The Translation of the Two Manuscript Versions of the Collection of the Sixth Dalai Lama’s Songs Preserved in Saint Petersburg
Alexander Zorin

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Alexander Zorin

(Hebrew University)

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

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

I.

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

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

rgyal rnam thugs rje’i chu gter gangs can pa’i
legs byas ris med bsrub skyes mtshan dpe’i gzugs
stong du ’bar bas thub bstan pa+dmo’i tshal
bzhad mdzad tshangs dbyangs rgya mtshor [phyag]
bgyi’o

To the one [who has all the great being’s] signs and characteristics that appeared due to the churning Of the ocean of the victors’ compassion [thanks to] the virtuous deeds [assembled] by Tibetans, without any differentiation [between them];
[To the one] who makes the grove of lotuses of the Sage’s Teaching blossom
By the shining [radiating] in a thousand [directions] — to Tsangyang Gyatso [I] pay homage!

sangs rgyas gnyis pa blo bzang grags pa yi<s>\n| bstan pa rgya mtsho’i gos can mthar spel ba
| gzhan dring mi ’jog gnam sa’i dbang phyug che
| legs byas ches cher ’bar bas ches cher gsung

The name of Sangs rgyas rgya mtsho (lit. the Buddha Sea) encoded in the text is highlighted in bold type.
The brighter [his] virtuous deeds shine, the more powerful the speech.

Thanks to the splendid magnificence of the Peahen Queen of Existence,³

[I] will present the well-composed spiritual songs;

Out of one hundred examples in which all kinds [of thoughts] manifest

[I] will arrange a treatise-śāstra that will captivate all minds.

Each stanza of the poem has its function: the first is a salutation to the Sixth Dalai Lama as the author or, at least, the lyrical hero of the songs, the third expresses the aim to arrange them into a connected text (śāstra), while the middle one, into whose text the name of the Regent of Tibet, Sangs rgyas rgya mtsho, is intertwined, must indicate his connection with this purpose. Unlike the first stanza it does not conclude with an expression characteristic to hymnal texts (phyag bgyi’o or another one) but this is certainly a praise of him as an independent ruler who supported the Gelukpa teaching. The final verse of the stanza is a little bit ambiguous in regard of whose speech gets more powerful thanks to the excellency of his deeds — Rje Tsongkhapa’s, his own, or his young protégé’s. Could Sangs rgyas rgya mtsho be the compiler of the collection? The answer is probably

³ P. Sørensen assumes that the expression srid pa rma bya’i rgyal mo’i mtshar pa che (The magnificence of the Peahen Queen of Existence) can be interpreted as a heading of the text (Sørensen 1990: 344). I think this interpretation does not correspond well with the Instrumental case of the following expression phun sum tshogs pas. But if it is a lapse of the scribe P. Sørensen’s suggestion can be accepted. The figure of the Peahen of Existence (srid pa rma bya) needs additional research. Search in the BDRC library found two cases of use of this expression: srid pa rma bya’i rgyal mo sna tshogs su / /snang ba’i mdongs’od mdzes bkra dbang po’i gzhu (in several texts, e.g. BDR:IE0OPP006793); srid pa rma bya’i rgyal mo’i bslu brid kyi / /lta’ad mo mtshar yang snying po dang bral phyir (in one of the historian Thu’u bkwan’s treatises: BDR:IE0OPP000415). In the first case the image is associated with lust, beautiful shining, in the second also with the shining but of deceitful character. Tibetan demonology (mostly belonging to Bön) knows the female deity named Srid pa’i rgyal mo but it is not clear if she relates to the peahen imagery (see Bellezza 2014: 174).
negative since the collection contains a number of songs that depicts him in ugly colors. But, perhaps, the introductory poem was written initially for another version of the collection of songs, that did not include criticism of the Regent? In any case, the person who composed this poem (and compiled the collection?) is likely to have been his contemporary. Otherwise, it is difficult to explain the encoding of his name into a stanza that turns this way into a praise of him — moreover, it seems to depict him as an alive person.

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

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

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

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

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

7 This is the literal translation but, perhaps, the one thousand Buddhas of Kalpabhadra (Good Aeon) was meant, this interpretation being reflected in the versified translation.
The Dharma King Songtsen Gampo, the object of offerings in our Jambudvīpa!

Fill the three realms by the Dharma with [its] rolling melody;
Establish the virtuous path of liberation for the living beings of various appearances;
Grasping with the hook of compassion, without throwing away like used tea leaves,
Grasp the hosts of the “fish”, those to be tamed, in this sea of existence!

The [pure] realm of the Protector of the migrators in the ultimate period of degeneration
[Be] seen directly now by the fortunate ones, bestowed with benefits, glorious,
Unworried because of the sicknesses, old age, death — may we obtain such a luck!

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

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

10 The original text has here nga tsho ’i’our’ that must be a mistake; however, even if nga tshos was meant it is not very natural for Tibetan sentences to put the subject at the end. Perhaps, it should be replaced with ‘di tshe[r]’ in this life’. Then, the meaning of the phrase would be that those who could see Avalokiteśvara’s pure field would be able to defeat the fear of sicknesses, etc. in this life already. The latter interpretation is used in the versified translation.
pa tra ’phrul bral legs bshad
don damchos dang ’jig rten

pha rol phyin pa’i gsung shas sa
gsum ’gro la spel lo

ba tsh[w]a nyon mong dug lnga
t[i]ng nge ’dzin pa’i lam

ma rigs mun pa sel ba’i nyi zla
tshang dbang rgya mtsho

tsa ri ma mo mkha’ ’gro’i gtso
mo ta re’i rnam sprul

tsha grang sdug bsgal bsil
byed dri za yid ’phrogs mdzes

mas

dza ga phud kyi bdud rtsi ro
mchog phyag tu bsnams nas

wa wal sens mthun byams
tshangs dbang mchod tshul

gzigs mo

zha mchog spyi bo’i brgyan du
ngoms su chog pa’i yag
byung

The elegant sayings, free from magical patterns,\(^\text{11}\) the Sublime Dharma and the world-
Transcending speeches [he] spreads in the three realms;
[He] shows the path of the concentration for [the elimination]
of the five kinds of salt-defilements,
Tsangwang Gyatso, the Sun and the Moon, dispels the darkness of ignorance.

The chief mother ḍākinī from [the area] Tsari,\(^\text{12}\) an emanation of Tārā,
The mitigator of torments of heat and cold, the encharming beauty-
gandharvī,
Having taken in [her] hands [some] amrita of the best taste, selected beer,
Clearly, with the mind harmonious and loving, she follows the way of
making offerings to Tsangwang;\(^\text{13}\)
The best hat adorning the head,\(^\text{14}\)
[everything] was good for the pleasure;

\(^{11}\) The translation is based on the first meaning of the word \textit{pa tra} ‘the designation for images such as the endless pattern’; it can also mean ‘a bowl’ and ‘a kind of a precious stone’. In any case, the meaning of the phrase is that the words of Dharma do not need any magical devices.

\(^{12}\) Tsari is one of the most revered natural areas in Tibet, see Sørensen 1990: 114–122.

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

\(^{14}\) Perhaps, a reference to the song No. 56 according to the block print: \textit{[I] put the hat on [my] head, / threw the braid back. // “Fare you well!” — [she] said. / “Happy stay!” — [I] replied. // “[My] heart is sad”, — [she] said. / “See you soon”, — [I] replied.} This song is missing on the extant folios of Tib. 1000 and the Beijing manuscript. Perhaps, they did have it at the end of the main part of the collection.
[There were] young women, the sweethearts — [these stories are told in] the namthar of Tsangwang Gyetso,

That we, the fortunate migrators, have luck to hear with our own ears;
Being inseparable with [our] devoted thoughts\textsuperscript{15} from him, [we] ask that his sublime songs [sound] here.

The devoted one will utter three phrases that conquer the arrogance and stubbornness of nature\textsuperscript{16};
Behind the mountain pass, the undefiled mind will open like a treasure.

The shrine of the god that manifested in nine months and ten days from the union of flesh and blood —

The three rare supports were displayed by the [compassionate] heart here, on the earth\textsuperscript{17}.

Having introduced [the main text] with the praise in marvelous pleasant words,


\textsuperscript{15} The word blo 'dris is not attested in the dictionaries; my tentative translation ‘devoted thoughts / mind’ is based on the context and the meaning of the word ‘dris ‘familiar, dear’; but, perhaps, the standard word blo gros ‘mind, thoughts’ could be meant here.

\textsuperscript{16} Perhaps, a reference to the song No. 15 of the collection presented below.

\textsuperscript{17} The Dalai Lamas are considered emanations of Avalokiteśvara who, thus, manifests in visible corporeal form born from the mother’s womb; this way he gives the Buddhists three supports: the enlightened one’s body, speech and mind.
OM! May there be happiness!
At first, the Maṇḍala that’s gathered one thousand Buddhas of the Bhadrakalpa;
By their side, the king of speech, the destined deity — Holy Sublime Avalokiteśvara;
Circled by laughing celestial dancers, Guru Padma from Udḍiyāna, Dharmarāja Songtsen Gampo, the abode for our offerings in Jambudvīpa! —
Entirely fill the three realms of the world with the rolling melody-Dharma!
Fling the mortals in all their costumes onto the excellent way of salvation!
Grasp with the hook of Compassion the beings discarded like tea leaves!
Here, in this sea of existence, grasp the crowds of fish that strive for taming!
In the blissful Poṭalaka Palace the Protector’s excellent realm is located,
Joyful’s this field of the Refuge for the beings in the final age of digression,
Keys to fortune, virtues and glory appear to those who see him directly,
Leaving behind all the torments of sickness, aging and death in this life already.
Merely lucid, eloquent words of the Ultimate Truth and Transcendence,
Never deceptive in patterns, he spreads for the worldly migrators;
Only his path of samādhi removes the poisonous salt of the five defilements,
Piercing darkness of ignorance is the Sun and Moon Tsangwang Gyatso.
Queen of the Tsari ḍākinī mothers, one of the emanations of Tārā,
Remover of pains of heat and cold, a beautiful, stunning gandharvī,
She took in her hands the excellent beer, the best-tasting amṛta,
To serve for Tsangwang in a proper way, with thoughts all harmonious, loving;
Upon the head an exquisite hat, all goodness needed for pleasure,
Very sweet ladies, dear to the heart, — this Tsangwang Gyatso’s namthar

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

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

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

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

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

After this welcoming hymn is done, with all its refined expressions,
Radiant clarity of the Namthar Songs will shine. May it be auspicious!

2.

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

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

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

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

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

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

\textsuperscript{18} In my previous publications I missed nine songs from the Lhasa block-print that have equivalents in Tib. 1000: nos. 6 (L: 47), 9 (L: 5), 10 (L: 6), 39 (L: 21), 40 (L: 22), 41 (L: 23), *97 (L: 58), *103 (L: 45), *132 (L: 32).
childhood that brings about thoughts about the inevitable aging. Two philosophical songs conclude this part, emphasizing the idea of the unreliability and futility of all mundane aspirations. Nevertheless, the young man enters the sea of passions and the following one hundred songs describe various aspects of his experience, starting from the first love to a daughter of some mighty ruler whose figure is usually identified as the Regent Sangs rgyas rgya mtsho. The most important motifs here are the danger of losing beloved ones (various animalistic similes are used, most frequently the flower/girl and the bee/poet paradigm), the uncertainty of the women’s feelings, the comparison between worldly love and religion (guidance of a lama and an option to leave for a mountain retreat are often remembered in this context), and the fear of a certain powerful figure (most probably, the Regent) who is depicted both as a ruler and a person pretending to be an expert in the Buddhist teaching. Closer to the end of this part the feeling of anxiety and disappointment increases and a group of purely religious songs (107–114) that starts with a dedication to the root guru appears. It is followed with several sad songs (115–118) about the young man’s loneliness and then with seven songs that criticize people (perhaps, the Regent again) following Buddhism just outwardly, without deep devotion and understanding. The following group of songs (126–162) again presents motifs connected with worldly love (at least outwardly), a new one being added to them, that of the death of close people — the parents and a beloved one. Sadness seems to be a prevailing poetical emotion here, and it serves as a preparation for another block of songs that praise the path of Dharma. Such a block concludes the version of Tib. 2459-2, the songs 162–170 praise the rejection of passions and explain the best qualities of the samadhī. The final song here (170) plays with the simile of the bee and the yogi-poet: having enjoyed the ambrosia of the samadhī, the bee performs the dance of the Dharma. This looks like an excellent “epilogue” for the collection. However, the Beijing manuscript has a continuation of an unknown length. Tib. 1000 has differences from both of the other two manuscripts here. Due to the missing page, we do not know if it had any of the songs 158–170, in any case it could have just three to four songs. Nevertheless, the last extant page starts with two philosophical songs (missing in the two other manuscripts), i.e. Tib. 1000 also had such a block, albeit it was apparently shorter. Like in the Beijing manuscript, it was not the end of the collection but, except for two songs about “worldly” affairs, its remaining part, unfortunately, is a
mystery to us.

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

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<tr>
<td>1</td>
<td>1</td>
<td>The season is fertile in Mön / the parents fell in love.</td>
<td>1</td>
<td>1</td>
<td>46</td>
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<tr>
<td>2</td>
<td>2</td>
<td>The moon in the sky / the mother in the poet’s memory is clear.</td>
<td>2</td>
<td>2</td>
<td>1</td>
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<tr>
<td>3</td>
<td>3</td>
<td>Boys getting old(er).</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Girls getting old(er).</td>
<td>4</td>
<td>4</td>
<td>—</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>Illusory nature of mundane activities.</td>
<td>5</td>
<td>5</td>
<td>—</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>The stupidity of not remembering about impermanence and death.</td>
<td>6</td>
<td>6</td>
<td>47</td>
</tr>
</tbody>
</table>

19 The majority of songs consist of four verses (rkang pa), otherwise, their number as well as various discrepancies between the four versions are reflected. Sometimes, one or more verses are found in some versions and are not in others. In this case, square brackets show that they are found in certain versions, while curly brackets and letter(s) X show that they are missing; e.g., in No. 25, all the manuscript versions have four verses while the Lhasa block print has six verses, this is shown as 2[XX]+2 and 2+[2]+2, respectively. If one or two verses are missing by a mistake, this is shown with angle brackets, e.g. 2<+2?> (in this case only two lines are written and my assumption is that the second pair of verses is missing). All such cases are easier to be checked in the edition of the songs following after the table.
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<tbody>
<tr>
<td>7</td>
<td>7</td>
<td>Obtaining the beloved one / a jewel from the sea.</td>
<td>7</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>—</td>
<td>A casual love affair / a turquoise found and left.</td>
<td>8</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>8</td>
<td>The governor’s daughter / a ripened peach.</td>
<td>—</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>9</td>
<td>No sleep at night / how to get the beloved one tomorrow?</td>
<td>9</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>11</td>
<td>10</td>
<td>The flower / love withers, no worries for the bee / poet.</td>
<td>10</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>12</td>
<td>11</td>
<td>Winter is near — the flower and the bee are likely to part soon.</td>
<td>11</td>
<td>12</td>
<td>8</td>
</tr>
<tr>
<td>13</td>
<td>12</td>
<td>The goose likes the lake — frost makes him leave it.</td>
<td>12</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>14</td>
<td>13</td>
<td>The boat looks back / the girl does not.</td>
<td>13</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>15</td>
<td>14</td>
<td>A knot of vows with a marketplace girl easily unties.</td>
<td>14</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>16</td>
<td>—</td>
<td>A knot of vows with the beloved one is strong.</td>
<td>—</td>
<td>16</td>
<td>—</td>
</tr>
<tr>
<td>17</td>
<td>15</td>
<td>The sweetheart has set a prayer flag — may it stay unharmed!</td>
<td>15</td>
<td>17</td>
<td>12</td>
</tr>
<tr>
<td>18</td>
<td>16</td>
<td>Written letters are erasable / a mental image of the beloved one is not.</td>
<td>16</td>
<td>18</td>
<td>13</td>
</tr>
<tr>
<td>19</td>
<td>17</td>
<td>The seal on paper is mute — may the seal of modesty be stamped on minds!</td>
<td>17</td>
<td>19</td>
<td>14</td>
</tr>
<tr>
<td>20</td>
<td>18</td>
<td>The bee wants to enter a temple along with the luxurious flower (an offering).</td>
<td>18</td>
<td>20</td>
<td>15</td>
</tr>
<tr>
<td>21</td>
<td>19</td>
<td>If the beloved one chooses religion, the poet will follow her.</td>
<td>19</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>22</td>
<td>20(2+2)</td>
<td>Amorous thoughts disturb concentration on the lama’s words.</td>
<td>20</td>
<td>22(1+1&gt;^2)</td>
<td>17(4)</td>
</tr>
<tr>
<td>23</td>
<td>21</td>
<td>The lama’s image does not appear in the mind / the girl’s image does.</td>
<td>21</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>24</td>
<td>22</td>
<td>If the beloved one remains in a retreat, the man will offer all possessions to Dharma.</td>
<td>22</td>
<td>24</td>
<td>—</td>
</tr>
<tr>
<td>------</td>
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<td>--------</td>
</tr>
<tr>
<td>25</td>
<td>23 2(\text{XX})+2</td>
<td>The forest of Lhorong is the place of secret meetings — may it remain unexposed!</td>
<td>23 2(\text{XX})+2</td>
<td>25 2(\text{XX})+2</td>
<td>50 2([2]+2)</td>
</tr>
<tr>
<td>26</td>
<td>24</td>
<td><em>A variation on the same motif.</em></td>
<td>24</td>
<td>26</td>
<td>—</td>
</tr>
<tr>
<td>27</td>
<td>25</td>
<td>A meeting in a tavern — what if a child is to be born?</td>
<td>25</td>
<td>27</td>
<td>28</td>
</tr>
<tr>
<td>28</td>
<td>26</td>
<td>A one-night affair — easy to part.</td>
<td>26</td>
<td>28</td>
<td>—</td>
</tr>
<tr>
<td>29</td>
<td>27</td>
<td>A secret told to the beloved one gets known to the foe.</td>
<td>27</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>30</td>
<td>28</td>
<td>The hunter caught the beauty but Prince Norzang took her.</td>
<td>28</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>31</td>
<td>29</td>
<td>The sadness of seeing the jewel that used to be yours in another man’s hands.</td>
<td>29</td>
<td>31</td>
<td>31</td>
</tr>
<tr>
<td>32</td>
<td>30</td>
<td>The flower/beloved one withers — the bee/poet has to accept it.</td>
<td>30</td>
<td>32</td>
<td>—</td>
</tr>
<tr>
<td>33</td>
<td>31</td>
<td>Passion fastens to <em>samsāra</em>, its weakening in the poet makes the girl unhappy.</td>
<td>31</td>
<td>33</td>
<td>—</td>
</tr>
<tr>
<td>34</td>
<td>32</td>
<td>The flower withers quickly / the girl is flicker-minded: no feelings behind her smile.</td>
<td>32</td>
<td>34</td>
<td>—</td>
</tr>
<tr>
<td>35</td>
<td>33</td>
<td>Parents suggest one girl as a bride — thoughts cling to another.</td>
<td>33</td>
<td>35</td>
<td>—</td>
</tr>
<tr>
<td>36</td>
<td>34</td>
<td>If thoughts are stable, Buddhahood may be obtained in this life.</td>
<td>34</td>
<td>36</td>
<td>19</td>
</tr>
<tr>
<td>37</td>
<td>35</td>
<td>Peaches fall down — gossip spreads.</td>
<td>35</td>
<td>37</td>
<td>—</td>
</tr>
<tr>
<td>38</td>
<td>36</td>
<td>The poet gets drunk and stays at a tavern till the early morning.</td>
<td>36</td>
<td>38</td>
<td>—</td>
</tr>
<tr>
<td>39</td>
<td>37</td>
<td>The wind horse flies high / the beloved one has agreed to be with the poet.</td>
<td>37</td>
<td>39</td>
<td>21</td>
</tr>
<tr>
<td>40</td>
<td>38</td>
<td>A row of pretty women — sidelong glances follow the poet.</td>
<td>38</td>
<td>40</td>
<td>22</td>
</tr>
<tr>
<td>41</td>
<td>39</td>
<td>The beloved one takes an oath to be with the poet until death parts them.</td>
<td>39</td>
<td>41</td>
<td>23</td>
</tr>
<tr>
<td>42</td>
<td>40</td>
<td>No retreats anymore — this is the girl’s desire.</td>
<td>40</td>
<td>42</td>
<td>24</td>
</tr>
<tr>
<td>43</td>
<td>41 2(&lt;+2&gt;)</td>
<td>A bee in the net / thoughts of the religious boy from Kongpo after three days of love.</td>
<td>41 2(+2)</td>
<td>43 2(+2)</td>
<td>25 2(+2)</td>
</tr>
<tr>
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</tr>
<tr>
<td>44</td>
<td>&lt;42&gt; ?</td>
<td>Worldly pleasures — obtaining divinity can hardly give more fun.</td>
<td>42</td>
<td>44</td>
<td>—</td>
</tr>
<tr>
<td>45</td>
<td>&lt;43&gt; ?</td>
<td>Girls and beer, if eternal, are the best refuge for the young man.</td>
<td>43</td>
<td>45</td>
<td>34</td>
</tr>
<tr>
<td>46</td>
<td>44 &lt;1+&gt;3</td>
<td>Being separated from the beloved one in the next life is a horror.</td>
<td>44</td>
<td>46</td>
<td>—</td>
</tr>
<tr>
<td>48</td>
<td>46</td>
<td>May the young man’s afflictions be burnt by the sweetheart at night.</td>
<td>63</td>
<td>68</td>
<td>—</td>
</tr>
<tr>
<td>49</td>
<td>?</td>
<td>Love makes the poet postpone a retreat.</td>
<td>46</td>
<td>48</td>
<td>—</td>
</tr>
<tr>
<td>50</td>
<td>?</td>
<td>The girl is beloved but does she love?</td>
<td>47</td>
<td>49</td>
<td>27</td>
</tr>
<tr>
<td>51</td>
<td>?</td>
<td>Does the pretty girl lie to get money from the poet?</td>
<td>48</td>
<td>50</td>
<td>55</td>
</tr>
<tr>
<td>52</td>
<td>?</td>
<td>The beloved one has appeared — avarice is away.</td>
<td>49</td>
<td>51</td>
<td>—</td>
</tr>
<tr>
<td>53</td>
<td>?</td>
<td>The turquoise ornament cannot tell the beloved one’s thoughts.</td>
<td>50</td>
<td>52</td>
<td>26</td>
</tr>
<tr>
<td>54</td>
<td>?</td>
<td>No way to find a constant partner among marketplace girls.</td>
<td>51</td>
<td>53</td>
<td>—</td>
</tr>
<tr>
<td>55</td>
<td>?</td>
<td>Unclear since two lines are missing.</td>
<td>—</td>
<td>54</td>
<td>2&lt;+2?&gt;</td>
</tr>
<tr>
<td>56</td>
<td>?</td>
<td>The girl looks great and tells she did not have lovers — why does she stink, then?</td>
<td>52</td>
<td>55</td>
<td>—</td>
</tr>
<tr>
<td>57</td>
<td>?</td>
<td>The fake monk — his lie is the greatest.</td>
<td>53 [2XX]+4</td>
<td>56 [2]+2</td>
<td>—</td>
</tr>
<tr>
<td>58</td>
<td>?</td>
<td>They gossip about the poet and the raven but do not about the ruler and the Mongolian hawk.</td>
<td>—</td>
<td>57</td>
<td>—</td>
</tr>
<tr>
<td>59</td>
<td>?</td>
<td>Neighbors can hear — the shy girl should not be made crying.</td>
<td>54</td>
<td>58</td>
<td>—</td>
</tr>
<tr>
<td>60</td>
<td>?</td>
<td>The dry valley / the aging man will not refuse a spritz of rain / casual sex.</td>
<td>55</td>
<td>59</td>
<td>—</td>
</tr>
<tr>
<td>61</td>
<td>?</td>
<td>The poet failed both to reject passions and to exhaust them.</td>
<td>56 [XX]+2</td>
<td>60 [2]+2</td>
<td>—</td>
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</tr>
<tr>
<td>62</td>
<td>?</td>
<td>The passion of a yogi and a yogini secures a happy union in this and the next life.</td>
<td>61³</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>63</td>
<td>?</td>
<td>The beloved one who has no love / a horse who cannot ride.</td>
<td>57</td>
<td>62</td>
<td>—</td>
</tr>
<tr>
<td>64</td>
<td>?</td>
<td>The season of blossom is long — the bee asks the flower to linger on.</td>
<td>58</td>
<td>63</td>
<td>—</td>
</tr>
<tr>
<td>65</td>
<td>?</td>
<td>The beloved one is a lake goddess — may she at least pretend she still has love.</td>
<td>59</td>
<td>64</td>
<td>—</td>
</tr>
<tr>
<td>66</td>
<td>?</td>
<td>The girl’s evil thoughts turned out equally powerful as her beauty.</td>
<td>60</td>
<td>65</td>
<td>—</td>
</tr>
<tr>
<td>67</td>
<td>?</td>
<td>The flower and the bee / the couple — relations can be long if only their passion is strong.</td>
<td>61</td>
<td>66</td>
<td>—</td>
</tr>
<tr>
<td>68</td>
<td>?</td>
<td>The massive body is put into a grave — the small bird-consciousness flew away to the bardo.</td>
<td>62</td>
<td>67</td>
<td>—</td>
</tr>
<tr>
<td>69</td>
<td>?</td>
<td>The bird is devoted to its child but cannot help it fall down when the wind is too strong.</td>
<td>64</td>
<td>69</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2(XX)+</td>
<td>2+[2]</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>(XX)2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>?</td>
<td>The girl wants to be with the poet but cannot resist the governor’s will.</td>
<td>70</td>
<td>70</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>[2]+2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>?</td>
<td>The Cobra’s saffron/governor in front of the poet — the lotus/beloved one in his heart.</td>
<td>65</td>
<td>71</td>
<td>—</td>
</tr>
<tr>
<td>72</td>
<td>?</td>
<td>May the girl be straight like a pillar, not like a crooked arch pillar.</td>
<td>66</td>
<td>72</td>
<td>—</td>
</tr>
<tr>
<td>73</td>
<td>?</td>
<td>The girl is not born from a peach tree — her love has faded even faster than its fruit.</td>
<td>67</td>
<td>73</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3[X]+1</td>
<td>3+[1]+1</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>?</td>
<td>The girl is born from a paper plant, she is like a prayer flag made of paper.</td>
<td>68</td>
<td>74</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2+2</td>
<td>2+2</td>
<td>2+[2]</td>
</tr>
<tr>
<td>75</td>
<td>?</td>
<td>A sky scheme explains the moves of the planets — sex does not help to enter the girl’s heart.</td>
<td>69</td>
<td>75</td>
<td>49</td>
</tr>
<tr>
<td>76</td>
<td>?</td>
<td>The lama always gives instructions — the girl does not answer whether she loves the poet.</td>
<td>70</td>
<td>76</td>
<td>—</td>
</tr>
<tr>
<td>77</td>
<td>?</td>
<td>Fish can be caught in a deep lake, the girl’s heart is unattainable.</td>
<td>71</td>
<td>77</td>
<td>—</td>
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<tr>
<td>78</td>
<td>?</td>
<td>The girl is like a wolf who cannot be domesticated.</td>
<td>72</td>
<td>78</td>
<td>36</td>
</tr>
<tr>
<td>79</td>
<td>?</td>
<td>The girl acts against her parents’ will — what if her love fails?</td>
<td>73</td>
<td>79</td>
<td>—</td>
</tr>
<tr>
<td>80</td>
<td>?</td>
<td>The persimmon/girl’s body is not very beautiful — the mango/heart is sweet.</td>
<td>74</td>
<td>80</td>
<td>—</td>
</tr>
<tr>
<td>81</td>
<td>?</td>
<td>The stray horse can be caught — the rebellious girl’s heart not.</td>
<td>75</td>
<td>81</td>
<td>37</td>
</tr>
<tr>
<td>82</td>
<td>?</td>
<td>One girl from market place attracts many men.</td>
<td>76 ![1+1?+][2] &amp; 77[2]+2</td>
<td>82 ![1&lt;+1?&gt;(XXXX)+2]</td>
<td>—</td>
</tr>
<tr>
<td>83</td>
<td>?</td>
<td>Tsampa will keep on being grinded / the woman will look for lovers until old age.</td>
<td>78</td>
<td>83</td>
<td>—</td>
</tr>
<tr>
<td>84</td>
<td>?</td>
<td>The mane (not bones) is the main thing in a horse / the face (not pedigree) in a woman.</td>
<td>79</td>
<td>84</td>
<td>—</td>
</tr>
<tr>
<td>85</td>
<td>?</td>
<td>The rare turquoise/beauty is wanted by many.</td>
<td>80</td>
<td>85</td>
<td>—</td>
</tr>
<tr>
<td>86</td>
<td>?</td>
<td>The blended skandhas are inseparable, the revered mind can separate desire.</td>
<td>81</td>
<td>86</td>
<td>—</td>
</tr>
<tr>
<td>87</td>
<td>*86 ![2]+&lt;2+&gt;2</td>
<td>If the bird consoles the poet in the mountains, he will console it (her?) in the valley.</td>
<td>82 ![2+2] ![2+2]</td>
<td>87 ![2+2] ![2+2]</td>
<td>—</td>
</tr>
<tr>
<td>88</td>
<td>*87</td>
<td>The beloved one was stolen — can the parrot tell by whom?</td>
<td>83</td>
<td>88</td>
<td>—</td>
</tr>
<tr>
<td>89</td>
<td>*88</td>
<td>The singing bird, famous in China and Tibet, is banished from Lhasa.</td>
<td>84</td>
<td>89</td>
<td>—</td>
</tr>
<tr>
<td>90</td>
<td>*89</td>
<td>The stupid monkey closes her face and thinks nobody can see it steal in the daytime.</td>
<td>85</td>
<td>90</td>
<td>—</td>
</tr>
<tr>
<td>91</td>
<td>*90</td>
<td>Seeds are not seen but the fruit will inevitably get visible.</td>
<td>86</td>
<td>91</td>
<td>—</td>
</tr>
</tbody>
</table>

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20 This is a provisional number that was calculated the following way: thirteen pages, 24 to 36, are missing, almost all extant pages contain 3 songs each, hence 39 numbers were added by me to 46.
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>92</td>
<td>*91</td>
<td>Everything is good about the girl from Dakpo, one has to be strong to be ready to lose her.</td>
<td>87</td>
<td>92</td>
<td>—</td>
</tr>
<tr>
<td>93</td>
<td>*92</td>
<td>The girl is beautiful, the poet worries she can draw him away from religion.</td>
<td>88</td>
<td>93</td>
<td>—</td>
</tr>
<tr>
<td>94</td>
<td>*93</td>
<td>The cloud drifting in the sky — isn’t it a sign of Yidzin Lhamo’s love?</td>
<td>89</td>
<td>94</td>
<td>—</td>
</tr>
<tr>
<td>95</td>
<td>*94</td>
<td>It must be the wind from the poet’s motherland — it has brought scent of the beloved one’s body.</td>
<td>90</td>
<td>95</td>
<td>—</td>
</tr>
<tr>
<td>96</td>
<td>*95</td>
<td>Can the poet and his beloved one be separated like water and milk?</td>
<td>91</td>
<td>96</td>
<td>—</td>
</tr>
<tr>
<td>97</td>
<td>—</td>
<td>The bad astrological prognosis for lovers can be cleansed with rituals.</td>
<td>92</td>
<td>97</td>
<td>—</td>
</tr>
<tr>
<td>98</td>
<td>*96</td>
<td>The poet pleads not to be punished for something he did not do.</td>
<td>93</td>
<td>98</td>
<td>—</td>
</tr>
<tr>
<td>99</td>
<td>*97</td>
<td>May the karmic mirror of Yama help the poet to have all bad things corrected in his next life.</td>
<td>94</td>
<td>99</td>
<td>58</td>
</tr>
<tr>
<td>100</td>
<td>*98</td>
<td>No use in wearing white silk — the beloved one’s feelings have proved short.</td>
<td>95</td>
<td>100</td>
<td>—</td>
</tr>
<tr>
<td>101</td>
<td>*99</td>
<td>The opponent is eager to draw a black picture on the poet’s white scarf/heart.</td>
<td>96</td>
<td>101</td>
<td>—</td>
</tr>
<tr>
<td>102</td>
<td>*100</td>
<td>The rock and wind beat the vulture / the lies beat the poet’s mind.</td>
<td>97</td>
<td>102</td>
<td>38</td>
</tr>
<tr>
<td>103</td>
<td>*101</td>
<td>The white cloud of the poet’s love faces the hostile wind of the opponent’s heart.</td>
<td>98</td>
<td>103</td>
<td>—</td>
</tr>
<tr>
<td>104</td>
<td>*102</td>
<td>The yellow cloud that is black inside / neither a layman nor a monk, the foe of Buddhism.</td>
<td>99</td>
<td>104</td>
<td>39</td>
</tr>
<tr>
<td>105</td>
<td>*103</td>
<td>Protector Dorje Chökyong is invoked to tame the foe of Buddhism.</td>
<td>100</td>
<td>105</td>
<td>45</td>
</tr>
<tr>
<td>106</td>
<td>*104</td>
<td>The strong wind, no locks / the storm of gossip cannot be extinguished.</td>
<td>101</td>
<td>106</td>
<td>—</td>
</tr>
<tr>
<td>107</td>
<td>*105</td>
<td>A salutation to the poet’s Root Teacher.</td>
<td>102</td>
<td>107</td>
<td>—</td>
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</tr>
<tr>
<td>108</td>
<td>*106</td>
<td>All mistakes are confessed in front of the Buddha.</td>
<td>103</td>
<td>108</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td>*107</td>
<td>Glacier water has great potency.</td>
<td>104</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>*108</td>
<td>A prayer to Jñānaḍākīnī’s compassion.</td>
<td>105</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>*109</td>
<td>Virtuous merits are not to be reviled even when the strong wind blows.</td>
<td>106</td>
<td></td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>*110</td>
<td>Butter is hidden in milk / the true essence is obstructed by ignorance.</td>
<td>107</td>
<td>111</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td>*111</td>
<td>Mind is free of changes by nature, only afflictions make it display changes.</td>
<td>108</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>—</td>
<td>Differentiation between the pure and the impure makes the difference between samsāra and nirvāṇa.</td>
<td>—</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>115</td>
<td>*112</td>
<td>The bee/poet and the flower/beloved one appeared at different times and failed to enjoy each other.</td>
<td>110</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>*113</td>
<td>Autumn makes the bee part with the flower / the aging man has to part with the beloved one.</td>
<td>111</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>*114</td>
<td>The season is fertile / the girl is charming — the young bull weeps / the poet sings a sad song.</td>
<td>112</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>118</td>
<td>*115</td>
<td>The boy sings a sad song — only grass responds him.</td>
<td>113</td>
<td>117</td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>*116 2+2</td>
<td>No echo from the rock / no heartfelt reply from the beloved one’s father.</td>
<td>114 2+2</td>
<td>118 2&lt;+2&gt;</td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>*117</td>
<td>Washing does not purify — a fish would have obtained liberation this way.</td>
<td>115</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>*118</td>
<td>Saffron clothes do not make one a lama — a goose would have been a spiritual leader.</td>
<td>116</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>122</td>
<td>*119</td>
<td>Repeating others’ words does not mean being a guru — a parrot would have been one.</td>
<td>117</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>*120 2+{2}</td>
<td>Repeating others’ words does not mean having power — an echo would have been an enlightened one.</td>
<td>118 2+{2}</td>
<td>121 2(XX)+</td>
<td></td>
</tr>
<tr>
<td>------</td>
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<td>-------------------------</td>
<td>--------</td>
<td>-----------</td>
<td>--------</td>
</tr>
<tr>
<td>124</td>
<td>*121 [2]+2</td>
<td>The seer of foes and friends cannot become a buddha — a beast of prey would have been one.</td>
<td>119 [2]+2</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>125</td>
<td>*122</td>
<td>Worldly joys do not produce enlightenment — Kubera would have been a buddha.</td>
<td>120 122</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>126</td>
<td>—</td>
<td>Mön lady’s thighs are very white, she has led away the young man.</td>
<td>121 123</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>127</td>
<td>—</td>
<td>The cuckoo’s song is sweet but the beloved one’s voice is sweeter.</td>
<td>122 6</td>
<td>124 6</td>
<td>—</td>
</tr>
<tr>
<td>128</td>
<td>—</td>
<td>Unclear since two lines are missing (beloved “sister Tsewang” is mentioned).</td>
<td>—</td>
<td>125 2&lt;+2?&gt;</td>
<td>—</td>
</tr>
<tr>
<td>129</td>
<td>*123</td>
<td>The snow grouse is called to console the poet’s heart agitated by the beloved one.</td>
<td>123 126</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>130</td>
<td>*124</td>
<td>The lake and the goose seemed to be inseparable — the ice has made the goose leave.</td>
<td>124 127</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>131</td>
<td>*125</td>
<td>The girl and the poet seemed to be inseparable — the governor and karma made them part.</td>
<td>125 128</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>132</td>
<td>*126 2+2</td>
<td>The mountain pass hinders vision, the great river hinders walking.</td>
<td>126 2+2</td>
<td>129 2&lt;+2?&gt;</td>
<td>—</td>
</tr>
<tr>
<td>134</td>
<td>—</td>
<td>The poet would have been happy to see the river stream up and his parents appear up there.</td>
<td>128 131</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>135</td>
<td>—</td>
<td>The owner will take his arrow from the meadow, none can extract a thought from the poet’s mind.</td>
<td>—</td>
<td>132</td>
<td>—</td>
</tr>
<tr>
<td>136</td>
<td>—</td>
<td>The arrowhead is lost in the earth, the poet’s thoughts are constantly with the beloved one.</td>
<td>129 133</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>------</td>
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<td>--------</td>
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</tr>
<tr>
<td>137</td>
<td>*128</td>
<td>The meadow and grass have parted due to the season / the poet and the beloved one due to their karma.</td>
<td>130</td>
<td>134</td>
<td>—</td>
</tr>
<tr>
<td>138</td>
<td>*129</td>
<td>Crossing the river can be helped by the boat owner — the death of the beloved one cannot be helped.</td>
<td>131</td>
<td>135</td>
<td>—</td>
</tr>
<tr>
<td>139</td>
<td>*130</td>
<td>The tree has lots of twigs / the woman has lots of ideas.</td>
<td>132</td>
<td>136</td>
<td>—</td>
</tr>
<tr>
<td>140</td>
<td>—</td>
<td>The girl has many own thoughts — does not want be adorned with her (?) parents’ turquoise.</td>
<td>133</td>
<td>137</td>
<td>—</td>
</tr>
<tr>
<td>141</td>
<td>—</td>
<td>The bad year results in anxieties / the damage of “the private little field” produces suffering.</td>
<td>134</td>
<td>138</td>
<td>—</td>
</tr>
<tr>
<td>142</td>
<td>—</td>
<td>The parents’ death did not overwhelm the poet with despondency, unlike his beloved one’s death.</td>
<td>—</td>
<td>139</td>
<td>—</td>
</tr>
<tr>
<td>143</td>
<td>*131</td>
<td>Relations were kept secret but an army of gossip attacked lovers.</td>
<td>135</td>
<td>140</td>
<td>—</td>
</tr>
<tr>
<td>144</td>
<td>*132 2+2</td>
<td>The beloved one became somebody else’s bride — both mind and body of the poet are hit.</td>
<td>136</td>
<td>141 32</td>
<td>2+2</td>
</tr>
<tr>
<td>145</td>
<td>*133 2+2</td>
<td>A sickness prevents one from eating tasty food / lovers are separated by an irresistible power.</td>
<td>137</td>
<td>142</td>
<td>—</td>
</tr>
<tr>
<td>146</td>
<td>*134 2+2</td>
<td>A harvested field was the place where the poet first met his beloved one.</td>
<td>—</td>
<td>143</td>
<td>—</td>
</tr>
<tr>
<td>147</td>
<td>*135</td>
<td>When asked “how do you feel?” — the girls started crying.</td>
<td>—</td>
<td>144</td>
<td>—</td>
</tr>
<tr>
<td>148</td>
<td>*136</td>
<td>Bodies of lovers are united but minds are not — unlike gold and brass in Nepalese crafts.</td>
<td>—</td>
<td>145</td>
<td>—</td>
</tr>
<tr>
<td>149</td>
<td>*137</td>
<td>The deer in the mountains / the girl seized by the governor cannot be taken by the dog/poet.</td>
<td>—</td>
<td>146</td>
<td>—</td>
</tr>
<tr>
<td>150</td>
<td>*138</td>
<td>Stones from the mountain killed the harvest / the karmic connection between lovers ran out.</td>
<td>—</td>
<td>147</td>
<td>—</td>
</tr>
<tr>
<td>151</td>
<td>—</td>
<td>*Unclear since two lines are missing (the bee/</td>
<td>—</td>
<td>148 2+2&gt;</td>
<td>—</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>---------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>flower pattern is used</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>152</td>
<td>*139</td>
<td>The tree remains bent in the same direction / the beloved one’s thoughts change their turn.</td>
<td>—</td>
<td>149</td>
<td>—</td>
</tr>
<tr>
<td>153</td>
<td>*140</td>
<td>The frozen earth/new girlfriend is not suitable for the male horse’s run/candid talks.</td>
<td>—</td>
<td>150</td>
<td>40</td>
</tr>
<tr>
<td>154</td>
<td>*141</td>
<td>The briar fruit has a big bone inside / the beloved one’s face is pretty but her heart is unknown.</td>
<td>—</td>
<td>151</td>
<td>—</td>
</tr>
<tr>
<td>155</td>
<td>—</td>
<td>The beloved one/rainbow is bountiful now but the resource may be extinguished soon.</td>
<td>—</td>
<td>152</td>
<td>—</td>
</tr>
<tr>
<td>156</td>
<td>*142</td>
<td>The destined girl is like a stainless silver mirror — she would appear late(r).</td>
<td>—</td>
<td>153</td>
<td>—</td>
</tr>
<tr>
<td>157</td>
<td>*143</td>
<td>The cuckoo left for Mön — the goose will leave for Lhorong.</td>
<td>—</td>
<td>154</td>
<td>—</td>
</tr>
<tr>
<td>158</td>
<td>— (?)</td>
<td>The center of Tibet is Lhasa, relations with the beloved one were established by Machik Pel-lha.</td>
<td>138</td>
<td>155</td>
<td>—</td>
</tr>
<tr>
<td>159</td>
<td>— (?)</td>
<td>The flower/girl will get old one day — may the beauty show her petals, a natural thing to do.</td>
<td>139</td>
<td>156</td>
<td>—</td>
</tr>
<tr>
<td>160</td>
<td>— (?)</td>
<td>A casual one-night love affair — love that is free of attachment was found in Lhasa.</td>
<td>140</td>
<td>157</td>
<td>—</td>
</tr>
<tr>
<td>161</td>
<td>— (?)</td>
<td>The sun/husband is in, the star/poet is out.</td>
<td>141</td>
<td>158</td>
<td>—</td>
</tr>
<tr>
<td>162</td>
<td>— (?)</td>
<td>The candid girl has appeared in the dream — may the karmic connection with her be formed!</td>
<td>142</td>
<td>159</td>
<td>—</td>
</tr>
<tr>
<td>163</td>
<td>— (?)</td>
<td>The mind is attached to passion — let the lama cut its cord with his sword!</td>
<td>143</td>
<td>160</td>
<td>—</td>
</tr>
<tr>
<td>164</td>
<td>— (?)</td>
<td>The boy’s sad song reflects sadness of being attached to samsāra.</td>
<td>144</td>
<td>161</td>
<td>—</td>
</tr>
<tr>
<td>165</td>
<td>— (?)</td>
<td>The dream about universal friendship is but a dream, anything just reminding truth is but a defilement.</td>
<td>145</td>
<td>1+[XX]+3</td>
<td>1+[2]+3</td>
</tr>
<tr>
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</tr>
<tr>
<td>166</td>
<td>— (?)</td>
<td>The poet had a passion to the girl’s beauty but he has expelled it and heads for a retreat.</td>
<td>146 [2]+4</td>
<td>163 [XX]3 [&lt;+1&gt;]</td>
<td>—</td>
</tr>
<tr>
<td>167</td>
<td>—</td>
<td>Practicing pure Dharma in this life will bring clear light in future lives.</td>
<td>147</td>
<td>164</td>
<td>—</td>
</tr>
<tr>
<td>168</td>
<td>—</td>
<td>Sensual pleasures are suitable for animals, amrita of samadhī provides true happiness.</td>
<td>148 4[XX]+2</td>
<td>165 4+2+2</td>
<td>—</td>
</tr>
<tr>
<td>169</td>
<td>—</td>
<td>Samadhī provides the purest happiness, equanimity is the best basis of the mind.</td>
<td>149 4</td>
<td>166 &lt;1+&gt;3</td>
<td>—</td>
</tr>
<tr>
<td>170</td>
<td>—</td>
<td>Having produced bodhicitta and enjoyed amrita, the bees will perform the Dharmic dance.</td>
<td>150</td>
<td>167</td>
<td>—</td>
</tr>
<tr>
<td>171</td>
<td>*147</td>
<td>The practice of Dharma will bring about the sun of clear light, the source of endless happiness.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>172</td>
<td>*148</td>
<td>With the flower of bodhicitta, one can enjoy amrita of the two truths.</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>173</td>
<td>*149</td>
<td>The Eastern Indian peacock and the parrot from Lhorong met in Lhasa.</td>
<td>447</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>174</td>
<td>*150</td>
<td>Gossips are numerous — the amount of love the poet has had exceeds the limits of a sea.</td>
<td>450</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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

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

1.

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

khu byug mon\(^1\) nas phebs byung\(^2\)

nam zla’i sa bcud ’phel\(^3\) song ||

chung ’drid\(^4\) byams pa phebs byung\(^5\)

lus sms bde la bkod\(^6\) song ||

The cuckoo from Mön appeared,

The fertile power of the season increased.

Love [in] friends from childhood appeared,

Both the body and the mind turned happy.

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

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

In certain cases, I read the songs differently, partly because the two Saint Petersburg manuscripts provided alternative or clearer textual information.
2.
SP1: 2. [B: 2 / SP2: 2 / L: No. 1]
shar phyogs ri bo'i rtse nas           From the mountain in the east
dkar gsal zla ba shar byung            The pure white moon appeared.
ma skyes¹ a ma'i bzhin² ras          The face of my own (var.: unborn)
dran slongs gtong mkhan 'dra byung³   Appeared like a memory excitor.

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

3.
SP1: 3. [B: 3 / SP2: 3 / L: No. 2]
na ning skyes pa’i¹ ljangs           Fresh sprouts that appeared last
gzhon                               year
da lo sog ma’i ph[o]n thag²          Are ropes of straw this year.
pho gzhon rgas pa’i mi pho³         An elder man [who used to] be a
hor gyi gzhu las ’khyogs            lad
song⁴                               Has got more twisted than a
                                           Mongolian bow.

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

4.
SP1: 4. [B: 4 / SP2: 4 / L: —]
me tog rgas pa’i¹ thul le<lo’i>²          When looking at you, a decayed
nag po khyod³ la [b]ltas na        flower’s
a lce bu mo nga tsho         Withered (lit. black) corpse,
na so rgas pa’pham<s> song⁴        [We see that] we, respectable girls,
                                 Have been [also] defeated with
getting old.

¹ B/SP2: yal ba’i; ² B/SP2: thu lu; ³ B: [de], SP2: sa ‘place/earth (with flowers)’;
⁴ B: rgan mos sman shar / bu mo [de] yang los byas, SP2: rgan mo’i bu mo / dman shar
bu mo los byed — in both cases the idea seems to be that young girls turn old.
5.
SP1: 5. [B: 5 / SP2: 5 / L: —]
tshe ’di’i bya byed<byes> rnam grangs
chu yi nang gi ri<s> mo<1> ||
ri<s> mo zag pa med pa’i ’char<3> lugs ’di<8> la gzig dang ||
1 SP2: la ri mo bris pa yi; 2 B/SP2: zad ’(without) cessation’; 3 SP2: cha.

All sorts of activities in this life Are images [drawn] in water.
Of images undefiled The mode of arising should be observed.

6.
mi rtag ’chi ba’1 jig chen2 snying la<3> ma dran zer na ||
mi lus<4> spyang grung<5> ’dzom<6> yang7 don du<8> lkug pa yin no<9> ||
1 B/SP2/L: ba; 2 B/SP2: yong rgyu ‘forthcoming (death)’, L: —; 3 SP2: nas; 4 B/L: —, SP2: smra mkhas ‘(clever as) a speaker’; 5 B/L: lcang drung; 6 SP2/L: ’dzoms; 7 B/SP2/L: kyang; 8 B/SP2/L: la; 9 B/L: dang ’dra byung; SP2: dang ’dra ‘like (a fool’).

The great terror of impermanence [and] death Is not recollected in [my] heart — if [you] say, [It means that] even though [you are] clever as a human being, [You] are stupid in regard of the truth.

7.
SP1: 7. [B: 7 / SP2: 7 / L: 3]
rang blor<1> babs pa’2 mi de gtan giy mdun mar byung na ||
rgya mtsho’i gting gi<3> nor bu lag tu lon pa’ dra byung<4> ||
1 SP2: sems; 2 SP2: zug pa’i ‘tormenting’, L: song ba’i; 3 B/SP2/L: nas; 4 B/L: lon pa dang ’dra (L: mnyam) byung, SP2: lon ’dra’i dga’ pa’ dug go ‘it will be a joy, like receiving (a jewel)’.

If a person who is on my mind Would become [my] partner for life,
It would be like taking in hands A jewel from the depth of the sea.

^8.
SP1: —. [B: 8 / SP2: 8 / L: 4]
[B:] ’gro zhor lam bu’i snying sdug
lus dri zhim pa’i bu mo ||
g.yu chung gru dkar rnyes nas ||
The sweetheart met casually on the way [Was] a girl with a good-smelling body.
skyur pa dang\(^1\) 'dra byung\(||\) It was like finding a white-lustered little turquoise And throwing [it] away.

\(^1\) SP2: <bsgyur>[bskyur] nas stor pa ‘throwing away and losing’.

9.
SP1: 8. [B: — / SP2: 9 / L: 5] The noble master’s daughter’s
mi chen dpon po’i bu\(^1\) mo Shape of the face is amazing to
kha 'bras mtshar la [b]ltas na \(||\) look at,
kham sdong mthon po’i rtse la\(^2\) As if on the top of the high peach
'bras bu smin pa\(^3\) 'dra byung \(||\) tree
mi chen dpon po’i bu \(||\) A ripened fruit appeared.

\(^1\) L: sras; \(^2\) SP2: nas; \(^3\) SP2: dang, L: pa dang.

10.
SP1: 9. [B: 9 / SP2: 10 / L: 6] Thoughts wander in love,
sems pa phar la shor ba\(^1\) At night the sleep is interrupted.
mtshan mor gnyid thebs [g]cog gi[s]\(||\) Not getting [her] in the day time
nyin mor lag tu mi lon\(^2\) Is an assistant of disappointment.
yid thang chad rogs\(^3\) yin pa’i\(^4\)\(||\)

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

11.
SP1: 10. [B: 10 / SP2: 11 / L: 7] The season of flowers has faded away,
me tog nam zla<s> yal nas\(^1\) [But] thoughts of the turquoise
\(g.yu\) sbrang sems pa ma bee are not shaken.
skyod\(^2\)\(||\) Karmic power of [our] love has
byams pa’i las ['phro]<'gro> exhausted,
zad par\(^3\) [But] there is no reason to be
nga yang\(^4\) skyod\(^5\) rgyu mi agitated for me.
’dug\(||\)

\(^1\) B/SP2/L: song; \(^2\) B/SP2/L: skyo ‘sad’; \(^3\) B: pa; \(^4\) B/L: ni, SP2: rang; \(^5\) B/SP2/L: skyo ‘(to be) sad’.
12.
SP1: 11. [B: 11 / SP2: 12 / L: 8]
rtsi thog ba mo’i[^1] kha la
pho nya[^4] l
’bral mtshams gtong[^6] mkhan
min nam[^7] l

Above hoarfrost on grass
The envoy of a cold winter wind
[blows].
Is it going to be the one that
separates
The flower and the bee?


13.
SP1: 12. [B: 12 / SP2: 13 / L: 9]
ngang pas mtsho mo bsam[^1] nas
re zhig sdad[^2] dgos bsam kyang l
nas
rang sens[^5] kho thag chod
song l

The goose contemplated the lake
And decided to live [there] for a
while,
But the lake got bound with frost,
And his thoughts lost resolve.


14.
SP1: 13. [B: 13 / SP2: 14 / L: 10]
rta mgo[s]<i> phyi<r> mig
blta gi[^3] l
khrel gzhung med pa’i byams
pa[s]<i> nga la phyir ltas ma byung[^4] l

Though the boat has no
consciousness,
[Its] horse’s head looks back [at
me].
The beloved one has neither
modesty nor conscience,
[She] did not turn back to look at
me.

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

I and a market lady

Made a knot of an oath of three words;

We did not make [it] of a spotted snake,

Yet the knot got untied by itself [like the snake].

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

16.
SP1: —. [B: — / SP2: 16 / L: —]

I and the beloved one, known from childhood,

Took an oath in which three words [made] a knot.

Who is that person who can untie A tight knot of white silk?

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

The sweetheart, known from childhood,

Set a prayer flag near a willow.

The caretaker of the willow, sir, please,

Do not throw stones [at it].


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

A written black little letter

Is removed by water or a spot.

An unwritten image in the mind,
bsub kyang zub sa³ mi ’dug | | Even being rubbed, is out of erasure.

1 P. Sørensen translates chu dang thig pa as ‘a drop of water’; 2 B/SP2: ’jig ’gro, L: ’jig song — ‘ruined’; 3 SP2: sub pa, L: zub rgyu.

19.
SP1: 17. [B: 17 / SP2: 19 / L: 14]
rgyab pa’i nag chung th[e]’us gsung skad ’byin¹ ni mi shes | | The little black seal stamped [on paper]
khrel dang gzhung gi the’u so so’i sms la rgyob² dang | | Does not know the spoken words.
| | May the seal of modesty and conscience Be stamped on the mind of each [of us].

¹ B/SP2/L: ’byon; ² L: skyon ‘to put on top; to become faulty’.

20.
SP1: 18. [B: 18 / SP2: 20 / L: 15]
stong¹ ldan ha lo’i me tog mchod pa’i gral la thegs² na | | If a flower of the holly hock with one thousand petals
g.yu sbrang nga yang mi sdod³ lha khang nang la ’khrid dang⁴ | | Is brought among other offerings, I, the turquoise bee, will not stay [here], either,
| | Lead [me] inside the temple!

¹ B/L: stobs ‘power, strength’; ² B: mchod khang la thad ‘is taken to the shrine’, SP2: lha khang nang la ‘bul ‘is offered to the temple’, L: mchod rdzas la phebs ‘arrives as [one of] the offering substances’; ³ SP2: gzhon nu nga yang ‘I, the young man’; ⁴ B/SP2: mdzod.

21.
SP1: 19. [B: 19 / SP2: 21 / L: 16]
sems song bu mo mi bzhugs dam pa’i¹ chos la thegs² na | | If the girl I love will not stay [And] leave for the Sublime Dharma,
d[pho gzhon] <byams pa> nga yang mi sdod dben pa’i ri khrod ’grims³ ’gro | | I, the young man, will not stay, either,
| | [And] set for a mountain solitary retreat.

¹ L: [lha]<1ta> ‘divine (dharma)’; ² B: chos la thad, SP2: lha chos ‘thad, L: chos la phebs; ³ B: la btang, SP2: la deng, L: la theg.
22.
SP1: 20. [B: 20 / SP2: 22 / L: 17]

mtshan ldan [bla] ma’i drung du
sems khrid zhu la phyin pa’i1 ||
sems nyid [bsgom]<bsgor> bas ma thub2
byams pa’i rjes3 la shor4 song ||

[I] came to a genuine lama
To ask [him] to train my mind
[But] could not fix [my thoughts on him],
[They] slipped away after [my] beloved one.

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

23.
SP1: 21. [B: 21 / SP2: 23 / L: 18]
dgos pa’i1 bla ma’i zhal ras yid2 la ‘char rgyu med par3 ||
mi dgos4 byams pa’i bzhi5 ras sems6 la wal le wal le7 ||

While the face of the lama, that is required,
Cannot appear in [my] mind,
The face of the beloved one, that is not required,

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

24.
SP1: 22. [B: 22 / SP2: 24 / L: —]
snying sdug chung ‘dris byams pa ri khrod bsgrub par bzhugs1 na ||
gzhon pa’i sa khang sa gzi chos rgyag rten du2 phul chog ||

If the beloved sweetheart, known from childhood,
Will stay practicing at a mountain retreat,
[I] will make material offerings for the aims of Dharma —
The young man’s estate and land.

1 B: chung ’gris byams pa ri khrod / sku mtshams [de] la thad ‘(if) the beloved sweetheart, known from childhood, sets for a mountain hermit’, SP2: chung ‘dris byams pa mi bzhugs / ri khrod sku ’tshams bzhugs ‘(if) the beloved sweetheart, known from childhood, would not stay (here) but would stay at a mountain hermit’; 2 B: [de] la, SP2: mkhan la ‘to the person in charge of (religious provisions)’.
25.
SP1: 23^{2(XX)+2} / SP2: 25^{2(XX)+2} / L: 50^{2([+2]+2)}

nga dang snying sduc^{1} ‘phrad^{2} [The place of] my meeting with
pa lho rong ljor^{3} pa’i nags gseb | | [Is] the dense forest of Lhorong.
sma^{4} mkhan^{5} ne tso og shes^{6} The talking parrot, [who] knows
gsang sgo rtol ba^{7} ma gnang | | [it],
 || Do not make a hole in [our] secret
door!

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

26.
SP1: 24. [B: 24 / SP2: 26 / L: —]

tshig [gsum]<gtam> snying The place where the intimate talk
gtam bshod sa^{1} in three words was uttered
ne’u] seng^{2} lcang ra’i^{3} khul [Is] a crooked area of the willow
skyogs^{4} | | groove [among] the grasslands.
byi’u^{5} ‘jol mo ma gtogs There is nobody who knows it.
su yi[s] shes pa med do^{6} | |

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

27.
SP1: 25. [B: 25 / SP2: 27 / L: 28]
snying sduc^{1} bya rdo lam An accidental meeting (like that of
‘phrad
chang ma’i nang du byas a bird and a thrown stone) with
song^{2} | | the sweetheart
lan chags phrug gu^{3} byung na Took place in the house of the
tavern mistress.
bsos^{4} skyong su yis mdzad If misfortuitously (as a karmic
dam^{5} | | debt) a child appears,

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

ras gnang (B: snang) zhu ‘(I) ask you to bestow (manifest) (help)’.
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28.

SP1: 26. [B: 26 / SP2: 28 / L: —]
zhag [g]cig [brkyangs] [skyang] pa’i1 snying sdug srod la [mdza’]<mja’> ba2 ma gtogs[3]1
tho rangs4 nam zla gtang5 dus
kha cag<s> so sor gye[s]<l>
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1 B: brkyangs pa’i, SP2: ‘gyangs pa’i; 2 B: ‘ja’ ba, SP1: ‘jom pa; 3 B/SP2: gnang zhu ‘please, be (my lover)’; 4 B/SP2/L: reng; 5 B: btang, SP2: deng; 6 B: ‘bral mtshams byed pa los yin ‘it is certainly [time] to part’, SP2: ‘bral ‘tshams sleb pa yin no ‘[time] to part has come’.

29.

SP1: 27. [B: 27 / SP2: 29 / L: 29]
snying gtam pha mar1 ma bhshad chung ‘drid2 byams par bhshad pas||
byams par3 shar pho mang [nas]<ba’i>4 gsang5 gtam dgra bos go6 song||

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

30.

SP1: 28. [B: 28 / SP2: 30 / L: 30]
snying sdug1 yid ‘phrog<s> mdzes ma2 rngan3 pa nga yis ‘dzin yang4||
dbang chen mi yi dpon po nor bzang <b>rgya lus bzhes5 song||

1 L: thub; 2 B/SP2/L: lha mo ‘a goddess’; 3 B/SP2/L: rngon (SP2: sngon); 4 B/SP2/L: ras zin kyang; 5 B/L: rgya lus ‘phrog, SP2: rgya mis ‘phrogs.
31. SP1: 29. [B: 29 / SP2: 31 / L: 31]

nor bu rang lag yod\(^1\) dus nor bu’i nor nyams ma shes\(^2\) | | nor bu mi lag\(^3\) shor nas\(^4\) snying rlung stod la ’tshangs song\(^5\) | |

While having a jewel in my hands, [I] did not realize the value of the jewel. After the jewel got to the hands of [another] man [I] became squeezed with depression.

1 B: lag na\(<s>\) yong ‘(when I) get in hands’; SP2: lag tu yod ‘(when I) have in hands’; L: rang la yod ‘(when) I have’; 2 B/SP2/L: chod; 3 B/SP2/L: la ‘(got) to (another man)’; 4 B/SP2/L: dus ‘when’; 5 B/L: tshang song, SP2: ‘tsha[ng] byung.

32. SP1: 30. [B: 30 / SP2: 32 / L: —]

me tog shar nas yal song byams pa ’grogs nas rgas song | | nga dang gser chung sbrang bu’i\(^1\) blo thag de kha’i\(^2\) chod song | |

The flower appeared and [afterwards] withered, The beloved one entered into a relationship and [afterwards] grew old. I and the small golden bee Had to get settled with this very [fact].

1 B: nga dang [g]ser byung bung ba’i, SP2: bung ba ser chung sbrang bu’i ‘the bee, small golden bee’; 2 B: khas, SP2: kas.

33. SP1: 31. [B: 31 / SP2: 33 / L: —]

sha tsha zhen pa che na\(^1\) ’khor ba’i ’then\(^2\) thag yin pa’i\(^3\) | | ma byas [dman]<rmin> shar bu mo[s]<’i> khrel gzhung mi ’dug gsung gis | |

When [I] cling to [my] passion ardently, [It] is the rope dragging the circle of samsāra. [If I] do not do [it], the girl, [my] young lady, Says [I] have neither modesty nor conscience.

1 B: ches nas; 2 B: then, SP2: phyi ‘(causing) the future (life)’; 3 B/SP2: pa.
34.
SP1: 32. [B: 32 / SP2: 34 / L: —]
me tog yal ba’i ’dab<sp> ma a gsar che ba’i snying sdug ‘dzum dang so dkar ston yang
sems la dga’ tsho[r] mi ‘dug

* Petals of a withered flower resemble [My] sweetheart who is very fickle-minded. Although [she] shows smile and white teeth, There is no affection in [her] mind.

1 B/SP1: zad pa’i; 3 B: [m]dang[s] ‘face; splendor; glow, luster’; 3 B/SP2: bstan kyang.

35.
SP1: 33. [B: 33 / SP2: 33 / L: —]
pha ma[s]<i> bcol ba’i mdun ma<sp>
mi yong zhu rgyu med kyang
rang sms [phra mo chung ‘dris]<dri med ‘gro phyogs> byams pa’i rjes la shor

* Although there was no way to say that, The bride suggested by parents did not fit [me]. My little thoughts roamed After [my] beloved sweetheart.

1 SP2: ‘dun ‘an advice’, 2 SP2: mi ‘dug; 3 B: lang[s], SP2: lang ‘followed’.

36.
SP1: 34. [B: 34 / SP2: 36 / L: 19]
sems nyid dri med ‘gro phyogs
dam pa’i chos la ‘gro na
tshe gcig lus gcig ‘di la
sangs rgyas thob pa ‘dug go

* If [my] mind sets for the Sublime Dharma, The stainless direction to go, In this one life, one body [I] will obtain the Buddha[hood].

1 B/SP2/L: pa ‘di la ‘(direction to go) for this (mind)’; 2 B/SP2/L: ‘gro; 3 B/SP2: song, L: phyin; 4 B/SP2: rang, L: nyid.

37.
SP1: 35. [B: 35 / SP2: 37 / L: —]
kham<sp> bu za rgyu med par
kham<sp> sdong ’bras bu nyil nyil
snying sdug sdebs rgyu med par

* Having [its] peaches not eaten, The peach tree starts dropping the fruit. [Even] not having joined together with a sweetheart,
38.

SP1: 36. [B: 36 / SP2: 38 / L: —]
do nub ra yang\(^1\) bzi song

Tonight [I] got drunk as usual,
gnas mo[‘i] nang\(^2\) la nyal
[I] was allowed to sleep in the
chog \||
house of the hostess.
sang zhogs ‘gro ba’i nam tshod
Tomorrow in the morning the
tbya pho tsha lus byed\(^3\) yong \||
the time to go
Will be made [known to me] by
byed \||
the bird, the red rooster.

1 SP2: tā kis ?; 2 B: phrag , SP2: phag ‘hidden part’; 3 B: gnang.

39.

SP1: 37. [B: 37 / SP2: 39 / L: 21]
rlung rta yar ‘gro’i steng la\(^1\)
Upwards, after the wind-horse
rlung [b]skyed dar lcog btsugs\(^2\)
(=fortune) flying high,
yod\(^3\) \||
[My] “wind producing” prayer
’dzang ma ma bzang\(^4\) bu mo\(^5\)
flag is set.
yin mtshan ‘khyong nas sdebs
The clever lady, the good mother’s
chog\(^6\) \||
daughter,
‘dzang ma ma bzang\(^4\) bu mo\(^5\)
Agreed to be with [me] day and
nyin mtshan ‘khyong nas sdebs
night long.
chog\(^6\) \||

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

40.

SP1: 38. [B: 38 / SP2: 40 / L: 22]
sol kar gzigs\(^1\) pa’i ’dzum
When [I] appeared before the
mdangs
whole row of seated
bzhugs gral spyi la
[Ladies] with white teeth and
[bstan]<ston> nas\(^2\) \||
smiling looks,
mig zur khra mo’i bsgrigs
The ensemble of pretty sidelong
mtshams\(^3\)
glances
ghzon pa’i gdong la byas
Became set on the face of the
byung\(^4\) \||
young man.
1 B/SP2/L: lpags ‘skin’; 2 B: bstan kyang, SP2/L: bltas na; 3 B/L: phra (L: khra) mo’i sgrii mtshams, SP2: phra mos ’dril ’tshams; 4 B: blta gis, SP2: bltas song, L: bltas byung ’looked’.

41.
SP1: 39. [B: 39 / SP2: 41 / L: 23]
ha cang sems la¹ ‘phrod² nas ’grogs³ ’drid³ e yong bltas⁴ pa’i⁵ ’shir⁶ bral byung⁷ na ma gtoʒ[s]⁸
gson bral mi yong⁹ gsung byung¹⁰
[The girl] proved very suitable to [my] heart.
“If only death does not part [us], [I] will not part [with you] while alive” — [she] said.

42.
SP1: 40. [B: 40 / SP2: 42 / L: 24]
’dzang¹ ma’i sems² dang bstun na tshe ’dir³ chos skal chad ’gro⁴ dben pa’i ri khro[d] ’grims⁴ na bu mo’i thugs dang ’gal ’gro⁴
In accordance with the wise lady’s mind
[I] cease [my] dharmic lot for this life.
If [I] roam to a mountain solitary retreat,
It will be against the girl’s heart.
¹ SP2: mdzang; ² L: thugs; ³ B/L: ‘di, SP2: ‘di’i; ⁴ B/SP2/L: ‘grim.

43.
SP1: 41²<+2>. [B: 41²<+2> / SP2: 43²<+2> / L: 25²<+2>]
sbrang bu rgya la chud<chung>¹ ’dra kong phrug gzhon pa’i sems pa² ’zhag³ [gsum nyal rog[s] byas nas⁴ phug<s> gi⁵ lha chos ’dod gi⁶
Like a bee that got caught in a net [Are] the thoughts of a young boy from Kong[-po] — Having had a bed-mate for three days,
[He] wants [now only] the Divine Dharma in a cave.
¹ B: zin, L: bcug; ² SP2: blo [s]na, L: blo sna; ³ SP1: the end of the song is missing; ⁴ L: pa’i; ⁵ B/L: yul; ⁶ B: ‘dod gis, L: dran byung ‘remembered’.
44.  
<SP1: 42> ? [B: 42 / SP2: 44 / L: —]  
[All B: 1 la; 2 'dzom[sp] pa; 3 nges 'certainly'.]

45.  
<SP1: 43> ? [B: 43 / SP2: 45 / L: 34]  
bu mor 'chi ba med na || chang la 'dzad pa mi 'dug || gzhon pa'i gtan gyi skyabs gnas || 'di la bcol nas[1] los chog || If the girls had no death, The beer would not exhaust. To this eternal refuge for a young man [I] will entrust [myself], for sure.  
1 B/L: bas.

46.  
1 SP1: the first verse and the beginning of the second one are missing; 2 B: nas shi; 3 B: mdun ma 'the wife'; 4 B/SP2: 'bral rgyu yin na 'if (the man) is going to be separated'; 5 SP2: 'phrang; 6 B/SP2: la; 7 B/SP2: pa'i skyo rog[sp] yin pa '(sadness) is [the only] companion of (the consciousness)'.

47.  
dag pa [shel rjil2 gangs chu Glacier water from the Pure klu bdud rdo rje'it3 [zil pa]<zi Crystal Mountain ba> ||
bdud rtsi sman gyi⁴ chab⁵
rgyun
chang ma ye [sh]es mkha’
’gro ||
dam tshig gtsang mas btung⁶
nas⁷
ngan song myong dgos med do⁸ || ⁹

[Is mixed with] dew-drops from the [herb] Vajra Serpent-Demon (=Bonnet Bell-flower).
If this stream of the healing elixir,
[Bestowed by] the chang seller Jñānaḍākinī,
Is drunk with the pure samaya vows,
There is no need to experience lower realms [of existence].

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

48.
SP1: 46. [B: 63 / SP2: 68 / L: —]
gzhon pa’i tshe gang bsags pa’i
sdig sgrib² nyes pa’i phung po³ ||
snying sdeg rigs⁴ ldan bu⁵ mo<’i>
do nub⁶[zhor la sbyong dang] Whatever afflictions, the heap of faults,
Were gathered in a young man’s life —
[Please,] the sweetheart, a daughter of noble family,
Purify [them all] spontaneously tonight.

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

49.
<SP1: ?>. [B: 46 / SP2: 48 / L: —]
byams pa [m]tshar ba’i kha¹
la ||
[bag tsha]<pad tshal>² brtse
gdung che bas³ ||
da lo⁴ ri khrod ’grim pa’i ||
’gyangs cha zhu dgos byung ngo ||

Because of the great shy affection
Towards the astonishing beloved one
It turned out necessary to postpone
[My] roaming to a mountain retreat this year.

[All: B] ¹ sgang; ² ba[r] tshang ?; ³ nas; ⁴ (da) lam ‘recently, nowadays’.
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50. [B: 47 / SP2: 49 / L: 27]

‘dzum dang\(^1\) so dkar \(bstan\) \(kyang\)^2 \(\mid\) \(\mid\)

[You] show a smile and white teeth,
gzhon pa’i blo khrid yin pas\(^3\) \(\mid\) \(\mid\)

[And] lead the thoughts of the young man.

snying nas sha tsha yod med \(\mid\) \(\mid\)

Is there a true affection in [your] heart?

dbu mna’\(^4\) skyel\(^5\) \(ba\) \(e\) \(yod\)^6 \(\mid\) \(\mid\)

Could you take a solemn oath?


51. [B: 48 / SP2: 50 / L: 55]

\(dro\) ‘jam mal sa’\(^1\) nang gi \(\mid\)

On the warm and soft bed

snying sdug\(^2\) gdung\(^3\) sems can ma \(\mid\) \(\mid\)

[I see] the passionate sweetheart.

o lo’i rgyu nor len\(^4\) pa’i \(\mid\) \(\mid\)

Haven’t [you] been cheating

g.yo rgyu\(^5\) byas\(^6\) pa \(min\) \(nam\)^7 \(\mid\) \(\mid\)

To grasp riches from the young man?


52. [B: 49 / SP2: 51 / L: —]

cha[gs sd]ang ser snas bsags pa’i \(\mid\) \(\mid\)

Earthly pleasures collected by

‘dod \(<\text{d}>\) yon sgyu ma’i nor rdzas \(\mid\) \(\mid\)

attachment, aversion and avarice

chung ‘dris byams pa byung dus \(\mid\) \(\mid\)

[Are but] illusionary possessions.

ser sna’i mdud pa grol song \(\mid\)

When the beloved one, close from childhood, appeared

The knot of avarice got undone.

53. [B: 50 / SP2: 52 / L: 26]

[gtan]<gton> grogs khyod\(^1\) la

My eternal friend, whether you do

sems\(^2\) pa’i \(\mid\) \(\mid\)

not have

khrel dang ngo tsha med na \(\mid\) \(\mid\)

Modesty and shame of the mind —
mgo la rgyab pa’i gtsug

The turquoise ornament placed on

[g,yus]<pus> \(\mid\) \(\mid\)

[your] head

skad cha smra\(^3\) ni mi shes \(\mid\) \(\mid\)
Does not know the words to tell [the truth].

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

54.
<SP1: ?>. [B: 51 / SP2: 53 / L: —]
shar po nyi skor sum skor\(^1\) The young man [has] a double
tshong 'dus a lce dman shar\(^1\) circle, triple circle
dbu mna\(^2\) skyel ba ma mdzad\(^1\) [Among] the young women from
nga ni gtan grogs mi byed\(^1\) the market-place.
[They] do not take any vow,
[And] I do not become [anyone’s]
life partner.

[All: B] \(^{1}\) sh[w]a pho nyin 'khor mtshan 'khor 'the young man [has] a day circle, a
night circle’; \(^{2}\) sna.

55.
<SP1: ?>. [B: — / SP2: 54\(^{2}\) / L: —]
rta pho skyon \([’tshang]\) The stallion wants to commit a
<tshong> rgyag ‘dod\(^1\) fault —
zhag gsum grod pa bzhag For three days [he] is going to
grab\(^1\) have [his] belly full...

56.
<SP1: ?>. [B: 52 / SP2: 55 / L: —]
<s>[d]man shar e [drin]\(<\text{brin}>bzsams\(^1\) The maiden cared about [how to
nas]\(^1\) look] gracefully,
gdong ba 'o mas \(bkrus\) pa\(^2\) Washed [her] face with milk.
snga chad khyo ga\(^3\) [She] tells [me now] the story
[med]\(<\text{mod}>pa'\)^{1} [That] she had no men previously,
lo rgyus gsung ba mkhas But I wonder] what [she] did to
gyang\(^1\) get
lus la mdze dri kha ba\(^1\) The odor of leprosy that [her]
ga tsug byas nas byung ba\(^1\) body emits.

[All: B] \(^{1}\) bsam; \(^{2}\) ['khru[s] gis; \(^{3}\) ka.

57.
<SP1: ?>. [B: 53\(^{2}\) / SP2: 56\(^{2}\) / L: —]
sdom med gr[w]a pa’i cha [He took] no vows [but] wears the
lugs\(^1\) garment of a monk

btsun mdog gzhan las kha
Of the noble color, brighter (?) than others.

bdag yod a ma [mtshar]
Along with the marvelous mother, [the belief in] the
"tshar" mor
existence of a self,
rdzu ba ci las che bas
Which deceit [is] greater?

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

58.
<SP1: ?>. [B: 534 / SP2: 574 / L: —]
ma byas mi kha sdam ba Malice gossip about [what] was
ga dang pho rog nag chung [is spread] —
byas kyang mi kha mi 'dug [That is about] me and the small
khang1 dang rgya2 khra hor
black raven.
pa
No gossip has appeared about
[That is about] the Khan and the
Mongolian bird of prey.

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

59.
<SP1: ?>. [B: 54 / SP2: 58 / L: —]
khang pa r[tsig] rgyab1 srb At the house with the thin walls
la Malib mock hotly [what they
grong pa tsha las rgod2 pa hear].
bur mo [bag]<bad>3 tsha<ng> The girl with shy temper
can ma Should not be made crying.
ngus su4 rgyag pa ma gnang [All: B] 1 (rtsig) [sha]<zhal> 'wall-plaster'; 2 chad las dgos 'necessarily judge' (?); 3
ba[r] (tshang) ?; 4 ngu zug 'howling'.

60.
<SP1: ?>. [B: 55 / SP2: 59 / L: —]
than pa rgyab pa'i zhing The little valley stricken by
chung1 drought
zim zim2 char ba<‘i>3 mi Will not refuse a spritz of rain.
spang4 mi rgan 'dod chags5 can ma6 satisfaction

________________________________

23 See the explanation in Sørensen 1990: 348–349.
spyad⁷ pas tshim pa⁸ mi From making love with a
gdug⁹ | passionated woman.

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

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

61.
<SP1: ?>. [B: 56[XX]² / SP2: 60² / L: —]
dod chags spang pas mi spong¹ | By rejecting passions [I could] not reject [then],
sems la phur bu btat btags¹ | [I] stabbed a kilā-dagger into [my]
dod chags spyad¹ pa[s]<’i> mi ‘dzad² | mind.
m tshhe hril po³ lang⁴ song | By practicing passions [I could] not exhaust [them],
dpyad; ² mdzad; ³ por; ⁴ lang[s].

[My] entire human life has passed away.

62.
<SP1: ?>. [B: 56⁴ / SP2: 61⁴ / L: —]
dod chags lam la¹ slong² pa’¹ | If a yogi and a yoginī are
rnal ‘byor pho mo yin na¹ | Engaged in the path of passion,
tshe ‘di’³ ‘gros lam bde ba¹ | In this life [it means] the bliss of
phyi ma snang ba² skyid pa | the path of relationship,
¹ | In the next one the happy
manifestation [near each other].

[My] entire human life has passed away.

63.
<SP1: ?>. [B: 57 / SP2: 62 / L: —]
bral[g] tsha<d>¹ brtse gdung² The sweetheart who has no shy
med pa’¹ | affection
snying sdnug ma bzhengs lha [Resembles] an unproduced
sku¹ | statue of a deity.
’gros dang gom pa med As if [I] bought the best horse
[pa’¹ | Who cannot canter or walk.
rt ma chog nyos pa’ dpa bas³ |]

[All: B]¹ ba[r] tshang ; ² [g]dung; ³ byung.
64.

<SP1: ?>. [B: 58 / SP2: 63 / L: —]  
me tog nam zla ring pa  
ne’u sing spang lo’i spang rgyan  
ser chung s[b]rang ma’i blo ni  
da dung khrid rog gnang zhu  

The season of flowers is long,  
Gentiana [flowers] adorn meadows and fields.  
The mind of the little golden bee Prays: “[Hold on] leading [me] furthermore!”

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

65.

<SP1: ?>. [B: 59 / SP2: 64 / L: —]  
bu mo skyes pas phyog[s]  
g.yu mtsho g.yang ‘dzin lha mo  
sngar ‘dr[i]s byams pa’i phyi thab[s]  
da dung bsring rog gnang zhu  

The girl to whom the man is turned [passionately],  
The goddess, the holder of riches of the blue glittering lake,  
[I] pray [you] to keep on furthermore  
The outward (?) behavior of the beloved one, [my] old friend.

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

66.

<SP1: ?>. [B: 60 / SP2: 65 / L: —]  
snying sdug kha ’bras mtshar ba  
stag ma shing gi me tog  
bsam ngan dug tu shar nas  
phan dang gnod pa mnyam byung  

The face of the sweetheart has a wondrous shape,  
[It is like] the flower of the tree rhododendron.  
When the poison of evil thoughts got manifested,  
Benefit and harm equalized.

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

67.

<SP1: ?>. [B: 61 / SP2: 66 / L: —]  
m[e] tog snga la[ng]s phyi  

The flower blossoms early, fades late,
The bee makes a day-long circle. Unless when tied by [strong] affection Short-term relations cannot be prolonged. [All: B] ¹ yal ‘fades (early)’; ² nyin; ³ (rang) drag[s] byung ‘would prove too (short-lived)’.

68.
<SP1: ?>. [B: 62 / SP2: 67 / L: —]
sgyu¹ lus sha yi phung po² la khyer
song⁵
sems pa bya sg[ro] rlung khyer
bar do’i yul⁶ la khyams song⁷
[All: B] ¹ rgyu; ² me tog ‘a flower’; ³ sa’i; ⁴ khrod; ⁵ bzhag yod ‘(was) placed’; ⁶ ’phrang ‘the passage, narrow path’; ⁷ ’grim[s] ‘gro.

The lump of the body [which is] illusionary Was brought to the grave.
The lump of the body [which is] illusionary Was brought to the grave.
The bird of the mind, taken by wind, Migrated to the realm of bardo.

69.
<SP1: ?>. [B: 64² / SP2: 69² / L: —]
bye’u mo bye’u¹ phrug gcig
ma [g]dung ba [rang]<dang>
min te²
[g.yang rong]<g.yar sdong>
rlung gis bskyod nas la zag
song
[All: B] ¹ byi’u byis; ² mi bsam [bsam] pa med de ‘(the bird) does not have indifference (?)’.

It is not true [to say] that the bird Is not devoted to the baby bird. But when [it was] shaken by a wind [above] a precipice, The baby bird fell on the ground.

70.
<SP1: ?>. [B: 64² / SP2: 70² / L: —]
a [che]<tse>’i sems la byams pa
bskyur ‘dod blo [s]na med
dpon po sku dbang btsan
[All: B] ¹ sems la byams pa; ² mi bsam [bsam] pa med de ‘(the bird) does not have indifference (?)’.

The lady does not have in her mind An intention to throw away the beloved one, But, due to the strong powerful governor,
The girl cannot control her [life].

Outside [there is] a cobra’s saffron,
Inside a corolla of a lotus;
In front [of me] the mighty master,
In the heart the beloved one, [my] childhood friend.

The pillar has made [it] straight,
The arch pillar, do not look for the crookedness.
The girl [wants] to prolong the relation,
The beloved one, do not cast away modesty!

The beloved girl, [my] childhood friend,
Was not born from the peach tree.
[Her love] has faded away faster than the flower
Of the peach that [naturally] shrinks quickly.

[This] girl [was] not born to a mother,
shog pu’i\(^1\) shing las\(^2\) skyes pas\(^3\) \(\|\)

a ce\(^4\) chung ‘dr[is]\(\langle a’i\rangle\) byams pa\(\|\)
shog pu’i\(^5\) dar lcog\(^6\) ‘dra ba\(\|\)

[She was] born from a “paper plant” (\textit{daphne}),
Since [this] beloved lady, [my] childhood friend,
[Is] like a prayer flag [made of] paper.

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

75.

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

sa la ri mo bris pa\(^1\) \(\|\)
\textit{nam kha’i}\(^2\) skar tshod lon\(^3\)
byung\(^4\) \(\|\)
sha ‘jam\(^5\) lus la\(^6\) sbyar\(^7\)
kyang\(^8\) \(\|\)
byams pa’i \textit{khog pa}\(^9\) ma\(^10\)
lon\(\|\) \(\|\)

[I] have drawn an image on the earth
And entered the measures of the sky.
Although [I] got connected with [her] sweet body,
[I] have not entered the inside of the beloved one.

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

76.

<SP1: ?>. [B: 70 / SP2: 76 / L: —]

bla ma \langle g\rangle dam pa’i \textit{gdams [ng]lag \(\|\)}
zhus na gnang gi ‘dug stel \(\|\)
a ce\(^1\) chung ‘dris byams pa\(^2\) \(\|\)
snying gtam shod\(^3\) dus mi ‘dug \(\|\)

When [I] ask the sublime lama about personal instructions
[He always] gives [them].
When [I] ask] the beloved lady, [my] childhood friend,
‘Tell about the innermost feelings’
— [she] does not.

[All: B] \(^1\) ice; \(^2\) par; \(^3\) bshod.

77.

<SP1: ?>. [B: 71 / SP2: 77 / L: —]

chu bo\(^1\) gting tshad ring yang\(^2\) \(\|\)
nya mo lcags kyus lon gi \(\|\)
snying sdyug kha dkar gting nag \(\|\)

Although the river’s depth is big,
The fish can be caught by a hook.
The sweetheart’s face is white, but [her] depth is black,
khog pa da dung ma lon || [I] have not caught [her] inside so far.

[All: B] ¹ B: mo; ² kyang.

78.

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

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

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

79.

<SP1: ?>. [B: 73 / SP2: 79 / L: —]

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

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

80.

<SP1: ?>. [B: 74 / SP2: 80 / L: —]

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

¹ B/L: de; ² ma; ³ mi; ⁴ zhen (pa) ‘craving, detachment’; ⁵ gis.
81.  
<SP1: ?>. [B: 75 / SP2: 81 / L: 37]  
\[
\begin{align*}
\text{rta} & \text{rgod} \text{ ri ya[r]<d>} \text{ rgyab} \\
\text{rnyi}^2 & \text{ dang zhags pas zin gi}^3 \text{ l} \\
\text{byams pa} & \text{ ngo log brgyab}^4 \text{ pa}^5 \text{ l} \\
\text{thugs}^6 & \text{ ngo zin pa}^7 \text{ mi} \text{'dug} \text{ l}
\end{align*}
\]
When the wild horse runs up to the mountains,  
It may be caught by a snare or a lasso.  
When the beloved one turns [her] face away,  
There is no way to appease [her] heart.

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

82.  
<SP1: ?>. [B: 76\(^{+1?}+[2] + 77\^[2] + 2 / SP2: 82\(^{<+1?}>{XXXX}+2 / L: —]\]  
\[
\begin{align*}
\text{tshong 'dus a ce}^1 \text{ dman shar} \text{ l} \\
2[\text{sprul pa} 'gyed rgyu yod} \text{ pa} \text{l l} \\
\text{dman shar bu mo gcig la} \text{ l} \\
\text{shar po}^3 \text{ 'tshang kha}^4 \text{ shig} \text{ l} \\
\text{shig} \text{ l}
\end{align*}
\]
The young girl from the market place 
Manifests emanations [for many men].  
[So,] one maiden girl [is wooed] 
By a crowd of young men.

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

83.  
<SP1: ?>. [B: 78 / SP2: 83 / L: —]\]  
\[
\begin{align*}
\text{chu skor}^1 \text{ chu ris shig shig}^2 \text{ l} \\
\text{rtsam pa bzang thag ngan} \text{ thag} \text{ l} \\
\text{bu mo na so rgas rgas} \text{ l l} \\
\text{snying sdug bzang tsh[ol] ngan} \text{ tshol} \text{l l}
\end{align*}
\]
Until water in not over in the water mill,  
Tsampa is to be grinded, be it good or bad.  
Until the girl is not too old,  
[She] would seek sweethearts, be they good or bad.

[All: B] 1 ‘khor; 2 zad zad ‘until exhausted’.
84.  
<SP1: ?>. [B: 79 / SP2: 84 / L: —]

In the horse the shape of bones [is] not the main thing,
The analysis of “the hair upon flesh” (the mane?) [is] the main thing.
The family lineage [is] not the main thing in the beloved one,
“The white round” (face) [is] the main thing.

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

85.  
<SP1: ?>. [B: 80 / SP2: 85 / L: —]

If there is a [superior] pale blue little turquoise,
If there is a marvelous maiden,

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

86.  
<SP1: ?>. [B: 81 / SP2: 86 / L: —]

When the skandhas, that are illusionary and defiled,
Are mixed, [they] are not separable.
When the mind is familiar with reverence,
The division from desire must be made!

[All: B] 1 bsred nas; 2 dgos [nges]<des> ‘absolutely (unn)ecessary’; 3 gcig tu bsres nas ‘[thoughts] having merged into one’; 4 rgyob.
87.

SP1: *86<2+>2, [B: 82<2+2 / SP2: 87<2+2 / L: —]

1[byi’u ri byi’u² khra³ mo] The small bird, the pretty
nga la sems <b>[g]so] mountain bird,
<m>thong dang | Give comfort to my heart.
ri byil’u klung⁴ la bab⁵ dus
nga yis⁶ sems bsos zhu | When [you], the mountain bird,
descend into the valley,
<m>chog⁷ | [You] can ask me to comfort
|| your heart [in turn].

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

88.

SP1: *87. [B: 83 / SP2: 88 / L: —]
nags gse[b] lung pa phu[gi]¹
’dabs [chags]<bya> a [bo]<be>²
ne tso | [Living] in the innermost area of
sny[ng] [sd]ug rku la³ shor
song | the forest
⁴[gar song] bshod rogs⁵ gnang
dang⁶ | [The feathered one, [my] dear
|| parrot! [My] sweetheart was stolen.
<rung] sa bshad rog[s] | Tell me, please, where [she] is
gsung snyan rgya grags³ bod
| gone!
ne sa[i] phyogs nas bsgyur⁴
byung | [Its] sweet speech, renowned in
|| China, renowned in Tibet,
|| Got banished from the side of
|| Lhasa.

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

89.

SP1: *88. [B: 84 / SP2: 89 / L: —]
byi’u ’jol mo’i [’]khrungs sa¹
lho rong ljøn pa’i nags gseb | The birthplace of the little singing
| bird
| [Is] the dense forest of Lhorong.
gsung snyan rgya grags² bod
| [Its] sweet speech, renowned in
grags³
| China, renowned in Tibet,
lha sa’i phyogs nas bsgyurë⁴
| Got banished from the side of
byung | Lhasa.

1 B: ’gro sa ‘place to go’, SP2: bros pa ‘[place of] escape’; 2 B: [b]sgrag[s]; 3 B:

90.

SP1: *89. [B: 85 / SP2: 90 / L: —]
spre’u’i rang blo log¹ nes | The monkey’s mind got erred
nyin mo² rkun ma brku bar³ | And [he] went to make a theft
rang mig rang gis bkabs par⁴ | under the day [light],
covering his own eyes by his hand, while the others’ eyes had no obstacles [to see his crime].


91.

SP1: *90. [B: 86 / SP2: 91 / L: —]
dkar nag las kyi sa bon da lta lkog tu btab kyang \[bras bu sbas pa<\] ma thub rang sar thang la smin song
Although the seeds of white and black deeds Are presently hidden, [It] is impossible to hide the fruit, [They] would ripen and [get] to the surface by themselves.

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

92.

SP1: *91. [B: 87 / SP2: 92 / L: —]
dwags yul sa gnam dro la mi rtag ’chi ba [mi]<ma> gton gthe gang [snying stobs]<stobs snying> ’dod gi
The Dak[po] Land’s climate [is] warm, The story of life of [my] girl-friend [from Dak[po]] is good. Impermanence and death cannot be relented, [I] wish to have strength of heart during the entire life.

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

93.

SP1: *92. [B: 88 / SP2: 93 / L: —]
lcang gling kham ltar ‘bol la snying sdug dung2 sems che ba<\> gzhon pa3 lha mchod4 byed pa’i lam bu5 bkag pa ma gnang6
Soft like a peach in the willow garden, The sweetheart with the great loving heart, [Please,] do not try to obstruct the way
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Of the young man’s making
offerings to gods.

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

94.

SP1: *93. [B: 89 / SP2: 94 / L: —]
nub phyogs ri bo’i rtse nas sprin [dkar] gnam la lang
ling1 ||
nga la yid ’dzin lha mo[s]<t>2
lha bsangs gtang3 ba min [nam]4 ||

From the top of the mountains in
the west
The white cloud drifts slowly in
the sky.
Isn’t it [because] Yidzin Lhamo
Has made incense offering for my
[sake]?

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

95.

SP1: *94. [B: 90 / SP2: 95 / L: —]
rlung po ga1 nas langs kyang2
pha yul phyogs nas lang
byung3 ||
chung ’drid4 byams pa’i lus
dri5
ma nor rlung pos6 ’khyer
byung ||

From wherever the wind raised,
[It] has raised from the side of
[my] fatherland.
The aroma of the body of my
beloved one, the childhood friend,
Without doubt, has been brought
by the wind.

1 B/SP2: gang; 2 B: lang[s] lang[s], SP1: sus kyang phyed pa; 3 B: lang[s] byung, SP2: yin pa ‘(it)
is’; 4 B/SP2: ’dris; 5 B: (lus) po ‘body’; 6 SP2: gis.

96.

SP1: *95. [B: 91 / SP2: 96 / L: —]
chu dang ’o ma ’dres pa
dbye1 mkhan gser gyi rul2
sbal ||

The separator of the mixture of
water and milk
[Is] the golden turtle.
The mixture of [my] flesh and
thoughts with the sweetheart’s
[Can] be separated by whom? —
[I] cannot see.

1 B: ’byed; 2 B/SP2: rus; 3 B: dbyer mkhan su yang, SP1: sus kyang phyed pa; 4
B/SP2: mi ’dug ‘there is none’.
According to the mo-divination about me and the beloved one, [The combination] from the upper part of the astrological chart turned out suitable, [But] there was a contradiction regarding [our] years [of birth], So [it] turned out to be necessary to perform a series of rituals [to avoid the harm].

For [what] the pigeon dismissed [in] the temple The cat should not be caught in a trap. For what was done by another lover Do not put the blame on me.

After death, the mirror of karma of the Dharma King (Yama) [That is kept] in the infernal realms, [please!] — [What] occurred improperly in this [life] Let be secured good in the following one.
‘monitor (it), please’, L: khrig khrig gnang zhu ‘arrange properly, please’.

100.
SP1: *98. [B: 95 / SP2: 100 / L: —]
chung ‘drid\(^1\) byams [pa’i]\(^2\) [Trying] to fawn over the beloved
phyogs su [I] put on a white silk cloth,
ngo bsrung dar dkar g.yog\(^2\) kyang\(^2\) But the beloved one’s attachment
byams pa phyi thag thung\(^3\) [proved] short,
bas\(^4\) [Her] shameless and cruelty
khrel med\(^5\) ‘tshe ma mgon\(^6\) became clear.

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

101.
SP1: *99. [B: 96 / SP2: 101 / L: —]
rang sems kha dar\(^1\) dkar po My thoughts are a white silk
ma nog[s] pa zhi\(^2\) zhu\(^3\) yod | | scarf —
gzhan\(^4\) sems snag tsha’i ri<s> The other person’s thoughts are
mo If [they] want to draw [it], let
[’bri]<’dri> ’dod yod kyang [them] draw.
[’bri]<’dri> shog\(^6\) | |

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

102.
SP1: *100. [B: 97 / SP2: 102 / L: 38]
brag dang rlun po [L: A rock and a wind assembled
sdebs]<stobs>\(^1\) nas And battered the vulture’s
rgod po’i sgro<s> la zin gis\(^2\) | | feathers.
g.yo can [rdzu bag] can gyi[s]\(^3\) Cheating and deceitful [people]
ga yi sems la zin pa’i\(^4\) | | Battered my mind.

\(^1\) B: ‘thab ‘fought’, SP2: bsdongs ‘accompanied’; \(^2\) B: gzan gis, SP2: gzan gi, L: zan byung; \(^3\) B: des; \(^4\) B/L: la gzan (L: zan) po (L: pos) byas byung ‘brought damage to (me)’, SP2: la bzang po ma byung ‘nothing good to (me) happened’.
103.

SP1: *101. [B: 98 / SP2: 103 / L: —]  
phar¹ sems byams dang snying rje²  
sprin dkar³ gsar du ’khrigs⁴ kyang | |  
tshur sems gdug⁵ pa’i rlung gi[s]⁶  
sprin gsar chags re mi ’dug⁷ | |  
My feelings to the other person, love and mercy,  
[Like] a white cloud got newly assembled.  
The other person’s feelings to me are [like] a hostile wind  
Due to which every newly formed [white] cloud is gone.

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

104.

SP1: *102. [B: 99 / SP2: 104 / L: 39]  
sprin pa kha ser gting nag sad [dang] ser ba’i gzhi ma | |  
ban <s>de¹ skya min ser min sangs rgyas bstan pa’i dgra bo | |  
The cloud with yellow rims and black inside  
[Is] the basis for cold air and hail.  
The Paṇḍita, neither a layman nor a monk,  
[Is] the foe of the Buddha’s Teaching.

1 B/SP2: ba+nde, L: ban dhe.

105.

SP1: *103. [B: 100 / SP2: 103 / L: 45]  
sa bcud sa la dbang ba’i¹  
dam can rdo rje chos skyong² | |  
mthu dang nus pa yod na bstan dgra ’dul la phebs³  
Ruling over the earth and earth fertility,  
The vow-bound Dorje Chökyong,  
If [you] have might and abilities,  
Come and tame the foe of the Doctrine!

1 B: bcu’i steng na gnas pa’i ‘abiding on the ten (stages)’, SP2: bcu’i sprin la gnas pa’i ‘abiding on the cloud of the ten (stages)’, L: bcu’i dbyings su bzhugs pa’i ‘residing in the realm of the ten (stages)’; 2 SP2: legs pa ‘Dorje Lekpa’ (Vajrasadhu); 3 B/SP2/L: pa’i dgra bo sgrol ‘liberate the foe of (the Doctrine)’; 4 B: mdzod, SP2: [mdzod]<mdzad>.
106.

SP1: *104. [B: 101 / SP2: 106 / L: —]  

rlung po nang nas langs par¹  The wind rose from the inside,
sgo [lcags]<cha>² phyi la³ ma  No lock is hanged on the outside.
rgyag⁴  The dust storm of gossip
mi kha⁵ thal ba’i⁶ bu yug  Cannot be extinguished this time.
sang ba’i⁷ dus ni⁸ mi ’dug  

¹ SP2: lang bar; ² B: go cha ‘armor; weapon’, SP2: sgo bcad ‘the closed door; ³ B/SP2: nas; ⁴ B: bsdam[s] song ‘was restrained, confined’, SP2: bsdams kyang; ⁵ SP2: kha’i; ⁶ SP2: ba; ⁷ SP2: sangs pa’i; ⁸ B/SP2: tshod.

107.

SP1: *105. [B: 102 / SP2: 107 / L: —]  
dus gsum thams cad mkhyen pa  The all-knowing in regard of the three times,
  drin can rtsa ba’i bla m[a]  [My] merciful Root Teacher,
  spyi gtsug nyi zla’i gdan la¹  On the throne of the sun and
  ’bral med brtan par² bzhugs  moon [on] the crown of [my] head
  shig<s>  Abide inseparably, firmly!

¹ B: steng du ‘upon’; ² SP2: rgyun du ‘eternally’.

108.

SP1: *106. [B: 103 / SP2: 108 / L: —]  
chu lbu[r] mig ngor shar ba’i  The defilesments of impure phenomena
  ma dag snang ba’i dri ma  [like] water bubbles,
  ’gal ’khrul nongs pa ci mchis¹  That appear before eyes [like]
  ye shes spyan lam² bshags so  Stubbornness, confusion and mistakes [of the mind], whatever

¹ B/SP2: nyams chag (SP2: chags) ’dug na ‘if there is [any] corruption’; ² B: dbyings nas ‘from the realm’, SP2: dbyings la ‘to the realm’.

109.

SP1: *107. [B: 104 / SP2: 109 / L: —]  
gangs dkar shel la skyes¹ pa’i  Milk [water] of the glacial stream
  seng [lcam]<lce> dkar mo’[i] ’o ma  Born in the crystal-white snowy mountains
  ro bcud che [ba]<na> grag² nas  [Has] great potency [as] is known,
No vessel can tame [it], [they] say.

The [divine] mother(s) and [Jnana]dakinis(s)
Who abide in the field of the three
states of existence,
[I] make a request [to you] from the heart —
Seize [me] with the hook of compassion!

A person with hidden merits
[Is] the sea full of jewels.
Even being stirred by the stormy
autumn wind,
I will not revile [him].

The essence of butter is hidden in milk,
The secret Sublime Divine Dharma [is like that]:
When defiled by the five wrong [views] of ignorance,
[One] does not have [its] inner understanding.

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

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

1 B: mchod rten 'the stupa'; 2 B: gi[s] bskyod.
views'; 5 B: na; 6 snying nas 'gyod pas bshags so 'expresses remorse'.

113.

SP1: *111. [B: 108 / SP2: 112 / L: —]  My mind, [like] the essence of space,
rang sems nam mkha’i rang bzhin 'gyur ba med kyang ||
nyon mongs sprin gyis sgrib nas
snying 'gyur ba [dog] ston byung
1 SP2: mkha’; 2 SP2: shes pa ‘knowing’; 3 B: ('gyur) mdog ‘color/appearance of changes’; 4 B: ltar ‘khrugs pa’i ‘stirring like’, SP2: dang ['khrugs nas]<khrug snas> ‘due to fighting with’ ; 5 B: ba'i, SP2: ba; 6 B: ('gyur) mdog ‘color/appearance of changes’; 7 SP2: gi.

[It] displays illusory changes as visible phenomena.

114.

SP1: —. [B: 109 / SP2: 113 / L: —]

The experiential domain of sense faculties that relate to the six types of feelings
[Consists of] the apparent phenomena, the defilement of the mind.
Differentiation between pure and impure
Make the difference between the saṃsāra and the nirvāṇa.

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

115.

SP1: *112. [B: 110 / SP2: 114 / L: —]  The life [flourishment] of the bee took place earlier,

sbrang bu skye ba<ś> sngas song
me tog shar ba phyis song
las 'phro<d> med pa’i snying sdu
mjal ['dzoms]<byed par sngas> song

The arising of the flower took place later.
[I] appeared [here] too early to [be able to] encounter
The sweetheart [with whom] there is no karmic connection.


116.
SP1: *113. [B: 111 / SP2: 115 / L: —]
spang mdoṅ¹ ser por² lang song
spang rgyan sbrang bu[s] dor song
na so rgas pa’i mi pho
chung ’drid³ byams pas dor song⁴

The [green] color of the meadow turned yellow,
The bee abandoned the Gentiana flower.
The man drifting from youth to old age
Was abandoned by the beloved one, known from childhood.

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

117.
SP1: *114. [B: 112 / SP2: 116 / L: —]
nam dus¹ sa bcud² dro[s] song³
glang chung rog po’i ngu sgra
smin⁴ shar bde dro[d] rgyas song⁵
skyo glu⁶ sms pa’i⁷ dran blong⁸

The fertile season turned hot,
The black young bull [started making] weeping sounds.
The ripened girl started radiating bliss-warmth,
A sad song took over [my] thoughts.

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

118.
SP1: *115. [B: 113 / SP2: 117 / L: —]
mi med lung pa’i phu [la]¹
byis pa’i² skyo glu blangs pa’i³
 glu la glu len bslog⁴ mkhan
 ri zur ’jag ma’i⁵ sdom po⁶

At the upper end of the uninhabited valley
A boy’s song of sorrow is sung,
That song is responded with a song whose performer [is]
The stalks of grass on a mountain slope.

1 SP2: nas; 2 SP2: pas; 3 B: lhang lhang ‘clear, vivid’, SP2: ‘then pas ‘drags on’; 4 B/SP2: lan slog; 5 B/SP2: ma; 6 B: sbub stong ‘hollowness’, SP1: stong ba ‘emptiness’.
119. SP1: *[116]2+2. [B: 114]2+2 / SP2: 118<2> / L: —]

A cry sent to a rock
brag la ku1 zhiig2 rgyab3 pa’i4
Geths not a single word in
lan la tshig ‘bru mi ’dug \ |
snying gnal pha6 la bshad
5 pa’i7
Telling [a girl’s] father about
pa’i8
innermost feelings
does not lead to a discussion.
1 SP2: ki; 2: gcig, SP2: cig; 3 SP2: brgyab; 4 B: pas; 5 SP2 lacks the second two verses; 6 B: phar; 7 B: pas; 8 B: mgo.

120.

SP1: *[117. [B: 115 / SP2: 119 / L: —]
lus po chu la bkru1 nas2
If, having washed the body in
sems kyi sdig sgrib3 dag4 na \ |
water,
chu nang gser mig nya mo[s]
[One] purifies the afflictions of the
thar ba thob pa ’dug gam5 \ |
mind,
Does not the golden-eyed fish
Does not the golden-eyed fish
[who lives] in water
[who lives] in water
Attain the liberation?
71 B: yi[s] dkrus, SP2: yis bkrus; 2 SP2: pa’i; 3 B/SP2: pa’i sgrib pa; 4 SP2: ’dag; 5 B/SP2: go.

121.

SP1: *[118. [B: 116 / SP2: 120 / L: —]
ngur smrig mdog gi1 bsgyur
If [one] can become a lama,
ba’i2
Having changed the color [of the
clothes] into saffron,
bla ma yong rgyu yin na \ |
[Then,] the goose, the golden bird
mtsho stod gser bya ngang3
from the upper lake,
pa[s]’4
Is the leader of the sentient beings,
’gro ba ’dren pa5 ’dug gam6 \ |
isn’t it?
1 B: gi[s], SP2: gis; 2 SP2: bas; 3 SP2: (mtsho) bya ngur ba ser ‘the (lake) bird, golden
duck’; 4 SP2: pos; 5 SP2: chos ’khor bskor ba<r> ‘the one who turns the wheel of
Dharma’; 6 B/SP2: go.

122.

SP1: *[119. [B: 117 / SP2: — / L: —]
gzhan zer tshig bzlos ’khyol If holding the Doctrine [means]
ba’i1 giving instructions
Through [mere] repeating words of the others,
Does not the bird, [my] dear parrot,
Turn the Wheel of Dharma, [too]?

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

123.


If [they] obtain the empowerment
By [simple] repeating someone’s speeches,
Does, [then,] the empty mindless echo
Accomplish the four bodies [of the Buddha, too]?

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

124.


If the one who fights enemies and supports friends
[Can] acquire the Buddhahood,
[Will not, then,] the herd of the beasts of prey and [other] animals
Get the perfection in [this] one life, [too]?

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

125.

SP1: *122. [B: 120 / SP2: 122 / L: ——]

If [one can] obtain the enlightenment
By the great enjoyment of all desirable qualities,
nor bdag klu yi dbang po  [Then,] the Owner of Wealth, the
sku gsung 'grub par gda' 'o 2 \ | Lord of the Nāgas (=Kubera)
Will be [able to] accomplish [his]
body and speech, [too].

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

^126.
SP1: —. [B: 121 / SP2: 123 / L: —]
mon yul sa gnam1 dro pas2 | | Thanks to the warm weather of
mon mo brla sha dkar ba  | | the land of Mön
'dod chags drag po lhod3 nas | | The thighs of a Mön lady are
mon mo[s] gzhon nu4 khrid
byung5 | | whiter.
The passion being overly intense,
mon mo gzhon nu4 khrid
byung5 | | The Mön lady led away a young
man.
[All: B] 1 (sa) rnam 'lands'; 2 la; 3 byung; 4 (gzhon) nus ‘[I] (was led away) by the
young (Mön lady); 5 song.

^127.
SP1: —. [B: 122 / SP2: 124 / L: —]
ljon shing lo ma1 rgyas pa'i | | Atop the fruit on the bough
yal ka2 'bras bu'i3 rtse mor4 | | [Among] the numerous leaves of
khu byung5 sngon po6 lding
pa'i7 | | the tree
gsung skad thos la<s>8 snyan
pa | | The soaring blue cuckoo’s
[o lo'i chung 'dris byams pa'i | | Voice [sounds] sweet to hearing.
[But] the young man’s love, the
childhood friend,
gsung snyan de las snyan
pa9 | | [Has] a voice sweeter than that.
[All: B] 1 'dab; 2 ga; 3 [de] yi '(the tip) of [that] (bough)'; 4 nas; 5 bya[g]; 6 mo; 7 ba'i;
8 [skyur] skad kyi; 9 yid la dran byung ‘came to mind’.

^128.
SP1: —. [B: — / SP2: 125+2? / L: —]
src[i]ng mo tshe dbang bu Sister Tsewang, the first-born
khrid | | daughter,

[khrid]
dran pa long la 'dug go | | Lingers in arresting the memory.
129.

SP1: *123. [B: 123 / SP2: 126 / L: —] g.ya’ dang spang la gnas¹ pa’ai bya de lha bya go[ng] mo | | byams² pa[s] sems nyid skyod pa’i
skyo ba’i rogs la³ phebs⁴ dang | |

The resident of the slate mountain and the alpine meadow,
The bird, the divine snow grouse,
Come to help [me] in the sadness
Of [my] thoughts agitated by the beloved one.

¹ B: skyes ‘born’; ² SP2: byis pa ‘the boy’; ³ B: pa skyo ba’i / skyo rogs[la] ni ‘to help the sad (boy) in his sadness’, SP2: pa skyo ba’i / skyo ba’i rogs la; ⁴ SP2: <b>zhugs ‘enter’.

130.

SP1: *124. [B: 124 / SP2: 127 / L: —] mtsho dang ngang pa¹ 'bral mtshams²
[yid]<yod> la bsam³ pa med
kyang⁴ | |
mtsho mo khyag pas⁵ bsdoms⁶ nas
dbang med so sor ‘phral⁷ song | |

“The lake and the goose will be separated” —
There was not [such] a thought in [my] mind,
But the lake got covered with ice
And [they] had to part helplessly.

¹ SP2: pa’i; ² SP2: ‘tshams; ³ B: byed snyam [snyam], SP2: de byed snyam ‘a thought to do it’; ⁴ B/SP2: de; ⁵ SP2: ‘khyag gis; ⁶ B: [b]sdam[s], SP2: bsdam; ⁷ B: [rang] dbang med la lang[s] ‘got up involuntarily’, SP2: rang dbang med la gyes ‘(he) went his way involuntarily’.

131.

SP1: *125. [B: 125 / SP2: 128 / L: —] nga dang byams pa¹ bral ba² yong bsam yid la³ med
kyang⁴ | |
dbang chen las ‘gro med pas⁵ kha kha⁶ [so so]<sa ro> ‘phral⁷ song | |

“I and the beloved one will get separated” —
There was not such a thought in [our] minds,
But, because of the great ruler [and] the absence of the karmic prospect,
[We] got separated from each other.

¹ SP2: chung ‘dris ‘the childhood friend’; ² B: ‘bral mtshams, SP2: byams pa; ³ B: byed snyam [snyam] pa, SP2: ‘bral ‘tsham byed don (med) ‘(there is no) reason to get separated’; ⁴ B/SP2: de; ⁵ B/SP2: dpon pos phral nas ‘separated because of the
governor'; 6 B: khag khag; 7 B: [rang] la lang[s], SP1: so sor lang.

132.
SP1: *126+2, [B: 126+2 / SP2: 129+2> / L: —]

blta bar\(^1\) la mos sgrīb song\(^2\)
lā mo chen mo\(^3\) dgra red\(^4\) \\
5’gro bar\(^6\) chu bos sgrīb song\(^7\)
chu bo chen po\(^8\) dgra red \|

A mountain pass has made an obstacle for the look —

The great mountain pass is the enemy.

A river has made an obstacle for the goer —

The great river is the enemy.

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

133.
1.
SP1: *127. [B: 9 / SP2: 130, see below / L: —]

pha yul sa thag ring ba 
sems pa yid kyi dgra red \|

The fatherland, being a very distant place,

Is the disturber of the thoughts.

The sweetheart has left far away,

There is no sleep at night.

Not getting [her] in the daytime
Is an assistant of disappointment.

1 B/SP1: sa; 2 B: lus sems gnyis ‘both body and mind’; 3 B: byams pa byes la song ba, SP1: snying s dug sha sems ma ‘brel ‘having no contacts with the body and thoughts of the sweetheart’; 4 SP1: nyin mtshan ‘day and night’; 4 B (No. 127): theb[sh] lcog gis, B
(No. 9): theb cog gis, SP1: kyi dgra red ‘is the disturber’; 6 B: tu.

^134.

SP1: —. [B: 128 / SP2: 131 / L: —]
chu bo¹ mar ’gro shig shig² | The river flows and flows
yar ’gro yin na dga’ ba | downwards.
yar [gi]kis³ lcang ra⁴ smug
yab yum⁶ yin na skyid pa | Up there [I see] a brownish poplar
| grove,
[All: B]¹ mo; ² shad shad; ³ ma gi ‘down there’; ⁴ gling; ⁵ skyid ‘happy, festive’; ⁶ pha gzhis ‘ancestral estate’.

^135.

SP1: —. [B: — / SP2: 132 / L: —]
mda’ mo spang la zug pa | An arrow has pierced a meadow —
| mda’ yi bdag pos bton ’gro | The owner of the arrow will come
| mi sems mi la zug pa | and draw [it] out.
su gas ’don rgyu yin pa | A thought has pierced a man —
| Who will be able to extract it?

^136.

SP1: —. [B: 129 / SP2: 133 / L: —]
mda’ mo spang¹ la phog
| song | The arrow hit the meadow,
mda’ yi bdag pos bton ’gro³
song | The arrowhead got left in [the
| earth].
mi sems mi la zug pa | [I] met with [you, my] beloved
| one, the childhood friend,
su gas ’don rgyu yin pa | The thoughts started following
| you [all the time].

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

137.

SP1: *128. [B: 130 / SP2: 134 / L: —]
spang dang spang brgyan¹ The meadow and the meadow
’bral² ba ornament (=Gentiana flowers)
| have got separated,
nam zla’i <‘phan [‘dogs]  [It] is the benefit of the season.
<‘dugs>3 yin pa’i4 || I and the beloved one have
nga dang byams pa bral5 ba parted —
tshe sngon las zad6 yin pa’i7 || [It] is the exhaustion of the karma
[collected] in the previous life.

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

138.
SP1: *129. [B: 131 / SP2: 135 / L: —]
chu bo1 che ba’i sems nad The heart grief [about how to
gru shan gnyen2 pas sel cross] the great river
yong3 || Will be expelled by a friend with a
snying sdu gshis ba’i sems nad4 ferry.
su yis5 sel ngo ma mth[ol]ng6 || The heart grief because of the
The heart grief [about how to
sweetheart’s death
will expel] the great river
By whom will be expelled? — [I]
cannot see.

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

139.
SP1: *130. [B: 132 / SP2: 136 / L: —]
shing de rtsa ba gcig la The tree [has] one root and
rtse mo nyis stong lnga Two thousand and five hundred
trgya1 || tips.
nga yi a ma chang ma2 My “mother”, the inn-keeper,
blo sna nyis stong lnga [Has] two thousand and five
[brgya] || hundred ideas.

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

130.
SP1: —. [B: 133 / SP2: 137 / L: —]
pha1 ma’i sdig pu drug Although [I] wanted to attach to
dkar2 || [her] head
dbu la rgyag3 dgos bsam [My?] parents’ blue-pale turquoise
kyang4 || little scorpion,
bu mo blo sna mang nas5 || The girl had many [own] ideas
g.yu chung 'dog ngos ma [And] rejected to wear the small turquoise.
[All: B] 1 a (ma) ‘the mother’s’; 2 [pa'i] g.yu [chung] ‘the small turquoise’; 3 sgron ‘to put on’; 4 ‘dog[s].

^141.
SP1: —. [B: 134 / SP2: 138 / L: —]
rgyal khams spyi lo nyes na1 | | If the year [is] bad in the entire
sems khral yong ba state,
[khag]<khyag> khyag | Anxieties will surely appear.
zing chung sger mo nyes pa’i2 | | [When our] private little field
sdug bsngal [thol]<thod> la [turns] bad,
’dug go3 | | Sufferings will get [manifested]
’suddenly.
[All: B] 1 pa; 2 snying sdug lkog la shi ba’i ‘[when] the secret beloved one dies’; 3
byung[ ng]o ‘appear’.

^142.
SP1: —. [B: — / SP2: 139 / L: —]
drin can pha ma ’das pa’i | | [I] was not carried away by the
mya ngan khur bas mi chog | pain
snying sdug [lkog]<khog> la
shi ba’i | | [Caused by] the death of merciful
sems sdug khog pa rul song | | parents.
| My] chest got rotten by the
depression
’suddenly.
[Caused by] the death of the secret
sweetheart.

143.
SP1: *131. [B: 135 / SP2: 140 / L: —]
nga dang byams pa [’dres pa]<’dri ba>1
shi [g]sang ro [g]sang byed kyang2 | | Although I and [my] beloved one
gtam gsum mi kha ngan pa[s]
dmag brta’ rgyag rgyag byed byung3 | | kept
[Our] connection in the strictest
secret (lit. ‘until death, until a
corpse’),
Evil gossip, the sundry talks
(“talks of three kinds”) 1
[Like] a growing army attacked
[us].

1 B: pa’i lkog grib ‘the secret stain’, SP2: pa’i khog ‘dres ‘interior connection’; 2
144.

SP1: *132^2+. [B: 136^2+2 / SP2: 141<2>+2 / L: 32^2+2]

1 rang smsm zug pa'i [snying sduug] mi yi bag mar song na^2 || When the sweetheart who torments my thoughts
khong na[ng] smsm kyi<s> [gcong]<bcongs> gis gzugs po'i^3 sha yang skam^4 song || Became [another] man’s bride,

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

145.

SP1: *133. [B: 137 / SP2: 142 / L: —]

zhim po za rgyu med par^1 na rgyu ’bun la longs so[ng]^2 || Not letting [me] eat tasty [food],
nga dang byams pa’i dbye mtshams^3 sgam po’i^4 phyag gis [byas]<byeds>^5 song || A sickness made [me] feel dizzy (??).

The line of division between me and the beloved one
Was made by the hand of the wise [force??].

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

146.

SP1: *134. [B: — / SP2: 143 / L: —]

gshong zhing lo yag ljbang sra ’ong ba’i gseb tu^1 phyin pa’i^2 || The field on the plain [had] good
jang po snga mor ’jal ba’i snying sduug khong dang ’jal ba’i^3 || seedlings, green and firm.
dang po snga mor ’jal ba’i snying sduug khong dang ’jal ba’yi3 || Entering the depth of the harvest,

[All: SP2] 1 (lo) tog yag pa’i / spang sdebs sa la ‘the place of meeting, the meadow with good harvest’; 2 pas; 3 (snga) ma’i snying sduug / glo bur gdong [thug]<thub>
rgyab byung ‘[I] suddenly met [my] former sweetheart’.

147.
SP1: *135. [B: — / SP2: 144 / L: —]
kham[s] bzang skad cha dris pa’i¹
gtam lan bslog tu mi ‘dug²| |
khra chung mig gi nang nas [mchi ma’i]<mchil ma> rba
rlabs g.yos byung³|

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

148.
SP1: *136. [B: — / SP2: 145 / L: —]
¹sha ‘jam lus la sbyar nas²
mi sms [r]<d>ang³ sms ma ’dres |
bal po mkhas pa’i lugs la gser dang ra<g> gan ’bre³
song |

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

149.
SP1: *137. [B: — / SP2: 146 / L: —]
sha ba la mo rgyab¹ song
sha khyi[s] kho thag chod song² |
snying sdug dpon pos bzhes³ song |
rang sms kho thag chod song |

[All: SP1] ¹ ri la lang[s] ‘got up to mountains’; ² zin pa mi ‘dug ‘cannot grasp’; ³ byams pas la mo brgyab pas ‘the sweetheart conquered a pass’.
150.
SP1: *138. [B: — / SP2: 147 / L: —] 

phu yi₁ g.ya' spang por₂ song gshong zhing³ lo thog sngas song⁴ | Stones from the mountain above got onto the alpine meadow —
nga dang chung 'drid⁵ byams pa'i las 'gro⁶ 'phen pa rdzogs song | The harvest of the field died early. The force of the karmic connection between me And my beloved one, known from childhood, ran out.

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

151.
SP1: —. [B: — / SP2: 148²+/²?> / L: —] 

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

152.
SP1: *139. [B: — / SP2: 149 / L: —] 

shing de spa¹ ma'i sne mo² gang³ la bkug kyang gug gis⁴ | The top of this tree, the juniper, <kbrel med byams pa'i sems pa gang khug zhus kyang ma khug⁵ | When bent to some [direction], [stays] bent [like that].
<…>

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

153.
SP1: *140. [B: — / SP2: 150 / L: 40] 

sa de kha zhur¹ gting 'khyag² rta pho rgyugs³ ṣa ma red gsar⁵ 'grogs byams pa'i phyogs su snying gtam bshod sa⁶ ma mdzad⁷ | The earth whose surface is melted but the depth [still] frozen Is not the place for a male horse to run about.

Near the beloved one, who is a new friend,
[One] should not find a place to talk about innermost feelings.

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

154.

SP1: *141. [B: — / SP2: 151 / L: —] se<r> 'bru<m>^1 phyi nas smin yang nang du<de> rus pas<pa’i> khengs ’dug | | byams pa zhal ngo<sgo> mtshar yang nang na dgongs<gdong> tshad^2 mi ’dug | | Though a briar fruit is ripened from the outside, It is full of the nucleus (lit. bone) inside.
Though the face of the beloved one is marvelous, The thoughts inside cannot be measured.

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

^155.

SP1: —. [B: — / SP2: 152 / L: —] snying sduk a sar can ma | | The fickle-minded sweetheart [is like] spang ri’i log gi ’ja’ tshon | | A rainbow near the hill covered with grass. phral gang dung ba che ba | | Presently, [she shows] great tenderness, phugs la glad so mi ’dug | | [But] in the future [its] resource will be out.

156.

SP1: *142. [B: — / SP2: 153 / L: —] las ’gro^1 mthun pa’i byams pa dri med dngul dkar^2 me long | | The beloved one, harmonious with the karmic prospect, ’phyi zhi<ng dangs su>^3 ’gro gi ’grogs shing nyer du gtang^4 gi | | [Is like] a stainless mirror of white silver. [She] would appear late and pure, Would start a relationship and get very dear [to me].

[All: SP1] 1 [las]<lam> smon ‘karma and aspiration’; 2 dkar mo’i ‘white’; 3 phyis shing dwangs tu; 4 nye ru ’gro ‘become close’. 
157.
SP1: *143. [B: — / SP2: 154 / L: —] 
khu byug mon la thegs¹ song The cuckoo left for Mön,
nam zla sa bcud² 'khyag The fertility of the weather is
song³ | | frozen.
ngang pa⁴ nga yang mi sdod⁵ I, the wild goose, will not remain
lho rong phyogs la⁶ chas 'gro | | either,
|| [I] will set out in the direction of Lhorong.

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

^158.
SP1: — (?). [B: 138 / SP2: 155 / L: —] 
bod yul sa yi lte ba | | The navel-center of the land of
dpal gyi chos 'khor lha sa | | Tibet
nga dang byams pa'i gnyen [Is] Lhasa, the glorious Wheel of
'dun | | Dharma.
ma cig¹ dpal lhas sgrub² The relationship between me and
song | | [my] love
|| Was established by Machik Pel-

[All: B]¹ gcig; 2 sgrigs 'arranged'.

^159.
SP1: — (?). [B: 139 / SP2: 156 / L: —] 
me tog snga yal phyi yal | | Flowers wither earlier or later,
chung 'dris byams pa rgas¹ The beloved sweetheart gets aged.
'dug | | Maiden, please, reveal the petals,
[dman]<sman> shar 'dab ma In human life there is nothing else
[']byed grogs² | | to do.
mi tshefr] kha³ med byung
ngo | | [All: B]¹ (byams) par dgos 'I need the beloved one'; 2 'drar 'like'; 3 (mi) byed ka
(mid) 'you] have no choice but to (reveal)'.

^160.
SP1: — (?). [B: 140 / SP2: 157 / L: —]
do nub mjal¹ ba'ì snying sdup | | A sweetheart [I] meet tonight —
sang zhog[s] khag khag so so | |
chags zhen med pa'i byams pa ||
chos 'khor lha sar 'dug go ||

[We will] get separated tomorrow in the morning.
The love that is free of attachment and clinging
Is found in Lhasa, the Wheel of Dharma.

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

^161.

SP1: — (?). [B: 141 / SP2: 158 / L: —]
shar nas nyi ma<r> shar byung ||
shar ma’i lo rgyus mi ’dug ||
bdag yod bdag po 'byor byung1 ||
snying sdug ga le thal shig ||
¹ B: song.

From the east the sun appeared,
[Hence] no story about a star.
The owner of the owned [woman] arrived,
The sweetheart [said:] “Go away slowly (=good bye)”!

^162.

SP1: — (?). [B: 142 / SP2: 159 / L: —]
bu mo dung¹ sems can ma ||
rmi lam ngos² la ’char gi³ ||
sdi dus⁴ bar do’i ’phrang la ||
bag chags btab⁵ pa ’dug go ||
¹ B: song.

A girl with the candid heart
Appears [to me] in the state of dream.
After death, on the perilous path of the bardo,
Karmic predispositions get imprinted.

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

^163.

SP1: — (?). [B: 143 / SP2: 160 / L: —]
dung¹ dung sems kyi snang ba’i² ||
byin rlabs³ stod phur rgyab phyung⁴ ||
gdam⁵ ngag bla ma’i ra[l] [gris]<pris> ||
zhen pa’i thag pa chod dang ||
¹ B: da (dung) ‘now, yet’; ² bas; ³ ‘khor ba’i ‘the samsāra’; ⁴ byung; ⁵ gdams.
SP1: — (?). [B: 144 / SP2: 161 / L: —]

tshe 'di'i snang ba 'byed thabs\(^1\) ||
byis pa'i\(^2\) skyo glu lhang lhang\(^1\) ||
skyo cig skyo na kham gsun\(^1\) ||
'khor ba'i gnas\(^3\) la skyo bas\(^4\) ||

The way to disclose the phenomena of this life,
The boy's sad song [sounds] clearly.
If [one] is sad with one sadness, [it is] the sadness
About abiding in the circle of the three realms.

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

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

mdang\(^1\) sum nyal ba'i rmi lam\(^2\) ||
dgra gnyen skye ba'i grogs 'dus\(^1\) ||
da nang blatas pa'i yul du \(^1\)

byung ba'i\(^3\) shul yang mi 'dug \(^1\)
tshe 'di'i\(^4\) bden bden 'dra ba<\(i\)>\(^5\) ||
chags sdang\(^6\) rmongs pa'i 'du\(^7\) tshogs ||

When sleeping last night, [I] had a dream [in which]
The foes and friends gathered as good fellows.
This morning in the place [that I can] see
There is no trace of [that] appearance.
What reminds the truth in this life [Is just] the gathering of defilements, affections and aversions.

[All: B] \(^1\) mdangs; \(^2\) rjes la 'after (falling asleep)'; \(^3\) [b]sdad [pa'i]<ba'i> 'of [that] staying'; \(^4\) 'di; \(^5\) yang; \(^6\) (chags) sgo 'calamities'; \(^7\) rus (tshogs) 'the gathering of all that belong to'.
The very best place, [I am now] directed!

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

^167.
SP1: — [B: 147 / SP2: 164 / L: —]

‘phral gang1 nyams su dga’ ba’i2 ||
lha chos nyams su blang na3 ||
tshe rab4 kun tu bskyid pa’i ||
‘od [gsa]l ni ma shar byung5 ||

If in the present life [one] practices
The Divine Dharma, [the source]
of joy,
In all the next lives [one will see]
the rise of the sun
Of the clear light, [the source] of happiness.


^168.

‘dod yon reg1 pa’i bza’ btung ||
byol song phyug[s] [kyi]<gi> spyod yul2 ||
zag med ting3 ‘dzin bdud rtsi’i ||
ro mchog myong rgyu byung na ||
zag bcas dga’ ba’i bde ba ||
yin par yid la ma sems ||
zag bcas dbang po sbyor ba’i4 ||
bde ba yin par snyoms jug5 ||

Eating and drinking connected
with the sensuous pleasures
Are the field of experience for the
cattle [and other] animals.
When the amrita of the undefiled
samadhī
Causes the experience of the
sublime taste,
No thought [arises] about getting
The happiness of the defiled joys,
[Due to] the meditative
[realization that] the happiness
[Caused by] the sensual
connections is [all] defiled.

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

^169.
1[zag med dga’ bzhī’i snyoms ‘jug] The meditative absorption of
the four undefiled joys
ʼdzad med gtan gyi bde ba  

dgra gnyen chags sdang spangs pa’i  

btang snyoms yid kyi sa gzhi<r>  

[Provides] the inexhaustible, constant happiness.
The equanimity that expels attachment and aversion regarding the foes and friends
[Is] the [virtuous] basis for the mind.

1 SP2 misses the first verse.

^170.

SP1: —. [B: 150 / SP2: 167 / L: —]
rang gzhan¹ kun la phan pa’i  

byang sems² me tog ’khrungs nas  

don gnyis³ m[ng]ar ba’i s[b]rang rtsi<r>  

ʼdzad med longs su spyad nas⁴  

[med]<dang>  

[snyan]<mnyam> pa’i chos gar bsgyur ro  

Having generated the flower of bodhicitta
That brings help to all, oneself and others,
Having enjoyed the inexhaustible Amrita of sweet two kinds of benefit,
The innumerable six-footed (bees) to be tamed
Will perform the pleasant Dharmic dance.

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

^171.

SP1: *147. [B/SP2/L: —]
[ʼ]phral phug[s] nyams su dga’ ba’i
lha chos nyams su blangs nas  

ʼdi phyi kun tu skyid pa’i
ʼod gsal nyi ma shar yong  

Thanks to the practice of the divine Dharma
That [brings about] temporary and ultimate joy,
There rises the sun of the Clear Light
That [brings] all happiness now and afterwards.

^172.

SP1: *148. [B/SP2/L: —]
rang sems kun la phan pa’i  

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

^173.
SP1: *149. [B: 447 /SP2: — / L: —]24
rgya gar shar gyi rma bya
lho rong gting gi¹ ne tso ||
’[khrung sa ]’[khrung yul mi
gcig
’dzom[s] sa chos ’khor lha sa ||
The peacock from Eastern India
[And] the parrot from the depths
of Lhorong
Do not share the place of birth,
region of birth,
[But] their meeting point is Lhasa,
the Wheel of Dharma.

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

^174.
SP1: *150. [B: 450 /SP2: — / L: —]25
mi tsho nga la lab lab¹
dgongs pa² dag pa yod do³ ||
nga la byams pa mang nyung
mtsho mtha’i⁴ [? las mang
ba ||]
People talk and talk about me.
I am sorry [about it].
The amount of love I [have had]
[Exceeds?] the limits of the sea.

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

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