

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

Description

メタデータ	言語: eng 出版者: 公開日: 2011-05-27 キーワード (Ja): キーワード (En): 作成者: ポンギャ, ゲレ フンドウツプ ギャムツォ, 立川, 武蔵, 津曲, 真一, 長野, 泰彦 メールアドレス: 所属:
URL	https://doi.org/10.15021/00001012

Description

Explanatory Notes on Description

Shin'ichi Tsumagari

Among the fifty-one thangkas, the first twelve depict narrative scenes of the episodes in the life-story of Tonpa Shenrab Miwoche [ston pa gshen rab mi po che] (hereafter called Tonpa Shenrab) which correspond mostly to the descriptions given in *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. hereafter *ZM*), the medium-length version of the biography of Tonpa Shenrab dating, possibly, the eleventh century. The correspondence between the scenes in twelve thangkas and the stories in the newly edited version of *ZM* is as follows:

- | | |
|---|---|
| Chap. 1 snga rabs 'das pa'i skor
[ZM:3-12] | |
| Chap. 2 gshen rab kyi ab yum gyi skor
[ZM:13-28] | |
| Chap. 3 gshen rab kyis skye ba bzhes pa'i leu
[ZM:29-58] | —— Plate no. 1 Birth
[skye ba zhes pa'i mdzad pa] |
| Chap. 4 gshen rab kyis bstan pa spel ba'i leu
[ZM:59-68] | —— Plate no. 2 Disseminating the teaching
[bstan pa spel ba'i mdzad pa] |
| Chap. 5 lha gshen brgya la phyag 'tshal ba'i leu
[ZM:69-113] | —— Plate no. 3 Establishing Peace in the Realms of Hell
[dmyal khams bde la bkod pa'i dzad pa] |
| Chap. 6 lha mo sum brgya la phyag 'tshal ba'i leu
[ZM:114-116] | —— Plate no. 4 Subduing Those Who are Difficult to Train
[gdung dka' btul ba'i mdzad pa] |
| Chap. 7 gshen rab kyis khab bzhes pa'i le'u
[ZM:167-178] | —— Plate no. 5 Marriage
[khab tu bzhes pa'i mdzad pa] |
| Chap. 8 gshen rab kyis sras sprul pa'i le'u
[ZM:179-225] | —— Plate no. 6 Emanating His Progeny Who Tames Sentient Beings
['gro 'dul sras sprul kyi mdzad pa] |
| Chap. 9 lha gshen srid pa lha mo stong la phyag 'tshal ba'i le'u
[ZM:226-382] | —— Plate no. 7 Guiding Sentient Beings to Liberation
['gro ba thar bar drangs pa'i mdzad pa] |

Chap. 10 gshen rab la bdud kyis cho 'phrul sna dgu bstan pa'i le'u [ZM:383-422]	}	Plate no. 8 Conquering the Demons [bdud 'dul ba'i mdzad pa]
Chap. 11 gshen rab kyis 'khor la bdud kyis cho 'phrul bstan pa'i le'u [ZM:425-489]		
Chap. 12 gshen rab kyis nor la bdud kyis cho 'phrul bstan pa'i le'u [ZM:490-533]		
Chap. 13 gshen rab kyis bstan pa rnam gsum rjes bzhag gi le'u [ZM:534-592]	}	Plate no. 9 Leaving the Teaching [bstan pa rjes bzhag gi mdzad pa]
Chap. 14 gshen rab kyis 'phrin las bco brgyad kyis don bstan pa'i le'u [ZM:593-678]		
Chap. 15 ston pas khyim spangs rab tu byung be'i le'u [ZM:679-724]	}	Plate no. 10 Renunciation of the Worldly Life [rab tu byung ba'i mdzad pa]
Chap. 16 ston pas 'khor spangs dgon pa mdzad pa'i le'u [ZM:725-745]		
Chap. 17 ston pa mi rtag mya ngan las 'das pa'i le'u [ZM:746-801]	—	Plate no. 11 Practice of Austerities and Asceticism [dka' ba spyad pa'i mdzad pa]
Chap. 18 slad kyis ston pa ji ltar 'byon pa'i le'u [ZM:802-812]	—	Plate no. 12 Passing into Nirvāṇa [mya ngan las 'das pa'i dzad pa]

As can be seen from the above chart, not all the episodes given in *ZM* are depicted on the plates. But the knowledge of the whole story of *ZM* is essential for appreciating Bonpo arts in their religious context. So, to make the whole story clear, I have also translated some necessary episodes which are not depicted on the plates. In such cases, I have enclosed the episodes by parentheses { } and indented the paragraphs.

All the thangkas from Plate no. 13 onwards portray popular deities and lamas of the Bon religion. While translating and transliterating the names and also spelling them in English, the instruction of Rev. Bon brgya dGe legs lhun grub rgya mtsho and Dr. Tshering Thar has been immensely helpful, though the responsibility of the final translation which I have attempted for reader's convenience is totally mine. I am fully aware that some of these translations are provisional and need further detailed research which I will attempt in the near future.

A1 The Twelve Deeds of Tonpa Shenrab



No.1

སྐྱེ་བ་བཞེས་པའི་མཛད་པ།

Plate no.1 Birth

gSal ba's descent from the heaven of the gods of Pure Light

- 1-1 sTon pa gshen rab mi bo che (hereafter called gShen rab)
- 1-2 In the lower left (i.e., to gShen rab's right) is one of his closest disciples, the 'divine son emanated from Speech, g.Yu lo with a lock of turquoise hair.' [gsung las 'phrul pa'i gsas bu g.yu lo g.yu'i lan phran can] (hereafter g.Yu lo)
- 1-3 In the lower right is one of his closest disciples, the 'divine son emanated from Mind, rMa lo wearing upper garment of ibex.' [thugs las 'phrul pa'i gsas bu rma lo skyin gyi ral ga can] (hereafter rMa lo)
- 1-4 The 'Eternal Mind-Heroes' and the 'g.Yen' (see Plate no.2-3) are surrounding around gShen rab.
- 1-5 In the previous birth, gShen rab was the second of the three brothers called Dag pa, gSal ba and Shes pa respectively. After Dag pa, the eldest brother, preached the doctrine of Bon in human realm where he assumed the name gTo rgyal ye mkhyen, he had returned to the heaven. One day, Dag pa summoned his brothers to the 'City of the Phywa gods' [phywa yi grong khyer] and required Shes pa to engage in preliminary practice to become the future teacher and entrusted gSal ba to deliver and liberate all sentient beings in the six realms of saṃsāra.
- 1-6 gSal ba visited gShen lha 'od dkar (the God of gShen, White Light) who abided in the 'Unexcelled Palace of the Unsurpassable Realm' ['og min 'da' ba med pa'i pho brang] to receive advice for leading all sentient beings to enlightenment. gShen lha 'od dkar said, "I am nothing but the one who attains the 'Enjoyment Body' [rdzogs sku]. There is therefore nothing I can do except lead sentient beings to the next stage through purifying them of 'cognitive obscurations' [shes sgrib]. You have the ability to give rise to limitless manifestations because you have been already completely purified of all obscurations. You must go now to human world and preach the doctrine of Bon." And Srid pa sangs po 'bum khri appeared and said, "Lha, gShen and Srid pa are in the one teaching. You should display the 'Manifestation Body' [sprul sku] to liberate all sentient beings in the three realms." With advice from them, gSal ba decided to disseminate the doctrine of Bon in human world.
- 1-7 On the way down from the heaven, gSal ba stopped in the 'Paradise of the Gods of Space, Clear Light' [bar lha 'od gsal]. There, gSal ba was welcomed by 'Primordial gShen, the Eternal Mind-Heroes' [ye gshen g.yung drung sems dpa']. All of them were impressed by gSal ba's teaching and

decided to become his followers. They were divided into three groups and were, in the order named, often referred as ‘Primordial gShens, the First Attendants of the Master’ [ston pa’i ’khor dang po, or dang po pa] (see Appendix 1), the ‘Middle Attendants’ [’khor dbu ma, or ’bring po pa] (see Appendix 2) and the ‘Last Attendants’ [’khor tha ma, or tha ma pa] (see Appendix 3) respectively.

{Next, gSal ba landed at the summit of Sumeru where he looked over the world and chose ’Ol mo lung ring of Jamvu Continent in the south as his birthplace. And he made the decision to be born the child of the King of dMu clan, ‘Mi bon lha bon rgyal bon thod dkar’ (Hereafter called ‘rGyal bon thod dkar’) and the queen ‘Mi phyi lha phyi yo phyi rgyal bzhad ma’ (hereafter called ‘rGyal bzhad ma’).

gSal ba built the temple named Lha rtse dgung nam on the top of Sumeru. Before starting on journey to the world of humans, gods dwelling on Sumeru, including Brahmā [tshangs pa], Indra [brgya byin], the ‘Four Great Gods of Eternity’ [g.yung drung gi lha chen mo che bzhi], ‘Magical Gods, the Seven Brothers of lHe’u rje’ [rdzu ’phrul gyi lha lhe’u rje mched bdun], ‘Gods of Existence, the Four Great Kings’ [srid pa’i lha rgyal po chen po bzhi] and ‘Serpent Deity (Nāga) in the Sea of Enjoyment’ [rol mtsho’i klu] gathered around gSal ba to offer flowers and prostrate themselves before him. Though they implored him to stay there, he said, “I can’t break my promise with my tutelary deity, gShen lha ’od dkar. If you would listen to my teaching, come to see me when I’ll be born as a human child.” So saying, gSal ba transformed himself into a cuckoo and fled to ’Ol mo lung ring.}

Birth

{One night, King rGyal bon thod dkar (the Royal Bon, the White Turban) dreamed that an effulgent white ཨ [a] syllable descended to the vertex of the head and penetrated into his body from which emitted brilliant light. At just about the same time, Queen rGyal bzhad ma, likewise, had a dream that a red ཧ [ha] syllable dissolved into her body which became the source of light in the world.}

1-8 When rGyal bon thod dkar and his wife told gSal khyab ’od ldan (a brahmin astrologer) about their dreams, gSal khyab ’od ldan said that they were signs indicating the queen’s pregnancy.

1-9 rGyal bon thod dkar announced that his son would be born in the near future. People in ’Ol mo lung ring were so delighted to hear the welcome

news that they gathered around the royal castle, Bar po so brgyad.

- 1-10 Under the star of rGyal, gSal ba was born at the time of early dawn, on the fifteenth day of the first month [me stag gi zla ba] of Spring in the Wood Female Mouse year. At his birth, he was as beautiful as precious gem, and his cry which was exactly similar to that of a cuckoo echoed across the world and up to heaven. People celebrated the birth of the prince with singing, dancing, beating drums, ringing the gShang bells and burning incense.
- 1-11 So knowing that gSal ba was born into the royal clan of dMu, the ‘First attendants’ (see Appendix 1) descended from heaven upon Bar po so brgyad Castle for celebration. They all paid polite and deferential homage to gSal ba, scattering flowers and playing various types of musical instruments.
- 1-12 Following that, the ‘Thirteen gNyan po (who dwell in the realm of the) High g.Yen’ [yar g.yen gnyan po bcu gsum] (see Appendix 2-A), the ‘Nine gTod po (who dwell in the realm of the) Middle g.Yen’ [bar g.yen gtod po dgu] (see Appendix 2-B) and the ‘Eleven Che ba (who dwell in the realm of the) Earth g.Yen’ [sa g.yen che ba bcu gcig] (See [Appendix 3]) appeared one after another. They also paid their homage to gSal ba, playing musical instruments and scattering flowers as tokens of their felicitations.
- 1-13 rGyal bon thod dkar got much flurried to those mysterious visitors who came to Bar po so brgyad Castle in succession. When he asked them whom they was paying homage to, non-humans who came from the ‘Three Realms of g.Yen’ replied, “We are prostrating to our spiritual master who was born in human world. We’ve been waiting for this day for a long time. We could not wait to see him.” But rGyal bon thod dkar mistook them to be the demons who would harm his son, and drove them away, saying, “Such a person is not here.” Afterwards rGyal bon thod dkar ordered his attendants to shut all the castle gates firmly, and stationed armed security guards throughout the castle.

Enthronement

- 1-14 gSal khyab ’od ldan, a brahmin astrologer, visited the Bar po so brgyad Castle to see gSal ba. He examined the prince and said, “He possesses the thirty-two major and eighty minor marks of the enlightened being, and his body is immaculate like the wish-fulfilling jewel. As for the accession to the throne, the enthronement ceremony should be held today.”
- 1-15 gSal ba was clad in white silk and was put on the throne with a mark of the swastika symbolizing eternity. Then he was enthroned on the seat

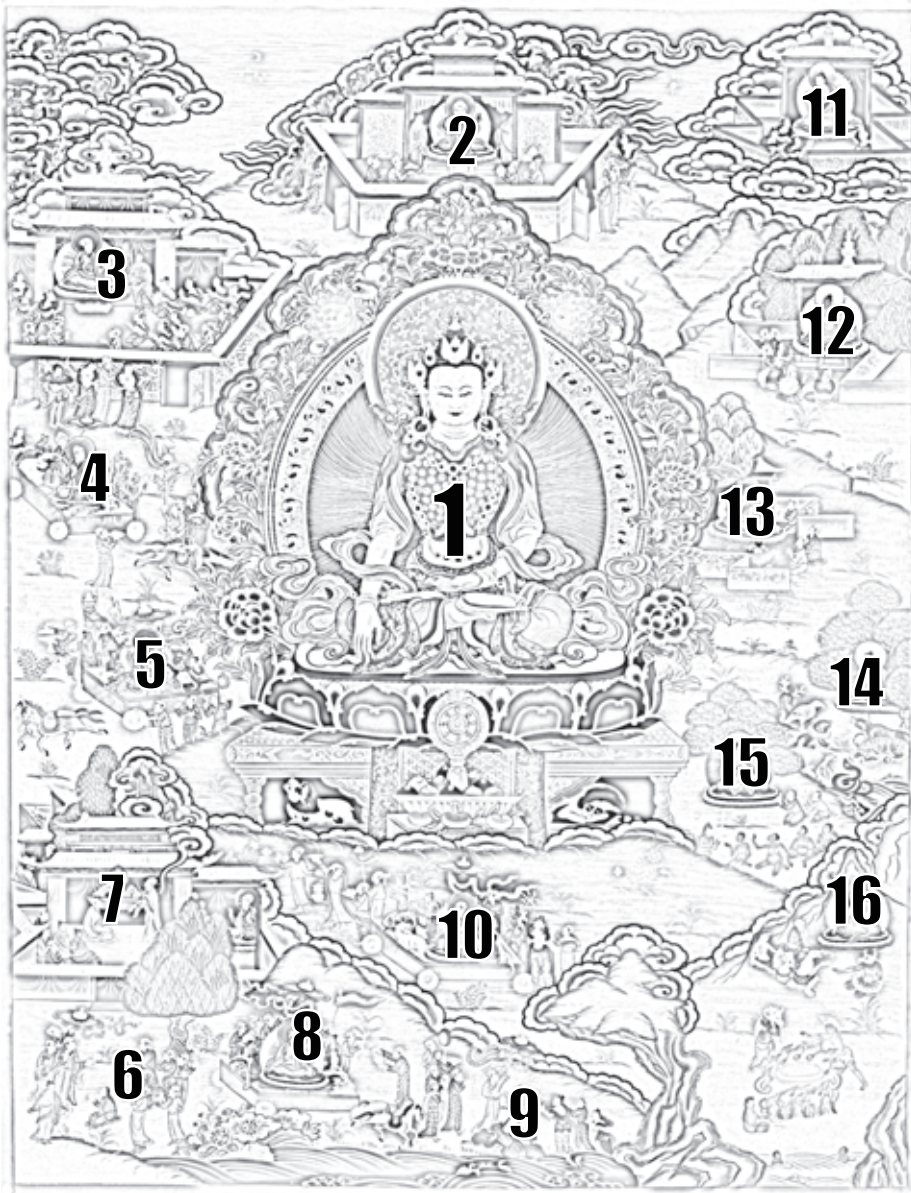
of the King of dMu. gSal khyab 'od ldan named him sTon pa gshen rab mi bo (hereafter called, gShen rab). When gShen rab made his first public appearance, the earth rumbled and quaked, and the sky was pervaded by bright clear light and pleasant sounds. People celebrated the enthronement of gShen rab as the King of 'Ol mo lung ring, pouring sacred water, offering flowers, beating drums and ringing the gShang bells. After that, many sentient beings living in the six realms of hell (1-16), hungry ghosts (1-17), animals (1-18), humans (1-19), jealous gods <demigods, or asura> (1-20), and heavenly beings <or gods> (1-21), attained liberation.

gSal khyab 'od ldan was amazed to know that many sentient beings attained liberation effortlessly and asked gShen rab, "Why is it that they can attain liberation and we can't? If it is so, it is nonsense to diligently accumulate virtues by performing good." gShen rab said, "Those who attained liberation today are formerly disciples of my elder brother, Dag pa. At the time when the life span of human beings was one thousand years, he descended from heaven to human realms where he assumed the name gTo rgyal ye mkhyen and taught the doctrine of Bon. Before returning to heaven, he predicted that a spiritual master would appear in the near future and prayed that all his followers may attain liberation instantaneously at the moment of seeing the future master's face. It is due to his prayer that they attained liberation today."

Youthful Play in the Forest

1-22 Later, gShen rab performed the deeds of youthful play for one year. In the forest near 'Ol mo lung ring, he enjoyed playing sports and music with children of gods, Nāgas, humans and asuras, and entertained birds, monkeys and other animals.

1-23 He performed his morning ablutions in the fountain and took rest under the shade of trees in the afternoon. And he spent the evening in the cave of gems and went to bed in the house of flowers when the night came.



No.2

བསྐྱེད་པ་སྤྱིལ་བའི་མཛེད་པ།

Plate no.2 Disseminating the Teaching

Descent of the Gods and the ‘Mind-Heroes’

2-1 sTon pa gshen rab mi bo che.

2-2 The ‘Primordial gShens, the Eternal Mind-Heroes’ [ye gshen g.yung drung sems dpa’] (see Appendix 1) descended from heaven to the gSas fortress, Sham po lha rtse where gShen rab was staying with g.Yu lo and rMa lo. gShen rab taught them the doctrine of the ‘Bon of the Oral Transmission (of the Masters)’ [man ngag lung gi bon] because they had the ‘supreme capacity’ [dbang po rab]. After that, gShen rab headed for Bar po so bryad Castle.

2-3 And the ‘gShen of Existence’ including the ‘Thirteen gNyan po (who dwell in the realm of the) High g.Yen’ [yar g.yen gnyan po bcu gsum] (See [Appendix 2-A]) and the ‘Nine gTod po (who dwell in the realm of the) Middle g.Yen’ [bar g.yen gtod po dgu] (See [Appendix 2-B]) descended from the sky, and then came from the ‘Snowy Slate Mountain’ [g.ya’ ri gangas brag] the ‘gShen of Visible Manifestation’ including the ‘Eleven Che ba (who dwell in the realm of the) Earth g.Yen’ [sa g.yen che ba bcu gcig] (See [Appendix 3]). They all paid homage and made offerings to gShen rab, saying “Teach us the doctrine of Bon so that we may lead all sentient beings to enlightenment.” gShen rab taught them the doctrine of the ‘Bon of (the Black Waters,) the stream of Existence’ [srid pa’i rgyud kyi bon] because they had the ‘middling capacity’ [dbang po ’bring]. And he appointed the ‘gShen of Existence’ as the guardians of the ‘Realms of Intermediate Space’ [bar snang khams] and the ‘gShen of Visible Manifestation’ as the guardians of ‘Snowy Slate Mountain.’

Later ‘Mundane Gods’ [’jig rten lha tshogs] descended from the top of Sumeru and paid homage to gShen rab. They made offerings to him, saying “Teach us the doctrine of Bon so that we may lead all sentient beings to enlightenment.” gShen rab taught them the doctrine of the ‘Bon of (White Waters,) the Terrible Spells’ [drag po sngags kyi bon] because they had the power of blessing others. And he appointed them as the guardians of Lha rtse gung nam Temple which he had built on the top of Mount Sumeru.

Kingdom of Sala

2-4 At the age of three, gShen rab set out on a journey to meet his maternal grandfather, King Sa la [sa la]. When gShen rab left ’Ol mo lung ring on the royal chariot with golden eight wheels (the thangkas of this set, however,

do not show more than four wheels), dazzling rays of light were emitting from his body. First, the Bonpo (i.e., the follower of the Bon religion) of the Fire, the ‘Willow Leaf of Light’ [’od kyi lchang lo can] appeared from the body heat of gShen rab. He was holding a lamp in his hands. Next, the Bonpo of the Wind, the ‘Lucid Blue Turquoise’ [g.yu ma dangs sngon po can] appeared from the breath of gShen rab. He was burning fragrant incense. Then, the Bonpo of the Water, the ‘Dewdrop of Nectar’ [bdud rtsi’i zil pa can] appeared from the blood of gShen rab. He was holding a vessel filled with nectar. Finally, the Bonpo of the Earth, the ‘One with Precious Topknot’ [rin chen thor tshugs can] appeared from the flesh of gShen rab. He was holding ambrosial foods in his hands. These four are also referred to as the ‘Four Great Primordial gShens of the Four Elements.’ [’byung ba’i ye gshen chen po bzhi].

- 2-5 The royal chariot carrying gShen rab proceeded slowly to Lang ling city [gron khyer lang ling], the hometown of King Sa la. Various animals such as tiger, yak, elephant, lion and others rode on the chariot to protect gShen rab, and many devoted followers accompanied him, carrying offerings and playing various musical instruments. A beautiful rainbow appeared and pleasant sound echoed in the sky. The earth often rumbled and quaked. Beautiful flowers bloomed on the road gShen rab passed.

{People of Lang ling were very upset to hear the strange sounds from the earth and sky and gathered outside the king’s palace. The Prince gSal khyab [rgyal bu gsal khyab] appealed to the public to remain calm, saying “There is nothing to be afraid of. King Sa la’s daughter, rGyal bzhad ma, married into the royal family of ’Ol mo lung ring and then gave birth to a child who was named gShen rab. He is the manifestation of the Omniscient One. It is said that so far many sentient beings have attained liberation instantly when they saw the child’s face. He took over the throne of the Kingdom at the age of three and now is coming to pay his respects to my father, King Sa la. To those who want to seek refuge in him, I say to you that you should collect flowers after purifying your body and mind. And offer the flowers and pay homage to gShen rab when he comes here. Then you’ll attain liberation.”}

- 2-6 As soon as gShen rab arrived, the people of Lang ling prostrated themselves before gShen rab and offered flowers to him. gShen rab got off the royal chariot and paid homage to King Sa la and his relatives.
- 2-7 gShen rab and his attendants were led to the castle of King Sa la. There the people of Lang ling dedicated various offerings and showed deep reverence to gShen rab. Then all the people in Lang ling including King Sa la

himself attained liberation instantaneously. The ‘Four Great Primordial gShens of the Four Elements’ [’byung ba’i ye gshen chen po bzhi] were surprised to see this incident and asked, “Why is it that they can attain liberation and we can’t?” “O, Four Great Primordial gShens of the Four Elements,” said gShen rab, “Lang ling is my mother’s birthplace which my father rGyal bon thod dkar also has visited before. It’s my maternal grandfather [phyi mes] and maternal uncles [zhang po] to whom I paid homage today. So far, all the people belonging to our clan have attained liberation because they purified their obscurations completely. Similarly, the people in Lang ling also could attain liberation because their accumulation of merit was completed when they paid homage to me today.” The ‘Four Great Primordial gShens of the Four Elements’ [’byung ba’i ye gshen chen po bzhi] proceeded with further questions, “How can we purify the two obscurations [sgrib gnyis] (i.e., the emotional obscuration [nyon mongs pa’i sgrib pa] and the obscuration to knowledge [shes bya’i sgrib pa]) and complete the two accumulations of merit and wisdom? What should we learn?” Then gShen rab taught them the doctrine of the ‘Bon of the Hundred Thousand Vast Teachings’ [rgyas pa ’bum gyi bon] from the ‘Eighty-four Thousand Doors to the Bon’ [bon gyi sgo mo brgyad khri bzhi stong], saying “Your abilities are the most inferior. Therefore, I will teach you the doctrine of the ‘Bon Emanating Rays of Light’ [’od zer spros pa’i bon].” Later the ‘Four Great Primordial gShen of the Four Elements’ were appointed as guardians of Lang ling.

- 2-8 After that, gShen rab came to the Lake Mu le stong ldan [mtsho mu le stong ldan] with his followers for performing ablution.
- 2-9 During the ‘white time’ [dkar ba’i dus] of the first full moon, gods descended to help gShen rab with his ablution. During the ‘red time’ [dmar ba’i dus] of the second full moon, humans came to help with his ablution. And during the ‘blue time’ [sngo ba’i dus] of the third full moon, serpent deities (Nāgas) came from under the ground to help gShen rab with his ablution.
- 2-10 After that, gShen rab returned to ’Ol mo lung ring in his royal chariot, surrounded by his disciples and followers including gods and the serpent deities (Nāgas) carrying offerings and playing various musical instruments. And when he arrived at Bar po so brgyad Castle, he taught his disciples the doctrine of the ‘Three Vases’ [pe’u tse rnam gsum].

The Dissemination of Everlasting Bon in the Six Realms

{In order to guide six kinds of sentient beings to enlightenment, gShen

rab emitted beams of light from his six organs. And the Six gShen appeared from the light.}

- 2-11 In the realm of the gods who are always worried about falling into lower realms, the gShen of the gods, the 'All-knowing One Blazing Clearly' [gsal 'bar kun shes] preached the doctrine of the Everlasting Bon to them.
- 2-12 In the realm of the demigods (or Asuras) who were preoccupied with struggles, the gShen of the demigod, the 'Enlightened One with Burning Tongue' [mu sangs lce 'bar] preached the doctrine of the Everlasting Bon to them.
- 2-13 In the realm of the human beings [mi] who were overpowered by envy and endless unsatisfied desires, the gShen of humans, the 'Master, Supreme gShen, the Lord of Men' [ston pa gshen rab mi bo] (i.e., gShen rab) preached the doctrine of the Everlasting Bon to them.
- 2-14 In the realm of animals [dud 'gro] which were saturated with ignorance, the gShen of animals, the 'Profound Clarity, the Sudden Light of Lamp' [gting gsal had kyi sgron me] preached the teaching of the Everlasting Bon to them.
- 2-15 In the realm of hungry ghosts [yi dwags] who capriciously devour souls but are never content or satiated, the gShen of hungry ghosts, Grangs 'dzin dbyings spungs preached the doctrine of the Everlasting Bon to them.
- 2-16 In the realm of hell beings who experience total despair and agony, the gShen of hell, the 'Magical Bon, the Fickle Love' ['phrul bon dar drag byams pa] preached the doctrine of the Everlasting Bon to them.



No.3

དམུལ་ཁམས་བདེ་ལ་བཀོད་པའི་མཛད་པ།

Plate no.3 Establishing Peace in the Realms of Hell

A Beautiful Boy on the Blue Dragon Horse

3-1 sTon pa gshen rab mi bo.

3-2 One day, Yid kyi khye'u chung (the 'Young Boy of Mind with hair-knot of turquoise' [yid kyi khye'u chung g.yu yi zur phud can]. hereafter called 'Yid kyi khye'u chung') set out on a blue dragon horse ['brug rta sngon po] for 'Ol mo lung ring, carrying the 'box containing the holy words of gTo ritual' [gto yi bka' sgrom] on his back. Yid kyi khye'u chung, the emanation of Sangs po 'bum khri, wore the 'robe of magic letter' [yi ge 'phrul gyi slag pa] and his body was as clear as crystal.

3-3 In 'Ol mo lung ring, gShen rab revealed the doctrine known as the 'Three Vases' [pe'u tse rnam gsum]. He preached the doctrine of the 'Vase of the Body' [sku'i pe'u tse] (that mainly signifies his 'teaching' [bstan pa]) to those who needed guidance by his body, the teaching of the 'Vase of the Speech' [gsung gi pe'u tse] (that mainly signifies the 'recitation' [bsgrag pa]) to those who needed guidance by his speech, and the teaching of 'Vase of the Mind' [thugs kyi pe'u tse] (that mainly signifies the 'practice' [bsgrub pa]) to those who needed guidance by his mind.

{The earth rumbled and quaked, and the sky was pervaded by bright clear light and pleasant sounds. And Yid kyi khye'u chung on a blue dragon horse descended in the circle of gShen rab's disciples. After having paid homage and offered five precious treasures to gShen rab, Yid kyi khye'u chung read out the letter from Sangs po 'bum khri. "In the north of this world, there is a country named 'Od ma 'byam skya. The King of 'Od ma 'byam skya, gTo khri rje thang po, got married with a lady named gTo dpyad de and had a child named gTo bu dod de. gTo bu dod de is appallingly brutal. He kills innocent people and animals, and loots villages, saying "There is no such thing as the next life. I'm sure it's a complete malarkey." Most people of goodwill in 'Od ma 'byam skya were murdered by him. The number of the good, therefore, became fewer than that of stars during daytime, whereas the number of the bad increased more than that of vegetation growing in the country. gShen rab, go to the country right now and subdue gTo bu dod de." At first, gShen rab rejected the request because he was preaching the doctrine of Bon to his followers, but he decided to go to the country at the urging of Yid kyi khye'u chung.}

3-4 gShen rab set out on the royal chariot with eight wheels of gold for 'Od

ma 'byam skya, accompanied by Yid kyi khye'u chung. Clear light emitted from gShen rab's body illuminated the world, and beautiful flowers bloomed on the road he passed.

Feigned faith

- 3-5 gTo bu dod de led his army to plunder and pillage towns around the country. When gShen rab found the brutal prince, the 'Four Great Wrathful Ones of dBal' [dbal gyi khro bo chen po bzhi] appeared from beams of light gShen rab emitted in the four directions: the 'Wrathful One of dBal, Zo bo dbu dgu' [dbal gyi khro bo zo bo dbu dgu] in the east; the 'Wrathful One of dBal, Rum po rtse dgu' [dbal gyi khro bo rum po rtse dgu] in the south; the 'Wrathful One of dBal, Ru co sde dgu' [dbal gyi khro bo ru co sde dgu] in the west; and the 'Wrathful One of dBal, Ze ma mgo dgu' [dbal gyi khro bo ze ma mgo dgu] in the north. They all had dark blue skins, nine faces—i.e., garuda [khyung], ox [ba glang], makara (or crocodile) [chu srin], lion [seng ge], yak [g.yag], tiger [stag], leopard [gzig], bear [dom] and snow bear [dred mo]—, four legs tied to the 'four symbols'—i.e., crossed vajras [rdo rje rgya gram], eight-spoked wheel ['khor lo rtsibs brgyad], nine cycles of the eternity [d.yung drung dgu skor] and blazing mountain [me ri 'bar ba]—, and eighteen arms which hold the 'eighteen weapons'—i.e., arrow [mda'], lance [mdung], lasso [zhags pa], iron hook [lcags kyu], axe [sta re], battle axe [dgra sta], saw [sog le], lump of metal [thu lum], big nail [gzer chen], cannonball (heated in fire) [gtar rdo], sword [ral gri], iron chains [lcags sgrog], knife [gri], razor [chu gri], small hammer of mKhar [mkhar the'u], iron hammer [lcags the'u], armour [ya lad] and wheel ['khor lo].
- 3-6 Soldiers were so frightened to see the figures of the Four Great Wrathful Ones of dBal that one of them just got panicked and froze, and another fainted. gTo bu dod de witnessed the power of gShen rab and threw down his weapons and surrendered.
- 3-7 Yid kyi khye'u chung planted the pillar of swastika (i.e., an attribute symbolizing eternity) on the ground, and rMa lo and g.Yu lo built a canopy on those decorated with precious gems. Then gods floated down gently from the sky and serpent deities (Nāgas) came up from the nether world. They were joined by many disciples and followers of gShen rab in showering flowers, making offerings and paying their homage to gShen rab. gTo bu dod de also paid his respects to gShen rab and entertained him with exquisite meal. gShen rab preached the doctrine of the 'Bon of (the Black Waters,) the stream of Existence' [srid pa'i brgyud kyi bon] to

gTo bu dod de. However, although he listened to gShen rab during the day, he committed evil deeds again in the evening. gShen rab stopped short of subduing gTo bu dod de.

Reconciling Disputes among the Eight Classes of Gods and Demons

3-18 Then, gShen rab left 'Od-ma Byam-skya for the realm of the 'Eight classes of gods and demons' [lha ma srin sde brgyad] to reconcile disputes among them. When gShen rab arrived, gods and demons gathered and paid homage to him, showering beautiful flowers. And Yongs su dag pa who was a follower of the Bon religion in the realm of gods, said, "At some time in the past, your father has settled disputes among the gods and the demons. Unless the disputes among them are resolved, there can be no peace on the realm of human beings." So gShen rab built a temple called sKyogs pa rtse dgu, and gathered the 'Four Conciliators of Existence' [srid pa'i gzu bo bzhi], the 'Eight Lords of Aeon' [bskal pa'i dbang po brgyad], and the 'Five Judges of Elements' ['byung ba'i zhal che ba lnga] in the temple. gShen rab preached the doctrine of the 'Bon of Existence' [srid pa'i bon] and then began to arbitrate their disputes.

The Salvation of gTo bu dod de

3-8 Around the same time, in 'Od ma 'byam skya, gTo bu dod de had been struck with mortal illness and was writhing in agony. His upper body had extremely high fever like a blazing flame, and the lower one was absolutely frozen like ice. At death's door, gTo bu dod de said to his attendants, "I have committed many bad things. The consequences of my bad behavior eventually will come home to roost. It's quite certain that after death I will be reborn in one of the three lower realms [ngan 'gro gsum]. I think gShen rab is now intervening to settle a dispute between gods and demons. When I die, invite gShen rab and ask him to save me from the lower realm." Shortly thereafter, his five senses started to lose their power and the figures of his attendants faded into fog with distance.

3-9 No sooner had gTo bu dod de died than the 'Lord of Death, sMrigs pa' [gshin rje smrigs pa] appeared riding on the three-legged black mule.

3-10 sMrigs pa, the Lord of Death, forced gTo bu dod de into an iron cage and began to run toward hell. gTo bu dod de screamed three times in horror.

3-11 gShen rab shed a tear of compassion when he looked at him with the eyes of wisdom. He entrusted the work of reconciliation to Yid kyi khye'u chung, g.Yu lo and rMa lo, and headed to gTo bu dod de. gShen rab could

arrive in the hell just by taking a few steps forward because he had magical feet [rdzu 'phrul gyi zhabs]. The Lord of Death and the sentient beings in the hell realized gShen rab came there and gathered around him. They all took a deep bow at the waist and paid their respects to gShen rab.

- 3-12 gTo bu dod de was bitten on the head by a bird-headed demon, on the feet by a beast-headed demon, on the back by a livestock-headed demon, and on the entrails by an animal-headed demon. When gShen rab saw gTo bu dod de struggling with pain, he shed a tear of compassion again.
- 3-13 The dwellers of hell gathered around gTo bu dod de and opened in order to discuss how to punish him the dirt file in which the past crimes of gTo bu dod de had been recorded. One said, "In his previous life, gTo bu dod de, whose heart was always filled with anger and hatred for others, killed lots of innocent people. He needs to be hauled off to the 'Incessant Hell' [mnar med] for such cruelty." Another said, "We should take him to the realm of the hungry ghosts because he has been driven by greed and avarice and looted villages in his previous life." And the others said, "He was not only ignorant but also stupid, and killed animals slowly, making them work in forced labor. So he should be taken to the realm of the animals."
- 3-14 gShen rab spat three times in the face of gTo bu dod de in the iron cage, and his deadly wounds got healed, and he recovered enough to stand on his own. gShen rab said, "If in the past life one has committed bad deeds and created bad karma, that will cause one suffer from unbearable pain. So, the suffering you are undergoing now is the consequence of your past evil deeds. Try to think that you are experiencing this pain on behalf of all sentient beings, so that they can have all happiness up to enlightenment." gTo bu dod de repented for all his past sins and evil deeds committed due to desire or greed, anger or hatred, ignorance or delusion, jealousy or envy, so as to put an end to all of them, and decided to accept his fate passively.
- 3-15 gTo bu dod de was surrounded by those who had been killed by him. They put his heart on an iron hook and with that they held him up. gTo bu dod de, however, felt no pains in his body because the evil and unmeritorious thoughts of greed, anger and delusion had dissolved and disappeared from his mind. After that, he set out for the eighteen regions of hell with a smile of satisfaction on his face.

{When gShen rab returned to the realm of the Eight classes of gods and demons, their conflicts had already been resolved by rMa lo, g.Yu lo and Yid kyi khye'u chung. After praising his disciples for their achieve-

ment, gShen rab preached about the significance of accumulating merits through reconciling disputes among sentient beings.}

3-16 On his way to 'Ol mo lung ring, gShen rab was surrounded by white men on white horses. They were gTo bu dod de's attendants, and pleaded to gShen rab to save gTo bu dod de from the lower realms. "Although he is now in the realm of hell beings, his mind is similar to that of the Eternal Mind-Heroes," so saying, gShen rab returned to 'Od ma 'byam skya.

3-17 The People of 'Od ma 'byam skya, including family members and other relatives of gTo bu dod de, gathered in the Dwang ba rdzong phu Castle. gShen rab said to them, "Build a crystal Stūpa with three pronged summit which symbolizes the bodies of God, gShen and Srid pa, and arrange Tor-mas [gtor ma] (sacrificial cake made of roasted barley flour [rtsam pa]) modelled after various kinds of sentient beings. When that's over, draw a picture of a man on a white sheet of paper and write the name of gTo bu dod de in the center of it. And then, write down the 'Five Heroic Seed Syllables': ཨྲ [yaM] on the right foot, ཨྲ [raM] on the left foot, ཨྲ [khaM] on the right hand, ཨྲ [sruM] on the left hand, and ཨྲ [OM] in the center of the body."

rMa lo and g.Yu lo prepared various kinds of offering substances called 'Ya(s) stags' as ransom, and placed lots of 'gTor ma of Retribution' [lan chags gtor ma] on the altar, playing music. gShen rab ordered Yid kyi khye'u chung to make the name cards [mtshan byang] of the 'One Hundred Gods and gShen' [lha gshen brgya] (See [Appendix 4]) who emerged from the 'Five Heroic Seed Syllables' and abide in the 'Great Five Expanse' [klong chen po lnga].

3-19 First, Yid kyi khye'u chung chanted the name of the 'Twenty Gods and gShens emerged from the Eternal Expanse, i.e., the True nature of Bon.' [bon nyid g.yung drung kyi klong nas bskyed pa'i lha gshen nyi shu] (See [Appendix 4A]), and made offerings and paid homage to them. Then the twenty gods and gShens came to the Ya(s) stags one after another, and then descended to the realm of hell like rain.

The prayer of gods and gShens purified the hell and subdued the mind of hell beings. Burning iron house changed into a jeweled castle, trees having sword-like leaves turned into the trees bearing gems, and flaming iron hook became the ladder that leads to the higher realms. gTo bu dod de transformed himself into the 'Luminous Jewelled Boy' [rin po che'i khye'u 'od 'bar ba], and sMrigs pa, the Lord of Death, became the 'Primordial gShen, Bonist of Magic' [ye gshen 'phrul gyi bon po]. Thus, all the dwellers of the eighteen regions of hell were led to the higher realms. gTo bu dod de was

also liberated from the hell after seven days.

- 3-20 Next gTo bu dod de transmigrated to the realm of the hungry ghosts where he was surrounded by armed groups. gShen rab knew that by the supernatural power and said to his disciples, “In his previous life, gTo bu dod de was so greedy that he would have just took everything away from others and didn’t give anything to others. So he was reincarnated in the realms of hungry ghosts. In order to save him, you should give wealth such as foods and goods to the sentient beings of the three realms while making offerings to the ‘Twenty Gods and gShen’ again.”

Yid kyi khye’u chung chanted the names of the ‘Twenty Gods and gShen 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 [Appendix 4B]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty gods and gShen came to the Ya(s) stags one after another, and descended to the realms of hungry ghosts like rain. The prayer of Gods and gShen purified the realm and subdued the minds of hungry ghosts. Thus all the dwellers of the realms of hungry ghosts were led to the higher realms. gTo bu dod de was also liberated from there after seven days.

- 3-21 Next gTo bu dod de transmigrated to the realm of animals. His flesh was eaten by terrible predators such as a cow-sized scorpion, a dog-sized ant, a spider as big as a goat and a nine-eyed frog. gShen rab saw the realm of animals with clairvoyance and said to his disciples, “gTo bu dod de was reincarnated in the realm of animals because in his previous life he killed many animals making them work in forced labor. In order to save him, you should give a lot of ransom tormas to the sentient beings of the three realms and make offerings to the ‘Twenty Gods and gShens’.”

Yid kyi khye’u chung chanted the names of the ‘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 [Appendix 4-C]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty Gods and gShen came to the Ya(s) stags one after another and descended to the realms of animals like rain. The prayer of the Gods and gShen purified the realm and subdued the minds of animals. Darkness turned to light and the frozen ocean changed into bountiful forests. Thus all the dwellers in the realms of animals were led to the higher realms, and gTo bu dod de was also liberated from there after seven days.

- 3-22 Next gTo bu dod de transmigrated to a remote region of the human realm, and got sick soon after birth. He had no access to medicine because he lived far away from the places where many people gathered, and was

unable to get enough food to eat because of extreme poverty. gShen rab looked at him and said to his disciples, “In his previous life, gTo bu dod de was so jealous and was continuously speaking ill of others. That is why he was born in the human realm. In order to save him, you should give a lot of ransom tormas to the sentient beings of the three realms and make offerings to the ‘Twenty Gods and gShens’.”

Yid kyi khye’u chung chanted the names of the ‘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 [Appendix 4D]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty Gods and gShens came to the Ya(s) stags one after another, and descended to the human realm like rain. The prayer of Gods and gShens subdued the minds of human beings and purified their realm. Thus, all the dwellers of human realm were led to the higher realms, and gTo bu dod de was also liberated from there after seven days.

3-23 Next gTo bu dod de transmigrated to the realm of the demigods (Asuras). There he was surrounded by demigods such as the ‘Thirteen Nyenpos <who dwell in the realm of the> High g.Yen’ [yar g.yen gnyan po bcu gsum] (see Appendix 2A), the ‘Nine gTod po <who dwell in the realm of the> Middle g.Yen’ [bar g.yen gtod po dgu] (see Appendix 2B) and the ‘Eleven Che ba <who dwell in the realm of the> Earth g.Yen’ [sa g.yen che ba bcu gcig] (see [Appendix 3]). One among them hit gTo bu dod de with a stone, another pierced him with a lance, and the others set fire to him. gShen rab looked at him and said to his disciples, “gTo bu dod de was reincarnated in the realm of demigods because he was so arrogant and fought countless battles in his previous life. In order to save him, you should give wealth such as foods and goods to the sentient beings of the three realms and make offerings to the ‘Twenty Gods and gShen’.”

Yid kyi khye’u chung chanted the names of the ‘Twenty Gods and gShens emerged 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 [Appendix 4E]), while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty Gods and gShens came to the Ya(s) stags one after another and descended to the realm of the demigods like rain. The prayer of Gods and gShen subdued the minds of demigods and purified their realm. Copper hills and iron plains turned to some area of luxuriant forest, and all the sharp weapons changed into lotus stems. Those who were seeking revenge on gTo bu dod de for being killed dissolved into rainbow light, and the others changed into beautiful lotus flowers. Thus all the dwellers in the realm of demigods were led to the higher realms. gTo bu

dod de was also liberated from there after thirty-five days.

3-24 And finally, gTo bu dod de transmigrated to the realm of the thirty-three gods where he led an orderly and quiet life in a flower house. He drank milk taken from the ‘wish-fulfilling cow’ [’dod ’jo yi ba] (magical cow that provides all that is wished for) and ate corn leaves, and enjoyed a ride through the plains on a horse after taking bath in a fountain. At times he strolled around the grass mountain filled with saffron flowers, listening happily to the celestial music.

3-25 gShen rab told the attendants of gTo bu dod de that he transmigrated to the realm of gods and said, “It is very difficult to lead the dwellers of the celestial realm to enlightenment. So you have to chant the name of the ‘One Hundred Gods and gShens’ and make offerings to them again.”

Yid kyi khye’u chung continued to chant the names of the ‘One Hundred Gods and gShens’ for seven days while g.Yu lo and rMa lo made offerings and paid homage to them. Then gTo bu dod de transmigrated to ’Ol mo lung ring. He received a flower at the Sham po lha rtse Temple and then circumambulated the temple to express his heart of reverence before the majesty of gShen rab’s holiness. gShen rab looked at him and ordered Yid kyi khye’u chung to bring him to ’Od ma ’byam skya. Yid kyi khye’u chung flew to the Sham po lha rtse Temple on his blue dragon horse.

When gTo bu dod de found Yid kyi khye’u chung in the sky, he bowed down before him reverently. And together they left for Dwang ba rdzong phu Castle in ’Od ma ’byam skya.

3-26 At Dwang ba rdzong phu Castle, all the people of ’Od ma ’byam skya welcomed gTo bu dod de back with smiles and tears. He paid homage to gShen rab and shed tears remembering his own past experiences.

3-27 gShen rab ordered gTo bu dod de to chant the names of the ‘One Hundred Gods and gShens.’ After having prepared a lamp of grains and medicines, gShen rab performed mudrā and began to burn the cards with the names of Gods and gShens while praying by reciting mantras. Then all the people of ’Od ma ’byam skya, including gTo bu dod de, attained enlightenment after seven days. After completing his mission in ’Od ma ’byam skya, gShen rab returned to ’Ol mo lung ring again



No.4

གཞུང་ལུ་དགའ་བའུ་ལུ་བའི་མཚན་པ།

Plate no.4 Subduing Those Who are Difficult to Train

Visit of King Dang ba yid ring

- 4-1 sTon pa gshen rab mi bo.
- 4-2 In Sham po lha rtse temple of 'Ol mo lung ring, gShen rab preached the doctrine of the 'Four Portals and the Treasury of Bon (making Five altogether)' [bon sgo bzhi mdzod dang lnga] to his disciples including the 'Five Great gShens.'
- 4-3 One day, Dang ba yid ring, the King of Hos mo gling drug, visited the Bar po so brgyad Castle and asked gShen rab to disseminate the teaching of Bon in his kingdom. But, gShen rab refused the invitation, saying "I am giving the teaching of the Four Portals and the Treasury of Bon to the Five Great gShens now. This must be continued without interruption." And he sent Yid kyi khye'u chung to Hos mo gling drug.
- 4-4 Yid kyi khye'u chung wore a 'robe of magic letter' [yi ge 'phrul gyi slag pa] and carried a 'box containing holy words about gTo ritual' [gto yi bka' sgrom] on his back. And he rode the blue dragon horse to Hos mo gling drug, with king Dang ba yid ring and the servants.
- 4-5 On arrival at the Gyim shang nag po River [chu gyim shang nag po], Yid kyi khye'u chung got off his horse and entrusted the mount to g.Yu-lo and rMa lo. They returned to 'Ol mo lung ring with the blue dragon horse.

The Propagation of the Everlasting Bon in Hos mo gling drug

- 4-6 Yid kyi khye'u chung crossed the Gyim shang nag po River, led by king Dang ba yid ring and his attendants; and soon came to the Hos mo gling drug. The family members of King Dang ba yid ring and the people of Hos mo gling drug gave him an enthusiastic welcome. They paid homage and made offerings to him, waving salutation scarves, ringing the gShang bells, and blowing trumpets.
- 4-7 King Dang ba yid ring invited Yid kyi khye'u chung to 'Bar ba rtse dgu castle where he held a great feast. After that, Yid kyi khye'u chung preached the doctrine of Bon to many people. Under his tutelage a great number of great masters were produced.
- 4-8 During his stay in Hos mo gling drug, Yid kyi khye'u chung often visited the crystal cave called 'Phrang skas pad ma ris near the Lake named the 'Nine Eyes of Eternity' [mtsho g.yung drung mig dgu] lying to the west of bDal khyab kun spro City. When he came to the cave, birds sang their wonderful songs with trills and in high silvery tone, and many well-groomed animals gathered to greet him.

- 4-9 The family members of Dang ba yid ring provided generous and helpful support for Yid kyi khye'u chung, and animals living around the cave also willingly waited on him hand and foot.
- 4-10 A lot of sentient beings such as gods, serpent deities (Nāgas), demons and spirits (viz., rakshas and yakshas), visited the cave to make offerings and pay homage to Yid kyi khye'u chung. He preached the doctrine of the Everlasting Bon to them for three years. When they gave up evil actions and began to perform virtuous deeds, their skins gradually got brighter and brighter.

Temptation of Queen

- 4-11 King Dang ba yid ring had a wife named 'Gu ling ma tri from the country of Phywa. She was burning with the flames of desire for Yid kyi khye'u chung in her mind. While her husband was away, 'Gu ling ma tri ordered her attendants to get out of the castle, made her children go and play outside, and made time alone with him. She then, driven by passionate love, tried to seduce the Young Boy, saying "What a handsome boy you are. You would never have been born if it were not for the sexual desire." But she couldn't even touch him, and Yid kyi khye'u chung left the place without saying a word.
- 4-12 Such was her pride that she could not bring herself to ignore the insult. Her advances being rebuffed, she accused him of having attempted to rape her. King Dang ba yid ring was called back to the 'Bar ba rtse dgu castle and heard of the incident that happened to his wife. He believed her story and lamented, and said "Not even Yid kyi khye'u chung could abandoned desire."

{When Yid kyi khye'u chung came again to the castle, people looked at him frosty eyes. He understood the situation and left the spot.}

Blacksmith and the Gold Bars

- 4-13 After leaving 'Bar ba rtse dgu castle, Yid kyi khye'u chung found a blacksmith's shop. With darkness coming on, he asked the blacksmith to give him a break to warm up in the house. The blacksmith was willing to invite Yid kyi khye'u chung into his house.
- 4-14 The blacksmith's wife was surprised to find that her golden bars were gone after Yid kyi khye'u chung had left. The Blacksmith mistook Yid kyi khye'u chung for a thief and ran after him with a black sword.
- 4-15 The blacksmith found Yid kyi khye'u chung, and aiming the sword at

him accused him of being a thief. At that time, his black sword suddenly transformed into gold. Yid kyi khye'u chung said, "By now, the gold bar should have been found by your wife. I am a Bonist who vowed not to steal, covet or kill. It should be remembered that women are greedy creatures. What you are looking for is in the ashes. It must have been found by now." So saying, Yid kyi khye'u chung disappeared.

{With Yid kyi khye'u chung gone, King Dang ba yid ring had been feeling very depressed. All the animals in Hos mo gling drug continued crying sorrowfully facing south. Finally, after much agony, Dang ba yid ring decided to go and look for Yid kyi khye'u chung.}

- 4-15 He rode on a horse and went over three hills and three valleys. So, riding his horse, he went on, and a short while, came to a black man who was grinning from ear to ear. When the king asked him, "You look so delighted! Did you find something wonderful?" The black man answered still with a bid grin on his face, "A man gave me a golden sword." "Where is the man?" "He is long gone."
- 4-16 King Dang ba yid ring chased Yid kyi khye'u chung in haste, and found him when he was about to cross the Sing ga nag po River [chu bo sing ga nag po]. Dang ba yid ring tried to catch hold of him, but Yid kyi khye'u chung had already gone to the other bank of the river in only three steps. Dang ba yid ring tried to keep chasing him, but the depth and rapid flow of the river blocked his way. Yid kyi khye'u chung taught about the acquisitiveness of women from the other shore. King Dang ba yid ring kept the teaching firmly in mind, and to Yid kyi khye'u chung, bowed down in earnest respect. He went home feeling seriously depressed.
- 4-17 The blacksmith returned to his house and showed the golden sword to his wife. She screamed in delight.

Pain of Salvation—Queen's Confession

- 4-18 Afterwards, Yid kyi khye'u chung settled in the forest of Flaming Tsug-rum Mountain [ri gtsug rum 'bar ba] which was located in the center of 'Ol phug dga' ldan country. Gods and serpent deities gathered there and waited on Yid kyi khye'u chung hand and foot. And the Mind-heroes [sems dpa'] of monkeys dwelling in the mountain made offerings of fruits and medical plants to him.

{When Yid kyi khye'u chung saw with clairvoyance the situation in Hos mo gling drug, he found that the people still believed in 'Gu ling ma tri's story and continued to commit evil deeds such as killing, stealing

and telling lies, saying, “The teachings of Bon is a complete malarkey.”

To punish 'Gu ling ma tri, Yid kyi khye'u chung summoned a black serpent called 'Dzin pa lag mang from the realm of serpents. 'Dzin pa lag mang was a exceedingly malevolent spirit, dark-blue in color, with one eye on the head and three hundred sixty limbs, and had the evil power to make people sick either in mind or in body. Yid kyi khye'u chung created various gTor ma of flesh out of thin air and gave them to the evil spirit. 'Dzin pa lag mang received the presents with great delight, and said, “It is my enemy who tries to destroy the teaching of the man possessing such a wonderful power. I will punish the person.” Yid kyi khye'u chung said, “There is a kingdom named Hos mo gling drug to the north of this forest. The queen of the country, 'Gu ling ma tri, is trying to destroy the teachings of Bon. Go there right now and put the curse on her.” 'Dzin pa lag mang leaped high into the air and left for Hos mo gling drug.

On arriving at the 'Bar ba rtse dgu castle in Hos mo gling drug, 'Dzin pa lag mang entered into the heart of 'Gu ling ma tri through her mouth, and extended his three hundred sixty limbs throughout her body. 'Gu ling ma tri felt intense itching all over her body and got seriously depressed when getting up from bed in the morning.}

4-19 Yid kyi khye'u chung also sent a fortune-teller, Kun shes thang po to Hos mo gling drug. Kun shes thang po came to 'Bar ba rtse dgu castle and appeared before Dang ba yid ring. Dang ba yid ring asked him, “My wife is lying down for a long time with a incurable disease. If you can cure her disease, I'll give you a part of my homeland.” Kun shes thang po performed divination by using various kinds of instruments and thus informed Dang ba yid ring of the outcome, “'Gu ling ma tri is now receiving the punishment because she entrapped and blasphemed the holy person in the past. Nobody can cure her disease except the holy person himself and gShen rab.”

4-20 After having ordered his servants to get Yid kyi khye'u chung back to 'Bar ba rtse dgu Castle, Dang ba yid ring, accompanied by a great number of attendants, left on the royal chariot with four wheels of copper for 'Ol mo lung ring. And, when he came to Bar po so bryad Castle, he told gShen rab everything that had happened to his wife. gShen rab said the Five Great gShens, “The time has come for you to disseminate the great teaching of Bon all around the world. Start on a journey to subdue all the sentient beings and close the five gates to saṃsāra. I will leave for an eastern country to lead the people to enlightenment. All the others should guard the doctrine of Bon and continue to practise until I return.”

- 4-21 gShen rab, accompanied by g.Yu lo and rMa lo, left 'Ol mo lung ring on the royal chariot with eight golden wheels for Hos mo gling drug, led by King Dang ba yid ring and his attendants.
- 4-22 'Gu ling ma tri told gShen rab the truth. gShen rab said, "Gu ling ma tri, your mind is extremely polluted with disturbing emotions such as greed, hatred and delusion, which result in suffering. You must invite Yid kyi khye'u chung here and confess your sin to him or you will suffer from the terrible disease for many more years to come."
- 4-23 After having confirmed the safety and whereabouts of Yid kyi khye'u chung through clairvoyance, gShen rab ordered g.Yu lo to take him back from the forest of the Flaming Tsugrum Mountain [ri gtsug rum 'bar ba]. g.Yu lo mounted the blue dragon horse to the forest of the Flaming Tsugrum Mountain, and brought Yid kyi khye'u chung back to Hos mo gling drug.
- 4-24 When Yid kyi khye'u chung arrived in Hos mo gling drug, King Dang ba yid ring, all the animals including birds, elephants and horses, and human beings gave him an enthusiastic welcome.
- 4-25 'Gu ling ma tri fainted and collapsed after she confessed her sins to Yid kyi khye'u chung. Dang ba yid ring and his children just broke down and cried seeing her in such a pathetic state. At that time, tears rolled down from gShen rab's eyes. Yid kyi khye'u chung also developed a feeling of pity for 'Gu ling ma tri. gShen rab spat three times on 'Gu ling ma tri, and then the black serpent, 'Dzin pa lag mang, came out from her body. 'Dzin pa lag mang was completely purified by the power of gShen rab's saliva, and vowed never to harm sentient beings in future. gShen rab named the black serpent the 'Peaceful Layman' [dge bsnyen zhi ba].
- 4-26 gShen rab offered prayer to the gShen lha 'od dkar (God of gShen, White Light) to check whether 'Gu ling ma tri's defilements and obscurations had been completely purified. Then, beautiful lotus flowers blossomed under the feet of gShen rab, Yid kyi khye'u chung, rMa lo, g.Yu lo, Dangwa yiring ang 'Gu ling ma tri. But, only the lotus flower under 'Gu ling ma tri's feet quickly disappeared without leaving a trace behind.
- 4-27 To purify all the defilements and negative karmas of 'Gu ling ma tri, gShen rab recited the names of the 'Three Hundred Goddesses' [lha mo sum brgya](See [Appendix 5]) after burning incense and cleansing her body with the consecrated water and the medicine. Following that, 'Gu ling ma tri chanted the names of the 'One Hundred Goddesses of the Past' ['das pa'i lha mo brgya] (See [Appendix 5-1]), making sincere offerings to each of them. Then she attained the peace of mind and became able to treat all sentient beings as lovingly as she would treat her own children.

Next, 'Gu ling ma tri chanted the names of 'One Hundred Goddesses of the Future' [ma byon pa'i lha mo brgya] (See [Appendix 5-3]), making sincere offerings to each of them. Then She got herself completely cured and acquired a beautiful body and gentle voice. At that time, the distinction between the self and the other disappeared from her mind. Thus, all the negative karmas and defilements of 'Gu ling ma tri were completely purified.

Dang ba yid ring asked gShen rab to marry 'Gu ling ma tri in order to ensure the prosperity of succession of her family. gShen rab accepted the offer to disseminate the teachings of Bon. The people in Hos mo gling drug were very pleased at the news of their marriage and expressed their congratulations, offering flowers, ringing the Shang [gshang] bells and raising flags.

4-28 Three Hundred Goddesses appeared in the sky pervaded by clear light and pleasant sounds.

4-29 At that time, many in Hos mo gling drug also attained enlightenment.



No.5

ཁབ་ཏུ་བཞེས་པའི་མཛད་པ།

Plate no.5 Marriage

Marriage of gShen rab

- 5-1 sTon pa gshen rab mi bo
- 5-2 The royal chariot carrying gShen rab and his wife, the ‘Lady of Hos mo gling drug, rGyal med ma’ [hos za rgyal med ma or hos bza’ rgyal med ma] (hereafter called, rGyal med ma) arrived at the bank of the Gyim shang nag po River [chu gyim shang nag po]
- 5-3 Yid kyi khye’u chung rode the blue dragon horse to the forest of the ‘Nine-stacked Swastika Mountain’ [g.yung drung dgu rtsegs ri], where he asked the ‘Son of brahma, ’Gyur ba blo gsal’ [bram ze’i bu ’gyur ba blo gsal] to examine where rGyal med ma was the perfect consort endowed with special qualities of grace, beauty and virtue. After that, Yid kyi khye’u chung reached ’Ol mo lung ring a little earlier than gShen rab and announced that gShen rab took a lady of Hos mo gling drug as his wife.
- 5-4 gShen rab’s party went across the Gyim shang nag po River and reached ’Ol mo lung ring. First, they were welcomed hospitably by the boys and girls of the Brahmān class waving white silken scarves [dar dkar].
- 5-5 Next, the boys and girls of the Royal class gave them a sincere welcome burning incense of vermillion.
- 5-6 Finally, the boys and girls of the Commoner class gave them a big welcome with articles necessary for performing ablutions in their hands.
- 5-7 ’Gyur ba blo gsal [’gyur ba blo gsal] examined rGyal med ma and found that she was the perfect consort endowed with special qualities of grace, beauty and virtue.
- 5-8 Their marriage was very much applauded by the people in ’Ol mo lung ring.

Celebrations and Blessings

- 5-9 Many people gathered at Bar po so brgyad Castle to celebrate the marriage. After the liturgy of empowerment, gShen rab sat down upon his golden throne, and rGyal med ma on her blue throne of turquoise. Their marriage looked like that of a young boy and a girl.

And they received the blessings of many supernatural beings: the dwellers in the realm of the Phywa gods, including Phywa kha rje thang po; the members of dMu clan, including the ‘King of dMu’ [dmu rgyal]; and the ‘Primordial gShen, the Eternal Mind-Heroes’ dwelling in Lha rtse dgung nam Temple that gShen rab built on the top of Mt. Sumeru. They praised virtues of rGyal med ma and gave marriage blessings to them.