

みんなくりポジトリ

国立民族学博物館学術情報リポジトリ National Museum of Ethnology

Appendix

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Appendix

The following appendixes contain lists of the deities and basic informations about some Bonpo rituals mentioned in *gZer mig*, the medium-length version of the biography of sTon pa gShen rab. Although not all deities and rituals on the lists are depicted on the plates in this volume, the information may help researchers carry out further research on the Bonpo pantheon and belief system.

*ZM:13.11 means page 13, line 11 of *gZer mig* (*dus gsum gshen rab kyi 'byung khungs dang mdzad pa'i rgyud 'dus pa rin po che gzer mig gi mdo*, Krung go'i bod kyi shes rig dpe skrun khang, 1991)

Appendix 1

Primordial gShens descended from the Sky, the Eternal Mind Heroes

[nam mkha'las babs pa'i ye gshen g.yung drung sems dpa'] (see ZM:59.11-60.5) According to ZM:35.6-12, (1)-(4), (6)-(10), (13)-(15) and [zo bo sbar shang can] are also referred to collectively as the 'First Attendants of the Master' [ston pa'i 'khor dang po] or the 'First Ones' [dang po pa]

- (1) [che rgyal rgod zhu can] (or [tsha rgyal rgod zhu can] in ZM:36.10-11),
- (2) [gshen yongs rgyal 'brug slag can], (3) [gcod pa'i khra slag can], (4) [bdud rtsi'i char slag can], (5) [drag po'i dbal slag can], (6) [nam mkha'i ba dan can], (7) [khyung gi ru mtshon can], (8) [rgod kyi 'phar 'dab can], (9) [rma bya'i ldem rgyang can], (10) [khu byug gi gsung snyan can], (11) [dbal so mdun rtse can], (12) [gsas mda' dung dbyug can], (13) [rnge stong ri chem pa can], (14) [gshang khri lo gnam brag can], (15) [dung 'phar po 'phar chung can]

Appendix 2

gShen of Existence of the Intermediate Realms

[bar snang khams kyi srid gshen] (see ZM:60.21-61.12)

They are also referred to collectively as the 'Middle Attendants of gShen rab' [gshen rab kyi 'khor dbu ma] or the 'Middle Ones' ['bring po pa] (ZM:35.14, 36.2) They are divided into two groups: the 'Thirteen gNyan po in the High g.Yen' [yar g.yen gnyan po bcu gsum] and the 'Nine gTod po in the Middle g.Yen' [bar g.yen gtod po dgu]

A. Thirteen gNyan po in the High g.Yen

[yar g.yen gnyan po bcu gsum] (see ZM:35.14-36.1, 44.13-45.2 and 60.21-61.6)

- (1) [dbal bon rum po (dbal khams dang chas pa)], (2) [yogs bon gto rgyal

(yogs khams dang chas pa)], (3) [khri(n) bon phy(w)a sangs (khrin khams dang chas pa)], (4) [gnyer bon gto chen (gnyer khams dang chas pa)], (5) ['o bon 'brang (g)zu ('o khams dang chas pa)], (6) [mtshams bon yo 'kru (mtshams khams dang chas pa)], (7) [bdud bon chu lcags (rgyal ba bdud khams dang chas pa)], (8) [dmu bon ye tan (or, dang) gyer mkhas dmu khams dang chas pa)], (9) [btsan bon mtshal chags] (snar ba btsan khams dang chas pa)], (10) [srid bon mu cho (ldem drug, srid khams dang chas pa)], (11) [skos bon gtsug sras (khrol ba skos khams dang chas pa)], (12) [phwa bon rnga brdung the lu legs (phwa khams dang chas pa)] (or [phywa bon (rnga brdung) the'u legs (or ligs) (phywa khams dang chas pa)], (13) [lha bon thod dkar (lha khams dang chas pa)]

B. Nine gTod po in the Middle g.Yen

[bar g.yen gtod po dgu] (see *ZM*:61.8-13 and 35.19-36.1)

(1) [zla bon tshes pa], (2) [nyi bon drang ma], (3) [skar bon tshe gu], (4) [sprin bon ba thul], (5) ['ja' bon ku gtang], (6) [dal bon lu gu], (7) [zer bon gdangs snyan], (8) [lo bon rtsis 'debs], (9) [rdzi bon phyur ba]

Appendix 3

Shens of Visible Manifestation

[snang gshen] (given in *ZM*:61.15-20)

They are also called the 'Eleven Che ba in the Earth g.Yen' [sa g.yen che ba bcu cig] (*ZM*:61.15-20 and 48.4-15), or the 'Last Attendants' ['khor tha ma, or tha ma pa] (*ZM*:36.3, 8 and 9)

(1) [klu bon dbyar snya (gyim bu glu khams dang chas pa)], (2) [gnyan bon thang thang (khrol ba gnyan khams dang chas pa)], (3) [rgyal bon bong po (thong rje rgyal khams dang chas pa)], (4) [smon bon 'brim tang (skyol po sman khams dang chas pa)], (5) [gzed bon lan tsha (khug pa gzed khams dang chas pa)], (6) [sri bon ya ngal (gyim gong sri khams dang chas pa)], (7) ['dre bon glud bon gyer mkhas ('dre khams shags kyis 'dul ba 'dre khams dang chas pa)], (8) [srin bon mu 'phan phe'ur (srin khams chings kyis 'ching ba srin khams dang chas pa)], (9) [byur bon sna bon li byin (mi rabs rgyud du spel ba byur khams dang chas pa)], (10) [gshin rje'i bon po gta' bon byon khri (gnod pa gta' la bskor ba gshin khams dang chas pa)], (11) [chud kyi bon po thar bon gru skyol (snang srid lha 'dre skos la 'debs pa chud khams dang chas pa)]

Appendix 4

The One hundred Gods and gShen

[lha gshen brgya]

A. Twenty Gods and gShens emerged from the Eternal Space, the True Nature of Bon

[bon nyid g.yung drung kyi klong nas bskyed pa'i lha gshen nyi shu] (given in *ZM:91.8-92.13*)

Gods emerged from the Eternal Space, the True Nature of Bon

[bon nyid g.yung drung gi klong nas bskyed pa'i lha]

(1) [ye 'bum rgyal po], (2) [ye sangs rgyal po], (3) [ye khyab rgyal po], (4) [ye bdal rgyal po], (5) [ye yod rgyal po], (6) [ye shes rgyal po], (7) [ye srid rgyal po], (8) [ye 'byung rgyal po], (9) [ye gsal rgyal po], (10) [ye dag rgyal po]

Shens emerged from the Eternal Space, the True Nature of Bon

[bon nyid g.yung drung gi klong nas bskyed pa'i gshen]

(11) [byams pa kun ldan], (12) [byams pa kun rig], (13) [byams pa kun shes], (14) [byams pa kun bsgord], (15) [byams pa kun khyab], (16) [byams pa kun 'dul], (17) [byams pa kun 'dren], (18) [byams pa snyoms mdzad], (19) [byams pa khyab gdal], (20) [byams pa kun 'drongs],

B. Twenty Gods and gShens emerged from the Space of Primordial Wisdom, the True Nature of Bon

[bon nyid ye shes kyi klong nas bskyed pa'i lha gshen nyi shu] (see *ZM:94.12-95.16*)

Gods emerged from the Space of Primordial Wisdom, the True Nature of Bon

[bon nyid ye shes kyi klong nas bskyed pa'i lha]
(21) [mkha' 'gying dkar po], (22) [khri 'od dkar po], (23) [khri rgyal khug pa], (24) [khri 'od gsal 'bar], (25) [mu yang de ba], (26) [mu rgyud mtha' yas], (27) [mu sangs gung rgyal], (28) [mu med mtha' yas], (29) [kun 'od sgron ma], (30) [kun sgron dbyings phyug]

gShen emerged from the Space of Primordial Wisdom, the True Nature of Bon

[bon nyid ye shes kyi klong nas bskyed pa'i gshen]

(31) [sbyin pa shugs ldan], (32) [sbyin gtong thogs med], (33) [sbyin pa dmigs med], (34) [sbyin pa mthar phyin], (35) [sbyin stobs chen po], (36) [sbyin pas kun tshim], (37) [sbyin pa mkha' shes], (38) [sbyin pa dbyings]

rtogs], (39) [sbyin gtong mnyam pa], (40) [sbyin pa yongs su snyoms pa]

C. Twenty Gods and gShens emerged from the Space of the Sky, the True Nature of Bon

[bon nyid nam mkha'i klong nas bskyed pa'i lha gshen nyi shu] (see ZM:101.2-102.11)

Gods emerged from the Space of the Sky, the True Nature of Bon

[bon nyid nam mkha'i klong nas bskyed pa'i lha]

(41) [gshen lha 'od dkar], (42) [shel lcags sngpo po], (43) [gar gsas btsan po], (44) [gar bu shang rgyal], (45) [rgod gsas kham pa], (46) [rgod bu 'phar drag], (47) [gsas rje rmang po], (48) [gsas bu tshon gang], (49) [gnam gsas dbyings rum], (50) [gnam bu phyod pa]

Shens emerged from the Space of the Sky, the True Nature of Bon

[bon nyid nam mkha'i klong nas bskyed pa'i gshen]

(51) [ye shes kyi sgron ma can], (52) [ye shes chen po khyab gdal], (53) [ye shes chen po zangs thal], (54) [ye shes chen po gsal 'bar], (55) [ye shes kyiis 'dren mdzad], (56) [ye shes kyi sgröl mdzad], (57) [ye shes kyi bdud rtsi can], (58) [ye shes kyi nyi zer can], (59) [ye shes kyi zla ba'i gur khyim can], (60) [ye shes kyi drag po thog mda' can]

D. Twenty Gods and gShens emerged from the Space of the Elements, the True Nature of Bon

[bon nyid 'byung ba'i klong nas bskyed pa'i lha gshen nyi shu] (see ZM:101.2-102.11)

Gods emerged from the Space of the Elements, the True Nature of Bon

[bon nyid 'byung ba'i klong nas bskyed pa'i lha]

(61) [rlung lha 'degs pa'i stobs ldan], (62) [rlung lha sdud pa'i dbang chen], (63) [rlung lha 'byed pa'i rgyal po], (64) [rlung lha rgyu ba'i skor chen], (65) [me lha drod chen smin pa], (66) [me lha 'od drung gsal ba], (67) [chu lha kun sdud bdu rtsi can], (68) [chu lha kun gso sman gyi dri mchog can], (69) [sa lha shong yans 'degs pa'i stobs po che], (70) [sa lha kun 'byung rin chen sna lnga can]

gShens emerged from the Space of the Elements, the True Nature of Bon

[bon nyid 'byung ba'i klong nas bskyed pa'i gshen]

(71) [rlung bon phyod de gsang rgyal], (72) [yangs pa'i slung bon skyod pa'i 'khor lo can], (73) [drag po shugs kyi rdzi slung can], (74) [rlung bon 'dren pa'i 'od zer can], (75) [yangs pa'i me bon gsang grags gsal ba'i sgron

ma can], (76) [yangs pa'i me bon 'od kyi lcan lo can], (77) [yangs pa'i chu bon bdu rtsi kha brod nga kyi zil pa can], (78) [yangs pa'i chu bon dag pa khru kyi bum pa can], (79) [yangs pa'i sa bon mi 'gyur gling drug gser gyi thor tshugs can], (80) [yangs pa'i sa bon sra brtan tshig 'dzin g.yu'i g.yung drung can]

E. Twenty Gods and gShens produced from the Space of Existence, the True Nature of Bon

[bon nyid srid pa'i klong nas bskyed pa'i lha gshen nyi shu] (see *ZM*:105.7-106.21)

Gods emerged from the Space of Existence, the True Nature of Bon

[bon nyid srid pa'i klong nas bskyed pa'i lha]

(81) [nam mkha' mtha' yas], (82) [kun 'bum go 'byed], (83) [dbal gsas chem pa], (84) [thog gsas kham pa], (85) [dri gsas nga rgya], (86) ['dur gsas rma bo], (87) [briab gsas pho ma], (88) [gshen gsas khri lo], (89) [sel gsas gra brgyad], (90) [lam gsas phyam bu]

gShens emerged from the Space of Existence, the True Nature of Bon

[bon nyid srid pa'i klong nas bskyed pa'i gshen]

(91) [dbal bon rum po mthu dang stobs su ldan pas/ dregs pa'i lha 'dre 'dul ba], (92) [mu cho ldem drug srid pa mu med pa'i bon la mkhas pa/ bskal pa grangs med pa'i cho rabs thon pa dung gi ldem shing dkar po phyag na bsnams nas/ sku ldem ldem gyis 'gro ba ris drug gi don mdzad pa], (93) [gshen bon khu byug gsung snyan lhang lhang khams gsum grags pas/ snang srid ye bsrud brda 'jal nus pa], (94) ['dur gshen rmad srid bdas kyi geod cing/ mi bla rmad kyis 'tshol ba], (95) [ya ngal gyem gong srid pa dkar nag 'byed cing/ lha 'dre'i lan chags 'jal ba], (96) [zhi ba'i bon por lcags skyid rgyal/ dri khams dbang du bsdud pa], (97) [zhi ba'i bon po thar bon gru skyol/ snang srid kyi lha 'dre skos la 'debs pa], (98) [zhi ba'i bon po glud bon gyen mkhas/ gdug pa'i g.yen khams mang po zhi ba'i shags kyis 'dul ba], (99) [zhi ba'i bon po gta' bon byon khri nag po bdud khams gta' la bskor ba], (100) [zhi ba'i bon po sna bon li byin mi rabs rgyud du spel ba]

Appendix 5

Three Hundred Goddesses

[lha mo sum brgya]

1. One Hundred Goddesses of the Past, the Compassionate Ones dwell-

ing in the Expanse

[’das pa’i lha mo brgya dbyings na bzhugs pa’i thugs rje can]

A. Goddesses of the Expanse

[dbyings kyi lha mo] (given in *ZM*:151.5-152.4)

(1) [bder grub ma], (2) [dbyings phyug ma], (3) [gsal khyab ma], (4) [kun shes ma], (5) [don grub ma], (6) [thogs med ma], (7) [drag po’i rdzu ’phrul can], (8) [zhi ba’i ngang tshul can], (9) [grub pa’i gzi brjid can], (10) [dren pa’i thugs rje can], (11) [stobs kyi phyag rgya can], (12) [shugs kyi dbyings sgrol ma], (13) [yid kyi rdzu ’phrul can], (14) [bdal pas kun khyab ma], (15) [grub pa’i kun grub ma], (16) [sgo pas yo ’tsho ma], (17) [gsos pas kun ’khor ma], (18) [gter ldan ma], (19) [man ngag klong rtogs ma], (20) [g.yo byed bzhi ba ma], (21) [klong lnga cir sprul ma], (22) [kha dog dngos med ma], (23) [dbyibs kyi gzugs med ma], (24) [tshig gi mtha’ ’das ma], (25) [don gyi dbyings grub ma]

B. Goddesses of the Sky [mkha’ yi lha mo]

(26) [nam mkha’ mtha’ yas ma], (27) [gsal ba mtha’ yas ma], (28) [kun ’bum mtha’ yas ma], (29) [’od ’bar mtha’ yas ma], (30) [zer ’phro ma], (31) [sgron ma ma], (32) [kun shes ma], (33) [yongs su khyab pa ma], (34) [kun shes go ’byed ma], (35) [mtho gcod blo ldan ma], (36) [’jig rten gdos mkhyen ma], (37) [srid pa’i rtsis mkhyen ma], (38) [bskal pa’i grangs ’dzin ma], (39) [’byung ba’i rdul mkhyen ma], (40) [sems can gyi sems mkhyen ma], (41) [mun pa’i tshogs ’joms ma], (42) [’jig rten go ’byed ma], (43) [mtho ris skas ’dzugs ma], (44) [thar pa’i lam ’dren ma], (45) [tshogs kyi dgra ’joms ma], (46) [’od zer ’bum phrag ma], (47) [thugs rjes snyoms mdzad ma], (48) [sgra yi bye brag can], (49) [gzugs kyi cho ’phrul can], (50) [thabs kyi cir mkhyen ma]

C. Goddesses of the Space [klong gi lha mo]

(51) [bdal pas yongs rgyas ma], (52) [bsgrubs pas kun grub ma], (53) [’dus pa’i kun tshang ma], (54) [mnyam pa’i dbyer med ma], (55) [bdal pa’i phyogs med ma], (56) [sdus pa’i ris med ma], (57) [’tshogs pa’i kun tshang ma], (58) [bskyed pa’i kun ’byung ma], (59) [gsal ba’i kun gzigs ma], (60) [brjid pa’i mtshan ldan ma], (61) [mtshan ma cir sprul], (62) [rnam rtog mtshan ma med], (63) [mtshan ma yongs dang bral], (64) [ye shes bde dang ldan], (65) [rig pa’i klong na gnas], (66) [mi g.yo bsam gtan ma], (67) [byang chub sems dpa’ ma], (68) [g.yung drung ’gyur med ma], (69) [ye shes zang thal ma], (70) [thugs rjes khyab gdal ma], (71) [cir sprul thogs med ma], (72) [gar gshegs stobs ldan ma], (73) [man nga klong bskom ma], (74) [mi yengs man ngag rtogs], (75) [mi dmigs shes

rab ldan ma]

D. Goddesses of the Equanimity [snyoms pa'i lha mo]

(76) [nam mkha'i mdangs ldan ma], (77) ['od kyi mdangs ldan ma], (78) [zer gyi mdangs ldan ma], (79) [smag gi cha mnyam ma], (80) [smrig gi rgyun 'dren ma], (81) [bskal pa'i grangs snyoms ma], (82) [srid pa'i gzhi snyoms ma], (83) ['byung ba'i cha snyoms ma], (84) [sems la kun mnyam ma], (85) [ye shes spyang gyis kun gzigs ma], (86) [sprul pa'i sku yis snang srid 'dul], (87) [byin rlabs stobs kyis mtha' bzhi gnon], (88) [bden pa'i tshig gis nges pa'i don rnam ston], (89) [bdud rtsi'i rgya mtsho sems can gyi 'dod pa skong], (90) [dren pa'i chu bos thugs rje rgyun du spel], (91) [sgron ma'i 'od zer gyis sems can mnyam par snyoms], (92) [dpag med kyi nam mkha' klong du snyoms], (93) [cir yang mi 'byed mnyam pa'i tshal gnas], (94) [dbus dang mtha' med snyoms pa'i thugs], (95) [cir yang ma grub ci la yang mi gnas pa], (96) [mi chags rtul shugs blo ldan ma], (97) [mi yengs man ngag bzungs thob ma], (98) [mi 'gag kun gyi sgo gsal ma], (99) [mi sprul klong na gnas], (100) [mi 'gyur klong na brtan]

2. One Hundred Goddesses of the Present

[da ltar bzhugs pa'i lha mo brgya] (given in *ZM*:155.13-159.5)

(101) [nam mkha'i lha mo/ mdangs ldan ma], (102) [srid pa'i lha mo/ kun skyong ma], (103) [byung ba'i lha mo/ klong bskyed ma], (104) [rlung gi lha mo/ yang ba'i 'degs byed ma], (105) [me yi lha mo/ gsal ba'i drod snyoms ma], (106) [chu yi lha mo/ bdud rtsi kun sdud ma], (107) [sa yi lha mo/ sra brtan ma], (108) [yum chen thugs rje byams ma'i gtso], (109) [ma cig 'gyid ma 'od mtsho ma], (110) [rgod lcam gtsug gi don 'bar ma], (111) [yum chen sa 'dzin 'od sangs ma], (112) [gar lcam ron pa ma], (113) [rgod lcam yer bu ma], (114) [gsas lcam bra ma], (115) [gnam lcam dbyig ma], (116) [dbang gi lha mo gnas dkar ma], (117) [smug mo gzi brjid 'od bu 'bar], (118) [nyi ma'i 'od du snyoms], (119) [od zer smig nag bdud 'dul], (120) [zer dmar nag dmu 'dul ma], (121) [me sgron glog lce ma], (122) [ser mo ljang smug zhi bas skyong], (123) ['od zer tsha tshas sa'i sri gcan 'dul], (124) [drag po'i dpung gis dmar po btsan khams skyong], (125) [gnam phyi gung rgyal bdud rtsi'i dngos grub can], (126) [lha phyi gung rgyal lha gsas mthu rtags can], (127) [ye phyi gung rgyal ye shes kyi sgron ma can], (128) [sman phyi g.yu 'brang sman 'phran 'bum sdud ma], (129) [dpal gyi lha mo bdud bzhi zil gyis gnon], (130) [dgud tshig gzhung 'dren skar ma'i gza'i bdud 'dul], (131) [nyi zer gsal ldan nyi ma'i slong bdud 'dul], (132) ['od zer zla bas zla ba'i nya bdud 'dul], (133) [dmu thag dgung 'phring chung nas skye 'gro gso], (134) [thog zer 'od 'phros bar

chod dgra bgegs 'dul], (135) [thog gi lha mo drag 'bar ma], (136) [drag po thog gi rgyal mo 'brug sgra can], (137) [thog mda' dmar pos gnod sbyin 'dul], (138) [sprin bzang phyug mo bdud rtsi char 'bebs ma], (139) [gangs kyi lha mo mthu mo che], (140) [g.yu yi na bun mthing shags 'phrul mo che], (141) [gzi mdangs sku brjid ma], (142) [gzi brjid 'od 'bar ma], (143) ['od zer phyogs bcur 'phro], (144) [sprul sku gzi brjid cir yang mkhyen], (145) [nyi ma'i 'od zer sgron me'i mchog gis 'khor ba'i mun pa 'joms], (146) [thugs rje'i nyi zer rkyong], (147) [bdud rtsi rgyun du sbring], (148) [gzi brjid tshogs bskyed ma], (149) [thugs la snang srid ye mkhyen gsal], (150) [dpal mo gdug pa'i mtshon thogs log 'dren bar chod 'dul], (151) [ye shes sgron mas gti mug mun pa sel], (152) [thugs rje gsal bas ma go rig par ston], (153) [gyad mo rgyal chen bdud kyi mkhar rnam 'joms], (154) [thang mo kun mhyen 'gro ba thabs kyis 'dul], (155) [gze ma mtshon thogs lha min g.yul las zlog], (156) [dang khra mgyogs byed khams gsum yud kyis 'khor], (157) [bri bu rgu skor sprul pa cir yang ston]

Goddesses in the East [shar phyogs kyi lha mo]

(158) [gsal ba'i sgron ma can], (159) [zer gyi thig le can], (160) ['od kyi lha bu can], (161) [rin chen thor tshugs can], (162) ['bar ba'i me lce can], (163) [gsal ba'i mar me can], (164) [nyi gsal 'od 'phro ma], (165) [zla gsal zer ldan ma], (166) [skar gsal tshom bu can], (167) ['ja' gsal mdog ldan ma]

Goddesses in the North [byang phyog kyi lha mo]

(168) [phyod kyi thogs med ma], (169) [shugs kyi stobs ldan ma], (170) ['degs pa'i rnam sdug ma], (171) ['khor yul 'khor lo can], (172) [rgya gram bsnol ma can], (173) [bcud kyi sdud byed ma], (174) [klong gi bskyed byed ma], (175) [dbyings kyi bstim byed ma], (176) [mkha' yis mnyam byed ma], (177) [jig chags stong gnas ma]

Goddesses in the West [nub phyogs kyi lha mo]

(178) [rtsi'i 'od dkar ma], (179) [sman gyi bdud rtsi ma], (180) [gso ba'i chu bo ma], (181) [rgya mtsho'i stobs ldan ma], (182) [bri mig rgu skor can], (183) [lu ma rgu phrugs can], (184) [chu bo rka bskyed ma], (185) [tsu bran lag 'grims ma], (186) [thugs rje'i sprin dpung ma], (187) [byin rlabs char pa ma]

Goddesses in the South [lho phyogs kyi lha mo]

(188) [sra brtan tshig 'dzin ma], (189) [dngos grub sna tshogs ma], (190) [rin chen gter ldan ma], (191) [sman gyi bcud ldan ma], (192) [rtsi'i mdzod ldan ma], (193) [sems can gso ldan ma], (194) [shes rab blo ldan ma], (195) [me tog mdzes ldan ma], (196) [lha mo brtan byed ma], (197)

[thams cad brten byed shong yang ma]

Goddesses in the Lower Direction ['og gi lha mo]

(198) [cir yang mkhyen], (199) [thar par sgrol]

Goddess in the Upper Direction [steng gi lha mo]

(200) [smra bsam brjod med tshig dang sgra las 'das/ kha dog dngos med dkar nag che chung med/ pha rol phyin pa'i yum/]

3. One Hundred Goddesses of the Future

[ma byon pa'i lha mo brgya] (given in *ZM*:159.16-163.18)

A. Goddesses of the Accomplishment [grub pa'i lha mo]

(201) [kun grub ma], (202) [kun shes ma], (203) [kun ldan ma], (204) [kun 'tshogs ma], (205) [kun than ma], (206) [kun 'dul ma], (207) [kun 'dren ma], (208) [kun dga' ma], (209) [kun bsdud ma], (210) [kun 'dus ma]

B. Goddesses of the Spread [bdal pa'i lha mo]

(211) [kun khyab ma], (212) [bka' 'dren gtso], (213) [kha dbyings], (214) [a dkar bde ldan ma], (215) [ha drag shugs ldan ma], (216) [gling grags sgra ldan ma], (217) [nga che dbang rdzogs ma], (218) [mo ram shags 'phrul mo che], (219) [lag cog sngags 'dzab can], (220) [mi yengs ting 'dzin can]

C. Goddesses of the Compassion [thugs rje'i lha mo]

(221) [sprul pa'i sku], (222) [gsal ba'i spyen], (223) [snyoms pa'i thugs], (224) [snyan pa'i dbyangs], (225) [rdzu 'phrul gyi zhabs], (226) [bdud rtsi'i phyag], (227) [dren pa'i thabs], (228) [sgrol ba'i gtso], (229) [phyan pa'i gzhi], (230) [thar pa'i sgo]

D. Goddesses of the Emanation [sprul pa'i lha mo]

(231) [sgyu 'phrul dra ba can], (232) [thabs kyi zhags pa can], (233) [thugs rje'i lcags kyu can], (234) [gsal ba'i me long can], (235) [mdzes pa'i rma bya can], (236) [snyan pa'i khu byug gsung], (237) [brjid pa'i gzi mdangs can], (238) [thar pa'i skas lam can], (239) [lung rgyud des par 'bogs], (240) [bka' brgyud che bar spel]

E. Goddesses of the Blessing [sbyin rlabs kyi lha mo]

(241) [chod yongs su grags], (242) [thams cad yongs su rgyas], (243) [bde bar don dam grub], (244) [rgyas par gsung rab ston], (245) [zhi bas sems can 'dul], (246) [bden pa'i nges tshig ston], (247) [man nga sngags rgyud 'dren], (248) [drag pos bar cho sgrol], (249) [thogs med myur du byon], (250) [dmigs med cir yang gsal]

F. Goddesses of the Loving Kindness [byams pa'i lha mo]

(251) [kun la bu ltar sems], (252) [skye 'gro gos kyi gso], (253) [snang srid gtan la 'bebs], (254) [ye srid cha la 'god], (255) [dmyal ba rgyun du gcod], (256) [zhe sdang klong du zhi], (257) [tsha ba grang bas 'dul], (258) [grang ba tsha bas 'dul], (259) [nyi tshe ba rnams bde gnas rnyed par byed], (260) [nyis 'khor ba rnams thar par 'dren]

G. Goddesses of the Alms [sbyin pa'i lha mo]

(261) [ma chags stobs ldan ma], (262) [thabs kyi 'du 'dzi spong], (263) ['dod pa'i sdug bsngal med], (264) [ster ba'i blo ldan ma], (265) [re ba dus su skong], (266) [sbyin pas 'dod chags 'dul], (267) [tshad med rgya cher 'gyed], (268) [phyogs med dmigs mi 'chal], (269) [rig byed mnyam par snyoms], (270) [bdag dang gzhan med gcig pa'i ngang]

H. Goddesses of the Primordial Wisdom [ye shes kyi lha mo]

(271) [gsal ldan thogs med ma], (272) [rig ldan glog 'gyu ma], (273) [blo ldan snang srid bkra], (274) [thams cad sgyu mar gzigs], (275) [sgron mas mun pa 'joms], (276) [bdu rtsis 'dod pa skong], (277) [sman gyis nad rnams 'dul], (278) [rtse yis chung rnams bskyed], (279) [nyi ma rgu phrugs ma], (280) ['od zer 'bum phrag ma]

I. Goddesses of the Immensity [yangs pa'i lha mo]

(281) [shong ba'i snod ldan ma], (282) [che ba'i gzhi ldan ma], (283) [bskyed pa'i shugs ldan ma], (284) [sdud pa'i dbang ldan ma], (285) [gnas pa'i bcud ldan ma], (286) ['degs pa'i stobs ldan ma], (287) [snyoms pa'i blo ldan ma], (288) ['gro ba'i lam ldan ma], (289) [phyin pa'i sa ldan ma], (290) [mnyam pa'i thugs ldan ma]

J. Goddesses of the Tranquility [zhi ba'i lha mo]

(291) [mi dgongs mnyam pa'i cha la gnas], (292) [mi sprul bdal pa'i gzhi], (293) [mi byon dbyings na rgyas], (294) [mi 'dzad thig le gcig], (295) [mi g.yo bsam gtan sgom], (296) [mi g.yengs klong na gnas], (297) [mi dmigs don dam rtogs], (298) [mi 'byed zhi bar 'jog], (299) [gto rgyud zhi bar mdzad], (300) [smrang rgyud zhi bar gsung]

Appendix 6

Two Kinds of Guests and Two Kinds of Ya(s) stags

(given in *ZM*:246.10-252.7)

1. **Two Kinds of Guests** [mgron rnam pa gnyis] signify the distinction of objects to which offerings are made.

- (1) **Guests as the Object of Veneration** [mchod gnas kyi mgron] are the ‘Well-Gone Ones of the Three Times’ [dus gsum gyi bde bar gshegs pa]: ‘The Well-Gone Ones of the past’ [snga rabs ’das pa], ‘The Well-Gone Ones of the present’ [da ltar bzhugs pa] and ‘The Well-Gone Ones of the future’ [slad kyi ’byon pa].
- (2) **Guests as the Object of Compassion** [snying rje’i mgron] are ‘Sentient Beings of Afflictive Emotions in the Three Realms’ [kham s gum gyi sems can nyon mongs pa]: ‘Sentient Beings in the Desire Realm’ [’dod kham s kyi sems can], ‘Sentient Beings in the Form Realm’ [gzugs kham s kyi sems can], and ‘Sentient Beings in the Formless Realm’ [gzugs med pa’i kham s kyi sems can].
2. **Two kinds of Ya(s) stags** [ya(s) stags rnam pa gnyis] are named so because they are ‘offering substances’ [stags] which can lead all the sentient beings of the three lower realms [ngan ’gro gsum] to the ‘higher’ [yar] realms. (see ZM:255.14-19)
- (1) **Ya(s) stags of Offerings** [mchod pa’i ya(s) stags] signifies to make offerings called the ‘Five Kinds of Possessions’ [ldan pa rnam pa lnga] (i-v) to the ‘Guests as the Object of Veneration’ [mchod gnas kyi mgron].
- i The Possession of Pure Mind
[kan dang ba’i sems dang ldan pa]
 - ii The Possession of Agreeable Sound
[gus pa’i lus dang ldan pa]
 - iii The Possession of Respectful Body
[snyan pa’i sgra dang ldan pa]
 - iv The Possession of Immaculate Food
[gtsang ma’i zas dang ldan pa]
 - v The Possession of Beautifying Ornaments
[mdzes pa’i rgyan dang ldan pa]
- (2) **Ya(s) stags of Alms** [sbyin pa’i ya(s) stags] signifies to make offerings called the ‘Five Kinds of Gratification’ [’dod pa rnam pa lnga] (i-v) to the ‘Guests as the Object of Compassion’ [snying rje’i mgron].
- i The Gratification of eyes’ desire for beauty
[mig gzugs sdug pa kun ’dod pa]
 - ii The Gratification of body’s desire for soft texture
[lus reg bya ’jam po ’dod pa]
 - iii The Gratification of tongue’s desire for delicacies
[lces ro zhim po ’dod pa]
 - iv The Gratification of nose’s desire for fragrant smell

- [snas dri zhim po 'dod pa]
 v The Gratification of ear's desire for agreeable sound
 [rna bas sgra snyan pa 'dod pa]

Appendix 7

One Thousand Well-Gone Ones [bder gshegs stong]

One thousand Sugatas arisen through the blessings of the Body, Speech, Mind of the 'Four Principal Well-Gone Ones of Bon' [bder gshegs (gtso) bzhi] (namely, [sa trig er sangs], [gshen lha 'od dkar], [srid pa sangs po 'bum khri] and [ston pa gshen rab mi bo]). They are dwelling in ten directions.

I. One Hundred Well-Gone Ones in the East

[shar phyogs kyi bde bar gshegs pa brgya] (given in *ZM:267.1-275.11*)

A. The Well-Gone Ones arisen through the blessing of the Body [sku] of Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World [mi mjed 'jig rten, Skt. sahā-lokadhātu])

(1) [gzi brjid mtha' yas ma], (2) [gzi 'bar bkrag lam (or, gzi 'bar bkra gsal ma)], (3) [gzi byin 'od gsal lam (or, gzi byin 'od gsal ma)], (4) [gzi mdangs zer 'phro ma], (5) [gzi 'od yongs rgyas ma]

B. The Well-Gone Ones arisen through the blessing of the Speech [gsung] of Sa trig er sangs, the Mother of the Expanse

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(6) [sgra dbyangs mdangs ldan ma], (7) [sgra skad stong sgyur ma (or, sgra skad stong bsgyur ma)], (8) [cir yang snyan pa'i sgra], (9) [snang srid rang skad mkhyen], (10) [tshig sgra'i brda mtshon ma]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(11) [kun rig blo gsal ma], (12) [shes rab blo ldan ma], (13) [rig shes kun rig bskyed], (14) [snang srid blo la gsal], (15) [ye srid yid la bkra]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities [yon tan] of Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

(Also called the 'Goddesses of the Good qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(16) [snang srid rgyas mdzad ma], (17) [ye srid dbyings bdal ma], (18) [khams gsum thugs rjes skyong], (19) [srid gsum rlabs kyis 'dren], (20) [stong gsum mthar rgyas spel]

E. The Well-Gone Ones arisen through the blessing of the Activity [phrin las] of Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(21) [rdzu 'phrul ya ma zung], (22) [cir yang cho 'phrul ston], (23) [sprul sku bsam med 'gyed], (24) [sems can dgos 'dod skong], (25) [khams gsum sprul pas skyong]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar [ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(26) [gar gsas btsan po], (27) [gar bu shang rgyal], (28) [gar gsas drag po 'bar], (29) [gar gsas gsal ba 'bar], (30) [gar gsas 'od ru ma zer (or, gar gsas 'od rum zer)]

B. The Well-Gone Ones arisen through the Compassion of the Speech [gsung] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(31) [gar gsas stobs dang zer], (32) [gar gsas gar dang shel ldan (or, gar gsas gar dang shes ldan)], (33) [gar gsas gar dang 'od dkar rje (or, gar gsas gar tang 'od dkar rje)], (34) [gar gsas gar rje lo rmang], (35) [gar

gsas gar yul rtsol bo (or, gar gsas gar yug rtsol po)]

C. The Well-Gone Ones arisen through the Compassion of the Mind [thugs] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(36) [gar gsas gshog rtsal rje], (37) [gar gsas tshal drag skyol po (or, gar gsas rtsal drag skyol po)], (38) [gar gsas rog gu shag pa], (39) [gar gsas gting dpag med], (40) [gar gsas dpag med 'od rgyas]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities [yon tan] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(41) [gar gsas g.yo 'gul thang po], (42) [gar gsas gsal dang rgya bskyed (or, gar gsas gsal tang rgya bskyed)], (43) [gar gsas thang rgyas 'od rje 'bar], (44) [gar gsas 'od yug bse gas su gcod (or, gar gsas 'od yug segs su gcod)], (45) [gar gsas gting dpag mu med rgyas]

E. The Well-Gone Ones arisen through the Compassion of the Activity [phrin las] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(46) [gar gsas mkha' rje 'od dang (or, gar gsas mkha' rje 'od tang)], (47) [gar gsas mkha' yug klong gdal (or, gar gsas mkha' yug klong bdal)], (48) [gar gsas yug pa gsal 'bar], (49) [gar gsas 'bar yug sprul thang], (50) [gar gsas gar glang dmar po]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the

Sahā World)

(51) [ye sangs dkar po], (52) [gung sangs sngon po], (53) [yang sangs de bo], (54) [sangs po yid rings (or, sangs po yid ring)], (55) [sangs rgyas mthar rdzogs]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(56) [ye bdal mu khri], (57) [gung bdag btsan po], (58) [ye khri shes ldan], (59) [mu sangs de bo], (60) [sangs thog khri gsal]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(61) ['phrul tog klong dang rje], (62) ['phrul rje drang rkan rje], (63) ['phrul bu gsang dang gsal], (64) ['phrul gyi drang shing rje], (65) ['phrul dang srid pa skyed]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(66) [dkar dang rje phyod pa], (67) [phyod pa gsal dbang sgyur (or, phyod pa gsal dbang bsgyur)], (68) [dbang dang bkod gling sgyur (or, dbang dang bkod gling bsgyur)], (69) [smon lam gyi bkod pa yags (or, smon lam gyi bkod pa legs)], (70) [smon lam yid bzhin thang po]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' ['phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(71) [shes bzhin thang po], (72) [kun bsgyur dbang phyug], (73) [rgya bskyed yongs bdal (or, rgya bskyed yong bdal)], (74) [dbang chen 'bar ba 'od], (75) [dbang chen 'khor lo bsgyur]

4. The Well-Gone Ones arisen from the Perfected Wisdom, sTon pa gshen rab mi bo

[shes rab kyi phul ston pa gshen rab mi bo].

A. The Well-Gone Ones emanated from light rays of the Body of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Body’ [sku’i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(76) [lde bo gsung chen], (77) [kha ste mu ya], (78) [mu ste rgod ’byam (or, mu ste rgod ’byams)], (79) [rgod drag rlabs chen], (80) [gnam lde gsung ’gyur]

B. The Well-Gone Ones emanated from light rays of the Speech of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(81) [lde gsang ’od ’bar], (82) [lde rgyal dbang gshen], (83) [dbang bsgyur gal gtsug], (84) [sgra skad ’bum bsgyur], (85) [lde ’od gsang grags]

C. The Well-Gone Ones emanated from light rays of the Mind of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Mind’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(86) [thang ma ’od rgyal], (87) [thang ma me sgron], (88) [’od de lce ’byam (or, ’od de lce ’byams)], (89) [sgron ma gsal ’bar], (90) [’od rgyal ’bar sgron]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(91) [legs pa kun ’byung], (92) [yags pa yongs bskyed], (93) [thogs med mkhyen pa rgyas], (94) [bkag med spro bsdu ’bar], (95) [tshangs pa ’od rum rtse]

E. The Well-Gone Ones emanated from light rays of the Activity of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the east of the Sahā World)

(96) [snyoms pa lhun grub (or, snyom par lhun grub)], (97) [mnyam snyoms kun ’dren], (98) [mnyam pa’i blo ldan], (99) [thogs med stobs mchog], (100) [kun ’byung bkag pa med]

II. One Hundred Well-Gone Ones in the North

[byang phyogs kyi bde bar gshegs pa brgya] (given in *ZM:278.10-286.17*)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

A. The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(101) [mtha’ yas sku brjid ma], (102) [gsal ba’i ’od bdal ma (or, gsal ba ’od bdal ma)], (103) [’od ma bkrag mdangs ma], (104) [zer ldan ’phrul ting shags (or, ’od zer ldan ’phrul ting shags)], (105) [yongs su khyab rgyas ma]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(106) [snyan pa’i sgra dbyangs sgrogs], (107) [sgra skad dpag tu med], (108) [snyan sgra dbyangs skyed ma (or, snyan sgra dbyangs bskyed ma)], (109) [’jig rten rang sgra mkhyen], (110) [brda yi mtshon mdzad ma (or, brda’i mtshon mdzad ma)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(111) [kun rig blo gsal ma lus ston], (112) [shes rab gsal 'bar dwangs (or, shes rab gsal 'bar dang)], (113) [kun rig gsal ba'i mchog], (114) [snang gsal 'od zer 'phro], (115) [ye 'byam khyab gsal ma (or, ye 'byams khyab gsal ma)]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(116) [srid pa rgyas par spel], (117) [bdal khyab kun 'phro ma], (118) [ma lus thugs rjes skyong], (119) [legs pa'i byin rlabs ma], (120) [rgyas pa mthar spel ma (or, rgyas pa mtha' spel ma)]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(121) [rdzu 'phrul thogs med ston], (122) [cho 'phrul cir yang ston], (123) [stobs mchog thogs med mkhyen], (124) [drag shul rtsal dang ldan], (125) [khams dang skye mched gsal]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(126) [rgod gsas kham pa (or, rgod gsas khams pa)], (127) [rgod bu 'phrar drag (or, rgod bu 'phar drag)], (128) [rgod gsas drag po rtul shugs can], (129) [rgod gsas gsal ba'i 'od zer ldan], (130) [rgod gsas 'od zer phyogs bcur 'phro],

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the

skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(131) [rgod gsas zer ldan stobs kyi shugs can], (132) [rgod gsas blo ldan grangs bdag btsan po (or, rgod gsas blo ldan grangs bdag btsan pa)], (133) [rgod gsas 'od zer lam pa], (134) [rgod gsas drag shugs rtsal ldan (or, rgod gsas drag shul rtsal ldan)], (135) [rgod gsas khyab dbang sgyur chen (or, rgod gsas khyab dbang bsgyur chen)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(136) [rgod gsas drag po gshog rtsal rje (or, rgod gsas drag po'i gshog rtsal rje)], (137) [rgod gsas skyed pa drag po ldan (or, rgod gsas bskyed pa drag po ldan)], (138) [rgod gsas rog pa bskyed pa], (139) [rgod gsas mtha' rgyas gting dpag med (or, rgod gsas mthar rgyas gting dpag med)], (140) [rgod gsas thugs rje dpag tu med (or, rgod gsas thugs rje'i 'od dpag med)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(141) [rgod gsas g.yo 'gul rgyas pa (or, rgod gsas g.yo 'gul rgyas)], (142) [rgod gsas rgyar khyab gsal 'bar], (143) [rgod gsas 'od rje 'od yug 'bar], (144) [rgod gsas yug pa phyod pa rgyas (or, rgod gsas mu med thugs rjes khyab)], (145) [rgod gsas mu med thugs rjes khyab (or, rgod gsas yug pa gsal 'bar)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(146) [rgod gsas 'od dang mkha' rje skyed (or, rgod gsas 'od tang mkha' rje bskyed)], (147) [rgod gsas mkha' la mnyam pa'i don grub], (148) [rgod gsas gsal zer khyab pa], (149) [rgod gsas myur mgyogs yud kyis bskyod], (150) [rgod gsas rtsal stobs seng ge'i shugs]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(151) [ye rgyud mu phyod (or, ye rgyung mu phyod)], (152) [gsal dang 'od khyab (or, 'od khyab gsal tang)], (153) ['od 'bar khri rum], (154) [tshangs pa dbyings rum], (155) [gsal 'bar mu rgyas]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(156) [ye khyeb bdal pa (or, ye khyab bdal pa)], (157) [gung khri 'bar ba 'od], (158) [ye shes gsal ldan], (159) [bdal khyab dag pa], (160) ['bram phyam skyes drug (or, 'brang 'byam skyes drug)]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(161) [dang skyes klong brje bskyed (or, dang skyed klong rje bskyed)], (162) [bde klong kun grub rtsal], (163) [yags snyoms khyab par sgrol (or, legs snyoms khyab par sgrol)], (164) [bkod pa rgyas mthar spel], (165) [yangs par yongs bdal skyong]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(166) [phyod pa dkar zer 'phro], (167) ['od rum rtser chibs], (168) [shes rab 'phags gsal ba (or, shes rab 'phags gsal)], (169) [gsal 'bar 'od rum], (170) [thogs med bkra shis brtsegs (or, thogs med bkra shis

brtsegs pa)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' ['phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(171) [byung bskyed rdzogs pa (or, 'byung bskyed rdzogs pa)], (172) [mthar khyab rdzogs pa], (173) ['byung ba bskyed klong], (174) [rdzogs khyab skal ldan], (175) [grangs 'dzin rtsis mkhyen]

4. The Well-Gone Ones arisen from the Perfected Wisdom, sTon pa gshen rab mi bo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of sTon pa gshen rab mi bo

(Also called the 'gShen of the Body' [sku'i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(176) [pa rab gling rtsol (or, ba rab gling rtsol)], (177) [klong yangs mu rgyas], (178) [mkha' gsal mkhyen rgyas], (179) [byams ldan skyed dpal], (180) [thar byed rgyud 'dren (or, thar byed rgyun 'dren)]

B. The Well-Gone Ones emanated from light rays of the Speech of sTon pa gshen rab mi bo

(Also called the 'gShen of the Speech' [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(181) ['od gsal lde dbang], (182) [dbang grags spyi phud (or, dbang drag spyi phud)], (183) ['khor lo dbang bsgyur], (184) [sgra rgyal grags pa], (185) [ma 'dres mnyam mchog]

C. The Well-Gone Ones emanated from light rays of the Mind of sTon pa gshen rab mi bo

(Also called the 'gShen of the Speech' [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(186) [rgyal ba gsang dang ldan], (187) ['od rum me sgron gsal], (188) [dbyings chen nam mkha' bdal], (189) [khyab zer stobs ldan], (190)

[rgyal byed dbang thob]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(191) [bde mnga’ kun ldan], (192) [snang ldan yongs bskyed], (193) [mkhyen ldan dbang srid], (194) [khyab dbang gsos mdzad], (195) [chags med smon stobs mchog (or, chags smon stobs mchog)]

E. The Well-Gone Ones emanated from light rays of the Activity of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the north of the Sahā World)

(196) [blo ldan snyoms pa], (197) [mi ’byed cha ldan], (198) [khyab bdal shes rab che], (199) [mi g.yo snyoms pa’i rgyan], (200) [gung drug khyab pa’i gtso]

III. One Hundred Well-Gone Ones in the West

[nub phyogs kyi bde bar gshegs pa brgya] (given in *ZM:289.14-298.4*)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

A. The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(201) [gsal ba’i nam mkha’i mdangs ldan ma (or, gsal ba nam mkha’i mdangs ldan)], (202) [nam mkha’i ’od bdal ma (or, nam mkha’i ’od bdal)], (203) [’od ’bar mdangs gsal ma], (204) [mdangs ’od zer ’phro ma], (205) [rgya khyab zer ’phro ma (or, rgyal khyab zer ’phro ma)]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(206) [gtsug phud don 'bar ma], (207) [gtsug lcam 'od ma seng], (208) [ye khyab 'phrul ting shags], (209) [rgod ting 'phrul nam skar], (210) [rgod 'bar khyab rgyas ma (or, rgod 'bar khyab rgyas)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(211) [klong bdal bsam gtan ma], (212) [khyab pa gung khri ma], (213) [rig shes mi g.yo ma], (214) [shes nyid gsal ldan ma], (215) [ma chags gsal ldan ma]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(216) [dbang lcam kun grub me (or, dbang lcam kun 'grub ma)], (217) [dbang grags mthu mo tsha (or, dbang drag mthu mo che)], (218) [dbang ldan gtsug phud ma], (219) [tshangs pa gtsor bskyed ma (or, tshangs pa rtsol bskyed ma)], (220) [gsal dod skas 'dzugs ma]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(221) [stong gi rje spyi gtsug ma (or, stong gi rje spyi phud ma)], (222) [gsas kyi mkhar brtan 'dzin ma (or, gsas kyi mkhar bstan 'dzin ma)], (223) [thar ba'i go bder 'dren ma (or, thar pa'i go bde 'dren ma)], (224) [yangs pa'i klong yangs grub ma (or, yangs pa'i klong yongs grub ma)], (225) [shes rab kyi 'od rgyas mdzad ma]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(226) [gsas rje rmang po], (227) [gsas bu mtshon gang (or, gsas rje gsas bu tshon gang)], (228) [gsas rje khyung thog ’bar dang rje], (229) [gsas rje ’od dkar zer tog ldan], (230) [gsas rje ’od ’dus bkra gsal rje]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha ’od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(231) [spros pa rgya rnams bskyed (or, spros pas rgya rnams bskyed)], (232) [khyab par bka’ rnams spro], (233) [skyed pa’i don rnams ston (or, bskyed par don rnams ston)], (234) [gsung gi sgra rnams snyan], (235) [don gyi lung rnams sdud]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha ’od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(236) [dbyings nyid rnam par dag (or, dbyings nyid rnams par dag)], (237) [rnam dag dri ma med], (238) [ye khri shes rab gsal], (239) [ye shes ’od du gsal], (240) [gal tsugs nges pa’i sgra (or, gar gtsug nges pa’i sgra)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha ’od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(241) [gsas rje dpag med tshad mi zin (or, gsas rje dpag med tshad med zin pa)], (242) [gsas rje mkhyen tshad grangs las ’das], (243) [gsas rje rdzu ’phrul dpag mi dpogs (or, gsas rje rdzu ’phrul dpag mi dpog)], (244) [gsas rje kun snyoms nyi ma’i zhal], (245) [gsas rje ’od zer dpag tu med]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha ’od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Activity’ [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(246) [gsas rje bdud rtsi rgyun du ’gyed], (247) [gsas rje mi yengs don la sgom], (248) [gsas rje ’od dang zer dang ldan (or, gsas rje ’od dang zer dang ldan pa)], (249) [gsas rje khri brtsegs ’bar ba rgyal], (250) [gsas rje rgyal thod yangs pa’i klong]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po ’bum khri

[thabs kyi mchog srid pa sangs po ’bum khri].

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Body’ [sku’i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(251) [dpag med kun la snyoms], (252) [kun snyoms zer stobs che], (253) [dbus dang mtha’ med mnyam], (254) [mi ’byed kun gyi gtso], (255) [yongs rgyas mnyam pa’i sgron]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Speech’ [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(256) [zla gsal stobs chen], (257) [gnyan rgyas zer ’phrag ’bum (or, gnyan rgyas zer phrag ’bum)], (258) [mkhas pa’i ’byung gnas ston], (259) [tshogs gsal tshom bu skas (or, tshom gsas tshom bu skas)], (260) [ba ga’i klong dkar nag ston]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Mind’ [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(261) [yongs sdud kun gyi dpon], (262) [mang po bkod pa’i rgyan], (263) [mnyam pa’i cha ’khor lo’i gling (or, mnyam pa’i cha ’khor lo gling)], (264) [bdud bzhi spros mtha’ ’joms], (265) [dmar thag ring pa’i rtsal]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(266) [ma 'gags kun mkhyen stobs dang ldan (or, ma 'gag kun mkhyen stobs dang ldan)], (267) [gzhung tshugs lag 'grim nges don ston (or, gzhung tshugs leg 'grim nges don ston)], (268) [blo ldan ngang ring sa 'khor bsgrol (or, blo ldan ngang ring 'khor ba sgröl)], (269) [srid gsum don slob 'jigs pa sel (or, srid gsum gyi don slob 'jig pa sel)], (270) [dug lnga'i dgra 'joms ye shes bskyed (or, dug lnga'i dgra bcom ye shes bskyed)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri (Also called the 'Srid pa of the Activity' ['phrin las kyī srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(271) [nges pa'i don rnam bsdus nas thig ler ston], (272) [thugs rje'i tshad snyoms nas skye 'gro bu ltar gso], (273) [dge rgyas kyī skyed shing smin par 'dzugs], (274) [mi 'khor ba'i 'bras bu sprul par ston], (275) [thugs rje chen po nyag thag rgyun du gtong (or, thugs rje chen po'i nyam thag rgyun tu skyong)]

4. The Well-Gone Ones arisen from the Perfected Wisdom, sTon pa gshen rab mi bo

[shes rab kyī phul ston pa gshen rab mi bo].

A. The Well-Gone Ones emanated from light rays of the Body of sTon pa gshen rab mi bo

(Also called the 'gShen of the Body' [sku'i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(276) [pa rab gling bzhi (or, ba rab gling bzhi)], (277) [dpa' ba'i stobs ldan], (278) [nyon mongs kyī skyon sangs], (279) [rin chen gyī char 'bebs], (280) [ma rig gi mun pa sel (or, ma rig gi mun sel)]

B. The Well-Gone Ones emanated from light rays of the Speech of sTon pa gshen rab mi bo

(Also called the 'gShen of the Speech' [gsung gi gshen] who by the skillful

means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(281) [ma rig mun pa sel (or, ma rig gi mun pa sel)], (282) [rig pa'i sgron ma 'degs], (283) [ye shes kyi dpung rnam skyed], (284) [dug lnga'i mtsho rnam skems], (285) [dug gsum gyi rtza ba gcod]

C. The Well-Gone Ones emanated from light rays of the Mind of sTon pa gshen rab mi bo

(Also called the 'gShen of the Speech' [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(286) [mi nub pa'i rgyal mtshan 'dzugs], (287) [mi shigs pa'i gsas mkhar brtsigs (or, mi shig pa'i gsas mkhar brtsegs)], (288) [rang bzhin gyi lhun grub rtse], (289) [khyab pa'i bdal pa gung], (290) [dbu ma ru gsal bar snang]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of sTon pa gshen rab mi bo

(Also called the 'gShen of the Good Qualities' [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(291) [bden pa'i shugs kyi mngon par shes pa drug ldan (or, bden pa'i shugs kyi mngon par shes pa drug dang ldan)], (292) [legs pa'i yon tan gyis nyes pa'i skyon spong], (293) [ye shes kyi me yis dug lnga'i gdon sreg (or, ye shes me'i dug lnga'i gdon sreg)], (294) [bdud rtsi'i zas kyis mu ge'i rgyun gcod], (295) [gsal ba'i sgron gyis thar pa'i lam 'dren]

E. The Well-Gone Ones emanated from light rays of the Activity of sTon pa gshen rab mi bo

(Also called the 'gShen of the Activity' ['phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the west of the Sahā World)

(296) [dbang gi gtsug phud can], (297) [dbang bsgyur gyi 'khor lo can (or, dbang bsgyur 'khor lo can)], (298) [grub pa'i thor cog can], (299) [spros pa'i byin rlabs can (or, spro ba'i byin rlabs can)], (300) [sdud pa'i man ngag can]

IV. One Hundred Well-Gone Ones in the South

[lho phyogs kyi bde bar gshegs pa brgya] (given in *ZM*:301.3-309.12)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse.

A The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(301) [phyag gis gling dang ’khor lo bsgyur], (302) [zhabs kyis phyin par sa bgrod ma (or, zhabs kyis phyin par sa bsgrad ma)], (303) [sku yi sprul pa yongs mkhyen ma (or, sku’i spral pas yo mkhyen ma)], (304) [spyang gyis phra rab cha gzigs ma], (305) [snyan gyis ma lus sgra gsan ma]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(306) [rgyal ba rgyal byed ma], (307) [rtse mo byung rgyal phud], (308) [mthar rgyas mi ’gyur brtan], (309) [rgyas mtha’ g.yung drung rgyal], (310) [rgya che mtha’ yas ma]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(311) [mi g.yo g.yo med brtan pa’i gtso], (312) [mi ’gyur ’gyur med grub pa’i rtags], (313) [mi skye skye med thar pa’i klong], (314) [mi ’gag ’gag med ’byung ba’i gnas], (315) [sprul sku mang pos ’khor ba sgröl]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(316) [bdud bzhi mthu yis sgröl], (317) [chu bzhi dbang gis skems], (318) [skye bzhi’i sgo gcod ma (or, skye bzhi sgo gcod ma)], (319)

[rgyu bzhi don du sdud], (320) [don gsum 'bras bur gsal]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(321) [thugs nyid mi g.yo sgom (or, thugs kyis mi g.yo sgom)], (322) [gsung gis mya ngan sangs], (323) [bka' yis nges don ston], (324) [sku yis zhi khro sprul (or, sku'i zhi khro sprul)], (325) [yon tan dpag med rgyas]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(326) [gnam gsas dbyings rum], (327) [gnam bu phyod pa], (328) [gnam gsas bdal khyab 'od], (329) [gnam gsas rtse thog khyung rum 'bar], (330) [gnam gsas 'od rum zer thog 'bar]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(331) [gnam gsas mkha' drug ye shes ldan], (332) [gnam gsas 'od drug spyi phud (or, gnam gsas 'od drug skye phud)], (333) [gnam gsas mn-gon drug sgro nam (or, gnam gsas mkha' drug sgron ma)], (334) [gnam gsas gong drug mi 'gyur (or, gnam gsas gung drug mi 'gyur)], (335) [gnam gsas tshogs drug lam mkhyen]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south

of the Sahā World)

(336) [gnam gsas 'od yug mkha' klong], (337) [gnam gsas man ngag don chod], (338) [gnam gsas nges pa'i lung ston], (339) [gnam gsas rgyud kyi lam 'dren], (340) [gnam gsas rgyas pa'i 'bum sgrog (or, gnam gsas rgyas pa'i 'bum sgrogs)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(341) [gnam gsas gting dpag mu med (or, gnam gsas mthar rgyas gting dpag mu med)], (342) [gnam gsas skal ldan rin chen gter 'byung], (343) [gnam gsas rting chen cog gzhag (or, gnam gsas rding chen cog bzahag)], (344) [gnam gsas lha chen klong bdal], (345) [gnam gas spyi phud byung rgyal (or, gnam gsas spyi phud byung rgyal)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(346) [gnam gsas dge rgyas kyi zhing khams bskyed], (347) [gnam gsas rgod 'bar gyi gtsug rum ston], (348) [gnam gsas gling grags kyi sgra dbyangs sgrog (or, gnam gsas gling grags kyi sgra dbyangs sgrogs)], (349) [gnam gsas gol med kyi thar lam 'dren], (350) [gnam gsas mi chags pa'i rtul shugs bskyed (or, gnam gsas mi chags pa'i rtul shugs skyed)]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri].

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(351) [sgrib pa'i sa rnam sel], (352) ['dzeg pa'i skas rnam 'dzugs], (353) [bgrod pa'i thig rnam 'debs], (354) [brtan pa'i sa rnam 'dzin],

(355) [bde rgyas kyī klong na mnyam]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(356) ['gyur med kyī gtsug phud can], (357) [thogs med kyī spro bsdu 'bar (or, thogs med spro bsdu 'bar)], (358) ['gag med kyī yon tan spel (or, 'gag med kyīs yon tan spel)], (359) [mngon shes kyī rtsal rnam rdzogs], (360) [mi bsnyel ba'i ting 'dzin can]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyī srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(361) [bya ba'i rgyud 'dren], (362) [bka'i yi ge rgyud spel], (363) [nges pa'i don rtags can], (364) [bya ba'i las gtsor 'dzin], (365) [byams pa'i rgyud mthar brtan (or, byams pa'i rgyud mthar bstan)]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyī srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(366) [dgu khri rje 'od gsal], (367) [gung 'od spungs gsal zer], (368) [gung bdag btsan 'bum gsal], (369) [khri dang rje stong nam], (370) [mu rgyud mkhyen mthar phyin]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' ['phrin las kyī srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(371) [khri rum shags stong nam (or, khri rum shag stong nam)], (372) [dkar thang gsal rgyab skyed (or, dkar dang gsal rgya bskyed)], (373) [mu wer khyab mkha' rje (or, mu med khyab mkha' rje)], (374) [grung khri 'bar ba 'od dro (or, gung khri 'bar ba 'od dro)], (375) ['od 'bum 'gyed dpal zer]

4. The Well-Gone Ones arisen from the Perfected Wisdom, sTon pa gshen rab mi bo

[shes rab kyi phul ston pa gshen rab mi bo].

A. The Well-Gone Ones emanated from light rays of the Body of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Body’ [sku’i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(376) [mang gshen rgyal ba], (377) [thig le gcig bsgom (or, thig le gcig sgom)], (378) [dge bcu mthar spel (or, dge bcu mtha’ spel)], (379) [rgya rtsis go ’byed], (380) [stong thun mdo ’dzin]

B. The Well-Gone Ones emanated from light rays of the Speech of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(381) [khri phrag don mched (or, khri phrag don ’dzin)], (382) [’bum phrag ’gres sbyor], (383) [dbang po tshad ’dzin], (384) [tshig bzhi mdo sbrel], (385) [zhu lon rtog sel]

C. The Well-Gone Ones emanated from light rays of the Mind of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(386) [ding ba theb yug (or, ding pa theb yug)], (387) [’phen byed g.yo bskyed], (388) [pad ma ’od rgyas], (389) [nam ting gzi brjid], (390) [gtsug sras rma bo (or, gtsug sras rma’o)]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(391) [mtho thogayongs kyi bla ma (or, mtho thog yongs kyi bla ma)], (392) [spyir rgyug kun sgo mkhyen (or, spyi rgyug kun sgo mkhyen)], (393) [rtse rgyal klong mtha’ yas], (394) [gsal dag gtsang ma’i sku], (395) [gtsug thog ljang lo can (or, gtsug tor lcang lo can)]

E. The Well-Gone Ones emanated from light rays of the Activity of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Activity’ [‘phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the south of the Sahā World)

(396) [byams pa’i sems dpa’], (397) [sbyin pa’i shugs ldan], (398) [gsal khyab kyi ye shes], (399) [yangs pa’i rgya bskyed], (400) [zhi ba’i dbang rgyud]

V. One Hundred Well-Gone Ones in the Upper Direction

[steng phyogs kyi bde bar gshegs pa brgya] (given in *ZM:312.10-320.15*)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse

[dbyings kyi yum]

A The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(401) [spros pa ’od dpag med (or, spras pa ’od dpag med)], (402) [mu ’od khyab bsten gsal (or, mu ’od khyab rten gsal)], (403) [’brong thog gsal zer ’od], (404) [thing nam klong drung rgyas (or, thig nam klong drung rgyas)], (405) [zer ’phro mthar ’gyed gsal]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(406) [grags pa rgyan khyab ma (or, grags pa rgyal khyab ma)], (407) [yongs ’od zer mdangs ldan (or, yongs ’od zer mdangs ldan ma)], (408) [mu hal tsa tri ston (or, mu ha la tsa tri ston)], (409) [sgra ling yongs khyab ’od (or, sgra ling yongs bsgrags ’od)], (410) [a dkar don ldan sgra mtshan ma (or, a dkar don ldan sgra mtshon ma)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful

means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(411) [mi g.yo rab ldan ma], (412) [thig nam brtan ma], (413) [sangs rtogs gsal ma (or, sangs tog gsal ma)], (414) ['od nam shag ma], (415) [klong rum skyil ma (or, klong rum skyel ma)]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(416) [ma lus yongs spro ma (or, ma lus yongs spra ma)], (417) [dkar ldan zhing skyong ma], (418) [mkha' gsal nges don ma], (419) [ha ling mu rgyas ma], (420) [don gsang gi thig nam ma (or, zla gsang gi thing nam ma)]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(421) [ldan pa'i rig shes ma (or, ldan pa rig shes ma)], (422) [go dbyangs brda sbyor ma (or, go dbyangs brda sbyar ma)], (423) [sgra phyir don byed ma (or, sgra spyir don mdzad ma)], (424) [brda mngag shes rab ma (or, gdam ngag shes rab ma)], (425) [thig rgyun gyi bdud rtsi ma]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(426) ['od nam 'bar ba], (427) [ting tse gsal tang (or, ding rtse gsal tang)], (428) ['od nam phyod gsal], (429) [ba nam gting skyod (or, ba nam ting bskyed)], (430) [nam rgyal thang po (or, rnam rgyal thang po)]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(431) [ting tsug dpag med (or, ding gtsug dpag med)], (432) [dbu chen rig rgyal], (433) [legs tang 'od mu rgyang (or, legs tang 'od mu rgyas)], (434) [khri nam gsang skyol po (or, khri nam sangs skyol po)], (435) [nam ting shags drang rje (or, nam ting shag drang rje)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(436) [shangs lha spro mu nam], (437) [ha mu ram a phyod], (438) [gting rum rwangs shes bzhin (or, gting rum rang shes bzhin)], (439) ['od dkar zer 'gyed shod mer (or, 'od dkar 'gyed shong mer)], (440) [rgod mkha' rje 'od yug]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(441) [gnam 'od skyong (or, gar ma 'od skyong)], (442) [khyung thog klong gdal (or, khyung thog klong bdal)], (443) [bla rje mkhar gsal (or, bla rje mkha' gsal)], (444) [mu khyung rtse 'phro], (445) [mu rum gting thog]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(446) [g.yu rgyal dpag med (or, g.yul rgyal dpag med)], (447) [legs tang phod rum], (448) ['od gshen sgom gsal], (449) [gnyan rum zer thang], (450) [stobs chen 'od 'phro]

3. The Well-Gone Ones emanated from the God of Supreme Skillful

Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(451) ['phrul rje gsas 'od nam (or, 'phrul rje gsal 'od nam)], (452) [dmu rum rbum mkha' rje (or, mu rum 'bum mkha' rje)], (453) [nam dpang rgyal spros pa (or, gnam dbang rgyal spros pa)], (454) [rtul shugs skyed mi chags (or, rtul shugs bskyed mi chags)], (455) [mi g.yo dpag chen]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(456) [gung khri 'od rum spro], (457) [ye ldan 'bar phyod pa (or, ye ldan 'bar phyod)], (458) [btsan pa skyed dpag med (or, btsan pa skyes dpag med)], (459) [khri rgud mu dung khyab (or, khri gung mu rong khyab pa)], (460) [mu la 'od dkar tang]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(461) [mi g.yo chal mnyam (or, mi g.yo cha la mnyam)], (462) [mi yengs pa'i dad ldan (or, mi yengs ngang dang ldan)], (463) [mu ha la rten rgyas (or, mu ha la brten rgyas)], (464) [g.yung drung gi rgyan bkod pa], (465) ['khor lo rje 'khor yug (or, 'khor lo rje khor yug)]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(466) [gar ba spros 'od rgyas], (467) [khri rum 'od dpag med], (468) ['dun pa skyed dga' brgyan (or, 'dun pa skyed dga' ba'i rgyan)], (469)

[’brug cha sgra ting ba (or, ’brug cha sgra ding ba)], (470) [tsha ba ’od gting dpag med],

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Activity’ [’phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(471) [yang khri sangs gsal], (472) [shes thog gsal tang (or, shes rtog gsal tang)], (473) [’od nam skyed ma (or, ’od nam skyed mo)], (474) [lha rmang rje ting rum (or, lha rmang rje ding rum)], (475) [’brong nam drang gsal tang]

4. The Well-Gone Ones arisen from the Perfected Wisdom, sTon pa gshen rab mi bo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Body’ [sku’i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(476) [mkha’ rje ’od dkar], (477) [gsang le gyer mangs (or, gsang le gyer mang)], (478) [nam ting sgra rum], (479) [zla gsang thing nam (or, zla gsang thig nam ma)], (480) [dri bdal kun snyoms]

B. The Well-Gone Ones emanated from light rays of the Speech of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(481) [yangs par don bkra], (482) [’thibs par byin gtibs], (483) [gsal ’bar ’od ’khyug], (484) [bden par don ston], (485) [skyod pa thogs med (or, bskyod pa’i thogs med)]

C. The Well-Gone Ones emanated from light rays of the Mind of sTon pa gshen rab mi bo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(486) [mu la rgyal rgya chod], (487) ['od nam shags 'phrul rje], (488) [mkha' bdal yug 'od ram], (489) [sangs tog khri rgyas 'debs (or, sangs rtogs khri rgyas 'debs)], (490) [mu khyud rlabs gong gcod (or, mu khyung rlabs gong gcod)]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of sTon pa gshen rab mi bo

(Also called the 'gShen of the Good Qualities' [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(491) [yogs pa khyab chen], (492) [dbal so ngar drug (or, dbal so ngar drag)], (493) [mun pa khrigs sel (or, mun pa'i khrigs sel)], (494) [gnyer ba'i yid hos legs (or, gnyer ba'i hos legs)], (495) [gting dpag gi 'tshams 'byed (or, gting dpag gis mtshams 'byed)]

E. The Well-Gone Ones emanated from light rays of the Activity of sTon pa gshen rab mi bo

(Also called the 'gShen of the Activity' ['phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the upper direction of the Sahā World)

(496) [spro bsdu 'od rum rtse], (497) [khyab yangs klong dag mkha'], (498) [bkra gsal brjid 'od tang (or, bkrag gsal gzi brjid 'od tang)], (499) [ting gtsug brod rol pa (or, ding gtsug brod rol pa)], (500) [legs pa'i rgyan thig le]

VI. One Hundred Well-Gone Ones in the Northeast

[byang shar gyi bde bar gshegs pa brgya] (given in ZM:323.14.3-332.1)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse

[dbyings kyi yum]

A The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(501) [khyab yas mthar dag skyong (or, khyab yangs mtha' dag skyong)], (502) [zer gsal bdal 'od 'phro], (503) [gzi byin dpe 'byam klong (or, gzi byin ye 'byams klong)], (504) ['od nam 'phrul 'phang ston],

(505) [gting rum bdal khyab mkha']

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(506) [rgyal byed thar lam ston], (507) [byung rgyal ye shes klong], (508) [mi 'gyur bka' thig 'byed (or, mi 'gyur bka' thig 'gyed)], (509) [rgyas 'debs g.yung drung brtan], (510) [rgya che mtha' yas khyab]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(511) [mi ldog brtan byed ma (or, mi ldog brtan 'byed ma)], (512) [grub rtags mi 'gyur ma], (513) [skye med gdod nas dag], (514) [mi 'gag thugs rje'i rgyun], (515) [khyab bdal 'khor ba sgröl]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(516) [mthu ldan bdud tshogs 'joms], (517) [stobs kyis 'khor ba sgröl], (518) [skye bar g.yung drung skyed (or, skye bar g.yung drung ston)], (519) [rgyu bzhi sgyu mar ston], (520) [sku gsum gyi 'bras bu skyed]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(521) [mi g.yo thugs mthar sgröl], (522) [mya ngan gyi gzhi spongs ma (or, mya ngan gyi gzhi spong ma)], (523) [bka' yis nges don ston (or, bka'i nges don ston)], (524) [sku brjid zhi khro ma], (525) [dpag med yon tan 'byung]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gSh-

en lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(526) [dbyings rum stobs tang (or, dbyings rum stobs ldan)], (527) [gnam phud rtse rgyal 'od (or, gnam phud rtse rgyal)], (528) ['od khyab bdal pa], (529) [mthong drug legs tang], (530) [stobs rje drang dkar]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(531) [gnam lha mkha' drug (or, gnam drug skyed pa)], (532) ['od drug spyi phud], (533) [sgron ma mngon drug], (534) [mi 'byed 'od ram (or, mi dbyed 'od ram)], (535) [gnam drug skyed pa (or, gnam drug bskyed pa)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(536) [klong mkha' yongs dpag (or, klong bka' yongs dpag)], (537) [don chod man ngag nges], (538) [nges lung don du ston (or, nges lung don rnam ston)], (539) [thing nam rgyud du ston (or, thig nam rgyud ston)], (540) ['bum sde'i don nges (or, 'bum sde don nges)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(541) [gting dpag mtha' rgyas (or, gting dpag mthar rgyas)], (542) [rin chen skal ldan], (543) [rdeng chen mchog ldan (or, gdeng chen mchog ldan)], (544) [bdal chen klong yangs], (545) ['byung rgyan spyi gtsugs]

(or, 'byung rgyan spyi gtsug)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(546) [zhing khams kyi dge rgyas bskyed (or, zhing khams kyi dge rgyas skyed)], (547) [rgod 'bar gyi ru thog rje (or, rgod 'bar gyi ru tog rje)], (548) [sgra dbyangs kyi gling grags rgyal], (549) [thar lam mu med dpag], (550) [chags med klong du sgröl]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(551) [sgrib pa'i sa rnam sel], (552) ['dzeg pa'i skas rnam ston], (553) [mi 'khor ba'i thig 'debs (or, mi 'khor ba'i thig rnam 'debs)], (554) [ting 'dzin gyi klong drung can], (555) [bde rgyas thig ler nges (or, bde rgyas kyi thig le nges)]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(556) ['gyur med kyi gtsug phud can], (557) ['bar 'od thogs med rgyas (or, 'bar 'od thogs med rgyal)], (558) [yon tan rgyal smon lam bkra (or, yon tan rgyal smon lam bkrag)], (559) [mngon pa'i rtsal dang ldan], (560) [gzungs ldan gyi mi bsnyel mchog]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast

of the Sahā World)

(561) [rgyun thag gi klong drung can], (562) [rtags kyi nges dbang ldan], (563) [bka' rgyud kyi don rtags (or, bka' rgyud kyi don rtags can)], (564) [gtsor 'dzin bu bkra lde ston (or, gtsor 'dzin du bkra lde ston)], (565) [rgyud byams kyis mtha' dag skyong (or, rgyun 'byams kyi mthar dag skyong)]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(566) [rgu khri khyab brten thang (or, dgu khri khyab brten thang)], (567) [tsal sangs zer gsal (or, tsa la sangs zer gsal)], (568) ['bum khyab mu btsan pa], (569) [stong nam deng pag khrigs (or, stong nam de dpag khrigs)], (570) [mu rgyud kyi go 'byed]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' ['phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(571) [rten tang shes gling rgyud (or, rten dang shes gling rgyud)], (572) [rgya skyed bdal gung gtsug], (573) [mu wer spungs mkha' rje], (574) ['bar ba gung dro 'od], (575) [rgyud dpal zer 'bum 'gyed]

4. The Well-Gone Ones arisen from the Perfected Wisdom, Tonpa Shenrap Mibo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of Tonpa Shenrap Mibo

(Also called the 'gShen of the Body' [sku'i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(576) [rgyal ba rgyal mang], (577) [mi 'byed thig le], (578) [bon sde mthar spel], (579) [thugs dag rgya rtsis], (580) [mdo 'dzin nges sdud]

B. The Well-Gone Ones emanated from light rays of the Speech of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(581) [don gyi ’phrag ’byed (or, don gyi ’phrag ’gyed)], (582) [mthun ’bad kyis don mdzad (or, mthu dbang gi don mdzad)], (583) [tshad ma’i tshad ’dzin], (584) [don nges kyi mdo sprel (or, don nges kyi mdo spel)], (585) [rtog sel gyi thig ’debs]

C. The Well-Gone Ones emanated from light rays of the Mind of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(586) [the’u yug rgod ’byam (or, the’u yug rgod ’bum)], (587) [tshal dge rgyun (or, tsha la dge rgyud)], (588) [pad ma mu zer], (589) [gzi brjid nam gtibs (or, gzi brjid nam gting)], (590) [rma dang rtsi ’bod (or, rma dang rtsis ’bod)]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(591) [mtho thog phud med], (592) [spyi rgyug kun ston], (593) [klong mtha’ rgya yas (or, klong mthar rgya yas)], (594) [gsal dag gtsang mchog], (595) [thog gtsug ’od ’gyed (or, thor gtsug ’od ’gyed)]

E. The Well-Gone Ones emanated from light rays of the Activity of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northeast of the Sahā World)

(596) [byams khyab rten dpag med], (597) [stobs kyi rgyud shugs ldan], (598) [ye gsal rgyud ’tshogs (or, ye gsal rgyud tshogs)], (599) [rgya skyed mu yangs (or, rgya skyed mu yang)], (600) [dbang rgyud kyi khung ldan]

VII. One Hundred Well-Gone Ones in the Northwest

[byang nub gyi bde bar gshegs pa brgya] (given in ZM:335.1-343.12)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse [dbyings kyi yum]

A The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(601) [ye shes thig nam ma], (602) [’od dpag gsal dwangs ma (or, ’od dpag gsal dang ma)], (603) [zhi dal snyoms chog ma (or, zhi dal snyoms mchog ma)], (604) [dal ’jam byams pa’i gtso (or, dal ’byams byams pa’i gtso)], (605) [ma ling ring nam skyol (or, ma ling ring nam skyong)]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(606) [’od ldan gsal dang dod], (607) [grub rtags bdud rtsi bskyed (or, grub rtags mi ’gyur ma)], (608) [dri bda’ spos ngad ldan ma (or, dri bda’ spos ngad ldan)], (609) [thing nam thig ’debs drang (or, thig nam thig ’debs drang)], (610) [ba gar rab mtsho ldan (or, ba gar rab mtshon ldan)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(611) [gshen ’od mu khri bskyod (or, shel ’od mu khri skyod)], (612) [lde mu byang ba’i gzhi (or, lde mo byang ba’i gzhi)], (613) [dga’ ba’i don dang ldan (or, dga’ ba’i don dang ldan ma)], (614) [bdud bzhi rtsis gso ma], (615) [thugs rje’i rgyun thag skyong (or, thugs rje’i rgyun thag skyongs)]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi mo] who by the

skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(616) [mkha' nam mu zil ma], (617) [ldem pa mu cho skos], (618) [snang gsal gyi mdog dwangs ma], (619) [ye shes kyi gtsug mi nor (or, ye shes kyi gtsug mi nor ma)], (620) ['phrul cha'i dga' rgyun 'dren]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(621) [lang brgyad ting shags 'phrul], (622) [sku 'gyur gyis stong rtsis thebs (or, sku 'gyur gyi stong rtsis thebs)], (623) [snang ldan gyi phud gtsug rum skyes (or, snang ldan gtsug rum skyes)], (624) [rin po che'i yid ldan sgyur (or, rin po che'i yid ldan bsgyur)], (625) [gtsug mi 'gyur brtan ma 'od]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(626) [srid pa rgyar 'god (or, srid pa rgyal 'god)], (627) [tshangs pa mu med], (628) [stobs ldan drag shugs], (629) [dral 'byam sgra he], (630) [byin spungs mu rum]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(631) ['od zer ris bkra], (632) [tshangs rtags bkra gsal (or, tshangs rtags bkrag gsal)], (633) [don gsang ngang ring], (634) [thugs rje'i drang stobs ldan (or, thugs rje drang stobs)], (635) [ting gsal mu dpag (or, gting gsal mu dpag)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(636) [pad gtsug 'khyil pa], (637) [byams dpag sgrib sel], (638) [mya ngan gting zlog], (639) [bka' sgrom yongs rtags (or, bka' sgrom yang rtags)], (640) [sgron ma'i glog 'gyu (or, sgron ma'i klong 'gyu)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(641) [sgyu 'phrul sna tshogs 'byung (or, rdzu 'phrul sna tshogs 'byung)], (642) [bka' rtags thal sbyor ston], (643) [thugs brten gyi g.yung drung rgyal], (644) ['dren pa'i dmu thag rkyong (or, 'dren pa'i dmu thag skyong)], (645) ['khor los dbyings klong stim (or, 'khor los dbyings klong bstim)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(646) [gangs dkar gyi sku mdog ldan], (647) [gangs dkar gyi 'od nam 'bar (or, gangs dkar 'od rnams 'bar)], (648) [khri rten 'od mu skas], (649) [srid pa khri sdud khyab pa], (650) ['byam yug klong na gdal (or, 'byam yug klong nas bdal)]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(651) ['gyur med kyi gser tog can], (652) [khyung mu sangs ru thog

rje], (653) [mdzes ldan 'od rnam pas brgyan (or, mdzes ldan 'od rnam par rgyan)], (654) [rmaḍ kyi bkrag zer dang ngog], (655) [dad dwang dri zhim gdang ba (or, ngad dang dri zhim dwangs pa)]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(656) [mi zad gter mu khyung phyod pa (or, mi zad gter mu rgyu phyod pa)], (657) [mkha' thog rje rgya yongs khyab (or, mkha' thog rje rgyal yongs)], (658) [mu spungs rgod 'dab drag shugs], (659) [rgya lag phyad bsnol mar ston], (660) [ka 'da' rgyud drang shes]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(661) [mkha' gsal don dang ldan], (662) [rig pa'i rtsal shes rab ldan], (663) ['od dwang shes tshad ma'i mchog (or, 'od dang shes tshad ma'i mchog)], (664) [rgu phrugs don so sor ston (or, rgyud drug ston so sor ston)], (665) [kun tu bde brgyan (or, kun tu bde ba rgyan)]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(666) [snying po dag me tog pad ma], (667) [byin dang ldan sprin tshogs gtibs], (668) [spangs pas bde ba yongs su grub (or, spangs pas bde ba yongs su grub pa)], (669) [rigs skyed dag gtsang ma'i don (or, rig bskyed dag gtsang ma'i don)], (670) [dod pa kun 'byung rin chen gyi gter (or, 'dod pa kun 'byung rin chen gyi gter)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' [phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(671) [gser btso'i 'od mdangs can], (672) [bdud rtse'i rdzing bu can (or, bdud rtsi'i rdzing bu can)], (673) [man ngag gi snying po can], (674) [dbang rtags kyi ru mtshon can], (675) [ka tra skyed thig ler nges (or, ka tra bskyed thig ler nges)]

4. The Well-Gone Ones arisen from the Perfected Wisdom, Tonpa Shenrap Mibo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of Tonpa Shenrap Mibo

(Also called the 'gShen of the Body' [sku'i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(676) [rnam par mkha' dag], (677) [spyod lam bder rgyal (or, spyod lam bde rgyal)], (678) [bsnol mar rdzu 'phrul ston], (679) [khro brjid gegs sel (or, khro brjid bgegs sel)], (680) [gsang ldan gyi man ngag]

B. The Well-Gone Ones emanated from light rays of the Speech of Tonpa Shenrap Mibo

(Also called the 'gShen of the Speech' [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(681) [dga' ba bskyed gzi brjid ston], (682) ['od gsal gyi phud rmongs pa sel], (683) ['od las skyed grub pa ldan (or, 'od las bskyed grub pa ldan)], (684) [ru mtshon skyol blo gros rgyal], (685) ['phrul cha 'gyed glog 'gyu]

C. The Well-Gone Ones emanated from light rays of the Mind of Tonpa Shenrap Mibo

(Also called the 'gShen of the Speech' [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(686) ['od rgyud bkra gsal (or, 'od rgyud bkras gsal)], (687) [dpal khyab rten skyed (or, dpal khyab brten skyed)], (688) [byams pa'i 'bum bka' rje], (689) [dwangs pa'i snying rje bskyed (or, snying dang ba'i snying rje bskyed)], (690) [tshad med don rtags can]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(691) [a nu phrag sras], (692) [drang snang ldan pa], (693) [dmu skas rigs rgyun ’dzugs (or, mu skas rigs rgyud ’dzugs)], (694) [gtso rgyal gyi me gsal], (695) [ba gar gyi rgyud klong drung]

E. The Well-Gone Ones emanated from light rays of the Activity of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the northwest of the Sahā World)

(696) [pho brang du klong gsal], (697) [don bden gyi gtan ’bebs], (698) [tshad med du don ’dus], (699) [gzungs ldan gyi ’od dpag], (700) [drang yid du tshong dpal (or, drang yid du tshor dpal)]

VIII. One Hundred Well-Gone Ones in the Southwest

[lho nub gyi bde bar gshegs pa brgya] (given in ZM:346.12-354.16)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse

[dbyings kyi yum]

A. The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(701) [tshangs ma rin chen tog], (702) [mdangs ldan shes ’bar ma], (703) [thor tshugs ’bum phrag ma (or, thor tsug ’bum phrag ma)], (704) [mi ’khrul thugs mtshan ldan], (705) [’od dpag tshad med ’phro]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(706) [zer dpag mu skyed ldan (or, zer dpag mu bskyed ldan)], (707) [dug rnams bdud rtsir bsgyur], (708) [thugs thun nam pang rgyal (or, thugs mthun rnam par rgyal)], (709) [byams snyoms thig ’gyed ma],

(710) [brjid snod skyed byed ma (or, brjid gnon skyed byed ma)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(711) [zhi dal bde lam ston], (712) [don rtags mtshan dang ldan], (713) [skyed dpal yongs su dag], (714) [’bum sde rigs ’byed cha (or, bon sde rigs ’byed cha)], (715) [mi mgon bdud rtsi’i rgyun (or, mi mgon bdud rtsi rgyun)]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(716) [rgyal mo klong bsgyur ma], (717) [yongs su grub pa skyongs (or, yongs su grub pa skyong)], (718) [skyil rum rtse phud rgyal (or, dkyil rum rtse phud rgyal)], (719) [dbal so yam ngar ldan (or, dbal so yam ngar ldan)], (720) [’phrul nam gto rgyal ’byung]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the ‘Goddesses of the Activity’ [’phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(721) [rgyal rtags kyi thig ’cha’ ma (or, rgyal rtags kyi thig ’chang ma)], (722) [’od ’byam lar khyab ma], (723) [’brang nam gzungs mi yengs], (724) [g.yo ’khrul gyi skor gling ma], (725) [chu klung ’gyur rgyud byed ma (or, chu klung ’gyur sgyur byed ma)]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha ’od dkar [ye shes kyi lha gshen lha ’od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha ’od dkar, the God of Primordial Wisdom

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(726) [bon stong mkha' nam], (727) [ye than ye 'byung], (728) [ba nam 'byung skas], (729) [gsal sgron mun 'joms], (730) [mu drung ldan pa]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(731) ['od nam ting gtsug], (732) [rol pa dbyings rtags], (733) [rgu rd-zogs rol tang], (734) [yab bla thog tang], (735) [drug ldan mngon gsal]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(736) [khri gsum mur sdud], (737) [gung rmad ngo mtshar (or, gung rma ngo mtshar)], (738) [gor dang rje brtan pa (or, gor dang rje bstan pa)], (739) ['gying bag dkar te], (740) [gnam lde khri shag pa]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(741) [phya gting mkha' nam (or, phywa gting mkha' nam)], (742) [gting gsal gsang rje], (743) [stsol dang mkhar 'dzeg (or, rtsol dang mkhar 'dzeg)], (744) ['od de rgyal ba], (745) [brag chags btsan pa (or, brag chags btsan tang)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(746) [sna tshogs legs pa 'byung (or, sna tshogs legs par 'byung)], (747) [zla gsang dngos grub], (748) [bkod rgya dbang 'byung], (749) [skal grang shes rab (or, bskal grangs shes rab)], (750) [dag sku khyab thig]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(751) [ye dang ldan mu thug], (752) [dbang chen rtags brtan pa (or, dbang chen gyi rtags brtan)], (753) [mu 'od rgyan zer tig (or, mu 'od rgyan zer thig)], (754) [mkhar dang ldan btsan mchog], (755) [dmigs pa'i yul bon nyid]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(756) [thugs rje drag stobs ldan (or, thugs rje drag po stobs ldan)], (757) ['khor ba sgrol 'dren pa (or, 'khor ba sgrol 'dren)], (758) [gzhi rgyud las byams pa 'gyed (or, gzhi rgyud la byams pa 'gyed)], (759) [rim pas bgrod theg pa ldan (or, rim par bgrod theg par ldan)], (760) [nam mkha' stong rgya ma chad]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(761) [khom dbang dal gtso], (762) [dwangs gdangs 'jam pa (or, dang gdangs 'jam pa)], (763) [dmu spyod yongs mtha' (or, mu spyod yongs mtha')], (764) [mu la 'od shes], (765) [mu 'phan rigs rgyal]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(766) [mkha' klong yongs tang (or, mkha' klong yangs tang)], (767)

[’od nam ting shags (or, ’od gnam ting shags)], (768) [mu rgyud don (or, mu rgyung don spyi)], (769) [phra mkhyen skos drug], (770) [dben pa yongs ting (or, dben pa yongs tig)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Activity’ [’phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(771) [legs tang brtan pa rje], (772) [dbang thig gi rgya thig ’debs], (773) [dbyings las bdal ’gro ba ’dul], (774) [’dun par gzhi don nges], (775) [’gyogs dang ldan stobs dbang (or, ’gyig dang ldan stobs dbang)]

4. The Well-Gone Ones arisen from the Perfected Wisdom, Tonpa Shenrap Mibo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Body’ [sku’i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(776) [mkha’ mtho ding ba (or, mkha’ mthong ding pa)], (777) [ye sangs phud rgyal], (778) [g.yo med ’gul skyed (or, g.yo mer ’gul skyed)], (779) [ring nam ’phang phyod], (780) [gtsug sras rma nam]

B. The Well-Gone Ones emanated from light rays of the Speech of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(781) [mthing ’brang rtsal khug], (782) [ring shags ’phrul drang], (783) [’bad drang rtsol rung (or, bde drang rtsol rong)], (784) [rang gsal gyi thig le], (785) [chad khungs brgyad lam thig (or, ’chad khungs rgyud lam thig)]

C. The Well-Gone Ones emanated from light rays of the Mind of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the

southwest of the Sahā World)

(786) [dbyings las bder grub gtso], (787) [rol pa don phyug rje], (788) [gsal thang 'od rum bdal], (789) [gnam khyab kun tu skyed (or, gnam khyab kun tu bskyed)], (790) [rigs rgya yongs su gsal (or, rigs rgya yongs su gsal)]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of Tonpa Shenrap Mibo

(Also called the 'gShen of the Good Qualities' [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(791) [bder ldan don grub rtags (or, bde ldan don 'grub rtags)], (792) [rtul shugs kyi thogs med drag (or, rtul shugs thogs med drag)], (793) [drang la drag gcig tu ston (or, drang la drag cig ston)], (794) [zhi dal du ngang tshul ldan (or, zhi dal du bde lam ston)], (795) [grub pa gsung gis sgra rnam 'byed (or, grub pa gsung gi sgra rnam 'byed)]

E. The Well-Gone Ones emanated from light rays of the Activity of Tonpa Shenrap Mibo

(Also called the 'gShen of the Activity' [phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southwest of the Sahā World)

(796) ['phrul cha rol pa bsgyur], (797) [zhi gnas la ngang gi nges (or, zhi dal du ngang tshul ldan)], (798) [legs spyod la don du sdud], (799) ['dren lam rgyud ma nor (or, 'dren lam du rgyud ma nor)], (800) [stobs shugs kyi phyag rgya]

IX. One Hundred Well-Gone Ones in the Southeast

[lho shar gyi bde bar gshegs pa brgya] (given in *ZM*:357.15-365.18)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of the Expanse

A. The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(801) [gtan gzhi yongs rgyas ma (or, gdan gzhi yongs rgyal ma)], (802) [yongs grub rgyar g.yogs ma (or, yongs grub rgyal yog ma)], (803) [rgyal gtogs rgyal byed ma], (804) [labs khrin rgyar g.yongs ma (or, lab khrin rgyal g.yogs ma)], (805) [srid pa'i rtsis gnyer ma]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(806) [zla rgyas gsang thig ma], (807) [che ldan dbang rgyud ma (or, bde ldan dbang bsgyur ma)], (808) [rtsal drug stobs ldan ma], (809) [’od nam ting gtsug lhag (or, ’od nam mthing gtsug lhag)], (810) [’brang gzungs ba nam skyol (or, ’brang zung ba nam skyol)]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(811) [rgyal mtshan kun rig blo], (812) [g.yo ’khrun rgyun ’dren sbreng (or, yo ’khrug rgyud ’dren sbreng)], (813) [lcang lo thog ’od ’bar (or, ljang lo thog ’od ’bar)], (814) [mu spro spro par rlabs (or, mo mu spyod spyod par rlabs)], (815) [skos bka’ ’gyur byang ma]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(816) [cho rabs mur mkhyen ma], (817) [yongs rgyal skos drung tig (or, yong rgyas skos drug tig)], (818) [khrol ba’i khri ling sgra (or, khrol ba khri gling sgra)], (819) [phyas sangs klong rum bdal (or, phy-wa sangs klong rum bdal)], (820) [spro mu zer tig gsal (or, spro mu zer gtig gsal)],

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs

(Also called the ‘Goddesses of the Activity’ [’phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(821) [mtho gsum ’od rum rtse], (822) [dbal rum bkrag ’bar brjid], (823) [mkha’ lding mu phyod gsal (or, mkha’ lding mu spyod gsal)], (824) [dkar thod lha rnam skyong (or, dkar thod lha rnam skyongs)], (825) [rgyar ’god don ’grims ma (or, rgyal ’god don ’grem ma)]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar

[ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(826) [drang thog bde spyod], (827) ['od rgyal gdangs bkra (or, 'od rgyal gdang bkra)], (828) [skar bkram thugs rgya (or, skar bkram thugs rgyal)], (829) [spring bka' nges don (or, sprin bka' nges don)], (830) [yongs rgyan rgyal gtsug]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(831) [gdangs khugs sgra dbyangs], (832) [gyim dang rtsol po], (833) [dal ldan snyoms mdzad], (834) [dbu nam yongs dkar], (835) [he la slung drangs (or, he la klung drangs)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(836) [zer spro yongs gdangs (or, zer spros yongs gdal)], (837) [snyan rgya sgrar khyab (or, snyan rgya sgra khyab)], (838) [klong gdal bsam ldan (or, klong bdal bsam gtan)], (839) [grub par rtags rgyan (or, grub par rtags brgyan)], (840) [thig rgyan gsang don (or, thig rgyun gsang don)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(841) [klong 'gyur rtsi skyed (or, klong bsgyur rtsis bskyed)], (842)

[grub par mi yengs], (843) [gnyan rgyal don rtags], (844) [thang skyed thugs rje (or, thang bskyed thugs rje)], (845) [rgyal thod klong dpag]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(846) [dmigs med mtha' skas], (847) [gtad pa mur bdal (or, gtad pa mu bdal)], (848) [skyol po 'brim tang (or, skyol po 'bring tang)], (849) [ge nan stobs khyab], (850) ['od rum rtse shags (or, 'od rum rtser shags)]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(851) [gser dang ron pa], (852) [khug pa phyag rgya], (853) [yang gtsang ldan pa], (854) [gyer thang mthon drug], (855) [mkhas rgya yongs chod (or, mkhas rgya yongs gcod)]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Speech' [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(856) ['phan pa mu skyil], (857) [grub pa brgya byin], (858) [byon khri sde gda' (or, byon khri sde tang)], (859) [pe'u sangs ru thog rje (or, pe'u gang ru thog rje)], (860) [tshig 'dzin skal phrag (or, tshig 'dzin bska] phrag)]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Mind' [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(861) [stobs ldan grub skyol], (862) [gser mdog ldan], (863) [gyer spro bdal 'od (or, gyer spros bdal 'od la)], (864) [thang po rtser phyin], (865) [gto rgya hos brgyan (or, stong rgya hos rgyan)]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Good Qualities' [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(866) [tsher drang dbal drag], (867) [rtsi skyed gso ldan], (868) ['od 'phro rgya bdal], (869) [thugs kar dri med], (870) [shong mer dbyar tang (or, shong mer dbyar thang)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Activity' ['phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(871) [btsan pa gyer mkhas], (872) [kun 'dul drag btsan (or, kun 'dul brag btsan)], (873) [skyed mur skyed thar skas (or, skyed mu skyed thar skas)], (874) [dbal rje 'od bkrag brjid], (875) [drag po ljags rang dwang (or, drag po ljag ngar dang)]

4. The Well-Gone Ones arisen from the Perfected Wisdom, Tonpa Shenrap Mibo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of Tonpa Shenrap Mibo

(Also called the 'gShen of the Body' [sku'i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(876) [rgyal ba drang rje dkar (or, rgyal ba rgyal drang rje dkar)], (877) [thun sngags tso dkar 'phen (or, thun sngags tso dkar 'phen)], (878) [kha 'od zer 'bar 'phro], (879) [dbang rje'i khros khyab tang (or, dbang rje 'khros khyab tang)], (880) [ljags dad skyed 'od nam (or, ljags dang skyed 'od nam)]

B. The Well-Gone Ones emanated from light rays of the Speech of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(881) [che brjid kyi rgyal mtshan can], (882) [thog thog chem ngar dang skyed (or, thog thog chem ngar tang skyes)], (883) [ljags la dbal ’byam yas (or, ljags la dbal ’byams yas)], (884) [mu la yas don du sdud], (885) [dag pa gsal khri rje]

C. The Well-Gone Ones emanated from light rays of the Mind of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(886) [don rgyas bde ldan (or, don rgyal bde ldan)], (887) [thabs chen bde sgröl], (888) [bdud rtsi ljags rnon], (889) [mthor tig ting ’dzin], (890) [thig le don rgyas (or, thig le don rgyas)]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(891) [’od de dpag med (or, ’od zer dpag med)], (892) [ming mkha’ rje ’od tang], (893) [rgud rum bkra ’od (or, dgung rum bkrag ’od)], (894) [lhe’u rje gzi brjid], (895) [gyer smra zin ’brang]

E. The Well-Gone Ones emanated from light rays of the Activity of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the southeast of the Sahā World)

(896) [ngar rje rgyal tang], (897) [phya ’od nam ting shags (or, phya ’od nam tig shags)], (898) [g.yang hos legs mu spro (or, g.yang hos legs mu spro)], (899) [thog rtse drag ’od ’phro (or, thog rtse drag ’od)], (900) [zhi ba’i ngang ldan dal ’byor (or, ngad ldan dal ’byor)]

X. One Hundred Well-Gone Ones in the Lower direction

[’og phyogs kyi bde bar gshegs pa brgya] (given in *ZM*:368.17-377.3)

1. The Well-Gone Ones emanated from Sa trig er sangs, the Mother of

the Expanse.

A. The Well-Gone Ones arisen through the blessing of the Body of Sa trig er sangs, the Mother of the Expanse

(Also called the ‘Goddesses of the Body’ [sku’i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(901) [brda ’jal klong rig ma], (902) [shags dreg gsang thig ma (or, shag drag gsang thig ma)], (903) [’bum sdud khri thongs nges (or, ’bum sdud khri thog nges)], (904) [go ’byed mtha’ ston ma (or, go ’byed mthar ston ma)], (905) [thar lam bder ’dren ma (or, thar lam bde ’dren ma)]

B. The Well-Gone Ones arisen through the blessing of the Speech of Sa trig er sangs

(Also called the ‘Goddesses of the Speech’ [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(906) [gnas brtan du lam nges ma], (907) [g.yung drung gi sar ’god ma], (908) [mkha’ dwang gsal rgyun chad (or, mkha’ dang gsal rgyud chad)], (909) [bskal pa’i grangs ’dzin ma], (910) [srid pa’i rtsis thebs ma]

C. The Well-Gone Ones arisen through the blessing of the Mind of Sa trig er sangs

(Also called the ‘Goddesses of the Mind’ [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(911) [thang ma ’ol drug skas], (912) [dbu ’dren don mi bsnyel], (913) [rgya bcad stobs ldan mchog (or, rgya bcad stobs mchog ma)], (914) [skyon yon char ’byed ldan (or, skyon yon cha ’byed ldan)], (915) [bsam gtan mi yengs ldan]

D. The Well-Gone Ones arisen through the blessing of the Good Qualities of Sa trig er sangs

(Also called the ‘Goddesses of the Good Qualities’ [yon tan gyi mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(916) [spyi gtsug thig ler ston], (917) [skad sgra gcom bsgyur ma (or, skad sgra’i gcom sgyur ma)], (918) [mu la ’od stobs dang zer], (919)

[bka' rtags mi 'gyur rgya (or, bka' rtags kyi mi 'gyur rgya)], (920)
[dbang chen gyi spyi rgya chod (or, dbang chen gyi spyi rgya gcod)]

E. The Well-Gone Ones arisen through the blessing of the Activity of Sa trig er sangs (Also called the 'Goddesses of the Activity' ['phrin las kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(921) [spyir gcod mkha' ldan ma (or, spyi gcod mkha' ldan ma)], (922) [mchog gtsug don rtags can], (923) [mi snang gsal sgron 'bar], (924) [gnam skas dri med 'od], (925) [nges thig gi dbang rgya skor (or, nges tshig gis dbang rgya skor)]

2. The Well-Gone Ones emanated from God of Primordial Wisdom, gShen lha 'od dkar [ye shes kyi lha gshen lha 'od dkar]

A. The Well-Gone Ones arisen through the Compassion of the Body [sku] of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Body' [sku'i lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(926) [don drug legs pa], (927) [mu drung gangs dkar], (928) [gdod mangs sprul rgyal (or, gdod mang sprul brgya)], (929) [ri rab brtan pa], (930) [klong lhun mkha' rje]

B. The Well-Gone Ones arisen through the Compassion of the Speech of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Speech' [gsung gi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(931) [thogs med 'gyur ba], (932) [shes rgyar gong slong (or, shes rgyal gong klungs)], (933) [mu stangs gting gtsug (or, mu tang ting gtsug)], (934) [rgyun mi 'chad thang rgyun], (935) [sring ba'i rgyun nges ston (or, gsang ba'i rgyud nges ston)]

C. The Well-Gone Ones arisen through the Compassion of the Mind of gShen lha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Mind' [thugs kyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(936) [mu spungs 'joms don ldan (or, spungs 'joms dang ldan)], (937) [nges pa'i bka' lung rgyud (or, nges par bka' lung rgyud)], (938) [rin

chen gter ldan], (939) [srid gtos bkrag snang ldan (or, srid gtos bkra snang ldan)], (940) [rgyam chad kun mnyam (or, rgya ma chad kun mnyam)]

D. The Well-Gone Ones arisen through the Compassion of the Good Qualities of gShen Iha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Good Qualities' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(941) [mi 'gag legs pa 'byung], (942) [bka' rgyud yongs skyed (or, bka' rgya yongs bskyed)], (943) [legs 'byung bcud bsud (or, legs 'byung bcud sdud)], (944) [skal ldan gyi dbang sgrub (or, skal ldan gyi dbang grub)], (945) [spyi ru spro bka' dwang bskyed (or, spyi ru spro bka' dang bskyed)]

E. The Well-Gone Ones arisen through the Compassion of the Activity of gShen Iha 'od dkar, the God of Primordial Wisdom

(Also called the 'Goddesses of the Activity' [yon tan gyi lha mo] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(946) [gtsug rum du don rtags (or, gtsug rum du don rtags can)], (947) [tshe rtags la dbang thob], (948) [bskyed mo ru rgya 'grems], (949) ['tshogs pa ru kun 'byung], (950) [dbyangs rgya 'gyur byung 'debs (or, dbyangs rgya 'gyur 'byung 'debs)]

3. The Well-Gone Ones emanated from the God of Supreme Skillful Means, Srid pa Sangs po 'bum khri

[thabs kyi mchog srid pa sangs po 'bum khri]

A. The Well-Gone Ones existing as emanations of the Body of Srid pa Sangs po 'bum khri

(Also called the 'Srid pa of the Body' [sku'i srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(951) [grangs spro sku brjid (or, grangs spros sku brjid)], (952) [mkhas rgyas grags dbang], (953) [mu spyod zer lam], (954) [mu la skos sgyur (or, mu la skos bsgyur)], (955) [yod khams su grags rgyal]

B. The Well-Gone Ones existing as emanations of the Speech of Srid pa Sangs po 'bum khri

(Also called the ‘Srid pa of the Speech’ [gsung gi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(956) [ye ’byung gdod dag], (957) [zer ’tsher bkrag brjid], (958) [gung rje ’byams sangs (or, gung rje ’byams pa)], (959) [lha rgyal gung gsang (or, lha rgyal gung sangs)], (960) [skyed sman rtsi sgyur (or, skyed sman rtsis bsgyur)]

C. The Well-Gone Ones existing as emanations of the Mind of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Mind’ [thugs kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(961) [skyed drung ’brang dkar (or, skye drug ’brang dkar)], (962) [mong nam ba dkar], (963) [gung bdag btsan pa (or, gung bdag btsan po)], (964) [lung zin don ston], (965) [rgyud khrol don ston]

D. The Well-Gone Ones existing as emanations of the Good Qualities of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Good Qualities’ [yon tan gyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(966) [bdun ’bum khri dang (or, bdun ’bum khri dang ldan)], (967) [lnga sde cha mkhas], (968) [dbal drag ngar chen], (969) [dmu yad gsang sgom], (970) [ljon bskyed dpal (or, btsan pa skyes dpag)]

E. The Well-Gone Ones existing as emanations of the Activity of Srid pa Sangs po ’bum khri

(Also called the ‘Srid pa of the Activity’ [’phrin las kyi srid pa] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(971) [kha yal lce phud lam (or, kha yal lce phud)], (972) [’od dkar gyi mu sgron ’bar (or, ’od dkar mun sgron ’bar)], (973) [skal ldan gyi tshig drang rkan], (974) [rgyud ’dren gyi dmu thag], (975) [spro bsdu’i thugs gsal]

4. The Well-Gone Ones arisen from the Perfected Wisdom, Tonpa Shenrap Mibo

[shes rab kyi phul ston pa gshen rab mi bo]

A. The Well-Gone Ones emanated from light rays of the Body of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Body’ [sku’i gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(976) [khams brtan ting rum (or, mkha’ brtan gting rum)], (977) [snang stong sprul sku], (978) [spros pa mthar ’gyed], (979) [ji ltar don sgrub (or, ji ltar don grub)], (980) [ji ltar mthun ’gyed]

B. The Well-Gone Ones emanated from light rays of the Speech of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [gsung gi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(981) [bka’ rgyud gzhung ’dren], (982) [lung rgyud don ston], (983) [bka’ lung nges rtags], (984) [tshangs rtags bka’ rgya], (985) [tshad ma’i nges thig (or, tshad ma’i nges thig)],

C. The Well-Gone Ones emanated from light rays of the Mind of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Speech’ [thugs kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(986) [dkar gsal gnas ’dzin], (987) [dbyings chen mi ’gyur], (988) [stong nyid klong bdal], (989) [mi ’byed mkha’ skyil (or, mi ’byed mkha’ dkyil)], (990) [’od zer gsal bskyed]

D. The Well-Gone Ones emanated from light rays of the Good Qualities of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Good Qualities’ [yon tan gyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(991) [’od gsal zla ba], (992) [bdal khyab nyi ’od], (993) [zil zer sgron ma], (994) [rdzu ’phrul du thogs med (or, rdzu ’phrul thogs med)], (995) [bstod pa’i legs bzhi (or, bstod ba’i legs bzhin)]

E. The Well-Gone Ones emanated from light rays of the Activity of Tonpa Shenrap Mibo

(Also called the ‘gShen of the Activity’ [’phrin las kyi gshen] who by the skillful means of Compassion work for the benefit of all sentient beings in the lower direction of the Sahā World)

(996) [snang ba dang ldan g.yung drung], (997) [g.yung drung gi gtsug thig 'debs], (998) [dmu thag gi rgyud 'dren (or, dmu thag gi rgyad 'dren)], (999) [tshe rtags kyi dngos grub], (1000) [dbang rtags kyi ru mtshon]

Appendix 8

The Five Kinds of Offering of Repentance and Confession

[gyod bshags mchod pa rnam lnga] (see *ZM*:469.6-7) Also known as the Fivefold Offering given in the 'Bon of the Extensive Hundred Thousand of 'Phan yul' (IV)

I The Fivefold Offering given in the 'Bon of Oral Transmission of the dBon gsas priests' [dpon gsas man ngag lung gi bon]

(1) The Offering of Loving-kindness to the Anger [zhe sdang byams pa la mchod pa], (2) The Offering of Alms to the Greed ['dod chags sbyin pa la mchod pa], (3) The Offering of Wisdom to Ignorance [gti mug ye shes la mchod pa], (4) The Offering of Tolerance to the Jealousy [phrag dog yangs pa la mchod pa], (5) The Offering of Tranquility to the Arrogance [nga rgyal zhi ba la mchod pa]

II The Fivefold Offering given in the 'Bon of White Waters, the Terrible Spells' [chab dkar drag po sngags kyi bon]

(1) The Offering for Liberating the Four Types of Rebirth by the Blessing [byin gyis rlabs gyis skye ba rnam pa bzhi bsgral la mchod pa], (2) The Offering for Cutting off the Five Paths of Saṃsāra by the Power of Compassion [thugs rje'i stobs kyis 'khor ba'i lam lnga bcad la mchod], (3) The Offering for Purifying Traces as Regards Qualities by the Power of the Spells [sngags kyi mthu yis nyon mongs pa'i bag chags sbyang la mchod pa], (4) The Offering for Accumulation in the stages of Gods and Humans by means of Mudrā [phyag rgya'i dbang gis mi dang lha'i go 'phang du tshogs bskyed la mchod pa], (5) The Offering for Resting in the Space of Primordial Wisdom by the Energy of Meditative Absorption [ting nge 'dzin gyi rtsal gyis ye shes kyi klong du bzhag la mchod pa].

III The Five fold Offering given in the 'Bon of the Black Waters, the Stream of Existence' [chab nag srid pa rgyud kyi bon]

(1) The Offering of Respectful Body [lus gus pa'i mchod pa], (2) The Offering of Pleasant Speech [ngag snyan pa'i mchod pa], (3) The Offering of Pure Mind [yid dang ba'i mchod pa], (4) The Offering of Clean

Food [zas gtsang ma'i mchod pa], (5) The Offering of Beautiful Articles [rdzas mdzes pa'i mchod pa].

IV The Fivefold Offering given in the 'Bon of the Extensive Hundred Thousand of 'Phan yul' ['phan yul rgyas pa 'bum gyi bon]

(1) The Offering of Lustrously Clear Light from Butter Lamp [mar me mdangs gsal gyi mchod pa], (2) The Offering of Fragrant Smell of Mixed Incense [sbyar spos dri bda'i mchod pa], (3) The Offerings of Superior Flavor of Medicinal Oil [rtsi sman ro mchog gi mchod pa], (4) The Offering of Smoke as Food to Gods [lha sangs zhal zas kyi mchod pa], (5) The Offering of Beautiful Flower [me tog mdzes ldan gyi mchod pa].

V The Fivefold Offering given in the 'Bon of the Universal Teachings, Treasury of the Summit' [bon gtsang ma mtho thog spyi rgyug]

(1) Mudrā as the Offering of the Body [sku yi mchod pa phyag rgya], (2) Essence Mantra as the Offering of the Speech [gsung gi mchod pa snying po], (3) Meditative Absorption as the Offering of Mind [thugs kyi mchod pa ting nge 'dzin], (4) Article as the Offering of the Good Qualities [yon tan gyi mchod pa yo byad], (5) Chanting as the Offering of the Enlightened Activity ['phrin las kyi mchod pa tshigs bshad]

Appendix 9

The Five Purities

[dag pa rnam pa lnga] (see *ZM*:471:15-472:5)

(1) The Purity of the Vessel(-like world): Meditating on the outer world formed by the four elements as being the limitless palace of jewels [snod rnam par dag pa phyi 'byung ba rnam bzhi rin po che'i gshal yas khang du ting nge 'dzin gyis gzung], (2) The Purity of the Contents (i.e., the world of living beings): Meditating on all sentient beings of the three realms as being the bodies of the gods and goddesses [bcud rnam par dag pa nang khams gsum gyi sems can lha dang lha mo'i sku tu ting nge 'dzin gyis gzung], (3) The Purity of the Substantial Entities: Meditating on the offerings and alms as being alternatives for the five sensual pleasures [rdzas rnam par dag pa mchod pa dang sbying pa gnyis 'dod pa'i yon tan lnga 'gyur bar ting nge 'dzin gyis gzung], (4) The Purity of the Guests: Meditating on the guests fulfilling all the aspirations [mgron rnam par dag pa rdzas ci 'dod yid bzhin dang phrad nas dgos 'dod re ba skyongs par ting nge 'dzin gyis gzung], (5) The Purity of the Well-Gone Ones: Meditating on the innumerable beautiful faces

of the Four Well-Gone Ones dwelling in all directions [bder gshegs rnam par dag pa sku bzhi mdzes pa'i zhal bzhin shin tu grangs mang ba phyogs bcu kun na gnas par ting nge 'dzin gzung].