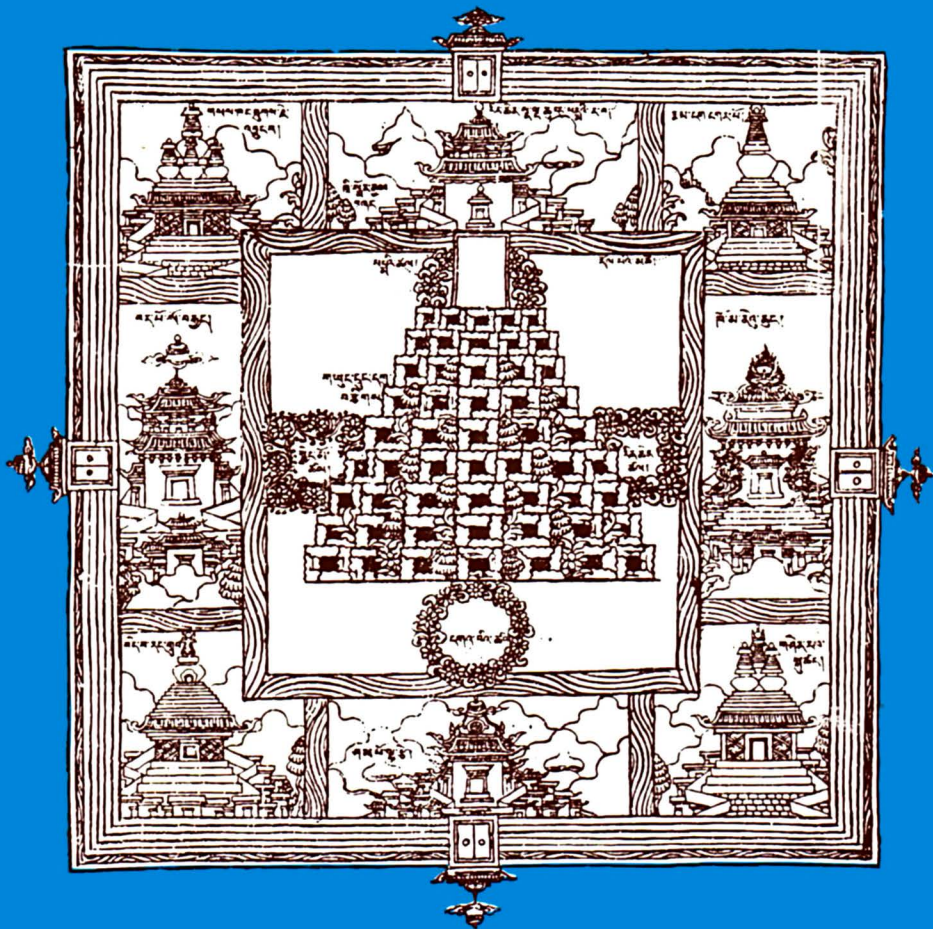


THE NINE WAYS OF BON



Excerpts from *gZi-brjid* edited and translated
by
DAVID L. SNELLGROVE

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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)

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Edited and Translated

by

DAVID L. SNELLGROVE

Professor of Tibetan

in the University of London



PRAJÑĀ PRESS
BOULDER 1980

PRAJÑĀ PRESS
Great Eastern Book Company
P.O. Box 271
Boulder, Colorado 80306

© 1967 Oxford University Press

ISBN 0-87773-739-8

This reprint has been authorized by the Oxford University Press.

Printed in the United States of America

LIBRARY OF CONGRESS CATALOGING IN PUBLICATION DATA

Gzi, brjid. English. Selections.

The nine ways of bon.

Reprint of the ed. published by Oxford University Press, London, New York, which was issued as v. 18 of London oriental series.

Includes bibliographical references.

I. Snellgrove, David L. II. Title. III. Series: London oriental series; v. 18

BL1943.B6G9213 1978 299'.54 78-13010

ISBN 0-87773-739-8

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 *gYun-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 Gyaltzen 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 Gyaltzen

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 Gyaltzen 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

CONTENTS

INTRODUCTION	I
I. THE WAY OF THE SHEN OF PREDICTION	24
II. THE WAY OF THE SHEN OF THE VISUAL WORLD	42
III. THE WAY OF THE SHEN OF ILLUSION	98
IV. THE WAY OF THE SHEN OF EXISTENCE	116
V. THE WAY OF THE VIRTUOUS ADHERERS	124
VI. THE WAY OF THE GREAT ASCETICS	136
VII. THE WAY OF PURE SOUND	170
VIII. THE WAY OF THE PRIMEVAL SHEN	190
IX. THE SUPREME WAY	226
NOTES	256
DIAGRAMS AND ILLUSTRATIONS	269
GLOSSARY	289

INTRODUCTION

To practising *bonpos*—and nowadays it has become comparatively easy to meet them if one knows where to look among the many tens of thousands of Tibetans who have arrived as refugees in India and Nepal—BON simply means the true religion of Tibet. To the far greater number of other Tibetans, who are not *bonpos*, BON refers to the false teachings and practices that were prevalent in Tibet before Buddhism finally succeeded in gaining a firm hold on the country. *Bonpos* are regarded as pagans—and as such they have suffered serious hostility in the past—and nowadays others take as little account of their existence as possible. By western scholars BON is generally understood as referring to the pre-Buddhist beliefs and practices of the Tibetans. Several scholars have discussed the actual meaning of the term.¹ By the few *bonpos* who know their texts well BON is explained as the Tibetan equivalent of the ‘*Žan-žun* 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 *Žan-žun* 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

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-bśes*. They know their monastic liturgies and the names of their own *bonpo* gods, but very rarely indeed are they at all experienced in reading the sort of *bonpo* texts in which we most need assistance, namely material which represents 'pre-Buddhist' traditions. This lack of familiarity on the part of present-day *bonpos* with what Western scholars would regard as real *bon* material, may come as a disappointment. It also explains why there still remain terms and ideas not yet properly interpreted in this present work.

Among the three *bonpo* monks who accompanied me to England in 1961 was Tenzin Namdak, once Lopön (*slob-dpon*), best translated as 'Chief Teacher', at *sMan-ri*.¹ Tenzin Namdak, who has now returned to India after three years in England, is a devoted *bonpo*, firm in his doctrines as well as his vows. Initiated primarily in a threefold *bon* tantra, the

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 sañs-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 *ḥdus-pa rin-po-che dri-ma med-pa gzi-brjid rab-tu ḥbar-baḥi 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-ḥdus* 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-ḥdus* 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 *Žan-žun*. *gZi-brjid* is further classed as 'oral tradition' (*sñan-rgyud*). It is believed that *rTan-chen mu-tsha-gyer-med*, a disciple of the sage *Dran-pa nam-mkhaḥ* (eighth century), transmitted it in a vision to *Blo-ldan sñin-po*, who compiled it in its present form.¹ The 'Great Incarnation' (*mchog-sprul*) *Blo-ldan sñin-po* of *Khyun-po* in *Khams* is a well-known literary figure of the *bonpos*. He was a close contemporary of *Tsoñ-kha-pa*, for he was born about A.D. 1360. He is said to have died in his twenty-fifth year.²

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

¹ The *bonpos*, like the *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 *Ñi-ma bstan-ḥdzin*, once abbot of *sMan-ri*. This useful little work has just been published (1964), thanks to Tenzin Namdak, together with a *Žan-žun* word-list, at the Lahore Press, Jama Masjid, Delhi 6.

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

The copy of *gZi-brjid* used by us came from Samling Monastery in Dolpo.¹ According to its brief colophon, the lama responsible for our manuscript was *Yañ-ston Nam-mkhañ rin-chen* and it was written at *Klu-brag*.² Fortunately, he writes more about his family in the 'preface' (*dkar-chags*) to the manuscript. He praises his nephews *Sri-dar rnam-rgyal*, *Rin-chen*, and *hKthro-ba*, and especially his elder brother *Yañ-ston Tshul-khrims 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 *Yañ-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-gsén Ya-nal gyi bkañ-brgyud kyi gduñs-rabs* 'Genealogy of the religious line of the noble priests of Ya-nal'.

⁴ The lamas of Samling, like the lamas of *Klu-brag*, are an hereditary line of the *Ya-nal* family. The title *Yañ-ston*, which they are frequently given, is presumably an abbreviation of *Ya-nal ston-pa* 'Ya-nal Teacher'. Some of them have been married men, but some have been celibate. Thus the line has passed sometimes from father to son, and sometimes from uncle to nephew. Although so far I have no firm confirmation of this, *Klu-brag* Monastery was probably founded by a certain *bKra-sis rgyal-mtshan*, who is usually referred to as 'The Man of *Klu-brag* Protector of Sentient Beings' (*hGro-mgon Klu-brag-pa*). He was the son of a renowned *bonpo* lama *Yañ-ston chen-po Śes-rab rgyal-mtshan*. Brief biographies are given in the *rnam-thar* section of the *Zañ-žuñ sñan-rgyud*, of *Śes-rab rgyal-mtshan*, of two of his sons, *hBum-rje* and *Klu-brag-pa*, and of a grandson *rTog-ldan dbon-po kun-bzañ* (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	Chapter		
<i>ka</i>	1	'The Teacher descends from the gods of Pure Light' (<i>ston-pa hod-gsal-lha las bab paḥi leḥu dan-po</i>)	ff. 1b-104b
	2	'The Teacher turns the Wheel of <i>Bon</i> for the non-gods' (<i>ston-pa lha-min la bon-ḥkhor bskor baḥi leḥu</i>)	-144b
	3	'The <i>sūtra</i> of the coming of the doctrine of the buddhas' (<i>saṅs-rgyas bstan-pa chag phebs paḥi mdo</i>)	-189a
	4	'The <i>sūtra</i> of <i>gṢen-rab</i> 's taking birth' (<i>gṣen-rab kyi skye-ba bṣes paḥi mdo</i>)	-256b
<i>kha</i>	5	'The <i>sūtra</i> of the young prince's playful sport' (<i>rgyal-bu gṣon-nu rol-rtsed kyi mdo</i>)	ff. 1b-86a
	6	'The <i>sūtra</i> of the prince's enthronement' (<i>rgyal-bu rgyal-sar phyuṅ baḥi mdo</i>)	-137a
	7	'The <i>sūtra</i> of the prince's law-giving' (<i>rgyal-bus bkah-khrims stsal baḥi mdo</i>)	-189b
	8	'The <i>sūtra</i> of the IIInd Way of the Shen of the Visual World' (<i>theg-pa gñis-pa snañ-gṣen gyi mdo</i>)	-212b
<i>ga</i>	9	'The <i>sūtra</i> of the IIIrd Way of the Shen of Illusion' (<i>theg-pa gsum-pa ḥphrul-gṣen gyi mdo</i>)	-235a
	10	'The <i>sūtra</i> explaining the Way of the Shen of Existence' (<i>srid-gṣen theg-pa gtan la phab paḥi mdo</i>)	ff. 1b-47a
	11	'The <i>sūtra</i> that teaches the meaning of the <i>maṅḍala</i> of the five universal (buddha-)bodies' (<i>kun-dbyiṅs sku lia dkyil-ḥkhor gyi don bstan paḥi mdo</i>)	-136a

we are told that *Klu-brag-pa* studied in *gTsañ*, where he received vows and consecrations from two well-known *bonpo* lamas, *Ye-ṣes blo-gros* and *sMan-goñ-pa*, for both of whom dates are given in the *bstan-rtsis* of *Ñi-ma bstan-ḥdzin* (see p. 3, n. 2). According to this *Ye-ṣes blo-gros* founded the Academy (*gtsug-lag-khañ*) of *Dar-lđiñ-gser-sgo* in A.D. 1173, and *sMan-goñ-pa* was born in A.D. 1123. Thus we may safely deduce that *Klu-brag-pa* was studying as a young man in *gTsañ* 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 snaṅs-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 *gTsañ* 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-lđan dbon-po kun-bzañ*, who was the pupil and nephew of the 'Man of *Klu-brag*', for whom we have approximate dates. Thus the son of the 'Man of *Klu-brag*' brought *rGyal-mtshan rin-chen* to *Bi-cher*, and the nephew of this same 'Man of *Klu-brag*' was his teacher. Therefore he must have been active at *Bi-cher* and Samling during the first half of the thirteenth century.

Volume	Chapter		
ga	12	'The <i>sūtra</i> explaining the Way of the Virtuous Adherers' (<i>dge-bsñen theg-pa gtan la phab-paḥi mdo</i>)	-219b
	13	'The <i>sūtra</i> explaining the Way of the Great Ascetics' (<i>drañ sron theg-pa gtan la phab-paḥi mdo</i>)	-260a
na	14	'The <i>sūtra</i> of the VIIth Way of Pure Sound' (<i>theg-pa bdun-pa a-dkar gyi mdo</i>)	ff. 1b-50b
	15	'The <i>sūtra</i> of the VIIIth Way of the Primaeval Shen' (<i>theg-pa brgyad-pa ye-gñen gyi mdo</i>)	-79b
	16	'The <i>sūtra</i> of the IXth and Supreme Way' (<i>theg-pa dgu-pa bla-med kyi mdo</i>)	-103b
	17	'The <i>sūtra</i> explaining the <i>bon</i> of the various translations' (<i>skad-hgyur so-soḥi bon bstan paḥi mdo</i>)	-137a
	18	'The <i>sūtra</i> of spreading the doctrine by converting those who are hard to convert' (<i>gdul dkaḥ btul nas bstan pa spel baḥi mdo</i>)	-175b
	19	'The <i>sūtra</i> of the <i>maṇḍala</i> of the Loving Conqueror' (<i>byamsldan rgyal baḥi dkyil-ḥkhor gyi mdo</i>)	-194b
ca	20	'The <i>sūtra</i> of the very firm and precious doctrine' (<i>bstan-pa rin-chen rab-tu brtan paḥi mdo</i>)	-230a
	21	'The <i>sūtra</i> of the three tenets taught by the Teacher' (<i>ston-pas peḥu-tse rnam-pa gsum bstan-paḥi mdo</i>)	ff. 1b-37a
	22	'The <i>sūtra</i> of the spreading rays that convert sentient beings' (<i>hgro ḥdul ḥod-zer spro-baḥi mdo</i>)	-109a
	23	'The <i>sūtra</i> explaining cause and effect' (<i>rgyu ḥbras rnam-par ḥbyed paḥi mdo</i>)	-166a
	24	'The <i>sūtra</i> of the Teacher drawing beings to salvation' (<i>ston-pas hgro-ba thar-bar drañ-baḥi mdo</i>)	-224a
cha	25	'The <i>sūtra</i> of the light of the Blessed All-Knowing' (<i>bde-bar gñegs-pa kun-rig sgron-maḥi mdo</i>)	ff. 1b-93a
	26	'The liturgy of the All-Good the Ocean of Victory' (<i>kun-tu bzai-po rgyal-ba rgya-mtshoḥi cho-ga</i>)	-145a
	27	'The <i>sūtra</i> of the washing away of the sins of King <i>Gu-wer</i> ' (<i>gu-wer rgyal-poḥi sgrub-pa sbyaḥis paḥi mdo</i>)	-169b
	28	'The <i>sūtra</i> of the Teacher's taking the most glorious of wives' (<i>ston-pas khab-kyi dpal-ḥbar bz'es-paḥi mdo</i>)	-247b
ja	29	'The <i>sūtra</i> of the Teacher's producing the offspring of Method and Wisdom' (<i>ston-pas thabs dan ses-rab kyi sras sprul baḥi mdo</i>)	ff. 1b-23b
	30	'The <i>sūtra</i> of the Teacher's assumption of royal power' (<i>ston-pas chab-srid ḥdzin-paḥi mdo</i>)	-57a
	31	'The <i>sūtra</i> of the producing of offspring who convert sentient beings' (<i>hgro ḥdul sras sprul-baḥi mdo</i>)	-94b
	32	'The <i>sūtra</i> of the Teacher teaching <i>bon</i> to the gods' (<i>ston-pas lha la bon ston-paḥi mdo</i>)	-124a
	33	'The spell of the Fierce Destroyer' (<i>khro-ba rnam-par ḥjoms-paḥi gzunḥis</i>)	-161a
	34	' <i>Maṇḍala</i> of the liturgy of the God of Medicine' (<i>sman-lhaḥi cho-gaḥi dkyil-ḥkhor</i>)	-209b

Volume	Chapter	
	35	'The <i>sūtra</i> of the pure prayer of good conduct' (<i>legs-spyod smon-lam rnam-par dag-paḥi mdo</i>) -246a
ñā	36	'The <i>sūtra</i> of the Teacher teaching <i>bon</i> to the serpents' (<i>ston-pas klu la bon ston-paḥi mdo</i>) ff. 1b-42a
	37	'The <i>sūtra</i> of <i>Māra</i> 's magical display to the Teacher' (<i>ston-pa la bdud kyis cho-ḥphrul bstan-paḥi mdo</i>) -77b
	38	'The secret spell the Destroyer of <i>Māra</i> ' (<i>bdud-ḥjoms gsañ-baḥi gzunis</i>) -92b
	39	'The <i>sūtra</i> of the Teacher establishing the realm of <i>Māra</i> in salvation' (<i>ston-pas bdud-khams thar-bar bkod-paḥi mdo</i>) -156a
	40	'The <i>sūtra</i> of removing obstructions and subduing <i>Māra</i> ' (<i>bdud btul bar-chod bsal-baḥi mdo</i>) -186a
	41	'The <i>sūtra</i> of producing offspring for continuing the family-line of royal sway' (<i>mi-rje srid-pa gduñ-ḥdzin gyi sras sprul-baḥi mdo</i>) -201a
	42	'The <i>sūtra</i> for establishing the teaching of the IXth Way' (<i>theg dgu bstan-pa rjes-bzāg gi mdo</i>) -228a
	43	'The <i>sūtra</i> for establishing the teaching about relics' (<i>sku-gduñ bstan-pa rjes-bzāg gi mdo</i>) -274a
ta	44	'The <i>sūtra</i> of the acquisition of the way of salvation of the supreme order' (<i>bla-med go-ḥphañ thar-lam sgrub-thabs kyi mdo</i>) ff. 1b-23b
	45	'The Mother <i>Sūtra</i> the Great Way of the Word of the Perfection of Wisdom' (<i>bkaḥ ses-rab kyi pha-rol tu phyin-pa theg-pa chen-po yum gyi mdo</i>) -205a
tha	46	'The <i>sūtra</i> of the <i>maṇḍala</i> of the Great Way of the Mother' (<i>theg-pa chen-po yum gyi dkyil-ḥkhor gyi mdo</i>) ff. 1b-66b
	47	'The spell of the Sacred Light of <i>Vaiḍūrya</i> ' (<i>be-du-rgya hod dam-paḥi gzunis</i>) -128b
	48	'The liturgy of the basic <i>maṇḍala</i> of (the goddess) Loving Kindness' (<i>byams-ma rtsa-baḥi dkyil-ḥkhor gyi mdo</i>) -183a
da	49	'The <i>sūtra</i> in praise of the twenty-one forms of (the goddess) Loving Kindness' (<i>byams-ma ñi-su-rtsa-gcig gi bstod paḥi mdo</i>) ff. 1b-51b
	50	'The <i>sūtra</i> establishing the three forms of the doctrine' (<i>bstan-pa rnam gsum rjes-su bzāg-paḥi mdo</i>) -111a
	51	'The <i>sūtra</i> of the Teacher leaving his home and becoming a religious wanderer' (<i>ston-pas khyim spañs rab-tu byuñ baḥi mdo</i>) -145a
	52	'The <i>sūtra</i> of the perfecting of austerities, the actions of a Shen' (<i>gšen gyi mdzad-spyod dkaḥ-thub mthar-phyin gyi mdo</i>) -176b
	53	'The <i>sūtra</i> of the manifestation of the four-spoked Wheel of <i>Bon</i> ' (<i>bon gyi ḥkhor-lo tshig-bzi bstan-paḥi mdo</i>) -199a
	54	'The <i>sūtra</i> of pure disciplinary rules' (<i>ḥdul-khrims gtsañ-maḥi mdo</i>) -223a
a	55	'The basic <i>sūtra</i> of the pure regulations of the Shen' (<i>gšen gyi bsruñ-khrims rnam-par dag-pa rtsa-baḥi mdo</i>) ff. 1b-34b

Volume	Chapter	
a	56	'The <i>sūtra</i> of the sections of the regulations of the Shen' (<i>gšen gyi bsrün-khriṃs yan-lag gi mdo</i>) -88b
	57	'The <i>sūtra</i> of the pure virtuous conduct of the Shen' (<i>gšen gyi dge-spyod rnam-par dag-paḥi mdo</i>) -114a
	58	'The <i>sūtra</i> of removing the hellish evils of King Kōn' (<i>kōn rgyal-po na-rag sgrib-pa sbyaṅs-baḥi mdo</i>) -127a
	59	'The <i>sūtra</i> of the Teacher leaving his entourage and practising in solitude' (<i>ston-pas ḥkhor spaṅs dgon-pa mdzad-paḥi mdo</i>) -150b
	60	'The <i>sūtra</i> explaining the meanings of the names, marks and qualities of the buddhas' (<i>saṅs-rgyas kyi mtshan dpe yon-tan gyi don bstan-paḥi mdo</i>) -191b
	61	'The <i>sūtra</i> of the Teacher handing the <i>Bon</i> doctrine over into the care (of others)' (<i>ston-pas bstan-pa bon gyi gtad-gñer mdzad paḥi mdo</i>) -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 *gŠen-rab* have been derived from the life of *Śākyamuni*. Yet this framework has been filled with indigenous Tibetan legendary material which still awaits serious study.

In this present work we have made a very restricted use of *gZi-brjid*, extracting excerpts relevant to the *bonpo* doctrines of the 'Nine Ways'. The Tibetan term *theg-pa*, as all Buddhist scholars of Tibetan will know, simply represents the Sanskrit Buddhist term *yāna*, and I translate it sometimes as 'Way' and sometimes as 'Vehicle'. However, there are very few Tibetans, however well educated, who know the original meaning of *theg-pa* (as connected with the verb *ḥdegs-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 *gtoḥ*, *dbyeḥ*, 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-rtā* (= *rlun-rtā*, see note 10 of the text) is regularly written as *srūis-rtā*. 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 *bönpos* 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-gśen theg-pa*)

This describes fairly coherently four methods of prediction:

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

II. THE WAY OF THE SHEN OF THE VISUAL WORLD (*snan-gśen theg-pa*)

This is the longest and most difficult section of our work. It is concerned with overpowering or placating the gods and demons of this world, but I suspect that even the original compiler of the work was already unfamiliar with many of the divinities and rites to which he refers. Thus the account

is not really coherent, but it makes quite sufficient sense. The various practices are arranged into four parts:

1. The lore of exorcism (employing) the 'great exposition' of existence. (I have written on 'exposition' *smrañ* 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 *cañ-señ* and *śug-mgon*, scarcely mentioned except by name. Finally, we are told the 'lore of the stream of existence' (*srid-paḥi rgyud gźuñ*). This is presumably all part of the 'exposition' (*smrañ*) of the officiating priest.

2. This deals with demons (*hdre*) and vampires (*sri*), their origin, nature, and the ways of suppressing them.

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

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

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

This is concerned with rites for disposing of enemies of all kinds. The rites described here are to be found in the *bon* tantras, e.g. those of *dBal-gsas* 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-gśen theg-pa*)

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

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

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

VI. THE WAY OF THE GREAT ASCETICS (*drañ-sroñ theg-pa*)

drañ-sroñ translates *ṛṣi* which in India refers to the great seers of the past. *drañ-sroñ* is used by *bonpos* to refer to fully qualified monks, corresponding to the Buddhist term *dge-sloñ* (= *bhikṣu*). 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 *maṇḍala*. (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 *maṇḍala*, 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-gs'en theg-pa*)

This deals with the need for a suitable master, a suitable partner, and a suitable site. The preparation of the *maṇḍala* 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 *niṣpannakrama*), 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' (*gzi* corresponding to Sanskrit *ālaya*), from which 'release' and 'delusion' are both derived. 'Release' is interpreted as the state of fivefold buddhahood, and 'delusion' as the false conceptions of erring beings in the 'Intermediate State' (*bar-do*). The 'Way' is then described as mind in its absolute state, as the pure 'Thought of Enlightenment'. The 'Fruit' or final effect is then finally described in terms of the special powers of the perfected sage. The whole subject-matter is then resumed under the four conventional headings of insight, contemplation, practice, and achievement.

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

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

¹ This whole passage from pp. 102-7 describes at the same time the normal course of worship of the great beings as it is performed in any Tibetan temple of any religious order, *bon* or Buddhist. See my comments on the relationship between ritual and meditation in *Buddhist Himālaya*, Cassirer, Oxford, 1957, p. 234.

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

In classing the four lower ways as 'BON of cause' and the five higher ways as 'BON of effect', they were trying sincerely to relate the old ways of magic ritual to the new ways of morality and meditation. If one practises even the rites of the Ist Way intent on the 'Thought of Enlightenment', benefit will come to all living beings (see p. 29). Likewise the IIInd 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 five-fold and the whole gamut of tantric theory and practice. Some might be tempted—when there is still so much else of interest in Tibetan civilization that awaits investigation—to neglect this developed and elaborate BON as mere second-hand Buddhism. But there have been also serious scholars who conversely would regard Buddhism in Tibet as little more than demonological priestcraft. Waddell's remarkable book, *Lamaism*, which contains so much precise information about Tibetan Buddhist practices of all kinds, provides evidence enough that BON and Buddhism in Tibet are in their theories and practices one and the same.¹ What Waddell perhaps failed to appreciate is that Tibetan Buddhism—and for that matter *bon* too—is often sincerely practised by Tibetans as a moral and spiritual discipline.

We are thus concerned not only with pre-Buddhist Tibetan religion, but with Tibetan religion regarded as one single cultural complex. The *bonpos* merely pose the problem nicely for us by having arranged all types of Tibetan religious practice within the framework of their 'Nine Ways'. Regarded in this way, BON might indeed claim to be the true religion of Tibet. Accepting everything, refusing nothing through the centuries, it is the one all-embracing form of Tibetan religion. Its few remaining educated representatives seem to be still motivated by its spirit. Western scholars of Tibetan well know how difficult it is to persuade an indigenous Tibetan scholar to take any interest in forms of Tibetan literature that lie outside his particular school. Normally a *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 *Khyab-pa lag-rin* sends his followers who steal the seven horses of *gSen-rab* from the sacred city of *hol-mo luñ-rin*. In the previous chapter it was related how this demon had carried off *gSen-rab*'s daughter *gSen-bzah ne-chuñ* and forcibly married her. Their two children were then abducted by *gSen-rab* and concealed at *hol-mo luñ-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-paḥi gliñ*), he plans to keep them in *rKoiñ-po*, and he sends messengers to make arrangements with the two rulers of *rKoiñ-po*, named *rKoiñ-rje dkar-po* and *rKoiñ-rje dmar-po*. *gSen-rab* himself together with four followers comes after them, not (as he explains) in order to get the horses only, but because the time has come to spread the doctrine in *Zañ-ñuñ* and Tibet. The demons block his way with snow, then fire, then water, and then sand, but he disperses them and reaches *Zañ-ñuñ*.

* *gSen-rab* gave to the *bonpos* of *Zañ-ñuñ* as *bon* (doctrine) the 'inspired teaching' (*luñ*) 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 *gTsañ*, 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

* *gŕsen rab kyiŕs zañ zuñ gi bon po la bon du btso¹ dañ sñags kyi luñ phog / yas stags su mu zer lha žal² dañ / nam mkah³ dkar nag bstan / de nas gtsañ bye ma lu ma dgu gyes su byon nas / žal nas smon lam btab pa / bod kyi bon po thams cad la bstan pa bžag paḥi da ruñ gnas med pas / nam žig theg pa rim dguḥi bon dar nas spyod par ŕog gsuñs nas / bdud kyi ḥkhor bcom / gŕsen rab kyiŕs bod kyi bon po la bon du lha gsol ba dañ / ḥdre bkar ba gñis kyi luñ phog / yas stags su rtsi śiñ ban bun dañ / žug śañ⁴ dañ / gser skyems bstan / da lta bod kyi bon pos lha ḥdre thams cad kun / bon gyis bos na ḥgon la / mchod na ḥgro žiñ brduñs na thub pa / ston paḥi žal mthoñ baḥi dus su dbañ 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-mkaḥ* 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 *ŕel-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 *gŕsen*.¹ 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.² Lastly, it reached Tibet, again from the west through translations from the language of *Žan-žun*.

This BON that spread west and south and north of Tibet was of course Buddhism, and it is quite conceivable that the Tibetans of western Tibet, whose ancestors first made contact with the forms of Buddhism popularly practised in Jālandhara (*za-hor*) and Kashmir (*kha-che*), in *Uđđiyāna* (*o-rgyan*) and Gilgit (*bru-ša*), 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 *rñin-ma-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 *Sākyamuni*. *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 byañ chen mo* (Richardson's MS., f. 7a^s onwards) are: *žan-žun*, *stag-gzigs*, *phrom*, *rgya-gar*, *rgya-nag*, *kha-che*, *za-hor*, *o-rgyan*, *hdan-ma*, *bal-yul*, *sum-paŕi yul*, *a-žahi yul*, *bskor-yul*, *hjañ*, *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*, *amuyogatantra*, and *atiyogatantra*. Thus the *rñin-ma-pas*, recognizing their connexions with the newly established official religion, were content to organize themselves as tantric adepts of Buddhism. The *bonpos*, despite their ever increasing cultural and literary contacts with the official religion, persisted in claiming that this religion had really been theirs from the start. Driven very early, certainly already in the eighth century,¹ into a position of opposition, they set to work to organize a full-scale religion of their own, using all their own remembered indigenous resources and all they could acquire from their opponents. The magnitude of the task was really astounding, if judged only by the vast bulk of literature which they so speedily accumulated. The 'Nine Ways of 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 bži mdzod lña dan theg pa rim dguñi bon.

This term *sgo bži mdzod lña* 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 *žan-žun 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-sroñ lde-btsan* arranged for the assassination of *Lig-mi-rgya*, king of *Žan-žun*, occurs in the *Žan-žun sñan-rgyud*, chapter entitled *bstan pa dar nub kyi lo-rgyus*. The story is retold from this source in the *rGyal-rabs bon gyi hbyuñ-gnas* edited (abominably) by Sarat Chandra Das, Calcutta, 1915, p. 58. The story of *Khri-sroñ-lde-btsan's* persecution of the *bonpos* is also told in the *srid-pa rgyud kyi kha byañ chen-mo*, Chapter 5 (Richardson's MS., ff. 29b ff.).

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

hPhan-yul is a well-known place-name in Central Tibet, but once again my *bonpo* helpers insist that this term which refers to their 'Perfection of Wisdom' teachings, has nothing to do with the *hPhan-yul* Valley. But I think they are mistaken. The name *hPhan-yul* often occurs in *bonpo* texts both as a place-name¹ and as a term referring to particular doctrines. Before the 'Teacher *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 *Nāgārjuna*'s visit to the *nāgas* (= Tibetan *klu*) to obtain his 'Perfection of Wisdom' teachings. There is no doubt that in *bonpo* usage *hPhan-yul* means 'Perfection of Wisdom' texts, and therefore it might have seemed suitable to give this name to texts which *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):

¹ In the *rGyal-rabs bon gyi hbyun-gnas* it is listed as one of the thirteen centres of *bon* in Central Tibet, viz. Das, p. 37: *hphan yul chab* (Das writes *grab*) *dkar bon gyi gnas*. In the *srid-pa rgyud kyi kha byañ 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 gsaṅ gsañ-ba*, and *a-bo gsañ-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-byañ chen-mo*, Richardson's MS., f. 7^a.

³ *gZer-mig*, vol. *kha*, f. 97a⁴ onwards: *dpon gsaṅ man nag gi bon du gtogs pa ni / šes rab rgyud sbyañs 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.¹

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

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

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

The 'Master Sage' Portal represents the Ninth Way.

The 'Black Waters' Portal represents the First, Second, and Fourth Ways.

The *hPhan-yul* Portal represents the Fifth and Sixth Ways.

The 'White Waters' Portal represents the Seventh and Eighth Ways. It also includes the Third Way in so far as this is directed towards the 'Bon of Effect'.

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

1. Precepts and teachings of sages and hermits, e.g. *ḥaṅ-ḥuṅ sñan-rgyud* and other *rdzogs-chen* literature.
2. Ways of prediction, death ceremonies, and magical rites of all kinds (viz. the 'original' *bonpo* material).

¹ chab nag srid pa rgyud kyi bon du gtogs pa ni / śes rab rgyud sbyaṅs tshig gi lo rgyus maṅ po skyes pas phyi rgyud śi thabs ḥdur thabs daṅ / naṅ rgyud na thabs glud thabs daṅ / bar rgyud dpyad thabs gto thabs gsum / sems can don du maṅ po tshogs par sgyur /

² hphan yul rgyas pa mdo khuṅs ḥbum gyi bon du gtogs pa ni / śes rab rgyud sbyaṅs ḥdul khriṅs sdom pa gsuṅ baḥo / bon ni ḥgres daṅ tshig bśad gñis / ḥgres la rnam pa gñis / ḥkhor baḥi ḥgres daṅ / mya ṅan las ḥdas paḥi ḥgres / tshig bśad la yaṅ rnam pa gñis / ḥdon tshig ḥbyuṅ khuṅs ḥdon paḥi tshig bśad daṅ / mchod sbyin sems can don du bśno baḥi tshig bśad gñis / sems can don du maṅ po ḥtshogs sar bklag daṅ bsgrag ciṅ mchod sbyin gtaṅ /

³ chab dkar man ṅag drag po sṅags kyi bon du gtogs pa ni / śes rab zab moḥi rgyud sbyaṅs bśñen sgrub zab mo daṅ du blaṅ baḥo / bon ni byin gyis brlabs nas bdag ṅid bder gśegs lṅaḥi raṅ bzin ni lus kyi las su raṅ bzin phyag rgya lṅa / ṅag gi las su ḥdzab graṅs ma chad par bgraṅ / yid kyi las su tiṅ ḥdzin bskyed rdzogs bsgom / yon tan las su yo byad bsag bśod bya / ḥphrin 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' (*gtsaṅ mtho thog*), which once again is best defined by a quotation from *gZer-mig*:

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

Thus 'BON of the Nine Stage Way' and the 'Four BON Portals with the Treasury as Fifth' are simply two different ways of grouping the different types of BON practice. It has already been observed (p. 13 above) that the practices and doctrines described in these groups might with very little change serve equally well as a description of Tibetan Buddhism. BON and Buddhism have pervaded one another completely, yet each persists in denying the debt it owes to the other. The *dGe-lugs-pas* ('Yellow Hats') would be most offended if one suggested that the Great Oracle of *gNas-chun*, to whom the Dalai Lama and the Tibetan Cabinet would so often resort, really belonged as a religious practice to BON Way I, the 'Way of the Shen of Prediction'. The writer of the *rGyal-rabs bon gyi hbyun-gnas* observes that as a result of *Khri-sroṅ-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 *gtsaṅ mtho thog spyir rgyug lta ba spyi gcod bon du gtogs pa ni / sgo bzi la śes paḥi rgyud sbyaṅs / snaṅ la raṅ bzin med paḥi lta ba gcig tu h̄jog paḥo / kun rdzob bden par phyi snod sgyu maḥi raṅ bzin du rtogs / naṅ bcud ſid kyaṅ stoṅ paḥi raṅ bzin ḥphra rab rdul du go / don dam bden par dños med cir yaṅ ma yin paḥo / (gZer-mig, vol. kha, f. 98b² onwards).*

² *kha cig ban deḥi chad byed ciṅ / yid la bon bsam zīṅ / kha daṅ lus ni chos la spyod / (Das, p. 50).*

certainly those that have been associated with the life of *gSen-rab*, but the ritual utterances would seem to have little significance to the *bonpos* of today. These ritual utterances were proclaimed originally as an 'exposition' (*smran*) of the 'archetype' (*dpe-srol*), and it was this exposition which gave validity to the rite (see page 50, line 6). The Gurungs of Nepal, a people of early Tibetan origin, still practise these kinds of rites, as we now know from the interesting oral material collected by the late Bernard Pignède.¹ Their recitations of the 'archetype' are known as *pé*, pronounced like the Tibetan word *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 *Śākyamuni*.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 *h̄bod-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 *h̄chah-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

¹ As an example of this see the brief survey of BON teachings in the *Blon-po bkāḥi thañ-yig*, edited and translated by Hoffmann in his *Quellen zur Geschichte der tibetischen Bon-Religion*, pp. 249 ff. and 348 ff. On the other hand the *rGyal-po bkāḥi thañ-yig* contains an interesting chapter (ff. 39a-40b) describing the attendance at the royal tomb of *Sroñ-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 GŠEN THEG PA

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

mo rtsis gto dpyad bži po la	
spyi ru bśad dañ sgos kyi bśad	
spyi ru rnam grañs bstan pa dañ	
sgos su ḥdus so ḥdzin pa gñis	
thog mar spyiḥi rnam grañs la	5
pra ltas mo yi mtshan ñid la	
mo pra sum brgya drug cu mchis	
rno ^a mthoñ rtsis kyi mtshan ñid la	
gab rtse sum brgya drug cu mchis	
nā gso gto yi mtshan ñid la	10
gto thabs sum brgya drug cu mchis	
ḥchi bslu dpyad kyi mtshan ñid la	
dpyad thabs ñi khri gcig stoñ mchis	
spyi ru bstan paḥi rnam grañs ñes	
sgos su bsdus paḥi ḥdus so la	15
mo la rnam pa bži yin te	
ye srid ḥphrul gyi ju thig dañ	
ye mkhyen sgra blaḥi mñon śes dañ	
ye rje [184b] smon paḥi rmi lam dañ	
ye dbaḥ lha yi bkaḥ bab dañ	20
rnam pa bži ru śes paḥi bya	
rtsis la rnam pa bži yin te	
gab rtse ḥphrul gyi me loñ dañ	
spar kha sme ba gliñ skor dañ	
ḥbyuñ ba ^b dus kyi ḥkhor lo dañ	25
ju źag rten ḥbrel las rtsis dañ	
rnam pa bži ru śes paḥi bya	
gto la rnam pa bži yin te	
ḥbyuñ ba ḥkhrugs paḥi yo gto dañ	
mdos cha rten ḥbrel brdeg gto dañ	30
bag ñan zlog paḥi thun gto dañ	
mñam gñis bsor baḥi brje gto dañ	
rnam pa bži ru śes paḥi bya	
dpyad la rnam pa bži yin te	
rgyu rkyen mthoñ la dpyad pa dañ	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-zag*.⁴

Thus they are known as of four kinds.

There are four kinds of ritual:

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

Thus they are known as four kinds.

There are four kinds of diagnosis:

- (a) Diagnosis by seeing the chief and subsidiary causes,

ños Һdzin rtsa la dpyad pa dañ ||
 phan gnod chu la dpyad pa dañ ||
 Һchi sos khams la dpyad pa dañ ||
 rnam pa bzi ru ses par bya ||
 mo rtsis gto dpyad bzi bo las || 5
 kun gyi thog mar mo yi sna ||
 ye srid Һphrul gyi rgyal po dañ ||
 kun ses Һphrul gyi drañ mkhan gñis ||
 mñon ses phyahu g-yañ dkar gsum ||
 srid pañi pra ltas gtan la phabs || 10

bdeñ brdzun las kyi drañ san phyas ||
 mthoñ dañ mi mthoñ brtag tshad dbab ||
 de la dpyad ciñ chag la gzal ||
 chag la gzal ciñ rtsis la gdab^a ||
 sna phyi da ltañi yin tshul dañ || 15
 skyon yon tshe tshad gtan la dbab ||
 bzañ nan phan gnod grañs su gzuñ^b ||
 grañs su bzuñ žiñ rtsis la gdab^c ||
 mo dañ rtsis la bla bzuñ nas ||
 bar du gso rkyen gto yis byed || 20
 med la yod dañ stoñ la gañ ||
 Һgrib la Һphel dañ Һjig la chag ||
 dbul la phyug dañ Һchi ba sos ||
 gnod la phan dañ mkho la rtsis ||
 skye Һgro de yis [185a] gso bar byed || 25
 tha mar las mthañ dpyad kyis sdud ||
 mi bde tha mar bde bar sdud ||
 na ba tha mar sos par sdud ||
 gnod pañi tha mar phan par sdud ||
 Һchi bañi tha mar bslañ bar sdud || 30
 dug gi^d tha mar rtsi ru sdud ||
 las kyis chad na^e Һbrel bar sdud ||
 kun rdzob thabs la^f brten pa tsam ||
 phya gŒen thugs kyi dkyil du žog || ces gsuñs so /
 yañ ston pas bkañ stsal pa / 35
 ñon cig legs rgyal thañ po ñon ||
 de rnams grañs kyi rim paño ||
 da gñis pa Һjug dañ spyod pa ni ||
 thog mar Һjug pañi rim pa la ||
 sems skyed sñiñ rjeñi gzi bzuñ nas || 40
 Һgro la phan pañi sems ldan žiñ ||

^a btab^b bzuñ^c btab^d gis^e las kyi Һchad nas^f las

- (b) Identification by examination of the connecting channels,
- (c) Diagnosis of the urine (to discover) what will be of use and what is causing harm,
- (d) Diagnosis of (the patient's) appearance (to discover) whether he will die or be cured.

Thus they are known as four kinds.

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

The three (gods) *Ye-srid-hphrul-gyi rgyal-po*, *Kun-ses-hphrul-gyi dran-mkhan*, and *mNon-ses phyahū g-yañ-dkar* arranged this divination of prognostics for the phenomenal world, making a straight-forward distinction of true and false effects.

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

On the basis of this diagnosis, make an estimate.

Having made an estimate, fix your calculations, take stock of (the patient's) former, future, and present state, his disadvantages and his advantages.

Count up the good and bad points, the beneficial and the harmful ones. Having counted them up, fix your calculations.

Relying on your sortilege and calculation, you next act by means of the rite the conditions (necessary) for the cure.

Being for non-being, filling where there was emptiness,

increase for decrease, production for destruction,

wealth for poverty, recovery instead of death,

benefit instead of harm, by thus accounting (to him)

whatever is required, by these means you cure the person concerned.

Finally as the end of the effects he is integrated by means of the diagnosis.

As the end of unhappiness he is integrated in happiness.

As the end of sickness he is integrated in recovery.

As the end of harm he is integrated with what benefits.

As the end of death he is integrated in being raised up.

As the end of poison he is integrated with elixir.

If anything is broken by his karmic effects, it is now integrated by being brought into union.

(All this) is just reliance on methods which refer to relative truth.

Phya-gsén, keep it in your mind!

Again the Teacher (Shen-rab) said:

Listen, *Legs-rgyal Thañ-po*, listen!

Those items have been ordered in lists.

Now secondly as for setting to work and practising,

at the start of the process of setting to work

raise your Thought towards Enlightenment and keep compassion as your basis,

and with your mind intent on benefiting living beings,

mo rtsis gto dpyad gañ bslab kyañ	
mkhas par bya la śes par bslab ^a	
mkhas pas gnod la gñen par bya	
brñas par byuñ na gyoñ por sdod	
ḥdun par byuñ na ran tshod ḥdzin	5
gus par byuñ ^b na legs par bslab	
rgol ba byuñ na phyi śul gcod	
rtsod pa byuñ na ñañ thag bsriñ ^c	
ḥgran ^d par byuñ na ñañ gis gźag ^e	
phan par byuñ yañ ña bo spañ ^f	10
gnod par byuñ yañ źom par gźil	
ḥthad par byuñ yañ rañ sor gźag ^g	
mi ḥthad byuñ yañ thabs kyis spañ ^h	
khro gtum can la bźin mi bzlog	
g-yo sgyu can la ḥdzum mi ston	15
bslu brid can la mtshar mi bźad	
log khrid can la kha mi ya	
drañ por smra la ñag mi bskuñ	
g-yo can tshig la mchid ma byin	
rdzun chen gtam gyi rjes mi ḥbreñ	20
mtho sar phyin kyañ dmaḥ mo bskyañ	
chen po red kyañ dmaḥ mo bskyañ	
mkhas par byuñ yañ mi śes khrid	
goms par yod kyañ tshod la brtag	
[185b] ḥbul tshogs che yañ śed mi bskyed ⁱ	25
chuñ yañ sems bskyed rim par bya	
gañ du mi bzod de dañ bstun	
rañ dañ tshod kha thabs dañ sbyor	
mod par mi bya dkon par ḥtshañs	
dkon par mi bya bden par bkrol	30
spyir ni rgyu ḥbras bon rñams la	
sems bskyed gźi ma med pa na	
gañ yañ rgyu yi ḥbras mi ḥtshol	
don dam rñed pa ^j ga la ḥgyur	
rgyu yi bon la gtogs lags kyañ	35
byañ chub sems kyis ñañ thag bsriñ	
de nas ḥgro la phan thog ḥbyuñ	
lag len med paḥi tshod mdaḥ spañ ^k	
śes so bsam paḥi che ba spañ ^k	
mkhas so bsam paḥi dregs pa spañ ^k	40

^a bslabs
^h kyis spañs

^b ḥbyuñ
ⁱ skyed.

^c bsriñs
^j par

^d ḥgren
^k spañs

^e ḥgren

^f spañs

^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.⁷ So how should one obtain the highest truth?

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

Thence benefit will come to living beings.

Avoid unskilful precipitancy.

Avoid the self-esteem of thinking one knows.

Avoid the pride of thinking one is clever.

gzan la ḥdzug paḥi tsher ma spaṅ ^a	
raṅ la bstod paḥi ḥpnyar g-yeṅ spaṅ ^a	
mi śes pa yi pho rgo spaṅ ^a	
mi mthun pa yi bya ba spaṅ ^a	
mi ḥgro ba yi yas stags spaṅ ^a	5
ma mthoṅ ba yi rdzun bu spaṅ ^a	
ma rig pa yi dom chol spaṅ ^a	
mi śes pa yi kha bo spaṅ ^a	
ma phyin pa yi lo rgyus spaṅ ^a	
ma myoṅ ba yi lag len spaṅ ^a	10
mi ḥdra ba yi las spyod spaṅ ^a	
mi ldan pa yi ḥdod bzed spaṅ ^a	
spyir yaṅ g-yo daṅ sgyu med ciṅ	
blun poḥi gseb du mkhas pa rmoṅs	
mi śes pa la phal daṅ ḥdra	15
ma rig pa (la) gser yaṅ rdo	
de phyir mkhas pa mkhas graḷ btsun	
mo rtsis gto dpyad gaṅ spyod kyaṅ	
ḥjug daṅ bslab rim spaṅ ^b daṅ blaṅ	
dgos paḥi rim pa de ltar bya	20
de nas mkhas śiṅ goms pa daṅ	
ḥdriś śiṅ rgyud la brten pa des	
thabs mkhas lag len ldan pa de	
mkhas par yoṅs su bkur gnas ḥbyuṅ	
gaṅ žig de las de spros paḥi	25
[186a] phyā gšen theg paḥi ḥgro ba ḥdren	
snaṅ srid dgaḥ bde bskyed pa yis ^c	
dpag med rgya cher ḥphel bar ḥgyur ces gsuṅs so /	
yaṅ gsuṅs pa /	
ñon cig legs rgyal thaṅ po ñon	30
thog mar ḥjug tshul de ltar la	
bar du spyod paḥi rim pa ni	
mo rtsis gto dpyad bži po la	
daṅ po mo pra brtag pa yaṅ	
gži ma liṅ phyiṅ dkar po la ^c	35
sñon mo naś kyī sbran ma blug	
mtsho ro g-yu yi sgron ma btag	
li mar mdaḥ yi srog mkhar btsug	
bdud rtsiḥi śiṅ gi dud par sbreṅ	
dri žim spos kyī gšegs śul mtshon	40
phye mar ḥol kon phud kyis mchod	

^a spaṅs^b las^c paḥi

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 Thari-po*, listen!

The way of setting about this work is as above.

Now next we deal with the order of operation.

Of sortilege, calculation, ritual and diagnosis, first we consider the prognostics of sortilege.

On a piece of white felt which serves as the basis

one places the 'sprinklings' of green barley,

and one sets up the 'symbol of life', the bronze-tipped arrow, to which is attached a turquoise ornament.

There are wafts of smoke from the incense-wood, marking the way taken by the sweet-smelling incense.

Worship with an offering of the sacrificial heap of barley-flour and butter.

g·yu ḥbrañ bdud rtsi skyems kyis gsol ||
 sgrub gŒen dbal bon smrañ gis^a bkrol ||
 lha chen phu wer dkar po mchod ||
 ye srid ḥphrul gyi ju thig bdar ||
 ye mkhyen sgra blaḥi mñon Œes bsgrub^b || 5
 ye rje smon paḥi rmi lam brtag ||
 ye bdañ lha yi bkaḥ dbab^c bya ||
 sña stañs^d thams cad miñ nas bzuñ ||
 phyi stañs^e thams cad thig la btab ||
 skyon yon tshe tshad yi ger bris || 10
 bzañ ñan legs ñes drañ Œan phyen ||
 bden rdzun srid paḥi gzu bor^f bya ||
 gañ la gañ dgos ci bzñ du ||
 phan gdab rim pa de ltar bya ||

 gñis pa gab rtse brtsi ba la || 15
 za ḥog ber gyi gdan steñ du ||
 rtsis kyi Œo^g gzi khra bo bkod ||
 rtsis kyi Œo^h rdo dkar nag bkram ||
 ye srid lha dbaḥ rgyal po mchod ||
 ḥbyuñ ba dus kyi lha mo brñan || 20
 dbaḥ chen bdag por mñaḥ yañ gsol ||
 de nas chag la gzal te brtsi ||
 gab rtse ḥphrul gyi me loñ bltaⁱ ||
 spar kha^j sme ba gliñ skor bya ||
 ḥbyuñ ba dus kyi ḥkhor lo brtsi || 25
 [186b] ju žag srid paḥi rten ḥbrel brtag ||
 brtag ciñ rig pas dpyad ciñ dbye ||
 sña phyi da ltaḥi yin tshul dañ ||
 rgyu dañ rkyen las srid tshul dañ ||
 las dañ smon lam mthun tshul dañ || 30
 bskal srid ḥbyuñ baḥi ḥgyur^k tshul dañ ||
 rten ḥbrel sñon la dbaḥ tshul dañ ||
 nam zla^l dus bzñḥi ḥgyur tshul dañ ||
 lha bdud kluñ^m rtaḥi dar rgud dañ ||
 skyon yon las kyi ḥphen len dañ || 35
 dge sdig tshe tshad chag tshad dañ ||
 lo zla žag grañ dus tshod dañ ||
 ḥphel dañ ḥgrib paḥi mtshan ñid rnam ||
 mkhas par byas la dal bar rtsi ||

^a gi
^h Œod

^b bsgrubs
ⁱ lta ^j par kham

^c bab

^d stañ
^k gyur

^e ltañ
^l sla

^f gzuḥo
^m sruñs

^g Œog

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-dbañ-lha*.
 Name everything that has happened in the past (of your client).
 Set in order everything referring to the future.
 Write down evils and benefits (to come) and the length of his life.
 Distinguish in a straightforward way the good and the bad, the fair and
 the foul.
 Truth and falsehood there may be, but make true distinction.
 Such is the way of benefiting people,
 according as each may require.

Secondly for calculating the horoscopes,
 on a cloth (made) of a piece of brocade silk
 one must set the squared calculating board,
 arrange the white and black pieces.
 Worship *Ye-srid lha-dbañ rgyal-po*.
 Requite the goddesses of the Elements and Time-Periods.
 Pray to *dBan-chen bdag-po*.
 Then make an estimate and calculate.
 Look in the mystic mirror of the horoscope.
 Work the *sPar-kha sMe-ba* Circle.
 Calculate the cycles of the Elements and the Time Periods.
 Examine the combinations occurring by (the method) *ju-žag*.
 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 *kluñ-rta*,¹⁰
 avoiding and accepting the effects of evils and benefits,
 an estimate of good and bad and of length of life,
 the characteristics of increase and decrease
 of the years, the months, the days, the hours,
 a wise man must do this and calculate it quietly.

gañ du gnod pa ños kyis bzuñ ||
 gañ la ḥphan pa brda yis sprad ||
 gañ dañ mthun paḥi rten ḥbrel bsgrig ||
 gañ du ḥbyuñ ba yi ger btab ||
 sems can ḥgro la phan gdag bya || 5

gsum pa gto yis gso ba la^a ||
 ḥgro ba ma rig sems can rñams ||
 spar kha^b lo skor sme ba gliñ ||
 ḥbyuñ ba dgra gśed ḥkhrugs pa dañ ||
 stoñ gsum ḥkhrugs paḥi yo gto bya || 10
 gtsañ maḥi sa las ma ḥdal dañ ||
 sa tshon sna lñas dal du bris ||
 rtsi śiñ bal tshon dar sna lña ||
 ḥbru snaḥi bśos gtsañ dkar mñar phud ||
 ḥbyuñ ba dus kyi lha mo mchod || 15
 rgyal baḥi^c bden pa smrañ gis bkrol ||
 ḥbyuñ ba sñiñ phur ḥkhrugs^d pa bsal ||
 ḥkhrugs^e pa gnas su mñam par bźag ||

sems can mi rñams dbul ḥphoñs pa^f ||
 tshe dpal bsod nams bskyed paḥi phyir || 20
 mdos cha rten ḥbrel brdeg gto bya ||
 gźi ma gtsañ maḥi steñ du ni ||
 ḥbru yis g-yuñ druñ ḥkhyil ba bris ||
 mdos cha phyā rten g-yañ rten bśams ||
 gser skyems brñan cha^g g-yu ḥbrañ phud || 25
 phyā g-yañ dpal gyi lha brgyad mchod ||
 [187a] bon rñams thams cad rten ciñ ḥbrel ||
 rten ciñ ḥbrel baḥi ya ka brjod ||
 ḥgro la phan bdes^h gso bar bya ||

ḥgro drug sems can thams cad ni || 30
 kag la bab ciñ ḥchi bar ñen ||
 kag las thar dañ ñes bzlog phyir ||
 pra mtshan rig pas bsnun paḥiⁱ gto ||
 bdud btsan ma mo gśin rje dañ ||
 tshe bdud kag sri srog bdud la || 35
 tshe bslu srog gtaḥ^j srog mkhar gzugs ||
 tshe skyin srog glud lan chags ḥjal ||
 tshe dpal skyob paḥi lha brgyad mchod ||
 bab ñen bzlog ciñ kag las^k thar ||

^a las
^g mñon cha

^b par kha
^h bde

^c ba
ⁱ pa

^d khrug
^j gtam

^e ḥkhrug
^k la

^f ḥphon bas

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 impedi-
 ments, 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.

ħchi ba bslus śin srog mkhar ħtshugs	
ħgro la phan bde dgaħ ba bskyed	
ħgro ba sems can thams cad la	
lha srin za kha sdañ ba dañ	
sde brgyad byol kha bab pa dañ	5
mñam gñis bsor baħi brje gto bya	
mdos dañ yas stags rdzas rnambsag	
sku glud riñ tshad ñar mi dañ	
nam rgyañ mdaħ ħphañ śin ris dañ	
pho thoñ mo thoñ mtshe ñuñ dañ	10
mi nor yul mkhar ħdod yon dañ	
mñam gñis brjes na glud re bzañ	
mtshuñs gñis bsor na skyin re ħdam ^a	
rgyal ba ħphags paħi tshogs rnambs la	
phyag ħtshal mchod ħbul skyabs ħgro bya	15
glud yas bden pas bkrol te ħbul	
tshe zad dus la bab gyur yañ	
lo gsum bar du bzol bar ħgyur	
ħgro la phan phyir gto yis gso	
ħbul ba yon gyis mñes par bya	20
gto yi phan thabs bstan paħo	
bzi pa dpyad kyis ħtsho ba la	
ħgro drug sems can ma rig pa	
ñon moñs nad kyis gduñ ba la	
nad la dpyad kyis phan paħi phyir	25
sman pa byañ chub sems [187b] ldan gyis	
tshad med bzi yi sems bskyed nas	
rgyal baħi tshogs la skyabs su ħgro	
drin len mchod pa ma ħdal ħbul	
sañs rgyas sman lha mched brgyad dañ	30
be du rgya ħod rgyal po mchod	
mkhas khyad lag len ldan pa yis	
rgyu rkyen thams cad mthoñ la dpyad	
nad ños ħdzin pa rtsa la dpyad	
phan gnod thams cad chu la dpyad	35
ħchi sos thams cad khams la dpyad	
de ltar nad ños ħdzin pa dañ	
tsha grañs bad mkhris ħdus pa las	
bsil drod ^b sñoms paħi sman sbyar nas	
phye ma ri lu ħde ^c gu dañ	40

^a bdam^b gros^c rde

Thus he is ransomed from death and fixed up with an amulet,
 and so you produce benefits, joy and happiness for living beings.
 For all living beings,
 afflicted with attacks by the eight kinds of sprite,
 by hating and consuming gods and demons,
 you must perform the 'Exchange' Rite of transposing two equal things.
 Prepare the ritual 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 (*klesā*),
 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,

thañ dañ byug dañ sman mar dañ ||
 gañ la gañ sman [ḥgro ba] nad dañ sbyar ||
 tsha ba thams cad bsil gyis^a ḥdul ||
 grañ ba thams cad drod kyis^b ḥdul ||
 bad kan thams cad gsiñ gis dbye || 5
 mkhris pa can rnam bsdud kyis^c byin ||
 ḥdu ba ḥkhrugs na sñoms kyis^d ḥdul ||

ḥdu ba ñi khri chig stoñ la ||
 ñi khri chig stoñ sman sbyor gyis ||
 ma rig ñon moñs druñs^e nas ḥbyin || 10
 ḥtsho ba rnam pa bzi yin te ||
 bdud rtsi sman gyis ḥtsho ba dañ ||
 lus gso sman gyis ḥtsho ba dañ ||
 thabs dañ spyod lam ḥtsho ba dañ ||
 luñ ma bstan gyis ḥtsho ba ḥo^f || 15

bcos la rnam pa bzi yin te ||
 sman dañ gtar dañ me btsaḥ dañ ||
 thabs dañ sñags kyis^g zi byed pa ||
 gañ dgos nad kyi ño dañ sbyar ||
 [sman pa] ro dañ nus pa zu baḥi rjes || 20
 ro yi drod dañ nus pas drag ||
 zu rjes ḥjam la des paḥo ||
 nad la skyug dañ bśal dañ rjes ||
 skyug gis ḥdren dañ bśal bas^h sbyañs ||
 rjes śul zi dañ bde baḥo || 25
 kha zas ḥbyor dañ gnod dañ sñoms ||
 ḥbyor ba brten la gnod pa spañⁱ ||
 sñoms kyi cha mñam ran tshod bzuñ ||

dpyad la rtsa dañ chu dañ khams ||
 rtsa la lta ziñ chu la [188a] brtags || 30
 khams la dpyad ciñ thig par bya ||
 ñes par ḥchi baḥi ltas mthoñ na^j ||
 dkar po dge baḥi las la ḥbad ||
 las kyis chad na gto dpyad rdug ||
 nan tar^k ḥchi baḥi dus byuñ na || 35
 lus gso zas kyañ srog gi^l bdud ||
 de ltar ma lags^m ḥphral rkyen dañ ||
 glo bur nad kyis gduñ ba la ||
 ḥtsho ba sman gyisⁿ slus par ḥgyur ||

^a gyi
^h dañ

^b gros kyi
ⁱ pañs

^c kyi
^j nas

^d sñom gyi
^k tad

^e druñ
^l gis
^m lag

dañ
ⁿ gyi
^g kyi

potion, ointment, or butter-mould.

Medicine for every man must fit with the disease.

All feverish conditions are counteracted by the cooling kind,

all cold conditions by the warming kind,

all phlegmatic conditions by the dispersing kind,

conditions of bile by the uniting kind,

combination disturbances by the equalizing kind.

For the 21,000 types of combinations

one applies 21,000 types of medicine,

and so expels the afflicted conditions of ignorance.

Treatment is of four main kinds:

treatment with medicine of elixir,

treatment with medicine for bodily cure,

treatment with method and practice,

treatment in unprescribed ways.

Curing is of four main kinds:

medicine, bleeding and branding,

tranquillizing with method and spells.

Whatever is required must accord with the type of disease.

After absorbing (the medicine) come taste and effect,

pleasance of taste and force of effect.

After absorption it is gentle and pleasant.

For the disease vomiting and excretion are the after-effects,

drawing it forth by vomiting and purifying by excretion,

and the after-state is tranquil and pleasant.

Food may be suitable, harmful, or indifferent.

Keep to what is suitable and avoid what is harmful,

taking the right measure of the part that is indifferent.

In diagnosis we have the connecting channels, the urine and the general appearance.

Watch the channels, examine the urine,

and diagnosing from the general appearance, let the result coincide.

If you are sure you see signs of death,

urge him to the practice of virtue.

If he is cut off by karmic effects, ritual and diagnosis are useless.

If it is certain his time of death has come,

Even food which should nourish the body may be his life's enemy.

But if it is not such a case, and he suffers from an accident or a sudden disease,

you will save him by treatment and medicine.

gal te thabs mkhas lag len dañ ||
 goms ḥdris ga dar ma soñ na ||
 sman du mi ḥgro dug du ḥgro ||
 nad pa mi sos ḥchi yun thuñ^a ||
 de phyir thabs mkhas lag len gces ||
 de ltar mo rtsis dpyad gto^b bži ||
 spyod dañ ḥjug dañ rtogs pa yis ||
 sems can ḥgro la phan par bya ||
 phya gŒen legs rgyal thugs la žog ||
 ces gsuñs so /

5

^a ḥthuñ^b dañ

If your skill and cleverness of method
have not been perfected by practice,
you will not produce medicine, but poison.
You will not cure the sick man and he will die before long.
So skill and cleverness of method are very important.

So by practising, setting about and understanding these four, sortilege,
astrological calculation, ritual and diagnosis,
living beings must be benefited.

Keep this in mind, O *Phya-gs'en Legs-rgyal*.

This is what he said.

II. SNAÑ GŚEN GYI THEG PA

[vol. *kha*, f. 197a⁵ onwards]

de la ston pas bkaḥ stsal pa /	
ñon cig snañ gśen gtsug phud ñon /	
snañ gśen theg paḥi bon sgo la	
spyi ru rnam pa bzi yin te	
chab nag chu bo sel gyi sgo	5
chab dkar ḥdre dañ sri yi sgo	
ḥphan yul mñam brje glud kyi sgo	
dpon gsas phyva gñan gto yi sgo	
de ltar gyer sgo bzi las su	
gcoñ brgyad skad kyis brda sprad nas	10
tshul dañ lugs bzin spyod pa na	
snañ ni snañ zin srid pa snañ	
gśen ni de dag ḥdul bas gśen	
snañ gśen theg paḥi [197b] bon sgo yis	
ḥgro ba ^a kha lo bsgyur baḥo	15
snañ gśen gtsug phud thugs la zog	
ces gsuñs so / de la yañ gsol pa /	
thams cad mkhyen paḥi ston pa lags	
de ltar snañ gśen theg pa las	
gyer sgo bzi ru gsuñs pa yi	20
de yi dbye ba ci ltar lags	
de la gcoñ brgyad skad sbyar nas	
skad kyi rnam grañs ci ltar lags	
bdag cag rig paḥi blo rtsal zan	
zib tu dbye nas bkaḥ bstsal ḥtshal	25
zes gsol to / de la rgyal bus bkaḥ stsal pa /	
ñon cig snañ gśen gtsug phud dañ /	
ḥdus paḥi ḥkhor rnam thams cad kun	
ma yeñs dbañ po brtan par ñon	
snañ gśen theg paḥi sgo bzi la	30
thog mar chab nag sel gyi sgo	
de la rnam pa bzi yin te	
chab nag chu bo gzuñ chen las	
smrañ rgyud chu bzi gyes pa de	
zad pa med paḥi rgya mtsho ḥdra	35
rgyun chad med pa chu bo ḥdra	

II. THE WAY OF THE SHEN OF THE VISUAL WORLD

At that the Teacher said:

Listen, *sNan-g'sen 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-g'sen 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-g'sen 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.

ḡgro la phan pa char pa ḡdra ||
 gar bsgyur bde ba chu phran ḡdra ||
 skye ḡgro gso ba lu ma ḡdra ||
 ḡphel kha chu bo ḡbrug pa ḡdra ||
 yag pa lo tog legs^a pa ḡdra ||

5

srid pa smrañ chen sel gyi gzuñ ||
 thug khār gñan^b po lhañi gzuñ ||
 sgra bla wer ma dpañ khrom gzuñ ||
 srid pa miḡu rgyud kyi gzuñ ||
 de chab nag chu bo gzuñ bzi yin ||

10

de la so sor gyes pa las ||
 sel la rmañ pa bcu gñis te ||
 rtsa dkar ḡphel bañi yar sel bzi^c ||
 rtsa nag ḡgrib pañi mar sel [dañ] bzi ||
 mñam ñid bsor^d bañi bar sel bzi ||

15

rtsa dkar ḡphel bañi [198a] yar sel la ||
 gañ la gañ ḡdul bon yin pas ||
 sems can blo ños gsum dañ sbyar ||
 smañ la ḡphen par ḡdod pa la ||
 g·yuñ druñ srid pa ḡphel sel bya ||

20

dbul la phyug par ḡdod pa la ||
 srid pa ba gar gyen sel bya ||
 khas ñan btsan por ḡdod pa la ||
 kluñ^e rta dar bañi gar sel bya ||
 chuñ la che bar ḡdod pa la ||

25

rgyal gyi khri ḡphañ goñ sel bya ||
 rtsa nag ḡgrib pañi mar sel la ||
 rmañ ste chad la khad pa la ||
 ḡdre dgu sri^f bcuñi thur sel bya ||
 dbul te ltog la khad pa la ||

30

srid pañi sa bdag thur sel bya ||
 rlag ste ñes la khad pa la ||
 byur dañ mi lañi chu sel bya ||
 dmañ ste lhuñ la khad pa la ||
 mtho ru mi ster ñen sel bya ||

35

mñam ñid bsor bañi bar sel la ||
 lha klu gñan^b dañ ḡgras pa na ||
 lha mi bar gyi dbyen sel bya ||

^a lag^b gñen^c dañ^d gsal^e sruñs

srid

It is like rain which benefits living beings.

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

It is like a spring that succours living beings.

It is like a rising flood that gushes forth.

It is like a fine and good harvest.

(IA) The lore of exorcism—the great exposition of existence,

(IB) the lore of the gods—of the *Thug-khar* Furies,

(IC) the lore of the genies—of the hero-gathering of the *Wer-ma* Genies

(ID) the lore of the original human stream of existence,

these are the four river-like lores of the Black Waters.

(IA) Separating from each other,

there are twelve kinds of exorcism:

the four upward exorcisms of increase of the white channel,

the four downward exorcisms of decrease of the black channel,

the four intermediate exorcisms of transposing equivalents.

As for the upward exorcisms of increase of the white channel, they are the *bon* that overcomes whatsoever (opposes) anything, and they should be fitted to the three dispositions of beings.

If it is a matter of prospering the feeble,

perform the increase exorcism of swastika being.

If it is a matter of bringing wealth to replace poverty,

perform the upward exorcism of existence in the 'universal womb'.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.

śin tu gag ñen rtsub pa la ||
 bya dmar^a mtshal buḥi gag sel bya ||
 sme mnol mi gtsañ ḥbag pa la ||
 dme mug nal gyi btsog sel bya ||
 mi mthun pra ltas ñan pa la || 5
 ltas ñen bzlog paḥi than sel bya ||

de ltar gzuñ chen bcu gñis la ||
 sñon srid pa gañ gis dar ba yiḥi ||
 re re la yañ bcu re ste ||
 srid paḥi dpe srol re dañ sbyar || 10
 dpe srol re la sel sgo re ||
 de la srid pa smrañ gzuñ re ||
 sel sgo brgya dañ ñi śu [re] dbye ||
 de la skad kyī gcañ brgyad sbyar ||
 dañ po srid pa gsum po las || 15
 gtsañ sme blañ dor bžen ḥdebs pa ||
 stag mo ñar baḥi gcoñ las drañ^b ||
 de nas sel gyi smrañ gyer baḥi ||
 [198b] bya khyi rta yi gcoñ^c las drañ^b ||
 bya skad sna tshogs ḥgyur ba yin || 20
 khyi skad zug dañ ñur^d ba yin ||
 rta skad ḥtsher dañ sñan pa yin ||
 gcoñ gi sñan^e ñag legs^f par bya ||

spyir yañ ḥgro drug sems can rnamś ||
 sdug bsñal ñion moñś gduñ ba la || 25
 ñion moñś nad rnamś sel ba dañ ||
 bde baḥi don dañ ldan pa dañ ||
 thabs dañ thugs rje mi ḥgag phyir ||
 gañ la bon sgo gañ ḥdul bstan ||
 skyon yon legs ñes ma śes dañ || 30
 gtsañ sme blañ dor ma phyed pas^g ||
 mi dge ñes paḥi gzi ma byuñ ||

dme dañ mug dañ nal dañ btsog ||
 than dañ ltas ñan byur yug ḥbag ||
 thab dañ mkhon dañ dbar la sogs || 35
 de dag lha yi spyān la phog ||
 gtsañ ris lha la mnol phog pas ||
 gzi gnas mña dbañ yul sa mnol ||
 de yi grib chags kha rlañś rnamś ||
 ḥgro ba mi yi tshogs la phog || 40

^a mar^b drañś^c smrañ^d mdur^e bsñan^f leg^g dañ

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,

ʒjig rten ʒiñ hdir dbul ʒphoñs dañ ||
 nad dañ mu ge ʒkhrugs pa dañ ||
 mi bde sdug bsañal sna tshogs ʒbyuñ ||
 de dag bsañ ʒiñ^a dag pa dañ ||
 ʒgro ba ma lus gso baʒi phyir || 5
 chab nag srid pa rgyud khog la ||
 sel sgo šiñ lo ʒdab rgyas byuñ ||
 dkar nag bsal bas sel ʒes bya ||
 gtsañ sme bsal bas sel ʒes bya ||
 sme mnol bsal bas sel ʒes bya || 10
 dme mug bsal bas sel ʒes bya ||
 dbul ʒphoñs bsal bas sel ʒes bya ||
 ʒgag pa bsal bas sel ʒes bya ||
 kag ñes bsal bas [199a] sel ʒes bya ||

 de la bya thabs ʒdi lta ste || 15
 gnas dañ rdzas dañ bcaʒ gʒi dañ ||
 gyer dañ tha ma rjes bʒiʒo ||
 gnas ni mdo dañ mdud la gtad ||
 ʒgyiñ dañ ʒkhyil dañ dpal dañ mdud ||
 ʒgyiñ la rgyab gtad ʒkhyil par^b bcaʒ || 20
 dpal la goñ bstod mdud la ʒbor ||
 rdzas ni bzañ ʒiñ sna tshogs dañ ||
 bya spu bal tshon sel tshigs dañ ||
 ʒdod ʒjoʒi ba dañ ʒdab chags bya ||
 sprel dkar kloñ grum ba dkar dañ || 25
 bya ma byel bu la sogs bsag^c ||
 gʒan yañ ʒbru snaʒi mchod pa dañ ||
 dkar mñar sa khrag ʒdod yon rdzas ||
 phun sum tshogs paʒi yo byad bsag ||
 srid paʒi sel ra gñen por bskos || 30
 yar la yod kyi ral chen gsum ||
 mar la með paʒi luñ chen gsum ||
 bar na lha mi ʒtshog paʒi gnas ||
 lha gʒi dkar poʒi steñ du ni ||
 sñon mo nas kyi sbran ma^d blug || 35
 lha mdaʒ sgro dkar rten la gzugs ||
 sel bsal mchod paʒi yo byad bšams ||
 srid paʒi sel bon smra chen gyis ||
 dbu la ʒgyiñ baʒi thod kyañ bciñ ||

^a ciñ^b pas^c bsog^d smran ma

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

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

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

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

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

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

They are known as exorcisms, because they remove poverty.

They are known as exorcisms, because they remove obstructions.

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

Now the method of operation is like this:

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

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

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

(There must be) a lofty mountain, an amphitheatre (formed by surrounding cliffs), some good ground and some cross-roads.

Turn your back to the lofty mountain and make preparations in the amphitheatre.

As good ground a raised place is commendable, and at the cross-roads you must leave (your ransom-offerings).

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

Furthermore an offering of green barley,
the three milk-products, the three sweet offerings, flesh and blood, and other desirable offerings,

these are the excellent necessities 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 necessities for offering to the pure divinities of the exorcizing rite.

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

źal na skyem paři skyems yaň gsol ||
 phyag na ħbul baři yon kyaň ħbul ||
 źal nas gcoň gis smraň kyaň gyer ||
 mi ħgro yas stags spaň bar bya ||
 smraň ni źib la rgyas par bya || 5
 chab nag nuš pa smraň la ħbyuň ||
 chab dkar nus pa sňags la ħbyuň ||
 dpon gsas nus pa rin chen yin ||
 de phyir chab nag smraň gis gtso ||
 rjes kyi bya ba yag [199b] ka brjod || 10
 sems can ħgro la sman par mdzod ||
 ħgro ba gaň la gaň phan gyis ||
 sems bskyed gźi ma ldan par gces ||
 snaň gšen gtsug phud thugs la źog ||
 ces gsuňs so / 15

ñon cig snaň gšen gtsug phud ñon ||
 gñis pa thug khar lha gźuň la ||
 ħgro drug sems can thams cad ni ||
 mi bde sdug bsňal gduň ba la ||
 thug khar lha yi dmag tshogs brňan^a || 20
 de la^b rnam pa bźi yin te ||
 ye srid lha gźuň dkar po daň ||
 ye dbaň gňan^c gźuň khra bo daň ||
 ye ħdul dmag gźuň nag po gsum ||
 thog mar lha gźuň dkar po la || 25
 lha ħkor gsum brgya drug cu yod ||
 bar pa gňan^c gźuň khra bo la ||
 lha ħkhor gñis brgya lña bcu yod ||
 tha ma dmag gźuň nag po la ||
 lha ħkhor brgya daň rtsa brgyad yod || 30
 de gsum gcig tu dril ba yi ||
 thug khar dgu khri gliň mkhar yin ||
 dgu khri gliň mkhar nam mkhaři rdzoň ||
 nam mkhař yaňs paři gsas mthoň na ||
 raň grub rin chen sprul paři mkhar || 35
 rmeň gźi rin chen gser la byas ||
 logs bźi lo phrom bse la byas ||
 zur bźi sňo mñen^c lcags la byas ||
 sgo gźi ba le duň 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-g'sen gTsug-phud, keep this in mind.

This is what he said.

Listen, *sNan-g'sen gTsug-phud*, listen!

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

all the beings of the Six Spheres,
 when afflicted with unhappiness and suffering,
 should requite the army of the *Thug-khar* gods.

Of these there are four [*sic*] kinds:

the White Lore of the Gods of eternal existence,
 the Dappled Lore of the Furies of eternal power,
 the Black Lore of the Armies of eternal subjugation, these are the three.

First in the White Lore of the Gods

there is an entourage of 360 gods.

Secondly in the Dappled Lore of the Furies

there is an entourage of 250 gods.

Lastly in the Black Lore of the Armies

there is an entourage of 108 gods.

These three (sets) gathered together
 are the *Thug-khar* 'Island Citadel of the 90,000'.

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

In the divine vault of the spacious sky

is a self-produced magic citadel of gems.

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

Its four walls are made of burnished copper.

Its four corners are made of supple steel.

Its four doors are made of *ba-le*¹⁸ shells.

kha bad mtsho ro g-yu la byas	
rdo rje bžin gyi brtan cig yod	
ri bo bžin gyi brjid cig yod	
nam mkhaḥ bžin gyi gsal cig yod ^a	
bar snañ bžin gyi yañ cig yod ^a	5
ñi ma bžin gyi dro cig yod	
zla ba bžin gyi bsil [zooa] cig yod	
lho sprin bžin gyi phon ^b cig yod	
rgyu ^c skar bžin gyi bkrag cig yod	
yod pa ye yod mtshams na ^d yod	10
bzuñ ba thug khar lha yis ^e bzuñ	
mkhar de srid pa phyin cad nas	
da lta diñ sañs phan chad la	
g-yuñ druñ bstan pa ñams ma myoñ	
lha miḥi dbu ḥphañ dmaḥ ma myoñ	15
sdañ baḥi dgra bos brgol ma myoñ	
gnod paḥi bgegs kyis tshugs mi srid	
thug khar bu dgu yab dañ bcu	
dguñ sman mched bdun yum dañ brgyad	
dgu khri dgu ḥbum dmag dañ bcas	20
ḥphel chen yag ka ^f brjod na dgos	
śas chen dmag la chas na dgos	
rgyug chen bya rdañ bkyag na dgos	
lha dmag dgra la bśig na dgos	
rgyal po rgyal sa gnon na dgos	25
btsun mo rtsa dkar ḥphel na dgos	
blon po dar sa ḥdzin na dgos	
yo ma ḥphel kha rtsi na dgos	
de dgos paḥi do gal che brgyad yin	
snañ gŒen srid paḥi bon po yis	30
rgyud las ḥbyuñ baḥi bon spyod ciñ	
rigs su mchod paḥi lha bdar nas	
sems can ḥgro la phan gdag ^g nas	
thug khar lha rabs gzuñ bzi las	
gyer dañ bsgrub dañ mchod brñan bkyag	35
gañ du byed paḥi las ño loñ	
dben dañ gtsañ maḥi gnas ñiḍ du	
sme dañ mnol ba ma phog par	
gtsañ maḥi sa la dkyil ḥkhor bžeñs	
mchod paḥi rdzas dañ yo byad bśam	40

^a dgos ^b phan ^c sgyun ^d ḥtshams nas ^e yi ^f ya ga ^g bdag

Its protruding eaves are made of turquoise.
 It is firm as a powerbolt (*vajra*).
 It is magnificent as a mountain.
 It is translucent as the sky.
 It is spacious as the atmosphere.
 It is glowing as the sun.
 It is cool as the moon.
 It is dense as a cloud from the south.
 It is brilliant as the constellations.
 As for its existence, it exists at the limit of eternal existence.

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

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

ltag śa sñiñ khrag dam rdzas bsag ||
 mdaḥ dar me loñ rin chen dañ ||
 bla bre^a ḥphan gdugs rgyal mtshan dañ ||
 zur gsum bśos gtsañ [200b] phud kyis mchod ||
 rña gśañ duñ gliñ skad kyis^b ḥbod || 5
 dri źim ñad ldan śul gyis^c mtshon ||
 tshig bśad gtañ rag dbyañs kyis^b bkrol ||
 thugs kyi^d sñiñ po ḥdzab nas bgrañ^e ||
 sku gsuñ yon tan sgo nas bstod ||
 ḥphrin las rmañ bźi drag tu bcol || 10
 g-yuñ druñ bstan pa dar bar bcol ||
 gśen rab dbu ḥphañ mtho bar bcol ||
 snañ srid bskos la ḥdebs par bcol ||
 ḥbyuñ ba cha la ḥbebs^f par bcol ||
 kha drag dar la che^g bar bcol || 15
 bdud srin log pa ḥdul bar bcol ||
 ḥdre srin cham la ḥbebs par bcol ||
 de ltar bsgrub dañ las la sbyor ||
 gañ du byed paḥi las ka ni ||
 bkaḥ dañ^h gźuñ bźin spyod par bya || 20
 ma brtags ma gzabⁱ tho co dañ ||
 mthoñ mthoñ yas dañ thos thos bon ||
 dran dran glu ru len mi bya ||
 lar yañ thug khar lha gźuñ la ||
 gtsañ sme ma ḥdres dag par bya || 25
 ḥjig rten lha tshog gtsañ la dgaḥ ||
 gtsañ la dgaḥ źiñ sme la ḥjigs ||
 de ltar gtsañ sme ma ḥdres pa ||
 luñ nas ḥbyuñ bźin spyad pa na ||
 bstan pa chags paḥi dar so la || 30
 med la yod par srid pa dañ^j ||
 de yañ thug khar lha yi drin ||
 stoñ la gañ bar ḥphel ba dañ ||
 de yañ thug khar lha yi drin ||
 ḥjig^k la chags par srid pa dañ^j || 35
 de yañ thug khar lha yi drin ||
 dman^l la mtho bar ḥgro ba dañ^j ||
 de yañ thug khar lha yi drin ||
 dbul la phyug par srid pa dañ^j ||
 de yañ thug khar lha yi drin || 40

^a bla re
^h bkaḥ pa

^b kyi
ⁱ zab

^c gyi
^j yañ

^d kyis
^k ḥjigs

^e drañs
^l dmen

^f ḥpheb

^g phyee

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

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

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

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

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

- rmañ la ḥphan par srid pa dañ^a ||
 de yañ thug khar lha yi drin ||
 khas ñan^b dpaḥ bar ḥgro ba dañ^a ||
 rgyal khams mñaḥ ris dar ba dañ^a ||
 de yañ thug khar lha yi drin || 5
 nad yams ḥkhrugs [201a] pa źi ba dañ^a ||
 de yañ thug khar lha yi drin ||
 bkra śis dge rtags ḥphel ba dañ^a ||
 de yañ thug khar lha yi drin ||
 snañ srid dge la mos pa dañ^a || 10
 de yañ thug khar lha yi drin ||
 de phyir thug khar gñen par brtsi ||
 kun rdzob mtshan ma dños por bden ||
 sems can ḥgro la sman par ḥgyur ||
 snañ srid dgaḥ bde ḥphel bar ḥgyur || 15
 don dam stoñ pa ñid du bden ||
 ḥgro ba thar lam ḥbyed par ḥgyur ||
 mthar yañ don dam bden pa dañ ||
 kun rdzob mtshan maḥi bden pa dañ ||
 bden pa gñis po dor mñam nas || 20
 so so ma yin tha mi dad ||
 gñis su med ciñ byar med de ||
 mñam pa ñid kyi don rtogs na ||
 bdag kyañ mkhaḥ la rtse ru chib ||
 gźan yañ dbyiñs su lhun gyis grub || 25
 snañ gšen gtsug phud thugs la źog ||
 sems can ḥgro la smin par mdzod || ces gsuñs so /
- yañ ston pas bkaḥ stsal pa /
 ñon cig snañ gšen gtsug phud ñon ||
 gsum^c pa sgra blaḥi dpaḥ khrom la || 30
 ḥgro drug sems can thams cad ni ||
 sdug bsñal ñon moñs gduñ ba dañ ||
 kag ñien^d ḥphrag dog rtsub pa dañ ||
 bstan pa dar rgyas chuñ ba dañ ||
 pha rol dgra ru lañ ba dañ || 35
 kluñ^e rta dbañ thañ rgud pa dañ ||
 g·yul so tshur la lañ ba na^f ||
 sgra bla wer maḥi dpaḥ khrom bkyag ||

^a yañ^b ñes^c gñis^d ñan^e sruñs^f dañ

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

Again the Teacher said:

Listen, *sNan-gsen 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.

mgon po bya rdañ sruñ ma bsten	
cañ señ śug mgon gñan ^a po brñan	
kun rdzob bden pa yin pas gtso	
de yañ rnam pa bzi yin te	
sgra bla gñan ^a dañ wer ma rje	5
cañ ^b señ gñan ^a dañ śug mgon rdzi	
gzun chen bzi ^c ru śes par bya	
de yañ dañ po sgra bla la	
ye srid hphrul gyi sgra bla dañ	
ye rje smon pañi sgra bla dañ	10
ye dbaň mthu yi [201b] sgra bla gsum	
dañ po ye srid sgra bla la	
sgra bla khyuñ nag,ral chen byuñ	
sgra bla khyuñ nag ral chen la	
ye mkhyen sgra blañi dmag tshogs grol	15
spyi gtsug nor bu rin chen la	
sgra bla yid bzin lha dbaň srid	
khyuñ ru g·yas dañ g·yon pa la	
sgra bla lha gsas dar ma srid	
rna ba g·yas dañ g·yon pa la	20
sgra bla ñar chen g·yu hbrug srid	
spyan mig g·yas dañ g·yon pa la	
sgra bla yod khams kun gsal srid	
khyuñ mchu ^d thur du bgrad pa la	
sgra bla khyuñ nag śa zan srid	25
sgro chen sum brgya drug cu la	
sgra bla sum brgya drug cu srid	
thel śog gser gyi hdab ma la	
sgra bla ñi khri dgu hbum srid	
khyuñ sder sa la hjum ^e pa la	30
sgra bla klu hdul khyuñ chen srid	
sñoñ srid pa chags pañi ru ma la	
ye nas srid pa chags pañi sgra bla yin	
de hog ye rje smon pa la	
srid pa ^f chags pañi gzi ma dañ	35
mi rgyud grol bañi ru ma ru	
g·yas kyi gser ri g·yu luñ dañ	
g·yon gyi duñ ri mchoñ luñ dañ	
thad kyi śel brag hod mtsho las	
sgra bla smon pañi señ gsum srid	40

^a gñen^b gcañ^c gzi^d chu^e hdzum^f pañi

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-bzin-lha-dban* (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-sa-zan* (Black *Khyun* Flesh-Eater).

From its 360 great feathers came 360 Genies.

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

From the *Khyun*'s claws contracted earthwards

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

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

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

at the foundation of the appearance of existence

and at the source of the coming of the lineage of men,

from the Turquoise Vale by the Golden Mountain on the right

and the Chalcedony Vale by the Conch-coloured Mountain on the
left,

and the Lake of Light by the Crystal Crag straight ahead

there came the three lions of the *sMon-pa* Genies.

de la srid ciñ 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 ||

5

de ḥog ye gšen dbañ rdzogs kyis ||
 srid pa rgyud kyi lha bdar zīñ ||
 duñ duñ mchod mchod bsten bsten^a nas ||
 nar nar dgra la rbad^b pa yi ||
 sgra bla dra ma gzuñ chen bzi ||
 rañ bzin [202a] sprul pa ḥphrul gyi gzuñ ||
 rañ grub rin chen mkhar gyi gzuñ ||
 rin chen sme ba^c gliñ gi gzuñ ||
 rañ ḥbyuñ dra ma ñag gcig gzuñ ||
 de sgra bla dra ma gzuñ bzi yin ||
 dra ma mched dguḥi dmag dañ chas ||
 ye dbañ mthuḥi sgra bla yin ||

10

15

wer maḥi dpaḥ khrom gzuñ bzi yod ||
 sñon lha gsaḥ dbal gsum rdzu ḥphrul las ||
 nam mkhaḥ stoñ paḥi dbyiñs rum nas ||
 rin chen sna lñaḥi sgo ña cig ||
 rañ bzin śugs kyis brdol ba las ||
 sgoñ śun skyob paḥi go ru srid ||
 bdar śa sruñ baḥi mtshon du srid^d ||
 sgoñ chu dpaḥ baḥi nar chur srid ||
 sgoñ pri ḥkhra baḥi mkhar du srid^d ||
 khro chu dmu rdzoñ mun gyi mkhar ||
 gsal ba ñi maḥi kha ḥod ḥphrog ||
 sgo ña nañ gi sñiñ po las ||
 rdzu ḥphrul mi pho gcig du srid ||
 señ geḥi mgo^e la dbyi yi rna ||
 ḥkhro baḥi^f gdoñ la glañ chen sna ||
 chu srin źal la rgya stag mche ||
 ral griḥi rkañ la chu gri gśog ||
 bya khyuñ dar maḥi rva dbal la^g ||
 yid bzin nor buḥi dbu brgyan can^h ||

20

25

30

35

^a bstan bstan
^h brñen can

^b sbad

^c rme ba

^d bsrid

^e gho

^f ba

^g las

As they came forth into existence,
 there was a Genie for each lineage of men,
 and for each Genie there was a divine army,
 and for each army there was an overseer,
 and for each overseer a leader.
 These are the *Ye-rje-smon-pa* Genies.

Next (c) *Ye-gs'en-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-rdzoñ*
 so bright was it, it stole the sun's light.
 From the very inner part of the egg
 there came a man of magical powers.
 He had the head of a lion and the ears of a lynx,
 a fierce face and an elephant's nose,
 a crocodile's mouth and a tiger's fangs,
 feet like swords, and feathers like sabres,
 and between the horns of the vigorous bird *Khyun*,
 he had as his head-adornment a wish-granting gem.

de la miñ ḥdogs miñ med pa ||
 ye gšen dbañ rdzogs mthu yis bsgrubs ||
 dpaḥ chen wer ma ñi ña zes ||
 mthu ldan yoñs kyi thu bo po^a ||
 bon dañ gšen gyi bstan pa bsruñ || 5
 dgra dañ bgegs kyi dpuñ tshogs gžom ||
 dkar dañ dge baḥi sdoñ grogs mdzad^b ||
 de la wer ma gžuñ bži grol ||
 wer ma lha dañ bsdebs pa las^c ||
 lha yi wer ma bdud ḥdul srid || 10
 wer ma gñan^d dañ bsdebs pa la ||
 gñen gyi wer ma dgra ḥdul [202b] grol ||
 wer ma khyuñ dañ bsdebs pa la ||
 khyuñ gi^e wer ma klu ḥdul grol ||
 wer ma señ dañ bsdebs^f pa la || 15
 dpaḥ ḥdul wer ma mched gsum grol ||
 wer ma dpaḥ baḥi dpaḥ khrom grol ||
 dmag tshogs dgu khri dgu ḥbum grol ||
 lha la grol zīñ gsas la chad ||
 dbal^g la ḥdra zīñ bdud la ḥtshig || 20
 gañ la yañ ni ḥphrag^h dog ciñ ||
 kun thub gañ yañ ḥjigs pa med ||
 tsha dbal ḥjoms síñ grañ dbal len ||
 gañ gis mi sig nam mkhaḥi mkhar ||
 kun gyis mi ḥjigs wer maḥi sku || 25
 g·yuñ druñ bon gyi bstan paḥiⁱ srog ||
 dgra bgegs ḥdul baḥi gñen por byuñ ||
 de wer ma dpaḥ baḥi gžuñ bži yin ||

cañ señ gñan^j la gžuñ bži yod ||
 byes thub dpaḥ bo spun drug yod || 30
 gžis^k sruñ khra mo rdzoñ drug yod ||
 cañ señ ḥgron yag^l bcu gsum yod ||
 lam lha gñan^j po mched brgyad yod ||

śugs mgon rdzi bu^m bcu gsum ste ||
 kha drag srid paḥi śugs mgon la || 35
 śug mgon brgya dañ rtsa brgyad grol ||

de yañ srid paḥi dpe srol la ||

^a thu ba po ^b mdzod ^c la ^d gñen ^e gis ^f bsdeb ^g dpal
^h ḥphrañ ⁱ pas ^j gñen ^k gži ^l mgron g·yag ^m sdziḥo

No name was given him, so he had no name,
but *Ye-g'sen-dban-rdzogs* conjured him with magical force,
and gave him the name 'Great Hero *Wer-ma N'i-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 *Khyuñ*,
and so the *Khyuñ-Wer-ma*, subduers of serpents, were produced.

The *Wer-ma* united with lions,
and so the Three Brothers, the *Wer-ma* hero-subduers, were produced.

There was produced the hero-gathering of *Wer-ma* heroes.

There was produced the army 99,000 strong.

Produced from gods, born from *gSas*,
equal to *dBal*, destroyers of demons,
envious of everyone,
able to do everything, fearing no one,
destroying the Extreme (*dBal*) of Heat, seizing the Extreme (*dBal*) of
Cold.

Their Sky-Citadel, no one can destroy,
they fear nothing, these *Wer-ma* forms.
They are the life of the doctrine of Swastika *Bon*,
and have come as aids for the subjugation of foes and obstructions.
These are the four lores of the *Wer-ma* Heroes.

(iii) There are four lores of the *Cañ-señ*²¹ Furies:
the six brother-heroes capable of travel,
the six 'chequered' castles which protect the estate,
the thirteen *Cañ-señ* who are good at wayfaring,
and the eight brother-furies who are gods of the road.

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

As for the archetypes of the generations,

srid pa re la śug mgon re ||
de la smrañ dañ cho rabs re ||

de ltar sgra bla wer mañi dmag ||
cañ señ gñan^a dañ śug mgon rdzi ||
mgon po bya rdañ sruñ 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 sdañ ḥdul bañi gñen por mchod ||
bstan pa sruñ bañi sruñ mar mchod || 10
mdaḥ mduñ ral gri rten du ḥdzugs ||
[203a] gser g-yu rin chen rten du ḥdzugs ||
sgra bla dpaḥ yi mñaḥ yañ gsol ||
bya bon bcu gsum ḥphrin yañ bskyol ||
srid pañi bon pos smrañ yañ bkrol || 15
rgyug chen mgon poñi bya rdañ bkyag ||
rin chen sna lñañi gsas mkhar brdzeg ||
de ltar dpaḥ khrom dmag gi gzuñ ||
ḥjig rten bde la bkod pa dañ ||
snañ srid kha yo^c bsñom pañi phyir || 20
kun rdzob bden pañi don du phob ||
de yañ bstan pañi cha las su ||
rgyu yi theg pa zur ḥdegs tsam ||
rañ bas gzan don gtsor byed ciñ ||
sems can ḥgro la smin pa dañ || 25
bstan pañi don du ched^d bsam nas ||
don la mi gol ḥjug sgoñi lam ||
ḥjig rten źiñ khams bde skyid dañ ||
bsod noms dge ba śugs kyis ḥphel ||
snañ gšen gtsug phud thugs la źog || 30
sems can ḥgro la sman par mdzod ||
ces gsuñs so /

yañ rgyal bus bkaḥ stsal pa /
ñion cig snañ gšen gtsug phud ñion ||
bzi^e pa srid pañi rgyud gzuñ la || 35
ḥgro drug sems can thams cad ḥdi ||
dañ por phyi snod chags pa nas ||
srid pa ci ltar srid pa dañ ||
bskos pa ci ltar bskos pa dañ ||

^a gñen^b bstan^c kha lo^d mched^e gsum

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

Thus we have (i) the Genies, (ii) the army of *Wer-ma*,
(iii) the *Can-señ* Furies, and (iv) the *Sug-mgon* Leaders,
and this Defender 'Bird-Rack', who is our guardian.

They must be attended with offerings of the three milk-products.

They must be made offerings with the substance of the three red products.

They must be worshipped with elixir and medicament.

They must be worshipped as an aid for subduing hateful foes.

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-g'sen gTsug-phud, keep this in mind!

Do good to living beings!

This is what he said.

Again the Prince* said:

Listen, *sNan-g'sen gTsug-phud*, listen!

(ID) Fourthly, as for the lore of the stream of existence,

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

how they originated in their origins

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

how their ordering was ordered,

* 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*.

mi rgyud gañ ltar grol ba dañ ||
 sñon gyi cho rabs bśad pa dañ ||
 bden pañi smrañ gis bkrol pa ste ||
 sems can ḡgro la sman pa yi ||
 thabs kyi mtshan ñid rim pa rnamś || 5
 mi śes rmoñś pa bśal phyir bstan ||
 phyir yañ thos bśam thams cad la ||
 dañ po ñan ciñ thos par gces ||
 bar du thos śiñ go bar gces ||
 tha ma brtag ciñ dpyad^a par gces || 10
 de nas grub pañi ḡbras bu ḡbyuñ ||
 de phyir ḡjug sgoñi yan lag la ||
 nañ srid skye ḡgro srog dbugs bśdus ||
 nam mkhañi khyab tśhad ḡgro ba ḡdi ||
 [203b] dañ po ci ltar srid pa dañ || 15
 bar du ci ltar gnaś pa dañ ||
 tha ma ci ltar ḡgyur ba yi ||
 mtshan ñid bye brag thams cad ḡdi ||
 śes par byed na^b blo kha ḡbyed ||
 blo sgrom^c lde mig thos paś ḡbyed^d || 20
 mi śes lkugs pa yi ges^e smra ||
 ma rig mun la rig paś^f gśal ||
 de phyir thos śiñ dpyad pa^g 〈ni〉 ||
 srid pañi grol phug ḡdi dag la ||
 dañ po ma bśrid srid pa dañ || 25
 rgyu mthun srid la ḡbyuñ srid dañ ||
 ḡod gśal lha la grol ba dañ ||
 lha la mi ru chad pa dañ ||
 mi la spyi sgos byed brag ste ||
 ye smon rgyal poñi cho rabs las || 30
 bśkal srid chags pañi gźuñ chen dañ ||
 smon lam mkhar gyi gliñ bźi dañ ||
 srid pa miḡuñi rgyud ḡbum dañ ||
 mtshon mgon sgra blañi gźuñ chen bźi ||
 de yañ srid^h pa rgyud kyi bon || 35
 de srid bon la mi srid med ||
 de phyir ḡgro la mi sman med ||
 mi sman med paś mi ḡphan med ||
 mi ḡphan med-paś mi dge med ||

^a spyad
^h bśrid

^b nas

^c sgram

^d byed

^e geñi

^f pa

^g spyad pañi

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 phyr dge ba ma lus pa ||
 phan dañ bsod pañi rgyu la hbyuñ ||
 byañ chub sems la bag yod na^a ||
 sems can rnams la phan yon yod ||
 sems can rnams la phan yod pas || 5
 de la grub pañi mthañ yod do ||
 chab nag srid pa rgyud kyi bon ||
 chu bo gzuñ chen sde bzi las ||
 chu bran ñi su rtsa bzir gyes ||
 de las so sor gyes pa ste || 10
 zad pa med ciñ hphel ba med ||
 hphel ba med ciñ hgrib pa med ||
 rtsi siñ nags tshal grañs tsam gyes ||
 hgro drug sems can thams cad kun ||
 chab nag chu bo rgyun gyis gso || 15
 snañ gšen gtsug phud thugs la zog ||
 sems can hgro la sman par mdzod ||

[204a] ces gsuñs so / de nas yañ rgyal bus bkañ stsal pa /

ñon cig snañ gšen gtsug phud dañ ||
 hdus pañi hkhor rnams thams cas kun || 20
 ma yeñs dbañ po brtan par ñon ||
 chab nag gyer gyi sgo bzi las ||
 gñis pa chab dkar srid pañi sgo ||
 hgro drug sems can thams cad kun ||
 skad cig bde ba mi ster ba || 25
 hdre dgu sri bcu sdañ ba la ||
 hdre dgu skyas kyi hdebs pa dañ ||
 sri bcu thur du gnon pa la ||
 de yañ rnam pa gñis yin te ||
 thabs dañ thugs rje gñis suho || 30
 thog mar thabs la rnam pa gñis ||
 thabs kyis ño nas bzuñ ba dañ ||
 thabs kyis rdzoñ hdebs bskyal baño ||
 thabs kyis ño nas hdzin pa ni ||
 pra ltas gsal bañi me loñ thabs || 35
 rañ gi^b ses rgyud druñ sbyar nas ||
 gñis su med par btas^c pa na ||
 pha rol hgro la gnod pa yi ||
 srid rtse na rag yan chad kyi ||
 ci srid gnod ciñ htshes ba rnams || 40
 miñ dañ mtshan ma ños 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-g'sen gTsug-phud, keep this in mind,
and do good to living beings.

This is what he said. Then he spoke again.

Listen, *sNan-g'sen gTsug-phud* together with your whole entourage which
is gathered together,

listen with unwavering attention.

(2) Of the four portals of incantation of the 'Black Waters',²³
the second is the original portal of the 'White Waters'.

Those who would not allow one moment's happiness to all the living
beings of the Six Spheres,

the nine hateful demons and ten hateful vampires,

for dispatching these nine demons

and suppressing these ten vampires,

there are two parts in the matter,

namely Method and Compassion.

Firstly Method has two parts,

recognizing methodically,

and dispatching methodically.

As for recognizing methodically,

one must combine one's own experience

with the method of the Mirror of Clear Prognostics,

and then if you gaze one-pointedly,

you can recognize the names and characteristics

of those who harm other beings,

whoever these may be who harm and torment

from the peak of existence right down to hell.

de yañ srid paḥi ḥdre dgu ni ||
 sñon srid [pa] ltañ dbyal rnam pa gñis ||
 dbu btud śaṅs ma lhan^a pa ru ||
 nam phyed dus su ḥtshos pa la ||
 yod med dge sdig rgyu ḥbras dañ || 5
 snañ mun las kyi ḥdu byed kyis ||
 lha bdud dkar nag srid paḥi phyir ||
 skya bo bkrag med sgoñ gcig srid ||
 sgo ṅa de ṅid^b brdol pa las ||
 sgo ṅa phyi yi śun pa la || 10
 gdon dañ dri zaḥi rgyal khams srid ||
 sgo ṅa bar gyi bdar śa la ||
 ltas ṅan brgyad cu^c rtsa gcig dañ ||
 ye ḥbrog sum brgya drug cu srid ||
 sgoñ chu sa la bo ba la || 15
 nad rigs bži brgya rtsa bži srid ||
 sgo ṅa de yi sñiñ po la ||
 gdon rigs sum brgya drug cu dañ ||
 rlaṅs pa [204b] bar du ḥkhyil ba la ||
 rkyen rigs ṅi khri chig stoñ srid || 20
 sñiḡs ma sa la phog pa la ||
 bgegs rigs stoñ phrag drug cu srid ||
 gzeg ma^d kun du ḥthor ba la ||

 srid paḥi ḥdre dgu sri bcu srid ||
 de rnams gañ la gañ ḥdul gyi || 25
 thabs la mkhas paḥi skyes bu yis ||
 ḥgro ba yoṅs la phan gdag phyir ||
 nad rnams thams cad dpyad kyis gso ||
 rkyen rnams thams cad gto yis sel ||
 ltas ṅan ye ḥbrog mthu yis bzlog || 30
 gdon rigs brgyad bcu stobs kyis ḥdul ||
 bgegs rigs stoñ phrag glud kyis ḥjal ||
 ḥdre dgu sri bcu bskyas kyis ḥdebs ||

 de yañ ḥdre dgu sri bcu ste ||
 gnas pa sa gziḥi kloñ du gnas || 35
 rgyu ba phyogs ḥtshams brgyad du rgyu ||
 bsdoñ ba ma bla chud dañ sdoñ ||
 gtoñ ba glo bur ye ḥbrog gtoñ ||
 mtho ru mi ster dmaḥ baḥi ḥdre ||

^a rlan^b dag^c brgya bcu^d zer ma

As for these nine original demons,
in the first place they had two original parents.
They bowed their heads together, but did not rub noses,
and at midnight the offspring was born.
By the combined effect of acts of right and wrong, good and evil, cause
and effect, light and darkness,
for the producing of gods and demons, whites and blacks,
a greyish lustreless egg was produced.
The egg burst open and the outer shell
became the realms of evil spirits and parasites (*gandharvas*).
The inner tegument of the egg
became the eighty-one evil portents
and the three hundred and sixty injuries.
The white of the egg spilled on the ground
and became the 404 kinds of disease.
The centre of the egg
became the 360 classes of evil spirits.
The vapour that rose up in the air
became the 21,000 accidental circumstances.
The residue that fell on the ground
became the 60,000 classes of obstructions.
Small particles sprinkling everywhere
became the nine original demons and ten vampires.
The man who is clever in methods
of subduing any of them wherever they may be,
in order to benefit all living beings,
cures by diagnosing all illnesses,
exorcises by ritual all accidental circumstances,
reverses by magical force evil portents and injuries,
subdues by force the 80 classes of evil spirits,
pays with ransoms the thousands of obstructions,
dispatches the nine demons and ten vampires.
Now as for these nine demons and ten vampires,
for dwelling place, they dwell on the face of the earth.
For moving, they move in all eight directions.
As associates, they associate with *Ma-bla-chud*.
As for what they send, they send sudden injuries.
There are demons of depression who do not allow one to rise,

yod du mi ster med paḥi ḥdre ||
 phyug du mi ster dbul baḥi ḥdre ||
 ḥphan du mi ster rmañ baḥi ḥdre ||
 gañ du mi ster stoñ baḥi ḥdre ||
 chags su mi ster ḥjig paḥi ḥdre || 5
 yag du mi ster ñes paḥi ḥdre ||
 skyid du mi ster sdug^a gi ḥdre ||
 ḥphel du mi ster ḥgrib kyi ḥdre ||
 srid pa chags nas srid pa yis^b ||
 srid paḥi ḥdre dgu bya ba ste || 10
 de las mas kyi sri ldañ ba ||
 pho sri ral chen gri^c bdud rje ||
 mo sri dar ma gžon bdud rje ||
 pho mo stañ dbyal ḥtshos pa la ||
 che sri chuñ sri dar sri dañ || 15
 rgan sri gžon sri dar sri dañ ||
 bye sri byur sri la sogs te ||
 ḥdre dgu sri bcu dmag dañ chas ||
 snañ srid ḥjig rten khams su ḥphyo ||
 rgyal khams^d mi bde ḥkhrugs par byed || 20
 stoñ khams mi bde nad yams gtoñ ||
 [205a] sems can thams cad sdug ciñ bsñal ||
 ḥgro ba mi la bdud du ḥbebs ||
 byol soñ phyugs la gnod ciñ ḥtshe ||
 de dag thabs la brten te gzuñ || 25
 miñ dañ mtshan ma šes par bya ||
 thabs kyis^e ños nas gzuñ baḥo ||
 thabs kyis^e rdzoñ ḥdebs bskyal ba ni ||
 chab nag srid paḥi bon po yis^f ||
 lha gziḥi goñ du sbran ma^g blug || 30
 sbran maḥi^h steñ du sgron me bkyag ||
 lha ni gar gsas btsan po bsgom ||
 srid paḥi smrañ gis gzu dpañⁱ gsol ||
 gar gsas btsan po mñon spyān drañs ||
 gser g-yu rin chen spyān gzigz ḥbul || 35
 g-yu ḥbrañ bdud rtsi phud kyis mchod ||
 de la skad kyi gcoñ gñis sbyar ||
 snañ ziñ srid paḥi ḥjig rten na ||
 gnas paḥi skye ḥgro ma lus rnamz ||
 srid pa gsas kyis bžen ḥdebs pa || 40

^a dug ^b paḥi ^c dri ^d ḥkhams ^e kyi ^f pohi ^g sman ma
^h sman maḥi ⁱ gzuḥ dpuñ

demons of wrong who do not allow one to be right,
 demons of poverty who do not allow one to be rich,
 demons of feebleness who do not allow one to prosper,
 demons of emptiness who do not allow repletion,
 demons of destruction who do not allow production,
 demons of evil who do not allow good,
 demons of suffering who do not allow happiness,
 demons of diminution who do not allow increase.

Because they came into existence when the existing world was produced,
 they are called the nine original (viz. existing) demons.

Then there arose the vampires of the lower regions,
 the father vampire is the Lord Murder-Devil of the Great Mane,
 the mother vampire the Lady Youth-Devil of Life's Prime.

From these parents, male and female, were produced
 Great Vampires, Small Vampires, (Medium) Vampires,
 Old Vampires, Young Vampires, Prime-of-Life Vampires,
 Divorcing Vampires, Malicious Vampires, and all the rest,
 together with the Ten Devil Nine Vampire Army.

They meander about the regions of the phenomenal world.

They cause unhappiness and disputes in all lands.

Everywhere they send unhappiness and plagues.

All living beings are in suffering.

Upon men they descend as devils.

Upon animals and cattle they bring harm and torment.

Lay hold of them by relying on right methods
 and know their names and characteristics.

This is what is meant by methodical recognition.

Now as for dispatching them methodically,

The *bonpo* of the original 'Black Waters'²⁴

scatters libations on the sacred mat,

presents lights over the libations,

meditates on the god *Gar-gsas-btsan-po*,

begs him to be mediator, using (the words of) the original exposition,

invites *Gar-gsas-btsan-po* to be present,

offers before him gold, turquoise and gems,

worships him with an offering of consecrated *chang*.

For this one uses two vocal ululations:

when the Original *gSas* (viz. *Gar-gsas-btsan-po*) exhorts all the living
 beings who dwell in the existing world,

bya rgyal khyuñ gi gcoñ la^a drañs ||
 ɣdre dgu sri bcu bžen ɣdebs pa^b ||
 skad sñan ne tsoɣi gcoñ la drañs ||
 gsal dag smrañ gis go bar bya ||
 ɣdod paɣi glu dañ yas stags bsño || 5
 sna tshogs rdzas kyis rdzoñ^c la ɣdebs ||
 ɣdod dgu re baɣi^d skya yas rdzoñ ||
 glu yas gnas su thiñ par bsño ||
 ɣdre dgu bskyal baɣi smrañ gto bya ||
 sri bcu gnon paɣi sri gto bya || 10
 kag ñen bzlog paɣi ñen gto bya ||
 rten ɣbrel srid paɣi rtsis gto bya ||
 de ltar gto thabs gzuñ bzi las ||
 gañ ɣdul bye brag so sor dbye ||
 de ni thabs kyis ɣdul baɣo || 15

gñis pa thugs rjes^e ɣdul ba la ||
 thugs rje las kyis^f ɣdul ba dañ ||
 thugs rje thabs kyis ɣdul baɣo ||
 thugs rje las kyis ɣdul ba la ||
 sñon nas las kyi ɣphro can gyis || 20
 [205b] sbyañs pa sñon soñ nus pa yis ||
 da lta skyes lus mñon^g byuñ la^h ||
 tiñ ñe ɣdzin gyiⁱ ɣod zer dañ ||
 las kyi ɣphro mthun nus pa yi ||
 sñon sbyañs sugs kyis ɣdul baɣo || 25
 thugs rje thabs kyis ɣdul ba la^j ||
 ɣdi ru thabs la^k brten nas su ||
 bsñen dañ sgrub paɣi sgo ru ɣjug ||
 thabs kyi^k lag len ldan pa yis^l ||
 thabs kyi man ñag bslab par bya || 30
 thabs kyi man ñag ldan pa yis^l ||
 thabs kyi rgyun la ɣjug par bya ||
 thabs kyi^k drod tshad ldan par bya ||
 yi dam lha yi mñon rtogs^m bsgom || 35
 snañ ziñ srid pa bskos la ɣdebs ||
 lha srin sde brgyad bžen ɣdebs byaⁿ ||
 ɣdre dgu sri bcu thur du gnon ||
 gar gsas dbal gyi sku ru bskyed ||

^a khyuñ la gcoñ las ^b ɣdebs paɣi ^c rdzoñs ^d bas ^e gñis pa thabs kyis
^f kyi ^g sñon ^h las ⁱ gyis ^j las ^k kyi ^l yi ^m rtog ⁿ bye

he invites them with the ululation of the royal bird *Khyun*;
 when he exhorts the nine demons and ten vampires,
 he invites them with the well-sounding ululation of the parrot.

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

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

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

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

This is subduing by Method.

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

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

As for subduing by means of compassionate methods,
 in this case relying upon method,
 one begins by way of invocation and conjuration.

One who has the techniques of method
 must learn the art of method.

One who has the art of method
 must embark upon the process of method.

He who has embarked upon the process of method
 must acquire the 'advance-grades' of method.

He must meditate upon the delineation of the tutelary divinity.

He must bring (mentally) the phenomenal world into order.

He must set the eight kinds of sprites, demons and the rest, to their tasks.

He must suppress the nine demons and ten vampires.

He must invoke *Gar-gsas-dbal* in bodily form,

gdug pa ḥdul mdzad drag poḥi dbal ||
 dgu khri dgu ḥbum dbal gyi tshogs ||
 bye ba sa ya gtso dañ ḥkhor ||
 ma rig log par gol ba yi ||
 ña rgyal dreg paḥi ri bo gžom || 5
 ži nas snañ srid dgaḥ bde bskyed ||
 stoñ gsum ḥkhrugs pa gto yis^a bcos ||
 ḥkhros nas khams gsum dbañ du bsdu ||
 snañ žiñ srid pa dbañ la ḥdebs ||
 gar gsas btsan po dbañ gi lha || 10
 thabs dañ thugs rje zuñ ḥbrel gyis ||
 e ma ño mtshar che baḥi bon ||
 snañ gšen gtsug phu thugs la žog ||
 sems bskyed gži ma ldan par gyis ||
 sems can ḥgro la sman par mdzod || 15

ces gsuñs so / de nas yañ rgyal bus bkaḥ stsal pa /

ñion cig snañ gšen gtsug phud dañ /
 ḥdus paḥi ḥkhor rnam thams cad kun ||
 ma yeñs dbañ po brtan par ñion ||
 chab nag gyer gyi sgo bži la || 20
 gsum pa ḥphan yul glud gyi sgo ||
 ḥgro [206a] drug sems can thams cad dañ ||
 snañ žiñ srid pa thams cad la^b ||
 phan dañ gnod par byed nas su ||
 glud dañ yas su sñeg pa la || 25
 chab nag srid paḥi bon po yis ||
 sems can ḥgro la phan gdag phyir ||
 mñam gñis brje la glud re bzañ ||
 mñam gñis brje baḥi mtshuñs^c gto bya ||
 de la rnam pa gsum yin te || 30
 pho glud mo glud chuñ glud gsum ||
 pho glud dag^d la rnam pa bcu ||
 dbus nas lha min ḥkhrugs mdos dañ ||
 steñ nas tshañs paḥi lha mdos dañ ||
 śar nas rgyal poḥi skyoñ mdos dañ || 35
 byañ nas btsan gyi skoñ mdos dañ ||
 nub nas bdud kyi khram mdos dañ ||
 lho nas gšin rjeḥi zlog mdos dañ ||

^a gtoḥi^b pa^c mtshuñ^d bdag

the mighty *dBal* who subjugates evil,
 the host of *dBal* 99,000 strong,
 the chief and his entourage, a million times ten million strong.
 He must overcome the mountain of arrogance and pride, ignorantly and
 falsely erring.

Having brought tranquillity, he must bring joy and happiness to phenom-
 enal 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-g'sen 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-g'sen gTsud-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,

lho śar dmu yi gcun^a mdos dañ ||
 byañ śar btsan gyi dal mdos dañ ||
 byañ nub klu dbañ gtad mdos dañ ||
 lho nub srin-poḥi mkhar mdos bcu ||
 pho glud dag tu śes par bya || 5
 mo glud dag la rnam pa bcu ||

chud kyi rgyal moḥi^b g-yañ mdos dañ ||
 steñ phyogs ma moḥi skoñ^c mdos dañ ||
 ma yam rgyal moḥi zlog^d mdos dañ ||
 snañ srid ma moḥi ḥkhrugs mdos dañ || 10
 brtan ma^e dmag gi khram mdos dañ ||
 skyoñ ma khram gyi gzi mdos dañ ||
 kha la gañs ḍkar sman mdos dañ ||
 sman mo gzed kyi tshañ mdos dañ ||
 ma bdud rgyal moḥi brtan^f mdos dañ || 15
 ma yam btsun^g moḥi gnad mdos bcu ||
 mo glud dag tu śes par bya ||

chuñ glud dag la rnam pa bcu ||
 ḥdre dgu sri bcu tshañ mdos dañ ||
 tshe bdud nag poḥi zlog mdos dañ || 20
 skyes bu brgyad kyi dpuñ mdos dañ ||
 dbañ ldan bgegs kyi glud mdos dañ ||
 sa bdag gtod kyi spur mdos dañ ||
 gtsañ sme ḥdres paḥi skyom [zo6b] mdos dañ ||
 mtshuñs gñis gsor baḥi skyon mdos dañ || 25
 mñam gñis brje baḥi glud mdos dañ ||
 rtsa ḍkar ḥphel baḥi gag mdos bcu ||
 chuñ glud dag tu śes 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 brjid dañ bcas ||
 mo glud thams cad bkrag dañ bcas || 35
 chuñ glud thams cad blta^h na sdug ||
 spyir ni ḥtshogs paḥi yo byad ni ||
 snañ gŒen glud yas smrañ gi brugⁱ ||
 rgyal ba ḥphags paḥi bden pas bkrol ||

^a bcun
^h bltas

^b dal mdos
ⁱ drug

^c bskañs

^d zlogs

^e brten ma

^f bstan

^g bcun

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 *brTan-ma*.
 the 'banded agate' quittance of *sKyon-ma-khram*,
 the 'medicament' quittance of *Kha-la-garis-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 necessities which have been brought together,

the *sNan-gsen* ransoms and ritual items are explained
 by the flow of the exposition which is the true word of the noble conquerors.

stoñ gsum stoñ gi h̄jig rten na^a ||
 tshañ rgyuñ ri bdun rol mtsho bcas ||
 lcags ri khyud mo h̄khor moñi gliñ ||
 gliñ b̄zir gliñ phran ñi zlañi h̄od ||
 dpag bsam ljon pa^b zil gn̄on khyuñ || 5
 mtho ste srid pañi rtse mo man chad dañ ||
 dmañ ste na rag yan chad la^c ||
 ma tshañ mi tshañ med pas su ||
 glud dañ yas su bstan^d pa ni ||
 stoñ gsum stoñ la ci yod pa || 10
 mi lus dag la de yod pas ||
 glud kyañ^e de b̄zin h̄dod paño ||
 h̄byuñ po mi min^f dri zañi tshogs ||
 h̄gro ba mi la dpyad tsam na ||
 stoñ gsum tshañ rgyuñ h̄jig rten na^g || 15
 h̄dod yon sna tshogs ra ba na^g ||
 pho rnames stañ dañ mo rnames dbyal ||
 yid du hoñ dañ h̄dod dgu ldan ||
 de dag gn̄as dañ h̄khra^h sar h̄dod ||
 de phyir skye h̄gro gzugs su žugs || 20
 de la rol rtсед ltad mo dañ ||
 zas skom bcud la rol par snañ ||
 h̄gro ba ma rig rtogⁱ tshogs sbyoñ^j ||
 rig pañi ye śes mthoñ med ciñ ||
 ma rig mun pañi smag gn̄as kyañ^k || 25
 de la tshor myoñ dran par [207a] h̄gyus ||
 mi bde sdug bsñal byuñ tshor bas ||
 ma rig pa la nad du bsłañ^l ||
 ma rtogs gol bañi rkyen du bsład ||
 de las^m gzuñ h̄dzin ñon moñs skyes || 30
 rañ gi ma rig pa lasⁿ byuñ ||
 gžan gyi ma rtogs pa la rkyen ||
 don du rañ gžan gñis kañi lan^o ||
 tshor myoñ der h̄dzin h̄du ba h̄khrugs ||
 yul la ma rmoñs gces h̄dzin dran || 35
 sems la byuñ tshor h̄jigs skrag byed ||
 ri dvags rgya ru chud pa h̄dra ||
 ma go ma rig ma rtogs pas ||
 mo gto dpyad kyis^p phan par h̄dod ||

^a nas
^h h̄khras
^o kas len

^b pañi
ⁱ rtogs
^p kyi

^c pa
^j sbyañ

^d bnan
^k kyañs

^e yañ
^l lhañ

^{men}
^m de la

^g nas
ⁿ la

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 *Khyuni*,
 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 dis-
 turbed.
 They think of worldly things with unimpaired attachment.
 They feel something has happened to their mind and they are frightened.
 They are like a deer which has run into a trap.
 Lacking understanding, comprehension and knowledge,
 they want to be helped by sortilege, ritual and diagnosis.

smre zīñ sdug bsñal mchi ma ḥbyuñ ||
 sdug bsñal ñon moñs sbyoñ ba las ||
 de la rgyal baḥi thugs rje yis ||
 nad la dpyad dañ bgegs la gto ||
 gañ la gañ dgos rim pa yi || 5
 gañ ḥdul der ston thabs mchog bstan ||
 ma rig pa la rig pa bstan ||
 ma rtogs pa la go bas^a bkrol ||
 brda dañ thabs kyis^b don bstan pa ||
 sems can ñon moñs rañ sar zī || 10
 kun rdzob mtshan bcas dños por bden ||
 g·yuñ druñ bon la yid kha brod ||
 gšen poḥi tshig la gñan par^c brtsi ||
 dkar poḥi dge la spro ba bskyed ||
 bstan paḥi bon la mos pa yi || 15
 dad pa goñ du ḥphel ba dañ ||
 gšen poḥi smrañ la^d gñan^e pa yis ||
 phyis kyañ bkaḥ gñan^f btsan par ḥgyur ||
 deḥi phyir lha la yon phul ciñ ||
 nag po bdud la glud gtoñ ba || 20
 ḥjug sgo thabs kyi yan lag yin ||
 lar yañ ḥgro ba ḥdul ba la ||
 thabs dañ thugs rje zuñ ḥbrel nas ||
 yun du mi thog ḥphral la ḥgrub ||
 rgyu ḥbras theg paḥi rim pa yañ || 25
 rgyu yi [207b] theg pa thabs yin zīñ ||
 ḥbras buḥi theg pa thugs rjeḥo ||
 de gñis zuñ du ḥbrel ba na ||
 bla na med paḥi theg pa ste ||
 rgyu ḥbras gñis su med paḥi don || 30
 ma brtsal lhun gyis grub paḥo ||

 deḥi phyir bgegs kyi bar chod las ||
 bgegs la glud phan gto ru bya ||
 gto la rnam grañs mañ yod kyañ ||
 ḥdi ni mñam gñis brje ba dañ || 35
 mtshuñs gñis gsor baḥi skyin gto ste ||
 srid pa rgyud kyi bon po .yis^g ||
 sems can ḥgro la phan ḥdogs na ||
 chab nag rgyud las byuñ ba ltar ||
 mdos kyañ glud kyi yo byad bsag^h || 40

^a baḥi ^b kyi ^c bsñen pa ^d ba ^e bñen ^f gñen ^g yi ^h bsags

They lament and shed tears in their suffering.

For them the Conqueror's compassion, removing evils and afflictions,
(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 under-
standing.

By signs and methods he demonstrates the matter
and the afflictions of living beings are properly calmed.

The characteristics of relative truth are true in relation to things,
(and if you help people with these things) their minds will take pleasure
in Swastika *Bon*.

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

They will delight in virtuous deeds,
and with devotion to doctrinal *bon*
their faith will be on the increase.

By listening to the exposition of the priest,
the coercion will be potent afterwards.

Therefore making offerings to the gods
and giving ransoms to black demons
are methodical ways for entering (the doctrine).

Moreover in converting living beings,
one unites Method and Compassion,
so it does not take long—the work is effected in no time.

The whole order of the Ways of Cause and Effect
relates method to the (four) Ways of Cause
and compassion to the (five) Ways of Effect.

These two united are the highest of all ways,
for that which does not distinguish cause and effect
is effortlessly and spontaneously produced.

So when obstructing demons give trouble,
perform the ritual which benefits by giving ransom to these demons.

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

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

rañ bas gžan don gtso che žiñ ||
 rañ la ĥdod pañi lhad med par ||
 rgyu ĥbras mi brtsi thob rdzob spañ^a ||
 snañ gšen ĥbras bu drañ sroñ bsñag ||
 deñi phyir spyod lam dal bar bya || 5
 mi ĥgroñi yas sogs spañ bar bya ||
 mkho mthun rdzas cha bsgrub par bya ||

mdos la rnam pa gsum yin ste ||
 phyi mdos nañ mdos gsañ mdos gsum ||
 phyi mdos sog khrig lag len rdzas || 10
 nañ mdos glud yas gyer dañ smrañ ||
 gsañ mdos tiñ ĥdzin dgoñs pañi rdzas ||
 gsum ka zuñ ĥbrel ĥgro ba skyob ||
 dañ por phyi mdos sog khrig lag len la ||
 rgyas ĥbriñ bsdus gsum skabs dañ sbyar || 15
 rgyas pa dag la khri ĥgyur ĥbum ||
 ĥbriñ po dag la stoñ ĥgyur bcu ||
 tha ma dag la brgya ĥgyur bcu ||
 yañ mthañ dag la bcu ĥgyur bcu ||

de yañ so soñi dbañ ris^b la || 20
 stoñ gsum sgron me khri ĥgyur ĥbum ||
 ĥkhor lo bsgyur rgyal stoñ ĥgyur khri ||
 de ĥog gšen po brgya ĥgyur stoñ ||
 rgyal phran dag la lña brgyaño ||
 btsun [2o8a] mo sum brgya drug cu ste || 25
 blon po ded dpon brgya bcu drug ||
 btsun pa brgya dañ rtsa brgyad de ||
 khyim pha drug cu rtsa gcig go ||
 gži ĥdzin btsun mo lña bcu gcig ||
 khyeñu bu mo ñi šu lña || 30
 bran dañ pho ña bcu gsum la ||
 dman pa dag la lña re sogs ||
 ji bžin rim pa mtho ba bžin ||
 rkyen kyañ de bžin gñan^c por sloñ ||
 ji bžin ĥkhor lo bsgyur ba bžin || 35
 bdud kyañ^d de bžin žiñ khams g-yo ||
 deñi phyir goñ ĥphel sog dañ sbyor ||

^a spañs^b ri^c gñen^d kyi

Making others' interests more important than his own,
without the impurity of selfish motives,
he must avoid the false ambition which takes no account of the fact that
effects must follow from causes.

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

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

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

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

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

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

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

Thus according to the importance of each case:

for a Light of the Universe (i.e. a Buddha) 10,000 times 100,000,

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

for a priest 100 times 1,000

for a petty king 500,

for a queen 360,

for a minister or general 116,

for a man of religion, 108,

for a householder 61,

for a woman of property 51,

for a youth or a maiden 25,

for a servant or a messenger 13,

for their inferiors 5 each.

According to the elevation of rank,
circumstances are more seriously excited.

In so far as one is a universal monarch,
demons may wander throughout all one's realms.

So the sets of implements must accord with such increase.

mdos gzi tshañ rgyuñ hjiġ rten nas ||
 dpe blañ de bzin skye hgrohi gzugs ||
 ji ltar tshogs bzin de bzin ses ||
 srid pañi rtse mo man chad nas ||
 na rag gdar so yan chad la || 5
 srid pa hgreñ^a dañ hphred ñal sbub ||
 gnam la hphur dañ sa la hdzul ||
 bar na hgrim dguhi gzugs brñan bya ||
 pho mo skye mched spu mtshan gzugs ||
 mi bas glud bzañ lhems se lhems || 10
 bya bas hdab bzañ spu ru ru ||
 sgam bas mchid smra ša ra ra ||
 rgyal bas brjid hgyiñ lam se lam ||
 blon bas che btsun hjol lo lo ||
 rta rgyug mdañ hphen gzu brduñ cog || 15
 glu len bal bkal phyar ra phyor ||
 rtsed hjo^b gar stabs ldem ma ldem ||

snañ gšen phan gnod gñis su^c blta ||
 sems can yoñs la phan sems bsgom ||
 gar gsas btsan po lha ru bdar || 20
 gšen rab bden pañi smrañ gis^d bkrol ||
 gto yas gnas su thiñ bar bya ||
 snañ srid lha hdre skoñ gis^d bskañ ||
 tshe skyin srog glud dam pa dañ ||
 gsañ mdos ñar mi rgyan ldan dañ || 25
 hbul ba rañ gis mi [208b] nor la ||
 bzes pa gdon gyis mi nor bar ||
 tiñ hdzin smrañ gis brda sprad bya ||
 de la skad kyi gcoñ gñis sbyar ||
 glud gsas lha yi bžen hdebs la || 30
 señ ge ña rohi gcoñ la drañ^e ||
 lha srin bskod la bžen hdebs pa ||
 lcog gañi hgyur skad gcoñ la drañ^e ||
 de ltar hphan yul glud kyi sgo ||
 sems can hgro la sman par hgyur || 35
 snañ gšen gtsug phud thugs la zog ||
 hgro bañi sdug bsñal ži bar mdzod ||
 ces gsuñs so /

^a hgrin^b hjol^c gñis bas^d gi^e drañs

For the substance of your quittance take as model the Universe, and the shapes of living beings, as many as are gathered there, you must pay regard to them too.

From the peak of existence down to the very bottom of hell, beings that go upright, athwart and bowed down, those that fly in the sky and creep in the earth, those that wander through space, make effigies of all.

Give males and females their sense-organs, their hair and characteristic marks.

The ransom must be better than a human being.

Feathers must be better than those of real birds.

The words must be better than those of the (proverbial) bat.

The glory must be greater than that of a king.

The nobility must exceed that of a minister.

Racing horses, firing arrows, drawing bows, singing songs, spinning wool, all so busy playing games and dancing, all so gay.

According to the Way of the Shen of the Phenomenal World, one must see benefit and harm as two distinct things.

One must concentrate the mind on benefiting all beings.

One must invoke *Gar-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-g'sen gTsug-phud, keep this in mind.

Quieten the sufferings of living beings.

This is what he said.

de nas yañ rgyal bus bkaḥ stsal pa /
 ñon cig snañ gšen gtsug phud ñon^a ||
 rañ che gyon kheñs ña rgyal spyad ||
 ma sañs gñan^b la kha che zín ||
 sa bdag gtod la lag riñ nas || 5
 dbyiñs na bžugs paḥi lha mi mchod ||
 mkhaḥ la gnas paḥi dbal mi bskañ ||
 kloñ na^c dam can tshogs mi bsten ||
 deḥi phyir ma sañs gñan dañ ḥgras ||
 sa bdag gtod kyi tshogs dañ mkhon || 10
 dbyiñs na^c bžugs paḥi lha mi mñes ||
 mkhaḥ la gnas paḥi dbal mi bskañ ||
 kloñ du dam can tshogs kyis bkyon ||
 de bžin sa bdag klu gñan dañ ||
 bdud btsan ma mo gśin rje dañ || 15
 brtan ma^d skyoñ maḥi tshogs dañ ḥgal ||
 lha sruñ dam can rnam dañ ḥgal ||
 de yi bkaḥ chad ñes skyon gyis ||
 ḥgro ba mi la bdud du bab ||
 tshe srog dbañ po dpal kha ñams || 20
 kluñ^e rta dbañ thañ bsod nams rgud ||
 ḥgro ba mi bde sdug bsñal sbyoñ ||
 de la rgyal baḥi thugs rje yis^f ||
 thabs dañ thugs rje ma ḥgag phyir ||
 ḥgro baḥi sdug bsñal sel ba la || 25
 dpon gsas phyag gñen gto yi sgo ||
 ḥdi la rnam pa bži yin te ||
 dbyiñs kyi lha tshogs tshogs kyis mchod ||
 mkhaḥ yi dbal mo skoñ gis bskañ^g ||
 [209a] kloñ gi dam can rten gyis brten || 30
 sa bdag klu gñan gto yis bcos ||

 thog mar lha tshogs mchod pa la ||
 srid pa rgyud kyi bon po yis ||
 tshogs chen mchod paḥi yo byad gdeg ||
 [stobs chen gar gyi dbal tshogs la ||] 35
 gži ma gtsañ maḥi steñ du ni ||
 ḥbru yi tshom bu dgod par bya ||
 de steñ dbal gyi bśos bu la ||
 śa khrag dkar mñar ḥdod yon tshogs ||

^a dañ
^g skañs gi bskañs

^b gñen

^c nas

^d brten ma

^e sruñs

^f yi

Then again the Prince spoke:

(4) Listen, *sNari-gsén gTsug-phud*, listen.

Acting with self-esteem, arrogance and pride,
to be overweening with the *Ma-saris* 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-saris* 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.

One eliminates the unhappiness and suffering of beings, for due to the
compassion of the Conqueror,

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 offer-
ings of all desirable things,

yu ti źal zas loñs spyod tshogs ||
 du sam mañ thun bañ ñe bśos ||
 gzugs sgra dri ro reg byaħi tshogs ||
 ħdod yon mchod pa dpag med bśam ||
 tiñ ħdzin dgoñs pas^a dag^b par spel || 5
 stoñ gsum gtos dañ nam mkhaħi rgya ||
 ħdod yon zad med rgya mtshoħi kloñ ||
 snañ srid rin chen gter gyis bkañ ||
 dmigs med mchod pa nam mkhaħi sprin ||
 lha gsas dbal la mchod pa ħbul || 10
 thugs dam rgyud mñes chag ñams bskañ ||
 gar gsas dbal gyi dños grub źu ||
 des ni ħgro baħi bar chod sel ||

 gñis pa dbal^c moħi <ma> tshogs la ||
 snañ źin srid pa mkhaħ la bskañ || 15
 bskañ baħi gnas der bskañ bas bkyag ||
 srid paħi dpe blañs ri rab gliñ ||
 lcags ri khyud mo ri bdun mtsho ||
 dpag bsam ljon pa zil gnon khyuñ ||
 rnam rgyal khañ pa blta na sdug^d || 20
 śiñ rta rsub ħgyur dgaħ ba ħdres ||
 ud ħbar me tog skyed moħi tshal ||
 mtshal ri lha ħdun ar moħi rdo ||
 ñi ma zla ba gsal baħi sgron ||
 bkra śis rdzas brgyad phun sum tshogs || 25
 rin chen nor bdun gram khrod gter ||
 lhab lhub lda ldi chun ħphyañ ħphrul ||
 ye śes gźal yas nam khaħi rgya ||
 śiñ ris rgyan rdzas loñs spyod dkor ||
 rgyañ ħphan bal tshon bla re gur || 30
 mdaħ [209b] bkra ħphañ bkra thabs śes rtags ||
 ħdab chags ri dvags g·yuñ dvags dkor ||
 ris bkra <gcan gzan> spu sdug mdzes ||
 mi nor yul mkhar ħdod yon rdzas ||
 pho toñ mo toñ lan chags glud || 35
 rta rgyug mdaħ ħphen rtsed ħjo^e stabs ||
 mkho mthun yo byad phun sum tshogs ||

^a paħi^b bdag^c dpal^d Ita na sdugs^e ħjol

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.

- rañ mthun gtor ma rgyan dañ ldan ||
 gser g·yu dar stag lhab lhub rgyan ||
 g·yu ḥbran bdud rtsi skyems paḥi phud ||
 rña gsañ duñ gliñ sñan paḥi sgra ||
 bden paḥi smrañ dañ smra baḥi tshig || 5
 go baḥi brda sbyar srid paḥi gžun ||
 sñon gyi dpe srol cho rabs bśad ||
 srid paḥi lugs nas ḥbyuñ bžin du ||
 dbal mo ma tshogs mkhaḥ la bskañ ||
 dam can rgya mtsho kloñ mñes || 10
 srid pa gsum po zil gyis gnon ||
 snañ žin srid paḥi kha yo^a sñoms ||
 ḥgro ba sdug bsñal ñon moñs ži ||
 des ni bar chod rkyen rnam bzlog ||
 snañ srid ži bde cha la sñoms || 15
 deḥi phyir dbal mo skoñ gis bcos ||
 mkhaḥ kloñ rab ḥbyams dbyiñs sy bskañ ||
 chab dkar sñags kyi gžun la ḥgres^b ||
- gsum pa kloñ gi dam can la ||
 rañ mthun rten gyi^c dam rdzas bśam || 20
 ḥdod yon loñs spyod mñon cha ḥbul ||
 śa khrag dkar mñar g·yu ḥbrañ phud ||
 ḥban tshogs lha yi gtor mas mchod ||
 thugs dam gnad bskul ḥphrin las bcol ||
 dgyes mdzad dam paḥi dños grub žu || 25
 ḥgro baḥi tshe dpal dmu thag^d skyob ||
 dam can sruñ ma ñañ gis ḥdu ||
 gar gsas dbal gyi pho ña la ||
 dmigs paḥi rten ḥdzug ḥphrin las bcol ||
- bži pa sa bdag klu gñan la || 30
 snañ srid gto yis bcos pa [zroa] la ||
 stoñ gsum ḥkhrugs paḥi yo bcos dañ ||
 ḥbyuñ ba ḥkhrugs paḥi ḥgram bcos dañ ||
 ye ñam ḥkhrugs paḥi bsdum bcos dañ ||
 sa bdag sme baḥi gliñ bcos dañ || 35
 klu gñan gtod kyi ḥgram bcos dañ ||
 snañ srid kha bskañ ži bcos dañ ||
 rnam pa bdun du śes par bya ||

^a kha lo^b ḥdres^c bstan paḥi^d dmu dag

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

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

Fourthly for the lords of the soil, the serpents and the furies,
 for remedying phenomenal existence by means of ritual,
 it should be known that there are seven types:³⁰

- 'remedy for crookedness of the Universe in disorder',
- 'remedy for harm of the great elements in disorder',
- 'reconciling remedy for gods and demons in disorder',
- 'remedy of the *sMe-ba* region for lords of the soil',
- 'remedy for harm of serpents, furies and lords of the rocks',
- 'tranquillizing remedy of atoning for phenomenal existence'.

ęgro ba sems can don ched du ||
 srid pa rgyud kyi bon po yis^a ||
 gtsañ maḥi sa la ma ḥdal bya ||
 sa tshon sna lñas gźal yas bris ||
 sa bdag klu gñan gtod kyi tshogs || 5
 spar kha lo skor sme ba^b gliñ ||
 gźi gnas mñaḥ dbañ ḥkhor dañ bcas ||
 ḥbru snaḥi gzugs dañ bšos gtsañ dañ ||
 ḥdab chags ri dbags g·yuñ dvags dañ ||
 gcan gzan mi nor yul mkhar dañ || 10
 skye ḥgroḥi gzugs dañ chu gnas dañ ||
 sna tshogs spu mtshan tshañ ba dañ ||
 śiñ rtsi bal bu bya spu mtshon ||
 gser g·yu dar zab sna tshogs brgyan ||
 ḥdod yon mchod pa dpag med bšam || 15
 tiñ ḥdzin dgoñs paḥi sñags kyis spel ||
 gar gsas btsan po lha ru bdar ||
 rña gśañ duñ gliñ skad kyis ḥbod ||
 ba dan ru mtshon brda yis g·yab ||
 gser skyems g·yu mñon brñan cha ḥbul || 20
 rgyal ba bden paḥi smrañ gis^c bkrol ||
 de la skad kyi gcoñ gñis sbyar ||
 dpon gsas phyag gñen bskos ḥdebs śiñ ||
 snañ źin srid pa kha gnon pa ||
 sgra rgyal ḥbrug gi gcoñ la drañ^d || 25
 gto yas glud kyi no bsño źiñ ||
 phyag gñen gnas su bstim pa ni^e ||
 gsuñ sñan khu byug gcoñ la drañ^f ||
 snañ źiñ srid pa thams cad la^g ||
 glud yas gtor ma gnas su thiñ || 30
 stoñ khams re ba bskañ bar bya ||
 snañ srid źi bde źi bar bya ||
 [210b] sa bdag klu gñan bsdum par bya ||
 thams cad ḥkhrugs pa źi ba dañ ||
 snañ srid dgaḥ bde bskyed par bya || 35
 de nas ḥgro la phan bde bsod ||
 snañ źiñ srid pa cha la ḥbebs ||
 źiñ khams dge baḥi gźi mar ḥgyur ||

^a yiḥi^b rme ba^c gi^d las drañs^e paḥi^f drañs^g las

For the sake of living beings
the *bonpo* of the original tradition

must make the mystic circle on a clean place.

He draws the divine palace with the five different colours.

(This is for) the lords of the soil, the furies and lords of the rocks in
their hosts,

the circle of *sPar-kha* and the region of *sMe-ba*,
the local divinities with their powerful entourage.

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

feathered fowl, wild animals and domestic animals,
fierce beasts, the substance of men's wealth, their houses,
the forms of living beings and those who live in water,
with fur and marks of different kinds, all (shown) complete,
aromatic shrubs, woollen strands stuck with birds' feathers,
all adorned with gold and turquoise and different kinds of silks.

Thus one must prepare limitless worship of desirable things.

One increases it by means of the spells of concentrated meditation.

One invokes *Gar-gsas-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 Con-
queror.

For the voice one uses two ululations.

For ordering the 'office' of the Master-Sages
and for subduing phenomenal existence

one uses the ululation of the dragon, the king of sound.

For consecrating the ransoms, the items of ritual,
and for directing the 'office' to its objective,

one uses the ululation of the sweet-sounding cuckoo.

In the whole of phenomenal existence the sacrificial cakes (which serve
as) items of ransom attain their objective.

The thousand regions will have their hopes fulfilled.

Phenomenal existence will be tranquillized in peace and happiness.

The lords of the soil, the serpents and the furies will be reconciled.

All disturbances will be tranquillized and joy and happiness will be pro-
duced throughout phenomenal existence.

Thus living beings will enjoy benefits and happiness.

Phenomenal existence is put into order,
and these regions become a foundation for virtue.

snañ gšen gtsug phud sprul pañi gšen ||
 spyir yañ snañ gšen theg pañi bon ||
 ḥgro la phan bde bsod pañi cha ||
 snañ srid dge ba ḥphel bañi thabs ||
 sems bskyed bži ma ldan par gces || 5
 sems bskyed gži ma mi ldan žiñ ||
 log par gol bañi tshogs rnam kyañ ||
 bkaḥ luñ tshul bžin spyad byas pas ||
 mthar ni don dañ yon tan yañ ||
 khams gsum sa dgu yar brgal nas || 10
 snañ gšen grub ste mos par spyod ||
 g-yuñ druñ sa bcu rim par bgrod ||
 g-yuñ druñ sa bcu rim bgrod nas ||
 bcu gcig kun snañ ḥod la gnas ||
 de ru mñon par sañs rgyas thob || 15
 rgyu yi theg pas ḥbras bur bsñag ||
 theg rim yar bgrod ltuñ ba med ||
 don la mi gol rtsis mi ḥphyug^a ||
 bon sgo rim pas spyod tshul lo ||
 snañ gšen gtsug phud sprul pañi gšen || 20
 snañ gšen bon gyi gyer sgo bži ||
 gcoñ brgyad skad kyis gtañ rag sbyar ||
 snañ gšen theg pa rgyu yi bon ||
 snañ gšen gtsug phud thugs la žog ||
 sems can ḥgro la sman par mdzod || 25
 sems bskyed gži ma ldan par mdzod ||
 ma rig dom chol spañ bar mdzod ||
 bkaḥ luñ tshul bžin spyod par mdzod ||
 khri smon rgyal bžad bdag tu bsko ||
 snañ gšen bon gyi ḥkhor lo bskor || 30
 bdag gi bstan pañi gñer zuñ žig ||

žes bkaḥ stsal nas / theg pa gñis pa snañ [211A] gšen gyi bon rnam gtan
 la phab ste gsuñs paḥo ||

^a ḥchug

sNan-gsén 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-gsén 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-gsén 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-bzad* Palace.

Turn the wheel of the *bon* of the Shen of the Visual World,

and watch over the doctrine I have taught.

This is what he said, thus setting forth the teachings of the Second Way of the Shen of the Visual World.

III. HPHRUL GŠEN THEG PA

[vol. *kha*, f. 221b⁴ onwards]

de nas rgyal bus bkaḥ stsal pa /
 ñon cig ḥphrul gšen gtsug phud ñon ||
 da ltaḥi dus dañ gnas skabs ḥdi dag tu ||
 theg pa gsum pa ḥphrul gšen ḥchad par byed ||
 ḥphrul ni snañ žiñ srid pa ḥphrul bas ḥphrul || 5
 gšen ni de dag ḥdul bar byon pas gšen ||
 ma rig sems can rkyen gyis gol ba rnams^a ||
 bar chod bgegs^b kyi rkyen las thar ba dañ ||
 ḥjig rten dregs pa dbañ du bsdu ba dañ ||
 dgra bgegs log lta tshar thag gcad^c pa dañ || 10
 bstan pa bśig pa gnas su bgral baḥi phyir ||
 dben paḥi gnas gzuñ brten^d paḥi rdzas kyañ bsag ||
 rdzu ḥphrul lha bsgom drag poḥi snags kyañ bzlaḥ ||
 phyi nañ mtshams gcad yeñ med bsñen dañ bsgrub ||
 brnag paḥi las rnams mthaḥ ru dbyuñ bar bya || 15
 ḥgro baḥi rkyen bsal mi mthun bar chod bzlog ||
 bstan paḥi so gzugs log lta cham la dbab ||
 bstan paḥi cha dañ (ḥgro ba) spyiḥi phyir du ||
 yid la brnag paḥi že sdañ [222a] mi dgos dañ ||
 gsad gcad dbab dañ bsgral baḥi las byas kyañ || 20
 don la mi gol ḥjug sgoḥi yan lag yin ||
 ḥgro baḥi žiñ khams de yis bde bar ḥgyur ||
 ḥphrul gšen gtsug phud thugs kyi dkyil du žog ||
 ces bkaḥ stsal to / de la yañ gsol pa /
 rgyal bu ston pa gšen rab lags || 25
 g-yuñ druñ bon la rgya che grañs mañ yañ ||
 mdor bsdus theg pa rim dgur gsuñs pa yi ||
 theg pa gsum pa ḥphrul gšen bon sgo la ||
 spyi yi sde dañ sgos kyi bye brag gi ||
 rnam grañs ñes par brjod du mchis lags sam || 30
 spyod dañ ḥjug paḥi mtshan ñid ci ltar lags ||
 tha ma don dañ yon tan ci ltar thob ||
 bdag la ñes paḥi bkaḥ gnañ 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-gsén 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 impeters,

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 entrance-way.

By such means the realm of living beings will become happy.

hPhrul-gsén 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 yañ ston pas bkañ stsal pa /	
ñon cig ḥphrul ḡsen gtsug phud ñon	
ḥphrul ḡsen theg paḥi bon sgo la	
spyi ru rnam pa gsum yin te	
bsñen dañ bsgrub dañ las sbyor ro	5
bsñen ni dpon gsas lha la bsñen	
mtshan ñid ldan paḥi bla ma ni	
ḡsen rnams kun gyi rab tu ste	
ri boḥi sku dañ rgya mtshoḥi gsuñ	
nam mkhaḥi thugs can mkhyen dañ brtse	10
mthu dbañ byin rlabs phun sum tshogs	
mos ḥdun gsum gyi sgo nas btsal ^a	
skad cig ḥbral mi phod pa yis	
ma phyir bu ḥbreñ lta bur btsal ^a	
ḥjigs paḥi tshogs la g·yañ zaḥi phyir	15
lam ḥjigs skyel ma lta bur btsal ^a	
rañ mos ḡzan la dran med paḥi	
mdzaḥ mthun sñog pa lta bur btsal ^a	
btsal ^a nas rñed paḥi bsten tshul ni	
lus ñag yid dañ gsum duḥo	20
lus kyi phyag dañ gus pas bsten	
ñag gi bstod tshig gduñ bas bsten	
yid kyi dad dañ ḥdun [222b] pas bsten	
de yañ źu tshul rnam pa gsum	
lus kyi lus srog rgyan la sogs	25
gañ du ḥbyor lcog gañ yod pa	
chags med blo yis ḥbul la źu	
ñag gi spro dgaḥ dbyaṅs skyed ciñ.	
mchod brjod gduñ tshig sñan pas źu	
yid kyi dad dañ mos pa dañ	30
dad pa phyir mi ldog pas źu	
de la bsñen tshul rnam pa gsum	
lus bskyed drin can pha ma dañ	
sems bskyed rdo rje slob dpon dañ	
mthun paḥi grogs bskyed lha sras lcam	35
khoñ paḥi sñiñ dañ dpral baḥi mig	
lus kyi gtso bo mgo ltar bsñen	
de las ḥbyuñ ^b tshul rnam pa gsum	
bdag la phan paḥi thugs rje ḥbyuñ	
ḡzan la phan paḥi thabs mchog ḥbyuñ	40
de gñis zuñ ḥbrel mthar phyin ḥbyuñ	

^a brtsal^b byuñ

Then the Teacher said:

Listen *hPhrul-gsén 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.

dehi phyir dpon gsa lha la bsñen	
lus ñag gus pas zu ba dbul ^a	
skad cig hbral med spyi bor bsgom	
mos gus gduñ ba gsol ba hdebs	
sems bskyed dag pas gzan phan bsam	5
rgyud dañ luñ la gzig ^b hgreel gtoñ	
man ñag goms hdris ga dar bslab	
hbral med lhan cig hgrog par bya	
dbañ gzi don dañ ldan par bya	
yid dam lha yi rdzoñ la zen	10
sñiñ po sñags kyis brlab par bya	
tiñ ñe hdzin gyi go cha bgo	
thog maṛ bsñen paḥi rim paḥo	
gñis pa bsgrub paḥi rim pa la	
gnas dañ rdzas dañ bcaḥ gzi gsum	15
tiñ hdzin sñiñ po phyag rgya gsum	
tshig bsad hphrin las rjes byaḥo	
gnas ni ri brag hjigs su ruñ	
yañ na dur khrod hjigs pa ste	
rigs kyi sruñ dañ rtags kyis brgyan	20
rdzas ni gañ la gañ dgos kyi	
[223a] dkyil hkhor lha rdzas mchod pa dañ	
brten ^c paḥi dam rdzas bsgrub rdzas dañ	
mkho baḥi phyag cha mthun rdzas dañ	
gañ lcog bsgrub la brtson hgrus bya	25
bcaḥ gzi dkyil hkhor lha stegs dañ	
bum pa gtor ma la sogs te	
bla gur bla ri yol ba dañ	
gdugs dañ rgyal mtshan la sogs dbub	
phun sum tshogs paḥi yo byad bsam	30
gtsañ ma phud kyis phyi g-yen bskañ	
šel dkar ḥod dañ nam mkhaḥi snañ	
ḥod dkar hdzin dañ bon bdag la	
sruñ ba mtshams kyi hphrin las bcol	
sgrub rten lha rdzas yid ḥoñ dgram ^d	35
tiñ hdzin rnam gsum rim par bsgom	
de bzin ñid snañ rgyu yis bskyed	
sñiñ po rnam gsum yi ge hbru	
lha sku thig le bzu hdu ^e bya	
bcaḥ sgyur phyag rgya mkhaḥ la dgrol ^f	40

^a hbul^b hbreel^c bstan^d bkram^e bdul^f bkrol

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

Secondly as for the ordering of the conjuration,
 (we distinguish) the place, the items and the preparation,
 then meditation, essence and gesture,
 the phases of the liturgy and the afterpart.
 The place should be in fearful mountains or in a fearful cemetery,
 and it should be adorned with the 'Family Defenders' and 'Family
 Signs'.³²

The items are whatever may be required in whatever case,
 the mystic circle, the sacred items of worship,
 the symbolic articles, the articles for coercing (the divinity),
 the necessary instruments and suitable articles.
 You must strive to effect whatever you can.

For preparations you must set up the table for the mystic circle,
 the vase, the sacrificial cakes and so on,
 the canopy and the curtains,
 umbrellas, banners of victory and so on.
 You must prepare the very best of things.
 With pure offerings make atonement to the outer regions of the non-
 gods,
 and set the guardian divinities to their work in the (four) quarters,
Sel-dkar-hod (in the east), *Nam-mkha-hi-snañ* (in the north), *ho-*
dkar-hdzin (in the west) and *Bon-bdag* (in the south).
 One must arrange in a pleasing way the ritual articles and sacred
 items.

One must concentrate on meditation in three stages:
 the very truth itself (*de-bzñin-ñid*)
 its universal manifestation (*kun-tu snañ-ba*)
 its substantial manifestation (*rgyu*).

The essence is of three parts, the seed-syllables, the divine form and the
 dissolution into the central dot.
 (The gesture consists of) the hands at rest, the turning of the hands, the
 forming of the gesture, the release of the gesture in space.

mkhaḥ la gsaḥ dbab kloṅ du bstim	
gñis su med par dam tshig bsre	
mchod paḥi yo byad ḥdod yon rdzas	
mñon sprul nam mkhaḥi mthaḥ mñam dbul ^a	
dgyes skoṅ ^b thugs dam rgyud nas bskul	5
tshig bśad gyer daṅ bskul baḥi brda	
rña gśaṅ rol mos sñan gsaṅ dbab	
dbyiṅs nas ye śes mñon spyān draṅ	
dug lña raṅ grol khri gdan dbul ^a	
sgo gsum phyag ḥtshal sdig pa bśag	10
mkhaḥ gsaḥ ye śes mchod pas bskaṅ	
bdud rtsi sman gyi rgyud la brten	
thugs dam bdag daṅ bar mtshams sbrel	
phyag rgya gar gyis snod bcud rol	
sku bstod ḥphrin las dbyiṅs su bcol	15
bla med grub paḥi rtags su gsaḥ	
dkiyil ḥkhor sgo dbye bdag źal blta	
gñis su med par gtan dam bcaḥ	
mchog daṅ thun moṅ dños grub gsol	
dbaṅ bźi yoṅs rdzogs byin rlabs [223b] blaṅ	20
bcol paḥi ḥphrin las dbyiṅs su bsgrub	
dbal moḥi za lam dgra la bstan	
las kyi ḥphrin las dbyiṅs su bsdu	
bdag med raṅ bźin mkhaḥ la bstim	
bdag gźan don grub kloṅ du mñam	25
de rnam ^c sgrub paḥi rim paḥo	
gsum la las la sbyor ba la	
brnag pa rgyu ḥphrul dra ba la ^d	
ḥgal daṅ ḥbrel ba zuṅ du ḥjug	
ḥphrul gśen theg paḥi bon sgo la	30
spyod lam ḥgal źiṅ don la ḥbrel	
drag poḥi sa gnaḥ spyod la ḥgal	
thams cad dbaṅ bsdus don la ḥbrel	
brnag paḥi las ka spyod la ḥgal	
bstan paḥi so ḥdzug don la ḥbrel	35

^a ḥbul^b bskaṅs^c bsñen daṅ^d daṅ

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

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

drums, flat bells, with these sounds one calls them, inviting the gods of knowledge down from the celestial spheres.

One must offer them the thrones of the 'Five Evils Self-Released',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 ḥgal	
sbyor sgrol rol pa don la ḥbrel	
dam rdzas lña po spyod la ḥgal	
dug lña gnas dag don la ḥbrel	
mtshan ldan gzuñs ma spyod la ḥgal	5
thabs śes dbyer med don la ḥbrel	
rtogs paḥi rgyañ mtshams ^a spyod la ḥgal	
dben paḥi gnas brten don la ḥbrel	
brnag paḥi ze sdañ spyod la ḥgal	
rañ bzin byams pa don la ḥbrel	10
dregs paḥi ña rgyal spyod la ḥgal	
ziñ khams zi bdeḥi don la ḥbrel	
thabs kyi rdzu ḥphrul spyod la ḥgal	
log rtog ḥdul ba don la ḥbrel	
dgra la brnag pa spyod la ḥgal	15
bar chod dben pa don la ḥbrel	
phan gnod ḥdzin pa spyod la ḥgal	
ḥgro la phaṅ bde don la ḥbrel	
bzañ ñan ñe riñ spyod la ḥgal	
bzañ po spyod pa don la ḥbrel	20
legs ñes ḥdzin pa spyod la ḥgal	
legs paḥi bya ba don la ḥbrel	
srog gi ḥkhor lo spyod la ḥgal	
ma rig gnas spar don la [224a] ḥbrel	
mañ saḥi gtor ma spyod la ḥgal	25
gti mug rañ grol don la ḥbrel	
rak taḥi mchod pa spyod la ḥgal	
ḥdod chags rtsad gcad don la ḥbrel	
rus paḥi gram khrod spyod la ḥgal	
ze sdañ dbyiñs sgrol don la ḥbrel	30
ziñ chen g·yañ gzi spyod la ḥgal	
ḥphrag dog rañ grol don la ḥbrel	
srog dbugs mchod pa spyod la ḥgal	
ña rgyal rtsad gcad don la ḥbrel	
yu tiḥi mchod pa spyod la ḥgal	35
g·yu ḥbrañ bdud rtsi don la ḥbrel ^b	
bhāṅ ḍa ^c lcañ lo spyod la ḥgal	
mtshan ldan yol chen don la ḥbrel	
drag poḥi phur pa spyod la ḥgal	
ḥkhor ba gtiñ non don la ḥbrel	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 kloñ ḥbrub khuñ spyod la ḥgal ||
 bon ñid kloñ yañs don la ḥbrel ||
 rtsañ dmar mtshon cha spyod la ḥgal ||
 srid paḥi dra ba don la ḥbrel ||
 dmigs paḥi liñ ga spyod la ḥgal || 5
 ma rtogs ḥdul ba don la ḥbrel ||
 sreg ḥphañ mnan gsum spyod la ḥgal ||
 bon ñid gnas spar don la ḥbrel ||
 de ltar ḥgal ḥbrel cha mthun paḥi ||
 brnag pa rgyu ḥphrul dra ba la || 10
 phyi rgyud nañ rgyud gsañ rgyud gsum ||
 phyi rgyud mkhaḥ ḥgyiñ dbal gyi rgyud ||
 nañ rgyud dbal gsas drag poḥi rgyud ||
 gsañ rgyud las kyi thig leḥi rgyud ||
 phyi rgyud mkhaḥ ḥgyiñ dbal tshogs la || 15
 dzo dbal thigs kyi sñags byad dañ ||
 lha rgod ñi khriḥi dmod byad dañ ||
 ma mo thun gyi zor byad dañ ||
 nag po bdud kyi lda byad bñi ||
 ḥphrin las bñi yi gñuñ la ḥbrel^a || 20
 dbal gsas drag poḥi brnag pa la ||
 dbañ sdud las kyi brnag pa dañ ||
 drag po bzlog paḥi ḥkhor lo dañ ||
 drag po [224b] rdzu ḥphrul rgyud chen dañ ||
 zil gnon khyuñ nag ral chen bñi || 25
 las bñi brnag paḥi rgyud bñi byuñ ||
 gsañ rgyud las kyi thig le la ||
 dbal mo las kyi thig le dañ ||
 dbal mo srog gi thig le dañ ||
 dbal mo srog gi spu gri dañ || 30
 dbal mo las kyi byañ bu bñi ||
 sum cu rtsa gsum ḥbrel^b nas byuñ ||
 de ltar rgyud chen bcu gñis la ||
 las mkhan ḥjig rten dmod byad bcas ||
 sñags ḥgrel brgya dañ rtsa brgyad byuñ || 35
 de la yañ ḥgrel stoñ rtsa gñis ||
 bcas dañ lag len ldan par bya ||

^a ḥgrel^b ḥdrel

The triangular smiting cavity contradicts normal practice,
but if *bon* itself extends through space, this is coherent in result.

Red stakes and weapons contradict normal practice,
but the net of existence is coherent in result.

The *Linga* Practice with (foes) envisaged contradicts normal practice,
but the subduing of ignorance is coherent in result.

To burn, to send flying, to hold down, these three acts contradict normal
practice,

but to elevate *bon* is coherent in result.

In this magic net of ferocity where contradiction and coherence are
related in pairs,

there are three tantric series, the outer, the inner and the secret.

The outer series is the tantra of *mKhaḥ-hgyin-dbal*.

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

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

In the outer series, the group of *mKhaḥ-hgyin-dbal*

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

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

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

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

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

In the ferocious practice of Fierce *dBal-gsas*,

there is the ferocity of the subduing act,

the fierce circle of expulsion,

the great tantra of magic, the fierce one,

the subduer *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 malevo-

lence 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 poñi las la sbyor ba na ||
 drag po h̄jigs pañi gnas dag tu ||
 e kloñ drag poñi thun khañ bcañ ||
 gzañ skar pra ltas śis la h̄jug || 5
 lha ni dbal gsas rñam pa bsgom ||
 bdud ni mi mthun log lta ḥdul ||
 srog gi ḥkhor lo gnad la bsnun ||
 m̄i ldog srog yig them la blañ ||
 gnad la bskor la gcun la ḥbor || 10
 brten^a pañi gtañ gzugs srog mkhar gzugs^b ||
 śa khrag dmar la dbal mo dbab ||
 h̄jig rten lha rgod phud kyis mchod ||
 mchod dañ brten^a pañi las la brtson ||
 dgra dañ bgegs kyi miñ byañ ḥbri^c || 15
 dmigs pañi ḥben la gsal bar bskyed ||
 thun dañ snā tshogs mtshon chas bsnun ||
 dgug^d dañ bstim dañ gsad dañ bsgral^e ||
 bstab dañ rol dañ thugs dam bskañ ||
 brnag pañi las la sñiñ rje med || 20
 las sbyor mthañ [225a] ru phyin par bya ||
 sreg ḥphañ mnan gsum skabs dañ sbyar ||
 rjes śul bon ñid rgya yis gdab ||
 ḥphrul ḡsen gtsug phud dbal gyi ḡsen ||
 brnag pañi las sbyor thugs la źog || 25
 sems can ḥgro la sman par mdzod ||

yañ rgyal bus bkañ stsal pa /
 ñion cig ḥphrul ḡsen gtsug phud la sogs ||
 ḥdus pañi ḥkhor rñams thams cad kun ||
 theg pa gsum pa ḥphrul ḡsen la || 30
 h̄jug ciñ spyod pañi gañ zag rñams ||
 spyir yañ bon rñams thams cad la ||
 sems bskyed ḡzi ma mi ldan na ||
 źiñ sa ñan pañi sa bon ḥdra ||
 skam la bab na ḥbras bu ḥtshig || 35
 myu gu ḥkhruñ bar ga la ḥgyur ||

^a bstan^b btsug^c bris^d ḥgug^e sgrol

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

In a wild and fearsome place

prepare the magic receptacle of the ferocious triangle, and set to work when the stars and other prognostics are auspicious.

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

Pierce the *Circle-of-Life* to the heart.

Take the infallible *Life-Letter* as the symbol.

Encircle the heart and reduce it to subjection.

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

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

Worship with offerings the wild gods of this world.

Make effort in the worship and the actions of service.

Write the name-cards of foes and obstructors.

Produce a clear idea of the envisaged target.

Sting with the deterrents and various weapons.

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

In these ferocious acts there is no compassion.

This practical application must be performed in its entirety.

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

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

hPhrul-gsén gTsug-phud, Shen of *dBal*.

Keep in mind this ferocious application, and do good to living beings.

Again the Prince spoke:

Listen *hPhrul-gsén gTsug-phud*

and all your entourage assembled here.

People who enter and practise this third vehicle of the Shen of Illusion, if in regard to all *bon* in general they do not have as the basis (of their practice) the raising of their Thought to Enlightenment, they are like seed which is thrown on bad ground.

For if it is thrown in a dry place, it shrivels up, so how can the shoot come to birth?

dehi phyir bon la spyod pa la	
rañ la phan pañi dad pa dgos	
gžan la phan pañi sems bskyed dgos	
sems bskyed rtsa ba sñiñ rje yin	
dad pañi rtsa ba mi rtag yin	5
mi rtag rtsa ba stoñ pa ñid	
stoñ pa sñiñ rje zuñ h̄brel yin	
h̄gro ba thar pa de yis h̄droñ	
dehi phyir sñiñ rje bskyed par bya	
sñiñ rje bdag phyogs med par bskyed	10
bdag phyogs byuñ na sñiñ rje gol	
khra spyañ sñiñ rje bdag phyogs can	
h̄gro la mi phan rañ mthun gso	
de la h̄bras bu chuñ bar byed	
h̄gro la ma ltar byams pa dañ	15
kun la ñi ltar bsñam pa dañ	
sems bskyed gži ma ldan par bya	
bag yod bžin du spyad par bya	
h̄gro ba gañ la gañ phan bya	
sems bskyed ma gol gžan phan bya	20
h̄phrul ḡsen theg pa rgyu yi bon	
luñ dañ tshul bžin spyad pa na	
don la mi gol h̄jug sgoñi lam	
yan lag thabs kyi bon yin te	
h̄bras buñi theg [225b] pa a dkar bsñag ^a	25
don du a dkar sa la ñes	
thabs śes dbyer med h̄bras bu thob	
dehi phyir dehi don la sloba	
h̄di yi don la h̄jug par gyis	
h̄di yi don la brtag par bya	30
h̄di yi don la spyod par gyis	
h̄di yi don la bsgom par gyis	
h̄di yi don la bsgrub par gyis	
h̄di yi don la gnas par gyis	
des na don dañ yon tan ni	35
h̄di la h̄jug dañ rtogs pa yis	
khams gsum h̄khor bañi sa bsgral nas	
mos par spyod pañi sa la gnas	
mos spyod sa bži yar brgal nas	
g·yuñ druñ sa bcu rim par bgrod	40

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

The Way of the Shen of Illusion is *Bon* of Cause.
 But if it is practised according to the inspired teachings and according
 to custom,
 it will not be contradictory in effect. Rather it will be an entrance-way.
 It is *bon* of a methodical kind,
 and it reaches out towards the Way of Effect of 'Pure Sound'.
 In result it is sure (to reach) the stage of 'Pure Sound'.
 It achieves the effect where Method and Wisdom are indistinguishable.
 Therefore do your learning with this as the intended result.
 Investigate towards this result.
 Practise towards this result.
 Meditate towards this result.
 Perform conjurations towards this result.
 Be resolute towards this result.
 So as for the result and the accomplishments,
 by starting on this Way and comprehending it,
 one traverses the stages of this threefold world,
 and abides in the stage of 'Devotional Practice'.
 Having traversed the four stages of 'Devotional Practice',
 one traverses in order the ten Swastika stages.

g·yuñ druñ sa bcu rim bgrod nas ||
 kun snañ gliñ du mñon ʔtshañ rgya^a ||
 kun snañ gliñ du sañs rgyas nas ||
 ʔgro ba sems can dpal du ʔgyur ||
 mthar thug yon tan de ltar thob || 5
 gnas skabs yon tan bsam las ʔdas ||
 ʔjig rten žiñ ʔdir bde legs dañ ||
 sañs rgyas bstan pa dar ba dañ ||
 g·yuñ druñ dbu ʔphañ mtho ba dañ ||
 žiñ khams bde la dgod^b pa yi || 10
 cha gcig ʔphrul ḡsen thabs la thug ||
 stag lha me ʔbar sprul pañi ḡsen ||
 ʔphrul ḡsen gtsug phud ño mtshar can ||
 ʔphrul ḡsen gtsug phud la gñer gtad ||
 kho ma ne chuñ bdag tu bsko^c || 15
 groñ khyer sgyu ʔphrul dgañ ba la ||
 bon gyi ʔkhor lo bskor bar mdzod ||
 ces bkañ stsal to /

^a sañs rgyas^b bkod^c bskos

Having traversed the ten swastika stages,
 one gains buddhahood at the stage of Universal Shining Light.
 Having gained buddhahood at this stage,
 one becomes the glory of living beings.
 One gains perfect accomplishments like these,
 and one's accidental accomplishments surpass all thought.
 For one thing the Way of the Shen of Illusion is concerned with a method
 for happiness in this world,
 for spreading the Buddhist doctrine,
 for raising the Swastika dignity,
 and for establishing the spheres of existence in bliss.

Of Shen of Illusion, *sTag-lha me-hbar*,

hPhrul-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-dgañ-ba*.

This is what he said.

IV. SRID GŠEN THEG PA

theg pa bži pa srid gšen ḥchad par byed ||
 ḥkhor baḥi sems can ma rig ñon moñs [ga 27b] rnames ||
 rañ rig ma rtogs ma rig ḥkhrul ḥkhor ḥkhyam ||
 skye śi kha brgyud śa yi gdos pa can ||
 ma rig pa la ñon moñs nad du ldañ || 5
 bži brgya rtsa bži nad kyi sdug bsñal gduñ ||
 ma rtogs pa la don gyi khu ḥphrig ldañ ||
 stoñ phrag drug cu gdon gyi lan chags bsñag ||
 ḥchi sa ma ñes ḥchi baḥi gnas ma ñes ||
 ḥchi rkyen ma ñes ḥchi baḥi dus ma ñes || 10
 rgas dañ gžon dañ byis pa^a skyes ma thag ||
 gri dañ ḥkhrugs pa nad dañ yams la sogs ||
 glo bur ye ḥbrog sdug bsñal sbyañ dañ ḥchi ||
 ma rig ma rtogs ḥkhrul paḥi las dbañ gis ||
 bla yid sems gsum dum bu gsum du mthoñ || 15
 bdag med stoñ paḥi ño bo ma rtogs pas ||
 rig pa bdag med bdag po gñis su ḥdzin ||
 gcig ni lhan cig skyes paḥi lha ru ḥdod ||
 gcig ni lhan cig skyes paḥi ḥdre ru ḥdod ||
 lha yis phan ciñ ḥdre yis gnod pa dañ || 20
 dbugs len srog gcod bdud phyir ḥbreñ ba dañ ||
 gnas dañ yul dañ ḥdug sa ḥtshol ba dañ ||
 dge sdig rgyu ḥbras dkar nag mthoñ ba dañ ||
 ḥchi bdag gśin rjeḥi sdug bsñal sbyañ ba dañ ||
 de ltar gcig la du mar ḥdzin pa yis || 25
 bde baḥi skabs med ḥchi khaḥi nad pa ḥdra ||
 dbañ po kun tshañ tshu rol gnas dañ ḥdra ||
 thogs pa med pa bar snañ rluñ dañ ḥdra ||
 ḥjigs skrag bred pa ri dvags rgyar chud ḥdra ||
 yid kha rmoñ ba sa mthaḥi ku hrañ ḥdra || 30
 thar du mi re mun khañ btson doñ ḥdra ||
 ḥdug sa ḥtshol ba byeḥu phrug [28a] tshañ yar ḥdra ||
 skyabs gnas med pa dva phrug mas^b bor ḥdra ||
 bkres śiñ skom pa yi dvags dbul ḥphoñs ḥdra ||
 yid la mi bde zil bsgyur ḥdres bded ḥdra || 35
 rañ dbañ med pa la khaḥi bya sgro ḥdra ||
 gžan dbañ bsgyur ba khirms kyi mñaḥ ḥog ḥdra ||

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 imprisoned in a dungeon.

They search for their resting place, like a young bird for its nest.

They have no place of refuge, like an orphan child, or one abandoned by its mother.

They are hungry and thirsty like poor tormented spirits.

Their thoughts are unhappy and frenzied, as though pursued by demons.

They have no power of their own, like a feather on the top of a pass.

They are like those who have fallen into another's power and remain under punishment.

sdug bsñal ñon moñs de yi gduñ ba la ||
 rgyal bañi thabs dañ thugs rjes ma ḡgag phyir ||
 srid gšen bon gyi thabs dañ brda sbyor la ||
 śi thabs rgan gžon dar rgyas byis pañi^a tshogs ||
 śi rkyen nad dañ dug mtshōn gdon la sogs || 5
 gañ du ma ñes rkyen gyis śi ba la ||
 ḡdur thabs de dañ mthun par gañ ḡdul gyis ||
 gson gšin brda sprod sdug bsñal thañ la dbyuñ ||
 bla yid sems gsum lus sems gcig tu sdus ||
 bar sa de la gnas pañi gnas su žog || 10
 sñon gyi bag chags rjes dran bon sgo ston ||
 bde bañi gnas sñog bon ñid sa la khod ||
 srid gšen gtsug phud thugs kyi dkyil du žog ||

[vol. *ga*, f. 29a²]

de ltar kun rdzob mtshan ma la^b ||
 mtshan ma dños po bden dgos pas || 15
 srid pa rgyud kyi bon po yis ||
 thog mar rtsis kyis gtan la dbab^c ||
 rtsis kyis gtan la ma phab na ||
 gañ la gañ dgos śan mi phyed^d ||
 deñi phyir skye ba sña phyi dañ || 20
 da ltañi tshe tshad riñ thuñ dañ ||
 rgyu rkyen śi rabs yin tshul dañ ||
 rjes śul bkrag dañ mi bkrag dañ ||
 de la phan dañ mi phan dañ ||
 don rtāgs gtan la dbab par bya^e || 25

gñis pa gto gñan gtad bcol la ||
 rin chen gser gyi sa gži la ||
 dbañ chen bdag po mñañ dbañ che ||
 de las gži bsłañ ḡdur dgos pas ||
 rgyal poñi sa dañ blon pañi sa || 30
 btsun mo ded dpon bran khol dañ ||
 goñ na gñan pa la sogs pa ||
 gañ du śi ba brtag par bya ||
 de la gži bsłañ cho gas bcos ||
 srid pa śi rabs lo rgyus las || 35
 sñon gyi srid pa chags pa nas ||
 srid pa dpe blañ da ltañi bar ||
 srid pañi lugs su bon smrañ gyer ||

^a sbañi^b las^c phab^d ched^e phep 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-gsen gTsub-phud, keep this in mind. -

Thus the characteristics of relative truth (viz. the phenomenal world), are acceptable as true with regard to the things themselves.

So the *bonpo* of the original tradition

must first get matters in order by means of calculation.

If he does not order things by means of calculation,

he cannot decide what is required in each case.

So he must get into order all the indications of the affair:

former and future births,

the measure and length of the present life;

the cause, circumstances and manner of death,

the prosperity or absence of prosperity of those left behind,

and what will be of benefit and not of benefit in the case.

Secondly he must perform the rite for coercing the furies (viz. the Lords of the Soil).

In this earthly domain with its gems and gold

the powerful Lords (of the Soil) are strong in their power.

So you must ask a site from them and consecrate it.

A site for a king; or a site for a minister,

for a queen, for a military commander, for a servant,

those who are important by rank and so on,

you must examine where the dead man (should rest).

Then ask for the site and prepare it ceremonially.

From the stories about the original ordering of death,

how it originally arose in the first place,

taking the original archetype up to the present time,

chant the *bon* exposition in its original form.³⁸

gdos pa thag chod chags pa bsal ||
 ḥkhor baḥi gag sel zen pa skyur ||
 [29b] dpe don śi rabs lo rgyus bśad ||
 bla yid sems gsum ḥthor ba sdud ||
 legs kyañ g·yeñ^a khams byiñ ba gsiñ || 5
 thar pa bde baḥi lam la bkod^b ||
 kun rdzob mtshan mar dños po bden ||
 mthar ni don dam kloñ du sdud ||
 srid ni thams cad srid pas srid ||
 gśen ni de dag ḥdul baḥi gśen || 10
 lta ba bla yid sems dañ gsum ||
 sdud ciñ thar pa ḥdren par lta ||
 sgom pa bdag gźan gñis med do ||
 btañ sñoms chen poḥi tiñ ḥdzin bsgom ||
 spyod pa ḥgro ba thams cad la || 15
 byams dañ brtse baḥi tshul du bya ||
 ḥbras bu ye gśen theg pa bsñag ||
 lha ni ḥdur gsas rma bo bsgom ||
 srid gśen gtsug phud thugs la źog ||
 kun rdzob mtshan maḥi ḥdur bon no || 20
 don dam bden paḥi ḥdur ba ni ||
 gśen rab lta dgoñs rtsal ldan gyis ||
 ḥgro ba ñams thag sems can la ||
 sñiñ rje dpaḥ med bskyed nas su ||
 tshad med bźi dañ ldan pa yis || 25
 rañ bas gźan don gtsor byed ciñ ||
 mtshan maḥi rdzas la lus sems gzuñ ||
 duñ śog dkar la g·yu ris bri ||
 dri ma skye mched tshañ bar bya ||
 ñan soñ gnas sbyañ sa bon dgod^b || 30
 bar chod bgegs bskrad gśed dañ phral ||
 bla yid sems gsum gcig tu sprad ||
 bde bar gśegs pa mchod pa ḥbul ||
 ris drug bgegs la sbyin pa gtañ^c ||

^a yañ dbyen^b bkod^c btoñ

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-gsén gTsub-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.

ḥbyuñ pa yi dvags glud kyis bskañ	
ñan soñ gnas sbyañ rim par drañ	
dri ma mtshan byañ rdzas la bstim	
bar sa de la g·yañ sar [30a] dbyuñ	
ḥjigs paḥi ḥphrañ bsgral bde bar dgod ^a	5
sñon gyi bag chags rjes dran bśad	
lha dañ slob dpon bdag źal sprad	
dus drug ḥtsho ba spyan gzigs bteg	
ḥdod yon zad med gter dañ sprad	
ḥjig rten ḥkhor baḥi las spyod la	10
mi ^b chags mi len mi źen par	
źen pa bzlog paḥi bon sgo bśad	
khams gsum sa dguḥi ñes dmigs bstan	
yañ dag thar lam bcu gñis dañ	
g·yuñ druñ theg paḥi sa bcu dañ	15
mthar phyin sa gsum brod kha btiñ	
bde baḥi gnas spar dbyiñs su dgod ^a	
phyir mi ldog dañ phyir mi ḥoñ	
lan gcig phyir ḥoñ rgyun du źugs	
dgra bcom ḥbras thob smon lam gdab	20
lta dgoñs nam mkhaḥ lta bu yi	
gšen rab rig paḥi rtsal ldan gyi	
sems can don nus ma gtogs pa	
phal dañ phal gyi spyod yul min	
gñis phuñ ñan soñ brgyud ñen che	25
sñon nas sbyañ paḥi ḥphro can gyis	
tshad med bźi yi rgyun źugs nas	
sems can ḥgro la sman par ḥbyuñ	
rañ bas gźan don gtsor byed ciñ	
ḥgro la phan sems rtse gcig tu	30
byams dañ sñiñ rjeḥi gźi ldan na	
srid gšen theg pa ḥgro baḥi don	
don la mi gol ḥjug sgoḥi lam	
mthar yañ don dañ ḥbras bu ni	
khams gsum sa dgu yar brgal nas	35
mos par spyod paḥi sa la gnas	
mos spyod sa [30b] bźi yar brgal nas	
g·yuñ druñ sa bcu rim bgrod ciñ	
thar par mñon par ḥtshañ rgyaḥo ^c	
ces gsuñs so /	40

^a ḥkhod^b ma^c sañs 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 paḥi ston pa lags ||
 ston pas theg paḥi rim pa las ||
 rgyu dañ ḥbras bu gñis su gsuñs ||
 rgyu yi theg paḥi rim pa sogs ||
 bskos paḥi gśen la gñer du gtad || 5
 da lta ḥbras buḥi theg pa la ||
 theg [164b] pa lña pa dge bsñen bon ||
 bdag la gñer du gtad gsuñs pa ||
 dge źes bya ba ci ltar dge ||
 bsñen na ci ltar bsñen pa lags || 10
 rtsa baḥi ḥbyuñ khuñs gañ la gtogs ||
 bdag cag ḥkhor la bstan du gsol ||

de la ston pas bkaḥ stsal pa /
 ñon cig tshañs pa gtsug phud ñon ||
 dge bsñen theg paḥi bon sgo ni || 15
 dge źes bya ba sdig pa med ||
 lus ñag yid gsum dge bar bkol ||
 dañ du blañ bas dge ba źes ||
 bsñen źes bya ba yañ dag don ||
 phyin ci ma log bsñen pas bsñen || 20
 dge la bsñen ciñ tshul la gnas ||
 yañ dag don la ḥjug spyod do ||
 rtsa baḥi ḥbyuñ khuñs mdo las byuñ ||
 bon la rgya che grañs mañ yañ ||
 tshur bsdus rnam pa bźi ru ḥdus || 25
 mdo ḥbum gzuñs gsum man ñag bźi ||
 man ñag dpon gas luñ gi bon ||
 gzuñs ni chab dkar nag po sñags ||
 ḥbum ni rgyas pa spyir spro ba ||
 mdo ni rgyu ḥbras gźal bya ste || 30
 theg pa thams cad rtsa ba ni ||
 mdo sde dag las byuñ baḥo ||
 rgyu ḥbras gźal źes bya ba ni ||
 sñon du btañ ba rgyu ru ste ||
 phyis su ḥbyuñ ba ḥbras buḥo || 35
 gźal bya dag ni dkaḥ sla gñis ||

V. THE WAY OF THE VIRTUOUS ADHERERS

(*Tshais-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, *Tshais-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 yañ thog mar rgyu ḥbras la	
ziñ pa dag dañ so nam ḥdra	
sa bon sñon du btab pa na	
ḥbras bu ljañ pa rjes su ḥbyuñ	
ljañ pa dag la brten pa yi	5
lo ḥbras me tog bcud du smin	
ḥgro ba sems can gsos su ḥgyur	
dpe don de yi mtshon nas su	
dad pa sñon du btañ ba na	
brtson ḥgrus rjes su ḥbyuñ bar ḥgyur	10
dad pa bskyed [r65a] na brtson ḥgrus myur	
le lo med pa phyir mi ldog	
btson ḥgrus sñon du btañ ba na	
śes rab rnam gsum ḥbras bu ḥbyuñ	
thos dañ bsam dañ sgom pa yis	15
gzuñ so gdag sgo go lam phyed	
śes rab sñon du soñ ba na	
ḥbras bu dge bcu rjes su ḥbyuñ	
dge bcu spyad na thar pa thob	
mi dge spyad na ñan soñ brgyud	20
dge bcu sñon du btañ ba na	
ḥbras bu pha rol phyin bcu thob	
sbyin pa brtson ḥgrus dkaḥ thub zi	
bzod dañ bsam gtan spyod yul dag	
stobs dañ sñiñ rje smon lam mchog	25
thabs dañ śes rab rgyud ḥbyañ ño	
pha rol phyin pa bcu spyad na	
g-yuñ druñ sa bcu rim gyis non	
sa lam rim bgrod ḥkhrul pa med	
g-yuñ druñ theg paḥi sar ḥdzegs nas	30
sañs rgyas sa la ḥkhod par ḥgyur	
sañs rgyas sa la gnas la kyañ	
ḥgro ba sems can dpal du ste	
rgyu dañ ḥbras buḥi mtshan ñid do	
gzal bya dkaḥ dañ sla ba ste	35
yig rtsis rgyud la ḥjug dkaḥ yañ	
mthun paḥi ^a grogs kyis brid pa sla	
sems bskyed ma bzi skye dkaḥ yañ	
rañ la dpe blañ sñiñ rje sla	
sbyin pa phyogs med gtoñ dkaḥ yañ	40
rkyen gyis bsalañ na grol ba sla	

^a ḥdun paḥi

Now first as for cause and effect,
it is like the farmer and work on the fields.

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

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

As is shown by this metaphor,
if faith is put first, zeal will come afterwards.

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

Then if zeal is put first,
the three aspects of wisdom will come as effect,
and by learning, reflecting and meditating,
the field of study, the terminology and the course of understanding are
characterized.

If wisdom goes first,
the ten virtues come afterwards as the effect.

If one practises the ten virtues, one achieves release.

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

If one puts the ten virtues first, one gains as effect the ten perfections,
generosity, zeal, gentleness in adversity, forbearance, mental repose
(which gives) purity in one's sphere of action, strength, compassion,
excellent prayer, method and wisdom. These purify the spirit.

If one practises the ten perfections,
one treads in due order the ten Swastika stages,
and there is no delusion traversing this order of stages.

Having ascended the stage of the Swastika Vehicle,

One is established in the stage of buddhahood.

Abiding in the stage of buddhahood,

One becomes the glory of living beings.

Such are the indications of cause and effect.

As for the appraisal of easy and difficult things,
although it is difficult to fix writing and calculation in the mind,
it is easy to impose it with suitable help,

Although it is difficult to produce the four kinds of Thought-raising
towards Enlightenment,⁴⁴

compassion is easy if one uses oneself as example.

Although it is difficult to give gifts indiscriminately,

it is easy to part with them if one arouses the desire as occasion arises.

tshul khrims ḥchal med bsruiṅ dkaḥ yañ ||
 khrims kyis bcad na thub pa sla ||
 bzod pa sran bcas bsgom dkaḥ yañ ||
 sgyu ma bslab na thob pa sla ||
 brtson ḥgrus drag po bskyed dkaḥ yañ || 5
 bde sdug gźal na brtson pa sla ||
 bsam gtan mñam par gnas dkaḥ yañ ||
 ñañ thag bsrinṅ na brtan pa sla ||
 dge baḥi stobs la gźug dkaḥ yañ ||
 sems rgya bskyed na ḥgrub pa sla || 10
 [165b] sñinṅ rje dpag med bskyed dkaḥ yañ ||
 rañ rgyud gźal na skye ba sla ||
 smon lam re dogs med dkaḥ yañ ||
 phyogs med bsten na mthar phyin sla ||
 thabs mchog rmoñs pa med dkaḥ yañ || 15
 bkri drañ^a bgyid na ḥdul ba sla ||
 śes rab ḥkhrul pa med dkaḥ yañ ||
 rnam gsum rgyud sbyañ mthar phyin sla ||
 gźal bya dkaḥ slaḥi mtshan ñid do ||

[f. 166a⁵, onwards]

de la yañ tshañs pa gtsug phud kyis gsol pa / 20
 rnam pa thams cad mkhyen pa yi ||
 cir yañ sprul paḥi sku mchog lags ||
 mdo sde dag las byuñ ba yi ||
 theg pa lña pa dge bsñen bon ||
 ma nor don la ḥjug pa nas || 25
 mi ḥkhyar don la bsgrub pa na ||
 rgyu ḥbras rtsa ba ci ltar bsruiṅ ||
 spyod tshul rim pa ci ltar lags ||

[166b] de la ston pas bkaḥ stsal pa /
 ñon cig tshañs pa gtsug phud ḥkhor || 30
 rgyu ḥbras rtsa ba ḥdi lta ste ||
 ḥkhor baḥi las la blo ldog ciñ ||
 thar paḥi don la spro bskyed nas ||
 rtse gcig byañ chub bsgrub pa na ||
 sdig bcu mi dge rgyab tu bor || 35
 dge bcu rnam dag dañ du blañ ||

Although it is difficult to keep rules of morality intact,
it is easy to do so, if discipline is exercised.

Although it is difficult to practise patient forbearance,
it is easy to do so, if one has learned about illusion,

Although it is difficult to arouse strong zeal,
effort is easy, if one makes an appraisal of happiness and suffering.

Although it is difficult to remain in a state of repose,
it is easy to be constant, if one perseveres.

Although it is difficult to embark upon virtuous power,
it is easy to effect it, if one widens one's mind.

Although it is difficult to arouse immeasurable compassion,
it is easy to arouse it, if one appraises one's own soul-series.

Although prayer is difficult free from hopes and fears,
it is easy to perfect it, if one keeps impartial.

Although perfect method free from folly is difficult,
it is easy to convert, if one guides and leads.

Although wisdom free from delusion is difficult,
it is easy to perfect it, if one purifies the three aspects of it in one's own
soul-series.

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

Then again *Tshanis-pa gTsug-phud* asked:

O All-knowing One,

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

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

which originates from the *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, *Tshanis-pa gTsug-phud* together with your entourage.

The basis of cause and effect is like this.

Turning your mind from the affairs of the world and arousing feelings
of joy in this matter of salvation,

when you aim one-pointedly at enlightenment,

you must abandon completely the ten evil actions and comply with the
ten virtuous actions.

de yañ goñ du bstan pa ltar ||
 sdig pa mi dge bcu po ni ||
 lus kyi gsum dañ ñag gi gsum ||
 yid kyi bzi las sogs paḥo ||
 rtsa ba de las byuñ ba yi || 5
 mtshams med lña dañ ñe ba lña ||
 lji ba bzi dañ log pa brgyad ||
 ḥkhrul pa dgu dañ mi dge bcu ||
 ḥkhrul rtog bcu ste ḥkhor baḥi las ||
 bgyid dañ bgyi ru rtsal ba dañ || 10
 rjes su yi rañ spañ bar bgyi ||
 ḥkhor bar ltuñ baḥi rgyu yin pas ||
 rtsa baḥi dug lñaḥi las spyod ni ||
 śin tu dam par sruñ ba gces ||
 dge ba rnam dag bcu bo ni || 15
 de las so soḥi gñen po ste ||
 lus kyi gsum dañ ñag gi gsum ||
 yid kyi bzi las sogs pa dañ ||
 rtsa ba de las gyes pa yi ||
 byams chen lña dañ ltos pa lña || 20
 gus pa bzi dañ ḥdun pa brgyad ||
 ñes pa dgu dañ dge ba bcu ||
 gzol ba bcu ste thar paḥi las ||
 bgyid dañ bgyi ru rtsal ba dañ ||
 rjes su yi rañ blañ bar bya || 25
 thar par bgrod paḥi rgyu yin pas ||
 rtsa baḥi ye śes lña po ni ||
 śin tu ñes par blañ ba gces ||
 tshañs pa gtsug phud sprul paḥi gśen ||
 rgyu ḥbras spañ blañ rtsa baḥo || 30
 spyod tshul rim pa ḥdi lta tes ||
 dge bsñen gtan spyod rnam pa lña ||
 dag pa khrus kyi spyod pa dañ ||
 phyag skor mos ḥdun spyod pa dañ ||
 sku gduñ tsha tshaḥi [167a] spyod pa dañ || 35
 rnam dag mchod gtor spyod pa dañ ||
 tshogs rdzogs go chaḥi spyod paḥo ||
 dge bsñen gtan khrims sna lña las ||
 dge bsñen spyod tshul rnam pa lña ||
 phyi tshul nañ khrims zuñ ḥbrel na || 40
 sgrib sbyañ tshogs gñis rdzogs par ḥgyur ||

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.

Tshanis-pa gTzug-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 tshañs pa gtsug phud kyis gsol pa /
 rnam pa thams cad mkhyen pa yi ||
 ħgro baħi mgon gyur gśen rab lags ||
 dge bsñen theg paħi bon sgo las ||
 phyi yi tshul dañ nañ gi khrims || 5
 nañ khrims goñ du gsuñs lags kyañ ||
 phyi yi spyod tshul rim pa la ||
 lag len go rim ci ltar lags ||
 bdag cag rig paħi blo rtsal źan ||
 thams cad mkhyen pas bśad du gsol || 10

źes gsol to / de la ston pas bkaħ stsal pa /

tshañs pa gtsug phud la sogs ħdus paħi ħkhor / dus ħdir tshogs pa rnamś
 kyañ / sgrib gñis byañ źiñ tshogs gñis rdzogs pa dañ / phyi rabs rnamś la
 dper bstan paħi phyir du / rgyu dge baħi rtsa ba las / bsod nams kyi
 tshogs rdzogs śiñ sgrib pa sbyañ dgos pa yin pas / phyag skor mos gus dañ 15
 mchod paħi rten la / gśen gyi pho brañ źig bźeñs su ħtshal gyis / rma lo
 dañ g-yu lo dañ / tshañs pa gtsug phud dañ / spañ la nam gśen dañ / gto
 rgyal khri śes dañ / g-yu druñ semś dpaħ khyed rnamś kyis / yo byad dañ
 rdzas cha mañ po sog cig / rje rigs kyi rgyal po ħkhor lo ħod gsal ħkhor
 dañ bcas pas / tshogs sbyor rgyuħi yon bdag gyis [167b] śig / ces gsuñs 20
 nas / ħkhor rnamś la bkaħ stsal pa /

rje rigs kyi rgyal po ħkhor lo ħod gsal dañ / rgyal poħi khab dgaħ ba
 can gyi mi rnamś dañ / g-yuñ druñ semś dpaħ rnamś kyis / phun sum
 tshogs paħi yo byad mañ po bsags te / bzo rgyal gar ma li śo la bkaħ stsal
 nas / bźeñs su gsol te / de yañ lcags ri pho ħdom bźi rgyaħi nañ du / rmiñ 25
 gźi khri ħphañs rim lña brtsigs pa / deħi steñ du logs bźi rdzu ħphrul dra
 ba la / g-yuñ druñ gi pa tras gtam pa / phyi log la pho ħdom brgya ñi
 śus ħkhor ba / deħi nañ du gser gyi ka ba dañ / g-yuħi gduñ ma dañ / ñi
 zlaħi ka źu dañ / pad maħi ka gdan dañ / gźaħ tshon gyi dpyam gduñ
 dañ / ħkhor loħi dpyam bar dañ / nor buħi dpyam gduñ dañ / gźaħ sprin 30
 gyi pa tra dañ nam khaħi ya gad dañ / rgyu skar gyi za ra tshags dañ /
 gźaħ tshon gyi dar bu khad rlob pa /

deħi steñ du rta dbab rim pa lña ni / dkar ljañ dmar śno gser mdog dañ
 lña la / ħbyuñ lñaħi pa tras spras pa / deħi steñ du bum pa śel gur dkar po
 la / rin po cheħi ħgur chu dañ / za ra tshags gis brgyan pa / deħi steñ bre 35
 srog ħkhor lo char khebs ldan pa / de la tog dañ 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-gsén, gTo-rgyal khri-sés*, 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 *dGaḥ-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 bži phyogs bžihi kha dog la / gžah tshon gyi sgo khyud
 dañ / gser gyi sgo hgram dañ / bye ruhi sgo skyes btsug pa / de lta buhi
 gžal yas khañ ñams dgañ ba yid du hoñ ba / blta na sdug pa / spa žiñ
 brjid pa / gzi žiñ mtho ba / rab tu brtan pa / bar hkhayams hdod yon gyi
 ra ba dañ [168a] bcas pa / phyi sgo la rgyal chen bžihi pho brañ bcas 5
 pa / de lta buhi gšen gyi pho brañ chen po ni / lha dañ klu dañ mi la sogs
 pa / dge ba la hdun pa rnam kyis bžeñs pas / guñ žag bco lñañi dus la
 grub bo /

de la ston pas bde bar gšegs pañi sku gduñ rnam dag gi rgyud las / mu
 tra lhañi dkyil hkhor žal phyess nas / mñañ dbul dañ rab gnas rgya chen 10
 por mdzad de / mtshan yañ g-yuñ druñ bkod legs kyi mchod rten žes
 bya ba gsol to / de la yañ steñ gi lha dañ / hog gi klu dañ / bar gyi mi rnam
 kyañ šin tu spro ba skyes nas thams cad kun gyis mñon par bstod do /

de la yañ ston pas / dge bsñen theg pañi spyod tshul gtan la phab ste
 tsal pa / tshañs pa gtsug phud gañ žig rigs kyi bu dañ rigs kyi bu mo dag / 15
 sdig pa mi dgè bañi las spañs nas / dge bañi las dañ du blañ bar hdod
 na / tshul dañ khirms kyi las la žugs nas / yañ dag mthar phyin pañi don
 dañ ldan pañi skyes bu / hgro ba hdul ba / kha lo bsgyur ba / rig pa gsal
 ba / stobs dañ ldan pa / rmid du byuñ ba / don mi bsñel bañi gzuñs thob pa /
 rnam par dag pañi dge ba la hdun žiñ / mañ po htshogs pañi rgya mtsho 20
 gnon pa / gšen gyi mkhan slob dañ dpañ po / de lta buhi mdun du hkhod
 nas / dge bsñen gyi khirms nod par bya ste / phyihi tshul gos lña dañ / nañ
 gi gtan khirms lña dañ / bar gyi spyod lam lña mthun par bya žiñ / theg
 pa la [168b] hjug ste / dañ po phyihi tshul gos lña ni / stod gos dañ /
 smad šams dañ / chag non dañ / rmad hog dañ / rmad gos phyar bu dañ 25
 lñaño / nañ gi khirms lña ni / že sdañ gi dbañ gis srog gcod pa dañ / hdod
 chags gi dbañ gis ma byin pa len pa dañ / gti mug gi dbañ gis rgyu hbras
 mi rtsi thob rdzobs su spyod pa dañ / ña rgyal gyi dbañ gis dreg pañi las
 bgyid ba dañ / hphra dog gi dbañ gis tshig rtsub mo dañ / ñag hkhyaal ba
 dañ / rdzun dañ hphra ma smra ba dañ lña spañ baño / 30

blañ ba ni de las bzlog ste / yon tan gyi tshogs dpag tu med paño / bar
 gyi spyod tshul lña ni / dag pa khrus bgyid pa dañ / phyag skor mos hdun
 spyod pa dañ / sku gduñ gi tsha tsha hdebs pa dañ / rnam dag gi mchod gtor
 gtoñ ba dañ / tshogs bsags pañi yan lag las / mchod pa hbul ba dañ lñaño /

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

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

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

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

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

VI. DRAN SRON THEG PA

[vol. *ga*, f. 242b⁶ onwards]

yañ ston pas bkaḥ stsal pa /	
ñon cig rnam [243a] dag gtsug phud ñon	
sruñ baḥi tshul la rnam pa gñis	
thabs la brten te sruñ tshul dañ	
rañ bzin spyod paḥi ḥdra tshul lo	5
thabs la brten te sruñ tshul ni	
rnam pa gñis su ḥbyuñ ba ste	
blañ dañ dbog pa gñis su ste	
blañ ba dag la rnam pa gsum	
mkhan dañ slob dpon dpañ po rnam	10
mkhan po gser gyi mchod rten ḥdra	
dpañ po ḥgyur med ri bo ḥdra	
slob dpon dri med sel sgoñ ḥdra	
de la ma ñams rnam pa gsum	
gser gyi mchod rten mdañs ma ñams	15
ḥgyur med ri bo dpañs ma ñams	
dri med sel sgoñ ḥod ma ñams	
ñams pa med ciñ gol ba med	
rnam gsum blo dañ ldan pa yis	
sgo gsum g·yeñ baḥi tshogs spañs nas	20
lus ñag yid gsum gus pa yis	
mkhan slob dpañ ^a poḥi mdun druñ du	
dgaḥ dañ dad dañ gus pas blañ	
dug gsum bag chags bdar thag gcad	
sku gsum ye ses ḥbras thob ḥgyur	25
dpañ poḥi druñ du khas blañs pa	
khas blañs ma yin dam bcaḥ yin	
dam la ḥgal na ḥbras bu ḥtshig	
skye ba lña brgyar ñan soñ brgyud	
gar skyes slu ba rgyun tu ḥoñ	30

byams dañ sñiñ rje btañ sñoms gsum ||
 thabs dañ tshul dañ spyod lam gsum ||
 rnam par dag paḥi sgo nas blañ !!

^a rnam gsum dbañ

VI. THE WAY OF THE GREAT ASCETICS

Again the Teacher said:

Listen, *rNam-dag gTsug-phud*, listen!

The manner of keeping (to this vehicle) is twofold, keeping to it by adhering to methodical instructions,

and by all manner of examples for one's personal practice.

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

The process of receiving has three aspects, (connected with) the abbot, the teacher, and the witness.

The abbot is likened to a golden shrine.

The witness is likened to a firm mountain.

The teacher is likened to an immaculate crystal ball.

Their freedom from defect is of three kinds.

There is no defect in the lustre of a golden shrine.

There is no defect in the height of a firm mountain.

There is no defect in the light of an immaculate crystal ball.

They are free from defects and free from error.

With one's threefold mind (viz. trained in learning [*thos*], thought [*bsam*] and meditation [*sgom*]),

avoiding the heaps of distractions of Body, Speech and Mind, with the devotion of all three,

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

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

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

It is a vow.

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

For 500 rebirths you will pass through the realms of wretchedness.

Wherever you are born, there will always be ensnarements.

Love, compassion, equanimity, these three,

method, manner, practice, these three,

must be taken up with a completely pure disposition.

dbog pa dag la rnam pa gsum ||
 rtsa ba yan lag ñiñ lag gsum ||
 srog gcod pa dañ ma byin blañ ||
 mi gtsañ spyod dañ che dregs bdud ||
 gñis brgya lña bcu rdzogs par dbog || 5
 deñi yan lag sde bñi las ||
 kha zas sde dañ gon pañi sde ||
 khri stan sde dañ grogs [243b] kyi sde ||

de la so sor dbye ba ni ||
 thog mar kha zas sde bñi las || 10
 mañ thun śa dañ yu ti chañ ||
 ag tsoñ dag dañ rnam pa gsum ||
 dus ma yin gyi kha zas bñi ||
 śa la rnam pa bñi yin te ||
 ltuñ dañ ñes dañ ñams pa dañ || 15
 sbyañ du btub^a dañ rnam pa bñi ||
 spyir yañ śa yi ñes pa ni ||
 tshe rabs thog ma med pa nas ||
 da ltañi lus blañs yan chad du ||
 srid pa ci ltar srid pa na || 20
 srog dbugs bsdus pañi sems can rnam ||
 pha mar ma gyur gcig kyañ med ||
 deñi phyir skye hgroñi sems can hdi ||
 dkar dmar thig leñi rgyu las grub ||
 de ni srid pañi sñiñ po ste || 25
 sred dañ len pañi sa bon las ||
 hbyuñ ba bñi yi gzugs su grub ||
 phyi snod hbyuñ ba rnam bñi la ||
 nañ bcud gnas pa ci bñin du ||
 bñi bsdud gzugs kyi phuñ po la || 30
 srin buñi groñ khyer sum brgya drug ||
 phyi snod nañ bcud bñin du chags ||
 srin buñi khroñ khyer re re la ||
 hphra moñi sems can khri phrag re ||
 de las de hgyur rtsis las hdas || 35
 sems can re reñi srog bcad na ||
 hphra moñi sems can grañs med gum ||
 sems can re re bkol spyad na ||
 hpha moñi sems can grañs med bsñal ||

^a sbyar dañ btul

The process of bestowing is of three kinds,
the roots, the limbs, the branches.

(The rules concerning) taking life and stealing,
impure behaviour and the demon of arrogance,
these are given in the full form of 250 items.

As for the four sections which are their 'limbs',
there is the section on food, on dress,
on couches and on friends.

Taking them each separately,
as for the section on food,
(we discuss) meat and *chang*,
onions as the third item,
and meals at improper times as the fourth.

(Eating of) meat may be considered in a fourfold way,
as sinful, as harmful, as debilitating,
and fourthly as (a sin) capable of being washed away.

Now as for the harm of meat-eating in general,
from the beginningless series of living states
to the receiving of this present body,
however they originated in their origins,
of all living beings who draw breath,
there is no one who has not been parent of any other.
In this way these living beings are produced from the white and red
drops which are their cause.

This is the essence of existence,
and from this seed (characterized by) desiring and taking,
they are produced as bodies formed of the four elements.

Just as living beings who are the essence
abide in the outer world of the four elements which is their vessel,
likewise in the personal body formed of the four elements there are 360
communities of worms.

Just as the internal essences are manifest in the outer vessel,
so in each community of worms
there are ten of thousands of minute beings,
and the ones that are produced from them surpass all calculation.
For every being that is killed numberless minute beings die.
For every being that you set to work numberless minute beings suffer.

sems can re rehi mñal spyad na	
hphra mohi sems can grañs med brgyal	
dehi phyir hdi yi ñes pa ni	
srog bcad srin buhi sdug bsñal ni	
nags tshal dag la me btañ hdra	5
khrag gi zags ma me ru mthoñ	
bkol spyad srin buhi sdug bsñal ni	
thar med brtson rar tshud pa hdra	
lus srog bsdam pañi še mañ ni	
lcags kyi tha ram dam par mthoñ	10
mñal [244a] spyod srin buhi sdug bsñal ni	
rgyal khams nad yams phyo ba hdra	
lus zuñs thig le dug tu mthoñ	
dehi phyir srog spyod ma byin blañ	
mi gtsañ spyod pañi ñes pa yis	15
gtan du thar med ltuñ ba yañ	
bzi bsdus phuñ poñi rgyu las hbyuñ	
phuñ poñi bcud las sa ru byuñ	
dehi phyir sa la spyod pa ni	
srin po ñiñ sa can dañ hdra	20
ro mchog tshor ba brod pa la	
ze ldañ me ltar hbar ba hbyuñ	
srog bcad bzin du srog la brod	
gzan kyañ srog la rlom pa gdoñ	
glo bur bar chod hur pa dañ	25
ñu le hjab bu de las byuñ	
gsad gcad rtsa ba sa la thug	
nus pa bcud du smin pa las	
hdod chags chu ltar khol ba hbyuñ	
mi gtsañ spyod bzin mi gtsañ hdod	30
tshims pa med ciñ ñoms pa med	
gañ dag gzugs la rlom pa gtoñ	
hkhriḡ ciñ sbyor bas sred len hphrod	
hkhor bañi skye hphel de las hbyuñ	
skye rga na hchi sa la thug	35
khu ba rtsa rgyud hgrim pa las	
gti mug mun ltar hthib pa hbyuñ	
gñid log bzin du gñid la brod	
byiñ mug le lo che ba yis	
tshe hdi gñid log rmi lam hdra	40
g·yeñ skyon ^a le lo de las byuñ	

^a skyoñ

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

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

As for setting animals to work and the suffering of worms,
they feel as though pressed into a dungeon where there is no escape.

As for the wretchedness of having their life-force in harness,
they see themselves as bound with iron fetters.

As for copulation and the suffering of worms then,
it is as though an epidemic pervaded their whole realm,
and they see the bodily element of seed as though it were poison.

Thus taking life and stealing
and the evil of impure behaviour
are certainly mortal sins,
and they have as their cause the physical body formed of the four elements.
The essence of the physical body emerges as flesh.

So this addiction to flesh
reminds one of demons who eat their own kind.

From relishing the sense of its excellent taste
anger arises burning like fire.

Delighting in killing as he kills,
a demon glories in taking the lives of others.

Sudden impediments and trickery
and mean thieving all come from it.

The root cause of slaying is concerned with flesh.

Fleshly potency develops into an essence
and desire arises like boiling water.

In the act of impurity one desires impurity.

There is no contenting and no satisfying.

Revelling transmits itself into all bodies there are.

Desiring and grasping are passed on through copulation.

From all this comes the birth-increase of this world.

Birth, old age, sickness and death are all concerned with flesh.

The seminal essence pervades the channels of the body,
and so there comes mental torpor like thickening darkness.

In the act of sleeping, one delights in sleep.

With such great drowsiness and indolence
this life becomes like a sleeping dream.

From all this come distraction and indolence.

mi lus chud zos śa la thug	
dañs ma kha dog mdañs la soñ	
lañ tsho stobs śed rgyas pa las	
ña rgyal rluñ ltar ʔtshub pa ʔbyuñ	
ña rgyal bzin du dregs pa skye	5
chen po dag la ʔgran ya ña	
gzan dag yul la rlom pa gtoñ	
bdag rgyal gzan [244b] phaṃ de las ʔbyuñ	
ʔthab rtsod rtsa ba de la thug	
rtsigs ma phuñ poʔi gzugs la soñ	10
phuñ po yan lag rags pa las	
ʔphra dog sa ltar skye ba ʔbyuñ	
ʔgrañ ^a ba bzin du ʔgrañ ^a mi khyag	
mi khyag bzin du tshig la dgaḥ	
rtsod pa tha sñad tshig las ʔbyuñ	15
ru ña ʔphra dog de las ʔbyuñ	
bdag ʔdzin rtsa ba śa la thug	
deʔi phyir dug lñaʔi rtsa ba yañ	
mañ thun śa yi rgyu la thug	
sa yi dañs ma śa yin te	20
sa yis thams cad bskyed nas su	
snañ srid gdos su gyur pa bzin	
thams cad śa yi rgyus ^b bskyed pa	
ñes pa thams cad rgyus ^c bskyed pas	
ñes pa thams cad śa la thug	25
lhag par gti mug skyed paʔi rgyu	
pha ma gñis kyi dkar dmar yin	
gñen ʔbrel kun gyi ñiñ śa yin	
mig gis mthoñ na skyi re ʔjigs	
lag tu blañ na ya re ña	30
khoñ du stim paʔi lugs ci yod	
śa yi ñes pa de ltar che	
de las mi bzaḥ spañ baʔi rigs	
de la so sor dbye ba yis	
ltuñ baʔi śa la rnam pa lña	35
ze sdañ ʔdod chags gti mug dañ	
ña rgyal ʔphrag dog rñam pa lña	
phuñ po gzugs su grub paʔi śa	
ze sdañ gcan chen srin poʔi śa	
ʔdod chags byi la dar maʔi śa	40

^a ʔdrañ^b śa yis thams cad rgyu^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.

gti mug phag rgod rñam paḥi śa ||
 ña rgyal gyi liñ nag paḥi śa ||
 ḥphrag dog sprel rgod rñam paḥi śa ||
 de la ḥbag na ltuñ bar byed ||
 de bas ñes pa zur chuñ ba || 5
 ñes paḥi śa la rnam pa brgyad ||
 sprel dañ byi la dom dred śa ||
 gcan gzan ri mo can gyi śa ||
 ḥdab chags ñañ pa ñur baḥi śa ||
 khyu^a mchog glañ dañ boñ drel dañ || 10
 ñes pa che bas^b [245a] spañ bar bya ||
 de bas ñes pa zur chuñ ba ||
 ñams paḥi^c śa la bcu drug ste ||
 gyi liñ rta dañ bya wañ^d śa ||
 ma he mdzo ḥgar rtol moḥi śa || 15
 ḥphar spyañ wa mo bya ma byel ||
 dbyi gsaḥ grum^e pa chu^f sram śa ||
 khyim bya de phoḥi śa la sogs ||
 ñams pa che bas spañ bar bya ||

 de las sbyañ du btub pa ni || 20
 śa rkyañ gtsod rgo ri dvags śa ||
 g·yag lug ra gsum g·yuñ dvags śa ||
 sme bas ma ñams sbyañ du btub ||
 de las sme bar gyur pa ni ||
 ḥdul khrim phog pas ñes pa dañ || 25
 skyes dman dag gis ñes pa dañ ||
 bar snañ gzaḥ yis ñes pa dañ ||
 zil bsgyur dag gis ñes pa bzi ||
 sme bar gyur paḥi ñams pa spañ ||

 spyir yañ śa yi ñes pa ni || 30
 ji bzin dug lña cha rags pa^g ||
 de bzin ñes pa che ba ste ||
 spañ blañ de yi thabs dañ bstun ||
 sbyañ mi btub la gtan nas ḥdzem ||
 sbyañ btub śa la gso sbyañ bya || 35
 g·yuñ druñ sems dpaḥi ltuñ bśags dañ ||
 bde bar gśegs paḥi mtshan phyag ḥtshal ||
 ñan soñ sbyoñ baḥi sñiñ po brjod ||
 yan lag kha zas sde gcig go ||

^a khyuñ^b ba^c pa^d bya bon^e drum^f khyur^g pas

With Ignorance the flesh of the raging wild boar.

With Pride the flesh of the black *Gyi-lin* horse.

With Envy the flesh of the raging wild monkey.

If you defile yourself with these, you commit sin.

Slightly less harmful than these

there are eight kinds of harmful flesh:⁵⁰

the flesh of monkey, cat, brown bear and yellow bear,

the flesh of the spotted tiger,

the flesh of goose and duck,

bell-wether, ox, donkey and mule.

Since the evil is great, they should be avoided.

Slightly less harmful than these,

There are sixteen kinds of debilitating flesh:

the *Gyi-lin* horse and the flesh of the bat,⁵¹

the flesh of buffalo, the dzo and her male and female crossbred offspring,⁵²

the red wolf, the grey wolf, the fox and the bat,

the lynx, the snow-leopard, the badger and the otter,

the flesh of the domestic cock and so on,

these should be avoided because they are very harmful.

Then as for that which is capable of purification,

if the flesh of the wild ass, of antelope, of wild goat, and of deer,

and the flesh of the three domestic animals, yak, sheep and goat,

are not harmed by defilement, purification is possible.

As for defilements, these are:

the harm that comes from the breaking of vows,

the harm involved when a woman is the slayer,

the harm involved (when the animal dies) from a nervous stroke,

the harm involved when it dies of mad frenzy.

One must avoid being harmed by these defilements.

As for the harmfulness of flesh in general,

the more gross the Five Evils, the greater the harm.

Keep your practice in accordance with the method of avoiding (the evil)
and accepting (the good).

You must carefully avoid it when purification is not possible,

and in the case of flesh where purification is possible, you must seek
purification.

You must make the confession of Swastika Beings

and salute the Blessed Ones with invocations

And recite the essential prayer which saves from evil rebirths.

This is one 'limb' of the section on food.

rnam dag gtsug phud ḥdul baḥi gśen ||
 chañ la rnam pa bzi yin te ||
 ḥbru chañ sbyar^a chañ ñiñ khuḥi chañ ||
 śiñ ḥbras khu ba a mri ta ||
 ḥbru chañ bdud rtsi phab kyis sbyar || 5
 sbyar chañ rtsi thog sñiñ po sbyar ||
 ñiñ chañ ñiñ nas ñiñ du gtig ||
 a mri ta ni śiñ gi bcud ||
 de yi ñams pa che chuñ ni ||
 ḥbru chañ dag gis ñes pa che || 10
 sbyar chañ dag gis ñams pa che ||
 ñiñ khu chañ gis srog la ñien ||
 srog la ñien pas ltuñ ba [245b] che ||
 a mri ta ni bag yañ tsam ||
 de yañ u dug ra ro dañ || 15
 bag med spyod ḥchal ḥbyuñ bar byed ||
 spyir yañ chañ gi mtshan ñid ni ||
 lha min mtshon cha sde bzi las ||
 chañ ni chu yi mtshon cha ste ||
 btuñ bas ña rgyal che bar ḥgyur || 20
 des na rañ srog ḥchad par byed ||
 dug lña ñes paḥi rtsa ba yañ ||
 rtsa ba sde gcib chañ las ḥbyuñ ||
 byams paḥi don la gnas tsam na ||
 ze sdañ ñon moñs skye ba yañ || 25
 chañ gi rgyu las ḥbyuñ baḥo ||
 sbyin paḥi don la gnas tsam na ||
 ḥdod chags ñon moñs skye ba yañ ||
 chañ gi rgyu las ḥbyuñ baḥo ||
 ye śes don la gnas tsam na || 30
 gti mug gñid du ḥthib pa yañ ||
 chañ gi rgyu las ḥbyuñ baḥo ||
 yañs paḥi don la gnas tsam na ||
 ḥphrag dog ru ña skye ba yañ ||
 chañ gi rgyu las ḥbyuñ baḥo || 35
 mñam paḥi don la gnas tsam na ||
 ña rgyal dregs pa skye ba yañ ||
 chañ gi rgyu las ḥbyuñ baḥo ||
 bdag gzan mñam par bzag tsam na ||
 bdag ḥdzin ru ña ldañ ba yañ || 40
 chañ gi rgyu las ḥbyuñ baḥo ||

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 (*klesā*) 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]

chañ tshoñ ba dañ smad tshoñ ba ||
 sbrañ tshoñ ba dañ rnam pa gsum ||
 me lce ḥkhor lo ḥbar ba yi ||
 nañ gi sgrib pa can du sbyoñ ||
 gal te mtho ris gnas na yañ || 5
 sdug bsñal dbul ḥphoñs can du bskyed ||
 deḥi phyir gdod nas spañ bar bya ||
 ñes dañ ñams dañ ltuñ ba la ||
 bśags na sañs rgyas sman gyi lha ||
 be du rgya ḥod rgyal pos sel || 10
 de la ñes paḥi ltuñ bśags dañ ||
 dag ciñ tshañs paḥi cho ga bya ||
 ḥgro la sman gyi sbyin pa ḥgyed ||
 yan lag kha zas sde gcig go ||
 rnam dag gtsug phud ḥdul baḥi gśen || 15
 gtsoñ sgog rnam pa bźi yin te ||
 sñon med khams mun pa zer ldan gyis ||
 dge sdig bstan pa rtsod pa yi ||
 dri źim sman gyi tshal chen du ||
 mñan sems dri ma ḥthor ba la || 20
 kha dog sna bźiḥi rlañ du ḥphyr ||
 de las mi źim ljon bźi skyes ||
 gcig de ser po gser gyi mdog ||
 gser gyi pad mo kha bye ḥdra ||
 sa yi rgyu bskyed dri ma ñan || 25
 gcig de sño ljañ g'yu ḥod ḥbar ||
 me tog g'yu yi tshom bu ḥdra ||
 rluñ gi rgyu bskyed dri ma ñan ||
 gcig de dmar ljañ zañs ḥod chags ||
 dmar^a ljañ chun po gśib pa ḥdra || 30
 [247b] me yi rgyu bskyed dri ma ñan ||
 gcig de ne ljañ ud pal mdog^b ||
 rtsa ba duñ po añ drag ḥdra ||
 chu yi rgyu bskyed dri ma ñan ||
 de las so sor gyes pa yi || 35
 dug rigs sum brgya drug cu ste ||
 rtsi dañ dug gñis mñam par skyes ||
 rtsi yis gsos śiñ dug gis bskyed ||
 sman gyis ḥjoms par byed paḥo ||

^a g'yu^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 yañ gtsoñ sgog ñes pa ni ||
 sgyu lus gzugs kyi phuñ po ni ||
 ʘbyuñ ba rnam pa bzi las grub ||
 srin buñi groñ khyer sum brgya gnas || 5
 sgog gtsoñ kha zas zos pa na ||
 la la na yin la la ʘchi ||
 ziñ der nad dañ yams byuñ mtshuñs ||
 sgog gtsoñ ñes pañi dri ma ni ||
 gnas ris chen po bzi la tshor ||
 sañs rgyas ziñ du mi gtsañ dri || 10
 dbyiñs na bzugs pañi lha dañ ʘgal ||
 dpag tshad lña brgya tshun chad la ||
 gtsañ rigs mgon poñi lha mi ʘkhor ||
 nus pa bcud du smin pa la ||
 rmug dañ ʘthib dañ byiñ ba dañ || 15
 tshor ba rags dañ chags pa skye ||
 sred che byi lañi sde dañ ʘdra ||
 sdom pa ʘchal spyod dam tshig ñams ||
 mgon skyob lha dañ sruñ ma bye ||
 lus la srin buñi groñ khyer dmyal || 20
 chu la grub pas ltuñ bar byed ||
 me la grub pas ñes pa yin ||
 rluñ la grub pas ñams pa yin ||
 sa la grub pas sbyañ btub tsam ||
 ltuñ bañi gtsoñ la ʘbags pa yis || 25
 ro myags ʘdam doñ nañ du sbyañ ||
 ñes pañi gtsoñ la ʘbags pa yis ||
 rnag khrag mtsho moñi nañ du sbyañ ||
 ñams pañi gtsoñ la ʘbags pa yis ||
 sdug bsñal na tshañi lus su skye || 30
 sbyañ btub gtsoñ la ma sbyañ na ||
 lña brgyar bse dri can du skye ||
 deñi phyir śin tu spañ bañi rigs ||
 lag tu mi blañ khar mi bzañ ||
 dri ma dag [248a] kyañ ʘdzem par bya || 35
 spyir yañ gtsoñ gi ñes pa ni ||
 dug lña nad sel sman gyi lha ||
 be du rgya ʘod rgyal pos ʘbyoñ ||
 sman gyi mchod pa rgyun du ʘbul ||
 sman gyi sbyin pa rgyun du gtoñ || 40
 sman gyi cho gar brtson par bya ||
 des na gtsoñ gi ñes pa ʘbyoñ ||

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 con-
centration,

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 ||
 luñ ma bstan du zos gyur yañ ||
 gtsañ rigs lha sruñ gñen mi ħkhor ||
 dbañ po ñams dañ śes pa rmug ||
 ñes skyon śes nas zos gyur yañ || 5
 ñams dan ñes ltuñ ħbyuñ bar ħgyur ||
 yan lag kha zas sde gcig go ||

rnam dag gtsug phud ħdul bañi gśen ||
 dus ma yin gyi kha zas bzi ||
 srod dañ tho rañs dgoñ mo dañ || 10
 ñi ma dros dañ bzi ru ste ||
 khriims kyi kha zas dus ma yin ||
 srod la śa za srin pos bzañ ||
 ñi dros rgyal po gdan thog bzañ ||
 dgoñ mo mu steg phyin cis^a bzañ || 15
 tho rañs - - - -^b
 dus kyi kha zas rnam pa gñis ||
 ñi ma rtse śar khruś rtiñ la ||
 dag pa lha yis kha zas bzañ ||
 ñi ma dguñ gi dus tshod la || 20
 tshoñ ħdus g-yeñ ba spañ nas su ||
 rgyal pos khriims kyi kha zas bzañ ||
 de min duś ma yin la gtogs ||
 dus ma yin gyi kha zas ni ||
 lus po śed che ħdod chags skye || 25
 tshul dañ mi ldan ño tsha bral ||
 nad kyi rgyu rkyen ldan bar byed ||
 lañ tsho stobs śed dar rgyas bskyed ||
 de las g-yo dañ ħdzum pa dañ ||
 ħphro dañ rgod dañ ldem gyañ^c ħbyuñ || 30
 dus min kha zas spañ ba ni ||
 bzi bsdus phuñ po śed smād ciñ ||
 bag med spyod ħchal [248b] mi ħbyuñ phyir ||
 dus min kha zas spañ ba dañ ||
 dus kyi kha zas blañ bar ħos || 35
 dus min kha zas bzañ ba ni ||
 ħdab chags ri dvags g-yuñ dag dañ ||
 gcan gzan rñam pañi tshogs dañ mtshuñs ||

^a cus^b Five syllables missing in our MS.^c ? for ldemś kyañ

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

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

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

It produces the forcefulness and lustiness of youth.
 From this comes playfulness and smiling,
 inconstancy, wildness and excitability.

As for the avoiding of untimely food,
 the strength of this body, compounded of the four elements, is reduced,
 and thoughtless loose practice does not arise, so for this reason untimely
 eating must be avoided,
 and it is proper to eat at the right times.

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

dgra dañ rkun bu hjab bu dañ ||
 hbyuñ po ro lañ tshogs rnams dañ ||
 dbye ba med par^a śes pa ste ||
 khrims la hgal bas ltuñ ba phog ||
 nad du ldañ bas ñes pa che || 5
 dbañ po rmug pas ñams par hgyur ||
 dehi phyir spañ bañi rgyu ru śes ||
 yan lag kha zas sde gcig go ||

gñis pa gon pañi sde las su ||
 rnam pa bzī ru śes pa ste || 10
 rgyal poñi chas dañ blon poñi chas ||
 btsun moñi chas dañ ded dpon chas ||
 tshon chen sde dañ ri mo can ||
 ber dañ hjol dañ dpyañ ras sogs ||
 rgyal poñi cha lugs spañ bañi rgyu || 15
 dbyi spyañ stag gzigs guñ rgo^b gsañ ||
 hphar chen dom dred ldañ hgyu wa ||
 chu^c sram sprel dañ grum^d dkar hphyi^e ||
 spu mtshan thul pa za hog slag ||
 blon poñi cha lugs spañ bañi rgyu || 20
 dkar ljañ dmar sño mthon ka hchol ||
 sgeg dañ phur dañ hjol dañ śam ||
 btsun moñi cha lugs spañ bañi rgyu ||
 hphar śam goñ skor mu khyud spel ||
 ska nan brañ ña phu duñ can || 25
 ded dpon cha lugs spañ bañi rgyu ||
 rgyal poñi gon pas che ba skye ||
 blon poñi gon pas dregs pa skye ||
 btsun moñi gon pas chags pa skye ||
 ded dpon gon pas rlom pa skye || 30
 lcags ri med dañ luñ ma bstan ||
 g·yañ gzi lta bu srin poñi gos ||
 spañ bañi rgyu ru bstan paño ||

blañ bañi gos ni hdi lta ste ||
 srin bal kha chu la sogs [249a] te || 35
 srog bcañ spu bal ma yin pa ||
 śi śon dag las byuñ ba yi ||
 dri med ras dkar gtsañ ma la ||
 nur smrig rtsi yi kha dog sgyur ||

^a pañi^b rgod^c kyur^d drum^e phy

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

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

Those of a colourful kind and with patterns,
 cloaks and trains and hanging garments,
 being the dress of kings, should be avoided.

Lynx, grey wolf, tiger, leopard, caracal, wild goat, snow leopard,
 red wolf, brown and yellow bear, --* and fox,
 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 *Idai-hgyu* is the name of an unidentified animal.

pad lo ris drug gdiñ ba bdun	
g·yu mdañs sñon poñi mu khyud can	
lcags ri ħkhor yug mthañ goñ med	
lus kyi pags ltar gon par blañ	
na bzañ pad lo ris drug ni	5
stod gos smad śams chag nan gsum	
rmad gos rmad ħog tshul gos gsum	
pad źu pad lham pad gdan gsum	
theg pa rim dguñi tshogs dañ sbyar	
pad gdan pad lham smad śams gsum	10
chag nan rim bźi rgyu yi bon	
stod gos rmad gos tshul gos gsum	
rmad ħog gliñ snam ħbras buñi bon	
pad źu rgyu ħbras gñis med par	
bla med theg pa chen poñi tshul	15
thams cad kun la khyab par gnas	
pad gdan gliñ brgyad lte ba dgu	
ħkhor bañi sa la mi gnas śiñ	
gañ la chags pa med pañi tshul	
pad lham pad brtsegs gñis sbyar te	20
rgyu drug ħkhor bañi lus blañs la	
ħdam gyis ma gos pad mañi tshul	
smad śams sul bu ñi śu lña	
gliñ chuñ ñi śu rtsa lña dpag	
dag pañi gliñ skyes dag pañi lus	25
kun las rnam par ħphags pañi tshul	
chag nan rim bźin chag goñ can	
tshul khrimś bum pa sgeg pa dañ	
khrel dañ ño tsha śes pa ste	
tshad med bźi ldan byañ chub rgyun	30
rnam dag yid ħoñ sgeg pañi tshul	
stod gos ħphrag dbyuñ ^a goñ bñol med	
ħdab brgyad me tog kha byeñi tshul	
źe sdañ sñin poñi gos mi gon	
byams pa ñañ ldan źi bañi tshul	35
[249b] tshul gos sul bu ñi śu lña	
lcags ri mu khyud ħkhor yug can	
gliñ bźi gru bźi gsal mthoñs can	
gtsañ khrimś ñi śu rtsa lñañi tshul	
g·yas pa ħog la g·yon pa steñ	40
mdzes pañi tshul gyis ħphrag la gzar	

^a g·yas

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Typifying loving peace, it is a garment not worn by wrathful monsters.
The cope with its twenty-five pleats and its surrounding border edging,
four sides, four corners and a hole in the middle, typifies the twenty-five
rules of purity.

Below on the right and above on the left,
it hangs over the shoulders in a beautiful manner.

gtsaṅ ma gtsug phud khrims kyi gos	
smad ḥog gliṅ snam ñi śu lña	
ḥtsho ba byad len mu khyud med	
gtsaṅ zīṅ dag par bya baḥi tshul	
dge bsñen dge tshul khrims kyi gos	5
rmaḍ ḥog gliṅ snam ñi śu lña	
g·yas ḥog g·yon goṅ gru la gzar	
khrus daṅ mchod paḥi g·yog byar mdzes	
rmaḍ gos gliṅ snam brgya daṅ brgyad	
sprin daṅ me tog ldiṅ khaṅ na	10
dgra bcom saṅs rgyas brgya rtsa brgyad	
ḥdul ba khrims kyi bon sgo la	
ḥchad daṅ rtsod daṅ rtsom paḥi tshul	
theg rim brgya daṅ rtsa brgyad la	
grub paḥi ḥbras bu brgya rtsa brgyad	15
yaṅ dag mthar phyin rdzogs saṅs rgyas	
rmaḍ du byuṅ baḥi ḥdul gos so	
pad źu sul bu rtsa lña la	
ḥdab 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 rnam kun gyi yan lag las	25
gźi bskur bcud ldan pad gyes daṅ	
hos ru gsil ba sgra sñan daṅ	
pad cha pad khug sñon po daṅ	
tshem khab dbal mo so leb daṅ	
khrus bum pad gdan gtsaṅ ma daṅ	30
lcags kyi chan gri gñis sbyar daṅ	
bkaḥ rgyud rin chen gleg bam daṅ	
sgra sñan theḅ tse ḥkhrol mo daṅ	
pad zaṅs [250a] gtsaṅ maḥi tshan snod daṅ	
dri źim sman gyi sdoṅ po daṅ	35
khrims kyi gtsaṅ rdzas sde bcu ni	
rgyun du dgos paḥi yo byad do	
rnam dag gtsug phud ḥdul baḥi gśen	
gon paḥi sde bźi spaṅ bar bya	
pad lo ris drug blaṅ 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 (*śīla*, *samādhi*, *prajñā*) and resembles the top of a tall banner of victory.

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

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

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

the jingling mendicant's staff,

the blue lotus-case for the lotus-items,

the needle with point and flat end,

the vase of ablution with its pure lotus-base,

the metal scissors,

the precious volume of traditional teachings,

the sweet-sounding dish with its ringing note,

the bowl of ablutions made of copper,

the sweet-smelling medicinal stick,

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

rNam-dag gTsub-phyud, 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 sun gdiñ ba gdiñ bar bya ||
 pad lham pad zu mnab par bya ||
 gtsañ rdzas sde bcu htshag par bya ||
 gos kyī spañ blañ bstan paḥo ||

gsum pa khri stan sde las su || 5
 rnam pa bzī ru śes pa ste ||
 khri stan mthon po bya ba dañ ||
 khri stan chen po bya ba dañ ||
 khri stan bzañ po bya ba dañ ||
 khri stan drag po bya baḥo || 10
 mthon po gser dñul śiñ gi khri ||
 rta dañ glañ po ma he dañ ||
 boñ drel la sogs rkañ ḥgros te ||
 mthon po yin pas spañ bar bya ||
 de la so sor dbye ba na || 15
 gser dñul śiñ khri chen poḥi khri ||
 gnas paḥi yul la chags pa skye ||
 rta dañ glañ po ma heḥi khri ||
 kheñs sems dregs dañ ña rgyal skye ||
 mdzo dañ boñ drel dman paḥi khri || 20
 rabs chad ma niñ u dug sgra ||
 śiñ tu dman paś ñams pa che ||
 chen po skyes dman za ma mo ||
 ñams len yid ḥphrog snañ ba ḥkhrul ||
 lha mo klu mo mi mo dañ || 25
 bdud mo srin mo dman moḥi rigs ||
 rnam pa drug tu phyed paḥo^a ||
 lha mo yid ḥphrog snañ ba ḥkhrul ||
 klu mo mdzes ldan le lo g·yeñ ||
 mi mo ḥgro baḥi bag chags g·yo || 30
 bdud mo ge śan srog la rgol ||
 srin mo za byed bla yid rku ||
 dman mo groñ rgyu^b log par slu^c ||
 thar lam ḥgegs paḥi geg śiñ byed ||
 spyir yañ ñes [25ob] paḥi mtshan ñid ni || 35
 rin chen sa ḥog sbas pa dañ ||
 śel sgoñ ḥdam du bskyur ba dañ ||
 rtsi thog ba mos bcom^d pa dañ ||
 me loñ g·yah yis bsgrībs pa dañ ||
 ñi ma sprin gyis g·yogs pa dañ || 40
 zla ba gzaḥ yis zin pa dañ ||

^a ched paḥo^b rgyun^c bslu^d ḥjom

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,

dar dkar dri mas bsgos^a pa dañ ||
 sgron me ḥod mdañs ñams pa dañ ||
 dpag bsam sdoñ po rul ba dañ ||
 me tog sad kyis khyer ba dañ ||
 rña gsañ sgra skad chag pa dañ || 5
 ñams dañ ñes dañ ltuñ ba che ||

bdud mo gdan du btiñ ba na ||
 ro myags ḥdam doñ nag po ru ||
 gtan tu thar med sdug bsñal sbyañ ||
 srin mo gdan du btiñ ba na || 10
 me lce ḥkhor lo ḥbar ba ru ||
 gdar tshan dmar poḥi ssub la sbyañ ||
 dman mo gdan du btiñ ba na ||
 chu gliñ mun paḥi rgya mtsho ru ||
 klu srin pho moḥi lus blañ zñ^b || 15
 ḥdod pa tshim med ñon moñs skye ||
 mi mo gdan du btiñ ba na ||
 mñal gyi srin buḥi groñ khyer na ||
 sdug bsñal thar med btson ra sbyañ ||
 klu mo gdan du btiñ ba na || 20
 gliñ bar mun paḥi glin khrod^c na ||
 dbañ bo ma tshañs gya ñes sbyañ ||
 lha mo gdan du btiñ ba na ||
 mthaḥ ḥkhob ma dag groñ khyer du ||
 sdug bsñal na tshaḥi lus su sbyañ || 25
 spyi ru ñes pa de ltar che ||
 sgos su ḥdul ba ḥdzin pa yi ||
 bslab gsum ḥjug spyod gañ zag rnam^d ||
 lus kyis^e spyad na ltuñ ba che ||
 ñag gis spyad na ñes pa che || 30
 yid kyis bsam na ñams pa che ||
 lus ñag yid gsum log pa na ||
 śin tu ñams pa chen po ste ||
 rdza chag ḥphro bzin bskañ bar dkaḥ ||
 de phyir chen poḥi khri stan spañ || 35

bzañ [251a] po dar dañ zab kyis gdan ||
 srin dañ za ḥog ḥbol gdan de ||
 ri mo can dañ mu khyud can ||
 ñi zla ris dañ nor bu ris ||

^a gos^b ciñ^c khrid^d rnam^e kyis

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

They are debilitating, harmful and sinful.

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

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

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

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

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

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

In general the harm is as great as this.

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

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

Therefore large couches must be avoided.

Beautiful ones are of fine or heavy silk,
 mattresses of fine cloth and brocade,
 finely patterned and bordered,
 with designs of sun and moon and designs of gems,

g·yuñ druñ ḥkhor lo pad ma ris ||
 me tog tshom bu pa tra ris ||
 dpag bsam śiñ lo gzaḥ sprin ris ||
 dkar ljañ dmar sño mthiñ nag ris ||
 kha dog sna lña gzaḥ mtshon ris || 5
 ḥjam dañ bde dañ ḥbol ba ste ||
 lus po bag yañs chags pa skye ||
 btsun moḥi gdan yin spañ bar bya ||

drag po gcan gzan ris bkra ste ||
 gtum chen doñ dañ rñam chen dred || 10
 mi rgod rñam paḥi pags pa gsum ||
 gdan du btiñ na ltuñ ba phog ||
 śa zan stag dañ thig le gzigs ||
 dpaḥ rtsal siñ dañ ñar can gsaḥ ||
 wal wol guñ dañ ḥphar spyañ dbyi || 15
 gdan du btiñ na ñes par ḥgyur ||
 rbad dañ wa sbrel khyi dañ grum ||
 sme baḥi gdan yin ñams par ḥgyur ||
 gdan khri ñams na khri ḥphañ gdeg^a ||
 khri ḥphañ dgu paḥi mchod rten bzeñs || 20
 rin chen bkad^b sa thañ la ñal ||
 gdiñ ba g·yu mdañs gdan du gdiñ^c ||
 de min khri gdan spañ bar bya ||
 rnam dag gtsug phud ḥdul baḥi gśen ||
 mthon poḥi khri stan ñes par ḥgyur || 25
 chen poḥi khri^d stan ltuñ bar ḥgyur ||
 bzañ poḥi khri stan chags^e par ḥgyur ||
 drag poḥi khri stan ñams^f par ḥgyur ||
 khri stan dag gi dbye baḥo ||

bzi pa grogs kyi sde las su || 30
 chags paḥi grogs dañ ḥgal baḥi grogs ||
 ñes paḥi grogs dañ ñams paḥi grogs ||
 rnam pa bzi ru śes par bya ||
 gñen dañ ñe du ḥbrel ba rnams ||
 chags paḥi grogs yin rgyañ [251b] thag bsriñ || 35
 bsño ḥbog rla rdol gdön gyis brlam ||
 ḥgal baḥi grogs yin bar mtshams gcad ||
 skyes dman bud med bslu brid can ||
 ñes paḥi grogs yin rgyañ thag bsriñ ||

^a bteg^b bkod^c btiñ^d khriḥi^e ñams^f chags

designs of swastikas, wheels and lotuses,
 flowers in clusters and criss-cross designs,
 leaves of the tree of paradise, designs of rainbow and clouds,
 white, green, red, blue, sky-blue and black in design,
 colours of all five kinds, designs of rainbow hues,
 soft, comfortable and springy,
 the body is at ease and lust is aroused.
 Such are the couches of women and must be avoided.

Fierce ones are adorned with wild animals,
 the skins of the fierce brown bear, the raging yellow bear or the terrible
 gorilla.

If these are laid down as mats, sin is committed.

The flesh-eating tiger and the spotted leopard,
 the bold skilful lion and the powerful snow-leopard,
 the restive caracal, the red wolf, the grey wolf and the lynx,
 If these are laid down as mats, it is harmful.

The 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 gTsub-phyud*, Shen who converts living beings!

High couches are harmful.

Large couches are sinful.

Beautiful couches are lustful.

Fierce couches are debilitating.

Such are the differences in the matter of couches.

Fourthly the section on friends.

There are clinging friends and erring friends,

harmful friends and debilitating friends.

Thus they are of four kinds.

Relatives and those who are closely connected

are clinging friends and must be kept at a distance.

Crazy, excitable people, those possessed of demons

make erring friends from whom one must cut oneself off.

Women who lead one into temptation

are harmful friends who must be kept at a distance.

dam tshig ñams dañ sme mnol can ||
 ñams pañi grogs yin thabs kyis spañ ||
 spyir yañ grogs kyis ñes pa ni ||
 thar lam mi thob gag síñ byed ||
 dge bañi las la bar chod gtoñ || 5
 phyin ci log gi bslu khar ḡgro ||
 mi mthun rkyen g·yo sar^a sna ḡkhríd ||
 de bas thabs kyis spañ bar bya ||
 de las bzlog ste mthun pañi grogs ||
 tshañs par spyod dañ mthun par ldan || 10
 dad dañ brtse sems mos gus che ||
 blo sems mi ḡgyur ḡgyur med sems ||
 dad ldan zuñ thub dam tshig can ||
 rnam dag dkaḡ thub sruñ khirms ldan ||
 źi tshul ñañ riñ khoñ ḡkhyul can || 15
 blañ bañi grogs su śes paḡo ||

rnam dag gtsug phud ḡdul bañi gśen ||
 chags pañi grogs kyis ltuñ bar byed ||
 ḡgal bañi grogs kyis ñes par byed ||
 ñams pañi grogs kyis ltuñ bar byed || 20
 ñes pañi grogs kyis sme bar byed ||
 grogs kyis yan lag bstan paḡo ||

de ltar yan lag sde bźi las ||
 kha zas sde dañ ḡon pañi sde ||
 khri stan sde dañ grogs kyis sde || 25
 thabs la brten te bsruñ bañi rgyu ||
 yan lag kha zas de bźi la ||
 síñ tu srog la ñes pas su ||
 nad la sman du ḡgro ba dañ ||
 theg pa ḡoñ du spar bas su || 30
 de min gźan la dgag par śes ||
 thabs la brten te bsruñ baḡo ||

rañ bźin gyis ni spyod tshul la ||
 [252a] sgeg mos me loñ phyi ba bźin ||
 yañ yañ phyi źiñ yañ yañ lta || 35
 ñañ pañi rgyal rigs khirus byed bźin ||
 skad gcig mi yeñ rtse gcig sruñ ||

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

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

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

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 śel sgoñ btsaḥ ba ltar ||
 skyon gyis ma gos ña ra gzab ||
 rus sbel chu dañ ḥo ḥbyed ltar ||
 dge sdig rgyu ḥbras spañ blañ brtsi ||
 stobs chen gyad kyis gzu brduñ bzin || 5
 skad gcig thañ lhod med par bya ||
 ri dvags tri sña śa ra ltar ||
 byañ chub sems dpaḥ śes rgyud sbyañ ||
 khruś dañ gtsañ sbra dag par bya ||
 phyi yi tshul dañ nañ gi khriś || 10
 gñis ka zuñ ḥbrel mkhas par bslab ||
 ḥjig rten ḥkhor baḥi las spyod la ||
 skyi ḥjigs g-yañ za ño tsha śes ||
 bag yod spyod pa śin tu gzab ||
 rgyal po lta buḥi che ba dañ || 15
 blon po lta buḥi g-yeñs pa dañ ||
 tshoñ dpon lta buḥi ḥdu ḥdzi dañ ||
 byis pa^a lta buḥi spyod pa dañ ||
 spyod lam bzi po spañ bar bya ||
 sgeg mo lta buḥi phyi bdar dañ || 20
 nañ pa lta buḥi gtsañ sbra dañ ||
 loñs sku lta buḥi cha lugs dañ ||
 byañ chub glañ poḥi spyod pa dañ ||
 spyod lam rnam bzi blañ bar bya ||
 dgra la mi sdañ bzin mi bzlog || 25
 gñen la mi chags srid mi bskañ ||
 lus sems rtse gcig dal bar bya ||
 phyi tshul wal wol g-yeñ mi bya ||
 nañ khriś le lo g-yeñ mi bya ||
 rnam dag gtsug phud ḥdul baḥi gśen || 30
 phog paḥi khriś rnamś yo thub na ||
 skye ba gcig giś mñon ḥtsañ rgya ||
 rañ bzin gyi ni spyod tshul lo ||
 ces gsuñs so /

Like the crystal egg which is born of gods and furies,
watch carefully that it is not defiled by a defect.

Like the tortoise who can distinguish water and milk,
work out what should be avoided and what should be done in the causes
and effects of good and evil.

Like the mighty champion drawing the bow,
do not relax for one moment.

Like the deer *Tṛṣṇasāra*
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. *na*, f. 19b² onwards]

de la yañ ston pas bkaḥ stsal pa /
 legs so legs so rigs kyi bu ||
 gsañ sñags don ldan gsañ ba ḥdus ||
 gsañ baḥi bdag po khyod legs so ||
 khyod kyis źus paḥi don de dag || 5
 bdag gis yoñs su bśad par bya ||
 gsañ ba sñags kyi theg pa la ||
 spyi yi rnam grañs de ltar na ||
 don dam ñams su len pa la ||
 phyi raḥs rjes ḥjug gañ zag rnam || 10
 bon sgo theg pa gañ spyod pa ||
 spañ bsgyur grol ba gsum du ḥjug ||
 dge bsñen drañ sroñ rgyu ḥbras rtsi ||
 dug lña spañs pas phar phyin ḥdod ||
 ñan spañ bzañ blañ chu yi gñer || 15
 zad pa med ciñ ḥphri ba med ||
 chu las chu ḥbyuñ spañ mi ḥdzad ||
 śiñ las śiñ skye bskam mi ḥgyur ||
 me la śiñ bsnan ga la ḥoñ ||
 spañ lam theg pa kor tshe ba^a || 20
 theg pa chen poḥi don ma yin ||
 theg chen bon dañ rgyañ thag riñ ||
 a dkar ye gśen bsgyur lam pa ||
 spañ du med ciñ blañ du ḥdod ||
 grogs su blañ źiñ grogs su bsgyur || 25
 grogs su bsgyur pas gñis su med ||
 dbyiñs śes mkhaḥ kloñ thabs śes sogs ||
 gñis su med pas don mthar phyin ||
 loñs spyod rdzogs paḥi źiñ du gsal ||
 lha sku rigs stobs ye śes thob || 30
 theg pa chen poḥi don la sñeg ||
 theg chen don la smon źiñ ḥgrub ||
 theg pa chen po grol baḥi lam ||
 snañ srid ḥkhor ba myañ [20a] ḥdas bon ||
 ñag gcig rig paḥi cho ḥphrul la || 35
 spañ dañ bsgyur du ga la btub ||

^a gor rtse ba

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 pañi ñañ la bźag ||
 ñañ la bźag pas ñañ du gnas ||
 ñañ la ñañ ñid g·yo ba med ||
 ñañ las ñañ ñid ḥdu ḥbral med ||
 ñañ ñid ño bo ñid du gsal || 5
 bla med śes rab pha rol phyin ||
 zuñ ḥjug rtogs pañi phyag rgya thob ||
 grol bañi lam du bstan paḥo ||

de ltar spañ bsgyur grol gsum las ||
 ḥdi ni bsgyur bañi lam du ste || 10
 phyi ñañ snod bcud ḥkhor ḥdas bon ||
 dug las ye śes rtsir bsgyur źiñ ||
 bdag ñid rol par ñams su len ||
 phyi snod stoñ gsum ḥjig rten dañ ||
 sa rdo ri brag gnas rten ḥkhras || 15
 loñs spyod rdzogs skuñi źiñ du bsgyur ||
 phyi snod lha yi gźal yas khañ ||
 ñañ bcud skye ḥgro śems can ni ||
 srog dbugs bsdus pa thams cad kun ||
 lha dañ lha moñi sku ru bsgyur || 20
 ñañ bcud lha dañ lha moñi sku ||
 ye nas rgyal ba rgya mtshoñi źiñ ||
 gdod nas bon ñid loñs spyod rdzogs ||
 bon can mtshan ma cho ḥphrul gnas ||
 phyi snod ñañ bcud de ltar la || 25
 spañ dañ blañ ba ga la mchis ||
 ma spañ rgyan śar ñams su blañ^a ||
 dug lña spañs pañi pha rol na ||
 ye śes bya ba ga la yod ||
 dug dañ ye śes gnas ḥgyur yin || 30
 sku dañ źiñ khams zuñ ḥbrel yin ||
 thabs dañ śes rab sñoms ḥjug yin ||
 dkār dañ nag gñis mdañs ḥbyin yin ||
 dge dañ sdig pa brod skyed yin ||
 bde dañ sdug bsñal sun ḥbyuñ^b yin || 35

dug lña ye śes lña ru bsgyur ||
 źe sdañ byams pa chen por bsgyur ||
 mñam par gnas pa źi bañi ñañ ||
 drag poñi skur sprul khro boñi sku ||

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

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

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

The Five Evils are transformed into the five Wisdoms.
 Wrath is transformed into great love,
 a state of sameness and peace.
 Transformed into a fierce divinity, of wrathful form,

mthiñ nag bdud hjoms ðod dpuñ [zob] ðbar ||
 ze sdañ ðkhor ba dbyiñs su sgrol^a ||
 gñis su med pa bdag ñid ñañ ||
 ma spañ rgyan śar ñams su blañ^b ||
 bskyed dañ rdzogs pa zuñ du ðjug || 5
 lha sku phyag rgya rigs stobs spyān ||
 ñid la ñid du mñon rol pa ||
 bdag ñid chen po lhun gyis grub ||

gti mug ye śes chen por bsgyur ||
 mñam par gnas pa źi bañi ñañ || 10
 drag poñi skur sprul khro boñi sku ||
 gser mdog bdud hjoms ðod dpuñ ðbar ||
 gti mug ðkhor ba dbyiñs su sgrol^a ||
 gñis su med pa bdag ñid ñañ ||
 ma spañ rgyan śar ñams su blañ^b || 15
 bskyed dañ rdzogs pa zuñ du ðjug ||
 lha sku phyag rgya rigs stobs spyān ||
 ñid la ñid du mñon rol pa ||
 bdag ñid chen po lhun gyis grub ||

ña rgyal źi ba chen por bsgyur || 20
 mñam par gnas pa źi bañi ñañ ||
 drag poñi skur sprul khro boñi sku ||
 śel mdog bdud hjoms ðod dpuñ ðbar ||
 ña rgyal ðkhor ba dbyiñs su sgrol^a ||
 gñis su med pa bdag ñid ñañ || 25
 ma spañ rgyan śar ñams su blañ^b ||
 bskyed dañ rdzogs pa zuñ du ðjug ||
 lha sku phyag rgya rigs stobs `spyān ||
 ñid la ñid du mñon rol pa ||
 bdag ñid chen po lhun gyis grub || 30

ðdod chags sbyin pa chen por bsgyur ||
 mñam par gnas pa źi bañi ñañ ||
 drag poñi skur sprul khro boñi sku ||
 zañs mdog bdud hjoms ðod dpuñ ðbar ||
 ðdod chags ðkhor ba dbyiñs su sgrol^a || 35
 gñis su med pa bdag ñid ñañ ||
 ma spañ rgyan śar ñams su blañ^b ||
 bskyed dañ rdzogs pa zuñ du ðjug ||

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 mñon rol pa ||
bdag ñid chen po lhun gyis grub ||

hphrag dog yañs pa chen por bsgyur ||
mñam par gnas pa źi bañi ñañ || 5
drag poñi skur sprul khro boñi sku ||
g-yu mdog bdud hñoms [21a] ñod dpuñ hbar ||
hphrag dog hñhor ba dbyiñs su sgrol^a ||
gñis su med pa bdag ñid ñañ ||
ma spañ rgyan śar ñams su blañ^b || 10
bskyed dañ rdzogs pa zuñ du hñug ||
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mñon rol pa ||
bdag ñid chen po lhun gyis grub ||

tshogs brgyad rig pa chen por bsgyur || 15
mñam par gnas pa źi bañi ñañ ||
drag poñi skur sprul khro boñi sku ||
sna tshogs bdud hñoms ñod dpuñ hbar ||
yul brgyad hñhor ba dbyiñs su sgrol^a ||
gñis su med pa bdag ñid ñañ || 20
ma spañ rgyan śar ñams su blañ^b ||
bskyed dañ rdzogs pa zuñ du hñug ||
lha sku rigs stobs ye śes spyan ||
ñid la ñid du mñon rol pa ||
bdag ñid chen po lhun gyis grub || 25

rgyu bźi phuñ po sku bźir bsgyur ||
mñam par gnas pa źi bañi ñañ ||
drag poñi skur sprul khro boñi sku ||
rigs bźi bdud hñoms ñod dpuñ hbar ||
skye bźi hñhor ba dbyiñs su sgrol^a || 30
gñis su med pa bdag ñid ñañ ||
ma spañ rgyan śar ñams su blañ^b ||
bskyed dañ rdzogs pa zuñ du hñug ||
lha sku phyag rgya rigs stobs spyan ||
ñid la ñid du mñon rol pa || 35
bdag ñid chen po lhun gyis grub ||

dam rdzas lña 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 buddha-
bodies,

a state of sameness and peace.

Transformed into a fierce divinity, of wrathful form,
the destroyer of demons of the four families, blazing with light.

The cycles of the four modes of birth receive release in the celestial
sphere,

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

Learn non-avoidance as your first principle.

Unite the Process of Emanation and the Process of Realization.

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

The five sacred items are transformed into elixir.

byañ sems gab pa sems kyi bdud ||
 stoñ ñid ye śes dag paḥi rtsi ||
 že sdañ ḥjoms pa sman gyi mchog ||
 nam mkhaḥi lha mo bcud kyi dños || 5
 gtsañ sme blañ dor rtog pa ḥjoms ||
 the tshom med par ñams su blañ ||
 stoñ ñid ye śes lhun gyis grub ||

gsañ śa gal chen gzugs kyi bdud ||
 me loñ ye śes dag paḥi rtsi ||
 gti mug ḥjoms pa sman gyi mchog || 10
 sa yi lha mo bcud kyi dños ||
 gtsañ sme blañ dor rtog pa ḥjoms ||
 the tshom med par ñams su blañ ||
 me loñ ye śes lhun gyis grub ||

zim phod dri [21b] chen ḥdu byed bdud || 15
 mñam ñid ye śes dag paḥi rtsi ||
 ña rgyal ḥjoms pa^a sman gyi mchog ||
 rluñ^b gi lha mo bcud kyi dños ||
 gtsañ sme blañ dor rtog pa ḥjoms ||
 the tshom med par ñams su blañ || 20
 mñam ñid ye śes lhun gyis grub ||

paḍ ma rak ta tshor baḥi bdud ||
 sor rtogs ye śes dag paḥi rtsi ||
 ḥdod chags ḥjoms pa sman gyi mchog ||
 me yi lha mo bcud kyi dños || 25
 gtsañ sme blañ dor rtog pa ḥjoms ||
 the tshom med par ñams su blañ ||
 sor rtogs ye śes lhun gyis grub ||

mñam ñid dri chu ḥdu śes^c bdud ||
 bya grub ye śes dag paḥi rtsi || 30
 ḥphrag dog ḥjoms pa sman gyi mchog ||
 chu yi lha mo bcud kyi dños ||
 gtsañ sme blañ dor rtog pa ḥjoms ||
 the tshom med par ñams su blañ ||
 bya grub ye śes lhun gyis grub || 35

dug gsum^d sku gsuñ thugs su bsgyur ||

^a bzi brgya ḥjoms pa

^b kluñ

^c ḥdu byed

^d dus gsum

The 'Thought of Enlightenment' in its secret meaning, which is the demon of Mind

(becomes) the essence of the pure *Wisdom of Voidness*.

The best of medicines, it is destructive of Wrath.

It is the essential nature of the goddesses of space.

It destroys the notions of the acceptance and rejection of purity and impurity.

Absorb it without hesitation

and the Wisdom of Voidness is spontaneously effected.

The indispensable 'secret flesh' is the demon of Body

(and becomes) the essence of the pure *Mirror-like Wisdom*.

The best of medicines, it is destructive of Mental Torpor.

It is the essential nature of the goddesses of earth.

It destroys the notions of the acceptance and rejection of purity and impurity.

Absorb it without hesitation

and the Mirror-like Wisdom is spontaneously effected.

The 'incense of great smell' is the demon of Impulses

(and becomes) the essence of the pure *Wisdom of Sameness*.

The best of medicines, it is destructive of Pride.

It is the essential nature of the goddesses of air.

It destroys the notions of the acceptance and rejection of purity and impurity.

Absorb it without hesitation

and the Wisdom of Sameness is spontaneously effected.

The 'lotus blood' is the demon of Feeling

(and becomes) the essence of pure *Discriminating Wisdom*.

The best of medicines, it is destructive of Lust.

It is the essential nature of the goddesses of fire.

It destroys the notions of the acceptance and rejection of purity and impurity.

Absorb it without hesitation

and Discriminating Wisdom is spontaneously effected.

The 'scent of sameness' is the demon of Perception

(and becomes) the essence of pure *Active Wisdom*.

The best of medicines, it is destructive of Envy.

It is the essential nature of the goddesses of water.

It destroys the notions of the acceptance and rejection of purity and impurity.

Absorb it without hesitation

and Active Wisdom is spontaneously effected.

The Three Evils⁴⁸ are transformed into Body, Speech and Mind.

ze sdañ ño bo stoñ pa ñid ||
 stoñ źiñ bdag med bon gyi sku ||
 kha gtiñ mtshan ma dpag tu med ||
 yañs dog mthaḥ dbus ḥgyur ba med ||
 ḥdi źes bzaḥ gtad spros <mthaḥ> bral || 5
 gdod nas ño bo ñid kyi dbyiñs ||
 bon ñid dkyil ḥkhor dbyiñs na gnas ||
 de bźin ñid kyi tiñ ñe ḥdzin ||
 ma bcos spros bral ñams su blañ ||
 bdag med stoñ pa ye śes sku || 10
 ma bcos dri bral rnam par dag ||
 ye sañs rgyas paḥi ño bor gsal ||

gti mug ño bo rig pa ñid ||
 rañ bźin ḥod gsal rdzogs paḥi sku ||
 sku dañ źiñ khams phyogs med rgyas || 15
 sgrib med ye śes ḥod zer ḥphro ||
 mkhyen dañ brtse baḥi bdag ñid can ||
 gdod nas tshad med lhun la gnas ||
 rañ bźin dkyil ḥkhor mkhaḥ la rdzogs ||
 kun tu snañ gi tiñ ñe ḥdzin || 20
 tshad med bźi ldan ñams su blañ ||
 mi g·yo mñam gsal ye śes sku ||
 mkhyen brtse ye śes phun sum tshogs ||
 rañ bźin lhun grub ño bo gsal ||

[22a] ḥdod chags ño bo sbyin pa ñid || 25
 gañ la ma chags rnam par dag ||
 chags med dri bral sprul paḥi sku ||
 gañ la chags par mi ḥdzin źiñ ||
 gañ la źen pa mi ḥchaḥ bas ||
 gañ dag ḥgro ba ma lus pa || 30
 de yis spon^a bar mi ḥgyur bas ||
 thams cad kha lo bsgyur baḥi phyir ||
 mtshan maḥi dkyil ḥkhor kloñ du gsal ||
 sprul pa snañ baḥi tiñ ñe ḥdzin ||
 lha sku yig ḥbru thig le sogs || 35
 sna tshogs mtshan ma ñams su blañ ||
 mtshan maḥi rdzas la goms paḥo ||
 yañ dag don la zuñ ḥbrel skye ||
 dbyiñs śes mkhaḥ kloñ thabs śes sogs ||

The essence of Wrath is Voidness.
 It is empty and selfless, this Body of *Bon*,
 Measureless in its extent, its depth, its characteristics,
 without width, range, and changeless.
 'This' means lacking fixation, activity and goal.
 It is the celestial sphere of primeval essence,
 abiding in the *maṇḍala*-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 *maṇḍala* 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 *maṇḍala* of recognizable signs,
 as the contemplating of manifest appearances.
 These gods, buddha-bodies, seed-syllables, heart-essence and so on,
 absorb these various recognizable signs.
 Even such is the art of recognizable characteristics.
 They arise in pairs in the pure absolute,
 celestial sphere and knowledge, sky and space, method and wisdom, etc.

zuñ hjug lha sku phyag rgya thob ||

snañ srid sbyor sgrol rol par bsgyur ||
 phyi snod nañ bcud gcig tu sbyor ||
 sbyor bañi mchod pa dpag tu med ||
 ñid la ñid rol mñon par dag || 5
 dug gsum^a sku, gsuñ thugs su bsgral ||
 dug lña ye śes lña ru bsgral^b ||
 rnam rtog bon ñid dbyiñs su bsgral ||
 dgra bgegs bar chod tshogs su bsgral ||
 sgrol bañi mchod pa dpag tu med || 10
 ñid la ñid rol mñon par dag ||
 dbyiñs śes dbyer med bde bar rol ||
 mkhañ kloñ dbyer med gcig tu rol ||
 thabs śes zuñ hjug sñoms par rol ||
 rol pañi mchod pa dpag tu med || 15
 ñid la ñid rol mñon par dag ||
 sbyor sgrol rol pa ñams su blañ ||
 sbyor ba bon ñid bde bañi ñañ ||
 sgrol bas dus gsum hkhhor ba hjom s ||
 rol pas zuñ hjug phyag rgya che || 20
 sku gsum lhun grub sañs rgyas thob ||

thabs śes mi spañ gzuñs ma hdzin ||
 u ya dam tshig snod du bya ||
 lha mo mdzes ldan yid hoñ grogs ||
 klu mo mdzas ldan dños grub grogs || 25
 mi mo yid hoñ mthu rtsal grogs ||
 mtshan ldan rgod lcam mchog gi grogs ||
 sñoms hjug bde bañi phyag rgya sbrel ||
 thabs śes thig le dkar dmar [22b] spro ||
 rkyañ cha ya bral don mi hgrub || 30
 gñis mthun gra bsdeb kun nas mdzes ||
 gsañ sñags gsañ la snod gcig dgos ||
 thabs śes zuñ hbrel ñams su blañ ||
 rtsa rluñ thig le zuñ du chud ||
 bde stoñ ye śes rgyud la skye || 35
 dgañ chen rol mo dpag tu med ||
 ñid la ñid rol mñon par dag ||
 gñis su med pañi 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.

lta ba spyi rgya rlabs kyis chod ||
 sgom pa mdor bsdus thig le ḥbrel ||
 spyod pa bon ñid la chen dor ||
 dam tshig rnam dag gzi ma gzuñ ||
 ḥphrin las rnam bzi tshags^a su bsdam || 5
 dños grub gsañ ba thabs žags kyis ||
 ḥgro baḥi sñiñ po dbañ du bsdud ||
 gsañ sñags don ldan gsañ ba ḥdus ||
 gsas mkhar gsañ ba sgo dgu yi ||
 phyi nañ gsañ ba gañ spyod kyañ || 10
 don dam ñams su len tshul lo ||
 gsañ baḥi man ñag thugs la choñs ||
 sems can ḥgro la sman par mdzod ||

ces gsuñs so / yañ ston pas bkaḥ stsal pa /

ñon cig dbañ ldan gtsug phud gśen || 15
 gsañ ba sñags kyi theg pa la ||
 bsñen dañ sgrub paḥi go rim ni ||
 gsas mkhar gsañ ba sgo dgu la ||
 so sor bye brag mañ lags kyañ ||
 tshur bsdus rnam pa gsum du ḥdus || 20
 bsñen sgrub las gsum go rim mo ||

thog mar bsñen paḥi rim pa la ||
 bsñen paḥi gzi ma sgo dgu dañ ||
 gñis pa sgrub paḥi rim pa la ||
 sgrub paḥi yan lag bco brgyad dañ || 25
 tha ma las kyi mthaḥ bsgyur las^b ||
 gzuñ las gud kyi mchoñ dgu ste ||
 yan lag sum cu rtsa drug gis ||
 bsñen sgrub las gsum go rim dbye ||

de yañ so sor bstan pa ni || 30
 bsñen paḥi gzi ma sgo dgu la ||
 sñon ḥgro phyi yi bsñen pa gsum ||
 ñe ba nañ gi bsñen pa gsum ||
 bcaḥ gzi las kyi bsñen pa gsum ||

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-gsén*!
 In the vehicle of secret spells
 there are the stages of reliance (invocation) and performance (conjura-
 tion).⁶³
 In respect of these there are many divisions
 in the nine compartments of the secret *gSas*-palace,
 Compressing them, we reduce them to three kinds,
 Reliance, Performance and Acts.

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

As for distinguishing the stages of these three, Reliance, Performance
 and Acts,

we now explain them separately.

As for the nine compartments or bases of Reliance,
 there are three outer reliances concerned with preliminaries,
 the three inner reliances concerned with proximity,
 the three reliances of the actual practice.

thog mar phyi yi [23a] bsñen pa la	
dpon gsas lha la bsñen pa dañ	
rigs ldan gnas la bsñen pa dañ	
mtshan ldan grogs la bsñen pa gsum	
ñe ba nañ gi bsñen pa ni	5
yo byad rdzas la bsñen pa dañ	
thar glud bskañ la bsñen pa dañ	
phyi rten skos kyi bsñen pa gsum	
bcaḥ gzi las kyi bsñen pa gsum	
sruñ ba mtshams bcad phyi ru bsñen	10
dkiyil ḥkhor dal bri nañ du bsñen	
sgo dbye bsre bsnan gsañ ba bsñen	
bsñen paḥi gzi ma sgo dguḥo	
sgrub paḥi yan lag bco brgyad la	
thog mar gzi yi yan lag drug	15
ño mtshar lam gyi yan lag drug	
mthar phyin ḥbras buḥi yan lag drug	
bco brgyad dag tu śes pa ste	
de yañ so sor bstan pa na	
bar mtshams bdag ñid don du bsgrub	20
phyag rgya dgod pa bdag tu bsgrub	
dug lña rañ grol gdan ^a du bsgrub	
spyān drañ ye śes gñis med bsgrub	
phyag ḥtshal mos ḥduñ gus par bsgrub	
ñes ltuñ ñams bzag gus pas bsgrub	25
gzi yi yan lag drug tu śes	
gsañ ba ñon moñs tshar gcad bsgrub	
ye śes byin dbab loñs spyod bsgrub	
ḥphro ḥdu gsañ ba ḥdzab tu bsgrub	
phyag rgya gsañ ba gar du bsgrub	30
sku mdog phyag mtshan gdan khri bsgrub	
zi khro gnas ḥgyur rtags su bsgrub	
lam kyi yan lag drug tu śes	
dños grub yañ sñiñ bcud du bsgrub	
dus gsum ḥbral med dam bcar bsgrub	35
bdud rtsi zad med gter du bsgrub	

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 *maṇḍala*).

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 *maṇḍala*),
- (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 sgröl 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 kyī mthaḥ sgyur la	5
las kyī tha ma ḥchoñ dgu ni	
theg pa dgu yi don dañ sbyar	
gsal byed me loñ pra yi ḥchoñ	
phyva gśen theg paḥi don dañ sbyar	
snañ srid rab ḥbyams skoñ gi ḥchoñ	10
snañ gśen theg paḥi don dañ sbyar	
ye śes dbal mo srog gi ḥchoñ	
ḥphrul gśen theg paḥi don dañ sbyar	
thugs rje žags pa ḥdur gyi ḥchoñ	
srid gśen theg paḥi don dañ sbyar	15
las bzī rgyun lña sgrib sbyañ ḥchoñ	
dge bsñen theg paḥi don dañ sbyar	
ḥbum sde sa ya dam tshig ḥchoñ	
drañ sroñ theg paḥi don dañ sbyar	
bdud rtsi gsañ ba sman gyi ḥchoñ	20
a dkar theg paḥi don dañ sbyar	
thig le dbyiñs chen dgoñs paḥi ḥchoñ	
ye gśen theg paḥi don dañ sbyar	
kun khyab yañs pa lta baḥi ḥchoñ	
bla med theg paḥi don dañ sbyar	25
de ltar yan lag gsum cu drug	
gsas mkhar gsañ ba sgo dgu yi	
bsñen sgrub las gsum go rim mo	
gsañ sñags don ldan gsañ ba ḥdus	
gsañ baḥi man ḥnag thugs la choñs	30
sems can ḥgro la sman par mdzod	
ces gsuñs so /	

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

Thirdly as for the supererogatory acts,

there are nine sections of such intentional acts,

which fit together with the subjects of the Nine Vehicles.

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

Thus in all there are thirty-six branches, and this is the order of 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 GŠEN THEG PA

[vol. *nia*, f. 61a⁷ onwards]

de la yañ ye gšen gtsug phud kyis gsol pa /
 ston paḥi sgron ma ḥgro baḥi dpal dañ mgon ||
 rnam pa thams cad mkhyen paḥi thugs can lags ||
 ston [61b] paḥi źal nas bden paḥi bcud phyuñ źiñ ||
 bdag cag ḥkhor la nes par bstan pa yi || 5
 theg pa brgyad pa ye gšen bon sgo la ||
 dañ po byañ chub sems kyi ḥbyuñ tshul dañ ||
 gñis pa bkaḥ rgyud luñ gi che ba dañ ||
 gsum pa rgyud luñ so soḥi bye brag rnam ||
 bdag cag ḥkhor rnam thugs kyi dkyil du phog || 10
 da yañ phyi rabs rnam kyi don ched du ||
 dūg lña rnam dag mtshan bcas thabs kyi rgyud ||
 ye śes nañ gnas mtshan med śes rab rgyud ||
 rtsa baḥi rgyud gñis yan lag bco brgyad de ||
 ñiñ lag brgyad cu gya gcig rnam grañs bcas || 15
 nes par gcig tu dril ba sñiñ poḥi don ||
 mdo ru bsdus paḥi ñams len go rim źig ||
 bdag cag ḥkhor la ston pas bkaḥ stsal ḥtshal ||

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

ñon cig ye gšen gtsug phud gus pas ñon || 20
 ḥdi la go rim rnam pa gñis su bstan ||
 bskyed^a pa(ḥi rim pa) bsñen^b źiñ sgrub pa dañ ||
 rdzogs paḥi rim pa sgom źiñ goms pa gñis ||
 don dam kun rdzob mtshan bcas mtshan med blta ||
 thabs dañ śes rab zuñ ḥbrel rgyu ru bstan || 25
 don la gñis su yod pa ma yin źiñ ||
 de yañ nes paḥi don du gcig tu bsdus ||
 kun gzi byañ chub sems su gcig lags kyañ ||
 sems can bkri drañ so sor bstan pa tsam ||
 deḥi phyir bskyed dañ rdzogs pa gñis su bstan || 30
 de la thog mar bskyed paḥi rim pa la ||
 sñon ḥgro dños gzi rjes kyi bya ba gsum ||

^a bskye^b sñen

VIII. THE WAY OF THE PRIMEVAL SHEN

Then *Ye-g'sen 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 pre-
cision, well-ordered teaching reduced to a brief form.

So they asked, and the Teacher replied:

Listen, *Ye-g'sen gTsug-phud*, listen!

This must be taught in two ordered stages,
the Process of Emanation (consisting of) reliance and performance,
the Process of Realization (consisting of) contemplative practice and
habit.

Absolute truth must be viewed as relative truth and the characterized as
the non-characterized.

Method and Wisdom are taught as being united as a pair.

In effect they do not exist in duality, for although they are one in the
Thought of Enlightenment, the universal basis, they are only taught
separately for the guidance of living beings.

Thus in reality they are united as one.

But for that reason (*viz.* the guidance of living beings) they are taught
as the Process of Emanation and the Process of Realization.

Now in the first place the Process of Emanation has three stages, namely
preliminaries, the real basis and the final acts.

dañ po sñon du ḡgro baḡi rim pa la ||
 brgyad khri bži stoñ theg pa rim dgu dañ ||
 sgo bži mdzod lña bon sgo gañ spyod kyañ ||
 kun gyi ḡbyuñ gnas bla ma dam pa yin ||
 deḡi phyir [62a] mtshan ñid ldan paḡi bla ma btsal || 5
 lus ñag yig gsum mos ḡdun gus par bskyed ||
 ji sñad mchod yon bla ma rje la ḡbul ||
 lus srog rgyan la sogs pa thams cad kyañ ||
 chags med blo yis bla ma mchod byas na ||
 bskal stoñ sañs rgyas thams cad mñes dañ mtshuñs || 10
 bsod noms bsags paḡi ḡbras bu rgyun mi ḡchad ||
 bskal pa stoñ gi sañs rgyas de dag kyañ ||
 bla ma dag la brten nas byoñ pa ste ||
 da ltaḡi ston pa bdag dañ mtshuñs paḡo ||
 deḡi phyir mtshan ldan bla maḡi thugs bzuñ nas || 15
 dbañ dañ byin rlabs luñ gi man ñag gi ||
 zu don gsol ciñ khas blañ dam bcaḡ ste ||
 sems la dam bcaḡ yod na dge ba ḡgrub ||
 dam bcaḡ med na le lo g-yeñ baḡi phyir ||
 tshe gcig dge ba spyod bsam loñ khom med || 20
 deḡi phyir dge ba dbyar dam bcaḡ ba ste ||
 žiñ sa gśin la sa bon btab pa ḡdra ||
 nam yañ lo thog myu gu ḡkhruñs par byed ||
 de la ḡbras bu brtson ḡgrus stobs la rag ||
 brtson ḡgrus stobs ni žiñ paḡi so nam ḡdra || 25
 deḡi phyir dam bcaḡ rnam par dag pa gces ||
 dam bcaḡ rnam par dag pa sñon soñ nas ||
 dge baḡi sdoñ la mtshan ldan grogs gces pas ||
 mtshan dañ ldan paḡi lha sras lcam dral ni ||
 rigs^a bzañ khuñs btsun mi rgyal rgyud maḡi bu || 30
 gžon nu dal ḡbyor dpag bsam ljon pa ḡdra ||
 yon tan kun ḡbyuñ lo ḡbras me tog ltar ||
 gañ du ḡdod paḡi don rnam rab ḡgrub ciñ ||
 yid hoñ ñag ḡjam bran gyi tha ma ltar ||
 ci bcol las la bskos pa de bžin ñan^b || 35
 mi dge las spañ dge bcuḡi las la brtson ||
 sems dkar bcos sla khrel dañ ño tsha śes ||
 dad pa ḡgyur med dge [62b] sems gtoñ phod che ||
 gtsañ maḡi tshul sruñ bram ze tshañs par spyod ||
 g-yo sgyu zol zog^c ḡdod pa gtiñ^d bas spañ || 40
 sñiñ rje sems ldan ḡgro la byams paḡi phul ||

^a rig^b ñin^c sog^d gtañ

First as for the stage of preliminaries, whatever one practises among the Nine Vehicles with their 84,000 teachings, and among the Four Portals and the One Treasury as Fifth,⁶⁴ the source of everything is a holy lama.

So one must look for an accomplished lama.

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

If you worship your lama and offer him everything, body, life and fine things, your mind will be quite free from attachment, and it will be like giving pleasure to all the buddhas of the thousand world-ages.

The fruits of your accumulated merit will appear continuously.

Even the buddhas of the thousand world-ages depended on their lamas, when they appeared in the world,

and it is the same with me, the teacher of the present age.

So hold close to an accomplished lama, ask him for consecrations, blessings and inspired teachings, and promise to observe them.

If you keep your vow in mind, you will do good.

If you keep no vow, you will be indolent and unsettled, and there will be no opportunity to practise virtue in this life.

So this making a vow to cleave to virtue is like planting seed in good soil.

Some time the shoots for harvesting will appear,

But the fruits depend on the force of one's effort.

The force of effort is like the farmer's husbandry.

So a pure vow is of great importance.

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

As for such a maiden, this worthy offspring of the gods, she must be of good family, of noble origin, an offspring of the rulers of men, youthful and well endowed like a tree of paradise.

Her good qualities emerge everywhere like leaves and fruit and flowers, producing all the things that one desires.

Ravishing and gently spoken, yet like the meanest servant attentive to whatever work is entrusted to her charge,

eschewing evil acts, and exerting herself in the ten good acts,

pure minded, easily adapted, knowing modesty and shame,

of unchanging faith, virtuous disposition and of great generosity,

observing pure conduct and living in chastity,

altogether free from falsehood, deceit and selfish desire,

compassionate and full of love towards sentient beings,

rig dañ śa mtshan pra ltas rnam^a ḥgyur can^b ||
 rtse gcig byañ chub bsgrub paḥi grogs su bzañ ||
 gañ du gnas kyañ thabs kyis dgug^c la bsten ||
 gsañ dam gñan^d po gcig gis bsre bar bya || 5
 dpon gsas lha la dbaṅ luñ man ṅag źu ||
 sdig spyod ṅan ḥgro dman paḥi tshogs rnam^e ni ||
 dge la bar du bcod pas spañ bar bya ||
 de yañ mtshan dañ ldan paḥi mi mo ni ||
 dbyiñs dañ ye śes thabs dañ śes rab ste ||
 rtsa rluñ thig le dbab paḥi gzuñs ma che || 10
 byañ chub sems ñid bsgrub paḥi grogs yin kyañ ||
 ḥjig rten dag na med ciñ rab tu dkon ||
 u dum ḥbar dañ rnam par rgyal ba bzin ||
 brgya stoñ khri ḥbum re re srid pa tsam ||
 de yañ rtags dañ mtshan ma brtags byas nas || 15
 mañ la ñuñ du brtag ciñ spañ blañ bya ||
 rig paḥi rtsal gyis dkyil ḥkhor dbaṅ yañ bskur ||
 gñis med dam tshig don gyi sñiñ po sbyin ||
 man ṅag gsañ spyod gab ciñ sba bar bya ||
 byañ chub bsgrub paḥi grogs su bstan paḥo || 20

de ltar dpon gsas dag las luñ nod ciñ ||
 mched dañ lcam dral dam tshig tshogs nas su ||
 bsgrub paḥi sa ru gsañ baḥi gnas btsal te ||
 de yañ sñon byuñ bsgrub paḥi gnas lta bu ||
 g-yu luñ śel brag la sogs te || 25
 gsañ baḥi brag phug dgu rgyud lta bu dañ ||
 yañ na g-yuñ druñ dgu brtsegs^e ri bo dañ ||
 de bo gañ chen gliñ gi khrod la sogs ||
 śel gyi brag dkar rtse rdzoñ lta bu yi ||
 dben la ñams dgaḥ yid du ḥoñ ba ste || 30
 g-yaḥ ri gañ brag nags [63a] tshal mtsho gliñ khrod ||
 dur khrod mi med luñ stoñ dben sar bstan ||
 dgra dañ rkun bu mi mthun bar chod dben ||
 mthun rkyen cha mthun ḥgal med so sogs^f gnas ||
 mdun rgyab ma bsñol ñin srib go ma log || 35
 g-yas sgron g-yon ḥbar rgyab ḥgyiñ mdun ri gźol ||
 gtsañ rgyal chab kyi lu ma dmig gi ltag^e ||
 rgya mtsho bdal^h zab chu bran kun nas ḥdus ||
 spyan lam śul riñ śar lho yañs la bdal ||

^a rnam
^g gis lta

^b śiñ
^h dal

^c gkug

^d gñen

^e rtseg

^f gsog

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,

byañ g·yor nub bskyor dgra lam mi mthun med ||
 rtsi śiñ nags tshal me tog ḥdam^a buḥi tshal ||
 ḥdab chags skad sñan gcan gzan ri mo bkra ||
 śa rkyañ gtsod rgo ri dvags g·yuñ dvags ḥdzom ||
 byañ chub sems ldan sprel buḥi tshogs kyi gliñ || 5
 mi min yid gzugs lha srin dregs tshogs ḥdu ||
 lta dman skye ḥjigs^b sgrin bu ya ña tsha ||
 lta ba can rnams bag dro^c byiñ ba gsiñ ||
 gañ du yod kyañ dkaḥ ba spyad la btsal ||
 ma dag yul dañ mthaḥ ḥkhob kla klo dañ || 10
 groñ dañ groñ khyer groñ bdal la sogs ste ||
 gnas rñiñ mi gtsañ dman^d paḥi ḥtshog ra^e dañ ||
 mtshan dañ mi ldan gnas yul spañ bar byā ||
 yid ḥoñ ñams dgaḥ mtshan dañ ldan paḥi gnas ||
 byañ chub bsgrub paḥi gnas su bzañ bas btsal || 15

de ltar mtshan dañ ldan paḥi gnas mchog tu ||
 phun sum tshogs paḥi yo byad rdzas bsag ste ||
 dar dkar bla bre dar dmar yol ba dañ ||
 mi nub rgyal mtshan phye ma ḥphur ma dañ ||
 mdaḥ dañ me loñ tsa kra ha la dañ || 20
 rin chen chag śiñ yo gal drañ śiñ dañ ||
 rña gśan rol mo mchod paḥi bye brag dañ ||
 rin chen bum pa stobs ldan man dzi dañ ||
 mtshan ldan yol [63b] chen ña phyi phud źal dañ ||
 rin chen snod bzañ ḥbru snaḥi phye ma dañ || 25
 dkar mñar śa khrag tshogs kyi yo byad dañ ||
 g·yu ḥbrañ phud mchod bdud rtsiḥi rgya mtsho dañ ||
 me chu śiñ dañ mkho mthun rdzas cha dañ ||
 rin chen sna lña ḥbru yi bañ mdzod dañ ||
 dños grub lañ tsho khams gsoḥi rdzas rnams bsag || 30
 gañ dgos yo byad phun sum tshogs par bya ||
 de nas rdzas dañ yo byad kun tshogs nas ||
 thog mar sñon du ḥgro baḥi rim pa ste ||
 theg pa rim dguḥi bon sgo gañ spyod kyañ ||
 ḥjig rten bdag po mñaḥ dbañ can rnams la || 35
 dkar mchod gtsañ maḥi gtor ma ma btañ nas ||
 bder gśegs pho brañ gźal yas ma bslañ na ||
 mñaḥ dbañ bdag po sa bdag klu gñen rnams ||
 bstan pa ci ltar bsruñ yañ ko loñ dam ||

^a dham^b ḥjig^c gro^d dmen^e rañ

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 yañ lha min rigs ||
 dehi phyir sa bdag klu gñen dkar gyi mchod ||
 rtsi śin žugs dañ gser skyems yas stags rdzas ||
 rgyal bañi bden pa smrañ gis bkrol la dbul ||
 hjig rten mñañ dbañ can rnamś dgyes bar bya || 5
 dgyes mdzad śnon gyi tha tshig dam du bdar ||
 brten pañi gzi bslañ hdug sa bslañ ||
 bstan pa bśruñ bañi tha tshig dpañ du bśgo^a ||
 phyin chad gañ yañ dgos pañi śñan gśan dbab ||
 de ltar hjig rten ži bde sa la rag || 10
 žiñ khamś bde dañ lo thog legs pa dañ ||
 rgyal khamś dar dañ mñañ ris hphel ba dañ ||
 phyed tsam śnon gyi^b las kyis bśkos lags kyañ ||
 phyed tsam sa gzi mñañ dbañ rnamś las byuñ ||
 hdi la thabś dañ bśtun par ma śes na || 15
 mi dge ñes pañi rtsa ba hdi las hbyuñ ||
 dehi phyir sa bdag klu gñen bcos par bya ||
 de ltar [64a] śnon hgroñi cho ga tśhar naś su ||
 bder gśegś gzał yaś pho brañ gnaś brtsig ste ||
 dkar śnum mñen la hbol bañi sa blañ la || 20
 hdom gañ khru bzi mdañ gañ gru bzi dañ ||^c
 khru^c gañ la sogs che chuñ skabś dañ sbyar ||
 khru gañ chag gañ mtho gañ dpañś gi tśhad ||
 rgyaś hbriñ bśdus gśum gañ byed skabś dañ sbyar ||
 dbyiśbś legs hjam bde me loñ sbub hdrañi tśhul || 25
 gtañ mañi tśhan dañ dri bzañ śman ōpoś kyiś ||
 kun naś yoñś su śñomś pañi chag chag gdab ||
 śi ōon tśhon thag dkar dmar rtsi yiś byug ||
 thabś dañ śes rab gñiś med byin gyiś brlab ||
 dkar dmar hod zer thig giś ōoñ khamś khyab || 30
 mthañ dañ tśhañ thig ōkor thig zla gam bcađ ||
 hgruś dañ hgruś ōeñ pho brañ byed thig dañ ||
 ōgo dañ gduñ thig bzi brgyad skabś dañ sbyar ||

^a bgo^b śnon naś^c gzu

However gentle their disposition, their lineage is still that of the titans. So this white offering to lords of the soil, serpents and furies, the ritual items of aromatic wood, sacrificial fire and sacred libations, must be offered to the accompaniment of an exposition of the buddhas' truth.

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

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

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

So you must attend to the lords of the soil, the serpents and furies.

Having thus completed these preliminary rites, one must construct the place for the temple of the blessed ones.⁶⁶

Take light-coloured soil which is viscous, pliable and soft, and suit the size to the occasion, either one fathom which is four cubits, or half a fathom (which is two cubits) square, or just one cubit (square),

and fit the height-measurements to these three sizes, large, medium and small, namely a full cubit, a short cubit or a span, whichever you may do to suit the occasion.

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

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

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

Cover the sphere of the void (viz. the space for the *maṇḍala*) with rays (viz. lines) of white and red,

(the four) bordering lines (of the square),

(the four) crossing lines (two diagonal and two straight across),

the encircling line (inside the square),

(the four) lines forming half-moons (which enclose an inner square),

(the four inner) diagonal lines and on the diagonal lines the lines which form the palace,

the four lines for doors and lintels, (drawn as double lines, viz.) eight lines (inside the palace).

mñam la ma ḥdres yoñs su sñoms par gdab ||
 thig tshon tshar nas gtsañ maḥi rdzas rnamś bsag ||
 dag paḥi lha rdzas dkyil ḥkhor rgyan rdzas dañ ||
 bla med mchod rdzas na bzaḥ chas rgyan rdzas ||
 gšen mched lha sras lcam dral ḥkhor bcas rnamś || 5
 sta gon dag la gnas paḥi rim ḥgro bya ||
 tiñ ḥdzin mi g-yo don ma bsñel^a bar gzims ||
 mi brjed dran paḥi rmi lam pra ltaś brtag ||
 nañś par khruś dañ gtsañ sbra chas su gźug ||
 dkar ljañ dmar sño sa tshon sna lña la || 10
 ye śes chen po lña ru byin gyis brlab ||
 theb ḥdzub lha dañ lha mor byin gyis brlab ||
 bder gśegś pho brañ lha yi gźal yas bri ||
 bum pa mdaḥ dar ral kyu me loñ dañ ||
 rin.chen chag śiñ mi nub rgyal mtshan dañ || 15
 dbal gtor brjid ldan mtshan ldan yol chen sogś ||
 phun sum tshogś paḥi rgyan rdzas bkram par bya ||
 dar dkar bla gur dar [64b] dmar ḥphan gdugs dañ ||
 za ḥog bla bre yol ba dbub par bya ||
 thog dbab myur mgyogś ye śes tiñ ḥdzin bsgom || 20
 dpon gśas bla ma dbañ stegś khri la bźugś ||
 mched dañ lcam dral gtsañ maḥi khruś nas dbyuñ ||
 gar ma mthoñ khyab cha lugs ldan par bya ||
 mdzes brjid sgeg ldan lha dañ lha moḥi tshul ||
 dgaḥ baḥi mdañś phyuñ spro baḥi dbyañś blañś nas || 25
 gñiś med dam tshig bsre baḥi źu len bya ||
 dkyil ḥkhor sgo dbye yi dam lha źal blta ||
 sñagś dañ phyag rgya tiñ ḥdzin sñiñ po dbog ||
 lo zla źag grañś ci ḥtsham dbyar dam bcaḥ ||
 sñon ḥgroḥi rim pa de ltaś śes par bya || 30

źes gśuñś so / yañ ston pas bkaḥ stsal pa /

ñon cig ye gšen gtsug phud gus pas ñon ||
 sñon ḥgroḥi rim pa de ltaś rdzogś nas kyañ ||
 gñiś pa dñoś gźi rim pa ḥdi lta ste ||

^a la sñel

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 *maṇḍala*, the items of supreme worship, garments, accoutrements and adornments.

The Shen Brethren, brothers and sisters with their following, must perform the homage of abiding in the preparatory stage.

With unwavering contemplation they must go to sleep, unforgetful of the matter, and not forgetting their dreams, they must examine the prognostics.

The following morning one must wash and put on clean things.

Then one must consecrate the sand of five colours, white, green, red, blue (and yellow), with (the power of) the Five Wisdoms.

Consecrate your thumb and first finger as god and goddesses, and draw the temple-palace of the blessed ones.

Place in order the excellent adorning items, the vase, the arrow, the sword, the mirror, the precious sceptre, the infallible banner of victory, the glorious pointed sacrificial cake, the fine skull-cup and so on.

Arrange the finest items of adornment.

Put up the tent of white silk with its hangings and the umbrella of red silk, the canopy and curtains of brocade.

Practise instantaneously—like lightning—the contemplation of the gods of knowledge.

The Lama Master-Sage sits on the throne.

The brethren, brothers and sisters, come forth from their ablutions, and the 'deacon' must have all his accoutrements.

They are beautiful, glorious and gay like gods and goddesses.

Having sung joyous chants, pronounced with a happy tone, they must ask and receive the sacramental vow which mingles (giver and receiver) as one.

The door of the *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-gsén gTsug-phud*, listen with devotion.

Having thus completed the order of the preliminaries, the order of the real basis is like this:

phyi snod nañ bcud snañ zĩñ srid pa rnam ||
 ye nas stoñ zĩñ bdag med rañ bzin la ||
 rnam par mi rtog dbyiñs ñid mi zad pa ||
 phyi snod thams cad rgyal bañi dkyil hkhor te ||
 nañ bcud thams cad lha dañ lha moñi sku || 5
 dbyiñs dañ ye śes hdu hbral med pa la ||
 bgegs śes bya ba gdod nas med lags kyañ ||
 dge sdig rgyu hbras dkar nag mun snañ la ||
 ma rtogs log par lta ba hbyuñ poñi tshogs ||
 bsñen dañ sgrub la bar du gcod pa dañ || 10
 thar lam dge bañi gegs śiñ byed pa rnam ||
 zi bas ma thul ñon moñs log sred can ||
 thugs rjeñi stobs kyis rgyañ mtshams gcad pañi phyir ||
 thugs ñid zi bañi ñañ las ma g-yos kyañ ||
 thugs rjeñi sprul pa hbar bañi skur spyod nas || 15
 me ri mtshon cha ñuñs dkar sñags kyi mdañ ||
 bar chod log hdren rgyañ mtshams gcad par bya ||
 [65a] thugs rje khros pas log rtog tshar bcad nas ||
 mi min bgegs kyi bar chod zi bañi phyir ||
 mñam ñid zi bañi tiñ hdzin bsgom par bya || 20
 thog mar rañ ñid bde bañi gdan las su ||
 cha lugs lña ldan phyag rgya mñam sñoms kyis ||
 ma bcos spros bral kun snañ tshad med hod ||
 hgro ba yoñs la byams^a sems ldan par bya ||
 tiñ hdzin hod las yig hbruñi rgyu spro zĩñ || 25
 śiñ khams snod bcud gdos lus bag chags sbyañ ||
 rañ lus gdos bcas ma dag bag chags sbyañ ||
 dag pa phyag rgya lha yi sku ru hjug ||
 rtsa gnas zĩñ khams lha sku phyag rgyar bsgyur ||
 hbyuñ dug phuñ po gnas hgyur ye śes sku || 30
 ma bsgrubs sañs rgyas skad cig de ñid grol ||
 dbyiñs nas ye śes bsre bsnan^b gñis su med ||
 mñam ñid ye śes lha skur gyur pa ste ||
 bdag ñid bskyed pañi rim pa ldan paño ||

^a byañ^b bsnañ

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 *maṇḍala* 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 (conjur-ation).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 ñañ las ḡgag med raṃ yaṃ maṃ ||
 bskal pa chen pos źiñ khams rim gyis sbyañ ||
 stoñ ñid ñañ la bum pa dkyil ḡkhor bskyed ||
 ḡbyuñ lñaḡi sa bon ḡbru yi bzu btul las || 5
 ye śes lña ldan gzal yas rañ ḡod ḡbar ||
 rmeñ gzi dpyam brtsigs ya gad gur thog rgyas ||
 sgo bzi phyogs ḡod rta bab rim bzi mdzes ||
 phyi nañ lcog brgyad tshogs brgyad rig paḡi mkhar ||
 bar ḡkhyam ḡdod yon loñs spyod mchod paḡi źiñ || 10
 phyi ḡkhyam zañs lcags ḡkhor yug khyud mo sbag ||
 me chu rluñ gsum bskal paḡi bu yug ḡtshub ||
 gcan chen ka ba lha brgyad gduñ ma gśib ||
 tshañs paḡi gral^a dpyam rgyun skar grab non spras ||
 ya gad chu ḡbab ḡphyañ ḡphrul za ra tshags || 15
 ye śes dar brgyad rig paḡi [65b] ḡphrañ ḡphrul brlab
 gcan lña zil gnon ñon moñs spa bkoñ źiñ ||
 ma chags skyon bral ñi zla pad maḡi gdan ||
 ḡod las rgyu bskyed rañ rañ sa bon gsal ||
 snags kyis skul gdab phyag rgyas brda mtshon źiñ || 20
 tiñ ḡdzin dgoñs pas mi dmigs gsal gdab ciñ ||
 bder gśegs dbyiñs na bzugs paḡi lha tshogs rnam ||
 rañ rañ gtso la ḡkhor gyis bskor ba ru ||
 sku mdog phyag mtshan rgyan dañ bcas^b par bskyed ||
 dbyiñs nas spyan drañ ye śes mkhaḡ la byon || 25
 gñis su med paḡi dam tshig kloñ du bstim ||
 dños ḡbyor yid sprul loñs spyod mchod paḡi tshogs ||
 lha rdzas dam paḡi loñs spyod ci snañ ba ||
 tiñ ḡdzin snags tshig phyag rgyas byin brlabs nas ||
 rgyal baḡi dkyil ḡkhor lha la <mchod pa> ḡbul || 30
 thugs dam dgyes bskañ dbyiñs su mñes par mdzad ||

- Thus from the divine thought of your selfhood
 from the state of the unborn the (three) Great Ages of Fire, Air and
 Water⁶⁹ gradually purify the (phenomenal) realms.
 The vase⁷⁰ and the *maṇḍala* 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 (conven-
 tional) 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-maṇḍala* the
 accumulation of offerings of enjoyable things, both real and men-
 tally 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 mañi gdan ||
 ðod kyi^a rañ bzin mtshan mañi yi ge gzugs ||
 sbye med A la ðgag med OM du ðgyur ||
 gsal ba dgu ðdzab dpaño ðbru lña dañ || 5
 thugs gsal sum cu spu śad sgreñ ltar ðkhor ||
 phar ðphros dkyil ðkhor lha tshogs thugs la thim ||
 thugs la thim zin thugs la de bzin gsal ||
 de ñid ðdzab skul ðphro ðdu dbyiñs su mchod ||
 mkhañ la ðod sprok kloñ du byin rlabs dbab ||
 gñis su med ciñ gñis med gcig tu bsgrub || 10
 dbyiñs śes dbyer med bde bañi don ldan bya ||
 ðphro ðdu sprul pas lha dañ bdag gzan sbrel ||
 ye gŒen theg pañi don du spyod tshul lo ||

de ltar bskyed pañi lha dañ gzal yas la ||
 dbyiñs nas ye śes dkyil ðkhor spyang drañ ste || 15
 thog mar rañ grol dug lñañi gdan thabs ðbul ||
 dam tshig thabs ldan gŒen grogs [66a] mched lcam gyis ||
 mdzes pañi tshul ldan rgyan dañ cha lugs gzab ||
 dgañ bañi mdañs dañ spro bañi dbyañs blañ zin ||
 pad ma ha lo me tog gdan thabs ðbul || 20
 dug lña gnas dag chen po lña yi stobs ||
 ze sdañ gnas dag señ ge dkar mos ðjoms ||
 gti mug gnas dag glañ chen ser pos ðjoms ||
 ña rgyal gnas dag rta mchog ljañ khus ðjoms ||
 ðdod chags gnas dag g-yu ðbrug sñon pos ðjoms || 25
 ðphrag dog gnas dag bya khyuñ ga rus^b ðjoms ||
 ma rig mun pa ñi ma zla bas ðjoms ||
 rtog ðdzin bag chags skyon bral pad mas ðjoms ||
 dug lña gnas su dag pañi gdan ðbul bas ||
 ye śes lña rdzogs ðkhor ba zil byis gnon || 30
 sri zu gus tshul gdan mchog phul nas kyañ ||
 dbyiñs nas spyang drañ gdan la bzugs gsol te ||
 rña gśañ rol mo sñan pañi sgra rnam bsgrag ||
 dri zim ñad ldan spros kyis sul mtshon zin ||
 gduñ bañi dbyañs dañ tshig gi brda sbyar nas || 35
 dbyiñs na bzugs pa rgyal bañi dkyil ðkhor lha ||
 rañ bzin mkhañ la rdzogs pañi zin khams nas ||
 sri zu gus pañi tshul gyis spyang drañ gi ||

^a ðod 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 *maṇḍala*, 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 ñid ḥdzab 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 thrones of the Five Self-Released Evils.³³

Then the Shen Brethren, brothers and sisters, in beautiful garb, fine-looking in their adornments and accoutrements, sing joyous chants with a happy tone.

They offer lotuses and *ha-lo* flowers at the thrones.

As for the power of the five great removers of the Five Evils,

the white lion is the remover of wrath and he prevails,

the yellow elephant is the remover of mental torpor and he prevails,

the green horse is the remover of pride and he prevails,

the turquoise-blue dragon is the remover of desire and he prevails,

the *Khyun* bird *Garu* is the remover of envy and he prevails.

Sun and Moon prevail over the darkness of ignorance.

The Lotus, being immaculate, prevails over the influence of fixed notions.

By offering the thrones which remove the Five Evils,

Phenomenal existence is overcome by the Five Perfect Wisdoms.

Having offered these excellent thrones with reverence and devotion, one invites down (the gods) from the celestial sphere and requests them to be seated on the thrones.

The pleasing sounds of drums, flat bells and cymbals resound, and one shows them the way with the (smoke-)tract of sweet-smelling incense.

With sombre chant and textual recitation, and with reverence and respect, one invites down the gods of the *buddha-maṇḍala* who reside in the celestial sphere, from their perfect realms in the self-existing heavens.

ęgyur med g-yuñ druñ dbyiñs nas mi g-yo yañ ||
 ęgro drug thugs rjes bzuñ baři don slad du ||
 sprul pa thañ tsam gnas ędir mñon spyan drañ ||
 gñis su med par gdan la bźugs ętshal źu ||
 lus ñag yid gsum mos gus lha phyag btsal || 5
 lus kyi phyag bgyid gus pa lña ldan btsal^a ||
 ñag gi phyag bgyid spro dgař dbyañs bskyed btsal^a ||
 yid kyi phyag bgyid dgař rab mchog bskyed btsal^a ||
 thog maři dus nas da lta yan chad du ||
 sdig pa mi dge ci bgyis bśags pa dbul^b || 10
 [66b] źe sdañ dbañ gyur byams paři ñañ du bśags ||
 gti mug dbañ gyur ye śes ñañ du bśags ||
 ña rgyal dbañ gyur źi baři ñañ du bśags ||
 ędod chag dbañ gyur sbyin paři ñañ du bśags ||
 ęphrag dog dbañ gyur yañs paři ñañ du bśags || 15
 ęgyod ciñ dag par ye śes lha la mthol ||
 tshañs paři drin len bla med tshogs mchod dbul^b ||
 tshogs brgyad ye śes rig paři lha mo brgyad ||
 yul brgyad mchod paři bye brag phyag na bsñams ||
 glu gar stabs kyis ye śes lha la dbul^b || 20
 ębyuñ lña rñam dag ye śes lha mo lña^c ||
 rin chen sna lñaři gzed źal yañs pa ru ||
 g-yu ębrañ yu ti bdud rtsi sman dañ sbyar ||
 dgoñs pa dmigs med phyag rgyas byin brlabs nas ||
 dkyil ękhor ye śes lha la mchod pa dbul^b || 25
 thugs dam mñes bskañ dbañ dañ dños grub źu ||
 bdag ñid lha dañ gśas mkhar bdag gźan sbrel ||
 A dkar OM la ye śes chen po lña ||
 gśal ba dgu ędzab thugs gśal sum cu yi ||
 ęod kyi ñag thag gźař tshon lu gu brgyud || 30
 zer gyi rañ bźin kun nas ęphro ba yis ||
 phyi nañ snod bcud gźal yas lha ru bsgyur ||
 dbyiñs dañ ye śes thabs dañ śes rab kyi ||
 sku dañ źiñ khams zuñ ębrel bdag źal mthoñ ||
 źal mthoñ bla med tshogs kyi mchod pa dbul^b || 35

^a ętshal^b ębul^c lña

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 *maṇḍala*.

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.

phyi nañ snod bcud dños hbyor loñs spyod tshogs ||
 dbyiñs śes mkhaḥ kloñ thabs śes gñis su med ||
 yul śes lha dañ skye ḥgro gñis med sbyar ||
 dkyil ḥkhor ye śes lha la mchod pa dbul^a ||
 chag ñams ḥgal ḥkhrul gduñ tshig dbyañs kyis bźag || 5
 ma rtogs log pa thugs rjeḥi śugs kyis bsgral ||
 rnam rtog mtshan ma bon ñid dbyiñs su bstab ||
 dños grub lañ tsho dmu yad bcud du rol ||
 zad pa med pa gter chen [67a] dbyiñs su sba ||
 thabs dañ śes rab phyag rgya mkhaḥ la bsgyur || 10
 phyi nañ snod bcud lha dañ lha mos gañ ||
 glu dbyañs gar stabs rol mo mtshams mtsham bsgyur ||
 bye ba sa ya mthaḥ yas bsam mi khyab ||
 dkyil ḥkhor ye śes lha la mchod pa dbul^a ||
 gñis med rig paḥi lha la phyag ḥtshal lo || 15

bon ñid dbyiñs na gnas paḥi dkyil ḥkhor dañ ||
 rañ bźin lhun gyis grub paḥi dkyil ḥkhor dañ ||
 mtshan ma kloñ du bskyed paḥi dkyil ḥkhor dañ ||
 dkyil ḥkhor rnam gsum gsal baḥi lha mchog la ||
 dbu yi gtsug phud źabs kyi khri gdan dañ || 20
 brjid paḥi sku dañ tshañs paḥi gsuñ dbyañs dañ ||
 mkhyen paḥi thugs dañ brtse baḥi dgoñs pa dañ ||
 brnag paḥi phyag mtshan brda yi don rtags dañ ||
 mdzes paḥi rgyan dañ lhab lhub na bzaḥ dañ ||
 dgyes paḥi yum dañ bskor baḥi ḥkhor tshogs dañ || 25
 che baḥi yon tan mdzad paḥi phrin las dañ ||
 gañ la mos paḥi sgo nas de bźin bstod ||
 bstod ciñ dgyes paḥi mtshan ma rtags su bsgrub ||
 sku dañ źiñ khams gdan dañ gźal yas dañ ||
 źi rgyan bcu gsum tshañ paḥi tshul dgu sogs || 30
 dug lña ñon moñs gnas su dag pa yis ||
 ye śes lña ldan loñs spyod rtags su bsgrub ||
 bla med rtags kyis mchod pa dbyiñs su bstab ||
 glu dbyañs tshom tshom gar stabs bde bsgyur nas ||
 stag ḥgros siñ stabs ye śes rol paḥi bro || 35
 dkyil ḥkhor ye śes lha la mchod pa ḥbul ||
 ñid kyis nañ 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 *maṇḍala*.
 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 *maṇḍala*.
 Salutation to the gods of knowledge who know no duality.

The *maṇḍala* that rests in the celestial sphere of absolute *bon*, the *maṇḍala* which is self-produced in its own nature, the *maṇḍala* which is produced with its characteristics in the mental sphere,
 to the excellent bright gods of these three kinds of *maṇḍala* 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 *maṇḍala*.
 I beg that their nature may reside in me!

dños gzi rim pa yoñs su rdzogs paḥo ||

gsum pa rjes kyi bya baḥi rim pa ni ||
 tshe rabs goñ nas sbyañs paḥi ḥphro can gyis ||
 dus ḥdir g-yuñ druñ bon gyi las ḥphro len ||
 bskal srid goñ nas bsgrubs pas lha źal blta^a || 5
 dbañ luñ yoñs su rdzogs [67b] paḥi dnös grub źu ||
 sgrub paḥi dam bcaḥ phud gtaḥ gnas su sbyañ ||
 dmar chen ye śes rol paḥi dmar mchod bteg ||
 bdud bzi zil gnon ye śes lha bro brduñ ||
 gsas mkhar gsañ ba dbye bsduḥi rgyun la gźug^b || 10
 lha dañ gsas mkhar gźal yas bdag la bsdu ||
 gñis med thig le kun bzañ ñañ la bde ||
 bde chen rgyal po ḥdu ḥbral med paḥi dbyiñs ||
 ḥdi la bsñen sgrub yon tan bsam mthaḥ yas ||
 ḥjig rten ḥdi dañ ḥdi las ḥdas pa dañ || 15
 ma ḥoñs phyi mar gyur paḥi ḥjig rten sogs ||
 gañ du gnas kyañ gañ dag rgyal baḥi źiñ ||
 rgyal baḥi dkyil ḥkhor bzañ źiñ ñams dgaḥ ba ||
 pad mo dam paḥi źiñ khams bde legs na ||
 ḥkhor dañ loñs spyod sku tshe mthar phyin źiñ || 20
 gdul bya ḥphrin las yon tan bkra śis pa ||
 zad pa med ciñ ḥgrib pa med pa yi ||
 rgyal ba rgya mtsho(ḥi źiñ) la rab gnas śiñ ||
 dpag tu med ciñ yon tan rdzogs par thob ||
 mthar^c yañ dbyiñs śes dbyer med ñañ mñam nas || 25
 mkhaḥ mñam kloñ bdal bon ñid dbyiñs su bde ||
 mtshan bcas bskyed paḥi rim pa bstan paḥo ||
 ye gśen gtsug phud thugs kyi dkyil du źog ||
 ces gsuñs so /

de nas yañ ston pas bkaḥ stsal pa / 30
 ñon cig ye gśen gtsug phud la sogs ḥkhor ||
 ye gśen bon la bskyed dañ rdzogs pa gñis ||
 mtshan bcas bskyed paḥi rim pa sñon soñ nas ||
 gñis pa mtshan med rdzogs paḥi rim pa bstan ||

Thus the order of the real basis is finished.

Thirdly as for the order of the final acts:

He who has practised continuously from former life-series,
takes up the activity in this life of Swastika *Bon*.

By practising meditation from former ages, he will (now) see the divine
countenance.

He begs the final perfection with the consummation of consecrations and
inspirations.

Then he must clear away the special sacramental pledge by means of
which the bond was effected,

and he must offer up the 'great red offerings', the red worship of sportive
knowledge,

and he must dance the divine dance of knowledge which treads under
foot the four *Māras*.*

The accomplishments derived from such reliance and performance are
limitless.

Wherever you reside in this world or in another, in future worlds or
wherever else, (you will have) a buddha-field of some kind, a
beautiful and delightful *buddha-maṇḍala*.

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 con-
dition 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-gŕen gTsug-phud, keep all this in the centre of your mind.

So the Teacher said.

The Teacher spoke again :

Listen, *Ye-gŕen 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.

*See errata addition page 225.

ɦdi la spyi don rnam pa gsum yin te ||
 dañ por thabs dañ lam la ɦkhr̥id tshul dañ ||
 bar du ɦyañ chub sems kyi skyoñ tshul dañ ||
 tha ma rtsal sbyañ bogs ɦdon la bzlaɦo ||
 dañ po thabs dañ lam la ɦkhr̥id tshul ni || 5
 skyes bu thabs dañ rdzu ɦphr̥ul ldan pa yiṣ ||
 skye śir [68a] gtiñ nas ɦjigs paɦi gañ zag la ||
 rgyud luñ man ñag zab moɦi gdams pa bśad ||
 thar paɦi lam la brod kha g·yañ sa bstan^a ||
 skye śir gtiñ nas ɦjigs paɦi gañ zag kyañ || 10
 mtshan ldan bla maɦi sku la rab tu ɦkhor ||
 gañ gsuñ bkaɦ ñan ci bcol las rnam bsgrub ||
 dañ po thos pas phyi yi sgro ɦdogs bcad ||
 rgyud luñ man ñag goms ɦdr̥is ga dar bya ||
 thos pa gtsor ɦdzin tshig phyir ɦbreñ mi bya || 15
 sgrub paɦi grogs la dben paɦi gnas gces pas ||
 g·yaɦ ri gañs brag chu gliñ nags khrod dañ ||
 dur khrod mi med luñ stoñ dben sa ru ||
 sgo gsum yid dañ lus ñag glod byas nas ||
 ɦjig rten ɦdi bden snañ ba rgyab tu bor || 20
 pha ma śa ñe yul mkhar nor rdzas spañ ||
 ri dvags smas ma bzin du gcig pur btsaɦ ||
 pha rol yul la snañ ba mi ɦphren ba ||
 yañ dag rtse gcig phyi maɦi don la ɦphren ||
 dañ po sems la sdug bsñal blañs nas su || 25
 sñar soñ phyir ɦoñ da lta la sogs kyi ||
 bde sdug legs ñes skyon yon bye brag dañ ||
 dgra gñen ñe riñ byams sdañ le len dañ ||
 lto rgyab bu lon grags dañ mi grags dañ ||
 ɦjig rten bya ba legs dañ mi legs dañ || 30
 skyes pa pho khyad grags dañ mi grags dañ ||
 mkhas paɦi yon tan śes dañ mi śes dañ ||
 bzuñ baɦi yul dañ br̥tsigs paɦi sku mkhar dañ ||
 bcad paɦi zin sa bsags paɦi zas nor dañ ||
 lus kyi pha ma mchan gyi zla rogs dañ || 35
 ɦgrog paɦi grogs dañ br̥tse baɦi gñen ɦdun dañ ||
 yul gyi mi chen dus kyi bstan chus dañ ||
 phyi snod ɦjig rten nañ bcud skye ɦgro dañ ||

Here there are three kinds of general matter:

first how to give guidance in Method and in the Way,
secondly how to nurture the Thought of Enlightenment,
thirdly exploiting the benefit of one's skill and practice.

First as for giving guidance in Method and in the Way,

a sage who possesses the means and the magical powers should give
profound instruction in the *tantras*, inspired teachings and general
precepts to whichever persons are frightened profoundly at (the process of) birth and death.

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

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

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

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

Learning should be all-important and they should not interest themselves in words.

As a main help in practice a lonely place is essential, crags or a glacier, a cave or a vale or a forest, a cemetery or any empty place.

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

one must abandon the notion that this world is real.

One must abandon parents, relatives, country, house and wealth, and nurture oneself alone as does a wounded deer, without longing for the manifestations of worldly things, but longing single-mindedly for that which transcends this life.

First of all one should recall suffering into one's thoughts, (examining) the happiness and sorrow of former times, the future and the present, the good and the evil, the difference between faults and virtues,

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

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

rivalry, fame and obscurity,

scholarly accomplishments, knowledge and ignorance,

territories seized and palaces built,

fields divided and stores and wealth accumulated,

natural parents, bosom mate,

intimate friend, affectionate relatives,

great men of one's district, contemporary religious developments,

outer vessel of the phenomenal world and inner essence of living beings,

[68b] nam zla dus bži lo zla žag grañs dañ ||
 skye rga na ḥchi chu bo rgyun bži dañ ||
 mdañ sum rmi lam da ltaḥi las spyod la ||
 brtags śiñ dpyad nas rig ciñ rtogs par bya ||
 ma brtags ma gžig dge sbyor le loḥi rgyu || 5
 brtags nas sñiñ po med par śes bžin du ||
 sdug bsñal las spyod de la sun nas su ||
 mi rtag blo yis bskyed la grañs bcad bsgom ||
 de la goms na ḥjig rten hrul por ḥgro ||
 snañ ba bden med śes pa yeñs la ḥphyo || 10
 gañ la dmigs gtad žen pa chuñ bar ḥoñ ||
 dge la žugs kyañ de la ḥgyur ldog med ||
 de nas lus sems bde ba skye ba ste ||
 lus bde tsam na sems kyañ bde ba ste ||
 rañ bžin mi bžag ched kyis bcos la bsgom || 15
 lus ni cha lugs lña ldan phyag rgya bcaḥ ||
 sems ni gañ la mi ḥphro gtad med bcaḥ ||
 lus sems dril de rtse gcig mi yeñs par ||
 ri dvags sgra la ñan pa lta bu yid ||
 pi wañ rgyun thag chad pa lta buḥi ñag || 20
 dpaḥ bo phub la mduñ dril lta bu yi ||
 lus ñag yid gsum gtad med ñañ la gtad ||
 śiar soñ phyir ḥoñ da ltaḥi rjes mi gcod ||
 gar spyin rlan la sbrañ bu chags par ltar ||
 gtad med ñañ la śes pa zin nas su || 25
 g-yo med ñañ la mñam par gnas pa ḥbyuñ ||
 gal te de la gtad pas ma zin na ||
 de las ma yeñs mi zin mi srid do ||
 ḥdzin rgyu ḥdzin mkhan ḥgyu byed yid yin te ||
 yid kyi dran pa rnam par rtog pa ni || 30
 dañ po ri gzar kha nas chu ḥbab ḥdra ||
 gcig phyir gcig ḥbreñ gcig la gcig ḥphro ḥgyu ||
 gcig la gcig thim gañ la ños ḥdzin med ||
 ḥdzin med ñañ du gañ la gtad mi bcaḥ ||
 gtad med śes pa khrol le śigs se gnas || 35
 gñis pa chu kluñ [69a] bžin du dal ba ḥdra ||
 gcig la gcig ḥbrel gcig la gcig rgyun mthud ||
 rtog pa rgyun chad dran pa rgyun du chags ||

the four seasons, years, months, days, such calculations,
 the fourfold course of birth, disease, old age and death,
 last night's dream and today's activities,
 having examined and investigated (all these things) one must know and
 understand them.

If you do not examine them and search them out, your pursuit of virtue
 will be a cause of lethargy.

Having examined them and knowing them to be lacking in essence,
 one is weary of these works of misery,
 and arousing thoughts of impermanence, one practises the stages of
 meditation.

When you are expert in that, the world goes to pieces.

Appearances become unreal and knowledge flows calmly forth.

Wherever one directs one's thought, attachment is slight.

In the pursuit of virtue there is no turning back.

From this comes a feeling of happiness both in body and mind.

With mere physical happiness there comes mental happiness too.

This does not come about naturally, but by meditating construc-
 tively.

One must adopt the five bodily postures and thought must not flow
 forth anywhere, but must be free from all special mental objectives.

Uniting body and mind, single-pointed and unwavering,

one's thought must resemble a deer (poised) attentive to a sound.

One's speech must be (as dead) as the broken string of a *pi-wang*.

Body, Speech and Mind should be directed to the state of non-
 objectivity,

like spears clustered together on the shield of a hero.

Do not hanker after the past, present and future.

Like flies stuck to damp thick glue,

hold your knowing powers to the state of non-objectivity.

The condition of universal sameness will arise in this state of imper-
 turbability.

If you do not hold on with this non-objectivity,

there is no possibility of your not holding inattention at bay.

The mind is the one who darts between object and subject,

and as for this mental reflectiveness, this disquisitive thought:

first it is like water falling from mountain crags,

one (surge) following upon another, one flowing and darting into another.

Then one sinks into another and there is no recognition anywhere.

There is no objectivizing in this state of non-grasping.

Knowledge which does not objectivize is sparkling and free.

Secondly it is quiet like a river,

one (wave) joined with another, one linked in the flow with another.

Disquisitive thought comes to an end and mindfulness flows forth.

rgyun med ñaň la śes pa rtog med dbyiňś ||
 lhod de ħbol le śigs se mñam la gnas ||
 gsum pa mi g-yo gsal baĥi mtsho gtiň ħdra ||
 rtog med ñaň du rtog ħdzin dri ma bral ||
 ħgyu byed mkhan po sems ñid kloň du stor || 5
 ħgyu rgyu ħgyu mkhan raň rig sems kyi ñaň ||
 ñaň ñid kloň thim tiň ħdzin g-yo ba med ||
 lhaň ñe mer re kyil le ltim me gnas ||
 de gsum zuň ħbrel źi gnas bde baĥi tshad ||
 ñin daň mtshan moĥi snaň ba ño mi śes || 10
 lo zla źag graňś dus tshod tshad ħdzin bral ||
 bsgom pas mi gsal ma bsgom sgrib pa med ||
 dgra gñen ñe riň chags sdaň gźi rtsa bral ||
 gser daň boň ba sa rdo dbyer mi byed ||
 ħdi yin ħdi min ħdi źes gzaĥ gtad bral || 15
 draň sroň ħgog paĥi ñaň la sñoms par ħbyuň ||
 daň po thabs daň lam la ħkhrid tshul lo ||

bar du byaň chub sems kyi skyoň tshul la ||
 bcas bcos blo yis ma bcos sems btsal ba ||
 sems ñid ma bcos mñam par bźag paĥi don || 20
 kun gźi byaň chub sems kyi kloň yaňś su^a ||
 g-yo med śes pa raň sar gnas pa la ||
 ñaň la ñaň gis goms pa bskyed pa yi ||
 daň po sems ñid stoň pa gnas paĥi tshad ||
 mtshan maĥi bon la dmigs gtad blo mi ħchaĥ || 25
 bskal pa ħkhrugs kyaň sems la g-yo ba med ||
 saň ñe yeň ñe phyod de rgyaň ñe ba ||
 phyi stoň naň stoň raň bźin mtshan ma stoň ||
 gaň la dños po med ciň ño bor stoň ||
 dper na ñams snaň nam mkhaĥi ñogs ltar du || 30
 stoň źiň bdag med ħdi ka yin nam sñam ||
 de bas saňś rgyas logs [69b] su^b med par ħdzin ||
 stoň paĥi ñams la drod daň tshad ħbyuň ba ||
 mkhaĥ la bya ħphur chu la byiň ba med ||
 ri bor dal phyuň sa rdo zan ltar brdzi || 35
 gaň la chags med ser snaĥi mdud pa grol ||
 gcig skyur gcig len byis pa^c thol ma gyu ||

^a yaň du^b log du^c byi sba

One abides relaxed, tranquil and free in a state of repose,
the sphere of non-disquisitive knowing in a non-continuous state.
Thirdly it is like a deep lake, still and clear.

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

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

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

These three united give the measure of blissful tranquillity.

The changes of day and night go unrecognized.

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

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

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

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

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

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

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

Secondly as for nurturing the Thought of Enlightenment,

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

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

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

practice is effected in this condition by the condition itself.

First as for the measure of this abiding in the voidness of mind,

intellect must not be directed towards characterizable elements.

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

clear, calm, colourless and vast,

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

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

In this way one cleaves directly to buddhahood.

As for the advance-grades in the psychic powers of this voidness,

one flies like a bird in the sky, and in water one is not drowned,

one passes through mountains and one kneads earth and stone like meal.

There is no attachment anywhere, for the knot of avarice is loosed.

One casts one thing away and takes up another, like the vagaries of
a child.

ędi yin ędi med spyod la ęes pa med ||
 ębyuń baęi mtshon gyis reg kyań gnod mi ęgyur ||
 skyi ęjigs g-yań za ńo tshaęi mthu dań bral ||
 gań yin gań min lha bdud ńos mi ędzin ||
 smyo spyod tho cho ma ęes rdzu ęphrul ston || 5
 rtsiń rsub spyod pa sna tshogs ston par ęoń ||
 de la dran paęi sems kyis rtsis bzuń la ||
 ched du mi bsgom ńań du ębral med bźag ||
 byis pa^a g-yań sar lhuń dogs lta bur bskań ||
 ri dvags smas ma lta bu rań ńid bsaę || 10
 mtho la g-yań sa bral baęi bogs skyed dbyuń^b ||
 smyon pa g-yań lhuń lta buęi skyon las grol ||
 stoń źiń bdag med ma bcos ńań la bźag ||
 ńań la ńań gis goms pa bskyed paęo ||

[f. 71a⁴ onwards]

tha ma rtsal sbyań bogs ędon la bzla ba || 15
 byań chub sems ni ka dag gźir phyin la ||
 rtsal dań bogs bskyed ędon du yod ma yiń ||
 ye nas ka dag gźir phyin yin mod kyań ||
 thabs dań lam la ma ęgag rtsal sbyań ba ||
 snań źiń srid pa ękhor ba myań ędas bon || 20
 ma ęoń mi ęoń yańs la dogs pa med ||
 dpag med nam mkhaę lta buęi ńams rtsal sbyań ||
 ęjig rten yon tan rdzas dań yo byad rnams ||
 ma spań ma blań chags dań źen pa med ||
 ęes med byis pa lta buęi ńams rtsal sbyań || 25
 skyon dań yon tan bde dań sdug bsńal sogs ||
 mi mthun rkyen dań ęgal baęi tshogs rnams la ||
 ma brtags mi brtag rtog ędzin dri ma bral ||
 gtad med smyon pa lta buęi ńams rtsal sbyań ||
 chags dań sred dań len dań skye ba sogs || 30
 ęjig rten ędi bden rdzas dań yo byed la ||
 gań yań [71b] ma spańs rgyan ęar yin paęi phyir ||
 dug ęjoms rma bya lta buęi ńams rtsal sbyań ||

^a byi sba

^b ębyuń

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, necessities 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 necessities 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,

h̄jig ften rdzas dañ zas gos grogs rnam la ||
 gtsañ sme blañ dór rnam par rtog pa h̄joms ||
 gnas dañ bla gab gañ la ñes pa med ||
 khyi phag loñ sprañ lta buhi ñams rtsal sbyañs ||
 bro gar glu dañ rol moñi tshogs rnam dañ || 5
 sna tshogs sgra skad gañ yañ ñes med pa ||
 cal col thol ma gyu ltar ñams rtsal sbyañ ||
 legs par brjod dañ ñes par smra ba dañ ||
 h̄jig rten mchod brjod smod pañi sdañ tshig sogs ||
 mthun byed sgra dañ mi mthun sgra rnam la || 10
 gañ la rtog dpyod ños h̄dzin med pa ru ||
 dños med brag cha lta buhi ñams rtsal sbyañ ||
 legs par brjod dañ ñes par brjod pa dañ ||
 h̄thad pa mi mthun spyod la sogs pa ste ||
 bya bañi spyod lam rnam pa thams cad kun || 15
 gañ la h̄di zes gzañ gtad med pa ru ||
 h̄dzin med rluñ po lta buhi ñams rtsal sbyañ ||
 gzan rkyen bskul dañ rañ bzin blos spyad dañ ||
 súgs las byuñ dañ zor dañ stabs la sogs ||
 pha rol gañ gis bsgyur du mi btub par || 20
 gañ byuñ snañ ba thad kar gcod pa yi ||
 glañ chen chur zugs lta buhi ñams rtsal sbyañ ||
 bdud dañ mu stegs srin po la sogs dañ ||
 pha rol rgol bañi tshogs su gyur pa dañ ||
 h̄jig rten mñañ dbañ dregs pa che ba rnam || 25
 gañ la ñam ña bag tsha med pa ste ||
 thams cad ma lus zil gyis gnon pañi phyir ||
 dpañ rtsal siñ ge lta buhi ñams rtsal sbyañ ||
 brgya khri bzi stoñ phyi nañ gsañ gsum bon ||
 ñag gcig rol pañi rtsal lam cho h̄phrul la || 30
 gañ yañ blañ zin dor du med pañi phyir ||
 gañ dañ spyod lam mthun par ñams rtsal sbyañ ||

[f. 73a² onwards]

ye gŒen gtsug phud thugs kyi dkyil du zog ||
 ye gŒen theg pañi bon gyi las gñer gtad ||
 ri bo gañs gliñ khrod kyi bdag por bsko || 35
 tshad med byañ chub gliñ du bon h̄khor skor ||
 gñug ma bde chen don dam mthar phyin mdzod ||
 dbu ma mchog gi lam la sañs rgyas h̄gyur ||

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 sponta-
neous 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-g'sen gTzug-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 gan's-glin*.
You must turn the wheel of *bon* in the Vale of Boundless Enlightenment.
You must perfect all in the absolute, the great bliss of the uncreate,
and you will be an Enlightened One on the Way of the Excellent Mean.

lta ba dbyiñs śes dbyer meḁ don la blta ||
 sgom pa byañ chub sems kyi bdar śa gcaḁ ||
 spyod pa thabs dañ thugs rje zuñ ḥbrel spyad ||
 dam tshig rnam dag dri med ḥchal ba spañ ||
 ḥphrin las yoñs su rdzogs paḥi las don bsdu ||
 ḥbras bu ḥkhor ḥdas dbyer med gcig tu dril ||

5

ces gsuñs nas / thegs pa brgyad pa ye gšen bon rnams gtan la phab ste /
 ḥkhor rnams la gsuñs paḥo /

Your Insight must be a viewing of the celestial expanse and (the divinities of) knowledge in their undifferentiated state.

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

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

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

Your Action must unite the results of all perfect acts.

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

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

ERRATA:

Penetrating the secret *gSa*s Palace (*maṇḍala*) with its flow of separation and combination,

he unites in himself the gods with their divine abodes.

There is bliss in the state of Universal Goodness (=supreme buddhahood), the non-dual essence, the sphere of the King of Great Bliss, free of all separations and combinations.

IX. BLA MED THEG PA

[vol. *nia*, f. 85a⁴ onwards]

de la yañ tshad med gtsug phud kyis gsol pa /
 rnam pa thams cad mkhyen pa yi ||
 ḡgro baḡi dpal mgon ston pa lags. ||
 bon sgo brgyad khri bḡi stoñ las ||
 tshur bsdud theg pa rim dgur gsuñs || 5
 de dag nañ nas ḡphags^a pa yi ||
 theg chen sdoñ po dgu ḡdus bon ||
 bdag la ḡñer du gtad pa yi ||
 bla med theg paḡi bon ḡdi dag ||
 ḡdi yi mtshan ñid ci ltar lags || 10
 spyi sgos bye brag ci ltar ḡbyed ||
 žib tu phyen nas^b bkaḡ stsol ḡtshal ||

ces gsol to / de la ston pas bkaḡ stsal pa /

ñon cig tshad med gtsug phud ñon ||
 byañ chub sems ñid riñ po che || 15
 gdod nas ye sañs rgyas paḡi ñañ ||
 gnas lugs rig paḡi ño bo ni ||
 ka dag [85b] chen po ḡdus ma byas ||
 ḡkhor ḡdas gañ gi ḡzi rtsa bral ||
 ma bcos spros bral chen po la || 20
 dañ po gnas paḡi byuñ khuñs. dañ ||
 bar du bgrod paḡi lam gnas dañ ||
 tha ma phyin paḡi sa med ciñ ||
 ḡgro ḡoñ mtshan ma ma grub ciñ ||
 tshig su brjod paḡi don med kyañ || 25
 ḡon kyañ rtag chad mthaḡ gsal žiñ ||
 ma rtogs sems can bkri phyir du ||
 tshig su brjod de bśad bya ba ||
 theg pa kun gyi yañ rtse ḡdi^c ||
 spyi ru rnam pa gsum du bśad || 30
 ḡzi dañ lam dañ ḡbras bu gsum ||
 sgos su rnam pa bḡi ru ste ||
 lta ba sgom pa spyod pa gsum ||
 bla med don gyi ḡbras buḡo ||
 bye brag so sor dbye ba na || 35
 phar spros brgyad khri bḡi stoñ la ||

^a dpag pa^b dbye nas^c rtseḡi

IX. THE SUPREME WAY

Then *Tshad-med gTsug-phud* said:

O all-knowing teacher, the splendour and protector of living beings,
You have said that the 84,000 ways of *bon* are compressed into Nine
Ways.⁷²

The highest of them all,

the great Way, the *bon* which consists of nine 'trunks',
you have committed to my keeping.

As for the religious truths (*bon*) of this Supreme Way,
what are their characteristics

and how does one distinguish differences both of a general and special
kind?

We beg you to tell us by explaining in detail.

So he spoke and the Teacher replied:

Listen *Tshad-med gTsug-phud*, listen!

This precious thing, the Thought of Enlightenment,
the state of primeval buddhahood,

the essence of knowledge in its natural state,

the absolute purity of the unconditioned,

void of any basis whatsoever in physical and metaphysical notions,
unaffected in any way, this Great Unmoved

has no first existing origin,

has no intermediate way and progressive stages,

and has no final attainable stage,

for it lacks characteristics of going and coming.

But although it is thus inexpressible in words,

in order to avoid the extreme notions of eternity and nihilism,

and to give guidance to ignorant beings,

it has to be explained and expressed in words.

In general this summit of all (nine) Ways 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 ||

zés gsuñs so / yañ gsol pa /

thams cad mkhyen pañi ston pa lags ||

de ltar theg pa bla med la ||

spyi ru rnam pa gsum gsuñs pa ||

5

gzi dañ lam dañ hbras bu gsum ||

gzi yi mtshan ñid ci ltar lags ||

gzi las grol tshul ci ltar lags ||

lam gyi bgrod tshul ci ltar lags ||

hbras bu hgrub tshul ci ltar lags ||

10

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

ñon cig tshad med gtsug phud gśen ||

thog mar gzi yi gnas tshul ni ||

ma srid ye srid thog ma la ||

dus gsum sañs rgyas rgyu ma grub ||

15

kham s gsum sems can rkyen ma bslad ||

hkhor h̄das ma srid goñ rol du ||

thog mar rig pañi rgyal po sna ||

gnas lugs rig pañi ño bo ni ||

kun gzi phyaho luñ ma bstan ||

20

yod pa ma yin med pa min ||

hkhor h̄das gañ gi miñ ma thogs ||

dge s̄dig gañ gi h̄dus ma byas ||

ston pa ma yin snañ [86a] ba min ||

rtag pa ma yin chad pa min ||

25

bde ba ma yin sdug bsñal min ||

sañs rgyas ma yin sems can min ||

kha dog gzugs snañ dbyibs ma grub ||

mu med h̄byams yas bon gyi dbyiñs ||

rgya chad phyogs lhuñ mthar mi dmigs ||

30

hkhor h̄das gañ gi miñ ma thogs ||

skyon yon gañ gi blos ma bslad ||

dge s̄dig gañ gi rgyu ma grub ||

kha dog dkar nag che chuñ med ||

yañ^a dog mthañ dbus dpyod las h̄das ||

35

rgya khyon dpag tshad gzal mi dpog ||

thog mthañ h̄gyur 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 gTzug-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 ciñ h̄grib pa med	
zad pa med ciñ h̄bri ba med	
stor ba med ciñ h̄bral ba med	
chags pa med ciñ h̄jig pa med	
rgyu las ma grub rkyen mi h̄jig	5
rkyen gyis ma bsal rgyu mi mñon	
dper na nam mkhañi dbyiñs ltar du	
sa le phyod de rgyañ ñe ba	
ci yañ med pañi ñañ du gnas	
thog mar gzi yi gnas tsul lo	10
gñis pa gzi las ^a grol tshul ni	
kun gzi skye med bon gyi dbyiñs	
ye nas phyo ma luñ ma bstan	
ci yañ med pañi stoñ pa la	
rtag dañ chad mthar ma lhuñ žiñ	15
ma g-yos dbyiñs chen h̄byams yas la	
cir yañ snañ bañi rlabs g-yos pas	
stoñ pañi bcud las rig pa h̄byuñ	
dper na ñi mañi sñiñ po bžin	
stoñ rig sgrib med zañ thal la	20
stoñ cha h̄gag med rañ sgra sgrog	
de las rañ bžin h̄od lña šar	
zer ni rañ bžin kun tu h̄phro	
yod par snañ bžin dños ma grub	
med par snañ bžin mthar ma lhuñ	25
ye srid rgyal po h̄gyur ba med	
yañ mes ^b chen po g-yo med sku	
dus gsum sañs rgyas gzi las grol	
kun [86b] tu bzañ po glo bur ba	
tshig dañ miñ gis mtshon pa tsam	30
don du mtshon pa mya ñan h̄das	
ye nas ka dag chen po ste	
ma bcos spros bral lhun gyis grub	
gdod mañi dus nas h̄khrul sgrib bral	
dañ poñi sañs rgyas rgyu med pa	35
rgyu las ma byuñ rkyen mi h̄jig	
sañs rgyas thog ma tha ma med	
sgra ni stoñ pa bon ñid sku	
h̄od ni ka dag chen po ste	
zer ni sna tshogs sprul pañi sku	40

^a gziñi^b mñis

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.

ʄod lña kha dog ye śes lña ||
 gʒan snañ pha rol ma phyin par ||
 rañ mtshan dkyil ʄkhor mkhaʄ la rdzogs ||
 sñiñ po ʄgyur med bon gyi dbyiñs ||
 ñañ dañ rañ bʒin ʄdu ʄbral med || 5
 gdod nas ye sañs rgyas paʄi sku ||
 sañs rgyas tshig gi mtshon bya tsam ||
 don du ma bcos spros bral ñañ ||
 thig le ñag gcig e ma ho ||
 rtogs pas sañs rgyas grol baʄi gʒi || 10
 ka dag ʄgyur med ño bo ñid ||
 rañ mtshan dkyil ʄkhor rdzogs paʄi lam ||
 rañ bʒin lhun gyis grub paʄi ʒiñ ||
 lha lña sku lña ʒiñ khams lña ||
 rigs lña stobs lña spyan lña rdzogs || 15
 sañs rgyas śes kyi miñ du btags ||
 gnas paʄi gʒi dañ grol baʄi lam ||
 rañ rañ sgos kyi gʒi lam ste ||
 sañs rgyas tshig gi bla dvags so ||

 ma rtogs sems can ʄkhrul tshul ni || 20
 goñ ltar ma g-yos dbyiñs chen la ||
 cir yañ snañ baʄi rlabs g-yos pas ||
 stoñ paʄi bcud las rig pa ʄbyuñ ||
 rig pa ʄgag med zañ thal la ||
 sgra ʄod zer gsum rtsal du śar || 25
 gʒi las lam gyis cho ʄphrul bslañs ||
 de ñid ma rig ʄkhrul par śar ||
 rgyu ni^a ma rig pa las ʄbyuñ ||
 rkyen ni rañ bʒin ʄod lñas byas ||
 rañ mtshan dkyil ʄkhor ma rtogs pas || 30
 gʒan ʄbyuñ rkyen^b la rtog pa ʄkhrul ||
 rtog [87a] pas brtags^c pas ʄkhor bar śar ||
 med la yod bzuñ ʄdzin las ʄkhrul ||
 bdag las gʒan med brtags pas^d ʄkhrul ||
 sems la sdug bsñal tshor bas ʄkhrul || 35
 sgra la rañ skrag ʄjigs pas ʄkhrul ||

^a ma ^b bskyem ^c brtag ^d rtags pa

The lights of the five colours are the Five Wisdoms.
 They do not have counterparts in reflection elsewhere,
 for they are (already) perfected in the self-characterized *maṇḍala* 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 *maṇḍala*!
 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 *maṇḍala* (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.

ʄod la dañ chags rmoñs pas ʄphrul ||
 zer la sems ʄphro bslus pas ʄkhrul ||
 ʄkhrul paʄi rjes ʄbreñ zĩñ du śar ||
 ʄod zer kha dog dkar po la ||
 dañ po dañ chags^a snañ ba ʄkhrul || 5
 de nas yid rmoñ ze la sdañ ||
 tsha grañ dmyal baʄi zĩñ du śar ||
 byams pa chen poʄi don la sgrib ||
 ʄod zer kha dog dmar po la ||
 dañ po dañ chags snañ ba ʄphrul || 10
 de la yid rmoñ ʄdod chags ldañ^b ||
 bkres skom yi dvags zĩñ du śar ||
 sbyin pa chen poʄi don la sgrib^c ||
 ʄod zer kha dog sñon po la ||
 dañ po dañ chags^a snañ ba ʄkhrul || 15
 de la yid rmoñ gti mug ldañ^b ||
 glen lkug byol soñ zĩñ du śar ||
 ye śes chen poʄi don la sgrib^c ||
 ʄod zer kha dog ser po la ||
 dañ po dañ chags snañ ba ʄkhrul || 20
 de la yid rmoñ ʄphrag-dog ldañ^b ||
 brel phoñs mi yi zĩñ du śar ||
 yañs pa chen poʄi don la sgrib^c ||
 ʄod zer kha dog ljañ khu la ||
 dañ po dañ chags snañ ba ʄphrul || 25
 de la yid rmoñ ña rgyal ldañ^b ||
 ʄthab rtsod lha min zĩñ du śar ||
 zi ba chen poʄi don la sgrib ||
 ʄod zer kha dog cha mñam la ||
 dañ po dañ chags snañ ba ʄkhrul || 30
 de la yid rmoñ rtog pa ldañ^b ||
 pham ltuñ lha yi zĩñ du śar ||
 gñis med mñam paʄi don la sgrib ||
 gzugs med rgyu las gzugs su grub ||
 bdud lña dug lña ñon moñs lña || 35
 phuñ po lña poʄi sgrogs su sdom^d ||
 thar med ʄkhor baʄi drva bar [87b] chud ||
 rañ rig ye śes ʄod mdañs nub ||
 mi śes rmoñs paʄi sdug bsñal sbyoñ ||

^a chag^b ze la sdañ in every case. See note 76^c bsgrib^d bsdem

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

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

With regard to the light of white rays
there is first attachment and delusion of appearances.

Then the mind is perplexed and *Wrath* emerges,
and it all appears as the sphere of the hot and cold hells.

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

With regard to the light of red rays

There is first attachment and delusion of appearances.

Then the mind is perplexed and *Desire* arises,⁷⁶

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

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

With regard to the light of blue rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and *Mental Torpor* arises,
and it all appears as the sphere of stupid beasts.

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

With regard to the light of yellow rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and *Envy* arises,

and it all appears as the sphere of wretched men.

So a shadow is cast over the intention of magnanimity.

With regard to the light of green rays

there is first attachment and delusion of appearances.

Then the mind is perplexed and *Pride* arises,

and it all appears as the sphere of contentious titans.

So a shadow is cast over the intention of tranquillity.

With regard to the light with rays coloured in equal parts

there is first attachment and delusion of appearances.

Then the mind is perplexed and *Disquisitive Thought* arises,

and it all appears as the sphere of the falling gods.

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

Form is produced with the formless as cause.

One is bound with the bonds of the Five *Māras*, the Five Evils, the Five
Molestations (*kleśa*) and the Five Components of Personality,
and one enters the net of phenomenal existence where there is no
escape.

The light of self-knowing knowledge loses its brilliance

and one experiences the suffering of the blindness of ignorance.

ñon moñs ḥkhor baḥi btson rar tshud ||
 sdug bsñal ḥdod paḥi rgya mtshor ḥbyiñ ||
 skye rga na ḥchi chu bo ḥgrub ||
 ris drug zo chu rgyud mar rgyud^a ||
 rañ dbañ ma thob gžan dbañ can || 5
 sdug bsñal ḥkhor bar ḥkhyam pa ste ||
 ma rtogs sems can ḥkhrul tshul lo ||
 grol dañ ḥkhrul paḥi mtshan ñid ni ||
 gži las ma rig rgyu bskyed ciñ ||
 lam la ḥkhrul ños ma zin kyañ || 10
 sñon du gži yi sgra yod pas ||
 ñon moñs dug lña sbyañ du yod ||
 thar paḥi lam la bgrod du yod ||
 sañs rgyas ḥbras bu bsgrub tu yod ||
 rig paḥi ye śes gsal tu yod || 15
 grol ḥkhrul bye brag de ltar ro ||

gsum^b pa lam gyi bgrod tshul ni ||
 stoñ žiñ bdag med byañ chub sems ||
 gnas lugs rig paḥi ño bo ḥdi ||
 don du rañ sems sañs rgyas sku || 20
 kun gži skye med bon gyi dbyiñs ||
 rol pa ḥgag med rañ ḥbyuñ rtsal ||
 cir yañ snañ ba de bžin stoñ ||
 snañ dañ stoñ pa ka nes dag ||
 bon ñid rañ las rañ ḥbyuñ rtsal || 25
 bon can mtshan ma bon ñid dbyiñs ||
 ye nas gži gnas mthar phyin la ||
 ḥdi la bgrod dañ ḥgro ḥoñ med ||
 ma bcos rtsol bral sems ñid ñañ ||
 ma g-yos khyab bdal bon ñid kloñ || 30
 de la ñams su len rgyu med ||
 len rgyu len mkhan rañ rig sems ||
 ḥon kyañ brda dañ thabs bstan pa ||
 gnas tshul steñ du bžag tshul tsam ||
 don la yin tshul śes pa tsam || 35
 śes tsam ñid ni rtogs pa tsam ||
 rtogs dañ ḥgrol ba zuñ ḥjug tsam ||
 kun gži stoñ paḥi rañ mdañs^c la ||
 rig pa sgrib med ye śes gsal ||

^a brgyud^b gñis^c gdañs

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.

ʎbyuñ ʎjug mtshan [88a] ma sna tshogs blo ||
 gñis su med ciñ so sor gsal ||
 yañ dag mthaḥ la gcig tu gnas ||
 gnas paḥi steñ du bʒag paḥi tshul ||
 don du kun gziḥi kloñ du bsdud || 5
 snañ stoñ dbyer med zuñ du ʎjug ||
 bde stoñ dbyer med rol paḥi kloñ ||
 rig stoñ dbyer med byañ chub sems ||
 gñis med ñañ du e ma ho ||
 kuñ gzi nam mkhaḥ lta bu la || 10
 rig pa sa rluñ me chur grub ||
 ʎbyuñ ʎjug zin khams rab ʎbyams chags ||
 gñis su med ciñ so sor gsal ||
 yañ dag mthaḥ la gcig tu gnas ||
 gnas paḥi steñ du bʒag paḥi tshul || 15
 don du ba gaḥi kloñ du bsdud ||
 snañ stoñ dbyer med zuñ du ʎjug ||
 bde stoñ dbyer med rol paḥi kloñ ||
 rig stoñ dbyer med byañ chub sems ||
 gñis med ñañ du e ma ho || 20

[f. 89b+ onwards]

de ltar sems ñid gnas tshul la ||
 rañ bzin ñañ gi bʒag tshul gyis ||
 gnas dañ ʎgyu ba ʎbyuñ thim gcig ||
 snañ dañ stoñ pa kha^a ta chad ||
 sku dañ ye śes zuñ ʎjug rtsal || 25
 gdod nas bla med phar phyin la ||
 bgrod bya bgrod byed mthaḥ dañ bral ||
 sems ñid rañ sar gnas pa yi ||
 ʎkhor ḥdas rañ ʎbyuñ rol pa la ||
 bgrod tshul miñ gis gdag bya tsam || 30
 gsum pa lam gyi bgrod tshul lo ||
 bzi pa ʎbras bu ʎgrub^b tshul ni ||
 kun gzi skye med bon gyi dbyiñs ||
 rol pa ʎgag med rañ ʎbyuñ rtsal ||
 gñis su med pa ñag gcig sku || 35
 ʎkhor ḥdas med pa ro gcig dbyiñs ||
 ye nas skye med ʎchi bral zin ||

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

It remains at one in the pure ultimate.

The manner of application referring to this state

is really comprised within the sphere of the universal basis.

It is the inseparable combination of manifestation and voidness.

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

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

Such is this state of unity! How wonderful!

The knower is produced in the universal basis

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

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

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

It remains at one in the pure ultimate.

The manner of application referring to this state

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

It is the inseparable combination of manifestation and voidness.

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

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

Such is this state of unity! How wonderful!



Just relax spontaneously in mind itself in its abiding condition.

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

Talk of manifestation and voidness is stopped.

The (supreme) form and knowledge are the reflective power of the 'Two-in-One'.

In that which is absolutely perfect from all time

the extreme ideas of advancement and of the one who advances just do not exist.

In the self-produced play of physical and metaphysical notions (acted) by mind itself abiding in its own condition,

the term 'manner of advancement' is a mere appellation.

This is the third subject, the manner of advancement.

Fourthly as for gaining the Result,

the sphere of *bon*, the unborn universal basis,

the non-dual single form,

of unimpeded power of action and self-manifesting reflective power,

the 'single-flavoured' sphere, neither physical nor metaphysical,

is eternally unborn and deathless.

gdod nas pha rol phyin pa la ||
 snañ srid ḥkhor ba myañ ḥdas bon ||
 rañ chas lhun grub rañ bzin gyi ||
 sku dañ ye śes zuñ ḥbrel nas ||
 yon tan ma brtsal lhun rdzogs la || 5
 ḥbras bu grub dañ ma grub med ||
 ḥon [goa] kyañ gnas lugs rig pa la ||
 gnas tshul steñ na bžag tshul dañ ||
 de dag brtan pa thob nas su ||
 rañ rig mñon du gyur pa yis || 10
 rañ mtshan dkyil ḥkhor rdzogs pa la ||
 snañ stoñ gñis su med pa yi ||
 bde stoñ zuñ ḥjug rol pa la ||
 rig stoñ lhun gyis grub pa yi ||
 ḥphags paḥi yon tan bsam mthaḥ yas || 15
 nam mkhaḥ ri rab rgya mtsho ltar ||
 dpag gi mi dpog gžal mi loñ ||
 sku ñid gcig las ma g-yos kyañ ||
 sprul pa bye ba phrag brgya ḥgyed ||
 gañ la gañ ḥdul cir yañ ston || 20
 ḥbyuñ bži mtshan ma las su ruñ ||
 nam mkhaḥ ñid la ñid du spyod ||
 ḥchi med bdud bral g-yuñ druñ sku ||
 srog med nad dug mtshon mi ḥjig ||
 mkhaḥ la bya dañ chu la ña || 25
 brag la thog gśeg rtsi śiñ sdud ||
 ri rab phyag ḥdeg rgya mtsho rñub ||
 chu bo žags zlog^a gzaḥ chen rtod ||
 stoñ gsum stoñ gi ḥjig rten yañ ||
 rkañ pa ya gcig mthil gyis gnon || 30
 ḥgyur ba med paḥi sku mchog ldan ||
 gsuñ ñid gcig las ma bsgrags kyañ ||
 ḥgro ba sems can thams cad kyi ||
 skad rigs mi mthun so so ru ||
 rañ rañ sgra skad ji^b bzin go || 35
 brgyad khri bži stoñ bon rnames kun ||
 thogs pa med pa rañ bzin śes ||
 skad rigs sum brgya drug cur sgyur ||
 ḥgro ba yoñs la bkaḥ dbaḥ btsan^c ||
 bden paḥi tshig la spro ba skyed || 40
 tshañ paḥi dbyaḥs kyis mya ñan bsañ ||

^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 *maṇḍala*

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*,

rgyal baḥi bkaḥ la thams cad ḥdud ||
 bskos paḥi las la gañ yañ ñan ||
 drug cuḥi yan lag tshañs paḥi gsuñ ||
 ḥgag pa med paḥi gsuñ mchog ldan ||
 thugs ñid gcig las (ma) g-yos kyañ || 5
 ḥgro ba rigs drug sems can la ||
 gañ ḥdul dgoñs pa re re ḥchar ||
 mkhyen paḥi [gob] yè šes dgoñs pa yis ||
 ḥgro ba gañ la gañ ḥdul gyi ||
 mtshan ñid bye brag so sor ḥbyed || 10
 sñon dañ ma ḥoñs da lta yi ||
 skye gnas rim pa bžin du šes ||
 tiñ ḥdzin yan lag drug cu yi ||
 ḥod zer spro bsduḥi ḥdu ḥphro ḥgyed ||
 ḥkhrul med mñam ñid thugs dañ ldan || 15
 yon tan gcig las ma spros kyañ ||
 gañ dag ḥgro baḥi dmigs lam du ||
 dpag bsam ljon šiñ rgyas pa la ||
 lo ḥbras me tog ḥkhruñs pa bžin ||
 so sor ño mtshar che ba yi || 20
 nad la sman dañ dug la rtsi ||
 dbul ḥphoñs dag la yid bžin nor ||
 ḥjigs pa rnam la skyel ma go ||
 rmoñs paḥi tshogs la gañ dgos skyabs^a ||
 mtshan dañ dpe byad legs paḥi rgyan || 25
 dpe byad brgyad cu ñes par rdzogs ||
 kun gyi mchod gnas bkur baḥi žiñ ||
 bya rgyal gtsug gi nor buḥi tog ||
 ḥgro baḥi dpal mgon dpal du gyur ||
 legs par ḥbyuñ baḥi yon tan ldan || 30
 ḥphrin las gcig las ma mdzad kyañ ||
 ḥgro ba gañ la gañ ḥdul gyi ||
 ḥdam gyi phur pa lta bu ru ||
 gañ dag gnas la gar bskor bde ||
 ži rgyas dbañ drag las bži rgyun || 35
 tshe nor dbañ thañ dpal skyed sogs ||
 bar chod bgegs ḥdul g-yul las rgyal ||
 snañ srid ḥkhor lo thabs kyis bsgyur ||
 gdul bya žiñ khams bsam mthaḥ yas ||
 stoñ gsum stoñ gi ḥjig rten gyi || 40
 mi mjed žiñ 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

rgyal po lta bur sku ḥkhrun̄s śin̄ ||
 btsun mo sras dañ ḥkhor du bcas ||
 mdzad pa bcu gñis bkod pa yi ||
 ḥgro ba ḥdren paḥi dpal du gyur ||
 ma brtsal lhun grub ḥphrin las ldan || 5
 tha ma ḥbras buḥi ḥgrub tshul lo ||

de ltar bla maḥi theg paḥi bon ||
 thog mar gzi yi gnas tshul dañ ||
 gñis pa gzi las [gri] grol tshul dañ ||
 gsum pa lam gyi bgrod tshul dañ || 10
 tha ma ḥbras buḥi ḥgrub^a tshul de ||
 tsad med gtsug phud sprul paḥi gśen ||
 ḥgro baḥi dpal du ḥgyur bar mdzod ||

ces gsun̄s so / de la yañ tshad med gtsug phud kyis gsol pa /

ston paḥi sgron ma ḥgro baḥi dpal || 15
 thams cad mkhyen paḥi thugs can lags ||
 bla med theg pa yañ rtse la ||
 gzi dañ lam dañ ḥbras bu yi ||
 yin tshul goñ du soñ nas kyañ ||
 lta sgom spyod pa ḥbras bu bzi || 20
 ḥdi yi mtshan ñid ci ltar lags ||
 thugs kyī dkyil nas bcud phyuñs la ||
 bdag cag ḥkhor la bśad du gsol ||

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

ñon cig ḥdus paḥi ḥkhor rnam̄s dañ || 25
 tshad med^b gtsug phud gus par ñon ||
 bla med theg pa yañ rtse la ||
 lta ba sgom pa spyod pa gsum ||
 bla med don gyi ḥbras bu yi ||
 thog mar lta ba bstan pa ni || 30
 kun gzi skye med bon gyi dbyiñs ||
 rig pa ḥgag med ye śes sku ||
 gñis su med pa ñag gcig dañ ||
 bla med theg pa chen poḥi don ||
 blta^c rgyu lta byed mthaḥ dañ bral || 35
 bltas pas mthon̄ med bon gyi dbyiñs ||
 ma bltas rañ gsal sems kyī ñañ ||

^a grub ^b ye gśen ^c lta

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 gTsong-phud, Shen who manifest yourself in various ways,
 act as the splendour of living beings!

So the Teacher spoke, and *Tshad-med gTsong-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 gTsong-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 poñi don	
skye bar ḥdzin pas ^a grub pa med	
ye nas bon ñid stoñ pañi kloñ	
ḥgag par ḥdzin pas ^a chad pa med	5
ye nas rañ ḥbyuñ ye śes mkhaḥ	
skye ḥgag gñis med sems kyi ñañ	
gñis su med pa ñag gcig dbyiñs	
bla med theg pa chen poñi don	
yod par ḥdzin pas ^a grub pa med	10
ye nas dmigs med bon gyi sku	
med par ḥdzin pas ^a chad ^b pa med	
ye [ḡ1b] nas loñs spyod rdzogs pañi źiñ	
yod med gñis med ^c sems kyi ñañ	
gñis su med pa ñag gcig dbyiñs	15
bla med theg pa chen poñi don	
rtag par ḥdzin pas ^a grub pa med	
ye nas mi gnas mya ñan ḥdas	
chad par ḥdzin pas ^a phyal ba med	
ye nas sna tshogs cir yañ sprul	20
rtag chad gñis med sems kyi ñañ	
gñis su med pa ñag gcig dbyiñs	
bla med theg pa chen poñi don	
snañ bar ḥdzin pas ^a dños po med	
ye nas bon ñid stoñ pañi kloñ	25
stoñ par ḥdzin pas ño bo med	
ye nas rol pa ḥgag med ñañ	
snañ stoñ gñis kyañ sems kyi ñañ	
gñis su med pa ñag gcig dbyiñs	
bla med theg pa chen poñi don	30
yod med rtag chad snañ stoñ ñañ	
skye ḥgag mu bźiñi mthaḥ dañ bral	
mthaḥ bral chen poñi lta ba la	
snañ srid ḥkhor ba mya ñan ḥdas	
bskal srid chags gnas ḥjig stoñ dañ	35
bde sdug legs ñes ḥbyuñ ^d tshor dañ	
re dogs ḥdzin pa yod ma yin	
dper na nam mkhañi kloñ yañs su	
me chu sa rluñ ḥbyuñ ba bźi	
chags dañ gnas dañ ḥjig stoñ dañ	40

^a pañi^b khyab^c kyañ^d byuñ

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 mkhaḥi ṅaṅ du ḥbyuṅ^a mi tshor ||
 de bzin sems ṅid kloṅ yaṅs su ||
 sems ḥbyuṅ mtshan maḥi cho ḥphrul rnamś ||
 sems ṅid ṅaṅ du ḥbyuṅ^a mi tshor ||
 snaṅ srid sems kyi yo laṅ la || 5
 spaṅ daṅ blaṅ baḥi rgyu ma mchis ||
 ḥkhor ḥdas bon ṅid rol pa la ||
 bzaṅ ṅan legs ṅes gzal mi dpog ||
 lha bdud sems kyi cho ḥphrul la ||
 phan daṅ gnod^b paḥi mthaḥ ma grub || 10
 dper na mkhaḥ la khyuṅ gsegs na ||
 srid gsum spyi rgya rlabs kyiś gcod ||
 sder chags thams cad zil gyis gnon ||
 de bzin [gza] mkhaḥ la ṅi śar na ||
 ḥod gzan ma lus zil gyis gnon || 15
 ma rig mun paḥi gliṅ khrod gsal ||
 de ltaṅ theg pa chen poḥi don ||
 rtog med lta baḥi rgyas thebs na ||
 rtog paḥi tshogs rnamś zil gyis gnon ||
 theg pa ḥog ma bag la za || 20
 thams cad kun yin gaṅ yaṅ min ||
 mu bzi mthaḥ bral dbus ma grub ||
 khyab bdal bon ṅid sproś mthaḥ bral ||
 ye nas ye saṅś rgyas paḥi ṅaṅ ||
 gdod nas ma bcos khyab bdal ṅid || 25
 theg chen don gyi lta ba yin ||

gṅis pa sgom pa bstan pa ni ||
 bla med theg pa chen poḥi don ||
 byaṅ chub sems ṅid rin po che ||
 ka dag lhun grub ḥdus ma byas || 30
 ye nas ma bcos rtsol bral la ||
 bsgom bya sgom byed mthaḥ daṅ bral ||
 bsgom rgyu byuṅ na bon ṅid bcos ||
 sgom mkhan byuṅ na sems ṅid bslad ||
 ma g-yos ma bcos ma bslad par || 35
 so ma gṅug^c ma dbu maḥi lam ||
 bde ba chen po bon ṅid ṅaṅ ||
 ṅaṅ la ṅaṅ gis ma bcos par ||
 ṅaṅ la ṅaṅ du gnaś pa na ||
 sgom paḥi rgyal po de ka yin || 40

^a byuṅ ^b bden ^c ṅug

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 con-
 templating agent.
 If there were an object of contemplation, it would be possible to affect
 the absolute.
 If there were a contemplating agent, mind itself would be defiled.
 Unmoved, uncontrived and unadulterated,
 it is the 'ever-fresh', the natural, the middle way.
 It is the great bliss, the state of *bon* itself.
 Unaffected in its state by any (other) state,
 it abides as such a state in just such a state.
 It is the king of contemplation itself.

hon kyañ tshig gi mtshon bya la ||
 byañ chub sems ñid rin po che ||
 dpe don rtags dañ gsum du bstan ||
 dpe ni nam mkhaḥ lta bu la ||
 don ni yoñs la khyab pa ste ||
 rtags ni phyogs ris med par gnas ||
 mthaḥ skyon bral baḥi sgom pa yin ||

5

[f. 93a⁶ onwards]

gsum pa spyod pa bstan pa ni ||
 bla med theg pa chen poḥi don ||
 byañ chub sems ñid rin po che ||
 ḥkhor ḥdas dbyer med mñam pa ñid ||
 spañ dañ blañ baḥi mthaḥ ma grub ||
 bon ñid ñañ la rañ ḥbyuñ sku ||
 thig le ñag gcig mñon rol spyod ||
 spyad rgyu spyod mkhan rañ gi sems ||
 spyad kyañ rañ ḥbyuñ [93b] sems kyi rtsal ||
 ma spyad ñag gcig don la gnas ||
 de dag spyad paḥi rgyu ma mchis ||
 spyod ces bya ba mtshan maḥi tshig ||
 hon kyañ tshig gi mtshon bya la ||
 sems ni nam mkhaḥ lta bu la ||
 snañ ba me chu sa rluñ grub ||
 nam mkhaḥi ñañ du mñon rol spyod ||
 spañ blañ med paḥi spyod pa yin ||

10

15

20

[f. 94a² onwards]

bzi pa ḥbras bu bstan pa ni ||
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don ||
 bdag med lta ba rtog med dbyiñs ||
 dmigs med sgom pa bon ñid ñañ ||
 byar med spyod pa rañ ḥbyuñ rtsal ||
 re dogs med pa ḥbras buḥi mchog ||
 gdod nas śes rab pha rol phyin ||
 mi skye mi ḥgag bon gyi dbyiñs ||
 mtshan ñid so so ye śes spyod ||
 ye nas ye sañs rgyas pa la ||
 bsgrub rgyu sgrub byed mthaḥ dañ bral ||

25

30

35

But in order to explain it by words,
 the precious Thought of Enlightenment
 is taught as a set of three, example, substance and sign.
 For example, (it is said to be) like the sky.
 As substance, it pervades everywhere.
 As sign, it abides free of all partiality.
 It is contemplation free of the defect of extremes.

Thirdly I shall explain the Practice.

The 'substance' of the great Supreme Vehicle
 is the precious Thought of Enlightenment,
 that Sameness which does not distinguish physical and metaphysical
 states.

It is free of the extremes of avoidance and acceptance.

It is self-produced form in the state of the absolute,
 the single dot, of which 'practice' is playfulness.

What is practised and the practiser are both self-thought.

Although practised, it is the reflective power of self-produced mind.

Unpractised, it abides as the Single One,

There is no cause for anything practised.

The term 'practice' is a word (referring to) characteristics.

In terms of such verbal reference, thought is like the sky,
 where appearances are produced like fire, water, earth and air.

In the self-nature of the sky all practice is playfulness.

It is practice without avoidance or acceptance.

Fourthly I shall explain the Result.

The precious Thought of Enlightenment

is the 'substance' of the great Supreme Vehicle,

the non-discriminating sphere of selfless insight,

the absolute state of non-directed contemplation,

self-produced reflective power acting in non-action,

the supreme achievement free of hopes and fears,

the primeval 'state beyond wisdom' (*viz. Perfection of Wisdom*),

the absolute sphere where nothing is born and nothing stops.

Its characterizing quality is the action of Discriminating Wisdom.

In this primeval buddhahood there is absence of the extreme notions of
 achievement and achiever.

bsgrub rgyu byuñ na bon ñid bcos^a ||
 sgrub mkhan byuñ na sems ñid bslad ||
 bcos bslad mañ na rgyu rkyen ḥbyuñ ||
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don || 5
 rgyu las ma byuñ rkyen mi ḥjig ||
 ye śes rgyu med rkyen bral źiñ ||
 srog med bdud bral g-yuñ druñ sku ||
 ḥgyur ba med paḥi ḥbras bu ḥchañ ||
 byañ chub sems ñid rin po che || 10
 bla med theg pa chen poḥi don ||
 ḥkhor ba źes kyi spañ du med ||
 .myañ ḥdas śes kyi blañ du med ||
 ḥkhor ḥdas dbyer med mñam pa ñid ||
 re dogs med paḥi ḥbras bu ḥchañ || 15
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don ||
 dug lña źes kyi spañ du med ||
 ye śes śes kyi blañ du med ||
 skyon yon dbyer med mñam pa ñid || 20
 du ma ro gcig ḥbras bu ḥchañ ||
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don ||
 bdag tu bzuñ baḥi ñes pa med ||
 gźan du ḥdzin paḥi rtog pa med || 25
 bdag gźan dbyer [94b] med mñam pa ñid ||
 gñis med mñam paḥi ḥbras bu ḥchañ ||
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don ||
 gcig tu ḥdzin paḥi grub pa med || 30
 du ma ḥdzin paḥi dbye ba med ||
 ma bcos rtsol bral mñam pa ñid ||
 thig le ñag gcig ḥbras bu ḥchañ ||
 byañ chub sems ñid rin po che ||
 bla med theg pa chen poḥi don || 35
 sañs rgyas thog ma tha ma med ||
 gdod nas ye sañs rgyas paḥi ñañ ||
 ño bo ḥgyur med bon gyi dbyiñs ||
 sñiñ po ḥgyur med rig paḥi mkhaḥ ||
 ñañ ñid ḥgyur med sems kyi kloñ || 40
 ñañ dañ rañ bźin ḥdu ḥbral med ||

^a bslad

If there were anything to be achieved, the absolute would be contrived.
 If there were anyone to do the achieving, mind itself would be adulterated.
 If there were much contriving and adulterating, causes and conditions
 would arise.

This precious Thought of Enlightenment,
 the 'substance' of the great Supreme Vehicle,
 has not sprung from a cause and is not destroyed by conditions.
 It is Knowledge without cause and conditions,
 the Swastika body which is both lifeless and deathless (free of *Māra*),
 and it holds the unchanging Result.

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

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,

ʁkhor dañ myañ ʁdas dbye ma med ||
 bde dañ sdug bsñal tshor ba med ||
 skyon dañ yon tan blañ dor med ||
 bdag dañ gʒan du ʁdzin pa med ||
 thabs dañ śes rab ʁgag pa med || 5
 sñiñ po ʁgyur med ye śes sku ||
 snañ ba rin chen gser gyi gliñ ||
 ño mtshar yid bʒin ʁdod yon nor ||
 yon tan dpag bsam ljon pañi śiñ ||
 ʁphrin las dbañ phyug ʁkhor lo sgyur || 10
 don gñis ʁbras bu bcud kyi gter ||
 thogs pa med pañi ʁbras bu ʁchañ ||
 bla med theg pañi don dam mo ||
 tshan med gtsug phud sprul pañi gśen ||
 bla med theg pa chen poñi don || 15
 lta sgom spyod gsum ʁbras buñi don ||
 sems can ʁgro la sman par mdzod ||
 ces gsuñs so /

indistinguishable as physical or metaphysical,
 imperceptible as happiness or misery,
 no acceptance and no rejection of virtues and faults,
 inconceivable as self or other,
 unhindered as Method and Wisdom,
 changeless essence, body of knowledge,
 whose manifestation is the land of gems and gold,
 wondrous gem that grants all wishes,
 tree of paradise (laden) with good things,
 in action like a universal monarch,
 whose twofold effect is a treasury of elixir.
 It contains the unimpeded achievement.
 It is the absolute truth of the Supreme Vehicle.
Tshad-med gTsug-phud, all-manifesting Shen,
 bring to perfection for all beings
 the 'substance' of the great Supreme Vehicle,
 the 'substance' of Insight, Contemplation, Practice and Result.

Thus he spoke.

NOTES

1. *bslu* for *blu* 'to ransom'.
2. The *ju-thig* or *cu-thig* consists of a long thread and six short ones which are knotted together. An alternative name is *mohi skud-pa* 'thread of prediction'.
3. Diagram XIX represents a horoscope (*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-zag* remains unknown to us.
5. 'Harrying' is merely a conventional translation. *thun* properly refers to various small items which are believed to be unpleasant to demons. Thus one harries them by hurling these items at them. T. N. lists twelve: *mkhar-sgon* (small white stones of some kind), *yuñs-dkar* (white mustard), *lgañ-sag* (split pods), *ske-tshe* (black mustard), *sañ-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 *Zañ-zuñ sñen-rgyud* such 'bombs' are made of gold and worked upon by spells), *me* (fire), *chu* (water), *mdaḥ* (arrow), and *dug* (poison).
Here *thun* may be a manuscript error for (*b*)*smun*. Later on (page 34³³) this rite is referred to as the *bsnun pañi gto* or 'stinging rite'. The two terms also appear together on p. 110¹⁷: *thun dañ 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 Gyaltzen Karmay, understands *sgrub-gñen-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 (*gñen*)'. I have not seen this long title elsewhere, and I would have preferred to have translated this line as: 'the officiating priest (*sgrub gñen*) makes a recitation (*bñrol*) with the "exposition" (*smrañ*) of the *bon* (traditional chant) pertaining to the *dBal* divinities.'
9. *smrañ*, quoted from Csomo de Körös in Jäschke's *Tibetan-English Dictionary*, p. 429, is an interesting term. It is clearly connected with *smra-ba* 'to speak'. It seems to occur as a *bon* technical term referring to the 'exposition of the archetype'. Such an exposition of how a certain god first established the rite and the circumstances of the establishment guarantee the efficacy of the rite. (Such an idea is a well-known religious phenomenon. The rules of the Buddhist *Vinaya* are regularly guaranteed by the same method, viz. a story recounting how the Buddha came first to make the rule. Similarly in Christian practice the consecration of the host and the wine is properly effected by an 'exposition of the archetype' by the officiating priest. He tells the story and repeats the words of Christ.)

See also references to *dpe-srol* 'archetype' in the glossary.

10. This term is regularly spelt *sruiis-rta* in the manuscript, and I have simply deferred to T. N. in emending it regularly to *kluii-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 *rluii-rta*, translatable as 'wind horse'. As Waddell has pointed out, the term is of Chinese origin and the Tibetan spellings *kluii* or *rluii* are really phonetic representations of Chinese 龍 (*lung*) 'dragon'.

For range of meaning see the Glossary: *kluii-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-mkhañ*. 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 <i>Thug-khar</i> Furies (<i>gñan</i>) | pp. 51-57 |
| C. The hero-gathering of the Genies (<i>sgra-bla</i>) | pp. 57-65 |
| (i) Genie Furies, pp. 59-61 | |
| (ii) Wer-ma Lords, pp. 61-63 | |
| (iii) <i>Can-señ</i> Furies, p. 63 | |
| (iv) <i>Sug-mgon</i> Furies, pp. 63-65 | |
| D. The stream of existence | pp. 65-69 |
| (2) 'White Waters', the portal of demons and vampires | pp. 69-77 |
| (3) ' <i>hPhan-yul</i> ', the portal of ransom | pp. 77-87 |
| (4) 'Master Sage', the portal of fates and furies | pp. 89-97 |

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

13. *ba-gar* remains uncertain. It may represent Skr. *bhaga* (as on p. 238¹⁶) with Tibetan locative ending *-r*.

14. *byur* and *mi-la* are different kinds of sprites which cause harm. *byur* occurs in the dictionaries with the meaning of 'misfortune'.

15. The name of this unidentified bird also occurs in a list of bird names in *gZi-brjid*, vol. *kha*, 41b⁶. Is it meant to be the phoenix?

16. 'Black Waters' here refers properly to the whole 'Way of the Shen of the Visual World', where the use of 'exposition' (*smrañ*—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 HÜM formula is carved. It should probably be spelt *mañ-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 *rhun-rta* in n. 10, above.) This term is certainly pronounced 'd'apla' 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), *khruñ-khruñ* (crane), *the-ba* (?), *khug-ta* (swallow), *pha-wañ* (bat), *khyim-bya* (house-martin), *bya-wañ* (? bat or crow), *goñ-mo* (partridge), *duñ-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 *Liṅga* Practice (p. 109), where the 'Circle of Life' and the *liṅga* 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 *liṅga* des dances masquées lamaïques et la théorie des âmes' in the *Liebhenthal 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'épopée 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* (*garuḍa*), 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 *zin chen g-yañ gzi*, lit. 'the (antelope) skin of the great field' is a tantric euphemism for a human skin.

36. We may attempt to distinguish *bla* (spirit), *yid* (thought), and *sems* (mind). The *bla* (spirit) is that part of consciousness that may be said to wander, moving by power of the imagination and the memory. In T. N.'s words: 'My *bla* goes here and there, staying perhaps for a while at my old monastery of *sMan-ri*, brooding unhappily and then returning.' The *bla* can easily be seized by demons, and then a man may appear deranged. The *yid* (thought) represents the active powers of consciousness, and interpretation of this term is affected by its regular use to translate Sanskrit *manas*. *Sems* is the mind itself (corresponding to Sanskrit *citta*) and is in effect equated with consciousness itself. Hence the Tibetans translated Sanskrit *sattva* by *sems-can* (lit. 'mind-possessor') meaning 'sentient being' as applied to men, animals, birds, fishes, insects, etc.

37. The terms god and demon are used in the absolute sense of the Force of Divine Good and the Force of Devilish Evil which seem to control existence. This idea continues to exist in Tibetan religion (whether *Bon* or Buddhist) side by side with the Indian notion of Good and Evil resulting from one's own past acts. In the higher ways of *Bon* this is not forgotten. For example, in the VIIIth Way (p. 199): 'Extent of royal power and spread of dominion, although some half (of such effects) is ordained by previous actions, the other half comes from the powerful lords of the soil' (*sa gzi mñah dban = sa bdag*).

38. The meaning of *smrai* 'exposition' emerges very clearly from the context of this passage. See n. 9 above.

39. We can make no good sense of this line. The first part of it is certainly corrupt. The amendment gives a possible solution.

40. *ḥdur* appearing in the dictionaries as *dur* (as in the well-known term for cemetery, *dur-khrod*) might seem to mean 'death rites'. *Dur-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 *ḥdur* clearly appears as a verb (at p. 118²⁰) and I have translated it as 'consecrate (for burial purposes)'. The same idea occurs in l. 34 (same page) and so *ḥdur* is effectively glossed by *cho gas bcos* 'prepare by means of ceremony'. *ḥdur ba* occurs again in a seemingly verbal form at p. 120²¹, but the context permits me to translate it nominally.

41. This is the *byañ-bu*, the 'name-card' essential for these ceremonies. See my *Buddhist Himālaya*, Cassirer, Oxford, 1957, pp. 262 ff., where the corresponding *rñin-ma* ceremony is described.

42. *ḥbum* '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 ñid sñin po bdal baḥi ḥbum* is a plagiarism of the Tibetan translation of the *Śatasāhasrikaprajñāpāramitā*.

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 *ḥphan yul*. 'Spells' as listed here cover both *chab nag* and *chab dkar*. 'Wise lore' corresponds to *dpon gas*.

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'yuñ-druñ sems-dpaḥ* 'Swastika Being' is the expression coined by the *bonpos* to correspond to *byañ-chub sems-dpaḥ* '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-wañ* is presumably an alternative form of *pha-wañ*, although it is given various other meanings in the dictionaries as well as 'bat'. *Bya-wañ*, *pha-wañ*, *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 *ḥbri* (female of the yak), two inferior breeds, *ḥgar* 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 *ḥtsho 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-ḥbyuñ* (east), *dGe-lha gar-phyug* (north), *Bye-brag dnos-mad* (west), *dGaḥ-ba don-grub* (south) and *Kun-snañ khyab-pa* (centre). They correspond to the Five Buddhas of Buddhist terminology (see n. 48 for references). The Five Buddha-Bodies are the 'Phenomenal Body' (*sprul-sku*), 'Perfect Body' (*rdzogs-sku*), 'Body of Bon' (*bon-sku*), 'Body of the Absolute' (*ño-bo-ñid kyi sku*), and the 'Body of Real Enlightenment' (*mñon-par byañ-chub kyi sku*). It seems scarcely necessary to quote Buddhist equivalents for the last set. Replace *rdzogs* by *loñs-spyad* (*saṃbhoga*) 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-bḥi-ḥphuñ-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', *saṃpannakrama*). See my *Hevajra-Tantra*, vol. i, pp. 22 ff.
63. One of the main difficulties in preparing the present translation arises from the subtle ranges of meaning which the same Tibetan term assumes in the different contexts of different Ways (Vehicles). *bsNen* and *sGrub* provide very good examples of this, and I refer my readers who know Tibetan to the Glossary without more ado.

These two terms often occur as a compound meaning 'invoke and conjure', referring to the process of recitation of spells and concentrated thought, by which a divinity is induced to manifest himself to his devotee. (The Sanskrit term is *sādhana*.) But *bsNen* 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 *maṇḍala* as drawn here, see Fig. XVII.

67. The (outer) vessel and the (inner) essence are a simple recurring cliché for the whole of existence. The 'vessel' is the physical support of the world, and the 'elixir' comprises the beings that inhabit it. The *maṇḍala* itself (often with a ritual vase, *bum-pa*, in the centre) is the 'vessel', and the 'gods of knowledge' who symbolize and cleanse all the sets which go to make up the life of living creatures (see n. 61 above) become the elixir.

68. An attempt is made in the IXth Vehicle to explain how they arose. See p. 233.

69. The three basic elements are represented in the text by their 'seed-syllables'. They provide the basis for the *maṇḍala* and schematically they are represented by an outer ring of three colours which encloses the whole circle.

70. The vase (*bum-pa*) represents the 'vessel', viz. the physical world. See n. 67 above.

71. *khoñ* 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: *soñ dan mi soñ yañs 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 *hkkhrul* (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' (*zhe-sdañ*) five times over, whereas it is clear from the whole context that it should occur only once. We are concerned here with the 'Five Evils' increased to six by the addition of 'disquisitive thought' (*rtog-pa*) as typifying the evils of the Six Spheres of Existence. Compare *Buddhist Himālaya*, p. 271, where the equivalent sets are arranged a little differently.

77. The text reads *ris drug* 'six regions' which may be an error for the more usual *rigs drug* 'six classes'.

78. The two terms 'staying' (*gnas-pa*) and 'putting' (*bzag-pa*) have a quasi-technical significance. Other examples may be found under *bzag-pa* in the Glossary. Here *gnas-tshul* means the ways things are in an absolute and ultimate sense; *bzag-tshul* refers to the way the meditator disposes his mind (viz. 'in a state of evenness', *mñam-par bzag-pa*) so that he may rest in things as they ultimately are.

79. The range of translations used for *hkkhor-hdas*, the Tibetan abbreviation of their very long term for *saṃsāra* 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.

MONK'S CLOTHES AND EQUIPMENT

- I. (a) *rmad-gos* (patched cloak)
(b) *glin-snam* (patches)
- II. (a) *stod-gos* or *hgag-rin* (upper garment)
(b) (c) (d) *pad-žva* (lotus-hats—various types)
(e) *stod-gos* or *hgag-thun* (upper garment—short)
(f) *sams-hjug* or *smad-g-yogs* (under garment)
(g) *dgun-žva* ('winter hat')
(h) *than-žva* ('summer hat')
- 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) *gži-bskur* or *lhun-bzed* (begging bowl)
(d) *mkhar-gsil* (mendicant's staff)
(e) *khrus-bum* (jar for ablutions)
(f) *khab-subs* (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-žva* (hat worn when riding)
(c) *gzan-sdom* (metal strap for binding clothes when riding)
(d) *kha-skris* (scarf bound around head and neck when riding)
(e) *gos-stod* or *stod-hbog* (rich coat made of brocade silk, otter-skin, etc.)
(f) *rta-ber* (a shawl)

- VII. (a) *gos-ber* (special cloak worn by a high dignitary—when seated on a throne)
 (b) *gos-ber* (as seen from behind when standing) & *rgyab-dar* (pendant) which is attached separately
 (c) *rtsod-žva* ('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-ḡgag* ('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-šams* (lower garment which is simply wrapped around the body)
 (g) *dar-dpyaṅs* (special scarf—worn around the shoulders when performing the rites of *dbañ*, *sbyin-sreg*, etc.)
- IX. (a) *stag-žva* ('tiger-hat')
 (b) *stag-ber* ('tiger-cloak')
 (c) *ḡgyiṅ-thod* (turban)
 (d) *bon-žva* (*bon* hat, named *dkar-mo rtse-rgyal*)
 (e) *ḡphren-ba* (beads)
 (f) *dar-dbyaṅs* (same as VIII g above)
 (g) *phur-pa* (dart)
 (h) *hom-khuṅ* (the special cavity for the *homa* (*sbyin-sreg*) rite; = *thun-khañ* or *e kloṅ ḡbrub-khuṅ*)
 (j) *lcags-kyu* (metal hook)
 (k) *sta-re* (axe)
 (l) *ḡkhor-lo* (wheel)
 (m) *ral-gri* (sword)
 (n) *spar-šad* (claw—for lifting the *liṅga*)
 (o) *lcags-thag* (chain)
 (p) *žags-pa* (noose)
 (q) *tho-ba* (hammer)
 (r) *mduṅ* (spear)
 (s) *mDAH* (arrow)
 (t) *gžu* (bow)
 (u) *kha-ṭam* (Skr. *khatvāṅga*—trident)
 (v) *thun-rva* (special horn for hurling *thun*—see note 5 to text)
 (w) *skam-pa* (tongs) for *liṅga*

MANDALA

- X. (a) *gdugs* (parasol)
 (b) *ḡkhor-lo* (wheel)
 (c) *ri-dvags* (deer)
 (d) *g'yuṅ-druṅ ba-dan* (swastika ensign)
 (e) *bya-ḡdab* or *khyuṅ-gur* (roof)
 (f) *šar-bu* (gutter)

- X. (g) *za-ra-tshags* (criss-cross decorations)
 (h) *ṣam-bu* (frill or pelmet)
 (j) *ḥphan* (pendants)
 (k) *yol-ba* (curtains)
 (l) *dkyil-ḥkhor (maṅḍala)* drawn here in colours on the top of a table.
 On the *maṅḍala*
 centre: (m) *bum-pa* (sacrificial vase) resting on a *rkañ-gsum* (tripod) against which rests a *tsa-ka-li* (a card with a sacred symbol)
 left: (n) *ṣi-gtor* (sacrificial cake of the tranquil divinities) and in front of this *gtaḥ-chen* (skull-cap) covered with a cloth
 right: (o) *khro-gtor* (sacrificial cake of the fierce divinities)
 (p) *gṣi* (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 *smān* (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 *ṣal-zas* (sacrificial food—in the form of sacrificial cakes)
 (w) a whole row of *me-tog* (flowers)
 (x) a whole row of *ṣpos* (incense)
 (y) *mchod-khrid* (altar)

SACRIFICIAL CAKES

- XI. (a) *ṣi-baḥi gtor-ma* (sacrificial cake for the tranquil divinities—see Fig. X n)
 (b) *dbañ-gi-gtor-ma* (s. cake used in the rite of 'empowerment')
 (c) *drag-poḥi gtor-ma* or *dbal-gtor* (s. cake for fierce divinities)¹
 (d) *tshe-gtor* (s. cake offered in the 'life-consecration' ceremony)²
 (e) *ṣlog-gtor* (s. cake for hurling against foes)

RITUAL ITEMS

- XII. (a) *dgañ-gzar* or *hom-gzar* (sacrificial ladle for holding liquids)
 (b) *blug-gzar* or *ḥbyams-gzar* (sacrificial ladle for holding solids)
 (c) *gṣañ-chen* (flat *bonpo* bell—large size)
 (d) *gṣañ-chuñ* (the same—small size)
 (e) *ḍa-ma-ru* (Skr. small drum)
 (f) *sbug-chol* (cymbals)
 (g) *rña* (drum)
 (h) *duñ-chen* (great trumpet—extendable)
 (j) *rgya-gliñ* (shawm)
 (k) *duñ-dkar* (conch—drawn monstrously out of scale)
 (l) *mkhar-rña* or *rgya-rña* (large drum)
 (m) *sil-sñan* or *sil-chol* (small cymbals)
 (n) *rduñ-chas* (drum-stick)
 (o) *ko-yo* (a pair of trumpets)

¹ Concerning these fierce rites see *Buddhist Himālaya*, pp. 258 ff.

² Concerning the rite of 'life consecration' see *Himalayan Pilgrimage*, pp. 141 ff.

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

HERMIT'S REQUIREMENTS

- XIV. (a) *sba-ħkhar* (a cane)
 (b) *thod-žal* (skull cup)
 (c) *be-ħbum* or *po-ti* (book)
 (d) *rluñ-ras* (a binding scarf)
 (e) *añ-ga-ra* (underpants)
 (f) *ħphreñ-ba* (rosary)
 (g) *da-ma-ru* (small drum)
 (h) *gšan-chuñ* (small flat *bon-po* bell)
 (j) *rkañ-glin* (thigh-bone trumpet)
 (k) *sgom-thag* (meditation cord)
 (l) *bon-žva* (*bon* hat)
 (m) *sgrub-phug* (meditation cave)
 (n) *spyil-po* (meditation hut—in a forest)

THRONE (*bžugs-ħhri*)

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

VARIOUS ITEMS

- XVI. (a) *bla-bre* (canopy)
 (b) *mdaħ-dar* (garlanded arrow)
 (c) *gdugs* (parasol)
 (d) *rgyal-mtshan* (banner of victory)
 (e) *ħphan* (pendant)
 (f) *dbal-gtor* (fierce sacrificial cake)
 (g) *rkañ-gsum* (tripod)
 (h) *bum-pa* (sacrificial vase)
 (j) *chag-šin* (a *bonpo* 'powerbolt')

XVII. Drawing the *mañđala* (see p. 198³⁰⁻³³)

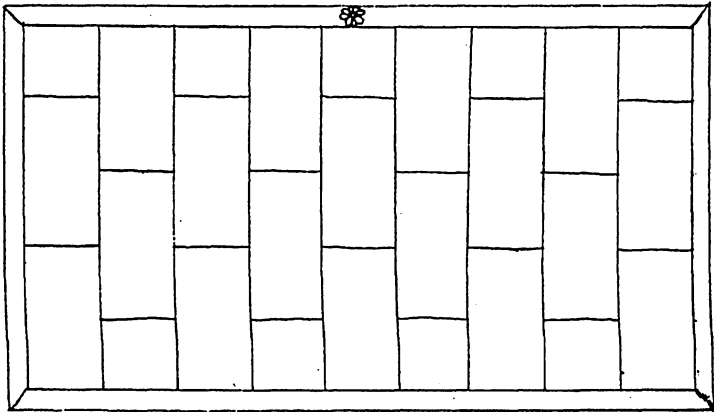
XVIII. The offering of a man's wealth (see pp. 36¹¹ and 90³⁴)

XIX. *gab-rtse ħphrul-gyi me-loñ* (horoscope). See Way I

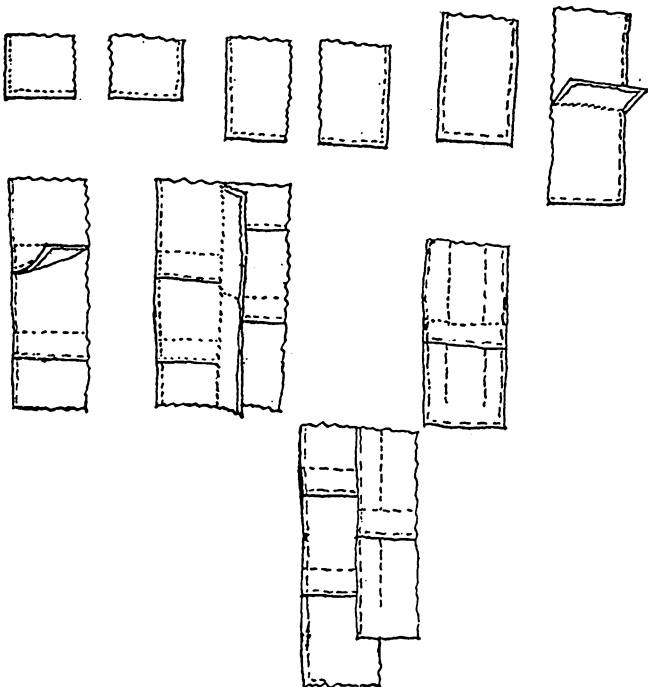
- XX. *ri-rab* (Meru) and the *glin-bži glin-phran* (continents and islands). See pp. 90-91
- XXI. *lha sum-cu-so-gsum gyi gzal-yas-khañ*—the palaces of the 33 gods, the bird *khyuñ*, and the parks, as described on pp. 90-91
- XXII. The Nine-Stage Swastika Mountain (representing the Nine Ways of *Bon*) surrounded by its eight royal palaces in the country known variously as *sTag-gzigs*, *'Ol-mo-luñ-riñ*, *Sambhala*, etc.

MONK'S CLOTHES AND EQUIPMENT

a

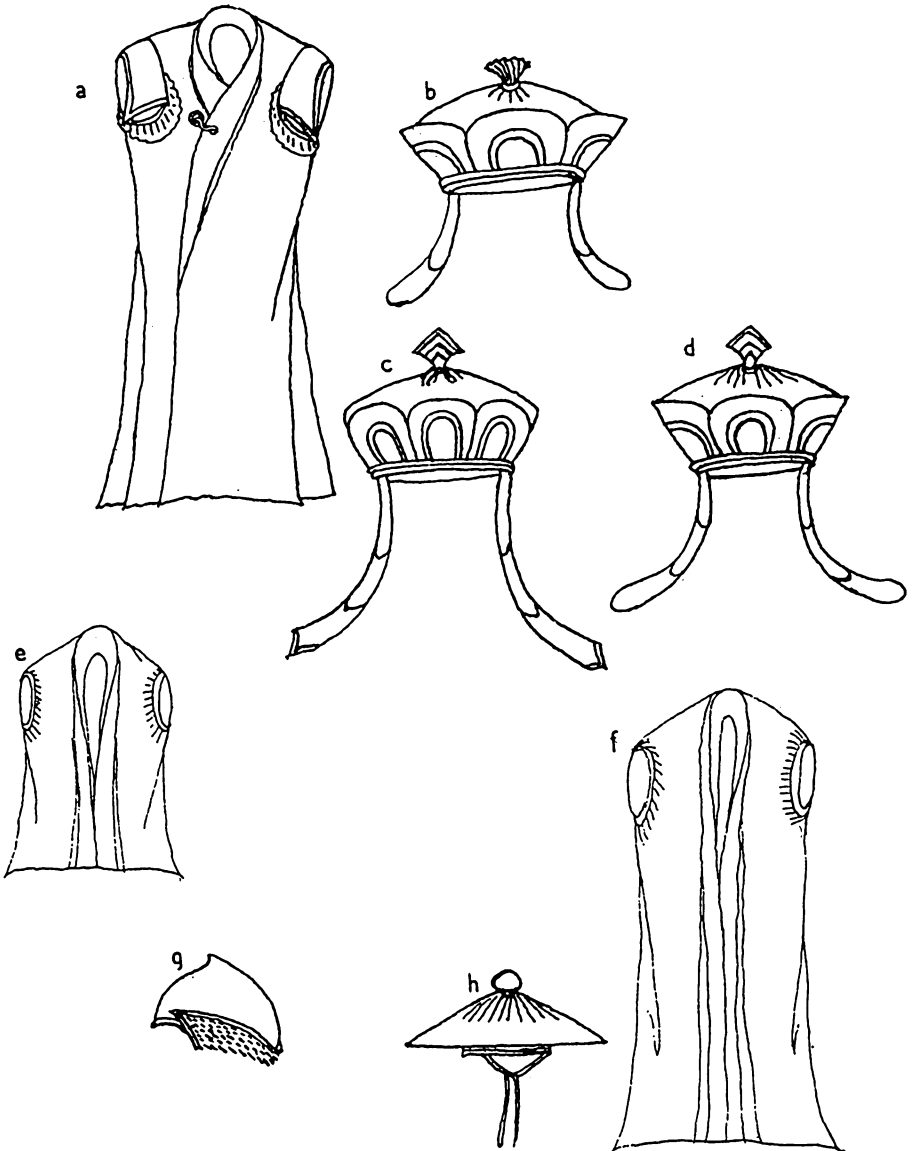


b



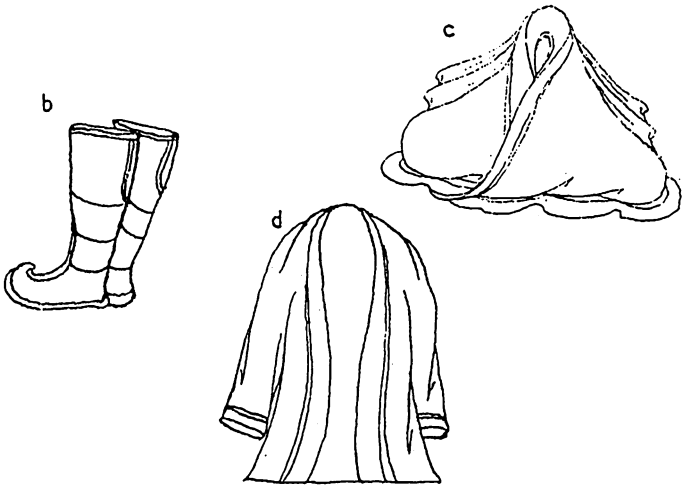
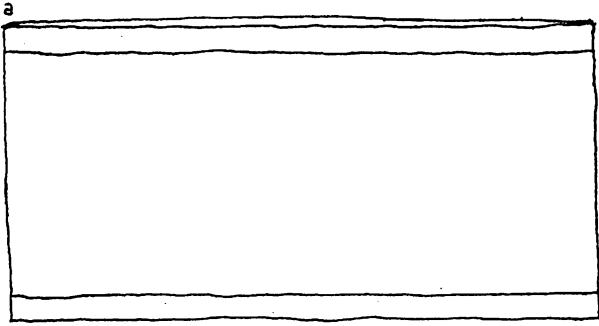
I. (a) *rmaḍ-gos* (patched cloak). (b) *gliñ-snam* (patches)

MONK'S CLOTHES AND EQUIPMENT



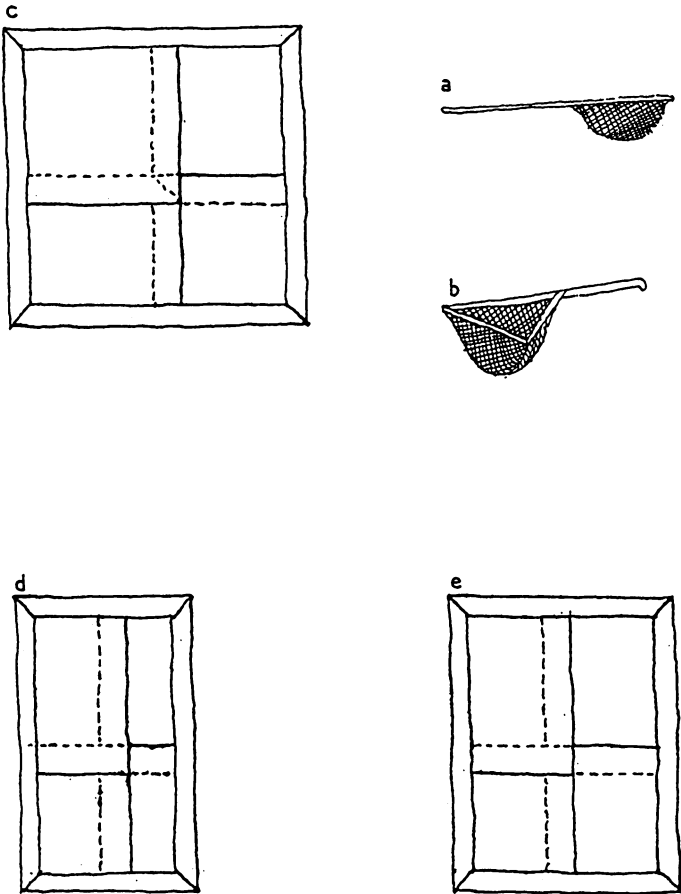
II. (a) *stod-gos* or *hgag-rin* (upper garment). (b), (c), (d) *pad-ža* (lotus-hats—various types). (e) *stod-gos* or *hgag-thuñ* (upper garment—short). (f) *fams-hjug* or *smad-g-yogs* (under garment). (g) *dgun-ža* ('winter hat'). (h) *than-ža* ('summer hat')

MONK'S CLOTHES AND EQUIPMENT



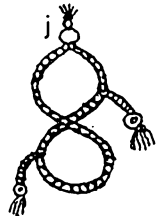
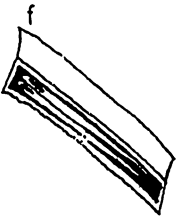
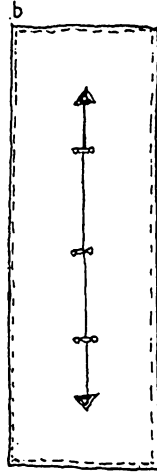
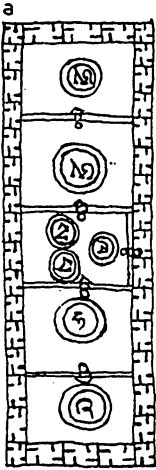
III. (a) *smad-sams* or *sams-thab* (cloth for lower part of body). (b) *pad-lham* (lotus-boots). (c) *phyam-tse* (long wrap). (d) *phyar-bu* (short overcoat)

MONK'S CLOTHES AND EQUIPMENT



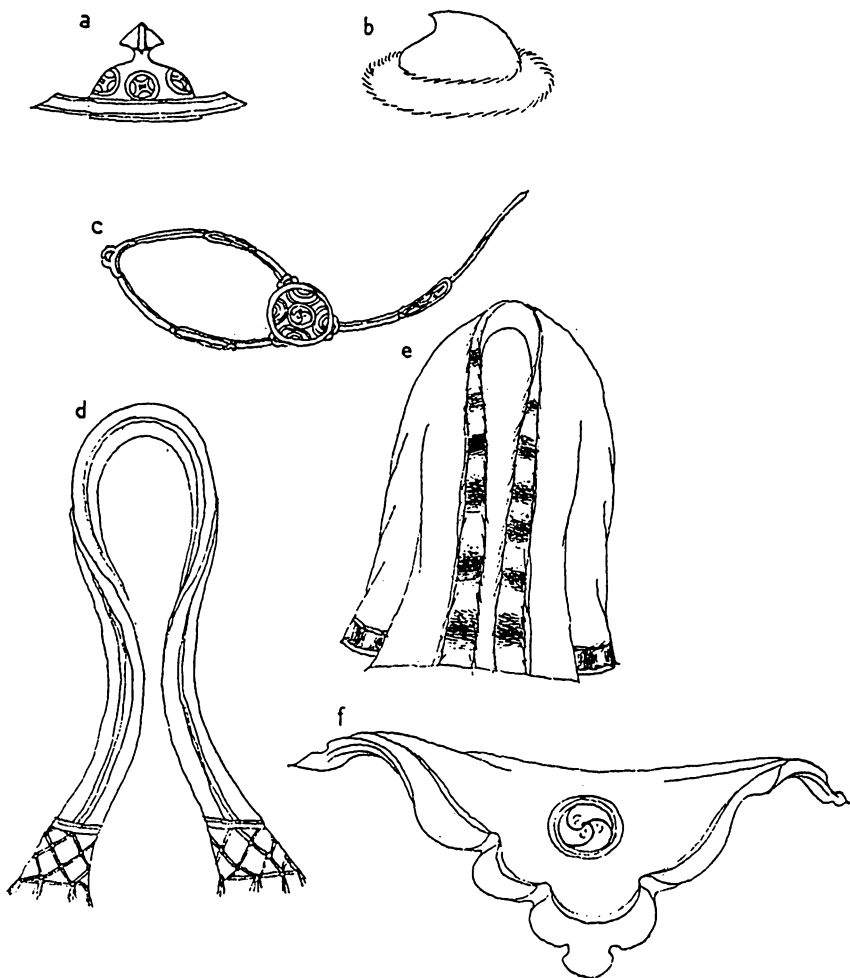
IV. (a), (b) *chu-tshag* (strainer). (c), (d), (e) *pad-gdan* (lotus-mats—various sizes)

MONK'S CLOTHES AND EQUIPMENT



V. (a) *pad-khug* (a book cover for travelling)—front. (b) ditto—back. (c) *gzi-bskur* or *lhuñ-bzed* (begging bowl). (d) *mkhar-gsil* (mendicant's staff). (e) *khrus-bum* (jar for ablutions). (f) *khab-subs* (needle-case). (g) *pad-phor* (lotus-cup). (h) *skra-gri* (razor). (j) *hphren-ba* (beads).

MONK'S CLOTHES AND EQUIPMENT



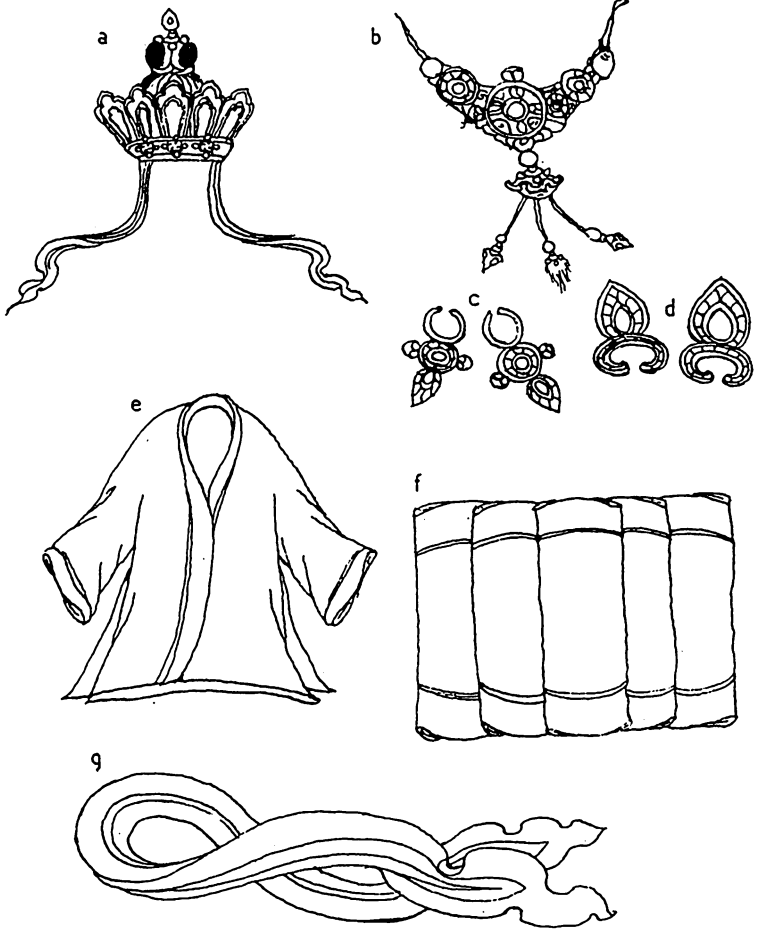
VI. (a) *gser-theb* (hat worn by high ecclesiastical dignitaries). (b) *rta-zva* (hat worn when riding). (c) *gzan-sdom* (metal strap for binding clothes when riding). (d) *kha-skris* (scarf bound around head and neck when riding). (e) *gos-stod* or *stod-hbog* (rich coat made of brocade silk, otter-skin,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

MONK'S CLOTHES AND EQUIPMENT



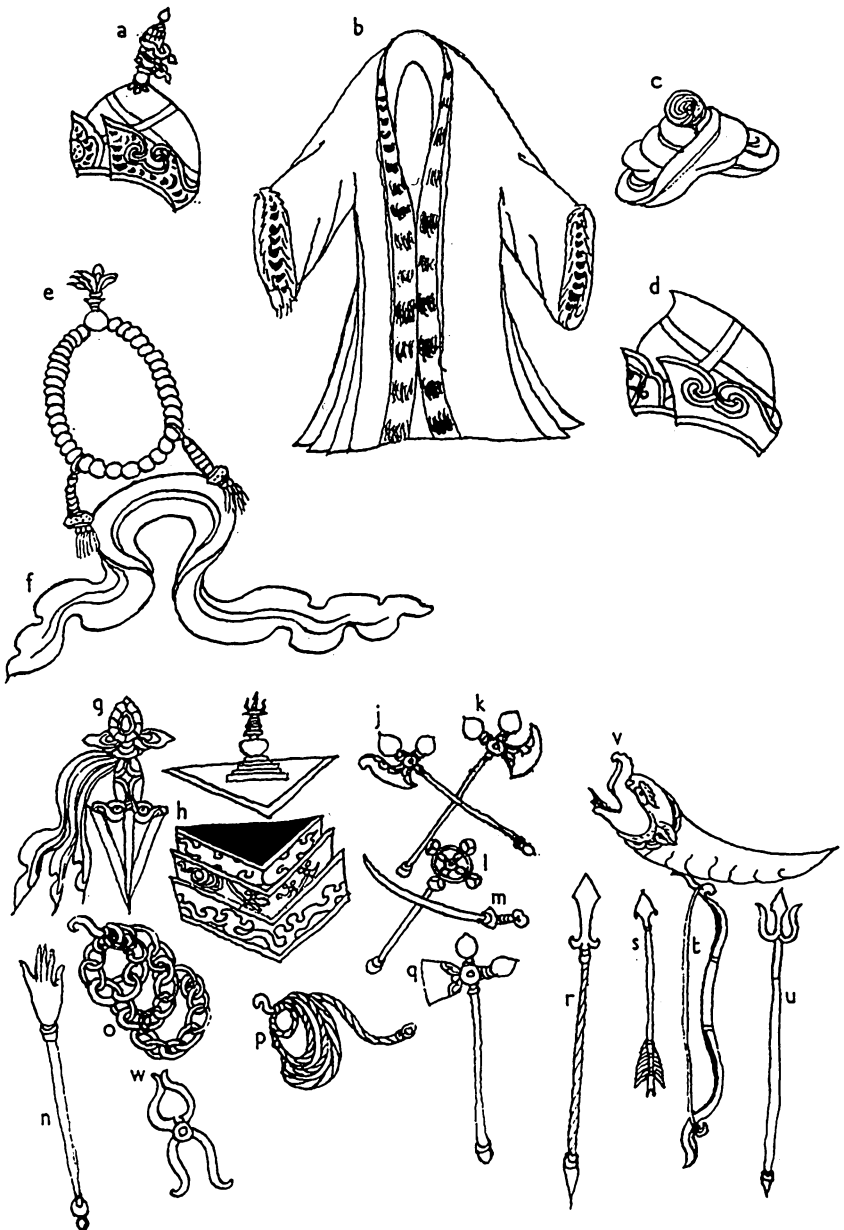
VII. (a) *gos-ber* (special cloak worn by a high dignitary—when seated on a throne). (b) *gos-ber* (as seen from behind when standing) & *rgyab-dar* (pendant) which is attached separately. (c) *rtsod-zva* ('debating hat'). (d) *ras zom* (cloth boots). (e) *chab-blug* (wallet made to contain a flask of 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

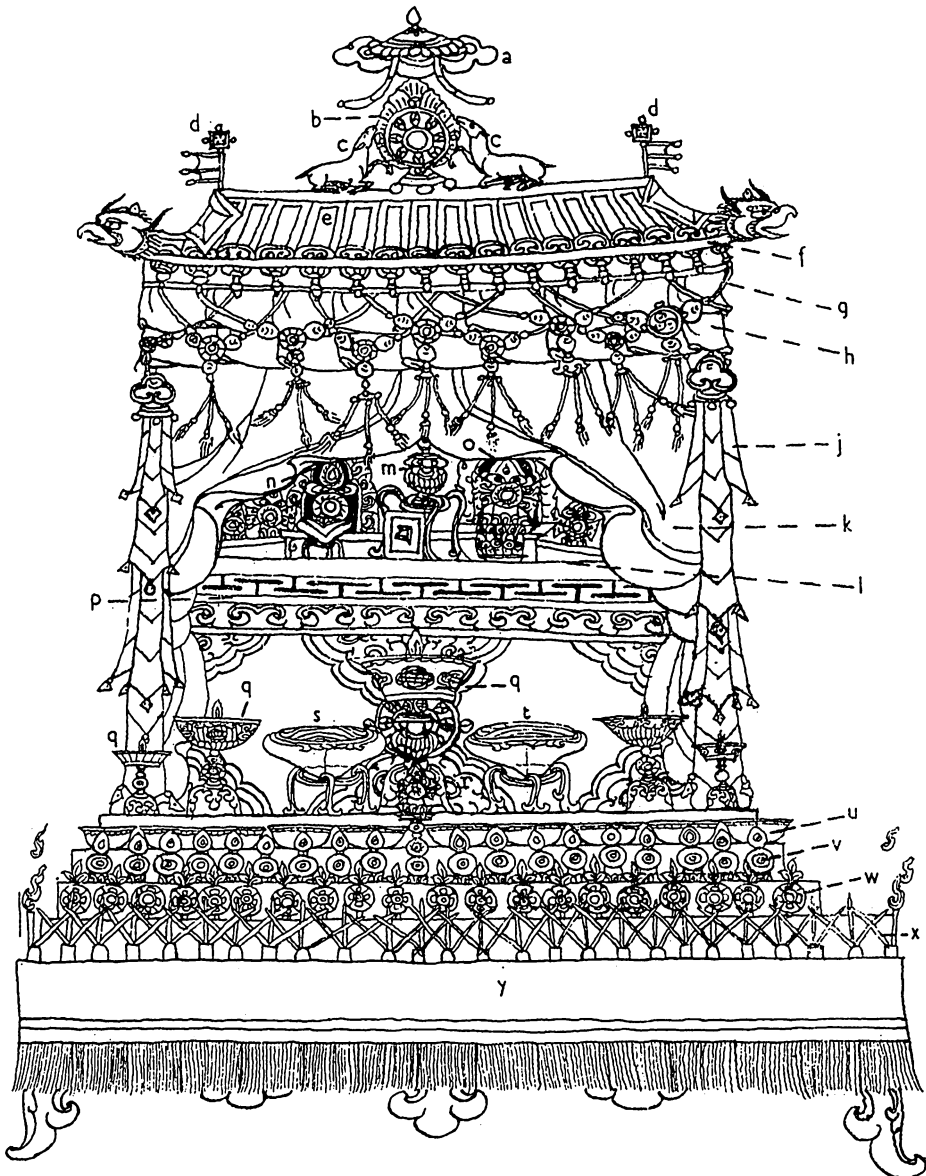


VIII. (a) *dbu-rgyan* or *rigs-lña* (Five-Buddha crown). (b) *ske-rgyan* or *mgul-chu* (pendant). (c) *sñan-cha* (ear-ornaments). (d) *lag-gdub*, *phyag-gdub* (bracelets). (e) *stod-g'yogs* (upper garment). (f) *smad-šams* (lower garment which is simply wrapped around the body). (g) *dar-dpyaṅs* (special scarf—worn around the shoulders when performing the rites of *dbañ*, *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-khuñ* (the special cavity for the *homa* (*sbyin-sreg*) rite; = *thun-khan* or *e kloñ hbrub-khuñ*). (j) *lcags-kyu* (metal hook). (k) *sta-re* (axe). (l) *hkhor-lo* (wheel). (m) *ral-gri* (sword). (n) *spar-sad* (claw—for lifting the *linga*). (o) *lcags-thag* (chain). (p) *zags-pa* (noose). (q) *tho-ba* (hammer). (r) *mdun* (spear). (s) *mdah* (arrow). (t) *gzū* (bow). (u) *kha-tam* (Skr. *khatvāṅga*—trident). (v) *thun-rva* (special horn for hurling *thun*—see note 5 to text). (w) *skam-pa* (tongs—for *linga*).



X. (a) *gdugs* (parasol). (b) *hkhor-lo* (wheel). (c) *ri-dvags* (deer). (d) *g'yun-druñ ba-dan* (swastika ensign). (e) *bya-hdab* or *khyun-gur* (roof). (f) *šar-bu* (gutter). (g) *za-ra-tshags* (criss-cross decorations). (h) *šam-bu* (frill or pelmet). (j) *hphan* (pendants). (k) *vol-ba* (curtains). (l) *dkyil-hkhor* (*mandala*) drawn here in colours on the top of a table.

On the *mandala*

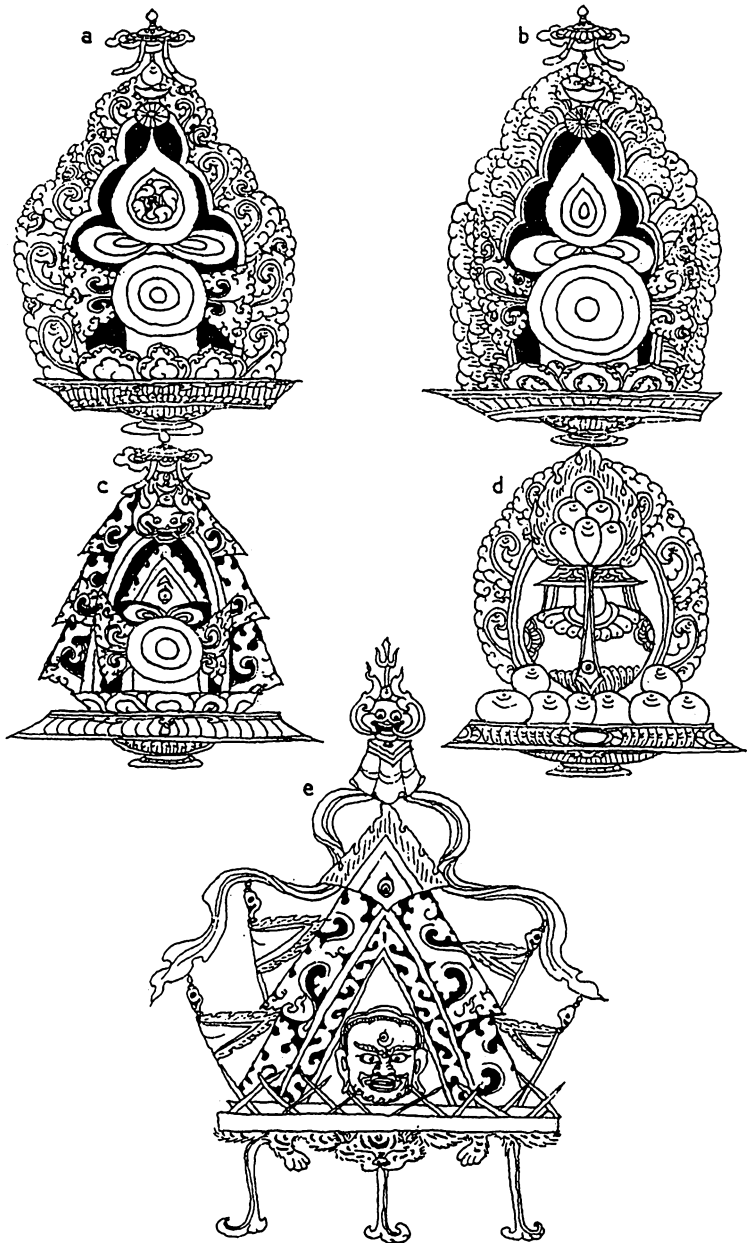
centre: (m) *bum-pa* (sacrificial vase) resting on a *rkañ-gsum* (tripod) against which rests a *tsa-ka-li* (a card with a sacred symbol)

left: (n) *ži-gtor* (sacrificial cake of the tranquil divinities), and in front of this *gtañ-chen* (skull-cup) covered with a cloth

right: (o) *khro-gtor* (sacrificial cake of the fierce divinities).

(p) *gži* (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 *šman* (medicament). (t) *ka-pa-li* containing *rak-ta* (Skr. *rakta*—blood). (u) a whole row of *yon-chab* (sacrificial water) in bowls. (v) a whole row of *žal-zas* (sacrificial food—in the form of sacrificial cakes). (w) a whole row of water (Bogusa) (x) a whole row of stars (Srinani) (y) a whole row of fringes.

SACRIFICIAL CAKES

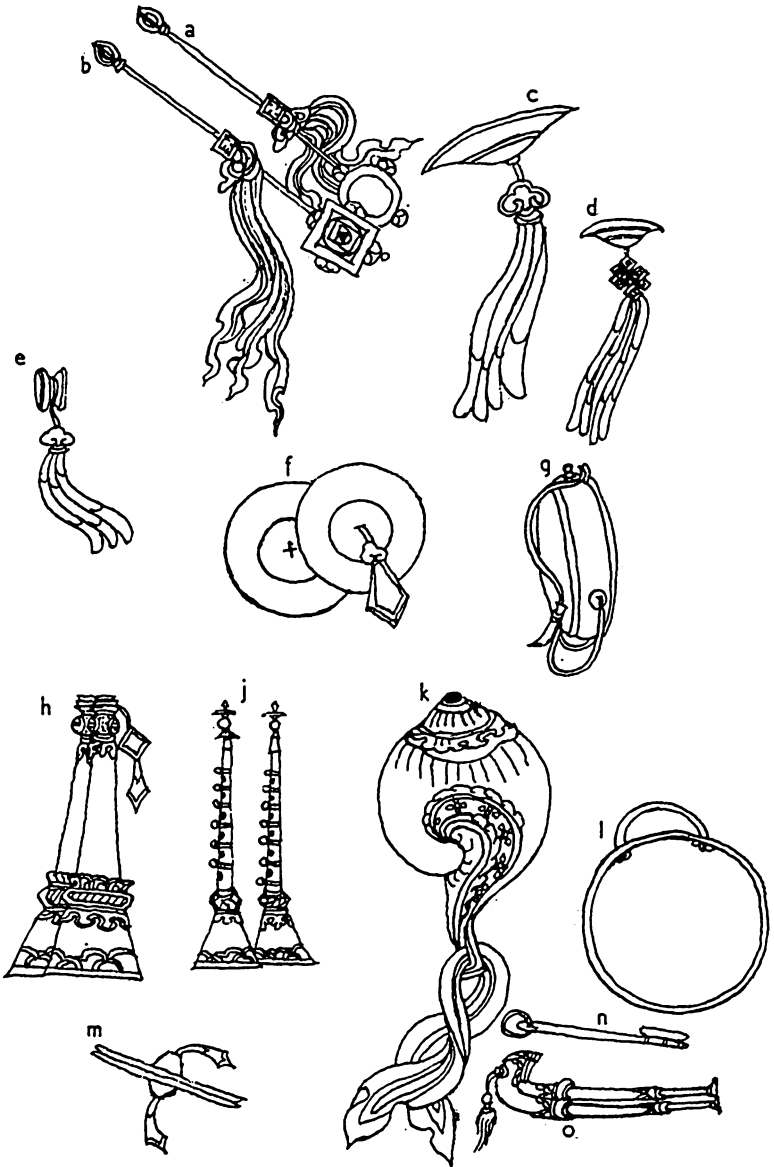


XI. (a) *zi-baḥi gtor-ma* (sacrificial cake for the tranquil divinities—see Fig. Xn). (b) *dbaṅ-gi-gtor-ma* (s. cake used in the rite of 'empowerment'). (c) *drag-poḥi gtor-ma* or *dbal-gtor* (s. cake for fierce divinities).¹ (d) *tshe-gtor* (s. cake offered in the 'life-consecration' ceremony).² (e) *zlog-gtor* (s. cake for hurling against foes)

¹ Concerning these fierce rites see *Buddhist Himalaya*, pp. 258 ff.

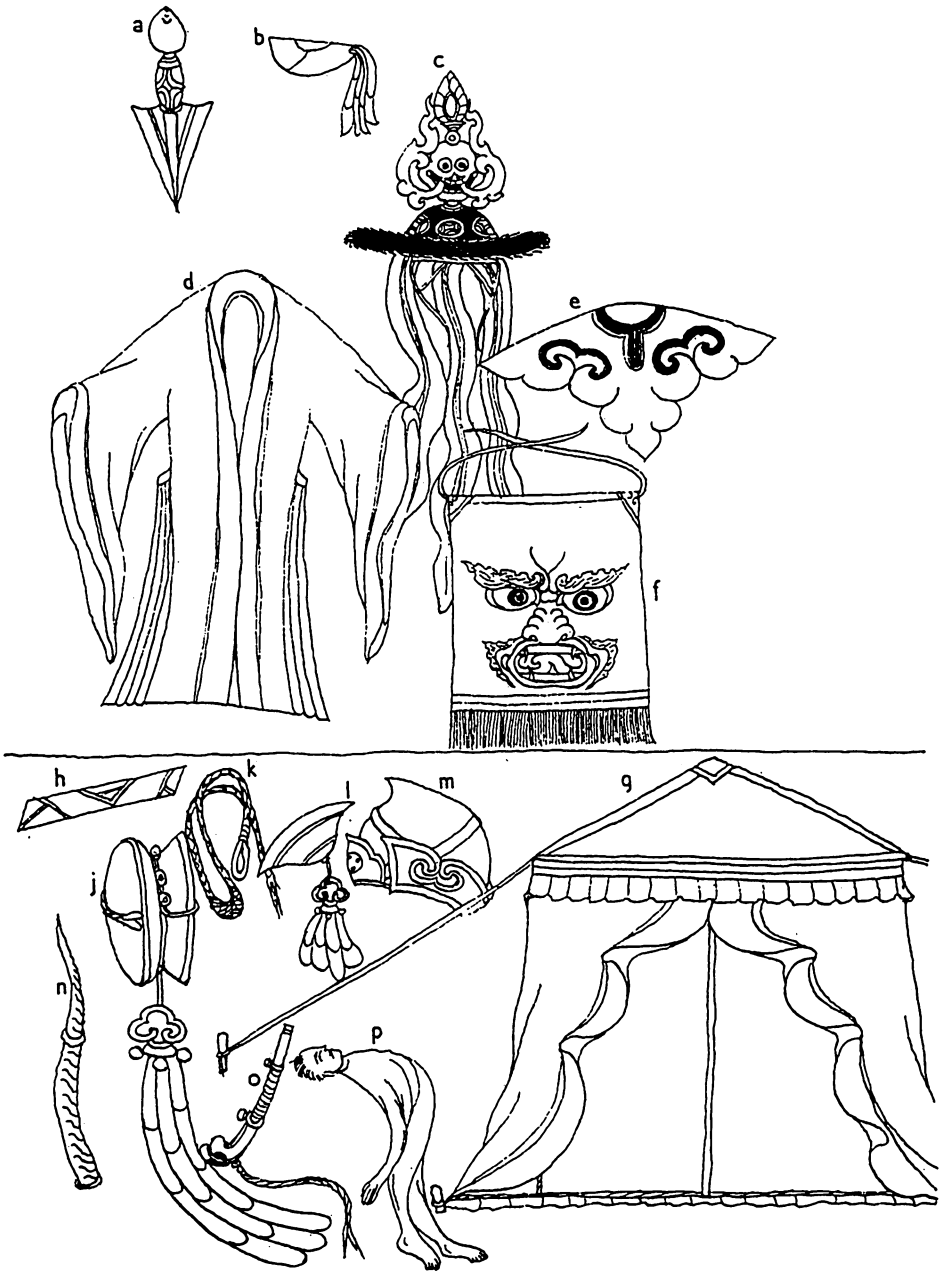
² Concerning the rite of 'life consecration' see *Himalayan Pilgrimage*, pp. 141 ff.

RITUAL ITEMS



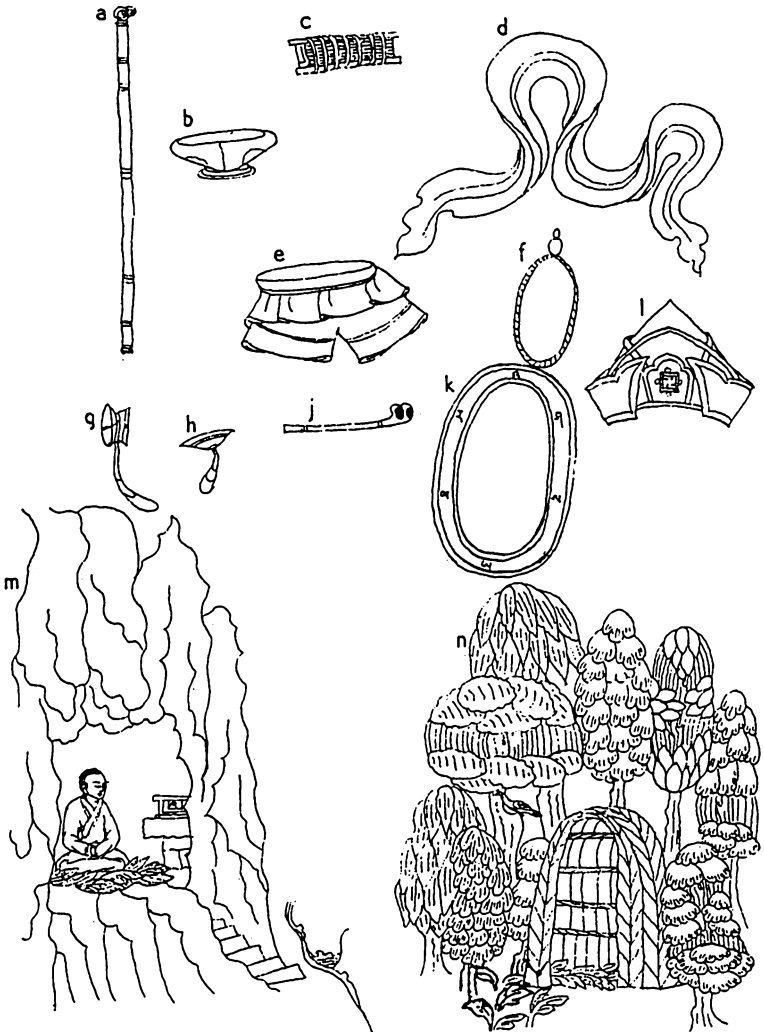
XII. (a) *dgañ-gzar* or *hom-gzar* (sacrificial ladle for holding liquids). (b) *blug-gzar* or *hbyams-gzar* (sacrificial ladle for holding solids). (c) *gśaṅ-chen* (flat bonpo bell—large size). (d) *gśaṅ-chun* (the same—small size). (e) *ḍa-ma-ru* (Skr. small drum). (f) *sbug-chol* (cymbals). (g) *rña* (drum). (h) *duñ-chen* (great trumpet—extendable). (j) *rgya-glin* (shawm). (k) *duñ-dkar* (conch—drawn monstrously out of scale). (l) *mkhar-rña* or *rgya-rña* (large drum). (m) *sil-sñan* or *sil-chol* (small cymbals). (n) *rduñ-chas* (drum-stick). (o) *ko-yo* (a pair of trumpets)

RITUAL ITEMS



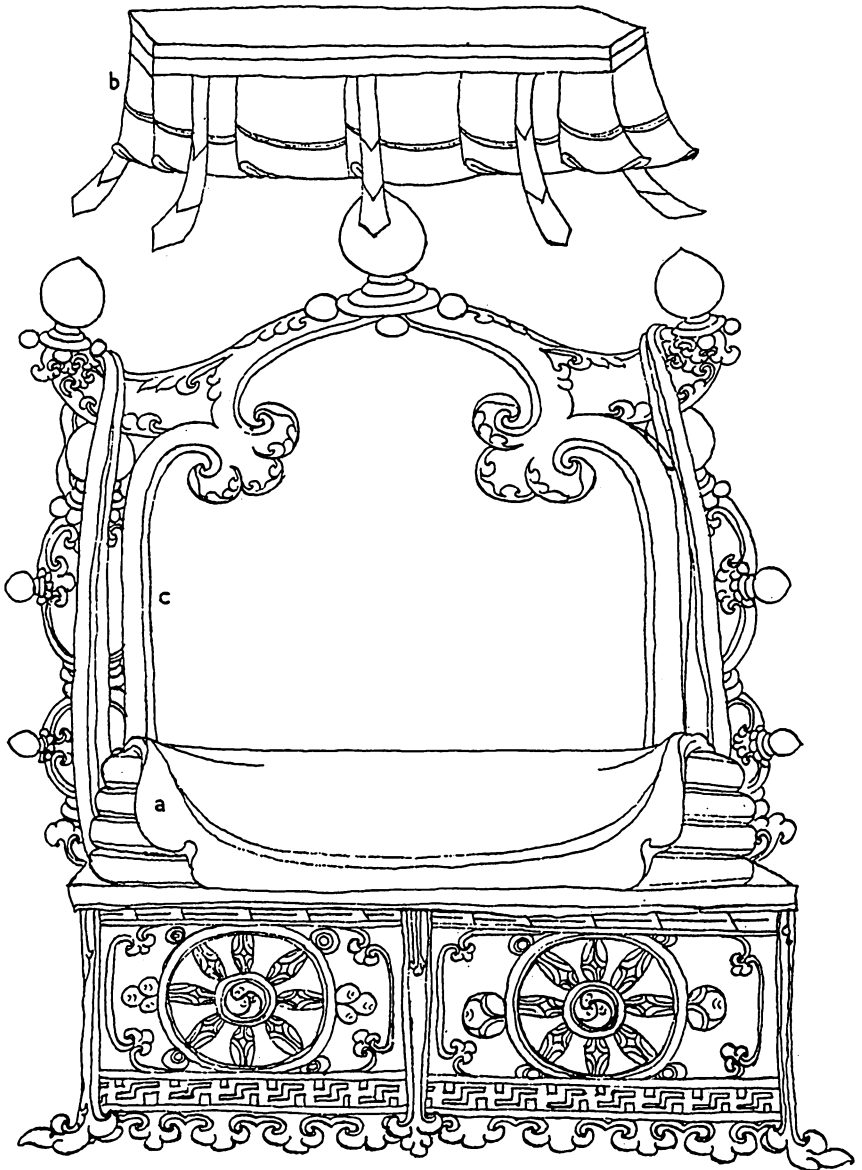
XIII. (a) *phur-pa* (dart). (b) *thod-zal* (skull-cup). (c) *zva-nag* (black hat). (d) *ber* (cloak). (e) *stod-khebs* (chasuble). (f) *pañ-khebs* (ritual skirt). (g) *gur* (tent). (h) *be-hbum* or *po-ti* (book). (i) *da-ma-ru* (small drum). (j) *hur-rdo* (sling). (k) *gšan* (flat bell as used by *bonpos*). (l) *bon-zva* (bon hat). (m) *gtsod-ru* (antelope horn). (n) *rkañ-gliñ* (thigh-bone trumpet). (o) *žiñ-chen g-yañ-gzi* (human skin)

HERMIT'S REQUIREMENTS



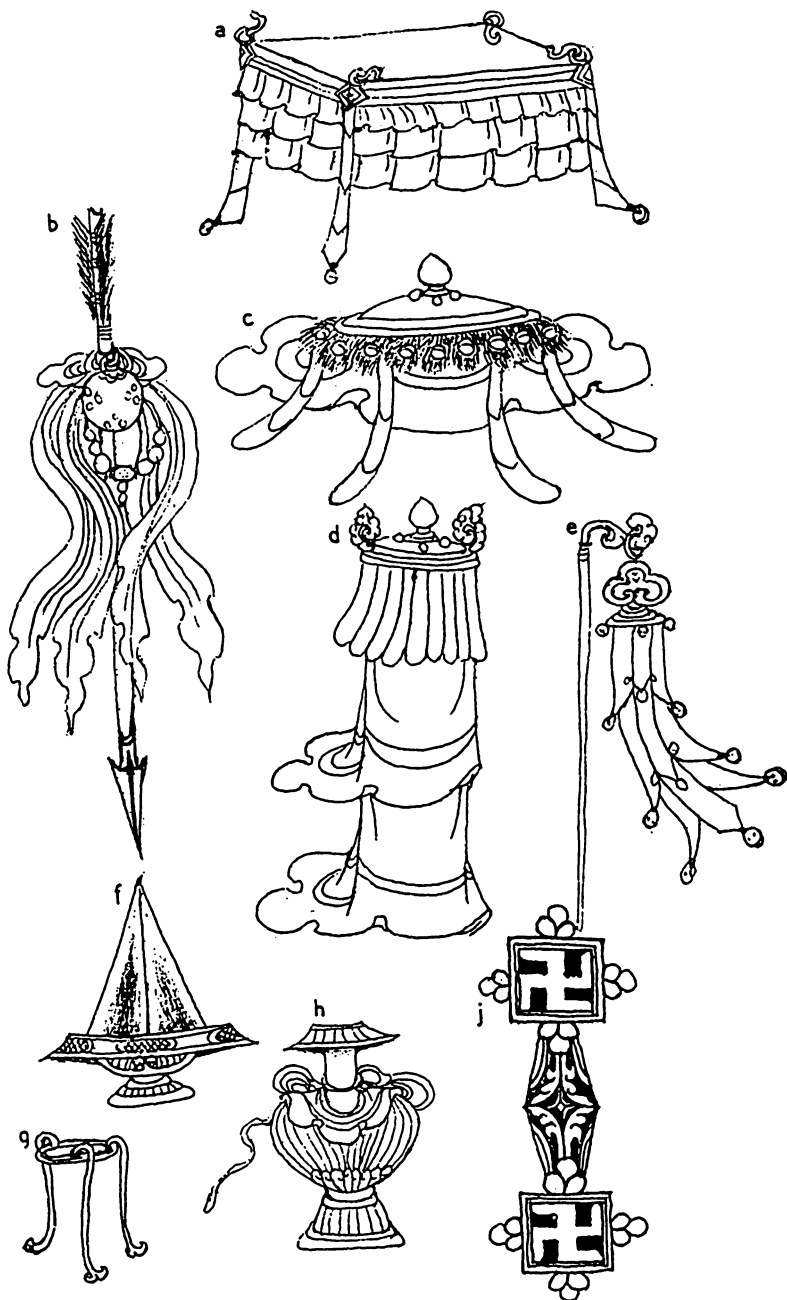
XIV. (a) *sba-hkhar* (a cane). (b) *thod-zal* (skull cup). (c) *be-hbum* or *po-ti* (book). (d) *rluñ-ras* (a binding scarf). (e) *añ-ga-ra* (underpants). (f) *hphren-ba* (rosary). (g) *da-ma-ru* (small drum). (h) *gsañ-chuñ* (small flat *bon-po* bell). (j) *rkañ-gliñ* (thigh-bone trumpet). (k) *sgom-thag* (meditation cord). (l) *bon-zva* (*bon hat*) (m) *sgrub-phug* (meditation cave). (n) *spyil-po* (meditation hut—in a forest)

THRONE



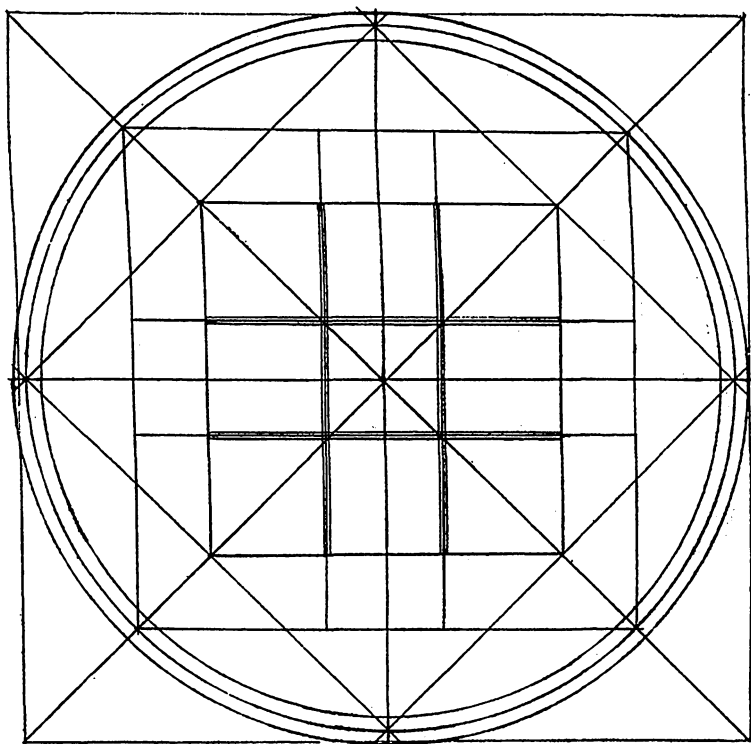
XV. (a) *khri-gdan* (throne-mat). (b) *bla-bre* (canopy). (c) *rgyab-yol* (back-piece)

VARIOUS ITEMS



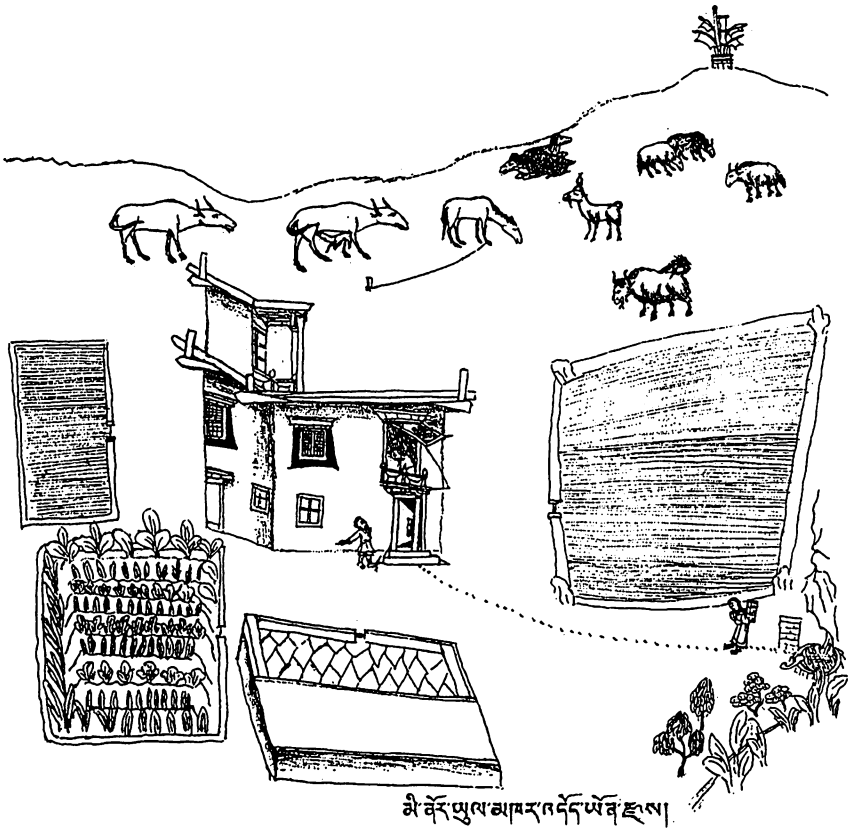
XVI. (a) *bla-bre* (canopy). (b) *mdah-dar* (garlanded arrow). (c) *gdugs* (parasol). (d) *rgyal-mtshan* (banner of victory). (e) *hphan* (pendant). (f) *dbal-gtor* (fierce sacrificial cake). (g) *rkan-gsum* (tripod). (h) *bum-pa* (sacrificial vase). (j) *chag-sin* (a *hon-po* 'powerbolt')

VARIOUS ITEMS



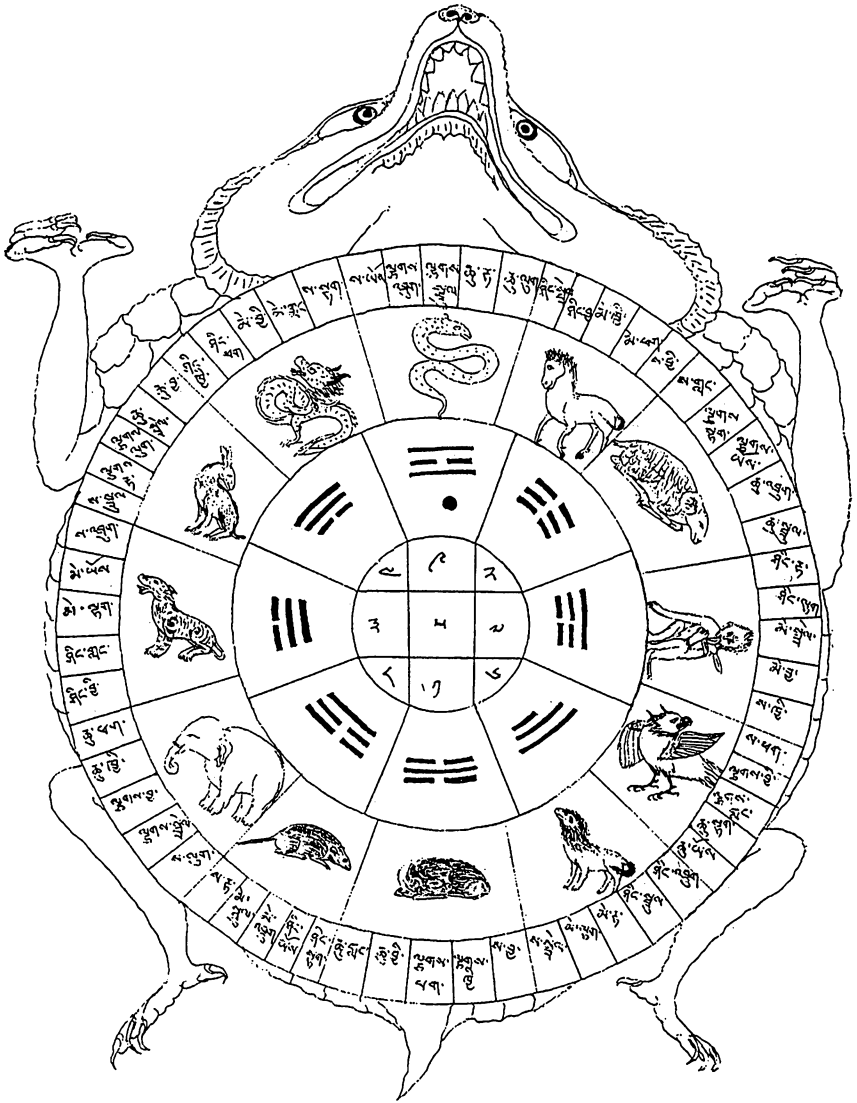
XVII. Drawing the *maṇḍala* (see p. 198³⁰⁻³³)

VARIOUS ITEMS



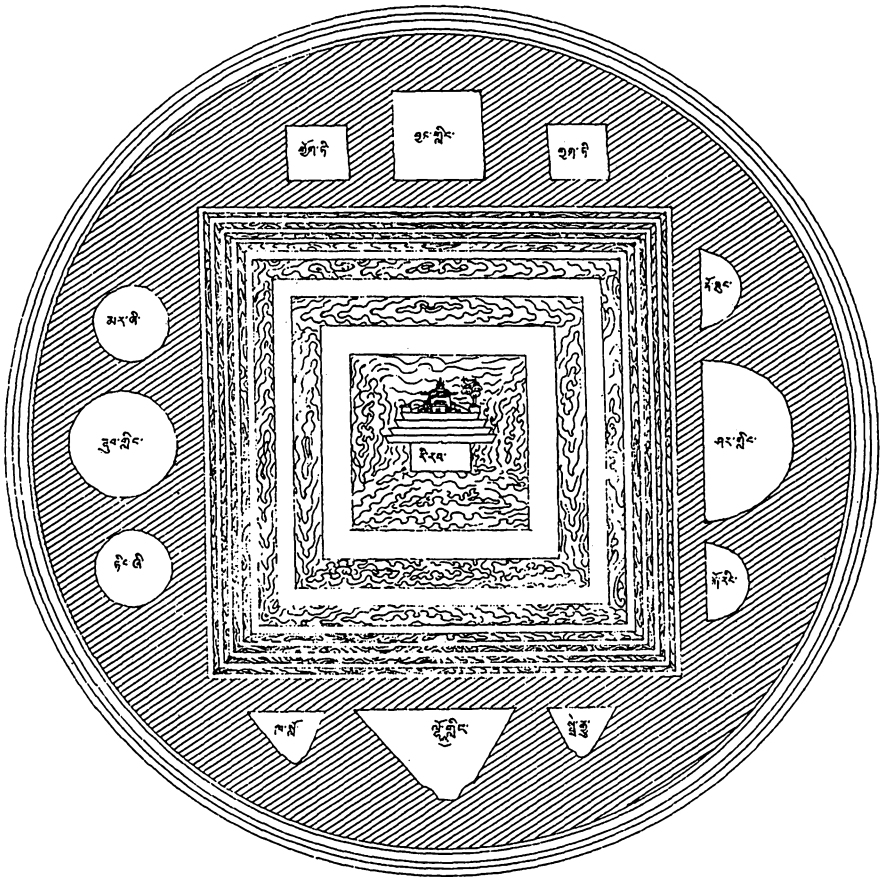
XVIII. The offering of a man's wealth (see pp. 36¹¹ and 90³⁴)

VARIOUS ITEMS



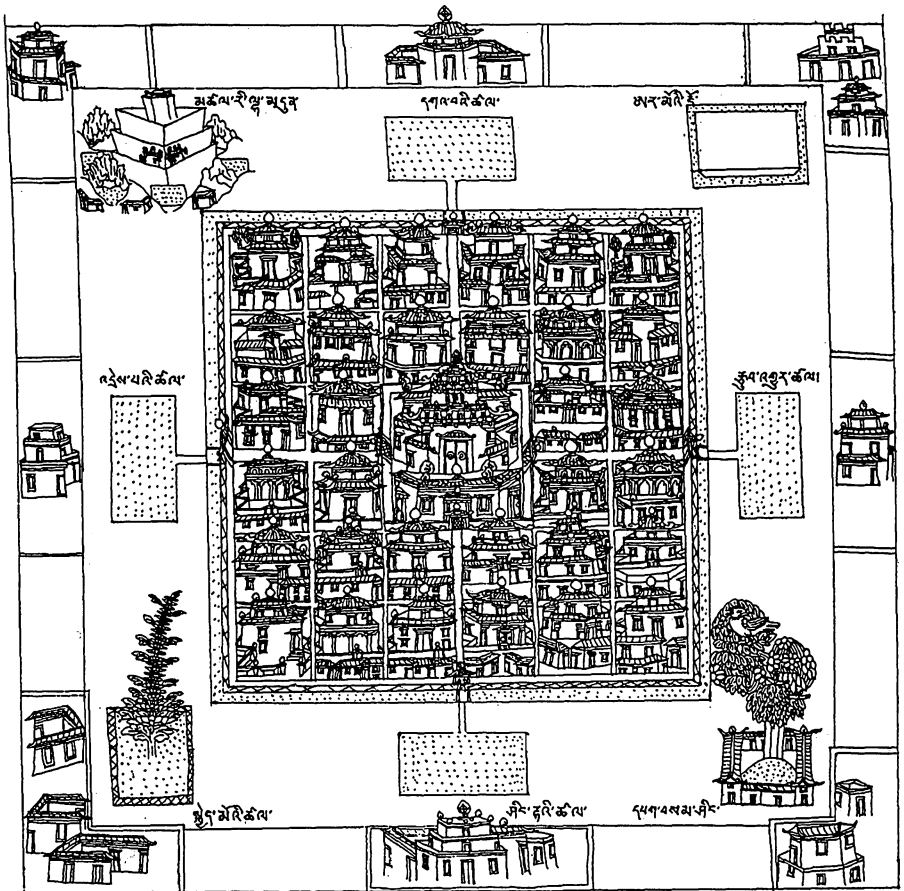
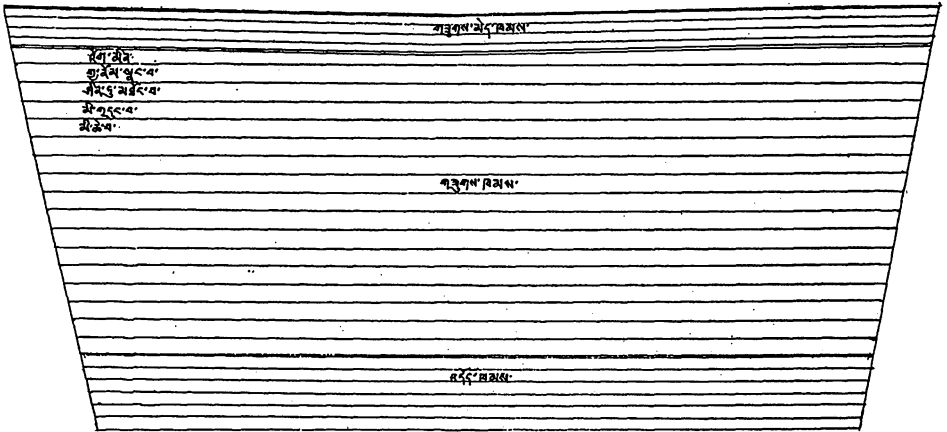
XIX. *gab-rtse hphrul-gvi me-lon* (horoscope) (see Way I)

VARIOUS ITEMS



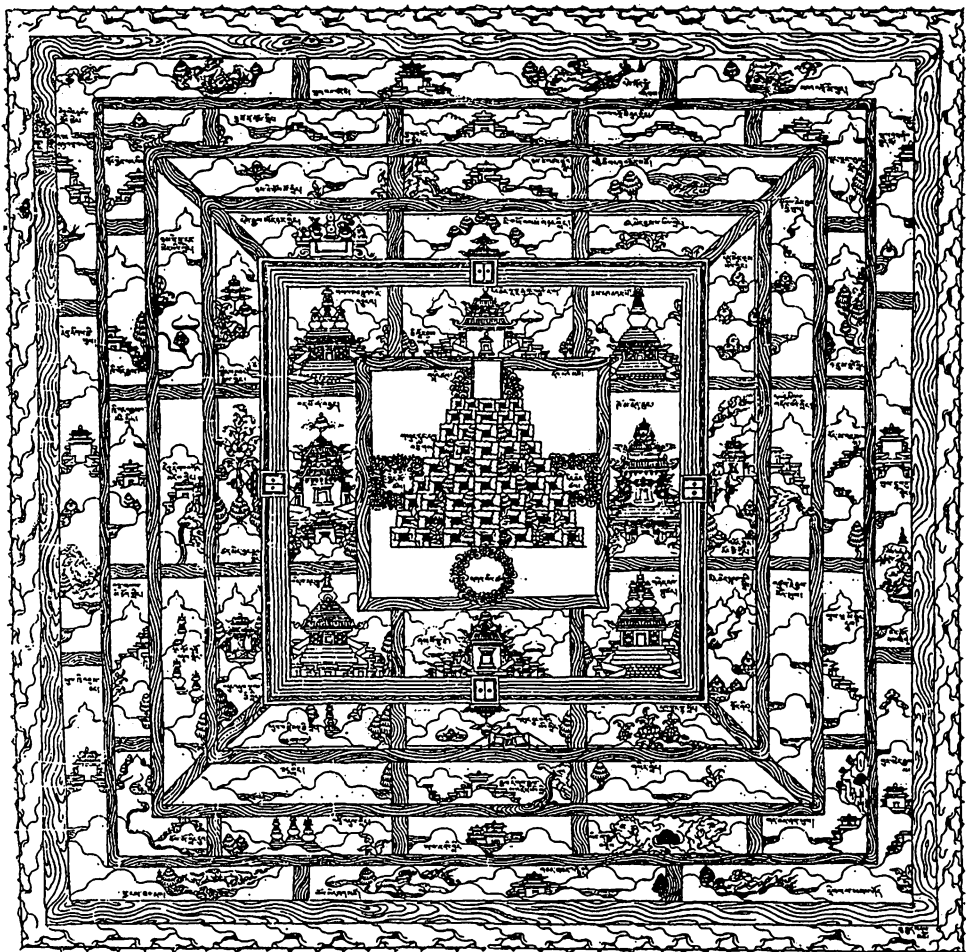
XX. *ri-rab* (Meru) and the *gliin-bzi gliin-phran* (continents and islands) (see pp. 90-91)

VARIOUS ITEMS



XXI. *lha sum-cu-so-grsum gyi gzal-yas-khan*—the palaces of the 33 gods, the bird *khyun* and the parks, as described on pp. 90-91.

VARIOUS ITEMS

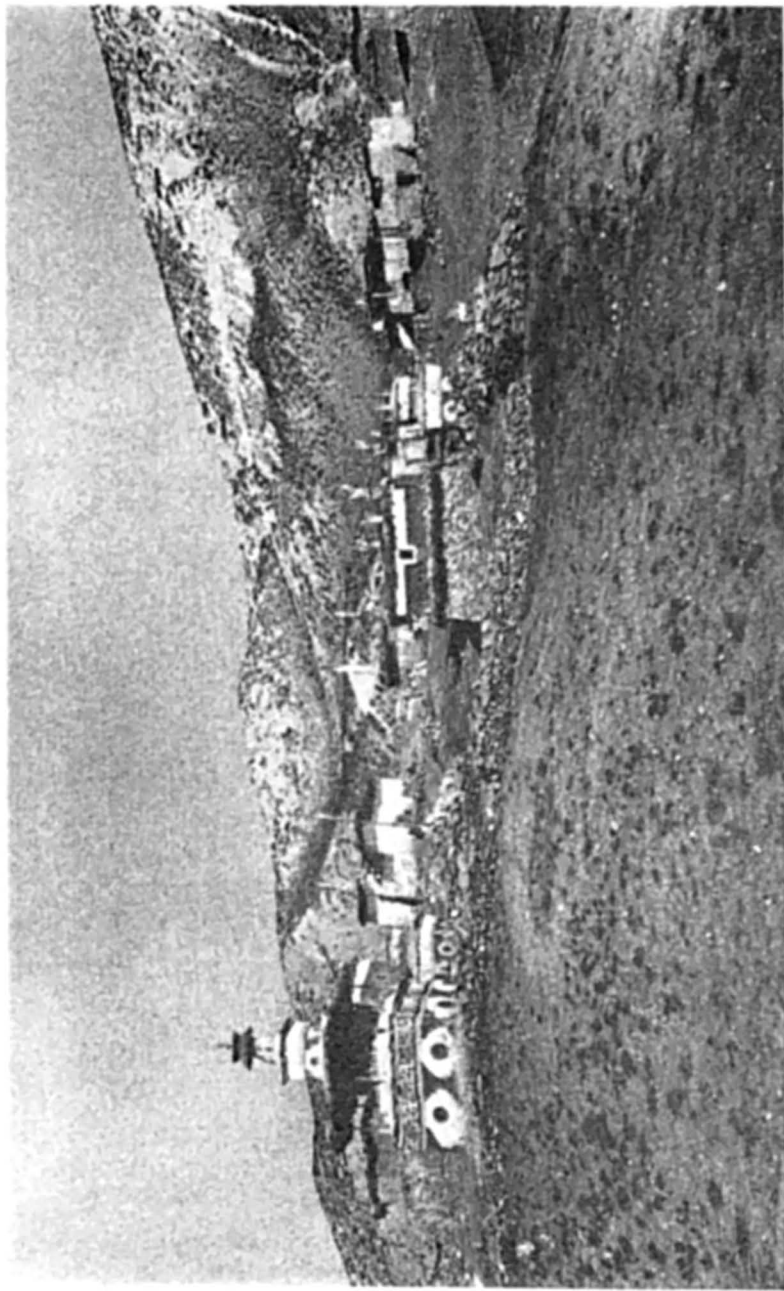


၂၅၅၂။ ဗုဒ္ဓဘုရားတို့၏ နိဗ္ဗာန်ရတနာတို့ကို ဝမ်းသာစွာ ကိုးကွယ်ရာ ရှိသော နဂါးတို့သည် နဂါးအုပ်အုပ် ဝန်းရံကာ
၂၅၅၃။ ရွာကုန်းတို့ကို ဝန်းရံကာ ဝမ်းသာစွာ ကိုးကွယ်ရာ ရှိသော နဂါးတို့သည် နဂါးအုပ်အုပ် ဝန်းရံကာ
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XXII. The Nine-Stage Swastika Mountain (representing the Nine Ways of Bon) surrounded by its eight royal palaces in the country known variously as *Tag-zuigs*, *'Ol-mo-luñ-riñ*, *Sambhala*, etc.



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



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' above the gorge illustrated on the frontispiece, where the same main corner shrine (*mchod-rten*) has been photographed from the monastery side. (DLS 1961)

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Vol. GA, folios 243b and 244a (see p. 138)

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NOTE ON THE GLOSSARY

THIS glossary has been drawn up to include (i) rare words and rare meanings, (ii) words with special technical meanings, (iii) words which cover in translation a wide range of meaning, and (iv) some well-known Tibetan Buddhist terms of which I have found it useful to keep track. As my standard work I have taken the *Tibetan-English Dictionary* of H. A. Jäschke, whose long labours in the service of Tibetan lexicography have recently received their proper recognition in an important article by Professor Walter Simon.¹ There is little doubt that when one turns to indigenous Tibetan literature, this dictionary is of incomparably greater value than any other that has since been produced. Having taken it as my standard, I have marked with an asterisk all terms (single or compound) and all meanings in my glossary which do not occur in Jäschke's work. My brief references to new and unusual meanings can only be completed by turning to his dictionary, and except on the rare occasions when I have written MD ('meaning doubtful'), against the reference to his work, my new meanings are not meant to supplant those he has already given. In some cases I have written NM against my reference to his entries, to indicate that I regard as 'normal meanings' the ones which he has already given.

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

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

ABBREVIATIONS

adj.	adjective
abbr.	abbreviation, abbreviated
BH	D. L. Snellgrove, <i>Buddhist Himālaya</i> , Cassirer, Oxford, 1957
ChGr	<i>Tibetan-Chinese Dictionary</i> of Geshey Chos-kyi grags-pa, Peking 1952
Cs	S. Csoma de Kőrös, <i>Tibetan-English Dictionary</i> , Calcutta, 1834, as quoted by J
cp.	compare
D	<i>Dictionnaire tibétain-latin-français par les Missionnaires Catholiques du Thibet</i> , ed. by A. Desgodins, Hongkong, 1899
DC	deduced from context
Ency. Br.	<i>Encyclopaedia Britannica</i> 1961
hon.	honorific
HT	D. L. Snellgrove, <i>Hevajra Tantra</i> , OUP, 1959
imp.	imperative
instr.	instrumental
item	a detailed item to be found under the quoted reference
J	Jäschke's <i>Tibetan-English Dictionary</i> , Kegan Paul, London, 1881, and subsequent reprints
Lex	indigenous Tibetan dictionaries and word-lists
lit.	literally
MD	meaning doubtful
MVP	<i>Mahāvīyutpatti</i>
n.	noun
NM	normal meaning
NS	normal spelling
NW	René de Nebesky-Wojkowitz, <i>Oracles and Demons of Tibet</i> , Mouton, The Hague, 1956
SCD	<i>Tibetan-English Dictionary</i> by Sarat Chandra Das, Calcutta, 1902
Sch	I. J. Schmidt, <i>Tibetisch-Deutsches Wörterbuch</i> , as quoted by J
SGK	Samten Gyaltzen Karmay
Skr.	Sanskrit
TN	Tenzin Namdak
vb.	verb

GLOSSARY

- ka-zu (J: ka-gzu) = pillar capital 132²⁹
- ka-gdan = pillar base 132²⁹
- kag (J/Cs: kag-ma) *also* gag q.v. = impediment 34³¹, 32, 39, 48¹⁴
- kag-ñen (= kag) 56³³, 74¹¹
- *kag-sri = 'demon' of impediments' 34³⁵
- *ku-hrañ (TN: = rkyañ) = 'wild ass' 116³⁰
- *kun-snañ-ñod = 'Universal Shining Light' (11th stage towards buddhahood) 96¹⁴, 114^{1, 2}
- *Kun-śes hphrul gyi drañ-mkhan, name of a god 26⁸
- ko-loñ-dam (J/Sch: ko-loñ-ba) (TN: = bzod-pa med-pa) = 'irascible' 196³⁹
- *kor-tshe-ba (ChGr: = ñi-tshe-ba = phyogs-re-ba) = 'self-centred' (TN) 170²⁰
- *kluñ-rta (J: rluñ-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
- kloñ *see note* 71 = spacial sphere, mental sphere 88^{8, 13, 30, 90⁷, 92¹⁷, 19, 104¹, 25, 108², 120⁸, 170²⁷, 204²⁶, 206⁹, 210², 18, 218⁵, 21, 238⁵}; sa-gziñi kloñ = 'face of the earth' 70³⁷
- *kloñ-grum = ? a kind of badger (grum-pa) 48²⁵
- dkar-dmar (*see* J: thig-le) = 'white and red essence' 142²⁷
- dkar gsum = 'three white products', viz. milk, curds and butter 64⁶, 196²⁶
- dkyil-ñkhor = mystic circle (*distinguished in Tibetan usage from mañḍala; see ma-ñdal below*) 102^{22, 26}, 134¹⁰, 204³⁰
- bkas-sa = shelter 164²¹
- bkañ-gñan (J/Lex MD; ChGr: bkañ-btsan *probably same meaning but different one given*) = 'coercion' 82¹⁸. *See below* gñan-po
- bkañ-bab (J: bkañ hñab-pa) = 'soothsaying' 24²⁰, 32⁷
- bkol (J: ñkhol-ba) = committed 124¹⁷
- *bkyag (J: ñkhyog-pa) = to present or make offerings 52^{23, 35}, 56³⁹, 64¹⁶, 72³¹, 90¹⁶
- bkyon (J: = to beat, scold) = *'causing harm' 88¹³
- *ska-nan (J: rked-pa & sked-pa 'waist'; nan 'pressing') = 'fitted to the waist' (*compare* ska-rags 'belt') 154²⁵
- sku-mkhar = 'palace' 214³³
- skoñ-ba / bskañ, *nominal form* skoñ; also *kha-skoñ-ba*, = *lit.* to fill up, *used in special meaning of* to make good deficiencies in one's debts to the gods, *hence* to satisfy, to make atonement 76³⁷, 78⁸, 86²³, 88^{7, 12, 29, 90^{11, 15, 16, 92², 37, 102³¹, 104⁵, 110¹⁹, 204³¹}}; to fulfil (hopes) 94³¹
- *skya-yas (*probably* = skyas) = an offering (to demons) 74⁷
- *skyas / bskyas (J: skyā-ba, skyas & skyes) = a departing gift in the special sense of ransom-offering to demons; *used with* ñdebs-pa: to dispatch with a ransom offering 68²⁷, 70³⁵
- skyems = draught (of concentrated *chang*) 32¹, 50¹, 92³; *see also* gser-skyems
- *sKyoñ-ma-khram, name of a god 78¹²

- 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* ḥdebs-pa), 64³⁹
- bksyal-ba (J: skyel / skyol) = to dispatch, send away 74⁹
- *bskyor (J: skyor-ba II 'enclosure') = 'enclosed' 196¹
- kha-ta (J: = advice NM) = 'talk' 238²⁴
- 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-ḥdzin (ChGr: = rogs-ram byed-pa) = 'overseer' 60⁴, 5
- *Kha-la-gaṅs-dkar, name of a god 78¹³
- *kha-yö (*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
- kham = appearance, disposition 26³, 36³⁶, 38²⁹, 31, 120⁵; = realm *as in* khamsgsum, threefold world 96¹⁰, 112³⁷
- *khas-ñan (ChGr: khas-ñan = "weak") = 'weakness' 44²³, 56³
- *khu-ḥphrig (ChGr: = rnam-rtog za-ba; J/Sch: ḥphrig 4) = 'erroneous views' 116⁷
- *Kho-ma-ne-chuñ, name of palace on the north side of the Nine-Stage Swastika Mountain (*see* Fig. XXII) 114¹⁵
- *khoñ-ḥkhyul = 'patience' (TN) 166¹⁵
- Khyuñ = 'king of birds' 58¹³, 60³⁶, 62¹³, 74¹, 80⁵
- *Khyuñ-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' 76³⁸, 78¹², 13
- khri-ḥphañ = steps (of platform serving as basis of a shrine or a throne) 44²⁶, 164¹⁹, 20
- *Khri-smon-rgyal-bzad, 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-ḥgyiñ-dbal, name of a god 108¹², 15
- *mKhaḥ-gsal-ye-śes = "Knowledge of the Clear Sky", name of a ritual 104¹¹
- mkho (J: mkho-ba) = 'requirement' 26²⁴
- mkhon (J: ḥkhon = quarrelling) = 'animosity' 46³⁵, 88¹⁰
- ḥkhor-ḥdas (ḥkhor-ba dañ myañ-ñan las ḥdas-pa). *See note 79.* = *saṃsāra & nirvāṇa*, the 'wheel of existence and the transcending of sorrow', 'phenomenal existence and its transcendence', 'physical and metaphysical' 170³⁴, 224⁷, 228²², 31, 238²⁹, 240², 246³⁴, 248⁷, 250¹¹, 252¹²⁻¹³, 254¹
- ḥkhyil (J: ḥkhyil-ba) = *'mountainous amphitheatre' (TN) 48¹⁹, 20
- *ḥkhra-ba / ḥkhras = *as verb* to resort to; *as noun* place of home 60²⁷, 80¹⁹, 172¹⁵
- *ga-dar = 'perfect' (TN) 40², 102⁷
- gag *see* kag 46¹, 78²⁷, 120²

- gab-rtse (? Chinese 甲子) = horoscope 24⁹, 24, 32¹⁵, 23 (see Fig. XIX)
- gar (J: gar-ba) = 'strong' 44²¹
- *gar-ma-mthoñ-khyab = 'deacon' (TN) 200²³
- *Gar-ma-li-śo, name of 'Grand Master of Arts and Crafts' in 'Ol-mo-lui-rin' (TN) 132²⁴
- *Gar-gsas-btsan-po also Gar-gsas-dbal, name of a god 72³², 34, 74³⁹, 76¹⁰, 86²⁰, 90¹², 94¹⁷
- *guñ (D: guñ / dguñ) = 'caracal' (MD) 154¹⁶, 164¹⁵
- gur-thog (J/Sch) = tent roof, raised roof (like a tent) 204⁷
- ge-sar (J/Cs 1) = a flower of a kind (MD) 158¹⁹
- *ge-śan (J: śan-pa) = 'murderous' (DC) 160³¹
- go (& go-cha) = armour 10¹², 60²⁴, 130³⁷
- *goñ-skor (J: goñ-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-liñ = a much prized breed of horse (TN) 144², 14
- gyer (J: dgyer-ba) = incantation, to intone 42⁹, 20, 46¹⁸, 48¹⁷, 52³⁵, 68²², 84¹¹, 96²¹, 104⁶
- gyoñ-po (J: = rough, rude NM) = 'stern' 28⁴
- *gra-bsdeb 'fitted to one another' (TN & DC) 182³¹
- *grab-non (ChGr: drab = lcam-siñ, *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 48²⁵, 144¹⁷, 154¹⁸, 164¹⁷
- grol (J: ḡrol-ba) = *as vb. to be released, in special sense of to be derived, to emanate; as n. technical term 'release' (also meaning 'emanation')* 66⁸⁻¹⁸, 66²⁴, 27, 170¹², 33, 228⁸, 230¹¹, 28, 232¹⁰, 17
- *gliñ-snam (*abbr. gliñ*) = patches of which rmad-ḡog and rmad-gos are made (TN) 156¹³, 17, 24, 158², 7, 9 (see Fig. I b)
- glud = ransom 34³⁷, 36¹², 16, 70³², 76²¹, 28, 78⁵, 18, 19, 28, 34, 36, 80⁹, 12, 20, 82³³, 40, 86¹⁰, 24, 34, 94²⁶, 122¹, 186⁷; also tshe-bslu 34³⁶
- *dGaḡ-baḡi tshal, place-name: 'Park of Joy' on the west side of the 'Palace of Victory' (see Fig. XXI) 90²¹
- *dguñ-sman (J: dguñ & sman-mo) = 'celestial goddess of medicine' 52²¹
- dgoñs-pa = 'thoughtful purpose' 242⁸; (see thugs-dam which serves as an honorific of this word)
- *dgra-gśed (J: gśed-ma 2) = 'antagonistic' (DC) 34⁹
- ḡgar (J: ḡgar-ba) = low-grade mixed breed of cattle, viz. a cross of a bull (*glari*) and a *mdzo-mo* 144¹⁵
- *ḡgur-chu = 'decorative garlands' (TN) 132³⁵
- *ḡgog-pa (J: ḡgogs-ka; ChGr: ḡgog-pa la sñoms par žugs) = 'total suppression', viz. of all external impressions (*a technical term in meditation*) 218¹⁶

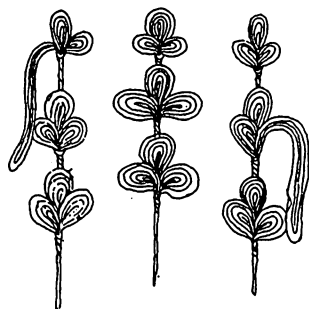
hgyiñ (J: hgyiñ-ba = to look down upon) = *'raised up' (TN) 194³⁶; *'lordly mountain' (TN) 48^{19, 20}; also in *hgyiñ-thod 'turban' 48³⁹ (see Fig. IX c)
 *hgram-bcos (J: hgrams-pa & bcos) = (ceremony for) curing hurt (TN) 92^{33, 36}
 hgras-pa (J: = to hate) = 'at enmity' 44^{37, 88}
 *hgrus = 'diagonal lines' (TN) 198³²
 hgreñ-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) = *dākini* (TN) 182²⁷

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

*rgyañ-ñe-ba (probably connected with rgyañ 'afar') = 'solitary' (TN) 230⁸

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



rgyan-sar (J: rgyan item rgyan-du ḥchar = it proves a blessing or benefit) = *'first principle' (TN) 172²⁷, 174^{4, 15, 26, 37, 176}^{10, 21, 32, 220}³²

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 bzi phuñ-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 44⁹, 48⁶, 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 'nine-fold link' 194²⁶; see also *śes-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-siñ nam them-pa lta-bu) TN: = door (as distinct from sgo properly meaning doorway) 134²

*sgoñ-pri = skin around yoke of egg (TN) 60²⁷

*sgra-bla (= ChGr: dgra-lha NS) = 'genie' 24¹⁸, 44⁸, 56^{30, 38}, 58^{5, 8}, 64^{3, 13}, 66³⁴

*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, 194^{23, 24}, 212¹⁴

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

- *sgrub-gšen-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
- sgröl-ba / bsgral (J: sgröl-ba 3) 'to slay' 98¹¹, 20 (*see note 31*)
- *ña-bo (= ña-rgyal) 'pride' (TN) 28¹⁰
- ñañ-gis *special use of ñañ with instr. meaning* 'of one's own accord' hence 'naturally' 92²⁷; ñañ-gis bžag 'be indifferent' (lit. 'let things be in a natural way') 28⁹ (*see bžag-pa*)
- *ñañ-thag (bsriñ) = to keep going, to persevere, to be long-suffering, 28⁸, 36, 128⁸
- ñañ-riñ (J: ñañ *item* ñañ-rgyud riñ-ba) = forbearing 166¹⁵
- ñar-chu (J: ñar-ba & chu) = 'strength-potion' 60²⁶
- ñar-mi = figurine (TN) 36⁸, 86²⁵
- ñes-med & ma-ñes = 'unpredictable' 220⁵, 25, 222³, 6
- *ño-loñ (J: ño & len-pa, *imp.* loñ) = 'undertake' 52³⁶
- ñogs (J: = slope or bank) nam-mkhañi ñogs = 'expanse of the sky' 218³⁰
- ños ḥdzin / ños zin = identify / identification 26¹, 34¹, 36³⁴
- dños-grub = perfect achievement, realization of perfection, final perfection, 'special powers' 90¹², 92²⁵, 104¹⁹, 182²⁵, 186³⁴, 196³⁰, 208²⁶, 210⁸
- dños-ḥbyor = 'real wealth' (*as opposed to what is mentally produced yid-sprul*) 204²⁷
- *mñan-sems (J/Cs: mñan-pa) = 'accursed thought' 148²⁰
- mñañ-ris = *'sphere of influence' 56⁴
- mñañ-gsol-ba (J/Cs: MD) = *to beseech 32²¹, 64¹³
- mñar gsum = "three sweet products", *viz. sugar, molasses, and honey* 196²⁶
- mñon-cha *for* brñan-cha *q.v.*
- mñon-rtogs = 'delineation' (of a divinity) 74³⁵
- mñon-śes = 'clairvoyance' 24¹⁸, 32⁵
- mñon-śes phyaḥu g-yañ dkar, name of a god 26⁹
- brñan-pa (J: rñan-pa II) = to requite 32²⁰, 50²⁰, 52³⁵, 58²
- *brñan-cha (*also written as mñon-cha*) = 'requital', sacred offerings intended as payments to the gods 34²⁵, 92²¹, 94²⁰
- *cañ-señ, a class of divinities 58², 6, 62²⁹, 32, 64⁴
- *gcan-chen (J: gcan-gzan & chen-po) = 'tiger' 142³⁹, 204¹³
- gcun (J/Lex) = subduing 78¹, 110¹⁰
- gces-ḥdzin = attachment 80³⁵
- gcoñ (J: gcoñ-skad Sch/Lex) = *'ululation' 42¹⁰, 22, 46¹⁴, 17, 19, 23, 50³, 72³⁷, 74¹, 3, 86³¹, 94²², 25, 28, 96²²
- bcaḥ sgyur, *technical terms for two different hand-gestures* phyag-rgya, *q.v.* 102⁴⁰
- *bcaḥ-gzi (J: ḥchaḥ-ba 1 & gzi) = arrangement or disposal of sacred items 48¹⁶;
bcaḥ-gzi-las 'the actual practice' (of the ritual) 184³⁴, 186⁹
- bcas = 'subsidiary matters' 108³⁷
- bcol (J: ḥchol-ba 'to entrust' NM) = 'urge' 54¹⁰⁻¹⁷; *see also* gtad-bcol
- bcos (i) (J: bcos-pa 1) = 'remedy' 38¹⁶, 92³¹⁻³⁷; (ii) (J: bcos-pa 2) = 'constructive' 'contrived' 216¹⁵, 252¹, 3; *also* bcas-bcos *same meaning* 218¹⁹; ma-bcos 'unconstructive' 'uncontrived' 218¹⁹, 220¹³, 248³⁵

lcags: *special kind of iron designated by* *sño-mñen-lcags 'iron which is blue and subtle' ? = steel 50³⁸

lcags-ri = border 154³¹, 156³, 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-lña = 'five bodily postures', viz. (i) *zabs-skyil-kruñ* 'cross-legged' (ii) *phyag-mñam-bžag* 'palms upwards on lap' (iii) *dpuri-pa gzeñ* 'shoulders up' (iv) *mgrin-pa an-tsam hğug* 'neck bent slightly forward' (v) *mig sna rtser phab* 'eyes concentrating on the tip of the nose' 202²², 216¹⁶

chag-gaň (J: chag 5 MD) = *'one length from elbow to clenched fist' (TN and SGK) 198²³; (*compare* khru-gaň 'one length from elbow to tip of extended fingers')

*chag-goň = '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 gžal 'make an estimate' 26¹³, 14, 32²²

chag-siň (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" 42⁵, 31, 33, 44¹⁰, 46⁶, 50⁶, 9, 68⁷, 15, 22, 72²⁹, 76²⁰, 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-hphyañ (J: chun-po 2 & hphyañ-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: groň-chus *also exists meaning* 'domestic budget', viz. *crops to be planted, house and land improvements, estimate of income and expenditure*; SGK *also notes* srid-byus 'politics' *as used in modern newspapers*)

*cho-rabs (D: cho-rabs 'parenté' NM) = 'parental lineage' 92⁷, 64², 66², 30, 92⁷ (TN: phañi cho = phañi rigs; mañi braň = mañi rigs; cho-hbraň = khyo-šug 'husband & wife'; ChGr: cho-hbraň MD)

mchoň (J: choň & mchoň) = 'chalcedony' (*tentative identification by TN from among gems illustrated in Ency. Br.*) 58³⁸

*mchoň *or* hchoň = a section *or* chapter (TN) 184²⁷, 188⁶⁻²⁴

mchod-rten = 'shrine' (*stüpa*), lit. 'support for worship' 136¹⁵ (*see* rten-pa)

ju-thig (J: = 'drawing lots by threads of different colours' NM) = 'knot-sortilege' 24¹⁷, 32⁴

*ju-žag, an unidentified method of astrology (*rtsis*) 24²⁶, 32²⁶

hjab-bu (J: hjab-pa 'to sneak') = 'thief, thieving' 140²⁶, 154¹

*hjug-sgo = 'introduction' 66¹²

hjum (J: hjum-pa Lex & Sch) = 'contracted' (TN) 58³⁰

ña-phyi (J: ña-phis NM) = mother-of-pearl 196²⁴

ñag-gcig (J: ñag-ma 3 NM) = 'single one, undifferentiated' 60¹⁵, 170³⁵, 222³⁰, 228¹, 232⁹, 244³³, 246¹, 250¹⁴, 252³³

*ñams-snañ (ChGr: = brtag dpyad yid la śar ba = "thoughtful reflections" & sgom las skyes-paḥi yon-tan = "accomplishments of meditation"), 'psychic manifestations' (DC) 218³⁰

ñams-rtsal (J: = skill) = 'psychic skill' (DC) 220²², 222⁴, 7, 12, 17, 22, 28, 32

*ñiñ-śa (J: ñiñ-khu & śa) = 'flesh-essence' 142²⁸; ñiñ-śa-can = 'eating their own kind' 140²⁰

ñid *in sense of* 'self alone, absolute' *as in* nam mkhaḥ ñid la ñid du spyod 240²²

ñu-le (J: ñul-ba) = 'mean' 140²⁶

ñien (J: ñien-pa) = 'trouble' 34³⁹; *also* ñien-gto 'Trouble Ritual' 74¹¹

ñes-dmigs (J: ñes-pa 3; MVP 7309) = 'disadvantage' 122¹³

gñan / gñan-po (*in our MS. regularly occurring as* gñen / gñen-po) (J: gñan 1 'plague' & gñan-pa 'gods of vengeance') = 'furies' 44⁷, 37, 50²³, 27, 58², 6, 62¹¹, 29, 33, 88⁴, 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 48³⁰, 56¹², 62²⁷, 64⁹, 130¹⁶

*sñiñ-phur ḥkhrugs-pa = 'complete disarray' (TN) 34¹⁷ (ChGr: sñiñ-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' 100⁵, 6, 32, 37, 102¹, 13, 105⁵, 6, 110¹; *'reliance' 184¹⁷, 32, 186¹⁻¹³, 190²², 212¹⁴; (*also note my translation of* dge-bsñen 'virtuoso adherer' *not included in Glossary*)

bsño-ḥbog (J: smyo-ḥbog) = '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*)

gtaḥ-ma (J/Lex & Cs) = pledge 34³⁵, 110¹¹

gtar-ba = 'bleeding' 38¹⁷

gto = 'ritual' 24¹, 10, 11, 29, 26⁵, 21, 28¹, 30¹⁸, 33, 34⁶, 10, 21, 33, 36¹⁹, 21, 38³⁴, 40⁶, 42⁸, 70²⁹, 74⁹⁻¹³, 82⁴, 33, 88²⁶, 31, 92³¹, 94²⁶, 118²⁶

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

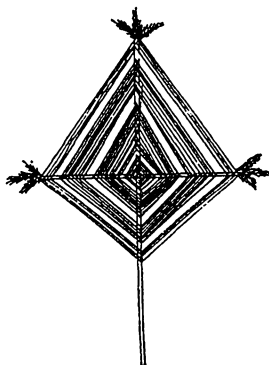
rten-pa / brten (J: rten & rten-pa NM) = to hold to, to rely on, to trust, *used here with reference to ritual articles; etc., on which the worshipper and the presence of*

- the divinities depend, hence 'supporting, symbolic'* 34²⁴, 88³⁰, 102^{3, 35}, 110¹¹, 186⁸, 198⁷
- rtol (J: Lex/Sch/D; ChGr: rtol-gog = mdzo-moñi phru-gu), an inferior cross-breed of cattle, *compare* ḡgar, *of which it may be a stage lower, viz.* cross-breed of a bull (*glari*) and a ḡgar-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 lña = 'five related ones' (DC/MD)
- *sTag-lha-me-ḡbar, name of a god 114¹²
- stañ-dbyal (TN: = khyo-śug) = husband and wife 70⁴, 72¹⁴, 80¹⁷
- stabs-la (J: stabs) = 'by way, by chance, accidentally' 222¹⁹
- sToñ-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
- thañ (J: thañ 4) = potion 38¹
- than (J/Sch: ḡthan) = 'evil' 46^{6, 34}
- thig-pa (J: thig *item* thig-tśhad 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 102³⁹, 108^{14, 27}, 138²⁵, 140¹³, 164¹³, 180³⁵, 182^{29, 34}, 184², 188²², 194¹⁰, 228¹, 232⁹, 250¹⁴, 252³³
- *thiñ-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) 44⁷, 50^{17, 20, 32}, 52^{11, 18, 24}
- thug-pa = to touch upon, to be concerned with 114¹¹, 140^{27, 35}, 142^{1, 9, 17, 25}
- thugs-dam = (i) thoughtful purpose (= dgoñs-pa *hon.*) 90¹¹, 92²⁴, 104⁵, 110¹⁹, 204³¹; (ii) tutelary divinity (= yi-dam *hon.*) 104¹³
- thun (J: thun II) = rduñ-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-khañ, a triangular iron receptacle used for the effigy of a foe (*liñga* *q.v.*) against whom the rite is directed, and the harmful 'deterrents' 110⁴ (*also known as* ḡbrub-khuñ; *see* Fig. IX h)
- *thun-gto = 'harrying rite' 24³¹
- *theb-tse = dish (TN) 158³³
- them (as in J: them-s-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 blañ *viz.*: 'take the Life-Letter which represents the "soul" bla of the foe as a valid symbol' 110⁹; (*the same idea but with a different intention occurs on* 120³⁰: sa-bon dgod 'establish the seed-syllable')
- *theḡ gśog = 'down feathers' (TN) 58²⁸

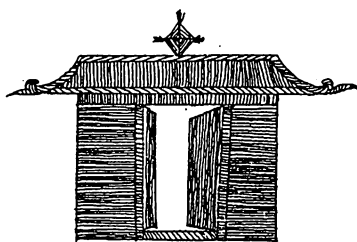
- tho-co & tho-cho (J: tho-co 'foolish joke'; ChGr: = spyi-brtol byed-pa "acting capriciously" [J/Sch: spyi-brtol MD]) = 'irresponsible behaviour' (TN), capriciousness 54²¹, 220⁵
- thob-rdzob = 'false ambition' 134²⁸
- *thob-ma-gyu = 'vagueness, vagaries, unresponsiveness' 218³⁷, 222⁷
- *mthañ-bsgyur = '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 62², 70³²
- mthoñ (J: mthoñs NM) = 'vault (of the sky)' 50³⁴
- *dañ-chags = 'attachment' (DC, probably = chags-pa) 234¹, 5, 10, 15, 20, 25, 30
- dañs-ma (J: dvañs-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, 150¹⁸, 166¹, 13, 184⁴, 188¹⁸, 200²⁶
- *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-ḥdal, q.v.
- dal [2] (J: dal-yams) = 'disease' (TN) 78²
- dal-ba (J: NM) = 'careful' 32³⁹, 84⁵
- *du = 'liquid offering' (TN), 'drink' 90²
- duñ-duñ (J/Sch: = 'staggering, reeling') = *'persistently' (TN & DC) 60⁹
- *Duñ-ri-mchoñ-luñ, place-name 58³⁸
- des-pa (J/Cs: = 'noble, chaste'; ChGr: = ñañ-rgyud bzañ-ba "good disposition"; MVP 2360) = *'gentle' (TN) 38²²
- dom = 'brown bear' 144⁷, 154¹⁷, 164¹⁰
- *dom-chol (J/Sch: dob-dob & chol/ḥchol-pa/ḥchol-ba II. 2) = 'gossip, nonsense' (TN) 30⁷, 96²⁷
- *Dra-ma, a group of divinities 60¹¹, 15, 16
- *drañ-śan (J: drañ-po & śan 4) = 'straight-forward distinction' 26¹¹, 32¹¹
- dri-za = parasite (*gandharva*) 70¹³, 80¹³
- dregs-pa (J: NM) = 'the proud ones', viz. local gods 98⁹
- dred = 'yellow bear' 144⁷, 154¹⁷, 164¹⁰
- *drod-tshad (J: drod & tshad) TN: indications of advance in meditational practice (lit. 'measure of warmth') = 'advance-grades' 74³⁴, 218³³
- *gdag-sgo (J: ḥdogs-pa & sgo) = 'terminology' (DC) 126¹⁶
- *gdar-tshan = 'hot metal' (TN) 162¹²
- *gdar-so = 'bottom of hell' (TN) 86⁵
- gdiñ-ba = 'monk's mat' 156¹
- gduñ-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 bsñien-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-rtsiḥi śiñ, any aromatic wood used for burning as incense (TN) 30³⁹
- *mdañ-sum = 'last night' 216³
- *mdañs-ḥbyin-pa (J: mdañs & ḥbyin-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) 48¹⁸, 19, 21
- mdos (J: = 'thread-cross') = *'ritual device' and 'quittance' (*used by us in technical sense; see note 11*) [TN: *mdos ni lha ḥdre la dgaḥ baḥi 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
- ḥdu-ba = 'mixture (of bodily humours)' 80³⁴
- *ḥdun-pa (cp. J: mthun-pa) = 'to agree' (TN & DC) 28⁵
- ḥdur / ḥdur-ba (J: dur) = death rites, funeral rites 118⁷, 120¹⁸, 20, 21; *as *vb.* 'consecrate (for funeral rites)' 118²⁹ (cp. 118³⁴) (TN: ḥdur-ba = ḥdul-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 ḥdur byed-pa. DLS: I prefer to see the two verbs as separate.*)
- *ḥDur-gsas-rma-bo, name of a god 120¹⁸
- *ḥdus-so = 'a concentration' 24⁴, 15
- ḥde-gu (J/Cs: = syrup?) = syrup 36⁴⁰
- *ḥDres-paḥi-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: *naḥi tshoñ rdug-soñ* = 'my business has failed') 38³⁴
- lda-ldi (J/Lex: NM) = 'pleat' (TN) 90²⁷
- *lda-byad = 'special malevolence' (DC MD) 108¹⁹
- *ldañ-ḥgyu (MD) ? a kind of animal (J: ldañ-sgo-gka = *Skr. śarabha*) 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: = nes-par) = *'certainly' 38³⁵

nam-mkhaḥ (or just nam) = *‘sky-symbol’, viz. thread-cross (see J: *mdos*) 39⁹, 90²⁸; khañ-bzañ nam-mkhaḥ = Thread-cross designed as a divine palace 90²⁸



nam-mkhaḥ



khañ-bzañ nam-mkhaḥ

nal (J/Cs NM) = incest (and other kinds of forbidden intercourse) 46⁴, 33

nus-pa (J: nus-pa 3 NM) = potency (effect) of a medicine 38²¹, 50⁶, 7, 8, 74²¹, 24

gnas-pa see *bžag* below

*gnas-ris chen-po bži = ‘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’ 46³, 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-paḥi gto* ‘Stinging Rite’ 34³⁷, 110¹⁷

brnag-pa (J 3 ‘full of corrupt matter’ Cs; ChGr: = *že-sdañ*) (TN: = *drag-po*) = *ferocious, ferocity 98¹⁵, 19, 104²⁸, 34, 106⁹, 16, 108¹⁰, 21, 32, 110²⁰, 25, 210²³

pa-tra (J: pa-ta) = ‘criss-cross design’ 132³¹, 34, 164²

*pad-khug (J: padma & khug-ma) = ‘carrying case’ for monks 158²⁸ (see Fig. V a, b)

*pad-zu (J: padma & *žva*), a special kind of religious hat 156⁸, 158¹⁸ (see Fig. II b, c, d)

*pad-lo (= pad-maḥi 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 24⁶, 7, 26¹⁰, 34³³, 46⁵, 68³⁵, 110⁵, 188⁸

*dpaḥ-khrom (J: dpaḥ & khrom 2) = ‘hero-gathering’ 56³⁰, 38, 62¹⁷, 64¹⁸

dpaḥ-bo ḥbru lña = ‘five heroic seed-syllables’, viz. A OṂ HŪṂ RAṂ DZA 206⁴

dpal = *‘a good place’ 48¹⁹, 21

*dpe-srol = ‘archetype’ (see *the Introduction*, p. 20) 46¹⁰, 11, 62³⁷, 92⁷, 118³⁷

*dpon-gsas = ‘Master-Sage’ (TN) 42⁸, 50⁸, 88²⁶, 94²³, 100⁶, 102¹, 124²⁷, 186², 194²¹

dpyad (J: dpyod-pa) = ‘diagnosis’ 24¹, 12, 13, 34, 26⁵, 26, 28¹, 30¹⁸, 33, 36²², 25, 33-36, 38²⁹, 34, 40⁶, 70²⁸, 82⁴

*dpyam (also *gral-dpyam* & *dpyam-gduñ*) = ceiling laths 132²⁹, 204⁷, 14

- spa-bkoñ-ba (J: ḥgoñ 2 & sgoñ-ba 2, spa-sgoñ-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 lña = 'Five Eyes', viz. of knowledge (ye-śes-kyi spyan), divine (lha-yi), of wisdom (śes-rab-kyi), of *bon* (*bon-gyi*) and fleshly (śa-yi) 174⁶, 17, 28, 176¹, 12, 23
- spyang-gzigs (J: = 'costly offerings') = *'display' 72³⁵, 128⁸
- *spyi-rgya-rlabs = 'smooth' (TN) 184¹, 248¹²
- phu-duñ (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: = ḥgran-źla 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 śiñ-ris (p. 290)
- phon (J: = 'bundle, bunch, etc.') = 'mass' 52⁸
- phyā & phyva 'fates', 'prediction' 34²⁶, 42⁸
- phyva-rten, implements used in rites of prognosis (see rten-pa) 34²⁴
- phyag-rgya = 'hand-gesture', see also *HT* vol. i, pp. 136-7; the fivefold process of making a hand-gesture; hands at rest (*bcañ*), turning the hands (*sgyur*), holding the hands in the actual gesture (*ḥchiñ*), releasing the hands with a click of the fingers (*bkrol*), bringing hands together in a supplicatory manner (*sprad*) 102⁴⁰
- *phyag-gñen (ChGr: phyag-brñan = ḥkhor-g-yog) = 'religious office or service' 88²⁶, 94²³, 27
- phyāḥo & phyo-ma = 'void' (TN & DC) 228²⁰, 230¹³
- *phyar-bu = 'short overcoat' (TN) 134²⁵ (see Fig. III d)
- phyar-g-yeñ (J/Lex?; ChGr: = rnam-g-yeñ) = *'relaxation' (TN) 30²
- *phyal-ba = (TN: = stoñ-ba) 'denial' 246¹⁹
- *phyi-rten-bsos (see rten-pa & bskos) = 'symbolic arrangement (of the *mañḍala*) 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 phyāḥo
- phyogs-ltuñ (J/Lex: phyogs-lhuñ) = partial 228³⁰ (cp. mthar-ma-lhuñ 230²⁵)
- *phyod-de (J/Cs: phyod-pa 'progress') = 'blank, colourless' (TN & DC) 218²⁷, 230⁸
- *ḥphen-pa (J: phan-pa) = to prosper 44¹⁹, 56¹, 72³
- *ḥphar-śam (J: śam-bu & ? J/Sch: ḥphar-ma) = 'trimmings' (TN) 154²⁴
- ḥphar-ba (phar-ba) = 'red wolf' 144¹⁶, 154¹⁷, 164¹⁵
- ḥPhan-yul (see the Introduction, p. 17), 42⁷, 76²¹, 86³⁴
- ḥphen-pa (for spoñ-ba?) 34³⁵
- ḥphyañ-ḥphrul (J: phyañ-ñe-ba item phyañ-phrul Lex.) 'decorations in loops' 204¹⁶
- ḥphyo-ba (J: NM) = flow, meander 72¹⁹, 216¹⁰
- ḥphrin-las (J: NM) = act, task 54¹⁰, 104¹⁵ (for the 'Four Acts' see *BH*, pp. 257-8)

- *hphred-ñial (J: phred & ñial-ba), *lit.* lying athward, referring to such creatures as birds and fish who move in this way 86⁶
- ba-ga (*Skr.* bhaga) = 'universal womb' 44²², 238¹⁶
- *ba-le-duñ (J: duñ) type of shell 50³⁹
- *bag-dro-ba (ChGr: = 'to be happy') 196⁸
- *bag-yañs (ChGr: = 'mind relaxed') = 'at ease' 164⁷
- *bag-la-ža = 'cowed' (TN & DC; *cp.* spa-bkoñ-ba of similar meaning) 248²⁰
- *bañ-ñe, a kind of sacrificial cake (gtor-ma), 90²
- *bar-ħkhyams (T: bar & ħkhyam-pa) = veranda round a house 134⁴, 204¹⁰
- *bar-snañ-gzaħ (J: bar-snañ & gzaħ) = '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-ħod = "Light of *Vaidūrya*", name of the God (or Buddha) of Medicine 36³¹, 148¹⁰, 150³⁸
- bogs (J/Sch: = 'profit, advantage') = benefit, advancement (*combined with vbs.* ħdon-pa and skyed-pa) 214⁴, 220^{11, 15, 17}
- boñ-ba (J: boñ 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' 28^{31, 35}, 44¹⁷, 46²⁹, 82^{12, 15}, 112¹, 124²⁴, 172²³, 226⁹, 236²⁵; (iv) phenomenal elements, philosophical and ethical notions 34²⁷, 110³², 170³⁴, 172¹¹, 218²⁵, 240²
- *bon-can mtshan-ma (= bon iv) = characterizable elements and notions 172²⁴, 236²⁶
- bon-po = a follower of bon, a *bonpo* 52³⁰, 64¹⁵, 82³⁷, 88³³, 94², 118¹⁶
- *bya-rdañ (J: bya & gdañ/rdañ; SCD p. 658) = 'bird-rack'?, *see note 19*; TN: 'a mountain shrine' 52²³, 58¹, 64^{5, 16}
- 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 kyañ ñin-mtshan gyi bya-ra la mkhas te bya dañ byi la ħtshos (= bśos) pañi bu yin pas / phug tu nal yod = "when the 'bat' spoke of his competence, (he received the reply:) you are clever at keeping watch day and night, but since you are the offspring of a cat and a bird, you are impure from the very start")
- bya-wañ (*emendment of bya-bon*) (J: pha-wañ 'bat'; ChGr: bya-wañ = bya-rog che-ba "large crow") = 'bat' MD 144¹⁴
- byañ-bu (J: NM) = 'indications' 108³¹; miñ-byañ = 'name-card' 110¹⁵
- byañ-(chub-)sems = 'Thought of Enlightenment' 178¹ (= semen), 190^{7, 28}, 194^{2, 11}, 196¹⁵, 214³, 218¹⁸, 220¹¹, 224², 226¹⁵, 236¹⁸, 238⁸, 248²⁹, 250^{2, 10, 26}, 252^{4, 10, 22, 27}, 252³⁴; *see also* sems bskyed
- byams-chen-lña = "five great acts of love" 130²⁰
- byad (J: byad II) = 'malediction' 108^{16, 17, 18, 19}
- byiñ-ba (J: ħbyiñ-ba 2) = 'indolence' 120⁵, 196⁸
- byur (J: = 'misfortune') = *a kind of demon (TN: = mi-kha byed mkhan ħdre 'a demon who spreads defamatory talk') 44³³, 46³⁴, 72¹⁷
- *bye-sri (J: ħbye-ba & sri) = 'divorcing demons' 72¹⁷

- *byol-kha = 'attack' (TN & DC) 36⁵
- *brañ-ña (J: brañ) = 'fitting the chest' (TN & DC) 154²⁵
- brug (J/Cs: brug-pa) = 'flow' 78³⁸
- 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-phoñs-pa (J: brel-ba 2 NM) = poor 234²²
- *bla-gab = 'ceiling' (DC) 222³
- bla-dvags (J/Sch MD) = *'appellation' (TN) 232¹⁹
- bla-bre & bla-(re-)gur = canopy 54³, 90³⁰, 200¹⁸, 19 (see Fig. XVI a)
- *bla-bzuñ-nas = 'relying on' (TN) 26¹⁹
- bla / yid / sems = 'spirit, thought and mind' 120⁴, 11, 32, 116¹⁵, 160³²
- *dBañ-chen-bdag-po, name of a god 32²¹
- dbañ-thañ (J: NM) = 'influence' 56³⁶, 88²¹
- *dbañ-ris = 'importance' 84²⁰
- *dbar (J: ḥbar-ba 3) = anger 46³⁵
- dbal (J/Lex 'point') = (i) point, extreme 60³⁶, 62²³, 88³⁸, 200¹⁶; (ii) *a whole class of warrior-divinities, of whom the chief is *Gar-gsas-dbal* 60²⁰, 62²⁰, 23, 74³⁹, 76¹, 2, 88⁷, 12, 90¹⁰
- *dbal-mo = (i) a point 158²⁹, (ii) a class of powerful flesh-eating goddesses 88²⁹, 108²⁸⁻³¹, 110¹²
- *dBal-gsas, leading *Bon* tantric god 108¹³, 21, 110⁶
- dben-pa (J: NM) (used as vb. = med-par byed-pa) = *'to remove' 106¹⁶
- *dbyar-dam-bcaḥ (TN & SGK: = dam-bcaḥ; DLS: dbyar *may be an unrecorded root connected with* ḥbyor-ba / ḥbyar-ba 'adhering') = vow 192²¹, 200²⁹
- dbyiñs = 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), presumably meaning '(beings of) discord' 44³⁸, 78³⁰, 102³¹
- *ḥban-tshogs = 'general offerings' (ḥban *untraced*) 194²³
- ḥbar (J: ḥbar-ḥbar) = 'hilly' (TN) 194³⁶
- ḥbod-pa = call, invoke 54⁵
- ḥbyuñ-po = spirits 80¹³
- ḥbrid-pa (J: = 'deceive, impose upon') to impose (in a good sense) 126³⁷
- *ḥbrug-pa (see brug-pa) = to flood 44⁴
- *ḥbrub-khuñ (TN: ḥbrub-pa = rduñ-ba) = thun-khañ *q.v.* 108¹ (see Fig. IX h)
- rbad / rbad-pa (J: NM) = to excite 60¹⁰ and doubtfully 164¹⁷
- sbag (J: sbag-pa 2) = double 204¹¹
- sbus (J: ḥbus-pa) = 'turned downwards', *viz. epithet for animals who move with their head down* 86⁶
- sbyañ / sbyañs (J: sbyoñ-ba) = to practise 74²¹; to purify, to remove 34²⁴, 120³⁰, 122², 26, 150²⁴, 31
- sbyoñ / sbyañ (= myoñ-ba) = to experience 116¹³, 24, 148⁴, 150²⁶, 28, 234³⁹
- sbyor / sgrol / rol = 'ritual union, ritual slaughter and magical manifestation' 106², 182², 17
- sbran-ma (J: sbron-pa) = sprinkling, libation 30³⁶, 48³⁵, 72³⁰, 31
- sbreñ-ba (J/Cs: = 'to play an instrument') = *to waft 30³⁹

- ma-ḥdal (*abbr.* dal) (J: maṅdal) = 'magic circle', dish of offerings symbolizing the universe (*Representing Skr. maṅḍala, this term is used in the lower bon vehicles with a slightly different range of meaning from the proper Tibetan term dkyil-ḥkhor which is used for maṅḍala in the higher tantric sense, that of the sacred sphere of the 'gods of knowledge'. The two terms maṅḍal and ḥkhyil-ḥkhor continue to be used with distinct meanings in present-day Tibetan usage.*) 34^{11, 12}, 36²⁹, 94³
- *ma-bla-chud = a sort of demon (TN) 70³⁹
- ma-mo (J: ma-mo 3) = 'she-demon', 'mother-goddess' 34³⁴, 78^{8, 10}, 88¹⁵, 108¹⁸
- *ma-yam-rgyal-mo, name of a *ma-mo* 78^{9, 19}
- *Ma-saṅs, a special class of 'furies' (gñān); see NW, p. 224 88^{4, 9}
- *mañ-thun (mañ = *Skr.* maṃsa 'meat'; see thun *above*) = 'flesh' as a sacrificial offering 90², 138¹¹, 142¹⁹; mañ-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) 46^{4, 33}, 48¹¹
- *me-btsaḥ (ChGr: me-btsaḥ & 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 218⁸
- mo = sortilege 24^{1, 15}, 26^{5, 6, 19}, 28¹, 30^{18, 33, 34}, 40⁶, 80³⁹
- *mo-thoñ (*cp.* pho-thoñ) = 'female figure' 36¹⁰, 90³⁵; for illustration see śiñ-ris
- mod-pa = 'too much' 28²⁹
- mos-par-spyod-pa = 'devotional practice' 96¹¹; name of stage towards buddhahood 112^{28, 38}, 122^{26, 36}
- *dmar-chen = 'great red offerings', a sacrificial offering of blood, medicament and a cake (*rgyun-gtor*), kept as a kind of 'reserved sacrament' 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*) 78^{*}
- *dmu-thag = 'life-cord' 92²⁶
- *dmu-yad (TN: = dños-grub / bcud / g'yañ) = 'zest' (TN & DC) 210⁸
- dme, see sme
- *rmañ = feeble (TN) 44^{19, 28}, 56¹, 72³
- *rmad-gos (J: rmad-pa & gos) = 'special monastic cloak' viz. a garment made of patches for formal wear *on top of* rmad-ḥog (TN); see also gliñ-snam 134²⁵, 156⁷ (see Fig. I a)
- *rmad-ḥog = 'ordinary cloak', viz. a garment made of patches for daily wear (TN) 134²⁵, 156⁷
- rmeñ (J: rmañ) = foundation 50³⁶
- sman-pa (J: sman III) = to benefit 56¹⁴
- *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 46^{3, 4, 16, 31, 33}, 48^{9, 10, 11}, 52³⁸, 78²⁴, 144^{23, 24, 29}, 164¹⁸, 166²¹; sme-mnol / dme-mnol 46³, 48¹⁰, 52³⁸, 166¹

- sme-ba (or rme-ba), *see note 3*, a set of nine horoscope signs 24²⁴, 32²⁴, 34⁸, 60¹⁴, 92³⁵, 94⁶
- smra-ba (J: smar-ba) = *'to produce understanding, to provide the sense, to make an exposition' (TN *claims this as the basic meaning and not just 'to speak'*; *cp.* smrañ) 66²¹, 92⁵; also smra-chen 50¹
- smrañ (*see note 9*) *'exposition' 32², 34¹⁶, 42³⁴, 44⁶, 46¹², 18, 50⁵, 6, 9, 64², 15, 66³, 72³³, 74⁴, 9, 78³⁸, 82¹⁷, 84¹¹, 86²¹, 28, 92⁵, 198⁴
- *tsa-kra-ha-la (*Skr.* cakrahala) = 'sword' (TN) 196²⁰
- *gtsañ-ma gtsug-phud = 'top pure ones' (SGK: *the four stages of oblates and monks in bonpo usage are: (i) bsñen-gnas involving light fasting rules, (ii) dgebsñen involving five rules [see p. 130], (iii) gtsañ-gtsug involving twenty-five rules [corresponding to Buddhist dge-tshul] and (iv) drañ-sroñ involving about 250 rules [corresponding to Buddhist dge-sloñ]*) 158¹
- *gtsañ-ris-lha = 'gods of the Pure Abode' 46³⁷
- gtsod = 'antelope' (MD) 144²¹, 196⁴
- btsan = 'fiend' 34³⁴, 76³⁶, 78², 88¹⁵
- *btso = 'bomb' *Introduction*, p. 14²⁰, p. 256 n. 5
- rtsa = 'channel' (*see HT*, vol. i, pp. 36-37) 44¹³, 14, 16, 27, 52²⁶, 78²⁷
- *rtsañ, small stakes shaped like weapons (arrows, swords, spears) which are placed around the 'magic triangle' (*thun-khañ | hgrub-khuñ*) after the *liṅga* has been placed in it (TN) 108³
- rtsal (J: NM) = 'reflective power' (TN: *rol-pa rtsal las hbyuñ* = 'magical play arises from reflective power', e.g. *mchod-rten byin-rlabs kyi gzi | byin-rlabs mchod-rten las hbyuñ-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, 236²², 25, 238²⁵, 34, 250¹⁶
- rtsal-ba (J: rtsol-ba) = to make effort, to try 130¹⁰, 24; *see* brtsal
- rtsi-thog = 'berries' 146⁶
- rtsi-ñiñ = 'aromatic shrubs' 198³, 240²⁶
- *rtsiñ-rtsub-spyod-pa (J: rtsiñ & rtsub-pa II) = 'wild behaviour' 220⁶
- rtsis = astrological calculation 24¹, 8, 22, 26⁵, 19, 28¹, 30¹⁸, 33, 40⁶, 74¹³
- *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' 86¹⁷, 90³⁶
- brtsal (J: htshol-ba): ma-brtsal = 'effortlessly' 82²¹
- tshags (J: tshags 5) *in* tshags-su bsdam = 'bound up together' 184⁵
- *tshañ-rgyuñ = 'universe' (TN) 80², 15, 86¹
- *tshañs-paḥi tshul dgu = 'nine pure attributes' 210³⁰
- *tshan = 'water' (TN) 198²⁶
- *tshig-bśad = 'liturgy' 54⁷, 102¹⁷, 104⁶
- *tshul-gos = 'cope' 156⁷, 11, 36
- tshogs = 'mass (of offerings), general offerings' 88²⁸, 34, 208¹⁷; 'a host' 88²⁸, 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-moñs-paḥi yid*) and 'universal basis' (*kun-gzi*) 176¹⁰, 204⁹, 208¹⁸
- *tshod-mdaḥ = 'precipitancy' (TN & DC) 28²⁸

- tshom-bu (J/Cs: tshom-pa 'bundle, bunch') = 'heap' (TN) 88³⁷
- *tshoms-tshom (J/Sch: tshoms-rñams '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-ḥdun, 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' 30³⁷, 52¹
- *ḥtshag-pa (cp. tshogs) = to assemble, collect 160³
- ḥtshañs (J: ḥtshañ-ba) = 'to treat' 28²⁹
- *rdzu-ḥphrul-lha = 'gods of illusion' 98¹³
- rdzoñs-ḥdebs (J: rdzoñ-ba & ḥdebs-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 dpaḥ-khrom = 'the hero-gathering of the Wer-ma genies' 44⁸, 56³⁸, 60¹⁹, 62⁸⁻²⁸, 64³ (a group of warrior-gods; see gZi-brjid, vol. kha, f. 26b² where the terms refers to one of 81 ways of fighting taught to the young gSen-rab)
- *zi-rgyan bcu-gsum = 'thirteen tranquil adornments', viz. crown (*dbu-rgyan*), ear-ornaments (*sñan-cha*), pendant (*mgur-chu*), necklace (*do-sal*), low-hanging necklace (*se-mo-do*), shoulder-ornaments (*dpun-rgyan*), bracelets (*phyag-gdub*), anklets (*śābs-gdub*), upper garment (*stod-g-yogs*), lower garments (*smad-śams*), seat-mat (*khri-gdan*), back-piece (*rgyab-yol*) and *bla-gur* (canopy) 210³⁰. (For most of these items see Figs. VIII and XV)
- *ziñ-chen g-yañ gzi = 'human skin' see note 35; 106³¹ (see Fig. XIII p)
- *žugs-šaṅ = 'mixture of roasted and unroasted barley used as offering' (TN); see also śel-tshigs 198³
- žor-la (J: sbyor-ba 3) = 'incidentally' 222¹⁹
- *gzi-bskur (TN: = lhuñ-bzed) = begging-bowl 158²⁶ (see Fig. V c)
- *gzi-gnas (= gzi-bdag) = 'lords of the soil', local gods 46³⁸, 94⁷
- gzuñ (J: NM) = *'lore' 42³³, 44⁶, 7, 8, 9, 10, 46⁷, 12, 50¹⁷, 22, 24, 25, 52³⁴, 54²⁰, 58⁷, 60¹¹, 19, 62⁸, 29, 64³⁵, 66³¹, 34, 68⁸, 92¹⁸
- gžol-ba = effort, application 130²³
- bžu-ḥdu (*emendment of bžu-bdul*) (J: žu-ba 2 & ḥdu-ba) = 'dissolution' (TN) 102³⁹
- bžen-ḥdebs (J: gžen with ḥdebs-pa 'to admonish') = urging, exhorting, coercing 46¹⁶, 72⁴⁰, 74², 37, 86³⁰, 32
- bžag / gžag (J: ḥjog-pa) = lit. 'be placed'; 'let things be' 28⁹, 12, 220⁸, 17, 238²²; rañ-bžin mi bžag 'things are not disposed naturally' 216¹⁵; mñam-par bžag-pa 'to be put at ease, to be reposed' 34¹⁸, 238²²; cp. bžag-pa (to be put) with gnas-pa (to stay) 218², 22, 238²¹, 28
- *za-kha-sdañ-ba = 'hating and consuming' 36⁴
- *za-ma-mo (ChGr: za-ma = "[1] grain, something castrated or neuter, and likewise popular religious beliefs which are just as ineffectual, and [2] woman and time") = 'feminine creature' 160²³

- *za-ra-tshags 'criss-cross decorations' = 132³¹, 35, 204¹⁵ (see Fig. X g)
- za-lam = 'consuming way' 104²²
- *zañ-thal = 'immediacy, spontaneity' (TN) 230²⁰, 232²⁴
- zil-bsgyur (cp. J: zil-bun-pa) = 'frenzy' 116²⁵, 144²⁸
- zuñ-hjug = 'two-in-one' (see HT, vol. i, pp. 22-24) 172⁷, 182¹, 14, 20, 238²⁵
- *zuñ-thub (J: ḥdzin-pa & thub-pa) = 'of quick comprehension' 166¹³
- *zur-ḥdeg (J: zur & ḥdeg-pa) = 'subsidiary help' 64²³
- zogs-ma see zgeg-ma
- zor (J: zor 2) = 'hurled offerings' 108¹⁸ (see zlog-gtor, Fig. XI e)
- gzab-pa (J: gzabs-pa) = to take care of 168², 14
- *gzaḥ-gtad & bzaḥ-gtad = 'fixation' (TN & DC) 180⁵, 218¹⁵, 222¹⁶
- gzi-mdos (J: gzi 2) = 'banded agate' 78¹²
- gzu-dpañ (J/Sch: = witness, mediator) = advocate, mediator (TN) 72³³
- *gzuñ-so (J: gzuñ-ba & so II) = 'field of study' 126¹⁶
- *gzuñs-ma (*Skr. vidyā; see BH, p. 288) = 'feminine partner' 106⁵, 182²², 194¹⁰
- zgeg-ma & zogs-ma (J: zgeg(s)) = drops, small particles 70²⁵, 140⁶
- *gzed-ḥal (J: gzed I & ḥal) = 'chalice' 208²²
- *ḥod-gsal-lha = 'Gods of Pure Light' 66²⁷
- *ḥol-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) 132³¹, 204⁷, 15
- ya-ña (J: NM) = 'how terrible!' 142⁶, 30; ya-ña-tsha 'to be in terror' 196⁷
- *yag-ka and ya-ka = 'a blessing' (TN) 34²⁸, 50¹⁰, 52²¹
- *yañ-dag-mthaḥ (J: yañ-dag-don; ChGr: yañ-dag-mthaḥ = stoñ-pa-ñid) (TN: = don-dam) = the 'pure ultimate' 238³
- yar-ba (J/Sch: = 'to be scattered') = 'to be lost' (TN) 116³²
- *yas-stags (cp. J: 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: = chañ) = *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-ñam (TN: = lha-bdud) = 'gods and demons' 92³⁴
- *Ye-rje-smon-pa, name of a god 24¹⁹, 32⁶, 58¹⁰, 34, 60⁶
- *Ye-dbañ-mthu, name of a god 58¹¹, 60¹⁸
- *Ye-dbañ-lha, name of a god 24²⁰, 32⁷
- ye-ḥbrog (J/Cs) = 'injuries' 70¹⁴, 30, 38, 116¹³
- *Ye-smon-rgyal-po, name of a god 66³⁰
- *ye-śes gzal-yas = 'palace of wisdom' = *dkyil-ḥkhor* 90²⁸
- *ye-śes-lha (*also ye-śes in same special sense*) = 'gods of knowledge' 104⁸, 186²³, 28, 210⁴

- *Ye-gŕsen-dbañ-rdzogs, name of a divine sage 60⁷, 62²
 ye-srid (*see* srid-pa) = timeless, primeval 228¹⁴, 230²⁶
 *Ye-srid-ḥphrul-gyi-rgyal-po, name of a god 24¹⁷, 26⁷, 58⁹
 *Ye-srid-lha-dbañ-rgyal-po, name of a god 32¹⁹
 yeñ-ñe / yeñs (J: g·yeñ-ba 1) = 'calm' (TN) 216¹⁰, 218²⁷
 yo (J/Sch: yo-ba 2) = all (TN) 168³¹
 *yo-gto (J: yo-ba 1 & gto) = 'Awry Rite' 24²⁹, 34¹⁰
 *yo-ma = (TN: = rgod-ma) 'mare' 52²⁸
 *yo-lañ = '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' 106³⁸, 196²⁴, 200¹⁶
 *g·yañ-rten (J: g·yañ 1 & rten) = 'talisman' 34²⁴
 g·yañ-gzi, animal skin, especially that of the antelope 154³²; *see* žiñ-chen g·yañ-gzi
 g·yañ-za (J: g·yañ 2) = abyss 100¹⁵; 'hesitation, trepidation' (TN) 168¹³, 220³
 *g·yu-ḥbrañ bdud-rtsi = 'concentrated *chang*' (TN) 32¹, 72³⁶, 92³, 22, 106³⁶,
 196²⁷, 208²³; *also* g·yu-mñon *same meaning* 94²⁰
 *g·yu-riś, 'a blue design' (TN) 120²⁸
 *gYu-luñ-šel-brag, a place-name: 'Crystal Crag of the Turquoise Vale', *a cave in the realm of the thirty-three gods* 194²⁵
 *g·yuñ-dvags (ChGr: = miḥi sgo zog gi phyugs thams-cad NM) = 'domestic animals' 90³², 94⁹, 196⁴
 g·yuñ-druñ (*Skr.* svāstikā) = swastika 54¹¹, 62²⁶, 82¹², 96¹², 13, 98²⁶, 112⁴⁰, 114⁹, 144³⁶,
 165¹, 208¹
 g·yen *see* dbyen
 *g·yor = 'blocked' (DC MD) 196¹
- rag-ta (*Skr.* rakta) = blood 106²⁷, 178²² (*see* Fig. X t)
 rags-pa *see* tshor-ba rags-pa
 *rañ-chas (TN: 'special characteristic, *e.g. heat is the rañ-chas of fire*) = 'self-nature' 240³
 rabs-chad (J: = 'issueless'; ChGr & D both refer to "woman without issue")
 'impotent' (TN & DC) 160²¹
 ral (J: ral 2) = 'high vale' 48³¹
 ri-rab = 'best of mountains' (*Meru*) 90¹⁶
 rigs-lña = 'Five Families' *see* note 59; 102²⁰, 170³⁰
 ru-ma (J: = curdled milk, leaven) = leaven *in special meaning of* 'causing to rise up (into existence)', *viz.* 'source' 58³², 36
 ru-mtshon (J/Sch) = pennant 94¹⁹
 ro-myags (*Skr.* Kuṇapa) = '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 (? ḥdor-ba *for* ḥdaḥ-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-ḥdon la bzla-ba, lit. 'attaining the benefit' 220¹⁵
 *lag-len (J/Sch: 'practice, dexterity') = skill, techniques 28³⁸, 30¹⁰, 23, 84¹⁰, 108³⁷
 *lag-riñ (J: lag-pa & riñ-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 30³⁸
 liñ-ga = 'effigy of foe against whom the slaying ritual is practised', *Skr.* liñga; see note 31; 108⁵
 liñ-phyiñ (J: liñ-ba? & phyiñ-pa) = felt 30³⁵
 lu-gu (J: lu-gu 2) = chain 208³⁰
 lu-ma = a spring of water 44³, 194³⁷
 luñ (J: luñ 2) = 'inspired teachings' 54²⁹, 102⁶, 112²², 124²⁷, 190⁸, 9, 192¹⁶, 194⁵, 21
 luñ (J: luñ-pa 1) = valley 48³²
 lus-gzuñs (J: gzuñs 2 *q.v.*) = (seven) elements of the body 140¹³
 le-len (J/Cs & Sch) = retribution (TN) 214²⁸
 *lo-phrom-bse = 'pure copper' (TN) 50³⁷
 logs-su med-pa = 'direct', lit. 'not in other directions' 218³²
 *sa-mtshan (ChGr: = sme-ba nag-thig "mole") = 'physical beauty' (DC) 194¹
 *sí-son = 'cotton' (TN & DC) 154³⁷, 198²⁸
 sígs-se (J: sígs-se-sígs 'rocking') = 'free' (TN & DC) 216³⁵
 *Síñ-rtahi-tshal, a place-name: 'Park of Riding' on the east side of the 'Palace of Victory' 90²¹ (see Fig. XXI)
 síñ-rtsi (J/Cs: = resin) TN: 'aromatic shrubs', *cp.* rtsi-síñ and bdud-rtsi 94¹³
 *síñ-ris = 'ritual stake' 36⁹, 90²⁹ (see *Illustration*)

*sí-m-phod = (TN: = spos) 'incense' 178¹⁵

*Śugs-mgon or Śug-mgon, a class of Genies (*sgra-bla*) 58², 6, 62³⁵, 36, 64¹, 4

śugs: śugs-kyis = 'by force' 74²⁵; śugs-las byuñ = 'come about by the inevitable course of events' 222¹⁹

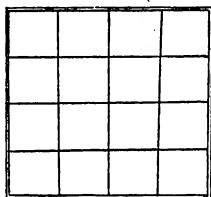
śe-mañ (J/Sch: śe-moñ) = 'wretchedness' 140⁹

*śel-tshigs TN: = 'sacrificial barley', viz. mixture of over-roasted (blackened) barley and normal roasted barley (*yo*s) 48³³

*śes-rgyud (TN: = gśis-ka 'character') = 'disposition' 198¹; 'experience' (DC) 68³⁶

*śo-rdo (J: śo) = dice (the actual numbered pieces) 32¹⁸

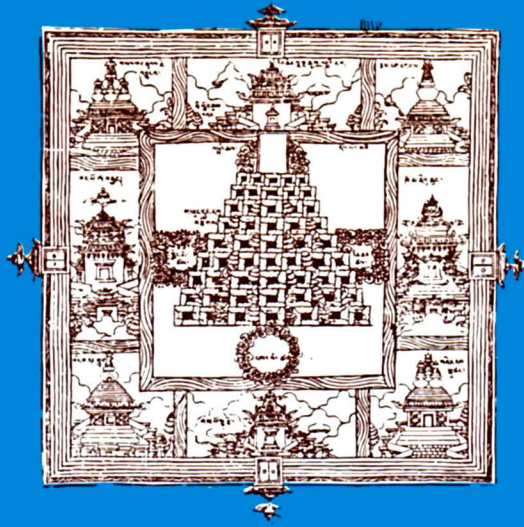
*śo-gzi-khra-bo = dice-board (as used for sortilege) 32¹⁷



gśañ = flat-shaped *bonpo* bell 54⁵, 92⁴, 162⁵ (see Fig. XII c, d)

- gŚin-rje = 'spirits of death' 34³⁴, 76³⁸, 88¹⁵; 'Lord of Death' 116²⁴
- gŚed (J: gŚed-ma 2) = 'minions of hell' 120³¹
- *gśen-po = a (sacrificial) priest 82¹³, 17, 84²⁴; gśen-grogs / gśen-mched 'Shen Brethren' 200⁵, 206¹⁷
- gŚen-rab = 'the best of Shen' (viz. a good priest) 54¹², 101⁸, 120²², 122²²; *probably = the Teacher* gŚen-rab 87²¹, 98²⁵, 132³
- bśos-bu (J: bśos) = a sacrificial cake (= zal-zas; *see* Fig. X v) 54⁴, 88³⁸, 94⁸
- sa-bcu = 'ten' stages (towards buddahood) 96¹², 13, 122¹⁵, 38, 126²⁸
- 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-bskyed (*see* byañ-chub-sems) = 'Raising the Thought (of Enlightenment)' 26⁴⁰, 28²⁶, 32, 50¹⁴, 68³, 96⁴, 5, 100³⁴, 102⁵, 110³³, 112³, 17, 126³⁸; *see also note* 44
- sel (J: sel 2) = purification, removal, 'exorcism' 42⁵, 31, 44⁴, 44¹² to 46¹⁸, 48⁷⁻¹⁴, 37, 48³⁸
- sel-ba / bsal (J: sel-ba) = to purify, to remove, to exorcize 46²⁶, 48⁷⁻¹⁴, 98¹⁶, 120²
- *sel-ra = 'exorcizing ring' 48³⁰
- so-ma (J: so-ma 2; TN: = ma-bcos-pa) = 'ever fresh' 248³⁶
- *sog-khrig or just sog (*cp.* J: sog-pa 2 & khrigs) = complete set of ritual items, viz. thread-crosses, arrows, stakes, etc. (TN) 84¹⁰, 14, 37
- sri = 'vampire' 42⁶, 44²⁹, 68²⁶, 28, 70²⁴, 33, 34, 72¹¹⁻¹⁷, 74², 10, 78¹⁹; kag-sri 34³⁵ *see* kag
- srid-pa (J: 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, 228¹⁴; (ii) to be changed into (= hgyur-ba) 54³¹, 35, 39, 56¹, 60²⁴⁻²⁷, 66²⁶; (iii) to be possible 66³⁶, 68⁴⁰, 194¹⁴. *n.* (iv) being, existence, existing world, existing things 44²⁰, 22, 31, 46⁸, 58³³, 35, 64³⁵, 66²⁴, 31, 35, 68⁷, 39, 72⁹, 80⁶, 86⁴, 90¹⁷, 108⁴, 120⁹, 138²⁵, 220²⁰; (v) origins 64³⁸, 138²⁰; (vi) phenomenal existence (*usually occurring as* snañ-ziñ-srid-pa) 72³⁸, 74³⁶, 76⁶, 9, 23, 78¹⁰, 86²³, 90⁸, 15, 17, 92¹², 15, 31, 37, 94²⁴, 29, 32, 35, 37, 96⁴, 98⁵, 142²², 170³⁴, 182², 188¹⁰, 202¹, 240², 248⁵; (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-bskyañ '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
- sruñ-ma = defenders, guardians 92²⁷, 102²⁰, 34, 150¹⁹
- sruñs-rta = kluñ-rta
- *sreg-hphañ-mnan = 'burned, hurled, suppressed', viz. the threefold process of destroying the *liṅga* (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 (= *sruñ-maḥi rten-hkhor*) 34³⁶, 36¹, or as a *liṅga* (q.v.) 110¹¹
- *srog-gi hkhlor-lo = 'circle of life', viz. a symbolic drawing used as a *liṅga* (as in item above) 106²³, 110⁸

- *srog-dbugs-mchod-pa = 'blood sacrifice' (lit. offering of the breath of life) 106³³
- *srog-yig = 'life letter', viz. a single syllable representing the life-force of a god or demon; in higher religious practice *sa-bon* (Skr. *bija*) is used in this sense 110⁹
- *gSañ-ba-thabs-žags, 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
- *gsad-gcad (J: gsod-pa & gcod-pa) = slaying, slaughter 98²¹, 140²⁷; see note 31
- gşaḥ = 'snow-leopard' 144¹⁷, 154¹⁶, 164¹⁶
- gsal-ba-dgu-ḥdzab = 'the nine special syllables', viz. A Ā DKAR SALE ḤOD A YAM OM ḤDU (as in our MSS. of ži-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-ḥkhor*) 64¹⁷, 184^{9, 18}, 208²⁷
- *gsas-mthoñ (see *mthoñ* above) = 'divine vault of the sky' 50³⁴
- *gsiñ-ba (*cp.* J: siñs-po) = 'to dispense, to clear away' (DC) 38⁵, 120⁵, 196⁸
- gser-skyems (see *skyems*) = 'libation' 34²⁵, 94²⁰, 198³
- *gSer-ri-g-yu-luñ, a place-name: 'Turquoise Vale by the Golden Mountain' 58³⁷
- *gsor-ba & bsor-ba = 'to transpose' (TN) 24³², 36^{6, 13}, 44^{15, 36}, 78²⁵, 82³⁶
- hur-pa (J: hur-ba) = 'trickster' 140²⁵
- *hos-ru (TN: = mkhar-gsil), a staff surmounted by a miniature double *mchod-rten* and fitted with twelve jingling metal rings, 'jingling mendicant's staff' 158²⁷ (see Fig. V d)
- hrul-po[r] (J: hrul-ba) 216⁹ '[in] fragments'
- *lha-gži = mat (for religious purposes) 48³⁴, 72³⁰
- lhab-lhub (J: NM) = 'flowing loose (of garments)' 90²⁷, 92², 210²⁴
- lhem-se-lhem see *ldem-me-ldem*
- añ-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-kloñ (TN: = thun-khañ & ḥbrub-khuñ *q.v.*) 108¹, 110⁴



Bon is an ancient religious tradition of Tibet still practiced today by some Tibetans. This book is a collection of extracts from an important and, until now, unknown Bon work, *gZi-brjid* or *The Glorious*. In it are arranged all types of Tibetan religious practice within the framework of the Bon "Nine Ways." These include methods of prediction, rituals for placating and repelling local divinities, practices for developing moral discipline, and explanations of tantric theory and ritual, among others. Through these selections one can appreciate how profound an influence the Bon and Buddhist religions have had on each other. This work is the first attempt to give a coherent account of the whole range of Bon teaching as subscribed to by the bonpo or followers of Bon themselves.

Dr. Snellgrove is concerned not only with pre-Buddhist Tibetan religion, but with Tibetan religion as one single cultural force. Regarding Bon, he states, "Accepting everything, refusing nothing through the centuries, it is the one all-embracing form of Tibetan religion."

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Prajñā Press

GREAT EASTERN BOOK COMPANY