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No.6

འགྲོ་འདུལ་སྐྱེས་སྐྱུལ་གྱི་མཛད་པ།

Plate no.6 Emanating His Progeny Who Tames Sentient Beings

Birth of gTo bu 'bum sangs

6-1 sTon pa gshen rab mi bo.

6-2 gShen rab had a child in rGyal med ma. When the child was born, the following auspicious signs occurred: the gods of the sky and Nāgas of the earth all assembled at Bar po so brgyad Castle. The god Brahmā [tshangs pa] showered the prince with ambrosia and the god Indra [brgya byin] bestowed the empowerment of the Wish Fulfilling Gem on him. 'Gyur ba blo gsal examined the child and discovered that he had all the auspicious marks of his father.

6-3 The prince was very compassionate and intelligent. He obtained wisdom and insight at the age of one, and attained the mind of compassion when he was two. And, upon reaching the age of three, he began to discuss the doctrine of Bon with his father. Everyone was glad to see the steady growth of the prince, and 'Gyur ba blo gsal named him gTo bu 'bum sangs.

When gTo bu 'bum sangs asked his father about the meaning of his name, gShen rab answered, “ ‘gTo’ signifies the infallible, definitive teaching, ‘Bu’ the equanimity without differentiation, ‘Bum’ the knower of the Hundred Thousand Sections of Bon, and ‘Sangs’ means to remove the suffering of cyclic existence. Therefore, you were named gTo bu 'bum sangs.”

gTo bu 'bum sangs asked about the meaning of his father's name, 'sTon pa gshen rab mi bo' also. gShen rab answered, “My name is made of six characters: 'sTon,' which means to teach clearly about primordial and phenomenal existence, 'Pa' which means to raise all sentient beings like my own children,' 'gShen' which means that mind-as-such [sems nyid] emanates from the Expanse of Reality of Bon [bon nyid dbyings], 'Rab' which means to emanate physical manifestation for the benefit of others, 'Mi,' which means the being who appears with color of the body [sku mdog] and uses symbolic implements, 'Bo' which means the being from whom tantras of gTo ritual and the method of therapy [dpyad] overflow.”

Then gTo bu 'bum sangs asked gShen rab about the meaning of his mother's name, Hos za rgyal med ma (i.e., rGyal med ma). gShen rab answered, “ ‘Hos’ means that she is of Hos royal blood. ‘Za’ means the lady who does fortune-telling. ‘rGyal’ means that she possesses the five wisdoms. ‘Med’ means to annihilate the harm of the five poisons. Therefore, your mother was named Hos za rgyal med ma”

Next, gTo bu 'bum sangs asked gShen rab the meaning of his grandfather's name, Mi bon lha bon yo bon rgyal bon thod dkar (i.e., rGyal bon thod dkar). gShen rab answered, “ ‘Mi bon lha bon yo bon’ means that he protects all the sentient beings of the six realms by the compassionate teaching of Bon. ‘rGyal bon’ means that he is the follower of Bon, and is of the royal line of Great Dram [dram chen po]. ‘Thod-dkar’ means that he wraps an arrow’s length white turban around his head as a sign that his maternal uncle of Phywa country bestowed the empowerment on him. Therefore, he was named Mi bon lha bon yo bon rgyal bon thod dkar.”

Further, gTo bu 'bum sangs asked gShen rab the meaning of his grandmother’s name, rGyal bzhad ma [mi phyi lha phyi yo phyi rgyal bzhad ma]. gShen rab answered, “ ‘Mi phyi lha phyi yo phyi’ means that she give her affection freely to all the sentient beings of the six realms with perfect impartiality. ‘bZhad’ means that she smiled benignly when rGyal bon thod dkar visited the city where King Sa la dwelt. `ma’ means that she treats all sentient beings lovingly as though they were her own children. Therefore, your grandmother was named [mi phyi lha phyi yo phyi] rGyal bzhad ma.”

Next, he asked gShen rab to give an explanation from what is the name of his country, 'Ol mo lung ring, derived. gShen rab answered, “ ‘'Ol’ signifies unborn or non-arising, ‘Mo’ fulfilling wish, ‘Lung’ the scriptural or oral transmission, `Rings’ compassion prevails and spreads far and wide. Therefore, our country is called 'Ol mo lung ring.”

For many years afterwards, the discourse betwixt gShen rab and gTo bu 'bum sangs continued concerning the meaning of the name of persons, temples, and countries and so on. gShen rab was also asked about the teaching of Everlasting Bon, and provided clear answers to every questions.

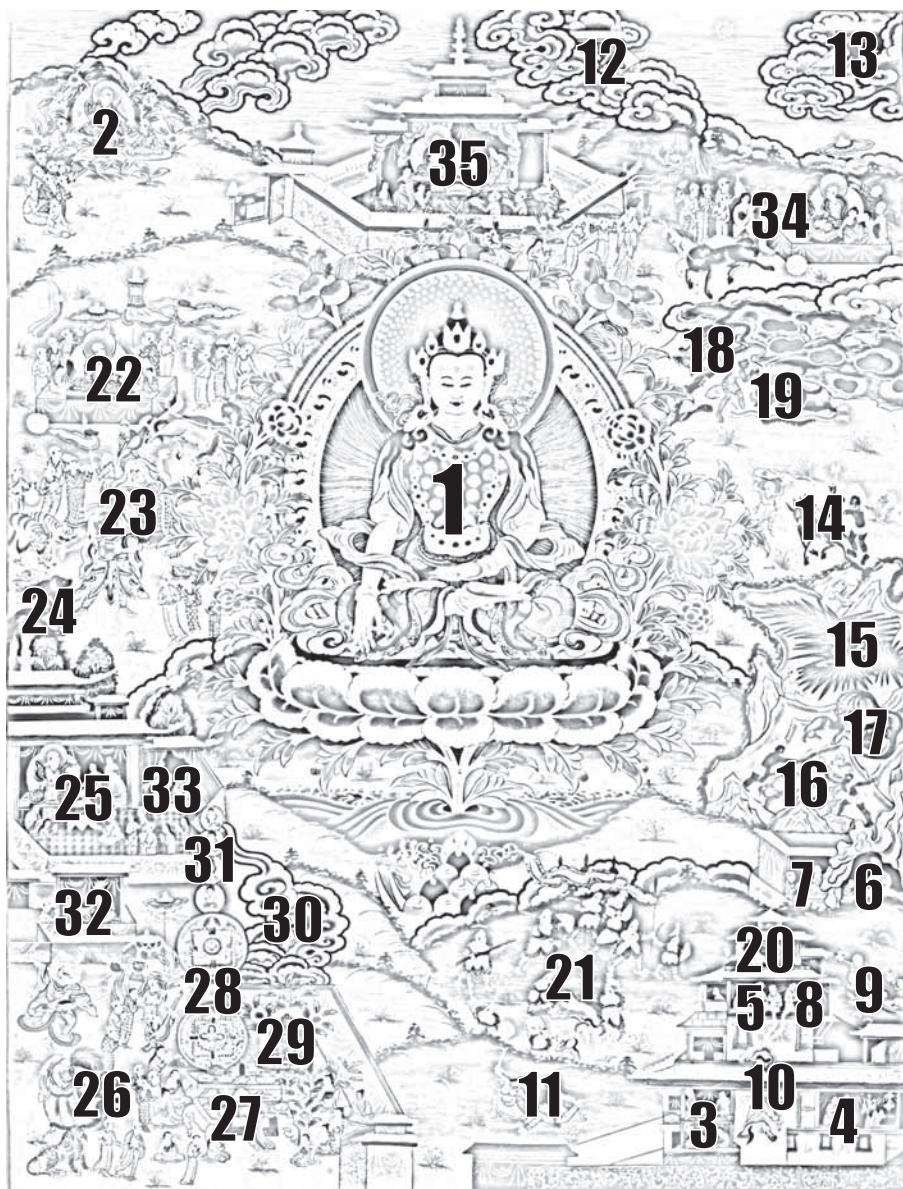
Birth of dPyad bu khri shes

6-4 gShen rab had another child in rGyal med ma. When the child was born, the following auspicious signs occurred: the gods of the sky and Nāgas of the earth all assembled at Bar po so brgyad Castle. The god Brahmā [tshangs pa] showered the prince with ambrosia and the god Indra [brgya byin] bestowed the empowerment of the Wish Fulfilling Gem on him. 'Gyur ba blo gsal examined the child and discovered that he had all the auspicious marks of his father. The crowds gathered at Bar po so brgyad Castle were delighted to hear that.

6-5 The prince was also very compassionate and intelligent. He also obtained wisdom and insight at the age of one, and attained the mind of compassion when he was two. And, upon reaching the age of three, he began to discuss the doctrine of Bon with his father. Everyone was glad to see the steady growth of the prince. 'Gyur ba blo gsal named him dPyad bu khri shes.

dPyad bu khri shes asked his father the meaning of his name. gShen rab answered, “‘dPyad’ signifies being of knowledge about therapeutic methods by intrinsic awareness, ‘Bu’ being with a gentle heart who treat all sentient beings kindly, ‘Khri’ the knower of ten thousand methods of therapy. Therefore, you were named dPyad bu khri shes.”

dPyad bu khri shes proceeded to ask further questions about the doctrine of Everlasting Bon. gShen rab provided precise answers to every questions



No.7

འགྲོ་བ་ཐར་བར་དྲངས་པའི་མཛད་པ།

Plate no.7 Guiding Sentient Beings to Liberation

The Prince and the Servant Boy

7-1 sTon pa gshen rab mi bo.

7-2 When gShen rab taught gTo bu 'bum sangs the doctrine of Bon in the flower garden near 'Ol mo lung ring, melodious sound and clear light came from south. Then a man came from a long way, surrounded by his entourage. He offered many prostrations, flowers, and circumambulations to gShen rab, and said, "I am 'Bar ba'i sgron ma can, the King of the dPo. I have come from the Kingdom of Khri thang 'byam pa. My castle is Shod pa brtsegs pa near the city of lhun grub 'dus pa." After saying so, 'Bar ba'i sgron ma can began to start telling the following story:

7-3 In the westward direction from Khri thang 'byam pa, there was a small country governed by the King Phra mo khri 'od. He had a son named Khri shang who had been struck by mortal illness. To cure his disease, sDig nga sdig lom, a fortune-teller and trusted aide of the King Phra mo khri 'od, performed divination over and over again, but the prince showed no signs of recovery from illness.

7-4 Although the followers of Bon also performed the gTo ritual, no one could cure his illness.

7-5 One day, sDig nga sdig lom made the following proposal to King Phra mo khri 'od and his wife. "Prince Khri shang has a servant boy called Khri shes who was born on the same date as the prince's birthday. According to my divination, Prince Khri shang should be soon fully recovered if the servant boy is sacrificed on the altar of Prince Khri shang" Prince Khri shang was surprised to hear that, and staunchly opposed to sDig nga sdig lom's opinion. But, his parents wouldn't listen to his request because they couldn't think of anything else but curing Khri shang of his sickness.

7-6 sDig nga sdig lom asid to king Phra mo khri 'od, "You must find a priest skilled in the ransom ritual, and give him half your fortune and food as a reward. Then prince Khri shang will recover from illness." According to the orders from sDig nga sdig lom, King sent forth an secret emissary. First, the emissary went to the country called Shod ma khrom rgyang where he met a priest of Bon named Thang ma bsam gtan. But Thang ma bsam gtan repudiated the emissary's offer, saying "All sentient beings of the three realms are equal. I never really heard of the teaching of Bon that allows us to kill one person in order to save the lives of others. You should never perform such a terrible ritual."

7-7 Next, the emissary went to a country called Shel bu rtse ram where he

met a priest named sPa gyi ma shang gong gong [or, sba gyi ma shang gong gong] (hereafter called, Ma shang gong gong). Ma shang gong gong said, “Nobody knows how to perform the ransom ritual, except myself. All right. I’ll accept your offer on condition that the king give me half of his demesne and estate.” King Phra mo khri ’od accepted his demand, and invited him to the Shod pa brtsegs pa Castle. On arriving at the castle, Ma shang gong gong gave various delicious food to hungry beggars called Ha ’da’ nag po, and hired them to kill the servant boy.

7-8 Performers for the ransom ritual gathered at Khri shang’s bedside. sDig nga sdig lom caught hold of Khri shes by the arm, and said, “There’s no reason to hide it any longer. Your dear master, Prince Khri shang, may pass away soon because he is very sick now. But, according to my divination, he will recover from illness if you sacrifice yourself for him.” Then the servant boy replied that he would willingly offer his body if it was a reliable way to free Prince Khri shang from suffering of illness. Prince Khri shang pleaded, “Don’t kill him. Please let him go.” At that time Queen Mus tsal ma [or, mus tsha la ma] cut him short, saying, “If you die, this boy will lose his job. And, when your illness is cured, you can find someone else. So, there is no need for you to worry about him.” Prince Khri shang tried to stop them, but had no power left.

7-9 Khri shes was taken out to grassland where Ha ’da’ nag po cut open Khri shes’s chest and took his heart out while Ma shang gong gong and sDig nga sdig lom kept Khri shes pinioned to the ground. Khri shes’s body was cut into pieces and scattered in four directions by Ma shang gong gong and sDig nga sdig lom.

{When Ma shang gong gong and sDig nga sdig lom returned to the castle after finishing the ritual, Prince Khri shang had already breathed his last. They were overwhelmed with shame and ended their lives in suicide.}

7-10 In despair and hopelessness King Phra mo khri ’od and Queen Mus tsal ma also committed suicide by jumping from the top of the castle.

7-11 On the other side, Khri shes’s parents were bent on revenge. They killed Ha ’da’ nag po who killed their son, and took his heart out.

{After having told the story King ’Bar ba’i sgron ma can asked what had happened to the persons involved in the incident after that. gShen rab answered as follows:

“Those who do evil inevitably fall into the lower realms; those who do good inevitably ascend to the higher realms. “Khri shang was a com-

passionate prince who never wanted his servant boy to be sacrificed for himself. Even at his last gasp, he thought that he would rather die than see Khri shes slain.}

7-12 “Prince Khri shang, therefore, transmigrated to the ‘World Complete with Desire’ [’dod pa tshang ba’i ’jig rten] and he lives now in the abode of the ‘Thirty-three Gods who have various desires’ [’dod pa sna tshogs pa dang ldan pa’i sum cu rtsa gsum gyi lha].”

{“The servant boy, Khri shes, was also a considerate boy. At the moment of his death, he thought that his life didn’t matter if it is to save his master’s life.”}

7-13 “Therefore, Khri shes transmigrated to the ‘World of Great Clear Appearances’ [snang gsal che ba’i ’jig rten], and he lives now in the abode of the ‘Gods of Extreme Delight’ (or, Tuṣita Heaven, the Joyous Land) [shin tu yang dga’ ba dang ldan pa’i dga’ ldan gyi lha].”

{“King Phra mo khri ’od, the father of prince Khri shang, thought that there was no alternative but to make Khri shes a scapegoat in order to save his son’s life. However, he also was sorry for Khri shes because the servant boy would die for nothing if Khri shang didn’t recover from his illness. It’s an ordinary mind. In addition, King Phra mo khri ’od was worried about his own future. All humans are mortal. Even if Khri shang had recovered completely from his illness, he won’t be able to live much longer. If so, the power of the king will be passed onto someone else besides the crown prince. King Phra mo khri ’od judged that life is not worth living without hope, and committed suicide, by jumping from the top of his castle.”}

7-14 “King Phra mo khri ’od, therefore, transmigrated to the Hell of Blisters [dmial ba chu bur can] where he lives as a two-headed bull. One of his heads is protected by a boy wearing white silk cloth, but the other is hit over with an iron axe by an iron boy [lcags kyi khye’u]. And, his tongue is pulled out with iron forceps.”

{“Prince Khri shang’s mother, Queen Mus tsal ma, had bad thoughts in her mind. It was of no concern to her what would happen to the servant boy because she was obsessed with pitiless cruelty and by the idea of curing her son’s disease. So she ordered her servants to kill Khri shes without any hesitation. But in the end, her son died. In despair, she jumped out of the window to end her life because she thought that she would be able to go along with her son.”}

7-15 “Queen Mus tsal ma, therefore, transmigrated to the ‘Hell of Loud Wailing’ [dmyal ba ngu ’bod] where she lives as a wolf-headed woman. By the power of her past actions [karma], Mus tsal ma sees her son standing on the top of a big tree with lots of branches like saws. She climbs all the way to the top of the tree in her ardent desire to meet her son, but, when she reaches the top, there is no one there. When she looks down from the top, she sees her son standing at the foot of the tree. She shins down the tree enduring throbbing pain in her wound, but her son is not there when she reached there. Thus, she does the same thing over and over again, and her body is cut up with saw-edged foliage. She continues to scream out of the pain in her body and mind.”

{“As for Ma shang gong gong, he lied and told the King’s emissary that he knew how to perform the ransom ritual because he had hope to get food. And, he cut Khri shes’s dead body into pieces and scattered them in the four directions because he thought that he was not able to obtain the reward if he failed to live up to King’s expectation. But in the end, Prince Khri shang died, and the parents also committed suicide. So he thought that there would be no necessity to perform religious service any more, and took his own life.}

7-16 “Therefore, Ma shang gong gong transmigrated to the ‘Black Line Hell’ [dmyal ba thig nag] where he lives as a three-snake-headed man. One of his heads is cut up with a big iron saw, the others are struck on with a big iron hammer and a big iron nail, while his body and tail are burnt in fire.”

{“sDig nga sdig lom, a fortune teller carried away with his desire to obtain a reward, lied through his teeth and told the king that he could see what he couldn’t see at all. He kept Khri shes pinioned to the ground, making a wish that the sickness of Prince Khri shang would be cured soon, but Prince Khri shang and the servant boy died, and what was worse, the prince’s parents and Ma shang gong gong also committed suicide. So in despair, sDig nga sdig lom chose to end his life.”}

7-17 “Therefore, sDig nga sdig lom transmigrated to the ‘Hell of Continual Revival’ [dmyal ba yang shi] where he lives as a bear-headed woman. In that hell, her eyes are eaten by the nine-headed white snake, nose by nine red scorpions, mouth by a big lizard, heart by a spider with nine limbs, and bellybutton by a nine-eyed tortoise. No matter how much he cries or feels fear, he has no way out because he is bound hand and foot.”

7-18 “Ha ’da’ nag po was so foolish and ignorant. He killed the servant boy without feeling any emotion. Therefore, he transmigrated to the ‘Land of

Darkness' [mun pa'i gling], where he lives as a black pig. A fierce silver-fanged scorpion cuts his chest open to eat his heart."

7-19 "To avenge their child's death, the parents of the servant boy killed Ha 'da' nag po and took his heart out. Therefore, they transmigrated to the 'World for Purifying the Sins of Butchers' [gsha' gtub sbyong ba'i 'jig rten], where they live as a goat-headed creature and sheep-headed one respectively. Their hearts are eaten by a cannibal demon holding an holding an iron hook and a cannibal demoness holding an iron razor. They are writhing in agony and screaming loud and long.

Confession of King 'Bar ba'i sgron ma can

{King 'Bar ba'i sgron ma can was terribly frightened to hear that story. He circumambulated gShen rab thirteen times and then paid his homage seven times, making offerings of celestial flowers called Men 'da' ra ba. "Actually, I have come today to ask you a few questions." He began to confess as follows: "My homeland, Khri thang 'byam pa, was once flourishing country where all the people lived their lives based on the teaching of Bon and were working for the good of their beloved country. But it has utterly changed since the arrival of evil bonists and fortune-tellers. The people of Shel bu rtse ram were in the same situation as we were. As I said, all the people involved in the murder of Khri shes have passed away."}

7-20 "But, after king Phra mo khri 'od's death, Khri shes's parents occupied the royal palace, the Dang brtse thon Castle. I told them to leave the castle immediately, but they ignored me and continued to stay on in the castle, saying "We only revenged on Ha 'da' nag po who had killed our son. There is nothing wrong in staying here. We surely never intend to leave this place.""

7-21 "In order to stop their evil conduct, I led three thousand soldiers into Khri thang 'byam pa and killed them in the castle."

{“But later, I have been overcome with a deep and immense sense of regret, and now realize the foolishness of my behavior. Master gShen rab, tell me what will happen to us in the future.” gShen rab answered, “That depends on you. If you continue to commit evil deeds and hurt others, you will be born in the hell. If you continue to do virtuous deeds for the benefit of sentient beings for the rest of your life, it might be possible to attain enlightenment. But, if you die now, it is definite that you go into the 'World of Haughty Spirits' [dregs pa can gyi 'jig rten] where

you would continue with your battle against demigods.”}

- 7-22 In order to purify his evil karma, King 'Bar ba'i sgron ma can invited gShen rab to his country. gShen rab, accompanied by g.Yu lo, rMa lo, Yid kyi khye'u chung and gTo bu 'bum sangs, left for Khri thang 'byam pa on the royal chariot with eight golden wheels, holding a golden Chag shing (i.e., an attribute symbolizing the unity of the Two Truths).
- 7-23 His followers and the one thousand five hundred 'Eternal Mind-Heroes' [g.yung drung sems dpa'] also accompanied gShen rab, playing musical instruments, ringing the gShang bells, raising flags, holding lumps, burning incense and performing the dance of tiger and lion.
- 7-24 When gShen rab arrived in 'Bar ba'i sgron ma can's country, a number of animals and birds gathered around him in order to show reverence. The people of the country also gave gShen rab a big welcome. Most of them attained liberation instantly when they paid their homage to him by offering flowers.

Instructions on Ritual

- 7-25 In Shod pa brtsegs pa castle, rMa lo and g.Yu lo set up the pavilion of the sun and moon while Yid kyi khye'u chung arranged the lotus throne for gShen rab. King 'Bar ba'i sgron ma can entertained gShen rab with exquisite meals.

{gShen rab said that it was essential to know about the 'Two Kinds of Guests (or objects of invocation)' [mgon rnam pa gnyis] and the 'Two Kinds of Ya(s) stags (or ritual objects)' [ya(s) stags rnam pa gnyi] in order to lead all sentient beings of the three realms to enlightenment and purify the hindrances of them (See [Appendix 6]).}

- 7-26 King 'Bar ba'i sgron ma can, however, couldn't understand what gShen rab said. Then, gShen rab took 'Bar ba'i sgron ma can to a flower garden with his followers and one thousand five hundred 'Eternal Mind-Heroes'.
- 7-27 After having arranged for the two altars, gShen rab held the golden Chag shing in his hand and sat on the lotus throne, and said to king 'Bar ba'i sgron ma can and to his soldiers, "First, put the 'Five Kinds of Possessions' [ldan pa rnam pa lnga] or the 'Ya(s) stags of Offering' [mchod pa'i ya(s) stags] as the offerings for the 'Guests as the Object of Veneration' [mchod gnas kyi mgon] or the 'Well-Gone Ones of the Three Times' (or, Tathāgata of past, present and future) [dus gsum bder gshegs] on one of the altars. Next, put the 'Five Kinds of Gratifications' ['dod pa rnam pa lnga] or the 'Ya(s) stags of Alms' [sbyin pa'i ya(s) stags] as the offerings for the 'Guests as the Object of Compassion' [snying rje'i mgon] or the

‘sentient beings involved in disturbing emotions of the three realms (i.e., the saṃsāric realms of Desire, Form and Formlessness)’ [khamṣ gsum gyi sems can nyon mongs pa] on the other one.” Following the instruction, King ’Bar ba’i sgron ma can and his soldiers made the preparations for the ritual accordingly.

{Next, gShen rab portrayed men and women on white papers, and wrote the Five Heroic Seed Syllables [dba’ bo ’bru lnga]: ཨྲ [yaM] on the right foot, རྲྀ [raM] on the left foot, ལྲྀ [khaM] on the right hand, སྲྀ [sruM] on the left hand, and འྲྀ [OM] on the foreheads of them, and wrote the names of the dead in the center of the papers, and then tied them to the nodes of bamboo. These papers were called ‘mTshan byang’ (i.e., name-plate for dead person, or paper effigy). gShen rab said, “Be sure to write down the Five Heroic Seed Syllables around the man or woman on the white paper. These five seed syllables are the essence of the five gods who liberate the dead from saṃsāra, the essence of the five wisdoms which subdue the five poisons, the essence of the five aggregates which block the gate of rebirth, and the essence of the five elements which liberate the dead from attachment and aversion.” And he put them between the two altars.}

7-28 And, gShen rab paid his homage to Sa trig er sangs, the mother of space where the ‘Well-Gone Ones of the Three Times’ [dus gsum bder gshegs] abide, and began to recite the names of the ‘One Hundred Well-Gone Ones in the East’ [shar phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7-I]).

7-29 gShen rab said, “All negative actions and obscurations will be purified if you always keep faith in the ‘One Hundred Well-Gone Ones in the West’ and carry on making offerings to them.” So saying, gShen rab made offering of the ‘Five Kinds of Gratification’ [’dod pa rnam pa lnga] or the ‘Ya(s) stags of Alms’ [sbyin pa’i ya(s) stags] (See [Appendix 6-2-(2)]) to the ‘Guests as the Object of Compassion’ while chanting the mantra ‘a dkar a rmad du tri su nag po zhi zhi mal mal’ with his hands joined in prayer.

7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of King ’Bar ba’i sgron ma can, three hundred soldiers of his army, and sentient beings of the six realms who live in the west of the Sahā World [mi mjed kyi ’jig rten, Skt. saḥā-lokadhātu] instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus they all attained liberation.

7-27 People were both surprised and pleased to see that. Next, those who

- couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or 'Ya(s) stags as Offering' (See [Appendix 6-2-(1)]) while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' [bde bar gshegs pa bzhi] appeared before the three hundred soldiers there and also Prince Khri shang who had transmigrated to the Realm of Thirty-Three Gods.
- 7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the North' [byang phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7- II]), and those who couldn't attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' [sbyin pa'i ya(s) stags] (See [Appendix 6-2-(2)]) to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Prince Khri shang, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the north of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus, they all attained liberation.
- 7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' [bde bar gshegs pa bzhi] appeared before three hundred soldiers there and also the servant boy, Khri shes, who had transmigrated to the Tuṣita Heaven, the Joyous Land.
- 7-28 gShen rab further chanted the names of 'One Hundred Well-Gone Ones in the West' [nub phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7-III]), and those who couldn't attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed every-

where. Then, the bodies of Khri shes, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the west of Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus, they all attained liberation.

7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.

7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and also Ha 'da' nag po who had transmigrated to the Land of Darkness, the realm of animals [mun pa'i gling byol song gi gnas].

7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the South' [lho phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7-IV]), and those who couldn't attain liberation also repeated them after him.

7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.

7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Ha 'da' nag po, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the south of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus, they all attained liberation.

7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.

7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and King Phra mo khri 'od who had transmigrated to the Hell of Blisters [dmial ba chu bur can].

7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the upper direction' [steng phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7-V]), and those who couldn't attain liberation also repeated them after him.

7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds

of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.

- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of King Phra mo khri 'od, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the upper direction of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus, they all attained liberation.
- 7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and Mu 'bal lha de, the father of the servant boy, who had transmigrated to the Hell.
- 7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the Northeast' [byang shar gyi bde bar gshegs pa brgya] (See [Appendix 7-VI]), and those who couldn't attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Mu 'bal lha de, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the northeast of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus they all attained liberation.
- 7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and Li dra ka mu [or, li tra ka mu], the mother of the servant boy,

who had transmigrated to the Hell.

- 7-28 gShen rab further chanted the names of the ‘One Hundred Well-Gone Ones in the Northwest’ [byang shar gyi bde bar gshegs pa brgya] (See [Appendix 7-VII]), and those who couldn’t attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the ‘Ya(s) stags of Five Kinds of Gratifications’ [’dod pa rnam pa lnga’i ya(s) stags] or the ‘Ya(s) stags of Alms’ to the ‘Guests as the Object of Compassion’ while chanting the mantra ‘a dkar a rmad du tri su nag po zhi zhi mal mal’ with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Li dra ka mu [or, li tra ka mu], three hundred soldiers of King ’Bar ba’i sgron ma can’s army, and sentient beings of the six realms who live in the northwest of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus they all attained liberation.
- 7-27 People were both surprised and pleased to see that. And, those who couldn’t attain liberation made offerings of the ‘Five Kinds of Possessions’ or the ‘Ya(s) stags of Offering’ while repeating various kinds of sNying po or mantra after Yid kyi khye’u chung.
- 7-31 Then the ‘Four Well-Gone Ones’ appeared before three hundred soldiers and Mus tsal ma [mus tsal (or, tsha la) ma], the mother of prince Khri shang, who had transmigrated to the Hell of Loud Wailing [dmyal ba ngu ’bod].
- 7-28 gShen rab further chanted the names of the ‘One Hundred Well-Gone Ones in the Southwest’ [lho nub gyi bde bar gshegs pa brgya] (See [Appendix 7-VIII]), and those who couldn’t attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the ‘Ya(s) stags of Five Kinds of Gratifications’ [’dod pa rnam pa lnga’i ya(s) stags] or the ‘Ya(s) stags of Alms’ to the ‘Guests as the Object of Compassion’ while chanting the mantra ‘a dkar a rmad du tri su nag po zhi zhi mal mal’ with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Mus tsal ma, three hundred soldiers of King ’Bar ba’i sgron ma can’s army, and sentient beings of the six realms who live in the northwest of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all direc-

tions. Thus, they all attained liberation.

- 7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and Ma shang gong gong who had transmigrated to the Black Line Hell [dmyal ba thig nag].
- 7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the Southeast' [lho shar gyi bde bar gshegs pa brgya] (See [Appendix 7-IX]), and those who couldn't attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.
- 7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of Ma shang gong gong, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the southeast of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus they all attained liberation.
- 7-27 People were both surprised and pleased to see that. And, those who couldn't attain liberation made offerings of the 'Five Kinds of Possessions' or the 'Ya(s) stags of Offering' while repeating various kinds of sNying po or mantra after Yid kyi khye'u chung.
- 7-31 Then the 'Four Well-Gone Ones' appeared before three hundred soldiers and sDig nga sdig lom who had transmigrated to the Hell of Continual Revival [dmyal ba yang shi].
- 7-28 gShen rab further chanted the names of the 'One Hundred Well-Gone Ones in the Lower Direction' ['og phyogs kyi bde bar gshegs pa brgya] (See [Appendix 7-X]), and those who couldn't attain liberation also repeated them after him.
- 7-29 After that, gShen rab made offerings of the 'Ya(s) stags of Five Kinds of Gratifications' ['dod pa rnam pa lnga'i ya(s) stags] or the 'Ya(s) stags of Alms' to the 'Guests as the Object of Compassion' while chanting the mantra 'a dkar a rmad du tri su nag po zhi zhi mal mal' with his hands joined in prayer.

7-30 The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere. Then, the bodies of sDig nga sdig lom, three hundred soldiers of King 'Bar ba'i sgron ma can's army, and sentient beings of the six realms who live in the lower direction of the Sahā World instantly dissolved into minute particles from which bright light like a rainbow was emitted in all directions. Thus they all attained liberation.

Marriage to Lady Po, Thang mo

{Thus, a lot of sentient beings attained liberation, but dPo bu lag ngan, the son of King 'Bar ba'i sgron ma can, and dPo bza' thang mo, the daughter of the King, remained there. They paid respectful homage to gShen rab and Yid kyi khye'u chung.}

7-32 gShen rab said to dPo bu lag ngan, "Thus far you have been taking rebirth as a sinful person five hundred times. But now, most of your negative emotional afflictions and habitual tendencies have already been purified because you have been making great efforts for purifying your negative karmas and destroying evil accumulated in cycles of birth and death during your previous lives. So, if you become the King of this auspicious country and cultivate a heart with good thoughts and a life with good conduct, you will be able to attain liberation some day." dPo bu lag ngan accepted gShen rab's advice. Afterwards, he was engaged in virtuous conduct for his entire lifetime.

7-33 gShen rab said to dPo bza' thang mo, "You continued to pray for all sentient beings and offer flowers to me in your last life. I take you as my wife in order to teach all the people that the desire and attachment between men and women become the cause of saṃsāra."

7-34 When gShen rab arrived in 'Ol mo lung ring with dPo bza' thang mo, his followers gathered around him holding various kinds of auspicious articles [g.yang rdzes] in their hands, and gave their blessings for his marriage. 'Gyur ba blo gsal examined dPo bza' thang mo and told gShen rab that all the actions of her body, speech and mind were adorned with excellent marks.

7-35 Later a daughter was born to gShen rab and dPo bza' thang mo. She was named gShen bza' ne'u chung [or gshen bza' ne'u chung ma]. She was examined by 'Gyur ba blo gsal, and he discovered that she had excellent marks in her body, speech and mind.



No.8

བདུན་འདུལ་བའི་མཛད་པ།

Plate no.8 Conquering the Demons

The Deceptions of Demon

8-1 sTon pa gshen rab mi bo.

8-2 One day, when gShen rab was in Bar po so brgyad Castle, showers of sleet and hail fell in 'Ol mo lung ring, and a white man illuminated with beautiful sound and light descended upon the castle, and called gShen rab. Although gShen rab instantly noticed that the white person was the deceptive illusion of the demon Khyab pa lag ring (Penetrating Long-hands), he pretended as if he knew nothing. Then the white man said, "I'm your tutelary deity, the 'God of gShen, White Light' [gshen lha 'od dkar]. Did you forget my face because of being exposed to the injurious and malevolent forces of the sentient beings? Where is the sense in working for the benefit of others? Now is the time to leave for heaven and enter into nirvāṇa. Let us go together!" gShen rab replied, "I can't go with you because there still remains much work to do in order to lead all the sentient beings to enlightenment. Are you saying that I should leave them behind? Is this really the word of my tutelary god?" Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

8-3 One day, when gShen rab was in Bar po so brgyad Castle, showers of sleet and hail fell in 'Ol mo lung ring, and a multicolored man [mi khra bo], wearing gemstones and holding the 'Splint of the Stages of Existence' [srid pa skos kyī chags shing] (i.e., a wooden splint on which is drawn the stages of the coming into existence of the world, the universe) in his hand, descended upon the castle, and called gShen rab. Although gShen rab instantly noticed that the multicolored man was the deceptive illusion of the demon Khyab pa lag ring, he pretended as if he knew nothing. "I am your teacher in your previous life, 'Bum khri with the Tongue of Lightning ['bum khri glog gi lce can]. Did you forget my face because of being exposed to the injurious and malevolent forces of the sentient beings? The force of evil karma is like the flow of a river. How can the river of karmic power be immediately reversed? There is no other way but to give it up. Now is the time to leave for heaven and enter into nirvāṇa. Let us go together!" gShen rab replied, "I am entrusted with disseminating the teaching of the Everlasting Bon. But there still remains much work to do in order to lead all the sentient beings to enlightenment. Are you saying that I should leave them behind? Is this really the word of my teacher?" Khyab pa lag ring realized that gShen rab penetrated his disguise and left

the place without a word.

8-4 One night, Khyab pa lag ring disguised as gShen rab's father stood by gShen rab's pillow. He said, "I am your father, rGyal bon thod dkar. O my son, What you wish to do serves no purpose. All sentient beings you are trying to save are temporary and illusory like a mirage or dream. In addition, if you stay here much longer, you'll be attacked and killed by cannibal spirits and goblins. Just the thought of it makes me shiver. Leave now if you want to live. Now is the time to leave for heaven and enter into nirvāṇa." gShen rab instantly noticed that the man was the deceptive illusion of the demon Khyab pa lag ring, but he pretended as if he knew nothing and said, "All things are impermanent like a mirage or dream, and that's why I lead all sentient beings to the eternal, unchanging, bliss. No matter how ferocious demons might appear, it's nothing really to me and it can't prevent me from fulfilling my duties." Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

8-5 Next morning, Khyab pa lag ring disguised as gShen rab's mother came into gShen rab's room in Bar po so bryad Castle and called gShen rab. Although gShen rab instantly realized that the lady was the deceptive illusion of the demon Khyab pa lag ring, he pretended as if he knew nothing. The lady said, "I am your mother, rGyal bzhad ma. Listen to me carefully. The teaching of Bon is absolutely false. Since I believed in the teaching of Bon in my previous life, I transmigrated to the hell and experienced unbearable physical pain and emotional distress. Forsake your faith right now, or you'll go down to hell after death as I did before. The more people you kill, the more fortune you get in the next life. The more people you hurt, the more power you gain. This is the true teaching." gShen rab replied, "The Enlightened Ones who have attained the perfect liberation and go into the ultimate sphere of Bon [bon nyid dbyings] never transmigrate to the hell. Do you encourage me to hurt and kill innocent people? Is this really my mother's words?" Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

8-6 One day, when gShen rab was making offerings in Sham po lha rtse Temple with five thousand and five thousand Eternal Mind-Heroes, he heard someone calling his name. Although gShen rab instantly realised that they were the deceptive illusions of the demon Khyab pa lag ring, he pretended to know nothing and headed for the place where the voice came from. And he came across one hundred people with horses and weapons, including the 'General Officer of dBal endowed with Haughty Power' [dbal gyi dmag dpon dregs pa'i rtsal ldan] and one hundred people with food and treasures, including the 'Merchant Chief of God, the Ruler of

Wealth' [lha'i tshong dpon nor la dbang bsgyur]. They said, "O gShen rab, take these five precious things, please. Anything adorned with treasure is beautiful. And Let us go to market. It's a good life if you have extreme wealth, and it's a bad if you don't. Then, Let us go and fight with the General Officer of dBal. Let's go to discriminate, beat in, and kill other people." gShen rab replied, "O, the Ruler of Wealth, you should give up entire desire and attachment to all things and cultivate the enlightened mind which contains inexhaustible treasures. Otherwise, you will suffer from attachment to transient things. Merchants entirely preoccupied with the idea of making money are pitiable, and they plant the seeds of rebirth in one of the three lower states as a hell creature by using donkeys to carry heavy burdens and purchased goods on. O the General Officer of dBal endowed with Haughty Power, you should acquire the great compassion that never distinguishes one from the others, and treats all the sentient beings of the three realms as equal. If you discriminate others and commit violence against them, you will be sent down to the hell and experience unbearable suffering." Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

8-7 The next day, gShen rab heard young girls calling his name. Although gShen rab instantly realised that they were the deceptive illusions of the demon Khyab pa lag ring, he pretended as if he knew nothing and headed for the place where the voice came from. And he met maidens wearing silk clothes adorned with gold and turquoise stones. They said, "We are the 'Beautiful-faced Daughters of Gods' [lha yi bu mo mdzes pa'i bzhin bzang] and 'Daughters of the Serpent Deities who sing the songs pleasant to the ear' [klu yi bu mo snyan pa'i glu sgyur ma]. O gShen rab, You should spend your life not for somebody else but for yourself. When you are young and healthy, the greatest pleasure is to sing and dance, the greatest amusement is to enjoy various entertainments, and the most important thing is to make friends. Why don't you play with us?" gShen rab replied, "O Maidens, if I don't lead you to enlightenment when you are young and healthy, how can I do it in your old age? The greatest pleasure I know is to cleanse the negative habitual tendencies [bag chags] of sentient beings, the greatest amusement is to purify their afflictive emotions [nyon mongs], and the most important thing is to play in the 'Space of the Great Skillful Means' [thabs chen dbyings]. Listen to the doctrine of Bon, and you will be relieved from the suffering of mind and will go to the blissful realms." Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

8-8 One day, when gShen rab was preaching the doctrine of the 'Bon of (the

Black Waters,) the stream of Existence' [srid pa'i rgyud kyi bon], a white man with his one hundred attendants descended upon the castle, and said, "I am Shes pa, your younger brother. You have played an important role in spreading the teaching of Bon. But, now is the time to leave for heaven. Now it's my turn to disseminate the doctrine of Bon. O gShen rab, Just leave everything to me and go back to the heaven right now." gShen rab replied, "In the future Shes pa will descend to human realms as a teacher of Bon. But he is still a baby now. And I feel there's still a lot to be done." Khyab pa lag ring realized that gShen rab penetrated his disguise and left the place without a word.

- 8-9 One night, dPo bza' thang mo dreamed that an arrow of black light dissolved into her body. And next year, she gave birth to a baby boy. The Boy was named the 'Small gShen (like) falcon' [gshen chung go bo] because he had a fierce temper and always wanted fresh and blood like falcon. He did not listen to the teaching of Bon, saying "O gShen rab, you should preach, not the doctrine of altruism, but the doctrine of selfishness. I want to kill all sentient beings and eat their flesh." gShen rab ignored his request because he realized that the boy was the deceptive illusion of the demon Khyab pa lag ring. gShen chung go bo realized that he could not change gShen rab's mind, and passed away. dPo bza' thang mo lamented the passing of gShen chung go bo. gShen rab told her that the boy was the deceptive illusion of Khyab pa lag ring.

Attack of the Demon Soldiers

{Although the Lord of Demons, Khyab pa lag ring, attempted to inflict damage on gShen rab at every possible opportunity, he could not harm gShen rab. So he formed the military troops of the demons and left for 'Ol mo lung ring. gShen rab soon realized that the demon soldiers would come to 'Ol mo lung ring and ordered his followers to chant the mantra: "A dkar a rmad du tri su nag po zhi zhi mal mal." Then, Khyab pa lag ring and his soldiers could not do anything.}

- 8-10 And 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. gShen rab sat cross-legged with his right hand raised to the level of his ear and his left placed on his lap, chanting the mantra: "Ha ling drag po 'bar ba hu dum ram/ ha drag yongs khyab lungs gyur drag ma byo/ 'o he hed dhod dram thun thog bshag tshal drag ma mu 'bar rum." Then the weapons of the hideous army become powerless in the holy aura of gShen rab and are turned into lotus flowers.

8-11 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. Some demons who witnessed the power of gShen rab threw down his weapons and became his disciples.

8-12 Khyab pa lag ring went home feeling seriously depressed.

{On arriving at his residence, the ‘House of Sorrow’ [mya ngan khang pa], Khyab pa lag ring reported the results of his battle with gShen rab. His father, bDud rje rgya lag thod rje, said “O son, all attempts to defeat gShen rab have failed then. You should forget it because we have run out of options.” Khyab pa lag ring shut himself in his bedroom and went on crying for weeks. As he lay on his bed face down, shedding tears into his pillow, he heard the door creep open slightly. His mother and sisters came to comfort him and to express sympathy and understanding for all the pain and suffering he had been undergoing. His mother, Thun btang ma mo, said, “Even if you can’t defeat gShen rab, there are various ways to blaspheme and destroy his teachings. Go to ’Ol mo lung ring and uproot all the plants by the roots. When all objects of attachment are eliminated, the subjective mind of attachment automatically disappears. Then, there will be no people whom he leads to enlightenment. That’s the only way it can work. But gShen rab is so perceptive. You should perform this mission during the night so that nobody would notice.” }

8-13 With the advice of his mother, Khyab pa lag ring left for ’Ol mo lung ring with the rest of the demons who did not trust the words of gShen rab yet. But when they tried to cut down trees with demon’s axes [ngar ’byam] and sickles [reg chod], they were surrounded by the flaming fire emerged by the power of gShen rab. Thus Khyab pa lag ring and his servants were forced to withdraw to their homeland.

{When Khyab pa lag ring was crying again on his bed, his mother and sisters came to comfort him. Thun btang ma mo said, “Even if you can’t defeat gShen rab, there are various ways to blaspheme and destroy his teaching. Go to ’Ol mo lung ring and undermine the foundation of Bar po so bryad Castle, the residence of gShen rab. He would be forced to depart this world when he loses his house. I’m sure you’ll be great success. But you should do it late at night without being noticed by gShen rab because he is so perceptive.” }

8-14 With the advice of his mother, Khyab pa lag ring left for ’Ol mo lung ring with the rest of the demons who did not trust the word of gShen

rab. But when they tried to destroy the foundation of Bar po so brgyad Castle with demon's hammers [tho chen] and hoes [’jor chen], they were swept away in the flood waters emerged by the power of gShen rab. Thus Khyab pa lag ring and his servants were forced to withdraw to their homeland again.

New Strategy

{Khyab pa lag ring returned to the ‘House of Sorrow’ [mya ngan khang pa] and confined himself to his bedroom. When Khyab pa lag ring was crying again on his bed, his mother and sisters came to comfort him. Thun btang ma mo said, “Even if you can’t defeat gShen rab, there are various ways to blaspheme and destroy his teaching. Go to ’Ol mo lung ring and deceive his sons, daughters, belongings and disciples.” Khyab pa lag ring thought that it is a good idea and left for ’Ol mo lung ring again.}

8-15 At that time, gShen rab was preaching the doctrine of Bon in the divine palace of the ‘Joyful Heaven’ [dga’ ldan].

8-16 Meanwhile, gTo bu ’bum sangs, a son of gShen rab, preached the doctrine of the ‘Everlasting Bon of the Stream of Existence’ [srid pa rgyud kyi g.yung drung bon] at the foot of the ‘Nine-stacked Swastika Mountain’ [g.yung drung dgu brtsegs ri] in ’Ol mo lung ring. Then one hundred youths endowed with special marks appeared before gTo bu ’bum sangs. After circumambulating gTo bu ’bum sangs as a way to offer their respects to him, they said, “We are the ‘One Hundred Children of the Gods and Serpent Deities’ [lha phrug klu phrug brgya]. O gTo bu ’bum sangs, the end of the Kalpa is near. Give us the teaching of the ‘Bon of the Anger burning like a flaming fire’ [zhe sdang me ltar ’bar ba’i bon], the ‘Bon of the Ignorance disregarding the word of the Victorious Ones’ [gti mug ra chod byed pa yi bon], the ‘Bon of the Envy arising like the earth’ [phrag dog sa ltar skyes pa yin bon] and the ‘Bon of the Violent Pride like a hurricane’ [nga rgyal rung ltar ’tshub pa yin bon], and please initiate us in the practice of meditation to realise things in terms of nihilistic denial [chad par lta ba’i sgom pa] which would lead us to liberation.” gTo bu ’bum sangs repudiated their request, and then they flew out of sight, saying “His teaching is much different from ours.”

8-17 When dPyad bu khri shes, a son of gShen rab, was preaching the doctrine of the ‘Ten Thousand Sections of the Diagnostic Differentiation’ [dpyad kyi bye brag khri sde] to those who suffer from illness and the ‘Nine Sūtras on Diagnosis for the Accomplishment of Nectar’ [bdud rtsi

grub pa dpyad kyī mdo dgu] to wise men in the future, in the forest of nectar medicine [bdud rtsi sman gyi nags tshal] of 'Ol mo lung ring, one hundred youths endowed with special marks appeared before dPyad bu khri shes. After circumubulating dPyad bu khri shes as a means to offer their respects to him, they said, "We are envoys dispatched by sacred teachers of the ten directions. Our teachers say that nobody should teach the way to cure illness. Please teach us the method of poison preparation." dPyad bu khri shes replied, "That's so strange. All the teachers of the ten directions should love all the sentient beings as their sons. But if you honestly believe that poisons are beneficial to sentient beings, you should try it first. I am familiar not only with medicine but also with poison. Drink this poison here and now." They realized that dPyad bu khri shes penetrated their disguise and left the place.

8-18 Khyab pa lag ring continued the attack further towards gShen rab's family also. One day, When gShen rab's two wives, Hos bza' rgyal med and dPo bza' thang mo, were taking their daily stroll in a flower garden, they met a man on horseback. The man said, "I am a son of Brahmā [tshangs pa lha yi bu]. I'm going to go play with my friends, seven beautiful daughters of the ruler of the world of water, gTsug na rin chen. You are good looking enough to be my friend. Come play!, leaving behind your husband and children." gShen rab's wives replied, "You are interested only in your own pleasure. How pitiable you are! You can't be compared to gShen rab. We are not going to listen to you any more." Then he left the spot without saying a word.

8-19 After the failed abduction of gShen rab's two wives, Khyab pa lag ring set his eyes on Ne'u chung, daughter of dPo bza' thang mo. One night Khyab pa lag ring transformed himself to the black wind of demon, and entered the body of Ne'u chung who was asleep in Bar po so bryad castle. Ne'u chung felt terrible when she woke up in the next morning. dPo bza' thang mo became worried that Ne'u chung might have been possessed by demons, and persuaded her to go to Sham po lha rtse Temple and make offerings of flowers to gods.

8-20 When she was gathering flowers in a flower garden, a man appeared and said, "I am a son of Nāga. I came to save you from 'Ol mo lung ring. What a evil county your homeland is! Would you like to go to the Land of Joy with me?"

8-21 It seemed to her that there might be no one more handsome than him and 'Ol mo lung ring was dismal, because at that time the demon had invaded her mind. At the invitation of Khyab pa lag ring, Ne'u chung rode behind him. They left on the horse for the land of demons. With

the decline of the day, Khyab pa lag ring and his horse gradually became ugly. The bright, shiny sun disappeared before their eyes, and darkness covered the entire world. Before long they arrived in the land of demons and were greeted by Khyab pa lag ring's parents at the gate of the 'Iron Castle of One Hundred Gates' [lcags mkhar rtse brgya, or, lcags mkhar sgo brgya].

{Ne'u chung was so late that dPo bza' thang mo was beginning to get second thoughts about her coming today. As it got later, dPo bza' thang mo started to become more worried.}

8-22 So she sent servants to search for her daughter but they could not find her anywhere.

8-23 dPo bza' thang mo was filled with dismay. Then, 'A zha gsang ba mdo sdud (hereafter called gSang ba mdo sdud), one of Mater gShen rab's chief disciples, said to her, "O dPo bza' thang mo. Women are greedy. She might have turned her back on the God of Wisdom [ye shes lha] and gone to the Land of Demons." dPo bza' thang mo asked him to bring her daughter back to 'Ol mo lung ring.

{gSang ba mdo sdud transformed himself into an eagle and came to gShen rab who was preaching the doctrine of Bon in the divine palace of the Joyful Heaven [dga' ldan].}

8-24 As soon as he heard about the incident, gShen rab went to Bar po so brgyad Castle with the 'Four Excellent Youths' (i.e., rMa lo, g.Yu lo, Yid kyi khye'u chung, and gTo bu 'bum sangs) [mtshan ldan khye'u bzhi].

{gShen rab dared not hasten to Ne'u chung's rescue. Being asked the reason, gShen rab said "Ne'u chung is now in the house of the demon. But it is not the right time yet to rescue her. Women are greedy. She is suffering because of her own bad karma or because she has acted badly during her former lives."}

8-25 gSang ba mdo sdud went to Seng ge rgyab bsnol Cave [seng ge rgyab bsnol brag phug] where he assiduously engaged himself in his meditation in order to contemplate on the true meaning of gShen rab's word.

8-26 Three years later, Ne'u chung gave birth to two children named sTag bu thung (Little Tiger-Boy) and gZig bu thung (Little Leopard-Boy). The former was fierce like a tiger, and the latter greedy like a leopard. As they grew up, they started saying that they want to eat the flesh of their parents. Khyab pa lag ring killed one hundred living beings twice a day to secure enough food for his sons. But they were never satisfied with their

food and demanded for the flesh of their mother. With their sharp teeth they suck blood from her breasts and with their sharp nail they cover her body with wounds. Ne'u chung regretted deeply what she had done.

{Around the same time, in the Bar po so brgyad Castle, dPo bza' thang mo asked gShen rab to take her daughter out of her misery.}

8-27 gShen rab noticed a repentant look on her face and left for the 'Iron Castle of One Hundred Peaks' [lcags mkhar rtse brgya] with the 'Everlasting Mind-Heroes' [g.yung drung sems dpa'].

{When gShen rab arrived, demons, who had weapons called 'Dar sha in their hands, hid Ne'u chung in the castle, saying "gShen rab the liar has come to kidnap Ne'u chung." gShen rab said to the demons, "There is nothing to be afraid of. I'll give you my daughter. I came here just to see my daughter and grandsons." Khyab pa lag ring put Ne'u chung in chains so that she can not run away, saying to her "As far as I know him, I'm sure he will take you off if I agree to his request."

"There are immeasurable sentient beings in the world," gShen rab continued, "But it is rare and precious to have a human body, and very uncertain to get another. Human existence is therefore an extraordinarily rare and precious opportunity to listen to the words of the teacher and to do meritorious deeds. Yet, because they do not know the teaching well enough, most people are extremely negligent and heedless. O Ne'u chung, you had obtained a precious human body and were able to hear, contemplate, and practice the perfect doctrine. But you were deceived by the demon because of your desire and ignorance. How pitiable you are. You will go to the hell of Heat and never attain liberation."}

8-28 Hearing this, Ne'u chung fainted and collapsed. Khyab pa lag ring seized her by the sleeve and said "Wake up, Ne'u chung. Don't believe what gShen rab says." But she did not wake up. The two children were waiting for the opportunity to eat the flesh of Ne'u chung. Then, rGyal lag thod rje, the father of Khyab pa lag ring, suggested to permit gShen rab to meet his daughter and grandsons for only a little while.

8-29 Khyab pa lag ring applied his blood on the forehead of Ne'u chung and ordered her to come back by the time it gets dried. Ne'u chung appeared before gShen rab. She looked unutterably thin and appeared pale, and the mouths of children sucking her breasts were imbrued and besmeared with her blood red milk. gShen rab shed tears seeing the miserable condition in which she was. Then, the chains binding her feet were unraveled

by the power of gShen rab's compassion, and her breasts were cut off by a copper sword emerged from gShen rab's body. Ne'u chung said, "I will give my breasts to my two sons who are the fruit of my deeds. May all their desires be fulfilled by the power of gShen rab's compassion." And she circumambulated gShen rab three times and prostrated herself before him nine times. Then Ne'u chung's health and tranquility were gradually restored.

{Then gShen rab disappeared gradually from her sight. Ne'u chung followed gShen rab to a strange country where she saw a woman being burnt alive in a fire by one hundred men. Feeling pity for the woman, she went to ask what had happened. A man said, "This woman neither listened to the preaching and teaching nor committed virtuous deeds. And she committed adultery and gave birth to children of the demon. To make matters worse, she killed countless sentient beings in order to feed her sons in her previous life. So the bad karma that she made in her previous lives has now ripened." Ne'u chung was chilled with fear when she identified her own life with life of the woman.

Ne'u chung then proceeded further looking for gShen rab and saw a flaming house of iron. She peered through the window into a room inside the house and saw one hundred armed men boiling a generous quantity of blood in a cauldron. Ne'u chung asked them what they were preparing for. They replied, "In the realm of human, there is a woman named Ne'u chung who is a daughter of gShen rab. She neglected the way of life preached by the compassionate gShen rab and went to the land of demons where she gave birth to sons of Khyab pa lag ring. What's worse, she killed one hundred living beings twice a day in order to feed her sons. Therefore the lord of death will bring her here immediately after her death. So we are now preparing to give her hard punishments." }

8-30 When she heard the story, she fainted away with fear.

{gShen rab returned to 'Ol mo lung ring and told dPo bza' thang mo that Ne'u chung would be released from suffering and would appear before her.}

8-31 Later, gShen rab visited gSang ba mdo sdud in Seng ge rgyab bsnol Cave [seng ge rgyab bsnol brag phug] and said, "Ne'u chung, who was abducted by Khyab pa lag ring, regrets her acts. I showed her the visions of the realms of suffering to warn that if you commit sinful and evil deeds such as killing, stealing, or telling a lie, you must suffer rebirth in the

realms of hell. She is unconscious now. O gSang ba mdo sdud, go there to bring her back here.”

8-32 gSang ba mdo sdud came to Ne’u chung and lifted her head up with a staff called Hos ru, saying, “Wake up, Ne’u chung. I am a messenger of gShen rab. You will never fall into the pit of hell if you confess your sins and swear to engage yourself in performing virtuous deeds.” Then she regained consciousness and swore to devote herself to virtuous deeds from then on.

8-33 Ne’u chung returned to ’Ol mo lung ring after finishing ablution to purify all evil deeds accumulated from previous lives.

8-34 At that time, Khyab pa lag ring was very much annoyed with Ne’u chung for not returning in time. And he pulled the chain tied to Ne’u chung, when he came to know that it was already broken. Then his two sons appeared before him standing in an ominous stupor. He was surprised to see them eating woman’s breasts, and said, “Did you kill your mother?” They replied, “Our mother cut her breasts off and gave them us. She has gone somewhere.” Khyab pa lag ring said, “Why didn’t you hang on her arm and cry loudly? Then I would have realized that I am caught into a trap.” “But Father,” they said, “It doesn’t matter to us whether she is here or not. We just want to eat more flesh and more blood.”

8-35 Khyab pa lag ring increased security around his castle in case gShen rab would come to abduct the two children.

8-36 Ne’u chung had a happy reunion with her mother, dPo bza’ thang mo in ’Ol mo lung ring. She paid homage to gShen rab and asked him to teach how to purify the negative karma of past lives. gShen rab said, “Go to Sham po lha rtse Temple and make the ‘five kinds of offerings of repentance and confession’ [’gyod bshags mchod pa rnam lnga] (See [Appendix 8]) to the Well-Gone Ones [bder gsheg], God [lha], gShen and Srid pa for subduing your karmic hindrances of the past lives. Then you will never fall into the pits of hell.”

8-37 Ne’u chung asked gShen rab about the five kinds of offerings. gShen rab said, “Due to the force of the five poisons, sentient beings are wandering in the six realms of existence. So the master preached the doctrine of the ‘Four Bon Portals and the Fifth, the Treasury’ [bon sgo bzhi mdzod dang lnga] in order to cut the stream of cyclic existence. It provides information about the five kinds of offerings.” Ne’u chung purified and adorned herself with beautiful ornaments and came to Sham po lha rtse Temple. Then by the blessing power of gShen rab her body and mind became pure like a clear mirror. And she went into a deep meditative state in which she made offerings called the ‘Five Purities’ [dag pa rnam pa

Inga] (see Appendix 9) to the gods.

- 8-38 Ne'u chung performed mudrā and poured nectar into a golden vase after ringing gShang bell and beating drum. And she put seven pieces of sandalwood into the vase and scattered the petals of Udumbara flower onto it. After that, based on the teaching of the 'Bon of the Extensive Hundred Thousand of Phan-yul' ['phan yul rgyas pa 'bum gyi bon], she made offerings to the gods while chanting the verses of aspiration. And she arranged offerings called the 'Ya(s) stags of the Fivehold Desires' ['dod pa rnam pa lnga'i ya(s) stags] (also called the 'Ya(s) stags of Alms' [sbyin pa'i ya(s) stags], see Appendix 6-2-(2)) on the altar and prayed all sentient beings to receive them while chanting the mantra [snying po]: "A dkar a rmad du tri su nag po zhi zhi mal mal." Then she attained some limited magical powers such as clairvoyance, and there emitted a ray of light from her pure body like a crystal in the ten directions of the world.
- 8-39 Later gShen rab and Ne'u chung came to the Iron Castle of One Hundred Peaks [lcags mkhar rtse brgya] to save her two children from the land of demons. Gatekeepers of the castle were put to sleep with the power of gShen rab. When gShen rab chanted the mantra "Khrol te te lam shag par phye" four times, sTag bu thung and gZig bu thung appeared before Ne'u chung. gShen rab said to them, "O my grandsons. The land of demons is covered in darkness. Come to my land and develop wisdom with your mother. It is sinful to eat flesh and blood of sentient beings. From now on, you should eat white and sweet foods as well as medicine and grain."
- 8-40 gShen rab transformed himself into two eagles [bya khyung sum grus pa]. The two children mounted on them and left for 'Ol mo lung ring.

{They all came to the Seng ge'i rgyab bsnol Cave [seng ge'i rgyab bsnol brag phug] and gShen rab entrusted the two children to gSang ba mdo sdud. gSang ba mdo sdud gave them white and sweet food and protected them by teaching the doctrine of the Everlasting Bon.}

Journey to Tibet

{Khyab pa lag ring was outraged by the betrayal of Ne'u chung and his children and ordered the demons with clairvoyance to find them in 'Ol mo lung ring. But they couldn't see anything because 'Ol mo lung ring was wrapped in a dense fog by the magical power of gShen rab. Khyab pa lag ring felt being at the end of his rope, and indescribable despair seized upon him. Then his father rGyal lag thod rje came to him and said, "O my son, you still have ways to defeat gShen rab. Send a son

of the demon, Shor ba rkya bdun [bdud phrug shor ba rkya bdun], to 'Ol mo lung ring to steal the seven horses of gShen rab. And ambush and kill gShen rab when he comes to pursue them. But it would be inadvisable to bring them to our land. To the north of our land, there is a country called the Gesar of Phrom, and beyond is the country Tibet. The most uncivilized regions of Tibet are Myang po, Kong po, and Dwags po where many demons are dwelling. When Shor ba rkya bdun succeeds in stealing gShen rab's horses, you should form alliance with the King of Kong po, Kong rje dkar po, and ask him to hide them in his castle."

Following the suggestion of his father, Khyab pa lag ring sent Shor ba rkya bdun and then came to Kong po with his 300,000 soldiers. Khyab pa lag ring said to Kong po people, "There is nothing to fear. I came here to form alliance with you. Before long, a demon will bring seven horses here. O King of Kong po, hide them temporarily in your castle." Kong rje dkar po said, "Swear an oath not to betray us if you hope so." Then Khyab pa lag ring swore to be faithful to them, chanting the mantra "Mu dra du drag ram/ drang dra ma la tham". Kong rje dkar po trusted him and granted his wish.}

- 8-41 Later, Shor ba rkya bdun succeeded in stealing seven horses of gShen rab.
- 8-42 gShen rab and the Four Excellent Youths [mtshan ldan khye'u bzhi] chased the horses. On the way they were confronted by snow of demons. gShen rab chanted the 'Essence Word of the Sun of Compassion' [thugs rje nyi ma'i snying po]. Then, warm rays of sun melted the snow faster and showed the path that they should follow. After that, soldiers of demons surrounded gShen rab and set the fire to mountains and valleys. But gShen rab changed fire into lotus flowers and sat onto it with the Four Excellent Youths. Soldiers of Demons were stunned when they witness the overwhelming power, and some of them became disciples of gShen rab.
- 8-43 Across the border between Tazik [ta zig] and Tibet, gShen rab and the Four Excellent Youths reached the origin of the Four Rivers. Then a sudden hailstorm lashed them and in fury the river rose up against gShen rab. But he made lotus flower bloom on the river and sat upon it with a smile. Demons were surprised to see the miraculous power and some of them became disciples of gShen rab.
- 8-44 When gShen rab and his attendants reached the 'Mu phya dum pa Forest in Zhang zhung' [zhang zhung mu phya dum pa tshal], massive

sandstorms hit them. gShen rab immediately created the ‘Shining Cave of Precious Gem’ that provided a shelter from the storm. Demons were surprised to see that gShen rab sat in the cave without being stained, and some of them became disciples of gShen rab.

{In Zhang zhung, gShen rab preached the doctrine of Tso [tso], the Secret Spells [sngags], Ya(s) stags [ya(s) stags], and ‘Black and White Thread Cross’ [nam mkha’ dkar nag]. Later, when he arrived at the junction of the nine streets, he prayed that the nine ways of Bon would spread throughout Tibet in the future.}

8-45 gShen rab on the throne of moss chased his horses down the river.

8-46 When gShen rab reached the forest in the valley of Kong po [kong po rong nags], the ‘Black Mountain of Demons’ [bdud ri nag po] appeared and obstructed their way. The Demon said, “You will not be able to climb this huge rock, however hard you may try.” But gShen rab could easily lift the huge black mountain with his left little finger. Later the mountain was named Lha ri gyang rdo.

{Proceeding still further, he met a big black man on another black mountain. The black man said, “You are not allowed to go beyond this point unless you circumambulate this holy mountain and pay homage to me.” “O short-tempered black man, your mountain is too small to compete with Bon,” so saying, gShen rab created a huge mountain which had the shape of pike’s peak and named the black man gShen chen rgyal ba (the Victorious Great gShen) and the mountain Bon ri chen po (the ‘Great Mountain of Bon’).}

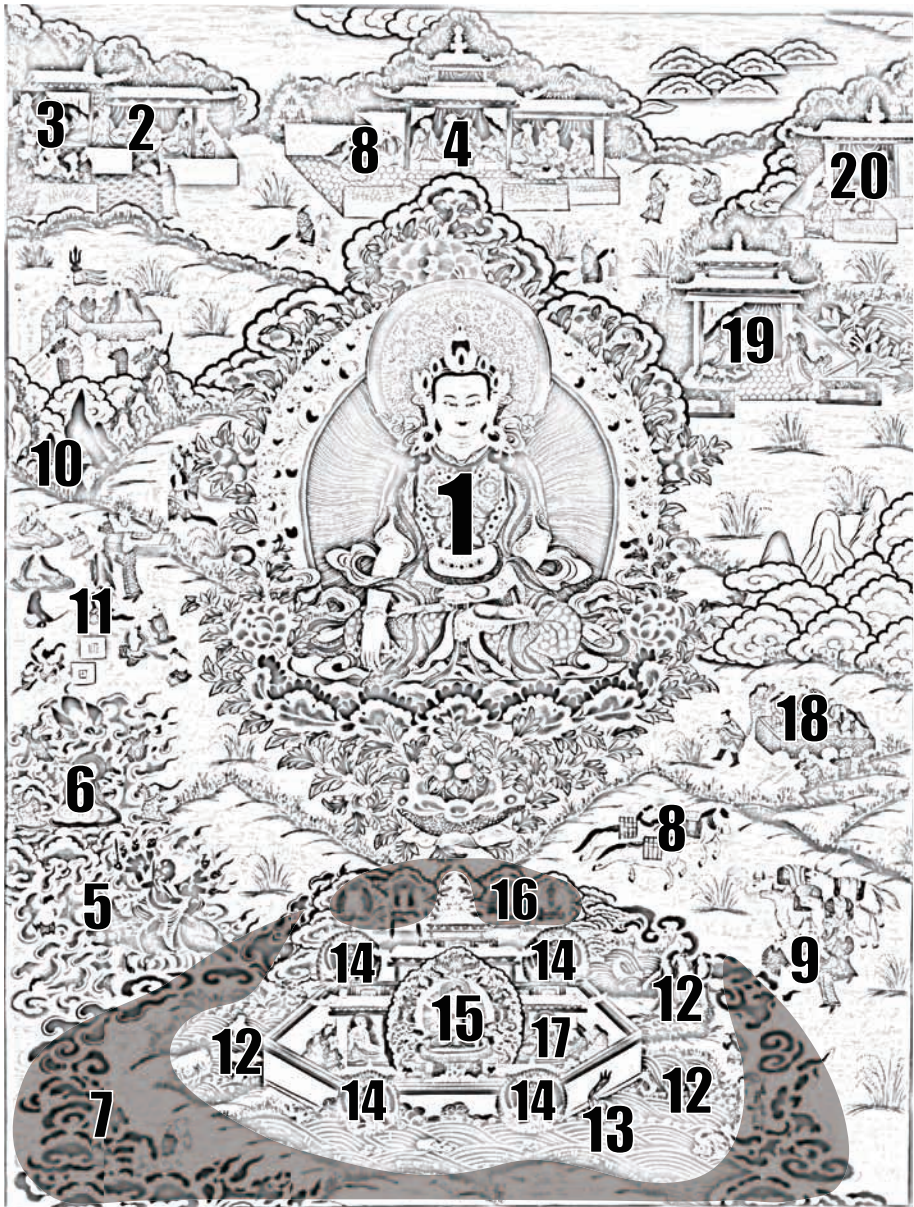
8-47 When gShen rab and the Four Excellent Youths came down from the mountain, rGya lag thod rje appeared before him. rGya lag thod rje said, “gShen rab has come to Tibet. Now is the time to kill him.” The Soldiers of the Demon just sprang upon gShen rab when he chanted the ‘essence word to subdue demons’ [bdud ’dul ba’i snying po]: “A par thum/ mu par zhil/ kril drang par dmyal”. Then, divine troops [lha’i dmag tshogs] descended from heaven and drove away the army of demons. As a result, demons of Tibet withdrew to the valley of Kong po and the army of the demons led by Khyab pa lag ring retreated into the castle of Kong rje dkar po.

8-48 When gShen rab and his attendants proceeded still down the way, they met one hundred beautiful women wearing white silk clothes and jewels of gold and turquoise. They respectfully paid homage to gShen rab and provided meals, saying “We are goddesses and female Nāgas [lha mo klu mo]. No matter what gShen and Bonpo preach, no one understands it in

this land. You seem to be so hungry and thirsty.” As gShen rab realized that there is poison in the food, he took the meal after chanting the ‘mantra to abolish poison’ [dug rnams ’joms pa’i sngags]: “A dun ’dus/ mu ram spros/ kha til zhil” nine times. And when he clapped his hands once, the goddesses and the female Nāgas turned into ugly old Rākṣasīs [srin mo], and left the place without saying a word.

{Such events aroused deep and immeasurable sense of regret in Thun btang ma mo, the mother of Khyab pa lag ring. She began to express respect for gShen rab and finally decided to become his disciple. At that time, many of the female demons also became his followers. They later reincarnated as beautiful daughters of gods by the power of gShen rab, and became gShen rab’s servants. Following that, rGya lag thod rje and his army also decided to follow the teaching of Bon. They later took reincarnation as divine sons of fine features and became his servants. All this made Khyab pa lag ring feel very uncomfortable.}

- 8-49 After that, gShen rab visited the royal castle of Kong po where his seven horses were hidden. Kong rje dkar po apologized for his behavior and swore to spend the rest of his life devoting himself to virtuous deeds. And he offered gold, turquoise, and one of his daughters, Kong bza’ khri lcām, to gShen rab. gShen rab left the sacred substances such as the ‘Armour of dMu’ [dmu khrab], a conch shell, and an iron arrow in the ‘Great Bon Mountain’ [bon ri chen po], and taught people how to drive away demons and purify obscurations. And, after several years of traveling, he returned to his homeland.
- 8-50 dPyad bu khri shes and his disciples welcomed gShen rab at the royal castle in ’Ol mo lung ring. On arriving at his castle, gShen rab ordered the Four Excellent Youths to bring his grandsons from Seng ge’i rgyab bsnol Cave [seng ge’i rgyab bsnol brag phug]. The two children were taken back by gSang ba mdo sdud and appeared before gShen rab.
- 8-51 By being with gSang ba mdo sdud, part of their negative karma had been purified. Ne’u chung welcomed her children back with open arms.
- 8-52 After that gShen rab went to the Land of Phywa [phywa’i yul] where he preached the doctrine of Bon.



No.9

བསྐྱེད་པ་རྗེས་བཞག་གི་མཛད་པ།

Plate no. 9 Leaving the Teaching

Kong bza' khri lcam and her child

9-1 sTon pa gshen rab mi bo.

9-2 gShen rab took Kong bza' khri lcam as his consort. She was brought to the soothsayer, 'Gyur ba blo gsal. 'Gyur ba blo gsal examined her and found all the excellent marks of a great being on her body, speech and mind.

9-3 She gave birth to a male child who was later named gShen bu kong tsha (the Child of gShen, Grandson of Kong rje dkar po).

{One day, gShen rab spoke to his disciples as follows, "In the south of the Sahā World [mi mjed kyi 'jig rten, Skt. sahā-lokadhātu], there is a virtuous kind named gSal mchog dam pa who is always engaged in doing virtuous deeds and turning the Wheel of Bon so that the people of this world have the opportunity to follow a spiritual path to the permanent inner peace of enlightenment. He will end his life before long. In the next life, he will be born as a prince of King Ka 'da' la gser gyi mdog can and the queen Mu dril gsal 'od ma in the land called rGya lag 'od ma'i gling located to the west of our country. I will entrust him with my teaching."}

Miraculous King

9-4 Just as gShen rab predicted, a beautiful boy was born at the castle called Khri sgo rtse brgya which was located in the city of 'Phrul sgyur bkod pa'i mchog of rGya lag 'od ma'i gling. He was named rGya kong tse 'phrul gyi rgyal po (hereafter called Kong tse) because he had the marks of the 'Thirty Magical Letters of Numerology' [gab tse'i 'phrul gyi yi ge sum cu] on the palms of his hands.

{At the age of nine, Kong tse paid sincere homage to the Four Principal Well-Gone Ones and prayed that by the age of twenty five he would have a beautiful wife from the gNyan family, three sons, two daughters, five hundred Khal (a standard measure of volume equal to about twenty five to thirty pounds) of grain, ten thousand white livestock, one thousand black ones and one hundred red ones.

Later, all his wishes came true by the force of his aspirations. Kong tse got married to gNyan lcam dkar mo 'od ma gsal] (hereafter called 'Od ma gsal), a beautiful daughter of the Lord of the gNyan family, and had three sons and two daughters. And when he was twenty five, he

got five hundred Khal of grain and ten thousand white livestock as well as one thousand black one and one hundred red ones. However, he realized that living beings are entangled and caught in saṃsāra due to their strong attachment to what they possess, and decided to abandon all attachment. He used the number tables on his palms and knew that he could accomplish any kind of virtuous deeds. Then he decided to build a huge temple on the island of Lake Mu khyud bdal ba to plant the roots of virtue.

He thought, however, it would be impossible to engage human beings in construction of the temple because the planned construction site was on the lake. So he used the number tables on his palms to know the future again, and found it necessary to seek for the participation and cooperation of one hundred demons.}

9-5 Kong tse went to the ‘Dark Land of Mu ha la’ [mu ha la mun pa’i gling], where he sat cross-legged with his right hand held in front of the heart center while bending the fingers of his left like a hook. Then he chanted the essence mantra [snying po]: “Ya shi bi shi ka ma la ka la ku la kha la khu la/ khrug khrug yag sha rbad rbad this sod rag byo thun phob/ yar ma sod sod” one hundred and eight times to subjugate all demons. Then, King of Demons, Lha dha la nag po, appeared mounted on the nine-headed black pig. Kong tse felt a chill of fear as he watched the furious expressions of the demon who had skin like melted metal and nine arms like sharp razors.

9-6 Kong tse performed the ‘Mudrā of Binding’ [sdom byed kyi phyag rgya] with his hands chanting the essence mantra [snying po]: “A ti sta phra la ya su ru de sha la ma bgas la gu sur ra dra ni su ru ha bu te drang par zhi la thu ma ri li li] three times to tame the demons. Then one hundred golden tigers appeared above his right shoulder, one hundred white tigers on his left, and one hundred iron eagles above his head. Lha dha la nag po, being frightened by that sight, tried to escape but couldn’t. Kong tse said to Lha dha la nag po who was frozen with shock, “I am planning to build a temple in the midst of Lake Mu khyud bdal ba. But it is impossible for humans to execute the plan. Fortunately, you have magical power to control all things. Help me build the temple.” Lha dha la nag po replied, “I will make one hundred sons of demons transform into dead ringers for you and send them to help you in your job. That way the temple will be completed in three months.”

{Later, one hundred sons of demons came to Kong tse and said, “Virtuous deeds are difficult to accomplish. Virtuous actions require great

patience, struggle and effort. And those who try to accomplish virtuous things will inevitably face hardships. You are a son of human. Human beings are creatures that get scared and bored easily. So, you must promise us never to tell this plan to anyone else until it is completed.” Kong tse vowed to keep it secret.}

9-7 At midnight, one hundred demons gathered at the lake. Kong tse commissioned one of the gShens to design the temple. The temple was to be round in shape, one hundred twenty-five dPag tshad (a dPag tshad equaled 4,000 fathoms, or approximately four and a half miles) wide, the same in height as the depth of the lake, and its circumference was to be one hundred twenty-five dPag tshad. Kong tse took charge of the construction and provided demons with the foam of the lake as food. Demons quarried massive blocks of rock from mountains and sank them to the bottom of the lake to lay the foundation of the temple. During the construction, Lake Mu khyud bdal ba was covered with dense, dark fog so that nobody could see it.

{Only three days after the construction started, however, Kong tse became homesick and wanted to visit his parents. “I’ll die if I don’t see my parents for three months,” he thought. So he returned home temporarily and said to his parents, “I am engaged in the construction of a temple on the Lake Mu khyud bdal ba. It will be completed after three months. But, all the construction work in this project must be carried out under absolute secrecy. So please promise me that you will never tell anyone else about it.” After he said so, he returned to the lake. When Kong tse came again to the lakeside, the foundation of the temple had already been completed. He was delighted to see it and praised the demons’ accurate work.}

9-8 In rGya lag ’od ma’i gling, on the other hand, a rumor that Kong tse was dead surfaced and spread across the country. Kong tse’s parents felt sorry for ’Od ma gsal crying piteously and carelessly revealed secret. ’Od ma gsal immediately left for Lake Mu khyud bdal ba [mu khyud bdal ba] to meet her husband, with her children and a very large retinue as well as beasts of burden such as mDzo and mules carrying the best spices, butter, grains, barley beer [chang] and some gold and silver spoons.

9-9 The fog was so thick that she couldn’t see anything from the lakeshore. When one of her children was walking around the lake, he found a bridge that connected the lakeshore with the temple. He then walked along the bridge towards the center of the lake where he saw his father

who was in charge of the construction holding a white staff of 'Gying ['gying dkar] in his hand. But he couldn't speak to his father and reported it back to his mother.

{ 'Od ma gsal headed for the temple with her children and retinue, saying, "We should offer sufficient food and drink to those engaged in the construction of the temple, and assist their work in any way possible." The demons, however, noticed 'Od ma gsal and her attendants coming towards them and shouted, "Kong tse broke his vow!" All the demons abandoned the work and disappeared, leaving Kong tse there alone. }

Dice of the Gods

9-10 After that, Kong tse, disappointed at his failure to construct a temple on the lake, set off on a journey towards the north-east. Having crossed nine passes, penetrated nine valleys, cut across nine rivers, and seen nine lands, Kong tse had travelled a far and arrived in a valley where the peaks of Iron Mountain and Copper Mountain leaned towards each other, almost touching. There, a hundred persons on the sunny side and a hundred on the dark side of the valley were looking down towards the great highway where some noisy boys were shouting "khu, khu, di ri ri". One boy was wearing a robe of ibex skin with triangular sleeves and was carrying a golden sword [khye'u chung skyin gyi ral gu can gser gyi ral gri thogs pa], another was wearing a robe of goat skin, and carrying an iron saw [khye'u chung ra yi slag pa can lcags kyi sog le thogs pa], and still other was wearing a garment having the patchwork of the astrological signs, and carrying a crystal rosary [khye'u chung dug po rtsi ber can shel gyi 'phreng ba thogs pa]. They were playing dice of gold on white and black board.

9-11 Kong tse went to the three boys and talked to the boy wearing a garment having the patchwork of the astrological signs. At first resentful of his verbal meandering, Kong tse gradually realized that the boy was a kind of Eternal Being. The boy said, "O Traveller, the name of this place is the 'Peak of the Gorge at Spreading Pass' [la 'gres 'phrang pa rtse]. It is the meeting-point of 'Gods of Existence, the Four Great Kings' [srid pa'i lha rgyal po chen po bzhi]. The hundred people who watch from the sunny side of the valley are saying prayers for the gods to win. The hundred people who watch from the dark side are cursing the gods so that the demons might win. Of the three of us the one wearing a robe of ibex skin with triangular sleeves and carrying a golden sword is the god called the 'Prayer-born One'. The boy wearing a robe of goat skin and carrying an iron saw is the demon called the 'One Born from the Misery

of Curses'. The boy wearing a garment having the patchwork of the astrological signs and carrying a crystal rosary (i.e., myself) is called Phywa ken tse lan med. The first two are competing with golden dice, one for the gods, the other for the demons. The win of the gods is equal to that of the three higher realms. So if the gods win, happiness will spread all over the world. On the contrary, the win of the demons is equal to that of the three lower realms. So if the demons win, suffering will spread all over the world. I am acting as witness to see the outcome of the game here. Pray for the gods to win."

Kong tse passed a golden dice to the 'Prayer-born One'. The god tossed it on the white board. The first dice was 'lDing'; the second 'Khyung'; the third 'Nyag'. Next, the 'One Born from the Misery of Curses' rolled the dice on the board, and the first dice result was 'God'; the second 'Khyal'; the third 'Kes'. Kong tse said, "Among the twelve years of a cycle the year of impurity is that of pig. Among the twelve months the month of impurity is the last winter month. And among thirty days of a month the day of impurity is the last day. Marks of brLa of the twelve years are divided into three groups: the first group including 'Gal', 'Nyag' and 'Khyung'; the second including 'lDing', 'Sag' and 'Lo'; the third including 'sKur', 'Ra' and 'Thul'; and the fourth including 'God', 'Khyal' and 'Kes'. The player who rolled the last marks of each groups is the loser. In this game, the demons rolled all of the last marks while the gods did not roll any marks of them, but the demons rolled all marks. Therefore, this year the gods have won." When gods' victory was reported, cheers arose from the hundred people on the sunny side of the valley.

Then Phywa ken tse lan med said to Kong tse, "You are endowed with great virtue. All your wishes will be fulfilled this auspicious year. Now go back home and gather your family and servants to the lake, and order them to perform ablution and make offering to the gods. Then the good such as gods, Nāgas, Srid, sKos, Phywa and humans will gather around the lake to help you."

9-12 Kong tse returned to his homeland and quickly told people about the events he experienced. They were very pleased to hear that and gathered around the lake. When people performed ablutions in the lake and made offerings to the gods, Phywa ken tse lan med and one hundred gods, Nāgas, Srid, sKos, Phywa appeared before them. Thus, the Construction work of the temple was restarted under the direction of Phywa ken tse lan med. The walls created by the gods were glistening white like fully risen sun, the foundation laid by demons was dark like twilight, and the central part created by Nāgas was vivid like rainbow. The shape thus created by

the eight classes of the gods and spirits was looking clear, and the sun was shining brilliantly over the temple. Phywa ken tse lan med named the temple the ‘White, Black, Vivid and Clear Island on the Ocean whose top is shining brilliantly’ [dkar nag bkra gsal rgya mtsho’i gling thog ’bar]. Kong tse was delighted with the completion of the temple and as an expression of his gratitude offered exquisite meals and golden sand to those who were engaged in the construction. Then they all left the place with a sense of satisfaction.

Attack of the Sea Monster

{On the other hand, the demons felt quite bitter about the completion of the temple. Ha ’da’ nag po, the king of the demons, complained, “It was we who laid the foundation of the temple. Kong tse made us work without pay and then broke his vow. On top of that, he prayed the gods to win in the dice game. I can’t stand him.” And he formed military troops of demons to destroy the foundation and headed for the temple.

Kong tse became aware of the threatening move Ha ’da’ nag po (Kyé-chik) [ha ’da’ nag po (skyes cig)] was going to make against him, and performed the ‘Mudrā of Binding’ [sdom byed kyi phyag rgya] with his hands and chanted again the essence mantra: “A ti sta phra la ya su ru de sha la ma bgas la gu sur ra dra ni su ru ha ba te drang par zhi la thu ma ri li li.” But the power of the mudrā and the mantra had weakened because of his breaking the oath of secrecy.

When the army troops of demons surrounded the temple, Khyab pa lag ring appeared before them and said, "Listen here. Kong tse has powerful magic. It's not as easy to destroy the temple as you might think. I'll go to the bottom of the lake to wake a sea monster from sleep. The hungry monster will gulp down the temple with water of the lake. Your purpose is the same as mine in terms of breaking the teaching of gShen rab." Saying so, Khyab pa lag ring came to the bottom of the lake and arouse the sea monster from sleep.}

9-13 The sea monster thought the temple was something to eat and started gulping down it with water. Kong tse screamed in despair: “If this goes on, this temple will go down to the bottom of the lake with the teaching of the Everlasting Bon. If the spiritual mentors or guardians of the teaching exist, please save us!”

{gShen rab heard the scream in a far-away land, and immediately arrived at the temple with the Four Excellent Youths [mtshan ldan khye’u

bzhi] and five thousand Eternal Mind-Heroes. There he sat cross-legged with his right hand raised to the level of his ear and his left placed on his lap, chanting the mantra: “Mu ye spros khyung ye lam kri khri tar dar gsal ’bar ’od dpag ram.”}

- 9-14 And gShen rab emitted brilliant lights from which appeared the ‘Great Four Wrathful Ones of dBal’ [dbal gyi khro bo chen po bzhi]: 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. Demons who was trying to destroy the temple fled at the appearance of the wrathful deities.
- 9-15 When gShen rab chanted the mantra again, one hundred and eight emanations of gShen rab appeared above the temple. They sat on thrones surrounded by the Six Ornaments [rgyan drug]: two eagles eating crocodiles [bya khyung gi kha na chu srin za ba], two turquoise dragons eating children of the dragon [g.yu ’brug gi kha na klu phrug za ba], and two lions eating brahmins [seng ge’i kha na bram ze za ba].

{In the eyes of the sea monster, gShen rab and his entourage looked like a big mountain surrounded by the sun, moon and clouds. When the sea monster realized they were not food, he went back to the bottom of the lake. Kong tse respectfully circumambulated to pay homage to gShen rab and offered him beautiful flowers as a token of his gratitude.

In the temple named the ‘White, Black, Vivid and Clear Island on the Ocean whose top is shining brilliantly’ [dkar nag bkra gsal rgya mtsho’i gling thog ’bar], gShen rab preached the doctrine of the ‘Four Portals and the Treasury of Bon (making Five altogether)’ [bon sgo bzhi mdzod dang lnga] for twenty five years of gShen (i.e., two thousand five hundred human years). His teachings were written down by his disciples, and the ‘Bon of Oral Transmission of the dBon gsas priests’ [spon gsas man ngag lung gi bon] of them was entrusted to gTo bu ’bum sangs who was one of gShen rab’s sons.}

- 9-16 When gShen rab chanted the mantra for evoking the four principal Well-Gone Ones of Bon [bder gshegs gtso bzhi] (i.e., Sa trig er sangs, gShen lha ’od dkar, Sangs po ’bum khri and sTon pa gshen rab), they appeared in the sky above the temple.
- 9-17 Kong tse held a great feast in the temple and invited gShen rab. And Kong tse gave his daughter in marriage to gShen rab.

- 9-18 gShen rab returned to 'Ol mo lung ring with the daughter of Kong tse.
- 9-20 After holding some rituals including the 'Auspicious ceremony' [bkra shis kyi cho ga] in the Khri smon rgyal bzhad, gShen rab married Kong tse's daughter.



No.10

རབ་ཏུ་བྱུང་བའི་མཛེན་པ།

Plate no. 10 Renunciation of the Worldly Life

Renunciating the worldly life

10-1 Khri gtsug rgyal ba (Master gShen rab's ordination name)

10-2 In Bar po so brgyad Castle, gShen rab taught his followers the difficulty of obtaining a precious human birth and the importance of diligently practising the teaching of Bon without any delay. And he urged them to go forth, namely from the household life to the homelessness of a monk. But his followers were divided in their opinions about it. Yid kyi khye'u chung said, "This human form of life is very rare. You are born as civilized human being, so although your human body is temporary, you can achieve the highest perfection of life while in this human form. For other life forms this is not possible. My dear friends, now is the time to renounce worldly life and promote yourself in spiritual life." Women broke into tears when they heard that. Kong bza' khri lcam opposed their suggestion, saying, "Master gShen rab, you are being cheated, or have a wind-disorder [rlung nad]. Those who renounce worldly life will become dependent upon other people like beggars going from house to house."

Thus, the followers were divided into two groups. The pious followers of pure faith and wisdom were pleased to hear the words of gShen rab and approved his proposals. On the other hand, the ones of lesser faith and wisdom did not accept his suggestion, saying, "We do not believe that the life of a hermit is the path to achieve enlightenment." gShen rab said, "The relationships among people in this world are only temporary. They are like those of the travellers who meet just by chance on a long journey." Faithless followers were saddened to hear that.

10-3 Delighted to hear it, the demons came to Khyab pa lag ring and said, "gShen rab seems to have left behind estates, servants, and considerable wealth, and start living in solitude. This will delay the liberation of all sentient beings from saṃsāra." Khyab pa lag ring jumped out of bed after he heard the news. "If gShen rab has gone, I will be the strongest man in the world. Now is the time to disseminate the teaching of demons," said Khyab pa lag ring. And he transformed himself into a dense mass of fog and haze, and went to spy on gShen rab.

Receiving the Precepts

10-4 First gShen rab took off all his ornaments and heaped them to show that things are impermanent, attachment to them is futile, and leads to suffering. And he picked them up and scattered in all directions. At that

time, the precious gems fell all over the world like rain and comforted people who were suffering from craving and desire. Next, gShen rab put off his garments and threw them in the air. The desireless alms (i.e., alms given without expecting any returns) purified the minds of people overpowered by desire.

10-5 The God of Wisdom, gShen lha 'od dkar, bestowed upon gShen rab the 'Five Receivable Precious Ornaments' [rin chen blang ba'i rgyan lnga] and the 'Six Articles of Clothing' [na bza' gos drug].

10-6 And a razor came down from heaven. gShen rab took the razor with which he shaved his hair and heaped it in front of the four stūpas. It was intended to cut every attachment to ornaments symbolized by hair on the head. gShen rab picked it up and scattered in all directions. Then the flower petals showered down all over the world and the 'Umbrella of Immense Light' [gzhal yas 'od kyi gdungs] appeared above his head.

10-7 Among the 'Five Receivable Precious Ornaments,' there was an ablu-tion vase from which nectar was overflowing. gShen rab purified himself with the nectar and wore ordained monk's robe.

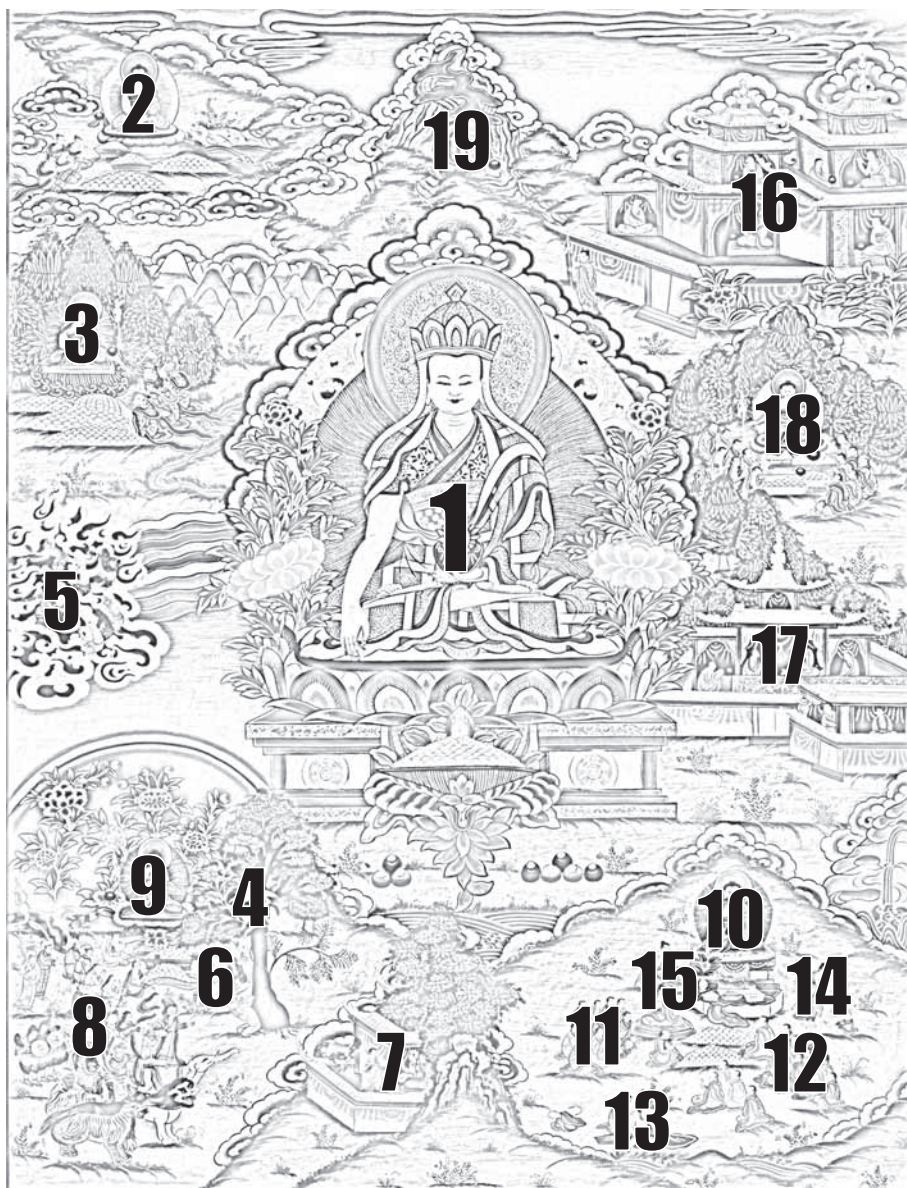
10-8 Abandoning the throne, family, and offspring, he became a wandering monk and left for the flower garden to practice austerity. Some people, however, tried to stop him from leaving, clinging to his arms.

10-9 gShen rab turned back to the forest near Bar po so brgyad Castle where his disciples strongly urged him to stay with them. But he refused their proposal as well as the food they offered, preaching the importance of giving up entire attachment to all the things.

10-10 gShen rab said to them, "I pity you. You cannot understand the ultimate truth I preached and are going to pursue illusory sāṃsārika goals. Supreme Enlightenment is attained when you truly renounce the world and receive the precepts. Laymen continue to swim in the sea of sorrow, and the sun of joy rises for monks. When monks enjoy ripe medicinal fruits, leaves of poison grow thick in the minds of laymen." After that, he shook his body six times, and transformed himself in a Shang-shang bird [bya shang shang] and soared high in the sky. gShen rab, thus, forsook the world at the age of 3,100 — 31 in human terms.

10-11 He was welcomed by the 'Four Great Kings' [rgyal chen rigs bzhi'i lha] and received two hundred fifty full monastic precepts from Drang srong legs ldan who gave him the ordained name of Khri gtsug rgyal ba.

10-12 After that, gShen rab went to the 'Heaven of the Thirty Three Gods' [sum bcu rtsa gsum gyi gnas] where he started living as a monk with the help of the gods.



No.11

དཀར་བ་སྐྱད་པའི་མཛོད་པ།

Plate no. 11 Practice of Austerities and Asceticism

Asceticism

- 11-1 Khri gtsug rgyal ba (Master gShen rab's ordination name)
- 11-2 gShen rab went to the Heaven of the Thirty three [sum bcu rtsa gsum gyi gnas] and practised the 'asceticism of birds' [bya yi dka' thub] with the king of geese, swan [ngang pa'i rgyal po chu 'byed] for one year. During that time, he ate only wild rice ['bras sa lu] and drank drops of milk.
- 11-3 After that gShen rab went to the forest in the heaven of the Four Great Kings and practised the 'asceticism of monkeys' [spre'u'i dka' thub] with the king of monkeys, Ha nu ma 'da' for one year. During that time, he ate only seeds of fruits and drank dew from the foliage and water of melted ice.
- 11-4 Later he went to the flower garden in 'Ol mo lung ring and for one year practised the 'asceticism of human' [mi yi dka' thub], eating only fruits of Umer grass [rtswa u mer] and drinking clear drops of water. During that time, he was a human being by day but a Shang-shang bird at night. Thus gShen rab practised severe austerities for three years. Through such asceticism, his body was reduced to skin and bones and he looked like a skeleton, his eyes were sunken and his ribs were protruding. However, the ascetic practice, dissolving the mind's poisons, caused the transformation of pride, attachment, jealousy, anger, and ignorance into the five corresponding wisdoms.

Conversion of Khyab pa lag ring

- 11-5 At this time, Khyab pa lag ring, who had watched gShen rab engaged in ascetic practice for three years, started developing faith in him. Khyab pa lag ring thought that all his thinking and behavior made sense, and became firmly convinced of the existence of a law of cause and effect, and suffering and happiness in the realm of sentient beings. And he said, "All things that appear in this world are transient. So gShen rab is advising us to renounce such temporary and transient illusions of happiness in this world. I decided to become a follower of gShen rab. Follow me if you want to get out of this world of suffering!" Many demons agreed with Khyab pa lag ring, but some turned around and left, saying, "We never believe in anything that gShen rab says. The Law of Cause and Effect doesn't exist. We continue to fight with sentient beings, and kill and eat them."
- 11-6 Khyab pa lag ring and his attendants appeared before gShen rab and offered flowers and paid homage to gShen rab. They confessed their sins

which they had done and became disciples of gShen rab.

- 11-7 In 'Ol mo lung ring, gShen rab's family and followers were worried that he would never come back to them. When Yid kyi khye'u chung rode on the blue dragon to soar into the sky, three years of gShen rab's life flashed in front of his eyes. He said, "After renouncing all worldly riches and pleasures, Master gShen rab visited the heaven of the Thirty Three Gods and of the Four Great Kings where he devoted himself to austerity. And now, he arrived at the flower garden in 'Ol mo lung ring. Now is the time to go to see our teacher."
- 11-8 gShen rab's followers headed for the flower garden in the west of 'Ol mo lung ring, beating drums, ringing the gShang bells or cymbals called Chag par, blowing trumpet of white conch, performing dances with the 'majestic, wrathful mask' [brjid pa'i khro 'bag] and the 'furious mask of wrestler' [rngam pa'i gyad 'bag]. Elephants, tigers, yaks and lions gathered to guard them.
- 11-9 By the power of gShen rab's compassion, the earth rumbled and quaked, so many flowers showered like rain from the heaven, and a rainbow canopy appeared in limpid sky. gShen rab's family and disciples surrounded gShen rab and paid homage and made offerings to him. He preached them the doctrine of Bon such as the 'Bon of Cause' [rgyu'i bon] and the 'Bon of Fruition' ['bras bu'i bon].

Observation of Monastic Discipline

- 11-10 Afterwards gShen rab divided his followers into four groups depending on the quality of their wisdom, saying "My disciples can be divided into two classes; laymen [khyim pa] and monks [rab tu byung ba]. The former can be further divided into two groups: 'Laymen who have the deluded notions and erroneous thinking but observe a few vows on special days' [log 'khrul sna 'ga' srung ba'i bsnyen gnas] and 'Lay devotees (or 'Pursuers of virtue') who almost perfectly observe the rules of discipline' [tshangs pa phal cher bsrung ba'i dge bsnyen]. And the latter can be further classified into two classes: the 'section of pure sages who have faith and clear wisdom' [shes gsal dad pa ldan pa drang srong dag pa'i sde] and the 'section of monks who have faith and lesser wisdom (and uphold or maintain the twenty-five rules of ordained monk)' [shes chung dad pa ldan pa'i gtsang ma gtsug phud sde]."
- 11-11 Male followers including gTo bu 'bum sangs sat on gShen rab's right.
- 11-12 Female followers including Ne'u chung [gshen za ne'u chung] sat on the left. They all sat erect and joined their hands in prayer.

- 11-13 They took off all their clothes and ornaments and heaped them. Yid kyi khye'u chung shaved their heads.
- 11-14 After purifying themselves with the nectar and wearing the ordained monk's robes, they picked up clothes and ornaments, and threw them as the 'desireless alms' (i.e., alms given without expecting any returns) in the air.
- 11-15 Then Yid kyi khye'u chung preached on the importance of observing monastic discipline, saying, "Disciples belonging to the 'section of pure sages who have faith and clear wisdom' [shes gsal dad pa ldan pa drang srong dag pa'i sde] should pay homage to the four principal Well-Gone Ones of Bon (i.e., Sa trig er sangs, gShen lha 'od dkar, Sangs po 'bum khri and Master gShen rab) for life, and they will attain enlightenment in one lifetime. Disciples belonging to the 'section of monks who have faith and lesser wisdom (and uphold or maintain the twenty-five rules of an ordained monk)' [shes chung dad pa ldan pa'i gtsang ma gtsug phud sde] should practise the ten principal virtues [rtsa ba dge bcu], and they'll attain enlightenment in five lifetimes. 'Lay devotees who almost perfectly observe the rules of discipline' [tshangs pa phal cher bsrung ba'i dge bsnyen] should practise the 'five transcendent actions of cause' [rgyu yi pha rol du phyin pa lnga] and observe the 'four root precepts' [rtsa ba bzhi], and they'll attain enlightenment in ten lifetimes. And 'Laymen who have deluded notions and erroneous thinking but observe a few vows on special days' [log 'khrul sna 'ga' srung ba'i bsnyen gnas] will enter the path of accumulation [tshogs lam] in one hundred lifetimes, and they will not attain enlightenment until one hundred years after gShen rab's departure from this world." Afterwards many ordained monks and nuns gathered to listen to the teachings of gShen rab while laymen and laywomen went home where they maintained the precepts of Bon.
- 11-16 gShen rab ordered monks and nuns live in separate places. So monks constructed a temple called Khri smon rgyal bzhad (or, gSas mkhar khri smon rgyal bzhad) in the flower garden. The most prominent among them were Yid kyi khye'u chung and gTo bu 'bum sangs.
- 11-17 On the other hand nuns built a temple called Kong ma ne'u chung in the forest. The most prominent among them were Hos bza' rgyal med and gShen bza' Ne'u chung [or, gshen bza' ne'u chung (ma)]. Kong ma ne'u chung was located at a distance of about four dPag tshad (a dPag tshad equaled 4,000 fathoms, or approximately four and a half miles) from Khri smon rgyal bzhad.
- 11-18 Almost in the middle of the two temples the lion throne was being prepared for gShen rab to sit on. Monks and nuns gathered there to listen

to the teaching of gShen rab and came straight home after his preaching. gShen rab thus preached to them the doctrine of Bon for three years.

11-19 gShen rab went to a remote cave above Khri smon rgyal bzhad when he was confident that they could observe monastic discipline and devote themselves completely to religious practice.