

The magic of lāmaist Astrology is detailed in the following chapter on Demonolatry, as it is always associated with the prescription of demon worship.

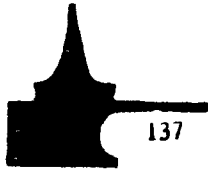
VI.—DEMONOLATRY.

Like most mountaineers, the Sikhimites and Tibetans are thorough-going demon-worshippers. In every nook, path, big tree, rock, spring, waterfall, and lake there lurks a devil; hence there are few persons who will venture out alone after dark. The sky, the ground, the house, the field, the country, have each their special demons, and sickness is always due to malign demoniacal influence.

The body also of each individual is beset by a burden of spirits named the "*hgo-wa-lha*," or "the personal chief gods," who are in a sense the guardians of his body. These are not only worshipped by the laity, but the lāmas regularly invoke them in their oblations in the "*Ser-khyem*" and "*Né-sal*" worship. These personal gods, some of which are of an ancestral nature, are five in number, viz.—

1. *The Male Ancestral god* (*Phô-lha*). This god sits under the armpits. Worship of him procures long life and preservation from harm.
2. *The Mother-god* (*mo-lha*) or maternal uncle god (*zhang-lha*). It is said to obtain the latter synonym on account of the custom by which a child, shortly after birth, is taken to the mother's house, which usually is "the uncle's house." I doubt, however, this being the true maternal interpretation.¹ The worship of this god secures strength.
3. *The Life god* (*Srog-lha*), which resides over the heart. Instead of this god is frequently enumerated the *Nor-lha*, who sits in the left armpit and whose worship brings wealth.

¹ *Zhang-lha* is usually interpreted "maternal uncle god," but it may also mean "uterine god."



4. *The Birthplace god* (Yul-lha, literally "country-god"), which resides on the crown of the head, and whose worship secures dominion and fame.
5. *The Enemy god* (dgra-lha), pronounced vulgarly "*dab-lha*," which sits on the right shoulder. In the "dā-lha" or enemy god. this connection it is notable that no one willingly will allow any object to rest on his right shoulder, for the reason that it injures the "*dab-lha*," and no friend will familiarly lay his hand on his friend's right shoulder for the same reason.

This latter god, who is figured in "the Wheel of Life," *vide* page 266, is especially worshipped by soldiers, as he defends against the enemy. But he is also worshipped by all the laity once at least during the year for overcoming their individual enemies. Usually the whole village in concert celebrates this worship: the men carrying swords and shields, and they dance and leap about, concluding with a great shout of victory.¹

In addition to these so-called "personal gods" proper are the good and bad spirits already mentioned, in connection with "the Wheel of Life," who sit on the individual's shoulders and prompt him to good and evil deeds respectively, and leave him only on his arrival before the Great Judge of the dead. These are practically identical with the good and evil genius of the Romans—the *Genium Album et Nigrum* of Horace.²

Those demons which are worshipped when the individual is happy and in health are called "the pleasing spirits;" but they also may be worshipped in sickness or other affliction. Each class of spirits or "gods" has a particular season for worship. Thus:—

The Earth gods (sa-gzhī mi-rig-gi-lha) are worshipped in the spring.

The Ancestral gods (smra zhang chhung-gi-lha) are worshipped in the summer season.

The "Three Upper Gods" (stod-sum paū-lha) in the autumn.

¹ The story of his acquiring from the sea the banner of victory is suggestive of Indra's victorious banner, also procured from the sea.—*Brihat Saṅgīta*, translated by Dr. Kern, *J. Roy. As. Socy.* (new series), VI, page 44.

² *Horat.* 2. *Epist.*

*The Royal Ancestor of the Sikkim King—the divine Minyak King (stong mi-nyag-gi-lha) in the winter.*¹

“The Country gods” or *Yul-lha* of Sikkim are, like the analogous Penates of the Romans, innumerable, but the chief Country gods. two are the mountain-god Kang-chhen-dsö-nga (*Ang. Kanchinjingna*), who is of a mild, inactive disposition, and styled a “Protector of religion,” and his subordinate Yab-
The “Black Father Devil.” *bdud*, or “the Black Father Devil.” This latter is of an actively malignant disposition, and rides on the south wind. His especial shrine is in the Tista valley near Sivok, where he is worshipped with bloody sacrifice. His respectful name as given by Lhatsün Chhembo, who composed for both him and Kang-chhen-dsö-nga special manuals of service, is “*ma-mgon-lcham,bras.*” And for him is prescribed actual sacrifice of life: a black ox is to be killed, and the entrails, brain, heart, &c., of it are ordered to be set upon the skinned hide, while the flesh is consumed by the votaries. For very poor people the sacrifice of a cock, as with the ancient Greeks to the destructive Nox and his counterpart Erebus, is considered sufficient.² The offering of the sacrifice is in the nature of a bargain, and is indeed actually termed such, viz. “*ngo-len*,” the demon being asked to accept the offering of flesh, &c., and in return for this gift not to trouble the donors.

In Kang-chhen-dsö-nga’s worship also flesh meat needs to be given. And although the flesh of cows and other cattle is now offered on such occasions, there is a tradition that formerly human flesh was offered. And the most acceptable flesh was the human flesh of “the infidel destroyers of the religion.” Kang-chhen-dsö-nga was never the tutor of Sakya Muni, as has been alleged—he is only a *zhi-dak* demon. Kang-chhen-dsö-nga’s personality has already been referred to.³ One of his titles is “Head Tiger,” as each of the five peaks is believed to be crowned by an animal—the highest peak by a tiger, and the other peaks by a lion, elephant, horse, and a *garuda*—a bird like the fabled “roc.”⁴

In every village there is a recognized *zhi-dak*,⁵ or “Foundation-owner demon,” who is ordinarily either a “black devil” (*bdud*), a

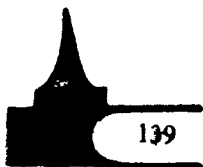
¹ The Sikkim King is descended from the Mi-nyak dynasty of Kham in Eastern Tibet—a dynasty which once held sway over Western China, and regarded as semi-divine by the Tibetans. It is said to have been founded by a son of Thi-srong-de-tsan, the Tibetan King who was associated with Padma-Sambhava in the foundation of Lāmaism.

² Most Sikkimites before sowing a field sacrifice a cock to the demons.

³ *Vide* page 263.

⁴ *Vide* also page 342.

⁵ *gzhi-bdag*, literally “foundation-owner.”



red devil (tsan) or a Nāga (klu), or some other form as detailed below.¹

The *zhi-dak* demons of the monasteries and temples are always *tsén* (tsan) or red demons, who usually are the spirits of deceased novices or ill-natured lāmas. And they are especially worshipped with bloody sacrifice and *red* coloured substances:—

“Rowan tree and *red* threid.
Gars the witches tyne their speid.”

The Pemiongchi *tsén* is named *Da-wa senge* (zla-ba sengze) or “the Moon Lion.” The Yangong Gompa *tsén* is named *Lha tsen-pa* or “the Tsén god.” The Darjeeling *tsén* is named *Chho-leg nam-gyal* or “the Victorious good religion.” The shrine of this latter is on Observatory Hill, and it is worshipped under the name of Mahākala by the professing Hindu hillmen with the same bloody rites as the Bhotiyas and Lepchas. For the worship of each of the Monastery or Temple *tséns* there exist special manuals of ritual.

It is to the *zhi-dak* that travellers offer a rag torn from their clothes and tied to a stick on gaining the summit of a hill or pass. While planting this offering on the cairn, which is called “*lap-che*,” the traveller in a meek voice calls the demon by uttering the mystic “*kī-kī! kī-kī!*,” then he adds “*só-só! só-só!*” which means presentation or “offering.”² Then he exclaims in a loud triumphant strain “*Lhā-gyal-ō! Lhā-gyal-ō!*” “God has won! God has won!”

Exorcising of devils in cases of sickness and misfortune is done by the regular devil-dancers—“*Pā-wo*” and “*Nyén-jorma*,” and oracular deliverances are most extensively made by the professional *lha-pa*, of whom

Soothsaying and Necromancy.

¹ If a man's sins are insufficient to procure rebirth even in the hells, he is reborn as a *zhi-dak*—say the Sikhim Lāmas. The *zhi-dak* may be one or other of the eight classes, viz.—

- (1) “*lha*” or “spirits” (all male) of a white colour and a fairly good disposition; but they must suffer many indignities in order to procure a higher rebirth.
- (2) “*klu*,” or Nāgas, mostly green in colour and frequenting lakes or springs.
- (3) *gnad-sbyan*, or “disease-givers,” are also red in colour.
- (4) *bdud* (or black devils). All are male and are extremely wicked. They are the spirits of those who opposed in life the true religion. They eat flesh and are not to be appeased without a pig—the most luscious morsel to a hillman's palate. Their wives are called *bdud-mo*.
- (5) “*tsan*,” or red demons (all male). They are usually the spirits of deceased novices, and are therefore especially associated with Gompas.
- (6) “*rgyal-po*,” or “Victors,” are white in colour, and are spirits of kings and deceased lāmas who fail to reach Nirvana.
- (7) “*ma-mo*” are all female, and black in colour. It includes *Mak-sor rgyal ma*, called also *Mahārāni*, or “the Great Queen,” the disease-producing form of the Hindu Durgā.
- (8) “*gzah*” or “planets”—Rahula, &c.

² This exclamation *gsol-gsol* may also mean “worship” or “entreaty.”



I have not space to speak here. I can only give here a few of the more conspicuous instances of orthodox lāmaic devil-worship.

The portending machinations of most of the devils are only to be foreseen, discerned, and counteracted by the lāmas, who especially lay themselves out for this sort of work and provide certain remedies for the pacification or coercion of the demons of the air, the earth, the locality, house, the death-demon, &c.

The Lāmas and devil-worship.

Indeed, the lāmas are the prescribers of most of the demon-worship, and derive their chief means of livelihood from their conduct of this demon-worship, rendered on account of, and at the expense of, the laity, who offer it on the especial recommendation of the lāmas themselves. Lāmas are the prescribers of the devil-worship. A few of the most intelligent of the lāmas become *Tsi-pa*¹ lāmas or astrologers. And all the laity have been led to understand that it is absolutely necessary for each individual to have recourse to the *Tsi-pa* lāma on each of the three great epochs of life, viz., birth, marriage, and death; and also at the beginning of each year to have a forecast of the year's ill-fortune and its remedies drawn out for them.² The astrologer-lāmas therefore have a constant stream of persons flocking to them for prescriptions as to what deities and demons require appeasing and the remedies necessary to neutralize these portending evils.

The nature of these prescriptions of worship will best be illustrated by a concrete example. But to render this intelligible it is necessary to refer, first of all, to the chronological nomenclature current in Sikhim and Tibet.

The prescriptions are based on Chinese astrology.

The Tibetan system of reckoning time is by the twelve-year and sixty-year cycles of Jupiter. The twelve-year cycle is used for short periods, and the particular year, as in the Chinese style, bears the name of one or other of the following twelve animals:—

Nomenclature of the Chinese system of chronology.

- | | | |
|-----------|-------------|------------|
| 1. Mouse. | 5. Dragon. | 9. Monkey. |
| 2. Ox. | 6. Serpent. | 10. Bird. |
| 3. Tiger. | 7. Horse. | 11. Dog. |
| 4. Hare. | 8. Sheep. | 12. Hog. |

And in the case of the sixty-year cycle these animals are combined with the five elements, viz.—1. Wood (*shing*), 2. Fire (*me*), 3. Earth (*sa*), 4. Iron (*chak*), and 5. Water (*chhu*); and each element is given

¹ *rtsis-pa*—the *Chebu* of *Hooker's Himalayan Jour.*

² The horoscope for birth is named *skyes-rtsis*, that for the whole life is *tshé-rabs las rtsis*. The annual horoscope is *skag-rtsis*, that for marriage is *pag-rtsis*, and for death *gshin-rtsis*.

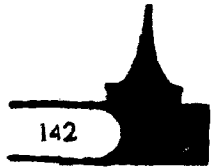
a pair of animals, the first being considered a male and the second a female. I append as a footnote¹ a detailed list of the years of the current cycle as an illustration and for reference in regard to the horoscopes which I will translate presently.

It is by giving a realistic meaning to these several animals and elements, after which the years are named, that the lāma astrologers arrive at their endless variety of combinations of attraction and repulsion in regard to their casting of horoscopes and their prescriptions of the requisite worship and offerings necessary to counteract

The conflict of the animals.

¹ THE TIBETAN CHRONOLOGICAL TABLE here given differs from that of Schlagintweit (*op. cit.*, p. 282) in making the initial year of the current sixty-year cycle, viz., the fifteenth *Rabjung*, coincide with the year 1867 A.D., as this is alleged by the learned *Tsipa* Lāma of Darjeeling to be the true epoch, and not the year 1866 as given by Schlagintweit.

YEAR A.D.	TIBETAN ERA.			YEAR A.D.	TIBETAN ERA.		
	Cycle No.	Cyclical year.	Year-name.		Cycle No.	Cyclical year.	Year-name.
1858	XIV	52	Earth-Horse.	1890	XV	24	Iron-Tiger.
1859	"	53	" -Sheep.	1891	"	25	" -Hare.
1860	"	54	Iron-Ape.	1892	"	26	Water-Dragon.
1861	"	55	" -Bird.	1893	"	27	" -Serpent.
1862	"	56	Water-Dog.	1894	"	28	Wood-Horse.
1863	"	57	" -Hog.	1895	"	29	" -Sheep.
1864	"	58	Wood-Mouse.	1896	"	30	Fire-Ape.
1865	"	59	" -Ox.	1897	"	31	" -Bird.
1866	"	60	Fire-Tiger.	1898	"	32	Earth-Dog.
1867	XV	1	" -Hare.	1899	"	33	" -Hog.
1868	"	2	Earth-Dragon.	1900	"	34	Iron-Mouse.
1869	"	3	" -Serpent.	1901	"	35	" -Ox.
1870	"	4	Iron-Horse.	1902	"	36	Water-Tiger.
1871	"	5	" -Sheep.	1903	"	37	" -Hare.
1872	"	6	Water-Ape.	1904	"	38	Wood-Dragon.
1873	"	7	" -Bird.	1905	"	39	" -Serpent.
1874	"	8	Wood-Dog.	1906	"	40	Fire-Horse.
1875	"	9	" -Hog.	1907	"	41	" -Sheep.
1876	"	10	Fire-Mouse.	1908	"	42	Earth-Ape.
1877	"	11	" -Ox.	1909	"	43	" -Bird.
1878	"	12	Earth-Tiger.	1910	"	44	Iron-Dog.
1879	"	13	" -Hare.	1911	"	45	" -Hog.
1880	"	14	Iron-Dragon.	1912	"	46	Water-Mouse.
1881	"	15	" -Serpent.	1913	"	47	" -Ox.
1882	"	16	Water-Horse.	1914	"	48	Wood-Tiger.
1883	"	17	" -Sheep.	1915	"	49	" -Hare.
1884	"	18	Wood-Ape.	1916	"	50	Fire-Dragon.
1885	"	19	" -Bird.	1917	"	51	" -Serpent.
1886	"	20	Fire-Dog.	1918	"	52	Earth-Horse.
1887	"	21	" -Hog.	1919	"	53	" -Sheep.
1888	"	22	Earth-Mouse.	1920	"	54	Iron-Ape.
1889	"	23	" -Ox.	1921	"	55	" -Bird.



the evils thus brought to light. The animals are more or less antagonistic to each other, and their most unlucky combinations are as follows :—

- Mouse and Horse.
- Ox and Sheep.
- Tiger and Monkey.
- Hare and Bird.
- Dragon and Dog.
- Serpent and Hog.

But it is with the five elements that the degrees of affinity and antagonism are most fully defined, according to certain more or less obvious inter-relations of the elements. The recognised degrees of relationship are (1) *mother* or greatest affection, (2) *son* or neutrality, (3) *friend* or mediocre affection, and (4) *enemy* or repulsion. The relationships of the elements are thus stated to be the following :—

Relationships of the elements.

MATERNAL :—

- Wood's *mother* is Water (for wood cannot grow without water).
- Water's " is Iron (for water-channels for irrigation cannot be made, and therefore water cannot come, without iron)
- Iron's " is Earth (for earth is the matrix in which iron is found).
- Earth's " is Fire (for earth is the ash-product of fire).
- Fire's " is Wood [for without wood (carbon) fire is not].

FILIAL :—

- Wood's *son* is Fire
 - Fire's " is Earth
 - Earth's " is Iron
 - Iron's " is Water
 - Water's " is Wood
- } This is merely a reverse way of presenting the above details.

HOSTILE :—

- Wood's *enemy* is Iron (as iron instruments cut down wood).
- Iron's " is Fire (as fire melts iron and alters its shape).
- Fire's " is Water (as water extinguishes fire).
- Water's " is Earth (as earth hems in water).
- Earth's " is Wood (as wood grows at the expense of and impoverishes earth).

AMICABLE :—

Wood's <i>friend</i> (benefactor)	is Earth (as it cannot grow without earth).
Water's " "	is Fire (as it heats water for cooking).
Fire's " "	is Iron (as it absorbs heat and thus assists the continuance of fire).
Iron's " "	is Wood (as it supplies the handle to iron weapons and is its non-conductor).

Each of the various kinds of horoscopes¹ takes into account the conflict or otherwise of the elemental and astral influences which were in authority at the time of the person's birth, as compared with the existing influences operative at the times consulted. The ordinary horoscope is usually arranged under the following six heads, viz.—

1. The year of birth of the individual in its auspicious or inauspicious bearings.
2. His *Parkha* (in Chinese "*pah-kwah*"), one or other of the eight celestial figures.
3. His *Log-men* or "Reversed calculation" of age. This is evidently introduced in order to afford a further variety of conflicts—see note, page 363.
4. "The Seizing-Rope of the Sky."—This seems to refer to a popular idea of ultimate ascent to the celestial regions by means of an invisible rope.
5. The Earth-dagger.—This is an invisible dagger, and is for the individual the emblem of stability and safety so long as it is reported to be fixed firmly in the earth.
6. The *Mewa* or "blots."—One or other of the nine geomantic figures, evidently of Chinese origin.

And each of these several heads is separately considered in detail with reference to its conflicts in regard to—

- (a) the life or "*srog*"—pronounced *sok* ;
- (b) the body or *lüs* ;
- (c) the power or capability, "*dhang-thang*"—pronounced "*wang-thang*,"
- (d) the luck ("wind horse") or "*rlung-rta*"—pronounced *lungta* ;
- (e) the intelligence or *bla*.

¹ The horoscope for birth is named *skyes-rtsis*, that for the whole life is *tshe-rabs las rtsis*. The annual horoscope is *skag-rtsis*, that for marriage is *pag-rtsis*, and for death *gshin-rtsis*.

The particular Parkha and Mewa for the several times are found by reference to the almanac ; but the other details are elicited by divers calculations made upon the astrologer's board, and in consultation with the various manuals on the subject.

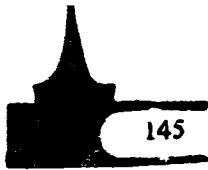
The astrologer's board consists of a large napkin on which are drawn squares and the other necessary geomantic figures, all in a definite and convenient relation to each other. This napkin is spread on a table, and the calculations are made with coloured buttons as counters which are kept in a bag—the several elements having each a recognized colour : thus wood is *green*, fire is *red*, earth is *yellow*, iron is *white*, and water is *blue*. These counters are placed on the coloured squares as in a chess board, and are moved according to rule, either transversely from right to left or *vice versa*, or longitudinally over the requisite number of squares ; and in addition are kept handy a heap of numerous small white and black counters to register the total results. In the top row of the board are the 60 squares of the 60-year cycle, all named and in the proper colour of their elements. And the succeeding rows of squares are those of the sok, lüs, wang-thang, lungta, and bla series, each with its appropriate succession of coloured elements. The other divisions relate to the Parkhas and Mewas.

The calculations are made according to rule backwards or forwards a certain number of years in the row of the 60-year cycle squares, and the secondary results come out of the vertical columns of the sok, lüs, &c., series according to the conflict of their respective elements as therein found ; the results being noted by white or black seeds or buttons, which have the following values :—

The seven recognized degrees of affinity or repulsion are expressed in the astrological accounts by the following signs of circles and crosses, and during the calculation the circles are represented by white buttons and the crosses by black buttons or seeds :—

When the conflict of the elements comes out—	<i>Mother, i.e., the best degree</i>	=	ooo
Ditto	ditto		
	<i>Friend, i.e., the better</i>	=	oo
Ditto	ditto		
	{ <i>Water + Water</i> } <i>i.e., a harmless mixture & ∴ good</i>	=	o
Ditto	ditto		
	<i>Son, i.e., neutral</i>	=	ox
Ditto	ditto		
	{ <i>Wood + Wood</i> } <i>i.e., unmiscibility</i>		
	{ <i>Fire + Fire</i> } <i>& ∴ opposition</i>		
	{ <i>Iron + Iron</i> } <i>& bad</i>	=	x
Ditto	ditto		
	<i>Enemy, i.e., worse</i>	=	xx
Ditto	ditto		
	<i>deadly hate, i.e., worst</i>	=	xxx

For example, water meeting iron, *i.e.*, its "*mother*," is the very best and ∴ = ooo, and the same would be true of fire meeting wood. But



wood meeting earth would = "friend," and therefore = 00 ; but should earth meet wood, then it would be "enemy," and therefore = X X ; and water meeting wood = "neutrality" or 0X. While fire meeting water = "deadly hate," and therefore = X X X. Then the average of the total is taken as the average result of the conflict. And the several remedies necessary to avoid each and all of the calamities thus foretold are specified categorically in the astrologer's books.

With this explanation I now give here a sample copy of the prescription of worship, demoniacal and otherwise, for one family for one year's ill-luck, in which the prescribed worship is italicised. I have added in foot-notes some further explanations which may be consulted by those interested in knowing in more detail the methods by which the lama-astrologer makes his calculations.

Prescription for worship on account of One Year's ill-luck. An Annual Horoscope.

"The MISFORTUNE ACCOUNT of the Family of _____ for The EARTH-MOUSE YEAR (i.e., 1888 A.D.)"

Salutation to Manju Sri!¹

A.—FOR THE FATHER OF THE FAMILY.

I.—According to the BIRTH CONFLICT—

This male, aged 26 years, being born in the Water-Hog year, that year conflicts with the Earth-Mouse year (the present year) as follows:—

<i>srok</i> or life	= 0,	or <i>good</i> . ²
<i>lus</i> or body	= 00,	or <i>better</i> . ³
<i>wang thang</i> or power	= X X,	or <i>worse</i> .
<i>lung-ta</i> or wind-horse	= 000,	or <i>best</i> .
<i>la</i> or intelligence	= X,	or <i>bad</i> .

¹ The Bodhisat Manjusri is the presiding divinity of the astrologers, and he is always invoked at the head of astrologic prescriptions.

² The year of his birth being the Water-Hog gives, according to the astrologic table, Water as the *srog* for that year, and the present year being the Earth-Mouse year its *srog* according to the table, is also Water. Therefore Water meeting Water = 0, i.e., "good."

³ The *lus* of these two years are found by the table to give the elements respectively of Water and Fire. Therefore Water meeting its friend Fire = 00 or "better," i.e., good of the second degree.

" 1. As modified by 'Parkha.'—His *Parkha* for the year is *Khon*, which gives the Earth-Sheep year and the following conflict

life = worse.
 body = better.
 power = worse than bad.
 wind-horse = bad.
 intelligence = worse.

2. As modified by 'Reversed Age Calculation.'—This gives a 'good' result,¹ therefore = 0.
3. As modified by 'The Seizing-Rope of the Sky.'—This gives a 'good' result,² therefore = 0. [If it were bad, 'Nam-go' is prescribed 'to close the door of the sky' (spirits).]³
4. As modified by 'The Earth dagger.'—This gives a medium average. [If it were bad would have to do 'Sā-gô' or closure of the door of the earth (spirits).]⁴

The Summary of the year's conflict as to birth together with its prescribed remedies are therefore:—

'Life' has black in excess; therefore to procure long life *have read very much the 'Tshe-dô' and Tshe zung or The Sutra and Dharanis for Long Life.*

'Body' has white in excess; therefore the body will be free from sickness (*i.e.*, only as regards this one head of calculation).

¹ This *Log-men* or "Reversed + downwards" is a more abstruse calculation according to the saying:—

"skyes-pa pu-yi stag thog nas lo grangs thur,

"bud-med ma-yi sprel-thog nas lo grangs gyen."

For *males*—the *sons* of elements—begin from *Tiger* and count age *downwards*.

For *females*—the *mothers*—begin from *Ape* and count age *upwards*.

Thus the birth year of this individual being Water-Hog, and he being a male, and the *son* of Water being Wood, gives us for his *Log-men* the Wood-Tiger year (which = 1854 A.D.) And as he is a male, on counting *downwards* from the Wood-Tiger the number of years of his age (*i.e.* 26), we get the year Earth-Hare (*i.e.*, 1879 A.D.). And according to the *Log-men Manuśi*, the Earth-Hare year is "Abyor-pa," or *Riches*, which is given the value of "good," *i.e.* = 0.

² This is calculated on the *srog* of the *Log-men* year, minus five years. In this case we have seen the *Log-men* year is the Earth-Hare year. Counting back to the fifth year gives the Wood-Hog, which has as its *srog* the element water, and the *srog* of the present 1888 A.D. year, *viz.*, Earth-Mouse, being also Water, therefore = 0 or good for the "sky-seizing Rope."

³ *Vide* page 373.

⁴ *Vide* page 371.

“‘Power’ has black in excess; therefore food will be scanty: therefore crops will suffer, and cattle will die or be lost.

For this—

- (a) *have read very much ‘Yang-gug’ or the Luck-Bestowing and ‘Nor-zang’ (the Best Wealth);*
- (b) *offer Torma or holy food;*
- (c) *also give food and sweets to monks and children.*

‘Luck’ has black in excess; therefore be careful not to provoke a law suit or go on a long journey.

For this—

- (a) *do ‘Du-kar’ 100 times;*
- (b) *plant as many ‘Lung-ta’ flags¹ as years of your age;*
- (c) *offer in the temple 13 lamps with incense, &c.;*
- (d) *have read the ‘mDo-mang’ very much;*
- (e) *make an image of yourself (of cooked barley or rice) and throw it towards your enemy;*
- (f) *also make an earthen chaitya.*

‘Intelligence’ has black in excess; therefore *have read the ‘La-guk’ or worship for recalling the intelligence.*

II.—According to PARKHA—

His parkha for the year being ‘*khon*,’ he cannot during the year excavate earth or remove stones. The Nāgas and the Earth-owning demons are opposed to him. He is especially liable to the diseases of stiffened joints and skin disorders. In the second month he is especially subject to danger. The N. and E. and S. directions are bad for him; he must not go there. *For removing these evils (a) have read the ‘Gyétong-ba’ and (b) do the worship of ‘Gya-zhi-tong’ [= ‘The 400,’ i.e., 100 torma or holy cakes, 100 lamps and 100 rice and 100 water offerings] and (c) offer a lamp daily in worship.*

III.—According to MEWA—

His mewa is *Dün-mar* (= the 7 reds); therefore the Tsen and Gyalpo demons give trouble. Dreams will be bad. The gods are

¹ *Vide ante, page 348.*

“ displeased. Head, Liver, and Heart will give pain, and Boils will
“ ensue. To prevent these evils—

- (a) make a ‘*Tsen mdos*’ and a ‘*Gyal mdos*’ (This is somewhat like the *Sā-gó*,¹ but without the Ram’s head);
- (b) The favourite gods and guardians (*arung-ma*) of individual: Do their worship energetically; and.
- (c) ransom a sheep from the butchers.

B.—FOR THE WIFE.

I.—According to BIRTH CONFLICT—

This female born in Iron-Monkey year (*i.e.*, 29 years ago). That year compared with the Earth-Mouse year (*i.e.*, 1888 A.D.) gives:—

sok	= 0 X
lü	= 0 X
wang-thang	= 0 0 0
lungta	= X
lā	= 0 X

1. As modified by her *Parkha*, which is *Li*—

sok	= X X
lü	= 0 0
wang-thang	= X X
lungta	= 0
lā	= X X

2. As modified by ‘*Reversed Age Calculation*’ = X
3. As modified by ‘*The Sky-rope*’ = 0 X
4. As modified by ‘*The Earth-dagger*’ = 0 0 0

The Total of the year’s conflict is therefore:—

Sok and *Lü* are bad like No. 1, and must be treated accordingly in addition to No. 1.

Lus and *Wang-thang* are good.

Lungta is neutral; therefore the good people will be kind to you; and the bad people will trouble; therefore it is necessary to do very much ‘*Mikha ta dok*,’ literally to drive away scandal (literally = men’s mouth).

The *Sky-seizing Rope* is interrupted (*i.e.* cut); therefore—

- (1) do very much ‘*ta-gyed*,’ and ‘*ser-khyem*’ (or oblation of wine to the gods);
- (2) prepare a ‘*nam-gó*’ to close breach in the sky-connection.

¹ Vide page 363.

“The conjunction of her year (Monkey with Mouse) is not good; therefore she cannot journey far. And if she does any business she will suffer; therefore *have read* ‘*Tāshi tsig-pa.*’

II.—According to PARKHA—

The Parkha being *Li*, she must not try to build or repair a house or allow any marriage in her house or spill any water on the hearth. The devil-spirit of a dead person is offended with her. Headache and eyeache will occur; therefore—

- (a) do not look at fresh flesh meat or blood;
- (b) in the 8th month will be especially bad;
- (c) must not go W. or N.W.;
- (d) *have read the* ‘*Dó-mang*’ and ‘*Gye-tong*’;
- (e) be careful not to provoke quarrels.

III.—According to MEWA—

Her Mewa is ‘*some thing*’; therefore will occur sudden domestic quarrels of great seriousness, lying reports of infidelity, also grief among relatives, and dropsy. To prevent these do—

- (a) *Gya zhi* (i.e., 100 lamps, 100 rice, 100 water, and 100 torma).
- (b) *Lu-tor*, or offering of cake to the *Nāgas* and *Dug-kar* (= white umbrella god with 1,000 heads).
- (c) *Also ransom a goat.*

C.—FOR THE DAUGHTER, AGED 7.

I.—According to BIRTH CONFLICT—

This female, born in the Water-Horse year, 7 years ago. That year conflicted with the Earth-Mouse year as follows:—

sok	= × ×
lü	= ○ ×
wang-thang	= × ×
lungta	= ○ ○
lā	= × ×

1. *As modified by her* ‘*Parkha*,’ which is *zin*. Its—

sok	= ○ ○ ○
lü	= ○ ○ ○
wang-thang	= ○ ×
lungta	= × ×
lā	= ○ ○ ○

- 2. *As modified by her* ‘*Reversed Age Calculation*’ = ○
- 3. *As per* ‘*Sky-rope*’ = ○ ×
- 4. *As per* ‘*The Earth dagger*’ = ○ ×

"The Total of the year's conflict therefore is—

Sok, Lā, Lü, and Lung-ta are good of 2nd degree, *Wang-thang* is bad; therefore do as for her father No. 1, above noted.

'Sky-seizing Rope' and 'Earth-dagger' are neutral. For evil Sky-seizing Rope, have read the Sutra 'Nam-mkha-ī snying-po-ī mdo.'

And for Earth-dagger have read 'Su-yi saying-po-ī mdo,' and repeat as frequently as years of age, i.e., 7 times.

The conjunction of her birth year, the Horse, with that of the present year, the Mouse, is very bad, as these two are enemies; for this have read *rgya nag sky zlong-gangmang*.

II.—According to PARKHA—

Her Parkha is *zin*. Be careful not to break a twig or demolish any tree sacred to the Nāgas or other deities (*gnyan*), and don't handle a carpenter's tool for the same reason. In 2nd month when buds come out, it is somewhat bad for you, as the Nāgas are then pre-eminent. The West and N.W. directions are bad and have to be avoided. For these evils have read the 'Dó-mang.'

III.—According to MEWA—

Her Mewa is like her father's (No. 1), and therefore do accordingly.

D.—FOR THE SON, AGED 5.

I.—According to BIRTH CONFLICT—

This male (son), born in the Wood-Ape year, 5 years ago. That year compared with the Earth-Mouse year gives—

sok = ○ ×
 lü = ○ ○
 w. = ○ ○
 l. = ×
 lā = ○ ×

1. As modified by his 'Parkha,' which is *kham*. Its—

sok = ○ ×
 lü = ○
 w. = ○ ○ ○
 l. = ○ ○ ○
 lā = ○ ○ ○

2. As per 'Reversed Age Calculation' = ×
 3. As per 'Sky-rope' = ○ ○
 4. As per 'Earth-dagger' = × ×

“The Total of the year’s conflict therefore is—

Lü, Wang-thang, and Lung-ta are good.

Lā and Sok are neutral or middling.

The Sky-rope is *not broken*, and therefore good.

The Earth-dagger is withdrawn, and therefore bad.

For the latter—

(a) *make as many clay Chaityas as possible;*

(b) *the torma-cake of the earth-goddess (Sa-yi-lha-mo); and*

(c) *give also torma-cake to the Lu (Nāga).*

II.—According to ‘PARKHA’—

His parkha being *kham*, don’t go to a large river, and to pools and other waters reputed to be the abode of water-spirits. Don’t stir or *disturb* the water. Don’t go out at night. Don’t eat fish. The *tsén* kind of Nāgas are ill disposed to you. These spirits are especially malevolent to you in the 6th month; therefore be careful. Don’t go in a S.W. and N.E. direction. *Have read* (1) *klu hbum* and (2) *Ser-hod dampu hdon*.

III.—According to MEWA—

This Mewa is *ku-mar* (or ‘the red 9’) The Mamo and Tsén are ill disposed to you.

For these two—

(a) *make ‘de-gnyis kyi mdos gtong,’* which is like the *Sa-gó* and ‘Sky-door’ with threads and masts, and

(b) *have read well ‘gser-hod gyang skyabs.’*

General Note on the Grand Average of the above.

The *Mewa* is excessively red. It thus betokens shedding of blood by accident.

Therefore must make ‘Tsan mdos’ } Are like the ‘*Sa-gó*’ mast.
and ‘*Mamo bloody mdos.*’ }

And have read as much as possible—(1) *stobs po-chhe-i-gzung*s, (2) *gzah-i yum*, (3) *nor-rgyun-ma-i gzung*s *gang-mang sgrogs.*”

The above is a fair sample of a prescription of worship to be done by one family on account of the current year’s demoniacal influences. In addition to the worship therein prescribed there also needs to be done the special worship for *each* individual according to his or her own life’s horoscope as taken at birth; and in the case of husband and wife, their additional burden of new worship which

The enormous amount of lamaic worship prescribed.

accrued to their life horoscope on marriage, due to the new set of conflicts introduced by the conjunction of their respective years and their noxious influences. And the actual occurrence of sickness, notwithstanding the execution of all this costly worship, necessitates the further employment of lāmas, and the recourse by the more wealthy to a devil-dancer or to a special additional horoscope by the *Tsi-pa* lāma. So that one family alone is prescribed a sufficient number of sacerdotal tasks to engage a couple of lāmas fairly fully for several months of the year. To get through the prescribed reading of the several bulky scriptures within reasonable time, it is the practice to call in several lāmas, and each at the same time reads a different book for the benefit of the lay individual concerned.

THE HOUSE DEMON.

His appearance is best shown by his picture given in PLATE XX.

He is called the "Nang-lha,"¹ or Inside God, and is of the nature

The house demon. of a Sa-dag or "Earth-owner demon." And as he is of a roving disposition, occupying during the several seasons quite different parts of the house, his presence is a constant source of anxiety to the householders, as no objects can be deposited in the place where he has taken up his position for the time being; nor can it be even swept or disturbed in any way without incurring his deadly wrath. It is somewhat satisfactory, however, that all the house-gods of the country regulate their movements in a definite and known order.

In the 1st and 2nd month he occupies the
His movements. centre of the house, and is then called "Khyim-lha-gel-thung."

In the 3rd and 4th month stands in the doorway, and is called
"Sgo-lha-rta-gyag," "the door-God of the horse and yak."

„ 5th „ stands under the eaves, and is called
"yngas-pa."

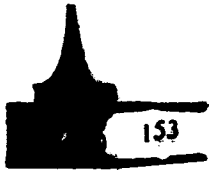
„ 6th „ stands at the south-west corner of the
house.

„ 7th and 8th „ stands under the eaves.

„ 9th and 10th „ stands in the portable fire-tripod or grate.

„ 11th and 12th „ stands at the kitchen fireside, where a
place is reserved for him. He is then
called the "thab-lha" or "Kitchen God."

¹ In Chinese he is said to be named "Zug-je." The "House-God" of the Hindus appears to be a totally different personage—vide *The Brihat Sanhita*, liii, translated by Dr. Kern in *Jour. Royal As. Soc.*, New series, VI, page 279.



His movements thus bear a certain relation to the season, as he is outside in the hottest weather and at the fire in the coldest.

Formerly his movements were somewhat different. According to the ancient tradition he used to circulate much more extensively and frequently as follows:—

Old fashion.			
In 1st month	he dwelt on the roof for the first half of the month and for latter half on the floor. To repair the roof at such a time means the death of the head of the family.		
In 2nd	„	„	at top of stairway. The stair during this month cannot be mended, otherwise one of the family will die.
In 3rd	„	„	in the granary. Cannot make any alterations there during this month, otherwise all the grain will be bewitched and spoiled.
In 4th	„	„	on the doorway. Then cannot mend doorway, otherwise that member of the family absent on a journey will die.
In 5th	„	„	in the hand corn-mill and the water-mill. Then cannot mend these, otherwise all luck will depart.
In 6th	„	„	in any foxes' or rats' holes near the house. Then cannot interfere with these holes, otherwise a child will die.
In 7th	„	„	on roof. Then cannot repair, otherwise the husband will die.
In 8th	„	„	in the wall foundation. Then cannot repair, otherwise a child will die.
In 9th	„	„	up the chimney. Then must not repair, otherwise house will be transferred to a new owner.
In 10th	„	„	in the beams or standard posts. Then cannot repair, otherwise the house will collapse.
In 11th	„	„	underneath fire-place. Then cannot repair, otherwise the housewife will die of hiccup or vomiting.
In 12th	„	„	in the stable. Then cannot repair or disturb it, otherwise the cattle will die or be lost.

The other precautions in regard to his presence and the penalties for disturbing him are as follows:—In the 1st and 2nd month when the god is in the middle of the house, the fire-grate must not be placed there, but in a corner of the house, and no dead body must be placed there.

His prohibitions inflicted.

When at the door no bride or bridegroom can come or go, nor any corpse. Should there, however, be no other way of exit by a window or otherwise, and there be urgency in the matter of the passage of a bride, bridegroom, or corpse, then must be made with wheaten flour the images of a horse and a yak, placing on each image respectively some skin and hair of each of these animals. Then tea and beer are also offered to the spirit, who is then invited to sit on these images. Then the door is removed from its hinges and carried outside, and the bride, bridegroom, or corpse is taken out or enters, and the door is again restored to its place.

When at the kitchen fire. No part of the fire-place can be removed or mended at that time, and no corpse can go there, nor must any marriage then take place. And should any visitor arrive, he must be screened off from the fire-place by a blanket and the "chhös-mge-khri" scripture read.

When in the verandah, there is a little trouble; only the outside of the house must not be whitewashed nor repaired or disturbed in any way.

Should it be thought that he has been slightly offended, and in every case so as to err on the safe side, it is recommended that the worship of "spaug-kong-snang-brgyad chhab-gtor-bchos," or "the water sacrifice of the 8 Injurers," should be done.

THE DEMONS OF THE EARTH.

The local earth demons are named *Sab-dak* or *Sa-dak-po* (sa-bdag-po) or "Earth owners." The most malignant are the Earth demons. "gnyan." These infest certain trees and rocks which are always studiously shunned and respected, and usually daubed with paint in adoration. The earth demons are very numerous, but they are all under the authority of "Old mother *Khönma*." She rides upon a ram, and is dressed in golden-yellow robes, and her personal attendant is "sa-thel-ngag-po." In her hand she holds a golden noose, and her face contains 80 wrinkles.

The ceremony of *Sa-gó*, so frequently referred to in the lāmaic prescriptions, is addressed to her. It literally means "the closing of the open doors of the earth" to the earth spirits, and it is very similar to the worship of the *Lares* by the Romans.

In this rite is prepared the magical emblem consisting of an elaborate arrangement of masts and strings and a variety of mystic objects; most prominent among which is a ram's skull with attached horns, which is directed *downwards* towards the earth.

Inside the rām's skull is put some gold leaf, silver, turquoise, and portions of every precious object available, as well as portions of dry eatables, rice, wheat, pulses, &c.

On the forehead is painted in ochre-colour¹ the mystic celestial (Parkha) sign of Khön, and on the right jaw the sun, and on the left jaw the moon, and above it is adorned with (1) "namka" masts, *i.e.*, masts to which are attached diamond-shaped and square figures made by winding coloured threads in geometric patterns; (2) *tar-zab* or pieces of silk rag, and (3) *tong-tse* or Chinese pice (Ang. "cash") and several wool-knobbed sticks of *phang-khra*.

Along the base are inserted on separate slips of wood the following images, &c. :—

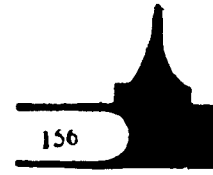
1. A man's picture (*pho-dong*).
2. A woman's do. (*mo-dong*) with a spindle in her hand.
3. A house do.
4. A tree do. [*tam-shing* (khram-shing)].
5. Figures of the mystic 8 *Parkha* and the 9 *Mewa*.

The whole arrangement is now fixed to the outside of the house above the door; the object of these figures of a man, wife, and house is to deceive the demons should they still come in spite of this offering, and to mislead them into the belief that the foregoing pictures are the inmates of the house, so that they may wreak their wrath on these bits of wood and so save the real human occupants.

Then when all is ready and fixed, the lāma turns to the south-west and chants—

"O! O! *ke! ke!* Through the nine series of earths you are known as "Old Mother Khön-ma, the mother of all the Sa-dak-po. You are the "guardian of the earth's doors. The dainty things which you especially desire we herewith offer, *viz.*, a couch-white skull of a ram, on "whose right cheek the sun is shining like burnished gold, and on the "left cheek the moon gleams dimly like a conch-shell. The forehead "bears the sign of Khön, and the whole is adorned with every sort of "silk, wool and colour and precious substances, and it is also given the "spell of Khön (here the lāma breathes upon it). All these good "things are here offered to you, so please close the open doors of the "earth to the family who here has offered you these things, and do not "let your servant Sa-thel ngag-po and the rest of the earth spirits "do harm to this family. By this offering let all the doors of the earth "be shut. O! O! *ke! ke!* Do not let your servants injure us when "we build a house or repair this one, nor when we are engaged in

¹ The symbolic colour of the earth.



“marriage matters, and let everything happen to this family according to their wishes. Do not be angry with us, but do us the favours we ask.

“ *Om kharal dok!*¹ (here clap hands)
Om khamrhil dok! (do. do.)
Benneu swāhā!”

THE DEMONS OF THE SKY.

The local demons of the sky are under the control of the grandfather of the three worlds—Old Father Khen-pa, who is an old man with snow-white hair, dressed in white, and riding on the white dog of the sky, and in his hand he carries a crystal wand. He is the owner of the sky.

The ceremony called *nam-gô*, or “the closing of the doors of the sky,” so frequently prescribed by the *tsi-pa* lāmas, is addressed to him. An arrangement of masts, threads, images, &c., exactly similar to that used in the above-noted *sa-gô* ceremony, is constructed, the only difference being that in this case a dog’s skull is used (the Dog was especially associated with the analogous Lares worship of the Romans, *vide* foot-note²), and it is directed upwards, pointing to the sky; and the sign of the *parkha* painted on the forehead is that of *Khen*, and is in blue colours. And the ceremony is the same except in its introduction and in the name of the chief servants:—



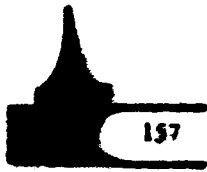
“O! O! we turn towards the Western sun, to the celestial mansion where the sky is of turquoise, to the grandfather of the three worlds—Old Khen-pa, the owner of the sky. Pray cause your servant, the white Nam-tel, to work for our benefit, and send the great planet Pemba (Saturn) as a friendly messenger, &c. &c.”

PREVENTION FROM INJURY BY THE EIGHT CLASSES (OF DEMONS).

Om-swa-ti! The means of preventing the injuries of the eight classes (of demons).

¹ The meaning of the “*dok*” is “let all evils be annihilated!”

² “The images of men and women made of wool were hung in the streets, and so many balls made of wool as there were servants in the family, and so many complete images as there were children (*Festus apud Lil. Gyr.*). The meaning of which custom was this: These feasts were dedicated to the Lares, who were esteemed infernal gods; the people desiring hereby that these gods would be contented with these woollen images and spare the persons represented by them. These Lares sometimes were clothed in the skins of dogs (*Plutarch. in Prob.*) and were sometimes fashioned in the shape of dogs (*Plautus*), whence that creature was consecrated to them.”—*Tooke’s Pantheon*, page 280.



First of all prepare offerings of blood, milk, curdled milk, tea, beer, and clean water, which must be arranged properly, and the *mantras* or spells of "The Vast Sky-like Treasury" or *Om-ā hung-bajra-sparnakham* must be repeated. Then chant:—

"I beg you O! all guardians and evil spirits (of the under-noted places) to attend to this invitation, *viz.*, the dwellers

The Prayer. "of the vast extending ocean of the Upper-Ngari khorsum (*stöd-mngah-ri-skor-gsum*), the Intermediate, Central Western—the four divisions of Tibet (*bar-dbus gtsang-ru-bzhi*), Amdo Kham and Gango of Eastern Tibet and Bhotan (*smad-mdo-khams-sgang drug*),¹ India (the white plain), China (the black plain), Li-bal² Mongolia (the yellow plain), Upper and Lower Turkistan, and all the kingdom of this continent (*hjsambu-gling*), the other three great continents and the eight islands (*vide* Chart of Lāmaic Universe, page 320), and also the spirits of all retired nooks, deserts, rocky places, caves, cemetery, fire-hearths, fortresses, streams, oceans, ponds, fountains, forests, roads, empty and uninhabited places, farms and other important places; and also those who always attend the congregation of priests, parties of women, festivals of births, singing parties and the learners of arts, and also all the dwellers from the highest to the lowest regions of hell.

"I beg you, O! ye guardians of the different kinds of *rgyüd*, to attend this invitation.

"I beg you, O! Pho-hla, mo-lha, zhang-lha, srog-lha, and yul-lha, to attend this invitation.

"I beg you, O! *dgra-lha* of noble and ancient generations, to attend this invitation.

"I beg you, O! all ye gods of the white party who give refuge, to attend this invitation.

"I beg you, O! all ye demons of the black party who are averse to the true path, to attend this invitation.

"I beg you, O! all ye goblins and demons from the highest order to the lowest, counting from *btsan* down to *shin-hdre* (life-taking demon), *gsön-hdre* (the demon-eater of living animals), and all the inferior classes of divinities, to attend this invitation; *viz.*, lha (gods), *nāga*, *bdüd*, *btsan*, *yamantaka* (*gshin-rje*), *mamo*, *gzah* (plants), *rgyal-po dMu*, the-u-rang, *sa-bdag*, *gnyan*, *srin-po* and the injurers of all the regions.

¹ *i. e.*, the Lower Dô (or Amdô), Kham, and "The Six Ridges"—provinces of Eastern Tibet.

² *Li-yul* or Khoten, and *Pal-yul* or Nepal.

“ O! I give to you all these offerings of red blood, of sweet tea,
“ of clean water, of intoxicating drink, and of white butter. I make
“ these offerings to you all. Pray accept them :

Those who prefer beer, please take beer!

” ” tea ” ” tea!
” ” blood ” ” blood!
” ” water ” ” water!
” ” milk ” ” milk!

Pray accept these food offerings and do us no further injury!

Pray do not injure the human beings of the upper regions!

” ” lower animals of the lower regions!

” ” crops of the fields!

” ” moisture of the plants!

” ” essence of wealth!

” ” good qualities of the kingdom!

” ” wealth and riches!

” ” good repute and influence!

” ” life and soul!

” ” breath and prosperity!

O! may we all be possessed of perfect minds!

O! may we all be happy and useful to each other!

O! may we all obtain the highest power of Tathagatas!

O! may we all obtain the sphere of piety, and having obtained
it, may all our wishes be fulfilled and reach the supreme end!

Bajra mu! Now I beg you all to depart to your respective
dwellings!

“ Let Glory come! ” “ *Tashi shok!* ”

“ Virtue! ” “ *dGe-o!* ”

EXORCISING THE DISEASE-PRODUCING DEMONS—THE “SHE.”

The demons who produce disease, short of actual death, are called
gshed (pronounced *she*). These are exorcised by an
elaborate ceremony in which a variety of images and
offerings are made. And the officiating *lāma* in-
voking his tutelary demon thereby assumes spiritually the dread guise
of his favourite demon, and orders out the disease-demon under threat
of being himself eaten up by the awful tutelary demon which now
possesses the *lāma*.

The directions for this exorcism are the following:—

On the five terraces of the magic circle of Rirab (*vide* Mandala or
Magic Circle, page 320) make the image of a yellow
frog with a *nam-kha*, having its belly and face
yellow, and on the east, a two-headed figure with

The offerings, and
effigies.

heads of a tiger and a vulture, riding on an ass and holding the eight *parkhas*; on the south a two-headed figure with heads of a horse and a snake, riding on a red horse and holding a lamp; on the west a two-headed figure with heads of a bird and a monkey, holding a sword and riding on a goat; and on the north a two-headed youth with heads of a rat and a pig, riding on a blue pig and holding a water-bag. On the south-east, a dragon-headed woman riding on a *mdsô* (half-breed yak); on the south-west a sheep-headed woman riding on a bull; on the north-west a dog-headed woman riding on a wolf; and on the north-east a bull-headed woman riding on a buffalo. Thirteen *hphang*,¹ *mdah*, *rgyang-bu*, and *nam-kha*. Iron on the east, water on the south, fire on the west, and gold on the north with a *slüd*, literally "ransom" of dough-cake of wheaten flour, in their front, and a lamp and a piece of flesh on each corner. Then bless it with the six mantras and the six mudras.

The exorcism.

Then assuming the guise of one's own tutelary deity or *yidam*, chant the following:—

"Salutation to (the Chinese King) *Kong-rtse-hphrul-rgyal*, an incarnation of Manjusri!

"*Hung!* Hear me, O! you collection of *gshed* demons! Hear me, O! all you *gshed* that cause injury! Listen to my orders and come to receive my presents with great reverence!

"I am the representative of the King of the Angry Demons (*Khrogyal*)!

"I am a great demon-eater !!!

"I am The All-terrifying and Injuring One! There is no one who dare disobey my commands!

"There is nothing which is not composed of the five elements, and there is nothing to obstruct the communication of my words to your ear. So then, come to receive this ransom!

"O! all you evil spirits and the ghosts of the dead! listen to me and come to receive this present. Through the power of the element of Iron, O! eating-demons, ghosts and evil spirits! come to receive this present with mild hearts. O! you *gshed* of the four directions, eating-demons, ghosts and evil spirits! come and receive it with mild hearts. *Ja-hung-bi-hó!*

"*Hung!* The *gshed* of the eastern direction is the woman with the heads of a tiger and vulture, riding on a red ass. She is surrounded by a thousand attendant *gshed*. O! you! having received this ransom, do not injure the dispenser of gifts, and expel all the eating-demons, ghosts and evil spirits of the east. I here drive away all the *gshed* by this burning thunderbolt through the force of truth. O!

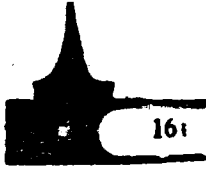
¹ Vide ante article "Nam-gô."

“eating-demons, life-cutters, breath-takers, death-causers, and all the
 “evil spirits! I drive you all away. If you remain here any longer,
 “I, ‘Yeshes-khro-wo-chhen-po,’ or ‘the Great Angry One of Fore-
 “knowledge,’ will break your heads into a hundred bits and cut
 “up your body into a thousand pieces. Therefore, without disobey-
 “ing my commands, begone instantly. *Om mama khamkham chhuye*
 “*swahah!*”

“*Hung!* The *gshed* of the southern direction has the heads of a
 “horse and a snake, and rides on a red horse, and he is surrounded by
 “a thousand attendant *gshed*. O! you! having received this ransom,
 “do not injure the dispenser of these gifts, and expel all the eating-
 “demons, ghosts and evil spirits of the south. I here drive away all
 “you *gshed* by this burning brand through the force of truth. O! you
 “injurers of me and the dispenser of these gifts, you eating-demons,
 “life-cutters, breath-takers, death-causers, and all you evil spirits! I
 “drive you all away. If you do not depart instantly, I, ‘the Great
 “Angry One of Foreknowledge,’ will smash your head into a hundred
 “bits and cut up your body into a thousand pieces. Begone imme-
 “diately and do not disobey my commands. *Om mama ramramye*
 “*hung phat!*”

“*Hung!* The *gshed* of the western direction has two heads of a
 “bird and a monkey, and rides on a grey goat, and he is surrounded by
 “a thousand attendant *gshed*. O! you! having received this ransom,
 “do not approach the dispenser of these gifts, and expel all the eating-
 “demons, ghosts and the evil spirits of the west. I here drive away
 “all these *gshed* by the burning sword through the force of truth. O!
 “you injurers of me and this dispenser of gifts, you eating-demons, life-
 “cutters, breath-takers, death-causers, and all you evil spirits! I drive
 “you all away. If you stay without, I, ‘the Great Angry One of Fore-
 “knowledge,’ will smash your head into a hundred bits and cut up
 “your body into a thousand pieces. Begone immediately and obey
 “my commands. *Om mama karakaraye hung phat!*”

“*Hung!* The *gshed* of the northern direction has the heads of
 “a rat and a pig, and rides on a blue pig, and he is surrounded by a
 “thousand attendant *gshed*. O! you! having received this ransom, do
 “not injure the dispenser of these gifts, and expel all the eating-demons,
 “ghosts and the evil spirits of the north. I here drive away all you
 “*gshed* by the golden rod through the force of truth. O! you injurers of
 “me and this dispenser of gifts, you eating-demons, life-cutters, breath-
 “takers, death-causers, and all you evil spirits! I drive you all away.
 “If you remain here, I, ‘the Great Angry One of Foreknowledge,’
 “will smash your heads into a hundred bits and cut up your body into
 “a thousand pieces. So depart instantly and obey my commands.
 “*Om mama khamkham chhuye swahah!*”



“*Hung!* The *gshed* of the south-east is the dragon-headed woman, riding on a *mdsô-yak*. She is surrounded by thousands of *gshed* as her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts of the dead, and all the evil spirits towards the boundary of the south-east.

“*Hung!* The *gshed* of the south-west is the sheep-headed woman, riding on a bull. She is surrounded with attendants of thousands of *gshed*. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and the evil spirits towards the boundary of the south-west.

“*Hung!* The *gshed* of the north-west is the dog-headed woman, riding on a pig. She is surrounded by thousands of her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and all the evil spirits towards the boundary of the north-west.

“*Hung!* The *gshed* of the north-east is the bull-headed woman, riding on a buffalo. She is surrounded by thousands of her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel the eating-demons, ghosts and all the evil spirits towards the boundary of the north-east.

“O! you flesh-eating demons, ghosts of the dead, life-cutting demons, breath-taking demons, death-causing demons, and all kinds of evil spirits! I here drive you all away. If you don't go instantly, I, ‘the Great One of Foreknowledge,’ will smash your head into a hundred bits and cut up your body into a thousand pieces. So you had better go away instantly and not disobey my commands. *Om mama khamkham chhuye swahah!*

“Now they are all driven away to the extreme boundaries of the four directions. *Om su su ta ta ye swahah!* (Here the people shout joyously ‘God has won!’ ‘The demons are defeated!’)

“*Kye! Kye!* O! you! frog of precious gold, made from the thunder-bolt of ‘Byam-mgön’ (pronounced Cham-gon), or ‘The loving protector,’ please remain in the south and there become the king of all the evil spirits.

“We pray you remain also in the vast ocean, where the rains are deposited and the clouds originate, and there become the overruling emperor of ‘the land-owning demons’ and of ‘the kings.’

“Upset also all the *gshed* of the bad planets, of the stars, mewa, time, day, month and year; upset all the *gshed* of bad luck; I give you from the depths of my heart the offerings of the five sublime namkha-masts, the *rgyang-bu*, etc. Upset the inimical *gshed!* *Bhyo!!*

“Upset the inimical *gshed!!! Bhyo!!!!*

"Let glory come! *Tashi-shok!*
 "Let virtue increase! *Ge-leg-phel!*"

DEATH CEREMONIES.

As the rites in connection with a death include a considerable amount of devil worship, I notice the subject in this place.

On the occurrence of a death the body is not disturbed in any way, until the "*hpho-bo*" (pronounced "pho-o") lāma has extracted the soul in the orthodox manner. For it is believed that any movement of the corpse might eject the soul, which would then wander about in an irregular manner and get seized by some demon. Immediately on death, therefore, a white cloth is thrown over the face of the corpse, and the "*hpho bo*," or Soul extracting Lāma, is sent for. On the arrival of this lāma all weeping relatives are excluded from the death chamber, so as to secure solemn silence, and the doors and windows closed, and the lāma sits down on a mat near the head of the corpse, and commences to chant the *hpho-bo* service, which contains directions for the soul to find its way to the Western Paradise (*dewa-chén*) of the mythical Buddha—Amitabha. After advising the spirit to quit the body and its old associations and attachment to property, the Lāma seizes with the forefinger and thumb a few hairs of the crown of deceased's head, and plucking it forcibly is supposed to give vent to the spirit through the roots of these hairs; and it is generally believed that if the "*hpho-bo*" is, as he should be, a lāma of exceptional virtue, an actual perforation of the skull occurs at this instant through which passes the liberated spirit. The spirit is then directed how to avoid the dangers which beset the road to the Western Paradise, and instructed as to the appearance of the demons and other personages who are to be met with *en route*, and it is then bid God-speed. This ceremony lasts about an hour.

In cases where, through accident or otherwise, the body of deceased is not forthcoming, this operation for the extraction of the soul is done by the lāma spiritually while engaged in deep meditation.

Meanwhile the *Tsi-pa*, or astrologer-lāma, has been requisitioned for a death-horoscope, in order to ascertain what is the age and birth-year of those persons who may approach and touch the corpse, and the necessary particulars as to the date and mode of burial, and the necessary worship to be done for the welfare of the surviving relatives.

The nature of this horoscope will best be understood by an actual example, which I here give, of the death-horoscope of a little girl of two years of age, who died at Darjeeling in 1890.

"Hail to Lāma Manjusri !

"The year of birth of this female was the Bull-year, with which the Snake and the Sheep are in conflict; therefore those individuals born in the Snake and the Sheep-year cannot approach the corpse. The death-demon was hiding in the house inside certain coloured articles, and he now has gone to a neighbouring house where there is a family of 5 with cattle and dogs (therefore that other family needs to do the necessary worship). The death-demon will return to the house of the deceased within three months; therefore must be done before that time the 'za-de-kha-gyur' service.

Her PARKHA being *Dvā* in relation to her death, it is found that her spirit on quitting her body entered her loin girdle and a sword. [In this case the affected girdle was cast away and the sword was handed over to the lāma.] Her life was taken to the east by Tsán and King (gyalpo) demons, and her body died in the west; therefore small girls, cousins, sisters and brothers in that house will be harmed. The deceased's death was due to Iron. And the death-demon came from the south and has gone to the east.

Her MEWA gives the '3rd Indigo blue.' Thus it was the death-demon of the deceased's paternal grandfather and grandmother who caused her death; therefore take (1) a Sats-tsha (a miniature earthen chaitya), and (2) a sheep's head, and (3) earth from a variety of sites, and place these upon the body of the deceased, and this evil will be corrected.

The DAY of her Death was Friday. Take to the north-west a leather bag or earthen pot in which have been placed four or five coloured articles, and throw it away as the death-demon goes there. The death having so happened, it is very bad for old men and women. On this account take a horse's skull¹ or a serpent's skull² and place it upon the corpse.

Her DEATH STAR is 'Gre.' Her brother and sister who went near to her are harmed by the death-messenger (shin-je). Therefore an ass's skull and a goat's skull must be placed on the corpse.

Her death HOUR was soon after sunset. And in the 12th month her life was cut. The death-demon therefore arrived in the earthen cooking pot and bowl of a man and woman visitor dressed in red who came from the south. Thus the deceased's father and mother are harmed, and especially so if either is born in the Sheep-year.

¹ A fragment of such a skull or its image made of dough is usually all that is used.

² Dough also will do.

“Precautions to secure a GOOD REBIRTH.—It is necessary to prepare an image of Vajrapani, Vajra-satwa, and before these to have prayer¹ done for the good rebirth of the girl's spirit. If this be done, then she will be reborn in the house of a rich man in the west.

For deceased's SPIRIT.—It is necessary to get the lāmas to read the service (smon-lam) praying for rebirth in The Paradise of Deva-chhen.

For SURVIVORS of family.—It is necessary to have read the prayers for Long Life, viz., 'tshe-mdo' and 'tshe-gzungs.'

Directions for REMOVAL OF CORPSE.—Those who remove the corpse must have been born in the *Dog* or the *Dragon* year. The body must be taken outside of the house on the morning of the third day following the death, and it must be carried to the south-west, and be *buried* (not burned, or given to birds or dogs).”

On obtaining the Death Horoscope the body is then tied up in a sitting posture by the auspicious person indicated by the horoscope, and placed in a corner of the room which is not occupied by the house-demon.

Location of corpse. Notice is sent to all relatives and friends within reach, and these collect within two or three days and are entertained with food of rice, vegetables, &c., and a copious supply of *murwa* beer and tea. This company of visitors remain loitering in and around the house, doing great execution with hand-prayer-wheels and muttering the “*Om-mani-padme-hung* ;” until the expulsion of the “*shen*,” or death-demon² which follows the removal of the body, in which ceremony they all have to join. The expense of the entertainment of so large a company is very considerable.

Invitation and entertainment of friends. During this feasting the deceased is always, at every meal, offered his share of what is going, including tobacco, &c. His own bowl is kept filled with beer and tea and set down beside the corpse, and a portion of all the other eatables is always offered to him at meal times; and after the meal is over his portion is thrown away, as his spirit is supposed to have extracted all the essence of the food, which then no longer contains nutriment, and is fit only to be thrown away. And long after the corpse has been removed, his cup is regularly filled with tea or beer, even up till the 49th day from death, as his spirit is free to roam about for a maximum period of 49 days subsequent to death.

¹ It has frequently been asserted that no prayer is practised in lāmaism. This is not true: real prayer is frequently done; the word used here is *gsol-wa-gtab*.

² Fully described hereafter, *vide* page 383.

The lāmas chant by relays all night and day the *De-wa-chan kyi monlam*, or the service for sending the soul of the deceased direct to "The Western Paradise" of the mythic Dhyani Buddha—Amitabha. According to the means of the deceased two or more lāmas are entertained to read this service in chorus, as the more frequently it is repeated the better for the deceased. And a special reading of this service by the assembled monks in the Gompa is also arranged for by those who can afford the expense.

One or more lāmas also read at the house of the deceased the "thos-grol" (pronounced "thō-dol"), or guide for the spirit's passage through the valley of horrors intervening between death and a new rebirth. This passage is somewhat suggestive of Bunyan's "Pilgrim's Progress," only the demons and dangers which beset the way are much more numerous and awful. But full directions are read out for the benefit of the deceased as to how to avoid these pitfalls and ogres, and how to find the proper white-coloured path which will lead to a good rebirth. It is, however, rather incongruous to find that while the lāma reading this service is urging the spirit to bestir itself to the necessary exertions for a good rebirth, the other lāma by his side in the *De-wa-chan* service is sending the spirit direct to the Western Paradise—a non-Buddhist invention which is outside the region of rebirth.

Though it is scarcely considered orthodox, many of the lāmas find, by consulting their lottery books, that the spirit of the deceased has been sent to hell, and the exact compartment in hell is specified. Then must be done a most expensive service by a very large number of lāmas. First of all is done "dge-ba" or "virtue" on behalf of the deceased; this consists in offerings to The Three Collections, viz.—

- | | |
|-----------------------|---|
| 1st.—Offerings to the | <i>Gods</i> of sacred food, lamps, &c. |
| 2nd.— " " " | <i>Lāmas</i> of food and presents. |
| 3rd.— " " " | <i>Poor</i> of food, clothes, beer, &c. |

The virtue resulting from these acts is then supposed to tell in favour of the spirit in hell. Then many more expensive services must be performed, and especially the propitiation of *Thuk-je-chhen-po*, or "The Great Pitier," for his intercession with the king of hell (an offshoot of his own self) for the release of this particular spirit. Even the most learned and orthodox lāmas believe that by such a service may be secured the release of a few of the spirits actually in hell. But in practice every spirit in hell for whom its relatives pay sufficiently may be released by the aid of the lāmas. Sometimes a full course of the

necessary service is declared insufficient, as the spirit has only got a short way out of hell—very suggestive of the story of the priest and his client in Lever's story, and then additional expense must be incurred to secure its complete extraction.

Before removing the corpse from the house, an especial feast of delicacies, including cooked pork and drink of sorts, are set before the body of the deceased. And a lāma presenting a "scarf of honour" to the corpse thus addresses it:—

Removal of corpse. "You! (and here the deceased's name is stated) now have received from your relatives all this good food and drink; partake freely of its essence, as you won't have any more chances! For you must understand that you have died, and your spirit must be gone from here, and never come back again to trouble or injure your relatives. Remember the name of your spiritual lāma-teacher (*rtsa-wa blama*), which is and by his aid take the right path—the white one. Come this way!"

Then the lāma, with a thigh-bone trumpet in the one hand and a hand-drum in the other, and taking the end of a long white scarf, the other end of which has been tied to the corpse, he precedes the carrier of the corpse, blowing his trumpet and beating the drum and chanting a liturgy. He frequently looks back to invite the spirit to accompany the body, which he assures it is being led in the right direction. And the corpse-bearer is followed by the rest of the procession, some bearing refreshments, and last of all come the weeping relatives. The ceremony of guiding the deceased's spirit is only done for the laity—the spirits of deceased lāmas are credited with a knowledge of the proper path, and need no such instruction. The body is usually carried to the top of a hillock for burial or cremation. The scarf used in the funereal procession may probably represent the Chinese *hurin-fan*, or "soul's banner," which is carried before the coffin in China.

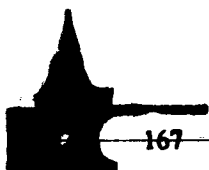
The funeral procession.

EXPELLING THE DEATH-DEMON.

The exorcising of the death-demon is one of the most common lāmaic ceremonies. It is entitled *Za-de-khā-gyur*,¹ or "The turning away of the face of the eating devil," i.e., "The expulsion of the Eating or Death-demon." It is always done after a death, within two days after the removal of the corpse, in order to expel from the house and locality the demon who caused the death.

Exorcising the death-demon.

¹ *Za-kdre-kha sgyur*.



This ceremony, which requires the presence of four or five lāmas, is as follows:—

On a small wooden platform is made the image of a tiger by means of the grass and mud plaster; it is fashioned in a walking attitude, with mouth wide open. The mouth and tusks are made of a dough, and the body is coloured with yellow and brown stripes, in imitation of a tiger's markings, and around its neck is tied a rope of threads of five colours.

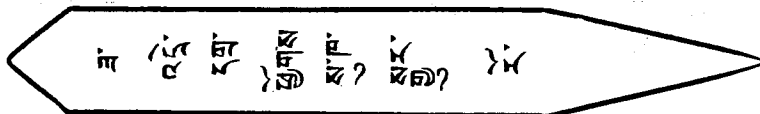
The images of himself and attendants.

Then a small image of a man is made by kneaded dough in which are incorporated filings from the alloy known as the Rin-chhen sna-nga rdar, or the five precious things, viz., gold, silver, copper, iron, and tin. Into the belly of this image, which is called "the eating-demon," is inserted a piece of paper, on which is written the following banishing spell¹:—"Go, thou eating devil, having your face turned to the enemy!"² It is then clad in pieces of silk, and is placed sitting astride the tiger's back.

Another figure is made of human form, but with the head of a bird. Its face is painted red; in its belly is inserted paper on which is written "You eating devil, don't remain in this village, but go to the enemy's country." It is then placed in front of the tiger, and is made to hold the free end of the rope attached to the tiger's neck, as a groom.

Another figure of human shape, but with an ape's head, is placed behind as driver.

Then with a piece of "father" tree³ shape a label like this:—



containing the spell therein inscribed, which is an order to take away the "Eating-demon," and plant this in the shoulder of the bird-faced⁴ figure. And making a similar stick out of a "son" tree⁵ and inscribed with another spell,⁶ plant it in the shoulder of the tiger-riding figure, i.e., the death-demon himself. And with black thread make a geometrical figure *nam-jang nak-po*, as figured in the *nam-gó-mast* already described. And make four arrows of wood with red painted shafts named "*mdah khra*," and place one on each shoulder of the tiger-seated demon-figure and of the bird-faced figure,

¹ gzlog-pa-hi snags.
² za-hdre-kha sgyur dgra phyogs.
³ pho shing is interpreted "male" tree, but might possibly be intended for "bamboo."
⁴ Za hdre dgra phyogs au-kha sgyur ro.
⁵ pu shing.
⁶ za hdre kha sgyur ro.

EXPELLING THE DEATH-DEMON.

Then around these figures strew morsels of every kind of eatables, grains, fruits, spices, including raw meat and spirits; also a few small coins of silver and copper.

The following weapons are then enchanted for the conflict, viz., pieces of iron, copper, small stones, preferably of white and black colours, grains, the root of rampu¹ for the use of the lāmas. And for the lay army of the household and neighbours, a sword, knives, reaping hook, yak's tail, a rope of yak's hair with hook at end as figured with the Fierce *Gonpa*-demons.

When these preparations are completed *and the sun has set*— for demons can only move in the darkness—then the ceremony begins. The head lāma invokes his tutelary deity to assist him in the expulsion of the death-demon. He then chants the following Sanskrit spell:—

“Om! dudtri mārāya srogla bhyo! bhyo!
Raja dudtri mārāyā srogla bhyo! bhyo!
Nagpo dudtri mārāyā srogla bhyo! bhyo!
Yama dudtri mārāyā srogla bhyo! bhyo!”

Immediately on concluding this spell, the lāma with an imprecatory gesture blows his breath spiritualized by his tutelary deity upon the images. And the other lāmas loudly beat a large drum, cymbals, and a pair of *kang-ling* thigh-bone trumpets. And the laymen armed with the afore-mentioned weapons loudly shout and wildly cut the air with their weapons.

On silence being restored the lāma chants the following:—

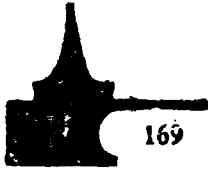
“*Hung!* Hear you eighty thousand demons!² In olden time in the country of India the King Chakra³ was taken ill, being attacked by all the host of gods, devils, ‘eating-demons,’ and the accident-causing⁴ demons. But, learned and revered Manjusri by doing the following worship reversed the devils and cured the king. With the five precious things he made a shapely image of the eating-demon, and on it planted ‘nam-mkha rgyang-bu, mdañ-khra and phang-khra,’ and writing on slips of wood the *gyur-yik* spells, he stuck them into the demon’s image, and he heaped around it the nine sorts of eatables as a ransom from the householder, the dispenser of gifts, and he said, ‘Now O! devil! the sun has gone. Your time too for going has arrived in the black darkness, and the road is good. BEGONE! Begone to the country of our enemies and work your wicked will

¹ Sweet Calamus.

² *bgags*.

³ *lkhor-lo-tuk-pa*, “the noisy wheel.”

⁴ *Sri*.



“there! Quickly begone! Jump! Turn about (reverse)!” And thus
 “the devil was turned away and the king was cured. Again in the
 “Indra country in the south of India was a king named Dana-aso,
 “&c., &c. (here are cited several additional examples of the efficacy
 “of this rite)

“*Hung!* O! Yamantaka. Thou greatest of the gods, the Des-
 “troyer, the King of the dead! Let the death-demon be sent off
 “to our enemy!

“O! Ekajati, thou chief of the Ma-mo fiendesses, let the death-
 “demon be sent off to our enemy!

“O! one-eyed white devil! let the death-demon be sent off to
 “our enemy!

“O! Hanubhati, flesh-eating demon, chief of all the demons,
 “let the death-demon be sent off to our enemy!

“O! Nanda and Takshaka, chiefs of the Nāgas, let the death-
 “demon be sent off to our angry enemy!

“O! Red Father Shū,¹ chief of all the Tsén, let the death-demon
 “be sent off to our enemy!

“O! ‘The well-filled One,’² chief of all the Yākshas,³ let the
 “death-demon be sent off to our enemy!

“O! Eastern King,⁴ the chief of all the Gandharva, let the
 “death-demon be sent off to our enemy!

“O! Western King, the chief of all the powerful Nāgas, let the
 “death-demon be sent off to our enemy!

“O! Northern King, the chief of all the givers, let the death-demon
 “be sent off to our enemy!

“O! Guardians of the ten directions and your retinue, let the death-
 “demon be sent off to our enemy!

“O! all you Tsén, Ma-mo from the grassy valleys and all Men-mo,
 “let the death-demon be sent off to our enemy!

“O! all male and female Gong-po, who abstract the essence of
 “food and your retinue! let the death-demon be sent off to our enemy!

“O! Death-demon, do thou now leave this house and go and
 “oppress our enemies. We have given you food, fine clothes, and
 “money. Now be off far from here! Begone to the country of our
 “enemies!! Begone!!!”

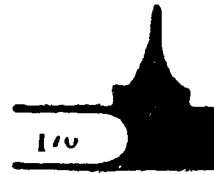
Here the lāma smites his palms together, and all the lāmas beat
 their drums, &c., clamourously, and the laymen wield
 their weapons, shouting “Begone! Begone!” Amid
 all this uproar the platform containing the image
 and its attendants is lifted up by a layman, one of the relatives,

¹ Shud=“active.”

² kang-wa bzang-po.

³ gnod-sbyin.

⁴ rgyal-po.



selected according to the astrologer's indications, who holding it breast high, at arm's length, carries it outside, attended by the lāmas and laity, shouting 'Begone!' and flourishing their weapons. And it is carried off for about $\frac{1}{4}$ th of a mile in the direction prescribed by the astrologer of the enemy of the people, and deposited, if possible, at a site where four roads meet.

Meanwhile, to make sure that the demon is not yet lurking in some corner of the room, the sorcerer-lāma¹ remains behind, with a *dorje* in his right hand and a bell in his left, and with the *dorje* he makes frantic passes in all directions, muttering spells, and with the forefinger and thumb of the right hand, without relinquishing the *dorje*, he throws in all directions hot pebbles which have been toasted in the fire, muttering his charms, and concludes:—

"Dispel from this family all the sorceric injury of Pandits and Bons!!

"Dispel all strife. Dispel all the mischief of inauspicious planets, and the conjunction of the red and black *Mūwa*. Dispel all the evil of the 8 'parkha.'

"Turn to the enemy all the misfortune.

"Turn to the enemy all plagues, loss, accidents, bad dreams, the 81 bad omens, unlucky years, months, and days, the 424 diseases, the 360 causes of plagues, the 720 causes of sudden death, the 80,000 most malignant demons.²

"Turn all these to our enemy! *Bhyo! Bhyo! Bhyo!* Begone!" And the lāma adds—"Now by these angry spells the demon is expelled! *O! Happiness!*"

Then all the people triumphantly shout:—

Lha-gyal-ō-ō! *Lha-gyal-ō-ō!!*

God has won!!

Dü pam-bo!! *Dü pam-bo!!!*

THE DEMONS ARE DEFEATED!!!!

THE LAY FIGURE OF THE DECEASED, AND ITS RITES.

The interment or cremation of the corpse does not terminate the rites in connection with the disposal of the soul and body of the deceased. That same day, after the removal of the corpse, a lay figure of the deceased is made by dressing a stool or block of wood in the clothes of the deceased, and for a face is inserted the printed paper called *mtshan spyang* or "spyang-pu"—pronounced *chang-ku*.

¹ Ngag-pa.

|

² *bgegs*.

Schlagintweit gives a specimen of one form of this print,¹ but he has quite mistaken its meaning. The figure in the centre (see PLATE XXI) is not "the Lord of the Genii of Fire," but it is merely intended to represent the spirit of the deceased person who sits or kneels, and sometimes with the leg bound, in an attitude of adoration. And before this paper figure, occupying the position of the face, are set all sorts of food and drink as is done to the actual corpse.

This is essentially a Bon rite, and is referred to as such in the histories of Guru Padma Sambhava, as being practised by the Bon, and as having incurred the displeasure of the Guru Padma Sambhava, the founder of Lāmaism.

Its inscription usually runs:—

"I, the world-departing One, (and here is inserted name of the deceased), adore and take refuge in my lāma-confessor, and all the deities, both mild and wrathful,² and 'the Great Pitier'³ forgive my accumulated sins and impurities of former lives, and show me the right way to another good world!"

And in the margin or adown the middle of the figure are inscribed in symbolic form the six states of rebirth, viz., S=*śura* or god, A=*asura*, NA=*nara* or man, TRI=beast, PRE=*preta*, HUNG=hell.⁴

Around the figure are depicted "the 5 excellent sensuous things," viz., (1) body (as a mirror), (2) sound (as cymbals, a conch, and sometimes a lyre), (3) smell (a vase of flowers), (4) essence or nutriment (holy cake), (5) dress (silk clothes, &c.)

The lāmas then do the service of the eight highest Buddhas of medicine (*Sangs-ryas man-bla*), and also continue the service of the Western Paradise.

Next day the lāmas depart, to return once a week for the repetition of this service, until the 49 days of *bar-do* have expired; but it is usual to intermit one day of the first week, and the same with the succeeding periods, so as to get the worship over within a shorter time. Thus the lāmas return after 6, 5, 4, 3, 2 and 1 days respectively, and thus conclude this service in about three weeks instead of the full term of 49 days.

Meanwhile the lay figure of the deceased remains in the house in its sitting posture, and is given a share of each meal until the death service is concluded by the burning of the face-paper "*chang-bu*."

¹ *Op. cit.*, page 252.

² Of the hundred superior deities, 42 are supposed to be *mild*, and 58 of an angry nature.

³ An aboriginal or Chinese deity now identified with *Avālokita*, with whom he has much in common. Other deities are sometimes also addressed.

⁴ This also is a mystic interpretation of *Avālokita's* mantra, the 6th syllable of which is made to mean hell and is coloured black.



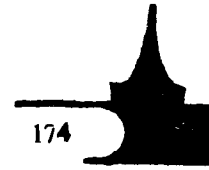
THE TIBETAN HOUSE-GOD.



འོ། རྣམ་ཅུ་བ་རྒྱུད་ཀྱི་སྐུ་མ་རྒྱུ་ལ་བ་ཞི་བྱོལ་བ་འབྲུམ་ས་ཀྱི་དྲེའུ་ལ་འཁོར་
 ལྷ་ཚོ་གས་རྒྱལ་ས་ལ་ཚོ་ལ་ས་འདུལ་པ་ ལྷ་གས་ཚོ་ལ་ཞི་
 རྒྱུ་བ་ལ་རྒྱལ་ཚོ་ལོ། རྒྱུ་གས་ལྷ་དྲེའུ་གས་ལ་དབང་བ་སྐུ་དྲེའུ་གས་ལ་ལྷ་གས་ལ་
 རྒྱུ་གས་ལ། ལྷ་དྲེའུ་ཚོ་ལ་དབང་ཚོར་རྒྱུ་བ་དྲེའུ་གས་ཚོ་ལ་རྒྱུ་གས་ལ།

THE EFFIGY OF THE DEAD PERSON.

- 1. Mirror
- 2. Conch
- 3. Lyre
- 4. Vase with flowers
- 5. Holy Cake



This paper, on the conclusion of the full series of services, is ceremoniously burned in the flame of a butter-lamp, and the spirit is thus given its final *congé*. The burning of the paper. And according to the colour and quality of the flame and mode of burning is determined the fate of the spirit of deceased. This process usually discovers the necessity for further courses of worship.

The directions for noting and interpreting the signs of this burning paper are contained in a small pamphlet which I here translate, entitled:—

“ *The mode of DIVINING the signs of THE FLAMES during the Burning of the ‘Chang’ paper.* ”

“Salutation to ‘Chhe-mchhog, Heruka,’ or ‘The most Supreme Heruka!’ The marking of the five colours of the flames is as follows:—

“If the flames be white and shining, then he has become perfect and is born in the highest region of Ok-min (*i.e.*, The Supreme).
Divination by the fire.

“If the flames be white and burn actively with round tops, then he has become pious and is born in the Eastern ‘*mngön-dgah*,’ or ‘The Paradise of Real Happiness.’

“If they burn in an expanded form, resembling a lotus (*padma*), then he has finished his highest deeds and has become religious.

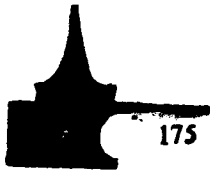
“If they be yellow in colour and burn in the shape of ‘*rgyal-mtshan*,’ or ‘Banner of Victory,’ then he has become religious nobly.

“If they be red in colour and in form like a lotus, then he has become religious and is born in *bde-wa-chan*, or ‘The Paradise of Happiness.’

“If they be yellow in colour and burn actively with great masses of smoke, then he is born in the region of the lower animals, for counteracting which a *gtsug-lag-khang*, or ‘An Academy,’ and an image of the powerful and able Dhyāni Buddha (*snang-par-s nang- mdsad*) should be made; then he will be born as a chief in the middle country (*i.e.*, The Buddhist Holy Land in India).

“If the fire burns with masses of dense smoke, then he has gone to hell, for counteracting which, images of Vajra (*Dorje-rnam-hjoms*) and Vajra-pani should be made; then he will be born as a second daughter of a wealthy parent near his own country, and after his death in that existence he will be born in the fairy land.

“If the fire burns fiercely, with great noise and crackling, then he will be born in hell, for reventing which, images of *Mi-lkhug-pa* and Vajra-Satwa and Avalokita should be made, and ‘the hell



confession of the hundred letters' (*yig rgya-na-rag skang-bshags*) should be repeated. Then he will be born as a son of a wealthy parent towards the east.

"If the flames be blue in colour and burn furiously, he is born in hell, for preventing which have read *Yige-brgya-pà ki-ka-ni dri-med-bshags-rgyüd*, *mdo-thar-chhen-tshe-hbar*, *sdig-bshags*, *ltung-bshags*, *mani-òkah-hbum*, and *spyan-hbyed* must be repeated; then he will either be born as a son of a carpenter towards the east or again born in his late mother's womb. But if this is not done, then he will again be born as a dog, who will become mad and harm everybody, and then he will be born in the *ngu-hböd* compartment of hell.

"If the flames burn *yellow*, without any mixture of other colours, he will be born in the region of the *Yidags* (*vide* Wheel of Life, page 266), for preventing which make images of the *Dhyani Buddha Ratna Sambhava* surrounded by the *Nye-sras*, also images of *Manjusri* and of *Shakya Muni* surrounded by his disciples; then he will be born as a *Lāma* towards the south and will devote himself to religious purposes.

"If the flames are *yellow in colour and burn furiously*, then make *gtorma-brgya-tsa* and offer extensive charity to the poor; then he will be born again in his own family. Failing to do this he will be born in the region of the *Yidags*.

"If the fire flames be *white and burn furiously*, he will be born as a *Lha-ma-yin* (*vide* Wheel of Life, page 266). Then images of *Mahāmāya* (*Yum-chhen-mo*) and *Amitayus* should be made. Then he will be born in the *Happy Paradise of Dewa-chan*. If only *Tshogs-rgya* be done, then he will be born as a son of wealthy parents.

"If the fire burns furiously in *red*, emitting sparks, he will be born as a *Lha-ma-yin*, for preventing which do *òkòn-brtsegs*, and *thòs-grol* must be read, and then he will be born as a son of a blacksmith.

"If the fire burns furiously without any colour, then he will be born as a *Garuda* towards the north, for preventing which make images of *Dön-yöd-grub-pa* (*Dhyāni Buddha Amogha Siddhi*), *rNam-hjoms*, *sgrolma-hjigs-pa brgyad-skyobs* (*Dolma—The Defender from The Eight Dreads*¹), *sMan-lha* (*The God of Medicine*), and the worship of *Maitreya* must be repeated; then he will be born as a son of a famous chief, or he will be born again in his own family.

"If the fire burns of a *bluish-black* colour, then repeat *gzung-hdüs* (*i.e.*, *The 'Dò-Mang'*), *mtshan-brjöd*, *Sangs-rgyas-mtshan-hbum* (*The Hundred Thousand Holy Names of Buddha*); then he will be born as a chief. By doing these services here prescribed his birth will be good

¹ "The Eight Dreads" are dread of Fire, Prison, Plunder, Water, Enemy, Elephants, Lions, and Snakes:—*Vide* my article "On some Ajanta paintings" in *Indian Antiquary* for the current year (1892).



in every case. 'O! Glorious result! *Sarba mangalam!* All happiness!"

The ashes of this burned paper are carefully collected in a plate, and are then mixed with clay to form one or more miniature Chaityas named Sa-tschha. One of these is retained for the household altar, and the rest are carried to any hill near at hand where they are deposited under a projecting ledge of a rock, to shelter them from the disintegrating rain.

Miniature Chaityas
made from the ashes.

On the burning of this paper the lay figure of the deceased is dismantled, and the clothes are presented to the lāmas, who carry them off and sell them to any purchasers available and appropriate the proceeds.

After the lapse of one year from death it is usual to give a feast in honour of the deceased and to have repeated the sman-hla service of the Medical Buddhas. On the conclusion of this the widow or widower is then free to re-marry.

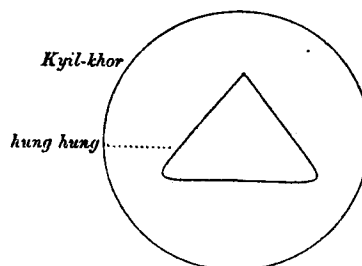
TO EXORCISE GHOSTS.

A ghost returns and gives trouble either on account of its inherent wickedness, or if the ghost be that of a rich man, it may come to see how his property is being disposed of. In either case its presence is noxious. It makes its presence felt in dreams or by making some individual delirious or temporarily insane.

A ghost is always
noxious.

Such a ghost is disposed of by being burned. For this purpose a very large gathering of lāmas is necessary, not less than eight, and the service of "byin sregs," or "burnt offering," is done. On a platform of mud and stone outside the house is made, with the usual rites, a magic circle or "kyil-khor," and inside this is drawn a triangle named "hung-hung," as in the diagram here annexed. Small sticks are then laid along the outline of the triangle, one piled above the other, so as to make a hollow three-sided pyramid, and around this are piled up fragments of every available kind of food, stone, tree-twigs, leaves, poison, bits of dress, money, &c, to the number of over 100 sorts. Then oil is poured over the mass and the pile set on fire. During its combustion additional fragments of the miscellaneous

How exorcised.





ingredients reserved for the purpose are thrown in, from time to time, by the lāmas, accompanied by a muttering of spells. And ultimately is thrown into the flames a piece of paper on which is written the name of the deceased person—always a relative—whose ghost is to be suppressed. When this paper is consumed the ghost has received its quietus, and never gives trouble again. Any further trouble is due to another ghost or to some demon or other.

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