

Univerzita Karlova

Filozofická fakulta

Ústav jižní a centrální Asie

DIPLOMOVÁ PRÁCE
MASTER'S THESIS

Petr Jandáček

„Vyvolání štěstí a slávy“ - rituál pro nevěstu o sedmi ctnostných drobnějších částech (Bag ma la dge ba'i las phran bdun gyi cho ga bkra shis dpal skyed ces bya ba bzhugs so)

“Call for Happiness and Splendour“ - a Bridal Ritual Consisting of Seven Minor Virtuous Parts (Bag ma la dge ba'i las phran bdun gyi cho ga bkra shis dpal skyed ces bya ba bzhugs so)

2017

Vedoucí práce: doc. Daniel Berounský, Ph.D.

Prohlášení:

Prohlašuji, že jsem tuto diplomovou práci vypracoval samostatně a výhradně s použitím citovaných pramenů, literatury a dalších odborných zdrojů.

V Praze, dne 15. 8. 2017

.....

Petr Jandáček

Poděkování

Rád bych touto formou poděkoval vedoucímu práce doc. Danielu Berounskému, Ph.D. za jeho ochotu, vstřícný přístup a cenné rady. Také bych rád poděkoval PhDr. Klementu Hartingerovi a gešemu Ňimovi Özeru Čökhortshangovi, Ph.D. za přečtení mé práce a jejich cenné připomínky. Dík patří i celé mé rodině, zvláště mé drahé manželce Janě, která mi po celou dobu studia byla oporou.

Acknowledgments

I would like to express my thanks to the supervisor of my thesis, doc. Daniel Berounský, Ph.D., for his willingness, responsiveness and valuable advice. Moreover, I would like to thank PhDr. Klement Hartinger and geshe Nyima Woser Choekhortshang, Ph.D. for proofreading my thesis and their valuable comments. My thanks also go to my family, especially to my dear wife Jana, for her support and understanding during my studies.

Klíčová slova

svatební obřad, tibetanistika, Kongtrul Jontän Gjamccho

Keywords

marriage ritual, Tibetan Studies, Kongtrul Yontän Gyatsho

ལྷན་འབྲེལ་གསུང་འཇུག་མཚོ།

མནའ་མ་ལེན་པ། བོད་རིག་པ། ཞོང་ལྷན་པོད་ལོན་ཏན་རྒྱལ་མཚོ།

Abstrakt

Práce se věnuje textu svatebního rituálu, který sestavil tibetský učenec Džamgön Kongtul Jöntän Gjamccho (1813-1899) k příležitosti svatby prince z Derge jménem Čhime Dakpe Dordže ('Chi med rtag pa'i rdo rje) roku 1870. V úvodu je vysvětleno, proč je tento text zajímavý, ve druhé kapitole je pozornost věnována manželství u Tibetanů, ve třetí kapitole autorovi textu, ve čtvrté kapitole je popsán samotný překládaný text a v páté kapitole historicko-politický kontext, ve kterém text vznikl. Šestá kapitola obsahuje komentovaný překlad textu a sedmá kapitola stručné shrnutí a závěrečné postřehy. V přílohách se nachází transliterace a fotokopie textu.

Abstract

This thesis deals with the marriage ritual set up by the Tibetan scholar Jamgon Kongtrul Yontän Gyatsho (1813-1899) for the wedding ceremony of the prince of Derge Chime Dakpai Dorje ('Chi med rtag pa'i rdo rje) in 1870. The introduction explains why this text is so important. The second chapter focusses on marriage among Tibetans in itself, the third chapter on the author of the text. The fourth chapter deals with the text proper and in the fifth chapter the historical and political context is explained wherein the text was produced. The sixth chapter presents a commented translation of the text and the seventh chapter contains some (brief) concluding remarks. Transliteration and the relevant text photocopy are shown in the attachments.

། ལྷོགས་སྐྱེམ་བུས་པ།

མཐོ་སྐོབ་ཡིག་རྒྱགས་ཚུལ་དབ་འདིའི་ནང་ལ་བག་མ་ལ་དག་བའི་ལས་ལྷན་བདུན་གྱི་ཚོག་བཀའ་འགྲུབ་ལ་སྐྱེད་ཅེས་བྱ་བའི་སྐོར་ལ་བྲིས་ཡོད་ཅིང་། ཚོག་དེ་ཁམས་གྱི་མཁས་པ་ཆེན་པོ་འཇམ་མགོན་ཀོང་སྐུ་ལ་ཡོན་ཏན་རྒྱ་མཚོ་ ༡༧༡༣-༡༧༩༩ ལོ་ལྷོ་ལོ་༡༧༧༠་ལ་བརྩམས་པ་ཞིག་ཅིང་། རྒྱགས་ཚུལ་དབ་འདིའི་ལུང་དང་པོ་འོ་སྐོར་ཅིང་། ལུང་གཉིས་པ་ལ་བོད་གྱི་མནའ་མ་ལེན་པའི་སྐོར་ཟེར་ནས་བྲིས་ཡོད་ཅིང་། ལུང་གསུམ་པ་ལ་ཚུལ་མཁན་སྐོར་ལ་བྲིས་ཡོད་ཅིང་། ལུང་བཞི་པ་ཚོག་དེ་མ་དཔའི་སྐོར་བཀོད་ཡོད་ཅིང་། ལུང་ལྔ་པ་ལ་དེ་དུས་གྱི་ཁམས་གྱི་ཆབ་སྲིད་དང་ལོ་རྒྱུས་སྐོར་ཟེར་ནས་བྲིས་ཡོད་ཅིང་། ལུང་དྲུག་པ་འཇམ་མགོན་གྱི་ཚོག་དེའི་ཡིག་རྒྱུར་ཅིང་། ལུང་བདུན་པ་མཇུག་སྐོར་ཅིང་། དེ་མ་གཏོགས་ཚུལ་དབ་འདིའི་ནང་ལ་མཐུན་མ་གཉིས་ཡོད་ཅིང་།

CONTENTS

List of Abbreviations	7
Note on Transliteration and Transcription	8
1. Introductory Notes	9
2. Marriage	10
4. Text	18
5. Context	22
6. Bridal Ritual Consisting of Seven Minor Virtuous Parts Called “Call for Happiness and Splendour” (Translation).....	25
[Introduction].....	25
[Expelling of 'dre Demons in bag sna]	26
[Cleansing of the mnol Pollution]	30
[Spreading the Mattress]	33
[Nourishing with the Three White Substances]	37
[Naming]	39
[Entrusting to the Gods]	41
[Various Rituals for Well-being].....	48
[Conclusional Benediction]	51
[Conclusion]	53
7. Concluding Remarks.....	54
References	56
Primary Tibetan Texts	56
Secondary Texts	56
Dictionaries	60
Online Sources	60
Appendix 1: Transliteration of the Text.....	62
Appendix 2: Photocopy of the Text	69

List of Abbreviations

FB - father's brother

MB - mother's brother

ND - Rgya chen bka' mdzod published in New Delhi in 2002

PB - Rgya chen bka' mdzod published in Paro Bhutan in 1975-1976

TBRC - Buddhist Digital Resource Center (formerly Tibetan Buddhist Resource Center)

THL - The Tibetan and Himalayan Library

Note on Transliteration and Transcription

In this thesis the Wylie transliteration system for Tibetan (Wylie 1959) is applied and (mostly in case of mantras transcribed from Sanskrit to Tibetan) its extended variant developed by The Tibetan and Himalayan Library (THL).¹ Tibetan words are written in *italics* either in round brackets behind the English translation or directly in the text. Personal names and names of places are written in Roman with the relevant capital letter at the beginning. Words and letters absent in original text which were added for better understanding or as an interpretation of the Tibetan original are in square brackets.

¹ For details see <http://www.thlib.org/reference/transliteration/#!essay=/thl/ewts>.

1. Introductory Notes

This master's thesis focusses on the way how to translate the bridal ritual text which has a Tibetan name Bag ma la dge ba'i las phran bdun gyi cho ga bkra shis dpal skyed ces bya ba bzhugs so. My translation reads as "Call for Happiness and Splendour" - a Bridal Ritual Consisting of Seven Minor Virtuous Parts.² It was composed in the second half of 19th century by the famous Tibetan rime³ (*ris med*) scholar Jamgon Kongtrul Yontän Gyatsho (1813-1899) for the wedding ceremony of Chime Dakpai Dorje ('Chi med rtag pa'i rdo rje) who was a ruler of Derge and a Lhasa noblewoman called Tseten Dolkar (Tshe brtan sgrol dkar) from the Dokhar (Mdo mkhar) clan. That festive event took place in 1870. Jamgon's ritual text is mentioned by Karmay as a good example of a ritual for a wedding (Karmay 1998, pp. 147). Skorupski and Cech (1984, pp. 14) describe the Jamgon's text as an "attempt to bring some uniform pattern and give a religious significance to the marriage ceremony".

When trying to translate such a ritual text as accurately as possible, it is necessary to set it into the relevant historical and cultural context. Therefore, after this brief introduction, the wedding and bridal rituals in Tibet will be described. Later the work will be focused on the author, the text itself and its historical context. The crucial part of this thesis is an attempt to translate the text with comments. The conclusion highlights some points interesting for history and anthropology of Tibet which can be found in the text and it proposes some ideas or questions for further studies. In appendices, reader can find the Wylie transliteration and a photocopy of the Jamgon's text.

² Alternative translation of the name could be e.g.: "The Sevenfold Virtuous Ritual for the Bride which is called Producing of Happiness and Splendour".

³ Movement of "non-sectarianism" or "eclectic universalism" arisen in 19th century for details see e.g. Samuel (2012, pp. 18) or Powers (2007, pp. 359).

2. Marriage

Tibetans have consubstantial ideas about conception, i.e. that the child is created from the father's semen and mother's blood. From the semen the brain spinal cord and bones come to being, from the blood flesh and organs (Buffetrille 2004, pp. 11). The Tibetan terms used in this context are bone (*rus*) and flesh (*sha*). In a certain number of generations, people with the same *rus* or *sha* are considered as an exogamous group of relatives.

Tibetan marriages were predominantly monogamous but polyandry (mostly fraternal) was not uncommon.⁴ As polyandry was quite unusual for Europeans and because some took it as a proof of theories about an early development of family⁵, it became a field of interest for many travellers and scholars. But their theories were mostly in contradiction (compare e. g. Rockhill 1891, pp. 211 and Duncan 1998, pp. 87 and Kapstein 2010, pp. 197 or Crook and Osmaston 1994, pp. 779 or Levine and Silk 1997, pp. 385 and Goldstein 1978, pp. 334). Polygyny was also practiced mostly among the well-to-do strata (Bell 1928, pp. 192) or as a sororal polygyny in some specific economic situations⁶ (Kapstein 2010, pp. 197).⁷ Observers from the 1st half of the 20th century (e.g. Duncan 1998, pp. 87 and Bell 1928, pp. 194) concluded that monogamy was most widespread⁸, followed by polyandry and polygyny. Polygynandry⁹ is mentioned by some authors, too (Kapstein 2010, pp. 194 or Levine and Silk 1997, pp. 376). This variability in fact wiped off the difference between sibling and cousin which can be seen in the Tibetan vocabulary and which brought some special terms and/or caused some confusions¹⁰ (Kapstein 2010, pp. 198 or Stein 1972, pp. 95).

In terms of locality, the patrilocality was most common followed by neolocality. Matrilocality was rather uncommon and socially degrading for the groom who was then called *mag pa* (Kapstein 2010, pp. 197 or G.yu 'brug and Stuart 2012, pp. 140). Locality could be

⁴ Today is polyandry illegal in India and China, but not in Nepal (where only the polygyny is banned since 1963) and Bhutan.

⁵ E.g. Engels (1909, pp. 74).

⁶ When family has no son, and do not want to split the wealth on the dowry for more daughters. Also, some tantric practitioners need more than one consort (Stein 1972, pp. 97).

⁷ We could find an example of sororal polygyny in 19th century Derge where son of Chime Dakpai Dorje married two sisters (Hartley 1997, pp. 42). In Tibetan society had polygyny long tradition and occurred among the Tibetan emperors. E.g. Songtsen Gampo who was in fact Tibetan cultural hero and whose weddings are also mentioned in the translated text had more wives (for details see Haahr 1969, pp. 55-56).

⁸ Stein (1972, pp. 96) notes that monogamy seems to be prevalent in Amdo.

⁹ Sometimes called polygynandry (Levine 1997) or group marriage (Kapstein 2010). The principle was that in a polyandrous marriage a new bride could also be invited to join the household.

¹⁰ E.g. the difference between father and paternal uncle (FB) could be rather vague in family with fraternal polyandry.

agreed during the negotiations between the families of groom and bride (G.yu 'brug and Stuart 2012, pp. 140). In general, there does not seem to exist any general marriage preference among the Tibetans but regionally a cross-cousin marriage is possible (Childs and Quintman 2012, pp. 43) or even preferred. The importance of the maternal uncle (MB) was still quite significant (e.g. Dotson 2004, pp. 75) which lead some researchers to an opinion that the cross-cousin marriage was originally preferred but it is not accepted nowadays (Stein 1972, pp. 94-95).¹¹ In Kham the cousin marriage was considered as shameful (Duncan 1998, pp. 90). In Gyasumdo, it is practiced (Mumford 1989, pp. 39). On the other hand, in Dolpo, there are even proverbs approving this marriage preference.

Most marriages were and in many areas still are arranged (Kapstein 2010, pp. 195 or Bkra shis bzang po 2012, pp. 180). For this purpose, the middlemen (*bar mi* or *slong mi*) are chosen (Rockhill 1891, pp. 228). In some areas, e. g. in Mustang, a custom of bride abduction developed.¹² This could be a solution when parents of the bride were hostile to the potential groom. Rockhill (1895, pp. 725) calls this custom “a marriage by capture” and he locates it to the Western Tibet, Spiti, Sikkim and Bhutan. It was happening also in Hor but there it was far more dangerous (Stein 1972, pp. 107).

Social classes were mostly endogamous (Kapstein 2010, pp. 198) but not exactly defined and a certain social mobility was possible (e.g. Goldstein 1989, pp. 66), contrary to India.¹³ Marriages among nobility were also an important political matter. It is obvious that it could be used to bind families together and accumulate wealth and power (Stein 1972, pp. 96). Even the Tibetan history itself (Beckwith 1987, pp. 17) de facto begins in the seventh century with an alliance marriages of the king Songtsen Gampo (Srong btsan sgam po). Inter-marriage among most important noble families and the royal Pugyel (Spu rgyal) family was a fundamental instrument for political stability of the early Tibetan empire (Dotson 2004, pp. 95 or Walter 2009, pp. 27). Marriage was also used to overthrow enemies which was the case of the prince Sadmarkar's (Sad mar kar) sister of Songtsen Gampo who allegedly married the ruler of Zhangzhung (Dotson 2013, pp. 61-62) and help her brother to occupy his kingdom. It was not uncommon that rulers of Himalayan kingdoms like Sikkim, Bhutan and Ladakh were choosing

¹¹ On the other hand, there could be an antagonism between a nephew and a paternal uncle (Stein 1972, pp. 102).

¹² According to personal conversation with Mr. Tashi from the Lubra village Mustang Nepal in September 2016.

¹³ In Tibetan communities which are in direct contact with Hinduism (like in Nepal, or India), “caste-like features“ (Füer-Haimendorf 1966, pp. 2) or “caste-like groups“ (Füer-Haimendorf 1966, pp. 165) could even be found. Also some professions like musicians or blacksmiths are contempted (e.g. Mumford 1989, pp. 39 or Mann 1996, pp. 183 or Jina 1996, pp. 188).

brides from Lhasa noble families (e.g. Snellgrove and Skorupski 1980, pp. 153). Intermarriages among the ruling families in Kham were also usual (Kvaerne 1973, pp. 11).

Unlike a socially unequal marriage, the endogamy among the patrilinear clan (*rus*)¹⁴ or matrilinear relatives (*sha*) wasn't accepted at all and it was considered to be an incest (*nal*). The patrilinear relationship was followed seven generation backwards and the matrilinear relationship from five to seven (Kapstein 2010, pp. 198 or Buffetrille 2004, pp. 11 or Chophel 1983, pp. 14). Incest is considered to be a danger for the whole community. It is one of the possible defilements offending local deities.

Divorce wasn't socially unacceptable but it could be a source of quarrel among the families. This created a social pressure to maintain the marriage (Kapstein 2010, pp. 199) and only someone rather powerful could afford to take the risk of the conflict with his affinal relatives. If someone divorced there were mostly issues of property division. This was resolved through middlemen (Duncan 1998, pp. 87). Wealthier families concluded contracts. In some areas (e.g. Sikkim), there existed penalties for divorce (Bell 1928, pp. 195). Some researchers insist that divorce was relatively easy (Stein 1972, pp. 108). Adultery was not taken so seriously as in Europe and it could be resolved by compensation (Bell 1928, pp. 195 or Rockhill 1891, pp. 231). Barrenness was considered inauspicious and could be a reason for divorce (Duncan 1998, pp. 90). Childless women were not allowed to help the bride during the wedding.¹⁵

Marriage and bridal rituals¹⁶ in Tibet are frequently described as a mundane or economic matter (e.g. Duncan 1998, pp. 86 or Kapstein 2010, pp. 195 or Skorupski and Cech 1984, pp. 14 or White 1894, pp. 55) or at the best as a matter of folk tradition (Karmay 1998, pp. 147). Being so, it is obvious that the preliminaries and the bridal ritual itself will variate from region to region (Bell 1928, pp. 178 or Karmay 1998, pp. 147). Karmay even emphasizes that Buddhism has "no fundamental doctrine" for the marriage (Karmay 1998, pp. 147). Rockhill (1895, pp. 725) observes that rituals are performed by Bonpos.¹⁷ However, astrology is quite important for arranging of the marriage. Firstly, the birth date (or at least birth sign) of the bride is acquired and compared to the birthdate of the groom. There were some commonly known rules to

¹⁴ About relatives from father's side, it is said in Tibetan that they are of one bone (*rus pa gcig*), about relatives from mother's side, it is said that they are of one flesh (*sha gcig*).

¹⁵ Everything evoking barrenness was considered as inauspicious during the wedding. E.g. a mule is an unsuitable riding animal and to be a wedding present.

¹⁶ In Tibetan, wedding (i.e. the wedding ceremony and feast) is called *chang sa* or *khrung sa*. The literary word for a marriage is *gnyen sgrig*. For the wedding celebration the term *bag ston* is used.

¹⁷ I.e. followers of the Bon religion which was formerly identified (and itself feels to be) the prebuddhist religion of Tibet (Kvaerne 1996, pp. 9).

indicate, without complicated calculations, which elements or signs fit together and which not (Bell 1928, pp. 179). Calculations will be made later by a professional astrologist (e.g. Duncan 1998, pp. 91 or Rockhill 1895, pp. 725). Tibetan language has even a special name for these calculations which is *bag rtsis* (Tenzin 2008, pp. 25) or *mthun rtsis* (Rockhill 1895, pp. 725). Moreover, the relevant astrologist chooses the auspicious days for further important steps, such as the official asking for the bride, escorting the bride to the groom's house etc. He can even specify such details like a birth year of bridesmaid¹⁸ (Bell 1928, pp. 185). Then the bridegrooms party visit the family of the bride to negotiate the marriage. They bring homemade barley beer to ask for the bride, therefore the whole event is called asking beer (*slong chang*).¹⁹ Ceremonial scarfs (*kha btags*) are exchanged as on every important occasion. Even presents like jewellery for the bride could be exchanged (Rockhill 1891, pp. 229). This habit occurred both in the central Tibet (Bell 1928, pp. 179) and Kham (Duncan 1998, pp. 91). Some kind of a bride wealth is paid, too. This is understood as the first of all recompenses for breastfeeding the bride (*nu rin*) which is paid to the mother (Bell 1928, pp. 179).²⁰ Gifts were also sent to the maternal uncle of the bride who is an important person (Stein 1972, pp. 107) or the maternal uncle of the groom who may serve as the middleman. In Sikkim, even a bride service occurred (Bell 1928, pp. 184). In Kham, dowry²¹ was quite a big issue and families of the groom made arrangements to keep it even when there was a problem in the marriage (Duncan 1998, pp. 87). This was probably not so troublesome in Ü-Tsang where most of the dowry consisted of the bride's jewellery and clothes (Bell 1928, pp. 180).²²

When families agreed on issues of property and the auspicious date was calculated, the bride had to be escorted from her home to the household of the groom.²³ This act brings some problems to be resolved. Firstly, when something precious is leaving (daughter, horse etc.) it may take the prosperity (*g.yang*) of the household away.²⁴ That is why it is necessary to ensure that prosperity will stay. This could be ensured by ritual called *g.yang 'gugs* (Bell 1928, pp.

¹⁸ In Tibetan bridesmaid is called *bag rogs* (i.e. helper of the bride) or *skyo rogs* (i.e. helper in sorrow [of the bride]).

¹⁹ See e.g. Jäschke (1881, pp. 364). Nowadays the presents could be e.g. alcohol and cigarettes (or G.yu 'brug and Stuart 2012, pp. 142).

²⁰ Moreover, a new apron (*pang gdan*) which is as a symbol of womanhood is given to mother (Tenzin 2008, pp. 31).

²¹ It may be land, cattle, clothes or jewellery (Rockhill 1891, pp. 229).

²² For an example, see Stein (1972, pp. 109).

²³ In Sikkim, marriage ceremony is arranged on auspicious place in-between households (Bell 1928, pp. 184). The bride escorting party is depicted in the Wise collection in the British library (plate 8. BL Add.Or.3037). For details see <http://blogs.bl.uk/asian-and-african/2016/07/the-wise-collection-acquiring-knowledge-on-tibet-in-the-late-1850s.html>.

²⁴ In the translated text, there can be seen many different *g.yang* connected to the prosperity of particular animals or goods.

186). Houses of the bride and groom are decorated but more important is a house of the groom (Duncan 1998, pp. 92). Other tricky matter is when one party enters the other party's house. This could easily offend the household deities²⁵ so the grooms party which enters the house to fetch the bride should be careful. When groom's party arrives, bride's family give them a treat and bride dresses fine clothes which are sometimes present from the groom (Duncan 1998, pp. 93). In central Tibet, the bridegroom's party gave a turquoise (*bla g.yu*) to the bride's head-dress (Bell 1928, pp. 180). Turquoise is still an important part of married women's formal hairstyle e.g. in Ngari, Ladakh or Mustang (Aggarwal 2005, pp. 57). When bride is being escorted there are some customs connected to the riding animals²⁶ and people who the party meet. In groom's house or tent dismounting of the bride is a big issue. Bride has also to offer to the deities (Bell 1928, pp. 187) and afterwards she is seated into the room.²⁷ The mattress for the bride is also very important (e.g. Duncan 1998, pp. 93 or Rockhill 1891, pp. 229).²⁸ Ceremonial scarfs are offered to the pair and feast is held. The wedding feast lasts at least for three days (Rockhill 1895, pp. 725 or Rockhill 1891, pp. 230).

It seems that in a big tradition (Holmes-Tagchungdarpa 2014, pp. 139) maintained mostly by religious authorities there is a significant lack of the rituals connected to marriage. Even Karmay mentions only two bridal rituals which survived in the textual tradition (1998, pp. 147). On the other hand, rich folklore is connected to the wedding. This consists mostly of wedding songs²⁹ and wedding speeches (*ston bshed*).³⁰ Also household deities are worshipped. E.g. G.yu 'brug and Stuart (2012, pp. 146) are describing the worshiping of the deity of wealth (*nor lha*) connected to giving the keys to the storeroom to the bride. In some cases, marriage can be arranged even without any ritual (G.yu 'brug and Stuart 2012, pp. 150). In this context is Jamgon's text very interesting because it shows how the educated clergyman in 19th century could imagine a wedding ceremony for an important family.

²⁵ E.g. the hearth deity (*thab lha*) could be very touchy and dangerous to strangers.

²⁶ E.g. a mare with a foal is an auspicious riding animal for the bride.

²⁷ Bell (1928, pp. 182) is speaking about central hall. In Tibetan, it will be probably the *thab tshang*, i.e. the room with a hearth.

²⁸ Even one of Jamgon's seven rituals is devoted to spreading the mattress for the bride (see Table No. 1).

²⁹ For wedding songs, see e.g. Tucci (1966, pp. 19) or Dinnerstein (2013, pp. 64).

³⁰ For wedding speeches, see Bkra shis bzang po (2012, pp. 181) or Thurston (2012, pp. 55) or Jackson (1984, pp. 71).

3. Author

Sources concerning the author's life plentiful. As a famous scholar, he is often mentioned in many works of his contemporaries and successors. He also – as many other prolific Tibetan scholars – wrote his own autobiography (*rang nam*) which is quite extensive and describes his life month after month. Its title is The Gem of Many Colours (Nor bu sna tshogs mdog can) and it was translated into English by Richard Barron in 2003. Thanks to the fact that the tulku lineage of the author exists till now, it is possible to read his biography de facto on his own website. For the purpose of this thesis, his life will be described only briefly and on the basis of some secondary sources.³¹ The goal is to point out some important moments in his life and activities to gain an image of the author's background and his motivations and interests when he was composing the translated text.

Jamgon Kongtrul Lodo Thaye ('Jam mgon kong sprul blo gros mtha' yas; 1813-1899) was born at Rongyab (Rong rgyab) Derge Kham in a Bonpo family. His tonsure ceremony was performed by the abbot of Menri monastery (i.e. Bonpo) at the age of three in 1816. At the age of sixteen (in 1829) he was ordained in Drugpa Kagyu tradition in Chode Podrang (Chos sde pho brang) and served as a secretary of a certain Tsepel from Kangshar clan. Later he entered the Shechen (Zhe chen) monastery which was a Nyingma establishment. In 1832, he was ordained there. Later on (in 1833), Jamgon moved to Pelpung (Dpal spungs) and had to be ordained for the second time. He was recognized as the tulku from Bamteng in Kongpo, hence his name Kongtrul.³² Jamgon himself wrote that this recognition had some political background. It should ensure that he would not be requisited as a secretary for the Derge government (Barron 2003, pp. 23-24). It is interesting that there was a discussion which from three incarnations he would be recognized in and, finally, the fourth one was chosen for him (Barron 2003, pp. 23). In 1837, he became a Sanskrit tutor of the 14th Karmapa in Nangchen. In 1840, he met Jamyang Khyentse Wangpo in Pelpung and began to cooperate with him. Since then he travelled, gave and received teachings. He built his own hermitage in 1843 which became a well-known retreat centre since 1856 or 1857. His second hermitage was consecrated in 1867. Both hermitages developed into monasteries later on. Jamgon also travelled to the Central Tibet and visited e.g. Lhasa and Samye in 1858.

³¹ I.e. translation of his autobiography by Barron, TBRC website (<https://www.tbrc.org>) and The Treasury of Lives website (<http://treasuryoflives.org/>).

³² Tibetan abbreviations often skip every second syllable. Thus Kong po sprul sku is abbreviated as Kong sprul.

Apart from these activities he had also patrons and responsibilities to them. As he gained a reputation, his presence and duties for mundane authorities (mostly Derge ruling family) were required. For example, in 1851 he was performing rituals for the prince of Derge (Barron 2013, pp. 81), he prepared an astrological chart for the “youngest prince”³³ and made ceremonies surrounding his birth (Barron 2013, pp. 82), or in 1852 he performed a ritual for dead members of Sokmo clan, i.e. the clan of Derge ministers, in 1861 he was performing rituals at the Derge court to avert some “recurrent cycles of negative energy” (Barron 2003, pp. 129) or in the same year he was fulfilling the requests of several patrons (Barron 2003, pp. 131). In 1862, he was performing rituals on behalf of the Derge queen and her two sons. He also performed rituals during the so-called Nyarong occupation which will be described below.

Since 1840s, Jamgon was a prolific writer and an editor, too. According to TBRC³⁴, he was also an author of 482 works in many literary genres (e.g. commentaries, biographies, liturgy, termas, meditation manuals). His major editor’s and author’s work is known as The Five Treasuries (Mdzod lnga). The fifth of these texts which will be mentioned later and which is the source of the translated ritual is considered to be his collected writings (*gsung ’bum*). Some of his works were also carved into blocks and printed in the famous Derge printing house in 1870s.

He was connected to various traditions of Tibetan Buddhism (e.g. Bon, Nyingma, Drugpa Kagyu, Karma Kagyu, Jonang) and gave and received many teachings. Therefore (due to ordinations, secret practices etc.) he was also given many names or name variants. After the tonsure, he was named Tenzin Yungdrung (Bstan ’dzin g.yung drung), his second ordination name was Yontän Gyatsho (Yon tan rgya mtsho). When he was recognized as a tulku, he was given an epithet Kongtrul. He had also tertön titles, secret names, bodhisattva vow name etc.³⁵

He was such a distinguished scholar and an influential personality that the tulku lineage was established and it lasts till nowadays.³⁶ According to various sources there were four or five reincarnations in the Jamgon’s lineage.³⁷ His writings are published and translated and he is considered to be one of the crucial representatives of “non-sectarian“ rime (*ris med*) movement

³³ This youngest prince was that very Chime Dakpai Dorje whose wedding ritual will Jamgon compose and perform nineteen years later.

³⁴ See <https://www.tbrc.org/#!/rid=P264>.

³⁵ In total, there are mentioned 17 names according to TBRC (see <https://www.tbrc.org/#!/rid=P264>) and 12 name variants according to The Treasury of Lives (see <http://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358>).

³⁶ It is interesting that the lineage considers itself as a lineage of Jamgon Kongtrul Lodo Thaye without taking into account the “original” Kongpo Bamteng Tulku whose reincarnation Jamgon should be.

³⁷ Description of the lineage is not unified. Compare <http://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358> and <http://www.jamgonkongtrul.org/section.php?s1=1&s2=2>.

and one of the most famous Tibetan scholars. According to TBRC, ninety-three lineages are associated with Jamgon Kongtrul.³⁸

³⁸ See <https://www.tbrc.org/#!/rid=P264>.

4. Text

The Kongtrul's text translated by me ranks to the genre called *bag ston*³⁹ which means a marriage feast. In TBRC database, there can be found only nine works dealing with this topic. Two of them are bellow described Jamgon's texts. Next three are recent ethnographic publications focused on the Tibetan or rather Amdo and Kham folklore. Other two are older and they give an account of astrological contemplations concerning giving and taking a bride (*bag rtsis*). The most interesting ones are the last two which are versions of the same text called Mdo khams sde dge'i rgyal khab tu bod blon mdo mkhar ba'i btsun mo byon skabs mda' dar 'dzugs pa'i 'bel gtam/ which means The Speech to Fixing the Arrow of a Long Life from the Times when the Daughter of Tibetan Minister Dokharwa came to the Derge in Kham as a Queen.⁴⁰ It should be noted that this genre is quite rare and entirely connected to one particular wedding.

The translated text is from the Extensive Treasury of Words⁴¹ (Rgya chen bka' mdzod) which is the fifth part of the Jamgon Kongtrul's enormous work called Five Treasuries (Mdzod lnga). According to TBRC⁴² database, this work was lately published twice. Firstly, in Paro Bhutan at the order of Dilgo Khyentse Rinpoche⁴³ in 1975-1976 (further PB). Secondly, within Shechen publications⁴⁴ in New Delhi in 2002 (further ND). The Treasury of Many Words is a collection of the Jamgon's work and the bridal ritual to be found in part *ta* (pages numbered 151-170) in the New Delhi publication and in part *pha* in Paro version (pages numbered 179-198). For my translation, I used mostly the New Delhi edition from 2002.

Both versions consist of twenty pages and look similarly. The first page (151 in ND or 179 in PB) bears the title of work, the second and third pages (152-153 in ND or 180-181 in PB) present a brief introduction wherein it is explained why this text was composed and which parts it contains. In whole text there are two sizes of letters. The bigger size is used for verses of the ritual itself, the smaller size is used for commentaries and/or explanations.⁴⁵ This was a common

³⁹ See <https://www.tbrc.org/#!/rid=T1163>. Genre is a somewhat problematic term in the Tibetan literature (see Cabezón and Jackson 1996, pp. 21), therefore this text is classified on one hand as *bag ston* and on the other hand *bag ston* is not among the genres associated in the same database with Jamgon Kongtrul.

⁴⁰ This text could be found here: [https://www.tbrc.org/#!/library_BannerSearchResults-
"mdo+khams+sde+dge'i+rgyal+khab+tu+bod+blon+mdo+mkhar+ba'i+btsun+mo+byon+skabs+mda'+dar+'dzugs+pa'i+'bel+gtam/"](https://www.tbrc.org/#!/library_BannerSearchResults-"mdo+khams+sde+dge'i+rgyal+khab+tu+bod+blon+mdo+mkhar+ba'i+btsun+mo+byon+skabs+mda'+dar+'dzugs+pa'i+'bel+gtam/"). It precedes the translated text in both bellow described editions.

⁴¹ Sometimes translated as The Expansive Treasury (see <http://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358>).

⁴² See <https://www.tbrc.org>.

⁴³ For details see https://www.tbrc.org/#!/library_work_ViewByOutline-001CT0017d1e2978%7CW21808.

⁴⁴ For details see https://www.tbrc.org/#!/library_work_ViewByOutline-001AG03173012AG03530%7CW23723.

⁴⁵ In transliteration (see Appendix 1) are verses and commentaries marked by smaller and bigger letters too.

way how to separate the ritual text itself from explanatory notes. After the introduction, seven rituals (*las phran bdun*) follow. Their names and translations are compared in Table No. 1.

Table No. 1: Comparison of Names of Seven Minor Rituals








No.	Tibetan name	Pages ND (PB)	Translation		
			Karmay (1999, pp. 153)	Skorupski ⁴⁶ (1984, pp. 14)	Jandáček
1	<i>sna 'dre bskrad pa</i>	153-156 (181-184)	exorcising of spirits who come ahead of the bride	dispelling of evil spirits	expelling of <i>'dre</i> demons in [<i>bag</i>] <i>sna</i>
2	<i>mnol grib bkru ba</i>	156-157 (184-185)	purification of the bride's pollution which might pollute the god of the hearth	purification of the bride (in order to prevent offence being made to the <i>thab lha</i>)	cleansing of the <i>mnol</i> pollution
3	<i>gdan bting ba</i>	157-160 (185-188)	the spreading of the carpet for the bride	spreading the carpet for bride to sit on	spreading the mattress
4	<i>dkar gsum gyis ngo gso ba</i>	160-161 (188-189)	the offering of the three white foods to the bride	offering the three white things to eat [to the bride]	nourishing with the three white substances
5	<i>ming 'dogs pa</i>	161-162 (189-190)	giving a new name to the bride	giving a new name [to the bride]	naming
6	<i>lha la 'dogs pa</i>	162-167 (190-195)	invoking the gods for protection	invoking deities for protection and benign attitude	entrusting to the gods
7	<i>g.yang 'gugs pa rnam</i>	167-169 (195-197)	summoning of the <i>g.yang</i>	summoning of prosperity	various rituals for well-being

⁴⁶ Skorupski states that Jamgon's text had eight sections (Skorupski and Cech 1984, pp. 14) which means that he counts *mtha' rten shis pa brjod pa* as a regular part based on Jamgon's numbering of particular parts.

After these rituals a part follows (on pp. 169 or 197) which I translate as “conclusional benediction” (*mtha' rten shis pa brjod pa*). Karmay translates it as “the prayers” and Skorupski and Cech as “prayers and invocations for blessing and happiness” (Skorupski and Cech 1984, pp. 14). The text ends (pp. 170 or 198) with conclusion containing a brief description of circumstances which lead to its composition.

The text is written in *dbu can* script without any special abbreviations etc. Mantras are transcribed into Tibetan while common Tibetan transliterations for Sanskrit were used. The spelling is without any mistakes which may be a result of the Jamgon's education and later editions, too. The only (possible) misspellings which I came across were the missing *yang 'jug* in word *rku skyog[s]* and missing both *sngon 'jug* and *yang 'jug* in word *bkra shis kha [b]tag[s]*. Beginning and end of each sentence of the ritual is marked by *shad*. Sentences, phrases or verses are also divided by blank spaces. Diacritical markers used in the text are summarized in Table No. 2.

Table No. 2: Diacritical Markers Used in the Text

Mark	Tibetan name	Note
	<i>yig 'go (yig mgo)</i>	beginning of the text/page
	<i>yig 'go (yig mgo)</i>	beginning of the text/page
	<i>rkyang shad</i>	punctuation mark
	<i>nyis shad</i>	punctuation mark
	<i>sbrul shad</i>	respect marker (in this case, maybe a beginning of a new section)
	<i>bsdus rtags</i>	repetition sign
	<i>tsheg</i>	sign of continuing sentence in the following line (justifying)

For the purpose of translation in chapter No. 6 of this thesis, each verse is written in one line. The explanatory text is inserted into paragraphs. The *yig 'go* sign is omitted. The *rkyang shad* is understood as a comma or dot according to the position of the verb in the sentence and the possibilities of reasonable translation of the given Tibetan sentence into one English sentence. The *nyis shad* is understood as the end of the paragraph. The *sbrul shad* is omitted and multiplied *tsheg* and is included as a continuation of the sentence which is connected. Numbering of pages with Arabic numerals according to ND is respected. Names of each minor ritual in the text are marked in **bold** type. Words and letters added by the translator for comprehensibility are written in square brackets.

5. Context

In 19th century, Derge (Sde dge)⁴⁷ in Kham was something between principality, district, kingdom and a buffer state (Hartley 1997, pp. 7 or Kolmaš 1968, pp. 22). It had its own ruling family who called themselves kings (*rgyal po*) or land protectors (*sa skyong*) according to Hartley (2013, pp. 526). The Derge ruling house considered themselves as offspring of the famous Tibetan minister Gar Tongtsen Yulzung (Kolmaš 1968, pp. 25).⁴⁸ In the 18th century, Derge rulers balanced skilfully between the Manchu imperial influences and limited influence of Lhasa and religious authorities from the Central Tibet. Yet the second half of the 19th century was a time of decline in power of the Derge rulers. This decline culminated in 1862 with an incident known as the Nyarong (Nyag rong) troubles (Samuel 2003, pp. 727) or the Nyarong campaign (Hartley 1997, pp. 13 or Hartley 2013, pp. 528) when neighbouring a kingdom called Nyarong invaded and conquered the Derge. Derge refugees including ministers sought help in Lhasa (Shakabpa 1967, pp. 187) and the Ganden Podrang (Dga' ldan pho brang) sent an army which reconquered Derge in 1864 and in 1865 even the Nyarong territory where the queen of Derge and her son were held as hostages. Victorious Tibetan government appointed a governor (*spyi khyab*) in Nyarong as the highest official of the region (Shakabpa 1937, pp. 187 or Hartley 2013, pp. 529). The Derge prince Chime Dakpai Dorje payed a tribute to Lhasa and later in 1870 he married Tseten Dolkar who was a daughter of Tsewang Norbu, i. e. one of the leaders (*mda' dpon*) of the Tibetan military campaign and a member of powerful Dokhar family.⁴⁹ These events are reflected in the work of E. C. Baber (1882, pp. 98-100) who was traveling through the area in 1870s. He mentions the annexion of Derge in 1863 and the story of “Phun-ro-pa” which could be Kalon Phunlungwa⁵⁰ (compare with Shakabpa 1967, pp. 187) who defeated the enemies of Derge and was appointed in the position of a viceroy. He became intimate with the Deba (probably *sde pa* – ruler or chief) and his daughter was sent from Lhasa to marry him. Even a contract where Debas tied their (*mgo btags*) heads to Lhasa was signed. The contract allegedly disappeared during the earthquake in 1870.⁵¹

⁴⁷ Sometimes Bde dge or Sde deg (see Kolmaš 1968, pp. 23).

⁴⁸ For further details see Kuijp (1988, pp. 2).

⁴⁹ This family had three seats in kashag since 1728 (Petech 1973, pp. 18). It is probably no coincidence that Tsewang Norbu became kalon one year after wedding i.e. in 1871 (Petech 1973, pp. 76).

⁵⁰ In this point the Babers account is a bit strange because Tseten Dolkar was not a daughter of Phunlungwa but of Tsewang Norbu (Petech 1973, pp.77).

⁵¹ According to Rockhill (1891b, pp. 208) the earthquake in this region was in 1872.

Probably the most reliable accessible source about this wedding is the Jamgon Kongtrul's own autobiography (*rang rnam*) called The Gem of Many Colours (Nor bu sna tshogs mdog can). Jamgon just briefly mentions that in the ninth month of the iron horse year (1870-1871) the daughter of Dokhar minister came from Tibet to marry the prince and his presence was required to perform ceremonies and offset problems (Barron 2003, pp. 157). In the original text,⁵² this note is just one sentence which reads as:

zla ba dgu par sde dge'i rgyal khab tu bod nas bka' blon mdo mkhar ba'i sras mo btsun mor byon rgyu'i nyen sel rim gror 'ong dgos bka' phebs ltar phyin nas thugs bzhed thams cad bskangs/

This sentence could be translated as:

“In the ninth month to the kingdom of Derge the daughter of the kashag member (*bka' blon*) Dokharwa (Mdo mkhar ba) came to be a queen. I was ordered to arrive as an attendant (*rim gror*) to eliminate possible problems (*rgyu'i nyen sel*). After I came, I fulfilled the expectations.”

From this note we can assume that this opportunity was not an extraordinary task for Jamgon Kongtrul but only one of his religious duties for the royal family. In 1866, he regularly performed some ceremonies for Phulungwa who was a commander of Tibetan troops (Barron 2003, pp. 141-142). This is not surprising because – according to his autobiography – Jamgon Kongtrul was loyal to the Derge ruling family and made rituals to protect them⁵³. Even some of his patrons were affected by the Nyarong occupation (Barron 2013, pp. 136) and Jamgon himself should be taken as a hostage in 1864 or 1865 (Barron 2003, pp. 138). On the other hand, he was concerned with the Nyarong chieftain⁵⁴ and he admits that he was in fact forced to help the Tibetan troops by rituals and divinations which he was not able to perform, therefore he “spoke whatever came to mind” and it proved to be accurate only “by the blessings of Three Jewels” (Barron 2003, pp. 139). Tibetan forces defeated Nyarong, the commander was impressed, the Palpung monastery was promised to be safe and Jamgon returned home (i.e. to his hermitage).

All these remarks could lead to a conclusion that this marriage – as all marriages in the Tibetan society – was in fact mundane and predominantly a political issue in the relationship between the powerful clan from Lhasa and Derge rulers. Of course, both participating parties had an interest in minimizing possible troubles, that is why they invited (or maybe ordered) one of

⁵² For the whole text see <https://www.tbrc.org/#!rid=W20880>. This note is on pp. 322.

⁵³ He was even performing rituals during the Chime Takpai Dorje's birth in 1851.

⁵⁴ E.g. in 1860 monks from Palpung received an “urgent request” from Nyarong to perform a funerary ritual for a son of a chieftain so they went (Barron 2003, pp. 127).

the most famous clergymen who was available at the given time and place and who satisfied them before when performing rituals. Jamgon had no motivation and probably a limited chance to refuse the invitation, therefore he satisfied the wish of the ruling house (*thugs bzhed thams cad bskangs*). There is no reason to suspect him of doing a sloppy job but there is also no evidence to assume that the marriage rituals were in the centre of his interest. If he had not been asked to do the ritual he would have probably never written a text on such topic. Moreover, it can be assumed that Jamgon had a somewhat limited time to create the ritual text. The situation of a marriage wasn't - compared to "strategic" rituals and divination during the war - a source of any kind of fear or anxiety, that is why Jamgon mentioned it in his autobiography only briefly.

The marriage of Chime Dakpai Dorje and Tseten Dolkar was probably successful. They had a son who became a successor of the throne and married two sisters from a Lhasa noble family (Hartley 1997, pp. 42). It would be interesting to try to find out who was performing the bridal rituals and if the Jamgon's ritual text was used. Derge maintained its independence until 1908 (i.e. nine years after Jamgon's death) when it was conquered by Zhao Erfeng (Hartley 2013, pp. 527) known among Khampas as "Zhao the Butcher" (van Schaik 2011, pp. 183).

6. Bridal Ritual Consisting of Seven Minor Virtuous Parts Called “Call for Happiness and Splendour” (Translation)

[151] Bridal Ritual Consisting of Seven Minor Virtuous Parts Called “Call for Happiness and Splendour”⁵⁵

[Introduction]

[152] *Namo Mañjuśrīye!* Although the so called bridal rituals for mundane rulers appear in the vedic traditions [practiced] in India (*phags yul du rigs byed lugs*) and various kinds of Chinese astrology (*rgya nag 'byung rtsis*), each country puts them together in its own way. Similarly to other texts (*gzhung gzhan ltar*), [the bridal rituals] aren't put together in a proper way (*khrigs su sbyar ba med*). Since (*stabs*) most of the old texts (*yig rnying*) were made by unskilled (*mi mkhas pa*) local priests (*grong ngags pa*), therefore, [those texts] do not appear to be proper (*tshul dang mthun pa mi snang*). [This work] here known as Seven Minor Virtuous Bridal Ritual (Bag ma la dge ba'i las phran bdun) is composed in a proper way (*khrigs su bkod*) by considering [rituals] as suitable ones (*'thad pa'i phyogs su bzung*) and originating in the right time (*skabs su babs*).

At the beginning (*thog mar*) the leading priest (*sna bon*) in the stage of generation (*bskyed rim*) [having] confidence [invokes], deity [and] mantras (*lha sngags kyi gding dang ldan*) and attains the potency (*nus pa thob pa*). It is an astrological notion (*'byung rtsis kyi dgongs pa*) [that it should be] done (*bya ba*) by someone whose year sign conflicts with the bride's one (*bag ma'i bdun zur lo pa*). [As for] the necessities (*yo byad*) [they are] mustard seeds empowered by mantras (*sngags kyis btab pa'i thun*), cleansing water [and] mirror (*byin gyis brlabs pa'i khru chu me long*) blessed by visualisation and recitation (*bskyed bzlas*) [rituals of deities] Rnams 'joms and Sme brtsegs. Objects for expelling 'dre demons [dwelling in bag] *sna* (*sna 'dre skrod pa'i rdzas*) [are]: for those born in the years of tiger [or] hare (*stag yos lo pa*) sword [made] of steel (*lcags kyi ral gri*), for horse (*rta*) and snake (*sbrul*) black iron spoon (*rku skyog[s] nag po*), for bird (*bya*) and monkey (*sprel*) [153] lamp (*me sgron*), for rat (*byi*) and pig

⁵⁵ In titles of Tibetan literary works, from the grammatical point of view, whole sentences almost always use the verb *bzhugs* and a final particle of the declarative sentence (i.e. *so* in most cases). Therefore, as for grammar, it would be more precise to translate the title: “This is a...” or: “Here is a...” While this may be for a Tibetan reader a normal phrase, it may look strange for an English reader, therefore I have decided to translate it just as a title.

(*phag*) golden dust (*sa ser*), for [those] born in four other years [i.e. dragon, sheep, ox and dog] various thorny wooden twigs (*cher ma can gyi shing gi yal ga*) etc.⁵⁶ Other desired necessities (*'og tu dgos pa'i yo byad rnams*) are put together according to astrological texts (*rtsis gzhung*) and local customs (*yul lugs*). Then as soon as (*ma thag*) the bride arrives⁵⁷ in sight (*mathong sar*) of the top of the house (*khang mgo*) a protective ritual of making Glang chen sna bsgyur⁵⁸ is performed (*glang chen sna bsgyur kyi gto bca' sgrub byas pa*).

As for the actual (*dngos gzhi*) seven minor rituals⁵⁹ (*las phran bdun*) [they are]: expelling of 'dre demons [in bag] *sna* (*sna 'dre bskrad pa*), cleansing of *mnol*⁶⁰ pollution (*mnol grib bkru ba*), spreading the mattress⁶¹ (*gdan bting ba*), nourishing with three white substances (i.e. curd, milk and butter; *dkar gsum gyis ngo gso ba*), naming (*ming 'dogs pa*), entrusting to the gods⁶² (*lha la 'dogs pa*), various rituals for well-being⁶³ (*g.yang 'gugs pa rnams*) and conclusional benediction (*mtha' rten shis pa brjod pa*).

[Expelling of 'dre Demons in *bag sna*]

Firstly⁶⁴ - as for expelling 'dre demons dwelling in *bag sna*: During the arrival [of the bride] to the door [of the groom's house] (*sgo rtsar*) the tantric priest ministers the charms (*sngags 'chang*) [holding] mustard seeds (*thun*) and items intimidating enemies (*dgra gshed kyi*

⁵⁶ It is obvious that the items used in rituals are connected to the twelve elements, because in Tibetan zodiac tiger and hare are connected to wood, horse and snake to fire, bird, and monkey to iron, rat and pig to water and four others (dragon, sheep, ox and dog) to earth (Cornu 2002, pp. 64). The ritual objects are connected to elements which are hostile to elements connected with particular animals (Cornu 2002, pp. 61-62). One can imagine how the sword chops the wood, water from the spoon extinguishes the fire, fire from the lamp melts the iron, golden dust buries water and a thorny wooden twig erodes the earth. Other links to this idea can be found later in the text.

⁵⁷ It is interesting to see that Jamgon describes only rituals in the groom's house. This is probably caused by the distance between the house of the groom and that of the bride in this particular case and by the fact that Jamgon was a representative of the groom's party (i.e. Derge ruling family).

⁵⁸ Ritual antecedent to marriage rituals (Karmay 1998, pp. 147). For *gto* see Tucci (1980, pp. 176). Here in the sentence could the Glang chen sna bsgyur be understood as a kind of ransom offering.

⁵⁹ These rituals are also mentioned by Karmay (1998, pp. 153) but I do not follow his (maybe more interpretative) translation of the ritual's names. For comparison see the Table No. 1.

⁶⁰ Karmay (2010, pp. 55) describes *mnol* as a disharmony caused by human activities like hunting, polluting water, digging or cutting trees and *grib* as pollution (Karmay 2010, pp. 20). I read *mnol grib* as *mnol ba'i grib* (see page [156]).

⁶¹ During the rituals the couple is sitting on a white felt carpet (Karmay 1998, pp. 150).

⁶² According to Karmay (Karmay 1998, pp. 150) this should be the "actual marriage ritual".

⁶³ These rituals are typical when the well-being of the household may be jeopardized e.g. when something precious leaves the house (bride, sold horse etc.). See Karmay (1998, pp. 149).

⁶⁴ Here begins the first of seven rituals whose purpose is to expel demons (*'dre bskrad pa*).

rdzas) and gains (*bzung*) the pride of whichever⁶⁵ tutelary deity (*yi dam gang rung gi nga rgyal*) he wants. Here in general (*'dir spyi tsam du*) [he chants]:

Ō akrodeka Yamāntaka hanamatha bhañja Hūm pha!

At this very moment (*skad cig gis*) he changes (*gyur*) to a body of the wrathful form of Black Mañjuśrī (*'jam dpal nag po rab tu khros pa*) [and chants]:

Hūm Hrīh!

[154] By the blessing of lamas (*bla ma rnams kyi byin rlabs*) and meditative stabilization of gods and tutelary deities (*yi dam lha yi ting 'dzin*), and power (*mthu stobs*) of ḍākinīs (*mkha' 'gro*) and protectors of dharma (*chos skyong*), accomplishment interrupting obstructing [demons] *bgegs* (*bar chad byed pa'i bgegs*), [demons] *bdud* who are leading to the wrong way (*log par 'dren pa*), [I order you] do not be here (*'di ru ma 'dug*) and leave (*dengs*) elsewhere!

Namo!

By true words (*bka' bden pa*) of glorious and sacred masters (*dpal ldan bla ma dam pa rnams*) who are holders of wisdom of the root lineage (*rig 'dzin rtsa brgyud*) and

[by true] words of the Buddha (*sngas rgyas kyi bka'*) and

[by true words of the] dharma (*chos*) and

[by true words of the] sangha (*dge 'dun*) and

the truth of tantras (*gsang sngags*), mantras (*rig sngags*), dhāraṇīs (*gzungs sngags*), essences (*snying po*), mudrās (*phyag rgya*), samādhi (*ting nge 'dzin*) and

the truth reality which is primordially completely pure (*chos nyid gdod nas rnam par dag*) and

inevitable truth of the cause and effect of the dharma (*chos can rgyu 'bras bslu ba med pa'i bden pa*) and

⁶⁵ Author probably wants to point out that each tantric has to use his own tutelary deity.

particularly the true words (*bka' bden pa*) of Bhagavān (*bcom ldan 'das*) Mañjuśrī-kumāra-bhūta ('Jam dpal gzhon nur gyur pa), peaceful and wrathful deities (*zhi ba dang khro bo'i lha tshogs*) and

true words of the glorious holy protectors of doctrine (*dpal ldan dam pa chos skyong ba'i srung ma*) of wisdom and deeds (*ye shes dang las*) and worldly spirits (*'jig rten pa rnams*) and

the wisdom and deeds (*ye shes dang las*) of protectors of the glorious holy doctrine (*dpal ldan dam pa chos skyong ba'i srung ma*) and the true words of worldly spirits (*'jig rten pa rnams*) and

by the blessing (*byin gyis brlabs*) of the supreme truth (*bden pa chen po*),

may all the 'byung po spirits who entered *bag sna* (*bag sna la rgyu ba'i 'byung po*) who are kind of *gdon* demons (*gdon gyi rigs su gyur*) and all those who have harmful intentions do not dwell here (*'dir ma gnas par*) go elsewhere (*gzhan du denges*)!

All those who do not leave (*'gro bar mi byed pa de dag thams cad*) as soon as they hear the truthful words (*bden pa'i bka' thos bzhin tu*) will be crushed into dust (*rdul phran bzhin du brlag*) by shining wrathful vajra (*rab tu 'bar ba'i rdo rje'i khro bo*) and the rainstorm (*char chen*) of ritual weapons (*mtshon cha*).

[Recite] *aye* etc. or whatever fierce mantra [you] know, [155] saying: *Sumbha Ni [sumbha Hūm grhṇa grhṇa Hūm grhṇāpaya grhṇāpaya Hūm ānaya Ho bhagavan vidyārājā Hūm Phaṭ.]*⁶⁶ scatter (*gtor*) the mustard seeds (*thun*). Then hold the enemy scaring items (*dgra gshed kyi rdzas*) [chant:]

Hūm! I am noble Mañjuśrī (*'phags pa 'jam dpal*) [and]

[Those] who arose (*gyur pa*) from five elements (*'byung ba lnga*),

demons 'dre, *gdon* and 'byung po having a mental form (*yid gzugs can*),

all [those] who moved (*rgyu ba kun*) into *bag sna*,

give up (*rab tu spongs*) all harmful thoughts and deeds (*gnod 'tshe'i bsam sbyor*)

[and] be spontaneously gone (*dbyings su denges*) into five elements!

⁶⁶ In the text is mentioned only beginning of the mantra which the priest should chant. For full mantra see Bentor (1996, pp. 119 or 158).

From the inherent potency (*rang rtsal*) of five wisdoms (*ye shes lnga*),
this truly auspiciously (*rten 'brel rdzas su*) manifested (*shar ba*) [ritual weapons]⁶⁷
are given by Mañjuśrī (*'jam dpal dbyangs kyis rjes su gngang*) [and]
are blessed (*byin gyis brlabs*) by buddhas (*sangs rgyas rnams*),
the power (*nus mthu*) is born (*bskyed*) [in them] by meditative stabilization [and] mantras
(*ting 'dzin sngags*).

By just hoisting (*phyar ba tsam gyis*) [these weapons] everyone will tremble (*kun kyang 'dar*),

by just casting (*brabs pa tsam gyis*) [these weapons] demons *'dre* and *gdon* will be
pacified (*zhi*),

[these weapons] are able (*nus*) to pacify the cruelty (*gdug rtsub*) of world of possible
phenomena (*snang srid*).

If the harmfulness of wood (*shing gi gnod pa*) spreads (*dar ba*),

it is cut (*bcad*) by the radiant sword [made] of heavenly iron (*gnam lcags ral gri 'bar ba*).

If the harmfulness of fire (*me yi gnod pa*) spreads (*dar ba*),

it is killed (*bsad*) by the stirring wave of a river stream (*chu rgyun rba rlabs 'khrugs pa*).

If the harmfulness of iron (*lcag kyi gnod pa*) spreads (*dar ba*),

it is melt (*bzhu*) by the blazing flames of fire (*me dpung rab tu 'bar ba*).

If the harmfulness of water (*chu yi gnod pa*) spreads (*dar ba*),

it is obliterated (*bsub*) by the immovable mass of the earth (*g.yo med sa yi phung po*).

If harmfulness of the earth (*sa yi gnod pa*) spreads (*dar ba*),

it is destroyed (*bshig*) by trees with largely grown branches (*ljon shing yal ga rgyas pa*).

Gods and demons of the five elements (*'byung lnga 'i lha 'dre*) having malevolent mind,
(*gnod sems can*), all [of them] are subjugated (*bcom*) by the potency of [their] own

⁶⁷ From now on the priest is talking about the power of ritual objects and weapons used to expel demons. Compare with pages [152] and [153].

enemies,⁶⁸ (*rang dgra'i nus pa*) [and by] the truth (*bden pa*) of noble Mañjuśrī (*'phags pa 'jam dpal*), [and] by the potency of these auspicious objects (*rten 'brel rdzas kyi nus pa*), may 'dre demons of the five elements (*'byung lnga'i sna 'dre*) be appeased (*zhi gyur cig*)!

[156] *Om pra sod/chu sod/dur mi sod/dur rta sod/chu kha la mgo la sod/gnyan mgo la chog kha la dzaḥ koṃ shoṃ traṃ rbad Phaṭ svāhā!*⁶⁹

Saying these words (*zhes brjod*), if you have the sword, swing [it] (*g.yug*). Spread the water (*chu 'thor*) etc. (*sogs bya'o*).

[Cleansing of the *mnol* Pollution]

Secondly⁷⁰ as for cleansing (*bkru ba*) of the *mnol* pollution [offending] the household deity of the bride and other [deities] (*bag ma la khyim lha sogs*): Hold the consecrated water⁷¹ (*khrus chu*) and mirror that was prepared earlier (*sngar bsgrubs*) [and chant]:

This is supreme cleansing water (*khrus mchog*) bringing good fortune (*dpal dang ldan*),
there is nothing higher (*bla na med*) than water of compassion (*thugs rje'i chu*),
it is water of blessing and wisdom (*byin rlabs ye shes chu*).

Give (*stsol bar mdzod*) whatever accomplishment one wishes (*ci 'dod dngos grub*)!

[Chant and] bless with mantras of Rnam 'joms and Sme brtsegs, *e ho shu d+d+he* etc. and after that (*phyin chad*) there is applied (*'gre*) a method named seven ways of washing (*khrus bdun rigs pa*) and afterwards [chant]:

This is the generous water stream (*sbyin pa'i rang bzhin chu*),
it purifies (*sbyong mdzad*) the odour of miserliness (*ser sna'i dri ma*),
well applied water (*legs bgos chu*) [is] letting the odour go,
by good washing off (*khrus legs mdzad kyis*) purifying is done (*khrus bgyi'o*).

⁶⁸ I.e. enemies of their elements. Compare with note No. 56.

⁶⁹ This mantra seems to be strange because some parts of it is apparently not a transliteration of Sanskrit words. Apart from that it seems to be somehow connected to one of elements mentioned above. Tibetan word *sod* is the imperative mood from the verb "to kill".

⁷⁰ Here is the beginning of the second of seven rituals which purpose is to clean *mnol* and *grib* defilements (*mnol grib bkru ba*).

⁷¹ This water is used to wash the deity appearing in the mirror.

And so forth apply ('gre) proceed [through] six pāramitās (*phyin drug*) up to (*shes rab*) [and then chant]:

Hūm! [By the] blessing or Rnam par 'joms pa (*rnam par 'joms pa'i byin rlabs*) and the power of Sme ba brtsegs pa (*sme ba brtsegs pa'i nus mthu*) and by the truth (*bden pa yis*) of tantras (*gsang sngags*) and mantras of knowledge (*rigs sngags*),

will be cleaned (*bkru'o*), all evil deeds and obstructions (*sdig sgrib thams cad*) will be cleaned (*bkru*),

will be cleaned (*bkru'o*), illness (*nad*), spirits (*gdon*) and obstacles will be cleaned (*bgegs rigs bkru*),

defilement of misfortune (*byur*), bad fortune (*skal pa ngan pa*) and,

all bad luck (*bkra mi shis pa thams cad*) will be cleaned.

Five 'dre demons of bad directions, destructive daemons *bdud*⁷² and

the stroke (*phog pa*) of unclean (*mi gtsang*) defilement *mnol* will be cleaned,

bad food (*zas ngan*) eaten in meals (*lto ru zos pa*) and

[157] bad clothes (*gos ngan*) [worn] on the body will be cleaned,

rebellious demons (*rgab 'dre*) and local roving demons (*yul 'dre 'khyams po*) and,

injury (*gnod pa*) [caused by] white demons (*dkar 'dre dam sri*) will be cleaned,

harms (*gnod pa*) [of] demons of plaque (*dam sri*)⁷³ [and] white demons (*dkar 'dre*) will be cleaned,

demons of death (*shi 'dre mo*) and living demons (*gson 'dre mo*),⁷⁴

bad breath (*kha rlang*) of spirits of poverty (*bse rag*) and evil ghosts ('gong po) will be cleaned,

another (*pha rol*) curses (*byad kha*), spells (*rbod gtong*) and

⁷² I use the translation according to LaRocca (2006, pp. 80).

⁷³ According to Dass (1902, pp. 620) *dam sri* beings causing plaque and cattle disease, according to Karmay (2002, pp. 29) spirits of disciples who revolted against their masters.

⁷⁴ For details see Dass (1902, pp. 697).

harm (*gnod pa*) [done] by misleading demons (*byol po*) and demons of attachments (*chags che*) will be cleaned.

Pollution (*mnol*)⁷⁵ [offending the] deity of father (*pha lha*), mother (*ma lha*), maternal uncle (*zhang lha*) and

deity of shoulder (*phrag lha*) [and] local deity (*yul lha*) will be cleaned.

Pollution (*mnol*) [offending the] ancestral deity (*pha mtshun*), warrior deity (*dgra bla*), powerful spirits (*gnyan po*) and

protector and guardian deities (*skyob byed lha srung*) will be cleaned.

Pollution (*mnol*) [caused]⁷⁶ by enmity (*mkhon*) and wickedness (*btsog*) will be cleaned.

Pollution (*mnol*) [caused] by quarrels (*mkhon*) and animosity (*btsog*) will be cleaned.

Pollution (*mnol*) [caused] by murder in the family (*dme*)⁷⁷ and death of the spouse (*yug*) will be cleaned.

Pollution (*mnol*) [caused] by demons of five elements (*'byung lnga'i gdon*) will be cleaned.

May [bride]⁷⁸ turn white (*dkar gyur*) as (*bzhin du*) a glacier mountain (*gangs ri*)!

May [bride] turn clear (*gsal gyur*) as (*bzhin du*) a white crystal (*shel dkar*)!

May the auspiciousness (*bkra shis bde legs*) spread (*rgyas*)!

Then say mantra (*sngags brjod*) [and continue]:

May by the pure clean washing water (*chu gtsang dag pa*) with added perfume and herbs (*spos dang sman sbyar*),

[with] smells and aromas (*dri dang ngang ldan pa*) spreading all over three thousand (*stong gsum kun tu*) [worlds of the universe],

falling [like a] rainfall (*char 'bebs pa*) [from] the clouds of wisdom (*ye shes sprin phung*) cumulated on the sky (*mkha' la*),

⁷⁵ Here will be named *mnol* pollution caused by various misbehaving (compare with note No. 60).

⁷⁶ Each of next four sentences contains ergative particle (*gis*), that is why I read it as an “ergative of the reason” according to Hahn (2002, pp. 49).

⁷⁷ The term *nang dme* means a violent conflict among members of the same family (Stein 1972, pp. 96).

⁷⁸ According to Karmay (see Table No. 1) this ritual is subject a possible pollution of the bride who is arriving at the groom's house and her (or her family's) pollution could upset local and household deities.

all unclean smells (*mi gtsang dri ma'i tshogs kun*) become clear (*dag gyur*)!

Say [mantras]:

Oṃ akanini kani abamla maṇḍala maye svāhā!

Oṃ mama kara karaye svāhā!

Oṃ mama khaṃ khaṃye svāhā!

Oṃ mama raṃ raṃye svāhā!

Oṃ mama susu staṃ staṃye svāhā!

Oṃ mama sngo ta sngo ta ye svāhā!

And saying *ye dhar[mā hetuprabhavā hetun teṣāṃ tathāgato āha!]* make the cleansing [ritual].

[Spreading the Mattress]

Thirdly⁷⁹ in the [groom's] house (*khyim nang du*) [158] [whatever] is needed to spread the mattress (*gdan gang dgos*) producing (*bskyed pa*) vitality, bodily strength and fortune of the bride (*bag ma'i srog lus kyi dbang klung*) [it is necessary] in accordance with astrological texts (*rtsis gzhung dang mthun pa*). On the pad (*bting ba'i steng du*) there is placed [the bride] facing (*kha phyogs su bstan te bzhag*) three whites *sme ba*⁸⁰ (*sme ba dkar gsum*) or the *phywa lon*⁸¹ [and priest chants]:

kye!

In the first auspicious time⁸² (*bkra shis srid pa dang po*),

in the snowy land of Tibet (*bod khams kha ba can ljongs*),

the mighty noble Avalokiteśvara ('Phags pa sryan ras gzigs) himself,

⁷⁹ Here begins the third of seven rituals which is based on spreading the mattress (*gdan bting ba*) for bride and groom.

⁸⁰ According to Hummel (1969, pp. 139) *sme ba* is a kind of an astrological diagram.

⁸¹ Smith (2015, pp. 28) translates *phywa lon* as "Message of Prosperity" connected to Chinese trigrams.

⁸² Here author paraphrases old Bonpo myths with new (i.e. Buddhist) context.

[appeared to] show the manners (*tshul bstan pa*)⁸³ of the lords of men (*mi yi rje bo*).
That dharmaraja Songtsen Gampo (Srong btsan sgam po)⁸⁴,
acted (*mdzad pa*) according to the order of the mundane world (*'jig rten mthun 'jug*) and,
to make his subjects rippen (*smin*) and liberate (*grol ba*), [he]
sent (*btang*) miraculous prime minister (*'phrul blon chen po*) Gar (Mgar [stong btsan yul
gzung]) and others,
including (*bcas pa*) one hundred strong horsemen (*gnyen po rkya brgya*),
to the lands of Chinamen and Nepalese (*rgya dang bal po 'i yul*).
Concerning the miraculous manifestation (*rnam 'phrul*) of the Yellow Tārā (Khro gnyer
can ma),
it was the daughter of the Nepalese king (*bal rje 'i sras mo*) [called] Thicun (Khri btsun)
and
concerning the miraculous manifestation of the Noble Tārā ('Phags ma sgrol ma)
it was the divine (*lha gcig*) [called] Wencheng Kongjo ('Un shing kong jo).⁸⁵
Rare [to find] (*dkon pa*) in the Jambudvīpa⁸⁶ (*'dzam bu 'i gling*),
superior highest statues⁸⁷ (*khyad par 'phags pa 'i rten mchog*) and
various jewels (*nor bu 'i rigs*) of enormous value (*rin thang med pa*),
[like] brocade (*dar zab*) [which is] type of clothes (*gos kyi bye brag*) etc.
[were] sent to gratify (*'tshing[s] ba 'i brdzang ba*) Tibet (*bod khams*),
they were received (*spyang drangs*) without obstacles (*bar chad med pa*) and
by consecrating of mattress⁸⁸ (*gdan phab*) in the middle of Tibet (*bod yul dbus su*),

⁸³ The phrase *tshul bstan pa* could be translated as the one who teaches (shows) manners (proper ways).

⁸⁴ The wedding of Songtsen Gampo is mentioned as an ideal pattern for wedding even nowadays in Lhasa (Tenzin 2008, pp. 46).

⁸⁵ The Tibetan transcription of Wencheng's name is quite variable. Haarh (1969, str. 55-56) mentions fifteen different spellings. The reason for that is on one hand the non-Tibetan origin of the name and on the other popularity and frequent references to princess Wencheng in Tibetan history and folklore.

⁸⁶ One of four continents in Indian Cosmology which approximately corresponds to India (Buswell and Lopez 2014, pp. 1069).

⁸⁷ In text, it reads as "supports" which can be also statues (*sku rten*). I translate it with regard to the fact that both princesses brought famous statues of Buddha to Tibet (Sørensen 1994, pp. 492).

the wishes of king and minister (*rgyal blon rnams kyi bsam pa*) were fulfilled (*'grub*).
Wealth and glory (*dpal 'byor*) of the religion and policy (*chos dang srid*) and
the good luck (*bkra shis bde legs*), good fortune and well-being (*phywa g.yang*),⁸⁹
filled (*gong*) all frontiers and the center of the land of Tibet (*bod khams mtha' dbus kun tu*),

the happiness (*bde skyid*) spread (*rgyas*) like a lake in the summer (*dbyar mtsho*),
prosperity (*dpal 'byor*) increased (*'phel*) like a waxing moon (*yar ngo'i zla ltar*).

[159] Similarly to those ancient times (*sngon gyi srid pa*),
today (*de ring*) the sponsor and patron (*rgyu sbyor sbyin bdag*),
for increase (*'phel ba*) prosperity (*dpal 'byor*) and power (*dbang thang*),
summoned (*bkug*) the girl with completely good qualities (*yon tan tshang ba'i bu mo*),
[who is] of the good family (*rigs bzang*), undefiled origin (*khungs btsun*) and faultless
(*skyon dang bral*).

[For] auspiciousness (*bkra shis*) in this divine house (*lha yi khyim*),
[was] spread (*bting*) the firm and marvelous mattress (*phun tshogs brtan pa'i gdan*),
[and] both men and gods (*lha mi gnyis ka*) sat down on the mattress (*gdan la bzhugs*).

On the mattress (*gdan steng du*) [made of] white silk cloth (*za 'og dar dkar*),
make (*mdzod*) a dwelling place for the war god⁹⁰ (*dgra bla rnams kyi bzhugs gnas*)!

On the mattress [made of] yellow silk cloth (*za 'og dar ser*),
make a dwelling place for the male deity (*pho lha*)!

On the mattress [made of] red silk cloth (*za 'og dar dmar*),
make dwelling place for the female deity (*mo lha*)!

On the mattress [made of] green silk cloth (*za 'og dar ljang*),

⁸⁸ I.e. wedding of Songtsen Gampo with both princesses.

⁸⁹ For details of *phywa* and *g.yang* see Berounský (2014, pp. 55).

⁹⁰ For this group of personal protective deities (*'go ba'i lha lnga*) see e.g. Tucci (1980, pp. 187) or Jovic (2010, pp. 12) or <http://www.himalayanart.org/search/set.cfm?setID=560>.

make a dwelling place for the deity of the maternal uncle (*zhang lha*)!

On the mattress [made of] blue silk cloth (*za 'og dar sngon*),

make dwelling place for the local deity (*yul lha*)!

On the long piece (*yug ring*) of the auspicious scarf (*bkra shis kha [b]tag[s]*),

make dwelling place for protectors (*skyob pa'i lha rnam*)!

May mattress (*gdan*) of unchangable (*mi 'gyur*) crossed vajra (*rdo rje rgya gram*)

protect (*skyobs*) against spreading of animosity hostile to the life force (*srog la dgra dar nyes pa*),

may [the sponsor] live (*'tsho bar shog*) for one hundred years (*lo brgya dag tu*)!

May mattress (*gdan*) [of] eight spoked wheel of mastery (*dbang skyur 'khor lo rtsibs brgyad*),

guard (*srungs*) against the evil of spreading of animosity hostile to the body (*lus la dgra dar nyes pa*),

may diseaseless and youthfulness (*nad med lang tsho*) spread (*dar bar shog*)!

May mattress of auspicious circling swastika (*bkra shis g.yung drung 'khyil pa'i gdan*),

protect (*skyobs*) against animosity hostile to the power (*dbang thang dgra nang nyes pa*),

may children, wealth and religion (*bu nor chos gsum*) be gathered (*'dzom pa*)!

Utterly beautiful mattress [in a shape] of lotus with eight petals (*pad+ma 'dab brgyad*),

[160] guard (*srungs*) against the evil of spreading animosity luck (*klung gta' dgra dar nyes pa*),

whatever wish (*ci bsam*) may be accomplished (*'grub pa*) in accordance with the Dharmā (*chos bzhin*)!

By the precious three roots⁹¹ (*dkon mchog rtsa ba gsum*) and

protectors of religion (*chos srung*), local deities (*yul lha*), lords of the places (*gzhi bdag*) and

⁹¹ I.e. teacher (*bla ma*), tutelary deity (*yi dam*) and dākinī (*mkha' gro ma*).

five personal protective deities (*'go ba'i lha lnga*) [and] nine protectors (*skyobs byed dgu*)
 [and]
 numerous crowds (*tshogs rnams*) of ancestral [and] war deities (*pha mtshun dgra bla*),
 [who] are not idle (*mi g.yel ba*) neither by the day nor at night,
 always (*rtag tu*) protect, guard (*srung skyobs*) [and] accompany (*sdong grogs*) [the couple],
 stabilize (*brtan*) [their] life force (*tshe srog*) and increase (*'phel*) their power (*dbang
 thang*)!
 May the highest auspiciousness spread (*bkra shis bde legs rab rgyas*)!

[Nourishing with the Three White Substances]

As for the fourth ⁹² [ritual] let the auspicious girl or boy (*bu mo'am khye'u*) whose year sign has three matching qualities (*mtshun gsum lo ma*) with the [year sign of the bride] hold food and drink of three white [substances] (*dkar gsum gyi bza' btung*) along with scoop (*kh[y]em*), and wipe the [scoop] three times (*lan*⁹³ *gsum phyis la*). And [continue]:

kye!

The scoop (*kh[y]em*) made from precious substances (*rin po che las*),
 [is] taken in the hands (*lag tu blangs*) and three times (*lan gsum*) wiped (*phyi*),
 [to] clarify the appreciation among men and gods (*lha mi rnams*).
 May it be clearer than crystal (*shel las gsal*) and whiter than conch shell (*dung las dkar*),
 may it be without (*med pa*) impurity [and] obstacles (*mi gtsang bar chad*),
 [to] achieve auspiciousness (*rten 'brel*) spontaneously (*lhun gyis grub pa*)!

When [priest] offers (*phud*)⁹⁴ the beverage from three white substances (*dkar gsum skyems*) [to the deities, he chants]:

⁹² Here begins the fourth of seven rituals which is based on nourishing with the three white substances (*dkar gsum gyis ngo gso ba*), i.e. curd milk and butter are given to the bride to eat and drink (*bza' btung*).

⁹³ Here I read *lan* according to PB. In ND the letters look like *yan*.

⁹⁴ This is the first offering from etables given to deities (Jäschke 1881, pp. 343).

kye!

[I] offer (*mchod*) to the deities [who are] saviors (*skyabs gnas*) and protectors (*mgon*),
[I] offer to the deity of father, mother and maternal uncle (*pha lha ma lha zhang lha*),
[I] offer to the deity of life (*srog lha*), war deity (*dgra lha*) and deity of house (*khyim lha*),
[I] offer to the deity of hearth (*thab lha*), deity of food (*zas lha*) and local deity (*yul lha*),
bestow [them] auspiciousness (*bkra shis*), happiness (*bde skyid*) and accomplishment (*dngos grub*)!

When serving the beverages (*skyems drangs*) from three white substances (*dkar gsum*) and curd (*'o zho*) [priest chants]:

kye!

Essence of nectar (*bdud rtsi 'i bcud*) which has hundred good qualities (*yon tan brgya ldan*),

is accomplishment of all deities (*lha rnams kun gyi dngos grub*).

[It is an] excellent food (*cho ba 'i zas mchog*) made by men (*mi rnams*),

[161] [it is] the wish fulfilling (*dgos 'dod kun 'byung*) essence of prosperity (*g.yang gi bcud*),

[it is] the food of marvelous omens (*rten 'brel phun sum tshogs pa*),

by enjoying (*longs spyod pa*) this excellent food (*zas mchog 'di*),

may [the couple] live one hundred years (*lo brgya 'tsho*) and see one hundred autumns (*ston brgya mthong*)!

May they have as much joy and happiness as gods (*bde skyid lha⁹⁵ dang mnyam pa*)!

May they grow rich⁹⁶ by inexhaustible property (*'dzad med nor*)!

May foodless [people] (*zas med*) be endowed with food (*zas dang ldan pa*)!

May the merits (*bsod nams*) and wealths (*longs spyod*) be marvelously perfected (*phun sum tshogs*)!

⁹⁵ Here I read *lha* according to PB.

⁹⁶ I read *phyugs pa* as *phyug pa*. In ND the letters look like *lca*.

May all (*thams cad*) [mentioned above] become foundation supporting (*brten pa'i gzhi*) [the couple]!

[Naming]

Fifth [ritual]: Giving the name⁹⁷ (*ming 'dogs pa*) in accordance with status (*go sa*) etc. increase (*'phel ba*) of auspicious family lineage (*bkra shis [kyi] rigs brgyud*):

kye!

Today good stars and planets (*gza' skar bzang*) [are shining] on the sky (*gnam la*),

good and right times (*dus tshod dag kyang bzang*) are on the earth (*sa la*),

good signs and omens (*rten 'brel la nye bzang*) are in the middle sphere (*bar la*).

Under these three good circumstances collected together (*bzang gsum 'dzom pa'i gnas skabs*),

[may] demons *'dre*, *srin* and *byur* be finally overthrown (*mar la bkar*),

[may] guardians (*mgon skyabs*) and protecting deities (*lha srung*) exalted (*yar la bstod*)!

Sky is covered (*'thibs*) by divine clouds with rainbow (*lha yi 'ja' sprin*),

on the ground (*sa gzhir*) flowers came into bloom (*me tog bkra*),

in the middle sphere (*bar du*) the auspicious rain is falling (*bkra shis char pa 'bebs*),

To her [who] is a subject of protection (*bsrung bya ma*) relying by me (*bdag la brten pa*),⁹⁸

[will be] given the name (*ming zhig btags*) [of] auspiciousness and prosperity (*bkra shis phun tshogs*),

if the name is not given (*btags par ma mdzad*),

whole world (*'jig rten thams cad*) turns into confusion (*rmongs par gyur*).

Thus for removing the confusion (*rmongs pa bsal ba*),

⁹⁷ Here begins the fifth ritual where the bride is given a new name. Strange is, that in both texts (PB and ND) is something resembling *zing* instead of *ming*.

⁹⁸ Here is a difference between nominalization ND and PB, where ND says *srung bya mar* and PB *srung bya bar*.

saviour (*mgon po*) is giving the name (*ming du btags par mdzad*).

By giving [this] guarding and protecting name (*srung dang skyabs kyi ming*),

may (*shog*) tripple gem protect [her] (*dkon mchog gsum gyis skyobs pa*)!

[162] By giving a guarding and protecting name (*mgon dang srung gi ming*),

may [she] be protected by protecting deities (*lha srung*) and powerful spirits (*gnyan po*)!

By having a name of [long] life (*'tsho ba'i ming*),

may [she] live one hundred (*lo brgya dag*) years!

By the taking (*gras pa yis*) [part of] a name from the [name of the] sky (*nam mkha'i ming*),

may [her] glory (*dbu 'phang*) soar to the firmament (*dgung bas mtho ba*)!

By taking (*gras pa yis*) [part of] a name from the [name of the] earth (*sa gzhi'i ming*),

may arise all good qualities as the all good qualities (*yon tan kun*) [numerous] like the dust of the earth (*sa bzhin*)!

By taking (*gras pa yis*) [part of] a name from the [name of the] mountain (*ri bo'i ming*),

may [her] power (*dbang thang*) became stable (*brtan pa*) as a mountain!

By taking (*gras pa yis*) [part of] a name from the [name of the] Sun and the Moon (*nyi zla'i ming*),

may [she] be all illuminating (*kun snang*) like the sun and the moon (*nyi zla*)!

By giving a name (*ming btags pa*) of a perfect good omen (*rten 'brel phun tshogs*),

[may she] attain (*'dzom pa*) children (*bu*), property (*nor*) and teachings (*chos*) and

may happiness and joy (*skyid dga'*) reach the extreme limits (*mtha' ru phyin pa*)!

May the glory and wealth (*dpal dang longs spyod*) increase (*'phel ba*) and

may good fortune and benefits (*bkra shis don rnams*) be accomplished (*'grub pa*)!

Name of auspiciousness, goodness and notoriety (*grags pa bzang po bkra shis ming*),

may be heard and known (*snyan par grags*) in all parts of Tibet (*bod khams kun tu*)!

[Bride] admired by all men and gods (*lha mi yongs*),

may become radiant (*'bar gyur*) in the glory of happiness and splendour (*bde legs dpal*)!

Saying this [mentioned above] together with benediction (*shis brjod dang bcas*) designate (*gdags par bya*) a fitting auspicious name (*dang mthun pa'i ming bkra legs pa*) [to the bride]. To the family [members] of the higher [status such as] kings etc. (*rgyal po sogs chen po'i rigs*) like Sa spyod dbang mo, Bkra shis [dbang mo], Bde legs [dbang mo] or Phun tshogs dbang mo⁹⁹ [and] for common [people] (*phal pa la*) [give a name] fitting to their status (*tshod dang mthun pa*).

[Entrusting to the Gods]

Sixth¹⁰⁰ [ritual]: What concerns the ritual [called] entrusting to the gods (*lha la 'dogs pa*). [Hold] the arrow¹⁰¹ of long life (*mda' dar*) which is a support of the deities (*lha rten*) or vase of the long life (*tshe bum*) etc. and during that (*thogs la*) [say]:

Hoh!

Place of refuge (*skyabs gnas*) [163] in three jewels (*dkon mchog gsum*) and three roots (*rtsa ba gsum*),

guardians of the Teaching (*chos skyong srung ma*) and especially [protectors] of this benefactor (*sbyin bdag*),

deities [who the benefactor] relay on, invoke [and] offer (*brten sgrub mchod pa'i lha*) from the time of their forefathers (*pha mes dus nas*),

please listen (*gsan*) and pay attention (*dgongs su gsol*) [to my words] today!

This noble lady of a good family endowed with good qualities (*rigs bzang yon tan ldan pa'i mo btsun*),

from now on (*deng nas bzung*) as long as [she] lives (*ji srid 'tsho ba'i bar*),

all of you who possess eye of transcendent consciousness¹⁰² (*ye shes spyang ldan*) as a place to take refuge (*skyabs gnas*),

⁹⁹ Word *dbang mo* means a powerful woman or queen. It is also an epithet of female deities.

¹⁰⁰ This is the beginning of the sixth ritual.

¹⁰¹ Arrow is an important sign of manliness in Tibetan folklore. In Jamgon's text its role is rather diminished.

please help (*skyabs su gsol*) and if offerings through the three gates (*sgo gsum*) [are given by her],

think (*dgongs*) [about these offerings] with a loving compassion (*thugs rje brtse ba*) and accept [them] (*rjes su zung*).

Please [let her] enter into your protection (*skyabs 'og*) and bless (*byin gyis brlab*) [her].

May the mind lineage of the victorious (*rgyal ba dgongs brgyud*), the lineage of the Vidyādharas (*rig 'dzin brda yi brgyud*),

the human oral lineage (*gang zag snyan brgyud*), the hidden treasure lineage of karma (*las 'phro gter gyi brgyud*),

the holders (*'dzin pa*) of commentary lineage (*bshad brgyud*), the lineage of practice (*sgrub brgyud*) and the lineage of meaning (*don brgyud*),¹⁰³

the root lineage (*rtsa brgyud*) and its glorious masters (*dpal ldan bla ma 'i tshogs*),

protect (*srung*), help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)

the body, speech and mind (*yi lus ngag*) of this daughter of the good family (*rigs kyi bu mo*)!

May the deities of nine vehicles (*theg pa rim pa dgu yi lha rnams*) and

deities of the tantra of action (*bya rgyud*), the tantra of performance (*spyod brgyud*), the yoga tantra (*rnal 'byor*), the anuttara[yoga tantra] (*bla na med*),

gathering of tutelary deities of (*yi dam lha yi tshogs*) four [or] six classes of tantra (*rgyud sde bzhi drug*),

the countless gathering of wrathful and peaceful deities (*rgyal ba zhi khro rab 'byams lha*),

protect (*srung*), help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)

the body, speech and mind (*yi lus ngag*) of this daughter of the good family (*rigs kyi bu mo*)!

Vajravārāhī (Rdo rje phag mo) and five classes of ḍākinīs (*mkha' 'gro sde lnga*),

ḍākinī of secret wisdom with a lion face (*gsang ba ye shes seng ge 'i gdong pa can*),

¹⁰² Here are addressed deities which subdued Shenrab (compare Tucci 1980, pp. 240).

¹⁰³ In this phrase, I read genitive as an ergative (as it is used in next one).

white and blue Tārā (*sgrol ma dkar sngon*),

[164] wrathful yellow Tārā (*khro gnyer can ma*) and others,

dakas and ḍākinīs (*dpa' bo mkha' 'gro*) [numerous] as the dust of the mount Meru (*ri rab rdul mnyam*),

protect (*srung*), [help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this] daughter of the good family (*rigs kyi bu mo*)!

May Mahākāla and Śrīdēvī (*Ma mgon Lcam dral*) and seventy five protectors (*dpal mgon bdun cu lnga*),

five grandmother siblings (*a phyi mched nga*) and five siblings of long life (*tshe ring mched lnga*),

Rdo rje g.yu sgron, twelve Tenma goddesses (*Brtan ma bcu gnyis*) etc.,

wisdom and deeds (*ye shes dang las*) and mundane protectors (*'jig rten chos skyong*),

protect (*srung*), help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)

the body, speech and mind (*yi lus ngag*) of this daughter of the good family (*rigs kyi bu mo*)!

Here if you want you should add for example your own protectors (*rang rang gi chos skyong*) etc., for this opportunity, for example (*skabs 'dir mtshon na*):

Specially Nag po chen po¹⁰⁴ and Rdo rje gur,

eight deities brothers and sisters (*lcam dral lha brgyad*) together with servants (*bka' 'khor*),

Kṣetrapala (*Zhing skyong*) and four faced (*zhal bzhi pa*) Stobs 'phrog dbang,

Beg rtse, Lcam dral, Lord of cemetery¹⁰⁵ (*Dur khrod bdag po*) and others,

may the ocean wide gatherings (*rgya mtsho 'i tshogs rnams*) of protector of tantra lineages (*brgyud srung*), oath bounded protectors (*dam can*),

¹⁰⁴ I.e. Mahākāla is a wrathful manifestation of Avalokiteśvara and one of protectors of the dharma (Buswell and Lopez 2014, pp. 495-496).

¹⁰⁵ I.e. Citipati emanation of Cakrasaṃvara who look like a skeleton can bring wealth and protect from thieves (Buswell and Lopez 2014, pp. 495-496).

protect (*srung*), [help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this] daughter of the good family (*rigs kyi bu mo*)!

Great kings of [four directions] (*rgyal chen*), Vaiśravaṇa (*rnam sras*) and supreme mother Palden lhamo (*yum mchog Dpal lha mo*)¹⁰⁶

White, yellow, red and black Jambhala (*dzaM lha*) [who are a] stream of wealth (*nor gyi rgyun*),

Kurukullā (Rig byed ma) and others, gods of wealth (*nor lha*) and lords of treasures (*gter bdag*) and others,

gods overcoming three realms (*kham s gsum dbang du byed pa 'i lha*),

protect (*srung*), [help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this] daughter of the good family (*rigs kyi bu mo*)!

Superior lady (*khyad par 'phags ma*) So so 'brang ma and

Bsil ba'i tshal chen mo and Gsang sngags rjes su 'dzin ma,

Rma bya chen mo¹⁰⁷, Stong chen and Rab 'joms ma¹⁰⁸ and others,

deities knowing dhāraṇīs (*gzungs rig lha*) and all mudrās (*phyag rgya 'i tshogs rnams*)

[165] protect (*srung*), [help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this] daughter of the good family (*rigs kyi bu mo*)!

[May] deity of father (*pha lha*), mother (*ma lha*), maternal uncle (*zhang lha*) and war deity (*drga bla*),

local deities (*yul lha*), house deities (*khyim lha*) and deities protecting a side of virtue (*dkar phyogs skyong ba 'i lha*),

in [which] six clans (*mi 'u gdung drug*) and patrilans of five divisions (*rus chen sde lnga*)

¹⁰⁶ See Buswell and Lopez 2014, pp. 267.

¹⁰⁷ Mahāmāyūrī, female protector of Vajrayāna Buddhism (Buswell and Lopez 2014, pp. 499).

¹⁰⁸ Thus 'brang ma, Bsil ba'i tshal chen mo, Gsang sngags rjes 'dzin ma, Rma bya chen mo and Stong chen Rab 'joms ma are called Gzungs chen grwa lnga.

[are having] each one's saviors and protecting deities (*mgon skyabs byed pa'i so so'i lha rnams*),

by power of all prayers (*smon lam*) and words of truth (*bden tshig*),

protect (*srung*), [help (*skyobs*) and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this daughter] of the good family (*rigs kyi bu mo*)!

Here [you] should insert the local deities of each [of the couple] (*so so'i yul lha*) for this opportunity, for example (*skabs 'dir mtshon na*):

Dge bsnyen chen po rdo rje g.yung drung rtsal,

Rdo rje blo gros rdo rje thog sras and

Rdo rje dgra 'dul and Rdo rje gzhon nu etc.

Local deities protecting the side of virtue (*dkar phyogs skyong ba'i yul gzhi gnas bdag*),

protect (*srung*), help (*skyobs*) [and bless (*byin gyis rlobs par mdzad*)]

[the body, speech and mind (*yi lus ngag*) of this daughter] of the good family (*rigs kyi bu mo*)!

Protecting deities (*lha srung rnams*) [who] guard and protect (*srung mgon byed*) lineage ancestors (*pha myes brgyud*),

permanently (*dus tag tu*) by day and at night (*nyin dang mtshan mo*), at home and abroad (*gzhi[s] byes*),

like shadow [is following] the body (*lus dang grib ma ji bzhin*) not even for a moment (*skad cig kyang*),

please, help and protect (*srung zhing bskyab tu gsol*) without separation (*'bral ba med par*)!

kye!

From the middle (*dbus nas*) white protecting deities (*mgon lha dkar po*) may be guarding (*srungs*)!

From upon (*steng nas*) female deity of the sky (*nam mkha'i lha mo*) may be guarding (*srungs*)!

From below (*'og nas*) female deity of the earth (*sa yi lha mo*) may be guarding (*srungs*)!

From right side (*g.yas nas*) strong male deity (*pho lha gnyan po*) may be guarding (*srungs*)!

From the left side (*g.yon nas*) child nursing female deity (*ma lha bu rdzis*) may be guarding (*srungs*)!

From the rear side (*rgyab nas*) young warrior deity (*dgra bla dar ma*) may be guarding (*srungs*)!

From the front side (*mdun nas*) deity of maternal uncle (*zhang lha*) and deity of life force (*srog lha*) may be guarding (*srungs*)!

May strong inner deity (*phug lha gnyan po*) help and protect (*srung skyobs mdzod*)!

One hundred people's goods (*mi nor brgya*) is sent (*btang*) away today,

may tomorrow one thousand (*stong phrag*) come back (*tshur la shog*)!

Strong wealth [166] deity (*nor lha gnyan po*) may help and protect (*srung skyobs mdzod*)!

One hundred [heads of] cattle (*phyugs brgya*) are sent (*btang*) away today,

may tomorrow one thousand [heads of] cattle (*phyugs stong*) come back (*tshur la shog*)!

May strong deity of food (*zas lha gnyan po*) help and protect (*srung skyobs mdzod*)!

One hundred meals (*zas brgya*) are given away (*phar byin*) today,

may tomorrow one thousand meals (*zas stong*) come back (*tshur la shog*)!

[By the] blessing of the three roots (*rtsa ba gum gyi byin rlabs*),

by the true power of truth [of the three] jewels (*dkon mchog bden pa'i nus mthu*),

from this day henceforth (*de ring nyi ma phyin chad nas*),

people and gods (*mi dang lha gnyis*) will not separate (*ma 'bral ba*)!

May [gods] protect (*srung*) and help (*skyob*) [people] forever (*rtag tu*)!

May there not be a disease of the body (*lus la na tsha*)!

May there not be obstacles (*bar chad*) in life (*tshe*)!

May life not be interrupted by death (*srog la shi chad*)!

May power (*mnga' thang*) [and] lineage (*rigs brgyud*) increase (*'phel par shog*)!

May the auspiciousness (*bkra shis*) in residence (*gnas*) become eternal (*brtan pa*)!

May there not be changes (*'pho 'chug*) in the country (*yul*)!

May the stabilizing dagger (*brtan phur*) be thrust to earth!

May assemble (*'dzom pa*) [good] shooting men (*mi 'phen*) and good horses (*rta hrag*)!

May rich mineral deposits (*phyug gi gter kha*) become open (*brdol bar shog*)!

May happiness and joy (*skyid dga'*) stay for a long time (*yun ring*)!

May the power (*dbang thang*) be [vast] as a sky (*dgung dang mnyam pa*)!

May inner deity (*phug gi lha*) protect (*skyob par shog*)!

May people of the middle sphere (*bar gyi mi*) become concordant (*dang mthun pa*)!

May [they] live (*'khyol pa*) live (*mi tshe*) happily (*skyid kyis*)!

May the accordance with three matching signs (*mthun gsum*) remain for a long time (*yun ring ba*)!

May a wise female (*sman 'dzang*) endow son in [her] lap (*dbang bu*)!

May [their] reputation (*snyan grags*) become all-pervading like a thunder (*'brug ltar khyab pa*)!

May the seeds of virtue (*dge ba 'i sa bon*) be sown (*'debs pa*)!

May children, wealth and virtue (*bu nor chos gsum*) be gathered (*'dzom pa*)!

May [they] have happiness, joy and possessions (*bde skyid longs spyod*)!

[167] Whatever mind desires (*bsam don kun*)¹⁰⁹, it may be accomplished (*'grub par shog*)!

¹⁰⁹ The last word on pp. [167] is *ni* in ND and *ci* in PD on pp. [194] which seems to be more logical.

[Various Rituals for Well-being]

Seventh¹¹⁰ [ritual], i. e. the ritual [named] call for prosperity¹¹¹ (*g.yang 'gugs pa*), waving the arrow (*mda' dang g.yab la*) [chant]:

kye!

Today on the last day of the month (*srid pa'i gnam gang*),¹¹²

in this household (*khyim 'dzin 'di la*) we established the support (*rtan btsugs*),

and from all directions (*phyogs bzhi mtshams brgyad*) calling (*bkug*) the *phywa* and *g.yang*.

By the blessing (*byin rlabs*) of three jewels and three roots (*dkon mchog rtsa gsum*),

by the potency (*nus mthu*) of tantras (*gsang sngags*) and mantras (*rig sngags*),

by the real might of accomplished truth (*bden pa grub pa'i bden mthu*),

by the real power (*rdzas kyi nus pa yis*) of dependent arising (*rten 'brel*),

may *phywa* and *g.yang* of gods of upper direction (*steng phyogs lha yi phywa g.yang*) be called (*khug*)!

May *phywa* [and *g.yang*] of nagas of lower direction (*'og phyogs glu*) [be called]!

May *phywa* [and *g.yang*] of *gnyan* of middle direction (*bar phyogs gnyan*) [be called]!

May *phywa* [and *g.yang*] of people of four continents (*gling bzhi mi*) [be called]!

May *phywa* [and *g.yang*] of eight classes of deities and demons (*lha srin sde brgyad*) [be called]!

May the *g.yang* of the holy doctrine [from] India (*rgya gar dam pa'i chos*) be called!

May the *g.yang* of forcefull and imposing law [from] China (*rgya nag btsan brjid khrims*) be called!

May the *g.yang* of precious wealth [from] Persia (*stag gzig nor gyi phyug*) be called!

¹¹⁰ This is the beginning of the last seventh ritual.

¹¹¹ To *g.yang 'gugs* in Bon see <http://kalpa-bon.com/index.php/rituals/gyang-gug/introduction> or <http://www.univie.ac.at/bon/rituals/gyang-gug/gyang-gug>.

¹¹² The last day of the lunar month (i.e. new moon) is believed to be auspicious.

May the *g.yang* of essence of food wealth and clothes (*zas nor gos kyi bcud*) be called!

May the *phywa* and *g.yang* of joy happiness and prosperity (*bde skyid dpal 'byor*) be called!

May the *phywa* [and *g.yang*] of black headed man (*dbu nag mi*) [be called]!

May the [*phywa* and *g.yang*] of wealth [like] gold [or] silver and gems (*gser dngul nor*) [be called]!

May the *phywa* [and *g.yang*] of silk satin and cloth (*dar zab gos*) [be called]!

May the *phywa* [and *g.yang*] of four legged cattle (*rkang bzhi phyugs*) [be called]!

May the *phywa* [and *g.yang*] of essence of food and drink (*bza' btung bcud*) [be called]!

May the *phywa* [and *g.yang*] of long life without diseases (*tshe ring nad med*) [be called]!

May the [*phywa* and *g.yang*] of whatever wish (*ci bsam 'grub pa*) [be called]!

May the [*g.yang*] of complete excellence (*phun tshogs dge legs*) be called!

kye!

When men arrive here (*mi tshur 'ong*), may *g.yang* of men (*mi g.yang*) arrive [with them]!¹¹³

When property arrives here (*nor tshur 'ong*), may *g.yang* of property (*nor g.yang*) arrive [with it]!

When food arrives here (*zas tshur 'ong*), may *g.yang* of food (*zas g.yang*) arrive [with it]!

When a bride arrives here (*bag ma tshur 'ong*), may *g.yang* of virtue (*dpal g.yang*) arrive [with her]!

When a mare with a colt arrive here (*yo ma tshur 'ong*),

[168] may *g.yang* of horses (*rta g.yang*) arrive [with them]!

When a yak (*gnag phyugs*) arrives here, may *g.yang* of cattle (*zog g.yang*) arrive [with it]!

When a white ewe (*g.yang dkar*) arrives here, may *g.yang* of sheep (*lug g.yang*) arrive [with it]!

¹¹³ Here is to be seen how the *g.yang* could be brought with people and things which one gets.

When a goat (*tshe tshe*) arrives, here may *g.yang* of goat (*ra g.yang*) [arrive with it]!

May *g.yang* of wealth (*nor g.yang*) arrive like a southern cloud!

May *g.yang* of barley (*'bru g.yang*) arrive like a dust (*sa gzhi*)!

May *g.yang* of food (*zas g.yang*) [fall] like a rain (*sbrang char*)!

May *g.yang* of milk (*'o g.yang*) [spread] like a lake (*rgya 'tsho*)!

May *g.yang* of garments (*gos g.yang*) [grow] like a forest (*nags tshal*)!

May *g.yang* of power [become like *g.yang* of those who are] powerfull (*btsan po rnams kyi btsan*)!

May *g.yang* of wealth [become like *g.yang* of those who are] wealthy (*phyug po rnams kyi phyug*)!

May *g.yang* of firing [become like *g.yang* of those who are good] shooters (*'phen po rnams kyi 'phen*)!

[May] increase *g.yang* in the *g.yang* [which is] *g.yang* of treasures (*gter gyi g.yang*)!

[May] increase (*'phel*) *g.yang* in the house (*khyim la*) [which is] *g.yang* of people (*mi yi g.yang*)!

[May] increase (*'phel*) *g.yang* of the store (*bang mdzod g.yang*) [which is] *g.yang* of wealth (*nor gyi g.yang*)!

[May] increase *g.yang* in the field (*zhing la*) [which is] *g.yang* of barley (*'bru yi g.yang*)!

[May] increase *g.yang* of the yard (*ra bar g.yang*) [which is] *g.yang* of cattle (*phyugs kyi g.yang*)!

[May] increase *g.yang* in the food (*zas la g.yang*) [which is] *g.yang* of essence¹¹⁴ (*bcud kyi g.yang*)!

May *g.yang* of all needs without incompleteness (*dgos rgu ma tshang med pa'i g.yang*),

spontaneously present excellent *g.yang* (*dge legs lhun gyis grub pa'i g.yang*),

auspicious and marvelous *g.yang* (*bkra shis phun sum tshogs pa'i g.yang*),

all the *phywa* and *g.yang* of nirvana and samsara (*'khor 'das gynis*),

¹¹⁴ I.e. the principle which makes food nutritious.

ba taken (*len*) today (*de ring*) to this divine house (*lha khyim*),
 [to] be [all the *phywa* and *g.yang*] gathered (*bsdu*) in this fence of *g.yang* (*g.yang gi ra ba*)!
 May this glorious woman (*dpal gyi mi mo*) be pervaded (*bstims*),
 by undefiled (*mi nyams*) [and] unseparated (*mi 'thor*) gathered into the essence (*bcud du 'khyil*)!
 May accomplishments (*dngos grub rnams*) of well-being, [long] life and prosperity (*phya tshe g.yang*),
 be cumulated (*'thibs pa*), like southern clouds (*lho sprin*)!
 May [it] fall (*'bebs*) like a rain (*sbrang char*)! **[169]**
 May [it] accumulate (*'khyil*) like ocean (*rgya mtsho*)!
 May [it] be uninterrupted (*chad med*) like a flowing stream of water (*chu bo'i rgyun*)!
 May [it] be stable (*brtan pa*) as the mount Meru (Lhun po)!
 May power and wealth (*btsan phyug*) completed (*'dzom*) and
 may auspiciousness be endowed (*bkra shis bde legs*)!

[Conclusional Benediction]

Eighth:¹¹⁵ Concerning the conclusional benediction (*mtha' rten bkra shis brjod pa*)
 [chant]:

Before [me] in the sky (*mdun gyi nam mkhar*) [is] a lama (*bla ma*), the Victorious with
 his sons (*rgyal ba sras dang bcas pa*), deities (*lha*) and monks who accomplished the true
 reality (*drang srong bden pa grub pa rnams*) and those who defend the side of virtue
 (*dkar po'i phyogs skyong ba rnams*). Together with them I say this auspicious words of
 truth (*bkra shis pa'i bden tshig*). May flowers (*me tog*) start fall like a rain (*char du
 bsnyil*)!

¹¹⁵ The conclusive benediction will follow here. On the one hand Jamgon does not count it among the seven rituals (see pp. [153] or [170]) but on the other hand he gives it the number eight.

Saying (*zhal nas gsungs*): Excellence and Aquisition etc. (Phun sum tshogs pa mnga' ba sogs) and - led by the Three Jewels and auspiciousness (*mchog gsum bkra shis kyis thog drangs*) - [continue]:

After completing [recitation] (*tshang ba dang*) [of] the [text] Gang la ser sna rnam chags etc., [recite]:

Bgegs rigs stong phrag [and after its completing (*tshang ba dang*):]

Bsod nams ri bo [and after its completing (*tshang ba dang*):]

Lo brgya 'tsho zhing [and after its completing (*tshang ba dang*):]

Sbyin pa gtong zhing [and after its completing (*tshang ba dang*):]

Gnas dir nyin mo bde legs etc.

[Chant] Lines of Benediction long [or] short (Bkra shis kyi tshig phreng *rgyas bsdus*) whatever is appropriate (*ji ltar 'os pa*) and toss flowers (*me tog 'thor*). Further (*slar yang*) [chant]:

The whole day (*nyi ma thams cad*) is virtuous (*dge ba*).

All constellations of stars (*rgyu skar thams cad*) are wholesome (*bzang po*).

Buddhas (*sangs rgyas rnams*) are a great miracle (*rdzu 'phrul che*).

Arhats (*dgra bcom rnams*) extincted (*zad*) the anger (*brag pa*).

[By] the power (*mthus*) of these words of truth (*bden pa'i bden tshig*)

may we (*bdag cag*) be joyfull and happy (*bde legs*)!

May all prayers (*smon pa kun*) be accomplished ('*grub*)!

Mangalam siddhi jaya alala Hoh!

By saying these truthful words (*zhes bden pa'i tshig*) [the ritual] is finished (*mtha' rgyas su bya 'o*).

[Conclusion]

[170] Thus it was edited and recorded (*'grigs chags su bkod pa*) in the proper way and tradition how to do (*ji ltar bya ba'i tshul lag len*) the seventh minor ritual (*las phran bdun po*) together with the conclusive benediction (*po mtha' brten dang bcas pa*). This is composed (*mtshams sbyar*) for the necessity (*nye bar kho ba*) during the period when an excellent queen from the Ga zi lineage from the Stag lung¹¹⁶ (*stag lung ga zi'i gdung rigs kyi btsun mo dam pa*) came to become the holder of the temporal of prophesized divine precious dharmaraja (*lung zin sprul pa'i chos rgyal rin po che*) of the great country (*rgyal khab chen po*) which has four categories [of well-being] and ten virtues¹¹⁷ (*sde bzhi dge ba bcu dang ldan pa*). [This is written by] a proud astrologer (*lha shes su rloms pa*) and a holder of the lineage of tantra (*sngags rig 'dzin pa*) Karma Ngawang Yontän Gyatsho¹¹⁸ (Ka rma ngag dbang yon tan rgya mtsho) at Lcang ra 'chi med lha glu'i dga' tshal¹¹⁹ [so] may virtue and goodness prevail (*dge legs 'phel*).

Mangalam!

¹¹⁶ This is only an alternative and probably more traditional and polite name for Dokhar clan (Smith 2001, pp. 321).

¹¹⁷ This is a poetic name for Derge (Kolmaš 1968, pp. 23).

¹¹⁸ Karma Ngawang Yontän Gyatsho is one of Jamgon's names. This and other name variants could be found here: <http://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358>.

¹¹⁹ Changra (Lcang ra) is obviously a place name. I think it is identical with Changri where Jamgon dwells in the fifth lunar month in 1870 (Barron 2003, pp. 156). I suppose that in Barron's translation there is a misspelling (pp. 321 of above quoted *rnam thar*) where Barron reads Lcang ra'i as Changri.

7. Concluding Remarks

In the text above reader could see the ritual text for a wedding ceremony of an important local ruler in Kham at the end of the 19th century. The author of the text – being a clergyman – may not have been much interested in such rituals but the house of Derge belonged to his patrons and rulers, therefore it was his duty to “come and fulfil the expectations” when he was called. The reason why he was called when higher authorities of local religious hierarchy were available was probably not only his scholarly reputation but also success of rituals which he performed for the royal family and their Central Tibetan allies before (for details see chapter No. 4).

In the text, Jamgon’s approach to the bridal ritual is apparent. Jamgon obviously follows the folk tradition where the wedding ceremony is in fact a practical solution to natural and supernatural problems connected to escorting the bride into the groom’s home and it solves the problem, i.e. the necessity to clear all bad which she could bring with. Later she is sat down on the mattress and various offerings are performed to satisfy all kinds of deities and supernatural beings. She is also given a new name which is the traditional Tibetan way of throwing the obstacles off. Later the prosperity is called. As Karmay points out (Karmay 1998, pp. 153), Jamgon probably consulted older texts but his religious and scholarly background led him to skip older myth of origin. It seems to be logical that the myth of origin of marriage among men and gods (Karmay 1998, pp. 147) was replaced by a Buddhist myth of marriage of Songtsen Gampo who was an emanation of Avalokiteśvara (compare with Walter 2009, pp. 255-256). In this context, we could see the Jamgon’s ritual text as a blend of older rituals and myths, Buddhism or Buddhicization and folklore.¹²⁰

There are still some interesting points to examine which are outside the abilities and spare time of the author of this thesis. For example, a more detailed comparison of practices and teachings which Jamgon gave and received according to his autobiography with the deities and mantras used in the bridal ritual would be surely interesting. Also, the question whether his bridal ritual was used repeatedly for later Derge rulers, especially for the son of Chime Dakpai Dorje who, similarly to his father, married a noblewoman from the central Tibet (Hartley 1997, pp. 42). Some details could be found in the wedding speech (*'bel gtam*) mentioned above. Apart from that, the information about the alliance wedding policy and practice of other local rulers from Tibetan cultural areas would be an interesting research topic including the archetypal

¹²⁰ This buddhicization of folk rituals is probably not unusual. E.g. in some folksongs the middleman who arranged the marriage is compared to translators of buddhist texts (for details see Tucci 1966, pp. 19).

marriage of Songtsen Gampo with two foreign princesses. Some of these questions could be also answered by a translation of the above mentioned *'bel gtam*.

References

Primary Tibetan Texts

“Bag ma la dge ba’i las phran bdun gyi cho ga bkra shis dpal skyed/” In *Collected Works by Jamgon Kongtrul (1813-1899)*. Expanded version of the 20 volume set published in Paro, 1975-76. New Delhi, Shechen Publications, 2002. TBRC ID: W23723.

“Bag ma la dge ba’i las phran bdun gyi cho ga bkra shis dpal skyed/” In *Collected writings by Jamgon Kongtrul (1813-1899)*. Published in Paro, Bhutan at the order of Dilgo Khyentse Rinpoche, 1975-1976. TBRC ID: W21808.

“Pad+ma gar gyi dbang phyug phrin las ’gro ’dul rtsal gyi rtogs pa brjod pa dang / byung ba brjod pa nor bu sna tshogs mdog can/” *Autobiography of Jamgon Kongtrul Lodro Taye (1813-1899)*. Completed and supplemented by his disciple Nesar Tashi Pel. Bir, Himachalprades, Tibetan Khampa Industrial Society, 1973. TBRC ID: W20880.

Secondary Texts

Aggarwal, Ravina. "The Turquoise Headdress of Ladakh." In Ahmed, Monisha and Harris, Clare, eds., *Ladakh: Culture at the Crossroads*, 2005, pp. 56-65.

Baber, Edward Colborne. *Travels and researches in western China*. London: J. Murray, 1882.

Barron, Richard, trans. *The Autobiography of Jamgön Kongtrul Lodrö Thayé: A Gem of Many Colors*. Ithaca, New York: Snow Lion Publications, 2003.

Beckwith, Christopher I. *The Tibetan Empire in Central Asia: a history of the struggle for great power among Tibetans, Turks, Arabs, and Chinese during the Early Middle Ages*. Princeton, NJ: Princeton University Press, 1987.

Bell, Charles Alfred. *The people of Tibet*. Oxford: Clarendon Press, 1928.

Bentor, Yael. *Consecration of Images & Stūpas in Indo-Tibetan Tantric Buddhism*. Leiden: E. J. Brill, 1996.

Berounský, Daniel. "Tibetan myths on “good fortune” (*phya*) and “well-being” (*g.yang*).” *Mongolo-Tibetica Pragensia* 7, no. 2, 2014: 55-77.

Bkra shis bzang po. “May All Good Things Gather Here: Life, Religion and Marriage in a Mi nyag Tibetan Village” *Asian Highlands Perspectives* 14, 2012, pp. 1-369.

Buffetrille, Katia. “Pilgrimage and Incest: the Case of Chorten Nyima (mChod rten nyi ma) on the Tibeto-Sikkimese Border.” *Bulletin of Tibetology* 1, 2004, pp. 5-38.

Buswell, Robert E. Jr. and Lopez, Donald S. Jr. *The Princeton dictionary of Buddhism*. Princeton, NJ: Princeton University Press, 2014.

- Cabezón, José Ignacio and Jackson, Roger R. *Tibetan literature: studies in genre*. Ithaca: Snow Lion Publications, 1996.
- Childs, Geoff and Quintman, Andrew. "Marriage, Kinship, and Inheritance in Zhi byed ri pa's Account of Mi la ras pa's Early Life", *Revue d'Etudes Tibétaines*, no. 23, Avril 2012, pp. 43-49.
- Chophel, Norbu. *Folk culture of Tibet: superstitions and other beliefs*. Dharamsala: Library of Tibetan Works & Archives, 1983.
- Cornu, Philippe. *Tibetan astrology*. Boston, MA: Shambhala, 2002.
- Crook, John, and Osmaston, Henry. *Himalayan Buddhist villages: environment, resources, society and religious life in Zangskar, Ladakh*. Bristol: University of Bristol, 1994.
- Dinnerstein, Noé. *Ladakhi Traditional Songs: A Cultural, Musical and Literary Study*. PhD diss., The City University of New York, 2013.
- Dotson, Brandon. "A Note on Žañ." *Journal Asiatique* 292, no. 1, 2004, pp. 75-99.
- Dotson, Brandon. "The princess and the yak: the hunt as narrative trope and historical reality." In Dotson, Brandon, Kazushi Iwao, and Tsuguhito Takeuchi, eds., *Scribes, Texts, and Rituals in Early Tibet and Dunhuang*. Wiesbaden: Reichert Verlag, 2013, pp. 61-85.
- Duncan, Marion Herbert. *Customs and superstitions of Tibetans*. Delhi: Book Faith India, 1998.
- Engels, Friedrich. *The origin of the family private property and the state*. Chicago: Charles H. Kerr, 1909.
- Fürer-Haimendorf, Christoph von. *Caste and kin in Nepal, India and Ceylon; anthropological studies in Hindu-Buddhist contact zones*. Bombay: Asia Pub. House, 1966.
- Goldstein, Melvyn C. "Pahari and Tibetan Polyandry Revisited." *Ethnology* 17, no. 3, 1978: 325-337.
- Goldstein, Melvyn C. *A history of modern Tibet, 1913-1951: The Demise of the Lamaist State*. Berkeley: University of California Press, 1989.
- G.yu 'brug (Yongzhong) and Stuart, Charles K. "Rgyal rong Tibetan Life, Language, and Folklore in Rgyas bzang Village." *Asian Highlands Perspectives* 15, 2012, pp. 1-241.
- Haarh, Erik. *The Yar-Lun dynasty: a study with particular regard to the contribution by myths and legends to the history of Ancient Tibet and the origin and nature of its kings*. København: GEC Gads Forlag, 1969.
- Michael Hahn. *Textbook of Classical Literary Tibetan*. Vol. I. London, 2002.
- Hartley, Lauran Ruth. *A Socio-jistorical Study of the Kingdom of Sde-dge (Derge, Kham) in the Late Nineteenth Century: Ris-med Views a Alliance and Authority*. PhD diss., Indiana University, 1997.
- Hartley, Lauran Ruth. "The Kingdom of Dergé." In Tuttle, Gray, and Schaeffer, Kurtis R. *The Tibetan history reader*. New York: Columbia University Press, 2013.

- Holmes-Tagchungdarpa, Amy. *The social life of Tibetan biography: textuality, community, and authority in the lineage of Tokden Shakya Shri*. Lanham: Lexington Books, 2014.
- Hummel, Siegbert. "The SMe-ba-dgu, the Magic Square of the Tibetans." *East and West* 19, no. 1/2, 1969: 139-46.
- Jackson, David Paul. *The Mollas of Mustang: historical, religious, and oratorical traditions of the Nepalese-Tibetan borderland*. Dharamsala: Library of Tibetan Works & Archives, 1984.
- Jina, Prem Singh. *Ladakh: the land and the people*. New Delhi: Indus Pub. Co., 1996.
- Jovic, Nika. "The Cult of the 'Go ba'i lha Inga: A Study With Pictorial and Written Material of the Five Personal Protective Deities." Master's thesis, Universität Wien, 2010.
- Kapstein, Matthew T. *The Tibetans*. Malden, Mass: Blackwell Publishing, 2010.
- Karmay, Samten Gyaltzen. *The arrow and the spindle: studies in history, myths, rituals and beliefs in Tibet*. Kathmandu: Mandala Book Point, 1998.
- Karmay, Samten Gyaltzen. "The Rituals and their Origins in the Visionary Accounts of the Fifth Dalai Lama." In Belzer, Henk., ed., *Religion and Secular Culture in Tibet: PIATS 2000: Tibetan studies; proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000*. Leiden: Brill, 2002.
- Karmay, Samten Gyaltzen. "Tibetan Indigenous Myths and Rituals with Reference to the Ancient Bön Text The Nyenbum (Gnyan'bum)." In Cabezón, José Ignacio., ed., *Tibetan ritual*. New York: Oxford University Press, 2010.
- Kolmaš, Josef. *A genealogy of the kings of Derge, Sde-dgei Rgyal-Rabs*. Prague: Oriental Institute in Academia, Pub. House of the Czechoslovak Academy of Sciences, 1968.
- Kværne, Per. *Norwegian traveller in Tibet*. New Delhi: Mañjuśrī Publishing House, 1973.
- Kværne, Per. *The Bön religion of Tibet: the iconography of a living tradition*. Boston: Shambhala, 1996.
- LaRocca, Donald J. *Warriors of the Himalayas: rediscovering the arms and armor of Tibet*. New York: Metropolitan Museum of Art, 2006.
- Levine, Nancy E., and Joan B. Silk. "Why Polyandry Fails: Sources of Instability in Polyandrous Marriages." *Current Anthropology* 38, no. 3, 1997: 375-398.
- Mann, Rann Singh. *Aspects of Indian social anthropology*. New Delhi: Concept Pub. Co., 1996.
- Mumford, Stan. *Himalayan dialogue: Tibetan lamas and Gurung shamans in Nepal*. Madison: University of Wisconsin Press, 1989.
- Petech, Luciano. *Aristocracy and government in Tibet, 1728-1959*. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1973.
- Powers, John. *Introduction to Tibetan Buddhism*. Ithaca, NY: Snow Lion Publications, 2007.

- Rockhill, William Woodville. *The Land of the Lamas*. New York: The Century Co., 1891.
- Rockhill, W. Woodville. "Art. I.-Tibet. A Geographical, Ethnographical, and Historical Sketch, derived from Chinese Sources." *Journal of the Royal Asiatic Society of Great Britain & Ireland* 23, no. 02, 1891b, pp. 1-291.
- Rockhill, William Woodville. *Notes on the ethnology of Tibet: based on the collections in the United States National Museum*. Washington: Government Printing Office, 1895.
- Shakabpa, Tsepon W. D. *Tibet: A Political History*. London: Yale University Press, 1967.
- Samuel, Geoffrey B. *Introducing Tibetan Buddhism*. New York: Routledge, 2012.
- Samuel, Geoffrey B. "The Nyingmapa revival and the Rimed movement" In McKay, Alex, ed., *The History of Tibet: The Medieval Period: c.850-1895: The Development of Buddhist Paramouncy*. London: RoutledgeCurzon, 2003, pp. 721-731.
- Schaik, Sam van. *Tibet: a history*. New Haven, CT: Yale University Press, 2011.
- Smith, Malcolm. *The Black Calculation called Mirror of the Universe: Chapters One and Two*. Gyalshen Publication, 2015.
- Snellgrove, David L. and Skorupski, Tadeusz. *The cultural heritage of Ladakh 2: Zangskar and The Cave Temples of Ladakh*. Warminster: Aris & Phillips, 1980
- Skorupski, Tadeusz, and Cech, Krystyna. "Major Tibetan Life Cycle Events - Birth and Marriage Ceremonies." *Kailash* 11.1-2, 1984, pp. 5-32.
- Sørensen, Per K. *Tibetan buddhist historiography: the mirror illuminating the royal genealogies: an annotated translation of the XIVth century Tibetan chronicle: rGyal-rabs gsal-bai me-long*. Wiesbaden: Harrassowitz Verlag, 1994.
- Smith, E. Gene. *Among Tibetan Texts: History and Literature of the Himalayan Plateau*. Boston: Wisdom Publications, 2001.
- Stein, Rolf A. *Tibetan civilization*. Stanford, CA: Stanford University Press, 1972.
- Tenzin. "Marriage customs in Central Tibet." Master's thesis, University of Oslo, 2008.
- Thurston, Timothy. "An Introduction to Tibetan Sa bstod Speeches in A mdo." *Asian Ethnology*. Volume 71, no. Number 1, 2012, pp. 49-73.
- Tucci, Giuseppe. *Tibetan folk songs from Gyantse and Western Tibet*. Ascona: Artibus Asiae Publishers, 1966.
- Tucci, Giuseppe. *The Religions of Tibet*. Berkeley and Los Angeles: University of California Press, 1980.
- Walter, Michael L. *Buddhism and empire the political and religious culture of early Tibet*. Boston: Brill, 2009.
- White, John C. "Marriage Customs", In Rinsley, H. H., ed., *Gazetteer of Sikkim*. Delhi: Oriental Publishers, 1894, pp. 55-57.

Wylie, Turrell. "A Standard System of Tibetan Transcription." *Harvard Journal of Asiatic Studies* 22, 1959, pp. 261-267.

Dictionaries

Bell, Charles Alfred. *English-Tibetan colloquial dictionary. 2d ed.* Calcutta: Bengal secretariat book depot, 1920.

Das, Sarat Chandra. *A Tibetan-English dictionary with Sanskrit synonyms.* Calcutta: Bengal Secretariat Book Depot, 1902.

Goldstein, Melvyn C., and Nganwangthondup Narkyid. *English-Tibetan dictionary of modern Tibetan.* Berkeley: University of California Press, 1984.

Goldstein, Melvyn C., T. N. Shelling, and J. T. Surkhang. *The new Tibetan-English dictionary of modern Tibetan.* Berkeley: University of California Press, 2001.

Jäschke, Heinrich A. *A Tibetan-English dictionary, with special reference to the prevailing dialects To which is added an English-Tibetan vocabulary.* London: Routledge & Kegan Paul, 1881.

"Tibetan and Himalayan Library -THL." The Tibetan and Himalayan Library. Accessed July 31, 2017. <http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>.

Zhang, Yisun. *Bod-rgya-tshig-mdzod-chen-mo.* Beijing: Mi-rigs-dpe-skrun-khang, 1993.

Online Sources

Introduction to the gYang 'gug. Accessed July 27, 2017. <http://kalpa-bon.com/index.php/rituals/gyang-gug/introduction>.

"Jamgon Kongtrul Lodro Taye." The Treasury of Lives. Accessed July 27, 2017. <http://treasuryoflives.org/biographies/view/Jamgon-Kongtrul-Lodro-Taye/4358>.

"The Wise Collection: Acquiring Knowledge on Tibet in the late 1850s." Asian and African studies blog. Accessed July 27, 2017. <http://blogs.bl.uk/asian-and-african/2016/07/the-wise-collection-acquiring-knowledge-on-tibet-in-the-late-1850s.html>.

"The Myriad Past Enlightened Lives." Jamgon Kongtrul Labrang. Accessed July 27, 2017. <http://www.jamgonkongtrul.org/section.php?s1=1&s2=2>.

"Tibetan and Himalayan Library - THL." The Tibetan and Himalayan Library. Accessed July 27, 2017. <http://www.thlib.org/reference/transliteration/#!essay=/thl/ewts>.

Tibetan Deity: Five Personal Gods Main Page. Accessed July 27, 2017. <http://www.himalayanart.org/search/set.cfm?setID=560>.

Universität Wien. Accessed July 31, 2017. <http://www.univie.ac.at/bon/rituals/gyang-gug/gyang-gug>.

Appendix 1: Transliteration of the Text

[151] bag ma la dge ba'i las phran bdun gyi cho ga bkra shis dpal skyed ces bya ba bzhugs so/

[152] namo many+ju shrI ye/ jig rten pa'i srid 'dzin pa la bag ma len pa'i cho ga zhes na pags yul du rigs byed lugs dang /rgya nag 'byung rtsis las ci rigs pa 'byung yang /so so'i yul lugs 'dod sbyar lta bus gzhung gzhan ltar khrigs su sbyar ba med stabs/yig mying phal cher grong sngags pa mi mkhas pas bcas pas tshul dang mthun pa mi snang bas/'dir bag ma la dge ba'i las phran bdun ces grags pa de nyid skabs su babs shing 'thad pa'i phyogs su bzung nas khrigs su bkod pa la/thog mar sna bon bskyed rim lha sngags kyi gding dang ldan cing nus pa thob pa/bag ma'i bdun zur lo pa zhis gis byang 'byung rtsis kyi dgongs pa yin la/yo byad drag sngags kyis btab pa'i thun dang rnam 'joms dang sme brtsegs bskyed bzlas kyis byin gyis brlabs pa'i khros chu me long /sna 'dre skrod pa'i rdzas stag yos lo pa la lcags kyi ral gri/rta sbrul la rku skyog[s] nag po/bya sprel la me

[153] sgron/byi phag la sa ser/ga shed bzhi lo pa la cher ma can gyi shing gi yal ga sogs 'og tu dgos pa'i yo byad rnam rtsis gzhung dang /yul lugs bstun te 'du bya/de nas bag mas khang mgo mthong sar sleb ma thag glang chen sna bsgyur kyi gto bca' sgrub byas pa por/dngos gzhi las phran bdun ni/sna 'dre bskrad pa/mnol grib bkru ba/gdan bting ba/dkar gsum gyis ngo gso ba/ming 'dogs pa/lha la 'dogs pa/g.yang 'gugs pa rnam dang /mtha' rten shis pa brjod pa'o/dang po bag sna la 'dre yod pas de bskrad pa ni/sgo rtsar sleb pa dang /sngags 'chang gis thun dang dgra gshed kyi rdzas thogs la/yi dam gang rung gi nga rgyal bzung dgos kyang /'dir spyi tsam du/O A kro de ka ya mAn+ta ka ha na ma tha b+hany+dza hUM phaT/rang nyid skad cig gis 'jam dpal nag po rab tu khros pa'i skur gyur/hUM hrIH/

[154] bla ma rnam kyi byin rlabs dang /yi dam lha yi ting 'dzin dang /mkha' 'gro chos skyong mthu stobs kyis/dngos grub bar chad byed pa'i bgegs/log par 'dren pa bdud kyi tshogs/'di ru ma 'dug gzhan du dengs/namo/rig 'dzin rtsa brgyud kyi dpal ldan bla ma dam pa rnam kyi bka' bden pa dang /sangs rgyas kyi bka' [bden pa dang /]chos kyi [bka' bden pa dang /]dge 'dun gyi [bka' bden pa dang /]gsang sngags dang rig sngags dang gzungs sngags dang snying po dang phyag rgya dang ting nge 'dzin rnam kyi bden pa dang /chos nyid gdod nas rnam par dag cing chos can rgyu 'bras bslu ba med pa'i bden pa dang /khyad par du bcom ldan 'das 'jam dpal gzhon nur gyur pa zhi ba dang khro bo'i lha tshogs rnam kyi bka' bden pa dang /dpal ldan dam pa chos skyong ba'i srung ma ye shes dang las dang 'jig rten pa rnam kyi bka' bden pa dang /bden pa chen po'i byin gyis brlabs kyis/bag sna la rgyu ba'i 'byung po gdon gyi rigs su gyur cing gnod 'tshe'i bsam sbyor dang ldan pa thams cad 'dir ma gnas par gzhan du dengs shig gal te bden pa'i bka' thos bzhin tu 'gro bar mi byed pa de dag thams cad rab tu 'bar ba'i rdo rje'i khro bo dang mtshon cha'i char chen pos rdul phran bzhin du brlag par 'gyur ro/a+ye ring sogs drag sngags gang shes dang

[155] sum b+ha ni brjod la thun gtor/de nas dgra gshed kyi rdzas thogs la/hUM/nga ni 'phags pa 'jam dpal te/'byung ba lnga las gyur pa yi/'dre gdon 'byung po yid gzugs can/bag ma'i sna la rgyu ba kun/gnod 'tshe'i bsam sbyor rab tu spongs/'byung ba lnga yi dbyings su denges/ye shes lnga yi rang rtsal las/rten 'brel rdzas su shar ba 'di/'jam dpal dbyangs kyi rjes su gnang /sangs rgyas rnams kyi byin gyis brlabs/ting 'dzin sngags kyi nus mthu bskyed/phyar ba tsam gyis kun kyang 'dar/brabs pa tsam gyis 'dre gdon zhi/snang srid gdug rtsub zhi bar nus/shing gi gnod pa dar ba na/gnam lcags ral gri 'bar bas bcad/me yi gnod pa dar ba na/chu rgyun rba rlabs 'khrugs pas bsad/lcag kyi gnod pa dar ba na/me dpung rab tu 'bar bas bzhu/chu yi gnod pa dar ba na/g.yo med sa yi phung pos bsub/sa yi gnod pa dar ba na/ljon shing yal ga rgyas pas bshig 'byung lnga'i lha 'dre gnod sems can/thams cad rang dgra'i nus pas bcom/'phags pa 'jam dpal bden pa dang /rten 'brel rdzas kyi nus pa yis/'byung lnga'i sna 'dre zhi gyur cig

[156] oM pra sod/chu sod/dur mi sod/dur rta sod/chu kha la mgo la sod/gnyan mgo la chog kha la dzaH koM shoM traM rbad phaT swA hA/zhes brjod la ral gri yin na g.yug chu 'thor sogs bya'o/gnyis pa bag ma la khyim lha sogs mnol ba'i grib yod pas de bkru ba ni/sngar bsgrubs pa'i khru chu dang me long thog la/'di ni khru mchog dpal dang ldan/thugs rje'i chu ni bla na med/byin rlabs ye shes chu yin te/ci 'dod dngos grub stsol bar mdzod/rnam 'joms dang sme brtsegs sngags la/e ho shu d+d+he sogs khru bdun rigs pa btags la khru bya ba phyin chad 'gre'o/'di ni sbyin pa'i rang bzhin chu/ser sna'i dri ma sbyong mdzad cing/gtong ba dri yis legs bgos chu/khru legs mdzad kyi khru bgyi'o/sogs phyin drug shes rab bar 'gre/hUM/rnam par 'joms pa'i byin rlabs dang /sme ba brtsegs pa'i nus mthu dang /gsang sngags rigs sngags bden pa yis/bkru'o sdig sgrib thams cad bkru/bkru'o nad gdan bgegs rigs bkru/byur dang skal pa ngan pa dang/bkra mi shis pa thams cad bkru/phyogs ngan 'dre lnga bdud gcod dang /mi gtsang mnol grib phog pa bkru/zas ngan lto ru zos pa dang/

[157] gos ngan lus la gyon pa bkru/rgab 'dre yul 'dre 'khyams po dang /dam sri dkar 'dre'i gnod pa bkru/shi 'dre mo dang gson 'dre mo/bse rag 'gong po'i kha rlangs bkru/pha rol byad kha rbod gtong dang /byol po chags che'i gnod pa bkru/pha lha ma lha zhang lha dang /phrag lha yul lha mnol ba bkru/pha mtshun dgra bla gnyan po dang /skyob byed lha srung mnol ba bkru/mkhon dang btsog gis mnol ba bkru/dme dang yug gis mnol ba bkru/'byung lnga'i gdon gyis mnol ba bkru/gangs ri bzhin du dkar gyur cig/shel dkar bzhin du gsal gyur cig/bkra shis bde legs rgyas gyur cig/sngags brjod/stong gsum kun tu dri dang ngang ldan pa'i/spos dang sman sbyar chu gtsang dag pa'i khru/ye shes sprin phung mkha' la char 'bebs pas/mi gtsang dri ma'i chogs kun dag gyur cig/ oM a ka ni ni ka ni a bam la maN+Da la ma ye swA hA/oM ma ma ka ra ka ra ye swA hA/oM ma ma khaM khaM ye swA hA/oM ma ma raM raM ye swA hA/oM ma ma su su

staM staM ye swA hA/oM ma ma sngo ta sngo ta ye swA hA/zhes dang /ye d+har brjod la khrus
bya'o/gsum pa khyim nang du bag ma'i srog lus dbang klud bskyed pa'i gdan gang

[158] dgos rtsis gzhung dang mthun par bting ba'i steng du kha sme ba dkar gsum mam/phywa lon sogs kyi phyogs
su bstan te bzhag la/kye/bkra shis srid pa dang po la/bod khams kha ba can ljongs su/'phags pa
sryan ras gzigs dbang nyid/mi yi rje bo'i tshul bstan pa/chos rgyal srong btsan sgam po des/'jig
rten mthun 'jug mdzad pa dang /gdul bya smin cing grol ba'i phyir/'phrul blon chen po mgar la
sogs/gnyen po rkya brgya bcas pa rnams/rgya dang bal po'i yul du btang /khro gnyer can ma'i
rnam 'phrul ni/bal rje'i sras mo khri btsun dang /'phags ma sgrol ma'i rnam 'phrul ni/lha gcig
'un shing kong jo gnyis/'dzam bu'i gling na dkon pa yi/khyad par 'phags pa'i rten mchog dang
/rin thang med pa'i nor bu'i rigs/dar zab gos kyi bye brag sogs/bod khams 'tshing ba'i brdzang
ba bcas/bar chad med par sryan drangs te/bod yul dbus su gdan phab pas/rgyal blon rnams kyi
bsam pa 'grub/chos dang srid kyi dpal 'byor dang /bkra shis bde legs phywa g.yang gis/bod
khams mtha' dbus kun tu gong /bde skyid dbyar mtsho bzhin tu rgyas/dpal 'byor yar do'i zla ltar
'phel/

[159] sngon gyi srid pa de bzhin du/de ring rgyu sbyor sbyin bdag gis/dpal 'byor dbang thang
'phel ba'i phyir/rigs bzang khungs btsun skyon dang bral/yon tan tshang ba'i bu mo bkug bkra
shis lha yi khyim 'di ru/phun tshogs brtan pa'i gdan cig bting /lha mi gnyis ka gdan la bzhugs/za
'og dar dkar gdan steng du/dgra bla rnams kyi bzhugs gnas mdzod/za 'og dar ser gdan steng
du/pho lha rnams kyi bzhugs gnas mdzod/za 'og dar dmar gdan steng du/ma lha rnams kyi
bzhugs gnas mdzod/za 'og dar ljang gdan steng du/zhang lha rnams kyi bzhugs gnas mdzod/za
'og dar sngon gdan steng du/yul lha rnams kyi bzhugs gnas mdzod/bkra shis kha tag yug ring
la/skyob pa'i lha rnams bzhugs gnas mdzod/mi 'gyur rdo rje rgya gram gdan/srog la dgra dar
nyes pa skyobs/lo brgya dag tu 'tsho bar shog dbang sgyur 'khor lo rtsibs brgyad gdan/lus la dgra
dar nyes pa srungs/nad med lang tsho dar bar shog bkra shis g.yung drung 'khyil pa'i gdan/dbang
thang dgra nang nyes pa skyobs/bu nor chos gsum 'dzom par shog rab mdzas pad+ma 'dab
brgyad gdan/

[160] klung gta' dgra dar nyes pa srungs/ci bsam chos bzhin 'grub par shog dkon mchog rtsa ba
gsum po dang /chos srung yul lha gzhi bdag dang /'go ba'i lha lnga skyobs byed dgu/pha mtshun
dgra bla'i tshogs rnams kyis/nyid dang mtshan tu mi g.yel bar/rtag tu srung skyobs sdong grogs
mdzod/tshe srog brtan cing dbang thang 'phel/bkra shis bde legs rab rgyas shog bzhi pa mthun gsum
lo ma bkra shis pa'i bu mo 'am khye'u la dkar gsum gyi bza' btung khem dang bcas pa bzung bcol zhing yan gsum
phyis la/kye/rin po che las grub pa'i khem/lag tu blangs te lan gsum phyi/lha mi rnams kyi ngo so
gsal/shel las gsal la dung las dkar/mi gtsang bar chad med pa yi/rten 'brel lhun gyis grub par

shog/dkar gsum skyems phud mchod la/kye/skyabs gnas mgon byed lha rnam mchod/pha lha ma lha zhang lha mchod/srog lha dgra lha khyim lha mchod/thab lha zas lha yul lha mchod/bkra shis bde skyid dngos grub stsol/dkar gsum dang 'o zho'i skyes drangs la/kye/yon tan brgya ldan bdud rtsi'i bcud/lha rnam kun gyi dngos grub yin/mi rnam 'cho ba'i zas mchog yin/

[161] dgos 'dod kun 'byung g.yang gi bcud/rten 'brel phun sum tshogs pa'i zas/zas mchog 'di la longs spyod pas/lo brgya 'tsho zhing ston brgya mthong /bde skyid lca dang mnyam par shog 'dzad med nor gyis phyugs par shog zas med zas dang ldan par shog/bsod nam longs spyod phun sum tshogs/thams cad brten pa'i gzahir gyur cig lnga pa go sa sogs dang mthun cing bkra shis rigs brgyud 'phel ba'i ming 'dogs pa ni/kye/de ring gnam lag gza' skar bzang /sa la dus tshod dag kyang bzang /bar la rten 'brel la nye bzang /bzang gsum 'dzom pa'i gnas skabs 'dir/'dre srin byur gsum mar la bkar/mgon skyabs lha srung yar la bstod/nam mkhar lha yi 'ja' sprin 'thibs/sa gzahir mi yi me tog bkra/bar du bkra shis tshar pa 'bebs/bdag la brten pa'i bsrung bya mar/bkra shis phun tshogs ming zhis btags/ming du btags par ma mdzad na/'jig rten thams cad rmongs par gyur/de bas rmongs pa bsal ba'i phyir/mgon pos ming du btags par mdzad/srung dang skabs kyi ming btags pas/dkon mchog gsum gyis skyobs par

[162] shog mgon dang srung gi ming btags pas/lha srung gnyan pos mgon byed shog 'tsho ba'i ming mtha' ldan pa yis/lo brgya dag kyang 'tsho bar shog nam mkha'i ming las gras pa yis/dbu 'phang dgung bas mtho bar shog sa gzhi'i ming las gras pa yis/sa bzhin yon tan kun skyed shog ri bo'i ming las gras pa yis/dbang thang ri ltar brtan par shog nyi zla'i ming las gras pa yi/nyi zla bzhin tu kun snang shog rten 'brel phun tshogs ming btags pas/bu nor chos gsum 'dzom pa dang /skyid dga' mtha' ru phyin par shog dpal dang longs spyod 'phel ba dang /bkra shis don rnam 'grub par shog grags pa bzang po bkra shis ming /bod khams kun tu snyan par grags/lha mi yongs kyis smon pa yi/bde legs dpal du 'bar gyur cig ces shis brjod dang bcas te rgyal po sogs chen po'i rigs la/sa spyod dbang mo/bkra shis dang bde legs dang /phun tshogs dbang mo sogs dang /phal pa la chod dang mthun pa'i ming bkra legs pa gdags par bya'o/drug pa lha la 'dogs pa ni/lha rten gyi mda' dar ram/tshe bum sogs thogs la/hoH skyabs gnas

[163] dkon mchog gsum dang rtsa ba gsum/chos skyong srung ma khyad par sbyin bdag 'dis/pha mes dus nas brten sgrub mchod pa'i lha/thams cad de ring gsan cing dgongs su gsol/rigs bzang yon tan ldan pa'i mo btsun 'di/deng nas bzung ste ji srid 'tsho ba'i bar/ye shes spyan ldan skyabs gnas khyed rnam la/skyabs su gsol zhing sgo gsum 'bul lags na/thugs rje brtse bas dgongs te rjes su zung /skyabs 'og chud cing byin gyis brlab tu gsol/rgyal ba dgongs brgyud rig 'dzin brda yi brgyud/gang zag snyan brgyud las 'phro gter gyi brgyud/bshad brgyud sgrub brgyud don brgyud 'dzin pa yi/rtsa brgyud dpal ldan bla ma'i tshogs rnam kyis/rigs kyi bu mo 'di yi lus

ngag yid/srung zhing skyobs la byin gyis rlobs par mdzad/theq pa rim pa dgu yi lha rnams dang /bya rgyud spyod brgyud rnal 'byor bla na med/rgyud sde bzhi drug yi dam lha yi tshogs/rgyal ba zhi khro rab 'byams lha tshogs kyis/rigs kyi bu mo 'di yi lus ngag yid/srung zhing skyobs la byin gyis rlob par mdzod/rdo rje phag mo mkha' 'gro sde lnga dang /gsang ba ye shes seng ge'i gdong pa can/sgrol ma dkar sngon

[164] khro gnyer can ma sogs/ri rab rdul mnyam dpa' bo mkha' 'gro yis/rigs kyi bu mo ['di yi lus ngag yid/]srung zhing [skyobs la byin gyis rlob par mdzod/]ma mgon lcam dral dpal mgon bdun cu lnga/a phyi mched nga tshe ring mched lnga dang /rdo rje g.yu sgron brtan ma bcu gnyis sogs/ye shes las dang 'jig rten chos skyong gyis/rigs kyi bu mo 'di yi lus ngag yid/srung zhing skyobs la byin gyis rlobs par mdzod/'dir rang rang gi chos skyong sogs sbyor dgos pas skabs 'dir mtshon na/khyad par nag po chen po rdo rje gur/lcam dral lha brgyad bka' 'khor bcas pa dang /zhing skyong stobs 'phrog dbang po zhal bzhi pa/beg rtse lcam dral dur khrod bdag po sogs/brgyud srung dam can rgya mtsho'i tshogs rnams kyis/rigs kyi bu mo['di yi lus ngag yid/]srung zhing [skyobs la byin gyis rlob par mdzod/]rgyal chen rnam sras yum mchog dpal lha mo/dzi lha dkar ser dmar nag nor gyi rgyun/rig byed ma sogs nor lha gter bdag dang /khams gsum dbang du byed pa'i lha rnams kyis/rigs kyi bu[mo 'di yi lus ngag yid/]srung zhing [skyobs la byin gyis rlob par mdzod/]khyad par 'phags ma so so 'brang ma dang /bsil ba'i tshal dang gsang sngags rjes su 'dzin/rma bya chen po stong chen rab 'joms sogs/gzungs rig lha dang phyag rgya'i tshogs rnams kyis/rigs kyi bu mo['di yi lus ngag yid/]

[165] srung zhing [skyobs la byin gyis rlob par mdzod/]pha lha ma lha zhang lha dgra bla dang /yul lha khyim lha dkar phyogs skyong ba'i lha/mi'u gdung drug rus chen sde lnga la/mgon skyabs byed pa'i so so'i lha rnams dang /bden tshig smon lam grub pa'i tshogs rnams kyis/rigs kyi[bu mo 'di yi lus ngag yid/]srung zhing [skyobs la byin gyis rlob par mdzod/]'dir so so'i yul lha skabs thob 'dzud dgos pas skabs 'dir mtshon na/dge bsnyen chen po rdo rje g.yung drung rtsal/rdo rje blo gros rdo rje thog sras dang /rdo rje dgra 'dul rdo rje gzhon nu sogs/dkar phyogs skyong ba'i yul gzhi gnas bdag gis/rigs kyi bu mo[bu mo 'di yi lus ngag yid/]srung zhing skyobs la [byin gyis rlob par mdzod/] pha myes brgyud srung mgon byed lha srung rnams/gzhi byes nyin dang mtshan mo dus rtag tu/lus dang grib ma ji bzhin skad cig kyang /'bral ba med par srung zhing bskyab tu gsol/kye/dbus nas mgon lha dkar pos srungs/steng nas nam mkha'i lha mos srungs/'og nas sa yi lha mos srungs/g.yas nas pho lha gnyan pos srungs/g.yon nas ma lha bu rdzis srungs/rgyab nas dgra bla dang mas srungs/mdun nas zhang lha srog lhas srungs/phug lha gnyen pos srung skyobs mdzod/de ring mi nor brgya btang yang /sang nyin stong phrag tshur la shog nor

[166] lha gnyan pos srungs skyobs mdzod/de ring phyugs brgya phar btang yang /sang nyin phyugs stong tshur la shog zas lha gnyen pos srungs skyobs mdzod/de ring zas brgya phar byin kyang sang nyin zas stong tshur la shog rtsa ba gsum gyi byin rlabs dang /dkon mchog bden pa'i nus mthu yis/de ring nyi ma phyin chad nas/mi dang lha gnyis ma 'bral bar/rtag tu srung zhing skyob par shog lus la na tsha med par shog tshe la bar chad med par shog srog la shi chad med par shog mnga' thang rigs brgyud 'phel par shog gnas la bkra shis brtan par shog yul la 'pho 'chug med par shog sa la brtan phur tshugs par shog mi 'phen rta hrag 'dzom par shog phyug gi gter kha brdol bar shog skyid dga' yun ring gnas par shog dbang thang dgung dang mnyam par shog phug gi lha yis skyob par shog bar gyi mi dang mthun par shog mi tshe skyid kyis 'khyol par shog mthun gsum 'grogs yun ring bar shog sman 'dzang dbang bu tshang bar shog snyan grags 'brug ltar khyab par shog dge ba'i sa bon 'debs par shog bu nor chos gsum 'dzom par shog bde skyid longs spyod ldan par shog ni

[167] bsam don kun 'grub par shog bdun pa g.yang 'gugs pa ni mda' dang g.yab la/kye/de ring srid pa'i gnam gang la/khyim 'dzin 'di la rtan btsugs nas phyogs bzhi mtshams brgyad phywa g.yang bkug dkon mchog rtsa gsum byin rlabs dang /gsang sngags rig sngags nus mthu dang /bden pa grub pa'i bden mthu dang /rten 'brel rdzas kyis nus pa yis/steng phyogs lha yi phywa g.yang khug 'og phyogs klu yi phywa [g.yang khug/]bar phyogs gnyan gyi [phywa g.yang khug/]gling bzhi mi yi[phywa g.yang khug/]lha srin sde brgyad phywa[g.yang khug/]rgya gar dam pa'i chos g.yang khug rgya nag btsan brjid khrims g.yang khug stag gzig nor gyi phyug g.yang khug zas nor gos kyis bcud g.yang khug bde skyid dpal 'byor phywa g.yang khug dbu nag mi yi phywa [g.yang khug/]gser dngul nor gyi[phywa g.yang khug/]dar zab gos kyis phywa[g.yang khug/]rkang bzhi phyugs kyis phywa[g.yang khug/]bza' btung bcud kyis phywa[g.yang khug/]tshe ring nad med phywa[g.yang khug/]ci bsam 'grub pa'i[phywa g.yang khug/]phun tshogs dge legs g.yang khug cig kye/mi tshur 'ong rjes la mi g.yang shog nor tshur 'ong rjes la nor g.yang shog zas tshur 'ong rjes la zas g.yang shog bag ma tshur 'ong rjes la dpal g.yang shog yo ma tshur 'ong rjes la

[168] rta g.yang shog gnag phyugs tshur 'ong rjes la zog g.yang shog g.yang dkar tshur 'ong rjes la lug g.yang shog tshe tshe tshur 'ong rjes la ra g.yang shog lho sprin 'dra ba'i nor g.yang shog sa gzhi 'dra ba'i 'bru g.yang shog sbrang char 'dra ba'i zas g.yang shog rgya 'tsho 'dra ba'i 'o g.yang shog nags tshal 'dra ba'i gos g.yang shog btsan po rnams kyis btsan g.yang shog phyug po rnams kyis phyug g.yang shog 'phen po rnams kyis 'phen g.yang shog g.yang la g.yang 'phel gter gyi g.yang /khyim la g.yang 'phel mi yi g.yang /bang mdzod g.yang 'phel nor gyi g.yang /zhing la g.yang 'phel 'bru yi g.yang /ra bar g.yang 'phel phyugs kyis g.yang /zas la g.yang 'phel bcud

kyi g.yang /dgos rgu ma tshang med pa'i g.yang /dge legs lhun gyis grub pa'i g.yang /bkra shis
phun sum tshogs pa'i g.yang /'khor 'das gnyis kyi phywa g.yang rnams/de ring lha khyim 'di ru
len/g.yang gi ra ba 'di la bsdu/dpal gyi mi mo 'di la bstims/mi nyams mi 'thor bcud du 'khil/phyas
tshe g.yang gi dngos grub rnams/lho sprin bzhin du 'thibs par shog sbrang char bzhin tu

[169] 'bebs par shog rgya mtsho bzhin tu 'khyil par shog chu bo'i rgyun bzhin chad med shog
lhun po bzhin tu brtan par shog btsan phyug 'phen dang 'dzom pa dang //bkra shis bde legs ldan
par shog brgyad pa mtha' rtan bkra shis brjod pa ni/mdun gyi nam mkhar bla ma rgyal ba sras dang bcas
pa lha dang drang srong bden pa grub pa rnams dang dkar po'i phyogs skyong ba rnams dang
bcas pas bkra shis pa'i bden tshig brjod cing me tog char du bsnyil bar gyur/phun sum tshogs pa
mnga' ba sogs zhal nas gsungs pa'i mchog gsum bkra shis kyis thog drangs/gang la ser sna nam chags sogs
tshang ba dang /bgegs rigs stong phrag[tshang ba dang /]bsod nams ri bo[tshang ba dang /]lo brgya 'tsho
zhing [tshang ba dang /]sbyin pa gtong zhing[tshang ba dang /]gnas 'dir nyin mo bde legs sogs bkra shis
kyi tshig phreng rgyas bsdu ji ltar 'os pa brjod cing me tog 'thor/slar yang /nyi ma thams cad dge ba yin/rgyu
skar thams cad bzang po yin/sangs rgyas rnams ni rdzu 'phrul che/dgra bcom rnams ni brag pa
zad/bden pa'i bden tshig 'di yi mthus/bdag cag rtag tu bde legs shing/ji ltar smon pa kun 'grub
shog mang+ga laM si d+d+hi dza ya a la la hoH zhes bden pa'i tshig gi mtha' rgyas su

[170] bya'o/de ltar las phran bdun po mtha' brten dang bcas pa ji ltar bya ba'i tshul lag len 'grigs chags su bkod pa
'di bad/sde bzhi dge ba bcu dang ldan pa'i rgyal khab chen por lung zin sprul pa'i chos rgyal rin po che'i srid 'dzin
tu/stag lung ga zi'i gdung rigs kyi btsun mo dam pa phebs pa'i tshe nye bar mkho bas mtshams sbyar te/lha shes su
rloms pa'i sngags rig 'dzin pa karma ngag dbang yon tan rgya mtshos lcang ra 'chi med lha glu'i dga' tshal du bris
pa dag legs 'phel/mang+ga laM/

Appendix 2: Photocopy of the Text¹²¹

151
 152
 153
 154
 155
 156

151
 152
 153
 154
 155
 156

151
 152
 153
 154
 155
 156

151
 152
 153
 154
 155
 156

151
 152
 153
 154
 155
 156

151
 152
 153
 154
 155
 156

¹²¹ Source of the text is the TBRC. For original see: https://www.tbrc.org/#library_work_ViewByOutline-001AG03173012AG03530%7CW23723.

157
 158
 159
 160
 161
 162
 163

165 164	<p> 163 162 161 160 </p>	165 164
------------	---	------------

166 165	<p> 163 162 161 160 </p>	166 165
------------	---	------------

167 166	<p> 163 162 161 160 </p>	167 166
------------	---	------------

168 167	<p> 163 162 161 160 </p>	168 167
------------	---	------------

169 168	<p> 163 162 161 160 </p>	169 168
------------	---	------------

170 169	<p> 163 162 161 160 </p>	170 169
------------	---	------------