

Minor Tibetan Texts I: The Song of the Eastern Snow Mountain

Johan van Manen (1919)

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MINOR TIBETAN TEXTS.

I.—THE SONG OF THE EASTERN SNOW-MOUNTAIN.

BY

JOHAN VAN MANEN.

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1919.

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[iii]

PREFATORY NOTE.

Lewin, in his 'Manual of Tibetan,' 1879, preface, states: "Tibet and its language are still comparatively unknown ... the familiar tongue of the people, their folk-lore, songs and ballads are all unknown."

Far from contradicting this saying, Jäschke, the greatest Tibetan scholar of his time, stated two years later, in 1881, in the preface to the third edition of his Tibetan Dictionary: "(To) the student who has for immediate object to learn how to read and write the Tibetan language ... existing dictionaries (are) almost if not quite useless."

Since Jäschke's third edition, two new Tibetan dictionaries have appeared. Walsh in an article in the J.A.S.B. , Vol. 72, Pt. 1, n. 2, 1903, reviewing the last one of these, the one by Sarat Chandra

Das, says, p. 78: "Although the present Dictionary has fulfilled what it purposed to be, namely, a complete Dictionary of literary Tibetan, so far as our present sources

of knowledge go, it does not fulfil the requirements of a standard dictionary of the entire language, and the standard dictionary of the modern and current Tibetan language

has yet to be written."

Laufer, 'Roman einer Tibetischen Königin,' 1911, p. 27 et seq. , says: "We have here to open a road through the jungles, unaided and by ourselves; we have to work through text after text and note down expressions and idioms as we meet them," etc.

Grünwedel in 'Padmasambhava und Verwandtes,' 1912, pp. 9-10, endorses Laufer's remarks and adds about the difficulty of translating

from Tibetan: "Ignorance regarding the subject-matter, mistakes and misunderstandings

in the text itself, and, finally, the insufficiently explored idiomatic element of the language, of which the history is as yet poorly known, these are the main shoals....

Of all the dictionaries only Jäschke's has really achieved something in the matter of idiom."

As a matter of fact the printed materials available for the home student do not at present enable him, if without the help of a native teacher, to translate, accurately and without skipping the difficulties, any modern Tibetan book (not even the so-called

Tibetan Primers in use in Darjeeling) if such books do not happen to belong to those excerpted in the existing dictionaries. Jäschke's, which is the best from this point of view, mentions only 25 titles of texts used as his sources. Comparing this with the more than 1000 titles quoted by Skeat as the sources for the material for his Etymological Dictionary of the [iv] English language we at once see the inadequacy of such material in the case of Tibetan.

It is true that at present more showy results can be obtained by the wholesale translation

of texts (more with a view to making known their general contents, than to the furnishing

of a precise philological, lexicographical and grammatical analysis), and it is certain that the results of such work of translation would be more attractive and interesting to the wider public. Yet one of the most valuable contributions towards laying a sound basis for future

Tibetan scholarship is the painstaking, laborious and to a certain extent inglorious

and humdrum drudging away at small texts with scrupulous attention to the smallest minutiae, for a secure fixing of illustrative examples by co-ordinating correctness of text, full discussion of meanings, sharp formulation of definitions and subtle analysis of all questions and problems involved.

The following essay is a first contribution towards an attempt to serve such an ideal.

[v]

ABBREVIATIONS.

adj.

=

Adjective.

A.S.B.

=

Asiatic Society of Bengal.

Bell

=

Bell's Manual.

Cs., Csoma

=

Csoma's Dictionary; if his Grammar is referred to it is specifically stated.

D.

=

Dutch.

Desg.

=

Desgodins, Dictionary.

dict.

=

Dictionary.

dicts.

=

All existing European Tibetan Dictionaries, but especially the three current ones by Jäschke, Sarat Chandra Das and Desgodins.

Dzl.

=

Dzanglun, ed. and trsl. by Schmidt.

Ed.

=

Edition.

fig.

=

figuratively.

G.

=

German.

Hannah

=

Hannah's Grammar.

Henderson

=

Henderson's Manual.

Hon.

=

Honorific.

J.

=

Jäschke, Dictionary, 3rd ed.; also Journal.

L.

=

Latin.

l.

=

line.

M.A.S.B.

=

Memoirs, Asiatic Society of Bengal.

pr.

=

pronounce , pronunciation.

prob.

=

probably.

q. v.

=

see.

S. Ch. D.

=

Sarat Chandra Das, Dictionary.

Schmidt

=

Schmidt's Dictionary, German Edition.

Schroeter

=

Schroeter's Dictionary.

Sk.

=

Sanskrit.

subst.

=

Substantive.

s.v.

=

sub voce.

syn(s).

=

synonym(s), synonymous.

voc.

=

vocabulary.

[1]

MINOR TIBETAN TEXTS.

Primarily Lexicographically Treated.

By Johan Van Manen.

I. THE SONG OF THE EASTERN SNOW MOUNTAIN.

A. Introduction.

In his 'Mythologie des Buddhismus,' Grünwedel gives on p. 59 the figures of a triad of famous reformers of lamaism;

Rje Rin po ch'e, better known as Tson k'a pa, and his two pupils, Rgyal ts'ab rje and Mk'as grub rje. On pp. 70-72 he gives biographical notes concerning the three, and indicates their place and historical importance in lamaism. Günther Schulemann, in 'Die Geschichte der Dalailamas,' gives in chapters II and III a complete compilation of what is known about these three.

In the modern Dge lugs pa sect their historical importance has never been lost sight of and their memory is kept green by a universal prayer or invocation, still in daily use, opening and closing every ceremony in a Dge lugs pa monastery. In preceding a ceremony it runs as follows:—

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[illegible]

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To the repairer of the Tibetan vehicle, Tson k'a pa (the Onionlander),

To the true, strong, wise Lord Rgyal ts'ab rje (Noble Throne-prince),

To the sūtra and mantra teaching master Mk'as grub rje (Noble Cleverness-perfection)

To these three victorious (illustrious) Father and Sons (Family of three), obeisance!

In closing the ceremony the words 我們 祝福 你們 are changed into 你們 祝福 我們, 'may their blessing be on us,' 'may they bless us.'

[2]

When the monks meet for 茶會 茶會, collective or communal tea drinking, the last three words are changed into 茶會 茶會 茶會, 'we give our offering,' said before drinking the first cup and whilst sprinkling a few drops in libation with two fingers, the thumb and fourth finger of the right hand. At the termination of tea drinking nothing is said at all. Except for these

changes the formula remains the same for all occasions.

Another pupil of Tsoñ k'a pa was his own nephew Dge ḥdun grub, about whom further

particulars are given in the same passages of the two works cited above, and who may

be called the first Dalai Lama, though not known by that title but by that of Rgyal ba, or conqueror. Yet it will be seen from the above formula that the three who are together called བཤུ་མཉུ་མཉུ་ 'father and sons,' that is Tsoñ k'a pa and his two spiritual sons or pupils, are

all three called བཤུ་མཉུ་མཉུ་. The expression བཤུ་མཉུ་མཉུ་ has no doubt to be understood as a collective word like 'group,' 'family,' just like བཤུ་མཉུ་ means 'parents.'

From this བཤུ་མཉུ་མཉུ་ བཤུ་མཉུ་མཉུ་ a small poem in praise of his teachers, the བཤུ་མཉུ་མཉུ་, has come to us, which we now publish. Of བཤུ་མཉུ་མཉུ་ བཤུ་མཉུ་མཉུ་ it is said that he founded a formal cult of his teacher Tsoñ k'a pa, and it may be that his devotional attitude found a reflection in this poem, showing the attitude taken by his own pupil towards him and his two other teachers in his turn.

This poem occurs in a miscellaneous collection of religious matter (said to comprise about 150 leaves), in a work བཤུ་མཉུ་མཉུ་ ('Religious Practice'), leaves 59, 60. I have not been able to see a complete copy

of this work. In this edition the text is fairly correct and clearly legible. A small edition, complete in itself, of which I possess two copies (not quite so legible), offers several different readings which nearly all seem quite as good, and some decidedly

better, than those of the larger edition. The differences shown by the two texts are, relatively to the size of the poem, so numerous and of such a nature as to preclude the idea that mere copying can have led to them. One is led to the conclusion that one of the two texts was produced [3] from memory and not by actual copying. We shall note the variants furnished by the

larger edition, marking them B., whilst following for our own text, with one exception,

duly noted, the smaller edition A. My two copies of the smaller edition would seem to be prints from the same blocks but for some difference in the last page. Whether the other pages are printed from the same blocks, whilst only this one last block has been, for one reason or another, renewed (and changed in the process) may be left

undiscussed for the moment. Enough to make the general statement that great care should

always be exercised before pronouncing Tibetan prints as made or not made from

the
same blocks, and that, indeed, interesting observations may be made on Tibetan
typographical
practices.

The title ལྷོ་མཚོ་གླིང་ལྷོ་མཚོ་ is a very frequent one in Tibet, and indicates, like ལྷོ་མཚོ་ ལྷོ་མཚོ་ (as in J. Dict., p. 273 b , but not as on p. XXI a), a religious miscellany. The particular ལྷོ་མཚོ་ ལྷོ་མཚོ་ from which our poem is taken is said to be one of the text-books which the Tashilhunpo tapas are required to learn by heart. The book with the same title which Laufer (Verzeichniss der Tib. Handschr. etc. zu Dresden, Z.D.M.G., 1901, p. 123, n. 135) mentions, might or might not be the same. As I have not been able to examine the title pages and final pages of the book, I cannot give any further information about it. ལྷོ་མཚོ་ ལྷོ་མཚོ་ is the marginal short title.

Another Gelukpa prayer of almost equal popularity and frequency as those of the one
quoted above, is the following which may be used as an alternative to the former one.

It is distinguished from it in that not the ལྷོ་མཚོ་ ལྷོ་མཚོ་, but Tsoṅ k'a pa alone is invoked in it. It runs:—

ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་
ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་
ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་
ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་
ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་ ལྷོ་མཚོ་

To the unfathomable great treasury of love, the Down-Looking-One (Chenresi, Avalokiteshvara),
[4]

To the immaculate Lord of knowledge, Sweet-voice (Jamyang, Mañjughosha),
To the subduer of the hosts of devils without exception, the Master of Mysteries (Chanadorje,
Vajrapāṇi),

To that crown-jewel of Tibetan sages, Tsoṅ k'a pa,

To the feet of that (or: thee, o!) Famous Goodheart (Lozangtakpa, Sumatikīrti), we
pray.

this prayer once or more times a 100,000 times are known. The practical purpose of the latter prayer was thus defined by a Tibetan: རྒྱལ་བའི་སྐད་རྟོག་པུ་མཆོག་གི་ཡང་ཕུན་སྦྲེལ་གྱི་ཁྱད་ཀྱི་ཉམས་ཤིང་། དེ་ལྟར་བསྙམས་པའི་ཞུ་བ་ཅན་གྱི་ཉམས་ཤིང་། རྒྱལ་བའི་སྐད་རྟོག་པུ་མཆོག་གི་ཡང་ཕུན་སྦྲེལ་གྱི་ཁྱད་ཀྱི་ཉམས་ཤིང་། དེ་ལྟར་བསྙམས་པའི་ཞུ་བ་ཅན་གྱི་ཉམས་ཤིང་། To ensure (bring, ask for) in (this present, earthly) life: health, happiness, absence of sickness, and longevity—and at the time of death a happy mind and a firm hold on (grasp of) religion.

This prayer has also some variations in its final line (after the words ॐ नमो भगवते वासुदेवाय) according to circumstances. This line ends, when:

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:
 □□□ □□ (or □□□) □□□□□ □□ □□□□□ □

:
nothing at all is said.

Minor Tibetan Texts I: The Song of the Eastern Snow Mountain · figuresin.space · page 11

Mañjughosha and Vajrapāṇi, and that these persons invoked in the prayer are not referred to as a consecutive series of separate entities, but as all embodied in the one Tsoṅ k'a pa. My informant was very insistent about it that this is the general and orthodox interpretation of this prayer. The other two names of Tsoṅ k'a pa are མཚན་མཆོག་གི་པུ་མཚན་པུ་མཚན་ and མཚན་མཆོག་གི་པུ་མཚན་པུ་མཚན་.

The closing verse of our poem is also a prayer to Tsoṅ k'a pa. It is also in use elsewhere

than in connection with the present booklet and occurs elsewhere in print as well. My informant ascribes it to Gendundub himself and thinks that its wider use has spread

from this booklet, though he cannot definitely assure that Gendundub himself did not

appropriate it for the closing lines of his poem, taking an already current prayer to Tsoṅ k'a pa. The latter theory is plausible inasmuch as the last verse is seven-footed

as against the eight-footed lines of the rest of the poem. Anyhow, the statement that this prayer also refers to Tsoṅ k'a pa alone, and is as such used and understood by all Gelukpa monks, settles a doubt we might otherwise entertain as to whether it is not addressed to the མཚན་མཆོག་གི་པུ་མཚན་པུ་མཚན་, in which case its final line would have to be translated in the plural.

As to the edition, in the original the verses are not marked; they are evidently four-lined.

The small edition has no divisions at all, except marking the lines, but the larger edition has in addition a སྐྱ (མཚན་མཆོག་གི་པུ་མཚན་པུ་མཚན་ = snake head) after lines 16 and 48. In my own text and translation I have by typographical disposition and by the introduction of title headings indicated my conception of the clever and very logical inner structure of the poem.

The text is followed by a short discussion of the variants in it, next by a translation, and then, my main business, by a full lexicographical discussion, in alphabetical order. This embodies in the first place all the new material, supplementing, amplifying,

modifying, or even only questioning, the data in Jäschke's Dictionary, 3rd edition.

For this Dictionary is, as far as lexicographical method is concerned, still superior to all other, even subsequent, Tibetan dictionaries, however much valuable and additional

matter may be contained in the two latter. Jäschke's dictionary is as yet the proper starting point for all future lexicographical research. In this glossary I have also drawn special attention to contradictions in these three current dictionaries, those of Jäschke, Desgodins and Sarat Chandra Das, even to such points for which I myself

have not been able to suggest a solution or about which I could not bring [6] new material. For the good of future lexicographical work in the Tibetan field, it is very necessary to point out as many as possible of the numerous existing discrepancies and uncertainties (especially relating to finer shades of discrimination and precision) so as to focus the attention of investigators on them. It is unavoidable that most of this work can only be suitably undertaken on the spot in consultation with educated, intelligent Tibetans, and not in European closets. The number of those in a position to undertake such research will, for a long time to come, remain limited enough. As indicated in the sub-title of this essay my own main object in writing it is primarily a lexicographical one. For this reason I have also incorporated in my glossary notes on side-issues and all sorts of incidental idiomatic 'catches' which cropped up in the discussion of our text, though not immediately connected with the poem itself.

As it seemed the handiest way to present all the results of my investigation I have also embodied all commentatorial matter, the philological notes as distinct from the lexicographical ones, under the same alphabet. The few syntactical remarks have also been wedged in in this list, though in their case the 'Stichwort' had to be chosen more or less at haphazard.

In the matter of oral information and illustrative examples embodied in this paper, my authorities are nearly exclusively my two Tibetan teachers Skarma Bsam Gtan Paul and P'un Ts'ogs Lung Rtogs. The first is a native of Ghoom, though of pure Tibetan extraction (K'ams). He has resided for nearly a year in Lhasa, for another 3 months in Tashilhunpo (where he was Tibetan interpreter between the Tashi Lama and Capt. R. Steen, I.M.S.), and for 4 years in Gyantse. The second is a native of Lhasa, where he resided till his 18th year, after which he spent 3 years in Tashilhunpo as a tapa. Then he wandered for 12 years through Tibet, Sikkhim and Nepal, after which he settled in Ghoom since about 1914. Until recently he was there schoolmaster (dge rgan) in the local Tibetan monastery.

Both these intelligent men have given me the greatest help in long, patient and painstaking discussions concerning the lexicographical and other problems presented by this present text, as well as by several others, which I hope I will be able to publish and discuss

[7]

[illegible]

- I 1 1000 10000 1000 10000 100000 10000 1000 10
- 2 1000000 10000 1000 10000 100 1000000 * 100000 1000
- 3 1000 1000000 100000 100000 100 10000 100 10000 10
- 4 1000000 1000000 100000 1000000 100000 10000 1000 100 1000000 10
- II 5 10000000 100000 1000 1000000 100000 100000 * 1000 100000000 1000
- 6 100000000 100000 100000 100000 10000 10000000 100 10000 10
- 7 100000 100000000 10000 * 100000 100000 10000 ** 10000 100 10
- 8 100 100000 100000 10000000 100 10000 100000 10000000 10
- III 9 10000 100000 100 1000000 100000 100000 1000000000 100000 10
- 10 100000 10000 100 100000 1000 10000000 10000 * 1000000 10
- 11 100000 100 100 1000 100000 100000 100000 10000 10
- 12 1000000 1000000 100000 100000 10000000 1000000 10000 10000 10

[illegible]

VI 21 〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇〇 〇〇〇〇〇 〇

22 〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇 〇〇 〇〇〇〇〇 〇〇 * 〇

23 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇 〇〇 〇 〇

24 〇〇〇〇〇 〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇 * 〇〇〇〇 ** 〇〇〇〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇 〇

III

VII 25 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті

26 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті *

27 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті

28 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті

VIII 29 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті **

30 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті [9]

31 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті

32 Өзін өзі қорғау қабілеті мен өзінің өмірі мен денсаулығын қорғау қабілеті *

IX 33 0000 0000 0000 0000 0000 0000 0000 0

34 0000 0000 0000 0000 * 0000 000 000 0 0

35 000000 0000 000 0000000 * 0000 000000 000000 00 0

36 000000 000000 00 000000 00 00 00000 00 0

IV

X 37 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

38 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

39 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

40 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

XI 41 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

42 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

43 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

44 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

XII 45 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

46 $\frac{1}{n} \sum_{k=0}^{n-1} f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx + O\left(\frac{1}{n}\right)$

48 □□□ □□□□ □□□□ * □□□□ □□ □□□□ □□□□ □□□□ □ *

XIII 49 □□□□ □□□□ □□ □□□□□□ □□□ □□□□□ □□ □□□□ * □

50 □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□□□ □□□ □

51 □□□□□□ □□□□□□ □□□□ □□□□□□ □□□□ □□□ □□ □□□ □

52 □□□□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□□ □□□□ □

XIV 53 □□□□ □□ □□□□ □□□□□□ □□□□ □□□□ □□□□ □

54 □□□□□ □□□□□□ □□□ □□□ □□□□□ □□□□ □□□□□ □

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0000 00 0000 000 0000 000 * 000000 00 0000 000 0000 00000 00000 00 0000 0000
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[illegible]

The texts used were two small blockprints, nearly identical A 1 and A 2, and a large blockprint B.

On the whole A furnishes a good text and it may be used as the basis for the edition. Two curious cases of the use of ལུག་ for ལུག་ (7. 45) seem more than mere negligence of the wood-cutter [11] in connection with the badly printed ལུག་ in l. 13 (which looks also like ལུག་) and also a ལུག་ like ལུག་ in l. 23. Inversely there is a clear ལུག་—ལུག་—in l. 37 and a ལུག་ for ལུག་ in l. 48. A 2 twice lacks the hook in ལུག་ (20 , 24) and the naro ལུག་ in lines 29, 47. These two latter variants may be due to deterioration in the blocks

or the roughness of the paper, or defective inking. Otherwise A 1 and A 2 are practically

identical, and except for the last pages (the last two of A 1 are condensed into a single one in A 2) the two copies may have been printed from the same blocks.

In 5 B writes ལུག་ལུག་ for ལུག་ as authorized by the Dicts. But the question of final particles is still far from being satisfactorily settled. The Dicts. are on the whole much at variance on this point. Desg. gives as a rule a greater variety of them than J.

Some differences in the tenses of the verb are presented by the two copies of A on one side and B on the other. In l. 2 ལུག་ is the present tense as against the past form ལུག་ in A. As to the sense both would do, and though the past form in Tibetan is better

rendered in English by the present we may understand the past form as 'has begun to

rise.' In verse XI B gives imp. forms, making the sense one of command whereas A has

present forms giving a mere statement. The final ལུག་ in ལུག་, however, is not recorded in the Dicts., nor the form ལུག་; ལུག་, however, is a regularly recognised imp. form.

ལུག་ in l. 35 is a correct past tense. The form ལུག་ (without an initial ལུག་) as in B is not recorded, though ལུག་, present, might do equally well. ལུག་, l. 32, is not authorized by the Dicts. which all omit the initial ལུག་. The substitution of ལུག་ for ལུག་ (38) seems to lack sufficient urgency, [12] though J. records a ལུག་ ལུག་ ལུག་ 'to listen to an explanation' from Sch. A ལུག་, l. 29, is correct according to the Dicts., not ལུག་ of B, though J. and S. Ch. D. give the alternative spelling.

In the treatment of grammatical particles A is superior to B. ལུག་ (10) is correct, not ལུག་ B. It is an adverbial construction. In 18, ལུག་, and 22, ལུག་, equally so. In 24 ལུག་ is a terminative dependent on ལུག་ ལུག་.

The remaining variants are all in the nature of equivalents for or against which nothing

(or the same!) can be said, and which would do as well as the readings we have adopted.

Many of them are, however, curious for this reason, that they are not homonymous variants

at all and consequently substitutions for, not corruptions of, the text. We have to leave the question alone whether those in A or in B are likely to be the original ones.

In 7, རྒྱལ་ལོ་ རྒྱལ་ རྒྱལ་, very kind, is as good as རྒྱལ་ རྒྱལ་ རྒྱལ་, very precious; in 17 རྒྱལ་ རྒྱལ་ means practically the same as རྒྱལ་ རྒྱལ་ རྒྱལ་, 'from this moment', and 'from this very day.' In 19 རྒྱལ་ རྒྱལ་ 'in another' seems even a trifle better than རྒྱལ་ རྒྱལ་ 'from another.' རྒྱལ་ རྒྱལ་ seems better in 32 than རྒྱལ་ in B, 'even, indeed!' རྒྱལ་ རྒྱལ་ 'to perform,' in l. 34, is as good as རྒྱལ་ རྒྱལ་ རྒྱལ་, also 'to perform, accomplish,' and the future form of the latter would be better

if changed into a pf. form རྒྱལ་ རྒྱལ་ or pr. རྒྱལ་. In l. 40 རྒྱལ་ རྒྱལ་, 'the sending, throwing,' seems as good as རྒྱལ་ རྒྱལ་, '(as silly) as the conveying.' In 41 the article རྒྱལ་ means the same as plural རྒྱལ་ B. In 44, རྒྱལ་ རྒྱལ་, 'egotism, selfishness,' is substituted for རྒྱལ་ རྒྱལ་, [13] 'sin'; similarly in 45 and 49 རྒྱལ་ 'all,' for རྒྱལ་ 'many.' Lastly, the difficult construction རྒྱལ་ རྒྱལ་ རྒྱལ་ རྒྱལ་, in 46, is replaced in B by the easier རྒྱལ་ རྒྱལ་ རྒྱལ་ རྒྱལ་, 'not allowing (letting, making) it [the soul] (to) fall' instead of 'letting it remain fallen when once it has done so.'

All these examples seem to point out that one of the blockprints (probably the larger one) was derived from a version which was not actually copied from the original but rather written down from memory. The variants are no cutting or copying mistakes except

ལྷ་ལོ་ ལྷ་ལོ་ and ལྷ་ ལྷ་ l. 16, and ལྷ་ལོ་ ལྷ་ ལྷ་ and ལྷ་ ལྷ་ ལྷ་ in l. 7.

In l. 26 we find an erroneous ལྷ་ for ལྷ་.

The two ལྷ་ at the end of lines 16 and 48 in B (or rather at the beginning of the following lines,

for that is where they must be put if the Tibetan text is printed line for line like English verse) do not agree with my conception of the structure of the poem as indicated

by my typographical arrangement of it. I would not have expected a ལྷ་ after line 16 but after lines 12, 24, 36 and 48. The occurrence of the sign after line 48 may, however, be taken to indicate that the next two verses have to be regarded

as appendices to the body of the poem proper.

It must be mentioned that in the title, in both copies of A., the final word is ལྷ་ལོ་.

In B., as the poem occurs in the body of the volume, there is no equivalent title.

I have written ལྷ་ལོ་ ལྷ་ without prejudice to the question whether the form ལྷ་ལོ་ is legitimate or not. My teachers say that before a ལྷ་ the ལྷ་ is required.

The only reading taken from B is □□□□ for the incomprehensible □□□ of A 1 and 2, in line 16.

It may be, finally, remarked that the three copies from which this edition was prepared, show once more that textual [14] correctness and perfection of typographical execution are not necessarily related in Tibet. The two small prints which are, but for the single omission of a dengbu in line 16, quite correct, are small, badly printed on bad paper, and not carefully or neatly cut. The larger copy is neat, well printed on good paper, very legible, but not nearly so satisfactory as a text.

D. Translation.

The Song of the Eastern Snow Mountain.

OBEISANCE TO THE TEACHER.

I. (His Teachers).

1. On the peak of the white snow mountain in the East
A white cloud seems to be rising towards the sky.
At the instant of beholding it I remember my teacher
And, pondering over his kindness, faith stirs in me.
2. To the East of where that cloud is floating,
In that entirely victorious Virtue Solitude,
There resided the precious ones, difficult to be invoked,
Father Famous Goodheart, the Sire with (his two spiritual) sons.
3. The yoga and other (teachings) of the two stages of the road
Relating to the profound Doctrine, they preached most fully.
To the pious of snowy Tibet
Your grace, O protectors, was ineffable.

II. (Himself).

4. Especially that this ease-loving Clergy-Perfection
Has turned his mind a little towards the Doctrine

Is (thanks to) the kindness of these noble father and sons.

Truly your kindness is great, O father and sons.

5. From now onward till (I reach) the heart of saintship,

Whilst, except in you, noble father and sons,

I will not place my hope for protection in anyone else,

I pray you to drag me along with your mercy-hook.

6. Though I cannot repay you in proportion to whatever your favours have been,

I pray that, with my soul not enslaved by attraction or repulsion, [15]

I may hold fast to your teaching, O protectors,

And may always put my best energy into the endeavour.

III. (His Contemporaries).

7. However, nowadays, in this snow mountain solitude,

(There are those who) whilst promising to follow the teaching themselves,

Regard others, who (equally) follow the teaching, as their veriest enemies.

Such conduct calls forth the deepest sorrow.

8. With thoughts wishing the ruin of others

And with souls fettered by fierce ambition,

They nevertheless promise to dwell on the high road.

If we consider this (carefully) it is a matter of shame for all concerned.

9. These malignant beings,

Angry because they find themselves in their old age in the wrong road,

And raging from the bottom of their hearts

Against those persons who have (duly) acted conform to the Doctrine,

Has not a demon entered their minds?

IV. (His Pupils).

10. Not to take steps to conquer the enemy, sin,

But yet after mere reproach to flare up in reply,

That is as silly as,

When an evil spirit is at the Eastern door,
To throw the ransom towards the Western door.
11. Those virtue-friends who understand that this is so,
Think of all embodied beings in general with kindness,
But saintly thoughts especially of all who devote themselves to the Doctrine.
And they subdue the enemy residing within, sin.
12. O, my followers and friends,
Whilst not letting your souls remain fallen after a lapse,
But whilst examining (yourselves constantly) whether your minds keep to
righteousness,
To remain on the straight road, that surely is good.

V. (Final Prayer).

13. May all those who believe in these words,
With a mind bent on the drawing on of all beings by means of love and mercy, [16]
Through the (direct) vision of the actionless state of (pure) knowledge,
Speedily obtain (that) glorious, supreme saintship.

VI. (Final Blessing).

14. He, whose body blazes with the marks and beauties (as of a Buddha),
Whose speech is adorned with the sixty branches of melody,
Whose deep and wide mind, indeed, is a treasury of omniscient love,
May that glorious teacher's blessing be on us.
The above was composed by the Great Omniscient Clergy Perfection Good-Glory as
a song
in loving memory.
Blessing.

E. Glossary and Notes.

(Lexicographical, Syntactical and Material.)

□□□□ see □□□□.

འདྲིལ་འདྲིལ་འདྲིལ་འདྲིལ་འདྲིལ་, 32. Not so much ‘a matter of shame to all’ (= all the people who look at or into the matter, the beholders, the general public, or even humanity in general), but rather ‘a matter of all (of them) being ashamed,’ i.e. the people doing the shameful acts, the people concerned, engaged in this conduct, not the public in general.

འདྲིལ་འདྲིལ་, 29. Here thought, conception, wish (cf. D. opwelling). (Desg. ‘all-enveloping,’ i.e. ‘natural corruption or sin,’ p. 8 b , but འདྲིལ་འདྲིལ་ = འདྲིལ་འདྲིལ་ འདྲིལ་འདྲིལ་, ‘excitement of passion’ on p. 1044 a). See also S. Ch. D., p. 29 b , འདྲིལ་འདྲིལ་ , but Schroeter, p. 2 b , ‘approbation, assent, the consenting to any proposition.’

འདྲིལ་འདྲིལ་ see འདྲིལ་འདྲིལ་.
[17]

འདྲིལ་, 30. Here equal to འདྲིལ་འདྲིལ་, ‘yet, however, nevertheless.’

འདྲིལ་, 20. Not as a separate word in J., who gives འདྲིལ་ and འདྲིལ་འདྲིལ་, the latter after Schmidt. This is the word occurring in the compound འདྲིལ་འདྲིལ་ the Tibetan u-vowel, the ‘foot-hook’ (not merely honorific of འདྲིལ་ as Hannah seems to suggest in his Grammar of the Tibetan Language, p. 4), which J. has under འདྲིལ་, on p. 472 a , together with a queried meaning ‘spur’ (of the foot: ‘ein Sporn’), taken from Csoma. This latter meaning is unknown to my informants. Bell gives:

hook འདྲིལ་; fishhook འདྲིལ་འདྲིལ་, but iron hook འདྲིལ་འདྲིལ་. Henderson gives both འདྲིལ་ and འདྲིལ་ for hook, and also འདྲིལ་འདྲིལ་ alone for iron hook. My informants deny the correctness of འདྲིལ་. Desg. knows འདྲིལ་ (འདྲིལ་) only as a verb, not as a subst.; he mentions འདྲིལ་ as a separate word, subst. hook, and does not mention འདྲིལ་འདྲིལ་. The various articles in the three Dicts. sub འདྲིལ་ are interesting but the meaning hook is not given in any of them. S. Ch. D. translates

འདྲིལ་འདྲིལ་ with ‘འདྲིལ་འདྲིལ་, a pointed iron hook, a large pin to pierce with,’ whilst Macdonell in his Sk. dict.

translates the Sk. word as ‘hook, goad, stimulus, remedy.’ (See below s.v. འདྲིལ་འདྲིལ་ འདྲིལ་.) J. under འདྲིལ་ gives also འདྲིལ་འདྲིལ་, an iron hook, and འདྲིལ་འདྲིལ་, a fishing hook, but my informants say that the colloquial for fish hook is rather འདྲིལ་འདྲིལ་འདྲིལ་ (or འདྲིལ་འདྲིལ་འདྲིལ་ or simply འདྲིལ་འདྲིལ་ (pr. nyendzin), just as a meat hook (to hang up meat on) is འདྲིལ་འདྲིལ་ (pr. shendzin). The འདྲིལ་ in [18] the above represents the pronunciation of the more illiterate people.

One of my informants is, however, of opinion that འདྲིལ་འདྲིལ་ does not mean an iron hook at all, but hook in general even though it might be made of silver, copper, gold, etc. He compares it with the word wall, འདྲིལ་འདྲིལ་, which is not necessarily

example was not decisive.

Additional Note — Cf. the example in Csoma's Grammar, p 109: ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ལྷོ་, golden fetters or chains, lit.: golden iron ropes. See also Ramsay , 'Western Tibet', p. 62:

' To hook —ngiákuk táng ches, properly applicable only to a fish caught with a hook, but also
used generally', and:

' Hook —ngiákuk (fish hook), kuk kuk (a hook of any kind)'
[20]

Query: Is the use of ལྷོ་ལྷོ་ merely conventional in several words, as in ལྷོ་ལྷོ་ ལྷོ་, cage (Bell, Walsh 'Tromowa Dialect'), ལྷོ་ལྷོ་ ལྷོ་ (iron) bridge, etc.? And is the use of ལྷོ་ལྷོ་ perhaps analogous to that of honorific prefixes? Cf. the Dutch guilder (gulden) which is made of silver, though its name is derived from 'gold.'

ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་, 7. Difficult, but here rather with some of the meaning of the English 'hard' (hard lines?), the French 'dur', perhaps L. 'arduus.' The meaning is somewhat that the invocation should not be undertaken lightly (God's name should not be spoken 'in vain'). Conceptions like: grave, serious, weighty, not lighthearted, or commonplace, or flippant, suggest themselves here. It is 'a serious matter' to invoke these teachers.

ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་, 42. To think with kindness of or towards , or about (ལྷོ་).

ལྷོ་ལྷོ་ ལྷོ་ལྷོ་, 11. We have taken this word in the general sense given by J. 'the pious,' though

it may equally well be rendered by 'the fortunate ones,' i.e. those who were fortunate

enough to hear Tsoñ k'a pa's preaching or that of his two pupils. One of my informants

suggests, however, that ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ should here be taken more literally as 'sharers', 'share-havers' in Tsoñ k'a pa's message and consequently should here be understood as his 'followers.'

ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, 19. May either be taken as two separate words 'protection and hope' or as a compound

'hope for protection,' 'protection-hope.' More accurately 'the spot (place = persons

‘that unhappy (unfortunate, wretched, miserable) man has not even a coat.’ [ཁོ་མཉམས་པོ་ལོ་ (Bell) = J. ཁོ་མཉམས་པོ་ = ཁོ་མཉམས་པོ་ = ཁོ་མཉམས་པོ་ = Desg. ཁོ་མཉམས་པོ་, coat, garment, dress; not alone ‘man’s coat,’ as J. has it, but for both sexes—J. s.v. ཁོ་མཉམས་པོ་. ཁོ་མཉམས་པོ་ and ཁོ་མཉམས་པོ་ both missing in S. Ch. D. ཁོ་མཉམས་པོ་ is pronounced both golak and gölak. Walsh, Vocabulary Tromowa Dialect, s.v. coat ‘go’ and ‘golag.’ My teachers do not know a word ཁོ་མཉམས་པོ་ for coat in Tibetan. Desg. has a ཁོ་མཉམས་པོ་, overcoat. S. Ch. D. ཁོ་མཉམས་པོ་ or ཁོ་མཉམས་པོ་ ‘old coat or garment patched up and mended.’]

ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་, 45. My followers and friends (cf. citizens and compatriots), i.e. followers who are also my friends; the same people under two qualifications, not two different groups of people, the friends and the followers. See ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་.

[23]

ཁོ་མཉམས་པོ་ 18, ཁོ་མཉམས་པོ་ 12, 23. The difference in form is not accidental. ཁོ་མཉམས་པོ་ is a stereotyped ཁོ་མཉམས་པོ་, manner of speech, expression. ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ , l. 18, is a normal honorific form. The form ཁོ་མཉམས་པོ་ was described to me as one of intimacy, of utter confidence, as distinct from familiarity and lack of respect. This seems an almost exact parallel to the use of (thou), tu, du in (English), French and German in addressing parents, God, and relations. The following example was given, a quotation from the ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་, a little ritual gelukpa book, leaf 12 a : ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ‘As thou art our lama, our yi-dam, our ḍākinī, our dharmapāla ...’ (prayer addressed to Tson k’a pa). Likewise, in the little prayerbook ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ (to Tārā) we find a few cases of ཁོ་མཉམས་པོ་ (e.g. p. 5 b) amidst many cases of ཁོ་མཉམས་པོ་. In the term ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་ the hon. form of the first two syllables of course determines the hon. form of the last. The ‘intimate’ form ཁོ་མཉམས་པོ་ was further described as ‘the language of religious transport, ardour, fervour, ’ ཁོ་མཉམས་པོ་ ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ (ཁོ་མཉམས་པོ་) see ཁོ་མཉམས་པོ་.

ཁོ་མཉམས་པོ་ see ཁོ་མཉམས་པོ་.

ཡོད་པའི་ཁྱེད་ཀྱི་, 32. According to the Dicts. 'to be ashamed.' Desg. and S. Ch. D. do not support

J.'s meaning 'piety' and his third meaning 'disgust, aversion.' My oral information rejects these second and third meanings, yet see below. ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་, freely translated 'is a matter of (cause for) shame to all,' literally 'a-by-all-shame-feeling-cause,'

i.e. all should feel ashamed. The shame, it should be understood, must be felt, not by all who behold the bad behaviour, but by all who [24] are guilty of it. The exact meaning of the root ཡོད་པའི་ཁྱེད་ཀྱི་ from which the verb is derived is not yet satisfactorily dealt with in the Dicts.

which are supplementary as well as contradictory in their data. The compounds exhibit

a great variety of shades of meaning. That of ཡོད་པའི་ཁྱེད་ཀྱི་, for instance, may perhaps cover so wide a range as 'shameless, impudent, self-willed, stubborn, stiff-necked, arrogant, insolent, ungrateful, loveless, heartless, harsh, cruel, wanton, ruchlos , frech.' Some of the compounds and applications clearly indicate that ཡོད་པའི་ཁྱེད་ཀྱི་ must also mean 'sexual modesty, chastity,' others that it must mean 'bashfulness,

shyness, timidity' (in this sense ཡོད་པའི་ཁྱེད་ཀྱི་ 'brazen, forward, unabashed, saucy, bold, audacious'). ཡོད་པའི་ཁྱེད་ཀྱི་ seems to come very near to the D. 'schroom' which is more 'diffidence' than 'scruple,' but ཡོད་པའི་ཁྱེད་ཀྱི་ may in some cases mean 'unscrupulous' or 'without a conscience.' In this sense it

comes near to 'impious.' The German subst. 'Scheu' may be also compared. It is also averred that in certain combinations a positive statement with ཡོད་པའི་ཁྱེད་ཀྱི་ is practically identical with the English exclamation: how dare you! how can you!

A compound, difficult to define exactly, is ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ in which ཡོད་པའི་ཁྱེད་ཀྱི་ has the meaning, not given in the Dicts. of straight, straightforward, honest, true, dependable, the French 'droit' (cf. rectitude). The whole expression may mean 'abandoned,' or simply ཡོད་པའི་ཁྱེད་ཀྱི་. Example ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་, 'the lives of these abandoned (shameless, etc.) men are useless.' An old sweetheart

who has cast off her lover may be called ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ 'the brazen, perfidious girl.' Desg. gives ཡོད་པའི་ཁྱེད་ཀྱི་ in this sense as equal to ཡོད་པའི་ཁྱེད་ཀྱི་, 'good, just, generous.' This may be Schmidt's ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ 'sincere, orderly.' In the sentence ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ [25] ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་, 'to render your parents kindness in this way shows a lack of gratitude,' my teachers explain the word as 'ungrateful, loveless, harsh.'

As far as the further meanings of ཡོད་པའི་ཁྱེད་ཀྱི་, as given in J. (see above), are concerned, P'un Ts'ogs maintains that ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་ = ཡོད་པའི་ཁྱེད་ཀྱི་ ཡོད་པའི་ཁྱེད་ཀྱི་, 'pious,' but Karma

denies it, and the former also states that རྒྱུ་ལྟོག་པུ་མེད་པུ་ = རྒྱུ་ལྟོག་པུ་མེད་པུ་, which latter expression Desg. and S. Ch. D. know as ‘to be disgusted with.’ But J. and the others render the former expression with རྒྱུ་ལྟོག་པུ་, as ‘chaste’ or ‘modest,’ or as ‘to be chaste,’ etc. Both of my teachers are at one about the expression རྒྱུ་ལྟོག་པུ་ ‘to be weary, tired, sick of.’ Examples: རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་, I am tired of this food. (རྒྱུ་ལྟོག་པུ་, pr. tobché, see Henderson’s Manual, Voc., p. 48, s.v. food; there written རྒྱུ་ལྟོག་པུ་.) རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་, ‘I have got tired of this man.’ The sentence རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ was explained to me as: Having understood the doctrine, and having been delivered (saved), I am now weary of the world, have renounced the world, know the world for vanity, have turned away from it. For J.’s རྒྱུ་ལྟོག་པུ་, ‘scornful laughter’, the synonym རྒྱུ་ལྟོག་པུ་ was given to me, as well as the explanation ‘a laugh to make the other feel ashamed,’ ‘to make another feel small.’ We may therefore think of ironic, sarcastic, malicious laughter, or of derision and Schadenfreude. རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་, to laugh at another, at the expense of another, in order to make him ridiculous. This word རྒྱུ་ལྟོག་པུ་ furnishes a very striking test of the present state of Tibetan lexicography, the word རྒྱུ་ལྟོག་པུ་ will furnish another.

[26]

For words like these a comprehensive collection of authentic illustrations is imperative before finer shades and the exact range of meanings can be fixed. རྒྱུ་ལྟོག་པུ་, commonly translated as ‘shame,’ a synonym for རྒྱུ་ལྟོག་པུ་, is a similarly uncertain word. Compare the translations in J. and S. Ch. D. of this same sentence: རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་, J.: ‘he has no shame nor dread’; S. Ch. D.: ‘he has no shame or modesty.’

རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ རྒྱུ་ལྟོག་པུ་ and རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་ see རྒྱུ་ལྟོག་པུ་.

རྒྱུ་ལྟོག་པུ་, 55. J.’s queried རྒྱུ་ལྟོག་པུ་, quoted from Gyal-rabs: ‘prob.: omniscient-merciful,’ cannot with any certainty be decided from this passage.

Desg. has སྒྲུབ་ཀྱི་སྒྲུབ་པ་ = སྒྲུབ་ཀྱི་སྒྲུབ་པ་ = ‘knowledge of the heart, i.e. pity, mercy.’

S. Ch. D. ‘omniscient mercy.’

According to my teachers these are two different words here, knowledge and mercy; not a compound. སྒྲུབ་ཀྱི་སྒྲུབ་པ་ is here hon. form of སྒྲུབ་ཀྱི་སྒྲུབ་པ་ to know. But a subst. སྒྲུབ་ཀྱི་སྒྲུབ་པ་ is not recorded in the Dicts. Desg. has a སྒྲུབ་ཀྱི་སྒྲུབ་པ་ = སྒྲུབ་ཀྱི་སྒྲུབ་པ་ = སྒྲུབ་ཀྱི་སྒྲུབ་པ་ ‘science, knowledge,’ and S. Ch. D. also gives སྒྲུབ་ཀྱི་སྒྲུབ་པ་ as ‘knowledge.’ In compounds སྒྲུབ་ཀྱི་སྒྲུབ་པ་ has usually the verbal value of ‘knowing.’ The entries s.v. སྒྲུབ་ཀྱི་སྒྲུབ་པ་ in the Dicts. need careful comparison and deserve close study.

[27]

སྒྲུབ་ཀྱི་སྒྲུབ་པ་ is often used in an emphatic sense, to know all, to know through and through, to know with supernatural knowledge (as, for instance, to know what happens from a distance),
cf. the English adj. ‘knowing.’

The shades of meaning: wise, learned, intelligent, sensible, careful, cautious, clever, need further analysis.

སྒྲུབ་ཀྱི་སྒྲུབ་པ་, 35. The value of this word is clear from the Dicts., but there is a difficulty in choosing suitable English words to fit each case in rendering. Such words as the following may be found useful under various circumstances: to be disturbed, upset, disordered (cf. disordered brain), unbalanced, deranged, convulsed, in turmoil, tumultuous (a soul in tumult), in revolt, turbulent, wild, seething, in uproar, in the throes of (passion, etc.).

And even so none of the above expressions furnishes an easy, idiomatic and close rendering for སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་, the man whose very character is an utter chaos.

སྒྲུབ་ཀྱི་སྒྲུབ་པ་, 21. Ordinarily to carry, but here to carry back, i.e. to repay, render, return.

Example: སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་, You must render your parents their kindness. The verb སྒྲུབ་ཀྱི་སྒྲུབ་པ་, primarily ‘to weigh’, is equally so used; see J. s.v. 4. For the above example the word སྒྲུབ་ཀྱི་སྒྲུབ་པ་ would ordinarily be inserted, སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་ སྒྲུབ་ཀྱི་སྒྲུབ་པ་, but this would lessen the force of the illustration for our purpose as སྒྲུབ་ཀྱི་སྒྲུབ་པ་ means here ‘return,’ and སྒྲུབ་ཀྱི་སྒྲུབ་པ་ , ‘a kindness in return.’ The above sentence can be

expressed in three ways: ལྷོ ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ (with or without ལྷོ་), ལྷོ་ལྷོ་ (or ལྷོ་ལྷོ་, or ལྷོ་ལྷོ་), ལྷོ་ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, title. Mother Snow Mountain. The affixes to ལྷོ་ are according to J. ལྷོ་ and ལྷོ་; Desg. adds ལྷོ་; S. Ch. [28] D. only ལྷོ་; Bell and Henderson no affix. Of these ལྷོ་ gives a definite sense of greatness to the mountain. (See S. Ch. D., Grammar, Introduction,

p. 18). Here the particle ལྷོ་ is not an inherent part of the substantive, but is added to give a feminine sense

to the word, which here means something like ‘Mother Mountain,’ the big mountain being

as it were the mother of all smaller hills and heights around it. My informants were definitely of opinion that, here, ‘Mother Mountain’ and not ‘Lady Mountain’ was meant.

So we should not understand the expression as ‘Her Majesty or Ladyship the Snow Mountain.’

The meaning though grammatically important remains better neglected in the translation.

ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, 25. In this snow-mountain-mass, i.e. monastery. ལྷོ་ ལྷོ་ལྷོ་ as monastery in J. s.v. ལྷོ་ but not s.v. ལྷོ་ལྷོ་. Bell has ལྷོ་ ལྷོ་ལྷོ་ as ‘cell (of hermit).’

Here the expression seems rather to indicate Gendundub’s own monastery (be it Daipung,

Tashilhunpo or Namgyalchöde) than Galdan, spoken of in the second verse. See Schulemann,

Gesch. der Dalailamas , pp. 92 fl. See ལྷོ་ལྷོ་ལྷོ་ and ལྷོ་.

ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་ ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་, 33. J. ལྷོ་ལྷོ་ ལྷོ་, error, mistake. In Desg. ལྷོ་ལྷོ་ ལྷོ་ or ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, solitary spot (s.v. ལྷོ་ལྷོ་) and ལྷོ་ ལྷོ་ (s.v. ལྷོ་ལྷོ་), ‘has lost his way’; and also ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ to put apart; ལྷོ་ལྷོ་ ལྷོ་, a separate road, a side road (route détournée). According to Desg. only the past form of ལྷོ་ལྷོ་ ལྷོ་, i.e. ལྷོ་ལྷོ་ ལྷོ་, means to have erred, gone astray, both physically and morally. S. Ch. D. copies J., but adds to J.’s ལྷོ་ལྷོ་ ལྷོ་, the place where two roads separate: ‘so as to create doubt in the mind regarding

the right path.’ Schroeter (p. 451 a) has two entries ལྷོ་ལྷོ་ ལྷོ་, ‘remote,’ and ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, ‘a closet.’ J. has the latter expression as ‘a hermitage,’ [29] and Desg., as above, ‘solitary spot.’ In our passage ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ does not mean ‘the mistake as to the road,’ or Anglice ‘the error of his ways.’

In our passage 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 has to be taken together in the sense of 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 = 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 = 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹, the wrong road (in a religious sense, in contrast to the 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 of l. 31). 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹 is here to be understood as a ‘wrong-road-place,’ as the spot or place (𐎧𐎫𐎼𐎹 = 𐎧𐎫𐎼𐎹 𐎧𐎫𐎼𐎹) which is , or proves to be, the wrong road, i.e. the place where one realizes that the road on which one is, is the wrong road, or, perhaps better, that the road is a wrong road (= place) to be in, a wrong-road-spot, indeed.

The meanings, recorded in the Dicts. for compounds with or without initial 𐤀 of 𐤀𐤁𐤁𐤁 𐤀, seem logical, as one who has separated himself from the road , is astray, is mistaken, is (in moral or intellectual matters) in the wrong, in error.

Note this example of the use of the verb: 回答問題を非常に慎重にしなければ、間違いを生じます。 Answer questions very carefully otherwise you will make a mistake.

[~~~~~ 〇〇 〇〇〇〇〇〇〇〇 〇〇〇, ‘having twisted, squeezed, screwed up your brains??’ = adv., carefully, attentively.]

□□□□ □□□ see □□□□□ □□.

□□□□ see □□□□□ □□.

ⲁⲓⲛⲁⲓ, 40. Ransom. Is here rather ⲁⲓⲛⲁⲓ ⲛⲁⲓ, well defined by S. Ch. D., s.v. The meaning of ⲁⲓⲛⲁⲓ ⲛⲁⲓ is probably 'the ransom (which is thrown to the evil spirit) as a substitute for,

representative of (the person on whose behalf the offering is made),’ J.’s 𒊕𒍪 𒊕𒍪𒍪𒍪
 ‘a man’s image which in his stead is cast [30] away in the 𒊕𒍪𒍪𒍪 𒊕𒍪,’ a ransom in
 effigy. There are, however, uses of 𒊕𒍪𒍪𒍪 in which the primary sense is perhaps
 rather ‘effigy’ than ‘ransom.’ In a ritual

describing the construction of the torma cake it is said that the རྩྱུ་ལྔ་ལྔ་ (together with many other moulds) must be imprinted on the dough or paste. Here the

word seems to mean no more than 'a mould constituting an effigy of the body.'

Though

all the torma-cake material is thrown away after it has served its purpose, these imprinted effigies do not seem to serve specially as ransoms like the *nyen* *nyen* and *nyen* *nyen* quoted above.

As to J.'s queried 嗚呼 嗚呼 嗚呼嗚呼 嗚呼嗚呼 (and the slightly different 嗚呼 嗚呼 嗚呼嗚呼 嗚呼嗚呼), this is explained as follows. The first phrase means: he is a lü in human form (a man-lü, cf. werwolf; D. een lü in menschenvorm, menselijke gedaante). 嗚呼 嗚呼 means 'that man, there (with a pointing out by word or finger).' For instance: that man John, that king 嗚呼 嗚呼. 'That man' alone would be 嗚呼 嗚呼. But the second phrase would mean: 'that man so-and-so is a very devil.' J.'s rendering of the first phrase as 'he is a curse, an anathema, one deserving to be cursed' seems

too strong. Rather 'an unmitigated nuisance,' for, though harsh, it may be said by a mother of her own child when it is naughty and unruly. The sense seems to be 'devil'

(as may also be applied to children or wicked grown-ups in English 'they are true devils,' D. 'een paar baarljke duivels') and seems to be a case of meaning-shifting from result to cause (pale death!),

the lü being the ransom thrown to the evil spirit, Anglice devil. The association does not seem to be that of worthlessness, hatefulness, something good for nothing, only fit to be thrown away like a lü.

As to the above King Koko, this is a facetious name applied (something like thingumbob)

to such Tibetans as ape Chinese manners in dress and in other ways. ལོ་ལོ་ལོ་ལོ་ is said to be a Chinese word for Tib. ལོ་ལོ་ལོ་ or ལོ་ལོ་ལོ་, elder brother. A Tibetan, strutting about in Darjeeling with Chinese cap and [31] coat may hear the sarcasm addressed to him: ལོ་ལོ་ལོ་ལོ་ ལོ་ ལོ་ ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་ 'Well Mr. Chinaman (or John Ch., Uncle Ch.) where are you going to?' ('Mossioo' of the mid-Victorian Punch and music hall ditties).

ལོ་ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་.

ལོ་ལོ་ ལོ་ལོ་ see ལོ་ལོ་ ལོ་ལོ་.

ལོ་ལོ་ ལོ་ལོ་, 6. Clearly printed in both copies, not ལོ་ལོ་ ལོ་ལོ་. This name, 'the virtuous,' seems to refer to the Gelukpa sect, though the monastery which is here meant is usually called ལོ་ལོ་ ལོ་ལོ་. The relation between the two terms is not quite clear. Grünwedel, in his 'Mythologie des Buddhismus,' etc., p. 72, speaks of 'das Kloster dGa-ldan oder dGe-ldan.' Günther Schulemann in 'Die Geschichte der Dalailamas,' p. 65, speaks of the 'Schule, die zuerst dGa-ldan-pa, dann aber dGe-ldan-pa oder dGe-lugs-pa, 'die Tugendsekte', genannt wurde.' Modern Tibetans seem to know only the name ལོ་ལོ་ ལོ་ལོ་ for the famous monastery.

ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་, 37. This is an apposition. The enemies, the sins; the enemies who are the sins; 'these enemies of sins' as in 'these rascals of boys.' See ལོ་ལོ་ ལོ་ལོ་.

ལོ་ལོ་ ལོ་, title. Its hon. form is ལོ་ལོ་ ལོ་ལོ་. As a single word the affix ལོ་ is required, which may disappear in compounds. Bell gives as meaning of ལོ་ལོ་ ལོ་ 'religious song,' Henderson 'hymn.'

As J. points out, the profane song is ལོ་ལོ་ and the religious song ལོ་ལོ་ ལོ་. A synonym for ལོ་ལོ་ is ལོ་ལོ་ (not in the three Dicts. but in Bell and Henderson s.v. song).

S. Ch. D.'s རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་ 'sportive song' is not supported by the data in J. or Desg., nor by my informants.

They take the [32] second part of this compound as a misprint for རྩོམ་གྲུབ་ and hold that རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་ is a double-form with the meaning of either of its parts: song. The word རྩོམ་གྲུབ་ རྩོམ་ has one honorific form, རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་. The words རྩོམ་ and རྩོམ་གྲུབ་ have each various hon. forms: རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་ (recorded in Bell) and རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་. Desg. has a རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་, pleasant song, but my oral information does not support this special meaning.

Note the difference between J. རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་ (s.v. རྩོམ་གྲུབ་), 'song of joy,' and Desg. id. s.v. རྩོམ་གྲུབ་ 'chant érotique.'

In Redslob's translation of the Psalms into classical Tibetan, the word རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་ is used for psalm.

The following table may be useful.

Ordinary

རྩོམ་གྲུབ་ རྩོམ་

= hon.

རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་

Ordinary,,

རྩོམ་གྲུབ་

= hon.,,

རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་

རྩོམ་གྲུབ་ (sic.) རྩོམ་གྲུབ་ (??)

རྩོམ་གྲུབ་པའི་གསལ་གྲུབ་

Ordinary,,

འདྲེང་པ་

= hon.,,

འདྲེང་པ་ འདྲེང་པ་

འདྲེང་པ་ འདྲེང་པ་ (rare) ??

འདྲེང་པ་ འདྲེང་པ་ see འདྲེང་པ་ འདྲེང་པ་.

འདྲེང་པ་ འདྲེང་པ་ see འདྲེང་པ་ འདྲེང་པ་.

འདྲེང་པ་ འདྲེང་པ་ and འདྲེང་པ་ འདྲེང་པ་, 38. Attention must be drawn to the fact that Desg. identifies འདྲེང་པ་ འདྲེང་པ་ with འདྲེང་པ་ འདྲེང་པ་ as against J.'s distinction between the two forms as neutral and active. Also that

Desg.'s explanation of འདྲེང་པ་ འདྲེང་པ་ etc., as 'to put (the [33] enemy) to flight in battle,' seems more probable than J.'s 'to fight a battle,' etc.

The explanation of འདྲེང་པ་ འདྲེང་པ་, by འདྲེང་པ་ in the note on འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་, q.v., seems to support this supposition. S. Ch. D. gives as a meaning of འདྲེང་པ་ འདྲེང་པ་ 'to institute, set going' and translates accordingly འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ as 'to start a combat,' as against J. 'to combat' alone. Also འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ 'one who gives battle.' Desg. s.v. འདྲེང་པ་ (p. 923): འདྲེང་པ་ འདྲེང་པ་ or འདྲེང་པ་ འདྲེང་པ་ 'to fight in battle, to combat.' Cf. also J. s.v. འདྲེང་པ་. S. Ch. D. copies J. as against Desg. འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་, 'to fight a battle.' These words འདྲེང་པ་ འདྲེང་པ་ and འདྲེང་པ་ འདྲེང་པ་, again, need further investigation supported by quotations (as well as the word འདྲེང་པ་ with which they are used).

འདྲེང་པ་ འདྲེང་པ་, 33. To be old, the state of being old, old age. Example འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་, 'the being born, growing old, being ill, dying are sorrows,' or 'birth, old age,

illness and death are sorrowful.' Cf. the treatment of the first four words in J. འདྲེང་པ་ འདྲེང་པ་, with following verb, to be translated as 'of old age,' literally: of (belonging to, attendant on) having become old; for instance, the joys, sorrows, etc., of the state of having become old (of old age) = འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ འདྲེང་པ་ (or འདྲེང་པ་ འདྲེང་པ་). This is not the subst. འདྲེང་པ་ or འདྲེང་པ་ འདྲེང་པ་ of Desg. J. treats འདྲེང་པ་ འདྲེང་པ་ as a verb with འདྲེང་པ་ འདྲེང་པ་ as a past tense, taking འདྲེང་པ་ འདྲེང་པ་ and འདྲེང་པ་ འདྲེང་པ་ as adjectives from which the usual substantives in འདྲེང་པ་, འདྲེང་པ་, etc., are made. Desg. gives the four forms འདྲེང་པ་, འདྲེང་པ་, འདྲེང་པ་ and འདྲེང་པ་ [34] as substantives and has no verb 'to be old.' J.'s analysis seems the more accurate

one. J.'s འདྲེང་པ་ འདྲེང་པ་ 'old age' is absent in Desg., whilst this latter has a འདྲེང་པ་ without

affix as 'old man,' 'old age.' This word S. Ch. D. has as = ལོ་ལོ་ལོ་ 'old, ripe'; whilst he adds ལོ་ལོ་ལོ་ = ལོ་ལོ་ལོ་ 'aged, old; exhausted, infirm; an old man.' This group needs proper quotations for final settlement.

My oral information on some of these points is as follows: The use of ལོ་ལོ་ལོ་ alone, as 'old, ripe' is denied. ལོ་ལོ་ལོ་ does not mean ལོ་ལོ་ལོ་ 'old,' because ལོ་ལོ་ལོ་ requires a ལོ་ལོ་ 'grown old in years' in that sense. As an independent adjective, however, it means

'worn out, exhausted, thin, lean, aged, grown older,' and is in that case an equivalent

for ལོ་ལོ་ལོ་. Troubles make a man ལོ་ལོ་ལོ་ 'age him'; make him as if old. Age makes a man ལོ་ལོ་ལོ་, old, i.e. really old. For the use of ལོ་ལོ་ལོ་ the following two illustrations were given: ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ 'don't do such work (or things: or don't behave in that manner) in your old age; ' ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ 'don't think bad (evil) thoughts in your old age when (whilst) death is drawing near.'

ལོ་ལོ་ལོ་, ལོ་ལོ་ལོ་, ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་.

ལོ་ལོ་ལོ་ (or ལོ་ལོ་ལོ་) ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་.

ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་.

ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་.

ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་.

[35]

ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ and ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་, 54. The treatment of these words in the Dicts. seems unsatisfactory. None of the

Dicts. give a passive verb ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ or ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ 'being adorned, being decked out, embellished,' etc. J. has only ལོ་ལོ་ལོ་ as a subst. 'ornament, decoration,' and a verb ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ 'to adorn, decorate, provide with.' According to this his own example ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ should not mean, as he says, 'the letter nya (ལོ་ལོ་) being provided with an S above it' (= ལོ་ལོ་), but rather something like 'to adorn the letter nya with a sa as a topletter.'

Desg. knows a verb ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ or ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ (or ལོ་ལོ་ལོ་ or ལོ་ལོ་ལོ་) with the meaning of 'to adorn,' with a past tense ལོ་ལོ་ལོ་, 'ornavi, ornatus, orné,' whatever that means. He and J. quote also a ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ 'adorned,' in which the ལོ་ལོ་ལོ་ has clearly a substantival value, like in ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་, 'without adornment, unadorned.'

S.v. རྒྱུག་པུ་ Desg. says: 'praet. verbi རྒྱུག་པུ་, ornatus, et v. act. ornare, orné, orner,' and he adds རྒྱུག་པུ་ or རྒྱུག་ 'ornament.' Bell has རྒྱུག་པུ་ for ornament. But J. knows no རྒྱུག་པུ་ or རྒྱུག་ as substantives and refers expressly to the unprefixes རྒྱུག་པུ་ for the substantives. He further equates རྒྱུག་པུ་ and རྒྱུག་པུ་ རྒྱུག་པུ་ 'ornaments' (plural). Under རྒྱུག་པུ་, 'to put on,' we find further རྒྱུག་པུ་ རྒྱུག་པུ་, to put on gay clothes, finery (s.v. རྒྱུག་པུ་, the same expression is translated as 'to adorn one's self,') and རྒྱུག་པུ་ རྒྱུག་པུ་ རྒྱུག་པུ་, 'beautifully attired' (Mil.). If these translations are idiomatically true we should expect [36] (མེ་ལོ་) རྒྱུག་པུ་ to have a wider sense than the English ornament, rather anything beautiful or fine, whether ornaments (in the sense of trinkets) or not. The word adornment would fit better. (Cf. D. tooi, G. Schmuck .)

Desg. gives no example of རྒྱུག་པུ་ with a clearly active value of the verb 'to ornament,' but both in J. and Desg. such examples are given under རྒྱུག་པུ་. Desg. gives as synonyms རྒྱུག་པུ་ རྒྱུག་པུ་ and རྒྱུག་པུ་ རྒྱུག་པུ་ and it is a question whether in these expressions རྒྱུག་པུ་ can have the neuter sense of 'to act as' = 'to be' (like in རྒྱུག་པུ་ རྒྱུག་པུ་ རྒྱུག་པུ་). S. Ch. D. (who has several misprints in his syns. for རྒྱུག་པུ་) quotes s.v. རྒྱུག་པུ་ (292 b) a རྒྱུག་པུ་ རྒྱུག་པུ་, 'to arrange ornaments (tastefully); to decorate, adorn, to construct or adjust grammatical forms, sentences, (Zam.).' This latter use of རྒྱུག་པུ་ is evidently the clue to the expression, quoted elsewhere by Desg. and S. Ch. D.:

རྒྱུག་པུ་ རྒྱུག་པུ་, རྒྱུག་པུ་ལོ་ལོ་ལོ་ལོ་, one versed in rhetoric, a clever orator. The equation རྒྱུག་པུ་ རྒྱུག་པུ་ = རྒྱུག་པུ་ (in the modern language, v. Bell, to put, place), given by S. Ch. D. is denied by

both my teachers, though confirmed by Desg.; they know of no Tibetan word of this spelling and sound with the meaning bejewelled, adorned, decorated, as is the correct

translation of the Sk. equivalent cited, རྒྱུག་པུ་. Yet may རྒྱུག་པུ་ (མེ་ལོ་) perhaps mean 'an ornamented object', hence 'die, dice'; hence again Desg. 'objets mêlés pour tirer les sorts', and lastly 'stake' (in gambling) and 'lot'? This first meaning is not in the Dicts.

but would settle the question discussed a few lines lower down, and explain those combinations with རྒྱུག་པུ་ which refer to gambling and divination. In connection with the immediately following

articles in S. Ch. D., རྒྱུག་པུ་ རྒྱུག་པུ་ རྒྱུག་པུ་, 'one who joins in a wager, gambler' [one who puts up his jewels, ornaments for [37] a stake?], and རྒྱུག་པུ་ རྒྱུག་པུ་ or རྒྱུག་པུ་, 'a dice-rogue, a gamester, one who throws dice,' etc., it should be ascertained whether there is a Tibetan word with རྒྱུག་པུ་ which means die, dice, or whether the combinations refer to the staking of ornaments

and jewels in gambling.

S.v. སྒྲོལ་མེད་ཀྱི་སྒྲོལ་མེད་ S. Ch. D. gives no news, treating this word, however, as a verb, and referring to སྒྲོལ་མེད་ for the subst.

As a result of this little investigation we come to the conclusion that it is legitimate to inquire whether there is not a Tibetan verb སྒྲོལ་མེད་ (more likely than སྒྲོལ་མེད་ སྒྲོལ་མེད་) with the passive or neuter sense of 'being decked out, being ornamented or adorned, showing gaily.' What would render such a word exactly in English is difficult to see, unless we coin a verb 'to splendiferate,' but D. pronken (pronken in vollen luister) comes near to it. Other related words would be: to blaze forth, to shine out, to cut a dash, or else to swagger, to swank, to preen, to strut, or again to be graced with or by, to show forth, etc., but especially 'to display' in the technical zoological sense.

An instructive illustration in this matter is furnished by the following two sentences, both with the same meaning: སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་, or སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་, of which the best idiomatic translation is: O, what a fine picture!; how fine is the painting (drawing) of (in) (this) picture!

But the psychological translation is in the first case: 'This picture is by-lines-(fine) -displaying', and in the second case: 'To this picture there is a by-the-lines-(drawings)-ornamentation (or display).'

སྒྲོལ་མེད་ སྒྲོལ་མེད་ see སྒྲོལ་མེད་.

སྒྲོལ་མེད་ སྒྲོལ་མེད་, 6. According to J., III, also 'superior, excellent, eminent.' སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་, 'most excellent, illustrious.' This may be the meaning here. Whether there is a connection between the word as used here and the སྒྲོལ་མེད་ སྒྲོལ་མེད་ title of the Dalai Lamas may be left undecided.

[38]

སྒྲོལ་མེད་, 30. Here character, heart, disposition, etc. It is curious that this meaning, given by J. and Desg., is absent in S. Ch. D.

སྒྲོལ་མེད་, 39, 40. Door. Though the average Tibetan house (if it be not a mere hut) has two doors , a front door and a back door, they are not on a principle located in the eastern and western sides of the house. For the text the words east and west have no special significance; they are simply used སྒྲོལ་མེད་ སྒྲོལ་མེད་ སྒྲོལ་མེད་, by way of speech, as an example,

illustration or comparison.

The front (main, public) door is called རྒྱུ་མཁོ་མཁོ་ or རྒྱུ་མཁོ་ (or རྒྱུ་མཁོ་) རྒྱུ་མཁོ་. The first word is interpreted as the ‘main,’ ‘public,’ or ‘middle’ door; the second as the ‘wide’ or ‘royal’ door. The back door is called རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ (in J. s.v. རྒྱུ་མཁོ་ རྒྱུ་མཁོ་), which is explained as ‘the door for horses and cattle.’ The རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ quoted by J., p. 29 b , is unknown to my informants. They only know a རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ , ‘the door leading to birth, or re-birth.’

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ (རྒྱུ་མཁོ་) see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ and རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་, 16. With terminative: ‘there is certainty for’ = ‘it is certain’ = ‘I am sure of’,

‘I know for certain that’, ‘it is surely, truly so.’ A has རྒྱུ་མཁོ་ for རྒྱུ་མཁོ་ in B.

Here, however, རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ = རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ = རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ = རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ = རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ = ‘indeed, truly, really, forsooth.’ Compare also རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

[39]

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ and རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་ རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ see རྒྱུ་མཁོ་.

རྒྱུ་མཁོ་ རྒྱུ་མཁོ་, 48. (Also རྒྱུ་མཁོ་ རྒྱུ་མཁོ་). Here rather with the meaning ‘without fail, for sure, indeed, surely’ in addition

to J.’s ‘anyhow, by all means.’ It is said to be synonymous with རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ and colloquial རྒྱུ་མཁོ་ རྒྱུ་མཁོ་, as, for instance, in: རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་, ‘I ask (you) to come without fail, indeed, surely, for sure, so that I may count

on it.’ Also རྒྱུ་མཁོ་ རྒྱུ་མཁོ་. Cf. Desg. in addition to J.—J. (p. 129 b) has the spelling རྒྱུ་མཁོ་ རྒྱུ་མཁོ་. Bell s.v. ‘certainly’ རྒྱུ་མཁོ་ རྒྱུ་མཁོ་ (syn. རྒྱུ་མཁོ་ རྒྱུ་མཁོ་); s.v. ‘indeed’ (syn. རྒྱུ་མཁོ་ རྒྱུ་མཁོ་).

མཁུ་མཁུ་); s.v. ‘surely’ མཁུ་མཁུ་; s.v. ‘actual’ མཁུ་མཁུ་; s.v. ‘real’ མཁུ་མཁུ་ (syn. མཁུ་མཁུ་ མཁུ་); s.v. ‘really’ མཁུ་མཁུ་. Desg. མཁུ་མཁུ་མཁུ་ ‘natural, not manufactured,’ but མཁུ་མཁུ་ (next article) ‘certitude’ = མཁུ་མཁུ་, མཁུ་མཁུ་ or མཁུ་མཁུ་. S. Ch. D. མཁུ་མཁུ་ ‘true, genuine, really.’ མཁུ་མཁུ་མཁུ་ and མཁུ་མཁུ་མཁུ་ are not in the Dicts. མཁུ་མཁུ་ and མཁུ་མཁུ་ are not endorsed by my authorities. See also མཁུ་མཁུ་.

[40]

མཁུ་མཁུ་, colophon. According to J. = མཁུ་མཁུ་མཁུ་, ‘that which has been spoken,’ i.e. ‘speech, word,’ etc. Corresponds very closely to D. ‘het gesprokene, het gezegde’ or L. ‘dictum.’ Here, however, the meaning may be extended to ‘piece of writing’ (D. ‘het geschrevene,’ L. ‘scriptum’) or perhaps even more generally ‘the above, the foregoing.’

The other use of the expression, as an abbreviation for མཁུ་མཁུ་མཁུ་, ‘the so-called,’ is here, of course, not applicable.

མཁུ་མཁུ་མཁུ་ (or མཁུ་) see མཁུ་མཁུ་མཁུ་.

མཁུ་མཁུ་མཁུ་ see མཁུ་.

མཁུ་མཁུ་མཁུ་ see མཁུ་.

མཁུ་མཁུ་མཁུ་ see མཁུ་.

མཁུ་མཁུ་, 22. In J. ‘love and hatred,’ but here better ‘attraction (for the pleasant) and repulsion (for the unpleasant),’ in other words: ‘non-attachment (to weal and woe), indifference (to the ups and downs of life),’ or again ‘bondage’ (to emotions, impressions, etc.). S. Ch. D. has ‘passion for, passionate attachment.’ It is the German ‘Lust und Unlust.’

མཁུ་མཁུ་མཁུ་ see མཁུ་མཁུ་.

མཁུ་མཁུ་ see མཁུ་མཁུ་མཁུ་.

མཁུ་མཁུ་ see མཁུ་མཁུ་མཁུ་.

མཁུ་མཁུ་མཁུ་མཁུ་ see མཁུ་མཁུ་མཁུ་.

མཁུ་མཁུ་མཁུ་, 34. To be construed: མཁུ་མཁུ་ + མཁུ་མཁུ་མཁུ་ (མཁུ་ or མཁུ་), and not as མཁུ་མཁུ་ + མཁུ་མཁུ་, etc.

མཁུ་མཁུ་ (མཁུ་), 43. Here most likely in the stricter sense those who have devoted, given, themselves

(entirely) to the religious life, i.e. those who have entered the order, the མཁུ་མཁུ་མཁུ་ or even མཁུ་མཁུ་མཁུ་, learners, pupils, lay-brothers. Cf. however, [41] J. s.v. མཁུ་མཁུ་མཁུ་, p. 163 a , and Desg. who has a subst. མཁུ་མཁུ་, ‘lamaist dignity, rank,’ p. 333 b .

ཡོན་ཏན་ རྒྱུ་, 10. Stands here for ཡོན་ཏན་ རྒྱུ་, or ཡོན་ཏན་ རྒྱུ་, ‘the deep, profound, doctrine, teaching, religion.’ Perhaps an allusion to the ཡོན་ཏན་ རྒྱུ་, the ‘profound doctrine of Buddhism as explained in the Tantras’ (S. Ch. D. s.v. ཡོན་ཏན་ རྒྱུ་). J. renders it ‘a term of Buddhist mysticism, doctrine of witchcraft,’ whilst Desg. translates the term as ‘doctrina magica.’ ཡོན་ཏན་ རྒྱུ་ instead of ཡོན་ཏན་ རྒྱུ་ perhaps for metrical reasons; in ordinary speech the inversion seems not usual. See also ཡོན་ རྒྱུ་.

ཡོན་ཏན་ རྒྱུ་ རྒྱུ་ see ཡོན་ཏན་ རྒྱུ་.

ཡོན་ཏན་ རྒྱུ་ see ཡོན་ཏན་.

ཡོན་ཏན་ རྒྱུ་, 46. ‘To hold, to keep, to stick to, adhere to.’ རྒྱུ་ རྒྱུ་ རྒྱུ་ ‘not keeping (it) so, not preserving, maintaining (it) in that (the same) state, not letting (it) continue in the same way, not keeping up the state of, not persisting in (the same way)’ etc.

Freely translated by its reverse: rectifying, redressing, correcting, changing (one’s attitude, condition, action, etc., previously referred to).

ཡོན་ཏན་ རྒྱུ་ རྒྱུ་ see ཡོན་ཏན་ རྒྱུ་.

ཡོན་ཏན་ see ཡོན་ཏན་ རྒྱུ་ རྒྱུ་ རྒྱུ་.

ཡོན་ཏན་ see ཡོན་ཏན་ རྒྱུ་ རྒྱུ་ རྒྱུ་.

ཡོན་ཏན་ རྒྱུ་ རྒྱུ་, 45. Not in the Dicts., lit. ‘after-track,’ is here, ‘followers, pupils, disciples, adherents.’ Though ཡོན་ཏན་ is sometimes used for ཡོན་ཏན་, see J. 177 a , last line, the word [42] ཡོན་ཏན་ རྒྱུ་, ‘affix, final consonant,’ a grammatical term, is of course different, as well as J.’s adj. ‘following, coming after.’

The word has also the meaning ‘orphan’ (those left behind). See also under ཡོན་ རྒྱུ་, etc.

ཡོན་ཏན་ རྒྱུ་ see ཡོན་ཏན་ རྒྱུ་ རྒྱུ་ རྒྱུ་.

ཡོན་ རྒྱུ་ see ཡོན་.

ཡོན་ རྒྱུ་, 37. Here ‘sin’ or ‘vice’ are to be understood as either the three sins, or vices, or failings, or defects, or frailties, ཡོན་ རྒྱུ་ རྒྱུ་, ‘lust, anger and stupidity’ (in the conventional rendering), ཡོན་ རྒྱུ་, ཡོན་ རྒྱུ་, ཡོན་ རྒྱུ་, or the five sins, ཡོན་ རྒྱུ་ རྒྱུ་, namely the three mentioned above with the addition of ཡོན་ རྒྱུ་ ‘pride’ and ཡོན་ རྒྱུ་ ‘envy’ as fourth and fifth.

See also ཡོན་ རྒྱུ་ རྒྱུ་.

ལྟོ་ལྟོ་ see ལྟོ་ལྟོ་ ལྟོ་ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་ see ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་ see ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་, 13. Equals ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ (or ལྟོ་ལྟོ་) ལྟོ་ = ‘to be ease-loving, indolent, lazy.’

ལྟོ་ལྟོ་ ལྟོ་, 28. ‘From the bottom’ (sc. of the heart), hence expressions like ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ may be simply translated ‘a deep pity (or sadness) arises, I become very sad, I am very sorry.’ See also ལྟོ་ལྟོ་ ལྟོ་.

ལྟོ་ལྟོ་, 55. Here perhaps better ‘treasure heap’ than mere ‘treasure,’ or perhaps even ‘treasury.’

S. Ch. D. gives as [43] meanings: ‘treasure’ and ‘store-place,’ in this deviating from J. and Desg. S. Ch.

D.’s example ལྟོ་ ལྟོ་ལྟོ་, ‘the repository of water, the ocean’, seems to prove his additional explanation.

ལྟོ་ ལྟོ་ལྟོ་ see ལྟོ་ལྟོ་ ལྟོ་ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་ལྟོ་ see ལྟོ་ ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་ see ལྟོ་ ལྟོ་.

ལྟོ་ལྟོ་ ལྟོ་, 49. (Pf. and ft. ལྟོ་ལྟོ་). Has here simply the primary meaning ‘to adhere to,’ more colloquially, ‘to stick to,’ or ‘to keep to, hold fast to, to heed, to observe.’ May, however, here be also taken as Desg.’s ‘to believe in, to trust’ (in the sense of ‘to rely on’) according to his example ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་ ལྟོ་ལྟོ་ ལྟོ་, ‘I believe, trust (in) your words’ (p. 420 a), or otherwise: to put reliance on (what another says, states, preaches, teaches).

ལྟོ་ལྟོ་ ལྟོ་, 32. (Pf. ལྟོ་ལྟོ་). May almost be translated here as ‘to contemplate, to consider’ (‘if one comes to think about it’ or ‘if one looks into that matter’), but not merely as ‘to behold, to see.’

ལྟོ་ལྟོ་ ལྟོ་ལྟོ་, 47. Evidently the same as J.’s. ལྟོ་ལྟོ་ ལྟོ་ལྟོ་ ‘examination, trial’ (214 b). J. has a verb ལྟོ་ལྟོ་ ལྟོ་ལྟོ་ (or ལྟོ་ལྟོ་ ལྟོ་ལྟོ་) ལྟོ་ལྟོ་ ལྟོ་, occurring in the Padma t’añ yig and in Milaraspa, with the meaning ‘to examine, search into , see whether or whether not.’ J. has also the forms ལྟོ་ལྟོ་ ལྟོ་ལྟོ་ and ལྟོ་ལྟོ་ ལྟོ་ལྟོ་, both subst. ‘examination,’ s.v. ལྟོ་ལྟོ་ ལྟོ་, ‘to examine,’ p. 329 a .

Desg. gives ལྟོ་ལྟོ་ ལྟོ་ལྟོ་ as syn. with ལྟོ་ལྟོ་ ལྟོ་, ‘to consider, test, judge’; ལྟོ་ལྟོ་ ལྟོ་ལྟོ་, ‘examination, judgment.’

S. Ch. D. གཞི་རྒྱུ་ གཞི་རྒྱུ་ (= གཞི་ གཞི་, or གཞི་ གཞི་) ‘consideration, examination, trial,’ and (558 a) གཞི་རྒྱུ་ གཞི་རྒྱུ་ (= གཞི་ གཞི་), ‘examination, careful weighing of all the details of a case, deliberation.’ S.

Ch. D. seems to treat གཞི་རྒྱུ་ གཞི་རྒྱུ་ and གཞི་རྒྱུ་ གཞི་རྒྱུ་ as two quite different words. S.v. གཞི་རྒྱུ་ གཞི་ he has further གཞི་རྒྱུ་ གཞི་རྒྱུ་ གཞི་, ‘to examine anything,’ and གཞི་རྒྱུ་ གཞི་རྒྱུ་, ‘investigation, inquiry.’

གཞི་རྒྱུ་ གཞི་ see གཞི་རྒྱུ་ གཞི་.

གཞི་ གཞི་ 51. This word seems here to mean ‘vision, illumination, (direct mystical) contemplation, the seeing face to face.’ In our passage it is the direct vision (the ‘vision direct’), proper to, inherent in, characteristic of, belonging to, the knowledge pertaining to the actionless (or undifferentiated) state, the ‘passive-state-knowledge-vision.’ See also གཞི་རྒྱུ་ གཞི་.

གཞི་ གཞི་ see གཞི་.

གཞི་ གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ see གཞི་.

གཞི་ གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ གཞི་ see གཞི་ གཞི་ གཞི་.

གཞི་ གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ གཞི་ གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ (གཞི་) see གཞི་ གཞི་.

གཞི་ གཞི་ གཞི་ གཞི་, 23. ‘To follow, to keep to the teaching; to be or remain true, faithful to the teaching, to hold fast to it, to stick to it.’ See also གཞི་ གཞི་.

གཞི་ see གཞི་ གཞི་.

གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་ གཞི་, lit.

‘Great-all-knowing-clergy-perfection-good-glory,’ corresponds to a Sk.

Mahā-sarva-jñā-saṃgha-siddhi-shrī-bhadra.

See for literature about him: Schulemann, Geschichte der Dalailamas, pp. 91–92, note 11, and S. Ch. D.: The Hierarchy of the Dalai Lamas, J.A.S.B., Vol.

LXXIII, Pt. I, extra No., p. 81.

མཐོང་མཐོང་གི་མཐོང་མཐོང་གི་མཐོང་མཐོང་གི་མཐོང་མཐོང་, 55. This is here, in my opinion, not a sort of Hottentotten-potentaten-tanten-attentater-like formation. I take the མཐོང་མཐོང་ to refer to the མཐོང་མཐོང་, a profound and wide mind, whilst the མཐོང་མཐོང་ only refers to the མཐོང་མཐོང་, the treasury of omniscient mercy. It is not likely that the qualities of width and depth form part of an enumeration of which the remaining items are love and knowledge or even (as a compound) omniscient-mercy. See the various component words in this glossary.

མཐོང་མཐོང་ see མཐོང་མཐོང་ མཐོང་མཐོང་.

མཐོང་མཐོང་ མཐོང་ མཐོང་ see མཐོང་ མཐོང་ མཐོང་.

མཐོང་མཐོང་ see མཐོང་.

མཐོང་མཐོང་ see མཐོང་ མཐོང་མཐོང་ མཐོང་.

མཐོང་ མཐོང་ མཐོང་མཐོང་ མཐོང་ see མཐོང་ མཐོང་.

མཐོང་ མཐོང་, 43. J.'s entry under this entry is as follows: “མཐོང་ (མཐོང་ མཐོང་) མཐོང་ (མཐོང་) Schr. ‘good opinion’ (?), prob.: a pure, sound view or knowledge Glr. ; in Mil. it has a similar meaning.” He adds an oral sentence: “*dhag-nán jón-wa* C. to lead a holy life.” (sic. jón = jón?) Schroeter has (135 b): “མཐོང་ མཐོང་, a good opinion, a good conception of any thing, a conceit, a thought.” [Based on an Italian ‘concetto’?] He has two further entries ‘མཐོང་ མཐོང་ མཐོང་ མཐོང་, to form a good [46] opinion of any individual,’ and ‘མཐོང་ མཐོང་ མཐོང་མཐོང་ (read: མཐོང་མཐོང་) མཐོང་, to form a good opinion, or to conceive well of any one.’

In our passage we are inclined to take མཐོང་མཐོང་ as མཐོང་མཐོང་ མཐོང་, as ‘view, thought, idea, conception,’ etc., and མཐོང་མཐོང་ མཐོང་ = ‘to exercise, practise, perform’, or even ‘to entertain, cherish (thoughts).’ མཐོང་ we take as མཐོང་ མཐོང་, ‘pure’—the connection with thought not the opposite of false, erroneous, but of

bad, cruel, unkind. So here the expression seems to mean ‘to think with goodwill, with kindness (of others), ’ not the colloquial ‘to have a good opinion of, to think well of.’ To think ‘good’

is here the opposite of to think ‘evil,’ but the idiomatic value of the expression ‘to think well of’ (as the opposite of ‘to think poorly of’) would make the latter rendering misleading. The real value, then, of the expression as used in this passage,

seems to be: ‘to think good, kind thoughts of,’ i.e. purely, or saintly in the sense of kindly, lovingly, benevolently, in a friendly manner, with sympathy, but not, as J. seems to suggest, intellectually correct. We may expand the rendering into ‘with a holy mind, with thoughts of saintliness, thinking saintly thoughts.’ Compare J.’s colloquial phrase quoted above. So, as to the interpretation of the line in which

the compound occurs, we take it that it means to enjoin, in contrast with the previous line in which it is said that beings in general must be thought of with kindness, that religious people (instead of the mere laymen) must be thought of in a still better, higher manner, namely with holiness and saintliness.

One of my informants was first inclined to take བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་ as 'to teach, to preach the true knowledge.' Though he later on sided with the explanation adopted above, the opinion should be recorded, but it should be added that a second informant rejected this view of the first one.

Attention should be drawn to the meaning of བཤམ་ བཤམ་, 'the soul' (with spellings བཤམ་ and བཤམ་; བཤམ་, བཤམ་, བཤམ་, བཤམ་, s. J.). Also the curious expression 'to be indifferent' བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་, S. Ch. D.; and བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་ བཤམ་, Bell. These expressions not in Desg.

[47]

མཐོང་ མཐོང་ མཐོང་ མཐོང་ མཐོང་ མཐོང་ see མཐོང་ མཐོང་.

མཐོང་ མཐོང་ see མཐོང་.

མཐོང་ མཐོང་, 27. Adverb: 'purely, first class, first rate.' Not in J. but in Desg., yet here in a slightly different application. About S. Ch. D.'s 'gravy' and 'relish' see below. མཐོང་ མཐོང་ with the genitive seems to mean 'acme', 'essence', the typical embodiment of something,

like in expressions as 'a first class liar, a thief pure and simple, the very devil, satan himself, nothing short of an angel, a saint in propria persona.' མཐོང་ མཐོང་ མཐོང་ མཐོང་, 'the very enemy.' In the colloquial མཐོང་ མཐོང་, མཐོང་ མཐོང་ and མཐོང་ མཐོང་ མཐོང་ may have the same meaning. The latter is something like pidgin-English 'number one'

or the kitchen Malay equivalent 'nommer satu.' Other equations are མཐོང་ མཐོང་ (or མཐོང་), also མཐོང་, the Anglo-Indian 'pukka.'

The word མཐོང་ མཐོང་ may mean soup or gravy in the following case, when there is question of singling

out the liquid portion from a mixture of broth and liquid. The primary meaning seems

in that case rather to be liquid as contrasted to solid. མཐོང་ མཐོང་ མཐོང་ མཐོང་ མཐོང་ མཐོང་ = give me (only) the liquid (not the solid stuff), pour out to me (only) the liquid. But this མཐོང་ མཐོང་ has no final མཐོང་. A common word for soup which is not in the Dicts. is 'rü thang', probably མཐོང་ མཐོང་, or མཐོང་ alone. This latter word is in J. with the meaning of 'potion', a medical term, and

in S. Ch. D. as 'potion, plain decoction, or mixture to be drunk after a medicinal

pill has been taken.’ The word ལུག་ལྟ་ means originally bone-soup, but has acquired also the more general meaning ‘soup.’

ལུག་ can be applied to meat-soup, ལུག་ ལྟ་, but ལུག་ ལྟ་ cannot be used. It might be that ལུག་ and ལུག་ལྟ་ are really the same word.

[48]

ལུག་ ལྟ་ ལུག་ལྟ་ see ལུག་ལྟ་ ལྟ་.

ལུག་ ལྟ་, 30. Might here, in connection with ambition, be translated as ‘fierce,’ an extension of its primary meaning ‘strong.’

ལུག་ ལྟ་ see ལུག་ལྟ་ ལྟ་.

ལུག་ ལྟ་ see ལུག་ལྟ་ ལྟ་.

ལུག་ ལྟ་ see ལུག་ལྟ་ ལྟ་.

ལུག་ ལྟ་ ལྟ་, 24. For ever, always.

ལུག་ ལྟ་ ལྟ་ see ལུག་ལྟ་.

ལུག་ ལྟ་ ལྟ་ see ལུག་ ལྟ་ ལྟ་.

ལུག་ ལྟ་ ལྟ་, 40. ‘Exceedingly stupid, meaningless, useless, silly, senseless.’ The particle ལྟ་ has an emphatic value, but it is difficult to define its precise scope in English.

Oral information is vague on the subject, and seems to point towards a possibility that the ལྟ་ is a syllable of exclamation or turns the expression, of which it forms part, into

an exclamation. ལུག་ ལྟ་ ལྟ་. ‘Oh, how silly!’ An equivalent is ལུག་ ལྟ་ ལྟ་ ལྟ་ = ལུག་ ལྟ་. ལུག་ ལྟ་ alone is not used, and ལུག་ ལྟ་ ལྟ་ demands a final ལྟ་ or ལྟ་.

S. Ch. D. (502 a) translates ལུག་ ལྟ་ ལྟ་ ལྟ་ ལྟ་ ལྟ་ as: ‘I pity you, ye Tibetans’; perhaps better ‘What a pity, O ye Tibetans.’ Compare the list of words with wedged-in ལྟ་ in J. s.v. ལྟ་ p. 533 b .

ལུག་ ལྟ་ ལྟ་, 16. Also ལུག་ ལྟ་, adjective ‘kind.’ According to S. Ch. D. also ‘very kind, great boon, and the great

or greatest benefactor.’ S. Ch. D.’s wording is unsatisfactorily indefinite and his examples, taken from J., fit the text badly. [49] J. does not define the combination

ལུག་ ལྟ་ ལྟ་ though he has an example ལུག་ ལྟ་ ལྟ་ ལྟ་ with the meaning ‘greatest benefit.’ Two colloquial examples are: ལུག་ ལྟ་ ལྟ་ ལྟ་ ལྟ་ ལྟ་, ‘the two (very) kind parents,’ and ལུག་ ལྟ་ ལྟ་ ལྟ་ ལྟ་, that man is (very) kind.

In form ལུག་ ལྟ་ ལྟ་ is a comparative, ‘kinder.’ ལུག་ ལྟ་ is one of those adjectives which have a comparative and superlative of their own

as:

Great.

Many.

Good.

Small.

Bad.

positive

འདྲེན་པའི་འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་འཕྲིན་ལྗོན་

comparative

འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་ (or འཕྲིན་ལྗོན་)

འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་

འཕྲིན་ལྗོན་འཕྲིན་ལྗོན་

superlative

མཆོད་མཆོད་

མཆོད་མཆོད་

མཆོད་མཆོད་

མཆོད་མཆོད་

མཆོད་མཆོད་

In practice, however, as shown by the above examples, the form is used for an ordinary quality in the positive degree though implying an amount of abundance or fullness of the quality referred to. Bell (p. 33) and Hannah (p. 129) have described these degrees of comparison. Short and partial notes in S. Ch. D.'s grammar (p. 31) and Henderson (p. 23). See J. Dict. s.v. མཆོད་, p. 564. མཆོད་མཆོད་ མཆོད་, J. 262 b (as equal to མཆོད་མཆོད་ མཆོད་) is not acknowledged by my informants.

མཆོད་མཆོད་ མཆོད་ is objected to by my teachers because they say it never occurs alone but requires

a final མཆོད་, except in the superlative form མཆོད་མཆོད་ མཆོད་ མཆོད་ which, of course, is another thing. See, however, S. Ch. D. མཆོད་ མཆོད་མཆོད་ མཆོད་, p. 654, J. p. 13. As to the མཆོད་ or མཆོད་ མཆོད་ in many Tibetan adjectives, this is better regarded as an enclitic particle, exactly

corresponding to the English termination -ful. As little as the English -ful really [50] means 'full', does the Tibetan མཆོད་ (མཆོད་) as a termination of adjectives really mean 'great.'

Bell has མཆོད་མཆོད་ མཆོད་ མཆོད་ for 'kind.'

The word མཆོད་མཆོད་ མཆོད་ and its uses merit a separate inquiry. In this place we shall limit ourselves to stating that the entry gratitude (S. Ch. D., Ramsay, Schroeter) seems incorrect. The confusion has most likely come about because a མཆོད་མཆོད་ མཆོད་ is an answer to kindness (return gift, etc.) and so betokens gratitude.

མཆོད་མཆོད་ མཆོད་ (མཆོད་) see མཆོད་མཆོད་ མཆོད་ མཆོད་.

མཆོད་མཆོད་ མཆོད་ མཆོད་མཆོད་, 21. Ellipse for: according to (or, in the measure of) whatever kindness (you have shown to me).

མཆོད་མཆོད་ མཆོད་ see མཆོད་མཆོད་ མཆོད་ མཆོད་.

ལྟོས་ལྟོས་ see ལྟོས་.

ལྟོས་ see ལྟོས་ ལྟོས་ ལྟོས་ ལྟོས་.

ལྟོས་ ལྟོས་, 35. The three Dicts. are not at one as to the exact shades of meaning of ལྟོས་ ལྟོས་.

J. has, subst.: 'anything hurtful, or any injury, mischief, harm, done.'

Desg., subst.: 'dommage, perte, mal.'

S. Ch. D. no substantive.

J., adj. (= ལྟོས་ ལྟོས་ ལྟོས་), 'noxious, mischievous, dangerous.' Desg., adj. only ལྟོས་ ལྟོས་, not ལྟོས་ ལྟོས་ alone: nuisible (noxious), and a ལྟོས་ = ལྟོས་, deteriorated.

S. Ch. D., adj.: ལྟོས་ ལྟོས་, vicious, mischievous, deleterious, poisonous.

In J. and S. Ch. D. further applied meanings as: wild, hideous (screams); ferocity (in beasts), deleterious (smell), fierce (woman).

[51]

In our passage the expression ལྟོས་ ལྟོས་ ལྟོས་ may be rendered by malign, wicked, evil, evil-minded, spiteful, with sufficient correctness.

ལྟོས་ ལྟོས་ see ལྟོས་ ལྟོས་.

ལྟོས་ ལྟོས་ see ལྟོས་ ལྟོས་.

ལྟོས་ ལྟོས་ ལྟོས་ see ལྟོས་ ལྟོས་.

ལྟོས་ ལྟོས་ see ལྟོས་ ལྟོས་.

ལྟོས་ ལྟོས་, Colophon. J. renders this word as 'a song expressive of longing or of grief, an

elegy (Mil.)'; but this definition is not quite typical of our present poem. S. Ch.

D. has 'a song of longing grief.' J.'s example ལྟོས་ ལྟོས་ ལྟོས་ ལྟོས་ ལྟོས་ ལྟོས་, where ལྟོས་ ལྟོས་ means (spiritual) love, seems to point out to a meaning more apposite here. So we

would prefer a translation: paeon, hymn of praise (D. lofzang), or psalm instead of elegy. Other words to be considered: song of thanksgiving, memorial song, lament, plaintive song (jammerklacht?), memorial verses, an in memoriam, a memorial, etc. See also ལྟོས་.

The dge rgan, however, explains the word indeed in J.'s manner, but states that the longing and grief are not the worldly sentiments but religious ones. The longing and grief are concerned with the sorrows of the world and a yearning after spiritual realities,

but not with the memory of the three teachers mentioned in the poem. If this is true, the above hypothesis is likely to be a wrong one and in my translation of the colophon

the words there used should in that case rather run 'as a song of yearning for the higher life' (cf. the G. 'Weltschmerz').

see

37. Steps, measures, to subdue or tame, etc. to take such measures.

[52]

see

20. (Fut.). If the (see) is here to be thought of as a goad (like the one of the mahout) then the verb should

be understood as sub J. 2, 'to conduct, lead, guide' (by prodding). My teachers take it as 'to draw,' or 'pull.' Pictorial representations might decide the point. My teachers

think rather of a rod with a hook at the end, like the episcopal staff, and not of angling with a fishhook or prodding with a goad.

33. Or simply , here: 'the loss of temper, wrath, angry explosion or outburst.' This sense is not

given in the Dicts., though J.'s 4, 'ardour, fervour, transport' comes near it. is the same as , but for the fact that the former word shows the cause, an outburst on account of

trouble, vexation, worry, pain, sorrow. () = to show (or to lose) one's temper, to flare up, to burst out, to break loose, to

explode in anger, wrath. , 'don't show temper to your parents.' , 'don't lose your temper before (or with) the

master.' , 'to-day he has entirely lost his temper before (or to) me.' It is synonymous, in

this sense, with the word which is also dealt with inadequately in the

Dicts. q.v. , 'don't lose your temper to anyone, to whomsoever.' , 'there is no reason

(no need, or it is senseless) to lose your temper.' (Cf. D. uitvallen, uitvaren, uitvoeteren, opstuiven, uitbarsten.)

2. Either 'as if rising towards the [53] sky,' in which case refers to all the previous words, or: as if rising whilst in the sky, in which case the would only refer to .

see

ལྷན་པོ་ལྷན་པོ་ see ལྷན་པོ་ ལྷན་པོ་.

ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་, 9. I have not received an explanation of the ‘etc.’ (ལྷན་པོ་) in this place and I ignore what kind of category is alluded to here. It seems not probable that the ‘18 classes of science’ can be meant, which, in the Mahāvyutpatti (Ed. M.A.S.B.), form group XXIV, p. 20. Group L, (p. 59), furnishes more likely material, but Yoga is missing in it.

ལྷན་པོ་ ལྷན་པོ་ see ལྷན་པོ་ ལྷན་པོ་.

ལྷན་པོ་ ལྷན་པོ་, 56. ‘Glorious, noble,’ also ‘having abundance.’ Twice mentioned in J.’s article but not translated, perhaps because the meaning is so evident. Curious that neither Desg. nor J. specially cite this compound to which S. Ch. D. gives 7 lines, besides mentioning several combinations.

ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་, 52. Is this one word?

ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་, 53. ‘Glory- or splendour-burning,’ i.e. ‘to blaze with glory,’ or, more tamely,

‘to be famous, renowned, celebrated’; the latter quoted by J. from Cs. s.v. ལྷན་པོ་ ལྷན་པོ་ (It may also be taken as glory-spreading, i.e. getting more famous). Desg. quotes a geographical name ལྷན་པོ་ ལྷན་པོ་, Chinese Pienpa. The expression is not in Desg. or S. Ch. D., and in J. only as taken from Cs., so that the latter’s explanation needs verification. The literal translation ‘to blaze with glory’ fits here better.

Colloquially ལྷན་པོ་ ལྷན་པོ་ is ‘to thrive, to prosper, to do well.’ ལྷན་པོ་ ལྷན་པོ་, ‘he is doing well, is well-to-do, thriving.’ ལྷན་པོ་ [54] ལྷན་པོ་, he has become rich, has made a success of his life, has come out top dog, has made good, has become wealthy, opulent, is safe, got his ship home, has ‘got there,’ made his pile, is now a man of position. (Fr. est arrivé. D. is binnen, heeft zijn schaaapjes op het drooge.)

ལྷན་པོ་, 53. Here ལྷན་པོ་ = ལྷན་པོ་ ལྷན་པོ་ or ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་, technically ‘the eighty symmetrical parts, proportions, or points of beauty ’ (Cs., Mahāvyutpatti); or beauties, lesser signs (de Harlez); proportions (Schiefner).

See the references under ལྷན་པོ་ and ལྷན་པོ་ ལྷན་པོ་. J. (s.v. ལྷན་པོ་ , p. 327 b) gives the full expression ‘the eighty physical perfections of Buddha,’ ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་, and ལྷན་པོ་ ལྷན་པོ་ alone ‘proportion, symmetry, beauty.’ J. has the entry ལྷན་པོ་ ‘symmetry, harmony, beauty (in certain phrases)’ but S. Ch. D. omits this. Our passage

is an example of this use, but the syllable ལྷན་པོ་ is really an abbreviation here and not a full and independent word. Desg. seems to

be mistaken in saying: མཐོན་མཐོན་ (sic , misprint for མཐོན་) or མཐོན་ མཐོན་ ,
'proportion, symmetry, the 80 marvels of the body of the Buddha.' So མཐོན་ མཐོན་ མཐོན་
means indeed 'symmetrical, showing 80 marvels,' but these meanings would not be
applicable

to མཐོན་ མཐོན་ མཐོན་ which could only mean 'showing the 32 signs and 80 beauties.'

For the rest Desg.'s 2nd article s.v. མཐོན་ adds to J.'s data, and his མཐོན་ མཐོན་ and
མཐོན་ མཐོན་ 'custom, rule, example' are new. In Desg. 'custom, rule' tally with S. Ch.
D. 'way

of doing, method' which J. has as 'pattern, model,' but which he translates more
freely

in his examples. J. s.v. མཐོན་ 'proportion, symmetry, beauty,' quotes a མཐོན་ མཐོན་
from the Dzl. in the same [55] sense. According to this མཐོན་ would be equal to
མཐོན་ which seems improbable and is denied by my informants. An example of the
use of མཐོན་ མཐོན་ is the following: མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་
མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ མཐོན་ , the new year's dance of now-a-days in the monastery
is in imitation of the old way,
is after the ancient pattern, the old manner, follows the old example. མཐོན་ མཐོན་ is
here not exactly མཐོན་ མཐོན་ 'custom' but rather: '(with) the (ancient) method (as)
an example.'

Note the use of མཐོན་ མཐོན་ in the above example as 'old, ancient.'

མཐོན་ མཐོན་ མཐོན་ see མཐོན་.

མཐོན་ མཐོན་ see མཐོན་.

མཐོན་ མཐོན་ (= མཐོན་) see མཐོན་.

མཐོན་ མཐོན་ see མཐོན་.

མཐོན་ མཐོན་ see མཐོན་.

མཐོན་ མཐོན་ མཐོན་, 2, 5. The white cloud is a figure often occurring in Tibetan
poetry. If used as

an emblem of holiness or spiritual loftiness in connection with eminent persons, this
expression may perhaps contain a stereotyped allusion to the name of the tenth and
supreme bhūmi or stage of the Bodhisattva, the dharma-megha, 'cloud of virtue,'

མཐོན་ མཐོན་ མཐོན་. See Mahāvyutpatti, ed. A.S.B., p. 11. Here evidently not J.'s (336
a) 'emblem of transitoriness,' though the point might be argued on the basis of the
final remark s.v. མཐོན་ མཐོན་, see above.

མཐོན་ མཐོན་, 51. This word corresponds according to S. Ch. D. to a Sk.

nishprapañca (or apañca , aprapañca) which in Macdonell's Sk. Dict. is rendered by
'unevolved, exempt from [56] multiformity.' We may, therefore, think of
expressions like 'the undifferentiated,

homogeneous, absolute.’ The word dhātu being the Sk. equivalent for Tib. མཐུ་སྒྲིབ་ the whole expression མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ must correspond to a Sk. aprapañca dhātu. The same Sk. Dict. translates the word dhātu as ‘layer, component part, element.’

In Tibetan མཐུ་སྒྲིབ་ means, according to J.: (1) ‘the heavens’; (2) ‘height’; (3) ‘extent, region, space,

in metaphysics an undefined idea.’ According to the etymology མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ should mean ‘passive, actionless, quietistic, inert,’ but according to the etymology of its Sk. prototype rather ‘undifferentiated, monadic.’ One of my informants compares

it with མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, dharma dhātu, and མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, shunyatā, the void, the absolute. In this connection one should compare J.’s statements

(215 a) that in modern (Tibetan) Buddhism the term མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ (མཐུ་སྒྲིབ་), ‘clear understanding or perception’ means the same as མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, and further (259 b) that མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, originally མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, has, in later times, also become equivalent to མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་. It seems that the old metaphysicians reached regions and distinctions where their

followers could no longer join them, and hence the process became ‘omne ignotum pro claudius’ or ‘motionless’ might be used

for མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, whilst the word མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ might be rendered by ‘principle, state, region.’ If occurring in a specimen of the more technically and theoretically philosophical literature of Northern Buddhism, a more precise rendering and more careful definition might be required. Taking the following མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ as ‘knowledge, perception, cognition,’ then the whole expression becomes in English

‘the knowledge of the motionless state (or [57] region, or principle)’ or—more pedantic but perhaps truer—‘the knowledge of (that is: pertaining to, inherent in) the monadic state.’ Other equivalents: ‘a state of stillness, the still state’ and, mystically, ‘the wisdom of the silence.’

One of my informants, the dge rgan, knows of a colloquial use of མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ = མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ = ‘hopeless,’ but my second authority ignores this use. The following two examples

were given: མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, ‘it is labour lost (hopeless) to [try and] know this.’ You cannot hope to know this.

(N.B. —Note the elliptic construction ‘hopeless to know’ for ‘to try to know, to study and

so come to know.’) མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་ མཐུ་སྒྲིབ་, ‘As he does not even know how to read well (or properly), it is hopeless (lost labour),

for him to (or: how can he?) study grammar ' (Not: how can he pretend to know grammar?).

N.B. —The Tibetan does not 'read' but 'reads books'; he does not 'write' but 'writes letters,'

he does not 'go' but 'goes to the shop.' In short, he is a very objective being.

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 8. 'Father.' It is not clear why in the same line the same person is referred to by the ordinary ཁྱེད་ and then by the honorific ཁྱེད་ཀྱི་པུ་མ་ལུ་, unless ཁྱེད་ཀྱི་པུ་མ་ལུ་ is a standard expression which cannot be changed whilst the first ཁྱེད་ is used for the sake of variety in expression.

The same double use of the honorific and ordinary terms for father occurs in Laufer's

'Ein Sühngedicht der Bonpo', line 41.

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 5. In expressions like ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་ the ཁྱེད་ཀྱི་པུ་མ་ལུ་ is explained as equivalent to ཁྱེད་ཀྱི་པུ་མ་ལུ་, 'of the place where.' So the phrase ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་ should be understood as 'towards where the man has gone, to the place where the man

has gone,' ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་.

[58]

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 14. Here verb, infinitive, connected with Gendundub in instrumental (agentive) or

genitive relation: to turn, move towards, to tend to.

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 46. Lit. 'to fall aside,' but here, as applied to the mind (ཁྱེད་ཀྱི་པུ་མ་ལུ་), simply to be deflected, to go astray, to fall, sin (mentally), to deviate from the right path (religion, the right), to lapse (from virtue), etc.

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 29. 'To wish the ruin, the undoing, destruction of, to be bent on the perdition of, to wish evil to' = ཁྱེད་ཀྱི་པུ་མ་ལུ་ ཁྱེད་ཀྱི་པུ་མ་ལུ་.

ཁྱེད་ཀྱི་པུ་མ་ལུ་, 17. The bodhimaṇḍa, according to the Dicts. historically and geographically Gaya,

where the Buddha attained nirvāṇa. Here, however, it means rather the state implied

by the locality, 'illumination, the essence of purification, final sainthood' literally 'the quintessence of bodhi.' In Christian language Golgotha (or the Cross) is similarly

used in a metaphorical sense. In living Tibetan ཁྱེད་ཀྱི་པུ་མ་ལུ་ (bodhi) is not understood as 'wisdom' but as 'saintliness, purity.' There is, it

seems, a confusion in the group of Tibetan [and Chinese!] renderings of bodhimaṇḍa (bodhi-essence) and bodhi-maṇḍala (bodhi-round), and their synonyms, a confusion

may already have its origin in India itself. The treatment of these words in the Dicts. is not satisfactory. J. and S. Ch. D. give s.v. बोधो बोधो बोधो बोधो this word as synonymous with बोधो बोधो बोधो, Vajrāsana, but under बोधो बोधो S. Ch. D. has the entry: ‘ बोधो बोधो बोधो बोधो, the spirit of the Bodhisattva, i.e. Buddhahood.’ This is the sense meant in our

p. 44) has Bodhimaṇḍa = बोधिमाण्डा बोधिमण्डलं, and Cs. translates, 'the essence of sanctity [59] or holiness (name of the holy place at Gaya).' I yet believe that here a confusion

In mentioning the word **bolster** **cushion** **seat** a special reference must be made to the element **bolster**, commonly translated as bolster, cushion, seat, rug, etc. J. is very detailed about

general, anything used for lying or sitting down on. The word has a meaning exactly opposite to the English 'cover' and can consequently be used in as many varied senses

of $\square\square\square\square$. The word 'bedplate', used in engineering, comes also near to it. It will be

easily

seen how an applied meaning as ‘cushion, bolster,’ if given as the general sense of the word, would in many cases be totally inadequate. The line of associations to which

‘cushion’ belongs, and the line of associations to which ‘seat, support, underlay’ belong, intersect at only one [60] point and for the rest have nothing in common. A table-cloth may be called རྒྱུ་མེད་ because the food rests on it (རྒྱུ་མེད་ རྒྱུ་མེད་ is used in this sense; lit. something like ‘food-sheet, that on which the food rests’).

In a ritual it is prescribed that the རྒྱུ་མེད་ for the offerings should be a spotless piece of white cotton or other cloth, called

རྒྱུ་མེད་ རྒྱུ་མེད་, ‘offering sheet,’ ‘that on which the offerings rest.’ Bell has རྒྱུ་མེད་ for ‘carpet’; small cushion, placed on chair རྒྱུ་མེད་; large cushion on ground རྒྱུ་མེད་ རྒྱུ་མེད་. This is a most interesting example illustrating the fact that it is strictly necessary

first to find out the root-idea of a Tibetan word before translating it by words representing

the incidental applications of that root-idea. Whoever has handled Chinese dictionaries

knows how specially necessary this is in studying Indo-Chinese languages. The Sanskrit

equivalent, āsana, is derived from the root ās, to sit or lie, but the Tib. root seems different.

Further notes on རྒྱུ་མེད་. Cf. J. རྒྱུ་མེད་ (pr. magdàn), ground, basis, foundation, p. 409 a. Bell, apron རྒྱུ་མེད་. Cs., Grammar, p. 170, l. 10, translates རྒྱུ་མེད་ as couch (stuffed seat). Lewin, Manual, p. 123, first word last line: ‘mat, seat’, in the same sentence taken over from Cs.’s Grammar. Two synonyms for J.’s རྒྱུ་མེད་, quoted above, are རྒྱུ་མེད་ རྒྱུ་མེད་ and རྒྱུ་མེད་ རྒྱུ་མེད་. Bell also has ‘mat.’

རྒྱུ་མེད་ རྒྱུ་མེད་ རྒྱུ་མེད་, 50. Seems simply an amplified form for ‘love.’ Difficult to be translated exactly,

Sk. maitrīkaruṇā, may be treated as a compound, loving-kindness, love and kindness,

or pity. On the question of karuṇā, especially, the learned have descanted profusely.

རྒྱུ་མེད་ (རྒྱུ་) རྒྱུ་མེད་ (རྒྱུ་), 52. Sk. རྒྱུ་མེད་, unsurpassed, unexcelled, unrivalled, supreme, incomparable, most high, highest.

Not specially entered in J. but illustrated by an example s.v. རྒྱུ་མེད་. [61] Altogether absent in Desg. S. Ch. D. རྒྱུ་མེད་ རྒྱུ་མེད་ རྒྱུ་མེད་ རྒྱུ་མེད་, ‘to those who are supreme, or to the followers of the Anuttara school.’ A curious entry! See S. Ch. D. also s.v. རྒྱུ་མེད་ རྒྱུ་མེད་.

ལྟོན་པ་, 3. Here perhaps better ‘teacher’ than ‘priest’ or ‘superior.’ The word may be here equally well taken in the singular as in the plural, but the latter is perhaps more likely.

ལྟོན་པ་ལྟོན་པ་, see ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་.

ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ , 47. ‘Straight, upright, righteous mind.’ J.’s entry is a little vague. I think he takes ལྟོན་པ་ in his example ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ as an indication that ལྟོན་པ་ ལྟོན་པ་ is also a honorific form. That, however, is not the case. Compare also the quotation from Cs. in S. Ch. D., ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ‘to be impartial and straightforward, to be on the side of honesty.’ I don’t find this example in Schmidt. Desg. ‘straight, upright, (élevé,) just, honest.’ According to the above the word is an adj. and the translation of the passage becomes ‘whether you persevere in a straight (righteous) mind.’ The verb ལྟོན་པ་ ལྟོན་པ་ has then to be taken as ‘to hold, adhere to, persevere in (an opinion , etc.).’ If however, we should find that ལྟོན་པ་ ལྟོན་པ་ can also be sbst. ‘righteousness ,’ ‘straightness,’ (not in any Dict.), then ལྟོན་པ་ ལྟོན་པ་ would have the other meaning of ‘to dwell, reside’ and the phrase would have to be rendered ‘whether the mind (continues to) dwell(s) in righteousness.’ S. Ch. D. renders ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ as ‘honest mind,’ but the sense honest versus dishonest seems not quite applicable in our passage. J. is vague here. My informants gave the above definition ‘straight, upright’ as their own but felt afterwards vague about this example which, though they had framed it, they could not vouch for: ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་, ‘see whether the man keeps straight or not.’ The framer honestly confessed that whilst we were discussing the word he had been influenced by S. Ch. D.’s Dict. in coining the sentence; a [62] confession so instructive for idiom-verifiers that I think it worth while to record it here.

Finally, Desg. supports S. Ch.’s second meaning ‘witness’ for ལྟོན་པ་ ལྟོན་པ་. He, however, does not give S. Ch.’s form ལྟོན་པ་ ལྟོན་པ་. The ordinary word for witness is, of course, ལྟོན་པ་ (ལྟོན་པ་). It is characteristic of S. Ch. D. that he copies J.’s extract from Sch. under ལྟོན་པ་ ལྟོན་པ་ ‘witness, mediator,’ but then immediately adds his own individual interpretation which not only is likely to be correct, but which also nullifies and contradicts the previous entry which he copied immediately above. He himself says, ‘an honest and truthful witness.’ It often occurs that S. Ch. D. brings modifications, extensions

and even corrections to J.'s statements, but at the same time he copies J. far too slavishly and so contradicts himself in the pages of his own dictionary. Whether meanings

like 'reliable, straightforward, correct, proper,' etc., have to be attached to རྒྱལ་ལོ་ལོ་ is as yet uncertain.

ལོ་ལོ་ རྒྱལ་ལོ་ རྒྱལ་ལོ་ ལོ་, 8. In Sk. Sumatikīrti. According to the Sk. dictionaries the primary sense of 'sumati'

is 'benevolence.' In present-day Tibetan རྒྱལ་ལོ་ རྒྱལ་ལོ་ is rather 'good-natured, kindhearted,' as against རྒྱལ་ལོ་ རྒྱལ་ལོ་ ལོ་ 'benevolent.' So the Tibetan name has to be rendered as Good-nature-fame, or Famous good-nature, the personal name of Tson k'a pa.

ལོ་ལོ་ ལོ་ (ལོ་) རྒྱལ་ལོ་ ལོ་, 22. (Not) fallen under the power (of)....

ལོ་ལོ་ལོ་, 54 and colophon. This word seems here hardly to mean 'song, singing tune,' but rather

'melody, melodiousness, sweetness,' etc. This tallies to a certain extent with Csoma's

translation of the title of list LXI (p. 86) of the Mahāvyutpatti, 'Names of the 60 sorts (or divisions) of melody or melodious voices (or vocal sound).' I take it that this list refers to what is mentioned here in our text. How these 60 branches of melody

are exactly to be understood I have not been able to ascertain. The opinions of P'un Ts'ogs on the point are as follows. The Buddha's voice had such a [63] variety of (magic?) qualities, sixty in number, that they made him understood by all beings, whatever their own languages. The Buddha was in this way simultaneously understood

by men, devas, nāgas, etc. In proffering this explanation P'un Ts'ogs takes ལོ་ལོ་ ལོ་ to mean rather 'kind' than 'branch.' As an alternative he suggests that ལོ་ལོ་ལོ་ is an adjective synonymous with ལོ་ལོ་ ལོ་ , 'high' (as applied to voice or rather tone) [or perhaps long, lengthened?] and that

then ལོ་ལོ་ལོ་ ལོ་ ལོ་ would mean a 'variety' of tones or modulations. I myself am inclined to think that

if the Mahāvyutpatti list is not referred to, we have here to do with some scholastic scheme of rhetorics, though if so understood the exact value of ལོ་ལོ་ལོ་ is not clear and certainly not sufficiently defined in the Dicts.

(Cf. S. Ch. D. s.v. ལོ་ལོ་ (p. 1092 a), ལོ་ལོ་ ལོ་ལོ་ལོ་ = ལོ་ལོ་ལོ་, ལོ་ལོ་ལོ་, 'a deep voice, a musical tone.' See also ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་.)

ལོ་ལོ་ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་.

ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ ལོ་ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་.

ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་.

ལྷོ་ལྷོ་, 6. Here 'solitude, wilderness' and so = ལྷོ་ ལྷོ་ལྷོ་ = ལྷོ་ལྷོ་ ལྷོ་, 'monastery.' Not associated with any of the meanings connected with 'pasturing.'

Cf. S. Ch. D. ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ s.v. ལྷོ་ལྷོ་.

The famous Galdan monastery was erected on a site called ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་. See S. Ch. D., The Monasteries of Tibet, J.A.S.B. , Vol. I, N.S. (1905), p. 108.

ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

[64]

ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་.

ལྷོ་ལྷོ་, 52. J. ལྷོ་ལྷོ་ ལྷོ་ adj., and ལྷོ་ལྷོ་ ལྷོ་ adv., 'quick(ly), swift(ly).' In Mil. adj. ལྷོ་ལྷོ་ ལྷོ་. Desg. ལྷོ་ལྷོ་ and ལྷོ་ལྷོ་ ལྷོ་ (ལྷོ་ལྷོ་), subst. 'promptness,' and ལྷོ་ལྷོ་ ལྷོ་ 'swift.' As adv. ལྷོ་ལྷོ་ ལྷོ་, or ལྷོ་, or ལྷོ་ལྷོ་. S. Ch. D. ལྷོ་ལྷོ་ ལྷོ་, verb, 'to hurry by, to pass on swiftly,' (example ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་, 'time quickly runs away.' [= tempus fugit]), and adv. quickly. Further adv. ལྷོ་ལྷོ་ ལྷོ་. Some interesting compounds in S. Ch. D.: ལྷོ་ལྷོ་ ལྷོ་ 'a dancing woman,' etc. Note the expression ལྷོ་ ལྷོ་ལྷོ་ 'as speedily as possible,' J.

According to my informants S. Ch. D.'s example ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ is not good Tibetan. It should either be ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ (or ལྷོ་) ལྷོ་ལྷོ་, lit. 'time is quick,' or with another meaning also 'the time is near' (i.e. at hand,

coming quickly), or again ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་, 'the quick time.' Time quickly runs away, they say, should be expressed thus: ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་ ལྷོ་ ལྷོ་ལྷོ་.

Cf. also J., Desg.: ལྷོ་ལྷོ་ ལྷོ་.

ལྷོ་ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་, 38. Here: 'after only, as a result of only, in consequence [65] of only, mere, simple.' But ལྷོ་ has also the meanings: as soon as, simply on (hearing), on the slightest (reproach, etc.) with a more prominent stress on the time element, instantaneousness.

ལྷོ་ ལྷོ་ལྷོ་ see ལྷོ་ལྷོ་.

ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ see ལྷོ་ལྷོ་.

ལྟོན་པ་ ལྟོན་ ལྟོན་ see ལྟོན་པ་.

ལྟོན་པ་ ལྟོན་ ལྟོན་ ལྟོན་ see ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་.

ལྟོན་པ་, 55. ལྟོན་པ་ = ལྟོན་པ་ ལྟོན་, vb. ‘to love’ sbst. ‘love, kindness, affection,’ etc. Desg. has also a ལྟོན་པ་, ‘acidity,’ which is also known to my informants. His ལྟོན་པ་ ལྟོན་པ་ ‘bodyguard of the Dalai Lama’ is held, by one of my informants, to be a mistake for ལྟོན་ ལྟོན་པ་ (pronounce tsī-dung), the monk-employees of the Tibetan government (and in a narrower

sense: the clerical staff, the clerks and secretaries amongst them) as contrasted with the lay-employees of noble birth (not officials in general as with S. Ch. D. 656 a , but only those belonging to the nobility) who are called ལྟོན་པ་ ལྟོན་པ་. The word ལྟོན་པ་ in the compound is said to be derived from the designation of the Potala palace where

many of the government offices are located, and which is called ལྟོན་པ་ ལྟོན་ ལྟོན་ ལྟོན་, the Potala peak, but most commonly, by the people, briefly ལྟོན་པ་, the peak. This explanation of tsī-dung as a general class of lama government-employees is wider than that given in Waddell’s table in his ‘ Lhasa and its Mysteries,’ p. 165. See also ལྟོན་པ་ ལྟོན་པ་, ‘chief clerk or secretary’ in S. Ch. D. s.v. ལྟོན་པ་ ལྟོན་ (1013 b), the latter being the special name of the former’s hat.

ལྟོན་པ་ ལྟོན་ see ལྟོན་པ་.

[66]

ལྟོན་པ་ ལྟོན་ ལྟོན་པ་ ལྟོན་, 24. Equals ལྟོན་པ་ ལྟོན་ ལྟོན་པ་ ལྟོན་ (or ལྟོན་པ་ ལྟོན་) ‘to apply oneself, exert oneself, put one’s best energy into something’ = ལྟོན་པ་ ལྟོན་ ལྟོན་པ་ ལྟོན་, ‘to be zealous, diligent.’ Also ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་ (ལྟོན་པ་ ལྟོན་, ལྟོན་པ་ ལྟོན་).

ལྟོན་པ་, 28. Here ‘conduct, behaviour’ pure and simple, without allusion to the ལྟོན་པ་ ལྟོན་པ་, ‘religious law, discipline, monastic rules.’

ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་ ལྟོན་.

ལྟོན་, 53. Here technically the (thirty-two) characteristic signs or marks of a ‘Great Man,’ the mahāpurusha. Mahāvyutpatti (Ed. A. S. B.), LXIII, p. 92. De Harlez, ‘Vocabulaire Bouddhique Sanscrit-Chinois,’ no. 3. Schiefner, ‘Triglotte,’ no. 3. See de la Vallée Poussin, ‘Bouddhisme,’ pp. 241 et seq.

The transition of meaning of the word ལྟོན་པ་ in modern Tibetan in such expressions as ལྟོན་པ་ ལྟོན་ ལྟོན་ ལྟོན་, ‘a holy lama,’ or ལྟོན་པ་ ལྟོན་པ་ ལྟོན་, ‘a woman of good appearance and virtues’ (S. Ch. D.) should not be overlooked in the interpretation of our passage for its psychological value. See also ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་.

ལྟོན་ལྟོན་, 53. This is a compound substantive of an elliptic nature, and means: ‘the [well known 32 primary] characteristics [and the 80] beauties [of Buddhas] ’ = ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ (ལྟོན་ ལྟོན་). See also ལྟོན་ and ལྟོན་.

ལྟོན་ ལྟོན་, 30. ལྟོན་ is here hon. of ལྟོན་ ‘name,’ and the compound, literally ‘name grasping,’ means ‘ambition, thirst for fame, glory,’ etc. (D. eerzucht, roemzucht), perhaps even ‘vainglory, pride, conceit, egotism,’ i.e. the hugging of one’s own name and fame.

[67]

ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་, 7. To invoke by name, to address a prayer to by name. Applied to both spiritual and human beings. ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་, ‘to address the king, speak to the king, direct, appeal to the king,’ but always by calling him by his name. ‘O king help me’ is not a proper example of ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་, but ‘O, thou, King George, help me!’ would be one. To spiritual beings their names may be expressed in a paraphrase, metaphor or symbol, but they must be expressed in some way. The prayers to superhuman beings may be twofold, either an address containing requests, etc., or a mere litany of names without any further subject matter attached to them. The one is a recitation of names, the other a direct address by name; the one a litany proper, the other an invocation or prayer.

ལྟོན་ ལྟོན་, 19. The form ལྟོན་ ལྟོན་ ལྟོན་ was paraphrased to me as ལྟོན་ ལྟོན་ ལྟོན་ = ལྟོན་ ལྟོན་ ལྟོན་ = simple future, ‘not going to seek’ (D. niet zullende zoeken).

ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ (ལྟོན་) ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་ (ལྟོན་) ལྟོན་ ལྟོན་.

ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྡོག་པ་, 10, 55. ལྡོག་པ་ = ལྡོག་པ་ ལྡོག་པ་. J. vb., adj., subst. and adv. 'to be deep, deep, deeply, depth'; adj. ལྡོག་པ་ ལྡོག་པ་ and ལྡོག་པ་. Desg. [68] ལྡོག་པ་ ལྡོག་པ་ and ལྡོག་པ་ adj. only. S. Ch. D. ལྡོག་པ་ ལྡོག་པ་ vb. 'to make deep, to deepen,' also adj. and sbst.; further in ལྡོག་པ་ and ལྡོག་པ་ only adj. Note the additional meaning 'dense' (also ལྡོག་པ་ 'thickness') in S. Ch. D., not in the two others. My teachers deny that ལྡོག་པ་ ལྡོག་པ་ can be a verb 'to deepen,' or 'to make deep.' ལྡོག་པ་ must also be understood as 'profound' (wisdom, teaching, etc.). See ལྡོག་པ་ ལྡོག་པ་, also ལྡོག་པ་ ལྡོག་པ་, also ལྡོག་པ་ ལྡོག་པ་, etc.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་, etc.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་, 55. = ལྡོག་པ་ ལྡོག་པ་ or ལྡོག་པ་, 'wide, large.' Desg. also 'ample, abundant.' S. Ch. D. only ལྡོག་པ་ ལྡོག་པ་. Note J. '*mig-yañ *', C., W. liberal, generous, bounteous,' but Desg. ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ 'wide-eyes: envious, covetous, greedy.' In S. Ch. D. ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ = ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་, 'large-eyes, a handsome woman, name of a Goddess.' Cf. also in the same dict. ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་, 'beautiful-eyes, a very handsome woman, a nymph's name.' As to J.'s mig-yañ, one of my teachers holds with him as against Desg., the other does not know the expression.

ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ see ལྡོག་པ་ ལྡོག་པ་.

ལྡོག་པ་ ལྡོག་པ་ (ལྡོག་པ་ ལྡོག་པ་), 8, 15, 16, 18. 'Father (and) sons,' or, as Csoma already has it in his Grammar,

p. 28, 'teacher and [69] pupils.' With the addition ལྡོག་པ་ 'three,' and also as here without this addition, a very well known appellation of

Tsoñ k'a pa and his two pupils (his spiritual sons). It is likely that to the Tibetan mind the expression means something like 'spiritual family (of three),' namely of one father and two sons. See introductory remarks. Free renderings like 'spiritual trio' or 'teacher triad' and the like are apt enough for practical purposes. Cf. an expression like the following: ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་ ལྡོག་པ་, 'where have you two, father and son, come from?' (But the sentence has also the second meaning 'where do you live? where is your home?').

In the light of the above, has the note on p. 98 of the J.A.S.B., Vol. II, N.S., no. 4, 1906, in Satis Chandra Vidyābhūṣana's article on 'the Gyantse rock inscription'

to be rectified? My informants do not think that the expression is used among the Sakyapas in the sense given in that note.

ལྟོན་པ་ ལྟོན་ ལྟོན་ see ལྟོན་.

ལྟོན་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་པ་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་པ་ ལྟོན་པ་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་ ལྟོན་པ་ (ལྟོན་) ལྟོན་པ་ ལྟོན་, 26. This expression must here not be understood as ‘to follow one’s own teaching.’

ལྟོན་ ལྟོན་པ་ is here not one compound word. The meaning is: they who themselves follow the teaching,

as against the ལྟོན་ ལྟོན་པ་ ལྟོན་ ལྟོན་པ་ ལྟོན་, the others who (also) follow the teaching. See ལྟོན་ ལྟོན་པ་ (ལྟོན་) ལྟོན་པ་ ལྟོན་, 27.

ལྟོན་ ལྟོན་པ་ see ལྟོན་པ་ and ལྟོན་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་པ་ see ལྟོན་པ་ and ལྟོན་ ལྟོན་པ་ ལྟོན་པ་ ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་པ་ ལྟོན་པ་.

[70]

ལྟོན་ ལྟོན་ ལྟོན་པ་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་པ་.

ལྟོན་ ལྟོན་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་ see ལྟོན་ ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་པ་ ལྟོན་.

ལྟོན་ ལྟོན་ ལྟོན་ see ལྟོན་པ་ ལྟོན་པ་ ལྟོན་.

ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་ ལྟོན་ see ལྟོན་ ལྟོན་.

ལྟོན་ ལྟོན་པ་ ལྟོན་, 31. ‘The high, elevated road,’ has a religious connotation, the proper road that

leads to heaven after death, the ‘narrow’ road of Christianity. See below.

ལྟོན་ ལྟོན་ ལྟོན་, 48. The straight road (metaphorically), the road of righteousness, of straightness

of mind. Cf. S. Ch. D. s.v. ལྟོན་ ལྟོན་, p. 649 a . The meaning of this expression and that of ལྟོན་ ལྟོན་པ་ ལྟོན་, in line 31 (see above), are quite different. The other is the

highroad (towards
heaven), the road of a high standard of moral conduct.

ལོ་ལོ་ལོ་ལོ་, 9. 'Steps on the path,' 'degrees of advance,' 'steps towards perfection,' is the short title of many mystical writings and especially of one by Tson k'a pa, to which the words may allude here without specially designating it. In this place the meaning does not seem to be a specific work but merely '(religious) instructions, teaching in general.' The ལོ་ལོ་ལོ་ལོ་ ལོ་ལོ་ལོ་ལོ་ are here, according to my oral information, to be taken as the two halves or divisions of the Kandjur which is commonly divided into ལོ་ལོ་ and ལོ་ལོ་, sūtra and tantra (or mantra, or dhāraṇī). In this division the ལོ་ལོ་ or tantra section is called ལོ་ལོ་, whilst all the rest, properly subdivided [71] in six divisions, is taken together as ལོ་ལོ་, of which the real ལོ་ལོ་ ལོ་ལོ་ or sūtra-division (the 5th in sequence in the Kandjur) is only one. Concerning Tson k'a pa's study of the 'Sūtras and Tantras' see S. Ch. D., 'Contributions, etc. on Tibet,' VI, in J.A.S.B., 1882, Vol. LI, Part I, no. 1, p. 53. J., s.v. ལོ་ལོ་ ལོ་, quotes a ལོ་ལོ་ ལོ་ ལོ་ལོ་: 'with Urgyan Padma, etc., the same as mdoi and snags kyi lam, v. mdo extr.' This is seemingly the same as our expression.

ལོ་ལོ་ ལོ་, 42. J. has = ལོ་ལོ་ ལོ་, 'beings, creatures,' but may not the idea rather be all embodied creatures; with the etymological sense still potent in connection with the Buddhist reincarnation theory? S. Ch. D. gives a ལོ་ལོ་ ལོ་ ལོ་ལོ་ = ལོ་ལོ་ ལོ་ལོ་ = 'town, city,' which seems rather to point to the meaning 'man' for ལོ་ལོ་ ལོ་. My informants don't feel quite certain whether to include the five other classes of beings (including animals) amongst the ལོ་ལོ་ ལོ་, but are somewhat inclined to interpret the word as ལོ་, 'man,' in general.

ལོ་ ལོ་ལོ་ see ལོ་ལོ་.

ལོ་ ལོ་ལོ་ ལོ་ ལོ་, title, 1. The author writes his poem in a place to the west of a snow-capped mountain, to the east of which the Galdan monastery is situated. See notes on ལོ་ལོ་ལོ་, ལོ་ལོ་ ལོ་ལོ་ and ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་ ལོ་ལོ་ ལོ་. Which mountain or mountain chain is meant must be left undecided, even if granting that modern cartography could show it if identified. Local tradition, however, would most likely be able to point out a particular mountain.

ལོ་ལོ་ ལོ་ see ལོ་ལོ་ལོ་ ལོ་ལོ་.

ལོ་ལོ་ see ལོ་ལོ་ ལོ་ ལོ་.

[72]

ལྟོགས་པ་ see ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་.

ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་, 38. This expression cannot yet be explained with certainty. It may be taken here

to mean, literally, ‘to send out (distribute, give, put forward) justice, right,’ but the exact idiomatic value of the phrase remains to be determined. It is not in the Dicts., and unknown to my informants. We may take the possible values of the expression

as three, viz.: 1. ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ = ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ = ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ = ‘to dispute, argue, contend with words.’ This seems the same expression as S. Ch. D.’s ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ ‘to hold controversy,’ p. 1248. (Perhaps also ‘to challenge, to be challenged to dispute.’) 2. = ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ ‘to be defeated in argument, in dispute, to be silenced in dispute.’

3. = ‘To make observations to, to remonstrate with, to use plain speech to, to speak straight to, to rebuke, to reproach, to tell one the truth.’ (Cf. the entry in J.’s *k’a kye-çe* to abuse, to menace ’ (p. 97 b .)) This seems the sense required here and would be a logical development of the primary meaning of the expression: ‘to spread out the justice (right) of the case before someone,’

i.e. ‘to submit the truth about it.’

S. Ch. D. has s.v. ལྟོགས་པ་ ལྟོགས་པ་ = ལྟོགས་པ་ ལྟོགས་པ་ ‘using rough language, controversy, discussion, dispute.’ The other Dicts. lack this word.

The above is the result of an exhaustive discussion of the expression with my teachers.

Lexicographically (with a view to the entry quoted from S. Ch. D.) the first explanation

seems the best, but with reference to the context, the last one deserves preference, and this is the one chosen for the rendering.

It should be noted that in modern Tibetan there seems to be taking place a shifting of the meaning of ལྟོགས་པ་. Instead of as ‘right, justice’ it seems to be understood by some modern Tibetans

as ‘the arguing about right or justice’ as in a court of law, and hence simply as ‘dispute, argument, pleading.’ Example: ‘This is not the place to argue your rights,’ ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ (or ལྟོགས་པ་) ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་ ལྟོགས་པ་, lit. ‘to hit out [73] (ལྟོགས་པ་) for the right,’ the verb meaning ‘to do (ལྟོགས་པ་ for verba loquendi) arguing (ལྟོགས་པ་).’

ཁྱེད་ཀྱི་ཁྱེད་, 38. Literally ‘speak-listen,’ has two meanings. The first, quoted in J. from Schmidt

in the form of ཁྱེད་ཀྱི་ཁྱེད་ (s.v. ཁྱེད་ཀྱི་ཁྱེད་ pf. and fut. ཁྱེད་ཀྱི་ཁྱེད་), is endorsed by my informants, ‘to listen to an explanation (also, to a sermon, discourse, etc.)’. The second is, ‘to answer upon hearing,’ i.e. ‘to answer (in invective, hotly, in remonstrance or dispute) upon hearing (reproaches or unpleasant words).’ If a mother chides her son for some fault, he may, instead of taking the rebuke in humility, try to argue or to be impudent in return. The mother then may say: ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་, ‘Don’t argue, dispute, bandy words with (don’t be impudent to, “no words with me!”) your mother, but (ཁྱེད་ཀྱི་ཁྱེད་, ‘rather, on the contrary, instead of this’) listen to me.’ The expression may be rendered as ‘to flare up in answer (to a reproach), to retort angrily (after admonition), to snap, yap back.’

ཁྱེད་ཀྱི་ཁྱེད་, 41. ‘Friend’ and, as J. has it, abbr. for ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་ = ཁྱེད་ཀྱི་ཁྱེད་ཀྱི་ཁྱེད་ = virtue-friend.

Here interpreted by my informants as ‘true, genuine priests or monks, monks who come up to the mark, worthy of the name,’ but not technically as ‘spiritual adviser’ as J. has it. Desg. s.v. ཁྱེད་ཀྱི་ཁྱེད་, quotes only a form with ཁྱེད་ཀྱི་ཁྱེད་ and gives it the meaning ‘doctor, a lamaistic title.’ Under ཁྱེད་ཀྱི་ཁྱེད་, however, he has ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་, ‘ad scientiam adjuvans, monastic dignity, teacher.’ S. Ch. D. adds ‘pious or holy friend, spiritual friend or adviser.’ Compare also J. for the semi-homonym ཁྱེད་ཀྱི་ཁྱེད་.

ཁྱེད་ see ཁྱེད་ཀྱི་ཁྱེད་.

[74]

ཁྱེད་ཀྱི་ཁྱེད་ see ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ and ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་.

ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ see ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་.

ཁྱེད་ཀྱི་ཁྱེད་, 54. Here ‘speech’ in general, not ‘a speech,’ a slight extension of J.’s meanings, unless his use of the definite article in ‘the speech’ is a lapsus. The dicts. differ slightly and need co-ordination in details.

About the meaning there can be no doubt as the word is here used in the series (hon.)

ཁྱེད་ཀྱི་ཁྱེད་, ཁྱེད་ཀྱི་ཁྱེད་, ཁྱེད་ཀྱི་ཁྱེད་, for ordinary ཁྱེད་ཀྱི་ཁྱེད་, ཁྱེད་ཀྱི་ཁྱེད་, ཁྱེད་ཀྱི་ཁྱེད་, body, speech and mind, the so-called ‘three doors,’ ཁྱེད་ཀྱི་ཁྱེད་ ཁྱེད་ཀྱི་ཁྱེད་.

མཐོང་མཐོང་། see མཐོང་མཐོང་། མཐོང་།.

མཐོང་མཐོང་།, 10. Here is the sense of ‘to preach, to explain, to give an exposition of, to expatiate on, to exhibit, to lecture on.’

མཐོང་མཐོང་། see མཐོང་མཐོང་། མཐོང་མཐོང་།.

མཐོང་མཐོང་། མཐོང་མཐོང་།, 12. Inconceivable, unthinkable, unimaginable, not to be grasped by or in thought, beyond comprehension, realisation.

མཐོང་མཐོང་། མཐོང་མཐོང་། མཐོང་མཐོང་།, 4. The repetition of the verb softens the meaning into ‘quietly thinking’ or from མཐོང་མཐོང་། མཐོང་མཐོང་། ‘to think,’ into ‘to muse, to ponder’, etc.

མཐོང་མཐོང་། མཐོང་མཐོང་། མཐོང་མཐོང་། see མཐོང་མཐོང་། མཐོང་མཐོང་།.

[75]

F. Additional Notes.

In l. 10 the མཐོང་མཐོང་། might also be understood as ‘with a view to, for the purpose of, explaining, expounding.’

The translation should in that case rather run: With a view to expounding the profound

(Buddhist) doctrine, they preached, explained, most fully, minutely, in full detail, Yoga and the other teachings (or the various kinds of Yoga) of the two stages of the road.... མཐོང་མཐོང་། has then the force of: with regard, reference to; as far as ... is concerned.

In l. 17 the ‘till’ ought to be more emphatically rendered: until the very moment that, i.e. I shall not cease a moment before. Or else: till I reach the very heart of saintship.

See J. s.v. མཐོང་མཐོང་།.

In l. 49 ‘May all those’ is more correct than ‘May all of you ,’ for, unlike in the three preceding verses which are addressed to his pupils, the author now utters a universal prayer addressed to mankind in general.

Note to p. 2. Waddell, *Lāmaist Graces before Meat*, J.R.A.S., 1894, p. 265, says that the libation

is sprinkled with the tips of the fore and middle fingers. This is denied by my informants

who maintain their statement as given on p. 2, above.

To p. 4. After the Introduction was in print I have seen a copy of the མཐོང་མཐོང་། མཐོང་མཐོང་། མཐོང་མཐོང་།, ‘The Galdan Century of Gods,’ and had it copied for me. It is a small

to Tson k'a pa, who manifests in a hundred different forms, and it contains 18 four-lined

This little book is the one mentioned in the *Hor chos byuñ* (Huth's translation, p. 387—see note 5—, and text p. 246). Huth gives as Sk. equivalent for the title: *Tushitadevaçatikā*.

we are discussing is also mentioned in the same passage. Its name is ལྷ་མོ་ལྷ་མོ་ (The unfathomable love verse). This Dmigs brtse ma is of considerable theological importance. I possess a commentary on it [76] written by ལྷ་མོ་ལྷ་མོ་ ལྷ་མོ་ལྷ་མོ་, the seventh Dalai Lama. Grünwedel, in the list of Dalai Lamas on p. 206 of his 'Mythologie,' etc., writes ལྷ་མོ་ལྷ་མོ་ and Rockhill, in 'Tibet, a ... sketch derived from Chinese sources,' J.R.A.S., Vol.

Since, I have also found that this same stanza, with a modification, occurs on the title page of Sarat Chandra Das' edition of the *संस्कृत-संज्ञा-संग्रहः* (Bibl. Ind.). The stanza as there given consists of six lines, by the addition of an initial line to

i.e. the Thunderbolt-bearer, Vajradhara.

There, p. 9 b , the prayer is as in our Introduction, but lacks the third line (□□□□□ □□□□□, etc.) and ends with □□□□ □□ □□□□ □□□ □□□. Also, instead of □□□□ □□□□ □□□□□□□ in the second line, this text writes □□□□ □□□□ □□□□□□□.

Minor Tibetan Texts I: The Song of the Eastern Snow Mountain · figuresin.space · page 67

To p. 17. S. Ch. D., p. 490 b , s.v. ལྷ་མོ་ལྷ་མོ་ mentions a medicinal root used against the plague, called ལྷ་མོ་ལྷ་མོ་ (without zhabs-kyu), but transcribed lcags kyu.

To p. 23. Huth, Hor chos byuñ, trs., p.117, renders [77] ལྷ་མོ་ལྷ་མོ་ as ḍāka, also on p. 118 (see note 4). On p. 231 (see note 1) he suggests that ལྷ་མོ་ལྷ་མོ་ should be understood as ḍākinī = ལྷ་མོ་ལྷ་མོ་ ལྷ་, not as Sk. ḍāka. The dge rgan understands all these three passages as referring to (female) ḍākinīs. Though according to Grünwedel ('Mythologie,' p. 153) in Sk. mythology a male ḍāka exists (a Tantra deity), in Tibet the ལྷ་མོ་ལྷ་མོ་ is always feminine, and a male species or individual does not exist according to

my informants. This statement needs testing of course. Grünwedel (loc. cit.) thinks that these female ḍākinīs are original Tibetan spirits or goddesses. The female ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་'s are mentioned indifferently with or without the final ལྷ་.

Macdonell in his Sk. Dict. only mentions the feminine form of the word. In the ritual book ལྷ་མོ་ལྷ་མོ་ "The six cut off pieces" (i.e. chapters, divisions, into which the description of

the tormā offering is divided) we find the apostrophe: ལྷ་མོ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་, "O, wisdom fairy, supernatural (= not-human) mother," so defining the sex. In Tibetan

the form ལྷ་མོ་ལྷ་མོ་ must accordingly not be understood as a masculine form of ལྷ་མོ་ལྷ་མོ་ ལྷ་, but as its abbreviated form only. This without prejudice to the question whether

in special Tantric texts a male god Ḍāka, ལྷ་མོ་ལྷ་མོ་, does occur.

S. Ch. D. has for ལྷ་མོ་ལྷ་མོ་ an entry giving the meanings 'god, bird, arrow.' Here the word has a poetical or metaphorical meaning based on its etymology, 'sky-goer', but no mythological value. He adds under ལྷ་མོ་ལྷ་མོ་ ལྷ་ 'a class, mainly of female spirits.' But the form in ལྷ་ cannot be masculine. In Tibet there is a class of people called ལྷ་མོ་ལྷ་མོ་, both male and female, whose name may be translated as oracles, [78] shamans or mediums. They are deemed to be obsessed by ལྷ་མོ་ལྷ་མོ་'s who speak through them whilst they themselves are in a state of trance or obsession.

Their name is ལྷ་མོ་ལྷ་མོ་ in Lhasa and other greater towns, and amongst the more educated; but the country-people and the lower orders have a special name for these mediums if they are women and call them ལྷ་མོ་ལྷ་མོ་ ལྷ་ or ལྷ་མོ་ལྷ་མོ་ ལྷ་. In Sikkhim the word ལྷ་མོ་ལྷ་མོ་ ལྷ་ is general in this sense. In Sikkhim the designation for a male medium of this sort is ལྷ་མོ་ ལྷ་ and not ལྷ་མོ་ལྷ་མོ་ as in Tibet.

Whilst investigating the question of Khandomas from the standpoint of colloquial Tibetan

I stumbled unexpectedly on the following interesting piece of information, throwing

a vivid sidelight on some current beliefs and practices of modern Tibet.

The abbot of the Saskya monastery is held to be the reincarnation of Padmasambhava.

As the latter was the great 'binder,' that is subduer, of all spirits, witches, goblins and other creatures of that ilk, the Saskya abbot has in some way become the official head and master of all Tibetan witches. Belief in witches is rife all over Tibet, and any woman is liable to be declared one. The process is very simple. If a great Lama receives obeisance from the multitude he presents the devotees in return with a 'protection-knot' (ཐོག་མེད་ཀྱི་ཐུག་པ་), a narrow strip of cloth which he puts round their necks. He ties a knot in it muttering

some mantram over it, hence the name. Ordinary laymen receive a white strip, tapas or those who have their hair cut short (probably because they look like tapas) get a yellow or red strip, but if a woman approaches whom the Lama by his magic knowledge

recognizes as a witch, she receives a black strip. From that moment she is irrevocably

a witch and no protestation can help her out of the situation. In the Saskya monastery

an annual feast or ceremony is celebrated in which all witches must appear personally,

and the magic then displayed is so tremendously powerful that all women who are secretly

endowed with the powers of witchcraft without the people knowing it, are irresistibly

compelled to attend the meeting. They simply cannot help it, and so stories are told of witches working in the fields, milking cows, or otherwise engaged, being drawn away from their work and appearing in the assembly with their milk-pail, or spindle, or [79] whatever utensil they were using at the time at any work, when they were forced to

quit it and to come to Saskya. In the meeting they are then officially proclaimed witches and forced to pledge allegiance and obedience to the Saskya monastery and its head. Then the profitable and practical side of the transaction becomes manifest, for henceforth they have to pay an annual, heavy witch-tax, and in cases known to Karma himself, who came across them when living in Tibet, this tax amounted to one རྩིས་ཀྱི་ཐུག་པ་ (see Bell, p. 104) or about Rs. 120 a year. On the other hand they are now protected

by the authority of the monastery as long as they pay the tax, though they have to pledge themselves not to use their powers for evil. Then they receive the official title of ཐོག་མེད་ཀྱི་ཐུག་པ་ཀྱི་ཐུག་པ་, though they are known to the people as ཐོག་མེད་ཀྱི་ཐུག་པ་, witch. But this latter word is a term of abuse or contempt. The meaning of the two

terms, however, is the same. The entries in the dicts. s.v. རམོ་མཚོ་ and རམོ་ (and other spellings) need proper testing in the light of the above. These witches are supposed not to live up to a great age but to die young, because the monastery calls them out of life to become protecting spirits of the monastery in the invisible spheres. When a bamo dies, her daughter, if she has any, inherits the office or quality

of the mother. These bamos, during life, follow the ordinary occupations of women: buying, selling, working or marrying, and their bamo-hood seems to be no drawback, in itself, to their matrimonial prospects. I heard of the case of a bamo who was the wife of a very wealthy man. But the tax, far in excess of any levied on ordinary people,

must be regularly paid. If the bamo does not pay her tax, the monastery calls her soul and she dies. In the gompa for every accredited རམོ་མཚོ་ there is a རམོ་མཚོ་ or stuffed effigy, puppet, of which I have not been able to get a full description.

Probably a stuffed doll or body, with a mask and garment, perhaps only a stick to hold the mask and garment up, like in a puppet-show. Each such puppet becomes the

dwelling-place of the soul of a dead bamo when she dies, and in order to see to it that after death she may not do harm whilst roaming about, the puppet is bound in chains. Horrible to say, however, sometimes these chains are found broken by the guardians,

and this is a sure sign that the imprisoned soul has escaped from the puppet [80] which was its dwelling-place and that it may have started on a pilgrimage of evil works. As soon as it is found that

such an imprisoned witch-soul has escaped, solemn notice is at once sent out to all Tibet to the effect that a bamo-soul has broken loose from Saskya, and the various local Lamas all through the country warn their flocks that a bamo is at large and enjoin them to be careful not to fall a victim to the wandering witch. So, for instance,

they are told not to go about alone after dark, not to entertain strangers, and the like, for the bamo may assume any disguise, and any man may fall a prey to the snares

of a beautiful strange woman, as any woman might be allured by an unknown man. The

late Lama Sherabgyamtsho in Ghoom, whose name is so well known to all students of

Tibetan, used very often to make solemn announcements of this nature and warn the Ghoom people that a bamo had escaped from Saskya.

A most fitting ending to this story is perhaps to be made by quoting the old Buddhist formula "Thus I have heard," but there is no doubt that the word རམོ་མཚོ་ རམོ་

acquires an interesting new meaning through this curious tale.

There is a belief prevalent in Tibet that in every woman a touch of bamo-hood is latent

(some philosophers, also outside Tibet, seem to think the same!), but in the night of the 29th day of the twelfth Tibetan month, this seed of evil will manifest most fully. The male Tibetans, however, seem not to take any precautions or perform any rites to counteract the sinister influence of this date. Evidently it is a male Tibetan who first set up this theory, and it might be the same fellow who is the author of the following proverb which bears on our subject and on the words we are dealing with.

It runs:

མཆོག་མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་

མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་

Amongst a hundred women (at most) one khando!

Amongst a hundred men (at most) one sorcerer!

That is—khando being here used in the good sense of fairy—: Amongst many women there

is scarcely one extremely good, but amongst many men there is scarcely one extremely

bad. In fact, in Tibet, all women are suspected of having just a little seed of evil (of the witch) in them. And so the term of reproach is not as in Europe ‘Old Adam’ but rather ‘Old Eve.’

As far as the above story is concerned, it should not be forgotten that it is only a popular version of an interesting phase of religious practice, but Tibetan casuistry and theology are as a rule so subtle and well-systematised that a more [81] theoretical exposition of the doctrines and practices alluded to might throw considerably

more, if not other and new, light on the subject.

To p. 25. The quotation, s.v. མཆོག་ མཆོག་ , l. 16: མཆོག་ མཆོག་ མཆོག་ , etc., is from a little tract, a prayer to Padmasambhava, entitled མཆོག་ མཆོག་ མཆོག་ མཆོག་ མཆོག་ , ‘the quick mind-fulfiller.’

To p. 25. Cf. Lewin, pp. 133–134, no. 97–10, མཆོག་ མཆོག་ (མཆོག་མཆོག་), ridiculous; zhed-ked , laughter, ridicule.

To p. 26. མཆོག་ མཆོག་ མཆོག་ Bell, voc., to blush; Lewin, p. 77 (64–5), ridiculous. See his example.

To p. 30. S. Ch. D., Dict., has ལྷོ་ལྷོ་ (hidden on p. 34, out of alphabetical order) as 'a Tibetan of mixed breed, i.e. born of a Chinese father and a Tibetan mother.'

Waddell, Lhasa and its Mysteries,

p. 214, the same explanation. A special enquiry into this point, however, yielded a different result. One of my informants was a Tibetan woman from Lhasa who had herself

married a Chinaman there, and so ought to know. The half-breeds referred to by S. Ch. D. and Waddell are called 'baizhin,' spelling uncertain, given as ལྷོ་ལྷོ་ and ལྷོ་ལྷོ་, said to be a Chinese word. However, another explanation of that same word was given,

as a man not in the pay of, not taking wages from, another. Not necessarily rich or of high position, but independent. Perhaps something like crofter. This latter explanation

is, however, contradicted by Karma who has relations amongst the baizhins in Tibet.

In a Tibetan mixed marriage such as we are here considering the custom is to call the elder son ལྷོ་ལྷོ་ after the Chinese manner, instead of using the Tibetan word. This is ལྷོ་ལྷོ་ in Tsang and ལྷོ་ལྷོ་ in Lhasa. The latter is pronounced, and sometimes written, ལྷོ་ལྷོ་ and even sometimes pronounced chö-cho, as if written ལྷོ་ལྷོ་. But in the above case ལྷོ་ལྷོ་ means really 'elder brother.' A girl, born in such a marriage, is similarly called

ལྷོ་ལྷོ་, Chinese, instead of ལྷོ་ལྷོ་, Tibetan. [82] These terms do not mean half-blood. Whether ལྷོ་ལྷོ་ is used for the eldest daughter alone or for all the daughters of the marriage I could not ascertain.

It is said that every Chinaman, however humble, becomes at once a personage of importance

when in Tibet, and demands to be addressed at least as ལྷོ་ལྷོ་ ལྷོ་, Mister, Sir (as every European becomes automatically a Sahib in India), and feels quite insulted if addressed by the more familiar ལྷོ་ལྷོ་ as a liberty taken with his dignity. A Chinaman from Tibet, however, denied this.

I remember once travelling in the Sunda country with my Javanese writer who met several

people on the road whom he knew and whom he saluted as 'little brother' or 'elder brother.' I was puzzled at his belonging to so big a family, but found the solution of the riddle when I understood that this fraternity was not one of consanguinity at all. So 'elder sister' amongst Tibetans means only Madam, Lady, or a polite word of address to any woman of more than low status in life. In German Mütterchen for any old woman of simple status.

To pp. 35–37. The expression 天界 地界 人界 畜界 餓鬼界 阿修羅界 occurring in the little prayer-book 懺悔 經 can hardly mean ‘a field (= heaven, world) which Kuntuzangpo has adorned’ (beautified, decorated, embellished), in the sense in which one may decorate a house or room, with beautiful pictures, furniture, etc. It must surely be understood as ‘the heaven blazing with the glory of Kuntuzangpo’s presence in it,’ a heaven resplendent with his glory. In other words, he adorns it by his mere being there, but not as the result of some activity expressed by a transitive verb. The world is adorned, but has not been decorated or beautified. I wonder if the agentive case 經 may be understood as in English expressions like: ‘happy through him,’ ‘blazing with diamonds,’ ‘laughing for joy,’ and the like.

To p. 40. See the unusual explanation of རྒྱུ་ལྟར་ལྟར་ in S. Ch. D., s.v. རྒྱུ་ III, where he translates རྒྱུ་ལྟར་ལྟར་ as ‘it may be said.’ The dge rgan, however, paraphrases the expression here as རྒྱུ་ལྟར་ལྟར་ or རྒྱུ་ལྟར་ལྟར་ལྟར་, or རྒྱུ་ལྟར་ལྟར་ལྟར་ལྟར་, which gives [83] it another meaning, namely: ‘so it has been said,’ ‘so is the teaching,’ ‘that is what has been taught.’ In this sense the previous words are a direct quotation and the རྒྱུ་ལྟར་ལྟར་ cannot be translated as ‘it may be said that.’

To p. 40. In the note to **□□□□ □□□□**, for **□□□□□ □□□□ □□□ □□□ □□□□**, non -attachment and in difference only in connection with a negative.

To p. 44. ལྟོན་ ལྟོ. See Graham Sandberg, *Tibet and the Tibetans*, p. 268, who renders this word, as a technical term denoting the first of the four stages of meditation, according to Milaraspa, as ‘contemplation’ or ‘concentration.’ The second word, denoting a mental action unconnected with visual experience, does not seem appropriate. As in English ‘view’ has both a physical and a mental meaning, so in Tibetan ལྟོན་ ལྟོ, as a verb, has mental connotations. J. has the word as sbst. ‘mystical contemplation.’ The Sk. equivalent, *anubhūti*, is likewise both physical and mental in meaning. Whereas J. and S. Ch. D. have a sbst. ལྟོན་ ལྟོ ‘the act of looking,’ and ‘a look,’ Desg. has it as ‘sight’ (*visus*, *vue*, “etc.”).

To p. 58. See Jäschke's note on maṇḍa and maṇḍala, s.v. □□□□□□, p. 11 b . His remark may have a bearing on the question of ḍāka and ḍākinī, discussed above. See next note.

To pp. 59 and 60. My informants, though ignorant about the detail of five and nine cushions, do know of a custom requiring the man of higher social position, greater

age, more prestige, to be seated on a higher seat as a sign of respect. The difference of height, however, is in the seat itself, not effected by the placing of a number of cushions on seats of equal height.

To རྒྱུ་མེད་ still the two following words: རྒྱུ་མེད་, saddle cloth, and རྒྱུ་མེད་, second sheet, upper sheet, covering sheet over the རྒྱུ་མེད་ རྒྱུ་མེད་. The རྒྱུ་མེད་ རྒྱུ་མེད་ is usually thick and rough but the རྒྱུ་མེད་ thin and of finer texture, like in European [84] beds the bed sheet over the mattress. The རྒྱུ་མེད་ རྒྱུ་མེད་ is for softness and the རྒྱུ་མེད་ རྒྱུ་མེད་ for cleanliness, like the loose covers of armchairs and sofas in Western countries.

To p. 62. Huth, Hor chos byuñ, trs. 117, note 4, reconstitutes the name Blo bzañ grags pai dpal into Sk. Matibhadrakīrtiçrī. In Tibetan mantrams, however, where Tsoñ k'a pa's name is given in its Sk. form, Sumati is used and not Matibhadra. See also p. 5 of the Introduction, supra .

To p. 64. The word རྒྱུ་མེད་ རྒྱུ་མེད་ (p. 3 and additional note to p. 4) should have been discussed there. Desg. alone has the meaning of the word as in our text: unthinkable, unimaginable. According to oral information, synonymous with རྒྱུ་མེད་ རྒྱུ་མེད་, l. 12, see p. 74, supra .

The elaborate entries in J. and S. Ch. D. under this word and under རྒྱུ་མེད་ རྒྱུ་མེད་ རྒྱུ་མེད་ need investigation.

The word རྒྱུ་མེད་ རྒྱུ་མེད་ has also a special meaning, not in the dictionaries, in connection with any action done 'in thought,' རྒྱུ་མེད་ རྒྱུ་མེད་ རྒྱུ་མེད་ (as in English 'I am with you in thought'). But Tibetans can not only be present in thought but they can give presents 'in thought,' and do all sorts of things 'in thought,' when there is no physical possibility of doing so in the flesh. So the good story is told of a lazy Lama who, to get rid of the crowd, said: "And now I give my hand-blessing to you all 'in thought,' " whereupon a disappointed and angry pilgrim answered: "Well, then I give you my butter-offerings, which I have brought with me, also 'in thought.' "

To p. 65. The dictionaries spelt རྒྱུ་མེད་ རྒྱུ་མེད་ but the dge rgan says that རྒྱུ་མེད་ རྒྱུ་མེད་ also occurs. Desg. has an alternative spelling རྒྱུ་མེད་ རྒྱུ་མེད་, but this seems a misprint for རྒྱུ་མེད་ རྒྱུ་མེད་. In Tibetan books I have only seen རྒྱུ་མེད་ but the dge rgan is sure that the two spellings, རྒྱུ་མེད་ and རྒྱུ་མེད་ (but not རྒྱུ་མེད་), occur as well.

[85]

To the text. When the larger part of this booklet was in print I acquired an additional copy of the text, which proved to be different from the two editions used by me. It is of the same size and style as edition A, but printed from other blocks. We call

it C. The copy is a poor one, badly printed from worn-out blocks. A collation brought no news of importance. The reading ལྟོན་ལྟོན་ in l. 16, however, is confirmed by this edition. Its only new reading is ལྟོན་ལྟོན་ for ལྟོན་ལྟོན་ in l. 46. This reading does not seem so satisfactory as the one we have followed.

The full result of the collation is given below. Indistinct readings are marked with a note of interrogation.

C.

l. 13.

ལྟོན་ལྟོན་ ལྟོན་?

for

ལྟོན་

l. 18.

ལྟོན་ལྟོན་ ལྟོན་

”

ལྟོན་

l. 24.

ལྟོན་ལྟོན་ ལྟོན་

”

ལྟོན་

l. 29.

ལྟོན་ལྟོན་ ལྟོན་

”

ལྟོན་ལྟོན་

l. 30.

ལྟོན་ལྟོན་?

”

ལྟོན་

1. 41.
□□□□□ □□□□□ □□?
”

11

1. 44.
□□□□□ □□□□
”

□□□□

1. 46.
□□□□□
”

□□□□

1. 50.
□□□□□
”

□□□□□

1. 51.
□□□□□ □□□□
”

1111

Colophon
□□□□□□
”

□□□□□

”

ཁྱེད་ཀྱི་ཁྱེད་ཀྱི་

”

desunt.

The variants of ll. 30, 41, 50 and 51 are evidently due to deterioration of the blocks.

There is no ཁྱེད་ in this edition.

[86]

ERRATA.

p. 7:

first variant, bottom, read : ཁྱེད་ཀྱི་.

p. 8:

l. 20 of text, insert asterisk after ཁྱེད་ཀྱི་.

p. 9:

second variant, bottom, read : ཁྱེད་ཀྱི་ཁྱེད་ཀྱི་.

p. 14,

l. 13: teacher (or: teachers).

p. 14,

l. 14: his (or: their).

p. 25,

l. 1: for render read : repay.

p. 27,

l. 20: for render read : repay.

p. 27,

l. 27, 28: eliminate the commas outside the brackets.

p. 36,

l. 4: for Smuck read : Schmuck.

p. 65,

l. 24: for Lhasa read : Lhasa.

p. 76,

l. 24: for ལྷ་མཚོ་ལྷ་མཚོ་ read : ལྷ་མཚོ་.

p. 76.

l. 25: for baptise read : lustrate.

Table of Contents

Colophon

Availability

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Corrections

The following corrections have been applied to the text:

Abbreviations

Overview of abbreviations used.