

gZER MYIG,
A BOOK OF THE TIBETAN BONPOS

TRANSLATED FROM THE TIBETAN

by the late A. H. FRANCKE

(Continued from Asia Major VI, p. 314, Tibetan Text)

VII.

* In the language of the gods of the svastika: *Phyva-saṅs-mu-rgyal-* Fol. 102 b
ad-phyod-gsal. In human language: The chapter of *gShen-rab*'s marriage**. l. 2, 3

The teacher *gShen-rab* was espoused to *Hos-za-rgyal-myed*, daughter of *Dañ-ba-yid-rins* from *Hos*, from the six provinces of *Hos-mo*, in order to increase the welfare of all beings**; also to fulfil the wish of the beings, l. 4, 5 as well as to silence the talk about the family dying out, and of remaining childless.

Then he went to the bank of the river *Gyim-shaṅ-nag-po*. *gShen-rab* spake:* l. 6

“Of a family of the *gYun-drun-sems-dpa*

There is a daughter of a sublime ruler (*srid-pa*).

She, emanated from his spirit, has become my bride.

She knows well how to use her tongue,*

She is a good housewife,

And quick as lightning.

Fol. 103 a

Oh little cherub-boy *Yid-bzhin-gtsug-phud-can!* In the glorious holy land of *'Ol-mo-lun-rins*, in the forest of the *gYun-drun-dgu-brtsegs** mountain lives *'aGyur-ba-blo-gsal*, the son of a Brahmin. He is a very wise man, and one wise enough to discern the good and bad omens. Ride there quickly on the blue dragon-horse and invite that son of the Brahmin*. Let l. 3 him wait to-morrow noon on the border of the fourth rest-house from *'Ol-mo-lun-rins!* That is the place, where in former times father *rGyal-bon-thod-dkar* married mother *Yo-phyi-rgyal-zhad-ma*, the place where mutual happiness reigned*. It is urgent to discern the omens of *Hos-za-rgyal-* l. 4 *myed-ma*. Further, all people of that land are to be called together! Bring the message to them all!”* l. 5

Thereupon *Zur-phud-can*, the little cherub-boy, mounted the blue dragon-horse, and went to *'Ol-mo-lun-rins* in the forest of the *gYun-drun-*

dgu-brtsegs mountain, and spoke to 'a*Gyur-ba-blo-gsal*, the son of the
 l. 6 Brahmin: "g*Shen-rab-myi-bo*, the Light* of the teachers, wishes to espouse
Hos-za-rgyal-myed-ma. Are the signs (omens) of the time now [favourable]
 or not? That thou must know, oh Brahmin, who art great in wisdom and
 cleverness. Thou art to come to the place, where in former times father
 Fol. 103 b and mother [held their tryst]. That is his message to thee."*—Thereupon
 'a*Gyur-ba-blo-gsal*, the son of the Brahmin, made answer: "Although I am
 not great in wisdom and cleverness; if g*Shen-rab* commands anything, I
 act according to his commands!" Thereupon he went together with the
 l. 2 little cherub-boy * to that happy trysting-place, and sat down.

Zur-phud-can, the little cherub-boy, told all the people of the sublime
 holy land of 'Ol-mo-luñ-rins the tidings of the coming of g*Shen-rab*'s spouse.
 l. 3 All people of that land rejoiced greatly *, and went to meet [the bridal
 couple].—At that time g*Shen-rab* crossed over the river *Gyim-shan-nag-po*.
 The pure daughters and the pure youths of the Brahmin [caste] went out
 l. 4 to meet them as far as the first rest-house *, [swinging] silken ribbons. The
 pure youths and virgins of the royal [caste] (Kshattriya) went out to meet
 l. 5 them as far as the second rest-house, offering red incense *. The pure
 youths and virgins of the Vaiśya [caste] went to meet them as far as the
 third rest-house, taking with them water for bathing and various clean
 things. In this way they reached the fourth rest-house, arriving at the
 l. 6 trysting-place of Good Fortune *. There 'a*Gyur-ba-blo-gsal*, the Brahmin's
 son, examined the good and bad omens of g*Shen-rab*'s spouse, *Hos-za-
 rgyal-myed*, the daughter of *Dan-ba-yid-rins* from *Hos*.

He spake to g*Shen-rab*: "This *Hos-za-rgyal-myed*, who is like the earth,
 Fol. 104 a born of the fruitful ocean *, has very good omens, as I have discerned.
 Her glorious virtue and her omens are pure.

l. 2 Oh g*Shen-rab* *, she is such a one, whose hair is like the petals of the
Utpala flower!

Oh g*Shen-rab*, she is such a one, whose eyes are like the fruit of the
 indigo!

Oh g*Shen-rab*, she is such a one, whose brow is of the greatest serenity,
 l. 3 and like the full moon! *

Oh g*Shen-rab*, she is such a one, whose eyebrows are of wide arch, and
 like the letter *o* in the alphabet.

Oh g*Shen-rab*, she is such a one, whose cheeks are of clear colour, and
 l. 4 like blood-red rubies in a cup of ivory *.

Oh g*Shen-rab*, she is such a one, whose nose is of good fashion, and
 like a costly *sna-thsar*(?).

Oh g*Shen-rab*, she is such a one, whose speaking mouth is good and
 like the mountains of gold encircling the *Sumeru*.

l. 5 Oh g*Shen-rab*, she is such a one, whose teeth are beautiful when
 smiling, like the pinnacles of the mountains of the gods.

Oh g*Shen-rab*, she is such a one, whose gums between her teeth are
 beautiful, and like the red lotus-flower.

Oh g*Shen-rab* *, she is such a one, whose speaking tongue is beautiful, l. 6
 and like the lightning in the atmosphere.

Oh g*Shen-rab*, she is such a one, whose speaking voice is melodious,
 and like the wise speech of the parrots.

Oh g*Shen-rab*, she is such a one, whose lower form is beautiful *, and Fol. 104 b
 like a ladder of the gods.

Oh g*Shen-rab*, she is such a one, whose mysterious throat is long, like
 a silver flask.

Oh g*Shen-rab*, she is such a one, whose breast-plate is symmetrical,
 like a golden meadow *. l. 2

Oh g*Shen-rab*, she is such a one, whose sources of sustenance for the
 children (breasts) are beautiful, like silver tambourins, provided with
 covers.

Oh g*Shen-rab*, she is such a one, who with divided hips is like a drawn
 bow with the string set *. l. 3

Oh g*Shen-rab*, she is such a one, whose calves are beautifully rounded,
 and like the calves of the antelope.

Oh g*Shen-rab*, she is such a one, whose whole body is like a precious
 vessel, clear and glorious as a precious stone *. l. 4

Oh g*Shen-rab*, she is such a one, whose body is of the best proportions;
 not too long, not too short, not too thin, not too fat. Every part has the
 best measure. Such a one is she.

[Oh g*Shen-rab*], she is such a one, whose aroma is like camphor and
 sandal-wood, evenly * adjusted together. l. 5

Such a one is *Hos-za-rgyal-myed-ma*, the daughter of *Dan-ba-yid-rins*
 from *Hos*."

g*Shen-rab* spake: "Oh 'a*Gyur-ba-blo-gsal*, thou Brahmin's son, thou
 who art most wise, and of great keenness of mind; thou who art wise to
 discern good and evil * omens! Thou hast, according to the four organs of l. 6
 sense, recognized this my consort *Hos-za-rgyal-myed*, this accumulation
 drawn from the four elements, to be very beautiful, and hast thus prophesied.
 Thou hast predicted very well of her. Now *, thou man of keen wisdom, Fol. 105 a
 make an examination of her eightfold intellect, proceeding from her soul
 and heart! Are the shadows of her *klesā* great or small? Make examination
 of that, thou man of keen wisdom!"

* Then spake 'a*Gyur-ba-blo-gsal*, the Brahmin's son: "g*Shen-rab*'s l. 2
 consort, *Hos-za-rgyal-myed*, the daughter of *Dan-ba-yid-rins* from *Hos* is
 very beautiful in her fourfold appearance judging from the organs of sense,
 as arising from the four elements. The eightfold appearance, as it has pro-
 ceeded from the reasoning * soul, is very virtuous. Thus she is such a one, l. 3
 who is exalted above the other beings.

Oh *gShen-rab*, she is such a one, in whose soul every seed of the
 l. 4 kleśas * is consumed. She is such a one, in whose soul the seed of that
 knowledge, how one will not be born again, exists.

Oh *gShen-rab*, she is such a one, who can give very great alms with
 l. 5 wisdom and energy *.

Oh *gShen-rab*, she is such a one, who can keep the harmonious deep
 ethics.

Oh *gShen-rab*, since she is enlightened by wisdom, she is such a one,
 who can submit to the deepest consummation.

l. 6 Oh *gShen-rab*, since she is full of love *, she is such a one, who can
 train all beings, like children.

Oh *gShen-rab*, since she has discerned the meaning of the deepest
 truth, she is such a one, who can teach the words of truth.

Fol. 105 b Oh *gShen-rab*, since she is like the earth which bears us *, she is a good,
 fruitful mother. So she is extremely wonderful.¹

Thus spake 'a*Gyur-ba-blo-gsal*, the Brahmin's son.

l. 2 When the Brahmin foretold the good omens in such a manner *, all the
 people assembled in 'Ol-mo-lun-rins rejoiced from their hearts and gave
 expression to their joy. The following ceremonies were performed at that
 place of happiness by the *Bon-po* priests of the sovereign quite voluntarily

l. 3 for that *Hos-za-rgyal-myed*, endowed with glorious omens *, according to
 the [book] *gTsug-lag-gzhuñ* (kernel of wisdom) ordained thereto by the
 sovereign:—The magic incantations (*sna-[bon]*) were responded to; the
 devil's [power] was cut off; the *Sri*-[demons] were suppressed; the omens
 of unhappiness done away with; the rakṣasas were fenced in; the gods were
 worshipped, the sanctuary guarded².

l. 4 Then all the people came to the sublime holy place * 'Ol-mo-lun-rins
 and met the [bridal couple], wishing them many blessings. Then they went

l. 5 to *Phar-po-so-brgyad*, into the castle of happiness and blessing *. Thereupon
 the head *Bon-po* of the sovereign, while repeating the never-ending *Bon* of
 the svastika, placed the crown of the ninefold svastika on the brow of

l. 6 *Hos-za-rgyal-myed-ma*, and led her to the blue turquoise throne *, while
 the teacher *gShen-rab* took his seat on the golden throne. There they sat
 according to the custom of "boy and girl".

Fol. 106 a When *gShen-rab* had gone for the first time as teacher to the countries
 of the world, light had arisen in the countries *, and he had climbed up to
 the summit of the *Ri-rab* (Meru). Then, when the castle of the *gSas*,
Lha-rtse-dgu, was erected there, the gods who were mighty in power and
 l. 2 blessing, and endowed with holiness, and on whom a prophecy had fallen *,

¹ Although the word "Oh *gShen-rab*" occurs only seven times, the first verse
 consists of two parts, and thus her spiritual appearance is eightfold.

² These are probably all religious technical expressions, whose meaning is not yet
 quite clear.

assembled in the palace of *Phar-po-so-brgyad*. Then they spake to *gShen-rab*:
 "Since we are supplied with holiness by *gShen-rab*, and are laid under a
 prophecy, we say: 'It is good that thou takest as consort *Hos*-za-rgyal-* l. 3
myed, the daughter of King *Dan-ba-yid-rins*, that she may seize the royal
 dominion and bear a teacher to redeem the beings, oh *gShen-rab*! We * gods, l. 4
 too, wish thee happiness and pray for thee a good prayer of choice content'.
 Thereupon prayed the glorious god *Thsāns-pa* (Brahma); and *brGya-byin*
 (Śatakratu, Indra); the four great divine kings (mahāpāla); the four great
 gods of the svastika *; the seven young brother-gods of the illusion; as well l. 5
 as the seven nāgas of the *Rol-mthso*-lake, the following prayer:

We gods pray the following prayer for every happy omen of * *Hos-* l. 6
za-rgyal-myed, chosen by *gShen-rab* to be his holy spouse, whose outward
 signs have been discerned by 'a*Gyur-ba-blo-gsal* the wise and clever son of
 a Brahmin.

Oh *rGyal-myed* *, that thy hair is like petals of the Utpala flower, is a Fol. 106 b
 sign of the throne of the sugatas of the three times to be worn on the head.
 We sacrifice the power of prayer of the gods, that thou mayest not become
 less [in wisdom] than *Ye-shes-lha*!

Oh *rGyal-myed* *, that thine eye is like to the fruit of the indigo, is a l. 2
 sign that thou canst see the visible world (sainsāra) clearly. We sacrifice the
 power of prayer of the gods, that the visible world be clear to thee as a
 mirror without spots of rust!

Oh *rGyal-myed* *, that they brow is of greatest serenity and like the l. 3
 full moon, is a sign of fulfilment and redemption. We sacrifice the power of
 prayer of the gods, that thou mayest possess the perfection (or perhaps:
 the producing power) of the bright moon!

Oh *rGyal-myed* *, that they eyebrows are broadly arched, and like the l. 4
 O-letter of the alphabet, is a sign that thou wilt measure the span of the
 heavens in which the clouds float. We sacrifice the power of prayer of the
 gods, that thou mayest remain undisturbed in the state of certainty *. l. 5

Oh *rGyal-myed* *, that thy cheeks are of a clear colour and like a red
 ruby in an ivory cup, is a sign that later on the heavenly palace of the *gSas*
 will yet be completed *. We sacrifice the power of prayer of the gods for l. 6
 the self-completion of this great paradise¹.

Oh *rGyal-myed* *, that thy nose is of good form and like the costly
sna-thsar, is a sign that thou wilt have a beautiful face in the land of man-
 kind. We sacrifice the power of prayer of the gods, that thy love * be equal Fol. 107 a
 to the certain joys of *Kun-dgā* (heaven).

Oh *rGyal-myed* *, that thy speaking mouth is beautiful, and like the
 fringe (circle) of the "golden mountains", is a sign that thou wilt, little by

¹ This palace will be built of red and white *thig-pa* (seed).

l. 2 little, learn "the essence of the gods", (probably a book) *. We sacrifice the power of prayer of the gods, that thou mayest become an explainer (translator) for gods and men!

Oh *rGyal-myed*, that thy teeth when smiling are beautiful, like the pinnacles of the mountains of the gods, is a sign that the misery of unhappiness will have an end. We sacrifice the power of prayer of the gods *, that thy heart be filled with joy!

Oh *rGyal-myed*, that thy gums in between the teeth are beautiful, like a red lotus-flower, is a sign that all impurity of passion will become cleansed *. We sacrifice the power of prayer of the gods for enlightening the shadows of distress (kleśa).

Oh *rGyal-myed*, that thy speaking tongue is beautiful and like a flash of lightning in the atmosphere, is a sign that thou wilt propagate the 100,000 [tenets] *. We sacrifice the power of prayer of the gods that thou mayest acquire possession of the region of the "five heroic letters"!

Oh *rGyal-myed*, that the voice of thy speech is melodious, and like the wise speech of the parrots, is a sign that thou wilt sing before the pictures of the "saints (sugatas) of the three times" their names with a sweet voice *. We sacrifice the power of prayer of the gods, that thou mayest sing the 100,000 harmonious melodies of the unusual words of scripture.

Oh *rGyal-myed*, that thy lower form is beautiful and like a ladder of the gods *, is a sign that thou shalt lead all beings of the circle of transmigration on a ladder to deliverance. We sacrifice the power of prayer of the gods, that thou mayest fully deliver the four kinds of beings!

Oh *rGyal-myed*, that thy mysterious throat is long and like a silver flask *, is a sign that the faultless, virtuous, pure word and the prophecies will be preached to all beings. We sacrifice the power of prayer of the gods, that thou shalt preach the nectar-like *Bon* [religion] to all beings!

Oh *rGyal-myed*, that thy sources of sustenance for the children are beautiful * and like silver tambourines provided with covers, is a sign that the nectar of thy milk will flow for all beings like the central current of the river. We sacrifice the power of prayer of the gods, that by means of this nectar-food all unhappiness and all sickness * may be overcome!

Oh *rGyal-myed*, that thy hips are divided and like a drawn bow with the string set, is a sign of thy wisdom to distinguish between faults and virtues *. We sacrifice the power of prayer of the gods for abolishing faults and increasing virtue.

Oh *rGyal-myed*, that thy calves are rounded, and like the calves of antelopes, is a sign that even on tiring pilgrimages there will be cheerful courage in thy heart *, and thou wilt sacrifice it to the gods. We sacrifice the power of prayer of the gods, that one after another thou mayest wander through the ten regions (bhūmi).

Oh *rGyal-myed*, that thy body is like a precious stone, yes, like a clear jewel *, is a sign that the wishes of all beings will be fulfilled by this magic jewel (wishing-stone). We sacrifice the power of prayer of the gods, that thou mayest strew alms on all sides evenly in a merciful manner. Fol. 108 a

Oh *rGyal-myed*, that thy body on the whole is of best proportions *, is a sign that thou wilt always have patience (literally: fulfil patience). We sacrifice the power of prayer of the gods, that the gates of hell may be closed and thou mayest become to all beings a "Lady of redemption".

Oh *rGyal-myed*, the Brahmin's son, 'aGyur-ba-blo-gsal *, has named by name in fine manner thy four outer organs, proceeding from the four elements, and we gods have offered our prayers accordingly. May (all that) remain lasting through the power of prayer for ever *. l. 4

In this way the gods offered prayer.

Thereupon assembled together: *Phyva-kha-rje-dan-po*, the uncle of father *rGyal-bon-thod-[d]kar*, and all the *Phyva* people belonging to him (gods of good luck); then the *dMu* people, belonging to *gShen-rab's* * fore-father *dMu-rgyal* (elder dynasty of the gods); then the little *gShen*, belonging to the *Ye-gshen-yun-drun-sems-dpa* (Svastikasattvas) of *Sham-po-lha-rtse*, the castle of the *gSar*, and all such groups assembled in the palace *Phar-po-so-brgyad*. They spake to the teacher *gShen-rab-myi-bo*: "According to good omens which the Brahmin *Blo-gsal-¹bu*, of wise spirit and great cleverness, hath prognosticated concerning the eight inner virtues proceeding from the power of discernment in the soul of *Hos-za-rgyal-myed* whom thou hast taken to wife for the salvation of the beings, we will offer up a prayer: Fol. 108 b

Oh *rGyal-myed*, that in thy soul all seeds of the kleśas * are consumed, is a sign that thou wilt attain perfection in *this* incarnation. We sacrifice the power of prayer of the *Phyva*, that the gates to the five¹ places of the circle of transmigration be closed!

Oh *rGyal-myed*, that in thy soul is the seed of perception of non-reincarnation *, is a sign that thou wilt be able to teach the beings the *Bon* [doctrine]. We sacrifice the power of prayer of the *Phyva* that the beings may be able to exist without reincarnation.

Oh *rGyal-myed* *, that thou through thy strength and cleverness hast no more passion, is a sign that thou wilt be able to give very large alms. We sacrifice the power of prayer of the *Phyva* that everything, without passion, may dissolve in vast space.

Oh *rGyal-myed*, that thou canst keep the harmonious *, deep ethics, is a sign that the family of *gShen-rab* will increase. We sacrifice the power of the *Phyva* that all his sons, disciples and subjects may reach the goal!

Oh *rGyal-myed* *, that thou, by means of thy clear wisdom, couldst submit to the deepest perfection, is a sign that thou canst well discern

¹ The "wheel of life" had originally only five, not six, parts.

1.3 ཡབ་ཅིག་གཤེན་རབ་མི་ལོ་ལགས། གཤམ་ཕྱང་བོན་ལ་རྒྱ་ཚེ་གྲངས་མང་ཡང། དེས་ཚོག་
 1.4 བདེན་པའི་བོན་ཅིག་བསྟན་ཏེ་སྤྱུལ། དེ་སྐད་ཅེས་སྲས་ཀྱིས་ཡབ་ལ་རྒྱས་སམ་གསོལ་པས།
 ཡབ་ཀྱིས་བཀའ་སྤྱུལ་པ། རྣམ་གསུམ་སློ་དང་ལྷན་པ་འདིགས་ཀྱི་ལྷ་ཡིན། དེས་ཚོག་བདེན་
 1.5 བའི་བོན་ཡང་རྣམ་གསུམ་སྟེ། སློ་ཡིན་ནོ། ། དེ་སྐད་ཅེས་ཡབ་ཀྱིས་བཀའ་སྤྱུལ་དོ། ། ཡང་སྲས་
 ཀྱིས་ཡབ་ལ་རྒྱས་པ། ཡབ་ལགས། སློ་རྣམ་གསུམ་བཟྱི་བ་གང་དང་གང་ལ་གང་གསུམ་པ་ལགས།
 དོན་དང་སྐྱུར་ལ་བདག་ལ་བཤད་ཏུ་གསོལ། ། དེ་སྐད་ཅེས་སྲས་ཀྱིས་རྒྱས་སམ་གསོལ་པས། ཡང་
 གཤེན་རབ་ཀྱིས་བཀའ་སྤྱུལ་པ།

དེས་ཚོག་བདེན་པའི་དོན་བསྟན་པ།
 རྣམ་པ་གསུམ་གྱི་སློ་བཤད་ཀྱིས།
 1.6 སྲས་དང་ཉན་པའི་འཁོར་རྣམས་ཀྱང།
 ལུས་ཀྱང་སྐྱུར་ལ་ཡན་ལག་གསུམ།
 ལུས་མོ་ཚུགས་ལ་ཐལ་མོ་སྦྱར།
 དབང་པོ་མ་ཡིངས་བརྟན་བར་ཉོན།

Fol. 112a དེ་སྐད་ཅེས་གསུངས་པས། སྲས་དང་འཁོར་རྣམས་ཀྱིས། རིན་པོ་ཚེ་སྦྱ་ལྷ་མཚོད་པར་སྤུལ་
 གས། ལུས་ཀྱང་བསྐྱུར་དེ་ཡན་ལག་གསུམ། ། ལུས་མོ་བཙུགས་ཤིང་ཐལ་མོ་སྦྱར། ། དབང་པོ་མ་
 ཡིངས་བརྟན་བར་ཉོན། །

1.2 དེ་སྐད་དེ་ལ་སྟོན་པས། སློ་རྣམ་པ་གསུམ་ངོས་བབྱང་ནས་བཀའ་སྤྱུལ་པ། དང་པོ་འཛིན་
 1.3 པའི་སློ་དང་གཅིག། བར་ཏུ་རྟོག་པའི་སློ་དང་གཉིས། མཐའ་མར་རྟོགས་པའི་སློ་དང་གསུམ་མོ།
 1.4 དེ་ལ་དང་པོར་འཛིན་པའི་སློ་དང་ལྷན་ན། གར་ལྷིན་གྱི་སྟན་དང་འདྲ་བ་ཅིག་དགོས་མོ། བར་
 ཏུ་རྟོག་པའི་སློ་དང་ལྷན་ན། ས་རྟོའི་དང་ནས་རིན་པོ་ཚེ་འཚོལ་བ་འདྲ་བ་ཅིག་དགོས་མོ།
 མཐའ་མར་རྟོགས་པའི་སློ་དང་ལྷན་ན། རིན་པོ་ཚེའི་དང་ནས་ཀྱང་གསེར་རྩེད་པ་འདྲ་བ་
 1.5 ཅིག་དགོས་མོ། དང་པོར་འཛིན་པའི་སློ་དང་མ་ལྷན་ན། ཐག་ངོས་ལ་སྲན་མ་གཏོར་བ་དང་
 འདྲའོ། ། བར་ཏུ་རྟོག་པའི་སློ་དང་མ་ལྷན་ན། མི་ཡིང་བའི་ལག་ཏུ་རྩྭ་ཁ་ལོ་བསྐྱར་བ་དང་
 འདྲའོ། ། མཐའ་མར་རྟོགས་པའི་སློ་དང་མ་ལྷན་ན། གཙོལ་མེད་པོ་གཞུང་ཚོན་འདྲེད་པ་དང་
 1.6 འདྲའོ། ། དེའི་ཕྱིར་ན་རྟོགས་(?)ལ་ནི་རྟོགས་པས་གཙང་། རྒྱུས་པ་སློ་དང་ལྷན་པ་གང་ཤིག་གིས།
 ཚོན་པའི་ཚོགས་སྤྱ་བཅད་པ་ཅིག་གིས། རྟོགས་ཀྱང་རབ་མཚོག་རྒྱལ་བ་ཡིན། རྟོགས་ནས་དོན་
 བཞིན་ཅས་ནས། བྱང་རྒྱལ་སྐྱུར་ཏུ་ཐོབ། ། ཚོག་གི་ལོ་མ་མང་པོ་མ་རྟོགས་བསྟན་ཕྱིར་ཡིན།

ལྷན་ན་ མཉན་ མམ་ མོས་ མམའ་ འཚོལ་

རྟོགས་ནས་ཚོག་པོར། དོན་ལ་མི་སྟོམ་ན། རང་གིས་རང་ལ་སྦྱ་བ་བྱེད་པ་སྟེ། སེམས་ཉིད་ Fol. 112b
 དང་མེ་བྱང་ནང་མཚོང་བ་བཞིན། གཤམ་ཕྱང་བོན་ལ་མོས་པའི་སྲས་དང་འཁོར། དེས་ཚོག་
 བསྟན་པ་ཡིན་གྱིས་སེམས་ཀྱི་དཀྱིལ་ཏུ་དོག། དེ་སྐད་ཅེས་གཤེན་རབ་ཀྱིས་བཀའ་སྤུལ་དོ། །
 ཡབ་ཀྱིས་བསྟན་པ་ཙམ་གྱིས་སྲས་ཀྱིས་རྟོགས། །

འཁོར་ལ་ཤེས་རབ་གསལ་བ་ཐམ་ཟའི་ཕ། འཕྱར་བ་སློ་གསལ་དེ་ལ་ངོ་མཚར་སྟེས།
 སྟོན་པའི་སྐྱུན་ལྷན་ལུས་མོ་བཙུགས། ཐལ་སྐྱུར་ཏེ། ལུས་ལས་དབལ་གྱར། སློ་ལྷན་རྒྱལ་ཕ། 1.3
 ལ། དོན་དང་སྐྱུར་ལ་བདག་གིས་མཚན་ཅིག་གདགས། དེ་སྐད་ཅེས་ཟེར་ནས། མཚན་བདགས་
 1.4 པ། གཏོ་ཕ་འཕུམ་སངས་སྤྱ་བདགས་མོ། དེ་ཡང་སྲས་ཀྱིས་ཡབ་ལ་རྒྱས་པ། གཤེན་རབ་ 1.4
 ལགས། རིག་པའི་སློ་རྩལ་ཚེ་བ་ཐམ་ཟའི་ཕས། བདག་ལ་གཏོ་ཕ་འཕུམ་སངས་སྤྱ་བདགས་ 1.5
 པས་འདི། ཅིའི་ཕྱིར་བདགས། ། དེ་སྐད་ཅེས་རྒྱས་སམ་གསོལ་པས། ཡབ་ཀྱིས་བཀའ་སྤུལ་པ།
 མ་རྟོར་དེས་པར་སྟོན་པས་གཏོ་ ། མི་འབྱེད་མཉམ་མར་སྦྱོམས་པས་ཕ། བོན་ལ་འཕུམ་སྟེ། 1.6
 མཚན་དེ་པས་འཕུམ། འཁོར་པའི་སྐྱུག་[པ]ལྷལ་སངས་པས་སངས། དེའི་ཕྱིར་གཏོ་ཕ་འཕུམ་
 སངས་མོ། །

དེ་ལ་སྲས་ཀྱང་ངོ་མཚར་སྟེས་ནས་ཡང་ཡབ་ལ་རྒྱས་པ། ། འོ་ན་ཡབ་ཉིད་སྟོན་པ་གཤེན་ Fol. 113a
 རབ་མི་པོར་འདོགས་པ། ཅིའི་ཕྱིར་བདགས་པ་ལགས། དེ་ལ་ཡབ་ཀྱིས་བཀའ་སྤུལ་པ། སྐྱང་
 1.2 མིང་ཡོ་སྟོན་ལ་སྟོན། རྒྱུ་འབྱོར་སེམས་ཅན་ལ་སྐྱུར་གསོ་བས་མ། བོན་ཉིད་དམིངས་སྤྱ་
 སེམས་ཉིད་བདལ་པས་གཤེན། འཁོར་བའི་དོན་ལ་སྦྱུལ་ནས་ཕྱོན་པས་རབས། སྦྱ་མདོག་ཕྱག་
 མཚན་མི་རྩ་བསྟན་པས་མི། གཏོ་རྒྱུད་དམྱེད་རྒྱུད་བསྐྱེད་མི་པོ་བས་པོ། དེའི་ཕྱིར་ན་
 1.3 སྟོན་པ་གཤེན་རབས་མི་པོ་ཙོ།

ཡང་སྲས་ཀྱིས་ཡབ་ལ་རྒྱས་པ། བདག་གི་ཡུམ་ཅིག་ལུས་ཀྱི་སྦྱོམ་ཕ་ལ། རོས་ཟ་རྒྱལ་
 མེད་ཏུ་འདོགས་པ་ཅིའི་ཕྱིར་འདོགས་པ་ལགས། དེ་ལ་ཡབ་ཀྱིས་བཀའ་སྤུལ་པ། རྒྱལ་པོ་རོས་ 1.4
 ཀྱི་རིགས་ཡིན་པས་རོས། ཟ་མ་མོ་རྩ་འདུག་པས་ཟ། ཡོ་ཤེས་ལྷ་དང་ལྷན་པས་རྒྱལ། རུག་
 ལྷ་སྟོན་རྣམས་སྤངས་པས་མེད། དེའི་ཕྱིར་རོས་ཟ་རྒྱལ་མེད་དོ།

ཡང་སྲས་ཀྱིས་ཡབ་ལ་རྒྱས་པ། དེ་གོང་ཡན་ཚད་བཤད་ཀྱིས་མི་ལང་ཡང། གཤེན་རབ་ 1.5
 ཉིད་ཀྱི་ཡབ་ཡུམ་ལ། མི་བོན་ལྷ་བོན་ཡོ་བོན་རྒྱལ་བོན་མོད་[ད]གར་དང། མི་ཕྱི་ལྷ་ཕྱི་ཡོ་ཕྱི་
 1.6 རྒྱལ་ལྷད་གཉིས་སྤྱ་འདོགས་པ། ཅིའི་ཕྱིར་འདོགས་པ་ལགས། དེ་ལ་ཡང་ཡབ་ཀྱིས་བཀའ་སྤུལ་
 པ། ལྷ་དང་མི་ལ་སྦྱོགས་ཏེ་རིས་རྒྱག་སེམས་ཅན་གྱི། ཡོ་ག་ཐུགས་རྩེ་བོན་གྱིས་འཛིན་པས་
 གཏོ་ཕ་ རོ་ མཉན་ འཕྱར་

1. 2 ཉིད་སྒྲོ་ཅིག་ཐར་པ་ནས། །ཁམས་[ག]ལྷན་ལས་ཀྱིས་འཁོར་པའི་སེམས་ཅན་རྣམས། །དེས་
 1. 3 ཡི་དོན་དམ་པ་རྟོགས་ལས་ཀྱིས་སྤོང་བ་ཀྱན། །ལྷ་སྤྱོད་གཉིས་ཀ་བྱང་ཏུ་འབྲེལ་བ་ཡས། །
 1. 4 ལྷོད་པའི་སྤོང་ལྷན་ཉིད་ཀྱང་འགའ་དང་འགའ། །དེ་ལ་མདག་གིས་མོན་ཀྱི་མན་ཅིག་གདགས། །
 1. 5 ཇི་ལྷ་ལུང་ཐབས་ཀྱིས་འབྲེལ་བ་ཡགས། །དོན་དང་སྤྱད་ཏེ་མདག་ལ་བཤད་ཏུ་གསོལ། །དེ་ལ་
 1. 6 ཡང་ཡབ་ཀྱིས་མཁའ་རྒྱལ་པ། །དད་པ་ཤེས་རབ་ལྡན་པའི་རྒྱལ་བ་ཤོད། །གཤམ་རྒྱུད་སེམས་
 1. 7 དཔའི་རིགས་ཡིན་དེས་པར་འདུག། །མན་ཀྱི་གདགས་འབྲེལ་རྣམ་པ་གཉིས་ལས་མེད།
 1. 8 གདགས་པ་དང་ནི་གདགས་པ་ཆེན་པོའོ། །དེ་སྐད་ཅེས་གཤེན་རབ་ཀྱིས་མཁའ་རྒྱལ་ཏོ། །ཡང་
 1. 9 ལྷན་ཀྱིས་ཡབ་ལ་གསོལ་པ། །གཤེན་རབ་ལགས། །སེམས་ཅན་རྣམས་ལ། །མན་གདགས་པ་
 1. 10 ཉེས་བྱ་བ་ནི་གང་ལགས། །གདགས་པ་ཆེན་པོ་ཉེས་བྱ་བ་ནི་གང་ལགས། །དེ་སྐད་ཅེས་ལྷན་
 1. 11 སམ་གསོལ་ཡས། །དེ་ལ་ཡང་ཡབ་ཀྱིས་མཁའ་རྒྱལ་པ། །སེམས་ཅན་རྣམས་ལ་མན་གདགས་
 1. 12 པ་ཉེས་བྱ་བ་ནི། །བཞེགས་ཀྱིས་བར་ཏུ་གཙོད་པ་ལ་གཏོའ་མན་ནོ། །སེམས་ཅན་རྣམས་ལ་
 1. 13 མན་གདགས་པ་ཆེན་པོ་ཉེས་བྱ་བ་ནི། །ཏུག་གིས་བར་གཙོད་པ་ལ་ཡེ་ཤེས་མན་ནོ། །དེ་སྐད་
 1. 14 ཅེས་གཤེན་རབ་ཀྱིས་མཁའ་རྒྱལ་ཏོ། །

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ཡང་སྤྱི་ལྷན་ཡབ་ལ་རྒྱས་པ། །སེམས་ཅན་རྣམས་ལ་བཀྲེགས་ཀྱི་བར་ཏུ་གཙོད་གསུང་བ།
 1. 2 བཞེགས་དེ་ངོ་མོ་གང་ལ་འདོགས་པ་ཡགས། །སེམས་ཅན་རྣམས་ལ་ཏུག་གིས་བར་ཏུ་གཙོད་
 1. 3 གསུང་བ། །ཏུག་དེ་ངོ་མོ་གང་ལ་འདོགས་པ་ཡགས། །བཞེགས་ལ་གཏོ་མན་གསུང་བ། །གཏོ་དེ་
 1. 4 ངོ་མོ་གང་ལ་འདོགས་པ་ཡགས། །ཏུག་ལ་ཡེ་ཤེས་མན་གསུང་བ། །ཡེ་ཤེས་དེ་ངོ་མོ་གང་ལ་
 1. 5 འདོགས་པ་ཡགས། །དོན་དང་སྤྱད་ལ་མདག་ལ་བཤད་ཏུ་གསོལ། །དེ་སྐད་ཅེས་སྤྱི་ལྷན་ལྷན་
 1. 6 སམ་གསོལ་ཡས། །དེ་ལ་ཡང་ཡབ་ཀྱིས་མཁའ་རྒྱལ་པ། །སེམས་ཅན་རྣམས་ལ་བར་ཏུ་གཙོད་
 1. 7 པའི་བཀྲེགས་དང་ཏུག་གཉིས་ཀྱང། །དེས་པར་བཤད་ན་རྒྱ་རྒྱུན་གཉིས་ཡིན་ཏེ། །བཀྲེགས་ནི་
 1. 8 རྒྱུན་ལ་ཏུག་ནི་རྒྱ་ཡིན་ནོ། །རྒྱུན་ཀྱིས་བར་ཏུ་གཙོད་པ་སྤོགས་ན་གདགས་པའོ། །ཏུག་གིས་
 1. 9 བར་ཏུ་གཙོད་པ་སྤོགས་ན་གདགས་པ་ཆེན་པོའོ། །གཏོ་བྱ་སེམས་ཅན་རྣམས་ལ་བར་ཏུ་གཙོད་
 1. 10 པའི་བཞེགས་ཉེས་བྱ་བ་ནི། །ཁ་དོག་དང་དབྱིབས་ལྷ་སྤྱེད་པའི་དངོས་པོ་ཅིག་ནི་ཡེ་ནས་མེ་
 1. 11 བྱེད་ཏོ། །ཆགས་པ་འཇིག། བརྟན་པ་འབྱུང་བར་བཞེགས་པ་རྣམས་ཀྱང་བཞེགས་ཉེས་བྱ།
 1. 12 མི་ན་པ་ན་བར་བཞེགས་པ་རྣམས་ཀྱང་བཞེགས་ཉེས་བྱ། །ན་པ་འཇིག་པར་བཞེགས་པ་རྣམས་
 1. 13 ཀྱང་བཞེགས་ཉེས་བྱ། །གང་བ་སྤོང་བར་བཞེགས་པ་རྣམས་ཀྱང་བཞེགས་ཉེས་བྱའོ། །ཡིད་པ་

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ལྷོད་པའི་ རྟགས་ རྟོ་ རྫོང་པོ་ ཅིག་ལ་ འབྲེགས་པ་(བཀྲེགས་)
 རྫོན་པོར་ འཇོམས་པས་

མེད་པར་བཞེགས་པ་རྣམས་ཀྱང་བཞེགས་ཉེས་བྱའོ། །ལྷ་པ་མི་འབྲེལ་བར་བཞེགས་པ་རྣམས་
 1. 2 ཀྱང་བཞེགས་ཉེས་བྱའོ། །དེ་ལྷོད་བཞེགས་པས་བཞེགས་ཉེས་བྱུང་ལ་འདོགས། །
 1. 3 ལྷོད་ན་དོན་དམ་པར་རྟོགས་པའི་རིས་རྒྱལ་སེམས་ཅན་རྣམས། །མ་རིག་རྫོངས་པའི་
 1. 4 དབང་གིས། །འཁོར་པའི་ས་ལ་གནས། །ཆགས་པ་ཞེན་པའི་དབང་གིས་སྤྱུག་བསྐྱེད་འདོད་པས་
 1. 5 གཏུངས། །གཅིག་གིས་ཅིག་ལ་འབྲེག་ཅིང། །གཏོད་པས་བཞེགས་ཉེས་བྱ། །སེམས་ཅན་རྣམས་
 1. 6 ལ་ཏུག་གིས་བར་ཏུ་གཙོད་པ་ནི། །ཏུག་ཀྱང་དངོས་པོ་ཁ་དོག་དབྱིབས་ལྷ་སྤྱེད་པ་ཅིག་ནི་ཡེ་
 1. 7 རྟག་མེད། །ཏུག་གསུམ་སྤྱེས་པར་མཐོ་རིས་ཐར་པའི་ལམ་ལ་འཇོག། །ཏུག་ལྷ་སྤྱེས་
 1. 8 པར་མཐོ་རིས་ཐར་པའི་གནས་ལ་འཇོག། །ཏུག་གི་བྱ་བ་མ་རིག་པ། །ཁམས་གསུམ་
 1. 9 འཁོར་པའི་གནས་སྤྱེས་འཁོར་ཞིང་གསོད་པས་ཏུག། །ཏུག་གི་དངོས་པོ་བྱ་བ་དེ་ལྡོམ།

བཞེགས་ཀྱིས་བར་ཏུ་གཙོད་པ་ལ་གཏོ་མན་པ་ནི། །གཏོའ་ཡང་དངོས་པོ་ཁ་དོག་དབྱིབས་
 1. 10 ལྷ་སྤྱེད་པ་ཅིག་ནི་ཡེ་ནས་མ་ཡིན་ནོ། །སྤྱེས་བྱ་གང་ཉིག་ཐབས་ལ་མཁའས་པ་ཡིས། །བཞེགས་
 1. 11 ཀྱིས་བར་ཏུ་གཙོད་པ་གཏོ་ཡིས་མན་པ་ནི། །ཇི་ལྷོད་མན་པ་མཛོན་བར་ཤེས་པས་བརྟག།
 1. 12 ཚིག་གི་མོ་རྒྱས་མང་པོ་ཇི་ལྷོད་པ་དེན་བར་སྤྱེལ། །སྐད་ཀྱི་གཏང་རག་མང་པོ་ཇི་ལྷོད་སྤྱད་
 1. 13 པར་སྤྱེགས། །གཏུགས་ཀྱི་ཡར་ཐགས་མང་པོ་ཇི་ལྷོད་མཛོན་བར་གཏང། །ཉིང་དེ་འཇིན་
 1. 14 ཚལ་ཀྱིས་ཡེ་ཤེས་ལྷོད་བསྐྱེད་ལ། །ལྷན་ཇི་ཆེན་པོས་ཡིངས་སྤྱེས་ལྷ་པར་བཅོ། །སྤྱིར་ན་
 1. 15 སེམས་ནི་ནི་སྤྱོད་དཔེ་ཀྱིས་ཟེན་པར་གསུང། །ཡིད་གཏུངས་དག་འཇམ་ཐན་ཀྱི་ཐ་མ་བཞིན།
 1. 16 དམིགས་ཀྱང་སེམས་ཅན་ཀྱན་ལ་མ་འདར་རབ་ཏུ་བཞུ། །ལྷ་སྤྱོད་དེ་ལྷོད་འབྲེལ་ན་བཞེགས་
 1. 17 ཉེས་བྱ་བ་མེད། །གཏོ་བྱ་འབྲུམ་སངས། །དེས་ནི་སེམས་ཅན་རྣམས་ལ་མན་གདགས་སྤྱེད་པར་
 1. 18 དེས། །འདུས་པའི་འཁོར་རྣམས་ཀྱན་ཀྱང་སེམས་ལ་ཞེན་པར་བྱང། །བཞེགས་ཀྱིས་བར་ཏུ་
 1. 19 གཙོད་པ་སྤོགས་ཐབས་བསྐྱད་པའོ། །
 1. 20 ཏུག་གིས་བར་ཏུ་གཙོད་པ་རྣམས་ལ་ཡེ་ཤེས་མན་པ་ནི། །ཡེ་ཤེས་ལ་འདར་དངོས་པོ་ཁ་
 1. 21 དོག་དབྱིབས་ལྷ་སྤྱེད་པ་ཅིག་ནི་ཡེ་ནས་མ་ཡིན་ནོ། །སྤྱེས་བྱ་སྤྱེད་དུ་ཆེན་དབང་པའི་
 1. 22 འཇོ་ཅན་ཀྱིས། །གཤམ་རྒྱུད་པོན་ལ་ཤེས་པའི་ཚལ་སྤྱདས་ནས། །ནམ་ཉིག་རིག་པས་རྫོང་
 1. 23 རྫོང་ཤེས་རབ་ཚོད་རྫོང་ན། །སྤྱུག་བསྐྱེད་འཁོར་པའི་ཏུག་ལྷ་གཏོན་པོར་འཇོམས་པས། །
 1. 24 བདེ་བར་ཐར་པའི་ཡེ་ཤེས་ཆེན་པོ་ལྡེ་ཚལ་འབྱུང་ངོ། །

1. 2

1. 3

1. 4

1. 5

1. 6

1. 6

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1. 2

1. 3

1. 3

1. 4

1. 6

1. 6

དེ་ལ་ཡང་གཏོ་བྱས་གསོལ་པ། །སྤོན་པ་ཡགས། །གཤམ་རྒྱུད་པོན་ལ་ཤེས་པའི་ཚལ་
 རྫོང་པོ་ སྤྱེས་པའི་ ཡས་ཐགས་ མིག་ གཏོ་བྱ་ གཤམ་རྒྱུད་
 རྫོན་པོར་ འཇོམས་པས་

Fol. 117b

ལྷུང་ན། བོན་ལེས་བྱ་བའི་ལྷོ་དང་དངོས་པོ་ཇི་ལྟར་ལགས། རྣམ་པ་ཐམས་ཅད་མཐེན་དང་པས་
 བཤད་ཏུ་གསོལ། དེ་སྐད་ཅེས་གཏོ་བྱས་གསོལ་དོ། གཤེན་རབ་ཀྱིས་བཀའ་རྒྱུལ་པ། གཤེན་
 ལེས་བྱ་བ་དོན་ལས་མི་[ག]ཡོངས་པ། ལྷུང་ལེས་བྱ་བ་རྟགས་ལས་མི་འཇུག་པ། བོན་ལེས་
 བྱ་བ་རུངས་ཉིད་བཅུ་པའི་སྒྲོང་། ལ་ལེས་བྱ་བ་གཤེན་ལྷུང་བོན་ལ་དེ་ལྟོགས་པས་ལ།
 ཤེས་པའི་ཆལ་ནི་དེ་ལྟ་བུ་ལ་ལྷུང་། ཤེས་པ་ལྷུངས་པས་ཤེས་རབ་གཞོན་ཅིག་ལྷུང་། ཏུག་
 འཛོམ་གཏེན་པོ་མེ་ཤེས་ལྷུང་ཡང་ལྷུང་ཉིད་ཏུ་འོ། གཤེན་ལྷུང་བོན་ལ་སྦྱིར་སྦྱོན་པས་མ་
 ལ[ས]འདས། དོན་ཏུ་བལྟས་ན་ལྷོ་སྦྱོན་ལྷུང་གཞུག་ལ་ཏུག་གོ། དེ་སྐད་ཉོན་པས་བཀའ་
 ལྷུལ་དོ། ॥

L. 2

L. 3

L. 4

Fol. 118a

དེ་ལ་ཡང་གཏོ་བྱས་གསོལ་པ། ལྷོན་པ་ལགས། གཤེན་ལྷུང་བོན་ལ་ཤེས་པའི་ཆལ་
 ལྷུང་ན། བོན་གྱི་སྤོ་སྤོ་ལྷུང་གཞུག་ལ་ཏུག་དོན་ཏུ་བལྟས་པ་འདི། དེས་པར་གསལ་ལ་
 བཅུ་ལ་བཤད་ཏུ་གསོལ། དེ་སྐད་ཅེས་གཏོ་བྱས་གསོལ་དོ། ཡང་གཤེན་རབ་ཀྱིས་བཀའ་
 ལྷུལ་པ། བོན་གྱི་སྤོ་གཞུག་ནི། དཀའ་བཅད་ཀྱི་སྤོ་དང་གཅིག། ལྷུང་ལྷུང་གྱི་སྤོ་དང་
 གཉིས། དེ་གཉིས་ཀ་མ་ཡིན་པའི་སྤོ་དང་གཞུག་མོ། བོན་གྱི་སྤོ་དང་གཞུག་ནི། དབང་པོ་རབ་
 ཀྱི་སྤོ་དང་[ག]ཅིག། དབང་པོ་འཕྲིད་ཀྱི་སྤོ་དང་གཉིས། དབང་པོ་མ་མའི་སྤོ་དང་གཞུག་
 མོ། བོན་དཀའ་བཅད་ཀྱི་སྤོ་ནི་དབང་པོ་རབ་ཀྱི་སྤོ་དང་ལྷན་པའོ། བོན་སྤོ་ལྷུང་གྱི་སྤོ་ནི་
 དབང་པོ་མ་མའི་སྤོ་དང་ལྷན་པའོ། དེ་གཉིས་ཀ་མ་ཡིན་པའི་སྤོ་ནི། དབང་པོ་འཕྲིད་ཀྱི་
 སྤོ་དང་ལྷན་པའོ། བོན་གྱི་སྤོ་སྤོ་ལྷུང་གཞུག་ལ་ཏུག་དེས་པར་དེ་ལྟར་གསལ་པའོ།
 དེ་སྐད་ཅེས་ཉོན་པས་བཀའ་རྒྱུལ་དོ།

L. 2

L. 3

L. 4

དེ་ལ་ཡང་གཏོ་བྱས་གསོལ་པ། སེམས་ཅན་རྣམས་ནི་སྤོན་གྱི་ལས་འཕྲོ་བཟང་དན་ཀུན་
 གཞི་དུལ་ན་མཆིས་པའི། དབང་པོ་རབ་འཕྲིད་མ་མ་ལས་ཀྱིས་གནས་པ་ལ། བོན་ལ་སྤོ་
 གཞུག་ཡོད་པར་མི་དེ་གས་ན། སྤོ་གཞུག་དེ་གས་ལ་གད་གཏོགས་སྤོན་པས་བཤད་པར་ལྷ།
 དེ་སྐད་ཅེས་གཏོ་བྱས་གསོལ་དོ། ཡང་གཤེན་རབ་ཀྱིས་བཀའ་རྒྱུལ་པ། ལྷུང་ན་བོན་ཉིད་
 བཅུ་པའི་ཐིག་ལེ་ཏུག་ཅིག་ཡིན། སེམས་ཅན་ལས་ཀྱིས་[ས]རབ་འཕྲིད་མ་མ་མང་པོར་གནས་
 པ་ཡིན། སེམས་ཅན་སྤོ་དང་ལྷན་པས་བལྟན་པའི་ལྷུང་སྤོ་ཏུ་སྤོ་གཞུག་བཅད་ནས་དེ་ལ་
 སྤོས་ཤིང་ལྷས་པའོ། ॥

L. 5

དེ་ལ་ཡང་གཏོ་བྱས་གསོལ་པ། ལྷོན་པ་ལགས་སེམས་ཅན་དོན་ཏུ་བོན་གྱི་སྤོ་གཞུག་བཅད།
 དེ་ལས་སྤོས་ཤིང་གས་པ་ཇི་ལྟར་ལགས། ལྷོན་པས་བཅུ་ཅག་འཁོར་ལ་དེ་གས་ལྷུ་
 ལྷོན་པོར་ གསལ་ལ་ གཏོ་བྱས་ ལྷོ་ ཏོགས་

ལྷོ་བར་བཤད་པར་ལྷ། ཡང་གཤེན་རབ་ཀྱིས་བཀའ་རྒྱུལ་པ། བོན་དཀའ་བཅད་ཀྱི་སྤོ་ནི་ 1.6
 མན་དག་ལྷུང་གི་བོན་དཔོན་གསལ་སྤོས་པ་ལ་ལྷུང་པའོ། བོན་སྤོ་ལྷུང་གྱི་སྤོ་ནི་སྤོ་པ་
 ལྷུང་གྱི་བོན། ཆབ་དག་གེར་ལ་སྤོ་བའོ། བོན་དེ་གཉིས་ཀ་མ་ཡིན་པའི་སྤོ་ནི་འབན་ལྷུལ་ 1.6b
 གཏོན་མཆོད་པ་དང་། ཆབ་ཀར་སྤོན་ལྷུལ་དང་། ལྷུག་པ་འཇུག་ཏུ་གཞུག་པ་དང་། དག་པོ་
 ལྷུགས་ལྷུ་ལྷུལ་པའོ། དེ་ལ་དཀའ་བཅད་ཀྱི་སྤོ་ནི་སྤོ་དངོན་བཟང་པོ་དེ་ལྷོན་ལ་དེ་གས་ལས། 1.2
 ལྷུལ་ལྷན་དང་ཆེད་ཤིན་དང་ལྷུངས་ན་གཞོན་ཅིག་གོ་བའོ། ལྷུང་ལྷུང་གྱི་སྤོ་ནི་སྤོས་ཤིང་
 ལྷན་པ་ཅོམ་གྱིས་ཤེས་པར་འཇུག་པའོ། དེ་གཉིས་ཀ་མ་ཡིན་པའི་སྤོ་ནི། སྤོ་བ་དཔོན་མཁས་
 པས་བལྟན་པས། གོ་བའོ། ལྷོ་སྤོ་དོན་རྣམས་ཉོགས་ན་མོ་སྤོ་ཏུ་ལྷུག་སྤོ། འུ་དཀའ་བཅད་ 1.3
 ལྷོ་[སྤོ]ཡང་དཀའ་བཅད་ཡང་དག་ཡིན། གཏོན་མེ་བར་སྤོ་བ་ཅིག་ལ་མོད་ན་སངས་ལྷ།
 བོན་ཉིད་ཐིག་ལེ་ཆེན་པོ་ཅིག་གི་དོ་པོ་ལ། མ་དེ་ག་སེམས་ཅན་མེ་ཤེས་བཟེད་ལྷུགས་ནི། 1.4
 དབང་པོ་རབ་ལ་དཀའ་བཅད་བལྟན་ལ་ཅིག་ཅར་བཟེད་པ་དང་། དབང་པོ་མ་མ་རྣམས་ལ་
 ལྷུང་ལྷུང་བལྟན་ཁད་ཀྱིས་བཟེད་ལྷ། དཔེ་ནི་ཉི་ལྷ་གཉིས་ལ་ལྷུངས་ལ་མེ་ཤེས་བཟེད། དཔེར་ 1.5
 ན་ཉི་མ་ཤར་པའི་ཏུས་ན་དེ་ལྷུང་ཐམས་ཅད་གསལ་པ་བཤིན། དབང་པོ་རབ་ལ་སྤོན་ཆོ་
 ལྷུངས་པའི་ལས། ལྷན་གཞིའི་དུལ་ན་དལེ་པའི་ཤས་ཆོ་པ། ལྷོན་པའི་ལྷོན་དང་ལྷན་ནས་ 1.6
 དེས་དོན་བལྟན་པས་གོ། ལྷོ་བ་ཅིག་ལ་དེ་ནི་ཐར་པ་བོལ།

ལྷོ་ རབ་ མོ་དོ་སྤོ་ ལྷུག་སྤོ་(?)

The text is printed as prose as it had been left by the late author although it is in fact mostly in rhymed verse. B.S.

Fol. 110 a,
empty

TRANSLATION

Fol. 110 b * In the language of the gods of the svastika: *Ad-kar-'abar-ba-kund-khyab-lam*. In human language: The chapter treating of the begetting of a son by *gShen-rab*.*

l. 3 * At that time *gShen-rab* shewed great mercy upon the daughter of
l. 4 *Dan-ba-yid-rins* from *Hos**, the honorable *Hos-za-rgyal-myed*, who was beautiful in her outward appearance, and virtuous in her inward soul; and
l. 5 through the power of prayer of the gods and of the *phyva**, and through the common merit of the beings, a son was born in the following year. At
l. 6 that time everybody rejoiced. The gods of the heavens and * the *nāgas* of the earth assembled together, and the great god *brGya-byin* (Śatakratu, Indra), the great ruler over all, as well as the great god *Thsañs-pa* (Brahma), the mighty wheel-turner, gave to the prince [the following gifts]: The great
Fol. 111 a god **Thsañs-pa* (Brahma) gave him a bath of nectar; the god *brGya-byin* (Indra) gave him the power of the costly wishing-gem; the *nāga* '*u**jog-po* made him treasure-warden of the *Utumbara*-flower; the *nāga* *dGa-bo* laid
l. 2 him in the cradle of delights*; and the *nāga* *Ma-dros-pa* formed the cradle-cord (on which the cradle hung) out of the threads of prayer; the king of the *phyva* interpreted [favourably] the good omens of happiness; and the
l. 3 king of the *dMu* tied the svastika cord of the *dMu* round him; the "*gShen** charged with a crown" supplied him with an unchangeable crown; and the "*gShen* of great power" plaited for him the "plait of long life". The Brahmin's son, '*aGyur-ba-blo-gsa*l examined the omens (*lakṣaṇa*), and they were
l. 4 very good omens*. He recited the prognostications before father, mother, and all persons assembled there [as follows]: "This prince is indeed born as one who will rule powerfully over the eight tribes of gods and demons,
l. 5 and who will be able to carry out the best for all beings*. If one examines his outward appearance, he is like his father, as if encased in costly white silk, outwardly of soft whiteness, but inwardly of coloured brightness. If
l. 6 one examines his inward soul,* his soul is transparent through the 100,000 fold magic power of the *gTo*. Yea, he is such a one who can yet increase the magic art of the *gTo*!" thus spake the Brahmin.

Fol. 111 b Since the prince was an incarnation of cleverness (*thabs*) and wisdom*, he attained already after one year the [ordinary] measure of wisdom; after two years his soul was filled with compassion; and after three years he already put his father to confusion at times [through his questions]. *gShen-rab*, father and son, throve, and all beings * rejoiced over them. As the clouds in the sky [they came near] and listened.

The son spoke to the father: "O *gShen-rab-myi-bo*, thou unparalleled father! If there be great numbers of *Bon* [doctrines] of the svastika, teach
l. 3 me one such *Bon*-[tenet] of the word * of truth!" At this request of the son the father spake: "Thou art a wise boy, thou art equipped with the three

kinds of understanding! Also there are three kinds of words of the truth in the *Bon* [teaching]*, like to the understanding." l. 4

Thereupon the son spake: "O father, where do the three so-called parts of the understanding belong to? Tell me that in connection with their meaning!"* As the son thus besought, spake *gShen-rab*: "While telling you l. 5 the meaning of the words of truth, I will explain to you the threefold understanding."

Oh my son and ye listening * escort, l. 6
Bow your bodies and as far as your three members are concerned,¹
Fall down on your knees and fold your hands!
Listen while you keep motionless command of your organs of sense!²

While he thus spake, the son and his companions made offerings to him of the five gems*, bowed down their bodies, and as far as their limbs were Fol. 112 a concerned, they fell on their knees, folded their hands, and listened, while controlling their organs of sense motionless.

Then spake the teacher, taking firm hold in his address of the three parts of the understanding*: [There are]: in the first place the understanding l. 3 with which we apprehend first; in the second place the understanding with which we discern further³; in the third place the understanding that knows to the end. Further: He who possesses the first apprehending understanding, is necessarily like to the thunder (literally: the answer) from a dense cloud*. l. 2 He who possesses the further discerning understanding³, is necessarily like to a man searching for jewels amidst earth and stones. He who possesses the understanding that knows to the end, is necessarily like to a man who discerns the gold from among jewels*. He who possesses not the first apprehending understanding, is like unto a man who strews peas (or lentils) on l. 4 the bare rock. He who possesses not the understanding for further discernment³, is like unto a man who puts coloured objects into the hand of a blind man*. He who possesses not the understanding that knows to the end, is l. 5 like unto a man who runs in pursuit of the ends of the rainbow. Therefore by knowledge an end is made. But a wise man who knows by means of these four verses* is an Excellent Conqueror and if he knows and then l. 6 acts in accordance with the meaning, he will quickly attain to Buddhahood. The great foliage of words is not for the sake of knowledge, but for the purpose of teaching. When He knows, he dispenses with the words*. Fol. 112 b He who reflects not on the meaning, deceiveth himself. He is like to a man, who with his soul springeth into the bright flame of fire. Oh my son, and ye companions, ye who love the *Bon*-[teaching] of the svastika! Because

¹ Arms, legs, head.

² Even the eyelids may not be moved.

³ Literally: discernment between.

l. 2 this is the word of truth, keep it in your inmost soul!"* Thus spake *gShen-rab*. And everything that the father had taught, the son had understood.

Among the escort was also 'a*Cyur-ba-blo-gsal*, the brahmin's son, of clear wisdom. He was greatly astonished at [all] this. After having bent his knees before the teacher*, and having folded his hands, beams of light emanated from his body, and he spake to the wise prince: "To thee I will give a name connected with signification!" While speaking thus, he named him **gTo-bu-'abum-saṅs*. Thereupon the son said to the father: "O *gShen-rab*, the brahmin's son of great prudence and wisdom has named me *gTo-bu-'abum-saṅs**. Why has he named me so?" The father replied to this question: "Because thou, without guile, teachest the right, art thou called *gTo*. Because thou, without selection, dost adjust everything, art thou called *bu**. Because thou knowest the [book] 'a*Bum-sde* (100,000 chapters) of the *Bon*- [doctrine], art thou called 'abum. Because thou dost heal the misery of the circle of rebirth, thou art called *saṅs*. Therefore the name *gTo-bu-'abum-saṅs*.

At this the son wondered and spoke to the father: "Well, father, and thou art named *sTon-pa-gshen*-rab-myi-bo*. Wherefore art thou so named?" Thereupon the father spake: "On account of the bright kingdom of light and wisdom am I called *sTon*. Because I nourish the beings like children, am I called *pha*. Because my soul expands in the sphere* of the *Bon*, I am called *gshuṅ*. Because, for the welfare of the beings, I have begotten, am I called *rabs*. Because I appear on earth as a man, as to colour of my body and marks on it (lakṣaṇa), am I called *myi*. And because I pour out the nectar of the *gTo-rgyud* and *dPyad-rgyud* (Mimamsa?) am I called *bo*. Thus the name *sTon-pa-gshen-rab*-myi-bo*.

Thereupon the son spoke to the father: "My peerless mother, the vessel of my body, is called *Hos-za-rgyal-myed*. Wherefore is she named thus?" Thereupon the father replied: "*Because she is of the family of the king of *Hos*, she is called *Hos*. Because she is a wedded wife (*za*) and matron, she is called *za*. Because she possesses the five-fold wisdom, is she named *rgyal* (Victoria). Because she hath overcome the poison of the five sins, is she named *myed* (no[sin]). Thus the name *Hos-za-rgyal myed*.

l. 5 The son * spoke to the father: "Your own parents, *gShen-rab*, who are truly not to be expressed in words, are named: *Myi-bon-lha-bon-yo-bon-rgyal-bon-thod-[d]kar*, and *Myi-phyi-lha-phyi-yo-phyi-rgyal-[b]zhad-[ma]*. l. 6 Why are they * so named?" Thereupon the father answered: "Since the gods, men, and other beings of the six kingdoms were touched by the *Bon*-[teaching] of the Yoga-compassion, is he called *Myi-bon-lha-bon-yo-bon*.

Fol. 113 b Because he is a *Bon-po* of so great experience in the art of reigning*, is he called *rgyal-bon*. And because the grand-father as sovereign of the *phyva* wears a *thod-[d]kar* (quiver) full of arrows girt round him, is he called *thod-*

[*d]kar*. Thence the name *Myi-bon-lha-bon-[yo-bon]-rgyal-bon-thod-[d]kar*.

Because she loveth equally, actually without any difference*, gods, l. 2 men, and other beings, is she named *Myi-phyi-lha-phyi-yo-phyi*. Because at that time when *rGyal-bon-thod-[d]kar* went into the town, her face shone like the sun and moon, and she smiled, she is called *bzhad* (smile)*, and l. 3 because she loved all beings as children, she is called *ma* (mother). Thence [the name] *Myi-phyi-lha-phyi-yo-phyi-rgyal-[b]zhad-ma*.

Once more the son enquired of the father: "Even if we cannot sufficiently describe in words our homeland here at the gate of *Glin**, why is l. 4 the country of 'Ol-mo-luṅ-riṅs called 'Ol-mo-luṅ-riṅs? Why is the [palace] called *Phar-po*-so-brgyad*¹ named *Phar-po-so-brgyad*¹? Why is the [palace] l. 5 called *Sham-po-lha-rtse*² named *Sham-po-lha-rtse*²?" Thereupon the father replied: "Because there is no rebirth in 'Ol, it is called 'Ol. Because [here] in women no concupiscence finds a place, it is called *mo*. Because in *Luṅ* (the valley) prophecies (*luṅ*) are uttered*, it is called *luṅ*. Because com- l. 6 passion extends far, it is called *riṅ* (long). Thence the name 'Ol-mo-luṅ-riṅs.

Because ignorance is won over to wisdom, it is called *phar* (the other side). Because ignorance is changed through wisdom ('*apho-ba*, change) it is called *pho*. Because one watches (*so*) over virtue and sin, it is called *so*. Because one overcomes the eight faults by means of omniscience*, it is called *brgyud*. Fol. 114 a Thence [the name] *Phar-pho-so-brgyad*.

Because people reflected on the signification of the truth, it is called *sham*(?). Because the misery of the circle of rebirth is cast away [there], it is called *pho* (throw out). Because one arrives at certainty without mistake, it is called *lha*. Because one loves there in extraordinary manner*, it is l. 2 called *rtse* (*brtse-ba*, love)." Thus spake he.

The son enquired of the father: "Even if one cannot deliberate exhaustively on the deeds of the beings and on the fruits of their deeds, and there are indeed many numbers in the kingdoms of the world³, what is the castle, who are father, mother, and brother of my grandmother *Yo-phyi-rgyal-[b]zhad-ma*, from whose body such a one as thou, my father and teacher *gShen-rab-myi-bo*, art born, and over whom my grandfather *rGyal-bon-thod-dkar* was astonished * and smiled?" Thereupon the father spake: "*At that l. 3, 4 time she was born in the city of *Lan-liṅ*. Her caste was *dMaṅ-rigs* (Vaiśya). Her father was named *Sa-la*. He was blind on his right eye. The mother was named 'a*Gir-ti*. She was wrathful*. Of them the son was named *gSal-* l. 5 *khyab*. He was lame on the left side. As she was of good omens among [all] the beings, and inwardly of clear intellect, the smiling king smiled on her.

The son asked the father*: "O how glorious, thou omniscient *gShen-* l. 6

¹ Properly: *Phar-pho-so-brgyad*.

² Properly: *Sham-pho-lha-rtse*.

³ Probably the meaning is: although there are many kingdoms of the world.

rab! What were the deeds, and the fruits of deeds, that one was blind on his right eye, one lame on his left leg, and one was inwardly wrathful, that the king could smile on her, and she was allowed to give birth to *gShen-rab*?" The father spake: "*Sa-la*, '*aGir-ti*, and *gSal-khyab*, these three, have accumulated much merit in many incarnations. Before their present* incarnation, at the time when the former teacher, *gTo-rgyal-ye-mkhyen*[*d*], propagated the *Bon* [teaching], they appeared as three human beings in the land '*Od-ma'-glin'-khor-rgyas-pa*, in the half west (possibly W.N.W.) of the world*. They believed in the *Bon* of the svastika, and stepped through the *Bon*-gate of the '*aPhan-yul-ba* (doctrine) of the little vehicle (*Hinayāna*). They all three were honourable followers of ethics, and in bad times they lifted up their souls * to a high standard. Now they passed into the gate of the *dPon-gsas* of the great vehicle (*Mahāyāna*), and meditated uninterruptedly on the doctrine of the *dPon-gsas* [teaching]. But because with that they did not bring into agreement their behaviour, according to the ethics of the *dPon-gsas* [teaching]* they, in consequence of these faults in behaviour, were born into the *dMan-rigs* caste. For the faults of having broken the lamp of patience, *Sa-la* was born blind on his right eye. For the fault of having offended the *Bon* [custom] of zealous circumambulations, *gSal-khyab* was born lame on his left leg. Because '*aGir-ti*, notwithstanding having lived according to the teaching of the *dPon-gsas* doctrine, became entangled in adultery, in consequence of passion, he received a wrathful [temperament] and the body of a woman. All these misdemeanours are sins against the excellent manners of the '*aPhan-yul* [teaching]*. In consequence of the virtue of meditating on the *Bon* views of the *dPon-gsas*-[tenets], she became perfected as goddess *Thugs-rje-byams-ma* and came down in this incarnation as the girl *rGyal-[b]shad-ma**. If she then shall be united with *gShen-rab* himself, she will be redeemed. If then, according to the Tantras of the great and little vehicle, views and behaviour agree (literally: are united) in both of them, as a pair, they will both be redeemed in this incarnation, unshackled by the former ones." Thus spake *gShen-rab**.

Again the son enquired of the father: "O *gShen-rab*, views and behaviour uniting as a pair! What shall we do that they become united?" As he thus enquired of his father*, this one answered: "If, standing before the many gates of the *Bon* [doctrine] of the svastika, any being wishes for redemption and combines views and behaviour to one pair (*i.e.*, makes them agree), then he without all doubt attains redemption. If the views on possession and non-possession * meet each other (*i.e.*, if one does not trouble for wealth), and the behaviour is in accordance, when there is no greed, when there is undisturbed evenness of soul, there the great wisdom has arisen, which makes no differences through evenness of mind. Then one practises with eagerness the ten virtues of the Land beyond (*pāramitā*). Even if the primeval cause [of existence] seek for fruits, yet there is certainly no [further

fall] through seduction*. If one lives so that views and deed both agree, it is certain that he attains the fruit of deliverance yet in this incarnation." Thus spake *gShen-rab*.

Again the son enquired of the father: "O *gShen-rab**, if I, after having united views and behaviour to one pair, am freed through this one gate, and some of the beings who are being driven about in the three worlds by Karma, have grasped the true, holy sense [of the doctrine], are cleansed through Karma, have united views and behaviour to one pair* and have stepped through the gate of good behaviour—how can I be of assistance to such in the *Bon* [teaching]? Through what means can perfection become theirs? Pray, tell me that with its meaning!" * Thereupon the father spake: "O thou prince full of faith and wisdom! Thou belongest to the class of the *gYun-drun-sems-dpā* (*Bodhisattva*). Thou dost indeed! There are only two ways to help: * the 'help'; and the 'great help'!" Thus spake *gShen-rab*, and the son asked the father: "O *gShen-rab**, what is the so-called 'help' for the beings? What is the so-called 'great help'?" To this question the father replied: "The so-called 'help' for the beings * is this: If a *bGegs* (*vināyaka*) hindereth them, a *gTo* (something magic) comes to their assistance. The so-called 'great help' for the beings is this: If the [five] poisons (moral faults) hinder them, wisdom comes to their assistance!" * Thus spake *gShen-rab*.

Again the son enquired of the father: "Thou sayest that the beings are hindered by the *bGegs*. With what are the *bGegs* connected?* Thou hast said that the beings are hindered by the [five] poisons. With what are the five poisons connected? Thou hast said that *gTo* helps against the *bGegs*. With what is the *gTo* connected? Thou hast said that wisdom assists against the poisons*. With what is wisdom connected? Pray tell me that with its signification!" When the son had thus questioned, the father spake*: "If a man speaks truthfully about the *bGegs* that hinder the beings, and about the poisons, he has to treat of a fundamental (*rgyu*) and of an outer (*rkyen*) cause. The *bGegs* are an outer cause, the poisons are an inner fundamental cause. If a man averts the outer hindrances*, so is that a 'help'. If he averts the hindering poison, so is that a 'great help'. O *gTo-bu*, the so-called *bGegs* that hinders the beings, is a thing that has neither form nor colour*. It certainly has not. Therefore, as one born of woman passes away, as something firm becomes changed, so will also the *bGegs* (*i.e.*, the hindrances) be removed! Thus it is said—As [truly] as a sound man becomes sick, so will the hindrances be removed! * Thus it is said,—As truly as a sick man will die, so [truly] will the hindrances be removed! Thus it is said,—As [truly] as something that is full becomes empty, so will the hindrances be removed! Thus it is said,—So [truly] as the proprietors become non-proprietors, so will the hindrances be removed! Thus it is said,—As [truly] as the perfected become imperfect¹, so will the hindrances be removed*. Thus it is said. In

¹ Possibly vice-versa.

this way they will be hindered through the hindrances. In this way is everything connected with one another.

Generally considered, the six kinds of beings who have apprehended the sacred purpose, live within the sphere of the circle of re-birth, bound through the power of ignorance. In consequence of lasciviousness they suffer
 l. 3 from the misery of passion*. One hinders the other. They hinder each other mutually through inflicting harm! Thus it is said,—As far as the hindering of the beings through poison is concerned, so are the poisons also a thing
 l. 4 that has neither form nor colour*. These they most certainly have not. If ever three poisons (*i.e.*, passion, anger, stupidity)¹ break out, turn them back on your way to the paradise of redemption! If ever five poisons (*i.e.*, pride, ravening, anger, envy, stupidity)² arise, turn them back from the place of the paradise of redemption! The work of the poisons is ignorance.
 l. 5 It is the poison, that sends about [the beings] in the three worlds * of the circle of rebirth, and destroys them. This is the so-called fivefold nature of the poison.

If one should say that the *gTo* (a kind of magic) helps in averting the *bGegs*, so is *gTo* also a thing that has neither form nor colour. These it most
 l. 6 certainly has not*. For the man who is wise respecting the means [of salvation], the signification of the sentence, that the *gTo* is of use in averting the *bGegs*, is as follows: As far as the healing extends, just so far extends the knowledge through supernatural power (*abhijñā*). As far as the words and
 Fol. 117 a tales are connected with truth, so far the many words of thanks* are pleasant to hear. As far as the sacrifices (*yar-thags*) of pictures (or figures) be beautiful just so far also [the offerers, or receivers?] will be born again near the god of wisdom³, by means of the power of contemplation, so far they will
 l. 2 also be blessed by the Great Merciful One⁴. * Generally speaking: their soul is enveloped in peacefulness and rest; the sense is of keen capacity; the speech is gentle as with such as have reached the highest grade of servitude. Also the eye, in all these beings, is not blind, but of keen perception. If views and behaviour agree in such a way, there are no so-called *bGegs*
 l. 3 (hindrances) whatever. O *gTo-bu*-* *abum-sans*, it is certain that through this, salvation arises for the beings! All my companions here assembled together are moved in their hearts with longing [for it]. In this way I have shown
 l. 4 the means by which the hindrances of the *gGegs* can be repelled*.

In regard to the hindrances through the poisons it was said that wisdom assists against them. Wisdom is also a thing that has neither form nor colour. These she most certainly has not. When, in the case of a pious man with
 l. 5 strong faith, the practice * increases, and the study of the science of the

¹ This is the Buddhist view.

² This is the Bon-po view.

³ Or, as the god of wisdom.

⁴ Who is this here? Among the Buddhists it is Avalokita.

Bon of the svastika is more practised, when there is taste for knowledge, and the extremest measure of knowledge has been reached, then the five poisons of the misery of the circle of re-birth are overcome as enemies, and a capacity for the fivefold great wisdom of the blessed saved ones * is l. 6 reached."

Thereupon spake *gTo-bu*: "O master, if through the *Bon* [teaching] of the svastika the capacity for wisdom is practised more and more, what then are the fields (*sde*) and the objects of the so-called *Bon*? Since thou knowest all things, please, tell us that!"* To this question of *gTo-bu*, *gShen-rab* replied: "When you say *gYuni*, it means: Never swerve from the goal! If you say *druñi*, the meaning is: Never deviate from knowledge! When you say *Bon*, so is meant the extent of the expanding space!* When you say *la*, the meditation on the *Bon* of the svastika is meant! When you say *shes-*
 Fol. 117 b
 l. 2 *pai-rtsal*, the meaning is: Practice therein! If knowledge is exercised, the [actual] wisdom appears at once. As soon as the poisons are the conquered enemy, the fivefold wisdom appears of itself*. As far as the propagation of the *Bon* doctrine of the svastika generally is concerned, so is that beyond
 l. 3 all conception. If one gather up [the teaching] according to its signification, so will he obtain three pairs of baskets, or six single ones." Thus spake the teacher.

Thereupon *gTo-bu* made enquiry: "O master*, if the capacity for understanding the *Bon* [teaching] of the svastika is practised, and according
 l. 4 to its signification is gathered up in three pairs of *Bon* baskets or six single ones, I pray thee, tell me all that clearly and according to the truth!" Upon this request of *gTo-bu**, *gShen-rab* replied: "These are the three spheres of
 l. 5 the *Bon*: (1) the sphere of those [tenets] that are difficult to comprehend; (2) the sphere of those that are easy to comprehend; (3) the sphere of those that are neither the one nor the other. These are the three baskets of the
*Bon**: (1) the basket of the first [class] organs; (2) the basket of the middle
 l. 6 [class] organs; (3) the basket of the lowest [class] organs. The sphere of the *Bon* difficult to comprehend belongs to the basket of the first [class] organs; the sphere of the *Bon* easy to comprehend* belongs to the basket of the
 Fol. 118a
 lowest [class] organs; the sphere of the *Bon* being neither the one nor the other, belongs to the basket of the middle [class] organs. In this way the three pairs or the six single items of the spheres and baskets of the *Bon* are distinguished." Thus spake the master*.

gTo-bu asked: "As the fruit of former deeds, the beings have in their inmost soul a good or a bad nature, and live with organs which [have developed] through first class, middle class or lowest class deeds. Is it not right, then, that the *Bon* [teaching] have three spheres(?)*—Or, how far is it
 l. 3 right? Let the teacher show us that!" As *gTo-bu* thus enquired, spake *gShen-rab*: "Generally considered, the nucleus of the *Bon* teaching of the truth

l. 4 is a single one*. But because the beings, in consequence of their deeds, live in first class, middle class and lowest class conditions, in general three spheres are distinguished, if one wishes to instruct the beings thoughtfully.

l. 5 In this way the *Bon* [doctrine] will be spread and distributed**.

Thereupon *gTo-bu* enquired: "O master, thus for the welfare of the beings three spheres of the *Bon* are distinguished. Will the master, pray, explain clearly to us, his surrounding company, how that further extends,

l. 6 and how that is distributed!"* Thereupon *gShen-rab* spake: "To the sphere of the *Bon* difficult of comprehension belongs the *Bon* [doctrine] *Man-nag-lun* (counsel and prophecy). It is collected in the [book] *dPon-gsas-sgom-ba*.

To the sphere of the *Bon* easy of comprehension belongs the *Bon* [doctrine] *Srid-pa-rgyud* (line of sovereigns). It is laid down in the [book] *Chab-nag-*

Fol. 118 b *ger**. To the sphere of the *Bon* that is neither the one nor the other, belong: 'aPhan-yul-gdon-mchod-pa, *Chab-dkar-sñen-sgrub*, [*rGyas-pa-'abum-dugrags-pa*, and *Nag-po-sñags-su-grub-pa*]¹. As far as the sphere of the *Bon* difficult of comprehension is concerned, it is immediately understood, if

l. 2 you have met with a good instructor* and practised it in pious and fervent faith. The sphere of the *Bon* easy of comprehension is understood as soon as you hear it or meet with it. The sphere of the *Bon* which is neither one

l. 3 nor the other, is understood, as soon as a wise master explains it*. As soon as the signification of the spheres and baskets is understood, one speeds towards heaven (text uncertain). The sphere difficult of comprehension is actually hard to comprehend. But it is certain that one will then be completely redeemed in one single birth. In the matter of the one central point

l. 4 (nucleus) of the *Bon* [teaching]*, this is the way in which wisdom originates among the ignorant beings: The beings with first class organs attain at once to the [teaching] difficult of comprehension. Those with lowest class organs attain only gradually to the [teaching] easy of comprehension. If we take

l. 5 the example* of sun and moon, [we perceive] how wisdom is produced. For instance, just as at sunrise mountain and valley become completely filled with light, so in beings endowed with first class organs, in consequence of the former practices of virtue, a great quantity of virtue originates in

l. 6 the midst of their nature. If such a one then meet with a teacher*² who teaches him the right signification, so will he understand [everything]. And in one birth he attains redemption.

¹ The latter two are perhaps not titles, but instructions: to be chanted 100,000 times, to be completed through black magic |

² Text: with the foundation of a teacher.