BATANG Where Author saw the Harvest Festival Dances.

○ Dotted Red circle is possible Area of Drowa-zangmo Dramas.
+ — Red crosses and red line shows cities and routes of Minister Gar in Drama of Songtsan Gampo.
○ Red circle is area of the Nangsa Drama.
HARVEST FESTIVAL DRAMAS
OF TIBET

By

MARION H. DUNCAN

Author of The Mountain of Silver Snow, The Yangtze
and the Yak, etc.

Dedicated to my wife K. Louise who enjoyed watching all day
long with me the dancing and singing of these Harvest Festival
Dramas for eleven years in Batang, Tibetan Plateau.

38475
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PART ONE

Preface

The three dramas which appear to be indigenous, from among the probable nine or ten Tibetan Mystery Plays, have been selected by the author for translation. The others seem to be translated from Indian Tales and adapted by the Tibetans for playing in the Harvest Festivals.

The proper names in Parts Three to Six inclusive have been listed alphabetically according to my transcription except in the few cases where the name has a well recognized spelling which is then used and my transcription placed in parentheses. Opposite my transcription is the transliteration used in the Sarat C. Das Tibetan-English Dictionary; and then the name is given in the Tibetan characters. The information on each name has largely been taken from the play but may have been supplemented from other sources. These lists of proper names have been placed at the beginning of Parts Three to Six.

The annotations at the bottom of the pages, clarifying the unusual phrases and other references in the plays, are numbered consecutively and separately for each play. The numbers are often used on several of the same references so that the reader may become familiar with the information. These annotations are gleaned almost altogether from the Tibetan-English Dictionary of Sarat C. Das and most of the remainder from The Buddhism of Tibet by L. Austine Waddell and from the copious notes taken during the author’s thirteen years residence among the Tibetans. Arduous research from a host of other books on Tibet for such information as is found in the annotations usually yielded no results.

The photos are placed at the end of each Part, from Parts
Three to Six inclusive, but numbered consecutively for the whole book rather than for each Part as was true for the proper names. In the text the reader will find reference to each numbered photo for a visual picture of the scene being described. These photos were taken at Batang during the years 1925, 1929, 1930 and 1931 and represent the most dramatic episodes with an effort to avoid repetitions of similar scenes in the different plays. This compilation of photos due to selection of the best ones taken will show different people playing the same character, as is the case with Songtsan Gampo.

Throughout the translations in the text, words in parentheses, except certain proper names which are obvious, are not translations of the text but words added to clarify the meaning. Such insertions as (of Buddha) on Page one and (I thought) on Page two of Drowazangmo are of this class.

The struggle in adopting the transcription of Tibetan words into English has been eased by suggestions and examples given by Dr. Walter H. Maurer an Orientalist in the Library of Congress and thanks are gratefully given to him.
PART TWO

Chart on the Transcription and Transliteration of Tibetan Letters into Roman Letters.

The variations in Tibetan pronounciations are as great as those of English in the many parts of the world where English is the mother tongue. The author after spending his youth in the middle west of the United States went to Tibet where he spent fifteen years in Tibetan areas and since then has continued his study of the Tibetan language and people. He realizes that it is impossible to reproduce perfectly the Tibetan sounds in Roman letters. Utilizing the transliterations adopted by seven different Tibetan scholars he has attempted to improve upon them by means of his own knowledge and study; in order to create words easily pronounced and as near to the Tibetan enunciation as possible. He has also aimed to produce words by which scholars of the Tibetan language can recover the original Tibetan letters; if they search long enough in the Das Tibetan English Dictionary. Names stabilized in the English as yak, la, lama, chorten, Drolma, Gelugpa, etc. have been used in his translations but his own transliteration is placed in parentheses following those words on their first usage. The following chart has been kept as simple as possible.

The Tibetan vowels are pronounced:

་ as a in father

ི as i in it

ི as u in put

— 3 —
as e in get

as o in go

The vowel sound of a as in father is inherent as a following sound even when the words used in the English examples do not have it. Aspiration which means a breathing out are noted. For instance in house or horse we breathe out the “h” but some English speakers drop the “h” and sound these words as ouse and orse.

The Tibetan consonants are:—

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇ</td>
<td>K as k in skar and skua.</td>
</tr>
<tr>
<td>ṇ</td>
<td>KH as kh in blockhead and inkhorn. An aspirate.</td>
</tr>
<tr>
<td>ṇ</td>
<td>G as g in gone and ghost.</td>
</tr>
<tr>
<td>ṇ</td>
<td>NG as ng in comingon and singingon.</td>
</tr>
<tr>
<td>ṇ</td>
<td>J as j in jack and ch in porch.</td>
</tr>
<tr>
<td>ṇ</td>
<td>CH as ch in chart and in larch-hill. An aspirate.</td>
</tr>
<tr>
<td>ṇ</td>
<td>JHA as j in jar and jeer.</td>
</tr>
<tr>
<td>ṇ</td>
<td>NYA as ny in canyon and ni in onion.</td>
</tr>
<tr>
<td>ṇ</td>
<td>T as d in dick.</td>
</tr>
<tr>
<td>ṇ</td>
<td>TH as th in pat-hard and ti in tart. An aspirate.</td>
</tr>
<tr>
<td>ṇ</td>
<td>D as d in dart and dare.</td>
</tr>
<tr>
<td>ṇ</td>
<td>N as n in nacre and nest.</td>
</tr>
<tr>
<td>ṇ</td>
<td>P as b in Baluch and bear.</td>
</tr>
<tr>
<td>ṇ</td>
<td>PH as p in park and ph in uphill. An aspirate.</td>
</tr>
</tbody>
</table>
B as b in bawdy and bond.
M as m in master and malcontent.
TS as ts in weights and tsetse fly.
TSH as tsh in pats-hard. An aspirate.
DZ as dz in dead-zone and adze.
W as w in water
ZH as z in azure and s in leisure.
Z as z in azalea.
AH as a in rah. Not an aspirate as letter h is added here to the a to distinguish it from the a used to designate the letter \[\text{\textalpha}\].
Y as y in yacht and yard.
R as r in rah and rat. This r is never rolled.
L as l in lark.
SH as sh in Shah and shout.
S as s in Sahib and sink.
H as h in hah and heart; like h aspirated as in in half.
A as a in father and far.

The modifications by consonants which follow the letter that is pronounced are:

- after changes to WA.
- after a syllable ending in is WA.
after 𘐥 changes to YA.

For 𘐦 𘐧 𘐨 following the pronounced letter add H;
and for 𘐢 add NG; For 𘐤 add R; For 𘐦 add M; for 𘐨 add N.

And 𘐨 and 𘐦 following the pronounced letter radically modify
the sound and are handled accordingly by the use of ee, eh and
h changing the modified vowel sound with these letters.

𘐦 is LHA as in Lhasa or la in larch.
𘐢 𘐦 𘐨 each written JYA and pronounced as
gi in giant.
𘐨 each written CHYA and is as cha in
chalk and ch in chivy.
𘐨 written as NYA and is sounded as
the consonant 𘐨.
𘐨 𘐦 𘐨 each written dra and like dra in
dramatics.
𘐤 𘐤 𘐨 each written tra and as tra in trap or
tro in trot.
𘐢 𘐢 𘐢 is written shra and is as shr in shrub-
bery.
𘐢 𘐢 𘐦 is written BHA.
𘐢 𘐢 𘐦 is written DA and pronounced as the
consonant 𘐢.

All other letters or symbols whether preceding other letters, or
following other letters, or on top of other letters or underneath
other letters are not transcribed as they do not in most cases
or areas affect, or affect but slightly, the Tibetan enunciation;
when they do affect the sound it is an elevation of the tone.
1. Druhtoh  Grub-thob-Thangthang  thañ-thañ
A saint who did the work of six men and is represented by the Trashee Zhohpa. He is considered the originator of the Harvest Festival.

2. Jheluh  Rje-luga
The Jheluh are dancers who represent the Yonnehcham players at the beginning of the Harvest Festival and who prostrate themselves before the Abbott.

3. Jyagar  Rgya-gar-ra-wa
The second group of preliminary dancers who make offerings to the Zhidah.

4. Lu  Klu
Lu are the Indian Naga who have a human head and serpent body. They live in streams, springs, etc. and send calamities upon those who offend them.

5. Trashee  Zhohpa  Bkra-čis-shol-pa
The dancers who represent the saint Druhtoh Thangthang and who stage the first preliminary dance of the Yonnehcham.

6. Yardee  Yar-ḥduṣ
The term applied to the preliminary dances of the Yonnehcham.
7. Yonneh-cham Yon-gnas-hcham The name used at Batang for the Harvest Festival Dances.

8. Zhidah Gshi-bdag Local deities who, lest they be offended and send disasters upon the locality, are appeased by offerings and festival dancings.
PART THREE

Tibetan Mystery Plays and the Harvest Festival

The translated Indian tales and the indigenous Tibetan mystery plays indicate by their contents that they were to further the growth of Buddhism and to aid in the overthrow of the ancient demon worship of Bon. The wide variations in manuscript show that these tales were probably handed down orally for an indefinite period and when finally written down were possibly for visual portrayal as now seen in the Harvest Festival. The translation of Nangsā in this volume varies considerably from the incomplete translation given in Waddell’s Buddhism; and so much from the one in Bačot’s Three Tibetan Mysteries as to be almost a new drama in plot and language. The quality of writing varies in the different manuscripts of the same play as well as in the various plays which indicates that they were the product of many writers in widely scattered localities. The author and date of Tibetan manuscripts are given in the conclusions if at all but in none of my manuscripts are the name of the author and the date of writing shown. Dates when shown are in some unstated cycle of sixty years. My teachers hazarded guesses as to authors and dates but when pinned down would not show any proof or reason for their statements other than tradition. They only agreed that they were written hundreds of years ago.

While the author believes that the plays were committed to writing for the purpose of their stabilized acting on a stage the plays themselves in their text do not indicate this purpose. There is no division of the play into acts, no list of players, and no directions of staging. Except for the lines of poetry,
which compose most of the text, the Tibetan writers use stops or periods very infrequently. Usually phrases and clauses are strung along for as much as half a page so that one is forced to break them up in order to form intelligible sentences for the English reader. All adaptations of the Mystery Plays for acting on the stage have been left to the imagination of the directors and actors. Such freedom has led to wide variation in production.

Mankind the world over has two fundamental festival occasions; the beginning of a project—as the planting of crops, the initiation of warfare or the opening of a business, etc.; and the thanksgiving for a good harvest or the staging of a triumph over foes. So the adaptation of these dramas, to be acted at the Harvest Festival held each year at the larger settlements with their huge monasteries after the 28th of the seventh Tibetan month (from the 25th of August to the 20th of September in the foreign calendar), was a natural one. This Harvest Festival, held just before the gathering of the crops in both the one-crop and the two-crop areas, is a time of thanksgiving. The primary object stated is the propitiation of the local mountain deities known as Zhidah, who in their enjoyment of the playing will not send any mischief upon the community, neither hail nor frost but sunshine and just a little rain to make the harvest good; and by withholding disease and other evils, the people will be blessed.

The mystery plays may be divided into two classes:—the indigenous Tibetan dramas and the translations of Indian tales. Waddell mentions six, Bacot names nine and the author owns seven different mystery-play manuscripts. The author has two copies of one play known as Drimeh Kundan one of fifty leaves and the other of sixty-five leaves. Of the author's seven plays, four seem to indicate translations, and three to be indigenously written. Of these seven, one is historical and the others are mythical religious. The historical one is based upon data verified by other sources, and while not forgetting the value of Buddhism and not unmindful of the religious degradation of Tibet, carries its recording of history well embellished with fancy which makes its romantic facts more fascinating. The mythical religious may have been founded upon some historical facts but these are
incidental to their great overwhelming theme of showing how Buddhism struggles against, and eventually overthrows, the older Bonism. In these texts the old Bon sect is not ranked as religion but as a sinful and murderous cult, and is represented by an evil minister, or a woman called a she-devil; while the present Lamaism is portrayed by priests and by enlightened, incarnated men and women. The one historical play of Songtsan Gampo represents the Golden Age of Tibet; politically revealing the ascendancy of Tibet over adjoining nations, and religiously the introduction of Buddhism from both China and Nepal by his two foreign queens.

*The Batang Yonnehcham.*

The Harvest Festival called in Batang the Yonnehcham or Dance of the Offerors or Sacrificers, while dominated by the priesthood, is unlike the New Year Festival or so-called Devil Dance which is wholly religious and performed solely by monks. In Batang the Yonnehcham players are an association of men only but the laymen outnumber the monks. The female parts are played either by slim youthful monks or laymen. New members of the association are selected by majority vote of the old, and are not necessarily chosen because of social position and wealth but largely from ability to act and dance. Many of the actors are poor men and one is a well-known butcher whose income at times is supplemented by alms from some of the wealthier members. However, most of the costumes are owned by the abbott of the local monastery, instead of by the association, and in addition, the abbott decides whether a festival is to be held or not; so the monastic element indirectly controls the Harvest Festival at Batang. As a rule when the country is disturbed or warring, no festival is held. In deciding such an issue the abbott casts lots and consults with the astrologer priests. No Yonnehchams were held in 1927 and 1928 during the change of government in Nanking. The author had gone on furlough in 1927 and when he returned, facetiously informed the abbott that now, since he was back, the dances could be held; and they were, until 1932, when the besieging of Batang by the Tibetans for two months killed many people and impoverished the remainder. In that year no Yonnehcham was played.
The Place.

The Yonnechham grounds at Batang are located about a mile and a half southwest of the city across the large Batang river on a level plot called Nazheting. Photo No. 1. Here is a large sacred spring said to be the home of a Lu or subterranean spirit to whom offerings are made. The spring is partially surrounded by a high adobe wall. None dare pollute the spring and the water is used only for drinking. Bathing at this season is universal but all washing of the body is performed at the hot springs about two miles east of the city. The author was told by his teachers that only the larger centers held Harvest Festivals, and that services in the local monasteries properly propitiated the local deities in other areas during the harvest season. Nazheting has one permanent clay-walled building for the housing of the Abbott at festival time; also serving as storage for the valuable costumes, and as dressing rooms for the cast. The wealthier people every year pitch their tents in a circle and stay day and night, but the poorer walk to and fro each day from their homes, and must stand or sit in the sun during the dances unless they have rich friends or relatives. The tents are furnished like a home so that the inmates feast, (meat and noodles being the favorite dish), gamble with dice, and mahjong, and carouse until late at night with wine, women and song. The poorer people buy knickknacks of food from vendors, and conduct themselves as we do at the county fairs, which are the nearest American counterpart to these harvest festivals.

The plays are danced and recited as much as possible under a large double canvas fly. At the west end is placed in a roofed chair the idol of Druhtoh Thangthang (able to accomplish the utmost) whose part in the initiation of this festival will be discussed in connection with the dance in his honor. In front of the idol are placed offerings of water and grain and incense. Tables and chairs for inside scenes are arranged east of the idol and occupy the west third of the fly space. In the eastern part of the fly space is a small tree grown there for the purpose and used as the center of the circling dances. The plays last all day from the middle of the forenoon about ten o'clock until the sun drops behind the western range about four o'clock. To start too early would cause the summer to fly away.
The band and the music, and the dancing.

The music is furnished by a two-piece orchestra; a pair of large brass cymbals, and a large yak-skin drum suspended in a frame above the beater, who sits cross-legged upon a large rug placed upon the ground. The strokes vary with the subject. The approach of the players calls for a light, rapid but regular beating of the drum with the clanging of the cymbals followed by a slow, fluttering measure. This last rhythm, a lingering cadence, is also used when the actors are hopping around just before they speak their parts; and to fill in the intervals between speeches and dances.

The band ceases when a recitation begins. The recitation or chanting is of the poetry, which composes most of the text in the mystery plays, and is delivered in a rapid, unintelligible tone, beginning and ending in a high-pitched cry. Phrased in the polite and classical Tibetan, taken from the play, it is not supposed to be understood. One follows the course of the play by the pantomime and movements of the actors except for short comic interludes spoken in the local dialect which, full of coarse jokes, delight the audience.

After a bit of recitation the actors, whether one or many, circle in a spinning dance mostly to a measure of two heavy beats interspersed with two light beats—light heavy light heavy. This is repeated twice with a pause then followed by two beats, one heavy and one light with a pause, and then three heavy beats in succession. The cymbals are clanged in unison with the drum. Sometimes the measure for this same dancing is changed to 1-1-h-h-h-h-h-h-h-h, and an indefinite duplication of this sequence.

Three varieties of simple stepping, hopping, handspringing, swinging the arms with rapid stepping backward and forward, and spinning violently like whirling dervishes are the principal forms of expression in dancing. When the whole group, sometimes numbering eleven players, spin and whirl in great circles, sometimes slowly and sometimes rapidly, with their long colored sleeves waving and fluttering, it is a tumult of grace and energy not unlike the circling settling of a flock of rock pigeons.

The music and the dancing harmonize. When the players enter, the drums strike a new stately note; when they leave, they must depart on a faster cadence. When the status is peace-
ful the note is regular and sonorous; when danger threatens, the clang of the cymbals and the rattle of the drum is fast and furious. Grief is expressed by slow, mournful, even tapping and the dancer moves with halting steps.

The Dress.

No announcements oral or written are made as to the characters; costumes inform the spectators of the role being played. The players are dressed appropriately to their parts in heavy costumes of wool and silk which are sometimes worn over their everyday clothes. Under the hot sun and the heat generated by the whirling dances the acting of the drama becomes a sweating contest of physical endurance.

Cosmetics are not used extensively, mostly a little ashes for the beggars and black chimney soot for the nomads and villains. Red is the sign of the warrior who wears a red gown and a hideous red padded mask. Yellow stands for kings who dress in striped boots with turned-up toes, yellow gown and golden derby with a red silk plume; and they carry a varicolored silk scarfed rosette sceptre in their right hands. A messenger or a fairy from afar, whether earthly or divine, comes whirling in, adorned with a parrot mask and clothed in green and white cotton cloth, while his outstretched arms hold fluttering streamers for wings. Beggars have rough grey patched woollen serge and the nomads are in sheepskins with face darkened by soot or spotted with black. Black otherwise is associated with evil as for sorcerers with darkened hideous masks; and soot spots on the whitened skull face-mask of the shedevil whose attendant has a blackened face set off by white lines on nose and forehead. The women are distinguished by a headdress of gorgeous flowers thrust in a crown. Silk clothes always signalize nobility but the attendants are featured by ordinary red homespun wool gowns topped by a red pancake-shaped fringed hat.

The Acting.

Realism is the keynote but without programs and understandable chanting, the alterations in dress and the changed deportment are the most important features which carry the unfolding of the drama. In their presentations the actors display great feeling which stirs the spectators who laugh and weep with
equal ease. The caricatures of home life given between regular scenes of the play are replete with homely wit and puns which so delight the children that their crowding close is controlled by monitors beating the ground, in front of the players, continuously with whips.

As much as possible the action is in dancing. This is most realized in formal court scenes. When the King and Queen are sitting on thrones flanked by gaudily dressed courtiers, a subject, bringing in a petition, whirls in, in a spinning dance through the ranks of the retinue to the foot of the throne. With a deep bow the subject offers a scarf which the prime minister places around the neck of the King. After kneeling and reciting his message in a singsong voice, the subject bows, dances backward a few steps and then whirls furiously in a circle to the entrance.

A prince exiled from his throne or assuming monastic orders will have a sombre cloak thrown over his yellow gown and a yellow skull-cap will replace the golden ‘derby’; instead of strutting proudly erect, he slouches humbly with bowed head. The deeply grieved players stand with bowed heads and listlessly hanging hands, or kneel with downcast eyes. Both grief at parting and joy at meeting is expressed by placing their hands on each other’s shoulders and then bowing their heads down to touch the breasts. Sympathy and love have the same attitude with the additional mutual touching of the back with the right hand, or if a king, with a rosette. Enemies when meeting stare with hands on hips and snort ‘Hah’ at each other in challenging tones. Respect is shown by bowing and swinging the clasped hands up and down in a supplicating attitude; or for the more humble pleadings, bumping the head on the ground. When the dancer, supported by another person, moves slowly and halts frequently, the audience know he is nearing exhaustion. Age, wearing a red mask fringed with grey goat’s hair, dances slowly and uncertainly to hesitating drum beats, interspersed by trembling cymbals tinkled lightly.

When robbers with huge jewelled swords and ancient bows or flintlocks attack a party they buffet and cuff the unfortunate victims whose clothes are not torn off but merely changed by throwing a grey robe and grey skull-cap over their apparel as
a sign of poverty caused by the brigands. In shielding another 
the dancer, standing between the attacker and the attacked, 
clops his hands and bows constantly, in a measure taking the 
bows with humility, which, according to the audience, ought 
to make the ruffian ashamed of himself. Displeasure is recorded 
by separation from the group, or standing and gazing in another 
direction with tensed arms partially flexed, and growling out 
hard sneering words. A person in captivity holds one end of 
a rope with the capturer grasping the other end. In listening 
to a voice afar off the open hand is extended toward the sound, 
with nodding of the head up and down to show that the words 
are understood. The inauguration of a king or queen, or their 
abdication to enter the priesthood, is honored with a circling 
procession of people carrying banners and extra musical instru-
ments, as brass and thigh-bone trumpets, which blare and screech 
in unison with the sounding of the drum and cymbals.

Colorful is the costuming, delightful is the dancing but 
tiresome is the dialogue which is either sung in a long wailing 
note or recited so rapidly that it sounds like a machine gun in 
action. Dialogue seems largely incidental to the play, the main 
interest being centered around the dancing and the posing of the 
actors as they develop the events of the mystery. Standing on 
one foot with the other foot balanced on its heel in front of him, 
the actor recites, and if a king, holds his scepter aloft. As a 
king ceases his dialogue the scepter descends and the group 
begins the regular whirl once more. Dialogue is chanted only 
while the actors are standing and usually when they are formed 
into a circle. Prompters are needless as much of the dialogue 
is in a low rumbling indistinct jabbering, ending on a high 
note.

The staging.

With no painted scenery a vivid imagination is essential. 
Many real articles are utilized but more often crude makeshifts 
are contrived. These do not detract from the act after one 
understands the symbols; the crudeness merely adds charm, 
quaintness and uniqueness to these creations of mythical romance, 
which have been grafted on to a few facts so long ago that it 
is difficult to differentiate the true from the false.
In substitution of the real article a house is a staked square enclosed by red cloth. A forest consists of green tree branches stuck into the ground, and when some of the branches are tied into the shape of a wigwam it is the hermitage of an anchorite. Branches stuck in the ground around a chair is a courtyard or a place of assembly in the open. A hill or elevation higher than the surrounding area is a chair on which the observer stands and is used principally to see a long ways off; formerly indicated by shading the eyes with the hand but now modernized by the use of a pair of spectacles or a telescope. An individual ready to ascend into the sky puts on a white scarf, mounts a chair and jumps down to run away. A boat is a wide band of brilliantly colored cloth around a rectangular framework held up at the front and the rear by oarsmen whose legs propel the boat in spurts while they paddle with long poles. The passengers walk in between the oarsmen. A tree branch serves as a horse ridden astride by the horseman carrying a string of bells. Animals necessary in a nomadic encampment are portrayed by half-naked boys with dog and cat face-masks and they tug at their ropes like real animals. Religious exorcism is most realistic, for the exorcist, sitting on a rug in a rope enclosed space, mutters charms, rings bells, and manipulates his hands and fingers in the prescribed motions. Genuine house furniture is transported bodily for inside scenes, the matron churning with a regular butter churn and the priest using barley flour for his offerings. Flour is kneaded on a wide board and the teakettle spouts steam above a fire placed between three stones, ready to feed the beggar princess whose approach is heralded by the lunging watchdog. The shedevil is killed by an arrow shot feebly toward her, or her headdress is sliced off with a sword.

The Preliminary.

Each day’s dance begins with the same preliminary except that which is called the Yardee or “gathering together”, is much more prolonged the first day. The finale is only given upon the last day at the end of the festival.

The first act of the preliminary is the dance of the Trashee Zhohpa or ‘lower assembly for good luck’. Six men come out advancing slowly and then perform a whirling dance. They wear
black-dotted wool capes over their customary red gowns whose bottoms have been bagged into a Turkish trouser effect by being tied at the ankles. Photo No. 2. In their hands are silk rosettes and upon their faces are goatskin masks with the woolly side out, and long straggling hair which gives a ghoulish effect enhanced by orange-colored faces marked in black for the eyes, nose and mouth. Flashes of red and yellow silk shirts peep out from the bottoms of the capes.

As the Trashee Zhohpa settle to a stop for a recitation, they are joined by two Jheluh (lords of the rites) carrying staffs. Their gowns are of blue and gold silks, and their hats yellow and shaped like doughnuts. Behind the Jheluh come two goddesses attended by five servants, two men and three women in servant’s gowns with some additions.

One man has a red topknot and a string of bells, the other man a tasseled cone for a headdress. The women display red scarves around their shoulders and conical-tipped cones of black hair. After dancing these fifteen players form a semicircle, after which they bow to the abbot of the monastery and then to the circle of tents. Photo No. 3. The chief of the Trashee Zhohpa now offers a prayer to the Zhidah for the prosperity of the country and its people. After another circle of dances and chants they retire.

The six Trashee Zhohpa represent the saint Druhtoh Thangthang who did the work of six men. One version says he was a holy man with a long white beard living near the Tsangpo or upper Brahmaputra river in Tibet. He dressed in a long white cape and went everywhere soliciting gifts to build a bridge across the Tsangpo. The second, more fantastic, version states that the Tibetans started to build the bridge over the Tsangpo but what they built in the daytime the local mountain demons or Zhidah tore down at night. Finally the people sent to India for the saint Druhtoh Thangthang who skilled in the casting of spells, suggested that the people stage a dance which so pleased the demons that they came down to watch. While the Zhidah were absent from their observation posts the wily Tibetans rushed the erection of the bridge to completion. The demons, not having the power to demolish a finished structure, were foiled. Hence Druhtoh Thangthang, as the originator of
the Harvest Festival and conqueror of the local mountain deities, is honored by the placing of his idol at the west side of the tent, and beseeched to continue the control of the Zhidah, as in his lifetime.

The second preliminary follows after a short interval. Out come six Jyagar Rawa who from the meaning of their name and from tradition may possibly have been the escort sent to India to invite the saint Druhtoh Thangthang to Tibet. The Jyagar Rawa scatter barley, milk, beer, and water upon the ground as an offering to the Zhidah who must be fed as well as entertained. Afterwards the Jyagar Rawa who are identified by blackfaced masks with eyes, nose and mouth painted in fantastic designs, form in line to dance in and sing. Photo No. 4. Their chief, in the most gorgeous costume, has the largest mask from which hang red silk tassels, and he wears at his waist on the left side a small silver plaque. Photo No. 5.

After a short concert the Jyagar Rawa are joined by the two Jheluh, two goddesses and seven attendants; Photo No. 3. these last nine are reported to be representative of the Yonnehcham cast as an introductory group; the author could obtain no other significance of their appearance since few know the detailed traditions back of minor parts and costumes. The Jheluh have exchanged their doughnut hats for ovalshaped pancake ones, but the others retain their previous costume. After the entire group circles and dances, out step two representatives, one of the Jyagar Rawa and the other of the Jheluh, who take the center, bow and then recite together in the high singsong key. After six pairings of this kind the Jheluh group retire. Now the Jyagar Rawa retire singly, each one dancing in a small circle, reciting and then whirling off the stage until all are gone. Each player in retiring makes a bow to the abbott of the local monastery who all this time has been looking out of an upper window of the clay building.

The dramas.

The Harvest Festival, which usually lasts five days, permit each drama to be long and drawn out. A short one, such as Songtsan Gampo, takes a day; and the long ones, as Nangsa, play for two or three days. At Batang the custom is to play
two long ones and one short one. Rain which does not usually fall, except at night, is compensated for by cutting out parts of the interminable recitations.

An important element of the Yonnehcham is the collection of gifts for the compensation of the players, who use most of what they receive, in hilarious living following the close of the festival. On the third day the Jyagar Rawa deliver the courteous gift by coming around to each tent with bowls of rice for us to eat. This is mostly a form, so we taste a bit, and in accordance with custom politely decline and thank them with a small formal reward of two hundred tongyen, or about five cents in American money.

At the end of the dramas comes the finale. White ceremonial scarves are placed around the idol Druhtoh Thangthang, fastened around the center pole of the fly, and draped around the neck of each player and drummer. Immediately afterwards, in come eleven players representing the first and second preliminary groups. They give a short dance, prostrate themselves before the abbott, and then scatter barley grains upon the dancing ground, hurling them high into the air as a joyous offering. Meanwhile groups of the actors have been visiting each place, first before the abbott who gives liberally; then according to rank or wealth each tent, singing a song and thanking those who have already given, and hinting politely to those who have not. Photo No. 6. During these features gifts are being dispatched to the center of the dancing ground, beginning with the officials and on down to the meanest tent. The gifts will vary from a half load of brick tea, or its equivalent of thirty rupees in cash, down to a few copper cash and always with the inevitable ceremonial scarf. If the present is not in accordance with the rank and means of the giver, as rated by the players, he is gently reminded of it. After all of the gifts are in, the clown-player mounts a chair, reads off a list of the donors and in a singsong yell shouts a ‘thank you’ after each name.

If the sun has not yet set the noble women of the area, in their gorgeous gowns of the “five (white, blue, red, green, pink) colored silk-waists”; (and some of them have on five silk waists), form a circle under the fly and dance the customary simple steps, with swaying of sleeves, for about two hours. Only
women of good morals are supposed to participate. As the sun sinks over the western range the players begin their week-long carousel in which most of those in the tents participate. The others including the poor disperse to their homes, worn out and glad to be relieved of the noise and confusion, yet in the past week having become so accustomed to it that, like the county fair, it is as if one was leaving a pleasant dream.
Photo No. 1
The Yonnehcham grounds at Nazheting near Batang.

Photo No. 2
Photo No. 3
The Yardee includes Jyagar Rawa on the left with fantastic masks.

Photo No. 4
The six Jyagar Rawa chant after scattering the preliminary offerings.
Photo No. 5

The chief Jyagar Rawa has the most gorgeous costume and stages a violent whirling dance.
TRANSCRIPTION OF TIBETAN WORDS AND THEIR SIGNIFICANCE
FOR PART FOUR AND DROWAZANGMO

1. Chem-sechem

2. Chenrezi (Jyanrehzih)

3. Chorten (Chohten)

4. Dawa-zangpo

5. Dramzedzehma

6. Dramzelowo

7. Drinadzin

8. Drolma (Drohma)

9. Drowazangmo

The Tibetan interpretation of the sound of the feet when dancing.

The God of Mercy known as Avalokita and considered as incarnate in Dalai Lama.

The Tibetan form of the Stupa and Pagoda etc. used as a relic shrine for bones of saints and place of worship.

Minister of the King of Pahmajan.

The mother of Drowazangmo.

The father of Drowazangmo.

Chief Minister of King Kalawangpo.

The Deliverer from rebirth existence and consort of Avalokita.

The second wife of King Kalawangpo and the central figure of the play called most commonly by her name.
10. Dzehdan Mdses-Idan

Minister of the King of Pahmajan.

11. Gewipehmo Gge-wahi-dpal-mo

Called Mother by King of Pahmajan and likely either wife of his chief minister or widowed queen of former King of Pahmajan.

12. Hajang Ha-cañ ဗ ဟို

First wife of King Kalawangpo and as an enemy of Buddhism called She-devil.

13. Heruka He-ru-kañ ဗ ဟို

Terrific form of Tibetan deity of Demchog, and dressing in human skulls, tiger skin, etc.

14. Horpa Hor-pa ṇ ဟို

An ancient name for Mongolia.

15. Jahntrabhahsheh Lcags-phra-bbah-čes

The female dog used by King Kalawangpo in hunting.

16. Kalawangpo Ka-la-dwañ-po ဗ ဟို

The husband of Drowazangmo and King of Mandrahgang. This play is sometimes called by his name.

17. Kuntulehpa Kun-tu-legs-pa ṇ ဗ ဟို

The son of Drowazangmo and often called “the Prince”.

18. Kuntu-zangmo Kun-tu-bzañ-mo ဗ ဗ ဟို

The daughter of Drowazangmo and often called just “the Princess”.

19. Mandrahanggang Man-dralsgañ ဗ ဗ ဗ ဟို

The country in East India areas where the play-events occurred.
20. Mon

Mon རོ་སྤྲིན།
The ancient name for the Cis-Himalayan areas of Nepal, Bhutan and Sikkim.

21. Ngangpa-phursheh

Nañ-pa-hpur-čes སྤྱན་པ་ཕྱུར་བཞེས།
The horse ridden by the King of Pahmajan when he killed She-devil Hajang.

21A. Ngangpaserdan

Nañ-pa-gser-idan སྤྱན་པ་གྱེས་ིདན།
The stallion ridden by King Kalawangpo when he married Drowazangmo.

22. Om Ma Ni Pad Me Hum

Om-ma-ni-pad-me-hum བློ་སྨས་སྤྲ་མེ་ཧུམ་
The Six Syllable Prayer used by Tibetans to overcome rebirth and to gain merit.

23. Padma Sambhava

Pad-ma-sam-bha-wa བད་པ་སམ་བྱ་བ།
The wizard of Tibet credited with a major part in the creation of Lamaism

(Pahma Sambhawa) སྙེ་སམ་བྱ་བ།

24. Pahmajan

Pad-ma-can བད་པ་ཅན།
A country adjoining Mandrarah-gang in which the Prince was accepted as King.

25. Pehar

Dpe-har དཔེ་ཧར།
Probably a corruption of Pekar or the spirit-king brought in by Padma Sambhava to protect the monastery of Sam-ye.

26. Shajya-tuhpa

 Ça-kya-thub-pa སྤྱན་ཁ་ཐུབ་པ།
The Tibetan name for Gautama Buddha or Sakyamuni.

27. Si-ili-li

Si-li-li སི་ིི་ིི།
The Tibetan interpretation of the sound of a bell.
28. Tanah-tingkah  Rta-nag-glta-dkar The stallion ridden by Drowawangmo when she left her parents to wed King Kalawangpo.

29. Tih-si-tih  Thib-si-thib The Tibetan interpretation of the sound of rustling silk.

30. Treh-lo lo  Khrol-lo-lo The Tibetan interpretation of the sound of the small hand-drum.

31. Tuhpa  Thub-pa Shortened name for Shajyatuhpa which see.

32. Yihdzin  Yid-hdsin The horse ridden by the Minister Drinadzin at the wedding of Drowazangmo.

33. Yu (Yee)  Dwus The central province of Tibet and sometimes in a general way used to indicate the whole country of Tibet.

34. Zermarago  Zer-ma-ra-mgo The female servant and jailer for the She-devil Hajang.
PART FOUR

The Religious Emancipation of the Female Fairy Drowazangmo

THIS IS THE LIFE OF DROWAZANGMO

At dawn with the rising of the sun there are three sacred vows. First, the respectful supplication; in the middle listening attentively and lastly, forsaking the meaningless; these are the three. Again if religion is not preached the heart does not understand religious precepts and one will go foolishly to other doctrine. If hearers (of religion) do this, then they, having entered into peaceful relationships, through much merit ought therefore to teach at once, like water cast from a rotating stone top. There are uniform commands, and similar discourses, and there is need to hear corresponding beseechings. Oh, Jewel in the Lotus Flower. Among all of the female fairies, Drowazangmo is a Being born from the Green Goddess. Since by the illumination of the Goddess all Beings are being freed, prostrate to the Mother Drolma (Drohma).

These are times of degeneracy when the life of man is short; in former times when all men lived a hundred years, Tuhpa passed away from misery departing fifteen hundred years ago. All the doctrines of heretics having decayed, therefore in this

1. The word “religion or holy religion, etc.” used in these plays always refers to Buddhism.
2. The Green Goddess is Drolma who delivers from transmigratory existence and is worshipped by prostrations which is the customary form of worship to all deities and the method of showing the highest respect to living individuals.
3. Tuhpa is a short name for Shajyatuhpa or Gautama Buddha known also by the name of Sakya-muni.

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period, from among the fairies of divine wisdom, the Eye (of Buddha), from within a tent erected of white clouds and brilliant rainbows, looked at all life. In the domain of the world the precious doctrine of Tuhpa spread and the time of its increasing was the period of righteousness.

There was a country called Mandrahgang. Here religion's voice did not extend. The race of priests was not established. They knew not how to think of the All Merciful God. They did not know how to pronounce the Magic Formula of Six Syllables. All life itself passed into the power of selfishness, rage, anger and pride. When you see many that must suffer, unable to bear the misery of damnation, at once you should perform the proper kind of unparalleled heart chastisement. Later the remembering soul is consoled. All beings that are born, not wishing to go into the wheel of life and damnation, should produce good prayers which are the same as the supporting of religion.

The mother Dramzedzehma having a very pleasant dream in her sleep at night went before the father Dramzelowo and said, "Oh, listen, Father Dramzelowo.
My body is lighter and much happier than before.
A different dream, good like this, has emerged.
From my heart (I thought) the sun and moon having arisen, looked down on the four continents and the four islands (of the earth). From the top of the noblest mountain of Yu (Yee) (Tibet) the mighty voice of Holy Religion spoke.
All of the sons and maidens of the gods appeared to give me holy washing.
By the good custom of this revealed dream, a child, like the intermingling of intellects will come to me," so she declared. The Father Dramzelowo being highly pleased said to Mother Dramze, "Oh, listen, Mother Dramzedzehma.

4. Avalokîta, who is known to Tibetans as God of Mercy or Chenrezi (Jyanrezhizh), or Avalokîta.
5. The famous six syllable phrase "Om Ma Ni Pad Me Hum". This prayer is most frequently translated as is done on Page 1 by the phrase-Oh, Jewel in the Lotus Flower but this translation is questioned by many and most Tibetans admit they do not know its meaning.
6. The four continents or domains are in the four primary directions (E.W.N.S.) and the four islands between them in the secondary directions.
The purpose of two old people's desire will be accomplished. Now we will prepare food and put on clothing, We will forsake bad food and urgently meditate. An incarnation of a Bodhisattva is about to come." He having spoken thus, the Mother Dramze therefore sat in Holy Meditation, according to the command of the father. Then, three months having passed the child from the womb uttered these words.

"Om Mani Pad Me Hum, Shri, or Oh, Jewel in the Lotus Flower.

May All Beings, being separated from the sufferings of Damnation,
Be possessed with joy", so it spoke.
The Mother Dramzedzehma being very much frightened went before the Father Dramzelowo and entreated,
"Oh, listen, Father Dramzelowo.
This child that is in my womb,
Having gone three months has said these words,
'Oh, Jewel in the Lotus Flower.
May All Beings, being separated from the sufferings of Damnation,
Be possessed with joy'" and she also said
"A child did not come in my white-toothed youthfulness
In this white-haired old age a child comes.
Why? is it the incarnation of a Bodhisattva?
The miracles of a Pehar (Spirit) King can do this.
Great power is in the laws of the Indian King.
Then to us comes a bad omen.
For us there suffices only three laws,—the Indian, Tibetan and Horpa.7

Must we be thrown from the top of a high mountainous rock?
Must we jump into the depths of a great river,
Or with our own weapons kill ourselves?
Oh, Miserable Woman that I am, may I be granted instruction in this matter," so she implored.
The Father replied in these words,
"Oh, Mother Dramzedzehma, listen.

7. Horpa is an ancient name for Mongolia (Tartary).
Oh, Jewel in the Lotus Flower, Accept this word.
In Tibet, the Northern Land of Snows, sits the All-Merciful Tutelary Deity. 4
With a white body clothed in wild animal skins,
From his mouth declaring the Doctrine of the Six Syllables. 5
If a boy is born it will be an incarnation of the All-Merciful One. 4
If a girl is born it will be an incarnated form of the divine female fairies.
Now prepare your own food and wear your own clothes;
Abandoning unclean food and sitting patiently in meditation.
Great advantage of innermost heart-thought will come by this accomplishment.” Then the Father sat in meditation according to his command. Oh, Jewel in the Lotus Flower.
Then when the nine months were finished and the tenth day seen, in the earth-monkey year and on the tenth day of the good times with a lack of pain in the body of the mother, a girl was born from out of the rib of the mother’s left armpit.
Immediately it said, “Oh, Jewel in the Lotus Flower”.
In the airy space there was set up a house of white clouds and brilliant rainbows. Five Mother goddesses of wisdom, 8 assembling with one voice, called the name of this fairy Drowazangmo and made many different offerings. So they gave this prophecy, “Daughter of Dramze, Drowazangmo, there will come to you three developments, the previous, the present and the future”.
“Now in the previous development, there is in the country of Mandrahgang the King Kalawangpo and his contemporary queen Hajang. In the middle development there are two children, brother and sister. In the later period there is the great obstruction of a devil. The parents that have been greatly blessed and the couple that behold each other’s faces must have no attachment whatever to the children that increase from their flesh. If you think of flying remember the five Mother Goddesses of Divine Wisdom 8 in the Fairy Kingdom of the West and come by flying”, so saying they flew away disappearing like a rainbow.

8. The Five goddesses of Wisdom are The Buddha Dakini, the Vajra Dakini, the Ratna Dakini, the Padma Dakini, and the Karma Dakini. They live in Five Fairy Kingdoms.
Immediately after having been born the girl spoke no other words whatever to the parents.
Later it spoke such religion to the father parent as,
"Oh Father, listen Dramzelowo, please.
This life, not eternal, is like a flash of lightning,
Not existing for a long time but quickly going into death.
All must think of the All Merciful Tutelary Godhead,
And repeat the Six Syllables the essence of religion.
Watch also your heart forever.

Never separate the heart and love.
Consider the soul as important in the essence of the heart."
After speaking thus she also addressed the mother,
"Oh, Mother Dramzedzehma, please listen.
This life is evanescent like unto the flowers of the garden,
Not living long but quickly perishing.
Consider that in the daytime the clear sky is not to be divided.
Consider that in the night, light cannot be comprehended.
Remember that mercy and love are for all life.
Let not riches be in the heart but give alms.
Always meditate upon the All Merciful Tutelary Deity.
Repeat the Six Syllables which are the essence of Religion," so she spoke. The parents were delighted.

Then must milk be given to the newly born child. After dressing it in the finest Benares muslin, they lived in holy medita-
tion in a secluded house.

Then, at another time, the Mandrahgang King, Kalawangpo unfurled a large flag in the noonday blueness, blew a big trumpet
in view and beat a large drum from the top of the palace. All
the officers and subjects of Mandrahgang assembled. The King
spoke to all of the officers and people.

"Oh, listen all of you officials and people.
Tomorrow is one day and the day after, a second day;
When the white goddess (sun) rises on the third day
And discloses the game on the top of the mountain;
By the rising of the sun, we must go hunting.
Come here each bringing a gun or bow and arrows from
his home.

If some have none they will take from the King's palace.
All of you officials and people will prepare for the journey"
so he spoke.

The officials and people all gathered together. In their midst was the chief minister Drinadzin. He placed his knees upon the ground and putting the palms of his two hands together, he pleaded thus,

“Oh, hear me Precious King; please listen to me O Kalawangpo.

Let the King not permit us to go hunting.
If the King says that we must ride to hunt,
The curses of all the four domains will be upon us.
If you say every class of the city must go hunting,
All the native people will be nauseated.
Let the King put off going hunting,” he beseeched.
The King very displeased answered in these words,
“Oh, listen all officials and people.
I, the King, speak but one answer,
(For instance), the command of the King is like a steep mountain,

There is no example of a descending stone returning upwards.
The command of the King is like a great river,
There is no instance of a river running uphill.
If the words of all you officials and people are true,
Look around at all the kingdoms of the four quarters.6
Jewels are had by each and all who possess wealth.
I have none whatever of the class of jewels.
I have nothing except the female dog Jahtrabahsheh,
If I do not indulge in the evil practice of hunting, the bitch will be of no use to me.

Therefore be silent, and make preparation to go.” After this answer the King would not listen to the people.

On the second day after tomorrow, the King, officers, and people with guns, bows and arrows of varied hues, leading the bitch Jahtrabahsheh went hunting. They sought in all of the mountains of India but found no wild animals. On the border of India and Mon9 there lived upon the high mountains many stag. The bitch being let loose, on that day, seized thirty-seven

9. Mon was once a country of Himalaya including parts of present-day Sikkim, Bhutan and Nepal.
deer. In the twilight of that day, the bitch vanished like the rainbow of heaven. Where she went no one knew.

The King becoming very anxious said,
"Oh, officials and people listen to me.
In the circle of this day Jahtrabahsheh becoming separated from us has vanished.
Without him there is no jewel of resource.
If Jahtrabahsheh is not found, my hope of going to my own country is dead.
This evening we will sleep upon this mountain top.
Tomorrow at daybreak we will go seeking Jahtrabahsheh", so he spoke.

That night the King, officials and people slept, each one using his weapon as a pillow. On the morrow when the sun arose the King said to his minister Drinadzin,
"Hear me, O Minister Drinadzin.
The minister will go up and look around.
Notice if there is the sound of man or of dog.
Seek as to whether there are not something like the footprints of the bitch", so he spoke.

Drinadzin arose obedient to the command of the King and went looking on all sides. There was no sound of man or dog. Also there was nothing like the footprints of the bitch. Later, Drinadzin having climbed to the top of a high mountain looked carefully on all sides. There in a thick forest on the east side in the wide expanse of a level glade was a well-built cottage. Here was a prosperous chimney. The minister thought that likely the dog was in there. Going before the King he spoke.

"Oh, Sir, hear, Precious King.
Oh, Mighty Sovereign, Hear me.
There was no sound of man or dog.
There was nothing like the foot-prints of the bitch.
I thought that the bitch was nowhere to be found.
But by looking from the top of a high mountain into a thick forest lying towards the east,
In a level spot within the place's expanse was a well-built house.
There wreaths of smoke curled upward.
It is there that the bitch is most likely," so he supplicated.
The King greatly delighted answered Drinadzin thus,  
"You, my minister, are as the anthers of my heart,  
You are very wise in the five sciences.\textsuperscript{9A}

The bitch is there most likely." Having said thus the King, officials and people went together looking in the sandalwood forest of India called Heruka,

Going to the door of the Brahman there was something resembling the footprints of the bitch. The minister Drinadzin knocked at the door of the house. In a short time from a small window of the house an old Brahman, with head white like a conch shell, with eyes green like a turquoise, without teeth that are like pearls, one who must rise by supporting his body upon a staff, said.

"Who is here?"

The king, within an amulet box, had an excellent lucky scarf. Putting this on the tip of a scepter, he answered in these words.

"Oh, listen here Old Brahman.
I am from the country of Mandrahgang.
My name is called Kalawangpo.
Yesterday during the early morning,
Uselessly in the evil work of hunting,
Thirtyseven stag were killed.
When evening came the bitch,
Being separated from us, was not found.
Today in this early morning
In seeking the bitch Jahntrahbasheh,
There were found before the door of the Brahman, footprints resembling those of the bitch.

Instantly, please show me my dog," so he spoke.

The old Brahman, much alarmed and disturbed, thought,

'King Kalawangpo has great power in his laws; they are as a light hotter than a fire, a wave more fearful than those of the sea, a thread finer than those of a horsetail, a coral smaller than the seed of the white turnip, and finer than barley flour, so it is said. Previously, my ear had only heard this; my eyes, however have never seen him. Now I think he has really no business

\textsuperscript{9A}. There are listed ten sciences, five major and five minor; if the five minor are meant here (as is most likely), they are:—medicine, language, two types of logic and dialectics, and mechanical arts.
coming to my door.'
With his body trembling, he opening the door and came outside. Placing his knees upon the ground and putting the palms of his hands together, he entreated the King in these words.

"Oh, give ear to my words, Precious King Kalawangpo.
We are a couple old and decrepit.
From the time of our youth we have never had any excess of goods.
Now when we are aged at the point of meeting death,
The King's bitch Jahtrabahsheh,
As to having seen—have not seen; as to knowing—have not known.
If seen we would not want the bitch.
If the great King does not believe this in his heart,
Let him look in my home," so pleading he threw open the door of the house. The King and all of his retinue went into the dwelling.
In the corners of the house they sought the dog but did not find him. In a space where there were three doors, a Brahmanee, with hair white like a sea shell, eyes green like a turquoise, with no teeth that were like pearls, one who must arise with the aid of a staff, sat uttering the Sacred Formula.5

The King thought, 'You two old Brahmans, in a long life, having accumulated unsurpassing riches, sit praying to your All Merciful Tutelary Deity.'
The King although he believed them, yet was troubled in his heart that the bitch could not be found. (The woman) was sitting by the locked door, the King saw the door and pointing his foot at the door, said,

"Old Brahmanee open the door for most likely my bitch is there".
The old Brahmanee bowed before the King, knelt upon the ground, placed her palms together and spoke, pleading in these words,

"Oh, Precious King Kalawangpo,
Give ear to my words.
We are an old married couple,
Who have not laid up surplus wealth from the time of our youth.
Now when we are decrepit, approaching death,
Jahtrabahsheh the King's bitch
As to having seen—have not seen; as to knowing—have not known.
If we had seen the dog it would be of no use whatever.
If the great King does not believe,
And says to open the door, the door will be opened.
Let the King give no more reproofs," so she entreated.
The door of the small room was opened and the King went in. On a turquoise chair, unlike the daughters of men but like the daughters of the gods, dressed in odorless clothing of the finest Benares muslin, was a Queen possessed with the name of a wise fairy goddess, fair of face and fragrant. When looked at, the body was beautiful; when heard, the voice was sweet-sounding; when smelt, she was fragrant; when seen captivating the heart; there she sat possessing the name of a fairy of wisdom. In the heart of the King, 'The act of my bitch Jahtrabahsheh herself, quickly disappearing in the evening; by the fact of something like tracks before the door of the Brahman; and the prophecy of the five Fairy Tribes 8 may have considered something like this for me'. Within the amulet suspended from his neck was a turquoise possessing a warming glow. Placing that upon the head of Drowazangmo the King spoke to the old Brahman couple.

"This daughter of you two old Brahmans,
I wish to be given as Queen of the King.
Beginning from this day's circle,
Tell not that this girl has ascended into the high heavens.
Say not that she dove down into the earth,
Nor affirm that a great power has taken her away.
Say not that great wealth has ransomed her.
Do not tell that great envy has stolen her.
Do not say that a common person has asked for her.
Do not permit this girl to go anywhere.
If you say that this girl has gone to another,
You two old people will part with life.
Tomorrow is one day and day after tomorrow is a second.
When the white goddess of the third day rises,
The price of the girl will be given to the two old Brahmans.
If you are without servants what servants you need will be given to you.
For this girl I will go to meet as my Queen.
Prepare for the giving up," so he pronounced.
The King and all his court returned to their own country.
During this time Drowazangmo thought, 'What is not better than to become the Queen of this murderous King'? In the course of her thinking, 'is it not preferable to die than that? Therefore ascend as it will be a blessing according to the previous prophecy of the Five Fairy Orders. It is said that the obstruction of a devil will come to me. Now is this not it?' thus she was thinking. From within her retiring room suddenly arising in accordance with her thought and making wings of cotton cloth she thought of going by ascending to heaven. The parents knowing this, the father Dramzelowo, going before the daughter, seized the right flap of her clothing and said these words.

"Daughter of the Father Brahman listen here.
Oh, Drowazangmo hear me a moment.
An ascending girl would be a spectacle.
When a girl is sold a price is left.
When the girl ascends then the old parents are left.
The King of the country Mandrahgang has laws and great power.
The King gave to me such a strict command.
Now if Drowazangmo does not stay,
The life of the two old people will be forfeited, this is certain.

Think, Oh, Drowazangmo of repaying now the kindness of your father.
Daughter do not disappear into the sky but stay here" so saying he shed many tears, begging her with many entreaties. Then the mother, having seized the left flap of the girl's clothing, pleaded thus.

"Daughter of your Mother listen here to me.
An ascending girl would be a great wonder.
Daughter at the time of your birth,
The prophetesses of the five sprite goddesses appeared,
And in the three prophecies, the former, the intermediate and the latter existences,
Did not say to ascend in the former,
But said that in the latter time you would ascend.
Now is the former existence of the daughter.
The time of ascension has not come yet.
Oh think, Drowazangmo, of repaying the kindnesses of your parents.

Daughter therefore, do not go but stay here.” So speaking she wept piteously and urgently entreated.

In the heart of the daughter ‘I will have compassion upon my parents’. She shed many tears. Going into the house she promised by her mouth to do according to the commands of her parents. Thereupon the father and mother were both greatly pleased.

Now upon the third day from the country of Mandrahgang, came the King and his court, horses, elephants, etc.; with the gem 10 which increases one’s wealth according to one’s desire; and the rosary of jewels, with gold, silver, silk clothes, and other things; unthought of wealth all loaded together—all these with some servants were given as the price of the daughter. The parents of the girl, filled with delight, dressed Drowazangmo in clothes of silk, and decorated her with precious jewels of inconceivable value. She rode upon the whitefooted black stallion Tanahtingkah. On the yellow stallion Ngangpaserdan rode the King Kalawangpo. On the horse Yihdzin rode the minister Drinadzin.

The people went out to meet the King and the Queen; singing and dancing with popular amusements; making a well come procession eight miles long; they invited them to the country of Mandrahgang.

Going into the palace, the King then sat upon a golden throne and the Queen sat upon a turquoise throne. The luster of the gold shone upon the turquoise throne. The brilliancy of both filled the palace. Looking from the outside it was clear within. Looking from the inside the outside was clear; the

10. Tibetans believe that there is a magic wishing gem but what it is they do not say except as to its power.
outside and inside light were equally bright filling the place. It became changed into a brilliant wonder mansion of the gods. Likewise, a great wedding feast was prepared.

Now the King and Queen lived enjoying all the sensual desires of married life in joy and happiness. Then Drowazangmo thought of the reason for her coming here. She contemplated why should not all these murderous people, officials and King enter into the Holy Religion. So she spoke to the King.

"Oh, Precious King Kalawangpo, listen to my voice.
In the state of this world desire is like a dream,
The great enjoyment in carnal desires is, likewise, the root of sin.
All accumulated works are not enduring.
Now the great meaning of the future is about to be accomplished.
When dead there is no contact nor is life for a long time.
All must meditate on the All Merciful Tutelary Deity.
The basis of religion is reciting the Six Syllable prayer.5
Abandoning the ten sins10A one must receive the ten virtues.10A
Love and Mercy must be never be separated.
Proceed slowly to the state of merciful non-existence," so she pleaded.

The King very pleased answered Drowazangmo,

"The words of your speech are very true, this will I do readily."

Then the King from the top of the palace unfurled in the blue sky a large standard, sounded in the open air a large trumpet, and beat from the top of the castle a huge drum. All the people and officials of the country of Mandrahgang assembled together. The King spoke in these words.

"Oh, hear all of you subjects, people and officials.
My bitch Jahtrabahsheh,

10A. The Ten Sins are briefly:—taking life; taking what is not given; adultery; lies; slander; anger; senseless talk; covetousness; evil heart; and heresy. The Ten Virtues are briefly:—not taking life; not to take what is not given; to observe purity of morals; to speak the truth; to speak gently, politely; not to break a promise; not to speak slander; not to covet another's property; not to do mischief or think of doing injury to others; and to regard the purest doctrine.
In a moment vanished in the night.
There were tracks resembling footprints before the door of the Brahman.
Drowazangmo is most likely an incarnation.
Drowazangmo is sincere (believes) in Holy Religion.
I, likewise, will confess to this Holy Religion.
Now all of you officials and people will also apply yourself to Holy Religion.
Abandon the Ten Sins, receive readily the Ten Virtues.\textsuperscript{10A}
All meditate on the All Merciful Tutelary Deity.\textsuperscript{4}
Repeat the Six Syllables,\textsuperscript{5}—the essence of religion.
Be not always separated from kindness and love.
Consider as important the nature of the compassionate nonexistence.
If the black heart—the work of sin, is not cut asunder,
The body will be punished in a thousand lives.
Understand accordingly, all of you officials and people,” so he spoke.
Then the King, officials and all of the people of Mandrakhang changed carnal pleasures into the ten virtues. By this time carnal pleasures, increasing from ancient times, had become widespread.
Then Drowazangmo, who was guarded from the eight fears,\textsuperscript{10B} while sitting in the nature of holy meditation within the retired godhouse of Drolma, gave birth to a princess called by name Princess Kuntuzangmo. When the princess had reached the age of three years a prince was born to the mother. In name he was called Prince King Kuntulehpa. After the prince was born, when the father and mother together were enjoying the utmost riches of sexual desire in joyous happiness, the King spoke to Drawazangmo in this song of alphabetical rhyme.\textsuperscript{11}
Photo No. 7.
“The lotus flower of the gods is full of grace,
Hear me, the King possessed of color in the face,

\textsuperscript{10B} Fear of:—fire, water, elephants, lions, snake demons, sprites, savages and punishment (by the king).
\textsuperscript{11} The first word of each line of the song uses a letter of the Tibetan alphabet beginning with the first letter and continuing to the end of the alphabet, making a poem of 30 lines in an alphabetical acrostic.
Having seen where there is no genuine essence,
I wish the holy god-religion's quintessence,
Noise it to the recluse in godly location,
With the hermit's mark of austere meditation,
Tea and beer in the house along with nine pleasures,
Like the sun our hale children are blessed treasures,
You are Drowazangmo,
Like a fairy white rose, without separation the mother and son goes,
So a meditation of religious duty,
Is now put in the heart of a youthful beauty," thus he said.

Drowazangmo spoke in like manner.
"Listen to me now, Oh King, hero of this hour,
To live with parents the daughter has no power,
Like a cow she goes with a rope around her head,
From the flock of lambs the mother alone is led,
The eight fears are numbered in Tsari's 11A sacred seat,
Arrived at this earth is the yellow devil heat.
After placing a spouse the king gets religion,
A fox born, the king goes the road of salvation,
The timid lame are useless though wise in the head,
Important are sexual pleasures, water and bread,
If by loud noises god-religion is not said,
Then each one will come to the Kingdom of the Dead,
A white she-goat, by sheep will be circled around,
Climbing hill and valley at the butcher house found,
A most steadfast friend is, by all means, affection,
Born on top of the earth, were this mother and son,

When the Queen Hajang, both mother and son would slay,
"The mother can't stay; goes to fairyland away," so she spoke. In the Goddess Drolma temple-house, that had a comfortable dwelling, the mother and children stayed in holy meditation. Thus a little while passed away.

Formerly, the King Kalawangpo had a Queen called Hajang who had a servant called Zermarago. This woman went one day to the roof of the palace. This woman saw the three people, the mother Drowazangmo and the two children. 'Alas I have

11A. A famous sacred place far to the S.E. of Lhasa.
gone to the disgrace of the Queen Hajang. The King Kalawangpo, having taken this Queen, has this prince who will secure the succession and this princess who will increase the number of relatives.' So thinking she went before the Queen, and implored. Photo No. 8.

"Oh, Holy Queen please hear me.
The King Kalawangpo has taken a younger Queen to live with.
There is a son who will seize the succession.
There is a daughter who will augment the family relations.
You yourself the Holy Queen must not be grieved,
That you have no son at all," so she begged. The She-devil 11B thought 'news from a long distance is half true and half false. Now this is news that is near at hand. Zermarago's words are very true'. So with this thought she departed to the uppermost roof of the palace and looked out to the dwelling on top of Drolma's god-house. Seeing the three, the mother Drowazangmo and the two children, the She-devil became enraged and spoke these words.

"Zermarago's words are true.
I, having the great name of Hajang,
Will become the enemy of you, Drowazangmo.
Today in the circle of this sun,
If I cannot devour you, mother and children three,
May all the guardian spirits that protect the religion of this country seize me," having so raved, the She-devil, gnashing her teeth three times, returned to her own dwelling.

Then Drowazangmo thought, 'the middle period of the She-devil has come, as was said at the time of the blessing together with the prophecy that I, in wings of cotton cloth, would ascend to the Kingdom of the Five Fairies. This She-devil is the middle period itself,' so she thought. Then she sent the Prince to the father, their nature (sex) being the same. The Princess, a young opening lotus flower, she took into her own bosom, shedding many tears. She gave voice to her thoughts.

"Oh listen here, your mother's daughter.
When I your mother was born,

11B. She-devil is another name for the Queen Hajang.
According to the prophecy of the Five Sprite Kingdoms,
The middle existence of a she-devil was said to come.
This She-devil is likely it.
If we stay here the She-devil will devour us three mother
and children.
Your Mother's ornaments and clothing are your own,
Daughter.
In the happiness and misery of you two brother and sister,
There is said to be a hope in your father, the great King.
Your mother cannot stay but must go to the island of the
Fairies." Speaking thus she wept copious tears and untying her
ornaments, put them aside. Taking off all of her clothing of
silk cloth, she ascended naked by means of wings into the
heavenly space. Photo No. 9. She departed to the island of
the Fairies in the West.

Then the Princess Kuntuzangmo thought that she would
 go as a servant of her mother. She flapped but she could not
fly more than about two arm's length. Weeping bitterly she
walked into her mother's house. Like a bird's nest after the
birds fly away the place was clean empty. All the ornaments
and clothing were a many-colored stainless pile. The Princess
Kuntuzangmo now wept constantly even to the verge of death.

Then the Prince Kuntulehpa went to the dwelling of his
mother. The mother was not there, and seeing that his sister
was nigh unto death, spoke these words to his elder sister, the
Princess.

"Oh, listen elder sister, Princess Kunzang,
Where has my excellent mother Drowazangmo gone,
And why is my sister troubled?" he begged. The Princess
Kuntuzangmo replied to the Prince in these words.

"Kingly Prince, hear me.
We three mother, son and daughter,
Were enjoying the utmost joy and peace,
In the goddess dwelling of Drolma,
When the servant woman Zemarago,
Of the Queen called Hajang,
Saw us three—mother and children.
The servant woman reported to the Queen.
The She-devil came to see whether it was true or false.
The She-devil saw us three—mother and children.
Becoming enraged she swore,
'I, who am called by the great name of Hajang,
Will become your enemy Drowazangmo.
Today in the circle of this sun,
If I cannot devour you three—mother, son and daughter,
May all the guardians which protect the religion of this country seize me.'"
The She-devil clamped her teeth and wrinkled her brow three times.
After the gathering of the frowns of terror,
The mother unable to bear the evil words of the She-devil,
Spoke accordingly words of counsel and instruction.
The mother said 'I have arrived at the middle existence of the Devil.
The She-devil Hajang must be this herself.
If I stay here there is no doubt about devouring or not devouring the mother and children'.
Then the mother went to the Island of the Fairies.
The mother said 'My ornaments and clothes, daughter, are yours.
Regarding the misery or happiness of you, brother and sister,
There is a hope in him your great father, the King.'
The very best of mothers Drowazangmo,
Went quickly, vanishing into the blue airy space.
What is best for us two, brother and sister, to do?" So having told the story, she shed many tears.
The Prince answered,
"Elder sister if this is so,
Where can we stay here?
If the She-devil comes she will devour us two,
We cannot stay here, let us go before our father." After this speech the brother and sister went before their father. The Prince Kuntulehpa prostrated himself before his father. Kneeling upon the ground, he cried heartbreakingly and entreated.
"Oh, hear us Father Kalawangpo.
We three mother and children,
Lived in the Drolma goddess house,
And enjoyed the utmost joy and happiness.
The servant woman Zermarago,
Of the Queen who is called Hajang,
Saw us three mother and children.
The servant woman reported to the Queen.
The She-devil went to see whether true or false
The She-devil seeing us three,
Raised her anger and vowed,
'I by my great name which is called Hajang,
Become your enemy, Drowazangmo.
Today in the course of this sun,
If I cannot devour you three—mother, son and daughter,
May all the protectors of the religion of this country seize me'.

The She-devil frowned three times,
After she had collected a fearful frown,
Our mother unable to endure the ill-luck of the She-devil's words,
Spoke therefore, advice and instruction.
At the time of our mother's birth,
In the prophecy of the fairies,
It was said that the middle existence of the devil would come soon.

Now the She-devil Hajang is most likely this herself.
If we stay here there is no doubt whether the She-devil will devour us or not.
The ornaments and clothing of the mother were given to your own daughter.
The mother said that she would not stay but would go to the sprite kingdom,
And that the joyous or grievous circumstances of us two—brother and sister had a hope in him, our great Father the King.

The best of mothers Drowazangmo disappeared,
Ascending rapidly into lofty space.
The happiness or misery of us two brother and sister,
Are seen in your compassion, Father, Great King,” he pleaded. The two, bowing many times together, wept bitterly into the ears of the Father King went all the story about the mother Dowazangmo not staying. The Father King becoming
unconscious, fainted away.

The servants brought the sap of the sandalwood and sprinkled it in the face of the King. The King coming to consciousness, shed tears and said.

"Far off news is half true and half false,
Now this is news that is near."

Thinking he must go to see, he went quickly. Opening the door of Drolma’s house, he entered.

The dwelling of the mother was clean,
Empty like a bird’s nest when the eggs have been thrown out.

Likewise, all of the turquoise ornaments and clothing were in a colored pile.

Thinking on the nature of her going,
The King wept and going to the top of the goddess Drolma’s house,

Pulled his clothes over his head,
And sat in the attitude of great sorrow and trouble.
Then the Prince, climbing on to his lap and embracing face to face and heart to heart, for the purpose of healing his father’s heart, spoke in this wise.

"Oh, listen once, Father Kalawangpo,
My mamma is vanished into the sky.
For this bodily life, is it not likely the passing on?
In the manner of her going, it is possible that she ascended.
Then you must not be troubled in heart.

Put away grief and offer prayer.
Mamma, our big Mother most likely will come back quickly,” so he entreated.

The father thought,

‘Truly my son is an incarnation of the All-Merciful One,
Giving such healing of the heart and thinking divinely,
When he has arrived only at the natural age of three years’.

Leading the Prince by the right hand,
And the Princess Kuntuzangmo by the left hand,

From the top of Drolma’s house,
He looked into the sky and sang this song of entreaty.

“We pray to the three Gods without deceit,
Fulfil our prayer with a blessing sweet,
Drowazangmo, oh, listen to me here,
Quickly vanishing into the lofty space,
Come once more, I beg, to this cottage place.
In the pride of the She-devil's anger and wrath,
Drowazangmo because truth has been seized,
Vanish not quickly in the airy breeze;
Into this dwelling come once again.
Is the heart able to cast off the Prince!
Will the mother love cast off the Princess!
Is that heart cast far from Kalawangpo!
Oh, revolt against such rich adornments!
Look with mercy on all animal life.
Fulfill the craving of Kalawangpo",
so he spoke.

Thus they were as if seeing the body of the mother,
But not so much as an answer came.
There the father and the children, in a corner of the palace,
Covering their heads with their garments,
Sat in an attitude of great grief.
At this time the She-devil Hajang spoke to all of the ministers.

"Oh, hear all of you officers and people.
He the King Kalawangpo,
Had promised in a previous statement,
That he would not take another Queen besides me.
He did not abide by his words that were given formerly.
He took a second wife Drowazangmo,
And did not look at me for these six years.
Would anyone be pleased with deeds like this?
How can my heart forgive?
Look yonder at the kings of India taking in marriage numerous Queens,

Who stretch out together with no producing of sorrow.
The King being partial like this how can my heart forgive?
Although Drowazangmo has vanished into space,
The woman leaping far has left the place prepared.
For the King Kalawangpo,
Let us mix crazy water (weak poison) again and again.
Let the King be kept after the manner of a crazy man,
Suffering punishment for six years.
Riches of all kinds, whatever you want as presents will be given,
To be apportioned (by tax) among all of the people.
All of the ministers are to divide it”, so she spoke.
All of the ministers having gone into the power of the She-devil,
And agreeing in a conference,
Were in accord in enticing the King.
Then the ministers again and again brewed crazy water;
Carrying it, they went before the King.
They pleaded with these words.
“Oh hear, Precious King, Kalawangpo; listen with the ear.
Although Drowazangmo has vanished into the heavens,
She is still the Queen that is in accord with your heart and mind.
There is the Prince that becomes the King’s heir.
There is the Princess that will extend our circle of alliances.
In the King’s body there is no disease of the four elements.11C
All of the officials and people are prospering and increasing.
Then you must not be grieved.
For putting away this sorrow, please, drink this grape whisky.
In drinking this whisky there is the voice of religion”, thus they supplicated. Photo No. 10.
For the King, again and again, they brewed crazy water and entreated him. The King not knowing that it was crazy water thought ‘the ministers in bringing this grape whisky will heal my heart’, so being very grateful he drank heavily of the crazy water. In the time of saying one word he became crazy; at times, sitting; and again sometimes, saying, “I am Drowazangmo” and looking up into the sky; again, singing; at intervals, dancing; and also at other times doing much that resembled the antics of crazy people. Then the She-devil spoke.
“You officers thrust Kalawangpo into a dark prison. Zermarago will be the jailer. Grind curds and give to him as prison

11C. The four elements are fire, water, wind and earth.
fare”, so she ordered.

Then after a time the She-devil thought to herself,
‘If a fire is not killed when small,
It will burn the grassy plain of the noblest mountain;
If a flood when it is small is not killed,
It will fill the whole country;
If the brother and sister are not killed when ugly,
When they become of age I will not be able to do it.
Therefore to find a means of killing them.
If I say to the ministers,
Slay the two royal children, they will not murder them.
To secure the means of killing these two,
I must try a serious feigned illness.’ So considering, she
made a large resting place, spread over it a putrid skin rug,
smeared rotten brains on her body, put red ochre upon the left
cheek and indigo upon the right cheek, and making a zigzag blue
and red mucous streak, she lay down, lying like a dead person.

All of the ministers having assembled and coming to the
pillow of the She-devil, entreated in this manner.

“Oh Precious Queen, what is the disease of your ailing body?
What is the pain of your fever?
If we offer a fearful exorcism will that benefit?
If we treat medically in a religious service will that be of
any use?

What means can be done, that will aid?” and so they sup-
plicated. The She-devil answered.

“For the nurture of my fever in my very being,
Making a fearful exorcism will be of no benefit.
And of what use will be a treatment by a religious service?
The beneficial measures for me there is no fear of your
doing” so the She-devil replied.

Then the whole ministerial force entreated,
“Oh, please hear, Holy Queen,
For the torture of your sickness,
If we can do anything that is useful;
The two royal children are young in years,
For all of us officials,
There is none but you in sight and thought,” so they
beseeched.
Thereupon the She-devil answered,  
"Listen here to me, you ministers,  
For the torture of my fevered body,  
Whatever means are attempted they will be of no value.  
The way of value to me, that you will not do.  
The medicine that is of use to me is like this,—  
The two royal children do not agree with my health.  
If the hearts of the two royal children are torn out and  
given to me,  
It will be a specific for this woman's sickness", thus she  
retorted.  
The ministers supplicated, "Is there not a better method  
than killing the two royal children?"  
The She-devil answered in these words,  
"It is not proper for you ministers to murder.  
Among the subjects of this country of Mandrahgang,  
Call the two butchers,  
Who do not know the getting or the forsaking of virtue  
and evil," she stated.  
Then the ministers, according to the command of the Queen,  
called the two butchers. Going to the bedside of the Queen,  
"Please give commands to us, the two brother butchers", they  
supplicated.  
The She-devil ordered,  
According to my command old and young butcher,  
Go quickly before the two royal children.  
You, the older butcher tear out the heart of the Princess  
Kuntuzangmo.  
You, the younger butcher, tear out the heart of the Prince  
Kuntuuhlepha.  
They are medicine for the curing of this woman's illness.  
Bring before the heat has vanished.  
About the reward, whatever you want, the utmost riches  
will be given,  
For all of the subjects will distribute some to you.  
Go quickly", she said. Photo No. 11.  
The two butchers according to the command of the She-  
devil departed quickly. Suddenly opening the door of the cottage  
where the two royal children were, they looked in. After the
manner of youth the two royal brother and sister were playing
different kinds of games. The Princess upon seeing the butchers
was very much afraid.
She cried,
"Oh listen, young and old butchers.
Up to this time when you two came to my side,
There was great joy in my heart.
Now when you two come here,
There comes great fear to my heart.
What business do you two come here for?
All of the ministers have gone into the power of the She-
devil.
The She-devil has counselled with the ministers.
Have you come to kill the two royal children?
The royal brother and sister are without evil whatever.
If you yourselves wish to kill, can you kill without mercy.
Will you not have great contamination of sin, the fruits of
your deed?
Think and consider, two butcher brothers", so she spoke
and wept with many tears. The younger brother butcher be-
lieved her.
Weeping copiously himself, he answered thus,
"Listen, older brother and elder butcher.
If old only by years of birth, there is no maturity
If old by knowing of knowledge, there is maturity.
When the father and mother of the two royal children were
here,
One would not dare to tread on the shadow of their bodies.
Now what unspeakable harm dare we do to their bodies?
Let us give liberty of life to the two royal children.
Below the door of the outer gate,
Let us tear out the hearts of the two brother pups.
Giving them to the She-devil, it will be altogether the same."
The older butcher was much pleased. The two brother butchers
in one consultation came to an agreement and entreated the two
royal children in these words.
"Well, listen, you two good royal brother and sister.
The Queen and the ministers consulted together.
We two butchers who do evil,
Were sent to slay the two royal children.
When your mother Drowazangmo dwelt here,
We dare not walk in the shadow of your bodies.
Then who would dare to do unspeakable harm to your bodies.
The most excellent of royalty are you two, brother and sister.
Do not go to play in the flower garden.
If the She-devil should see you.
To kill or not to kill there would be no uncertainty.
We have no other words than these which a father and mother would give.
Place this in your hearts, you brother and sister.
We two butchers will speak to the ministers,
That we went in secret and killed as we always did previously,” so they said. The two—brother and sister were given their lives.

Then having killed the two brother pups below the door of the big gate of the palace and tearing out the hearts, they carried them to the pillow of the She-devil. They implored in these words.

“Oh please hear us Holy Queen.
We two butchers without mercy, slaughtered the two royal children.

The large heart is the heart of Princess Kuntuzangmo.
The small heart is the heart of Prince Kuntulehpa.
We give it for the possession of the Holy Queen.
Please do not give us half of the Kingdom’s power as a gift.
Grant us only your love as always before.”

The She-devil having rolled the two hearts with salt ate them. Taking off the red ochre and the indigo from her cheeks, dressing herself in turquoise ornaments and good clothes, she gave to the two butchers food and articles that the mind could not count. She displayed the actions of perfect health.

Every day she circled around on the top of the palace. After the manner of youth the two royal children went one day into the garden to play. The time being the same the Queen Hajang saw them. In the mind of the woman ‘Alas, alas, the two butcher brothers that knew not the getting or the abandoning of virtue and evil did not slay the royal children for they
have gone to play in the flower garden. The ministers have a great yearning love for the royal children! Again as before she thought of pretending to be sick. She prepared a large resting place and placed her jewels and clothing at her many colored pillow. Then she laid down and made unbearable cries of anguish and suffering.

Again all of the ministers, going to the pillow of the Queen, entreated.

"Oh, hear us, Holy Queen.
Where is the ache of your illness?
Of what nature is the suffering of your fever?
What means can be taken to cure you?" The She-devil angry, did not say a single word in answer but lay down her head, looking to the right.

Thereupon the ministers went around to the right side and pleaded in these words,

"Oh Holy Queen, please listen.
You are the Queen and what is the source of your sickness?
What means will heal you?
The Mother Drowazangmo having vanished, is gone,
The Father King being thrust into your own prison, he is gone.
The royal children being killed, are gone.
For all of us ministers,
Our eyes and thoughts are only for you," so they beseeched.
Then Zermarago propping up her body, she raised up. The She-devil replied,

"Oh, listen you ministers.
The means of healing me there is no fear you would do.
You said that they were the hearts of the two royal children.
You gave to me the hearts of two brother pups.
I, the Queen, have very great suffering.
They were terribly unclean—a defilement.
No, I am allowed to be ill of disease.
The woman about to die, you say that she can die," and she swooned away.

Thereupon the ministers pleaded,
"Oh Holy Queen, hear us
In seizing the succession, the Prince when missing will have no means,
When the Princess is missing she will have no way of increasing relatives.
Now if one say kill, there is no other allowance but to kill," thus they implored.
Again the She-devil spoke,
"It is not desirable that you ministers kill.
Among the subjects of Mandrahgang,
Are two fishermen who do not know the getting or the forsaking of good and evil.
Now quickly call these two," she answered.
So the ministers called the two fishermen. The two fishermen went to the pillow of the She-devil.
"Please command us two fishermen", they beseeched.
Thus the She-devil replied,
"Older fisherman throw the Princess Kuntuzangmo into the great lake.
Younger fisherman throw the Prince Kuntulehpa into the great lake.
What riches of joy and happiness you want,
I will give, but immediately murder them," she ordered.
The two fishermen went quickly according to the command of the She-devil. When they had arrived at the door of the cottage which had the two royal children, they opened the door at once and went in. The royal children were sitting in the attitude of great grief for the absent father and mother.
The Princess spoke thus to the two fishermen,
"Oh listen here to me, two brother fishermen.
Up to now when you two came to my side,
There was great joy in my heart.
Now in the coming here of you two,
There arises great fear in my heart.
For what business do you come here?
Do not conceal but tell me the truth.
The ministers have gone into the power of the Queen.
The Queen and ministers counselled together.
Are you not come to kill the two brother and sister?
Dare you kill without any crime committed?
If you kill, will the killing itself be without compassion?  
Will you not be a servant for evil deeds?  
Let you two fisher brothers think in your hearts,” so pleading she shed many tears.

The two fishermen replied,  
“Oh listen well, two royal children.  
The Queen and ministers counselled together.  
We two fishermen that are committed to sin,12  
Were sent to kill you two royal children.  
Do not put it off but throw them into the great lake.”  
The Prince said,  
“Oh elder sister Kunzang, please hear me.  
Men of virtue receive a precious body.  
The son of Kings is born with this kind.  
He is given into the hands of fishermen who have not accumulated merit.  
The eyes look into the forest of the castle down below there,  
And sees the grey hawk sitting authoritatively in the tree tops.  
The little birds sit in the foliage underneath where there is a means of protection.  
This is according to the custom of the master and servant among the feathered tribes.  
Then if the fate of the son of the king is like this,  
It were better if the nest of the hawk were the nest of the small bird underneath.  
The answer lies in that the two, brother and sister, are without parents.  
Let the two, brother and sister be in remembrance of the mother; the mother who appears in our dreams.  
It would be better now if you were here.  
Oh most excellent Mother Drowazangmo,  
Look mercifully upon the brother and sister,” thus speaking he wept bitterly.  

The two fishermen answered,

12. The occupation of fishing is considered to be sinful in its very nature.
“The mouth and tongue of you two, brother and sister, are peaceful.

Formerly the two brother butchers gave you your life.

We two, in that manner, will not likewise give you your life.” Having spoken they bind tightly behind them the hands of the royal children. Like enemies seized for revenge, with a rope extended before and behind them, they were led by the two fishermen who rolled them like a box from the top of the stairs. Photo No. 12. Going into the bypaths of the city, all of the young and old people spoke bewailing words of grief.

“The two royal children are like the sun and the moon. They are two opened flowers that have not decorated a religious edifice.

Flowers carried away by a frost are a great loss,” so they said, shedding many tears.

The misery that could not be endured had come. There was no resource or ransom from the mighty power of the She-devil. All of the people were left standing with gaping mouths as the two fishermen went on leading the two royal children. Upon approaching the edge of the large lake, the Prince beseeched his elder sister.

“Oh listen elder sister Princess Kunzang.

Look down upon the great lake.
The yellow goose that is probably the father goes ahead,
The yellow goose that is probably the mother goes behind,
And the little yellow goslings stay between the parents.
Like the feathered tribe the mother and son should be assembled together.
I have the fate of a King’s son to be like this.
It is better to be a gosling of the yellow geese.
If mother and son could be staying together, it would be happiness.

The answer is that the two, brother and sister, are without parents.

Drowazangmo, most excellent mother,
Look mercifully upon your two royal children,” so saying he cried heartbreakingly.

Then the two fishermen unloosened all of the fine ornaments of the two royal children and peeled off their rich clothing. Then
the younger fisherman having gathered together in his arms the young Prince, as if loving him, was about to throw him into the sea.

The Prince spoke up,
"Listen, elder brother and younger fisherman.
To throw me into the sea there is plenty of leisure.
At the point of death allow me to say three prayers.
When the prayer is completed just so will my thoughts be finished," he declared.

The fisherman replied,
"If it is a good prayer it will be all right,
If it is an evil prayer you will not be allowed to pray," so he answered.

The Prince asserted,
"Why would an evil prayer be offered for the fisherman.
In a former life this is the cause of (my) not having prayed.
Now for this life there has come a disaster.
I will offer a song to the Five Fairies," so speaking he offered this song of entreaty.

"Oh Fairies of the indestructible eastern tribe,
See from the east the silken scarf of the east.
Fairies of the precious southern breed,
Behold from the south the silken banner of the south.
Sprites of the western lotus race,
See from the west the silken scarf of the west.
Sprites of the great working north,
Behold from the north the silken banner of the north.
Oh Fairies of the race who from the enlightened sky,
See from the center the silken standard of the illuminated space,

Invite your royal children to the Kingdom of the Fairies;
For it is the fate of the two brother and sister to be without a mother.

Drowazangmo, most excellent mother look compassionately upon brother and sister," pleading thus he cried most piteously.
The younger fisherman also let fall abundant tears.
Then the younger fisherman spoke,
"Oh listen elder brother and older fisherman.
When the father and mother of the two royal children were here,
We would not have dared to walk in the shadow of their bodies.
Now here is the time when the parents are separated from them.
For what dare we kill the royal children?
Because of the Prince, a most excellent son, we will grant life to the two royal children.
There are other lands besides this where food can be obtained.
With our families we will go to another country.
Where will we look because we dare not kill the royal children."

The older fisherman also dropped many tears. Dressing the two royal children in their beautiful jewelry and giving them their fine clothes, he pleaded in these words.
"Oh listen well, you two royal children.
The She-devil and all of the ministers have conferred together.
We two brothers who are committed to evil,\textsuperscript{12}
Were sent to kill the two royal children.
We two brothers dare not murder you.
Then you two royal children must not go into the country of Mendrahgang.
There is no doubt about the She-devil and the ministers killing you, or not killing you.
Do not stay here but go into Eastern India.
There is sincerity in the religion of Holy Eastern India.
All men give so much alms and such things to religious persons.

All the beggars get quickly the means of livelihood.
Whatever is done, it is better to go into Eastern India.
Go begging food and drink in East India.
Your father and mother being here they could teach you no more," so they said. Conducting them now to a long distance, with grieving heart they returned home. Thereupon the two fishermen led their women from the country of Mendrahgang and went into another country.
The two royal children were sent off like ownerless lambs and birds, not knowing where to go. Confused in a short while
and lost, the King's son went, going where he had not gone before. There were all kinds of roads without directions.

The Princess Kuntuzangmo said to the Prince,
"Oh listen here Prince, to me.
If we stay here there is no food or clothing.
The two fishermen spoke like prophets when they said do not stay here,
But go east into India, go begging food and drink in East India.

The Prince answered,
"If it is all right, now lead the way."

Then the Princess Kuntuzangmo, having reached the age of five years, became the road guide. The Prince, having reached the age of three years, followed in the rear. They went looking towards the east direction of India. They travelled in a thick forest. At this time the Prince, becoming cross and thirsty, began to remember his father and mother.

The Prince cried,
"Oh elder sister Kunzang.
Today the road that we go on is very long,
And tomorrow the way of the road is very short.
The food and drink of today is difficult to find,
Tomorrow how about the abundance or scarcity of food and drink?

Now today we think of our mother.
Tomorrow after going (awhile) will we meet our mother?
For the two royal children it is their fate to be without a mother," then he cried piteously.

Then the elder sister Kunzang, since there was no sign of a road, and for the purpose of assuaging the Prince's grief, pleaded.

"Oh Prince, listen to me.
Today the road is long,
Tomorrow the going will be short.
Today, the day's food and drink are scarce,
Tomorrow the day's food and drink will be abundant.
There will be many fruits that are possessed with excellent flavors.

Today, mother will be certain to remember.
Tomorrow if we go we will most likely meet mother.
For us two brother and sister there is no inheritance of the mother.

Most excellent of mothers, Drowazangmo, look mercifully upon the two-brother and sister."

The Prince almost fainting and unable to remember was crying piteously. The elder sister was also at the point of weeping. Sympathizing with the heart of the Prince, she led him on behind her. They went on, looking into the dense forest of Eastern India. They kept on going, although the eye was not able whatever to pierce the dense forest.

In this place there were many species of feathered creatures, big birds, little birds and so forth making all kinds of noises. There were langurs and monkeys and many other kinds of blood-thirsty wild animals. They were going into a place where there were venomous reptiles.

At this time the Prince hungry and thirsty began to become cross, and wailing said,

"Oh elder sister Kunzang listen. I can think of no other than you, elder sister— The only resource able to give food and drink. Where is there turquoise-colored water in this country? Please give me water to support my life," he pleaded.

The elder sister likewise sobbing spoke entreatingly to the Prince,

"Oh Prince hear me, we will not stay here but go to yonder mountain peak. We will go seeking water up yonder on the mountain top. Then we will go on in the direction of East India," so she spoke.

The royal children went looking, up to the mountain heights. On the top of the mountain there was no water. Then the elder sister,

"I will go to hunt water. Until that time the Prince can sit here a little," so saying she departed.

At that time the mother, changing into a raven descended to the mountain. The Princess was inspired with the thought that there would likely be water where the raven had descended. So she went there. There was no stream, but only a little swampy ground and water together. First the elder sister took some
herself. Now without a vessel to carry the water, she thought awhile. Looking at the woolen cloth around her waist there was a purple sash which had been given by her Mother Drowazangmo. Within this she brought a little of the mixed mud and water. Going up the hillside she could not go quickly because of the height of the mountain.

In the meantime the Prince thought of the coming sister who had not appeared with the water. While thinking that she would not come, a black poisonous snake appeared. The mouth vapor of the poisonous snake striking the Prince, he fell dead like unto the falling of a tree trunk. The Princess going up the hillside came to the dead Prince. The Princess looked to see if the body was warm or not, but it was not warm. Taking the corpse of the Prince upon her lap, putting her mouth to his mouth, and her heart to his heart, she let out cries of great anguish.

"Oh, Oh, for Zangma's grief,
Alas! alas! what is the best thing to be done now,
By the grief-stricken Princess Kunzang.
For my Mother Drowazangmo has vanished into the sky,
Leaving the brother and sister who have no good fortune.
My great father King is thrust into prison,
Leaving the brother and sister without any alms.
Then the Prince has gone on the road,
Dying without being questioned, leaving me grief-stricken.
Alas, alas, for my sorrow.
That I must suffer this kind of anguish,
And only yesterday were the two murderous fishermen,
Who did not throw us into that great lake." As she talked, she held the Prince in her lap while he grew colder and colder.

During all of this time the Mother Drowazangmo in the Sprite Kingdom of the West was preaching to all of the Fairies. She wept many-colored tears. All of the Fairies entreated Drowazangmo.

"For what are you shedding so many tears?" they begged.
From the mouth of Drowazangmo,
"Oh listen all of you Fairies.
According to the prophecies of the Five Fairy Kingdoms, I, a woman, in a barbarous mountain country,
Was made a Queen of a King who thought nothing of the deed.

By the power of prayer two children appeared.
I quickly went into the Middle Period of the Devil.
This She-devil was called Hajang,
With a servant called Zermarago,
Who saw us three,—mother and children.
This servant reported to the She-devil.
The She-devil went to see whether it was true or false.
She saw us three—mother and children.
Becoming enraged she vowed in these words,
'I by the name that is called Hajang,
Will become the enemy of you—Drowazangmo.
Within the circle of this sun, today,
If I cannot devour you mother and children three,
May all the religious protectors of this region devour me.'
Then the She-devil frowned showing her teeth three times.
When she clenched her teeth to frighten, there arose in my thought this idea—
‘This is according to the prophecy of the Fairies,
And flying will be the manner of my going’.
The two brother and sister loved by my heart were left behind.
The brother and sister came in the Middle Period of the She-devil.
They were put outside the palace to roam like dogs.
The Prince was struck by the mouth vapor of a poisonous snake.

Instantly within the space of a single sound he died.
The Princess uttering lamentations is at the point of death.
To discontinue the holy religious discussion must be our lot today.
This day I must conceive a kind of transformation,” so saying, she first changed into a white healing snake. By sucking from the sole of the Prince’s foot, the Prince came back to consciousness. The older sister seeing this, the two brother and sister, were reunited. Then the healing snake went flying from the top of the tree trunk into the sky.
Then the Prince entreated in this voice the elder sister,
“Oh, elder sister Kunzang, please listen.
The water, that I thought my sister was bringing, did not appear.
The black snake, that I did not think was coming, did appear.
Its mouth vapor striking me, in a moment I was like a dead person.
Quickly a great obstruction took place.
The means of delay for me there was none whatever.
The healing snake that sucked the sole of my foot flew,
Into airy space from the top of the tree.
Did you see the healing snake now, elder sister?
It was probably the incarnation of our great Mother Drowazangmo.
The mother and children will live together now.
The healing incarnation vanishing into the airy space,
There is no means whatever except to remain.
Elder sister, please give me water,” so he begged.
The elder sister pleaded thus,
“Please hear me, Oh Prince.
There is no water near here.
On the mountain top there is a little water mixed with mud.
Not having a water vessel at hand,
I was bringing it in the hollow of a woven belt.
But from the high mountain top the time was too short.
Upon arriving I first met the dead Prince.
Taking up the corpse of the Prince, I cried in distress.
The healing snake came to suck the sole of his foot.
The Prince reviving was happily healed.
The elder sister did not jump up to seize the healing snake.
Now the water being lost there is none,” so she said.
From the mouth of the Prince there was spoken,
“Show me the vessel that brought the water.”
The Princess gave him the woven belt. The Prince sucking the wet woven belt with his mouth became like a flower on which rain has fallen.
The Prince said,
“Oh listen elder sister Kunzang.
If we stay here black poisonous snakes will come.
If venomous serpents arise they will eat both brother and sister.

We cannot stay here but must go into East India.
Let us go begging food and drink in East India," so saying they departed.

They walked along in a thick forest. The mother after changing herself into a monkey, walked with them. Photo No. 13. The monkey watching with eyes of love said that the two brother and sister were very beautiful. The Prince thought that this was the Monkey Master of the forest. So he spoke thus to the monkey.

"Monkey, you will declare to the two children a knowledge of these tree's fruits," so he said.

The monkey spoke,

"You two children are to stay in the shadow of the wishing tree's trunk."

So saying the monkey climbed to the top of a persimmon tree and cast down many luscious fruits. The hunger of the two children was satisfied and they lived by the richness in the fruits. This place had all different kinds of fruits. Thinking of the essences that have a hundred flavors, (for them) there had come a time with a glorious prospect of comfort.

Then at a time when they had gone upon the high hill, the Queen Hajang was walking around on the top storey of the palace. In Eastern India she straightway saw the two, brother and sister in a dense forest. From the top of the palace a large flag was unfurled in the breeze; a huge trumpet was sounded in the open air; and a great drum was beaten from the top of the palace. All of the officials and people collected together.

The She-devil spoke,

"All of you ministers listen to me.
Where were the two excellent royal children cast into the lake.

By the two evil and murderous brothers?
In East India, just now in the dense forest,
I saw them sitting and eating fruit.
The murderous fishermen have departed into another country with their attendants.
Then all you ministers yourselves,
Taking many different kinds of weapons in your hands,
Go to seize the two royal children.
Having seized them pull off their clothes,
Bind their hands with a rope before and behind, and lead
them here.” Photo No. 14.
Hereupon all of the ministers assented. They took various
kinds of instruments in their hands. On the shore of the lake
they went seeking for the footprints of the departed, and arrived
at the dense forest of India.
Then the Prince Kuntulehp, seeing the officers, spoke in
these words to the Princess,
“Oh listen elder sister Kunzang.
The ministers of the She-devil have arrived,
Likely they have come to kill the brother and sister,” so
he said.
Then the ministers from a distance raised this kind of a
song to deceive the brother and sister,
“Oh hear us you two princely children.
Your great father the King was taken out of the dark prison.
Your Mother Drowazangmo has come from the Kingdom
of the Fairies.
The parents say where have the children gone?
For the two, brother and sister, are like our own heart.
They have placed an obstruction in the life of the She-devil.
In this life they may meet with the two royal children,
But not meeting, the two parents themselves will take their
own lives.
According to their speech the parents are much troubled.
We ministers were not able to bear this.
So we came to invite the two royal children,” so they
beseeched.
The Prince thought that it was possible that they were
inviting them and made a great show of pleasure. Then the
ministers seized the brother and sister, pulled off their clothes
and one of the officers rolled up their garments. They went,
taking them into the country of Mandrahgang. The other
officers bound tightly behind them the two hands of the children,
fixing a rope to extend before them and also behind them. When
they were leading them into the country of Mandrahgang the Prince said.

"Oh elder sister Princess Kunzang listen.
If we must die quickly, not living a long time,
Let us think only of the Three Godheads.\textsuperscript{12A}
Let us offer at once prayer to the God of Mercy.\textsuperscript{4}
For it is fate that the brother and sister are without a mother.
Our most excellent Mother Drowazangmo look mercifully
down upon the two children," so saying he wept bitterly.

Then the Prince Kuntuzangmo spoke to the ministers,
"Oh all of you ministers look here at me.
When the parents of the two children were here,
You had great love for us brother and sister.
Now when the two parents are separated,
Do all of you ministers dare to do like this?
All of you assembled ministers kill the girl but let the Prince
go free.

Let the two children remember their mother,
The mother who appears in our dreams,
Now it were better if you were a reality." After speaking thus, she cried heartbreakingly.

When the officers, not listening to this, led them to the entrances of the city gate of Mandrahgang, all the people of the city at the same time gave forth cries of grief. Photo No. 15.

"The two, brother and sister, are like the sun and the moon.
They are like flowers which have opened but have not been placed in a temple.

Flowers carried away by a frost are a very great loss," so all cried crushed by sorrow. There was no ransom from the great power of the She-devil.

At this time the She-devil coming before the two royal children said,

"Oh listen, two orphans, brother and sister,
You are not at the top like a flag,
But as the long rough hair that hangs down from the belly of the yak.

\textsuperscript{12A}. The Three Chief Rarities the Buddha, the Dharma or Holy Doctrine and the Sangha, or Body of Priests.
The two orphan children that are not attached to parents have not come to stay.

This night take the rest of a hell,
Tomorrow at the first rising of the sun,
Being delivered to fierce brother hunters that revel in sin,
You will be sent to be thrown down at the forested Indian mountain-top.

The forested Indian mountain-top is a very white place,
A white snow mountain like the body of the Great God of Mercy.

It is a red place, red like the face of the fierce Red Teacher;
A high place whose high tip comes to the top of the sky;
A low place, the lower end thrusting into the great outer lake,
All kinds of voices of fearful flesh-eating animals and birds are sounded there.

There is a casting off place on a big black cliff.
On an early tomorrow, one at a time you will be hurled down," so she said.

On that evening the She-devil hurled the royal children into the prison. The prison keeper was Zemrango. At this time by not receiving any food and clothing the brother and sister almost died; clapping one another they got colder and colder. The Mother Drowazangmo, appearing before them for a moment, restored them.

Then when the dawn came the two fierce hunters appeared before the She-devil. "Please command us two," they pleaded. The She-devil replied thus, "You two brother hunters cast the two children down the forested Indian mountain cliff. What presents, riches of joy and happiness you desire will be given, for the subjects will divide with you. Go quickly," she said.

The two hunters according to the command of the She-devil bound the hands of the two royal children tightly behind their

13. Hunters are considered sinners and murderers from the nature of their occupation.

14. The Red Teacher is Padma Sambhava (Pahma Sambhawa)—founder of Lamaism; at least the Tantrik and demon worship elements were incorporated into Buddhism when it became the religion of Tibet.
backs. Extending a rope before and behind them, beating them with the back of a knife, they led them into the forested mountain top of India. Now at this time in the hollow of a ridge of the forested mountain top of India were two parent elks with their young going along together. The Prince spoke in these words to the elder sister.

“Oh, elder sister Kunzang, listen.
Look up on the side of the high grassy plain.
There is a father elk going in front,
There is likely a mother elk going in the rear,
And all of the fawns are in between the parents.
This is the conception of mother and children among four-footed animals.
Now like this is the fortune of the King’s son.
It would be better if I was the young deer of the parent elks.
It is the fate of the two—brother and sister to be without parents.
Let the two royal children remember their parents,” so saying and naturally shedding tears they went along to the forested top of the Indian mountain.

Then the younger hunter gathering the Prince in his arms in one heap as if he loved him was about to throw him down the cliff. The Prince spoke in these words, “Oh elder brother and younger hunter, you have leisure to cast me from this hilltop. Permit me at death’s door to pray three sentences. When the prayer is ended my thought will be finished.”

He answered, “All right offer prayer.”
The Prince sang this song of prayer.
“Religiously, pray to the All Good Buddha.
Upliftingly, pray to the God of Mercy Chenrezi.
Reincarnationly, pray to the Great Teacher Padma Sambhava.
Grant a blessed finish of my prayer.
Sacrifice to the memory of the five superior fairy tribes.8 Farthors of the Holy Eastern Race,
Possessed with a white colored face.
A diadem of silk which scintillates Tih-si-tih,
A small drum in the right hand which goes Troh-lo-lo,
In the left hand a bell which sounds Si-li-li,
And with dancing of the feet which stamps Chem-se-chem. From the east is unfurled a white flag. Invite the Prince to the religious path. Look mercifully upon my elder sister Kunzangmo. For it is the fate of the brother and sister to be without a mother.

Our most excellent Mother Drowazangmo, look mercifully upon the two, brother and sister," so pleading he cried piteously. The elder hunter grieving in his heart also let fall some extra tears, and spoke these words to the younger hunter,

"Oh young hunter listen here to me. Formerly there were two butchers one old and one young. They granted the freedom of living to the two royal children. The two fishermen likewise gave them their life. When the father and mother of the children were alive, None dared to walk in the shadow of their bodies. Now, where is the heart that dares kill? It will be better to grant these two children their life."
The younger hunter replied, "Listen yourself, elder brother. I, in this wheel of existence, will not take my own life. If you elder brother dare not cast them down, allow me to hurl them," he said.

The elder hunter answered, "Your own share is the Prince. Now if death come to me the life of the princess will be granted," so he released her.

Then the Princess going before the younger hunter and saluting, by prostration spoke these words, "Oh elder brother and younger hunter hear me. Now please grant life and do not hurl down the Prince. If the two, brother and sister, do not die but have a long life,

We will give you hunters many gifts," so saying she cried heartbreakingly. But he would not grant her request. Then the Prince spoke these words to his elder sister, "Oh, listen elder sister Kunzang. There is no hope of brother and sister meeting in this life.
Elder sister by not dying can make white the darkened country.
Whatever I do there is not any fate of my being freed.
There is no later meeting of brother and sister in this life.
Offer prayer that we meet later in the Eastern Heaven," so saying these words he naturally shed tears.
"Now being allowed to die, I am without sorrow, hurl me down," he said. The younger hunter in accordance with the thought of the Prince gathered him together in a heap in his arms and hurled him down the wooded mountain cliff. He flew like a bird into the airy space.

Now the Mother Drowazangmo from the Fairy Island, after spontaneously shedding tears, conceiving a kind of transformation, first changed into two vultures, father and mother. The Prince being taken upon the wings of the father vulture, did not so much as fall upon the rocks. The mother vulture said, "The Princess Kunzang has not come like this," having spoken, she vanished.

Thereupon, when he fell into the great lake by the force of the throw, the mother, changing into two great parent fishes, took the Prince on the fins of the father fish; and by moving in the water, cast him on the dry land without any injury to his life. The mother fish said, "The Princess Kunzang did not come likewise," so saying she disappeared. Now the Prince shivering on the shore of the lake did not know where to go. He sat crying, not perceiving any signs of a road.

Now from the country Pathomajan, the mother changing into a talking parrot, came like a friend walking. It spoke in these words. Photo No. 16.

"Oh beautiful boy that sits here,
In your own initial coming, where did you come from?
Where do you stay, the place that you will stay to-night?
What are the names of your parents called?
How many brothers and sisters of this life?" so it entreated.
To this entreaty the Prince spoke in these words,
"Parrot, are you gratified with me?"

15. Darkened means sinful and "to make white" is to convert the country to Buddhism.
I was not solely abandoned by humanity;
Secondly, I was born as the son of a King;
Thirdly, the She-devil came interrupting.
My Mother Drowazangmo vanished into the airy space.
My Father Kalawangpo was thrust into prison by the She-devil.
My elder sister is called Princess Kuntuzangmo by name.
My name is Kuntulehpa.
The She-devil entrusted butchers to kill the brother and sister.
The two butchers did not kill but granted us our life.
We, young in years, went to play in the garden.
The She-devil seeing us, delivered us into the hands of the fishermen.
The two fishermen led us to the shore of the lake.
Because of prayer, much sorrow was produced in the fishermen.
The brothers fishermen granted life to the two, brother and sister.
They went into the dense forest in Eastern India.
From the middle of the forest the ministers of the She-devil seized us.
She delivered us into the hands of the two wicked hunters.
The younger hunter hurled me from the wooded mountain cliff.
Not so much as striking on the rocks,
I was taken on the tops of the wings of a vulture from the airy space.
I, thereupon, fell into the great lake.
From within the great lake I was taken on the fins of a fish,
And cast out on the dry land with not so much as an injury to my life.
First, where I came from,
I came from the country of Mandrahgang.
Tonight, my abiding place, I will stay by the side of the great lake.
I have no food for my mouth and no clothes for my body.
I have no means whatever of knowing the course of the different roads.

Parrot, will you be a friend?" he said.

"Come follow after me," said the Parrot departing in the gait of a walking friend. The Prince thereupon followed after the parrot.

Now the parrot looking back beseeched the Prince in these words,

"My own country Pahmajan,
Adores the all Merciful God.1
And repeats the essential Six Syllables.2
The span of its strength being finished the kingly line is extinct, with no heir.

Now if you are made the King of Pahmajan, will it not be well?" he petitioned.

The Prince answered, "Will I be the coming King?"

Thereupon the parrot worshipped the four ends (directions) of the earth, bowing the head each time. Also, the Prince made similar obeisance. Then from the sky there came falling down together orange clothing, and a purple belt, and white leather boots and a square hat. Photo No. 17. The parrot placed the square hat upon the Prince's head, put the orange clothing upon the body of the Prince, tied the belt around his waist and put on his feet the white leather boots.

"Will I be the coming King of Pahmajan"? spoke the Prince to the parrot.

"It will be like that," answered the parrot politely.

Then the parrot in a walking gait as a friend quickly went to the side of a Brahman that was in deep meditation. He pleaded, "Your royal line is extinct, there being no heir. Three years ago a Prince received an incarnation of the All Merciful One. He is sitting in the shade of the sandalwood tree trunk. Inviting this person do you not think it well if he is installed as King of Pahmajan?" he requested.

The meditating Brahman highly pleased, placing his staff in his hand went to the country of Pahmajan, circled the city three times and said, "Our country Pahmajan through adoration of the All Merciful One received three years ago an incarnation of the All Merciful One. He sits in the shade of a sandalwood tree
trunk. To me,—a speaking parrot appeared as a prophet. If that one is invited to be King of Pahmajan the country's power and riches will be increased,” he announced.

All the people of the city of Pahmajan assembled together. Those who were satisfied with the extinction of the royal line spoke. "Meditating Brahman only to you has this appeared. We will kill you," and hastily sprang up to do it.

Others spoke up, "Do not do this but listen to the old man and we will look into the method of the winged bird. The speaking parrot prophet has appeared it is said." All of the people went to see and saw the Prince sitting in the shade of the sandalwood tree trunk. All were highly pleased.

Then, putting a fine saddle on the charger Ngangpasedan, with umbrellas, and standards and flags and canopies, together with different kinds of music, a procession, such as could not be comprehended with the mind, came from Pahmajan inviting him to the country of Pahmajan and installing him upon the golden throne. Photo No. 18. The country became greater and more prosperous than before.

In the meantime the Princess thought "that the Prince that is like me in heart, being thrown down the wooded mountain cliff of India, is gone—therefore I ought to kill myself.” So she made preparations to commit suicide. The elder hunter, who had given to her, her life, would not permit her to commit suicide. He carried the Princess Kuntuzangmo on his back. As he came down from the mountain top he thought, 'this is the accumulated fruit of all my evil deeds in a previous life. This time I was born in the body of an evil hunter. There is in this life accumulated sins. So much trouble has been given to me for the two, brother and sister. If I die, I will not go anywhere but into the indestructible hell. Therefore it were better that I die,' so he thought.

There he put down on the ground the Princess Kuntu-
zangmo. He himself had a short crooked sword a hand's breadth in length. As he was about to die by sticking it in his own body, the Princess reflected that, 'for the sake of me a girl like unto a bee, this person shall not cut off the life of a hero’. The soft silken hand of the Princess seizing the rough claw-like hand of the hunter, she cried, "Doing like a bee that kills itself in
the fire, it is your work that my life has not fallen, it is by me a woman that your life shall not fall. If you cut off your life by your own hand you will suffer like this for five hundred life years. Abandon the thought of your death,” she said.

Thereupon rising up quickly and shedding tears, he implored in these words,

“Oh, listen Princess Kunzang.
Do not stay here but go to Pahmajan.
From here if you cross one mountain,
There is the great nomadic tribe of Pahmajan.

There go begging food and drink,” so imploring, his own heart grieving, he left, departing to his own country.

Then the Princess departed and descended down from the mountainside. Before, the two brother fishermen had also led her over many hills and valleys. The officers of the Queen had, likewise led her over many hills and ravines. Furthermore, the two brother hunters had led her over many mountains and vales. Because of these (journeys) her feet were sore and she could not go but must be stranded on the mountain slope. Then a Daughter of the Gods appearing sucked at the knee and the foot-ache was healed.

Then the Princess thought, ‘the Prince of kindred heart was hurled on the side of this hill from the wooded mountain cliff. One is very certain to come across the body, is it not so? If not then there will be parts of the bones and hair,’ so she contemplated. Going down the side of the hill she went to the shore of the lake. There was no corpse of the Prince. There was nothing but many bones, black, white and shined, of all of the many great criminals who had been hurled down the cliff. Likewise, her idea that there were bones and hair of the Prince, was not true. Taking a little hair, a few bones and going to a meditating Brahman, she had made clay conical figures according to the number of years (in age) for the purpose of the Prince. Leaving these figures in a chorten, she circled it by prostrations many times.

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15A. That is he would be reborn and die a total of five hundred lives.
16. A chorten is a square-shaped pointed monument; the white chortens are erected over the bones of a saint; the black ones over a devil.
Now she stayed in a large nomad tent encampment of Pahmajan. Photo No. 19. There looking around she went to beg food and drink. She pleaded, "Please give a little life to me an evil beggar girl."

As a nomad was giving her food and drink in a time of her begging, a dog bit her foot from behind and she had to remain there for three months. Then at the first sign of healing, all of the nomads gave her vari-colored clothing that was an assembly of white, black and colored patches. Moreover, she was given a staff to guard against dogs, together with a bowl.

"Now, girl, you yourself having climbed a mountain from this place, where you arrive is the castle of the King of Pahmajan. Pahmajan is white in deeds of merit. Princess, you yourself go begging there," so saying he, also, showed her the way.

Then the Princess naturally weeping went before the door of the palace of Pahmajan. Looking up at the palace of the King and displaying a piercing, shrill voice, she cried in these words, "Oh, Sovereign King, think of me. Please give me, an evil beggar woman, food, riches, clothing, ornaments, and other things," she pleaded.

The Prince was at this time walking around on the top of the palace. The speech of the elder Princess was heard in the ear like the shooting of an arrow by a brave man. Thinking in his heart that it was like the voice of his elder sister, the Prince spoke thus to the minister Dawazangpo.

"Minister, go ask the beggar woman down there before the door of the palace, from what country she comes, what about her parents and brothers and so forth," so he said.

Then the minister going to the door of the palace said to the beggar woman,

"Beggar woman, altogether where do you come from, Secondly, where did you go to, And lastly where are you going now? How about your circle of relatives, parents, brothers and sisters, and so forth?

Do not conceal but declare the words of truth to me. The Sovereign King to him you must implore," so he said. The elder Princess supplicated thus,
“Oh, listen great minister.
My country is Mandrahgang.
The name of my father is Kalawangpo.
That person, the She-devil having thrust into prison, is gone.
The name of my mother is called Drowazangmo.
Having ascended to the heavenly space, that person is gone.
My younger brother is called the Prince.
That one, having been hurled down a cliff of a forested mountain, is not.
And my name is the Princess Kunzang.
Clothes for my body and food for my mouth, there is none.
Mighty minister contemplate in your heart,
And ask for gifts from the Great King,” so speaking she wept piteously and prostrated many times. Then the minister going into the palace told accurately all of the story of the older sister to the Prince. The Prince naturally shed tears.

“I also was first from the country of Mandrahgang.
This is likely my elder sister,” he said. Descending on the long steps and leaping over the short ones, he went before the door of the palace and saw that it was his elder sister. The two children, locked in each other's arms, fainted into unconsciousness.

Then the minister by offering sap of the sandalwood tree brought them back to consciousness. Thereupon the Princess Kuntuzangmo washed her body clean in a bathing pond; dressed in costly garments, silks and precious ornaments and rainbow colored clothing; and was invited into the palace where the Prince Kuntulehpa sat upon a golden throne; and the Princess Kuntuzangmo sat upon a turquoise throne. Sitting upon the golden throne and upon the turquoise throne the Kingdom of Pahmajan was guarded according to religion. All desires and possessions became greater than before, such as the mind could not conceive of.

Now, when a long time had not been reached,
In the country of Mandrahgang the She-devil Hajang,
By unfurling into the breeze a huge flag,
Sounding in an open space a large trumpet,
And beating from the top of the palace a big drum.
All of the ministers and subjects of Mandrahgang gathered together.

Then the officials and subjects implored in these words,
"Oh, listen Holy Queen, why is the flag that was not shown before, unfurled;
Why is the great drum unbeaten previously, beaten now;
Why is the huge trumpet that was not blown formerly, blown now?

What is the meaning of this widespread proclamation?
Where is the army of the enemy outside?
All of us subjects are increasing and prospering.
Now what is this?" they pleaded.

Now the She-devil Hajang spoke in these words,
"All Ministers, oh, listen here to me.
The two brother hunters who are committed to evil,
Did not hurl the two royal children,
From the top of the wooded mountain height.
Now they have received the kingly throne of Pahmajan.
As they are now, are we not able to reach them?
If the fire is not put out when small,
It may be able to consume as much as a mountain of grass.
A stream small in size if not stopped,
Swelling into a great size may be able to fill the country.
Tomorrow is one day and day after tomorrow is the second day.

When the white sun god of the third day rises,
The mighty army of Mandrahgang,
Will certainly attack on all sides of Pahmajan.
I, the She-devil will be the commander of this force.
These, you officers and subjects will prepare for the departure," so speaking the She-devil departed going into her own chambers.

Now, upon the rising of the white sun god on the third day, the powerful army gathered in the space of one call before the palace. Then, the Queen Hajang placing fine equipment on the black devil horse; putting a coat of mail with helmet on her body; taking an iron bow with iron arrows in her hand; mounting on the black devil horse; and showing her teeth in a grimace three times from the top of the horse, the She-devil
and ministers were highly pleased; but the religious officers were
grieved. There was no chance with the great power of the She-
devil.

Then, the She-devil leading the vanguard arrived yonder in
the lower end of Pahmajan. The whole country of Pahmajan
heard it. All of the officers and people were pressed down with
grief.

Then the minister Dawazangpo supplicated thus,  
"Oh listen Great King.
Do not be disturbed whatever about this.
You must not be steadfast in sorrow.
In meeting the face of the Black She-devil Warrior.
I, the minister, will be the commander.
With an army of thirty thousand men,
I, the minister, will go," so he pleaded.
Thereupon the Prince answered,
"Great Father Minister, listen to me.
Mother Gewipehmo, consider my plea.
Though I die, or though I live, I myself will go.
From the storeroom of the King,
Give me the ruby-studded armour of gold,
And the arrows of gold feathered with turquoise,
And the arrows of iron feathered with owl feathers (for
these had pointed copper heads).
If an evil sign appears they must be thrown.
All these please give to me.
Also, by all the Gods on high and by all the host of Mother
Goddesses,
The god-horse Ngangpaphursheh.
At this time today give them to me,
Make me commander of the thirty thousand soldiers.
Today, I, the King, will be the soldiers' aid.
Minister, your discipline is without power.
The She-devil being the chief of all the She-devil tribe,
The time of cutting off the heart veins has come.
Likewise, if I today do not overcome the She-devil,
All the Kingdoms of the World are in danger of being de-
troyed by the She-devil," he said.

Then, from the mouth of the Minister father,
“Son, in the time of youth you are intrepid,” he replied. He was highly pleased.

Then the Prince, dressing his body in armour, and grasping the iron bow and the iron arrows in his hand, rode on the royal horse, Ngangpaphursheh. Being leader of the thirty thousand soldiers he led the division down yonder to the lower end of Pahmajan. The She-devil Hajang, as soon as she saw the Prince, kindling anger like a fire from the top of her horse and laying hold of her bow, spoke these words.

“Evil man, Prince, listen here to me.

Man, your exhausted life has arrived at the door of the cannibal demons.

You Worm, your spent life has arrived at the hill of the ants.

Today, on the whole face of this day,
If I cannot eat your warm heart blood,
May all the religious guardians of this country seize me,” so saying; and with her upper teeth showing farther down than the lower ones and her lower teeth bristling like arrows in front of the upper ones, she came speedily in an instant.

The Prince naturally apprehensive spoke this song of prayer,
“Together with the kings and princes that sit in the Ten Directions of the earth,\textsuperscript{16A}
Pray for remembrance by the Five important Fairy Tribes.\textsuperscript{8}
Today be my reinforcement in this last resort.
I, today come to conquer the She-devil.
The top of the bow is dedicated to the higher gods.
The bottom of the bow is dedicated to the lower spirits.
The middle of the bow is bent by the Three Gods.\textsuperscript{12A}
This arrow that I hold in my hand,
The gods above do not hurl it, those gods reside in space;
The lower spirits do not hurl it, those spirit faces dwell in the sea;
The middle demons do not cast it, they live in the demon regions.

\textsuperscript{16A}. The Ten Directions are north, northeast, east, southeast, south, southwest, west, northwest; the zenith and the nadir.
Let the soldier gods of the gods above, come today in a great host.
Let the demon warriors of the middle demons come this day in force.
Let the spirit troops of the lower spirits come today in an army.
May the Three Gods guide the arrow point," so saying the Prince shot an arrow.

The iron arrow striking near the heart of the She-devil, she fell headlong from the horse's back. Photo No. 20. Then all the soldiers of Mandrahgang knowing that it was the King's son, came prostrating many times before the Prince, offering their iron bows and arrows as presents in obeisance. They prostrated on the ground many times.

Then the Prince dismounting from the god-horse Ngang-paphursheh and pointing the iron bow at the heart of the She-devil, spoke these words,

"Oh, listen She-devil Hajang, do you know, or not know, who struck you?
If you know me, I am the Prince Kuntulehpa.
If you do not know me, I am the King of Pahmajan," so he spoke.
The woman thereupon making her mouth lovely entreated in these words,

"Oh, Prince and King, think of me,
That you were Buddha I did not know.
Now that you yourself are truly Buddha,
For this one time I beg you to grant me my life.
I will be as your mother.
You will be as my son.
We two taking the manner of mother and son,
May keep the crown of Mandrahgang.
The elder sister Kuntuzangmo can take the crown of Pahmajan.
The kingly succession can therefore be kept intact.
This day please give me my life," so she pleaded.
The Prince answered in these words,
"Oh, listen She-devil Hajang.
My Great Mother Drowazangmo,
Who, having quickly vanished into the airy space, is gone. At the time of suckling milk the brother and sister were left.

My Great Father Kalawangpo,
You requested to take poison food and crazy water.
You thrust him who is not a criminal into a dark prison,
If one thinks of these where will your life be granted?
First, the two, brother and sister were delivered into the hands of the butchers.
Secondly, they were handed over into the clutches of the fishermen.
Thirdly, the two children were given into the claws of the hunters.
The younger hunter hurled me down the wooded mountain cliff.
Remembering these things, where will your life be granted?
Now that the enemy has come into my hands,
Where is it possible to give you your life?" so he replied. Then the Prince from four sides hurled arrows, swords and spears three times into the dying body of the She-devil. Striking like falling rain, the She-devil was killed. The carcass of the She-devil was buried in a grave below nine ordinary depths of dirt. On the top of this a black shorten was raised.
And he spoke in these words,
Not until the religion of the Teacher (Guatama) is completed.

Will the religion of the Black Devil decrease. When all of these devilish races are crushed,
Then all living beings will dwell in peace
On the north in the Kingdom of Snow (Tibet),
While I have the body of the King,
Let the religion of Buddha spread," so he declared.

There was made a great army entertainment for all the soldiers of Mandrahgang. Now when Pahmajan heard the news that the She-devil was killed, the officers and people were greatly delighted, and a great pleasure festival was held. Then the

17. The religion of the Black Devil is the Bon religion which preceded Buddhism in Tibet.
Prince spoke these words.

"I will not stay here but go to Mandrahgang. My Great Father Kalawangpo, the She-devil Hajang has thrust into a dark prison. With this idea I will go into Mandrahgang," and he therefore said, "Minister Dawazangpo, at this very time throw the saddle on the godhorse, Ngangpaphursheh."

The minister Dawazangpo as the chief, spoke. "Prepare up to fifteen hundred servants who will go into Mandrahgang, and carry three bags of life-giving medicine."

Going into the country of Mandrahgang, they went to the door of the palace and seizing the servant woman, Zermarago, banished her into a place where there were no people. Then going into the palace, within the top prison that was opened, sat the Great Father King dazed, his body all bones and about dead. As he saw the face of his father, the Prince fainted into unconsciousness.

Then after having recovered consciousness, and taking hold of the body of his father, he spoke these words of sorrow, "Great Father King so this kind of trouble has come to you. This retribution is from the evil She-devil Hajang. Who else would dare to inflict punishment of this kind? Not having seen the face of my father these many years, therefore, father speak to me," so he pleaded. The father, not hearing, looked, staring from behind his bones; but he could not speak.

After that the Prince, going into the treasury of the King, took milk of a white yak cow. Putting in that a dose of life resurrecting medicine, he offered it to the mouth of the father. By rubbing it once on the body, the body of the father found warmth. Again putting a dose in the mouth and once more rubbing it on the body, the father was just able to speak.

Then the father spoke these words,

"The male person who is by my side today,
Are you Kuntulehpa that is like me in heart?
We three, father and children, in our trouble,
Have had misfortune from the She-devil.
Yesterday or day before yesterday,
The She-devil, officers and people went to war.
Now the She-devil is about to arrive.
Do not stay here but flee into Pahmajan."
If you loiter here the She-devil will devour you," so he said.

Thereupon the Prince answered,
"Oh, Great Father, listen here to me.
The soldiers of the She-devil came to Pahmajan.
The army of the Pahmajan King cut off the enemy life and enemy heart of the She-devil.
She is finished, and then I came here.
Great Father King, please come into your rooms," so he beseeched.

The father and son remained as much as three months sitting on the golden throne.
Then the ministers, Dzehdan and Drinadzin, and all of the other officials gathering together and bowing down before the Prince pleaded in these words.
"Oh, father and children, all three, give us your thought.
All of us officials and subjects fled into the power of the She-devil Hajang.
We have given some weariness to you three.
The Great Father King without authority was thrust into prison.
Many methods of killing the royal children were, also, devised.
Now without harming us you raise us from the borders of night.
First, when the two royal children were in the dense forest.
We ministers seized them by fraud.
Now all the resources have been taken from the King's treasury.

Wealth and riches whatever we have, are given to you," so they pleaded. All the officials presented gold coins, and others silver coins, with elephants and horses and buffalos and other things which the mind cannot conceive of.

Then the King spoke,
"All of my officials, listen here.
Now let us not think of what was done in a former period,
And of any retribution from falling into the counselling power of the evil She-devil,
Else, will not all that be distorted in our heart.
Hereafter, all of you must not do deeds of evil. Abandon the Ten Sins and keep the Ten Holy Virtues.  
Reflect on the All Merciful Tutelary Godhead. Repeat the Six Syllables, the essence of religion,” so he charged them.

The King also ordered, “For my thanks, lead both the two younger and older butchers and older and younger fishermen here at once.”

An officer quickly departed. Immediately calling all these four they were placed before the King. The gold that was given by all the officers and also all that given by others and likewise some from the treasury of the King, gold and silver and precious things, which could not be conceived of by the mind, were taken out. Grain from the Treasury such a quantity, as the mind could not think of, was ordered taken out.

He (the King) spoke these words, “My thanks, elder and younger butchers, elder and younger fishermen, listen to me.

You two butchers will be officers among the ministers of Mandrahgang.

You two fishermen will be officers among the ministers of Pahmajan,” so saying he commanded that this be proclaimed.

After that, the Prince said that he would go to Pahmajan. The Father and Prince went together with five hundred attendants. Arriving in the country of Pahmajan, they had a great pleasure festival for three months. Photo No. 21. Henceforth the King and ministers and all the subjects in a magnificence of pleasure and peace, dwelt in the richness of the nine desires.

Good luck. Your pleasant Presence.

Translated by Marion H. Duncan.

Batang, Hsikang, China.
Photo No. 7
King Kalawangpo and his Queen Drowazangmo with the Princess and Prince in days of happiness.

Photo No. 8
The evil Queen or She-devil Hajang on right confers with her servant Zermargao.
Photo No. 9
Drowazangmo prepares to fly away from her children to the land of the fairies.

Photo No. 10
 Poisoned whiskey or crazy water is offered to King Kalawangpo by adherents of the She-devil Hajang.
Photo No. 11
The two butchers prepare to go to kill the Prince and Princess for She-devil Hajang.

Photo No. 12
The two fishermen lead the Prince and Princess by a rope to throw them into the lake.
Photo No. 13
The mother Drowazangmo, in the form of a monkey, succors the Prince and Princess.

Photo No. 14
The She-devil Hajang, on chair, spies the Prince and Princess in the forest and sends the Ministers, leaving at left, to seize them.
Photo No. 15
The two Ministers, after binding the Prince and Princess with a long rope, are leading them into the city to the court of the She-devil Hajang.

Photo No. 16
The mother Drowazangmo in the form of a parrot comes to aid the homeless Prince.
Photo No. 17
Fairies bring royal garments to clothe properly the Prince as the new King of Pahmajan.

Photo No. 18
Preparing the Prince for his installation upon the golden throne of Pahmajan.
Photo No. 19

Nomad encampment where the Princess stayed during her wanderings after being separated from the Prince.

Photo No. 20

The She-devil Queen Hajang is being killed by the Prince in his new position as King of Pahmajan.
Photo No. 21
The Father King Kalawangpo with his son the Prince now King of Pahmajan and the Princess Kuntuzangmo engage in a great pleasure festival of rejoicing.
Pictures for Part 5 Songtsan Gampo.

Photo No. 22
The Dance of the Minister of the King of India in white turban when he was presented to the Chinese Emperor as the Ministers gathered to obtain the Chinese Princess as wife for their respective Kings.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Tibetan Name</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beshe Kama</td>
<td>Be-ce-rka-ma</td>
<td>A skilled craftsman in the making of images and their appurtenances. Taken to Lhasa by the Chinese Princess.</td>
</tr>
<tr>
<td>2</td>
<td>Bheta Hor</td>
<td>Bhe-ta-hor</td>
<td>Probably a Turki or a Mongol country north of Tibet.</td>
</tr>
<tr>
<td>3</td>
<td>Chenrezi (Jyan-rezhizh)</td>
<td>Spyan-ras-gzigs</td>
<td>The Tibetan name for Avalokita or the God of Mercy and considered to be incarnate in the Dalai Lamas.</td>
</tr>
<tr>
<td>4</td>
<td>Dahjiyor Rinchen</td>
<td>Dal-hbyor-rinchen</td>
<td>No other information could be found regarding this reference but it is used as a typical monastery.</td>
</tr>
<tr>
<td>5</td>
<td>Dewalha</td>
<td>Bde-wa-lha</td>
<td>The King of Nepal whose daughter married King Songtsan Gampo.</td>
</tr>
<tr>
<td>6</td>
<td>Drahla Beuh</td>
<td>Brag-lha-behu</td>
<td>The plain where Gar and the Chinese Princess were welcomed as they approached Lhasa.</td>
</tr>
<tr>
<td>7</td>
<td>Drolma (Drohama)</td>
<td>Sgrol-ma</td>
<td>The deliverer from the cycle of transmigration and consort of Avalokita.</td>
</tr>
<tr>
<td>8</td>
<td>Dru</td>
<td>Gru</td>
<td>A variety of fine turquoise.</td>
</tr>
<tr>
<td>9</td>
<td>Gahdan Pende Ling</td>
<td>Dgah-ldan-phben-bde-glin</td>
<td>The larger of the two monasteries now existing at Batang.</td>
</tr>
</tbody>
</table>
10. Garwa Dongtsan or Gar Mgar-wa-gdon-btsan The famous Minister known generally as Gar who escorted both the Chinese and the Nepalese Princesses to Tibet.

11. Gesar Gesar A powerful King who ruled in Shensi and was deified as the God of War.

12. Gongri Sgoṅ-ri A district of Tibet lying to the southeast of Lhasa and famous for its mules.


14. Jholah Jo-lag A Minister of Tibet in the party which welcomed Gar home from China.

15. Jhowo Jo-wo The idol of Gautama Buddha taken by the Chinese Princess to Lhasa.


18. Kehmo Dzangtree Skal-mo-hdsans-hphrul The landlady and also the mistress of Gar the Tibetan Minister during his sojourn in the Chinese capital.
19. Kongjho *Kon-jo* 買: The Tibetan name for the Chinese Princess who became the wife of King Songtsan Gampo.

20. Lhawang Jyahjyin *Lha-dwan-rgyal-sbyin* ལྷ་དབྱངས་རྒྱལ་བིན The Buddhist priest taken by the Chinese Princess to Lhasa to perform the proper religious rites.

21. Liyjyin *Li-sbyin* རྒྱལ་བིན The Brahman who taught the Tibetan Minister Sambhodra and aided him in creating the Tibetan alphabet.

22. Magadha  *Ma-ga-dha* གདེན་དཀར A country of India including present day Behar, Benares, etc.

23. Manasarovara (Madreh) *Ma-dros* གནམ་སྡོད A group of sacred lakes in western Tibet which are the source of the Brahmaputra.

24. Mijoh Dojhe *Mi-bskyod-rdo-rje* རྟེ་ The image of Akshobhya Buddha which was taken to Tibet by the Nepalese Princess.


26. Nammahme *Rnam-mad-me* རྣམ་མད་མེ Tibetan name for ancient Indian letters not otherwise identified.

27. Nyetu Tsangeh *Ne-btu-rtsa-lnas* ཉེ་བུ་རྒྱས། A pretty woman who adorned herself to greet Gar and the Chinese Princess when they arrived from China.

29. Pakari

Pa-kā-ri

Probably this refers to the ancient Prakrit letters.

30. Persia
(Tahzih)

Stag-gzig

The country of Persia.

31. Sambhodra

Sam-bho-ta

The Minister sent to India to study for the purpose of creating a Tibetan alphabet.

32. Shah
(Shor)

Çor

The title of the ruler of Persia.

33. Shajyamuni

Ça-ky-a-mu-ni

Transcription in Tibetan of one of Gautama Buddha's names.

34. Songtsan Gampo

Sroñ-btsan-gam-po

The King of Tibet born about 617 A.D. and death estimated up to eighty-two years later. For him Gar went to Nepal and China.

35. Sumtsan Tabu

Sum-btsan-lta-bu

The mansion in Lhasa where King Songtsan sat with his Chinese Princess as Queen.

36. Ta

Ta ṭ

Used as a pattern for all peaks, nothing further could be found out about it.

37. Thangjhung or Thangthejhung

Thaṅ-the-jun

The Emperor of China in Tibetan transcription to whom Gar applied for the Chinese Princess to be the wife of Songtsan Gampo.

38. Thongwa Tsamjyi Dondan

Mthoṅ-wa-rtsam-gyi-don-idan

The image of her Tutelary Deity taken to Tibet by the Nepalese Princess.
39. Thonmi Thon-mi ཐོན་མི See Sambhodra above. The full name of this Minister was Thonmi Sambhodra but he was known by either part of his full name.

40. Tritsun Khri-bsun མི་འབྲོིན་ The Tibetan name for the Nepalese Princess who became the wife of King Songtsan Gampo.

41. Yidah Yi-dwags ཨི་དབང་ Goblins with tiny throats and huge stomachs so that their thirst and hunger are never satisfied.

42. Yu (Yee) Dwu ཅུ The central province of Tibet in which Lhasa is located and sometimes spelled U or Wu, etc.

43. Zhejhga Shal-sja གཟེལ་སྤྱི་ Nothing more is known of this mountain except its use as a pattern for all mountains.

44. Zhehreh Shal-ras གཟེལ་རི་ This glacier peak is used as an example for others of its type.

45. Zhidah Gshi-bdag གཟི་བདག Local deities who, lest they be offended and send calamities upon the locality, are appeased by offerings and festival dances.
PART FIVE

THE HISTORICAL DRAMA OF SONGTSAN GAMPO

The biography of the Chinese and Nepalese wives collected from chapters on the life of the incarnated King Songtsan.1

Beginning Welcome!

The Dramatic Play of the illusive body of the All Victorious Compassionate One 2 who is accompanied by the rayed light of his most excellent body, and is the lotus blossom that converts one to good fortune.3

Salutations (prostrations) 4 to the jewel of the most exalted heavens.2

The wisdom of the Victorious One 2 of the Three Ages 5 has not been abandoned.

The youths of the hair knots 6 are united into one group. Perfections are enumerated.

Many precious marks and signs are noted. Reverence to the Noble Musical Body 2 who removes the ignorance of all Beings.

All Beings on that account forever seek protection. Some lay hold on (worship) all mild and wrathful Gods.

1. King Songtsan Gampo was later declared to be an incarnation of Avalokita or Chenrezi the Tibetan God of Mercy.

2. This name and others of like praise indicated by the number 2 may refer to Gautama Buddha.

3. The lotus blossom as the symbol of purity is applied to Gautama who was alleged to be stainless and pure.

4. Salutations usually mean "prostrations upon the ground".

5. Three Ages are the Past, Present and Future.

6. Dressing the hair in a peculiar rolled knot is the privilege of nobility in Tibet.
Living Beings are purified after having exhausted the birth cycle requirements.\(^7\)

Glory to the most exalted Drolma.\(^8\)

Let one be victorious (over enemies) in the realm of the lower holy places;
By the beautiful light of perfected meditation.
Desire to be like the body of the rainbow;
In the realm of the great northern plains of the Land of Snow.\(^9\)

May there be a realization of victory like that of the hermit
With the smiling face that understands everything.
The Bodhisattvas\(^10\) have been cleansed of all defilement
Which is a cause of smiling (being pleased) by those who have passed beyond\(^11\), so this is courteously declared.

For those districts, of the Land of Snow, which border the bad lands of the vicious hobgoblins, will not be converted at all in the Three Ages\(^5\) of the Cleansed Victorious One\(^2\), but will be in the realm of conversion by Chenrezi (Jyanrehzih) in the future.\(^12\) For all Beings depend on the instruction that will be possessed in the soul of a Bodhisattva as Chenrezi who knows in what time to descend that all Beings of the Land of Snow might be converted. From his left eye some of his light rays went into China; and the remaining rays from some white ones went into Tibet where they were called the incarnated religious\(^13\) King Songtsan Gampo. He was a Priest who dispelled the darkness of the world\(^14\); a King who increased the cycle of the Three Reverences\(^15\); in whom was displayed those things which are necessary for discipline; with a form of physical perfection

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7. The round of rebirths caused by Karma.
8. Drolma (Drohma) is the goddess who cuts off rebirth.
9. An epithet of Tibet; the great northern plains are empty of people and the rainbow is illusive so all is void and illusion.
10. Saints who delay becoming a Buddha in order to help mankind.
11. Those who have attained Nirvana or salvation.
12. Chenrezi or the God of Mercy will aid all mankind to attain salvation.
13. Religious means one who rules according to Buddhist laws and belief.
14. Actually only Tibet, here loosely called the world, into which King Songtsan introduced Buddhism and learning.
15. To the Teacher, to the High Priest, and to Superiors.
which the mind cannot conceive; who was welcomed into what is the unrivaled Three Realms.  

Then there was spoken these words by the incarnated religious King called Songtsan Gampo.  
“In the Three Ages among the body of the Religious Beings who have passed on
Is the God of Mercy, who, for the salvation of the Six Classes of Beings, Has received eleven heads which encompasses as much as the heavens.
Prostrations to the shining God of Immeasurable Light,” so he said.

The incarnated religious King Songtsan Gampo contemplated in his own mind, ‘I think of drawing up laws according to the Ten Virtues and to issue moral laws by the means of writing. I think I must send the Minister Sambhodra to learn letters in India’. So he uttered these words to the Minister.

“To here give ear, Minister Sambhodra,
Without flinching let your ears listen to me.
Allowed in the holy kingly places of this righteous realm are our own race;
Yet equal with the Gods in the perfect practise of physical desires,
And the pleasant meditation that breaks to pieces one’s own Karma.”

16. Above, Below and on the Earth.
17. Chenrezì is given, in representations of him in sculptures and paintings, from one to eleven heads and from four to one thousand arms. The Six Classes of Beings are:—Gods, Titans, Man, Beasts, Tantalized Ghosts, and Hell Beings.
18. The Tibetan name is Odpagmed (Ohpahmeh).
19. The Ten Virtues are the counterpart of the Ten Commandments and are:—not taking life; not to take what is not given; to observe purity of morals; to speak the truth; to speak gently and politely; not to break a promise; not to speak slander; not to covet another’s property; not to do mischief or think of doing mischief to others; and lastly to regard the purest doctrine.
20. India as the home of Gautama Buddha is a religious and holy land to Tibetans.
21. Karma is the inherited sins and merits as well as one’s own acts both good and bad which are carried forward by one through birth and rebirth until the cycle ceases.
For the misfortune of being without book learning, laws and religion.
You must be wise in all sciences pertaining to the mind.
Good will follow the habit of drinking in the nectar of holy religion 22.
Carrying a large supply of gold and many kinds of precious stones.
Go to learn letters in the land of India,” so he spoke.
The Minister having received the needful things to go, spoke respectfully in these words to the King.
“If our powerful King says to go,
Ah! then may I go accordingly to be instructed;
And for this holy, good nation, that it may conquer in profound scholarship.
My thought craves for your affections in this difficult task,”
so he entreated.
Carrying gold and many kinds of precious things, the Minister, also taking other necessary articles, departed to the southern parts of India.
Afterwards in the southern areas of India he was welcomed by a Brahman 23 called Li-ji-in skilful in all innate forces and religious teachings, and able to obtain great power through exorcism. After many prostrations to and circumambulations around the Brahman, he spoke respectfully thus;
Possessing all accomplishments, born in the class of Buddhas,
Having the magical power that reaches into utilizing the value of former lives,
Having become perfected in the voices of prophetic learning;
Oh! Great Brahman, perfected in wisdom and comprehender of science,
A little while, I pray, listen and consider me.
I am a Minister of irreligious Tibet 24,

22. This means to obtain a proper knowledge of Buddhism. Here and elsewhere in the text the term “holy religion” refers to the Buddhism of India and Tibet.
23. One who knows Brahma, that is a possessor of divine knowledge.
24. The term ‘irreligious’ and later also ‘heresy’ means where Buddhism has not been accepted.
By the great compassion of my King;  
Protecting the Kingdom since the age of thirteen years  
When he was placed on the precious golden throne.  
He thought that he must draw up laws in accord with the  
sublime Ten Virtues 19.  
In my country there is no knowledge of letters.  
To me were issued instructions that I be sent to great India.  
I was dispatched to learn letters in your presence.  
Wise Man, all of your sounds and letters  
Without exception, this one thing please grant to me," so  
he entreated and offered all the gold in his hand. The Brahman  
received the gold into his own hand and spoke thus to the  
Minister.  
"By uttering thoughts unspeakable one can attain perfect  
spiritual wisdom.  
No cycle of births and no emancipation is the basic nature  
of heaven.  
Each one in the sphere of practising the most precious  
knowledge  
Must prostrate to the Queen Mother 25 who is victorious in  
the Three Ages 5.  
Son of rank belonging to the age of miserable heresy 24,  
He of the ministerial rank who is called Thonmi 26,  
The Two Truths 27 comprehend all thought for you great  
Minister,  
The sounds of letters, and agreeable speech, and so forth,  
And other marvelous qualities are for all time.  
You, possessing wisdom, should be my teacher.  
In the realm of your bordering Tibet,  
If you desire to practise my methods  
For all beings; in the grammar and logic of words,  
Be satisfied by the different instructions in usage and arrange-  
ment," so he declared; and leading him into his own luxurious  
palace he lit the lamp of wisdom, classifying skilfully the language

25. Probably and usually refers to Drolma the goddess who saves  
from transmigratory existence.  
26. The full name of the Minister was Thonmi Sambhodra and  
he is sometimes referred to by either one of these names.
of the Minister according to the relationship of his own printed letters. The Brahman spoke accordingly to the Minister.

(An Acrostic Poem) "I am the Brahman who understands the knowledge of the essence of all things with their beginnings. For Thonmi, the Minister of the Land of Snow 9
Is set forth the hidden essence of Buddha, the religion of rare holiness.
I, as a blessing to you, bring it to your mind.
In this universal natural state of the cycle of the Five Elements 29,
(I am) asserting, more or less, without confidence in any conclusion on the matter;
As the foreign trader who stocks tea and beer and what is desired;
Or like the little fish seizing the hook to his death.
To the Rarest Gods who are superior to the Ta Peak and the like 30,
Not dwelling without knowledge, offer prayers from the heart.
Now when you get into power practise god-religion;
When young and old come to their death, you must not grieve;
Without holy purpose yet arriving at the monastery of Dehjyor Rinchen 31;
And becoming wealthy by means of the Seven Precious Patrimonies 32.
One cleanses the cow’s grain by polluting the ford of the river 33

27. Ordinary Truth concerning all phenomena, and Sublime Truth.
28. In a Buddhist sense "of the non-existence of all things".
29. Probably refers to the five enemies of earth, water, fire, air and ether.
30. Peaks are the abode of divinity and Ta Peak here represents them.
31. Dehjyor Rinchen is also representative of any monastery.
32. In reality Six as the Tibetans sometimes count the “whole number” as one, as they do here which makes Seven. They are:—the precious wheel, the precious elephant, the precious gem, precious wife, the precious minister and the precious general.
33. Grain and other foods are washed in the river to cleanse it before using it either for animals or human beings.
And desires to change the mother tongue like one does the complexion.

The body changes like the dew on the tip of the grass,
Or like the watery foam of the youthful eye suffering in the heat 34.

Have trust in holy religion as sweethearts do in their innermost hearts.

The sly mouse-hare pursues the vanishing water,
The cripple walks in the torturing misery of his karma 21
Circling around in this life without food, not seeking anything else.

Ah! with two minds (doubt) practising religion among a host of stars 35.

Conspicuous like the sun and moon are those who think of having power.
If the soul is not hindered as if by an enclosed wall
This life will be irrational changing like a dream.
The hunter 36 in abandoning religion counted the cost of departing from it.

But does he not remember the rocky road of the earth-crowned Lord of the Dead?
And of not leaving the eighteen conditions 37 of humanity (each of) which is like a pretty flower.
A mother possessed of religion and piety is a great marvel.”

34. Temporary and evanescent as dew and watery foam. Such is the nature of all life and of all things desired by the heart.

35. Astrological calculations are an important part of priestly activities.

36. Hunters are considered sinners from the nature of their occupation and their calling is not an honored one.

37. In reality the eighteen conditions of humanity are composed of the eight states of Beings who are happy and at ease such as:—the religious person, the fully developed person in body and mind, the Buddhist, a god, an antagonist of the gods, an enlightened man, those not born in space, and those not born in any animated nature outside humanity; and the ten good things:—born as a human being, born in central Tibet, having perfect health, freedom from doing evil, faith in Holy Religion or Buddhism, the advent of a Buddha, the preaching of Buddhism, the continuance of Buddhism, being a believer in Buddhism, and lastly, a financial supporter of Buddhism.
The Nagari characters,\textsuperscript{38} and the Pakari characters \textsuperscript{39}, and
the Nammahme characters \textsuperscript{40} and the like, although there were
many, few were classified. Written Sanskrit is established on a
base of fifty letters, and written Tibetan on a base of thirty
letters after harmonizing them wisely in a grammatical construc-
tion.

Then the Minister deciding that the time approached for his
setting out for Tibet, spoke respectfully in these following words
to the Brahman.

"Good in heart Prince of enduring victory,\textsuperscript{41}
Wondrous thanks, great compassionate One,
(You are) wise in speech, well-born, once purified and
sincere in deeds,
The discerner of beginnings, the fire that purifies the world,
The undefiled type, whose deeds lighten the road of the gods,
Having knowledge concerning practical mysticism pointing
clearly as the top point of the chorten \textsuperscript{42},
(You are) my unseen soul, undefiled as the lotus reed,
The spreading leafed branch which knows all the phases of
its class.

Opening like a flower the virtues of learning,
Producing the ripened fruit of language and letters.
I am the Minister who pays my respects to you—Perfected
Wisdom.
The religion of incarnation in all circles of kings, ministers
and subjects
Will be spread by the good usages of language and letters.
This is the verdict in my heart, Oh Great Brahman."
So speaking politely and touching the foot of the great

\begin{itemize}
\item\textsuperscript{38} The Nagari is a well-known form of Sanskrit character.
\item\textsuperscript{39} Pakari is probably the Prakrit an ancient dialect.
\item\textsuperscript{40} I have no clue to this character.
\item\textsuperscript{41} These following ten lines are compliments paid to the Brahman
by Thonmi who is using the common usage in addressing a superior or
in addressing others when a request is made or gratitude expressed.
\item\textsuperscript{42} A chorten is a relic monument whose parts represent the five
elements of earth, water, fire, air and ether expressed in the chorten
by the square base, the rounded upper story, the ringed spiral, the crescent
and the ball shaped spike respectively.
\end{itemize}
Brahman with his head, and also offering prayers without end, he departed into Tibet.

Arriving in Tibet the King went to meet him and held a festival whose glories the mind cannot conceive. All of the other ministers were filled with all kinds of envy; the Minister knowing this and thinking of the pride of his ministerial friends announced in this manner.

"It was by your kindness, Religious Ministers,
That I was able to go the narrow trails to India when transport was difficult;
And so my constitution bore the hardships of the great heat and cold.
Without a guide the wise Brahman gave me the method 43.
The knowledge of all these things was not my learning previously.
The gifts of you, most excellent Minister Friends, were they not as important as I?
To yourselves and all the people of the Land of Snow,
This morning does not Thonmi give the utmost thanks!"
So he asserted and thereupon all the other ministers did away with their jealousies. The King beat the great drum of sacred custom and gloriously practised the Five Sensual Pleasures 44 together with proclaiming kingly laws of the Ten Virtues 19. In this very kingdom of the Land of Snow the laws of the Ten Virtues spread over the valleys of this Glacier Country 45 like the sun and the moon on its surface.

At that time the Minister Garwa was being welcomed as a guest and thereupon the incarnated religious King Songtsan Gampo thought in his heart that in this my country the Land of Snow there should be spreading the religion of the Great Vehicle 46.

By the useful thought of the body of the Great Victorious

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43. For the creation of the Tibetan Alphabet which was the purpose of Thonmi's trip to India.
44. Those arising from the Five Objects of Sense, viz—sight, hearing, smell, touch, and feeling.
45. Glacier Country is another epithet of Tibet.
46. The Great Vehicle is Mahayana Buddhism in contrast to the Little Vehicle known as Hinayana Buddhism.
One and by the offering of prayer to the Self-evolved One of Sandalwood, one part out of the residue of Light from the White Heart went to the east; another part went to the west. Regarding this last part, the daughter of Dewalha the Nepalese King in the west, was the Princess Tritsun possessing a ruddy complexion with a white body; her breath was scented like the true sandalwood and, in learning, she was wise in all religious attachments. By inviting her she would bring with her the Buddha image Mijyoh Dojhe. In the east the daughter of China’s ruler Princess Kongjho had a ruddy complexion with a greenish body; her breath was sweet-scented like the green lotus plant; she was wise in many sciences; and from there she would bring to Tibet the image of the Lord Shajyamuni.

Then he (the King) stated to the Minister of War, Garwa Dongtsan,

"Listen here all of you ministers rendering good service
Lend not your ears to others but listen to me.
Yesterday we ourselves (saw) in a dream while sleeping,
In the west the beautiful daughter of Nepal’s Lord,
In the east the other handsome daughter of China’s Lord,
Now why should such a dream go into my being,” so he announced.

From the Minister Garwa Dongtsan these words were spoken politely to the King.

“The King that is able to alter the cycle of kindly succession
The Buddha of the glorious age of vision
In whom whatever (laws) is gathered together there is discipline,
Prostrations to the reverend Chenrezi
Together with the Kings of the Ten Directions

47. These are epithets of Gautama Buddha.
48. This image of Akshobhya Buddha brought to Lhasa by the Nepalese Princess is still kept in the Ramoche Temple there.
49. The Chinese Princess was deified as the white incarnation of Drolma and the Nepalese Princess as the green incarnation of Drolma which are the reverse of the colors here.
50. This figure still resides in the great temple of Jhowo in Lhasa.
51. The Kings of the regular directions as East, Northeast, etc., and of the Nadir and the Zenith.
Prostrations to the Thirtyfive Gods.\textsuperscript{52}
And Oh! great incarnated religious King!
Please listen to me the Minister Gar.
The two princesses that appeared in the dream of the King
Would mean an invitation according to us ministers.
From the inward heart of the great Peaceful Entity
There will be no other dream of revelation," so it was said respectfully by the Minister Gar.

"You are manifestly the greatest councillor among all my ministers since I have been established in the kingly seat after having reached my majority at the age of sixteen years", replied (the King).

All were agreed in saying that the two,—the daughter of the Nepalese King and the daughter of the Chinese Emperor should be invited. The Minister Garwa going before the King petitioned in these words.

"Man of Power, great King, please listen to me,
Now attend with your ears to Minister Gar.
To extend the invitation to the daughter of the Nepalese King,
Please give the command to me a man of authority," so he politely requested and the King replied thus.

"Wise in all the scientific works of the world
Now listen with your ears all of you ministers.
What I have considered is to be painted in your mind.
To these words I do not permit any disagreements,
The Princess Tritsun in consequence of developed karma\textsuperscript{21}
To confer upon her an invitation to Tibet would be very wondrous.
The fortune of Nepal's Lord is also very great.
Take the national flag and five gold coins,
And a precious turquoise head ornament for a headdress
With an arrangement of many kinds of precious stones of pearls, rubys and emeralds.

\textsuperscript{52} These are probably the thirty-five Buddhas of Confession who are invoked in the so-called Confession of Sins. These are imaginary Tathagatas evolved by giving different colors to the Buddhas in the five elementary sitting attitudes.
This precious thing will indeed cure the Terai mountain fever.\footnote{A fever called Terai fever is experienced by those who travel in the Terai area on the confines of the Himalayas.}
One must present the princess a gift of this value.
In the driftwood of words that is spoken by their King
For reply deliver each time a golden bee.
My commands are to be considered as the voice of thunder.\footnote{That is—fierce and overpowering.}
The Nepalese Lord may be difficult to cultivate, like an ash-heap in the raising of a crop.
Therefore if first he will not give the Princess to Tibet,
My body will incarnate into five thousand \footnote{That is—he will raise an army of five thousand men.}
Which immediately will be gathered into a force
For such a thing as this the mind will not need to see (the end)\", so he spoke.
Besides the five golden coins and the decorated headdress \footnote{Some headdresses have five rows of turquoises suggesting serpents and serpent worship and having the various attributes as told by the Minister in the succeeding lines. The ruby alone is reputed to cure illness and ward off evil spirits.}
with its helmet of precious lapis lazuli, the King also handed over three directives, and the three golden bees, and dispatched the Minister to Nepal.
"Now then, Minister, go into the country of golden Nepal", so he directed.
The Minister went into Nepal in company with one hundred horsemen and arrived at the place where was the King of Nepal (who was) called Dewalha.
At this time the Minister of Tibet presented himself before the King with the national flag and the five golden coins with the headdress of lapis lazuli and spoke in these polite words,
"(You are) without parallel, Oh! Great King Dewalha,
Now please listen to the Minister Gar.
This headdress of precious Lapis Lazuli
Arranged with various precious stones of pearls, rubys and emeralds,
Which have a fixed superiority of immeasurable quality,
Are used for illnesses by all who have wealth. 
Wearing this jewelled headdress is like having a playmate, 
(Their head) encircled by this, all rich people do away with 
any sickness. 
When frost and hail appear wear this headdress, 
And by circling the fields frost and hail are averted. 
In quarrels one will have complete victory in combating the 
enemy. 
This is an important headdress that will cure the costly Terai 
mountain fever. 
We offer it for the favor of being granted the Princess 
Tritsun, 
Oh! King, your wise goddess lady 
Please grant to us as a Queen for the King of Tibet," so 
he pleaded. 
Now then King Dewalha thought 'is your King possessed 
with a demon?' But his heart was troubled. 
"I am not descended from none other royal lineage than the 
Buddha previous to Sakyamuni. Why should you and I become 
related by marriage? Moreover is your King, for you have 
come from a long distance, able to draw up laws in accord with 
the Ten Virtues. Able or not able? If able the Princess 
will be given; if not able the Princess will not suffice come answer 
that question," he said. In answer the Minister Gar politely 
replied thus. 
"To this sort of announcement that is spoken by the King, 
Will be given this bee of my sovereign", and so saying he 
gave a bee into the hand of the King. 
"To the Lord of Nepal who can shift the balance of power, 
I, Songtsan of Tibet, can control the power of all. 
What do you say in answer to the words of this announce- 
ment. 
Therefore our answer is to deliver these bees made of gold. 
For the King of Nepal possessing your own religion 
Has royal laws that are based on the Ten Virtues. 
In the domain of our own uncivilized Tibet, 
There are no civil laws founded upon the Ten Virtues. 
If religious belief that is based on the civil laws of the 
Ten Virtues is desired,
My body can become five thousand incarnations. We can draw up laws early in one morning, then if we do this and the Lady is not given, my incarnated god-soldiers can become fifty thousand. And if sent will kill you and run away with the Princess, the country and all the cities being subdued will perish. By these tidings is the Lord Songtsan understood.

Then he observed as to whether the King would appear to be frightened or not.

"Is or is not your country in the enjoyment of the Five Sensual Pleasures; if so the maiden will be given; if not the maiden will not be given; go and ask of your Ruler? the King directed.

In answer to this the Minister Gar offered the middle (second) bee.

"To the Lord of Nepal who guards a great land according to religious precepts,
From the Lord Songtsan is sent this sort of bee.
In your country your glory and treasure increase.
In my country it is not like that,
Wealth and sensual enjoyments are yours to disperse.
My body can only incarnate five thousand.
Opening a mine of all of the precious metals of the world Would it not be a great surprise to do something like that? If the Princess Tritsun is not given to Tibet There will be fifty thousand god-warriors of my incarnations (These) being dispatched, you will be killed and the Princess carried away;
And be victorious, after cutting to bits all the country and cities.

Very great regrets are difficult to be of benefit.
In the letter of this month that was the thing understood."

By the looks of the King he could tell whether he showed great fear or not. He considered that any answer by the King would be truthful words because his mind was uneasy and he would promise to give the princess so his (Gar's) speech could

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57. These two boasting statements are both a subtle offer of support and a threat of force which can be used by the King of Tibet.
be compared to a black cloud dwelling around the glacier peak of Zhehreh. At that time the Princess Tritsun spoke in this manner.

"Power of the Gods Father, please listen to me. My Lord Father, how much blackness there is in your countenance. Is your body in pain or are you thinking of shaking off the hold of the Minister? If the invitation is not to be considered whatever, tell me," so she implored.

From the Father King then were pronounced these words. "You Princess daughter, who is like to my heart, From the north the excellent kingdom of the Land of Snow, By the incarnated King Songtsan Gampo, Was sent a Minister to beg for you, yourself. Can you become separated like this (from us) in your heart? Do you wish to go as Queen of the King of Tibet?" he asked and then the Princess replied politely in these words. "Supreme among mankind, great father Lord, Without compassion, please listen to me, The green valley lands of the barbarous Land of Snow, Without sensual enjoyments and religion, is a country of mirages; And in a countryside that is very greatly burdened, And because of the difficulty in contacting friends and relatives, I would not go", so she spoke politely and the father answered in this manner.

"Again once more listen, Oh! Princess Tritsun! You must not speak those words but go. This incarnated King Songtsan Gampo Is possessed with the power of foreknowledge and magic. What can I say in answer to their request? In returning a reply to the letter of their Minister? For he himself is a great incarnated ruler. You yourself know that if you do not go I will then be killed and you yourself kidnapped. The Kingdom and all the cities will be broken down and will perish. You must go lest that evil come upon ourselves," he said.
With such an utterance the Princess thought in her mind, ‘shall I stay here in my own country or must I go into the land of uncivilized Tibet, a land that is without religion and sensual enjoyments and where one must go a long distance to meet relatives and friends! ‘Thinking that she would not be able to do according to the commands of her father, and her eyes filling with tears, she pleaded in these words to her father.

“Oh! my father and great King,
The Land of Snow is a country of uncivilized barbarians. The holy religion\(^2\) has not spread there; it is an island of darkness.
The people are an evil race, eaters of flesh and a pack of wolves,
Dry like the country of the ever-wanting goblins\(^5\),
If the maiden must go to a country of that kind,
Alas, Alas! to have grief like this,” so she pleaded and then the father declared in these words.

“One once more listen will you Princess Tritsun,
Do not speak those words but plan to go
Whatever necessary religious things you need
And the kinds of precious things which fulfil your desires and hopes,
All the sensual enjoyments that are required for the pleasures of the Five Senses\(^4\)
Whatever you want do not conceal for I will grant it”, so he promised. Again the Princess beseeched in this manner.

“The image arising in my desire is the kind to see, hear, and remember,
Grant to me the Lord Mijyoh Dojhe\(^5\)
The god that is superior to the Tibetan reconstructed ornaments of the Eighty Marvelous Signs on the body of Buddha.
Give to me the wheel of the God of Love doctrine\(^6\)

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58. These goblins called Yidah have large bellies and pin-hole throats which can swallow only the tiniest particles so they are perpetually tortured by hunger and thirst.

59. This image (see 48) is now in the Ramoche Temple at Lhasa.

60. The coming Buddha Jyampa is the God of Love known to Indians as Maitreya.
The Compassionate One who removes the obstructions of ill-luck.\textsuperscript{61}

Grant to me the sandalwood image of the goddess Drolma\textsuperscript{8}
The ever-flowing nectar that permits complete sensual enjoyment.\textsuperscript{62}

Grant to me the ever succoring lapis lazuli.\textsuperscript{63}
The Land of Snow being hungry is a place of intense longing,
If you grant to me the right to reach into the treasury of precious things
The Buddhas of the Ten Directions\textsuperscript{64} will have no control whatever,

Do not thwart me for all this will be difficult to handle,
According to this is the troubled road of my collected thoughts.

May my father the King command the entire endeavors of the daughter" so she craved.
The father Dewalha became very heavy of heart and addressed her in these words.

'You my Princess who is like my own heart,
This Land of Snow that is scant of promises,
A region of peaceful appearances yet curiously humiliating,
Beautified by forests with the sources of the four rivers\textsuperscript{65}
A land that originated the Five Grains\textsuperscript{66} and precious stones.
May there be perfect spiritual enlightenment with the King, ministers and subjects.

And may it be a realm that accumulates good luck in the line of sight, hearing and recollection.
May it have the matchless doctrine of the gods\textsuperscript{67}
Bestowing by equally marvelous signs measureless wonders.

\textsuperscript{61} Which keep the soul from properly continuing its course.
\textsuperscript{62} The drink which confers immortality.
\textsuperscript{63} The jewel which supplies all wishes like the inexhaustible horn of plenty or cornucopia.
\textsuperscript{64} The ten directions (see 51) are under the supervision of guardian kings.
\textsuperscript{65} These four rivers are:—the Ganges, Indus, Tsangpo and Sutlej.
\textsuperscript{66} The five grains are wheat, barley, buckwheat, millet and peas.
\textsuperscript{67} Or Buddhism.
May you be able to recite (prayers) of our tutelary Lord 68
Let the nectar, out which arises the necessary desires,
descend like rain 69
Do not exhaust the ransoming life power of the precious
lapis lazuli,63
Everything, whatever you desire, daughter will be granted
to you.
Ten beautiful maidens who have good rank and youth,
Princesses for your retinue will be sent as consolation
friends,
You are like the pomegranate, not able to be taken apart
(from me) my daughter!
You are the basis of my conversation, seizing my mind.
Have reverence with wisdom for both the King and subjects
of Tibet.
You should do according to this way of practise”, so he
admonished.

Then they did exactly what they had been taught regarding
the world, men and religion and so forth. They gave gifts to
all the Tibetan ministers and feasts beyond the contemplation
of the mind. The two (idols) Jhowo and Jyampa 70 in times of
darkness of mind and difficulties were to be for visitation and
consultation. Whatever was of physical desires 69 was not to be
loved but the Incarnated Green and White 71 were to be adored,
and both Jhowo and Jyampa were to be placed above their hopes
in the Incarnated Green 71. The Princess was to ride on a
white mule. The ten beautiful maidens and the Tibetan Minister
and retinue were to truly surround her in the penetration into
Tibet.

At that time the Minister Gar stated in these words.
“Now we will go into the Land of Snow the border country

68. Each region has its own tutelary deity to whom prayers are
said for special protection.
69. These necessary desires here and elsewhere include sex pleasures.
70. Jhowo was an idol of Buddha in celestial form and Jyampa
an idol of the God of Love; these two idols were taken into Tibet by
the Nepalese Princess.
71. These are the Green and White Manifestations of the goddess
Drolma. The Chinese Princess was supposed to be an incarnation of
the White Drolma and the Nepalese Princess of the Green Drolma
(see 8).
that is not comfortable,” and as he spoke the Nepalese officials and all the people from among the cities of the many areas gave presents bringing all kinds of departing loads by carrying them on their shoulders. Now all the ladies riding on their own beasts departed into the country of Tibet.

All the Tibetan subjects assembling in the joyousness of their good fortune, met her in a great reception. Then they proceeded to have a festival while the King and Queen sat in the palace with the crowd of officials. Now at that time Gar entreated the King in these words.

“Without an equal, Oh! great incarnated religious King!
Now please give ear to your Minister Gar.
In the east the mighty Chinese Lord
Has that most lovely Chinese Princess Kongjho,
To become the Queen of the incarnate King.
Man of Power give the command to me,” he begged.
At that time the incarnated religious King Songtsan Gampo uttered these words.

“All officials who are possessed of bravery, learning and wisdom,
To me, King and Man of Power, give hearing of the ear,
Commander of Protection, according to the religion of this great earth 72

Having brought to this crowned head the Princess (of Nepal),
It was a great marvel how she was pleased to change her abode to Tibet.
You were wise in all works and deeds.
The seven coins of precious gold,
Now then will be offered as a salutation gift to him, the Emperor
There will be a sufficiency of the precious lapis lazuli,
This likewise will be given in the price of that Princess (of China),
There is a full measure of gold dust from Magadha 73

72. Gar was the Minister of War and hence here is called the Commander of Protection by Songtsan Gampo.
73. A country including present day Behar and Benares, etc., in India.
For the complete (needs) of the Minister there will be granted whatever is necessary.
To each one will be returned the (value of the) thank-offering that is asked of them by the King.
Then deliver in proper order these three bees,
And ornaments of beautiful things that are necessary and so forth,
And the elephants with gifts and so forth and loads on animals;
Day and night (needs) and on the road will be fully attended to.
Go and offer prayer to her the most excellent Mother 74”, so he directed.
Then the Minister Gar had loaded on animals all that the officials granted and with one hundred officials and horsemen, after an assemblage, with success foretold by the stars, left for China on the eighth day in the fourth month of the fire male monkey year 75.
At that time the Minister Gar uttered these words, “Now then the Minister Gar will go into the eastern Chinese country”, so he declared and was welcomed at the palace gate; 76 the lucky throne gate for Chinese pomp where dwelt the Chinese Emperor. Then the population was about one hundred thousand households. Each side (of the city) was a day’s journey (in length). It was a place that had four immense wall-gates.
While he was looking around a little there was welcomed, from the source of religion for the eastern world, the Minister of the religious Indian King with a hundred horsemen. At that time the Minister of the religious Indian King uttered these words, “Now at once we will prepare to go up to the eastern Chinese gate,” so he announced.
From the south the source of youthfulness there was welcomed to China the Minister of the warlike King Gesar with one hundred horsemen. At that time the Minister of the war-

74. Drolma or Tara.
75. No journey is undertaken without an astrological calculation of the stars and unless this forecast is favorable. One authority states this was the year of 634 A.D.
76. At this time Sian or Changngan was the capital of China.
like King Gesar spoke thus, "The Minister will not dwell here but will prepare to go up to the southern Chinese gate," and so he declared.

From the west at the sources of riches the Minister of the wealthy Persian (Tahzih) King with a hundred horsemen was welcomed to China. At that time the Minister asserted in these words, "Now at once we will take ourselves up to the western gate," so he stated.

From the north the source of valor was welcomed into China the Minister and one hundred horsemen of the King of Bheta Hor. At that time the Minister declared, "Now at once we will take ourselves up to the northern gate," so he announced.

The Minister and the one hundred horsemen of uncivilized Tibet had been welcomed with anxiety into China. At that time the Minister of Tibet asserted, "Now the Minister will go into the borders of the eastern Chinese gate," so he declared.

The Chinese Emperor called Thangthejhung 77 whose body was the universal embodiment of the Powerful One of the Five Hair Knots 78 and the perfect guardian of wisdom for all the Kings of the Ten Quarters 51 welcomed him. At that time this message was proclaimed by the Chinese Emperor.

"To the Being whose light clears the darkness of the path of beautiful night,
With the voice of sixty attributes and the strength of a free lion,
In heart deep and wide, clearly not abandoning all religion of merciful wisdom;
Prostrations to Jhampehyang 78 the voice of all knowledge whatsoever", so it was announced.

At that time the Minister of the religious King of India spoke these words. Photo No. 22

77. This is the Tibetan transcription of the name of the Chinese Emperor T'ai-tsung or T'ai-jung.

78. One of the epithets based on the characteristics of the God of Wisdom variously known as Manjusri and by the Tibetans as Jampal or Jhampehyang. The text does not say so but probably these next four lines which recite characteristics of Manjusri were proclaimed by a herald as directions for all to prostrate themselves before the Chinese Emperor who was considered to be an incarnation of Manjusri.
"Now for a short while may I be allowed to make an explanation in the Chinese Palace. This long scarf 79 will bind in agreement whatever is white and clean, This a scarf of great good fortune coming from the heart of a victorious land. Man of Might by this offering to you please grant the Princess to me," so he pleaded. This was the answer to the Minister by the Emperor.

"Minister, if what you say is the meaning of your coming to China,
That you have come now for the one desire of taking the Princess,
My pretty Princess that is the most rare one upon this earth,
That you will be given charge of such a great one, I will not give you one hope.
There is therefore no hope of giving up such a noble Princess.
On this condition the good fortune scarf will be taken away by the Minister", so he (the Emperor) announced.
The Minister thereupon shamefacedly had to hear the joint, loud, taunting laughter of all the other ministers.
At that time the Minister of the warlike Gesar entreated in these words.
"For a short while may I be permitted within the Emperor's palace. By this long scarf whatever is white and clean will be bound in agreement. This great good fortune scarf comes from the heart of a great country. Man of Might by this offering to you, please grant the Princess to me," so he petitioned and the Emperor then spoke these words.
"Minister, if what you say is the purpose of your coming to China,
That you have come with the one desire of taking the Princess,
My pretty Princess that is the most rare one upon this earth,
I will not give you any hope that you will be given charge of such a great one,

79. This was a ceremonial scarf of silk which must be presented when requests of any kind are made and also with the presentation of any gift.
Accordingly there is no hope of giving up such a noble Princess,

On this condition the Minister may take away the scarf of good fortune," so he announced.

Thereupon the Minister shamefacedly had to bear the joint, loud, taunting laughter of all of the other ministers.

At that time the Minister of the wealthy Persian King entreated in this manner.

"For a short time may I be permitted within the Emperor's palace?

With this long scarf whatever is white and clean will be bound in an agreement,

This large good fortune scarf comes from the core of a great country,

Man of Power, by presenting it to you, please grant to me the Princess," so he petitioned.

The Chinese Lord again replied in similar words as before.

"Minister if what you say is the meaning of your coming to China,

That you have come for the one motive of having the Princess My pretty Princess that is the most rare one upon this earth, I will not give you one hope that you will be entrusted with such a one,

There is not a hope therefore of delivering up such a noble Princess,

Under this circumstance the Minister will take away the scarf of good fortune," so he affirmed. The Minister, therefore, shamefacedly returning was accompanied by the laughter of the other ministers.

At that time the Minister of the King of Bheta Hor petitioned in these words.

For a very short while may I be allowed within the palace of the Chinese Lord,

This long scarf, for whatever is white and clean, will proclaim an agreement,

This scarf of great good fortune comes from the heart of a great land,

Man of Power, by presenting it to you, please grant the Princess to me, "so he supplicated and then the Lord of China spoke thus
“Minister, if the purpose of your coming to China is what you say,
That you have come for the one desire to take the Princess
My pretty Princess that is the most rare one upon this earth,
I will not give you one hope that you will be entrusted with such a one,
Such a noble Princess there is, therefore, no hope of delivering,

With this condition, Minister, take away this good fortune scarf,” and so he said. The Minister, very much ashamed, returned, escorted by the laughter of all the other ministers.

At that time the source of all the glory of the four dominions 80, Garwa Dongtsan the Minister of Tibet spoke in this manner.

“I also will go into the palace of the man who dwells as Emperor”, so while he was speaking politely, all the other ministers settled down to wait for the Minister of Tibet to be interviewed. After seven days had passed the Emperor with his retinue went outside the palace. The Minister Gar, with a beautiful official scarf of a lucky color and the seven gold coins and the precious lapis lazuli in a band of variegated gems, offered them in front of the Emperor and respectfully spoke these words. Photo No. 23

“Oh! Man of Might and great Emperor,
Please listen in your ears to me the Minister Gar.
Ah! This world is great and marvelous,
Wondrous and amazing is the body of the incarnated Buddha.81

My King Songtsan Gampo,
Has the incarnated body of a Buddha.
The incarnated religious King Songtsan is Lord of the Earth.
On his head is the head-ornament of Boundless Light,82
His face white and clear like the white glacier,
His undergarments odorless and faultless like the white lotus
All-sufficing like this precious lapis lazuli,
Well-built like an ornament of sapphires,
Perfected for praise as the thousand Buddhas,

80. These four dominions are the ones represented here, (besides Tibet).
81. A compliment to the Emperor as an incarnation of Manjusri.
82. Epithet of Amitabha Buddha.
In this intermediate stage perfectly developed among the six classes of Beings 17
As far as the underworld is concerned completely finished with the Eighteen Hells 83.
This great shield is not rated as to the value of its precious things 84
With a fixed superiority that arises in a thing useful and good;
When all the wealthy maintain a home
In the cities of the middle border, they wear this shield;
And in making circumambulations, calmness will come to all inner demons (or home demons);
When frost and hail might appear, wear this shield.
It will ward off frost and hail by circling the fields (with it).
If warlike disorders occur wear this precious shield;
In the combats of ordinary fortune one will be completely victorious,
This valuable shield is not rated as to its value
It is a great shield that is rare in this world.
Man of Power your most perfectly beautiful Princess.
Please grant as a Queen for my King”, so he pleaded.
At that time the eyes of the Chinese Emperor looked into the uppermost arch of the sky, and his courtiers laughed in a great disparaging voice, and the Emperor answered in these words.
“Man of the World, these words of the world are very amazing,
I will not promise one of the royal lineage that rules all China,
Your own Tibetan King is not on an equality with me.
You have come from a far-off land with the weariness of great hardships.
Of him, a King without a peer among the noble in your own country.

83. Consisting of nine hot and nine cold hells.
84. This shield was a headdress of some sort, it may have been an arched hooplike affair, or a gold shield adorned with jewels such as is today worn by nomadic tribes near Litang. It is rated here, with its lapis lazuli and other jewels, as having wondrous and magical powers, and hence, priceless.
Let us ask is he able to make laws according to the Ten Virtues? 19
If he says he is able to do like that, I will give the maiden, If he says he is not able for even one of them, I will not deliver the maiden,” so he declared, and the Minister Gar replied politely in this manner.
“Man of Might, in accordance with the command of the King, I deliver this kind of a bee from my King,” and so speaking humbly he presented the golden bee to the hand of the Emperor. The Emperor stared open-mouthed at it.
“To the Heaven appointed Lord of Speech and universal Emperor of Power 85
To the Emperor Thangjhung, the chief of men I, the Lord of Tibet, a rich power of the earth’s people, Accordingly receive this answer to your questions,
In reply my letter is sent to this effect Oh! Emperor in your land are religious laws,86
In my country of Tibet are no religious laws.
If you are glad to have civil laws according to the Ten Virtues,19
My body can make five thousand incarnations 87, Able to draw up civil laws in one day.
Is it not incredible to be able to do that thing?
If you do not give the Princess as my wife, I can become fifty thousand god-soldier incarnations.88
Who, having been dispatched, will slay you and then carry off the Princess,
The countryside and all the cities having been ravaged will perish.
On this day of the month the letter will certainly be sent,” so he spoke politely and wrote it in gold on dark blue paper.

85. Manjusri is the Lord of speech and being an incarnation of him the Emperor is flatteringly so designated.
86. Laws based on religious commandments and hence fixed and not subject to the whim of every tyrant.
87. Incarnations here might be construed to mean multiplications of himself to create and put such laws into effect.
88. Or multiplications of himself, that is, an army of fifty thousand soldiers.
"89 You, the Emperor of China, have religious laws,
I, the King of Tibet, have no religious laws,
If Emperor you are pleased that we have the civil laws based on the Ten Virtues,
I can transform my body into 5,000 incarnated beings
And be able to make in one day laws according to the Ten Virtues,
Is not that a great incredible thing?
Having done these things and, if then you do not give the Princess,
I will send fifty thousand incarnated god-soldiers,
Who will kill you, run away with the Princess and conquer the whole country".
Having been treated in this manner, the Emperor became very much frightened but spoke in words of tranquility that showed no fear.
"The very great King of Tibet is a great swaggerer,
Are you able or not to create such scientific deeds in your land?
If you can say that you can do like that I will grant the maiden,
If not I will not give the maiden, go ask him your King," so he declared.
"In answer to that Oh! Emperor, in the reply to those words, you will see that it will be like this" was the courteous response, and continued.
"My King will open his mouth, gaze around and speak like this,
To the presence of the Chinese Lord who guards his subjects according to the religion of the whole earth.
Having the honor of building his own scientific achievements.
If he is pleased to have our King possess these scientific works,
My body can be built five thousand times. 90

89. The following quotation is the letter written by Gar but feigned to have been written by Songtsan Gampo and dispatched by miraculous means to Gar from Tibet.
90. Or he will find five thousand men who can find out the things to be known.
And relish together the One Hundred and Eight Sciences;\(^{91}\) Having done that and then if you do not give the Princess, We will slay you, steal the Princess and conquer the Empire, This is understood as being delivered from our Lord Songtsan.”

By saying that he would place the whole country under subjection, the Emperor was very much alarmed but pretending that he was not afraid, he spoke in these words.

“Your King being a very great boaster, in your country do you, or do you not practise the Five Sensual Pleasures.\(^{44}\) If you do I may give the Princess, if not I will not give the maiden, Now in a moment ask of him your King,” he said.\(^{92}\)

Then the Minister Gar commanded that the third bee be presented and he declaimed thus.

“To the excellent Emperor the rich power of the heaven and earth,
Having wealth and enjoyments without measure.
I have nothing and if you rejoice in treasures,
I will build my body into 5,000 (persons)
These incarnations will be equal to the gods in riches.
If I can do that will it not be an amazing thing.
You yourself will be killed and the Princess will then be stolen.

All the subjects being killed then the empire will be conquered,
If you do not desire this, you will take the bee,
On this day of the month the letter will certainly be sent”.

The Emperor became much more frightened than before and the thought in the Emperor’s mind was that if my daughter does not marry this one, the uttermost parts of the country will be given over to the Tibetans. And so thinking, his mind not being at peace, he consulted with his Royal Father and Mother and the heir apparent Prince and the Princess. The Father said look upon the Indian King; the Mother said deliver her to the

\(^{91}\) As there are 108 books in the Buddhist Scriptures there are 108 sciences to match!

\(^{92}\) Gar has put on an act that he can communicate instantly with his Lord King Songtsan Gampo by magic letters. These letters had been prepared beforehand anticipating the objections of the Chinese Emperor.
Shah 93; the Heir Apparent said to give her to the King of Hor; the Princess was happy with her own China; not a single one was pleased with Tibet; and they said so before the face of the Emperor; not a kinsman and near relative among all of his own ministers, not a single one whatever of the wise statesmen, signified that such a presentation would be in her class; all said the same thing.

Thereupon the Emperor announced 94 “I have accordingly prepared a turquoise ball and whoever can string a silk ribbon through its eyes, to that person I will bestow the Princess,” so he affirmed. The ministers looking at it thought of penetrating the Emperor's turquoise with the silk strip twisted like a stick. The Minister of the religious King of India taking it declared like this.

“Come look at the eyes, assembled ministers of the cities. Come string it by boring to see if this silk thread will steer into the turquoise. Having finished stringing the silk thread into the turquoise the Princess will be granted to me,” so he stated but the silk thread would not enter the eye of the turquoise although he used all of the tricks of entrance while all the other ministers were looking on. The other ministers filled (the air) with throat noises and voice sounds over his clumsy gestures at not being able to do it.

At that time the Minister of the King of the warlike Gesar spoke courteously.

“All of you most excellent citified ministers come and see with your eyes. The red silk strip having been steered into the turquoise, the Princess will be given to me,” so he affirmed politely. Although he used all of the artifices of thrusting, the silk ribbon would not enter into the eye of the turquoise and he gave it back to the Emperor. All the other ministers cried out loudly in prolonged sounds of forced laughter.

Then the Minister who had been sent by the King of opulent Persia entreated thus. “Minister friends, look at me for it must not be so difficult to string the silk ribbon into the turquoise. Having steered the silk strip through the turquoise,

93. The Shah of Persia.
94. To the ministers who sought his daughter's hand.
the Princess will be conceded to me," so he declared politely; but the silk ribbon would not enter the eye of the turquoise and after having tried to get it in, he gave it back to the Emperor. The ministers seeing he could not put it in, let loose with derisive words.

At that time the Emperor gave it to the Minister of Hor. This Minister courteously declared, "Now let the eyes of the ministers watch me and as the red silk ribbon is steered into the turquoise, come here for the doing of it. If I put it into the turquoise the Princess will be granted to me," so he stated. After trying to insert the red ribbon into the holes of the turquoise and unable to put it in, he gave it back to the Emperor; whereupon the ministers seeing this, let loose in unison, words of ridicule.

After giving it to Gar the Minister of Tibet, the Tibetan Minister Gar declaimed in this manner.

"All youths of tender years who shine with the golden lustre, Possessing the five knotted locks that have the color of blue-green satin;
These five classes showing wealth by their waving flowing silks.
Prostrations and reverence to the flaming glory of such examples,
And the soft-voiced One as God of the Sky, doing the dance of men.
This turquoise that turns the wheel of power,
When looked at is beautiful; when seen is possessed with significance.
Ah! How marvelous and how great the amazement that it is like this.
Excellent friends, Ministers of the four kingdoms
How is it done this steering of the red ribbon into the turquoise?
By the eyes that behold it seeing it is not, and so it is not.

95. Men of certain noble ranks wear their hair-knots tied with colored satin ribbon.
96. Jhamyang or Jhampehyang or Manjusri, the third Dhyani Bodhisattva—the God of Wisdom incarnated in the Chinese Emperor.
97. The four kingdoms represented in this contest.
How is it possible that you do not know this task that is to be done?
The turquoise has eyes so if the silk ribbon will not penetrate.
You are not reverencing your master, and you are taken with perplexity.
Most excellent friends all you ministers come gaze with your eyes.
This silk ribbon will be steered into the turquoise," so he said.

Tying a silk thread around the middle of an ant\(^{98}\) about the size of a thumb-tip and nourished on milk-pap he thrust it into the eye of the turquoise. Raising the turquoise in his hand, he blew in it. The silk thread was freed from the middle of the ant as he emerged from the other end of the turquoise eye. Pulling the silk ribbon through the turquoise eye he spoke like this, "The silk ribbon having been steered through the turquoise, concede to me the Princess", he requested. Photo No. 24.

Later, clinging to the partiality of the Emperor, it was announced that tomorrow in one day there would be completed the spectacle of five hundred sheep being killed, their skins tanned and their flesh eaten. To whoever finished tanning\(^{99}\) their skins will be given the Princess so it was said. At that time not a single one of the other ministers finished. The Tibetan Minister, after having completed his tanning, spoke in this fashion.

"My five hundred white blessings have been killed and skinned. The flesh has been eaten and the skins tanned; for all this according to the promise of the Emperor the Princess is to be presented. This is my request and now my skill pleads," so he beseeched.

Later again drawn by partiality, he (the Emperor) said he

\(^{98}\) In the play and in some oral traditions Gar used a body louse or cootie which most Tibetans carry unwillingly in their sheepskins.

\(^{99}\) This tanning is washing in soapy water and working the skins soft with the use of butter and the hands. It is understood that the escort of one hundred men with each minister aided in this task.
would not present her and gave them a hundred skulls of beer. "All this by about noon tomorrow you must finish drinking and to the one not throwing up nor becoming drunk will be given the maiden," he said.

At that time before the other ministers had finished (their allotments) their complexions were becoming the color of blood; and alas, getting drunk by such drinking, were vomiting and leaving it behind. At the same time the Minister Gar, not appearing even a little injured, declared thus. "Now the other ministers are not like me. Please therefore grant the Princess to me," he petitioned. Photo No. 25

Later, once again, lead on by favoritism he (the Emperor) spoke, "Order out a hundred mares and a hundred foals and whoever can pick out together the mother and her foal will be given the Princess," if no one knows how to do it the Princess will not be granted”.

At that time the Minister of religious India remarked in these words, "In a moment I will go to separate them in the Chinese horseyard," so he talked politely but was not able to accomplish the mare and colt proposition and came back. Likewise the Minister of warlike Gesar exclaimed courteously in like manner, "I will go immediately within the Chinese courtyard," and so declared but, unable to divide the mares and colts, and so came back. Also the Minister of wealthy Persia entreated in a similar way, "In an instant may I be allowed to go into the Chinese horseyard," and so spoke but he could not separate the mares with their colts and returned. The Minister of Beta Hor too supplicated in the same manner, "In a moment may I be permitted to go within the Chinese horseyard," so he said but was not able to identify the mares with their foals and returned.

Then the Minister Gar exclaimed in these words, "May I at once be allowed within the Chinese horseyard," so he said, after none of the other ministers could accomplish the recognition. But Minister Gar knew and so he spoke in this fashion. Photo No. 26.

"Alas, holding on to the natural disposition of beggar lords, all ministers who would inject contention among beggar dogs and lions,

100. Sometimes the upper half of human skulls are used for drinking vessels. Skulls of those dying a violent death are preferred.
Therefore all of you earth-guarding kings and ministers
Wise men of power coming from so many centers.
By the hand using a stick the horse of the home
Will come by beating, do you all not remember?
Using the whip is not wise in bringing together mare and foal,
Why are you not able to appear learned in all these things?
You donkey ministers, confine the mares to themselves
according to the instincts of a horse’s actions.
Do not buy your misery but come and see as witnesses.
Then quickly bring together the mares and their foals at once.
Garwa is a minister of tricky appearance and industry.
If the lordly pale grey lion does not correctly appraise
himself,101
The rabbit wise in the possession of cleverness cannot be seized.
To the Minister who has accomplished in the direction of
what has been said,
Please grant the mind-desiring Princess Kongjho,” so he requested.
Later again led on by favoritism he (the Emperor)
announced that “whoever could disentangle a hundred mothers
and a hundred young of the feathered race, to that one will I
give the Chinese Princess,” so he stated.
At that time the Minister of the religious Indian King
entreated like this, “Let me go at once to make preparation in
the Chinese bird-house”, so he declared but could not accom-
plish the bird mother and chick proposition and returned. Then
the Minister of the warlike Gesar solicited in this manner, “Now
may I be allowed to go into the Chinese aviary,” and thus he
declared politely but could not separate the mothers and offspring
and so came back. Now then the Minister of rich Persia pleaded
thus, “Let me go immediately to adjust the matters within the
Chinese bird-house,” so he supplicated but he too could not
complete the task for the mothers and their offspring and returned.
Then the Minister of Beta Hor spoke up like this, “Let me go

101. The lion when old is pale grey and also no longer as agile
and clever when younger.
immediately to settle this business in the Chinese aviary”, and thus he pleaded but, unable to divide the mothers from their young, came back.

Now at this time Minister Gar requested in like manner, “May I go at once to prepare the affairs within the Chinese bird-house,” and thus he declaimed.

“If in the feathered tribe, mother bird and son are separable, What protects this cultivated valley of this roof of the earth? Each group perform in unison in their feeding.
When youthful all birds are introduced to such practises.
In the Four Continents 102 that cut up the outer darkness.
In compassion for all you ministers, a band of beggars without eyes,
If you desire to be permitted on the road seeking food and drink,
I the begotten son, possessing eyes, will lead you.
Like the fire that enlightens the world and illumines the darkness of the Three Voids 103
Clear light as the sun and the moon, the Minister of Tibet am I,
An excellent midwife who grants the peace and softness of midday,
On the earth without a peer Garwa Dongtsan am I,
For my race it is the final end of the broad god-road.
If the heavenly Chinese Princess can not go,
The pleasing Princess Kongjho possessed with beauty,
Alas, please grant another one to Tibet”, so he implored.
Once more the Princess of the Emperor was not given and, afterwards drawn by partiality, he ordered a hundred tree trunks which would be equal in diameter at both ends and then announced, “Whoever will know without measuring the top and butt of all these logs, now to him will be granted the Princess Kongjho,” so he pronounced. Photo No. 27. Among the ministers not a single one of the great lords could tell except by measuring; and the Tibetan Minister, so as not to make a similar mistake, thought he should pray to the most rare of the

102. The four are in the east, west, north and south.
103. The three voids or unrealities are:—the inner, the outer and the heavenly.
great gods and so supplicated.

"Superior Gods and most rare merciful Ones
May all of you offer a thought for me,
The excellent of the earth, Lords of power and wealth,
Make proper arrangement of my thought in this science (test).
Gently systematize the darkness of my thick ignorance.
Grant the log help that is produced by the light of divine wisdom.
And besides let not my own heart make an error.
For any judgment of error let it be cleansed in water
Without an effort according to the thought of the mind,
Brought up in forests let us separate the top and butt illusion," so at the saying, he flung the logs into the river. Like the striking of the orb of the moon on the clear lake, he knew clearly without deceit the top and the butt. He sang this song that gradually had pleasing smiles.

"Most excellent of masters, dominant under the whole sky
Commanding over all is this Songtsan Gampo
He is the master who directs in the work of the Four Elements.\(^\text{104}\)

Is the myrobalan tree as very deceptive as this was?
Why must the Minister perform this kind of work?
A clever deed shown on the part of the river without thought;
It (the trunk) becomes valuable by being thrown in the river.
The root end being heavier will be carried down first,
The top end being lighter will bring up the rear.

Please grant the Princess the Kongjho of delusion," so he pleaded and struck the customary house knock. All of the ministers assembling together made a show of watchfulness.\(^\text{105}\)

Later again the Emperor drawn along by favoritism announced, "Now after three days three hundred maidens will be placed on the plain of the eastern gate. In the midst of these

\(^{104}\) The four elements are:—fire, water, wind and earth.
\(^{105}\) Probably uniting together against the threatening and sarcastic words of the impetuous Tibetan Minister.
will be the Princess. To the person who knows her, she will be given," he said, "but not as a gift".

At that time the Minister Gar possessed the landlady Kehmo Dzangtree who had given them hospitality. Now the landlady spoke respectfully in this way to the Minister.

"Listen here Oh! Tibetan Minister,
You yourself will be greatly elevated (in power, etc.),
On the glorious lotus road of the beautiful bodied peacock,
Is there not heard the pleasing tone of the thunder dragon;
For most likely the universally wished for heavy rain will descend.

It is possible to be the leader that descends as a thunderbolt.

The laws of the Emperor appointed by Heaven are a great burden.
After being beaten will not one hear the fullness of the sound (in memory)
A man of rank in the assembly of ministers (told me)
The dispatch of news to all will probably be made certain today,
But all of the other ministers have gone into the palace.
Would it not be well if all of you went in.
Because the decisions in the heart of the Emperor are not reliable,
So it is well for the Minister to go into the palace," she importuned and the Minister answered in this way.

"He did not say come to all of us,
Why was there beating of the great house knocker," he replied and the landlady courteously responded to the Minister Gar. "I do not beg of you to go alone. I beg the Minister to go in company with his escort," so she entreated; and now the Minister understanding the knocker to be very defective, led all his officials bearing their full number of weapons, into the palace. All the other ministers had assembled there and the

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106. In tradition and in the acting of the play reported as Gar's mistress.
107. Here and elsewhere the Chinese Emperor is spoken of as a ruler ordained by Heaven.
108. As the Emperor and the other ministers seemed to be trying to shut the Tibetan Minister out of future contests; and also suspecting treachery, Gar went with his full escort.
assembled ministers going into consultation accepted the conditions 109.

On that evening all the ministers went to a feast. Photo No. 28. Afterwards, when they had been sent into the obscurity of the secret parts (of the palace) the Emperor announced like this.

“All of you ministers will return to your own homes. If you can find your own lodging place, the Princess will be given” so he stated.

The Tibetan Minister found his lodging place but all the other ministers could not locate their quarters; 110 some slept on the Chinese streets; and a few slept in the homes of other people. Photo No. 29. When the Tibetan Minister perceived this he spoke in this manner to the other ministers.

“(My respects) To the ceremonial scarf 111 of the Minister of the religious King of India,

Who not finding his lodging place slept in a dog-house.

Oh, what a custom! now then how will the turban 112 report this?

To the ceremonial scarf of the Minister of the King of Gesar,

Not arriving at his lodging place slept in a hog-pen.

Oh, what a custom! how will the one thousand helmeted headdress report this?

To the ceremonial scarf of the Minister of rich Persia.

Not discovering his dwelling place, slept in a chicken-house,

Oh, what a custom! how will a tippler report this?

To the ceremonial scarf of the Minister of Beta Hor,

Not finding his lodging place slept in a privy.

Oh, what a custom! how will the anchorite report this?”

so he said, then the Minister spoke courteously to the Emperor.

“According to the command of the Emperor to whoever

109. Presumably this refers to the selection of the Princess from among the three hundred maidens.

110. After the feast they were drunk and had been enticed into the strange elaborate interior of the immense palace.

111. This is in reference to the ceremonial scarf given when first presented to the Emperor.

112. This is a reference to the Indian headdress; and similar sarcastic allusions were made to each minister as the reader can see.
would succeed in finding his lodging place
Would be granted the Princess, the magical Kongjho," so
he politely stated.
Now at that time the Chinese Emperor announced in these
words.
"Now after three days at the Chinese eastern gate,
Will be conducted three hundred maidens having youth and
beauty,
In the midst of these maidens will be placed the lovely
Princess,
To whoever plainly seizes the Princess, now she will be
delivered," so he declared.
The Minister Gar spoke these words to his landlady mistress.
"Since the Minister came to China, a year has been reached.
Although sharp in comprehension, the Princess has not been
 granted.
Now that Princess the magical Kongjho,
Not having seen, like the Dru turquoise of great renown,113
That Princess and you are on good terms,
What kind of a good idea can you suggest?
Now on the plain of the eastern gate when three days have
passed there will be
By arrangement in the midst of three hundred maidens,
The Princess; if publicly taken, will be granted.
All the other ministers by their prestige will be chosen to
select her (before me)
For their own kingdom, by a public display of power.
You must not conceal anything but reveal it clearly," so
he importuned and presented her a biscuit-sized measure of gold
dust.
The landlady mistress replied in these words.
"Of course, Minister of Tibet it will certainly come to pass.
In Tibet there are none more popular than you.
The hopes of the other ministers are great.
You are the proper ambassador by the shrewdness displayed
in the sciences.
For the magical Kongjho the Chinese Princess,

113. One of the five fine varieties of turquoise.
I have great resources being an official’s mistress.\textsuperscript{106}
And very learned in all Chinese astrology,
Wise in forecasting and not capable of being killed (by being found out),” so she humbly answered.
“Although I do not know astrology, I am very clever in strategy.
Will you not listen my sweetheart landlady,” so stating, he closed the door of the house and set up right a huge copper kettle over three astrological diagrams to conceal them. On the water inside the kettle he scattered all kinds of chicken feathers. He covered the top of this (kettle) by a shield upon which he placed the landlady.\textsuperscript{114} Photo No. 30. Setting a clay pot on her head and then covering the pot opening with an iron grate, he lit a fire in the pot through the grate holes. He stirred up a first-class divination plan though a copper trumpet thrust inside (the clay pot) for conversation. At that time the landlady spoke thus,

“Listen here, Oh, Minister of Tibet,
Garwa Dongtsan give attention in the direction of your landlady mistress.
The adornments of my Lady, in costume similarity and the like \textsuperscript{115}
Must be well fixed in the mind of the great Minister,
The Chinese Princess, the magical Kongjho
Will have her apron raised higher than the other maidens.
Her form is without a peer as compared to the other maidens.
Her dress ornaments are unsurpassed among the other maidens;
And possessing a youthful body with a ruddy complexion.
From her mouth is spread the scent of the blue lotus plant;
Fragrant in body she is encircled by turquoise-colored bees.
On her right fist are dice diagrams.
On her left fist are figures of lotus.
On her forehead, a raised spot of great beauty,

\textsuperscript{114}. In the presentation of this act there is wide variation from this text as the Photo No. 30 will show.
\textsuperscript{115}. That is, the similarity to the other maidens as the Princess would naturally be adorned, as much as rank and the need for concealment would permit, like the others.
Is a seed particle from the blue lotus flower.
She will not be the last one in the arranged row of three hundred maidsens.
She will not be in the center but placed on the left end of the row.
She is understood to be above the sixth person.
The arrow scarf 116 is not in the customary place on the body.
Think of the scarf of all kinds of beautiful colors.
Count the five lower silk garments of the women.
After seizing the notched arrow scarf 116 pull her out," so she spoke respectfully.
The Minister thereupon waited, pleased with this accomplishment for Tibet.
The Emperor of China spoke in these words, "May one of you ministers have the good fortune of taking the real Princess" so he stated.
The Minister of India announced politely, "I will prepare immediately to go to the head of the eastern gate," so he said and afterwards led away two beautiful maidsens and departed. Later the Minister respectfully declared.
"Having led away these beautiful maidsens I will arrange to go into the happy land of India,
While there remains about three hundred pretty maidsens,
Ah! My! there do not remain any more beautiful queens of the Emperor.
Who is the substitute Chinese Princess? These are my own Chinese Princesses, "and so saying he led away the fine pretty maidsens and departed to return home, making as much noise as at the first sound of his coming.
The Minister of the warlike Gesar announced courteously, I will prepare to go immediately to the plain of the eastern Chinese gate," and thus talking he led away two beautiful ones and came back. Afterwards the Minister likewise proclaimed.

116. An arrow with silk ribbons of five colors is used to hook into the bride's collar scarf by the matchmaker in order to draw her forth from among her companions. This is a part of the "capture of the bride ritual" to this day in some parts of Tibet; or at least a modification of it.
“Having taken away two pretty maidens I will return to my own comfortable country.

There now are left about three hundred handsome maidens
There are no more beautiful queens than these for my King.
Who is your Chinese Princess? These are my own Chinese Princesses.”

Thereupon leading the two lovely maidens he left as he had come before.

Then the Minister of rich Persia stated respectfully, “I will prepare to go at once to the plain of the eastern Chinese gate,” and after speaking he selected two maidens. Still later the Minister announced.

“Taking these beautiful maidens I will return to my own pleasant land.

There now remain about three hundred pretty girls.
Than these, there are no more lovely queens of my King’s.
Who is your Chinese Princess. These are my own Chinese princesses,” and so saying he took the two pretty maidens and left.

Also the Minister of Beta Hor stated like this, “Now in a moment I will prepare to go up on the plain of the eastern Chinese gate,” and so talking he chose two pretty maidens. Afterwards the Minister announced in these words, “Taking these lovely maidens may I be allowed to go into my own pleasant Hor,” and thus speaking he led away the two beautiful maidens and departed.

Then Gar the Minister of Tibet, very pleased that the others did not recognize her, smiled, and carrying his scarfed arrow, and leading his entire Tibetan ministerial retinue, spoke in this manner to the maiden at the end of the left row. Photo No. 31.

“You the maiden who is at the end of the row,
Do you not have a redness of the hands?
Likely you are the daughter of a butcher.117
Like this how could you be the daughter of the Emperor?
You the girl who is above that one
With the common custom of cracked hands,
You must be the daughter of a dirty pottery worker.117

117. Butchering and pottery-making are sinful and degrading occupations in Tibet.
Like this how could you be the daughter of the Emperor?
You the maiden who is ahead of that one,
Is not the clothing of your body in the slanting manner of lightning?
Oh! you must be the daughter of a woodsman,
Like this how could you be the daughter of the Emperor?
You the girl who is above that one,
Have you not the speech of those who wear tattered clothes on the body?
You are like the girls who perform personal services in the eating and drinking places.
Like this how could you be the daughter of the Emperor?
You the maiden who is ahead of that one,
Have you not cheeks like those which customarily are very red?
It is like the complexion of maidens who are of low birth.
Like this how could you be the daughter of the Emperor?
You the girl who is above that one,
In habit thinking of many silk clothes for the body.
It is like the daughter of a Chinese silk weaver.
Like this how could you be the daughter of the Emperor?
The maiden who stands ahead of that one,
Is that the one who is the Chinese Princess Kongjho?
Pretty Princess you are different.
With a ruddy color in the blended complexion.
From the mouth is the taste and scent of the lotus plant.\textsuperscript{118}
Fragrant in the body and encircled by turquoise colored bees.
On the right fist are the dice diagrams.
On the left fist are the hairy lines of lotus.
In the middle of the forehead a raised-up beauty spot,
As a bud like that from a lotus
A handsome woman who will please the Lord of thousands.
A beauty, a princess among lovely gods assembled together.
When your countenance is seen in the circle of the midday sun,
\hspace{1cm} I will spread out my branches fully like the heart of a

\textsuperscript{118}. Comparison with the lotus plant in any way is considered the highest kind of a compliment for the lotus is emblematic of all purity and sweetness.
tree,' so he declaimed. Photo No. 32.

Having asserted such excellent wisdom and seizing the notch of the scarfed arrow, he pulled out the Princess and the Princess weeping went (with him). The Minister Gar chanted this song of joyous pleasure.

"Oh! Wondrous Great Princess, Magical Kongjho,
Without lack of attention by the ear, listen to this song of the Minister of Power.
This is a delightful agreeable good fortune for the Kingdom of Tibet.
Within the palace of happiness, where is accomplished all kinds of precious delights,
Is the handsome well-bred youth the Lord Songtsan Gampo.
When seen, a great merciful soul without an equal that carries away one’s heart;
With a Kingdom protected according to religious laws and all subjects heeding the laws.
The King, officials, and subjects singing songs of happiness and joy.
The mountains are filled with forests and the plains are flat as the palm of the hand.
Possessing gold, silver, copper, iron and the like, and the Five Kinds of Grain.  
Its many precious things make it similar to the easy, comfortable living of the rich.
Oh! listen to these great wonders, Princess Kongjho."

With the chanting of this song the Princess was thinking in her heart whether it is true that it is like this, and while thinking that it did not compare with her own country, yet she wiped away her tears and followed the Minister. As the Princess was riding on a horse of the Minister the street harlots cried (after her) in these words.

"All these are ministers of our own Four Quarters,
Stick your finger in your mouth. look and see.
All with gifts from our great Emperor;"

119. In this climax of his flowery language he promises to shield her from any injurious element as the tree protects from the burning rays of the sun.
120. Like a child; the harlot speaking is teasing the others.
But in times of need these ministers are our Great Father's 121 good fortune.
Now Tibet has obtained the Princess Kongjho
Your own China is preferable to all Hor. 122
The heroic Tibetan Minister Gar,
By his victories in the various contests of the ministers,
When this minister arrives in his own precious kingdom,
Will he find the jewel that fulfills his necessary desires and hopes?
The different ministers of the Four Quarters are without good fortune.
Without riches and with empty hands returning to their own countries.
But the Tibetan Minister had the careful sorting out of all that was lovely.
He is allowed to depart well satisfied with the turquoise clothed Princess.
The Tibetan Minister victorious in obtaining those beautiful by reputation.
Is dismissed, satisfied with the Princess—the top plume,
The Tibetan has the tigress of the charming forest.
He is permitted to go content with the goddess—a perfect rose-apple,” 123 they complained; and all the Chinese people, talking about this carrying off of this beautiful Princess of their own race by the barbarous Tibetans, uttered loud laments.
At that time the Chinese Emperor stated to all of the other ministers
“You and all your officials today with your accepted consorts, and taking the (other maidens) you have chosen, will return to your own countries,” so he directed.
Also, at that time the Minister Gar requested the Princess to make preparation to depart to Tibet. So the Princess went into the palace and from the mouth of her Father the Emperor was spoken these words to the Princess.

121. The Great Father is the Chinese Emperor and to a certain extent was looked upon as such.
122. Hor was an ancient name for Turkestan.
123. This passage has probably been spoken from one harlot to another but with the intention of its being heard by Gar and the Princess as they passed by.
“Now Princess you yourself are to go as the Queen of the King of Tibet,” so he declared.

Then the Princess entreated like this to her Father.

“Oh! Please listen to me King of Might,

It is a country of hungry demons without sensual pleasures and religious practises;

A borderland where burdens are really carried a long distance; 124

Very difficult, extremely tiresome and most grieved.
Where I will not meet my intimate friends and relatives.
Do not let the Princess go to a borderland like that.
The Chinese Princess asks for permission not to go to Tibet.
The Princess begs leave not to go to Tibet,” so she pleaded and then her Father replied in these words.

“In him the King of Tibet is supernatural knowledge and deceptive magic,
Whatever words I speak, are received in a letter by the Minister.

If you say you will not go he will know of it,
And dispatching miraculous god-soldiers, will slaughter me;
You, Princess, will be carried off and all the Empire conquered.

If you look at the performances of their Minister, the Princess will do well to go,” so he answered and again the Princess prostrating herself before her Father, begged in this way.

Oh! is it the command of both my Father and my Mother. Can it be possibly like this, so great a shame;
Alas, if I am sent into the country of Tibet.
This Land of Snow 9 is cold and the ravines rugged;
It is a place of many god-snakes, cannibal demons and evil spirits.
The glaciers with huge beasts of prey are like walls.
The tips of the rocky mountains are like the horns of the wild yak.
All kinds of grains do not grow and it is a country of hungry

124. In Tibet, and at that time in the borderlands of China, merchandise and people were carried by animal caravans requisitioned from the people enroute, and such caravans averaged about ten miles a day.
and thirsty spirit demons. 125
   It has a race of flesh-eating demons who are merciless.
   They are a tribe of barbarians that have very coarse prac-
tises;
   A realm of darkest ignorance that is without holy religion 22
   Without dependence upon religion 22 do not let me go," so
she beseeched.
   At that time the Father spoke in this manner.
   "Do not talk that way, my daughter, you must really go;
   In all things whatever you desire, I will give it to you,"
so he promised and afterwards the Princess implored thus.
   "If I could urge this the tutelary deity of rare excellence,
   I beg for myself the Lord Shajyamuni 126
   The Land of Snow being a country of hunger and thirst.
   Grant to me many treasures and precious things.
   Now in going to Tibet, of my own people also,
   There are none; give me maid-servants for consolation;
   For the border country of this uncivilized Land of Snow,
   Whatever is needed for road use when travelling with men."
   And so without much speaking and thus entreating the Father
gave, in accordance with the dictates of a very great compassion.
   "Like to my heart magical Kongjho,
   This Tibet is particularly eminent among all the nations,
   Their glacier mountains are encircled by an area of beautiful
   shortens 127 of glass.
   The sacred circle of the four turquoise lakes of Manasaro-
vara (Madreh) are scattered there.
   A holy place that is spread with golden flowers and equal
   with those of the gods.
   In coolness it is like the beautiful palaces of the gods.
   The eternal sources of the Four Separate Great Rivers 128

125. These Beings called Yidah are perpetually tormented by hunger
   and thirst since enough food cannot pass down their very constricted
   throats to satisfy their enormous stomachs.
126. Idol of Gautama Buddha.
127. These are stupa or pagoda-like monuments erected to and often
   containing relics of saints or Buddhas.
128. These are the Hwang or Yellow, the Yangtze, the Salween and
   the Mekong all of whose sources are comparatively close together in
   Tibet.
come together in their forests.

The abundance that is possessed with the Five Grains is equal to that of the gods.

Much riches in the earliest enumeration of wealth, that of four-footed beasts, give sufficient enjoyment.

A very great marvel is the excellent King Songtsan Gampo. He is in reality the incarnation of the Great Exalted Merciful One.

A religious King having a mind clever in devices is Songtsan Gampo.

The King’s laws based on the Ten Virtues shine like the sun.

His might and grandeur and wishes are accomplished with magnificence.

The King’s Minister, by bravery, soft speech and magic, is a Bodhisattva.

In a place like that, will my daughter, the Princess, go.

By agreement with my heart you should be very exalted.

My excellent tutelary deity Thongwa Tsamjyi Dondan, The priest Lhawang Jyajhyin and the craftsman Beshe Kama,

The body of religious teachers who consecrate the images of Buddha.

All the many precious things which increase sensual pleasures and all the desires and so forth,

In everything whatever you wish will be granted by me,” so he promised, “with all sorts of precious things used in a religious edifice of Buddha and so forth. The finest satin which the mind can not visualize, for scarfs” so he pledged.

Say this prayer.

129. These are cattle, considered one of the earliest sources of wealth.
130. Avalokita or Chenrezi—the God of Mercy.
131. A Bodhisattva is one who has renounced the receiving of Buddhahood, to which he was entitled, to stay in the world to help mankind.
132. After an idol has been constructed a religious service is held to invoke the deity to dwell in it and from that time forth it is holy. Priests and others were to be taken along to construct images and consecrate them, as well as to conduct daily service before them.
133. Scarfs to be used in hanging around deities etc.
“Adhering to the truth, without guile, power of all conquering knowledge,
Having the objective of blocking rebirth and (causing) sudden cessation from activity,
Not abandoning accordingly all doctrine but holding to comprehension.
Prostrations to the goddess of the power-receiving god.\textsuperscript{134}
The goddess that is laboring to complete from the beginning my generations of birth.\textsuperscript{135}
To all the continuous omniscient mercy of the victorious Three Ages.\textsuperscript{5}
Which is best able to gather into one and an inseparable union.
Seizing the ego of my body in the not immediate future.
The great master tutelary deity without equal in sight, hearing, thought and touch.
Pretty Princess, you are my substance.\textsuperscript{136}
With all the many different kinds of precious things that relieve want.
Pretty Princess, you are my substance,
With an innumerable enumeration of unaccountable counting.\textsuperscript{137}
Pretty Princess, you are my fertilized substance,
Now therefore, behold! Acting with fine behavior,
Show reference to your Lord and affection for all the subjects.
To all the world’s working classes give leadership in modesty
By secret words of love place yourself in their hearts,” so he admonished.
After having measureless instruction in the world, people, religion and so forth, yet unable to part, the Father and Princess sat clasping each other.
At that time the Princess entreated like this.

\textsuperscript{134} The Yab (yah) or male in the Yidam or tutelary deity union who receives power in his copulation with the female energy or goddess called yum.

\textsuperscript{135} The god who is to stop the continuing rebirth and presumed to be Drolma.

\textsuperscript{136} That is flesh of my flesh.

\textsuperscript{137} In countless ways.
“Father and Mother my great benefactors, I ask for your thoughts in your powerful love,
Alas, Alas, to have been born for something like this.
Do not my Father and Mother look upon me with compassion,” so she pleaded. The Father spoke thus.
“Magical Kongjho, a Princess who is like my own heart,
I am unable to part because of my great love,
So what shall I say to him the Minister of Tibet,
Wise in all learning, how can it be accomplished in accordance with my order.\textsuperscript{138}
It is the association of deeds\textsuperscript{139} separating father and child of the same blood.
A burden like this, separated in life without dying, coming within this period of time.
Alas, such great grief, what can be done will be of no use.
Now Princess, you must go to Tibet”, so he lamented.
And later again, the Princess begged thus to her Father.
“Great Father, possessing the kindness of the benevolent,
And Mother too who gave her body of love from the heart;
According to the command of the Father and Mother I will go,
Even if it must be like this, to be separated for life without dying.
Alas, Alas, that I should be born for such as this.
Both Father and Mother do you not look upon me with compassion?” so she cried.
The Father and Mother because of their very great love could not utter a word and for a long time just looked at their daughter.
Then the Princess and Jhowo\textsuperscript{140} and all the Tibetan officials were encircled with Chinese uncle ministers;\textsuperscript{141} and at the point of departure into Tibet the Princess recited this prayer.

\textsuperscript{138} The order of the Emperor that the Princess must go to Tibet.
\textsuperscript{139} The result or retribution of Karma; see 21.
\textsuperscript{140} The image of Gautama Buddha; and see 50.
\textsuperscript{141} Ministers of the Emperor probably called uncle whether related or not; yet many of the Ministers in ancient times were appointed from the royal relations. The circling and other escorting was done as a mark of respect and farewell.
“During this whole life and this second great life, when I and all other life have entered the path\textsuperscript{142}, let not the mischief of the Three Poisons\textsuperscript{143} emerge,” and so speaking she set out for Tibet.

At that time the Princess spoke in this manner, “Now then the Princess will go into the Land of Snow,” so she said. Photo No. 33.

At that time the Chinese escort and Thonmi Sambhodra, and so forth, went out encircling the Tibetan officials\textsuperscript{144}: The Minister Gar was very much troubled in spirit lest he must remain as an ambassador in China; so by the way of (feigning) illness he put a patch on the right cheek and indigo on the left cheek so that there appeared to be pus and bloody matter. The King seeing it asked about it. The Minister replied courteously, “I have become exhausted on this occasion”.

Then the King spoke like this, “We will send a doctor who is wise in all inner diagnosis,\textsuperscript{145} one who has truly grasped all the Four Hundred and Four Diseases,” so he ordered. At that time the physician came, and then this doctor stated these polite words.

“Let there be victory for all the merciful.
Understand the pure essence through the sufferings of the damned.

Prostrations to the God of Medicine who clears up disease,” and so talking he looked at the pulse. The Minister had a troubled pulse of moral mistakes and the physician spoke thus.
“It is not from writing work nor from a too confining task.
It is not from phlegm nor is it caused by sitting.
It is not the great disease demon of children nor any of the class of devils.
The disease itself is of the heart; ask him the Minister,” he politely stated. “So tomorrow come and see” he continued.

\textsuperscript{142.} The path of life which leads to Nirvana.
\textsuperscript{143.} The three poisons are lust, ignorance and hatred.
\textsuperscript{144.} Evidently the King of Tibet with the famous minister Thonmi Sambhodra and an escort had come to the Sino-Tibetan Border to meet Gar with the Princess and here the Chinese escort would return.
\textsuperscript{145.} Physicians in these parts of Central Asia are often classified into those who deal with the inner and those who deal with the outer body, roughly medication and surgery.
The Minister had a mouse thrust into his bosom and then sat down; having bound its legs with a thread to hold it, the physician spoke like this, "I must look into the cause of this very great mystery. Could not this lowest beast of prey be among the causes?" so he inquired courteously. In the middle of that day he bound a cord around the leg of a rooster (living) in the house of the Minister and looked for the cause in the extremity. "Alas the Minister of Tibet is very sorrowful. The end of the feathered bird shows no root cause," so he concluded politely.

By the saying that the true cause could not be traced through the extremity of the feathered bird, the King was not tranquil in his heart, and spoke thus to the Minister.

"Great Minister of Tibet you are our scientist.

Did you not go with resourcefulness and intelligence? I am completely satisfied (with what you did)," so he declared.

In the inner thought of the Minister, there will be no accusation and to the King, "This is the device that is of use for my sickness. Command that it be accomplished with many ashes that are burnt from silk scarves and three selected charcoal from trees that can be seen on the mountains of Tibet."

That the King would listen (to him), after saying that this life had become difficult like a dream, he wrapped up his whole head and lay down. The King was very much alarmed and asked "what expedient can be devised," and the Minister then replied, "Dressed in my best clothes on a good Chinese horse and mounting the horse let us prepare to make offerings to the gods in Tibet."

At this time from the mouth of the King, "Good luck is opportune, how can good luck be achieved," was spoken. "By grinding and eating parched barley grain", was the reply.

146. Inspection by lama doctors of a fowl's vent is common practice in Tibet.

147. The accusation is not stated here but legend affirms that the Princess in the long journey of over two years gave birth to a child fathered by Gar. Some of this maneuvering by Gar was likely to cover up and divert suspicion from him.

148. Parched barley grain when ground is called Tsamba and is the bread of Tibet so that deprived of it, as he would be in China, would be the same as depriving a Chinese of his rice.
The King ordered "Bring parched barley grain for eating". At that time parched wild grain was welcome.

After the barley grain was parched the Minister spoke politely like this, First before parching and eating this parched barley grain, it should be offered to the most rare gods. So I beg a little for an offering." Then Jholah a Minister of Tibet requested courteously.

"Listen, you yourself, need not cook this many colored dish. Alas, must the Minister of Tibet 149 parch seed according to his commands.

Every day a hundred measures of grain is parched and a like amount delivered 150.

All men with a white heart will cover their parched grain with a white cloth;

All men with a black heart will shade the burning eye that is within them 151.

Please grant Jholah, a Minister of Tibet, leave for the parching of the barley grain," so he pleaded.

At that time Gar the Minister of Tibet on a good Chinese horse, said. "Taking our best food and binding our best clothes around our waist, let us go to make offerings to the gods seen on the highest mountain tops of Tibet." Carrying unlimited food and drink, of flesh and beer, and taking four Chinese athletes they arrived at the top of the Chinese mountain. The four athletes getting drunk on the beer, became senseless. The Minister cut off with a sword the upward generative organs of the four horses and then the Minister Gar declared thus.

"These will be the embers for burning the silk scarfs in the fire.

"When does the King marry this distant friend.

The ear without grains are black ashy teeth

149. It would not be showing proper respect after Gar's services.
150. For the next day's parching and grinding.
151. The burning eye may be "the pricking of conscience", or it may be of "lust". This and other statements on this page are difficult of interpretation and subject to different interpretations. Gar's pretended illness, the disconnected attempts at treatment and ritual were to prohibit Songtsan Gampo from keeping Gar in China as ambassador, and to hide Gar's misbehavior.
The Queen has a treasury of provisions for her avarice. It is the wooden spear of charcoal that burns the forest. The King has a treasury of lance shafts for body practise. For sheep without blood luster are killed. Offer prayer before the gods for remission of sins; For the body without illness sleeps on the bed. What is the reason for calling the chief physician," he demanded.

The Minister on his horse rode to the outer areas of Tibet and together with the Princess were welcomed into the kingdom of Tibet. All the officials thought that they must send a messenger to the King and spoke this kind of an order to the messenger.152

"You messenger that must go quickly, like to an instant, Listen carefully by the ear and capture it in the mind. This bow of refreshment153 take to the upper Chinese country. This arrow scarf of sentiment give to her the Princess154 We are the ministers who do according to the command of the King. The noble Princess is invited to come here There will be a wondrous festival of good fortune, music and so forth.

May you be escorted by immeasureable feastings," so they ordered and, attaching a letter present, dispatched him to China. After receiving the message, another messenger was sent to Tibet.152 Arriving in Tibet the messenger presented this message to the King Songtsan Gampo. "Oh! Great King, Man of Might, This morning I am the messenger who is from China. We were together with all of the ministers155 The noble Princess has been invited to come.

152. The text is not clear but evidently after the King Songtsan Gampo met the Princess at the Sino-Tibetan border he rode back to the capital while she with Gar came on more slowly and as they approached the capital of Lhasa, supposedly the capital officials sent a messenger to Gar who sent one in return.
153. This probably means a curved wild yak horn of whiskey.
154. The customary bridal arrow scarf, see 116.
155. Gar and his retinue.
She is perfectly marvelous to look at.
She is being escorted with great feasting,” so he informed him politely.
The incarnated religious King Songtsan Gampo thought in his own heart that the Princess was an incarnated aspect of the exalted Drolma; and from what direction comes this great alleged report; and yet he thought it might not be news of her coming; so he sent large one hundred men escorts in all directions.156

On the morrow the Princess remembered (to wear) the many precious jewels and silk clothes. The pretty maiden Nyetu Tsangeh was also adorned with many ornaments; she was going to the spectacle on the Drahlha Beuh plain. All the Tibetan people were engaged in unimaginable singing and dancing; the Nepalese Princess seeing the Princess, officials and subjects expressed herself in these words of jealousy.

“Chinese Princess Kongjho who has been transported with such great difficulty,
In being a Princess, daughter of China’s Lord and by coming from a great distance;
You and I not being equal will have great differences.
So in thinking of our rank we will be remembered as being the great and the small.
You and I both came adorned in excellent white crystal,” 157 so she greeted. The Nepalese officials and retainers, like thick mist drifting over the purple Zhehjha Mountain, had taken control of everything.

At that time in the thought of the Princess Kongjho, ‘I will turn back to the glories of my own parents; and after having come such a long distance and without thinking of being received in such a manner as this”; yet she answered thus.

“We are two Princesses who have had the burden of coming from a long distance.
If we will allow a oneness of heart, this life will be more

156. This means to the various roads leading into Lhasa a few days out so as not to miss her and also as a further mark of respect in sending escorts to every junction.
157. This phrase is equivalent to our phrase of “dressed in silks and velvets.”
like sisters by marriage;
If we will likewise recollect, this is the destiny pronounced by our parents.
You and I both have come adorned in excellent white crystal," so she counseled; and the King and his ministers revealed it (to be true) by the red complexion of their faces. However, later, the Nepalese Princess spoke in this way.
"I having come first am the Queen,
You are the wild goat that was born later.
For, in a body that is not entirely without peace,
Our noble husband is excellent in seeing, hearing, remembering, and understanding.
All the many obscure desires that are the elemental essences of the body;
And all the kinds of possessions that relieve want are perfectly remembered (supplied).
The necessary desires in sexual enjoyment are mixed up.
But many kinds of precious things in gold and silver are well supplied.
Indeed the best satins, like the clothing of the gods which is interlaced with needlework, are excellently provided;
Also horses, and camels and so forth and all kinds of burden-bearing animals.
The chief wealth based on fourfooted beasts are perfectly furnished.
The skills (labor) that is used in the making of ornaments,
And in the domain of worldly work are abundantly supplied.
The offerings for exaltation of the Most Rare Ones is well provided.
The sacred literature that exists of the Most Rare Ones is well supplied.
Succoring of the destitute and practising the Holy Religion are remembered.
Is there not hope in a master able to do all these things," so she declared. And the Chinese Princess replied in this manner.
"Oh! what a great wonder is the mule of Gongri.

158. The Buddha, the Law and the Clergy.
Is there not also a place called Khatmandu (K homo Dehpa)?

Are not these two words full of satisfaction? Moreover I have not approached the face of my Lord. Queen, your affection is like a pillow; And the top feathers that flap on the upper side of the feathered birds.

The Two Illnesses that are produced in moisture and heat May equalize the medium that divides each one’s share. By the power of labor the arrowmaker shapes the tip. The state of being above or below is a negative distinction. The flowers that grow on the three-dagger turf And the hollyhocks that come up in the three-arrow garden Have equality in their youthfulness which also has beauty. By the power of circumstances we have met in the presence of the Princess.

Having come first, to the eye there is a difference. The Queenly Throne that is from the capital of Nepal, And Kongjho who is the maiden that comes from China, both

Were equal in all the protection and fate of their parents. By the power of prayer we have met together in the presence of the King.

Appearing earlier or later makes a difference by the eye. Associating in harmony is better than being blood sisters in this life.

If there is love or hate the root is in one’s own head. A long ways off dwells each one’s Father Lord. By the ancestral relatives of one’s country one is perfectly supplied.

159. The capital of Nepal.

160. These two lines are full of sarcasm as the mule is a hybrid although of a fine type as the mules of Gongri; connecting the hybrid mule to the childless princess was insulting, as well as the questioning of the existence of Khatmandu. The relations between the two queens was anything but cordial.

161. The low-land fevers, what two are not known, could change their relationship by killing one of them.

162. The fine grass of the high plains seems to be three-sided in shape like the three-sided dagger used in religious exorcism. The three-arrow allusion in the next line could not be clarified by the author.
When allied with an enemy that is brave and skilful,
The foundation of one's armed host is perfectly attained.
Good actions and good usage are the fundamentals of all elements.
Sight, hearing, recollection and feeling are of inconceivable excellence.
The goodness of god-power reaches the good fortune of stability (permanence)
From the resources of our two respective Lords (fathers) we are perfectly supplied
With precious things, gold, silver, copper, iron and so forth;
And the finest thin interlaced satin assembled by the touch of the gods.
All the classes of grain that are used to satisfy the body hunger.
Horses and camels and the host of four-footed increasing wealth (cattle)
Together with the perfected circle of worldly wealth and culture;
These foundations of our own good luck and protection\textsuperscript{163} are perfectly supplied.
And the predestined forces that do the work of the world;
Even the manufacture of ornaments, and the hearth for the cooking of food;
And agriculture which shows good fortune and so forth;
The bases of work made by the hands which is consumed, are perfectly supplied.
If unable to supply whatever is fortuitous,
Then you by that, have no hope in being mistress,” so she stated; and (at this time) Minister Gar was thinking in his mind. I am recollecting in my mind all of the difficulties in bringing to Tibet, this Princess who is a relative of the Chinese Emperor. Not having been allowed for a long time to be admitted into the presence of the Princess; perhaps the Princess is very sorrowful in her heart, so he sang this song to the sound of a guitar.

\textsuperscript{163} Protection in these lines means against evil of any kind and especially against evil spirits and ill-luck.
"Now in the palace of the Red Mountain\textsuperscript{164} DwellstheincarnatedreligiousKingSongtsanGampo. TheChinesePrincessattheageoftwelvecametoTibet. Now(herage)fivetimesthesee,orfifteen,havecomeand gone.

Threeyears have passed since the Princess came to Tibet. Three years have gone without being met by the face of the King\textsuperscript{165}

The Chinese Queen will not stay in Tibet but will go back. The Princess will not remain in Tibet but return. Alas, in Tibet the throne of love will not dwell. The murderous knives from the base of the handle will be sharpened.

The Master's mouth will be governed by his subjects. The Leader will be ruled by this year's produce. For a maiden is hoarded in place of a mother\textsuperscript{166} For the barren field without a harvest will fill up with quack grass.

Princess, I myself, am without any resource. Is not the Minister Gar without means of doing anything?" so he chanted. The Princess was making preparation to go back to China at that time. The Minister Gar entreated thus to the Princess.

"One who is most beautiful to look upon, pretty of face, Listen to me magical Princess Kongjho. The goose will once more arrive at the lake. That the jewel of the lake is not found is of little moment. The mountain lark descends on the valley at least once. The different kinds of grain, without being enjoyed by eating, have little significance.

In the home of the maiden its splendor would have but one answer;

Not to be successful in her home and to return would be

\textsuperscript{164}. This is a name for the Dalai Lama's present palace, once the seat of the Kings, and called this because it is located on a hill of reddish colored soil.

\textsuperscript{165}. That is, has not met the King face to face.

\textsuperscript{166}. These last three sentences bewail the lack of an heir through the Chinese Princess. King Songtsan Gampo had no children by either the Chinese or the Nepalese Princess.
a source of shame.
Riding a long distance would be an arduous performance.
Not having met the face of the King is of little moment.
Princess do not speak those words but remain in Tibet.
I entreat you to stay as my Mistress and Queen,” so he pleaded. Again after this the Princess spoke in this way.167

"Without partiality, Minister of Tibet, listen to me.
You yourself do not sit on the throne of love in Tibet;
For your answer grasp my truthful words.
I will move back to the splendor of my parents;
After having arrived in this country I have not met its Lord.

By the jealousy of its Queen my mind is sad,
We have not met with him the religious King.
What is your disagreement with this?
If I am not to meet the Lord I will go back.
Minister, go now and make protestations to the Lord,” so she concluded; and at that time Minister God, going into the presence of the King, spoke politely in this manner.

"Oh! Great King, hear me,
Listen to me the Minister who accomplished according to command.

The very beautiful Princess the Chinese Queen Kongjho,
Seeks an order that she be allowed with her Lord,” so he entreated.

At that time the King, having gone into his palace, was holding a great reception there. As the Chinese Princess had affirmed that she would not remain, the King retired into his living quarters to give answer. The Princess proceeding to the palace quarters and making obeisance to the King, thus supplicated.

“Man of Power, Oh! King are you not the central brilliance.
Are not all officials and subjects prosperous?
All of us from the eastern part of China
Have we not in great fatigue come a long distance?” so

167. Tradition in eastern Tibet tells how the Chinese Princess in their long journey, lasting two to three years, fell in love with Gar and produced a child which was born and died at Tzongen near Gartok. The child was declared to be the offspring of a demon and buried under a black shorten still existing.
she spoke politely.

Thereupon the King invited the Chinese Princess Kongjhe to a festival seat of joy and happiness within the circle of the Tibetan officials and subjects who were absorbed in the enjoyment of songs, dances and music, and the like, of a wondrous spectacle. The King after inviting this Queen into the mansion of Sumtsan Tabu and on to the precious golden throne of this happy palace, were bound together in a glorified brilliance, and a light like the sun and the moon which clears away the darkness of the earth without variation.

Now the so-called life of the religious King Songtsan Gampo, who was by incarnation made perfect, is finished without abridgement.

By all the Kings who have dwelt in the Ten Directions during the Three Ages.

By the most exalted Spirit of Mercy, the most Rare of Beings,

By the beautiful, glorious and unchangeable Thunderbolt. May there be blessings to the body of the Incarnated Religious King

The Four Foundations that are infinitely advantageous to all Beings,

And at all times the nectar of all established laws and of the profoundest scholarship;

And for example, words that are like the cuckoo’s perfected melodies,

May these come with blessings for the speech of the Incarnated Religious King.

May all unprotected Beings who circle in the Three Realms,

Like the mother who yet loves the son of suffering,

Have the heart of a Protector in marks of loving compassion.

168. Chagnadorje (Chyahna Dojhe) or Vajra Pana, the wielder of the Thunderbolt, spiritual son of the second celestial Buddha Akshobhya.
169. The cuckoo is called the divine singer.
170. The sensual world, the spiritual world and the world of astral forms.
171. May be one’s tutelary deity.
Come with blessings of the heart to the Incarnated Religious King.

May all inclinations of understanding love, from victorious learning,
Be peaceful inclinations that are gathered into one.\textsuperscript{172}
May there be freedom and deliverance by discipline to those possessing a good destiny.
Come with blessings, Drolma\textsuperscript{8} the exalted excellent Mother.
That all the host who discipline themselves may have good luck and respect.

Let there be the excellent word which purifies; not leaving dark stains.
The established laws of all holiness are like the gold dust of Yu (Yee)\textsuperscript{173}
Senseless talk is confessed to have a similarity to sand.
Wisdom clears away the darkness of the mind.
The basic sunlight, which is separate from the moon, invites discrimination.

For the darkness of the little mind is like the lighting of a torch.\textsuperscript{174}
Would the wise, possessing a mind, change places with a jester?
Patient forbearance will absolve mistakes.

May there be good luck, blessings and prosperity. Make honorable grain offerings to the gods. Let there be good luck, blessings and prosperity to the so-called dance festival when it is danced by the Batang Monastery Gahdan Pende Ling.

\textsuperscript{172} To give greater power and unity.
\textsuperscript{173} The central province in which Lhasa is located.
\textsuperscript{174} The torch which provides illumination in Tibet is either a splinter of pine wood or a wick in a saucer of oil. Both are very faint and flickering and liable to go out.
Photo No. 23
The Emperor of China arrives in his sedan chair to greet the Ministers. Gar the Minister from Tibet at the extreme left makes his plea for the Princess to be the bride of his King Songtsan Gampo of Tibet.

Photo No. 24
The other Ministers are defeated by Gar in the Jewel Test. Gar is bowing mockingly to the other Ministers.
The Ministers engage in the drinking bout when each is supposed to drink a hundred skulls of beer without vomiting as some are seen doing. The Tibetan Minister in the round tasselled hat sits on a higher stool in rear and did not get drunk or vomit as did the others. This year of 1925 as a variation and take-off on two of the foreigners two ministers dressed in foreign attire seen here to the left one in brown standing and the other in white sitting were introduced as trying for the hand of the Chinese Princess. They did not participate in the drinking rather are shown jeering and laughing at the sickened Ministers.

The Tibetan Minister Gar in bowler hat at extreme left wins in the contest separating and uniting the mares with their colts in the effort to obtain the hand of the Chinese Princess. The children with horse masks represent the mares and the colts.
Photo No. 27

The log test makes use of tree branches seen lying upon the ground. Each Minister has his own distinctive costume; The striped dress indicates the Minister of Beta Hor; the tasseled hat in background is from King Gesar; to right the tall man is from Persia and to his left is the one from India. My son John sits on stool in foreground.

Photo No. 28

The Ministers dance at the feast given by the Chinese Emperor. The two on right represent Tibet; the two in white skirts are from India; next to them on left are from Persia; and in rear right are Beta Hor and Gesar Ministers.
Photo No. 29

The drunken Ministers seek their quarters after the feast and are circling around trying to find their way home and out of the palace.

Photo No. 30

Minister Gar of Tibet in disguise consults the astrologer in order to make the correct choice among the three hundred beautiful girls. The text has him going through an intricate ritual with his sweetheart for the same purpose.
Photo No. 31
Minister Gar of Tibet chooses the Chinese Princess from among the three hundred beautiful maidens. In the presentation of the play in Batang only four maidens spaced on the four sides of the courtyard were shown and Gar went from one to the other in making his choice.

Photo No. 32
Gar the Tibetan Minister second from left in foreground obtains the Chinese Princess in the final test when he selected her from three hundred maidens. The Chinese Emperor, to the left of the bowed Princess who has flowers on her head, is addressing her.
Photo No. 33

Minister Gar leaves for Tibet with the Chinese Princess who rides in a sedan chair while the rest of the party will go on horseback and on foot.

Pictures of Nangsa Drama Part 6.

Photo No. 34

Lord Drachen Druhtah Drohpa with feathered derby hat points out to Minister Sohnam Pajyeh the departing figure of Nangsa on extreme left as being the girl he wants to be his wife.
TRANSCRIPTION OF TIBETAN WORDS AND THEIR SIGNIFICANCE FOR PART SIX AND FOR THE DRAMA OF NANGSA

1. Analanggo A-na-glaṅ-mgo Attendant to the Lord of the Dead in the lower regions.

2. Bardo Bar-do The intermediate state between death and rebirth.

3. Bhedha Bhe-dha Probably is the name for Bengal, an area of India.

4. Chenrezi (Jyan-rehzih) Spyan-ras-gzigs The Tibetan name for Avalokita or the God of Mercy and considered to be incarnate in the Dalai Lama.

5. Dah Dwags A district in Tibet.


7. Dorjhe Chang Rdo-rje-hchaṅ The holder of the thunderbolt deity who is the Bodhisattva of the second Dhyani Buddha.


9. Dojhe Nahjyorma Rdo-rje-rnal-hbyor-ma A Tutelary Deity and a name given to the Abbess of Saming. See below.
10. Dojhe Pahmo  
\[\text{Rdo-rje-phag-mo}\]  
Popular goddess of the Kar-mapa sect who vanquished Mohammedan enemies by assuming the form of a sow and now incarnate in the abess of Samding Monastery.

11. Drachen Druhtah Dropa  
\[\text{Sgra-chen-hbrug-ladar-sgrogs-pa}\]  
The younger Lord of Rinang who married Nangsa and is known in most of the play by the name of Drahpa Samdruh.

12. Drachenpa  
\[\text{Sgra-chen-pa}\]  
Lord of Rinang usually used to designate the father but sometimes used for the son and hence in the nature of a title, or a family or household name.

13. Drahpa Samdruh  
\[\text{Grags-pa-bsam-hgrub}\]  
Called at one point the family name but usually used for the son but not for the father. He married Nangsa, was a brother to Nyehmo Netso, and a son of Sohnam Jyahmo.

14. Draru  
\[\text{Da-ru}\]  
Hand drum, often of two halves of a skull, with two balls attached on strings which by a flip of the hand beat a tattoo on it.

15. Drimeh Kundan  
\[\text{Dri-med-kun-lidan}\]  
A king who was the principal in a drama similar to this of Nangsa.

16. Drolma (Drohma)  
\[\text{Sgrol-ma}\]  
Consort of Avalokita and deliverer from the round of rebirth.
17. Dzomjyih or Dzompajyih or Dzompa Jyihnyi

Hdson-pa-skyid-gnis

The maid servant who cared for the prince Lhau Dahpo.

18. Hala

Ha-lo नी आ

A flower; some say the holly-hock.

19. Haloh

Ha-lod नी आ

A monkey about whom fables have been recited.

20. Jhang

Ljañ लज़ं

District where was located the village below.

21. Jhangphah Khurnangpa also called Phahkhur, Jhangphahkhur, and Jhangphah Khurnang

Ljañ-phad-khur-nañ-pa

The village where Nangsa was born. It was located in the district of Jhang.

22. Jyahtse

Rgyal-rtse आर्ग्याउँल-र्स्का

A bridge over the Nyang River.

23. Jyahtse Rinang

Rgyal-rtse-ri-nañ आर्ग्याउँल-र्स्का-र्ले-नैन

The great lake in Nyangtoh Rinang.

24. Jyihpo Yalung

Skyid-po-gyah-luñi श्यीद्पो-ग्याउँलुङे

The monastery where Shajyai Jyahtsan prophesied and may be an outlying monastery of the greater Sera Yahlung monastery.
25. Jyling Gyi-liṅ Gyi-liṅ A fine breed of horses raised in Amdo of northeast Tibet.

26. Kashmir, also Khache Kha-che Kha-che Country west of Tibet.

27. Khohlo Dompa Dechoh, also Dechoh Hkhor-lo-sdom-pa-bde-mchog The tutelary deity Samvara. The chief lama of Peking is held to be an incarnation of one of his forms.

28. Kong Kong A district in Tibet.

29. Kunzang Dechen Kun-bzaṅ-bde-chen The father of Nangsa.

30. Lhauh Darpo Lhahu-dar-po The son born to Nangsa and to the Lord of Rinang usually called Drahpa Samdruh.

31. Lhodrah Marpa also Marpa Lho-brag-mar-pa A famous Lama who visited India, was instructed by Atisa, and taught Milarapa.

32. Lingje Gesar Gliṅ-rgje-ge-sar An ancient King of Shensi who was later deified as the God of War.

33. Lungyorpo Klun-skhyor-po Village in upper Yu where dwelt hermits who had achieved perfection.

34. Manthang Man-thaṅ Also spelled Mendong. It is a row of prayer stones around which pilgrims circle.
35. Mapam  
Ma-pham  
Ma'  
A precious stone resembling the sapphire.

36. Milaraspa  
(Milarch-pa)  
Mi-la-ras-pa  
Mi-la'  
The famous hermit who wrote the 100,000 songs and was born in 1038 A.D.

37. Mumen  
Mu-men  
Mu-men  
A precious stone resembling the sapphire.

38. Nehnying Zungdruh  
also Nehnying  
Gnas-sni-n-zu-n- 
Gnas-sni-n-  
The yearly festival held at Nyangtoh Jyahtse where Nangsa was seen by the Lord of Rinang.

39. Nangsa  
Ohdebum  
also Nangsa  
Snañ-sa-hod-de-hbum  
Snañ-sa-hod-de-  
The maiden whose emancipation from the world is recorded in the mystery play Nangsa.

40. Nepal  
(Bah)  
Bal  
The country of Nepal.

41. Ngaree Korsum  
also Ngari  
Mñah-ris-bkor-gsum  
Mñah-ris-bkor-  
Districts in the western parts of Tibet.

42. Nyang  
Myañ  
The river Nangsa crossed enroute to the monastery of Sera Yahlung.

43. Nyangtoh  
Jyahtse also Gyantse  
Myañ-stod-rgyal-rtse  
The city or district center in whose suburbs called Jhangphah Khurnangpa was born Nangsa.
44. Nyangtoh Rinang also Rinang Myan-stod-ri-nafi The district over which ruled the Lord Drachenpa.


46. Nyangtsha Sahdron Myan-tsha-gsal-sgron Mother of Nangsa.

47. Nyehmo Netso Sned-mo-ne-tso Sister-in-law of Nangsa and reporter of evil to her brother Drahpa Samdruh.

48. Phahkhur, see Jhang-phah Khurnangpa

49. Potala Po-ta-la The palace of the Dalai Lama, at Lhasa.

50. Rehpa Ras-pa The master —Rehchung Ras-chu-n-rdor-grags Those who dress in cotton cloth; and used to designate the two cotton clothed beggars who came to see Nangsa.

The servant Rin-cheni-grags—Rinchen pa Drahpa
51. Ramana  Ra-ma-na  Indian King about whom legends were told.

52. Rina Phagi  Ri-sna-pha-gi  Name of a mountain peak.

53. Seleijhang or Seleijhanpga  Se-lehi-ljañ-pa  A kind of grass.

54. Sera Yahlung  Se-ra-gyah-lun  The monastery where Nangsa went to practise holy religion.

55. Shajyaih Jyahtshan  Ça-kyahi-rgyal-mtshan  The Lama of Sera Yahlung who took in Nangsa as a nun. This name is also applied to Gautama Buddha.

56. Sindhara  Sin-dha-ra  Name of a religious work.

57. Sohnam Jyahmo  Bsod-nams-rgyal-mo  Mother of Nyehmo Netso and Drahpa Samdruh.

58. Sohnam Pahjyeh  Bsod-nams-dpal-skyped  A male servant of some rank to the Lords Drachenpa.
59. Tamyih Tam-yig ་་ Probably means the letter Tam which is part of a spell used to invoke the aid of Drolma.

60. Tari Drohma or Tari Drolma Ta-ri-sgrol-ma བར་སྒྲོལ་མ་ Monastery named after Drolma.

61. Tsakha Rtsa-kha རྟ་ཁ་ A district of Tibet.

62. Tsang Gtsan གྲུང་ A district S.E. of Yu in Tibet.

63. Tsechen Rtsa-chen སྤྲུལ་ཆེན་ A bridge over the Nyang River.

64. Tise Ti-se དི་ིི Another name for the famous peak known mostly as Kailas.

65. Wadra Kini Wa-taha-ki-ni རྩ་ཁ་ནི་ནི A teacher of the race of Buddhas.

66. Yitrohma Yid-hphrog-ma དྱིད་ཧྭྱུར་མ་ The name of a Yaksa Princess.

67. Yu also Wu, and U Dwus ཀྲུས The central province of Tibet where Lhasa is located.

68. Zhabpi-dojhe Bshad-pahi-rdo- rje བ་བྲེས་པའི་ཐང་གེ་ A holy hermit living at a high altitude.
PART SIX

THE EMANCIPATION OF THE NOBLE-BORN FAIRY SPRITE
NANGSE OHBUM

Praise to the Teacher, Wadra Kini, being born of the race of Shajyai¹, the merciful, wise and clever. Prostrations² to the King Shajyai,—whose body of glory is like a mountain of gold and the conqueror of the host of demons untouchable by others.

From the excellent site of Potala³ itself arising out of the green Tamyih (Tamyig) and liberating beings by the enlightened Tamyih,⁴ make prostrations to the Mother Drolma⁴ (Drohma). The voices and songs of gods and of mountain demons and the voices of smell-eating demigods and the voices of all men and all voices whatsoever of all beings, all show forth my religion in speech. This also, our manifestation, is possessed with mercy and is wise in design. The 8,400 sayings which are the body of religion and suitable to the mind of each are the disciplines by which mercy later is given to all without partiality. Collectively all are gathered into three cycles of existence. I, also, and those like me, speak of god religion; for the ignorant make comparisons with worldly religion and relate deeds that have been done,—in both stories and oral traditions; recitals of hope; fables of the monkey Haloh, the tales of King Lingje Gesar and the like, other legends also of King Ramana and anecdotes

¹ The race to which belonged Guatama Buddha; also one of his names.
² Prostration is worship by falling face down on the ground.
³ Potala is the residence of the Dalai Lama in Lhasa.
⁴ Drolma (Drohma) goddess Tara who saves one from rebirth. The Tamyih or letter Tam is part of the spell addressed to her.

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of Goddess Yihtrohma, the history of the religious King Drimeh Kundan and so forth; taken from all the religious instructions, —as much as possible from the religious commentaries within the Kahgyur (Vinaya section). 5.

In the course of these days, the Chief of Excellent Preservers and Victorious Deeds,6 in this chapter, offers salutation gifts in all the market places; born indeed in the circle of all desire 7, yet the mind having an opportunity to turn to religion, presents the emancipation of Nangsa Ohdebum 8.

In this fashion is the Emancipation of Nangsa; for Nangsa was somewhat unlike the fleshly body in appearance and godly perception. Nowadays coming down to this time the noble-born fairies gave the beautiful Nangsa Ohbum this very name at the time of her birth. Within the boundaries of religion,9 which is related as having originated in former times, all gave gifts, giving heed, without wavering, to the power of praise. Likewise in Tibet, here are the three upper Ngaree Korsum; and in the lower areas six districts; in the center Yu and Tsang and an area divided into four parts; on the right, upper Tsang, in the green country Nyangtoh Jyahtse, or Gyantse in upper Nyang, are some homes that are called Jhangphah Khurnangpa.

In this place were two people called father Kunzang Dechen and the mother Nyangtsha Sahdron. Both father and mother always lived, without being greedy for all things; and day and night praised Drolma of Sengdeng forest. Supported in the power of these praises, Drolma, out of the 100,000 airy spaces, one night appeared now and then in a very marvelous dream to the mother.

She begged of the father in these words,

5. Thirteen volumes of the 21,000 sermons (of the Vinaya scripture) were translated into the Tibetan.
6. The Lord Guatama Buddha.
7. The term Khoh or (wheel or circle) refers to the round of existence, to wit;—birth, disease, old age and death with all of its intervening sorrows, miseries, anxieties, poverty, etc. Life is essentially one of pessimism from which one should endeavour to escape; and to bear children is to produce sorrow and to continue the miserable round of existence. Hence, the desire to escape rebirth by good deeds is the highest of aims.
8. Nangsa Ohdebum means “The Brilliant 100,000 Lights.”
9. Religion (here and at other times) god-religion or holy god religion means the religion of Buddhism.
Female subterranean spirits of the goddess, Jyahkun Trin-leh.

Prostrate reverently to the Drolma of Sengdeng forest.
When deeds are to be planned, what about the husband?
Great Father Kunzang Dechen, listen to me.
We had last night in a dream of sleep,
A kind of a great amazement divided up like this,
In the clear celestial mansion of the goddess Drolma,
From the top of the precious throne where sounds the conch shell,
To the Bodhisattvas of the Three Ages helping all the fearful,
From the Tamjih which is the heart of the victorious mother Drolma.
To the accomplished Brahmin (purified one) who is all my light,
The beginning stages of moral and spiritual existence and
the central essence of the vanishing dream,
In my body is produced the lotus flower,
For this lotus is the dream of worshipping fairies
From all the Four Directions gather the swarm of singing bees,
By this dream is satisfied the anther essence of the lotus flower
A dream like this is therefore likely good
The fruitful meaning of this dream, pray give in the words of the father,” so she implored.
The father very happy replied with an answer like this,
“Fairfaced spouse of all the generations,
Listen to me, great mother Nyangtsha Sahdron,
This dream is most likely not true but an illusion,
Now this is prophecy of the future,
Out of the Tamjih of the heart of the worshipful Drolma,
This light has passed into the middle of your being,
This is an accomplishment of all the Bodhisattvas of the Three Ages,

10. Bodhisattvas are the deities who attained Nirvana but came back to help others to attain salvation. The Three Ages, or Periods, etc., are the Past, Present and Future.
This sign of dwelling in the heart is by the blessing of Drolma,
Your body producing this lotus flower,
Is a sign that it is the queen of all the Fairies,
From all Four Directions will gather the swarm of humming bees,
It is the treasured essences, the tasty anthers of speech,
To all the multitude who are disciplined in purity and impurity,
There is the sign of doing deeds in the Three Paths of body, speech and mind.
Although without a son in the time of white-toothed youth,
But with a daughter in the time of white-haired old age.
Having been born it is indeed better than a son,
From all directions the religious services will be carried out.

This is an excellent dream, Nyangtsha Sahdron.
Let your mind rest, Kunzang Dechen," so saying he gave reverence to the most excellent one and gave butter balls as alms.

This was stated to be in the middle point of discipline by the power that is great with reverence, the year of the earth horse, the upper part of the monkey month at the time of the fairy-gathering festival, on the tenth day—Thursday and on the astrological date that accompanies the two king-moving stars.

As soon as born, at the first offering of mother's milk, the mother, clasping the hands like making an offering to heaven, spoke these words.

"Most excellent mothers that bear victoriously in the three ages,
Prostrations and worship to the reverent Drolma,
Now be it granted for the sake of all beings,
That thanksgiving and goodwill be upon the earth,
Also may all the four quarters rejoice in good deeds and in the light.
May 100,000 Beings be established in religion.

For this saying, in the naming of the daughter collect all these verses of record and let the maiden be called Nangsa Ohbum.
Let all the people of the country have a great feast for the giving of the name.

May children born in this month be greater than those born in other years.

And those born on this day greater than those born in other months.

May they live beautiful in deeds and easy in matters of the heart, and similar in appearance, not like the daughters of men but like the daughters of the gods."

The father and mother being very pleased offered praises to the voice and heart of the daughter.

"The girls of good fathers are a noble race.
The daughters of excellent mothers are also good.
The one ornament of the assembled bazaar maidens!
Listen here, daughter Nangsa Ohbum,
All realization of beauty by the world,
Being gathered together in one aggregation are a treasure at all times for you.
Give pleasure to the eye for as much as can be seen.
Offer praise to the body of beautiful goddesses.
The song sparrow, thrush, cuckoo and so forth,
And melodies of Brahma that are incomparable,
Give pleasure to the ear for as much as can be heard.
I give praise for a speech of the most glorious Nangsa.
Reverence to the noble most excellent protected country (Tibet).
Exceeding love to all purified beings.
Give happiness to the mind for as much as can be thought of.

I give praise to the heart of the maiden Nangsa.
The little brown mule belongs to the race of the good-voiced donkey.
The herd of white hybrid yak are a breed of the black old bull,

For us that two decrepit aged parents,
Should bear a goddess like you, is amazing,"

So they spoke politely, and Nangsa said in reply.

"The deeds that are produced in all the Three Victorious Ages.10
Prostrations to Drolma the Victorious One,
Listen here to me, our father and mother,
Please listen to me, daughter Nangsa,
To me a girl, you indeed are father and mother.
In reality there are three secrets innately and outwardly to most excellent people.
Outwardly my father is Kunzang Dechen, and the mother benefactor is Nyangtshaa Sahdrion.
Essentially my father is Chenrezi power.
My mother is the worshipful white green Drolma.
The father of mysticism is the Great Peaceful Excellent Vehicle.\textsuperscript{10A}

And the mother is the Sublime Wisdom’s Clear Void.\textsuperscript{10A}
To all fathers and mothers outwardly and innately,
Having wholly entered joy and voidness, (to them) reverent prostrations,” so saying giving homage together with gifts to father and mother; and at all times day and night making praises, without wordly attachments, to the white-green Drolma and reciting the Six Syllable prayer,* the essence of Chenrezi; to the Great Three; Mercy, Wisdom and Industry; to the Little Three—Darkness, Pride and Doubt; understanding also the sundry meaningful purpose of ritualistic discourses of god-religion. In worldly work like that, doing the first things upon arising in the early morning. In the evening not doing the tasks relative to sleep, but wise and industrious in the parching of food, field work and the like, the carrying of the bag of household silver and becoming possessed of perfectness in the treasures of sexual enjoyment.

In that place when the maiden Nangsa Ohbum had reached the honorable age of three times five, or fifteen, years old, all Yu, Tsang, Dah, Kong became filled with the reputation of the maiden, and many mendicants came to Nangsa; although Lady Nangsa herself would practice holy god-religion, showing a desire to go (give herself), before the world’s ignorance, without the burden of father and mother and son. Being without other darkness (of sin) the maiden Nangsa, among more than a hundred youthful persons, was completely wise in both religion

\textsuperscript{10A} The Vehicle is probably the Mahayana Doctrine and the Void is likely the non-existence of Buddhism.
\textsuperscript{*} See 9 under Drowazangmo drama.
and worldly things; and in analyzing the mendicants did not
give to all, only where they were old servants of her father and
mother.

At a certain time at the great lake, Jyahtse Rinang, was
a lord Drachenpa, more brilliant than fire, more prominent than
the waves of the waters, more slender than a tail-hair, a mouth
hotter than Indian pepper, rounder than a pea, and finer in con-
sistency than barley flour. In that land was a lady called
Sohnam Jyahmo with a son born to her called Drahpa Samdruk
and a daughter named Nyehmo Netso.

After that without delay, since the life of the mother (had
departed), the father and son were without a queen; the father
reflected. 'For my son I contemplate taking a good maiden of
a good father and with this in my heart I will go to see the
yearly festival of Nehnying Zungdruh.' Strolling in the lower
bazaar were white-haired-aged enjoying the bazaars splendors,
and in the upper sections a multitude of white-toothed youths;
together with yellow and grey, there were going men and women
of religion. Along with many servants Lord Drachenpa,
gaudily dressed in ornaments and clothing, all that could be
desired, were also viewing the yearly festival of Nehnying Zung-
druh and coming for the bazaar's sensual blessings.

At this time the maiden Nangsa Ohbum, not in previous
times having gone to view the spectacle of Nehnying Zungdruh
and the splendors of the bazaar, was in the clear fruit (Karma)
of former births, and desirous herself of going. So in orna-
ments and clothing handed down from the parents, Nangsa wished
to proceed from the upper to the lower parts of the bazaar.
Her face was like the full orb of the moon, her hair washed and
polished like the green Seli rose, and her body dressed beauti-
fully in the most perfect finery and ornaments. Here were the
presentations of priestly power, the flags and necessary objects
of offerings for all the support of body, speech and soul of
Nahnying.

The household articles, etc., like incense, of the maiden and
her retinue were presented for the happiness of the assembled
attendant girls. Both Nangsa and her servants coming for the

11. Yellow and grey refer to monks and laymen respectively; monks
wearing yellow and laymen grey clothing.
bazaar splendors and views of Nehnying Zungdruh presented
gifts to the priests begging for power. In all such support,
circlings and offerings, when entered into, showed religious
devotion.

Having gone to view the dramatic dance, together with all
the other maidens, she sat down in the midst of the bazaar
multitude. Rinang Lord Drachen with his retinue was looking
from within the excellent clear place of the Nahnying lama
palace. Lord Drachenpa could not look at the dramatic dance
and the other things like it whatever, but gazed without wavering
at the places where the maiden Nangsa went and wherever
she was; his heart, powerless, was lost (to her). Photo No.
34. At once according to an order to the minister called Sohnam
Pahjyeh; this minister, therefore quickly from the midst of the
bazaar multitude came leading Nangsa Ohbum, like a hawk
seizing a sparrow, or an eagle carrying away a hare.

Lord Drachenpa, seizing the lower skirt flap of Nangsa by
his left hand and a bowl full of beer, ready to be drunk, by his
right hand, and together with delivering it to Nangsa, spoke in
these words.

"Beautiful body, lovely voiced, sweet smelling, sweet excel-
lent tasting,

When touched soft, you-possessed of the five sensual qualities,*
A goddess voiced fragrant demigod, etc; whose daughter are
you?

Do not conceal but declare to me the word of truth.
What is the name of the maiden’s father?
What is the name of the maiden’s mother?
Maiden, what is your own name called?
What is your home and country called?
I am the earth protector lord of Nyangtoh Rinang.
I am Lord Drachen Druhtah Drohma (or the great voice that
roars like thunder)
My family line is called Drahpa Samdruh.

12. At fixed times Tibetans go to the monastery to be “granted
power” for protection against any calamity, disease, etc. which might be
in waiting for them.
13. The walking around mani stone pile, etc., as an act of religious
devotion.

* See No. 44 under Songtsan Gampo.
Outwardly I am an iron mountain but inwardly a precious jewel.

My male years have reached six times three or 18 years.
Will you not become my wife?" so saying, and at once in the heart of Nangsa,
By means of my words, this bearing of fruit,\textsuperscript{14} raising up an enemy, will this desire be the wish of holy god religion.
Like this will be altogether a worldly spouse; what is best, she thought and chanted this song.
"The excellent mother of victory, most worshipful Drolma,
Look with mercy upon the maiden without religion,
Listen hither, Great Lord Drachen.
Listen with your ear;
My country is Nyangtoh Jyahtse.
My land is called the wheel of greenness (green all the year),
The name of the father is Kunzang Dechen.
The name of the mother is Nyangtsha Sahdron.
My name is Nangsa Ohbum.
I am a maiden of a very ordinary household.
And if the poison tree has the color of the rhododendron,
From where will come the decorated vase for the beautiful religious offering,
And if the necklace has the color of blue,
How can it be fastened together in harmony with the Drumah\textsuperscript{14A} turquoise.
And if the little swallow is clever in the use of its wings,
It will not fear the high shading white-tailed eagle.
And if the maiden Nangsa has good birth-fruit (Karma)
From where will come the queen of the great Lord.
Therefore why let the maiden Nangsa be the wife.
Ohdebumpa will not stay but go into religion", so she declared.
The minister Sohnam Pahjyeh, twisting the glowing blue turquoise as the king's betrothal-fee and fastening to it a red silk scarf as a holder string with the five colored silk lance offered it to the hand of Lord Drachenpa together with these sayings of the world.

\textsuperscript{14} Bearing of fruit, or birth fruit, is probably one's karma.
\textsuperscript{14A} The Drumah is a reddish colored turquoise and would not harmonize with blue.
"Not happy yet attached to happiness,
This characteristic of a new male going to war;
As a person tied to misery,
The characteristic of a maiden going as a bride," and also saying.
"Would this maiden go into a worldly marriage?
Then the lords would give thanks from the tops of their hearts.
Desiring to go, yet indeed untrue; only not desiring to go
where there is a multitude of people."

Thereupon he placed the silken arrow-backed turquoise on the maiden, not happily, but quickly, deciding the issue.
Also Lord Drachenpa publicly verified these sayings speaking later to Nangsa in these words.
"Seeing you are not satisfied like the daughter of the gods,
Beautiful body Nangsa Ohbum, listen to me.
Lord Drachen with a glory like thunder,
In this world is the most powerful lord.
He is the most powerful lord in this world.
If one does not listen to the command of this mighty lord.
The maiden approaches to cleverness and not to stupidity.
If the maiden fond of religion, does not go into religion,
The maiden's dwelling will not be allowed to be in one's native land.

Above is the sun of the heavenly road,
Below are the two lotus flowers on top of the earth.
Above or below if there is a kind of contact,
Fate and power in accord will connect us as husband and wife.

The long arrow with the red vulture feathers and the short bow twisted like a wild goat's (horn).
If there is a difference in the meeting of long and short,
Then to be husband and wife is the connection in accordance with fate and power.

The great fish is in the immense bordering ocean
And also the little white-bellied golden-eyed fish,
If there is a difference in the meeting of large and small,

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15. Tibetans believe the world is flat and the land is encircled by an immense bordering sea.
Then it is in accordance with fate and power to be husband and wife.
The great powerful Lord Drahpa Samdruh,
And the common maiden Nangsa Ohbum,
If there is a distinction of unequal power,
Then by fate and power you go as a spouse.”
Seizing her hand and the five silk-scarfed arrow,
Entwined with the sky-blue glowing betrothal turquoise,
He thrust them into the hair crown of Nangsa Ohbum,
Taking her as wife of the Lord of Nyangtoh Rinang.
“Hear, all you godless people of the bazaar, assembled here.
To Drahpa Samdruh of Nyangtoh Rinang,
The maiden Nangsa has finished being asked to be a bride,
Now beginning from this day forth,
Let not a great power carry away the maiden,
Let not any small power steal the maiden,
Let not intermediate ranks ask for the maiden,
Say not that she has flown up to the high heavens,
Say not that she has slipped away into the earth,
To Lord Rinang, the maiden Nangsa
Is understood by all, to have been given ownership,” so he said.
The turquoise crest for the head-dress of the maiden Nangsa,
and the silk-scarfed arrow were given. Then Nangsa Ohbum
happily accompanied by her two servant women, concealed the
silk-scarfed arrow and the turquoise crest and departing went
before her father and mother and paid them the utmost rever-
ence for nurturing her. At this time Lord Drachen, officials
and all servants returned to Nyangtoh Rinang.

Later the beer and ornaments asking for Nangsa as a bride
were received. In connection with delivering the milk-nursing-
price, Lord Drachen with both officials and servants went in
peaceful power to the home of Jhangpahkhur. The minister
Sohnam Pahjyeh knocked at the door. The mother Nyangtsha
Sahdron looked out from within her living quarters. She re-
cognized that it was Rinang, Lord Drachen with his retinue.
At once the mother implored in these words to the father, Kun-
zang Dechen,

"Listen here, oh Kunzang Dechen,
Respectfully hear your excellent Nyangtsha Sahdron,
Down below before the door of our own home Lord Drachen has arrived with his officers and servants.

Grasping their horses' bridles shall we invite them inside? Is it not well if we give service and reverence to them?"

having spoken the father answered thus.

"Listen here, Nyangtsha Sahdron,
Give ear to the excellent Kunzang Dechen,
Lord Drachen has arrived at the door.
A night-owl (demon bird) descending from the sky above makes no difference
I will not go up to converse with him.
I will not stay here but return over there.
If this authority will not depart,
It will be proper for you to ask what is there honorable business," with this answer the mother Nyangtsha Sahdron carrying a cup of holy beer and a ceremonial scarf went before the door.

By Lord Drachen and his retinue were carefully recited all the previous happenings. The mother gratified, at once proceeded to the father, and telling him the tale, the father was very pleased that Rinang, lord and servants, had no other business whatsoever but taking Nangsa in marriage, thought of the maiden's dowery. He, that his country, although more excellent than Nyangtoh Rinang, might be secured properly in such matters, without promising anything, was pleased to invite the lord and his retinue into his home. Thereupon he invited the Rinang Lord Drachen and retinue inside and offered the most reverent hospitality.

Lord Drachen and retinue presented the betrothal beer and milk-rearing money for Nangsa to the parents and also adornments which the mind cannot conceive of and then said,

"Maiden Nangsa Ohbum, and the two parents of Nangsa, listen here,
This Nangsa, the daughter of you two parents; now, beginning from this day,
The son of the lineage of Rinang's Lord Drachen,—
Drahpa Samdruh, has completed the betrothal requirements,
Do not say powers above have taken her to heaven,
State not that powers below have stolen her away on earth;
Tell not that a mighty lord has carried her off by force,
Do not relate that a small roving band has kidnapped her, Affirm not that father and mother will not send her, Nor explain that the maiden Nangsa will not go, Henceforth she is the queen of the King of Rinang. Tomorrow is one day and the day after is the second day, When the white goddess rises the second day after tomorrow, There will be sent an escort of 500 horsemen, All the inheritance of the maiden will be completed for sending off.

Once more hear me, Nangsa Ohbum, When you came to view Nahnying, At the end of the month in the middle of the great festival, From among all those in the bazaar you were seen to be the most beautiful, Will you not remember being marked by the turquoise diadem with the silk-scarfed arrow, These persons wherever you are, will come to take you,” so he spoke.

Nangsa replied politely, “You lords and servants may use force without consideration, in mercy for my parents, and thinking of my position, command that they be kept from secret doubt and fear,” so she implored.

“Now then you may come and take me,” so she spoke; and receiving the turquoise diadem with the silk-scarfed arrow from Nangsa herself, the Lord immediately after receiving it in his hand, placed it on the head of Nangsa. Then the Lord of Rinang and his retinue returned home.

At this time the maiden Nangsa was without desire to go as a worldly bride but wished to go into religious service and so politely asked her parents according to this desire. “Both father and mother who nurtured me in your body’s kindness,

Listen here to the cause of your daughter Nangsa Look on me as a friend that is separated from established customs, I do not desire to be the consort of Drahpa Samdruh, To the Three complete Precious Ones16 that are without

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16. These Three Precious, or Excellent, ones are Buddha, the Doctrine and the Priesthood.
separate unity,
The maiden committed to a life husband would practise god religion,
While looking at material things which, after hoarding, perish in the end.
I desire not to be the Treasury Keeper of Rinang’s Lord,
To the Seven Riches 16A of a Buddhist Saint who are without excess,
Would the maiden be committed as steward practising god religion;
While looking on the home which decays after the limits of its construction,
I wish not to be a housekeeper of the Lord of Rinang.
The rock cave of the desert which is without dissolution Would make the home of the maiden practising god religion.
Father and mother, who nurtured me in your own body’s kindness,
By all means your daughter begs to be committed to religious devotions,” so she beseeched.
The answer of the father and mother was uttered accordingly,
“Daughter of men, perfect beauty of the gods,
Comely body Nangsa Ohbum, listen here,
The Lord of Rinang, Drapa Samdruh,
Is hotter than fire, also more fearful than a wave of the sea,
On the top of the earth he is the greatest power by reputation.
Daughter, do not say that you will not go as a bride,
At any rate if daughter truly practises god religion,
The Lord of Rinang will slay the two parents.
By the killing of the parents the daughter practises religion;
From where will come the completion of all the proper roads of salvation.
Daughter, do not say that you will go into religion,
Please go as the mistress of the Lord of Rinang,” so the two parents were very insistent; at one (other) time strongly

16A. These seven are:—the wealth of faith, of pure morals, of modesty, of sensibility to Dharma, of attentiveness, of charity, and of wisdom.
renewing their plea that she become the mistress of Nyangtoh Rinang.

From the household of Nyangtoh Rinang arrived all the people to escort the bride Nangsa. From the parents thereupon were given advice together with a hundred great treasuries as an inheritance dowry.

"Daughter Nangsa, who is more deserving than a hundred sons,

Ohdebum, listen to both your father and mother.
When Nangsa goes as a bride to Rinang,
For you as an inheritance dowry are these treasures.
Turquoise (colored) Drolma 17 who is Lord of speech and movement,
The Upholder of body, speech and heart is a treasury for you, daughter.
There are gold, silver, turquoises, corals, pearls, and so forth.
These are (as) castles precious, without price.
Silks and satins, broadcloth and the like,
And all sorts of clothes are the treasure dowry for the maiden.
Wheat, barley, peas and so forth, seeds of all kinds,
Are as an inheritance dowry for the daughter going as a bride.

Assembling for comfort such as female servants;
For Nangsa those maids who would not wander from the door (their work)
As exemplified by the cock rising on his perch,
Who rising early every morning is treasured by the maiden.
Or the example of the bitch at the closed door,
After falling asleep in the evening still guarding the maiden.
You, with all thoughtfulness, serving the father and son;
As a little new friend, as a storehouse of cheerful attention.
The work that is done for a lifelong husband,
Is a treasure greatly longed for in respectful service and reverence.

For the parents, hands that have been enlisted in service,
Are a storehouse of great loving support that is without partiality.

17. Drolma has 21 manifestations, the principal ones having the white, red, and the green or turquoise colors.
That the aged parents with daughter Nangsa,
May meet again and again, offer good luck prayers," so speaking they gave her all the dowry inheritance, and treasures without end; and to the confines of Nyangtoh Rinang all the escort accompanied Nangsa, together with lords, and servants with the equipment; dancing and singing, and so forth; in great joy that cannot be measured, making a great joyous wedding procession. Photo No. 35.

Then after Lady Nangsa Ohbum had been received into the home of Nyangtoh Rinang, about seven years went by. Then Lady Nangsa bore a son, unlike the sons of men but like a prince of the gods; and naming the little boy Lhauh Darpo, held a great birth festival. Furthermore, Lady Nangsa, abandoning the Five Defects 17a of maidens was industrious in accomplished service to both the father and the son, Lords within Nyangtoh Rinang by the power of the Eight Kinds of Conceivable Wisdoms 17b. She, in loving reverence and with great philanthropy, and giving to all male and female servants of the household, was wise in spreading love and merciful regard without partiality to all of the common people. And in field work, cloth-making, food, drink, parching grain and the like; hand cleaning of rice, together with anything that was greatly concerned with work, she was willing to the utmost to serve all the lords and servants of Rinang. Photo Nos. 36 and 37. And more excellent, Lady Nangsa was tireless as the mother of a son, her deeds and behaviour always pleasing.

In consequence of the marvelous fruits of her body, Lords Drachen both father and son did not dare to be separated as much as an hour from Nangsa, yearning (for her) from every viewpoint. Although accounts burdened her heart and mind, all the keys of the treasury were to be delivered to Nangsa. Up to this time Lady Nyehmo Netso by her own desire had been holder of the treasury keys; and all handling and accounting outside and inside had been falling under her orders and she had

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17a. The author was not able to establish which Five of the Eighteen Defects of the body are meant but he has heard the Tibetans talk of yellow eyes, curly hair, bottle teeth, pot belly and bad breath as being defects of women.

17b. The Eight Wisdoms cannot be identified from the Classes of Wisdom which are classified in sets of Twos, Threes, Fives, Tens and Eighteens.
been fearful of losing her own power to Nangsa. Of greater significance was (the fact) that Nangsa gave great reverence without partiality toward the Lords father and son, to Lady Nyehmo herself, although Lady Nyehmo by her own self, not being wise in the use of power, had hoped to keep secret all affairs from the Lords and servants of Rinang. But Nangsa did loving service, regardless of gossip, as in the worldly proverbs. The maiden served all equally, whether loved or hated.

According to the saying that was spoken, the Lords Drachen father and son and Lady Nangsa had entered clearly into the middle period with all kinds of trouble and falsehood. In the presence of all the servants she (Lady Nyehmo) put on Nangsa whatever kind of evil burdens there were, doing to Nangsa at home many hateful matters not easy to bear and not delivering the keys of the treasury to Nangsa although she was careful and saving. The fine food and warm clothing the Aunt herself ate and wore, by her power giving to Nangsa all poor clothing and bad food. For Lady Nangsa was unhappy with the work of the physical world, thinking in her heart about holy god religion. Unable to serve her Lords father and son, Nangsa retired to her own apartment and holding her son, Lhauh Darpo on her lap, and hugging him against her face, shed many tears while giving him the treasured mother's milk. Then Lady Nangsa sang this sorrowful song.

"Mighty to save, the Three Highest Precious Ones, Bless us all, Tutelary Fairies, Defenders of Religion, remove all middle barriers, Come to accomplish in accordance with the thought of the maiden.

If you had not produced a son now drawn into the transmigration circle,

Nangsa would truly practise the holy god religion, Putting down Lhauh Darpo, I dare not go, Leading him with me, it will be an obstruction to religion. Practising god religion I cast off the turquoise crest, For the religious practitioner, Aunt has envy, The maiden has no power to dwell with her parents, Ah, what misery for the maiden troubled in heart. Son, that is loved and beautiful in body, you, And all near relations are enemies of religion,
Aunt Nyehmo Netso is one of them,  
Nangsa is a nun called to religion,  
Lhauh Dahpo has not reached maturity,  
Nangsa, not being immortal, will pass away,  
The maiden Nangsa will not remain but go into religion.  
Ohdebumpa will not stay here but wander in the desert places". So saying, fastening her little son to her back, Nangsa and son went into the flower garden for consolation from their grief.

The Lord Drapa Samdruh also went into the garden and washed his hair and placed his noble head in the lap of Nangsa; and then the lice and nits were picked off. It was the approach of the autumn when all the flowers were wilting with age. With new hopes the golden flies and green flies were buzzing in this cycle of life. In such workings of life's events, Nangsa's heart could not be separated in life or death from the parents who were longed for in this life cycle; and the religious service desired in the next were not for her. On top of this being a wife of this material world; and thinking of such an equally miserable grief of heart as the hatred of Lady Nyehmo, her spirit grieving immeasurably and powerless, she shed tears which penetrated into the inner heart of Lord Drapaha Samdruh; under such circumstances he roused up, looked upon his lady and seeing Nangsa weeping, spoke in this manner.

"Beautiful lady to look upon, completely ravishing the mind,  
Lady Nangsa, this once listen to me,  
By the medium of speech the productive body is abundant in body ornaments, clothing and turquoise diadem,  
Wise in religion and in all the work of the world,  
For proof the little son is the good turquoise of your back 18  
Since you have become the wife of the Lord of Rinang,  
There should be no sorrowful affairs in the heart of Nangsa.  
What are the causes of your shedding of tears?  
Do not conceal but please give the word of truth.  
I will accomplish the desires of Nangsa," so he declared.  
In the heart of Nangsa, if I relate from the first up to now all the doings and evil thoughts of Lady Nyehmo to the Lords,

18. Most of the jewelry is worn on the back of the body, hanging in chatelaines, or as plaques on the back of the head.
father and son, they themselves will be troubled in the midst of their brothers and sisters; being doubtful like this she dare not speak. Now by replying to his command, would she, by being able to beg a little bit, have the happy wish of going into holy god religion like she had exceedingly desired for herself. If she could not do this, Lady Nyehmo for love of her brother, would order her feet to be manacled by copper; later would she not experience calamity and would not a little peaceful suffering be better? So thinking Nangsa offered accordingly a song of courteous reply to her Lord.

"Offer prostrations to all the one-father priesthood, Offer prayer to the Mother Drolma and the host of fairies, When there is an appointment of work pertaining to a spouse, Listen to me, Lord Drahpa Samdruh, When the maiden dwelt with her parents, When Nangsa lived in her own country. By the medium of speech the productive body is raised up for an enemy.

The maiden would communicate the doorway to the irreligious,

Now having become the wife of Rinang's lord
Revering her lord and loving in service,
Furthermore thinking of Lady Nyehmo,
Without thinking of any comparison I am without grief for any injury to her,
Moreover like water returned in exchange for beer,
Evil returned for good deeds brings all kinds of grief,
Sitting in silence the maiden is called stupid,
If answer is made, it is called sly diplomacy of the maiden,
If she goes outside she is a prostitute,
If she remains inside she is perverting the temple,
While the Lord Drachen will offer me thanks,
I think to perform the utmost of service.
While I look at the face of Drahpa Samdruh,
I think of my whole life as being his wife without separation.
While I behold the face of Lhauh Dahpo,
I think of doing the work that is done in this world.
While looking after male and female servants,
I think of acting as the wife of Rinang's lord,
While I stare at the face of Aunt Nyemo
I think of the quarrels of the four continents.
While I think of decay and the Lord of Death
I think of practising holy god religion.
The religion-service of the future is not for me,
For the needs of this life I must separate from my parents.
The maiden in this sorrowing song that remembers the parents,
Would be happy if she could hear the voice of her parents," so she spoke.

From the mouth of Lord Drahpa Samdruh, "That Nangsa should remember her parents is very proper. Not having met them for a long time, you are permitted to go to meet your relatives with whatever speed you wish that you be not grieved. Whether it is true or not that Nyehmo Netse has done such in face or body action, I will look into it for my information. Today you will be harvesting in the mountain fields; tomorrow is one day; the day after tomorrow the second day; Go in the time of the white goddess of the next day.

After she, with the harvester workers had received from the hands of Lady Nyehmo all the tools that must be used, then Lady Nyehmo herself gave food and beer to Nangsa and all of the male and female servants.

When all were working and entirely engaged in cutting the harvest down in the regions of the upper mountain heights, there was welcomed at the harvest cutting place two Rehma disciples, who, looking in the direction of Nangsa, intoned this chant.
"Prostrations to all the father monks,
Invite the lower Six Classes of Beings * to their way of salvation,
We plead for the connection of food, means and clothing to our life,
Offering the connection of holy religion in the next life,
If your human state of Nangsa is not abandoned,
(It is) Like the colored rainbow that is on the slope of the eastern mountain,
While the rainbow colors are perfect they have no essence.
Now is the proper time to practise god religion of the heart,
If your human state of Nangsa is not abandoned.

* See Note No. 17 under Songtsan Gampo.
It is like the cuckoo in the valleys of the southern forest, 
Although their sweet songs have overpowering charm, they are without substance. 
Now is the proper time to practise god religion of the heart. 
If your human state of Nangsa is not abandoned. 
It is like the subterranean spirits that are within the western seas.
Which gather the utmost riches but are without true essence. 
Now is the proper time to practise god religion of the heart. 
If your human state of Nangsa is not abandoned, 
It is like the voice of the green dragon of the northern turquoise lakes. 
Although his voice is great and magnificent it is without true substance, 
Now is the proper time to practise god religion of the heart. 
If your human state of Nangsa is not abandoned, 
It is like the side-wall drawings on the wells of Yu's god-house, 
The figures are finished with beauty and skill but are without the essential nature, 
Now is the proper time to practise god religion of the heart. 
When death the transitory enemy appears, 
The mind of the heroic man speaks but has no place to go. 
The small mind later counsels but is without accomplishment. 
The enticement of the beautiful woman leads to a place but is without fulfilment. 
The material wealth of the rich is without enticement, 
The power of the lord has no place to operate, 
The supplication by those of little power has no place to be used. 
The pattering of quick feet has no place of escape. 
The human state that obtains time and fate is steadfast. 
Now do not a thousand wrongs but practise god religion,” so they recited this chant. 
This varied chant in the heart of Lady Nangsa, seemed to be the maiden’s thought for her own self.

19A. Yu or U (Yee) is the central province of Tibet where Lhasa is located, and is considered to be the happiest part of Tibet in which to live.
Thinking with a true heart, she produced a more excellent faith and had a great desire to give alms but Lady Nyehmo Netso was there, and all the workers being at work there she had no means of making an offering; and to the two hermits, master and servant, she was without power to give food and bestow a gift.

"The intermingled purple dressed Aunt that sits apart over there, her face shining like an oiled cloth, go ask over there," and Nangsa, thrusting with the finger, showed them. The Rehpa, master and servant, departing to the side of Lady Nyehmo, begged for alms. The Lady putting aside her work, "Beggar, why do you come before me?
In the summer time sweet beggars,
And in the winter time sour beggars,
Dwelling on the mountain, not able to practise religion,
Putting out horoscopes and not able to do it.
If opportunity presents, robbing by force,
If there is no opportunity, stealing as a thief,
When you are always lying and swindling and deceiving,
Doing nothing else but a thousand frauds from birth,
Rehpa, as to your receiving anything, I do not know.
If you must think so;—
With body more beautiful than a peacock,
More sweet voiced than the singing thrush,
More auspicious than the spiritualized colored rainbow.
The most excellent and great power in our Nyangtoh Rinang is called Lady Nangsa Ohbum,
Beg of her who is over there.
I am a servant of her and have no right to give alms," so she said.

Therefore the Rehpa, master and servant, going before Nangsa and politely reciting all the above story, Nangsa unable to bear its rebuff in her heart, presented seven sheaves.
"Where are you, Rehpa, master and servant, going? Now where you go, may I, the maiden, Nangsa, be granted mercy, praise and blessings that I may contact holy god religion in the future life", so she pleaded.

The Rehpa, master and servant, again once more recited a chant in answer to the words of Nangsa.
"Prostrations to all the father monks,
Invite the lower Six Classes of Beings* to their way of salvation.

Again a hearing, oh Lady Nangsa.
Thanks for granting the blessing of alms.
We come by universal praises for our perfectness.
On the upper snow peaks purity is on the outside ridges.
I am a student of Milaraspa,
My name is called Rechung Dordrah.
This other Rehpa is a helping friend,
His name is called the disciple Rinchen Drahpa.
Now to get there go to the borders of Yu,
Go to the village of Lungjyorpo of upper Yu.
In the upper areas are hermits who have reached perfection.
In the upper terraces are two priests who are purified in this life.

There are the causes and effects of a hundred equal purifications.
The heart of these causes and effects will be blessings.
Here is Nangsa, who has obtained the food effects.
There are the two Rehpa who have the religious effects.
It is causes and effects which interlace in holy religion.
The heart of cause and effects will be refuge," so they replied.
After this, having produced more faith, they were given three more sheaves. Bowing and repeating blessings the Rehpa, master and servant, pleased in their hearts, again gave blessings and prayers and started forth.

At this time while Nangsa was bowing and giving alms to the two Rehpa and asking for blessings, Lady Nyehmo was looking and generating fierce anger; she tucked up her skirts on the right side and on the left side. Taking a stick in her hand and coming up to the front of Nangsa she stared at her with bulging eyes and at the same time raised this chant.

"Outwardly beautiful body and fine voice,
Inwardly evil thoughts feeding on poisonous food,
You, Nangsa, a shędvıl that is like a peacock;
Listen here to me—Lady Nyehmo.
In the upper passes, in the monastery of Dingri Langkhor
Is a great perfected holy Indian, like a Buddha.

* See Note No. 17 under Songtsan Gampo.
Outside in a tent of ice on the upper passes
Dwells the hermit of Tibet-Milaraspa.
Giving support to him is this Nyangtoh Rinang.
The Rehpa going back and forth are endless,
If I give to all beggars what they desire,
For the mother, the work of bearing a child, the (extra) need is small.
To stay in Nyangtoh Rinang for this long time,
Eating grain and peas would be very difficult,
If what sheaves, there are, were given to beggars.
Beggar woman, you should not live here but go with them,”
so she said.
Nangsa in answer to that recited this chant.
“Salutations to the Three Most Excellent Ones, the saviours of mankind.
Gaze compassionately on the maiden without religion.
Listen here, Oh Lady Nyehmo,
My almsgiving has not been the final gift,
When they came begging before the Lady, she herself said
to the teacher Lama Rehpa,
I am a servant, from where can I present a gift,
They must come begging where the Lady is;
When later they were dispatched to my presence,
If, in reverse, that is, if alm's blessings had not been presented;
Beggars carry down news to their own country,
While the ravens carry flesh up to their land.
Lest reports regarding the Lord of Nyangtoh Rinang,
Might be evil to and fro, something was given.
By giving gifts to the Excellent One and to those blind by fate,
Is recognizing a use of possessions, which is riches to oneself;
That is like the honey stored up by the bees;
Wealth accumulated by avarice is of no use,
For the Rehpa, teacher and student, who are rich in power,
Should not be called beggars but given faith and respect.
The maiden offering religious worship will gain merit,
Call her not a she-devil for later she will be happy,” so she spoke.
Then Lady Nyehmo more than before raised up fierce anger, “You she-devil ghost corpse that is called Lady Nangsa, you who loves the sweet voice and handsome bodies of the two Rehpa, master and servant; and besides giving all of these sheaves as alms, why is there this fleshless respect? You giving out that you are thinking of your son on your lap and your relatives at your back; with your mind speaking one thing there, and turning around with another answer here! Do you not know that you are now far more than the wife of Nyangtoh Rinang, that you bear all of the burden of work inside and out, and are not better than the native men and women that are within Nyangtoh Rinang? From this time forth if you do not listen to the delivery of words and signs, when I must needs deliver a hand sign, it will descend like this,” and receiving it Lady Nangsa was laid stretched out on her back. Into her mouth cavity was cast an assault of dirt and she was beat many times with a stick to unconsciousness. Seven tufts of hair, hair like the Seleijhangpa grass, was plucked out and thrust inside the woman’s own breast pocket.

Now the woman was attached to her older brother Lord Drahpa Samdruh but if she was not quickly able to do something, because of the type of love the Lord had for Nangsa, she the woman, would doubtless be blamed, and everything equalized; so making believe it was her own hair, Lady Nyehmo Netso, went before elder brother Drahpa Samdruh. Photo No. 38. Carrying in her hand all the plucked hair of Nangsa she then chanted this song of conflict.

“Oh, elder brother, Lord Drahpa Samdruh,  
Listen here to Nyehmo Netso.  
Our own Lady Nangsa Ohbum,  
The entrusted harvest work was not reaped.  
The work, that was not allotted, Nangsa did.  
Today early in the beginning of the day,  
Two fraudulent Rehpa, handsome in body and pleasant in voice,

Each speaking for himself, were received in reverence by your woman.

Nangsa losing her heart presented many sheaves,

Taking account of their countenance, they must have co-habited without shame.
Observing that my heart could not bear it
Giving good advice; but afterwards she would not listen,
Still doing evil by taking joy,
Plucking out my hair and giving me many beatings,
The wife and son that is of our flesh and bone,
Do not make the wrong choice, elder brother," so she spoke politely.

Lord Drahpa Samdruh in his heart thought that Nyehmo Netso is correct, but without proof, had some doubts, for it might have been said by being inflamed with avarice. He thought, 'Lady Nangsa from the beginning has been correct in good fruits produced from the mouth (properly respectful in speech) and as she is the mother of a son born to me, I, by extending support of the mind that loves, will come to close up the pleasures indulged in by all the retinue of Rinang; for from the beginning the race of boys and girls will slip into increasing extravagances. Wondering then if he could use any kind of trickery in not permitting them to go into an increasing extravagance and yet thinking it could not be', he went to where Lady Nangsa was sitting. The Lady Nangsa by reason of the beating given by Lady Nyehmo had turned aside into a corner section of the field and was sitting shedding tears. Being seen by the body, he chanted this song.

"This once listen here, she-devil Nangsa Ohbum,
To his excellency, the Lord of Rinang, hear with the faculty of the ear.
To me Drahpa Samdruh give heed to the sense-organ that is the ear.
You have not done properly the work committed to you.
It is not suitable for the untrustworthy deceitful Rehpa to receive everything.
Still more where is the permission to beat my sister?
Like the beggar dogs chained on the roof top, barking at the stars of heaven.
If you mix up the holy days, you raise the feet higher than the face,
By cherishing the foreleg of the donkey you lose the fine hind leg of a horse,
Reaching the dangerous outer ocean after sending a leaking skin boat,
Receiving wretched beggar dogs, pushing aside the burden (claims) of blood,
Without principle behold this good work of the she-devil," so he pronounced.
In the heart of Lady Nangsa like the proverb that says, to shoot the arrow is not necessary, the two bow ends are sufficient. As if being beaten on one side by Lady Nyehmo herself was not enough, now being struck on the other side, she offered no polite defensive return to the Lord. To whom can one ask mediation that is not full of anger? And more than that Aunt herself will deny all what was done here, lying and deceiving, so useless by means of truthful statement to supplicate her Lords father and son. The basic origins of this and of her thought seemed right. How is it possible to beseech naturally? Will he listen to making this matter clear concerning his own brothers and sisters? Even as this is not all, thinking of declaring it before all the male and female servants, will bring so much hatred among all the women, it would be better not to speak one answer. In the thought of Lord Drahpa Samdruh; 'what my sister Nyemo Netso said is true.'
Being stricken with shame by Nangsa saying not a word, except to shed tears, and eating heart wrath, he seized Nangsa by the hair of the head, pulled her back and forth, and beat her many times with the flat side of a sword and the top of the foot sole. Supporting herself mostly by hands and feet she made this speech.
"Loving only the three spokes of the body and unable to endure this suffering" were words escaping distinctly and heard by the man servant Sohnam Pahjyeh and the female servant Dzompa Jyihnyi. Prostrating before Lord Drahpa Samdruh they petitioned in this intercession.
"Hear us here, Oh great powerful King,
Please listen to your two male and female servants.
If the Lady has made a mistake in heart,
It is meet for the Lord to give a rebuke.
To your life partner—the mother of your son,
Dare anyone resist this kind of handling to the shameless?
The face of Nangsa like the full moon of the fifteenth,
Wounded, is now covered with clouds of blood,
Her beautiful body is quivering in a new rhythm.
But from love only of the three branched spokes.\textsuperscript{19b} Please do not manhandle her, Lord Nyangtoh Rinang." To Lady Nangsa, "Please do not weep." so they entreated.

Both Lord Drahpa Samdruh and Lady Nangsa were led to their own quarters.

At this time in the monastery called Jhihpo Yalung, a good lama named Shajyah Jyahtshan showed the most excellent prophecy that was foretold by the teacher Lhodrah Marpa\textsuperscript{20} to the great reverend Milarah\textsuperscript{21}; that a spiritual son\textsuperscript{22} of divine pleasure, chief of all greatness and all old and new mysterious incantations, would be accomplished wisely for the great perfection of holy superior religion. And Lady Nangsa of Nyangtoh Rinang would be a divine fairy of the good class\textsuperscript{23}. The evil calamity caused by friends will be changed into a death returned event; and the priests know by a vision of innate knowledge that there will be tidings and goings such as the mind cannot conceive.

That there may be an occasion for Lady Nangsa returning from the dead and a cause for ascension, and in order to spread religion the lama had incarnated into a monkey wise in tricks and a young male beggar with beautiful body and sweet sounding voice. They went underneath the balcony of the small dwelling of Lady Nangsa. The beggar together with causing the monkey to do all kinds of tricks raised this chant.

"Charming maiden, more beautiful in body than the gods, Oh, lady that dwells within the balcony, Be not disturbed but fasten your eyes on this tricky monkey. Sweet witness, listen to the song of the beggars, Among the dense forests in the paradise country of the east, Every mother monkey has her own baby monkey; Where all their auspicious dexterity is controlled by their own chattering.

\begin{itemize}
\item \textsuperscript{19b} The three basic parts:—body, speech and mind.
\item \textsuperscript{20} Marpa, founder of Kargyupa sect in Tibet.
\item \textsuperscript{21} Milarah (Milaraspa)—great Tibetan hermit, disciple of Marpa.
\item \textsuperscript{22} A conceiving by divinity—as the Christ, and here probably refers to Nangsa in the same sense as the generic term of man includes woman.
\item \textsuperscript{23} There are two general classes of fairies; those on earth and those ascended or will ascend. Nangsa was of this last class.
\end{itemize}
However unskilful, all eat the sweet-tasting nutty fruits of the trees.

The young monkeys, their merit exhausted, are captured by the hand of a beggar.

When enslaved with a rope around their neck, it is a great hardship,

When for the purpose of learning tricks they must experience all kinds of hard works.

Doing monkey deeds they put up with many things,

In the woody districts of the southern Bhedha (Bengal?) country.

Every mother bird has her own baby birds.

Those dextrous with their wings rise into the heights of the sky.

Those without dexterity alight in the tree tops of the lower forests.

The talking parrot takes his chances at the hand of the king.

With leg loaded with iron shackles he becomes fatigued.

Suffering all kinds of afflictions for the sake of learning the talk of men.

The parrot with eloquent tongue will be captured.

In the west within the country of rice—Nepal,

Every golden mother bee has its own baby bees.

The fortunate by fate obtain their share of flower nectar.

The unfortunate by fate circle around the odorous rice beer

And fall into the hands of little tiger boys,

When they give themselves into the finger enclosed hand they endure hardship.

Having come out of their hive, they undergo all kinds of suffering.

It is better to obtain the sweetness of the honey.

In the land of Tsakha and other countries of the north

Every mother sheep has its own baby lambs.

The sheep's lambs eat the juicy grasses of the pasture lands.

The scrawny ones trustingly are led away by encircling pilgrims 24

24. Sheep, usually the scrawny ones, are led around sacred peaks to gain merit, and so forth; and thus sanctified, are given their life by release in the plains. Scrawny ones have little market value as sheep meat is very cheap.
The others in their proper life span fall into the hands of
the butcher.
Having fallen into his hands by destiny they must endure
hardship.
For the sake of meat they suffer all kinds of agony.
One cannot get anything more tasty than lamb's flesh.
In the lands of Nyangtoh Serzhung Ringmo of Yu,
Every adult woman has her own little girl,
All those fated for religious service wander in the solitudes
of retirement.
All those without luck dwell in the home of their parents.
The beautiful maidens become the spouses of the nobles.
In the hands of Aunt Nyehmo they undergo hardships,
Having aroused envy they endure all kinds of afflictions.
The maiden will obtain (what she should) according to her
merits.
If she does not remember from the essence of death the
temporality of life,
Her beautiful body is like the peacocks of India.
Having received the body of a human being, if she does
not practise god religion,
Her voice is only sweet-sounding like the thrush in the
willow grave.
If you do not grant gifts to me a beggar,
Your rich ornaments are like the decorated walls of the
godhouse".
So speaking the beggar chanted his song and danced with the
monkey; and Nangsa was pleased with the song. Lhauh Darpo
also was pleased with the playing of the monkey as the mother
and son both watched it. Nangsa thought that she should give
a present to the beggar. Flour, tea, butter, gold, silver, clothes,
silks and so forth were given; not asking Lady Nyehmo now,
by which it is a certainty in asking Lady Nyehmo as before,
she would complete the beating; and who would fulfill the desire
of the beggar. More than that she bestowed ornaments and
clothing which had been worn by her own relatives, there being
more meaning in gifts which had descended as heirlooms. Then
she thought, since this beggar circles around the kingdom and
goes where many people talk much, I might ask—what is the
happiest monastery and who is a good priest. I myself until
death might stay there without attachment to my parents and my little son; but what if I go not into religious service;—the song of the master and servant hermits of yesterday and all the meaningful song words of the beggar of today are speaking to me,—myself; according to which, after the cutting of the harvest, I must go into religious service.

Calling the beggar and monkey together into the secrecy of the little entrance of Nangsa's quarters, Nangsa recited this chant to the beggar.

"Listen here, man who encircles the Kingdom
Beggar leading the monkey, listen to the maiden Nangsa.
When looking at the two parents of the maiden,
The aged parents are like the disappearance of a thought,
At the point of old age service is without power of accomplishment.

Thinking of this life the maiden creates sad thoughts.
Nangsa will not dwell here but will practise holy god religion.
Ohdebum would rove in the solitudes of the desert places
While beholding her husband, the life mate of the maiden,
One's whole life partner is like the wind moving the silken flagstaff.

One not capable of taking care of oneself will listen to the words of others.

Thinking of this life the maiden creates sad thoughts.
Nangsa will not remain here but will practise holy god religion.
Ohdebum would rove in the solitudes of the desert places.
While beholding the child who is the destiny of the maiden;
Lhauh Darpo is like the colored rainbow of the plains;
Beautiful but with not even a slight foundation.
Thinking of this life the maiden creates sad thoughts.
Nangsa will not remain here but will practise holy god religion.
Ohdebum would rove in the solitudes of the desert places.
While the maiden beholds the role of the Aunt;

25. Ohdebum is, of course, Nangsa, using here only the last part of her name. This, and similar phrases, is one method of saying that the party will go into religious retirement and contemplation; or dwell as a hermit, or wandering ascetic.
Lady Nyehmo Netso’s envy is like that of a snake. Although pretending to endure patiently yet raising up all kinds of anger.

Thinking of this life the maiden creates sad thoughts. Nangsa will not remain here but will practise holy god religion.

Ohdebum would rove in the solitudes of the desert places. While looking at the role of the yak and servants of the maiden,

The men servants and maid-servants are like the little children

Able to think in the heart but not able to talk with the mouth.

Thinking of this life the maiden produces sad thoughts. Nangsa will not remain here but will practise holy god religion.

Ohdebum would rove in the solitudes of the desert places. The maiden in her wanderings in the solitudes of the desert place,

In what monastery can she dwell where she will be happy? The maiden in practising the holy god religion, Before what priest should she prostrate to get the greatest blessings?

For the beggar who circles a domain without boundaries, In words and talk is likely to discourse truthfully. I will give a reward of precious turquoises and corals. Do not conceal, make now an honest answer,” so she spoke. Thereupon the beggar bending his right knee on the ground in the customary reverence, clasped his palms together and offered this chanting answer to Lady Nangsa.

“In the body of a person, yet the completed beauty of a god,

Handsome body Nangsa Ohbum, listen to me. I, a beggar, do not go as one without a country. I have travelled in all upper and lower parts of Yu, Tsang, Dah, and Kong.*

The words that you hear are only the truth.

* These are districts or provinces of Tibet.
I have never spoken one word of lies.
This Yu and Tsang of Tibet spread the holy religion.
In the solitudes of their deserts there is one place more happy than the other,
And the blessings of one priest is greater than those of the other.
By the many dwelling there, are selected the essentially definite things.
Nowadays their needs are of great significance.
Their enclosed abodes of snow are in the other passes of the upper heights.
Here dwells the rich hermit, Milaraspa.
The lady need not walk a road to a distant place.
There on the north slope, by the sun's reckoning,
Is a fellow religious devotee in the vicinity of what is the most perfect,
Like the rear-mountain lion that roams in the sky,
Like lying down when meeting the front-mountain elephant.
At the happy monastery of Sera Yalung,
Dwells the good priest Shajyaih Jyahtshan,
In the great accomplishments of the holy religion,
And in wisdom, he is a priest that has obtained perfection.
If the Lady goes into religious practise, go to that place.
If Nangsa would meet with priests, approach them,” so he entreated.

Nangsa Ohbum, upon hearing the name of the lama Shajyaih Jyahtshan, tinged with the fine hairs of her body in ecstasy; and developed faith that trickled tears out of her eyes. Out of the highest type of affection for this beggar, at the time Nangsa, from her own collection of jewelry, was giving five pieces of coral and three pieces of the best quality turquoise to the beggar, Rinang’s Lord Drachenpa, with the men doing harvest work, arrived at the top of the stairs where someone decided rice paper should be pasted over the windows. From within the quarters of Nangsa could be heard the voice of another man together with the sound of chanting back and forth. In the thought of the lord father Drachenpa this woman’s talk must be the voice of Nangsa. The male voice sounding like the voice of my son Drahpa Samdruh, thought why is this; and peering clearly in a crack of the door of Nangsa’s room, saw that Lhauh Darpo
was circling around making play with the monkey and that Lady Nangsa was giving presents, all the corals and turquoises sounding as the ornaments were arranged by placing them before the beggar himself. He remembered that day before yesterday Nangsa, when working in the fields, had given many sheaves to the two master and servant Rehpa. Figuring this in his mind that my daughter Nyehmo would not have done like this; she (Nangsa) will not heed, now Nyehmo Netso will beat her further so I will speak to Drahpa Samdruh my son and Nyehmo rather than approve of a beating.

Still, calling a beggar inside and giving jewels, corals and turquoises imprudently, and such doings will be looked upon as evil in this case, and such obscene talk will arise, so where will be the wife of Nyangtoh Rinang's Lord. If more than this were placed in the row (of gifts), he thought of his little grandson Lhauh Darpo, who must have food and drink. Thereupon counting on proceeding before Nangsa he opened one wing of the door; the beggar and the monkey were making like they were gamboling within the balcony; but not attending to this dance going on, he seized Nangsa by the hair. Now Lord Drachen spoke in these words to Nangsa.

"Listen here this once, whore Nangsa Ohbum,
Hear by the force of the ear to the father Lord of Rinang.
To me Lord Drachen who vacillates not, listen with the ear.
Day before yesterday giving sheaves to the two Rehpa, was not sufficient.

Today, why are you giving ornaments to this beggar?
Still more calling the beggar into the house of the lord, what is he doing?

Nyehmo Netso truly indeed told the truth to Drahpa Samdruh.

Lady Nangsa like this was prostituting herself.
The habit of doing such impudent deeds is that of a she-devil," so speaking without permitting any return entreaty. Where Lady Nyehmo and Lord Drahpa Samdruh had beat her the other wounds of hands and feet had not improved. On top of the healed painful sufferings of the three counted beatings of the body, still the father Lord Drachen did not cease to give many blow of the hand. The prince Lhauh Darpo, also, like a small bird being carried away by a hawk, was grasped by his
Lord father at once, and given for nursing to the daughter of another woman; not trusting his mother and not placing him before Nangsa. The mother and son being kept separate, had immeasurable suffering of the heart.

That night Nangsa dwelling dispiritedly in her own quarters was called to perfection.\(^{26}\) That evening the Prince Lhauh Darpo, upon being separated from his mother, by an earth sense, like an innate perception of the soul, knew that Nangsa had died, and he cried until dawn, rolling like a sesamum seed unable to sleep. The next morning the wet-nurse without the knowledge of the Lords, father and son, and Lady Nyehmo, thought of carrying Lhauh Darpo to Nangsa. When she arrived, there was no clear sound of mouth blowing, and thinking as to why this might be, she opened the door of her chamber and went to the pillowed head of Nangsa. Seeing Lady Nangsa sleeping with her jet black hair within the bedstead, she thought that she must really be asleep.

"Oh, Lady Nangsa, now rise up from your bed," but no answer came. Her hands were stretched out upon the bed and her whole body had become coldness itself. Still not permitting herself to believe it exactly, and yet knowing Lady Nangsa was dead, she at once went quickly into the presence of the Lords Drachen, father and son, and related all the story of Nangsa having passed on.

The Lords father and son departed immediately to see the room of Lady Nangsa and saw Nangsa lying in her bed as the wet-nurse had said. They thought of day before yesterday after the giving of sheaves to the two Rehpa and afterwards the giving of turquoises and corals to the beggar leading the monkey, when they the father and son had evilly beaten her. Their lustful behavior had made this illness, this shadow and death transformation.

Still not believing, the father Drachenpa pulling out the right hand of Nangsa, and the son Drahpa Samdruh drawing out the left hand, raised them up, and together the Lords father and son, with each one clasping her around the neck, as if by this expiation, the corpse of Nangsa would become alive, sang this song.

"Listen hither, little wife, possessed of beauty,

\(^{26}\) In other words "died".
Lady Nangsa, think of us two, father and son,
From the very middle that extends to the blue sky above,
The fair white moon was about to be seized by the planet,
But the moon was surely and certainly obscured by clouds.
Why were you laid hold on by the planet 27 when your part
was not completed?
Maiden do not lie down but now get up,
Nangsa do not sleep but please rise up,
Down yonder within the pleasure garden of the king,
The lotus seeds are about to be carried away by the cold,
And the yellow lotus are indeed truly blooming victorious.
If the autumn does not come, from where will they be wilted
by the frost?
Maiden do not lie down but get up.
Nangsa do not sleep but please rise up.
Within the restful, soft warmth of this comfortable bedroom,
Lady Nangsa has the appearance of a corpse,
Truly indeed illness has come to your body.
To the maiden although not eternal, the coming of death
is without purpose,
Maiden do not lie down but get up.
Nangsa do not sleep but please rise up."
So they spoke, and both the Lords father and son seized the two hands of Nangsa as if they would raise her from her bed position, and see if Nangsa would answer. But the body had become cold and retained no life. The source of breath was cut off, and understanding she had definitely passed on, in the father and son was created fierce sorrow. However, having no other recourse, they quickly for the purpose of completing the wishes of Nangsa, made offering to the Most Excellent Ones 16 above, and distributed alms to the poor beggars below. To the middle class clergy they offered great gifts together with reverence. They called in the astrologers to make forecasts for the astrological fruits of the Bardo, or middle period. Her life was not consumed; her work not finished. Let not sufficient food and proper clothing disappear. The first task is to place the body of Nangsa for seven days without moving and disturbing on the lower peak of the eastern Rina Phagi. Seven days having

27. Planets are said to exert a malevolent influence on human beings.
elapsed, build a fire, throw offerings in the water, scatter offerings to the birds, and the offering remaining, to the dogs, and then it is better to sit and see what happens. In accordance with the meaning of these sayings the body of Nangsa was put on a framework of wood; wrapped well in a white cloth and then bound in a white woolen blanket. After having been escorted to the top of the grassy mountain stretching out like the nose of an elephant on the slope east of the home of Nyang-toh Rinang; for seven days the remains of Nangsa, that it might not be injured by birds, dogs and wild animals, was watched by all of the pall bearers dwelling in a curved valley about an arrow's shot distant, where they built a fire to boil their tea.

At this time the soul of Lady Nangsa within the middle of the lower regions, like a discarded hair, 28 wandered in the Bardo 29 kingdom. Afterwards Analanggo and other attendant messengers led her into the presence of the Religious King, Ruler of the Dead. The road to salvation and paradise for all who do deeds of merit went upward like a stretched out white woolen blanket. The black road that goes into the Eighteen Hells leads downward for those three classes of the damned who have all done evil deeds without merits.

The greater number were in the hot hells, on the tips of red hot irons, or thrust up to the crown in boiling melted bronze, or in unparalleled misery that burns like flaming fire; or in cold hells, thrust into the hollows of blocks of ice in the glaciers and the like, dwelling in much anguish of unbearable suffering in the most intense cold, and so forth. Lady Nangsa was also much afraid and clasping her hands fell down on her knees before the Religious King, Ruler of the Dead and beseeched in these words.

"Look mercifully, reverend, understanding salvation,
Giving blessing to mother and all fairies,
Right divider of virtue and sin, of all black and white 30

28. At death a hair is plucked from the top of the head to let out the soul which may have some connection with this simile.
29. Bardo is the intermediate state a sort of Purgatory, where the soul wanders, ordinarily under forty days, between death of one body before it is reborn in another body.
30. Black stones for sins and white stones for good deeds are compared in the administration of justice.
Hearken to me the maiden, Religious King Ruler of the Dead.
Before the maiden died, when she was still living,
When she dwelt at that time in the country of men,
She did not appear to do the god religion of the body,
Nor did her mind do great useful benevolence for others.
Knowing that death is in the beginning with birth,
Yet without a passionate love for a beautiful body;
Understanding that exhaustion comes to riches that are hoarded,
Yet without avarice except for giving to religion;
Comprehending that boundless is the assistance of the assembled (deities)
Without the yearning affection for beloved relatives.
Reflecting that forbearance is the heart of religion,
Yet without being angry at enemies who hate.
Right Divider of white and black, of good and evil,
Religious King, Ruler of the Dead, look compassionately upon the maiden," so she implored.

Now the two demons, who together since the birth of Lady Nangsa, had accumulated, according to the number of (sins), the white and black stones, in accordance with the words spoken by the Religious King, Ruler of the Dead, took out no more than two black stones but many white stones appeared. The Lord of the Dead, by looking in his mirror, knew that Lady Nangsa was not an ordinary woman but was an incarnation of a good fairy. The Religious King, Ruler of the Dead, spoke in these words to Nangsa.

"Listen without agitation to this counsel, maiden Nangsa Ohbum,
By the power of the ear hear the Kingly Ruler Lord of Death.
The just divider of white and black, of good and evil,
Religious Ruler of the Dead am I.
When the white (stones) that indicate good deeds, conduct one on the way of salvation,
I am called the most exalted Chenrezi,31

31. Chenrezi (Jyanrehzih) is God of Mercy.
This is the worldly form itself of Mercy of all the Victorious Ones in the Three Ages.

Lasei!* When the black (stones) invite the evil workers, those who commit sins, to Hell,
I am called by name the Lord of Death, the King Ruler of the Lower Regions.
I am the heroic King of Wrath who subdues the doers of evil, the violaters of promises and sinners.
Lasei! The Ruler of Great Darkness does not conduct (to salvation) the priests whose sins are not expiated.
If anyone enters into the law court of the Ruler of the Dead, from where can one obtain freedom (from it)?
Lasei! Maiden, you are not a sinner but are an incarnation of the fairies.
Lasei! For those who have the religious form of the body by what means can the wheel of life be abandoned?
By understanding the religious purposes of the soul, one can indeed obtain the rank of a Buddha.
If body and soul both practise god religion then one truly is most zealous.
You will not remain here but will return to the world of humanity.
There in the old body the spirit of Nangsa will dwell.
By returning from death to practise religion,
Your going into this work will be a great event," so he declared.

Thereupon Lady Nangsa very happy in her heart, prostrated to the Religious King Ruler of the Dead. After asking for the blessings of paradise and the road of salvation she went, ascending upward to where she was preserved in the white woolen blanket, and Nangsa's soul dwelt in her own body and was restored to consciousness.

At this time Lady Nangsa was lying, covered by a white cloth, on the grassy mountain peak of the eastern slope. And also the body was then wrapped by a white woolen blanket. Now a rain of flowers descended, and in a set-up pavilion of brilliant rainbows, with his two legs crossed like the dorje, or

* An exclamation which seems to be used by a superior in giving orders or advice, probably to be sure of attention.
thunder bolt, and his two hands clasped, sat the reverend Dojhe Nahjyorma for a little while in the meditation of the Seven Superior Religious Doctrines 31A of the kinds of enlightenment together with finger signs; after sitting in the nature of completed creation* again he clasped the palms of his two hands to his heart and thus prayed to the five classes of fairies.

"Bow down to my tutelary deity and to the concourse of fairies,
May we be guided from not being bound by evil deeds in the wheel of life,
Fairies of the holy race in the east,
Possessing the color of the white surfaced conch shell
In the right hand the golden Draru (Daru) 32 that taps Troh lo lo,
In the left hand the bell of silver that tinkles Si li li,
Surrounded by a hundred thousand white robed ones chanting peace,
Make peaceful all the host who have sunk into discord,
Fairies of the precious race of the south
Possessing the yellow color of the golden complexion.
In the right hand the golden Draru that taps Troh lo lo,
In the left hand the bell of silver that tinkles Si li li.
Enclosed by a hundred thousand fingers that are made bigger for doing deeds 33
Increasing all the host who are basically in accord.
Fairies of the lotus race in the west,
Possessing the coral color of the red complexion
In the right hand the golden Draru that taps Troh lo lo,
In the left hand the silver bell that tinkles Si li li.
Encircled by the hundred thousand red beings who do deeds by power.

31A. These are probably the six Paramita or Transcendental Virtues of Charity, Morality, Patience, Industry, Meditation and Wisdom and, in accordance with Tibetan custom, the whole group counts as one making seven.
* That is—having attained perfect enlightenment or salvation.
32. A hand drum with two balls fastened to it by straps which tap the rhythm.
33. To aid mankind as does the God of Mercy who has a thousand hands with an eye in each hand.
Collecting, through might, all religion that moves steadfastly in the Three Realms.  
Fairies of the working race of the north,  
Possessing the turquoise color of the green complexion  
In the right hand the golden Draru that taps Troh lo lo,  
In the left hand the silver bell that tinkles Si li li.  
Encompassed by a hundred thousand green beings who do deeds of fierceness,  
Annihilating the demons of the Ten Perfect Spiritual Spheres.

Fairies of the Buddha race in the center,  
Possessing the Mumen color of the bluish hue.  
In the right hand the golden Draru that taps Troh lo lo,  
In the left hand the silver bell that tinkles Si li li.  
Surrounded by a hundred thousand blue beings who can do everything,  
Commanding us to consummate ordinary deeds with perfection,” so he spoke.

By the corpse watchers was heard coming the clear voice of Lady Nangsa and arriving at her side to view her, they saw the body rising erect although her upper half was wrapped in the white corpse cloth and the lower half was folded in white serge. All the faint-hearted were going to flee and all the brave-hearted were picking up stones to cast and finish the job.

From the mouth of Nangsa, “Stop your finishing (killing) work for a little. I, Nangsa, am not a ghost rising up but returning from the dead,” so she said. All were astonished but believed; prostrated themselves and offered prayers, and then departed to declare the pleasant news to the officials and people of Nyangtoh Rinang.

At this time the Prince Lhauh Darpo, his mother Nangsa having been taken by death, would not have his daily food go to his mouth. Unable to sleep that evening, when being carried on the back of the maid servant, Dzomjyih, they went walking on the roof of the dwelling. Then Lhauh Darpo said to the

34. Heaven, earth and nether world are the three realms.  
35. Probably the eight directions plus zenith and nadir.  
36. A precious stone resembling sapphire.  
37. To kill her as probably now they considered her to be a demon or ghost spirit which sometimes roam around devouring the living.
maid Dzomjyih, "Where is the tomb to which they escorted my mother Nangsa? Please show it to me the little son. We, mother and son, will not meet in this life so we must pray that we meet hereafter in the realm of celestial enjoyment," and at this speech the maid servant Dzomjyih remembering Lady Nangsa and having compassion for the little son, and losing control over herself, wept. She showed by pointing with her finger to the mountain side where they had escorted the body of Nangsa and the prince Lhauh Darpo shading his brow with his little right hand, peered carefully and recited this chant with sorrowful heart.

"Oh beloved mother killed in the presence of the father
Leaving behind a small son like a fledgling bird cast out
on the plains.

In this sad song the little son remembers his mother.
If the remembering mother hears he will be happy.
Look around and here is the maid servant Dzomjyih.
There on the hilltop are those who escorted the body of
the mother.

The wings of the great vultures have not been flapping to
and fro.
The little black ravens have not been circling around.
Rainbow lights have set up a tent-like house.
Please escort the little son to the eastern mountain top.
Please lead me to the place of my mother's body",

As he spoke, by the body watchers of Nangsa the good news
not of a corpse rising but of the return from the dead of
Lady Nangsa was being told to all the officials and servants of
Nyangtoh Rinang. The Lords Drachen father and son, and
also the prince Lhauh Darpo, being carried on the back of the
maid-servant Dzomjyih, went to see and investigate there on the
grassy hilltop of the eastern slopes.

The Lady Nangsa was seen sitting, while a rain of flowers
was falling, in a tent-house of rainbow light, her lower half
wrapped in a white woolen serge and her upper half in white
cotton grave cloth, while the two Lords Drachen, father and son,

38. This distinction is rather hard to define but means she was
somewhat like Orpheus. She physically returned from the realm of the
dead and not as an animated ghost demon in a spiritual form.
of Nyangtoh Rinang, were repenting and confessing of their pre-
vious deeds which had opposed the body, speech and soul of
Nangsa Ohbum, and offering this petition that in the future she
would dwell, in the same manner as before, as the household
mistress of Rinang.

"We take refuge in all the priests,—one Father,
We offer prayer to the mother and all fairies,
Listen here, Nangsa Ohbum,
Listen to the Lords Drachen both father and son,
Beautiful body like a little new bamboo idol.
We knew not that Nangtong 39 was a goddess.
Practising in deeds fearlessly by the power of desire.
We confess all the slander and ventures against you.
The voice of Nangsa is the music of the gods.
We did not perceive the thousand glories in the magic
formula 40.

Our rough words of a thousand envies passed into anger.
We confess to all words said against you.
The soul of Nangsa is a white silver mirror.
We did not know that one could obtain happiness and
Nirvana,

We did all kinds of evil practises in the grasp of stupidity.
We confess all these disturbances of your heart,
Our minds were in uncomprehending delusion.
Fairy of the good race, oh, Nangsa Ohbum,
All deeds which disagreed with your body, speech and soul
Let your heart be seized with mercy for the granting of
pardon.

Do not consider Rinang's Lord Drachenpa
But please return by thinking of Drahpa Samdruh.
Think of him who has been your husband for your whole
life.

Lady Nangsa, please return to your home.
Do not think of Lady Nyehmo Netso,
But please return by thinking of Lhauh Darpo.
Reflect that you are punishing those coming from your own
body.

39. Flowery name for Nangsa meaning 1,000 lights.
40. The magic formula is OM MANI PADME HUM.
Please Lady Nangsa, return to your home.
Do not think of creating merit and salvation for men servants,
But consider maid servant Dzomjyih and please come back to your home.
Do not consider the people and servant subjects.
Think of your own parents and please return.
Contemplate the thanks you owe to your parents.
Lady Nangsa, please return to your home”, so they beseeched.

The death-returned religious worker, Nangsa Ohbum, in evidence of her aversion to doing the sorrowful deeds of the material world, made accordingly this return chant to the Lords, father and son.

Transform the Five Poisons into the Five Divine Wisdoms 41.
    Reverence from the heart to the Five Fairy Tribes 42
    Listen hither, Lord Drachen,
    Also listen once, Drahpa Samdruh,
    And Nyangtoh Rinang, the two Lords, father and son,
    Reflect on me the maiden as an evil doer and without religion.
    The daughter of a mother, Nangsa Ohbum am I,
    Not having died, while I was still living,
    In living dwelling in what a comfortable house,
    When the maiden not being immortal appeared to die,
    And arrived there at the burial place on the eastern slope of the grassy mountain.
    To produce sorrow 43 on the surface of this material world
    I dislike returning to the Four Joys 44 and Eight Afflictions. 45

41. The five poisons:—pride, lust, anger, envy, and darkness of the mind. The five divine wisdoms, or perceptions, are religious, reflection like in a mirror, pleasures, infallible knowledge, and work accomplishments.
42. The Five Fairy Tribes are:—Buddha fairies, Thunderbolt fairies, Jewel fairies, Lotus fairies, and Karma fairies.
43. Producing sorrow and other partly enigmatic expressions mean in the Buddhistic mind the bearing of children, etc., who must be born, suffer misery, old age, and death.
44. The Four Joys are:—wealth, men, lands, and piety.
45. The Eight Afflictions are:—birth, old age, disease, death, calamity connected with misery, disappointed in lust, meeting with misery and misery.
The daughter of a mother, Nangsa Ohbum am I,
Not having died, while I was still living,
In travelling, I rode on the back of a prancing stallion,
Bringing misery for the sake of riding on the back of a stallion,
Shall I return to ride on the back of a Jyiling stallion? 46
The daughter of a mother, Nangsa Ohbum am I,
Not having died, while I was still living,
Surrounded on all sides by many relatives and retinue,
When the maiden, not being immortal, appeared to die,
Without attendants I myself must wander alone.
To bring sorrow to the servant followers of this world
I have an aversion to returning to relatives and those near
to me.

The daughter of a mother, Nangsa Ohbum, am I,
Not having died; while I was still living,
Adorned with precious ornaments and wearing five different kinds of soft serge.
When the maiden not being immortal appeared to die,
Without clothing and ornaments she must emerge wandering in the Bardo,
To produce sorrow for the sake of worldly clothing and jewelry;
I dislike returning for the sake of gold, turquoise and pearls.

The daughter of a mother, Nangsa, am I,
Not having died; while I was still living,
My body enjoyed abundant tasty food and pleasing drinks,
When the maiden not being immortal appeared to die,
Who went to leave me food, riches and the like.
To produce sorrow for the sake of worldly food riches;
I dislike returning for the sake of the body of the beautiful maiden.

The daughter of a mother, Nangsa Ohbum, am I,
Not having died; while I was still living,
I listened to the words of other protector lords,
When the maiden not immortal appeared to die,

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46. The Jyiling horses are a fine breed, rated among the best, which are produced in Amdo of northeastern Tibet.
Was there made a semblance of grief, confession and forgiveness?
To produce sorrow for the interests of a worldly husband;
I dislike returning for the sake of Lord Drachen.
The daughter of a mother, Nangsa Ohbum, am I,
Not having died; while I was still living,
By my life partner was I given a fierce beating.
When the maiden not immortal appeared to die,
It was a cause of future award according to the completed thought of Nangsa.
To produce sorrow for the sake of worldly friends;
I dislike returning for the benefit of Drahpa Samdruh,
The daughter of a mother, Nangsa Ohbum, am I,
Not having died; while I was still living,
Lady Nyehmo did all kinds of injuries.
When the maiden not immortal appeared to die,
For the sake of appearances she shed tears of suffering.
To produce sorrow for the benefit of worldly Nyehmo,
I dislike returning for the sake of Nyehmo Netso.
The daughter of a mother, Nangsa Ohbum, am I,
Not having died; while I was still living,
Considering of Lhauh Darpo was a hardship.
When the maiden not immortal appeared to die,
My beloved little son was bound in the wheel of life 47.
To produce sorrow for the benefit of my worldly son;
I dislike returning for the sake of Lhauh Darpo.
I, the maiden, will not stay here but go into religion.
Nangsa Ohbum will not dwell here but wander in the mountains 48
If Nangsa is not the daughter of a mother,
Where is the finger print seal of a household husband?
What charm is there in the maiden being married?
Father and son, be at peace while imprisoned in the wheel of life”, so she pronounced.
The Rinang Lords Drachen both father and son perceiving clearly the soul of Nangsa, were not able to give any answer

47. Wheel of life here and elsewhere refers to the round of existence from birth through old age to death.
48. That is, be an ascetic or hermitess.
whatever and not daring to proceed farther, clasped their hands in fierce grief and with tears flowing from their eyes, sat silently like this for a little while.

The prince Lhauh Darpo was let down from the back of the servant woman Dzompajyih and going to the lap of his mother Nangsa, wept with many tears, and made this entreaty to Nangsa.

"Listen hither, Fairy of the honorable race.
Mother Nangsa, listen to your little son,
Mother having died once and later returning.
Is this a dream, or is it clearly evident?
If it is a dream your little son is sorrowful.
If it is a true manifestation your little son is indeed happy.
The mother having died, to return is a great marvel.
Are you accordingly a spirit goblin 49, or are you a death-
returned person?
If you are a spirit goblin, please slay your little son.
If you are a death-returned person, take me in possession.
I am your little son inseparable from the mother's kind-
nesses.
Like a noble cleric who is without a parallel,
From where will come Buddhahood unless he practises god
religion.
Thinking of those things do not separate mother and son.
I am your little son inseparable from the mother's kind-
nesses.
Like people and subjects who are without a ruler,
Yet going into afflictions by paying taxes and keeping the
law.
Thinking of those things do not separate mother and son.
I am your little son inseparable from the mother's kind-
nesses.
Like a full growth youth who is without skill,
But gathering the clever and dextrous to subdue enemies and rescue relations.
Thinking of those things do not separate mother and son.

49. Spirit goblin or ghoul demons who are said to roam at night to capture and devour people.
I am your little son inseparable from the mother’s kindnsses.
Like the young maiden not fully matured in body,
And unable to find friends from whom to gather jewelry, clothes, turquoises and rich things.  
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kindnsses.
Like the very swift stallion who is without a bit;  
When entered into the three gaited races, his value is small.  
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kindnsses.
Like the little brown mule who is without strength in his back;  
After being refreshed by giving water and food he still is of no use.  
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kindnsses.
Like the Halo flower merchant who is without articles or goods;  
To hold his body and soul together he has no indispensable business.  
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kindnsses.
Like the Manthang of the roadside that is without blessing stones;  
For showing faith and reverence there is no one to encircle them.  
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kindnsses.

50. It is the custom of women for holidays and special occasions to borrow clothes from richer friends but as most fine clothes are made for adults they fit only the fully grown.
51. Flattish stones have carved on them a short prayer such as, “Om Mani Padme Hum” and such stones are also called “blessing stones” and when such stones are piled up in long rows such a row is called Manthang, or Mendong.
Like the feathered birds who are without wing practise;  
While attempting to fly to the sky, fall down to the surface  
of the earth.
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kind-  
nesses.
Like the desolate valleys of the northern plain;  
Where none move into a fixed home but circle around in  
an occasional residence.
Thinking of those things do not separate mother and son.  
I am your little son inseparable from the mother’s kind-  
nesses.
Like the sick who have been taken by the terrible leprosy  
sores,
Which never get smaller but become more repulsive in old  
age.
Thinking of these things do not separate mother and son.  
Mother, at any rate please return to our home”, so he be-  
seached.
Nangsa, herself, having very great compassion for her son,  
Lhauh Darpo, powerlessly let slip many tears, considered in this  
barrier to the practising of religion, of returning to her home  
according to the desires of her little son; and so, in the nature  
of an anointing, thereupon stretched a veil of Nangsa’s white  
silk on the head of Lhauh Darpo, and then Nangsa sang this  
song to her little son.
“Prostrations to all the one father clergy.  
Reverence from the heart to the Mother 4 and fairies,  
Listen hither, son of the inner depths of my heart,  
Lhauh Darpo, listen to the song of the mother.  
From where am I, your mother, a goblin spirit?  
This one time from death I have emerged as a death-returned  
person.
Why is the dream transformation like this?  
I am happy to be a true manifestation.
Although all who are born do not die,
From what comes the death rule of all death-returned  
persons?
On this account if the mother does not practise god religion;  
Not immortal, when death comes, one is left alone.
The white lion of the snowfields spreads out his turquoise mane.
I like not the white glacier peak;
Tise (or Kailas) the white glacier that is far beyond me.
To me the peak glaciers are in danger of melting by the sun.
Like to the white tailed vulture wings adroitly interlacing are you,*
I do not like the high rocky peaks.
This Mount Tise, the King of mountains, is far beyond me,
For to me the rocky peak is dangerously strewn (with rocks) on the top.
Like to the elk spreading conch horns of eighteen tines are you.
I do not like the peaceful upper grasslands,
Where the grass and water intermingle is far beyond me,
To me the grasses of the peak are in danger of being carried away by frost.
Like to the golden-eyed fish wise in darting swiftly are you,
Yet I do not like the high upper lakes.
The great lakes are far beyond me,
To me the lakes are in danger of being dried up by the drought.
Like the thrush of the willow grove that sings sweetly are you,
Yet I do not like the square willow grove.
The demigods above have happiness that is far beyond me,
To me the thrush are in danger wherever they gather together.
Like the golden bees that have silver wings are you.
But I do not like the hollyhock flowers.
The lotus reed gardens are far beyond me.
To me the flowers are in danger of being broken down by hail.
The little son of your mother, Lhauh Darpo, are you.
I do not like to be Nangsa, the death-returned person.
The Lords father and son are far beyond me.

* The "you" must be the son Lhauh Darpo in this and the other lines of this song.
The mother not immortal is in danger of dying.
Listening to these things, will it do, son of this mother? Lhauh Darpo, place it accordingly in your heart”, so she spoke.
The son, Lhauh Darpo, again once more, formulating an urgent supplication offered it accordingly to his mother, Nangsa Ohbum.
“Affectionate compassionate immortal capturer of possessions,
Beloved protector Mother, listen to me once more.
If the parents do not sow the seed of the wheel of life 52
Why am I, your son, bound to the wheel of life 52?
I am the white lion on the top of the high glacier.
If you do not like the white glacier peaks,
The dangers of snow, rain and blizzards will not appear.
There, if the white lion is without time to display his turquoise mane;
For me the lions will not be displaying their turquoise manes.
Please, at any rate, the white glacier peaks will remain.
There, when the white lion can spread out his turquoise mane
The glacier and the lion combined together perform god religion.53
There, if the sun does not melt the glacier
The shadows of the evening can call to the feast (of wild game).
I am the white-tailed vulture that is upon the top of the upper rocks.
If you do not like the high mighty red rocks,
Injury from the heroic bowmen will not come.
If, the white-tailed vulture does not have time to produce wing feathers,
The vulture will not create head feathers for me.
Please, at any rate, the high mighty rocks will remain.
When the white-tailed vulture forms his adult feathers,

52. That is, reproduce offspring who repeat the cycle of life and continued existence with its accompanying miseries, etc.
53. Equivalent to worship or are a natural act of religious devotion, like a communing with nature.
The rock and vulture combined together perform god religion.\textsuperscript{53}

If, there, the top of the rocky peak is not strewn with rocks.
Power possessing charms can call them to the feast (of corpses).

I am the little maroon colored deer of the high upper grasslands.
If you do not like the peaceful grasslands,
Injury from the hunting hound will not come.
If the little maroon deer have no time to spread their shell-like horns, (in periods of danger)
The little maroon deer will not spread their shell-like horns (They were slain).
Please, at any rate, the high upper grasslands will remain,
When the little maroon deer produce their shell-like horns.
The grasslands and deer combined together produce god religion.\textsuperscript{53}

Thereupon the hail cannot take away the grasslands,
And the southern clouds can call the maroon deer to the feast (of grass).

I am the little golden-eyed fish of the high upper lakes.
If you do not like the blue river waters,
The danger of the hard fish hook will not appear.
If the mother fish has no time to be able to dart swiftly with her body;
The mother fish will not increase the gold-eyed fishes (She will have been caught).
Please, at any rate, the blue river water will remain.
When the golden-eyed fish go darting swiftly,
The lake and fish in mingling together perform god religion.\textsuperscript{53}

Thereupon the lake, not drying up in the droughts,
The queen of the lake’s water depths can call them to the feast (of fish food).

I am the fledgling thrush of the square willow grove.
If you do not like the pleasure groves of the snake abodes,
The peril from the great Tartar hawk will not come.
If the fledgling is without time to change quickly its agreeable song,
Then the fledgling thrush does not understand a harmonious voice.
Please, at any rate, the square willow grove remains.
When the fledgling thrush knows how to change his song,
The willow grove and the fledgling in combining together
perform god religion.\textsuperscript{53}

Thus the willows are not permitted to entangle together.
In the refreshing summer season they are called to the feast
(of insects, etc.).
I am the short lived bee that is within the garden.
If the hollyhock flower is not pleasing to you
The risks from big birds and little birds will not appear.
If the golden bees have not time to spread their silver wings
for me,
Then these short lived bees will not be able to store up
honey.
Please, at any rate, the hollyhock flowers remain.
When the short lived bees take their honey,
The flowers and bees in uniting together perform god re-
ligion.\textsuperscript{53}

Thus if the flowers are not taken away by the frost,
The decorated water flask can call them to the feast (of
honey).
I am Lhauh Darpo, the little son of my mother,
If the benefactor mother does not like you,
Not being immortal the damage of death will not appear.
If without spare time to grow a body for me the little son,
Lhauh Darpo would not have been preserved.
Please, at any rate, the mother Nangsa remains.
When the little son of the mother has been kept safe,
We mother and son in combining together perform god
religion.\textsuperscript{53}

Thereupon the mother by not dying quickly;
By requesting life power, life accomplishments may be done.
Lady Nyehmo in stirring up destruction,
And after listening to her, father and ancestors give a beat-
ing;
Considering that patience is the heart of religion,
Do not be angry but please return to your home.
By your beloved husband and the little son of your affection;
Shedding tears of anguish in their entreaties,
Look with compassion but if you do not consider listening,
Where will there appear anything like the god religion of the mother?
From the one who has love and compassion,
Dwell at home for that is god religion,
Without compassion, everything is built on dissension.
It is no different than carnivorous beasts roving on the mountain tops."

When he had so supplicated, the male and female servants
of Nyangtoh Rinang and all the mass of common subjects were
standing forth in supplicating rows. The middle male servant,
Sonam Pahjye, of the two Lords, father and son, and the ser-
vant woman, Dzompa Jyiyo, with officials, subjects and all
other people, were entreating with Lhauh Darpo.

Of greater significance with such important backing, Lady
Nyehmo Netso confessed intense sorrow for all the evil deeds
of her previous actions; and going before Nangsa, bound her-
sel not to do what she had done (in the past), and in the future
life arranging to act with similar harmony. In her heart Nangsa
thought that these pressing urgings of all officials and servants
of Nyangtoh were sincere. Of greater importance her little son,
Lhauh Darpo at a very youthful age in a very marvelous way
had, with a similar amazing knowledge of speech, in his answers
and meaningful examples, tied them to religious practises. Not
only that, Lady Nyehmo also, confessed with sorrow her pre-
vious deeds and in the future bound herself to dwell in the kind-
ness of the most Excellent One; 6 and now will she be pleased,
they all will be glad accordingly to turn to all kinds of religious
practises. To fulfill the desire of all officials and servants of
Nyangtoh, but principally Lhauh Darpo, she promised to go
home for a short while.

Adorning the body of Lady Nangsa with beautiful orna-
ments and later with all excellent clothing of the softest kind
they all went into the palace that is Nyangtoh Rinang, with a
rain of flowers falling, and proclaiming in three thunderous voices
the highest congratulations of good luck.

At this time the death returned Nangsa Ohbum thought
can it be that by the force of a thousand lords combined with
living Buddhas; a thousand lucid precepts joined with wealth;
and a thousand peaceful hearts together with religious practises;
that all the subjects of Nyangtoh Rinang and of greater impor-
tance the Lords Drachen, father and son, and Lady Nyehmo will turn to the religious mind?"

She thought of humanity and death not being eternal, the punishing circle of deeds, causes and fruits; the good effect of salvation, and whatever else can be said appropriate with the virtues of the Great Vehicle and the like. The Lords, father and son, and Lady Nyehmo were each under the power of great dark sins. Now Nangsa by the very misery of doubt in going into religion offered the most perfect homage and service. On account of not being able to change the religious minds of them all, and, sorrowing much from not being able to go into religious work, Nangsa herself could not think of eating in the daytime and could not get to sleep at night.

Thereupon the Lords father and son and Lady Nyehmo unanimously begged in this manner of Nangsa.

"Listen hither, beautiful body which ravishes the mind, Lady Nangsa, listen to all of us. We have confessed by sorrow for our deeds done formerly. In the future we have bound our heart to do righteously. Let not the heart of Nangsa be in disagreement. Do not be a sorrowful soul of this type. In the daytime not taking food and drink in the mouth. In the night time not going to sleep in your bedroom. Do not be a sorrowful soul of this type. Also do not think important such an illness of the body,"

so they entreated.

Nangsa in answer to this, "I take refuge in the Three Most Excellent Ones, Give me your blessings, all of the tutelary fairies, Remove every impediment, all preservers of religion. Come to accomplish according to the religious thoughts of the maiden. Listen here, all three, father, son and lady. Listen hither to me, the death returned person, Nangsa. There are three things, food, clothing and speech that are necessary in this life. If you think these will not arise, (be needed) sorrow will not be produced. If in your body there is no illness of a fundamental disorder; And without other suffering, or with no desire in the heart;
You all yourselves would not practise god religion.
I, however, by not going into religion, have a sorrowful heart,
You do not have pure delight in the holy places and god countries.
Your mind enjoys not that nectared food.
Your heart is not lost in all the god connections.
Your mind loves not the little boy god children.
Likewise father, son and lady, you will not practise god religion.
I beg you to send the death returned person Nangsa into religious work.
Moreover if the maiden is not permitted to go into religious work,
This one time please allow me to go to remember my parents,” so she begged.

In the thought of the Lords Drachenpo, father and son, there is accordingly no mischief in Nangsa as there was before in listening to the words of Lady Nyehmo and in supporting a beating; and thus bringing about the evil cause of death and the like; but this request is thought of as a pure one.

At this time all would not listen to each other, their much talking being like the buzzing of bees in saying no; and undecided as a bride at the point of not going and now talking much that it could not be allowed; and as before in all such goings back and forth, there would be uncovered intense sorrow. Nothing is said about doing the work of the world that must be done, nor of constantly proceeding to speak of holy god religion. However the mouth cannot be stopped and Nangsa of her own self had gone as a bride into Nyangtoh Rinang; yet for the purpose of getting the permission to meet relatives, it is better if one defers asking permission to enter such a project. Quickly all of itself as before there will come likewise the problem of going through regrets. By nature the remembering of parents is true and natural, so if Nangsa together with her little son is permitted to go to meet relatives at her parents' place, by her having affection for her little son and her parents, in the

54. Tibetan marriage mimics the former idea of capture of the bride by force and at one point the bride imitates the old refusal and must be purchased by a coin.
end she will not be able to go into religious service. For the parents had taught to the maiden herself about the things of the world, thinking accordingly that the mind would extend itself in reproduction; also they revered the good present (as to time).

Finally, Lady Nangsa Ohbum, together with her little son Lhauh Darpo, and carrying a sack of silver to her native home, was permitted to go to meet the relatives living in the circle of (related to) Nangsa’s own parents. To the maid-servant, Dzompajyih, was given Prince Lhauh Darpo to carry on the back; and thus the death returned person the mother Nangsa, and the prince together with the maid-servant went to her native place carrying a sack of silver from her home that was within Nyangtoh Rinang. At that time the Nyang river was very much expanded and was not passable at the bridges of Jyahtse and Tsechen so that all travellers must go out or come in by ferrying in a skin boat. Lady Nangsa recited this chant to get the boat master to please send over the skin boat.

“To the presence of the boatmaster who dwells across the Nyang River,
For the maiden who would remember her parents, come over with the new skin-boat.
Recollect Nyangtsha Sahdron, come over with the new skin-boat.
That the great parents may be remembered of the maiden, Come over, ship’s horse head (boatmaster).
To remember Kunzang Dechen, come across, ship’s horse head,” so she spoke.
The boatmaster raised this answering chant to Nangsa.
“Those crossing over are a hundred and those coming back are as many as a thousand.
How will the skin-boat passengers measure up in such crossing back and forth.
If the maiden would remember her mother, come over by fording the river.
If the maiden would remember her mother come by leaping over the river.”
To these sayings Lady Nangsa spoke accordingly this responding chant to the boatmaster.

55. Symbolical and complimentary phrase for the head boatman.
“Boatmaster speak not like this but come over with the new skin boat.
Of course, do not talk in this manner but come over, ship’s horse head.
If the stallion has been fed with grain must one go on foot.
The horse being tied, or not tied, within the skin boat it would not do.*
When one tills the ground, if one must buy parched barley flour,
Sowing or not sowing wheat and peas, it would not do.
Practising god religion in deeds if one raises up an enemy to Buddha.
Roving or not roving as a hermit in the solitudes of the desert, it would not do.
When there is a skin-boat in the river, if one must cross by the ford,
Offering or not offering an entreaty to the boatmaster, it would not do,” so she said.
Again the boat master spoke according to this answer.
“The good mouth and tongue that are dry do not go into the water that is wet.
At the foot of the pass the power of the robbers is great;
At the river’s edge the power of the boatmaster is great.
If the maiden is a magician let her possibly leap in the sky.
If the maiden has power let her establish a bridge.
If the traveller is humble let them bring boat hire to me.
There is no necessary meaning in transporting travellers without the boat hire.
If one thinks to shoot the arrow, one needs to buy the best white bow.
Pitch not the army camp in the desert or there is no need of bows and arrows.
Thinking will riches come; will one trade north and south?
If debts are necessary to be contracted what will the merchant do?
Thinking will it be beautiful, will spotted turquoise and gold fulfill it?

* Horses are tied outside the boat and towed across or driven by themselves in herds; as coracles are too fragile for anything but people, small animals and baggage.
If there is no well dressed person what price will be given?
Thinking will there be boat hire, the boat master will arrange it?
Without hire, to take out the ferry is a very difficult task, if you please."
In the mind of Nangsa the saying that 'at the edge of the river is the boatmaster, at the foot of the pass is the robber' was a very true saying; and considering that if the boat hire was not delivered he would not come, she thereupon spoke this chant to the boatmaster.
"Boatmaster, with face and heart of truth,
The maiden will indeed give the boat hire.
It is not enough to think of parents.
One not being eternal must think of death.
This one time after having met the parents I must practise god religion.
Boat master, brave and wise in presence,
What about coming over quickly with the skin boat?
The upper red turquoise crest of the maiden must be presented.
Below that the little white turquoise will be given into the hand of the boatman.56
This one time after having met the parents I must practise god religion.
Boat master, brave and wise in presence,
What about coming over quickly with the skin boat?
The upper spotted turquoise of the golden bracelet must be offered.
The white right-whirled conch shell of the maiden will be given into the hand of the boat master.
This one time after having met the parents I must practise god religion.
Boat master, brave and wise in presence,
What about coming over quickly with the skin boat?
The little turquoise on the upper pearl head crest must be presented.
The Kashmir (Khache) amber necklace may be given into the hand of the boatmaster.

56. The officer in charge of ferry would get the crest but the boatman's own reward would be the "little white turquoise".
This one time after having met the parents I must practise God religion.*

Boat master, brave and wise in presence,
What about coming over quickly with the skin boat?" So speaking she removed all her ornaments, delivered them as boat hire and departed directly after with her pretty body and sweet voice; daring to deliver without a feeling of loss her own ornaments as if she were possessed with purity and perfection; and the boatmaster believed with wonderment. Photo No. 39.

"Maiden who are you?" he asked.

"I am called Lady Nangsa Ohbum of Nyangtoh Rinang," she replied. Having heard the public reports that had been going around concerning the great affair that a death returned person Nangsa Ohbum was converting (others) by means of their seeing, hearing, recollecting and feeling, (the boatman) would not take the boat hire, gave it back, made prostrations and begged for blessings.

At this time all of the men and women, who were at the ferry's edge and were going along with all the retinue, came as an assemblage to see the death returned Nangsa; and supplicated that they might be granted something beneficial for the soul of them all.

Nangsa thus chanted a song that took her own clothing and jewelry for an example.

"Prostrate to the Three Highest Excellent Ones.¹⁶
Pray to all the tutelary fairies.
Clear away the barriers for all who protect religion.
Come and accomplish according to the religious thoughts of the maiden.

Then all men and women, old and young, of all the multitude,

Listen by the ear to me the death returned Nangsa.
If the maiden does not make the satisfactory responses,
Will all you religious ones say a chant for me?
From an aversion to the work of this world,
Accept this statement that takes an example of clothing and jewelry.

* So, she can afford to be generous as she will need riches no longer.
May this cover over all that is of the maiden's (shortcomings).
To be pleasing to him who is the great Dorjechang (Dojhe Chang); 57
Like the back turquoise-coral that is hung up underneath.
To be happy as he who is a priest of Tantrikism; 58
Like the encirclement of the golden red turquoise crest
To be pleasing to what is the precious basic doctrine;
Like the globular brow turquoise that adorns the forehead.
To be happy as he who is the God Buddha;
Like the son who receives the beloved book of the twenty thousand couplets, 59
To be pleasing as that which is the most excellent holy religion (religious one); 60
Like the red banners that cover the beloved idol.
To be happy as the most excellent church; 61
Like the sort of earring that is fastened to the right ear.
To be pleasing as those who are the most heroic fairies;
Like the earring that is attached to the left ear.
To be happy as those who are the heroic fairies;
Like the ornament of the thousand pearls of the top tassel.
To be pleasing as he who is one of the thousand Buddhas;
Like the amber and corals that are worn around the neck.
To be happy as those who are Protectors of Religion;
Like the round conch-shell which turns to the left hand.
To be pleasing as that which is the conch-shell of the monastic assembly;
Like the crystal rosary that is carried in the left hand.
To be happy as those who count the six syllables 40 with the rosary beads;
Like the finger rings that fasten to each other.
To be pleasing as those who have seized upon ritual and divine knowledge;

57. Dorjechang is the deity who is the holder of the thunderbolt; the Bodhisattva of the 2nd Dhyani Buddha (Akshobhya).
58. Tantrikism is the cult of mysticism involving worship of the female energy or productive elements; defined briedy as Sivaic mysticism. Its deities are men and women copulating.
59. This is the Prajna-Paramita.
60. Refers either to Buddhism or (Guatama Buddha).
61. The clergy as a group constitute the church.
Like the pair of chopsticks attached to the right side of the waist.
To be happy as the clapper of the bell;
Like the mirror attached to the left side of the waist.
To be pleasing as those in the holy circular sphere;
Like the soft upper woollen garment that adorns the chest.
To be happy as those who wear the saffron colored religious robes;
Like the plafted blue clothing that adorns the lower extremities.
To be pleasing as those who have the red gowns of priests;
Like the five vari-colored lady's shawl that is worn on the back.
To be happy as those who do not turn their back to religion;
Like the apron covering the front that curves around the foreparts.
To be pleasing as those who have the religious lap-sensual enthrallment; 62
Like the maiden Nangsa, I, who have returned from the dead.
To be happy as the priests declaring religion;
Like all the youthful fathers and mothers who assemble together.
To be pleasing as the monks listening to religion.
Like myself producing sorrow in this cycle of existence.
Nangsa will not remain here but will go into religious service.” So she spoke.
In this skillful chant of Nangsa who knew them to be solely words of religious meaning, and examples of words that are gathered in harmonious phrases for the peaceful understanding of the common world; and for the blessing and worship entreated by all the men and women that were assembled there; and for them to abandon whatever kinds of sins they can; and offering promises to accomplish whatever types of merit they are able to perform.
Now Nangsa by the reception of her song was pleased in her going and with an expression of grateful thought, placed her little son, Lhauh Darpo, on the back of the maid-servant

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62. The yahyum or sexual union of male and female deities.
Dzompajiyih. Then the mother and son together departed carrying the bag of silver.

The father of Nangsa, Kunzang Dechen, and the mother, Nyangtsha Sahdron, both not having met their daughter Nangsa Ohbum for a long period of time saw Nangsa, prince and servant coming with a retinue. Photo No. 40. The father carrying in his hand a white ceremonial scarf of good luck and the mother a full sample of holy beer 63 came to meet them at a place as far as an arrow can be shot. As soon as they met at the home grounds, the father and mother chanted this song:

“Oh daughter of your mother, Nangsa Ohbum;
Daughter of your mother, fairy of the good race;
Lhauh Darpo and with Dzompajiyih all together,
Listen hither to your two aged parents.
When the white glacier is not completely melted by the sun;
The lion is grateful when circling on the glacier.
When the lion has not been in contact with the glacier for a long time;
The lion thinks the white (glacier) has spread into the turquoise gorge.
When rocks are not strewn everywhere on the top of the red mountain;
The vulture is grateful when circling over the rocks 64.
When the vulture has not been in contact with the rocks for a long time,
The white-tailed vulture thinks that his wings have expanded.
When the purple grasslands have not been completely carried away by the frosts;
The elk are grateful when circling on the pastures.
When the elk have not been in contact with the pastures for a long time;
The maroon-colored elk thinks that his shell-like horns have spread.64A
When the blue turquoise lakes have not been completely dried up by the drouth;

63. Ceremonial scarves and beer are the obligatory “greeting card”.
64. After landing this vulture needs a flat place or high rocks from which to take off.
64A. He has been staying in the forests where his horns were constantly knocking against the trees and brush.
The little fish are grateful when zigzagging in the water. When the mother fish have not been in contact with the lake for a long time;
The golden-eyed mother fish thinks it wise to move swiftly.\textsuperscript{64a}
When the willow grove is not full of stones and leaves; The thrush are grateful when darting around in these woods. When the thrush have not been in contact with the willow grove for a long time;
The little birds think to hear the thrush's sweet song.\textsuperscript{64c}
When the garden flowers are not completely broken down by the hail;
The little tiger bees buzzing around are grateful.
When the bees have not been in contact with the flowers for a long time;
The golden bees and turquoise bees think of spreading their silver wings.\textsuperscript{64d}
When the aged parents have not finally died,
The daughter, when going to her native place, is grateful.
When the parents have not met the daughter for a long time;
They think their daughter Nangsa is in good health," so they spoke.
The death-returned Nangsa Ohbum offered this answering song to the two parents.
"My father and mother, benefactors of my birth, soul and body.
Listen hither to me the death-returned person Nangsa.
From birth, death is for all the world.
To return from death is difficult for anyone except me.
Where the clean whiteness of the glacier is spreading over the turquoise gorge,
Rain and snow storms emerge with destruction.
I am the lion that once more comes to the gathering with courage and skill.

\textsuperscript{64a} The fish, probably either trout or carp, battle up the swift streams of Tibet to spawn and think that they must use the same strength when first entering the calm lake.
\textsuperscript{64c} The thrush nest away from the trees in the thick brush of the hills and then return later to the willow groves.
\textsuperscript{64d} Probably winter is over and spring has come.
My heart rejoices when I approach the Tise snow mountain.  
When the white-tailed vulture is spreading his wings;  
And the brave bowman appears to inflict injury,  
Once more I am the vulture springing up to the sky.  
Happy is the illumination that comes from Dojhe Drahring  
When the little brown elk is spreading his shell-like horns;  
And the hunting hounds appear to inflict injury  
I am the elk who, once again, is wise in the use of horns,  
Rejoicing when circling over the peaceful grasslands.  
When the little yellow-eyed fish are clever in shifting their body;  
And the strong fishhook appears to inflict injury,  
I am the mother fish who, also, is clever in zigzag movements,  
Happy to be hurt and killed in the turquoise lake of Mapam  
When the little thrushes change their sweet songs;  
And the evil designs of the Mongolian hawk appears,  
I am the thrush, likewise, who is skillful in voice changing,  
And very pleased to see the stone piles of the willow groves.  
When the golden insects and the turquoise insects spread their silver wings,  
The big birds and the little birds appear to do evil to them;  
I am the female bee who again takes the honey essence,  
And happy in mind to find the lotus flower.  
For Nangsa Ohbum the daughter of her mother,  
Unable to endure, suddenly became merged with death;  
I am, also, the one who returned from death,  
In great amazement to meet my benefactory parents,”  
Nangsa said these and other things and produced her little boy Lhauh Darpo.  
As the subjects and nobles of Nangtoh Rinang were expressing great compassion, Lady Nyehmo stirred up by evil thoughts and jealousy, circled around among them all. There

65. Tise is known also as Mt. Kailas a famous snow peak in southwestern Tibet sacred to Buddhists.  
66. Unable to discover anything about this monastery.  
67. Mapam in S.W. Tibet is the eastern lake of the Manasarowara Lakes which are considered sacred and insure merit to those who see them and also if they die there.
were reports of the death by all the former causes of anger; the conveyance of the corpse to the grassy hills of the east; the wandering of the soul before the Buddhist King of the Dead; receiving the commands of the Lord King of Death; the manner of returning from the dead; and that all these things were done according to the exact sayings of all previous prophecies.

The two parents in this meeting together, with both happiness and sorrow, shed tears with smiles, and asked about the rumour of the world, about the story telling of her return from the grave; and exclaiming that "our daughter Nangsa has appeared," invited her inside. Furthermore Nangsa, the mother, son and servant here received the most perfect reverential service; while she in return made gifts of great excellence in quality.

One day Nangsa went into the weaver's yard, Before Lady Nangsa had gone as a bride to the home of Nyangtoh Rinang, she had been seen weaving the woollen leftovers of the weavers for she considered that then she could be of service to her father and mother by doing this weaving. But now from the mouth of the mother were spoken the words that such work would not be proper; for the Lady of Nyangtoh Rinang to weave would be shameful. Nangsa pleaded with her mother.

"If we would understand shame; to have received the body of a human being and not to have practised holy religion; and to have exhausted a thousand lives without any meaning; for all men, this would be shame. In the enlightened sight of the mother if her daughter became Lady of Nyangtoh Rinang she would most likely be considered to have gone into a high position. As I see it, in the necessities of this life, I am without power to accomplish service to my parents as my benefactors. I, also, will be powerless to practise the necessary holy god religion. Spiritually and worldly what is to be done; if I cannot carry on to the end by doing deeds, it will not do. Now here can be the weaving of remnants not wanted by others, yet sufficient for weaving for myself," so she said.

While Lady Nangsa was weaving many girl friends of her own age, having heard the pleasant news that the death-returned Nangsa had come to her parent's home, came to greet her bring-

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68. In Tibet weaving is a poorly paid occupation and usually done by the poorer classes.
ing tea and beer; and all gathered at the weaving loom of Lady Nangsa. They made much talk, divulging incidents of sweetheart's careless love and both the pleasure and lack of pleasure regarding their own jewels and clothing. Nangsa contemplated whether the mind and heart of all these friends were turning to religion. She accordingly recited this meaningful chant that they might receive a moral story from the weaving.

"Reverence to all the most excellent fairy host of tutelary deities.

Look with compassion on all maidens without religion.
Listen here all you maidens of my own age,
Listen with the ear to the death-returned person Nangsa.
Receive this parable on the weaving of the maiden.
Accept this song that changes mind and mouth toward religion.
There are the four-cornered foundations that hold up the earth 69.
It is well if our own preparations are properly controlled.
The four-cornered little cushions 69 are spread underneath one.
In our contemplation, if it is a little soft it is comfortable.
The death-returned maiden, Nangsa Ohbum am I.
If the thrower accomplishes his purpose he is gratified.
You yourselves are happy in gathering together as maidens.
If one's escort procure provisions, it is a comfort 70
The weaver's shuttle that strikes right and left;
If it is like a banner of doctrine it is pleasing.
The weaver's batten that presses tightly on the top of the woof;
If it is as the counsel of the priest, it is well.
The thick sort of pouch that is thrown upon the back;
If it shapes itself to the back, it is comfortable;
And its adherence is like the kissing of mother and son.
If one enters into peace and Nirvana it is happiness;
There is a holy place that enters into the middle of those,

69. Probably the four directions.
70. Food in the thinly settled areas of Tibet presents a problem for a large party at terminal points or when a shortage develops.
If there is such a place for the spirit it is pleasant.
The fine woollens that are wound tightly around the joints.
If they are as the moral laws of the ten virtues, it is happiness.
The reddish-brown colored life that occupies the monastic existence.
If it comprehends the doctrine of ecstatic Nirvana it is pleasing.
The length and softness in the white knitting yarn;
If it is as the white road of salvation, it is happiness.
The beautiful abode above that leads still upward;
If it is inviting one upwards to Paradise, it is pleasing.
The excellent lower region that keeps down a still lower region;
If there is a foot compression of the damned, it is happiness.
The connecting warp that differentiates the knitting yarns;
If it distinguishes the cause and effect it is gratifying.
The running notched log ladder that sends forth the sound of the knitting yarn;
If it is the purified heart sending an answer, it is happiness.
The bamboo scales that show the weight of the knitting yarn;
If they conceal the Two Defilements, it is pleasing.
The revolving roller that rolls up the finished cloth;
If the Two Pursuits of life are completed, it is happiness.
The completed job for which the cloth width was required;

71. See Note 19 of the Songtsan Drama.
72. Monks wear these colored robes.
73. The figurative designation of the attainment of Nirvana by mystically-developed devotees while indulging in sexual embrace.
74. Of the six worlds shown in the Wheel of Life three are of the lower or bad regions,—the worlds of ghosts, animals and hells; the three upper are gods, Titans, and humans.
75. Such is proper retribution for their sins.
76. The Tibetan words here "uh lu" or "u-lu" mean connection or confluence.
77. Cause and effect are fundamental Buddhist doctrinal beliefs.
78. Spinning by the hand the travelling thread looks like a notched log ladder running up and down.
79. These are moral—the misery caused by habits, and mental-obscurcation from lack of knowledge.
80. These are religion and wealth.
81. That is, the garment or blanket for which it was to be used.
If the body is regulated by the Eight Religious Precepts 82 it is gratifying.  
The weaving noises are distinct sounds of the weaving;  
If the voice of religion is a holy discourse, it is happiness.  
The weaving sounds going back and forth;  
If it is always the same harmonious sound, one to the other, it is pleasing.  
The eighty-four thousand warp steps piled up;  
If it is holy religion, arguments and deductions, it is pleasing.  
This long piece of soft and white woollen goods;  
If it is as a thought surpassing those of the maiden, it is gratifying," and so she spoke.  
The maiden 83 both in merit and small defilements, from the standpoint of a religious mind and discourse, would be industrious in abandoning sins and accomplishing merits. Generally all these sayings of Nangsa, making a parable of the weaver's tools, would be easily understood by the ordinary world; but their meanings in their natural applications to holy religion are difficult to fathom. Not only that but Lady Nangsa had finished her body fruits 84 in her own youth. If husbandry, field work, woollen work and the like are abandoned, it is the beginning of wisdom for the more excellent things. Later, a son and the satisfactory support of a good husband in the presence of relatives; and the three-food, clothing and conversation, together with ornamented clothing and turquoise riches are not altogether lost. When oneself has the most perfect comforts, what will be said when one goes into religious work? Later, Lady Nangsa spoke this chant of exhortation on the chain of impermanence to all of the maidens.  
"Again listen, young girls, acquaintances of my age, and friends of the maiden.  
The Doctrine 85 is very difficult for humanity to acquire,

82. These eight must be the short form for the Eight-fold Path the parts of which are:—right belief, right aims, right speech, right acting, right means of livelihood, right endeavor, right mindfulness, and right meditation.  
83. Nangsa.  
84. That is, she had completed the necessary deeds to overcome her Karma or the effects of her previous lives carried forward by her.  
85. Buddhism, or here in Tibet, Lamaistic Buddhism might be more correct.
If one does not practise god religion when one receives it at any one time;
Then in the next life one will fall into the abyss of the damned.
This life is ephemeral like a flash of lightning;
The lightning now zigzags and then disappears in a moment of sound.
Whereas all of you girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.48
This life is evanescent like the dew that is on the top of the grass;
Not able to endure a trifling circumstance but quickly drying itself.
Whereas all of you girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is fleeting like the colored rainbow of the grassy mountain side;
When its rainbow colors are finished, in a little while its essence is gone.
Whereas all of you girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is like the goats and sheep in the hands of the butcher;
Now they are nourished, but yet powerless, and will quickly die.
Whereas all of you girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is fleeting like the rays of the sun passing overhead.
They are very bright, yet do not last, and soon depart into the western mountains.
Whereas all of you girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is fleeting like the flying of the vulture in the sky,
The vulture is now soaring overhead, and then passes beyond the sight.
NANGSA

Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.

This life is fugitive like the mouse that steals away into the earth;
He now is visible but soon is hidden in his hole.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is passing like the descending rain of the steep mountain slope;
The water rolls down with a great noise but vanishes away almost in an instant.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is fitful like the food supply of the beggar;
Which is plentiful in the morning but wanting in the evening.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is passing like those newly come to the market place,
Now they are there and now they are gone, having scattered.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is unsteady like the flagstaff of the little white house,
Without power to stop a little while when moved by the whirling winds.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
This life is temporary like the beauty of myself a maiden;
Beautiful in the time of youth but on becoming old no longer pretty.
Whereas all of you girl friends will not practise god religion, I, Nangsa, will not remain here but will wander in the mountainous solitudes.
Religious belief is unstable, even in the practise of the good
lamas of Buddhism;

So much is not utilized, even if it were manifested by all people.

Whereas all of your girl friends will not practise god religion,
I, Nangsa, will not remain here but will wander in the mountainous solitudes.” So after she had spoken, the mother of Nangsha, Nyangtsha Sahdron, then coming forward, gave this chant of imploring entreaty in order that her daughter Nangsa would not go into religious practise.

“I, who am like the essence of your innermost being,
Daughter Nangsa, please listen to me your mother.
Who will stay with your two aged parents?
Daughter, thinking of being able to go into religious practise,
Who will be left behind with your husband the Lord of Rinang?

Daughter, thinking of being able to go into religious practise,
Who will be left with your little son Lhauh Darpo?
Daughter, thinking of being able to go into religious practise;
All of your subjects and retinue will be abandoned.
Daughter, thinking of being able to go into religious practise;
Power and abundant sensual pleasures will be left behind.
Daughter, thinking of being able to go into religious practise;
The performance of service in good religion is very difficult.
Why will you do like this, my young daughter?
Do not do this; if you will tie yourself to anything, do not tie yourself to religious practise.

Please do not do all this in the face of the world because of what it will be,” so she said. Nangsa replied in this manner to her mother.

“My benefactress, my mother Nyangtsha Sahdron.
Please, I beg, listen to your daughter Nangsa.

*Verse 1.* The sun, the midday throne that is high in the middle blueness,

Circling the four continents makes for the rainy west.

If the mid-day throne, the sun, does not circle the four continents;

86. The four continents are in the primary directions of east, west, north and south. Each has a smaller satellite on either side which makes a total of twelve.
I, the maiden, will permit myself to stay at home.  
If the mid-day throne, the sun, is said to circle the four continents
Then I, Nangsa, will go to practise god religion.  

Verse 2. The great splendor of the moon—the white brilliant of the south,
Waxing and waning the first and last half of the month;
If the white brilliant—the moon, does not wax and wane,
I, the maiden, will permit myself to stay at home.
If the white brilliant—the moon, is said to wax and wane,
Then I, Nangsa, will go to practise god religion. 

Verse 3. The lotus reed flowers that are within the garden,
Grow in the summer but dry up in the winter.
If the lotus reed jowers grow but do not dry up,  
I, the maiden, will permit myself to stay at home.
If the lotus reed flowers are said to grow and dry up, 
Then I, Nangsa, will go to practise god religion. 

Verse 4. The blue Tsang River 87 which has numerous irrigation canals,
Does not go uphill but runs downhill.
If the blue Tsang River is said to go back uphill, 
I, the maiden, will permit myself to stay at home.
If the blue Tsang River is said to go downhill 
Then I, Nangsa, will go to practise god religion. 

Verse 5. The tongues of red flaming fire when burning the hot fields, 
Start from below and then burn upward.
If the tongues of red flaming fire can burn downward,  
I, the maiden, will permit myself to stay at home.
If the tongues of red flaming fire can only burn upward,  
Then I, Nangsa, will go to practise god religion. 

Verse 6. The prayer flag staff on the tip of the high mountain peak 

87. The Tsang is the upper Brahmaputra which rises in Tibet and flows through its southern areas.
When moved by the wind sways to and fro.
If the prayer streamer tongues moved by the wind
do not flutter,
I, the maiden, will permit myself to stay at home.
If the prayer streamer tongues moved by the wind are
said to flutter,
Then I, Nangsa, will go to practise god religion.

Verse 7. For the daughter of the mother, Nangsa Ohbum,
Having been allowed to be born will go into death.
Having been born if there comes power of living
without death;
I, the maiden, will permit myself to stay at home.
Having been born and being ephemeral, if death is said
to come,
Then I, Nangsa, will go to practise god religion.

Verse 8. You, Nyangtsha Sahdron, the mother of the maiden,
Are no longer young but mother, you are old.
If the aged mother can become always youthful;
I, the maiden, will permit myself to stay at home.
If being aged one cannot become always young;
Then, I, Nangsa will go to practise god religion,”
so she maintained.

In the thought of the mother, perhaps my daughter being
the wife of a great lord will not listen to words when pleaded
gently by others; now I think she will become compliant by
rough angry (words); so once more the mother chanted a song
to Nangsa.

Verse 1. “You, Nangsa, are my daughter nourished from little
babyhood.
Having grown up big if you do not listen to my
mouth,
Fate has disguised my enemy as my daughter.
What is to be done by the teaching of words.

Verse 2. Do you comprehend that long years make greenness
good?
When water and manure are gathered together in
warmth and wetness, it will not produce
If it is not accompanied with a drizzling rain.

88. Tibetans, in the Batang area at least, believe that irrigated
water alone does not produce the best crops; that at least a little rain
is necessary.
Do not grieve when cold and hail conquer.

Verse 3. Are you the fat woolly lamb of the sheep?
Not going when the encircling drivers try to lead you?
If you do not stay in the fold to be sheared of your wool,
Do not grieve to be in the hands of the sinful butcher.

Verse 4. Are you a sickness that arises from the fundamental body structure
Which the pulse does not show to the wise physician?
If then medicine together with useful food are not eaten;
Do not grieve when you go into the world of the hereafter.

Verse 5. Are you the guitar that brings together all the sweet-sounding notes;
Not in harmony when the fine and coarse strings are adjusted?
If there is no change when the sportive song increases in intensity;
Do not grieve, when, without a skin, it is made into a wooden ladle.

Verse 6. Are you Nangsa Ohbum with the beautiful body and the melodious voice;
Not acting as the wife of the Lord of Rinang?
If you do not listen to the mouth of your benefactor parents;
Do not grieve when you emerge as neither grey nor yellow.89

Verse 7. If the maiden does not think that she has a mother,
Why should the mother think that she has a daughter?
If each one the mother and the daughter decide to stay together;
Where would daughter Nangsa desire to go?"

so she questioned.

Thereupon the mother of Nangsa, taking a head covering in her right hand and a handful of ashes in her left hand, scattered the ashes on the face of Nangsa and tied the head-covering

89. Grey and yellow from the color of the garments means respectively laymen and monks.
on backwards; then the mother seizing her by the hand before all the maidens of her own age; and backing up her own supplications, the mother Nyangtsha Sahdron cast Nangsa Ohbum out of her home. The mother herself went inside her own home and, after locking the outer door, would not permit her inside.

That evening the death-returned Nangsa Ohbum borrowed a lodging place in the home of one of the maidens of her own age and while staying there contemplated in her mind in this way. To every birth will come a death as is properly the universal custom of the whole world. Then I, a death returned person, by my evil Karma not having been previously completed for each birth 90, will have two separate deaths.

Hereafter not knowing what has happened in past times I must go into religious practise. Of greater import in the commands of the religious King of the Dead was the order that it would be good for the maiden Nangsa, a death-returned person to practise religion, as it would be in deeds and merits, which would be of very great importance to all life and religion. Now if from myself in this life there is no reverence toward my parents my great benefactors, it will be a sin of ‘thanksgiving reversed’ and so forth; like a true saying of the world in the proverb that says “falling upon the household of friends.” Mother by herself has not finished her required religious duties. An unfortunate accident, is it not, that fate has tied my little son up with my own self; and in these occasions it is like the secret errors of early companionship. If I do not go quickly to practise god religion, still more my relatives, and so forth, will be outward obstructions and the like. Not knowing what barriers are to religion (religious practise), therefore I myself must go. In the going I have great desire to proceed to the presence of Zhahpidojhe the great holy one and an influential power of the hermit’s encampments in the midst of the outer glaciers of the upper heights; but being a great distance the natural dead do not travel that road 90A. Therefor in accordance with the advice of the former beggars leading the monkey she thought that she must go to meet and also to supplicate Shajyaih Jyahtshan the

90. That is the virtues of each of her former births had not overcome the evils so that some evil effects, which would have to be balanced by good deeds in a later birth or incarnation, still remained to be equalized.

90A. Nangsa had died naturally although now a death-returned person.
good lama of the happy monastery Sera Yahlung. All the people of her inn were sleeping, having gone to sleep at once; and no person inside or outside would know of it.  

That evening, like the great joys springing out of the Four Basic Pleasures  she went over the bridge Great Joy. It was an important date the moon of the fifteenth in the grey dawn stretching from the top of the eastern mountains. Considering such a coincidence as this arising in the east to be a very good omen, Nangsa from these two things, recited this kind of a chant.  

“When the maiden Nangsa arrived on the bridge Great Joy,  
The moon of the fifteenth, the great date, emerged from the top of the eastern mountain.  
The Most Excellent Compassionate Heart  take hold of the maiden.  

It is a true omen that my going has been seen like the light of the moon,” so saying and going over the Nyang river, she scattered a water offering three times with her hand. So going to the lower part of the monastery of Sera Yahlung as the sun was rising and when they were making ready to seal up the meditation cells; and the monkish assembly were being dismissed with the blowing of conch shells; all these together seemed to be an omen that gladdened her mind very much.  

The Lama Shajyaih Jyahtshan observing by his foreknowledge that Lady Nangsa herself was a fairy of the good race and all about her going into religious practise; and the Lama admonishing himself in his own inner thoughts made a pretence of not knowing about her. The Lama said to his disciples, the precious keepers of the religious law, that the maiden should not be permitted to move among them and for them to be careful of what they said. The disciples going before Nangsa said  

91. Of her leaving.  
92. These are:—(1) the insecure secret wife happy in song; (2) the poor man feasting with the rich; (3) the poor man pleased on finding a treasure; and (4) the rustic enjoying a maiden.  
93. Nangsa here is addressing her Tutelary Deity.  
94. Monks, and very rarely possibly nuns, are incarcerated for periods of time in cells which are sealed up except for a small opening through which food is passed once daily. This may refer to the incarceration of a new devotee or merely the opening up of the little window and then when later the bowl is removed and the opening sealed again.
these words.

"Listen here beautiful in body and lovely in mind.
Listen to us the precious religious behaving disciples.
Maiden from where have you come now?
This evening to what place will you go?
What about the names of your parents and relatives?
Who is your worldly husband and master?
Where is your home and the offspring of your sensual pleasures?
Maiden, what words speak for your own name?
What is all the necessary business that brings you here?
Do not conceal but declare the truthful words to us," so they said.

Nangsa for an answer of these words spoke accordingly in this manner.

"Precious religious law keeping disciples of the lama.
I beg that you listen to me the maiden without religion.
I am from the upper part of Nyangtoh country.
This evening, an assurance of where to go, I have none.
The parental source of my birth is Pahkhur of Jhang.
For the name of my father is said to be Kunzang Dechen.
For the name of my mother I say Nyangtsha Sahdron.
For my own name Nangsa Ohbum is spoken.
My whole life partner is Drahpa· Samdruh.
My karma is my little son Lhauh Darpo.
There is no poverty of food, clothing and speech.
There is no want of jewelry, ornamented clothing and friends.

Having produced sorrow for the deeds of this world.
I have come here to practise holy god religion.
Will you disciples, for the maiden Nangsa,
Permit me, please, at the least, a face to face meeting with the Llama," so she spoke.

Again the precious keepers of the religious law disciples supplicated to Nangsa in this fashion.

*Verse 1.* "Ever-changing sweet voice in a body of beauty,
Lady Nangsa, hear us disciples.

*Verse 2.* Maiden, you are like the lion of the upper glaciers,
The lion has the custom of showing off his turquoise mane.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 3. Maiden, you are like the vulture on the rocky heights;
The vulture has the custom of extending his top feathers.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 4. Maiden, you are like the elk of the upper grasslands.
The elk has the custom of displaying its antlers,
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 5. Maiden, you are like the mother fish of the upper lake.
The mother fish has the custom of having wide open their golden eyes.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 6. Maiden, you are like the peacock of the southern gorges.
The feathered front of the peacock is its element of beauty.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 7. Maiden, you are like the thrush in the willow grove,
The thrush has the custom of listening to its own voice.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back.

Verse 8. Maiden, you are like the flower in the garden.
The face of the flower has the appearance of being very beautiful.
How could such a one come into the service of god religion?
Maiden, do not come into god religion but hasten to turn back."

so they spoke.95

Again Nangsa made this chant to the disciples.
"Oh, precious keepers of the religious law, disciples of the lama.

Verse 1. I, the maiden, am like the lion of the upper glaciers.
The turquoise-maned lion is in the circle of karma.
Practising god religion is without harmful meaning to oneself.
Disciples do not speak like that, grant me an interview.

Verse 2. I, the maiden, am like the vultures of the rocky heights.
The crest-feathered vulture is in the circle of karma.
Practising god religion is without harmful meaning to oneself.
Disciples do not speak like that, grant me an interview.

Verse 3. I, the maiden, am like the elk of the upper grasslands.
The shell-like horned elk are in the circle of karma.
Practising god religion is without harmful meaning to oneself.
Disciples do not speak like that, grant me an interview.

Verse 4. I, the maiden, am like the mother fish of the upland lakes.
The golden-eyed mother fish are in the circle of karma.
Practising god religion is without harmful meaning to oneself.
Disciples do not speak like that, grant me an interview.

Verse 5. I, the maiden, am like the peacock of the southern ravines.
The feather-faced peacock is in the circle of karma.
Practising god religion is without harmful meaning to oneself.

95. The monks in these verses are showing that those attached in some way or trait to material things or the things of the flesh could not enter religion.
Disciples do not speak like that, grant me an interview.

Verse 6. I, the maiden, am like the thrush of the willow groves. The sweet-voiced thrush is in the circle of karma. Practising god religion is without harmful meaning to oneself.
Disciples do not speak like that, grant me an interview.

Verse 7. I, the maiden, am like the flower in the garden. The beautiful outward form of the flower is in the plan of karma. Practising god religion is without harmful meaning to oneself. Disciples do not speak like that, grant me an interview."

so she spoke.

Thereupon the precious keepers of the law disciples were believing and astonished at the sweet-sounding voice and beauty of Lady Nangsa in connection with her desire for god religion practise because of a changed heart. In view of all the circumstances of one of such rank begging for Lama Shajyaib Jyah-tshan, the priests now for the purpose of investigating Lady Nangsa and not to send her into the presence of His Honor, shut the skylight of the sleeping room and sat on the top of it. From the foot of the skylight Lady Nangsa offered this chant of entreaty.96

"To the lama who knows the essence of all first things. Without hypocrisy I come by faith to meet you. Wherever one looks there is born grief for the circle of life. Please grant me an illuminating audience with the lama. In this Sera Yahlung where the sounds are of the solitudes. None are more steadfast and reliable than you, Lama; And like the used tea leaves97, not being lost or thrown out purposely.

I am the mother fish seized by the fishhook of compassion," so she implored.

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96. The skylight has a covering which closes over this inner well-like opening which extends from ground to flat roof; at the foot of this was Nangsa standing.
97. Used tea leaves are either offered to the fire deity or fed to one's beast by mixing with grain.
The Lama in answer of that spoke in this manner.
"Ah! you are the magician of Tari Drohma. An ordinary girl usually can't be religious.
Now do not come pondering thoughts of this kind. Beautiful maiden please return to your own home. Shaving off your hairknot is not proper.
By the father and mother and the Lord of Rinang. If cow meat is given for the bull tax, it will bring anger and blame. Call not, it is better for a guest to return now," so he declared.
Nangsa pleaded in answer.
"This Sera Yahlung is like the grass that is upon the mountain,
In the severe testing of climate it can not become fully grown. To make the best beginning, I have come here to this hermitage.
What is the difference, with the vixen gliding into the hole of its mate,
If the lame walkers (cripples) are able to circle to the ends of the earth.
Even without food one must be able to practise god religion. If we cannot be received kindly by the Lama; Not doing a single thing, one's own sword can stab."
so she said.
And she took out from its sheath a small body dagger as if about to stab herself; the precious keepers of the law disciples being near the side of Lady Nangsa, did not permit her to strike, by forcibly seizing her dagger; then calling fiercely for the Lama they opened the skylight to permit an interview, and related how the Lady Nangsa was about to stab herself with the dagger. Thereupon the Lama from the top of the skylight spoke in this manner.

98. Drohma (Drolma) who saves from rebirth; and this is, likely, the name of a monastery.
99. Acolytes have the head shaved except one tuft of hair which is shaved off when the vows are taken.
100. Foxes are a symbol of smooth and quick movement in contrast to a cripple.
101. A subtle hint of taking her own life.
"The white she-goat fears not to mix with the flock of sheep. For rainwater can be cut apart from syrup; But the showing of affection and the asking of positive questions
Exist not on the face of the earth nor are begged for. For the reverence which has a desire for much religion The astonished Lama will open the skylight.
Lady Nangsa you must not have grief in your heart. The Great Vehicle\textsuperscript{102} fully sustaining, is a treasury of sound counsel," so he declared.

The Lama opened the skylight and the Lady Nangsa was granted an audience with His Honor. Nangsa offered whatever head ornaments of her own she had to the Lama and with prostrations begged for blessings. The Lama knew that the deathreturned Nangsa Ohbum, a fairy of the good class, was as far as can be a disciple eager to be taught the secret discipline of the blessed and would have great progressive power in this constituted life. Relying on the magic diagrams of Sindhara of the tutelary deity Dojhe Nahjyorma she will be granted the power of the profound magic diagrams of the body, speech and mind\textsuperscript{103}. Having been granted all the ritualistic pronouncements and instructions she, with a sleeping room, was allowed to meditate in the little meditative house of the solitary places shaded by tamarisks.

For a period of three months she begged of the Lama all the sublime and unexcelled creative methods that inquire fully into the mental mysteries; and furthermore the Lama granted all the instruction pertaining to the removal of obstacles and the expelling of demons; at this time these two excellent teachings accorded her great joy.

Both the father and mother of Nangsa and the Prince Lhauh Darpo went into the homes of friends to call out for Nangsa. Nangsa was not there and so they asked her friends where

\textsuperscript{102} The Great Vehicle is the Mahayana Doctrine of Buddhism to which the lamaism of Tibet is allied as contrasted to the Little Vehicle or the Hinayana Doctrine of Buddhism still represented in Ceylon, Burma and Siam.

\textsuperscript{103} These are the Three Spheres of a man's doing or sufferings. The magic diagrams or figures are formed of grain or other materials, placed on paper or on the ground, and constitute offerings to deities.
Nangsa had gone but they could not declare exactly where she had gone. Thinking maybe she had returned to the pleasures in the home of Nyangtoh Rinang, the father and mother of Nangsa, carrying a bag of silver and taking also the Prince Lhauh Darpo, went to Nyangtoh Rinang but found that Nangsa was not living there. They related all the story of these previous events to the Lords Drachen, father and son. The two lords, father and son putting in order all of their classes of subordinates and farm tenants set out to seek where Nangsa might be.

The Lords Drachen father and son hearing that Lady Nangsa Ohbum was said to be dwelling in the comfortable monastery of Sera Yahlung and practising religion in the honorable presence of the good Lama Shajyaih Jyahtshan mustered all the soldiers among their subjects, all youthful males from the age of eighteen to the aged males below the age of sixty; and dispatched them to the monastery of Sera Yahlung. To kill the Lama Shajyaih Jyahtshan for carrying off Lady Nangsa, the Lords Drachen and Drahpa Samdruh and all their officers set out together with all the soldiers of Nyangtoh Rinang and arrived in battline at the lower monastery of Sera Yahlung. Photo No. 41.

All the male and female wizards, it was said, with one accord, were engaged in putting under control all the degenerated evil spirits, using in this connection all the personal tools of each one and all the supporting elements of body, speech and mind; and trying to reach the heights of power over the mountain recesses of the local demons.

All the army of Nyangtoh Rinang advancing nearby, surrounded the group of wizards on all sides with soldiers. Shouts and cries in sound series of three burst forth like thunder. Bows, swords, spears, and weapons of all kinds bristled toward the skies. Rifles, with bullets, and gunpowder pouches, and the dust of horse’s hooves made a devastating splendor that darkened the light of the sun. Some respectable monks at this time were passing on, dying in the revelry; some were being wounded by weapons; while all the remainder, in general, like lost heaps of peas stalks, were scattered around on the Eight Points and the
Four Directions. The precious keepers of the law disciples invited the Lama Shajyaith Jyahtshan to the road (of life) embraced by the mind and to count on fleeing, but his feet supporting his aged body could not go quickly on the plain and, lest he die, his disciples carried him on their backs. While they were fleeing the army completely surrounded all sides of the monastery and there was no way of escape; what was better, to remain behind with the lama to the end; but the soldiers seizeing him led him in their midst before the Lords Drachen, father and son.

The death returned Nangsa Ohbum was arising from a meditation that was like a fasting meditation on the nature of voidity which resembles a heaven of placidity and which is unable to endure the suffering (of others) because of sympathetic compassion. Gathering together reverently the shoulder-embracing meditation cord and dressing her body in white cotton clothing she departed quickly from her meditation chamber. Seizing with her right hand the halter of Lord Drachen’s horse and with her left hand the halter of Lord Drahpa Samdruh’s horse she made this kind of song:

"Listen hither, two Lords, father and son,
I beg you to listen to me the maiden, Nangsa.
To the fair young lioness wandering on the upper glaciers.
The snow and rain do not cause any harm.
To the white tailed vulture practising in the heavenly heights.

There can be no injury from the heroic Bowman.
To the little brown deer eating on the grassy uplands,
The dog led by the huntsman will do no harm.
To the golden-eyed little fish darting around in the lake,
The powerful iron hook will do no harm.
To the little thrushes singing their sweet songs.

104. A vivid figure meaning here and there and everywhere. The four directions are north, east, south and west and the eight points are north, northeast, east, southeast, south, southwest, west and northwest.
105. Taking barely enough food to keep alive.
106. A cord stretched around the neck and under the knees to facilitate erect and immovable posture during meditation.
107. Here and other references to the vulture probably refers to the lammergeier but could mean another whiter vulture usually seen around corpse disposal areas.
There will be no danger from the grey Tartar falcon.
To the noonday throned sun circling the Four Continents, 86
The great malignant planets will do no damage. 108
To Shayjyaih Jyahtshan, a man holding to the doctrine,
Lord Drachen will not be able to injure.
To the maiden Nangsa practising god religion.
Drahpa Samdruh can offer no hindrance.
To the faithful disciples men and women perfecting medita-
tion,
This host of warriors can do no mischief," so she spoke.
The Lords father and son no sooner saw that on the body
of Nangsa was not the clothes and jewelry of the world but
that she was worshipping with the meditation cord and dressed
only in cotton cloth and the costumes of the hermits, then they
had the Lama Shayjyaih Jyahtshan seized, and raised fierce anger
as they watched him being led up to them. Without reciting
any answering chant to Nangsa, the father and son, looking at
the Lama with angry eyes and pointing forefingers, in one voice
raised this chant.
"This one time listen to this side Lama Shayjyaih Jyahtshan,
Now listen here with the ears, faithful male and female dis-
ciples of the perfected order.
To both the father and son, the Lords of Rinang, listen with
the power of the hearing.
For an old dog called great you have done this insolently.
Our youthful fair lioness who was joined to our body, it
will not do for you to send off.
Having plucked the iron grey hairs of the fair lioness of
the upper glaciers, what is to be done?
For a rooster called red you have done insolently.
Our queen bird pheasant who was joined to our body, it
will not do for you to send off.
Having robbed the feathered wings from the queen pheasant
of the upper grasslands what is to be done?
For a narrow defile-going beast called a donkey you have
done insolently.
Our white-mouthed little wild ass who was joined to our

108. Planets are supposed to exert an evil influence on individuals; epilepsy is due to being struck by a planet.
body it will not do for you to send off.

The stomach digestion of the little white-mouthed wild ass on the northern plains being defective, what is to be done?

For an old bull called black you have done insolently,

Our youthful little female yak who was joined to our body, it will not do for you to send off.

The hair-tips of the youthful little female yak of the clay mountains being grimed with dirt, what is to be done?

For the feline called a cat you have done insolently.

Our striped tigress who was joined to our body, it will not do for you to send off.

The bristling grin of the striped forest tiger being taken away, what is to be done?

You, callen Shajyaiah Jyahtshan, have acted insolently.

Our Lady Nangsa who was joined to our body, it will not do for you to send off.

All the ornaments and clothing of head and body of Nangsa having been taken, what is to be done? 109

In the upper heights of the lofty blue space are many moving stars

Who can excell the sun and the moon possessed of a thou-
sand brilliants.

When the multitude of stars are not, wherever they have gone, sorrow will be left behind.

Down below are Yu and Tsang 110 and on the surface of the Four Continents 86 are many lords.

Who can surpass the father and son, the two Lords of Nyangtoh Rinang.

Having laid waste this monastery, when the monks have perished, sorrow will come later," so they declared.

The Lord Drachen fitting an arrow to his bow and the Lord Drahpa Samdruh taking his sword were intent on striking at the head of the Lama; but immediately the Lama displayed a

109. In this ironic diatribe use is made of the names by which birds and animals are called by Tibetans which, usually, like in the United States, refer to some color, quality or characteristic of the bird or animal, for instance a bull if black in color is called "Blackie" and a dog when old may be called "old doggie".

110. Yu and Tsang are the two principal provinces of the Central Tibetan inhabited areas and what was called, at least until recently, —Independent Tibet.
miracle; the eastern mountain drifted to the west and the western mountain moved to the east. All the wounded monks were healed; all the dead arose; and the Lama flying into the visible airy space beyond reach of the men with the three—the arrows, swords and spears, assumed the unchangeable posture of sitting crosslegged and spoke in these words.

"All beings of animal life in the bodies of humanity.
Sinful father and son, listen to me the Lama.
For the two, the sun and moon which rise in the sky,
When there is rivalry they will be seized by the planets.
For the Lords, father and son, who dwell in the earth
When there is competition, Nangsa will be taken away.
The basis of the seizure, what is it that must be stated?
This being so do not be disturbed but listen with the ear.
The lotus reed flower that is within the flower garden,
If the pot of the beautiful religious vessel does not adorn it,
There is no need of having the lotus flower opening its face (blooming).
The wilted ones will be cast out into the mass of unclean mud.
The entire male horses (stallions) that come together in the running races,
If they cannot run on the plain that is level, even ground,
There is no necessity giving the horse water and grain.
The old plugs are cast out into the square horse lot outside.
The vulture feather that seeks to make the arrow go not crooked.
If it will not strike the proper distance in the desert,
There is no need for having drawn the bow-string.
The worn out (arrows) are thrown back into the arrow quiver.
The mind ravishing goddess daughter of the demi-gods,
If she does not become the queen of the rich and good king,
There is no need in seizing her by the meaningful love-noose.
The old hags are cast out into the (lustful) hands of the evil hunter class.
Fairy of the good race, Nangsa Ohbum,
If not allowed to practise the holy god religion,
There is no need to obtain the body of a human being.
In the household of the great irreligious lords, the aged are cast out.  

Thinking of those things one must enter into the circle of religion.
Understanding the arrow, one will pull the bowstring.
One possessing beauty will wear ornaments and (fine) clothing
One having riches will be permitted to go into debt.
The doctor having knowledge will buy a medicine bag.
The saint having wisdom will show the signs of perfection.
The miracle-worker having force-knowledge will forecast the times.
The person wishing himself to be righteous must indeed know the mysteries.
Now all enemies show that the Ten Spiritual Spheres are complete.
For the entering into religious practise, a miracle must be manifested.
Nangsa believes that you are doers of evil,
So produce faith and be on the verge of showing signs of accomplishment," thus he said.
The death-return religious practising Nangsa by stretching her white garments in the manner of wings, in an instant flew up to the sky; where flapping like a vulture and moving quick likely a hawk, she chanted in this song. Photo No. 42.
"Lord Drahpa Samdruh, father and son,
Subjects and all warriors within Nyangtoh Rinang,
You, this host, officials and subjects not left behind,
I beg of you to listen to me, the maiden Nangsa.

First Verse
I am as the fair lion of the upper glaciers

111. The practise of placing helpless aged parents out on the mountains with a little food to gradually die of cold and hunger is not unknown.

112. The ten spiritual spheres may be the ten heavens represented by the ten umbrella-rings encircling the spire of the chorten. These ten are extended to thirteen in Nepal and sometimes elsewhere.
The gate dog has hopes of becoming the house dog.\textsuperscript{113} The lion being tied by a rope where can he lie? Yet content with the turquoise ravines in the solitudes of the high snowfields.

\textit{Second Verse}
I am growing as the little wild yak of the upper clay-lands. There is hope that wealth will come in through the cattle door.
The wild yak tied by the nose-ring where will they live? Yet content with their horn tips in the forest of the narrow clay ravines.

\textit{Third Verse}
I am as the little white-moutherd wild ass of the grassy grasslands.
There is hope that he will become a burden-carrying mule. Putting the saddle pad on the wild ass,\textsuperscript{114} how will it stay on?
Yet the wild ass is content to practise his strength in the country without men.

\textit{Fourth Verse}
I am as the queen partridge of the upper grasslands. There is hope that it will become a domesticated bird. When testing out of the partridge where will it be done? Yet it is content to chatter happily on the grassy borders of the slaty mountain.

\textit{Fifth Verse}
I am as the five colored rainbow of the atmospheric space. There is hope that one will be the favored ornament. Seizing the rainbow by the hand how will it be possible? Yet content to see that religious light is in consequence of non-existence.

\textit{Sixth Verse}
I am as the clouds of the blue ethereal space.

\textsuperscript{113} The gate or door dog is tied at the entrance to keep off strangers and with members of the household passing in and out, and thieves prowling at night, he has little time to lie down especially when tied short as is usually the case.

\textsuperscript{114} The wild ass has proved to be practically untameable. They roam in the uninhabited northern plains of Tibet.
There is hope that clothing will be warm and soft.\textsuperscript{115}
Whosoever dresses in cloud clothing, how will it be?
Yet the tongues of lightning and the sound of thunder are
content with a slight rain.

\textit{Seventh Verse}
I am as the langur and the monkey of the dark forests.
There is hope that one will become the servant of man.
A monkey committed to the work of a man how will it be?
Yet he is content with his fortunate skill in the tree-tops
of the green forests.

\textit{Eighth Verse}
I am the death-returned Nangsa Ohbum.
There is hope that I will remain as a life-long spouse.
Putting on the turquoise headdress where will I live?
Yet content with the sign of accomplishments by flying to
the high heavens.

\textit{Ninth Verse}
For the hand-marks (trail marks) that encircle the primary
mountain of holy pilgrimage,
The bamboo clusters will carry the hand-marks.
As in the footprints that come from the white yak herd,
So the plough in plowing the field will show the pulling
tracks.

\textit{Tenth Verse}
If I fly like a vulture I must flap like them.
If I move swiftly like a hawk I must dart like them.
A person is able to leap to the high heavens,
As formerly did the reverent Milarachen\textsuperscript{116}
In these days I am just Nangsa,
But hereafter the Ascender of this most excellent Tibet.
You, all the warlords of Nyangtoh Rinang,
In deeds without limit do not accumulate sins.
To my Lama Shajyaih Jyahtshan,
If one confesses regret by a reverent adoring mind, it will
be pleasing,” thus she spoke.

\textsuperscript{115} The ordinary Tibetan wool clothing is coarse, very scratchy
and irritating to the skin.
\textsuperscript{116} The great ascetic Milarapa who wrote 100,000 songs. He lived,
dressed in cotton cloth, in a cave in the cold heights of Tibet and
subsisted on nettles much of the time.
The Lords Drachen of Nyangtoh Rinang, father and son, and all the soldiers of Yu and all the male and female perfected saints, and the like were powerless in astonishment at the accomplished signs of Lady Nangsa and the miracles of the Lama Shajyaih Jyahtshan; and they believed. They supported their supplications by offering all kinds of armed equipment including the three weapons of bows and arrows, swords and spears; and directly afterwards, in accordance with their seeking, falling down on the ground with extended hands; and gave this chant of sorrow and confession.

"You two, good Lama Shajyaih Jyahtshan
And Fairy of the good race Nangsa Ohbum,
From the evil doing sinning warlords of Rinang,
Listen with concern to these meaningful petitions of sorrow and confession.

Lama, you are indeed the tutelary deity Dechoh 117
Nangsa is truly Dohje (Dorje) Pahmo 118.
We have fallen into the power of unrighteous error.
Without religion we see how by fraud and falsehood,
We would lay waste the monastery and kill the monk-saints.
For whatever evil deeds and sins without limit that are stored up by us,
Let the most excellent Lama, both father and mother to us,
Do whatever will need to be done, for the mistakes of body, speech and thought.

Leave us not but let us confess the most grievous regrets.
In begging for forgiveness show mercy to us
Our sins are many, more than the richness of our wealth.
Our deeds of merit are few, fewer than the depths of our poverty
All the life of man, without meaning, expends its essence.

Do not send us into actual damnation, Wise Lama.

117. Dechoh (or Denchok) is a most important Trantik deity of Buddhism. He is the equivalent of Samvara. He has several forms, the most common has three faces and eleven arms and wears a skull necklace.

118. A popular goddess who is said to have frightened and vanquished her enemies by appearing in the form of a sow at the monastery of Samding on Yamdok Lake when the monastery was attacked by Mohammedans in 1716.
By confessing the sins of former accumulations, we will be punished hereafter.
But promise not to do anything touching this life.
We will ascertain the happiness useful for the soul.
Grant to us by all means the nectar of holy religion," so they earnestly implored.
Both the Lama and Nangsa being very pleased in heart that the sinful lords and all the subjects were thinking of really meaning to be established in religious practise, spoke in this answer.
"Whatever previous punishments the road of false doctrine brought,
Hereafter if industrious in deeds of merit,
It will be similar to the sun rising on a darkened continent.
It is very praiseworthy and oh, so marvelous.
After doing the Ten Moral Evils and the Five Inexpiable Sins, Binding oneself to make expiation by the Four Forces, will really purify.
Hereafter abandon sins and desire to perform virtuous acts.
Listen to the religion of peace which one can inquire into.
The source of all accomplishments is excellent like the earth’s essence.
The doctrine of animate beings is like the fabulous lotus of immense size;
Difficult to find and of great significance like the wishing gem.
Death is passing like the lightning of heaven.
When dead, not a trace (left) like the flame of the butter lamp in the wind.
The circumstances of death are many like the stars of the night.
The events of life are few like the stars of the daytime.
The cycle of birth and death are like the rising and setting of the sun and the moon.

119. Briefly the ten moral evils are:—(1) taking life, (2) stealing, (3) adultery, (4) lies, (5) slander, (6) anger, (7) senseless talk, (8) covetousness, (9) evil heart, and (10) heresy.
120. The five inexpiable sins are briefly:—matricide, parricide, killing a Buddhist saint, causing disunion among the priesthood, and causing a Buddha to bleed.
121. The four (really five) forces are:—faith, energy, recollection, contemplation, and wisdom.
When dead, the soul is like a hair thrown out from the midst of the butter.
The body without a spirit is like the loosened pebble.
Wealth that is hoarded is like the honey of the honey bee.
Friends that have been made are like the entertainments of the market place.
Relatives that are closely related are like the bridge that goes over the river.
White and black deeds and fruits are like the body and defilements.
The Eighteen Hells\(^{122}\) are like the law court of the Lord of Death.
The abode of the glutton demons\(^{123}\) are like the cities of the poor.
The consciousness of beasts are like dreams that summon.
All the Titans\(^{124}\) or Asura Spirits are like angry serpents.
Those obtaining the bodies of Gods are like ornaments that are borrowed.
Those with the bodies of men are like the city of the Eaters of Smells\(^{125}\).
The Six Classes of Beings\(^{74}\) are like the distressed buying themselves.
The salvation of the Four Buddhist Sects\(^{126}\) are like directing your own head (saving yourself by yourself).
All who listen to themselves are like the faint-hearted maiden.
The Bodhisattva are like the brave possessed with strength.\(^{127}\)
The usage of discourse is like a source for attaining Nirvana.

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122. Eight hot and eight cold and two outer hells.
123. These demons with huge stomachs and very constricted throats are perpetually hungry as they cannot take in food fast enough to satisfy their appetite.
124. The Titans are called "not gods". They were the earlier deities expelled from heaven because of their pride, and occupy an intermediate position between heaven and earth.
125. A class of demi-gods supposed to originate from the zone of scents in the Himalayas. They are fond not only of fragrant smells but also of bad odors like dunghills. They are incarnate in insects which swarm around smells.
126. The four earliest schools of Buddhism.
127. A saint reaching the highest stage may forego entering Nirvana to assist in the salvation of others and become a Bodhisattva, thus showing strength of mind and character.
The exorcising rite is like the fruit of the Thunderbolt Vehicle.  

If in a life-time one desires to obtain the rank of a Buddha, First, one must know of the virtuous beginning of the road. The second is practising meditation and serving according to the customs.

Such a state of humanity is very difficult to find.

If found it is of great moment but being evanescent, it dies. When it dies it is considered to be without reality and so forth.

The white and black deeds and fruits are accepted or suffered in proper order.

Now in the hereafter the cycle of life is everything and different

In punishment what thoughts therefore can not be produced? Remember the blessings of salvation in the road of excellence,

And the ornaments of the Three Moral Trainings and what is included in it.

Again in the future abandoning for oneself the listening to the Hinayana Doctrine.

The Prince himself by the practises of his greatesses

And by ascertaining the Four Cooperations and the Six Transcendental Virtues of getting to the other side,

Will bring all beings to the virtues of salvation.

All beings accordingly being invited to the road of salvation,

One’s very self must then obtain all knowledge.

128. A doctrine probably best defined as a mystical esoteric Mahayanaism.

129. When the eighteen conditions are complete in an animate being, it becomes a human being or an individual life. This state is with difficulty acquired.

130. The three moral training are: (1) for higher conduct, (2) for higher meditation, (3) for higher wisdom.

131. The Hinayana or Little Vehicle Doctrine now largely confined to Ceylon says salvation is restricted to a select minority and not to all as in Mahayana.

132. Sakyamuni or Gautama Buddha.

133. Getting to the other side is a term for Nirvana. The four cooperations are:—alms of necessity, speech for praise, harmonious world business, and the practise of discipline. The six transcendental virtues are:—(1) charity, (2) morality, (3) patience and forgiveness, (4) industry and assiduity, (5) meditation, and (6) absolute wisdom.
Therefore if one does not obtain it (knowledge) quickly. The sufferings of beings will be understood to be excruciating. Thereafter in obtaining in a short time Buddhahood, The rites of the Buddhist Scriptures from the Mahayana Doctrine are best.

The exorcising practises are for the ritual of the contemplative (the hermit).

In one life-time if one is not able to arrive at Buddhahood Abide then in the profundity and secrecy of the supreme mystic Thunderbolt Vehicle.\(^{134}\)

The foundation of power is keeping tied to the holy words of Tantrik ritual,

By the two functions, purification and mystic rites reaching the end of contemplative tranquility.

And obtaining the position of the Four Existences\(^{135}\) of practical mysticism,” so they said.

Then all the soldiers promised to abandon whatsoever kinds of sins and all deeds of great defilements and to accomplish whatsoever kinds of virtue. The Lords Drachen, father and son, and all the smaller polluted sinners of Yu, seeing that Shajyaih Jyahtshan was the tutelary deity Kholho Dompsh Dechoh\(^{117}\) and Nangsa was in actual substance Dojhe Pahmo\(^{118}\) agreed to deliver to Lhauh Darpo, on reaching the age of fifteen, the ancestral inheritance and wealth comparable to being counted as a son. The Lords Drachen, both father and son and all the rest in the presence of the two, father and mother Tutelary Deities\(^{136}\) gave promise to practise holy god religion. These, not to be broken promises, were assured to in the presence of the two father and mother Tutelary Deities who do not die; and to be kept according to this meaning by the Lords, Drachenpa and the rest to old age. With long rejoicing the saints in the presence of the two, father and mother Tutelary Deities, scattered to the hermit caves of the solitudes and practised religion.

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134. This refers to Vajrayana the Tantric polydemonistic practises.
135. These existences are probably:—(10) spiritual, (20) celestial, (3) bodily, and (4) miraculously emanated.
136. This refers to a “copulating deity” in the Tantrik worship; in which a male deity embraces a female deity; such a deity is utilized as a Tutelary Deity. Such an ecstatic union was used in the achievement of Nirvana and oaths were performed before such figures to give additional sanctity and force to them.
At this time Nangsa flew without exhaustion to heaven. On the rocks of her cave of accomplishments were accordingly made footprints and impressions of the head covering of Nangsa which will be met with even until this present time.

Lord Drahpa Samdruh and all the youths in a short while returned home and accomplished properly all the work of installing Lhauh Darpo in the kingdom; and comparably Drahpa Samdruh and the now good Nyehmo Netso, and the parents of Nangsa and the saints of Sera Yahlung departed to their own places; and dwelt practising the holy god religion in the presence of the two father and mother Tutelary Deities.

Then Prince Lhauh Darpo accordingly guarded well all the affairs of the Kingdom through strict laws based on the Ten Virtues \(^{71}\) and the Householder Purities a total of sixteen \(^{137}\); and adhered to religious living before the father and mother Tutelary Deities; and before the Lords Drachen, father and son, and the parents of Nangsa along with all the male and female saints of the perfected class in Yu. As they dwelt in all the most perfect festivities of religious riches, peace and happiness, they enjoyed themselves in the glories of inexhaustible knowledge of the highest attainments.

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137. The Householder Purities are charity, morality, patience, industry, meditation, and wisdom which added to the Ten Virtues make a total of sixteen precepts. To these are sometimes added four others, method, prayer, fortitude and foreknowledge.
Photo No. 35
Dancing and marrymaking at the wedding of Nangsa to Lord Drahpa Samdruh of Rinang.

Photo No. 36
Nangsa worked and sported in the fields with the servants, supervising and assisting them.
Photo No. 37
Aunt Nyehmo Netso teaches Nangsa how to sow seed and to perform other duties in connection with farm work.

Photo No. 38
Aunt Nyehmo Netso goes to report to her brother Lord Drahpa Samdruh the misdeeds of his wife Nangsa.
Photo No. 39
Nangsa crosses the river in the boat enroute to visiting her mother.

Photo No. 40
The mother Nyangtshe Sahdron placing chairs for the receiving of her daughter Nangsa and her grandson Lhauh Dahpo.
Photo No. 41
Lord Drachen with his troops prepares to attack the monastery which has taken in Lady Nangsa as a nun.

Photo No. 42
Nangsa on the chair prepares to ascend to the Land of the Fairies while her son Lhauh Dauпо on the right grieves, and hermits in front and on the left worship her. The bale of tea at the post on the ground is the first gift given by the officials of Batang as the Harvest Festival nears its end.
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