

gZER MYIG, I. E.  
RAYS FROM THE EYES OF THE SVASTIKA,  
A PRECIOUS SUMMARY OF THE WORD.  
TRANSLATED FROM THE TIBETAN  
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(Continued from Asia Major IV, p. 239.)

VI.

Fol. 68a empty

\* In the language of the gods of the Svastika: *Gu-tri-liñ-ma-* Fol. 68b  
*mu-tri-sañs*. In human language: the Chapter treating of the Adora-  
tion of the 300 Goddesses \*\*, and of the Redemption of [Queen] *line 2 empty*  
*Phya-za-gu-liñ-ma-ti.* *l. 3*

At that time the teacher *gShen-rab-myi-bo* wended his way  
to '*Ol-mo-luñ-riñs* \* , where he ruled in the blessing of compassion. *l. 4*  
The many hundreds of thousands of his followers, whom he had  
produced from the rays of light proceeding from his body, went  
out to meet him, circumambulated \* him, and adored him, proffer- *l. 5*  
ing him sacrifices. Thereupon many clear lights appeared in the  
heavens, on earth many beautiful flowers \* sprang up and grew, *l. 6*  
and harmonious sounds were heard from all the ten quarters. The  
teacher spake: "Since I have instructed [you] in the *Bon* [doctrine]  
of good advice for body, word, and thoughts \*, ye youths are *Fol. 69a*  
cleansed from all stains of body, word, and thoughts. So go now  
into all kingdoms of the ten quarters of the world, and represent  
there the innumerable *Nirmānakāya* (preaching teachers) for the  
benefit of the beings!" \* Consequently his followers impressed *l. 2*  
on their minds the importance of the three parts of the *Peu-tse*,  
and as none of the gates of the 10 *Pāramitās* were closed to them,  
they sacrificed in the evening to *gShen-rab* of '*Ol-mo-luñ-riñs*.

1 Compare with this chapter B. Laufer's 'Roman einer tibetischen  
Königin'.

1.3 At midnight \* the son of the devil *Ma-trañ-ru-riñs* was overcome in the rock-cave of *Señ-ge-rgyab-suol*. In the morning they attained perfection on the summit of Mount *gYun-druñ-dgu-brtsegs*.

At that time the Master *gShen-rab-myi-bo* with *rMālo* \*, 1.4 *gYu-lo* and the little cherub-boy, all these sacrificed many offerings of flowers to the castle of the *gSas*, *Sham-po-lha-rtse*. In consequence of the blessing from this [sacrifice] many rays of light emanated from the master's body.

1.5 White rays spread towards the eastern \* kingdoms of the world. As a sign that the gate of the hell of Hatred was locked, a defender of the unique country ('*Ol-mo-luñ-riñs*) named *Gar-yul-gsañ-'abrañ* arose. For the unique castle of (*Sham-po-lha-rtse*) there

1.6 arose a defender named *rGu-khri-chud-'adul*. As defender of the unique *Bon* [doctrine] arose *IDe-bo-gsuñ-chen*. A protector of the supreme gods arose, named *Gar-gsas-btsan-po*.

Green rays spread towards the northern kingdoms of the world.

Fol. 69b As a sign that the gate of the lustful Preta-[world] \* was locked, a defender of the unique homeland arose; his name is *rGod-yul-khri-'aphrañ*. A defender of the unique castle arose; his name is *Khri-skor-ldem-nyag*. A defender of the unparalleled *Bon* [doctrine] arose; his name is *Mañ-shen-khri-rgyal*. A protector of the sublime 1.2 gods arose; his name is *rGod-gsas\*-ākhar-ādra*.

Red rays of light spread towards the western kingdoms of the world. As a sign that the gate to the stupid animal-[world] was locked, a defender of the unique homeland arose; his name is *gSas-yul-sga-brag*. A defender of the unique earth arose; his name is 1.3 \* *Kha-rag-bdud-'adul*. A defender of the sublime *Bon* [doctrine] arose; his name is *Rab-gliñ-bzhi*. A protector of the peerless gods arose; his name is *gSas-rje-mañ-po*.

Blue rays of light streamed towards the southern kingdoms 1.4 of the world. As a sign that the gate of the \* envious mankind-world was locked, a defender of the unique homeland arose; his name is *rNam-yul-sdiñs-chen*. A defender of the unique castle arose; his name is *Zo-bo-khyuñ-lag*. A defender of the sublime *Bon* [doctrine] arose; his name is *Ba-rab-gliñ-rtso*. A protector of the peerless gods arose; his name is *gNam-gsas-dbyiñs-yum*.

1.5 One yellow ray darted towards the centre \*. As a sign that the gate of the proud Asura-[world] was locked, a defender of the unique homeland arose; his name is *Nam-ka-dro-ljoñs*. A de-

fender of the unique castle arose; his name is *Kun-grub-rdzogs-pai-ākhar*. A defender of the sublime *Bon*-[doctrine] arose; his name is *āPhrul-gshen-gsañ-ba* \*. A protector of the peerless gods arose; 1.6 his name is '*Od-kar-thugs-rje-can*.

In the same way five gods of Wisdom arose; towards the four, or reckoning the centre, five quarters of the heavens. This delighted *gShen-rab*, and he offered a five-fold sacrifice.

\* As the five great *gShen* saw the countenance of *gShen-rab*, Fol. 70a they assembled before him, circumambulated him, offered divine greetings and said: "We five *IHa-gShen-po*<sup>1</sup> are the *Bon-po*, the lockers of the gates of the five roads of the circle \*. We beseech 1.2 [thee] to preach a *Bon* [sermon] on the word of Truth from out of the 360 castles of the *gSas*!" Thereupon spake *gShen-rab*: "Ye noble lords \*, what you have besought is very good. All beings 1.3 will, through the power of the five original poisons, be born in the five places of the circle. In order to cut off this stream, I will instruct you in the four gates of the *Bon*-[doctrine]; but with the *mDzod* (kośa) there are five!" \* Then he seated himself on the lions' throne, 1.4 and took the golden sceptre with the Svastika-design in his hand. His disciples bowed their knees and folded their hands \*. Then 1.5 he began to preach out of the castle of the *gSas* at *Sham-po-lha-rtse*, on the *Bon*-[doctrine], of the four gates, which including the *mDzod* are five.

At that time sweet harmonious sounds came from the eastern kingdoms of the world, and a bright light arose there \*. Then many 1.6 persons hoisted up [flags] of coloured silk. Thereupon they arrived in '*Ol-mo-luñ-riñs*. The [strangers] circumambulated the Master, bringing him divine greetings and offering sacrifices. They said: "\*What is the name of this country? What is the name of this castle? Fol. 70b What is the name of this castle of the *gSas*? What are you men called? Where is the teacher *gShen-rab-myi-bo*? \* As thou art an extra- 1.2 ordinarily grand-looking man, it is possible thou thyself art he?" Thereupon the Master answered: "The name of this country is '*Ol-mo-luñ-riñs*; the name of this palace is *Phar-po-so* \* -*brgyad*; 1.3 the name of the *gSas*' castle is *Sham-po-lha-rtse*. The teacher named *gShen-rab-myi-bo* am I myself. These my disciples are the five great *gShen-po* \*. They are just listening to the *Bon*-[teaching] 1.4

<sup>1</sup> I or perhaps: *IHa* and *gShen-po* (gods and teachers).

of the four gates, but together with the *mDzod* there are five. Ye noble lords, who cloud the sky with silken [banners], ye who fill the earth with music, ye who ride on four-wheeled chariots of copper, 1.5 ye who are surrounded by a large retinue\*, ye who possess many wonderful things: What is the name of the country from which you come? How are you called? To which caste do you belong? Where are you journeying to?" At this questioning those men 1.6 touched \* the feet of the Master with their foreheads, offered him seven-fold divine greetings and spoke: "We have wandered, and have reached our goal. Will it be for our joy and our happiness? Our wishes have been fulfilled. We now see the countenance of Fol. 71 a *gShen-rab*. Will it be for our joy \* and our happiness? O Master, our country is the *Hos-mo*-land of six provinces, in the East of the 1.2 world. Our castle is named 'a*Bar-ba-rtse-dgu*. Our town \* is called *bDal-khyab-kun-spro*. Our lake is named *gYun-drun-myig-dgu*. In this country several kinds of juices are found; there many kinds 1.3 of trees are growing; there different kinds of beings dwell \*. My caste is the royal caste of *Hos*. My name is *Hos-dan-ba-yid-rins*. In this country everything required for living is to be found in incredible superabundance. But since we are the children of [earthly] 1.4 beings \*, we too, live between birth and death, between union and separation, and have no teacher to draw us upward, or to show us the way to liberation. Therefore we are now come, to invite thee, 1.5 O Master. Oh thou \* shining light of the teachers, oh pray come, *gShen-rab-myi-bo*, and be our holy Priest!" After some consideration 1.6 the Master *gShen-rab-myi-bo* responded to this entreaty: "\*O *Dan-ba-yid-rins* from *Hos*, thou who appearest to be of noble manner, and soft speech, and of great compassion. Since I am just now occupied with instructing the five great *gShen* as to the importance of the four gates of the *Bon* [teaching], which including the *mDzod* Fol. 71 b are five, it would not be right \*, were I to interrupt the continuation of their instruction. But the little cherub-boy *Zur-phud-can*, who is an incarnation of the ruler *Sans-po-'abum-khri*, him will I send to your country as priest to the king, and as a light to enlighten the 1.2 teaching!" — "Oh little cherub-boy, thou art \* of great compassion, full of mighty blessing, with clear senses, of extensive wisdom, of quick intuition, quick to hear, keen in debate, and of great courage! 1.3 Thou art so wise, that I do not at all need to teach [there] \*. Receive the word of the Master in purity! Lay hold upon the words

of Truth! Build up the conduct of life from the very foundations! Teach men to see as from Above! Rise up on the ground of compassion! Work towards the goal \* of the ten *Pāramitās*!" The 1.4 little cherub-boy answered to the command of the Master:

If a command go forth from the Vajra-teacher, who is like a god,

Patience must be shewn, even if one be banished to Hell!\* 1.5  
Even the *Rākṣasas* themselves cannot break the word of the proclaimer of Truth.

So I go forth, according to the command of my Prince!"

After having said this, he quickly saddled his dragon-steed, packed his little bag of the *gTo* \* on it, arrayed himself in his coat 1.6 with the magic letters, and look farewell from his Master. After having prayed for his comrades, he went forth. King *Dan-ba-yid-rins* \* too, looked at his [new] priest, and thought within him- Fol. 72 a self: "*Zur-phud-can*, the little cherub-boy, how handsome he looks! How true is everything that he speaks!" And the King rejoiced over him. After having touched the feet of the Master [*gShen-rab*] with his forehead \*, he proffered him the farewell-greeting, 1.2 and went away together with the little cherub-boy.

*rMa-lo* and *gYu-lo* were filled with the [pain] of parting when they had to bid farewell to the little cherub-boy, and followed after him. As they reached the lower boundary beyond '*Ol-mo-lun-rins*, the little cherub-boy spoke: "Ye two qualified assistants of 1.3 the only Vajra-teacher! I cannot take you with me, unless I break the Master's word \*. Whoever transgresses against the Master's 1.4 thoughts will be re-born in Hell!" *rMa-lo* and *gYu-lo* replied: "The god, the teacher, and the comrade, these three, are bound up [with us] through a strong oath. After having accompanied thee as far as to the King's country \*, we will turn back. Thou needest 1.5 to say nothing further!" So they went on till they reached the lower [border] of '*Ol-mo-lun-rins*, and had arrived at the banks of the river *Gyim-shan-nag-po*. Then King *Dan-ba-yid-rins* said \*: "Ye 1.6 two lads of the *gSas* [gods], *rMa-lo* and *gYu-lo*! The little cherub-boy whom you have accompanied, wishes it! Go back! If you only return after having brought us into our country, my subjects will scold, and make it unpleasant for me. They will not again ask [me] \* to go in search of Wisdom. My subjects will certainly Fol. 72 b

say, 'The king has invited three priests. Just as the king does, so his maternal uncles will at once wish [to do] the same.' If this long journey \* is spoiled for me, the Master *gShen-rab* will also be displeased with me! Therefore *rMa-lo* and *gYu-lo*, go back from here!" The little cherub-boy spoke: "I cannot take you with me without transgressing against the Master *gShen-rab*'s command \*. It is worse than meddling with the thousandfold circle of re-birth of 3000 beings, if one transgress against the Master's command. Not to obey from the beginning, is worse than going to the hells and such like (text uncertain) \*. That is the greatest risk of all. On this blue dragon-steed, that is like my true self, ye two shall ride. So return again to *gShen-rab*!" After having thus spoken, he sprang down quickly from the dragon-steed \*, and gave the reins to his two companions. Thereat the dragon-steed was sad, and spoke: "*IHañ-lhañ!*" Tears as large as goose-eggs and ducks'-eggs rose to both his eyes. Thereupon the little cherub-boy spoke [to him]: \*

1.6 "When I arrive in the King's country I must become a hermit, Then there is no chance at all for me to ride on the dragon-steed.

But on *gShen-rab*, the Light of the teachers,  
Set their hopes all beings in the three kingdoms \*.

Fol. 73a There there are 10,000, even 100,000 possibilities [of acting] as courier.

All that the dragon-steed will eagerly carry out at the moment.  
*rMa-lo* and *gYu-lo*, ye who are like unto me,  
Make not the blue dragon-horse sad, but happy!

1.2 After the dragon-steed \* has been used as courier by *gShen-rab* to all four points of the compass,

He will cast off the dragon-body, and verily become redeemed!"

When he had thus spoken, the tears of the dragon-steed dried up, and it rejoiced. *rMa-lo* and *gYu-lo* [spoke]: "Blue dragon-steed, 1.3 be not sad \*, but rather rejoice! Thou dragon-steed shalt say to *gShen-rab-myi-bo*: 'In the kingdoms of the world there are innumerable disciples. But the soul of this disciple, (of the little cherub-boy) is equal to thy own spirit. And we two are brothers. The King [*Dañ-ba-yid-rins*] himself, did not wish that I should accompany

him into his country \*. We were on the road together<sup>1</sup>. Also the 1.4 little cherub-boy urged [our return]! To-morrow *gShen-rab* himself will [say]: 'If he did not want it, then it is right so!' Therefore now we shall go back again from here!" As they had spoken thus \*, *rMa-lo* tore off a lock of wild goat's hair, and fastened it to the 1.5 little cherub-boy's coat (literally: body), but *gYu-lo* took off his turquoise clasp from his hair-plait, and set it on the little cherub-boy's forehead. Thereon the King gave the little [cherub] boy a [new] name, viz: *gYun-drun-gtsug-gshen\*-rygal-ba*. After farewell greet- 1.6 ings, *rMa-lo* *gYu-lo*, and the blue dragon-steed, these three, went back again to '*Ol-mo-lun-rins*.

*gYun-drun-gtsug-gshen-rygal-ba* and King \* *Dañ-ba-yid-rins* Fol. 73b with a large escort crossed the river *Gyim-shan-nag-po*, and wended their way further. When they later on arrived at *Hos-mo-glin-drug*, the servants of the king of the people of that land went out to meet them, as well as the wives [of the king] with their children \*, brother and sister. Some hoisted flags, some blew on shell-horns, 1.2 others played on the tambourine, some beat the drums, others performed circumambulations, some tendered divine greetings, others offered sacrifices \*. The birds of that country, the wild animals, 1.3 the animals of the chase and the domestic animals all came out to meet them, and offered divine greetings. Then they went into the palace *aBar-ba-rtse-dgu* \* and they were invited to a meal with 1.4 dishes of nine-fold taste.

Thereupon the king, the queens, the princes, brother and sister, as well as all inhabitants of the town *bDal-khyab-'od-ldan-yid-spro*<sup>2</sup> received instructions in performance of duty; wisdom \* was practised, and religious instruction was given. In consequence 1.5 several persons of the country attained liberation, some became strivers after perfection, over which *gYun-drun-gtsug-gshen-rygal-ba* greatly rejoiced. Some were brought to observe the religious precepts; \* some were brought to reflect upon patience, others became 1.6 eager followers; and some gave themselves up to the deepest concentration; and in this way some were brought to exercise the ten Pāramitās.

Thereupon *gYun-drun\*-gtsug-gshen-rygal-ba* went to the Cave Fol. 74a of the Crystal Rock, named '*aPhra-skar-pad-ma-can*, which was

<sup>1</sup> Or if the reading '*adrogs* be correct: If shied on the road.

<sup>2</sup> elsewhere: *bDal-khyab-kun-spro*.

situated in the west of the town *bDal-khyab-kun-spro*, on the bank of the Lake *gYun-druñ-dmyig-dgu*, in order to meditate. In the morning \*, as he was going to his meal, *Skad-snyan*, the bird of that country came to meet him; then followed *sPu-sdug*, the deer (antelope), then *Ris-bkra*, the beast of prey, also *Can-she*, the horse; then *Khyu-mchog* \* the bull, then *Rig-pa-can*, the dog<sup>1</sup>. Then the King's children, brother and sister, came out to meet him. Last of all he met also the royal couple, father and mother. After having entered the palace *'aBar-bar-tse-dgu* \* he was invited to a meal of nine courses, of most delicious taste.

When it was dark, the devil (*bdud*), the Lord of the dead, the Rākṣasas and the Yakṣas wended their way to that beautiful spot, the cave \*. They came to visit the teacher and to offer him sacrifices. At midnight there came the gods of the year's cycle (lo-skor) the planets, the Nakṣatras, and the *gNyan* (gods of sickness), to visit the teacher and to bring him sacrificial offerings \*. In the morning there came the *Srid-pa* (rulers of the world), the *Skos* (spirits of election), the *Phya* (spirits of fate), the Gods and the Nāgas, to visit the teacher, and to offer him sacrifices. When the day had dawned, *gTsug-gshen* himself offered a sacrifice \* of several medicines to the god of Wisdom. At noon however, the teacher [again] went to dine.

In this way, for three years, *gYun-druñ-gtsug-gshen-rgyal-ba* lived in this incomparable spot, in the Cave of the Crystal Rock *'aPhra-skar-pad-ma\*-can*, maintained by King *Dañ-ba-yid-rins*. He exercised meditation and promulgated the doctrine. On all beings living in that country the colour of their [complexion] became white and they sought to become virtuous.\* At that time it happened that a general weakness as to continency arose. In consequence of this there followed a great breeding of children among the women and passion became strong. Now in all the world there was none who had stronger passions than *Phya-za\*-'agu-liñ-ma-ti*, the consort of King *Dañ-ba-yid-rins*. This woman did not listen to the *Bon* [teaching] and the words of Truth from *gYun-druñ-gtsug-gshen-rgyal-ba*, instead she fell in love with the teacher \*, and nourished evil thoughts. "What a companion this teacher would be!" So she thought, and bent her senses on him, even while she had a prayer

<sup>1</sup> In *bTsun-mo-bkai-thañ-yig* all these animals are given in the plural.

in her mouth. When the teacher came then to his meal next morning \*, she sent the king into the town to take a walk; the children, brother and sister she sent out to play; the servants were sent away in similar fashion; and after the beings (the animals) had met the teacher outside, she went alone to meet him \*, and invited him into the palace of *'aBar-bar-tse-dgu*, which towers above the capital. She put all kinds of delicious foods before him. When the teacher had eaten of the dishes and wanted to go to [his] place, the queen said to the Master \*: "I also, am filled with desire, as no one yet has felt it. Oh Master, thou man, wherever one may look, how handsome art thou! What thou mayest speak, how true are thy words! In me too, desire is arisen<sup>1</sup>. There is nobody \* who came into being without that! Without that the Master verily would never have been born!" After having spoken thus she seized upon the body of the man, the teacher's body. The Master was greatly terrified. His mind was confused, and he hopped up and down like a bird. After having reflected with exertion he found an idea. He said to the queen \*: "If the servants should hear anything of this, the teaching will be annihilated. I will look and see, and lock the outer door and come back!" Thus he spake, and went. The queen let him go. The teacher passed quickly through the doors, and got right away \*. Then the queen sat there, and hoped that he would come back. As he did not come, she went out to the gate, and looked about her. There was the teacher, just arrived at the door of the Cave *Pad-ma-ris*<sup>2</sup> by the Crystal Rock, and had gone in.

Now the queen reflected: "My heart is much wounded! Teacher, \* here in the land of men I will drown the teaching for you [thoroughly]. And surround it with fog!" Then she went back into the house, cut the leather bands in pieces, tore the trimmings, and scratched herself on many parts of her body, \* as if there had been a fight. Then she groaned and wept, so that the servants came in. The servants enquired: "What ails the Queen? Why does she weep?" And the queen answered: "Something unheard of<sup>3</sup> has happened to me! Go and fetch the King \* out of the town from his walk!" With these words she sent the servants off, and the servants said to the King: "Oh King, the Queen says: 'Something unheard of

<sup>1</sup> I, too arose from desire.

<sup>2</sup> before *'aPhra-skar-pad-ma-can*.

<sup>3</sup> Something unprecedented.

1.4 by men \* has happened to me. The King must come quickly!"

On these words from the servants the King did not feel well, and he came to the palace. The queen lay there with her face downwards,

1.5 and wept. \* The King said: "Oh queen, what ails thee that thou weapest so violently? If anything humanly impossible, as thou callest it, has happened, what *has* happened to thee? Weep not! Lift up thy head and speak!" Thereon the queen lifted up her

1.6 head \* and did as if she could produce no voice, for sobbing. Then she spoke: "Oh King, thou hast paid a high price for the teacher whom thou hast raised from thy feet. Now when nobody was in the house, and he was invited to the meal, he seized hold of me \*,

Fol. 76a cut the ribbons and tore the trimmings. Here thou canst yet see the traces of his nails on my body!" Then the king and the servants

said: "It is only right and proper to kill him. If we do not kill him\*,

1.2 we must banish him. And if we do not banish him, we ought at least to fetch him out of the cave, close that fast with a seal, and drive him away!" The King said: "Even the most high-minded

1.3 men \* have not yet driven the desires of the circle out of their hearts.

Since this man has come here in order to seize upon the wife of his host, all later generations (literally: beings) will blame him in their verdict. For the overthrow of the *Bon*-teaching of the *Bon*

1.4 of the Svastika this is the hammer! We \* were not rich in Virtue, as it was! I don't like it at all! However can it be possible?" As

he had thus spoken, the King shrouded his head and wept. Al-

1.5 though the queen urged the servants on \*, yet nobody ventured to touch the teacher's body. They would not even tread on his shadow.

All were confused and as if drunken.

On the following day at noon, as the Master came to the dinner-

1.6 hour, no bird *sKad*\*-*snyan* went out to meet him, neither did the

beast of prey *Ris-bkra*, nor the antelope *Spu-sdug*, nor the horse

Fol. 76b *Can-shes*, neither did the bull \* *Khyu-mchog*, nor the dog *Rig-pa-*

*can*, nor the prince with his sister. Neither did the royal couple,

1.2 the palace-gate, the servants \* were confused and as if drunken.

After the teacher had somewhat reflected, he perceived what "smoke" the queen had breathed out upon him, and returned to his own place.

As he went out of the door and looked about him he saw, that the beings that had otherwise approached him, were weeping afar

off, and were rolling about. \* For the animals possess understanding. 1.3 Thereon he became quite sad, and after some reflection he decided:

"I remain not here in this country." \* So he put on his coat with 1.4

the magic letters, shouldered his bag of the *gTo*, took the pure horn<sup>1</sup> from *Hos*, forsook the place and went. As he ascended the pass of that country, \* he uttered this curse: 1.5

„I have lived according to Virtue; but although I have proclaimed the *Bon*-doctrine of the Svastika,  
Were the stains of misery not cleansed, and the beings remained therein all alike.

Although the teaching here was diffused, it took no root,  
and perished again.

The consort of the King \* is like poison, as burning fire. 1.6  
May she receive the fruits of her deeds!

Since I am innocent,

I wish that here the *Bon* [teaching] may once expand."

Thus he spake, and went. Then he crossed over the Pass \*, Fol. 77a  
dived down into the valley, went farther, and saw a smith in a house by the road; he was making lances (*Ka-na* = *kanaya*?). Because it was already growing very dark, he went into the smithy door, and in the following words besought food:

"List, \* ye are an able smith! 1.2

Ye are a magic smith, who knoweth all!

Good are ye and clever!

Since yesterday have I tasted no food.

It is just dinner-time.

Allow me, within, to eat with you!"

When the smith \* heard this speech, he said to his wife: "There 1.3  
is a man standing at our door, of very gentle speech, who begs for food. Just look out who he is, and how he seems to thee!" The

smith's wife looked out and said: \* "Not only his speech is gentle, 1.4  
but also the cut of his face is good, as if he were a *gShen-rab*!"

When she said that, the smith stopped his forging, greeted [the guest] respectfully \*, invited him to come in, and set food before 1.5

him. The *gShen-rab* prayed and came in.

<sup>1</sup> an instrument for witchcraft.

When the teacher had gone away again, the smith returned to his work in the smithy. As a golden bar (or box<sup>1</sup>), that was to  
 1.6 be wrought \* had got lost, the smith's wife said: "Since nobody else has been here, the *Bon-po* of this morning has stolen it! He has not got far yet. Run quickly!" The smith's heart ached; but  
 Fol. 77b he tied his blacksmith's knife to his side \* and ran off. On the further side of a pass, [hurrying] head over heels, he came up with [the Master] and said: "After having led thee into my room, I invited thee to savoury food. But thou, after having accepted [my invitation] hast in gratitude stolen my costly gold! Thou rogue! \*  
 1.2 I shall now hew thee to pieces!" Therewith he tore his blacksmith's knife out hastily, and was about to stick it into the *gShen-rab*. The Master had no time whatever to justify himself. They were in  
 1.3 the midst of the strife. But as the Master \* was quicker than the smith he had on his part, without any harm happening to him<sup>2</sup>, seized the right as well as the left hand of the smith firmly, and spoke to him:

„When I at the court of King *Dan-ba-yid-rins*  
 As holy priest resided  
 1.4 I have not with the queen \* *'aGu-lin-ma-ti*  
 The sacred (original) true oath violated,  
 And nought of uncleanness committed.  
 Also have I now too, in this affair of the smith's  
 [Hospitality not violated]  
 And in the bar made of costly gold  
 1.5 The sacred \* (original) true oath not broken.  
 Since I take nought that has not been given,  
 So may, to fulfil this being's lust,  
 This blacksmith's knife, drawn against my life,  
 Become transformed into gold!"

On having said this he touched it with the point of the horn  
 1.6 from *Hos* \*, and the blacksmith's knife became of gold throughout. Then the smith felt ashamed of himself, and appeared as if transformed. The teacher spake: "Thy golden bar has been found in

1 If the form of writing *shram-bu*, which also occurs, should be right, "a piece of unwrought gold" should be said, instead of "a box".

2 without hatred or passion.

the stable manure by thy wife. \* Am I such a *Bon-po*, who takes Fol. 78a what is not given? Or of that kind, that I would steal thy gold?" After having spoken thus, the teacher went on his way and the smith returned to his home.

About this \* time King *Dan-ba-yid-rins* had shrouded his 1.2 head. In a dream it seemed to him, as if the sun had gone down. He was joyless, as if his heart had been torn out. When he had risen, he went to invite the teacher. But he was not in his place. That was empty, he had gone away \*. The beasts of prey of that 1.3 country, the beasts of the chase, the domestic animals and the birds were all weeping, as they gazed towards the south. King *Dan-ba-yid-rins* felt so miserable, as if his flesh and bones were going to part asunder \*. In the presence of the queen he lamented: "If the 1.4 divine Master does not speak, I wish to hear no other speech. I shall go far away, and call the teacher back. If he wishes to possess thee, I will give thee to him for good!" \* After having spoken thus he 1.5 mounted his swift steed *Shugs-ldan*, and went off in pursuance of the teacher.

After having overcome three passes and three valleys, he happened upon the teacher's footprints, and riding on he met a black man who was smiling \*. The king said: "Man, thou seemest to be 1.6 pleased. What doest thou? Hast thou seen a man going along here?" Thereon the black man replied: "Lord, who appearest like a horse streaming with perspiration<sup>1</sup>, \* whom art thou in pursuit of Fol. 78b in such haste? From here a man has gone forth in great haste. I am happy because, on leaving he has given me this golden knife. Therefore I am happy and laughing!"

Now the king continued his pursuit in furious haste, and came up with [the teacher] at the Lion River (*Sin-ga*)\*. The Master just 1.2 crossed the river with three strides. The sun was just going down. The king called loudly to the teacher, and beckoned him. He glanced back from the other bank of the river \*. The black Lion 1.3 River is of great width, and very deep, and has great waves, so that the king could not get across. Neither a boat, nor a raft, nor a rope were to be had from the town, in spite of searching, as it was already growing dark. \* Consequently he dismounted from his 1.4 horse, made a divine salutation and called:

1 most likely originally: Thou that sittest on a horse dripping with sweat!

"O great *gYun-drun-gtsug-gshen-rgyal-ba!*  
 To lead the beings of the circle to heaven,  
 To spread knowledge of the *Bon*-doctrine of the Svastika \*  
 1.5 And to be my house-priest I had invited thee!  
 Now thou desertest me. Whither wilt thou go?  
 If thou desire my wife, I give her to thee as thy constant  
 partner!

1.6 Come and be once more my holy\* house-priest!"

After he had spoken thus, the teacher from the opposite bank  
 of the river called aloud:

"O thou believing King *Dan-ba-yid-rins!*  
 The being called woman is the strongest poison, the *Ha-la*  
 [poison]

Fol. 79a When it is drunk by a being \*, he must soon die.  
 The being called woman is the Rākṣasī of the Karma.  
 If a being hold converse with her, he must soon die.  
 The being called woman is the morass of hell.\*

1.2 If a being hold converse with her, he sinks into the morass.  
 The being called woman is the prison of the circle of re-birth.  
 He who soils himself with her, can attain no release.  
 The being called woman is a torment of the devil.

1.3 He who unites himself with her, suffers \* endless harm.  
 In my soul is no seed of sensual passion.  
 If that is not in my soul, how could it arise in my body?  
 The queen has put a hindrance<sup>1</sup> in the way of our being to-  
 gether.

1.4 What sinless one \* could issue pure from thence?  
 I shall not again return to the king's country.  
 Seek for your priest from elsewhere, and exercise thyself in  
 Virtue!"

After having spoken thus, the teacher hastened away \*,  
 1.5 without knowing whither. The king's strength was exhausted, his  
 horse weary, his thoughts were spent, and his strength had reached  
 its limit. It was growing dark, and as the darkness became dense,  
 he fell asleep on the spot.

The smith, who had turned back, reached his home after sun-  
 1.6 set \*. His wife came to meet him: "Thou hast not perchance killed

1 or: "an insult".

the *Bon-po*, who is able to overcome difficulties?<sup>1</sup> Our bar of gold  
 has been found in the manure of the sheep-fold!" The smith answered:  
 \* "Until one has discerned everything, one should say nothing! Fol. 79b  
 As [thou] to me didst say: 'The *Bon-po* has stolen it, run after  
 him!' I came up head over heels with the *Bon-po*, after having  
 crossed over a Pass. I drew out the black knife, and thought to  
 hew him in pieces. Then he held the knife, as well as my hand, both  
 tight \*; and I thought that the killing would now be done by the 1.2  
 other side. I was afraid, and shook with fear. But the *Bon-po* wasnt  
 thinking at all of killing. With a melodious voice he said:

\*"When I at the court of King *Dan-ba-yid-rins* 1.3  
 As holy priest resided,

Have I with the queen '*aGu-liñ-ma-ti*  
 The sacred true oath not betrayed,  
 And nothing unclean performed,  
 Also have I now too, in this affair \* of the smith's 1.4  
 [Hospitality not violated]

And in the bar made of costly gold  
 The sacred true oath not broken.  
 Since I take nought that has not been given,  
 So may, to fulfil this being's lust \*;  
 This blacksmith's knife, drawn against my life, 1.5  
 Become transformed into gold!"

Thereupon he touched it with the point of the horn form *Hos*,  
 and our knife turned entirely to gold. Then I was greatly ashamed  
 of myself, and could not raise my eyes \*. Thereupon he said to me: 1.6  
 "Thy bar of gold seems to have been found in the manure of the  
 fold by thy wife! Am I perhaps a *Bon-po*, who takes what is not  
 given, or who would steal thy bar of gold?" \* That he said and Fol. 80a  
 went on, and I returned home again." After having spoken thus,  
 he shewed his wife the knife, and the woman was delighted\* and 1.2  
 capered about.

Next morning King *Dan-ba-yid-rins* thought perhaps the  
 teacher might be yet on the opposite bank of the river, and looked  
 about. As nobody was there, he mounted his fleet steed *Shugs-*  
*ldan*, went alongside of the water \*, and made a halt at the town 1.3

1 or: Who is hard to overcome.



of the watermen and rope-makers<sup>1</sup>. There man and horse took a meal. After the evil spirits (*gNyan-ba*) of the river's crossing had been driven away, he went across the river, and looked about  
 1.4 him \*, but nobody was to be seen. Then the king's heart fainted within him, he returned back across the river, reached the door of the smithy and asked: "Oh thou magic smith! Say, where \*  
 1.5 has the *Bon-po* gone to, who was with thee the other day? What good works hast thou done that he should have given thee the golden knife?" The smith said to the king: "Before me he did not say whither he would go. Neither do I know whither he has gone." \*  
 1.6 But because the smith wished to keep secret from the king that he had charged him with a theft, and was very much ashamed of himself that he had drawn his knife on this man, [he said]: "That he made me a present of the gold knife comes from my having been so good to him, and when he arrived, very tired, setting before him  
 Fol. 80b a meal \* of nine courses. I brought out a number of things and served him. For this I received the gift. Oh King, he is one born to be the Highest among men. To which caste does he belong? Where  
 1.2 does his name belong to? \* What is his name? Wherefore have you hurried after him so?" The king kept secret the affair with the queen, and said to the smith: "The caste of that one born to be the  
 1.3 Highest among men is the caste of the *Srid-pa* \* (rulers). He is an incarnation of the god *Saṅs-po-ābum-khri*. His name is *gYun-drun-gtsug-gshen-rgyal-ba*. I hurried after him, because I wanted  
 1.4 to invite him to become [my] priest. \* But because he will not come, I hurry home now in despair!" After having spoken thus, he went away.

When he reached the palace, the people of that country question-  
 1.5 ed the king \*, and he answered: "When hurriedly following in his footsteps I reached the banks of the river *Sin-ga* at sunset. As I had just about caught him up that man took three strides on the  
 1.6 water with his magic feet \*, and walked farther on. As I could not get there, I called aloud and beckoned to him. When he threw [back] one glance, I made a divine greeting [to him], and begged  
 Fol. 81a him to come back again \*. But that one would not come, and spake the following verse:

1 probably the men who work at the rope-bridge.

"Oh believing King *Dan-ba-yid-rins*,  
 The being called woman is the strongest poison, the *Ha-la* poison.

When it is drunk by a being, \* he must die at once. 1.2  
 The being called woman is the Rākṣasī of the Karma.  
 If a being hold converse with her, he must soon decay.  
 The being called woman is the prison of the circle of re-birth.  
 If a being approach her, he can find no release. \* 1.3  
 The being called woman is the morass of hell.  
 Who approaches her, is sucked down by the morass.  
 The being called woman is a torment of the devil.  
 He who unites himself with her, suffers never-ending \* unhappiness. 1.4

In my soul is no seed of carnal lust.  
 If that is not in my soul, how could it arise in my body?  
 The queen has laid a hindrance in the way of our association.  
 Is it not so? How could a human being \* issue pure from 1.5  
 thence?

I shall not again return to the king's country.  
 Seek for your priest from elsewhere, and practise Virtue!"

After having spoken thus, the teacher hurried away without leaving a track behind. On the following day the track was lost, and although I took pains to search, \* it was not to be found. I was 1.6  
 at my wit's end, and my strength exhausted; the man was used up, and the horse weary. Now I have come back!" thus he spake. Also the people of the country became troubled in their minds. \*

At that time the Master *gYun-drun-gtsug-gshen-rgyal-ba* Fol. 81b had reached the forest of Mount *gTsug-rum-dbar-ba*. While he was in meditation there, the gods and Nāgas of that country assembled together, and brought help \* and assistance(?). The ape-bodhisattvas 1.2  
 of that mountain collected fruits and medicinal herbs, and brought them to him. The goddesses and Nāginī offered sacrifices, and performed circumambulations.

There \* the Master discerned in his soul (*abhijñā*) what men in 1.3  
 the world were speaking. He looked around, and in the six provinces of *Hos-mo* the people were saying: "If we examine ourselves thoroughly, it appears that we are sinning \*. The Master's pupils 1.4  
 cease to give alms. Obedience to morality is in disorder. The keeping of an oath is a thing of the Past. If the teacher himself does

1.5 such things, then is the [doctrine] called the *Bon* a lie." \* Since it appeared to him as if they committed manifold sins, the teacher became troubled in his mind. He meditated on it, how that could be altered, and came to the decision to speak thus to the Nāga *Nag-po-bsgrub*: "Thou must cause cancer in the body of queen 1.6 *Phya-za-āgu-liñ-ma\*-tiñ*. If she is greatly tormented through this disease she will send for a magician and caster of lots. He will cast lots for the queen, but the lots will give no answer. Then people will say: 'Thou hast insulted and cursed a man, who is not to be Fol. 82a overcome, neither by mouth nor by hand \*. As a punishment for that this illness has come. Since it can be healed through nothing else, let that man and *gShen-rab* come. If thou with sincere words \* 1.2 dost make a great confession, thou canst be healed!' If the queen confirm that with an oath, the *Bon*-[teaching] can again be spread". When the Master had discerned this, he gave up his meditation, and pronounced the arch-exorcism on the black Nāga \*:

1.3 Sa-rim-rgur-mer-thebs-tva-la-  
Chu-pur-du-sgo-hed-trañ-trañ!"

After having uttered these words thus 108 times, he put his hands into the attitude (*mudrā*) for calling hither, viz. two fists. Then he 1.4 bent two fingers \*, and drew him forward. Thereat all the towns belonging to the black Nāga, that dwelt under the root [of the mountain] tottered. Then the black Nāga named '*aDzin-pa-lag-mañs*, that dwelt near the Master, and like a black spider had 360 1.5 arms and legs \* and one eye in its forehead, appeared before the Master, who had brought it into his power. Poisonous spittle was dropping from its mouth. As the teacher feared that it might spring upon him he put both his fists into the attitude (*mudrā*) called 1.6 binding, in order to bind him \*, and set both his fists one on the other, so that the Nāga could not stir itself anymore, and said to the teacher: "What have I done to thee, that thou dost not leave me in my own place, and drawest me hither through strong incantations, and callest me? What has happened to thee? What am I to do?" Fol. 82b Thus it spake and looked enraged about it. \* The teacher spake: "Thou dwellest at the root of the mountain, and I live on the slope of the mountain. So we are brothers, united by the place. An enemy of mine has arisen, who has turned all my disciples away from me. \* 1.3 There is nobody who has greater power and skill than thou. There-

fore give me a promise, oh thou son of the black Nāga!" After having spoken thus, he repeated the arch-exorcism one hundred [and 8] times, and poured out a *gTor-ma* sacrifice of different kinds of flesh. When the Nāga was exorcised by means of the arch-formula, (or: when his appetite was satisfied),\* the Nāga was greatly pleased and 1.3 spoke: "Oh man and comrade, thou who art united with me through the place of abode, where is the enemy who has destroyed the teaching? I will send the cancer disease to lay hold of him!" \* Then 1.4 the teacher rejoiced greatly, and spake to the Nāga: "Oh thou son of the black Nāga, full of power and strength! The enemy who destroyeth the teaching lives in the six provinces of *Hos-mo*, in the eastern continent \*, in the palace '*aBar-ba-rtse-dgu*, and is the 1.5 queen named '*aGu-liñ-ma-ti*. Lay hold of her with the cancer disease, and bind her till I unsay!"

After having spoken thus, he gave up the (*mudrā*) attitude of binding \* and let [the Nāga] free. This son of the black Nāga 1.6 went in nine leaps to the six provinces of the land *Hos-mo*, went into the palace '*aBar-ba-rtse-dgu*, and sprang upon the pillow on which '*aGu-liñ-ma-ti* lay. After having gradually got her into his power, he slid down through her mouth \*, and seized her heart Fol. 83a on the border between black and white. By means of his many members he filled all her veins. In this way the queen was brought under the power of the Nāga, and bound. When the queen awoke \* her body was as if burnt up, and her heart was sad. Although 1.2 she cast lots and spake incantations, she did not become better. After one or two years the king and his subjects recognized that it would mean great distress, should the disease continue<sup>1</sup>. The king, the prince and princess spread her couch with tears \*.

At that time the Master dwelt on the mountain *gTsug-ri-1.3 'abar-ba*, and let an emanation proceed from him, that transformed itself into the witch and fortune-teller *Kun-shes-thañ-po*<sup>2</sup>. She went into the king's country \*. The townspeople all cast lots, and 1.4 she was so clever, that she could explain every argument for possible deviations from the customary uses by the king, and the entire

1 or if *mdze* is to be read instead of '*adze*: that with leprosy much suffering is connected.

2 could also be rendered: "The teacher transformed himself into a sooth-sayer" (or a sorceress; gender uncertain). In the *Padma-thañ-yig Śrīdevī* is transformed into a fortune-telling woman.

Samsāra (circle). The king commanded the fortune-teller through  
 1.5 a courtier \* to be brought before him, and so the witch and fortune-  
 teller Kun-shes came into the palace of 'aBar-ba-rtse-dgu. The  
 king, father and mother, the two children, prince and princess  
 cast lots. Those following after (i. e. the servants) were sent outside  
 1.6 the door. \* Then he spoke to the soothsayer: "This my wife has  
 been seized by such a horrid disease. What fault has she com-  
 mitted? How can we get the devil out of her? Which *gTo* can heal  
 her? Canst thou heal her? Then I will let you share land and  
 Fol. 83b fields with my children!" \* Thereupon the soothsayer made ready  
 her ninefold apparatus for fortune-telling, cast the lot and spoke  
 prophetically to the king, to father and mother: "Your consort  
 has been seized upon by the demon of the cancer disease. Because  
 she has grossly calumniated a man, who neither by mouth nor by  
 1.2 hand can be overcome \* therefore is this disease come upon her in  
 punishment. Neither at present nor later on can she be healed by  
 anything whatever [except the following]: The teacher *gShen-rab-*  
 1.3 *myi-bo* and the insulted man must both be invited. \* And if then  
 it does not come to a reparation and confession, nothing whatever  
 will later be of avail to make her better!" Now the more the king  
 shewed great eagerness, all the more did the queen deny, and con-  
 fessed to nothing. \*  
 1.4 \* Thereupon the king commanded his suite, the prince, princess  
 and many servants to go to the southern kingdoms of the world  
 to search for the Master, and sent them all off. But the king \*  
 1.5 himself mounted his chariot with the four wheels of copper, and set  
 out with music and many servants for the western kingdoms of  
 1.6 the world, to invite the teacher *gShen-rab*. \* Having arrived in  
 the country of 'Ol-mo-lun-rins, he circumambulated the teacher,  
 offered him divine greetings and sacrifices, and spoke: "O *gShen-*  
*rab-myi-bo*, thou Light of the teachers, my wife is seized with the  
 Fol. 84a disease cancer. \* She could through no means be healed. Now  
 the soothsayer *Kun-shes-than-po* has cast the lot and said: "She  
 can be healed, if the Master *gShen-rab* be fetched to her, if sacrifices  
 be offered him, and if she make a full confession with her mouth. \*  
 1.2 O Light of the teachers, come to us for the salvation of the beings!"  
 Thereupon *gShen-rab* spake: "Ye five great *gShen*, [my] lecture  
 on the five *Bon-po* is completed, beyond all question. Now go ye,  
 1.3 and close the gates of the five-fold road of the circle! \* I have some-

thing important to undertake on behalf of the beings. I must travel  
 together with the king, who invites me, to an eastern kingdom of  
 the world. Ye myriads of disciples from 'Ol-mo-lun-rins, till my 1.4  
 return offer unceasing sacrifices! Watch over the doctrine as your  
 innermost possession!" After having spoken thus \* he mounted 1.5  
 the golden eight-wheeled chariot, and drove away surrounded by  
 much escort and manifold musicians. After having crossed the  
 black *Gyim-shan* river, they came into the six provinces of *Hos-mo*. \* 1.6

The gods of the heavens, the men of the mid-realm, and the  
 Nāgas of the earth offered divine greetings and sacrifices to the  
 teacher. The birds, the beasts of prey and the animals of the chase \*  
 also proffered divine greetings and sacrifices. After the queen also Fol. 84b  
 had made offerings of divine greetings and sacrifices, he took his  
 way into the palace, 'aBar-ba-rtse-dgu. There he was regaled with  
 manifold delicious dishes. \* *gShen-rab* being full of wisdom he 1.2  
 spake, in the interest of the beings' salvation, although he had  
 clearness of vision in his mind [as to the true state of things]: "Where  
 does my pupil, *Zur-phud-can*, the little cherub-boy perform his  
 meditations? Have ye no tidings? \* What is he doing besides? 1.3  
 Bring him [I pray] before me!" Upon this speech of the Master's  
 the king reflected, felt ashamed, and could not tell the story exactly.  
 Because he had sent out his children \*, the prince and princess 1.4  
 to search for him, he hoped yet, and said to *gShen-rab*: "The little  
 cherub-boy, as well as my children, brother and sister have gone  
 off to perform something of importance. Within three days \* they 1.5  
 will return, O *gShen-rab*, and appear before you!" Just at noon  
 on the third day the children returned with their numerous escort,  
 and the king enquired of the children. The children replied: \* "We 1.6  
 have been in all the kingdoms of the world and everywhere, have  
 searched and asked everyone, but nobody had seen him. Then  
 we were in despair, our strength gave way, and now we have come  
 back, breathless!" \* The king said: "If he was not to be found Fol. 85a  
 in so many kingdoms, he is dead, and his corpse has been devoured  
 by the birds." Thereupon he wept, and from his eyes there dropped  
 tears of the size of barley-corns and peas. \* As then the stream of 1.2  
 his tears dried up, he went in front of his children and offered *gShen-*  
*rab* salutations, circumambulated him and offered sacrifices. Then  
*gShen-rab* spoke: "So you children have arrived, \* Where has my 1.3  
 cherub-boy gone to?" Thereon the king answered: "O *gShen-rab-*

*my-bo*, thou Light of the teachers, the story, whither the little cherub-  
1.4 boy has gone, is known to the queen *Phya-zu-āgu-lin-ma\*-ti*. Vouch-  
safe to listen to her story!" When he said this, father and children  
arose and went to the queen.

The king spoke: "O queen! Concerning the coming of the  
1.5 bad illness \* and the sentence of the fortune-teller the day before  
yesterday, hath the Master spoken: 'In my soul is no seed of carnal  
lust!

If it be not in the soul, how could it arise in the body?

To our being together the queen has laid a hindrance.'

1.6 Thus has he spoken \*, and it is certain that *that* man has no  
sensual passion. Because that man lived like one who has bound  
himself to renounce the lie, it is certain that he has spoken no lie.

Oh wife, it is difficult for thee to accuse the Master. Hast thou not  
Fol. 85b done him gross injury? \* If thou now dost offer a divine greeting  
before *gShen-rab* and with words of truth dost make confession,  
this horrible disease will heal!" In the same way as the father,  
1.2 the children \* too spake to her urgently. The mother reflected  
awhile and thought: "What could compare with that, if I were  
healed of this terrible disease?" Then she promised to tell every-  
thing truthfully.

Now the king invited *gShen-rab* to come in, to seat himself on  
1.3 the costly royal throne, \* and prepared the various sacrificial vessels.

All beings assembled. Then the queen was led in, and induced to  
speak before *gShen-rab*. After having sacrificed divine greetings \*  
1.4 to him, the queen spoke to *gShen-rab*: "O *gShen-rab-myi-bo*, thou

Light of the teachers! Am I mayhap a being, in whom no longings  
1.5 whatever arise? The teacher *gYun-druñ-gtsug-gshen\*-rgyal-ba*

was handsome, wherever one looked at him! What he said was so  
true! Then the longing for him became strong in me! Might my  
petition be granted? One morning I sought an opportunity. I sent  
1.6 the king for a walk in the town. \* The children, brother and sister,

I sent out to play. The servants I sent off to pleasure (sing). Then,  
when I met him alone, I invited him to the royal (king's) seat. As  
Fol. 86a I felt a strong love for the teacher I said: \* O Master, all beings

exist through this act [of passion]. If others had not done the same,  
how wouldst thou thyself, oh Master, have come into existence?  
That is what I said, and took hold of his person. The Master was

greatly shocked \*, trembled all over and said: "If the servants 1.2  
hear of it, the teaching will be ruined. I must close the outer door  
and will return! Then he went out. I sat there. The door was closed.  
When I went to the door to look out [I perceived] that he did not  
wish to come \*. He had reached the door of the rock-cave, and 1.3  
was gone. Then my heart ached; and I have concocted this pack  
of lies, and calumniated him. On account of this wickedness the  
Master could not remain \* near us, but went away to wander about 1.4  
in the southern countries. The king went after him, and invited  
him again. But he would not come! On me a curse has been ful-  
filled. O *gShen-rab-myi-bo*, thou Light of the teachers \*, all these 1.5  
sins I have committed consciously. I have reflected on them, could  
the cancer disease, that has seized on me, be the punishment for  
them? And I feel in my heart [that it is so]<sup>1</sup>. O *gShen\*-rab-myi-bo*, 1.6  
thou Light of the teachers, the children have searched for the lost  
teacher in all kingdoms. They have not found him. Where has  
he gone to outside? O Master, what can be done to heal my dis-  
ease?" When the queen had spoken thus \* *gShen-rab* rejoiced over Fol. 86b  
the confession she had made of her calumny. The king too, re-  
joiced greatly. But the people assembled there said: "If it be not  
possible to that man, the teacher, how is she then to become clean?" \*  
Then *gShen-rab* spake: "O queen, when thou wast born with a 1.2  
human body, a great measure of misery became thy portion. Be-  
cause [in thee] the lusts circulated like water, thou hast felt evil  
desire towards the teacher; \* because anger burned like fire, thou 1.3  
hast been able to pour forth such slander! When we have fetched  
the teacher hither, and thou dost not fulfil the oath to its very root,  
and dost not make confession before his face \*, the cancer disease 1.4  
cannot be healed. I will now meditate thereon, whither the little  
cherub-boy has gone, and by mean's of *abhijñā* look around after  
him until I know it!"

\* Thereupon the teacher meditated, then he knew [everything] 1.5  
by means of *abhijñā*, and saw him. He spake to the attendants:  
"The little cherub-boy has gone into the midst of the southern  
country '*Od-phugs-dgā-ldan*, out of desperation because the  
queen has slandered him \* falsely in a gross manner. On the 1.6  
slope of the mountain *gTsug-rum-ābar-ba*, in a monastery shaded

<sup>1</sup> The rare word '*aphrig-pa* is always used here in the sense of "to feel".

by the forest around, there where no man can stand upright, he  
 Fol. 87a is meditating. \* The gods and Nāgas afford him assistance and  
 protection. The goddesses and Nāginī bring him cleansings and  
 sacrifices, and circumambulate him. The ape-svastikasattvas  
 1.2 fetch him medicines and fruits. \* So he appears to live in peace  
 and happiness. Oh *gYu-lo*, thou son of the *gSas*, mount the blue  
 dragon-horse and go, and call him hither!" As *gShen-rab* had  
 spoken thus, the king rejoiced very much, that the Master was yet  
 1.3 alive. \* He sprang about and laughed.

Then *gYu-lo* mounted the dragon-steed and rode away to  
 call him. He reached the forest of *gTsug-rum-'abar-ba*, and met  
 1.4 there the little cherub-boy. \* When the dragon-steed recognized  
 his master, he circumambulated him; and licked him with his tongue.  
 The son of the *gSas* said: "The queen, who has slandered thee, is  
 seized with leprosy. This is the punishment for having calumniated  
 thee; this was also recognized by the fortune-teller *Kun-she*\*-  
 1.5 *than-po*. The mistress of the lots recognized that. Now since [the  
 queen] has made her confession before *gShen-rab* with sincere words,  
*gShen-rab* spoke: "The oath must be fulfilled from the very root!  
 1.6 And since the little \* cherub-boy sits in the monastery of Mount  
*gTsug-rum-'abar-ba*, fetch him hither! Now I am here, and beg  
 thee to go thither!" As he thus spake, the teacher too, rejoiced  
 Fol. 87b greatly \*. "So I have been meeting joyous men and animals! I have  
 heard good tidings. So this is what has happened to the queen. Since  
 the Master *gShen-rab* is a god, why then should I not come?"  
 1.2 Thus he spake and went \*. One hundred minor gods and one  
 hundred little Nāgas, one hundred goddesses and one hundred  
 Nāginī, the kings of the apes as well, that were svastikasattvas,  
 accompanied the teacher. He mounted the dragon-horse and rode  
 1.3 to the six provinces \* of *Hos-mo*. Then there came out to meet  
 him: *Skad-snyan*, the bird of that country; *Ris-bkra* the beast of  
 prey of that country; *sPu-sdug*, the antelope; *Khyu-mchog*, the ox;  
 1.4 *Can-she*, the horse; nad *Rig-pa-can*, the dog \*. They all circum-  
 ambulated him and offered him divine greetings and sacrifices.  
 The king with father, son, retinue, many disciples and people  
 1.5 of that kingdom went out to meet him \*, circumambulated him  
 and offered him divine greetings and sacrifices. Then the little  
 cherub-boy with his attendants circumambulated the Master  
 [*gShen-rab*] and offered him divine greetings. After that the

gods, Nāgas \* and apes from the *gTsug-rum-'abar-ba* mountain 1.6  
 went back again.

Then king *Dañ-ba-yid-rins* was astonished and said:

"This great one among men, who has never violated an oath,  
 Goes to an unfrequented country, void of men, and is en-  
 compassed by the love of gods and Nāgas. \*

The animals, the apes become believing, and bring him  
 balsam and fruits. Fol. 88a

On the other hand the queen, who dwells in the sphere of  
 unbelief and errors,

Is seized with horrible leprosy in the midst of the town where  
 she dwells. \*

Where, think ye, can the queen, who has repeatedly over- 1.2  
 stepped the holy walk,

Find occasion to meet with the [holy] man?"

Having spoken thus, he touched the teacher's feet with his  
 forehead, and offered him divine greetings. Then he begged to  
 be allowed to take his seat below *gShen-rab* \*. All men and beings 1.3  
 in that land rejoiced greatly, when they heard that the lost teacher  
 was found again, and assembled together like a cloud. \*

At that time the queen was induced to make her confession 1.4  
 before the teacher. The queen was clad in rags of *Ci-byer* (?);  
 she had thrown over her a cloak of goatskin. Her hair had fallen  
 out, and ulcers \* covered [the bald places]. Hands and feet were 1.5  
 lame. In her hand she bore a pail for roses and different flowers.  
 Being supported right and left by her children, she circumambulated  
 the teacher, and strewed him flowers. Although she could not  
 look at him with her eyes \*, she touched his feet with her forehead. 1.6  
 With her face on the ground she said:

"Because in former lives I have done evil, I received the evil  
 body of the woman.

Now out of evil thoughts I have postured love to you.

From evil behaviour have I seized on the teacher's \* person. Fol. 88b

I have done great wrong; that I regret; that I confess be-  
 fore the divine teacher.

That my body is filled with the bad disease of leprosy  
 [Comes thence that] I have touched the body of the divine  
 teacher, and have sinned.

I have greatly erred; that I repent of, that I confess before the teacher himself \*.

1.2 Evil thoughts arose in me, and my heart was aching!  
Then I mocked at the teacher, and caused the ruin of the teaching.

Lie and deceit I piled up, and strewed gross slanders abroad. Through that my body became filled with leprosy.

1.3 I have greatly erred; that I confess before the divine \* teacher.  
O thou in many lands 10 000 times great teacher and god!"

As she had spoken thus she laid both her hands together on her forehead, threw herself on the ground and wept. Also the royal children, brother and sister wept; also the people collected 1.4 there \* wept; from *gShen-rab's* eyes tears started, and *gYun-drun-gtsug-gshen-rgyal-ba* felt great compassion with the queen. \*

1.5 \* Then a magic circle (literally: frontier) was drawn with many objects. In a gold and silver pail various salves and grains of corn were mixed together with the milk of the red cow, and placed on the queen's cushions. In the meantime the [poem] *Klu-sgrub-*

1.6 *pat-smyin\*-po* was uninterruptedly repeated. When the mudrā of the "calling up" was acted, and in this way the Nāga was called forth, the Nāga [within her] moved, and the queen moaned *tser-*

Fol. 89a *tser!* "Then the teacher spoke: "Evil Karma, evil body \*, evil soul, evil sickness! Oh thou sick queen! In thy lamentations raise up thy head, and offer me divine greetings, as well as thou canst!" Although the queen to the very limit of her patience had pains in her lungs, and at her heart, just as if they were being torn out \*

1.2 yet she raised herself up with difficulty. Because she could not look the teacher in the face [for shame], she looked at the tip of her nose.

Then she bowed her head and offered three divine greetings. There-

1.3 upon she fell down in a swoon. The teacher then said: \* "a*Dzind-pa-lag-mans*, thou son of the black Nāga, I am *gYun-drun-gtsug-gshen-rgyal-ba*, thy brother! Let the queen go free! Wilt thou

1.4 not come, to meet me at the door?" \* Then once more he assumed the attitude of the mudrā of "calling up", and much blood came out of the queen's mouth. After that came much yellow water,

1.5 and after that much matter. Last of all a black spider \*, as large as a shoe, came out of it. The king, father and son were also afraid, and thought of fleeing. The Master spoke: king, father and son,

1.6 be not afraid, flee not! Sacrifice with this ointment! \* If you ladle

the ointment out of the golden pail with the silver spoon, and syringe the spider with it, the many members of the spider, whose body has already come out, will shine like rays of the sun in the queen's body." In consequence of the elixir-ointment's excellence the spider \* gradually increased in size, till it was as large as a young kid. There- Fol. 89b upon the queen awakened from her swoon. But whenever the spider moved, she groaned aloud: "*tser-tser!*" The Master fettered [the spider] by means of the mudrā of binding, and the spider \* could not 1.2 stir any more. Then *gShen-rab* stood up, spat three times on the black Nāga, and spoke: "Without causing pain to this suffering being, tormented by Karma, \* let [thy] members again become 1.3 united with thy body! From now henceforth leave her soul also in peace!" And while spitting three times on the queen, he spoke: "May the many members of the Nāga depart from the body of this sinful being, tormented by Karma \*!" Since the saliva of *gShen-rab* 1.4 is like to nectar, the outstretched members of the Nāga went out of all the queen's \* veins. They rolled themselves around the Nāga's 1.5 body like a bundle of weapons taken in conquest. Then the Nāga also listened to *gShen-rab's* address. Because it had been touched by his saliva it was in a very peaceable \* frame of mind and said 1.6 to *gShen-rab*: "Henceforth I will do no harm anymore to the beings. Rather will I seek to help them!" Thereupon *gShen-rab* gave the Nāga a name, and named him *dGe-snyen\*-zhi-ba-skyes*. Then Fol. 90a the mudrā of binding was unloosed, and the Nāga went leaping back to [its] country.

Now the queen was again established in the palace [as mistress of the house] and *gShen-rab* \* and his companions returned to 1.2 their former rock-cave. On the following day at noon, the beings who filled the splendid residence, assembled before *gShen-rab*. Sacrifices were offered, and much was spoken of pupils \* who had 1.3 violated their duties, and of the \* decline of good morals. *gShen-rab* spoke: "O king, is thy consort cleansed from her stains of sin, or not? \* Was she entitled to the disease, or not? We must make 1.4 an examination!" Then *gShen-rab* squirted milk and ointment on the ground, and offered a divine greeting to *gShen-lha-öd-dkar*. When *gShen-rab* \* came down from the [place of sacrifice], lotus 1.5 blossoms with 108 petals grew up under his right and left foot. As the teacher upon this offered a greeting and descended, lotus blossoms with 42 petals \* rose up. Now when *rMa-lo* and *gYu-lo* 1.6

offered a greeting and descended, lotus blossoms with 25 petals grew up. When the king offered a greeting and descended, lotus blossoms with 8 petals \* grew up. Now when the queen offered a greeting and came down, no flowers grew up behind her (in her footprints); on the contrary the former blossoms faded on being touched by her foot, and because as if scorched. But as the royal children \*, brother and sister, offered a greeting and came down, lotus blossoms with 5 petals sprang up. Thereupon *gShen-rab* spoke: "It seems, that so far no human being has existed with greater stains of sin than the queen \*. Although the black Nāga has departed from her body, and she is [so far] healed, yet all is not yet set in order as to the departure of the eaten [Nāga] and the traces of his attack. Neither is the leprosy yet healed. Because the queen during her lifetime has brought the *Bon*-teaching \* almost to annihilation, it appears that she has not yet performed [sufficient] penance. What sins lie on thee?" Thereupon the queen reflected: "During my time the *Bon*-teaching \* has been almost exterminated. This hideous disease has seized upon me. In the footprints of the children, brother and sister, 5 petalled lotus blossoms have grown up, while nothing has sprung up in mine. All the flowers touched by my foot on my way back shrivelled up." In this way she became conscious of her many and great sins \* and of much evil Karma in her. Then a violent pure repentance arose in her, and she became so sad, that her body almost perished. She touched the feet of *gShen-rab* with her forehead, offered seven divine greetings and said: \*

Fol. 91 a "O *gShen-rab-myi-bo*, thou Light of the teachers!  
Concerning the evil deeds, that I great sinner have committed,  
What must I do, to cleanse the stains of sin?  
What must I do, to be healed of this hideous disease?  
l. 2 What must I do, in order to give the Master joy \*?"<sup>1</sup>

*gShen-rab* answered: "Whoever once in former times was born in the lowly body of woman, did great penance and attained to absolute truthfulness, will put off the body of woman \*. Whoever then has attained completion in the body of a goddess, will in a Nirmāṇakāya seek the welfare of the beings in the world, and remain through inconceivably long ages. Afterwards . . . . .

1 i. e. to become reconciled with the Teacher.

In order to accomplish thy cleansing, thou hast unburthened thyself through a great repentance \*, and the purpose of my words l. 4 is verily fulfilled. Now in order to be cleansed from the stains of body, word and spirit, thou must at once call upon the names of the 300 goddesses of the Past, Future and Present, \* and must l. 5 greet them. In this way all stains will be cleansed, thou wilt once again become reconciled with the Teacher, and healed of this horrible disease!" Thus spake *gShen-rab*, and thereupon the queen besought: "I am \* shackled by the stupidity of the animals which l. 6 I share. I cannot know one single name of the 300 goddesses!" Thereupon *gShen-rab* spake: "That is very true!" \* After the queen's Fol. 91 b body had been bathed with spices and medicines and strewn with the elixir of incense, *gShen-rab* repeated the names, and the queen strewed flowers simultaneously and offered a divine greeting to every name. \*

l. 2 empty

Greeting to \* *bDer-grub-ma*, the goddess of infinite space! l. 3  
 " " *dByiṅs-phyug-ma*, the goddess of infinite space!  
 " " *gSal-khyab-ma*, the goddess of infinite space!  
 " " *Kun\*-shes-ma*, the goddess of infinite space! l. 4  
 " " *Don-grub-ma*, the goddess of infinite space!  
 " " *Thogs-myed-ma*, the goddess of infinite space!  
 " " *Zhi-bai-nan-can-ma*, the goddess of infinite space! \*  
 " " *Klön-drag-poi-rdzu-āphrul-can*, the goddess of infinite l. 5  
 space!  
 " " *Grub-pai-gzi-brjid-can*, the goddess of infinite space!  
 " " *'aDren-pai-thugs-rje-can*, the goddess of infinite space!  
 " " \* *sTobs-kyi-phyag-rgya-can*, the goddess of infinite space! l. 6  
 " " *Shugs-kyi-dbyiṅs-sgrol-ma*, the goddess of infinite space!  
 " " *Yid-kyi-rdzu-'āphrul-can*, the goddess of infinite space!  
 " " *bDal-pas-kun-khyab-ma*, the goddess of infinite space!  
 " " *Grub-pas-kun\*-bgrub-ma*, the goddess of infinite space! Fol. 92 a  
 " " *gSo-bas-yoṅs-su-'athso-ma*, the goddess of infinite space!  
 " " *gSos\*-pas-kun-'akhor-ma*, the goddess of infinite space! l. 2  
 " " *Grub-pai-gter-ldan-ma*, the goddess of infinite space!  
 " " *Man-nan-klön-rtog-ma*, the goddess of infinite space!  
 " " *gYo-myed-zhi-ba-ma*, the goddess of infinite space! \*  
 " " *Klön-lña-jir-sgrub-ma*, the goddess of infinite space! l. 3  
 " " *Kha-dog-rños-myed-ma*, the goddess of infinite space!

- l. 4 Greeting to *dByiñs-kyi-gzugs-myed-ma* \*, the goddess of infinite space!
- „ „ *Thsig-gi-mthā-'adas-ma*, the goddess of infinite space!
- „ „ *Don-gyis-dbyiñs-grub-ma*, the goddess of infinite space! \*
- l. 5 „ „ *Nam-mkha-mthā-yas-ma*, the Goddess of heaven!
- „ „ *gSal-ba-mthā-yas-ma*, the Goddess of heaven!
- „ „ *Kun-'abum-mthā-yas-ma*, the Goddess of heaven!
- l. 6 „ „ *'Od-'abar-mthā\*-yas-ma*, the Goddess of heaven!
- „ „ *'Od-zer-'aphro-ma*, the Goddess of heaven!
- „ „ *sGron-ma*, the Goddess of heaven!
- „ „ *'aDu-shes-ma*, the Goddess of heaven!
- Fol. 92 b „ „ *Yoñs-su-khyab-ma* \*, the Goddess of heaven!
- „ „ *Kun-shes-'abyed-ma*, the Goddess of heaven!
- „ „ *mTho-gcod-blo-ldan-ma*, the Goddess of heaven!
- l. 2 „ „ *'aJig-rten-rtos-mkhyen-ma*, the Goddess of heaven!
- „ „ *Srid-pai-sris-mkhyen-ma*, the Goddess of heaven!
- „ „ *sKal-pai-graṅs-'adzin-ma*, the Goddess of heaven!
- „ „ *'aByuñ-bai-rdul-mkhyen-ma*, the Goddess of heaven!
- l. 3 „ „ *Sems-can-sems-mkhyen\*-ma*, the Goddess of heaven!
- „ „ *Mun-pai-thsogs-'ajoms-ma*, the Goddess of heaven!
- „ „ *'aJig-rten-go-'abyed-ma*, the Goddess of heaven!
- l. 4 „ „ *mTho-ris-skas-'adzugs\*-ma*, the Goddess of heaven!
- „ „ *Thar-pai-lam-'adren-ma*, the Goddess of heaven!
- „ „ *Thsogs-kyi-dgra-bcom-ma*, the Goddess of heaven!
- l. 5 „ „ *'Od-gzer-'abum-phrug\*-ma*, the Goddess of heaven!
- „ „ *Thugs-rjes-snyoms-mdzad-ma*, the Goddess of heaven!
- „ „ *sGrai-bye-brag-can*, the Goddess of heaven!
- „ „ *gZugs-kyi-cho-'aphrul-can*, the Goddess of heaven! \*
- l. 6 „ „ *Thabs-kyis-jir-mkhyen-ma*, the Goddess of heaven!
- „ „ *bDal-pas-yoñs-khyab-ma*, the goddess of space!
- „ „ *bsGrubs-pas-kun-grub-ma*, the goddess of space!
- Fol. 93 a „ „ *'aDus\*-pas-kun-thsañ-ma*, the goddess of space!
- „ „ *mNyam-bas-dbyer-myed-ma*, the goddess of space!
- „ „ *bDal-pas-phyogs-myed-ma*, the goddess of space!
- l. 2 „ „ *bsDus\*-pas-ris-myed-ma*, the goddess of space!
- „ „ *'aTsogs-pas-kun-thsañ-ma*, the goddess of space!
- „ „ *bsKyed-pas-kun-'abyuñ-ma*, the goddess of space!
- „ „ *gSal-bas-kun-gzigs-ma*, the goddess of space! \*
- l. 3 „ „ *brJid-pas-mthsan-ldan-ma*, the goddess of space!

- Greeting to *mThsan-ma-jir-myi-sprul*, the goddess of space!
- „ „ *rNam-rtog-mithsan-myed-ma*, the goddess of space! \*
- „ „ *mThsan-ma-yoñs-dañ-bral*, the goddess of space! l. 4
- „ „ *Kloñ-shes-bde-dañ-ldan*, the goddess of space!
- „ „ *Rig-pai-kloñ-na-gnas-pa-ma*, the goddess of space! \*
- „ „ *Myi-gYo-bsam-gtan-ma*, the goddess of space! l. 5
- „ „ *gYuñ-druñ-sems-ma*, the goddess of space!
- „ „ *gYuñ-druñ-'agyur-myed-ma*, the goddess of space!
- „ „ *Ye-shes-zan-thal-mo* \*, the goddess of space! l. 6
- „ „ *Thugs-rje-khyab-bdag-ma*, the goddess of space!
- „ „ *Jir-sprul-thogs-myed-ma*, the goddess of space!
- „ „ *Gar-gshegs-stobs-ldan-ma*, the goddess of space! \*
- „ „ *Man-ñag-kloñ-sgrom*, the goddess of space! Fol. 93 b
- „ „ *Myi-yeñs-man-ñag-rtog*, the goddess of space!
- „ „ *Myi-dmyigs-shes-rab-ldan*, the goddess of space!
- „ „ *Nam\*-mkha-mtha-ldan-ma*, the goddess of compensation! (or: indifference)
- „ „ *'Od-kyi-mdañs-ldan-ma*, the goddess of compensation!
- „ „ *Zer-gyi-mdañs-ldan-ma*, the goddess of compensation!
- „ „ *sMan-gyi-cha-mnyam\*-ba*, the goddess of compensation! l. 3
- „ „ *sMigs-kyi-rgyun-'adren-ma*, the goddess of compensation!
- „ „ *sKal-pai-graṅs-snyoms-ma*, the goddess of compensation!
- „ „ *Srid-pai\*-gzhi-snyoms-ma*, the goddess of compensation! l. 4
- „ „ *'aByuñ-bai-cha-snyoms-ma*, the goddess of compensation!
- „ „ *Sems-la-kun-mnyam-ma*, the goddess of compensation!
- „ „ *\*Ye-shes-spyan-gyis-kun-gzigs-ma*, the goddess of compensation! l. 5
- „ „ *sPrul-pai-sku-is-kun-'adul-ma*, the goddess of compensation!
- „ „ *Byin-rlabs-sku-is-mtha-bzhi-gnon-ma* \*, the goddess of compensation! l. 6
- „ „ *bDen-bai-thsig-gis-nyes-pai-don-rnams-ston*, the goddess of compensation!
- „ „ *bDud-rtsi-rgya-mthsos-'adod-pai-sems-can-skoñ*, the goddess of compensation!



- Fol. 94a Greeting to \**aDren-pai-chu-bos-thugs-rje-rgyun-du-spel*, the goddess of compensation!
- " " *sGron-mai-nyi-mai-zer-sem-sau-snyom*, the goddess of compensation!
- l. 2 " " *dPag-myed-nam-mkha-kloñ-du-snyoms* \*, the goddess of compensation!
- " " *Jir-yañ-myi-'abyed-mnyam-bai-cha-la-gnas-pa-ma*, the goddess of compensation!
- " " *dBus-dañ-mtha-myed-ma*, *snyoms-pai-thugs*, the goddess of compensation!
- l. 3 " " \**Jir-yañ-ma-grub-ji-la-myi-gnas-pa*, the goddess of compensation!
- " " *Myi-chags-rtul-shugs-kloñ-ldan-ma*, the goddess of compensation!
- l. 4 " " *Myi-yeñs-nam-dag-gzugs-thob-ma* \*, the goddess of compensation!
- " " *Myi-'agag-kun-kyi-sgro-gsal-ma*, the goddess of compensation!
- " " *Myi-sprul-kloñ-na-gnas-pa*, the goddess of compensation!
- l. 5 " " *Myi\*-'aggyur-kloñ-na-brtan-la*,? the goddess of compensation!

In this way the queen greeted the 100 goddesses of the Past. Thereupon her body became cleansed, and she was healed of the distress of disease. Her soul became full of Peace, and she loved all [beings] as her [own] children. Her speech became tranquil \*,  
l. 6 and she never again uttered a harsh word.

Thereon *gSheu-rab* named the names of the 100 goddesses of the Present, and the queen offered a greeting by name to every goddess.

- Fol. 94b Greeting to *Nam-mkhai-lha-mo-mdañs-ldan-ma*! \*
- " " *Srid-pai-lha-mo-kun-skyoñ-ma*!
- " " \**aByuñ-bai-lha-mo-kloñ-snyed-ma*!
- " " *rLuñ-gi-lha-mo-yañ-ba-'ade-gs-byed-ma*!
- l. 2 " " *Myei-lha-mo-gsal-bai-drod-snyom\**-ma!
- " " *Chui-lha-mo-bdud-rtsi-kun-sdud-ma*!
- " " *Sai-lha-mo-sra<sup>1</sup>-brtan-ma*!

1 or Sa?

- Greeting to *Yum-chen-thugs-rje-byams-mai-gtso*!
- " " *Ma-cig-'aggyin\*-bai-'od-'athso-ma*!
- " " *rGod-lcam-gtsug-gi-'od-'abar-ma*!
- " " *Yum-cig-sa-trig-er-sañs-ma*!
- " " *Yum-chen-sa-'adzin-'od\*-sañs-ma*!
- " " *Gar-lcam-rin-chen-ma*!
- " " *rGod-lcam-yer-bu-sman*!
- " " *gSas-lcam-bra-ma*!
- " " *gNas-lcam-dbyig\*-ma*!
- " " *dBañ-gi-lha-mo-gnas-kar-ma*!
- " " *sMug-mo-gzi-brjid-'od-du-ābar*!
- " " *Nyi-ma-'od-du-snyoms*!
- " " *sMug-nag-bdud-ādul-ma*! \*
- " " *dMar-nag-dbu-'adul-ma*!
- " " *Mye-sgron-glog-lce-ma*!
- " " *Ser-mo-ljañ-smug-zhi-ba-skyoñ*!
- " " *'Od-zer-thsa-thsas-sai-sri-gcan-'adul*! \*
- " " *Drag-po-dbuñ<sup>1</sup>-gyis-mar-po-btsan-khams-'adul*!
- Fol. 95a
- " " *gNam-phyi-guñ-rgyal-bdud-rtsi-rños-grub-can*!
- " " *lHa-phyi-guñ-rgyal-lha-mthu-rtags\*-can*!
- l. 2
- " " *Yi-phyi-guñ-rgyal-ye-shes-sgron-ma-can*!
- " " *sMan-phyi-guñ-rgyal-la-sman-phran-'abum-sdud-ma*!
- " " *dPal-gyi-lha-mo-bdud-bzhii-zil-gyis-gnon*! \*
- " " *Guñ-thsig-gzhuñ-'adren-skar-mai-gza-bdud-'adul*!
- l. 3
- " " *Nyi-zer-gsal-ldan-nyi-mai-sluñs-bdud-'adul*!
- " " *Zer-chen-[d]kar-po-zla-na-nya-bdud\*-'adul*!
- l. 4
- " " *dMu-thag-dgu-'aphreñ-chuñ-nas-skye-'agro-gso*!
- " " *Thog-ser-'od-'aphro-bar-chod-dgra-bgegs-'adul*!
- " " *Thog-gi-lha\*-mo-drag-'abar-ma*!
- l. 5
- " " *Thog-gi-rgyal-mo-'abrug-sgra-can*!
- " " *Thog-mda-[d]mar-pos-gnod-sbyin-'adul*!
- " " *sPrin-bzañs-phyug-mo-bdud-rtsi-char-'abebs-ma*! \*
- " " *Gañs-kyi-mthu-mo-che*!
- l. 6
- " " *gYui-na-bun-'athin-shags-'aphrul-mo-che*!
- " " *gZi-mdañs-sku-brjid-ma*!
- " " *gZi-brjid-'od-'abar-ma*! \*
- " " *'Od-zer-phyogs-bcur-'aphro*!
- " " *sPrul-skus-gzi-brjid-jir-yañ-mkhyend*!
- Fol. 95b

1 or dpuñ?

Greeting to *Nyi-mai-'od-zer-sgron-mai-mchog-gis-'akhor-bai-mun-pa-'ajoms!* \*

- l. 2 " " *Thugs-rje-nyi-zer-rgyal-po!*<sup>1</sup>  
 " " *bDud-rtsi-rgyun-du-sbreñ!*  
 " " *gZi-brjid-thsogs-skyed-ma!*  
 " " *Thugs-la-srid-srid-ye-srid-gsal!*  
 l. 3 " " *dPa-mo-\*gdug-pai-mthson-thogs-log-'adren-par-chod-'adul!*  
 " " *Ye-shes-sgron-ma-gti-mug-mun-pa-sel!*  
 " " *Thugs-rje-gsal-bas-ma-go-rig-par-byed!* \*  
 l. 4 " " *Gyad-mo-rtsal-chen-bdud-kyi-mkhar-rnams-'ajoms!*  
 " " *Thañ-mo-kun-mkhyend-'agro-ba-thabs-kyis-'adul!*  
 " " *gZe-ma-thson-thogs-lha-myin-gYul-ño-slog!* \*  
 l. 5 " " *Dañ-khra-mgyogs-byed-khams-[g]sum-yud-kyis-'akhor!*  
 " " *sPyan-'abriu-dgu-skor-sprul-pa-jir-yañ-ston!*  
 " " *'aBriu-kun-mkhyen-'agro-ba-thabs-kyis-'adul!*  
 l. 6 " " *Shar-\*phyogs-kyi-lha-mo-gsal-bai-sgron-ma-can!*  
 " " *Zer-gyi-thig-le-can!*  
 " " *'Od-kyi-la-bu-can!*  
 " " *Rin-chen-thor-thsugs-can!*  
 Fol. 96a " " *'aBar-bai-myi-\*lce-can!*  
 " " *gSal-bai-mar-mye-can!*  
 " " *Nyi-gsal-'od-'aphro-ma!*  
 " " *Zla-gsal-la-zer-ldan-ma!*  
 l. 2 " " *sKar-gsal-\*thsom-bu-can!*  
 " " *gZhā-gsal-mdol-ldan-ma!*  
 " " *Byañ-phyogs-kyi-lha-mo-phyod-kyi-thogs-myed-ma!*  
 " " *Shugs-kyi-stobs-ldan-ma!* \*  
 l. 3 " " *'aDegs-pai-rñam-sdug-ma!*  
 " " *'aKhor-yul-'akhor-lo-ma!*  
 " " *rGya-gram-snol-ma!*  
 " " *bCud-kyis-sdud-byed-ma!* \*  
 l. 4 " " *Kloñ-gis-skyed-byed-ma!*  
 " " *dByiñs-kyis-stom-byed-ma!*  
 " " *mKha-yis-mnyam-myed-ma!*  
 " " *'afig-chags-stoñ-gnas-ma!* \*  
 l. 5 " " *Nub-phyogs-kyi-lha-mo-bdud-rtsi-'od-[d]kar-ma!*  
 " " *sMan-gyi-bdud-rtsi-ma!*

<sup>1</sup> or is it rgyal-mo?

Greeting to *gSo-bai-chu-bo-ma!*

- " " *rGya-mithso-chu-stobs-ldan!* \*  
 " " *'aBri-myig-dgu-skor-can!* l. 6  
 " " *Lu-ma-dgu-brugs-can!*  
 " " *Chu-bo-dka-skyed-ma!*  
 " " *Chu-bran-lag-'agrems-ma!*  
 " " *Thugs'rje-sprin-phuñ-ma!* \*  
 " " *Byin-rlabs-char-pa-ma!* Fol. 96 b  
 " " *lHo-phyogs-kyi-lha-mo-sra-brtan-thsogs-ādzin-ma!*  
 " " *rNos-grub-sna-thsogs-ma!*  
 " " *Rin-chen-gter-ldan-ma!* \*  
 " " *sMan-gyi-bcud-ldan-ma!* l. 2  
 " " *rTsi-mdzod-ldan-ma!*  
 " " *Sems-can-gso-bai-ma!*  
 " " *Shes-rab-blo-ldan-ma!*  
 " " *Mye-tog-mdzes-ldan-ma!* \*  
 " " *lHa-mo-brtan-byed-ma!* l. 3  
 " " *Thams-chad-brten-byed-shoñ-yañs-ma!*  
 " " *'Og-gi-lha-mo-jir-yañ-mkhyend!*  
 " " *Bar-gyi-lha-mo-\*thar-bar-sgrol!* l. 4  
 " " *sTeñ-gi-lha-mo-smra-bsams-brjod-myed-thsig-dañ-smra-lus-'adas-kha-dog-rños-myed-[d]kar-nag-che-chuñ-myed-pha-rol-phyind-pai-Yum!* \*

In this way *gShen-rab* named the names of the goddesses of l. 5 the Present, and *'aGu-liñ-ma-ti* at the name of every goddess offered a greeting. In consequence of this good deed her body became normal once more, and the evil disease was healed \*. The poison l. 6 of the black Nāga ceased to spread further, and the constant discharge of matter and corrupted blood came to an end. The outer misery, the ulcers, disappeared and healed. The hair and eyebrows grew again, as far as necessary<sup>1</sup>. The soul became tranquil, and she loved all [beings] like children \*. No seed of the five poisons Fol. 97 a was to be found in her heart anymore. Her tongue became peaceable, and she spoke nothing harsh anymore. To all who belonged to her retinue, she spoke words of peace. Then *gShen-rab* named the names of all goddesses of the Future. \* *'aGu-liñ-ma-ti* at every l. 2 name offered a divine greeting.

<sup>1</sup> literally: after their measure.

	Greeting to	<i>Grub-pai-lha-mo-kun-grub-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun-she-ma!</i>
l. 3	"	" <i>Grub-pai-lha-mo-kun*-ldan-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun'-adrog-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun-thsañ-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun'-adul-ma! *</i>
l. 4	"	" <i>Grub-pai-lha-mo-kun'-adren-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun-dgā-ma!</i>
	"	" <i>Grub-pai-lha-mo-kun-sdud-ma!</i>
l. 5	"	" <i>Grub-pai-lha-mo-kun*-adus-ma!</i>
	"	" <i>bDal-pai-lha-mo-kun-khyab-ma!</i>
	"	" <i>bDal-pai-lha-mo-kun'-adren-gtso!</i>
	"	" <i>bDal-pai-lha-mo-mkha-dbyiñs-ma!</i>
l. 6	"	" <i>bDal*-pai-lha-mo-A-kar-bde-ldan-ma!</i>
	"	" <i>bDal-pai-lha-mo-A-kar-Ha-drag-shugs-ldan-ma!</i>
	"	" <i>bDal-pai-lha-mo-gliñ-grags-sgra-ldan-ma!</i>
Fol. 97 b	"	" <i>bDal-pai-lha-mo-mña-che*-dbañ-rdzogs-ma!</i>
	"	" <i>bDal-pai-lha-mo-ram-shags'-aphrul-mo-che!</i>
	"	" <i>bDal-pai-lha-mo-gcod-snags'-adzab-can-ma!</i>
l. 2	"	" <i>bDal-pai-lha-mo-myi-yeñs-tiñ'-adzin-*can!</i>
	"	" <i>Thugs-rjei-lha-mo-sprul-pai-sku!</i>
	"	" <i>Thugs-rjei-lha-mo-gsal-bai-spyan!</i>
	"	" <i>Thugs-rjei-lha-mo-snyoms-pai-thugs!</i>
l. 3	"	" <i>Thugs*-rjei-lha-mo-snyan-pai-sgra-dbyañs!</i>
	"	" <i>Thugs-rjei-lha-mo-bdud-rtsi-phyag!</i>
	"	" <i>Thugs-rjei-lha-mo'-adren-pai-thabs!</i>
l. 4	"	" <i>Thugs-rjei-lha-mo*-sgrol-mai-gtso!</i>
	"	" <i>Thugs-rjei-lha-mo-phyin-pai-gzhi!</i>
	"	" <i>Thugs-rjei-lha-mo-thar-pai-sgo!</i>
	"	.....
l. 5	"	" <i>sPrul-pai-lha-mo-sgyu'-aphrul-dra-ba*-can!</i>
	"	" <i>sPrul-pai-lha-mo-thabs-kyi-zhags-pa-can!</i>
	"	" <i>sPrul-pai-lha-mo-thugs-rjei-leags-kyu-can!</i>
	"	" <i>sPrul-pai-lha-mo-gsal-bai-mye-loñ-can! *</i>
l. 6	"	" <i>sPrul-pai-lha-mo-mdzes-pai-rma-bya-can!</i>
	"	" <i>sPrul-pai-lha-mo-snyan-pai-khu-byug-can!</i>
	"	" <i>sPrul-pai-lha-mo-brjid-pai-gzi-brjid-can! *</i>
Fol. 98 a	"	" <i>sPrul-pai-lha-mo-thar-pai-skras-lam-can!</i>
	"	" <i>sPrul-pai-lha-mo-luñ-rgyud-nes-par'-abogs!</i>

	Greeting to	<i>sPrul-pai-lha-mo-bka-rgyud-che-bar-spel!</i>
	"	" <i>Byin-rlabs*-kyi-lha-mo-La-chod-yoñs-su-grags!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-thams-cad-yoñs-su-rgyas!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-bde-bar-don-dam-bsgrub!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-rgyas-par-gsuñ*-rabs-ston!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-zhi-bar-sems-can'-adul!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-bde-bai-ñes-thsigs-ston!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-man-ñag-gi-snags-rgyun'-adren!</i>
	"	" <i>*Byin-rlabs-kyi-lha-mo-drag-pos-bar-chod-sgrol!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-thogs-myed-myur-du-byon!</i>
	"	" <i>Byin-rlabs-kyi-lha-mo-dmigs-med-cir-yañ-gsal! *</i>
	"	" <i>Byams-pai-lha-mo-kun-la-bu-ltar-sems!</i>
	"	" <i>Byams-pai-lha-mo-skye'-agro-gsos-kyi-gsos!</i>
	"	" <i>Byams-pai-lha-mo-snañ-srid-gtan-la'-abebs!</i>
	"	" <i>Byams-pai-lha-mo-ye*-srid-cha-la'-agod!</i>
	"	" <i>Byams-pai-lha-mo-dmyal-ba-rgyun-du-gcod!</i>
	"	" <i>Byams-pai-lha-mo-zhe-sdañ-kloñ-du-zhi!</i>
	"	" <i>Byams-pai-lha-mo-grañ-pas-thsa-ba'-adul! *</i>
	"	" <i>Byams-pai-lha-mo-thsa-bas-graṅs-pa'-adul!</i>
	"	" <i>Byams-pai-lha-mo-gnyis-thse-ba-nas-bde-gnas-rnyed-par-byed-ma!</i>
	"	" <i>Byams-pai-lha-mo-gnyis'-akhor-ba-nas-<sup>1</sup>thar-pa'-adren!</i>
	"	" <i>*sByin-bai-lha-mo-ma-chags-stobs-ldan-ma!</i>
	"	" <i>sByin-bai-lha-mo-thabs-kyi'-adu'-adzi-spoñ!</i>
	"	" <i>sByin-bai-lha-mo'-adod-pai-sdug-bsñal*-med!</i>
	"	" <i>sByin-bai-lha-mo-ster-bai-blo-ldan-ma!</i>
	"	" <i>sByin-bai-lha-mo-re-ba-dus-su-skoñ!</i>
	"	" <i>sByin-bai-lha-mo-sbyin-pas'-adod*-chags'-adul!</i>
	"	" <i>sByin-bai-lha-mo-thsad-med-rgya-cher'-agyed!</i>
	"	" <i>sByin-bai-lha-mo-phyogs-med-dmigs-med'-achā!</i>
	"	" <i>sByin-bai-lha-mo-ris-med-mnyam*-par-snyoms!</i>
	"	" <i>sByin-bai-lha-mo-bdag-dañ-gzhan-med-cig-pai-ñañ!</i>
	"	" <i>Ye-shes-kyi-lha-mo-gsas-la-ldan-thogs-med-ma!</i>
	"	" <i>Ye-shes-kyi-lha-mo-rig-ldan-glog*-agyū-ma!</i>
	"	" <i>Ye-shes-kyi-lha-mo-blo-ldan-snañ-srid-bkra!</i>
	"	" <i>Ye-shes-kyi-lha-mo-thams-cad-sgyu-mar-gzigs! *</i>
	"	" <i>Ye-shes-kyi-lha-mo-sgron-mas-mun'-ajoms-ma!</i>
	"	" <i>Ye-shes-kyi-lha-mo-bdud-rtsis'-adod-pa-skoñ!</i>

- Greeting to *Ye-shes-kyi-lha-mo-sman-kyis-nad-rnams-'adul!* \*
- 1.2 " " *Ye-shes-kyi-lha-mo-sgron-mai-rtsi-is-chu-rnams-skyed!*
- " " *Ye-shes-kyi-lha-mo-nyi-ma-dgu-phrugs-ma!*
- " " *Ye-shes-kyi-lha-mo-'od-zer-'abum-phrag-ma!*
- 1.3 " " *Yañs-pai-lha-mo-shoñs\*-yañs-snod-ldan-ma!*
- " " *Yañs-pai-lha-mo-che-bai-gzhi-ldan-ma!*
- " " *Yañs-pai-lha-mo-bskyed-pai-shugs!*
- 1.4 " " *Yañs-pai-lha-mo-sdud\*-pai-dbañ-ldan-ma!*
- " " *Yañs-pai-lha-mo-gnas-pai-bcud-ldan-ma!*
- " " *Yañs-pai-lha-mo-snyoms-pai-blo-ldan-ma!*
- 1.5 " " *Yañs-pai-lha-mo-'agro-bai-blo-ldan-ma!*
- " " *Yañs-pai-lha-mo-phyind-pai-sa-ldan-ma!*
- " " *Yañs-pai-lha-mo-'adegs-pai-stobs-ldan-ma!*
- 1.6 " " *Yañs-par-lha-mo-mnyam\*-bai-thugs-ldan-ma!*
- " " *Zhi-bai-lha-mo-myi-dgoñs-mnyam-bai-cha!*
- " " *Zhi-bai-lha-mo-myi-sprul-bdal-pai-gzhi!*
- " " *Zhi-bai-lha-mo-myi-byon-dbyiñs-na-gnas! \**
- Fol. 99b " " *Zhi-bai-lha-mo-myi-mkhad-thig-le-gcig!*
- " " *Zhi-bai-lha-mo-myi-gYo-bsam-gtan-ma!*
- " " *Zhi-bai-lha-mo-myi-yeñs-kloñ-na-gnas! \**
- 1.2 " " *Zhi-bai-lha-mo-myi-dmyigs-don-dam-rtogs!*
- " " *Zhi-bai-lha-mo-myi-mjed-zhi-bar-'ajogs!*
- " " *Zhi-bai-lha-mo-gto-rgyud-zhi-bar-mdzad!*
- 1.3 " " *Zhi-bai-lha-mo-smra-rgyud-\*zhi-bar-gsuñ!*

In this way *gShen-rab* repeated the names of the 100 goddesses of the Future, and the queen *'aGu-liñ-ma-ti* at every name offered a divine greeting.

- 1.4 Her body \* became tranquil and received the signs of beauty and happiness<sup>1</sup>. Light and rays emanated from [her] in all ten directions. Her tongue became peaceable and uttered agreeable sounds and melodies.

So that the beings from all the ten directions assembled to hear her words. \*

- 1.5 Her soul became peaceful, and she found her mental equilibrium.

Between herself and others, or between the parties, she knew no distinction.

1 lakṣaṇa and anuvyañjana.

- She circumambulated the Teacher's body and greeted him;  
And from her footprints manifold flowers grew.
- The queen was very \* joyful and spoke: 1.6
- "O *gShen-rab-myi-bo*, thou Light of the teachers!  
Thy goodness I would fain return.  
That thy royal seed die not out,  
I offer thee my daughter as constant consort!" \*
- To this the prophetess *Kun-shes-thañ-po* said: Fol. 100a
- "What the queen has said is very good,  
O *gShen-rab*, thou Light of the teachers!  
Should the king's dynasty die out, so would confusion cover  
the beings.  
If the beings \* be covered with confusion, they are like to 1.2  
beasts and cattle!  
O *gShen-rab-myi-bo*, thou who art well experienced in royal  
virtue,  
Do, what the lot bids thee, seize upon the government!  
This maid is of such kind that thou shouldst marry her!"
- Then \* king *Dañ-ba-yid-riñs* said: 1.3
- "This maid, whom the queen has offered thee as return-gift  
for thy goodness,  
Will never pervert the faith. I pray thee to marry her.  
This maid was already coveted by others in the world. \*  
When we asked [her], there were the following symbolical 1.4  
words.  
In accordance with the beings' train of deeds (Karma) she  
said herself:  
'If I find no learned king as consort,  
I shall afterwards go to none other!  
Her name \* is therefore *Hos-za-rgyal-myed-ma!*"<sup>1</sup> 1.5
- Thereupon *gShen-rab* spake: "The beings of this country have  
seen my countenance revealed, and have uninterruptedly heard  
the flow of my words. Through the blessing of *gYun\*-druñ-gtsug-1.6*  
*gshen-rgyal-ba*'s meditation, through the zealous faith of king  
*Dañ-ba-yid-riñs*, as well as through many good [deeds] of other  
beings, the stains of this queen \*, in whom great passions had arisen, Fol. 100b

1 i. e. the consort *Hos*, for whom no king is good enough.

appear to be cleansed. The entire assembly [here] seems to be perfect. Through such virtue ye will attain perfection to-morrow noon, without one remaining behind! Therefore bathe yourselves in Lake *gYun-drun-[d]myig-dgu*, and collect all kinds of flowers.\*

l. 2 Then assemble to-morrow noon on the splendid Royal Square!"

After he had spoken thus, all became joyful. Some laughed, others jumped about.

l. 3 *gShen-rab* reflected on *Hos-za-rgyal-myed-ma*\*: "Her inner soul appears to be virtuous, outwardly she seems to be beautiful!

In order to benefit the beings, I will fulfil the wish of the beings, and in order to hush the talk of the line dying out, and of remaining

l. 4 childless, I shall marry her!" \* Thus he decided. At this the assembly

shewed pure joy, and also father, mother and the entire retinue were overjoyed. They gathered flowers in the wood, and bathed in the

l. 5 lake.\* On the following day at noon all assembled on the beautiful

Royal Square. They circumambulated *gShen-rab*, and offered him divine greetings and sacrifices; they also strewed flowers. Some

l. 6 beat the drums, others played on the tambourine, \* some blew on

the shell-horns, others strewed *Thsan* (?), and some hoisted flags.

While repeating the names of the 300 goddesses, they sent greetings to all the ten directions of the compass. Then manifold flowers

Fol. 101 a grew out of the ground; in the sky lights \* came out; and in the

realm of air (mid-realm) harmonious voices sounded. Through the compassion, which dwells in the realm of the one hundred goddesses

of the Past; through the blessing of fulfilment by the one hundred

l. 2 goddesses \* of the Future; and through the visible appearance of

the one hundred goddesses of the Present, the beings of the six

l. 3 provinces in *Hos-mo* were cleansed from all stains \* of the Past the

Future and the Present, and were brought to perfection.

l. 4 Thereupon the teacher *gShen-rab* \* with *gYun-drun-gtsug-*

*gshen-rgyal-ba*, *rMa-lo* and *gYu-lo*, the *gSas* princes, the maiden

l. 5 *Hos-za-rgyal-myed* and the blue \* dragon-horse, mounted (literally:

surrounded) the golden eight-wheeled chariot; and since the salvation of king *Dan-ba-yid-rins* had been accomplished, they went

back to '*Ol-mo-lun-rins*.\*

l. 6 In the precious Summary of the Word, of the *gZer-myig*,

this is the 6th chapter, called the Chapter of Greeting to the Three-hundred Goddesses.