

Parmenides on *Physis*

The Proem

A translation of the ancient Greek to liturgical Tibetan

and

An inquiry into the philosophical, linguistical, ontic, and Yogic/Gnostic

Subtle Body Architectonics.

Comparing the living oral tradition of Indo-Tibetan Buddhism

with the Ancient Greek Tradition

by

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Presented at the 17th annual Society of Phenomenology and Media in San Diego, California, March 2015

The Proem of Parmenides' extant work marks a distinctive transition in the development of Greek philosophy, where the understanding of *Nous* evolves from its meanings in Hesiod and Homer, and takes on richer, subtler, and more articulatable meanings (Mourelatos, The Pre-Socratics, p.43.)." The purpose of this paper is to elucidate the starting point and procedures in translating the Greek text of Parmenides' fragment 1 into liturgical Tibetan. This fragment may be read from the perspectives of Classical Greek scholarship and philosophy, and from the philosophical/yogic developments beginning at the time of Shakyamuni Buddha (500 B.C.E.-contemporaneous with Parmenides) and their evolution in India and Tibet. The trade routes to Greece, India, Tibet, Persia, and China were a rich source of cultural and spiritual exchange that may have manifested parallel developments in seemingly remote geographical regions. For example, Tibetan Medical practices had various influences from India, China, Kashmir, and Greece (urine analysis).

Indian tantric yogic philosophy (hermeticism) has its origins in the Vedas, Upanishads, Avesta, and Ayurvedic traditions. This brief presentation will be further developed with full textual references and annotations. The key technical terms in the fragment will be analyzed and correlated to the Sanskrit and Tibetan equivalents. We will develop a hermeneutic basis upon which to pursue a meaningful comparison of the traditions represented. The Sanskrit words are like Parmenides Greek in that there are no lineage transmissions from Master to disciple. The Tibetan liturgical language is a living hermetic tradition of tantric yogic realization, and through this translation from Greek to Tibetan, we will be able to receive commentary by Tibetan Lamas who are fluent in English as well as their native Tibetan tongue; thereby creating a full hermeneutic circle of translation and meaning. In addition, the existence of 2500 years of voluminous literature devoted to Tantric Yogic practices will be of special relevance as

reference material. The aim and crux of this paper will be to clarify, through comparative study of the traditions separated by space and time, the terms or in some cases ciphers of esoteric yogic practices.

While the earliest Indo-European literature extant is well known to be the Vedas in India and the Avesta in Persia. They, like the Homeric epics, were not put into written form for hundreds of years. Poetry and philosophic teachings were inculcated orally. This oral tradition continued for hundreds of years after the introduction of writing in the social fabric of the communities. Even today these traditions are transmitted orally, the sound being considered holy and fundamental to the teachings (Fritz Stall, Vedic Sacrifice). In India there remain many texts that have not been put into writing, while a vast body of literature has been written down through the insightful work of the British Foreign Officers (Max Weber, I.B. Homer, Sir Jones et al). These documents are dated from 10,000 B.C.E. to 1500 C.E. They pertain to myth, speculative philosophy, analytic philosophy, sorcery,, hermetics, legal injunctions, etc. This is clearly demonstrated by the division of the texts. The Vedas are divided into four groups: the *Rig*; the *Atharva*; the *Sama*; and *Yajur*.

Veda comes from the Sanskrit root Vid which is cognate with the English words Wisdom, Vision, Witness, Wit, Video, etc. The text themselves, therefore, are titled "Wisdom," or "Knowledge." It is in the Atharva Veda that hermetic philosophy, magical spells, and practices of mystic realization are clearly elaborated (David White, Myth of the Dog Man). The Atharva Brahmins were renowned for these strange types of knowledge and practices. The Samnyasa Upanishads, pithy texts dealing with Gnostic realization and rejection of the world, are to a great extent derived from the Atharva practices. The Atharva Brahmins also consolidated the knowledge available on chemistry, medicine, ,biology,

physiology, anatomy, and hermetics into the body of literature known as the *Aryurveda* (Knowledge of Life).

It is clear from numerous references in the two great Indian Epics-both conservatively dated around the 5th century B.C.E., The Mahabharata and The Ramayana that a subtle physiognomy with a well developed architectonic had become generally accepted by this period. This is the same physiognomy presented in the Atharva Veda tradition. According to this understanding the physical body and psychic nervous system were not seen as separate systems but were seen as an integrated system. Nonetheless, we may refer to this physiognomy as a Nervous System. From the time of the earliest references, in the Atharva Veda to the present all "religious" traditions of India-Hindu, Buddhist, Jain, Sikh, or Sufi-have held to similar variants of this physiognomy as basis for their internal Yogic techniques. This physiognomy describes the human body as having a "course," "subtle," and "secret" aspects. The "course" is the "five limbs," the two legs, two arms, and the head/trunk. It is made of flesh and is characterized as representing the Earth Element. The "subtle" body consists of a central "channel" which runs up from the groin area to the brahmanical aperture at the crown of the head. It is usually called the Uma At the base, near the groin, and the top at the peak of the skull are chakras, literally "wheels" or "circles." Along this central channel, at certain designated points are other chakras. Their number and location are variously described. The simplest systems describe a five chakra system: The groin, stomach, heart, throat, and head. The left and right side of the body's trunk are two smaller "channels," called the Ida and the Pingala. These two channels stem off from the central channel approximately four finger widths below the groin area rise up their respective sides of the body (parallel to the central channel), then rejoin the central channel after passing over the cranial vault into the nostrils. The circle at the crown of the cranial vault is sometimes referred to as "The Thousand

Petaled Lotus," for it is believed that a hermetic practitioner who is able to control the energies moving through these channels and "circles"-the energies being called "winds" (Skt: vāyu, Tib. rLung) will take control of the winds and ride them straight up through the central channel breaking through any blockages at the chakras as the winds (aether/vāyu/lung) rise up the central channel, until Yogi brings the totality of consciousness into the area of the cranial vault. The consciousness, having reached the cranial vault, may then either eject out the brahmanical aperture, thus leaving the "coarse" body behind, or may then descend back down the channels bring the illumination it has gained at the summit to the whole body. In some traditions this is said to result in immortality. All systems agree that successfully riding the psychic winds up the central channel into the cranial vault and touching or breaking through the brahmanical aperture is "illumination," enlightenment," or "immortality."

The tradition of Kundalini Yoga outlined by Gorak Natha in the 9th century C.E., describes the controlled riding of the psychic winds from the groin to the cranial vault as being serpentine in nature, and female. The tradition of Hatha Yoga was founded by this same Gorak Natha, for it involves many physical postures along with various meditations. Hatha Yoga has become well known in the occident as a form of physical exercise. Tibetan Yoga has emphasized (after the New Translation School {circa 12th century C.E.}) the mental and internal winds and channel practices. Parmenides' Proem may be interpreted as a method similar (not necessarily derivative from) to the Tibetan practices of Phowa (transference of consciousness while living and at the time of a person's corporal demise), Chod (an offering of the Yogi's own body for unskillful karmic actions, and the purifying and bliss creating orbiting of the inner architectural structures. Since we have no living exponents of the Homeric or pre-Socratic Greek language (aside from a few hundred speakers of the later Spartan Dialect) and no living

lineage holders of these practices, we must move forward with some bold hermeneutical moves based on philological, etymological, and syntactical analogical transpositions from a living tradition (Tibetan) with the Parmenidean tradition (a few gnomic fragments). This paper may prove to be the first of many bridges to cross over the great abyss of time/space that will reconnect the experiential roots of Western culture as we enter our new Millennium. The comparative study of the technical terms used by Parminedes with the technical terms used in the tradition of Tibetan Yoga may reveal these heretofore invisible bridges. The translation of Parmenides Proem into experiential/liturgical may elucidate the similarities of experiential Yogic meaning between the two languages and make possible the presentation and analysis of the Proem to living Tibetan Yogis and scholars which may lead to a deeper understanding of these similarities.

The many studies of Parmenides fragment abundantly reveal the differing opinions on the meanings of vocabulary items, syntactical relationships, and the true meaning of the text. Single vocabulary items may vary considerably depending on context, and that "context" may refer to grammatical relationship to other words, to the time and place of the usage of the term, and other factors. It is not possible at present to take into consideration all possible interpretations and possible verbal equivalencies in suggesting Sanskrit and Tibetan words that might open up Parmenides' Proem to the search for an experiential Yogic understanding of the text. This present effort is a first step towards a new perspective in relationship to Parmenides' Fragments and the Homeric and pre-Socratic Greek yogic type practices. My methodology is to determine fields of meaning, seeking to identify basic perimeters of understanding for Parmenides' usage's with the help of English and German language translations. At the same time I will bring into play the fields of meaning of certain technical terms used in Oriental hermetics and yogic traditions, seeking to find those terms best fit for translation terms in light of

usage, context, and temporal adequacy. For example, a term in Sanskrit may be the perfect cognate of a term used by Parmenides, the meaningfulness of such term may have been altered by time, while another term which shares the greater body of the field of meaning of the target term may have come to the fore. A case in point might be the usage's of the word "wisdom" in apposition to "knowledge." With this caveat, I present a list of key technical terms and possible Sanskrit and Tibetan equivalents.

Psyche, Citta, Sems

Thymus, Vahyu, rLung

Mares, Ashvinr, Ta

Much-speaking/well known, Kirti, Upadesa sGrags-pa, sMan ngag

Impulse/Heart-Desire, Kaama, 'Dod-pa

Maiden, Vidyaa, Rigma

Axle, Uma, U-ma

House of Night, Mula-chakra, rTsa-ba'i-'khor-lo

Nous, Vidya, Rigpa

Noein, Buddhi, bLo

Eon, Kaya, sKu

Einai, Dhatu, dbYing

Phatizein, Aakrama, rTsal

These are some basic experiential vocabulary .To explain the precise reasons the above translation terms have been chosen will be the subject of a long term study. Sanskrit and Tibetan sources demonstrating these terms, their placement within the horizon of Oriental philosophy, occidental translation and study, and the bringing together of these into a consolidated thesis will establish a sound scholastic and experiential Yogic ground for this cross cultural interpretation. For the present I wish to clarify my use of the term by providing a provisional "Yogic

Commentary" on Parmenides' fragment, inserting the technical terms as they bring forth possibly innovative understandings of the text. Yogic Commentary: The philosopher, the one who has Gnostic understanding, harnesses his vital energy (thig-le), and resting his consciousness or mind therein, rides the horses, which are the winds of his subtle body, his psychic nerve-flow, along that path proclaimed (made famous) by the Goddess. Now the winds of the nervous system can be wild, and must be guided well and strongly, so both the philosopher in his unwavering attention and with, or without his consort, will raise the thig-le or vital energy up the central channel, which is like an axle hub, and as this vital energy rises up through the hubs, the blockages in the central channel dissolve, a flute like sound (perhaps the primordial Om) is whistling inside the channel, moving the vital winds (lung/aether). The maidens may be symbolic of the five elements and the philosopher through unwavering attention brings the elemental energies into a dynamic fusion. The veils of the elemental maidens are thrown back from their face revealing the true essences, that is, earth-air-fire-water, and space. A luminous clarity (osel/phainomena) is perceived by the philosopher. Thus it is that the philosopher leaves behind the house of night, the lower Chakra ('Khorlo) which is the seat of desire, attachment and darkness/ignorance (marigpa-lethe) and rises on and toward further illumination in the cranial vault. Perhaps Atlas holding the universe on his shoulders (the atlas/axis is where the skull sits) is symbolic of this yogic type activity. The central channel (dark blue/black in color) and the two side channels, the paths of night and day (white and red/yellow) the psuche passing this point the consciousness which from the inside is like a stone wall with a lintel covering the brahmanical aperture at the top. There are great doors, of course, these being the portals of the senses the eye holes, nose holes, ear holes, etc. Now Dike, the goddess of Justice or Fairness, holds the keys to these, which means only those true to their commitments and vows {samaya- Dam-tshig)

will be able to pass. The escorting maidens with sweet and eloquent speech vouch for the philosopher's noble intentions and way of life. Then, Dike opens up the lock hold at the crown of the cranial vault, when the brahmanical aperture is fully opened by the consorts' fixing open the spot with spikes (Kila, Phur-ba) and clips, the essential consciousness of the philosopher is driven straight on through (and out of the physical body). The philosopher meets the Goddess personally. She takes him by the right hand (his symbol of fearlessness and openness), and she certifies his presence in the realm of the immortals, and speaks to him of the secret knowledge. She calls him a Youth, for he has been re-born into the realm of immortal knowing. She says "attended by immortal charioteers," referring to the maidens who escorted him from the darkness of desire to the pure light that knows no death. He arrives via the winds channeling in his worldly body on up to the realm of the Gods. She welcomes him into "Our House," meaning that he has been taken in as one of the immortals and is now one of the immortal gods, assuring him that he did not make a mistake in traveling this route, leaving his body behind., and tells him that now he must learn all things, both the truths of the immortals and the belief systems of mortals. Parmenides has traveled far from the ill suited beliefs of mortal are in essence nothing but aletheia when the philosopher realizes the indestructible and non-returning state of awareness revealed to him by the Goddess.

The Proem by Parmenides (Greek) Sections 1 through 29

The Proem by Parmenides (Greek) Sections 1 through 29 has been chosen for this paper, Parmenides on *Physis*). It was edited by H. Diels, in *Parmenides Lehrgedicht, griechisch u. deutsch* (Berlin, 1897), with commentary; in *Poetarum philosophorum fragmenta. with brief Latin notes, critical and interpretative* (Berlin, 1901); and in *Die Fragmente d. Vorsokratiker* (Berlin, 2nd ed., 1906), with German translation);

Based on Diels' enumeration of the fragments, the *testimonia* in the Diels collection are known as the "A-fragments", while the quotations from the Presocratics are known as the "B-fragments". Diels's method of labeling the fragments has become the standard way of referring to the works of the Presocratics.

For example, what is considered to be the introductory section of Parmenides' poem on the Ways of Truth and Opinion (*Aletheia*) was quoted by Sextus Empiricus and Simplicius. Diels-Kranz labeled this fragment 28B1 (chapter 28, section B, fragment 1). The "28" stands for Parmenides (in the enumerated the current edition of Diels-Kranz). The "B" indicates that it is a quotation. The "1" signifies that it is the first quotation in Diels' ordering Parmenides quotations.

I

Ἴπποι ταί με φέρουσιν, ὅσον τ' ἐπὶ θυμὸς ἰκάνοι
πέμπον, ἐπεὶ μ' ἐς ὁδὸν βῆσαν πολύφημον ἄγουσαι
δαίμονος, ἢ κατὰ πάντ' ἄστη φέρει εἰδότα φῶτα·
τῇ φερόμην· τῇ γὰρ με πολύφραστοι φέρον Ἴπποι

[5] ἄρμα τιταίνουσαι, κοῦραι δ' ὁδὸν ἠγεμόνευον.
Ἄξων δ' ἐν χνοίησιν ἴει σύριγγος αὐτῇν
αἰθόμενος - δοιοῖς γὰρ ἐπέιγετο δινωτοῖσιν
κύκλοις ἀμφοτέρωθεν -, ὅτε σπερχοίατο πέμπειν
Ἥλιάδες κοῦραι, προλιπούσαι δώματα Νυκτός,

[10] εἰς φάος, ὡσάμεναι κράτων ἄπο χερσὶ καλύπτρας.
Ἐνθα πύλαι Νυκτός τε καὶ Ἥματός εἰσι κελεύθων,
καὶ σφας ὑπέρθυρον ἀμφὶς ἔχει καὶ λαῖνος οὐδός·
αὐταὶ δ' αἰθέριαι πλῆνται μεγάλοισι θυρέτροις·
τῶν δὲ Δίκη πολύποινος ἔχει κληῖδας ἀμοιβούς.

[15] Τὴν δὴ παρφάμεναι κοῦραι μαλακοῖσι λόγοισιν.
πεῖσαν ἐπιφραδέως, ὥς σφιν βαλανωτὸν ὄχηα
ἀπτερέως ὥσειε πυλέων ἀπο' ταί δὲ θυρέτων
χάσμ' ἀχανές ποιήσαν ἀναπτάμεναι πολυχάλκους
ἄξονας ἐν σύριγγιν ἀμοιβαδὸν εἰλίξασαι

[20] γόμφοις καὶ περόνησιν ἀρηρότε· τῇ ὅα δι' αὐτέων
ἰθὺς ἔχον κοῦραι κατ' ἀμαξιτὸν ἄομα καὶ ἵππους.
Καί με θεὰ πρόφρων ὑπεδέξατο, χεῖρα δὲ χειρὶ
δεξιτερῆν ἔλεν, ὧδε δ' ἔπος φάτο καί με προσήυδα·
ὦ κοῦρ' ἀθανάτοισι συνάορος ἠνιόχοισιν,

[25] Ἴπποις ταί σε φέρουσιν ἰκάνων ἡμέτερον δῶ,
χαῖο', ἐπεὶ οὔτι σε μοῖρα κακὴ προὔπεμπε νέεσθαι
τήνδ' ὁδόν - ἢ γὰρ ἀπ' ἀνθρώπων ἐκτὸς πάτου ἐστίν -,
ἀλλὰ θέμις τε δίκη τε. Χρεὼ δέ σε πάντα πυθέσθαι
ἡμὲν Ἀληθείης εὐκυκλέος ἀτρεμές ἦτορ

Parmenides' Fragment on Alethia

འཇམ་རྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

1 rang skyes rta mams 'dus shes ring gi bar
rang kyes ta nam du she ring ki bar
me/self horse (pl.) consciousness to the extent of
The mares carry me, to the extent of my desire

སྐབས་དེ་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

2 skabs de lha mos sgrags spyod lam la lebs nas bshams byung
kab de lamo drag cho lam la lep nay sham chung
occasion/time that goddess famous made path to/on arrive then put down
On the path made famous by the goddess who brought and placed me on this

འཇམ་རྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

3 ba la ye-shes ldam pa gang n'ang chrid pa'i lam la zhams
wa la yeshe den pa gang nang tri pay lam la sham
as while wisdom have which lead/taught of what is path
occasion and always leads the man of wisdom

མཁའ་ལྷ་ལྷན་གྱི་ལོ་བར་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

4 kha'ng phyir legs par dul ba'i rta mams der skyr ro
khang chir leg par dul pay ta nam der kye ro
wherefore well/goodly control of horses to there carried me
wherefore the well directed mares carried me

མཚན་ལྷན་གྱི་ལོ་བར་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

5 zhing rta brten brtsen la bu mol' i ta tshogs kyis lalm bstn spyod
zhing ta ten tson la bu mo tsok kyi lam ten cho
carriage/chariot firm/strong diligent effort and brings as girls of mares there are
path/guide play the part of
With great effort and strength the horses pulled the chariot and the maidens led the way.

ལྷན་གྱི་ལོ་བར་ལྟ་སྐྱོ་ར་ཏཱ་རྟ་རྟམ་སྐྱོ་རྟམ་ལ་ལྷན་གྱི་ལོ་བར།

chags 'lchor lte ba'i dbu su 'od ni sprod pa la

chag kor te bay usu 'od ni tod pa la

iron wheel axle of middle in light object emits glow

the iron wheel (axle) glows from the center through the spokes

ཡིད་མེད་དཔལ་སྙིང་འབྲེག་ཆེན་པོ་བུམ་ལྟ་བུ་ཡོད་པའོ།

7. ling bu dbyangs bzhin tsub tsub 'bod
ling bu yang shin tsup tsup bod

issued forth like the piercing sound of a flute

དེ་ལོ་གློ་གློ་སྐྱོད་ཡོད་པོ་གཉིས་ཀྱི་བསྟོན་ལས་ལས་པའོ།

8 de yi thog smad 'lcho lo gnyis kyis bskor
di yi tok mad kor lo nyi kyi kor
through the top and bottom wheels

དེ་སྐབས་ཀྱི་ཡོད་པོ་གཉིས་ཀྱི་བསྟོན་ལས་ལས་པའོ།

9 de skabs nyi ma'i gzhen mos 'gyu bar lchrid
de kab nyi may shen mo gyu war tri
the maidens quickly direct me at this time

ཡུལ་གྱི་འོད་སྐྱོད་པའོ་སྙིང་ལྟར་ཡོད་པའོ།

10 mug pai gong pa 'bor nas 'od de nyid la khrid
mug pay gangba bor nay od de nyi la tri
leaving the house of darkness toward the light

འཇམ་མེད་ལྷོ་རིས་ཀྱི་ཡུལ་གྱི་འོད་སྐྱོད་པའོ།

11 zhal shed res ni phyog gis gtor byed nas
shal pay ray ni chog ki tor chay nay
throwing back the veils from their face

འཇམ་མེད་ལྷོ་རིས་ཀྱི་ཡུལ་གྱི་འོད་སྐྱོད་པའོ།

12 nyid mtshan sgo' sa de yin no
nyi tshan goy sa de yin no
the doors of day and night

དེ་ལྟར་གློ་གློ་སྐྱོད་པའོ་སྙིང་ལྟར་ཡོད་པའོ།

13 de la sgo sgegs dang ni sgo'i 'jug gang smig la bsdad
de la go gek dang ni goy jug gang mig la day
the entrance, a stone door of post and lintel

འཇམ་མེད་ལྷོ་རིས་ཀྱི་ཡུལ་གྱི་འོད་སྐྱོད་པའོ།

14 rlung sgo de la sgo chen mang gis gang
lung go de la go chen mang gis gang
these gates of subtle wind are filled with many doors

དེ་ནི་ལས་ཀྱི་ལྷ་མོ་(དེ་གེ) བིས་མ་དུག་ཚུལ་དྲི་མུ་ལྷ་མོ་

15 de ni las 'pheyd lha mo (The Greek goddess *Dike*) khrimts dsag tshul gyis lte mig 'dzin
 de knee lay chay lamo Dike trim dra^g tsul kyi te mi la dzi

The goddess Dike, whose method of rule is great wrath and strictness and distributes the keys of our actions

ཚུལ་ཤེས་བུ་མོ་ལགས་མཐེད་མཐམ་ཀྱིས་བརྒྱལ་ལུས།

16 tshul shes bu mo legs bzhed thabs kyis la kul nas tsyk shay bu mo lekshay tab kyi gul nay
The maidens with gentle and eloquent speech encouraged her

སྒྲིག་གསལ་བུ་དུ་པར་བྱ་ནས། རྫོང་དེ་གཤམ་པར་བྱས།

17 sgo glegs bud paar zhu nas sgo de gyang par rgyar go leg bud par shu nay go day gyang par gay
to remove the latch for them and open wide the gates into vast space

ལྷ་གསལ་ཀྱི་གཤམ་པར་བྱེད་པ་ཚུལ་པར་བརྒྱུད།

18 lchags kyi ka ba 'byed la tshur phar bskyod chag ky kanwa cha la tsur par kyo
the gates violently swinging opening on their sockets

དེ་ལ་ལུང་པ་དང་དམ་པུ་མེ་གར་བརྒྱལ་ནས་རྫོང་དམ་ལེད།
 རྒྱུ་མེས་མཚུ་ན་པར་བརྒྱུད།

19 de la phur pa dang dam pas the kar brtag nas rta dang zhing rta guyi ni de la phurba dand dam pay tekhar tak ney ta dang shing ta ayi ni bu mos brtson par bskyer bu mo tsoon par kye

fixed with spikes and rivets (bonds); diligently the maidens drove the chariot and mares along the great open way

ལྷ་མོ་ལྷ་མོ་ཚུལ་ཤེས་ཀྱིས་མཐེད་པུ་ལྷ་མོ་དུ་ལྷ་མོ་ལྷ་མོ་པར་བྱས།

20 lha mo zab lden tshul gyis khrid mo'i phyag rang gi lag pa gyas par lamo zab den tsul gi tri mo chay rang ki lakpa yas pa
and the goddess with great politeness received me and put my right hand in her right hand

དེ་ལྷ་མོ་ལྷ་མོ་ཚུལ་ཤེས་ཀྱི་ལེན་པར་བྱས།

21 dzin pa la gsungs tshig 'bod par byed dzin ba la sung tsik bod par chay

and spoke her proclamation

རཱ་མེད་ཤིང་རྟ་མཁན་གྱིས་གྲེས་པའི་གྲམ་ལ་ལཱ་ལྷོ་ལྷོ་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

22 'chi med shing rta mkhan gyis gregs pa'i gzhon nu khyod
chhimay shing ta kan kyi drou pay shonnu uyo
Youth, you who are befriended by immortal charioteers

ལྷོ་ལྷོ་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

23 nga tshogs nang la rta mo skeyer nas sleb legs so
natso nangla ta mo kyer nay leb lekso
to our house you have been carried by the mar:s, Welcome!

འདིར་སྐྱོད་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

24 'dir sleb 'byed pa'i tshul ldan lam bzang bskal ba ngan pa ma yin no
dir leb ched pay tsul den lam zang kal ba ne pa ma yin no
It is not through negative karma (ill fortune) that you have traveled

མི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

25 mi mang lam las mtha' ring yin pa la
mi mang lam lay ta ring yin pa la
This path is a long way from the ordinary (common) man

མི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

26 chos kun shes n'ang bzan la snying rji chen po dang kun khyab cho
cho ku she nang zang la nyin je chenpo dang kun kyebo cho
It is good for you to know all things especially compassion and the all encompassing truth

འདིར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

27 l'ang bded mi rung ba'i lugs mam 'chi ba'i skye bo mos kang
lang de mi rung way luk nam 'chi way ki wo mo kang
What is more, you will learn the ill suited beliefs of mortals

མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་བཞུགས་པའི་མཚན་ལྟར་

28 shes par dgos de ni snang ba'i de nyid rang bzhin sgrub phyir
shey par go de ni nang way de nyi rang shin drub chir
how the thatness (things) of appeareance seem