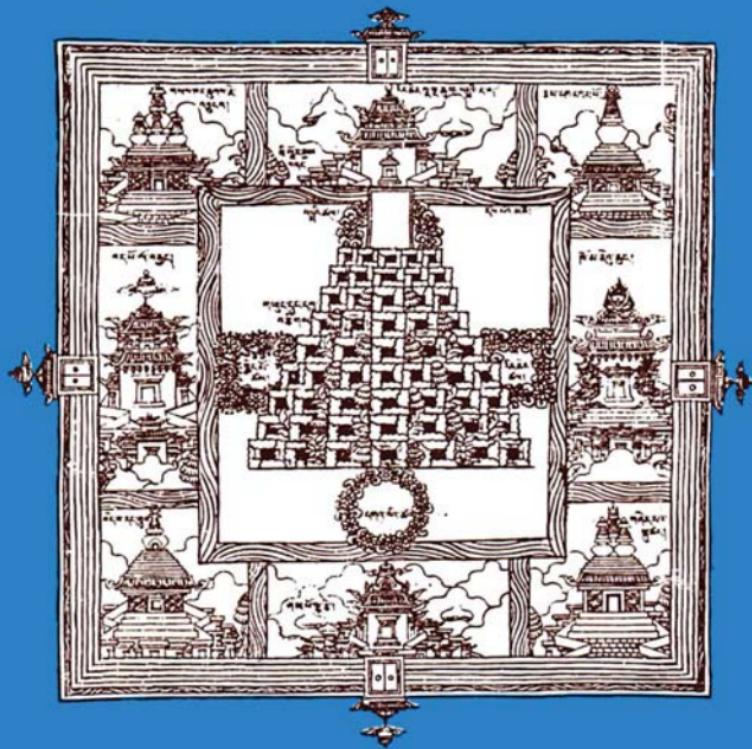


# THE NINE WAYS OF BON



Excerpts from *gZi-brjid* edited and translated  
by  
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# BERSERKER

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BOOKS



## I. PHYA GSEN THEG PA

[extract from vol. *kha*, f. 184a<sup>5</sup> onwards]

mo rtsis gto dpyad bži po la ||  
 spyi ru bšad dañ sgos kyi bšad ||  
 spyi ru rnam grañs bstan pa dañ ||  
 sgos su ḥdus so ḥdzin pa gñis ||  
 thog mar spyihi rnam grañs la ||  
 pra ltas mo yi mtshan ñid la ||  
 mo pra sum brgya drug cu mchis ||  
 rno<sup>a</sup> mthoñ rtsis kyi mtshan ñid la ||  
 gab rtse sum brgya drug cu mchis ||  
 na gso gto yi mtshan ñid la ||  
 gto thabs sum brgya drug cu mchis ||  
 ḥchi bslu dpyad kyi mtshan ñid la ||  
 dpyad thabs ñi khri gcig stoñ mchis ||  
 spyi ru bstan pañi rnam grañs ñes ||  
 sgos su bsdus pañi ḥdus so la ||  
 mo la rnam pa bži yin te ||  
 ye srid ḥphrul gyi ju thig dañ ||  
 ye mkhyen sgra blañi mñon ñes dañ ||  
 ye rje [184b] smon pañi rmi lam dañ ||  
 ye dbañi lha yi bkañ bab dañ ||  
 rnam pa bži ru ñes pañ bya ||  
 rtsis la rnam pa bži yin te ||  
 gab rtse ḥphrul gyi me loñ dañ ||  
 spar kha sme ba gliñ skor dañ ||  
 ḥbyuñ ba<sup>b</sup> dus kyi ḥkhor lo dañ ||  
 ju žag rten ḥbrel las rtsis dañ ||  
 rnam pa bži ru ñes par bya ||  
 gto la rnam pa bži yin te ||  
 ḥbyuñ ba ḥkhrugs pañi yo gto dañ ||  
 mdos cha rten ḥbrel brdeg gto dañ ||  
 bag ñan zlog pañi thun gto dañ ||  
 mñam gñis bsor bahi brje gto dañ ||  
 rnam pa bži ru ñes par bya ||  
 dpyad la rnam pa bži yin te ||  
 rgyu rkyen mthoñ la dpyad pa dañ ||

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## THE WAY OF THE SHEN OF PREDICTION

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

First we deal with general lists:

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

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

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

In characterizing diagnosis, which provides ransoms<sup>1</sup> for death, there are 21,000 methods of diagnosis.

Such indeed are the lists explained in general.

As for concentrating on particulars,

there are four kinds of sortilege:

- (a) the knot-sortilege<sup>2</sup> 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,<sup>3</sup>
- (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-żag*.<sup>4</sup>

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 h̄dzin rtsa la dpyad pa dañ ||  
 phan gnod chu la dpyad pa dañ ||  
 h̄chi sos khams la dpyad pa dañ ||  
 rnam pa b̄zi ru šes par bya ||  
 mo rtsis gto dpyad b̄zi bo las ||  
 kun gyi thog mar mo yi sña ||  
 ye srid h̄phrul gyi rgyal po dañ ||  
 kun šes h̄phrul gyi drañ mkhan gñis ||  
 mñon šes phyahü ḡyan dkar gsum ||  
 srid pañi pra ltas gtan la phabs ||

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bden brdzun las kyi drañ šan phyes ||  
 mthoñ dañ mi mthoñ brtag tshad dbab ||  
 de la dpyad ciñ chag la ḡzal ||  
 chag la ḡzal ciñ rtsis la gdab<sup>a</sup> ||  
 sña phyi da ltañi yin tshul dañ ||  
 skyon yon tshe tshad gtan la dbab ||  
 bzañ ñan phan gnod grañs su gzuñ<sup>b</sup> ||  
 grañs su bzuñ zin rtsis la gdab<sup>c</sup> ||  
 mo dañ rtsis la bla bzuñ nas ||  
 bar du gso rkyen gto yis byed ||  
 med la yod dañ stoñ la gañ ||  
 h̄grib la h̄phel dañ h̄jig la chag ||  
 dbul la phyug dañ h̄chi ba sos ||  
 gnod la phan dañ mkho la rtsis ||  
 skye h̄gro de yis [185a] gso bar byed ||  
 tha mar las mthañ dpyad kyis sdud ||  
 mi bde tha mar bde bar sdud ||  
 na ba tha mar sos par sdud<sup>d</sup> ||  
 gnod pañi tha mar phan par sdud ||  
 h̄chi bañi tha mar bslañ bar sdud ||  
 dug gi<sup>e</sup> tha mar rtsi ru sdud ||  
 las kyis chad na<sup>f</sup> h̄brel bar sdud ||  
 kun rdzob thabs la<sup>g</sup> brten pa tsam ||  
 phyahü ḡsen thugs kyi dkyil du zog || ces gsuñs so /

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yañ ston pas bkañ stsal pa /  
 ñon cig legs rgyal thañ po ñon ||  
 de rnames grañs kyi rim pañ ||  
 da gñis pa h̄jig dañ spyod pa ni ||  
 thog mar h̄jig pañi rim pa la ||  
 sems skyed sñiñ rjeñi ḡzí bzuñ nas ||  
 h̄gro la phan pañi sems ldan zin ||

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<sup>a</sup> btab<sup>b</sup> bzuñ<sup>c</sup> btab<sup>d</sup> gis<sup>e</sup> las kyi h̄chad nas<sup>f</sup> 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 drai-mkhan*, and *mNon-ses phyahu g-yain-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 Thain-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 gaṇ bslab kyaṇ ||  
 mκhas par bya la śes par bslab<sup>a</sup> ||  
 mκhas pas gnod la gñen par bya ||  
 brñas par byuṇ na gyoṇ por sdod ||  
 ḥdun par byuṇ na ran tshod ḥdzin ||  
 gus par byuṇ<sup>b</sup> na legs par bslab ||  
 rgol ba byuṇ na phyi śul gcod ||  
 rtsod pa byuṇ na naṇ thag bsrin<sup>c</sup> ||  
 hgran<sup>d</sup> par byuṇ na naṇ gis gžag<sup>e</sup> ||  
 phan par byuṇ yaṇ na bo spaṇ<sup>f</sup> ||  
 gnod par byuṇ yaṇ žom par gžil ||  
 ḥthad par byuṇ yaṇ raṇ sor gžag<sup>g</sup> ||  
 mi ḥthad byuṇ yaṇ thabs kyi spaṇ<sup>h</sup> ||  
 khro gtum can la bžin mi bzlog ||  
 g'yo sgwu can la ḥdzum mi ston ||  
 bslu brid can la mtshar mi bžad ||  
 log khrid can la kha mi ya ||  
 draṇ por smra la ḥag mi bskuṇ ||  
 g'yo can tshig la mchid ma byin ||  
 rdzun chen gtam gyi rjes mi ḥbreṇ ||  
 mtho sar phyiṇ kyaṇ dmaḥ mo bskyāṇ ||  
 chen po red kyaṇ dmaḥ mo bskyāṇ ||  
 mκhas par byuṇ yaṇ mi śes khrid ||  
 goms par yod kyaṇ tshod la brtag ||  
 [185b] ḥbul tshogs che yaṇ śed mi bskyed<sup>i</sup> ||  
 chuṇ yaṇ sems bskyed rim par bya ||  
 gaṇ du mi bzod de daṇ bstun ||  
 raṇ daṇ tshod kha thabs daṇ sbyor ||  
 mod par mi bya dkon par ḥtshaṇs ||  
 dkon par mi bya bden par bkrol ||  
 spyir ni rgyu ḥbras bon rnams la ||  
 sems bskyed gži ma med pa na ||  
 gaṇ yaṇ rgyu yi ḥbras mi ḥtshol ||  
 don dam rñed pa<sup>j</sup> ga la ḥgyur ||  
 rgyu yi bon la gtogs lags kyaṇ ||  
 byaṇ chub sems kyiś naṇ thag bsrin<sup>k</sup> ||  
 de nas ḥgro la phan thog ḥbyuṇ ||  
 lag len med pahi tshod mdaḥ spaṇ<sup>k</sup> ||  
 śes so bsam pahi che ba spaṇ<sup>k</sup> ||  
 mκhas so bsam pahi dregs pa spaṇ<sup>k</sup> ||

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<sup>a</sup> bslabs  
<sup>h</sup> kyi spaṇs

<sup>b</sup> ḥbyuṇ  
<sup>i</sup> skyed

<sup>c</sup> bsrin<sup>s</sup>  
<sup>j</sup> par

<sup>d</sup> ḥgran  
<sup>k</sup> spaṇs

<sup>e</sup> ḥgren

<sup>f</sup> spaṇs

<sup>g</sup> bžag

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 condemn you, stay stern.

If people agree with you, take a right measure in their regard.

If some show devotion, instruct them well.

If some oppose you, cut off future trace of them.

If there are arguments, be long-suffering.

If others would vie with you, be indifferent to them.

Although you benefit others, avoid pride.

Although you cause harm, get rid of despondency.

If things turn out well, accept them as they are.

If things turn out ill, find a method to avoid them.

Do not turn your face away from an angry man.

Do not show a smiling countenance to one who comes with deceiving words.

Do not laugh in wonderment at a man who deceives.

Do not reply to one who tempts you.

Do not conceal your words from a man who speaks honestly.

Do not give reply to deceiving words.

Do not follow after false rumours.

Although you reach a high position, protect lowly people.

Although you are great, protect lowly people.

Although you are clever, guide those who do not know.

Although you are experienced, watch your own measure.

Although large offerings are made to you, do not act the big man.

Although they are small, raise your Thought towards Enlightenment in the proper way.

Where no one is patient<sup>6</sup> 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.<sup>7</sup> So how should one obtain the highest truth?

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

Thence benefit will come to living beings.

Avoid unskilful precipitancy.

Avoid the self-esteem of thinking one knows.

Avoid the pride of thinking one is clever.

gžan la h̄dzug paḥi tsher ma spañ<sup>a</sup> ||  
 rañ la bstod paḥi h̄phyar g·yeñ spañ<sup>a</sup> ||  
 mi šes pa yi pho rgo spañ<sup>a</sup> ||  
 mi mthun pa yi bya ba spañ<sup>a</sup> ||  
 mi h̄gro ba yi yas stags spañ<sup>a</sup> ||  
 ma mthoñ ba yi rdzun bu spañ<sup>a</sup> ||  
 ma rig pa yi dom chol spañ<sup>a</sup> ||  
 mi šes pa yi kha bo spañ<sup>a</sup> ||  
 ma phyin pa yi lo rgyus spañ<sup>a</sup> ||  
 ma myoñ ba yi lag len spañ<sup>a</sup> ||  
 mi h̄dra ba yi las spyod spañ<sup>a</sup> ||  
 mi ldan pa yi h̄dod bžed spañ<sup>a</sup> ||  
 spyir yañ g·yo dañ sgyu med ciñ ||  
 blun pohi gseb du mkhas pa rmoñ ||  
 mi šes pa la phal dañ h̄dra ||  
 ma rig pa (la) gser yañ rdo ||  
 de phyir mkhas pa mkhas gral btsun ||  
 mo rtsis gto dpyad gañ spyod kyañ ||  
 h̄jug dañ bslab rim spañ<sup>b</sup> dañ blañ ||  
 dgos paḥi rim pa de ltar bya ||  
 de nas mkhas šiñ goms pa dañ ||  
 h̄dris šiñ rgyud la brten pa des ||  
 thabs mkhas lag len ldan pa de ||  
 mkhas par yoñ su bkur gnas h̄byuñ ||  
 gañ žig de las de spros paḥi ||  
 [186a] phya gšen theg paḥi h̄gro ba h̄dren ||  
 snañ srid dgañ bde bskyed pa yis<sup>c</sup> ||  
 dpag med rgya cher h̄phel bar h̄gyur || ces gsuñs so /  
 yañ gsuñs pa /  
 ſñon cig legs rgyal thañ po ſñon ||  
 thog mar h̄jug tshul de ltar la ||  
 bar du spyod paḥi rim pa ni ||  
 mo rtsis gto dpyad bži po la ||  
 dañ po mo pra brtag pa yañ ||  
 gži ma liñ phyiñ dkar po la<sup>c</sup> ||  
 ſñon mo nas kyi sbran ma blug ||  
 mtsho ro g·yu yi sgron ma btag ||  
 li mar mdañ yi srog mkhār btsug ||  
 bdud rtsiñ ſiñ gi dud par sbrēñ ||  
 dri žim spos kyi gšegs ſul mtshon ||  
 phye mar h̄ol kon phud kyis mchöd ||

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 Thazi-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 ḥbraṇ bdud rtsi skyems kyis gsol ||  
 sgrub gšen dbal bon smraṇ gis<sup>a</sup> bkrol ||  
 lha chen phu wer dkar po mchod ||  
 ye srid ḥphrul gyi ju thig bdar ||  
 ye mkhyen sgra blaḥi mnōn šes bsgrub<sup>b</sup> ||  
 ye rje smon paḥi rmi lam brtag ||  
 ye bdaṇ lha yi bkaḥ dbab<sup>c</sup> bya ||  
 sna staṇs<sup>d</sup> thams cad miṇ nas bzuṇ ||  
 phyi staṇs<sup>e</sup> thams cad thig la btab ||  
 skyon yon tshe tshad yi ger bris ||  
 bzaṇ ḥan legs ūes draṇ ūan phyes ||  
 bden ḥdzun srid paḥi gzu bor<sup>f</sup> bya ||  
 gaṇ la gaṇ dgos ci bzin du ||  
 phan gdab rim pa de ltar bya ||

gñis pa gab rtse brtsi ba la ||  
 za ḥog ber gyi gdan steṇ du ||  
 rtsis kyi šo<sup>g</sup> gzi khra bo bkod ||  
 rtsis kyi šo<sup>h</sup> rdo.dkar nag bkram ||  
 ye srid lha dbaṇ rgyal po mchod ||  
 ḥbyuṇ ba dus kyi lha mo brñan ||  
 dbaṇ chen bdag por mñah yaṇ gsol ||  
 de nas chag la gžal te brtsi ||

gab rtse ḥphrul gyi me loṇ blta<sup>i</sup> ||  
 spar kha<sup>j</sup> sme ba gliṇ skor bya ||  
 ḥbyuṇ ba dus kyi ḥkhor lo brtsi ||

[186b] ju ḥzag srid paḥi rten ḥbrel brtag ||

brtag ciṇ rig pas dpyad ciṇ dbye ||

sna phyi da ltahi yin tshul daṇ ||

rgyu daṇ rkyen las srid tshul daṇ ||

las daṇ smon lam mthun tshul daṇ ||

bskal srid ḥbyuṇ baḥi ḥgyur<sup>k</sup> tshul daṇ ||

rten ḥbrel sṇon la dbaṇ tshul daṇ ||

nam zla<sup>l</sup> dus bziḥi ḥgyur tshul daṇ ||

lha bdud klun<sup>m</sup> rtaḥi dar rgud daṇ ||

skyon yon las kyi ḥphen len daṇ ||

dge sdig tshe tshad chag tshad daṇ ||

lo zla ḥzag graṇs dus tshod daṇ ||

ḥphel daṇ ḥgrib paḥi mtshan ūid rnams ||

mkhas par byas la dal bar rtsi ||

<sup>a</sup> gi  
<sup>h</sup> ūod

<sup>b</sup> bsgrubs  
<sup>i</sup> Ita

<sup>c</sup> bab  
<sup>j</sup> par kham

<sup>d</sup> staṇ  
<sup>k</sup> gyur

<sup>e</sup> ltaiṇ  
<sup>l</sup> ūla

<sup>f</sup> gzuḥo  
<sup>m</sup> ūruṇs

<sup>g</sup> ūog

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Worship with the sacrificial offering of consecrated *chang*.  
 The officiating priest<sup>8</sup> should recite the exposition.<sup>9</sup>  
 Worship the great god *Phu-wer dkar-po*.  
 Invoke the knot-sortilege of *Ye-srid-kphrul*.  
 Produce (within yourself) the clairvoyance of *Ye-mkhyen sgra-bla*.  
 Reflect upon the dream of *Ye-rje smon-pa*.  
 Effect the soothsaying of *Ye-dbari-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-dbari rgyal-po*.  
 Requite the goddesses of the Elements and Time-Periods.  
 Pray to *dBan-chen bdag-po*.  
 Then make an estimate and calculate.  
 Look in the mystic mirror of the horoscope.  
 Work the *sPar-kha sMe-ba* Circle.  
 Calculate the cycles of the Elements and the Time Periods.  
 Examine the combinations occurring by (the method) *ju-zag*.  
 Examining them, identify and distinguish them knowledgeably:  
 the former, past and present state,  
 the way it comes about from major and minor causes,  
 the way events and prayers have corresponded,  
 ways of change in Time, Existence and the Elements,  
 the way these influence former combinations,  
 ways of change in the Four Seasons,  
 Strength and weakness of gods, demons and *kluni-rta*,<sup>10</sup>  
 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 hphan pa brda yis sprad ||  
 gañ dñi mthun pañi rten hñrel bsgrig ||  
 gañ du hñbyuñ ba yi ger btab ||  
 sems can hñgro la phan gdag bya ||

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gsum pa gto yis gso ba la<sup>a</sup> ||  
 hñgro ba ma rig sems can rnams ||  
 spar kha<sup>b</sup> lo skor sme ba gliñ ||  
 hñbyuñ ba dgra gñed hñkhrugs pa dañ ||  
 stoñ gsum hñkhrugs pañi yo gto bya ||  
 gtsañ mañi sa las ma hñdal dañ ||  
 sa tshon sna lñas dal du bris ||  
 rtsi sñiñ bal tshon dar sna lñia ||  
 hñbru snahi bños gtsañ dkar mñar phud ||  
 hñbyuñ ba dus kyi lha mo mchod ||  
 rgyal bahi<sup>c</sup> bden pa smrañ gis bkrol ||  
 hñbyuñ ba sñiñ phur hñkhrugs<sup>d</sup> pa bsal ||  
 hñkhrugs<sup>e</sup> pa gnas su mñam par bñzag ||

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sems can mi rnams dbul hñphoñs pa<sup>f</sup> ||  
 tshe dpal bsod nams bskyed pañi phyir ||  
 mños cha rten hñrel brdeg gto bya ||  
 gñi ma gtsañ mañi steñ du ni ||  
 hñbru yis g-yanuñ drun hñkhyil ba bris ||  
 mños cha phya rten g-yanuñ rten bñsams ||  
 gser skyems brñan cha<sup>g</sup> g-yanuñ hñbrañ phud ||  
 phya g-yanuñ dpal gyi lha brgyad mchod ||  
 [187a] bon rnams thams cad rten ciñ hñrel ||  
 rten ciñ hñrel bahi ya ka brjod ||  
 hñgro la phan bdes<sup>h</sup> gso bar bya ||

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hñgro drug sems can thams cad ni ||  
 kag la bab ciñ hñchi bar ñen ||  
 kag las thar dañ ñes bzlog phyir ||  
 pra mtshan rig pas bsnun pañi<sup>i</sup> gto ||  
 bdud btsan ma mo gñin rje dañ ||  
 tshe bdud kag sri srog bdud la ||  
 tshe bslu srog gtañ<sup>j</sup> srog mkhar gzugs ||  
 tshe skyin srog glud lan chags hñjal ||  
 tshe dpal skyob pañi lha brgyad mchod ||  
 bab ñen bzlog ciñ kag las<sup>k</sup> thar ||

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<sup>a</sup> las  
<sup>b</sup> mñon cha

<sup>b</sup> par kha  
<sup>h</sup> bde

<sup>c</sup> ba  
<sup>i</sup> pa

<sup>d</sup> khrug  
<sup>j</sup> gtam

<sup>e</sup> hñkhrug  
<sup>k</sup> la

<sup>f</sup> hñphon 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.

hchi ba bslus sīn srog mkhar htshugs ||  
 hgro la phan bde dgaḥ ba bskyed ||  
 hgro ba sems can thams cad la ||  
 lha srin za kha sdañ ba dañ ||  
 sde b̄rgyad byol kha bab pa dañ ||  
 mñam gñis bsor bahi brje gto bya ||  
 mdos dañ yas stags rdzas rnames bsag ||  
 sku glud riñ tshad ñar mi dañ ||  
 nam rgyañ mdañ hphañ sīn ris dañ ||  
 pho thoñ mo thoñ mtshe ñuñ dañ ||  
 mi nor yul mkhar h̄dod yon dañ ||  
 mñam gñis bries na glud re bzañ ||  
 mtshuñ gñis bsor na skyin re h̄dam<sup>a</sup> ||  
 rgyal ba h̄phags pahi tshogs rnames la ||  
 phyag htshal mchöd h̄bul skyabs h̄gro bya ||  
 glud yas bden pas bkrol te h̄bul ||  
 tshe zad dus la bab gyur yañ ||  
 lo gsum bar du bžol bar h̄gyur ||  
 h̄gro la phan phyir gto yis gso ||  
 h̄bul ba yon gyis mñes par bya ||  
 gto yi phan thabs bstan paho ||

bži pa dpyad kyis htsho ba la ||  
 h̄gro drug sems can ma rig pa ||  
 ñon moñ nad kyis gduñ ba la ||  
 nad la dpyad kyis phan pahi phyir ||  
 sman pa byañ chub sems [187b] ldan gyis ||  
 tshad med bži yi sems bskyed nas ||  
 rgyal bahi tshogs la skyabs su h̄gro ||  
 drin len mchöd pa ma h̄dal h̄bul ||  
 sañs rgyas sman lha mched b̄rgyad dañ ||  
 be du rgya h̄od rgyal po mchöd ||  
 mkhas khyad lag len ldan pa yis ||  
 rgyu rkyen thams cad mthoñ la dpyad ||  
 nad ños h̄dzin pa rtsa la dpyad ||  
 phan gnod thams cad chu la dpyad ||  
 hchi sos thams cad khams la dpyad ||  
 de ltar nad ños h̄dzin pa dañ ||  
 tsha grañs bad mkhris h̄dus pa las ||  
 bsil drod<sup>b</sup> sñioms pahi sman sbyar nas ||  
 phye ma ri lu h̄de<sup>c</sup> gu dañ ||

Thus he is ransomed from death and fixed up with an amulet,  
 and so you produce benefits, joy and happiness for living beings.  
 For all living beings,  
 afflicted with attacks by the eight kinds of sprite,  
 by hating and consuming gods and demons,  
 you must perform the 'Exchange' Rite of transposing two equal things.  
 Prepare the ritual devices<sup>11</sup> and ritual items,  
 the right sized figurine as ransom for the (patient's) body,  
 the sky symbol, the tree symbol, the arrow, distaff, and the ritual stakes,  
 the male figure, the female figure, the rock-plant *mtshe*, and mustard-  
 seed,  
 (a model of) the house and its wealth, the things one desires.  
 If they are exchanged as equal things, the ransom will be good.  
 If they are transposed as equivalents, they will be chosen as payment.  
 To the hosts of noble buddhas  
 make salutation, offerings and prayer for refuge.  
 Then offer the items of ransom, explaining them truly.  
 Although (your patient) is about to die,  
 you can delay his death for the space of three years.  
 In order to benefit beings, profit them by means of these rites.  
 They will make you happy with offerings and fees.  
 So the benefits of ritual have now been explained.

Fourthly in caring (for others) by means of diagnosis,  
 when the ignorant beings of the Six Spheres  
 suffer from diseases (arising from) molestations (*kleśa*),  
 in order to benefit them in their illness by diagnosis,  
 the physician with his Thought set on Enlightenment,  
 should raise his thought to the four immeasurable virtues,  
 take refuge in the hosts of buddhas,  
 and offer a *mandala* in thanksgiving and worship.  
 He should worship the King *Be-du-rgya'-od* (*Vaidūrya*) and his eight  
 fellow buddhas, gods of medicine.  
 Then he should diagnose the major and minor causes in all that can be  
 seen,  
 and identify the disease by diagnosis of the connecting channels.  
 Diagnose from the urine what is of benefit and what is of harm.  
 Diagnose from the appearance all signs of death and signs of cure.  
 Thus identifying the disease,  
 Heat or cold, phlegm or bile, or some combination,  
 the medicine is then applied, cooling, warming, equalizing,  
 powder, pills, or syrup,

thañ dañ byug dañ sman mar dañ ||  
 gañ la gañ sman [hgro ba] nad dañ sbyar ||  
 tsha ba thams cad bsil gyis<sup>a</sup> ḥdul ||  
 grañ ba thams cad drod kyis<sup>b</sup> ḥdul ||  
 bad kan thams cad gśiñ gis dye ||  
 mkhris pa can rnames bsdud kyis<sup>c</sup> byin ||  
 ḥdu ba ḥkhrugs na sñoms kyis<sup>d</sup> ḥdul ||

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ḥdu ba ūi khri chig stoñ la ||  
 ūi khri chig stoñ sman sbyor gyis ||  
 ma rig ūon moñs druñs<sup>e</sup> nas ḥbyin ||  
 ḥtsho ba rnam pa bži 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<sup>f</sup> ||

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bcoñ la rnam pa bži yin te ||  
 sman dañ gtar dañ me btsaḥ dañ ||  
 thabs dañ sñags kyis<sup>g</sup> ūi byed pa ||  
 gañ dgos nad kyi ūo dañ sbyar ||  
 [sman pa] ro dañ nus pa ūu bahi rjes ||  
 ro yi drod dañ nus pas drag ||  
 ūu rjes ḥjam la des paḥo ||  
 nad la skyug dañ bśal dañ rjes ||  
 skyug gis ḥdren dañ bśal bas<sup>h</sup> sbyañs ||  
 rjes ūul ūi dañ bde baḥo ||  
 kha zas ḥbyor dañ gnod dañ sñoms ||  
 ḥbyor ba brten la gnod pa spañ<sup>i</sup> ||  
 sñoms kyi cha mñam ran tshod bzuñ ||

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dpyad la rtsa dañ chu dañ khams ||  
 rtsa la lta ūiñ chu la [188a] brtags ||  
 khams la dpyad ciñ thig par bya ||  
 ūes par ḥchi bahi ltas mthoñ na<sup>j</sup> ||  
 dkar po dge bahi las la ḥbad ||  
 las kyis chad na gto dpyad rdug ||  
 nan tar<sup>k</sup> ḥchi bahi dus byuñ na ||  
 lus gso zas kyañ srog gi<sup>l</sup> bdud ||  
 de ltar ma lags<sup>m</sup> ḥphral rkyen dañ ||  
 glo bur nad kyis gduñ ba la ||  
 ḥtsho ba sman gyis<sup>n</sup> slus par ḥgyur ||

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<sup>a</sup> gyi      <sup>b</sup> gros kyi      <sup>c</sup> kyi      <sup>d</sup> sñom gyi      <sup>e</sup> druñ      dañ      <sup>g</sup> kyi  
 dañ      <sup>i</sup> pañs      <sup>j</sup> nas      <sup>k</sup> tad      <sup>l</sup> gis      <sup>m</sup> lag      <sup>n</sup> gyi

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<sup>a</sup> ||  
 de phyir thabs mkhas lag len gces ||  
 de ltar mo rtsis dpyad gto<sup>b</sup> bži ||  
 spyod dañ hjug dañ rtogs pa yis ||  
 sems can ḥgro la phan par bya ||  
 phya gšen legs rgyal thugs la žog ||  
 ces gsuñs so /

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<sup>a</sup> ḥthuñ                    <sup>b</sup> 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-g'sen Legs-rgyal*.

This is what he said.

## II. SNAÑ GŠEN GYI THEG PA

[vol. *kha*, f. 197a<sup>5</sup> onwards]

de la ston pas bkaḥ stsal pa /  
 ſnon cig snañ gšen gtsug phud ſnon /  
 snañ gšen theg paḥi bon sgo la ||  
 spyi ru rnam pa bži yin te ||  
 chab nag chu bo sel gyi sgo ||  
 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 bži las su ||  
 gcoñ brgyad skad kyis brda sprad nas ||  
 tshul dañ lugs bžin spyod pa na ||  
 snañ ni snañ žiñ srid pa snañ ||  
 gšen ni de dag ḥdul bas gšen ||  
 snañ gšen theg paḥi [197b] bon sgo yis ||  
 ḥgro ba<sup>a</sup> kha lo bsgyur baḥo ||  
 snañ gšen gtsug phud thugs la žog ||  
 ces gsuñs so / de la yañ gsol pa /  
 thams cad mkhyen paḥi ston pa lags ||  
 de ltar snañ gšen theg pa las ||  
 gyer sgo bži ru gsuñs pa yi ||  
 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 žan ||  
 žib tu dbye nas bkaḥ bstsal ḥtshal ||  
 žes gsol to / de la rgyal bus bkaḥ stsal pa /  
 ſnon cig snañ gšen gtsug phud dañ /  
 ḥdus paḥi ḥkhor rnames thams cad kun ||  
 ma yeñs dbañ po brtan par ſnon ||  
 snañ gšen theg paḥi sgo bži la ||  
 thog mar chab nag sel gyi sgo ||  
 de la rnam pa bži yin te ||  
 chab nag chu bo gžuñ chen las ||  
 smrañ rgyud chu bži gyes pa de ||  
 zad pa med paḥi rgya mtsho ḥdra ||  
 rgyun chad med pa chu bo ḥdra ||

<sup>a</sup> baḥi

## II. THE WAY OF THE SHEN OF THE VISUAL WORLD

At that the Teacher said:

Listen, *sNari-gsén gTsug-phud*, listen!

As for the *Bon* Portal of the Way of the Shen of the Visual World, there are in general four types:<sup>12</sup>

- (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,  
*sNari-gsén 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, *sNari-gsén 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.

hgro la phan pa char pa ḥdra ||  
 gar bsgyur bde ba chu phran ḥdra ||  
 skye hgro gso ba lu ma ḥdra ||  
 ḥphel kha chu bo ḥbrug pa ḥdra ||  
 yag pa lo tog legs<sup>a</sup> pa ḥdra ||

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srid pa smrañ chen sel gyi gžuñ ||  
 thug khär gñan<sup>b</sup> po lhahi gžuñ ||  
 sgra bla wer ma dpañ khrrom gžuñ ||  
 srid pa miñu rgyud kyi gžuñ ||  
 de chab nag chu bo gžuñ bži yin ||

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de la so sor gyes pa las ||  
 sel la rnam pa bcu gñis te ||  
 rtsa dkar ḥphel bahi yar sel bži<sup>c</sup> ||  
 rtsa nag hgrib pañi mar sel [dañ] bži ||  
 mñam ñid bsor<sup>d</sup> bahi bar sel bži ||  
 rtsa dkar ḥphel bahi [198a] yar sel la ||  
 gañ la gañ ḥdul bon yin pas ||  
 sems can blo ños gsum dañ sbyar ||  
 smañ la ḥphen par ḥdod pa la ||  
 gyuñ druñ srid pa ḥphel sel bya ||  
 dbul la phyug par ḥdod pa la ||  
 srid pa ba gar gyen sel bya ||  
 khas ñan btsan por ḥdod pa la ||  
 kluñ<sup>e</sup> rta dar bahi gar sel bya ||  
 chuñ la che bar ḥdod pa la ||  
 rgyal gyi khri hphai goñ sel bya ||  
 rtsa nag hgrib pañi mar sel la ||  
 rmañ ste chad la khad pa la ||  
 ḥdre dgu sri<sup>f</sup> bcuhi thur sel bya ||  
 dbul te ltog la khad pa la ||  
 srid pañi sa bdag thur sel bya ||  
 rlag ste ñies la khad pa la ||  
 byur dañ mi lahi chu sel bya ||  
 dmah ste lhuñ la khad pa la ||  
 mtho ru mi ster ñien sel bya ||  
 mñam ñid bsor bahi bar sel la ||  
 lha klu gñan<sup>b</sup> dañ hgrias pa na ||  
 lha mi bar gyi dbyen sel bya ||

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<sup>a</sup> lag<sup>b</sup> gñen<sup>c</sup> dañ<sup>d</sup> gsal<sup>e</sup> 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'.<sup>13</sup>

If you want strength instead of weakness,  
 perform the strong exorcism of the potent *klui-rita*.

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*.<sup>14</sup>

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 ňen rtsub pa la ||  
 bya dmar<sup>a</sup> mtshal buhi gag sel bya ||  
 sme mnol mi gtsań ḥbag pa la ||  
 dme mug nal gyi btsog sel bya ||  
 mi mthun pra ltas ḥan pa la ||  
 ltas ḥen bzlog paḥi than sel bya ||

de ltar gžuń chen bcu gñis la ||  
 sñon srid pa gań gis dar ba yihí ||  
 re re la yań bcu re ste ||  
 srid paḥi dpe srol re dań sbyar ||  
 dpe srol re la sel sgo re ||  
 de la srid pa smrań gžuń re ||  
 sel sgo brgya dań ňi śu [re] dbye ||  
 de la skad kyi gcań brgyad sbyar ||  
 dań po srid pa gsum po las ||  
 gtsań sme blań dor bžen ḥdebs pa ||  
 stag mo ḥar bahi gcoń las drań<sup>b</sup> ||  
 de nas sel gyi smrań gyer bahi ||  
 [198b] bya khyi rta yi gcoń<sup>c</sup> las drań<sup>b</sup> ||  
 bya skad sna tshogs ḥgyur ba yin ||  
 khyi skad zug dań ḥur<sup>d</sup> ba yin ||  
 rta skad ḥtsher dań sñan pa yin ||  
 gcoń gi sñan<sup>e</sup> ḥag legs<sup>f</sup> par bya ||

spiyir yań ḥgro drug sems can rnams ||  
 sdug bsñal ňon mońs gduń ba la ||  
 ňon mońs nad rnams sel ba dań ||  
 bde bahi don dań lðan pa dań ||  
 thabs dań thugs rje mi ḥgag phyir ||  
 gań la bon sgo gań ḥdul bstan ||  
 skyon yon legs ňes ma śes dań ||  
 gtsań sme blań dor ma phyed pas<sup>g</sup> ||  
 mi dge ňes paḥi gži ma byuń ||

dme dań mug dań nal dań btsog ||  
 than dań ltas ḥan byur yug ḥbag ||  
 thab dań mkhon dań dbar la sogs ||  
 de dag lha yi spyan la phog ||  
 gtsań ris lha la mnol phog pas ||  
 gži gnas mñia dbań yul sa mnol ||  
 de yi grib chags kha rlańs rnams ||  
 ḥgro ba mi yi tshogs la phog ||

<sup>a</sup> mar<sup>b</sup> drań<sup>c</sup> smrań<sup>d</sup> mdur<sup>e</sup> bsñan<sup>f</sup> leg<sup>g</sup> dań

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In the case of severe danger from an impediment,  
perform the exorcism of the impediment of the Red Bird Vermilion.<sup>15</sup>

In the case of defilement from murder, adultery or other impurity,  
perform the exorcism of this filth of murder, of fatherless child or of  
incest.

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

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

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

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

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

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

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

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

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

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

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

hjig rten zin̄ hdir dbul hphoñs dañ ||  
 nad dañ mu ge hkhruñs pa dañ ||  
 mi bde sdug bsñal sna tshogs hbyuñ ||  
 de dag bsañ zin̄a dag pa dañ ||  
 hgro ba ma lus gso bahi phyir ||  
 chab nag srid pa rgyud khog la ||  
 sel sgo sñin lo hñab rgyas byuñ ||  
 dkar nag bsal bas sel zes bya ||  
 gtsañ sme bsal bas sel zes bya ||  
 sme mnol bsal bas sel zes bya ||  
 dme mug bsal bas sel zes bya ||  
 dbul hphoñs bsal bas sel zes bya ||  
 hgag pa bsal bas sel zes bya ||  
 kag ñes bsal bas [199a] sel zes bya ||

de la bya thabs hdi lta ste ||  
 gnas dañ rdzas dañ bcañ gzi dañ ||  
 gyer dañ tha ma rjes bñiho ||  
 gnas ni mdo dañ mdud la gtad ||  
 hgyiñ dañ hñkyil dañ dpal dañ mdud ||  
 hgyiñ la rgyab gtad hñkyil par<sup>b</sup> bcañ ||  
 dpal la goñ bstod mdud la hñbor ||  
 rdzas ni bzañ zin̄ sna tshogs dañ ||  
 bya spu bal tshon sel tshigs dañ ||  
 hñdod hñjohi ba dañ hñab chags bya ||  
 sprel dkar kloñ grum ba dkar dañ ||  
 bya ma byel bu la sogs bsag<sup>c</sup> ||  
 gñan yañ hñbru snañi mchod pa dañ ||  
 dkar mñar ña khrag hñdod yon rdzas ||  
 phun sum tshogs pañi yo byad bsag ||  
 srid pañi sel ra gñen por bskos ||  
 yar la yod kyi ral chen gsum ||  
 mar la med pañi luñ chen gsum ||  
 bar na lha mi hñtshog pañi gnas ||  
 lha gzi dkar pohi steñ du ni ||  
 sñion mo nas kyi sbran ma<sup>d</sup> blug ||  
 lha mñdah sgro dkar rten la gzugs ||  
 sel bsal mchod pañi yo byad bñams ||  
 srid pañi sel bon smra chen gyis ||  
 dbu la hgyiñ bahi thod kyañ bñin ||

<sup>a</sup> ciñ<sup>b</sup> pas<sup>c</sup> bsog<sup>d</sup> 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.

žal na skyem paḥi skyems yañ gsol ||  
 phyag na ḥbul baḥi yon kyañ ḥbul ||  
 žal nas gcoñ gis smrañ kyañ gyer ||  
 mi ḥgro yas stags spañ bar bya ||  
 smrañ ni žib la rgyas par bya ||  
 chab nag nus pa smrañ la ḥbyuñ ||  
 chab dkar nus pa sñags la ḥbyuñ ||  
 dpon gsas nus pa rin chen yin ||  
 de phyir chab nag smrañ gis gtso ||  
 rjes kyi bya ba yag [199b] ka brjod ||  
 sems can ḥgro la sman par mdzod ||  
 ḥgro ba gañ la gañ phan gyis ||  
 sems bskyed gži ma ldn par gces ||  
 snañ gšen gtsug phud thugs la žog ||  
 ces gsuñs so /

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ñon cig snañ gšen gtsug phud ñon ||  
 gñis pa thug khar lha gžuñ la ||  
 ḥgro drug sems can thams cad ni ||  
 mi bde sdug bsñal gduñ ba la ||  
 thug khar lha yi dmag tshogs brñan<sup>a</sup> ||  
 de la<sup>b</sup> rnam pa bži yin te ||  
 ye srid lha gžuñ dkar po dañ ||  
 ye dbañ gñan<sup>c</sup> gžuñ khra bo dañ ||  
 ye ḥdul dmag gžuñ nag po gsum ||  
 thog mar lha gžuñ dkar po la ||  
 lha ḥkor gsum brgya drug cu yod ||  
 bar pa gñan<sup>c</sup> gžuñ khra bo la ||  
 lha ḥkhor gñis brgya lha bcu yod ||  
 tha ma dmag gžuñ nag po la ||  
 lha ḥkhor brgya dañ rtsa brgyad yod ||  
 de gsum gcig tu dril ba yi ||  
 thug khar dgu khri gliñ mkhar yin ||  
 dgu khri gliñ mkhar nam mkhaḥi rdzoñ ||  
 nam mkhaḥi yañs paḥi gsas mthoñ na ||  
 rañ grub rin chen sprul paḥi mkhar ||  
 rmeñ gži rin chen gser la byas ||  
 logs bži lo phrom bse la byas ||  
 zur bži sño mñen<sup>c</sup> lcags la byas ||  
 sgo gži ba le duñ la byas ||

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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.<sup>16</sup>  
 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).  
*sNai-g'sen gTsug-phud*, keep this in mind.

This is what he said.

Listen, *sNai-g'sen gTsug-phud*, listen!  
 (1B) Secondly as for the sacred lore of *Thug-khar*,<sup>17</sup>  
 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*<sup>18</sup> 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<sup>a</sup> ||  
 bar snañ bžin gyi yañ cig yod<sup>a</sup> ||  
 ñi ma bžin gyi dro cig yod ||  
 zla ba bžin gyi bsil [200a] cig yod ||  
 lho sprin bžin gyi phon<sup>b</sup> cig yod ||  
 rgyu<sup>c</sup> skar bžin gyi bkrag cig yod ||  
 yod pa ye yod mtshams na<sup>d</sup> yod ||  
 bzuñ ba thug khar lha yis<sup>e</sup> bzuñ ||

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mkhar de srid pa phyin cad nas ||  
 da lta diñ sañs phan chad la ||  
 g·yuñ druñ bstan pa ñams ma myoñ ||  
 lha mihi dbu hphāñ dmañ ma myoñ ||  
 sdañ bahi dgra bos brgol ma myoñ ||  
 gnod pañi bgegs kyis tshugs mi srid ||

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thug khar bu dgu yab dañ bcu ||  
 dguñ sman mched bdun yum dañ brygad ||  
 dgu khri dgu hbum dmag dañ bcas ||  
 hphel chen yag ka<sup>f</sup> 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 ||  
 btsun mo rtsa dkar hphel na dgos ||  
 blon po dar sa hdzin na dgos ||  
 yo ma hphel kha rtsi na dgos ||  
 de dgos pañi do gal che brygad yin ||

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snañ gšen srid pañi bon po yis ||  
 rgyud las hbyuñ bahi bon spyod ciñ ||  
 rigs su mchod pañi lha bdar nas ||  
 sems can hgro la phan gdag<sup>g</sup> nas ||  
 thug khar lha rabs gžuñ bžiñ las ||  
 gyer dañ bsgrub dañ mchod brñan bkyag ||  
 gañ du byed pañi las ño loñ ||  
 dben dañ gtsañ mañi gnas ñid du ||  
 sme dañ mnol ba ma phog par ||  
 gtsañ mañi sa la dkyil hkhor bženñ ||  
 mchod pañi rdzas dañ yo byad bšam ||

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

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

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

When presenting the 'bird-rack'<sup>19</sup> 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.

Itag ſa ſniñ khrag dam rdzas bsag ||  
 mdañ dar me loñ rin chen dañ ||  
 bla bre<sup>a</sup> hphān gdugs rgyal mtshan dañ ||  
 zur gsum bós gtsañ [zoob] phud kyis mchod ||  
 rña gñañ duñ gliñ skad kyis<sup>b</sup> hphod ||  
 dri ūim ñad Idan ūul gyis<sup>c</sup> mtshon ||  
 tshig bśad gtañ rag dbyañs kyis<sup>b</sup> bkrol ||  
 thugs kyi<sup>d</sup> ſniñ po hñdzab nas bgrañ<sup>e</sup> ||  
 sku gsuñ yon tan sgo nas bstod ||  
 hphrin las rnam bži drag tu bcol ||  
 gyuñ druñ bstan pa dar bar bcol ||  
 gšen rab dbu hphāñ mtho bar bcol ||  
 snāñ srid bskos la hdebs par bcol ||  
 hbyuñ ba cha la hbebs<sup>f</sup> par bcol ||  
 kha drag dar la che<sup>g</sup> bar bcol ||  
 bdud srin log pa hñul bar bcol ||  
 hñre srin cham la hbebs par bcol ||

de Itar bsgrub dañ las la sbyor ||  
 gañ du byed pañi las ka ni ||  
 bkañ dañ<sup>h</sup> gžuñ bžin spyod par bya ||

ma brtags ma gzab<sup>i</sup> tho co dañ ||  
 mthoñ mthoñ yas dañ thos thos bon ||  
 dran dran glu ru len mi bya ||  
 lar yañ thug khar lha gžuñ la ||  
 gtsañ sme ma hñres dag par bya ||  
 hñig rten lha tshog gtsañ la dgañ<sup>j</sup> ||  
 gtsañ la dgañ ūiñ sme la hñigs ||

de Itar gtsañ sme ma hñres pa ||  
 lun nas hbyuñ bžin spyad pa na ||  
 bstan pa chags pañi dar so la ||  
 med la yod par srid pa dañ<sup>j</sup> ||  
 de yañ thug khar lha yi drin ||  
 stoñ la gañ bar hphel ba dañ ||  
 de yañ thug khar lha yi drin ||  
 hñig<sup>k</sup> la chags par srid pa dañ<sup>j</sup> ||  
 de yañ thug khar lha yi drin ||  
 dman<sup>l</sup> la mtho bar hñgro ba dañ<sup>j</sup> ||  
 de yañ thug khar lha yi drin ||  
 dbul la phyug par srid pa dañ<sup>j</sup> ||  
 de yañ thug khar lha yi drin ||

<sup>a</sup> bla re      <sup>b</sup> kyi      <sup>c</sup> gyi      <sup>d</sup> kyis      <sup>e</sup> drañs      <sup>f</sup> hpheb      <sup>g</sup> phye  
<sup>h</sup> bkañ pa      <sup>i</sup> zab      <sup>j</sup> yañ      <sup>k</sup> hñigs      <sup>l</sup> dmen

Accumulate flesh from the nape of the neck, blood from the heart, the sacred items,  
 the arrow with silk band, mirror and gem (all attached),  
 the canopy, the ceremonial umbrella, the banner of victory,  
 and make a first offering with the three-cornered sacrificial cake.  
 Call with the sound of drum, flat bell, conch and shawn.  
 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<sup>a</sup> ||  
 de yañ thug khar lha yi drin ||  
 khas ñan<sup>b</sup> dpaḥ bar ḥgro ba dañ<sup>a</sup> ||  
 rgyal khams mñah ris dar ba dañ<sup>a</sup> ||  
 de yañ thug khar lha yi drin ||  
 nad yams ḥkhrugs [201a] pa zí ba dañ<sup>a</sup> ||  
 de yañ thug khar lha yi drin ||  
 bkra śis dge rtags ḥphel ba dañ<sup>a</sup> ||  
 de yañ thug khar lha yi drin ||  
 snañ srid dge la mos pa dañ<sup>a</sup> ||  
 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 ||

don dam stoñ pa ñid du bden ||  
 ḥgro ba thar lam ḥbyed par ḥgyur ||  
 mñhar yañ don dam bden pa dañ ||  
 kun rdzob mtshan maḥi bden pa dañ ||  
 bden pa gñis po dor mñam nas ||  
 so so ma yin tha mi dad ||  
 gñis su med ciñ byar med de ||  
 mñam pa ñid kyi don rtogs na ||  
 bdag kyañ mñkah la rtse ru chib ||  
 gžan yañ dbyiñs su lhun gyis grub ||  
 snañ gšen gtsug phud thugs la žog ||  
 sems can ḥgro la smin par mdzod || ces gsuñs so /

yañ ston pas bkaḥ stsal pa /  
 ñon cig snañ gšen gtsug phud ñon ||  
 gsum<sup>c</sup> pa sgra blaḥi dpaḥ khrom la ||  
 ḥgro drug sems can thams cad ni ||  
 sdug bñial ñon moñs gduñ ba dañ ||  
 kag ñen<sup>d</sup> ḥphrag dog rtsub pa dañ ||  
 bstan pa dar rgyas chuñ ba dañ ||  
 pha rol dgra ru lañ ba dañ ||  
 kluñ<sup>e</sup> rta dbañ thañ rgud pa dañ ||  
 g-yul so tshur la lañ ba na<sup>f</sup> ||  
 sgra bla wer maḥi dpaḥ khrom bkyag ||

<sup>a</sup> yañ<sup>b</sup> ñes<sup>c</sup> gñis<sup>d</sup> ñan<sup>e</sup> sruñs<sup>f</sup> 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.  
*sNai-gsén gTsug-phud*, keep this in mind,  
and bring all beings to a state of ripeness.

Again the Teacher said:

Listen, *sNai-gsén gTsug-phud*, listen.  
(1c) Thirdly, as for the hero-gathering of the Genies,<sup>20</sup>  
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 šug mgon gñan<sup>a</sup> po brñan ||  
 kun rdzob bden pa yin pas gtso ||

de yañ rnam pa bži yin te ||  
 sgra bla gñan<sup>a</sup> dañ wer ma rje ||

cañ<sup>b</sup> señ gñan<sup>a</sup> dañ šug mgon rdzi ||  
 gžun chen bži<sup>c</sup> ru šes par bya ||

de yañ dañ po sgra bla la ||  
 ye srid hphrul gyi sgra bla dañ ||

ye rje smon pañi sgra bla dañ ||  
 ye dbañ 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 ||

spyi gtsug nor bu rin chen la ||  
 sgra bla yid bžin lha dbañ 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 ||  
 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<sup>d</sup> thur du bgrad pa la ||  
 sgra bla khyuñ nag ša zan srid ||

sgro chen sum brya drug cu la ||  
 sgra bla sum brya drug cu srid ||

thel šog gser gyi hñab ma la ||  
 sgra bla ñi khri dgu hñum srid ||

khyuñ sder sa la hñum<sup>e</sup> pa la ||  
 sgra bla klu hñul khyuñ chen srid ||

snóñ 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<sup>f</sup> chags pañi gži ma dañ ||

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 šel brag hñod mtsho las ||

sgra bla smon pañi señ gsum srid ||

<sup>a</sup> gñen<sup>b</sup> gcañ<sup>c</sup> gži<sup>d</sup> chu<sup>e</sup> hñdzum<sup>f</sup> pañi

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One must trust in the Defender 'Bird-Rack' as one's guardian,  
and one must requite the *Cai-sei* 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 *Cai-sei* 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-dbari-mthu* Genies.

Firstly as for (a) the *Ye-srid-hphrul* Genies,  
there appeared the Genie 'Black *Khyui* Great Mane'.

From 'Black *Khyui* Great Mane'

there came the army of *Ye-mkhyen sgra-bla*.

From the precious gem of the top (of the *Khyui*'s head)  
came the Genie *Yid-bzin-lha-dbañ* (Wish-granting-divine-power).

From the right and left horns of the *Khyui*  
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 *Khyui*'s beak which gaped wide downwards  
came the Genie *Khyui-nag-śa-zan* (Black *Khyui* Flesh-Eater).

From its 360 great feathers came 360 Genies.

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

From the *Khyui*'s claws contracted earthwards  
came the Genie *Klu-hdul-khyui-chen* (Great *Khyui* 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 pañi sgra bla yin ||

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de ḥog ye gšen dbañ rdzogs kyis ||  
 srid pa rgyud kyi lha bdar zin ||  
 duñ duñ mchod mchod bsten bsten<sup>a</sup> nas ||  
 ñar ñar dgra la rbad<sup>b</sup> pa yi ||  
 sgra bla dra ma gžuñ chen bži ||  
 rañ bžin [202a] sprul pa ḥphrul gyi gžuñ ||  
 rañ grub rin chen mkhar gyi gžuñ ||  
 rin chen sme ba<sup>c</sup> gliñ gi gžuñ ||  
 rañ ḥbyuñ dra ma ñag gcig gžuñ ||  
 de sgra bla dra ma gžuñ bži yin ||  
 dra ma mched dguhi dmag dañ chas ||  
 ye dbañ mthuhi sgra bla yin ||

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wer mañi dpañ khrom gžuñ bži yod ||  
 sñon lha gsas dbal gsum rdzu ḥphrul las ||  
 nam mkhañ stoñ pañi dbyiñs rum nas ||  
 rin chen sna lhañi sgo ña cig ||  
 rañ bžin śugs kyis brdol ba las ||  
 sgoñ śun skyob pañi go ru srid ||  
 bdar ša sruñ bañi mtshon du srid<sup>d</sup> ||  
 sgoñ chu dpañ bañi ñar chur srid ||  
 sgoñ pri ḥkhra bañi mkhar du srid<sup>d</sup> ||  
 khro chu dmu rdzoñ mun gyi mkhar ||  
 gsal ba ñi mañi kha ḥod ḥphrog ||  
 sgo ña nañ gi sñiñ po las ||  
 rdzu ḥphrul mi pho gcig du srid ||  
 señ geñi mgo<sup>e</sup> la dbyi yi rna ||  
 ḥkhro bañi<sup>f</sup> gdoñ la glañ chen sna ||  
 chu sruñ žal la rgya stag mche ||  
 ral griñi rkañ la chu gri gšog ||  
 bya khyuñ dar mañi rva dbal la<sup>g</sup> ||  
 yid bžin nor buñi dbu brgyan can<sup>h</sup> ||

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<sup>a</sup> bstan bstan  
<sup>b</sup> brñen can

<sup>b</sup> sbad<sup>c</sup> rme ba<sup>d</sup> bsrid<sup>e</sup> gho<sup>f</sup> ba<sup>g</sup> 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-gšen-dbañ-rdzogs*,  
 invoking the gods of the original tradition,  
 persistently making offerings and giving instructions,  
 fiercely he sets them upon the enemy,  
 the *Dra-ma* Genies according to their four great lores:  
 the lore of the Magic of 'Personal Manifestation',  
 the lore of the Citadel of 'Self-Manifesting Gems',  
 the lore of the Region of the Precious *sMe-ba*,  
 the single lore of the 'Self-Originating *Dra-ma*'.  
 The nine *Dra-ma* brothers together with their armies  
 are the *Ye-dbañ-mthu* Genies.

(ii) There are four lores of the hero-gathering of *Wer-ma*.

Formerly by the magical powers of the Gods, the *gSas* and the *dBal*  
 from the celestial womb of the empty sky  
 an egg (formed) of the five precious gems  
 burst open by its own innate force.

From it the shell became protecting armour,  
 the tegument became defending weapons,  
 the white became a strength-potion for heroes,  
 the inner skin became a citadel for them to dwell in.  
 The dark citadel *Khro-chu-dmu-rdzon*  
 so bright was it, it stole the sun's light.

From the very inner part of the egg  
 there came a man of magical powers.  
 He had the head of a lion and the ears of a lynx,  
 a fierce face and an elephant's nose,  
 a crocodile's mouth and a tiger's fangs,  
 feet like swords, and feathers like sabres,  
 and between the horns of the vigorous bird *Khyun*,  
 he had as his head-adornment a wish-granting gem.

de la miñ ḥdogs miñ med pa ||  
 ye gšen dbañ rdzogs mthu yis bsgrubs ||  
 dpah chen wer ma ñi ña žes ||  
 mthu ldan yoñs kyi thu bo po<sup>a</sup> ||  
 bon dañ gšen gyi bstan pa bsruñ ||  
 dgra dañ bgegs kyi dpuñ tshogs gžom ||  
 dkar dañ dge bahi sdon grogs mdzad<sup>b</sup> ||  
 de la wer ma gžuñ bži grol ||  
 wer ma lha dañ bsdebs pa las<sup>c</sup> ||  
 lha yi wer ma bdud ḥdul srid ||  
 wer ma gñan<sup>d</sup> dañ bsdebs pa la ||  
 gñen gyi wer ma dgra ḥdul [202b] grol ||  
 wer ma khyuñ dañ bsdebs pa la ||  
 khyuñ gi<sup>e</sup> wer ma klu ḥdul grol ||  
 wer ma señ dañ bsdebs<sup>f</sup> pa la ||  
 dpah ḥdul wer ma mched gsum grol ||  
 wer ma dpah bahi dpah khrom grol ||  
 dmag tshogs dgu khri dgu ḥbum grol ||  
 lha la grol žiñ gsas la chad ||  
 dbal<sup>g</sup> la ḥdra žiñ bdud la ḥtshig ||  
 gañ la yañ ni ḥphrag<sup>h</sup> dog ciñ ||  
 kun thub gañ yañ h̄jigs pa med ||  
 tsha dbal h̄joms ſiñ grañ dbal len ||  
 gañ gis mi ſig nam mkhahi mkhār ||  
 kun gyis mi h̄jigs wer mahi sku ||  
 gyuñ druñ bon gyi bstan pañi<sup>i</sup> srog ||  
 dgra bgegs ḥdul bahi gñen por byuñ ||  
 de wer ma dpah bahi gžuñ bži yin ||

cañ señ gñan<sup>j</sup> la gžuñ bži yod ||  
 byes thub dpah bo spun drug yod ||  
 gžis<sup>k</sup> sruñ khra mo rdzoñ drug yod ||  
 cañ señ ḥgron yag<sup>l</sup> bcu gsum yod ||  
 lam lha gñan<sup>j</sup> po mched brgyad yod ||

śugs mgon rdzi bu<sup>m</sup> bcu gsum ste ||  
 kha drag srid pañi śugs mgon la ||  
 śug mgon brgya dañ rtsa brgyad grol ||

de yañ srid pañi dpe srol la ||

<sup>a</sup> thu ba po <sup>b</sup> mdzod <sup>c</sup> la <sup>d</sup> gñen <sup>e</sup> gis <sup>f</sup> bsdeb <sup>g</sup> dpal  
<sup>h</sup> ḥphrañ <sup>i</sup> pas <sup>j</sup> gñen <sup>k</sup> gži <sup>l</sup> mgron ḡyag <sup>m</sup> sdziho

No name was given him, so he had no name,  
but *Ye-gsén-dbañ-yrdzogs* conjured him with magical force,  
and gave him the name 'Great Hero *Wer-ma Ni-ña*'.

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

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

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

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

(iii) There are four lores of the *Can-sei*<sup>21</sup> Furies:  
the six brother-heroes capable of travel,  
the six 'chequered' castles which protect the estate,  
the thirteen *Can-sei* 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 mahi dmag ||  
cañ sen gñan<sup>a</sup> dañ śug mgon rdzi ||  
mgon po bya rdañ sruñ ma ste ||  
bsten<sup>b</sup> ni dkar gsum phud kyis bsten<sup>b</sup> ||  
gsol ni dmar gsum don gyis gsol ||  
mchod ni bdud rtsi sman gyis mchod ||  
dgra sdañ ḥdul bahi gñen por mchod ||  
bstan pa sruñ bahi sruñ mar mchod ||  
mdaḥ mduñ ral gri rten du ḥdzugs ||  
[zoja] gser gyu rin chen rten du ḥdzugs ||  
sgra bla dpaḥ yi mñah yañ gsol ||  
bya bon bcu gsum ḥphrin yañ bskyol ||  
srid paḥi bon pos smrañ yañ bkrol ||  
rgyug chen mgon poḥi bya rdañ bkyag ||  
rin chen sna lñahí gsas mkhar brdzeg ||  
de ltar dpaḥ khrom dmag gi gžuñ ||  
hjig rten bde la bkod pa dañ ||  
snañ srid kha yo<sup>c</sup> bsñom paḥi phyir ||  
kun rdzob bden paḥi don du phob ||  
de yañ bstan paḥi cha las su ||  
rgyu yi theg pa zur ḥdegs tsam ||  
rañ bas gžan don gtsor byed ciñ ||  
sems can ḥgro la smin pa dañ ||  
bstan paḥi don du ched<sup>d</sup> bsam nas ||  
don la mi gol hjug sgoḥi lam ||  
hjig rten zíñ khams bde skyid dañ ||  
bsod nams dge ba śugs kyis ḥphel ||  
snañ gšen gtsug phud thugs la zog ||  
sems can ḥgro la sman par mdzod ||  
ces gsuñs so /

yañ rgyal bus bkah stsal pa /  
ñon cig snañ gšen gtsug phud ñon ||  
bzi<sup>e</sup> pa srid paḥi rgyud gžuñ la ||  
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 ||

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

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

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

They must be worshipped with elixir and medicament.  
They must be worshipped as an aid for subduing hateful foes.  
They must be worshipped as guardians who will guard the doctrine.  
One sets up as symbols the arrow, the spear and the sword.  
One sets up as symbols gold and turquoise and precious stones.  
One beseeches the Genie-Heroes.

One despatches the message by the Thirteen Birds of *Bon*,<sup>23</sup>  
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 support-  
ing 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.

*sNai-gsen gTsug-phud*, keep this in mind!  
Do good to living beings!

This is what he said.

Again the Prince\* said:

Listen, *sNai-gsen gTsug-phud*, listen!

(1D) Fourthly, as for the lore of the stream of existence,  
(I speak of) all these sentient beings of the Six Spheres,  
how they originated in their origins  
when once the outer vessel (of the world) had appeared,  
how their ordering was ordered,

\* The Teacher Shen-rab is referred to as 'Prince' in deference to his royal lineage. He is presented in all things as the peer of *Sākyamuni*.

mi rgyud gañ ltar grol ba dañ ||  
 sñon gyi cho rabs bñad pa dañ ||  
 bden pañi smrañ gis bkrol pa ste ||  
 sems can hgro la sman pa yi ||  
 thabs kyi mtshan ñid rim pa rnams ||  
 mi šes rmoñs pa bsal phyir bstan ||

phyir yañ thos bsam thams cad la ||  
 dañ po ñian ciñ thos par gces ||  
 bar du thos sñiñ go bar gces ||  
 tha ma brtag ciñ dpyad<sup>a</sup> par gces ||  
 de nas grub pañi hbras bu hbyuñ ||

de phyir hjug sgoñi yan lag la ||  
 nañ srid skye hgro srog dbugus bsdus ||  
 nam mkhañi khyab tshad hgro ba hdi ||  
 [203b] dañ po ci ltar srid pa dañ ||  
 bar du ci ltar gnas pa dañ ||  
 tha ma ci ltar hgyur ba yi ||  
 mtshan ñid bye brag thams cad hdi ||  
 šes par byed na<sup>b</sup> blo kha hbyed ||  
 blo sgrom<sup>c</sup> lde mig thos pas hbyed<sup>d</sup> ||  
 mi šes lkugs pa yi ges<sup>e</sup> smra ||  
 ma rig mun la rig pas<sup>f</sup> gsal ||

de phyir thos sñiñ dpyad pa<sup>g</sup> (ni) ||  
 srid pañi grol phug hdi dag la ||  
 dañ po ma bsríd srid pa dañ ||  
 rgyu mthun srid la hbyuñ srid dañ ||  
 hñod gsal 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 ||  
 bskal srid chags pañi gžuñ chen dañ ||  
 smon lam mkhar gyi gliñ bži dañ ||  
 srid pa miñuñi rgyud hbum dañ ||  
 mtshon mgon sgra blañi gžuñ chen bži ||

de yañ srid<sup>h</sup> pa rgyud kyi bon ||  
 de srid bon la mi srid med ||  
 de phyir hgro la mi sman med ||  
 mi sman med pas mi hñphan med ||  
 mi hñphan med pas mi dge med ||

<sup>a</sup> spyad      <sup>b</sup> nas      <sup>c</sup> sgram      <sup>d</sup> byed      <sup>e</sup> gehi      <sup>f</sup> pa      <sup>g</sup> spyad pañi  
<sup>h</sup> bsríd

how the human species was derived.

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

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

As for the parts of the introduction,  
these living beings of the phenomenal world,  
composite beings with life and with breath,  
equal in measure with the all-pervading sky,  
first how they originated,  
next how they remained constant,  
finally how they changed,  
if one knows all these different characteristics,  
one's mind will be opened.

Attentive listening is the key that opens the casket of the intellect.  
Words produce understanding where once there were ignorance and  
folly.

Knowledge brings clarity where there was dark incomprehension.

So we listen and we diagnose.

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

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

Furthermore as for this *bon* of the stream of existence,  
for this original *bon* there is nothing which is not possible.  
Thus there is nothing which does not benefit living beings.  
As there is nothing that does not benefit, there is nothing that does not  
further their interests.  
As there is nothing that does not further their interests, there is nothing  
that is not good.

de phyir dge ba ma lus pa ||  
 phan dañ bsod paḥi rgyu la ḥbyuñ ||  
 byañ chub sems la bag yod na<sup>a</sup> ||  
 sems can rnams la phan yon yod ||  
 sems can rnams la phan yod pas ||  
 de la grub paḥi mthah yod do ||  
 chab nag srid pa rgyud kyi bon ||  
 chu bo gžuñ chen sde bži las ||  
 chu bran ñí ū rtsa bžir gyes ||  
 de las so sor gyes pa ste ||  
 zad pa med ciñ ḥphel ba med ||  
 ḥphel ba med ciñ ḥgrib pa med ||  
 rtsi śiñ nags tshal grañs tsam gyes ||  
 ḥgro drug sems can thams cad kun ||  
 chab nag chu bo rgyun gyis gso ||  
 snañ gšen gtsug phud thugs la žog ||  
 sems can ḥgro la sman par mdzod ||

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

ñon cig snañ gšen gtsug phud dañ ||  
 ḥdus paḥi ḥkhor rnams thams cas kun ||  
 ma yens dbañ po brtan par ñon ||  
 chab nag gyer gyi sgo bži las ||  
 gñis pa chab dkar srid paḥi sgo ||  
 ḥgro drug sems can thams cad kun ||  
 skad cig bde ba mi ster ba ||  
 ḥdre dgu sri bcu sdañ ba la ||  
 ḥdre dgu skyas kyi ḥdebs pa dañ ||  
 sri bcu thur du gnon pa la ||  
 de yañ rnam pa gñis yin te ||  
 thabs dañ thugs rje gñis suho ||  
 thog mar thabs la rnam pa gñis ||  
 thabs kyis ño nas bzuñ ba dañ ||  
 thabs kyis rdzoñ ḥdebs bskyal baḥo ||  
 thabs kyis ño nas ḥdzin pa ni ||  
 pra ltas gsal bahi me loñ thabs ||  
 rañ gi<sup>b</sup> šes rgyud druñ sbyar nas ||  
 gñis su med par bltas<sup>c</sup> pa na ||  
 pha rol ḥgro la gnod pa yi ||  
 srid rtse na rag yan chad kyi ||  
 ci srid gnod ciñ ḥtshe ba rnams ||  
 miñ dañ mtshan ma ños kyis zin ||

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Thus unmitigated good arises from this beneficial and felicitous cause.

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

By benefiting living beings the end in view is gained.

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

This is what he said. Then he spoke again.

Listen, *sNan-gṣen gTsug-phud* together with your whole entourage which  
is gathered together,  
listen with unwavering attention.

(2) Of the four portals of incantation of the 'Black Waters',<sup>23</sup>  
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 pañi hñdre dgu ni ||  
 sñon srid [pa] ltañ dbyal rnam pa gñis ||  
 dbu btud sñañ ma lhan<sup>a</sup> pa ru ||  
 nam phyed dus su hñtshos pa la ||  
 yod med dge sdig rgyu hñbras dañ ||  
 snañ mun las kyi hñdu byed kyis ||  
 lha bdud dkar nag srid pañi phyir ||  
 skya bo bkrag med sgoñ gcig srid ||  
 sgo ña de fiid<sup>b</sup> brdl pa las ||  
 sgo ña phyi yi sun pa la ||  
 gdon dañ dri zañi rgyal khams srid ||  
 sgo ña bar gyi bdar sña la ||  
 ltas ñan brgyad cu<sup>c</sup> rtsa gcig dañ ||  
 ye hñbrog sum brgya drug cu srid ||  
 sgoñ chu sa la bo ba la ||  
 nad rigs bñi brgya rtsa bñi srid ||  
 sgo ña de yi sñiñ po la ||  
 gdon rigs sum brgya drug cu dañ ||  
 rlañs pa [204b] bar du hñkhyil ba la ||  
 rkyen rigs ñi khri chig stoñ srid ||  
 sñiñs ma sa la phog pa la ||  
 bgegs rigs stoñ phrag drug cu srid ||  
 gzeñ ma<sup>d</sup> kun du hñthor ba la ||

srid pañi hñdre dgu sri bcu srid ||  
 de rnams gañ la gañ hñdul gyi ||  
 thabs la mkhas pañi skyes bu yis ||  
 hñgro ba yoñs la phan gdag phyir ||  
 nad rnams thams cad dpyad kyis gso ||  
 rkyen rnams thams cad gto yis sel ||  
 ltas ñan ye hñbrog mthu yis bzlog ||  
 gdon rigs brgyad bcu stobs kyis hñdul ||  
 bgegs rigs stoñ phrag glud kyis hñjal ||  
 hñdre dgu sri bcu bskyas kyis hñdebs ||

de yañ hñdre dgu sri bcu ste ||  
 gnas pa sa gñihi kloñ du gnas ||  
 rgyu ba phyogs hñtshams brgyad du rgyu ||  
 bsdoñ ba ma bla chud dañ sdoñ ||  
 gtoñ ba glo bur ye hñbrog gtoñ ||  
 mtho ru mi ster dñmañ bañi hñdre ||

<sup>a</sup> rlan<sup>b</sup> dag<sup>c</sup> brgya bcu<sup>d</sup> zer ma

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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 pañi ḥdre ||  
 phyug du mi ster dbul bañi ḥdre ||  
 ḥphan du mi ster rmañ bañi ḥdre ||  
 gañ du mi ster stoñ bañi ḥdre ||  
 chags su mi ster hñig pañi ḥdre ||  
 yag du mi ster ñes pañi ḥdre ||  
 skyid du mi ster sdug<sup>a</sup> gi ḥdre ||  
 ḥphel du mi ster ḥgrib kyi ḥdre ||  
 srid pa chags nas srid pa yis<sup>b</sup> ||  
 srid pañi ḥdre dgu bya ba ste ||  
 de las mas kyi sri lðañ ba ||  
 pho sri ral chen gri<sup>c</sup> bdud rje ||  
 mo sri dar ma gðon bdud rje ||  
 pho mo stañ dbyal htshos pa la ||  
 che sri chuñ sri dar sri dañ ||  
 rgan sri gðon sri dar sri dañ ||  
 bye sri byur sri la sogz te ||  
 ḥdre dgu sri bczu dmag dañ chas ||  
 snañ srid hñig rten khams su ḥphyo ||  
 rgyal khams<sup>d</sup> mi bde ḥkhrugs par byed ||  
 stoñ khams mi bde nad yams gtoñ ||  
 [205a] sems can thams cad sdug ciñ bsñal ||  
 hgro ba mi la bdud du ḥbebs ||  
 byol soñ phyugs la gnod ciñ hñshe ||  
 de dag thabs la brten te gzuñ ||  
 miñ dañ mtshan ma ñes par bya ||  
 thabs kyis<sup>e</sup> ños nas gzuñ baño ||  
 thabs kyis<sup>f</sup> rdzoñ ḥdebs bskyal ba ni ||  
 chab nag srid pañi bon po yis<sup>f</sup> ||  
 lha gžili goñ du sbran mañ blug ||  
 sbran mahi<sup>h</sup> steñ du sgron me bkyag ||  
 lha ni gar gsas btsan po bsgom ||  
 srid pañi smrañ gis gzu dpañ<sup>i</sup> gsol ||  
 gar gsas btsan po mñon spyan drañs ||  
 gser g-ju rin chen spyan gzigs ḥbul ||  
 g-ju ḥbrañ bdud rtsi phud kyis mchod ||  
 de la skad kyi gcoñ gñis sbyar ||  
 snañ ziñ srid pañi hñig rten na ||  
 gnas pañi skye hgro ma lus rnams ||  
 srid pa gsas kyis bžen ḥdebs pa ||  
 a dug b pañi c dri d ḥkhams e kyis f pohi g sman ma  
 h sman mahi i gzuñ dpuñ

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

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

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

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

They meander about the regions of the phenomenal world.

They cause unhappiness and disputes in all lands.

Everywhere they send unhappiness and plagues.

All living beings are in suffering.

Upon men they descend as devils.

Upon animals and cattle they bring harm and torment.

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

This is what is meant by methodical recognition.

Now as for dispatching them methodically,  
 The *bonpo* of the original 'Black Waters'<sup>24</sup>  
 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<sup>a</sup> drañs ||  
 ḥdre dgu sri bcu bžen ḥdebs pa<sup>b</sup> ||  
 skad sñan ne tsohi gcoñ la drañs ||  
 gsal dag smrañ gis go bar bya ||  
 ḥdod pañi glu dañ yas stags bsño ||  
 sna tshogs rdzas kyis rdzoñ<sup>c</sup> la ḥdebs ||  
 ḥdod dgu re bañi<sup>d</sup> skyas rdzoñ ||  
 glu yas gnas su thiñ par bsño ||  
 ḥdre dgu bskyal bañi smrañ gto bya ||  
 sri bcu gnon pañi sri gto bya ||  
 kag ſen bzlog pañi ſen gto bya ||  
 rten ḥbrel srid pañi rtsis gto bya ||  
 de ltar gto thabs gžuñ bži las ||  
 gañ ḥdul bye brag so sor dbye ||  
 de ni thabs kyis ḥdul baño ||

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gñis pa thugs rjes<sup>e</sup> ḥdul ba la ||  
 thugs rje las kyis<sup>f</sup> ḥdul ba dañ ||  
 thugs rje thabs kyis ḥdul baño ||  
 thugs rje las kyis ḥdul ba la ||  
 sñon nas las kyi ḥphro can gyiñ ||  
 [205b] sbyañs pa sñon soñ nus pa yis ||  
 da lta skyes lus mñon<sup>g</sup> byuñ la<sup>h</sup> ||  
 tiñ ñe ḥdzin gyi<sup>i</sup> hod zer dañ ||  
 las kyi ḥphro mthun nus pa yi ||  
 sñon sbyañs śugs kyis ḥdul baño ||  
 thugs rje thabs kyis ḥdul ba la<sup>j</sup> ||  
 ḥdi ru thabs la<sup>j</sup> brten nas su ||  
 bsñen dañ sgrub pañi sgo ru hjug ||  
 thabs kyi<sup>k</sup> lag len ldan pa yis<sup>l</sup> ||  
 thabs kyi man ñag bslab par bya ||  
 thabs kyi man ñag ldan pa yis<sup>l</sup> ||  
 thabs kyi rgyun la hjug par bya ||  
 thabs kyi rgyun la hjug pa yis<sup>l</sup> ||  
 thabs kyi<sup>k</sup> drod tshad ldan par bya ||  
 yi dam lha yi mñon rtogs<sup>m</sup> bsgom ||  
 snañ zin srid pa bskos la ḥdebs ||  
 lha sruñ sde brgyad bžen ḥdebs bya<sup>n</sup> ||  
 ḥdre dgu sri bcu thur du gnon ||  
 gar gsas dbal gyi sku ru bskyed ||

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<sup>a</sup> khyuñ la gcoñ las      <sup>b</sup> ḥdebs pañi      <sup>c</sup> rdzoñs      <sup>d</sup> bas      <sup>e</sup> gñis pa thabs kyis  
<sup>f</sup> kyi      <sup>g</sup> sñon      <sup>h</sup> las      <sup>i</sup> gyiñ      <sup>j</sup> las      <sup>k</sup> kyis      <sup>l</sup> yi      <sup>m</sup> rtog      <sup>n</sup> bye

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

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

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

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

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

This is subduing by Method.

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

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

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

gdug pa ḥdul mdzad drag pohi dbal ||  
 dgu khri dgu ḥbum dbal gyi tshogs ||  
 bye ba sa ya gtso dañ ḥkhor ||  
 ma rig log par gol ba yi ||  
 ḥa rgyal dreg pañi ri bo gžom ||  
 ūi nas snañ srid dgañ bde bskyed ||  
 stoñ gsum ḥkhrugs pa gto yis<sup>a</sup> bcos ||  
 ḥkhros nas khams gsum dbañ du bsdu ||  
 snañ ūiñ srid pa dbañ la ḥdebs ||  
 gar gsas btsan po dbañ gi lha ||  
 thabs dañ thugs rje zuñ ḥbrel gyis ||  
 e ma ño mtshar che bahi bon ||  
 snañ gšen gtsug phu thugs la ūog ||  
 sems bskyed gži ma ldan par gyis ||  
 sems can ḥgro la sman par mdzod ||

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

ñon cig snañ gšen gtsug phud dañ /  
 ḥdus pañi ḥkhor rnames thams cad kun ||  
 ma yeñs dbañ po brtan par ñon ||  
 chab nag gyer gyi sgo bži la ||  
 gsum pa ḥphan yul glud gyi sgo ||  
 ḥgro [206a] drug sems can thams cad dañ ||  
 snañ ūiñ srid pa thams cad la<sup>b</sup> ||  
 phan dañ gnod par byed nas su ||  
 glud dañ yas su sñeg pa la ||  
 chab nag srid pañi bon po yis ||  
 sems can ḥgro la phan gdag phyir ||  
 mñam gñis brje la glud re bzañ ||  
 mñam gñis brje bahi mtshuñs<sup>c</sup> gto bya ||  
 de la rnam pa gsum yin te ||  
 pho glud mo glud chuñ glud gsum ||  
 pho glud dag<sup>d</sup> la rnam pa bcu ||  
 dbus nas lha min ḥkhrugs mdos dañ ||  
 steñ nas tshañs pañi lha mdos dañ ||  
 ūar nas rgyal poñi skyoñ mdos dañ ||  
 byañ nas btsan gyi skoñ mdos dañ ||  
 nub nas bdud kyi khram mdos dañ ||  
 lho nas gšin rjeñi zlog mdos dañ ||

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<sup>a</sup> gtoñi<sup>b</sup> pa<sup>c</sup> mtshuñ<sup>d</sup> 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 phenome-  
 nental 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*!

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

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

Listen, *sNaiñ-gšen gTsug-phud* and all your entourage which is gathered  
 here.

Listen attentively with senses alert.

(3) Of the four portals of incantation of the 'Black Waters'  
 the third is *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 šar dmu yi gcun<sup>a</sup> mdos dañ ||  
 byan šar btsan gyi dal mdos dañ ||  
 byañ nub klu dbañ gtad mdos dañ ||  
 lho nub srin-pohi mkhar mdos bcu ||  
 pho glud dag tu šes par bya ||  
 mo glud dag la rnam pa bcu ||

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chud kyi rgyal mohi<sup>b</sup> g-yañ mdos dañ ||  
 steñ phyogs ma mohi skoñ<sup>c</sup> mdos dañ ||  
 ma yam rgyal mohi zlog<sup>d</sup> mdos dañ ||  
 snañ srid ma mohi hkhrugs mdos dañ ||  
 brtan ma<sup>e</sup> dmag gi khram mdos dañ ||  
 skyoñ ma khram gyi gzi mdos dañ ||  
 kha la gañs dkar sman mdos dañ ||  
 sman mo gzed kyi tshañ mdos dañ ||  
 ma bdud rgyal mohi brtan<sup>f</sup> mdos dañ ||  
 ma yam btsun<sup>g</sup> mohi gnad mdos bcu ||  
 mo glud dag tu šes par bya ||

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chuñ glud dag la rnam pa bcu ||  
 hñdre dgu sri bcu tshañ mdos dañ ||  
 tshe bdud nag pohi zlog mdos dañ ||  
 skyes bu brgyad kyi dpuñ mdos dañ ||  
 dbañ ldan bgegs kyi glud mdos dañ ||  
 sa bdag gtod kyi spur mdos dañ ||  
 gtsañ sme hñdres pañi skyom [zoñb] mdos dañ ||  
 mtshuñs gñis gsor bahi skyon mdos dañ ||  
 mñam gñis brje bahi glud mdos dañ ||  
 rtsa dkar hñphel bahi gag mdos bcu ||  
 chuñ glud dag tu šes par bya ||

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de rnams dag la gyes pa yi ||  
 g-yen sde sum cu rtsa gsum la ||  
 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 bkrug dañ bcas ||  
 chuñ glud thams cad blta<sup>h</sup> na sdug ||  
 spyir ni hñtshogs pañi yo byad ni ||  
 snañ gšen glud yas smrañ gi brug<sup>i</sup> ||  
 rgyal ba hñphags pañi bden pas bkrol ||

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<sup>a</sup> bcuñ  
<sup>h</sup> bñltas

<sup>b</sup> dal mdos  
<sup>i</sup> drug

<sup>c</sup> bskañs

<sup>d</sup> zlogs

<sup>e</sup> brten ma

<sup>f</sup> bstan

<sup>g</sup> 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 *sKyoñ-ma-khram*,  
 the 'medicament' quittance of *Kha-la-gañs-dkar*,  
 the 'complete' quittance of *sMan-mo-gzed*,  
 the 'firm' quittance of queen *Ma-bdud*,  
 the 'vital' quittance of lady *Ma-yam*.

These ten are to be known as the female ransoms.

The child ransom is of ten kinds:

the 'complete' quittance of the nine demons and ten vampires,  
 the 'averting' quittance of the black life-demons,  
 the 'host' quittance of the eight children,  
 the 'ransom' quittance of the powerful obstructors,  
 the 'corpse' quittance of the local gods of the soil and the rocks,  
 the 'shaking' quittance of mingled purity and impurity,  
 the 'fault' quittance of the transposing of two equivalent things,  
 the 'ransom' quittance of the exchanging of two equal things,  
 the 'impediment' quittance for producing a child.

These ten are to be known as the child ransoms.

So these are clearly separated,  
 but for the thirty-three divisions of non-gods  
 there are thirty-three 'adornment' quittances.

Then from the total of sixty-three  
 there come 360 kinds of quittance.

All the male ransoms have brilliance.

All the female ransoms have lustre.

All the child ransoms are fair to behold.

Generally considered the ritual necessaries which have been brought together,  
 the *sNan-gṣen* 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 hñig rten na<sup>a</sup> ||  
 tshañ rgyuñ ri bdun rol mtsho bcas ||  
 lcags ri khyud mo hñkhor moñi gliñ ||  
 gliñ bñzir gliñ phran ñi zlañi hñod ||  
 dpag bsam ljon pa<sup>b</sup> zil gnon khyuñ ||  
 mtho ste srid pañi rtse mo man chad dañ ||  
 dñmañ ste na rag yan chad la<sup>c</sup> ||  
 ma tshañ mi tshañ med pas su ||  
 glud dañ yas su bstan<sup>d</sup> pa ni ||  
 stoñ gsum stoñ la ci yod pa ||  
 mi lus dag la de yod pas ||  
 glud kyañ<sup>e</sup> de bñzin hñdod paño ||  
 hñbyuñ po mi min<sup>f</sup> dri zahí tshogs ||  
 hñgro ba mi la dpyad tsam na ||  
 stoñ gsum tshañ rgyuñ hñig rten na<sup>g</sup> ||  
 hñdod yon sna tshogs ra ba na<sup>h</sup> ||  
 pho rnams stañ dañ mo rnams dbyal ||  
 yid du hñon dañ hñdod dgu ldan ||  
 de dag gnas dañ hñkhra<sup>i</sup> sar hñdod ||  
 de phyir skye hñgro gzugs su žugs ||  
 de la rol rtsed ltad mo dañ ||  
 zas skom bcud la rol par snañ ||  
 hñgro ba ma rig rtog<sup>j</sup> tshogs sbyoñ<sup>k</sup> ||  
 rig pañi ye ñes mthoñ med ciñ ||  
 ma rig mun pañi smag gnas kyañ<sup>l</sup> ||  
 de la tshor myoñ dran par [207a] hñgyus ||  
 mi bde sdug bññal byuñ tshor bas ||  
 ma rig pa la nad du bñslan<sup>l</sup> ||  
 ma rtogs gol bahí rkyen du bñlad ||  
 de las<sup>m</sup> gzuñ hñdzin ñon moñs skyes ||  
 rañ gi ma rig pa las<sup>n</sup> byuñ ||  
 gžan gyi ma rtogs pa la rkyen ||  
 don du rañ gžan gñis kahí lan<sup>o</sup> ||  
 tshor myoñ der hñdzin hñdu ba hñkhrugs ||  
 yul la ma rmoñs gces hñdzin dran ||  
 sems la byuñ tshor hñjigs skrag byed ||  
 ri dvags rgya ru chud pa hñdra ||  
 ma go ma rig ma rtogs pas ||  
 mo gto dpyad kyis<sup>p</sup> phan par hñdod ||

5 10 15 20 25 30 35

<sup>a</sup> nas  
<sup>b</sup> pañi  
<sup>c</sup> pa  
<sup>d</sup> bñnan  
<sup>e</sup> yan  
<sup>f</sup> men  
<sup>g</sup> nas  
<sup>h</sup> hñkhras  
<sup>i</sup> rtoga  
<sup>j</sup> sbyañ  
<sup>k</sup> kyañs  
<sup>l</sup> lhañ  
<sup>m</sup> de la  
<sup>n</sup> la  
<sup>o</sup> kas len  
<sup>p</sup> kyi

In the 1,000 times 3,000 world-complex,<sup>25</sup>  
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 *Khyuñi*,  
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.<sup>26</sup>  
This happens because of their own ignorance  
and its occasion is the incomprehension of others.<sup>27</sup>

In effect both self and others are to blame.

They cling to what they feel and the balance of the humours is disturbed.

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

smre zin̄ sdug bsñal mchi ma hbyuñ ||  
 sdug bsñal nñon moñs sbyoñ ba las ||  
 de la rgyal bahi thugs rje yis ||  
 nad la dpyad dañ bgegs la gto ||  
 gañ la gañ dgos rim pa yi ||  
 gañ hñul der ston thabs mchog bstan ||  
 ma rig pa la rig pa bstan ||  
 ma rtogs pa la go bas<sup>a</sup> bkrol ||  
 brda dañ thabs kyis<sup>b</sup> don bstan pa ||  
 sems can nñon moñs rañ sar zí ||  
 kun rdzob mtshan bcas dños por bden ||  
 gyuñ druñ bon la yid kha brod ||  
 gšen poñi tshig la gñan par<sup>c</sup> brtsi ||  
 dkar poñi dge la spro ba bskyed ||  
 bstan pañi bon la mos pa yi ||  
 dad pa goñ du hñphel ba dañ ||  
 gšen poñi smrañ la<sup>d</sup> gñan<sup>e</sup> pa yis ||  
 phyis kyañ bkañ gñan<sup>f</sup> btsan par hgyur ||  
 dehi phyir lha la yon phul ciñ ||  
 nag po bdud la glud gton ba ||  
 hjug sgo thabs kyi yan lag yin ||  
 lar yañ hñgro ba hñul ba la ||  
 thabs dañ thugs rje zuñ hñbrel nas ||  
 yun du mi thog hñphral la hñgrub ||  
 rgyu hñbras theg pañi rim pa yañ ||  
 rgyu yi [207b] theg pa thabs yin zin̄ ||  
 hñbras buñi theg pa thugs rjeñ ||  
 de gñis zuñ du hñbrel ba na ||  
 bla na med pañi theg pa ste ||  
 rgyu hñbras gñis su med pañi don ||  
 ma brtsal lhun gyis grub pañ ||  
 dehi phyir bgegs kyi bar chod las ||  
 bgegs la glud phan gto ru bya ||  
 gto la rnam grañs mañ yod kyañ ||  
 hñdi ni mñam gñis brje ba dañ ||  
 mtshuñs gñis gsor bahi skyin gto ste ||  
 srid pa rgyud kyi bon po yis<sup>g</sup> ||  
 sems can hñgro la phan hñdogs na ||  
 chab nag rgyud las byuñ ba ltar ||  
 mdos kyañ glud kyi yo byad bsag<sup>h</sup> ||

<sup>a</sup> bahi<sup>b</sup> kyi<sup>c</sup> bsñien pa<sup>d</sup> ba<sup>e</sup> bñen<sup>f</sup> gñen<sup>g</sup> yi<sup>h</sup> 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 quittance<sup>28</sup> and items of ransom,  
as manifested in the tradition of the 'Black Waters'.

rañ bas gžan don gtso che žiñ ||  
 rañ la hñod pañi lhad med par ||  
 rgyu hñbras mi brtsi thob rdzob spañ<sup>a</sup> ||  
 snañ gšen hñbras bu drañ sroñ bsñag ||  
 deñi phyir spyod lam dal bar bya ||  
 mi hñgrohi yas sog spany bar bya ||  
 mñkho mñthun rdzas cha bsgrub par bya ||

5

mdos la rnam pa gsum yin ste ||  
 phyi mdos nañ mdos gsañ mdos gsum ||  
 phyi mdos sog khrig lag len rdzas ||  
 nañ mdos 'glud yas gyer dañ smrañ ||  
 gsañ mdos tiñ hñdzin dgoñs pañi rdzas ||  
 gsum ka zuñ hñbrel hñgro ba skyob ||  
 dañ por phyi mdos sog khrig lag len la ||  
 rgyas hñbriñ bsdus gsum skabs dañ sbyar ||  
 rgyas pa dag la khri hñgyur hñbum ||  
 hñbriñ po dag la stoñ hñgyur bcu ||  
 tha ma dag la brgya hñgyur bcu ||  
 yañ mñthañ dag la bcu hñgyur bcu ||

10

15

de yañ so sohi dbañ ris<sup>b</sup> la ||  
 stoñ gsum sgron me khri hñgyur hñbum ||  
 hñkhor lo bsgyur rgyal stoñ hñgyur khri ||  
 de hog gšen po brgya hñgyur stoñ ||  
 rgyal phran dag la lñia brgyaho ||  
 btsun [208a] mo sum brgya drug cu ste ||  
 blon po ded dpon brgya bcu drug ||  
 btsun pa brgya dañ rtsa brgyad de ||  
 khyim pha drug cu rtsa gcig go ||  
 gži hñdzin btsun mo lñia bcu gcig ||  
 khyeñu bu mo ñi šu lñia ||  
 bran dañ pho ña bcu gsum la ||  
 dman pa dag la lñia re sog ||  
 ji bžin rim pa mtho ba bžin ||  
 rkyen kyañ de bžin gñan<sup>c</sup> por sloñ ||  
 ji bžin hñkhor lo bsgyur ba bžin ||  
 bdud kyañ<sup>d</sup> de bžin žiñ khams g'yo ||  
 deñi phyir goñ hñphel sog dañ sbyor ||

20

25

30

35

<sup>a</sup> spañs<sup>b</sup> ri<sup>c</sup> gñen<sup>d</sup> 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 gži tshañ rgyuñ h̄jig rten nas ||  
 dpe blañ de bžin skye h̄grohi gzugs ||  
 ji ltar tshogs bžin de bžin šes ||  
 srid pañi rtse mo man chad nas ||  
 na rag gdar so yan chad la || 5  
 srid pa h̄greñ<sup>a</sup> dañ h̄phred ñal ssub ||  
 gnam la h̄phur dañ sa la h̄dzul ||  
 bar na h̄grim dguhi gzugs brñan bya ||  
 pho mo skye mched spu mtshan gzugs ||  
 mi bas glud bzañ lhems se lhem || 10  
 bya bas h̄dab bzañ spu ru ru ||  
 sgam bas mchid smra ña ra ra ||  
 rgyal bas brjid h̄gyiñ lam se lam ||  
 blon bas che btsun h̄jol lo lo ||  
 rta rgyug mdañ h̄phen gžu brduñ cog || 15  
 glu len bal bkal phyar ra phyor ||  
 rtsed h̄jo<sup>b</sup> gar stabs ldem ma ldem ||

snañ gšen phan gnod gñis su<sup>c</sup> blta ||  
 sems can yoñs la phan sems bsgom ||  
 gar gsas btsan po lha ru bdar || 20  
 gšen rab bden pañi smrañ gis<sup>d</sup> bkrol ||  
 gto yas gnas su thiñ bar bya ||  
 snañ srid lha h̄dre skoñ gis<sup>d</sup> bskaiñ ||  
 tshe skyin srog glud dam pa dañ ||  
 gsañ mdos ñar mi rgyan ldan dañ ||  
 h̄bul ba rañ gis mi [208b] nor la || 25  
 bžes pa gdon gyis mi nor bar ||  
 tiñ h̄dzin smrañ gis brda sprad bya ||  
 de la skad kyi gcoñ gñis sbyar ||  
 glud gsas lha yi bžen h̄debs la ||  
 señ ge ña rohi gcoñ la drañ<sup>e</sup> || 30  
 lha srin bskod la bžen h̄debs pa ||  
 lcog gahi h̄gyur skad gcoñ la drañ<sup>e</sup> ||  
 de ltar h̄phan yul glud kyi sgo ||  
 sems can h̄gro la sman par h̄gyur || 35  
 snañ gšen gtsug phud thugs la žog ||  
 h̄gro bañi sdug bsñal ūi bar mdzod ||  
 ces gsuñs so /

<sup>a</sup> h̄grin<sup>b</sup> h̄jol<sup>c</sup> gñis bas<sup>d</sup> gi<sup>e</sup> 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-gs'en gTsug-phud*, keep this in mind.

Quieten the sufferings of living beings.

This is what he said.

de nas yañ rgyal bus bkañ stsal pa /  
 ſion cig snañ gšen gtsug phud ſion<sup>a</sup> ||  
 rañ che gyoñ kheñs ña rgyal spyad ||  
 ma sañs gñan<sup>b</sup> la kha che źiñ ||  
 sa bdag gtod la lag riñ nas || 5  
 dbyiñs na bžugs pañi lha mi mchod ||  
 mkhañ la gnas pañi dbal mi bskan ||  
 kloñ na<sup>c</sup> dam can tshogs mi bsten ||  
 dehi phyir ma sañs gñan dañ hgras ||  
 sa bdag gtod kyi tshogs dañ mkhon || 10  
 dbyiñs na<sup>c</sup> bžugs pañi lha mi mñes ||  
 mkhañ la gnas pañi dbal mi bskan ||  
 kloñ du dam can tshogs kyis bkyon ||  
 de bžin sa bdag klu gñan dañ ||  
 bdud btsan ma mo gšin rje dañ || 15  
 brtan ma<sup>d</sup> skyoñ mahi tshogs dañ hgal ||  
 lha sruñ dam can rnams dañ hgal ||  
 de yi bkañ chad ſies skyon gyis ||  
 hgrro ba mi la bdud du bab ||  
 tshe srog dbañ po dpal kha ſiams || 20  
 kluñ<sup>e</sup> rta dbañ thañ bsod nams rgud ||  
 hgrro ba mi bde sdug bñal sbyoñ ||  
 de la rgyal bañi thugs rje yis<sup>f</sup> ||  
 thabs dañ thugs rje ma hag phyir ||  
 hgrro bañi sdug bñal sel ba la || 25  
 dpon gsas phyag gñen gto yi sgo ||  
 hdi la rnam pa bži yin te ||  
 dbyiñs kyi lha tshogs tshogs kyis mchod ||  
 mkhañ yi dbal mo skoñ gis bskan<sup>g</sup> ||  
 [20g] 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 pañi yo byad gdeg ||  
 [stobs chen gar gyi dbal tshogs la ||] 35  
 gži ma gtsañ mahi steñ du ni ||  
 hbru yi tshom bu dgod par bya ||  
 de steñ dbal gyi bños bu la ||  
 ſa khrag dkar mñar hñod yon tshogs ||

<sup>a</sup> dañ  
<sup>b</sup> gñen  
<sup>c</sup> nas  
<sup>d</sup> brten ma  
<sup>e</sup> sruñs  
<sup>f</sup> yi

<sup>g</sup> skan sgi bskan

Then again the Prince spoke:

(4) Listen, *sNan-g'sen gTsug-phud*, listen.

Acting with self-esteem, arrogance and pride,  
to be overweening with the *Ma-sais* 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-sais* 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 žal zas loñs spyod tshogs ||  
 du sam mañ thun bañ ne bśos ||  
 gzugs sgra dri ro reg byaḥi tshogs ||  
 ḥdod yon mchod pa dpag med bśam ||  
 tiñ ḥdzin dgoñs pas<sup>a</sup> dag<sup>b</sup> par spel ||  
 stoñ gsum gtos dañ nam mkhaḥi rgya ||  
 ḥdod yon zad med rgya mtshoḥi kloñ ||  
 snañ srid rin chen gter gyis bkañ ||  
 dmigs med mchod pa nam mkhaḥi sprin ||  
 lha gsas dbal la mchod pa ḥbul ||  
 thugs dam rgyud mñes chag ñams bskañ ||  
 gar gsas dbal gyi dños grub žu ||  
 des ni hgro baḥi bar chod sel ||

gñis pa dbal<sup>c</sup> moḥi *(ma)* tshogs la ||  
 snañ zin srid pa mkhaḥi la bskañ ||  
 bskañ baḥi gnas der bskañ bas bkyag ||  
 srid paḥi dpe blañs ri rab gliñ ||  
 lcags ri khyud mo ri bdun mtsho ||  
 dpag bsam ljon pa zil gnon khyuñ ||  
 rnam rgyal khañ pa bla na sdug<sup>d</sup> ||  
 śin rta rtsub hgyur dgaḥi ba ḥdres ||  
 ud ḥbar me tog skyed moḥi tshal ||  
 mtshal ri lha ḥdun ar moḥi rdo ||  
 ni ma zla ba gsal baḥi sgron' ||  
 bbra śis rdzas brgyad phun sum tshogs ||  
 rin chen nor bdun gram khrod gter ||  
 lhab lhub lda ldi chun ḥphyañ ḥphrul ||  
 ye śes gžal yas nam khaḥi rgya ||  
 śin ris rgyan rdzas loñs spyod dkor ||  
 rgyañ ḥphan bal tshon bla re gur ||  
 mdaḥ [209b] bbra ḥphan bbra thabs śes rtags ||  
 ḥdab chags ri dvags g·yuñ dvags dkor ||  
 ris bbra *(gcan gzan)* spu sdug mdzes ||  
 mi nor yul mkhar ḥdod yon rdzas ||  
 pho toñ mo toñ lan chags glud ||  
 rta rgyug mdaḥ ḥphen rtsed hjo<sup>e</sup> stabs ||  
 mkho mthun yo byad phun sum tshogs ||

<sup>a</sup> paḥi<sup>b</sup> bdag<sup>c</sup> dpal<sup>d</sup> Ita na sdugs<sup>e</sup> hjoł

*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,<sup>29</sup> 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 ldn ||  
 gser g·yu dar stag lhab lhub rgyan ||  
 g·yu hbran bdud rtsi skyems pañi phud ||  
 rña gšañ duñ gliñ sñan pañi sgra ||  
 bden pañi smrañ dañ smra bahi tshig ||  
 go bahi brda sbyar srid pañi gžuñ ||  
 sñon gyi dpe srol cho rabs bśad ||  
 srid pañi lugs nas hbyuñ bžin du ||  
 dbal mo ma tshogs mkhañ la bskañ ||  
 dam can rgya mtsho kloñ mñes ||  
 srid pa gsum po zil gyis gnon ||  
 snañ zin srid pañi kha yo<sup>a</sup> sñoms ||  
 hgro ba sdug bñal ñion moñis zí ||  
 des ni bar chod rkyen rnames bzlog ||  
 snañ srid zí bde cha la sñoms ||  
 dehi phyir dbal mo skoñ gis bcos ||  
 mkhañ kloñ rab hbyams dbyiñs sy bskañ ||  
 chab dkar sñags kyi gžun la hgres<sup>b</sup> ||

gsum pa kloñ gi dam can la ||  
 rañ mthun rten gyi<sup>c</sup> dam rdzas bśam ||  
 hñod yon loñs spyod mñon cha hñbul ||  
 ša khrag dkar mñar g·yu hbrañ phud ||  
 hñan tshogs lha yi gtor mas mchod ||  
 thugs dam gnad bskul hñphrin las bcol ||  
 dgyes mdzad dam pañi dños grub žu ||  
 hgro bahi tshe dpal dmu thag<sup>d</sup> skyob ||  
 dam can sruñ ma ñañ gis hñdu ||  
 gar gsas dbal gyi pho ñia la ||  
 dmigs pañi rten hñdzug hñphrin las bcol ||

bži pa sa bdag klu gñan la ||  
 snañ srid gto yis bcos pa [210a] la ||  
 stoñ gsum hñkhrugs pañi yo bcos dañ ||  
 hbyuñ ba hñkhrugs pañi hñgram bcos dañ ||  
 ye ñam hñkhrugs pañi bsdum bcos dañ ||  
 sa bdag sme bahi gliñ bcos dañ ||  
 klu gñan gto kyi hñgram bcos dañ ||  
 snañ srid kha bskañ zí bcos dañ ||  
 rnam pa bdun du s̄es par bya ||

<sup>a</sup> kha lo<sup>b</sup> hñdres<sup>c</sup> bstan pañi<sup>d</sup> 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:<sup>20</sup>

- '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'.

ḥgro ba sems can don ched du ||  
 srid pa rgyud kyi bon po yis<sup>a</sup> ||  
 gtsañ mahi sa la ma ḥdal bya ||  
 sa tshon sna lhas gžal yas bris ||  
 sa bdag klu gñan gto d kyi tshogs ||  
 spar kha lo skor sme ba<sup>b</sup> gliñ ||  
 gži gnas mñah dbañ ḥkhor dañ bcas ||  
 ḥbru snañ gzugs dañ b̄os gtsañ dañ ||  
 ḥdab chags ri dbags ḡyuñ dvags dañ ||  
 gcan gzan mi nor yul mkhar dañ ||  
 skye ḥgrohi gzugs dañ chu gnas dañ ||  
 sna tshogs spu mtshan tshañ ba dañ ||  
 śin rtsi bal bu bya spu mtshon ||  
 gser ḡyu dar zab sna tshogs brgyan ||  
 ḥdod yon mchod pa dpag med b̄sam ||  
 tiñ ḥdzin dgoñs pañi śnags kyis spel ||  
 gar gsas btsan po lha ru bdar ||  
 rña ḡsañ duñ gliñ skad kyis ḥbod ||  
 ba dan ru mtshon brda yis ḡyab ||  
 gser skyems ḡyu mñon brñan cha ḥbul ||  
 rgyal ba bden pañi smrañ gis<sup>c</sup> bkrol ||  
 de la skad kyi gcoñ gñis sbyar ||  
 dpon gsas phyag gñen bskos ḥdebs śin ||  
 snañ zin srid pa kha gnon pa ||  
 sgra rgyal ḥbrug gi gcoñ la drañ<sup>d</sup> ||  
 gto yas gluñ kyi no bñio zin ||  
 phyag gñen gnas su bstim pa ni<sup>e</sup> ||  
 gsuñ sñan khu byug gcoñ la drañ<sup>f</sup> ||  
 snañ zin srid pa thams cad la<sup>g</sup> ||  
 gluñ yas gtor ma gnas su thiñ ||  
 stoñ khams re ba bskan bar bya ||  
 snañ srid zí bde zí bar bya ||  
 [z̄iob] sa bdag klu gñan bsdum par bya ||  
 thams cad ḥkhrugs pa zí ba dañ ||  
 snañ srid dgañ bde bskyed par bya ||  
 de nas ḥgro la phan bde bsod ||  
 snañ zin srid pa cha la ḥbebs ||  
 zin khams dge bañi gži mar ḥgyur ||

<sup>a</sup> yihü<sup>b</sup> rm̄e ba<sup>c</sup> gi<sup>d</sup> las drañs<sup>e</sup> pañi<sup>f</sup> drañs<sup>g</sup> 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 ||  
 hgro la phan bde bsod pañi cha ||  
 snañ srid dge ba hphel bañi thabs ||  
 sems bskyed bži ma ldan par gces ||  
 sems bskyed gži ma mi ldan žiñ ||  
 log par gol bañi tshogs rnames kyañ ||  
 bkañ luñ tshul bžin spyad byas pas ||  
 mthar ni don dañ yon tan yañ ||  
 khams gsum sa dgu yar brgal nas ||  
 snañ gšen grub ste mos par spyod ||  
 gyuñ druñ sa bcu rim par bgrod ||  
 gyuñ druñ sa bcu rim bgrod nas ||  
 bcu gcig kun snañ hod la gnas ||  
 de ru mñon par sañs rgyas thob ||  
 rgyu yi theg pas hbras bur bñag ||  
 theg rim yar bgrod ltuñ ba med ||  
 don la mi gol rtsis mi hphyug<sup>a</sup> ||  
 bon sgo rim pas spyod tshul lo ||  
 snañ gšen gtsug phud sprul pañi gšen ||  
 snañ gšen bon gyi gyer sgo bži ||  
 gcoi brgyad skad kyis gtañ rag sbyar ||  
 snañ gšen theg pa rgyu yi bon ||  
 snañ gšen gtsug phud thugs la žog ||  
 sems can hgro la sman par mdzod ||  
 sems bskyed gži ma ldan par mdzod ||  
 ma rig dom chol spañ bar mdzod ||  
 bkañ luñ tshul bžin spyod par mdzod ||  
 khri smon rgyal bžad bdag tu bsko ||  
 snañ gšen bon gyi hkor lo bskor ||  
 bdag gi bstan pañi gñer zuñ žig ||  
 žes bkañ stsal nas / theg pa gñis pa snañ [211a] gšen gyi bon rnames gtan  
 la phab ste gsuñs paño ||

<sup>a</sup> hchug

*sNari-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*.

*sNari-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,

*sNari-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. ḪPHRUL GŠEN THEG PA

[vol. *kha*, f. 221b<sup>4</sup> onwards]

de nas rgyal bus bkaḥ stsal pa /  
 ſnon cig ḥphrul gšen gtsug phud ſnon ||  
 da ltaḥi dus dañ gnas skabs ḥdi dag tu ||  
 theg pa gsum pa ḥphrul gšen ḥchad par byed ||  
 ḥphrul ni snañ ūn srid pa ḥphrul bas ḥphrul ||  
 gšen ni de dag ḥdul bar byon pas gšen ||  
 ma rig sems can rkyen gyis gol ba rnam<sup>a</sup> ||  
 bar chod bgegs<sup>b</sup> kyi rkyen las thar ba dañ ||  
 h̄jig rten dregs pa dbañ du bsdu ba dañ ||  
 dgra bgegs log lta tshar thag gcad<sup>c</sup> pa dañ ||  
 bstan pa b̄sig pa gnas su bgral bahi phyir ||  
 dben paḥi gnas gzuñ brten<sup>d</sup> paḥi rdzas kyañ bsag ||  
 rdzu ḥphrul lha bsgom drag pohi ūnags kyañ bzlaḥ ||  
 phyi nañ mtshams gcad yen med bsñen dañ bsgrub ||  
 brnag paḥi las rnam mthaḥi ru dbyuñ bar bya ||  
 ḥgro bahi 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 ūe sdañ [222a] mi dgos dañ ||  
 gsad gcad dbab dañ bsgral bahi las byas kyañ ||  
 don la mi gol h̄jug sgohi yan lag yin ||  
 ḥgro bahi ūn khams de yis bde bar ḥgyur ||  
 ḥphrul gšen gtsug phud thugs kyi dkyil du ūzog ||  
 ces bkaḥ stsal to / de la yañ gsol pa /  
 rgyal bu ston pa gšen rab lags ||  
 ḡyuñ 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 ūes par brjod du mchis lags sam ||  
 spyod dañ h̄jug paḥi mtshā ūid ci ltar lags ||  
 tha ma don dañ yon tan ci ltar thob ||  
 bdag la ūes paḥi bkaḥ gnañ mdzad du gsol ||  
 ces gsol to /

<sup>a</sup> rgol ba la<sup>b</sup> brgeg<sup>c</sup> bcad<sup>d</sup> 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 impeders,

for removing wreckers of the doctrine to their proper place,

you should betake yourself to a quiet place and gather there the things on which the rite depends.

Meditate on the Gods of Illusion. Mutter powerful spells.

Fix the boundary of the profane (outside) and the sacred (inside), and undistractedly practise invocation and conjuration.

Evil effects must be expelled.

The circumstances of living beings must be purified and opposing obstructions overcome.

Establish the doctrine and suppress false views.

For the sake of religion and for living beings in general

one does not want the sort of wrath which perverts the mind,

and although one uses the rites of slaughter and of 'enforced release',<sup>31</sup> 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 pañ bkañ stsal pa /  
 ñon cig hphrul gsen gtsug phud ñon ||  
 hphrul gsen theg pañi bon sgo la ||  
 spyi ru rnam pa gsum yin te ||  
 bsñen dañ bsgrub dañ las sbyor ro ||  
 bsñen ni dpon gsas lha la bsñen ||  
 mtshan ñid ldan pañi bla ma ni ||  
 gsen rnames kun gyi rab tu ste ||  
 ri boñi sku dañ rgya mtshohi gsuñ ||  
 nam mkhañi thugs can mkhyen dañ brtse ||  
 mthu dbañ byin rlabs phun sum tshogs ||  
 mos hñun gsum gyi sgo nas btsal<sup>a</sup> ||  
 skad cig hñral mi phod pa yis ||  
 ma phyir bu hñren lta bur btsal<sup>a</sup> ||  
 hñjigs pañi tshogs la g-yañ zahi phyir ||  
 lam hñjigs skyel ma lta bur btsal<sup>a</sup> ||  
 rañ mos gñan la dran med pañi ||  
 mdzañ mthun sñog pa lta bur btsal<sup>a</sup> ||  
 btsal<sup>b</sup> nas rñed pañi bsten tshul ni ||  
 lus ñag yid dañ gsum duño ||  
 lus kyi phyag dañ gus pas bsten ||  
 ñag gi bstod tshig gduñ bas bsten ||  
 yid kyi dad dañ hñun [222b] pas bsten ||  
 de yañ zuñ tshul rnam pa gsum ||  
 lus kyi lus srog rgyan la sogs ||  
 gañ du hñbyor lcog gañ yod pa ||  
 chags med blo yis hñbul la zu ||  
 ñag gi spro dgañ dbyañs skyed ciñ. ||  
 mchod brjod gduñ tshig sñan pas zu ||  
 yid kyi dad dañ mos pa dañ ||  
 dad pa phyir mi ldog pas zu ||  
 de la bsñen tshul rnam pa gsum ||  
 lus bskyed drin can pha ma dañ ||  
 sems bskyed rdo rje slob dpon dañ ||  
 mthun pañi grogs bskyed lha sras lcam ||  
 khoñ pañi sñiñ dañ dpral bañi mig ||  
 lus kyi gtso bo mgo ltar bsñen ||  
 de las hñbyuñ<sup>b</sup> tshul rnam pa gsum ||  
 bdag la phan pañi thugs rje hñbyuñ ||  
 gñan la phan pañi thabs mchog hñbyuñ ||  
 de gñis zuñ hñrel mthar phyin hñbyuñ ||

Then the Teacher said:

Listen *hPhrul-g'sen 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 gsas lha la bsñen ||  
 lus ñag gus pas žu ba dbul<sup>a</sup> ||  
 skad cig hbral med spyi bor bsgom ||  
 mos gus gduñ bá gsol ba hdebs ||  
 sems bskyed dag pas gžan phan bsam ||  
 rgyud dañ luñ la gžig<sup>b</sup> harel gtoñ ||  
 man ñag goms h̄dris ga dar bslab ||  
 hbral med lhan cig h̄rog par bya ||  
 dbañ gži don dañ ldan par bya ||  
 yid dam lha yi rdzoñ la žen ||  
 sñin po sñags kyis brlab par bya ||  
 tiñ ñe h̄dzin gyi go cha bgo ||  
 thog mañ bsñen pañi rim paño ||

gñis pa bsgrub pañi rim pa la ||  
 gnas dañ rdzas dañ bcañ gži gsum ||  
 tiñ h̄dzin sñin po phyag rgya gsum ||  
 tshig bñad h̄phrin las rjes byaño ||  
 gnas ni ri brag h̄jigs su ruñ ||  
 yañ na dur khrod h̄jigs pa ste ||  
 rigs kyi sruñ dañ rtags kyis brgyan ||  
 rdzas ni gañ la gañ dgos kyi ||  
 [223a] dkyil h̄khor lha rdzas mchod pa dañ ||  
 brten<sup>c</sup> pañi dam rdzas bsgrub rdzas dañ ||  
 mkho bañi phyag cha mthun rdzas dañ ||  
 gañ lcog bsgrub la brtson h̄grus bya ||  
 bcañ gži dkyil h̄khor 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 pañi yo byad bñam ||  
 gtsañ ma phud kyis phyi g-yen bskañ ||  
 sel dkar h̄od dañ nam mkhañi snañ ||  
 h̄od dkar h̄dzin dañ bon bdag la ||  
 sruñ ba mtshams kyi h̄phrin las bcol ||  
 sgrub rten lha rdzas yid hoñ dgram<sup>d</sup> ||  
 tiñ h̄dzin rnam gsum rim par bsgom ||  
 de bñin ñid snañ rgyu yis bskyed ||  
 sñin po rnam gsum yi ge h̄bru ||  
 lha sku thig le bñu h̄du<sup>e</sup> bya ||  
 bcañ sgyur phyag rgya mkhañ la dgrol<sup>f</sup> ||

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'.<sup>32</sup>  
 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-mkhañi-snai (in the north), ho-  
     dkar-hdzin (in the west) and Bon-bdag (in the south).  
 One must arrange in a pleasing way the ritual articles and sacred  
     items.  
 One must concentrate on meditation in three stages:  
     the very truth itself (*de-bzin-nid*)  
     its universal manifestation (*kun-tu snai-ba*)  
     its substantial manifestation (*rgyu*).  
 The essence is of three parts, the seed-syllables, the divine form and the  
     dissolution into the central dot.  
 (The gesture consists of) the hands at rest, the turning of the hands, the  
     forming of the gesture, the release of the gesture in space.

mkhaḥ la gsas dbab kloṇ du bstim ||  
 gniṣ su med par dam tshig bsre ||  
 mchod paḥi yo byad ḥdod yon rdzas ||  
 mñon sprul nam mkhaḥi mthaḥ mñam dbul<sup>a</sup> ||  
 dḡyes skoṇ<sup>b</sup> thugs dam rgyud nas bskul || 5  
 tshig bṣad gyer daṇ bskul bahi brda ||  
 rṇa gṣaṇ rol mos sñan gsan dbab ||  
 dbyiñs nas ye śes mñon spyan draṇ ||  
 dug lha raṇ grol khri gdan dbul<sup>a</sup> ||  
 sgo gsum phyag ḥtshal sdig pa bṣag ||  
 mkhaḥ gsal ye śes mchod pas bṣkaṇ ||  
 bdud rtsi sman gyi rgyud la brten ||  
 thugs dam bdag daṇ bar mtshams sbrel ||  
 phyag rgya gar gyis snod bced rol ||  
 sku bstod ḥphrin las dbyiñs su bcol || 10  
 bla med grub paḥi rtags su gsal ||  
 dkyil ḥkhor sgo dbye bdag žal blta ||  
 gniṣ su med par gtan dam bcaḥ ||  
 mchog daṇ thun moṇ dños grub gsol ||  
 dbaṇ bži yoñs rdzogs byin rlabs [223b] blaṇ || 20  
 bcol paḥi ḥphrin las dbyiñs su bsgrub ||  
 dbal moḥi za lam dgra la bstan ||  
 las kyi ḥphrin las dbyiñs su bsdu ||  
 bdag med raṇ bžin mkhaḥ la bstim ||  
 bdag gžan don grub kloṇ du mñam || 25  
 de rnams<sup>c</sup> sgrub paḥi rim paḥo ||

gsum la las la sbyor ba la ||  
 brnag pa rgyu ḥphrul dra ba la<sup>d</sup> ||  
 ḥgal daṇ ḥbrel ba zuṇ du ḥjug ||  
 ḥphrul gṣen theg paḥi bon sgo la || 30  
 spyod lam ḥgal žin don la ḥbrel ||  
 drag poḥi sa gnas spyod la ḥgal ||  
 thams cad dbaṇ bsdus don la ḥbrel ||  
 brnag paḥi las ka spyod la ḥgal ||  
 bstan paḥi so ḥdzug don la ḥbrel || 35

<sup>a</sup> ḥbul<sup>b</sup> bṣkaṇs<sup>c</sup> bṣñen daṇ<sup>d</sup> daṇ

(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 satiating 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',<sup>33</sup>  
salute them with body, speech and mind, and confess ones faults.

One must make atonement to them with the worship known as 'Know-ledge of the Clear Sky',

and make use of the traditional means of elixir and medicaments.

The tutelary divinity and oneself are brought together in the intervening space (which once separated them).

The world and its creatures sport in a gesturing dance.

One praises the forms (of the gods) and urges them to their tasks in the celestial spheres.

There is clarity in the (divine) signs so excellently effected.

(As for the afterpart) one opens the mystic circle and sees the face of the chief divinity,

and one makes the firm vow of never being two,

and begs for the special powers of both the extraordinary and the ordinary kind.

One receives the perfect grace (flowing from) the four ritual acts,  
and one effects in the celestial spheres the tasks to which (the divinities)  
are committed.

The consuming way of the *dBal-mo* is turned upon one's enemies.

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

Selfless self-nature is absorbed into the heavens.

That which is effected for self and for others is resolved into the same-ness of space.

Such is the order of the conjuration.

Thirdly as for the application,  
in this magic net of ferocity

contradiction and coherence join in pairs.

In this *bon* way of the Vehicle of the Shen of Illusion  
there is contradiction in the practice and coherence in the result.

Staying in a wild place contradicts normal practice,  
but subduing all to one's power is coherent in result.

Ferocious actions contradict normal practice,  
but to establish the doctrine is coherent in result.

ū khrag dmar mchod spyod la ḥgal ||  
 sbyor sgrol rol pa don la ḥbrel ||  
 dam rdzas līa po spyod la ḥgal ||  
 dug līa gnas dag don la ḥbrel ||  
 mtshan ldan gnuñs ma spyod la ḥgal ||  
 thabs ūs dbyer med don la ḥbrel ||  
 rtogs pahi rgyañ mtshams<sup>a</sup> spyod la ḥgal ||  
 dben pahi gnas brten don la ḥbrel ||  
 brnag pahi ū sdañ spyod la ḥgal ||  
 rañ bžin byams pa don la ḥbrel ||  
 dregs pahi ū rgyal spyod la ḥgal ||  
 ūñ khams ūñ bdehi don la ḥbrel ||  
 thabs kyi rdzu hphrul spyod la ḥgal ||  
 log rtog ḥdul ba don la ḥbrel ||  
 dgra la brnag pa spyod la ḥgal ||  
 bar chod dben pa don la ḥbrel ||  
 phan gnod ḥdzin pa spyod la ḥgal ||  
 ḥgro la phan bde don la ḥbrel ||  
 bzañ ūñ ūñ spyod la ḥgal ||  
 bzañ po spyod pa don la ḥbrel ||  
 legs ūñes ḥdzin pa spyod la ḥgal ||  
 legs pahi bya ba don la ḥbrel ||  
 srog gi ḥkhor lo spyod la ḥgal ||  
 ma rig gnas spar don la [224a] ḥbrel ||  
 mañ sahi gtor ma spyod la ḥgal ||  
 gti mug rañ grol don la ḥbrel ||  
 rak tañi mchod pa spyod la ḥgal ||  
 ḥdod chags rtsad gcad don la ḥbrel ||  
 rus pahi gram khrod spyod la ḥgal ||  
 ū sdañ dbyiñs sgrol don la ḥbrel ||  
 ūñ chen g-yan gži spyod la ḥgal ||  
 hphrag dog rañ grol don la ḥbrel ||  
 srog dbugs mchod pa spyod la ḥgal ||  
 ūñ rgyal rtsad gcad don la ḥbrel ||  
 yu tiñi mchod pa spyod la ḥgal ||  
 g-ju ḥbrañ bdud rtsi don la ḥbrel<sup>b</sup> ||  
 bhāñ ḥa<sup>c</sup> lcañ lo spyod la ḥgal ||  
 mtshan ldan yol chen don la ḥbrel ||  
 drag poñi phur pa spyod la ḥgal ||  
 ḥkhor ba gtiñ non don la ḥbrel ||

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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.<sup>34</sup>

The sacrificial offering of meat contradicts normal practice,  
but to rescue the stupid is coherent in result.

The offering of blood contradicts normal practice,  
but to root out desire is coherent in result.

The heap of bones contradicts normal practice,  
but to dispose of wrath is coherent in result.

The use of human skins<sup>35</sup> 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 kloṇ ḥbrub khuṇ spyod la ḥgal ||  
 bon ḥid kloṇ yaṇs don la ḥbrel ||  
 rtsaṇ dmar mtshon cha spyod la ḥgal ||  
 srid paḥi dra ba don la ḥbrel ||  
 dmigs paḥi liṇ ga spyod la ḥgal ||  
 ma rtogs ḥdul ba don la ḥbrel ||  
 sreg ḥphaṇ mnān gsum spyod la ḥgal ||  
 bon ḥid gnas spar don la ḥbrel ||  
 de ltar ḥgal ḥbrel cha mthun paḥi ||  
 brnag pa rgyu ḥphrul dra ba la ||  
 phyi rgyud naṇ rgyud gsaṇ rgyud gsum ||  
 phyi rgyud mkhah ḥgyiṇ dbal gyi rgyud ||  
 naṇ rgyud dbal gsas drag poḥi rgyud ||  
 gsaṇ rgyud las kyi thig leḥi rgyud ||  
 phyi rgyud mkhah ḥgyiṇ dbal tshogs la ||  
 dzo dbal thigs kyi snags byad daṇ ||  
 lha rgod ūi khriḥi dmod byad daṇ ||  
 ma mo thun gyi zor byad daṇ ||  
 nag po bdud kyi lda byad bzi ||  
 ḥphrin las bzi yi gžuṇ la ḥbrel<sup>a</sup> ||  
 dbal gsas drag poḥi brnag pa la ||  
 dbaṇ sdud las kyi brnag pa daṇ ||  
 drag po bzlog paḥi ḥkhor lo daṇ ||  
 drag po [224b] rdzu ḥphrul rgyud chen daṇ ||  
 zil gnon khyuṇ nag ral chen bzi ||  
 las bzi brnag paḥi rgyud bzi byuṇ ||  
 gsaṇ rgyud las kyi thig le la ||  
 dbal mo las kyi thig le daṇ ||  
 dbal mo srog gi thig le daṇ ||  
 dbal mo srog gi spu gri daṇ ||  
 dbal mo las kyi byaṇ bu bzi ||  
 sum cu rtsa gsum ḥbrel<sup>b</sup> nas byuṇ ||  
 de ltar rgyud chen bcu gñis la ||  
 las mkhan ḥjig rten dmod byad bcas ||  
 snags ḥgrel brgya daṇ rtsa brgyad byuṇ ||  
 de la yaṇ ḥgrel stoṇ rtsa gñis ||  
 bcas daṇ lag len ldan par bya ||

<sup>a</sup> ḥgrel<sup>b</sup> 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 *Liiga* 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 *mKhah-hgyiin-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 *mKhah-hgyiin-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 poḥi las la sbyor ba na ||  
 drag po hñigs paḥi gnas dag tu ||  
 e kloṇ drag poḥi thun khaṇ bcaḥ ||  
 gzah skar pra ltas śis la hñjug || 5  
 lha ni dbal gsas rñam pa bsgom ||  
 bdud ni mi mthun log lta ḥdul ||  
 srog gi ḥkhor lo gnad la bsnun ||  
 mi ldog srog yig them la blaṇ ||  
 gnad la bskor la gcun la ḥbor || 10  
 brten<sup>a</sup> paḥi gtaḥ gzugs srog mkhar gzugs<sup>b</sup> ||  
 ṣa khrag dmar la dbal mo dbab ||  
 hñjig rten lha rgod phud kyis mchod ||  
 mchod daṇ brten<sup>a</sup> paḥi las la brtson ||  
 dgra daṇ bgegs kyi miṇ byaṇ ḥbri<sup>c</sup> || 15  
 dmigs paḥi ḥben la gsal bar bskyed ||  
 thun daṇ sna tshogs mtshon chas bsnun ||  
 dgug<sup>d</sup> daṇ bstim daṇ gsad daṇ bsgral<sup>e</sup> ||  
 bstab daṇ rol daṇ thugs dam bskāṇ ||  
 brnag paḥi las la sñiṇ rje med || 20  
 las sbyor mthaḥ [225a] ru phyin par bya ||  
 sreg ḥphaṇ mnān gsum skabs daṇ sbyar ||  
 rjes śul bon ñid rgya yis gdab ||  
 ḥphrul gsen gtsug phud dbal gyi gsen ||  
 brnag paḥi las sbyor thugs la zog || 25  
 sems can ḥgro la sman par mdzod ||

yaṇ rgyal bus bkaḥ stsal pa /  
 ñon cig ḥphrul gsen gtsug phud la sogs ||  
 ḥdus paḥi ḥkhor rnames thams cad kun ||  
 theg pa gsum pa ḥphrul gsen la || 30  
 hñjug ciṇ spyod paḥi gaṇ zag rnames ||  
 spyir yaṇ bon rnames thams cad la ||  
 sems bskyed gži ma mi ldan na ||  
 žiṇ sa ḥan paḥi sa bon ḥdra ||  
 skam la bab na ḥbras bu htshig ||  
 myu gu ḥkhruṇ bar ga la ḥgyur || 35

<sup>a</sup> bstan<sup>b</sup> btsug<sup>c</sup> bris<sup>d</sup> hgug<sup>e</sup> 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 ||  
 mi rtag rtsa ba stoñ pa ñid ||  
 stoñ pa sñiñ rje zuñ h̄brel yin ||  
 hgro ba thar pa de yis h̄droñ ||  
 dehi phyir sñiñ rje bskyed par bya ||  
 sñiñ rje bdag phyogs med par bskyed ||  
 bdag phyogs byuñ na sñiñ rje gol ||  
 khra spyañ sñiñ rje bdag phyogs can ||  
 hgro la mi phan rañ mthun gso ||  
 de la h̄bras bu chui bar byed ||  
 hgro la ma ltar byams pa dañ ||  
 kun la ñi ltar bñiam pa dañ ||  
 sems bskyed gži ma ldan par bya ||  
 bag yod bžin du spyad par bya ||  
 hgro ba gañ la gañ phan bya ||  
 sems bskyed ma gol gžan phan bya ||  
 h̄phrul gsen 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<sup>a</sup> ||  
 don du a dkar sa la ñes ||  
 thabs ñes dbyer med h̄bras bu thob ||  
 dehi phyir dehi don la slobz ||  
 h̄di yi don la h̄jug par gyis ||  
 h̄di yi don la brtag par bya ||  
 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 ||  
 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 ||  
 ḡyuñ druñ sa bcu rim par bgrod ||

<sup>a</sup> sñeg

Thus in the practice of *bon*  
 one must have the faith that will benefit oneself,  
 and one must raise one's Thought to Enlightenment as benefiting others.  
 The basis for thus raising Thought is compassion.  
 The basis of faith is impermanence.  
 The basis of impermanence is Voidness.  
 Voidness and Compassion go together as a pair.  
 By their means beings are led to salvation,  
 so one must exercise compassion.  
 But one must exercise compassion free of self-interest.  
 If self-interest arises, this contradicts compassion.  
 The hawk and the wolf have compassion of a self-interested kind.  
 It does not benefit others. It preserves one's own kind.  
 The fruits of this are very small.  
 Loving living beings like a mother,  
 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.yuṇ druṇ sa bcu rim bgrod nas ||  
 kun snaṇ gliṇ du mṇon htshaṇ rgya<sup>a</sup> ||  
 kun snaṇ gliṇ du saṇs rgyas nas ||  
 hgro ba sems can dpal du hgyur ||  
 mthar thug yon tan de ltar thob ||  
 gnas skabs yon tan bsam las hdas ||  
 h̄jig rten zin h̄dir bde legs daṇ ||  
 saṇs rgyas bstan pa dar ba daṇ ||  
 g.yuṇ druṇ dbu h̄phaṇ mtho ba daṇ ||  
 zin khams bde la dgod<sup>b</sup> pa yi ||  
 cha gcig h̄phrul ḡsen thabs la thug ||  
 stag lha me h̄bar sprul paḥi ḡsen ||  
 h̄phrul ḡsen ḡtsug phud n̄o mtshar can ||  
 h̄phrul ḡsen ḡtsug phud la ḡn̄er gtad ||  
 kho ma ne chuṇ bdag tu bsko<sup>c</sup> ||  
 groṇ khyer sgyu h̄phrul dgaḥ ba la ||  
 bon gyi h̄khor lo bskor bar mdzod ||  
 ces bkaḥ stsal to /

<sup>a</sup> saṇs rgyas<sup>b</sup> bkod<sup>c</sup> bskos

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

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

This is what he said.

## IV. SRID GŚEN THEG PA

theṅ pa bži pa srid gśen ḥchad par byed ||  
 ḥkhor baḥi sems can ma rig ŋon moṇs [ga 27b] rnams ||  
 raṇ rig ma rtogs ma rig ḥkhrul ḥkhor ḥkhyam ||  
 skye sī kha brgyud śa yi gdos pa can ||  
 ma rig pa la fion moṇs nad du ldaṇ || 5  
 bži brgya rtsa bži nad kyi sdug bsñal gduṇ ||  
 ma rtogs pa la don gyi khu ḥphrig ldaṇ ||  
 stoṇ phrag drug cu gdon gyi lan chags bsñag ||  
 ḥchi sa ma nes ḥchi baḥi gnas ma nes ||  
 ḥchi rkyen ma nes ḥchi baḥi dus ma nes || 10  
 rgas daṇ gzon daṇ byis pa<sup>a</sup> skyes ma thag ||  
 gri daṇ ḥkhrugs pa nad daṇ yams la sogs ||  
 glo bur ye ḥbrog sdug bsñal sbyaṇ daṇ ḥchi ||  
 ma rig ma rtogs ḥkhrul paḥi las dbaṇ gis ||  
 bla yid sems gsum dum bu gsum du mthoṇ || 15  
 bdag med stoṇ paḥi nō 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 ciṇ ḥdre yis gnod pa daṇ || 20  
 dbugs len srog gcod bdud phyr ḥbreṇ ba daṇ ||  
 gnas daṇ yul daṇ ḥdug sa ḥtshol ba daṇ ||  
 dge sdig rgyu ḥbras dkar nag mthoṇ ba daṇ ||  
 ḥchi bdag gśin rjeḥi sdug bsñal sbyaṇ ba daṇ ||  
 de ltar gcig la du mar ḥdzin pa yis || 25  
 bde baḥi skabs med ḥchi khaḥi nad pa ḥdra ||  
 dbaṇ po kun tshaṇ tshu rol gnas daṇ ḥdra ||  
 thogs pa med pa bar snaṇ rluṇ daṇ ḥdra ||  
 hñjig skrag bred pa ri dvags rgyar chud ḥdra ||  
 yid kha rmoṇ ba sa mthaḥi ku hraṇ ḥdra || 30  
 thar du mi re' mun khaṇ btson doṇ ḥdra ||  
 ḥdug sa ḥtshol ba byeḥu phrug [28a] tshaṇ yar ḥdra ||  
 skyabs gnas med pa dva phrug mas<sup>b</sup> bor ḥdra ||  
 bkres śin skom pa yi dvags dbul ḥphoṇ ḥdra ||  
 yid la mi bde zil bsgyur ḥdres bded ḥdra || 35  
 raṇ dbaṇ med pa la khaḥi bya sgro ḥdra ||  
 gžan dbaṇ bsgyur ba khrims kyi mñāḥ 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.<sup>36</sup>  
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.<sup>37</sup>  
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 hñag phyir ||  
 srid gšen bon gyi thabs dañ brda sbyor la ||  
 ñi thabs rgan gžon dar rgyas byis pañi<sup>a</sup> tshogs ||  
 ñi rkyen nad dañ dug mtshon gdon la sogs ||  
 gañ du ma ñes rkyen gyis ñi ba la ||  
 hñdur thabs de dañ mthun par gañ hñdul gyis ||  
 gson gšin brda sprod sdug bsñal thañ la dbyuñ ||  
 bla yid sems gsum lus sems gcig tu suds ||  
 bar sa de la gnas pañi gnas su žog ||  
 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. 29a<sup>2</sup>]

de ltar kun rdzob mtshan ma la<sup>b</sup> ||  
 mtshan ma ñnos po bden dgos pas ||  
 srid pa rgyud kyi bon po yis ||  
 thog mar rtsis kyis gtan la dbab<sup>c</sup> ||  
 rtsis kyis gtan la ma phab na ||  
 gañ la gañ dgos ñan mi phyed<sup>d</sup> ||  
 dehi phyir skye ba sña phyi dañ ||  
 da Itañi tshe tshad riñ thuñ dañ ||  
 rgyu rkyen ñi rabs yin tshul dañ ||  
 rjes ñul bkrug dañ mi bkrug dañ ||  
 de la phan dañ mi phan dañ ||  
 don rtags gtan la dbab par bya<sup>e</sup> ||

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

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In order not to check the Conqueror's Method and Compassion in the case of those tormented with such sufferings and afflictions, there is this method and instruction of the *bon* of the Shen of Existence. The many ways of death (affecting) old and young, the mature and the children,

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

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

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

Lead him on to a place of happiness and place him in the realm of true *bon*.

*Srid-gṣen gTsug-phud*, keep this in mind. .

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

So the *bonpo* of the original tradition

must first get matters in order by means of calculation.

If he does not order things by means of calculation, he cannot decide what is required in each case.

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

former and future births,

the measure and length of the present life;

the cause, circumstances and manner of death,

the prosperity or absence of prosperity of those left behind,

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

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

In this earthly domain with its gems and gold

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

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

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

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

those who are important by rank and so on,

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

Then ask for the site and prepare it ceremonially.

From the stories about the original ordering of death,

how it originally arose in the first place,

taking the original archetype up to the present time,

chant the *bon* exposition in its original form.<sup>38</sup>

gdos pa thag chod chags pa bsal ||  
 ḥkhor baḥi gag sel žen pa skyur ||  
 [29b] dpe don sī rabs lo rgyus bṣad ||  
 bla yid sems gsum ḥthor ba sdud ||  
 legs kyaṇ g·yeṇ<sup>a</sup> khams byiṇ ba gsiṇ ||  
 thar pa bde baḥi lam la bkod<sup>b</sup> ||  
 kun rdzob mtshan mar dños po bden ||  
 mthar ni don dam kloṇ du sdud ||  
 srid ni thams cad srid pas srid ||  
 gšen ni de dag ḥdul baḥi gšen ||  
 ita ba bla yid sems daṇ gsum ||  
 sdud ciṇ thar pa ḥdren par ita ||  
 sgom pa bdag gžan gñis med do ||  
 btaṇ sñoms chen pohi tiṇ ḥdzin bsgom ||  
 spyod pa ḥgro ba thams cad la ||  
 byams daṇ brtse baḥi tshul du bya ||  
 ḥbras bu ye gšen theg pa bsñag ||  
 lha ni ḥdur gsas rma bo bsgom ||  
 srid gšen gtsug phud thugs la žog ||  
 kun rdzob mtshan maḥi ḥdur bon no ||  
 don dam bden paḥi ḥdur ba ni ||  
 gšen rab lta dgoṇ rtsal ldan gyis ||  
 ḥgro ba ūnams thag sems can la ||  
 sñiṇ rje dpaḥ med bskayed nas su ||  
 tshad med bži daṇ ldan pa yis ||  
 raṇ bas gžan don gtsor byed ciṇ ||  
 mtshan maḥi rdzas la lus sems gzuṇ ||  
 duṇ ūog dkar la g·yu ris bri ||  
 dri ma skye mched tshaṇ bar bya ||  
 ūn soṇ gnas sbyaṇ sa bon dgod<sup>b</sup> ||  
 bar chod bgegs bskrad gšed daṇ phral ||  
 bla yid sems gsum gcig tu sprad ||  
 bde bar gšegs pa mchod pa ḥbul ||  
 ris drug bgegs la sbyin pa gtaṇ<sup>c</sup> ||

<sup>a</sup> yaṇ dbyen<sup>b</sup> bkod<sup>c</sup> btoṇ

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.<sup>39</sup>

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 g Tsug-phud*, keep this in mind. This is the *Bon* of Death Rites<sup>40</sup> 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.<sup>41</sup>

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.

ḥbyuṇ pa yi dvags glud kyis bskāṇ ||  
 ḥān soṇ gnas sbyāṇ rim par drai ||  
 dri ma mtshan byāṇ rdzas la bstim ||  
 bar sa de la g·yāṇ sar [30a] dbyuṇ ||  
 h̄jigs paḥi ḥphraṇ bsgral bde bar dgod<sup>a</sup> ||  
 s̄non gyi bag chags rjes dran bṣad ||  
 lha daṇ slob dpon bdag žal sprad ||  
 dus drug ḥtsho ba spyan gzigs bteg ||  
 ḥdod yon zad med gter daṇ sprad ||  
 h̄jig rten ḥkhor baḥi las spyod la ||  
 mi<sup>b</sup> chags mi len mi žen par ||  
 žen pa bzlog paḥi bon sgo' bṣad ||  
 khams gsum sa dguhi ūṇes dmigs bstan ||  
 yaṇ dag thar lam bcu gñis daṇ ||  
 g·yūṇ druṇ theg paḥi sa bcu daṇ ||  
 mthar phyin sa gsum brod kha btiṇ ||  
 bde baḥi gnas spar dbyiṇ sū dgod<sup>a</sup> ||  
 phyir mi ldog daṇ phyir mi hoṇ ||  
 lan gcig phyir hoṇ rgyun du žugs ||  
 dgra bcom ḥbras thob smon lam gdab ||  
 lta dgoṇs nam mkhaḥ lta bu yi ||  
 gšen rab rig paḥi rtsal ldan gyi ||  
 sems can don nus ma gtogs pa ||  
 phal daṇ phal gyi spyod yul min ||  
 gñis phuṇ ḥān soṇ brgyud ūṇ che ||  
 s̄non nas sbyāṇ paḥi ḥphro can gyis ||  
 tshad med bži yi rgyun žugs nas ||  
 sems can hgro la sman par ḥbyuṇ ||  
 rāṇ bas gžan don gtsor byed ciṇ ||  
 hgro la phan sems rtse gcig tu ||  
 byams daṇ s̄niṇ rjehi gži ldan na ||  
 srid gšen theg pa hgro baḥi don ||  
 don la mi gol h̄jug sgoḥi lam ||  
 mthar yaṇ don daṇ ḥbras bu ni ||  
 khams gsum sa dgu yar brgal nas ||  
 mos par spyod paḥi sa la gnas ||  
 mos spyod sa [30b] bži yar brgal nas ||  
 g·yūṇ druṇ sa bcu rim bgrōd ciṇ ||  
 thar par m̄iṇ par ḥtshaṇ rgyaho<sup>c</sup> ||  
 ces gsuṇs so / 40

<sup>a</sup> ḥkhod<sup>b</sup> ma<sup>c</sup> saṇs 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. 164a<sup>6</sup> onwards]

thams cad mkhyen paḥi ston pa lags ||  
 ston pas theg paḥi rim pa las ||  
 rgyu daṇ ḥbras bu gñis su gsuṇs ||  
 rgyu yi theg paḥi rim pa sogṣ ||  
 bskos paḥi gšen la gñer du gtad ||  
 da lta ḥbras buḥi theg pa la ||  
 theg [164b] pa lna pa dge bsñen bon ||  
 bdag la gñer du gtad gsuṇs pa ||  
 dge z̄es bya ba ci ltar dge ||  
 bsñen na ci ltar bsñen pa lags ||  
 rtsa bahi ḥbyuṇ khuṇs gaṇ la gtogs ||  
 bdag cag ḥkhor la bstan du gsol ||

de la ston pas bkaḥ stsal pa /  
 ūn cīg tshaṇs pa gtsug phud ūn ||  
 dge bsñen theg paḥi bon sgo ni ||  
 dge z̄es bya ba sdig pa med ||  
 lus naq yid gsum dge bar bkol ||  
 daṇ du blaṇ bas dge ba z̄es ||  
 bsñen z̄es bya ba yaṇ dag don ||  
 phyin ci ma log bsñen pas bsñen ||  
 dge la bsñen ciṇ tshul la gnas ||  
 yaṇ dag don la hjug spyod do ||  
 rtsa bahi ḥbyuṇ khuṇs mdo las byuṇ ||  
 bon la rgya che graṇs maṇ yaṇ ||  
 tshur bsdus rnam pa bži ru ḥdus ||  
 mdo ḥbum gzuṇs gsum man naq bži ||  
 man naq dpon gsas luṇ gi bon ||  
 gzuṇs ni chab dkar nag po shags ||  
 ḥbum ni rgyas pa spyir spro ba ||  
 mdo ni rgyu ḥbras gžal bya ste ||  
 theg pa thams cad rtsa ba ni ||  
 mdo sde dag las byuṇ baḥo ||  
 rgyu ḥbras gžal z̄es bya ba ni ||  
 ūn du btaṇ ba rgyu ru ste ||  
 phyis su ḥbyuṇ ba ḥbras buḥo ||  
 gžal bya dag ni dkah̄ sla gñis ||

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## 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',<sup>42</sup>  
(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*.<sup>43</sup>

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 hbras la ||  
 zin pa dag dañ so nam hdra ||  
 sa bon sñon du btab pa na ||  
 hbras bu ljañ pa rjes su hbyuñ ||  
 ljañ pa dag la brten pa yi || 5  
 lo hbras me tog bcud du smin ||  
 hgro ba sems can gsos su hgyur ||  
 dpe don de yi mtshon nas su ||  
 dad pa sñon du btañ ba na ||  
 brtson hgrus rjes su hbyuñ bar hgyur ||  
 dad pa bskyed [165a] na brtson hgrus myur || 10  
 le lo med pa phyin mi ldog ||  
 btson hgrus sñon du btañ ba na ||  
 śes rab rnam gsum hbras bu hbyuñ ||  
 thos dañ bsam dañ sgom pa yis ||  
 gzuñ so gdag sgo go lam phyed || 15  
 śes rab sñon du soñ ba na ||  
 hbras bu dge bcu rjes su hbyuñ ||  
 dge bcu spyad na thar pa thob ||  
 mi dge spyad na ñan soñ brgyud || 20  
 dge bcu sñon du btañ ba na ||  
 hbras bu pha rol phyin bcu thob ||  
 sbyin pa brtson hgrus dkañ thub zí ||  
 bzod dañ bsam gtan spyod yul dag ||  
 stobs dañ sñin rje smon lam mchog || 25  
 thabs dañ śes rab rgyud hbyañ ño ||  
 pha rol phyin pa bcu spyad na ||  
 gyuñ druñ sa bcu rim gyis non ||  
 sa lam rim bgrod hkhruñ pa med ||  
 gyuñ druñ theg pañi sar hñdzegs nas || 30  
 sañs rgyas sa la hñkhod par hgyur ||  
 sañs rgyas sa la gnas la kyañ ||  
 hgro ba sems can dpal du ste ||  
 rgyu dañ hbras buñi mtshan ñid do ||

gñal bya dkañ dañ sla ba ste || 35  
 yig rtsis rgyud la hñjug dkañ yañ ||  
 mthun pañi<sup>a</sup> grogs kyis brid pa sla ||  
 sems bskyed ma bñi skye dkañ yañ ||  
 rai la dpe blañ sñin rje sla ||  
 sbyin pa phyogs med gtoñ dkañ yañ || 40  
 rkyen gyis bslañ na grol ba sla ||

a hñdun pañi

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,<sup>44</sup>

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 bsruṇ dkaḥ yaṇ ||  
 khrims kyis bcad na thub pa sla ||  
 bzod pa sran bcas bsgom dkaḥ yaṇ ||  
 sgyu ma bslab na thob pa sla ||  
 brtson ḥgrus drag po bskyed dkaḥ yaṇ ||  
 bde sdug gžal na brtson pa sla ||  
 bsam gtan mñam par gnas dkaḥ yaṇ ||  
 ḥaṇ thag bsriṇ na brtan pa sla ||  
 dge bahi stobs la gžug dkaḥ yaṇ ||  
 sems rgya bskyed na ḥgrub pa sla ||  
 [165b] sñiṇ rje dpag med bskyed dkaḥ yaṇ ||  
 raṇ rgyud gžal na skye ba sla ||  
 smon lam re dogs med dkaḥ yaṇ ||  
 phyogs med bsten na mthar phyin sla ||  
 thabs mchog rmoṇ pa med dkaḥ yaṇ ||  
 bkri draṇ<sup>a</sup> bgyid na ḥdul ba sla ||  
 śes rab ḥkhrul pa med dkaḥ yaṇ ||  
 rnam gsum rgyud sbyāṇ mthar phyin sla ||  
 gžal bya dkaḥ slahi mtshan ñid do ||

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[f. 166a<sup>5</sup>, onwards]

de la yaṇ tshaṇs pa gtsug phud kyis gsol pa /  
 rnam pa thams cad mkhyen pa yi ||  
 cir yaṇ sprul paḥi sku mchog lags ||  
 mdo sde dag las byuṇ ba yi ||  
 theg pa lna pa dge bsñen bon ||  
 ma nor don la ḥjug pa nas ||  
 mi ḥkhyar don la bsgrub pa na ||  
 rgyu ḥbras rtsa ba ci ltar bsruṇ ||  
 spyod tshul rim pa ci ltar lags ||

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[166b] de la ston pas bkaḥ stsal pa /  
 ſion cig tshaṇs pa gtsug phud ḥkhor ||  
 rgyu ḥbras rtsa ba ḥdi lta ste ||  
 ḥkhor bahi las la blo ldog ciṇ ||  
 thar paḥi don la spro bskyed nas ||  
 rtse gcig byaṇ chub bsgrub pa na ||  
 sdig bcu mi dge rgýab tu bor ||  
 dge bcu rnam dag daṇ du blaṇ ||

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<sup>a</sup> bkrid graṇs

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.

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Then again *Tshariṣ-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, *Tshariṣ-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 bži las sogs paḥo ||  
 rtsa ba de las byuñ ba yi ||  
 mtshams med lña dañ ñe ba lña ||  
 lji ba bži dañ log pa brgyad ||  
 hkhrlul pa dgu dañ mi dge bcu ||  
 hkhrlul rtog bcu ste hkhor bahi las ||  
 bgyid dañ bgyi ru rtsal ba dañ ||  
 rjes su yi rañ spañ bar bgyi ||  
 hkhor bar ltuñ bahi rgyu yin pas ||  
 rtsa bahi dug lñahi las spyod ni ||  
 śin tu dam par sruñ ba gces ||  
 dge ba rnam dag bcu bo ni ||  
 de las so sohi gñen po ste ||  
 lus kyi gsum dañ ñag gi gsum ||  
 yid kyi bži las sogs pa dañ ||  
 rtsa ba de las gyes pa yi ||  
 byams chen lña dañ ltos pa lña ||  
 gus pa bži dañ hñun pa brgyad ||  
 ñes pa dgu dañ dge ba bcu ||  
 gžol ba bcu ste thar paḥi las ||  
 bgyid dañ bgyi ru rtsal ba dañ ||  
 rjes su yi rañ blañ bar bya ||  
 thar par bgrod paḥi rgyu yin pas ||  
 rtsa bahi ye śes lña po ni ||  
 śin tu ñes par blañ ba gces ||  
 tshañs pa gtsug phud sprul paḥi gšen ||  
 rgyu hñbras spañ blañ rtsa baḥo ||  
 spyod tshul rim pa hdi lta tes ||  
 dge bsñen gtan spyod rnam pa lña ||  
 dag pa khrus kyi spyod pa dañ ||  
 phyag skor mos hñun spyod pa dañ ||  
 sku gduñ tsha tshaḥi [167a] spyod pa dañ ||  
 rnam dag mchöd 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 hñrel na ||  
 sgrub sbyuñ tshogs gñis rdzogs par hñgyur ||

žes bkaḥ stsal to /

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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.

*Tshaiis-pa g Tsug-phud*, O Shen who is manifest at will!

Even such are the basic matters to be avoided and to be practised, and such are their causes and effects.

Now the sequence of practice is like this:

there are five kinds of fixed practice for Virtuous Adherers,  
the practice of pure ablutions,  
the practice of salutations, circumambulations and devotions,  
the practice of shrines and *tsha-tsha*,<sup>45</sup>  
the practice of the pure offering of water in worship,  
the practice of the armour of the perfected accumulations (of knowledge and merit).

From the five kinds of fixed rules of Virtuous Adherers  
come the five kinds of practice of Virtuous Adherers

When the outer form and the inner law are united  
defilements are removed and the two accumulations are perfected.

So he spoke.

de la tshañs pa gtsug phud kyiñ gsol pa /  
 rnam pa thams cad mkhyen pa yi ||  
 hgro bahi mgon gyur gsen rab lags ||  
 dge bsñen theg pañi bon sgo las ||  
 phyi yi tshul dañ nañ gi khrims ||  
 nañ khrims goñ du gsuñs lags kyañ ||  
 phyi yi spyod tshul rim pa la ||  
 lag len go rim ci ltar lags ||  
 bdag cag rig pañi blo rtsal ñan ||  
 thams cad mkhyen pas bñad du gsol ||

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zes gsol to / de la ston pas bkañ stsal pa /

tshañs pa gtsug phud la sogs hñus pañi hñkor / dus hñdir tshogs pa rnams  
 kyañ / sgrub gñis byañ zin tshogs gñis rdzogs pa dañ / phyi rabs rnams la  
 dper bstan pañi phyir du / rgyu dge bañi rtsa ba las / bsod nams kyi  
 tshogs rdzogs ñin sgrub pa sbyañ dgos pa yin pas / phyag skor mos gus dañ 15  
 mchod pañi rten la / gñen gyi pho brañ zíg bñen su hñthal gyis / rma lo  
 dañ g-ju lo dañ / tshañs pa gtsug phud dañ / spañi la nam gñen dañ / gto  
 rgyal khri ñes dañ / g-ju druñ sems dpañ khyed rnams kyiñ / yo byad dañ  
 rdzas cha mañi po sog cig / rje rigs kyi rgyal po hñkor lo hñod gsal hñkor  
 dañ bñas pas / tshogs sbyor rgyuhi yon bdag gyis [167b] ñig / ces gsuñs 20  
 nas / hñkor rnams la bkañ stsal pa /

rje rigs kyi rgyal po hñkor lo hñod gsal dañ / rgyal poñi khab dgañ ba  
 can gyi mi rnams dañ / g-juñ druñ sems dpañ rnams kyiñ / phun sum  
 tshogs pañi yo byad mañi po bsags te / bzo rgyal gar ma li ño la bkañ stsal  
 nas / bñen su gsol te / de yañ lcags ri pho hñdom bñi rgyañi nañ du / rmiñ 25  
 gñi khri hñhañs rim lñia brtsigs pa / deñi steñ du logs bñi rdzu hñhrul dra  
 ba la / g-juñ druñ gi pa tras gtam pa / phyi log la pho hñdom brgya ñi  
 ñus hñkor ba / deñi nañ du gser gyi ka ba dañ / g-juñi gduñ ma dañ / ñi  
 zlañi ka zu dañ / pad mañi ka gdan dañ / gñah tshon gyi dpyam gduñ  
 dañ / hñkor loñi dpyam bar dañ / nor buñi dpyam gduñ dañ / gñah sprin 30  
 gyi pa tra dañ nam khañi ya gad dañ / rgyu skar gyi za ra tshags dañ /  
 gñah tshon gyi dar bu khad rlob pa /

deñi steñ du rta dbab rim pa lñia ni / dkar ljañ dmar sño gser mdog dañ  
 lñia la / hñbyuñ lñiañi pa tras spras pa / deñi steñ du bum pa ñel gur dkar po  
 la / rin po cheñi hñgur chu dañ / za ra tshags gis brgyan pa / deñi steñ bre 35  
 srog hñkor lo char khebs lñan 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 Véhicle 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, sPai-la nam-g'sen, gTo-rgyal khri-ses*, all you Swastika Beings,<sup>46</sup> gather together implements and materials. And you, O King *hKhor-lo hod-gsal* of royal lineage, together with your entourage, be benefactor of the required materials.

Having thus addressed the company, King *hKhor-lo hod-gsal* of royal lineage, the people of the royal city *dGah-ba-can*, together with the Swastika Beings, gathered together many necessary things of excellent quality, and they asked the Royal Artisan *Gar-ma-li-so* to build. Then inside a surrounding wall 400 fathoms in circumference, he built foundations in five ascending steps, and on these he built four walls of a criss-cross pattern and decorated with swastika designs. The outer walls were 120 fathoms in circumference. Inside there were golden pillars and blue 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 / gžaḥ tshon gyi sgo khyud  
 dañ / gser gyi sgo ḥgram dañ / bye ruhi sgo skyes btsug pa / de Ita buhi  
 gžal yas khañ ñams-dgaḥ ba yid du hoñ ba / blta na sdug pa / spa zin  
 brjid pa / gzi zin mtho ba / rab tu brtan pa / bar ḥkhyams ḥdod yon gyi  
 ra ba dañ [168a] bcas pa / phyi sgo la rgyal chen bžihi pho brañ bcas 5  
 pa / de Ita buhi gšen gyi pho brañ chen po ni / lha dañ klu dañ mi la sogs  
 pa / dge ba la ḥdun pa rnames kyis bžen pas / guñ žag bco lhañi dus la  
 grub bo /

de la ston pas bde bar gšegs pañi sku gduñ rnam dag gi rgyud las / mu  
 tra lhañi dkyil ḥkhor žal phyes nas / mñah dbul dañ rab gnas rgya chen 10  
 por mdzad-de / mtshan yañ gyuñ druñ bkod legs kyi mchod rten žes  
 bya ba gsol to / de la yañ steñ gi lha dañ / ḥog gi klu dañ / bar gyi mi rnames  
 kyañ ſin tu spro ba skyes nas thams cad kun gyis mñion par bstod do /

de la yañ ston pas / dge bsñen theg pañi spyod tshul gtan la phab ste  
 tsals pa / tshañi pa gtsug phud gañ žig rigs kyi bu dañ rigs kyi bu mo dag / 15  
 sdig pa mi dge bañi las spañi nas / dge bañi las dañ du blañ bar ḥdod  
 na / tshul dañ khriñi kyi las la žugs nas / yañ dag mthar phyin pañi don  
 dañ ldan pañi skyes bu / ḥgro ba ḥdul ba / kha lo bsgyur ba / rig pa gsal  
 ba / stobs dañ ldan pa / rmid du byuñ ba / don mi bsñel bañi gzuñi thob pa /  
 rnam par dag pañi dge ba la ḥdun zin / mañi po ḥtshogs pañi rgya mtsho 20  
 gnon pa / gšen gyi mkhan slob dañ dpañ po / de Ita buhi mdun du ḥkhod  
 nas / dge bsñen gyi khriñi nod par bya ste / phyihi tshul gos lha dañ / nañ  
 gi gtan khriñi lha dañ / bar gyi spyod lam lha mthun par bya zin / theg  
 pa la [168b] ḥjug ste / dañ po phyihi tshul gos lha ni / stod gos dañ /  
 smad ſams dañ / chag non dañ / rmad ḥog dañ / rmad gos phyar bu dañ 25  
 lhañi / nañ gi khriñi lha ni / že sdañ gi dbañ gis srog gcd pa dañ / ḥdod  
 chags gi dbañ gis ma byin pañi len pa dañ / gti mug gi dbañ gis rgyu ḥbras  
 mi rtsi thob rdzobs su spyod pa dañ / nañ rgyal gyi dbañ gis dreg pañi las  
 bgyid ba dañ / ḥphra dog gi dbañ gis tshig rtsub mo dañ / nañ ḥkhyal ba  
 dañ / rdzun dañ ḥphra ma smra ba dañ lha spañ bañ / 30

blañ ba ni de las bzlog ste / yon tan gyi tshogs dpag tu med paño / bar  
 gyi spyod tshul lha ni / dag pa khruñ bgyid pa dañ / phyag skor mos ḥdun  
 spyod pa dañ / sku gduñ gi tsha tsha ḥdebs pa dañ / rnam dag gi mchod gtor  
 gtoñ ba dañ / tshogs bsags pañi yan lag las / mchod pa ḥbul ba dañ lhañi /

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 *Tshais-pa g Tsug-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. DRAÑ SROÑ THEG PA

[vol. *ga*, f. 242b<sup>6</sup> onwards]

yañ ston pas bkañ stsal pa /  
 ñon cig rnam [243a] dag gtsug phud ñon ||  
 sruñ bahi tshul la rnam pa gñis ||  
 thabs la brten.te sruñ tshul dañ ||  
 rañ bzin spyod pañi hdra tshul lo || 5  
 thabs la brten te sruñ tshul ni ||  
 rnam pa gñis su hbyuñ ba ste ||  
 blañ dañ dbog pa gñis su ste ||  
 blañ ba dag la rnam pa gsum ||  
 mkhan dañ slob dpon dpañ po rnams || 10  
 mkhan po gser gyi mchod rten hdra ||  
 dpañ po hgyur med ri bo hdra ||  
 slob dpon dri med sel sgoñ hdra ||  
 de la ma ñams rnam pa gsum ||  
 gser gyi mchod rten mdañs ma ñams || 15  
 hgyur med ri bo dpañs ma ñams ||  
 dri med sel sgoñ hod ma ñams ||  
 ñams pa med ciñ gol ba med ||  
 rnam gsum blo dañ Idan pa yis ||  
 sgo gsum g'yen bahi tshogs spañs nas || 20  
 lus ñag yid gsum gus pa yis ||  
 mkhan slob dpañ<sup>a</sup> poñi mdun druñ du ||  
 dgah dañ dad dañ gus pas blañ ||  
 dug gsum bag chags bdar thag gcad ||  
 sku gsum ye ñes hbras thob hgyur || 25  
 dpañ poñi druñ du khas blañs pa ||  
 khas blañs ma yin dam bcañ yin ||  
 dam la hgal na hbras bu htshig ||  
 skye ba lña brgyar ñan soñ brgyud ||  
 gar skyes slu ba rgyun tu hoñ || 30

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

<sup>a</sup> 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.<sup>47</sup>

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,<sup>48</sup> 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 ensnaresments.

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 ūi lag gsum ||  
 srog gcod pa dañ ma byin blañ ||  
 mi gtsañ spyod dañ che dregs bdud ||  
 gñis brgya lñā bcu rdzogs par dbog ||  
 dehi yan lag sde bñi las ||  
 kha zas sde dañ gon pañi sde ||  
 khri stan sde dañ grogs [243b] kyi sde ||

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de la so sor dbye ba ni ||  
 thog mar kha zas sde bñi las ||  
 mañ thun ūa dañ yu ti chañ ||  
 ag tsoñ dag dañ rnam pa gsum ||  
 dus ma-yin gyi kha zas bñi ||  
 ūa la rnam pa bñi yin te ||  
 ltuñ dañ ūes dañ ūams pa dañ ||  
 sbyañ du btub<sup>a</sup> dañ rnam pa bñi ||  
 spyir yañ ūa yi ūes pa ni ||  
 tshe rabs thog ma med pa nas ||  
 da ltañi lus blañs yan chad du ||  
 srid pa ci ltar srid pa na ||  
 srog dbugs bsdus pañi sems can rnams ||  
 pha mar ma gyur gcig kyañ med ||  
 dehi phyir skye hgrohi sems can hdi ||  
 dkar dmar thig lehi rgyu las grub ||  
 de ni srid pañi ūniñ po ste ||  
 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 ||  
 srin buhi groñ khyer sum brgya drug ||  
 phyi snod nañ bcud bñin du chags ||  
 srin buhi khroñ khyer re re la' ||  
 hphra mohi sems can khri phrag re ||  
 de las de hgyur rtsis las hñdas ||  
 sems can re rehi srog bcad na ||  
 hphra mohi sems can grañs med gum ||  
 sems can re re bkol spyad na ||  
 hphra mohi sems can grañs med bññal ||

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

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

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

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

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

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

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

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

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

sems can re rehi mnal spyad na ||  
 hphra mohi sems can grañs med brygal ||  
 dehi phyir hdri yi ñes pa ni ||  
 srog bcad srin buhi sdug bsñal ni ||  
 nags tshal dag la me btañ hdra ||  
 khrag gi zegs ma me ru mthoñ ||  
 bkol spyad srin buhi sdug bsñal ni ||  
 thar med brtson rar tshud pa hdra ||  
 lus srog bsdam pañi se mañi ni ||  
 lcags kyi tha ram dam par mthoñ ||  
 mnal [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 ||  
 gtan du thar med ltuñ ba yañ ||  
 bzí bsdus phuñ pohi rgyu las hbyuñ ||  
 phuñ pohi bcud las sa ru byuñ ||  
 dehi phyir sa la spyod pa ni ||  
 srin po ñiñ sa can dañ hdra ||  
 ro mchog tshor ba brod pa la ||  
 ze ldañ me ltar hbar ba hbyuñ ||  
 srog bcad bzin du srog la brod ||  
 gzan kyan srog la rlom pa gdoñ ||  
 glo bur bar chod hur pa dañ ||  
 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 ||  
 tshims pa med ciñ ñoms pa med ||  
 gan dag gzugs la rlom pa gtoñ ||  
 hkhriñ ciñ sbyor bas sred len hphrod ||  
 hkhor bahi skye hphel de las hbyuñ ||  
 skye rga na hchi sa la thug ||  
 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 ||  
 gyeñ skyon<sup>a</sup> le lo de las byuñ ||

<sup>a</sup> skyon

For every being whose womb is worked  
 countless small living beings feel faint.  
 Therefore as for its harmfulness,  
 this taking of life and the suffering of worms  
 is like setting fire to a forest,  
 for they see the drops of blood like fire.  
 As for setting animals to work and the suffering of worms,  
 they feel as though pressed into a dungeon where there is no escape.  
 As for the wretchedness of having their life-force in harness,  
 they see themselves as bound with iron fetters.  
 As for copulation and the suffering of worms then,  
 it is as though an epidemic pervaded their whole realm,  
 and they see the bodily element of seed as though it were poison.  
 Thus taking life and stealing  
 and the evil of impure behaviour  
 are certainly mortal sins,  
 and they have as their cause the physical body formed of the four elements.  
 The essence of the physical body emerges as flesh.  
 So this addiction to flesh  
 reminds one of demons who eat their own kind.  
 From relishing the sense of its excellent taste  
 anger arises burning like fire.  
 Delighting in killing as he kills,  
 a demon glories in taking the lives of others.  
 Sudden impediments and trickery  
 and mean thieving all come from it.  
 The root cause of slaying is concerned with flesh.  
 Fleshly potency develops into an essence  
 and desire arises like boiling water.  
 In the act of impurity one desires impurity.  
 There is no contenting and no satisfying.  
 Revelling transmits itself into all bodies there are.  
 Desiring and grasping are passed on through copulation..  
 From all this comes the birth-increase of this world.  
 Birth, old age, sickness and death are all concerned with flesh.  
 The seminal essence pervades the channels of the body,  
 and so there comes mental torpor like thickening darkness.  
 In the act of sleeping, one delights in sleep.  
 With such great drowsiness and indolence  
 this life becomes like a sleeping dream.  
 From all this come distraction and indolence.

mi lus chud zos śa la thug ||  
 dañs ma kha dog mdañs la soñ ||  
 lañ tsho stobs śed rgyas pa las ||  
 nañ rgyal rluñ ltar htshub pa hbyuñ ||  
 nañ rgyal bzin du dregs pa skye ||  
 chen po dag la hgran ya nañ ||  
 gzan dag yul la rlom pa gton ||  
 bdag rgyal gzan [244b] pham de las hbyuñ ||  
 hthab rtsod rtsa ba de la thug ||  
 rtsigs ma phuñ poñ gzugs la soñ ||  
 phuñ po yan lag rags pa las ||  
 hphra dog sa ltar skye ba hbyuñ ||  
 hgrañ<sup>a</sup> ba bzin du hgrañ<sup>a</sup> mi khyag ||  
 mi khyag bzin du tshig la dgañ ||  
 rtsod pa tha sñad tshig las hbyuñ ||  
 ru nañ hphra dog de las hbyuñ ||  
 bdag hñzin rtsa ba śa la thug ||  
 deñi phyir dug lñahi rtsa ba yañ ||  
 mañ thun śa yi rgyu la thug ||  
 sa yi dañs ma śa yin te ||  
 sa yis thams cad bskyed nas su ||  
 snañ srid gdos su gyur pa bzin ||  
 thams cad śa yi rgyus<sup>b</sup> bskyed pa ||  
 ñes pa thams cad rgyus<sup>c</sup> bskyed pas ||  
 ñes pa thams cad śa la thug ||  
 lhag par gti mug skyed pañi rgyu ||  
 pha ma gñis kyi dkar dmær yin ||  
 gñen hñrel kun gyi ñiñ śa yin ||  
 mig gis mthon na skyi re hñjigs ||  
 lag tu blañ na ya re nañ ||  
 khoñ du stim pañi lugs ci yod ||  
 śa yi ñes pa de ltar che ||  
 de las mi bzañ spañ bañ rigs ||

de la so sor dbye ba yis ||  
 ltuñ bañi śa la rnam pa lña ||  
 že sdañ hñdod chags gti mug dañ ||  
 nañ rgyal hñphrag dog rnám pa lña ||  
 phuñ po gzugs su grub pañi śa ||  
 že sdañ gcan chen srin poñi śa ||  
 hñdod chags byi la dar mañi śa ||

<sup>a</sup> hdrañ<sup>b</sup> śa yis thams cad rgyu<sup>c</sup> rgyu

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The wasting of the human body is concerned with flesh.  
 Vitality passes into colour and complexion.  
 Strength of youth grows in force.  
 From this comes pride which rages like a storm,  
 and together with pride comes arrogance.  
 So contending against one's superiors,  
 acting boisterously in others' domains,  
 triumph for oneself and discomforture for others,  
 this is the idea that results.

The root cause of quarrels is concerned with this.

The coarse elements (of meat) enter the physical body,  
 and from the hardy physical limbs of the body  
 envy arises coming into being like earth.  
 Although in a state of surfeit, it cannot bear the idea of surfeit,  
 and unable to bear it, it delights in words.  
 Argument arises from terms and words,  
 and malice and envy come from that.  
 The root of selfishness is connected with flesh.  
 Thus the root of the Five Evils<sup>48</sup>  
 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.<sup>49</sup>  
 With Lust the flesh of the lustful tom-cat.

gti mug phag rgod rñam pañi ña ||  
 ña rgyal gyi liñ nag pañi ña ||  
 hphrag dog sprel rgod rñam pañi ña ||  
 de la hbag na ltuñ bar byed ||  
 de bas ñes pa zur chuñ ba ||  
 ñes pañi ña la rnam pa brgyad ||  
 sprel dañ byi la dom dred ña ||  
 gcan gzan ri mo can gyi ña ||  
 hñab chags ñañi pa ñur bahi ña ||  
 khyu<sup>a</sup> mchog glañ dañ boñ drel dañ ||  
 ñes pa che bas<sup>b</sup> [245a] spañ bar bya ||  
 de bas ñes pa zur chuñ ba ||  
 ñams pañi ña la bcu drug ste ||  
 gyi liñ rta dañ bya wañ<sup>d</sup> ña ||  
 ma he mdzo hgar rtol moñi ña ||  
 hphar spyañ wa mo bya ma byel ||  
 dbyi gsañ grum<sup>e</sup> pa chuñ sram ña ||  
 khyim bya de phoñi ña la sogñ ||  
 ñams pa che bas spañ bar bya ||

de las sbyañ du btub pa ni ||  
 ña rkyan gtsod rgo ri dvags ña ||  
 g'yang lug ra gsum g'yuñ dvags ña ||  
 sme bas ma ñams sbyañ du btub ||  
 de las sme bar gyur pa ni ||  
 hñul khrim phog pas ñes pa dañ ||  
 skyes dman dag gis ñes pa dañ ||  
 bar snañ gzañ yis ñes pa dañ ||  
 zil bsgyur dag gis ñes pa bñi ||  
 sme bar gyur pañi ñams pa spañ ||

spuir yañi ña yi ñes pa ni ||  
 ji bñin dug lñia cha rags pa<sup>g</sup> ||  
 de bñin ñes pa che ba ste ||  
 spañ blañ de yi thabs dañ bstun ||  
 sbyañ mi btub la gtan nas hñzem ||  
 sbyañ btub ña la gso sbyañ bya ||  
 g'yuñ druñ sems dpañi ltuñ b'sags dañ ||  
 bde bar g'segs pañi mtshan phyag htshal ||  
 ñan soñ sbyoñ bahi sñiñ po brjod ||  
 yan lag kha zas sde gcig go ||

<sup>a</sup> khyuñ<sup>b</sup> ba<sup>c</sup> pa<sup>d</sup> bya bon<sup>e</sup> drum<sup>f</sup> khyur<sup>g</sup> pas

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With Ignorance the flesh of the raging wild boar.

With Pride the flesh of the black *Gyi-lii* 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:<sup>50</sup>

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-lii* horse and the flesh of the bat,<sup>51</sup>

the flesh of buffalo, the dzo and her male and female crossbred offspring,<sup>52</sup>

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 bahi gšen ||  
 chañ la rnam pa bži yin te ||  
 ḥbru chañ sbyar<sup>a</sup> chañ ſiñ khuhi chañ ||  
 ſiñ ḥbras khu ba a mri ta ||  
 ḥbru chañ bdud rtsi phab kyis sbyar ||  
 sbyar chañ rtsi thog ſniñ po sbyar ||  
 ſiñ chañ ſiñ nas ſiñ du gtig ||  
 a mri ta ni ſiñ gi bcud ||  
 de yi ſams pa che chuñ ni ||  
 ḥbru chañ dag gis ſes pa che ||  
 sbyar chañ dag gis ſams pa che ||  
 ſiñ khu chañ gis srog la ſen ||  
 srog la ſen pas ltuñ ba [245b] che ||  
 a mri ta ni bag yañ tsam ||  
 de yañ u dug ra ro dañ ||  
 bag med spyod ḥchal ḥbyuñ bar byed ||  
 spyir yañ chañ gi mtshan ſid ni ||  
 lha min mtshon cha sde bži las ||  
 chañ ni chu yi mtshon cha ste ||  
 btuñ bas na rgyal che bar ḥgyur ||  
 des na rañ srog ḥchad par byed ||  
 dug lñā ſes pañi rtsa ba yañ ||  
 rtsa ba sde gcib chañ las ḥbyuñ ||  
 byams pañi don la gnas tsam na ||  
 že sdañ ſion moñs skye ba yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||  
 sbyin pañi don la gnas tsam na ||  
 ḥdod chags ſion moñs skye ba yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||  
 ye ſes don la gnas tsam na ||  
 gti mug gñid du ḥthib pa yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||  
 yañs pañi don la gnas tsam na ||  
 ḥphrag dog ru na skye ba yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||  
 mñam pañi don la gnas tsam na ||  
 na rgyal dregs pa skye ba yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||  
 bdag gžan mñam par bžag tsam na ||  
 bdag ḥdzin ru na ldañ ba yañ ||  
 chañ gi rgyu las ḥbyuñ bañ ||

<sup>a</sup> sbyañ

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

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

*Chang* made from grain is an elixir prepared with yeast.

Blended *chang* is made from the essence of berries.

Concentrated *chang* is distilled to an ever stronger concentration.

Ambrosia is the essence of fruit-juice.

As for the degrees of harm they do:

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

Furthermore (*chang*) causes drunkenness and thoughtless bad behaviour.

As for the general characteristics of *chang*,

of the four weapons of the titans

*chang* is their liquid weapon.

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

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

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

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

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

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

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

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

[f. 247a<sup>2</sup>, onwards]

chan tshoñ ba dañ smad tshoñ ba ||  
 sbrañ tshoñ ba dañ rnam pa gsum ||  
 me lce hñhor lo hñbar ba yi ||  
 nañ gi sgrib pa can du sbyoñ ||  
 gal te mtho ris gnas na yañ ||  
 5  
 sdug bsñal dbul hñphoñs can du bskyed ||  
 dehi phyir gdod nas spañ bar bya ||  
 ñes dañ ñams dañ ltuñ ba la ||  
 bñags na sañs rgyas sman gyi lha ||  
 be du rgya hñod rgyal pos sel ||  
 de la ñes pahi ltuñ bñags dañ ||  
 10  
 dag ciñ tshans pañi cho ga bya ||  
 hñgro la sman gyi sbyin pa hñgyed ||  
 yan lag kha zas sde gcig go ||

rnam dag gtsug phud hñdul bahi gñen ||  
 15  
 gtsøñ sgog rnam pa bñi yin te ||  
 sñon med khams mun pa zer ldan gyis ||  
 dge sdig bstan pa rtsod pa yi ||  
 dri zim sman gyi tshal chen du ||  
 mñan sems dri ma hñthor ba la ||  
 20  
 kha dog sna bñhi rlañ du hñphyur ||  
 de las mi zim ljon bñi skyes ||  
 gcig de ser po gser gyi mdog ||  
 gser gyi pad mo kha bye hñdra ||  
 sa yi rgyu bskyed dri ma ñan ||  
 25  
 gcig de sño ljañ g'yu hñod hñbar ||  
 me tog g'yu yi tshom bu hñdra ||  
 rluñ gi rgyu bskyed dri ma ñan ||  
 gcig de dmar ljañ zañs hñod chags ||  
 dmar<sup>a</sup> ljañ chun po gñib pa hñdra ||  
 30  
 [247b] me yi rgyu bskyed dri ma ñan ||  
 gcig de ne ljañ ud pal mdog<sup>b</sup> ||  
 rtsa ba duñ po añ drag hñdra ||  
 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 shñ dug gis bskyed ||  
 sman gyis hjoms par byed paño ||

<sup>a</sup> g'yu<sup>b</sup> a par mdog

Purveyors of *chang* and prostitutes,  
sellers of honey,<sup>54</sup> 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 ||  
 sgwu lus gzugs kyi phuñ po ni ||  
 hbyuñ ba rnam pa bži las grub ||  
 srin buhi groñ khyer sum brgya gnas ||  
 sgog gtsoñ kha zas zos pa na ||  
 la la na yin la la hchi ||  
 zin der nad dañ yams byuñ mtshuñs ||  
 sgog gtsoñ ñes pañi dri ma ni ||  
 gnas ris chen po bži la tshor ||  
 sañs rgyas zin du mi gtsañ dri ||  
 dbyiñs na bžugs pañi lha dañ hgal ||  
 dpag tshad lha brgya tshun chad la ||  
 gtsañ rigs mgon poñi lha mi hkor ||  
 nus pa bcud du smin pa la ||  
 rmug dañ hthib dañ byiñ ba dañ ||  
 tshor ba rags dañ chags pa skye ||  
 sred che byi lañi sde dañ hdra ||  
 sdom pa hchal spyod dam tshig ñams ||  
 mgon skyob lha dañ sruñ ma bye ||  
 lus la srin buhi groñ khyer dmyal ||  
 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 hbags pa yis ||  
 ro myags hdam doñ nañ du sbyañ ||  
 ñes pañi gtsoñ la hbags pa yis ||  
 rnag khrag mtsho moñi nañ du sbyañ ||  
 ñams pañi gtsoñ la hbags pa yis ||  
 sdug bsñal na tshahi lus su skye ||  
 sbyañ btub gtsoñ la ma sbyañ na ||  
 lha 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 hñzem par bya ||  
 spyir yañ gtsoñ gi ñes pa ni ||  
 dug lha nad sel sman gyi lha ||  
 be du rgya hñod rgyal pos hbyoñ ||  
 sman gyi mchod pa rgyun du hbul ||  
 sman gyi sbyin pa rgyun du gtoñ ||  
 sman gyi cho gar brtson par bya ||  
 des na gtsoñ gi ñes pa hbyoñ ||

As for the general harm of onion and garlic,  
in phenomenal bodies formed of the four elements  
there are 300 communities of worms.

When you eat garlic and onion as your food,  
some of them are ill and some of them die.

It is as though disease and epidemic had started in the place.  
The harmful impurities of garlic and onion

are perceived in the four great realms.

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

They displease the gods who reside in space.

Protecting divinities of pure lineage

will not approach within a distance of 500 miles.

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

sluggishness, dimness and languor,  
insensitivity and passionate attachment result.

One is like the type of lecherous tom-cat."

Vows are reduced to loose practice and sacraments are broken.

Guardian divinities and protectors leave one

and the communities of worms in your body all suffer.

(The onion) produced from water causes sin,

The one produced from fire is harmful.

The one produced from wind is debilitating.

The one produced from earth is just capable of purification.

Defiled by the sinful onion,

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

Defiled by the harmful onion,

one suffers in the Lake of Pus and Blood.

Defiled by the debilitating onion,

wretched disease appears on one's body.

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

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

So it is right to avoid them altogether.

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

Even the impure smell is to be avoided.

As for the harmfulness of onions in general,  
the Lord of Medicine, remover of the maladies of the Five Evils,  
*Vaidūrya* the King, he purifies it.

Always make offerings of medicaments in worship.

Always give medicaments as gifts.

Exert yourself in medicinal ceremonies.

By such means the harm of onions is cleansed away.

ñes skyon rtsa ba mi śes pa ||  
 luṇ ma bstan du zos gyur yaṇ ||  
 gtsaṇ rigs lha sruṇ gñen mi ḥkhor ||  
 dbaṇ po ñams daṇ śes pa rmug ||  
 ñes skyon śes nas zos gyur yaṇ ||  
 ñams dan ñes ltuṇ ḥbyuṇ bar ḥgyur ||  
 yan lag kha zas sde gcig go ||

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rnam dag gtsug phud ḥdul baḥi gśen ||  
 dus ma yin gyi kha zas bži ||  
 srod daṇ tho raṇs dgoṇ mo daṇ ||  
 ñi ma dros daṇ bži ru ste ||  
 khrims kyi kha zas dus ma yin ||  
 srod la śa za srin pos bzaḥ ||  
 ñi dros rgyal po gdan thog bzaḥ ||  
 dgoṇ mo mu steg phyin cis<sup>a</sup> bzaḥ ||  
 tho raṇs - - - - -<sup>b</sup>  
 dus kyi kha zas rnam pa gñis ||  
 ñi ma rtse śar khrus rtiṇ la ||  
 dag pa lha yis kha zas bzaḥ ||  
 ñi ma dguṇ gi dus tshod la ||  
 tshoṇ ḥdus g-yeṇ ba spaṇ nas su ||  
 rgyal pos khrims kyi kha zas bzaḥ ||  
 de min duṣ ma yin la gtogs ||  
 dus ma yin gyi kha zas ni ||  
 lus po śed che ḥdod chags skye ||  
 tshul daṇ mi ldaṇ ño tsha bral ||  
 nad kyi rgyu rkyen ldaṇ bar byed ||  
 laṇ tsho stobs śed dar rgyas bskyed ||  
 de las g-yo daṇ ḥdzum pa daṇ ||  
 ḥphro daṇ rgod daṇ ldeṃ gyaṇ<sup>c</sup> ḥbyuṇ ||  
 dus min kha zas spaṇ ba ni ||  
 bži bsdus phuṇ po śed smād ciṇ ||  
 bag med spyod ḥchal [248b] mi ḥbyuṇ phyir ||  
 dus min kha zas spaṇ ba daṇ ||  
 dus kyi kha zas blaṇ bar ḥos ||  
 dus min kha zas bzaḥ ba ni ||  
 ḥdab chags ri dvags g-yuṇ dag daṇ ||  
 gcan gzan rṇam paḥi tshogs daṇ mtshuṇs ||

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

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

There are two proper times for eating:  
 after washing when the sun has risen  
 the pure gods take their food;  
 at noon-time kings eat their lawful food  
 away from the distractions of the market-place.  
 Except for these, other times are unlawful,  
 and as for the eating of untimely food,  
 the body becomes strong and desire increases,  
 one loses manners and sense of shame.  
 It produces the causes of diseases.  
 It produces the forcefulness and lustiness of youth.  
 From this comes playfulness and smiling,  
 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<sup>a</sup> śes pa ste ||  
 khriñs la hgal bas ltuñ ba phog ||  
 nad du ldañ bas ñes pa che ||  
 dbañ po rmug pas ñams par hgyur ||  
 dehi phyir spañ bahi rgyu ru śes ||  
 yan lag kha zas sde gcig go ||

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gñis pa gon pañi sde las su ||  
 rnam pa bñi ru śes pa ste ||  
 rgyal poñi chas dañ blon poñi chas ||  
 btsun moñi chas dañ ded dpon chas ||  
 tshon chen sde dañ ri mo can ||  
 ber dañ hñol dañ dpyañ ras sogs ||  
 rgyal poñi cha lugs spañ bahi rgyu ||  
 dbyi spañ stag gzigs guñ rgo<sup>b</sup> gsañ ||  
 hñphar chen dom dred ldañ hgyu wa ||  
 chu<sup>c</sup> sram sprel dañ grum<sup>d</sup> dkar hñphyi<sup>e</sup> ||  
 spu mtshan thul pa za hñog slag ||  
 blon poñi cha lugs spañ bahi rgyu ||  
 dkar ljañ dmar sño mthon ka hñchol ||  
 sgeg dañ phur dañ hñol dañ ñam ||  
 btsun moñi cha lugs spañ bahi rgyu ||  
 hñphar ñam goñ skor mu khyud spel ||  
 ska nan brañ ña phu duñ can ||  
 ded dpon cha lugs spañ bahi 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 ||  
 lcags ri med dañ luñ ma bstan ||  
 gñañ gzi lta bu srin poñi gos ||  
 spañ bahi rgyu ru bstan paño ||

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blañ bahi gos ni hñdi lta ste ||  
 srin bal kha chu la sogs [249a] te ||  
 srog bcad spu bal ma yin pa ||  
 sñi ñon dag las byuñ ba yi ||  
 dri med ras dkar gtsañ ma la ||  
 ñur smrig rtsi yi kha dog sgyur ||

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

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

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

Lynx, grey wolf, tiger, leopard, caracal, wild goat, snow leopard,  
 red wolf, brown and yellow bear, --\* and fox,  
 otter, monkey, white badger and marmot,  
 such coats of fur and gowns of silk,  
 being the dress of ministers, should be avoided.

White, green, red, blue, sky-blue, gay,  
 coquettish and fluttering, flounces and fringes,  
 being the dress of women, should be avoided.

With trimmings and collar and edgings everywhere,  
 waisted, breasted and with fitted sleeves,  
 such being the dress of officers, this should be avoided.

Wearing king's things, one feels important.

Wearing minister's things, one feels arrogant.

Wearing women's things, one feels lustful.

Wearing officer's things, one feels boastful.

With no border and unauthorized,  
 animal skins and the like are the dress of flesh-eating beasts.  
 So things to be avoided have been explained.

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

\* Either two syllables are corrupt here or else *Idan-hgyu* is the name of an unidentified animal.

pad lo ris drug gdiṇ ba bdun ||  
 g·yu mdaṇs sñon poḥi mu khyud can ||  
 lcags ri ḥkhor yug mthah goṇ med ||  
 lus kyi pags ltar gon par blaṇ ||  
 na bzah pad lo ris drug ni ||  
 stod gos smad śams chag nan gsum ||  
 rmad gos rmad ḥog tshul gos gsum ||  
 pad žu pad lham pad gdan gsum ||  
 theg pa rim dguhi tshogs daṇ sbyar ||  
 pad gdan pad lham smad śams gsum ||  
 chag nan rim bži rgyu yi bon ||  
 stod gos rmad gos tshul gos gsum ||  
 rmad ḥog gliṇ snam ḥbras buhi bon ||  
 pad žu rgyu ḥbras gñis med par ||  
 bla med theg pa chen poḥi tshul ||  
 thams cad kun la khyab par gnas ||  
 pad gdan gliṇ brgyad lte ba dgu ||  
 ḥkhor baḥi sa la mi gnas śiṇ ||  
 gaṇ la chags pa med paḥi tshul ||  
 pad lham pad brtsegs gñis sbyar te ||  
 rgyu drug ḥkhor baḥi lus blaṇs la ||  
 ḥdam gyis ma gos pad mahi tshul ||  
 smad śams sul bu ūi śu lṇa ||  
 gliṇ chuṇ ūi śu rtsa lṇa dpag ||  
 dag paḥi gliṇ skyes dag paḥi lus ||  
 kun las rnam par ḥphags paḥi tshul ||  
 chag nan rim bžin chag goṇ can ||  
 tshul khrims bum pa sseg pa daṇ ||  
 khrel daṇ ūo tsha śes pa ste ||  
 tshad med bži ldan byaṇ chub rgyun ||  
 rnam dag yid ḥoṇ sseg paḥi tshul ||  
 stod gos ḥphrag dbyuṇ<sup>a</sup> goṇ bsnol med ||  
 ḥdab brgyad me tog kha byeḥi tshul ||  
 ūe sdaṇ srin poḥi gos mi gon ||  
 byams pa ūaṇ ldan ūi baḥi tshul ||  
 [249b] tshul gos sul bu ūi śu lṇa ||  
 lcags ri mu khyud ḥkhor yug can ||  
 gliṇ bži gru bži gsal mthoṇs can ||  
 gtsaṇ khrims ūi śu rtsa lṇaḥi tshul ||  
 g·yas pa ḥog la g·yon pa steṇ ||  
 mdzes paḥi tshul gyis ḥphrag la gzar ||

<sup>a</sup> 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 unsmeared by the mud.

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

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

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

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

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

gtsañ ma gtsug phud khrims kyi gos ||  
 smad ḥog gliñ snam ū śu lñā ||  
 ḥtsho ba byad len mu khyud med ||  
 gtsañ ūñ dag par bya bahi tshul ||  
 dge bsñen dge tshul khrims kyi gos ||  
 rmad ḥog gliñ snam ū śu lñā ||  
 gyas ḥog g'yon goñ gru la gzar ||  
 khrus dañ mchod pañ g'yog byar mdzes ||  
 rmad gos gliñ snam brgya dañ brgyad ||  
 sprin dañ me tog ldiñ khañ na ||  
 dgra bcom sañs rgyas brgya rtsa brgyad ||  
 ḥdul ba khrims kyi bon sgo la ||  
 ḥchad dañ rtsod dañ rtsom pañ tshul ||  
 theg rim brgya dañ rtsa brgyad la ||  
 grub pañ ḥbras bu brgya rtsa brgyad ||  
 yañ dag mthar phyin rdzogs sañs rgyas ||  
 rmad du byuñ bahi ḥdul gos so ||  
 pad ū sul bu rtsa lñā la ||  
 ḥdab brgyad ge sar g'zon nuhi tshul ||  
 rnam par dag pa rin chen tshul ||  
 bslab pa mthar phyin dri ma med ||  
 rgyal mtshan mthon poñi tog lta bu ||  
 dus gsum nub pa med pa ste ||  
 rnam par dag pañ tshul ḥdzin no ||  
 de rnams kun gyi yan lag las ||  
 g'zí bskur bcud lðan pad gyes dañ ||  
 hos ru gsil ba sgra sñan dañ ||  
 pad cha pad khug sñon po dañ ||  
 tshem khab dbal mo so leb dañ ||  
 khrus bum pad gdan gtsañ ma dañ ||  
 lcags kyi chan gri g'ñis sbyar dañ ||  
 bkañ rgyud rin chen gleg bam dañ ||  
 sgra sñan theb tse ḥkhrol mo dañ ||  
 pad zañs [250a] gtsañ mañi tshan snod dañ ||  
 dri ūim sman gyi sdoñ po dañ ||  
 khrims kyi gtsañ rdzas sde bcu ni ||  
 rgyun du dgos pañi yo byad do ||  
 rnam dag gtsug phud ḥdul bahi g'sen ||  
 gon pañi sde bži spañ bar bya ||  
 pad lo ris drug blañ bar bya ||  
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It is the regulation garment of the 'top pure ones'.

The lower garment with its twenty-five patches is - - - - -<sup>ss</sup> 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 (*sila, samādhi, prajñā*) and resembles the top of a tall banner of victory.

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

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

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

the jingling mendicant's staff,

the blue lotus-case for the lotus-items,

the needle with point and flat end,

the vase of ablution with its pure lotus-base,

the metal scissors,

the precious volume of traditional teachings,

the sweet-sounding dish with its ringing note,

the bowl of ablutions made of copper,

the sweet-smelling medicinal stick,

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

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

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

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

pad šun gdiñ ba gdiñ bar bya ||  
 pad lham pad žu mnab par bya ||  
 gtsañ rdzas sde bcu htshag par bya ||  
 gos kyi spañ blañ bstan pañho ||

gsum pa khri stan sde las su ||  
 rnam pa bži ru šes 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 baho ||  
 mthon po gser dñul šiñ gi khri ||  
 rta dañ glañ po ma he dañ ||  
 boñ drel la sogs rkañ hgros te ||  
 mthon po yin pas spañ bar bya ||  
 de la so sor dbye ba na ||  
 gser dñul šiñ khri chen poñi khri ||  
 gnas pañi yul la chags pa skye ||  
 rta dañ glañ po ma heñi khri ||  
 kheñs sems dregs dañ na rgyal skye ||  
 mdzo dañ boñ drel dman pañi khri ||  
 rabs chad ma niñ u dug sgra ||  
 šin tu dmán pas ñams pa che ||  
 chen po skyes dman za ma mo ||  
 ñams len yid hphrog snañ ba hñhrul ||  
 lha mo klu mo mi mo dañ ||  
 bdud mo srin mo dman moñi rigs ||  
 rnam pa drug tu phyed pañho<sup>a</sup> ||  
 lha mo yid hphrog snañ ba hñhrul ||  
 klu mo mdzes ldan le lo g·yeñ ||  
 mi mo hñgro bañi bag chags g·yo ||  
 bdud mo ge šan srog la rgol ||  
 srin mo za byed bla yid rku ||  
 dman mo groñ rgyu<sup>b</sup> log par slu<sup>c</sup> ||  
 thar lam hñgegs pañi geg šiñ byed ||  
 spyir yañ ñes [250b] pañi mtshan ñid ni ||  
 rin chen sa hñog sbas pa dañ ||

sel sgoñ hñdam du bskyur ba dañ ||  
 rtsi thog ba mos bcom<sup>d</sup> pa dañ ||  
 me loin g·yah yis bsgribz pa dañ ||  
 ñi ma sprin gyis g·yogs pa dañ ||  
 zla ba gzañ yis zin pa dañ ||

<sup>a</sup> ched pañho<sup>b</sup> rgyun<sup>c</sup> bslu<sup>d</sup> hñjom

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The mat of lotus-fibres is to be spread.  
 The lotus-boots and lotus-hat must be worn.  
 The ten pure items are to be assembled.  
 This is the section on avoiding and taking in the matter of dress.

Thirdly concerning couches,  
 These may be known as of four kinds.  
     high couches, large couches,  
     beautiful couches, fierce couches.

High couches are of gold, silver or wood.  
 They include riding animals, horses, elephants and buffaloes, donkeys,  
     mules and so on.

Because they are high, they must be avoided.

If we distinguish the details,  
 great couches of gold and silver and wood  
 produce feelings of attachment to the place of your stay.  
 Horses, elephants and buffaloes, used as seats,  
 produce feelings of boastfulness, arrogance and pride.  
 Dzo, donkeys and mules are demeaning seats.

Animals that are impotent or neuter or make unpleasant sounds<sup>56</sup>  
 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<sup>a</sup> pa dañ ||  
 sgron me ḥod mdañs ñams pa dañ ||  
 dpag bsam sdoñ po rul ba dañ ||  
 me tog sad kyis khyer ba dañ ||  
 rña gśañ sgra skad chag pa dañ ||  
 ñams dañ ñes dañ ltuñ ba che ||

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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 ||  
 me lce ḥkhor lo ḥbar ba ru ||

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gdar tshan dmar poñi ssub la sbyañ ||  
 dman mo gdan du btiñ ba na ||  
 chu gliñ mun pañi rgya mtsho ru ||  
 klu srin pho moñi lus blañ zin<sup>b</sup> ||

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ḥdod pa tshim med ñion moñis skye ||  
 mi mo gdan du btiñ ba na ||  
 mñal gyi srin buñi groñ khyer na ||  
 sdug bsñal thar med btson ra sbyañ ||  
 klu mo gdan du btiñ ba na ||

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gliñ bar mun pañi glin khrod<sup>c</sup> na ||  
 dbañ bo ma tshañs gya ñes sbyañ ||

lha mo gdan du btiñ ba na ||  
 mthañ ḥkhob ma dag groñ khyer du ||  
 sdug bsñal na tshañi lus su sbyañ ||

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spyi ru ñies pa de ltar che ||  
 sgos su ḥdul ba ḥdzin pa yi ||

bslab gsum ḥjug spyod gañ zag rnams<sup>d</sup> ||  
 lus kyis<sup>e</sup> spyad na ltuñ ba che ||  
 ñag gis spyad na ñies pa che ||

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yid kyis bsam na ñams pa che ||  
 lus ñag yid gsum log pa na ||

śin tu ñams pa chen po ste ||  
 rdza chag ḥphro bžin bsañ bar dkañ ||  
 de phyir chen poñi khri stan spañ ||

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

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

They are debilitating, harmful and sinful.

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

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

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

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

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

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

In general the harm is as great as this.

In particular those people who have started and are practising the 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·yuṇ druṇ ḥkhor lo pad ma ris ||  
 me tog tshom bu pa tra ris ||  
 dpag bsam siṇ lo gžāḥ sprin ris ||  
 dkar ljaṇ dmar sṇo mthiṇ nag ris ||  
 kha dog sna lha gžāḥ mtshon ris ||  
 hjam daṇ bde daṇ ḥbol ba ste ||  
 lus po bag yaṇs chags pa skye ||  
 btsun mohi gdan yin spaṇ bar bya ||

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drag po gcan gzan ris bbra ste ||  
 gtum chen dōṛṇ daṇ rṇam chen dred ||  
 mi rgod rṇam paṇi pags pa gsum ||  
 gdan du btiṇ na ltuṇ ba phog ||  
 śa zan stag daṇ thig le gzigs ||  
 dpaḥ rtsal siṇ daṇ ḥar can gsaḥ ||  
 wal wol guṇ daṇ ḥphar spaṇ dbyi ||  
 gdan du btiṇ na ūes par ḥgyur ||  
 rbad daṇ wa sbrel khyi daṇ grum ||  
 sme baṇi gdan yin ūams par ḥgyur ||  
 gdan khri ūams na khri ḥphaṇ gdeg<sup>a</sup> ||  
 khri ḥphaṇ dgu paṇi mchod rten bžeṇs ||  
 rin chen bkad<sup>b</sup> sa thaṇ la ūal ||  
 gdiṇ ba g·yu mdaṇs gdan du gdiṇ<sup>c</sup> ||  
 de min khri gdan spaṇ bar bya ||  
 rnam dag gtsug phud ḥdul baṇi gšen ||  
 mthon poṇi khri stan ūes par ḥgyur ||  
 chen poṇi khri<sup>d</sup> stan ltuṇ bar ḥgyur ||  
 bzaṇ poṇi khri stan chags<sup>e</sup> par ḥgyur ||  
 drag poṇi khri stan ūams<sup>f</sup> par ḥgyur ||  
 khri stan dag gi dbye baḥo ||

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bži pa grogs kyi sde las su ||  
 chags paṇi grogs daṇ ḥgal baṇi grogs ||  
 ūes paṇi grogs daṇ ūams paṇi grogs ||  
 rnam pa bži ru ūes par bya ||  
 gñen daṇ ūe du ḥbrel ba rnams ||  
 chags paṇi grogs yin rgyaṇ [251b] thag bsriṇ ||  
 bṣṇo ḥbog rla rdol gdon gyis brlam ||  
 ḥgal baṇi grogs yin bar mtshams gcad ||  
 skyes dman bud med bslu brid can ||  
 ūes paṇi grogs yin rgyaṇ thag bsriṇ ||

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

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

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

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

The excitable<sup>57</sup> fox, the monkey, the dog and the badger,  
 These are mats that defile, and this is debilitating.

If you violate (the rules) in the matter of your couch, you must erect  
 nine steps,

you must build a *stūpa* with (a base of) nine steps.

Sleep on the ground in a precious (viz. religious) shelter.

You should put down as a mat a turquoise-coloured cloth.

Otherwise you should do without couch and mat.

O *rNam-dag gTsug-phud*, Shen who converts living beings!

High couches are harmful.

Large couches are sinful.

Beautiful couches are lustful.

Fierce couches are debilitating.

Such are the differences in the matter of couches.

Fourthly the section on friends.

There are clinging friends and erring friends,

harmful friends and debilitating friends.

Thus they are of four kinds.

Relatives and those who are closely connected

are clinging friends and must be kept at a distance.

Crazy, excitable people, those possessed of demons

make erring friends from whom one must cut oneself off.

Women who lead one into temptation

are harmful friends who must be kept at a distance.

dam tshig ŋams daṇ sme mnol can ||  
 ŋams paḥi grogs yin thabs kyis spaṇ ||  
 spyir yaṇ grogs kyi ŋes pa ni ||  
 thar lam mi thob gag ſiṇ byed ||  
 dge baḥi las la bar chod gtoṇ ||  
 phyin ci log gi bslu khar ḥgro ||  
 mi mthun rkyen g·yo sara<sup>a</sup> sna ḥkhrid ||  
 de bas thabs kyis spaṇ bar bya ||  
 de las bzlog ste mthun paḥi grogs ||  
 tshaṇs par spyod daṇ mthun par ldan ||  
 dad daṇ brtse sems mos gus che ||  
 blo sems mi ḥgyur ḥgyur med sems ||  
 dad ldan zuṇ thub dam tshig can ||  
 rnam dag dkaḥ thub srūṇ khrims ldan ||  
 ū tshul ūṇ riṇ khoṇ ḥkhyul can ||  
 blaṇ baḥi grogs su ūs paḥo ||

rnam dag gtsug phud ḥdul baḥi gſen ||  
 chags paḥi grogs kyis ltuṇ bar byed ||  
 ḥgal baḥi grogs kyis ŋes par byed ||  
 ŋams paḥi grogs kyis ltuṇ bar byed ||  
 ŋes paḥi grogs kyis sme bar byed ||  
 grogs kyi yan lag bstan paḥo ||

de ltar yan lag sde bži las ||  
 kha zas sde daṇ gon paḥi sde ||  
 khri stan sde daṇ grogs kyi sde ||  
 thabs la brten te bsruṇ baḥi rgyu ||  
 yan lag kha zas de bži la ||  
 ſin tu srog la ŋes pas su ||  
 nad la sman du ḥgro ba daṇ ||  
 theg pa goṇ du spar bas su ||  
 de min gžan la dgag par ūs ||  
 thabs la brten te bsruṇ baḥo ||

raṇ bžin gyis ni spyod tshul la ||  
 [252a] sgeg mos me loṇ phyi ba bžin ||  
 yaṇ yaṇ phyi ūṇ yaṇ lta ||  
 ūṇ paḥi rgyal rigs khrus byed bžin ||  
 skad gcig mi yeṇ rtse gcig srūṇ ||

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 šel sgoñ btsaḥ ba ltar ||  
 skyon gyis ma gos ūa ra gzab ||  
 rus sbel chu dañ ḥo ḥbyed ltar ||  
 dge sdig rgyu ḥbras spañ blañ brtsi ||  
 stobs chen gyad kyis gžu brduñ bžin ||  
 skad gcig thañ lhod med par bya ||  
 ri dvags tri ūña ūa ra ltar ||  
 byañ chub sems dpaḥ šes rgyud sbyañ ||  
 khrus dañ gtsañ sbra dag par bya ||  
 phyi yi tshul dañ nañ gi khrims ||  
 gñis ka zuñ ḥbrel mkhas par bslab ||  
 hñig rten ḥkhor bañi las spyod la ||  
 skyi hñigs g·yañ za ño tsha šes ||  
 bag yod spyod pa śin tu gzab ||  
 rgyal po lta buhi che ba dañ ||  
 blon po lta buhi g·yeñs pa dañ ||  
 tshoñ dpon lta buhi ḥdu ḥdzi dañ ||  
 byis pa<sup>a</sup> lta buhi spyod pa dañ ||  
 spyod lam bži po spañ bar bya ||  
 sgeg mo lta buhi phyi bdar dañ ||  
 nañ pa lta buhi gtsañ sbra dañ ||  
 loñs sku lta buhi cha lugs dañ ||  
 byañ chub glañ pohi spyod pa dañ ||  
 spyod lam rnam bži blañ bar bya ||  
 dgra la mi sdañ bžin mi bzlog ||  
 gñen la mi chags srid mi bskyañ ||  
 lus sems rtse gcig dal bar bya ||  
 phyi tshul wal wol g·yeñ mi bya ||  
 nañ khrims le lo g·yeñ mi bya ||  
 rnam dag gtsug phud ḥdul bañi gšen ||  
 phog pañi khrims rnames yo thub na ||  
 skye ba gcig gis mñon ḥtsañ rgya ||  
 rañ bžin gyi ni spyod tshul lo ||  
 ccs gsuñs so /

<sup>a</sup> sba

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

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

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

Like the deer *Tr̄ṇaśara*  
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. 19b<sup>2</sup> onwards]

de la yañ ston pas bkañ stsal pa /  
 legs so legs so rigs kyi bu ||  
 gsañ sñags don ldan gsañ ba ḥdus ||  
 gsañ bahi bdag po khyod legs so ||  
 khyod kyis žus pañi don de dag ||  
 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 rabs rjes hjug gañ zag rnams ||  
 bon sgo theg pa gañ spyod pa ||  
 spañ bsgyur grol ba gsum du hjug ||  
 dge bsñen drañ sroñ rgyu ḥbras rtsi ||  
 dug lha spañ pas phar phyin ḥdod ||  
 ñan spañ bzañ blañ chu yi gñer ||  
 zad pa med ciñ ḥphri ba med ||  
 chu las chu ḥbyuñ spañ mi ḥdzad ||  
 śiañ las śiañ skye bskam mi ḥgyur ||  
 me la śiañ bsnan ga la hoñ ||  
 spañ lam theg pa kor tshe ba<sup>a</sup> ||  
 theg pa chen poñi don ma yin ||  
 theg chen bon dañ rgyañ thag riñ ||  
 a dkar ye gñen bsgyur lam pa ||  
 spañ du med ciñ blañ du ḥdod ||  
 grogs su blañ žiñ grogs su bsgyur ||  
 grogs su bsgyur pas gñis su med ||  
 dbyiñs śes mkhañ kloñ thabs śes sogs ||  
 gñis su med pas don mthar phyin ||  
 loñs spyod rdzogs pañi žiñ du gsal ||  
 lha sku rigs stobs ye śes thob ||  
 theg pa chen poñi don la sñeg ||  
 theg chen don la smon žiñ ḥgrub ||  
 theg pa chen po grol bahi lam ||  
 snañ srid ḥkhor ba myañ [zoa] ḥdas bon ||  
 ñag gcig rig pañi cho ḥphrul la ||  
 spañ dañ bsgyur du ga la btub ||

<sup>a</sup> 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.<sup>58</sup>

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.<sup>59</sup>

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?<sup>60</sup>

ma bcos mñam pañi ñañ la bzag ||  
 ñañ la bzag pas ñañ du gnas ||  
 ñañ la ñañ ñid gyo ba med ||  
 ñañ las ñañ ñid hdu hbral med ||  
 ñañ ñid ño bo ñid du gsal ||  
 bla med šes rab pha rol phyin ||  
 zuñ hjug rtogs pañi phyag rgya thob ||  
 grol bañi lam du bstan paño ||

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de ltar spañ bsgyur grol gsum las ||  
 hdi ni bsgyur bañi lam du ste ||  
 phyi ñañ snod bcud hkhor hdas bon ||  
 dug las ye šes rtsir bsgyur zin ||  
 bdag ñid rol par ñiams su len ||  
 phyi snod stoñ gsum hñig rten dañ ||  
 sa rdo ri brag gnas rten hñkhras ||  
 loñs spyod rdzogs skuñi zin du bsgyur ||

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phyi snod lha yi gñal yas khañ ||  
 ñañ bcud skye hñgro sems can ni ||  
 srog dbugz bsdus pa thams cad kun ||  
 lha dañ lha moñi sku ru bsgyur ||  
 ñañ bcud lha dañ lha moñi sku ||  
 ye nas rgyal ba rgya mtshoñi zin ||  
 gdod nas bon ñid loñs spyod rdzogs ||  
 bon can mtshan ma cho hñphrul gnas ||  
 phyi snod ñañ bcud de ltar la ||

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spañ dañ blañi ba ga la mchis ||  
 ma spañ rgyan ñar ñams su blañ<sup>a</sup> ||  
 dug lha spañs pañi pha rol na ||  
 ye šes bya ba ga la yod ||

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dug dañ ye šes gnas hñgyur yin ||  
 sku dañ zin khams zuñ hñbrel yin ||  
 thabs dañ šes rab sñoms hñjug yin ||  
 dkár dañ nag gñis mdañs hñbyin yin ||  
 dge dañ sdig pa brod skyed yin ||  
 bde dañ sdug bsñal sun hñbyuñ<sup>b</sup> yin ||

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dug lha ye šes lha ru bsgyur ||  
 ze sdañ byams pa chen por bsgyur ||  
 mñam par gnas pa zí bañi ñañ ||  
 drag poñi skur sprul khro boñi sku ||

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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.<sup>61</sup>  
 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 hod dpuñ [2ob] ḥbar ||  
 ze sdañ ḥkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan śar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 lha sku phyag rgya rigs stobs spyan ||  
 ñid la ñid du mñon rol pa ||  
 bdag ñid chen po lhun gyis grub ||

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gti mug ye śes chen por bsgyur ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag pohi skur sprul khro bohi sku ||  
 gser mdog bdud hjoms hod dpuñ ḥbar ||  
 gti mug ḥkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan śar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 lha sku phyag rgya rigs stobs spyan ||  
 ñid la ñid du mñon rol pa ||  
 bdag ñid chen po lhun gyis grub ||

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ña rgyal zí ba chen por bsgyur ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag pohi skur sprul khro bohi sku ||  
 śel mdog bdud hjoms hod dpuñ ḥbar ||  
 ña rgyal ḥkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan śar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 lha sku phyag rgya rigs stobs spyan ||  
 ñid la ñid du mñon rol pa ||  
 bdag ñid chen po lhun gyis grub ||

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ḥdod chags sbyin pa chen por bsgyur ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag pohi skur sprul khro bohi sku ||  
 zañs mdog bdud hjoms hod dpuñ ḥbar ||  
 ḥdod chags ḥkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan śar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||

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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.<sup>62</sup>  
 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 ||

hpfrag dog yañs pa chen por bsgyur ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag poñi skur sprul khro boñi sku ||  
 g-yü mdog bdud hjoms [21a] hod dpuñ hbar ||  
 hpfrag dog hkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan ñar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 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 ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag poñi skur sprul khro boñi sku ||  
 sna tshogs bdud hjoms hod dpuñ hbar ||  
 yul brgyad hkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan ñar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 lha sku rigs stobs ye ñes spyan ||  
 ñid la ñid du mñon rol pa ||  
 bdag ñid chen po lhun gyis grub ||

rgyu bži phuñ po sku bžir bsgyur ||  
 mñam par gnas pa zí bahi ñañ ||  
 drag poñi skur sprul khro boñi sku ||  
 rigs bži bdud hjoms hod dpuñ hbar ||  
 skye bži hkhor ba dbyiñs su sgrol<sup>a</sup> ||  
 gñis su med pa bdag ñid ñañ ||  
 ma spañ rgyan ñar ñams su blañ<sup>b</sup> ||  
 bskyed dañ rdzogs pa zuñ du hjug ||  
 lha sku phyag rgya rigs stobs spyan ||  
 ñid la ñid du mñon rol pa ||  
 bdag ñid chen po lhun gyis grub ||

dam rdzas lha po bdud rtsir bsgyur ||

<sup>a</sup> bsgrol      <sup>b</sup> len

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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 pañi rtsi ||  
 že sdañ hñoms pa sman gyi mchog ||  
 nam mkhahí lha mo bcud kyi dños ||  
 gtsañ sme blañ dor rtog pa hñoms ||  
 the tshom med par ñams su blañ ||  
 stoñ ñid ye śes lhun gyis grub ||

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

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zim phod dri [21b] chen hñdu byed bdud ||  
 mñam ñid ye śes dag pañi rtsi ||  
 na rgyal hñoms pa<sup>a</sup> sman gyi mchog ||  
 rluñ<sup>b</sup> gi lha mo bcud kyi dños ||  
 gtsañ sme blañ dor rtog pa hñoms ||  
 the tshom med par ñams su blañ ||  
 mñam ñid ye śes lhun gyis grub ||

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pad ma rak ta tshor bañi bdud ||  
 sor rtogs ye śes dag pañi rtsi ||  
 hñod chags hñoms pa sman gyi mchog ||  
 me yi lha mo bcud kyi dños ||  
 gtsañ sme blañ dor rtog pa hñoms ||  
 the tshom med par ñams su blañ ||  
 sor rtogs ye śes lhun gyis grub ||

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mñam ñid dri chu hñdu śes<sup>c</sup> bdud ||  
 bya grub ye śes dag pañi rtsi ||  
 hñphrag dog hñoms pa sman gyi mchog ||  
 chu yi lha mo bcud kyi dños ||  
 gtsañ sme blañ dor rtog pa hñoms ||  
 the tshom med par ñams su blañ ||  
 bya grub ye śes lhun gyis grub ||

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dug gsum<sup>d</sup> sku gsuñ thugs su bsgyur ||

<sup>a</sup> bñi brgya hñoms pa<sup>b</sup> kluñ<sup>c</sup> hñdu byed<sup>d</sup> dus gsum

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

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

The best of medicines, it is destructive of Wrath.

It is the essential nature of the goddesses of space.

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

Absorb it without hesitation

and the Wisdom of Voidness is spontaneously effected.

The indispensable 'secret flesh' is the demon of Body

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

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

It is the essential nature of the goddesses of earth.

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

Absorb it without hesitation

and the Mirror-like Wisdom is spontaneously effected.

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

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

The best of medicines, it is destructive of Pride.

It is the essential nature of the goddesses of air.

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

Absorb it without hesitation

and the Wisdom of Sameness is spontaneously effected.

The 'lotus blood' is the demon of Feeling

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

The best of medicines, it is destructive of Lust.

It is the essential nature of the goddesses of fire.

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

Absorb it without hesitation

and Discriminating Wisdom is spontaneously effected.

The 'scent of sameness' is the demon of Perception

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

The best of medicines, it is destructive of Envy.

It is the essential nature of the goddesses of water.

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

Absorb it without hesitation

and Active Wisdom is spontaneously effected.

The Three Evils<sup>18</sup> are transformed into Body, Speech and Mind.

že sdañ ḥo bo stoñ pa ñid ||  
 stoñ zin bdag med bon gyi sku ||  
 kha-gtiñ mtshan ma dpag tu med ||  
 yañs dog mthañ dbus ḥgyur ba med ||  
 ḥdi žes bzañ gtad spros (mthañ) bral ||  
 gdod nas ḥo bo ñid kyi dbyiñs ||  
 bon ñid dkyil ḥkhor dbyiñs na gnas ||  
 de bzin ñid kyi tiñ ne ḥdzin ||  
 ma bcos spros bral ñams su blañ ||  
 bdag med stoñ pa ye śes sku ||  
 ma bcos dri bral rnam par dag ||  
 ye sañs rgyas pañi ḥo bor gsal ||

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gti mug ḥo bo rig pa ñid ||  
 rañ bzin ḥod gsal rdzogs pañi sku ||  
 sku dañ zin khams phyogs med rgyas ||  
 sgrib med ye śes ḥod zer ḥphro ||  
 mkhyen dañ brtse bañi bdag ñid can ||  
 gdod nas tshad med lhun la gnas ||  
 rañ bzin dkyil ḥkhor mkhañ la rdzogs ||  
 kun tu snañ gi tiñ ne ḥdzin ||  
 tshad med bzi ldan ñams su blañ ||  
 mi g-yo mñam gsal ye śes sku ||  
 mkhyen brtse ye śes phun sum tshogs ||  
 rañ bzin lhun grub ḥo bo gsal ||

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[22a] ḥdod chags ḥo bo sbyin pa ñid ||  
 gañ la ma chags rnam par dag ||  
 chags med dri bral sprul pañi sku ||  
 gañ la chags par mi ḥdzin zin ||  
 gañ la žen pa mi ḥchah bas ||  
 gañ dag ḥgро ba ma lus pa ||  
 de yis spoñ<sup>a</sup> bar mi ḥgyur bas ||  
 thams cad kha lo bsgyur bañi phyir ||  
 mtshan mañi dkyil ḥkhor kloñ du gsal ||  
 sprul pa snañ bañi tiñ ne ḥdzin ||  
 lha sku yig ḥbru thig le sogs ||  
 sna tshogs mtshan ma ñams su blañ ||  
 mtshan mañi rdzas la goms paño ||  
 yañ dag don la zuñ ḥbrel skye ||  
 dbyiñs śes mkhañ kloñ thabs śes sogs ||

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

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

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

zuñ hjug lha sku phyag rgya thob ||

snañ srid sbyor sgrol rol par bsgyur ||  
 phyi snod nañ bcud gcig tu sbyor ||  
 sbyor bañi mchod pa dpag tu med ||  
 ñid la ñid rol mnón par dag ||  
 dug gsum<sup>a</sup> sku gsuñ thugs su bsgral ||  
 dug lha ye šes lha ru bsgral<sup>b</sup> ||  
 rnam rtog bon ñid dbyiñs su bsgral ||  
 dgra bgegs bar chod tshogs su bsgral ||  
 sgrol bañi mchod pa dpag tu med ||  
 ñid la ñid rol mnón par dag ||  
 dbyiñs šes dbyer med bde bar rol ||  
 mkañi kloñi dbyer med gcig tu rol ||  
 thabs šes zuñ hjug sñoms par rol ||  
 rol pañi mchod pa dpag tu med ||  
 ñid la ñid rol mnón par dag ||  
 sbyor sgrol rol pa ñams su blañ ||  
 sbyor ba bon ñid bde bañi ñañ ||  
 sgrol bas dus gsum hñkor ba hñoms ||  
 rol pas zuñ hjug phyag rgya che ||  
 sku gsum lhun grub sañs rgyas thob ||

thabs šes mi spañ gzuñs ma hñzin ||  
 u ya dam tshig snod du bya ||  
 lha mo mdzes ldan yid hñi grogs ||  
 klu mo mdzas ldan dños grub grogs ||  
 mi mo yid hñi mthu rtsal grogs ||  
 mtshan ldan rgod lcam mchog gi grogs ||  
 sñoms hjug bde bañi phyag rgya sñrel ||  
 thabs šes thig le dkar dmar [22b] spro ||  
 rkyan cha ya bral don mi hñgrub ||  
 gñis mthun gra bsdeb kun nas mdzes ||  
 gsañ sñags gsañ la snod gcig dgos ||  
 thabs šes zuñ hñrel ñams su blañ ||  
 rtsa rluñ thig le zuñ du chud ||  
 bde stoñ ye šes rgyud la skye ||  
 dgañ chen rol mo dpag tu med ||  
 ñid la ñid rol mnón par dag ||  
 gñis su med pañi phyag rgya thob ||

<sup>a</sup> dus gsum<sup>b</sup> 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.<sup>48</sup>

The Five Evils are released as the Five Wisdoms.

Doubts are released in the celestial sphere of Absolute *Bon*.

Enemies, adverse influences and hindrances are released as the circle of offerings.

Immeasurable is the worship of release.

Delighting one in another, they are completely purified.

Celestial sphere and knowledge play happily together indistinguishably.

Sky and space play as one indistinguishably.

Method and Wisdom play together as Two-in-One.

Immeasurable is the worship of this play.

Delighting one in another, they are completely purified.

Absorb this union, release and play.

Union has the nature of absolute happiness.

Release overcomes the phenomenal world in past, present and future.

Play gains the Great Symbol of Two-in-One

and the triple-bodied spontaneously effected buddhahood.

Do not avoid Method and Wisdom. Take your partner.

Make her a worthy recipient of the secret vow.

A beautiful goddess is a pleasing companion.

A beautiful mermaid is a companion of perfect achievement.

A pleasing woman is a skilful companion.

An excellent *dākinī* is the best of companions.

Entering into union, the seal of happiness is fixed.

The 'drop' of Method and Wisdom flows white and red.

Alone and without a partner, no result is achieved.

One requires someone suitable and adapted and very beautiful,  
who is worthy of the secret of secret spells.

Absorb this union of Method and Wisdom.

Bring together channels, breath and the 'drop',

And the knowledge of bliss and voidness will arise in your 'soul-series'.

Immeasurable is the play of this great joy.

Delighting one in another, they are completely purified

and gain the symbol of non-duality.

Ita ba spyi rgya rlabs kyis chod ||  
 sgom pa mdor bsdus thig le ḥbrel ||  
 spyod pa bon ūnid la chen dor ||  
 dam tshig rnam dag gži ma gzuñ ||  
 ḥphrin las rnam bži tshags<sup>a</sup> su bsdam ||  
 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 kyan ||  
 don dam ūnams su len tshul lo ||  
 gsañ baḥi man ūnag thugs la choñs ||  
 sems can ḥgro la sman par mdzod ||

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ces gsuñs so / yañ ston pas bkaḥ stsal pa /

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

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thog mar bñiñen paḥi rim pa la ||  
 bñiñen paḥi gži ma sgo dgu dañ ||  
 gñis pa sgrub paḥi rim pa la ||  
 sgrub paḥi yan lag bco brgyad dañ ||  
 tha ma las kyi mthaḥ bsgyur las<sup>b</sup> ||  
 gžuñ las gud kyi mchoñ dgu ste ||  
 yan lag sum cu rtsa drug gis ||  
 bñiñen sgrub las gsum go rim dbye ||

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de yañ so sor bstan pa ni ||  
 bñiñen paḥi gži ma sgo dgu la ||  
 sñon ḥgro phyi yi bñiñen pa gsum ||  
 ūn ba nañ gi bñiñen pa gsum ||  
 bcaḥ gži las kyi bñiñen pa gsum ||

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

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

Thus he spoke. Then again he said:

Listen, powerful *gTsug-phud-gśen*!  
 In the vehicle of secret spells  
 there are the stages of reliance (invocation) and performance (conjuration).<sup>63</sup>  
 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 bskan la bsñen pa dañ ||  
 phyi rten skos kyi bsñen pa gsum ||  
 bcañ gzi las kyi bsñen pa gsum ||  
 sruñ ba mtshams bcad phyi ru bsñen || 10  
 dkyil hkhor dal bri nañ du bsñen ||  
 sgo dbye bsre bsnan gsañ ba bsñen ||  
 bsñen pañi gzi ma sgo dguho ||

sgrub pañi yan lag bco brgyad la ||  
 thog mar gzi yi yan lag drug || 15  
 ño mtshar lam gyi yan lag drug ||  
 mthar phyin hbras buñi yan lag drug ||  
 bco brgyad dag tu ñes 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<sup>a</sup> du bsgrub ||  
 spyän drañ ye ñes gñis med bsgrub ||  
 phyag hñshal mos hñdun gus par bsgrub ||  
 ñes ltuñ ñams bñag gus pas bsgrub || 25  
 gzi yi yan lag drug tu ñes ||  
 gsañ ba ñon moñs tshar gcad bsgrub ||  
 ye ñes byin dbab loñs spyod bsgrub ||  
 hphro hñdu gsañ ba hñdzab tu bsgrub ||  
 phyag rgya gsañ ba gar du bsgrub || 30  
 sku mdog phyag mtshan gdan khri bsgrub ||  
 zi khro gnas hgyur rtags su bsgrub ||  
 lam kyi yan lag drug tu ñes ||  
 dños grub yañ sñiñ bcud du bsgrub ||  
 dus gsum hñbral med dam bcar bsgrub || 35  
 bdud rtsi zad med gter du bsgrub ||

<sup>a</sup> gnad

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

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

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

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

Thus they are known as eighteen.

As for explaining them each in turn,

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

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

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

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

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

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

gsum [23b] pa las kyi mthah sgjur la ||  
 las kyi tha ma ḥchoṇ dgu ni || 5  
 theg pa dgu yi don daṇ sbyar ||  
 gsal byed me loṇ pra yi ḥchoṇ ||  
 phyva gśen theg paḥi don daṇ sbyar ||  
 snaṇ srid rab ḥbyams skoṇ gi ḥchoṇ || 10  
 snaṇ gśen theg paḥi don daṇ sbyar ||  
 ye śes dbal mo srog gi ḥchoṇ ||  
 ḥphrul gśen theg paḥi don daṇ sbyar ||  
 thugs rje žags pa ḥdur gyi ḥchoṇ ||  
 srid gśen theg paḥi don daṇ sbyar || 15  
 las bži rgyun lia sgrub sbyan ḥchoṇ ||  
 dge bsñen theg paḥi don daṇ sbyar ||  
 ḥbum sde sa ya dam tshig ḥchoṇ ||  
 draṇ sroṇ theg paḥi don daṇ sbyar ||  
 bdud rtsi gsaṇ ba sman gyi ḥchoṇ || 20  
 a dkar theg paḥi don daṇ sbyar ||  
 thig le dbyiṇs chen dgoṇs paḥi ḥchoṇ ||  
 ye gśen theg paḥi don daṇ sbyar ||  
 kun khyab yaṇs pa lta bahi ḥchoṇ ||  
 bla med theg paḥi don daṇ sbyar || 25  
 de ltar yan lag gsum cu drug ||  
 gsas mkhar gsaṇ ba sgo dgu yi ||  
 bsñen sgrub las gsum go rim mo ||  
 gsaṇ sñags don ldan gsaṇ ba ḥdus ||  
 gsaṇ bahi man ñag thugs la choṇs ||  
 sems can ḥgro la sman par mdzod || 30  
 ces gsuṇs so /

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- (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 GSEN THEG PA

[vol. *niā*, f. 61a<sup>7</sup> onwards]

de la yañ ye gsen gtsug phud kyis gsol pa /  
 ston pañi sgron ma hgro bañi dpal dañ mgon ||  
 rnam pa thams cad mkhyen pañi thugs can lags ||  
 ston [61b] pañi žal nas bden pañi bcud phyuñ žiñ ||  
 bdag cag hñkor la ñies par bstan pa yi || 5  
 theg pa brgyad pa ye gsen bon sgo la ||  
 dañ po byañ chub sems kyi hbyuñ tshul dañ ||  
 gñis pa bkañ rgyud luñ gi che ba dañ ||  
 gsum pa rgyud luñ so soñi bye brág rnames ||  
 bdag cag hñkor rnames thugs kyi dkyil du phog || 10  
 da yañ phyi rabs rnames kyi don ched du ||  
 dùg lña rnam dag mtshan bcas thabs kyi rgyud ||  
 ye ñes ñañ gnas mtshan med ñes rab rgyud ||  
 rtsa bañi rgyud gñis yan lag bco brgyad de ||  
 ñiñ lag brgyad cu gya gcig rnam grañs bcas || 15  
 ñies par gcig tu dril ba shiñ poñi don ||  
 mdo ru bsdus pañi ñams len go rim žig ||  
 bdag cag hñkor la ston pas bkañ stsal htshal ||

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

ñon cig ye gsen gtsug phud gus pas ñon ||  
 hñdi la go rim rnam pa gñis su bstan || 20  
 bskyed<sup>a</sup> pañi rim pa> bsñen<sup>b</sup> žiñ sgrub pa dañ ||  
 rdzogs pañi rim pa sgom žiñ goms pa gñis ||  
 don dam kun rdzob mtshan bcas mtshan med blta ||  
 thabs dañ ñes rab zuñ hñrel rgyu ru bstan ||  
 don la gñis su yod pa ma yin žiñ || 25  
 de yañ ñes pañi don du gcig tu bsdu ||  
 kun gži byañ chub sems su gcig lags kyañ ||  
 sems can bkri drañ so sor bstan pa tsam ||  
 deñi phyir bskyed dañ rdzogs pa gñis su bstan || 30  
 de la thog mar bskyed pañi rim pa la ||  
 sñon hgro dños gži rjes kyi bya ba gsum ||

## VIII. THE WAY OF THE PRIMEVAL SHEN

Then *Ye-gšen gTsug-phud* said:

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

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

So they asked, and the Teacher replied:

Listen, *Ye-gšen gTsug-phud*, listen!  
 This must be taught in two ordered stages,  
 the Process of Emanation (consisting of) reliance and performance,  
 the Process of Realization (consisting of) contemplative practice and  
 habit.  
 Absolute truth must be viewed as relative truth and the characterized as  
 the non-characterized.  
 Method and Wisdom are taught as being united as a pair.  
 In effect they do not exist in duality, for although they are one in the  
 Thought of Enlightenment, the universal basis, they are only taught  
 separately for the guidance of living beings.  
 Thus in reality they are united as one.  
 But for that reason (viz. the guidance of living beings) they are taught  
 as the Process of Emanation and the Process of Realization.  
 Now in the first place the Process of Emanation has three stages, namely  
 preliminaries, the real basis and the final acts.

dañ po sñon du hgro bahi rim pa la ||  
 brgyad khri bži stoñ theg pa rim dgu dañ ||  
 sgo bži mdzod lha bon sgo gañ spyod kyañ ||  
 kun gyi hbyuñ gnas bla ma dam pa yin ||  
 dehi phyir [62a] mtshan ñid ldan pañ bla ma btsal ||  
 lus ñag yig gsum mos hñun gus par bskyd ||  
 ji sñad mchod yon bla ma rje la hbul ||  
 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 ||  
 bsod nams bsags pañ hbras bu rgyun mi hchad ||  
 bskal pa stoñ gi sañs rgyas de dag kyañ ||  
 bla ma dag la brten nas byon pa ste ||  
 da ltañi ston pa bdag dañ mtshuñs pañ ||  
 dehi phyir mtshan ldan bla mañi thugs bzuñ nas ||  
 dbañ dañ byin rlabs luñ gi man ñag gi ||  
 žu don gsol ciñ khas blañ dam bcañ ste ||  
 sems la dam bcañ yod na dge ba hgrub ||  
 dam bcañ med na le lo g-yeñ bahi phyir ||  
 tshe gcig dge ba spyod bsam loñ khom med ||  
 dehi phyir dge ba dbyar dam bcañ ba ste ||  
 zin sa gšin la sa bon btab pa hdra ||  
 nam yañ lo thog myu gu hkhruñs par byed ||  
 de la hbras bu brtson hgrus stobs la rag ||  
 brtson hgrus stobs ni zin pañ so nam hdra ||  
 dehi phyir dam bcañ rnam par dag pa gces ||  
 dam bcañ rnam par dag pa sñon soñ nas ||  
 dge bahi sdoñ la mtshan ldan grogs gces pas ||  
 mtshan dañ ldan pañi lha sras lcam dral ni ||  
 rigs<sup>a</sup> bzañ khuñs btsun mi rgyal rgyud mañi bu ||  
 gžon nu dal hbyor dpag bsam ljon pa hdra ||  
 yon tan kun hbyuñ lo hbras me tog ltar ||  
 gañ du hñod pañi don rnamz rab hgrub ciñ ||  
 yid hoñ ñag hñam bran gyi tha ma ltar ||  
 ci bcol las la bskos pa de bžin ñan<sup>b</sup> ||  
 mi dge las spañ dge bcuhi las la brtson ||  
 sems dkar bcos sla khrel dañ ño tsha šes ||  
 dad pa hgyur med dge [62b] sems gtoñ phod che ||  
 gtsañ mañi tshul sruñ bram ze tshañs par spyod ||  
 g-yeñ sgyu zol zog<sup>c</sup> hñod pa gtiñ<sup>d</sup> bas spañ ||  
 sñin rje sems ldan hgro la byams pañi phul ||

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,<sup>64</sup> 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 ſá mtshan pra Itas rnam<sup>a</sup> hgyur can<sup>b</sup> ||  
 rtse gcig byañ chub bsgrub pañi grogs su bzañ ||  
 gañ du gnas kyañ thabs kyiñ dgug<sup>c</sup> la bsten ||  
 gsañ dam gñan<sup>d</sup> po gcig gis bsre bar bya ||  
 dpon gsas lha la dbañ luñ man ñag žu ||  
 sdig spyod ñan hgro dman pañi tshogs rnames ni ||  
 dge la bar du bcod pas spañ bar bya ||  
 de yañ mtshan dañ ldan pañi mi mo ni ||  
 dbyiñs dañ ye ñes thabs dañ ñes rab ste ||  
 rtsa rluñ thig le dbab pañi gzuñs ma che ||  
 byañ chub sems ñid bsgrub pañi grogs yin kyañ ||  
 hñig rten dag na med ciñ rab tu dkon ||  
 u dum hñbar dañ rnam par rgyal ba bñin ||  
 brgya stoñ khri hñbum re re srid pa tsam ||  
 de yañ rtags dañ mtshan ma brtags byas nas ||  
 mañ la ñuñ du brtag ciñ spañ blañ bya ||  
 rig pañi rtsal gyis dkyil hñkhor dbañ yañ bskur ||  
 gñis med dam tshig don gyi sñiñ po sbyin ||  
 man ñag gsañ spyod gab ciñ sba bar bya ||  
 byañ chub bsgrub pañi grogs su bstan paño ||

de ltar dpon gsas dag las luñ nod ciñ ||  
 mched dañ lcam dral dam tshig tshogs nas su ||  
 bsgrub pañi sa ru gsañ bahi gnas btsal te ||  
 de yañ sñon byuñ bsgrub pañi gnas lta bu ||  
 g-yu luñ ñel brag la sogs te ||  
 gsañ bahi brag phug dgu rgyud lta bu dañ ||  
 yañ na g-yuñ druñ dgu brtsegs<sup>e</sup> ri bo dañ ||  
 de bo gañ chen gliñ gi khrod la sogs ||  
 ñel gyi brag dkar rtse rdzoñ lta bu yi ||  
 dben la ñams dgañ yid du hoñ ba ste ||  
 g-yah 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 hñgal med so sogs<sup>f</sup> gnas ||  
 mdun rgyab ma bsnol ñin srib go ma log ||  
 g-yas sgron g-yon hñbar rgyab hgyiñ mdun ri gñol ||  
 gtsañ rgyal chab kyi lu ma dmig gi ltag<sup>g</sup> ||  
 rgya mtsho bdal<sup>h</sup> zab chu bran kun nas hñdus ||  
 spyan lam ñul riñ ñar lho yañs la bdal ||

<sup>a</sup> rnames  
<sup>g</sup> gis lta

<sup>b</sup> ñiñ  
<sup>h</sup> dal

<sup>c</sup> gkug

<sup>d</sup> gñen

<sup>e</sup> rtseg

<sup>f</sup> gsog

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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'<sup>65</sup> 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,

byaṇ g·yor nub bskyor dgra lam mi mthun med ||  
 rtsi śin nags tshal me tog ḥdam<sup>a</sup> buhi tshal ||  
 ḥdab chags skad sñan gcan gzan ri mo bkra ||  
 śa rkyāṇ gtsod rgo ri dvags g·yuṇ dvags ḥdzom ||  
 byaṇ chub sems ldan sprel buhi tshogs kyi gliṇ ||  
 mi min yid gzugs lha srin dregs tshogs ḥdu ||  
 Ita dman skye h̄jigs<sup>b</sup> sgrin bu ya na tsha ||  
 Ita ba can rnams bag dro<sup>c</sup> byiṇ ba gsiṇ ||  
 gaṇ du yod kyaṇ dkaḥ ba spyad la btsal ||  
 ma dag yul daṇ mthaḥ ḥkhob kla klo daṇ ||  
 groṇ daṇ groṇ khyer groṇ bdal la sogs ste ||  
 gnas rñiṇ mi gtsaṇ dman<sup>d</sup> paḥi ḥtshog ra<sup>e</sup> daṇ ||  
 mtshan daṇ mi ldan gnas yul spaṇ bar byā ||  
 yid ḥoṇ nāms dgah mtshan daṇ ldan paḥi gnas ||  
 byaṇ chub bsgrub paḥi gnas su bzaṇ bas btsal ||

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de ltar mtshan daṇ ldan paḥi gnas mchog tu ||  
 phun sum tshogs paḥi yo byad rdzas bsag ste ||  
 dar dkar bla bre dar dmar yol ba daṇ ||  
 mi nub rgyal mtshan phye ma ḥphur ma daṇ ||  
 mdaḥ daṇ me loṇ tsa kra ha la daṇ ||  
 rin chen chag śin yo gal draṇ śin daṇ ||  
 rña gṣan rol mo mchod paḥi bye brag daṇ ||  
 rin chen bum pa stobs ldan man dzi daṇ ||  
 mtshan ldan yol [63b] chen nā phyi phud žal daṇ ||  
 rin chen snod bzaṇ ḥbru snahi phye ma daṇ ||  
 dkar mñar śa khrag tshogs kyi yo byad daṇ ||  
 g·yu ḥbraṇ phud mchod bdud rtsiḥi rgya mtsho daṇ ||  
 me chu śin daṇ mkho mthun rdzas cha daṇ ||  
 rin chen sna lña ḥbru yi baṇ mdzod daṇ ||  
 dños grub laṇ tsho khams gsoḥi rdzas rnams bsag ||  
 gaṇ dgos yo byad phun sum tshogs par bya ||  
 de nas rdzas daṇ yo byad kun tshogs nas ||  
 thog mar sñon du ḥgro baḥi rim pa ste ||  
 theg pa rim dguhi bon sgo gaṇ spyod kyaṇ ||  
 h̄jig rten bdag po mñah dbaṇ can rnams la ||  
 dkar mchod gtsaṇ mahi gtor ma ma btaṇ nas ||  
 bder ḡsēgs pho braṇ gžal yas ma bslāṇ na ||  
 mñah dbaṇ bdag po sa bdag klu gñen rnams ||  
 bstan pa ci ltar bsruṇ yaṇ ko loṇ dam ||

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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.

šes rgyud ci ltar hjam yañ lha min rigs ||  
 dehi phyir sa bdag klu gñen dkar gyi mchod ||  
 rtsi sín žugs dañ gser skyems yas stags rdzas ||  
 rgyal bahi bden pa smrañ gis bkrol la dbul ||  
 hijig rten mñah dbañ can rnames dgyes bar bya ||  
 dgyes mdzad sñon gyi tha tshig dam du bdar ||  
 brten pañi gzi bslan hñdug sa bslan ||  
 bstan pa bsruñ bahi tha tshig dpañ du bsgo<sup>a</sup> ||  
 phyin chad gañ yañ dgos pañi sñan gsan dbab ||  
 de ltar hijig rten zi bde sa la rag ||  
 ziñ khams bde dañ lo thog legs pa dañ ||  
 rgyal khams dar dañ mñah ris hñphel ba dañ ||  
 phyed tsam sñon gyi<sup>b</sup> las kyis bskos lags kyañ ||  
 phyed tsam sa gzi mñah dbañ rnames las byuñ ||  
 hñdi la thabs dañ bstun par ma šes na ||  
 mi dge ñes pañi rtsa ba hñdi las hñbyuñ ||  
 dehi phyir sa bdag klu gñen bcos par bya ||  
 de ltar [64a] sñon hñrohi cho ga tshar nas su ||  
 bder gñegs gñal yas pho brañ gnas brtsig ste ||  
 dkar snum mñen la hñbol bahi sa blañ la ||  
 hñdom gañ khru bñi mñah gañ gru bñi dañ ||  
 khru<sup>c</sup> gañ la sogs che chuñ skabs dañ sbyar ||  
 khru gañ chag gañ mñho gañ dpañs gi tshad ||  
 rgyas hñbriñ bsdus gsum gañ byed skabs dañ sbyar ||  
 dbyiñs legs hñjam bde me loñ sbub hñdrahi tshul ||  
 gtsañ mañi tshan dañ dri bzañ sman spos kyis ||  
 kun nas yoñs su sñoms pañi chag chag gdab ||  
 si sñon tshon thag dkar dmar rtsi yis byug ||  
 thabs dañ šes rab gñis med byin gyis brlab ||  
 dkar dmar hñod zer thig gis stoñ khams khyab ||  
 mñthañ dañ tshañ thig skor thig zla gam bcad ||  
 hñgrus dañ hñgrus steñ pho brañ byed thig dañ ||  
 sgo dañ gduñ thig bñi brgyad skabs dañ sbyar ||

<sup>a</sup> bgo<sup>b</sup> sñon nas<sup>c</sup> gžu

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

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

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

If you do not know how to act methodically in this matter,  
a root-cause of evil and harm springs from this.  
So you must attend to the lords of the soil, the serpents and furies.  
Having thus completed these preliminary rites,  
one must construct the place for the temple of the blessed ones.<sup>66</sup>  
Take light-coloured soil which is viscous, pliable and soft,  
and suit the size to the occasion, either one fathom which is four cubits,  
or half a fathom (which is two cubits) square, or just one cubit  
(square).

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

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

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

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

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

mñam la ma hñres yoñs su sñoms par gdab ||  
 thig tshon tshar nas gtsañ mañi rdzas rnames bsag ||  
 dag pañi lha rdzas dkyil hñkhor rgyan rdzas dañ ||  
 bla med mchod rdzas na bzañ chas rgyan rdzas ||  
 gšen mched lha sras lcam dral hñkhor bcas rnames || 5  
 sta gon dag la gnas pañi rim hñgro bya ||  
 tiñ hñdzin mi g-yo don ma bsñel<sup>a</sup> bar gziñs ||  
 mi brjed dran pañi rmi lam pra Itas brtag ||  
 nañs par khrus dañ gtsañ sbra chas su gžug ||  
 dkar ljañ dmar sño sa-tshon sna lña la || 10  
 ye šes chen po lña ru byin gyis brlab ||  
 theb hñdzub lha dañ lha mor byin gyis brlab ||  
 bder gšegs pho brañ lha yi gžal yas bri ||  
 bum pa mdañ dar ral kyu me loñ dañ ||  
 rin.chen chag sñiñ mi nub rgyal mtshan dañ || 15  
 dbal gtor brjid ldan mtshan ldan yol chen sogz ||  
 phun sum tshogs pañi rgyan rdzas bkram par bya ||  
 dar dkar bla gur dar [64b] dmar hñphan gdugs dañ ||  
 za hñg bla bre yol ba dbub par bya ||  
 thog dbab myur mgyogs ye šes tiñ hñdzin bsgom || 20  
 dpon gsas bla ma dbañ stegs khri la bžugs ||  
 mched dañ lcam dral gtsañ mañi khrus nas dbyuñ ||  
 gar ma mthoñ khyab cha lugs ldan par bya ||  
 mdzes brjid sgeg ldan lha dañ lha moñi tshul ||  
 dgañ bañi mdañs phyuñ spro bañi dbyañs blañs nas || 25  
 gñis med dam tshig bsre bañi žu len bya ||  
 dkyil hñkhor sgo dbye yi dam lha žal blta ||  
 sñags dañ phyag rgya tiñ hñdzin sñiñ po dbog ||  
 lo zla žag grañs ci hñtsham dbyar dam bcañ ||  
 sñon hñgrohi rim pa de Itar šes par bya || 30

žes gsuñs so / yañ ston pas bkañ stsal pa /

ſñon cig ye gšen gtsug phud gus pas ſñon ||  
 sñon hñgrohi rim pa de Itar rdzogs nas kyañ ||  
 gñis pa dños gži rim pa hñdi lta ste ||

<sup>a</sup> 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 *mandala*,  
 the items of supreme worship, garments, accoutrements and adorn-  
 ments.

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

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

The following morning one must wash and put on clean things. ,  
 Then one must consecrate the sand of five colours, white, green, red,  
 blue (and yellow), with (the power of) the Five Wisdoms.

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

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

Arrange the finest items of adornment.

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

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

The Lama Master-Sage sits on the throne.

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

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

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

The door of the *mandala* is opened and the face of the tutelary divinity  
 is seen.

The spell, the gesture, the meditation and the heart-syllable are given.  
 The vow is made (for the period) a year, a month, a day, that one should  
 apply oneself, whatever (period) is suitable.

The order of the preliminaries is known to be like this.

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

Listen *Ye-gs'en gTsug-phud*, listen with devotion.  
 Having thus completed the order of the preliminaries,  
 the order of the real basis is like this:

phyi snod nañ bcud snañ zin srid pa rnames ||  
 ye nas stoñ zin 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 ñes hdu hbral med pa la ||  
 bgegs ñes bya ba gdod nas med lags kyan ||  
 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 sñiñ byed pa rnames ||  
 zin bas ma thul ñon moñs log sred can ||  
 thugs rjeñi stobs kyis rgyan mtshams gcad pañi phyir ||  
 thugs ñid zin bañi nañ las ma g-yos kyan ||  
 thugs rjeñi sprul pa hbar bañi skur spyod nas || 15  
 me ri mtshon cha ñuñs dkar sñags kyi mdah ||  
 bar chod log hñren rgyan mtshams gcad par bya ||  
 [65a] thugs rje khros pas log rtog tshar bced nas ||  
 mi min bgegs kyi bar chod zin bañi phyir ||  
 mñam ñid zin bañi tiñ hñzin bsgom par bya || 20  
 thog mar rañ ñid bde bañi gdan las su ||  
 cha lugs lñan lñan phyag rgya mñam sñoms kyis ||  
 ma bcos spros bral kun snañ tshad med hñod ||  
 hñgro ba yoñs la byams<sup>a</sup> sems lñan par bya ||  
 tiñ hñzin hñod las yig hñbruhi rgyu spro zin || 25  
 sñiñ khams snod bcud gdos lus bag chags sbyan ||  
 rañ lus gdos bcas ma dag bag chags sbyan ||  
 dag pa phyag rgya lha yi sku ru hñjug ||  
 rtsa gnas zin khams lha sku phyag rgyar bsgyur ||  
 hbyuñ dug phuñ po gnas hñgyur ye ñes sku || 30  
 ma bsgrubs sañs rgyas skad cig de ñid grol ||  
 dbyiñs nas ye ñes bsre bsnan<sup>b</sup> gñis su med ||  
 mñam ñid ye ñes lha skur gyur pa ste ||  
 bdag ñid bskyed pañi rim pa lñan paño ||

<sup>a</sup> byañ<sup>b</sup> bsnañ

The outer vessel and the inner essence, which comprise all phenomenal existence,<sup>67</sup>  
 are void from all beginning and selfless by nature,  
 being free of discursive thought, infinite as space.

This whole outer vessel is the *mandala* of the buddhas.

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

In this space and this knowledge which are free both of union and of separation,  
 so-called demons did not exist from the beginning,  
 but this host arose from ignorance and false views concerning good and evil, cause and effect, white and black, and dark and light.<sup>68</sup>

They obstruct one's reliance (invocation) and one's performance (conjuruation).<sup>69</sup>

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 ŋid lha yi thugs las su ||  
 skye med ŋaṇ las ḥgag med ram yam marṇ ||  
 bskal pa` chen pos ūiṇ khams rim gyis sbyaṇ ||  
 stoṇ ŋid ŋaṇ la bum pa dkyil ḥkhor bskyed ||  
 ḥbyuṇ lhaṇi sa bon ḥbru yi bžu btul las || 5  
 ye ſes lha ldn gála yas raṇ ḥod ḥbar ||  
 rmen gži dpyam brtsigs ya gad gur thog rgyas ||  
 sgo bži phyogs ḥod rta bab rim bži mdzes ||  
 phyi ŋaṇ lcog brgyad tshogs brgyad rig paṇi mkhar ||  
 bar ḥkhyam ḥdod yon loṇs spyod mchod paṇi ūiṇ || 10  
 phyi ḥkhyam zaṇs lcags ḥkhor yug khyud mo sbag ||  
 me chu rluṇ gsum bskal paṇi bu yug ḥtshub ||  
 gcan chen ka ba lha brgyad gduṇ ma gšiṇ ||  
 tshaṇs paṇi gral<sup>a</sup> dpyam rgyun skar grab non spras ||  
 ya gad chu ḥbab ḥphyaṇ ḥphrul za ra tshags || 15  
 ye ſes dar brgyad rig paṇi [65b] ḥphraṇ ḥphrul brlab  
 gcan lha zil gnon ŋon moṇs spa bkoṇ ūiṇ ||  
 ma chags skyon bral ŋi zla pad maṇi gdan ||  
 ḥod las rgyu bskyed raṇ ŋaṇ sa bon gsal ||  
 sṇags kyis skul gdab phyag rgyas brda mtshon ūiṇ || 20  
 tiṇ ḥdzin dgoṇs pas mi dmigs gsal gdab ciṇ ||  
 bder gšegs dbyiṇs na bžugs paṇi lha tshogs rnam ||  
 ŋaṇ ŋaṇ gtso la ḥkhor gyis bskor ba ru ||  
 sku mdog phyag mtshan rgyan daṇ bcas<sup>b</sup> par bskyed ||  
 dbyiṇs nas spyan draṇ ye ſes mkhaṇ la byon || 25  
 gniṇ su med paṇi dam tshig kloṇ du bstim ||  
 dnoṇ ḥbyor yid sprul loṇs spyod mchod paṇi tshogs ||  
 lha rdzas dam paṇi loṇs spyod ci ŋaṇ ba ||  
 tiṇ ḥdzin sṇags tshig phyag rgyas byin brlabs nas ||  
 rgyal baṇi dkyil ḥkhor lha la (mchod pa) ḥbul || 30  
 thugs dam dgyes bskar dbyiṇs su mñes par mdzad ||

Thus from the divine thought of your selfhood  
from the state of the unborn the (three) Great Ages of Fire, Air and  
Water<sup>69</sup> gradually purify the (phenomenal) realms.

The vase<sup>70</sup> and the *mandala* are (mentally) produced in this state of  
Voidness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They sink down into the mental sphere which is the bond of non-  
duality.

Then one offers in worship to the gods of the *buddha-mandala* the  
accumulation of offerings of enjoyable things, both real and 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 ŋid thugs la ŋi zla pad mahi gdan ||  
 ḥod kyi<sup>a</sup> rañ bzin mtshan mahi yi ge gzugs ||  
 skye med A la ḥagag med OM du ḥgyur ||  
 gsal ba dgu ḥdzab dpaḥo ḥbru lha dañ ||  
 5  
 thugs gsal sum cu spu śad sgren ltar ḥkhor ||  
 phar ḥphros dkyil ḥkhor lha tshogs thugs la thim ||  
 thugs la thim źin thugs la de bzin gsal ||  
 de ŋid ḥdzab skul ḥphro ḥdu dbyiñs su mchod ||  
 mukhañ la ḥod sprod kloñ du byin rlabs dbab ||  
 10  
 gñis su med ciñ gñis med gcig tu bsgrub ||  
 dbyiñs śes dbyer med bde bañi don ldan bya ||  
 ḥphro ḥdu sprul pas lha dañ bdag gžan sbrel ||  
 ye gšen theg pañi don du spyod tshul lo ||

de ltar bskyed pañi lha dañ gžal yas la ||  
 dbyiñs nas ye śes dkyil ḥkhor spyan drañ ste ||  
 15  
 thog mar rañ grol dug lhañi gdan thabs ḥbul ||

dam tshig thabs ldan gšen grogs [66a] mched lcam gyis ||

mdzes pañi tshul ldan rgyan dañ cha lugs gzab ||

dgañ bañi mdañs dañ spro bañi dbyañs blañ źin ||

pad ma ha lo me tog gdan thabs ḥbul ||

20  
dug lha gnas dag chen po lha yi stobs ||

že sdañ gnas dag señ ge dkar mos hjoms ||

gti mug gnas dag glañ chen ser pos hjoms ||

na rgyal gnas dag rta mchog ljañ khus hjoms ||

25  
ḥdod chags gnas dag g-ju ḥbrug sñon pos hjoms ||

ḥphrag dog gnas dag bya khyuñ ga rus<sup>b</sup> hjoms ||

ma rig mun pa ŋi ma zla bas hjoms ||

rtog ḥdzin bag chags skyon bral pad mas hjoms ||

20  
dug lha gnas su dag pañi gdan ḥbul bas ||

ye śes lha rdzogs ḥkhor ba zil byis gnon ||

sri ū gus tshul gdan mchog phul nas kyañ ||

dbyiñs nas spyan drañ gdan la bžugs gsol te ||

riñ gšaiñ rol mo sñan pañi sgra rnams bsrag ||

dri źim ūad ldan spros kyis śul mtshon źin ||

25  
gduñ bañi dbyañs dañ tshig gi brda sbyar nas ||

dbyiñs na bžugs pa rgyal bañi dkyil ḥkhor lha ||

rañ bzin mukhañ la rdzogs pañi źin khams nas ||

sri ū gus pañi tshul gyis spyan drañ gi ||

In one's own heart is the lotus-seat of sun and moon.

The differently characterized letters are made to enter there, each having the nature of light.

The unborn letter A changes into uncircumscribed OM and the nine special syllables, the five heroic seed-syllables and the thirty letters wheel round, each standing upright as finely drawn as a hair.

Spreading outwards they sink into the hearts of the hosts of gods of the *mandala*, and sinking into their hearts, they continue to shine there.

One offers up to the heavenly sphere the recitation of the formula (known as *de n̄id h̄dzab 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.<sup>71</sup>

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.<sup>33</sup>

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

Sun and Moon prevail over the darkness of ignorance.

The Lotus, being immaculate, prevails over the influence of fixed notions.  
By offering the thrones which remove the Five Evils,

Phenomenal existence is overcome by the Five Perfect Wisdoms.

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

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

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

ḥgyur med g·yuṇ druṇ dbyiṇs nas mi g·yo yaṇ ||  
 ḥgro drug thugs rjes bzuṇ baḥi don slad du ||  
 sprul pa thaṇ tsam gnas ḥdir mṇon spyan draṇ ||  
 gṇis su med par gdan la bżugs ḥtshal žu ||  
 lus naq yid gsum mos gus lha phyag btsal ||  
 lus kyi phyag bgyid gus pa lna ldan btsal<sup>a</sup> ||  
 naq gi phyag bgyid spro dgaḥ dbyiṇ bskyed btsal<sup>a</sup> ||  
 yid kyi phyag bgyid dgaḥ rab mchog bskyed btsal<sup>a</sup> ||  
 thog maḥi dus nas da lta yan chad du ||  
 sdig pa mi dge ci bgyis bṣags pa dbul<sup>b</sup> ||  
 [66b] že sdaṇ dbaṇ gyur byams paḥi naṇ du bṣags ||  
 gti mug dbaṇ gyur ye śes naṇ du bṣags ||  
 na rgyal dbaṇ gyur ū baḥi naṇ du bṣags ||  
 ḥdod chag dbaṇ gyur sbyin paḥi naṇ du bṣags ||  
 ḥphrag dog dbaṇ gyur yaṇ paḥi naṇ du bṣags ||  
 ḥgyod ciṇ dag par ye śes lha la mthol ||  
 tshaṇ paḥi drin len bla med tshogs mchod dbul<sup>b</sup> ||  
 tshogs brgyad ye śes rig paḥi lha mo brgyad ||  
 yul brgyad mchod paḥi bye brag phyag na bsnams ||  
 glu gar stabs kyis ye śes lha la dbul<sup>b</sup> ||  
 ḥbyuṇ lna rnam dag ye śes lha mo lna<sup>c</sup> ||  
 rin chen sna lnaḥi gzed ū yaṇ pa ru ||  
 g·yu ḥbraṇ yu ti bdud rtsi sman daṇ sbyar ||  
 dgoṇs pa dmigs med phyag rgyas byin brlabs nas ||  
 dkyil ḥkhor ye śes lha la mchod pa dbul<sup>b</sup> ||  
 thugs dam mṇes bskāṇ dbaṇ daṇ dṇos grub žu ||  
 bdag ūid lha daṇ gsas mkhar bdag gžan sbrel ||  
 A dkar OM la ye śes chen po lna ||  
 gsal ba dgu ḥdzab thugs gsal sum cu yi ||  
 ḥod kyi ūag thag gžaḥ tshon lu gu brgyud ||  
 zer gyi rai bžin kun nas ḥphro ba yis ||  
 phyi naṇ snod bcud gžal yas lha ru bsgyur ||  
 dbyiṇ daṇ ye śes thabs daṇ śes rab kyi ||  
 sku daṇ ūiṇ khams zuṇ ḥbrel bdag ūal mthoṇ ||  
 ūal mthoṇ bla med tshogs kyi mchod pa dbul<sup>b</sup> ||

Although they do not move from the changeless Swastika sphere, in order to hold the beings of the six regions in their compassionate grasp, they are effectively invited here just for a moment in apparitional form.

One invites them to be seated on the thrones of unity.

One makes obeisance to the gods showing respect with Body, Speech and Mind.

One makes the five devotional gestures with one's body.

One offers joyous chants as salutation of speech.

One offers joyous thoughts as salutation of mind.

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

Wrath is overcome and confessed in the spirit of love.

Mental torpor is overcome and confessed in the spirit of knowledge.

Pride is overcome and confessed in the spirit of tranquillity.

Desire is overcome and confessed in the spirit of generosity.

Envy is overcome and confessed in the spirit of magnanimity.

One makes confession to the gods of knowledge with contrition and purity.

With pure gratefulness one offers an excellent mass of offerings.

The (eight) perceptive groups are (represented by) the eight goddesses of knowledge,

who raise up in their hands the different offerings of the eight spheres of perception.

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

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

One consecrates (the offerings) with gestures and with concentrated thought which clings at nothing,

and offers them to the knowledge-gods of the *mandala*.

One fills their thoughts with happiness and asks them for the consecration and for final perfection.

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

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

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

Beholding this countenance, one offers in worship an excellent mass of offerings.

phyi nañ snod bcud dños hbyor loñs spyod tshogs ||  
 dbyiñs šes mkhañ kloñ thabs šes gñis su med ||  
 yul šes lha dañ skye hgro gñis med sbyar ||  
 dkyil hñkor ye šes lha la mchod pa dbul<sup>a</sup> ||  
 chag ñams hgal hñhrul gduñ tshig dbyañs kyis bñzag || 5  
 ma rtogs log pa thugs rjeñi šugs 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 šes rab phyag rgya mkhañ 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 mthañ yas bsam mi khyab ||  
 dkyil hñkor ye šes lha la mchod pa dbul<sup>a</sup> ||  
 gñis med rig pañi lha la phyag hñshal lo || 15

bon ñid dbyiñs na gnas pañi dkyil hñkor dañ ||  
 rañ bñin lhun gyis grub pañi dkyil hñkor dañ ||  
 mtshan ma kloñ du bskyed pañi dkyil hñkor dañ ||  
 dkyil hñkor rnam gsum gsal bahi lha mchog la ||  
 dbu yi gtsug phud zabs kyi khri gdan dañ || 20  
 brjid pañi sku dañ tshañ pañi gsuñ dbyañs dañ ||  
 mkhyen pañi thugs dañ brtse bahi dgoñs pa dañ ||  
 brnag pañi phyag mtshan brda yi don rtags dañ ||  
 mdzes pañi rgyan dañ lhab lhub na bzah dañ ||  
 dgyes pañi yum dañ bskor bahi hñkor tshogs dañ || 25  
 che bahi yon tan mdzad pañi phrin las dañ ||  
 gañ la mos pañi sgo nas de bñin bstod ||  
 bstod ciñ dgyes pañi mtshan ma rtags su bsgrub ||  
 sku dañ zin khams gdan dañ gñal yas dañ ||  
 zin rgyan bcu gsum tshañ pañi tshul dgu sogs || 30  
 dug lha ñon moñs gnas su dag pa yis ||  
 ye šes lha ldan loñs spyod rtags su bsgrub ||  
 bla med rtags kyi mchod pa dbyiñs su bstab ||  
 glu dbyañs tshom tshom gar stabs bde bsgyur nas ||  
 stag hñros siñ stabs ye šes rol pañi bro || 35  
 dkyil hñkor ye šes lha la mchod pa hñbul ||  
 ñid kyi ñañ tshul bdag la gnas par zú ||

<sup>a</sup> hñbul

An accumulation of enjoyable things, real things from the outer vessel of the phenomenal world and all its inner essence, These are united in one with celestial space and knowledge, sky and mental sphere, Method and Wisdom, object of knowledge and knower, gods and living beings, and they are offered in worship to the knowledge-gods of the *mandala*. Faults, defects, transgressions, errors are confessed with sombre words. Ignorance and heresy are destroyed by the force of compassion. Hesitating thought with its various characteristic definitions is passed over into the sphere of absolute *bon*.

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

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

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

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

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

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

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

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

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

dñoś gži rim pa yoňs su rdzogs paḥo ||

gsum pa rjes kyi bya bahi rim pa ni ||

tshe rabs goň nas sbyaňs paḥi hphro can gyis ||

dus ḥdir g-yuň druň bon gyi las hphro len ||

bskal srid goň nas bsgrubs pas lha žal blta<sup>a</sup> ||

dbaň luň yoňs su rdzogs [67b] paḥi dñoś grub žu ||

sgrub paḥi dam bcaḥ phud gtaḥ gnas su sbyaň ||

dmar chen ye šes rol paḥi dmar mchod bteg ||

bdud bži zil gnon ye šes lha bro brduň ||

gsas mkhar gsaň ba dbye bsduḥi rgyun la gžug<sup>b</sup> ||

lha daň gsas mkhar gžal yas bdag la bsdu ||

gňis med thig le kun bzaň ſaň la bde ||

bde chen rgyal po ḥdu ḥbral med paḥi dbyiňs ||

ḥdi la bſien sgrüb yon tan bsam mthaḥ yas ||

ḥjig rten ḥdi daň ḥdi las ḥdas pa daň ||

ma ḥoňs phyi mar gyur paḥi ḥjig rten sogš ||

gaň du gnas kyaň gaň dag rgyal bahi ſiň ||

rgyal bahi dkyil ḥkhor bzaň ſiň ſams dgaḥ ba ||

pad mo dam paḥi ſiň khams bde legs na ||

ḥkhor daň loňs spyod sku tshe mthar phyin ſiň ||

gdul bya hphrin las yon tan bkra ſis pa ||

zad pa med ciň hgrib pa med pa yi ||

rgyal ba rgya mtsho<hi ſiň> la rab gnas ſiň ||

dpag tu med ciň yon tan rdzogs par thob ||

mthar<sup>c</sup> yaň dbyiňs šes dbyer med ſaň mňam nas ||

mkhaḥ mňam kloň bdal bon ſid dbyiňs su bde ||

mtshan bcas bskyed paḥi rim pa bstan paḥo ||

ye gšen gtsug phud thugs kyi dkyil du žog ||

ces gsuňs so /

de nas yaň ston pas bkaḥ stsal pa /

ňon cig ye gšen gtsug phud la sogš ḥkhor ||

ye gšen bon la bskyed daň rdzogs pa gňis ||

mtshan bcas bskyed paḥi rim pa ſiň ſoň nas ||

gňis pa mtshan med rdzogs paḥi rim pa bstan ||

Thus the order of the real basis is finished.

Thirdly as for the order of the final acts:

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

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

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

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

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

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

The accomplishments derived from such reliance and performance are  
limitless.

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

In this happy realm of sacred lotuses you attain perfection with regard  
to your entourage, your enjoyable possessions and your length of  
life,

and you are blessed in your accomplishments and acts of converting.

Thus abiding in the ocean-like realms of the buddhas, which are infinite  
and immaculate,

you gain in full perfection these immeasurable accomplishments.

Finally your nature achieves the sameness of the indistinguishable 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-gsén gTsug-phud*, keep all this in the centre of your mind.

So the Teacher said.

The Teacher spoke again:

Listen, *Ye-gsén 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.

ḥdi la spyi don rnam pa gsum yin te ||  
 dañ por thabs dañ lam la ḥkhrid tshul dañ ||  
 bar du byañ chub sems kyi skyoñ tshul dañ ||  
 tha ma rtsal sbyañ bogs ḥdon la bzlaḥo ||  
 dañ po thabs dañ lam la ḥkhrid tshul ni ||  
 skyes bu thabs dañ rdzu ḥphrul ldan pa yis ||  
 skye śir [68a] gtiñ nas h̄jigs paḥi gañ zag la ||  
 rgyud luñ man ḥag zab moḥi gdams pa bṣad ||  
 thar paḥi lam la brod kha ḡyañ sa bstan<sup>a</sup> ||  
 skye śir gtiñ nas h̄jigs paḥi gañ zag kyañ ||  
 mtshan ldan bla maḥi sku la rab tu ḥkhor ||  
 gañ gsuñ bkaḥ ḥñan ci bcol las rnames bṣgrub ||  
 dañ po thos pas phyi yi sgro ḥdogs bcad ||  
 rgyud luñ man ḥag goms ḥdris ga dar bya ||  
 thos pa gtsor ḥdzin tshig phyir ḥbreñ mi bya ||  
 sgrub paḥi grogs la dben paḥi gnas gces pas ||  
 ḡyañ ri gañs brag chu gliñ nags khrod dañ ||  
 dur khrod mi med luñ stoñ dben sa ru ||  
 sgo gsum yid dañ lus ḥag glod byas nas ||  
 h̄jig rten ḥdi bden snañ ba rgyab tu bor ||  
 pha ma śa ūñ yul mkhar nor rdzas spañ ||  
 ri dvags smas ma bzin du gcig pur btsaḥ ||  
 pha rol yul la snañ ba mi ḥphren ba ||  
 yañ dag rtse gcig phyi maḥi don la ḥphreñ ||  
 dañ po sems la sdug bsñal blañs nas su ||  
 siar soñ phyir ḥoñ da lta la sogs kyi ||  
 bde sdug legs ūñes skyon yon bye brag dañ ||  
 dgra gñen ūñ riñ byams sdañ le len dañ ||  
 lto rgyab bu lon grags dañ mi grags dañ ||  
 h̄jig rten bya ba legs dañ mi legs dañ ||  
 skyes pa pho khyad grags dañ mi grags dañ ||  
 mkhas paḥi yon tan ūñes dañ mi ūñes dañ ||  
 bzuñ baḥi yul dañ brtsigs paḥi sku mkhar dañ ||  
 bcad paḥi ūñ sa bsags paḥi zas nor dañ ||  
 lus kyi pha ma mchan gyi zla rogs dañ ||  
 hgrog paḥi grogs dañ brtse bahi gñen ḥdun dañ ||  
 yul gyi mi chen dus kyi bstan chus dañ ||  
 phyi snod h̄jig rten nañ bcud skye ḥgro dañ ||

<sup>a</sup> btiñ

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Here there are three kinds of general matter:  
 first how to give guidance in Method and in the Way,  
 secondly how to nurture the Thought of Enlightenment,  
 thirdly exploiting the benefit of one's skill and practice.  
 First as for giving guidance in Method and in the Way,  
 a sage who possesses the means and the magical powers should give  
 profound instruction in the *tantras*, inspired teachings and general  
 precepts to whichever persons are frightened profoundly at (the pro-  
 cess of) birth and death.  
 He shows forth the joy of the way of salvation and the abyss (of ordinary  
 phenomenal existence).  
 Persons who fear profoundly the process of birth and death should sit  
 at the feet of a renowned lama.  
 They should listen to whatever he says and perform what he commands.  
 By learning first they should afterwards remove false notions.  
 They should be perfectly practised in the *tantras* and inspired teachings  
 and in general precepts.  
 Learning should be all-important and they should not interest them-  
 selves in words.  
 As a main help in practice a lonely place is essential, crags or a glacier,  
 a cave or a vale or a forest, a cemetery or any empty place.  
 Having relaxed the three means (of human expression), body, speech and  
 mind,  
 one must abandon the notion that this world is real.  
 One must abandon parents, relatives, country, house and wealth,  
 and nurture oneself alone as does a wounded deer,  
 without longing for the manifestations of worldly things,  
 but longing single-mindedly for that which transcends this life.  
 First of all one should recall suffering into one's thoughts,  
 (examining) the happiness and sorrow of former times, the future and  
 the present, the good and the evil, the difference between faults  
 and virtues,  
 enemies and friends, both near and far, love and the retributions of  
 hatred,  
 food and clothes, debts, fame and obscurity,  
 worldly works both good and bad,  
 rivalry, fame and obscurity,  
 scholarly accomplishments, knowledge and ignorance,  
 territories seized and palaces built,  
 fields divided and stores and wealth accumulated,  
 natural parents, bosom mate,  
 intimate friend, affectionate relatives,  
 great men of one's district, contemporary religious developments,  
 outer vessel of the phenomenal world and inner essence of living beings,

[68b] nam zla dus bži lo zla žag grañs dañ ||  
 skye rga na h̄chi chu bo rgyun bži dañ ||  
 mdañ sum rmi lam da ltañi las spyod la ||  
 brtags ſiñ dpyad nas rig ciñ rtogs par bya ||  
 ma brtags ma gžig dge sbyor le lohi rgyu ||  
 brtags nas ſniñ po med par ſes bžin du ||  
 sdug bſñal las spyod de la sun nas su ||  
 mi rtag blo yis bskyed la grañs bcad bsgom ||  
 de la goms na h̄jig rten hrul por h̄gro ||  
 ſnañ ba bden med ſes pa yeñs la h̄phyo ||  
 gañ la dmigs gtad žen pa chun bar h̄on ||  
 dge la žugs kyañ de la h̄gyur 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 ||  
 lus ni cha lugs lñā lðan phyag rgya bcañ ||  
 sems ni gañ la mi h̄phro gtad med bcañ ||  
 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 buhi ñag ||  
 dpah bo phub la mduñ dril lta bu yi ||  
 lus ñag yid gsum gtad med ñañ la gtad ||  
 ſñar ſoñ phyir h̄on da ltañi rjes mi gcod ||  
 gar spyin rlan la sbrañ bu chags par ltar ||  
 gtad med ñañ la ſes pa zin nas su ||  
 ḡyo med ñañ la mñam par gnas pa h̄byuñ ||  
 gal te de la gtad pas ma zin na ||  
 de las ma yeñs mi zin mi srid do ||  
 h̄dzin rgyu h̄dzin mkhan h̄gyu byed yid yin te ||  
 yid kyi dran pa rnam par rtog pa ni ||  
 dañ po ri gzar kha nas chū h̄bab h̄dra ||  
 gcig phyir gcig h̄breñ gcig la gcig h̄phro h̄gyu ||  
 gcig la gcig thim gañ la ſios h̄dzin med ||  
 h̄dzin med ñañ du gañ la gtad mi bcañ ||  
 gtad med ſes pa khrol le ſigs se gnas ||  
 gñis pa chu kluñ [69a] bžin du dal ba h̄dra ||  
 gcig la gcig h̄brel 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 ḥaṇ la śes pa rtog med dbyiṇs ||  
 lhod de ḥbol le śigs se mñam la gnas ||  
 gsum pa mi g·yo gsal bahi mtsho gtiṇ ḥdra ||  
 rtog med ḥaṇ du rtog ḥdzin dri ma bral ||  
 ḥgyu byed mkhan po sems ḥnid kloṇ du stor ||  
 ḥgyu rgyu ḥgyu mkhan raṇ rig sems kyi ḥaṇ ||  
 ḥaṇ ḥnid kloṇ thim tiṇ ḥdzin g·yo ba med ||  
 lhaṇ ne mer re kyil le ltim me gnas ||  
 de gsum zuṇ ḥbrel zī gnas bde bahi tshad ||  
 ḥnid daṇ mtshan moḥi snaṇ ba no mi śes ||  
 lo zla ḥag graṇs dus tshod tshad ḥdzin bral ||  
 bsgom pas mi gsal ma bsgom sgrib pa med ||  
 dgra gñen ne riṇ chags sdaṇ gzi rtsa bral ||  
 gser daṇ boṇ ba sa rdo dbyer mi byed ||  
 ḥdi yin ḥdi min ḥdi z̄es gzaṇ gtad bral ||  
 draṇ sroṇ ḥgog paḥi ḥaṇ la sñoms par ḥbyuṇ ||  
 daṇ po thabs daṇ lam la ḥkhrid tshul lo ||

bar du byaṇ chub sems kyi skyoṇ tshul la ||  
 bcas bcos blo yis ma bcos sems btsal ba ||  
 sems ḥnid ma bcos mñam par bzag paḥi don ||  
 kun gzi byaṇ chub sems kyi kloṇ yaṇ su<sup>a</sup> ||  
 g·yo med śes pa raṇ sar gnas pa la ||  
 ḥaṇ la ḥaṇ gis goms pa bskyed pa yi ||  
 daṇ po sems ḥnid stoṇ pa gnas paḥi tshad ||  
 mtshan maḥi bon la dmigs gtad blo mi ḥchaṇ ||  
 bskal pa ḥkhrugs kyaṇ sems la g·yo ba med ||  
 saṇ ne yeṇ ne phyod de rgyaṇ ne ba ||  
 phyi stoṇ naṇ stoṇ raṇ bzin mtshan ma stoṇ ||  
 gaṇ la dños po med ciṇ ḥo bor stoṇ ||  
 dper na ḥams snaṇ nam mkhaṇi ḥogs ltar du ||  
 stoṇ zin bdag med ḥdi ka yin nam sñam ||  
 de bas saṇs rgyas logs [69b] su<sup>b</sup> med pār ḥdzin ||  
 stoṇ paḥi ḥams la drod daṇ tshad ḥbyuṇ ba ||  
 mkhaṇ la bya ḥphur chu la byiṇ ba med ||  
 ri bor dal phyuṇ sa rdo zan ltar brdzi ||  
 gaṇ la chags med ser snaḥi mdud pa grol ||  
 gcig skyur gcig len byis pa<sup>c</sup> thol ma gyu ||

<sup>a</sup> yaṇ du<sup>b</sup> log du<sup>c</sup> 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 kneels 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.

ḥdi yin ḥdi med spyod la nes pa med ||  
 ḥbyuṇ bahi mtshon gyis reg kyaṇ gnod mi ḥgyur ||  
 skyi hjigs g·yaṇ za nō tshaḥi mthu daṇ bral ||  
 gaṇ yin gaṇ min lha bdud nōs mi ḥdzin ||  
 smyo spyod tho cho ma nes rdzu ḥphrul ston || 5  
 rtsiṇ rtsub spyod pa sna tshogs ston par hoṇ ||  
 de la dran paḥi sems kyis rtsis bzuṇ la ||  
 ched du mi bsgom ḥaṇ du ḥbral med bzag ||  
 byis pa<sup>a</sup> g·yaṇ sar lhuṇ dogs lta bur bskyaṇ ||  
 ri dvags smas ma lta bu raṇ ūid btsaḥ || 10  
 mtho la g·yaṇ sa bral baḥi bogs skyed dbyuṇ<sup>b</sup> ||  
 smyon pa g·yaṇ lhuṇ lta buḥi skyon las grol ||  
 stoṇ ūiṇ bdag med ma bcos ḥaṇ la bzag ||  
 ḥaṇ la ḥaṇ gis goms pa bskyled paḥo ||

[f. 71a<sup>4</sup> onwards]

tha ma rtsal sbyaṇ bogs ḥdon la bzla ba || 15  
 byaṇ chub sems ni ka dag gžir phyin la ||  
 rtsal daṇ bogs bskyled ḥdon du yod ma yiṇ ||  
 ye nas ka dag gžir phyin yin mod kyaṇ ||  
 thabs daṇ lam la ma ḥgag rtsal sbyaṇ ba ||  
 snaṇ ūiṇ srid pa ḥkhor ba myaṇ ḥdas bon || 20  
 ma ūoṇ mi ūoṇ yaṇs la dogs pa med ||  
 dpag med nam mkhaḥ lta buḥi ūams rtsal sbyaṇ ||  
 hjig rten yon tan rdzas daṇ yo byad rnams ||  
 ma spaṇ ma blaṇ chags daṇ ūen pa med ||  
 nes med byis pa lta buḥi ūams rtsal sbyaṇ || 25  
 skyon daṇ yon tan bde daṇ sdug bsṇal sogs ||  
 mi mthun rkyen daṇ ḥgal bahi tshogs rnams la ||  
 ma brtags mi brtag rtog ḥdzin dri ma bral ||  
 gtad med smyon pa lta buḥi ūams rtsal sbyaṇ ||  
 chags daṇ sred daṇ len daṇ skye ba sogs || 30  
 hjig rten ḥdi bden rdzas daṇ yo byed la ||  
 gaṇ yan [71b] ma spans rgyan ūar yin paḥi phuir ||  
 dug ḥjoms rma bya lta buḥi ūams rtsal sbyaṇ ||

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.

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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.<sup>72</sup>

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

With regard to worldly accomplishments, necessaries and chattels, there is no deliberate avoidance and no deliberate pursuit of them, for no attachment to them exists.

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

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

unfavourable circumstances and opposing concatenations, they remain uninvestigated and must not be investigated, for one is free from the defilement of fixed views.

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

With regard to attachment, to desire, to seizing and to birth and the rest (of the twelvefold causal nexus), and the real things and 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 rnames la ||  
 gtsañ sme blañ dör rnam par rtog pa hjoms ||  
 gnas dañ bla gab gañ la ñes pa med ||  
 khyi phag loñ sprañ lta buhi ñams rtsal sbyañ ||  
 bro gar glu dañ rol mohi tshogs rnames dañ ||  
 sna tshogs sgra skad gañ yañ ñes med pa ||  
 cal col thol ma gyu ltar ñams rtsal sbyañ ||  
 legs par brjod dañ ñes par smra ba dañ ||  
 h̄jig rten mchod brjod smod pahi sdañ tshig sog ||  
 mthun byed sgra dañ mi mthun sgra rnames la ||  
 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 sog pa ste ||  
 bya bahi spyod lam rnam pa thams cad kun ||  
 gañ la h̄di ñes gzañ gtad med pa ru ||  
 h̄dzin med rluñ po lta buhi ñams rtsal sbyañ ||  
 gžan rkyen bskul dañ rañ bžin blos spyad dañ ||  
 šugs las byuñ dañ ñor dañ stabs la sog ||  
 pha rol gañ gis bsgyur du mi btub par ||  
 gañ byuñ snañ ba thad kar gcod pa yi ||  
 glañ chen chur žugs lta buhi ñams rtsal sbyañ ||  
 bdud dañ mu stegs srin po la sog dañ ||  
 pha rol rgol bahi tshogs su gyur pa dañ ||  
 h̄jig rten mñañ dbañ dregs pa che ba rnames ||  
 gañ la ñam ña bag tsha med pa ste ||  
 thams cad ma lus zil gyis gnon pañ phyir ||  
 dpah rtsal siñ ge lta buhi ñams rtsal sbyañ ||  
 bryga khri bži stoñ phyi nañ gsañ gsum bon ||  
 ñag gcig rol pañ rtsal lam cho h̄phrul la ||  
 gañ yañ blañ zin dor du med pañ phyir ||  
 gañ dañ spyod lam mthun par ñams rtsal sbyañ ||

[f. 73a<sup>2</sup> onwards]

ye gšen gtsug phud thugs kyi dkyil du žog ||  
 ye gšen theg pañ bon gyi las gñer gtad ||  
 ri bo gañs gliñ khrod kyi bdag por bsko ||  
 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 ||

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With regard to worldly things, food, clothes and friends, one overcomes scruples of purity and impurity, of acceptance and rejection.

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

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

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

Practise psychic skill such as unresponsiveness to noise.

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

Practise the psychic skill that resembles the unsubstantial echo.

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

Practise the psychic skill of the wind which clings nowhere.

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

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

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

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*Ye-g'sen g'Tsug-phud*, keep this in the centre of your thought! You must be responsible for the works of *bon* of the Way of Primeval Shen. You must take charge of the hermitage of *Ri-bo gans-glin*. You must turn the wheel of *bon* in the Vale of Boundless Enlightenment. You must perfect all in the absolute, the great bliss of the uncreate, and you will be an Enlightened One on the Way of the Excellent Mean.

Ita ba dbyiñs šes dbyer med don la blta ||  
sgom pa byañ chub sems kyi bdar ša gcad ||  
spyod pa thabs dañ thugs rje zuñ h̄brel spyad ||  
dam tshig rnam dag dri med h̄chal ba spañ ||  
h̄phrin las yoñs su rdzogs pañi las don bsdu ||  
h̄bras bu h̄khor h̄das dbyer med gcig tu dril || 5  
ces gsuñs nas / thegs pa brgyad pa ye ḡsen bon rnames gtan la phab ste /  
h̄khor rnames la gsuñs paño /

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 *gSas* Palace (*mandala*) 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. *na*, f. 85a<sup>4</sup> onwards]

de la yañ tshad med gtsug phud kyis gsol pa /  
 rnam pa thams cad mkhyen pa yi ||  
 ḥgro bañi dpal mgon ston pa lags. ||  
 bon sgo brgyad khri bñi ston las ||  
 tshur bsdud theg pa rim dgur gsuñs ||  
 de dag nañ nas hphags<sup>a</sup> pa yi ||  
 theg chen sdon po dgu ḥdus bon ||  
 bdag la gñer du gtad pa yi ||  
 bla med theg pañi bon ḥdi dag ||  
 ḥdi yi mtshan ñid ci ltar lags ||  
 spyi sgos bye brag ci ltar ḥbyed ||  
 zib tu phyes nas<sup>b</sup> bkañ stsol ḥtshal ||

ces gsol to / de la ston pas bkañ stsal pa /

ñon cig tshad med gtsug phud ñon ||  
 byañ chub sems ñid rin po che ||  
 gdod nas ye sañs rgyas pañi nañ ||  
 gnas lugs rig pañi no bo ni ||  
 ka dag [85b] chen po ḥdus ma byas ||  
 ḥkhor ḥdas gañ gi gži rtsa bral ||  
 ma bcos spros bral chen po la ||  
 dañ po gnas pañi byuñ khuñs dañ ||  
 bar du bgrød pañi lam gnas dañ ||  
 tha ma phyin pañi sa med ciñ ||  
 ḥgro ḥon mtshan ma ma grub ciñ ||  
 tshig su brjod pañi don med kyañ ||  
 ḥon kyañ rtag chad mthah gsal žin ||  
 ma rtogs sems can bkri phyir du ||  
 tshig su brjod de bśad bya ba ||  
 theg pa kun gyi yañ rtse ḥdi<sup>c</sup> ||  
 spyi ru rnam pa gsum du bśad ||  
 gži dañ lam dañ ḥbras bu gsum ||  
 sgos su rnam pa bñi ru ste ||  
 lta ba sgom pa spyod pa gsum ||  
 bla med don gyi ḥbras buho ||  
 bye brag so sor dbye ba na ||  
 phar spros brgyad khri bñi ston la ||

<sup>a</sup> dpag pa<sup>b</sup> dbye nas<sup>c</sup> rtsehi

## IX. THE SUPREME WAY

Then *Tshad-med gTsug-phud* said:

O all-knowing teacher, the splendour and protector of living beings,  
You have said that the 84,000 ways of *bon* are compressed into Nine  
Ways.<sup>72</sup>

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 ||

žes gsuñs so / yañ gsol pa /

thams cad mkyen pañi ston pa lags ||  
 de ltar theg pa bla med la ||  
 spyi ru rnam pa gsum gsuñs pa ||  
 gzi dañ lam dañ hbras bu gsum ||  
 gzi yi mtshan fiid ci ltar lags ||  
 gzi las grol tshul ci ltar lags ||  
 lam gyi bgrød tshul ci ltar lags ||  
 hbras bu hgrub tshul ci ltar lags ||

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šes gsol to / de la ston pas bkañ rtsal pa /

ñon cig tshad med gtsug phud gšen ||  
 thog mar gzi yi gnas tshul ni ||  
 ma srid ye srid thog ma la ||  
 dus gsum sañs rgyas rgyu ma grub ||  
 khams gsum sems can rkyen ma bslad ||  
 hkhör hdas ma srid goñ rol du ||  
 thog mar rig pañi rgyal po snañ ||  
 gnas lugs rig pañi no bo ni ||  
 kun gzi phyaho luñ ma bstan ||  
 yod pa ma yin med pa min ||  
 hkhör hdas gañ gi miñ ma thogs ||  
 dge sdig gañ gi hodus ma byas ||  
 ston pa ma yin snañ [86a] ba min ||  
 rtag pa ma yin chad pa min ||  
 bde ba ma yin sdug bsnal min ||  
 sañs rgyas ma yin sems can min ||  
 kha dog gzugs snañ dbyiibs ma grub ||  
 mu med hbyams yas bon gyi dbyiñs ||  
 rgya chad phyogs lhuñ mthar mi dmigs ||  
 hkhör hdas gañ gi miñ ma thogs ||  
 skyon yon gañ gi blos ma bslad ||  
 dge sdig gañ gi rgyu ma grub ||  
 kha dog dkar nag che chuñ med ||  
 yañs<sup>a</sup> dog mthañ dbus dpyod las hdas ||  
 rgya khyon dpag tshad gžal mi dpog ||  
 thog mthañ hgyur nub med par gnas ||

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<sup>a</sup> yañ

but in its compressed form it becomes a single dot.

So he spoke, and again they asked:

O all-knowing Teacher,  
 You have said that in general there are three parts in the Supreme  
 Vehicle,  
 the Basis, the Way, and the Result.  
 What are the characteristics of the Basis?  
 How should 'release' come from the Basis?  
 How should one advance along the Way?  
 How should one gain the Result?

The Teacher replied:

Listen, Shen *Tshad-med gTsug-phud!*  
 First as for the nature of the Basis,  
 in the prime state, timeless and unoriginated,  
 there is no effective cause for the buddhas of past, present and future,  
 there is no admixture of causal conditions (for the producing) of beings  
 of the threefold world.  
 Before physical and metaphysical states originated,  
 at the beginning the 'King of Knowledge' is first.  
 This is the natural state, the state of knowledge, the universal basis, void  
 and unpredicated.  
 It is neither existence nor non-existence.  
 No name, physical or metaphysical, applies to it.  
 It is unconditioned by either good or evil.  
 It is not emptiness and it is not manifestation.  
 It is not eternity and it is not nihilism.  
 It is neither blessedness nor misery.  
 It is neither buddha nor living being.  
 It lacks colour, form and shape.  
 It is the boundless infinite sphere of *bon*.  
 It cannot be regarded as interrupted, limited or ending.  
 No term, physical or metaphysical can be applied to it.  
 It is spoiled by no notion of fault or of virtue.  
 It possesses no cause for good or evil.  
 It has no colour, is neither black nor white, nor large nor small.  
 It cannot be investigated with regard to its extent or its narrowness, its  
 limits or its centre.  
 Its area cannot be measured in miles.  
 It remains without beginning or end, without change or decline.

hphel ba med ciñ hgrīb pa med ||  
 zad pa med ciñ hbrī ba med ||  
 stor ba med ciñ hbrāl ba med ||  
 chags pa med ciñ h̄jig pa med ||  
 rgyu las ma grub rkyen mi h̄jig ||  
 rkyen gyis ma bslad rgyu mi mn̄on ||  
 dper na nam m̄khañi dbyiñs ltar du ||  
 sa le phyod de rgyañi ñie ba ||  
 ci yañi med pañi ñañ du gnas ||  
 thog mar ḡzi yi gnas tsul lo ||

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gñis pa ḡzi las<sup>a</sup> grol tshul ni ||  
 kun ḡzi skye med bon ḡyi dbyiñs ||  
 ye nas phyo ma luñ ma bstan ||  
 ci yañi med pañi stoñ pa la ||  
 rtag dañ chad m̄thar ma lhuñ z̄iñ ||  
 ma ḡyos dbyiñs chen h̄byams yas la ||  
 cir yañi snañ bañi rlabs ḡyos pas ||  
 stoñ pañi bcud las rig pa h̄byuñ ||  
 dper na ñi mañi sñiñ po bzin ||  
 stoñ rig sgrib med zañ thal la ||  
 stoñ cha h̄gag med rañ sgra sgrog ||  
 de las rañ bzin ñod lñia ñar ||  
 zer ni rañ bzin kun tu hphro ||  
 yod par snañ bzin dños ma grub ||  
 med par snañ bzin m̄thar ma lhuñ ||  
 ye srid rgyal po h̄gyur ba med ||  
 yañi mes<sup>b</sup> chen po ḡyo med sku ||  
 dus gsum sañs rgyas ḡzi las grol ||  
 kun [86b] tu bzañ po glo bur ba ||  
 tshig dañ miñ gis mtshon pa tsam ||  
 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 ||  
 rgyu las ma byuñ rkyen mi h̄jig ||  
 sañs rgyas thog ma tha ma med ||  
 sgra ni stoñ pa bon ñid sku ||  
 ñod ni ka dag chen po ste ||  
 zer ni sna tshogs sprul pañi sku ||

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It does not increase or decrease.  
 It cannot be exhausted and it does not lessen.  
 It cannot be lost or separated.  
 It does not come into existence and it is not destroyed.  
 It is not produced from a cause or destroyed by circumstances.  
 It is not spoiled by circumstances and no cause is present.  
 For example—like the sphere of the sky  
     it is clear, blank and solitary,  
     remaining in a state of nothingness.  
 To begin with then, this is the nature of the Basis.

Secondly as for the way 'release'<sup>74</sup> comes from this Basis,  
 this universal basis is the unborn sphere of *bon*,  
 void in its prime state and unpredicated,  
 for in this emptiness where nothing exists  
 there is no erring into the extreme views of eternity and nihilism,  
 and in this infinite unmoving expanse  
 waves appear somehow and by their movement  
 knowledge arises from this essence of emptiness.  
 For example it is like the orb of the sun.  
 In this pure 'spontaneity' of the knowledge of emptiness  
 there resounds the 'self-sound' of the unimpeded void  
 and thence there arise the five lights in their own self-nature,  
 and their rays reach everywhere in their self-nature.  
 It appears as 'being', but it is really not so.  
 It appears as 'non-being', but does not fall into extreme views.  
 It is the unchanging 'Primeval King',  
 the unmoving form of the 'Great Ancestor'.  
 The buddhas of past, present and future come forth from this basis.  
 It is the spontaneous 'All Good',  
 of whom names and terms are mere indications.  
 In reality what is indicated is altogether transcendent.  
 It is the great primeval purity,  
 unaffected by anything, tranquil and self-existing.  
 From the beginning of time it is free from delusion and defilement.  
 It is the causeless 'First Buddha',  
 not produced from a cause and not destroyed by circumstances.  
 It is the Buddha without beginning or end.  
 Its sound is emptiness, the absolute body.  
 Its light is the great purity.  
 Its rays are manifold, the body of phenomenal manifestation.

hod lña kha dog ye śes lña ||  
 gžan snañ pha roł ma phyin par ||  
 rañ mtshan dkyil ḥkhor mkhaḥ la rdzogs ||  
 sñiñ po ḥgyur med bon gyi dbyiñs ||  
 ḥañ dañ rañ bžin ḥdu ḥbral med || 5  
 gdod nas ye sañs rgyas pañi sku ||  
 sañs rgyas tshig gis mtshon bya tsam ||  
 don du ma bcos spros bral ḥañ ||  
 thig le ñag gcig e ma ho ||  
 rtogs pas sañs rgyas grol bañi gži || 10  
 ka dag ḥgyur med ño bo ñid ||  
 rañ mtshan dkyil ḥkhor rdzogs pañi lam ||  
 rañ bžin lhun gyis grub pañi zin ||  
 lha lña sku lña zin khams lña ||  
 rigs lña stobs lña spyan lña rdzogs || 15  
 sañs rgyas śes kyi miñ du btags ||  
 gnas pañi gži dañ grol bañi lam ||  
 rañ rañ sgos kyi gži lam ste ||  
 sañs rgyas tshig gi bla dvags so ||

ma rtogs sems can ḥkhrul tshul ni || 20  
 goñ ltar ma g·yos dbyiñs chen la ||  
 cir yañ snañ bahi rlabs g·yos pas ||  
 stoñ pañi bcud las rig pa ḥbyuñ ||  
 rig pa ḥagag med zañ thal la ||  
 sgra hod zer gsum rtsal du śar || 25  
 gži las lam gyis cho ḥphrul bslañs ||  
 de ñid ma rig ḥkhrul par śar ||  
 rgyu ni<sup>a</sup> ma rig pa las ḥbyuñ ||  
 rkyen ni rañ bžin hod lhas byas ||  
 rañ mtshan dkyil ḥkhor ma rtogs pas || 30  
 gžan ḥbyuñ rkyen<sup>b</sup> la rtog pa ḥkhrul ||  
 rtog [87a] pas brtags<sup>c</sup> pas ḥkhor bar śar ||  
 med la yod bzuñ ḥdzin las ḥkhrul ||  
 bdag las gžan med brtags pas<sup>d</sup> ḥkhrul ||  
 sems la sdug bṣñal tshor bas ḥkhrul || 35  
 sgra la rañ skrag hjigs pas ḥkhrul ||

<sup>a</sup> ma<sup>b</sup> bskyem<sup>c</sup> brtag<sup>d</sup> 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 *mandala* sphere.  
 This is the unchanging essence, the sphere of *bon*,  
 the state and self-nature which are free from association and separation.

It is the body of primeval buddhahood,  
 but by the term 'buddha' it is no more than indicated.  
 In reality it is that unaffected state of absolute tranquillity,  
 The Single Dot. What wonder!  
 By knowing it, (one uses it as) a basis for being released in buddhahood.  
 The pure, the unchanging, the very essence!  
 The way of the perfect self-characterized *mandala*!  
 The sphere of self-existing self-nature!  
 Five gods, five bodies, five realms,  
 five families, five powers, five eyes,  
 perfect in everything, and known by the name of 'buddha'.  
 The abiding Basis and the Way of 'release'  
 are Basis or Way according to each particular view  
 and to them is attached the appellation of 'buddhahood'.

As for the manner of ignorant beings' delusion,  
 it was said above that in this great unmoving expanse  
 waves appear somehow and by their movement  
 knowledge arises from the essence of emptiness.  
 In the spontaneity of unimpeded knowledge  
 Sound, Light and Rays, all three, shine by reflective power.  
 The Way causes magical emanations to arise from the Basis,  
 and these (emanations) appear as the delusion of ignorance.  
 As for their cause, they spring from ignorance,  
 and the five lights in their own self-nature act as causal conditions.  
 Not knowing the self-characterized *mandala* (as sole origin),  
 the knower is deluded with regard to causal conditions (thinking the  
 appearances) arise elsewhere.  
 As a result of the knower's disquisitive knowing, it all appears as the  
 phenomenal world.  
 The delusion of conceiving non-being as being comes from the act of  
 conceiving.  
 The delusion that there is nothing but the self comes from disquisitive  
 thinking.  
 The delusion of mental suffering comes from the feelings.  
 The delusion of self-distrust with regard to Sound arises from fear.

ḥod la dañ chags rmoñ pas ḥphrul ||  
 zer la sems ḥphro bslus pas ḥkhrul ||  
 ḥkhrul pañi rjes ḥbreñ zin du śar ||  
 ḥod zer kha dog dkar po la ||  
 dañ po dañ chags<sup>a</sup> snañ ba ḥkhrul ||  
 de nas yid rmoñ ze la sdañ ||  
 tsha grañ dmyal bahi zin du śar ||  
 byams pa chen poñi don la sgrib ||  
 ḥod zer kha dog dmar po la ||  
 dañ po dañ chags snañ ba ḥphrul ||  
 de la yid rmoñ ḥdod chags Idañ<sup>b</sup> ||  
 bkres skom yi dvags zin du śar ||  
 sbyin pa chen poñi don la sgrib<sup>c</sup> ||  
 ḥod zer kha dog sñon po la ||  
 dañ po dañ chags snañ ba ḥkhrul ||  
 de la yid rmoñ gti mug Idañ<sup>b</sup> ||  
 glen lkug byol soñ zin du śar ||  
 ye śes chén poñi don la sgrib<sup>c</sup> ||  
 ḥod zer kha dog ser po la ||  
 dañ po dañ chags snañ ba ḥkhrul ||  
 de la yid rmoñ ḥphrag-dog Idañ<sup>b</sup> ||  
 brel phoñ mi yi zin du śar ||  
 yañs pa chen poñi don la sgrib<sup>c</sup> ||  
 ḥod zer kha dog ljañ khu la ||  
 dañ po dañ chags snañ ba ḥphrul ||  
 de la yid rmoñ na rgyal Idañ<sup>b</sup> ||  
 ḥhab rtsod lha min zin du śar ||  
 zi ba chen poñi don la sgrib ||  
 ḥod zer kha dog cha mñam la ||  
 dañ po dañ chags snañ ba ḥkhrul ||  
 de la yid rmoñ rtog pa Idañ<sup>b</sup> ||  
 pham ltuñ lha yi zin du śar ||  
 gñis med mñam pañi don la sgrib ||  
 gzugs med rgyu las gzugs su grub ||  
 bdud lña dug lña ñon moñ lña ||  
 phuñ po lña poñi sgrogs su sdom<sup>d</sup> ||  
 thar med ḥkhor bahi drva bar [87b] chud ||  
 ran rig ye śes ḥod mdañs nub ||  
 mi śes rmoñs pañi sdug bsñal sbyoñ ||

<sup>a</sup> chag<sup>b</sup> ze la sdañ in every case. See note 76<sup>c</sup> bsgrib<sup>d</sup> 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).<sup>75</sup>

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,<sup>76</sup>

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 hkhor bañi btson rar tshud ||  
 sdug bsñal hñod pañi rgya mtshor hbyiñ ||  
 skye rga na hchi chu bo hgrub ||  
 ris drug zo chu rgyud mar rgyud<sup>a</sup> ||  
 rañ dbañ ma thob gžan dbañ can ||  
 sdug bsñal hkhor bar hkhym pa ste ||  
 ma rtogs sems can hkhruñ tshul lo ||  
 grol dañ hkhruñ pañi mtshan ñid ni ||  
 gži las ma rig rgyu bskyed ciñ ||  
 lam la hkhruñ ños ma zin kyañ ||  
 sñon du gži yi sgra yod pas ||  
 ñon moñs dug lñia sbyañ du yod ||  
 thar pañi lam la bgrod du yod ||  
 sañs rgyas hbras bu bsgrub tu yod ||  
 rig pañi ye ñes gsal tu yod ||  
 grol hkhruñ bye brag de ltar ro ||

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gsum<sup>b</sup> pa lam gyi bgrod tshul ni ||  
 stoñ zin bdag med byañ chub sems ||  
 gnas lugs rig pañi ño bo hdi ||  
 don du rañ sems sañs rgyas sku ||  
 kun gži skye med bon gyi dbyiñs ||  
 rol pa hñag med rañ hbyuñ rtsal ||  
 cir yañ snañ ba de bñin stoñ ||  
 snañ dañ stoñ pa ka nes dag ||  
 bon ñid rañ las rañ hbyuñ rtsal ||  
 bon can mtshan ma bon ñid dbyiñs ||  
 ye nas gži gnas mthar phyin la ||  
 hdi la bgrod dañ hñgro hoñ med ||  
 ma bcos rtsol bral sems ñid ñañ ||  
 ma g-yos khyab bdal bon ñid kloñ ||  
 de la ñams su len rgyu med ||  
 len rgyu len mkhan rañ rig sems ||  
 hon kyañ brda dañ thabs bstan pa ||  
 gnas tshul steñ du bñag tshul tsam ||  
 don la yin tshul ñes pa tsam ||  
 ñes tsam ñid ni rtogs pa tsam ||  
 rtogs dañ hñrol ba zuñ hñjug tsam ||  
 kun gži stoñ pañi rañ mdañ<sup>c</sup> la ||  
 rig pa sgrib med ye ñes gsal ||

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One enters the prison of phenomenal existence and all its molestations (*klesa*),

and sinks in the ocean of suffering and desire.

The river of birth, old age, sickness and death flows on  
and (rebirth in) the Six Spheres<sup>77</sup> 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.

ḥbyuṇ hjug mtshan [88a] ma sna tshogs blo ||  
 gñis su med ciñ so sor gsal ||  
 yañ dag mthah la gcig tu gnas ||  
 gnas paḥi steñ du bżag paḥi tshul ||  
 don du kun gžiḥi kloñ du bsdud ||  
 snañ stoñ dbyer med zuñ du hjug ||  
 bde stoñ dbyer med rol paḥi kloñ ||  
 rig stoñ dbyer med byañ chub sems ||  
 gñis med nañ du e ma ho ||  
 kun gži nam mkhaḥ lta bu la ||  
 rig pa sa rluñ me chur grub ||  
 ḥbyuṇ hjug zin khams rab ḥbyams chags ||  
 gñis su med ciñ so sor gsal ||  
 yañ dag mthah la gcig tu gnas ||  
 gnas paḥi steñ du bżag paḥi tshul ||  
 don du ba gaḥi kloñ du bsdud ||  
 snañ stoñ dbyer med zuñ du hjug ||  
 bde stoñ dbyer med rol paḥi kloñ ||  
 rig stoñ dbyer med byañ chub sems ||  
 gñis med nañ du e ma ho ||

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[f. 89b<sup>4</sup> onwards]

de ltar sems ñid gnas tshul la ||  
 rañ bžin nañ gi bżag tshul gyis ||  
 gnas dañ ḥgyu ba ḥbyuṇ thim gcig ||  
 snañ dañ stoñ pa kha<sup>a</sup> ta chad ||  
 sku dañ ye śes zuñ hjug rtsal ||  
 gdod nas bla med phar phyin la ||  
 bgrød bya bgrød byed mthah dañ bral ||  
 sems ñid rañ sar gnas pa yi ||  
 ḥkhor ḥdas rañ ḥbyuṇ rol pa la ||  
 bgrød tshul miñ gis gdag bya tsam ||  
 gsum pa lam gyi bgrød tshul lo ||

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bži pa ḥbras bu ḥgrub<sup>b</sup> tshul ni ||  
 kun gži skye med bon gyi dbyiñs ||  
 rol pa ḥgag med rañ ḥbyuṇ rtsal ||  
 gñis su med pa ñag gcig sku ||  
 ḥkhor ḥdas med pa ro gcig dbyiñs ||  
 ye nas skye med ḥchi bral zin ||

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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!

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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 hñkor ba myañ hñdas bon ||  
 rañ chas lhun grub rañ bñzin gyi ||  
 sku dañ ye ñes zuñ hñbrel nas ||  
 yon tan ma brtsal lhun rdzogs la ||  
 hñbras bu grub dañ ma grub med ||  
 hon [goa] kyáñ gnas lugs rig pa la ||  
 gnas tshul steñ na bñzag tshul dañ ||  
 de dag brtan pa thob nas su ||  
 rañ rig mñon du gyur pa yis ||  
 rañ mtshan dkyil hñkor rdzogs pa la ||  
 snañ stoñ gñis su med pa yi ||  
 bde stoñ zuñ hñjug rol pa la ||  
 rig stoñ lhun gyis grub pa yi ||  
 hñphags pañi yon tan bsam mthah yas ||  
 nam mkhañ ri rab rgya mtsho ltar ||  
 dpag gi mi dpog gñal mi loñ ||  
 sku ñid gcig las ma g·yos kyañ ||  
 sprul pa bye ba phrag brgya hñgyed ||  
 gañ la gañ hñdul cir yañ ston ||  
 hñbyuñ bñzi mtshan ma las su ruñ ||  
 nam mkhañ ñid la ñid du spyod ||  
 hñchi med bdud bral g·yuñ druñ sku ||  
 srog med nad dug mtshon mi hñjig ||  
 mkañ la bya dañ chu la ña ||  
 brag la thog gñseg rtsi ñiñ sdud ||  
 ri rab phyag hñdeg rgya mtsho rñub ||  
 chu bo ñags zlog<sup>a</sup> gzañ chen rtod ||  
 stoñ gsum stoñ gi hñjig rten yañ ||  
 rkañ pa ya gcig mthil gyis gnon ||  
 hñgyur ba med pañi sku mchog lðan ||  
 gsuñ ñid gcig las ma bsgrags kyañ ||  
 hñgro ba sems can thams cad kyi ||  
 skad rigs mi mthun so so ru ||  
 rañ rañ sgra skad ji<sup>b</sup> bñzin go ||  
 brgyad khri bñzi stoñ bon rnam kun ||  
 thogs pa med pa rañ bñzin ñes ||  
 skad rigs sum brgya drug cur sgyur ||  
 hñgro ba yoñs la bkañ dbañ btsan<sup>c</sup> ||  
 bden pañi tshig la spro ba skyed ||  
 tshañ pañi dbyañs kyis mya ñan bsañ ||

<sup>a</sup> sdog<sup>b</sup> ci<sup>c</sup> 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,<sup>78</sup> 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 bahi bkaḥ la thams cad ḥdud ||  
 bskos paḥi las la gaṇ yan ūn ||  
 drug cuḥi yan lag tshaṇ paḥi gsuṇ ||  
 ḥgag pa med paḥi gsuṇ mchog ldan ||  
 thugs ūnid gcig las 〈ma〉 g·yos kyaṇ || 5  
 ḥgro ba rigs drug sems can la ||  
 gaṇ ḥdul dgoṇs pa re re ḥchar ||  
 mkyen paḥi [gob] ye ūs dgoṇs pa yis ||  
 ḥgro ba gaṇ la gaṇ ḥdul gyi ||  
 mtshan ūnid bye brag so sor ḥbyed || 10  
 ūnōn daṇ ma ḥoṇs da lta yi ||  
 skye gnas rim pa bźin du ūs ||  
 tiṇ ḥdzin yan lag drug cu yi ||  
 ḥod zer spro bsduḥi ḥdu ḥphro ḥgyed ||  
 ḥkhrul med mñām ūnid thugs daṇ ldan || 15  
 yon tan gcig las ma spros kyaṇ ||  
 gaṇ dag ḥgro bahi dmigs lam du ||  
 dpag bsam ljon ūn rgyas pa la ||  
 lo ḥbras me tog ḥkhrus pa bźin ||  
 so sor ūo mtshar che ba yi || 20  
 nad la sman daṇ dug la rtsi ||  
 dbul ḥphoṇs dag la yid bźin nor ||  
 hjigs pa rnamas la skyel ma go ||  
 rmoṇ paḥi tshogs la gaṇ dgos skyabs<sup>a</sup> ||  
 mtshan daṇ dpe byad legs paḥi rgyan || 25  
 dpe byad bryad cu ūes par rdzogs ||  
 kun gyi mchod gnas bkur bahi ūiṇ ||  
 bya rgyal gtsug gi nor buḥi tog ||  
 ḥgro bahi dpal mgon dpal du gyur ||  
 legs par ḥbyuṇ bahi yon tan ldn || 30  
 ḥphrin las gcig las ma mdzad kyaṇ ||  
 ḥgro ba gaṇ la gaṇ ḥdul gyi ||  
 ḥdam gyi phur pa lta bu ru ||  
 gaṇ dag gnas la gar bskor bde ||  
 ūi rgyas dbaṇ drag las bźi rgyun || 35  
 tshe nor dbaṇ thaṇ dpal skyed sogs ||  
 bar chod bgegs ḥdul g·yul las rgyal ||  
 snaṇ srid ḥkhor lo thabs kyis bsgyur ||  
 gdul bya ūiṇ khams bsam mthah yas ||  
 stoṇ gsum stoṇ gi hjig rten gyi || 40  
 mi mjeḍ ūiṇ khams dbu ma ru ||

<sup>a</sup> skab

and he subdues all things to the word of the Buddhas.  
 They listen, whoever they are, to their directed work.  
 He possesses the supreme unhindered Speech with the 60 divisions of  
*Brahmā* sound.  
 Although unmoved from a single state of thought, whatever thought  
 might convert them is produced for the living beings of the Six  
 Spheres of existence.  
 With the purposeful knowledge of one who knows  
 he explains in detail the different characterized notions for converting  
 whatever kind of being it may be.  
 He knows the order of the places of rebirth for past, present and future.  
 He sends forth and regathers the rays of light of the 60 divisions of  
 contemplative thought in a process of contraction and expansion.  
 He possesses the Mind of Sameness free of all illusion.  
 Although unmoved from a single state of good quality,  
 in the sight of various living beings  
 leaves and fruits and flowers seem to be produced on the spread tree of  
 paradise.  
 There are wonderful things for each case,  
 medicine for illness and potion for poison,  
 a wish-granting gem for those in want  
 and an escort for those who are frightened, (all) understood (as suits the  
 case).  
 To the foolish crowds he is whatever protector they need.  
 He is adorned with the major and minor marks (of a buddha),  
 with all the eighty minor marks quite perfect.  
 He is a centre of worship for all and the object of their homage.  
 Like the crest gem of the king of birds,  
 he is the splendour of living beings, their splendid protector.  
 He possesses all those qualities which come out well.  
 Although he performs just a single act,  
 he converts living beings whoever they are and wherever they are,  
 leaning easily towards them wherever they are, like a post in the mud.  
 The Four Actions of pacifying, prospering, empowerment, destroying,  
 and the 'Flow' (as fifth),  
 long life, wealth, good fortune, prosperity and so on,  
 quelling hindrances and demons, victory in battle,  
 acting like a world-conqueror,  
 the fields for acts of conversion surpass all thought.  
 In the central country of our suffering world, in this universe of 1,000  
 times 3,000 worlds

rgyal po lta bur sku ḥkhrūns śiñ ||  
 btsun mo sras dañ ḥkhor du bcas ||  
 mdzad pa bcu gñis bkod pa yi ||  
 ḥgro ba ḥdren pañi dpal du gyur ||  
 ma brtsal lhun grub ḥphrin las ldn ||  
 tha ma ḥbras buñi ḥgrub tshul lo ||

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de ltar bla mahi theg pañi bon ||  
 thog mar gzi yi gnas tshul dañ ||  
 gñis pa gzi las [91a] grol tshul dañ ||  
 gsum pa lam gyi bgrød tshul dañ ||  
 tha ma ḥbras buñi ḥgrub<sup>a</sup> tshul de ||  
 tsad med gtsug phud sprul pañi gšen ||  
 ḥgro bañi dpal du ḥgyur bar mdzod ||

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ces gsuñs so / de la yañ tshad med gtsug phud kyis gsol pa /

ston pañi sgron ma ḥgro bañi dpal ||  
 thams cad mkhyen pañi 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 bzí ||  
 ḥdi yi mtshan ūid ci ltar lags ||  
 thugs kyi dkyil nas bcud phyuñs la ||  
 bdag cag ḥkhor la bṣad du gsol ||

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ces gsol to / de la ston pas bkañ stsal pa /

ñon cig ḥdus pañi ḥkhor rnames dañ ||  
 tshad med<sup>b</sup> gtsug phud gus par ñon ||  
 bla med theg pa yañ rtse la ||  
 Ita ba sgom pa spyod pa gsum ||  
 bla med don gyi ḥbras bu yi ||  
 thog mar lta ba bstan pa ni ||  
 kun gzi skye med bon gyi dbyiñs ||  
 rig pa ḥgag med ye śes sku ||  
 gñis su med pa ñag gcig dañ ||  
 bla med theg pa chen poñi don ||  
 blta<sup>c</sup> rgyu lta byed mthañ dañ bral ||  
 bltas pas mthoñ med bon gyi dbyiñs ||  
 ma bltas rañ gsal sems kyi ñañ ||

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he is born as a king with wife and son and entourage,  
 and performing the twelve great acts,  
 he is the glory of those who guide living beings.  
 So he possesses action which is effortlessly self-produced.  
 Such is the last item on how to gain the Result.

Thus in the case of the *bon* of the Supreme Vehicle,  
 first there is the nature of the Basis,  
 secondly how 'release' comes from this Basis,  
 thirdly how one should advance along the Way,  
 and lastly how one should gain the Result.

*Tshad-med gTsug-phud*, Shen who manifest yourself in various ways,  
 act as the splendour of living beings!

So the Teacher spoke, and *Tshad-med gTsug-phud* said again:

O Light of Teachers, Splendour of living beings,  
 whose mind knows all things!  
 Concerning this top vehicle, the Supreme One,  
 the nature of the Basis, the Way and the Result has been dealt with above,  
 but what are the characteristics of the (other) four,  
 Insight, Contemplation, Practice and Result?  
 Bring forth the essence (of their meaning) from the centre of your  
 thought,  
 and tell us, we beg.

So he asked, and the Teacher replied:

Listen, O you who are gathered here.  
*Tshad-med gTsug-phud*, listen with respect!  
 Concerning Insight, Contemplation, Practice and the Result of supreme  
 achievement  
 in this top vehicle, the Supreme One,  
 first I shall explain Insight.  
 This sphere of *bon*, the unborn universal basis,  
 is unimpeded knowing and the very form of knowledge,  
 the single thing which possesses no duality,  
 the 'substance' of the great Supreme Vehicle.  
 It is free from the extreme notions of viewed and viewer.  
 It is the sphere of *bon* where nothing is seen by looking.  
 It is the unviewed state of mind in its own clarity.

gñis su med pa ñag gcig yin ||  
 bla med theg pa chen pohi don ||  
 skye bar hñdzin pas<sup>a</sup> grub pa med ||  
 ye nas bon ñid stoñ pañi kloñ ||  
 hñgag par hñdzin pas<sup>a</sup> chad pa med ||  
 ye nas rañ hñbyuñ ye ñes mkhañ ||  
 skye hñgag gñis med sems kyi ñañ ||  
 gñis su med pa ñag gcig dbyiñs ||  
 bla med theg pa chen pohi don ||  
 yod par hñdzin pas<sup>a</sup> grub pa med ||  
 ye nas dmigs med bon gyi sku ||  
 med par hñdzin pas<sup>a</sup> chad<sup>b</sup> pa med ||  
 ye [91b] nas loñs spyod rdzogs pañi zin ||  
 yod med gñis med<sup>c</sup> sems kyi ñañ ||  
 gñis su med pa ñag gcig dbyiñs ||  
 bla med theg pa chen pohi don ||  
 rtag par hñdzin pas<sup>a</sup> grub pa med ||  
 ye nas mi gnas mya ñan hñdas ||  
 chad par hñdzin pas<sup>a</sup> phyal ba med ||  
 ye nas sna tshogs cir yañ sprul ||  
 rtag chad gñis med sems kyi ñañ ||  
 gñis su med pa ñag gcig dbyiñs ||  
 bla med theg pa chen pohi don ||  
 snañ bar hñdzin pas<sup>a</sup> dños po med ||  
 ye nas bon ñid stoñ pañi kloñ ||  
 stoñ par hñdzin pas ño bo med ||  
 ye nas rol pa hñgag med ñañ ||  
 snañ stoñ gñis kyañ sems kyi ñañ ||  
 gñis su med pa ñag gcig dbyiñs ||  
 bla med theg pa chen pohi don ||  
 yod med rtag chad snañ stoñ ñañ ||  
 skye hñgag mu bñhi mthañ dañ bral ||  
 mthañ bral chen pohi lta ba la ||  
 snañ srid hñkhor ba mya ñan hñdas ||  
 bskal srid chags gnas hñjig stoñ dañ ||  
 bde sdug legs ñes hñbyuñ<sup>d</sup> tshor dañ ||  
 re dogs hñdzin pa yod ma yin ||  
 dper na nam mkhañi kloñ yañs su  
 me chu sa rluñ hñbyuñ ba bñi ||  
 chags dañ gnas dañ hñjig stoñ dañ ||

<sup>a</sup> pañi<sup>b</sup> khyab<sup>c</sup> kyañ<sup>d</sup> 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 unenvisioned 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.<sup>79</sup>

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 ḥaṇ du ḥbyuṇ<sup>a</sup> mi tshor ||  
 de bžin sems ūid kloṇ yaṇs su ||  
 sems ḥbyuṇ mtshan maḥi cho ḥphrul rnames ||  
 sems ūid ḥaṇ du ḥbyuṇ<sup>a</sup> mi tshor ||  
 snaṇ srid sems kyi yo laṇ la ||.

spaṇ daṇ blaṇ baḥi rgyu ma mchis ||  
 ḥkhor ḥdas bon ūid rol pa la ||  
 bzaṇ ḥan legs ūes gžal mi dpog ||  
 lha bdud sems kyi cho ḥphrul la ||  
 phan daṇ gnod<sup>b</sup> paḥi mthaḥ ma grub ||  
 dper na mkhaḥ la khyuṇ gšegs na ||  
 srid gsum spyi rgya rlabs kyis gcod ||  
 sder chags thams cad zil gyis gnon ||  
 de bžin [92a] mkhaḥ la ūi śar na ||  
 ḥod gžan ma lus zil gyis gnon ||  
 ma rig mun paḥi gliṇ khrod gsal ||  
 de Itar theg pa chen poḥi don ||  
 rtog med lta baḥi rgyas thebs na ||  
 rtog paḥi tshogs' rnames zil gyis gnon ||  
 theg pa ḥog ma bag la ūa ||  
 thams cad kun yin gaṇ yaṇ min ||  
 mu bži mthaḥ bral dbus ma grub ||  
 khyab bdal bon ūid spros mthaḥ bral ||  
 ye nas ye saṇs rgyas paḥi ḥaṇ ||  
 gdod nas ma bcos khyab bdal ūid ||  
 theg chen don gyi lta ba yin ||

gñis pa sgom pa bstan pa ni ||  
 bla med theg pa chen poḥi don ||  
 byaṇ chub sems ūid rin po che ||  
 ka dag lhun grub ḥdus ma byas ||  
 ye nas ma bcos rtsol bral la ||  
 bsgom bya sgom byed mthaḥ daṇ bral ||  
 bsgom rgyu byuṇ na bon ūid bcos ||  
 sgom mkhan byuṇ na sems ūid bslad ||  
 ma ḡyos ma bcos ma bslad par ||  
 so ma gñug<sup>c</sup> ma dbu maḥi lam ||  
 bde ba chen po bon ūid ḥaṇ ||  
 ḥaṇ la ḥaṇ gis ma bcos par ||  
 ḥaṇ la ḥaṇ du gnas pa na ||  
 sgom paḥi rgyal po de ka yin ||

<sup>a</sup> byuṇ<sup>b</sup> bden<sup>c</sup> gñug

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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 *Khyui* 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 mkhañ lta bu la ||  
 don ni yoñs la khyab pa ste ||  
 rtags ni phyogs ris med par gnas ||  
 mthañ skyon bral bañi sgom pa yin ||

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[f. 93a<sup>6</sup> onwards]

gsum pa spyod pa bstan pa ni ||  
 bla med theg pa chen poñi don ||  
 byañ chub sems ñid rin po che ||  
 hñkhor hñdas dbyer med mñam pa ñid ||  
 spañ dañ blañ bañi mthañ ma grub ||  
 bon ñid ñañ la rai hñbyuñ sku ||  
 thig le ñag gcig mñon rol spyod ||  
 spyad rgyu spyod mkañ rañ gi sems ||  
 spyad kyañ rañ hñbyuñ [93b] sems kyi rtsal ||  
 ma spyad ñag gcig don la gnas ||  
 de dag spyad pañi rgyu ma mchis ||  
 spyod ces bya ba mtshan mañi tshig ||  
 hon kyañ tshig gi mtshon bya la ||  
 sems ni nam mkhañ lta bu la ||  
 snañ ba me chu sa rluñ grub ||  
 nam mkañi ñañ du mñon rol spyod ||  
 spañ blañ med pañi spyod pa yin ||

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[f. 94a<sup>2</sup> onwards]

bñi pa hñbras bu bstan pa ni ||  
 byañ chub sems ñid rin po che ||  
 bla med theg pa chen poñi don ||  
 bdag med lta ba rtog med dbyiñs ||  
 dmigs med sgom pa bon ñid ñañ ||  
 byar med spyod pa rañ hñbyuñ rtsal ||  
 re dogs med pa hñbras buñi mchog ||  
 gdod nas ñes rab pha rol phyin ||  
 mi skye mi hgag bon gyi dbyiñs ||  
 mtshan ñid so so ye ñes spyod ||  
 ye nas ye sañs rgyas pa la ||  
 bsgrub rgyu sgrub byed mthañ dañ bral ||

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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.

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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.

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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<sup>a</sup> ||  
sgrub mkhān byuñ na sems ñid bslad ||  
bcos bslad mañ na rgyu rkyen hbyuñ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
rgyu las ma byuñ rkyen mi hñig ||  
ye ñes rgyu med rkyen bral zin ||  
srog med bdud bral g-yuñ druh sku ||  
hgyur ba med pañi hbras bu hchañ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
hñkor ba ñes kyi spañ du med ||  
myan hñdas ñes kyi blañ du med ||  
hñkor hñdas dbyer med mñam pa ñid ||  
re dogs med pañi hbras bu hchañ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
dug lña ñes kyi spañ du med ||  
ye ñes ñes kyi blañ du med ||  
skyon yon dbyer med mñam pa ñid ||  
du ma ro gcig hbras bu hchañ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
bdag tu bzuñ bahi ñes pa med ||  
gñan du hñzin pañi rtog pa med ||  
bdag gñan dbyer [94b] med mñam pa ||  
gñis med mñam pañi hbras bu hchañ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
gcig tu hñzin pañi grub pa med ||  
du ma hñzin pañi dbye ba med ||  
ma bcos rtsol bral mñam pa ñid ||  
thig le ñag gcig hbras bu hchañ ||  
byañ chub sems ñid rin po che ||  
bla med theg pa chen poñi don ||  
sañs rgyas thog ma tha ma med ||  
gdod nas ye sañs rgyas pañi ñah ||  
ño bo hgyur med bon gyi dbyiñs ||  
sñin po hgyur med rig pañi mkhah ||  
ñah ñid hgyur med sems kyi kloñ ||  
ñah dañ rañ bzin hñu hñral med ||

\* 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,

ḥkhor dań myań ḥdas dbye ma med ||  
 bde dań sdug bsńal tshor ba med ||  
 skyon dań yon tan blań dor med ||  
 bdag dań gźan du ḥdzin pa med ||  
 thabs dań śes rab ḥgag pa med ||  
 sńiń po ḥgyur med ye śes sku ||  
 snań ba rin chen gser gyi gliń ||  
 ḥo mtshar yid bźin ḥdod yon nor ||  
 yon tan dpag bsam ljon pahi śiń ||  
 ḥphrin las dbań phyug ḥkhor lo sgyur ||  
 don gńis ḥbras bu bcud kyi gter ||  
 thogs pa med pańi ḥbras bu ḥchań ||  
 bla med theg pańi don dam mo ||  
 tshan med gtsug phud sprul pańi gśen ||  
 bla med theg pa chen pońi don ||  
 Ita sgom spyod gsum ḥbras buńi don ||  
 sems can ḥgro la sman par mdzod ||  
 ces gsuńis so /

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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), *yulis-dkar* (white mustard), *lgari-zag* (split pods), *ske-tshe* (black mustard), *sañ-tshe* (a plant of some kind which in T. N.'s description might be wild rhubarb), *zi-ra* (caraway), *mtshe* (a plant of some kind), *btsö* (a *bonpo* bomb—in the story of *Lig-mi-rgya* as told in the *rnam-thar* section of the *Zari-žui silen-rgyud* such 'bombs' are made of gold and worked upon by spells), *me* (fire), *chu* (water), *mdah* (arrow), and *dug* (poison).

Here *thun* may be a manuscript error for (b)*snun*. Later on (page 34<sup>13</sup>) this rite is referred to as the *bsunun pahi gto* or 'stinging rite'. The two terms also appear together on p. 110<sup>17</sup>: *thun dan sna tshogs mtshin chas bsunun* '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-gšen-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 (*gŠen*)'. I have not seen this long title elsewhere, and I would have preferred to have translated this line as: 'the officiating priest (*sgrub gŠen*) makes a recitation (*bkrol*) 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 *srvis-rta* in the manuscript, and I have simply deferred to T. N. in emending it regularly to *kluvi-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 *rluvi-rta*, translatable as 'wind horse'. As Waddell has pointed out, the term is of Chinese origin and the Tibetan spellings *kluvi* or *rluvi* are really phonetic representations of Chinese 龍 (lung) 'dragon'.

For range of meaning see the Glossary: *kluvi-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 pa'hi chas* 'things necessary for the rite'.

The thread-cross is here referred to as *nam-mkhaḥ*. 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>Cari-sei</i> Furies, p. 63	
(iv) <i>Šug-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. 238<sup>16</sup>) 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*, 41b<sup>6</sup>. 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' (*smrari*—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-rdai* (lit. 'bird-rack') is a curious term. It refers here and at p. 64<sup>16</sup> to an article of ritual. T. N. suggests that it is a kind of summit-cairn sacred to this divinity 'Great Runner', who is otherwise unknown to him (see Fig. XVIII). Nevertheless the reference to the 'Thirteen Birds of *Bon*' in the same context on p. 64 encourages me to keep to the literal translation. Elsewhere at 58<sup>1</sup> and 64<sup>5</sup> the actual divinity is named 'Bird-Rack'.

There may be a connexion between the second part of this term (*rdai*) with the term 'mendang' which is of uncertain literary spelling and refers to prayer-walls built of stones on which the OM MA NI PAD ME HUM formula is carved. It should probably be spelt *may-rdai*.

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 *rluvi-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 *Cari-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*, 47b<sup>1</sup> onwards, are: *khu-byug* (cuckoo), *lco-ga* (lark), *khrui-khrui* (crane), *the-ba* (?), *khuug-ta* (swallow), *pha-wari* (bat), *khyim-bya* (house-martin), *bya-wari* (? bat or crow), *gori-mo* (partridge), *duri-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 *Liinga* Practice (p. 109), where the 'Circle of Life' and the *liinga* 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 *liinga* des dances masquées lamaïques et la théorie des âmes' in the *Liebenthal Festschrift, Sino-Indian Studies*, Santiniketan, 1957, vol. v, nos. 3-4.

'Enforced release' translated the verb *sgrol-ba* / *bsgral*. To 'release' the consciousness from the body is a tantric euphemism for 'slaying by ritual'.

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 bardé 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 *khyuri* (*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 *zhi chen gyan 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 miñā dbari = sa bdag*).

38. The meaning of *smrañ* 'exposition' emerges very clearly from the context of this passage. See n. 9 above.

39. We can make no good sense of this line. The first part of it is certainly corrupt. The amendment gives a possible solution.

40. *hdur* appearing in the dictionaries as *dur* (as in the well-known term for cemetery, *dur-khrod*) might seem to mean 'death rites'. *Dur-bon* certainly refers to religious traditions concerned with death and the departed. (The term is in S. C. D.'s dictionary, p. 631.) In our text *hdur* clearly appears as a verb (at p. 118<sup>20</sup>) and I have translated it as 'consecrate (for burial purposes)'. The same idea occurs in l. 34 (same page) and so *hdur* is effectively glossed by *cho gas bcos* 'prepare by means of ceremony'. *hdur ba* occurs again in a seemingly verbal form at p. 120<sup>21</sup>, but the context permits me to translate it nominally.

41. This is the *byāñi-bu*, the 'name-card' essential for these ceremonies. See my *Buddhist Himalaya*, Cassirer, Oxford, 1957, pp. 262 ff., where the corresponding *rñin-ma* ceremony is described.

42. *hbum* 'one hundred thousand' is used here as often to refer to the 'Perfection of Wisdom' literature in general, of which the version in 100,000 (meaning simply a vast number of) verses is the most renowned. The *bon* version entitled *bon nūd sñin po bdañi bañi hbum* is a plagiarism of the Tibetan translation of the *Śatasāhasrīkaprajñāpāramitā*.

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

43. *gZi-brjed* 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-yuñi-drñi sems-dpāñi* 'Swastika Being' is the expression coined by the *bonpos* to correspond to *byāñi-chub sems-dpāñi* '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 Himalaya*, pp. 65 ff.

49. I have guessed the meaning of 'tiger' for *gean-chen*. As this word appears elsewhere (p. 204<sup>13</sup>), I have not amended it to the more usual *gean-gzan*.

50. Eleven, not eight, are listed. Some names are repeated from the earlier set of five, but without epithets.

51. *bya-wari* is presumably an alternative form of *pha-wari*, although it is given various other meanings in the dictionaries as well as 'bat'. *Bya-wari*, *pha-wari*, *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 *hþri* (female of the yak), two inferior breeds, *hgar* and *rtol*, are listed, both offspring of the *mdzo-mo* (the female *mdzo*).

53. We have cut just over one whole folio from the extract. The text continues with a list of evils which 'arise with *chang* as their cause'.

54. This is the only mention of honey in the present context. To eat it is evil, because getting it involved (and still involves in Tibet) killing the bees.

55. We can make no sense of *htsho ba byad len*.

56. *u-dug* here referred to a sound, refers to drunkenness elsewhere (p. 146<sup>15</sup>).

57. To obtain this meaning I have taken *rbad dai* 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 razi-hbyur* (east), *dGe-lha gar-phyug* (north), *Bye-brag dios-mad* (west), *dGaḥ-ba don-grub* (south) and *Kun-snāri 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' (*rio-bo-ñid kyi sku*), and the 'Body of Real Enlightenment' (*mion-par byañ-chub kyi sku*). It seems scarcely necessary to quote Buddhist equivalents for the last set. Replace *rdzogs* by *loris-spyad* (*sambhoga*) and *bon* by *chos* (*dharma*), and they are identical.

60. As one progresses through these Ways (Vehicles), all the previous ones become inferior by comparison with the one immediately under discussion. These lines look forward to the IXth Vehicle (referred to as 'the way of Release', *grol-bahi lam*), where the VIIth Vehicle ultimately leads. From this very highest point of view neither 'Avoidance' nor 'Transformation', viz. all the Vehicles from V to VIII, achieve anything.

61. For the whole theory of 'transformation' and the equation of opposites see the references given in n. 48. The various 'sets' which are transformed are listed here as the Five Evils (Wrath, Mental Torpor, Pride, Desire, and Envy), the 'eight perceptive groups' (see Glossary item *tshogs*), the 'four bodily elements' (*rgyu-bzi-phuñ-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 VIIth 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', *utpatti-krama*) and then realize its illusory nature as the creation of one's own mind identified as a kind of universal mind (this is the 'Process of Realization', *sampannakrama*). See my *Hevajra-Tantra*, vol. i, pp. 22 ff.

63. One of the main difficulties in preparing the present translation arises from the subtle ranges of meaning which the same Tibetan term assumes in the different contexts of different Ways (Vehicles). *bsiñen* 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 *sādhanā*.) 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 Himalaya*, p. 288.

66. For a diagram of the *mandala* as drawn here, see Fig. XVII.

67. The (outer) vessel and the (inner) essence are a simple recurring cliché for the whole of existence. The 'vessel' is the physical support of the world, and the 'elixir' comprises the beings that inhabit it. The *mandala* itself (often with a ritual vase, *bum-pa*, in the centre) is the 'vessel', and the 'gods of knowledge' who symbolize and cleanse all the sets which go to make up the life of living creatures (see n. 61 above) become the elixir.

68. An attempt is made in the IXth Vehicle to explain how they arose. See p. 233.

69. The three basic elements are represented in the text by their 'seed-syllables'. They provide the basis for the *mandala* and schematically they are represented by an outer ring of three colours which encloses the whole circle.

70. The vase (*bum-pa*) represents the 'vessel', viz. the physical world. See n. 67 above.

71. *klori* 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.

*grrol* (Release) and *hkhru* (Delusion) are thus essentially the same. The difference consists in how one views them. This again is basic tantric theory.

75. Delusion is the origin of phenomenal existence, conceived as the *bar-do* state. The consciousness seeking rebirth in the 'Intermediate State' is identified with the universal origin of things.

76. The Text repeats 'wrath' (*že-śdañ*) 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 Himalaya*, 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 *hkhor-hdas*, the Tibetan abbreviation of their very long term for *samsāra* and *nirvāṇa*, is illustrated by the references in the Glossary. The problem of translation arises because this dual term has changed its meaning so radically throughout the history of Buddhism. According to earlier teachings *nirvāṇa* was itself the ultimate, which a sage might gain by releasing himself from *samsāra*. According to the later theories, with which we are almost entirely concerned here, both *samsāra* 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 *samsāra* 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-snām* (patches)
- II. (a) *stod-gos* or *hgag-rii* (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) *thān-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-žubs* (needle-case)  
(g) *pad-phor* (lotus-cup)  
(h) *skra-gri* (razor)  
(i) *hphrei-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-ḥbog* (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-hgag* ('waistcoat' made of brocade silk)  
 (g) *gzan* (cloak as worn every day)

## TANTRIC DRESS

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

IX. (a) *stag-žva* ('tiger-hat')  
 (b) *stag-ber* ('tiger-cloak')  
 (c) *hgyiñ-thod* (turban)  
 (d) *bon-žva* (*bon* hat, named *dkar-mo rtse-rgyal*)  
 (e) *hphreni-bu* (beads)  
 (f) *dar-dbyāns* (same as VIII g above)  
 (g) *phur-pa* (dart)  
 (h) *hom-khuri* (the special cavity for the *homa* (*sbyin-sreg*) rite; = *thun-khāñ* or *e klon hbrub-khuri*)  
 (i) *lcags-kyu* (metal hook)  
 (k) *sta-re* (axe)  
 (l) *hkhor-lo* (wheel)  
 (m) *ral-gri* (sword)  
 (n) *spar-śad* (claw—for lifting the *liṅga*)  
 (o) *lcags-thāg* (chain)  
 (p) *žags-pa* (noose)  
 (q) *tho-ba* (hammer)  
 (r) *mduri* (spear)  
 (s) *mdah* (arrow)  
 (t) *gžu* (bow)  
 (u) *kha-tam* (Skr. *khatvāṅga*—trident)  
 (v) *thun-rva* (special horn for hurling *thun*—see note 5 to text)  
 (w) *sham-pa* (tongs) for *liṅga*

## MANDALA

X. (a) *gdugs* (parasol)  
 (b) *hkhor-lo* (wheel)  
 (c) *ri-dvags* (deer)  
 (d) *g-yuri-drui ba-dan* (swastika ensign)  
 (e) *bya-hdab* or *khyuñ-gur* (roof)  
 (f) *śar-bu* (gutter)

X. (g) *za-ra-tshags* (criss-cross decorations)  
 (h) *šam-bu* (frill or pelmet)  
 (i) *hphan* (pendants)  
 (k) *yol-ba* (curtains)  
 (l) *dkyil-hkhor* (*mandala*) drawn here in colours on the top of a table.  
 On the *manqala*  
   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 *gtah-chen* (skull-cap) 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 *sman* (medicament)  
 (t) *ka-pa-li* containing *rak-ta* (Skr. *rakta*)—blood)  
 (u) a whole row of *yon-chab* (sacrificial water) in bowls  
 (v) a whole row of *žal-zas* (sacrificial food—in the form of sacrificial  
     cakes)  
 (w) a whole row of *me-tog* (flowers)  
 (x) a whole row of *spos* (incense)  
 (y) *mchod-khrid* (altar)

#### SACRIFICIAL CAKES

XI. (a) *ži-bahi gtor-ma* (sacrificial cake for the tranquil divinities—see Fig. X n)  
 (b) *dban-gi-gtor-ma* (s. cake used in the rite of 'empowerment')  
 (c) *drag-po-hi gtor-ma* or *dbal-gtor* (s. cake for fierce divinities)<sup>1</sup>  
 (d) *tshe-gtor* (s. cake offered in the 'life-consecration' ceremony)<sup>2</sup>  
 (e) *zlog-gtor* (s. cake for hurling against foes)

#### RITUAL ITEMS

XII. (a) *dgar-gzar* or *hom-gzar* (sacrificial ladle for holding liquids)  
 (b) *blug-gzar* or *hbyams-gzar* (sacrificial ladle for holding solids)  
 (c) *gtan-chen* (flat *bonpo* bell—large size)  
 (d) *gtan-churi* (the same—small size)  
 (e) *da-ma-ru* (Skr. small drum)  
 (f) *sbug-chol* (cymbals)  
 (g) *rria* (drum)  
 (h) *dun-chen* (great trumpet—extendable)  
 (i) *rgya-glin* (shawm)  
 (k) *dun-dkar* (conch—drawn monstrously out of scale)  
 (l) *mkhar-rria* or *rgya-ria* (large drum)  
 (m) *sil-sñan* or *sil-chol* (small cymbals)  
 (n) *rduri-chas* (drum-stick)  
 (o) *ko-yo* (a pair of trumpets)

<sup>1</sup> Concerning these fierce rites see *Buddhist Himalaya*, pp. 258 ff.

<sup>2</sup> 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) *pani-khebs* (ritual skirt)  
 (g) *gur* (tent)  
 (h) *be-hbum* or *po-ti* (book)  
 (i) *da-ma-ru* (small drum)  
 (k) *hur-rdo* (sling)  
 (l) *gšan* (flat bell as used by *bonpos*)  
 (m) *bon-žva* (*bon* hat)  
 (n) *gtsod-ru* (antelope horn)  
 (o) *rkañ-gliñ* (thigh-bone trumpet)  
 (p) *žiñ-chen g-yan-gži* (human skin)

## HERMIT'S REQUIREMENTS

XIV. (a) *sba-hkhar* (a cane)  
 (b) *thod-žal* (skull cup)  
 (c) *be-hbum* or *po-ti* (book)  
 (d) *rluñ-ras* (a binding scarf)  
 (e) *ari-ga-ra* (underpants)  
 (f) *hphreñ-ba* (rosary)  
 (g) *da-ma-ru* (small drum)  
 (h) *gšan-chuñ* (small flat *bon-po* bell)  
 (j) *rkañ-gliñ* (thigh-bone trumpet)  
 (k) *sgom-thag* (meditation cord)  
 (l) *bon-žva* (*bon* hat)  
 (m) *sgrub-phug* (meditation cave)  
 (n) *spyil-po* (meditation hut—in a forest)

THRONE (*bžugs-khri*)

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

## VARIOUS ITEMS

XVI. (a) *bla-bre* (canopy)  
 (b) *mdah-dar* (garlanded arrow)  
 (c) *gdugs* (parasol)  
 (d) *rgyal-mtshan* (banner of victory)  
 (e) *hphan* (pendant)  
 (f) *dbal-gtor* (fierce sacrificial cake)  
 (g) *rkañ-gsum* (tripod)  
 (h) *bum-pa* (sacrificial vase)  
 (j) *chag-sriñ* (a *bonpo* 'powerbolt')

XVII. Drawing the *mandala* (see p. 198<sup>30-31</sup>)

XVIII. The offering of a man's wealth (see pp. 36<sup>11</sup> and 90<sup>34</sup>)

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

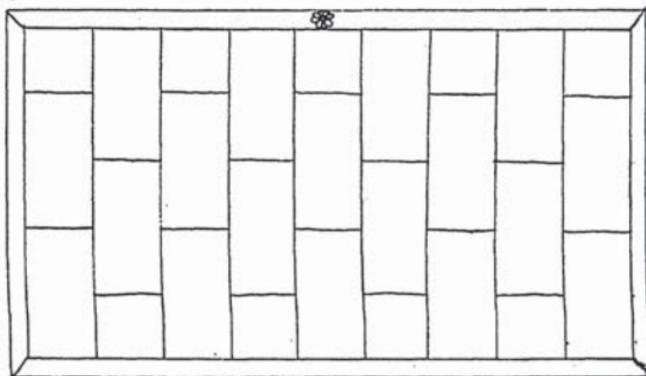
XX. *ri-rab* (Meru) and the *glin-bži glin-phran* (continents and islands). See pp. 90-91

XXI. *lha sum-cu-so-gsum gyi gžal-yas-khāi*—the palaces of the 33 gods, the bird *khyuñi*, and the parks, as described on pp. 90-91

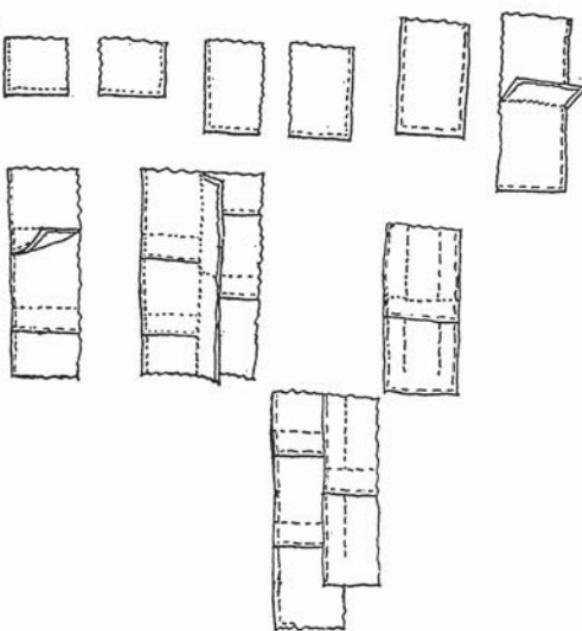
XXII. The Nine-Stage Swastika Mountain (representing the Nine Ways of *Bon*) surrounded by its eight royal palaces in the country known variously as *sTag-gzigs*, *'Ol-mo-lun-riñ*, *Śambhala*, etc.

## MONK'S CLOTHES AND EQUIPMENT

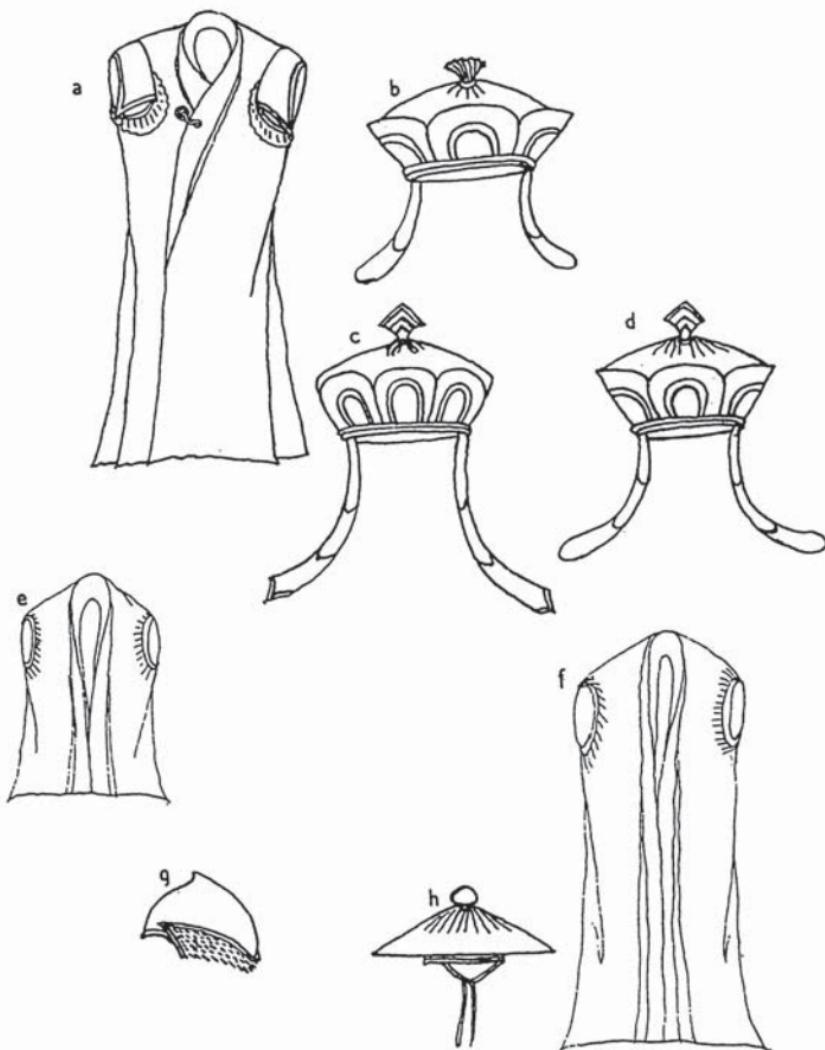
a



b

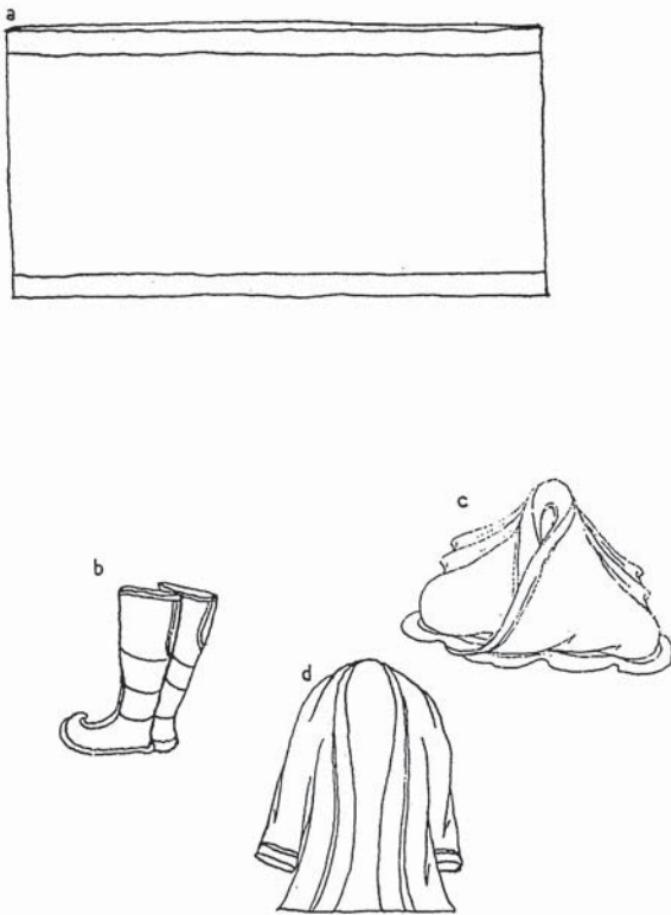
I. (a) *rmad-gos* (patched cloak). (b) *glin-nam* (patches)

## MONK'S CLOTHES AND EQUIPMENT



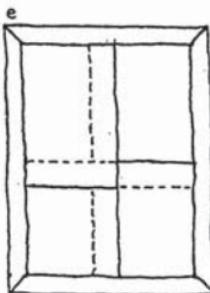
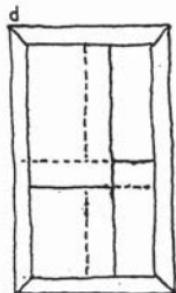
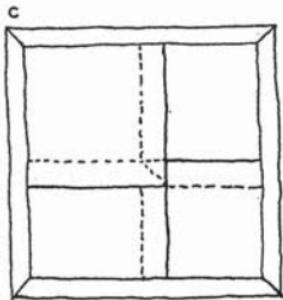
II. (a) *stod-gos* or *hgag-riñ* (upper garment). (b), (c), (d) *pad-žva* (lotus-hats—various types). (e) *stod-gos* or *hgag-thun* (upper garment—short). (f) *sams-hjug* or *smad-g-yogs* (under garment). (g) *dgun-žva* ('winter hat'). (h) *thani-žva* ('summer hat')

## MONK'S CLOTHES AND EQUIPMENT



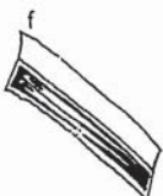
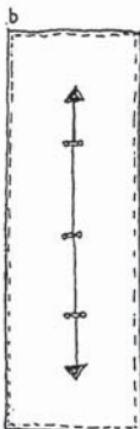
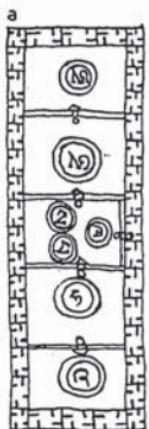
III. (a) *smad-sams* or *sams-thab* (cloth for lower part of body). (b) *pad-lham* (lotus-boots). (c) *phyam-tse* (long wrap). (d) *phyar-bu* (short overcoat)

## MONK'S CLOTHES AND EQUIPMENT



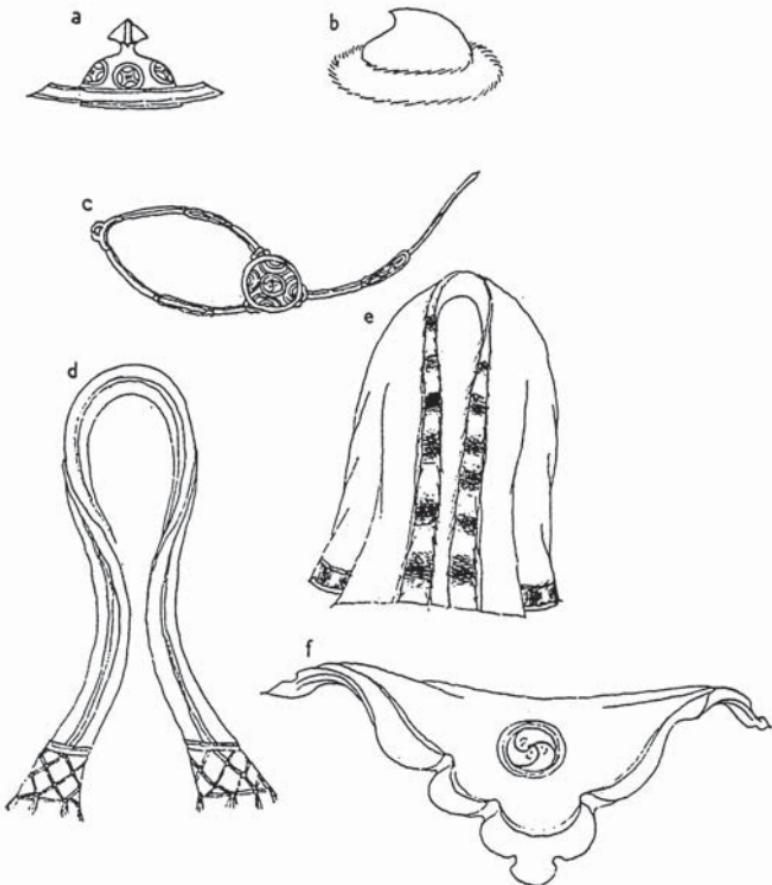
IV. (a), (b) *chu-tshag* (strainer). (c), (d), (e) *pad-gdan* (lotus-mats—various sizes)

## MONK'S CLOTHES AND EQUIPMENT



V. (a) *pad-khug* (a book cover for travelling)—front. (b) ditto—back. (c) *gzi-bskur* or *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) *tphren-ba* (beads).

## MONK'S CLOTHES AND EQUIPMENT



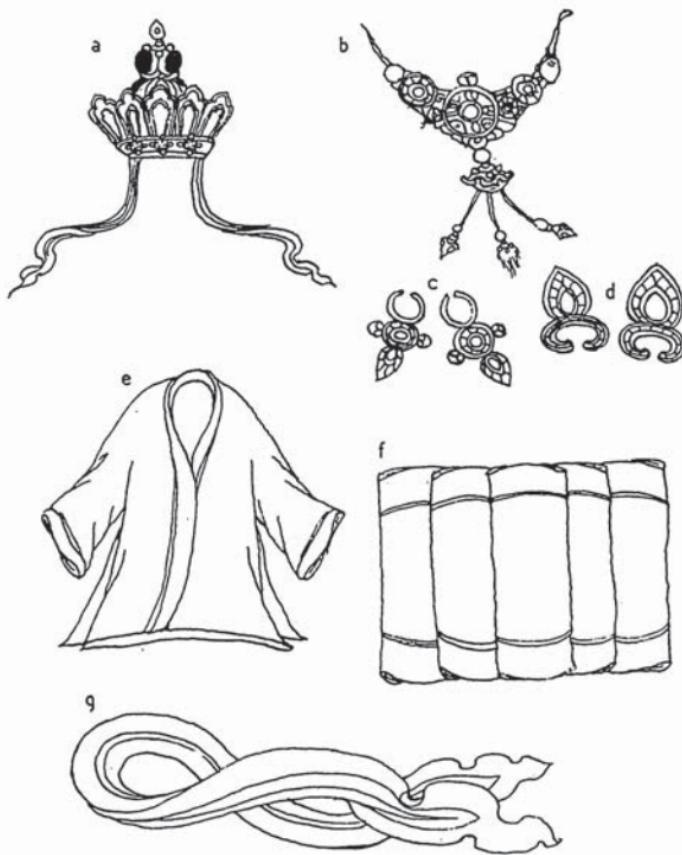
VI. (a) *gser-theb* (hat worn by high ecclesiastical dignitaries). (b) *rta-zva* (hat worn when riding). (c) *gzan-sdom* (metal strap for binding clothes when riding). (d) *kha-skris* (scarf bound around head and neck when riding). (e) *gos-stod* or *stod-hbog* (rich coat made of brocade silk, otter-skin,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

## MONK'S CLOTHES AND EQUIPMENT



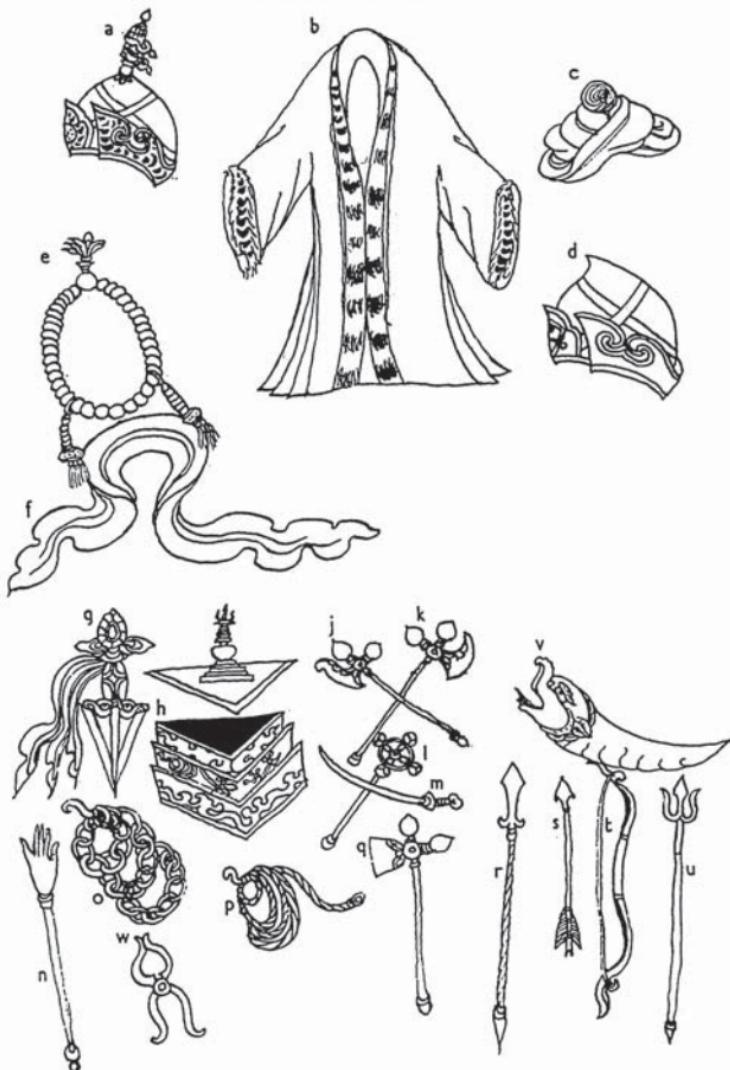
VII. (a) *gos-ber* (special cloak worn by a high dignitary—when seated on a throne). (b) *gos-ber* (as seen from behind when standing) & *rgyab-dar* (pendant) which is attached separately. (c) *rtsod-žva* ('debating hat'). (d) *ras zom* (cloth boots). (e) *chab-blug* (wallet made to contain a flask of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

## TANTRIC DRESS

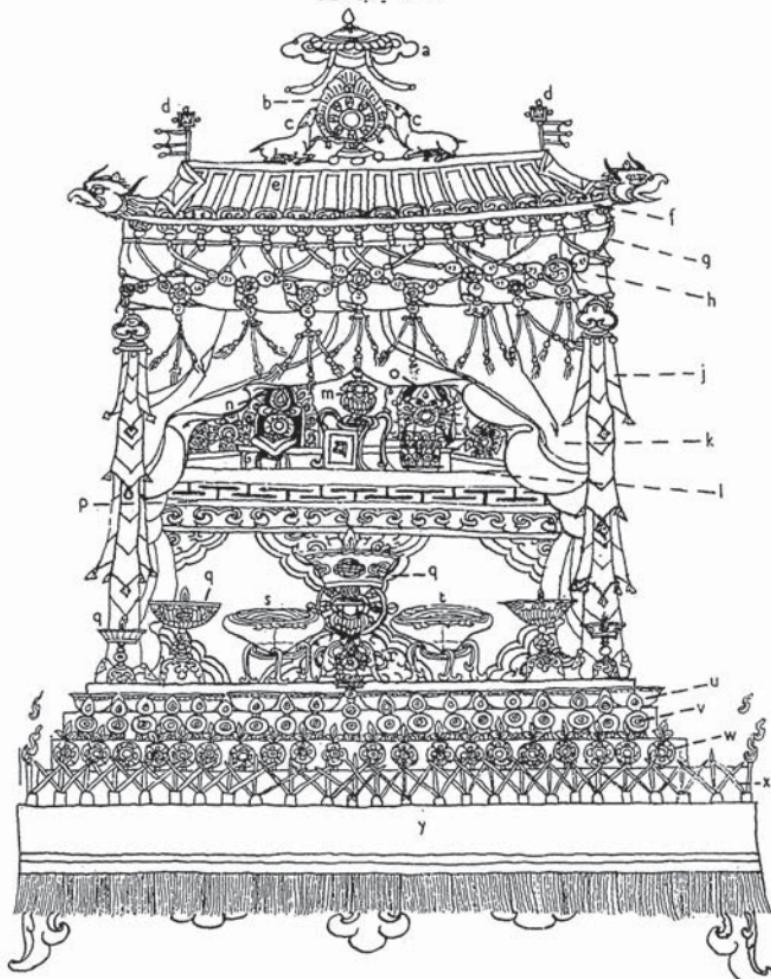


VIII. (a) *dbu-rgyan* or *rigs-lna* (Five-Buddha crown). (b) *ske-rgyan* or *mgul-chu* (pendant). (c) *snan-cha* (ear-ornaments). (d) *lag-gdub*, *phyag-gdub* (bracelets). (e) *stod-g-yogs* (upper garment). (f) *smad-sams* (lower garment which is simply wrapped around the body). (g) *dar-dpyan*s (special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

## TANTRIC DRESS



IX. (a) *stag-śva* ('tiger-hat'). (b) *stag-ber* ('tiger-cloak'). (c) *hgyin-thod* (turban). (d) *bon-śva* (*bon* hat, named *dkar-mo rtse-rgyal*). (e) *hphren-ba* (beads). (f) *dar-dbyaris* (same as VIII (g) above). (g) *phur-pa* (dart). (h) *hom-khuri* (the special cavity for the *homa* (*sbyin-sreg*) rite; = *thun-khuri* or *e klon hbrub-khuri*). (i) *lcags-kyu* (metal hook). (k) *sta-re* (axe). (l) *hhkor-lo* (wheel). (m) *ral-gr* (sword). (n) *spur-sad* (claw—for lifting the *linga*). (o) *lcags-thay* (chain). (p) *žags-pa* (noose). (q) *tho-bo* (hammer). (r) *mdur* (spear). (s) *malaḥ* (arrow). (t) *gzi* (bow). (u) *kha-fam* (Skr. *khatvāṅga*—trident). (v) *thun-roa* (special horn for hurling *thun*—see note 5 to text). (w) *sham-pa* (tongs—for *linga*).



X. (a) *gdugs* (parasol). (b) *khkor-lo* (wheel). (c) *ri-dvags* (deer). (d) *gyuñ-drñ ba-dan* (swastika ensign). (e) *bya-hdab* or *khyun-gur* (roof). (f) *sar-bu* (gutter). (g) *za-ra-tshags* (criss-cross decorations). (h) *iam-bu* (frill or pelmet). (j) *hphan* (pendants). (k) *yol-bo* (curtains). (l) *dkyil-hkhor* (*mandala*) drawn here in colours on the top of a table.

On the *mandala*

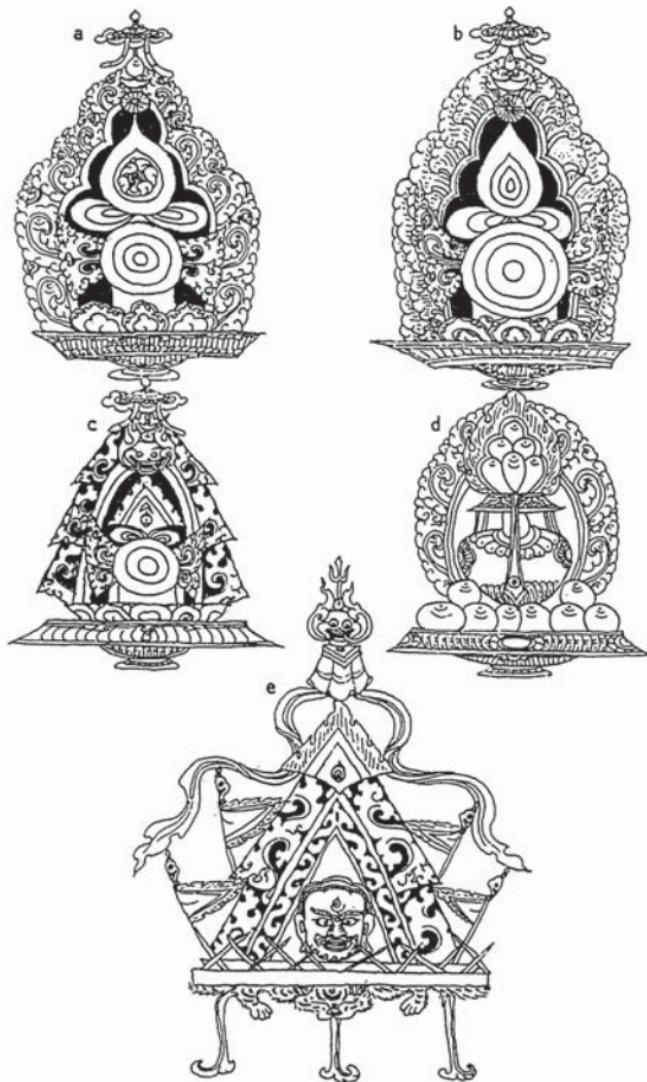
centre: (m) *bum-pa* (sacrificial vase) resting on a *rkañ-gsum* (tripod) against which rests a *tsa-ka-li* (a card with a sacred symbol)

left: (n) *zi-gtor* (sacrificial cake of the tranquil divinities), and in front of this *gtañ-chen* (skull-cup) covered with a cloth

right: (o) *khr-o-gtor* (sacrificial cake of the fierce divinities).

(p) *gzi* (the basis, viz. a table). (q) *mar-me* (butter lamp). (r) *rgyun-gtor* ('reserved sacrificial cake'). It is difficult to make out on the diagram: It is the small *gtor-ma* standing at the foot of the central *mar-me*. (s) *ka-pa-li* (Skr. *kapala*—skull-cup) containing *sman* (medicament). (t) *ka-pa-li* containing *rak-ta* (Skr. *rakta*—blood). (u) a whole row of *yon-chab* (sacrificial water) in bowls. (v) a whole row of *zal-zas* (sacrificial food—in the form of sacrificial cakes). (w) a whole row of *mar-me* (butter lamps).

## SACRIFICIAL CAKES

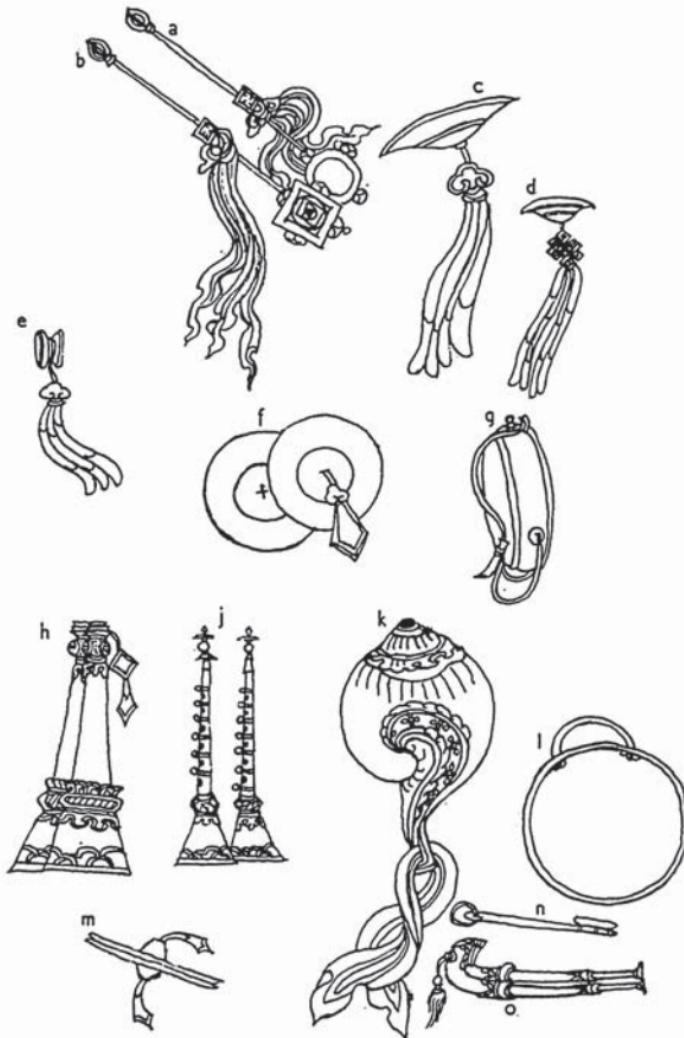


XI. (a) *zi-bahi gtor-ma* (sacrificial cake for the tranquil divinities—see Fig. Xn). (b) *dban-gi-gtor-ma* (s. cake used in the rite of 'empowerment'). (c) *drag-pohi gtor-ma* or *dbal-gtor* (s. cake for fierce divinities).<sup>1</sup> (d) *tshe-gtor* (s. cake offered in the 'life-consecration' ceremony).<sup>2</sup> (e) *zlog-gtor* (s. cake for hurling against foes)

<sup>1</sup> Concerning these fierce rites see *Buddhist Himalaya*, pp. 258 ff.

<sup>2</sup> Concerning the rite of 'life consecration' see *Himalayan Pilgrimage*, pp. 141 ff.

## RITUAL ITEMS



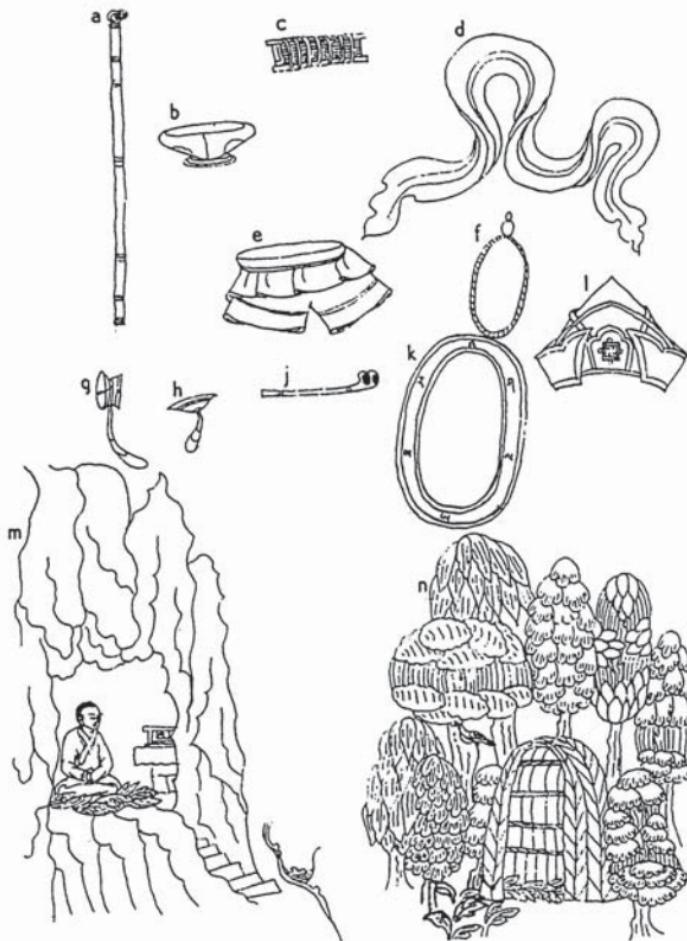
XII. (a) *dgan-gzar* or *hom-gzar* (sacrificial ladle for holding liquids). (b) *blug-gzar* or *bbyams-gzar* (sacrificial ladle for holding solids). (c) *gian-chur* (large size). (d) *gian-chur* (the same—small size). (e) *da-ma-ru* (Skr. small drum). (f) *sbug-chol* (cymbals). (g) *rna* (drum). (h) *duti-chen* (great trumpet—extendable). (i) *rgya-glin* (shawm). (k) *dun-dkar* (conch—drawn monstrously out of scale). (l) *rkyag-nya* or *rgya-nya* (large drum). (m) *sil-sian* or *sil-chol* (small cymbals). (n) *rdui-chas* (drum-stick). (o) *ko-yo* (a pair of trumpets)

## RITUAL ITEMS



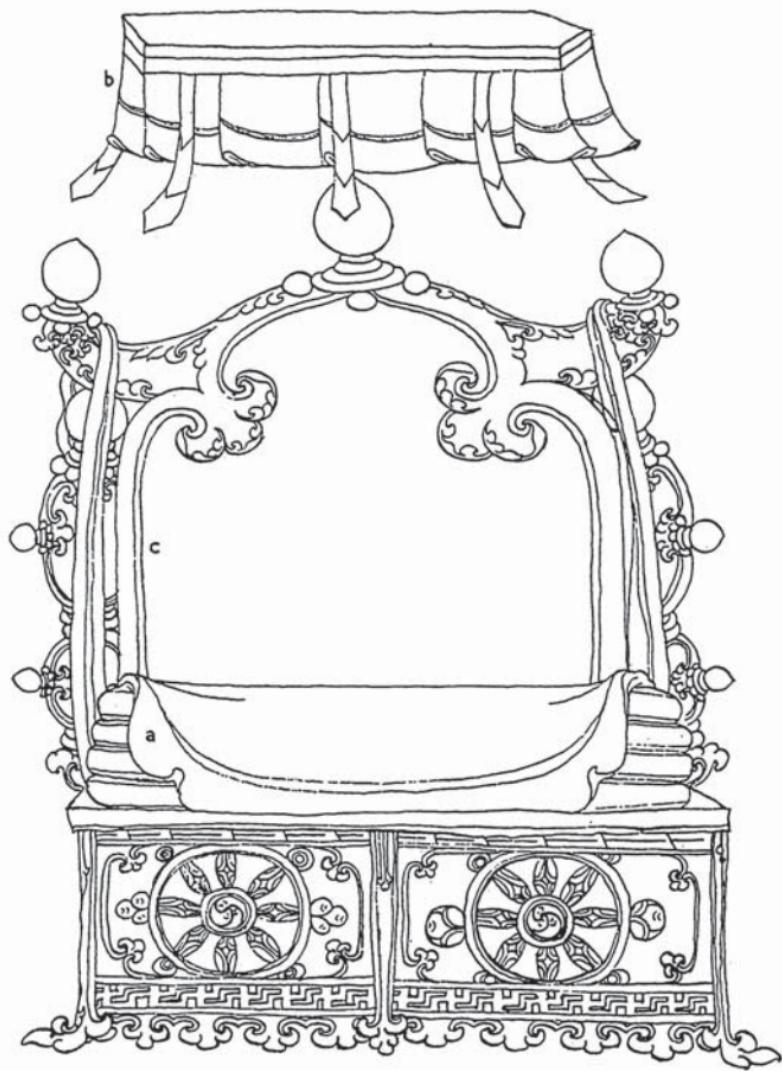
XIII. (a) *phur-pa* (dart). (b) *thod-žal* (skull-cup). (c) *žva-nag* (black hat). (d) *ber* (cloak). (e) *stod-khebs* (chasuble). (f) *pan-khebs* (ritual skirt). (g) *gur* (tent). (h) *be-hbum* or *po-ti* (book). (i) *da-ma-ru* (small drum). (k) *hur-rdo* (sling). (l) *gian* (flat bell as used by *bonpos*).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

## HERMIT'S REQUIREMENTS



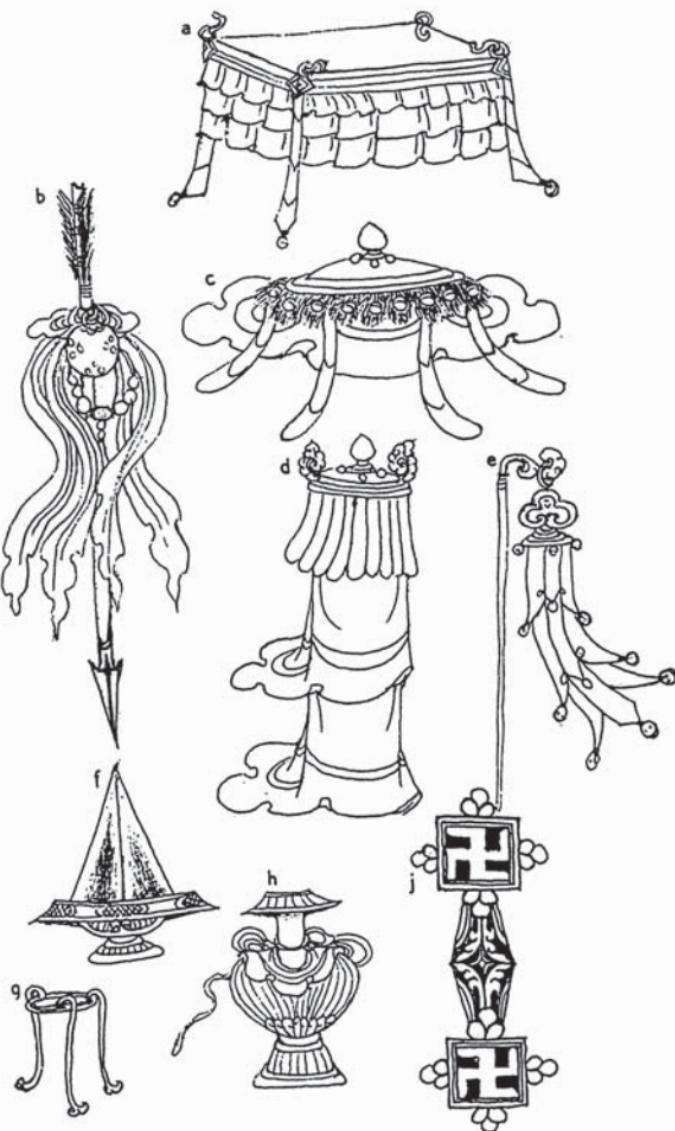
XIV. (a) *sba-hkhar* (a cane). (b) *thod-žal* (skull cup). (c) *be-hbum* or *po-ti* (book). (d) *rlun-ras* (a binding scarf). (e) *an-ga-ra* (underpants). (f) *hphren-ba* (rosary). (g) *da-ma-ru* (small drum). (h) *gian-chur* (small flat *bon-po* bell). (i) *rhan-glin* (thigh-bone trumpet). (j) *sgom-thag* (meditation cord). (l) *bon-žva* (*bon* hat). (m) *sgrub-phug* (meditation cave). (n) *spyil-po* (meditation hut—in a forest)

## THRONE



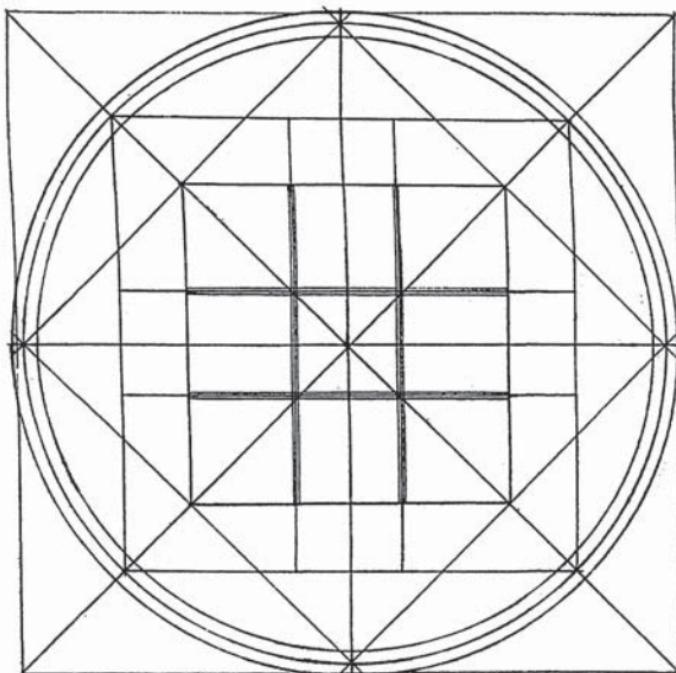
XV. (a) *khri-gdan* (throne-mat). (b) *bla-bre* (canopy). (c) *rgyab-yol* (back-piece)

## VARIOUS ITEMS

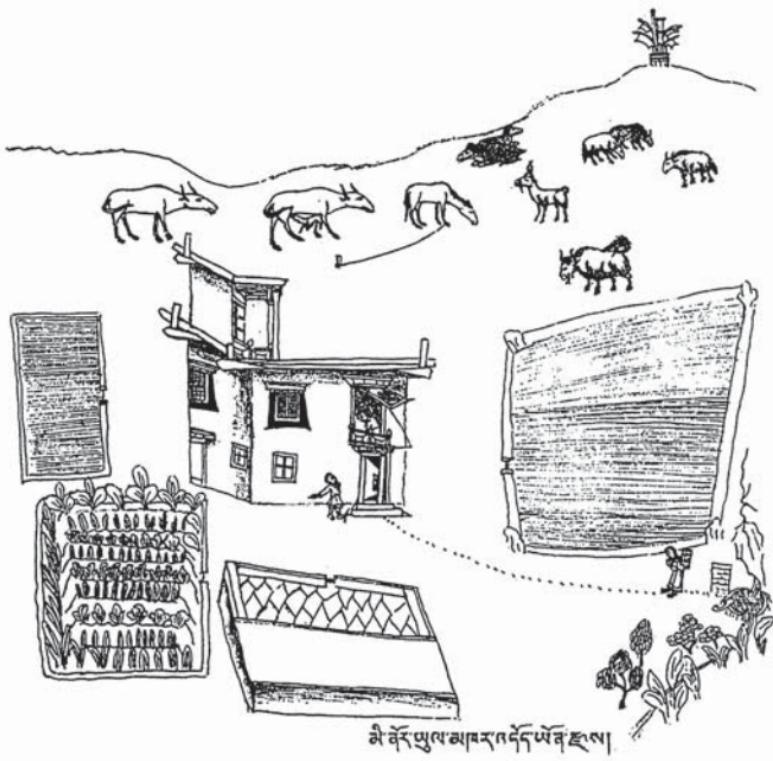


XVI. (a) *bla-bre* (canopy). (b) *mdah-dar* (garlanded arrow). (c) *gdugs* (parasol). (d) *rgyal-mtshan* (banner of victory). (e) *hphan* (pendant). (f) *dbal-gtor* (fierce sacrificial cake). (g) *rkan-gsrum* (tripod). (h) *bum-pa* (sacrificial vase). (i) *chag-lin* (in *hon-nin* "nowhereholts")

## VARIOUS ITEMS

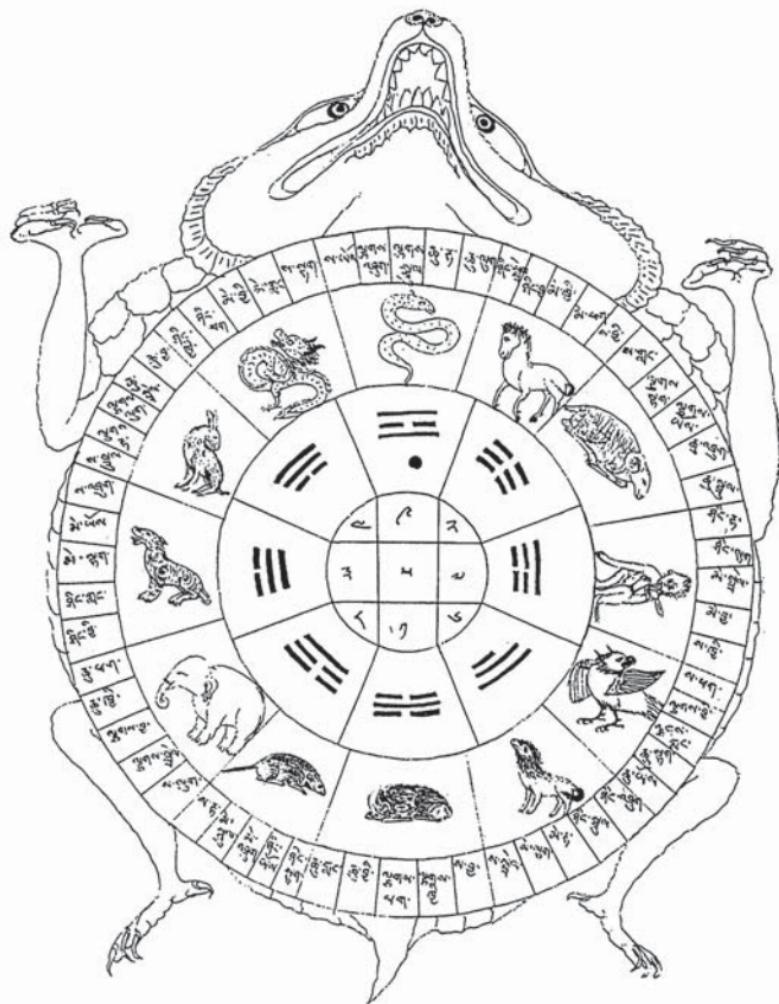
XVII. Drawing the *mandala* (see p. 198<sup>30-33</sup>)

## VARIOUS ITEMS

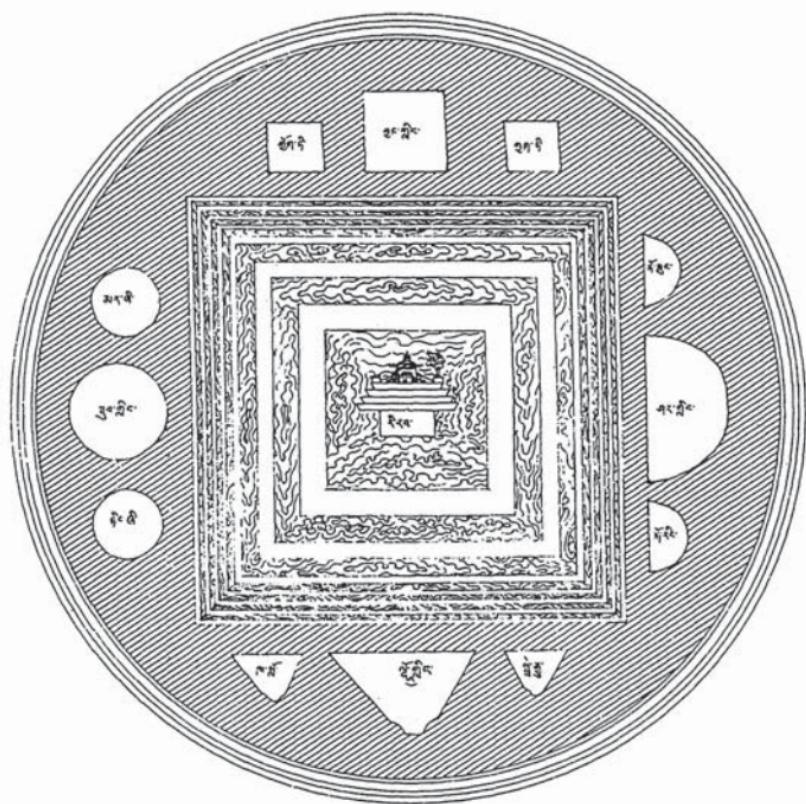


XVIII. The offering of a man's wealth (see pp. 36<sup>11</sup> and 90<sup>14</sup>)

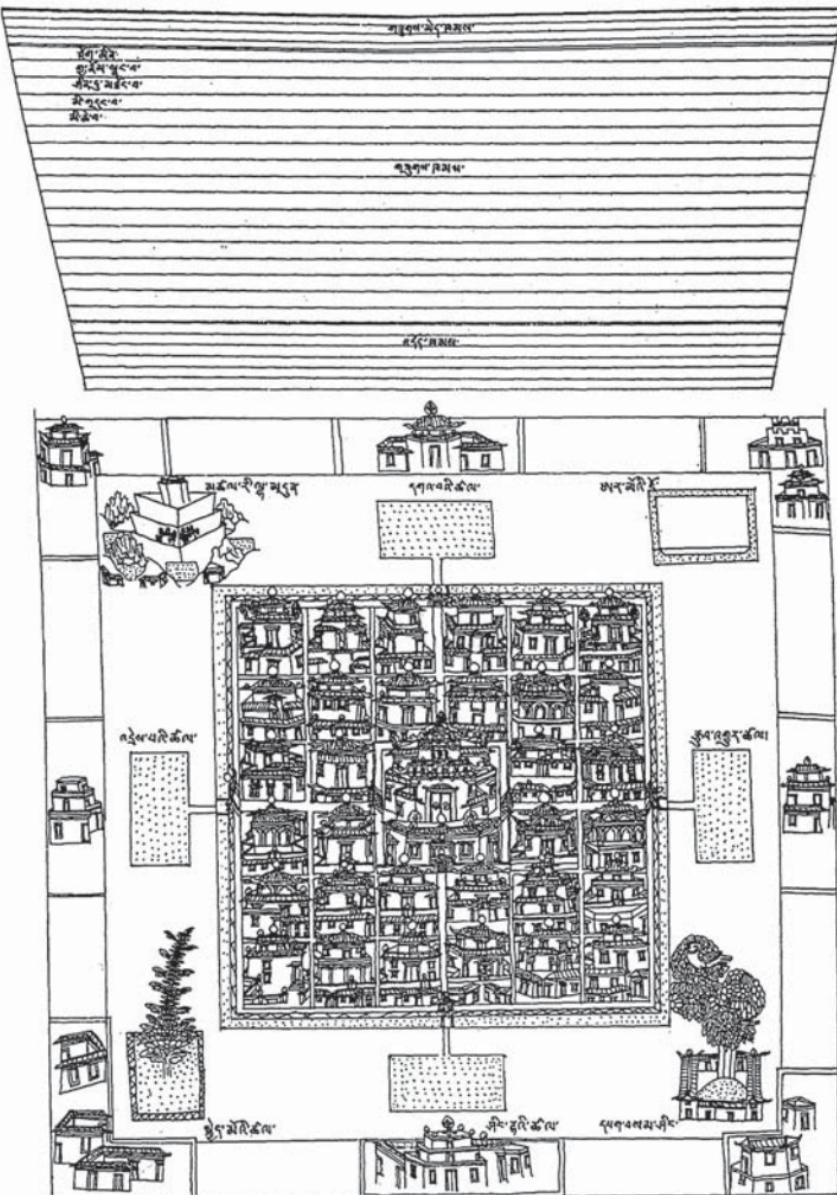
## VARIOUS ITEMS

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

## VARIOUS ITEMS

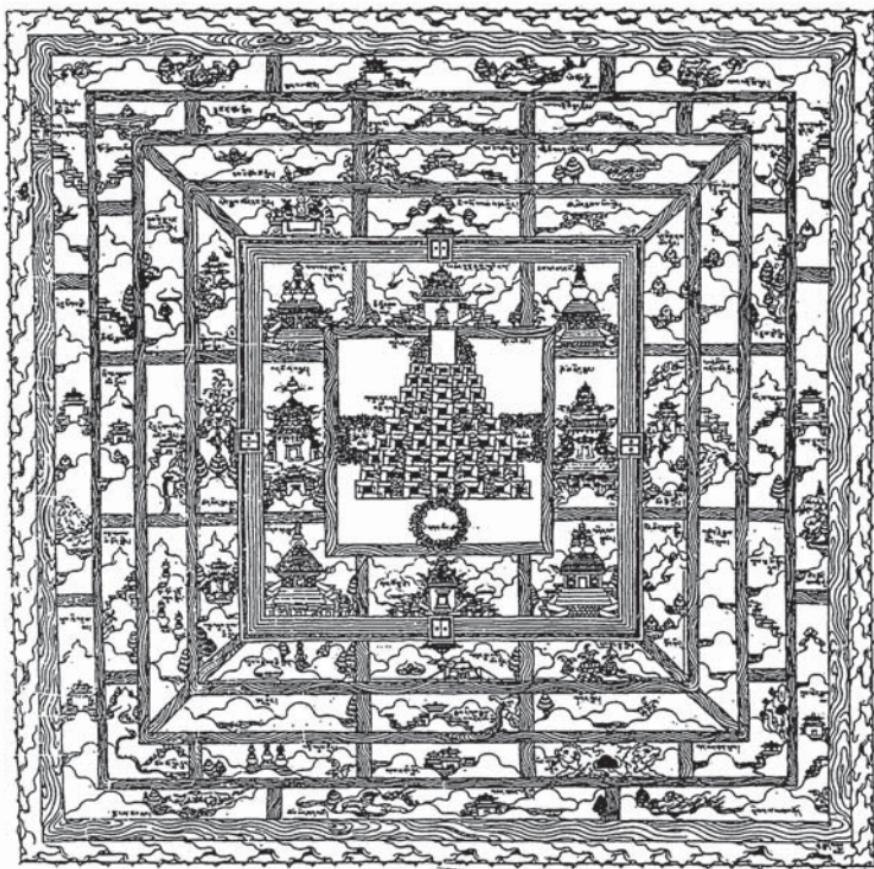


XX. *ri-rab* (Meru) and the *glin-bzi glin-phran* (continents and islands) (see pp. 90-91)



XXI. *lha sum-cu-so-gsum gyi gṭal-yas-khañ*—the palaces of the 33 gods, the bird *khyūñ* and the parks, as described on pp. 90-91.

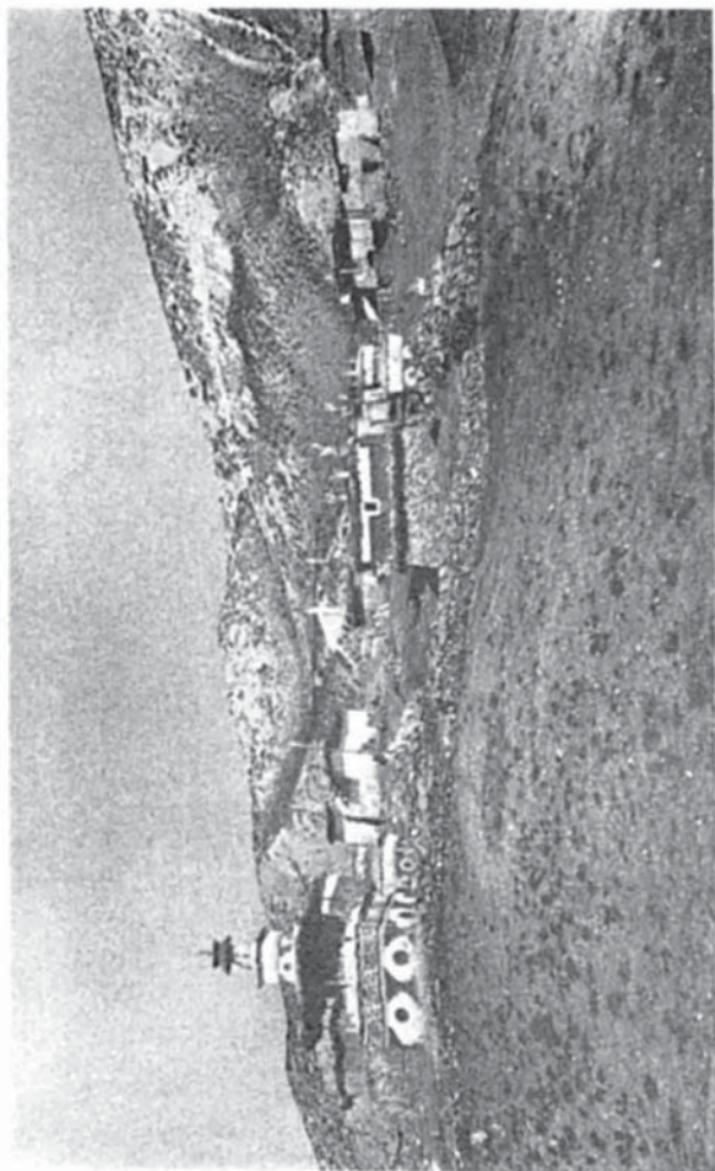
VARIOUS ITEMS



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.



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-bjid*. 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 (*meadow-ten*) has been photographed from the monastic side. (DLS 1961)

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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.<sup>1</sup> 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 *gur* 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.

<sup>1</sup> 'Tibetan Lexicography and Etymological Research', *Transactions of the Philological Society*, London, 1964.

## ABBREVIATIONS

adj.	adjective
abbr.	abbreviation, abbreviated
BH	D. L. Snellgrove, <i>Buddhist Himalaya</i> , Cassirer, Oxford, 1957
ChGr	<i>Tibetan-Chinese Dictionary</i> of Geshey Chos-kyi grags-pa, Peking 1952
Cs	S. Csoma de Körös, <i>Tibetan-English Dictionary</i> , Calcutta, 1834, as quoted by J
cp.	compare
D	<i>Dictionnaire thibétain-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>Mahāyutpatti</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 Gyaltsen Karmay
Skr.	Sanskrit
TN	Tenzin Namdak
vb.	verb

## GLOSSARY

ka-žu (J: ka-gžu) = pillar capital 132<sup>29</sup>  
 ka-gdān = pillar base 132<sup>29</sup>  
 kag (J/Cs: kag-ma) also gag q.v. = impediment 34<sup>31, 32, 39</sup>, 48<sup>14</sup>  
 kag-ñen (= kag) 56<sup>33</sup>, 74<sup>11</sup>  
 \*kag-sri = 'demon of impediments' 34<sup>35</sup>  
 \*ku-hrañ (TN: = rkyāñ) = 'wild ass' 116<sup>30</sup>  
 \*kun-snañ-hod = 'Universal Shining Light' (11th stage towards buddhahood) 96<sup>14</sup>, 114<sup>1, 2</sup>  
 \*Kun-śes hphrul gyi drañ-mkhan, name of a god 26<sup>8</sup>  
 ko-loñ-dam (J/Sch: ko-loñ-ba) (TN: = bzod-pa med-pa) = 'irascible' 196<sup>39</sup>  
 \*kor-tshe-ba (ChGr: = fñi-tshe-ba = phyogs-re-ba) = 'self-centred' (TN) 170<sup>20</sup>  
 \*kluñ-rta (J: rluñ-rta) *see note 10*, = symbol of well-being, god of well-being, or just meaning well-being 32<sup>24</sup>, 44<sup>24</sup>, 56<sup>36</sup>, 88<sup>21</sup>  
 klu-mo = 'mermaid' 182<sup>25</sup>  
 kloñ *see note 71* = spacial sphere, mental sphere 88<sup>8, 13, 30</sup>, 90<sup>7</sup>, 92<sup>17, 19</sup>, 104<sup>1, 25</sup>, 108<sup>2</sup>, 120<sup>8</sup>, 170<sup>27</sup>, 204<sup>26</sup>, 206<sup>9</sup>, 210<sup>2, 18</sup>, 218<sup>5, 21</sup>, 238<sup>5</sup>; sa-gžihi kloñ = 'face of the earth' 70<sup>37</sup>  
 \*kloñ-grum = ? a kind of badger (grum-pa) 48<sup>25</sup>  
 dkar-dmar (*see J: thig-le*) = 'white and red essence' 142<sup>27</sup>  
 dkar gsum = 'three white products', viz. milk, curds and butter 64<sup>6</sup>, 196<sup>26</sup>  
 dkyil-hkhor = mystic circle (*distinguished in Tibetan usage from mañḍala; see ma-ñḍal below*) 102<sup>22, 26</sup>, 134<sup>10</sup>, 204<sup>30</sup>  
 bkas-sa = shelter 164<sup>21</sup>  
 bkah-gñān (J/Lex MD; ChGr: bkah-btsan *probably same meaning but different one given*) = 'coercion' 82<sup>18</sup>. *See below* gñān-po  
 bkah-bab (J: bkah hbab-pa) = 'soothsaying' 24<sup>20</sup>, 32<sup>7</sup>  
 bkol (J: hkhol-ba) = committed 124<sup>17</sup>  
 \*bkyag (J: hkhogyog-pa) = to present or make offerings 52<sup>23, 35</sup>, 56<sup>39</sup>, 64<sup>16</sup>, 72<sup>31</sup>, 90<sup>16</sup>  
 bkyon (J: = to beat, scold) = \*'causing harm' 88<sup>13</sup>  
 \*ska-nan (J: rked-pa & sked-pa 'waist'; nan 'pressing') = 'fitted to the waist' (*compare* ska-rags 'belt') 154<sup>25</sup>  
 sku-mkhar = 'palace' 214<sup>33</sup>  
 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 76<sup>37</sup>, 78<sup>8</sup>, 86<sup>23</sup>, 88<sup>7, 12, 29</sup>, 90<sup>11, 15, 16</sup>, 92<sup>2, 37</sup>, 102<sup>31</sup>, 104<sup>5</sup>, 110<sup>19</sup>, 204<sup>31</sup>; to fulfil (hopes) 94<sup>31</sup>  
 \*skyā-yas (*probably = skyas*) = an offering (to demons) 74<sup>7</sup>  
 \*skyas / bskyas (J: skyā-ba, skyas & skyes) = a departing gift in the special sense of ransom-offering to demons; *used with* hdebs-pa: to dispatch with a ransom offering 68<sup>27</sup>, 70<sup>35</sup>  
 skyems = draught (of concentrated *chang*) 32<sup>1</sup>, 50<sup>1</sup>, 92<sup>3</sup>; *see also* gser-skyems  
 \*sKyoñ-ma-khram, name of a god 78<sup>12</sup>

bskos (J: sko-ba) = to set up, to bring into order, to authorize; *the same form used as imperative* 48<sup>10</sup>; *as verbal participle* 64<sup>10</sup>, 124<sup>3</sup>; *and as noun* 54<sup>15</sup>, 94<sup>24</sup> (*in combination with* ḥdebs-pa), 64<sup>39</sup>

bskyal-ba (J: skyel / skyol) = to dispatch, send away 74<sup>9</sup>

\*bskyor (J: skyor-ba II 'enclosure') = 'enclosed' 196<sup>1</sup>

kha-ta (J: = advice NM) = 'talk' 238<sup>24</sup>

kha-drag (J: = mighty; ChGr: = "harsh speech") = 'might' 54<sup>15</sup>, 62<sup>35</sup>

kha-bad (J: = humidity [p. 36] & projecting ends of beams which support the roof [p. 37] NM) = 'eaves' 52<sup>1</sup>

\*kha-bo (ChGr: = kha-drag tsha-bo) = 'big talk' 30<sup>8</sup>

\*kha-mi-ya (ChGr: kha-ya = "affectionate") = 'do not reply' (TN) 28<sup>17</sup>

\*kha-ḥdzin (ChGr: = rogs-ram byed-pa) = 'overseer' 60<sup>4</sup>, 5

\*Kha-la-gaṇs-dkar, name of a god 78<sup>13</sup>

\*kha-yo (*tentative emendment of kha-lo which may, however, be preferable*) (J: yo-ba = crooked) = 'crookedness' 64<sup>20</sup>, 92<sup>12</sup>

kha-lo bsgyur-ba (J: kha-lo; ChGr: kha-lo-ba) = to guide 42<sup>15</sup>, 108<sup>32</sup>

khams = appearance, disposition 26<sup>3</sup>, 36<sup>16</sup>, 38<sup>29</sup>, 31, 120<sup>5</sup>; = realm *as in* khams gsum, threefold world 96<sup>10</sup>, 112<sup>37</sup>

\*khas-ñān (ChGr: khas-žān = "weak") = 'weakness' 44<sup>23</sup>, 56<sup>3</sup>

\*khu-hphrig (ChGr: = rnam-rtok za-ba; J/Sch: ḥphrig 4) = 'erroneous views' 116<sup>7</sup>

\*Kho-ma-ne-chuñ, name of palace on the north side of the Nine-Stage Swastika Mountain (*see* Fig. XXII) 114<sup>15</sup>

\*khoñ-ḥkhyul = 'patience' (TN) 166<sup>15</sup>

Khyuñ = 'king of birds' 58<sup>13</sup>, 60<sup>36</sup>, 62<sup>13</sup>, 74<sup>1</sup>, 80<sup>5</sup>

\*Khyuñ-nag ral-chen 58<sup>13</sup>, 14, 108<sup>25</sup> name of a god

khyud (J/Sch: khyud-mo = rim): sgo-khyud = door-way 134<sup>1</sup>; khyud-mo = rim 204<sup>1</sup>

khram (J: khram-kha) = 'tally-stick' 76<sup>38</sup>, 78<sup>12</sup>, 13

khri-ḥphañ = steps (of platform serving as basis of a shrine or a throne) 44<sup>26</sup>, 164<sup>19</sup>, 20

\*Khri-smon-rgyal-bzad, name of palace on the west side of the Nine-Stage Swastika Mountain (*see* Fig. XXII) 96<sup>29</sup>

khrol-le (J: khrol-khrol) = 'sparkling' 216<sup>35</sup>

\*mKhaḥ-ḥgyiñ-dbal, name of a god 108<sup>12</sup>, 15

\*mKhaḥ-gsal-ye-śes = "Knowledge of the Clear Sky", name of a ritual 104<sup>11</sup>

mkho (J: mkho-ba) = 'requirement' 26<sup>24</sup>

mkhon (J: ḥkhon = quarrelling) = 'animosity' 46<sup>35</sup>, 88<sup>10</sup>

ḥkhor-ḥdas (ḥkhor-ba dañ myañ-ñān las ḥdas-pa). *See note 79.* = *samsāra* & *nirvāṇa*, the 'wheel of existence and the transcending of sorrow', 'phenomenal existence and its transcendence', 'physical and metaphysical' 170<sup>34</sup>, 224<sup>7</sup>, 228<sup>22</sup>, 31, 238<sup>29</sup>, 240<sup>2</sup>, 246<sup>34</sup>, 248<sup>7</sup>, 250<sup>11</sup>, 252<sup>12-13</sup>, 254<sup>1</sup>

ḥkhyil (J: ḥkhyil-ba) = 'mountainous amphitheatre' (TN) 48<sup>19</sup>, 20

\*ḥkhra-ba / ḥkhras = *as verb* to resort to; *as noun* place of home 60<sup>27</sup>, 80<sup>19</sup>, 172<sup>15</sup>

\*ga-dar = 'perfect' (TN) 40<sup>2</sup>, 102<sup>7</sup>

gag *see* kag 46<sup>1</sup>, 78<sup>27</sup>, 120<sup>2</sup>

gab-rtse (? Chinese 甲子) = horoscope 24<sup>9</sup>, 24, 32<sup>15</sup>, 23 (see Fig. XIX)

gar (J: gar-ba) = 'strong' 44<sup>21</sup>

\*gar-ma-mthon-khyab = 'deacon' (TN) 200<sup>23</sup>

\*Gar-ma-li-so, name of 'Grand Master of Arts and Crafts' in 'Ol-mo-lui-riñ (TN) 132<sup>24</sup>

\*Gar-gsas-btsan-po also Gar-gsas-dbal, name of a god 72<sup>32</sup>, 34, 74<sup>19</sup>, 76<sup>10</sup>, 86<sup>20</sup>, 90<sup>12</sup>, 94<sup>17</sup>

\*guñ (D: guñ / dgúñ) = 'caracal' (MD) 154<sup>16</sup>, 164<sup>15</sup>

gur-thog (J/Sch) = tent roof, raised roof (like a tent) 204<sup>7</sup>

ge-sar (J/Cs 1) = a flower of a kind (MD) 158<sup>19</sup>

\*ge-śan (J: śan-pa) = 'murderous' (DC) 160<sup>31</sup>

go (& go-cha) = armour 10<sup>12</sup>, 60<sup>24</sup>, 130<sup>37</sup>

\*goñ-skor (J: goñ-ba & skor) = 'collar' 154<sup>24</sup>

\*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) 118<sup>32</sup>

\*gyi-lñ = a much prized breed of horse (TN) 144<sup>2</sup>, 14

gyer (J: dgyer-ba) = incantation, to intone 42<sup>9</sup>, 20, 46<sup>18</sup>, 48<sup>17</sup>, 52<sup>35</sup>, 68<sup>22</sup>, 84<sup>11</sup>, 96<sup>21</sup>, 104<sup>6</sup>

gyoñ-po (J: = rough, rude NM) = 'stern' 28<sup>4</sup>

\*gra-bsdeb 'fitted to one another' (TN & DC) 182<sup>31</sup>

\*grab-non (ChGr: drab = lcam-śin, where lcam represents our dpyam, q.v.) = light boards forming a ceiling fixed between and above the ceiling laths (gral-dpyam) in costly buildings 204<sup>14</sup>

\*gram-khrod (J: gram-pa & khrod) = lit. heap of shingle (TN), 'heap, sparkling heap' (DC) 90<sup>26</sup>, 106<sup>29</sup>

gral-dpyam (J: gral-phyam; ChGr: dral-lcam) = ceiling laths 204<sup>14</sup>

\*gri-bdud = 'demon of murder' (TN: gri = murder, not necessarily by knife) 72<sup>12</sup>, 116<sup>12</sup>

grum-pa = badger 48<sup>25</sup>, 144<sup>17</sup>, 154<sup>18</sup>, 164<sup>17</sup>

grol (J: hgrol-ba) = as *vb.* to be released, in *special sense of* to be derived, to emanate; as *n. technical term* 'release' (also meaning 'emanation') 668<sup>18</sup>, 66<sup>24</sup>, 27, 170<sup>12</sup>, 33, 228<sup>8</sup>, 230<sup>11</sup>, 28, 232<sup>10</sup>, 17

\*glin-snām (abbr. glin) = patches of which rmad-hog and rmad-gos are made (TN) 156<sup>13</sup>, 17, 24, 158<sup>2</sup>, 7, 9 (see Fig. I b)

glud = ransom 34<sup>37</sup>, 36<sup>12</sup>, 16, 70<sup>32</sup>, 76<sup>21</sup>, 28, 78<sup>5</sup>, 18, 19, 28, 34, 36, 80<sup>9</sup>, 12, 20, 82<sup>33</sup>, 40, 86<sup>10</sup>, 24, 34, 94<sup>26</sup>, 122<sup>1</sup>, 186<sup>7</sup>; also tshe-bslu 34<sup>36</sup>

\*dGah-bahi tshal, place-name: 'Park of Joy' on the west side of the 'Palace of Victory' (see Fig. XXI) 90<sup>21</sup>

\*dguñ-sman (J: dguñ & sman-mo) = 'celestial goddess of medicine' 52<sup>21</sup>

dgoñs-pa = 'thoughtful purpose' 242<sup>8</sup>; (see *thugs-dam which serves as an honorific of this word*)

\*dgra-gsé (J: gśed-ma 2) = 'antagonistic' (DC) 34<sup>9</sup>

hgār (J: hgār-ba) = low-grade mixed breed of cattle, viz. a cross of a bull (*glāñ*) and a *mdzo-mo* 144<sup>15</sup>

\*hgur-chu = 'decorative garlands' (TN) 132<sup>35</sup>

\*hgog-pa (J: hgogs-ka; ChGr: hgog-pa la sñoms par žugs) = 'total suppression', viz. of all external impressions (a *technical term in meditation*) 218<sup>16</sup>

hgyn̄ (J: hgyn̄-ba = to look down upon) = \*'raised up' (TN) 194<sup>26</sup>; \*\*'lordly mountain' (TN) 48<sup>10</sup>, 20; also in \*hgyn̄-thod 'turban' 48<sup>29</sup> (see Fig. IX c)

\*hḡram-bcos (J: hḡrams-pa & bcos) = (ceremony for) curing hurt (TN) 92<sup>33</sup>, 36

hḡras-pa (J: = to hate) = 'at enmity' 44<sup>37</sup>, 88<sup>9</sup>

\*hḡrus = 'diagonal lines' (TN) 198<sup>32</sup>

hḡren̄-bu = 'upright creature', viz. man, ape, etc. 86<sup>6</sup>

hḡres (J: hḡre-ba 2; ChGr: hḡres-pa) repeated or perhaps continued (TN) 92<sup>18</sup>

rgo 'wild goat' 144<sup>21</sup>, 154<sup>16</sup>, 196<sup>4</sup>

\*rgod-lcam (J: rgod & lcam) = *dākini* (TN) 182<sup>27</sup>

rgya (J: rgya 3 = net; ChGr: rgya = "trap") = \*trap (TN) 116<sup>29</sup>; net 90<sup>28</sup>

\*rgyañ-ñe-ba (probably connected with rgyañ 'afar') = 'solitary' (TN) 230<sup>8</sup>

\*rgyañ-bu & rgyañ-hphan = 'tree symbol' (TN) 36<sup>6</sup>, 90<sup>30</sup> (see Illustration)

rgyan-śār (J: rgyan item rgyan-du hchar = it proves a blessing or benefit) = \*\*'first principle' (TN) 172<sup>27</sup>, 174<sup>4</sup>, 15, 26, 37, 176<sup>10</sup>, 21, 32, 220<sup>32</sup>

rgyal unusual use describing water, ? = good 194<sup>37</sup>

rgyu-mthun-srid = 'species' (lit. 'coming into existence in accordance with things') 66<sup>26</sup>; see srid-pa below

rgyu bži phuñ-po = 'four bodily elements' (viz. flesh, blood, warmth, breath) 176<sup>26</sup>

rGyug-chen, a guardian divinity 'Great Runner' 52<sup>23</sup>, 64<sup>16</sup>

rgyud basic meaning: sequence, series, line, etc.: stream 44<sup>9</sup>, 48<sup>6</sup>, 64<sup>35</sup>, 66<sup>35</sup>, 68<sup>7</sup>; species 66<sup>1</sup>, 26, 33; tradition, traditional teachings

82<sup>37</sup>, 39, 104<sup>12</sup>, 118<sup>16</sup>, 158<sup>32</sup>, 190<sup>8</sup>; tantra 102<sup>6</sup>, 190<sup>9</sup>, 12, 13, 14, 214<sup>8</sup>, 14; soul-series (referring to the series of rebirths of the consciousness of sentient beings), and since every living creature embodies such a soul-series, the term comes to mean in some contexts soul or simply just mind 126<sup>26</sup>, 128<sup>12</sup>, 18, 182<sup>35</sup>; used as a postposition rgyud-(nas): in the line of hence in accordance with 90<sup>11</sup>, 104<sup>5</sup>; dgu-rgyud 'nine-fold link' 194<sup>26</sup>; 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) 188<sup>16</sup>, 242<sup>35</sup>

sgam (J: sgam-pa Cs & Sch; ChGr: = profound, wise) 'bat' (creature noted for its cleverness) 86<sup>12</sup>

\*sgo-skyes (ChGr: = sgohi ru-śiñ nām them-pa lta-bu) TN: = door (as distinct from sgo properly meaning doorway) 134<sup>2</sup>

\*sgo-pri = skin around yoke of egg (TN) 60<sup>27</sup>

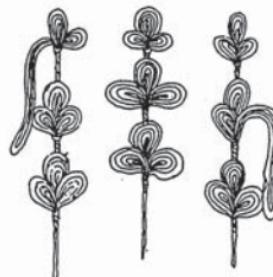
\*sgra-bla (= ChGr: dgra-lha NS) = 'genie' 24<sup>18</sup>, 44<sup>8</sup>, 56<sup>30</sup>, 38, 58<sup>5</sup>, 8, 64<sup>3</sup>, 13, 66<sup>34</sup>

\*sgrin-bu (contrast with J & ChGr: sgrin-po 'clever') = 'foolish' (TN & SGK/Lex) 196<sup>7</sup>

sgrib-pa (J: NM) 'inner anguish' of a yi-dvags (*preta*, tormented spirit) 148<sup>4</sup>

sgrib-pa / bsgrub = as vb. to perform, to effect, to work upon, especially in meaning of to coerce, conjure, bring a divinity to one's presence, also to produce, to realize; as n. coercion, performance, realization 52<sup>25</sup>, 62<sup>2</sup>, 74<sup>28</sup>, 98<sup>14</sup>, 100<sup>5</sup>, 102<sup>14</sup>, 104<sup>26</sup>, 110<sup>1</sup>, 112<sup>33</sup>, 184<sup>17</sup>, 186<sup>14</sup>, 188<sup>3</sup>, 190<sup>22</sup>, 194<sup>23</sup>, 24, 212<sup>14</sup>

\*sgrub-ten 'ritual articles' (lit. 'supports for the performance') 102<sup>35</sup>; see rten-pa below



\*sgrub-gšen-dbal-bon (*see note 8*) = 'officiating priest' 32<sup>2</sup>  
 sgron (J: sgron-pa 'to cover or lay over'; ChGr: 'to lay as one lays bricks') 'well-covered' (TN) 194<sup>36</sup>  
 sgrol-ba / bsgral (J: sgrol-ba 3) 'to slay' 98<sup>11</sup>, 20 (*see note 31*)

\*ñā-bo (= ñā-rgyal) 'pride' (TN) 28<sup>10</sup>  
 ñāñ-gis *special use of ñāñ with instr. meaning 'of one's own accord' hence 'naturally'*  
 92<sup>27</sup>; ñāñ-gis bžag 'be indifferent' (lit. 'let things be in a natural way') 28<sup>9</sup>  
 (*see bžag-pa*)

\*ñāñ-thag (bsrin) = to keep going, to persevere, to be long-suffering, 28<sup>8</sup>, 36<sup>1</sup>,  
 128<sup>8</sup>

ñāñ-riñ (J: ñāñ item ñāñ-rgyud riñ-ba) = forbearing 166<sup>15</sup>  
 ñar-chu (J: ñar-ba & chu) = 'strength-potion' 60<sup>26</sup>  
 ñar-mi = figurine (TN) 36<sup>8</sup>, 86<sup>25</sup>

ñes-med & ma-ñes = 'unpredictable' 220<sup>5</sup>, 25, 222<sup>3</sup>, 6

\*ño-loñ (J: ño & len-pa, *imp.* loñ) = 'undertake' 52<sup>36</sup>

ñogs (J: = slope or bank) nam-mkhañi ñoge = 'expanses of the sky' 218<sup>30</sup>  
 ños hñzin / ños zin = identify / identification 26<sup>1</sup>, 34<sup>1</sup>, 36<sup>14</sup>

dños-grub = perfect achievement, realization of perfection, final perfection,  
 'special powers' 90<sup>12</sup>, 92<sup>25</sup>, 104<sup>19</sup>, 182<sup>25</sup>, 186<sup>34</sup>, 196<sup>30</sup>, 208<sup>26</sup>, 210<sup>8</sup>

dños-hþyor = 'real wealth' (*as opposed to what is mentally produced yid-sprul*)  
 204<sup>27</sup>

\*mñan-sems (J/Cs: mñan-pa) = 'accursed thought' 148<sup>20</sup>

mñah-ris = \*'sphere of influence' 56<sup>4</sup>

mñah-gsol-ba (J/Cs: MD) = \*to beseech 32<sup>21</sup>, 64<sup>13</sup>

mñar gsum = "three sweet products", *viz.* sugar, molasses, and honey 196<sup>26</sup>

mñon-cha *for brñan-cha q.v.*

mñon-rtogs = 'delineation' (of a divinity) 74<sup>35</sup>

mñon-šes = 'clairvoyance' 24<sup>18</sup>, 32<sup>5</sup>

mññ-šes phyahü g-yañ dkar, name of a god 26<sup>9</sup>

brñan-pa (J: rñan-pa II) = to requite 32<sup>20</sup>, 50<sup>20</sup>, 52<sup>35</sup>, 58<sup>2</sup>

\*brñan-cha (*also written as mñon-cha*) = 'requital', sacred offerings intended as  
 payments to the gods 34<sup>25</sup>, 92<sup>21</sup>, 94<sup>20</sup>

\*cañ-señ, a class of divinities 58<sup>2</sup>, 6, 62<sup>29</sup>, 32, 64<sup>4</sup>

\*gcan-chen (J: gcan-gzan & chen-po) = 'tiger' 142<sup>39</sup>, 204<sup>13</sup>

gcun (J/Lex) = subduing 78<sup>1</sup>, 110<sup>10</sup>

gces-hñzin = attachment 80<sup>35</sup>

gcoñ (J: gcoñ-skad Sch/Lex) = \*'ululation' 42<sup>10</sup>, 22, 46<sup>14</sup>, 17, 19, 23, 50<sup>3</sup>, 72<sup>37</sup>, 74<sup>1</sup>, 3,  
 86<sup>31</sup>, 94<sup>22</sup>, 25, 28, 96<sup>22</sup>

bcañ sgyur, *technical terms for two different hand-gestures phyag-rgya, q.v.* 102<sup>40</sup>

\*bcañ-gzí (J: hñchañ-ba 1 & gzí) = arrangement or disposal of sacred items 48<sup>16</sup>;  
 bcañ-gzí-las 'the actual practice' (of the ritual) 184<sup>34</sup>, 186<sup>9</sup>

bcas = 'subsidiary matters' 108<sup>37</sup>

bcol (J: hñchol-ba 'to entrust' NM) = 'urge' 54<sup>10-17</sup>; *see also* gtad-bcol

bcos (i) (J: bcos-pa 1) = 'remedy' 38<sup>16</sup>, 92<sup>31-37</sup>; (ii) (J: bcos-pa 2) = 'constructive'  
 'contrived' 216<sup>15</sup>, 252<sup>1</sup>, 3; *also* bcas-bcos same meaning 218<sup>19</sup>; ma-bcos 'uncon-  
 structive' 'uncontrived' 218<sup>19</sup>, 220<sup>13</sup>, 248<sup>35</sup>

lcags: *special kind of iron designated by* \*sño-mñen-lcags 'iron which is blue and subtle' ? = steel 50<sup>18</sup>

lcags-ri = border 154<sup>31</sup>, 156<sup>3</sup>, 37

\*cha-rags-pa (J: cha & rags-pa) = 'gross' (DC) 144<sup>31</sup>

\*cha-las = 'supplementary' (DC) 64<sup>22</sup>

cha-lugs (J: = clothing / costume [MD], appearance); NM = style, fashion; *special meaning in cha-lugs-lña* = 'five bodily postures', viz. (i) žabs-skyil-krñi 'cross-legged' (ii) phyag-mñam-béag 'palms upwards on lap' (iii) dpwui-pa gzen 'shoulders up' (iv) mgrün-pa an-tsam hgug 'neck bent slightly forward' (v) mig sna rtser phab 'eyes concentrating on the tip of the nose' 202<sup>22</sup>, 216<sup>16</sup>

chag-gañ (J: chag 5 MD) = \*'one length from elbow to clenched fist' (TN and SGK) 198<sup>21</sup>; (*compare* khru-gañ 'one length from elbow to tip of extended fingers')

\*chag-goñ = 'strap' (DC) 156<sup>27</sup>

\*chag-nan & chag-non (J: chag 3 & *probably* nan) = 'sandals' 134<sup>25</sup>, 156<sup>6</sup>, 11, 27

\*chag-tshad (ChGr: = cha-tshad 'size') = 'estimate' (DC) 32<sup>26</sup>; *also:* chag-la gžal 'make an estimate' 26<sup>13</sup>, 14, 32<sup>22</sup>

chag-šin (J: 'splint' MD) \*a bonpo sceptre 196<sup>21</sup>, 200<sup>15</sup> (*see* Fig. XVI j)

chan-gri (J: chan-pa; ChGr: chan-gri) = scissors 158<sup>31</sup>

\*chab-dkar = "White Waters" (*see the Introduction*, pp. 16-17) 42<sup>6</sup>, 50<sup>7</sup>, 68<sup>23</sup>, 92<sup>18</sup>

\*chab-nag = "Black Waters" 42<sup>5</sup>, 31, 33, 44<sup>10</sup>, 46<sup>6</sup>, 50<sup>6</sup>, 9, 68<sup>7</sup>, 15, 22, 72<sup>29</sup>, 76<sup>20</sup>, 26, 82<sup>39</sup>

cham-la-hbebs (J: cham Lex & Sch NM; ChGr: MD) = 'suppress' (TN) 54<sup>17</sup>, 98<sup>17</sup>

\*chib occurring in rtse-ru chib 'to be perfect' (TN), ? lit. 'to reach the top' 56<sup>24</sup>

chu-gri (J: = a sort of knife) = 'sabre' 60<sup>35</sup>

\*chu-hbab = 'roof-gutter', normally made of wood or copper in Tibet 204<sup>15</sup>

chu-sram (J: sram) *emended in our text from kyur-sram and khyur-sram*, = otter 144<sup>17</sup>, 154<sup>18</sup>

chud, \*one of the 33 classes of 'titans' (lha-min) 78<sup>7</sup>; *note also* ma-bla-chud

\*chun-hphyañ (J: chun-po 2 & hphyañ-ba) = 'hanging in intertwined loops' (TN) 90<sup>27</sup>

chus (J: jus C. 'strategy' & jus-legs Sch & Cs) *occurring in bstan-chus 'religious developments' or more exactly a programme for these* (TN), 214<sup>37</sup> (TN: groñ-chus also exists meaning 'domestic budget', viz. crops to be planted, house and land improvements, estimate of income and expenditure; SGK also notes srid-byus 'politics' as used in modern newspapers)

\*cho-rabs (D: cho-rabs 'parental' NM) = 'parental lineage' 92<sup>7</sup>, 64<sup>2</sup>, 66<sup>2</sup>, 30, 92<sup>7</sup> (TN: phahi cho = phahi rigs; mañi brañ = mañi rigs; cho-hbrañ = khyo-sug 'husband & wife'; ChGr: cho-hbrañ MD)

mchoñ (J: choñ & mchoñ) = 'chalcedony' (*tentative identification by TN from among gems illustrated in Ency. Br.*) 58<sup>38</sup>

\*mchoñ or hchoñ = a section or chapter (TN) 184<sup>27</sup>, 188<sup>6-24</sup>

mchod-rtén = 'shrine' (stūpa), lit. 'support for worship' 136<sup>15</sup> (*see* rtén-pa)

ju-thig (J: = 'drawing lots by threads of different colours' NM) = 'knot-sortilege' 24<sup>17</sup>, 32<sup>4</sup>

\*ju-zag, an unidentified method of astrology (*rtsis*) 24<sup>26</sup>, 32<sup>26</sup>

hjab-bu (J: hjab-pa 'to sneak') = 'thief, thieving' 140<sup>26</sup>, 154<sup>1</sup>

\*hjug-sgo = 'introduction' 66<sup>12</sup>

hjum (J: hjum-pa Lex & Sch) = 'contracted' (TN) 58<sup>30</sup>

ñia-phyi (J: ñia-physi NM) = mother-of-pearl 196<sup>24</sup>

ñag-gcig (J: ñag-ma 3 NM) = 'single one, undifferentiated' 60<sup>15</sup>, 170<sup>35</sup>, 222<sup>30</sup>, 228<sup>1</sup>, 232<sup>9</sup>, 244<sup>33</sup>, 246<sup>1</sup>, 250<sup>14</sup>, 252<sup>33</sup>

\*ñiams-snañ (ChGr: brtag dpyad yid la ñar ba = "thoughtful reflections" & sgom las skyes-pahi yon-tan = "accomplishments of meditation"), 'psychic manifestations' (DC) 218<sup>30</sup>

ñiams-rtsal (J: skill) = 'psychic skill' (DC) 220<sup>22</sup>, 222<sup>4</sup>, 7, 12, 17, 22, 28, 32

\*ñiñ-śa (J: ñiñ-khu & śa) = 'flesh-essence' 142<sup>28</sup>; ñiñ-śa-can = 'eating their own kind' 140<sup>20</sup>

ñid in sense of 'self alone, absolute' as in nam mkhañ ñid la ñid du spyod 240<sup>22</sup>

ñu-le (J: ñul-ba) = 'mean' 140<sup>26</sup>

ñien (J: ñen-pa) = 'trouble' 34<sup>39</sup>; also ñien-gto 'Trouble Ritual' 74<sup>11</sup>

ñies-dmigs (J: ñies-pa 3; MVP 7309) = 'disadvantage' 122<sup>13</sup>

gñan / gñan-po (in our MS. regularly occurring as gñen / gñen-po) (J: gñan 1 'plague' & gñan-pa 'gods of vengeance') = 'furies' 44<sup>7</sup>, 37, 50<sup>23</sup>, 27, 58<sup>2</sup>, 6, 62<sup>11</sup>, 20, 33, 884, 9, 31, 118<sup>26</sup>

gñan-pa / gñan-po (J: gñan-pa as above but with additional meaning 'cruel, rigid, solemn') = 'rigid, solemn, serious', 82<sup>18</sup>, 84<sup>24</sup>, 118<sup>32</sup>, 194<sup>4</sup>

gñen-pa / gñen-po (J: gñen 2) = aid, antidote 48<sup>30</sup>, 56<sup>12</sup>, 62<sup>27</sup>, 64<sup>9</sup>, 130<sup>16</sup>

\*shñiñ-phur hñhrugs-pa = 'complete disarray' (TN) 34<sup>17</sup> (ChGr: shñiñ-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' 74<sup>28</sup>, 98<sup>14</sup>; 'veneration' 100<sup>5</sup>, 6, 32, 37, 102<sup>1</sup>, 13, 105<sup>3</sup>, 6, 110<sup>1</sup>; \*'reliance' 184<sup>17</sup>, 32, 186<sup>1-13</sup>, 190<sup>22</sup>, 212<sup>14</sup>; (also note my translation of dge-bsñen 'virtuous adherer' not included in Glossary)

bsño-ñbog (J: smyo-ñbog) = 'crazy' 164<sup>36</sup>

gtad [1] (J: gtod-pa) = 'commit to the care of' 118<sup>26</sup>, 124<sup>8</sup>

gtad [2] (J: brtad) = harmful rite, imprecation 78<sup>3</sup>

gtah (for gtah-chen), \*a ritual bowl made from a skull and called 'the great pledge' (see next item); 212<sup>7</sup> (see Fig. X n)

gtah-ma (J/Lex & Cs) = pledge 34<sup>35</sup>, 110<sup>11</sup>

gtar-ba = 'bleeding' 38<sup>17</sup>

gto = 'ritual' 24<sup>1</sup>, 10, 11, 29, 26<sup>5</sup>, 21, 28<sup>1</sup>, 30<sup>18</sup>, 33, 34<sup>6</sup>, 10, 21, 33, 36<sup>19</sup>, 21, 38<sup>34</sup>, 40<sup>6</sup>, 42<sup>8</sup>, 70<sup>29</sup>, 74<sup>9-13</sup>, 82<sup>4</sup>, 33, 88<sup>26</sup>, 31, 92<sup>31</sup>, 94<sup>26</sup>, 118<sup>26</sup>

gtod (J: gtod MD), local divinities living in rocks, 'lords of the rocks' 88<sup>5</sup>, 10, 92<sup>36</sup>, 94<sup>5</sup>

gtor-ma (J: NM) = (i) holy water 130<sup>36</sup>; (ii) sacrificial cake (torma) 200<sup>16</sup> (see Figs. XI and XVI f)

gtos (J/Lex) = 'vastness' 90<sup>7</sup>

rta-dbab (J: rta-babs MD), \*steps around a shrine (*mchod-rten*) and the step-like tiers of a roof built up as a shrine 132<sup>33</sup>, 204<sup>8</sup>

rten-pa / brten (J: rten & rten-pa NM) = to hold to, to rely on, to trust, used here with reference to ritual articles, etc., on which the worshipper and the presence of

*the divinities depend, hence 'supporting, symbolic'* 34<sup>24</sup>, 88<sup>10</sup>, 102<sup>3, 35</sup>, 110<sup>11</sup>, 186<sup>8</sup>, 198<sup>7</sup>

rtol (J: Lex/Sch/D; ChGr: rtol-gog = mdzo-mohi phru-gu), an inferior cross-breed of cattle, *compare hgar, of which it may be a stage lower, viz. cross-breed of a bull (glari) and a hgar-mo* (D) 144<sup>15</sup>

\*ltag-śa (J: ltag-pa & śa) = 'flesh from nape of neck' 54<sup>1</sup>

\*ltim-me = 'clear' (TN & DC) 218<sup>8</sup>

\*lto-rgyab = 'food and clothes' 214<sup>29</sup>

ltos-pa līa = 'five related ones' (DC/MD)

\*sTag-lha-me-hbar, name of a god 114<sup>12</sup>

stañ-dbyal (TN: = khyo-śug) = husband and wife 70<sup>6</sup>, 72<sup>14</sup>, 80<sup>17</sup>

stabs-la (J: stabs) = 'by way, by chance, accidentally' 222<sup>19</sup>

sToñ-gsum-sgron-me = "Light of the Universe" (viz. Buddha) 84<sup>21</sup>

\*brten-ma (NW pp. 181-98), a group of twelve goddesses 78<sup>11</sup>, 88<sup>16</sup>

bstim-pa (J: stim-pa) = directing towards, causing to sink into 94<sup>27</sup>

tha-tshig (J/Sch) = oath 198<sup>8</sup>

tha-ram (J/Sch MD) \*fetter (TN) 140<sup>10</sup>

thañ (J: thañ 4) = potion 38<sup>1</sup>

than (J/Sch: hthan) = 'evil' 46<sup>6, 34</sup>

thig-pa (J: thig item thig-tshad Cs 'proportion') = \*'to fit, to meet the case' (TN) 38<sup>31</sup>

thig-le (J: NM) = dot, seed, vital fluid (viz. semen virile), drop (of semen), essence 102<sup>39</sup>, 108<sup>14, 27</sup>, 138<sup>25</sup>, 140<sup>13</sup>, 164<sup>13</sup>, 180<sup>35</sup>, 182<sup>29, 34</sup>, 184<sup>2</sup>, 188<sup>22</sup>, 194<sup>10</sup>, 228<sup>1</sup>, 232<sup>9</sup>, 250<sup>14</sup>, 252<sup>33</sup>

\*thin-ba = 'to hit the mark' (TN), to reach the objective, 74<sup>8</sup>, 86<sup>22</sup>, 94<sup>30</sup>; (*in meaning it resembles an intransitive form of bstim-pa q.v.*)

\*thug-dkar (or thugs-dkar) = 'genies', a class of sgra-bla (dgra-lha) 44<sup>7</sup>, 50<sup>17, 20, 32</sup>, 52<sup>11, 18, 24</sup>

thug-pa = to touch upon, to be concerned with 114<sup>11</sup>, 140<sup>27, 35</sup>, 142<sup>1, 9, 17, 25</sup>

thugs-dam = (i) thoughtful purpose (= dgöns-pa hon.) 90<sup>11</sup>, 92<sup>24</sup>, 104<sup>5</sup>, 110<sup>19</sup>, 204<sup>31</sup>; (ii) tutelary divinity (= yi-dam hon.) 104<sup>13</sup>

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*), \*'deterrants' 24<sup>31</sup>, 108<sup>18</sup>, 110<sup>17</sup>

\*thun-khañ, a triangular iron receptacle used for the effigy of a foe (*linig* q.v.) against whom the rite is directed, and the harmful 'deterrants' 110<sup>4</sup> (*also known as hbrub-khun*; *see Fig. IX h*)

\*thun-gto = 'harrying rite' 24<sup>31</sup>

\*theb-tse = dish (TN) 158<sup>33</sup>

them (as in J: thems-yig Sch) = \*fixture or certainty (TN: them-yig is an abbreviation of a word which at the same time fixes (viz. symbolizes) its whole meaning; e.g. the them-yig for the Six Spheres of Existence are listed in BH, pp. 264-5) srog-yig thems-la blañ viz.: 'take the Life-Letter which represents the "soul" bla of the foe as a valid symbol' 110<sup>9</sup>; (*the same idea but with a different intention occurs on 120<sup>30</sup>: sa-bon dgod 'establish the seed-syllable'*)

\*thehu gśog = 'down feathers' (TN) 58<sup>8</sup>

tho-co & tho-cho (J: tho-co 'foolish joke'; ChGr: = spyi-brtol byed-pa "acting capriciously" [J/Sch: spyi-brtol MD]) = 'irresponsible behaviour' (TN), capriciousness 54<sup>21</sup>, 220<sup>5</sup>

thob-rdzob = 'false ambition' 134<sup>28</sup>

\*thob-ma-gyu = 'vagueness, vagaries, unresponsiveness' 218<sup>37</sup>, 222<sup>7</sup>

\*mthah-bsgyur = 'acts of supererogation', viz. extra activities such as sortilege (*mo*) which are not part of the essential activities of those who follow a higher tantric way 184<sup>26</sup>, 188<sup>5</sup>

mthu (J: mthu 2) = magical force 62<sup>2</sup>, 70<sup>32</sup>

mthon (J: mthon NM) = 'vault (of the sky)' 50<sup>34</sup>

\*dañ-chags = 'attachment' (DC, *probably* = chags-pa) 234<sup>1</sup>, 5, 10, 15, 20, 25, 30

dañs-ma (J: dvañs-ma) = 'vitality' 142<sup>2</sup>, 20

dam-can (J: dam *item* dam-can 'bound by an oath') = \*\*'divine guarantors', *viz.* gods who are bound by an oath to protect the doctrine (Buddhist or Bon as the case may be); see BH, pp. 242-4; 888, 13, 17, 30, 92<sup>10</sup>, 27

dam-tshig (J: dam *item* darm-tshig NM) = sacrament, vow (see BH, pp. 287-8) 104<sup>2</sup>, 150<sup>18</sup>, 166<sup>1</sup>, 13, 184<sup>1</sup>, 188<sup>18</sup>, 200<sup>26</sup>

\*dam-rdzas = 'sacred items' (see note 61 concerning the 'five sacred items') 54<sup>1</sup>, 99<sup>20</sup>, 102<sup>33</sup>, 106<sup>3</sup>, 176<sup>37</sup>

\*dar-bu-khad (J: dar & perhaps khad-pa 'to be stuck'), outside pelmet such as is fixed to Tibetan windows, 132<sup>32</sup>

dal [1] = ma-ḥdal, q.v.

dal [2] (J: dal-yams) = 'disease' (TN) 78<sup>2</sup>

dal-ba (J: NM) = 'careful' 32<sup>39</sup>, 84<sup>5</sup>

\*du = 'liquid offering' (TN), 'drink' 90<sup>2</sup>

duñ-duñ (J/Sch: = 'staggering, reeling') = \*\*'persistently' (TN & DC) 60<sup>9</sup>

\*Duñ-ri-mchoñ-luñ, place-name 58<sup>38</sup>

des-pa (J/Cs: = 'noble, chaste'; ChGr: = ḥañ-rgyud bzañ-ba "good disposition"; MVP 2360) = \*\*'gentle' (TN) 38<sup>22</sup>

dom = 'brown bear' 144<sup>7</sup>, 154<sup>17</sup>, 164<sup>10</sup>

\*dom-chol (J/Sch: dob-dob & chol/ḥchol-pa/ḥchol-ba II. 2) = 'gossip, nonsense' (TN) 30<sup>7</sup>, 96<sup>27</sup>

\*Dra-ma, a group of divinities 60<sup>11</sup>, 15, 16

\*drañ-śan (J: drañ-po & śan 4) = 'straight-forward distinction' 26<sup>11</sup>, 32<sup>11</sup>

dri-za = parasite (*gandharva*) 70<sup>13</sup>, 80<sup>13</sup>

dregs-pa (J: NM) = 'the proud ones', viz. local gods 98<sup>9</sup>

dred = 'yellow bear' 144<sup>7</sup>, 154<sup>17</sup>, 164<sup>10</sup>

\*drod-tshad (J: drod & tshad) TN: indications of advance in meditational practice (lit. 'measure of warmth') = 'advance-grades' 74<sup>34</sup>, 218<sup>33</sup>

\*gdag-sgo (J: ḥdogs-pa & sgo) = 'terminology' (DC) 126<sup>16</sup>

\*gdar-tshan = 'hot metal' (TN) 162<sup>12</sup>

\*gdar-so = 'bottom of hell' (TN) 86<sup>5</sup>

gdiñ-ba = 'monk's mat' 156<sup>2</sup>

gduñ-ma (J: NM) = cross-beam, lintel 132<sup>28</sup>, 198<sup>31</sup>, 204<sup>13</sup>

gdon (J: NM) = evil spirits, demons 70<sup>13</sup>, 20, 31, 116<sup>8</sup>, 140<sup>24</sup>, 164<sup>36</sup>

gdos-pa (J: gdos NM) = gross substance, material elements, 116<sup>4</sup>, 120<sup>1</sup>

bdar-ba (J: bdar-ba 3) = to invoke or pray to a divinity (TN) (*used only in the two lowest Ways of Bon, this would seem to be a pre-Buddhist term which was later supplanted by bsñen-pa, q.v.*) 32<sup>4</sup>, 52<sup>22</sup>, 60<sup>8</sup>, 86<sup>20</sup>, 94<sup>17</sup>

\*bdar-thag-gcad = 'cut off completely' (DC & TN) 136<sup>24</sup>

bdar-śa (J/Sch: = nerves, sinews?) = \*'tegument inside egg-shell' (TN) 60<sup>25</sup>, 70<sup>12</sup>; bdar-śa-gcad = 'revelation' (TN), ? lit. 'remove the tegument or veil' 224<sup>2</sup>

bdud-rtsihi śin, any aromatic wood used for burning as incense (TN) 30<sup>29</sup>

\*mdañ-sum = 'last night' 216<sup>3</sup>

\*mdañ-ḥbyin-pa (J: mdañ & ḥbyin-pa) = 'to temper' (DC) 172<sup>33</sup>

mdah, \*a measure equalling half a 'fathom' (ḥdom), viz. about three feet, literally 'an arrow-length' 198<sup>21</sup>

mdud = \*'cross-roads' (TN) 48<sup>18</sup>, 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 dgah bañi 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.] 36<sup>7</sup>, 76<sup>33-38</sup>, 78<sup>1-27</sup>, 84<sup>8-14</sup>, 86<sup>1</sup>

\*mdos-cha = 'ritual items' 24<sup>30</sup>, 34<sup>21, 24</sup>

ḥdu-ba = 'mixture (of bodily humours)' 80<sup>34</sup>

\*ḥdun-pa (cp. J: mthun-pa) = 'to agree' (TN & DC) 28<sup>5</sup>

ḥdur / ḥdur-ba (J: dur) = death rites, funeral rites 118<sup>7</sup>, 120<sup>18, 20, 21</sup>; \*as vb. 'consecrate (for funeral rites)' 118<sup>29</sup> (cp. 118<sup>34</sup>) (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 120<sup>18</sup>

\*ḥdus-so = 'a concentration' 24<sup>4, 15</sup>

ḥde-gu (J/Cs: = syrup?) = syrup 36<sup>40</sup>

\*ḥDres-pahi-tshal, a place-name: 'Park of Intermingling' on the south side of the 'Palace of Victory' 90<sup>21</sup> (see Fig. XXI)

rdug-pa (J: MD) = \*to fail, to be of no use (TN & SGK) (SGK: present-day Amdo: nahi tshon rdug-soñ = 'my business has failed') 38<sup>34</sup>

lدا-ldi (J/Lex: NM) = 'pleat' (TN) 90<sup>27</sup>

\*lدا-byad = 'special malevolence' (DC MD) 108<sup>19</sup>

\*lداñ-hgyu (MD) ? a kind of animal (J: ldañ-sgo-gka = *Skr. śarabha*) 154<sup>17</sup>

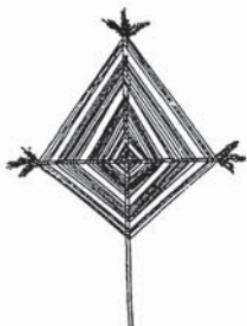
ldem (J: ldem-pa III) = 'excitability' (DC MD) 152<sup>30</sup>

ldem-me-ldem & lhems-se-lhem (J: lhem & lhems-kyi MD) = 'how gay' (DC MD) 86<sup>10, 17</sup>

\*brdeg-gto = 'Striking Rite' 24<sup>30</sup>, 34<sup>21</sup>

nan-tar (J/Lex: MD; ChGr: = nes-par) = \*'certainly' 38<sup>35</sup>

nam-mkhaḥ (or just nam) = \*‘sky-symbol’, viz. thread-cross (see J: *mdos*) 39<sup>9</sup>, 90<sup>28</sup>; khañ-bzañ nam-mkhaḥ = Thread-cross designed as a divine palace 90<sup>28</sup>



nam-mkhaḥ



khañ-bzañ nam-mkhaḥ

nal (J/Cs NM) = incest (and other kinds of forbidden intercourse) 46<sup>4</sup>, 33

nus-pa (J: nus-pa 3 NM) = potency (effect) of a medicine 38<sup>21</sup>, 50<sup>6</sup>, 7, 8, 74<sup>21</sup>, 24

gnas-pa see bzag 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*]) 150<sup>9</sup> (see Fig. XXI)

mnol (J/Cs: = mnal; ChGr: = btsog-pa) = ‘impurity’ 46<sup>3</sup>, 37, 38, 48<sup>10</sup>, 52<sup>8</sup>

\*rnam-dag-mchod-gtor = ‘pure offering of water’ (see gtor-ma) 130<sup>16</sup>

rnam-par-rgyal-ba (ChGr: rnam-rgyal 2 = a-ru-ra) = \*myrobalan 194<sup>13</sup>

bsnun-pa (J: snun-pa NM) in bsnun-pahi gto ‘Stinging Rite’ 34<sup>37</sup>, 110<sup>17</sup>

brnag-pa (J 3 ‘full of corrupt matter’ Cs; ChGr: = že-sdāñ) (TN: = drag-po) = \*ferocious, ferocity 98<sup>15</sup>, 19, 104<sup>28</sup>, 34, 106<sup>9</sup>, 16, 108<sup>10</sup>, 21, 32, 110<sup>20</sup>, 25, 210<sup>23</sup>

pa-tra (J: pa-ta) = ‘criss-cross design’ 132<sup>31</sup>, 34, 164<sup>2</sup>

\*pad-khug (J: padma & khug-ma) = ‘carrying case’ for monks 158<sup>28</sup> (see Fig. V a, b)

\*pad-žu (J: padma & žva), a special kind of religious hat 156<sup>8</sup>, 158<sup>18</sup> (see Fig. II b, c, d)

\*pad-lo (= pad-mahi lo-ma), the set of six garments of a *bonpo* monk, referred to in full as pad-lo ris-drug 156<sup>1</sup>, 158<sup>40</sup>

pra (J/Cs & Sch) = prognostic 24<sup>6</sup>, 7, 26<sup>10</sup>, 34<sup>33</sup>, 46<sup>5</sup>, 68<sup>35</sup>, 110<sup>5</sup>, 188<sup>8</sup>

\*dpañ-khrom (J: dpañ & khrom 2) = ‘hero-gathering’ 56<sup>10</sup>, 38, 62<sup>17</sup>, 64<sup>18</sup>

dpañ-bo h̄bru l̄na = ‘five heroic seed-syllables’, viz. A OM HŪM RAM DZA 206<sup>4</sup>

dpal = \*‘a good place’ 48<sup>19</sup>, 21

\*dpe-srol = ‘archetype’ (see the *Introduction*, p. 20) 46<sup>10</sup>, 11, 62<sup>37</sup>, 92<sup>7</sup>, 118<sup>37</sup>

\*dpon-gsas = ‘Master-Sage’ (TN) 42<sup>8</sup>, 50<sup>8</sup>, 88<sup>26</sup>, 94<sup>23</sup>, 100<sup>6</sup>, 102<sup>1</sup>, 124<sup>27</sup>, 186<sup>1</sup>, 194<sup>21</sup>

dpyad (J: dpyod-pa) = ‘diagnosis’ 24<sup>1</sup>, 12, 13, 34, 26<sup>5</sup>, 26, 28<sup>1</sup>, 30<sup>18</sup>, 33, 36<sup>22</sup>, 25, 33-36, 38<sup>29</sup>, 34, 40<sup>6</sup>, 70<sup>28</sup>, 82<sup>4</sup>

\*dpyam (also gral-dpyam & dpyam-gduñ) = ceiling laths 132<sup>29</sup>, 204<sup>7</sup>, 14

spa-bkōn-ba (J: hgoṇ 2 & sgoṇ-ba 2, spa-sgoṇ-ba 'to despond' Lex.) = \*'overawed' (TN): 'as are the stars by the sun and lesser animals by the lion' 204<sup>17</sup>

spar-kha (*see note 3*) 24<sup>24</sup>, 32<sup>24</sup>, 34<sup>8</sup>, 94<sup>6</sup>

spyan lha = '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) 174<sup>6</sup>, 17<sup>28</sup>, 176<sup>1</sup>, 12<sup>23</sup>

spyan-gzigs (J: = 'costly offerings') = \*'display' 72<sup>35</sup>, 128<sup>8</sup>

\*spyi-rgya-rlabs = 'smooth' (TN) 184<sup>1</sup>, 248<sup>12</sup>

phu-duṇ (J/Cs) = sleeves 154<sup>25</sup>

\*Phu-wer-dkar-po, name of a god 32<sup>3</sup>

\*phud-żal (J: phud & ChGr: žal-bu) = 'offering vessel' (cp. thod-żal, bzed-żal, sman-żal) 196<sup>24</sup>

\*pho-khyad (J: pho & khyad) (TN: = hgran-zla byed-pa) = 'rivalry' 214<sup>31</sup>

\*pho-rgo (ChGr: pho-sgo = "pride") = 'insolence' (TN) 30<sup>3</sup>

\*pho-thong or pho-ton = 'male figure' 36<sup>10</sup>, 90<sup>35</sup>; *for illustration see* śin-ris (p. 290)

phon (J: = 'bundle, bunch, etc.') = 'mass' 52<sup>8</sup>

phyā & phyāva 'fates', 'prediction' 34<sup>26</sup>, 42<sup>8</sup>

phyāva-ṛten, implements used in rites of prognosis (*see* ṛten-pa) 34<sup>24</sup>

phyag-rgya = 'hand-gesture', *see also* HT vol. i, pp. 136-7; *the fivefold process of making a hand-gesture*; hands at rest (*bcaḥ*), turning the hands (*sgyur*), holding the hands in the actual gesture (*hchin*), releasing the hands with a click of the fingers (*bkrol*), bringing hands together in a supplicatory manner (*sprad*) 102<sup>40</sup>

\*phyag-ṛgñen (ChGr: phyag-brñān = hkhor-g'yog) = 'religious office or service' 88<sup>26</sup>, 94<sup>23</sup>, 27

phyāḥo & phyā-ma = 'void' (TN & DC) 228<sup>20</sup>, 230<sup>13</sup>

\*phyar-bu = 'short overcoat' (TN) 134<sup>25</sup> (*see* Fig. III d)

phyar-gyeṇ (J/Lex?; ChGr: = nram-g'yeṇ) = \*'relaxation' (TN) 30<sup>2</sup>

\*phyal-ba = (TN: = stoṇ-ba) 'denial' 246<sup>19</sup>

\*phyi-ṛten-bsos (*see* ṛten-pa & bskos) = 'symbolic arrangement (of the *maṇḍala*) with special reference to the 'outer symbols', those of lesser guardian divinities, as distinguished from those of the main (and therefore 'inner') tutelary divinities; the items used are decorated spears and arrows, small quantities of gold, silver and lesser metals, shells, turquoises, etc.' 186<sup>8</sup>

phye-ma phur-ma (J: phur-ma *item*) = 'pleated hangings' 196<sup>19</sup>

phyo-ma, *see* phyāḥo

phyogs-ltūn (J/Lex: phyogs-lhūn) = partial 228<sup>30</sup> (cp. mthar-ma-lhūn 230<sup>25</sup>)

\*phyod-de (J/Cs: phyod-pa 'progress') = 'blank, colourless' (TN & DC) 218<sup>27</sup>, 230<sup>8</sup>

\*hphen-pa (J: phan-pa) = to prosper 44<sup>19</sup>, 56<sup>1</sup>, 72<sup>3</sup>

\*hphar-śam (J: śam-bu & ? J/Sch: hphar-ma) = 'trimmings' (TN) 154<sup>24</sup>

hphar-ba (phar-ba) = 'red wolf' 144<sup>16</sup>, 154<sup>17</sup>, 164<sup>15</sup>

hPhan-yul (*see the Introduction*, p. 17), 42<sup>7</sup>, 76<sup>21</sup>, 86<sup>34</sup>

hphen-pa (for spoṇ-ba?) 34<sup>35</sup>

hphyāḥ-hphrul (J: phyaṇ-ñe-ba *item* phyaṇ-phrul Lex.) 'decorations in loops' 204<sup>16</sup>

hphyo-ba (J: NM) = flow, meander 72<sup>19</sup>, 216<sup>10</sup>

hphrin-las (J: NM) = act, task 54<sup>10</sup>, 104<sup>15</sup> (*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 86<sup>6</sup>

ba-ga (*Skr.* bhaga) = 'universal womb' 44<sup>22</sup>, 238<sup>16</sup>

\*ba-le-dun (J: dun) type of shell 50<sup>39</sup>

\*bag-dro-ba (ChGr: = 'to be happy') 196<sup>8</sup>

\*bag-yañs (ChGr: = 'mind relaxed') = 'at ease' 164<sup>7</sup>

\*bag-la-ža = 'cowed' (TN & DC; *cp.* spa-bkoñ-ba of similar meaning) 248<sup>20</sup>

\*bañ-ñe, a kind of sacrificial cake (gtor-ma), 90<sup>2</sup>

\*bar-ñkhyams (T: bar & ñkhyam-pa) = veranda round a house 134<sup>4</sup>, 204<sup>10</sup>

\*bar-snañ-gzah (J: bar-snañ & gzah) = 'celestial bodies'; — — yis ñes-pa, 'the harm they cause, viz. a nervous stroke' 144<sup>27</sup>

bar-sa (= bar-do) 'intermediate state' 118<sup>10</sup>, 122<sup>4</sup>

\*bu-yug: (J: NM) = storm or turmoil of water, fire, snow, etc. 204<sup>12</sup>

Be-du-dya-hod = "Light of *Vaidurya*", name of the God (or Buddha) of Medicine 36<sup>31</sup>, 148<sup>10</sup>, 150<sup>38</sup>

bogs (J/Sch: = 'profit, advantage') = benefit, advancement (combined with vbs. hdon-pa and skyed-pa) 214<sup>4</sup>, 220<sup>11</sup>, 15, 17

boñ-ba (J: boñ 3 Cs MD; ChGr: = 'lump of earth') = \*clod 218<sup>14</sup>

bon (see the *Introduction*, pp. 1 & 20) (i) 'priest' 32<sup>2</sup>, 62<sup>5</sup>; (ii) 'chant' 54<sup>22</sup>; (iii) 'absolute truth, religious truths and doctrines' 28<sup>31</sup>, 35, 44<sup>17</sup>, 46<sup>29</sup>, 82<sup>12</sup>, 15, 112<sup>1</sup>, 124<sup>24</sup>, 172<sup>23</sup>, 226<sup>9</sup>, 236<sup>25</sup>; (iv) phenomenal elements, philosophical and ethical notions 34<sup>27</sup>, 110<sup>22</sup>, 170<sup>34</sup>, 172<sup>11</sup>, 218<sup>25</sup>, 240<sup>2</sup>

\*bon-can mtshan-ma (= bon iv) = characterizable elements and notions 172<sup>24</sup>, 236<sup>26</sup>

bon-po = a follower of bon, a bonpo 52<sup>30</sup>, 64<sup>15</sup>, 82<sup>37</sup>, 88<sup>33</sup>, 94<sup>2</sup>, 118<sup>16</sup>

\*bya-rdañ (J: bya & gdañ/rdañ; SCD p. 658) = 'bird-rack'?; see note 19; TN: 'a mountain shrine' 52<sup>23</sup>, 58<sup>1</sup>, 64<sup>5</sup>, 16

bya-bon bcu-gsum = "the thirteen birds of bon" (see note 22) 64<sup>14</sup>

bya-ma-byel-bu (J/Sch: bya-ma-byi 'flying squirrel') 'bat' (TN), but is a bat good at keeping watch day and night? 48<sup>26</sup>, 144<sup>16</sup> (*gZi-brjid*, vol. kha, f. 48b: bya-ma-byel gyis khos nus zer-ba-las / khyod kyanñ ñin-mtshan gyi bya-ra la mkhas te bya dañ byi la htshos (= 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-be "large crow") = 'bat' MD 144<sup>14</sup>

byañ-bu (J: NM) = 'indications' 108<sup>31</sup>; miñ-byañ = 'name-card' 110<sup>15</sup>

byañ-(chub-)sems = 'Thought of Enlightenment' 178<sup>1</sup> (= semen), 190<sup>7</sup>, 28, 194<sup>2</sup>, 11, 196<sup>15</sup>, 214<sup>3</sup>, 218<sup>18</sup>, 220<sup>11</sup>, 224<sup>2</sup>, 226<sup>15</sup>, 236<sup>18</sup>, 238<sup>8</sup>, 248<sup>29</sup>, 250<sup>2</sup>, 10, 26, 252<sup>4</sup>, 10, 22, 27, 252<sup>34</sup>; see also sems bskyed

byams-chen-lha = "five great acts of love" 130<sup>20</sup>

byad (J: byad II) = 'malediction' 108<sup>16</sup>, 17, 18, 19

byin-ba (J: hbyin-ba 2) = 'indolence' 120<sup>5</sup>, 196<sup>8</sup>

byur (J: = 'misfortune') = \*a kind of demon (TN: = mi-kha byed mkhan ñdre 'a demon who spreads defamatory talk') 44<sup>33</sup>, 46<sup>34</sup>, 72<sup>17</sup>

\*bye-sri (J: hbye-ba & sri) = 'divorcing demons' 72<sup>17</sup>

\*byol-kha = 'attack' (TN & DC) 36<sup>5</sup>

\*brañ-ña (J: brañ) = 'fitting the chest' (TN & DC) 154<sup>25</sup>

brug (J/Cs: brug-pa) = 'flow' 78<sup>18</sup>

bre (J: bre-ba), TN: square piece of masonry resting on the dome of a *stūpa* and serving as base for the spire-like rings; the same word as *bre* which is a square measure about this size 132<sup>35</sup>

brel-phoñs-pa (J: brel-ba 2 NM) = poor 234<sup>22</sup>

\*bla-gab = 'ceiling' (DC) 222<sup>3</sup>

bla-dvags (J/Sch MD) = \*'appellation' (TN) 232<sup>19</sup>

bla-bre & bla-(re-)gur = canopy 54<sup>3</sup>, 90<sup>30</sup>, 200<sup>18</sup>, 19 (see Fig. XVI a)

\*bla-bzur-nas = 'relying on' (TN) 26<sup>19</sup>

bla / yid / sems = 'spirit, thought and mind' 120<sup>4</sup>, 11, 22, 116<sup>15</sup>, 160<sup>32</sup>

\*dBañ-chen-bdag-po, name of a god 32<sup>21</sup>

dbañ-thañ (J: NM) = 'influence' 56<sup>36</sup>, 88<sup>21</sup>

\*dbañ-ris = 'importance' 84<sup>20</sup>

\*dbar (J: hbar-ba 3) = anger 46<sup>35</sup>

dbal (J/Lex 'point') = (i) point, extreme 60<sup>36</sup>, 62<sup>23</sup>, 88<sup>38</sup>, 200<sup>16</sup>; (ii) \*a whole class of warrior-divinities, of whom the chief is *Gar-gsas-dbal* 60<sup>20</sup>, 62<sup>20</sup>, 23, 74<sup>39</sup>, 76<sup>1</sup>, 2, 88<sup>7</sup>, 12, 90<sup>10</sup>

\*dbal-mo = (i) a point 158<sup>29</sup>, (ii) a class of powerful flesh-eating goddesses 88<sup>29</sup>, 108<sup>28-31</sup>, 110<sup>12</sup>

\*dBal-gsas, leading *Bon* tantric god 108<sup>13</sup>, 21, 110<sup>6</sup>

ben-pa (J: NM) (used as vb. = med-par byed-pa) = \*'to remove' 106<sup>16</sup>

\*dbyar-dam-bcañ (TN & SGK: = dam-bcañ; DLS: *dbyar may be an unrecorded root connected with hbyor-ba / hbyar-ba 'adhering'*) = vow 192<sup>21</sup>, 200<sup>29</sup>

dbyiñs = celestial sphere, heavens 88<sup>6</sup>, 11, 92<sup>17</sup>, 104<sup>8</sup>, 15, 21, 23, 122<sup>17</sup>, 150<sup>11</sup>, 170<sup>27</sup>, 188<sup>22</sup>, 206<sup>11</sup>

dbyen (or g-yen) (J: dbyen-pa), \*alternative name for the lha-ma-yin (titans), presumably meaning '(beings of) discord' 44<sup>18</sup>, 78<sup>30</sup>, 102<sup>31</sup>

\*hban-tshogs = 'general offerings' (hban untraced) 194<sup>23</sup>

hbar (J: hbar-hbar) = 'hilly' (TN) 194<sup>36</sup>

hbod-pa = call, invoke 54<sup>5</sup>

hbyuñ-po = spirits 80<sup>13</sup>

hbrid-pa (J: = 'deceive, impose upon') to impose (in a good sense) 126<sup>37</sup>

\*hbrug-pa (see brug-pa) = to flood 44<sup>4</sup>

\*hbrub-khuñ (TN: hbrub-pa = rduñ-ba) = thun-khañ *q.v.* 108<sup>1</sup> (see Fig. IX h)

rbad / rbad-pa (J: NM) = to excite 60<sup>10</sup> and doubtfully 164<sup>17</sup>

sbag (J: sbag-pa 2) = double 204<sup>11</sup>

sbub (J: hhub-pa) = 'turned downwards', *viz. epithet for animals who move with their head down* 86<sup>6</sup>

sbyañ / sbyañs (J: sbyoñ-ba) = to practise 74<sup>21</sup>; to purify, to remove 34<sup>24</sup>, 120<sup>30</sup>, 122<sup>2</sup>, 26, 150<sup>24</sup>, 31

sbyoñ / sbyañ (= myoñ-ba) = to experience 116<sup>13</sup>, 24, 148<sup>4</sup>, 150<sup>26</sup>, 28, 234<sup>39</sup>

sbayor / sgrol / rol = 'ritual union, ritual slaughter and magical manifestation' 106<sup>2</sup>, 182<sup>2</sup>, 17

sbran-ma (J: sbron-pa) = sprinkling, libation 30<sup>36</sup>, 48<sup>35</sup>, 72<sup>30</sup>, 31

sbreñ-ba (J/Cs: = 'to play an instrument') = \*to waft 30<sup>39</sup>

ma-hḍal (abbr. dal) (J: maṇḍal) = 'magic circle', dish of offerings symbolizing the universe (Representing Skr. maṇḍala, this term is used in the lower bon vehicles with a slightly different range of meaning from the proper Tibetan term dkyil-hkhor which is used for maṇḍala in the higher tantric sense, that of the sacred sphere of the 'gods of knowledge'. The two terms maṇḍal and hḍkyil-hkhor continue to be used with distinct meanings in present-day Tibetan usage.) 34<sup>11</sup>, 12, 36<sup>29</sup>, 94<sup>3</sup>

\*ma-bla-chud = a sort of demon (TN) 70<sup>39</sup>

ma-mo (J: ma-mo 3) = 'she-demon', 'mother-goddess' 34<sup>34</sup>, 78<sup>8</sup>, 10, 88<sup>15</sup>, 108<sup>18</sup>

\*ma-yam-rgyal-mo, name of a ma-mo 78<sup>9</sup>, 19

\*Ma-saṅs, a special class of 'furies' (gñāṇ); see NW, p. 224 88<sup>4</sup>, 9

\*mañ-thun (mañ = Skr. marpa 'meat'; see thun above) = 'flesh' as a sacrificial offering 90<sup>2</sup>, 138<sup>11</sup>, 142<sup>19</sup>; mañ-sa 106<sup>25</sup>

man-dzi (J: = 'sacrificial tripod') = tripod 196<sup>23</sup> (see Figs. XVI g & X m)

\*mi-la, a kind of demon, unidentified (TN) 44<sup>33</sup>

\*mug = defilement of child born after father's death, 'fatherless child' (TN) 46<sup>4</sup>, 33, 48<sup>11</sup>

\*me-btsaḥ (ChGr: me-btsaḥ & me-tsa; D: me-tas bsreg) = branding 38<sup>17</sup>

med (cp. yod) = 'wrong' 48<sup>32</sup>, 54<sup>32</sup>, 70<sup>7</sup>, 72<sup>1</sup>; med-khams = bdud-khams 'Demon Realm' 148<sup>17</sup>

mer-re (J: mer-pa 4) = clear 218<sup>8</sup>

mo = sortilege 24<sup>1</sup>, 15, 26<sup>5</sup>, 6, 19, 28<sup>1</sup>, 30<sup>18</sup>, 33, 34, 40<sup>6</sup>, 80<sup>39</sup>

\*mo-thoṇ (cp. pho-thoṇ) = 'female figure' 36<sup>10</sup>, 90<sup>35</sup>; for illustration see śin-ris mod-pa = 'too much' 28<sup>29</sup>

mos-par-spyod-pa = 'devotional practice' 96<sup>11</sup>; name of stage towards buddhahood 112<sup>28</sup>, 38, 122<sup>26</sup>, 36

\*dmar-chen = 'great red offerings', a sacrificial offering of blood, medicament and a cake (rgyun-gtor), kept as a kind of 'reserved sacrament' 212<sup>8</sup> (see Fig. X r, s, t)

\*dmar-gsum = 'three red products', viz. flesh, blood and bones 64<sup>7</sup>

dmig (= chu-mig) = 'a well' 194<sup>37</sup>

\*dmu, one of the thirty-three sections of the 'titans' (g-yen-khams) 78<sup>1</sup>

\*dmu-thag = 'life-cord' 92<sup>26</sup>

\*dmu-yad (TN: = dños-grub / bcud / g-yañ) = 'zest' (TN & DC) 210<sup>8</sup>

dime, see sme

\*rmañ = feeble (TN) 44<sup>19</sup>, 28, 56<sup>1</sup>, 72<sup>3</sup>

\*rmad-gos (J: rmad-pa & gos) = 'special monastic cloak' viz. a garment made of patches for formal wear on top of rmad-hog (TN); see also gliñ-snām 134<sup>25</sup>, 156<sup>7</sup> (see Fig. I a)

\*rmad-hog = 'ordinary cloak', viz. a garment made of patches for daily wear (TN) 134<sup>25</sup>, 156<sup>7</sup>

rmeñ (J: rmañ) = foundation 50<sup>36</sup>

sman-pa (J: sman III) = to benefit 56<sup>14</sup>

\*sman-mar = 'butter-moulded medicine' 38<sup>1</sup>

\*sMan-mo-gzed, name of a goddess 78<sup>14</sup>

sme / sme-ba / dme (J: rme-ba II) = filth, impurity, defiling 46<sup>3</sup>, 4, 16, 31, 33, 48<sup>9</sup>, 10, 11, 52<sup>28</sup>, 78<sup>24</sup>, 144<sup>23</sup>, 24, 29, 164<sup>18</sup>, 166<sup>21</sup>; sme-mnol / dme-mnol 46<sup>3</sup>, 48<sup>10</sup>, 52<sup>28</sup>, 166<sup>1</sup>

sme-ba (or rm̄e-ba), *see note 3*, a set of nine horoscope signs 24<sup>24</sup>, 32<sup>24</sup>, 34<sup>8</sup>, 60<sup>14</sup>, 92<sup>35</sup>, 94<sup>6</sup>

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’*; cf. smrañ 66<sup>21</sup>, 92<sup>5</sup>; also smra-chen 50<sup>1</sup>)

smrañ (*see note 9*) \*‘exposition’ 32<sup>2</sup>, 34<sup>16</sup>, 42<sup>34</sup>, 44<sup>6</sup>, 46<sup>12</sup>, 18, 50<sup>5</sup>, 6, 9, 64<sup>2</sup>, 15, 66<sup>1</sup>, 72<sup>33</sup>, 74<sup>4</sup>, 9, 78<sup>38</sup>, 82<sup>17</sup>, 84<sup>11</sup>, 86<sup>21</sup>, 28, 92<sup>5</sup>, 198<sup>4</sup>

\*tsa-kra-ha-la (*Skr. cakrahala*) = ‘sword’ (TN) 196<sup>20</sup>

\*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) dge-bsñen 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]*) 158<sup>1</sup>

\*gtsañ-ris-lha = ‘gods of the Pure Abode’ 46<sup>7</sup>

gtsod = ‘antelope’ (MD) 144<sup>21</sup>, 196<sup>4</sup>

btsan = ‘fiend’ 34<sup>4</sup>, 76<sup>6</sup>, 78<sup>5</sup>, 88<sup>15</sup>

\*btso = ‘bomb’ *Introduction*, p. 14<sup>20</sup>, p. 256 n. 5

rtsa = ‘channel’ (*see HT*, vol. i, pp. 36–37) 44<sup>13</sup>, 14, 16, 27, 52<sup>26</sup>, 78<sup>27</sup>

\*rtsañ, small stakes shaped like weapons (arrows, swords, spears) which are placed around the ‘magic triangle’ (*thun-khari* / *hgrub-khuri*) after the liṅga has been placed in it (TN) 108<sup>3</sup>

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-rui-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) 232<sup>25</sup>, 236<sup>22</sup>, 25, 238<sup>25</sup>, 34, 250<sup>16</sup>

rtsal-ba (J: rtsol-ba) = to make effort, to try 130<sup>10</sup>, 24; *see brtsal*

rtsi-thog = ‘berries’ 146<sup>6</sup>

rtsi-śin = ‘aromatic shrubs’ 198<sup>3</sup>, 240<sup>26</sup>

\*rtsiñ-rtsub-spyod-pa (J: rtsiñ & rtsub-pa II) = ‘wild behaviour’ 220<sup>6</sup>

rtsiñ = astrological calculation 24<sup>1</sup>, 8, 22, 26<sup>5</sup>, 19, 28<sup>1</sup>, 30<sup>18</sup>, 33, 40<sup>6</sup>, 74<sup>13</sup>

\*rtsub-hgyur-tshal, a place-name: ‘Park of Fierceness’ on the north side of the ‘Palace of Victory’ 90<sup>21</sup> (*see Fig. XXI*)

rtsed-hjo = ‘to play’ 86<sup>17</sup>, 90<sup>36</sup>

brtsal (J: h̄tshol-ba): ma-brtsal = ‘effortlessly’ 82<sup>21</sup>

tshags (J: tshags 5) *in* tshags-su bsdam = ‘bound up together’ 184<sup>5</sup>

\*tshañ-rgyuñ = ‘universe’ (TN) 80<sup>2</sup>, 15, 86<sup>1</sup>

\*tshañ-pañi tshul dgu = ‘nine pure attributes’ 210<sup>30</sup>

\*tshan = ‘water’ (TN) 198<sup>26</sup>

\*tshig-bśad = ‘liturgy’ 54<sup>7</sup>, 102<sup>17</sup>, 104<sup>6</sup>

\*tshul-gos = ‘cope’ 156<sup>7</sup>, 11, 36

tshogs = ‘mass (of offerings), general offerings’ 88<sup>28</sup>, 34, 208<sup>17</sup>; ‘a host’ 88<sup>28</sup>, 32, 90<sup>14</sup>, 92<sup>9</sup>; ‘heap’ 136<sup>20</sup>; ‘accumulation (of merit and/or knowledge)’ 130<sup>37</sup>

tshogs brgyad (J: tshogs 3) = ‘eight perceptive groups’, viz. those of eye, ear, nose, tongue, body, mind (*yid*), ‘defected mind’ (*ñon-moñ-pañi yid*) and ‘universal basis’ (*kun-gzi*) 176<sup>10</sup>, 204<sup>9</sup>, 208<sup>18</sup>

\*tshod-mdah = ‘precipitancy’ (TN & DC) 28<sup>28</sup>

tshom-bu (J/Cs: tshom-pa 'bundle, bunch') = 'heap' (TN) 88<sup>37</sup>

\*tshoms-tshom (J/Sch: tshoms-riams 'noise, clatter'), mode of religious dancing  
(? coming together in groups) 210<sup>34</sup>

tshor-ba rags-pa = 'insensitivity' 150<sup>16</sup>

\*mtshal-bu, name of a bird: 'Red Bird Vermilion' 46<sup>2</sup> (*see* gZi-brjid, vol. kha, f. 41b<sup>6</sup>)

\*mTshal-ri-lha-hdun, a place-name: '(Park of) the Red Mountains where the  
gods gather' on the south-west side of the 'Palace of Victory' 90<sup>23</sup> (*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 Sheriff) 36<sup>19</sup>

\*mtsho ru & mtsho ro (TN: = g-yu) 'turquoise' 30<sup>37</sup>, 52<sup>1</sup>

\*htshag-pa (*cp.* tshogs) = to assemble, collect 160<sup>3</sup>

htshañ (J: htshañ-ba) = 'to treat' 28<sup>29</sup>

\*rdzu-hphrul-lha = 'gods of illusion' 98<sup>13</sup>

rdzoñ-hdebs (J: rdzoñ-ba & hdebs-pa) = to dismiss, dispatch 68<sup>33</sup>, 72<sup>28</sup>, 74<sup>6</sup>

\*Dzo-dbal-thigs, a group of divinities (TN: dzo = btsö) 108<sup>16</sup>

\*wal-wol = 'restive' (TN) 164<sup>15</sup>, 168<sup>28</sup>

\*Wer-ma dphal-khrom = 'the hero-gathering of the Wer-ma genies' 44<sup>8</sup>, 56<sup>18</sup>,  
60<sup>19</sup>, 62<sup>28</sup>, 64<sup>3</sup> (*a group of warrior-gods; see* gZi-brjid, vol. kha, f. 26b<sup>2</sup> *where the  
terms refers to one of 8x 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 (*dputi-rgyan*), bracelets (*phyag-gdub*), anklets  
(*zabs-gdub*), upper garment (*stod-gyogs*), lower garments (*smad-śams*), seat-mat  
(*khri-gdan*), back-piece (*rgyab-yol*) and *bla-gur* (canopy) 210<sup>30</sup>. (*For most of these  
items see Figs. VIII and XV*)

\*žin-chen g-yañ gži = 'human skin' *see note* 35; 106<sup>21</sup> (*see* Fig. XIII p)

\*žugs-śāñ = 'mixture of roasted and unroasted barley used as offering' (TN);  
*see also* sel-tshigs 198<sup>3</sup>

zor-la (J: sbyor-ba 3) = 'incidentally' 222<sup>19</sup>

\*gži-bskur (TN: = lhuñ-bzed) = begging-bowl 158<sup>26</sup> (*see* Fig. V c)

\*gži-gnas (= gži-bdag) = 'lords of the soil', local gods 46<sup>18</sup>, 94<sup>7</sup>

gžuñ (J: NM) = \*'lore' 42<sup>33</sup>, 44<sup>6</sup>, 7, 8, 9, 10, 46<sup>7</sup>, 12, 50<sup>17</sup>, 22, 24, 25, 52<sup>34</sup>, 54<sup>20</sup>, 58<sup>7</sup>,  
60<sup>11</sup>, 19, 62<sup>8</sup>, 29, 64<sup>35</sup>, 66<sup>31</sup>, 34, 68<sup>8</sup>, 92<sup>18</sup>

gžol-ba = effort, application 130<sup>23</sup>

bžu-hdu (*emendment of* bžu-bdul) (J: žu-ba 2 & hdu-ba) = 'dissolution' (TN) 102<sup>39</sup>

bžen-hdebs (J: gžen with hdebs-pa 'to admonish') = urging, exhorting, coercing  
46<sup>16</sup>, 72<sup>40</sup>, 74<sup>2</sup>, 37, 86<sup>10</sup>, 32

bžag / gžag (J: hñog-pa) = lit. 'be placed'; 'let things be' 28<sup>9</sup>, 12, 220<sup>8</sup>, 17, 238<sup>22</sup>;  
rañ-bžin mi bžag 'things are not disposed naturally' 216<sup>15</sup>; mñam-par bžag-pa  
'to be put at ease, to be reposed' 34<sup>18</sup>, 238<sup>22</sup>; *cp.* bžag-pa (to be put) *with* gnas-pa  
(to stay) 218<sup>2</sup>, 22, 238<sup>21</sup>, 28<sup>21</sup>

\*za-kha-sdañ-ba = 'hating and consuming' 36<sup>4</sup>

\*za-ma-mo (ChGr: za-ma = "[1] grain, something castrated or neuter, and like-  
wise popular religious beliefs which are just as ineffectual, and [2] woman and  
time") = 'feminine creature' 160<sup>23</sup>

\*za-ra-tshags 'criss-cross decorations' = 132<sup>31</sup>, 35, 204<sup>15</sup> (*see* Fig. X g)  
 za-lam = 'consuming way' 104<sup>22</sup>

\*zañ-thal = 'immédiacy, spontaneity' (TN) 230<sup>20</sup>, 232<sup>24</sup>  
 zil-bsgyur (cp. J: zil-bun-pa) = 'frenzy' 116<sup>25</sup>, 144<sup>28</sup>  
 zuñ-hjug = 'two-in-one' (*see* HT, vol. i, pp. 22-24) 172<sup>7</sup>, 182<sup>1</sup>, 14, 20, 238<sup>25</sup>  
 \*zuñ-thub (J: hñzin-pa & thub-pa) = 'of quick comprehension' 166<sup>13</sup>

\*zur-hdeg (J: zur & hdeg-pa) = 'subsidiary help' 64<sup>23</sup>  
 zegs-ma *see* gzeg-ma  
 zor (J: zor 2) = 'hurled offerings' 108<sup>18</sup> (*see* zlog-gtor, Fig. XI e)  
 gzab-pa (J: gzabs-pa) = to take care of 168<sup>24</sup>, 14

\*gzah-gtad & bzah-gtad = 'fixation' (TN & DC) 180<sup>5</sup>, 218<sup>15</sup>, 222<sup>16</sup>  
 gzi-mdos (J: gzi 2) = 'banded agate' 78<sup>12</sup>  
 gzu-dpañ (J/Sch: = witness, mediator) = advocate, mediator (TN) 72<sup>33</sup>  
 \*gzuñ-so (J: gzuñ-ba & so II) = 'field of study' 126<sup>16</sup>  
 \*gzuñs-ma (\*Skr. *vidyā*; *see* BH, p. 288) = 'feminine partner' 106<sup>5</sup>, 182<sup>22</sup>, 194<sup>10</sup>  
 gzeg-ma & zegs-ma (J: gzeg(s)) = drops, small particles 70<sup>25</sup>, 140<sup>6</sup>  
 \*gzed-žal (J: gžed I & žal) = 'chalice' 208<sup>22</sup>

\*hod-gsal-lha = 'Gods of Pure Light' 66<sup>27</sup>  
 \*hol-kon, a dish heaped with *rtsam-pa* (ground roasted barley) and butter as a  
 ceremonial offering (TN) 30<sup>41</sup>

\*ya-gad (ChGr: = "stairs" MD) = 'decorative eaves' (TN) 132<sup>31</sup>, 204<sup>7</sup>, 15  
 ya-ña (J: NM) = 'how terrible!' 142<sup>6</sup>, 30; ya-ña-tsha 'to be in terror' 196<sup>7</sup>  
 \*yag-ka and ya-ka = 'a blessing' (TN) 34<sup>28</sup>, 50<sup>10</sup>, 52<sup>21</sup>  
 \*yañ-dag-mthah (J: yañ-dag-don; ChGr: yañ-dag-mthah = stoñ-pa-ñid) (TN:  
 = don-dam) = the 'pure ultimate' 238<sup>3</sup>

yar-ba (J/Sch: = 'to be scattered') = 'to be lost' (TN) 116<sup>22</sup>  
 \*yañ-stags (cp. J: stag-chas; ChGr: yas-stag = "bonpo ritual items"; TN: = mchod-  
 sbyin-gyi-rdzas) 'ritual items' 30<sup>5</sup>, 36<sup>7</sup>, 50<sup>4</sup>, 74<sup>5</sup>, 198<sup>3</sup>  
 yi-dam, tutelary divinity 74<sup>35</sup>; cp. thugs-dam  
 \*yu-ti (TN: = chañ) = *chang*, 'ale' 90<sup>1</sup>, 106<sup>35</sup>, 138<sup>11</sup>, 208<sup>23</sup>  
 yug (J: yug-sa) = 'widowhood': \*byur-yug = 'misfortune' (TN DC MD) 46<sup>34</sup>  
 yul-mkhar = '(model of) the property' 36<sup>12</sup>, 90<sup>16</sup>, 94<sup>10</sup> (*see* Fig. XVIII)  
 yul brgyad (*corresponding to the tshogs brgyad q.v.*) = 'eight spheres of perception',  
 viz. form, sound, smell, taste, touch, ornament (*rgyan*), *bon* and treasury (*gter*);  
 208<sup>19</sup>

\*Ye-mkhyen-sgra-bla, name of a god 24<sup>18</sup>, 32<sup>5</sup>, 58<sup>15</sup>  
 \*ye-nam (TN: = lha-bdud) = 'gods and demons' 92<sup>24</sup>  
 \*Ye-rje-smon-pa, name of a god 24<sup>19</sup>, 32<sup>5</sup>, 58<sup>10</sup>, 34, 60<sup>6</sup>  
 \*Ye-dbañ-mthu, name of a god 58<sup>11</sup>, 60<sup>18</sup>  
 \*Ye-dbañ-lha, name of a god 24<sup>20</sup>, 32<sup>7</sup>  
 ye-hbrog (J/Cs) = 'injuries' 70<sup>14</sup>, 30, 38, 116<sup>13</sup>  
 \*Ye-smon-rgyal-po, name of a god 66<sup>30</sup>  
 \*ye-śes gžal-yas = 'palace of wisdom' = *dkyil-khor* 90<sup>28</sup>  
 \*ye-śes-lha (*also* ye-śes in same special sense) = 'gods of knowledge' 104<sup>8</sup>, 186<sup>23</sup>, 28,  
 210<sup>4</sup>

\*Ye-gśen-dbañ-rdzogs, name of a divine sage 60<sup>7</sup>, 62<sup>2</sup>  
 ye-srid (*see* srid-pa) = timeless, primeval 228<sup>14</sup>, 230<sup>26</sup>

\*Ye-srid-hphrul-gyi-rgyal-po, name of a god 24<sup>17</sup>, 26<sup>7</sup>, 58<sup>9</sup>

\*Ye-srid-lha-dbañ-rgyal-po, name of a god 32<sup>19</sup>  
 yeñ-ñe / yeñs (J: g·yeñ-ba 1) = 'calm' (TN) 216<sup>10</sup>, 218<sup>27</sup>  
 yo (J/Sch: yo-ba 2) = all (TN) 168<sup>11</sup>

\*yo-gto (J: yo-ba 1 & gto) = 'Awry Rite' 24<sup>29</sup>, 34<sup>10</sup>

\*yo-ma = (TN: = rgod-ma) 'mare' 52<sup>28</sup>

\*yo-lañ = 'tremulation' (DC MD) 248<sup>5</sup>

yod = being, existence 48<sup>31</sup>, 52<sup>19</sup>, 54<sup>31</sup>, 70<sup>7</sup>; 'right' 72<sup>1</sup>; *cp. med and srid-pa (iv)*

\*yol-chen (J: yol-kha) = 'skull-cup' 106<sup>38</sup>, 196<sup>24</sup>, 200<sup>16</sup>

\*g·yañ-rtén (J: g·yañ 1 & rten) = 'talisman' 34<sup>24</sup>

g·yañ-gzí, animal skin, especially that of the antelope 154<sup>32</sup>; *see* ziñ-chen g·yañ-gzí

g·yañ-za (J: g·yañ 2) = abyss 100<sup>15</sup>; 'hesitation, trepidation' (TN) 168<sup>13</sup>, 220<sup>3</sup>

\*g·yu-hbrāñ bdud-rtsi = 'concentrated chang' (TN) 32<sup>1</sup>, 72<sup>36</sup>, 92<sup>3</sup>, 22, 106<sup>36</sup>, 196<sup>27</sup>, 208<sup>23</sup>; *also* g·yu-mñon same meaning 94<sup>20</sup>

\*g·yu-ris, 'a blue design' (TN) 120<sup>28</sup>

\*gYu-luñ-sel-brag, a place-name: 'Crystal Crag of the Turquoise Vale', *a cave in the realm of the thirty-three gods* 194<sup>25</sup>

\*g·yuñ-dvags (ChGr: = mihi sgo zog gi phyugs thams-cad NM) = 'domestic animals' 90<sup>32</sup>, 94<sup>4</sup>, 196<sup>4</sup>

g·yuñ-druñ (*Skr. svästikā*) = swastika 54<sup>11</sup>, 62<sup>26</sup>, 82<sup>12</sup>, 96<sup>12</sup>, 13, 98<sup>26</sup>, 112<sup>40</sup>, 114<sup>9</sup>, 144<sup>36</sup>, 165<sup>1</sup>, 208<sup>1</sup>

g·yen *see* dbyen

\*g·yor = 'blocked' (DC MD) 196<sup>1</sup>

rag-ta (*Skr. rakta*) = blood 106<sup>27</sup>, 178<sup>22</sup> (*see* Fig. X 1)

rags-pa *see* tshor-ba rags-pa

\*rañ-chas (TN: 'special characteristic, e.g. heat is the rañ-chas of fire') = 'self-nature' 240<sup>3</sup>

rabs-chad (J: = 'issueless'; ChGr & D both refer to "woman without issue") = 'impotent' (TN & DC) 160<sup>21</sup>

ral (J: ral 2) = 'high vale' 48<sup>31</sup>

ri-rab = 'best of mountains' (*Meru*) 90<sup>16</sup>

rigs-lña = 'Five Families' *see note* 59; 102<sup>20</sup>, 170<sup>30</sup>

ru-ma (J: = curdled milk, leaven) = leaven *in special meaning of 'causing to rise up (into existence)', viz. 'source'* 58<sup>32</sup>, 36

ru-mtshon (J/Sch) = pennant 94<sup>19</sup>

ro-myags (*Skr. Kuñapa*) = 'Hell of Putrefaction' 150<sup>26</sup>, 162<sup>8</sup>

rla-rdol (J: rdol-ba *item* bla-rdol Lex' = bab-chol; ChGr: *idem*) = 'excitable' 164<sup>36</sup>

rlob-pa / brlab = to wave about, to be hung with 132<sup>32</sup>, 204<sup>16</sup>

la dor (?) hñor-ba *for* hñah-ba; *see next entry* lit. 'to cross the pass', viz. 'to attain to one's objective' 184<sup>3</sup>

la bzla-ba (J: zla-ba II 4) bogs-hñon la bzla-ba, lit. 'attaining the benefit' 220<sup>15</sup>

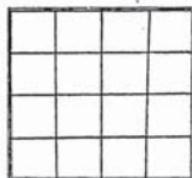
\*lag-len (J/Sch: 'practice, dexterity') = skill, techniques 28<sup>18</sup>, 30<sup>10</sup>, 23, 84<sup>10</sup>, 108<sup>37</sup>

\*lag-riñ (J: lag-pa & riñ-ba) = 'to be mean' (DC) 88<sup>5</sup>

lan-chags (J: NM) = 'debts of evil, demonish retributions' 34<sup>37</sup>, 90<sup>25</sup>, 116<sup>8</sup>  
 las-mkhan (J/Cs) (TN: = g-yog-po) = 'expedients' 108<sup>34</sup>  
 \*las-sbyor = 'application' (DC) 100<sup>5</sup>, 110<sup>21, 25</sup>  
 li-mar (J: li I) = (? red) bronze 30<sup>38</sup>  
 lin-ga = 'effigy of foe against whom the slaying ritual is practised', *Skr. linga*; *see note 31; 108<sup>5</sup>*  
 lin-phyin (J: lin-ba? & phyin-pa) = felt 30<sup>35</sup>  
 lu-gu (J: lu-gu 2) = chain 208<sup>30</sup>  
 lu-ma = a spring of water 44<sup>3</sup>, 194<sup>37</sup>  
 luñ (J: luñ 2) = 'inspired teachings' 54<sup>29</sup>, 102<sup>6</sup>, 112<sup>22</sup>, 124<sup>27</sup>, 190<sup>8, 9</sup>, 192<sup>16</sup>, 194<sup>5, 21</sup>  
 luñ (J: luñ-pa 1) = valley 48<sup>32</sup>  
 lus-gzuhs (J: gzuñs 2 q.v.) = (seven) elements of the body 140<sup>13</sup>  
 le-len (J/Cs & Sch) = retribution (TN) 214<sup>28</sup>  
 \*lo-phrom-bse = 'pure copper' (TN) 50<sup>37</sup>  
 logs-su med-pa = 'direct', lit. 'not in other directions' 218<sup>32</sup>  
 \*śa-mtshan (ChGr: = sme-ba nag-thig "mole") = 'physical beauty' (DC) 194<sup>1</sup>  
 \*śi-śon = 'cotton' (TN & DC) 154<sup>37</sup>, 198<sup>28</sup>  
 śigs-se (J: śigs-se-śigs 'rocking') = 'free' (TN & DC) 216<sup>35</sup>  
 \*Śiñ-rtahī-tshal, a place-name: 'Park of Riding' on the east side of the 'Palace of Victory' 90<sup>21</sup> (*see Fig. XXI*)  
 śin-rtsi (J/Cs: = resin) TN: 'aromatic shrubs', *cp. rtsi-śin and bdud-rtsi* 94<sup>13</sup>  
 \*śiñ-ris = 'ritual stake' 36<sup>9</sup>, 90<sup>29</sup> (*see Illustration*)  
 \*śim-phod = (TN: = spos) 'incense' 178<sup>15</sup>  
 \*Śugs-mgon or Śug-mgon, a class of Genies (sgra-bla)  
 58<sup>2, 6</sup>, 62<sup>35, 36</sup>, 64<sup>1, 4</sup>  
 śugs: śugs-kyis = 'by force' 74<sup>25</sup>; śugs-las byuñ = 'come about by the inevitable course of events' 222<sup>19</sup>  
 śe-mañ (J/Sch: śe-moñ) = 'wretchedness' 140<sup>9</sup>  
 \*śel-tshigs TN: = 'sacrificial barley', viz. mixture of over-roasted (blackened) barley and normal roasted barley (*yos*) 48<sup>23</sup>  
 \*śes-rgyud (TN: = gśis-ka 'character') = 'disposition' 198<sup>1</sup>; 'experience' (DC) 68<sup>36</sup>  
 \*śo-rdo (J: śo) = dice (the actual numbered pieces) 32<sup>18</sup>  
 \*śo-gži-khra-bo = dice-board (as used for sortilege) 32<sup>17</sup>



gšan = flat-shaped *bonpo* bell 54<sup>5</sup>, 92<sup>4</sup>, 162<sup>5</sup> (*see Fig. XII c, d*)



gśin-rje = 'spirits of death' 34<sup>34</sup>, 76<sup>38</sup>, 88<sup>15</sup>; 'Lord of Death' 116<sup>24</sup>  
 gśed (J: gśed-ma 2) = 'minions of hell' 120<sup>31</sup>

\*gśen-po = a (sacrificial) priest 82<sup>13</sup>, 17, 84<sup>24</sup>; gśen-grogs / gśen-mched 'Shen Brethren' 200<sup>5</sup>, 206<sup>17</sup>

gŚen-rab = 'the best of Shen' (viz. a good priest) 54<sup>12</sup>, 101<sup>8</sup>, 120<sup>22</sup>, 122<sup>22</sup>; *probably = the Teacher* gŚen-rab 87<sup>21</sup>, 98<sup>25</sup>, 132<sup>3</sup>

bśos-bu (J: bśos) = a sacrificial cake (= zāl-zas; *see* Fig. X v) 54<sup>4</sup>, 88<sup>38</sup>, 94<sup>8</sup>

sa-bcu = 'ten stages (towards buddhahood)' 96<sup>12</sup>, 13, 122<sup>15</sup>, 38, 126<sup>28</sup>

sa-bdag = 'lords of the soil', local gods 44<sup>21</sup>, 78<sup>23</sup>, 92<sup>30</sup>, 35, 94<sup>33</sup>, 196<sup>18</sup>, (198<sup>14</sup>); *see also* gži-gnas

\*sam = 'sweet offering made of *rtsam-pa*, molasses, butter, etc.' (TN) 90<sup>2</sup>

sul-bu (J: sul) = gathering (made in cloth) 156<sup>16</sup>, 158<sup>18</sup>

sems-bskyed (*see* byaṇ-chub-sems) = 'Raising the Thought (of Enlightenment)' 26<sup>40</sup>, 28<sup>26</sup>, 32, 50<sup>14</sup>, 68<sup>3</sup>, 96<sup>4</sup>, 5, 100<sup>34</sup>, 102<sup>5</sup>, 110<sup>31</sup>, 112<sup>3</sup>, 17, 126<sup>18</sup>; *see also note 44*

sel (J: sel 2) = purification, removal, 'exorcism' 42<sup>5</sup>, 31, 44<sup>4</sup>, 44<sup>12</sup> to 46<sup>18</sup>, 48<sup>7-14</sup>, 37, 48<sup>38</sup>

sel-ba / bsal (J: sel-ba) = to purify, to remove, to exorcize 46<sup>26</sup>, 48<sup>7-14</sup>, 98<sup>16</sup>, 120<sup>2</sup>

\*sel-ra = 'exorcizing ring' 48<sup>30</sup>

so-ma (J: so-ma 2; TN: = ma-bcos-pa) = 'ever fresh' 248<sup>36</sup>

\*sog-khrig or just sog (*cp.* J: sog-pa 2 & khrigs) = complete set of ritual items, viz. thread-crosses, arrows, stakes, etc. (TN) 84<sup>10</sup>, 14, 37

sri = 'vampire' 42<sup>6</sup>, 44<sup>29</sup>, 68<sup>26</sup>, 28, 70<sup>24</sup>, 33, 34, 72<sup>11-17</sup>, 74<sup>2</sup>, 10, 78<sup>19</sup>; kag-sri 34<sup>35</sup> *see kag*

srid-pa (J: srid & srid-pa) = *vb.* (i) to come into existence, to originate, to happen, to be produced 32<sup>29</sup>, 46<sup>10</sup>, 52<sup>12</sup>, 58<sup>17</sup>, 64<sup>38</sup>, 66<sup>15</sup>, 25, 70<sup>7</sup>, 8, 72<sup>9</sup>, 74<sup>12</sup>, 120<sup>9</sup>, 138<sup>20</sup>, 228<sup>14</sup>; (ii) to be changed into (= hgyur-ba) 54<sup>31</sup>, 35, 39, 56<sup>1</sup>, 60<sup>24-27</sup>, 66<sup>26</sup>; (iii) to be possible 66<sup>36</sup>, 68<sup>40</sup>, 194<sup>14</sup>. *n.* (iv) being, existence, existing world, existing things 44<sup>20</sup>, 22, 31, 46<sup>8</sup>, 58<sup>33</sup>, 35, 64<sup>35</sup>, 66<sup>24</sup>, 31, 35, 68<sup>7</sup>, 39, 72<sup>9</sup>, 80<sup>6</sup>, 86<sup>4</sup>, 90<sup>17</sup>, 108<sup>4</sup>, 120<sup>9</sup>, 138<sup>25</sup>, 220<sup>20</sup>; (v) origins 64<sup>38</sup>, 138<sup>20</sup>; (vi) phenomenal existence (*usually occurring as snāṇ-zīṇ-srid-pa*) 72<sup>28</sup>, 74<sup>36</sup>, 76<sup>6</sup>, 9, 23, 78<sup>10</sup>, 86<sup>23</sup>, 90<sup>8</sup>, 15, 17, 92<sup>12</sup>, 15, 31, 37, 94<sup>24</sup>, 29, 32, 35, 37, 96<sup>4</sup>, 98<sup>5</sup>, 142<sup>22</sup>, 170<sup>34</sup>, 182<sup>2</sup>, 188<sup>10</sup>, 202<sup>1</sup>, 240<sup>2</sup>, 248<sup>5</sup>; (vii) a living being (= hgro-ba) 86<sup>6</sup>; (viii) generation 62<sup>35</sup>, 37, 64<sup>1</sup>. *adj.* (ix) 'original' 44<sup>9</sup>, 46<sup>12</sup>, 48<sup>6</sup>, 30, 35, 52<sup>20</sup>, 60<sup>8</sup>, 64<sup>15</sup>, 66<sup>36</sup>, 70<sup>1</sup>, 2, 24, 72<sup>10</sup> (*note especially*, 82<sup>37</sup>, 88<sup>33</sup>, 94<sup>2</sup>, 118<sup>16</sup>, 35-38). *Special meanings:* (x) (J: srid 2) srid mi-bskyan 'don't assume responsibilities' 168<sup>26</sup>; (xi) srid-gsum 'three atmospheric levels' 248<sup>12</sup>; (xii) srid-pa gsum-po 'three spheres of being' *viz. under, on and above the earth's surface* 92<sup>11</sup>

srin (*for* srin-bal; *see next item*) = silk 162<sup>27</sup>

\*srin-bal kha-chu = lit. 'insect-wool-saliva' = silk (TN) 154<sup>35</sup>

sruñ-ma = defenders, guardians 92<sup>27</sup>, 102<sup>20</sup>, 34, 150<sup>19</sup>

sruñs-rta = kluñ-rta

\*sreg-hpāñ-nman = '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 108<sup>7</sup>, 110<sup>22</sup>

\*srog-mkhar = 'life-force citadel', *viz.* an arrow representing a male (a distaff for a woman), 30<sup>38</sup>; a symbolic drawing used as an amulet (= sruñ-mahi *rten-hkhor*) 34<sup>36</sup>, 36<sup>1</sup>, or as a *liṅga* (q.v.) 110<sup>11</sup>

\*srog-gi h̄khor-lo = 'circle of life', *viz.* a symbolic drawing used as a *liṅga* (as in item above) 106<sup>23</sup>, 110<sup>8</sup>

- \*srog-dbugs-mchod-pa = 'blood sacrifice' (lit. offering of the breath of life) 106<sup>13</sup>
- \*srog-yig = 'life letter', viz. a single syllable representing the life-force of a god or demon; in higher religious practice *sa-bon* (Skr. *bija*) is used in this sense 110<sup>9</sup>
- \*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); 184<sup>6</sup>
- \*gsad-gcad (J: gsod-pa & gcod-pa) = slaying, slaughter 98<sup>21</sup>, 140<sup>27</sup>; see note 31
- gsaḥ = 'snow-leopard' 144<sup>17</sup>, 154<sup>16</sup>, 164<sup>16</sup>
- gsal-ba-dgu-hdzab = 'the nine special syllables', viz. A Ä DKAR SALE HOD A YAM OM HDU (as in our MSS. of zi-ba a-gsal gyi cho-ga, f. 9a and thos-grol f. 8b) 206<sup>4</sup>, 208<sup>29</sup>
- \*gsas, high-ranking divine beings (bonpo usage only) 60<sup>30</sup>, 62<sup>19</sup>, 72<sup>32</sup>, 34, 90<sup>10</sup>, 104<sup>1</sup>
- \*gsas-mkhar = 'gSas Palace', viz. a shrine or a mystic circle (dkyil-hkhor) 64<sup>17</sup>, 184<sup>9</sup>, 18, 208<sup>27</sup>
- \*gsas-mthoñ (see mthoñ above) = 'divine vault of the sky' 50<sup>34</sup>
- \*gsin-ba (cp. J: siñs-po) = 'to dispense, to clear away' (DC) 38<sup>5</sup>, 120<sup>5</sup>, 196<sup>8</sup>
- gser-skyems (see skyems) = 'libation' 34<sup>25</sup>, 94<sup>20</sup>, 198<sup>3</sup>
- \*gSer-ri-g-yu-luñ, a place-name: 'Turquoise Vale by the Golden Mountain' 58<sup>37</sup>
- \*gsor-ba & bsor-ba = 'to transpose' (TN) 24<sup>32</sup>, 36<sup>6</sup>, 13, 44<sup>15</sup>, 36, 78<sup>25</sup>, 82<sup>36</sup>
- hur-pa (J: hur-ba) = 'trickster' 140<sup>25</sup>
- \*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' 158<sup>27</sup> (see Fig. V d)
- hrul-po[r] (J: hrul-ba) 216<sup>9</sup> '[in] fragments'
- \*lha-gzī = mat (for religious purposes) 48<sup>34</sup>, 72<sup>30</sup>
- lhab-lhub (J: NM) = 'flowing loose (of garments)' 90<sup>27</sup>, 92<sup>2</sup>, 210<sup>24</sup>
- lhems-se-lhem see ldem-me-ldem
  
- an-drag, unknown word describing a conch 148<sup>33</sup>
- Ar-mohi rdo, a place-name: 'Park of Fine Stones' on the north-west side of the 'Place of Victory' 90<sup>23</sup> (see Fig. XXI)
- u-dug = 'unpleasant' (TN & DC) 146<sup>15</sup>, 160<sup>21</sup>
- u-ya (? skr. *guhya*) = 'secret' 182<sup>23</sup>
- e-kloñ (TN: = thun-khañ & hbrub-khuñ *q.v.*) 108<sup>1</sup>, 110<sup>4</sup>

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