

V.—SOME MAGIC RITES AND CHARMS.

TIBETAN SUPERSTITIONS.

Magic and mysticism enter largely into lāmaic ritual, and especially into the priestly ministrations for the laity. Under this head I describe a few of the more prominent magic rites, viz., the "*Manḍala*" offering in effigy of the Universe, &c., &c., which forms part of the daily worship of every lāma; the casting of lots for soothsaying purposes, charms against sickness and accidents of sorts, ill-luck, &c., and the printed charms for luck which form the "prayer-flags" and tufts of rags affixed to trees, bridges, &c.

Magic and mystic rites here described.

THE "MANDALA" OR MAGIC CIRCLE-OFFERING OF THE UNIVERSE.

It is a matter of history how Aśoka, the greatest of Indian Emperors, thrice offered India to the Buddhist church and thrice redeemed it with his treasure and jewels. The lāmas, however, are much more magnificently generous than Aśoka, for every day each lāma offers to the Buddhas and other saints and demons not only the whole of India, but the entire universe, including the heavens and their inhabitants. This is done in effigy, but the offering is considered to be none the less effective than were it actually made in reality. To render this ceremony intelligible we must refer to the lāmaic ideas on the cosmogony of the universe.

The daily offering of the Universe.

The UNIVERSE according to the LĀMAS.

The universe according to the lāmas—and they closely follow Hindu notions on the subject—is graphically depicted in the chart facing this page (PLATE X).

"The Universe" of the Lāmas.

The system of worlds forming one universe (*sakwal*), of which there are many, consists of a series of fabulous continents circularly disposed around the great central mass *Ri-rab* (Mt. Meru) which supports the heavens, and which is separated from the circle of continents by seven concentric oceans alternating with seven concentric whorls of golden mountains, and the whole system

General description.

CHART OF
THE UNIVERSE ACCORDING TO THE LAMAS
TO ILLUSTRATE THEIR DAILY MANDALA OFFERING.

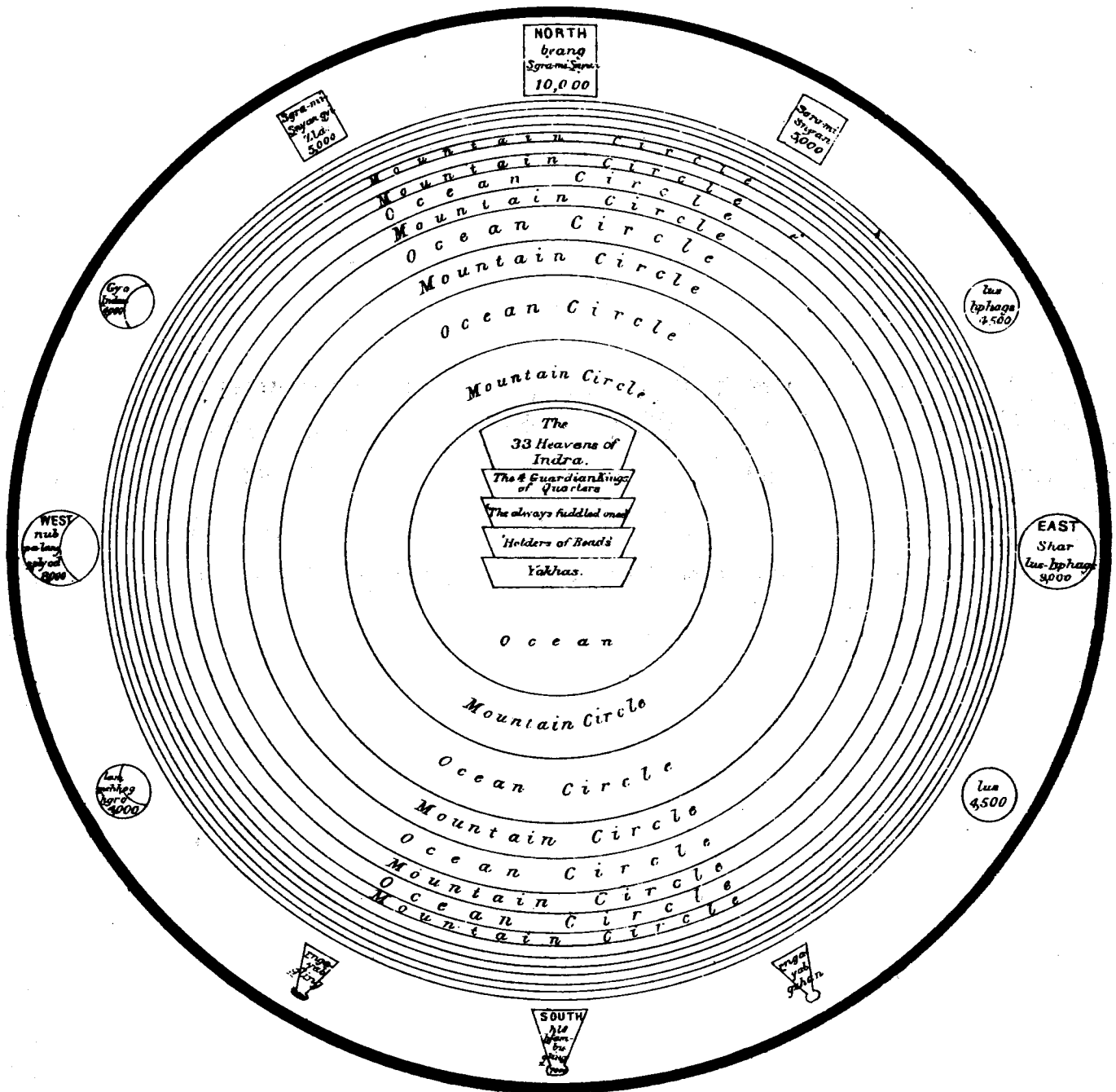
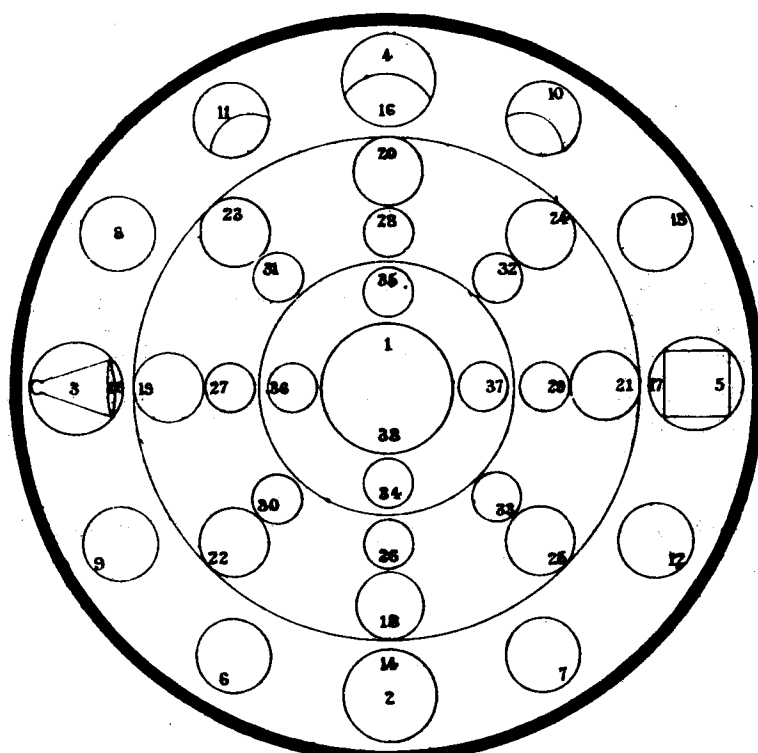


DIAGRAM
showing
THE COMPOSITION OF THE MANDALA
OFFERING OF THE UNIVERSE.



FRONT.

REFERENCES.

The numbers are in the order of the procedure.

- | | |
|--|------------------------------------|
| 1. Ri Gyalpo Ri-rabs. | |
| 2. Shar lü Phag-po. | |
| 3. Hlô Jam-bu-ling. | } THE GREAT
CONTINENTS. |
| 4. Nub Pa-lang jô. | |
| 5. Chang da-mi nyen. | |
| 6. Lû tang. | |
| 7. Lû phag. | } THE SATELLITE
CONTINENTS. |
| 8. Nga-yab tang. | |
| 9. Nga-yab shên. | |
| 10. Yô-dên tang. | |
| 11. Lam-chhog dô. | } THE 4 WORLDLY
TREASURES. |
| 12. Da-mi nyen tang. | |
| 13. Da-mi nyen kyi da. | |
| 14. Rin-pochhe-i ri-wô. | |
| 15. Pag-sam Kyi Shing. | } THE SEVEN
PRECIOUS
THINGS. |
| 16. Dod jô-i loo. | |
| 17. Ma-mô pa-i lô thog. | |
| 18. Khor-lo. | |
| 19. Nar-bu. | } THE 8 MATRI
GODDESSES. |
| 20. Trim-mo. | |
| 21. Lôn-po. | |
| 22. Lang-po. | |
| 23. Tam-chhog. | } SUN AND
MOON. |
| 24. Mag-pôn. | |
| 25. Ter chhen-pô-i Bum-pa. | |
| 26. Gog-mo-ma. | |
| 27. Theng-wa ma. | } THE 8 MATRI
GODDESSES. |
| 28. Lu-ma. | |
| 29. Gar-ma. | |
| 30. Me-tog ma. | |
| 31. Dug-pô ma. | } SUN AND
MOON. |
| 32. Nang sol-ma. | |
| 33. Di chhab ma. | |
| 34. Nyi-ma. | |
| 35. Da-wa. | } THE 8 MATRI
GODDESSES. |
| 36. Rinpo-chhe-i dug. | |
| 37. Chhog-lé nam-par Gyal-wa-i Gyat-tohén. | |
| 38. Nam-par Gyal-wa-i Khang sang. | |

is girdled externally by an iron wall, $312\frac{1}{2}$ miles' high and 3,602,625 miles in circumference, which shuts in the light of the sun, moon, and stars; outside this wall is perpetual darkness until another universe is reached. The primary support of each universe is a "warp and woof" of blue air like crossed *dorjes*, upon which rests "the body of the waters" and in this latter ocean are set the "continents" with bases of "solid gold," and underneath the central Mount Meru are the Hells.

The dimensions are as follow:—Mount Meru towers 80,000

Dimensions. miles above the ocean, and it extends for the same distance below the waters. Enveloping it is an "enchanted ocean" (*rolwai mtsho*) 80,000 miles in width and the same in depth. To this succeeds a wall of golden mountains named the "Track of the Neck-Yoke," 40,000 miles high and the same in width, and beyond this is an enchanted ocean of the same dimensions. Externally to these are consecutive circles of alternating pairs of golden mountains and enchanted oceans of gradually diminishing dimensions as to width, depth, and height, viz. of 20,000, 10,000, 5,000, 2,500, 1,250, and 625 respectively, which brings us to the so-called "continents" in the outer ocean.

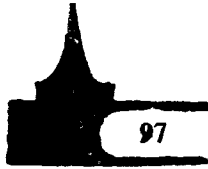
These "continents" are really worlds, for under the heading of *Jambuling* (Skt. *Jambudwip*) is included the whole known world, both oriental and occidental. All the other "continents" specified by the lāmas are therefore purely fabulous, as in Hindu mythology. The chief continents are four in number, one being situated exactly in each of the four directions, and each continent has a smaller satellite on either side, thus bringing the total up to twelve.

The description of these continents briefly is:—

On the *East* is "*Lus-hpags*" (Skt. *Videha*), or "vast body." This is shaped like the crescent moon, and is white in colour. It is 9,000 miles in diameter, and the inhabitants are described as tranquil and mild, and of excellent conduct, and with faces of same shape as this continent, *i.e.*, crescentic like the moon.

On the *South* is "*Jambuling*" (Skt. *Jambudwip*), or our own world. It is shaped like the shoulder-blade of a sheep, and is blue in colour. It is the smallest of all, being only 7,000 miles in diameter. Here are found riches and plenty, but also acts of sin as well as virtue. The inhabitants have faces of the same shape as the continent, *i.e.*, sub-triangular.

¹ The Tibetan measure is a "*dpag-tshad*" which, according to Csoma de Kőrös, equals 4,000 fathoms, and hence a geographical mile. But it seems to correspond to the same Indian unit of measure which is translated in the Ceylonese scriptures as a *Yojana*, *i.e.*, a unit of about 4 *kos*, and therefore over five or six geographical miles.



On the *West* is “ba-glang spyöd” (Skt. *Godhanya* or “Wealth of Oxen”), which in shape is like the sun and red in colour. It is 8,000 miles in diameter. Its inhabitants are extremely powerful, and (as the name literally means, *cow + ox + action*) they are believed to be specially addicted to eating cattle, and their faces are round like the sun.

On the *North* is “sgra-mi-snyan” (Skt. *Uttara Kuru* or “Elevated *Kuru*”-tribe) of square shape and green in colour, and the largest of all the continents, being 10,000 miles in diameter. Its inhabitants are extremely fierce and noisy. They have square faces “like horses”; and live on trees, which supply all their wants. They become tree-spirits on their death; and these trees afterwards emit “bad sounds” (this is evidently, like many of the other legends, due to a puerile and false interpretation of the etymology of the word).

The satellite continents resemble their parent one in shape and are half its size. The left satellite of Jambuling, viz. Ngāyabling, is the fabulous country of the Rakshas, to which Padma Sambhava is believed to have gone and be still there reigning. And each of the latter presents towards Mount Meru one of the following objects respectively, viz., The Mountain of Jewels, The wish-granting tree (*dpag-bsam kyi shing*), The wish-granting cow (“*hdod-hzo-i-ba*”), and “The self-sprung crops” (*ma-smos-pi lo-thog*) already referred to as divine objects in the description of “The Cycle of Existence.”

In the very centre of this system “The King of Mountains, Mount Ri-rab” (Meru), towers erect “like the handle of a hand millstone,” and underneath it are the hells. It is composed of jewels: its eastern face is of silver, the south of jasper (*Baidhuriya*) stone, the west of ruby, and the north of gold. It has four lower compartments before the heavens are reached. The lowest of these compartments is inhabited by the “*gnod sbyin*,”

usually interpreted as Yaksha, but really “givers of injury,” and therefore bad genii—and these hold wooden plates. Above this is “the bead or wreath-holder’s” region [*phreng thog* (Skt. *Sragdharā*), which seems to be a title of the *Garuḍas*]. Above this is the region of the *Nāgas*, above whom are “the eternally fuddled ones” (*rtak myos*). Above whom are the four Great Guardian Kings of the Quarters.¹ And above Mount Meru,

¹ *Vide* page 261 for particulars of the Four Guardian, Kings of the Quarters. Another arrangement gives guardian deities for each of “the ten directions,” viz., *Indra* on the East; *Agni* (the fire god) on the South-East; *Yama* (the death god) on the South; *Rakshas* (? *Sura*) on the South-West; *Varuna* (the water god) on the West; *Vāyu* (the wind god) on the North-West; *Yakhas* on the North; *Soma* (the moon) on the North-East; *Brāhma*, above; *Bhupati* (*sa-bdag* or Earth Spirit) below.

at an elevation of 160,000 miles from the base, are the heavens of the gods, amongst the lower of which are the 33 sensuous heavens of Indra. Above Indra's and Māra's heavens of desire are the less sensuous heavens of Brahma's *dgah-ldan* "Paradise," *hphrul-dgah*, and *gzhan hphrul dwang byed*, and above all these is The God of Gods, The Primordial Buddha—*Kuntu-zang-po* (Skt. *Samanta-bhadra*) or "The Best of All" in the highest Brahma-loka called *hg-min* (Skt. *Akanista*), (pronounced "O-min") or "The Supreme."

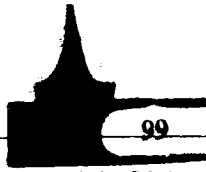
Inhabiting the air, on a level with Indra's heaven, is the circle of The Eight Goddesses—(or *Hlāmo*) the *Mātris* of the earlier Hindus. These goddesses are all of beautiful appearance, and are thus named and described:—

1. "sGeg-mo-ma" (Skt. *Lāsya*) of white complexion, holding a mirror and in a coquettish (*sgeg-pa*) attitude.
2. "hPhreng-ba-ma" (Skt. *Mālā*) of yellow colour, holding a rosary (*hphreng-ba*).
3. "gLu-ma" (Skt. *Gītā*) of red colour, holding a lyre symbolizing music (*glu*).
4. "Gar-ma" of green colour in a dancing attitude.
5. "Me-tog-ma" (Skt. *Pushpā*) of white colour, holding a flower (*me-tog*).
6. "bDug-spös ma" (Skt. *Dhupa*) of yellow colour, holding an incense (*bDug-spös*) vase.
7. "sNang-gsal-ma" (? Skt. *Dipa*) of red colour, holding a lamp.
8. "Dri-chha-ma" (Skt. *Gandha*) of green colour, holding a shell-vase of perfume (*dri*).

Immediately outside these goddesses, and also suspended in the air, in fixed positions, are "The Seven Precious Things" of an Emperor. Things" ¹ of a Chakravartin-rāja, or universal monarch, viz.—

- (1) *hKhorlo rin-po-chhe* (Skt. *Chakra ratna*), or the victorious Wheel of a thousand spokes.
- (2) *Nor-bu rin-po-chhe* (Skt. *Mani ratna*), The mother of Jewels.
- (3) *Tsün-mo rin-po-chhe* (Skt. *Stri ratna*), The jewel of a Wife.
- (4) *bLön-po rin-po-chhe* (Skt. *Mahajan ratna*), The good Minister.
- (5) *gLang-po rin-po-chhe* (Skt. *Hasti ratna*), The jewel of a white Elephant.
- (6) *rTa-mchhog rin-po-chhe* (Skt. *Ashwa ratna*), The best Horse jewel.

¹ rin-po-chhe sna bdun.



(7) *dMag-pön rin-po-chhe* (Skt. *Sena-pati ratna*), The jewel of a General.

And to these have been added an eighth, viz.—

(8) *Bum-pa-ter*—the *Vase* for storing all the riches of the three worlds.

In the inmost circle immediately around *Ri-rab* are :—

Nyima or The Sun, consisting of “glazed fire,” with its chariot drawn by ten horses.

Da-wa or the Moon, composed of “glazed water,” with its chariot and seven horses.

Rin-po-chhe Duk or the Jewelled Umbrella of Sovereignty.

Gyal-tshén (Skt. *Dhwaja*) or Banner of Victory.

And in the centre of all, in the heavens of *Indra*, is the store of the entire treasure of the gods.

THE MODE OF OFFERING THE MANDALA.

The mode of offering the Universe in effigy is as follows:—

Having wiped the ‘mandal’ tray with the right arm or sleeve, take a fistful of rice in either hand, and sprinkle some on the tray to lay the Foundation of the Universe of mighty Gold. Then set down the large ring, which is the Iron Girdle of the Universe. Then in the middle set down a dole of rice as *Ri-rab* (Mount Meru). Then in the order given in the attached diagram (PLATE XI) are set down a few grains of rice representing the 38 component portions of the Universe, each of which is named at the time of depositing its representative rice. The ritual for all sects of *lāmas* during this ceremony is practically the same. I here append the text as used by the *Kargyupa* of the *Bhotiya Basti Gompa* at Darjeeling.

During this ceremony it is specially insisted on that the performer must mentally conceive that he is actually bestowing all this wealth of continents, gods, &c., &c., upon his *lāmaic* deities, who themselves are quite outside the system of the Universe.

The ceremony of making the mandala.

The mental part of the process.

THE MANDALA SERVICE.

The words employed during the offering of the Mandala are the following.

N.B.—The figures in brackets correspond to those in the diagram and indicate the several points in the magic circle where the doles of rice are deposited during this celebration service.

"Om! *Bajra bhrummi ah Hum!*

"On the entirely clear foundation of solid gold is *Om! bajra-
rekhe-ah Hum.*

"On the middle of the outer iron wall is *Hum* and *Ri-rab* (Meru),
the King of Mountains. (1)

"On the East is *Lüs-kphags-po*, (2)

"On the South *kJam-bu-gling*, (3)

"On the West *Ba-lang-spyöd*, (4) and

"On the North *sGra-mi-snyan*. (5)

"On either side of the Eastern continent *Lüs-kphags* are *Lüs* (6)
and *Lüs-kphags*. (7)

"On either side of the Southern continent are *rNga-yab* (8) and
rNga-yab-gzhan. (9)

"On either side of the Western continent are *Yonten* (10) and
Lam-mchhog-kgra. (11)

"And on either side of the Northern continent are *sGra-mi-
snyan* (12) and *sGra-mi-snyan-gyi-mdah*. (13)

"There are mountains of jewels (14), wish-granting trees (15),
wish-granting cows (16), unploughed crops (17), the precious
Wheel (18), the precious *Norbu* jewel (19), the precious Queen (20),
the precious Minister (21), the precious Elephant (22), the precious
Horse (23), the precious Battle-chief (24), the Bumpa of the great
treasure (25), the Goddesses *sgeg-pa-ma* (26), *kPhreng-wa-ma* (27),
gLu-ma (28), *Gar-ma* (29), *Me-tog-ma* (30), *bDug-spös-ma* (31),
sNang-gsal-ma (32), *Dri-chhal-ma* (33), the sun (34), moon (35),
jewelled umbrella (35), the ensign of victory (37), which is entirely
victorious from all directions, and in the middle are the gods (38),
the most accomplished and wealthy of the beings!

"I offer you all these constituent parts of the Universe all com-
plete! O! noble, kind, and holy *Lāma*! O! tutelary *Yidam* gods of
the magic circle, and all the Collections of Buddhas and Bodhisatwas!

"I beg you all to receive these offerings for the benefit of the
Animal beings!

"I offer you O! Buddhas! the four continents and *Ri-rab* (Meru)
adorned with the sun and moon on a foundation of incense and
flowers. Let all the Animal beings enjoy happiness!

"I offer you O! You whole assembly of accomplished Supreme
Beings of the outside, inside, and hidden regions, the entire wealth
and body of all these mythical regions. I beg you all to give us the
best of all real gifts, and also the real gift of *rDsogs-pa-chhen-po*
(the mystic insight sought by the *Nyingmapa*)!

"I offer up this fresh magic circle, through the virtue of which
let no injury beset the path of purity, but let us have the grace of



"the Jinas of the three times, and let us, the innumerable Animal beings, be delivered from this illusive world!

"I offer up salutations, offerings, confessions of sins, and repentance. What virtue has been accumulated by myself and others, let it go to the attainment of our great end. *Idam-ratna maṇḍala kamniryaḥ teyāmi!*

"I humbly prostrate myself three times to all who are worthy of worship, with my whole heart and body.

"TASHI SHOK!—LET GLORY COME!"

In order to complete the view of this Daily Service of Offerings called—

THE PRESENTATION OF OFFERINGS OR *mCHHÖD hBUL*.

I here give that portion of the celebration which preceded the *Maṇḍala*, as the *Maṇḍala* is only its concluding portion:—

The daily service of "Presentation of Offerings." "OM! *swabhawashudha sarba dharma swabhawashudha-hang!* The dwelling-place of the sphere of the supreme ok-min-stug-po-bkod is well furnished with good foundations and adorned on every side with lotuses and jewels.

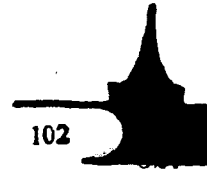
"By enunciating the word HUNG! there flow out these offerings, viz., excellent sacrifice (*mchhöd-yön*), cool water (*zhabs-gsil*), flowers (*me-tok*), incense (*bdug-spös*), lamps (*mar-me*), perfumed water (*dri-chhab*), holy food (*zhal-zas*), music of cymbals (*rol-mo*), the five sensuous gifts (*hdöd-yön-lnga*), the seven kinds of jewels (*rin-po-chhe-sna-bdun*), the eight glorious symbols, A-dah-na of Dorje-hla-mo-bchu-trug-mchhog, *rdu-rdi-ra* of various sorts, and many other offerings of endless variety, which are pleasing to the senses, sufficient to fill all the celestial regions."

(Then here with melodious voice and hands in proper attitude make the offering up of—

I.—The EIGHT ESSENTIAL OFFERINGS,

Nyer-mchhod—vide page 275—and chant—"All the excellent offerings of every variety that are available in the three empty (regions and others, I arrange with great reverence, and offer up to all the Jinas (*rGyal-was*) with their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagatha Arhang-pra-ti-tsa swa-hah!*

The "Essential" offerings.



"All the cool Foot-bathing water (*zhabs-gsel*) of every variety that is available in the three worlds and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagatha-Padyam-pratitsa swa-hah!*

"All the Flowers (*me-tog*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Puh-pe-pratitsa swa-hah!*

"All the Incense (*bdug-spös*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Dhuh-pe-pratitsa swa-hah!*

"All the Lamps (*snang-ssal*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-A-lo-ke-pratitsa swa-hah!*

"All the Scented water (*dri-chhab*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Gandhe-pratitsa swa-hah!*

"All the holy Food (*zhal-zas*) of every variety that are available in the three empty (worlds), I arrange with great reverence, and offer up to all the victors and princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Ne-waide-pratitsa swa-hah!*

"All the Music (*ssil-snyen*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-shapta-pratitsa swa-hah!*"

II.—The OFFERING of the FIVE SENSUOUS EXCELLENT THINGS.

(*hDöd-yön*).—"I here offer the best things of every variety which are most pleasing to the senses in shape and colours, to the circle of the gods with all my heart and reverence. O! please receive them and (in return) I beg you to give me the best and the highest attainment (*i.e.*, Nirvana). *Om! sarba Tathagata-Rupa-kama-guna-badsara-pu-dsi-te-ah Hum!*

The five Sensuous Excellent Things.



"I offer the rarest things of all the directions with pleasing voice
"and chaste words to the circle of the gods with all heart and rever-
"ence. O! I beg you to receive them, and I pray you to confer on
"me the best and highest attainment. *Om! sarba Tathagata Shapta*
"*kama guna badsara-pu-dsi-te-ah Hum!*

"I offer you the old grains of sandal wood, spice (*bdkar*), &c., of
"the best scent of every variety to the circle of the gods with all heart
"and reverence. O! I beg you to receive it, and I pray you to confer
"on me the best and highest attainment. *Om! sarba Tathagata Gandhe*
"*karma guna badsara-pu-dsi-te-ah Hum!*

"I offer all the things with moisture and taste, and all the best
"tastes suitable to the body and mind, to the circle of the gods with
"great respect and reverence. O! I beg you to receive it and I pray
"you to confer on me the best and highest attainment. *Om! sarba*
"*Tathagata Nai-we-te-dkar-ma guna badsara-pu-dsi-te-ah Hum!*

"I offer all that is pleasing and soft to the touch, and which makes
"the body and the mind happy, with great respect and reverence. O!
"I beg you to receive them, and I pray you to confer on me the best
"and highest attainment. *Om! sarba Tathagata Parsha kama guna bad-*
"*sara-pu-dsi-te-ah Hum!*"

III. The OFFERING of the SEVEN PRECIOUS THINGS.

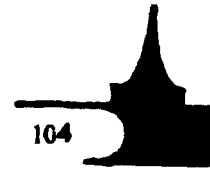
[(*Rinchhen sna-bdun*) NOTE.—"These are to be distinguished
"from 'The Seven Banners' (*Gyaltshen sna dün*) which are detailed
"in foot-note.¹]

"I offer this precious Wheel to all those that have gone to happi-
"ness, i.e., the Buddhas. Let us be stopped from
"further rebirths in this world; and let us be able to
"turn the wheel of religion. *Om! sarba Tathagata*
"*Chakra ratna pu-dsi-te-ah Hum!*

"I offer this precious *Norbu* jewel to all the Buddhas. O! let us
"be separated from hunger and poverty, and let us be possessed of
"accomplished wealth. *Om! sarba Tathagata Mani ratna pu-dsi-te-ah*
"*Hum!*

¹ The Seven Banners—"Gyaltshen sna bdun"—are:—

1. Kangsang	Rimpochhe or The precious	House.
2. Göa	"	"
3. Hlam	"	"
4. Langchben chem	"	"
5. Tsunmo na-ja	"	"
6. Gyalpo	"	"
7. Norbu Rimpochh	"	"
		Royal Vestments.
		Boot.
		Elephant's tusk.
		Queen's Ear-ring.
		King's
		Jewel.



"I offer the precious Queen-Wife to all the Buddhas. O! let us understand the meaning of wisdom, and let us be connected with means and wisdom. *Om! sarba Tathagata Stiratna pu-dsi-te-ah Hum!*

"I offer the precious Minister to all Buddhas. O! let our thoughts be firm and good, and let us be acquainted with all the branches of knowledge. *Om! sarba Tathagata 'Girti' ratna pu-dsi-te-ah Hum!*

"I offer the precious Elephant to the Buddhas. O! let us have the highest and supreme *yana* as our vehicle, and let us become acquainted with the All-knowing one. *Om! sarba Tathagata Hasti ratna pu-dsi-te-ah Hum!*

"I offer the precious 'best Horse' to all the Buddhas. Oh! let us be delivered from the rebirths of this world, and let us be possessed of miracles, power, and Buddhahood. *Om! sarba Tathagata Ashva ratna pu-dsi-te-ah Hum!*

"I offer the precious General to all the Buddhas. Oh! let us be separated from the noisy din, and let us attain the most pleasing of sounds. *Om! sarba Tathagata Khatri-ka ratna pu-dsi-te-ah Hum!*"

IV.—The OFFERING of the EIGHT GLORIOUS SYMBOLS.

(*Tashi-ṭa gyé*).—"Hum! I offer to The Three supreme Holy Ones the precious glory of the glorious golden umbrella which shines over the heads of the Buddhas according to their signs and accomplishments. Let the glorious umbrella come over the heads of all the Animal beings!"

"I offer to the Three supreme Holy Ones the glorious Banner of Victory (*rgyal-mtshan*) which shines over the heads of the Buddhas. Let the Animal beings gain glorious victory over the devils!"

"I offer to the Three supreme Holy Ones the glorious Golden Fish which shines in the eyes of Buddhas. Let the glory of the Animal beings possessed of the five eyes come!"

"I offer to the Three supreme Holy Ones the glorious conch-shell which shines over the commands of the Buddhas. Let Animal beings be possessed of the melodious commands of the glorious Religion!"

"I offer to the Three supreme Holy Ones the glorious vase of treasure which shines over the neck of the Buddhas. Let the Animal beings be possessed of the undying treasure of the glorious life to come!"

"I offer to the Three supreme Holy Ones the precious lotus which shines over the tongue of the Buddhas. Let the Animal beings be possessed of glorious knowledge!"



"I offer to the Three supreme Holy Ones glorious symbol *Sri-bi-u* which shines over the heart of the Buddhas. Let the Animal beings be possessed of unchangeable piety!

"I offer to the Three supreme Holy Ones the precious glory of the precious *wheel* which shines over the feet of the Buddhas. Let the Animal beings obtain the true path to good conduct!"

(Here follows the *Maṇḍala* service already detailed above.)

DIVINATION BY LOTS.

The elements of luck and chance are allowed to influence nearly every action of both lāmas and laity. Each hour and day of the week possesses a lucky or unlucky character, and the days of the month according to their order introduce another set of lucky and unlucky combinations. And omens are eagerly watched for and noted.

And in addition to the consideration of the foregoing influences it is an almost universal practice to take a special Divination. Divination by lot for even ordinary and most trivial affairs. Divination is done by both lāmas and laity. Most laymen as well as lāmas possess small divining manuals called *mô* or "*mô-pe*," i.e., short for "*mô-pecha*," or "*The mô book*." These books show the portent attached to the particular number which is elicited and also the initiatory spells. Divination is commonly made by lāmaic cards, by the rosary, by seeds or pebble counters; less commonly by dice, and rarely by sheep's shoulder-blades.

The cards used for divination purposes are small oblong strips of card-board, each representing several degrees of lucky and unlucky portents suitably inscribed and pictorially illustrated, and to each of these is attached a small thread. In consulting this oracle, an invocation to a favourite deity is made, frequently the goddess Dölma, and the packet is held by the left hand on a level with the face, when, with eyes closed, one of the threads is grasped, and its attached card is drawn out, and in accordance with the average of three draws is considered the luck of the proposed undertaking, or the ultimate result of the sickness or the other question of fortune sought for.

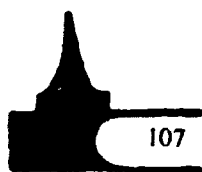
Divination by the Rosary is especially practised by the more illiterate people, and by the Bon priests. The preliminary spell is:—"gsol! ye-dhar-ma! Om-sha-sha mu-ne-ye-swa-hah! Kra-mu-ne-ye swa-hah! madah-shu-mu-ne ye-swa-hah!" After having repeated this, breathe upon the Rosary



and say "*Namo-Guru!* I bow down before the kind, merciful, and "noble Lāma, the three Holy Ones, the *yidam* (tutelary deity), and "before all the collections of Dakinis, Religion protectors and "Guardians of the Magic Circle, and I beg that you will cause the "truth to descend on this lot. I also beg you, O! Religious Protectors "and Guardians, Brahma, Indra, the ten religious protectors, Nanda "and Takshaka, the Nāga Kings, including the eight great Nāgas, "the sun, the eight planets, the twenty-eight constellations of stars, "the twelve great Chiefs of the Injurers, and the great owners of "the localities, let the true light descend on my lot and let the truth "and reality appear in it."

After having repeated the above, the rosary is taken in the palm and well mixed between the two revolving palms and the hands clapped thrice. Then, closing the eyes, a portion of the rosary is seized between the thumb and finger of each hand, and opening the eyes the intervening beads are counted from each end in threes. And according to the remainder being 1, 2, or 3 in successive countings depends the result. Thus:—

- Manipulation of Rosary.
- (1) *If One as a remainder comes after One* as the previous remainder, everything is favourable in life, in friendship, in trade, &c.
- (2) *If Two comes after Two* it is bad:—"The cloudless sky will be suddenly darkened and there will be loss of wealth. So *Rim-hgro* must be done repeatedly and the gods must be worshipped, which are the only preventions."
- (3) *If Three comes after Three* it is very good:—"Prosperity is at hand in trade and everything."
- (4) *If Three comes after One* it is good:—"Rice plants will grow on sandy hills, widows will obtain husbands, and poor men will obtain riches."
- (5) *If One comes after Two* it is good:—"Every wish will be fulfilled and riches will be found; if one travels to a dangerous place one will escape every danger."
- (6) *If One comes after Three* it is good:—"God's help will always be at hand, therefore worship the gods."
- (7) *If Two comes after Three* it is not very good, it is middling:—"Legal proceedings will come."
- (8) *If Three comes after Two* it is good:—"Turquoise fountains will spring out and fertilize the grounds, unexpected food will be obtained, and escape is at hand from any danger."
- (9) *If Two comes after One* it is bad:—"Contagious disease will come. But if the gods be worshipped and the devils be propitiated, then it will be prevented."



The most ordinary mode of divination is by counters of seeds or pebbles in sets of 15 or 21, which may be used with or without a dice-board. If a dice-board be used, it consists of small squares drawn on paper to the number of 15 or of 21, and each square has got a number within a circle corresponding to a number in the *mô-pe* or divination book. The counters are white and black pebbles or seeds, only one black one to each series. And after the invocation to the special deity and shaking up and mixing all the seeds in the closed palm they are then told out between the forefinger and thumb of the still closed palm on to the squares in the numerical order of the latter, and the number on which the black seed comes out determines by means of the *mô-pe* book the divination result of the particular fortune sought for.

The set of fifteen squares is called "Gya-nak-smān-chhu," or "The Chinese medicinal water."

In Fifteen.

It consists of a triple series of five squares, with the numbers arranged as in the above sketch. But properly, as its name implies, the seeds should be dropped into a vessel of water and no dice-board is thus needed. This divination is used especially in sickness, hence it is called "medicinal." But the manual

15	14	13	12	11
6	7	8	9	10
5	4	3	2	1

most commonly consulted for the prognosis and treatment of sickness is the "*Hlamo-brgyad-rtsis*," or "The Account of the Eight Goddesses." This book gives a fixed prognosis and prescription of remedial worship for each of the 30 days of the month in series of fours. Thus for its reference only the day of the month is needed and no dice or seeds are necessary. Another manual named *dus-tshod-rtsis* gives similar information in regard to the particular time of the day of the occurrence in question. These two manuals are, however, considered only "Astrological" books and not "*mo*" or divination manuals.

The set of twenty-one squares is called "The Twenty-one Dölmas,"

after the twenty-one forms of that obliging goddess.

Above the centre of the diagram is a figure of the goddess, who is specially invoked in this divination. The numbers run as in the diagram here given. As a sample of the oracles I give here a few of the divination-results from Dölma's series. If the black seed falls on 1, 2, 8 or 9, the divination is as follows:—

No. 1. *The Jewel*.—If you do not go to sea then you will get the jewel. For merchants' and thieves' adventures it is good. For your own house and soul it is excellent.

Image of Dölma.				
17	18	19	20	21
16	15	14	13	12
7	8	9	10	11
6	5	4	3	2
				1

But if you are sick it is somewhat bad. For travelling you should first feed people and dogs. You will obtain a son and get temporal power. Your wishes will ultimately be obtained. You have as an enemy a thief.

No. 2. *The Turquoise Spring*.—The dried valley will yield springs and plants will become verdant, and timely rain will fall. The absent will soon return. Do the *dpang-bstod* worship of the Enemy God (*sgra lha*) and the worship of your special god (*mchhod lha*). It is good for marriage.

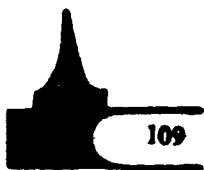
No. 8. *The Conch Chaitya*.—In the supreme *Ok-min* heavens it is good for the lower animals. In the three worlds of existence is long life and auspicious time. Your desires will be realized. Life is good. If you are ill, whitewash the Chaitya and worship in the Temple. The enemy is somewhat present. For merchants the time is rather late, but no serious loss will happen. For health it is good.

No. 9. *The Invalid*.—If an actual invalid it is due to the demon of the grand-parents. Agriculture will be bad. Cattle will suffer. To prevent this, offer the "black" cake of the three heads (*gtor nag mgô sum*) and do Yang-kuk or "calling for Luck." For your wishes, business, and credit it is a bad outlook. For sickness do "Tse-dub" or "Obtaining Long Life." Mend the road and repaint the "*Mani*" stones. Household things and Life are bad. For these read the "*dô-mang*" (*vide* page 292), also Du-Kar and Dok. The ancestral devil is to be suppressed by *Sri-gnon*. Avoid conflict with the enemy and new schemes and long journeys.

The titles of the other numbers somewhat indicate the nature of their contents, viz. —

3. Golden <i>Dorjê</i> .	11. Golden vase.	17. Fiendess with red
4. Painted vase.	12. Turquoise Dragon.	mouth.
5. Turquoise parrot.	13. Garuda.	18. <i>hgong</i> king-devil.
6. Verdant plants.	14. Tigress.	19. Peacock.
7. Lady carrying	15. Sun and Moon.	20. Glorious white
child.	16. Enemy with bow	couch.
10. White Lion.	and arrows.	21. The great king.

The above are the forms of dice-boards used by the laity and the lower clergy. The more respectable *lāmas* use a circular disc with twenty-eight divisions in the form of three concentric lotus flowers, each of the petals of the two outer whorls bearing a number which corresponds to a number in the divining manual which is called "*Las byed mthong-ba kun-dan*,"



or "The one who sees all actions." The margin of the disc is surrounded by flames. This more artistic arrangement is shown in PLATE XII. As a sample of this oracle I give here the detail of No. 1 and list of the presiding divinities of the other number.

No. 1, *Bhagawan* (a title of Buddha). "You are of the wise class, "or if not, you will get a wise son. Your god needs to be worshipped fully, and what you desire will be realized, and you will obtain long life and freedom from sickness. And if you are a male this blessing will last for nine years. If you are a female then nine monks must be engaged to read the *nyithi* (*vide* page 292), and four monks must do the *dok-pa*, clapping of hands to drive away the evil spirits; for in the south is a King Demon who is angry with you and your heart is disturbed and your temper bad. On this account do the worship of the King Demon and wear his charm. In your house children will be unsafe, but they will not die. Your valuable goods are likely to go, therefore do the worship of *Nor-thub* or 'the obtaining of wealth.'"

The names of the divinities of the other numbers, which give some indication of the nature of the divination, are:—

2. Cherési.	11. Sirge Shāshi.	20. Nad-bdak Remati, God of sickness.
3. Ugyen Rimbochhe.	12. Dorje Gyatham.	21. Tsunpa.
4. Dölma.	13. Yuduk Ngonmo.	22. Chhui Lhamo.
5. Chakna Dorje.	14. Tongngan Lhamo.	23. Tuk-zig-pa.
6. Yeshe Norbu.	15. Tamchhen Naypo.	24. Sipi Kukhor.
7. Chandan.	16. Lungpa Kyithik.	25. Damcha Dzema.
8. Indra.	17. Durpag Nag.	26. Dreo Dayyak.
9. Manjusri.	18. Garwa Bishu.	27. Purnang Ukpu.
10. Dorje leg-pa.	19. Gyacha kua.	28. Ngāg-nag.

The Dice used in divination and fortune-telling are of two sorts, viz., (a) ordinary ivory or bone dice marked with black dots from 1 to 6 as in European dice, and (b) a solitary wooden cube, on each of the six sides of which is carved a letter corresponding to a similar letter in the manual.

The ordinary ivory dice are used in a set of three with the *Hlamo Mó* or "The Goddess Divination Manual," which provides for results from 3 to 18. These three dice are usually thrown on the book itself from the bare hand after having been shaken up in the closed palm. More luxurious people have a small wooden bowl from which to throw the dice, and a pad on which

to throw them. Such dice with pad and bowl are also used in the gambling games called Shô-pāra.¹

The solitary wooden dice is used for divination by the manual of Manjusri (Jam-dpal). It contains on its six sides the six letters, compound or otherwise, of Manjusri's spell, viz.—

Wooden dice.

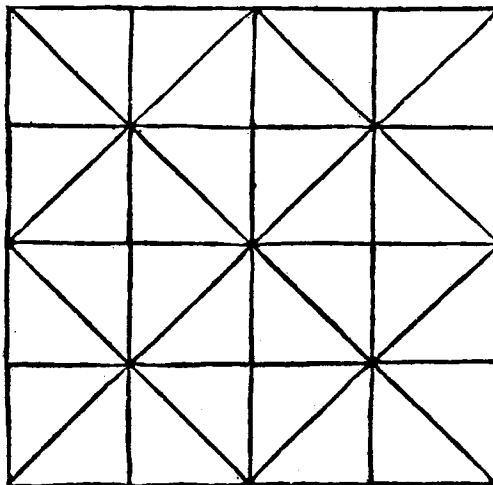
A	RA	PA	TSA	NA	DI
---	----	----	-----	----	----

The wood of this dice should be made of either Manjusri's sacred "bla" tree, or *chandam*, or rose-wood, or if none of these woods are available, then the dice should be made of conch-shell or glass.

In the manual key to this dice the portent of each letter is divided into the following sections, viz.—House, Favours, Life, Medical, Enemy, Visitors, Business, Travel, Lost property, Wealth, Sickness, &c., which cover all the ordinary objects for which the oracle is consulted. As an example I here extract the portents of A :—

"A" is the best of all for great lāmas and for lay officers, and "what you will perform will have a good result. For low people it "means a little sadness ; therefore worship your favourite god.

¹ Another common game of chance is called "The pushing of the Tiger" (Stām-küs-bo), and by the Lepchas "The Drawing of the Tiger" (Sathōng kū), and by the Pahariahs (i.e., the professing Hindu hillmen) "The handling of the Tiger" (bagh-tsal). It is played by two persons or by two companies on a board of the figure here shown in the margin. Four pieces of charcoal at the four corners represent four tigers, and 19 grains of Indian-corn in rows represent cows or goats. The object of the leader of the tigers is to kill all the cows or goats, while the leader of the cows endeavours to keep the tigers at bay. All the moves are made according to rule.



"*House section.*—All your household will be happy and lucky, and "for a time your house will be safe; but where the cattle dwell, there "a thief and rogue will perhaps come. To avoid this repeat, or get "repeated (by lāmas), 10,000 times the spell (*gzung*) of Arya Marici "Phagpa-hod-zer-chan-ma—(*vide* page 288).

"*Favours section.*—The favours you wish will be got gradually. To "remove the difficulty in the way of getting these repeat, or get repeated, "100,000 times the *gzung* of *gra-lnga*, and also of *Devi lô-gyön-ma* " (this latter is *Om! pisha-tsi par-na-sha-wa-ri sarba dsô-la-ta-sha-ma-na-ye* " *swa-hā!*), and do the *Dug-kar* with its contained *bzlog-bsgyur* (clapping "of hands) celebration.

"*Life (Srog).*—This is good. But the *gdön* demon from the east "and south came with a blue and black article you got. To clear "away this cloud do, or get done, 100,000 *grib-sel* and do the *Nāga* "worship and read, or get read, 1,000 times *Sherab-Nyingpo*.

"*Medical*—Taking the medicine prescribed for you for a long "time secretly you will recover. Also burn a lamp nightly from "sunset to sunrise as an offering to the gods.

"*Enemy.*—You will not suffer, as your god is strong and will "protect you.

"*Visitors*—probable.—They are coming, or news of their visit will "soon be received.

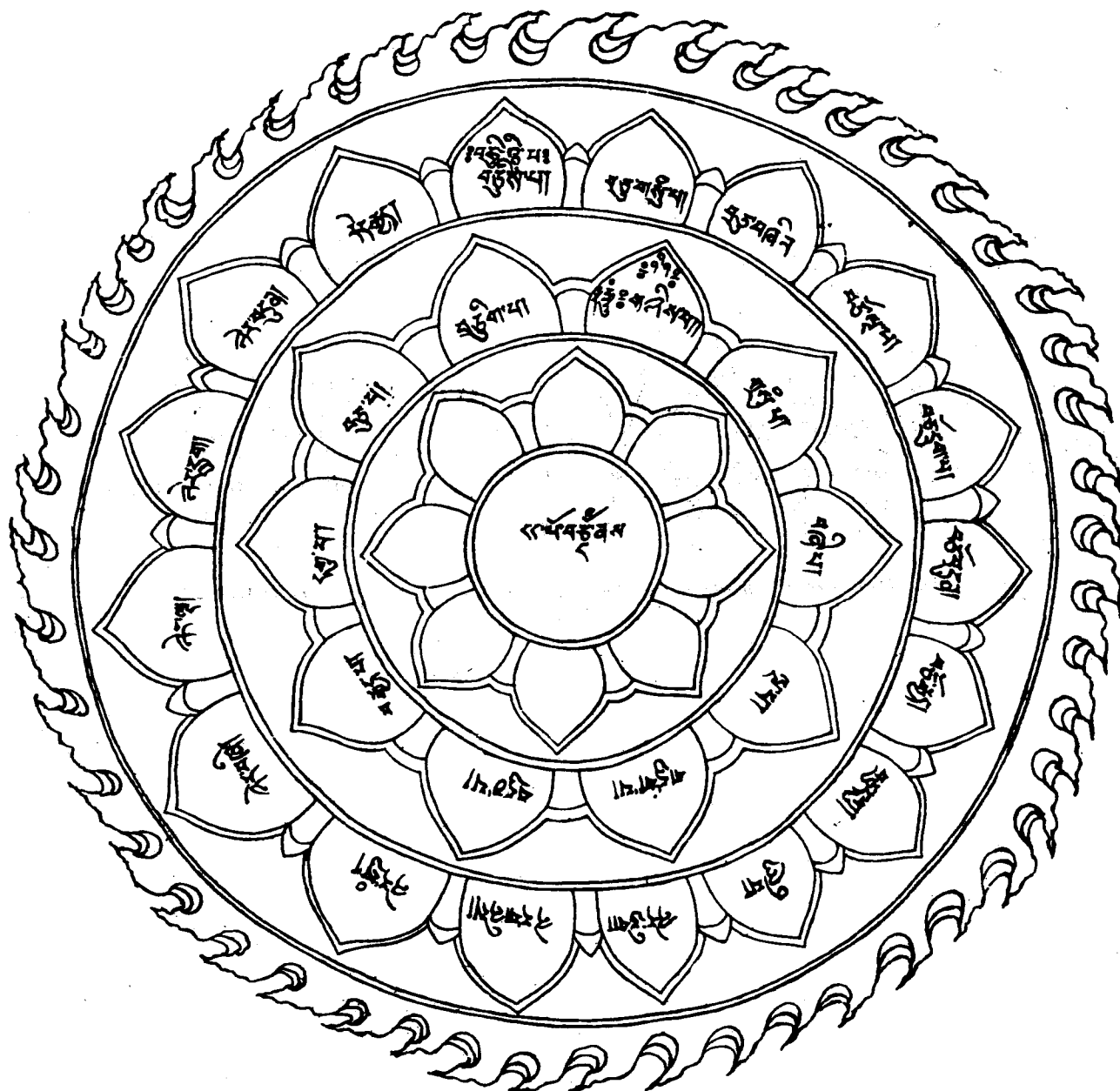
"*Business.*—If you quickly do business it will be profitable— "delay will be unprofitable.

"*Travel.*—The actual leaving of your house will be difficult, but "if you persevere you will travel safely.

"*Lost property.*—If you go to the north-west you will get the lost "property, or news of it."

A peculiar application of the dice is that for determining the suc-
cessive regions and grades of one's future rebirths.
The gamble of Rebirth. Fifty-six or more squares of about 2 inches a side
are painted side by side in contrasting colours on a large sheet of cloth,
thus giving a chequered area like an ordinary draught or chess board.
Each of these squares represents a certain phase of existence in one
or other of the six regions of rebirth (*vide* page 269), and on it
is graphically depicted a figure or scene expressive of the parti-
cular state of existence in the world of man, or beast, or god, or in
hell, etc. Each square bears in its centre the name of its particular
form of existence, and it also contains the names of six other possible
states of rebirth from this particular existence, the names of each of
these grades of rebirth being preceded by one or other of the follow-
ing six letters:—A, S, R, G, D, Y, which are also borne on the six
faces of the wooden cube which forms the solitary dice for this
gamble.

ॐ नमो भगवते वासुदेवाय ॥



THE GENERAL CHARM PRINT
ENTITLED "THE ASSEMBLY OF LAMA'S HEARTS".



Starting from the world of human existence the dice is thrown, and the letter which turns up determines the region of the next rebirth (*see* the list in next paragraph). Then proceeding from it the dice is again thrown and the turned-up letter indicates the next state of rebirth from this new existence, and so on from square to square *ad infinitum*.

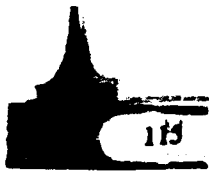
For the lāmaic layman there thus appear only six states of rebirth ordinarily possible, viz.—

- A. *sngags-lam hgro*, *i.e.*, the path of the sorcerer.
- S. *Nyin tshogs lam*.
- R. *dud hgro* or the "bent goer's," *i.e.*, the beasts.
- G. *Bonpo lok chhös*, *i.e.*, a follower of the Bön or pre-lāmaic form of religion in Tibet. It is called *Lok chhös* or "the reverse religion," because much of their ritual is the reverse of the lāmaic form; thus chaityas are circumambulated in the reverse direction, and prayer-wheels are turned in the reverse way and the "*om mani*" is repeated backward, and the swastika has its ends turned in the reverse fashion.
- D. *Mutegpa*, *i.e.*, as an Indian heretic.
- Y. *Sridpaī-bar-do*—a ghostly state.

The dice accompanying my copy of this board seems to have been loaded so as to show up the letter Y, which gives a ghostly existence, and thus necessitates the performance of many expensive rites to counteract so undesirable a fate.

Extra to the ordinary six states of possible rebirth are the extraordinary states of rebirth to be obtained by the *grand coup* of turning up the A five times in succession or the S 13 times in succession. The former event means direct rebirth in the paradise of Padma Sambhava and his mythical Buddha *Kuntu zangpo* (Skt. *Samanta bhadra*), while the latter event is rebirth immediately into the grander paradise of the coming Buddha *Champa* (Skt. *Maitreya*).

Every year has its general character for good or evil foretold in the astrological books, but like most oracular utterances, these prophecies are couched in rather ambiguous terms, and as there are four or five versions of these forecasts for each year of the twelve-year cycle in addition to a separate set for each year of the sixty-year cycle, there is thus considerable latitude allowed for accounting for most phenomena. In 1890, during that great visitation of locusts which swarmed over India and into Sikkim as well, the local lāmas were in great glee on finding that the



plague of locusts was down in the lāmaic forecast for that year. I examined the old printed books and found that in one of the more common versions of the twelve-year cycle a plague of *chhaga* was foretold for that year, and *chhaga* is a short form of the word for "locust." And it seemed that it could not come out in the forecast oftener than about once in six to twelve years.

TALISMANS AND AMULET-CHARMS.

Talismans, and especially amulet-charms, are innumerable. There are special sorts for nearly every kind of disease, accident, or misfortune, and the eating of the paper on which a charm has been written is an ordinary form of combatting disease. The letters used in such cases are called *za-zig* or "Eatable letters," and are magic sentences printed or written on paper in what is called the "Fairy" character—an old form of Devanagari. But in other cases merely the washings of the reflection of the writing in a mirror constitutes the physic. Thus to cure the evil eye as shown by symptoms of mind wandering and demented condition—called "*byad-hgrol*"—it is ordered as follows:—Write with Chinese ink on a piece of wood the particular letters, and smear the writing over with myrobalams and saffron as varnish, and every 29 days reflect this inscribed wood in a mirror, and during reflection wash the face of the mirror with beer and collect a cupful of such beer and drink it in nine sips.

Every individual has always one or more of these charms, usually folded up into little cloth-covered packets tied around with coloured threads in geometrical pattern and worn around the neck. Others are kept in small metallic cases called "*ka-o*," fastened to the girdle or sash, and others are affixed overhead in the house or tent to ward off lightning, hail, &c., and for cattle special charms are read and sometimes pasted on the walls of the stalls, &c.

Most of these charms against accident, disease, and ill-fortune are in the form shown in PLATE XIII, which is called the *bLa-ma dgongs-hdus*, or "The Assembly of the Hearts of the Lāmas," as it is believed to contain the essence of the most powerful religious aphorisms. It consists of a series of concentric circles of spells surrounded by flames, amid which in the four corners are the symbols of (a) a *dorje* or thunderbolt's sceptre; (b) the precious trifold jewel; (c) a lotus flower, and (d) a flaming dagger with a *dorje* hilt. And in the interior is an eight-petalled lotus-flower, each petal bearing mystic syllables, and in its centre is a circular space of about an inch in diameter, in which is

Talismans as curative medicine.

Amulets.

General form of Charm.

placed the especial mystic charm in the form of one or more letters in the Old Indian character of the 4th or 5th century A.D., inscribed in a cabalistic manner with special materials, as detailed in the Manual on the subject. The translation of the inscribed aphorisms is here given:—

Of the nature of
Sympathetic Magic.

In the Outmost Circle.—"Guard the Body, Mind and Speech of this charm-holder! *Rakhya, rakhya, kuruye swaha! Angtadyatha! Om muni muni mahamuniye swaha.*" (Here follows "The Buddhist Creed":—)

"OM! Ye dharmā hetu prabhavā
Hetum teshān Tathāgato
Hyatha data teshān chayo nirodha
Evam vādi Mahā Śramaṇa.¹"

(Here follows the Dhyāni Buddhas:—) "*Biotsana Om bajra Akshobha Hung, Ratna Sumbhava Hri, Bargudhara Hri, Amoga Siddha Ah!*"

In Second Circle.—"Om! nama Samanta Buddhanam, Wama Samanta Dharmanam, nama Samanta Sangghanam. Om Sittabatrai. Om Bimala, Om Shadkara, Om Brahyarigar bajra ustsikhatsa krawarti Sārbayana manta mūla barma hana dhanamhā. Namkilanibā makriayena keni chatkramtamata sarban rātsin rātsin dakhinda bhinda tsiri tsiri giri giri mada mada hung hung phat phat."

In Third Circle.—"Guard the Body, Mind and Speech of this charm-holder! *Mama rakya rakhya kuruye swahā.* (Here follow the letters of the alphabet:—) Ang, a, ā, i, ī, u, ū, ri, rī, li, lī, e, ai, o, au, ang, a, ka, kh, g, gh, ng, ts, tsh, ds, ny, ta, th, d, dā, na, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, w, sh, sh, s, h, khy!"

In Fourth Circle.—"Hung, Hung," &c.

In Fifth Circle.—"Hri, Hri," &c.

In Sixth Circle.—"Om! Ā! Hung! Hri! Guru! Deva! Dakkini! Sarbasiddhipala Hung! Ā!"

¹ This "Buddhist Creed," which is carved on most of the later Buddhist votive images in India, Hopeson translates (J. A. S. No. 40, 1835):—"The cause or causes of all sentient existence in the versatile world the Tathagata has explained. The Great Śramaṇa (i.e., Buddha) hath likewise explained the cause or causes of the cessation of all such existence." This stanza is complete in itself, but a second is occasionally added, namely:—

"Sarba pāpasya akaranam
Kusalasyopasapradām
Swachittam pariyoḍapanam
Otan Buddhānusāsanam,"

which Csoma deKörös has translated:—

"No vice is to be committed;
Every virtue must be perfectly practised;
The mind must be brought under entire subjection:
This is the commandment of Buddha."



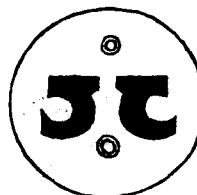
As most of these specific charms are evidently derived from ancient Indian sources, and are of the nature of Sympathetic Magic, probably dating back to Vedic times, I here give several examples:—

Thus to make the

Charm protective against Bullets and Weapons,

The directions are as these:—With the blood of a wounded man draw the annexed monogram (*D^oA*) and insert in the vacant space in the centre of the aforesaid print of “The Assembly of the Hearts of the Lāmas.” The sheet should then be folded and wrapped in a piece of *red* silk, and, tied with a piece of string, be worn around the neck or an unexposed part of your breast immediately next the skin, and never removed.

Charm
wounds. against



Charm for Leprosy.—On a piece of paper made from the bark of the poisonous laurel write with a mixture of the blood of the individual and the ulcerous discharge and urine of a leper the monogram (? CHCH) and insert into the centre of the print, and fold up and wear around neck.

Charm for Clawing Animals (i.e., Tiger, Cats, Bear).—On a miniature knife write with a mixture of *myrobalams* and musk water the monogram (? ZAH) and tie up in the print, &c. (Here the knife seems to represent the animal's claw.)

For Dog-bite.—With the blood of a leopard write the monogram HRI and insert into the print, and fold up and enclose within a piece of leopard skin and wear around neck. (The leopard preys on dogs.)

For Cholera (or “vomiting, purging, and cramps”).—With the dung of a black horse and black sulphur and musk water write the monogram (? ZA) and insert in the print and fold up in a piece of snake's skin and wear. (The dung may represent the purging, the black colour the deadly character, and the snake-skin the virulence of the disease.)

For Small-pox.—With the juice of the Som (? pine) tree write the monogram (? OM), and sprinkle over it some pulverised bone of a man who has died from small-pox, and insert, &c.

For Domestic Bickering.—Write the monogram (? RE) and insert in the print and fold up and bind with a thread made of the mixed hairs of a dog, goat, and sheep, and enclose in a mouse's skin. (This seems to represent union of domestic elements.)

For External Quarrels.—With the blood of a bearded goat write the monogram (? TAMGI) and insert in print and wrap in a piece of a horse's skin and enclose in an otter's skin.

For Poison.—With blood of a peacock write the monogram (? GRA) with the moustache of a hare and insert in print and fold up with the feathers of the eagle, and enclose in the stomach of a monkey.

For Slander and Scandal.—With earth taken from the travellers' *sarai* (halting place) fire, or if this is not procurable, with some of the menses of a courtesan, write the monogram (?ZOMA) and insert in print and fold up, &c. (Travellers' *sarai* fires and courtesans are regarded as especial places of gossip and scandalmongers respectively.)

To cleanse from Sin of Perjury.—Write the monogram (?SA) and insert in print and fold up with the ear of a hare, the tongue of a hyæna, and the ear of a sow, and wrap in a piece of the robe of an unburied corpse, and wear it below the waist or in the shoe.

For Bad Dreams.—With the tears or with the urine of a person possessed of second-sight write the monogram (ZI) and insert in print and bind up in piece of the wearer's own cloth with one of his own eyelashes, and pass the parcel through the hands of persons of nine different castes.

For Bad Omens.—With blood of an owl write the monogram (?AMRA) and insert in print along with monkey's hair, and bind in a piece of fox's skin.

For Fever.—With cold camphor and musk water write the monogram (?LO) and insert, &c.

For Cold.—With the three hot spices (black pepper, long pepper, and ginger) and water write monogram and insert, &c.

For Lightning and Hail.—With human menstrual blood write the monogram (?GA or CHA) and insert in print and bind in a piece of the skirt of a widow.

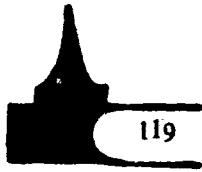
For the Nāgas.—On a piece of birch-bark,¹ with a paste of musk and sweet marsh flag and incense, write the monogram (S) and insert in print and bind in a frog's skin and wear. (Note here the use of a water-plant and frog's skin in relation to the deities of water—the Nāgas.)

For the Yakshas.—On a piece of red silk write the monogram (?TI) and insert in print and wrap up with filings of the five precious things and a small dough image of your enemy, and wear (the Yakshas are associated with wealth and also guardianship).

For Seminal Emissions.—With a ruby write the monogram (DA) and insert in print, and bind it with a blue and red thread spun by a virgin maid and wear round neck.

For Bad Planets.—With the ashes of a cremated human body which had died on an unlucky day (*e.g.*, died on a Sunday or a Saturday) made into paste with water, write the monogram and place on a small sheet of copper which has been perforated in nine spots, and wrap up with a small wooden image of a penis and wear. (The nine perforations

¹ Birch-bark, though not used in Tibet, was used in ancient India and Persia as a writing material. The rituals of the Magi in the most ancient Persian were written on birch-bark. See also Q. Curtius, VIII, 9, § 15, *Ariana Antiqua*, pp. 60, 84; PRINSEP'S *Essays. H. Triang's Life*, p. 158.



represent the nine planets of Hindu astronomy. The use of this charm is very common in the Tsang province of Tibet, where the wooden image is worn externally.)

For Theft.—With the blood of a thief or a black dog write the monogram (? LI) and insert in print and wrap inside a mouse-skin and tie to a post in the house. (The mouse is a thief, and the charm seems to be on the principle of setting a thief to catch a thief.)

For Foul Smells.—On white silk, with a paste of the six perfumes, write the monogram SAM and insert in print and fold up and bind on crown of head. Then the *Jinas* of the ten directions will assist, and the bad smells will disappear and prove innocuous.

For Fire-side Cooking Smells offensive to House Gods.—With the blood of a hybrid bull-calf write the monogram GAU and insert in the print and fold up in a piece of the skin of a hedge-hog.

GARUDA CHARM AGAINST PLAGUE AND OTHER DISEASES.

This charm consists of a monster figure of the Garuda, The King of Birds, with a snake in its mouth, and each of its outstretched plumes bears a text (PLATE XIV). This charm also contains the "Buddhist Creed."

The charm-inscription runs:—

"Om! Bhṛum satṛiṇbad namkhamjamram.

Om! bisakhrilimili hala swaha!

Om! bisakhrilimilihalayā skachig!

Guard the holder (i.e., the wearer) of this from all the host of diseases, of evil spirits and injuries, including contagious diseases, sore-throat, cough, rheumatism, the black 'rgyughg-yel,' hbrum-bu, and all kinds of plague of the body, speech, and mind!

Ye dharmā hetu prabhavā.

Hetum teshān Tathāgato.

Hyatha-datu teshāntsayo nirodha.

Evam vādi Mahā Śramana.

Habatse habatse hum sod.

Suru suru hum sod.

Sukarjuka hum sod.

Sati karur hum sod.

Kularakhyi hum sod.

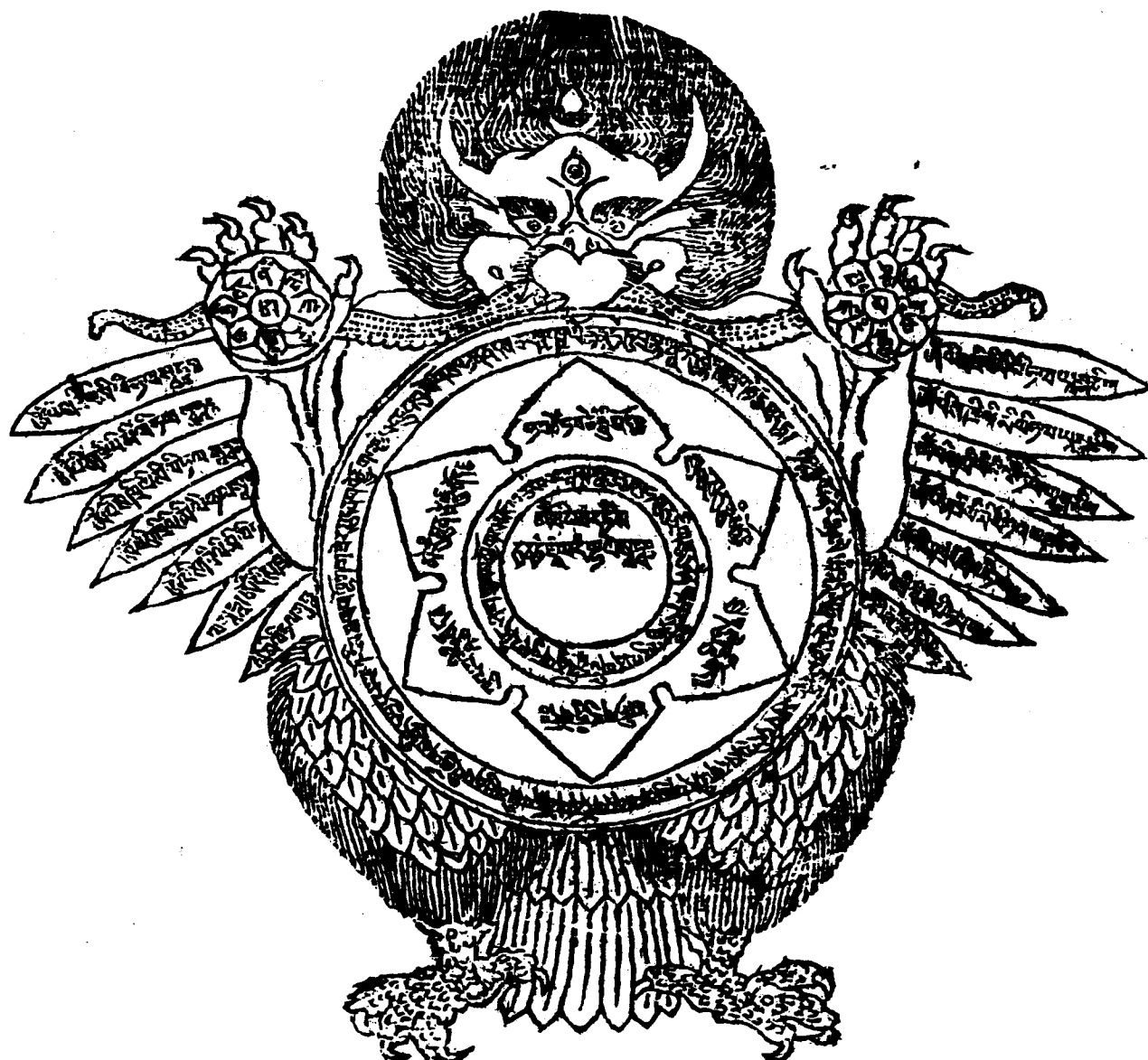
Merumthuntse hum sod.

Mahakurunhaguru triṇa gurunam naga shara ramram dukṭul
nagatsita pho naga chunglinga shay thumamnyogs sos.

Guard the holder.

Om! thamitharati sadunte dswaramghaye swaha!"

GARUDA-CHARM
AGAINST PLAGUES & OTHER DISEASES.



SCORPION-CHARM
AGAINST INJURY BY DEMONS.



1. *Klu or Naga*
2. *Sa-bdak or Bhupati*
3. *Dri-mo fiendess*
4. *Rgyal-po demon*

TAMDIN CHARM
AGAINST DISEASE, &c



Fig. 1.

PLATE XVII.

CHARM AGAINST DOG-BITE.



Fig. 2.

CHARM AGAINST EAGLES & BIRDS OF PREY.



Another charm for disease is given in PLATE XV, where the fierce demon Tamdin, clad in human and animal skins, bears on his front a disc with concentric circles of spells.

SCORPION CHARM AGAINST INJURY BY DEMONS.

This charm is in the form of a scorpion, whose mouth, tipped by flames, forms the apex of the picture. On its shoulder are seated the especial demons to be protected against—*vide* illustration in PLATE XVI, for details. The inscription runs:—

“*Āyama durur tsa shana zhamaya.*

Hum! Om! Ā! Hung! Ārtsignirtsig!

Namo Bhagawati Hum! Hum! Phat!”

“A guard against all the injuries of ‘*rgyalpö*,’ ‘*drīmo*’ (a malignant demon specially injuring women), ‘*btsan*’ (or red demons), ‘*sa-dag*’ (or earth-demons), *klu* (or *nāga*), including ‘*gnyan*’ (a plague-causing subordinate of the *nāga*).

“Against injury by these preserve!”

And the figures are hemmed in by the mystic syllables:—“*Jsa! Hung! Hung! Bam! Hó!*”

CHARM AGAINST DOG-BITE.

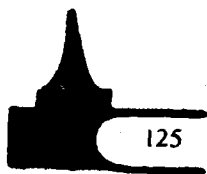
The huge Tibetan mastiffs are let loose at night as watch-dogs, and roaming about in a ferocious state are a source of much alarm to travellers, who therefore carry the following charm against dog-bite. It consists of a picture of a dog fettered and muzzled by a chain, terminated by the mystic and all-powerful *dorje*. See PLATE XVII, fig. 1. And it contains the following inscribed Sanskrit *mantras* and statements:—“The mouth of the blue¹ dog is bound beforehand! *Om-riti sri-ti swahah! Om-riti sri-ti swahah!*” (and this is again written twice along the body of the dog.)

“*Om! badsara ghanana kara kukuratsa sal sal nan marya smugs smugs kukuratsa khathamtsa le tsa le mun mun sar sar rgyug kha tha mu chhu chhing hchhang ma raya rakkhya rakkhya!* (It is) fixed! fixed!”

CHARM AGAINST EAGLES AND BIRDS OF PREY.

Eagles play havoc with the young herds of the pastoral Bhotiyas of the Sikhim uplands and Tibet. For this the people use the charm, *vide* fig. 2 of PLATE XVII, which they tie up near their huts. The central figure is a manacled

¹ *Blue* is the contemptuous colour in which any offensive dog is to be regarded.



bird, representation of the eagle or other bird of prey; and around it is the following text:—

“A guard against all injuries of the covetous, sky-soaring Monarch Bird. (It is) fixed! fixed! *Om smege smege bhumbhum ngu!*”

CHARM FOR KILLING ONE'S ENEMY.

The full details are here translated:—

“*Om!* Salutation to the revered Manjusri!”

Charm for killing
one's Enemy.

The necessary materials for the killing of one's enemy are the following:—

1. An axe with three heads, the right of which is bull-headed, the left snake-headed, and the middle one pig-headed.

2. On the middle head a lamp is to be kept.

3. In the pig's mouth an image of a human being made of wheaten flour (a *linga*). The upper part of the body is black and the lower part red. On the side of the upper part of the body draw the figure of the eight great planets, and on the lower part of the body the twenty-eight constellations of stars. Write also the eight parkha, the nine mewa, the claws of the Garuda in the hands, the wing of the eagles and the snake tail.

4. Hang a bow and an arrow on the left and load him with provisions on the back. Hang an owl's feather on right and a rook's feather on left; stick a piece of the poison tree on the upper part of the body, and surround him with red swords on all sides. Then a red Rgyangbu wood on the right, a yellow one on the left, a black one in the middle, and many blue ones on several places.

5. Then sitting in quiet meditation recite the following:—

“*Hung!* This axe with a bull's head on the right will repel all the injuries of the *sngagpas* and *Bonpos*—sorcerers; the snake on the left will repel all the classes of plagues; the pig head in the middle will repel the *sa-dag* and other earth-demons; the *linga* image in the mouth will repel all the evil spirits without remainder, and the lamp on the head will repel the evil spirits of the upper regions. O! the axe will pierce the heart of the angry enemy and also of the hosts of evil spirits!!!

“*Hung!* The axe having its upper body black will repel the hosts of *bdüd* demons; the lower part of the body which is red will repel the *mamos*, she-fiends, and diseases; the eagle-winged part of the body will repel the eight classes of demons; the snake-tailed body will repel the *sa dag*, *nāga* and the *gnyan* demons; the Garuda-clawed hands will repel the hosts of she-demons; the arrow on the right will repel all the inauspicious cases, and the bow in the left will repel all



"the hosts of the The-u-brang demon. O! the axe will cleave the angry enemy and all the hosts of the injuring demons!!!

"*Hung!* the red nam-kha on the right will repel all the hosts of *bt*san; the yellow one on the left will repel the injuries of the *Hbyungpo* demons; the *mdah* on the right will repel the injuries of the *bdud* demons; the *khram-shing* on the back will repel the injuries of *mamo she*-demons, and the *Hphang* on the left the *bdud she*-demons. O! the axe will cleave the angry enemy and all the hosts of the injuring demons!!!

"*Hung!* the owl's feather on the right will repel the eighty unlucky signs; the rook's feather on the left will repel the drowning misery; the stick on the waist will repel the former enemies; the surroundings of swords will overcome the future enemies, and the provisions on the back will expel all desires and lusts.

"*Hung!* O! the axe adorned with the figures of the eight planets will repel the *Gzah-bdud*, the planet demon, and the twenty-eight constellations of stars will repel the injuries of the bad stars.

"*Hung!* the axe with the nine mewa repel as follows:—(1) The white mewa repel the The-u-brang demon; (2) the black one repel the *Ro-hdod* demon; (3) the indigo-coloured one repel the blackest misery; (4) the green repel the *Nāgas* and the evil spirits; (5) the yellow repel the *rgyal-po*; (6) the white repel the *Gongpo*; (7) the red repel the *Yugdor*; (8) the red repel the *Gyang-gral*, and (9) the white repel the *Hlag-chhad* demon. O! the axe will smash the enemies and the hosts of injuring and eating demons.

"*Hung!* Kye! Kye! the eight *parkha* which surround the axe repel in this way:—The *Li-dmar* riding on a fowl will repel the injuries of *mamo she* demons, the *khön-lchags* riding on a *sdig-sbrul* snake will repel the *sa-bdag*, *Nāga* and *gNyan*; the *Da-dkar* riding on a fowl will repel the injuries of swords and other cutting tools; the *kben-rgan* riding on a dragon will repel the hosts of *rGyalpos*; the *kham-nag* riding on a crocodile will repel the hosts of *nāga*; the *Gyan-ri*-riding on a bull will repel the injuries of *sNgagspa* sorcerers; the *zin-shing* riding on an ass will repel the hosts of evil spirits, and the *zon-rlung* riding on a mule will repel all the demons of the cemetery. O! the axe will smash the enemies and the hosts of the injuring and eating demons.

"*Hung!* oh! you tiger and vulture-headed of the *shing-khams* (tree-region)! I beg you to repel the enemies.

"O! you snake and horse-headed of the southern *me-khams* (fire-regions)! I beg you to repel the enemies

"O! you bird and monkey-headed of the western *lchags-khams* (iron-region)! I beg you to repel the enemies.

¹ This is a reference to "the elements."



"O! you pig and rat-headed of the northern sa-khams (earth-region)! I beg you to repel the enemies.

"O! you four gshed with the heads of bull, sheep, dog, and dragon! I beg you to repel the enemies.

"O! Axe! cleave the heads of the enemies and all the hosts of the injuring evil spirits.

"This most powerfulaxe will split the hardest caves, dry up the mightiest oceans, break down the tallest trees, flatten the powerful iron, knock down the strongest man, kill the biggest cattle, and destroy all the most gigantic evil spirits. Now, overtake the injuring evil spirits and the enemies.

"This all-powerful axe will bring everything to complete extermination and defeat whoever challenges. Now, go on to them, destroying whatsoever comes in your way!

"May you cause this dispenser of gifts to be separated from lust; may you not break the true commands of the 'sngags-hchhang,' or the mantra-holder, and the holy orders of the three Holy Ones. Separate all injuries of enemies from the dispenser of gifts. Let my (yoga or rnal-hbyorpa) desires be fulfilled. Pray carry out all the works that are here entrusted to you.

"O! you three-headed one with a black body! now promise that you will comply with the orders.

"	Upset all the bad dreams and unlucky signs;
"	" 80,000 kinds of evil spirits;
"	" 424 " bad deeds;
"	" 720 " diseases;
"	" 360 " mind-distractions;
"	" 8 " untimely deaths.

"Let glory come! *Tashi-shok!*

"*Sarba-mangalam!*"

During the Sikhim expedition of 1888, near Mt. Paul on the Tukola ridge, where the final attack of the Tibetans was made, there was found one of the mystic contrivances for the destruction of the enemy. It consisted of an obliquely carved piece of wood, about 14 inches long, like a miniature screw-propeller of a steamer, and acted like the fan of a wind-mill. It was admittedly a charm for the destruction of the enemy. And on it was written a long, unintelligible Bon *Mantra* of the kind called *zhang-zhung*, followed by a call for the assistance of the fierce deities Tam-din, Vajra-pani and the Garuda, and concluding with "*phat! phat!*"—Break! Destroy! It may also be mentioned here that the bodies of all the Tibetans slain in these encounters were found to have one or more charms against wounds,

Other contrivances
for the same.

most of them being quite new, and some of the more elaborate ones, which contained in their centre figures of the weapons charmed against, viz., swords, muskets, &c., had cost their wearers as much as twenty-five rupees apiece.

And for torturing one's enemy short of death there is the same popular practice as obtains amongst occidentals, namely, of making a little clay image of the enemy and thrusting pins into it.

THE "PRAYER-FLAGS."

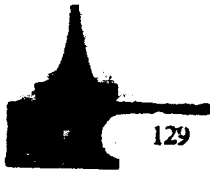
The most extensively used of all the so-called "prayer-flags," or *Dā-cho*,¹ is that for Luck, and called *Lung-ta*,² The *Luck-flags*. literally "*the airy horse*," which, Pegasus-like, is supposed to carry the luck of the individual through the air in every direction wished for. This practice has something in common with the ancient Hindu rite of "The raising of Indra's Banner" (*Dhwaja*),³ and it seems to be like "the prayer-wheel," a mystic perversion of one of the earlier symbols of Buddhist mythology. In the Buddhist scriptures there constantly occurs the metaphor of "turning the Wheel of the Law" with reference to Buddha's preaching, and this figure of speech seems to have suggested to the lāmas, who are ever ready

to symbolise trifles realistically, their materialistic invention of the prayer-wheel, whereby every individual may "turn the Wheel of the Law" conveniently. In like manner the "Airy Horse of Luck" seems to me to have its origin in the Jewel-Horse of the Universal Monarch, such as Buddha was to have been had he cared for worldly grandeur. The Jewel-Horse carries its rider, Pegasus-like, through the air in whatever direction wished for, and thus it seems to have become associated with the idea of realization of material wishes, and especially wealth and jewels. This horse also forms the *Vahan* or throne-support of the mythical Dhyani Buddha named *Ratna Sambhava*, or "the Jewel-born One," who is often represented symbolically by a jewel. And as evidence of this identity we find in many of the *Lung-ta* flags that the picture of a jewel takes the place of the horse which is not figured. It is also notable that the mythic people of the northern continent, over whom presides Kuvera, or Vaisravana, the God of *Wealth*, are "horse-faced." The flags are printed on the unglazed tough country paper, and are obtainable on purchase from the lāmas, but no lāma is necessarily needed for the actual planting of the flag and its attendant rites. When the *Lung-ta*-flag is expended it is said to be *dar-ba*.

¹ *Dar-ichog*.

² *rLung-rta*.

³ And the votive pillars of the earlier Buddhists offered for railings to stupas were called *Dhwāja*.



These flags are of four sorts, viz.—

I. The *Lung-ta* proper (*vide* PLATE XVIII¹), which is of almost square form, about 4 to 6 inches long, and contains in the centre the figure of a horse with the mystic jewel *Norbu* on its back. It is hung upon the ridges of the houses and in the vicinity of dwellings. The printed contents of this sort of flag vary somewhat in the order in which the deified lāmas are addressed, some giving the first place to Guru-Rinpochhe, while others give it to Manjusri, but all have the same general form, with the horse bearing the *Norbu* jewel in the centre and in the four corners the names of the tiger, lion, garuda, and dragon. A translation of one of these is here given:—

“ Hail ! *Wagishwari mum* ! (i.e., yellow
Manjusri’s spell).
TIGER. Hail ! to the jewel in the lotus ! Hung ! LION.
(i.e., Avalokita’s spell).
Hail ! to the holder of the Dorje (or thunderbolt) ! Hung ! (i.e.,
Vajrapani’s spell).
Hail ! to Vajra-satwa (The Diamond Souled one !)
Hail ! *Amarahnihdsiwantiye swahāh*.
(The above is in Sanskrit. Here follows in Tibetan.)
Here ! Let the above entire collection (of deities whose spells
have been given) prosper (here is inserted the year
of birth of the individual), and also prosper—
the *Body* (i.e., to save from sickness),
the *Speech* (i.e., to give victory in disputations),
and the *Mind* (i.e., to obtain all desires) ;
GARUDA. of this year holder (above specified) DRAGON.
and may Buddha’s doctrine prosper ! ”

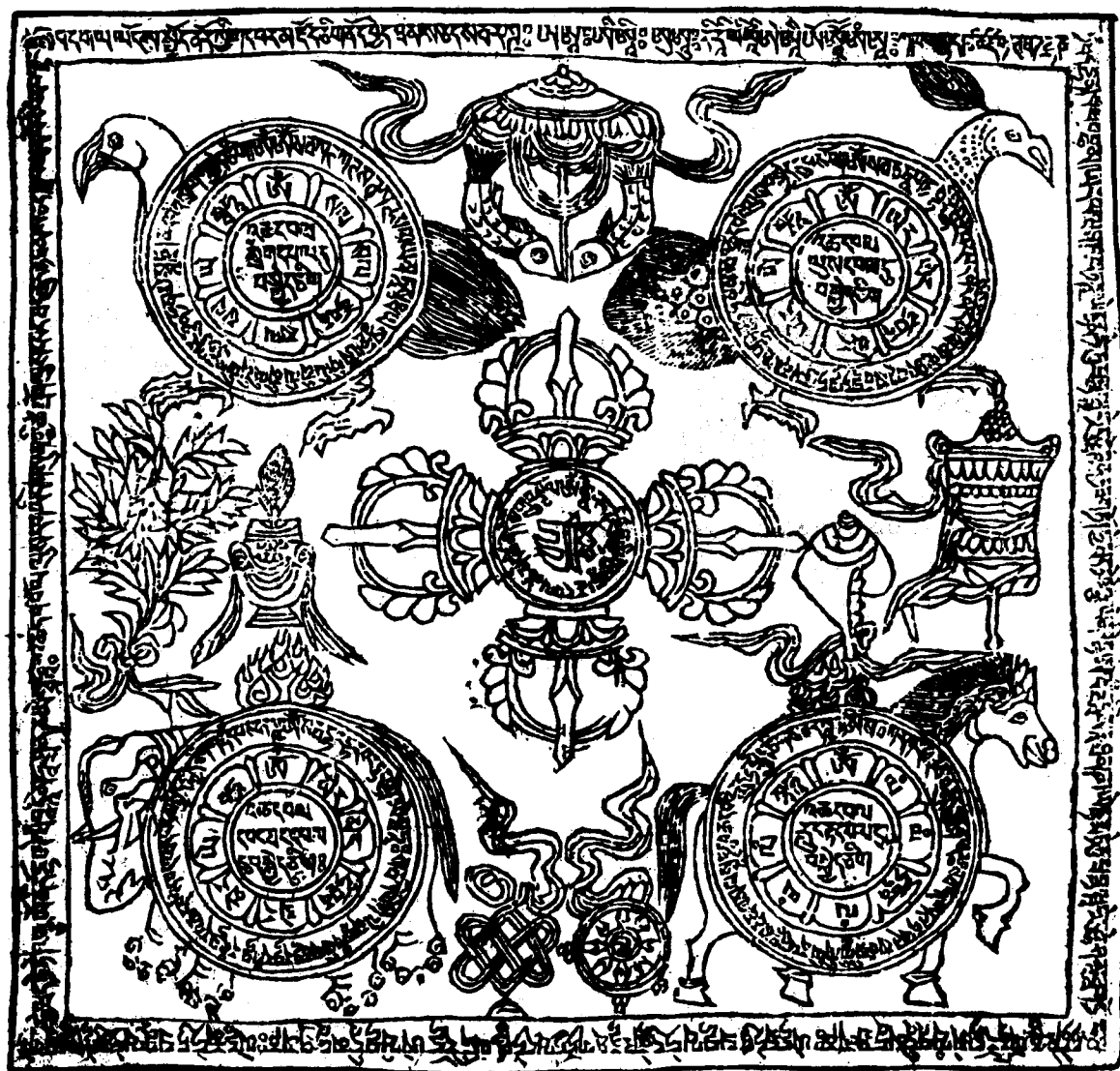
It is to be noted that herein are invoked through their spells
The *Defensores Fidei* the *Rigs-gsum mgönpo* or the three great spiritual
of Lāmaism. protectors (*defensores fidei*) of lāmaism, viz.—

1. *Manjusri*, who conveys wisdom.
2. *Avalokita*, who saves from hell and all fears.
3. *Vajrapani*, who saves from accident and all bodily injuries,
and in addition to the above are given the spells of—
4. *Vajra Satwa*, who purifies the soul from sin: and
5. *Amitayus*, who confers long life.

¹ SCHLAGINTWEIT’S figure, in addition to being printed in reversed fashion, is so mutilated and indistinct that I give another illustration.

THE PEGASUS-HORSE OF LUCK
THE LUNG-TA FLAG.





II. The second form is called *chö-pén*.¹ It is of a long, narrow, oblong shape, about 8 to 10 inches in length. This sort of *lung-ta* is for tying to twigs of trees or to bridges, or to sticks for planting on the tops of hills. Its text has generally the same arrangement as form No. I, but it wants the horse-picture in the centre. Its Tibetan portion usually closes with "May the entire collection (of the foregoing deities) prosper the power, airy horse, age and life of this pear holder, and make them increase like the growing new moon."

The *ché-pön*. Very poor people, who cannot afford the expense of the printed charms, merely write on a short slip of paper the name of the birth-year of the individual, and add "May his *lung-ta* prosper."

One *Lung-ta* for each member of a household must be planted on the 3rd day of every month (lunar) on the top of any hill near at hand, or on the branch of a tree near a spring, or tied to the sides of a bridge; and on affixing the flag a stick of incense is burned. And a small quantity of flour, grain, flesh, and beer are offered to the earth-demon (*sa-dag*) of the hill-top by sprinkling them around, saying "So! So! Take! Take!"

III. A more expanded form of the Luck-flag is the *Gyal-tsen dse-mo* or "Victorious banner," which is generally of the same form as No. 1, but containing a much larger amount of holy texts, and also usually the eight glorious symbols of which the lotus forms the base of the print. It prospers not only Luck in wealth, but also the Life, Body and Power of the individual.

IV. THE VAST LUCK-CHARM (PLATE XIX).—This fourth form of *Lung-ta* is named "*glang-po stob rgyas*," or "That which makes vast, like the Elephant."² It is pasted to the walls of the houses, or folded up and worn around the neck as a charm for good luck. It consists of a cross Dorje in the centre with a Garuda and a Peacock, the jewelled Elephant and the jewelled Horse, each bearing an eight-leaved lotus disc on which are inscribed the following Sanskrit and Tibetan texts. The other symbols are "the eight glorious Symbols,"¹ already described, *vide* page 329; viz., the umbrella, golden fish, vase of treasure, lotus flower, conch shell, banner of victory, wheel, and the sri "*beu*" or cabalistic figure of an intertwined coil of rope.

And around the margin is "the Buddhist creed" repeated several times, also the letters of the alphabet, together with the words "May 'the life, body, power and the 'airy horse' of the holder of this 'charm prosper his body, speech, and wishes, and cause them to

¹ Chod-pan or sbyod-pan.

² bkra shi-rtags-brgyad.

"increase like the growing new moon; may he be possessed of all wealth and riches, and be guarded against all kinds of injury."

In the upper left-hand disc:—"May the *life* of this charm-holder be raised sublimely (like the flight of the garuda here represented). *Om ! sal sal hobana sal sal ye swahā ! Om ! Om ! sarba kata kata sata kata sala ya nata sah waye swaha ! Om ! kili kili mili mili kuru kuru huna huna ye swaha ! O !* May the life of this charm-holder be raised on high!"

In the upper right-hand disc:—"May the *body* of this charm-holder be raised sublimely (like the flight of the peacock here represented). *Om ! yer yer hobana yer yer ye swaha ! Om ! sarba Tathagata bhiri bhiri bata bata miri miri mili mili ae bata sarba gata-gata shramana sarba gata-gata shramana sarba ! O !* May the body of this charm-holder be raised on high."

In lower left-hand disc:—"May the power of this charm-holder be raised sublimely (like the precious elephant here represented). *Om ! Mer mer hobana mer mer ye swaha ! Om sarba dhara dhara bara dhara ghi kha ye swaha ! Sarba kili kili na hah kang li sarba bhara bhara sambhara sambhara ! O !* May the power and wealth of this charm-holder be increased and all the injuries be guarded against."

In lower right-hand circle:—"May the 'Airy Horse' of this charm-holder be raised sublimely (with the celerity of 'the precious horse' here represented). *Om ! lam lam hobana lam lam swaha ! Om ! Sarba kara kara phat ! Sarbha dhuru dhuru na phat ! Sarba kata kata kata na phat ! Sarba kili kili na phat ! Sarbha mala mala swaha ! O !* May the 'Airy Horse' of the charm-holder be raised on high and guarded against all injury."

In the central disc over the junction of the cross *Dorje* is written:—" *Om ! neh ya rani jiwenti ye swaha ! O !* May this charm-holder be given the undying gift of soul everlasting (as the adamant cross "Dorje herein pictured)."

THE WORSHIP FOR THE PLANTING OF THE LUCK-FLAGS.

There is a regular form of lāmaic worship for the planting of the Luck-flags. And it is advised to be done whenever one feels unhappy and down in luck through injury by the earth-demons, &c. It is called "The great statue of Lungta," and is as follows:—

First of all make a *manḍala* offering of Ri-rab (Mt. Meru), consisting of three series on a cushion with a sky canopy (*namkha*) of a yellow

colour, above a blue one towards the east, a red one towards the south, a white one towards the west, and a black one towards the north. The canopies are to be fixed in the ends of a perfect square set in the four directions, around which are the twelve-year cycle, the nine tormas-cakes (*ḡshös*) representing the nine Mewas, eight lamps representing the eight parkha, eight planets, twenty-eight constellations of stars, five *gtormas*, five *glüd* (small balls of wheaten flour offered to demons as ransom), five arrows with silk streamers (*mdah-dar*) of the five different colours, and many more *mdah rgyang-bu* and *ḡphang*. The above must be arranged by a practical man, and then the ceremony begins with the fingers in the proper attitude of the twelve cycle of years, and recitation of the following in a raised and melodious voice:—

“*Kye! Kye!* In the eastern horizon from where the sun rises, there is a region of tigers, hares, and trees. The enemy of the trees is the Iron which is to be found in the western horizon, and where the enemy, the life-cutting *ḡdüd* demon, is also to be found. In that place are the demons who injure the life, body, power and the ‘Airy Horse.’ The devil *ḡdüd* who commands them also lives in the occidental region: he is a white man with the heads of a bird and a monkey, and holds a white hawk on the right and a black demon-rod on the left. O! Bird and monkey-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the southern horizon there is a region of horses, snakes and fire. The enemy of the fire is the water, which is to be found in the northern horizon and where the enemy, the life-cutting *ḡdüd*, is also to be found. In that place are the demons who injure the life, body, power and the airy horse. The *ḡdüd* who commands them also lives in the northern region; he is a blue man with the heads of a rat and a pig, holding water-snare on his right and a demon-king on his left. O! Rat and pig-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the occidental horizon there is a region of birds, monkeys and Iron. The enemy of the Iron is the fire which is to be found in the eastern horizon, where also is the enemy, the life-cutting *ḡdüd*. In that place are the demons who injure the life, body, power and the airy horse. The *ḡdüd* who commands them also lives in the occidental region; he is a green man with the heads of a tiger and a vulture, holding a purse of disease on his right and left. O! Tiger and vulture-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the northern horizon there is a region of pigs, rats and water. The enemy of the water is fire which is to be

“found in the southern horizon, where is the enemy, the life-cutting *bdüd*. In that place are the demons who injure the life, body, power and the airy horse. The *bdüd* who commands them lives in the northern region; he is a yellow man with heads of solid gold, holding a yellow tapestry (*ba-den*) on his right and a demon's rope on his left. O! Golden-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the boundary of the south-eastern horizon there is a yellow dragon-headed man; he is the injuring demon, to whom I offer this ransom. O! Dragon-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the boundary of the south-western horizon there is a yellow sheep-headed woman she is the injuring demoness to whom I offer this ransom. O! Sheep-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the boundary of the north-western horizon there is a yellow dog-headed man; he is the injuring demon to whom I offer this ransom. O! Dog-headed demon! Accept this ransom and call back all the injuring demons.

“*Kye! Kye!* In the boundary of the north-eastern horizon there is a yellow bull-headed woman; she is the injuring demoness to whom I offer this ransom. O! Bull-headed demoness! Accept this ransom and call back all the injuring demons!

“O! Upset all the injuring evil spirits!

“O! „ „ disagreeable demons!

“O! „ „ demons who injure the life, body, power and the airy horse!

“O! „ „ wandering demons!

“O! „ „ ill-luck of bad ‘airy-horses’!

“O! „ „ bad and frightful goblins!

“O! „ „ unfavourable circumstances!

“O! „ „ openings of the sky!

“O! „ „ „ „ earth!

“O! „ „ injuries of bad demons!

“O! May we be separated from all kinds of injuries and be favoured with the real gift, which we earnestly seek!”

“‘May virtue increase!’ ‘*Ge-leg-phel!*’

“‘GLORY!’ ‘*Tashi!*’ ‘*Swaha!*’”