la \|
lo hẹras me tog hẹkhruñs pa bźin ||
so sor no mtshar che ba yi $\|$
nad la sman dan dug la rtsi ||
dbul ḥphońs dag la yid bźin nor ||
hijigs pa rnams la skyel ma go ॥
rmoñs paḥi tshogs la gañ dgos skyabs ${ }^{a}$ ||
mtshan dañ dpe byad legs paḥi rgyan ||
dpe byad brgyad cu nes par rdzogs ||
kun gyi mchod gnas bkur baḥi zinin ||
bya rgyal gtsug gi nor buḅi tog ||
hgro baḥi dpal mgon dpal du gyur ||
legs par ḥbyuń baḥi yon tan Idan ||
hphrin las gcig las ma mdzad kyañ ||
ḥgro ba gañ la gañ hadul gyi ||
ḥdam gyi phur pa lta bu ru \| gañ dag gnas la gar bskor bde \| źi rgyas dbañ drag las bźi rgyun ||
tshe nor dbañ than dpal skyed sogs ||
bar chod bgegs hadul g.yul las rgyal || snañ srid hẹhor lo thabs kyis bsgyur ||
gdul bya źiñ khams bsam mthaḥ yas \|
stoñ gsum ston gi hajig rten gyi ||
mi mjed zzin khams dbu ma ru \|
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 ḥkhruñs śin ||
btsun mo sras dañ hẹkhor du bcas \|
mdzad pa bcu gñis bkod pa yi \| ḥgro ba ḥdren paḥi dpal du gyur || ma brtsal lhun grub hephrin las ldan ||
tha ma ḥbras buḥi hegrub tshul lo ||
de ltar bla maḥi theg paḥi bon || thog mar gźi yi gnas tshul dañ || gñis pa gźi las [91a] grol tshul dañ || gsum pa lam gyi bgrod tshul dañ || 10 tha ma ḥbras buḥi hgrub ${ }^{a}$ tshul de || tsad med gtsug phud sprul paḥi gsen || hegro baḥi dpal du ḥgyur bar mdzod ||
ces gsuñs so / de la yañ tshad med gtsug phud kyis gsol pa /

| ston paḥi sgron ma ḥgro baḥi dpal \|| thams cad mkhyen pahi thugs can lags \| | 15 |
| :---: | :---: |
| bla med theg pa yan rtse la \\| |  |
| gżi dañ lam dañ ḥbras bu yi \|| |  |
| yin tshul goñ du soñ nas kyañ \\| |  |
| Ita sgom spyod pa ḥbras by bzí \|| | 20 |
| hdi yi mtshan ñid ci ltar lags \|| |  |
| thugs kyi dkyil nas bcud phyuns la \\| |  |
| bdag cag hekhor la bśad du gsol \\|| |  |

ces gsol to / de la ston pas bkaḥ stsal pa /
ñon cig ḥdus paḥi ḥkhor rnams dañ ||
tshad med ${ }^{b}$ gtsug phud gus par ñon ||
bla med theg pa yan rtse la \|
Ita ba sgom pa spyod pa gsum ||
bla med don gyi hbras bu yi \||
thog mar lta ba bstan pa ni \|
kun gźi skye med bon gyi dbyiñ ||
rig pa ḥgag med ye śes sku \||
gñis su med pa ñag gcig dañ ||
bla med theg pa chen poḥi don ||
blta ${ }^{c}$ rgyu lta byed mthah dañ bral $\|$
bltas pas mthoñ med bon gyi dbyiñ ||
ma bltas rañ gsal sems kyi ñan ||
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 ñag gcig yin || bla med theg pa chen pohi don || skye bar hadzin pas ${ }^{a}$ grub pa med \| ye nas bon ñid ston paḥi kloñ \| hgag par ḥdzin pas ${ }^{a}$ chad pa med \| 5 ye nas rań ḥbyuñ ye śes mkhah ||
skye hgag gñis med sems kyi nañ || gñis su med pa ñag gcig dbyiñ || bla med theg pa chen pohi don || yod par hadzin pas ${ }^{a}$ grub pa med $\|$
ye nas dmigs med bon gyi sku || med par hdzin pas ${ }^{a}$ chad $^{b}$ pa med $\|$ ye [9ıb] nas loñs spyod rdzogs paḥi źin || yod med gñis med ${ }^{c}$ sems kyi ñañ \| gñis su med pa ñag gcig dbyiñ ||
bla med theg pa chen pohi don || rtag par hadzin pas ${ }^{a}$ grub pa med $\|$ ye nas mi gnas mya nan ḥ̣das \| chad par hadzin pas ${ }^{a}$ phyal ba med \|| ye nas sna tshogs cir yan sprul \|
rtag chad gñis med sems kyi ñan || gñis su med pa ñag gcig dbyiñ || bla med theg pa chen pohi don \|| snañ bar ḥdzin pas ${ }^{a}$ dnos po med \| ye nas bon ñid stoñ paḥi klon \|| ston par ḥdzin pas no bo med \| ye nas rol pa hegag med ñan || snañ stoń gñis kyañ sems kyi ñañ || gñis su med pa ñag gcig dbyiñ || bla med theg pa chen pohi don ||
yod med rtag chad snañ stoń ñañ || skye ḥgag mu bźihịi mthaḥ dań bral || mthaḥ bral chen pohii Ita ba la ||
snañ srid ḥkhor ba mya nan ḥdas || bskal srid chags gnas h.jig stoñ dañ ||
bde sdug legs ñes ḥbyuñ ${ }^{d}$ tshor dañ ||
re dogs hadzin pa yod ma yin \||
dper na nam mkhaḥi kloñ yañs su me chu sa rluñ ḥbyuñ ba bźi || chags dañ gnas dañ ḥjig stoñ dañ ||

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' (nirvạ̄a).
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 mkhaḥi nañ du ḥbyuñ ${ }^{a}$ mi tshor $\|$
de bźin sems ñid kloń yañs su \|
sems ḥbyuñ mtshan maḥi cho ḥphrul rnams ||
sems ñid ñañ du ḥbyuñ ${ }^{a}$ mi tshor \|
snañ srid sems kyi yo lañ la ||
spañ dañ blań baḥi rgyu ma mchis ||
ḥkhor ḥdas bon ñid rol pa la || bzañ ṅan legs ñes gźal mi dpog II lha bdud sems kyi cho hephrul la || phan dań gnod ${ }^{b}$ paḥi mthah ma grub ||
dper na mkhaḥ la khyuń gśegs na || srid gsum spyi rgya rlabs kyis gcod \| sder chags thams cad zil gyis gnon || de bźin [92a] mkhaḥ la ñi śar na \|| hod gźan ma lus zil gyis gnon ||
ma rig mun paḥi glin khrod gsal || de ltar theg pa chen pohi don || rtog med lta baḥi rgyas thebs na || rtog paḥi tshogs rnams zil gyis gnon || theg pa hog ma bag la źa ||
thams cad kun yin gań yań min || mu bzzi mthah bral dbus ma grub || khyab bdal bon ñid spros mthah bral \| ye nas ye sañs rgyas paḥi nañ || gdod nas ma bcos khyab bdal ñid \|
theg chen don gyi lta ba yin \||
gñis pa sgom pa bstan pa ni \| bla med theg pa chen poḥi don \| byañ chub sems ñid rin po che \|| ka dag lhun grub ḥdus ma byas \|
ye nas ma bcos rtsol bral la || bsgom bya sgom byed mthaḥ dań bral || bsgom rgyu byuñ na bon ñid bcos ||
sgom mkhan byun na sems ñid bslad \| ma g.yos ma bcos ma bslad par ||35
so ma gñug ${ }^{c}$ ma dbu maḥi lam \||
bde ba chen po bon ñid ñañ ||
nañ la nañ gis ma bcos par \|
nañ la ñañ du gnas pa na ||
sgom pahii rgyal po de ka yin ||
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 Khyun 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 contemplating 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.

ḥon kyañ tshig gi mtshon bya la || byañ chub sems ñid rin po che \| dpe don rtags dañ gsum du bstan || dpe ni nam mkhaḥ lta bu la || don ni yoñs la khyab pa ste \|
rtags ni phyogs ris med par gnas \| mthah skyon bral bahi sgom pa yin ||
[f. $93 \mathrm{a}^{6}$ onwards]
gsum pa spyod pa bstan pa ni \| bla med theg pa chen poḥi don || byañ chub sems ñid rin po che $\|$ io
ḥkhor ḥdas dbyer med mñam pa ñid \||
spañ dañ blañ baḥi mthah ma grub \||
bon ñid náan la rañ ḥbyuñ sku ||
thig le ñag gcig mnon rol spyod || spyad rgyu spyod mkhan rañ gi sems || is
spyad kyañ rañ ḥbyuñ [93b] sems kyi rtsal ||
ma spyad ñag gcig don la gnas \|
de dag spyad paḥi rgyu ma mchis ||
spyod ces bya ba mtshan maḥi tshig ||
hon kyañ tshig gi mtshon bya la ||
sems ni nam mkhaḥ lta bu la ||
snañ ba me chu sa rluñ grub ||
nam mkhahi nañ du mñon rol spyod ||
spañ blañ med paḥi spyod pa yin ||

$$
\text { [f. } 944^{2} \text { onwards] }
$$

bži pa ḥbras bu bstan pa ni \| 25 byan chub sems ñid rin po che \|| bla med theg pa chen poḥi don || bdag med lta ba rtog med dbyiñs \| dmigs med sgom pa bon ñid nana || byar med spyod pa rañ ḥbyuñ rtsal \|| 30 re dogs med pa ḥbras buḥi mchog ||
gdod nas śes rab pha rol phyin || mi skye mi hagag bon gyi dbyins \| mtshan ñid so so ye śes spyod \| ye nas ye sañs rgyas pa la ||
bsgrub rgyu sgrub byed mthaḥ 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 byuñ na bon ñid $\operatorname{bcos}^{a} \|$ sgrub mkhan byun na sems ñid bslad || bcos bslad mañ na rgyu rkyen ḥbyuñ || byañ chub sems ñid rin po che \|| bla med theg pa chen poḥi don ||
rgyu las ma byuñ rkyen mi hajig || ye śes rgyu med rkyen bral źin || srog med bdud bral g•yun druñ sku || hgyur ba med paḥi ḥbras bu ḥchań || byañ chub sems ñid rin po che \||
bla med theg pa chen poḥi don $\|$ ḥkhor ba źes kyi span du med \| myañ hadas śes kyi blan du med || ḥkhor ḥdas dbyer med mñam pa ñid || re dogs med paḥi ḥbras bu ḥchañ i|
byan chub sems ñid rin po che \|| bla med theg pa chen pohi don \|| dug lña źes kyi spañ du med \|| ye śes śes kyi blañ du med \|I skyon yon dbyer med mñam pa ñid \||
du ma ro gcig ḥbras bu ḥchań || byañ chub sems ñid rin po che \| bla med theg pa chen pohi don \| bdag tu bzuñ baḥi nes pa med \|| gźan du ḥdzin paḥi rtog pa med ||
bdag gźan dbyer [94b] med mñam pa ñid \|
gñis med mñam paḥi ḥbras bu ḥchañ ||
byañ chub sems ñid rin po che \|| bla med theg pa chen pohi don || gcig tu hadzin paḥi grub pa med \|| 30
du ma ḥdzin paḥi dbye ba med \| ma bcos rtsol bral mñam pa ñid \| thig le ñag gcig ḥbras bu ḥchañ || byañ chub sems ñid rin po che \|| bla med theg pa chen pohii don || 35 sañs rgyas thog ma tha ma med || gdod nas ye sańs rgyas paḥi nañ || no bo hgyur med bon gyi dbyinis \| sñin po hegyur med rig paḥi mkhaḥ || nañ ñid hgyur med sems kyi kloñ || 40 ñañ dañ rań bźin ḥ̣u ḥbral med ||

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 Mära), 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,
hehhor dañ myañ ḥdas dbye ma med || bde dań sdug bsnal tshor ba med \|| skyon dań yon tan blań dor med \| bdag dań gźan du ḥdzin pa med \| thabs dañ ses rab hagag pa med \|
sñin po hgyur med ye śes sku \|
snañ ba rin chen gser gyi gliñ \|
no mtshar yid bzzin ḥdod yon nor ||
yon tan dpag bsam ljon paḥi śin ||
hephrin las dbañ phyug hehor lo sgyur \| 10
don gñis ḥbras bu bcud kyi gter ||
thogs pa med paḥi ḥbras bu ḥchañ ||
bla med theg paḥi don dam mo ||
tshan med gtsug phud sprul paḥi gśen ||
bla med theg pa chen poḥi don ||
lta sgom spyod gsum ḥbras buḥi don ||
sems can hgro la sman par mdzod ||
ces gsuñs 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 ( $g a b-r t s e$ ) 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 $j u$-zag 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), yunis-dkar (white mustard), lgañ-sag (split pods), ske-tshe (black mustard), sari-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), btso (a bonpo bombin the story of Lig-mi-rgya as told in the rnam-thar section of the Zañ-źun sfienrgyud 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)snun. Later on (page $34^{33}$ ) this rite is referred to as the bsnun pahi gto or 'stinging rite'. The two terms also appear together on p. 110 ${ }^{17}$ : thun dan 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 Gyaltsen Karmay, understands sgrub-gsen-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" (smrani) of the bon (traditional chant) pertaining to the $d B a l$ divinities.'
9. smrañ, quoted from Csomo de Körös in Jäschke’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 sruns-rta in the manuscript, and I have simply deferred to T. N. in emending it regularly to kluni-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 rluni-rta, translatable as 'wind horse'. As Waddell has pointed out, the term is of Chinese origin and the Tibetan spellings kluni or rluni are really phonetic representations of Chinese 龍 (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 gdos pahi chas 'things necessary for the rite'.

The thread-cross is here referred to as nam-mkhah. 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 section, '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 unsatisfactory 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:
pp. 43-69
A. The great exposition of existence
pp. 43-5 1
B. The Thug-khar Furies (ginan)
pp. 51-57
c. The hero-gathering of the Genies (sgra-bla)
pp. $57-65$
(i) Genie Furies, pp. 59-6I
(ii) Wer-ma Lords, pp. 61-63
(iii) Cañ-sen 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

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 gĩan as 'Fury' and sgra-bla ( $=$ dgra-lha) as 'Genie'.
13. ba-gar remains uncertain. It may represent Skr. bhaga (as on p. 238 ${ }^{16}$ ) 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 gZibrjid, vol. kha, $4 \mathrm{I}^{6}$. Is it meant to be the phoenix?
16. 'Black Waters' here refers properly to the whole 'Way of the Shen of the Visual World', where the use of 'exposition' (smran-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-rdanं (lit. 'bird-rack') is a curious term. It refers here and at p. $64^{16}$ to an article of ritual. T. N. suggests that it is a kind of summit-cairn sacred 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 $58^{1}$ and $64^{5}$ the actual divinity is named 'Bird-Rack'.

There may be a connexion between the second part of this term (rdan ) 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 hūm formula is carved. It should probably be spelt man-rdañ.
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 rluni-rta in n. io, above.) This term is certainly pronounced ' $\mathrm{d}^{\mathrm{r}}$ apla' and this would favour the bon spelling. Also the meaning of $d g r a-l h a$ '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 Cain-sen in ibid., p. 334. T. N. knows the term but nothing else about them.
22. The thirteen birds of bon, as listed in vol. $k h a, 47 \mathrm{~b}^{\mathrm{I}}$ onwards, are: khu-byug (cuckoo), lco-ga (lark), khruñ-khrun (crane), the-ba (?), khug-ta (swallow), pha-wañ (bat), khyim-bya (house-martin), bya-wain (? bat or crow), gon-mo (partridge), dunं$k h r a$ (?), 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 mdos translated as 'quittance' see note iI above.
29. See Fig. XXI.
30. Only six are listed.
31. 'Calling down slaughter' (gsad-gcad-dbab) upon foes and demons is a wellknown Tibetan (Buddhist and Bon) ritual. It is elsewhere referred to as the 'Circle-of-Life Practice' (pp. 107 and 111) and the Linga Practice (p. 109), where the 'Circle of Life' and the linga both refer to the magic circular design or the quasihuman effigy which represents the foe during the rite. See the important article by R. A. Stein, 'Le linga des dances masquées lamaiques 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'.
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 khyun (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 źini chen g.yani gżi, 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 mnah dbañ = sa bdag).
38. The meaning of smran '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. hdur appearing in the dictionaries as dur (as in the well-known term for cemetery, dur-khrod) might seem to mean 'death rites'. Dur-bon certainly refers to religious traditions concerned with death and the departed. (The term is in S. C. D.'s dictionary, p. 63 I .) In our text $h d u r$ clearly appears as a verb (at p. $118^{20}$ ) and I have translated it as 'consecrate (for burial purposes)'. The same idea occurs in 1. 34 (same page) and so hdur is effectively glossed by cho gas bcos 'prepare by means of ceremony'. hdur ba occurs again in a seemingly verbal form at $\mathbf{p}$. $120^{21}$, but the context permits me to translate it nominally.
41. This is the byari-bu, the 'name-card' essential for these ceremonies. See my Buddhist Himālaya, Cassirer, Oxford, 1957, pp. 262 ff., where the corresponding rnin-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 fid sfinin po bdal bahi hbum is a plagiarism of the Tibetan translation of the Satasāhasrikaprajñāpāramitā.

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. $g Z i$-brjid itself, like $g Z e r-m i g$, is classed by bonpos as a sütra. 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 sütras (understood in a normal Buddhist sense), merely attempts to claim the pre-eminence of the sütras.
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'yuni-druin sems-dpah 'Swastika Being' is the expression coined by the bonpos to correspond to byañ-chub sems-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 ( $\mathrm{p} .204^{13}$ ), 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-wani is presumably an alternative form of pha-wan, although it is given various other meanings in the dictionaries as well as 'bat'. Bya-wañ, 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 $m d z o$, which is produced by an ox and a $h b r i$ (female of the yak), two inferior breeds, hgar and rtol, are listed, both offspring of the $m d z o-m o$ (the female $m d z o$ ).
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. 146's).
57. To obtain this meaning I have taken rbad dan 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 śāaakas '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 naïvely 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 rañ-hbyun (east), dGe-lha gar-phyug (north), Bye-brag dnos-mad (west), dGah-ba 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-sku), 'Perfect Body' (rdzogs-sku), 'Body of Bon' (bon-sku), 'Body of the Absolute' (no-bo-ñid kyi sku), and the 'Body of Real Enlightenment' (mnion-par byañ-chub kyi sku). It seems scarcely necessary to quote Buddhist equivalents for the last set. Replace rdzogs by lons-spyad (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$b z i-p h u n \dot{n}-p o$ ), 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 HevajraTantra, 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', sampannakrama). 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). bs $\tilde{N} e n$ and $s G r u b$ 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 sãdhana.) But bs $\widetilde{N} e n$ means also 'getting near' in a more general sense. Thus it occurs in another context with the meaning of 'veneration' (see p. iol), 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. vidyä) as a title of the feminine partner, see my Buddhist Himālaya, p. 288.
66. For a diagram of the mandala 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 mandala 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. 6 I 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 mandala 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. klon 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 : son daǹ mi soǹ yañs 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. yäna) 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 $h k h r u l$ (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' (ze-sdañ) 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 Himälaya, 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' (bźag-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', minampar bźag-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 samsära and nirväna, 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 nirväna was itself the ultimate, which a sage might gain by releasing himself from samnsära. According to the later theories, with which we are almost entirely concerned here, both samsära and nirväna 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 samsära 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) glini-snam (patches)
II. (a) stod-gos or hgag-rinं (upper garment)
(b) (c) (d) pad-źva (lotus-hats-various types)
(e) stod-gos or hgag-thui (upper garment-short)
(f) śams-hjug or smad-g•yogs (under garment)
(g) dgun-žva ('winter hat')
(h) thaǹ-źva ('summer hat')
III. (a) smad-śams 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) gźi-bskur or lhuñ-bzed (begging bowl)
(d) mkhar-gsil (mendicant's staff)
(e) khrus-bum (jar for ablutions)
(f) $k h a b-$ śubs (needle-case)
(g) pad-phor (lotus-cup)
(h) skra-gri (razor)
(j) hphreni-ba (beads)
VI. (a) gser-theb (hat worn by high ecclesiastical dignitaries)
(b) rta-žva (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) rtsod-źva ('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-hgag ('waistcoat' made of brocade silk)
(g) gzan (cloak as worn every day)

## TANTRIC DRESS

VIII. (a) dbu-rgyan or rigs-lina (Five-Buddha crown)
(b) ske-rgyan or mgul-chu (pendant)
(c) sñan-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-dpyanis (special scarf-worn around the shoulders when performing the rites of dbanं, sbyin-sreg, etc.)
IX. (a) stag-źva ('tiger-hat')
(b) stag-ber ('tiger-cloak')
(c) hgyin-thod (turban)
(d) bon-žva (bon hat, named dkar-mo rtse-rgyal)
(e) $h p h r e \dot{i}-b a$ (beads)
(f) dar-dbyañs (same as VIII g above)
(g) phur-pa (dart)
(h) hom-khuri (the special cavity for the homa (sbyin-sreg) rite; = thunkhañ or e klon hbrub-khuñ)
(j) lcags-kyu (metal hook)
(k) sta-re (axe)
(1) $h k h o r-l o$ (wheel)
(m) ral-gri (sword)
(n) spar-sad (claw-for lifting the linga)
(o) lcags-thag (chain)
(p) zags-pa (noose)
(q) $t h o-b a$ (hammer)
(r) $m d u \dot{n}$ (spear)
(s) mdah (arrow)
(t) gźu (bow)
(u) kha-ṭam (Skr. khatväñga-trident)
(v) thun-rva (special horn for hurling thun-see note 5 to text)
(w) skam-pa (tongs) for liniga

## MAṆPALA

X. (a) gdugs (parasol)
(b) hkhor-lo (wheel)
(c) ri-dvags (deer)
(d) $g \cdot y u \dot{n}-d r u \dot{n} b a-d a n$ (swastika ensign)
(e) bya-hdab or khyuni-gur (roof)
(f) sar-bu (gutter)
X. (g) za-ra-tshags (criss-cross decorations)
(h) śam-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 rkañ-gsum (tripod) against which rests a $t s a-k a-l i$ (a card with a sacred symbol)
left: ( n ) zit-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) gźi (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. kapäla-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 zal-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)

## SACRIFICIAL CAKES

XI. (a) zí-bahi gtor-ma (sacrificial cake for the tranquil divinities-see Fig. X n)
(b) dbani-gi-gtor-ma (s. cake used in the rite of 'empowerment')
(c) drag-pohi gtor-ma or dbal-gtor (s. cake for fierce divinities) ${ }^{\text {I }}$
(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) dgañ-gzar or hom-gzar (sacrificial ladle for holding liquids)
(b) blug-gzar or hbyams-gzar (sacrificial ladle for holding solids)
(c) gsain-chen (flat bonpo bell-large size)
(d) gśaǹ-chuin (the same-small size)
(e) da-ma-ru (Skr. small drum)
(f) sbug-chol (cymbals)
(g) $r \dot{n} a$ (drum)
(h) duñ-chen (great trumpet-extendable)
(j) rgya-glin (shawm)
(k) dun̈-dkar (conch-drawn monstrously out of scale)
(1) $m k h a r-r \dot{n} a$ or rgya-n்a (large drum)
(m) sil-sñan or sil-chol (small cymbals)
(n) $r d u \dot{n}$-chas (drum-stick)
(o) ko-yo (a pair of trumpets)
${ }^{2}$ Concerning the rite of 'life consecration' see Himalayan Pilgrimage, pp. 14 I f.
XIII. (a) phur-pa (dart)
(b) thod-źal (skull-cup)
(c) żva-nag (black hat)
(d) ber (cloak)
(e) stod-khebs (chasuble)
(f) pañ-khebs (ritual skirt)
(g) $g u r$ (tent)
(h) be-hbum or po-ti (book)
(j) da-ma-ru (small drum)
(k) hur-rdo (sling)
(1) gsañ (flat bell as used by bonpos)
(m) bon-źva (bon hat)
(n) gtsod-ru (antelope horn)
(o) rkañ-glin (thigh-bone trumpet)
(p) źinió-chen g•yañ-gżi (human skin)

## HERMIT'S REQUIREMENTS

XIV. (a) sba-hkhar (a cane)
(b) thod-źal (skull cup)
(c) be-hbum or po-ti (book)
(d) rluni-ras (a binding scarf)
(e) $a \dot{n}-g a-r a$ (underpants)
(f) $h p h r e \dot{i}-b a$ (rosary)
(g) da-ma-ru (small drum)
(h) gsani-chunं (small flat bon-po bell)
(j) rkanं-glin (thigh-bone trumpet)
(k) sgom-thag (meditation cord)
(l) bon-żva (bon hat)
(m) sgrub-phug (meditation cave)
(n) spyil-po (meditation hut-in a forest)

## THRONE (bzugs-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) hphan (pendant)
(f) dbal-gtor (fierce sacrificial cake)
(g) rkaǹ-gsum (tripod)
(h) bum-pa (sacrificial vase)
(j) chag-sìin (a bonpo 'powerbolt')
XVII. Drawing the mandala (see p. 198 ${ }^{30-33}$ )
XVIII. The offering of a man's wealth (see pp. $3^{6^{11}}$ and $90^{34}$ )
XIX. gab-rtse hphrul-gyi me-lon (horoscope). See Way I
XX. ri-rab (Meru) and the gliñ-bżi glini-phran (continents and islands). See pp. 90-9I
XXI. lha sum-cu-so-gsum gyi gzalal-yas-khan-the palaces of the 33 gods, the bird khyuri, 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-luñ-riǹ, Sambhala, etc.

MONK'S CLOTHES AND EQUIPMENT

b

I. (a) rmad-gos (patched cloak). (b) glinn-snam (patches)

## MONK'S CLOTHES AND EQUIPMENT


II. (a) stod-gos or hgag-rin̄ (upper garment). (b), (c), (d) pad-źva (lotus-hats-various types).
(e) stod-gos or hgag-thuń (upper garment-short). (f) śams-hjug or smad-g.yogs (under garment). (g) dgun-źva ('winter hat'). (h) thañ-źva ('summer hat')

MONK'S CLOTHES AND EQUIPMENT

III. (a) smad-śams or śams-thab (cloth for lower part of body). (b) padlham (lotus-boots). (c) phyam-tse (long wrap). (d) phyar-bu (short overcoat)

## MONK'S CLOTHES AND EQUIPMENT


IV. (a), (b) chu-tshag (strainer). (c), (d), (e) pad-gdan (lotus-mats-various sizes)

MONK'S CLOTHES AND EQUIPMENT

V. (a) pad-khug (a book cover for travelling)-front. (b) ditto-back. (c) gżibskur or lhuñ-bzed (begging bowl). (d) mkhar-gsil (mendicant's staff). (e) khrus-bum (jar for ablutions). (f) khab-śubs (needle-case). (g) pad-phor (lotuscup). (h) skra-gri (razor). ( $j$ ) hphreñ-ba (beads)

## MONK'S CLOTHES AND EQUIPMENT


VI. (a) gser-theb (hat worn by high ecclesiastical dignitaries). (b) rta-żva (hat worn when riding). (c) gzan-sdom (metal strap for binding clothes when riding). (d) khaskris (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)

## MONK'S CLOTHES AND EQUIPMENT


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-źva ('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-lggag ('waistcoat' made of brocade silk). (g) gzan (cloak as worn every day)

## TANTRIC DRESS


VIII. (a) dbu-rgyan or rigs-lina (Five-Buddha crown). (b) ske-rgyan or mgul-chu (pendant). (c) sñan-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-dpyañs (special scarf-worn around the shoulders when performing the rites of $d b a \dot{n}$, sbyin-sreg etc.)

## TANTRIC DRESS


IX. (a) stag-źva ('tiger-hat'). (b) stag-ber ('tiger-cloak'). (c) hgyini-thod (turban). (d) bonżva (bon hat, named dkar-mo rtse-rgyal). (e) hphreñ-ba (beads). ( $f$ ) dar-dbyañs (same as VIII (g) above). (g) phur-pa (dart). (h) hom-khuñ (the special cavity for the homa (sbyinsreg) rite; = thun-khañ or e kloñ hbrub-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). ( $p$ ) żags-pa (noose). ( $q$ ) tho-ba (hammer). (r) mdun (spear).
( $s$ ) mdah (arrow). (t) gźu (bow). (u) kha-ṭam (Skr. khatvänga-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) hkhor-lo (wheel). (c) ri-dvags (deer). (d) g.yuñ-druñ ba-dan (swastika ensign). (e) bya-hdab or khyuǹ-gur (roof). (f) sar-bu (gutter). (g) za-ra-tshags (criss-cross decorations). (h) sam-bu (frill or pelmet). ( $j$ ) hphan (pendants). (k) yolba (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 rkani-gsum (tripod) against which rests a tsa-ka-li (a card with a sacred symbol)
left: ( $n$ ) źti-gtor (sacrificial cake of the tranquil divinities), and in front of this gtah-chen (skull-cup) covered with a cloth
right: (o) khro-gtor (sacrificial cake of the fierce divinities).
( $p$ ) gżi (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. kapala-skull-cup) containing sman (medicament). ( $t$ ) $k a-p a-l i$ containing rak-ta (Skr. rakta-blood). ( $u$ ) a whole row of $y o n$-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).

## SACRIFICIAL CAKES


XI. (a) żi-bahigtor-ma (sacrificial cake for the tranquil divinities-see Fig. Xn). (b) dbañ-gi-gtor-ma (s. cake used in the rite of 'empowerment'). (c) drag-pohi 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)
${ }^{1}$ Concerning these fierce rites see Buddhist Himalaya, pp. 258 ff.

- Concerning the rite of 'life consecration' see Himalayan Pilgrimage, pp. 141 ff .


## RITUAL ITEMS


XII. (a) dgañ-gzar or hom-gzar (sacrificial ladle for holding liquids). (b) bluggzar or hbyams-gzar (sacrificial ladle for holding solids). (c) gśañ-chen (flat bonpo bell-large size). (d) gśañ-chuń (the same-small size). (e) da-ma-ru (Skr. small drum). ( $f$ ) sbug-chol (cymbals). (g) rina (drum). ( $h$ ) duín-chen (great trumpetextendable). (j) rgya-glin (shawm). ( $k$ ) duri-dkar (conch-drawn monstrously out of scale). (l) mkhar-ría or rgya-na (large drum). (m) sil-sñan or sil-chol (small cymbals). ( $n$ ) rdun-chas (drum-stick). (o) ko-yo (a pair of trumpets)

RITUAL ITEMS

XIII. (a) phur-pa (dart). (b) thod-źal (skull-cup). (c) źva-nag (black hat). (d) ber (cloak). (e) stod-khebs (chasuble). (f) pañ-khebs (ritual skirt). (g) gur (tent). (h) be-hbum or po-ti (book). ( $j$ ) da-ma-ru (small drum). (k) hur-rdo (sling). (l) gsañ (flat bell as used by bonpos). ( $m$ ) bon-źva (bon hat). (n) gtsod-ru (antelope horn). (o) rkañ-glin (thigh-bone trumpet). ( $p$ ) żini-chen g'yanigźi (human skin)

## HERMIT'S REQUIREMENTS



THRONE

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) hphan (pendant). (f) dbal-gtor (fierce sacrificial cake). (g) rkaǹ-gsum (tripod). (h) bum-pa (sacrificial vase). (j) chag-sín (a bon-po 'powerbolt')
(285)

## VARIOUS ITEMS


XVII. Drawing the mandala (see p. $198^{30-33}$ )

## VARIOUS ITEMS


XVIII. The offering of a man's wealth (see pp. $36^{11}$ and $90^{34}$ )

## VARIOUS ITEMS


XIX. gab-rtse hphrul-gyi me-loń (horoscope) (see Way I)

## VARIOUS ITEMS


XX. ri-rab (Meru) and the glin-bži glin-phran (continents and islands) (see pp. 90-91)






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SNGLI SAOIVVA


Two rNying-ma-pa lamas of Tarap (Dolpo) performing a sbyin-sreg ('fire-oblation') ceremony. (Photograph by Corneille Jest)
( $\frac{1}{4}$
Samling of Dolpo, the source of our manuscript of gZi-brjid. This monastery (about $\mathrm{I}_{5}$,ooo 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 196r)
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Vol. GA, folios 243b and 244 (see p. 138 )


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Vol. GA, folios 250b-251a (see p. 160)
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Vol. NGA, folios 64b-65a (see p. 200)




## 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. ${ }^{1}$ 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 bsĩen-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 $m T$ she, 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 gun 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.

[^20]
## ABBREVIATIONS

adj. adjective
abbr. abbreviation, abbreviated
BH D. L. Snellgrove, Buddhist Himālaya, 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 Dictionaire thibétain-latin-franfais par les Missionaires Catholiques du Thibet, ed. by A. Desgodins, Hongkong, 1899
DC deduced from context
Ency. Br. Encyclopaedia Britannica 1961
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 Gyaltsen Karmay
Skr. Sanskrit
TN Tenzin Namdak
vb. verb

## GLOSSARY

ka-zu (J : ka-gźu) $=$ pillar capital $13^{29}$
ka-gdan $=$ pillar base $\mathbf{1 3 2}^{29}$
kag (J/Cs: kag-ma) also gag q.v. $=$ impediment $34^{31,32,39,4814}$
kag-ñen ( $=\mathrm{kag}$ ) $56^{33}, 74^{11}$
*kag-sri $=$ 'demon of impediments' $34{ }^{35}$
*ku-hran (TN: = rkyañ) = 'wild ass' ${ }_{1} 16^{30}$
*kun-snañ-ḥod $=$ 'Universal Shining Light' (I Ith stage towards buddhahood) 9614, 114, ${ }^{1,2}$
*Kun-Ses ḥphrul gyi drañ-mkhan, name of a god $26^{8}$
ko-loń-dam (J/Sch: ko-loñ-ba) (TN : = bzod-pa med-pa) = 'irascible' $196{ }^{39}$
*kor-tshe-ba (ChGr: = ñi-tshe-ba = phyogs-re-ba) = 'self-centred' (TN) $170^{20}$
*klun-rta ( J : rluni-rta) see note 10 , = symbol of well-being, god of well-being, or just meaning well-being $32^{34}, 44^{24}, 56^{36}, 88^{21}$
klu-mo $=$ 'mermaid' $\mathbf{1 8 2}^{25}$
kloń see note $7 \mathrm{I}=$ spacial sphere, mental sphere $88^{8,}{ }^{13},{ }^{30}, 90^{7}, 92^{17}, 19,104^{1,}{ }^{25}$, $108^{2}, 120^{8}, 170^{27}, 204^{26}, 206^{9}, 210^{2}{ }^{18}, 218^{5}, 21,238^{5}$; sa-gżihi klon $=$ 'face of the earth' $70^{37}$
*klon-grum $=$ ? a kind of badger (grum-pa) $48^{25}$
dkar-dmar (see J : thig-le) $=$ 'white and red essence' $142{ }^{27}$
dkar gsum $=$ 'three white products', viz. milk, curds and butter $64^{6}, 196^{26}$
dkyil-ḥkhor $=$ mystic circle (distinguished in Tibetan usage from mandala; see ma-ḥdal below) $102^{22,}{ }^{26}, 134^{10}, 204^{30}$
bkas-sa $=$ shelter $164^{21}$
bkaḥ-gñan (J/Lex MD; ChGr: bkaḥ-btsan probably same meaning but different one given $)=$ 'coercion' 82 ${ }^{18}$. See below gñan-po
bkaḥ-bab (J : bkaḥ ḥbab-pa) $=$ 'soothsaying' $24^{20}, 32^{7}$
bkol (J : ḥkhol-ba) $=$ committed $124^{17}$
*bkyag (J : ḥkhyog-pa) $=$ to present or make offerings $52^{23,}{ }^{35}, 56^{39}, 64^{16}, 72^{31}$, $90^{16}$
bkyon ( $\mathrm{J}:=$ to beat, scold) $=$ "'causing harm' $88^{13}$
"ska-nan (J: rked-pa \& sked-pa 'waist'; nan 'pressing') = 'fitted to the waist' (compare ska-rags 'belt') $154{ }^{25}$
sku-mkhar $=$ 'palace' $214{ }^{33}$
skoń-ba / bskañ, nominal form skonं; 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 $76^{37}, 78^{8}, 86^{23}, 88^{7,12}, 29,90^{11}, 15,{ }^{16}, 92^{2}, 37,102^{31}$, $104^{5}, 110^{19}, 204^{31}$; to fulfil (hopes) $94^{31}$
*skya-yas (probably $=$ skyas) $=$ an offering (to demons) $74^{7}$
*skyas / bskyas (J : skya-ba, skyas \& skyes) = a departing gift in the special sense of ransom-offering to demons; used with ḥdebs-pa: to dispatch with a ransom offering $68{ }^{27}, 70^{35}$
skyems $=$ draught (of concentrated chang) $3^{2}, 50^{1}, 92^{3}$; see also gser-skyems
*sKyoni-ma-khram, name of a god $78^{12}$
bskos (J : sko-ba) = to set up, to bring into order, to authorize; the same form used as imperative $48^{30}$; as verbal participle $64^{39}$, $124^{5}$; and as noun $54^{15}, 94^{24}$ (in combination with ḥdebs-pa), $64^{39}$
bskyal-ba (J : skyel / skyol) $=$ to dispatch, send away $74^{9}$
*bskyor (J : skyor-ba II 'enclosure') $=$ 'enclosed' $196^{1}$
kha-ta ( $\mathrm{J}:=$ advice NM ) $=$ 'talk' $238^{24}$
kha-drag ( $\mathrm{J}:=$ mighty; ChGr: = "harsh speech") $=$ 'might' $54^{15}, 62^{35}$
kha-bad (J: = humidity [p. 36] \& projecting ends of beams which support the roof [p. 37] NM) $=$ 'eaves' $5^{1}{ }^{1}$
*kha-bo (ChGr: = kha-drag tsha-bo) $=$ 'big talk' $30^{8}$
*kha-mi-ya (ChGr: kha-ya = "affectionate") = 'do not reply' (TN) $28{ }^{17}$
${ }^{*}$ kha-ḥdzin (ChGr: = rogs-ram byed-pa) $=$ 'overseer' $60^{4,5}$
*Kha-la-gañs-dkar, name of a god $78{ }^{13}$
*kha-yo (tentative emendment of kha-lo which may, however, be preferable) ( J : yo$\mathrm{ba}=$ crooked) $=$ 'crookedness' $64^{20}, 92^{12}$
kha-lo bsgyur-ba (J : kha-lo; ChGr: kha-lo-ba) $=$ to guide $42^{15}, 108^{32}$
khams $=$ appearance, disposition $26^{3}, 36^{36}, 38^{29,}{ }^{31}, 120^{5} ;=$ realm as in khams gsum, threefold world $96^{10}, 112^{37}$
*khas-ñan (ChGr: khas-żan $=$ "weak'") $=$ 'weakness' $44^{23}, 56^{3}$
*khu-hphrig (ChGr: = rnam-rtog za-ba; J/Sch: hphrig 4) = 'erroneous views' $116^{7}$
*Kho-ma-ne-chun, name of palace on the north side of the Nine-Stage Swastika Mountain (see Fig. XXII) $114^{15}$
*khoń-ḥkhyul = 'patience' (TN) $166^{15}$
Khyun $=$ 'king of birds' $58^{13}, 60^{36}, 62^{13}, 74^{1}, 80^{5}$
*Khyuñ-nag ral-chen $58^{13,}{ }^{14}, 108^{25}$ name of a god
khyud (J/Sch: khyud-mo $=$ rim) : sgo-khyud $=$ door-way $134^{1}$; khyud-mo $=\operatorname{rim} 204^{\text {I }}$
khram (J : khram-kha) = 'tally-stick' $76^{38}, 78^{12,13}$
khri-ḥphan $=$ steps (of platform serving as basis of a shrine or a throne) $44^{26}$, $164^{19,20}$
*Khri-smon-rgyal-bzad, name of palace on the west side of the Nine-Stage Swastika Mountain (see Fig. XXII) $96{ }^{29}$
khrol-le (J : khrol-khrol) = 'sparkling' $216^{35}$
*mKhaḥ-ḥgyin-dbal, name of a god $108{ }^{12,}{ }^{15}$
*mKhaḥ-gsal-ye-śes = "Knowledge of the Clear Sky", name of a ritual 104 "
mkho (J: mkho-ba) = 'requirement' $26^{24}$
mkhon ( $\mathrm{J}:$ hakhon $=$ quarrelling ) $=$ 'animosity' $46^{35}, 88^{10}$
ḥkhor-ḥdas (ḥkhor-ba dañ myañ-ñan las ḥdas-pa). See note 79. = samsāra \& nirväna, the 'wheel of existence and the transcending of sorrow', 'phenomenal existence and its transcendence', 'physical and metaphysical' $170^{34}, 224^{7}, 228{ }^{22}$, 31, $23^{899}, 240^{2}, 246^{34}, 248^{7}, 25^{11}, 25^{12-13}, 254^{\text {1 }}$
ḥkhyil (J : ḥkhyil-ba) $={ }^{*}$ 'mountainous amphitheatre' $(\mathrm{TN}) 48^{19,20}$
"ḥkhra-ba / hehhras = as verb to resort to; as noun place of home $60^{27}, 80^{19}, 172^{15}$

[^21]gag see kag $46^{1}, 78^{27}, 120^{2}$
gab-rtse (? Chinese 田子) = horoscope $24^{9,24}, 3^{15}, 23$ (see Fig. XIX)
gar ( $\mathrm{J}:$ gar-ba) $=$ 'strong' $44^{2 \mathrm{I}}$
*gar-ma-mthoń-khyab = 'deacon' (TN) 20023
*Gar-ma-li-śo, name of 'Grand Master of Arts and Crafts' in 'Ol-mo-luni-riñ (TN) $132^{24}$
*Gar-gsas-btsan-po also Gar-gsas-dbal, name of a god 72 ${ }^{32},{ }^{34}, 74^{39}, 76^{10}, 86^{20}$, $90^{12}, 94^{17}$
*guñ (D : guñ / dguñ) = 'caracal' (MD) $154^{16}, 164^{15}$
gur-thog (J/Sch) = tent roof, raised roof (like a tent) 2047
ge-sar (J/Cs i) = a flower of a kind (MD) 15819
"ge-śan ( $\mathrm{J}:$ san-pa) $=$ 'murderous' (DC) $160^{31}$
go ( $\&$ go-cha) $=$ armour $10^{12}, 60^{24}, 130^{37}$
*goñ-skor (J : goñ-ba \& skor) = 'collar' $154^{24}$
*gon-na gñan-pa (see gñan-pa) = 'superior in dignity', lit. those who are grave in their superiority, e.g. father vis-à-vis son, king vis-à-vis minister (TN) $1188^{32}$
*gyi-lin = a much prized breed of horse (TN) $144^{2,14}$
gyer ( $\mathrm{J}:$ dgyer-ba) $=$ incantation, to intone $42^{9,20}, 46^{18},{48^{17}}^{17} 52^{35}, 68^{22}, 84^{11}, 96^{21}$, $104^{6}$
gyoñ-po (J: = rough, rude NM) = 'stern' $28{ }^{4}$
*gra-bsdeb 'fitted to one another' (TN \& DC) $182^{31}$
*grab-non (ChGr: drab = lcam-śin, where lcam represents our dpyam, q.v.) $=$ light boards forming a ceiling fixed between and above the ceiling laths (graldpyam) in costly buildings $204^{14}$
*gram-khrod (J: gram-pa \& khrod) = lit. heap of shingle (TN), 'heap, sparkling heap' (DC) $90^{26}$, $106^{29}$
gral-dpyam (J : gral-phyam; ChGr: dral-lcam) = ceiling laths $204^{14}$
*gri-bdud $=$ 'demon of murder' (TN: gri $=$ murder, not necessarily by knife) $72^{12}, 116^{12}$
grum-pa $=$ badger $48^{25}, 144^{17}, 154^{18}, 164^{17}$
grol ( $\mathrm{J}:$ hgrol-ba) $=a s$ vb. to be released, in special sense of to be derived, to emanate; as $n$. technical term 'release' (also meaning 'emanation') 666-18, 6624, 27, $170^{12,33}, 228^{8}, 230^{11}, 28,232^{10,17}$
*glin-snam (abbr. gliǹ) = patches of which rmad-ḥog and rmad-gos are made (TN) $156^{13,17,24}, 158^{2,7,9}$ (see Fig. I b)
glud $=$ ransom $34^{37}, 36^{12,16}, 70^{32}, 76^{61},{ }^{28}, 78^{5}, 18,19,28,34,36,80^{9}, 12,20,82^{33}, 40$, $86^{10,} 24,{ }^{34}, 94^{26}, 122^{1}, 186^{7}$; also tshe-bslu $34^{36}$
*dGah-bahi tshal, place-name: 'Park of Joy' on the west side of the 'Palace of Victory' (see Fig. XXI) 90 ${ }^{21}$
*dgun-sman ( $\mathrm{J}:$ dguñ $\&$ sman-mo) $=$ 'celestial goddess of medicine' $5^{\mathbf{2 I}}$
dgons-pa $=$ 'thoughtful purpose' $242^{8}$; (see thugs-dam which serves as an honorific of this word)
*dgra-gśed (J : gśed-ma 2) $=$ 'antagonistic' (DC) $34^{9}$
hgar ( J : hgar-ba) = low-grade mixed breed of cattle, viz. a cross of a bull (glañ) and a mdzo-mo $144^{15}$
*hgur-chu = 'decorative garlands' (TN) $132^{35}$
*hgog-pa (J: ḥgogs-ka; ChGr: ḥgog-pa la sñoms par źugs) = 'total suppression', viz. of all external impressions (a technical term in meditation) $218{ }^{16}$
hgyin ( $\mathrm{J}:$ hgyini-ba $=$ to look down upon) = "'raised up' (TN) $194^{36}$; "'lordly mountain' (TN) $48^{19}{ }^{19}$; also in *hgyiñ-thod 'turban' $48^{39}$ (see Fig. IX c)
*hgram-bcos (J : hgrams-pa \& bcos) $=$ (ceremony for) curing hurt (TN) 92 ${ }^{33,36}$ hgras-pa ( $\mathrm{J}:=$ to hate) $=$ 'at enmity' $44^{37}, 88^{9}$
*hgrus = 'diagonal lines' (TN) $198^{32}$
hgreñ-bu = 'upright creature', viz. man, ape, etc. $86^{6}$
hgres (J : ḥgre-ba 2; ChGr: hgres-pa) repeated or perhaps continued (TN) 92 ${ }^{18}$ rgo 'wild goat' $144^{21}, 154^{16}, 196^{4}$
*rgod-lcam (J : rgod \& lcam) $=$ dākini $(T N) \mathbf{1 8 2}{ }^{27}$
rgya (J: rgya $3=$ net $;$ ChGr: rgya $="$ trap" $)={ }^{*} \operatorname{trap}(\mathrm{TN})$ 11629; net $90^{28}$
"rgyani-ne-ba (probably connected with rgyan 'afar') = 'solitary' (TN) $230^{8}$
*rgyañ-bu \& rgyañ-ḥphan $=$ 'tree symbol' $(\mathrm{TN}) 36^{6}, 90^{30}$ (see Illustration)

rgyan-śar ( $\mathrm{J}:$ rgyan item rgyan-du hehar $=$ it proves a blessing or benefit) $=$ *'first principle' (TN) $172^{27}, 174^{4}, 15,26,37,176^{10},{ }^{21}, 3^{32}, 220^{32}$ rgyal unusual use describing water, ? $=$ good $194^{37}$ rgyu-mthun-srid $=$ 'species' (lit. 'coming into existence in accordance with things') $66^{26}$; see srid-pa below
rgyu bżi phuñ-po = 'four bodily elements' (viz. flesh, blood, warmth, breath) $176^{26}$
rGyug-chen, a guardian divinity 'Great Runner' $5^{23}, 64^{16}$
rgyud basic meaning: sequence, series, line, etc.: stream $44^{9}, 48^{6}, 64^{35}, 66^{35}, 68^{7}$; species 661,26, 33 ; tradition, traditional teachings $82^{37,}{ }^{39}, 104^{12}, 118^{16}, 158^{32}, 190^{8}$; tantra $102^{6}, 190^{9,12,13,14}, 214^{8,14}$; 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 $126^{26}, 128^{12},{ }^{18}, 182^{35}$; used as a postposition rgyud(-nas): in the line of hence in accordance with $90^{11}$, $104^{5}$; dgu-rgyud 'ninefold link' $194^{26}$; see also ses-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) $188^{16}, 242^{35}$
sgam (J : sgam-pa Cs \& Sch; ChGr: = profound, wise) 'bat' (creature noted for its cleverness) $86^{12}$
*sgo-skyes (ChGr: = sgohi ru-śiñ nam them-pa lta-bu) TN: = door (as distinct from sgo properly meaning doorway) $134^{2}$
*sgoni-pri $=$ skin around yoke of egg (TN) $60^{27}$
${ }^{*}$ sgra-bla ( $=$ ChGr: dgra-lha NS $)=$ 'genie' $24^{18}, 44^{8}, 56^{30,38}, 5^{5}, 8,64^{3,13}, 66^{34}$
*sgrin-bu (contrast with J \& ChGr: sgrin-po 'clever') = 'foolish' (TN \& SGK/Lex) $196^{7}$
sgrib-pa (J : NM) 'inner anguish' of a yi-dvags (preta, tormented spirit) $148^{4}$
sgrub-pa $/ \mathrm{bsgrub}=a s v b$. 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 $52^{35}, 62^{2}, 74^{28}, 98^{14}, 100^{5}, 102^{14}, 104^{26}$, $110^{1}, 112^{33}, 184^{17}, 186^{14}, 188^{3}, 190^{22}, 194^{23,}{ }^{24}, 212^{14}$
*sgrub-rten 'ritual articles' (lit. 'supports for the performance') $102^{35}$; see rten-pa below
*sgrub-gsen-dbal-bon (see note 8) = 'officiating priest' $\mathbf{3 2}^{\mathbf{2}}$
sgron (J: sgron-pa 'to cover or lay over'; ChGr: 'to lay as one lays bricks') 'wellcovered' (TN) $194{ }^{36}$
sgrol-ba / bsgral (J : sgrol-ba 3) 'to slay' 98 ${ }^{11}$, 20 (see note 31)
"na-bo ( = ña-rgyal) 'pride' (TN) $28{ }^{10}$
nañ-gis special use of nañ with instr. meaning 'of one's own accord' hence 'naturally' $92^{27}$; nañ-gis bźag 'be indifferent' (lit. 'let things be in a natural way') $28^{\circ}$ (see bźag-pa)
${ }^{*}$ nañ-thag (bsriñ) $=$ to keep going, to persevere, to be long-suffering, $\mathbf{2 8}^{8,36}$, $128^{8}$

nar-chu ( $\mathrm{J}:$ nar-ba \& chu) $=$ 'strength-potion' $60^{26}$
nar-mi $=$ figurine (TN) $36^{68}, 86^{25}$
nes-med \& ma-ñes = 'unpredictable' 2205, 25, 2223, 6
"ño-loń (J : ǹo \& len-pa, imp. loñ) = 'undertake' $52^{36}$
nogs ( $\mathrm{J}:=$ slope or bank) nam-mkhahi nogs $=$ 'expanse of the sky' $218{ }^{30}$
ños hadzin / nos zin = identify / identification $26^{1}, 34^{1}, 36^{34}$
dnos-grub $=$ perfect achievement, realization of perfection, final perfection, 'special powers' $90^{12}, 92^{25}, 104^{19}, 182^{25}, 186^{34}, 196^{30}, 208^{26}, 210^{8}$
dnos-ḥbyor $=$ 'real wealth' (as opposed to what is mentally produced yid-sprul) $204{ }^{27}$
*mnan-sems (J/Cs: mnan-pa) = 'accursed thought' $1488^{20}$
mnaheris = *'sphere of influence' $56^{4}$
mnahegsol-ba (J/Cs: MD) $=$ *to beseech $\mathbf{3 2}^{21}, 64^{13}$
mnar gsum = "three sweet products", viz. sugar, molasses, and honey $196{ }^{26}$
mnon-cha for brñan-cha q.v.
minon-rtogs $=$ 'delineation' (of a divinity) $74^{35}$
mnon-ses $=$ 'clairvoyance' $24^{18}, 32^{5}$
mŃnon-ses phyahu g.yañ dkar, name of a god $26^{9}$
brnan-pa (J : rian-pa II) = to requite $32^{20}, 50^{20}, 52^{35}, 58^{2}$
*brinan-cha (also written as mnon-cha) $=$ 'requital', sacred offerings intended as payments to the gods $34^{25}, 92^{21}, 94^{20}$
${ }^{*}$ cañ-señ, a class of divinities $58^{2,6}, 62^{29},{ }^{32}, 64^{4}$
*gcan-chen ( $\mathrm{J}:$ gcan-gzan $\&$ chen-po) $=$ 'tiger' $142{ }^{39}, 204{ }^{13}$
gcun (J/Lex) $=$ subduing $78^{1}, 110^{10}$
gces-ḥdzin $=$ attachment $80^{35}$
gcoñ (J: gcoń-skad Sch/Lex) $={ }^{*}$ 'ululation' $42^{10,22}, 46^{14,17,19,23}, 50^{3}, 72^{37}, 74^{1,3}$, $86^{31}, 94^{22,}{ }^{25},{ }^{28}, 96^{22}$
bcah sgyur, technical terms for two different hand-gestures phyag-rgya, q.v. $102^{40}$
*bcaḥ-gzi (J : ḥchaḥ-ba 18 gzi) $=$ arrangement or disposal of sacred items $48^{16}$; bcah-gzti-las 'the actual practice' (of the ritual) $184^{34}, 186^{9}$
bcas $=$ 'subsidiary matters' $108{ }^{37}$
bcol (J : ḥchol-ba 'to entrust' NM) = 'urge' 54 ${ }^{\text {10-17 }}$; see also gtad-bcol
bcos (i) (J : bcos-pa i) $=$ 'remedy' $38^{16}, 92^{31-37}$; (ii) (J : bcos-pa 2 ) ='constructive' 'contrived' $216^{15}, 252^{1}$, ${ }^{3}$; also bcas-bcos same meaning 218 ${ }^{19}$; ma-bcos 'unconstructive' 'uncontrived' $218^{19}, 220^{13}, 248^{35}$
lcags: special kind of iron designated by "sno-mñen-lcags 'iron which is blue and subtle' $?=$ steel $50^{38}$
lcags-ri $=$ border $154^{31}, 156^{3,37}$
*cha-rags-pa (J: cha \& rags-pa) $=$ 'gross' (DC) $144^{31}$
*cha-las $=$ 'supplementary' (DC) $64^{22}$
cha-lugs (J: = clothing / costume [MD], appearance); NM = style, fashion; special meaning in cha-lugs-lna = 'five bodily postures', viz. (i) źabs-skyil-krui 'cross-legged' (ii) phyag-mñam-bźag 'palms upwards on lap' (iii) dpuñ-pa gzen் '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' $202^{22}, 21^{16}$
chag-gañ ( J : chag 5 MD ) $={ }^{* \prime}$ one length from elbow to clenched fist' (TN and SGK) $198^{23}$; (compare khru-gan 'one length from elbow to tip of extended fingers')
"chag-gon $=$ 'strap' (DC) $155^{67}$
*chag-nan \& chag-non (J : chag 3 \& probably nan) = 'sandals' $134^{25}, 1566,11,27$
*chag-tshad (ChGr: = cha-tshad 'size') = 'estimate' (DC) $32^{36}$; also: chag-la gźal 'make an estimate' $26^{13,14}, 32^{22}$
chag-sin (J : ‘splint' MD) *a bonpo sceptre 196 ${ }^{21}$, $200{ }^{15}$ (see Fig. XVI j)
chan-gri (J : chan-pa; ChGr: chan-gri) $=$ scissors ${ }^{5} 58^{31}$
"chab-dkar $=$ "White Waters" (see the Introduction, pp. 16-17) 42 ${ }^{6}, 50^{7}, 68^{23}, 92^{18}$
*chab-nag $=$ "Black Waters" $42^{5,}{ }^{31},{ }^{33}, 44^{10}, 46^{6}, 50^{6,9}, 68^{7}, 15,22,72^{29}, 76^{20,}{ }^{26}$, $82^{39}$
cham-la-hbebs (J : cham Lex \& Sch NM; ChGr: MD) $=$ 'suppress' (TN) 54 ${ }^{17}, 98^{17}$
*chib occurring in rtse-ru chib 'to be perfect' (TN), ? lit. 'to reach the top' $56^{\mathbf{2 4}}$
chu-gri ( $\mathrm{J}:=\mathrm{a}$ sort of knife) $=$ 'sabre' $60^{35}$
*chu-ḥbab $=$ 'roof-gutter', normally made of wood or copper in Tibet $204{ }^{15}$
chu-sram (J : sram) emended in our text from kyur-sram and khyur-sram, $=$ otter $144^{17}, 154^{18}$
chud, *one of the 33 classes of 'titans' (lha-min) 787; note also ma-bla-chud
*chun-ḥphyan ( $\mathrm{J}:$ chun-po $2 \&$ hphyañ-ba) = 'hanging in intertwined loops' (TN) $90^{27}$
chus (J : jus C. 'strategy' \& jus-legs Sch \& Cs) occurring in bstan-chus 'religious developments' or more exactly a programme for these (TN), 214 ${ }^{37}$ (TN: groñ-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)
 (TN: phaḥi cho $=$ phaḥi rigs; maḥi brañ $=$ maḥi rigs; cho-ḥbrañ $=$ khyosug 'husband \& wife'; ChGr: cho-ḥbrañ MD)
mchon ( J : choñ \& mchoǹ) = 'chalcedony' (tentative identification by TN from among gems illustrated in Ency. Br.) $58^{38}$
${ }^{*}$ mchoń or ḥchon $=$ a section or chapter (TN) $184^{27}, ~ \mathrm{I} 88^{6-24}$
mchod-rten $=$ 'shrine' (stūpa), lit. 'support for worship' $136^{15}$ (see rten-pa)
ju-thig ( $\mathrm{J}:=$ 'drawing lots by threads of different colours' NM ) $=$ 'knot-sortilege' $24^{17}, 32^{4}$
*ju-zag, an unidentified method of astrology (rtsis) 24 ${ }^{26}, 32^{26}$
hjab-bu (J : hjab-pa 'to sneak') $=$ 'thief, thieving' $140^{26}, 154^{1}$
*hjug-sgo $=$ 'introduction' 6612
hjum (J : hjum-pa Lex \& Sch) $=$ 'contracted' (TN) $5^{830}$
fia-phyi ( $\mathrm{J}:$ ña-phyis NM) $=$ mother-of-pearl $196^{24}$
fiag-gcig ( $J$ : ñag-ma 3 NM ) = 'single one, undifferentiated' $60^{13}, 170^{35}, 222^{30}$, 228 ${ }^{\text {I }}, 232^{9}, 244^{33}, 24^{1}, 25^{0^{14}}, 25^{33}$
"ñams-snan (ChGr: = brtag dpyad yid la sar ba = "thoughtful reflections" \& sgom las skyes-pahi yon-tan = "accomplishments of meditation"), 'psychic manifestations' (DC) $218^{30}$
fiams-rtsal ( $\mathrm{J}:=$ skill $)=$ 'psychic skill' (DC) 22022, 2224, 7, 12, 17, 22, 28, 32
"ñiñ-sa ( $\mathrm{J}:$ : ñiñ-khu \& sa) $=$ 'flesh-essence' $142^{28}$; ñin-Sa-can $=$ 'eating their own kind' $140^{20}$
ñid in sense of 'self alone, absolute' as in nam mkhah ñid la ñid du spyod $\mathbf{2 4 0}{ }^{\mathbf{2 2}}$
ñu-le ( J : ñul-ba) = 'mean' $140^{26}$
fien (J : ñen-pa) $=$ 'trouble' $34^{39}$; also ñen-gto 'Trouble Ritual' 74 ${ }^{11}$
fies-dmigs ( $\mathrm{J}:$ ñes-pa 3 C 'punishment') $=$ "'disadvantage' (DC) $\mathbf{1 2 2}^{13}$
gñan / gñan-po (in our MS. regularly occurring as gñen / gñen-po) (J : gfian I 'plague' \& gñan-pa 'gods of vengeance') $=$ 'furies' $44^{7,}{ }^{37}, 50^{23,} 27,58^{2,6}$, 62 ${ }^{11,} 29,33,88^{4,9, ~}{ }^{31}, 118^{26}$
gñan-pa / gñan-pa (J : gñan-pa as above but with additional meaning 'cruel, rigid, solemn') $=$ 'rigid, solemn, serious', $82^{18}, 84^{34}, 118^{32}, 194^{4}$
gñen-pa / gñen-po (J : gñen 2) $=$ aid, antidote $4^{890}, 56^{12}, 62^{27}, 64^{9}, 13^{16}$
*sñiñ-phur hkhrugs-pa = 'complete disarray' $(\mathrm{TN}) 34^{17}$ (ChGr: sñiñ-phurthebs = yid-ches-pa "trusting")
bsñen-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);
 $110^{\prime}$; *'reliance' $184^{17}{ }^{32}, 186^{1-13}, 190^{22}, 212^{14}$; (also note my translation of dge-bsñen 'virtuous adherer' not included in Glossary)
bsño-ḥbog ( $\mathrm{J}:$ smyo-ḥbog $)=$ ' $\mathrm{crazy}{ }^{\text {I }} \mathbf{6 4} 4^{36}$
$\operatorname{gtad}[\mathrm{I}](\mathrm{J}: \operatorname{gtod}-\mathrm{pa})=$ 'commit to the care of' $\mathrm{I} 8^{26}, 124^{8}$
$\operatorname{gtad}[2]\left(\mathrm{J}:\right.$ brtad) $=$ harmful rite, imprecation $78^{3}$
gtah (for gtaḥ-chen), *a ritual bowl made from a skull and called 'the great pledge' (see next item); $212^{7}$ (see Fig. X n)
gtah-ma (J/Lex \& Cs) $=$ pledge $34^{35}, 110^{11}$
gtar-ba $=$ 'bleeding' $38{ }^{17}$
gto $=$ 'ritual' $24^{1,}{ }^{10}, 11,29,26^{5,21}, 28^{1}, 30^{18}, 33,34^{6,10,21,33}, 36^{19}, 21,38^{34}, 40^{6}, 42^{8}$, $70^{29}, 74^{9-13}, 82^{4,}{ }^{33}, 88^{26} .{ }^{31}, 92^{31}, 94^{26}, 118^{26}$
gtod (J : gtod MD), local divinities living in rocks, 'lords of the rocks' 885 , ${ }^{10}, 92^{36}, 94^{5}$ gtor-ma (J: NM) = (i) holy water ${ }^{1} 3^{36}$; (ii) sacrificial cake (torma) $200^{16}$ (see

Figs. XI and XVI f)
gtos (J/Lex) = 'vastness' $90^{7}$
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 $132^{33}, 204^{8}$
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' $34^{24}, 88^{30}, 102^{3,} 35,110^{11}$, 186", $198^{7}$
rtol (J: Lex/Sch/D; ChGr: rtol-gog = mdzo-mohi phru-gu), an inferior crossbreed of cattle, compare hgar, of which it may be a stage lower, viz. cross-breed of a bull (glani) and a hgar-mo (D) $144^{15}$
"Itag-sa (J : ltag-pa \& sa) = 'flesh from nape of neck' $54^{1}$
${ }^{*}$ Itim-me $=$ 'clear' $(T N \& D C) 218^{8}$
*Ito-rgyab $=$ 'food and clothes' $214^{29}$
ltos-pa lina $=$ 'five related ones' (DC/MD)
*s'Tag-lha-me-ḥbar, name of a god $114^{12}$
stan-dbyal (TN: = khyo-sug) $=$ husband and wife $70^{4}, 72^{14}, 80^{17}$
stabs-la (J : stabs) = 'by way, by chance, accidentally' $222^{19}$
sTon-gsum-sgron-me $=$ "Light of the Universe" (viz. Buddha) 84 ${ }^{21}$
"brten-ma (NW pp. 181-98), a group of twelve goddesses $78^{11}, 88^{16}$
bstim-pa (J: stim-pa) = directing towards, causing to sink into $94^{\mathbf{2 7}}$
tha-tshig (J/Sch) $=$ oath $198^{8}$
tha-ram (J/Sch MD) *fetter (TN) $140^{10}$
than $(J$ : than 4$)=$ potion $38^{1}$
than (J/Sch: ḥthan) $=$ 'evil' $46^{6,34}$
thig-pa ( J : thig item thig-tshad Cs 'proportion') $=$ *'to fit, to meet the case' (TN) $3^{8{ }^{31}}$
thig-le ( $\mathrm{J}: \mathrm{NM}$ ) = dot, seed, vital fluid (viz. semen virile), drop (of semen), essence $102^{39}, 108^{14}, 27,138^{25}, 140^{13}, 164^{13}, 180^{35}, 182^{29}, 34,184^{2}, 188^{22}, 194^{10}$, 2281, 232 ${ }^{9}, 25^{14}, 252^{33}$
*thin-ba $=$ 'to hit the mark' (TN), to reach the objective, $74^{8}, 86^{22}, 94^{30}$; (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) 447, 5017, 20, 32, $52^{11,18,24}$
thug-pa $=$ to touch upon, to be concerned with $114^{11}, 140^{27,35}, 142^{1,9,17,25}$
thugs-dam $=\left(\right.$ (i) thoughtful purpose ( $=$ dgoñs-pa hon.) $90^{11}, 92^{24}, 104^{5}, 110^{19}$, $204^{31}$; (ii) tutelary divinity ( $=$ yi-dam hon.) $104^{13}$
thun ( $\mathrm{J}:$ thun II) $=$ rduń-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' $24^{31}, 108^{18}, 110^{17}$
*thun-khañ, a triangular iron receptacle used for the effigy of a foe (linga q.v.) against whom the rite is directed, and the harmful 'deterrents' $110{ }^{4}$ (also known as ḥbrub-khuñ; see Fig. IX h)
"thun-gto $=$ 'harrying rite' $24^{31}$
*theb-tse $=\operatorname{dish}(\mathrm{TN}){ }_{15} 8^{33}$
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' $110^{9}$; (the same idea but with a different intention occurs on $120^{30}$ : sa-bon dgod 'establish the seed-syllable')
*thehu gsog $=$ 'down feathers' (TN) $58{ }^{28}$
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 $54^{21}, 220^{5}$
thob-rdzob $=$ 'false ambition' $134^{28}$
"thob-ma-gyu = 'vagueness, vagaries, unresponsiveness' 21837, 2227
*mthah-bsgyur $=$ 'acts of supererogation', viz. extra activities such as sortilege ( $m \mathrm{~m}$ ) which are not part of the essential activities of those who follow a higher tantric way $184^{26}, 188^{5}$
mthu ( J : mthu 2) $=$ magical force $\mathbf{6 2}^{2}, 70^{32}$
mthon ( J : mthons NM ) $=$ 'vault (of the sky)' $50^{34}$
*dañ-chags $=$ 'attachment' (DC, probably $=$ chags-pa) 234 ${ }^{1, ~ 5, ~ 10, ~ 15, ~ 20, ~ 25, ~} 30$
dañs-ma (J : dvañs-ma) = 'vitality' $142^{2}, 20$
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; 888, 13, 17, 30, 92 ${ }^{10,27}$
dam-tshig (J : dam item dam-tshig NM) = sacrament, vow (see BH, pp. 287-8) $104^{2}$, $15^{18}, 166^{1,13}, 184^{4}, 188^{18}, 200^{26}$
"dam-rdzas $=$ 'sacred items' (see note 61 concerning the 'five sacred items') $54^{1}, 99^{20}$, $102^{23}, 106^{3}, 176^{37}$
*dar-bu-khad (J : dar \& perhaps khad-pa 'to be stuck'), outside pelmet such as is fixed to Tibetan windows, $1 \mathbf{3 2}^{32}$
dal $[1]=$ ma-ḥdal, q.v.
dal [2] (J : dal-yams) $=$ 'disease' $(\mathrm{TN}) 78^{2}$
dal-ba (J : NM) = 'careful' $32^{39}, 84^{5}$
*du = 'liquid offering' (TN), 'drink' $90^{2}$
duñ-duñ (J/Sch: = 'staggering, reeling') = "'persistently' (TN \& DC) $60^{\circ}$
*Duñ-ri-mchoñ-luñ, place-name $58^{38}$
des-pa (J/Cs : = 'noble, chaste'; ChGr: = nañ-rgyud bzañ-ba "good disposition') $={ }^{* ' g e n t l e '}(\mathrm{TN}) 38^{82}$
dom $=$ 'brown bear' $144^{7}, 154^{17}, 164^{10}$
*dom-chol (J/Sch: dob-dob \& chol/hehol-pa/hechol-ba II. 2) = 'gossip, nonsense' (TN) $30^{7}, 96^{27}$
*Dra-ma, a group of divinities $60^{11,15, ~} 16$
*drañ- $\operatorname{san}\left(\mathrm{J}:\right.$ drañ-po $\& \operatorname{san} 4$ ) $=$ 'straight-forward distinction' $26^{11}, 32^{11}$
dri-za $=$ parasite (gandharva) $70^{13}, 80^{13}$
dregs-pa ( $\mathrm{J}: \mathrm{NM}$ ) = 'the proud ones', viz. local gods $98^{9}$
dred $=$ 'yellow bear' $144^{7}, 154^{17}, 164^{10}$
*drod-tshad (J : drod \& tshad) TN : indications of advance in meditational practice (lit. 'measure of warmth') = 'advance-grades' $74^{34}, 218^{13}$
"gdag-sgo ( $\mathrm{J}:$ ḥdogs-pa \& sgo) $=$ 'terminology' (DC) $\mathbf{1 2 6 1 6}$
*gdar-tshan $=$ 'hot metal' (TN) $\mathbf{1 6 2}{ }^{12}$
"gdar-so $=$ 'bottom of hell' (TN) $86^{5}$
gdin-ba $=$ 'monk's mat' $\mathbf{1 5 6}^{\text {T}}$
gduñ-ma (J : NM) = cross-beam, lintel $\mathbf{1 3 2}^{28}, 198^{33}, 204^{13}$
$\operatorname{gdon}(J: N M)=$ evil spirits, demons $70^{13}, 20,33,116^{8}, 140^{24}, 164^{36}$
gdos-pa (J : gdos NM) = gross substance, material elements, $1 \mathbf{I f}^{4}, 120^{1}$
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.) $32^{4}, 52^{32}, 60^{8}, 86^{20}, 94^{17}$
*bdar-thag-gcad = 'cut off completely' (DC \& TN) $136^{24}$
bdar-śa (J/Sch: = nerves, sinews?) = *'tegument inside egg-shell' (TN) 6025, $70^{12}$; bdar-śa-gcad = 'revelation' (TN), ? lit. 'remove the tegument or veil' $224^{2}$
bdud-rtsihi siñ, any aromatic wood used for burning as incense (TN) $30^{39}$
*mdañ-sum $=$ 'last night' $21^{163}$
*mdañ-ḥbyin-pa (J: mdañs \& ḥbyin-pa) = 'to temper' (DC) $172^{33}$
mdah, *a measure equalling half a 'fathom' (hdom), viz. about three feet, literally 'an arrow-length' $198{ }^{21}$
mdud $={ }^{*}$ 'cross-roads' (TN) 48 ${ }^{18,19,21}$
mdos ( $\mathrm{J}:=$ 'thread-cross') $={ }^{*}$ 'ritual device' and 'quittance' (used by us in technical sense; see note 11) [TN: mdos ni lha hdre la dgah bahi rdzas / mdos la glud zer thub / glud la mdos mizer = "mDos refers to items which are pleasing to gods and demons; a ransom (glud) may be referred to as a mdos, but a mdos is not referred to as a ransom (glud)'. Thus mdos is a general term for 'ritual devices' of various kinds.] $36^{7}, 76^{33-38}, 78^{1-27}, 84^{8-14}, 86^{1}$
*mdos-cha $=$ 'ritual items' $24^{30}, 34^{21}, 24$
hadu-ba $=$ 'mixture (of bodily humours)' $80^{34}$
*ḥdun-pa (cp. J : mthun-pa) = 'to agree' (TN \& DC) $288^{5}$
hadur / hadur-ba (J: dur) $=$ death rites, funeral rites $118^{7}, 120^{18}, 20,21$; ${ }^{*} a s w b$. 'consecrate (for funeral rites)' $118^{29}$ (cp. $118^{34}$ ) (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 hadur byed-pa. DLS: I prefer to see the two verbs as separate.)
*hDur-gsas-rma-bo, name of a god $120^{18}$
*hdus-so $=$ 'a concentration' 24 4, 15
ḥde-gu (J/Cs: = syrup ?) = syrup $36^{40}$
*ḥres-pahi-tshal, a place-name: 'Park of Intermingling' on the south side of the 'Palace of Victory' $90^{21}$ (see Fig. XXI)
rdug-pa ( $\mathrm{J}: \mathrm{MD}$ ) $=$ *to fail, to be of no use (TN \& SGK) (SGK: present-day Amdo: naḥi tshoñ rdug-soñ $=$ 'my business has failed') $38^{34}$
lda-ldi (J/Lex: NM) = 'pleat' (TN) $90^{27}$
*lda-byad $=$ 'special malevolence' (DC MD) $108^{19}$
*ldañ-ḥgyu (MD) ? a kind of animal (J : ldañ-sgo-gka $=S k r$. sarabha) $154^{17}$
$\operatorname{ldem}\left(\mathrm{J}:\right.$ ldem-pa III) $=$ 'excitability' (DC MD) $152^{30}$
ldem-me-ldem \& lhems-se-lhem (J : lhem \& lhems-kyi MD) = 'how gay' (DC MD) $86^{10,17}$
*brdeg-gto $=$ 'Striking Rite' $24^{30}, 34^{21}$
nan-tar (J/Lex: MD; ChGr: = nes-par) = *'certainly' $38^{35}$
nam-mkhah (or just nam) = "sky-symbol', viz. thread-cross (see J : mdos) 39", $90^{28}$; khañ-bzañ nam-mkhah = Thread-cross designed as a divine palace $9 \mathbf{0}^{28}$

nam-mkhah

khañ-bzañ nam-mkhah
nal (J/Cs NM) = incest (and other kinds of forbidden intercourse) 464, ${ }^{33}$ nus-pa ( $\mathrm{J}:$ nus-pa 3 NM ) $=$ potency (effect) of a medicine $3^{8{ }^{21}}, 50^{6,7,8}, 74^{21,24}$ gnas-pa see bźag below
*gnas-ris chen-po bzi = 'four great realms' (viz. the four heavens next below the top one [hog-min = akaniṣtha] in the World of Form [gzugs-khams = rüpadhätu]) $150^{9}$ (see Fig. XXI)
$\mathrm{mnol}\left(\mathrm{J} / \mathrm{Cs}:=\mathrm{mnal} ; \mathrm{ChGr}:=\mathrm{btsog}-\mathrm{pa}\right.$ ) $=$ 'impurity' $4^{63,37,38}, 4^{8^{10}}, 52^{8}$
*rnam-dag-mchod-gtor $=$ 'pure offering of water' (see gtor-ma) $13^{3}{ }^{36}$
rnam-par-rgyal-ba (ChGr: rnam-rgyal $2=$ a-ru-ra) $={ }^{*}$ myrobalan $194^{13}$
bsnun-pa (J: snun-pa NM) in bsnun-paḥi gto 'Stinging Rite' 34 ${ }^{37}$, $110^{17}$
brnag-pa (J 3 'full of corrupt matter' Cs; ChGr: = ze-sdañ) (TN: = drag-po) = *ferocious, ferocity $98^{15,19}, 104^{28,34}, 106^{9,16}, 108^{10,21,32}, 110^{20,25}, 210^{23}$
pa-tra (J: pa-ta) = 'criss-cross design' $132^{31,34}, 164^{2}$
*pad-khug ( $\mathrm{J}:$ padma \& khug-ma) $=$ 'carrying case' for'monks $158^{28}$ (see Fig. Va, b)
*pad-źu (J : padma \& źva), a special kind of religious hat $156^{8}, 158^{18}$ (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 ${ }^{156} 6^{1}, 158^{40}$
pra (J/Cs \& Sch) $=$ prognostic $24^{6,7}, 26^{10}, 34^{33}, 4^{65}, 68^{35}, 110^{5}, 188^{8}$
*dpah-khrom (J : dpah \& khrom 2) = 'hero-gathering' $56^{30},{ }^{38}, 62^{17}, 64^{18}$
dpah-bo ḥbru lña = 'five heroic seed-syllables', viz. A OM HOM RAM DZA 2064
dpal $={ }^{\text {*'a good place' } 48^{19,21}}$
*dpe-srol $=$ 'archetype' (see the Introduction, p. 20) $46^{610,11}, 62^{37}, 92^{7}, 118{ }^{37}$
*dpon-gsas $={ }^{\prime}$ Master-Sage' (TN) $42^{8}, 50^{8}, 88^{26}, 94^{23}, 100^{6}, 102^{1}, 124^{27}, 186^{2}$, $194{ }^{21}$
dpyad ( $\mathrm{J}:$ dpyod-pa) $={ }^{\prime}$ diagnosis' $24^{1,12,13,34}, 26^{5}, 26,28^{1}, 30^{18,33}, 36^{22,25,33-36}$, $3^{829},{ }^{34}, 40^{6}, 70^{28}, 82^{4}$
*dpyam (also gral-dpyam \& dpyam-gduñ) $=$ ceiling laths $13^{29}, 204{ }^{7.14}$
spa-bkoṅ-ba (J: hgoñ 28 sgoń-ba 2, spa-sgoń-ba 'to despond' Lex.) = "'overawed' (TN) : 'as are the stars by the sun and lesser animals by the lion' $204^{17}$
spar-kha (see note 3) $24^{24}, 32^{24}, 34^{8}, 94^{6}$
spyan lina = 'Five Eyes', viz. of knowledge (ye-ses-kyi spyan), divine (lha-yi), of wisdom (ses-rab-kyi), of bon (bon-gyi) and fleshly (sa-yi) $174^{6,17,28}, 176^{1,12,23}$
spyan-gzigs ( $\mathrm{J}:=$ 'costly offerings') $=$ *'display' $72^{35}, \mathbf{1 2 8 8}$
*spyi-rgya-rlabs $=$ 'smooth' $(T N)$ 184 ${ }^{1}, 248^{12}$
phu-duñ ( $\mathrm{J} / \mathrm{Cs}$ ) $=$ sleeves $154^{25}$
*Phu-wer-dkar-po, name of a god $32^{3}$
*phud-źal (J : phud \& ChGr: źal-bu) = 'offering vessel' (cp. thod-źal, bzed-żal, sman-źal) $196^{24}$
*pho-khyad (J : pho \& khyad) (TN: = hgran-zla byed-pa) = 'rivalry' $214^{31}$
*pho-rgo (ChGr: pho-sgo $=$ "pride") $=$ 'insolence' (TN) $30^{3}$
*pho-thong or pho-ton = 'male figure' $36^{6{ }^{10}}, 90^{35}$; for illustration see siñ-ris (p. 290)
phon (J : = 'bundle, bunch, etc.') $=$ 'mass' $52^{8}$
phya \& phyva 'fates', 'prediction' $34^{26}, 42^{8}$
phyva-rten, implements used in rites of prognosis (see rten-pa) $34^{24}$
phyag-rgya $=$ 'hand-gesture', see also HT vol. i, pp. 136-7; the fivefold process of making a hand-gesture; hands at rest (bcah), turning the hands (sgyur), holding the hands in the actual gesture ( $h c h i n)^{\text {) }}$, releasing the hands with a click of the fingers (bkrol), bringing hands together in a supplicatory manner (sprad) $102^{40}$
*phyag-gñen (ChGr: phyag-brñan $=$ ḥkhor-g•yog) = 'religious office or service' $88^{26}, 94^{23,27}$
phyahoo \& phyo-ma $=$ 'void' (TN \& DC) 228 ${ }^{20}, 23^{\circ}{ }^{13}$
*phyar-bu = 'short overcoat' (TN) $134^{25}$ (see Fig. III d)
phyar-g•yen (J/Lex? ; ChGr: = rnam-g•yeñ) $={ }^{* ' r e l a x a t i o n ' ~(T N) ~} 30^{2}$
*phyal-ba $=\left(\mathrm{TN}:=\right.$ stoñ-ba) 'denial' $246{ }^{19}$
*phyi-rten-bsos (see rten-pa \& bskos) = 'symbolic arrangement (of the mandala)' 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. $186{ }^{8}$
phye-ma phur-ma (J : phur-ma item) = 'pleated hangings' $196{ }^{19}$
phyo-ma, see phyaho
phyogs-ltuñ ( $\mathrm{J} /$ Lex: phyogs-lhuñ) $=$ partial $228^{30}$ (cp. mthar-ma-lhuñ 23025)
"phyod-de (J/Cs: phyod-pa 'progress') = 'blank, colourless' (TN \& DC) 21827, $230^{8}$
*hphen-pa (J: phan-pa) $=$ to prosper $44^{19}, 56^{1}, 72^{3}$
*ḥphar-śam (J : sam-bu \& ? J/Sch : hphar-ma) = 'trimmings' (TN) $154{ }^{24}$
hehar-ba (phar-ba) = 'red wolf' $144^{16}, 154^{17}, 164^{15}$
hPhan-yul (see the Introduction, p. 17), 427, 76 ${ }^{21}, 86^{34}$
hphen-pa (for spoñ-ba?) $34^{35}$
ḥphyañ-ḥphrul (J: phyañ-ne-ba item phyañ-phrul Lex.) 'decorations in loops' $204{ }^{16}$
hphyo-ba (J:NM) = flow, meander $72^{19}, 216^{10}$
hphrin-las (J:NM) =act, task $54^{10}$, $104^{15}$ (for the 'Four Acts' see BH, pp. 257-8)
"hphred-ñal (J : phred \& ñal-ba), lit. lying athward, referring to such creatures as birds and fish who move in this way $86^{6}$
ba-ga (Skr. bhaga) $=$ 'universal womb' $44^{22}, 238^{16}$
"ba-le-dun (J : duñ) type of shell $50{ }^{39}$
"bag-dro-ba (ChGr: = 'to be happy') $196^{8}$
"bag-yans ( $\mathrm{ChGr}:=$ 'mind relaxed') $=$ 'at ease' $164{ }^{7}$
"bag-la-za = 'cowed' (TN \& DC; cp. spa-bkoñ-ba of similar meaning) $2488^{20}$
"bañ-ne, a kind of sacrificial cake (gtor-ma), $90^{2}$
*bar-ḥkhyams (T: bar \& ḥkhyam-pa) = veranda round a house $134^{4}, 204^{10}$
*bar-snañ-gzaḥ (J : bar-snañ \& gzaḥ) = 'celestial bodies'; ——yis ñes-pa, 'the harm they cause, viz. a nervous stroke' $144^{27}$
bar-sa ( = bar-do) 'intermediate state' $118^{10}, 122^{4}$
"bu-yug: (J : NM) = storm or turmoil of water, fire, snow, etc. 204 ${ }^{12}$
Be-du-dya-hod = "Light of Vaidürya", name of the God (or Buddha) of Medicine $36^{31}, 148^{10}, 150^{38}$
bogs (J/Sch: = 'profit, advantage') = benefit, advancement (combined with vbs. hadon-pa and skyed-pa) 2144, 220 ${ }^{11}$, 15, 17
boñ-ba ( J : boñ 3 Cs MD ; ChGr: = 'lump of earth') = *clod $218{ }^{14}$
bon (see the Introduction, pp. I \& 20) (i) 'priest' $32^{2}, 62^{5}$; (ii) 'chant' $54^{22}$; (iii) 'absolute truth, religious truths and doctrines $28^{31,}{ }^{35}, 44^{17}, 46^{69}, 82^{12},{ }^{15}$, $112^{1}, 124^{24}, 172^{23}, 226^{9}, 236^{25}$; (iv) phenomenal elements, philosophical and ethical notions $34^{27}, 110^{32}, 170^{34}, 172^{11}, 218^{25}, 240^{2}$
"bon-can mtshan-ma ( $=$ bon iv) $=$ characterizable elements and notions 172 $\mathbf{2 月}^{\mathbf{2 4}}$, $236^{26}$
bon-po $=$ a follower of bon, a bonpo $52^{30}, 64^{15}, 82^{37}, 88^{33}, 94^{2}, 118^{16}$
*bya-rdañ ( $\mathrm{J}:$ bya $\&$ gdañ/rdañ; SCD p. 658) = 'bird-rack'?, see note 19; TN: 'a mountain shrine' $52^{23}, 58{ }^{1}, 64^{5}$, 16
bya-bon bcu-gsum $=$ "the thirteen birds of bon" (see note 22) $64{ }^{14}$
bya-ma-byel-bu (J/Sch: bya-ma-byi 'flying squirrel') 'bat' (TN), but is a bat good at keeping watch day and night? $4^{8{ }^{26}}, 144^{16}$ (gZi-briid, vol. kha, $f .48 \mathrm{~b}$ : bya-ma-byel gyis khos nus zer-ba-las / khyod kyañ nin-mtshan gyi bya-ra la mkhas te bya dañ byi la htshos (= bsos) pahi 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 $144^{14}$
byań-bu (J:NM) = 'indications' $108^{31} ;$ miñ-byañ = 'name-card' $110^{15}$
byań-(chub-)sems $=$ 'Thought of Enlightenment' $178^{1}$ ( $=$ semen), 1907. 28, $194^{2,}{ }^{11}, 196^{15}, 214^{3}, 218^{18}, 220^{11}, 224^{2}, 226^{15}, 236^{18}, 23^{8}, 24^{29}, 250^{2,}{ }^{10},{ }^{26}$,

byams-chen-lna $=$ "five great acts of love" $130^{20}$
$\operatorname{byad}(\mathrm{J}: \operatorname{byad}$ II) $=$ 'malediction' 10816, 17, 18, 19
byiñ-ba (J : ḥbyiñ-ba 2) = 'indolence' $120^{5}, 196^{8}$
byur ( $\mathrm{J}:=$ 'misfortune') $=$ *a kind of demon (TN: = mi-kha byed mkhan hadre 'a demon who spreads defamatory talk') $44^{33}, 46^{34}, 72^{17}$
"bye-sri (J : ḥbye-ba \& sri) = 'divorcing demons' 72 ${ }^{17}$
*byol-kha $=$ 'attack' (TN \& DC) $36^{6}$
"brañ-na ( $\mathrm{J}:$ brañ) $=$ 'fitting the chest' (TN \& DC) $154^{25}$
brug ( $\mathrm{J} / \mathrm{Cs}$ : brug-pa) $=$ 'flow' $78^{38}$
bre ( $\mathrm{J}:$ bre-ba), TN: square piece of masonry resting on the dome of a stüpa and serving as base for the spire-like rings; the same word as bre which is a square measure about this size $13^{35}$
brel-phons-pa (J : brel-ba 2 NM) $=$ poor $234^{22}$
*bla-gab $=$ 'ceiling' $(D C) 222{ }^{3}$
bla-dvags (J/Sch MD) = "'appellation' (TN) 232 ${ }^{19}$
bla-bre \& bla-(re-)gur $=$ canopy $54^{3}, 90^{30}, 200^{18,19}$ (see Fig. XVI a)
*bla-bzuñ-nas $=$ 'relying on' (TN) $266^{10}$
bla / yid/sems $=$ 'spirit, thought and mind' $120^{4,11,32,1166^{15}, 160^{32}}$
*dBañ-chen-bdag-po, name of a god 32 ${ }^{2 \mathrm{II}}$
dbań-than ( $\mathrm{J}: \mathrm{NM}$ ) $=$ 'influence' $56^{36}, 88^{21}$
*dbañ-ris $=$ 'importance' $84^{20}$
*dbar (J : ḥbar-ba 3) $=$ anger $46^{65}$
dbal (J/Lex 'point') = (i) point, extreme $60^{36}, 62^{23}, 88^{38}, 200^{16}$; (ii) *a whole class of warrior-divinities, of whom the chief is Gar-gsas-dbal $60^{20}, 62^{20},{ }^{23}, 74^{39}$, $76^{1,2}, 88^{7,12}, 90^{10}$
*dbal-mo $=$ (i) a point $158^{29}$, (ii) a class of powerful flesh-eating goddesses $88^{29}$, $108^{28-31}, 11^{12}$
*dBal-gsas, leading Bon tantric god 108 ${ }^{13,21}$, 1 10 $0^{6}$
dben-pa (J:NM) (used as vb. = med-par byed-pa) = *'to remove' $106^{16}$
*dbyar-dam-bcah (TN \& SGK: = dam-bcaḥ; DLS: dbyar may be an unrecorded root connected with ḥbyor-ba / ḥbyar-ba 'adhering') = vow 192 ${ }^{21}$, $200^{29}$
dbyins $=$ celestial sphere, heavens $88^{6,11}, 92^{17}, 104^{8,15}, 21,23,122^{17}, 150^{11}, 170^{27}$, 188 ${ }^{22}, 206^{11}$
dbyen (or g.yen) (J: dbyen-pa), *alternative name for the lha-ma-yin (titans), presumably meaning '(beings of) discord' $44^{38}, 78^{30}$, $102^{31}$
*hban-tshogs $=$ 'general offerings' (hban untraced) $194^{23}$
hbar ( $\mathrm{J}:$ ḥbar-ḥbar) $=$ 'hilly' (TN) $194^{36}$
ḥbod-pa $=$ call, invoke $54^{5}$
ḥbyuñ-po $=$ spirits $8 o^{13}$
hbrid-pa ( $\mathrm{J}:=$ 'deceive, impose upon') to impose (in a good sense) $126{ }^{37}$
"ḥbrug-pa (see brug-pa) $=$ to flood $44^{4}$
*ḥbrub-khuñ ('TN : ḥbrub-pa $=$ rduñ-ba) $=$ thun-khañ $q . v .108^{1}$ (see Fig. IX h)
rbad / rbad-pa (J:NM) = to excite $60^{10}$ and doubtfully $164^{17}$
sbag (J : sbag-pa 2) $==$ double $204^{\text {II }}$
sbub (J : hbub-pa) = 'turned downwards', viz. epithet for animals who move rvith their head down $86^{6}$
sbyañ / sbyañ (J : sbyoñ-ba) $=$ to practise $74^{21}$; to purify, to remove $34^{24}, 120^{30}$, $122^{2,26}, 150^{24,31}$
sbyon / sbyan ( $=:$ myoń-ba) $=$ to experience $116^{13,24}, 148^{4}, 150^{26}, 28,234^{39}$
sbyor / sgrol / rol $==$ 'ritual union, ritual slaughter and magical manifestation' $106^{2}$, 182 $2^{2,17}$
sbran-ma (J : sbron-pa) $=$ sprinkling, libation $30^{36}, 48^{35}, 77^{30,31}$
sbren- $\mathrm{ba}\left(\mathrm{J} / \mathrm{Cs}:=\right.$ 'to play an instrument') $={ }^{*}$ to waft $30^{39}$
ma-hdal (abbr. dal) (J : maṇdal) = 'magic circle', dish of offeringe symbolizing the universe ( Representing Skr. maṇdala, this term is used in the lower bon vehicles with a slightly different range of meaning from the proper Tibetan term dkyil-ḥkhor which is used for mandala in the higher tantric sense, that of the sacred sphere of the 'gods of knowledge'. The two terms maṇdal and hakhyil-ḥkhor continue to be used with distinct meanings in present-day Tibetan usage.) $34^{11,12}, 3^{629}, 94^{3}$
*ma-bla-chud $=$ a sort of demon (TN) 7039
ma-mo (J : ma-mo 3) $=$ 'she-demon', 'mother-goddess' $34^{34}, 78^{8 .}$. ${ }^{10}, 88^{15}, 108^{18}$
"ma-yam-rgyal-mo, name of a ma-mo $78^{\circ}$, 19
"Ma-sañs, a special class of 'furies' (gfian); see NW, p. 224 884, 9
"mań-thun (mañ $=S \mathrm{kr}$. mamsa 'meat'; see thun above) $=$ 'flesh' as a sacrificial offering $90^{2}, 13^{11}, 142^{19}$; mañ-sa $106^{25}$
man-dzi (J : = 'sacrificial tripod') == tripod $196^{23}$ (see Figs. XVI g \& X m)
*mi-la, a kind of demon, unidentified (TN) $44^{33}$
*mug $=$ defilement of child born after father's death, 'fatherless child' (TN) $4^{46,33}, 48^{11}$
"me-btsaḥ (ChGr: me-btsaḥ \& me-tsa; D: me-tas bsreg) $=$ branding $38{ }^{817}$
med $(c p$. yod $)=$ 'wrong' $48^{32}, 54^{32}, 70^{7}, 72^{1}$; med-khams $=$ bdud-khams 'Demon Realm' $148^{17}$
mer-re (J : mer-pa 4) $=$ clear $218^{8}$
$\mathrm{mo}=$ sortilege $24^{1,15}, 26^{5,6},{ }^{19}, 28^{1}, 30^{18,31,34}, 40^{6}, 80^{39}$
"mo-thon (cp. pho-thon') = 'female figure' $36^{6{ }^{10}}$, $90^{35}$; for illustration see sin-ris mod-pa $=$ 'too much' $\mathbf{2 8}^{29}$
mos-par-spyod-pa $=$ 'devotional practice' $96^{\text {' }}$; name of stage towards buddhahood $112^{28}, 38,122^{26}, 36$
*dmar-chen $=$ 'great red offerings', a sacrificial offering of blood, medicament and a cake (rgyun-gtor), kept as a kind of 'reserved sacrament' $212^{\text {B }}$ (see Fig. X r, s, t)
*dmar-gsum $=$ 'three red products', viz. flesh, blood and bones 647
dmig ( $=$ chu-mig ) $=$ 'a well' $194^{37}$
*dmu, one of the thirty-three sections of the 'titans' (g.yen-khams) 78'
"dmu-thag $=$ 'life-cord' $92^{26}$
*dmu-yad (TN: = dros-grub / bcud / g•yañ) = 'zest' (TN \& DC) $210^{8}$
dme, see sme
${ }^{*}$ rmañ $=$ feeble (TN) $44^{19,28,56^{1}, 72^{3}}$
*rmad-gos (J : rmad-pa \& gos) =- 'special monastic cloak' viz. a garment made of patches for formal wear on top of rmad-h.og (TN); see also glin-snam $134^{25}$, $156^{7}$ (see Fig. I a)
"rmad-hog = 'ordinary cloak', viz. a garment made of patches for daily wear (TN) $134^{25}, 156^{7}$
rmeñ ( $\mathrm{J}:$ rmañ $)=$ foundation $50^{36}$
sman-pa (J : sman III) $=$ to benefit $56^{14}$
${ }^{\text {sman-mar }}=$ 'butter-moulded medicine' $38^{1}$
*sMan-mo-gzed, name of a goddess $78^{14}$
sme / sme-ba / dme (J : rme-ba II) = filth, impurity, defiling 463. 4. 16, 31, 33, $4^{89}, 10,{ }^{11}, 52^{38}, 78^{24}, 144^{23,24}, 29,164^{18}, 166^{21}$; sme-mnol/dme-mnol $46^{3}, 48^{10}$, $52^{2^{38}}, 166^{1}$
sme-ba (or rme-ba), see note 3 , a set of nine horoscope signs $24^{24}, 32^{24}, 34^{8}, 60^{14}$, $92^{35}, 94^{6}$
smra-ba (J : smar-ba) $={ }^{* ' t o}$ produce understanding, to provide the sense, to make an exposition' (TN claims this as the basic meaning and not just 'to speak'; cp. smrañ) $66^{21}, 92^{5}$; also smra-chen $50^{1}$
smrañ (see note 9) ${ }^{* \prime}$ 'exposition' $32^{2}, 34^{16}, 42^{34}, 44^{6}, 46^{12},{ }^{18}, 50^{5,6,9}, 64^{2,15}, 66^{3}$, $72^{33}, 74^{4 \cdot 9}, 78^{38}, 82^{17}, 84^{11}, 86^{21}{ }^{28}, 92^{5}, 198^{4}$
*tsa-kra-ha-la (Skr. cakrahala) $=$ 'sword' (TN) $196^{20}$
*gtsañ-ma gtsug-phud = 'top pure ones' (SGK: the four stages of oblates and monks in bonpo usage are: (i) bsñen-gnas involving light fasting rules, (ii) dgebsñen involving five rules [see p. 130], (iii) gtsan-gtsug involving twenty-five rules [corresponding to Buddhist dge-tshul] and (iv) drañ-sroñ involving about 250 rules [corresponding to Buddhist dge-slon]) $15^{1}{ }^{1}$
*gtsañ-ris-lha $=$ 'gods of the Pure Abode' $46^{37}$
gtsod $=$ 'antelope' (MD) $144^{21}, 196^{4}$
btsan $=$ 'fiend' $34^{34}, 76^{36}, 78^{2}, 88^{15}$
*btso = 'bomb' Introduction, p. $14^{20}$, p. 256 n. 5
rtsa $=$ 'channel' (see HT, vol. i, pp. 36-37) 44 ${ }^{13,14,16,27,52^{26}, 78^{27}}$
*rtsań, small stakes shaped like weapons (arrows, swords, spears) which are placed around the 'magic triangle' (thun-khain / hgrub-khuni) after the linga has been placed in it (TN) $108^{3}$
rtsal (J: NM) = 'reflective power' (TN: rol-pa rtsal las hbyun = 'magical play arises from reflective power', e.g. mchod-rten byin-rlabs kyi gźi / byin-rlabs mchodrten las hbyuñ-runं-ba ni rtsal =a stūpa is a source (lit. basis) of grace; grace is the magical play of a stupa; reflective power is the virtuality of grace from a stupa) $232^{25}, 236^{22,25}, 238^{25}, 34,250^{16}$
rtsal-ba (J : rtsol-ba) = to make effort, to try $130^{10,24}$; see brtsal
rtsi-thog $=$ 'berries' $146^{6}$
rtsi-sin $=$ 'aromatic shrubs' $198^{3}, 240^{26}$
*rtsiñ-rtsub-spyod-pa (J : rtsin \& rtsub-pa II) = 'wild behaviour' $220^{6}$
rtsis $=$ astrological calculation $24^{\mathrm{T}, 8,22}, 26^{5}, 19,28^{1}, 30^{18,33}, 40^{6}, 74^{13}$
*rTsub-hgyur-tshal, a place-name: 'Park of Fierceness' on the north side of the 'Palace of Victory' $90^{21}$ (see Fig. XXI)
rtsed-hjo $=$ 'to play' $86^{17}, 90^{36}$
brtsal (J : ḥtshol-ba): ma-brtsal $=$ 'effortlessly' $82^{21}$
tshags (J: tshags 5) in tshags-su bsdam $=$ 'bound up together' $184^{5}$
*tshañ-rgyun $=$ 'universe' (TN) $80^{2,15}{ }^{15}$ 86 $^{1}$
*tshañs-pahii tshul dgu $=$ 'nine pure attributes' $210^{30}$
*tshan $=$ 'water' (TN) $198^{26}$
*tshig-bśad $=$ 'liturgy' $54^{7}, 102^{17}, 104^{6}$
*tshul-gos = 'cope’ $1567,11,36$
tshogs = 'mass (of offerings), general offerings' $88^{28,}{ }^{34}, 208^{17}$; 'a host' $88^{28,}{ }^{32}$, $90^{14}, 92^{9}$; 'heap' ${ }^{1366^{20}}$; 'accumulation (of merit and/or knowledge)' $130^{37}$
tshogs brgyad (J : tshogs 3) = 'eight perceptive groups', viz. those of eye, ear, nose, tongue, body, mind (yid), 'defected mind' (ñon-mons-paḥi yid) and 'universal basis' (kun-gzi) $176^{10}, 204^{9}, 208^{18}$
*tshod-mdah $=$ 'precipitancy' (TN \& DC) $288^{28}$
tshom-bu (J/Cs : tshom-pa 'bundle, bunch') = 'heap' (TN) $88{ }^{37}$
"tshoms-tshom (J/Sch: tshoms-rnams 'noise, clatter'), mode of religious dancing (? coming together in groups) $210^{34}$
tshor-ba rags-pa $=$ 'insensitivity' ${ }^{15016}$
"mtshal-bu, name of a bird: 'Red Bird Vermilion' $46^{2}$ (see gZi-brjid, vol. kha, f. $4 \mathrm{I}^{6}$ )
*mTshal-ri-lha-ḥdun, a place-name: '(Park of) the Red Mountains where the gods gather' on the south-west side of the 'Palace of Victory' $90{ }^{23}$ (see Fig. XXI)
*mtshe, a Tibetan rock-plant used from early times in religious ceremonies and well known by Tibetans, who use the dried leaves as snuff. (It seems to be Ephedra, probable species girardiana, according to Major George Sherriff) $3^{610}$
*mtsho ru \& mtsho ro (TN: = g•yu) 'turquoise' $30^{37}, 52^{1}$
*htshag-pa (cp. tshogs) $=$ to assemble, collect $160^{3}$
ḥtshañs (J : ḥtshañ-ba) = 'to treat' $28{ }^{29}$
*rdzu-ḥphrul-lha $=$ 'gods of illusion' $98^{13}$
rdzoñs-ḥdebs (J : rdzoñ-ba \& hadebs-pa) $=$ to dismiss, dispatch $68^{33}, 72^{28}, 74^{6}$
*Dzo-dbal-thigs, a group of divinities (TN : dzo = btso) $108{ }^{16}$
*wal-wol $=$ 'restive' $(\mathrm{TN}) 164^{15}, 168^{28}$
*Wer-ma dpah-khrom = 'the hero-gathering of the Wer-ma genies' $44^{8}, 56^{38}$, $\mathbf{6 0}^{19}, 62^{8-28}, 64^{3}$ (a group of warrior-gods; see gZi-brjid, vol. kha, f. 26b ${ }^{2}$ 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), earornaments (sñan-cha), pendant (mgur-chu), necklace (do-sal), low-hanging necklace (se-mo-do), shoulder-ornaments (dpuni-rgyan), bracelets (phyag-gdub), anklets (źabs-gdub), upper garment (stod-g•yogs), lower garments (smad-sams), seat-mat (khri-gdan), back-piece (rgyab-yol) and bla-gur (canopy) 210 ${ }^{30}$. (For most of these items see Figs. VIII and XV)
*ziñ-chen g•yań gźi = 'human skin' see note 35 ; $106^{31}$ (see Fig. XIII p)
*zugs-śan = 'mixture of roasted and unroasted barley used as offering' (TN); see also sel-tshigs $198^{3}$
zor-la (J : sbyor-ba 3) = 'incidentally' $222^{19}$
*gzi-bskur (TN: = lhuń-bzed) = begging-bowl $158^{26}$ (see Fig. V c)
*gzzi-gnas ( = gzzi-bdag) = 'lords of the soil', local gods $46^{38}, 94^{7}$
gźuñ ( $\mathrm{J}: \mathrm{NM}$ ) $={ }^{*}$ 'lore' $42^{33}, 44^{6,7,8,9,10}, 46^{7,12}, 50^{17}, 22,24,25,52^{34}, 54^{20}, 58^{7}$, $60^{11},{ }^{19}, 62^{8,29}, 64^{35}, 66^{31},{ }^{34}, 68^{8}, 92^{18}$
gźol-ba $=$ effort, application ${ }_{130} 0^{23}$
bżu-ḥdu (emendment of bżu-bdul) (J : źu-ba $2 \&$ ḥdu-ba) = 'dissolution'(TN) $102^{39}$
bżen-ḥdebs (J : gzeen with ḥdebs-pa 'to admonish') = urging, exhorting, coercing $4^{66^{16}}, 72^{40}, 74^{2,37}, 86^{30,32}$
bźag / gžag (J: ḥog-pa) = lit. 'be placed'; 'let things be' $28^{9,12}, 220^{8,17}, 238^{22}$; rañ-bźin mi bźag 'things are not disposed naturally' $216^{15}$; mñam-par bźag-pa 'to be put at ease, to be reposed' $34^{18}, 23^{22}$; cp. bźag-pa (to be put) with gnas-pa (to stay) $218^{2,22}, 238^{21,28}$
*za-kha-sdañ-ba $=$ 'hating and consuming' $36^{64}$
*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' $160^{23}$
*za-ra-tshags 'criss-cross decorations' $=132^{31,}{ }^{35}, 204^{15}($ see Fig. X g $)$ za-lam $=$ 'consuming way' $104^{22}$
"zań-thal $=$ 'immediacy, spontaneity' (TN) 23020, 232 ${ }^{24}$
zil-bsgyur (cp. J: zil-bun-pa) $=$ 'frenzy' $116^{25}, 144^{28}$
zuñ-hjug $=$ 'two-in-one' (see HT, vol. i, pp. 22-24) $172^{7}, 182^{1,14,20}, 23^{25}$
*zun-thub ( J : ḥdzin-pa \& thub-pa) $=$ 'of quick comprehension' $166^{\mathbf{1 3}}$
*zur-ḥdeg ( $\mathrm{J}:$ zur $\&$ ḥdeg-pa) $=$ 'subsidiary help' $64^{23}$
zegs-ma see gzeg-ma
zor (J : zor 2) $=$ 'hurled offerings' $108^{18}$ (see zlog-gtor, Fig. XI e)
gzab-pa ( $\mathrm{J}:$ gzabs-pa) $=$ to take care of $168^{2,14}$
*gzaḥ-gtad \& bzaḥ-gtad = 'fixation' (TN \& DC) $180^{5}, 218^{15}, 222^{16}$
gzi-mdos (J: gzi 2) $=$ 'banded agate' $78^{12}$
gzu-dpañ (J/Sch: = witness, mediator) = advocate, mediator (TN) 72 $\mathbf{7 a}^{33}$
*gzuñ-so (J : gzuñ-ba \& so II) = 'field of study' $126^{16}$
*gzuñs-ma (*Skr. vidyā; see BH, p. 288) = 'feminine partner' $106{ }^{5}, 182^{22}, 194^{10}$
gzeg-ma \& zegs-ma (J:gzeg(s)) = drops, small particles $70^{25}, 140^{6}$
*gzed-źal (J : gźed I \& źal) = 'chalice' $208^{22}$
*hod-gsal-lha = 'Gods of Pure Light' 66 ${ }^{27}$
*hol-kon, a dish heaped with rtsam-pa (ground roasted barley) and butter as a ceremonial offering (TN) $30^{41}$
*ya-gad (ChGr: = "stairs" MD) = 'decorative eaves' (TN) ${ }^{1322^{31}, 2047,15}$ ya-ña ( $\mathrm{J}: \mathrm{NM}$ ) = 'how terrible!' $142^{6,}{ }^{30}$; ya-na-tsha 'to be in terror' $196{ }^{\prime}$
*yag-ka and ya-ka $=$ 'a blessing' $(T N) 34^{28}, 50^{10}, 52^{21}$
*yañ-dag-mthaḥ ( $\mathrm{J}:$ yañ-dag-don; ChGr: yañ-dag-mthaḥ = stoñ-pa-ñid) (TN: $=$ don-dam) $=$ the 'pure ultimate' $238^{3}$
yar-ba (J/Sch: = 'to be scattered') = 'to be lost' (TN) $116^{32}$
*yas-stags (cp. J : stag-chas; ChGr: yas-stag = "bonpo ritual items"; TN: = mchod-sbyin-gyi-rdzas) 'ritual items' $30^{5}, 36^{7}, 50^{4}, 74^{5}$, $198^{3}$
yi-dam, tutelary divinity $74^{35}$; $c p$. thugs-dam
*yu-ti (TN: = chañ) = chang, 'ale' 90', $106^{35}, 13^{8{ }^{11}}, 208^{23}$
yug ( $\mathrm{J}:$ yug-sa) $=$ 'widowhood') : *byur-yug = 'misfortune' (TN DC MD) $46^{34}$
yul-mkhar $=$ '(model of) the property' $36^{12}, 90^{36}, 94^{10}$ (see Fig. XVIII)
yul brgyad (corresponding to the tshogs brgyad q.v.) = 'eight spheres of perception', viz. form, sound, smell, taste, touch, ornament (rgyan), bon and treasury (gter); $208{ }^{19}$
*Ye-mkhyen-sgra-bla, name of a god $24^{18}, 32^{5}, 58^{15}$
*ye-nam (TN: = lha-bdud) = 'gods and demons' $92^{34}$
*Ye-rje-smon-pa, name of a god $24^{19}, 32^{6}, 58^{10,} 34,60^{6}$
*Ye-dbań-mthu, name of a god $58^{11}, 60^{18}$
*Ye-dbañ-lha, name of a god $24^{20}, 32^{7}$
ye-ḥbrog (J/Cs) $=$ 'injuries' $70^{14,} 30,3^{38}, 116^{13}$
*Ye-smon-rgyal-po, name of a god $66^{30}$
*ye-ses gźal-yas $=$ 'palace of wisdom' $=d$ kyil-hkhor $90^{28}$
*ye-ses-lha (also ye-ses in same special sense) = 'gods of knowledge' $104^{8}, 186^{23}, 28$, $210^{4}$
*Ye-gśen-dbañ-rdzogs, name of a divine sage $60^{7}, \mathbf{6 2}^{\mathbf{2}}$
ye-srid (see srid-pa) $=$ timeless, primeval 22814, $230^{26}$
*Ye-srid-ḥphrul-gyi-rgyal-po, name of a god $24^{17}, 26^{7}, 58^{\circ}$
*Ye-srid-lha-dbań-rgyal-po, name of a god $3^{22^{19}}$
yeñ-ñe / yeñs (J : g. yeñ-ba i) = 'calm' (TN) 216 ${ }^{10}$, $218^{27}$
yo (J/Sch: yo-ba 2) $=$ all (TN) $168^{3 x}$
"yo-gto (J : yo-ba 1 \& gto) $=$ 'Awry Rite' $24^{29}, 34^{10}$
"yo-ma $=\left(\mathrm{TN}:=\right.$ rgod-ma) 'mare' $52^{28}$
"yo-lañ = 'tremulation' (DC MD) 2485
yod $=$ being, existence $48^{31}, 52^{10}, 54^{31}, 70^{7}$; 'right' $72^{1} ; c p$. med and srid-pa (iv)
*yol-chen (J : yol-kha) = 'skull-cup' $106^{38}, 196^{24}, 200{ }^{16}$
*g•yañ-rten (J : g•yan i \& rten) = 'talisman' $34^{24}$
$g \cdot y a n ̃-g z i$, animal skin, especially that of the antelope $154^{32}$; see zin-chen $g \cdot y a n ̃-g z i$
$\mathrm{g} \cdot \mathrm{yan}-\mathrm{za}\left(\mathrm{J}: \mathrm{g} \cdot\right.$ yań 2) $=$ abyss $100^{15}$; 'hesitation, trepidation' (TN) $168^{13}, 220^{3}$
*g•yu-hbbrań bdud-rtsi = 'concentrated chang' (TN) 32 ${ }^{1}, 72^{36}, 92^{3},{ }^{22}, 106^{36}$, 19627, $208^{23}$; also g•yu-mnon same meaning $94^{20}$
*g•yu-ris, 'a blue design' (TN) $120^{28}$
"gYu-luñ-sel-brag, a place-name: 'Crystal Crag of the Turquoise Vale', a cave in the realm of the thirty-three gods $194^{25}$
*g.yuñ-dvags (ChGr: = mihii sgo zog gi phyugs thams-cad NM) = 'domestic animals' $90^{32}, 94^{9}, 196^{4}$
g•yuñ-druñ $(S k r$. svāstikā $)=$ swastika $54^{11}, 62^{26}, 82^{12}, 96^{12,13}, 98^{26}, 112^{40}, 114^{9}, 144^{36}$, $165^{1}, 208^{1}$
g.yen see dbyen
*g•yor $=$ 'blocked' (DC MD) $196^{1}$
rag-ta (Skr. rakta) $=$ blood $106^{27}, 178^{22}($ see Fig. X t)
rags-pa see tshor-ba rags-pa
*rañ-chas (TN: 'special characteristic, e.g. heat is the rañ-chas of fire) $=$ 'selfnature' $240^{3}$
rabs-chad ( $\mathrm{J}:=$ 'issueless'; $\mathrm{ChGr} \& \mathrm{D}$ both refer to "woman without issue") 'impotent' (TN \& DC) $160^{21}$
$\operatorname{ral}\left(\mathrm{J}:\right.$ ral 2) $=$ 'high vale' $48^{31}$
ri-rab $=$ 'best of mountains' (Meru) 90 ${ }^{16}$
rigs-lna $=$ 'Five Families' see note 59; 102 ${ }^{20}$, $170{ }^{30}$
ru-ma ( $\mathrm{J}:=$ curdled milk, leaven) $=$ leaven in special meaning of 'causing to rise up (into existence)', viz. 'source' $58^{32,36}$
ru-mtshon ( $\mathrm{J} /$ Sch ) $=$ pennant $94^{19}$
ro-myags (Skr. Kunapa) $=$ 'Hell of Putrefaction' ${ }^{5} 5^{26}, 162^{8}$
rla-rdol (J: rdol-ba item bla-rdol Lex = bab-chol; ChGr: idem) = 'excitable' $164^{36}$
rlob-pa $/$ brlab $=$ to wave about, to be hung with $132^{32}, 204^{16}$
la dor ( ? hador-ba for hdah-ba; see next entry) lit. 'to cross the pass', viz. 'to attain to one's objective' $184^{3}$
la bzla-ba (J: zla-ba II 4) bogs-ḥdon la bzla-ba, lit. 'attaining the benefit' $220^{15}$
*lag-len (J/Sch: 'practice, dexterity') = skill, techniques $28^{38}, 30^{10,23, ~} 84^{10}, 108^{37}$
"lag-rin (J : lag-pa \& rin-ba) = 'to be mean' (DC) 88 ${ }^{5}$
lan-chags ( $\mathrm{J}: \mathrm{NM}$ ) $=$ 'debts of evil, demonish retributions' $34^{37}, 90^{25}, 116^{8}$
las-mkhan (J/Cs) (TN: = g•yog-po) = 'expedients' $108^{34}$
*las-sbyor $=$ 'application' (DC) 100 ', $110^{21,25}$
$\operatorname{li}-\mathrm{mar}(\mathrm{J}: \mathrm{li} \mathrm{I})=($ ? red $)$ bronze $30^{38}$
lin-ga $=$ 'effigy of foe against whom the slaying ritual is practised', Skr. linga; see note 31; 1085
liñ-phyin ( $\mathrm{J}:$ lin-ba ? \& phyiñ-pa) $=$ felt $30^{35}$
lu-gu ( $\mathrm{J}: \mathrm{lu}$-gu 2) $=$ chain $208^{30}$
lu-ma $=$ a spring of water $44^{3}, 194^{37}$

luñ $(\mathrm{J}: \operatorname{lun}-\mathrm{pa}$ I $)=$ valley $48^{32}$
lus-gzuñ ( $\mathrm{J}:$ gzuñ 2 q.v.) $=$ (seven) elements of the body $140^{13}$
le-len (J/Cs \& Sch) = retribution (TN) $214^{28}$
"lo-phrom-bse $=$ 'pure copper' $(\mathrm{TN}) 50^{37}$
logs-su med-pa $=$ 'direct', lit. 'not in other directions' $218{ }^{32}$
*sa-mtshan (ChGr: = sme-ba nag-thig "mole") = 'physical beauty' (DC) $194{ }^{\text {I }}$
*Si-son $=$ 'cotton' (TN \& DC) $154^{37}, 198^{28}$
sigs-se (J : sigs-se-sigs 'rocking') = 'free' (TN \& DC) $216^{35}$
*Sin-rtahi-tshal, a place-name: 'Park of Riding' on the east side of the 'Palace of Victory' $90^{21}$ (see Fig. XXI)
Siñ-rtsi (J/Cs : = resin) TN: 'aromatic shrubs', cp. rtsi-sin and bdud-rtsi $94^{13}$
*Sin-ris $=$ 'ritual stake' $36^{9}, 90^{29}$ (see Illustration)

*sim-phod $=\left(\mathrm{TN}:=\right.$ spos) 'incense' $178^{15}$
*Sugs-mgon or Sug-mgon, a class of Genies (sgra-bla) $58^{2,6}, 62^{35}, 36,64^{1,4}$
sugs: śugs-kyis = 'by force' $74^{25}$; śugs-las byun $=$ 'come about by the inevitable course of events' $222^{19}$
se-man (J/Sch: sée-moñ) = 'wretchedness' $140^{9}$
*śel-tshigs TN: = 'sacrificial barley', viz. mixture of overroasted (blackened) barley and normal roasted barley (yos) $48^{23}$
*Ses-rgyud (TN: = gsis-ka 'character') = 'disposition' 198'; 'experience' (DC) $68^{36}$
*so-rdo (J : so) $=$ dice (the actual numbered pieces) $32^{18}$
*so-gźi-khra-bo $=$ dice-board (as used for sortilege) $32^{17}$

gsañ $=$ flat-shaped bonpo bell $54^{5}, 92^{4}, 162^{5}$ (see Fig. XII c, d)
gSin-rje $=$ 'spirits of death' $34^{34}, 76^{38}, 88^{15}$; 'Lord of Death' $16^{64}$
gsed (J: gsed-ma 2) = 'minions of hell' $120^{31}$
"gsen-po $=$ a (sacrificial) priest $82^{13} .{ }^{17}, 84^{24}$; gsen-grogs / gsen-mched 'Shen Brethren' 2005, 206 ${ }^{17}$
gSen-rab $=$ 'the best of Shen' (viz. a good priest) $54^{12}, 101^{8}, 120^{22}, 122^{22} ;$ probably $=$ the Teacher gSen-rab $87^{21}, 98^{25}, 132^{3}$
bsos-bu (J : bsos) = a sacrificial cake (= zal-zas; see Fig. X v) $54^{4}, 88^{38}, 94^{8}$
sa-bcu $=$ 'ten stages (towards buddahood)' $96^{12,13,12215,38}, 126^{28}$
sa-bdag $=$ 'lords of the soil', local gods $44^{21}, 78^{23}, 92^{30}, 35,94^{33}, 196^{38},\left(198^{14}\right)$; see also gżi-gnas
*sam = 'sweet offering made of rtsam-pa, molasses, butter, etc.' (TN) 90²
sul-bu ( $\mathrm{J}: \mathrm{sul}$ ) $=$ gathering (made in cloth) $156^{36}, 158^{18}$
sems-bskyed (see byan-chub-sems) = 'Raising the Thought (of Enlightenment)' $26^{40}, 28^{26}, 3^{32}, 50^{14}, 68^{3}, 96^{4,5}, 100^{34}, 102^{5}, 110^{33}, 112^{3,17}, 126^{38}$; see also note 44
sel (J : sel 2) = purification, removal, 'exorcism' $42^{5,31}, 44^{4}, 44^{12}$ to $4^{618}, 48^{7-14, ~ 37}$, $4^{8{ }^{38}}$
sel-ba / bsal (J : sel-ba) = to purify, to remove, to exorcize $46^{26}, 48^{7-14}, 98^{16}, 120^{2}$
*sel-ra $=$ 'exorcizing ring' $48^{30}$
so-ma (J : so-ma 2; TN: = ma-bcos-pa) = 'ever fresh' $248^{36}$
*sog-khrig or just $\operatorname{sog}$ (cp. J: sog-pa $2 \&$ khrigs) = complete set of ritual items, viz. thread-crosses, arrows, stakes, etc. (TN) $84^{10,14,37}$
sri $=$ 'vampire' $42^{6}, 44^{29}, 68^{26,28}, 70^{24,33,34}, 72^{11-17}, 74^{2,10}, 78^{19} ;$ kag-sri $34^{35}$ see kag
srid-pa (J : srid \& srid-pa) $=v b$. (i) to come into existence, to originate, to happen, to be produced $32^{29}, 46^{10}, 52^{12}, 58^{17}, 64^{38}, 66^{15}, 25,70^{7,8}, 72^{9}, 74^{12}, 120^{9}, 138^{20}$, $228^{14}$; (ii) to be changed into ( $=$ hgyur-ba) $54^{31,35}, 39,56^{1}, 60^{24-27}, 66^{26}$; (iii) to be possible $66^{36}, 68^{40}, 194^{14}$. $n$. (iv) being, existence, existing world, existing things $44^{20,22,31}, 46^{8}, 58^{33,}, 35,64^{35}, 66^{24,31,35}, 68^{7,39}, 72^{9}, 80^{6}, 86^{4}, 90^{17}, 108^{4}, 120^{9}$, $13^{825}, 220^{20}$; (v) origins $64^{38}, 13^{20}$; (vi) phenomenal existence (usually occurring as snañ-zini-srid-pa) $72^{38}, 74^{36}, 76^{6,9,23}, 78^{10}, 86^{23}, 90^{8,15, ~}{ }^{17}, 92^{12},{ }^{15},{ }^{31},{ }^{37}$, $94^{24,29,32,35,37}, 96^{4}, 98^{5}, 142^{22}, 170^{34}, 182^{2}, 188^{10}, 202^{1}, 240^{2}, 24^{5}$; (vii) a living being ( $=$ hgro-ba) $86^{6}$; (viii) generation 62 ${ }^{35},{ }^{37}, 64^{1}$. adj. (ix) 'original' $44^{9}$, $46^{12}, 48^{6,30}{ }^{38}, 52^{30}, 60^{8}, 64^{15}, 66^{36}, 70^{1,2} 24,72^{10}$ (note especially), 82 ${ }^{37}$, 8833, $94^{2}$, $118^{16, ~}{ }^{35-38}$. Special meanings: (x) (J : srid 2) srid mi-bskyan 'don't assume responsibilities' $168^{26}$; (xi) srid-gsum 'three atmospheric levels' $248^{12}$; (xii) srid-pa gsum-po 'three spheres of being' viz. under, on and above the earth's surface $\mathbf{9 2}^{11}$
$\operatorname{srin}\left(\right.$ for srin-bal; see next item) $=\operatorname{silk} 162^{37}$
${ }^{*}$ srin-bal kha-chu $=$ lit. 'insect-wool-saliva' $=\operatorname{silk}(T N)$ 154 ${ }^{35}$
sruñ-ma $=$ defenders, guardians $92^{27}, 102^{20,34}, 150^{19}$
sruns-rta $=$ kluñ-rta
*sreg-hphañ-mnan = '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, $110^{22}$
*srog-mkhar $=$ 'life-force citadel', viz. an arrow representing a male (a distaff for a woman), $3^{0^{38}}$; a symbolic drawing used as an amulet ( = sruni-mahi rten-hkhor) $34^{36}, 36^{1}$, or as a linga (q.v.) $110^{11}$
*srog-gi hlkhor-lo = 'circle of life', viz. a symbolic drawing used as a linga (as in item above) $106^{23}, 110^{8}$
*srog-dbugs-mchod-pa = 'blood sacrifice' (lit. offering of the breath of life) $106^{33}$
*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 $110^{9}$
*gSañ-ba-thabs-źags, a book-title: 'Noose of Secret Method', one of the six sections of the Khro-ba-rgyud-drug, an important bonpo tantra (in our collection); $184^{6}$
*gsad-gcad (J : gsod-pa \& gcod-pa) = slaying, slaughter $98^{21}$, 140 ${ }^{27}$; see note 31
gsah $=$ 'snow-leopard' $144^{17}, 154^{16}, 164^{16}$
gsal-ba-dgu-hadzab $=$ 'the nine special syllables', viz. A $\bar{A}$ DKAR SALE HOD A YAM OM HDU (as in our MSS. of źi-ba a-gsal gyi cho-ga, f. 9a and thos-grol f. 8b) $206^{4}, 208^{29}$
*gsas, high-ranking divine beings (bonpo usage only) $60^{20}, 62^{19}, 72^{32}, 34,90^{10}, 104^{1}$
*gsas-mkhar $=$ ' $g$ Sas Palace', viz. a shrine or a mystic circle (dkyil-hkhor) $64^{17}$, 1849, ${ }^{18}, 208^{27}$
*gsas-mthon (see mthoñ above) $=$ 'divine vault of the sky' $50^{34}$
${ }^{*} \operatorname{gsin}-\mathrm{ba}\left(c p . \mathrm{J}:\right.$ sins-po) $=$ 'to dispense, to clear away' $(\mathrm{DC}) 38^{5}, 120^{5}, 196^{8}$
gser-skyems (see skyems) $=$ 'libation' $34^{25}, 94^{20}, 198^{3}$
*gSer-ri-g•yu-luñ, a place-name: 'Turquoise Vale by the Golden Mountain' $5^{837}$
*gsor-ba \& bsor-ba $=$ 'to transpose' $(T N) 24^{32}, 36^{6,13}, 44^{15},{ }^{36}, 78^{25}, 82^{36}$
hur-pa ( J : hur-ba) $=$ 'trickster' $140^{25}$
*hos-ru (TN: = mkhar-gsil), a staff surmounted by a miniature double mchodrten and fitted with twelve jingling metal rings, 'jingling mendicant's staff' ${ }_{1587} 8^{27}$ (see Fig. V d)
hrul-po[r] (J: hrul-ba) 2169 '[in] fragments'
*lha-gźi = mat (for religious purposes) $48^{34}, 72^{30}$
lhab-lhub (J: NM) = 'flowing loose (of garments)' 90年, 92 ${ }^{2}$, $210^{24}$
lhems-se-lhem see ldem-me-ldem
añ-drag, unknozun word describing a conch $148^{33}$
Ar-mohi rdo, a place-name: 'Park of Fine Stones' on the north-west side of the 'Place of Victory' $90^{23}$ (see Fig. XXI)
u-dug $=$ 'unpleasant' (TN \& DC) $146^{15}, 160^{21}$
u-ya (? skr. guhya) $=$ 'secret' $182^{23}$
e-kloñ (TN: = thun-khañ \& ḥbrub-khuñ q.v.) $108^{1}, 110^{4}$


[^0]:    ${ }^{1}$ 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 'invoke' 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.

[^1]:    ${ }^{1}$ The bonpos, like the r $\tilde{n} i n \dot{n}-m a-p a s$, 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 ( $g$ Zer-mig belongs to this category), and the visionary revelations through which lost texts were 'passed on orally' (sñan-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 Zañ-źuñ word-list, at the Lahore Press, Jama Masjid, Delhi 6.

[^2]:    ${ }^{1}$ 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 Himälay'a, Cassirer, Oxford, 1957, p. 234.

[^3]:    ${ }^{1}$ 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.

[^4]:    * gśen rab kyis źañ źun gi bon po la bon du btso ${ }^{1}$ dañ snags kyi luñ phog / yas stags su mu zer lha źal ${ }^{2}$ dañ / nam mkah ${ }^{3}$ dkar nag bstan / de nas gtsañ by'e ma lu ma dgu gyes su byon nas / źal nas smon lam btab pa / bod kyi bon po thams cad la bstan pa bźag pahi da ruñ gnas med pas / nam źig theg pa rim dguḥi bon dar nas spyod par śog gsuñs nas / bdud kyi hkhor bcom / gśen rab kyis bod kyi bon po la bon du lha gsol ba dañ / hdre bkar ba gñis kyi luñ phog / yas stags su rtsi śiñ ban bun dañ / źug śañ ${ }^{4}$ dan / gser skyems bstan / da lta bod kyi bon pos lha hadre thams cad kun / bon gyis bos na ligon la / mchod na hgro zin brduñs na thub pa / ston paḥi źal mthoñ baḅi dus su dbañ du bsdus paḥi rtags yin /

[^5]:    ${ }^{1}$ Concerning btso 'bomb' see note 5 to the text.
    ${ }^{2}$ This refers to the patterning of the threads to correspond to the countenance of the divinity.
    ${ }^{3}$ Concerning nam-mkah and not mdos as the primary term for 'thread-cross' see note iI to the text.

    4 A mixture of lightly roasted and black roasted barley grains, used as an offering. According to Tenzin Namdak it makes the same as sel-tshigs (Chos-kyi-grags-pa's Dictionary, p. 885).

[^6]:    ' It is generally agreed that the story of $g$ Sen-rab's life is a deliberate fabrication, for which the inspiration was the life of Sákyamuni. 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' $g S e n-r a b$ 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 $g$ Sen-rab's legend is supported by a whole complex system of religious practices, altogether an extraordinary phenomenon.
    ${ }^{2}$ The countries given in the srid pa rgyud kyi kha byan chen mo (Richardson's MS., f. $7 \mathrm{a}^{\mathrm{s}}$ onwards) are: źaǹ-żuñ, stag-gzigs, phrom, rgya-gar, rgya-nag, kha-che, za-hor, o-rgyan, hdan-ma, bal-yul, sum-paḷi yul, a-żahi yul, bskor-yul, hjan, li-yul, and me-ñag.

[^7]:    ${ }^{1}$ Perhaps the oldest version of the story of how Khri-sron lde-btsan arranged for the
     entitled bstan pa dar nub kyi lo-rgyus. The story is retold from this source in the rGyalrabs bon gyi hbyuñ-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 byañ chen-mo, Chapter 5 (Richardson's MS., ff. 29b ff.).

[^8]:    ${ }^{1}$ In the $r$ Gyal-rabs bon gyi hbyuni-gnas it is listed as one of the thirteen centres of bon in Central Tibet, viz. Das, p. 37: hphan yul chab (Das writes grab) dkar bon gyi gnas. In the srid-pa rgyud kyi kha byan chen-mo it is clearly referred to as yul hphan-y'ul (p. 28a ${ }^{3}$ ). In this context it refers to a group of three sets of teachings, hphan-yul rgyas-pa, dpongsas gsañ$b a$, and $a-b o$ gsañ-ba. Is $a$-bo connected with Sanskrit $\bar{a} p a h$ 'waters', thus corresponding to Tibetan chab in chab-dkar and chab-nag?
    ${ }^{2}$ srid-pa rgyud kyi kha-byaǹ chen-mo, Richardson's MS., f. $7^{\text {a }}$.
    ${ }^{3} \mathrm{~g}$ Zer-mig, vol. kha, f. $97 \mathrm{a}^{4}$ onwards: dpon gsas man nag gi bon du gtogs pa ni / ses rab rgyud sbyans tshig bor don la sgom paḥo /

[^9]:    ${ }^{1}$ gtsan mtho thog spyir rgyug lta ba spyi gcod bon du gtogs pa ni / sgo bźi la śes pahi rgyud sbyańs / snañ la rañ bźin med paḥi lta ba geig tu hijog paḥo / kun rdzob bden par phyi snod sgyu maḥi rañ bźin du rtogs / nañ bcud ñid kyañ ston paḥi rañ bźin ḥphra rab rdul du go / don dam bden par dnos med cir yañ ma yin paḥo / (gZer-mig, vol. kha, f. $98 b^{2}$ onwards).
    ${ }^{2}$ kha cig ban deḥi chad byed cin / yid la bon bsam źin / kha dañ lus ni chos la spyod / (Das, p. 50).

[^10]:    ${ }^{1}$ See his work, Les Gurungs, une population himalayenne du Népal, Mouton, The Hague (Ecole Pratique des Hautes Études), 1966, especially pp. 323-4, 363-5.
    ${ }^{2}$ I would not hesitate to connect bon in the sense of 'priest' with the verb hbod-pa 'to invoke' (see p. i fn. i). Such a bon ('invoker') would have been competent in the allimportant 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 Marcelle Lalou, 'Tibétain Ancien bod/bon', fournal Asiatique, 1953, pp. 275-6.
    ${ }^{3}$ The term chos I would connect with the verb hchah-ba/bcas, etc. 'make or construct' and with such cognate terms as chas 'things or requisites', and bcos-pa 'modified or affected'.

[^11]:    ${ }^{1}$ As an example of this see the brief survey of bon teachings in the Blon-po bkahi thañ-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 thani-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 fournal asiatique, 1952, pp. 339-61.

[^12]:    ${ }^{a}$ baḥi

[^13]:    * 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 Säkyamuni.

[^14]:    

[^15]:    ${ }^{a}$ bkrid grañs

[^16]:    ${ }^{a}$ g.yu $\quad b$ a par mdog

[^17]:    * Either two syllables are corrupt here or else ldañ-hgyu is the name of an unidentified animal.

[^18]:    ${ }^{a}$ gnad

[^19]:    ${ }^{a}$ bbul

[^20]:    1 'Tibetan Lexicography and Etymological Research', Transactions of the Philological Society, London, 1964.

[^21]:    "ga-dar $=$ 'perfect' $(T N) 40^{2}, 1027$

