

The Translation of the Two Manuscript Versions of the Collection of the Sixth Dalai Lama's Songs Preserved in Saint Petersburg¹

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his paper is aimed at fulfilling my previous promise to present the analysis of the contents of the manuscript Tib. 1000 along with some suggestions on editing its text (Zorin 2021: 234). I will also have to correct a few mistaken readings of the original text, especially in its introductory part, that I regretfully could not avoid. This experience shows that it is better not to separate in time the publication of a text and its in-depth analysis. I can only justify myself with the fact that starting from August 2020 the situation in Russia was deteriorating quickly and I felt an urgency to introduce the truly important text to the academia while I could do it, leaving the remaining task to the mercy of the future. The latter did prove unmerciful to masses of people in my native part of the world, but I was fortunate enough to escape the danger and have a chance to accomplish my work and indicate my earlier mistakes. The brighter side of my decision is that it allows me now to deal with the two manuscripts complimentary to each other. The second one, Tib. 2459-2, was identified in the Tibetan collection of the Institute of Oriental Manuscripts, the Russian Academy of Sciences (IOM RAS), in 2021. Its text is fully introduced in the previous paper of the present issue of RET. Together with the materials of the Beijing manuscript (Sørensen 1990: 285–448), we have three versions that reflect an obviously long and widespread tradition of combining the songs ascribed to the Sixth Dalai Lama in a way alternative to the one known from the Lhasa block print.

¹ This paper was written as a part of my research project supported by the Israel Academy of Sciences and Humanities in spring–summer 2022.

1.

Their mutual relations are not quite clear (see p. 232–233 of this issue of RET), so it is desirous to obtain additional textual materials. However, the introductory poem to the main part of the Beijing manuscript may be considered, to my mind, an indication of its belonging to the time close to the life of the Sixth Dalai Lama and the powerful Regent Sangye Gyatso whose figure is presumed referred to in many songs under study.

The text was translated by P. Sørensen (Sørensen 1990: 343–344) but I have a little bit different interpretation, especially of stanza 2, so, perhaps, it will not be inappropriate to present here my version of the translation of the whole poem. The Tibetan text is also provided according to P. Sørensen's edition.

<p>rgyal rnam thugs rje'i chu gter gangs can pa'i legs byas ris med bsrub skyes mtshan dpe'i gzugs stong du 'bar bas thub bstan pa+dmo'i tshal bzhad mdzad tshangs dbyangs rgya mtshor [phyag] bgyi'o </p>	<p>To the one [who has all the great being's] signs and characteristics that appeared due to the churning Of the ocean of the victors' compassion [thanks to] the virtuous deeds [assembled] by Tibetans, without any differentiation [between them]; [To the one] who makes the grove of lotuses of the Sage's Teaching blossom By the shining [radiating] in a thousand [directions] — to Tsangyang Gyatso [I] pay homage!</p>
<p>sangs rgyas gnyis pa blo bzung grags pa yi<s> bstan pa rgya mtsho'i gos can mthar spel ba gzhan dring mi 'jog gnam sa'i dbang phyug che legs byas ches cher 'bar bas ches cher gsung </p>	<p>The one who spreads the Second Buddha Losang Drakpa's Teaching To the ends of the "sea-clothed"² [earth] [Is] the independent great lord of the sky and the earth:</p>

² The name of Sangs rgyas rgya mtsho (lit. the Buddha Sea) encoded in the text is highlighted in bold type.

<p>srid pa rma bya'i rgyal mo'i mtshar pa che phun sum tshogs pas gsung mgrur legs bshad ston sna tshogs cir yang 'char ba'i mtshon brgya yis kun yid 'phrog pa'i bstan bcos yi ger phab </p>	<p>The brighter [his] virtuous deeds shine, the more powerful the speech. Thanks to the splendid magnificence of the Peahen Queen of Existence,³ [I] will present the well-composed spiritual songs; Out of one hundred examples in which all kinds [of thoughts] manifest [I] will arrange a treatise-śāstra that will captivate all minds.</p>
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Each stanza of the poem has its function: the first is a salutation to the Sixth Dalai Lama as the author or, at least, the lyrical hero of the songs, the third expresses the aim to arrange them into a connected text (*śāstra*), while the middle one, into whose text the name of the Regent of Tibet, Sangs rgyas rgya mtsho, is intertwined, must indicate his connection with this purpose. Unlike the first stanza it does not conclude with an expression characteristic to hymnal texts (*phyag bgyi'o* or another one) but this is certainly a praise of him as an independent ruler who supported the Gelukpa teaching. The final verse of the stanza is a little bit ambiguous in regard of whose speech gets more powerful thanks to the excellency of his deeds — Rje Tsongkhapa's, his own, or his young protégé's. Could Sangs rgyas rgya mtsho be the compiler of the collection? The answer is probably

³ P. Sørensen assumes that the expression *srid pa rma bya'i rgyal mo'i mtshar pa che* (The magnificence of the Peahen Queen of Existence) can be interpreted as a heading of the text (Sørensen 1990: 344). I think this interpretation does not correspond well with the Instrumental case of the following expression *phun sum tshogs pas*. But if it is a lapse of the scribe P. Sørensen's suggestion can be accepted. The figure of *the Peahen of Existence* (*srid pa rma bya*) needs additional research. Search in the BDR library found two cases of use of this expression: *srid pa rma bya'i rgyal mo sna tshogs su / lsnang ba'i mdongs 'od mdzes bkra dbang po'i gzhu* (in several texts, e.g. BDR:IE0OPP006793); *srid pa rma bya'i rgyal mo'i bslu brid kyil / ltad mo mtshar yang snying po dang bral phyir* (in one of the historian Thu'u bkwan's treatises: BDR:IE0OPP000415). In the first case the image is associated with luster, beautiful shining, in the second also with the shining but of deceitful character. Tibetan demonology (mostly belonging to Bön) knows the female deity named Srid pa'i rgyal mo but it is not clear if she relates to the peahen imagery (see Bellezza 2014: 174).

negative since the collection contains a number of songs that depicts him in ugly colors. But, perhaps, the introductory poem was written initially for another version of the collection of songs, that did not include criticism of the Regent? In any case, the person who composed this poem (and compiled the collection?) is likely to have been his contemporary. Otherwise, it is difficult to explain the encoding of his name into a stanza that turns this way into a praise of him — moreover, it seems to depict him as an alive person.

The introduction to the Saint Petersburg manuscript Tib. 1000 is completely different. Its author did not claim that he was going to compile the collection, but referred to it as a certain entity that already existed and that the fortunate people were lucky to have access to. My English translation of the poem is provided below along with the corrected Tibetan text. Since the original is written as an acrostic of the abecedarium type, I made an additional versified translation, too.⁴

oṃ bde legs su gyur cig	OM! Let there be auspiciousness!
ka de skal bzang stong gi sangs rgyas yongs 'du'i dkyil 'khor	First, ⁶ the maṇḍala that gathered completely the Buddhas of one thousand Good Aeons ⁷ ;
kha brtsan gyi lha skal 'phags mchog spyen ras gzigs dbang	The destined deity, powerful in speech, the Holy Sublime Avalokiteśvara;
ga sha mkha' 'gros bskor ba'i gu ru o+rgyan pa+dma	Guru Padma from Uḍḍiyāna surrounded by the ḍākinīs [full] of girth;

⁴ There are thirty lines that correspond with the number of Tibetan letters. The English alphabet consists of 26 letters. I did not want to use its final letter since, in 2022, it temporarily obtained an abominable meaning for a person of my national background and political position. Thus, there remained five letters and they provided me with the most natural option under sad circumstances, one that was made virtually illegal by the current Russian state.

⁵ This is the corrected version of the text that was published earlier with several mistakes (Zorin 2021: 256–257).

⁶ The tentative translation based on an assumption that the syllable *ka* designates here the beginning of the list, while *de* as a demonstrative pronoun.

⁷ This is the literal translation but, perhaps, the one thousand Buddhas of Kalpabhadra (Good Aeon) was meant, this interpretation being reflected in the versified translation.

nga tsho 'dzam gling mchod sdong chos rgyal srong btsan sgam po	The Dharma King Songtsen Gampo, ⁸ the object of offerings in our Jambudvīpa!
ca col sgra dbyangs chos kyi[s] sa gsum yongs la khyab song	Fill the three realms by the Dharma with [its] rolling melody;
cha lugs skye 'gro'i nram thar pa'i lam bzang dkris song	Establish the virtuous path of liberation for the living beings of various appearances;
ja ro skyur bzhin mi mdzad thugs rje lcags kyus 'dzin pa	Grasping with the hook of compassion, without throwing away like used tea leaves,
nya mo gdul bya'i tshogs nams srid pa'i mtsho 'dir 'dzin song	Grasp the hosts of the "fish", those to be tamed, in this sea of existence!
ta la gru 'dzin pho brang bde chen mgon po'i zhing mchog	[May] the blissful [Po]ṭāla Palace, "The Ship Pier", — the best [pure] field of the Protector, ⁹
tha ma snyigs dus 'gro ba'i mgon po gang gi zhing kham	The [pure] realm of the Protector of the migrators in the ultimate period of degeneration
da lta mngon sum mjal ba'i skal bzang dge mtshan snyan grags	[Be] seen directly now by the fortunate ones, bestowed with benefits, glorious,
na rgas 'chi yang 'gyod med las can nga tsho[s] thob byung	Unworried because of the sicknesses, old age, death — may we ¹⁰ obtain such a luck!

⁸ Both Guru Padmasambhava and Srong btsan sgam po are considered the embodiments of Avalokiteśvara in Tibetan Buddhism.

⁹ Avalokiteśvara's pure field Poṭāla[ka] is named twice here: the truncated phonetic rendering is dubbed with the Tibetan translation 'gru 'dzin, lit. 'Holding boats'. i.e. 'a pier, haven' (according to the dictionary: Jäschke 1881: 325).

¹⁰ The original text has here *nga tsho'i* 'our' that must be a mistake; however, even if *nga tshos* was meant it is not very natural for Tibetan sentences to put the subject at the end. Perhaps, it should be replaced with *'di tsher* 'in this life'. Then, the meaning of the phrase would be that those who could see Avalokiteśvara's pure field would be able to defeat the fear of sicknesses, etc. in this life already. The latter interpretation is used in the versified translation.

<p>pa tra 'phrul bral legs bshad don dam chos dang 'jig rten </p> <p>pha rol phyin pa'i gsung shas sa gsum 'gro la spel lo </p> <p>ba tsh[w]a nyon mong dug lnga t[i]ng nge 'dzin pa'i lam bstan </p> <p>ma rigs mun pa sel ba'i nyi zla tshang dbang rgya mtsho </p> <p>tsa ri ma mo mkha' 'gro'i gtso mo ta re'i rnam sprul </p> <p>tsha grang sdug bsngal bsil byed dri za yid 'phrogs mdzes mas </p> <p>dza ga phud kyī bdud rtsi ro mchog phyag tu bsnam nas </p> <p>wa wal sems mthun byams tshangs dbang mchod tshul gzigs mo </p> <p>zha mchog spyi bo'i bryan du ngoms su chog pa'i yag byung </p>	<p>The elegant sayings, free from magical patterns,¹¹ the Sublime Dharma and the world- Transcending speeches [he] spreads in the three realms; [He] shows the path of the concentration for [the elimination] of the five kinds of salt-defilements, Tsangwang Gyatso, the Sun and the Moon, dispels the darkness of ignorance.</p> <p>The chief mother dākinī from [the area] Tsari,¹² an emanation of Tārā, The mitigator of torments of heat and cold, the enchanting beauty- gandharvī, Having taken in [her] hands [some] amrita of the best taste, selected beer, Clearly, with the mind harmonious and loving, she follows the way of making offerings to Tsangwang;¹³</p> <p>The best hat adorning the head,¹⁴ [everything] was good for the pleasure;</p>
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¹¹ The translation is based on the first meaning of the word *pa tra* 'the designation for images such as the endless pattern'; it can also mean 'a bowl' and 'a kind of a precious stone'. In any case, the meaning of the phrase is that the words of Dharma do not need any magical devices.

¹² Tsari is one of the most revered natural areas in Tibet, see Sørensen 1990: 114–122.

¹³ A clear allusion to the song No. 45 of the collection presented below (No. 20 according to the block print); see its analysis in Sørensen 1990: 113–142; Martin 2004: 94–97.

¹⁴ Perhaps, a reference to the song No. 56 according to the block print: *[I] put the hat on [my] head, / threw the braid back. // "Fare you well!" — [she] said. / "Happy stay!" — [I] replied. // "[My] heart is sad", — [she] said. / "See you soon", — [I] replied.* This song is missing on the extant folios of Tib. 1000 and the Beijing manuscript. Perhaps, they did have it at the end of the main part of the collection

<p>za ma smin chung 'grogs 'drid tshang dbang rgya mtsho'i rnam thar </p>	<p>[There were] young women, the sweethearts — [these stories are told in] the <i>namthar</i> of Tsangwang Gyatso,</p>
<p>'a cag skal ldan 'gro ba'i rna bar thos pa'i skal bzang </p>	<p>That we, the fortunate migrators, have luck to hear with our own ears;</p>
<p>ya bral med pa'i blo 'dri[s] gsung mgu[r] 'di la zhus chog </p>	<p>Being inseparable with [our] devoted thoughts¹⁵ from him, [we] ask that his sublime songs [sound] here.</p>
<p>rang bzhin snyems gyong 'jom pa'i gtam gsum khas grags blo 'dri </p>	<p>The devoted one will utter three phrases that conquer the arrogance and stubbornness of nature¹⁶;</p>
<p>la nas zag med blo ['dri]s gter gyi zhal kha phyé chog </p>	<p>Behind the mountain pass, the undefiled mind will open like a treasure.</p>
<p>sha khrag bsdoms nas bzhengs pa'i zla dgu ngo bcu'i lha khang </p>	<p>The shrine of the god that manifested in nine months and ten days from the union of flesh and blood —</p>
<p>sa steng 'di na dkon pa'i rten gsum thugs kyis bzhengs so </p>	<p>The three rare supports were displayed by the [compassionate] heart here, on the earth¹⁷.</p>
<p>ha le snyan pa'i tshig gis bstod pas sngon du bsus te </p>	<p>Having introduced [the main text] with the praise in marvelous pleasant words,</p>
<p>a gsal om dwangs rnam thar gsung mgu 'di na dge'o </p>	<p>Clear [as] A, bright [as] OM, "The Namthar [composed] of the Sublime Songs" is [presented] here — may it be virtuous!</p>

of songs where the tragic denouement of the Sixth Dalai-Lama's story could be described. Tib. 2459-2 lacks it, too, because its version of the collection is shorter.

¹⁵ The word *blo 'dri*s is not attested in the dictionaries; my tentative translation 'devoted thoughts / mind' is based on the context and the meaning of the word 'dri's 'familiar, dear'; but, perhaps, the standard word *blo gros* 'mind, thoughts' could be meant here.

¹⁶ Perhaps, a reference to the song No. 15 of the collection presented below.

¹⁷ The Dalai Lamas are considered emanations of Avalokiteśvara who, thus, manifests in visible corporeal form born from the mother's womb; this way he gives the Buddhists three supports: the enlightened one's body, speech and mind.

A versified translation

OM! May there be happiness!

At first, the Maṇḍala that's gathered one thousand Buddhas of the Bhadrakalpa;

By their side, the king of speech, the destined deity — Holy Sublime Avalokiteśvara;

Circled by laughing celestial dancers, Guru Padma from Uḍḍiyāna, Dharmarāja Songtsen Gampo, the abode for our offerings in Jambudvīpa! —

Entirely fill the three realms of the world with the rolling melody-Dharma!

Fling the mortals in all their costumes onto the excellent way of salvation!

Grasp with the hook of Compassion the beings discarded like tea leaves!

Here, in this sea of existence, grasp the crowds of fish that strive for taming!

In the blissful Poṭalaka Palace the Protector's excellent realm is located,

Joyful's this field of the Refuge for the beings in the final age of digression,

Keys to fortune, virtues and glory appear to those who see him directly,

Leaving behind all the torments of sickness, aging and death in this life already.

Merely lucid, eloquent words of the Ultimate Truth and Transcendence,

Never deceptive in patterns, he spreads for the worldly migrators;

Only his path of samādhi removes the poisonous salt of the five defilements,

Piercing darkness of ignorance is the Sun and Moon Tsangwang Gyatso.

Queen of the Tsari ḍākinī mothers, one of the emanations of Tārā,

Remover of pains of heat and cold, a beautiful, stunning gandharvī,

She took in her hands the excellent beer, the best-tasting amrita,

To serve for Tsangwang in a proper way, with thoughts all harmonious, loving;

Upon the head an exquisite hat, all goodness needed for pleasure,

Very sweet ladies, dear to the heart, — this Tsangwang Gyatso's
namthar

We, fortunate people, have the rare luck to hear with our own ears:
Xclusively being devoted to him, we ask for his songs to sound.

Yet also we'd like the three words to be said against the arrogant,
stubborn

Nature of the mind that, being purified, would open up like a
treasure.

Of flesh and blood was the temple built, the one of nine months and
ten days,

Wherein his heart sent forth to the earth the three supports so rare.

After this welcoming hymn is done, with all its refined expressions,

Radiant clarity of the Namthar Songs will shine. May it be
auspicious!

2.

It is a nuisance that we do not know exactly what was the end of both the main part of the Beijing collection and Tib. 1000. The block print version, which like the latter one is labeled as a biography of the Sixth Dalai Lama, is concluded with a block of songs describing the tragic end of his life. The extant folios of Tib. 1000 miss six songs from this block (Nos. 51–54, 56–57 according to the block print). The Beijing manuscript lacks four songs but it is not clear whether the other two (Nos. 52 and 57) belonged to its main part (see Nos. 272 and 342 according to the tentative enumeration of P. Sørensen). Both the Beijing manuscript and Tib. 2459-2 do not apply the concept of biography to the collections of songs they present: the introduction to the former one calls it *gsung mgur legs bshad* (see above), while the latter one has the general title *Rin chen tshangs dbyangs rgya mtsho'i gsung mgur rgyas pa*, i.e. *An extensive collection of the spiritual songs by Rinchen Tsangyang Gyatso*.

Tib. 2459-2 contains an abridged version of the collection and cannot help us in solving this riddle. This is also a mixed version that combines songs and sometimes blocks of songs that are presented in the Beijing manuscript and missing in Tib. 1000 (see the table, Nos. 8, 97, 123–125, 131, 133, 137–138, 155–167), and vice versa (see Nos. 9, 143–147, 149–151, 153–154). It is impossible to imagine that the compiler could combine exactly these two books but he, obviously, had to deal with variants of both versions. The text of Tib. 2459-2 has

fewer discrepancies with the Beijing manuscript, still, it differs from it in a number of cases, and, moreover, it contains some songs that are missing in both of the other manuscripts.

The fact is that all three versions start with two songs that are definitely interpreted here as relating to the Sixth Dalai Lama's parents. It probably means that they go back to the same original version collected by an anonymous person according to a certain conception. The order of the following songs is not contradictory to the biographic interpretation, even in regard to the abridged version found in Tib. 2459-2.

The table below can help to discuss this topic. It presents the summary list of the contents of the two versions of the collection of the Sixth Dalai Lama's songs presented in the two Saint Petersburg manuscripts. The Beijing manuscript (B) is used to an extent that corresponds with their materials. The references to the Lhasa block print (L) are also included as an additional point of comparison.¹⁸ Tib. 1000 (SP2) is taken as the basic text; the extra songs that are found in Tib. 2459-2 (SP2) are either the additional ones (Tib. 1000 probably never had them) or those that can fill the lacunae of the missing folios of Tib. 1000, although we cannot say for sure which of them were represented in it. The first column contains the numbering of the whole collection artificially composed by me on the basis of the two manuscripts. The third column provides very short descriptions of the contents of each song. Using them we can try to discuss briefly the composition of the collection as reflected in the manuscripts under study.

Unlike the Lhasa block print, it consists of too many songs to present a coherent narrative. However, I believe it is clear that the compiler did care about how to arrange the songs, at least to counterbalance amorous motifs with religious and philosophical musings. The "struggle" between these two lines of the quasi-narrative seems to be the essence of the entire composition. The lyrical hero constantly sways between the joys of this life and thoughts that they are illusory and the path of Dharma should be taken.

The initial group of the six songs can be read as a kind of foreword that introduces the parents of the hero and the end of the (innocent)

¹⁸ In my previous publications I missed nine songs from the Lhasa block-print that have equivalents in Tib. 1000: nos. 6 (L: 47), 9 (L: 5), 10 (L: 6), 39 (L: 21), 40 (L: 22), 41 (L: 23), *97 (L: 58), *103 (L: 45), *132 (L: 32).

childhood that brings about thoughts about the inevitable aging. Two philosophical songs conclude this part, emphasizing the idea of the unreliability and futility of all mundane aspirations. Nevertheless, the young man enters the sea of passions and the following one hundred songs describe various aspects of his experience, starting from the first love to a daughter of some mighty ruler whose figure is usually identified as the Regent Sangs rgyas rgya mtsho. The most important motifs here are the danger of losing beloved ones (various animalistic similes are used, most frequently the flower/girl and the bee/poet paradigm), the uncertainty of the women's feelings, the comparison between worldly love and religion (guidance of a lama and an option to leave for a mountain retreat are often remembered in this context), and the fear of a certain powerful figure (most probably, the Regent) who is depicted both as a ruler and a person pretending to be an expert in the Buddhist teaching. Closer to the end of this part the feeling of anxiety and disappointment increases and a group of purely religious songs (107–114) that starts with a dedication to the root guru appears. It is followed with several sad songs (115–118) about the young man's loneliness and then with seven songs that criticize people (perhaps, the Regent again) following Buddhism just outwardly, without deep devotion and understanding. The following group of songs (126–162) again presents motifs connected with worldly love (at least outwardly), a new one being added to them, that of the death of close people — the parents and a beloved one. Sadness seems to be a prevailing poetical emotion here, and it serves as a preparation for another block of songs that praise the path of Dharma. Such a block concludes the version of Tib. 2459-2, the songs 162–170 praise the rejection of passions and explain the best qualities of the samadhī. The final song here (170) plays with the simile of the bee and the yogi-poet: having enjoyed the ambrosia of the samadhī, the bee performs the dance of the Dharma. This looks like an excellent "epilogue" for the collection. However, the Beijing manuscript has a continuation of an unknown length. Tib. 1000 has differences from both of the other two manuscripts here. Due to the missing page, we do not know if it had any of the songs 158–170, in any case it could have just three to four songs. Nevertheless, the last extant page starts with two philosophical songs (missing in the two other manuscripts), i.e. Tib. 1000 also had such a block, albeit it was apparently shorter. Like in the Beijing manuscript, it was not the end of the collection but, except for two songs about "worldly" affairs, its remaining part, unfortunately, is a

mystery to us.

The repeating character of religious “insertions” and the fact that the version of Tib. 2459-2 ends up with one of them shows, to my mind, the intention of the compiler (if not the *author*) of the collection. The distribution of the “biographic” details through various parts of the collection seems to support the assumption that the compiler had this aspect in mind, too. Although the manuscripts cannot be compared in this respect with the concise version of the Lhasa block print, their comparison shows some affinity in terms of the arrangement of the songs, especially in the opening part. Among the songs 1–21 of the manuscripts versions there are equivalents of the first 18 songs from the block print, and they even go in the same order. Later on, two more blocks of songs that have the same sequence as in the block print are found. It means there must be a certain genetic relation between both major variants of the collection (represented with the three manuscripts and the block print) but any further conclusions about it are hardly possible.¹⁹

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
1	1	The season is fertile in Mön / the parents fell in love.	1	1	46
2	2	The moon in the sky / the mother in the poet's memory is clear.	2	2	1
3	3	Boys getting old(er).	3	3	2
4	4	Girls getting old(er).	4	4	—
5	5	Illusory nature of mundane activities.	5	5	—
6	6	The stupidity of not remembering about impermanence and death.	6	6	47

¹⁹ The majority of songs consist of four verses (*rkang pa*), otherwise, their number as well as various discrepancies between the four versions are reflected. Sometimes, one or more verses are found in some versions and are not in others. In this case, square brackets show that they are found in certain versions, while curly brackets and letter(s) X show that they are missing; e. g., in No. 25, all the manuscript versions have four verses while the Lhasa block print has six verses, this is shown as $2[XX]+2$ and $2^{+2}+2$, respectively. If one or two verses are missing by a mistake, this is shown with angle brackets, e.g. $2^{<+2?>}$ (in this case only two lines are written and my assumption is that the second pair of verses is missing). All such cases are easier to be checked in the edition of the songs following after the table.

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
7	7	Obtaining the beloved one / a jewel from the sea.	7	7	3
8	—	A casual love affair / a turquoise found and left.	8	8	4
9	8	The governor's daughter / a ripened peach.	—	9	5
10	9	No sleep at night / how to get the beloved one tomorrow?	9	10	6
11	10	The flower/love withers, no worries for the bee/poet.	10	11	7
12	11	Winter is near — the flower and the bee are likely to part soon.	11	12	8
13	12	The goose likes the lake — frost makes him leave it.	12	13	9
14	13	The boat looks back / the girl does not.	13	14	10
15	14	A knot of vows with a marketplace girl easily unties.	14	15	11
16	—	A knot of vows with the beloved one is strong.	—	16	—
17	15	The sweetheart has set a prayer flag — may it stay unharmed!	15	17	12
18	16	Written letters are erasable / a mental image of the beloved one is not.	16	18	13
19	17	The seal on paper is mute — may the seal of modesty be stamped on minds!	17	19	14
20	18	The bee wants to enter a temple along with the luxurious flower (an offering).	18	20	15
21	19	If the beloved one chooses religion, the poet will follow her.	19	21	16
22	20 2+2	Amorous thoughts disturb concentration on the lama's words.	20 2+2	22 1<+1>+ 2	17 4
23	21	The lama's image does not appear in the mind / the girl's image does.	21	23	18
24	22	If the beloved one remains in a retreat, the man will offer all possessions to Dharma.	22	24	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
25	23 2[XX]+2	The forest of Lhorong is the place of secret meetings — may it remain unexposed!	23 2[XX]+2	25 2[XX]+ 2	50 2+[2]+2
26	24	<i>A variation on the same motif.</i>	24	26	—
27	25	A meeting in a tavern — what if a child is to be born?	25	27	28
28	26	A one-night affair — easy to part.	26	28	—
29	27	A secret told to the beloved one gets known to the foe.	27	29	29
30	28	The hunter caught the beauty but Prince Norzang took her.	28	30	30
31	29	The sadness of seeing the jewel that used to be yours in another man's hands.	29	31	31
32	30	The flower/beloved one withers — the bee/poet has to accept it.	30	32	—
33	31	Passion fastens to <i>samsāra</i> , its weakening in the poet makes the girl unhappy.	31	33	—
34	32	The flower withers quickly / the girl is flicker-minded: no feelings behind her smile.	32	34	—
35	33	Parents suggest one girl as a bride — thoughts cling to another.	33	35	—
36	34	If thoughts are stable, Buddhahood may be obtained in this life.	34	36	19
37	35	Peaches fall down — gossip spreads.	35	37	—
38	36	The poet gets drunk and stays at a tavern till the early morning.	36	38	—
39	37	The wind horse flies high / the beloved one has agreed to be with the poet.	37	39	21
40	38	A row of pretty women — sidelong glances follow the poet.	38	40	22
41	39	The beloved one takes an oath to be with the poet until death parts them.	39	41	23
42	40	No retreats anymore — this is the girl's desire.	40	42	24
43	41 2<+2>	A bee in the net / thoughts of the religious boy from Kongpo after three days of love.	41 2+2	43 2+2	25 2+2

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
44	<42> ?	Worldly pleasures — obtaining divinity can hardly give more fun.	42	44	—
45	<43> ?	Girls and beer, if eternal, are the best refuge for the young man.	43	45	34
46	44 <1+>3	Being separated from the beloved one in the next life is a horror.	44 4	46 4	—
47	45 [2]+4 {XX}	Perfect beer/amrita offered by Jñānaḍākinī protects one from lower realms.	45 [2]+4+[2]	47 {XX}4+ [2]	20 [2]+4 {XX}
48	46	May the young man's afflictions be burnt by the sweetheart at night.	63	68	—
49	?	Love makes the poet postpone a retreat.	46	48	—
50	?	The girl is beloved but does <i>she</i> love?	47	49	27
51	?	Does not the pretty girl lie to get money from the poet?	48	50	55
52	?	The beloved one has appeared — avarice is away.	49	51	—
53	?	The turquoise ornament cannot tell the beloved one's thoughts.	50	52	26
54	?	No way to find a constant partner among marketplace girls.	51	53	—
55	?	<i>Unclear since two lines are missing.</i>	—	54 2<+2?>	—
56	?	The girl looks great and tells she did not have lovers — why does she stink, then?	52	55	—
57	?	The fake monk — his lie is the greatest.	53 2{XX}+4	56 2+[2]	—
58	?	They gossip about the poet and the raven but do not about the ruler and the Mongolian hawk.		57 ⁴	—
59	?	Neighbors can hear — the shy girl should not be made crying.	54	58	—
60	?	The dry valley / the aging man will not refuse a spritz of rain / casual sex.	55	59	—
61	?	The poet failed both to reject passions and to exhaust them.	56 {XX}2+4	60 [2]+2	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
62	?	The passion of a yogi and a yoginī secures a happy union in this and the next life.		61 ⁴	—
63	?	The beloved one who has no love / a horse who cannot ride.	57	62	—
64	?	The season of blossom is long — the bee asks the flower to linger on.	58	63	—
65	?	The beloved one is a lake goddess — may she at least pretend she still has love.	59	64	—
66	?	The girl's evil thoughts turned out equally powerful as her beauty.	60	65	—
67	?	The flower and the bee / the couple — relations can be long if only their passion is strong.	61	66	—
68	?	The massive body is put into a grave — the small bird-consciousness flew away to the bardo.	62	67	—
69	?	The bird is devoted to its child but cannot help it fall down when the wind is too strong.	64 2{XX}+ {XX}2	69 2+[2]	—
70	?	The girl wants to be with the poet but cannot resist the governor's will.		70 [2]+2	—
71	?	The Cobra's saffron/governor in front of the poet — the lotus/beloved one in his heart.	65	71	—
72	?	May the girl be straight like a pillar, not like a crooked arch pillar.	66	72	—
73	?	The girl is not born from a peach tree — her love has faded even faster than its fruit.	67 3{X}+1	73 3+[1]+1	—
74	?	The girl is born from a paper plant, she is like a prayer flag made of paper.	68 2+2	74 2+2	35 2+[2]
75	?	A sky scheme explains the moves of the planets — sex does not help to enter the girl's heart.	69	75	49
76	?	The lama always gives instructions — the girl does not answer whether she loves the poet.	70	76	—
77	?	Fish can be caught in a deep lake, the girl's heart is unattainable.	71	77	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
78	?	The girl is like a wolf who cannot be domesticated.	72	78	36
79	?	The girl acts against her parents' will — what if her love fails?	73	79	—
80	?	The persimmon/girl's body is not very beautiful — the mango/heart is sweet.	74	80	—
81	?	The stray horse can be caught — the rebellious girl's heart not.	75	81	37
82	?	One girl from market place attracts many men.	76 1+1?+ [2] & 77[2] + 2	82 1<+1?> {XXXX} +2	—
83	?	Tsampa will keep on being grinded / the woman will look for lovers until old age.	78	83	—
84	?	The mane (not bones) is the main thing in a horse / the face (not pedigree) in a woman.	79	84	—
85	?	The rare turquoise/beauty is wanted by many.	80	85	—
86	?	The blended skandhas are inseparable, the revered mind can separate desire.	81	86	—
87	*86 ²⁰ <2+>2	If the bird consoles the poet in the mountains, he will console it (her?) in the valley.	82 2+2	87 2+2	—
88	*87	The beloved one was stolen — can the parrot tell by whom?	83	88	—
89	*88	The singing bird, famous in China and Tibet, is banished from Lhasa.	84	89	—
90	*89	The stupid monkey closes her face and thinks nobody can see it steal in the daytime.	85	90	—
91	*90	Seeds are not seen but the fruit will inevitably get visible.	86	91	—

²⁰ This is a provisional number that was calculated the following way: thirteen pages, 24 to 36, are missing, almost all extant pages contain 3 songs each, hence 39 numbers were added by me to 46.

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
92	*91	Everything is good about the girl from Dakpo, one has to be strong to be ready to lose her.	87	92	—
93	*92	The girl is beautiful, the poet worries she can draw him away from religion.	88	93	—
94	*93	The cloud drifting in the sky — isn't it a sign of Yidzin Lhamo's love?	89	94	—
95	*94	It must be the wind from the poet's motherland — it has brought scent of the beloved one's body.	90	95	—
96	*95	Can the poet and his beloved one be separated like water and milk?	91	96	—
97	—	The bad astrological prognosis for lovers can be cleansed with rituals.	92	97	—
98	*96	The poet pleads not to be punished for something he did not do.	93	98	—
99	*97	May the karmic mirror of Yama help the poet to have all bad things corrected in his next life.	94	99	58
100	*98	No use in wearing white silk — the beloved one's feelings have proved short.	95	100	—
101	*99	The opponent is eager to draw a black picture on the poet's white scarf/heart.	96	101	—
102	*100	The rock and wind beat the vulture / the lies beat the poet's mind.	97	102	38
103	*101	The white cloud of the poet's love faces the hostile wind of the opponent's heart.	98	103	—
104	*102	The yellow cloud that is black inside / neither a layman nor a monk, the foe of Buddhism.	99	104	39
105	*103	Protector Dorje Chökyong is invoked to tame the foe of Buddhism.	100	105	45
106	*104	The strong wind, no locks / the storm of gossip cannot be extinguished.	101	106	—
107	*105	A salutation to the poet's Root Teacher.	102	107	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
108	*106	All mistakes are confessed in front of the Buddha.	103	108	—
109	*107	Glacier water has great potency.	104	109	—
110	*108	A prayer to Jñānaḍākinī's compassion.	105	110	—
111	*109	Virtuous merits are not to be reviled even when the strong wind blows.	106	—	—
112	*110	Butter is hidden in milk / the true essence is obstructed by ignorance.	107	111	—
113	*111	Mind is free of changes by nature, only afflictions make it display changes.	108	112	—
114	—	Differentiation between the pure and the impure makes the difference between saṃsāra and nirvāṇa.	—	113	—
115	*112	The bee/poet and the flower/beloved one appeared at different times and failed to enjoy each other.	110	114	—
116	*113	Autumn makes the bee part with the flower / the aging man has to part with the beloved one.	111	115	—
117	*114	The season is fertile / the girl is charming — the young bull weeps / the poet sings a sad song.	112	116	—
118	*115	The boy sings a sad song — only grass responds him.	113	117	—
119	*116 2+2	No echo from the rock / no heartfelt reply from the beloved one's father.	114 2+2	118 2<+2>	—
120	*117	Washing does not purify — a fish would have obtained liberation this way.	115	119	—
121	*118	Saffron clothes do not make one a lama — a goose would have been a spiritual leader.	116	120	—
122	*119	Repeating others' words does not mean being a guru — a parrot would have been one.	117	—	—
123	*120 2+[2]	Repeating others' words does not mean having power — an echo would have been an enlightened one.	118 2+[2]	121 2{XX}+ {XX}2	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
124	*121 [2]+2	The seer of foes and friends cannot become a buddha — a beast of prey would have been one.	119 [2]+2		
125	*122	Worldly joys do not produce enlightenment — Kubera would have been a buddha.	120	122	—
126	—	Mön lady's thighs are very white, she has led away the young man.	121	123	—
127	—	The cuckoo's song is sweet but the beloved one's voice is sweeter.	122 6	124 6	—
128	—	<i>Unclear since two lines are missing (beloved "sister Tsewang" is mentioned).</i>	—	125 2<+2?>	—
129	*123	The snow grouse is called to console the poet's heart agitated by the beloved one.	123	126	—
130	*124	The lake and the goose seemed to be inseparable — the ice has made the goose leave.	124	127	—
131	*125	The girl and the poet seemed to be inseparable — the governor and karma made them part.	125	128	—
132	*126 2+2	The mountain pass hinders vision, the great river hinders walking.	126 2+2	129 2<+2>	—
133	*127 2+[2] {XX}	Separation with the fatherland disturbs thoughts, separation with the beloved one disturbs sleep.	127 2+[2] & 9(1)+ [1] (=the last verse of No. 127) +[2]	130 2+[2]+ [2]	—
134	—	The poet would have been happy to see the river stream up and his parents appear up there.	128	131	—
135	—	The owner will take his arrow from the meadow, none can extract a thought from the poet's mind.	—	132	—
136	—	The arrowhead is lost in the earth, the poet's thoughts are constantly with the beloved one.	129	133	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
137	*128	The meadow and grass have parted due to the season / the poet and the beloved one due to their karma.	130	134	—
138	*129	Crossing the river can be helped by the boat owner — the death of the beloved one cannot be helped.	131	135	—
139	*130	The tree has lots of twigs / the woman has lots of ideas.	132	136	—
140	—	The girl has many own thoughts — does not want be adorned with her (?) parents' turquoise.	133	137	—
141	—	The bad year results in anxieties / the damage of "the private little field" produces suffering.	134	138	—
142	—	The parents' death did not overwhelm the poet with despondency, unlike his beloved one's death.	—	139	—
143	*131	Relations were kept secret but an army of gossip attacked lovers.	135	140	—
144	*132 2+2	The beloved one became somebody else's bride — both mind and body of the poet are hit.	136 2+2	141 <2>+2	32 2+2
145	*133	A sickness prevents one from eating tasty food / lovers are separated by an irresistible power.	137	142	—
146	*134	A harvested field was the place where the poet first met his beloved one.	—	143	—
147	*135	When asked "how do you feel?" — the girls started crying.	—	144	—
148	*136	Bodies of lovers are united but minds are not — unlike gold and brass in Nepalese crafts.	—	145	—
149	*137	The deer in the mountains / the girl seized by the governor cannot be taken by the dog/poet.	—	146	—
150	*138	Stones from the mountain killed the harvest / the karmic connection between lovers ran out.	—	147	—
151	—	<i>Unclear since two lines are missing (the bee/</i>	—	148 2<+2?>	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
		<i>flower pattern is used).</i>			
152	*139	The tree remains bent in the same direction / the beloved one's thoughts change their turn.	—	149	—
153	*140	The frozen earth/new girlfriend is not suitable for the male horse's run/candid talks.	—	150	40
154	*141	The briar fruit has a big bone inside / the beloved one's face is pretty but her heart is unknown.	—	151	—
155	—	The beloved one/rainbow is bountiful now but the resource may be extinguished soon.	—	152	—
156	*142	The destined girl is like a stainless silver mirror — she would appear late(r).	—	153	—
157	*143	The cuckoo left for Mön — the goose will leave for Lhorong.	—	154	—
158	— (?)	The center of Tibet is Lhasa, relations with the beloved one were established by Machik Pel-lha.	138	155	—
159	— (?)	The flower/girl will get old one day — may the beauty show her petals, a natural thing to do.	139	156	—
160	— (?)	A casual one-night love affair — love that is free of attachment was found in Lhasa.	140	157	—
161	— (?)	The sun/husband is in, the star/poet is out.	141	158	—
162	— (?)	The candid girl has appeared in the dream — may the karmic connection with her be formed!	142	159	—
163	— (?)	The mind is attached to passion — let the lama cut its cord with his sword!	143	160	—
164	— (?)	The boy's sad song reflects sadness of being attached to saṃsāra.	144	161	—
165	— (?)	The dream about universal friendship is but a dream, anything just reminding truth is but a defilement.	145 1{XX}+3	162 1+[2]+3	—

Nos.	SP1: nos.	Summary of the contents	B: nos.	SP2: nos.	L: nos.
166	— (?)	The poet had a passion to the girl's beauty but he has expelled it and heads for a retreat.	146 [2]+4	163 [XX]3 <+1>	—
167	—	Practicing pure Dharma in this life will bring clear light in future lives.	147	164	—
168	—	Sensual pleasures are suitable for animals, amrita of samadhī provides true happiness.	148 4[XX]+2	165 4+[2]+2	—
169	—	Samadhī provides the purest happiness, equanimity is the best basis of the mind.	149 4	166 <1+>3	—
170	—	Having produced bodhicitta and enjoyed amrita, the bees will perform the Dharmic dance.	150	167	—
171	*147	The practice of Dharma will bring about the sun of clear light, the source of endless happiness.	—	—	—
172	*148	With the flower of bodhicitta, one can enjoy amrita of the two truths.	—	—	—
173	*149	The Eastern Indian peacock and the parrot from Lhorong met in Lhasa.	447	—	—
174	*150	Gossips are numerous — the amount of love the poet has had exceeds the limits of a sea.	450	—	—
<...>					

3.

The following translation corresponds entirely with the table presented above. Whenever Tib. 1000 (SP1) has its versions of the songs it is used as the basic textual source, in other cases Tib. 2459-2 (SP2) or, for several verses, the Beijing manuscript (B) is used. The translation is supplied with the edited Tibetan text — my suggestions at its correction are put in square brackets, the original syllables being also shown in angle brackets. Only meaningful discrepancies (including synonyms and various forms of the same words) found in the other manuscripts and the block print are presented in the notes to

each song.²¹ When necessary, they are provided with a translation.

My aim was to present an academic, close to literal translation of the songs which would be clear to the reader in regard of the first layer of their meaning. Behind it there may be other layer(s) that make various interpretations of a number of the Sixth Dalai Lama's songs possible. A lot of valuable commentaries in this regard are provided in Per Sørensen's book.²² As far as I know, the only attempt at literary translation of the complete set of the songs found in the Beijing manuscript, hence most of the songs presented below, was made into English by Simon Wickham-Smith. It was only published in the internet but is currently unavailable, I have it as an electronic document (Wickham-Smith [2006]). Several relevant songs are also presented in the Chinese translation (Zhuang Jing 1981), the French translation (Vilgrain 1986) that follows Zhuang Jing's selection of songs from the Beijing manuscript, and the English translation (Waters 2007) that uses a part of Zhuang Jing's selection and adds several more songs from Sørensen's edition.

1.

SP1: 1. [B: 1 / SP2: 1 / L: No. 46]

khu byug mon ¹ nas <i>phebs</i>	The cuckoo from Mön appeared,
<i>byung</i> ²	The fertile power of the season
nam zla'i sa bcud 'phel ³ song	increased.
<i>chung 'drid</i> ⁴ byams pa <i>phebs</i>	Love [in] friends from childhood
<i>byung</i> ⁵	appeared,
lus sems <i>bde la bkod</i> ⁶ song	Both the body and the mind
	turned happy.

¹ L: mun: '[from] darkness' — most probably, an orthographic mistake, otherwise, 'darkness' may symbolize the winter season; ² B: yong dus, SP2: yong bas, L: yongs pa'i; ³ B/SP2/L: phebs — an awkward repetition of the same verb as in the first verse; ⁴ B/SP2: chung 'dri, L: nga dang: 'I and [love]' — a completely different meaning that explains why the song could not be placed at the beginning of L; ⁵ B/SP2: 'phrad pas — 'met' but it does not fit the verse smoothly and seems to have been borrowed from L where it works perfectly, L: phrad nas; ⁶ B/SP2/L: lhod por lang (SP2: langs) — 'got relaxed'.

²¹ When two or more syllables have discrepancies with the other sources these syllables are italicized. The full lists of discrepancies, with all mistakes and dubious forms, are available in my edition of Tib. 2459-2 (see the previous paper of this issue of RET).

²² In certain cases, I read the songs differently, partly because the two Saint Petersburg manuscripts provided alternative or clearer textual information.

2.

SP1: 2. [B: 2 / SP2: 2 / L: No. 1]

shar phyogs ri bo'i rtse nas	From the mountain in the east
dkar gsal zla ba shar byung	The pure white moon appeared.
ma skyes ¹ a ma'i bzhin ² ras	The face of my own (<i>var.</i> : unborn)
<i>dran slong gtong mkhan 'dra</i>	mother
<i>byung</i> ³	Appeared like a memory excitor.

¹ SP2: skye'i — the phrase *ma skye'i a ma* means 'the mother of unborn' (perhaps, a hint at the non-reality of the Dalai Lama's birth since he is supposed to be an embodiment of the Enlightened one?); the interpretation of the word 'ma skyes' as relating to the poet's own mother was rendered to me by Jampa Namdrol, a Tibetan fellow of the Asian Classics Input Project, in the middle of the 2000s; ² SP2: zhal; ³ B: dran long la 'dug[g]o, SP2: dung dung dran yod 'dug go — 'arises effortlessly in [my] memory', L: yid la 'khor 'khor byas byung — 'started circling in my mind'.

3.

SP1: 3. [B: 3 / SP2: 3 / L: No. 2]

na ning <i>skyes pa'i</i> ¹ ljangs	Fresh sprouts that appeared last
gzhon	year
da lo sog ma'i ph[o]n thag ²	Are ropes of straw this year.
pho gzhon rgas pa'i <i>mi pho</i> ³	An elder man [who used to] be a
<i>hor gyi gzhu las 'khyogs</i>	lad
<i>song</i> ⁴	Has got more twisted than a
	Mongolian bow.

¹ L: stabs pas [btab pa'i?] 'were planted'; ² B: chog, SP2: shog, L: lcog 'bundle'; ³ B/SP2/L: lus po; ⁴ B: hor gzhu las skyo ba 'more tired than a Mongolian bow', SP2: hor gzhu las kyang 'khyog po, L: lho gzhu las gyong ba'i 'tougher than the southern bow'.

4.

SP1: 4. [B: 4 / SP2: 4 / L: —]

me tog <i>rgas pa'i</i> ¹ thul le<lo'i> ²	When looking at you, a decayed
nag po khyod ³ la [b]ltas na	flower's
a lce <i>bu mo nga tsho</i>	Withered (<i>lit.</i> black) corpse,
<i>na so rgas pa 'pham<s> song</i> ⁴	[We see that] we, respectable girls,
	Have been [also] defeated with
	getting old.

¹ B/SP2: yal ba'i; ² B/SP2: thu lu; ³ B: [de], SP2: sa 'place/earth (with flowers)'; ⁴ B: rgan mos sman shar / bu mo [de] yang los byas, SP2: rgan mo'i bu mo / dman shar bu mo los byed — in both cases the idea seems to be that young girls turn old.

5.

SP1: 5. [B: 5 / SP2: 5 / L: —]

tshe 'di'i bya byed<byes> rnam	All sorts of activities in this life
grangs	Are images [drawn] in water.
chu <i>yi nang gi ri<s> mo</i> ¹	Of images undefiled
<i>ri<s> mo zag</i> ² pa med pa'i	The mode of arising should be
'char ³ lugs 'di ⁸ la gzigs dang	observed.

¹ SP2: la ri mo bris pa yi; ² B/SP2: zad '(without) cessation'; ³ SP2: cha.

6.

SP1: 6. [B: 6 / SP2: 6 / L: 47]

mi rtag 'chi ba'i ¹ <i>jig chen</i> ²	The great terror of impermanence
snying la ³ ma dran zer na	[and] death
<i>mi lus</i> ⁴ <i>spyang grung</i> ⁵ 'dzom ⁶	Is not recollected in [my] heart —
yang ⁷	if [you] say,
don du ⁸ lkug pa <i>yin no</i> ⁹	[It means that] even though [you
	are] clever as a human being,
	[You] are stupid in regard of the
	truth.

¹ B/SP2/L: ba; ² B/SP2: yong rgyu 'forthcoming (death)', L: —; ³ SP2: nas; ⁴ B/L: —, SP2: smra mkhas '(clever as) a speaker'; ⁵ B/L: lchang drung; ⁶ SP2/L: 'dzoms; ⁷ B/SP2/L: kyang; ⁸ B/SP2/L: la; ⁹ B/L: dang 'dra byung; SP2: dang 'dra 'like (a fool)'.

7.

SP1: 7. [B: 7 / SP2: 7 / L: 3]

rang blor ¹ <i>babs pa i</i> ² mi de	If a person who is on my mind
gtan gyi mdun mar byung	Would become [my] partner for
na	life,
rgya mtsho'i gting gi ³ nor bu	It would be like taking in hands
<i>lag tu lon pa 'dra byung</i> ⁴	A jewel from the depth of the sea.

¹ SP2: sems; ² SP2: zug pa'i 'tormenting', L: song ba'i; ³ B/SP2/L: nas; ⁴ B/L: lon pa dang 'dra (L: mnyam) byung, SP2: lon 'dra'i dga' pa 'dug go 'it will be a joy, like receiving (a jewel)'.

^8.

SP1: —. [B: 8 / SP2: 8 / L: 4]

[B:] 'gro zhor lam bu'i snying	The sweetheart met casually on
sdug	the way
lus dri zhim pa'i bu mo	[Was] a girl with a good-smelling
g.yu chung gru dkar rnyes	body.
nas	

*skyur pa dang*¹ 'dra byung | | It was like finding a white-lustered little turquoise
And throwing [it] away.

¹ SP2: <bsgyur>[bskyur] nas stor pa 'throwing away and losing'.

9.

SP1: 8. [B: — / SP2: 9 / L: 5]

mi chen dpon po'i bu¹ mo The noble master's daughter's
kha 'bras mtshar la [b]ltas na | | Shape of the face is amazing to
kham sdong mthon po'i rtse la² look at,
'bras bu smin pa³ 'dra byung | | As if on the top of the high peach
tree
A ripened fruit appeared.

¹ L: sras; ² SP2: nas; ³ SP2: dang, L: pa dang.

10.

SP1: 9. [B: 9 / SP2: 10 / L: 6]

sems pa phar la shor ba¹ Thoughts wander in love,
mtshan mor gnyid thebs [g]cog At night the sleep is interrupted.
gi[s] | | Not getting [her] in the day time
nyin mor lag tu *mi lon*² Is an assistant of disappointment.
yid thang chad rogs³ yin
pa'i⁴ | |

¹ B/SP2: kyang, L: nas; ² SP2: ma yong; ³ SP2: grogs; ⁴ B: pa, SP2: pas, L: bas.

11.

SP1: 10. [B: 10 / SP2: 11 / L: 7]

me tog nam zla<s> yal nas¹ The season of flowers has faded
g.yu sbrang sems pa ma away,
skyod² | | [But] thoughts of the turquoise
byams pa'i las ['phro]<'gro> bee are not shaken.
zad par³ Karmic power of [our] love has
nga yang⁴ skyod⁵ rgyu mi exhausted,
'dug | | [But] there is no reason to be
agitated for me.

¹ B/SP2/L: song; ² B/SP2/L: skyo 'sad'; ³ B: pa; ⁴ B/L: ni, SP2: rang; ⁵ B/SP2/L: skyo '(to be) sad'.

12.

SP1: 11. [B: 11 / SP2: 12 / L: 8]

rtsi thog <i>ba mo'i</i> ¹ kha la	Above hoarfrost on grass
[skyi]<gyang> ² ser rlung po'i ³	The envoy of a cold winter wind
pho nya	[blows].
me tog sbrang bu ⁴ gnyis la ⁵	Is it going to be the one that
'bral mtshams gtong ⁶ mkhan	separates
<i>min nam</i> ⁷	The flower and the bee?

¹ SP2: pad ma'i 'a lotus'; ² B/L: rkyang; ³ B/SP2: gi, L: gis; ⁴ B/SP2: ma; ⁵ B/SP2/L: kyi; ⁶ B/L: byed, SP2: 'by[e]d; ⁷ B/SP2/L: los yin 'is surely going to be'.

13.

SP1: 12. [B: 12 / SP2: 13 / L: 9]

ngang <i>pas mtsho mo bsam</i> ¹ nas	The goose contemplated the lake
re zhig sdad ² dgos bsam	And decided to live [there] for a
kyang	while,
mtsho mo 'khyag ³ <i>pas bsdams</i> ⁴	But the lake got bound with frost,
nas	And his thoughts lost resolve.
<i>rang sems</i> ⁵ kho thag chod	
song	

¹ B/SP2: mo 'dam la chag (SP2: chags), L: pa 'dam la chags 'attached to a bog'; ² B/SP2/L: sdong 'to unite'; ³ B: khyag, L: dar; ⁴ SP2: gis bsdam, L: kha bsgrigs; ⁵ B: re zhig 'after a little while', SP2: ngang mo 'a goose'.

14.

SP1: 13. [B: 13 / SP2: 14 / L: 10]

gru shan ¹ sems ² pa med kyang	Though the boat has no
rta mgo[s]<'i> phyi<r> mig	consciousness,
<i>blta gi</i> ³	[Its] horse's head looks back [at
khrel gzhung med pa'i byams	me].
pa[s]<'i>	The beloved one has neither
nga la <i>phyir ltas ma byung</i> ⁴	modesty nor conscience,
	[She] did not turn back to look at
	me.

¹ SP2: shing; ² SP2: bsam; ³ B: blta gis, SP2: bltas song, L: ltas byung; ⁴ B/L: phyi mig mi blta (L: lta), SP2: phyi mig ma bltas.

15.

SP1: 14. [B: 14 / SP2: 15 / L: 11]

<i>nga dang tshong 'dus a lce</i> ¹	I and a market lady
tshig gsum <i>dam bca' mdud pa</i> ²	[Made] a knot of an oath of three words;
khra bo ³ sbrul la ma rgyag ⁴	[We] did not make [it] of a spotted
<i>mdud pa rang sar</i> ⁵ grol	snake,
song ⁶	[Yet] the knot got untied by itself [like the snake].

¹ B/L: *nga dang tshong 'dus bu mo* (L: *bu mo'i*), SP2: *chung 'dris a ce'i bu mo*; ² B: *dam pa'i 'dud pa*, SP2: *mdud pa'i dam bca'*, L: *dam bca'i 'dud pa*; ³ B: *phra bo*, SP2: *phra mo'i*, L: *phra bo'i 'subtle, fine, thin'*; ⁴ L: *rgyab*; ⁵ B/SP2: *rang rang* (B: the second *rang* is missing) *sa la 'each to its own place'*; ⁶ SP2: *yong*.

^16.

SP1: —. [B: — / SP2: 16 / L: —]

<i>nga dang chung 'dris byams pa</i> <'i>	I and the beloved one, known from childhood,
tshig gsum <i>mdud pa'i dam bca'</i>	Took an oath in which three words [made] a knot.
<i>sra [b]a'i dar dkar mdud pa</i>	Who is that person who can untie
<i>grol mkhan mi po su yin</i>	A tight knot of white silk?

17.

SP1: 15. [B: 15 / SP2: 17 / L: 12]

<i>chung 'drid</i> ¹ <i>byams pas</i> ² <i>rlung skyed</i>	The sweetheart, known from childhood,
<i>lcang ma'i</i> ³ <i>log[s] la</i> ⁴ <i>btsug yod</i>	Set a prayer flag near a willow.
<i>lcang bsrung zhal ngo</i> ⁵ <i>og shes</i> ⁶	The caretaker of the willow, sir, please,
<i>rdo kha brgyab</i> ⁷ <i>pa ma gnang</i>	Do not throw stones [at it].

¹ B/SP1: *'dris*, L: *'bris*; ² B/SP2/L: *pa'i*; ³ B: *skye legs*; ⁴ B: *log nas*, SP2: *logs su*, L: *logs la*; ⁵ L: *a jo*; ⁶ B: *dba' shes*, SP2: *pa shes*, L: *zha ngos*; ⁷ B/SP2/L: *rgyag*.

18.

SP1: 16. [B: 16 / SP2: 18 / L: 13]

<i>bris pa'i yi ge nag chung chu dang thig pas</i> ¹ <i>brdzes yod</i> ²	A written black little letter Is removed by water or a spot.
<i>ma bris sems kyi ri</i> <s> <i>mo</i>	An unwritten image in the mind,

22.

SP1: 20. [B: 20 / SP2: 22^{1<+1+>2} / L: 17]

mtshan ldan [bla] ma'i drung [I] came to a genuine lama
 du To ask [him] to train my mind
sems khrid zhu la phyin [But] could not fix [my thoughts
*pa'i*¹ | | on him],
sems nyid [bsgom]<bsgor> bas [They] slipped away after [my]
*ma thub*² beloved one.
 byams pa'i rjes³ la shor⁴
 song | |

¹ B/L: *sems khrid* (L: 'khrid) *zhu bar phyin pas*, SP2: a missing line; ² B/L: *la sgom pas ma thub*, SP2: *la sgom [pas]<ras> ma brtan* 'was not stable in concentrating', L: *pa sgor kyang mi thub*; ³ L: *phyogs* 'towards'; ⁴ B: *langs* 'rose, got up'.

23.

SP1: 21. [B: 21 / SP2: 23 / L: 18]

*dgos pa'i*¹ bla ma'i zhal ras While the face of the lama, that is
 yid² la 'char rgyu med par³ | | required,
*mi dgos*⁴ byams pa'i bzhin⁵ ras Cannot appear in [my] mind,
*sems*⁶ la *wal le wal le*⁷ | | The face of the beloved one, that is
 not required,
 [Is seen] clearly, clearly in [my]
 mind.

¹ B: *bsgom pa*, SP2/L: *sgom pa* 'meditated upon'; ² SP2: *sems*; ³ B/SP2/L: *mi 'dug*;
⁴ B/SP2/L: *ma sgom* 'without meditation'; ⁵ SP1: *zhal*; ⁶ B/SP2/L: *yid*; ⁷ B/SP2: 'a le
 'u (SP2: 'o) le, L: *wa le wa le*.

24.

SP1: 22. [B: 22 / SP2: 24 / L: —]

snying sdug chung 'drid byams If the beloved sweetheart, known
pa from childhood,
*ri khrod bsgrub par bzhugs*¹ Will stay practicing at a mountain
 na | | retreat,
 gzhon pa'i sa khang sa gzhi [I] will make material offerings for
 chos rgyag rten du² phul the aims of Dharma —
 chog | | The young man's estate and land.

¹ B: *chung 'gris byams pa ri khrod / sku mtshams [de] la thad* '(if) the beloved
 sweetheart, known from childhood, sets for a mountain hermit', SP2: *chung 'dris
 byams pa mi bzhugs / ri khrod sku 'tshams bzhugs* '(if) the beloved sweetheart,
 known from childhood, would not stay (here) but would stay at a mountain hermit';
² B: *[de] la*, SP2: *mkhan la* 'to the person in charge of (religious provisions)'.

25.

SP1: 23²{XX}+2. [B: 23²{XX}+2 / SP2: 25²{XX}+2 / L: 50²{+2+2}]

nga dang *snying sdug*¹ 'phrad² [The place of] my meeting with
 pa the sweetheart
 lho rong ljon³ pa'i nags gseb | | [Is] the dense forest of Lhorong.
 smra⁴ mkhan⁵ ne tso *og shes*⁶ The talking parrot, [who] knows
*gsang sgo rto*l ba⁷ ma gngang | | [it],
 Do not make a hole in [our] secret
 door!

¹ L: byams pa'i; ² B: phrad, L: sdebs; ³ L: mun 'dark'; ⁴ L: smas; ⁵ SP2: mkhas; ⁶ B: a shes, SP2: pa zhes, L: log shes; ⁷ B/SP2: gsang sgo brdol ba, L: gsung kha mdo la '(do not spread) the secret at the crossroad'.

26.

SP1: 24. [B: 24 / SP2: 26 / L: —]

tshig [gsum]<gtam> snying The place where the intimate talk
 gtam *bshod sa*¹ in three words was uttered
nef'u seng² lchang ra'i³ *khul* [Is] a crooked area of the willow
*skyogs*⁴ | | grove [among] the grasslands.
 byi'u⁵ 'jol mo ma gtogs Except for a little singing bird
 su *yi[s] shes pa med do*⁶ | | There is nobody who knows it.

¹ B: bshos ba 'copulated', SP2: shong ba 'contained, held'; ² B/SP2: ne'u sing; ³ SP2: ma'i; ⁴ B/SP2: sbug skyog 'crooked inner place'; ⁵ SP2: bye'u; ⁶ B/SP2: dang gang gis mi (SP2: ma) shes.

27.

SP1: 25. [B: 25 / SP2: 27 / L: 28]

snying sdug¹ bya rdo lam An accidental meeting (like that of
 'phrad a bird and a thrown stone) with
chang ma'i nang du byas the sweetheart
*song*² | | Took place in the house of the
 lan chags *phrug gu*³ byung na tavern mistress.
 bsos⁴ skyong *su yis mdzad* If misfortunately (as a karmic
*dam*⁵ | | debt) a child appears,
 Who will take care [of it]?

¹ L: thub; ² B/SP2/L: a ma chang mas sbyar byung 'mother, the tavern mistress, organized'; ³ B: phru gu, L: bu lon 'a debt'; ⁴ B: gso, SP2/L: 'tsho; ⁵ B/SP2/L: khye[d] ras gngang (B: snang) zhu '(I) ask you to bestow (manifest) (help)'.

28.

SP1: 26. [B: 26 / SP2: 28 / L: —]

zhag [g]cig [brkyangs] A sweetheart reserved for one day
 <skyang> pa'i¹ snying sdug [Was] only [my] lover for the night.
 srod la [mdza']<mja'> ba² When the hour of the dawn struck
 ma gtog[s]³ | | [We] parted our faces.
 tho rangs⁴ nam zla gtang⁵
 dus
 kha cag<s> so sor gye[s]<l>
 song⁶ | |

¹ B: brkyangs pa'i, SP2: 'gyangs pa'i; ² B: 'ja' ba, SP1: 'jom pa; ³ B/SP2: gngang zhu 'please, be (my lover)'; ⁴ B/SP2/L: reng; ⁵ B: btang, SP2: deng; ⁶ B: 'bral mtshams byed pa los yin 'it is certainly [time] to part', SP2: 'bral 'tshams sleb pa yin no '[time] to part has come'.

29.

SP1: 27. [B: 27 / SP2: 29 / L: 29]

snying gdam pha mar¹ ma [I] did not tell [my?] parents about
 bshad innermost feelings,
 chung 'drid² byams par bshad [But] told [my] love, known from
 pas | | childhood,
 byams par³ shar pho mang And from numerous men, who
 [nas]<ba'i>⁴ hang around [my] love,
 gsang⁵ gdam dgra bos go⁶ The foe learnt the secret talk.
 song | |

¹ B: gzhan la '(not tell) the others'; ² B: 'driś, SP2: 'dis, L: 'br[i]s; ³ B/SP2/L: pa; ⁴ SP2: zhal [ngo]<sgo> yangs pas 'from vast number of people around'; ⁵ B/SP2: snying '(talks about) innermost feelings'; ⁶ SP2: thos 'heard'.

30.

SP1: 28. [B: 28 / SP2: 30 / L: 30]

snying sdug¹ yid 'phrog<s> The sweetheart, the enchanting
 mdzes ma² beauty
 rngan³ pa nga yis 'dzin Was caught by me, the hunter,
 yang⁴ | | But the powerful ruler of people
 dbang chen mi yi dpon po Prince Norzang got her.
 nor bzang rgya lus bzhes⁵
 song | |

¹ L: thub; ² B/SP2/L: lha mo 'a goddess'; ³ B/SP2/L: rngon (SP2: sngon); ⁴ B/SP2/L: ras zin kyang; ⁵ B/L: rgya lus 'phrog, SP2: rgya mis 'phrogs.

31.

SP1: 29. [B: 29 / SP2: 31 / L: 31]

<p>nor bu <i>rang lag yod</i>¹ dus nor bu'i nor nyams ma shes² nor bu mi lag³ shor nas⁴ snying rlung stod la 'tshangs <i>song</i>⁵ </p>	<p>While having a jewel in my hands, [I] did not realize the value of the jewel. After the jewel got to the hands of [another] man [I] became squeezed with depression.</p>
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¹ B: lag na<s> yong '(when I) get in hands', SP2: lag tu yod '(when I) have in hands',
 L: rang la yod '(when) I have'; ² B/SP2/L: chod; ³ B/SP2/L: la '(got) to (another man)';
⁴ B/SP2/L: dus 'when'; ⁵ B/L: tshang song, SP2: 'tsha[ng] byung.

32.

SP1: 30. [B: 30 / SP2: 32 / L: —]

<p>me tog shar nas yal song byams pa 'grogs nas rgas song <i>nga dang gser chung sbrang</i> <i>bu'i</i>¹ blo thag de kha<i>² chod song </p>	<p>The flower appeared and [afterwards] withered, The beloved one entered into a relationship and [afterwards] grew old. I and the small golden bee Had to get settled with this very [fact].</p>
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¹ B: nga dang [g]ser byung bung ba'i, SP2: bung ba ser chung sbrang bu'i 'the bee,
 small golden bee'; ² B: khas, SP2: kas.

33.

SP1: 31. [B: 31 / SP2: 33 / L: —]

<p>sha tsha zhen pa <i>che na</i>¹ 'khor ba'i 'then² thag yin pa'i³ ma byas [dman]<rmin> shar bu mo[s]<i> khrel gzhung mi 'dug gsung gis </p>	<p>When [I] cling to [my] passion ardently, [It] is the rope dragging the circle of <i>saṃsāra</i>. [If I] do not do [it], the girl, [my] young lady, Says [I] have neither modesty nor conscience.</p>
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¹ B: ches nas; ² B: then, SP2: phyi '(causing) the future (life)'; ³ B/SP2: pa.

gtam gsum mi kha'i *rdzong* [I cause] a great fortress of gossip
*chen*⁵ | | and stories of three kinds
 (=sundry stories).

¹ B/SP2: pa'i; ² B/SP2: bu'i; ³ B: 'grig, SP2: grogs; ⁴ B/SP2: pa'i; ⁶ B/SP2: rdzag
 rdzag 'lots, much'.

38.

SP1: 36. [B: 36 / SP2: 38 / L: —]

do nub *ra yang*¹ bzi song Tonight [I] got drunk as usual,
 gnas mo[¹i] nang² la nyal [I] was allowed to sleep in the
 chog | | house of the hostess.
 sang zhogs 'gro ba'i nam tshod Tomorrow in the morning the
 bya pho tsha lus byed³ yong | | time to go
 Will be made [known to me] by
 the bird, the red rooster.

¹ SP2: tā kis ?; ² B: phrag, SP2: phag 'hidden part'; ³ B: gngang.

39.

SP1: 37. [B: 37 / SP2: 39 / L: 21]

rlung rta yar 'gro'i *steng la*¹ Upwards, after the wind-horse
 rlung [b]skyed dar lcog btsugs² (=fortune) flying high,
 yod³ | | [My] "wind producing" prayer
 'dzang ma ma bzang⁴ bu mo⁵ flag is set.
nyin mtshan 'khyong nas sdebs The clever lady, the good mother's
*chog*⁶ | | daughter,
 Agreed to be with [me] day and
 night long.

¹ B: thog la, SP2: dus su, L: dus la 'when'; ² B: gtsug; ³ L: pas; ⁴ B: sangs 'pristine,
 cleansed'; ⁶ B: mo'i; ⁷ B/L: mgron (L: 'gron) po la bos byung 'called (me) to be a guest'.

40.

SP1: 38. [B: 38 / SP2: 40 / L: 22]

so dkar gzigs¹ pa'i 'dzum When [I] appeared before the
 mdangs whole row of seated
 bzhugs gral spyi la [Ladies] with white teeth and
 [bstan]<ston> nas² | | smiling looks,
 mig zur *khra mo'i bsgrigs* The ensemble of pretty sidelong
*mtshams*³ glances
 gzhon pa'i gdong la *byas* Became set on the face of the
*byung*⁴ | | young man.

¹ B/SP2/L: lpags 'skin'; ² B: bstan kyang, SP2/L: bltas na; ³ B/L: phra (L: khra) mo'i sgril mtshams, SP2: phra mos 'dril 'tshams; ⁴ B: blta gis, SP2: bltas song, L: bltas byung 'looked'.

41.

SP1: 39. [B: 39 / SP2: 41 / L: 23]

ha cang sems la ¹ 'phrod ² nas	[The girl] proved very suitable to
'grog ³ 'drid ³ e yong bltas ⁴	[my] heart.
pa'i ⁵	"Will [you] be [my life] partner?"
shi ⁶ bral byung ⁷ na ma gto[gs] ⁸	— [I] looked [at her].
gson bral mi yong ⁹ gsung	"If only death does not part [us],
byung ¹⁰	[I] will not part [with you] while
	alive" — [she] said.

¹ SP2: pa; ² B: 'phros 'love? streamed out, radiated', SP2: 'phrog³ 'stole, enchanted', L: song; ³ B: 'grog 'drid, SP2: 'grog³ 'drid, L: 'grog 'bris; ⁴ L: [dri]<bris> 'asked'; ⁵ B: pa, SP2: na, L: ba; ⁶ L: 'chi; ⁷ B/SP2/L: byed; ⁸ L: min pa 'is not going to be'; ⁹ B/SP2: thub, L: byed; ¹⁰ B: gsung gi, SP2: gsung gis, L: gsungs byung.

42.

SP1: 40. [B: 40 / SP2: 42 / L: 24]

'dzang ¹ ma'i sems ² dang bstun	In accordance with the wise lady's
na	mind
tshe 'dir ³ chos skal chad 'gro	[I] cease [my] dharmic lot for this
dben pa'i ri khro[d] 'grims ⁴ na	life.
bu mo'i thugs dang 'gal 'gro	If [I] roam to a mountain solitary
	retreat,
	It will be against the girl's heart.

¹ SP2: mdzang; ² L: thugs; ³ B/L: 'di, SP2: 'di'i; ⁴ B/SP2/L: 'grim.

43.

SP1: 41^{2<+2>}. [B: 41²⁺² / SP2: 43²⁺² / L: 25²⁺²]

sbrang bu rgya la	Like a bee that got caught in a net
chud<chung> ¹ 'dra	[Are] the thoughts of a young boy
kong phrug gzhon pa'i sems	from Kong[-po] —
pa ²	Having had a bed-mate for three
zhag ³ [gsum nyal rog[s] byas	days,
nas ⁴	[He] wants [now only] the Divine
phug<s> gi ⁵ lha chos 'dod gi ⁶	Dharma in a cave.

¹ B: zin, L: bcug; ² SP2: blo [s]na, L: blo sna; ³ SP1: the end of the song is missing; ⁴ L: pa'i; ⁵ B/L: yul; ⁶ B: 'dod gis, L: dran byung 'remembered'.

44.

<SP1: 42> ?. [B: 42 / SP2: 44 / L: —]

[d]<s>man shar skye 'bras The maiden, the marvelous fruit
 mtshar ma¹ | | of birth,
 ja chang 'dod yon 'dzom Tea, beer, earthly pleasures are
 yang² | | [all] assembled [here].
 shi nas lha lus blangs kyang | | Even if after death [I] get the body
 'di las dga' theb³ mi 'dug | of a deity,
 The joy will not be fuller than this.

[All B:] ¹ la; ² 'dzom[s] pa; ³ nges 'certainly'.

45.

<SP1: 43> ?. [B: 43 / SP2: 45 / L: 34]

bu mor 'chi ba med na | | If the girls had no death,
 chang la 'dzad pa mi 'dug | The beer would not exhaust.
 gzhon pa'i gtan gyi skyabs To this eternal refuge for a young
 gnas | | man
 'di la bcol nas¹ los chog | [I] will entrust [myself], for sure.

¹ B/L: bas.

46.

SP1: 44^{<1+>3}. [B: 44⁴ / SP2: 46⁴ / L: —]

¹[skyes pa 'chi² bas mi chog | The man is oppressed with [the
 'dus pa³] ma bsgrigs rgyu coming] death,
 yin⁴ | | The gathering [with the spouse in
 shi nas bar do'i phrang⁵ du⁶ the future] cannot be arranged.
 sems pa skyod las mi 'dug⁷ | | After death, on the tortuous paths
 of the bardo,
 The consciousness has no [escape]
 from the trembling [because of
 that].

¹ SP1: the first verse and the beginning of the second one are missing; ² B: nas shi;
³ B: mdun ma 'the wife'; ⁴ B/SP2: 'bral rgyu yin na 'if (the man) is going to be
 separated'; ⁵ SP2: 'phrang; ⁶ B/SP2: la; ⁷ B/SP2: pa'i skyo rog[s] yin pa '(sadness) is
 [the only] companion of (the consciousness)'.

47.

SP1: 45^{[2]+4{XX}}. [B: 45^{[2]+4+[2]} / SP2: 47^{{XX}4+[2]} / L: 20^{[2]+4{XX}}]

¹dag pa [shel r]i'i² gangs chu Glacier water from the Pure
 klu bdud rdo rje'i³ [zil pa]<zi Crystal Mountain
 ba> | |

bdud rtsi sman gyi⁴ chab⁵ [Is mixed with] dew-drops from
 rgyun the [herb] Vajra Serpent-Demon
 chang ma ye [sh]es mkha' (=Bonnet Bell-flower).
 'gro | | If this stream of the healing elixir,
 dam tshig gtsang mas btung⁶ [Bestowed by] the *chang* seller
 nas⁷ Jñānaḍākinī,
 ngan song myong dgos *med* Is drunk with the pure samaya
 do⁸ | |⁹ vows,
 There is no need to experience
 lower realms [of existence].

¹ SP2 does not have the first two lines; ² B: shar ri 'eastern mountain', L: shel ri; ³ B/L: rje; ⁴ B/L: gyis; ⁵ B/SP2/L: phab 'yeast'; ⁶ B: gtung, L: bstung; ⁷ B/SP2/L: na; ⁸ B/SP2/L: mi 'dug; ⁹ B/SP2 has two additional verses that in SP1 belong to the next song; thus, in B/SP2 they are used twice.

48.

SP1: 46. [B: 63 / SP2: 68 / L: —]
¹gzhon pa'i tshe gang bsags Whatever afflictions, the heap of
 pa'i faults,
 sdig sgrib² *nyes pa'i phung* Were gathered in a young man's
 po³ | | life —
 snying sdug rigs⁴ ldan bu⁵ [Please,] the sweetheart, a
 mo<'i> daughter of noble family,
 do nub ⁶[zhor la sbyong dang] Purify [them all] spontaneously
 tonight.

¹ See the note about the first two verses in the previous song; ² B: sdig; ³ B/SP2: zhor la dag 'gro '(afflictions) are going to be purified all at the same time'; ⁴ B: yid (ldan) 'reasonable'; ⁵ B/SP2: lha (mo) 'goddess'; ⁶ SP1: the end of the song is missing.

49.

<SP1: ?>. [B: 46 / SP2: 48 / L: —]
 byams pa [m]tshar ba'i kha¹ Because of the great shy affection
 la | | Towards the astonishing beloved
 [bag tsha]<pad tshal>² brtse one
 gdung che bas³ | | It turned out necessary to
 da lo⁴ ri khrod 'grim pa'i | | postpone
 'gyangs cha zhu dgos byung [My] roaming to a mountain
 ngo | | retreat this year.

[All: B] ¹ sgang; ² ba[r] tshang ?; ³ nas; ⁴ (da) lam 'recently, nowadays'.

50.

<SP1: ?>. [B: 47 / SP2: 49 / L: 27]

'dzum dang¹ so dkar *bstan* [You] show a smile and white
*kyang*² | | teeth,
gzhon pa'i blo khrid yin pas³ | | [And] lead the thoughts of the
snying nas sha tsha yod med | | young man.
dbu mna'⁴ skyel⁵ *ba e yod*⁶ | | Is there a true affection in [your]
heart?
Could you take a solemn oath?

¹ B: dkar 'white'; ² L: [ston]<stan> chog; ³ B: pa, L: 'dug; ⁴ B/L: sna; ⁵ B: 'pher 'raise',
L: zhes 'utter'; ⁶ L: rogs gnang dang.

51.

<SP1: ?>. [B: 48 / SP2: 50 / L: 55]

*dro 'jam mal sa'i*¹ nang gi | | On the warm and soft bed
snying sdug² gdung³ sems can [I see] the passionate sweetheart.
ma | | Haven't [you] been cheating
o lo'i rgyu nor len⁴ pa'i | | To grasp riches from the young
g.yo rgyu⁵ byas⁶ pa *min nam*⁷ | | man?

¹ L: sha 'byams nya zas ?; ² L: thub(?); ³ B/L: dung; ⁴ L: 'phrog 'to steal'; ⁵ B: sgyu;
⁶ L: bshad; ⁷ L: [min 'gro]<man 'grogs> 'perhaps, maybe'.

52.

<SP1: ?>. [B: 49 / SP2: 51 / L: —]

cha[gs sd]ang ser snas bsags Earthly pleasures collected by
pa'i | | attachment, aversion and avarice
'dod <d>[y]on sgyu ma'i nor [Are but] illusionary possessions.
rdzas | | When the beloved one, close from
chung 'dris byams pa byung childhood, appeared
dus | | The knot of avarice got undone.
ser sna'i mdud pa grol song | |

53.

<SP1: ?>. [B: 50 / SP2: 52 / L: 26]

[gtan]<gton> grogs khyod¹ la My eternal friend, whether you do
sems² pa'i | | not have
khrel dang ngo tsha med na | | Modesty and shame of the mind —
mgo la rgyab pa'i gtsug The turquoise ornament placed on
[g.yus]<pus> | | [your] head
skad cha smra³ ni mi shes | |

Does not know the words to tell
[the truth].

¹ B: khyed; ² B: bsam, L: bsams; ⁴ L: smas.

54.

<SP1: ?>. [B: 51 / SP2: 53 / L: —]

*shar po nyi skor sum skor*¹ | | The young man [has] a double
tshong 'dus a lce dman shar | | circle, triple circle
dbu mna'² skyel ba ma mdzad | | [Among] the young women from
nga ni gtan grogs mi byed | | the market-place.
[They] do not take any vow,
[And] I do not become [anyone's]
life partner.

[All: B] ¹ sh[w]a pho nyin 'khor mtshan 'khor 'the young man [has] a day circle, a night circle'; ² sna.

55.

<SP1: ?>. [B: — / SP2: 54^{2<+2?>} / L: —]

rta pho skyon ['tshang] The stallion wants to commit a
<tshong> rgyag 'dod | | fault —
zhag gsum grod pa bzhag For three days [he] is going to
grab | | have [his] belly full...

56.

<SP1: ?>. [B: 52 / SP2: 55 / L: —]

<s>[d]man shar e [drin]<brin> The maiden cared about [how to
bsams¹ nas | | look] gracefully,
gdong ba 'o mas *bkrus pa*² | | Washed [her] face with milk.
sngon chad khyo ga³ [She] tells [me now] the story
[med]<mod> pa'i | | [That] she had no men previously,
lo rgyus gsung ba mkhas [But I wonder] what [she] did to
kyang | | get
lus la mdze dri kha ba | | The odor of leprosy that [her]
ga tsug byas nas byung ba | | body emits.

[All: B] ¹ bsam; ² ['khru[s] gis; ³ ka.

57.

<SP1: ?>. [B: 53^{2{XX}} / SP2: 56^{2+[2]} / L: —]

sdom med gr[w]a pa'i cha [He took] no vows [but] wears the
lugs | | garment of a monk

btsun mdog gzhan las kha Of the noble color, brighter (?)
 [bas]<pa>¹ | | than others.
 bdag yod a ma [mtshar] Along with the marvelous
 <'tshar> mor | | mother, [the belief in] the
 rdzu ba ci las che bas | | existence of a self,
 Which deceit [is] greater?

¹ Sørensen: =kha rbad 'boasting' (p. 349).

58.

<SP1: ?>. [B: 53⁴ / SP2: 57⁴ / L: —]
 ma byas mi kha sdang ba | | Malice gossip about [what] was
 nga dang pho rog nag chung | | not done [is spread] —
 byas kyang mi kha mi 'dug | [That is about] me and the small
 khang¹ dang rgya² khra hor black raven.
 pa | | No gossip has appeared about
 what was [actually] done —
 [That is about] the Khan and the
 Mongolian bird of prey.²³

[All: B] ¹ khong 'him'; ² skya (khra) 'a bird of hawk family'.

59.

<SP1: ?>. [B: 54 / SP2: 58 / L: —]
 khang pa r[ts]lig rgyab¹ srab At the house with the thin walls
 la | | Neighbors mock hotly [what they
 grong pa tsha las rgod² pa | | hear].
 bu mo [bag]<bad>³ tsha<ng> The girl with shy temper
 can ma | | Should not be made crying.
 ngus su⁴ rgyag pa ma ghang | |

[All: B] ¹ (rtsig) [sha]<zhal> 'wall-plaster'; ² chad las dgos 'necessarily judge' (?); ³ ba[r] (tshang) ?; ⁴ ngu zug 'howling'.

60.

<SP1: ?>. [B: 55 / SP2: 59 / L: —]
 than pa rgyab pa'i zhing The little valley stricken by
 chung¹ | | drought
 zim zim² char ba<'i>³ mi Will not refuse a spritz of rain.
 spang⁴ | | There is no spoil of the old man's
 mi rgan 'dod chags⁵ can ma⁶ | | satisfaction

²³ See the explanation in Sørensen 1990: 348–349.

spyad⁷ pas tshim pa⁸ mi From making love with a
gdug⁹ | | passionate woman.

[All: B] ¹bye thang 'sandy plain'; ²sim sim; ³pas; ⁴(mi) ngom[s] '(not) be satisfied (with)'; ⁵mos [sgom]<skom> 'dod pa 'wish to perform devoted meditation; ⁶ma; ⁷dpyad; ⁸dus 'time'; ⁹(mi) 'dug '(does not) have'.

B: The sandy plain stricken by drought / cannot be satisfied with a spritz of rain.
// The woman who wants to perform devoted meditation / has no time for making love.

61.

<SP1: ?>. [B: 56^{XX}]² / SP2: 60^[2]+² / L: —]

'dod chags spang pas mi By rejecting passions [I could] not
spong | | reject [then],
sems la phur bu btab btags | | [I] stabbed a *kilā*-dagger into [my]
'dod chags spyad¹ pa[s]<'i> mi mind.
'dzad² | | By practicing passions [I could]
mi tshe hril po³ lang⁴ song | | not exhaust [them],
[My] entire human life has passed
away.

[All: B] ¹dpyad; ²mdzad; ³por; ⁴lang[s].

62.

<SP1: ?>. [B: 56⁴ / SP2: 61⁴ / L: —]

'dod chags lam la¹ slong² pa'i | | If a *yogi* and a *yoginī* are
rnal 'byor pho mo yin na | | Engaged in the path of passion,
tshe 'di³ 'grog lam bde ba | | In this life [it means] the bliss of
phyi ma *snang ba*⁴ skyid pa | | the path of relationship,
In the next one the happy
manifestation [near each other].

[All: B] ¹du; ²spyod; ³'di; ⁴[gnas bzod]<rna sos> 'contentment'.

63.

<SP1: ?>. [B: 57 / SP2: 62 / L: —]

ba[g] tsha<d>¹ brtse gdung² The sweetheart who has no shy
med pa'i | | affection
snying sdug ma bzhengs lha [Resembles] an unproduced
sku | | statue of a deity.
'gros dang gom pa med As if [I] bought the best horse
[pa]'i | | Who cannot canter or walk.
rta mchog nyos pa 'dra bas³ | |

[All: B] ¹ba[r] tshang ?; ²[g]dung; ³byung.

64.

<SP1: ?>. [B: 58 / SP2: 63 / L: —]

me tog nam zla ring pa | | The season of flowers is long,
 ne'u sing¹ spang lo'i spang Gentiana [flowers] adorn
 rgyan | | meadows and fields.
 ser² chung s[b]rang ma'i³ blo The mind of the little golden bee
 ni⁴ | | Prays: "[Hold on] leading [me]
 da dung khrid rog gnang furthermore!"
 zhu⁵ | |

[All: B] ¹ [g]sing; ² [g]ser; ³ bung ba'i; ⁴ sna; ⁵ re zhid bsring dang 'maintain [me] for a while'.

65.

<SP1: ?>. [B: 59 / SP2: 64 / L: —]

bu mo skyes pas¹ phyog[s]² The girl to whom the man is
 pa | | turned [passionately],
 g.yu mtsho g.yang 'dzin³ lha The goddess, the holder of riches
 mo | | of the blue glittering lake,
 sngar 'dr[i]s byams pa'i phyi [I] pray [you] to keep on
 thab[s]⁴ | | furthermore
 da dung⁵ bsring rog[s]⁶ gnang The outward (?) behavior of the
 zhu | | beloved one, [my] old friend.

[All: B] ¹ pa'i; ² chog (pa) 'suitable'; ³ klu mo mchog yag 'the excellent, supreme Nāgā (Queen)'; ⁴ gnas [s]ju 'in the place'; ⁵ 'chi bdag 'Yama, Lord of Death'; ⁶ ba. Verses 3-4: "Please, keep Yama away from the place of [my] old friend, the beloved one".

66.

<SP1: ?>. [B: 60 / SP2: 65 / L: —]

snying sdug kha 'bras mtshar The face of the sweetheart has a
 ba | | wondrous shape,
 stag ma shing gi me tog¹ | | [It is like] the flower of the tree
 bsam ngan dug tu shar nas² | | rhododendron.
 phan dang gnod pa mnyam³ When the poison of evil thoughts
 byung | | got manifested,
 Benefit and harm equalized.

[All: B] ¹ lo ma 'a leave'; ² gis sbyor bas; ³ ma.

67.

<SP1: ?>. [B: 61 / SP2: 66 / L: —]

m[e] tog snga la[ng]s¹ phyi The flower blossoms early, fades
 ya | | late,

bu mo rang dbang ma 'dus | | The girl cannot control her [life].

71.

<SP1: ?>. [B: 65 / SP2: 71 / L: —]

phyi ni na ¹ ga ge sar	Outside [there is] a cobra's
nang ni pa+dma ge sar	saffron,
kha la dbang chen dpon po	Inside a corolla of a lotus;
snying la chung 'dris byams	In front [of me] the mighty master,
pa	In the heart the beloved one, [my]
	childhood friend.

¹ B: nā.

72.

<SP1: ?>. [B: 66 / SP2: 72 / L: —]

ka bas drang po byas song ¹	The pillar has made [it] straight,
ka gzhu ² 'khyog la ³ ma	The arch pillar, do not look for the
['tshol]<'tshor> ⁴	crookedness.
bu mos <i>phyi thag</i> ⁵ bsring	The girl [wants] to prolong the
yod	relation,
byams pas <i>khrel</i>	The beloved one, do not cast away
['dzem]<'dzug> ⁶ ma g.yug ⁷	modesty!

[All: B] ¹ yod; ² gzhus; ³ par; ⁴ mdzad 'make'; ⁵ 'chi bdag 'Yama, Lord of Death'; ⁶ sprel [gzhu]<bzhugs> 'the monkey's tail' (see Sørensen 1990: 352); ⁷ g.yug[s].

73.

<SP1: ?>. [B: 67^{3(X)+1} / SP2: 73^{3+[1]+1} / L: —]

bu mo chung 'dris byams pa	The beloved girl, [my] childhood
kham bu'i shing las <i>ma</i>	friend,
<i>skyes</i> ¹	Was not born from the peach tree.
a gsar yal ba kham bu['i] ²	[Her love] has faded away faster
me tog las <i>mgyogs byung</i>	than the flower
<i>bas</i> ³	Of the peach that [naturally]
	shrinks quickly.

¹ B: skyes pa 'born'; ² SP2: +kham bu'i shing las 'khyog pa | | (wrong dubbing of the verse 2?); ³ B: 'gyog pa 'raise, lift'.

74.

<SP1: ?>. [B: 68²⁺² / SP2: 74²⁺² / L: 35^{2+[2]}]

bu mo a mar ma skyes	[This] girl [was] not born to a
	mother,

*shog pu'i*¹ shing las² skyes [She was] born from a "paper
pas³ | | plant" (*daphne*),
a ce<'i>⁴ chung 'dr[is]<a'i> Since [this] beloved lady, [my]
byams pa | | childhood friend,
shog pu'i⁵ *dar lcog*⁶ 'dra ba | | [Is] like a prayer flag [made of]
paper.

¹ B: shog bu'i, L: kham bu'i; ² L: la; ³ L: sam; ⁴ B: lce; ⁵ bu'i; ⁶ me tog 'a flower'.

75.

<SP1: ?>. [B: 69 / SP2: 75 / L: 49]

sa la ri mo bris pa¹ | | [I] have drawn an image on the
*nam kha'i*² skar tshod lon³ earth
byung⁴ | | And entered the measures of the
sha 'jam⁵ lus la⁶ sbyar⁷ sky.
kyang⁸ | | Although [I] got connected with
byams pa'i *khog pa*⁹ ma¹⁰ [her] sweet body,
lon | |¹¹ [I] have not entered the inside of
the beloved one.

¹ B: pas, L: pa'i; ² B: nam[m]kha'i, L: nam mkha'i; ³ L: thig; ⁴ B: gis; ⁵ L: 'byams; ⁶ L: po; ⁷ L: 'gres; ⁸ B: bas; ⁹ L: [gting]<lding> tshod 'measure of the depths'; ¹⁰ L: mi; ¹¹ L: the two distichs are placed in the inverted order.

76.

<SP1: ?>. [B: 70 / SP2: 76 / L: —]

bla ma <g>dam pa'i *gdams* When [I] ask the sublime lama
[ng]ag | | about personal instructions
zhus na gnang gi 'dug ste | | [He always] gives [them].
a ce¹ chung 'dris byams pa² | | When [I ask] the beloved lady,
snying gtam shod³ dus mi [my] childhood friend,
'dug | | 'Tell about the innermost feelings'
— [she] does not.

[All: B] ¹ lce; ² par; ³ bshod.

77.

<SP1: ?>. [B: 71 / SP2: 77 / L: —]

chu bo¹ gting tshad ring Although the river's depth is big,
yang² | | The fish can be caught by a hook.
nya mo lcags kyus lon gi | | The sweetheart's face is white, but
snying sdug kha dkar gting [her] depth is black,
nag | |

khog pa da dung ma lon | | [I] have not caught [her] inside so far.

[All: B] ¹ B: mo; ² kyang.

78.

<SP1: ?>. [B: 72 / SP2: 78 / L: 36]

bu mo chung 'dris byams pa | | The beloved girl, [my] childhood
spyang ka'i¹ rigs rgyud min friend,
nam | | Do not you [belong] to the race of
sha 'dris pags 'dris² byung wolves?
kyang | | Although treated with "flesh and
ri yar rgyag³ grab gnang⁴ gi⁵ | skin",
[You] are still ready to flee up to
the mountains.

¹ B/L: ki'i; ² B: 'brel lpags 'brel, L: 'gris [pags]<spag> 'gris; ³ B: la yar; ⁴ B/L: mdzad;
⁵ L: gis.

79.

<SP1: ?>. [B: 73 / SP2: 79 / L: —]

drin can pha mas ma bcol¹ | | The merciful parents did not give
bu mo'i rang 'dod byas pas² | | [their] permission,
gal srid gson bral³ byung na | | [Yet] the girl accomplished her
pha ma'i la yog yin no⁴ | | wish.
If [the affair] turns out to be non-
viable,
It will be the retribution in the
parents' [eyes].

[All: B] ¹ sgrig 'arrange'; ² byams pa 'love'; ³ skyur; ⁴ los yin.

80.

<SP1: ?>. [B: 74 / SP2: 80 / L: —]

shing tog¹ a mra mi² zhim | | The persimmon is not sweet,
a mra'i 'bras bu zhim pa | | The mango fruit is sweet.
bu mo'i skye 'bras ma³ bsam | | [I] do not think [that much] about
sha tsha'i zhim⁴ pa bsam the girl's body,
pas⁵ | | [I] do think about [her] love's
sweetness.

[All: B] ¹ de; ² ma; ³ mi; ⁵ zhen (pa) 'craving, detachment'; ⁵ gis.

81.

<SP1: ?>. [B: 75 / SP2: 81 / L: 37]

rtā rgod ri ya[r]<d> rgyab	When the wild horse runs up to
na ¹	the mountains,
rnyi ² dang zhags pas zin gi ³	[It may] be caught by a snare or a
byams pa ngo log brgyab ⁴	lasso.
pa ⁵	[When] the beloved one turns
thugs ⁶ ngo zin pa ⁷ mi 'dug	[her] face away,
	There is no way to appease [her]
	heart.

¹ B: pa, L: ba; ² B/L: snyi; ³ B/L: gi; ⁴ B/L: rgyab; ⁵ B: pa'i, L: bas; ⁶ L: mthu 'power';
⁷ B: sa.

82.

<SP1: ?>. [B: 76^{1+1?}+^[2] + 77^[2] + 2 / SP2: 82^{1<+1?}>{XXXX}+2 / L: —]

tshong 'dus a ce ¹ dman shar	The young girl from the market
² [sprul pa 'gyed rgyu yod	place
pa]	Manifests emanations [for many
dman shar bu mo gcig la	men].
shar po ³ 'tshang kha ⁴ shig	[So,] one maiden girl [is wooed]
shig	By a crowd of young men.

¹ B: lce; ² SP2: the second verse is missing, it is just an assumption that the second verse of no. 76 (B) had to be here; the second half of no. 76 and the first half of no. 77 (B): snying sdug re re'i drung du | | zhal gdan re re gnang gi | | me tog 'dab ma gcig la | | sbrang bu zi dir dgu dir | | 'every mans open his mouth / to each sweetheart; near one flower petal / many bees buzz; ³ B: pho; ⁴ B: [']tshang rgyag.

83.

<SP1: ?>. [B: 78 / SP2: 83 / L: —]

chu skor ¹ chu ris shig shig ²	Until water in not over in the
rtsam pa bzang thag ngan	water mill,
thag	<i>Tsampa</i> is to be grinded, be it
bu mo na so rgas rgas	good or bad.
snying sdug bzang tsh[ol] ngan	Until the girl is not too old,
tshol	[She] would seek sweethearts, be
	they good or bad.

[All: B] ¹ 'khor; ² zad zad 'until exhausted'.

84.

<SP1: ?>. [B: 79 / SP2: 84 / L: —]

rta la rus tshugs ¹ mi g[ts]o	In the horse the shape of bones [is]
sha thog spu dpyad ² gtso	not the main thing,
pa ³	The analysis of "the hair upon
byams pa'i ⁴ rigs rus ⁵ mi gtso	flesh" (the mane?) [is] the main
dkar po ⁶ kor kor ⁷ gtso pa ⁸	thing.
	The family lineage [is] not the
	main thing in the beloved one,
	"The white round" (face) [is] the
	main thing.

[All: B] ¹ tshug[s]; ² bcad; ³ bas; ⁴ pa; ⁵ rus tshig[s] 'joints'; ⁶ po'i; ⁷ sgor sgor; ⁸ bas.

85.

<SP1: ?>. [B: 80 / SP2: 85 / L: —]

g.yu chung drug ¹ dkar yod	If there is a [superior] pale blue
na	little turquoise,
nga nyo lag tshong ² skyong	"I buy!" — [many] shopkeepers
bshad ³	announce.
[dman]<sman> ⁴ shar mtshar	If there is a marvelous maiden,
mo yod na	"I want!" — a crowd of [men]
nga 'dod 'tshang ⁵ rgyag shig	appears.
shig	

[All: B] ¹ gru; ² (lag) pa 'hands'; ³ gis; ⁴ dmar (shar) '(pure) red'; ⁵ tshang.

86.

<SP1: ?>. [B: 81 / SP2: 86 / L: —]

zag bcas sgyu ma'i phu[ng]	When the skandhas, that are
po	illusionary and defiled,
bsres na ¹ bgos them ² mi 'dug	Are mixed, [they] are not
sems pa phu [dud]<ngu> 'dris	separable.
na ³	When the mind is familiar with
'dod pa [bgo]<dgos> sha	reverence,
rgyab ⁴ dang	The division from desire must be
	made!

[All: B] ¹ bsred nas; ² dgos [nges]<des> 'absolutely (un)necessary'; ³ gcig tu bsres nas '[thoughts] having merged into one'; ⁴ rgyob.

87.

SP1: *86<2+>2. [B: 82²⁺² / SP2: 87²⁺² / L: —]

¹ [byi'u ri byi'u ² khra ³ mo	The small bird, the pretty
nga la sems [g]so	mountain bird,
<m>thong dang	Give comfort to my heart.
ri byi[u] klung ⁴ la bab ⁵ dus	When [you], the mountain bird,
nga yis ⁶ sems bso ⁷ zhu	descend into the valley,
<m>chog ⁷	[You] can ask me to comfort
	[your] heart [in turn].

¹ SP1 lacks the first verse and the second except for the last two syllables; ² B: byil;
³ B: phra; ⁴ B: byil rlung; ⁵ B: babs; ⁶ B/SP2: ras; ⁷ B/SP2: bso btang chog.

88.

SP1: *87. [B: 83 / SP2: 88 / L: —]

nags gse[b] lung pa phu[g] gi ¹	[Living] in the innermost area of
'dabs [chags] <bya> a [bo] <be> ²	the forest
ne tso	The feathered one, [my] dear
snyi[ng] [sd]ug rku la ³ shor	parrot!
song	[My] sweetheart was stolen.
⁴ [gar song] bshod rogs ⁵ gngang	Tell me, please, where [she] is
dang ⁶	gone!

¹ B: phu yi, SP2: stong pa'i 'empty'; ² B: a bar, SP2: smra shes 'able to talk'; ³ B/SP2: rkun ma; ⁴ SP1 lacks these two syllables; ⁵ B/SP2: bshad rog[s]; ⁶ B/SP2: zhu.

89.

SP1: *88. [B: 84 / SP2: 89 / L: —]

byi'u 'jol mo'i [']khrungs sa ¹	The birthplace of the little singing
lho rong ljon pa'i nags gseb	bird
gsung snyan rgya grags ² bod	[Is] the dense forest of Lhorong.
grags ³	[Its] sweet speech, renowned in
lha sa'i phyogs nas bsgyur ⁴	China, renowned in Tibet,
byung	Got banished from the side of
	Lhasa.

¹ B: 'gro sa 'place to go', SP2: bros pa '[place of] escape'; ² B: [b]sgrag[s]; ³ B: [b]sgrag[s]; ⁴ B: skyur 'exiled', SP2: 'gyur.

90.

SP1: *89. [B: 85 / SP2: 90 / L: —]

spre'u'i rang blo log ¹ nas	The monkey's mind got erred
nyin mo ² rkun ma brku bar ³	And [he] went to make a theft
rang mig rang gis bkabs par ⁴	under the day [light],

gzhan mig sgrib⁵ pa mi 'dug | | Covering his own eyes by his
[hand],
While the others' eyes had no
obstacles [to see his crime].

¹ B: lang[s] 'arose, got started', SP2: lad 'faint, dull'; ² B: par; SP2: kar; ³ B: rkus pas, SP1: rgyab song; ⁴ B: sbar mos bkab kyang 'covered with [his] palm', SP2: lag pas bkab kyang 'covered with [his] hand'; ⁵ B: khebs, SP2: kheb.

91.

SP1: *90. [B: 86 / SP2: 91 / L: —]

dkar nag las kyi sa bon Although the seeds of white and
da lta lkog tu btab kyang | | black deeds
'bras bu sbas pa<'i>¹ ma² thub Are presently hidden,
rang sar thang la³ smin [It] is impossible to hide the fruit,
song⁴ | | [They] would ripen and [get] to
the surface by themselves.

¹ B/SP2: pas; ² B/SP2: mi; ³ B/SP2: rang so sor 'each to its own'; ⁴ B: gis, SP2: yod.

92.

SP1: *91. [B: 87 / SP2: 92 / L: —]

[dwags]<?>¹ yul sa gnam dro la The Dak[po] Land's climate [is]
[dwags]<?>² mo rnam thar legs warm,
pa'i³ | | The story of life of [my] girl-
mi rtag 'chi ba [mi]<ma> [friend] from Dak[po] is good.
gtong⁴ Impermanence and death cannot
tshe gang [snying stobs]<stobs be relented,
snying> 'dod gi⁵ | | [I] wish to have strength of heart
during the entire life.

¹ SP1: it is not clear what is written: the letter ra or ligature ra-ng (rnga?) or da-ng (=dwangs?); B/SP2: dwags; ² SP1: see note 1, B/SP2: dwags; ³ B/SP2: pa; ⁴ B/SP2: med na 'were there no (death)'; ⁵ B/SP2: bsdad kyang bsdad chog (B: [b]sdad ... [b]sdad) 'I would spend (the entire life)'.

93.

SP1: *92. [B: 88 / SP2: 93 / L: —]

lcang gling kham ltar 'bol la¹ Soft like a peach in the willow
snying sdug dung² sems che garden,
ba<'i> | | The sweetheart with the great
gzhon pa³ lha mchod⁴ byed loving heart,
pa'i [Please,] do not try to obstruct the
lam bu⁵ bkag pa ma gnang⁶ | | way

Of the young man's making
offerings to gods.

¹ B: ba; ² B: [g]dung; ³ SP2: pa'i; ⁴ B/SP2: chos 'religion'; ⁵ SP2: po; ⁶ SP2: mdzad.

94.

SP1: *93. [B: 89 / SP2: 94 / L: —]

nub phyogs ri bo'i rtse nas	From the top of the mountains in
sprin [dkar] gnam la lang	the west
ling ¹	The white cloud drifts slowly in
nga la yid 'dzin lha mo[s]<'i> ²	the sky.
lha bsangs gtang ³ ba min	Isn't it [because] Yidzin Lhamo
[nam] ⁴	Has made incense offering for my
	[sake]?

¹ B: long long, SP2: lang long; ² B/SP2: dbang mos (Yidzin) Wangmo (probably, the generic name of the poet's beloved one, see Sørensen 1990: 170–171); ³ B/SP2: bsang (B: bsang[s]) btang; ⁴ B: los yin.

95.

SP1: *94. [B: 90 / SP2: 95 / L: —]

rlung po ga ¹ nas lang ² kyang ²	From wherever the wind raised,
pha yul phyogs nas lang	[It] has raised from the side of
byung ³	[my] fatherland.
chung 'drid ⁴ byams pa'i lus	The aroma of the body of my
dri ⁵	beloved one, the childhood friend,
ma nor rlung pos ⁶ 'khyer	Without doubt, has been brought
byung	by the wind.

¹ B/SP2: gang; ² B: lang[s] lang[s], SP2: langs ba; ³ B: lang[s] byung, SP2: yin pa '(it) is'; ⁴ B/SP2: 'dri; ⁵ B: (lus) po 'body'; ⁶ SP2: gis.

96.

SP1: *95. [B: 91 / SP2: 96 / L: —]

chu dang 'o ma 'dres pa	The separator of the mixture of
dbye ¹ mkhan gser gyi rul ²	water and milk
sbal	[Is] the golden turtle.
snying sdug sha sems 'dres pa	The mixture of [my] flesh and
su yis dbye do ³ ma	thoughts with the sweetheart's
[mthong]<mthing> ⁴	[Can] be separated by whom? —
	[I] cannot see.

¹ B: 'byed; ² B/SP2: rus; ³ B: dbye mkhan su yang, SP1: sus kyang phyed pa; ⁴ B/SP2: mi 'dug 'there is none'.

^97.

SP1: —. [B: 92 / SP2: 97 / L: —]

nga dang byams pa'i¹ mo² According to the *mo*-divination
nas | | about me and the beloved one,
gab rtse'i steng nas³ snol⁴ [The combination] from the upper
bas | | part of the astrological chart
lo⁵ la bdun zur *thug pas*⁶ | | turned out suitable,
rim gro sgrub dgos *babs* [But] there was a contradiction
*byung*⁷ | | regarding [our] years [of birth],
So [it] turned out to be necessary
to perform a series of rituals [to
avoid the harm].

[All: B]¹ pa; ² smos 'named (for the purpose of prognosis)'; ³ du; ⁴ sbol ?; ⁵ mo 'mo-divination'; ⁶ bab nas; ⁷ byung[ng]o.

98.

SP1: *96. [B: 93 / SP2: 98 / L: —]

lha khang [*phug*]*<phur>* ron For [what] the pigeon dismissed
*brdza[ng]s*¹ par [in] the temple
[*zhim*]*<zhom>* bu [*snyi la*] The cat should not be caught in a
*<snyigs gis>*² ma 'dzin³ | | trap.
sbyor lhad⁴ gzhan gyi[s] *byas* For what was done by another
*par*⁵ lover
*kha g.yogs*⁶ *bdag*⁷ la ma Do not put the blame on me.
*bzhag*⁸ | |

¹ B: [ang gus brdzangs]*<'un khus rdzas>*, SP2: bong kus [brdzangs]*<brjad>* 'the donkey dismissed'; ² B: zhi<m> mi snyi la, SP1: zhi mi rnyi la; ³ B: ma zin, SP2: mi 'dzin; ⁴ B: ba; ⁵ B: byas pa'i, SP1: brtsams pa'i; ⁶ B/SP1: mi kha 'slander, gossip'; ⁷ B/SP1: nga; ⁸ B: mi 'jog, SP2: ma 'jog.

99.

SP1: *97. [B: 94 / SP2: 99 / L: 58]

shi de¹ dmyal ba'i yul gyi After death, the mirror of karma
chos rgyal las kyi me long | | of the Dharma King (Yama)
'di na <'>*khrig khrig*² mi 'dug³ [That is kept] in the infernal
de nas *yag po gzigis shigs*⁴ | | realms, [please!] —
[What] occurred improperly in
this [life]
Let be secured good in the
following one.

¹ SP2: dus; ² B: krig krig; ³ SP2: ma byung; ⁴ B/SP2: gzigis pa (SP2: yag) gngang zhu

'monitor (it), please', L: khrig khrig gnang zhu 'arrange properly, please'.

100.

SP1: *98. [B: 95 / SP2: 100 / L: —]

chung 'drid ¹ byams [pa'i]	[Trying] to fawn over the beloved
phyogs su	one, [my] childhood friend,
ngo bsrung dar <i>dkar g.yogs</i>	[I] put on a white silk cloth,
<i>kyang</i> ²	But the beloved one's attachment
byams pa phyi thag thung ³	[proved] short,
bas ⁴	[Her] shameless and cruelty
khrel med ⁵ 'tshé ma mngon ⁶	became clear.
song ⁷	

¹ B/SP2: 'dri; ² B/SP2: gyi[s] g.yog (SP2: g.yogs) pas; ³ B: 'thung; ⁴ B/SP2: nas; ⁵ B: (khrel) gzhung 'conscience'; ⁶ B: tsher mas <bzhad>[bshad] 'thorns mocked (conscience)'?, SP2: tsher ma<i> [b]zhad 'thorns (of shamelessness) came out'; ⁶ SP2: byung.

101.

SP1: *99. [B: 96 / SP2: 101 / L: —]

rang sems kha dar ¹ dkar po	My thoughts are a white silk
ma nog[s] <i>pa zhig</i> ² zhu ³ yod	scarf —
gzhan ⁴ sems snag tsha'i ri<s>	[I] ask about one without stains.
mo	The other person's thoughts are
[bri]<dri> 'dod yod <i>kyang</i>	an ink picture:
[bri]<dri> shog ⁶	If [they] want to draw [it], let
	[them] draw.

¹ B: btags, SP2: (kha) dog 'of (white) color'; ² SP2: sa zig; ³ B/SP2: zhus; ⁴ B: mi; ⁵ B: na bris shog, SP2: na bri chog.

102.

SP1: *100. [B: 97 / SP2: 102 / L: 38]

brag dang rlung po [L:	A rock and a wind assembled
sdebs]<stobs> ¹ nas	And battered the vulture's
rgod po'i sgro<s> la <i>zin gis</i> ²	feathers.
g.yo can [<i>rdzu bag</i>] can gyi[s] ³	Cheating and deceitful [people]
nga <i>yi sems la zin pa'i</i> ⁴	Battered my mind.

¹ B: 'thab 'fought', SP2: bsdongs 'accompanied'; ² B: gzan gis, SP2: gzan gi, L: zan byung; ³ B: des; ⁴ B/L: la gzan (L: zan) po (L: pos) byas byung 'brought damage to (me)', SP2: la bzang po ma byung 'nothing good to (me) happened'.

103.

SP1: *101. [B: 98 / SP2: 103 / L: —]

phar ¹ sems byams dang snying	My feelings to the other person,
rje ²	love and mercy,
sprin dkar ³ gsar du 'khrigs ⁴	[Like] a white cloud got newly
kyang	assembled.
tshur sems gdug ⁵ pa'i rlung	The other person's feelings to me
gi[s] ⁶	are [like] a hostile wind
<i>sprin gsar chags re mi 'dug⁷ </i>	Due to which every newly formed
	[white] cloud is gone.

¹ SP2: rang; ² B: rjes, SP2: rje'i; ³ B/SP2: phung 'accumulation (of clouds)'; ⁴ B: 'khrig[s], SP2: dkrigs; ⁵ B: sdug; ⁶ B: pos; ⁷ B/SP2: yang nas yang du gtor byung 'over and over again disperse (clouds)'.

104.

SP1: *102. [B: 99 / SP2: 104 / L: 39]

sprin pa kha ser gting nag	The cloud with yellow rims and
sad [dang] ser ba'i gzhi ma	black inside
<i>ban <s>de¹ skya min ser min</i>	[Is] the basis for cold air and hail.
sangs rgyas bstan pa'i dgra	The Paṇḍita, neither a layman nor
bo	a monk,
	[Is] the foe of the Buddha's
	Teaching.

¹ B/SP2: ba+nde, L: ban dhe.

105.

SP1: *103. [B: 100 / SP2: 103 / L: 45]

sa <i>bcud sa la dbang ba'i¹</i>	Ruling over the earth and earth
dam can rdo rje chos	fertility,
<i>skyong² </i>	The vow-bound Dorje Chökyong,
mthu dang nus pa yod na	If [you] have might and abilities,
bstan <i>dgra 'dul la phebs³</i>	Come and tame the foe of the
dang ⁴	Doctrine!

¹ B: bcu'i steng na gnas pa'i 'abiding on the ten (stages)', SP2: bcu'i sprin la gnas pa'i 'abiding on the cloud of the ten (stages)', L: bcu'i dbyings su bzhugs pa'i 'residing in the realm of the ten (stages)'; ² SP2: legs pa 'Dorje Lekpa' (Vajrasadhu); ³ B/SP2/L: pa'i dgra bo sgröl 'liberate the foe of (the Doctrine)'; ⁴ B: mdzod, SP2: [mdzod]<mdzad>.

snod kyi[s] ma ['chun] No vessel can tame [it], [they] say.
 <mchun>³ zer gyis⁴ | |

¹ B: gnas (pa'i) '(that) takes place'; ² B/SP2: rang grags (B: grag[s]); ³ B: chun; ⁴ B/SP2: na 'if, when'.

110.

SP1: *108. [B: 105 / SP2: 110 / L: —]

gnas gsum zhing na *bzhugs* The [divine] mother(s) and
*pa'i*¹ Jñānaḍākinī(s)
 ma dang *ye shes*² mkha' 'gro | | Who abide in the field of the three
 snying³ nas *gsol ba btab po*⁴ states of existence,
 thugs rje⁵ *lcags kyus bzung*⁶ [I] make a request [to you] from
 zhi⁷ | | the heart —
 Seize [me] with the hook of
 compassion!

¹ B/SP2: rgyu ba'i (SP2: pa'i); ² SP2: yab yum '(divine) father and mother'; ³ B: dbyings 'the realm'; ⁴ B/SP2: bshags pa 'bul lo '[I] offer the confession'; ⁵ B: rje'i; ⁶ SP2: brtse pa'i gzigs 'a look full of love'; ⁷ B: shig, SP2: zhu '[I] ask about'.

111.

SP1: *109. [B: 106 / SP2: — / L: —]

yon tan sbas pa'i gang zag A person with hidden merits
 nor bu gang ba'i rgya mtsho | | [Is] the sea full of jewels.
*tshub ston*¹ rlung *gis skyod*² Even being stirred by the stormy
 kyang autumn wind,
 nga ni [bskur]<bku> ba mi I will not revile [him].
 'debs | |

¹ B: mchod rten 'the stūpa'; ² B: gi[s] bskyod.

112.

SP1: *110. [B: 107 / SP2: 111 / L: —]

mar¹ bcud 'o *mar gab pa'i*² The essence of butter is hidden in
 gsang ba dam³ pa'i lha chos | | milk,
 ma rig<s> log lnga'i⁴ sgrib nas⁵ The secret Sublime Divine
*nyams su rtogs pa mi 'dug*⁶ | | Dharma [is like that]:
 When defiled by the five wrong
 [views] of ignorance,
 [One] does not have [its] inner
 understanding.

¹ SP2: ro (bcud) 'potency'; ² B: ('o) mas gang ba 'replete with milk', SP2: [mar]<mor> kab pa'i; ³ SP2: gdams (pa'i) 'revealed'; ⁴ B: pas, SP2: (log) ltas 'by wrong

views';⁵ B: na; ⁶ snying nas 'gyod pas bshags so 'expresses remorse'.

113.

SP1: *111. [B: 108 / SP2: 112 / L: —]

rang sems nam mkha'i ¹	My mind, [like] the essence of
<i>[gshis]<shigs> la²</i>	space,
rang bzhin 'gyur ba ³ med	Has no intrinsic changes by its
kyang	nature,
nyon mongs sprin <i>gyis sgrib</i>	But, being defiled by the cloud of
<i>nas⁴</i>	afflictions,
snaŋ <i>bar⁵</i> 'gyur [ldog] ⁶ ston	[It] displays illusory changes as
byung ⁷	visible phenomena.

¹ SP2: mkha'; ² SP2: shes pa 'knowing'; ³ B: ('gyur) mdog 'color/appearance of changes'; ⁴ B: ltar 'khrugs pa'i 'stirring like', SP2: dang ['khrugs nas]<khrug snas> 'due to fighting with' ?; ⁵ B: ba'i, SP2: ba; ⁶ B: ('gyur) mdog 'color/appearance of changes'; ⁷ SP2: gi.

^114.

SP1: —. [B: 109 / SP2: 113 / L: —]

tsho[r] ¹ drug dbang po'i spyod	The experiential domain of sense
yul	faculties that relate to the six types
snaŋ ba sems kyi dri ma	of feelings
dag dang ma dag dbye ba[s]	[Consists of] the apparent
'khor 'das <i>dbye 'tshams 'byed</i>	phenomena, the defilement of the
<i>gt³ </i>	mind.
	Differentiation between pure and
	impure
	Make the difference between the
	samsāra and the nirvāṇa.

(All: B) ¹ tshogs '(six) aggregates of consciousness'; ² gyes mtshams byed gis.

115.

SP1: *112. [B: 110 / SP2: 114 / L: —]

sbrang bu <i>skye ba<r> sngas</i>	The life [flourishment] of the bee
<i>song¹</i>	took place earlier,
me tog <i>shar ba²</i> physis song	The arising of the flower took
las 'phro<d> med pa'i snying	place later.
sdug	[I] appeared [here] too early to [be
mjal [<i>'dzoms</i>] ³ <i>byed par sngas⁴</i>	able to] encounter
song	

The sweetheart [with whom]
there is no karmic connection.

¹ SP2: rgya la chug 'dra 'as if got to the net'; ² SP2: skyes pa 'born'; ³ SP2: 'ja' tshong '[like] a rainbow'; ⁴ B: (mjal 'dzom[s]) byed pa 'gyang[s] '[the sweetheart] delayed [her coming] to meet', SP2: shar ba physis 'appeared [too] late'.

116.

SP1: *113. [B: 111 / SP2: 115 / L: —]

spang mdog ¹ ser por ² lang	The [green] color of the meadow
song	turned yellow,
spang rgyan sbrang bu[s] dor	The bee abandoned the Gentiana
song	flower.
na so rgas pa'i mi pho	The man drifting from youth to
chung 'drid ³ byams pas dor	old age
song ⁴	Was abandoned by the beloved
	one, known from childhood.

¹ B/SP2: mgo 'top, summit'; ² SP2: bos; ³ B/SP2: 'dris; ⁵ B/SP1: skyur byung.

117.

SP1: *114. [B: 112 / SP2: 116 / L: —]

nam dus ¹ sa bcud ² dro[s] song ³	The fertile season turned hot,
glang chung rog po'i ngu	The black young bull [started
sgra	making] weeping sounds.
smin ⁴ shar bde dro[d] rgyas	The ripened girl started radiating
song ⁵	bliss-warmth,
skyo glu ⁶ sems pa'i ⁷ dran	A sad song took over [my]
blong ⁸	thoughts.

¹ B: zla, SP2: zla<s>; ² SP2: (sa) chu '(earth) and water'; ³ SP2: pa'i; ⁴ dman; ⁵ B/SP2: pa'i; ⁶ SP2: rog; ⁷ B: la; ⁸ B: byung, SP2: yod.

118.

SP1: *115. [B: 113 / SP2: 117 / L: —]

mi med lung pa'i phu [la] ¹	At the upper end of the
byis pa'i ² skyo glu blangs	uninhabited valley
pa'i ³	A boy's song of sorrow is sung,
glu la glu len bslog ⁴ mkhan	That song is responded with a
ri zur 'jag ma'i ⁵ sdong po ⁶	song whose performer [is]
	The stalks of grass on a mountain
	slope.

¹ SP2: nas; ² SP2: pas; ³ B: lhang lhang 'clear, vivid', SP2: 'then pas 'drags on'; ⁴ B/SP2: lan slog; ⁵ B/SP2: ma; ⁶ B: ssub stong 'hollowness', SP1: stong ba 'emptiness'.

119.

SP1: *116²⁺². [B: 114²⁺² / SP2: 118^{2+<2>} / L: —]

brag la ku¹ zhig² rgyab³ pa'i⁴ A cry sent to a rock
lan la tshig 'bru mi 'dug | | Gets not a single word in
⁵snying gtam pha⁶ la bshad response.
pa'i⁷ Telling [a girl's] father about
gros 'go⁸ 'don mkhan mi innermost feelings
'dug | | Does not lead to a discussion.

¹ SP2: ki; ² B: gcig, SP2: cig; ³ SP2: brgyab; ⁴ B: pas; ⁵ SP2 lacks the second two verses;
⁶ B: phar; ⁷ B: pas; ⁸ B: mgo.

120.

SP1: *117. [B: 115 / SP2: 119 / L: —]

lus po chu la bkru¹ nas² If, having washed the body in
sems kyi sdig sgrib³ dag⁴ na | | water,
chu nang gser mig nya mo[s] [One] purifies the afflictions of the
thar ba thob pa 'dug gam⁵ | | mind,
Does not the golden-eyed fish
[who lives] in water
Attain the liberation?

¹ B: yi[s] dkrus, SP2: yis bkru; ² SP2: pa'i; ³ B/SP2: pa'i sgrib pa; ⁴ SP2: 'dag; ⁵ B/SP2: go.

121.

SP1: *118. [B: 116 / SP2: 120 / L: —]

ngur smrig mdog gi¹ bsgyur If [one] can become a lama,
ba'i² Having changed the color [of the
bla ma yong rgyu yin na | | clothes] into saffron,
mtsho stod gser bya ngang³ [Then,] the goose, the golden bird
pa[s]<i>⁴ from the upper lake,
'gro ba 'dren pa⁵ 'dug gam⁶ | | Is the leader of the sentient beings,
isn't it?

¹ B: gi[s], SP2: gis; ² SP2: bas; ³ SP2: (mtsho) bya ngur ba ser 'the (lake) bird, golden duck'; ⁴ SP2: pos; ⁵ SP2: chos 'khor bskor ba<r> 'the one who turns the wheel of Dharma'; ⁶ B/SP2: go.

122.

SP1: *119. [B: 117 / SP2: — / L: —]

gzhan zer tshig bzlos 'khyol If holding the Doctrine [means]
ba'i¹ giving instructions

*slob bshad*² bstan pa 'dzin Through [mere] repeating words
na | | of the others,
'dabs³ chags a bo⁴ ne tsos Does not the bird, [my] dear
chos 'khor bskor ba 'dug parrot,
gam⁵ | | Turn the Wheel of Dharma, [too]?

[All: B] ¹ (tshig) zlos khyer bas 'carrying on words'; ² bslab gsum '(Doctrine) of the three teachings'; ³ 'dab; ⁴ ba<r>; ⁵ go.

123.

SP1: *120²+². [B: 118²+²] / SP2: 121²(XX) / L: —]
gang gsung rjes *bzlos skad* If [they] obtain the empowerment
*kyi[s]*¹ By [simple] repeating someone's
dbang bskur thob rgyu yin speeches,
na | | Does, [then,] the empty mindless
²sems med brag cha<gs> stong echo
pa[s]<'i> Accomplish the four bodies [of the
sku bzhi 'grub par ['dug] Buddha, too]?
gam³ | |

¹ B: zlos gsung bas, SP2: zlos bskyar bas; ² SP2 lacks the last two verses; ³ B: 'dug[
g]o.

124.

SP1: *121²+². [B: 119²+²] / SP2: 121^(XX)2 / L: —]
¹dgra 'dul gnyen skyong If the one who fights enemies and
*mkhan gyi[s]*² supports friends
sangs rgyas thob rgyu yin [Can] acquire the Buddhahood,
[na] | | [Will not, then,] the herd of the
gcan gzan dud 'gro³ khyu⁴ beasts of prey and [other] animals
yi[s]⁵ Get the perfection in [this] one life,
tshe gcig *mngon par rdzogs*⁶ [too]?
*pa'i*⁷ | |

¹ SP2 lacks the first two verses; ² B: 'dzom[s] pas '(the one who) combines'; ³ SP2:
'gro'i; ⁴ SP2: khyi 'dog'; ⁵ SP2: yang; ⁶ SP2: rdzogs sangs rgyas 'get the enlightenment';
⁷ B: pa, SP2: so.

125.

SP1: *122. [B: 120 / SP2: 122 / L: —]
'dod yon longs [spyod] che If [one can] obtain the
ba[s]<'i> enlightenment
*byang chub*¹ thob rgyu yin By the great enjoyment of all
na | | desirable qualities,

nor bdag klu yi dbang po [Then,] the Owner of Wealth, the
 sku *gsung 'grub par gda' 'o*² | | Lord of the Nāgas (=Kubera)
 Will be [able to] accomplish [his]
 body and speech, [too].

¹ B: dbang bskur 'the empowerment'; ² B: (sku) gsum rnyed pa 'dug[g]o 'will obtain the three (bodies)', SP2: gsum brnyes pa gda'o.

^126.

SP1: —. [B: 121 / SP2: 123 / L: —]
 mon yul sa gnam¹ dro pas² | | Thanks to the warm weather of
 mon mo brla sha dkar ba | | the land of Mön
 'dod chags drag po lhod³ nas | | The thighs of a Mön lady are
 mon mo[s] gzhon nu⁴ khrid whiter.
 byung⁵ | | The passion being overly intense,
 The Mön lady led away a young
 man.

[All: B] ¹ (sa) mams 'lands'; ² la; ³ byung; ⁴ (gzhon) nus 'I] (was led away) by the young (Mön lady); ⁵ song.

^127.

SP1: —. [B: 122 / SP2: 124 / L: —]
 ljon shing lo ma¹ rgyas pa'i | | Atop the fruit on the bough
 yal ka² 'bras bu'i³ rtse mor⁴ | | [Among] the numerous leaves of
 khu byug⁵ sngon po⁶ lding the tree
 pa'i⁷ | | The soaring blue cuckoo's
 gsung *skad thos la<s>*⁸ snyan Voice [sounds] sweet to hearing.
 pa | | [But] the young man's love, the
 o lo'i chung 'dris byams pa'i | | childhood friend,
 gsung snyan *de las snyan* [Has] a voice sweeter than that.
 pa⁹ | |

[All: B] ¹ 'dab; ² ga; ³ [de] yi '(the tip) of [that] (bough)'; ⁴ nas; ⁵ bya[g]; ⁶ mo; ⁷ ba'i; ⁸ [skyur] skad kyi; ⁹ yid la dran byung 'came to mind'.

^128.

SP1: —. [B: — / SP2: 125^{2<+2?>} / L: —]
 sr[i]ng mo tshe dbang bu Sister Tsewang, the first-born
 khrid | | daughter,
 dran pa long la 'dug go | | Lingers in arresting the memory.

governor'; ⁶ B: khag khag; ⁷ B: [rang] la lang[s], SP1: so sor lang.

132.

SP1: *126²⁺². [B: 126²⁺² / SP2: 129^{2+<2>} / L: —]

*blta bar*¹ la mos *sgrib song*² A mountain pass has made an
la mo *chen mo*³ dgra red⁴ | | obstacle for the look —

⁵gro bar⁶ chu *bos sgrib song*⁷ The great mountain pass is the
chu *bo chen po*⁸ dgra red | | enemy.

A river has made an obstacle for
the goer —

The great river is the enemy.

¹ B: blta ba, SP2: rta pas 'a horseman'; ² B/SP1: ma mthong 'does not see'; ³ B: che ba, SP2: mtho ba; ⁴ SP2: de; ⁵ SP2: the last two verses are missing; ⁶ B: ba; ⁷ (chu) mos mi thar 'because of the river does not escape'; ⁸ B: mo che ba.

133.

1.

SP1: *127. [B: 9 / SP2: 130, see below / L: —]

pha yul sa thag ring ba The fatherland, being a very
sems pa yid kyi dgra red | | distant place,

snying sdug sha sems ma 'brel Is the disturber of the thoughts.

nyin mtshan gnyid kyi dgra Having no contact with the body
red | | and thoughts of the sweetheart

Is the disturber of sleep day and
night.

2.

SP2: 130

The song in SP2 and B combines lines of two nos.:

a–d: B: No. 127; SP1: No. *127; L: —.

d–f: B: No. 9^{b–d}; SP1: No. 9^{b–d}; L: No. 6^{b–d}.

pha yul kha¹ thag ring ba | | The fatherland, being a very
*sems pa yid*² kyi dgra red | | distant place,

byams pa [byes]<byis> la song Is the disturber of the thoughts.

*nas*³ | | The sweetheart has left far away,

*mtshan mo*⁴ gnyid *thebs gcog* There is no sleep at night.

*gi*⁵ | | Not getting [her] in the daytime

nyin mo lag du⁶ mi lon | | Is an assistant of disappointment.

yid thang chad rog yin pa | |

¹ B/SP1: sa; ² B: lus sems gnyis 'both body and mind'; ³ B: byams pa byes la song ba, SP1: snying sdug sha sems ma 'brel 'having no contacts with the body and thoughts of the sweetheart'; ⁴ SP1: nyin mtshan 'day and night'; ⁴ B (No. 127): theb[s] lcog gis, B

(No. 9): theb cog gis, SP1: kyi dgra red 'is the disturber';⁶ B: tu.

^134.

SP1: —. [B: 128 / SP2: 131 / L: —]

chu bo ¹ mar 'gro <i>shig shig</i> ²	The river flows and flows
yar 'gro yin na dga' ba	downwards.
ya [<i>gi</i>] <i><ki></i> ³ lchang ra ⁴ smug	If [it could] start flowing up, [I]
chung ⁵	would rejoice.
yab yum ⁶ yin na skyid pa	Up there [I see] a brownish poplar
	grove,
	Were it [my] father and mother, [I]
	would be happy.

[All: B] ¹ mo; ² shad shad; ³ ma gi 'down there'; ⁴ gling; ⁵ skyid 'happy, festive'; ⁶ pha gzhis 'ancestral estate'.

^135.

SP1: —. [B: — / SP2: 132 / L: —]

mda' mo spang la zug pa	An arrow has pierced a meadow —
mda' yi bdag pos bton 'gro	The owner of the arrow will come
mi sems mi la zug pa	and draw [it] out.
su gas 'don rgyu yin pa	A thought has pierced a man —
	Who will be able to extract it?

^136.

SP1: —. [B: 129 / SP2: 133 / L: —]

mda' mo spang ¹ la phog	The arrow hit the meadow,
song	The arrowhead got left in [the
mde'u [shul] <i><shal></i> du ² lus	earth].
song	[I] met with [you, my] beloved
chung 'dris byams pa 'phrad	one, the childhood friend,
byung	The thoughts started following
sems nyid <i>khyod rjes 'brang</i> ³	you [all the time.]
song	

[All: B] ¹ 'ben 'the target'; ² la; ³ rjes 'brang lang[s] 'started following [her]'.

137.

SP1: *128. [B: 130 / SP2: 134 / L: —]

spang dang spang brgyan ¹	The meadow and the meadow
'bral ² ba	ornament (=Gentiana flowers)
	have got separated,

nam zla'i <'>*phan* [*'dogs*] [It] is the benefit of the season.
 <*dugs*>³ yin pa'i⁴ | | I and the beloved one have
 nga dang byams pa bral⁵ ba parted —
 tshe sngon las zad⁶ yin pa'i⁷ | | [It] is the exhaustion of the karma
 [collected] in the previous life.

¹ B/SP2: rgyan; ² B: 'brel 'got connected', SP2: bral; ³ B/SP2: dus tshod 'the time';
⁴ B/SP2: pa; ⁵ B: 'bral; ⁶ B/SP2: 'phro 'the unfolding'; ⁷ B/SP2: pa.

138.

SP1: *129. [B: 131 / SP2: 135 / L: —]

chu bo¹ che ba'i sems nad The heart grief [about how to
 gru shan gnyen² pas sel cross] the great river
 yong³ | | Will be expelled by a friend with a
 snying sdug shi ba'i *sems nad*⁴ ferry.
 su yis⁵ sel *ngo ma mth[ong]*⁶ | | The heart grief because of the
 sweetheart's death
 By whom will be expelled? — [I]
 cannot see.

¹ B: mo; ² B: gnyan / SP2: mnyan (pas) 'the boatman'; ³ B: song, SP2: 'gro; ⁴ B/SP2:
 mya ngan 'the pain'; ⁵ B: gas; ⁶ B: (sel) rog[s] byed pa 'will help to (expel)?', SP2: (sel)
 rgyu yin pa 'will cause the expelling?'

139.

SP1: *130. [B: 132 / SP2: 136 / L: —]

shing de rtsa ba gci g la The tree [has] one root and
 rtse mo *nyis stong lnga* Two thousand and five hundred
*brgya*¹ | | tips.
 nga yi a ma *chang ma*² My "mother", the inn-keeper,
 blo sna nyis stong lnga [Has] two thousand and five
 [brgya] | | hundred ideas.

¹ B/SP1: sum brgya drug cu 'three hundred and sixty'; ² B: byams par / SP2: byams
 pa'i 'the beloved one'.

^140.

SP1: —. [B: 133 / SP2: 137 / L: —]

pha¹ ma'i sdig *pu drug* Although [I] wanted to attach to
*dkar*² | | [her] head
 dbu la rgyag³ dgos bsam [My?] parents' blue-pale turquoise
 kyang | | little scorpion,
 bu mo blo sna mang nas | | The girl had many [own] ideas

g.yu chung 'dog⁴ ngos ma [And] rejected to wear the small
[']dod | | turquoise.

[All: B] ¹ a (ma) 'the mother's'; ² [pa'i] g.yu [chung] 'the small turquoise'; ³ sgron
'to put on'; ⁴ 'dog[s].

^141.

SP1: —. [B: 134 / SP2: 138 / L: —]

rgyal khams spyi lo nyes na¹ | | If the year [is] bad in the entire
sems khral yong ba state,
[khag]<khyag> khyag | | Anxieties will surely appear.
zhing chung sger mo nyes [When our] private little field
*pa'i*² | | [turns] bad,
sdug bsngal [thol]<thod> la Sufferings will get [manifested]
'dug go³ | | suddenly.

[All: B] ¹ pa; ² snying sdug lkog la shi ba'i 'when the secret beloved one dies'; ³
byung[nglo 'appear'.

^142.

SP1: —. [B: — / SP2: 139 / L: —]

drin can pha ma 'das pa'i | | [I] was not carried away by the
mya ngan khur bas mi chog | | pain
snying sdug [lkog]<khog> la [Caused by] the death of merciful
shi ba'i | | parents.
sems sdug khog pa rul song | | [My] chest got rotten by the
depression
[Caused by] the death of the secret
sweetheart.

143.

SP1: *131. [B: 135 / SP2: 140 / L: —]

nga dang byams *pa* ['dres Although I and [my] beloved one
pa]'<dri ba>¹ kept
shi [g]sang ro [g]sang *byed* [Our] connection in the strictest
*kyang*² | | secret (*lit.* 'until death, until a
gtam gsum mi kha ngan pa[s] corpse'),
dmag brta' rgyag rgyag byed Evil gossip, the sundry talks
*byung*³ | | ("talks of three kinds")
[Like] a growing army attacked
[us].

¹ B: pa'i lkog grib 'the secret stain', SP2: pa'i khog 'dres 'interior connection'; ²

B/SP2: gsang byas pas; ³ B: sa steng kun la khyab song 'pervaded the entire earth',
 SP2: bag chags ngos la lang song 'raised karmic residues to the surface'.

144.

SP1: *132²⁺². [B: 136²⁺² / SP2: 141^{<2>+2} / L: 322⁺²]

<i>¹rang sems zug pa'i [snying sdug]</i>	When the sweetheart who torments my thoughts
<i>mi yi bag mar song na² </i>	Became [another] man's bride,
<i>khong na[ng] sems kyi<s> [gcong]<bcong> gis</i>	The pain [that hit my] mind in its depth
<i>gzugs po'i³ sha yang skam⁴ song </i>	Dried up even the flesh of [my] body.

¹ SP2 does not have the first two verses; ² B: la dga' ba'i snyung sdug / mig gi bar la lang[s] song 'the sweetheart whom (I) love appeared before my eyes', L: la dga' ba'i byams pa / gzhan gyi mdun mar blangs song 'the beloved one whom (I) love became somebody else's wife'; ³ B: [nang]<dang> byams pa'i <l>cong gi[s] / lus kyi 'the pain from love deep within (dried the flesh) of the body', SP2/L: nang sems (L: [b]sams) pa'i gcong (L: cong) gis / lus po'i; ⁴ L: rkam.

145.

SP1: *133. [B: 137 / SP2: 142 / L: —]

<i>zhim po za rgyu med par¹</i>	Not letting [me] eat tasty [food],
<i>na rgyu 'bun la longs so[ng]² </i>	A sickness made [me] feel dizzy
<i>nga dang byams pa'i dbye mtshams³</i>	(?).
<i>sgam po'i⁴ phyag gis</i>	The line of division between me and the beloved one
<i>[byas]<byed>⁵ song </i>	Was made by the hand of the wise [force?].

¹ B/SP2: po'i bza' btung skyug pa; ² B: nang ro'i bun long yin pa, SP2: na rgyu'i spu long yin pas; ³ SP2: 'bral 'tshams; ⁴ B/SP2: bu; ⁵ B: chag[gi[s] bkod, SP1: phywa yis byas.

146.

SP1: *134. [B: — / SP2: 143 / L: —]

<i>gshong zhing lo yag ljang sra</i>	The field on the plain [had] good
<i>'ong ba'i gseb tu¹ phyin pa'i² </i>	seedlings, green and firm.
<i>dang po snga mor 'jal ba'i</i>	Entering the depth of the harvest,
<i>snying sdug khong dang 'jal ba'i³ </i>	[I] met [my] former [sweetheart] for the first time,
	Met the sweetheart's true feelings.

[All: SP2] ¹ (lo) tog yag pa'i / spang sdebs sa la 'the place of meeting, the meadow with good harvest'; ² pas; ³ (snga) ma'i snying sdug / glo bur gdong [thug]<thub>

rgyab byung 'I] suddenly met [my] former sweetheart'.

147.

SP1: *135. [B: — / SP2: 144 / L: —]

kham[s] bzang skad cha dris	When asked "how do you feel?",
pa'i ¹	[She] failed to give an answer.
gtam lan <i>bslog tu mi 'dug</i> ²	Out of the small sparkling eyes
khra chung mig gi nang nas	A flood of tears streamed.
[mchi ma'i]<mchil ma> rba	
<i>rlabs g.yos byung</i> ³	

[All: SP2] ¹ pas; ² 'jal rgyu med par 'without returning (a reply)'; ³ (rba) klong 'khrug song 'waves (of tears) streamed'.

148.

SP1: *136. [B: — / SP2: 145 / L: —]

¹ sha 'jam lus la sbyar nas ²	[I] joined with the tender body
<i>mi sems [r]<d>ang</i> ³ sems ma	[but]
'dres	The other person's mind and my
bal po mkhas pa'i lugs la	mind did not get blended.
gser dang ra<g> gan 'brel ⁴	The Nepalese "skillful" tradition
song	[of making statues]
	[Learned how] to mix gold and
	brass.

[All: SP2] ¹ In SP2 the order of verses is reversed: first *cd*, then *ab*; ² nas; ³ rang sems mi (sems) 'my mind [and the other] person's mind'; ⁴ dris.

149.

SP1: *137. [B: — / SP2: 146 / L: —]

sha ba <i>la mo rgyab</i> ¹ song	The stag conquered a pass,
sha khyi[s] <i>kho thag chod</i>	The hunting dog lost hope [to
<i>song</i> ²	catch him].
<i>snying sdug dpon pos bzhes</i>	The sweetheart was taken by the
<i>song</i> ³	governor,
rang sems kho thag chod	My mind lost hope [to get her].
song	

[All: SP1] ¹ ri la lang[s] 'got up to mountains'; ² zin pa mi 'dug 'cannot grasp'; ³ byams pas la mo bryab pas 'the sweetheart conquered a pass'.

150.

SP1: *138. [B: — / SP2: 147 / L: —]

phu yi ¹ g.ya' <i>spang por</i> ² song	Stones from the mountain above
gshong zhing ³ lo <i>thog sngas</i>	got onto the alpine meadow —
<i>song</i> ⁴	The harvest of the field died early.
nga dang chung 'drid ⁵ byams	The force of the karmic connection
pa'i	between me
las 'gro ⁶ 'phen pa rdzogs	And my beloved one, known from
song	childhood, ran out.

[All: SP1] ¹ nas; ² gangs zhu[s] 'the snow melted'; ³ gi; ⁴ tog snga gi; ⁵ 'dris; ⁶ 'phro'i.

^151.

SP1: —. [B: — / SP2: 148^{2<+2?>} / L: —]

'dab stong me tog grangs	Flowers with thousand petals are
med	innumerable,
s[b]rang bu'i 'deb[s] ngo ma	The bee's head farming [them]
dod	does not come out.
<...>	<...>

152.

SP1: *139. [B: — / SP2: 149 / L: —]

shing de spa ¹ ma'i <i>sne mo</i> ²	The top of this tree, the juniper,
gang ³ la bkug kyang <i>gug</i>	When bent to some [direction],
<i>gis</i> ⁴	[stays] bent [like that].
<'>khrel med byams pa'i <i>sems</i>	The thoughts of the shameless
<i>pa</i>	beloved one,
<i>gang khug zhus kyang ma</i>	When asked to be turned to
<i>khug</i> ⁵	someone, do not [stay] turned.

[All: SP1] ¹ lchang (ma'i) 'the willow'; ² sna lcu[g] 'trunk and branches' ?; ³ ga; ⁴ khug gi; ⁵ phyogs su / lus sems khug pa mi 'dug 'towards (the shameless beloved one) [my] body and thoughts do not turn'.

153.

SP1: *140. [B: — / SP2: 150 / L: 40]

sa de kha zhur ¹ gting 'khyag ²	The earth whose surface is melted
rta pho rgyugs ³ ⁴ [sa ma red]	but the depth [still] frozen
gsar ⁵ 'grogs byams pa'i phyogs	Is not the place for a male horse to
su	run about.
snying gtam <i>bshod sa</i> ⁶ ma	Near the beloved one, who is a
mdzad ⁷	new friend,

[One] should not find a place to
talk about innermost feelings.

¹ SP2: zhu; ² L: khyag; ³ SP2: rgyug, L: gtong; ⁴ SP1: the end of the verse is missing;
⁵ SP2: ring 'long, old', L: [g]sang 'secret'; ⁶ SP2: shod pa, L: shos sa; ⁷ SP2: (ma) 'dzad
'(do not) exhaust'; L: (ma) red 'is not'.

154.

SP1: *141. [B: — / SP2: 151 / L: —]

se<r> 'bru<m> ¹ phyi nas smin	Though a briar fruit is ripened
yang	from the outside,
nang du<de> rus pas<pa'i>	It is full of the nucleus (<i>lit.</i> bone)
khengs 'dug	inside.
byams pa zhal ngo<sgo>	Though the face of the beloved
mtshar yang	one is marvelous,
nang na dgongs<gdong>	The thoughts inside cannot be
tshad ² mi 'dug	measured.

¹ This word is often translated as 'a pomegranate' but at least here it is not the case;
² SP2: [na]ng la [b]dud rtsi<s> '(there is no) ambrosia inside'.

^155.

SP1: —. [B: — / SP2: 152 / L: —]

snying sdug a sar can ma	The fickle-minded sweetheart [is
spang ri'i log gi 'ja' tshon	like]
phral gang dung ba che ba	A rainbow near the hill covered
phugs la gtad so mi 'dug	with grass.
	Presently, [she shows] great
	tenderness,
	[But] in the future [its] resource
	will be out.

156.

SP1: *142. [B: — / SP2: 153 / L: —]

las 'gro ¹ mthun pa'i byams pa	The beloved one, harmonious
dri med dngul dkar ² me	with the karmic prospect,
long	[Is like] a stainless mirror of white
'phyi zhing dangs su ³ 'gro gi	silver.
'grog shing nyer du gtang ⁴	[She] would appear late and pure,
gi	Would start a relationship and get
	very dear [to me].

[All: SP1] ¹ [las]<lam> smon 'karma and aspiration'; ² dkar mo'i 'white'; ³ physis
shing dwangs tu; ⁴ nye ru 'gro 'become close'.

157.

SP1: *143. [B: — / SP2: 154 / L: —]

khu byug mon la thegs¹ song The cuckoo left for Mön,
 nam zla sa bcud² 'khyag The fertility of the weather is
 song³ | | frozen.
 ngang pa⁴ nga yang mi sdod⁵ I, the wild goose, will not remain
 lho rong phyogs la⁶ chas 'gro | | either,
 [I] will set out in the direction of
 Lhorong.

[All: SP2] ¹ thal; ² (nam zla sa) chu '(the weather, earth [and]) water'; ³ 'dug; ⁴ pha;
⁵ 'dug; ⁶ su.

^158.

SP1: — (?). [B: 138 / SP2: 155 / L: —]

bod yul sa yi lte ba | | The navel-center of the land of
 dpal gyi chos 'khor lha sa | | Tibet
 nga dang byams pa'i gnyen [Is] Lhasa, the glorious Wheel of
 'dun | | Dharma.
 ma cig¹ dpal lhas sgrub² The relationship between me and
 song | | [my] love
 Was established by Machik Pel-
 lha [the Protectress of Lhasa].

[All: B] ¹ gcig; ² sgrigs 'arranged'.

^159.

SP1: — (?). [B: 139 / SP2: 156 / L: —]

me tog snga yal phyi yal | | Flowers wither earlier or later,
 chung 'dris byams pa rgas¹ The beloved sweetheart gets aged.
 'dug | Maiden, please, reveal the petals,
 [dman]<sman> shar 'dab ma In human life there is nothing else
 [']byed grogs² | | to do.
 mi tsh[er] kha³ med byung
 ngo | |

[All: B] ¹ (byams) par dgos '[I] need the beloved one'; ² 'drar 'like'; ³ (mi) byed ka
 (med) '[you] have no choice but to (reveal)'.

^160.

SP1: — (?). [B: 140 / SP2: 157 / L: —]

do nub mjal¹ ba'i snying sdug | A sweetheart [I] meet tonight —
 sang zhog[s] khag khag so so | |

chags zhen med pa'i byams [We will] get separated tomorrow
 pa | | in the morning.
 chos 'khor lha sar 'dug go | The love that is free of attachment
 and clinging
 Is found in Lhasa, the Wheel of
 Dharma.

[All: B] ¹ mdza' (ba'i) 'I was] close with'.

^161.

SP1: — (?). [B: 141 / SP2: 158 / L: —]
 shar nas nyi ma<r> shar From the east the sun appeared,
 byung | | [Hence] no story about a star.
 skar ma'i lo rgyus mi 'dug | The owner of the owned [woman]
 bdag yod bdag po 'byor arrived,
 byung¹ | | The sweetheart [said:] "Go away
 snying sdug ga le thal shig | slowly (=good bye)!"

¹ B: song.

^162.

SP1: — (?). [B: 142 / SP2: 159 / L: —]
 bu mo dung¹ sems can ma | | A girl with the candid heart
 rmi lam ngos² la 'char gi³ | Appears [to me] in the state of
 shi dus⁴ bar do'i 'phrang la | | dream.
 bag chags btab⁵ pa 'dug go | After death, on the perilous path
 of the bardo,
 Karmic predispositions get
 imprinted.

[All: B] ¹ [g]dung; ² — [nang]; ³ yong gis; ⁴ nas; ⁵ rgyugs 'rush (into)'.

^163.

SP1: — (?). [B: 143 / SP2: 160 / L: —]
 dung¹ dung sems kyi snang [I] got tied to the stake of the
 ba'i² | | blessing
 byin rlabs³ stod phur rgyab Of [passions] appearing to the
 phyung⁴ | | wavering mind.
 gdam⁵ ngag bla ma'i ra[l] The lama's sword, his
 [gris]<pris> | | instructions,
 zhen pa'i thag pa chod dang | | Cut the cord of the clinging!

[All: B] ¹ da (dung) 'now, yet'; ² bas; ³ 'khor ba'i 'the saṃsāra'; ⁴ byung; ⁵ gdams.

^164.

SP1: — (?). [B: 144 / SP2: 161 / L: —]

<i>tshe 'di'i snang ba 'byed</i>	The way to disclose the
<i>thabs¹ </i>	phenomena of this life,
<i>byis pa'i² skyo glu lhang</i>	The boy's sad song [sounds]
<i>lhang </i>	clearly.
<i>skyo cig skyo na khams</i>	If [one] is sad with one sadness, [it
<i>gsum </i>	is] the sadness
<i>'khor ba'i gnas³ la skyo bas⁴ </i>	About abiding in the circle of the
	three realms.

[All: B] ¹ 'khrid lugs 'the way (the phenomena) are carried out'; ² byams [pa'i]<pas> 'about the beloved one'; ³ ('khor) ba 'di (la) 'about this circle'; ⁴ ba.

^165.

SP1: — (?). [B: 145^{1{XX}+3} / SP2: 162^{1+[2]+3} / L: —]

<i>mdang¹ sum nyal ba'i rmi</i>	When sleeping last night, [I] had a
<i>lam² </i>	dream [in which]
<i>dgra gnyen skye ba'i grogs</i>	The foes and friends gathered as
<i>'dus </i>	good fellows.
<i>da nang bltas pa'i yul du </i>	This morning in the place [that I
<i>byung ba i³ shul yang mi 'dug </i>	can] see
<i>tshe 'di'i⁴ bden bden 'dra</i>	There is no trace of [that]
<i>ba<i>⁵ </i>	appearance.
<i>chags sdang⁶ rmongs pa'i 'du⁷</i>	What reminds the truth in this life
<i>tshogs </i>	[Is just] the gathering of
	defilements, affections and
	aversions.

[All: B] ¹ mdangs; ² rjes la 'after (falling asleep)'; ³ [b]sdad [pa'i]<ba'i>'of [that] staying'; ⁴ 'di; ⁵ yang; ⁶ (chags) sgo 'calamities'; ⁷ rus (tshogs) 'the gathering of all that belong to'.

166.

SP1: — (?). [B: 146^{[2]+4} / SP2: 163^{{XX}3<+1>} / L: —]

<i>mdzes pa'i¹ rang byung sha</i>	Due to the corporeal nature of
<i>yis² </i>	beauty,
<i>lang tsho'i gdong³ la chags</i>	[I] felt passion to the face of a
<i>song⁴ </i>	youthful one.
<i>spang nas dben pa'i ri khrod </i>	Having expelled [it], to the
<i>⁵[gnas mchog [de] la e thad⁶]</i>	mountain solitary retreat,

The very best place, [I am now]
directed!

[All: B] ¹ ma'i; ² yi; ³ me tog [de] 'to the flower'; ⁴ pas; ⁵ SP2 lacks the last verse; ⁶ Sørensen suggests reading theg[s] 'go'.

^167.

SP1: —. [B: 147 / SP2: 164 / L: —]

<i>'phral gang</i> ¹ nyams su <i>dga'</i>	If in the present life [one] practices
<i>ba'i</i> ²	The Divine Dharma, [the source]
lha chos <i>nyams su blang na</i> ³	of joy,
tshe rab ⁴ kun tu bskyid pa'i	In all the next lives [one will see]
'od [gsa]l nyi ma shar	the rise of the sun
byung ⁵	Of the clear light, [the source] of
	happiness.

[All: B] ¹ [']phral phug[s] 'in] the present and future [lives]'; ² blangs pa'i 'practiced'; ³ sems la bzhag nas 'having held in mind'; ⁴ (tshe) 'di 'in] this life'; ⁵ song.

^168.

SP1: —. [B: 148⁴(XX)+2 / SP2: 165⁴+²+² / L: —]

'dod <i>yon reg</i> ¹ pa'i bza' btung	Eating and drinking connected
<i>byol song phyug[s] [kyi]<gi></i>	with the sensuous pleasures
<i>spyod yul</i> ²	Are the field of experience for the
zag med ting ³ 'dzin bdud	cattle [and other] animals.
rtsi'i	When the amrita of the undefiled
ro mchog myong rgyu byung	samadhī
na	Causes the experience of the
zag bcas dga' ba'i bde ba	sublime taste,
yin par yid la ma sems	No thought [arises] about getting
zag bcas dbang po <i>sbyor</i>	The happiness of the defiled joys,
<i>ba'i</i> ⁴	[Due to] the meditative
bde ba yin par <i>snyoms 'jug</i> ⁵	[realization that] the happiness
	[Caused by] the sensual
	connections is [all] defiled.

[All: B] ¹ yul rigs; ² spyod yul gyi [ni] me tog 'flowers of the field of experience'; ³ rig<s> ('dzin) 'holding of pure awareness'; ⁴ [s]myos pa'i 'intoxicated'; ⁵ ma shes 'no knowledge (in the happiness)'.

^169.

SP1: —. [B: 149⁴ / SP2: 166^{<1+>3} / L: —]

¹ [zag med dga' bzhi'i snyoms	The meditative absorption of the
'jug]	four undefiled joys

<p>'dzad med gtan gyi bde ba dgra gnyen chags sdang spangs pa'i btang snyoms yid kyi sa gzhi<r> </p>	<p>[Provides] the inexhaustible, constant happiness. The equanimity that expels attachment and aversion regarding the foes and friends [Is] the [virtuous] basis for the mind.</p>
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¹ SP2 misses the first verse.

^170.

SP1: —. [B: 150 / SP2: 167 / L: —]	
<p>rang gzhan¹ kun la phan pa'i byang sems² me tog 'khrungs nas don gnyis³ m[ng]ar ba'i s[b]rang <i>rtsi</i><r> 'dzad med longs su <i>spyad</i> <i>nas</i>⁴ gdul bya'i rkang drug grangs [med]<dang> [snyan]<mnyam> pa'i chos gar bsgyur ro </p>	<p>Having generated the flower of bodhicitta That brings help to all, oneself and others, Having enjoyed the inexhaustible Amrita of sweet two kinds of benefit, The innumerable six-footed (bees) to be tamed Will perform the pleasant Dharmic dance.</p>

[All: B] ¹ (rang) sems 'my mind'; ² (byang) chub 'bodhisattva'; ³ snying 'the essential meaning'; ⁴ spyod na.

^171.

SP1: *147. [B/SP2/L: —]	
<p>[']phral phug[s] nyams su dga' ba'i lha chos nyams su blangs nas 'di phyi kun tu skyid pa'i 'od gsal nyi ma shar yong </p>	<p>Thanks to the practice of the divine Dharma That [brings about] temporary and ultimate joy, There rises the sun of the Clear Light That [brings] all happiness now and afterwards.</p>

^172.

SP1: *148. [B/SP2/L: —]	
<p>rang sems kun la phan pa'i</p>	<p>When [in] my mind the flower of the awakening</p>

byang chu[b]<ng> me tog That brings help to all [the beings]
 'khrung nas | | is born,
 don gnyis mngar ba'i bdud rtsi [I] will enjoy the inexhaustible
 'dzad med longs su spyod Amrita of the sweetness of the
 do | | Two Truths.

^173.

SP1: *149. [B: 447 /SP2: — / L: —]²⁴

rgya gar shar gyi rma bya The peacock from Eastern India
*lho rong gting gi*¹ ne tso | | [And] the parrot from the depths
 [']khrung sa [']khrung yul mi of Lhorong
 gcig Do not share the place of birth,
 'dzom[s] sa chos 'khor lha sa | | region of birth,
 [But] their meeting point is Lhasa,
 the Wheel of Dharma.

[All: B] ¹ kong yul mthil gyi 'from the middle of the Kongpo region'.

^174.

SP1: *150. [B: 450 /SP2: — / L: —]²⁵

mi tsho nga la lab lab¹ People talk and talk about me.
*dgongs pa*² dag pa *yod do*³ | | I am sorry [about it].
 nga la byams pa *mang nyung* The amount of love I [have had]
*mtsho mtha'i*⁴ [? las mang [Exceeds?] the limits of the sea.
 ba | |

[All: B] ¹ (lab) pa 'talk'; ² —; ³ B: khas theg '[I] witness'; ⁴ mtsho kha'i / sbrang ma [de] las mang ba '(lovers) are more numerous than bees on the lake's shore'.

<...>

²⁴ It is one of the songs that are often added to the 58 songs of the block print; Lev Savitsky assigned no. 60 to it (Savitsky 1983).

²⁵ One more song added to the 58 songs of the block print: no. 61. The entire second half is completely different: o lo'i gom gsum phra mo gnas mo'i nang la thal song.

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