

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

THE NINE WAYS OF BON

Excerpts from gZi-brjid edited and translated by

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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 Yun-drun-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 1961 the Rockefeller Foundation kindly offered funds to those universities in Europe, the U.S.A., and Japan which already had a developing interest in Tibetan studies, so as to enable them to invite for a three-year period a few selected scholars from among the many Tibetan refugees in India and Nepal. I took advantage of this opportunity to invite three qualified bonpo monks to England, Lopön Tenzin Namdak, formerly of sMan-ri Monastery, and Geshey Sangye Tenzin Jongdong and Geshey Samten Gyaltsen Karmay of gYun-drun-glin. (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

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Karmay and added a few extra excerpts. I would like to express my thanks publicly to these two knowledgeable bonpo monks, who have played so large a part in making this pioneering work a sufficiently safe venture. Likewise I acknowledge with thanks the great assistance that I have received from Professor Walter Simon, who has looked through this whole work for me and patiently checked the terms listed in the glossary. In the long and laborious work of preparing the glossary for publication I have had the continual assistance of Samten Gyaltsen Karmay, and I owe him very special thanks for this.

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

Berkhamsted 21 September 1966 DAVID L. SNELLGROVE

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INTRODUCTION

To practising bonpos—and nowadays it has become comparatively easy to meet them if one knows where to look among the many tens of thousands of Tibetans who have arrived as refugees in India and Nepal—BON simply means the true religion of Tibet. To the far greater number of other Tibetans, who are not bonpos, BON refers to the false teachings and practices that were prevalent in Tibet before Buddhism finally succeeded in gaining a firm hold on the country. Bonpos are regarded as pagans—and as such they have suffered serious hostility in the past—and nowadays others take as little account of their existence as possible. By western scholars BON is generally understood as referring to the pre-Buddhist beliefs and practices of the Tibetans. Several scholars have discussed the actual meaning of the term. By the few bonpos who know their texts well BON is explained as the Tibetan equivalent of the 'Zan-źun 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 Zan-źun 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

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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.

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 gSen-rab, their founder, but mainly received through translations from the language of Zan-zun of ancient western Tibet. The ultimate source of their teachings is sTag-gzigs, a country situated rather vaguely still further to the west. They would claim that it is the chos-pa, the 'Buddhists' of Tibet, who are the adapters and the plagiarists. Without accepting their claims, we are nevertheless bound to accept their interpretation of terms in presenting an account of their teachings and practices, and this is the primary intention of the present volume. In giving an account of any religion we cannot ignore what the practisers have to say about themselves. Thus in giving an historical account of Buddhism itself, we cannot ignore, for example, the eighty-four Siddhas, however different their doctrines and practices may be from those of the early Buddhists. We cannot deny the term Buddhist to the Newars of the Nepal Valley, however much they may seem to be influenced by Brahmanical practice. We can merely observe that their form of Buddhism represents a very special development of this religion. Likewise in the case of the bonpos we have to accept them and understand them as they are, while still trying to unravel the historical developments of their religion. An understanding of them on their own terms is all the more important nowadays, because we need the assistance of their few remaining scholars in order to understand something of their early texts. Tibetans who can help with these texts are now very rare indeed. Educated bonpo monks are brought up in the dGe-lugs-pa ('Yellow Hat') Way, trained in conventional Buddhist philosophy and logic and receiving after examination by debate the academic degree of dGe-bses. They know their monastic liturgies and the names of their own bonpo gods, but very rarely indeed are they at all experienced in reading the sort of bonpo texts in which we most need assistance, namely material which represents 'pre-Buddhist' traditions. This lack of familiarity on the part of present-day bonpos with what Western scholars would regard as real bon material, may come as a disappointment. It also explains why there still remain terms and ideas not yet properly interpreted in this present work.

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

¹ The only existing survey of bonpo monasteries to date is in Hoffmann's Quellen, p. 236. sMan-ri, until recently a large monastery with about 200 monks, is not mentioned, but there is reference to the neighbouring bonpo monastery gYun-drun-glin (p. 238), whose abbot is now a refugee in India.

Ma-rgyud sans-rgyas rgyud gsum, he was practised in the meditations and teachings of the VIIIth Way. Remaining celibate, he continued to adhere to the rules of the VIth Way, or rather he adhered to them as far as possible in a foreign western setting. We have read through many texts together, and it was on his suggestion that we set to work to produce a concise account of the 'Nine Ways of Bon', and it was he who selected the extracts which serve as the substance of the present account.

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

These three works are all classed by the bonpos as 'Kanjur' (the term is borrowed from the Buddhists), that is to say as the inspired word of their early sages as translated from the language of Zan-źun. gZi-brjid is further classed as 'oral tradition' (snan-rgyud). It is believed that rTan-chen mutsha-gyer-med, a disciple of the sage Dran-pa nam-mkhah (eighth century), transmitted it in a vision to Blo-ldan snin-po, who compiled it in its present form. The 'Great Incarnation' (mchog-sprul) Blo-ldan snin-po of Khyun-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.

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

¹ The bonpos, like the rñin-ma-pas, were busy 'rediscovering' their 'original' teachings, which had been hidden or lost during the persecutions of the eighth century. The main sources of this process of rediscovery were the 'hidden texts' (gter-ma) which were now brought to light (gZer-mig belongs to this category), and the visionary revelations through which lost texts were 'passed on orally' (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 Zan-źun word-list, at the Lahore Press, Jama Masjid, Delhi 6.

teachings, and so were able to restate them as the substance of their higher doctrines of the 'Nine Ways' with the conviction that can only come from that experience and knowledge that is based upon well learned lessons combined with practical experience. At the same time they had preserved through their own oral and literary traditions large quantities of indigenous material which goes back to the eighth century and earlier. But by the fourteenth century bonpos had long since forgotten the meanings of many of the earlier names and terms. From the manner in which he orders his material in the first two 'Ways', it is clear that the compiler was by no means so sure of himself as when he was dealing with the later Buddhist material.

The copy of gZi-brjid used by us came from Samling Monastery in Dolpo. According to its brief colophon, the lama responsible for our manuscript was Yan-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 Yan-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 Yan-ston rGyal-mtshan rin-chen, the founder-lama of Samling, who must have lived in the thirteenth century.4 Thus, our manuscript is

¹ It was brought to England by Geshey Sangye Tenzin Jongdong in 1961. 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 side-valley of the Kāli Gandaki just south of Kāgbeni. It is marked as 'Lubra' on the Survey of India maps of the region (ref. 83° 48′ E., 28° 45′ N.). Since Samling was founded from Klu-brag, it remained the main source for their texts.

³ Folio 39a of the genealogy of the lamas of Samling, entitled rGyal-gśen Ya-nal gyi bkaḥ-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 Yan-ston, which they are frequently given, is presumably an abbreviation of Ya-nal ston-pa 'Ya-nal Teacher'. Some of them have been married men, but some have been celibate. Thus the line has passed sometimes from father to son, and sometimes from uncle to nephew. Although so far I have no firm confirmation of this, Klu-brag Monastery was probably founded by a certain 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 Yan-ston chen-po Ses-rab rgyal-mtshan. Brief biographies are given in the rnam-thar section of the Zan-zun snan-rgyud, of Ses-rab rgyal-mtshan, of two of his sons, hBum-rje and Klu-brag-pa, and of a grandson rTog-ldan dbon-po kun-bzan (of whom more below). No dates of any kind are given, but

probably about 400 years old. It was copied from an existing manuscript at *Klu-brag* and then brought to Samling.

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

Volume	Chapte:	r
ka	1	'The Teacher descends from the gods of Pure Light' (ston-
		pa hod-gsal-lha las bab pahi lehu dan-po) ff. 1b-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 sūtra of gSen-rab's taking birth' (gśen-rab kyi skye-ba
	•	bźes pahi mdo) -256b
kha	5	'The sūtra of the young prince's playful sport' (rgyal-bu
107000	J	gźon-nu rol-rtsed kyi mdo) ff. 1b-86a
	6	'The sūtra of the prince's enthronement' (rgyal-bu rgyal-sar
	J	phyun bahi mdo) -137a
	7	'The sūtra of the prince's law-giving' (rgyal-bus bkah-
	•	khrims stsal bahi mdo) -189b
	8	'The sūtra of the IInd Way of the Shen of the Visual World'
	O	(theg-pa gñis-pa snan-gsen gyi mdo) -212b
	9	, 0, 0 , ,
	7	'The sūtra of the IIIrd Way of the Shen of Illusion' (theg-pa
	10	gsum-pa hphrul-gsen gyi mdo) -235a 'The article and his art he West of the Shap of Frieddone'
ga	10	'The sūtra explaining the Way of the Shen of Existence'
	4.4	srid-gsen theg-pa gtan la phab pahi mdo) ff. 1b-47a
	11	'The sūtra that teaches the meaning of the mandala of the
		five universal (buddha-)bodies' (kun-dbyins sku lna dkyil-
		hkhor gyi don bstan pahi mdo) –136a

we are told that Klu-brag-pa studied in gTsan, where he received vows and consecrations from two well-known bonpo lamas, Ye-ses blo-gros and sMan-gon-pa, for both of whom dates are given in the bstan-rtsis of Ni-ma bstan-hdzin (see p. 3, n. 2). According to this Ye-ses blo-gros founded the Academy (gtsug-lag-khan) of Dar-ldin-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 gTsan 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 sňags-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 gTsan 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-bzan, who was the pupil and nephew of the 'Man of Klu-brag', for whom we have approximate dates. Thus the son of the 'Man of Klu-brag' brought rGyal-mtshan rin-chen to Bi-cher, and the nephew of this same 'Man of Klu-brag' was his teacher. Therefore he must have been active at Bi-cher and Samling during the first half of the thirteenth century.

Volume	Chapter	
ga	12	'The sūtra explaining the Way of the Virtuous Adherers'
•		(dge-bsñen theg-pa gtan la phab-paḥi mdo) -219b
	13	'The sūtra explaining the Way of the Great Ascetics' (dran
		sron theg-pa gtan la phab-paḥi mdo) -260a
na	14	'The sūtra of the VIIth Way of Pure Sound' (theg-pa bdun-pa
		a-dkar gyi mdo) ff. 1b-50b
	15	'The sūtra of the VIIIth Way of the Primaeval Shen' (theg-pa
		brgyad-pa ye-gśen gyi mdo) -79b
	16	'The sūtra of the IXth and Supreme Way' (theg-pa dgu-pa
		bla-med kyi mdo) -103b
	17	'The sūtra explaining the bon of the various translations'
	-,	(skad-hgyur so-sohi bon bstan pahi mdo) -137a
	18	'The sūtra of spreading the doctrine by converting those who
	10	are hard to convert' (gdul dkah btul nas bstan pa spel bahi
		mdo) -175b
	19	'The sūtra of the mandala of the Loving Conqueror' (byams-
	17	ldan rgyal bahi dkyil-hkhor gyi mdo) -194b
	20	'The sūtra of the very firm and precious doctrine' (bstan-pa
	20	rin-chen rab-tu brtan paḥi mdo) -230a
	21	'The sūtra of the three tenets taught by the Teacher' (ston-pas
ca	21	· · · · · · · · · · · · · · · · · · ·
	22	
	22	'The sūtra of the spreading rays that convert sentient beings'
	22	(hgro hdul hod-zer spro-bahi mdo) -109a
	23	'The sūtra explaining cause and effect' (rgyu hbras rnam-par hbved pahi mdo) -166a
	24	
	24	'The sūtra of the Teacher drawing beings to salvation' (ston-
•	05	pas hgro-ba thar-bar dran-bahi mdo) —224a
cha	25	'The sūtra of the light of the Blessed All-Knowing' (bde-bar
	0.6	gsegs-pa kun-rig sgron-mahi mdo) ff. 1b-93a
	26	'The liturgy of the All-Good the Ocean of Victory' (kun-tu
		bzan-po rgyal-ba rgya-mtshohi cho-ga) -145a
	27	'The sūtra of the washing away of the sins of King Gu-wer'
	20	(gu-wer rgyal-pohi sgrib-pa sbyans pahi mdo) -169b
	28	'The sūtra of the Teacher's taking the most glorious of wives'
		(ston-pas khab-kyi dpal-hbar bźes-pahi mdo) -247b
ja	29	'The sūtra of the Teacher's producing the offspring of
		Method and Wisdom' (ston-pas thabs dan ses-rab kyi sras
		sprul baḥi mdo) ff. 1b-23b
	30	'The sūtra of the Teacher's assumption of royal power' (ston-
		pas chab-srid hdzin-pahi mdo) -57a
	31	'The sūtra of the producing of offspring who convert sentient
		beings' (hgro hdul sras sprul-bahi mdo) -94b
	32	'The sūtra of the Teacher teaching bon to the gods' (ston-pas
		lha la bon ston-pahi mdo) -124a
	33	'The spell of the Fierce Destroyer' (khro-ba rnam-par hjoms-
		paḥi gzuns) -161a
	34	'Mandala of the liturgy of the God of Medicine' (sman-lhahi
		cho-gaḥi dkyil-ḥkhor) —209b

Volume	Chapter	
	35	'The sūtra of the pure prayer of good conduct' (legs-spyod smon-lam rnam-par dag-paḥi mdo) -246a
ña	36	"The sūtra of the Teacher teaching bon to the serpents' (ston- pas klu la bon ston-paḥi mdo) ff. 1b-42a
	37	'The sūtra of Māra's magical display to the Teacher' (ston-pa la bdud kyis cho-hphrul bstan-paḥi mdo) -77b
	38	'The secret spell the Destroyer of Māra' (bdud-hjoms gsan-bahi gzuns) -92b
	39	'The sūtra of the Teacher establishing the realm of Māra in salvation' (ston-pas bdud-khams thar-bar bkod-paḥi mdo) -156a
	40	'The sūtra of removing obstructions and subduing Māra' (bdud btul bar-chod bsal-baḥi mdo) -186a
	41	'The sūtra of producing offspring for continuing the family- line of royal sway' (mi-rje srid-pa gdun-hdzin gyi sras sprul- bahi mdo) -2012
	42	'The sūtra for establishing the teaching of the IXth Way' (theg dgu bstan-pa rjes-bźag gi mdo) -228a
	43	'The sūtra for establishing the teaching about relics' (sku- gdun bstan-pa rjes-bźag gi mdo) -2742
ta	44	'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. 1b-23b
	45	'The Mother Sūtra the Great Way of the Word of the Perfection of Wisdom' (bkaḥ śes-rab kyi pha-rol tu phyin-pa theg-pa chen-po yum gyi mdo) -205a
tha	46	'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
	47	'The spell of the Sacred Light of Vaidūrya' (be-du-rgya hod dam-pahi gzuns) -128b
	48	'The liturgy of the basic mandala of (the goddess) Loving Kindness' (byams-ma rtsa-bahi dkyil-hkhor gyi mdo) -183a
da	49	'The sūtra in praise of the twenty-one forms of (the goddess) Loving Kindness' (byams-ma ñi-śu-rtsa-gcig gi bstod paḥi mdo) ff. 1b-51b
	50	'The sūtra establishing the three forms of the doctrine' (bstan-pa rnam gsum rjes-su bźag-paḥi mdo) -111a
	51	'The sūtra of the Teacher leaving his home and becoming a religious wanderer' (ston-pas khyim spańs rab-tu byun bahi mdo) -145a
	52	'The sūtra of the perfecting of austerities, the actions of a Shen' (gsen gyi mdzad-spyod dkaḥ-thub mthar-phyin gyi mdo) -176b
	53	'The sūtra of the manifestation of the four-spoked Wheel of Bon' (bon gyi hkhor-lo tshig-bźi bstan-pahi mdo) -199a
	54	'The sūtra of pure disciplinary rules' (hdul-khrims gtsan-mahi mdo) -223a
а	55	'The basic sūtra of the pure regulations of the Shen' (gśen gyi bsrun-khrims rnam-par dag-pa rtsa-baḥi mdo) ff. 1b-34b

Volume	Chapter	•
a	56	'The sūtra of the sections of the regulations of the Shen' (gśen gyi bsrun-khrims yan-lag gi mdo) -88b
	57	'The sūtra of the pure virtuous conduct of the Shen' (gśen gyi dge-spyod rnam-par dag-paḥi mdo) -114a
	58	'The sūtra of removing the hellish evils of King Kon' (kon rgyal-po na-rag sgrib-pa sbyans-baḥi mdo) -127a
	59	'The sūtra of the Teacher leaving his entourage and practis- ing in solitude' (ston-pas hkhor spans dgon-pa mdzad-pahi mdo) -150b
	60	'The sūtra explaining the meanings of the names, marks and qualities of the buddhas' (sans-rgyas kyi mtshan dpe yon-tan gyi don bstan-paḥi mdo) —191b
	61	'The sūtra of the Teacher handing the Bon doctrine over into the care (of others)' (ston-pas bstan-pa bon gyi gtad-gñer mdzad paḥi mdo) -208a

The titles of these chapters will indicate at once to any (non-Tibetan) Buddhist scholar the dependence of this work upon Buddhist material. Although the study of gZer-mig remains incomplete, there has never been any doubt that the inspiration and the framework for the legend of gSen-rab have been derived from the life of $S\bar{a}kyamuni$. Yet this framework has been filled with indigenous Tibetan legendary material which still awaits serious study.

In this present work we have made a very restricted use of gZi-brjid, extracting excerpts relevant to the bonpo doctrines of the 'Nine Ways'. The Tibetan term theg-pa, as all Buddhist scholars of Tibetan will know, simply represents the Sanskrit Buddhist term yana, 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 yin-te), and la is written for las and vice versa. It would be tedious and misleading for any student to follow the text from the translation if such corrections were not made.

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

Generally, the manuscript is clear and remarkably accurate. Some 'mistakes' tend to be regular. For example gñan 'a fury' is regularly written as gñen; klun-rta (= rlun-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 THE SHEN OF THE PREDICTION (phyva-gien 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 (snan-gsen 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:

- 1. The lore of exorcism (employing) the 'great exposition' of existence. (I have written on 'exposition' smran in note 9 of the text. The manner of the rite is clearly described on pp. 49-51.) The text then goes on to describe various types of divinities, the thug-khar, the wer-ma, and others. Some are described in great detail, and some, such as the can-sen and sug-mgon, scarcely mentioned except by name. Finally, we are told the 'lore of the stream of existence' (srid-paḥi rgyud gźun). This is presumably all part of the 'exposition' (smran) 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 $(g\tilde{n}an)$ and local divinities generally (sa-bdag, gtod, lha, dbal, etc.), and the offerings due to them.

III. THE WAY OF THE SHEN OF ILLUSION (hphrul-gsen theg-pa)

This is concerned with rites for disposing of enemies of all kinds. The rites described here are to be found in the bon tantras, e.g. those of dBalgsas and the khro-baḥi 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-gsen 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 (dran-sron theg-pa)

dran-sron translates rsi which in India refers to the great seers of the past. dran-sron is used by bonpos to refer to fully qualified monks, corresponding to the Buddhist term dge-slon (= bhiksu). This is the way of strict ascetic discipline. The whole inspiration is Buddhist, but many of the arguments and even the substance of some of the rules are manifestly not Buddhist.

VII. THE WAY OF PURE SOUND (A-dkar theg-pa)

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

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

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

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

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

This describes the absolute, referred to as the 'basis' (gźi corresponding to Sanskrit ālaya), from which 'release' and 'delusion' are both derived. 'Release' is interpreted as the state of fivefold buddhahood, and 'delusion' as the false conceptions of erring beings in the 'Intermediate State' (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

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 Himālaya, Cassirer, Oxford, 1957, p. 234.

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

In classing the four lower ways as 'BON of cause' and the five higher ways as 'BON of effect', they were trying sincerely to relate the old ways of magic ritual to the new ways of morality and meditation. If one practises even the rites of the 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. 101); the realization of the 'Thought of Enlightenment' as the coalescence of Method and Wisdom; the whole conception of living beings revolving through the six spheres of existence; the notion of buddhahood as 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. What Waddell perhaps failed to appreciate is that Tibetan Buddhism—and for that matter bon too—is often sincerely practised by Tibetans as a moral and spiritual discipline.

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

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

¹ In a recent book Religious Observances in Tibet, which is concerned with Tibetan religion as it is practised nowadays, Robert B. Ekvall makes the most misleading statements about BON and its relationship to Buddhism. He writes nothing of the 'higher ways' of BON and nothing of the 'lower ways' of Buddhism.

first place of little more than ritual magic, and they believed that gSen-rab himself established these practices there. A clear account is given of the story in Chapter XII of gZer-mig, which recounts how the demon Khyabpa lag-rin sends his followers who steal the seven horses of gSen-rab from the sacred city of hol-mo lun-rin. In the previous chapter it was related how this demon had carried off gSen-rab's daughter gSen-bzah ne-chun and forcibly married her. Their two children were then abducted by gSen-rab and concealed at hol-mo lun-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 $rKo\dot{n}$ -po, and he sends messengers to make arrangements with the two rulers of rKon-po, named rKon-rje dkar-po and rKon-rie 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 Zan-źun and Tibet. The demons block his way with snow, then fire, then water, and then sand, but he disperses them and reaches Zan-zun.

- * gSen-rab gave to the bonpos of Zan-zun as bon (doctrine) the 'inspired teaching' (lun) about bombs¹ and spells, and as ritual items he instructed them in the 'Divine Countenance of the Celestial Ray'² and in black and white 'thread-crosses'.³ Then he went on to Bye-ma lu-ma dgu-gyes ('The Ninefold Spreading of the Desert Spring') in gTsan, 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 item⁴ 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
- * gśen rab kyis źań źuń gi bon po la bon du btso¹ dań snags kyi luń phog / yas stags su mu zer lha źal² dań / nam mkaḥ³ dkar nag bstan / de nas gtsań bye ma lu ma dgu gyes su byon nas / źal nas smon lam btab pa / bod kyi bon po thams cad la bstan pa bźag paḥi da ruṅ gnas med pas / nam źig theg pa rim dguḥi bon dar nas spyod par śog gsuńs nas / bdud kyi ḥkhor bcom / gśen rab kyis bod kyi bon po la bon du lha gsol ba dań / ḥdre bkar ba gñis kyi luṅ phog / yas stags su rtsi śin ban bun dań / źug śań⁴ dań / gser skyems bstan / da lta bod kyi bon pos lha ḥdre thams cad kun / bon gyis bos na ḥgon la / mchod na ḥgro źiń brduńs na thub pa / ston paḥi źal mthoń baḥi dus su dbań du bsdus paḥi rtags yin /

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 11 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 *śel-tshigs* (Chos-kyi-grags-pa's Dictionary, p. 885).

tasks, and by striking them prevail over them. This is the proof of gSen-rab's having subdued them when they beheld his countenance.

In historical terms this account simply means that before Indian religious ways spread to Tibet, Tibetan religion consisted of magical rituals (of the kind enumerated in the Second Way of BON) performed by priests known as bon and as gśen. The full doctrine (referred to as the 'BON of the Nine Stage Way') came later and—except for the rituals that were already practised in Tibet—through translations. The bonpos were certainly impressed by the need for translations. Thus BON teachings, they claim, were translated into 360 languages and taught throughout the known world, which for them consisted of India generally, the states of north-west India in particular, Central Asian states and peoples, Nepal, and China. Lastly, it reached Tibet, again from the west through translations from the language of Zan-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 Jalandhara (za-hor) and Kashmir (kha-che), in Uddiyana (o-rgyan) and Gilgit (bru-sa), 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 rñinma-pas (Tibetan Buddhists of the 'Old Order') consists in the fact that the rñin-ma-pas acknowledged that their doctrines, despite their earlier promulgation, were nevertheless Buddhist, and that the bonpos never would make this admission. Fundamental to an elucidation of this interesting problem is a comparative study of the tantras and the rDzogs-chen ('Great Perfection') literature of these two oldest 'Tibetan Buddhist' groups.

¹ It is generally agreed that the story of gSen-rab's life is a deliberate fabrication, for which the inspiration was the life of $S\bar{a}kyamuni$. gSen-rab just means 'Best of gSen'. But a study of the local traditions and legendary material from which the story has been pieced together would be a worth-while literary task. The story of the 'religious hero' gSen-rab is in effect another great Tibetan epic, comparable in importance with the great epic of Gesar, which thanks to the intensive studies of R. A. Stein, is now far better known. Yet gSen-rab's legend is supported by a whole complex system of religious practices, altogether an extraordinary phenomenon.

² The countries given in the srid pa rgyud kyi kha byan chen mo (Richardson's MS., f. 7a⁵ onwards) are: źan-źun, stag-gzigs, phrom, rgya-gar, rgya-nag, kha-che, za-hor, o-rgyan, hdan-ma, bal-yul, sum-pahi yul, a-źahi yul, bskor-yul, hjan, li-yul, and me-ñag.

The organizing of their religious practices into 'Nine Ways' must have come somewhat later, perhaps by the tenth century. The rñin-ma-pa set of nine begins with the three 'ways' of conventional Indian Buddhism, the śrāvakayāna, the pratyekabuddhayāna, and the bodhisattvayāna. The other six 'ways' are ever higher stages of tantric practice, viz. kriyātantra, upāyatantra, and yogatantra, and finally, the mahāyogatantra, anuyogatantra, and ativogatantra. Thus the rnin-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, into a position of opposition, they set to work to organize a full-scale religion of their own, using all their own remembered indigenous resources and all they could acquire from their opponents. The magnitude of the task was really astounding, if judged only by the vast bulk of literature which they so speedily accumulated. The 'Nine Ways of BON' is a mere summary of their achievements.

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

bon sgo bái mdzod lna dan theg pa rim dguḥi bon.

This term sgo bźi mdzod lia has no easy explanation. The four 'portals' are dpon-gsas, chab-nag, chab-dkar, and hphan-yul. The first, dpon-gsas, may be safely translated as 'Master Sage'. It is the term used for the hermit sages of the źań-źuń 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

¹ Perhaps the oldest version of the story of how Khri-sron lde-btsan arranged for the assassination of Lig-mi-rgya, king of Zan-źun, occurs in the Żan-źun sñan-rgyud, chapter entitled bstan pa dar nub kyi lo-rgyus. The story is retold from this source in the rGyal-rabs bon gyi hbyun-gnas edited (abominably) by Sarat Chandra Das, Calcutta, 1915, p. 58. The story of Khri-sron-lde-btsan's persecution of the bonpos is also told in the srid-pa rgyud kyi kha byan chen-mo, Chapter 5 (Richardson's MS., ff. 29b ff.).

interpreted as though it meant 'water'. I have therefore taken the term provisionally in this meaning. The term is used only as a label in any case. The 'White Waters' refer to higher tantric practice and the 'Black Waters' to magic rites of all kinds. European writers have often referred to 'White Bon' and 'Black Bon', but clearly without any intended reference to chabdkar and chab-nag.

hPhan-yul is a well-known place-name in Central Tibet, but once again my bonpo helpers insist that this term which refers to their 'Perfection of Wisdom' teachings, has nothing to do with the hPhan-yul Valley. But I think they are mistaken. The name hPhan-yul often occurs in bonpo texts both as a place-name¹ and as a term referring to particular doctrines. Before the 'Teacher 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 (klu), furies (gñan), mountain-gods (sa-bdag), and rock-gods (gtod).2 One wonders if there is some connexion here with the well-known story of $N\bar{a}g\bar{a}rjuna$'s visit to the $n\bar{a}gas$ (= 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 hPhan-yul, perhaps it was here in this place, which was certainly important in the early spread of Buddhism in Tibet, that they first learned and studied 'Perfection of Wisdom' literature. It is perhaps fair to add that Tenzin Namdak discounts such an idea altogether. As for the special bonpo meanings of these terms, he has kindly drawn my attention to some very good definitions occurring in gZer-mig:

The 'Master Sage' belongs to the BON of precepts and inspired teachings. It purifies the stream of knowledge, avoids words and concentrates on the meaning.³

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

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

² srid-pa rgyud kyi kha-byan chen-mo, Richardson's MS., f. 7^a.

³ gZer-mig, vol. kha, f. 97a⁴ onwards: dpon gsas man nag gi bon du gtogs pa ni / śes rab rgyud sbyans tshig bor don la sgom paḥo /

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.

The vast hPhan-yul belongs to the BON of the Hundred Thousand (Verse Text) in the Sūtras. It purifies the stream of knowledge. It tells of monastic discipline and vows. This BON has two aspects, as a series (Skr. parivarta) and as recitation. Again the series has two aspects, the series of the phenomenal world and the series of passing from sorrow (Skr. nirvāna). 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. źań-źuń sñan-rgyud and other rdzogs-chen literature.
- 2. Ways of prediction, death ceremonies, and magical rites of all kinds (viz. the 'original' bonpo material).

chab nag srid pa rgyud kyi bon du gtogs pa ni / śes rab rgyud sbyańs tshig gi lo rgyus man po skyes pas phyi rgyud śi thabs hdur thabs dan / nan rgyud na thabs glud thabs dan / bar rgyud dpyad thabs gto thabs gsum / sems can don du man po tshogs par sgyur /

² ḥphan yul rgyas pa mdo khuns ḥbum gyi bon du gtogs pa ni / śes rab rgyud sbyans hdul khrims sdom pa gsun baho / bon ni hgres dan tshig bsad gñis / hgres la rnam pa gñis / ḥkhor baḥi ḥgres dan / mya nan las ḥdas paḥi ḥgres / tshig bśad la yan rnam pa gñis / hdon tshig hbyun khuns hdon pahi tshig bsad dan / mchod sbyin sems can don du bsno bahi tshig báad gñis / sems can don du man po htshogs sar bklag dan bsgrag cin mchod

³ chab dkar man nag drag po snags kyi bon du gtogs pa ni / śes rab zab moḥi rgyud sbyans bsñen sgrub zab mo dan du blan baho / bon ni byin gyis brlabs nas bdag ñid bder gśegs lnahi ran bźin ni lus kyi las su ran bźin phyag rgya lna / nag gi las su hdzab grans ma chad par bgran / yid kyi las su tin hdzin 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 dGe-lugs-pas ('Yellow Hats') would be most offended if one suggested that the Great Oracle of gNaschun, to whom the Dalai Lama and the Tibetan Cabinet would so often resort, really belonged as a religious practice to BON Way I, the 'Way of the Shen of Prediction'. The writer of the rGyal-rabs bon gyi hbyun-gnas observes that as a result of Khri-sron-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,

¹ gtsan mtho thog spyir rgyug lta ba spyi gcod bon du gtogs pa ni / sgo bźi la śes paḥi rgyud sbyans / snan la ran bźin med paḥi lta ba gcig tu hjog paḥo / kun rdzob bden par phyi snod sgyu maḥi ran bźin du rtogs / nan bcud ñid kyan ston paḥi ran bźin hphra rab rdul du go / don dam bden par dnos med cir yan ma yin paḥo / (gZer-mig, vol. kha, f. 98b² onwards).

² kha cig ban deḥi chad byed cin / yid la bon bsam źin / kha dan lus ni chos la spyod / (Das, p. 50).

certainly those that have been associated with the life of gSen-rab, but the ritual utterances would seem to have little significance to the bonpos of today. These ritual utterances were proclaimed originally as an 'exposition' (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. Their recitations of the 'archetype' are known as pé, pronounced like the Tibetan word dpe, still used in the meaning of 'example'. Some 'original BON' survived in oral traditions, and it was just such ancient oral traditions that bonpo scholars of ten centuries ago were incorporating into their new composite works.

Although BON has often been understood by Western scholars as referring primarily to certain (never clearly specified) pre-Buddhist religious practices of the Tibetans, vaguely described sometimes as animism or shamanism, the term BON is in fact never used in early Tibetan works with any such meaning. The bon were just one class of priests among others, whose practices and beliefs are covered by the general term of lha-chos, which may be translated perhaps as 'sacred conventions'.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 Sakyamuni.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 Śākyamuni. Nor were they entirely wrong, as we know well now, for the Buddhism that reached Tibet more than a thousand years after the death of its founder comprised a whole range of teachings and practices that he would have found very strange indeed. If one understands the term BON as the bonpos understand it, one will not be surprised or

¹ See his work, Les Gurungs, une population himalayenne du Népal, Mouton, The Hague (École 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. 1 fn. 1). Such a bon ('invoker') would have been competent in the all-important ritual of the 'exposition of the archetype' (see p. 256). Bon in the sense of 'Tibetan religion' is probably connected with Bod (even occasionally written Bon in early texts) meaning 'Tibet', and possibly with bon as in sa-bon 'seed'. The original meaning may be 'autochthonous', and so was used for the 'people of the homeland' in much the same way that the Germans refer to themselves as 'Deutsch', a term which simply means originally 'the people (of the homeland)'. See also Marcelle Lalou, 'Tibétain Ancien Bod/Bon', Journal 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'.

disappointed to discover that bon literature includes a very large amount of material that is normally regarded as Buddhist.

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

I As an example of this see the brief survey of BON teachings in the Blon-po bkahi than-yig, edited and translated by Hoffmann in his Quellen zur Geschichte der tibetischen Bon-Religion, pp. 249 ff. and 348 ff. On the other hand the rGyal-po bkahi than-yig contains an interesting chapter (ff. 392-40b) describing the attendance at the royal tomb of Sron-btsan-sgam-po. This clearly belongs to the same context as the 'Rituel Bon-po des funérailles royales' as presented by Mlle Marcelle Lalou in the Journal asiatique, 1952, pp. 339-61.

TEXT AND TRANSLATION

I. PHYA GŚEN THEG PA

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

mo rtsis gto dpyad bźi po la || spyi ru bśad dań sgos kyi bśad || spyi ru rnam grańs bstan pa dań || sgos su hdus so hdzin pa gñis || thog mar spyihi rnam grans la || 5 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 10 gto thabs sum brgya drug cu mchis || hchi bslu dpyad kyi mtshan ñid la || dpyad thabs ñi khri gcig ston mchis || spyi ru bstan pahi rnam grans nes || sgos su bsdus paḥi hdus so la || 15 mo la rnam pa bźi yin te || ye srid hphrul gyi ju thig dan || ye mkhyen sgra blahi mnon ses dan || ye rje [184b] smon pahi rmi lam dan || ye dban lha yi bkan bab dan || 20 rnam pa bźi ru śes pai bya || rtsis la rnam pa bźi yin te || gab rtse hphrul gyi me lon dan || spar kha sme ba glin skor dan || hbyun ba^b dus kyi hkhor lo dan \parallel 25 ju zag rten hbrel las rtsis dan || rnam pa bźi ru śes par bya || gto la rnam pa bźi yin te || hbyun ba hkhrugs pahi yo gto dan || mdos cha rten hbrel brdeg gto dan || 30 bag ñan zlog pahi thun gto dan || mñam gñis bsor bahi brje gto dan || rnam pa bźi ru śes par bya || dpyad la rnam pa bźi yin te || rgyu rkyen mthon la dpyad pa dan || 35

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 ransoms¹ 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-sortilege² 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-dban-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)

 ju-źag.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,

a btabs

```
nos hdzin rtsa la dpyad pa dan ||
   phan gnod chu la dpyad pa dan ||
   hchi sos khams la dpyad pa dan ||
   rnam pa bźi ru śes par bya ||
   mo rtsis gto dpyad bźi bo las ||
                                                             5
   kun gyi thog mar mo yi sha ||
   ye srid hphrul gyi rgyal po dan ||
   kun ses hphrul gyi dran mkhan gñis ||
   mnon ses phyahu g yan dkar gsum ||
   srid pahi pra ltas gtan la phabs ||
                                                            10
   bden brdzun las kyi drań śan phyes ||
   mthon dan mi mthon brtag tshad dbab ||
   de la dpyad cin chag la gźal ||
   chag la gźal ciń rtsis la gdab<sup>a</sup> ||
   sna phyi da ltahi yin tshul dan ||
                                                            15
   skyon yon tshe tshad gtan la dbab ||
   bzań nan phan gnod grańs su gzuń ||
   grans su bzun źin rtsis la gdab<sup>c</sup> ||
   mo dan rtsis la bla bzun nas ||
   bar du gso rkyen gto yis byed ||
                                                            20
   med la vod dań stoń la gań ||
   hgrib la hphel dan hjig la chag ||
   dbul la phyug dan hchi ba sos ||
   gnod la phan dan mkho la rtsis ||
  skye hgro de yis [185a] gso bar byed ||
                                                            25
  tha mar las mthah dpyad kyis sdud ||
  mi bde tha mar bde bar sdud ||
   na ba tha mar sos par sdud ||
  gnod pahi tha mar phan par sdud ||
   hchi bahi tha mar bslan bar sdud ||
                                                            30
  dug gid tha mar rtsi ru sdud ||
  las kyis chad nae hbrel bar sdud ||
  kun rdzob thabs laf brten pa tsam ||
  phya gśen thugs kyi dkyil du źog || ces gsuńs so /
yan ston pas bkah stsal pa /
                                                            35
  ñon cig legs rgyal than po ñon ||
  de rnams grans kyi rim paho ||
  da gñis pa hjug dan spyod pa ni ||
  thog mar hjug pahi rim pa la ||
  sems skyed sñin rjehi gźi bzun nas ||
                                                            40
  hgro la phan pahi sems ldan źiń ||
b bzuń
           c btab
                       d gis
```

f las

⁶ las kyi hchad nas

- (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 drain-mkhan, and mNon-ses phyahu g·yan-dkar arranged this divination of prognostics for the phenomenal world, making a straight-forward distinction of true and false effects.

Make an examination from what is seen and what is not seen.

On the basis of this diagnosis, make an estimate.

Having made an estimate, fix your calculations,

take stock of (the patient's) former, future, and present state, his 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-gśen, keep it in your mind!

Again the Teacher (Shen-rab) said:

Listen, Legs-rgyal Than-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 gan bslab kyan ||
mkhas par bya la ses par bslaba ||
mkhas pas gnod la gñen par bya ||
brñas par byun na gyon por sdod ||
hdun par byun na ran tshod hdzin ||
                                                           5
gus par byun<sup>b</sup> na legs par bslab ||
rgol ba byun na phyi śul gcod ||
rtsod pa byun na nan thag bsrine ||
hgran<sup>d</sup> par byun na nan gis gźag<sup>e</sup> ||
phan par byun yan na bo spanf \parallel
                                                           10
gnod par byuň yaň zom par gzil ||
hthad par byun yan ran sor gźagg ||
mi hthad byun yan thabs kyis span<sup>h</sup> ||
khro gtum can la bźin mi bzlog ||
g·yo sgyu can la hdzum mi ston ||
                                                           15
bslu brid can la mtshar mi bźad ||
log khrid can la kha mi ya ||
dran por smra la nag mi bskun ||
g·yo can tshig la mchid ma byin ||
rdzun chen gtam gyi rjes mi hbren ||
                                                           20
mtho sar phyin kyan dmah mo bskyan ||
chen po red kyan dmah mo bskyan ||
mkhas par byun yan mi ses khrid ||
goms par yod kyan tshod la brtag ||
[185b] hbul tshogs che yan sed mi bskyed^{i} ||
                                                           25
chun yan sems bskyed rim par bya ||
gan du mi bzod de dan bstun ||
ran dan tshod kha thabs dan sbyor
mod par mi bya dkon par htshans ||
dkon par mi bya bden par bkrol ||
                                                           30
spyir ni rgyu hbras bon rnams la ||
sems bskyed gźi ma med pa na ||
gan yan rgyu yi hbras mi htshol ||
don dam rñed pa<sup>j</sup> ga la hgyur ||
rgyu yi bon la gtogs lags kyan ||
                                                           35
byań chub sems kyis nań thag bsrin ||
de nas hgro la phan thog hbyun ||
lag len med pahi tshod mdah span<sup>k</sup> \parallel
ses so bsam pahi che ba span^k \parallel
mkhas so bsam paḥi dregs pa spa\dot{n}^k
                                                           40
```

^b hbyun

i skyed

a bslabs

h kyi spańs

c bsrins

j par

 d hgren

k spans

e hgren

f spans

g bźag

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 patient⁶ continue to act kindly.

Apply yourself suitably in due measure and with skill.

Do not do too much. Treat (your learning) as precious.

But do not do too little. Explain things truly.

If as a general rule both in the Bon of Cause and the Bon of Effect, you do not raise your Thought towards Enlightenment as your basic intent, you will not gain anywhere the (higher) effects of the (worldly) causes. So how should one obtain the highest truth?

Although one is concerned here with the *Bon* of Cause, keep going all the time with the Thought of Enlightenment.

Thence benefit will come to living beings.

Avoid unskilful precipitancy.

Avoid the self-esteem of thinking one knows.

Avoid the pride of thinking one is clever.

```
gźan la hdzug pahi tsher ma spana ||
   ran la bstod pahi hphyar g·yen spana ||
  mi ses pa yi pho rgo spana ||
  mi mthun pa yi bya ba spana ||
  mi hgro ba yi yas stags spana ||
                                                            5
  ma mthon ba yi rdzun bu spana ||
  ma rig pa yi dom chol spana ||
  mi šes pa yi kha bo spana ||
  ma phyin pa yi lo rgyus spana ||
  ma myon ba yi lag len spana ||
                                                            10
  mi hdra ba yi las spyod spana ||
  mi ldan pa yi hdod bźed spana ||
  spyir yań g·yo dań sgyu med ciń ||
  blun pohi gseb du mkhas pa rmons ||
  mi ses pa la phal dan hdra ||
                                                           15
  ma rig pa (la) gser yan rdo ||
  de phyir mkhas pa mkhas gral btsun ||
  mo rtsis gto dpyad gan spyod kyan ||
  hjug dan bslab rim spanb dan blan ||
  dgos paḥi rim pa de ltar bya ||
                                                           20
  de nas mkhas śiń goms pa dań ||
  hdris śiń rgyud la brten pa des ||
  thabs mkhas lag len ldan pa de ||
  mkhas par yons su bkur gnas hbyun ||
  gan zig de las de spros pahi ||
                                                           25
  [186a] phya gśen theg pahi hgro ba hdren ||
  snan srid dgah bde bskyed pa yis<sup>c</sup> ||
  dpag med rgya cher hphel bar hgyur || ces gsuns so /
yań gsuńs pa /
  ñon cig legs rgyal than po ñon ||
                                                           30
  thog mar hjug tshul de ltar la ||
  bar du spyod pahi rim pa ni ||
  mo rtsis gto dpyad bźi po la ||
  dan po mo pra brtag pa yan ||
  gźi ma lin phyin dkar po la<sup>c</sup> ||
                                                           35
  snon mo nas kyi sbran ma blug ||
  mtsho ro g·yu yi sgron ma btag ||
  li mar mdah yi srog mkhar btsug ||
  bdud rtsiḥi śin gi dud par sbren ||
  dri zim spos kyi gśegs śul mtshon ||
                                                           40
  phye mar hol kon phud kyis mchod ||
                     b las
         a spans
                               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 Than-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.

a gi

h śod

```
g·yu hbran bdud rtsi skyems kyis gsol ||
      sgrub géen dbal bon smran gisa bkrol ||
      lha chen phu wer dkar po mchod ||
      ye srid hphrul gyi ju thig bdar ||
      ye mkhyen sgra blahi mnon ses bsgrub<sup>b</sup> ||
                                                                  5
      ye rje smon pahi rmi lam brtag ||
      ye bdan lha yi bkan dbab bya ||
      sna stans<sup>d</sup> thams cad min nas bzun ||
      phyi stanse thams cad thig la btab ||
      skyon yon tshe tshad yi ger bris ||
                                                                  10
      bzań nan legs ñes drań śan phyes ||
      bden rdzun srid paḥi gzu bor bya ||
      gan la gan dgos ci bźin du ||
      phan gdab rim pa de ltar bya ||
      gñis pa gab rtse brtsi ba la ||
                                                                  15
      za hog ber gyi gdan sten du ||
      rtsis kyi śog gźi khra bo bkod ||
      rtsis kyi śoh rdo dkar nag bkram ||
      ye srid lha dban rgyal po mchod ||
      hbyun ba dus kyi lha mo brnan ||
                                                                  20
      dban chen bdag por mnah yan gsol ||
      de nas chag la gźal te brtsi ||
      gab rtse hphrul gyi me lon blta<sup>i</sup> ||
      spar kha<sup>j</sup> sme ba glin skor bya ||
      hbyun ba dus kyi hkhor lo brtsi ||
                                                                  25
      [186b] ju źag srid pahi rten hbrel brtag ||
      brtag cin rig pas dpyad cin dbye ||
      sňa phyi da ltahi yin tshul daň ||
      rgyu dań rkyen las srid tshul dań ||
      las dan smon lam mthun tshul dan ||
                                                                  30
      bskal srid hbyun bahi hgyur tshul dan ||
      rten hbrel snon la dban tshul dan ||
      nam zla<sup>l</sup> dus bźihi hgyur tshul dan ||
      lha bdud klunm rtahi dar rgud dan ||
      skyon yon las kyi hphen len dan ||
                                                                  35
      dge sdig tshe tshad chag tshad dan ||
      lo zla źag grańs dus tshod dań ||
      hphel dan hgrib pahi mtshan ñid rnams ||
      mkhas par byas la dal bar rtsi ||
<sup>b</sup> bsgrubs
               c bab
                          ^d sta\dot{
m n}
                                                  f gzuho
                                                               g śog
                                       e Itan
i lta
       <sup>j</sup> par kham
```

k gyur

l sla

Worship with the sacrificial offering of consecrated chang.

The officiating priest⁸ 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 Ye-dban-lha.

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

Set in order everything referring to the future.

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

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

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

Such is the way of benefiting people,

according as each may require.

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

Worship Ye-srid lha-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-źag.

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 klun-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.

C 3953 D

a las

g mnon cha

b par kha

h bde

```
gan du gnod pa nos kyis bzun ||
gan la hphan pa brda yis sprad ||
gan dan mthun pahi rten hbrel bsgrig ||
gań du hbyuń ba yi ger btab ||
sems can hgro la phan gdag bya ||
                                                          5
gsum pa gto yis gso ba la<sup>a</sup> ||
hgro ba ma rig sems can rnams ||
spar khab lo skor sme ba glin ||
hbyun ba dgra gśed hkhrugs pa dan ||
ston gsum hkhrugs pahi yo gto bya ||
                                                         10
gtsan mahi sa las ma hdal dan ||
sa tshon sna lnas dal du bris ||
rtsi śiń bal tshon dar sna lňa ||
hbru snahi bsos gtsan dkar mnar phud
hbyun ba dus kyi lha mo mchod ||
                                                         15
rgyal bahi<sup>c</sup> bden pa smran gis bkrol ||
hbyun ba sñin phur hkhrugs<sup>d</sup> pa bsal ||
hkhrugse pa gnas su mñam par bźag ||
sems can mi rnams dbul hphons paf \parallel
tshe dpal bsod nams bskyed pahi phyir ||
                                                         20
mdos cha rten hbrel brdeg gto bya ||
gźi ma gtsań mahi steń du ni ||
hbru yis g yun drun hkhyil ba bris ||
mdos cha phya rten g·yan rten bśams ||
gser skyems brňan chag gyu hbraň phud ||
                                                         25
phya g·yan dpal gyi lha brgyad mchod ||
[187a] bon rnams thams cad rten cin hbrel ||
rten ciń hbrel bahi ya ka brjod ||
hgro la phan bdesh gso bar bya ||
hgro drug sems can thams cad ni ||
                                                         30
kag la bab cin hchi bar ñen ||
kag las thar dan nes bzlog phyir ||
pra mtshan rig pas bsnun pahii gto ||
bdud btsan ma mo gśin rje dan ||
tshe bdud kag sri srog bdud la ||
                                                         35
tshe bslu srog gtah j srog mkhar gzugs ||
tshe skyin srog glud lan chags hjal ||
tshe dpal skyob paḥi lha brgyad mchod ||
bab ñen bzlog ciń kag lask thar ||
```

 $\frac{d}{j}$ khrug

é ḥkhrug

f hphon bas

c ba

i pa

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 sPar-kha, Year-Cycle, the sMe-ba sphere, and antagonistic elements are in disarray, one must perform the 'Awry' Rite for the Universe in disarray. Draw a magic circle with clean sand, a circle drawn with sand of five colours. (Set up) twigs with coloured wools and silk of five colours.

Make a first offering of a pure sacrificial cake made from different grains, and of the three milk and the three sweet substances.

Worship the goddesses of the Elements and the Time-Periods.

Recite as a prayer some true expositions of the Conqueror.

Thus the completely disarrayed elements will be quietened,

And everything disarrayed will be put in place.

In order to produce long life, happiness and good fortune for those creatures wretched men,

Perform the 'Striking' Rite, combining use of ritual devices. On some clean place as working-base draw a swastika in grain. Prepare the devices for the rite, the implements and talismans. Offer libations, gifts and consecrated *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.

```
hchi ba bslus śiń srog mkhar htshugs ||
hgro la phan bde dgah ba bskyed ||
hgro ba sems can thams cad la ||
lha srin za kha sdan ba dan ||
sde brgyad byol kha bab pa dan ||
                                                         5
mñam gñis bsor bahi brje gto bya ||
mdos dań vas stags rdzas rnams bsag ||
sku glud rin tshad nar mi dan ||
nam rgyan mdah hphan sin ris dan ||
pho thon mo thon mtshe ñun dan ||
                                                        10
mi nor yul mkhar hdod yon dan ||
mñam gñis brjes na glud re bzan ||
mtshuns gñis bsor na skyin re hdam<sup>a</sup> ||
rgyal ba hphags pahi tshogs rnams la ||
phyag htshal mchod hbul skyabs hgro bya ||
                                                        15
glud yas bden pas bkrol te hbul ||
tshe zad dus la bab gyur yan ||
lo gsum bar du bźol bar hgyur ||
hgro la phan phyir gto yis gso ||
hbul ba yon gyis mñes par bya ||
                                                        20
gto yi phan thabs bstan paho ||
bźi pa dpyad kyis htsho ba la ||
hgro drug sems can ma rig pa ||
ñon mońs nad kyis gduń ba la ||
nad la dpyad kyis phan paḥi phyir ||
                                                        25
sman pa byan chub sems [187b] ldan gyis ||
tshad med bźi yi sems bskyed nas ||
rgyal bahi tshogs la skyabs su hgro ||
drin len mehod pa ma hdal hbul ||
sańs rgyas sman lha mched brgyad dań ||
                                                        30
be du rgya hod rgyal po mchod ||
mkhas khyad lag len ldan pa yis ||
rgyu rkyen thams cad mthon la dpyad ||
nad nos hdzin pa rtsa la dpyad ||
phan gnod thams cad chu la dpyad ||
                                                        35
ḥchi sos thams cad khams la dpyad ||
de ltar nad nos hdzin pa dan ||
tsha grans bad mkhris hdus pa las ||
bsil drod<sup>b</sup> snoms pahi sman sbyar nas ||
phye ma ri lu hdec gu dan ||
                                                        40
                   b gros
```

c rde

a bdam

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 devices¹¹ and ritual items, the right sized figurine as ransom for the (patient's) body, the sky symbol, the tree symbol, the arrow, distaff, and the ritual stakes, the male figure, the female figure, the rock-plant *mtshe*, and mustard-seed.

(a model of) the house and its wealth, the things one desires. If they are exchanged as equal things, the ransom will be good. If they are transposed as equivalents, they will be chosen as payment. To the hosts of noble buddhas make salutation, offerings and prayer for refuge. Then offer the items of ransom, explaining them truly. Although (your patient) is about to die, you can delay his death for the space of three years. In order to benefit beings, profit them by means of these rites. They will make you happy with offerings and fees. So the benefits of ritual have now been explained.

Fourthly in caring (for others) by means of diagnosis, when the ignorant beings of the Six Spheres suffer from diseases (arising from) molestations (kleśa), in order to benefit them in their illness by diagnosis, the physician with his Thought set on Enlightenment, should raise his thought to the four immeasurable virtues, take refuge in the hosts of buddhas, and offer a maṇḍala in thanksgiving and worship.

He should worship the King Be-du-rgya-'od (Vaidūrya) and his eight fellow buddhas, gods of medicine.

Then he should diagnose the major and minor causes in all that can be seen,

and identify the disease by diagnosis of the connecting channels. Diagnose from the urine what is of benefit and what is of harm. Diagnose from the appearance all signs of death and signs of cure. Thus identifying the disease, Heat or cold, phlegm or bile, or some combination, the medicine is then applied, cooling, warming, equalizing, powder, pills, or syrup,

```
than dan byug dan sman mar dan ||
gan la gan sman [hgro ba] nad dan sbyar ||
tsha ba thams cad bsil gyisa hdul ||
gran ba thams cad drod kyisb hdul ||
bad kan thams cad gsin gis dbye ||
                                                           5
mkhris pa can rnams bsdud kyise byin ||
hdu ba hkhrugs na sñoms kyis<sup>d</sup> hdul ||
hdu ba ñi khri chig ston la ||
ñi khri chig ston sman sbyor gyis ||
ma rig ñon mons drunse nas hbyin ||
                                                          10
htsho ba rnam pa bźi yin te ||
bdud rtsi sman gyis htsho ba dan ||
lus gso sman gyis htsho ba dan ||
thabs dan spyod lam htsho ba dan ||
lun ma bstan gyis htsho ba hof ||
                                                          15
bcos la rnam pa bźi yin te ||
sman dan gtar dan me btsah dan ||
thabs dan snags kyisg zi byed pa ||
gan dgos nad kyi no dan sbyar ||
[sman pa] ro dan nus pa źu bahi rjes ||
                                                          20
ro yi drod dan nus pas drag ||
źu rjes hjam la des paho ||
nad la skyug dan bsal dan rjes ||
skyug gis hdren dan bsal bash sbyans ||
rjes śul źi dan bde baho ||
                                                          z5
kha zas hbyor dan gnod dan sñoms ||
hbyor ba brten la gnod pa spa\dot{n}^i \parallel
sñoms kyi cha mñam ran tshod bzun ||
dpyad la rtsa dan chu dan khams ||
rtsa la lta źiń chu la [188a] brtags ||
                                                           30
khams la dpyad ciń thig par bya ||
nes par hchi bahi ltas mthon na<sup>j</sup> ||
dkar po dge bahi las la hbad ||
las kyis chad na gto dpyad rdug ||
nan tark hehi bahi dus byun na ||
                                                           35
lus gso zas kyań srog gil bdud ||
de ltar ma lags<sup>m</sup> hphral rkyen dan ||
glo bur nad kyis gdun ba la ||
htsho ba sman gyis" slus par hgyur ||
                  d sñom gyik tad l
         c kvi
                                                         g kyi
                                                dan
```

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 dan ||
goms ḥdris ga dar ma son na ||
sman du mi ḥgro dug du ḥgro ||
nad pa mi sos ḥchi yun thun ||
de phyir thabs mkhas lag len gces ||
de ltar mo rtsis dpyad gto bźi ||
spyod dan ḥjug dan rtogs pa yis ||
sems can ḥgro la phan par bya ||
phya gśen legs rgyal thugs la źog ||
ces gsuns so /

5

a hthun b dan

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-gsen Legs-rgyal.

This is what he said.

II. SNAN GŚEN GYI THEG PA

[vol. kha, f. 197a⁵ onwards]

```
de la ston pas bkah stsal pa /
  ñon cig snan géen gtsug phud ñon /
  snan géen theg pahi bon sgo la ||
  spyi ru rnam pa bźi yin te ||
  chab nag chu bo sel gyi sgo ||
                                                            5
  chab dkar hdre dan sri yi sgo ||
  hphan vul mñam brje glud kyi sgo ||
  dpon gsas phyva gñan gto yi sgo ||
  de ltar gyer sgo bźi las su ||
  gcon brgyad skad kyis brda sprad nas ||
                                                           10
  tshul dan lugs bźin spyod pa na ||
  snan ni snan źin srid pa snan ||
  géen ni de dag hdul bas géen ||
  snan géen theg pahi [197b] bon sgo yis ||
  hgro baa kha lo bsgyur baho ||
                                                           15
  snan gśen gtsug phud thugs la źog ||
ces gsuns so / de la yan gsol pa /
  thams cad mkhyen pahi ston pa lags ||
  de Itar snañ géen theg pa las ||
  gyer sgo bźi ru gsuńs pa yi ||
                                                           20
  de yi dbye ba ci ltar lags ||
  de la gcon brgyad skad sbyar nas ||
  skad kyi rnam grans ci ltar lags ||
  bdag cag rig pahi blo rtsal źan ||
  źib tu dbye nas bkah bstsal htshal ||
                                                           25
zes gsol to / de la rgyal bus bkah stsal pa /
  ñon cig snan géen gtsug phud dan /
  hdus pahi hkhor rnams thams cad kun ||
  ma yens dban po brtan par non ||
  snan gśen theg pahi sgo bźi la ||
                                                           30
  thog mar chab nag sel gyi sgo ||
  de la rnam pa bźi yin te ||
  chab nag chu bo gźuń chen las ||
  smran rgyud chu bźi gyes pa de ||
  zad pa med pahi rgya mtsho hdra ||
                                                           35
  rgyun chad med pa chu bo hdra ||
```

II. THE WAY OF THE SHEN OF THE VISUAL WORLD

At that the Teacher said:

Listen, sNan-gsen 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

- (1) 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, sNan-gsen 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, sNan-gsen 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.

SNAN GŚEN GYI THEG PA hgro la phan pa char pa hdra || gar bsgyur bde ba chu phran hdra || skye hgro gso ba lu ma hdra || hphel kha chu bo hbrug pa hdra || yag pa lo tog legsa pa hdra || srid pa smraň chen sel gyi gźuň || thug khar gñan^b po lhahi gźun || sgra bla wer ma dpah khrom gźun ||

5

10

15

20

25

30

35

srid pa mihu rgyud kyi gźuń || de chab nag chu bo gźuń bźi yin || de la so sor gyes pa las ||

sel la rnam pa bcu gñis te || rtsa dkar hphel bahi yar sel bźi^c || rtsa nag hgrib pahi mar sel [dan] bźi || mñam ñid bsord bahi bar sel bźi || rtsa dkar hphel bahi [198a] yar sel la || gan la gan hdul bon yin pas || sems can blo nos gsum dan sbyar || sman la hphen par hdod pa la || g·yun drun srid pa hphel sel bya || dbul la phyug par hdod pa la || srid pa ba gar gyen sel bya || khas ñan btsan por hdod pa la || klune rta dar bahi gar sel bya || chun la che bar hdod pa la || rgyal gyi khri hphan gon sel bya || rtsa nag hgrib pahi mar sel la || rman ste chad la khad pa la || hdre dgu srif bcuhi thur sel bya || dbul te ltog la khad pa la || srid pahi sa bdag thur sel bya || rlag ste ñes la khad pa la || byur dan mi lahi chu sel bya || dmah ste lhun la khad pa la || mtho ru mi ster ñen sel bya || mñam ñid bsor bahi bar sel la || lha klu gñan^b dan hgras pa na || lha mi bar gyi dbyen sel bya ||

a lag b gñen d gsal e sruns c dan srid It is like rain which benefits living beings.

It is like a stream which may be easily directed anywhere.

It is like a spring that succours living beings.

It is like a rising flood that gushes forth.

It is like a fine and good harvest.

- (1A) The lore of exorcism—the great exposition of existence,
- (1B) the lore of the gods—of the Thug-khar Furies,
- (1C) the lore of the genies—of the hero-gathering of the Wer-ma Genies
- (1D) the lore of the original human stream of existence, these are the four river-like lores of the Black Waters.
- (1A) 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 klun-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.

a mar

b drańs

c smran

```
śin tu gag ñen rtsub pa la ||
bya dmar<sup>a</sup> mtshal buhi gag sel bya ||
sme mnol mi gtsan hbag pa la ||
dme mug nal gyi btsog sel bya ||
mi mthun pra ltas nan pa la ||
                                                           5
ltas nen bzlog pahi than sel bya ||
de ltar gźuń chen bcu gñis la ||
snon srid pa gan gis dar ba yihi ||
re re la van bcu re ste ||
srid pahi dpe srol re dan sbyar ||
                                                          10
dpe srol re la sel sgo re ||
de la srid pa smraň gźuň re ||
sel sgo brgya dan ni su [re] dbye ||
de la skad kyi gcan brgyad sbyar ||
dan po srid pa gsum po las ||
                                                          15
gtsan sme blan dor bzen hdebs pa ||
stag mo nar bahi gcon las dranb ||
de nas sel gyi smran gyer bahi ||
[198b] bya khyi rta yi gcon<sup>c</sup> las dran<sup>b</sup> ||
bya skad sna tshogs hgyur ba yin ||
                                                          20
khyi skad zug dan nur<sup>d</sup> ba yin ||
rta skad htsher dan sñan pa yin ||
gcon gi sñane nag legs par bya ||
spyir yan hgro drug sems can rnams ||
sdug bsňal ñon moňs gduň ba la ||
                                                          25
ñon mons nad rnams sel ba dan ||
bde bahi don dan ldan pa dan ||
thabs dan thugs rie mi hgag phyir ||
gan la bon sgo gan hdul bstan ||
skyon von legs ñes ma ses dan ||
                                                          30
gtsan sme blan dor ma phyed pasg ||
mi dge ñes pahi gźi ma byun ||
dme dan mug dan nal dan btsog ||
than dan ltas nan byur yug hbag ||
thab dan mkhon dan dbar la sogs ||
                                                          35
de dag lha yi spyan la phog ||
gtsan ris lha la mnol phog pas ||
gźi gnas mna dban yul sa mnol ||
de yi grib chags kha rlans rnams ||
hgro ba mi yi tshogs la phog ||
```

d mdur

f leg

e bsñan

g dan

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 dog and horse. There are various variable sounds of birds. The sound of the dog is barking or growling. The sound of the horse is neighing and pleasant. The utterance of ululations must be done well.

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

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

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

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

The vapours of their defilement strikes upon the company of human beings,

```
hjig rten źiń hdir dbul ḥphońs dań ||
nad dań mu ge ḥkhrugs pa dań ||
mi bde sdug bsnał sna tshogs ḥbyuń ||
de dag bsań źiń² dag pa dań ||
ḥgro ba ma lus gso baḥi phyir ||
chab nag srid pa rgyud khog la ||
sel sgo śiń lo ḥdab rgyas byuń ||
dkar nag bsał bas sel źes bya ||
gtsań sme bsał bas sel źes bya ||
sme mnoł bsał bas sel źes bya ||
dme mug bsał bas sel źes bya ||
dbuł ḥphońs bsał bas sel źes bya ||
hgag pa bsał bas sel źes bya ||
kag ñes bsał bas [199a] sel źes bya ||
de la bya thabs ḥdi lta ste ||
```

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gnas dań rdzas dań bcah gźi dań || gyer dan tha ma rjes bźiho || gnas ni mdo dan mdud la gtad || hgyin dan hkhyil dan dpal dan mdud || hgyin la rgyab gtad hkhyil par^b bcah || dpal la gon bstod mdud la hbor || rdzas ni bzań źiń sna tshogs dań || bya spu bal tshon sel tshigs dan || hdod hjohi ba dan hdab chags bya || sprel dkar klon grum ba dkar dan || bya ma byel bu la sogs bsag^c || gźan yan hbru snahi mchod pa dan || dkar mnar sa khrag hdod yon rdzas || phun sum tshogs pahi yo byad bsag || srid pahi sel ra gñen por bskos || yar la yod kyi ral chen gsum || mar la med pahi lun chen gsum || bar na lha mi htshog pahi gnas || lha gźi dkar pohi sten du ni || snon mo nas kyi sbran ma^d blug || lha mdah sgro dkar rten la gzugs || sel bsal mchod pahi yo byad bsams || srid pahi sel bon smra chen gyis || dbu la hgyin bahi thod kyan bein ||

a cin b pas c bsog d smran ma

and in this world region poverty, disease, famine, disturbances, unhappiness and sufferings of all kinds arise.

In order to cleanse them and clear them away

and in order to cure all beings,

inside this original stream of the Black Waters

there emerged the ways of exorcism spreading as branches, leaves and petals.

They are known as exorcisms (viz. cleansers) because they cleanse the white and the black.

They are known as exorcisms because they cleanse the pure from the foul.

They are known as exorcisms, because they cleanse filth and impurity.

They are known as exorcisms, because they cleanse the defilement of murder and of the fatherless child,

They are known as exorcisms, because they remove poverty.

They are known as exorcisms, because they remove obstructions.

They are known as exorcisms, because they remove impediments and evils.

Now the method of operation is like this:

(i) the place, (ii) the items and their arrangement,

(iii) the incantation, and (iv) lastly the final part.

As for the place, one must face towards the lower part of a valley and a cross-roads.

(There must be) a lofty mountain, an amphitheatre (formed by 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.

E

The great speaker of the original exorcizing bon binds the turban on his head.

C 3953

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źal na skyem paḥi skyems yaṅ gsol ||
phyag na ḥbul baḥi yon kyaṅ ḥbul ||
źal nas gcoṅ gis smraṅ kyaṅ gyer ||
mi ḥgro yas stags spaṅ bar bya ||
smraṅ ni źib la rgyas par bya ||
chab nag nus pa smraṅ la ḥbyuṅ ||
chab dkar nus pa sṅags la ḥbyuṅ ||
dpon gsas nus pa rin chen yin ||
de phyir chab nag smraṅ gis gtso ||
rjes kyi bya ba yag [199b] ka brjod ||
sems can ḥgro la sman par mdzod ||
ḥgro ba gaṅ la gaṅ phan gyis ||
sems bskyed gźi ma ldan par gces ||
snaṅ gśen gtsug phud thugs la źog ||
ces gsuṅs so /

ñon cig snan géen gtsug phud ñon || gñis pa thug khar lha gźuń la || hgro drug sems can thams cad ni || mi bde sdug bshal gdun ba la || thug khar lha yi dmag tshogs brhan^a || 20 de la^b rnam pa bźi yin te || ye srid lha gźuń dkar po dań || ye dban gñan^c gźun khra bo dan || ye hdul dmag gźuń nag po gsum || thog mar lha gźuń dkar po la || 25 lha hkor gsum brgya drug cu yod || bar pa gñan^c gźuń khra bo la || lha hkhor gñis brgya lha beu yod || tha ma dmag gźuń nag po la || lha hkhor brgya dan rtsa brgyad yod || 30 de gsum gcig tu dril ba yi || thug khar dgu khri glin mkhar yin || dgu khri glin mkhar nam mkhahi rdzon || nam mkhah yans pahi gsas mthon na || ran grub rin chen sprul pahi mkhar || 35 rmen gźi rin chen gser la byas || logs bźi lo phrom bse la byas || zur bźi sno mñen lcags la byas || sgo gźi ba le duń la byas ||

a sman b las c gñen

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).

sNan-gśen gTsug-phud, keep this in mind.

This is what he said.

Listen, sNan-gsen gTsug-phud, listen!

(1B) Secondly as for the sacred lore of Thug-khar,17

all the beings of the Six Spheres,

when afflicted with unhappiness and suffering,

should requite the army of the Thug-khar gods.

Of these there are four [sic] kinds:

the White Lore of the Gods of eternal existence,

the Dappled Lore of the Furies of eternal power,

the Black Lore of the Armies of eternal subjugation, these are the three.

First in the White Lore of the Gods

there is an entourage of 360 gods.

Secondly in the Dappled Lore of the Furies

there is an entourage of 250 gods.

Lastly in the Black Lore of the Armies

there is an entourage of 108 gods.

These three (sets) gathered together

are the Thug-khar 'Island Citadel of the 90,000'.

The 'Island Citadel of the 90,000' is a sky-fort.

In the divine vault of the spacious sky

is a self-produced magic citadel of gems.

Its four foundation-supports are made of gems and gold.

Its four walls are made of burnished copper.

Its four corners are made of supple steel.

Its four doors are made of ba-le¹⁸ shells.

a dgos

b phan

c sgyun

^d htshams nas

e yi

f ya ga

g bdag

```
kha bad mtsho ro g∙yu la byas ||
rdo rje bźin gyi brtan cig yod ||
ri bo bźin gyi brjid cig yod ||
nam mkhah bźin gyi gsal cig yod<sup>a</sup> ||
bar snaň bžin gyi yaň cig yod<sup>a</sup> ||
                                                          5
ñi ma bźin gyi dro cig yod ∥
zla ba bźin gyi bsil [200a] cig yod ||
lho sprin bźin gyi phon^b cig yod \parallel
rgyu<sup>c</sup> skar bźin gyi bkrag cig yod ||
yod pa ye yod mtshams nad yod ||
                                                         10
bzuń ba thug khar lha yise bzuń ||
mkhar de srid pa phyin cad nas ||
da lta din sans phan chad la ||
g·yuń druń bstan pa ñams ma myoń ||
lha mihi dbu hphan dmah ma myon ||
                                                         15
sdan bahi dgra bos brgol ma myon ||
gnod pahi bgegs kyis tshugs mi srid ||
thug khar bu dgu yab dan bcu ||
dgun sman mched bdun yum dan brgyad ||
dgu khri dgu hbum dmag dan bcas ||
                                                         20
hphel chen yag ka<sup>f</sup> brjod na dgos ||
sas chen dmag la chas na dgos ||
rgyug chen bya rdan bkyag na dgos ||
lha dmag dgra la bśig na dgos ||
rgyal po rgyal sa gnon na dgos ||
                                                         25
btsun mo rtsa dkar hphel na dgos ||
blon po dar sa hdzin na dgos ||
yo ma hphel kha rtsi na dgos ||
de dgos pahi do gal che brgyad yin ||
snan géen srid pahi bon po yis ||
                                                         30
rgyud las hbyun bahi bon spyod cin ||
rigs su mchod pahi lha bdar nas ||
sems can hgro la phan gdagg nas ||
thug khar lha rabs gźuń bźi las ||
gyer dan bsgrub dan mchod brnan bkyag ||
                                                         35
gan du byed pahi las no lon ||
dben dan gtsan mahi gnas nid du ||
sme dan mnol ba ma phog par ||
gtsaň mahi sa la dkyil hkhor bźeńs ||
mchod pahi rdzas dan yo byad bśam ||
                                                          40
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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.

a bla re

i zab

j yan

^h bkah pa

```
ltag śa sñiń khrag dam rdzas bsag ||
  mdah dar me lon rin chen dan ||
  bla brea hphan gdugs rgyal mtshan dan ||
  zur gsum bśos gtsań [200b] phud kyis mchod ||
  rňa gšaň duň gliň skad kyis<sup>b</sup> hbod ||
                                                               5
  dri zim nad ldan sul gyise mtshon ||
  tshig bśad gtań rag dbyańs kyis<sup>b</sup> bkrol ||
  thugs kyid sñin po hdzab nas bgrand ||
  sku gsun yon tan sgo nas bstod ||
  hphrin las rnam bźi drag tu bcol ||
                                                              10
  g·yun drun bstan pa dar bar bcol
  gśen rab dbu hphan mtho bar bcol ||
  snan srid bskos la hdebs par bcol ||
  hbyun ba cha la hbebs par bcol ||
  kha drag dar la cheg bar bcol ||
                                                              15
  bdud srin log pa hdul bar bcol ||
  hdre srin cham la hbebs par bcol ||
  de ltar bsgrub dan las la sbyor ||
  gan du byed pahi las ka ni ||
  bkah danh gźun bźin spyod par bya ||
                                                              20
  ma brtags ma gzabi tho co dan ||
  mthon mthon yas dan thos thos bon ||
  dran dran glu ru len mi bya ||
  lar yan thug khar lha gźun la ||
  gtsan sme ma hdres dag par bya ||
                                                              25
  hjig rten lha tshog gtsan la dgah ||
  gtsan la dgah zin sme la hjigs ||
  de ltar gtsan sme ma hdres pa ||
  lun nas hbyun bźin spyad pa na ||
  bstan pa chags pahi dar so la ||
                                                              30
  med la yod par srid pa da\dot{n}^j \parallel
  de yan thug khar lha yi drin ||
  ston la gan bar hphel ba dan ||
  de yan thug khar lha yi drin ||
  hiig^k la chags par srid pa da\dot{n}^j \parallel
                                                              35
  de yan thug khar lha yi drin ||
  dman<sup>1</sup> la mtho bar hgro ba dan<sup>j</sup> \parallel
  de yan thug khar lha yi drin ||
  dbul la phyug par srid pa dan | |
  de yan thug khar lha yi drin ||
                                                              40
<sup>b</sup> kvi
          c gyi
                    d kyis
                                e drans
                                            f hpheb
                                                          g phye
```

k hiigs

^l dmen

Accumulate flesh from the nape of the neck, blood from the heart, the sacred items,

the arrow with silk band, mirror and gem (all attached), the canopy, the ceremonial umbrella, the banner of victory, and make a first offering with the three-cornered sacrificial cake. Call with the sound of drum, flat bell, conch and shawm. Show the way with the passage of sweet-smelling incense. Intone the verses according to the chant of the ceremony. Repeat according to number the essential spell (that relates to the divinity's) Mind.

Praise him according to his Body, his Speech and his Qualities.
Urge him strongly to fourfold Action.
Urge him to spread the Swastika doctrine.
Urge him to raise the dignity of the best of Shen.
Urge him to bring order into the phenomenal world.
Urge him to bring the elements into a proper balance.
Urge him to increase and to spread our might.
Urge him to quell perverse demons.
Urge him to bring devils to subjection.

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

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

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

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

a yan

```
rman la hphan par srid pa dana ||
  de yan thug khar lha yi drin ||
  khas ñan<sup>b</sup> dpaḥ bar ḥgro ba daṅ<sup>a</sup> ||
  rgyal khams mnah ris dar ba dana ||
  de yan thug khar lha yi drin ||
                                                            5
  nad yams hkhrugs [201a] pa ži ba dana ||
  de yan thug khar lha yi drin ||
  bkra sis dge rtags hphel ba dana ||
  de yan thug khar lha yi drin ||
  snan srid dge la mos pa dana ||
                                                           10
  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 hgyur ||
  snan srid dgah bde hphel bar hgyur ||
                                                           15
  don dam ston pa ñid du bden ||
  hgro ba thar lam hbyed par hgyur ||
  mthar yan don dam bden pa dan ||
  kun rdzob mtshan mahi bden pa dan ||
  bden pa gñis po dor mñam nas ||
                                                           20
  so so ma yin tha mi dad ||
  gñis su med cin byar med de ||
  mñam pa ñid kyi don rtogs na ||
  bdag kyan mkhah la rtse ru chib ||
  gźan yań dbyińs su lhun gyis grub ||
                                                           25
  snan géen gtsug phud thugs la zog ||
  sems can hgro la smin par mdzod || ces gsuns so /
yan ston pas bkah stsal pa /
  ñon cig snan géen gtsug phud ñon ||
  gsum<sup>c</sup> pa sgra blahi dpah khrom la ||
                                                           30
  hgro drug sems can thams cad ni
  sdug bsňal ñon moňs gduň ba daň ||
  kag ñen<sup>d</sup> hphrag dog rtsub pa dan ||
  bstan pa dar rgyas chun ba dan ||
  pha rol dgra ru lan ba dan ||
                                                           35
  klung rta dban than rgud pa dan ||
  g·yul so tshur la lan ba naf ||
  sgra bla wer mahi dpah khrom bkyag ||
    b ñes
                          d ñan
               c gñis
                                                 f dan
                                     g sruns
```

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. sNan-gśen gTsug-phud, keep this in mind, and bring all beings to a state of ripeness.

Again the Teacher said:

Listen, sNan-gien gTsug-phud, listen.

(1c) 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.

a gñen

```
mgon po bya rdań sruń ma bsten ||
can sen sug mgon gñana po brhan ||
kun rdzob bden pa yin pas gtso ||
de yan rnam pa bźi yin te ||
sgra bla gñana dan wer ma rje ||
                                                          5
canb sen gñana dan sug mgon rdzi ||
gźun chen bźic ru śes par bya ||
de yan dan po sgra bla la ||
ye srid hphrul gyi sgra bla dan ||
ye rje smon pahi sgra bla dan ||
                                                          10
ye dban mthu yi [201b] sgra bla gsum ||
dan po ye srid sgra bla la ||
sgra bla khyun nag ral chen byun ||
sgra bla khyun nag ral chen la ||
ye mkhyen sgra blahi dmag tshogs grol ||
                                                          15
spyi gtsug nor bu rin chen la ||
sgra bla yid bźin lha dbań srid ||
khyun ru g·yas dan g·yon pa la ||
sgra bla lha gsas dar ma srid ||
rna ba g·yas dan g·yon pa la ||
                                                          20
sgra bla nar chen g yu hbrug srid ||
spyan mig g·yas daṅ g·yon pa la ||
sgra bla yod khams kun gsal srid ||
khyun mchu^d thur du bgrad pa la \parallel
sgra bla khyun nag sa zan srid ||
                                                          25
sgro chen sum brgya drug cu la ||
sgra bla sum brgya drug cu srid ||
thel sog gser gyi hdab ma la ||
sgra bla ñi khri dgu hbum srid ||
khyun sder sa la hjume pa la ||
                                                          30
sgra bla klu hdul khyun chen srid ||
snon srid pa chags pahi ru ma la ||
ye nas srid pa chags pahi sgra bla yin ||
de hog ye rje smon pa la ||
srid pa<sup>f</sup> chags paḥi gźi ma dan ||
                                                          35
mi rgyud grol bahi ru ma ru ||
g·yas kyi gser ri g·yu lun dan ||
g·yon gyi dun ri mchon lun dan ||
thad kyi sel brag hod mtsho las ||
sgra bla smon pahi sen gsum srid ||
                                                          40
 b gcan
             c gźi
                       d chu
                                   e hdzum
                                                f pahi
```

One must trust in the Defender 'Bird-Rack' as one's guardian, and one must requite the Can-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 Can-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 Ye-srid-hphrul Genies,
 - (b) the Ye-rje-smon-pa Genies,
 - (c) the Ye-dban-mthu Genies.

Firstly as for (a) the Ye-srid-hphrul Genies, there appeared the Genie 'Black 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-bźin-lha-dbań (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 Nar-chen g. yu-hbrug (Great-strength-turquoise-dragon). 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 Khyun-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

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

came the Genie Klu-hdul-khyun-chen (Great Khyun Serpent-Subduer).

Next as for (b) the Ye-rje-smon-pa Genies: at the foundation of the appearance of existence and at the source of the coming of the lineage of men, from the Turquoise Vale by the Golden Mountain on the right and the Chalcedony Vale by the Conch-coloured Mountain on the left,

and the Lake of Light by the Crystal Crag straight ahead there came the three lions of the sMon-pa Genies.

```
de la srid cin grol ba yi ||
mi rgyud de la sgra bla re ||
sgra bla re la lha dmag re ||
lha dmag re la kha ḥdzin re ||
kha ḥdzin re la rdzi bu re ||
de ye rje smon paḥi sgra bla yin ||
```

de ḥog ye gśen dbaṅ rdzogs kyis ||
srid pa rgyud kyi lha bdar źiṅ ||
duṅ duṅ mchod mchod bsten bstena nas ||
ṅar ṅar dgra la rbadb pa yi ||
raṅ bźin [202a] sprul pa ḥphrul gyi gźuṅ ||
raṅ grub rin chen mkhar gyi gźuṅ ||
rin chen sme bac gliṅ gi gźuṅ ||
raṅ ḥbyuṅ dra ma ñag gcig gźuṅ ||
raṅ ḥbyuṅ dra ma ñag gcig gźuṅ ||
de sgra bla dra ma gźuṅ bźi yin ||
dra ma mched dguḥi dmag daṅ chas ||
ye dbaṅ mthuḥi sgra bla yin ||

5

wer mahi dpah khrom gźun bźi yod || snon lha gsas dbal gsum rdzu hphrul las || 20 nam mkhah ston pahi dbyins rum nas || rin chen sna lnahi sgo na cig || ran bžin šugs kyis brdol ba las || sgon sun skyob pahi go ru srid || bdar sa srun bahi mtshon du srid^d || 25 sgon chu dpah bahi nar chur srid || sgon pri hkhra bahi mkhar du srid^d || khro chu dmu rdzoń mun gyi mkhar || gsal ba ñi mahi kha hod hphrog || sgo na nan gi sñin po las || 30 rdzu hphrul mi pho gcig du srid || sen gehi mgo la dbyi yi rna || hkhro bahif gdon la glan chen sna || chu srin źal la rgya stag mche ral grihi rkan la chu gri gsog || 35 bya khyun dar mahi rva dbal lag || yid bźin nor buhi dbu brgyan can^h ||

a bstan bstan b sbad c rme ba d bsrid e gho f ba g las h brñen can

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

(ii) There are four lores of the hero-gathering of Wer-ma. Formerly by the magical powers of the Gods, the gSas and the dBal from the celestial womb of the empty sky an egg (formed) of the five precious gems burst open by its own innate force. From it the shell became protecting armour, the tegument became defending weapons, the white became a strength-potion for heroes, the inner skin became a citadel for them to dwell in. The dark citadel Khro-chu-dmu-rdzon so bright was it, it stole the sun's light.

From the very inner part of the egg there came a man of magical powers.

He had the head of a lion and the ears of a lynx, a fierce face and an elephant's nose, a crocodile's mouth and a tiger's fangs, feet like swords, and feathers like sabres, and between the horns of the vigorous bird Khyun, he had as his head-adornment a wish-granting gem.

```
de la min hdogs min med pa ||
                 ye gśen dbań rdzogs mthu yis bsgrubs ||
                 dpah chen wer ma ñi ña źes ||
                 mthu ldan yons kyi thu bo po^a \parallel
                 bon dan gśen gyi bstan pa bsrun ||
                                                                            5
                 dgra dań bgegs kyi dpuń tshogs gźom ||
                 dkar dan dge bahi sdon grogs mdzad<sup>b</sup> ||
                 de la wer ma gźuń bźi grol ||
                 wer ma lha dan bsdebs pa las<sup>c</sup> ||
                 lha yi wer ma bdud hdul srid ||
                                                                           10
                 wer ma gñan<sup>d</sup> dan bsdebs pa la ||
                 gñen gyi wer ma dgra hdul [202b] grol ||
                 wer ma khyun dan bsdebs pa la ||
                 khyun gi wer ma klu hdul grol ||
                 wer ma sen dan bsdebs pa la ||
                                                                           15
                 dpah hdul wer ma mched gsum grol
                 wer ma dpah bahi dpah khrom grol ||
                 dmag tshogs dgu khri dgu hbum grol ||
                 lha la grol źiń gsas la chad ||
                 dbalg la hdra źiń bdud la htshig ||
                                                                           20
                 gan la yan ni hphragh dog cin ||
                 kun thub gan yan hjigs pa med ||
                 tsha dbal hjoms śiń grań dbal len ||
                 gan gis mi sig nam mkhahi mkhar ||
                 kun gyis mi hjigs wer mahi sku ||
                                                                           25
                 g yun drun bon gyi bstan pahi srog ||
                 dgra bgegs hdul bahi gñen por byun ||
                 de wer ma dpah bahi gźun bźi yin ||
                 can sen gñan<sup>j</sup> la gźun bźi yod ||
                 byes thub dpah bo spun drug yod ||
                                                                           30
                 gźisk sruń khra mo rdzoń drug yod ||
                 can sen hgron yag¹ bcu gsum yod ||
                 lam lha gñan^{j} po mched brgyad yod \parallel
                 śugs mgon rdzi bu<sup>m</sup> bcu gsum ste ||
                 kha drag srid pahi sugs mgon la ||
                                                                           35
                 śug mgon brgya dań rtsa brgyad grol ||
                 de yan srid pahi dpe srol la ||
                 b mdzod c la
                                     d gñen
  a thu ba po
                                                           f bsdeb
              i pas
                                               l mgron g·yag
                     <sup>j</sup> gñen
                                                                 m sdziho
h hphran
```

No name was given him, so he had no name, but Ye-gśen-dban-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 gSas, equal to dBal, destroyers of demons, envious of everyone, able to do everything, fearing no one, destroying the Extreme (dBal) of Heat, seizing the Extreme (dBal) of Cold.

Their Sky-Citadel, no one can destroy, they fear nothing, these Wer-ma forms.

They are the life of the doctrine of Swastika Bon, and have come as aids for the subjugation of foes and obstructions. These are the four lores of the Wer-ma Heroes.

- (iii) There are four lores of the Can-sen²¹ Furies: the six brother-heroes capable of travel, the six 'chequered' castles which protect the estate, the thirteen Can-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,

SNAN GŚEN GYI THEG PA

srid pa re la śug mgon re ||
de la smran dan cho rabs re ||

de ltar sgra bla wer mahi dmag || can sen gñana dan sug mgon rdzi || mgon po bya rdań sruń ma ste || 5 bsten^b ni dkar gsum phud kyis bsten^b || gsol ni dmar gsum don gyis gsol || mchod ni bdud rtsi sman gyis mchod || dgra sdan hdul bahi gñen por mchod || bstan pa srun bahi srun mar mchod || 10 mdah mdun ral gri rten du hdzugs || [2032] gser g yu rin chen rten du hdzugs || sgra bla dpah yi mnah yan gsol || bya bon bcu gsum hphrin yan bskyol || srid pahi bon pos smran yan bkrol || 15 rgyug chen mgon pohi bya rdan bkyag || rin chen sna lnahi gsas mkhar brdzeg || de ltar dpah khrom dmag gi gźuń || hjig rten bde la bkod pa dan || snan srid kha yoʻ bsnom pahi phyir || 20 kun rdzob bden pahi don du phob || de yan bstan pahi cha las su || rgyu yi theg pa zur hdegs tsam || ran bas gźan don gtsor byed cin || sems can hgro la smin pa dan || 25 bstan pahi don du ched^d bsam nas || don la mi gol hjug sgohi lam || hjig rten źiń khams bde skyid dań || bsod nams dge ba sugs kyis hphel || snań gśen gtsug phud thugs la źog || 30 sems can hgro la sman par mdzod || ces gsuns so / yan rgyal bus bkah stsal pa / ñon cig snan gśen gtsug phud ñon || bźie pa srid pahi rgyud gźuń la || 35 hgro drug sems can thams cad hdi || dan por phyi snod chags pa nas || srid pa ci ltar srid pa dan || bskos pa ci ltar bskos pa dan ||

b bstan

a gñen

c kha lo

d mched

gsum

to each generation there was a Sug-mgon, and for each there was an exposition and a parental lineage.

Thus we have (i) the Genies, (ii) the army of Wer-ma,

(iii) the 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.

sNan-gsen gTsug-phud, keep this in mind!

Do good to living beings!

This is what he said.

Again the Prince* said:

Listen, sNan-gśen gTsug-phud, listen!

(1D) Fourthly, as for the lore of the stream of existence,

(I speak of) all these sentient beings of the Six Spheres,

how they originated in their origins

when once the outer vessel (of the world) had appeared,

how their ordering was ordered,

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^{*} 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 Sākyamuni.

a spyad

barid

```
mi rgyud gan ltar grol ba dan ||
   snon gyi cho rabs bsad pa dan ||
   bden pahi smran gis bkrol pa ste ||
   sems can hgro la sman pa yi ||
   thabs kyi mtshan ñid rim pa rnams ||
                                                             . 2
   mi ses rmons pa bsal phyir bstan ||
   phyir yan thos beam thams cad la ||
   dan po ñan cin thos par gces ||
   bar du thos śin go bar gces ||
   tha ma brtag cin dpyada par gces ||
                                                             10
   de nas grub pahi hbras bu hbyun ||
   de phyir hjug sgohi yan lag la ||
   nan srid skye hgro srog dbugs bsdus
   nam mkhahi khyab tshad hgro ba hdi ||
   [203b] dan po ci ltar srid pa dan ||
                                                             15
   bar du ci ltar gnas pa dan ||
   tha ma ci ltar hgyur ba yi ||
   mtshan ñid bye brag thams cad hdi ||
   ses par byed na<sup>b</sup> blo kha ḥbyed ∥
   blo sgrom<sup>c</sup> lde mig thos pas hbyed<sup>d</sup> ||
                                                             20
   mi ses lkugs pa yi gese smra ||
   ma rig mun la rig pas gsal ||
   de phyir thos śiń dpyad pag (ni) ||
   srid pahi grol phug hdi dag la ||
   dan po ma bsrid srid pa dan ||
                                                             25
   rgyu mthun srid la hbyun srid dan ||
   hod gsal lha la grol ba dan ||
   lha la mi ru chad pa dan ||
   mi la spyi sgos byed brag ste ||
   ye smon rgyal pohi cho rabs las ||
                                                             30
   bskal srid chags pahi gźun chen dan ||
   smon lam mkhar gyi glin bźi dan ||
   srid pa mihuhi rgyud hbum dan ||
   mtshon mgon sgra blahi gźuń chen bźi ||
   de yan sridh pa rgyud kyi bon ||
                                                             35
   de srid bon la mi srid med ||
   de phyir hgro la mi sman med ||
   mi sman med pas mi hphan med ||
   mi hphan med pas mi dge med ||
b nas
                      d byed
         c sgram
                                           f_{pa}
                                                    g spyad pahi
                                 <sup>6</sup> gehi
```

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 dan bsod pahi rgyu la hbyun ||
  byań chub sems la bag yod na<sup>a</sup> ||
  sems can rnams la phan yon yod ||
  sems can rnams la phan yod pas ||
                                                            5
  de la grub pahi mthah yod do ||
  chab nag srid pa rgyud kyi bon ||
  chu bo gźuń chen sde bźi las ||
  chu bran ñi śu rtsa bźir gyes ||
  de las so sor gyes pa ste ||
                                                           10
  zad pa med ciń hphel ba med ||
  hphel ba med cin hgrib pa med ||
  rtsi śiń nags tshal grańs tsam gyes ||
  hgro drug sems can thams cad kun ||
  chab nag chu bo rgyun gyis gso ||
                                                           15
  snan gśen gtsug phud thugs la źog ||
  sems can hgro la sman par mdzod ||
[204a] ces gsuns so / de nas yan rgyal bus bkah stsal pa /
  ñon cig snan géen gtsug phud dan ||
  hdus pahi hkhor rnams thams cas kun ||
                                                           20
  ma yens dban po brtan par non ||
  chab nag gyer gyi sgo bźi las ||
  gñis pa chab dkar srid pahi sgo ||
  hgro drug sems can thams cad kun ||
  skad cig bde ba mi ster ba ||
                                                           25
  hdre dgu sri bcu sdan ba la ||
  hdre dgu skyas kyi hdebs pa dan ||
  sri bcu thur du gnon pa la ||
  de yan rnam pa gñis yin te ||
  thabs dan thugs rje gnis suho ||
                                                           30
  thog mar thabs la rnam pa gñis ||
  thabs kyis no nas bzun ba dan ||
  thabs kyis rdzon hdebs bskyal baho ||
  thabs kyis no nas hdzin pa ni
  pra ltas gsal bahi me lon thabs ||
                                                           35
  ran gib ses rgyud drun sbyar nas ||
  gñis su med par bltas<sup>c</sup> pa na ||
  pha rol hgro la gnod pa yi ||
  srid rtse na rag yan chad kyi ||
  ci srid gnod cin htshe ba rnams ||
                                                           40
  min dan mtshan ma nos kyis zin ||
          a nas
                     b gis
                               c ltas
```

Thus unmitigated good arises from this beneficial and felicitous cause.

If one takes heed of the Thought of Enlightenment, there will be true benefit for living beings.

By benefiting living beings the end in view is gained.

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

This is what he said. Then he spoke again.

Listen, sNan-gsen 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 van srid pahi hdre dgu ni ||
 snon srid [pa] ltan dbyal rnam pa gnis ||
 dbu btud śańs ma lhana pa ru ||
 nam phyed dus su htshos pa la ||
 yod med dge sdig rgyu hbras dan ||
                                                           5
 snan mun las kyi hdu byed kyis ||
 lha bdud dkar nag srid pahi phyir ||
 skya bo bkrag med sgon gcig srid ||
 sgo na de ñid<sup>b</sup> brdol pa las ||
 sgo na phyi yi sun pa la ||
                                                           10
 gdon dan dri zahi rgyal khams srid ||
 sgo na bar gyi bdar śa la ||
 ltas nan brgyad cue rtsa gcig dan ||
 ye hbrog sum brgya drug cu srid ||
 sgon chu sa la bo ba la ||
                                                           15
 nad rigs bźi brgya rtsa bźi srid ||
 sgo na de yi sñin po la ||
 gdon rigs sum brgya drug cu dan ||
 rlans pa [204b] bar du hkhyil ba la ||
 rkyen rigs ñi khri chig ston srid ||
                                                           20
 sñigs ma sa la phog pa la ||
 bgegs rigs ston phrag drug cu srid ||
 gzeg ma^d kun du hthor ba la \parallel
 srid pahi hdre dgu sri bcu srid ||
 de rnams gan la gan hdul gyi ||
                                                           25
 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 nan ye hbrog mthu yis bzlog ||
                                                           30
 gdon rigs brgyad bcu stobs kyis hdul ||
 bgegs rigs ston phrag glud kyis hjal ||
 hdre dgu sri bcu bskyas kyis hdebs ||
 de yan hdre dgu sri bcu ste ||
 gnas pa sa gźiḥi klon du gnas ||
                                                           35
 rgyu ba phyogs htshams brgyad du rgyu ||
 bsdon ba ma bla chud dan sdon ||
 gton ba glo bur ye hbrog gton ||
 mtho ru mi ster dmah bahi hdre ||
a rlan
           b dag
                      c brgya bcu
                                      d zer ma
```

As for these nine original demons, in the first place they had two original parents. They bowed their heads together, but did not rub noses, and at midnight the offspring was born.

By the combined effect of acts of right and wrong, good and evil, cause and effect, light and darkness,

for the producing of gods and demons, whites and blacks, a greyish lustreless egg was produced.

The egg burst open and the outer shell became the realms of evil spirits and parasites (gandharvas).

The inner tegument of the egg became the eighty-one evil portents and the three hundred and sixty injuries.

The white of the egg spilled on the ground and became the 404 kinds of disease.

The centre of the egg became the 360 classes of evil spirits.

The vapour that rose up in the air

became the 21,000 accidental circumstances.

The residue that fell on the ground became the 60,000 classes of obstructions.

Small particles sprinkling everywhere became the nine original demons and ten vampires.

The man who is clever in methods of subduing any of them wherever they may be, in order to benefit all living beings, cures by diagnosing all illnesses, exorcises by ritual all accidental circumstances, reverses by magical force evil portents and injuries, subdues by force the 80 classes of evil spirits, pays with ransoms the thousands of obstructions, dispatches the nine demons and ten vampires.

Now as for these nine demons and ten vampires, for dwelling place, they dwell on the face of the earth. For moving, they move in all eight directions. As associates, they associate with *Ma-bla-chud*. As for what they send, they send sudden injuries.

There are demons of depression who do not allow one to rise,

```
vod du mi ster med pahi hdre ||
                phyug du mi ster dbul bahi hdre ||
                hphan du mi ster rman bahi hdre ||
                gan du mi ster ston bahi hdre ||
                chags su mi ster hjig pahi hdre ||
                                                                            5
                yag du mi ster ñes pahi hdre ||
                skyid du mi ster sduga gi hdre ||
                hphel du mi ster hgrib kyi hdre ||
                srid pa chags nas srid pa yis<sup>b</sup> ||
                srid pahi hdre dgu bya ba ste ||
                                                                           10
                de las mas kyi sri ldan ba ||
                pho sri ral chen gric bdud rje ||
                mo sri dar ma gźon bdud rje ||
                pho mo stan dbyal htshos pa la ||
                che sri chuń sri dar sri dań ||
                                                                           15
                rgan sri gźon sri dar sri dan ||
                bye sri byur sri la sogs te ||
                hdre dgu sri bcu dmag dan chas ||
                snan srid hjig rten khams su hphyo ||
                rgyal khams<sup>d</sup> mi bde hkhrugs par byed ||
                                                                           20
                ston khams mi bde nad yams gton ||
                [205a] sems can thams cad sdug cin bsnal ||
                hgro ba mi la bdud du hbebs ||
                byol son phyugs la gnod cin htshe ||
                de dag thabs la brten te gzun ||
                                                                           25
                min dan mtshan ma ses par bya ||
                thabs kyise nos nas gzun baho ||
                thabs kyise rdzon hdebs bskyal ba ni ||
                 chab nag srid pahi bon po yisf \parallel
                 lha gźihi gon du sbran mag blug ||
                                                                           30
                 sbran mahi<sup>h</sup> sten du sgron me bkyag ||
                 lha ni gar gsas btsan po bsgom ||
                 srid pahi smran gis gzu dpani gsol ||
                 gar gsas btsan po mnon spyan drans ||
                 gser g·yu rin chen spyan gzigs hbul ||
                                                                            35
                 g yu hbran bdud rtsi phud kyis mchod ||
                 de la skad kyi gcon gñis sbyar ||
                 snań źiń srid pahi hjig rten na ||
                 gnas pahi skye hgro ma lus rnams ||
                 srid pa gsas kyis bźen hdebs pa ||
                                 <sup>d</sup> ḥkhams
            b pahi
                                               e kyi
                                                         f pohi
                                                                    g sman ma
h sman mahi
                 i gzuḥ dpuṅ
```

demons of wrong who do not allow one to be right. demons of poverty who do not allow one to be rich, demons of feebleness who do not allow one to prosper, demons of emptiness who do not allow repletion, demons of destruction who do not allow production. demons of evil who do not allow good, demons of suffering who do not allow happiness, demons of diminution who do not allow increase. Because they came into existence when the existing world was produced, they are called the nine original (viz. existing) demons. Then there arose the vampires of the lower regions, the father vampire is the Lord Murder-Devil of the Great Mane, the mother vampire the Lady Youth-Devil of Life's Prime. From these parents, male and female, were produced Great Vampires, Small Vampires, (Medium) Vampires, Old Vampires, Young Vampires, Prime-of-Life Vampires, Divorcing Vampires, Malicious Vampires, and all the rest, together with the Ten Devil Nine Vampire Army. They meander about the regions of the phenomenal world. They cause unhappiness and disputes in all lands. Everywhere they send unhappiness and plagues. All living beings are in suffering. Upon men they descend as devils. Upon animals and cattle they bring harm and torment. Lay hold of them by relying on right methods and know their names and characteristics. This is what is meant by methodical recognition.

Now as for dispatching them methodically,
The bonpo of the original 'Black Waters'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,

g snon

```
bya rgyal khyun gi gcon laa drans ||
               hdre dgu sri bcu bžen hdebs pa<sup>b</sup> ||
               skad sñan ne tsohi gcon la drans ||
               gsal dag smran gis go bar bya ||
               hdod pahi glu dan yas stags bsno ||
                                                                            5
               sna tshogs rdzas kyis rdzoń la hdebs ||
               hdod dgu re bahi<sup>d</sup> skya yas rdzon ||
               glu yas gnas su thin par bsno ||
               hdre dgu bskyal bahi smran gto bya ||
               sri bcu gnon pahi sri gto bya ||
                                                                           10
               kag ñen bzlog pahi ñen gto bya ||
               rten hbrel srid pahi rtsis gto bya ||
               de ltar gto thabs gźuń bźi las ||
               gan hdul bye brag so sor dbye
               de ni thabs kyis hdul baho ||
                                                                           15
               gñis pa thugs rjese hdul ba la ||
               thugs rie las kyis hdul ba dan ||
               thugs rje thabs kyis hdul baho ||
               thugs rie las kyis hdul ba la ||
               snon nas las kyi hphro can gyis ||
                                                                           20
               [205b] sbyańs pa snon son nus pa yis ||
               da lta skyes lus mnong byun lah ||
               tin ne hdzin gyi hod zer dan ||
               las kyi hphro mthun nus pa yi ||
               snon sbyans sugs kyis hdul baho ||
                                                                           25
               thugs rje thabs kyis hdul ba la<sup>j</sup> ||
               hdi ru thabs la brten nas su ||
               bsñen dan sgrub pahi sgo ru hjug ||
               thabs kyi<sup>k</sup> lag len ldan pa yis<sup>l</sup> \parallel
               thabs kyi man nag bslab par bya ||
                                                                           30
               thabs kyi man nag ldan pa yis!
               thabs kyi rgyun la hjug par bya ||
               thabs kyi rgyun la hjug pa yis^{l} ||
               thabs kyik drod tshad ldan par bya ||
               yi dam lha yi mnon rtogs<sup>™</sup> bsgom ||
                                                                           35
               snan žin srid pa bskos la hdebs ||
               lha srin sde brgyad bžen hdebs bya<sup>n</sup> ||
               hdre dgu sri bcu thur du gnon ||
               gar gsas dbal gyi sku ru bskyed ||
a khyun la gcon las
b hdebs pahi
c rdzons
d bas
                                                           e gñis pa thabs kyis
               h las i gyis
                                   j las k kyis l yi
                                                              m rtog
```

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 hdul mdzad drag pohi dbal ||
dgu khri dgu hbum dbal gyi tshogs ||
bye ba sa ya gtso dan hkhor ||
ma rig log par gol ba yi ||
na rgyal dreg pahi ri bo gźom ||
                                                        5
źi nas snan srid dgah bde bskyed ||
ston gsum hkhrugs pa gto yisa bcos ||
hkhros nas khams gsum dban du bsdu ||
snan źiń srid pa dban la hdebs
gar gsas btsan po dban gi lha ||
                                                       10
thabs dan thugs rie zun hbrel gyis
e ma no mtshar che bahi bon ||
snan géen gtsug phu thugs la zog ||
sems bskyed gźi ma ldan par gyis ||
sems can hgro la sman par mdzod ||
                                                       15
```

ces gsuns so / de nas yan rgyal bus bkan stsal pa /

```
ñon cig snan géen gtsug phud dan /
hdus pahi hkhor rnams thams cad kun ||
ma yens dban po brtan par ñon ||
chab nag gyer gyi sgo bźi la ||
                                                          20
gsum pa hphan yul glud gyi sgo ||
hgro [206a] drug sems can thams cad dan ||
snan źin srid pa thams cad la<sup>b</sup> \parallel
phan dan gnod par byed nas su ||
glud dań yas su sñeg pa la ||
                                                          25
chab nag srid pahi bon po yis ||
sems can hgro la phan gdag phyir ||
mñam gñis brje la glud re bzan ||
mñam gñis brje bahi mtshuns<sup>e</sup> gto bya ||
de la rnam pa gsum yin te ||
                                                          30
pho glud mo glud chun glud gsum ||
pho glud dag<sup>d</sup> la rnam pa bcu ||
dbus nas lha min hkhrugs mdos dan ||
sten nas tshans pahi lha mdos dan ||
śar nas rgyal pohi skyon mdos dan ||
                                                          35
byań nas btsan gyi skoń mdos dań ||
nub nas bdud kyi khram mdos dan ||
lho nas gśin rjehi zlog mdos dan ||
```

c mtshun

d bdag

a gtohi

b pa

the mighty dBal who subjugates evil,

the host of dBal 99,000 strong,

the chief and his entourage, a million times ten million strong.

He must overcome the mountain of arrogance and pride, ignorantly and falsely erring.

Having brought tranquillity, he must bring joy and happiness to phenomenal life,

and by means of the ritual he must cure the world's disturbances.

In his wrath he shall bring all the world in his power. He shall subdue to his power all phenomenal existence,

this Gar-gsas-btsan-po, god of power.

Since it unites as a pair Method and Compassion,

O how wonderful is the great Bon!

sNan-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, sNan-gśen 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 *hPhan-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,

a bcun

drug

h bltas

```
lho śar dmu yi gcuna mdos dań ||
    byań śar btsan gyi dal mdos dań ||
    byan nub klu dban gtad mdos dan ||
    lho nub srin pohi mkhar mdos bcu ||
    pho glud dag tu ses par bya ||
                                                             5
    mo glud dag la rnam pa bcu ||
    chud kyi rgyal mohib g yan mdos dan ||
    sten phyogs ma mohi skone mdos dan ||
    ma yam rgyal mohi zlog<sup>d</sup> mdos dan ||
    snan srid ma mohi hkhrugs mdos dan ||
                                                            10
    brtan mae dmag gi khram mdos dan ||
    skyon ma khram gyi gzi mdos dan ||
    kha la gańs dkar sman mdos dań ||
    sman mo gzed kyi tshan mdos dan ||
    ma bdud rgyal mohi brtan mdos dan ||
                                                            15
    ma yam btsung mohi gnad mdos bcu ||
    mo glud dag tu ses par bya ||
    chun glud dag la rnam pa bcu ||
    hdre dgu sri bcu tshan mdos dan ||
    tshe bdud nag pohi zlog mdos dan ||
                                                            20
    skyes bu brgyad kyi dpun mdos dan ||
    dban ldan bgegs kyi glud mdos dan ||
    sa bdag gtod kyi spur mdos dan ||
    gtsan sme hdres pahi skyom [206b] mdos dan ||
    mtshuns gñis gsor bahi skyon mdos dan ||
                                                            25
    mñam gñis brje bahi glud mdos dan ||
    rtsa dkar hphel bahi gag mdos bcu ||
    chun glud dag tu ses par bya ||
    de rnams dag la gyes pa yi ||
    g·yen sde sum cu rtsa gsum la ||
                                                            30
    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 brid dan bcas ||
    mo glud thams cad bkrag dan bcas ||
                                                            35
    chun glud thams cad bltah na sdug ||
    spyir ni htshogs pahi yo byad ni ||
    snan géen glud yas smran gi brug<sup>i</sup> ||
    rgyal ba hphags pahi bden pas bkrol
b dal mdos
             bskańs
                        d zlogs
                                              f bstan
                                                        g bcun
                                 <sup>e</sup> brten ma
```

from the south-east the 'subduing' quittance of the dMu, from the north-east the 'disease' quittance of the fiends, from the north-west the 'imprecation' quittance of the serpents, from the south-west the 'citadel' quittance of the monsters. These are to be known as the male ransoms.

The female ransom is of ten kinds:

the 'blessing' quittance of the queen of the 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 br Tan-ma.

the 'banded agate' quittance of sKyon-ma-khram,

the 'medicament' quittance of Kha-la-gans-dkar,

the 'complete' quittance of sMan-mo-gzed,

the 'firm' quittance of queen Ma-bdud,

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 sNan-gien ransoms and ritual items are explained

by the flow of the exposition which is the true word of the noble conquerors.

```
ston gsum ston gi hjig rten na<sup>a</sup> ||
tshan rgyun ri bdun rol mtsho bcas ||
lcags ri khyud mo hkhor mohi glin ||
glin bźir glin phran ñi zlahi hod ||
dpag bsam ljon pab zil gnon khyun ||
                                                            5
mtho ste srid pahi rtse mo man chad dan ||
dmah ste na rag yan chad la<sup>c</sup> ||
ma tshan mi tshan med pas su ||
glud dan yas su bstand pa ni ||
ston gsum ston la ci vod pa ||
                                                           10
mi lus dag la de yod pas ||
glud kyane de bźin hdod paho ||
hbyun po mi min<sup>f</sup> dri zahi tshogs ||
hgro ba mi la dpyad tsam na ||
ston gsum tshan rgyun hjig rten nag ||
                                                           15
hdod yon sna tshogs ra ba nag ||
pho rnams stan dan mo rnams dbyal ||
vid du hon dan hdod dgu ldan ||
de dag gnas dan hkhrah sar hdod ||
de phyir skye hgro gzugs su źugs ||
                                                           20
de la rol rtsed ltad mo dan ||
zas skom beud la rol par snan ||
hgro ba ma rig rtog<sup>i</sup> tshogs sbyon<sup>j</sup> \parallel
rig pahi ye ses mthon med cin ||
ma rig mun pahi smag gnas kyan^k \parallel
                                                           25
de la tshor myon dran par [207a] hgyus ||
mi bde sdug bsňal byuň tshor bas ||
ma rig pa la nad du bslan¹ ||
ma rtogs gol bahi rkyen du bslad ||
de las<sup>m</sup> gzun hdzin ñon mons skyes ||
                                                            30
ran gi ma rig pa las" byun ||
gźan gyi ma rtogs pa la rkyen ||
don du ran gźan gñis kaḥi lanº ||
tshor myon der hdzin hdu ba hkhrugs ||
yul la ma rmons gces hdzin dran ||
                                                           35
sems la byun tshor hjigs skrag byed ||
ri dvags rgya ru chud pa hdra ||
ma go ma rig ma rtogs pas ||
mo gto dpyad kyis<sup>p</sup> phan par hdod ||
```

```
a nas b paḥi c pa d bnan e yaṅ men g nas
h ḥkhras i rtogs j sbyaṅ k kyaṅs l lhaṅ m de la n la
o kas len b 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.

C 3953 G

^b kyi

a bahi

```
smre źiń sdug bsňal mchi ma hbyuň ||
sdug bsňal ñon moňs sbyoň ba las ||
de la rgyal bahi thugs rje yis ||
nad la dpyad dan bgegs la gto ||
gan la gan dgos rim pa yi ||
                                                          5
gan hdul der ston thabs mchog bstan ||
ma rig pa la rig pa bstan ||
ma rtogs pa la go basa bkrol ||
brda dan thabs kyis<sup>b</sup> don bstan pa ||
sems can ñon mons ran sar źi ||
                                                          10
kun rdzob mtshan bcas dnos por bden ||
g·yun drun bon la yid kha brod ||
gsen pohi tshig la gñan par brtsi ||
dkar pohi dge la spro ba bskyed ||
bstan pahi bon la mos pa yi ||
                                                          15
dad pa gon du hphel ba dan ||
géen pohi smran lad gñane pa vis ||
phyis kyan bkah gñan btsan par hgyur ||
dehi phyir lha la yon phul cin ||
nag po bdud la glud gton ba ||
                                                          20
hjug sgo thabs kyi yan lag yin ||
lar yan hgro ba hdul ba la ||
thabs dan thugs rie zun hbrel nas ||
yun du mi thog hphral la hgrub ||
rgyu hbras theg pahi rim pa yan ||
                                                          25
rgyu yi [207b] theg pa thabs yin źiń ||
hbras buhi theg pa thugs rjeho ||
de gñis zun du hbrel ba na ||
bla na med pahi theg pa ste ||
rgyu hbras gñis su med pahi don ||
                                                          30
ma brtsal lhun gyis grub paho ||
dehi phyir bgegs kyi bar chod las ||
bgegs la glud phan gto ru bya ||
gto la rnam grans man yod kyan ||
hdi ni mñam gñis brje ba dan ||
                                                          35
mtshuns gñis gsor bahi skyin gto ste ||
srid pa rgyud kyi bon po yisg ||
sems can hgro la phan hdogs na ||
chab nag rgyud las byun ba ltar ||
mdos kyań glud kyi yo byad bsag<sup>h</sup> ||
                                                          40
                d ba
                                             g yi
                                                     h bsags
  c bsñen pa
                        <sup>e</sup> bñen
                                  f gñen
```

They lament and shed tears in their suffering.

For them the Conqueror's compassion

(gives) diagnosis for illness and ritual against demons.

Whatever is required by anyone, all in good order,

for whatever is to be subdued the Teacher has taught an excellent method.

He has taught knowledge to the ignorant.

To the incomprehending he has explained things through the understanding.

By signs and methods he demonstrates the matter

and the afflictions of living beings are properly calmed.

The characteristics of relative truth are true in relation to things,

(and if you help people with these things) their minds will take pleasure in Swastika Bon.

They will take solemn account of the word of the priest.

They will delight in virtuous deeds,

and with devotion to doctrinal bon

their faith will be on the increase.

By listening to the exposition of the priest,

the coercion will be potent afterwards.

Therefore making offerings to the gods

and giving ransoms to black demons

are methodical ways for entering (the doctrine).

Moreover in converting living beings,

one unites Method and Compassion,

so it does not take long—the work is effected in no time.

The whole order of the Ways of Cause and Effect

relates method to the (four) Ways of Cause

and compassion to the (five) Ways of Effect.

These two united are the highest of all ways,

for that which does not distinguish cause and effect

is effortlessly and spontaneously produced.

So when obstructing demons give trouble,

perform the ritual which benefits by giving ransom to these demons.

Although there are long lists of rituals,

this (we are concerned with) is the 'pledge ritual', the exchanging of two equal things, the transposing of two equivalent things.

The bonpo of the original tradition,

when he thus benefits living beings,

must assemble the quittance²⁸ and items of ransom,

as manifested in the tradition of the 'Black Waters'.

```
SNAN GŚEN GYI THEG PA
ran bas gźan don gtso che źin ||
ran la hdod pahi lhad med par ||
rgyu hbras mi brtsi thob rdzob spana ||
snan gśen hbras bu dran sron bsñag ||
dehi phyir spyod lam dal bar bya ||
mi hgrohi yas sogs span bar bya ||
mkho mthun rdzas cha bsgrub par bya ||
mdos la rnam pa gsum yin ste ||
phyi mdos nan mdos gsan mdos gsum ||
phyi mdos sog khrig lag len rdzas ||
nań mdos glud yas gyer dań smrań ||
gsan mdos tin hdzin dgons pahi rdzas ||
gsum ka zun hbrel hgro ba skyob ||
dan por phyi mdos sog khrig lag len la ||
rgyas hbrin bsdus gsum skabs dan sbyar ||
rgyas pa dag la khri ḥgyur ḥbum ||
hbrin po dag la ston hgyur bcu ||
tha ma dag la brgya hgyur bcu ||
yan mthah dag la beu hgyur beu ||
```

5

10

15

de yan so sohi dban ris^b la || 20 ston gsum sgron me khri hgyur hbum || hkhor lo bsgyur rgyal ston hgyur khri || de hog géen po brgya hgyur ston || rgyal phran dag la lna brgyaho || btsun [208a] mo sum brgya drug cu ste || 25 blon po ded dpon brgya bcu drug || btsun pa brgya dan rtsa brgyad de || khyim pha drug cu rtsa gcig go || gźi hdzin btsun mo lna bcu gcig || khyehu bu mo ñi śu lna || 30 bran dan pho ña beu gsum la || dman pa dag la lna re sogs || ji bźin rim pa mtho ba bźin || rkyen kyan de bźin gñan^c por slon || ji bžin hkhor lo bsgyur ba bžin || 35 bdud kyand de bźin źin khams g·yo || dehi phyir gon hphel sog dan sbyor ||

c gñen

b ri

a spans

d kyi

Making others' interests more important than his own, without the impurity of selfish motives,

he must avoid the false ambition which takes no account of the fact that effects must follow from causes.

The Way of the Shen of the Phenomenal World seeks after as effect the Way of the Great Ascetics,

so perform your practice carefully.

Avoid unsuitable items, and prepare things as fitting.

The quittance is of three kinds,

the external quittance, the internal quittance and the secret quittance.

The outer quittance consists of the set of implements, the technical items.

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

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

First, as for the outer quittance, the technical matter of the set of implements,

in accordance with the occasion (these are done) in extended manner, in medium manner and in a compressed manner.

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

Thus according to the importance of each case: for a Light of the Universe (i.e. a Buddha) 10,000 times 100,000,

for a universal monarch 1,000 times 10,000,

for a priest 100 times 1,000

for a petty king 500,

for a queen 360,

for a minister or general 116,

for a man of religion, 108,

for a householder 61,

for a woman of property 51,

for a youth or a maiden 25,

for a servant or a messenger 13,

for their inferiors 5 each.

According to the elevation of rank,

circumstances are more seriously excited.

In so far as one is a universal monarch,

demons may wander throughout all one's realms.

So the sets of implements must accord with such increase.

SNAN GŚEN GYI THEG PA

```
mdos gźi tshan rgyun hjig rten nas ||
   dpe blan de bzin skye hgrohi gzugs ||
   ji ltar tshogs bźin de bźin śes ||
   srid pahi rtse mo man chad nas ||
   na rag gdar so yan chad la ||
                                                            5
  srid pa hgrena dan hphred nal sbub
  gnam la hphur dan sa la hdzul ||
  bar na hgrim dguhi gzugs brñan bya ||
  pho mo skye mched spu mtshan gzugs ||
  mi bas glud bzań lhems se lhem ||
                                                           10
  bya bas hdab bzań spu ru ru ||
  sgam bas mchid smra śa ra ra ||
  rgyal bas brjid hgyin lam se lam ||
  blon bas che btsun hiol lo lo ||
  rta rgyug mdah hphen gźu brduń cog ||
                                                           15
  glu len bal bkal phyar ra phyor ||
  rtsed hjob gar stabs ldem ma ldem ||
  snań gśen phan gnod gñis suc blta ||
  sems can yons la phan sems bsgom ||
  gar gsas btsan po lha ru bdar ||
                                                           20
  gśen rab bden paḥi smran gisd bkrol ||
  gto yas gnas su thin bar bya ||
  snan srid lha hdre skon gis<sup>d</sup> bskan ||
  tshe skyin srog glud dam pa dan ||
  gsan mdos nar mi rgyan ldan dan ||
                                                           25
  hbul ba ran gis mi [208b] nor la ||
  bžes pa gdon gyis mi nor bar ||
  tin hdzin smran gis brda sprad bya ||
  de la skad kyi gcon gñis sbyar ||
  glud gsas lha yi bžen hdebs la ||
                                                           30
  sen ge na rohi gcon la drane ||
  lha srin bskod la bžen hdebs pa ||
  lcog gaḥi ḥgyur skad gcon la drane ||
  de ltar hphan yul glud kyi sgo ||
  sems can hgro la sman par hgyur ||
                                                           35
  snan géen gtsug phud thugs la zog ||
  hgro bahi sdug bshal zi bar mdzod ||
ces gsuns so /
                                d gi
```

b hiol

a hgrin

c gñis bas

e drańs

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.

Cive males and families their serves organs, their heir and the

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. sNan-gśen gTsug-phud, keep this in mind. Quieten the sufferings of living beings.

This is what he said.

```
de nas yan rgyal bus bkah stsal pa /
  ñon cig snan gsen gtsug phud ñon<sup>a</sup> ||
  ran che gyon khens na rgyal spyad ||
  ma sans gñan<sup>b</sup> la kha che źin ||
  sa bdag gtod la lag rin nas ||
                                                           5
  dbyins na bźugs paḥi lha mi mchod ||
  mkhah la gnas pahi dbal mi bskan ||
  klon nac dam can tshogs mi bsten ||
  dehi phyir ma sans gñan dan hgras ||
  sa bdag gtod kyi tshogs dan mkhon ||
                                                           10
  dbyins na bźugs pahi lha mi mñes ||
  mkhah la gnas pahi dbal mi bskan ||
  klon du dam can tshogs kyis bkyon ||
  de bźin sa bdag klu gñan dan ||
  bdud btsan ma mo gśin rie dan ||
                                                           15
  brtan mad skyon mahi tshogs dan hgal ||
  lha srun dam can rnams dan hgal ||
  de yi bkah chad ñes skyon gyis ||
  hgro ba mi la bdud du bab ||
  tshe srog dban po dpal kha ñams ||
                                                           20
  klune rta dban than bsod nams rgud ||
  hgro ba mi bde sdug bsnal sbyon ||
  de la rgyal bahi thugs rje yis f ||
  thabs dan thugs rie ma hgag phyir ||
  hgro bahi sdug bshal sel ba la ||
                                                           25
  dpon gsas phyag gñen gto yi sgo ||
  hdi la rnam pa bźi yin te ||
  dbyins kyi lha tshogs tshogs kyis mchod ||
  mkhah yi dbal mo skon gis bskang ||
  [209a] klon gi dam can rten gyis brten ||
                                                           30
  sa bdag klu gñan gto yis bcos ||
  thog mar lha tshogs mehod pa la ||
  srid pa rgyud kyi bon po yis ||
  tshogs chen mchod paḥi yo byad gdeg ||
  [stobs chen gar gyi dbal tshogs la ||]
                                                           35
  gźi ma gtsan mahi sten du ni ||
  hbru yi tshom bu dgod par bya ||
  de sten dbal gyi bśos bu la ||
  śa khrag dkar mnar hdod yon tshogs ||
```

d brten ma

b gñen

a dan

g skans gi bskans

c nas

f yi

* sruns

Then again the Prince spoke:

(4) Listen, sNan-gsen gTsug-phud, listen. Acting with self-esteem, arrogance and pride, to be overweening with the Ma-san's Furies, to be mean with the lords of the soil and the rocks. failing to worship the gods who dwell in the celestial sphere, failing to satisfy the dBal who live in the sky, not trusting in the host of our divine guarantors throughout space, results in the ill-will of the Ma-sans Furies, in the animosity of the lords of the soil and the rocks, in the displeasure of the gods who dwell in the celestial spheres, in the dissatisfaction of the dBal who live in the sky, in the spite of our divine guarantors throughout space. In this way the lords of the soil, the serpents and furies, the demons, the fiends, the mother-goddesses, the spirits of death, the brTan-ma and the hosts of protectors will oppose us, the protecting gods and divine guarantors will oppose us. Punishment from them which is evil and harm brings demonish assaults upon human beings.

The lustre of life and of sense-powers will be weakened, Well-being, influence and merit will decline. Beings will be inured to unhappiness and suffering. So that Method and Compassion may not be limited and for removing the sufferings of living beings (we have) this portal of ritual, the 'office' of the Master-Sages. It is of four kinds:

worshipping with general offerings the hosts of gods in the heavens, satisfying with atonement the *dBal-mo* of the skies, trusting with trust the divine guardians of space, remedying with ritual the lords of the soil, the serpents and the furies.

First, for worshipping the hosts of gods.
the bonpo of the original tradition
should set up the items for worshipping with the great mass of offerings.
On a clean place (which serves as) the basis
he should place heaps of grain,
and then the point-shaped sacrificial cake,
flesh and blood, the milk-offering, sweet-offerings and the general offerings of all desirable things,

SNAN GŚEN GYI THEG PA

```
vu ti žal zas lons spyod tshogs ||
du sam man thun ban ne bsos ||
gzugs sgra dri ro reg byahi tshogs ||
hdod yon mchod pa dpag med bśam ||
tin hdzin dgons pasa dagb par spel ||
                                                        5
ston gsum gtos dan nam mkhahi rgya ||
hdod yon zad med rgya mtshohi klon ||
snań srid rin chen gter gyis bkań ||
dmigs med mchod pa nam mkhahi sprin ||
lha gsas dbal la mchod pa hbul ||
                                                       10
thugs dam rgyud mñes chag ñams bskan ||
gar gsas dbal gyi dnos grub źu ||
des ni hgro bahi bar chod sel ||
gñis pa dbal mohi (ma) tshogs la ||
snaň žin srid pa mkhah la bskaň 🏻
                                                       15
bskan bahi gnas der bskan bas bkyag ||
srid pahi dpe blans ri rab glin ||
lcags ri khyud mo ri bdun mtsho ||
dpag bsam ljon pa zil gnon khyun ||
rnam rgyal khan pa blta na sdug<sup>d</sup> ||
                                                       20
śiń rta rtsub hgyur dgah ba hdres ||
ud hbar me tog skyed mohi tshal ||
mtshal ri lha hdun ar mohi rdo ||
ñi ma zla ba gsal bahi sgron ||
bkra śis rdzas brgyad phun sum tshogs ||
                                                        25
rin chen nor bdun gram khrod gter ||
lhab lhub lda ldi chun hphyan hphrul
ye ses gźal yas nam khahi rgya ||
śiń ris rgyan rdzas lońs spyod dkor ||
rgyan hphan bal tshon bla re gur
                                                        30
mdah [209b] bkra hphan bkra thabs ses rtags ||
hdab chags ri dvags g yun dvags dkor ||
ris bkra (gcan gzan) spu sdug mdzes ||
mi nor yul mkhar hdod yon rdzas ||
pho ton mo ton lan chags glud ||
                                                        35
rta rgyug mdah hphen rtsed hjoe stabs
mkho mthun yo byad phun sum tshogs ||
    b bdag
               c dpal
                          d lta na sdugs
                                            6 hjol
```

a pahi

chang, food-offerings, and the general offerings of all enjoyable things, drink-offerings, sweetened sacrificial cakes, meat, ordinary sacrificial cakes,

offerings (symbolizing) form, sound, smell, taste and touch, innumerable items of worship are set up in the form of all desirable things.

By concentration of meditation he increases the offering in all purity. The vastness of the Universe, the expanse of the sky, the space of the ocean,

is filled with an infinite number of desirable things, with all the treasures of phenomenal existence. These unconfined offerings like clouds in the sky are offered in worship to the gods, gSas and dBal. All this delights them in accordance with their thoughtful purpose, and atones for all wrong-doings. It calls down the special powers of Gar-gsas-dbal, and he removes the difficulties of living beings.

Secondly for the feminine host of the 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.

ran mthun gtor ma rgyan dan ldan || gser g·yu dar stag lhab lhub rgyan || g yu hbran bdud rtsi skyems pahi phud || rna gśan dun glin sñan pahi sgra || bden pahi smran dan smra bahi tshig 5 go bahi brda sbyar srid pahi gźuń || snon gyi dpe srol cho rabs báad || srid pahi lugs nas hbuyn bźin du || dbal mo ma tshogs mkhah la bskan || dam can rgya mtsho klon mñes || 10 srid pa gsum po zil gyis gnon || snan zin srid pahi kha yo^a sñoms || hgro ba sdug bsňal ñon moňs źi || des ni bar chod rkyen rnams bzlog || snan srid ži bde cha la snoms 15 dehi phyir dbal mo skon gis bcos || mkhah klon rab hbyams dbyins sy bskan || chab dkar sňags kyi gžun la hgres^b || gsum pa klon gi dam can la || ran mthun rten gyi^c dam rdzas bśam || 20 hdod yon lons spyod mnon cha hbul || śa khrag dkar mnar g yu hbran phud || hban tshogs lha yi gtor mas mchod || thugs dam gnad bskul hphrin las bcol || dgyes mdzad dam pahi dnos grub źu || 25 hgro bahi tshe dpal dmu thag^d skyob || dam can srun ma nan gis hdu || gar gsas dbal gyi pho ña la || dmigs pahi rten hdzug hphrin las bcol || bźi pa sa bdag klu gñan la || 30 snan srid gto yis bcos pa [210a] la || ston gsum hkhrugs pani yo bcos dan || hbyun ba hkhrugs pahi hgram bcos dan || ye nam hkhrugs pahi bsdum bcos dan || sa bdag sme bahi glin bcos dan || 35 klu gñan gtod kyi hgram bcos dan ||

a kha lo b ḥdres c bstan paḥi d dmu dag

snań srid kha bskań źi bcos dań || 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 dBal-mo in the sky. The ocean-like host of divine guarantors will be gratified. The three spheres of beings will be subjected. The crookedness of phenomenal existence will be smoothed flat. The sufferings and afflictions of living beings will be assuaged. By such means opposing circumstances will be reversed. Phenomenal existence will be smoothed into a state of peace and happiness. So attend to the dBal-mo with the ceremony of atonement, performing it through the celestial spheres of the vast space of the sky. This is continued in the Lore of Spells of the White Waters.

Thirdly for the divine guarantors in space prepare the sacred items serving as symbols fitting to each one. Offer the gifts of desirable and pleasing things, flesh and blood, the milk-offerings, the sweet offerings, and the libations of chang,

and worship them with the general offerings and the sacred cakes of the gods.

Urge their purposes to essential things and set them to work.

Cause them to rejoice, and request the sacred special powers.

They will defend the life-lustre and the 'heavenly cord' of living beings.

The guarantor-defenders will gather around of their own accord.

Set up the symbols intended for the functionaries of Gar-gsas-dbal and set them to work.

Fourthly for the lords of the soil, the serpents and the furies, for remedying phenomenal existence by means of ritual, it should be known that there are seven types:30 'remedy for crookedness of the Universe in disorder', 'remedy for harm of the great elements in disorder', 'reconciling remedy for gods and demons in disorder', 'remedy of the sMe-ba region for lords of the soil',

'remedy of the sMe-ba region for lords of the soil',
'remedy for harm of serpents, furies and lords of the rocks',
'take a stilling a remark of storing for phonomenal existence'

'tranquillizing remedy of atoning for phenomenal existence'.

a yihi

```
hgro ba sems can don ched du ||
     srid pa rgyud kyi bon po yisa ||
     gtsan mahi sa la ma hdal bya ||
     sa tshon sna lňas gźal yas bris ||
     sa bdag klu gñan gtod kyi tshogs ||
                                                              5
     spar kha lo skor sme bab glin ||
     gźi gnas mnah dban hkhor dan bcas ||
     hbru snahi gzugs dan bsos gtsan dan ||
     hdab chags ri dbags g yun dvags dan ||
     gcan gzan mi nor yul mkhar dan ||
                                                             10
     skye hgrohi gzugs dan chu gnas dan ||
     sna tshogs spu mtshan tshan ba dan ||
     śiń rtsi bal bu bya spu mtshon ||
     gser g·yu dar zab sna tshogs brgyan ||
     hdod yon mchod pa dpag med bsam ||
                                                             15
     tin hdzin dgons pahi snags kyis spel ||
     gar gsas btsan po lha ru bdar ||
     rna gśan dun glin skad kyis hbod ||
     ba dan ru mtshon brda yis g·yab ||
     gser skyems g·yu mnon brnan cha hbul ||
                                                             20
     rgyal ba bden paḥi smran gisc bkrol ||
     de la skad kyi gcon gñis sbyar ||
    dpon gsas phyag gñen bskos hdebs śin ||
    snan zin srid pa kha gnon pa ||
    sgra rgyal hbrug gi gcon la drand ||
                                                             25
    gto yas glud kyi no bsno źin ||
    phyag gñen gnas su bstim pa nie ||
    gsuń sñan khu byug gcoń la drań f ||
    snan źin srid pa thams cad lag ||
    glud yas gtor ma gnas su thin ||
                                                             30
    ston khams re ba bskan bar bya ||
    snan srid ži bde ži bar bya ||
    [210b] sa bdag klu gñan bsdum par bya ||
    thams cad hkhrugs pa ži ba dan ||
    snan srid dgah bde bskyed par bya ||
                                                             35
    de nas hgro la phan bde bsod ||
    snan zin srid pa cha la hbebs
    źiń khams dge bahi gźi mar hgyur ||
            c gi
                                             f drans
b rme ba
                     d las drans
                                   e pahi
                                                         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 sPar-kha and the region of sMe-ba, the local divinities with their powerful entourage.

Effigies (made from) the different kinds of grain and pure sacrificial cakes,

feathered fowl, wild animals and domestic animals, fierce beasts, the 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.

```
snan géen gtsug phud sprul pahi géen ||
spyir yan snan gsen theg pahi bon ||
hgro la phan bde bsod pahi cha ||
snan srid dge ba hohel bahi thabs ||
sems bskyed bźi ma ldan par gces ||
                                                        5
sems bskyed gźi ma mi ldan źiń ||
log par gol bahi tshogs rnams kyan ||
bkah lun tshul bźin spyad byas pas ||
mthar ni don dan yon tan yan ||
khams gsum sa dgu yar brgal nas ||
                                                        10
snań gśen grub ste mos par spyod ||
g·yun drun sa bcu rim par bgrod ||
g·yun drun sa bcu rim bgrod nas ||
bcu gcig kun snan hod la gnas ||
de ru mnon par sans rgyas thob ||
                                                       15
rgyu yi theg pas hbras bur bsñag ||
theg rim yar bgrod ltun ba med ||
don la mi gol rtsis mi hphyuga ||
bon sgo rim pas spyod tshul lo ||
snan gśen gtsug phud sprul pahi gśen ||
                                                       20
snan gšen bon gyi gyer sgo bźi ||
gcon brgyad skad kyis gtan rag sbyar ||
snań gśen theg pa rgyu yi bon ||
snan gśen gtsug phud thugs la źog ||
sems can hgro la sman par mdzod ||
                                                        25
sems bskyed gźi ma ldan par mdzod ||
ma rig dom chol span bar mdzod ||
bkah lun tshul bźin spyod par mdzod ||
khri smon rgyal bźad bdag tu bsko ||
snan géen bon gyi hkhor lo bskor ||
                                                        30
bdag gi bstan pahi gñer zun zig ||
```

źes bkah stsal nas / theg pa gñis pa snan [211a] gśen gyi bon rnams gtan la phab ste gsuńs paho ||

a hchug

sNan-gsen 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.

sNan-gsen 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,

sNan-gsen 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-bźad 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.

C 3953 H

III. HPHRUL GŚEN THEG PA

[vol. kha, f. 221b4 onwards]

```
de nas rgyal bus bkah stsal pa /
  ñon cig hphrul géen gtsug phud ñon ||
  da Itahi dus dan gnas skabs hdi dag tu ||
  theg pa gsum pa hphrul géen hchad par byed ||
  hphrul ni snan zin srid pa hphrul bas hphrul ||
                                                                 5
  géen ni de dag hdul bar byon pas géen ||
  ma rig sems can rkyen gyis gol ba rnams<sup>a</sup> ||
  bar chod bgegs<sup>b</sup> kyi rkyen las thar ba dan ||
  hjig rten dregs pa dban du bsdu ba dan ||
  dgra bgegs log lta tshar thag gcade pa dan ||
                                                                10
  bstan pa bśig pa gnas su bgral bahi phyir ||
  dben paḥi gnas gzun brten<sup>d</sup> paḥi rdzas kyan bsag ||
  rdzu hphrul lha bsgom drag pohi snags kyan bzlah ||
  phyi nan mtshams gcad yen med bsñen dan bsgrub ||
  brnag paḥi las rnams mthaḥ ru dbyun bar bya ||
                                                                15
  hgro bahi rkyen bsal mi mthun bar chod bzlog
  bstan pahi so gzugs log lta cham la dbab ||
  bstan pahi cha dan (hgro ba) spyihi phyir du ||
  yid la brnag pahi źe sdan [222a] mi dgos dan ||
  gsad gcad dbab dan bsgral bahi las byas kyan ||
                                                                20
  don la mi gol hjug sgohi yan lag yin ||
  hgro bahi zin khams de yis bde bar hgyur ||
  hphrul géen gtsug phud thugs kyi dkyil du źog ||
ces bkah stsal to / de la yan gsol pa /
  rgyal bu ston pa géen rab lags ||
                                                                25
  g·yun drun bon la rgya che grans man yan ||
  mdor bsdus theg pa rim dgur gsuns pa yi ||
  theg pa gsum pa hphrul gsen bon sgo la ||
  spyi yi sde dan sgos kyi bye brag gi ||
  rnam grans nes par brjod du mchis lags sam ||
                                                                30
  spyod dan hjug pahi mtshan ñid ci ltar lags ||
  tha ma don dan yon tan ci ltar thob ||
  bdag la nes pahi bkah gnan mdzad du gsol ||
ces gsol to /
```

a rgol ba la

b brgeg

c bcad

d bstan

III. THE WAY OF THE SHEN OF ILLUSION

Then the Prince said:

Listen, hPhrul-gsen 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. hPhrul-gśen gTsug-phud, keep this in mind!

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

Princely Teacher, Best of Shen,

Although the ways of Swastika Bon are vast and numberless, you have said that they are compressed into a set of Nine Vehicles.

Now as for the third vehicle, the *Bon* Way of the Shen of Illusion, will you explain to us clearly the contents of the general divisions and special sections.

What are the characteristics of the practice and of starting the practice, and finally what result and what special qualities are gained? We beg you to tell us clearly.

```
de la yan ston pas bkah stsal pa /
  ñon cig hphrul géen gtsug phud ñon ||
  hphrul géen theg pahi bon sgo la ||
  spyi ru rnam pa gsum yin te ||
  bsñen dan bsgrub dan las sbyor ro
                                                           5
  bsñen ni dpon gsas lha la bsñen ||
  mtshan ñid ldan pahi bla ma ni ||
  gśen rnams kun gyi rab tu ste ||
  ri bohi sku dan rgya mtshohi gsun ||
  nam mkhahi thugs can mkhyen dan brtse ||
                                                           10
  mthu dban byin rlabs phun sum tshogs ||
  mos hdun gsum gyi sgo nas btsal<sup>a</sup> ||
  skad cig hbral mi phod pa yis ||
  ma phyir bu hbren lta bur btsal<sup>a</sup> ||
  hjigs pahi tshogs la g yan zahi phyir ||
                                                           15
  lam hjigs skyel ma lta bur btsal<sup>a</sup> ||
  ran mos gźan la dran med pahi ||
  mdzah mthun sñog pa lta bur btsala ||
  btsale nas rñed pahi bsten tshul ni ||
  lus nag yid dan gsum duho ||
                                                          20
  lus kyi phyag dan gus pas bsten ||
  nag gi bstod tshig gdun bas bsten ||
 yid kyi dad dan hdun [222b] pas bsten ||
  de yan zu tshul rnam pa gsum ||
  lus kyi lus srog rgyan la sogs ||
                                                          25
  gań du hbyor lcog gań yod pa ||
  chags med blo yis hbul la źu ||
 nag gi spro dgah dbyans skyed cin ||
 mchod brjod gdun tshig sñan pas źu ||
 yid kyi dad dan mos pa dan ||
                                                          30
 dad pa phyir mi ldog pas źu ||
 de la bsñen tshul rnam pa gsum ||
 lus bskyed drin can pha ma dan ||
 sems bskyed rdo rje slob dpon dan ||
 mthun pahi grogs bskyed lha sras lcam
                                                          35
 khon pahi sñin dan dpral bahi mig
 lus kyi gtso bo mgo ltar bsñen ||
 de las hbyun<sup>b</sup> tshul rnam pa gsum ||
 bdag la phan pahi thugs rje hbyun ||
                                                          40
 gźan la phan pahi thabs mchog hbyun ||
 de gñis zun hbrel mthar phyin hbyun ||
```

b byun

a brtsal

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.

a hbul

```
dehi phyir dpon gsas lha la bsñen ||
lus nag gus pas źu ba dbula ||
skad cig hbral med spyi bor bsgom ||
mos gus gdun ba gsol ba hdebs ||
sems bskyed dag pas gźan phan bsam ||
                                                          5
rgyud dań luń la gźigb hgrel gtoń ||
man nag goms hdris ga dar bslab ||
hbral med lhan cig hgrog par bya ||
dban gźi don dan ldan par bya ||
yid dam lha yi rdzoń la źen ||
                                                         10
sñin po snags kyis brlab par bya ||
tin ne hdzin gyi go cha bgo ||
thog mar bsñen pahi rim paho ||
gñis pa bsgrub pahi rim pa la ||
gnas dan rdzas dan bcah gźi gsum ||
                                                         15
tin hdzin sñin po phyag rgya gsum ||
tshig bśad hphrin las rjes byaho ||
gnas ni ri brag hjigs su run ||
yan na dur khrod hjigs pa ste ||
rigs kyi srun dan rtags kyis brgyan ||
                                                          20
rdzas ni gań la gań dgos kyi ||
[223a] dkyil hkhor lha rdzas mchod pa dan ||
brten<sup>c</sup> paḥi dam rdzas bsgrub rdzas dan ||
mkho bahi phyag cha mthun rdzas dan ||
gan loog bsgrub la brtson hgrus bya ||
                                                          25
bcah gźi dkyil hkhor lha stegs dan ||
bum pa gtor ma la sogs te ||
bla gur bla ri yol ba dan ||
gdugs dan rgyal mtshan la sogs dbub ||
phun sum tshogs pahi yo byad bsam ||
                                                          30
gtsan ma phud kyis phyi g·yen bskan ||
śel dkar hod dan nam mkhahi snan ||
hod dkar hdzin dan bon bdag la ||
srun ba mtshams kyi hphrin las bcol ||
sgrub rten lha rdzas yid hon dgram<sup>d</sup> ||
                                                          35
tin hdzin rnam gsum rim par bsgom ||
de bźin ñid snań rgyu yis bskyed ||
sñin po rnam gsum yi ge hbru ||
lha sku thig le bźu hdue bya ||
bcah sgyur phyag rgya mkhah la dgrol<sup>f</sup> ||
                                                          40
                        <sup>d</sup> bkram
            c bstan
                                     e bdul
                                                f bkrol
b hbrel
```

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-snan (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-bźin-ñid)

its universal manifestation (kun-tu snan-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.

```
mkhah la gsas dbab klon du bstim ||
gñis su med par dam tshig bsre ||
mchod pahi yo byad hdod yon rdzas ||
mnon sprul nam mkhahi mthah mnam dbula ||
dgyes skon<sup>b</sup> thugs dam rgyud nas bskul ||
                                                         5
tshig bsad gyer dan bskul bahi brda ||
rna gśan rol mos sñan gsan dbab ||
dbyins nas ye ses mnon spyan dran ||
dug lna ran grol khri gdan dbula ||
sgo gsum phyag htshal sdig pa bśag ||
                                                        10
mkhah gsal ye ses mchod pas bskan ||
bdud rtsi sman gyi rgyud la brten ||
thugs dam bdag dan bar mtshams sbrel ||
phyag rgya gar gyis snod bcud rol ||
sku bstod hphrin las dbyins su bcol ||
                                                         15
bla med grub pahi rtags su gsal ||
dkyil hkhor sgo dbye bdag źal blta ||
gñis su med par gtan dam bcah ||
mchog dan thun mon dnos grub gsol ||
dban bźi yons rdzogs byin rlabs [223b] blan ||
                                                         20
bcol pahi hphrin las dbyins su bsgrub ||
dbal mohi za lam dgra la bstan ||
las kyi hphrin las dbyins su bsdu ||
bdag med ran bźin mkhah la bstim ||
bdag gźan don grub klon du mñam ||
                                                         25
de rnams<sup>c</sup> sgrub pahi rim paho ||
gsum la las la sbyor ba la ||
brnag pa rgyu hphrul dra ba la<sup>d</sup> ||
hgal dan hbrel ba zun du hjug ||
hphrul géen theg pahi bon sgo la ||
                                                         30
spyod lam hgal źin don la hbrel
drag pohi sa gnas spyod la hgal ||
thams cad dban bsdus don la hbrel ||
brnag pahi las ka spyod la hgal ||
bstan pahi so hdzug don la hbrel ||
                                                         35
```

c bsñen dan

b bskans

a hbul

d dan

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

The liturgy consists of the incantations and the sounds for urging on (the gods),

drums, flat bells, with these sounds one calls them,

inviting the gods of knowledge down from the celestial spheres.

One must offer them the thrones of the 'Five Evils Self-Released',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 dBal-mo is turned upon one's enemies.

The phases of the rite are concentrated in the celestial spheres.

Selfless self-nature is absorbed into the heavens.

That which is effected for self and for others is resolved into the 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.

```
śa khrag dmar mchod spyod la hgal ||
sbyor sgrol rol pa don la hbrel ||
dam rdzas lna po spyod la hgal ||
dug lna gnas dag don la hbrel
mtshan ldan gzuns ma spyod la hgal ||
                                                          5
thabs ses dbyer med don la hbrel ||
rtogs pahi rgyan mtshamsa spyod la hgal ||
dben pahi gnas brten don la hbrel ||
brnag pahi źe sdań spyod la hgal ||
ran bźin byams pa don la hbrel ||
                                                         10
dregs pahi na rgyal spyod la hgal ||
źiń khams źi bdehi don la hbrel ||
thabs kyi rdzu hphrul spyod la hgal ||
log rtog hdul ba don la hbrel ||
dgra la brnag pa spyod la hgal ||
                                                         15
bar chod dben pa don la hbrel
phan gnod hdzin pa spyod la hgal ||
hgro la phan bde don la hbrel ||
bzan nan ne rin spyod la hgal ||
bzań po spyod pa don la hbrel ||
                                                         20
legs ñes hdzin pa spyod la hgal ||
legs pahi bya ba don la hbrel ||
srog gi hkhor lo spyod la hgal ||
ma rig gnas spar don la [224a] hbrel ||
man sahi gtor ma spyod la hgal ||
                                                         25
gti mug ran grol don la hbrel ||
rak tahi mchod pa spyod la hgal ||
hdod chags rtsad gcad don la hbrel ||
rus pahi gram khrod spyod la hgal ||
źe sdan dbyins sgrol don la hbrel ||
                                                         30
źin chen g yan gźi spyod la hgal ||
hphrag dog ran grol don la hbrel
srog dbugs mehod pa spyod la hgal ||
na rgyal rtsad gcad don la hbrel ||
yu tihi mchod pa spyod la hgal ||
                                                         35
g·yu hbrań bdud rtsi don la hbrel<sup>b</sup> ||
bhāṇ ḍa<sup>c</sup> lcaṅ lo spyod la ḥgal ||
mtshan ldan yol chen don la hbrel ||
drag pohi phur pa spyod la hgal ||
hkhor ba gtin non don la hbrel
                                                         40
```

^a ḥtsham ^b rol ^c bhan dha

Red offerings of flesh and blood contradict normal practice, but the three practices of ritual union, ritual slaughter and magical manifestation are coherent in result.

The five sacred items contradict normal practice, but to purify the Five Evils is coherent in result. The special female partner contradicts normal practice, but when Method and Wisdom are mutually indistinguishable this is coherent in result.

To cut oneself off far from learning contradicts normal practice, but to keep to a desolate place is coherent in result. Ferocious anger contradicts normal practice, but a loving nature is coherent in result. Arrogant pride contradicts normal practice, but to reduce the world to peace and happiness is coherent in result. Methodical magic contradicts normal practice, but to suppress false considerations is coherent in result. Ferocity with regard to enemies contradicts normal practice, but to remove obstructions is coherent in result. To cause benefits by causing harm contradicts normal practice, but to bring (overall) benefits to living beings is coherent in result. To practise good and evil near and far contradicts normal practice, but the (overall) practice of good is coherent in result. To cause both good and harm contradicts normal practice, but when done for good it is coherent in result. The Circle-of-Life Practice contradicts normal practice, but to raise the position of the ignorant is coherent in result.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 skins³⁵ 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 klon hbrub khun spyod la hgal ||
bon ñid klon yans don la hbrel ||
rtsan dmar mtshon cha spyod la hgal ||
srid pahi dra ba don la hbrel ||
dmigs pahi lin ga spyod la hgal ||
                                                          5
ma rtogs hdul ba don la hbrel ||
sreg hphan mnan gsum spyod la hgal ||
bon ñid gnas spar don la hbrel ||
de ltar hgal hbrel cha mthun pahi ||
brnag pa rgyu hphrul dra ba la ||
                                                         10
phyi rgyud nan rgyud gsan rgyud gsum ||
phyi rgyud mkhah hgyin dbal gyi rgyud ||
nan rgyud dbal gsas drag pohi rgyud ||
gsan rgyud las kyi thig lehi rgyud ||
phyi rgyud mkhah hgyin dbal tshogs la ||
                                                         15
dzo dbal thigs kyi snags byad dan ||
lha rgod ñi khrihi dmod byad dan ||
ma mo thun gyi zor byad dan ||
nag po bdud kyi lda byad bźi ||
hphrin las bźi yi gźun la hbrel<sup>a</sup> ||
                                                         20
dbal gsas drag pohi brnag pa la ||
dbań sdud las kyi brnag pa dań ||
drag po bzlog pahi hkhor lo dan ||
drag po [224b] rdzu hphrul rgyud chen dan ||
zil gnon khyun nag ral chen bźi ||
                                                         25
las bźi brnag pahi rgyud bźi byun ||
gsan rgyud las kyi thig le la ||
dbal mo las kyi thig le dan ||
dbal mo srog gi thig le dan ||
dbal mo srog gi spu gri dan ||
                                                         30
dbal mo las kyi byan bu bźi ||
sum cu rtsa gsum hbrel<sup>b</sup> nas byun ||
de ltar rgyud chen bcu gñis la ||
las mkhan hjig rten dmod byad bcas ||
snags hgrel brgya dan rtsa brgyad byun ||
                                                         35
de la yan hgrel ston rtsa gñis ||
bcas dan lag len ldan par bya ||
            a hgrel
                        b hdrel
```

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 mKhaḥ-ḥgyin-dbal.

The inner series is the tantra of Fierce dBal-gsas.

The secret series is the tantra of the Essences of Acts (of the dBal-mo).

In the outer series, the group of mKhaḥ-ḥgyin-dbal

there is the malevolence of spells of Dzo-dbal-thigs,

the malevolence of imprecations of the 20,000 wild gods,

the malevolence of the hurled offerings of the mother-goddesses,

the special malevolence of the black demons, making four in all.

They are connected with the basic tradition of the four ritual acts.

In the ferocious practice of Fierce dBal-gsas,

there is the ferocity of the subduing act,

the fierce circle of expulsion,

the great tantra of magic, the fierce one,

the subduer 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 dBal-mo,

the indications of actions of the dBal-mo.

They occur in connexion with the thirty-three.

Thus with these twelve tantras which include as expedients the malevolence of imprecations of the gods of the world,

there are 108 tantric commentaries, and furthermore 1,002 subsidiary commentaries.

Subsidiary technical matters are also to be included.

```
de ltar sgrub bsñen mthar bskyal nas ||
  drag pohi las la sbyor ba na ||
  drag po hjigs pahi gnas dag tu ||
  e klon drag pohi thun khan bcah ||
  gzah skar pra ltas sis la hjug ||
                                                            5
  lha ni dbal gsas rnam pa bsgom ||
  bdud ni mi mthun log lta hdul ||
  srog gi hkhor lo gnad la bsnun ||
  mi ldog srog yig them la blan ||
  gnad la bskor la geun la hbor ||
                                                           10
  brten<sup>a</sup> pahi gtah gzugs srog mkhar gzugs<sup>b</sup> ||
  śa khrag dmar la dbal mo dbab ||
  hjig rten lha rgod phud kyis mchod ||
  mchod dan brten<sup>a</sup> pahi las la brtson ||
  dgra dan bgegs kyi min byan hbric ||
                                                            15
  dmigs pahi hben la gsal bar bskyed ||
  thun dan sna tshogs mtshon chas bsnun ||
  dgugd dan bstim dan gsad dan bsgrale ||
  bstab dan rol dan thugs dam bskan ||
  brnag pahi las la sñin rje med ||
                                                           20
  las sbyor mthah [225a] ru phyin par bya ||
  sreg hphan mnan gsum skabs dan sbyar ||
  rjes sul bon ñid rgya yis gdab ||
  hphrul géen gtsug phud dbal gyi géen ||
  brnag pahi las sbyor thugs la zog ||
                                                           25
  sems can hgro la sman par mdzod ||
yan rgyal bus bkah stsal pa /
  ñon cig hphrul géen gtsug phud la sogs ||
  hdus pahi hkhor rnams thams cad kun ||
  theg pa gsum pa hphrul gsen la ||
                                                            30
  hjug cin spyod pahi gan zag rnams ||
  spyir yan bon rnams thams cad la ||
  sems bskyed gźi ma mi ldan na ||
  źiń sa nan pahi sa bon hdra ||
  skam la bab na hbras bu htshig ||
                                                           35
  myu gu ḥkhrun bar ga la ḥgyur ||
```

d hgug

e sgrol

b btsug

a bstan

c bris

Having thus completed this account of conjuration and veneration, (we come to) the practical application of ferocity.

In a wild and fearsome place

prepare the magic receptacle of the ferocious triangle,

and set to work when the stars and other prognostics are auspicious.

Meditate upon dBal-gsas the Fierce One as presiding divinity, and suppress as demons antagonistic false views.

Pierce the Circle-of-Life to the heart.

Take the infallible Life-Letter as the symbol.

Encircle the heart and reduce it to subjection.

Set up the pledge-symbols of the attendant (divinities) and set up the 'life-force citadel'.

Call down the dBal-mo for the offerings of flesh and blood.

Worship with offerings the wild gods of this world.

Make effort in the worship and the actions of service.

Write the name-cards of foes and obstructors.

Produce a clear idea of the envisaged target.

Sting with the deterrents and various weapons.

(The whole process consists of) coercing (the enemy), dissolving (him into the *linga*), slaying (him) and disposing of him, then offering, rejoicing and atonement.

In these ferocious acts there is no compassion.

This practical application must be performed in its entirety.

To burn, to send flying, to hold down, these three acts must suit the occasion.

After all is over, set upon it the seal of bon.

hPhrul-gsen gTsug-phud, Shen of dBal.

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?

```
dehi phyir bon la spyod pa la ||
ran la phan pahi dad pa dgos ||
gźan la phan pahi sems bskyed dgos ||
sems bskyed rtsa ba sñin rje yin ||
dad paḥi rtsa ba mi rtag yin ||
                                                         5
mi rtag rtsa ba ston pa ñid ||
ston pa sñin rje zun hbrel yin ||
hgro ba thar pa de yis hdron ||
dehi phyir sñin rje bskyed par bya ||
sñin rje bdag phyogs med par bskyed ||
                                                        10
bdag phyogs byun na sñin rje gol ||
khra spyań sñiń rje bdag phyogs can ||
hgro la mi phan ran mthun gso ||
de la hbras bu chun bar byed ||
hgro la ma ltar byams pa dan ||
                                                        15
kun la ñi ltar bsñam pa dan ||
sems bskyed gźi ma ldan par bya 🛭
bag vod bźin du spyad par bya ||
hgro ba gan la gan phan bya ||
sems bskyed ma gol gźan phan bya ||
                                                        20
hphrul géen theg pa rgyu yi bon ||
lun dan tshul bźin spyad pa na ||
don la mi gol hjug sgohi lam ||
yan lag thabs kyi bon yin te ||
hbras buhi theg [225b] pa a dkar bsñaga ||
                                                        25
don du a dkar sa la nes ||
thabs ses dbyer med hbras bu thob
dehi phyir dehi don la slobs ||
hdi yi don la hjug par gyis ||
hdi yi don la brtag par bya ||
                                                        30
hdi yi don la spyod par gyis ||
hdi yi don la bsgom par gyis ||
hdi yi don la bsgrub par gyis ||
hdi yi don la gnas par gyis ||
des na don dan yon tan ni
                                                        35
hdi la hjug dan rtogs pa yis ||
khams gsum hkhor bahi sa bsgral nas ||
mos par spyod pahi sa la gnas ||
mos spyod sa bźi yar brgal nas ||
g·yun drun 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.

C 3953

a sans revas

g·yun drun sa bcu rim bgrod nas || kun snan glin du mnon htshan rgyaa || kun snan glin du sans rgyas nas || hgro ba sems can dpal du hgyur || mthar thug yon tan de ltar thob || gnas skabs yon tan bsam las hdas || hjig rten zin hdir bde legs dan || sans rgyas bstan pa dar ba dan || g·yun drun dbu hphan mtho ba dan || žiň khams bde la dgod^b pa yi ∥ 10 cha gcig hphrul géen thabs la thug || stag lha me hbar sprul pahi gsen || hphrul géen gtsug phud no mtshar can || hphrul géen gtsug phud la gñer gtad || kho ma ne chun bdag tu bskoc || 15 gron khyer sgyu hphrul dgah ba la || bon gyi hkhor lo bskor bar mdzod || ces bkah stsal to /

b bkod

c bskos

5

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-gsen gTsug-phud, most wonderful.

I give the responsibility to you hPhrul-gsen gTsug-phud.

You must take charge of the Palace Kho-ma-ne-chun, and turn the wheel of bon in the city of sGyu-hphrul-dgah-ba.

This is what he said.

IV. SRID GŚEN THEG PA

theg pa bźi pa srid gśen hchad par byed || hkhor bahi sems can ma rig ñon mons [ga 27b] rnams || ran rig ma rtogs ma rig hkhrul hkhor hkhyam || skye śi kha brgyud śa yi gdos pa can || ma rig pa la ñon mons nad du ldan || 5 bźi brgya rtsa bźi nad kyi sdug bsňal gduň || ma rtogs pa la don gyi khu hphrig ldan || ston phrag drug cu gdon gyi lan chags bsñag || hchi sa ma nes hchi bahi gnas ma nes || hchi rkyen ma nes hchi bahi dus ma nes || 10 rgas dan gźon dan byis paa skyes ma thag || gri dan hkhrugs pa nad dan yams la sogs || glo bur ye ḥbrog sdug bsnal sbyan dan ḥchi || ma rig ma rtogs hkhrul pahi las dban gis || bla yid sems gsum dum bu gsum du mthon || 15 bdag med ston pahi no bo ma rtogs pas || rig pa bdag med bdag po gñis su hdzin || gcig ni lhan cig skyes pahi lha ru hdod || gcig ni lhan cig skyes pahi hdre ru hdod || lha yis phan cin hdre yis gnod pa dan || 20 dbugs len srog good bdud phyir hbren ba dan || gnas dan yul dan hdug sa htshol ba dan || dge sdig rgyu hbras dkar nag mthon ba dan || hchi bdag gśin rjehi sdug bsnal sbyan ba dan || de ltar geig la du mar hdzin pa yis || 25 bde bahi skabs med hchi khahi nad pa hdra || dban po kun tshan tshu rol gnas dan hdra || thogs pa med pa bar snan rlun dan hdra || hjigs skrag bred pa ri dvags rgyar chud hdra || yid kha rmon ba sa mthahi ku hran hdra || 30 thar du mi re mun khan btson don hdra || hdug sa htshol ba byehu phrug [28a] tshan yar hdra || skyabs gnas med pa dva phrug mas^b bor hdra || bkres śiń skom pa yi dvags dbul hphons hdra || yid la mi bde zil bsgyur hdres bded hdra || 35 ran dban med pa la khahi bya sgro hdra || gźan dban bsgyur ba khrims kyi mnah hog hdra ||

a sha b ma

IV. THE WAY OF THE SHEN OF EXISTENCE

I shall explain the fourth vehicle, the Shen of Existence.

The living beings of samsāra, ignorant and afflicted,

not understanding self-knowledge, ignorantly wander in a circle of illusion.

Things of flesh, linked in a series of birth and death,

in their ignorance their afflictions take the form of disease.

They are distressed with the sufferings of the 404 types of disease.

Erroneous views of things are aroused in the case of the ignorant, and they are pursued by the 60,000 demonish retributions.

The place of death is uncertain and the condition of death is uncertain.

The circumstances of death and the time of death are uncertain.

The old, the young, the children and those just born,

by murder, riot, sickness, plague and the rest,

experiencing sudden injuries and miseries, they die.

By force of deluded karmic effects, with no knowledge and no understanding,

they regard spirit, thought and mind as three separate parts.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 bsňal ñon moňs de yi gduň ba la ||
rgyal baḥi thabs daň thugs rjes ma ḥgag phyir ||
srid gśen bon gyi thabs daň brda sbyor la ||
śi thabs rgan gźon dar rgyas byis paḥi² tshogs ||
śi rkyen nad daň dug mtshon gdon la sogs ||
gaň du ma ňes rkyen gyis śi ba la ||
ḥdur thabs de daň mthun par gaň ḥdul gyis ||
gson gśin brda sprod sdug bsňal thaň la dbyuň ||
bla yid sems gsum lus sems gcig tu sdus ||
bar sa de la gnas paḥi gnas su źog ||
sňon 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 ||

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[vol. ga, 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 ||
gan la gan dgos śan mi phyed^d ||
deḥi phyir skye ba sna phyi dan ||
da ltaḥi tshe tshad rin thun dan ||
rgyu rkyen śi rabs yin tshul dan ||
rjes śul bkrag dan mi bkrag dan ||
de la phan dan mi phan dan ||
don rtags gtan la dbab par bya^e ||

gñis pa gto gñan gtad bcol la ||
rin chen gser gyi sa gźi la ||
dbaṅ chen bdag po mṅaḥ dbaṅ che ||
de las gźi bslaṅ ḥdur dgos pas ||
rgyal poḥi sa daṅ blon paḥi sa ||
btsun mo ded dpon bran khol daṅ ||
goṅ na gñan pa la sogs pa ||
gaṅ du śi ba brtag par bya ||
de la gźi bslaṅ cho gas bcos ||
srid pa śi rabs lo rgyus las ||
snon gyi srid pa chags pa nas ||
srid pa dpe blaṅ da ltaḥi bar ||
srid paḥi lugs su bon smraṅ gyer ||

a sbahi b las c phab d ched e pheb par bya

In order not to check the Conqueror's Method and Compassion in the case of those tormented with such sufferings and afflictions, there is this method and instruction of the bon of the Shen of Existence.

The many ways of death (affecting) old and young, the mature and the children,

the circumstances of death, sickness, poison, weapons, demons and so on, in the case of such uncertainties of place and circumstance, do whatever in the way of death rites accords with the way of death. The living must explain to the deceased and get rid of his suffering. Spirit, thought and mind must be united as a single unity of body and mind.

Take stock of the place where he is in the Intermediate State.

Remind him of adverse influences from former births, and show him the door of bon.

Lead him on to a place of happiness and place him in the realm of true bon. Srid-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 be must perform the rite for coercing the furies (viz. the Lor

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 ||
hkhor bahi gag sel žen pa skyur ||
[29b] dpe don śi rabs lo rgyus bśad ||
bla yid sems gsum hthor ba sdud ||
legs kyań g·yeńa khams byiń ba gsiń ∥
                                                        5
thar pa bde bahi lam la bkod ||
kun rdzob mtshan mar dnos po bden ||
mthar ni don dam klon du sdud ||
srid ni thams cad srid pas srid ||
gsen ni de dag hdul bahi gsen ||
                                                       10
lta ba bla yid sems dan gsum ||
sdud cin thar pa hdren par lta ||
sgom pa bdag gźan gñis med do ||
btan snoms chen pohi tin hdzin bsgom ||
spyod pa hgro ba thams cad la 4
                                                        15
byams dan brtse bahi tshul du bya ||
hbras bu ye gsen theg pa bsñag ||
lha ni hdur gsas rma bo bsgom ||
srid géen gtsug phud thugs la zog ||
kun rdzob mtshan mahi hdur bon no ||
                                                        20
don dam bden pahi hdur ba ni ||
géen rab lta dgons rtsal ldan gyis ||
hgro ba ñams thag sems can la
sñin rje dpah med bskyed nas su ||
tshad med bźi dań ldan pa yis ||
                                                        25
ran bas gźan don gtsor byed cin ||
mtshan mahi rdzas la lus sems gzun ||
 duń śog dkar la g·yu ris bri ||
 dri ma skye mched tshan bar bya ||
 nan son gnas sbyan sa bon dgodb∥
                                                        30
 bar chod bgegs bskrad géed dan phral ||
 bla yid sems gsum gcig tu sprad ||
 bde bar géegs pa mchod pa hbul
 ris drug bgegs la sbyin pa gtance ||
     a yan dbyen
                     b bkod
                                 c bton
```

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 hDur-gsas rma-bo.

Srid-gsen g Tsug-phud, keep this in mind. This is the Bon of Death Rites⁴⁰ 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.

```
hbyun pa yi dvags glud kyis bskan ||
 nan son gnas sbyan rim par dran ||
 dri ma mtshan byan rdzas la bstim ||
 bar sa de la g·yan sar [30a] dbyun ||
 hjigs pahi hphran bsgral bde bar dgod<sup>a</sup> ||
                                                            5
 snon gyi bag chags rjes dran bsad ||
 lha dan slob dpon bdag zal sprad ||
 dus drug htsho ba spyan gzigs bteg ||
 hdod yon zad med gter dan sprad ||
 hjig rten hkhor bahi las spyod la ||
                                                           10
 mi<sup>b</sup> chags mi len mi zen par ||
 źen pa bzlog pahi bon sgo bśad ∥
 khams gsum sa dguhi ñes dmigs bstan ||
 yan dag thar lam beu gñis dan ||
 g yun drun theg pahi sa bcu dan ||
                                                           15
 mthar phyin sa gsum brod kha btin ||
 bde bahi gnas spar dbyins su dgod<sup>a</sup> ||
  phyir mi ldog dan phyir mi hon ||
 lan gcig phyir hon rgyun du źugs ||
  dgra bcom hbras thob smon lam gdab ||
                                                           20
 lta dgons nam mkhah lta bu yi ||
  gśen rab rig pahi rtsal ldan gyi ||
  sems can don nus ma gtogs pa ||
  phal dan phal gyi spyod yul min ||
  gñis phun nan son brgyud ñen che
                                                           25
  snon nas sbyan pahi hphro can gyis ||
  tshad med bźi yi rgyun źugs nas ||
  sems can hgro la sman par hbyun ||
  ran bas gźan don gtsor byed cin ||
  hgro la phan sems rtse gcig tu ||
                                                           30
  byams dan sñin rjehi gźi ldan na ||
  srid géen theg pa hgro bahi don ||
  don la mi gol hjug sgohi lam ||
  mthar yan don dan hbras bu ni ||
  khams gsum sa dgu yar brgal nas ||
                                                           35
  mos par spyod pahi sa la gnas ||
  mos spyod sa [30b] bźi yar brgal nas ||
  g·yuń druń sa bcu rim bgrod ciń ||
  thar par mnon par htshan rgyaho<sup>c</sup>
ces gsuns so /
                                                           40
```

a hkhod

b ma

c sans rgyas so

He must satisfy with items of ransom the sprites and tormented spirits. He must lead (the deceased), removing one by one (the risks of rebirth in) the unhappy regions.

He must then dissolve (the deceased) into the clothes and characterizing items,

and bring him out from the Intermediate State into Blessedness.

He must take him through the path of fear and establish him in happiness.

He must speak to him, reminding him of former adverse influences.

Bring him face to face with his tutelary divinity and his lama.

Set up a display of sustenance for the six (daily) periods.

Let him see treasure of limitless desirable things,

and explain the bon door which disposes of desire,

so that one does not yearn for, does not seize at,

does not desire the activities of worldly existence.

Show the disadvantages of the nine stages of the threefold world,

and display the joys of the twelve ways of salvation, of the ten stages of the Swastika Way and of the three final stages.

Establish him in the sphere where he is raised up to the place of bliss.

Pray that he may gain the fruits of a non-returner, of a once-returner, of one who enters the stream, of an arhat.

Except for the Best of Shen, expert in knowledge and whose meditation is (vast) like the heavens,

this ability in the affairs of living beings is no sphere of activity for ordinary people.

Both (the officiator and the deceased) will fail, and there is great danger of connecting up with evil rebirths.

One who has been continuously purified from previous times and who has entered the stream of the four measureless virtues, is able to benefit living beings.

Making other's concern more important than his own,

if his mind is one-pointedly directed towards benefitting beings, and is established in kindness and compassion,

there will be benefit in following the Way of the Shen of Existence.

There will be no error in the intention. This is the entrance-way.

Then finally as the result and the effect,

one will traverse the nine stages of the threefold world,

and rest in the Stage of Devotional Practice.

Then having traversed the four stages of Devotional Practice, one will traverse the ten Swastika Stages

and become a perfect buddha in the state of salvation.

This is what he said.

V. DGE BSÑEN THEG PA

[vol. ga, f. 164a⁶ onwards]

thams cad mkhyen pahi ston pa lags ||

ston pas theg pahi rim pa las || rgyu dan hbras bu gñis su gsuns || rgyu yi theg pahi rim pa sogs || bskos pahi géen la gñer du gtad || 5 da lta hbras buhi theg pa la || theg [164b] pa lna pa dge bsñen bon || bdag la gñer du gtad gsuns pa || dge zes bya ba ci ltar dge || bsñen na ci ltar bsñen pa lags || 10 rtsa bahi hbyun khuns gan la gtogs || bdag cag hkhor la bstan du gsol || de la ston pas bkah stsal pa / ñon cig tshans pa gtsug phud ñon || dge bsñen theg pahi bon sgo ni || 15 dge zes bya ba sdig pa med || lus nag vid gsum dge bar bkol || dań du blań bas dge ba źes || bsñen zes bya ba yan dag don || phyin ci ma log bsñen pas bsñen || 20 dge la bsñen cin tshul la gnas || yan dag don la hjug spyod do || rtsa bahi hbyun khuns mdo las byun || bon la rgya che grans man yan || tshur bsdus rnam pa bži ru hdus || 25 mdo hbum gzuns gsum man nag bźi || man nag dpon gsas lun gi bon || gzuńs ni chab dkar nag po snags || hbum ni rgyas pa spyir spro ba || mdo ni rgyu hbras gźal bya ste || 30 theg pa thams cad rtsa ba ni || mdo sde dag las byun baḥo || rgyu hbras gźal źes bya ba ni || snon du btan ba rgyu ru ste || phyis su hbyun ba hbras buho || 35

gźal bya dag ni dkah sla gñis ||

V. THE WAY OF THE VIRTUOUS ADHERERS

(Tshans-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, Tshans-pa gTsug-phud, listen!

As for the way of bon, the vehicle of Virtuous Adherers,

'Virtuous' means free from evil,

committed to virtue in Body, Speech and Mind,

and because one must comply with this, we use the term 'virtue'.

'Adherer' implies adhering infallibly to this perfect matter,

and so we use the term 'adherer'.

Adhering to virtue and keeping to the pattern, one enters upon this perfect matter.

The basic origin comes from the sūtras.

Although bon is vast and beyond number,

Compressing it, we bring it together in four kinds,

(i) sūtras, (ii) the 'Perfection of Wisdom',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 sūtras are cause and effect and the appraisal.

The basis of all vehicles has come from the sūtras.43

As for the cause, the effect and the appraisal,

that which is put first is the cause

and that which appears afterwards is the effect,

while the appraisal comprises easy and difficult couples.

```
de van thog mar rgyu hbras la ||
źiń pa dag dań so nam hdra ||
sa bon snon du btab pa na ||
hbras bu ljan pa rjes su hbyun ||
ljan pa dag la brten pa yi ||
                                                         5
lo hbras me tog bcud du smin ||
hgro ba sems can gsos su hgyur ||
dpe don de yi mtshon nas su ||
dad pa snon du btan ba na ||
brtson hgrus rjes su hbyun bar hgyur ||
                                                        10
dad pa bskyed [165a] na brtson hgrus myur ||
le lo med pa phyir mi ldog ||
btson hgrus snon du btan ba na ||
śes rab rnam gsum hbras bu hbyuń ||
thos dan bsam dan sgom pa yis ||
                                                        15
gzuń so gdag sgo go lam phyed ||
śes rab snon du son ba na ||
hbras bu dge bcu ries su hbyun ||
dge bcu spyad na thar pa thob ||
mi dge spyad na nan son brgyud ||
                                                        20
dge bcu snon du btan ba na ||
hbras bu pha rol phyin bcu thob
sbyin pa brtson hgrus dkah thub źi ||
bzod dań bsam gtan spyod yul dag ||
stobs dan sñin rje smon lam mchog ||
                                                        25
thabs dan ses rab rgyud hbyan no
pha rol phyin pa beu spyad na ||
g·yun drun sa bcu rim gyis non ||
sa lam rim bgrod hkhrul pa med ||
g yun drun theg pahi sar hdzegs nas ||
                                                        30
sańs rgyas sa la hkhod par hgyur ||
sańs rgyas sa la gnas la kyań ||
hgro ba sems can dpal du ste ||
rgyu dan hbras buhi mtshan ñid do ||
gźal bya dkah dań sla ba ste ||
                                                       35
yig rtsis rgyud la hjug dkah yan ||
mthun pahia grogs kyis brid pa sla ||
sems bskyed ma bźi skye dkah yan ||
ran la dpe blan snin rje sla ||
sbyin pa phyogs med gton dkah yan ||
                                                       40
rkyen gyis bslan na grol ba sla ||
```

a hdun pahi

Now first as for cause and effect,

it is like the farmer and work on the fields.

First the seed is planted and the shoots appear afterwards as the fruit (or effect).

Following upon the shoots the leaves, flowers and grains ripen into the sustenance, which sustains living beings.

As is shown by this metaphor,

if faith is put first, zeal will come afterwards.

If faith is produced, zeal comes quickly, and there is no reverting to laziness.

Then if zeal is put first,

the three aspects of wisdom will come as effect,

and by learning, reflecting and meditating,

the field of study, the terminology and the course of understanding are characterized.

If wisdom goes first,

the ten virtues come afterwards as the effect.

If one practises the ten virtues, one achieves release.

If one practises evil, one continues in a series of evil rebirths.

If one puts the ten virtues first, one gains as effect the ten perfections, 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

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 hchal med bsrun dkah yan || khrims kyis bcad na thub pa sla || bzod pa sran bcas bsgom dkah yan || sgyu ma bslab na thob pa sla || brtson hgrus drag po bskyed dkah yan || 5 bde sdug gźal na brtson pa sla || bsam gtan mñam par gnas dkah yan || nan thag bsrin na brtan pa sla || dge bahi stobs la gźug dkah yan || sems rgya bskyed na hgrub pa sla || ΙQ [165b] sñin rje dpag med bskyed dkah yan || raň rgyud gźal na skye ba sla || smon lam re dogs med dkah yan || phyogs med bsten na mthar phyin sla || thabs mchog rmons pa med dkah yan || 15 bkri drana bgyid na hdul ba sla || śes rab hkhrul pa med dkah yan || rnam gsum rgyud sbyan mthar phyin sla || gźal bya dkah slahi mtshan ñid do ||

[f. 166a⁵, onwards]

de la yan tshans pa gtsug phud kyis gsol pa /
rnam pa thams cad mkhyen pa yi ||
cir yan sprul paḥi sku mchog lags ||
mdo sde dag las byun ba yi ||
theg pa lna pa dge bsñen bon ||
ma nor don la ḥjug pa nas ||
rgyu ḥbras rtsa ba ci ltar bsrun ||
spyod tshul rim pa ci ltar lags ||

30

35

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

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

Such are the indications of what is difficult and easy in the matter of appraisals.

Then again Tshans-pa gTsug-phud asked:

O All-knowing One,

soul-series.

whose excellent form may be made manifest in any way soever!

As for this fifth vehicle, the bon of Virtuous Adherers,

which originates from the sūtras,

if one is to embark upon it free of error

and practise this matter unerringly,

how is the basis of cause and effect to be maintained,

and what is the sequence of the practice?

To this the Teacher replied:

Listen, Tshans-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.

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de yan gon du bstan pa ltar ||
sdig pa mi dge bcu po ni ||
lus kyi gsum dan nag gi gsum ||
vid kyi bźi las sogs paho ||
rtsa ba de las byun ba yi ||
                                                          5
mtshams med lna dan ñe ba lna ||
lji ba bźi dań log pa brgyad ||
hkhrul pa dgu dan mi dge bcu ||
hkhrul rtog bcu ste hkhor bahi las ||
bgyid dan bgyi ru rtsal ba dan ||
                                                         10
rjes su yi ran span bar bgyi ||
hkhor bar ltun bahi rgyu yin pas ||
rtsa bahi dug lnahi las spyod ni ||
śin tu dam par srun ba gces ∥
dge ba rnam dag bcu bo ni ||
                                                         15
de las so sohi gñen po ste ||
lus kyi gsum dan nag gi gsum ||
yid kyi bźi las sogs pa dań ||
rtsa ba de las gyes pa yi ||
byams chen lna dan ltos pa lna ||
                                                         20
gus pa bźi dan hdun pa brgyad ||
nes pa dgu dan dge ba bcu ||
gźol ba bcu ste thar paḥi las ||
bgyid dan bgyi ru rtsal ba dan ||
rjes su yi ran blan bar bya ||
                                                        25
thar par bgrod pahi rgyu yin pas ||
rtsa bahi ye ses lna po ni ||
śin tu nes par blan ba gces ||
tshans pa gtsug phud sprul pahi géen ||
rgyu hbras span blan rtsa baho ||
                                                        30
spyod tshul rim pa hdi lta tes ||
dge bsñen gtan spyod rnam pa lna ||
dag pa khrus kyi spyod pa dan ||
phyag skor mos hdun spyod pa dan ||
sku gdun tsha tshahi [167a] spyod pa dan||
                                                        35
rnam dag mchod gtor spyod pa dan ||
tshogs rdzogs go chahi spyod paho ||
dge bsñen gtan khrims sna lna las ||
dge bsñen spyod tshul rnam pa lna ||
phyi tshul nan khrims zun hbrel na ||
                                                        40
sgrib sbyan tshogs gñis rdzogs par hgyur ||
```

źes bkah 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 g Tsug-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 know-ledge 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 tshans pa gtsug phud kyis gsol pa /
rnam pa thams cad mkhyen pa yi ||
hgro baḥi mgon gyur gśen rab lags ||
dge bsñen theg paḥi bon sgo las ||
phyi yi tshul dan nan gi khrims ||
nan khrims gon du gsuns lags kyan ||
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 bkah stsal pa /

tshańs pa gtsug phud la sogs ḥdus paḥi ḥkhor / dus ḥdir tshogs pa rnams kyań / sgrib gñis byań źiń tshogs gñis rdzogs pa dań / phyi rabs rnams la dper bstan paḥi phyir du / rgyu dge baḥi rtsa ba las / bsod nams kyi tshogs rdzogs śiń sgrib pa sbyań dgos pa yin pas / phyag skor mos gus dań 15 mchod paḥi rten la / gśen gyi pho brań źig bźeńs su ḥtshal gyis / rma lo dań g·yu lo dań / tshańs pa gtsug phud dań / spań la nam gśen dań / gto rgyal khri śes dań / g·yu druń sems dpaḥ khyed rnams kyis / yo byad dań rdzas cha mań po sog cig / rje rigs kyi rgyal po ḥkhor lo ḥod gsal ḥkhor dań bcas pas / tshogs sbyor rgyuḥi yon bdag gyis [167b] śig / ces gsuńs 20 nas / ḥkhor rnams la bkaḥ stsal pa /

rje rigs kyi rgyal po ḥkhor lo ḥod gsal daṅ / rgyal poḥi khab dgaḥ ba can gyi mi rnams daṅ / g·yuṅ druṅ sems dpaḥ rnams kyis / phun sum tshogs paḥi yo byad maṅ po bsags te / bzo rgyal gar ma li śo la bkaḥ stsal nas / bźeṅs su gsol te / de yaṅ lcags ri pho ḥdom bźi rgyaḥi naṅ du / rmiṅ ²5 gźi khri ḥphaṅs rim lṅa brtsigs pa / deḥi steṅ du logs bźi rdzu ḥphrul dra ba la / g·yuṅ druṅ gi pa tras gtam pa / phyi log la pho ḥdom brgya ñi śus ḥkhor ba / deḥi naṅ du gser gyi ka ba daṅ / g·yuḥi gduṅ ma daṅ / ñi zlaḥi ka źu daṅ / pad maḥi ka gdan daṅ / gźaḥ tshon gyi dpyam gduṅ daṅ / ḥkhor loḥi dpyam bar daṅ / nor buḥi dpyam gduṅ daṅ / gźaḥ sprin 30 gyi pa tra daṅ nam khaḥi ya gad daṅ / rgyu skar gyi za ra tshags daṅ / gźaḥ tshon gyi dar bu khad rlob pa /

deḥi steň du rta dbab rim pa lňa ni / dkar ljaň dmar sňo gser mdog daň lňa la / ḥbyuň lňaḥi pa tras spras pa / deḥi steň du bum pa śel gur dkar po la / rin po cheḥi ḥgur chu daň / za ra tshags gis brgyan pa / deḥi steň bre 35 srog ḥkhor lo char khebs ldan pa / de la tog daň bya ru dar chun gyi

At that Tshans-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, Tshans-pa gTsug-phud, sPan-la nam-gśen, gTo-rgyal khri-śes, all you Swastika Beings,46 gather together implements and materials. And you, O King hKhor-lo hod-gsal of royal lineage, together with your entourage, be benefactor of the required materials.

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

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

brgyan pa / sgo bźi phyogs bźiḥi kha dog la / gźaḥ tshon gyi sgo khyud dań / gser gyi sgo ḥgram dań / bye ruḥi sgo skyes btsug pa / de lta buḥi gźal yas khaṅ ñams dgaḥ ba yid du ḥoṅ ba / blta na sdug pa / spa źiṅ brjid pa / gzi źiṅ mtho ba / rab tu brtan pa / bar ḥkhyams ḥdod yon gyi ra ba daṅ [168a] bcas pa / phyi sgo la rgyal chen bźiḥi pho braṅ bcas 5 pa / de lta buḥi gśen gyi pho braṅ chen po ni / lha daṅ klu daṅ mi la sogs pa / dge ba la ḥdun pa rnams kyis bźeṅs pas / guṅ źag bco lṅaḥi dus la grub bo /

de la ston pas bde bar gśegs paḥi sku gduṅ rnam dag gi rgyud las / mu tra lhaḥi dkyil ḥkhor źal phyes nas / mṅaḥ dbul daṅ rab gnas rgya chen 10 por mdzad de / mtshan yaṅ g·yuṅ druṅ bkod legs kyi mchod rten źes bya ba gsol to / de la yaṅ steṅ gi lha daṅ / ḥog gi klu daṅ / bar gyi mi rnams kyaṅ śin tu spro ba skyes nas thams cad kun gyis mhon par bstod do /

de la yan ston pas / dge bsñen theg pahi spyod tshul gtan la phab ste stsal pa / tshans pa gtsug phud gan zig rigs kyi bu dan rigs kyi bu mo dag / 15 sdig pa mi dge baḥi las spans nas / dge baḥi las dan du blan bar ḥdod na / tshul dan khrims kyi las la źugs nas / yan dag mthar phyin paḥi don dan ldan pahi skyes bu / hgro ba hdul ba / kha lo bsgyur ba / rig pa gsal ba / stobs dan ldan pa / rmid du byun ba / don mi bsñel bahi gzuns thob pa / rnam par dag paḥi dge ba la ḥdun źiń / mań po ḥtshogs paḥi rgya mtsho 20 gnon pa / gśen gyi mkhan slob dań dpań po / de lta buḥi mdun du hkhod nas / dge bsñen gyi khrims nod par bya ste / phyiḥi tshul gos lna dan / nan gi gtan khrims lna dan / bar gyi spyod lam lna mthun par bya źin / theg pa la [168b] hjug ste / dan po phyihi tshul gos lna ni / stod gos dan / smad śams dań / chag non dań / rmad hog dań / rmad gos phyar bu dań 25 lnaho / nan gi khrims lna ni / źe sdan gi dban gis srog gcod pa dan / hdod chags gi dban gis ma byin pa len pa dan / gti mug gi dban gis rgyu hbras mi rtsi thob rdzobs su spyod pa dań / na rgyal gyi dban gis dreg pahi las bgyid ba dan / hphra dog gi dban gis tshig rtsub mo dan / nag hkhyal ba dan / rdzun dan hphra ma smra ba dan lna span baho /

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 dan / phyag skor mos ḥdun spyod pa dan / sku gdun gi tsha tsha ḥdebs pa dan / rnam dag gi mchod gtor gton ba dan / tshogs bsags paḥi yan lag las / mchod pa ḥbul ba dan lnaḥo /

with the (two) horns hung with garlands. As for the colours of the four sides, the walls around the doors were of rainbow colours, the edge of the doorway was gold and the doors themselves he made coral red.

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

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

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

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

VI. DRAN SRON THEG PA

[vol. ga, f. 242b⁶ onwards]

yan ston pas bkah stsal pa / ñon cig rnam [243a] dag gtsug phud ñon || srun bahi tshul la rnam pa gñis || thabs la brten te srun tshul dan || ran bźin spyod pahi hdra tshul lo || 5 thabs la brten te srun tshul ni || rnam pa gñis su hbyun ba ste || blan dan dbog pa gñis su ste || blan ba dag la rnam pa gsum || mkhan dan slob dpon dpan po rnams 10 mkhan po gser gyi mchod rten hdra dpan po hgyur med ri bo hdra || slob dpon dri med sel sgon hdra || de la ma ñams rnam pa gsum || gser gyi mchod rten mdans ma ñams || 15 hgyur med ri bo dpans ma ñams || dri med sel sgon hod ma ñams || ñams pa med cin gol ba med || rnam gsum blo dan ldan pa yis || sgo gsum g yen bahi tshogs spans nas || 20 lus nag yid gsum gus pa yis || mkhan slob dpana pohi mdun drun du || dgah dan dad dan gus pas blan || dug gsum bag chags bdar thag gcad || sku gsum ye ses hbras thob hgyur || 25 dpan pohi drun du khas blans pa || khas blans ma yin dam bcah yin || dam la hgal na hbras bu htshig || skye ba lna brgyar nan son brgyud || gar skyes slu ba rgyun tu hon || 30

byams dan sñin rje btan sñoms gsum || thabs dan tshul dan spyod lam gsum || rnam par dag paḥi sgo nas blan ||

a rnam gsum dban

VI. THE WAY OF THE GREAT ASCETICS

Again the Teacher said:

Listen, rNam-dag g Tsug-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 ñin lag gsum || srog gcod pa dan ma byin blan || mi gtsan spyod dan che dregs bdud || gñis brgya lha beu rdzogs par dbog || 5 dehi van lag sde bźi las || kha zas sde dan gon pahi sde || khri stan sde dan grogs [243b] kyi sde || de la so sor dbye ba ni || thog mar kha zas sde bźi las || 10 man thun sa dan yu ti chan || ag tson dag dan rnam pa gsum || dus ma yin gyi kha zas bźi || śa la rnam pa bźi yin te || ltun dan ñes dan ñams pa dan || 15 sbyan du btuba dan rnam pa bźi || spyir yan sa yi nes pa ni || tshe rabs thog ma med pa nas || da Itahi lus blans yan chad du || srid pa ci ltar srid pa na || 20 srog dbugs bsdus pahi sems can rnams || pha mar ma gyur gcig kyan med || dehi phyir skye hgrohi sems can hdi || dkar dmar thig lehi rgyu las grub || de ni srid pahi sñin po ste || 25 sred dan len pahi sa bon las || hbyun ba bźi yi gzugs su grub || phyi snod hbyun ba rnam bźi la || nan beud gnas pa ci bźin du || bźi bsdud gzugs kyi phuń po la || 30 srin buhi gron khyer sum brgya drug || phyi snod nan bcud bźin du chags || srin buhi khron khyer re re la || hphra mohi sems can khri phrag re || de las de hgyur rtsis las hdas || 35 sems can re rehi srog bcad na || hphra mohi sems can grans med gum || sems can re re bkol spyad na ||

hpha mohi sems can grans med bsnal ||

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 rehi mnal spyad na ||
hphra mohi sems can grans med brgyal ||
dehi phyir hdi yi ñes pa ni ||
srog bcad srin buhi sdug bsnal ni ||
nags tshal dag la me btan hdra ||
                                                          5
khrag gi zegs ma me ru mthon ||
bkol spyad srin buhi sdug bsnal ni ||
thar med brtson rar tshud pa hdra ||
lus srog bsdam pahi se man ni ||
lcags kyi tha ram dam par mthon ||
                                                         10
mnal [244a] spyod srin buhi sdug bsnal ni ||
rgyal khams nad yams phyo ba hdra ||
lus zuńs thig le dug tu mthon ||
dehi phyir srog spyod ma byin blan ||
mi gtsan spyod pahi nes pa yis ||
                                                         15
gtan du thar med ltun ba yan ||
bźi bsdus phuń pohi rgyu las hbyuń ||
phun pohi bcud las sa ru byun ||
dehi phyir sa la spyod pa ni ||
srin po ñin sa can dan hdra ||
                                                         20
ro mchog tshor ba brod pa la ||
źe Idan me Itar hbar ba hbyun ||
srog bcad bźin du srog la brod ||
gźan kyań srog la rlom pa gdoń ||
glo bur bar chod hur pa dan ||
                                                        25
ñu le hjab bu de las byun ||
gsad gcad rtsa ba śa la thug ||
nus pa bcud du smin pa las ||
hdod chags chu ltar khol ba hbyun ||
mi gtsan spyod bźin mi gtsan hdod ||
                                                        30
tshims pa med cin noms pa med ||
gań dag gzugs la rlom pa gtoń ||
hkhrig cin sbyor bas sred len hphrod ||
hkhor bahi skye hphel de las hbyun ||
skye rga na hchi śa la thug ||
                                                        35
khu ba rtsa rgyud hgrim pa las ||
gti mug mun ltar hthib pa hbyun ||
gñid log bźin du gñid la brod ||
byin mug le lo che ba yis ||
tshe hdi gñid log rmi lam hdra ||
                                                        40
g·yeń skyon<sup>a</sup> le lo de las byuń ||
```

a skyon

For every being whose womb is worked countless small living beings feel faint.

Therefore as for its harmfulness, this taking of life and the suffering of worms is like setting fire to a forest, for they see the drops of blood like fire.

As for setting animals to work and the suffering of worms,

they feel as though pressed into a dungeon where there is no escape. As for the wretchedness of having their life-force in harness, they see themselves as bound with iron fetters.

As for copulation and the suffering of worms then,

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 sa la thug ||
 dans ma kha dog mdans la son ||
 lan tsho stobs sed rgyas pa las ||
 na rgyal rlun ltar htshub pa hbyun ||
 na rgyal bzin du dregs pa skye ||
                                                            5
 chen po dag la hgran ya na ||
 gźan dag yul la rlom pa gton ||
 bdag rgyal gźan [244b] pham de las hbyun ||
 hthab rtsod rtsa ba de la thug ||
 rtsigs ma phun pohi gzugs la son ||
                                                           10
 phun po yan lag rags pa las ||
 hphra dog sa ltar skye ba hbyun ||
 hgrana ba bźin du hgrana mi khyag ||
 mi khyag bźin du tshig la dgah ||
 rtsod pa tha sñad tshig las hbyun ||
                                                           15
 ru na hphra dog de las hbyun ||
 bdag hdzin rtsa ba śa la thug ||
 dehi phyir dug lnahi rtsa ba yan ||
 man thun sa yi rgyu la thug ||
 sa yi dans ma sa yin te ||
                                                           20
 sa yis thams cad bskyed nas su ||
 snan srid gdos su gyur pa bźin ||
 thams cad śa yi rgyus<sup>b</sup> bskyed pa ||
 ñes pa thams cad rgyus<sup>c</sup> bskyed pas ||
 ñes pa thams cad sa la thug ||
                                                           25
 lhag par gti mug skyed pahi rgyu ||
 pha ma gñis kyi dkar dmar yin ||
 gñen hbrel kun gyi ñin sa yin ||
 mig gis mthon na skyi re hjigs ||
 lag tu blan na ya re na ||
                                                           30
 khon du stim pahi lugs ci yod ||
 śa yi ñes pa de ltar che ||
 de las mi bzah span bahi rigs ||
 de la so sor dbye ba yis ||
 ltun bahi sa la rnam pa lna ||
                                                           35
 źe sdań hdod chags gti mug dań ||
 na rgyal hphrag dog rnam pa lna ||
 phun po gzugs su grub pahi sa ||
 źe sdań gcan chen srin pohi śa ||
 hdod chags byi la dar mahi sa ||
                                                           40
             b śa vis thams cad rgyu
a hdran
                                        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 Evils⁴⁸

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.

a khyun

```
gti mug phag rgod rnam pahi śa ||
na rgyal gyi lin nag pahi sa ||
hphrag dog sprel rgod rňam pahi sa ||
de la hbag na ltun bar byed ||
de bas ñes pa zur chuń ba ||
                                                            5
ñes pahi sa la rnam pa brgyad ||
sprel dan byi la dom dred sa ||
gcan gzan ri mo can gyi śa ||
hdab chags nan pa nur bahi sa ||
khyu<sup>a</sup> mchog glan dan bon drel dan ||
                                                           10
ñes pa che bas<sup>b</sup> [245a] span bar bya ||
de bas ñes pa zur chun ba ||
ñams paḥi<sup>c</sup> śa la bcu drug ste ||
gyi lin rta dan bya wand sa ||
ma he mdzo hgar rtol mohi śa ||
                                                           15
hphar spyan wa mo bya ma byel ||
dbyi gsah grum<sup>e</sup> pa chu<sup>f</sup> sram śa ||
khyim bya de phohi sa la sogs
ñams pa che bas span bar bya ||
de las sbyan du btub pa ni ||
                                                           20
śa rkyań gtsod rgo ri dvags śa ||
g·yag lug ra gsum g·yun dvags śa ||
sme bas ma ñams sbyan du btub ||
de las sme bar gyur pa ni ||
hdul khrim phog pas ñes pa dan ||
                                                           25
skyes dman dag gis ñes pa dan ||
bar snan gzah yis ñes pa dan ||
zil bsgyur dag gis ñes pa bźi ||
sme bar gyur pahi ñams pa span ||
spyir yań śa yi ñes pa ni ||
                                                           30
ji bźin dug lna cha rags pag |
de bźin ñes pa che ba ste ||
span blan de yi thabs dan bstun
sbyan mi btub la gtan nas hdzem ||
sbyań btub śa la gso sbyań bya ||
                                                          35
g yun drun sems dpahi ltun bsags dan ||
bde bar gsegs pahi mtshan phyag htshal ||
nan son sbyon bahi snin po brjod ||
yan lag kha zas sde gcig go ||
b ba
       c Da
               d bya bon
                            e drum
                                       f khyur
                                                  g pas
```

With Ignorance the flesh of the raging wild boar. With Pride the flesh of the black Gvi-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.

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rnam dag gtsug phud hdul bahi géen || chan la rnam pa bźi yin te || hbru chan sbyara chan ñin khuhi chan || śiń hbras khu ba a mri ta || hbru chan bdud rtsi phab kyis sbyar || 5 sbyar chan rtsi thog sñin po sbyar || ñin chan ñin nas ñin du gtig || a mri ta ni śin gi bcud || de yi ñams pa che chun ni || hbru chan dag gis ñes pa che || 10 sbyar chan dag gis ñams pa che || ñin khu chan gis srog la ñen || srog la ñen pas ltun ba [245b] che || a mri ta ni bag yan tsam || de yan u dug ra ro dan || 15 bag med spyod hchal hbyun bar byed || spyir yan chan gi mtshan ñid ni || lha min mtshon cha sde bźi las || chan ni chu yi mtshon cha ste || btun bas na rgyal che bar hgyur || 20 des na ran srog hchad par byed || dug lna nes pahi rtsa ba yan || rtsa ba sde gcib chan las hbyun || byams pahi don la gnas tsam na || źe sdań ñon mońs skye ba yań || 25 chan gi rgyu las hbyun baho || sbyin pahi don la gnas tsam na || hdod chags non mons skye ba yan || chan gi rgyu las hbyun baho || ye ses don la gnas tsam na || 30 gti mug gñid du hthib pa yan || chan gi rgyu las hbyun baho || yans pahi don la gnas tsam na || hphrag dog ru na skye ba yan || chan gi rgyu las hbyun baho || 35 mñam pahi don la gnas tsam na || na rgyal dregs pa skye ba yan || chan gi rgyu las hbyun baho || bdag gźan mñam par bźag tsam na || bdag hdzin ru na ldan ba yan || 40 chan gi rgyu las hbyun baho ||

rNam-dag gTsug-phud, O Shen who converts living beings, there are four kinds of chang,

chang made from grain,
chang which is blended,
chang which is reduced to an essence,
chang made from fruit juice, referred to as 'ambrosia'.

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

As for the degrees of harm they do:

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

Furthermore (chang) causes drunkenness and thoughtless bad behaviour.

As for the general characteristics of chang,

of the four weapons of the titans

chang is their liquid weapon.

By drinking it self-confidence increases, and so one may cause one's own life to be cut off.

As for the harmful root-cause of the Five Evils, one part of this cause comes from *chang*.

Even when one abides in a condition of love stirrings of the molestations (kleśa) of anger may arise with chang as their cause.

Even when one abides in a generous disposition stirrings of the molestations of desire may arise with *chang* as their cause.

Even when one abides in a state of knowledge, a pervasion of mental torpor may arise with *chang* as its cause.

Even when one abides in a state of broadmindedness, the stirrings of envy and malice may arise with *chang* as their cause.

Even when one abides in a state of equality, the stirrings of pride and arrogance may arise with *chang* as their cause.

Even when one equates oneself with others, the stirrings of self-interest and malice may arise with *chang* as their cause.⁵³

[f. 247a², onwards]

chan tshon ba dan smad tshon ba sbran tshon ba dan rnam pa gsum || me lce hkhor lo hbar ba yi || nan gi sgrib pa can du sbyon || gal te mtho ris gnas na yan || sdug bsnal dbul hphons can du bskyed || dehi phyir gdod nas span bar bya || ñes dan ñams dan ltun ba la || bśags na sańs rgyas sman gyi lha || be du rgya hod rgyal pos sel || 10 de la ñes paḥi ltun bśags dan || dag cin tshans pahi cho ga bya || hgro la sman gyi sbyin pa hgyed || yan lag kha zas sde gcig go || rnam dag gtsug phud hdul bahi gsen || 15 gtson sgog rnam pa bźi yin te || snon med khams mun pa zer Idan gyis || dge sdig bstan pa rtsod pa yi || dri zim sman gyi tshal chen du || mnan sems dri ma hthor ba la || 20 kha dog sna bžihi rlan du hphyur || de las mi žim ljon bži skyes || gcig de ser po gser gyi mdog || gser gyi pad mo kha bye hdra || sa yi rgyu bskyed dri ma nan || 25 gcig de sno ljan g yu hod hbar || me tog g yu yi tshom bu hdra || rlun gi rgyu bskyed dri ma nan || gcig de dmar ljan zans hod chags || dmara ljan chun po gśib pa hdra || 30 [247b] me yi rgyu bskyed dri ma nan || gcig de ne ljan ud pal mdog^b || rtsa ba dun po an drag hdra ||

5

35

dug rigs sum brgya drug cu ste || rtsi dan dug gñis mñam par skyes || rtsi yis gsos śiń dug gis bskyed || sman gyis hjoms par byed paho ||

chu yi rgyu bskyed dri ma nan ||

de las so sor gyes pa yi ||

a g·vu b a par mdog 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, *Vaidūrya* the King, will wash it away. So confess this harmful sin to him and perform purificatory ceremonies, and make gifts of medicaments to living beings.

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

rNam-dag gTsug-phud, Shen who converts living beings, there are four kinds of onion and garlic. In earlier times Mun-pa zer-ldan of the Demon Realm, there being a dispute about the teachings of good and evil, scattered in the sweet-smelling grove of medicinal plants the impurities of his cursed thoughts, and they rose up as vapour of four different colours. From them four unpleasant plants came into being. One was yellow, the colour of gold.

It was like an open yellow lotus flower.

It was produced with earth as its cause. The smell was bad.

One was bluish-green, the colour of turquoise.

It was like a bunch of turquoise-coloured flowers.

It was produced with wind as its cause. The smell was bad.

One was reddish green, the colour of copper.

It was like a well-ordered posy of reddish-green flowers.

It was produced with fire as its cause. The smell was bad.

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

Its root was white like conch.

It was produced with water as its cause. The smell was bad.

Separating from them came 360 evil kinds, and both (beneficial) juice and poison were produced. The juice cures (disease) and poison produces it. Medicine overpowers it.

```
spyir van gtson sgog nes pa ni ||
sgyu lus gzugs kyi phun po ni ||
hbyun ba rnam pa bźi las grub ||
srin buhi gron khyer sum brgya gnas ||
sgog gtson kha zas zos pa na ||
                                                         5
la la na yin la la hchi
źiń der nad dań yams byuń mtshuńs ||
sgog gtson nes pahi dri ma ni ||
gnas ris chen po bźi la tshor ||
sańs rgyas źiń du mi gtsań dri ||
                                                        10
dbyins na bźugs pahi lha dan hgal ||
dpag tshad lna brgya tshun chad la ||
gtsan rigs mgon pohi lha mi hkhor ||
nus pa bcud du smin pa la ||
rmug dan hthib dan byin ba dan ||
                                                        15
tshor ba rags dan chags pa skye ||
sred che byi lahi sde dan hdra ||
sdom pa hchal spyod dam tshig ñams ||
mgon skyob lha dan srun ma bye ||
lus la srin buhi gron khyer dmyal ||
                                                        20
chu la grub pas ltun bar byed ||
me la grub pas ñes pa vin ||
rlun la grub pas ñams pa yin ||
sa la grub pas sbyan btub tsam ||
ltun bahi gtson la hbags pa yis ||
                                                        25
ro myags hdam don nan du sbyan ||
ñes pahi gtson la hbags pa yis ||
rnag khrag mtsho mohi nan du sbyan ||
ñams pahi gtson la hbags pa yis ||
sdug bsnal na tshahi lus su skye ||
                                                        30
sbyań btub gtsoń la ma sbyań na ||
lna brgyar bse dri can du skye ||
dehi phyir śin tu span bahi rigs ||
lag tu mi blan khar mi bzah ||
dri ma dag [248a] kyan hdzem par bya ||
                                                        35
spyir yan gtson gi nes pa ni ||
dug lna nad sel sman gyi lha ||
be du rgya hod rgyal pos hbyon ||
sman gyi mchod pa rgyun du hbul ||
sman gyi sbyin pa rgyun du gton ||
                                                        40
sman gyi cho gar brtson par bya ||
des na gtson gi nes pa hbyon ||
```

As for the general harm of onion and garlic,

in phenomenal bodies formed of the four elements

there are 300 communities of worms.

When you eat garlic and onion as your food,

some of them are ill and some of them die.

It is as though disease and epidemic had started in the place.

The harmful impurities of garlic and onion

are perceived in the four great realms.

(They produce) an unclean smell in the Buddha Fields.

They displease the gods who reside in space.

Protecting divinities of pure lineage

will not approach within a distance of 500 miles.

When the potentiality (of the evil of onion-eating) develops into a concentration,

sluggishness, dimness and languor,

insensitivity and passionate attachment result.

One is like the type of lecherous tom-cat.

Vows are reduced to loose practice and sacraments are broken.

Guardian divinities and protectors leave one

and the communities of worms in your body all suffer.

(The onion) produced from water causes sin,

The one produced from fire is harmful.

The one produced from wind is debilitating.

The one produced from earth is just capable of purification.

Defiled by the sinful onion,

one suffers in the mud-pit of the Hell of Putrefaction.

Defiled by the harmful onion,

one suffers in the Lake of Pus and Blood.

Defiled by the debilitating onion,

wretched disease appears on one's body.

If one does not seek purification in the case of the onion which is capable of it.

one is born with the stench of body-odour for 500 births.

So it is right to avoid them altogether.

They should not be picked up. They should not be eaten.

Even the impure smell is to be avoided.

As for the harmfulness of onions in general,

the Lord of Medicine, remover of the maladies of the Five Evils, Vaidūrya the King, he purifies it.

Always make offerings of medicaments in worship.

Always give medicaments as gifts.

Exert yourself in medicinal ceremonies.

By such means the harm of onions is cleansed away.

```
ñes skyon rtsa ba mi śes pa ||
luṅ ma bstan du zos gyur yaṅ ||
gtsaṅ rigs lha sruṅ gñen mi ḥkhor ||
dbaṅ po ñams daṅ śes pa rmug ||
ñes skyon śes nas zos gyur yaṅ ||
ñams dan ñes ltuṅ ḥbyuṅ bar ḥgyur ||
yan lag kha zas sde gcig go ||
```

rnam dag gtsug phud hdul bahi géen || dus ma yin gyi kha zas bźi || srod dan tho rans dgon mo dan || 10 ñi ma dros dan bźi ru ste || khrims kyi kha zas dus ma yin || srod la sa za srin pos bzah || ñi dros rgyal po gdan thog bzah || dgon mo mu steg phyin cisa bzah || 15 tho rans ----bdus kyi kha zas rnam pa gñis || ñi ma rtse sar khrus rtin la || dag pa lha yis kha zas bzaḥ || ñi ma dgun gi dus tshod la || 20 tshon hdus g yen ba span nas su || rgyal pos khrims kyi kha zas bzah || de min dus ma vin la gtogs || dus ma yin gyi kha zas ni || lus po śed che hdod chags skye || 25 tshul dan mi ldan no tsha bral || nad kyi rgyu rkyen ldan bar byed || lan tsho stobs sed dar rgyas bskyed || de las g·yo dan hdzum pa dan || hphro dan rgod dan ldem gyan hbyun || 30 dus min kha zas span ba ni || bži bsdus phun po sed smad cin || bag med spyod hchal [248b] mi hbyun phyir || dus min kha zas span ba dan || dus kyi kha zas blan bar hos || 35 dus min kha zas bzah ba ni || hdab chags ri dvags g yun dag dan || gcan gzan rnam pahi tshogs dan mtshuns ||

^b Five syllables missing in our MS.

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.

rNam-dag gTsug-phud, Shen who converts living beings, there are four occasions of untimely food, twilight, dawn, evening and in the morning (9-10 a.m.). As for these times that are untimely according to rule,

at twilight flesh-eating demons eat, in the morning enthroned rulers eat, in the evening false heretics eat, at dawn - [words missing].

There are two proper times for eating:
after washing when the sun has risen
the pure gods take their food;
at noon-time kings eat their lawful food
away from the distractions of the market-place.

Except for these, other times are unlawful, and as for the eating of untimely food, the body becomes strong and desire increases, one loses manners and sense of shame.

It produces the causes of diseases.

It produces the forcefulness and lustiness of youth.

From this comes playfulness and smiling,

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.

inconstancy, wildness and excitability.

As for eating at improper times, birds, wild animals and domestic animals, and fierce beasts of prey do the like.

dgra dan rkun bu hjab bu dan il hbyun po ro lan tshogs rnams dan || dbye ba med para ses pa ste || khrims la hgal bas ltun ba phog || nad du ldan bas ñes pa che 5 dban po rmug pas ñams par hgyur || dehi phyir span bahi rgyu ru śes || yan lag kha zas sde gcig go || gñis pa gon pahi sde las su || rnam pa bźi ru śes pa ste || 10 rgyal pohi chas dan blon pohi chas || btsun mohi chas dan ded dpon chas || tshon chen sde dan ri mo can || ber dan hjol dan dpyan ras sogs || rgyal pohi cha lugs span bahi rgyu || 15 dbyi spyań stag gzigs guń rgob gsah || hphar chen dom dred Idan hgyu wa || chuc sram sprel dan grumd dkar hphyic || spu mtshan thul pa za hog slag || blon pohi cha lugs span bahi rgyu || 20 dkar ljan dmar sno mthon ka hchol || sgeg dan phur dan hjol dan sam || btsun mohi cha lugs span bahi rgyu || hphar sam gon skor mu khyud spel || ska nan bran na phu dun can || 25 ded dpon cha lugs span bahi rgyu || rgyal pohi gon pas che ba skye || blon pohi gon pas dregs pa skye || btsun mohi gon pas chags pa skye || ded dpon gon pas rlom pa skye || 30 lcags ri med dan lun ma bstan || g yan gźi lta bu srin pohi gos || span bahi rgyu ru bstan paho || blan bahi gos ni hdi lta ste || srin bal kha chu la sogs [249a] te || 35 srog bcad spu bal ma yin pa || śi śon dag las byuń ba yi || dri med ras dkar gtsan ma la || nur smrig rtsi yi kha dog sgyur ||

b rgod

c kvur

d drum

e phy

a pahi

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.

^{*} Either two syllables are corrupt here or else *ldan-hgyu* is the name of an unidentified animal.

pad lo ris drug gdin ba bdun || g·yu mdańs snon pohi mu khyud can || lcags ri hkhor yug mthah gon med || lus kyi pags ltar gon par blan || na bzah pad lo ris drug ni || 5 stod gos smad sams chag nan gsum || rmad gos rmad hog tshul gos gsum || pad źu pad lham pad gdan gsum || theg pa rim dguhi tshogs dan sbyar || pad gdan pad lham smad sams gsum || 10 chag nan rim bźi rgyu yi bon || stod gos rmad gos tshul gos gsum || rmad hog glin snam hbras buhi bon || pad źu rgyu hbras gñis med par || bla med theg pa chen pohi tshul || 15 thams cad kun la khyab par gnas || pad gdan glin brgyad lte ba dgu || hkhor bahi sa la mi gnas śiń || gan la chags pa med pahi tshul || pad lham pad brtsegs gñis sbyar te || 20 rgyu drug hkhor bahi lus blans la || ḥdam gyis ma gos pad maḥi tshul || smad śams sul bu ñi śu lna || glin chun ni su rtsa lna dpag || dag paḥi glin skyes dag paḥi lus || 25 kun las rnam par hphags pahi tshul chag nan rim bźin chag gon can || tshul khrims bum pa sgeg pa dan || khrel dan no tsha ses pa ste || tshad med bźi ldan byań chub rgyun || 30 rnam dag yid hon sgeg pahi tshul || stod gos hphrag dbyuna gon bsnol med hdab brgyad me tog kha byehi tshul || źe sdań srin pohi gos mi gon || byams pa nan ldan zi bahi tshul || 35 [249b] tshul gos sul bu ñi śu lna || lcags ri mu khyud hkhor yug can || glin bźi gru bźi gsal mthons can || gtsan khrims ñi śu rtsa lnahi tshul || g·yas pa hog la g·yon pa sten || 40 mdzes pahi tshul gyis hphrag 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.

gtsan ma gtsug phud khrims kyi gos	
smad ḥog glin snam ñi śu lna	
ḥtsho ba byad len mu khyud med	
gtsan źin dag par bya baḥi tshul	
dge bsñen dge tshul khrims kyi gos	5
rmad hog glin snam ñi śu lna	
g·yas ḥog g·yon goṅ gru la gzar ∥	
khrus dan mchod paḥi g·yog byar mdzes	
rmad gos gliń snam brgya dań brgyad	
sprin dan me tog ldin khan na	10
dgra bcom sans rgyas brgya rtsa brgyad	
hdul ba khrims kyi bon sgo la	
ḥchad dan rtsod dan rtsom paḥi tshul	
theg rim brgya dan rtsa brgyad la	
grub paḥi ḥbras bu brgya rtsa brgyad	15
yan dag mthar phyin rdzogs sans rgyas	
rmad du byun baḥi ḥdul gos so	
pad źu sul bu rtsa lna la	
hdab brgyad ge sar gźon nuḥi tshul	
rnam par dag pa rin chen tshul	20
bslab pa mthar phyin dri ma med	
rgyal mtshan mthon poḥi tog lta bu	
dus gsum nub pa med pa ste	
rnam par dag paḥi tshul ḥdzin no	
de rnams kun gyi yan lag las	25
gźi bskur bcud Idan pad gyes daṅ	
hos ru gsil ba sgra sñan dan	
pad cha pad khug snon po dan	
tshem khab dbal mo so leb dan	
khrus bum pad gdan gtsan ma dan	30
lcags kyi chan gri gñis sbyar dan	
bkaḥ rgyud rin chen gleg bam dan	
sgra sñan theb tse ḥkhrol mo daṅ	
pad zańs [250a] gtsań maḥi tshan snod daṅ	
dri zim sman gyi sdon po dan	35
khrims kyi gtsan rdzas sde bcu ni	
rgyun du dgos paḥi yo byad do	
rnam dag gtsug phud hdul bahi gsen	
gon paḥi sde bźi span bar bya	
pad lo ris drug blan bar bya	40
→	•

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 (sīla, samādhi, prajñā) and resembles the top of a tall banner of victory.

It is unfailing throughout past, present and future and takes the form of purity.

As 'limbs' (viz. implements) of all these:

the begging-bowl with its contents, and open like a lotus,

the jingling mendicant's staff,

the blue lotus-case for the lotus-items,

the needle with point and flat end,

the vase of ablution with its pure lotus-base,

the metal scissors,

the precious volume of traditional teachings,

the sweet-sounding dish with its ringing note,

the bowl of ablutions made of copper,

the sweet-smelling medicinal stick,

these ten lawful and pure items are things which are always required.

rNam-dag gTsug-phud, Shen who converts living beings,

The four kinds of (wrong) apparel are to be avoided.

The six 'lotus-leaf' garments are to be worn.

pad śun gdiń ba gdiń bar bya ||
pad lham pad źu mnab par bya ||
gtsań rdzas sde bcu ḥtshag par bya ||
gos kyi spań blań bstan paḥo ||

gsum pa khri stan sde las su || 5 rnam pa bźi ru śes pa ste || khri stan mthon po bya ba dan || khri stan chen po bya ba dan || khri stan bzan po bya ba dan || khri stan drag po bya baho || 10 mthon po gser dňul šiň gi khri || rta dan glan po ma he dan || bon drel la sogs rkan hgros te || mthon po yin pas span bar bya || de la so sor dbye ba na || 15 gser dňul šiň khri chen pohi khri || gnas pahi yul la chags pa skye || rta dan glan po ma hehi khri || khens sems dregs dan na rgyal skye || mdzo dan bon drel dman pahi khri || 20 rabs chad ma nin u dug sgra || śin tu dman pas ñams pa che || chen po skyes dman za ma mo || ñams len yid hphrog snan ba hkhrul || lha mo klu mo mi mo dan || 25 bdud mo srin mo dman mohi rigs || rnam pa drug tu phyed paho^a || lha mo yid hphrog snan ba hkhrul || klu mo mdzes Idan le lo g·yen || mi mo hgro bahi bag chags g·yo || 30 bdud mo ge san srog la rgol || srin mo za byed bla yid rku || dman mo gron rgyu^b log par slu^c || thar lam hgegs pahi geg sin byed || spyir yan ñes [250b] paḥi mtshan ñid ni || 35 rin chen sa hog sbas pa dan || śel sgon hdam du bskyur ba dan || rtsi thog ba mos bcom^d pa dan || me lon g yah yis bsgribs pa dan || ñi ma sprin gyis g·yogs pa dan || 40 zla ba gzah yis zin pa dan || b rgyun a ched paho c bslu 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 sounds⁵⁶ 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,

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dar dkar dri mas bsgosa pa dan ||
sgron me hod mdans ñams pa dan ||
dpag bsam sdon po rul ba dan ||
me tog sad kyis khyer ba dan ||
rna gśan sgra skad chag pa dan ||
                                                         5
ñams dan nes dan ltun ba che ||
bdud mo gdan du btin ba na ||
ro myags hdam don nag po ru ||
gtan tu thar med sdug bsnal sbyan ||
srin mo gdan du btin ba na ||
                                                        10
me lce hkhor lo hbar ba ru ||
gdar tshan dmar pohi sbub la sbyan ||
dman mo gdan du btin ba na ||
chu glin mun pahi rgya mtsho ru ||
klu srin pho mohi lus blan źin<sup>b</sup> ||
                                                        15
hdod pa tshim med non mons skye ||
mi mo gdan du btin ba na ||
mnal gyi srin buhi gron khyer na ||
sdug bsnal thar med btson ra sbyan ||
klu mo gdan du btin ba na ||
                                                        20
glin bar mun pahi glin khrod<sup>c</sup> na ||
dbań bo ma tshańs gya ñes sbyań ||
lha mo gdan du btin ba na ||
mthah hkhob ma dag gron khyer du ||
sdug bsnal na tshahi lus su sbyan ||
                                                        25
spyi ru ñes pa de ltar che ||
sgos su hdul ba hdzin pa yi ||
bslab gsum hjug spyod gan zag rnams<sup>d</sup> ||
lus kyise spyad na ltun ba che
nag gis spyad na nes pa che ||
                                                        30
yid kyis bsam na ñams pa che
lus nag yid gsum log pa na ||
śin tu ñams pa chen po ste ||
rdza chag hphro bźin bskan bar dkah ||
de phyir chen pohi khri stan span ||
                                                        35
bzań [251a] po dar dań zab kyi gdan ||
srin dan za hog hbol gdan de ||
ri mo can dan mu khyud can ||
ñi zla ris dan nor bu ris ||
```

b cin

a gos

c khrid

d rnam

e kyi

white silk soiled by a stain,

- a lamp rendered feeble by daylight,
- a tree of paradise turned rotten,
- a flower destroyed by the frost,
- a drum or a bell with a cracked sound.

They are debilitating, harmful and sinful.

- If you have a demoness as your couch, you will experience suffering with no hope of salvation in the black mud pit of the Hell of Putrefaction.
- If you have an ogress as your couch, you will experience the recess of red hot metal in the Hell of the Burning Circle of Tongues of Fire.
- If you have a prostitute as your couch, (in your next birth) you will have the body of a male or female sea-monster in the ocean of the dark isles, and you will feel the molestations of unsated desire.
- If you have a woman as your couch, you will experience the prison of suffering with no hope of salvation in the community of worms of the womb.
- If you have a mermaid as your couch, you will experience the evil of deformity, (born) with limbs incomplete in the dark group of isles between the (great) continents.
- If you have a goddess as your couch, you will experience a sick body of suffering in the impure barbarian country.

In general the harm is as great as this.

In particular those people who have started and are practising the 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,

a bteg

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g·vun drun hkhor lo pad ma ris ||
me tog tshom bu pa tra ris ||
dpag bsam śiń lo gźah sprin ris ||
dkar ljan dmar sno mthin nag ris ||
kha dog sna lna gźah mtshon ris ||
                                                         5
hjam dan bde dan hbol ba ste ||
lus po bag yans chags pa skye ||
btsun mohi gdan yin span bar bya ||
drag po gcan gzan ris bkra ste ||
gtum chen dom dan rnam chen dred ||
                                                        10
mi rgod rnam pahi pags pa gsum ||
gdan du btin na ltun ba phog ||
śa zan stag dań thig le gzigs ||
dpah rtsal sin dan nar can gsah ||
wal wol gun dan hphar spyan dbyi
                                                        15
gdan du btin na ñes par hgyur ||
rbad dan wa sbrel khyi dan grum ||
sme bahi gdan yin ñams par hgyur ||
gdan khri ñams na khri hphan gdega ||
khri hphan dgu pahi mchod rten bźens ||
                                                        20
rin chen bkad^b sa than la ñal \parallel
gdin ba g·yu mdans gdan du gdin<sup>c</sup> ||
de min khri gdan span bar bya ||
rnam dag gtsug phud hdul bahi géen ||
mthon pohi khri stan ñes par hgyur ||
                                                         25
chen poḥi khrid stan ltun bar hgyur ||
bzan pohi khri stan chagse par hgyur ||
drag pohi khri stan ñams<sup>f</sup> par hgyur ||
khri stan dag gi dbye baho ||
bži pa grogs kyi sde las su ||
                                                         30
chags pahi grogs dan hgal bahi grogs ||
ñes pahi grogs dan ñams pahi grogs ||
rnam pa bźi ru śes par bya ||
gñen dan ñe du hbrel ba rnams ||
chags pahi grogs yin rgyan [251b] thag bsrin ||
                                                         35
bsño hbog rla rdol gdon gyis brlam ||
hgal bahi grogs yin bar mtshams gcad ||
skyes dman bud med bslu brid can ||
ñes pahi grogs yin rgyan thag bsrin ||
 b bkod
            c btin
                      d khrihi
                                              f chags
```

e ñams

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 excitable⁵⁷ 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 dan sme mnol can || ñams pahi grogs yin thabs kyis span || spyir van grogs kyi nes pa ni || thar lam mi thob gag śin byed || dge bahi las la bar chod gton || phyin ci log gi bslu khar hgro || mi mthun rkyen g·yo sara sna hkhrid || de bas thabs kyis span bar bya || de las bzlog ste mthun pahi grogs || tshans par spyod dan mthun par Idan || dad dan brtse sems mos gus che || blo sems mi hgyur hgyur med sems || dad Idan zun thub dam tshig can || rnam dag dkah thub srun khrims ldan || źi tshul nan rin khon hkhyul can || blan bahi grogs su ses paho ||

5

10

15

20

25

30

35

rnam dag gtsug phud ḥdul baḥi gśen || chags paḥi grogs kyis ltun bar byed || ḥgal baḥi grogs kyis ñes par byed || ñams paḥi grogs kyis ltun bar byed || ñes paḥi grogs kyis sme bar byed || grogs kyi yan lag bstan paḥo ||

de Itar yan lag sde bźi las ||
kha zas sde dań gon paḥi sde ||
khri stan sde dań grogs kyi sde ||
thabs la brten te bsruń baḥi rgyu ||
yan lag kha zas de bźi la ||
śin tu srog la ñ s pas su ||
nad la sman du ḥgro ba dań ||
theg pa goń du spar bas su ||
de min gźan la dgag par śes ||
thabs la brten te bsruń baḥo ||

ran bźin gyis ni spyod tshul la ||
[252a] sgeg mos me lon phyi ba bźin ||
yan yan phyi źin yan yan lta ||
nan paḥi rgyal rigs khrus byed bźin ||
skad gcig mi yen rtse gcig srun ||

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.

rNam-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 sel sgon btsah ba ltar || skyon gyis ma gos ña ra gzab || rus sbel chu dan ho hbyed ltar || dge sdig rgyu hbras span blan brtsi || stobs chen gyad kyis gźu brduń bźin || 5 skad gcig than lhod med par bya || ri dvags tri sña sa ra ltar || byań chub sems dpah śes rgyud sbyań || khrus dan gtsan sbra dag par bya || phyi yi tshul dan nan gi khrims || 10 gñis ka zun hbrel mkhas par bslab || hjig rten hkhor bahi las spyod la || skyi hjigs g yan za no tsha ses || bag yod spyod pa śin tu gzab || rgyal po lta buhi che ba dan || 15 blon po lta buhi g yens pa dan || tshon dpon lta buhi hdu hdzi dan || byis pa^a lta buhi spyod pa dan || spyod lam bźi po spań bar bya || sgeg mo lta buhi phyi bdar dan || 20 nan pa lta buhi gtsan sbra dan || lons sku lta buhi cha lugs dan || byan chub glan pohi spyod pa dan || spyod lam rnam bźi blan bar bya || dgra la mi sdan bžin mi bzlog || 25 gñen la mi chags srid mi bskyan || lus sems rtse gcig dal bar bya || phyi tshul wal wol g yen mi bya || nań khrims le lo g yeń mi bya || rnam dag gtsug phud hdul bahi géen || 30 phog pahi khrims rnams yo thub na || skye ba gcig gis mnon htsan rgya || ran bžin gyi ni spyod tshul lo || ces gsuns so /

a sba

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 *Tṛṣṇaśara* practise the *bodhisattva*'s flow of knowledge.

Make yourself clean by ablutions and purification.

Learn competently as a pair both the outer practice and the inner rules.

With regard to the works of the phenomenal world, be fearful, hesitant and modest.

Take care to be thoughtful in your practice and avoid four kinds of action,

being great like a king, being distracted like a minister, being busy like a merchant, and acting like a child.

Four kinds of action must be followed, wiping (the mirror) like the girl, purity like the goose, in appearance like a god, and acting like an elephant of enlightenment.

Do not hate enemies or turn your face away.

Be not attached to relatives and do not assume responsibilities.

Be single-minded and quiet in body and mind.

Do not act in a restive way in your outward manner.

Do not be lazy about the inner rules of conduct.

rNam-dag gtsug-phud, Shen who converts living beings. If you are competent in all the rules that affect you, in one lifetime you will gain buddhahood. Such is the way of your own personal practice.

This is what he said.

VII. A DKAR THEG PA

[vol. $\dot{n}a$, f. 19b² onwards]

de la yan ston pas bkah stsal pa / legs so legs so rigs kyi bu || gsan snags don ldan gsan ba hdus || gsan bahi bdag po khyod legs so || khyod kyis źus pahi don de dag || 5 bdag gis yons su bsad par bya || gsan ba snags kyi theg pa la || spyi yi rnam grans de ltar na || don dam ñams su len pa la || phyi rabs ries hjug gan zag rnams || 10 bon sgo theg pa gan spyod pa || span bsgyur grol ba gsum du hjug || dge bsñen dran sron rgyu hbras rtsi || dug lna spans pas phar phyin hdod || nan span bzan blan chu yi gñer || 15 zad pa med cin hphri ba med || chu las chu hbyun span mi hdzad || śiń las śiń skye bskam mi hgyur || me la śiń bsnan ga la hoń || span lam theg pa kor tshe ba $^a \parallel$ 20 theg pa chen pohi don ma yin || theg chen bon dan rgyan thag rin || a dkar ye géen bsgyur lam pa || span du med cin blan du hdod || grogs su blan žin grogs su bsgyur || 25 grogs su bsgyur pas gñis su med || dbyins ses mkhah klon thabs ses sogs || gñis su med pas don mthar phyin || lons spyod rdzogs pahi źin du gsal || lha sku rigs stobs ye ses thob || 30 theg pa chen pohi don la sñeg || theg chen don la smon zin hgrub || theg pa chen po grol bahi lam || snan srid hkhor ba myan [20a] hdas bon || ñag geig rig pahi cho hphrul la || 35 spań dań bsgyur du ga la btub ||

VII. THE WAY OF PURE SOUND

Then the Teacher said again:

Good, good, faithful son,

O Guhyasamāja, comprehender of secret spells,

Master of Secrets, you are good indeed.

The matters about which you ask,

I will explain in full.

In the vehicle of Secret Mantras

the general list of items is like that,

and as for realization of absolute truth,

people of future generations,

whatever vehicle of bon they practise,

they must embark upon (one of) the three ways,

Avoidance, Transformation, or Release.

Virtuous Adherers and Great Ascetics take account of cause and effect.

Avoiding the Five Evils, they desire perfection.

Avoiding evil, seeking good, (a process like) ripples on water!

It never ends, it never lessens.

Water rises from water. There is no end of avoidance.

Wood sprouts from wood. It never really dies.

Add wood to fire, and where does one get to?

The vehicles of the way of avoidance are self-centred.

They are not of the substance of the Great Vehicle.

They are remote from the bon of the Great Vehicle.58

The vehicles of Pure Sound and of Primeval Shen follow the way of Transformation.

Without avoiding, they seek to accept.

Taking (all) into companionship, they turn (all) into companions.

By turning (all) into companions, there is no duality left.

Celestial expanse and wisdom, sky and space, method and wisdom, and such pairs,

by loosing their duality, attain to perfection.

They shine in the realm of Perfect Enjoyment.

The five divinities, buddha-bodies, families, powers and wisdoms are gained.⁵⁹

This follows the substance of the Great Vehicle,

And aspiring towards the substance of the Great Vehicle, it achieves it.

With regard to the way of Release of the Great Vehicle,

where the notions of phenomenal existence and its extinction are the magical play of undifferentiated knowledge,

what can be achieved with Avoidance and Transformation?60

ma bcos mñam paḥi ṅaṅ la bźag ||
ṅaṅ la bźag pas ṅaṅ du gnas ||
ṅaṅ la ṅaṅ ñid g·yo ba med ||
ṅaṅ las ṅaṅ ñid ḥdu ḥbral med ||
ṅaṅ ñid ṅo bo ñid du gsal ||
bla med śes rab pha rol phyin ||
zuṅ ḥjug rtogs paḥi phyag rgya thob ||
grol baḥi lam du bstan paḥo ||

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de ltar span bsgyur grol gsum las || hdi ni bsgyur bahi lam du ste || phyi nan snod bcud hkhor hdas bon || dug las ye ses rtsir bsgyur źiń || bdag ñid rol par ñams su len || phyi snod ston gsum hjig rten dan || sa rdo ri brag gnas rten hkhras || lons spyod rdzogs skuhi źin du bsgyur || phyi snod lha yi gźal yas khan || nan beud skye hgro sems can ni || srog dbugs bsdus pa thams cad kun || lha dan lha mohi sku ru bsgyur || nan beud lha dan lha mohi sku || ye nas rgyal ba rgya mtshohi źin || gdod nas bon ñid lons spyod rdzogs || bon can mtshan ma cho hphrul gnas || phyi snod nan bcud de ltar la || spań dań blań ba ga la mchis || ma span rgyan sar ñams su blan a || dug lna spans pahi pha rol na || ye śes bya ba ga la yod ∥ dug dan ye ses gnas hgyur yin || sku dan źin khams zun hbrel yin || thabs dan ses rab snoms hjug yin || dkar dan nag gñis mdans hbyin yin || dge dan sdig pa brod skyed yin || bde dan sdug bsnal sun hbyun \parallel

dug lna ye ses lna ru bsgyur || źe sdan byams pa chen por bsgyur || mñam par gnas pa źi baḥi nan || drag poḥi skur sprul khro boḥi sku ||

a len b dbyun

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 hjoms hod dpun [20b] hbar || źe sdań hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || ma span rgyan śar ñams su blanb || bskyed dan rdzogs pa zun du hjug || 5 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 bahi nan || 10 drag pohi skur sprul khro bohi sku || gser mdog bdud hjoms hod dpun hbar || gti mug hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || ma span rgyan sar ñams su blan $\|$ I 5 bskyed dan rdzogs pa zun du hjug || lha sku phyag rgya rigs stobs spyan || ñid la ñid du mnon rol pa || bdag ñid chen po lhun gyis grub || na rgyal zi ba chen por bsgyur || 20 mñam par gnas pa źi bahi nan || drag pohi skur sprul khro bohi sku || sel mdog bdud hjoms hod dpun hbar || na rgyal hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || 25 ma span rgyan sar nams su blan $\|$ bskyed dan rdzogs pa zun du hjug || lha sku phyag rgya rigs stobs spyan || ñid la ñid du mnon rol pa || bdag ñid chen po lhun gyis grub || 30 hdod chags sbyin pa chen por bsgyur || mñam par gnas pa zi bahi nan || drag pohi skur sprul khro bohi sku || zans mdog bdud hjoms hod dpun hbar || hdod chags hkhor ba dbyins su sgrol^a \parallel 35 gñis su med pa bdag ñid nan || ma span rgyan sar nams su blan \parallel bskyed dan rdzogs pa zun du hjug || a bsgrol b len

it is dark blue, a destroyer of demons, blazing with light.

The cycle of wrath receives release in the celestial sphere,

free of duality and in a state of self-existence.

Learn non-avoidance as your first principle.

Unite the Process of Emanation and the Process of Realization.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 mnon rol pa || bdag ñid chen po lhun gyis grub ||

hphrag dog yans pa chen por bsgyur || mñam par gnas pa źi bahi nan || drag pohi skur sprul khro bohi sku || g yu mdog bdud hjoms [21a] hod dpun hbar || hphrag dog hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || ma span rgyan sar ñams su blan $\|$ 10 bskyed đan rdzogs pa zun du hjug || lha sku phyag rgya rigs stobs spyan || ñid la ñid du mnon rol pa || bdag ñid chen po lhun gyis grub ||

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tshogs brgyad rig pa chen por bsgyur || mñam par gnas pa zi bahi nan || drag pohi skur sprul khro bohi sku || sna tshogs bdud hjoms hod dpun hbar || yul brgyad hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || ma span rgyan sar nams su blan \parallel bskyed dań rdzogs pa zuń du hjug || lha sku rigs stobs ye ses spyan || ñid la ñid du mnon rol pa || bdag ñid chen po lhun gyis grub ||

rgyu bźi phuń po sku bźir bsgyur || mñam par gnas pa zi bahi nan || drag pohi skur sprul khro bohi sku || rigs bži bdud hjoms hod dpun hbar || skye bźi hkhor ba dbyins su sgrol^a || gñis su med pa bdag ñid nan || ma span rgyan sar ñams su blan $\|$ bskyed dan rdzogs pa zun du hjug || lha sku phyag rgya rigs stobs spyan || ñid la ñid du mnon rol pa || bdag ñid chen po lhun gyis grub ||

dam rdzas lna po bdud rtsir bsgyur || a bsgrol 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.

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a bźi brgya hjoms pa

b klun

c hdu bved

d dus gsum

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byan sems gab pa sems kyi bdud ||
ston ñid ye ses dag pahi rtsi ||
źe sdań hjoms pa sman gyi mchog ||
nam mkhahi lha mo bcud kyi dnos ||
gtsan sme blan dor rtog pa hjoms ||
                                                        5
the tshom med par ñams su blan ||
ston nid ye ses lhun gyis grub ||
gsan sa gal chen gzugs kyi bdud ||
me lon ye ses dag pahi rtsi ||
gti mug hjoms pa sman gyi mchog ||
                                                        10
sa yi lha mo bcud kyi dnos ||
gtsan sme blan dor rtog pa hjoms ||
the tshom med par ñams su blan ||
me lon ye ses lhun gyis grub ||
zim phod dri [21b] chen hdu byed bdud ||
                                                        15
mñam ñid ye ses dag pahi rtsi ||
na rgyal hjoms pa<sup>a</sup> sman gyi mchog ||
rlun<sup>b</sup> gi lha mo bcud kyi dnos ||
gtsan sme blan dor rtog pa hjoms ||
the tshom med par ñams su blan ||
                                                        20
mñam ñid ye ses lhun gyis grub ||
pad ma rak ta tshor bahi bdud ||
sor rtogs ye ses dag pahi rtsi ||
hdod chags hjoms pa sman gyi mchog ||
me yi lha mo bcud kyi dnos ||
                                                        25
gtsan sme blan dor rtog pa hjoms ||
the tshom med par ñams su blan ||
sor rtogs ye ses lhun gyis grub ||
mñam ñid dri chu hdu ses bdud ||
bya grub ye ses dag pahi rtsi ||
                                                        30
hphrag dog hjoms pa sman gyi mchog ||
chu yi lha mo bcud kyi dnos ||
gtsan sme blan dor rtog pa hjoms ||
the tshom med par ñams su blan
bya grub ye ses lhun gyis grub ||
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dug gsum<sup>d</sup> sku gsun thugs su bsgyur
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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 Evils⁴⁸ are transformed into Body, Speech and Mind.

źe sdań no bo stoń pa ñid || stoń źiń bdag med bon gyi sku || kha gtin mtshan ma dpag tu med || yans dog mthah dbus hgyur ba med || hdi zes bzah gtad spros (mthah) bral || 5 gdod nas no bo nid kyi dbyins || bon ñid dkyil hkhor dbyins na gnas || de bźin ñid kyi tin ne hdzin || ma bcos spros bral ñams su blan || bdag med ston pa ye ses sku || τo ma bcos dri bral rnam par dag || ye sans rgyas pahi no bor gsal || gti mug no bo rig pa ñid || ran bžin hod gsal rdzogs pahi sku || sku dań źiń khams phyogs med rgyas || 15 sgrib med ve ses hod zer hphro mkhyen dan brtse bahi bdag ñid can || gdod nas tshad med lhun la gnas || ran bźin dkyil hkhor mkhah la rdzogs || kun tu snan gi tin ne hdzin || 20 tshad med bźi ldan ñams su blań || mi g·yo mñam gsal ye śes sku || mkhyen brtse ye ses phun sum tshogs ran bźin lhun grub no bo gsal || [22a] hdod chags no bo sbyin pa nid || 25 gan la ma chags rnam par dag || chags med dri bral sprul pahi sku || gan la chags par mi hdzin źin || gan la zen pa mi hchah bas || gan dag hgro ba ma lus pa || 30 de yis spona bar mi hgyur bas || thams cad kha lo bsgyur bahi phyir || mtshan mahi dkyil hkhor klon du gsal || sprul pa snan bahi tin ne hdzin || lha sku yig hbru thig le sogs || 35 sna tshogs mtshan ma ñams su blan || mtshan mahi rdzas la goms paho || yan dag don la zun hbrel skye || dbyins ses mkhah klon thabs ses 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.

zun hjug lha sku phyag rgya thob ||

snan srid sbyor sgrol rol par bsgyur || phyi snod nań beud geig tu sbyor || sbyor bahi mchod pa dpag tu med || ñid la ñid rol mnon par dag || dug gsum^a sku gsun thugs su bsgral || dug lna ye ses lna ru bsgral^b || rnam rtog bon ñid dbyins su bsgral || dgra bgegs bar chod tshogs su bsgral || sgrol bahi mchod pa dpag tu med || ñid la ñid rol mnon par dag || dbyins ses dbyer med bde bar rol || mkhah klon dbyer med gcig tu rol || thabs ses zun hjug snoms par rol || rol pahi mchod pa dpag tu med || ñid la ñid rol mnon par dag || sbyor sgrol rol pa ñams su blan || sbyor ba bon ñid bde bahi nan || sgrol bas dus gsum hkhor ba hjoms || rol pas zun hjug phyag rgya che || sku gsum lhun grub sans rgyas thob ||

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thabs ses mi span gzuns ma hdzin || u ya dam tshig snod du bya || lha mo mdzes ldan yid hon grogs || klu mo mdzas ldan dňos grub grogs || mi mo vid hon mthu rtsal grogs || mtshan ldan rgod lcam mchog gi grogs || sñoms hjug bde bahi phyag rgya sbrel || thabs ses thig le dkar dmar [22b] spro || rkyan cha ya bral don mi hgrub || gñis mthun gra bsdeb kun nas mdzes || gsan snags gsan la snod gcig dgos || thabs ses zun hbrel nams su blan || rtsa rlun thig le zun du chud bde ston ye ses rgyud la skye || dgah chen rol mo dpag tu med || ñid la ñid rol mnon par dag || gñis su med pahi phyag rgya thob ||

a dus gsum b sgrol

One gains the divine body and the symbol of the Two-in-One.

The phenomenal world is transformed into union, release and play.

The outer vessel and the inner essence are united in one.

Immeasurable is the worship of union.

Delighting one in another, they are completely purified.

The Three Evils are released as Body, Speech and Mind.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 dākinī 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 hbrel ||
spyod pa bon ñid la chen dor ||
dam tshig rnam dag gźi ma gzuň ||
hphrin las rnam bźi tshags² su bsdam ||
dňos grub gsaň ba thabs źags kyis ||
hgro baḥi sñiň po dbaň du bsdud ||
gsaň sňags don ldan gsaň ba hdus ||
gsas mkhar gsaň ba sgo dgu yi ||
phyi naň gsaň ba gaň spyod kyaň ||
don dam ñams su len tshul lo ||
gsaň baḥi man ňag thugs la choňs ||
sems can hgro la sman par mdzod ||

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ces gsuńs so / yań ston pas bkah stsal pa /

ñon cig dban ldan gtsug phud gśen ||
gsan ba snags kyi theg pa la ||
bsñen dan sgrub pani go rim ni ||
gsas mkhar gsan ba sgo dgu la ||
so sor bye brag man lags kyan ||
tshur bsdus rnam pa gsum du ndus ||
bsñen sgrub las gsum go rim mo ||

thog mar bsñen paḥi rim pa la ||
bsñen paḥi gźi ma sgo dgu daṅ ||
gñis pa sgrub paḥi rim pa la ||
sgrub paḥi yan lag bco brgyad daṅ ||
tha ma las kyi mthaḥ bsgyur las^b ||
gźuṅ las gud kyi mchoṅ dgu ste ||
yan lag sum cu rtsa drug gis ||
bsñen sgrub las gsum go rim dbye ||

de yan so sor bstan pa ni ||
bsñen paḥi gźi ma sgo dgu la ||
snon ḥgro phyi yi bsñen pa gsum ||
ñe ba nan gi bsñen pa gsum ||
bcaḥ gźi las kyi bsñen pa gsum ||

a tshigs b nas

Insight is determined as a smooth wave.

Contemplation is concentrated upon the 'dot'.

Practice attains to supreme Bon.

The Vow holds one to the basis of purity.

The fourfold Activity is bound up together.

By perfect achievement, the 'Noose of Secret Method' the essence of living things is controlled.

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

Thus he spoke. Then again he said:

Listen, powerful gTsug-phud-gśen!

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.

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thog mar phyi yi [23a] bsñen pa la ||
dpon gsas lha la bsñen pa dan ||
rigs Idan gnas la bsñen pa dan ||
mtshan ldan grogs la bsñen pa gsum ||
ñe ba nan gi bsñen pa ni ||
                                                        5
yo byad rdzas la bsñen pa dan ||
thar glud bskan la bsñen pa dan ||
phyi rten skos kyi bsñen pa gsum ||
bcah gźi las kyi bsñen pa gsum ||
srun ba mtshams bcad phyi ru bsñen ||
                                                       10
dkyil hkhor dal bri nan du bsñen ||
sgo dbye bsre bsnan gsan ba bsñen ||
bsñen pahi gźi ma sgo dguho ||
sgrub paḥi yan lag bco brgyad la ||
thog mar gźi yi yan lag drug ||
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no mtshar lam gyi yan lag drug ||
mthar phyin hbras buhi yan lag drug ||
bco brgyad dag tu ses pa ste ||
de yan so sor bstan pa na ||
bar mtshams bdag ñid don du bsgrub ||
                                                       20
phyag rgya dgod pa bdag tu bsgrub ||
dug lna ran grol gdana du bsgrub ||
spyan dran ye ses gñis med bsgrub ||
phyag htshal mos hdun gus par bsgrub ||
ñes ltun ñams bźag gus pas bsgrub ||
                                                       25
gźi yi yan lag drug tu śes ||
gsan ba non mons tshar gcad bsgrub ||
ye ses byin dbab lons spyod bsgrub ||
hphro hdu gsan ba hdzab tu bsgrub ||
phyag rgya gsan ba gar du bsgrub ||
                                                       30
sku mdog phyag mtshan gdan khri bsgrub ||
źi khro gnas hgyur rtags su bsgrub ||
lam kyi yan lag drug tu ses ||
dnos grub yan snin beud du bsgrub ||
dus gsum hbral med dam bcar bsgrub ||
                                                       35
bdud rtsi zad med gter du bsgrub ||
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First as for the outer reliances, there is reliance on the master-sage, reliance on a suitable place, reliance on an excellent companion.

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

As for the reliances of the actual practice,

there is the outer reliance on protecting divinities who cut off (the profane world),

the inner reliance on the mystic circle which must be drawn, the secret reliance on the revelation (of the mystic circle), the uniting (of divinity and practiser) and the addition (of extra consecrations).

These are the nine compartments or bases of Reliance.

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

Thus they are known as eighteen.

As for explaining them each in turn,

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

These are the six branches of the Basis. Next come:

- (7) effecting the cutting off of secret hindrances,
- (8) effecting the enjoyment of the grace of the gods of knowledge,
- (9) effecting the 'outflow' and the 'in-gathering' by the reciting of magic spells,
- (10) effecting the secret symbols in dance,
- (11) effecting (by descriptive praises) the forms, colours, symbols, characteristics and thrones (of the divinities),
- (12) effecting by signs the transposition of gentle and fierce divinities.

These are the six branches of the Way. Then come:

- (13) effecting the real essence of perfect achievement,
- (14) effecting the vow of remaining inseparable (from one's divinity) in past, present and future,
- (15) effecting (the change of) the elixir (the offerings) into inexhaustible treasure (for deserving sprites, etc.),

dmar lam sbyor sgrol rol par bsgrub || gzir nan drag po stobs su bsgrub || dbye bsdu ye śes don du bsgrub || mthar phyin ḥbras buḥi yan lag go ||

gsum [23b] pa las kyi mthah sgyur la || 5 las kyi tha ma hchon dgu ni || theg pa dgu yi don dan sbyar || gsal byed me lon pra yi hchon || phyva gśen theg pahi don dan sbyar || snan srid rab hbyams skon gi hchon || 10 snan géen theg pahi don dan sbyar || ye ses dbal mo srog gi hchon || hphrul géen theg pahi don dan sbyar || thugs rie zags pa hdur gyi hchon || srid géen theg pahi don dan sbyar || 15 las bźi rgyun lna sgrib sbyan hchon || dge bsñen theg pahi don dan sbyar || hbum sde sa ya dam tshig hchon || dran sron theg pahi don dan sbyar || bdud rtsi gsan ba sman gyi hchon || 20 a dkar theg pahi don dan sbyar || thig le dbyins chen dgons pahi hchon || ye géen theg pahi don dan sbyar || kun khyab yans pa Ita bahi hchon || bla med theg pahi don dan sbyar || 25 de ltar van lag gsum cu drug || gsas mkhar gsan ba sgo dgu yi || bsñen sgrub las gsum go rim mo || gsan snags don ldan gsan ba hdus || gsan bahi man nag thugs la chons || 30 sems can hgro la sman par mdzod || ces gsuns so /

- (16) effecting union, release and play in the red way (viz. making offerings of flesh and blood to fierce demonesses, dbal-mo, etc.),
- (17) effecting the suppression of power (foes),
- (18) effecting knowledge as the result of opening (the circle for the departure of the divinities) and gathering up (the implements).

 These are the branches of the Result.

Thirdly as for the supererogatory acts, there are nine sections of such intentional acts, which fit together with the subjects of the Nine Vehicles.

- (1) There is the section on prognostics called 'The Clear-making Mirror',
 - which accords with the Way of Prediction.
- (2) There is the section on atonement called 'Pervading the Phenomenal World', which accords with the Way of the Shen of the Visual World.
- (3) There is the section on life-force called 'dBal-mo of Knowledge', which accords with the Way of the Shen of Appearances.
- (4) There is the section on funeral-rites called 'Noose of Compassion', which accords with the Way of the Shen of Existence.
- (5) There is the section for cleansing defilements, called 'Four Rites and the Flow making Five', which corresponds with the Way of Virtuous Adherers.
- (6) There is the section on vows called 'One Million sets of One Hundred Thousand', which corresponds with the Vehicle of the Great Ascetics.
- (7) There is the section on medicine called 'Secret Elixirs', which corresponds with the Vehicle of Pure Sound.
- (8) There is the section on thought, called 'Great Expanse of the Drop', which corresponds with the Vehicle of the Primeval Shen.
- (9) There is the section on insight, called 'Vast Pervasion', which corresponds with the Supreme Vehicle.
- Thus in all there are thirty-six branches, and this is the order of Reliances, Performances and Acts of the nine compartments of the secret gSas-palace.
- O Guhyasamāja, who hold the meaning of secret spells, keep this secret instruction in mind and benefit living beings.

This is what he said.

VIII. YE GŚEN THEG PA

[vol. $\dot{n}a$, f. 61 a^7 onwards]

de la van ve géen gtsug phud kyis gsol pa / ston pahi sgron ma hgro bahi dpal dan mgon || rnam pa thams cad mkhyen pahi thugs can lags || ston [61b] pahi zal nas bden pahi bcud phyun zin || bdag cag hkhor la nes par bstan pa yi || theg pa brgyad pa ye gśen bon sgo la || dan po byan chub sems kyi hbyun tshul dan || gñis pa bkah rgyud lun gi che ba dan || gsum pa rgyud lun so sohi bye brag rnams || bdag cag hkhor rnams thugs kyi dkyil du phog || 10 da yan phyi rabs rnams kyi don ched du || dug lna rnam dag mtshan bcas thabs kyi rgyud || ye ses nan gnas mtshan med ses rab rgyud || rtsa bahi rgyud gñis yan lag bco brgyad de || ñin lag brgyad cu gya gcig rnam grans bcas || 15 nes par geig tu dril ba sñin pohi don || mdo ru bsdus pahi ñams len go rim źig || bdag cag hkhor la ston pas bkah stsal htshal ||

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ces gsol to / de la yan ston pas bkah stsal pa /

ñon cig ye gsen gtsug phud gus pas ñon || hdi la go rim rnam pa gñis su bstan || bskyeda pa(hi rim pa) bsñenb źiń sgrub pa dań || rdzogs pahi rim pa sgom źiń goms pa gñis || don dam kun rdzob mtshan bcas mtshan med blta || thabs dan ses rab zun hbrel rgyu ru bstan || don la gñis su yod pa ma yin źiń || de yan nes pahi don du gcig tu bsdu || kun gźi byań chub sems su gcig lags kyań || sems can bkri dran so sor bstan pa tsam || dehi phyir bskyed dan rdzogs pa gñis su bstan || de la thog mar bskyed pahi rim pa la || snon hgro dnos gźi rjes kyi bya ba gsum ||

VIII. THE WAY OF THE PRIMEVAL SHEN

Then Ye-gsen 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.

```
dan po snon du hgro bahi rim pa la ||
brgyad khri bźi stoń theg pa rim dgu dań ||
sgo bźi mdzod lna bon sgo gan spyod kyan ||
kun gyi hbyun gnas bla ma dam pa yin ||
dehi phyir [62a] mtshan ñid ldan pahi bla ma btsal ||
                                                              5
lus nag yig gsum mos hdun gus par bskyed ||
ji sñad mchod yon bla ma rje la hbul ||
lus srog rgyan la sogs pa thams cad kyan ||
chags med blo yis bla ma mchod byas na ||
bskal ston sans rgyas thams cad mnes dan mtshuns ||
                                                             10
bsod nams bsags paḥi ḥbras bu rgyun mi ḥchad ||
bskal pa stoń gi sańs rgyas de dag kyań ||
bla ma dag la brten nas byon pa ste ||
da Itahi ston pa bdag dan mtshuns paho ||
dehi phyir mtshan ldan bla mahi thugs bzun nas ||
                                                             15
dban dan byin rlabs lun gi man nag gi ||
źu don gsol ciń khas blań dam bcah ste ||
sems la dam bcah yod na dge ba hgrub ||
dam bcah med na le lo g·yen bahi phyir ||
tshe gcig dge ba spyod bsam lon khom med ||
                                                             20
dehi phyir dge ba dbyar dam bcah ba ste ||
źiń sa gśin la sa bon btab pa hdra 🛭
nam yan lo thog myu gu hkhruns par byed ||
de la hbras bu brtson hgrus stobs la rag ||
brtson hgrus stobs ni žin pahi so nam hdra ||
                                                             25
dehi phyir dam bcah rnam par dag pa gces ||
dam beah rnam par dag pa snon son nas ||
dge bahi sdon la mtshan ldan grogs gces pas ||
mtshan dan ldan pahi lha sras lcam dral ni
rigsa bzan khuns btsun mi rgyal rgyud mahi bu ||
                                                             30
gźon nu dal hbyor dpag bsam ljon pa hdra ||
yon tan kun hbyun lo hbras me tog ltar ||
gan du hdod pahi don rnams rab hgrub cin ||
yid hon nag hjam bran gyi tha ma ltar ||
ci bcol las la bskos pa de bźin ñan<sup>b</sup> ||
                                                             35
mi dge las span dge bcuhi las la brtson ||
sems dkar bcos sla khrel dan no tsha ses ||
dad pa hgyur med dge [62b] sems gton phod che ||
gtsan mahi tshul srun bram ze tshans par spyod ||
g·yo sgyu zol zog<sup>c</sup> hdod pa gtin<sup>d</sup> bas span ||
                                                             40
sñin rje sems ldan hgro la byams pahi phul ||
                                      d gtan
       a rig
                 b ñin
                            c sog
```

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,

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rig dan sa mtshan pra ltas rnama hgyur canb || rtse gcig byań chub bsgrub pahi grogs su bzań || gań du gnas kyań thabs kyis dgug^c la bsten || gsan dam gñan^d po gcig gis bsre bar bya || dpon gsas lha la dban lun man nag źu || 5 sdig spyod nan hgro dman pahi tshogs rnams ni || dge la bar du bcod pas spañ bar bya || de yan mtshan dan ldan pahi mi mo ni || dbyins dan ye ses thabs dan ses rab ste rtsa rlun thig le dbab pahi gzuns ma che || 10 byan chub sems nid bsgrub pahi grogs yin kyan || hjig rten dag na med cin rab tu dkon || u dum hbar dan rnam par rgyal ba bźin || brgya ston khri hbum re re srid pa tsam de yan rtags dan mtshan ma brtags byas nas || 15 man la ñun du brtag cin span blan bya rig pahi rtsal gyis dkyil hkhor dban yan bskur || gñis med dam tshig don gyi sñin po sbyin || man nag gsan spyod gab cin sba bar bya || byań chub bsgrub pahi grogs su bstan paho || 20

de ltar dpon gsas dag las lun nod cin || mched dan lcam dral dam tshig tshogs nas su bsgrub pahi sa ru gsan bahi gnas btsal te || de yań snon byuń bsgrub pahi gnas lta bu || g·yu luṅ śel brag la sogs te || 25 gsan bahi brag phug dgu rgyud lta bu dan || yań na g·yuń druń dgu brtsegse ri bo dań || de bo gan chen glin gi khrod la sogs || śel gyi brag dkar rtse rdzoń lta bu yi ∥ dben la ñams dgah yid du hon ba ste || g·yaḥ ri gan brag nags [63a] tshal mtsho glin khrod || dur khrod mi med lun ston dben sar bstan || dgra dan rkun bu mi mthun bar chod dben || mthun rkyen cha mthun hgal med so sogs f gnas \parallel mdun rgyab ma bsnol ñin srib go ma log || g·yas sgron g·yon hbar rgyab hgyin mdun ri gźol || gtsan rgyal chab kyi lu ma dmig gi ltagg || rgya mtsho bdal^h zab chu bran kun nas hdus || spyan lam śul rin śar lho yans la bdal ||

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f gsog b śi $\dot{\mathrm{n}}$ d gñen c gkug e rtseg a rnams gis lta

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'65 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,

byan g·yor nub bskyor dgra lam mi mthun med ||
rtsi śin nags tshal me tog hdama buhi tshal ||
hdab chags skad sñan gcan gzan ri mo bkra ||
śa rkyan gtsod rgo ri dvags g·yun dvags hdzom ||
byan chub sems ldan sprel buhi tshogs kyi glin ||
mi min yid gzugs lha srin dregs tshogs hdu ||
lta dman skye hjigsb sgrin bu ya na tsha ||
lta ba can rnams bag drobyin ba gsin ||
gan du yod kyan dkah ba spyad la btsal ||
ma dag yul dan mthah hkhob kla klo dan ||
gron dan gron khyer gron bdal la sogs ste ||
gnas rñin mi gtsan dmand pahi htshog rad dan ||
mtshan dan mi ldan gnas yul span bar bya ||
yid hon ñams dgah mtshan dan ldan pahi gnas ||
byan chub bsgrub pahi gnas su bzan bas btsal ||

5

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de ltar mtshan dan ldan pahi gnas mchog tu || phun sum tshogs pahi yo byad rdzas bsag ste || dar dkar bla bre dar dmar yol ba dan || mi nub rgyal mtshan phye ma hphur ma dan || mdah dan me lon tsa kra ha la dan || rin chen chag śiń yo gal drań śiń dań || rna gsan rol mo mchod pahi bye brag dan || rin chen bum pa stobs ldan man dzi dan || mtshan ldan yol [63b] chen ña phyi phud źal dan || rin chen snod bzań hbru snahi phye ma dań || dkar mnar sa khrag tshogs kyi yo byad dan || g yu hbran phud mchod bdud rtsihi rgya mtsho dan || me chu śiń dań mkho mthun rdzas cha dań || rin chen sna lna hbru yi ban mdzod dan || dnos grub lan tsho khams gsohi rdzas rnams bsag || gań dgos yo byad phun sum tshogs par bya || de nas rdzas dań yo byad kun tshogs nas || thog mar snon du hgro bahi rim pa ste || theg pa rim dguhi bon sgo gan spyod kyan || hjig rten bdag po mnah dban can rnams la || dkar mehod gtsan mahi gtor ma ma btan nas || bder gśegs pho brań gźal yas ma bslań na || mnah dban bdag po sa bdag klu gñen rnams || bstan pa ci ltar bsrun yan ko lon dam ||

c gro

d dmen

e ran

a dham

b hjig

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.

śes rgyud ci ltar hjam yan lha min rigs || dehi phyir sa bdag klu gñen dkar gyi mchod || rtsi śiń źugs dań gser skyems yas stags rdzas || rgyal bahi bden pa smran gis bkrol la dbul || hjig rten mnah dban can rnams dgyes bar bya || 5 dgyes mdzad snon gyi tha tshig dam du bdar || brten pahi gźi bslań hdug sa bslań || bstan pa bsrun bahi tha tshig dpan du bsgo^a || phyin chad gan yan dgos pahi sñan gsan dbab || de ltar hjig rten źi bde sa la rag || 10 źiń khams bde dań lo thog legs pa dań || rgyal khams dar dan mnah ris hphel ba dan || phyed tsam snon gyib las kyis bskos lags kyan || phyed tsam sa gźi mnah dban rnams las byun || hdi la thabs dan bstun par ma ses na || 15 mi dge ñes pahi rtsa ba hdi las hbyun || dehi phyir sa bdag klu gñen bcos par bya || de ltar [64a] snon hgrohi cho ga tshar nas su || bder gśegs gźal yas pho brań gnas brtsig ste || dkar snum mñen la hbol bahi sa blan la || 20 hdom gan khru bźi mdah gan gru bźi dan || khru^c gan la sogs che chun skabs dan sbyar || khru gan chag gan mtho gan dpans gi tshad || rgyas hbrin bsdus gsum gan byed skabs dan sbyar || dbyibs legs hjam bde me lon sbub hdrahi tshul || 25 gtsan mahi tshan dan dri bzan sman spos kyis || kun nas yons su sñoms pahi chag chag gdab || śi śon tshon thag dkar dmar rtsi yis byug || thabs dan ses rab gnis med byin gyis brlab || dkar dmar hod zer thig gis ston khams khyab || 30 mthah dan tshan thig skor thig zla gam bcad || hgrus dan hgrus sten pho bran byed thig dan || sgo dan gdun thig bźi brgyad skabs dan sbyar ||

a bgo b snon nas c gźu

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 yows.

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 hdres yons su sñoms par gdab ||
thig tshon tshar nas gtsan mahi rdzas rnams bsag ||
dag pahi lha rdzas dkyil hkhor rgyan rdzas dan ||
bla med mchod rdzas na bzah chas rgyan rdzas ||
géen mched lha sras lcam dral hkhor bcas rnams ||
                                                            5
sta gon dag la gnas pahi rim hgro bya ||
tin hdzin mi g yo don ma bsñela bar gzims ||
mi brjed dran pahi rmi lam pra ltas brtag ||
nańs par khrus dań gtsań sbra chas su gźug ||
dkar ljan dmar sno sa tshon sna lna la ||
                                                           10
ye ses chen po lna ru byin gyis brlab ||
theb hdzub lha dan lha mor byin gyis brlab ||
bder gśegs pho brań lha yi gźal yas bri ||
bum pa mdah dar ral kyu me lon dan ||
rin chen chag śiń mi nub rgyal mtshan dań ||
                                                           15
dbal gtor briid ldan mtshan ldan yol chen sogs ||
phun sum tshogs paḥi rgyan rdzas bkram par bya ||
dar dkar bla gur dar [64b] dmar hphan gdugs dan ||
za hog bla bre yol ba dbub par bya ||
thog dbab myur mgyogs ye ses tin hdzin bsgom ||
                                                           20
dpon gsas bla ma dban stegs khri la bźugs ||
mched dan lcam dral gtsan mahi khrus nas dbyun ||
gar ma mthon khyab cha lugs ldan par bya ||
mdzes brjid sgeg Idan lha dan lha mohi tshul
dgah bahi mdans phyun spro bahi dbyans blans nas ||
                                                           25
gñis med dam tshig bsre bahi zu len bya ||
dkyil hkhor sgo dbye yi dam lha źal blta ||
sňags daň phyag rgya tiň hdzin sñiň po dbog ||
lo zla zag grans ci htsham dbyar dam bcah ||
snon ngrohi rim pa de ltar ses par bya ||
                                                           30
```

źes gsuńs so / yań ston pas bkah stsal pa /

ñon cig ye gśen gtsug phud gus pas ñon || snon hgrohi rim pa de ltar rdzogs nas kyan || gñis pa dnos gźi rim pa hdi 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, accourrements 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 accourrements.

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 *maṇḍala* 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-gsen gTsug-phud, listen with devotion. Having thus completed the order of the preliminaries, the order of the real basis is like this:

```
phyi snod nań bcud snań źiń srid pa rnams ||
ye nas stoň žiň bdag med raň bžin la ||
rnam par mi rtog dbyins ñid mi zad pa ||
phyi snod thams cad rgyal bahi dkyil hkhor te ||
nań beud thams cad lha dań lha mohi sku ||
                                                             5
dbyins dan ye ses hdu hbral med pa la ||
bgegs šes bya ba gdod nas med lags kyan ||
dge sdig rgyu hbras dkar nag mun snan la ||
ma rtogs log par lta ba hbyun pohi tshogs ||
bsñen dan sgrub la bar du gcod pa dan ||
                                                            10
thar lam dge bahi gegs śin byed pa rnams ||
zi bas ma thul non mons log sred can ||
thugs riehi stobs kyis rgyan mtshams gcad pahi phyir ||
thugs ñid źi bahi nan las ma g yos kyan ||
thugs rjehi sprul pa hbar bahi skur spyod nas ||
                                                            15
me ri mtshon cha ñuns dkar snags kyi mdah ||
bar chod log hdren rgyan mtshams gcad par bya ||
[65a] thugs rie khros pas log rtog tshar bcad nas ||
mi min bgegs kyi bar chod zi bahi phyir ||
mñam ñid zi baḥi tin ḥdzin bsgom par bya ||
                                                            20
thog mar ran ñid bde bahi gdan las su ||
cha lugs lna ldan phyag rgya mñam sñoms kyis ||
ma boos spros bral kun snan tshad med hod ||
hgro ba yons la byams<sup>a</sup> sems Idan par bya ||
tin hdzin hod las yig hbruhi rgyu spro źin ||
                                                            25
śiń khams snod beud gdos lus bag chags sbyań ||
ran lus gdos bcas ma dag bag chags sbyan ||
dag pa phyag rgya lha yi sku ru hjug ||
rtsa gnas źiń khams lha sku phyag rgyar bsgyur ||
hbyun dug phun po gnas hgyur ye ses sku ||
                                                            30
ma bsgrubs sans rgyas skad cig de ñid grol ||
dbyins nas ye ses bsre bsnan<sup>b</sup> gñis su med ||
mñam ñid ye ses lha skur gyur pa ste ||
bdag ñid bskyed paḥi rim pa ldan paḥo ||
```

a byan b bsnan

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 nan las hgag med ram yam mam ||
bskal pa chen pos źiń khams rim gyis sbyań ||
ston ñid nan la bum pa dkyil hkhor bskyed ||
hbyun lnahi sa bon hbru yi bźu btul las ||
                                                            5
ye ses lna ldan gzal yas ran hod hbar ||
rmen gźi dpyam brtsigs ya gad gur thog rgyas ||
sgo bźi phyogs hod rta bab rim bźi mdzes ||
phyi nan loog brgyad tshogs brgyad rig pahi mkhar ||
bar hkhyam hdod yon lons spyod mchod pahi źin ||
                                                            10
phyi hkhyam zans leags hkhor yug khyud mo sbag ||
me chu rlun gsum bskal pahi bu yug htshub ||
gcan chen ka ba lha brgyad gdun ma gśib ||
tshans pahi grala dpyam rgyun skar grab non spras ||
ya gad chu hbab hphyan hphrul za ra tshags ||
                                                            15
ye ses dar brgyad rig pahi [65b] hphran hphrul brlab
gcan lna zil gnon non mons spa bkon źin ||
ma chags skyon bral ñi zla pad mahi gdan ||
hod las rgyu bskyed ran ran sa bon gsal ||
snags kyis skul gdab phyag rgyas brda mtshon źin ||
                                                            20
tin hdzin dgons pas mi dmigs gsal gdab cin ||
bder gsegs dbyins na bzugs pahi lha tshogs rnams ||
ran ran gtso la hkhor gyis bskor ba ru ||
sku mdog phyag mtshan rgyan dan bcas<sup>b</sup> par bskyed ||
dbyins nas spyan dran ye ses mkhan la byon ||
                                                            25
gñis su med pahi dam tshig klon du bstim ||
dňos hbyor yid sprul loňs spyod mchod pahi tshogs ||
lha rdzas dam pahi lons spyod ci snan ba ||
tin hdzin snags tshig phyag rgyas byin brlabs nas ||
rgyal bahi dkyil hkhor lha la (mchod pa) hbul ||
                                                            30
thugs dam dgyes bskan dbyins su mnes par mdzad ||
```

a dral b chad

Thus from the divine thought of your selfhood

from the state of the unborn the (three) Great Ages of Fire, Air and Water⁶⁹ gradually purify the (phenomenal) realms.

The vase⁷⁰ 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 non-duality.

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 mahi gdan || hod kyia ran bźin mtshan mahi yi ge gzugs || skye med A la hgag med OM du hgyur || gsal ba dgu hdzab dpaho hbru lna dan || thugs gsal sum cu spu sad sgren ltar hkhor || 5 phar hphros dkyil hkhor lha tshogs thugs la thim thugs la thim źin thugs la de bźin gsal || de ñid hdzab skul hphro hdu dbyins su mchod || mkhah la hod sprod klon du byin rlabs dbab || gñis su med cin gñis med gcig tu bsgrub || 10 dbyins ses dbyer med bde bahi don ldan bya || hphro hdu sprul pas lha dan bdag gźan sbrel || ye géen theg pahi don du spyod tshul lo || de ltar bskyed pahi lha dan gźal yas la || dbyins nas ve ses dkyil hkhor spyan dran ste || 15 thog mar ran grol dug lnahi gdan thabs hbul || dam tshig thabs Idan géen grogs [66a] mched Icam gyis || mdzes pahi tshul ldan rgyan dan cha lugs gzab || dgah bahi mdans dan spro bahi dbyans blan zin || pad ma ha lo me tog gdan thabs hbul 20 dug lna gnas dag chen po lna yi stobs źe sdań gnas dag seń ge dkar mos hjoms || gti mug gnas dag glan chen ser pos hjoms || na rgyal gnas dag rta mchog ljan khus hjoms || hdod chags gnas dag g yu hbrug snon pos hjoms || 25 hphrag dog gnas dag bya khyun ga rus^b hjoms || ma rig mun pa ñi ma zla bas hjoms || rtog hdzin bag chags skyon bral pad mas hjoms || dug lna gnas su dag pahi gdan hbul bas || ye ses lna rdzogs hkhor ba zil byis gnon || 30 sri źu gus tshul gdan mchog phul nas kyań || dbyins nas spyan dran gdan la bźugs gsol te || rna gśan rol mo snan pahi sgra rnams bsgrag || dri žim nad ldan spros kyis šul mtshon žin || gdun bahi dbyans dan tshig gi brda sbyar nas || 35 dbyins na bźugs pa rgyal bahi dkyil hkhor lha || ran bźin mkhah la rdzogs pahi źin khams nas || sri zu gus pahi tshul gyis spyan dran gi ||

a hod la 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 nid hdzab 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, fine-looking in their adornments and accourrements, 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-maṇḍala* who reside in the celestial sphere, from their perfect realms in the self-existing heavens.

hgyur med g·yun drun dbyins nas mi g·yo yan || hgro drug thugs rjes bzuń bahi don slad du || sprul pa than tsam gnas hdir mnon spyan dran || gñis su med par gdan la bźugs htshal źu || lus nag yid gsum mos gus lha phyag btsal || 5 lus kyi phyag bgyid gus pa lna ldan btsal^a || nag gi phyag bgyid spro dgah dbyans bskyed btsal^a || yid kyi phyag bgyid dgah rab mchog bskyed btsal^a || thog mahi dus nas da Ita yan chad du || sdig pa mi dge ci bgyis bśags pa dbul^b || īΩ [66b] źe sdań dbań gyur byams paḥi nan du bśags || gti mug dban gyur ye ses nan du bsags || na rgyal dban gyur źi bahi nan du bśags || ḥdod chag dban gyur sbyin paḥi nan du bśags || hphrag dog dban gyur yans pahi nan du bśags || 15 hgyod cin dag par ye ses lha la mthol || tshans pahi drin len bla med tshogs mchod dbul^b tshogs brgyad ye ses rig pahi lha mo brgyad || yul brgyad mchod pahi bye brag phyag na bsnams || glu gar stabs kyis ye ses lha la dbul^b || 20 hbyun lna rnam dag ye ses lha mo lnasc || rin chen sna lnahi gzed źal yans pa ru || g yu hbran yu ti bdud rtsi sman dan sbyar || dgons pa dmigs med phyag rgyas byin brlabs nas || dkyil hkhor ye ses lha la mchod pa dbul^b || 25 thugs dam mñes bskan dban dan dnos grub źu || bdag ñid lha dan gsas mkhar bdag gźan sbrel || A dkar OM la ye ses chen po lna || gsal ba dgu hdzab thugs gsal sum cu yi || hod kyi ñag thag gźah tshon lu gu brgyud || 30 zer gyi ran bźin kun nas hphro ba yis || phyi nan snod bcud gźal yas lha ru bsgyur || dbyins dan ye ses thabs dan ses rab kyi || sku dan źin khams zun hbrel bdag źal mthon || žal mthon bla med tshogs kyi mchod pa dbul^b ∥ 35

a htshal b hbul c lna

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 gSas-palace and self and all else are united.

Pure A and OM and the syllables of the Five Great Wisdoms,

the nine special syllables and the thirty letters,

as fine threads of light, as a continuous rainbow chain,

stream forth in all directions with the form of light-rays,

and the outer vessel of the world and the essence it contains are 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.

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phyi nan snod beud dnos hbyor lons spyod tshogs ||
dbyins ses mkhah klon thabs ses gnis su med ||
yul ses lha dan skye hgro gnis med sbyar ||
dkyil hkhor ye ses lha la mehod pa dbula ||
chag nams hgal hkhrul gdun tshig dbyans kyis bzag ||
ma rtogs log pa thugs rjehi sugs kyis bsgral ||
rnam rtog mtshan ma bon nid dbyins su bstab ||
dnos grub lan tsho dmu yad beud du rol ||
zad pa med pa gter chen [67a] dbyins su sba ||
thabs dan ses rab phyag rgya mkhah la bsgyur ||
phyi nan snod beud lha dan lha mos gan ||
glu dbyans gar stabs rol mo mtshams mtsham bsgyur ||
bye ba sa ya mthah yas bsam mi khyab ||
dkyil hkhor ye ses lha la mehod pa dbula ||
gnis med rig pahi lha la phyag htshal lo ||

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bon ñid dbyins na gnas paḥi dkyil hkhor dan || ran bźin lhun gyis grub paḥi dkyil ḥkhor dan || mtshan ma klon du bskyed pahi dkyil hkhor dan || dkyil hkhor rnam gsum gsal bahi lha mchog la || dbu yi gtsug phud źabs kyi khri gdan dan || brjid pahi sku dan tshans pahi gsun dbyans dan || mkhyen pahi thugs dan brtse bahi dgons pa dan || brnag pahi phyag mtshan brda yi don rtags dan || mdzes pahi rgyan dan lhab lhub na bzah dan || dgyes pahi yum dan bskor bahi hkhor tshogs dan || che bahi yon tan mdzad pahi phrin las dan || gan la mos pahi sgo nas de bźin bstod || bstod cin dgyes pahi mtshan ma rtags su bsgrub || sku dan źin khams gdan dan gźal yas dan || źi rgyan bcu gsum tshan pahi tshul dgu sogs || dug lna non mons gnas su dag pa vis || ye ses lna ldan lons spyod rtags su bsgrub || bla med rtags kyi mchod pa dbyins su bstab || glu dbyans tshom tshom gar stabs bde bsgyur nas || stag hgros sin stabs ye ses rol pahi bro || dkyil hkhor ye ses lha la mchod pa hbul || ñid kyi nan tshul bdag la gnas par źu ||

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

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

and they are offered in worship to the knowledge-gods of the mandala. Faults, defects, transgressions, errors are confessed with sombre words. Ignorance and heresy are destroyed by the force of compassion.

Hesitating thought with its various characteristic definitions is passed over into the sphere of absolute bon.

Final perfection and the zest of youth are enjoyed in their essence.

The great treasure of the infinite is concealed in the heavenly sphere.

Method and Wisdom are transformed into symbolic movements in space.

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

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

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

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

to the excellent bright gods of these three kinds of mandala from the top of their heads to the base of their thrones one must give them such praise as will cause them delight, (extolling) their glorious form and their well-toned voice, their knowledgeable thought and their loving intention, their ferocious instruments and their meaningful symbols, their beautiful adornments and their flowing garments, their joyous partners and their surrounding entourage, their great accomplishments and the acts they have performed.

Thus praising them, one must explain the meaning of these joyous characteristics,

their own forms, their realms, their thrones and palaces, their thirteen tranquil adornments and their nine pure attributes and so on.

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

dnos gźi rim pa yons su rdzogs pano ||

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gsum pa ries kyi bya bahi rim pa ni ||
  tshe rabs gon nas sbyans pahi hphro can gyis ||
  dus hdir g yun drun bon gyi las hphro len ||
  bskal srid gon nas bsgrubs pas lha žal blta<sup>a</sup> ||
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  dban lun yons su rdzogs [67b] pahi dnos grub źu ||
  sgrub pahi dam beah phud gtah gnas su sbyan ||
  dmar chen ye ses rol pahi dmar mchod bteg ||
  bdud bźi zil gnon ye śes lha bro brdun ||
  gsas mkhar gsan ba dbye bsduhi rgyun la gźug<sup>b</sup> ||
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  lha dan gsas mkhar gźal yas bdag la bsdu ||
  gñis med thig le kun bzań nan la bde ||
  bde chen rgyal po hdu hbral med pahi dbyins ||
  hdi la bsñen sgrub yon tan bsam mthah yas ||
  hjig rten hdi dan hdi las hdas pa dan ||
                                                              15
  ma hons phyi mar gyur pahi hjig rten sogs ||
  gan du gnas kyan gan dag rgyal bahi źin ||
  rgyal bahi dkyil hkhor bzan zin ñams dgah ba ||
  pad mo dam pahi źiń khams bde legs na ||
  hkhor dan lons spyod sku tshe mthar phyin źin ||
                                                              20
  gdul bya hphrin las yon tan bkra sis pa ||
  zad pa med ciń hgrib pa med pa yi ||
  rgyal ba rgya mtsho(hi źin) la rab gnas śin ||
  dpag tu med cin yon tan rdzogs par thob
  mthar van dbyins ses dbyer med nan mnam nas
                                                              25
  mkhah mñam klon bdal bon ñid dbyins su bde ||
  mtshan bcas bskyed paḥi rim pa bstan paḥo ||
  ye gśen gtsug phud thugs kyi dkyil du źog ||
ces gsuns so /
de nas yan ston pas bkah stsal pa /
                                                              30
  ñon cig ye gśen gtsug phud la sogs hkhor ||
  ye gśen bon la bskyed dań rdzogs pa gñis ||
  mtshan bcas bskyed pahi rim pa snon son nas ||
  gñis pa mtshan med rdzogs paḥi rim pa bstan ||
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a lta

b źug

c mthah

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 $M\bar{a}ras$.

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-gsen gTsug-phud, keep all this in the centre of your mind.

So the Teacher said.

The Teacher spoke again:

Listen, Ye-gsen 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.

hdi la spyi don rnam pa gsum yin te || dan por thabs dan lam la hkhrid tshul dan || bar du byań chub sems kyi skyoń tshul dań || tha ma rtsal sbyan bogs hdon la bzlaho || dan po thabs dan lam la hkhrid tshul ni || 5 skyes bu thabs dan rdzu hphrul ldan pa yis || skye śir [68a] gtin nas hjigs pahi gan zag la || rgyud lun man nag zab mohi gdams pa bsad || thar paḥi lam la brod kha g·yan sa bstana || skye śir gtin nas hjigs pahi gan zag kyan || 10 mtshan ldan bla mahi sku la rab tu hkhor || gan gsun bkah ñan ci bcol las rnams bsgrub || dan po thos pas phyi yi sgro hdogs bcad || rgyud lun man nag goms hdris ga dar bya || thos pa gtsor hdzin tshig phyir hbren mi bya || 15 sgrub pahi grogs la dben pahi gnas gces pas || g·yah ri gańs brag chu gliń nags khrod dań || dur khrod mi med lun ston dben sa ru sgo gsum yid dan lus nag glod byas nas || hjig rten hdi bden snan ba rgyab tu bor || 20 pha ma śa ñe yul mkhar nor rdzas span || ri dvags smas ma bžin du gcig pur btsah || pha rol yul la snan ba mi hphren ba || yan dag rtse gcig phyi mahi don la hphren || dan po sems la sdug bsnal blans nas su || 25 snar son phyir hon da lta la sogs kyi || bde sdug legs ñes skyon yon bye brag dan || dgra gñen ñe rin byams sdan le len dan || lto rgyab bu lon grags dan mi grags dan || hjig rten bya ba legs dan mi legs dan || 30 skyes pa pho khyad grags dan mi grags dan || mkhas pahi yon tan ses dan mi ses dan || bzun bahi yul dan brtsigs pahi sku mkhar dan || bcad pahi zin sa bsags pahi zas nor dan || lus kyi pha ma mchan gyi zla rogs dan || 35 hgrog pahi grogs dan brtse bahi gñen hdun dan || yul gyi mi chen dus kyi bstan chus dan || phyi snod hjig rten nan bcud skye hgro dan ||

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 bži lo zla žag grans dan	
skye rga na ḥchi chu bo rgyun bźi daṅ	
mdań sum rmi lam da ltaḥi las spyod la	
brtags śiń dpyad nas rig ciń rtogs par bya	
ma brtags ma gźig dge sbyor le loḥi rgyu	5
brtags nas sñin po med par ses bzin du	
sdug bsṅal las spyod de la sun nas su	
mi rtag blo yis bskyed la grańs bcad bsgom	
de la goms na ḥjig rten hrul por ḥgro	
snañ ba bden med śes pa yeńs la ḥphyo	10
gaň la dmigs gtad źen pa chuń bar ḥoṅ	
dge la źugs kyań de la ḥgyur ldog med	
de nas lus sems bde ba skye ba ste	
lus bde tsam na sems kyan bde ba ste	
raň bžin mi bžag ched kyis bcos la bsgom	15
lus ni cha lugs lṅa ldan phyag rgya bcaḥ ∥	
sems ni gan la mi ḥphro gtad med bcaḥ	
lus sems dril de rtse gcig mi yens par	
ri dvags sgra la ñan pa lta bu yid	
pi wań rgyun thag chad pa lta buḥi ṅag	20
dpaḥ bo phub la mduṅ dril lta bu yi	
lus nag yid gsum gtad med nan la gtad	
sňar soň phyir hoň da ltahi rjes mi gcod	
gar spyin rlan la sbran bu chags par ltar	
gtad med nan la ses pa zin nas su	25
g·yo med ṅaṅ la mñam par gnas pa ḥbyuṅ ∥	
gal te de la gtad pas ma zin na	
de las ma yens mi zin mi srid do	
ḥdzin rgyu ḥdzin mkhan ḥgyu byed yid yin te	
yid kyi dran pa rnam par rtog pa ni	30
dań po ri gzar kha nas chu ḥbab ḥdra	
gcig phyir gcig hbren gcig la gcig hphro hgyu	
gcig la gcig thim gan la nos ḥdzin med	
ḥdzin med ṅaṅ du gaṅ la gtad mi bcaḥ	
gtad med ses pa khrol le sigs se gnas	35
gñis pa chu kluṅ [69a] bźin du dal ba ḥdra	
gcig la gcig hbrel 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 nan la ses pa rtog med dbyins || lhod de hbol le sigs se mñam la gnas || gsum pa mi g yo gsal bahi mtsho gtin hdra || rtog med nan du rtog hdzin dri ma bral || hgyu byed mkhan po sems ñid klon du stor || 5 hgyu rgyu hgyu mkhan ran rig sems kyi nan || nan ñid klon thim tin hdzin g yo ba med || lhan ne mer re kyil le ltim me gnas || de gsum zun hbrel zi gnas bde bahi tshad || ñin dan mtshan mohi snan ba no mi ses || 10 lo zla źag grańs dus tshod tshad hdzin bral || bsgom pas mi gsal ma bsgom sgrib pa med || dgra gñen ñe rin chags ldan gźi rtsa bral || gser dan bon ba sa rdo dbyer mi byed || hdi yin hdi min hdi zes gzah gtad bral || 15 drań sroń hgog pahi nań la sñoms par hbyuń || dan po thabs dan lam la hkhrid tshul lo || bar du byan chub sems kyi skyon 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 kloń yańs su^a || g·yo med ses pa ran sar gnas pa la || nan la nan gis goms pa bskyed pa yi || dan po sems ñid ston pa gnas pahi tshad || mtshan mahi bon la dmigs gtad blo mi hchah || 25 bskal pa hkhrugs kyan sems la g yo ba med || san ne yen ne phyod de rgyan ne ba || phyi ston nan ston ran bźin mtshan ma ston || gan la dnos po med cin no bor ston || dper na ñams snan nam mkhahi nogs ltar du || 30

stoń źiń bdag med ḥdi ka yin nam sñam ||
de bas sańs rgyas logs [69b] su^b med par ḥdzin ||
stoń paḥi ñams la drod dań tshad ḥbyuṅ ba ||
mkhaḥ la bya ḥphur chu la byiṅ ba med ||
ri bor dal phyuṅ sa rdo zan ltar brdzi ||
gaṅ la chags med ser snaḥi mdud pa grol ||

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gcig skyur gcig len byis pa^c thol ma gyu ||

a yan du b log du byi sba

One abides relaxed, tranquil and free in a state of repose, the sphere of non-disquisitive knowing in a non-continuous state.

Thirdly it is like a deep lake, still and clear.

It is free from the defilement of fixed views in a state of non-discriminating thought.

The one who darts (here and there) is lost in the sphere of pure thought. The cause of darting and the one who darts (rest) in the state of self-knowing thought,

sunk in the sphere of 'suchness', unmoving in profound contemplation, translucent, clear, limpid, pellucid.

These three united give the measure of blissful tranquillity.

The changes of day and night go unrecognized.

One is free from the measuring of time by the numbers of years, months and days.

By meditating nothing now becomes clearer and by not meditating nothing becomes obscured.

One is free from the basic notions of enemy and friend, of nearness and farness, of attachment and hatred.

One does not distinguish gold and clods or earth or stone.

One is free from fixations: 'This is this' and 'This is not that', etc.

There arises the equanimity of the sage who practises 'total suppression'.

This is the first part, how to give guidance in Method and in the Way.

Secondly as for nurturing the Thought of Enlightenment,

By an intellect acting constructively 'non-constructive' mind is sought.

This non-constructive 'universal mind' is absolute repose.

So that the unmoving knower shall abide self-composed in the vast mental sphere of the Thought of Enlightenment which is the universal basis,

practice is effected in this condition by the condition itself.

First as for the measure of this abiding in the voidness of mind, intellect must not be directed towards characterizable elements.

Although the world-ages (of Water, Fire and Air) are in turmoil, there must be no movement in the mind,

clear, calm, colourless and vast,

externally void, internally void, void of self-nature and characteristics, void by nature, it lacks any substance anywhere.

For example psychic manifestations are void and selfless like the expanse of the sky and one must consider them as being just this.

In this way one cleaves directly to buddhahood.

As for the advance-grades in the psychic powers of this voidness, one flies like a bird in the sky, and in water one is not drowned, one passes through mountains and one 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.

hdi yin hdi med spyod la nes pa med ||
hbyun bahi mtshon gyis reg kyan gnod mi hgyur ||
skyi hjigs g·yan za no tshahi mthu dan bral ||
gan yin gan min lha bdud nos mi hdzin ||
smyo spyod tho cho ma nes rdzu hphrul ston ||
rtsin rtsub spyod pa sna tshogs ston par hon ||
de la dran pahi sems kyis rtsis bzun la ||
ched du mi bsgom nan du hbral med bźag ||
byis pa² g·yan sar lhun dogs lta bur bskyan ||
ri dvags smas ma lta bu ran nid btsah ||
mtho la g·yan sa bral bahi bogs skyed dbyun ||
smyon pa g·yan lhun lta buhi skyon las grol ||
ston źin bdag med ma bcos nan la bźag ||
nan la nan gis goms pa bskyed paho ||

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[f. 71a4 onwards]

tha ma rtsal sbyan bogs hdon la bzla ba || byan chub sems ni ka dag gźir phyin la || rtsal dań bogs bskyed hdon du yod ma yiń || ye nas ka dag gźir phyin yin mod kyan || thabs dan lam la ma hgag rtsal sbyan ba || snan zin srid pa hkhor ba myan hdas bon || ma śoń mi śoń yańs la dogs pa med || dpag med nam mkhah lta buhi ñams rtsal sbyah || hjig rten yon tan rdzas dan yo byad rnams || ma spaň ma blaň chags daň žen pa med || nes med byis pa lta buhi ñams rtsal sbyan || skyon dan yon tan bde dan sdug bsnal sogs || mi mthun rkyen dan hgal bahi tshogs rnams la || ma brtags mi brtag rtog hdzin dri ma bral || gtad med smyon pa lta buhi ñams rtsal sbyan || chags dan sred dan len dan skye ba sogs hjig rten hdi bden rdzas dan yo byed la || gan yan [71b] ma spans rgyan sar yin pahi phyir || dug hjoms rma bya lta buhi ñams rtsal sbyan ||

a byi sba b hbyun

There is no certainty of conduct (to which such words as) 'It is this' or 'It is not this' (could apply).

Although struck by elemental weapons, one is unharmed.

One is free of the power of fear, trepidation and shame.

There is no recognition of gods or demons, of what anything is or what it is not.

Crazily behaved and capricious, such a one reveals unpredictable powers.

He manifests all kinds of wild behaviour.

In taking the measure of all this with a heedful mind, one should not practise towards a special result, but remain naturally in a state of non-separation (from the desired result).

Be careful like a child who fears falling down an abyss.

Watch over yourself in the manner of a wounded deer.

You will make advancement in height without (fear of) a fall.

You will be like a madman who yet remains safe from the precipice.

Be relaxed in the void and selfless 'non-constructive' state.

Practice is effected in this condition by the condition itself.

Lastly as for exploiting the benefit of one's skill and practice, there can be no question of skill and benefit with regard to the Thought of Enlightenment which exists as the pure absolute.

But although it exists from all time as the pure absolute,

this accomplished unimpeded skill in Method and Way has no doubts about the comprehensiveness of something so vast, namely the whole of existence, bon both physical and metaphysical.⁷²

One must practise psychic skill which is measureless like the sky.

With regard to worldly accomplishments, necessaries and chattels,

there is no deliberate avoidance and no deliberate pursuit of them, for no attachment to them exists.

One must practise skill which is unpredictable like a child's.

With regard to defects and accomplishments, happiness and unhappiness and the rest,

unfavourable circumstances and opposing concatenations, they remain uninvestigated and must not be investigated,

for one is free from the defilement of fixed views.

One must practise skill which is undirected like a madman's.

With regard to attachment, to desire, to seizing and to birth and the rest (of the twelvefold causal nexus), and the real things and necessaries of this world,

since it is the first principle not to avoid anything, one must practise the skill of the peacock who can overcome poison,

hjig rten rdzas dań zas gos grogs rnams la || gtsan sme blan dor rnam par rtog pa hjoms || gnas dan bla gab gan la nes pa med || khyi phag lon spran lta buhi ñams rtsal sbyans || bro gar glu dan rol mohi tshogs rnams dan || 5 sna tshogs sgra skad gan yan nes med pa || cal col thol ma gyu ltar ñams rtsal sbyan || legs par brjod dan nes par smra ba dan || hjig rten mchod brjod smod pahi sdan tshig sogs || mthun byed sgra dan mi mthun sgra rnams la || 10 gan la rtog dpyod nos hdzin med pa ru || dnos med brag cha lta buḥi ñams rtsal sbyan || legs par brjod dan nes par brjod pa dan || hthad pa mi mthun spyod la sogs pa ste || bya bahi spyod lam rnam pa thams cad kun || 15 gan la hdi zes gzah gtad med pa ru || hdzin med rlun po lta buhi ñams rtsal sbyan || gźan rkyen bskul dań rań bźin blos spyad dań || śugs las byuń dań źor dań stabs la sogs || pha rol gan gis bsgyur du mi btub par || 20 gan byun snan ba thad kar good pa yi || glan chen chur zugs lta buhi ñams rtsal sbyan || bdud dan mu stegs srin po la sogs dan || pha rol rgol bahi tshogs su gyur pa dan || hjig rten mnah dban dregs pa che ba rnams || 25 gan la nam na bag tsha med pa ste || thams cad ma lus zil gyis gnon paḥi phyir || dpah rtsal sin ge lta buhi ñams rtsal sbyan || brgya khri bźi stoń phyi nań gsań gsum bon || ñag geig rol pahi rtsal lam cho hphrul la || 30 gan yan blan zin dor du med pahi phyir || gań dań spyod lam mthun par ñams rtsal sbyań ||

[f. 73a² onwards]

ye gśen gtsug phud thugs kyi dkyil du źog ||
ye gśen theg paḥi bon gyi las gñer gtad ||
ri bo gaṅs gliṅ khrod kyi bdag por bsko ||
tshad med byaṅ chub gliṅ du bon ḥkhor skor ||
gñug ma bde chen don dam mthar phyin mdzod ||
dbu ma mchog gi lam la saṅs rgyas ḥgyur ||

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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-gsen 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 gans-glin.

You must turn the wheel of bon in the Vale of Boundless Enlightenment. You must perfect all in the absolute, the great bliss of the uncreate, and you will be an Enlightened One on the Way of the Excellent Mean.

Ita ba dbyins ses dbyer med don la blta ||
sgom pa byan chub sems kyi bdar sa gcad ||
spyod pa thabs dan thugs rje zun hbrel spyad ||
dam tshig rnam dag dri med hchal ba span ||
hphrin las yons su rdzogs pahi las don bsdu ||
hbras bu hkhor hdas dbyer med gcig tu dril ||
ses / there pa brayed pa yo gean hop rname at a last

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ces gsu
ńs nas / thegs pa brgyad pa ye gśen bon rnams gtan la phab ste /
ḥkhor rnams la gsuńs 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.

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IX. BLA MED THEG PA

[vol. na, f. 85a4 onwards]

de la yan tshad med gtsug phud kyis gsol pa /

rnam pa thams cad mkhyen pa yi || hgro bahi dpal mgon ston pa lags || bon sgo brgyad khri bźi stoń las || tshur bsdud theg pa rim dgur gsuns || 5 de dag nan nas hphagsa pa yi || theg chen sdon po dgu hdus bon || bdag la gñer du gtad pa yi || bla med theg pahi bon hdi dag || hdi yi mtshan ñid ci ltar lags || 10 spyi sgos bye brag ci ltar hbyed || źib tu phyes nas^b bkah stsol htshal || ces gsol to / de la ston pas bkah stsal pa / ñon cig tshad med gtsug phud ñon || byan chub sems nid rin po che 15 gdod nas ye sans rgyas pahi nan || gnas lugs rig pahi no bo ni || ka dag [85b] chen po hdus ma byas || hkhor hdas gan gi gźi rtsa bral || ma bcos spros bral chen po la || 20 dan po gnas pahi byun khuns dan || bar du bgrod pahi lam gnas dan || tha ma phyin pahi sa med cin || hgro hon mtshan ma ma grub cin || tshig su briod pahi don med kyan || 25 hon kyan rtag chad mthah gsal źin || ma rtogs sems can bkri phyir du || tshig su brjod de bsad bya ba || theg pa kun gyi yan rtse hdi^c || spyi ru rnam pa gsum du bśad || 30 gźi dan lam dan hbras bu gsum || sgos su rnam pa bźi ru ste || lta ba sgom pa spyod pa gsum || bla med don gyi hbras buho || bye brag so sor dbye ba na || 35 phar spros brgyad khri bźi stoń la || b dbye nas a dpag pa c rtsehi

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

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 gsuńs so / yań gsol pa /

thams cad mkhyen paḥi ston pa lags ||
de ltar theg pa bla med la ||
spyi ru rnam pa gsum gsuns pa ||
gźi dan lam dan ḥbras bu gsum ||
gźi yi mtshan ñid ci ltar lags ||
gźi las grol tshul ci ltar lags ||
lam gyi bgrod tshul ci ltar lags ||
hbras bu hgrub tshul ci ltar lags ||

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śes gsol to / de la ston pas bkaḥ rtsal pa /

ñon cig tshad med gtsug phud géen || thog mar gźi yi gnas tshul ni || ma srid ye srid thog ma la || dus gsum sans rgyas rgyu ma grub || khams gsum sems can rkyen ma bslad || hkhor hdas ma srid gon rol du || thog mar rig pahi rgyal po sna || gnas lugs rig pahi no bo ni || kun gźi phyaho lun ma bstan || yod pa ma yin med pa min || hkhor hdas gan gi min ma thogs || dge sdig gan gi hdus ma byas || ston pa ma yin snan [86a] ba min || rtag pa ma yin ched pa min || bde ba ma yin sdug bshal min || sans rgyas ma yin sems can min kha dog gzugs snan dbyibs ma grub || mu med hbyams yas bon gyi dbyins || rgya chad phyogs lhun mthar mi dmigs || hkhor hdas gan gi min ma thogs || skyon yon gan gi blos ma bslad || dge sdig gan gi rgyu ma grub || kha dog dkar nag che chun med || yans dog mthah dbus dpyod las hdas \parallel rgya khyon dpag tshad gźal mi dpog || thog mthah 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.

hphel ba med cin hgrib pa med || zad pa med cin hbri ba med || stor ba med cin hbral ba med || chags pa med cin hjig pa med || rgyu las ma grub rkyen mi hjig || 5 rkyen gyis ma bslad rgyu mi mnon || dper na nam mkhahi dbyins ltar du || sa le phyod de rgyan ne ba || ci yan med pahi nan du gnas || thog mar gźi yi gnas tsul lo || 10 gñis pa gźi las^a grol tshul ni || kun gźi skye med bon gyi dbyińs || ye nas phyo ma lun ma bstan || ci yan med pahi ston pa la || rtag dan chad mthar ma lhun źin || 15 ma g yos dbyins chen hbyams yas la || cir yan snan bahi rlabs g·yos pas || ston pahi bcud las rig pa hbyun || dper na ñi mahi sñin po bźin || ston rig sgrib med zan thal la || 20 ston cha hgag med ran sgra sgrog || de las ran bźin hod lna śar || zer ni ran bźin kun tu hphro || yod par snaň bžin dňos ma grub || med par snan bźin mthar ma lhun || 25 ye srid rgyal po hgyur ba med || yan mes^b chen po g·yo med sku || dus gsum sańs rgyas gźi las grol || kun [86b] tu bzań po glo bur ba || tshig dan min gis mtshon pa tsam || 30 don du mtshon pa mya nan hdas || ye nas ka dag chen po ste || ma bcos spros bral lhun gyis grub || gdod mahi dus nas hkhrul sgrib bral ||

a gźihi b mñis

dan pohi sans rgyas rgyu med pa ||

rgyu las ma byun rkyen mi hjig || sans rgyas thog ma tha ma med || sgra ni ston pa bon ñid sku || hod ni ka dag chen po ste ||

zer ni sna tshogs sprul pahi sku ||

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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.

hod lňa kha dog ve šes lňa ||

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gźan snań pha rol ma phyin par ||
ran mtshan dkyil hkhor mkhah la rdzogs ||
sñin po hgyur med bon gyi dbyins ||
nan dan ran bzin hdu hbral med ||
                                                           5
gdod nas ye sans rgyas pahi sku ||
sańs rgyas tshig gis mtshon bya tsam ||
don du ma bcos spros bral nan ||
thig le ñag gcig e ma ho ||
rtogs pas sans rgyas grol bahi gźi ||
                                                           10
ka dag hgyur med no bo nid ||
ran mtshan dkyil hkhor rdzogs pahi lam ||
ran bžin lhun gyis grub pahi žin ||
lha lna sku lna źin khams lna ||
rigs lna stobs lna spyan lna rdzogs ||
                                                           15
sans rgyas ses kyi min du btags ||
gnas pahi gźi dan grol bahi lam ||
ran ran sgos kyi gźi lam ste ||
sans rgyas tshig gi bla dvags so ||
ma rtogs sems can hkhrul tshul ni
                                                           20
gon ltar ma g·yos dbyins chen la ||
cir yan snan bahi rlabs g·yos pas ||
ston pahi beud las rig pa hbyun ||
rig pa hgag med zan thal la ||
sgra hod zer gsum rtsal du śar ||
                                                           25
gźi las lam gyis cho hphrul bslańs ||
de ñid ma rig hkhrul par sar ||
rgyu nia ma rig pa las hbyun ||
rkyen ni ran bźin hod lnas byas ||
ran mtshan dkyil hkhor ma rtogs pas ||
                                                           30
gźan hbyuń rkyen<sup>b</sup> la rtog pa hkhrul ||
rtog [87a] pas brtags<sup>c</sup> pas hkhor bar śar ||
med la yod bzun hdzin las hkhrul ||
bdag las gźan med brtags pas<sup>d</sup> hkhrul ||
sems la sdug bsnal tshor bas hkhrul ||
                                                           35
sgra la ran skrag hjigs pas hkhrul ||
          b bskvem
a ma
                       c brtag
                                   d 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.

a chag

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hod la dan chags rmons pas hphrul
  zer la sems hphro bslus pas hkhrul
  hkhrul pahi rjes hbren źin du śar ||
  hod zer kha dog dkar po la ||
  dan po dan chagsa snan ba hkhrul
                                                             5
  de nas vid rmon že la sdan ||
  tsha gran dmyal bahi zin du sar ||
  byams pa chen pohi don la sgrib ||
  hod zer kha dog dmar po la ||
  dan po dan chags snan ba hphrul ||
                                                            10
  de la vid rmon hdod chags ldan<sup>b</sup> ||
  bkres skom yi dvags źiń du śar ||
  sbyin pa chen pohi don la sgrib<sup>c</sup> ||
  hod zer kha dog snon po la ||
  dan po dan chagsa snan ba hkhrul
                                                            15
  de la yid rmon gti mug ldan |
  glen lkug byol son źin du śar ||
  ye ses chen pohi don la sgribe ||
  hod zer kha dog ser po la ||
  dan po dan chags snan ba hkhrul ||
                                                            20
  de la vid rmon hphrag-dog ldan<sup>b</sup> ||
  brel phons mi yi zin du sar ||
  yans pa chen pohi don la sgrib<sup>c</sup> ||
  hod zer kha dog ljan khu la ||
  dan po dan chags snan ba hphrul ||
                                                            25
  de la yid rmon na rgyal ldanb ||
  hthab rtsod lha min źiń du śar ||
  źi ba chen pohi don la sgrib ||
  hod zer kha dog cha mñam la ||
  dan po dan chags snan ba hkhrul ||
                                                             30
  de la yid rmon rtog pa ldanb ||
  pham ltun lha yi zin du sar ||
  gñis med mñam pahi don la sgrib ||
  gzugs med rgyu las gzugs su grub ||
  bdud lna dug lna non mons lna ||
                                                             35
  phun po lna pohi sgrogs su sdom<sup>d</sup> ||
  thar med hkhor bahi drva bar [87b] chud ||
  ran rig ye ses hod mdans nub ||
  mi ses rmons pahi sdug banal sbyon ||
b že la sdan in every case. See note 76
                                                     d bsdem
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c bsgrib

The delusion of attachment to Light arises from perplexity.

The delusion of thought-emanations with regard to the Rays arises from beguilement.

As a result of pursuing these delusions, it all appears as the (Six) Spheres (of possible rebirth).75

With regard to the light of white rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and Wrath emerges,

and it all appears as the sphere of the hot and cold hells.

So a shadow is cast over the intention of great loving-kindness.

With regard to the light of red rays

There is first attachment and delusion of appearances.

Then the mind is perplexed and Desire arises,76

and it all appears as the sphere of hungry and thirsty tormented spirits.

So a shadow is cast over the intention of great generosity.

With regard to the light of blue rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and Mental Torpor arises,

and it all appears as the sphere of stupid beasts.

So a shadow is cast over the intention of great knowledge.

With regard to the light of yellow rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and Envy arises,

and it all appears as the sphere of wretched men.

So a shadow is cast over the intention of magnanimity.

With regard to the light of green rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and Pride arises,

and it all appears as the sphere of contentious titans.

So a shadow is cast over the intention of tranquillity.

With regard to the light with rays coloured in equal parts

there is first attachment and delusion of appearances.

Then the mind is perplexed and Disquisitive Thought arises, and it all appears as the sphere of the falling gods.

So a shadow is cast over the intention of unity and sameness.

Form is produced with the formless as cause.

One is bound with the bonds of the Five Māras, the Five Evils, the Five Molestations (kleśa) and the Five Components of Personality,

and one enters the net of phenomenal existence where there is no escape.

The light of self-knowing knowledge loses its brilliance and one experiences the suffering of the blindness of ignorance.

ñon mons hkhor bahi btson rar tshud || sdug bsňal hdod pahi rgya mtshor hbyiň || skye rga na hchi chu bo hgrub || ris drug zo chu rgyud mar rgyud^a || ran dban ma thob gźan dban can || sdug bsnal hkhor bar hkhyam pa ste || ma rtogs sems can hkhrul tshul lo || grol dan hkhrul pahi mtshan ñid ni || gźi las ma rig rgyu bskyed ciń || lam la hkhrul nos ma zin kyan || snon du gźi yi sgra yod pas || ñon mons dug lna sbyan du yod || thar pahi lam la bgrod du vod || sans rgyas hbras bu bsgrub tu yod || rig pahi ye ses gsal tu yod || grol hkhrul bye brag de ltar ro ||

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gsum^b pa lam gyi bgrod tshul ni || ston źin bdag med byan chub sems || gnas lugs rig pahi no bo hdi || don du rań sems sańs rgyas sku || kun gźi skye med bon gyi dbyińs || rol pa hgag med ran hbyun rtsal || cir yan snan ba de bźin ston || snań dań stoń pa ka nes dag 🛭 bon ñid ran las ran hbyun rtsal || bon can mtshan ma bon ñid dbyins || ye nas gźi gnas mthar phyin la || hdi la bgrod dan hgro hon med || ma bcos rtsol bral sems ñid nan || ma g·yos khyab bdal bon ñid klon || de la ñams su len rgyu med || len rgyu len mkhan ran rig sems || hon kyan brda dan thabs bstan pa || gnas tshul sten du bźag tshul tsam || don la yin tshul ses pa tsam || śes tsam ñid ni rtogs pa tsam || rtogs dan hgrol ba zun hjug tsam || kun gźi ston pahi ran mdańs^c la || rig pa sgrib med ye ses gsal ||

a brgyud b gñis c gdans

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 Spheres⁷⁷ 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.

hbyun hjug mtshan [88a] ma sna tshogs blo || gñis su med cin so sor gsal || yan dag mthah la gcig tu gnas || gnas pahi steň du bžag pahi tshul || don du kun gźihi kloń du bsdud || snan ston dbyer med zun du hjug || bde ston dbyer med rol pahi klon || rig ston dbyer med byan chub sems || gñis med nan du e ma ho || kun gźi nam mkhah lta bu la || rig pa sa rlun me chur grub || hbyun hjug źin khams rab hbyams chags || gñis su med cin so sor gsal || yan dag mthah la gcig tu gnas || gnas pahi sten du bźag pahi tshul || don du ba gaḥi klon du bsdud || snan ston dbyer med zun du hjug || bde ston dbyer med rol pahi klon || rig ston dbyer med byan chub sems || gñis med nan du e ma ho

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[f. 89b4 onwards]

de ltar sems ñid gnas tshul la ||
raṅ bźin ṅaṅ gi bźag tshul gyis ||
gnas daṅ ḥgyu ba ḥbyuṅ thim gcig ||
snaṅ daṅ stoṅ pa khaª ta chad ||
sku daṅ ye śes zuṅ ḥjug rtsal ||
gdod nas bla med phar phyin la ||
bgrod bya bgrod byed mthaḥ daṅ bral ||
sems ñid raṅ sar gnas pa yi ||
ḥkhor ḥdas raṅ ḥbyuṅ rol pa la ||
bgrod tshul miṅ gis gdag bya tsam ||
gsum pa lam gyi bgrod tshul lo ||

bži pa ḥbras bu ḥgrub^b tshul ni ||
kun gži skye med bon gyi dbyins ||
rol pa ḥgag med ran ḥbyun rtsal ||
gñis su med pa ñag gcig sku ||
ḥkhor ḥdas med pa ro gcig dbyins ||
ye nas skye med ḥchi bral źin ||

a ka b grub

The intellect with its various characteristics which emerge and return remains translucent with (such seeming) separateness in a state of absolute unity.

It remains at one in the pure ultimate.

The manner of application referring to this state

is really comprised within the sphere of the universal basis.

It is the inseparable combination of manifestation and voidness.

It is the sphere of the play of bliss and voidness mutually inseparable.

It is the Thought of Enlightenment where knowing and voidness are inseparable.

Such is this state of unity! How wonderful!

The knower is produced in the universal basis

just as earth, air, fire and water are produced in sky.

Appearing and returning, the realms of existence come into being on a very vast scale.

They are translucent with (seeming) separateness in a state of absolute unity.

It remains at one in the pure ultimate.

The manner of application referring to this state

is really comprised in the sphere of the 'universal womb' (bhaga).

It is the inseparable combination of manifestation and voidness.

It is the sphere of the play of bliss and voidness mutually inseparable.

It is the Thought of Enlightenment where knowing and voidness are inseparable.

Such is this state of unity! How wonderful!

Just relax spontaneously in mind itself in its abiding condition.

'Staying' and 'darting', 'emerging' and 'sinking' are a single state.

Talk of manifestation and voidness is stopped.

The (supreme) form and knowledge are the reflective power of the 'Twoin-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	
snań srid hkhor ba myań hdas bon	
ran chas lhun grub ran bźin gyi	
sku dań ye śes zuń ḥbrel nas	
yon tan ma brtsal lhun rdzogs la	5
hbras bu grub dan ma grub med	
ḥon [90a] kyaṅ gnas lugs rig pa la ∥	
gnas tshul steň na bźag tshul daň ∥	
de dag brtan pa thob nas su	
ran rig mnon du gyur pa yis	10
ran mtshan dkyil hkhor rdzogs pa la	
snań stoń gñis su med pa yi	
bde stoń zuń hjug rol pa la	
rig ston lhun gyis grub pa yi ∥	
ḥphags paḥi yon tan bsam mthaḥ yas	15
nam mkhaḥ ri rab rgya mtsho ltar	
dpag gi mi dpog gźal mi loń ∥	
sku ñid gcig las ma g∙yos kyaṅ ∥	
sprul pa bye ba phrag brgya ḥgyed	
gan la gan hdul cir yan ston	20
hbyun bźi mtshan ma las su run	
nam mkhaḥ ñid la ñid du spyod	
ḥchi med bdud bral g·yun drun sku ∥	
srog med nad dug mtshon mi hjig	
mkhaḥ la bya daṅ chu la ña ∥	25
brag la thog gśeg rtsi śiń sdud	
ri rab phyag ḥdeg rgya mtsho rnub	
chu bo źags zlog ^a gzah chen rtod	
ston gsum ston gi hjig rten yan	
rkan pa ya gcig mthil gyis gnon	30
hgyur ba med pahi sku mchog ldan	
gsun ñid geig las ma bsgrags kyan	
hgro ba sems can thams cad kyi	
skad rigs mi mthun so so ru	
ran ran sgra skad jib bzin go	35
brgyad khri bźi stoń bon rnams kun	
thogs pa med pa ran bźin śes	
skad rigs sum brgya drug cur sgyur	
ḥgro ba yoṅs la bkaḥ dbaṅ btsan ∥	
bden paḥi tshig la spro ba skyed	40
tshan pahi dbyans kyis mya nan bsan	
a sdog b ci c brtsan	
-	

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,⁷⁸ 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 Kailāsa, like the ocean,

it cannot be measured, it cannot be appraised.

Although unmoved from its single form

a hundred million manifestations spread forth,

showing itself anyhow, wherever anyone is converted,

and in keeping with the characteristics of the four elements

acting absolutely in absolute space.

It is the deathless Swastika body, free of Māra.

As it is lifeless, disease, poisons and weapons cannot destroy it.

(He who has realized this is like) a bird in the sky and a fish in the ocean.

He splits rocks as by lightning and gathers in (magically) aromatic shrubs.

He raises Mount 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 Brahmā,

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rgyal bahi bkah la thams cad hdud
bskos pahi las la gan yan ñan ||
drug cuhi yan lag tshans pahi gsun ||
hgag pa med pahi gsun mchog ldan ||
thugs ñid gcig las (ma) g·yos kyan ||
                                                         5
hgro ba rigs drug sems can la ||
gan hdul dgons pa re re hchar ||
mkhyen pahi [90b] ye ses dgons pa yis ||
hgro ba gan la gan hdul gyi ||
mtshan ñid bye brag so sor hbyed ||
                                                        10
snon dan ma hons da lta yi ||
skye gnas rim pa bžin du šes ||
tin hdzin yan lag drug cu yi ||
hod zer spro bsduhi hdu hphro hgyed ||
hkhrul med mñam ñid thugs dan ldan ||
                                                        15
yon tan gcig las ma spros kyan ||
gan dag hgro bahi dmigs lam du ||
dpag bsam ljon śiń rgyas pa la ||
lo hbras me tog hkhruns pa bźin ||
so sor no mtshar che ba yi ||
                                                        20
nad la sman dan dug la rtsi ||
dbul hphons dag la vid bžin nor ||
hjigs pa rnams la skyel ma go ||
rmons pahi tshogs la gan dgos skyabs<sup>a</sup> ||
mtshan dan dpe byad legs pahi rgyan ||
                                                        25
dpe byad brgyad cu nes par rdzogs ||
kun gyi mchod gnas bkur bahi zin ||
bya rgyal gtsug gi nor buhi tog ||
hgro bahi dpal mgon dpal du gyur ||
legs par hbyun bahi yon tan ldan ||
                                                        30
hphrin las geig las ma mdzad kyań ||
hgro ba gan la gan hdul gyi ||
hdam gyi phur pa lta bu ru ||
gan dag gnas la gar bskor bde ||
źi rgyas dbań drag las bźi rgyun ||
                                                        35
tshe nor dban than dpal skyed sogs
bar chod bgegs hdul g yul las rgyal ||
snan srid hkhor lo thabs kyis bsgyur
gdul bya źin khams bsam mthah yas ||
ston gsum ston gi hjig rten gyi ||
                                                        40
mi mjed źiń 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

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rgyal po lta bur sku hkhruns śin ||
  btsun mo sras dan hkhor du bcas ||
  mdzad pa bcu gñis bkod pa vi ||
  hgro ba hdren pahi dpal du gyur ||
  ma brtsal lhun grub hphrin las ldan ||
                                                           5
  tha ma hbras buhi hgrub tshul lo ||
  de ltar bla mahi theg pahi bon ||
  thog mar gźi yi gnas tshul dan ||
  gñis pa gźi las [01a] grol tshul dań ||
  gsum pa lam gyi bgrod tshul dan ||
                                                          10
  tha ma hbras buhi hgruba tshul de ||
  tsad med gtsug phud sprul pahi géen ||
  hgro bahi dpal du hgyur bar mdzod ||
ces gsuns so / de la yan tshad med gtsug phud kyis gsol pa /
  ston pahi sgron ma hgro bahi dpal ||
                                                           15
  thams cad mkhyen pahi thugs can lags ||
  bla med theg pa yan rtse la ||
  gźi dań lam dań hbras bu yi ||
  yin tshul gon du son nas kyan ||
  lta sgom spyod pa hbras by bźi ||
                                                           20
  hdi yi mtshan ñid ci ltar lags ||
  thugs kyi dkyil nas bcud phyuns la ||
  bdag cag hkhor la bśad du gsol ||
ces gsol to / de la ston pas bkah stsal pa /
  ñon cig hdus pahi hkhor rnams dan ||
                                                           25
  tshad med<sup>b</sup> gtsug phud gus par ñon ||
  bla med theg pa yan rtse la ||
  lta ba sgom pa spyod pa gsum ||
  bla med don gyi hbras bu yi ||
  thog mar lta ba bstan pa ni ||
                                                           30
  kun gźi skye med bon gyi dbyińs ||
  rig pa hgag med ye ses sku ||
  gñis su med pa ñag gcig dan ||
  bla med theg pa chen pohi don ||
  bltac rgyu lta byed mthah dan bral
                                                           35
  bltas pas mthon med bon gyi dbyins ||
  ma bltas ran gsal sems kyi nan ||
                    b ye gsen
        a grub
                                  c lta
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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 hdzin pasa grub pa med || ye nas bon ñid ston pahi klon || hgag par hdzin pasa chad pa med || 5 ye nas ran hbyun ye ses mkhah || skye hgag gñis med sems kyi nan || gñis su med pa ñag gcig dbyins || bla med theg pa chen pohi don || yod par hdzin pasa grub pa med || 10 ye nas dmigs med bon gyi sku || med par hdzin pas a chad b pa med \parallel ye [91b] nas lons spyod rdzogs pahi źiń || yod med gñis med^c sems kyi nan || gñis su med pa ñag gcig dbyins || 15 bla med theg pa chen pohi don || rtag par hdzin pasa grub pa med || ye nas mi gnas mya nan hdas || chad par hdzin pasa phyal ba med || ye nas sna tshogs cir yan sprul || 20 rtag chad gñis med sems kyi nan || gñis su med pa ñag gcig dbyins || bla med theg pa chen pohi don || snan bar hdzin pasa dnos po med || ye nas bon ñid ston pahi klon || 25 ston par hdzin pas no bo med || ye nas rol pa hgag med nan || snań stoń gñis kyań sems kyi nań || gñis su med pa ñag gcig dbyins || bla med theg pa chen pohi don || 30 yod med rtag chad snan ston nan || skye hgag mu bzihi mthah dan bral || mthah bral chen pohi lta ba la || snan srid hkhor ba mya nan hdas || bskal srid chags gnas hjig ston dan || 35 bde sdug legs ñes hbyun^d tshor dan || re dogs hdzin pa yod ma yin || dper na nam mkhahi klon yans su me chu sa rlun hbyun ba bźi || chags dan gnas dan hjig ston dan || 40

^a paḥi ^b khyab ^c kyan ^d byun

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' (nirvāṇa).

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 mkhahi nan du hbyuna mi tshor ||

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de bzin sems ñid klon yans su ||
sems hbyun mtshan mahi cho hphrul rnams ||
sems ñid nan du hbyuna mi tshor ||
snań srid sems kyi yo lań la ||
                                                          5
span dan blan bahi rgyu ma mchis ||
hkhor hdas bon ñid rol pa la ||
bzan nan legs nes gźal mi dpog ||
lha bdud sems kyi cho hphrul la ||
phan dan gnod<sup>b</sup> pahi mthah ma grub ||
                                                         10
dper na mkhah la khyun gsegs na ||
srid gsum spyi rgya rlabs kyis gcod ||
sder chags thams cad zil gyis gnon ||
de bzin [92a] mkhah la ñi śar na ||
hod gźan ma lus zil gyis gnon ||
                                                         15
ma rig mun pahi glin khrod gsal ||
de ltar theg pa chen pohi don ||
rtog med lta bahi rgyas thebs na ||
rtog pahi tshogs rnams zil gyis gnon ||
theg pa hog ma bag la źa ||
                                                        20
thams cad kun yin gan yan min ||
mu bži mthah bral dbus ma grub ||
khyab bdal bon ñid spros mthah bral ||
ye nas ye sans rgyas pahi nan ||
gdod nas ma bcos khyab bdal ñid ||
                                                        25
theg chen don gyi lta ba yin ||
gñis pa sgom pa bstan pa ni ||
bla med theg pa chen pohi don ||
byan chub sems nid rin po che ||
ka dag lhun grub hdus ma byas ||
                                                        30
ye nas ma bcos rtsol bral la ||
bsgom bya sgom byed mthah dan bral ||
bsgom rgyu byun na bon ñid bcos ||
sgom mkhan byun na sems ñid bslad ||
ma g·yos ma bcos ma bslad par ||
                                                        35
so ma gñug<sup>c</sup> ma dbu maḥi lam ||
bde ba chen po bon ñid nan ||
nan la nan gis ma bcos par ||
nan la nan du gnas pa na ||
sgom pahi rgyal po de ka yin ||
                                                        40
      a byun
                  b bden
                              c ñug
```

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.

hon kyan tshig gi mtshon bya la ||
byan chub sems ñid rin po che ||
dpe don rtags dan gsum du bstan ||
dpe ni nam mkhah lta bu la ||
don ni yons la khyab pa ste ||
rtags ni phyogs ris med par gnas ||
mthah skyon bral bahi sgom pa yin ||

[f. 93a⁶ onwards]

gsum pa spyod pa bstan pa ni || bla med theg pa chen pohi don || byan chub sems nid rin po che hkhor hdas dbyer med mñam pa ñid || span dan blan bahi mthah ma grub || bon ñid nan la ran hbyun sku || thig le ñag gcig mnon rol spyod || spyad rgyu spyod mkhan ran gi sems || spyad kyan ran hbyun [93b] sems kyi rtsal || ma spyad ñag geig don la gnas || de dag spyad paḥi rgyu ma mchis || spyod ces bya ba mtshan mahi tshig hon kyan tshig gi mtshon bya la || sems ni nam mkhah lta bu la || snan ba me chu sa rlun grub || nam mkhahi nan du mnon rol spyod || span blan med pahi spyod pa vin ||

5

10

15

20

[f. 94a2 onwards]

bźi 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 dbyins ||
dmigs med sgom pa bon ñid nan ||
byar med spyod pa ran ḥbyun rtsal || 30
re dogs med pa ḥbras buḥi mchog ||
gdod nas śes rab pha rol phyin ||
mi skye mi ḥgag bon gyi dbyins ||
mtshan ñid so so ye śes spyod ||
ye nas ye sans rgyas pa la || 35
bsgrub rgyu sgrub byed mthaḥ dan 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 byun na bon ñid bcosa || sgrub mkhan byun na sems nid bslad || bcos bslad man na rgyu rkyen hbyun || byan chub sems nid rin po che bla med theg pa chen pohi don || 5 rgyu las ma byun rkyen mi hjig || ye śes rgyu med rkyen bral źiń || srog med bdud bral g·yun drun sku || hgyur ba med pahi hbras bu hchan || byan chub sems nid rin po che 10 bla med theg pa chen pohi don || hkhor ba žes kyi span du med || myan hdas ses kyi blan du med || hkhor hdas dbyer med mñam pa ñid || re dogs med pahi hbras bu hchan || 15 byan chub sems nid rin po che || bla med theg pa chen pohi don || dug lna žes kyi span du med || ye ses ses kyi blan du med || skyon yon dbyer med mñam pa ñid || 20 du ma ro geig hbras bu hchan || byan chub sems nid rin po che || bla med theg pa chen pohi don || bdag tu bzun bahi nes pa med || gźan du hdzin pahi rtog pa med || 25 bdag gźan dbyer [94b] med mñam pa ñid || gñis med mñam pahi hbras bu hchan || byan chub sems nid rin po che bla med theg pa chen pohi don || gcig tu hdzin pahi grub pa med || 30 du ma hdzin pahi dbye ba med || ma bcos rtsol bral mñam pa ñid || thig le ñag geig hbras bu hchan || byan chub sems nid rin po che bla med theg pa chen pohi don || 35 sans rgyas thog ma tha ma med || gdod nas ye sans rgyas pahi nan || no bo hgyur med bon gyi dbyins || sñin po hgyur med rig pahi mkhah || nan nid hgyur med sems kyi klon || 40 nan dan ran bzin hdu hbral 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 Māra), and it holds the unchanging Result.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has nothing to be avoided under the name of physical states, has nothing to be accepted under the name of metaphysical states. It is that Sameness where the physical and the metaphysical are indistinguishable.

and it holds the Result which is free of hopes and fears. The precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has nothing to be avoided under the name of the Five Evils, has nothing to be accepted under the name of the Five Wisdoms. It is that Sameness where faults and virtues are indistinguishable, and it holds the Result of the 'single-flavoured much'.

This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has no authenticity which can be conceived of as a self, has no discriminating power which can conceive of others. It is that Sameness where self and others are indistinguishable, and it holds the Result in the Sameness of non-duality. This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, has no effective form which can be conceived of as a unity, has no distinctions which can be conceived of as many. It is that Sameness which is unaffected and effortless, and it holds the Result which is a single dot. This precious Thought of Enlightenment, the 'substance' of the great Supreme Vehicle, is buddhahood without beginning and end, the state of primeval buddhahood, the changeless selfhood, the sphere of bon, the changeless essence, the sky of knowing, the changeless state, the sphere of thought, state and nature with no joining and no separation,

hkhor dan myan hdas dbye ma med || bde dan sdug bsnal tshor ba med || skyon dan yon tan blan dor med || bdag dan gźan du hdzin pa med || thabs dan ses rab hgag pa med || 5 sñin po hgyur med ye ses sku || snan ba rin chen gser gyi glin || no mtshar yid bzin hdod yon nor || yon tan dpag bsam ljon pahi śiń || hphrin las dban phyug hkhor lo sgyur || 10 don gñis hbras bu bcud kyi gter || thogs pa med paḥi ḥbras bu ḥchan || bla med theg pahi don dam mo || tshan med gtsug phud sprul pahi géen || bla med theg pa chen pohi don || 15 lta sgom spyod gsum hbras buhi don || sems can hgro la sman par mdzod || ces gsuns 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.

- 1. bslu for blu 'to ransom'.
- 2. The ju-thig or cu-thig consists of a long thread and six short ones which are knotted together. An alternative name is mohi skud-pa 'thread of prediction'.
- 3. Diagram XIX represents a horoscope (gab-rtse) as drawn conventionally on a tortoise. The outer circle gives the names of the years in their sixty-year cycle. Next are the twelve animals of the twelve-year cycle. Then the circle of the eight sPar-kha, and at the centre the set of the nine sMe-ba. See The Buddhism of Tibet, or Lamaism, London, 1895, Waddell, L. A., pp. 456 ff.
- 4. The meaning of ju-źag 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), yuns-dkar (white mustard), lgan-sag (split pods), ske-tshe (black mustard), san-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 bomb—in the story of Lig-mi-rgya as told in the rnam-thar section of the Zan-źun shenrgyud 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 34³³) this rite is referred to as the bsnun pahi gto or 'stinging rite'. The two terms also appear together on p. 110¹⁷: 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" (smran) of the bon (traditional chant) pertaining to the dBal divinities.'
- 9. smran, 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 klun-rta, which is certainly the regular bon spelling for this term. The effigy is well known from Tibetan prayer-flags, where it is represented by a horse carrying a wish-granting gem. See Waddell, p. 411 ff. The more usual spelling is rlun-rta, translatable as 'wind horse'. As Waddell has pointed out, the term is of Chinese origin and the Tibetan spellings klun or rlun are really phonetic representations of Chinese #\frac{\pi}{\pi} (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. 43-51

B. The Thug-khar Furies (ghan) pp. 51-57

C. The hero-gathering of the Genies (sgra-bla) pp. 57-65

- (i) Genie Furies, pp. 59-61
- (ii) Wer-ma Lords, pp. 61-63
- (iii) Can-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 pp. 77-87

(3) 'hPhan-yul', the portal of ransom

PP. // 0/

(4) 'Master Sage', the portal of fates and furies

pp. 89–97

This whole section, 'The Way of the Shen of the Visual World', is concerned with propitiating or overpowering the 'gods and demons' of this world. A large number of kinds of indigenous Tibetan divinities are mentioned, especially in (c), and it is not always possible to distinguish between them. Nor does the compiler of this chapter always do so. I have regularly translated gfian as 'Fury' and sgra-bla (= dgra-lha) as 'Genie'.

- 13. ba-gar remains uncertain. It may represent Skr. bhaga (as on p. 238¹⁶) with Tibetan locative ending -r.
- 14. byur and mi-la are different kinds of sprites which cause harm. byur occurs in the dictionaries with the meaning of 'misfortune'.
- 15. The name of this unidentified bird also occurs in a list of bird names in gZibrjid, vol. kha, 41b6. Is it meant to be the phoenix?

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- 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-rdan (lit. 'bird-rack') is a curious term. It refers here and at p. 64¹⁶ 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 58¹ and 64⁵ 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-rdan.

- 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 rlun-rta in n. 10, above.) This term is certainly pronounced 'drapla' and this would favour the bon spelling. Also the meaning of dgra-lha 'enemy god', for a divinity whose protection one expects, seems rather unsatisfactory. There is a chapter on this class of divinities in Nebesky-Wojkowitz, Gods and Demons, pp. 318 ff.
- 21. There is a brief reference to the lam-lha 'Road God' group of these Can-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. kha, 47b¹ onwards, are: khu-byug (cuckoo), lco-ga (lark), khrun-khrun (crane), the-ba (?), khug-ta (swallow), pha-wan (bat), khyim-bya (house-martin), bya-wan (? bat or crow), gon-mo (partridge), dun-khra (?), phu-shud (hoopoe), bye-ma-brel (flying squirrel or bat), ne-tso (parrot).
- 23. Here 'Black Waters' explicitly refers to the whole 'Way of the Shen of the Visual World' and the confusion is self-confessed. See n. 12 above.
- 24. Again the term refers to the whole of Way II.
- 25. See Fig. XX.
- 26. Literally 'the afflictions of grasped (object) and grasper (subject)'. This is familiar Buddhist terminology.
- 27. According to T. N. the 'others' are the possessing demons who do not know what harm they are doing.
- 28. Concerning mdos translated as 'quittance' see note 11 above.
- 29. See Fig. XXI.
- 30. Only six are listed.
- 31. 'Calling down slaughter' (gsad-gcad-dbab) upon foes and demons is a well-known Tibetan (Buddhist and Bon) ritual. It is elsewhere referred to as the 'Circle-of-Life Practice' (pp. 107 and 111) and the Linga Practice (p. 109), where the 'Circle of Life' and the linga both refer to the magic circular design or the quasi-human effigy which represents the foe during the rite. See the important article by R. A. Stein, 'Le 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 źin chen g yan gźi, 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 gźi mnah dban = 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. 631.) In our text hdur clearly appears as a verb (at p. 11820) 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 p. 12021, but the context permits me to translate it nominally.

- 41. This is the byan-bu, the 'name-card' essential for these ceremonies. See my Buddhist Himālaya, Cassirer, Oxford, 1957, pp. 262 ff., where the corresponding rītin-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 flid sflin po bdal bahi hbum is a plagiarism of the Tibetan translation of the Satasāhasri-kaprajñāpāramitā.

The set of four quoted here does not quite correspond with the 'Four Portals' as explained in the Introduction (pp. 16-19). There sūtras including 'Perfection of Wisdom' literature are all classed as hphan yul. 'Spells' as listed here cover both chab nag and chab dkar. 'Wise lore' corresponds to dpon gsas.

- 43. gZi-brjid itself, like gZer-mig, is classed by bonpos as a sūtra. Thus the compiler, who is concerned here with the special virtues of the Vth Vehicle, which might certainly claim to be based on the teaching of the sūtras (understood in a normal Buddhist sense), merely attempts to claim the pre-eminence of the sūtras.
- 44. According to T. N. these four kinds of 'thought-raising towards enlightenment' refer to one's resolution to help others as their (i) shepherd, (ii) boatman, (iii) guide, and (iv) king.
- 45. Tsha-tsha are miniature reliquaries or stūpas, normally made of baked clay. See G. Tucci, Indo-Tibetica, Rome, 1932. vol. i, pp. 53 ff.
- 46. The term g · yun-drun sems-dpah 'Swastika Being' is the expression coined by the bonpos to correspond to byan-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 Himālaya*, pp. 65 ff.
- 49. I have guessed the meaning of 'tiger' for gcan-chen. As this word appears elsewhere (p. 204¹³), I have not amended it to the more usual gcan-gzan.
- 50. Eleven, not eight, are listed. Some names are repeated from the earlier set of five, but without epithets.
- 51. bya-wan is presumably an alternative form of pha-wan, although it is given various other meanings in the dictionaries as well as 'bat'. Bya-wan, pha-wan, bya-ma-byel-bu are listed among the thirteen birds of bon, so 'bat' would seem to occur three times. See n. 22.
- 52. As well as the highly valued cross-breed, the *mdzo*, which is produced by an ox and a *hbri* (female of the yak), two inferior breeds, *hgar* and *rtol*, are listed, both offspring of the *mdzo-mo* (the female *mdzo*).
- 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. 14615).
- 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 śrāvakas 'simple disciples', referred to as the 'Lesser Way' from the point of view of the 'Great Vehicle' (Mahāyāna), because their practice was said to be self-centred. Our bonpo writer in this VIIth Way now says that the Vth and VIth Ways do not belong to the 'Great Vehicle', not only because they are self-centred, but because by their teachings of rejecting (evil) and accepting (good) they fail to act in accordance with the tantric theory of the 'identity of opposites'. In the three highest Ways (Vehicles) the bonpos reveal themselves quite 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 ran-hbyun (east), dGe-lha gar-phyug (north), Bye-brag dnos-mad (west), dGah-ba don-grub (south) and Kun-snan 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' (mnon-par byan-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-baḥi 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-bźi-phuń-po), and the 'five sacred items'. These last five, appearing under their secret names on p. 179, are semen, human flesh, dung, uterine blood, and urine. All these sets are Indian Buddhist in origin, even the last, for which see my Hevajra-Tantra, vol. i, pp. 99-100. The set of Three Evils given on p. 181 consists of the three basic items, Wrath, Mental Torpor, and Desire, from the larger set of Five.
- 62. This dual Process is described in detail in the VIIIth Vehicle. It represents the whole theory of 'Two-in-One' as realized in the practice of meditation which seeks to produce existence as a formal mental image (this is the 'Process of Emanation', utpattikrama) and then realize its illusory nature as the creation of one's own mind identified as a kind of universal mind (this is the 'Process of Realization', 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 Nen and sGrub provide very good examples of this, and I refer my readers who know Tibetan to the Glossary without more ado.

These two terms often occur as a compound meaning 'invoke and conjure', referring to the process of recitation of spells and concentrated thought, by which a divinity is induced to manifest himself to his devotee. (The Sanskrit term is $s\bar{a}$ -dhana.) But $bs\bar{N}en$ means also 'getting near' in a more general sense. Thus it occurs in another context with the meaning of 'veneration' (see p. 101), and in the present context it refers to the 'means whereby one get near' and for this notion I have used the term 'reliance'. The use of different translations for the same Tibetan word has the most unfortunate effect of destroying the unity of what still remains in Tibetan a single concept despite its wide range of meaning, but there is clearly no solution to the problem, when no one English word will fit the various contexts. The range of meaning of sGrub, 'to effect, perform, work upon, conjure', is also very wide, but the connexion between the various English words used is close enough perhaps for us to comprehend them as a single concept.

- 64. Concerning the 'Four Portals and the One Treasury' see the Introduction, pp. 16-19.
- 65. Concerning the term 'Spell' (representing Skr. vidyā) as a title of the feminine partner, see my Buddhist 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. 61 above) become the elixir.
- 68. An attempt is made in the IXth Vehicle to explain how they arose. See p. 233.
- 69. The three basic elements are represented in the text by their 'seed-syllables'. They provide the basis for the *maṇḍala* and schematically they are represented by an outer ring of three colours which encloses the whole circle.
- 70. The vase (bum-pa) represents the 'vessel', viz. the physical world. See n. 67 above.
- 71. 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 dan mi son yans dan dog pa med = 'there is no idea of there being room or not being room, of wide extent or of narrowness'. This is certainly a literary improvement.
- 73. I draw attention to my inconsistency in the translation of theg-pa (Skr. yāna) as both 'vehicle' and 'way'. I have normally translated it as 'way' (as in the title of the whole work) because this is the only word which suits Tibetan understanding of theg-pa. Although this word is cognate with the verb hdebs-pa 'to support', etc., it is used only as a translation of Skr. yāna, and Tibetans, however well educated, cannot conceive of its use in any other context. Now with all its modern connotations the term 'vehicle' has become quite unsuitable, especially when one is working with Tibetans whose English is continually improving so that they argue against the use of a term, with which one might (for want of a more satisfactory one) rest content oneself. Thus Tenzin Namdak insists that 'way' is the only suitable translation for theg-pa. Unfortunately 'way' is required as an equivalent for other terms as well (e.g.

lam and sgo), and when I need to distinguish theg-pa from these I have fallen back upon the word 'vehicle' for theg-pa.

- 74. 'Release' here is used in the sense of the 'self-release' of the fivefold manifestation of buddhahood from the unpredicated 'basis'. From pure 'spontaneity' come Sound, Light, and Rays, which are at the same time the substance of the delusion of ignorance.
- grol (Release) and hkhrul (Delusion) are thus essentially the same. The difference consists in how one views them. This again is basic tantric theory.
- 75. Delusion is the origin of phenomenal existence, conceived as the bar-do state. The consciousness seeking rebirth in the 'Intermediate State' is identified with the universal origin of things.
- 76. The Text repeats 'wrath' (ze-sdan) five times over, whereas it is clear from the whole context that it should occur only once. We are concerned here with the 'Five Evils' increased to six by the addition of 'disquisitive thought' (rtog-pa) as typifying the evils of the Six Spheres of Existence. Compare Buddhist Himālaya, p. 271, where the equivalent sets are arranged a little differently.
- 77. The text reads ris drug 'six regions' which may be an error for the more usual rigs drug 'six classes'.
- 78. The two terms 'staying' (gnas-pa) and 'putting' (bźag-pa) have a quasi-technical significance. Other examples may be found under bźag-pa in the Glossary. Here gnas-tshul means the ways things are in an absolute and ultimate sense; bźag-tshul refers to the way the meditator disposes his mind (viz. 'in a state of evenness', mħam-par 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 samsāra and nirvāṇa, 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 nirvāṇa was itself the ultimate, which a sage might gain by releasing himself from saṃsāra. According to the later theories, with which we are almost entirely concerned here, both saṃsāra and nirvāṇa have to be transcended so that final enlightenment may be realized for what it is. In this later context such a translation as 'physical and metaphysical' would seem to fit very well. This particular passage, however, on p. 247 provides a rare instance in these texts, where saṃsāra and nirvāṇa 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.

- I. (a) rmad-gos (patched cloak)
 - (b) glin-snam (patches)
- II. (a) stod-gos or hgag-rin (upper garment)
 - (b) (c) (d) pad-źva (lotus-hats—various types)
 - (e) stod-gos or hgag-thun (upper garment—short)
 - (f) sams-hjug or smad-g-yogs (under garment)
 - (g) dgun-źva ('winter hat')
 - (h) than-źva ('summer hat')
- III. (a) smad-sams or sams-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 lhun-bzed (begging bowl)
 - (d) mkhar-gsil (mendicant's staff)
 - (e) khrus-bum (jar for ablutions)
 - (f) khab-śubs (needle-case)
 - (g) pad-phor (lotus-cup)
 - (h) skra-gri (razor)
 - (j) hphren-ba (beads)
- VI. (a) gser-theb (hat worn by high ecclesiastical dignitaries)
 - (b) rta-źva (hat worn when riding)
 - (c) gzan-sdom (metal strap for binding clothes when riding)
 - (d) kha-skris (scarf bound around head and neck when riding)
 - (e) gos-stod or stod-hbog (rich coat made of brocade silk, otter-skin, etc.)
 - (f) rta-ber (a shawl)

- VII. (a) gos-ber (special cloak worn by a high dignitary—when seated on a throne)
 - (b) gos-ber (as seen from behind when standing) & rgyab-dar (pendant) which is attached separately
 - (c) 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-lna (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-dpyans (special scarf—worn around the shoulders when performing the rites of dban, sbyin-sreg, etc.)
 - IX. (a) stag-źva ('tiger-hat')
 - (b) stag-ber ('tiger-cloak')
 - (c) hgyin-thod (turban)
 - (d) bon-źva (bon hat, named dkar-mo rtse-rgyal)
 - (e) hphren-ba (beads)
 - (f) dar-dbyans (same as VIII g above)
 - (g) phur-pa (dart)
 - (h) hom-khun (the special cavity for the homa (sbyin-sreg) rite; = thunkhan or e klon hbrub-khun)
 - (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) źags-pa (noose)
 - (q) tho-ba (hammer)
 - (r) mdun (spear)
 - (s) mdah (arrow)
 - (t) gźu (bow)
 - (u) kha-tam (Skr. khatvānga—trident)
 - (v) thun-rva (special horn for hurling thun—see note 5 to text)
 - (w) skam-pa (tongs) for linga

MANDALA

- X. (a) gdugs (parasol)
 - (b) hkhor-lo (wheel)
 - (c) ri-dvags (deer)
 - (d) g·yun-drun ba-dan (swastika ensign)
 - (e) bya-hdab or khyun-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 rkan-gsum (tripod) against which rests a tsa-ka-li (a card with a sacred symbol)
- left: (n) źi-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. kapāla—skull-cup) containing sman (medicament)
- (t) ka-pa-li containing rak-ta (Skr. rakta—blood)
- (u) a whole row of yon-chab (sacrificial water) in bowls
- (v) a whole row of źal-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) źi-bahi gtor-ma (sacrificial cake for the tranquil divinities—see Fig. X n)
 - (b) dban-gi-gtor-ma (s. cake used in the rite of 'empowerment')
 - (c) drag-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)

RITUAL ITEMS

- XII. (a) dgan-gzar or hom-gzar (sacrificial ladle for holding liquids)
 - (b) blug-gzar or hbyams-gzar (sacrificial ladle for holding solids)
 - (c) gśań-chen (flat bonpo bell—large size)
 - (d) gśań-chuń (the same—small size)
 - (e) da-ma-ru (Skr. small drum)
 - (f) sbug-chol (cymbals)
 - (g) rna (drum)
 - (h) dun-chen (great trumpet—extendable)
 - (j) rgya-glin (shawm)
 - (k) dun-dkar (conch—drawn monstrously out of scale)
 - (l) mkhar-rha or rgya-ha (large drum)
 - (m) sil-sñan or sil-chol (small cymbals)
 - (n) rdun-chas (drum-stick)
 - (o) ko-yo (a pair of trumpets)
 - ¹ Concerning these fierce rites see Buddhist Himālaya, pp. 258 ff.
 - ² Concerning the rite of 'life consecration' see Himalayan Pilgrimage, pp. 141 ff.

XIII. (a) phur-pa (dart)

- (b) thod-źal (skull-cup)
- (c) źva-nag (black hat)
- (d) ber (cloak)
- (e) stod-khebs (chasuble)
- (f) pan-khebs (ritual skirt)
- (g) gur (tent)
- (h) be-hbum or po-ti (book)
- (j) da-ma-ru (small drum)
- (k) hur-rdo (sling)
- (1) gśań (flat bell as used by bonpos)
- (m) bon-źva (bon hat)
- (n) gtsod-ru (antelope horn)
- (o) rkan-glin (thigh-bone trumpet)
- (p) źiń-chen g yań-gźi (human skin)

HERMIT'S REQUIREMENTS

XIV. (a) sba-hkhar (a cane)

- (b) thod-źal (skull cup)
- (c) be-hbum or po-ti (book)
- (d) rlun-ras (a binding scarf)
- (e) an-ga-ra (underpants)
- (f) hphren-ba (rosary)
- (g) da-ma-ru (small drum)
- (h) gśań-chuń (small flat bon-po bell)
- (j) rkan-glin (thigh-bone trumpet)
- (k) sgom-thag (meditation cord)
- (l) bon-źva (bon hat)
- (m) sgrub-phug (meditation cave)
- (n) spyil-po (meditation hut—in a forest)

THRONE (bźugs-khri)

XV. (a) khri-gdan (throne-mat)

- (b) bla-bre (canopy)
- (c) rgyab-yol (back-piece)

VARIOUS ITEMS

XVI. (a) bla-bre (canopy)

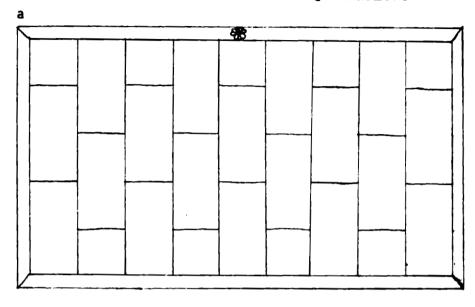
- (b) mdah-dar (garlanded arrow)
- (c) gdugs (parasol)
- (d) rgyal-mtshan (banner of victory)
- (e) hphan (pendant)
- (f) dbal-gtor (fierce sacrificial cake)
- (g) rkan-gsum (tripod)
- (h) bum-pa (sacrificial vase)
- (j) chag-śiń (a bonpo 'powerbolt')

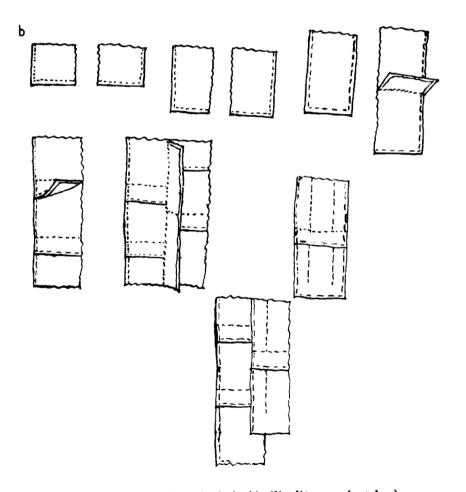
XVII. Drawing the mandala (see p. 19830-33)

XVIII. The offering of a man's wealth (see pp. 3611 and 9034)

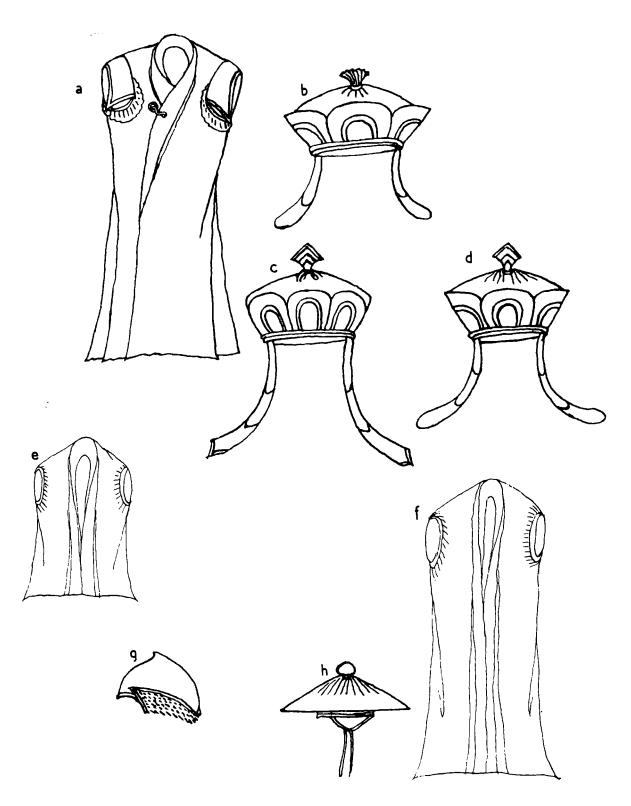
XIX. gab-rtse hphrul-gyi me-lon (horoscope). See Way I

- XX. ri-rab (Meru) and the glin-bzi glin-phran (continents and islands). See pp. 90-91
- XXI. lha sum-cu-so-gsum gyi gźal-yas-khań—the palaces of the 33 gods, the bird khyun, and the parks, as described on pp. 90-91
- XXII. The Nine-Stage Swastika Mountain (representing the Nine Ways of Bon) surrounded by its eight royal palaces in the country known variously as s Tag-gzigs, 'Ol-mo-lun-rin, Sambhala, etc.

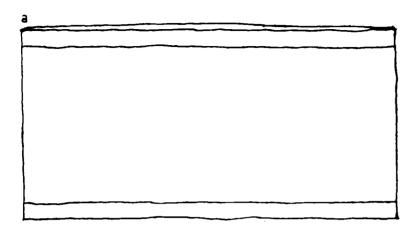


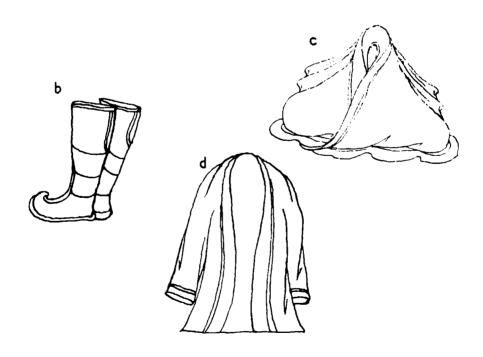


I. (a) rmad-gos (patched cloak). (b) glin-snam (patches)

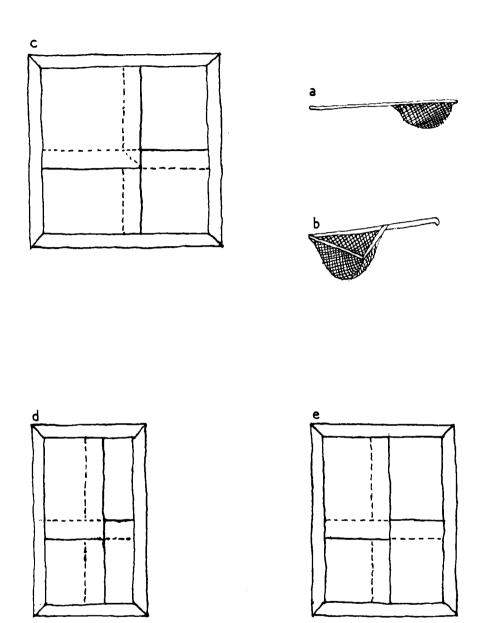


II. (a) stod-gos or hgag-rin (upper garment). (b), (c), (d) pad-źva (lotus-hats—various types).
(e) stod-gos or hgag-thun (upper garment—short). (f) śams-hjug or smad-g·yogs (under garment). (g) dgun-źva ('winter hat'). (h) than-źva ('summer hat')

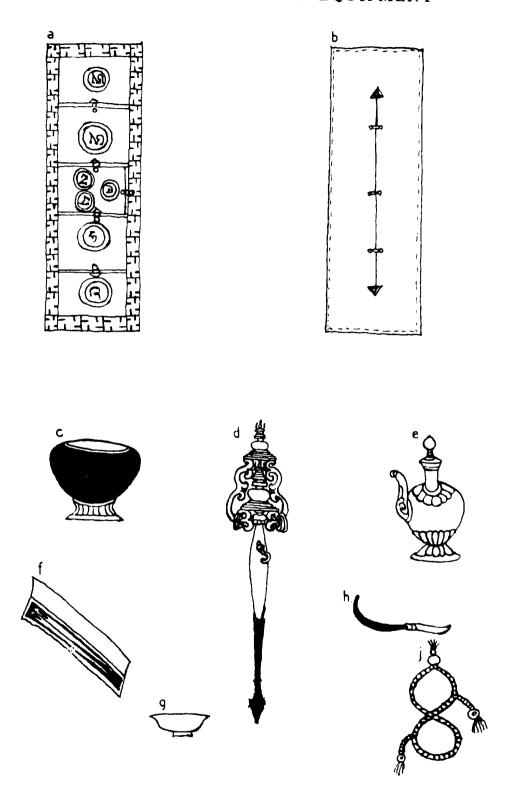




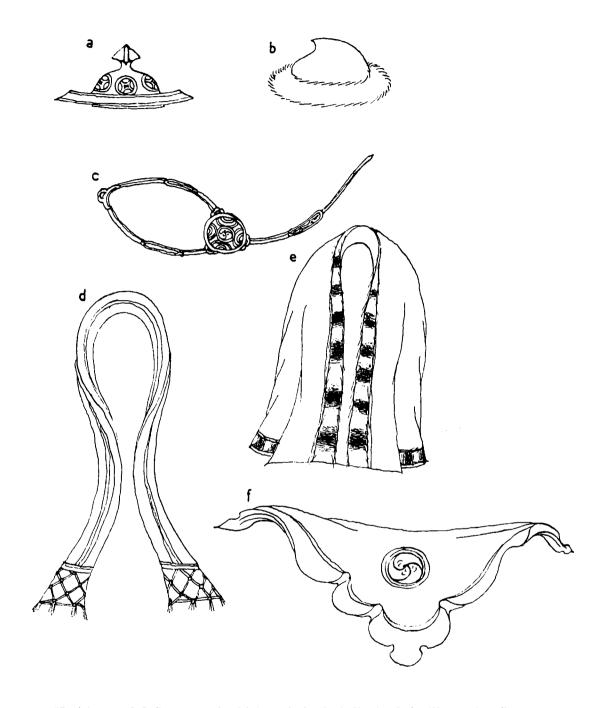
III. (a) smad-sams or sams-thab (cloth for lower part of body). (b) pad-lham (lotus-boots). (c) phyam-tse (long wrap). (d) phyar-bu (short overcoat)



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 lhun-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) hphren-ba (beads)

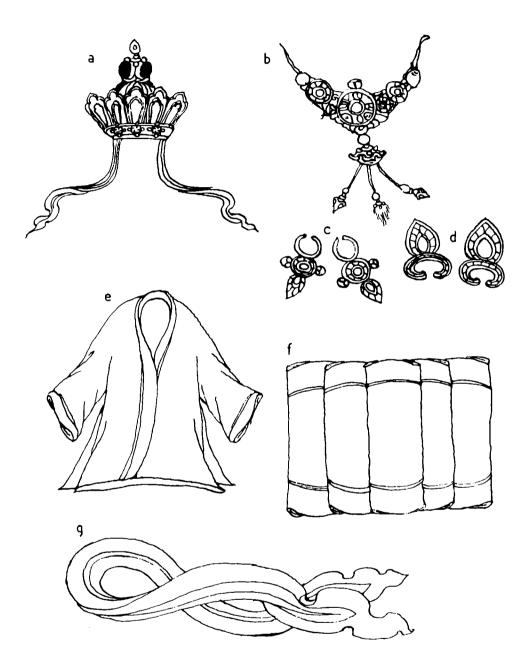


VI. (a) gser-theb (hat worn by high ecclesiastical dignitaries). (b) rta-źva (hat worn when riding). (c) gzan-sdom (metal strap for binding clothes when riding). (d) kha-skris (scarf bound around head and neck when riding). (e) gos-stod or stod-hbog (rich coat made of brocade silk, otter-skin, etc.). (f) rta-ber (a shawl)



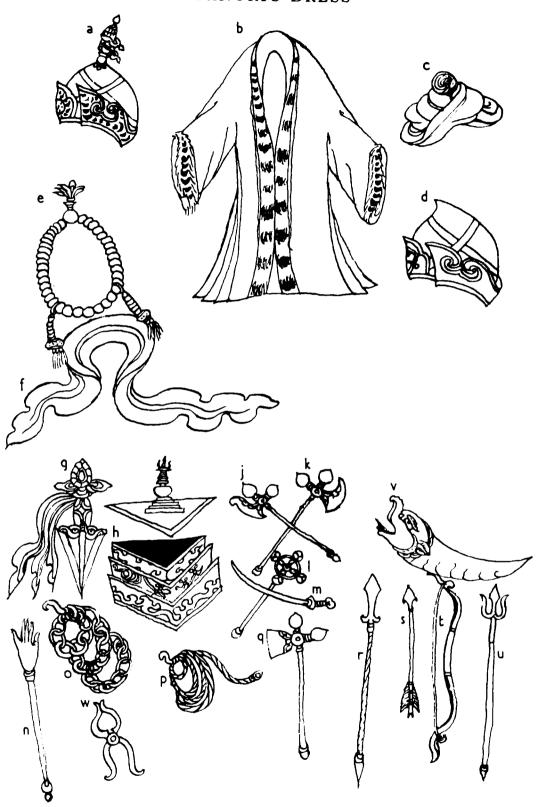
VII. (a) gos-ber (special cloak worn by a high dignitary—when seated on a throne). (b) gos-ber (as seen from behind when standing) & rgyab-dar (pendant) which is attached separately. (c) rtsod-źva ('debating hat'). (d) ras zom (cloth boots). (e) chab-blug (wallet made to contain a flask of water. The bottle no longer contains anything, and the embroidered wallet is simply one of the marks of a monk). (f) stod-ligag ('waistcoat' made of brocade silk). (g) gzan (cloak as worn every day)

TANTRIC DRESS

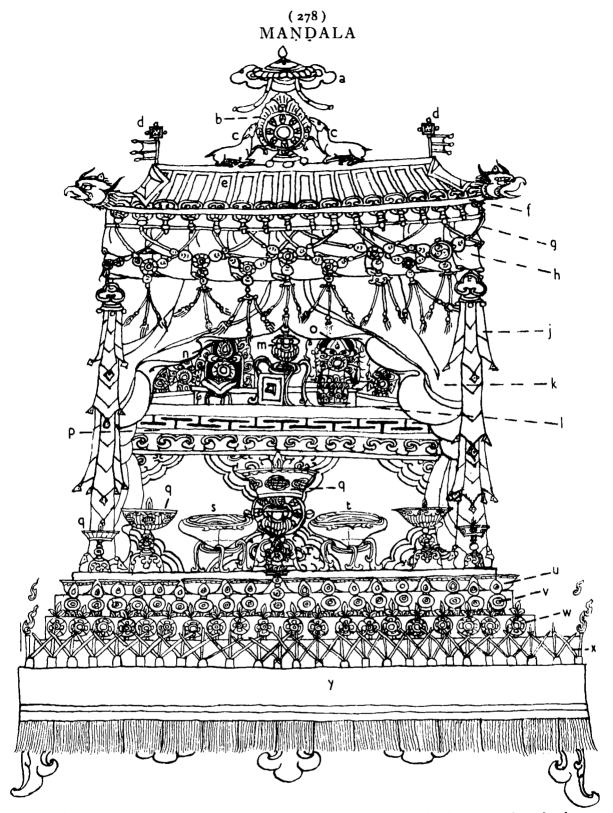


VIII. (a) dbu-rgyan or rigs-lña (Five-Buddha crown). (b) ske-rgyan or mgul-chu (pendant). (c) sñan-cha (ear-ornaments). (d) lag-gdub, phyag-gdub (bracelets). (e) stod-g·yogs (upper garment). (f) smad-sams (lower garment which is simply wrapped around the body). (g) dar-dpyans (special scarf—worn around the shoulders when performing the rites of dban, sbyin-sreg etc.)

TANTRIC DRESS



IX. (a) stag-zva ('tiger-hat'). (b) stag-ber ('tiger-cloak'). (c) hgyin-thod (turban). (d) bon-zva (bon hat, named dkar-mo rtse-rgyal). (e) hphren-ba (beads). (f) dar-dbyans (same as VIII (g) above). (g) phur-pa (dart). (h) hom-khun (the special cavity for the homa (sbyin-sreg) rite; = thun-khan or e klon hbrub-khun). (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) źags-pa (noose). (q) tho-ba (hammer). (r) mdun (spear). (s) mdah (arrow). (t) gźu (bow). (u) kha-tam (Skr. khatvānga—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·yun-drun ba-dan (swastika ensign). (e) bya-hdab or khyun-gur (roof). (f) śar-bu (gutter). (g) za-ra-tshags (criss-cross decorations). (h) śam-bu (frill or pelmet). (j) hphan (pendants). (k) yol-ba (curtains). (l) dkyil-hkhor (maṇḍala) drawn here in colours on the top of a table.

On the mandala

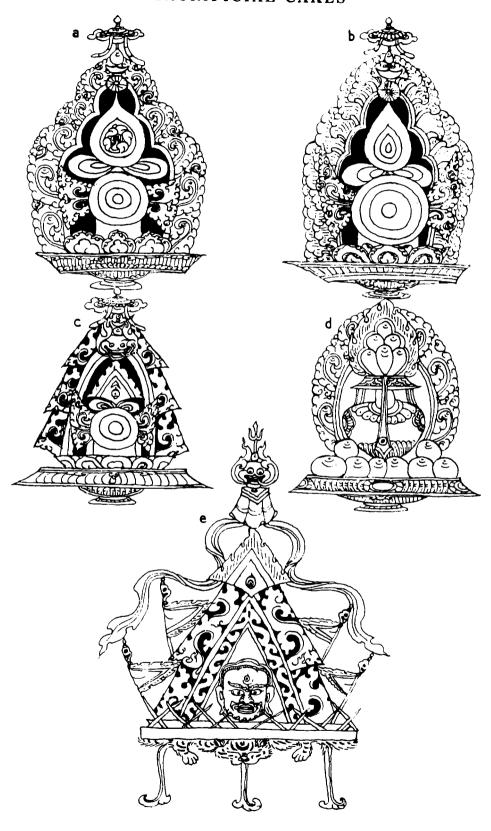
centre: (m) bum-pa (sacrificial vase) resting on a rkan-gsum (tripod) against which rests a tsa-ka-li (a card with a sacred symbol)

left: (n) źi-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) 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. kapāla—skull-cup) containing sman (medicament). (t) ka-pa-li containing rak-ta (Skr. rakta—blood). (u) a whole row of yon-chab (sacrificial water) in bowls. (v) a whole row of źal-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).

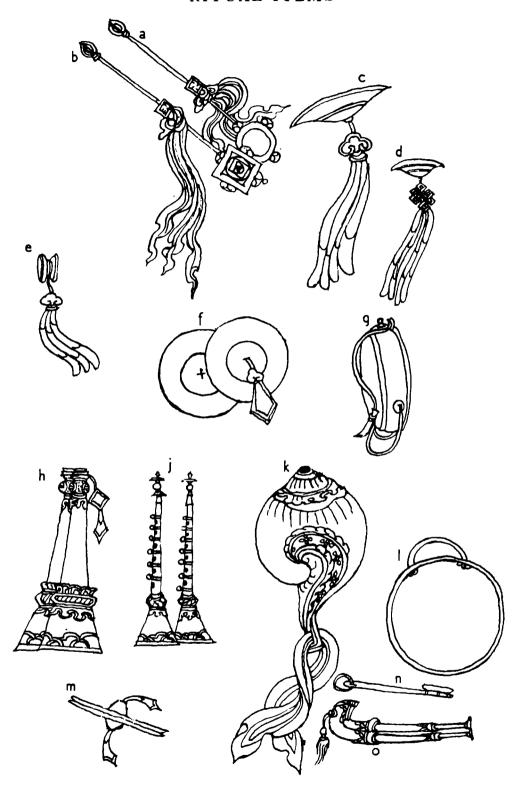
SACRIFICIAL CAKES



XI. (a) źi-baḥi gtor-ma (sacrificial cake for the tranquil divinities—see Fig. Xn). (b) dban-gi-gtor-ma (s. cake used in the rite of 'empowerment'). (c) drag-poḥi gtor-ma or dbal-gtor (s. cake for fierce divinities). (d) tshe-gtor (s. cake offered in the 'life-consecration' ceremony). (e) zlog-gtor (s. cake for hurling against foes)

¹ Concerning these fierce rites see Buddhist Himālaya, pp. 258 ff.
² Concerning the rite of 'life consecration' see Himalayan Pilgrimage, pp. 141 ff.

RITUAL ITEMS



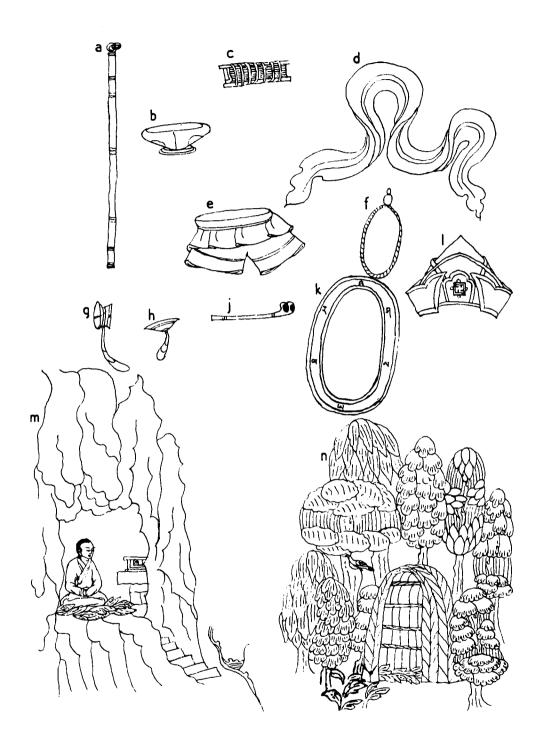
XII. (a) dgan-gzar or hom-gzar (sacrificial ladle for holding liquids). (b) blug-gzar or hbyams-gzar (sacrificial ladle for holding solids). (c) gśan-chen (flat bonpo bell—large size). (d) gśan-chun (the same—small size). (e) da-ma-ru (Skr. small drum). (f) sbug-chol (cymbals). (g) rna (drum). (h) dun-chen (great trumpet—extendable). (j) rgya-glin (shawm). (k) dun-dkar (conch—drawn monstrously out of scale). (l) mkhar-rna 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



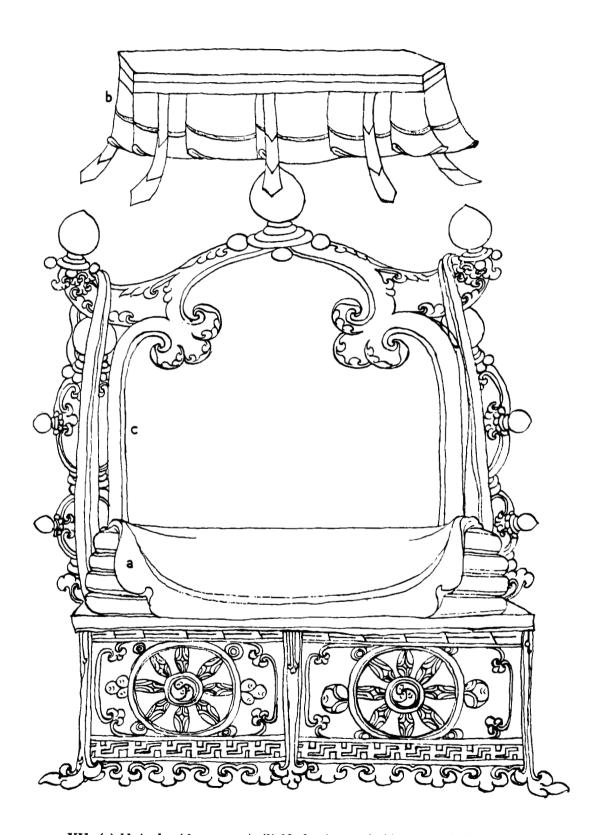
XIII. (a) phur-pa (dart). (b) thod-źal (skull-cup). (c) źva-nag (black hat). (d) ber (cloak). (e) stod-khebs (chasuble). (f) pan-khebs (ritual skirt). (g) gur (tent). (h) be-hbum or po-ti (book). (j) da-ma-ru (small drum). (k) hur-rdo (sling). (l) gśan (flat bell as used by bonpos). (m) bon-źva (bon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

HERMIT'S REQUIREMENTS

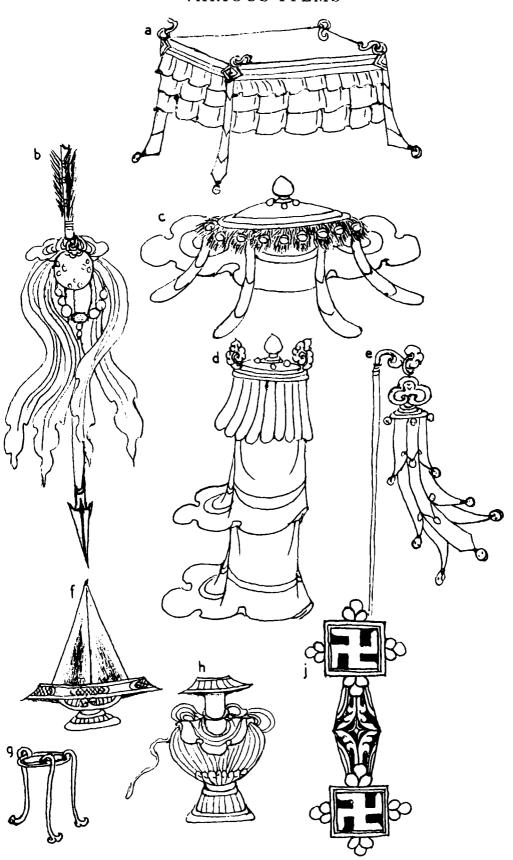


XIV. (a) sba-ḥkhar (a cane). (b) thod-źal (skull cup). (c) be-ḥbum or po-ti (book). (d) rlun-ras (a binding scarf). (e) an-ga-ra (underpants). (f) ḥphren-ba (rosary). (g) ḍa-ma-ru (small drum). (h) gśan-chun (small flat bon-po bell). (j) rkan-glin (thigh-bone trumpet). (k) sgom-thag (meditation cord). (l) bon-źva (bon hat) (m) sgrub-phug (meditation cave). (n) spyil-po (meditation hut—in a forest)

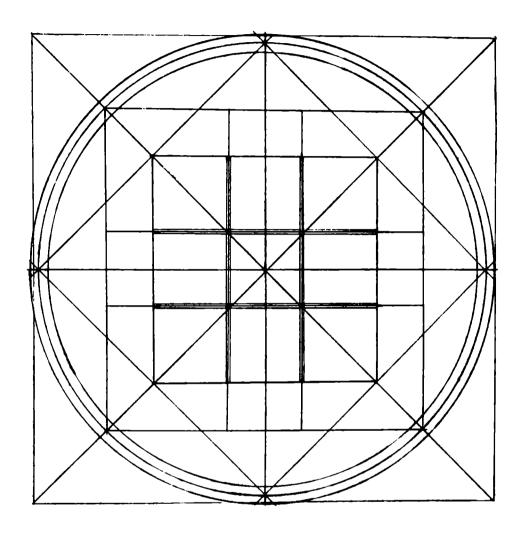
THRONE



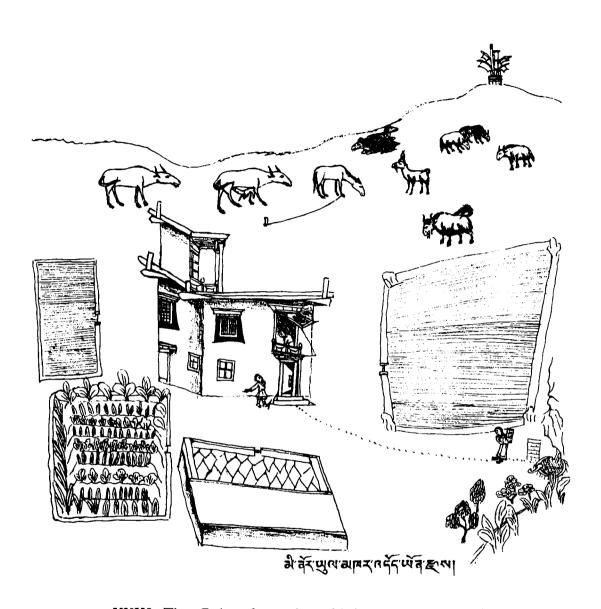
XV. (a) khri-gdan (throne-mat). (b) bla-bre (canopy). (c) rgyab-yol (back-piece)



XVI. (a) bla-bre (canopy). (b) mdaḥ-dar (garlanded arrow). (c) gdugs (parasol). (d) rgyal-mtshan (banner of victory). (e) ḥphan (pendant). (f) dbal-gtor (fierce sacrificial cake). (g) rkan-gsum (tripod). (h) bum-pa (sacrificial vase). (j) chag-śin (a bon-po 'powerbolt')

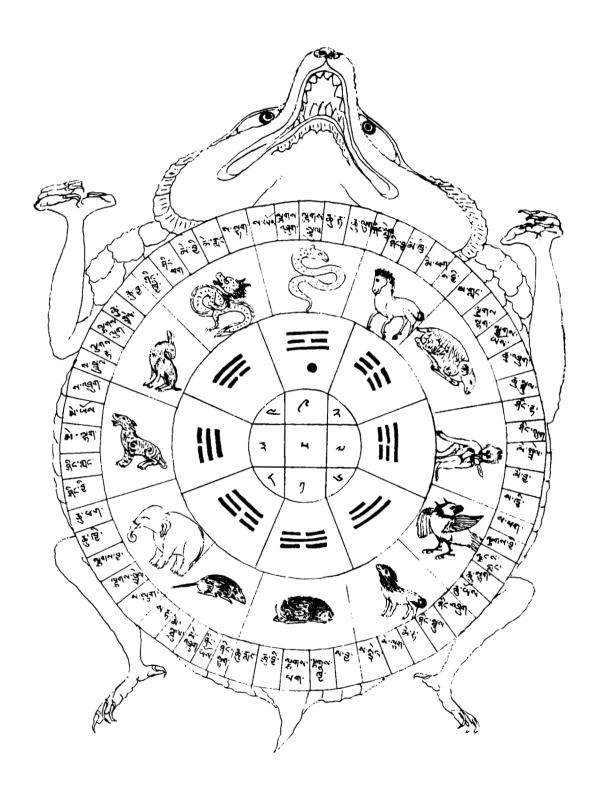


XVII. Drawing the mandala (see p. 19830-33)

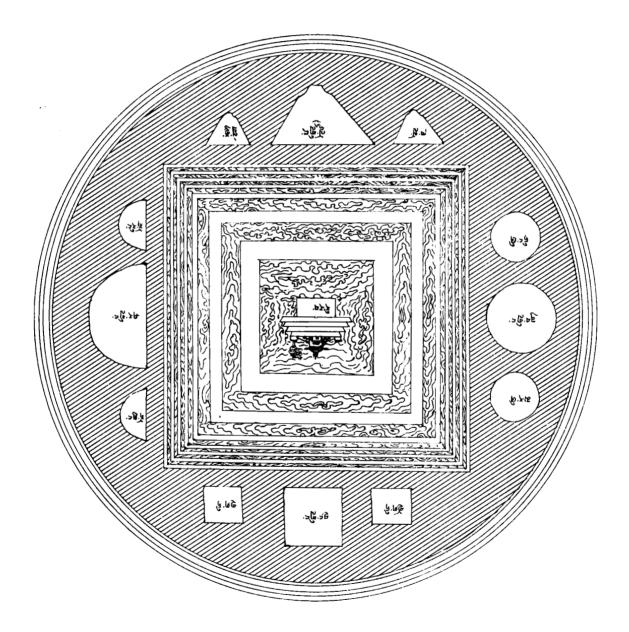


XVIII. The offering of a man's wealth (see pp. 3611 and 9034)

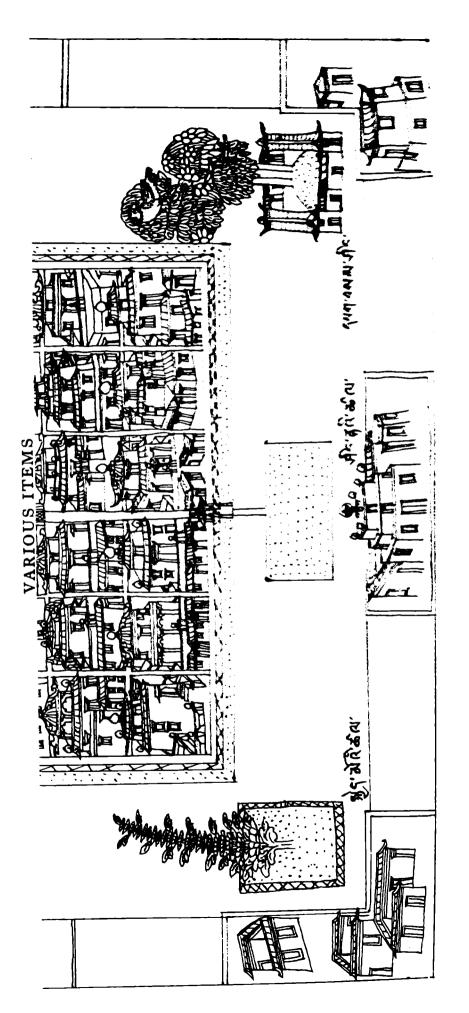
(287)
VARIOUS ITEMS



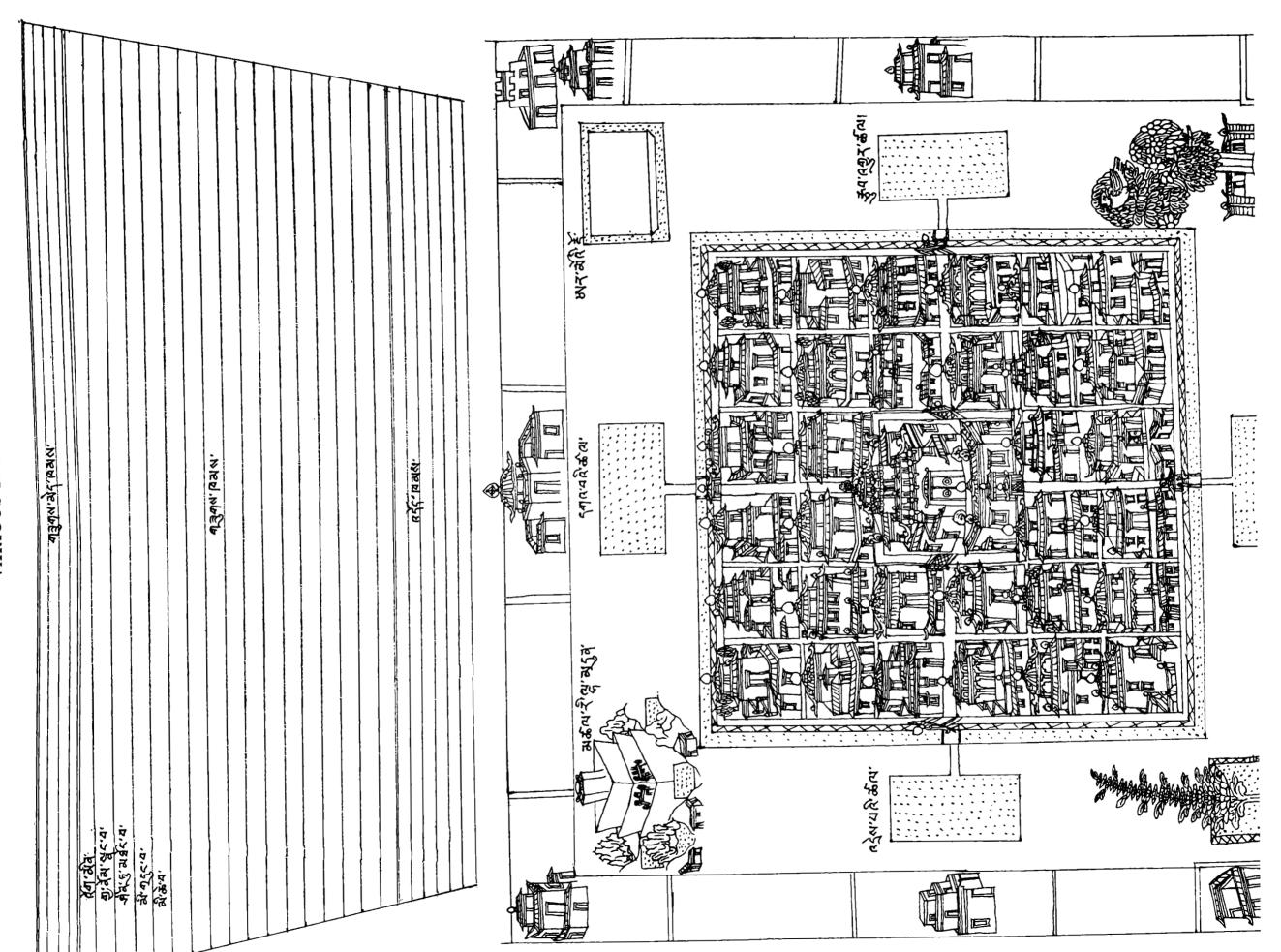
XIX. gab-rtse hphrul-gyi me-lon (horoscope) (see Way I)

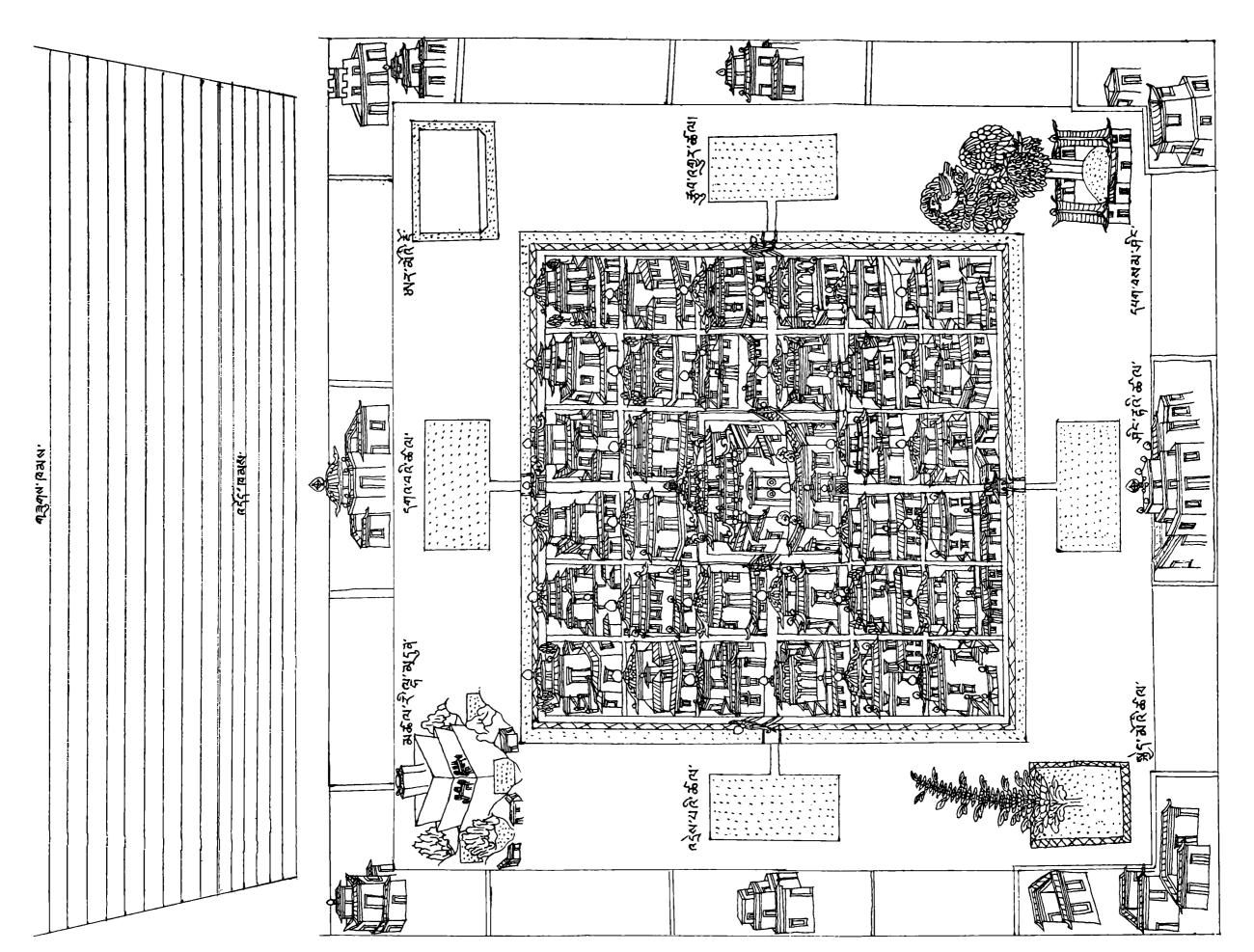


XX. ri-rab (Meru) and the glin-bźi glin-phran (continents and islands) (see pp. 90-91)

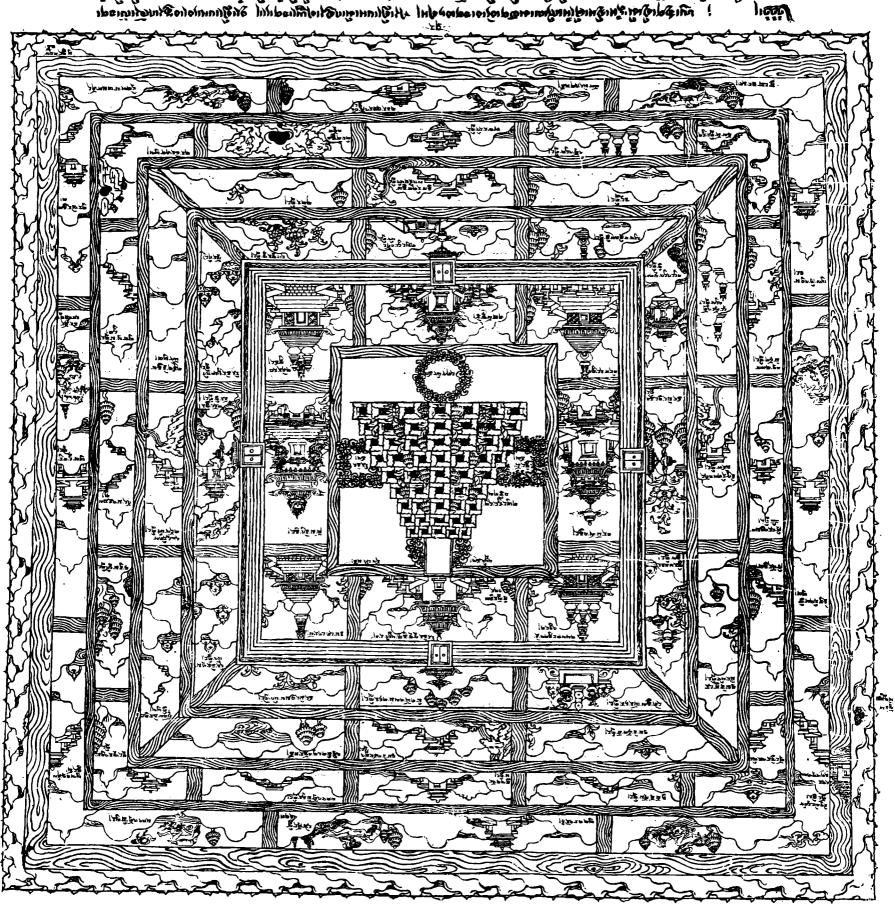


XXI. The sum-cu-so-gsum gyi gzel-yes-khan-the palaces of the 33 gods, the hird hhyun and the paths, so described on 13p. 90 91



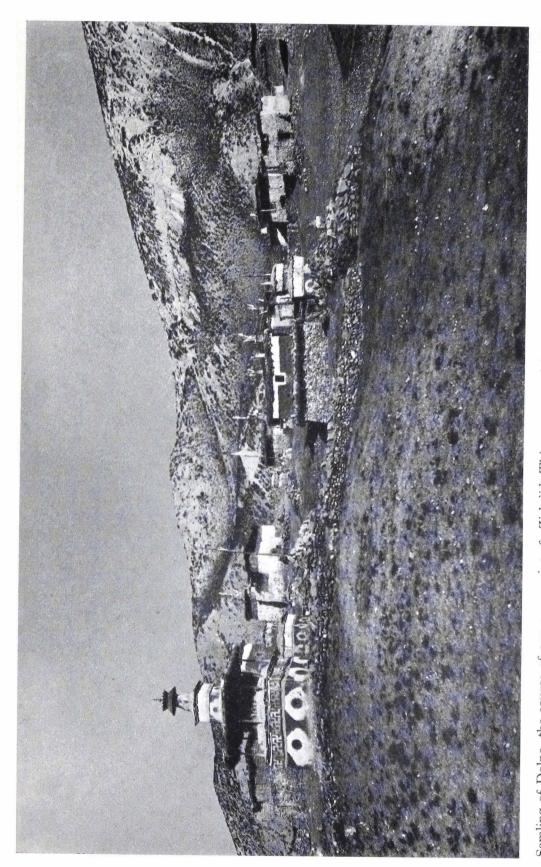


XXI. Iha sum-cu-so-gsum gyi gźal-yas-khai-the palaces of the 33 gods, the bird khyui and the parks, as described on pp. 90-91





Two rNying-ma-pa lamas of Tarap (Dolpo) performing a sbyin-sreg ('fire-oblation') ceremony. (Photograph by Corneille Jest)



above the gorge illustrated on the frontispiece, where the same main corner shrine (mchod-rten) has been photographed from the monastery Samling of Dolpo, the source of our manuscript of gZi-brjid. This monastery (about 15,000 feet above sea-level) is built on a high 'alp' side. (DLS 1961)

गप्रगारिकार्यापार्थ। प्राणिना विष्युणित्या विष्युणित्या माम्यात्यात् विष्युणित्या विष्युणित्यात् विष्युणित्यात् विष्युणित्यात् विष्युणित्यात् विष्युणित्यात् विष्युणित्यात् विष्युणित्यात् विष्यात् विष्युणित्यात् विष्यात् विष्यात् वि

Vol. GA, folios 244b and 245a (see p. 142)

นามี อ ริตาลักเกลียงแล้วแบบ รู้ เหนือกัดเนาะัลแนามู่ นู้อาบาลายและเลียงและเลียง แบบการและเลียง และเลียง เลียง และเลียง เลียง เลียง

מיתוצוינגלו במושמושווסונון בעילופושמוצויסיותו שמשמושומשונים באומים באו

ยองแบบเองเกาแบบเอง สลาสรีสเกษาเอลเกาสลา สมาธิการ์การ์สมาธิกายสายการสายการสายการแห่ง อาการ์การสายการสาย สลายการส

ઝારફોમાળાકુલકોરભોપણ મામુમાણમાં મામુમાણમાં મુધ્યાલુમાં મુગાયકાલેમાં મુધ્યાલિકામાં અનુમાં મુધ્યાલામાં અનુમાં મુધ ૧૦૦મિ કુંટ જાવબાલાલકોમાં મામુમાણમું મુખ્યાફોર્માણમાં મુખ્યાફોર્માણમાં કેલ્લમાં મુખ્યાલામાં મુખ્યાના મુખય જ્યાંમુંત્રાના ભાગામાં મુંત્રાં માણા માણા માણા માણા મુંત્રાના માણા મુંત્રાના માણા મુંત્રાના માણા મુંત્રાના મુંત કોરામુંત્રાના ભાગામાં માણા માણા માણા માણા માણા મુંત્રાના માણા મુંત્રાના માણા મુંત્રાના માણા મુંત્રાના મુંત્રાના કોરામુંત્રાના ભાગામાં માણા માણા માણા માણા માણા મુંત્રાના માણા મુંત્રાના માણા મુંત્રાના મુ મુંત્રાના મુ

รักษ์แบบแบบคุณ แบบแบบคุณ ใช้เฉอาเลือบ การ์แบบคุณ รายการ์เฉรายเบบคุณ เบาแบบคุณ สาการ์การ์เกรียนอาการ์การ์การ์การ

Vol. NGA, folios 65b-66a (see p. 204)

NOTE ON THE GLOSSARY

THIS glossary has been drawn up to include (i) rare words and rare meanings, (ii) words with special technical meanings, (iii) words which cover in translation a wide range of meaning, and (iv) some well-known Tibetan Buddhist terms of which I have found it useful to keep track. As my standard work I have taken the Tibetan-English Dictionary of H. A. Jäschke, whose long labours in the service of Tibetan lexicography have recently received their proper recognition in an important article by Professor Walter Simon. There is little doubt that when one turns to indigenous Tibetan literature, this dictionary is of incomparably greater value than any other that has since been produced. Having taken it as my standard, I have marked with an asterisk all terms (single or compound) and all meanings in my glossary which do not occur in Jäschke's work. My brief references to new and unusual meanings can only be completed by turning to his dictionary, and except on the rare occasions when I have written MD ('meaning doubtful'), against the reference to his work, my new meanings are not meant to supplant those he has already given. In some cases I have written NM against my reference to his entries, to indicate that I regard as 'normal meanings' the ones which he has already given.

I have tried to be as consistent as possible in my translation of technical terms, but as all translators of such literature know, to translate consistently and at the same time produce a comprehensible translation is a well-nigh impossible task. As the next best thing I have used in some cases a variety of carefully controlled translations in order to suit different contexts (e.g. see rgyud and bsñen-pa).

Words for animals, precious stones, plants, etc., are for the most part uncertain, in whatever dictionary or word-list they occur, and having only recently tried (rather doubtfully) to identify with precision the Tibetan rock-plant known as mTshe, I know how difficult this task can be. It can only be done when we can bring together a Western botanist, a Tibetan really skilled in the names of plants, and an example of the plant itself. This is far more difficult to arrange than might seem to be the case, and the same kind of academic proficiency is required on both sides in the case of animals, precious stones, and all the rest. Very precise terms exist for a surprising variety of such things, but few Tibetans (just like ourselves) are capable of making accurate distinctions unless it is their business to know just these things. Thus, I have translated 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.

C 3953 U

¹ 'Tibetan Lexicography and Etymological Research', Transactions of the Philological Society, London, 1964.

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

quotec

cp. compare

D Dictionaire thibétain-latin-français 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-źu (J: ka-gźu) = pillar capital 13229

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ka-gdan = pillar base 13229
kag (J/Cs: kag-ma) also gag q.v. = impediment 3431, 32, 39, 4814
kag-\tilde{n}en (= kag) 56^{33}, 74^{11}
*kag-sri = 'demon of impediments' 3435
*ku-hra\dot{n} (TN: = rkya\dot{n}) = 'wild ass' 11630
*kun-snan-hod = 'Universal Shining Light' (11th stage towards buddhahood) 9614,
  II4<sup>I, 2</sup>
*Kun-ses hphrul gyi dran-mkhan, name of a god 268
ko-lon-dam (J/Sch: ko-lon-ba) (TN: = bzod-pa med-pa) = 'irascible' 19639
*kor-tshe-ba (ChGr: = ñi-tshe-ba = phyogs-re-ba) = 'self-centred' (TN) 17020
*kluń-rta (J: rluń-rta) see note 10, = symbol of well-being, god of well-being, or
  just meaning well-being 3234, 4424, 5636, 8821
klu-mo = 'mermaid' 18225
klon see note 71 = \text{spacial sphere}, mental sphere 88^{8, 13, 30}, 90^{7}, 90^{7}, 194^{1, 25}.
  108^2, 120^8, 170^{27}, 204^{26}, 206^9, 210^{2}, ^{18}, 218^{5}, ^{21}, 238^5; sa-gźiḥi klon = 'face of
  the earth' 7037
*klon-grum = ?a kind of badger (grum-pa) 4825
dkar-dmar (see ]: thig-le) = 'white and red essence' 14227
dkar gsum = 'three white products', viz. milk, curds and butter 646, 19626
dkyil-hkhor = mystic circle (distinguished in Tibetan usage from mandala; see
  ma-hdal below) 102<sup>22, 26</sup>, 134<sup>10</sup>, 204<sup>30</sup>
bkas-sa = shelter 164^{21}
bkah-gñan (I/Lex MD; ChGr: bkah-btsan probably same meaning but different one
  given) = 'coercion' 8218. See below gñan-po
bkah-bab (J: bkah hbab-pa) = 'soothsaying' 24<sup>20</sup>, 32<sup>7</sup>
bkol (I: hkhol-ba) = committed 12417
*bkyag (J: hkhyog-pa) = to present or make offerings 52^{23}, 35, 56^{39}, 64^{16}, 72^{31},
  9016
bkyon (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') 15425
sku-mkhar = 'palace' 21433
skon-ba / bskan, nominal form skon; 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
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skyems = draught (of concentrated chang) 321, 501, 923; see also gser-skyems

satisfy, to make atonement 7637, 788, 8623, 887, 12, 29, 9011, 15, 16, 922, 37, 10231,

*skyas / bskyas (J: skya-ba, skyas & skyes) = a departing gift in the special sense of ransom-offering to demons; used with hdebs-pa: to dispatch with a ransom

*sKyon-ma-khram, name of a god 7812

offering 6827, 7035

1045, 11019, 20431; to fulfil (hopes) 9431

*skya-yas (probably = skyas) = an offering (to demons) 74^7

bskos (J: sko-ba) = to set up, to bring into order, to authorize; the same form used as imperative 48³⁰; as verbal participle 64³⁹, 124⁵; and as noun 54¹⁵, 94²⁴ (in combination with hdebs-pa), 64³⁹

bskyal-ba (J: skyel / skyol) = to dispatch, send away 749

*bskyor (J: skyor-ba II 'enclosure') = 'enclosed' 1961

kha-ta (J: = advice NM) = 'talk' 238^{24}

kha-drag (J: = mighty; ChGr: = "harsh speech") = 'might' 5415, 6235

kha-bad (J: = humidity [p. 36] & projecting ends of beams which support the roof [p. 37] NM) = 'eaves' 52¹

- *kha-bo (ChGr: = kha-drag tsha-bo) = 'big talk' 308
- *kha-mi-ya (ChGr: kha-ya = "affectionate") = 'do not reply' (TN) 2817
- *kha-hdzin (ChGr: = rogs-ram byed-pa) = 'overseer' 604, 5
- *Kha-la-gans-dkar, name of a god 7813
- *kha-yo (tentative emendment of kha-lo which may, however, be preferable) (J: yo-ba = crooked) = 'crookedness' 64²⁰, 92¹²

kha-lo bsgyur-ba (J: kha-lo; ChGr: kha-lo-ba) = to guide 42¹⁵, 108³²

khams = appearance, disposition 26^3 , 36^{36} , 38^{29} , 3^1 , 120^5 ; = realm as in khams gsum, threefold world 96^{10} , 112^{37}

- *khas-ñan (ChGr: khas-źan = "weak") = 'weakness' 4423, 563
- *khu-ḥphrig (ChGr: = rnam-rtog za-ba; J/Sch: ḥphrig 4) = 'erroneous views' 1167
- *Kho-ma-ne-chun, name of palace on the north side of the Nine-Stage Swastika Mountain (see Fig. XXII) 114¹⁵
- *khon-hkhyul = 'patience' (TN) 16615

Khyun = 'king of birds' 58^{13} , 60^{36} , 62^{13} , 74^{1} , 80^{5}

*Khyun-nag ral-chen 5813, 14, 10825 name of a god

khyud (J/Sch: khyud-mo = rim): sgo-khyud = door-way 1341; khyud-mo = rim 2041

khram (J: khram-kha) = 'tally-stick' 76^{38} , 78^{12} , 13

khri-ḥpha \dot{n} = steps (of platform serving as basis of a shrine or a throne) 44²⁶, 164^{19, 20}

*Khri-smon-rgyal-bźad, name of palace on the west side of the Nine-Stage Swastika Mountain (see Fig. XXII) 96²⁹

khrol-le (J: khrol-khrol) = 'sparkling' 21635

- *mKhaḥ-ḥgyiṅ-dbal, name of a god 10812, 15
- *mKhah-gsal-ye-ses = "Knowledge of the Clear Sky", name of a ritual 10411

mkho (J: mkho-ba) = 'requirement' 2624

mkhon (J: hkhon = quarrelling) = 'animosity' 4635, 8810

hkhor-hdas (hkhor-ba dan myan-nan las hdas-pa). See note 79. = samsāra & nirvāṇa, the 'wheel of existence and the transcending of sorrow', 'phenomenal existence and its transcendence', 'physical and metaphysical' 170³⁴, 224⁷, 228^{22, 31}, 238²⁹, 240², 246³⁴, 248⁷, 250¹¹, 252¹²⁻¹³, 254¹

hkhyil (J: hkhyil-ba) = *'mountainous amphitheatre' (TN) 4819, 20

*hkhra-ba / hkhras = as verb to resort to; as noun place of home 6027, 8019, 17215

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*ga-dar = 'perfect' (TN) 40<sup>2</sup>, 102<sup>7</sup>
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gag see kag 46¹, 78²⁷, 120²

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gab-rtse (? Chinese \mathbb{H}\overrightarrow{J}) = horoscope 24^{9, 24}, 32^{15, 23} (see Fig. XIX) gar (J: gar-ba) = 'strong' 44^{21}
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- *gar-ma-mthon-khyab = 'deacon' (TN) 20023
- *Gar-ma-li-śo, name of 'Grand Master of Arts and Crafts' in 'Ol-mo-lun-rin (TN)
 132²⁴
- *Gar-gsas-btsan-po also Gar-gsas-dbal, name of a god 72^{32, 34}, 74³⁹, 76¹⁰, 86²⁰, 90¹², 94¹⁷
- *gun (D: gun / dgun) = 'caracal' (MD) 15416, 16415
- gur-thog (J/Sch) = tent roof, raised roof (like a tent) 2047
- ge-sar $(J/Cs \ I) = a$ flower of a kind $(MD) \ I58^{19}$
- *ge-śan (J: śan-pa) = 'murderous' (DC) 160³¹
- go (& go-cha) = armour 10^{12} , 60^{24} , 130^{37}
- *gon-skor (J: gon-ba & skor) = 'collar' 15424
- *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) 11832
- *gyi-lin = a much prized breed of horse (TN) 1442, 14
- gyer (J: dgyer-ba) = incantation, to intone $42^{9, 20}$, 46^{18} , 48^{17} , 52^{35} , 68^{22} , 84^{11} , 96^{21} , 104^{6}
- gyon-po (J: = rough, rude NM) = 'stern' 284
- *gra-bsdeb 'fitted to one another' (TN & DC) 18231
- *grab-non (ChGr: drab = lcam-śiń, where lcam represents our dpyam, q.v.) = light boards forming a ceiling fixed between and above the ceiling laths (gral-dpyam) in costly buildings 204¹⁴
- *gram-khrod (J: gram-pa & khrod) = lit. heap of shingle (TN), 'heap, sparkling heap' (DC) 90²⁶, 106²⁹
- gral-dpyam (J: gral-phyam; ChGr: dral-lcam) = ceiling laths 204¹⁴
- *gri-bdud = 'demon of murder' (TN: gri = murder, not necessarily by knife)
 72¹², 116¹²
- grum-pa = badger 48^{25} , 144^{17} , 154^{18} , 164^{17}
- grol (J: hgrol-ba) = as vb. to be released, in special sense of to be derived, to emanate; as n. technical term 'release' (also meaning 'emanation') 668-18, 6624, 27, 17012, 33, 2288, 23011, 28, 23210, 17
- *glin-snam (abbr. glin) = patches of which rmad-hog and rmad-gos are made (TN) 15613, 17, 24, 1582, 7, 9 (see Fig. I b)
- glud = ransom 34^{37} , 36^{12} , 16 , 70^{32} , 76^{21} , 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}
- *dGaḥ-baḥi tshal, place-name: 'Park of Joy' on the west side of the 'Palace of Victory' (see Fig. XXI) 90²¹
- *dgun-sman (J: dgun & sman-mo) = 'celestial goddess of medicine' 5221
- dgons-pa = 'thoughtful purpose' 2428; (see thugs-dam which serves as an honorific of this word)
- *dgra-gśed (J: gśed-ma 2) = 'antagonistic' (DC) 349
- hgar (J: hgar-ba) = low-grade mixed breed of cattle, viz. a cross of a bull (glan) and a mdzo-mo 144¹⁵
- *hgur-chu = 'decorative garlands' (TN) 13235
- *hgog-pa (J: hgogs-ka; ChGr: hgog-pa la sñoms par zugs) = 'total suppression', viz. of all external impressions (a technical term in meditation) 21816

hgyin (J: hgyin-ba = to look down upon) = "'raised up' (TN) 19436; "'lordly mountain' (TN) 4819, 20; also in "hgyin-thod 'turban' 4839 (see Fig. IX c)

*hgram-bcos (J: hgrams-pa & bcos) = (ceremony for) curing hurt (TN) 9233, 36

hgras-pa (J: = to hate) = 'at enmity' 44^{37} , 88^9

*hgrus = 'diagonal lines' (TN) 19832

hgren-bu = 'upright creature', viz. man, ape, etc. 866

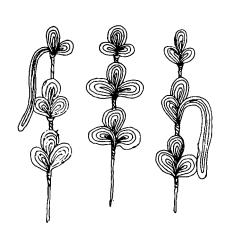
hgres (J: hgre-ba 2; ChGr: hgres-pa) repeated or perhaps continued (TN) 92¹⁸ rgo 'wild goat' 144²¹, 154¹⁶, 196⁴

*rgod-lcam (J: rgod & lcam) = $d\bar{a}kin\bar{i}$ (TN) 182²⁷

rgya (J: rgya 3 = net; ChGr: rgya = "trap") = *trap (TN) 11629; net 9028

*rgyan-ne-ba (probably connected with rgyan 'afar') = 'solitary' (TN) 2308

*rgyan-bu & rgyan-hphan = 'tree symbol' (TN) 366, 9030 (see Illustration)



rgyan-śar (J: rgyan *item* rgyan-du hchar = it proves a blessing or benefit) = *'first principle' (TN) 172²⁷, 174^{4, 15, 26, 37}, 176¹⁰, 21, 32, 220³²

rgyal unusual use describing water, ? = good 194³⁷ rgyu-mthun-srid = 'species' (lit. 'coming into existence in accordance with things') 66²⁶; see srid-pa below

rgyu bźi phuń-po = 'four bodily elements' (viz. flesh, blood, warmth, breath) 176²⁶

rGyug-chen, a guardian divinity 'Great Runner' 52²³, 64¹⁶

rgyud basic meaning: sequence, series, line, etc.: stream 44°, 48°, 6435, 6635, 687; species 66^{1, 26, 33}; tradition, traditional teachings

82^{37, 39}, 104¹², 118¹⁶, 158³², 190⁸; tantra 102⁶, 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 126²⁶, 128^{12, 18}, 182³⁵; used as a postposition rgyud(-nas): in the line of hence in accordance with 90¹¹, 104⁵; dgu-rgyud 'ninefold link' 194²⁶; 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) 18816, 24235

sgam (J: sgam-pa Cs & Sch; ChGr: = profound, wise) 'bat' (creature noted for its cleverness) 8612

*sgo-skyes (ChGr: = sgoḥi ru-śin nam them-pa lta-bu) TN: = door (as distinct from sgo properly meaning doorway) 1342

*sgon-pri = skin around yoke of egg (TN) 60^{27}

*sgra-bla (= ChGr: dgra-lha NS) = 'genie' 24^{18} , 44^{8} , 56^{30} , 3^{8} , 58^{5} , 8, 64^{3} , 13, 66^{34}

*sgrin-bu (contrast with J & ChGr: sgrin-po 'clever') = 'foolish' (TN & SGK/Lex)
1967

sgrib-pa (J: NM) 'inner anguish' of a yi-dvags (preta, tormented spirit) 1484

sgrub-pa / bsgrub = as vb. to perform, to effect, to work upon, especially in meaning of to coerce, conjure, bring a divinity to one's presence, also to produce, to realize; as n. coercion, performance, realization 5235, 622, 7428, 9814, 1005, 10214, 10426, 1101, 11233, 18417, 18614, 1883, 19022, 19423, 24, 21214

*sgrub-rten 'ritual articles' (lit. 'supports for the performance') 10235; see rten-pa below

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*sgrub-gsen-dbal-bon (see note 8) = 'officiating priest' 322
 sgron (J: sgron-pa 'to cover or lay over'; ChGr: 'to lay as one lays bricks') 'well-
   covered' (TN) 19436
 sgrol-ba / bsgral (J: sgrol-ba 3) 'to slay' 9811, 20 (see note 31)
 *na-bo (= na-rgyal) 'pride' (TN) 2810
 nan-gis special use of nan with instr. meaning 'of one's own accord' hence 'naturally'
   92<sup>27</sup>; nan-gis bzag 'be indifferent' (lit. 'let things be in a natural way') 289
   (see bźag-pa)
 *nan-thag (bsrin) = to keep going, to persevere, to be long-suffering, 288, 36,
   1288
 nan-rin (J: nan item nan-rgyud rin-ba) = forbearing 16615
 nar-chu (J: nar-ba & chu) = 'strength-potion' 6026
 \dot{n}ar-mi = figurine (TN) 368, 8625
nes-med & ma-nes = 'unpredictable' 2205, 25, 2223, 6
 #no-lon (J: no & len-pa, imp. lon) = 'undertake' 52^{36}
nogs (J: = slope or bank) nam-mkhahi nogs = 'expanse of the sky' 21830
nos hdzin / nos zin = identify / identification 26<sup>1</sup>, 34<sup>1</sup>, 36<sup>34</sup>
dnos-grub = perfect achievement, realization of perfection, final perfection,
   'special powers' 90<sup>12</sup>, 92<sup>25</sup>, 104<sup>19</sup>, 182<sup>25</sup>, 186<sup>34</sup>, 196<sup>30</sup>, 208<sup>26</sup>, 210<sup>8</sup>
dnos-hbyor = 'real wealth' (as opposed to what is mentally produced yid-sprul)
   20427
*min an-sems (J/Cs: min an-pa) = 'accursed thought' 14820
mnah-ris = *'sphere of influence' 564
mnah-gsol-ba (J/Cs: MD) = *to beseech 32^{21}, 64^{13}
mnar gsum = "three sweet products", viz. sugar, molasses, and honey 19626
mnon-cha for brnan-cha q.v.
mnon-rtogs = 'delineation' (of a divinity) 7435
mnon-ses = 'clairvoyance' 2418, 325
mNon-ses phyahu g yan dkar, name of a god 269
brňan-pa (J: rňan-pa II) = to requite 32^{20}, 50^{20}, 52^{35}, 58^2
*brnan-cha (also written as mnon-cha) = 'requital', sacred offerings intended as
  payments to the gods 34<sup>25</sup>, 92<sup>21</sup>, 94<sup>20</sup>
*can-sen, a class of divinities 582, 6, 6229, 32, 644
*gcan-chen (J: gcan-gzan & chen-po) = 'tiger' 14239, 20413
gcun (J/Lex) = subduing 78^{I}, 110^{10}
gces-hdzin = attachment 8035
gcon (J: gcon-skad Sch/Lex) = *'ululation' 42^{10, 22}, 46^{14, 17, 19, 23}, 50^3, 72^{37}, 74^{1, 3}.
  8631, 9422, 25, 28, 9622
bcah sgyur, technical terms for two different hand-gestures phyag-rgya, q.v. 10240
*bcaḥ-gźi (J: ḥchaḥ-ba 1 & gźi) = arrangement or disposal of sacred items 4816:
  bcaḥ-gźi-las 'the actual practice' (of the ritual) 18434, 1869
bcas = 'subsidiary matters' 10837
bcol (I: hchol-ba 'to entrust' NM) = 'urge' 54<sup>10-17</sup>; see also gtad-bcol
bcos (i) (J: bcos-pa 1) = 'remedy' 38^{16}, 92^{31-37}; (ii) (J: bcos-pa 2) = 'constructive'
  'contrived' 21615, 2521, 3; also bcas-bcos same meaning 21819; ma-bcos 'uncon-
  structive' 'uncontrived' 21819, 22013, 24835
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lcags: special kind of iron designated by *sno-mnen-lcags 'iron which is blue and subtle'? = steel 5038

lcags-ri = border 154^{31} , 156^{3} , 37

- *cha-rags-pa (J: cha & rags-pa) = 'gross' (DC) 144³¹
- *cha-las = 'supplementary' (DC) 6422
- cha-lugs (J: = clothing / costume [MD], appearance); NM = style, fashion; special meaning in cha-lugs-lna = 'five bodily postures', viz. (i) źabs-skyil-krun 'cross-legged' (ii) phyag-mñam-bźag 'palms upwards on lap' (iii) dpun-pa gzen 'shoulders up' (iv) mgrin-pa an-tsam hgug 'neck bent slightly forward' (v) mig sna rtser phab 'eyes concentrating on the tip of the nose' 202²², 216¹⁶
- chag-gan (J: chag 5 MD) = *'one length from elbow to clenched fist' (TN and SGK) 19823; (compare khru-gan 'one length from elbow to tip of extended fingers')
- *chag-go \dot{n} = 'strap' (DC) 156²⁷
- *chag-nan & chag-non (J: chag 3 & probably nan) = 'sandals' 13425, 1566, 11, 27
- *chag-tshad (ChGr: = cha-tshad 'size') = 'estimate' (DC) 32³⁶; also: chag-la gźal 'make an estimate' 26^{13, 14}, 32²²
- chag-śiń (J: 'splint' MD) *a bonpo sceptre 19621, 20015 (see Fig. XVI j)
- chan-gri (J: chan-pa; ChGr: chan-gri) = scissors 15831
- *chab-dkar = "White Waters" (see the Introduction, pp. 16-17) 426, 507, 6823, 9218
- *chab-nag = "Black Waters" 42^{5, 31, 33}, 44¹⁰, 46⁶, 50^{6, 9}, 68^{7, 15, 22}, 72²⁹, 76^{20, 26}, 82³⁹
- cham-la-hbebs (J: cham Lex & Sch NM; ChGr: MD) = 'suppress' (TN) 5417, 9817
- *chib occurring in rtse-ru chib 'to be perfect' (TN), ? lit. 'to reach the top' 5624
- chu-gri (J: = a sort of knife) = 'sabre' 6035
- *chu-hbab = 'roof-gutter', normally made of wood or copper in Tibet 204¹⁵
- chu-sram (J: sram) emended in our text from kyur-sram and khyur-sram, = otter 144¹⁷, 154¹⁸
- chud, *one of the 33 classes of 'titans' (lha-min) 787; note also ma-bla-chud
- *chun-ḥphyan (J: chun-po 2 & ḥphyan-ba) = 'hanging in intertwined loops' (TN) 90²⁷
- chus (J: jus C. 'strategy' & jus-legs Sch & Cs) occurring in bstan-chus 'religious developments' or more exactly a programme for these (TN), 214³⁷ (TN: gron-chus also exists meaning 'domestic budget', viz. crops to be planted, house and land improvements, estimate of income and expenditure; SGK also notes srid-byus 'politics' as used in modern newspapers)
- *cho-rabs (D: cho-rabs 'parenté' NM) = 'parental lineage' 927, 64², 66², 30, 927 (TN: phaḥi cho = phaḥi rigs; maḥi braṅ = maḥi rigs; cho-ḥbraṅ = khyo-śug 'husband & wife'; ChGr: cho-hbraṅ MD)
- mchoń (J: choń & mchoń) = 'chalcedony' (tentative identification by TN from among gems illustrated in Ency. Br.) 5838
- *mchon or hchon = a section or chapter (TN) 184²⁷, 188⁶⁻²⁴
- mchod-rten = 'shrine' (stūpa), lit. 'support for worship' 13615 (see rten-pa)
- ju-thig (J: = 'drawing lots by threads of different colours' NM) = 'knot-sortilege' 24¹⁷, 32⁴
- *ju-zag, an unidentified method of astrology (rtsis) 2426, 3226
- hjab-bu (J: hjab-pa 'to sneak') = 'thief, thieving' 14026, 1541

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hjug-sgo = 'introduction' 6612
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hjum (J: hjum-pa Lex & Sch) = 'contracted' (TN) 5830

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ña-phyi (J: ña-phyis NM) = mother-of-pearl 19624
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fiag-gcig (J: fiag-ma 3 NM) = 'single one, undifferentiated' 60^{15} , 170^{35} , 222^{30} , 228^{1} , 232^{9} , 244^{33} , 246^{1} , 250^{14} , 252^{33}

•ñams-snan (ChGr: = brtag dpyad yid la sar ba = "thoughtful reflections" & sgom las skyes-paḥi yon-tan = "accomplishments of meditation"), 'psychic manifestations' (DC) 21830

fiams-rtsal (J: = skill) = 'psychic skill' (DC) 220²², 222^{4, 7, 12, 17, 22, 28, 32}

*ñin-śa (J: ñin-khu & śa) = 'flesh-essence' 14228; ñin-śa-can = 'eating their own kind' 14020

ñid in sense of 'self alone, absolute' as in nam mkhah ñid la ñid du spyod 24022

 $\tilde{n}u$ -le (J: $\tilde{n}ul$ -ba) = 'mean' 140²⁶

ñen (J: ñen-pa) = 'trouble' 3439; also ñen-gto 'Trouble Ritual' 7411

ñes-dmigs (J: ñes-pa 3 C 'punishment') = "'disadvantage' (DC) 12213

gñan / gñan-po (in our MS. regularly occurring as gñen / gñen-po) (J: gñan 1 'plague' & gñan-pa 'gods of vengeance') = 'furies' 44^{7, 37}, 50^{23, 27}, 58^{2, 6}, 62^{11, 29, 33}, 88^{4, 9, 31}, 118²⁶

gñan-pa / gñan-pa (J: gñan-pa as above but with additional meaning 'cruel, rigid, solemn') = 'rigid, solemn, serious', 82¹⁸, 84³⁴, 118³², 194⁴

gñen-pa / gñen-po (J: gñen 2) = aid, antidote 48^{30} , 56^{12} , 62^{27} , 64^9 , 130^{16}

*sñin-phur hkhrugs-pa = 'complete disarray' (TN) 34¹⁷ (ChGr: sñin-phur-thebs = 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); see note 63; *'invocation' 74²⁸, 98¹⁴; 'veneration' 100^{5, 6, 32, 37}, 102^{1, 13}, 105^{5, 6}, 110¹; *'reliance' 184^{17, 32}, 186¹⁻¹³, 190²², 212¹⁴; (also note my translation of dge-bsñen 'virtuous adherer' not included in Glossary)

bsño-hbog (J: smyo-hbog) = 'crazy' 16436

gtad [1] (J: gtod-pa) = 'commit to the care of' 11826, 1248

gtad [2] (J: brtad) = harmful rite, imprecation 783

gtaḥ (for gtaḥ-chen), *a ritual bowl made from a skull and called 'the great pledge' (see next item); 2127 (see Fig. X n)

gtah-ma (J/Lex & Cs) = pledge 3435, 11011

gtar-ba = 'bleeding' 3817

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, 9236, 945 gtor-ma (J: NM) = (i) holy water 13036; (ii) sacrificial cake (torma) 20016 (see Figs. XI and XVI f)

gtos (J/Lex) = 'vastness' 907

rta-dbab (J: rta-babs MD), *steps around a shrine (mchod-rten) and the step-like tiers of a roof built up as a shrine 13233, 2048

rten-pa / brten (J: rten & rten-pa NM) = to hold to, to rely on, to trust, used here with reference to ritual articles, etc., on which the worshipper and the presence of

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the divinities depend, hence 'supporting, symbolic' 34<sup>24</sup>, 88<sup>30</sup>, 102<sup>3, 35</sup>, 110<sup>11</sup>, 186<sup>8</sup>, 198<sup>7</sup>
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- rtol (J: Lex/Sch/D; ChGr: rtol-gog = mdzo-moḥi phru-gu), an inferior cross-breed of cattle, compare ḥgar, of which it may be a stage lower, viz. cross-breed of a bull (glan) and a ḥgar-mo (D) 144¹⁵
- *ltag-śa (J: ltag-pa & śa) = 'flesh from nape of neck' 541
- *ltim-me = 'clear' (TN & DC) 2188
- *lto-rgyab = 'food and clothes' 21429

ltos-pa lna = 'five related ones' (DC/MD)

*sTag-lha-me-hbar, name of a god 11412

stan-dbyal (TN: = khyo-sug) = husband and wife 704, 7214, 8017

stabs-la (J: stabs) = 'by way, by chance, accidentally' 22219

sTon-gsum-sgron-me = "Light of the Universe" (viz. Buddha) 8421

*brten-ma (NW pp. 181-98), a group of twelve goddesses 7811, 8816

bstim-pa (J: stim-pa) = directing towards, causing to sink into 94²⁷

tha-tshig (J/Sch) = oath 1988

tha-ram (J/Sch MD) *fetter (TN) 14010

than $(J: than 4) = potion 38^{1}$

than (J/Sch: hthan) = 'evil' 466, 34

thig-pa (J: thig item thig-tshad Cs 'proportion') = *'to fit, to meet the case' (TN) 3831

- thig-le (J: 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} , 228^1 , 232^9 , 250^{14} , 252^{33}
- *thin-ba = 'to hit the mark' (TN), to reach the objective, 748, 8622, 9430; (in meaning it resembles an intransitive form of bstim-pa q.v.)
- *thug-dkar (or thugs-dkar) = 'genies', a class of sgra-bla (dgra-lha) 44^7 , $50^{17, 20, 32}$, $52^{11, 18, 24}$
- thug-pa = to touch upon, to be concerned with 11411, 14027, 35, 1421, 9, 17, 25
- thugs-dam = (i) thoughtful purpose (= dgons-pa hon.) 90¹¹, 92²⁴, 104⁵, 110¹⁹, 204³¹; (ii) tutelary divinity (= yi-dam hon.) 104¹³
- thun (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' 24³¹, 108¹⁸, 110¹⁷
- *thun-khan, a triangular iron receptacle used for the effigy of a foe (linga q.v.) against whom the rite is directed, and the harmful 'deterrents' 1104 (also known as hbrub-khun; see Fig. IX h)
- *thun-gto = 'harrying rite' 2431
- *theb-tse = $dish(TN) 158^{33}$
- 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°; (the same idea but with a different intention occurs on 12030: sa-bon dgod 'establish the seed-syllable')
- *thehu gśog = 'down feathers' (TN) 5828

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tho-co & tho-cho (J: tho-co 'foolish joke'; ChGr: = spyi-brtol byed-pa "acting
  capriciously" [J/Sch: spyi-brtol MD]) = 'irresponsible behaviour' (TN).
  capriciousness 5421, 2205
thob-rdzob = 'false ambition' 13428
*thob-ma-gyu = 'vagueness, vagaries, unresponsiveness' 21837, 2227
*mthah-bsgyur = 'acts of supererogation', viz. extra activities such as sortilege
  (mo) which are not part of the essential activities of those who follow a higher
  tantric way 18426, 1885
mthu (J: mthu 2) = magical force 62^2, 70^{32}
mthon (J: mthons NM) = 'vault (of the sky)' 5034
*dan-chags = 'attachment' (DC, probably = chags-pa) 2341, 5, 10, 15, 20, 25, 30
dańs-ma (J: dvańs-ma) = 'vitality' 1422, 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, 9210, 27
dam-tshig (J: dam item dam-tshig NM) = sacrament, vow (see BH, pp. 287-8) 1042,
   150<sup>18</sup>, 166<sup>1, 13</sup>, 184<sup>4</sup>, 188<sup>18</sup>, 200<sup>26</sup>
*dam-rdzas = 'sacred items' (see note 61 concerning the 'five sacred items') 541, 9920,
   10223, 1063, 17637
*dar-bu-khad (J: dar & perhaps khad-pa 'to be stuck'), outside pelmet such as is
  fixed to Tibetan windows, 13232
dal[1] = ma-hdal, q.v.
dal[2](J: dal-yams) = 'disease'(TN) 78^2
dal-ba (I: NM) = 'careful' 3239, 845
*du = 'liquid offering' (TN), 'drink' 902
dun-dun (J/Sch: = 'staggering, reeling') = *'persistently' (TN & DC) 609
*Dun-ri-mchon-lun, place-name 5838
des-pa (I/Cs: = 'noble, chaste'; ChGr: = nan-rgyud bzan-ba "good disposition")
   = *'gentle' (TN) 38<sup>22</sup>
dom = 'brown bear' 1447, 15417, 16410
*dom-chol (J/Sch: dob-dob & chol/hchol-pa/hchol-ba II. 2) = 'gossip, nonsense'
  (TN) 307, 9627
*Dra-ma, a group of divinities 6011, 15, 16
*drań-śan (J: drań-po & śan 4) = 'straight-forward distinction' 2611, 3211
dri-za = parasite (gandharva) 7013, 8013
dregs-pa (J: NM) = 'the proud ones', viz. local gods 98°
dred = 'yellow bear' 1447, 15417, 16410
*drod-tshad (J: drod & tshad) TN: indications of advance in meditational practice
  (lit. 'measure of warmth') = 'advance-grades' 7434, 21833
*gdag-sgo (J: hdogs-pa & sgo) = 'terminology' (DC) 12616
*gdar-tshan = 'hot metal' (TN) 16212
*gdar-so = 'bottom of hell' (TN) 865
gdin-ba = 'monk's mat' 1561
gduń-ma (J: NM) = cross-beam, lintel 13228, 19833, 20413
gdon (J: NM) = evil spirits, demons 7013, 20, 33, 1168, 14024, 16436
```

gdos-pa (J: gdos NM) = gross substance, material elements, 1164, 1201

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 bsnen-pa, q.v.) 324, 5232, 608, 8620, 9417

*bdar-thag-gcad = 'cut off completely' (DC & TN) 13624

bdar-śa (J/Sch: = nerves, sinews?) = *'tegument inside egg-shell' (TN) 60²⁵, 70¹²; bdar-śa-gcad = 'revelation' (TN), ? lit. 'remove the tegument or veil' 224²

bdud-rtsihi śin, any aromatic wood used for burning as incense (TN) 3039

*mdan-sum = 'last night' 2163

*mdans-hbyin-pa (J: mdans & hbyin-pa) = 'to temper' (DC) 17233

mdaḥ, *a measure equalling half a 'fathom' (ḥdom), viz. about three feet, literally 'an arrow-length' 19821

 $mdud = *'cross-roads'(TN) 48^{18, 19, 21}$

mdos (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 mi zer = "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.] 367, 7633-38, 781-27, 848-14, 861

*mdos-cha = 'ritual items' 2430, 3421, 24

hdu-ba = 'mixture (of bodily humours)' 8034

*hdun-pa (cp. J: mthun-pa) = 'to agree' (TN & DC) 285

hdur / hdur-ba (J: dur) = death rites, funeral rites 1187, 120^{18, 20, 21}; *as vb. 'consecrate (for funeral rites)' 118²⁹ (cp. 118³⁴) (TN: hdur-ba = hdul-ba in special sense of suppressing troublesome spirits that return from the dead, especially those who have been murdered; for this purpose there is a ritual known as gri hdur byed-pa. DLS: I prefer to see the two verbs as separate.)

*hDur-gsas-rma-bo, name of a god 12018

*hdus-so = 'a concentration' 244, 15

hde-gu (J/Cs: = syrup?) = syrup 36^{40}

*hDres-pahi-tshal, a place-name: 'Park of Intermingling' on the south side of the 'Palace of Victory' 90²¹ (see Fig. XXI)

rdug-pa (J: MD) = *to fail, to be of no use (TN & SGK) (SGK: present-day Amdo: nahi tshon rdug-son = 'my business has failed') 3834

 $lda-ldi(J/Lex: NM) = 'pleat'(TN) 90^{27}$

*lda-byad = 'special malevolence' (DC MD) 10819

*ldan-hgyu (MD)? a kind of animal (J: ldan-sgo-gka = Skr. sarabha) 15417

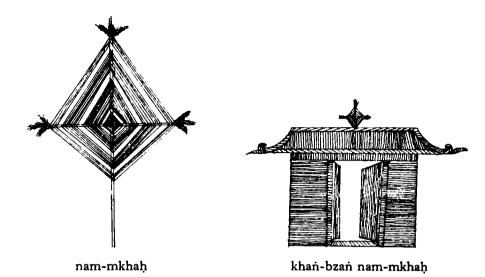
ldem (J: ldem-pa III) = 'excitability' (DC MD) 15230

ldem-me-ldem & lhems-se-lhem (J: lhem & lhems-kyi MD) = 'how gay' (DC MD) 8610, 17

*brdeg-gto = 'Striking Rite' 2430, 3421

nan-tar (J/Lex: MD; ChGr: = \dot{n} es-par) = *'certainly' 3835

nam-mkhaḥ (or just nam) = "sky-symbol", viz. thread-cross (see J: mdos) 39°, 90²⁸; khan-bzan nam-mkhaḥ = Thread-cross designed as a divine palace 90²⁸



nal (J/Cs NM) = incest (and other kinds of forbidden intercourse) 46^{4, 33} nus-pa (J: nus-pa 3 NM) = potency (effect) of a medicine 38²¹, 50^{6, 7, 8}, 74^{21, 24} gnas-pa see bźag below

*gnas-ris chen-po bźi = 'four great realms' (viz. the four heavens next below the top one [hog-min = akaniṣṭha] in the World of Form [gzugs-khams = rūpa-dhātu]) 1509 (see Fig. XXI)

mnol (J/Cs: = mnal; ChGr: = btsog-pa) = 'impurity' 46^{3, 37, 38}, 48¹⁰, 52⁸

*rnam-dag-mchod-gtor = 'pure offering of water' (see gtor-ma) 13036

rnam-par-rgyal-ba (ChGr: rnam-rgyal 2 = a-ru-ra) = *myrobalan 19413

bsnun-pa (J: snun-pa NM) in bsnun-pahi gto 'Stinging Rite' 3437, 11017

brnag-pa (J 3 'full of corrupt matter' Cs; ChGr: = \pm e-sdan) (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' 13231, 34, 1642

*pad-khug (J: padma & khug-ma) = 'carrying case' for monks 15828 (see Fig. V a, b)

*pad-źu (J: padma & źva), a special kind of religious hat 1568, 15818 (see Fig. II b, c, d)

*pad-lo (= pad-mahi lo-ma), the set of six garments of a bonpo monk, referred to in full as pad-lo ris-drug 1561, 15840

pra (J/Cs & Sch) = prognostic 24^{6} , 7, 26^{10} , 34^{33} , 46^{5} , 68^{35} , 110^{5} , 188^{8}

*dpaḥ-khrom (J: dpaḥ & khrom 2) = 'hero-gathering' 5630, 38, 6217, 6418

dpaḥ-bo ḥbru lna = 'five heroic seed-syllables', viz. A OM HUM RAM DZA 2064

 $dpal = *'a good place' 48^{19, 21}$

*dpe-srol = 'archetype' (see the Introduction, p. 20) 4610, 11, 6237, 927, 11837

*dpon-gsas = 'Master-Sage' (TN) 42^8 , 50^8 , 88^{26} , 94^{23} , 100^6 , 102^1 , 124^{27} , 186^2 , 194^{21}

dpyad (J: dpyod-pa) = 'diagnosis' $24^{1, 12, 13, 34}$, $26^{5, 26}$, 28^{1} , $30^{18, 33}$, $36^{22, 25, 33-36}$, $38^{29, 34}$, 40^{6} , 70^{28} , 82^{4}

*dpyam (also gral-dpyam & dpyam-gdun) = ceiling laths 13229, 2047, 14

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spa-bkon-ba (J: hgon 2 & sgon-ba 2, spa-sgon-ba 'to despond' Lex.) = *'over-
  awed' (TN): 'as are the stars by the sun and lesser animals by the lion' 20417
spar-kha (see note 3) 2424, 3224, 348, 946
spyan lna = '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) 1746, 17, 28, 1761, 12, 23
spyan-gzigs (J: = 'costly offerings') = *'display' 7235, 1288
*spyi-rgya-rlabs = 'smooth' (TN) 184^{1}, 248^{12}
phu-dun (J/Cs) = sleeves 15425
*Phu-wer-dkar-po, name of a god 323
*phud-źal (J: phud & ChGr: źal-bu) = 'offering vessel' (cp. thod-źal, bzed-źal,
  sman-źal) 19624
*pho-khyad (J: pho & khyad) (TN: = hgran-zla byed-pa) = 'rivalry' 21431
*pho-rgo (ChGr: pho-sgo = "pride") = 'insolence' (TN) 303
*pho-thong or pho-ton = 'male figure' 3610, 9035; for illustration see sin-ris (p. 290)
phon (J: = 'bundle, bunch, etc.') = 'mass' 528
phya & phyva 'fates', 'prediction' 3426, 428
phyva-rten, implements used in rites of prognosis (see rten-pa) 34<sup>24</sup>
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 (hchin), releasing the hands with a click of the fingers
  (bkrol), bringing hands together in a supplicatory manner (sprad) 10240
*phyag-gñen (ChGr: phyag-brñan = hkhor-g·yog) = 'religious office or service'
  8826, 9423, 27
phyaho & phyo-ma = 'void' (TN & DC) 22820, 23013
*phyar-bu = 'short overcoat' (TN) 134<sup>25</sup> (see Fig. III d)
phyar-g·yen (J/Lex?; ChGr: = rnam-g·yen) = *'relaxation' (TN) 302
*phyal-ba = (TN := ston-ba) 'denial' 246<sup>19</sup>
*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. 1868
phye-ma phur-ma (J: phur-ma item) = 'pleated hangings' 19619
phyo-ma, see phyaho
phyogs-ltun (J/Lex: phyogs-lhun) = partial 22830 (cp. mthar-ma-lhun 23025)
*phyod-de (I/Cs: phyod-pa 'progress') = 'blank, colourless' (TN & DC) 21827,
  2308
*hphen-pa (J: phan-pa) = to prosper 44^{19}, 56^{1}, 72^{3}
*hphar-sam (J: sam-bu & ? J/Sch: hphar-ma) = 'trimmings' (TN) 15424
hphar-ba (phar-ba) = 'red wolf' 144^{16}, 154^{17}, 164^{15}
hPhan-yul (see the Introduction, p. 17), 427, 7621, 8634
hphen-pa (for spon-ba?) 3435
hphyan-hphrul (J: phyan-ne-ba item phyan-phrul Lex.) 'decorations in loops'
  20416
hphyo-ba (J: NM) = flow, meander 72^{10}, 216^{10}
hphrin-las (J: NM) = act, task 54^{10}, 104^{15} (for the 'Four Acts' see BH, pp. 257-8)
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*hphred-ñal (J: phred & ñal-ba), lit. lying athward, referring to such creatures as birds and fish who move in this way 866

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ba-ga (Skr. bhaga) = 'universal womb' 44^{22}, 238^{16}
*ba-le-dun (J: dun) type of shell 5039
*bag-dro-ba (ChGr: = 'to be happy') 1968
*bag-yans (ChGr: = 'mind relaxed') = 'at ease' 1647
*bag-la-źa = 'cowed' (TN & DC; cp. spa-bkon-ba of similar meaning) 24820
*ban-ne, a kind of sacrificial cake (gtor-ma), 902
*bar-hkhyams (T: bar & hkhyam-pa) = veranda round a house 1344, 20410
*bar-snan-gzah (]: bar-snan & gzah) = 'celestial bodies'; — — yis ñes-pa, 'the
  harm they cause, viz. a nervous stroke' 14427
bar-sa (= bar-do) 'intermediate state' 11810, 1224
*bu-yug: (J: NM) = storm or turmoil of water, fire, snow, etc. 20412
Be-du-dya-hod = "Light of Vaidūrya", name of the God (or Buddha) of Medicine
  36<sup>31</sup>, 148<sup>10</sup>, 150<sup>38</sup>
bogs (J/Sch: = 'profit, advantage') = benefit, advancement (combined with vbs.
  hdon-pa and skyed-pa) 2144, 22011, 15, 17
bon-ba (J: bon 3 Cs MD; ChGr: = 'lump of earth') = *clod 21814
bon (see the Introduction, pp. 1 & 20) (i) 'priest' 322, 625; (ii) 'chant' 5422;
  (iii) 'absolute truth, religious truths and doctrines 2831, 35, 4417, 4629, 8212, 15,
  1121, 12424, 17223, 2269, 23625; (iv) phenomenal elements, philosophical and
  ethical notions 34<sup>27</sup>, 110<sup>32</sup>, 170<sup>34</sup>, 172<sup>11</sup>, 218<sup>25</sup>, 240<sup>2</sup>
*bon-can mtshan-ma (= bon iv) = characterizable elements and notions 17224,
  23626
bon-po = a follower of bon, a bonpo 52^{30}, 64^{15}, 82^{37}, 88^{33}, 94^{2}, 118^{16}
*bya-rdan (J: bya & gdan/rdan; SCD p. 658) = 'bird-rack'?, see note 19; TN:
  'a mountain shrine' 52<sup>23</sup>, 58<sup>1</sup>, 64<sup>5, 16</sup>
bya-bon bcu-gsum = "the thirteen birds of bon" (see note 22) 6414
bya-ma-byel-bu (J/Sch: bya-ma-byi 'flying squirrel') 'bat' (TN), but is a bat good
  at keeping watch day and night? 4826, 14416 (gZi-brjid, vol. kha, f. 48b: bya-ma-byel
  gyis khos nus zer-ba-las / khyod kyan ñin-mtshan gyi bya-ra la mkhas te bya dan 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
bya-wan (emendment of bya-bon) (J: pha-wan 'bat'; ChGr: bya-wan = bya-rog
  che-ba "large crow") = 'bat' MD 14414
byan-bu (J: NM) = 'indications' 10831; min-byan = 'name-card' 11015
byan-(chub-)sems = 'Thought of Enlightenment' 1781 (= semen), 1907, 28,
  194<sup>2</sup>, 11, 196<sup>15</sup>, 214<sup>3</sup>, 218<sup>18</sup>, 220<sup>11</sup>, 224<sup>2</sup>, 226<sup>15</sup>, 236<sup>18</sup>, 238<sup>8</sup>, 248<sup>29</sup>, 250<sup>2, 10, 26</sup>,
  2524, 10, 22, 27, 25234; see also sems bskyed
byams-chen-lna = "five great acts of love" 13020
byad (J: byad II) = 'malediction' 10816, 17, 18, 19
byin-ba (J: hbyin-ba 2) = 'indolence' 1205, 1968
byur (I: = 'misfortune') = *a kind of demon (TN: = mi-kha byed mkhan hdre
  'a demon who spreads defamatory talk') 4433, 4634, 7217
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*bye-sri (J: hbye-ba & sri) = 'divorcing demons' 7217

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*byol-kha = 'attack' (TN & DC) 365
*bran-na (J: bran) = 'fitting the chest' (TN & DC) 15425
brug (J/Cs: brug-pa) = 'flow' 78^{38}
bre (J: bre-ba), TN: square piece of masonry resting on the dome of a stūpa and
  serving as base for the spire-like rings; the same word as bre which is a square
  measure about this size 13235
brel-phons-pa (J: brel-ba 2 NM) = poor 23422
*bla-gab = 'ceiling' (DC) 2223
bla-dvags (I/Sch MD) = *'appellation' (TN) 23219
bla-bre & bla-(re-)gur = canopy 543, 9030, 20018, 19 (see Fig. XVI a)
*bla-bzun-nas = 'relying on' (TN) 2619
bla / yid / sems = 'spirit, thought and mind' 1204, 11, 32, 11615, 16032
*dBan-chen-bdag-po, name of a god 3221
dban-than (J: NM) = 'influence' 5636, 8821
*dban-ris = 'importance' 8420
*dbar (J: hbar-ba 3) = anger 46^{35}
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 6020, 6220, 23, 7430,
  761, 2, 887, 12, 9010
*dbal-mo = (i) a point 15829, (ii) a class of powerful flesh-eating goddesses 8829,
  108^{28-31}, 110^{12}
*dBal-gsas, leading Bon tantric god 10813, 21, 1106
dben-pa (I: NM) (used as vb. = med-par byed-pa) = *'to remove' 10616
*dbyar-dam-bcah (TN & SGK: = dam-bcah; DLS: dbyar may be an unrecorded
  root connected with hbyor-ba / hbyar-ba 'adhering') = vow 19221, 20029
dbyins = celestial sphere, heavens 886, 11, 9217, 1048, 15, 21, 23, 12217, 15011, 17027,
  18822, 20611
dbyen (or g.yen) (J: dbyen-pa), *alternative name for the lha-ma-yin (titans), pre-
  sumably meaning '(beings of) discord' 44<sup>38</sup>, 78<sup>30</sup>, 102<sup>31</sup>
*hban-tshogs = 'general offerings' (hban untraced) 19423
hbar (J: hbar-hbar) = 'hilly' (TN) 194<sup>36</sup>
hbod-pa = call, invoke 54^5
hbyun-po = spirits 80<sup>13</sup>
hbrid-pa (J: = 'deceive, impose upon') to impose (in a good sense) 12637
*hbrug-pa (see brug-pa) = to flood 44*
*hbrub-khun (TN: hbrub-pa = rdun-ba) = thun-khan q.v. 1081 (see Fig. IX h)
rbad / rbad-pa (J: NM) = to excite 60^{10} and doubtfully 164^{17}
sbag (J: sbag-pa 2) = double 204^{11}
sbub (J: hbub-pa) = 'turned downwards', viz. epithet for animals who move with
  their head down 866
sbyań / sbyańs (J: sbyoń-ba) = to practise 7421; to purify, to remove 3424, 12030,
  122<sup>2, 26</sup>, 150<sup>24, 31</sup>
sbyoń / sbyań (= myoń-ba) = to experience 116<sup>13, 24</sup>, 148<sup>4</sup>, 150<sup>26, 28</sup>, 234<sup>39</sup>
sbyor / sgrol / rol = 'ritual union, ritual slaughter and magical manifestation' 1062,
  1822, 17
sbran-ma (J: sbron-pa) = sprinkling, libation 30^{36}, 48^{35}, 72^{30}, 31
sbren-ba (J/Cs: = 'to play an instrument') = *to wast 3039
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- ma-hdal (abbr. dal) (J: mandal) = 'magic circle', dish of offerings symbolizing the universe (Representing Skr. mandala, this term is used in the lower bon vehicles with a slightly different range of meaning from the proper Tibetan term dkyil-hkhor which is used for mandala in the higher tantric sense, that of the sacred sphere of the 'gods of knowledge'. The two terms mandal and hkhyil-hkhor continue to be used with distinct meanings in present-day Tibetan usage.) 34^{11.12}, 36²⁰, 94¹
- *ma-bla-chud = a sort of demon (TN) 7030
- ma-mo (J: ma-mo 3) = 'she-demon', 'mother-goddess' 3434, 788, 10, 8815, 10818
- ma-yam-rgyal-mo, name of a ma-mo 789, 19
- *Ma-sans, a special class of 'furies' (gnan); see NW, p. 224 884. 9
- *man-thun (man = Skr. mamsa 'meat'; see thun above) = 'flesh' as a sacrificial offering 90², 138¹¹, 142¹⁰; man-sa 106²⁵
- man-dzi (J: = 'sacrificial tripod') = tripod 19623 (see Figs. XVI g & X m)
- *mi-la, a kind of demon, unidentified (TN) 4433
- *mug = defilement of child born after father's death, 'fatherless child' (TN) 464, 33, 4811
- *me-btsah (ChGr: me-btsah & me-tsa; D: me-tas bsreg) = branding 3817
- med (cp. yod) = 'wrong' 4832, 5432, 707, 721; med-khams = bdud-khams 'Demon Realm' 14817
- mer-re (J: mer-pa 4) = clear 218^8
- 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' 3610, 9035; for illustration see sin-ris mod-pa = 'too much' 2829
- mos-par-spyod-pa = 'devotional practice' 9611; name of stage towards buddhahood 11228, 38, 12226, 36
- *dmar-chen = 'great red offerings', a sacrificial offering of blood, medicament and a cake (rgyun-gtor), kept as a kind of 'reserved sacrament' 2128 (see Fig. X r, s, t)
- *dmar-gsum = 'three red products', viz. flesh, blood and bones 647
- dmig (= chu-mig) = 'a well' 19437
- *dmu, one of the thirty-three sections of the 'titans' (g.yen-khams) 781
- *dmu-thag = 'life-cord' 9226
- *dmu-yad (TN: = dnos-grub / bcud / g·yan) = 'zest' (TN & DC) 2108 dme, see sme
- *rman = 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-hog (TN); see also glin-snam 13425, 1567 (see Fig. I a)
- *rmad-hog = 'ordinary cloak', viz. a garment made of patches for daily wear (TN) 13425, 1567
- rmen (J: rman) = foundation 5036
- sman-pa (J: sman III) = to benefit 56^{14}
- *sman-mar = 'butter-moulded medicine' 381
- *sMan-mo-gzed, name of a goddess 7814
- sme / sme-ba / dme (J: rme-ba II) = filth, impurity, defiling 46³, 4, 16, 31, 33, 48⁹, 10, 11, 52³⁸, 78²⁴, 144²³, 24, 29, 164¹⁸, 166²¹; sme-mnol / dme-mnol 46³, 48¹⁰, 52³⁸, 166¹

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sme-ba (or rme-ba), see note 3, a set of nine horoscope signs 24<sup>24</sup>, 32<sup>24</sup>, 34<sup>8</sup>, 60<sup>14</sup>, 92<sup>35</sup>, 94<sup>6</sup>
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smra-ba (J: smar-ba) = *'to produce understanding, to provide the sense, to make an exposition' (TN claims this as the basic meaning and not just 'to speak'; cp. smran) 66²¹, 92⁵; also smra-chen 50¹

smran (see note 9) *'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 , 9, 78^{38} , 82^{17} , 84^{11} , 86^{21} , 28, 92^5 , 198^4

- *tsa-kra-ha-la (Skr. cakrahala) = 'sword' (TN) 19620
- *gtsan-ma gtsug-phud = 'top pure ones' (SGK: the four stages of oblates and monks in bonpo usage are: (i) bsnen-gnas involving light fasting rules, (ii) dge-bsnen involving five rules [see p. 130], (iii) gtsan-gtsug involving twenty-five rules [corresponding to Buddhist dge-tshul] and (iv) dran-sron involving about 250 rules [corresponding to Buddhist dge-slon]) 1581
- *gtsan-ris-lha = 'gods of the Pure Abode' 4637

 $gtsod = 'antelope' (MD) 144^{21}, 196^{4}$

btsan = 'fiend' 34^{34} , 76^{36} , 78^2 , 88^{15}

*btso = 'bomb' Introduction, p. 1420, p. 256 n. 5

rtsa = 'channel' (see HT, vol. i, pp. 36-37) $44^{13, 14, 16, 27}$, 52^{26} , 78^{27}

- *rtsan, small stakes shaped like weapons (arrows, swords, spears) which are placed around the 'magic triangle' (thun-khan / hgrub-khun) after the linga has been placed in it (TN) 1083
- 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 mchod-rten las hbyun-run-ba ni rtsal = a stūpa is a source (lit. basis) of grace; grace is the magical play of a stūpa; reflective power is the virtuality of grace from a stūpa) 232²⁵, 236^{22, 25}, 238^{25, 34}, 250¹⁶

rtsal-ba (J: rtsol-ba) = to make effort, to try 13010, 24; see brtsal

rtsi-thog = 'berries' 1466

rtsi-śiń = 'aromatic shrubs' 1983, 24026

*rtsin-rtsub-spyod-pa (J: rtsin & rtsub-pa II) = 'wild behaviour' 2206

rtsis = astrological calculation $24^{1, 8, 22}$, $26^{5, 19}$, 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' 90²¹ (see Fig. XXI)

rtsed-hjo = 'to play' 86^{17} , 90^{36}

brtsal (J: htshol-ba): ma-brtsal = 'effortlessly' 8221

tshags (J: tshags 5) in tshags-su bsdam = 'bound up together' 1845

- *tshan-rgyun = 'universe' (TN) 802, 15, 861
- *tshans-pahi tshul dgu = 'nine pure attributes' 21030
- *tshan = 'water' (TN) 198^{26}
- *tshig-bśad = 'liturgy' 547, 10217, 1046
- *tshul-gos = 'cope' $156^{7, 11, 36}$
- tshogs = 'mass (of offerings), general offerings' 88^{28, 34}, 208¹⁷; 'a host' 88^{28, 32}, 90¹⁴, 92⁹; 'heap' 136²⁰; 'accumulation (of merit and/or knowledge)' 130³⁷
- 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-gźi) 176¹⁰, 204⁹, 208¹⁸
- *tshod-mdah = 'precipitancy' (TN & DC) 28²⁸

- tshom-bu (J/Cs: tshom-pa 'bundle, bunch') = 'heap' (TN) 8837
- *tshoms-tshom (J/Sch: tshoms-rnams 'noise, clatter'), mode of religious dancing (? coming together in groups) 21034
- tshor-ba rags-pa = 'insensitivity' 15016
- *mtshal-bu, name of a bird: 'Red Bird Vermilion' 462 (see gZi-brjid, vol. kha, f. 41b6)
- *mTshal-ri-lha-hdun, a place-name: '(Park of) the Red Mountains where the gods gather' on the south-west side of the 'Palace of Victory' 90²³ (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) 36¹⁰
- *mtsho ru & mtsho ro (TN: = g·yu) 'turquoise' 30^{37} , 52^{1}
- *htshag-pa (cp. tshogs) = to assemble, collect 1603
- htshans (J: htshan-ba) = 'to treat' 2829
- *rdzu-hphrul-lha = 'gods of illusion' 9813
- rdzońs-hdebs (J: rdzoń-ba & hdebs-pa) = to dismiss, dispatch 6833, 7228, 746
- *Dzo-dbal-thigs, a group of divinities (TN: dzo = btso) 10816
- *wal-wol = 'restive' (TN) 16415, 16828
- *Wer-ma dpah-khrom = 'the hero-gathering of the Wer-ma genies' 44⁸, 56³⁸, 60¹⁹, 62⁸⁻²⁸, 64³ (a group of warrior-gods; see gZi-brjid, vol. kha, f. 26b² where the terms refers to one of 81 ways of fighting taught to the young gŚen-rab)
- *źi-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 (dpun-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) 21030. (For most of these items see Figs. VIII and XV)
- *zin-chen g van gzi = 'human skin' see note 35; 10631 (see Fig. XIII p)
- *zugs-śan = 'mixture of roasted and unroasted barley used as offering' (TN); see also śel-tshigs 1983
- zor-la (J: sbyor-ba 3) = 'incidentally' 22219
- *gźi-bskur (TN: = lhun-bzed) = begging-bowl 15826 (see Fig. V c)
- *gźi-gnas (= gźi-bdag) = 'lords of the soil', local gods 4638, 947
- gźuń (J: 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 130²³
- bźu-ḥdu (emendment of bźu-bdul) (J: źu-ba 2 & ḥdu-ba) = 'dissolution' (TN) 102³⁹ bźen-ḥdebs (J: gźen with ḥdebs-pa 'to admonish') = urging, exhorting, coercing 46¹⁶, 72⁴⁰, 74^{2, 37}, 86^{30, 32}
- bźag / gźag (J: hjog-pa) = lit. 'be placed'; 'let things be' 28^{9, 12}, 220^{8, 17}, 238²²; rań-bźin mi bźag 'things are not disposed naturally' 216¹⁵; mñam-par bźag-pa 'to be put at ease, to be reposed' 34¹⁸, 238²²; cp. bźag-pa (to be put) with gnas-pa (to stay) 218^{2, 22}, 238^{21, 28}
- *za-kha-sdan-ba = 'hating and consuming' 364
- *za-ma-mo (ChGr: za-ma = "[1] grain, something castrated or neuter, and like-wise popular religious beliefs which are just as ineffectual, and [2] woman and time") = 'feminine creature' 160²³

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*za-ra-tshags 'criss-cross decorations' = 13231, 35, 20415 (see Fig. X g)
za-lam = 'consuming way' 104<sup>22</sup>
*zan-thal = 'immediacy, spontaneity' (TN) 23020, 23224
zil-bsgyur (cp. J: zil-bun-pa) = 'frenzy' 116^{25}, 144^{28}
zun-hjug = 'two-in-one' (see HT, vol. i, pp. 22-24) 1727, 182^{1, 14, 20}, 238^{25}
*zuń-thub (J: hdzin-pa & thub-pa) = 'of quick comprehension' 16613
*zur-hdeg (J: zur & hdeg-pa) = 'subsidiary help' 64<sup>23</sup>
zegs-ma see gzeg-ma
zor (J: zor 2) = 'hurled offerings' 10818 (see zlog-gtor, Fig. XI e)
gzab-pa (J: gzabs-pa) = to take care of 168^{2}, <sup>14</sup>
*gzah-gtad & bzah-gtad = 'fixation' (TN & DC) 1805, 21815, 22216
gzi-mdos (J: gzi 2) = 'banded agate' 78^{12}
gzu-dpan (J/Sch: = witness, mediator) = advocate, mediator (TN) 7233
*gzuń-so (J: gzuń-ba & so II) = 'field of study' 12616
*gzuńs-ma (*Skr. vidyā; see BH, p. 288) = 'feminine partner' 1065, 18222, 19410
gzeg-ma & zegs-ma (J: gzeg(s)) = drops, small particles 70<sup>25</sup>, 140<sup>6</sup>
*gzed-źal (I: gźed I & źal) = 'chalice' 20822
*hod-gsal-lha = 'Gods of Pure Light' 6627
*hol-kon, a dish heaped with rtsam-pa (ground roasted barley) and butter as a
  ceremonial offering (TN) 3041
*ya-gad (ChGr: = "stairs" MD) = 'decorative eaves' (TN) 132^{31}, 204^{7, 15}
va-na (I: NM) = 'how terrible!' 1426, 30; va-na-tsha 'to be in terror' 1967
*yag-ka and ya-ka = 'a blessing' (TN) 34^{28}, 50^{10}, 52^{21}
*yan-dag-mthah (J: yan-dag-don; ChGr: yan-dag-mthah = ston-pa-nid) (TN:
  = don-dam) = the 'pure ultimate' 2383
yar-ba (J/Sch: = 'to be scattered') = 'to be lost' (TN) 11632
*yas-stags(cp. ]: stag-chas; ChGr: yas-stag = "bonpo ritual items"; TN: = mchod-
  sbyin-gyi-rdzas) 'ritual items' 305, 367, 504, 745, 1983
yi-dam, tutelary divinity 7435; cp. thugs-dam
*yu-ti (TN: = chan) = chang, 'ale' 901, 10635, 13811, 20823
yug (J: yug-sa) = 'widowhood'): *byur-yug = 'misfortune' (TN DC MD) 4634
yul-mkhar = '(model of) the property' 3612, 9036, 9410 (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);
  20819
*Ye-mkhyen-sgra-bla, name of a god 2418, 325, 5815
*ye-nam (TN: = lha-bdud) = 'gods and demons' 92^{34}
*Ye-rje-smon-pa, name of a god 2419, 326, 5810, 34, 606
*Ye-dban-mthu, name of a god 5811, 6018
*Ye-dban-lha, name of a god 2420, 327
ye-hbrog (J/Cs) = 'injuries' 70^{14, 30, 38}, 116^{13}
*Ye-smon-rgyal-po, name of a god 6630
*ye-ses gźal-yas = 'palace of wisdom' = dkyil-hkhor 9028
*ye-śes-lha (also ye-śes in same special sense) = 'gods of knowledge' 1048, 18623, 28,
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*Ye-gsen-dban-rdzogs, name of a divine sage 607, 622
ye-srid (see srid-pa) = timeless, primeval 22814, 23026
*Ye-srid-hphrul-gyi-rgyal-po, name of a god 2417, 267, 589
*Ye-srid-lha-dban-rgyal-po, name of a god 3219
ye\dot{n}-\dot{n}e / ye\dot{n}s (J:g.\dot{y}e\dot{n}-ba\ I) = 'calm' (TN) 216^{10}, 218^{27}
yo (J/Sch: yo-ba 2) = all (TN) 16831
*yo-gto (J: yo-ba 1 & gto) = 'Awry Rite' 24<sup>29</sup>, 34<sup>10</sup>
yo-ma = (TN := rgod-ma) 'mare' 52<sup>28</sup>
yo-lan = 'tremulation' (DC MD) 2485
yod = being, existence 4831, 5210, 5431, 707; 'right' 721; cp. med and srid-pa (iv)
*yol-chen (J: yol-kha) = 'skull-cup' 106^{38}, 196^{24}, 200^{16}
#g·yan-rten (J: g·yan 1 & rten) = 'talisman' 3424
g·yań-gźi, animal skin, especially that of the antelope 15432; see źiń-chen g·yań-gźi
g·yań-za (J: g·yań 2) = abyss 100<sup>15</sup>; 'hesitation, trepidation' (TN) 168<sup>13</sup>, 220<sup>3</sup>
*g·yu-hbran bdud-rtsi = 'concentrated chang' (TN) 321, 7236, 923, 10636,
   19627, 20823; also g.yu-mnon same meaning 9420
*g·yu-ris, 'a blue design' (TN) 12028
*gYu-lun-sel-brag, a place-name: 'Crystal Crag of the Turquoise Vale', a cave
  in the realm of the thirty-three gods 19425
*g.yun-dvags (ChGr: = mihi sgo zog gi phyugs thams-cad NM) = 'domestic
  animals' 9032, 949, 1964
g·yun-drun (Skr. svāstikā) = swastika 54<sup>11</sup>, 62<sup>26</sup>, 82<sup>12</sup>, 96<sup>12, 13</sup>, 98<sup>26</sup>, 112<sup>40</sup>, 114<sup>0</sup>, 144<sup>36</sup>.
   1651, 2081
gyen see dbyen
*g·yor = 'blocked' (DC MD) 1961
rag-ta (Skr. rakta) = blood 106^{27}, 178^{22} (see Fig. X t)
rags-pa see tshor-ba rags-pa
*ran-chas (TN: 'special characteristic, e.g. heat is the ran-chas of fire) = 'self-
  nature' 2403
rabs-chad (J: = 'issueless'; ChGr & D both refer to "woman without issue")
  'impotent' (TN & DC) 160<sup>21</sup>
ral (J: ral 2) = 'high vale' 48^{31}
ri-rab = 'best of mountains' (Meru) 9016
rigs-lna = 'Five Families' see note 59; 10220, 17030
ru-ma (I: = curdled milk, leaven) = leaven in special meaning of 'causing to rise
  up (into existence)', viz. 'source' 5832, 36
ru-mtshon (J/Sch) = pennant 94^{19}
ro-myags (Skr. Kunapa) = 'Hell of Putrefaction' 15026, 1628
rla-rdol (J: rdol-ba item bla-rdol Lex = bab-chol; ChGr: idem) = 'excitable'
  16436
rlob-pa / brlab = to wave about, to be hung with 13232, 20416
la dor (? hdor-ba for hdah-ba; see next entry) lit. 'to cross the pass', viz. 'to attain
  to one's objective' 1843
la bzla-ba (J: zla-ba II 4) bogs-hdon la bzla-ba, lit. 'attaining the benefit' 22015
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*lag-len (J/Sch: 'practice, dexterity') = skill, techniques 2838, 3010, 23, 8410, 10837

*lag-rin (J: lag-pa & rin-ba) = 'to be mean' (DC) 885

lan-chags (J: NM) = 'debts of evil, demonish retributions' 3437, 9025, 1168

las-mkhan (J/Cs) (TN: = g·yog-po) = 'expedients' 10834

*las-sbyor = 'application' (DC) 1005, 11021, 25

li-mar (J: li I) = (? red) bronze 30^{38}

lin-ga = 'effigy of foe against whom the slaying ritual is practised', Skr. linga; see note 31; 1085

lin-phyin (J: lin-ba? & phyin-pa) = felt 3035

lu-gu (J: lu-gu 2) = chain 20830

 $lu-ma = a spring of water 44^3, 194^{37}$

lun (J: lun 2) = 'inspired teachings' 54^{29} , 102^6 , 112^{22} , 124^{27} , 190^8 , 9, 192^{16} , 194^{5} , 21

 $lu\dot{n}(J:lu\dot{n}-pa\ I) = valley 48^{32}$

lus-gzuńs (J: gzuńs 2 q.v.) = (seven) elements of the body 140¹³

le-len (J/Cs & Sch) = retribution (TN) 214^{28}

*lo-phrom-bse = 'pure copper' (TN) 5037

logs-su med-pa = 'direct', lit. 'not in other directions' 21832

*sa-mtshan (ChGr: = sme-ba nag-thig "mole") = 'physical beauty' (DC) 1941

*si-son = 'cotton' (TN & DC) 154^{37} , 198^{28}

śigs-se (J: śigs-se-śigs 'rocking') = 'free' (TN & DC) 21635

*Śiń-rtaḥi-tshal, a place-name: 'Park of Riding' on the east side of the 'Palace of Victory' 90²¹ (see Fig. XXI)

śiń-rtsi (J/Cs: = resin) TN: 'aromatic shrubs', cp. rtsi-śiń and bdud-rtsi 9413

*śiń-ris = 'ritual stake' 369, 9029 (see Illustration)

*sim-phod = (TN: = spos) 'incense' 17815

*Sugs-mgon or Sug-mgon, a class of Genies (sgra-bla) 58², 6, 62^{35, 36}, 64^{1, 4}

śugs: śugs-kyis = 'by force' 74²⁵; śugs-las byun = 'come about by the inevitable course of events' 222¹⁹

śe-mań (J/Sch: śe-moń) = 'wretchedness' 1409

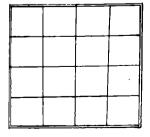
*sel-tshigs TN: = 'sacrificial barley', viz. mixture of overroasted (blackened) barley and normal roasted barley (yos) 48²³

*ses-rgyud (TN: = gsis-ka 'character') = 'disposition' 1981; 'experience' (DC) 6836

*so-rdo (J: so) = dice (the actual numbered pieces) 32^{18}

*śo-gźi-khra-bo = dice-board (as used for sortilege) 3217





gśań = flat-shaped bonpo bell 545, 924, 1625 (see Fig. XII c, d)



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311
gSin-rje = 'spirits of death' 3434, 7638, 8815; 'Lord of Death' 11624
gsed (J: gsed-ma 2) = 'minions of hell' 12011
*gsen-po = a (sacrificial) priest 8213, 17, 8424; gsen-grogs / gsen-mched 'Shen
  Brethren' 2005, 20617
gSen-rab = 'the best of Shen' (viz. a good priest) 5412, 1018, 12022, 12222; probably
   = the Teacher gSen-rab 87^{21}, 98^{25}, 132^{3}
bsos-bu (J: bsos) = a sacrificial cake (= 2al-zas; see Fig. X v) 544, 8838, 948
sa-bcu = 'ten stages (towards buddahood)' <math>96^{12, 13}, 122^{15, 38}, 126^{28}
sa-bdag = 'lords of the soil', local gods 4421, 7823, 9230, 35, 9433, 19638, (19814); see
  also gźi-gnas
*sam = 'sweet offering made of rtsam-pa, molasses, butter, etc.' (TN) 902
sul-bu (J: sul) = gathering (made in cloth) 15636, 15818
sems-bskved (see byan-chub-sems) = 'Raising the Thought (of Enlightenment)'
   26^{40}, 28^{26}, 3^2, 50^{14}, 68^3, 96^{4}, 5, 100^{34}, 102^5, 110^{33}, 112^{3}, 1^7, 126^{38}; see also note 44
sel (J: sel 2) = purification, removal, 'exorcism' 42^{5, 31}, 44^4, 44^{12} to 46^{18}, 48^{7-14, 37},
  4838
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' 4830
so-ma (J: so-ma 2; TN: = ma-bcos-pa) = 'ever fresh' 248^{36}
*sog-khrig or just sog (cp. ]: sog-pa 2 & khrigs) = complete set of ritual items, viz.
   thread-crosses, arrows, stakes, etc. (TN) 8410, 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 (I: srid & srid-pa) = vb. (i) to come into existence, to originate, to happen,
  to be produced 3229, 4610, 5212, 5817, 6438, 6615, 25, 707, 8, 729, 7412, 1209, 13820,
   228<sup>14</sup>; (ii) to be changed into (= hgyur-ba) 54^{31}, 35, 39, 56^{1}, 60^{24-27}, 66^{26}; (iii) to
   be possible 66<sup>36</sup>, 68<sup>40</sup>, 194<sup>14</sup>. 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,
   13825, 22020; (v) origins 6438, 13820; (vi) phenomenal existence (usually occurring
  as snan-zin-srid-pa) 7238, 7436, 766, 9, 23, 7810, 8623, 908, 15, 17, 9212, 15, 31, 37,
  94<sup>24, 29, 32, 35, 37</sup>, 96<sup>4</sup>, 98<sup>5</sup>, 142<sup>22</sup>, 170<sup>34</sup>, 182<sup>2</sup>, 188<sup>10</sup>, 202<sup>1</sup>, 240<sup>2</sup>, 248<sup>5</sup>; (vii) a living
  being (= hgro-ba) 866; (viii) generation 6235, 37, 641. adj. (ix) 'original' 449,
  4612, 486, 30, 38, 5230, 608, 6415, 6636, 701, 2, 24, 7210 (note especially), 8237,
  8833, 942, 11816, 35-38. Special meanings: (x) (J: srid 2) srid mi-bskyan 'don't
  assume responsibilities' 16826; (xi) srid-gsum 'three atmospheric levels' 24812;
  (xii) srid-pa gsum-po 'three spheres of being' viz. under, on and above the earth's
  surface 9211
srin(for srin-bal; see next item) = silk 16237
*srin-bal kha-chu = lit. 'insect-wool-saliva' = silk (TN) 15435
sru\dot{n}-ma = defenders, guardians 92^{27}, 102^{20}, 34, 150^{19}
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- sruńs-rta = kluń-rta *sreg-hphan-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, 110²²
- *srog-mkhar = 'life-force citadel', viz. an arrow representing a male (a distaff for a woman), 3038; a symbolic drawing used as an amulet (= srun-mahi rten-hkhor) 34^{36} , 36^{1} , or as a *linga* (q.v.) 110¹¹
- *srog-gi hkhor-lo = 'circle of life', viz. a symbolic drawing used as a linga (as in item above) 10623, 1108

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*srog-dbugs-mchod-pa = 'blood sacrifice' (lit. offering of the breath of life) 10633
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*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-ḥdzab = 'the nine special syllables', viz. A Ā DKAR SALE ḤOD A YAM OM ḤDU (as in our MSS. of źi-ba a-gsal gyi cho-ga, f. 9a and thos-grol f. 8b) 2064, 20829

*gsas, high-ranking divine beings (bonpo usage only) 60²⁰, 62¹⁹, 72^{32, 34}, 90¹⁰, 104¹ *gsas-mkhar = 'gSas Palace', viz. a shrine or a mystic circle (dkyil-hkhor) 64¹⁷, 184°, 18, 208²⁷

*gsas-mthon (see mthon above) = 'divine vault of the sky' 5034

*gsin-ba (cp. J: sins-po) = 'to dispense, to clear away' (DC) 38^5 , 120^5 , 196^8 gser-skyems (see skyems) = 'libation' 34^{25} , 94^{20} , 198^3

*gSer-ri-g·yu-lun, a place-name: 'Turquoise Vale by the Golden Mountain' 5837

*gsor-ba & bsor-ba = 'to transpose' (TN) 24^{32} , $36^{6, 13}$, $44^{15, 36}$, 78^{25} , 82^{36}

hur-pa (J: hur-ba) = 'trickster' 14025

*hos-ru (TN: = mkhar-gsil), a staff surmounted by a miniature double mchodrten and fitted with twelve jingling metal rings, 'jingling mendicant's staff' 15827 (see Fig. V d)

hrul-po[r] (J: hrul-ba) 2169 '[in] fragments'

*lha-gźi = mat (for religious purposes) 4834, 7230

lhab-lhub (J: NM) = 'flowing loose (of garments)' 90^{27} , 92^2 , 210^{24}

lhems-se-lhem see ldem-me-ldem

an-drag, unknown word describing a conch 14833

Ar-moḥi rdo, a place-name: 'Park of Fine Stones' on the north-west side of the 'Place of Victory' 90²³ (see Fig. XXI)

u-dug = 'unpleasant' (TN & DC) 14615, 16021

u-ya (? skr. guhya) = 'secret' 18223

e-klon (TN: = thun-khan & ḥbrub-khun q.v.) 1081, 1104

^{*}srog-yig = 'life letter', viz. a single syllable representing the life-force of a god or demon; in higher religious practice sa-bon (Skr. bīja) is used in this sense 110°

^{*}gSan-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); 1846