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Description

Explanatory Notes on Description

Shin'ichi Tsumagari

Among the fifty-one thangkās, the first twelve depict narrative scenes of the episodes in the life-story of Tonpa Shenrab Miwoche [ston pa gshen rab mi po che] (hereafter called Tonpa Shenrab) which correspond mostly to the descriptions given in *gZer mig* (*dus gsum gshen rab kyi 'byung khungs dang mdzad pa'i rgyud 'dus pa rin po che gzer mig gi mdo*, Krung go'i bod kyi shes rig dpe skrun khang, 1991, hereafter *ZM*), the medium-length version of the biography of Tonpa Shenrab dating, possibly, the eleventh century. The correspondence between the scenes in twelve thangkās and the stories in the newly edited version of *ZM* is as follows:

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

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

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

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

A1 The Twelve Deeds of Tonpa Shenrab



No.1

སྐྱེ་བ་བཞེས་པའི་མཛད་པ།

Plate no.1 Birth

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

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

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

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

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

Birth

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

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

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

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

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

Enthronement

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

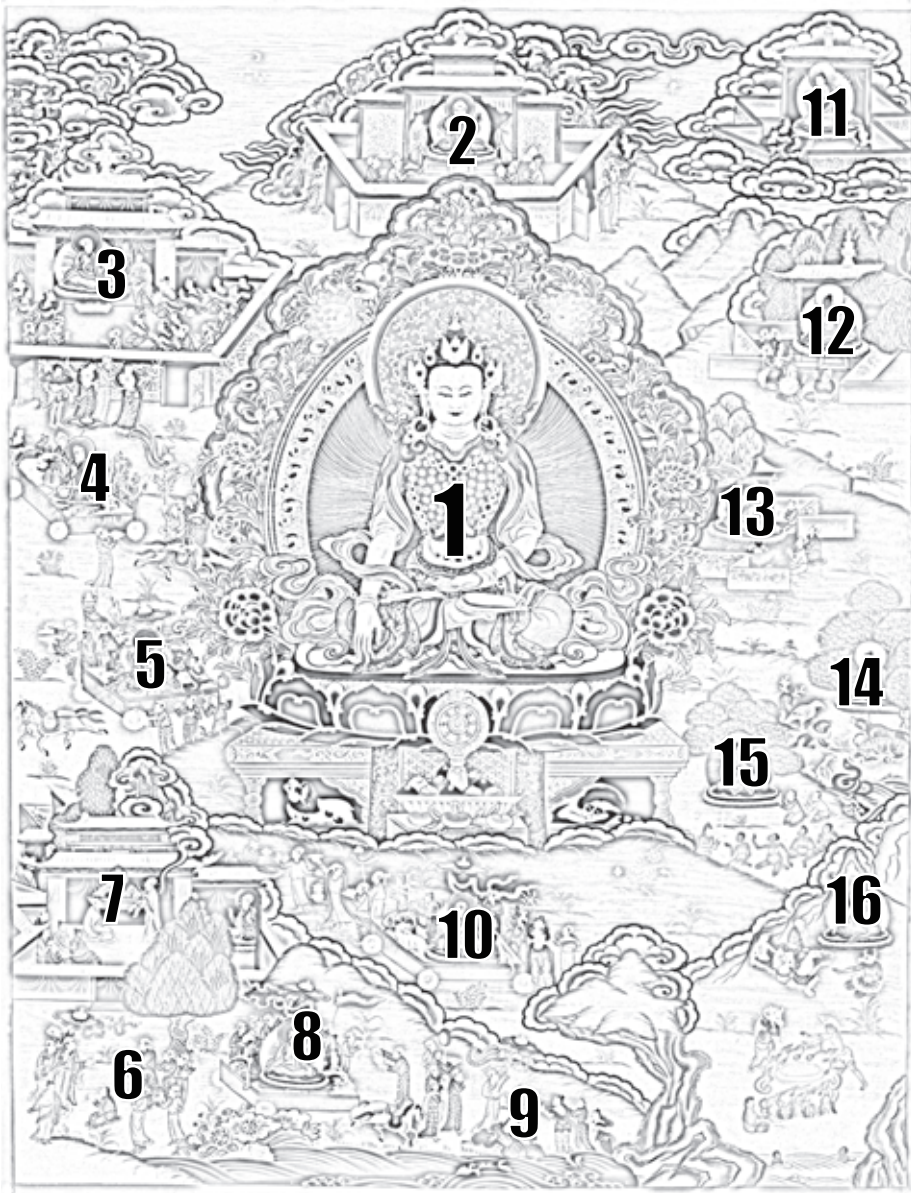
of the King of dMu. gSal khyab 'od ldan named him sTon pa gshen rab mi bo (hereafter called, gShen rab). When gShen rab made his first public appearance, the earth rumbled and quaked, and the sky was pervaded by bright clear light and pleasant sounds. People celebrated the enthronement of gShen rab as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

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

Youthful Play in the Forest

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

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



No.2

བསྐྱེད་པ་སྤྱིལ་བའི་མཛེད་པ།

Plate no.2 Disseminating the Teaching

Descent of the Gods and the ‘Mind-Heroes’

2-1 sTon pa gshen rab mi bo che.

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

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

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

Kingdom of Sala

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

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

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

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

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

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

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

The Dissemination of Everlasting Bon in the Six Realms

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

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

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



No.3

དམུལ་ཁམས་བདེ་ལ་བཀོད་པའི་མཛད་པ།

Plate no.3 Establishing Peace in the Realms of Hell

A Beautiful Boy on the Blue Dragon Horse

3-1 sTon pa gshen rab mi bo.

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

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

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

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

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

Feigned faith

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

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

Reconciling Disputes among the Eight Classes of Gods and Demons

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

The Salvation of gTo bu dod de

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

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

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

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

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

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

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

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

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

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

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

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

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

also liberated from the hell after seven days.

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

Yid kyi khye’u chung chanted the names of the ‘Twenty Gods and gShen emerged from the Space of Primordial Wisdom, the true nature of Bon. [bon nyid ye shes kyi klong nas bskyed pa’i lha gshen nyi shu] (See [Appendix 4B]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty gods and gShen came to the Ya(s) stags one after another, and descended to the realms of hungry ghosts like rain. The prayer of Gods and gShen purified the realm and subdued the minds of hungry ghosts. Thus all the dwellers of the realms of hungry ghosts were led to the higher realms. gTo bu dod de was also liberated from there after seven days.

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

Yid kyi khye’u chung chanted the names of the ‘Twenty Gods and gShens emerged from the Space of the Sky, the True Nature of Bon’ [bon nyid nam mkha’i klong nas bskyed pa’i lha gshen nyi shu] (See [Appendix 4-C]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty Gods and gShen came to the Ya(s) stags one after another and descended to the realms of animals like rain. The prayer of the Gods and gShen purified the realm and subdued the minds of animals. Darkness turned to light and the frozen ocean changed into bountiful forests. Thus all the dwellers in the realms of animals were led to the higher realms, and gTo bu dod de was also liberated from there after seven days.

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

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

Yid kyi khye’u chung chanted the names of the ‘Twenty Gods and gShens emerged from the Space of the Elements, the True Nature of Bon’ [bon nyid ’byung ba’i klong nas bskyed pa’i lha gshen nyi shu] (See [Appendix 4D]) while g.Yu lo and rMa lo made offerings and paid homage to them. Then the twenty Gods and gShens came to the Ya(s) stags one after another, and descended to the human realm like rain. The prayer of Gods and gShens subdued the minds of human beings and purified their realm. Thus, all the dwellers of human realm were led to the higher realms, and gTo bu dod de was also liberated from there after seven days.

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

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

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

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

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

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

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

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

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



No.4

གཞུང་ལུ་འགྲུ་ལ་བཞུང་ལ་བཞུང་ལ་མཚན་པ།

Plate no.4 Subduing Those Who are Difficult to Train

Visit of King Dang ba yid ring

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

The Propagation of the Everlasting Bon in Hos mo gling drug

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

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

Temptation of Queen

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

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

Blacksmith and the Gold Bars

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

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

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

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

Pain of Salvation—Queen's Confession

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

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

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

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

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

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

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

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

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

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

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

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



No.5

ཁབ་ཏུ་བཞེས་པའི་མཛད་པ།

Plate no.5 Marriage

Marriage of gShen rab

5-1 sTon pa gshen rab mi bo

5-2 The royal chariot carrying gShen rab and his wife, the 'Lady of Hos mo gling drug, rGyal med ma' [hos za rgyal med ma or hos bza' rgyal med ma] (hereafter called, rGyal med ma) arrived at the bank of the Gyim shang nag po River [chu gyim shang nag po]

5-3 Yid kyi khye'u chung rode the blue dragon horse to the forest of the 'Nine-stacked Swastika Mountain' [g.yung drung dgu rtsegs ri], where he asked the 'Son of brahma, 'Gyur ba blo gsal' [bram ze'i bu 'gyur ba blo gsal] to examine where rGyal med ma was the perfect consort endowed with special qualities of grace, beauty and virtue. After that, Yid kyi khye'u chung reached 'Ol mo lung ring a little earlier than gShen rab and announced that gShen rab took a lady of Hos mo gling drug as his wife.

5-4 gShen rab's party went across the Gyim shang nag po River and reached 'Ol mo lung ring. First, they were welcomed hospitably by the boys and girls of the Brahmān class waving white silken scarves [dar dkar].

5-5 Next, the boys and girls of the Royal class gave them a sincere welcome burning incense of vermillion.

5-6 Finally, the boys and girls of the Commoner class gave them a big welcome with articles necessary for performing ablutions in their hands.

5-7 'Gyur ba blo gsal ['gyur ba blo gsal] examined rGyal med ma and found that she was the perfect consort endowed with special qualities of grace, beauty and virtue.

5-8 Their marriage was very much applauded by the people in 'Ol mo lung ring.

Celebrations and Blessings

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

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



No.6

འགྲོ་འདུལ་སྐྱེས་སྐུལ་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.

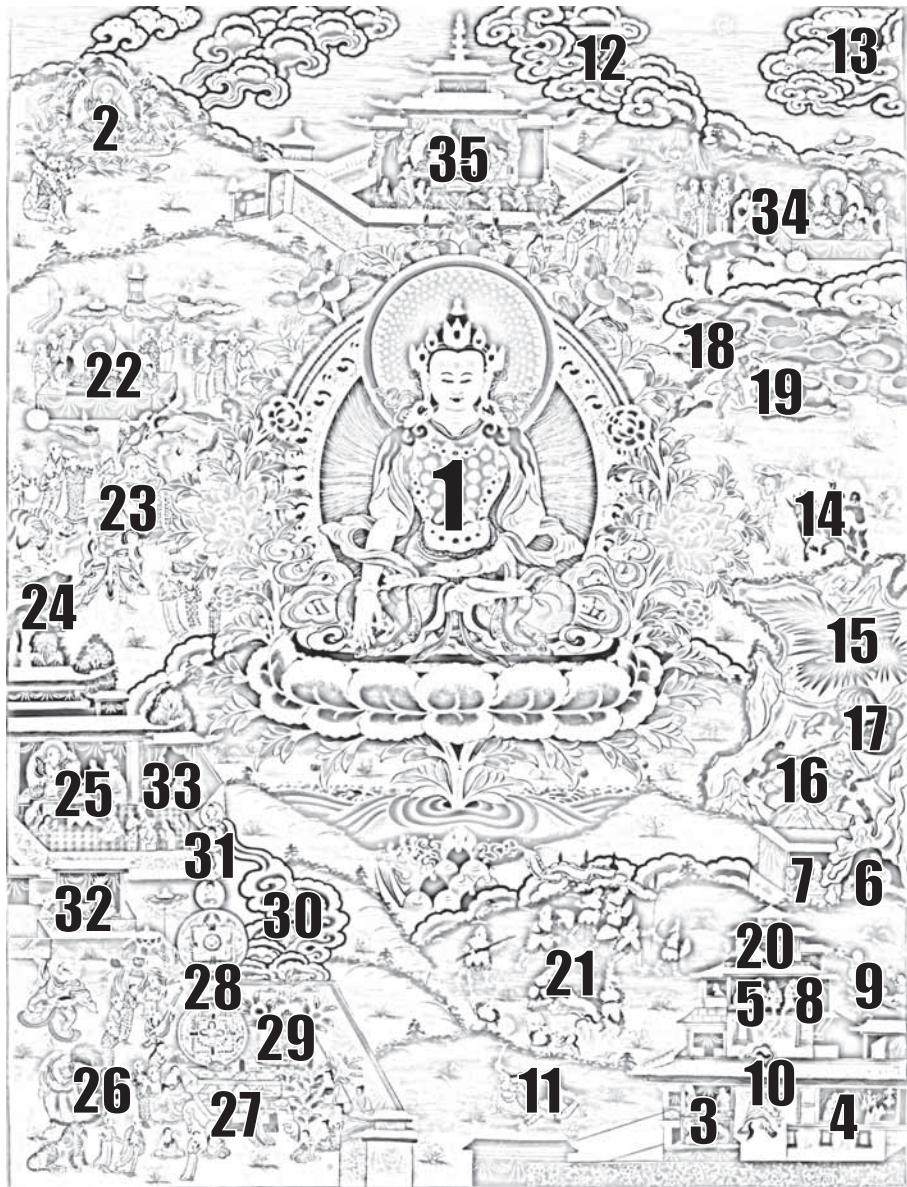
Birth of dPyad bu khri shes

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, རྩྲ [raM] on the left foot, ལྲྲ [khaM] on the right hand, སྲྲ [sruM] on the left hand, and འྲྲ [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

བདུད་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 kyi 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’).}

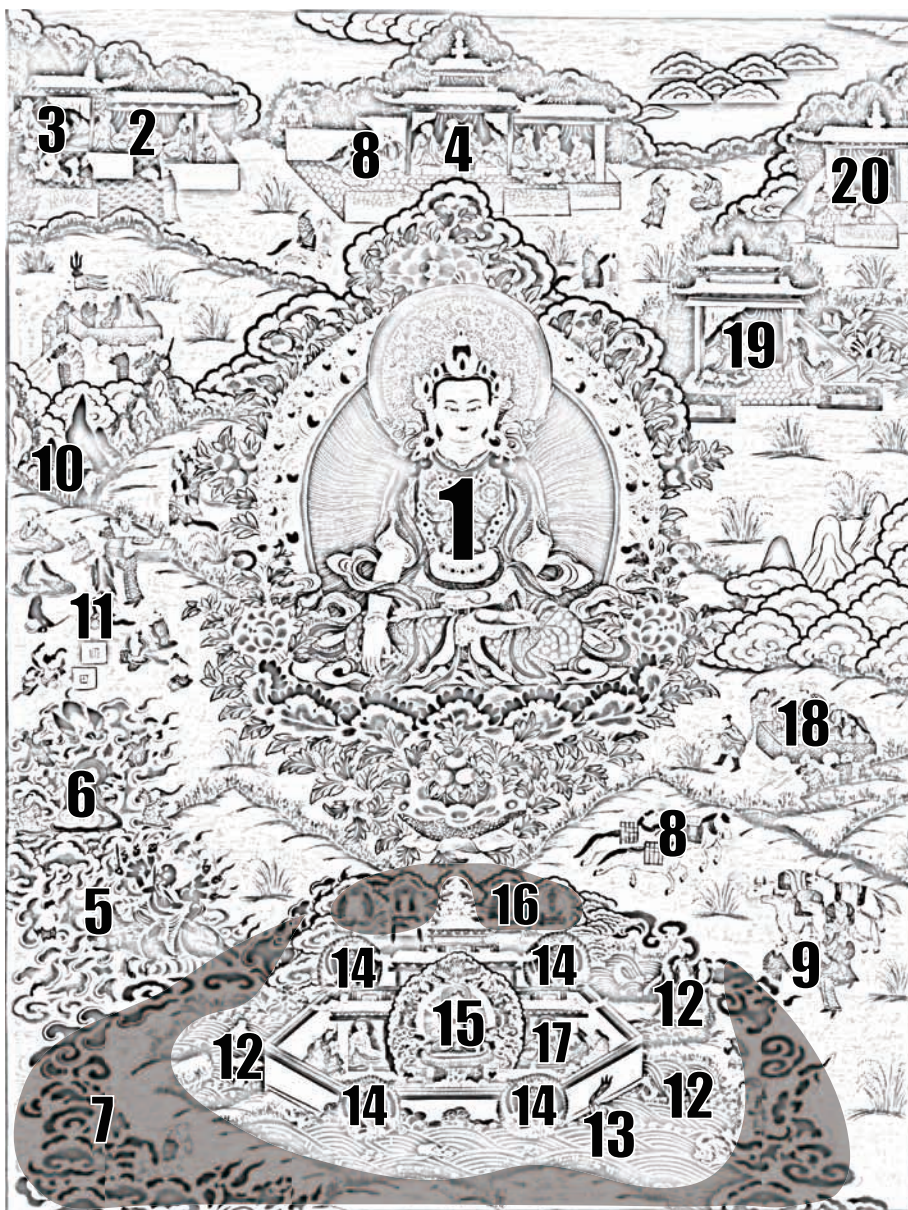
8-47 When gShen rab and the Four Excellent Youths came down from the mountain, rGya lag thod rje appeared before him. rGya lag thod rje said, “gShen rab has come to Tibet. Now is the time to kill him.” The Soldiers of the Demon just sprang upon gShen rab when he chanted the ‘essence word to subdue demons’ [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 kyis 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་སྤྱད་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.



No.12

མྱ་ངན་ལས་འདས་པའི་མཛོད་པ།

Plate no. 12 Passing into Nirvāṇa

Rituals and Diagnosis

- 12-1 Khri gtsug rgyal ba (gShen rab's ordained name).
- 12-2 In a remote cave above Khri smon rgyal bzhad, gShen rab debilitated his body on purpose in order to teach his disciples that everything in the phenomenal world was impermanent and constantly changing.
- 12-3 gShen rab's disciples put him on the golden chariot and took him to Khri smon rgyal bzhad for treatment.
- 12-4 gShen rab lay down in the bedroom of Khri smon rgyal bzhad. When gTo bu 'bum sangs asked questions about what was the best way to cure the disease and whether there's any treatment, gShen rab replied, "Through the practice of Bon, my body and mind are refined and purified, and both afflictive and cognitive obscurations have been removed. So I will never be reincarnated in the lower realms after departing from this world. Every living being is subject to old age, sickness, and death. There is no escape, whoever you are, or whatever you may think you are. We are all the same. But if you hope to remove obstacles and hindrances to life, then you should perform the gTo ritual."
- 12-5 gTo bu 'bum sangs prepared ransom offerings [sku glud] and performed a series of ritual including the gTo, sMrang, Ya(s) stags. Then gShen rab recovered completely in three days. But it was nothing but a temporary expedient for showing people the efficacy of gTo rite. Therefore, gShen rab deliberately fell ill again after three days.
- 12-6 "O Master gShen rab, how can I relieve you of the disease burden," dPyad bu khri shes said between tears. gShen rab replied, "All living beings are mortal and all forms are to disappear. We all are subject to inescapable suffering: birth, aging, disease, and death. But it is possible to remove obstacles and hindrances to life. dPyad bu khri shes, you are endowed with a wealth of wisdom. Read *the Life Sūtra* [tsho ba'i mdo] carefully and deeply to learn the method of dispensing with medicine and the technique for diagnosis." Then dPyad bu khri shes distinguished the types of disease according to numerous numbers of analysis and diagnosis of the signs and symptoms of disease, including pulse and color of urine, and established treatment for various diseases. After that, gShen rab deliberately fell ill again.

Insight into impermanence

- 12-7 Khyab pa lag ring became gShen rab's follower and was given the

name bTsun pa khyab pa. He transformed himself into an eagle called Sum grus pa [bya khyung sum grus pa] and flew to the ‘Land of Demons, the Island of Darkness’ [bdud yul mun pa’i gling] where he preached the demons, “Demons, Listen to me carefully. Master gShen rab urged us to truly understand the ultimate nature of all things, that is their impermanence. He taught me that I live in illusion and the appearance of things, and that emptiness is the ultimate truth in the teaching of the Everlasting Bon. I am observing the precepts of the section of pure sages after renouncing worldly life. gShen rab’s conventional body which is composed of the four elements is just about to collapse. I pity you. You continue to be involved in evil actions due to ignorance. Demons, you should discard evil thoughts and actions, and follow the teaching of Bon.”

{Demons were moved by the words of bTsun pa khyab pa and came to see gShen rab. But, from the moment they clap eyes on him, the fire of the five poisons began to burn intensely in their minds again. And the ‘Black Slaughter of Life-force, Akaru’ [a ka ru tshe srog gi bshan pa nag po] appeared before gShen rab and said, “Make a swift entry into nirvāṇa, or the troop of demons will come to eat your flesh.” gShen rab replied, “There is never any need for you to worry about it. I will soon depart from this world and go to the abode of the great bliss. Those who follow the teaching of Bon and lead virtuous lives will go to the higher realms. On the contrary, those who kill sentient beings and lead evil lives will fall into hell.”}

- 12-8 gShen rab’s followers gathered around him and cried.
- 12-9 Some were crying, but others, their minds completely at peace, looked on him silently. Yid kyi khye’u chung asked gShen rab not to leave. gShen rab said, “Although I leave this world, it doesn’t mean that the teaching of the Everlasting Bon disappears. I depart from this world to show the impermanence or transitoriness of all things to those who cling to the desire for things to be permanent.” Some disciples of excellent intelligence understood the true meaning of his words and pressed hands together in prayer mudrā at the center of the chest, chanting the essence mantra [snying po] and the names of the Well-Gone Ones.
- 12-10 Meanwhile, the other followers of lesser intelligence couldn’t understand gShen rab’s intention and just broke down and cried. gShen rab ordered them to pray for all sentient beings and chant the names of gods and gShens in order to liberate beings in hell. They chanted the names of one hundred gods and gShens, and paid sincere homage to them.

{Just then, in the Seng ge rgyab bsnol Cave [seng ge rgyab bsnol brag phug] gSang ba mdo sdud was silently meditating when suddenly a white ཨ [a] syllable appeared in his inner vision. The syllable soared up high into the sky and emitted bright, clear light.}

- 12-11 When he stepped out of the cave, the same landscape was spread out before him. It became dark like at night, birds stopped singing, flowers were withering, and animals were crying in sorrow. gSang ba mdo sdud came to 'Ol mo lung ring where he looked for gShen rab all over but couldn't find him. Then he found out about gShen rab's passing away.

Funeral Rite

{gTo bu 'bum sangs sent bTsun pa khyab pa to ask gSang ba mdo sdud how to perform the funeral service. Tsünpa Khyabpa used his clairvoyance and found him in the forest. gSang ba mdo sdud said, "There is the sublime lion throne between Khri smon rgyal bzhad and Kong ma ne'u chung. Carry gShen rab's body there with his followers singing, playing music and performing dances in order to pretend as if he is alive." bTsun pa khyab pa went immediately to Khri smon rgyal bzhad where gShen rab's body was placed on the golden chariot after dressing him up in monk's robe decorated with ornaments and garlands.}

- 12-12 On the way to the lion throne, the golden chariot was surrounded by gods, animals, humans, hungry ghosts (pretas), and demons. They tried to snatch gShen rab's body, saying "gShen rab is the father of all living beings. His body is ours!" At gSang ba mdo sdud's suggestion, gShen rab's body was encoffined in a golden casket.
- 12-13 The golden chariot drawn by two elephants proceeded towards west. gShen rab's sons and disciples walked behind the parade, with various offerings in their hands, playing music and performing dances.
- 12-14 Along the way, two sisters of the local goddesses, gSer longs spyod brtan ma, suddenly appeared in a strange posture, the upper half of their body above the ground and the lower half dug in the earth. They were adorned with Udumbara flowers and holding in their hands the golden wheels with thousand spokes and vases filled with nectar. They paid homage to the casket three times and said, "We are the local guardians protecting the area between the auspicious Khri smon rgyal bzhad Palace [bkra shis pho brang khri smon rgyal bzhad] and Sham po lha rtse Temple. If you perform the funeral rite of gShen rab here, the teaching of the Everlasting Bon will become more and more prosperous." So saying, the

sisters disappeared into the earth. Upon learning that the area was auspicious, they decided to perform the funeral rite there.

- 12-15 Ten Brothers and Sisters of the Gods of the Elements [’byung ba’i lha rigs lcam dral bcu] arranged the offering substances or Ya(s) stags, followed by a series of rituals. After that, the Palace of the Well-Gone Ones was built.
- 12-16 Monks took gShen rab’s body out of the casket and took his robes off. The Four Excellent Youths [mtshan ldan khye’u bzhi] washed his body with five kinds of consecrated water, and marked his body with the Five Heroic Seed Syllables [dba’ bo ’bru lnga]: ཨྲྀ [yaM] on the right foot, ཨྲྀ [raM] on the left foot, ཨྲྀ [khaM] on the right hand, ཨྲྀ [sruM] on the left hand, and ཨྲྀ [OM] on the forehead. Moreover, the sun disc was drawn on the right palm, and the moon on the left palm.
- 12-17 gShen rab’s disciples including Yid kyi khye’u chung circumambulated gShen rab three times playing musical instruments. At the fall of night gShen rab’s body was brought to the crematorium and then Ya(s) stags of Offerings (see Appendix 6-2-(1)) and Ya(s) stags of Alms (see Appendix 6-2-(2)) were arranged on the two different altars. And in the fresh time of the morning, gShen rab’s body was cremated by the god of the fire element, sGron ma gsal ba and ’Od kyi lchang lo can. His followers offered one hundred and eight kinds of flowers to him. They also burnt incenses and played musical instruments such as drum, gShang bell and conch shell, holding butter lamps in their hands. The earth rumbled and quaked, the sky was pervaded by bright clear light and pleasant sounds, and beautiful flowers blossomed everywhere.
- 12-18 Above the crematorium appeared the four principal Well-Gone Ones surrounded by one thousand Well-Gone Ones. At that time, a white ཨྲྀ [a] syllable appeared from Sa trig er sangs, white light from gShen lha ’od dkar, turquoise colored smoke from Sangs po ’bum khri, and blazing light from gShen rab.
- 12-19 When the cremation was completed, two hundred eight tiny pearl-like relics were found in the ashes.
- 12-20 One hundred of them were taken by Indra to the heaven of the thirty three gods where one hundred self-luminous great stūpas [rang ’byung ’od du gsal ba’i mchod rten chen po] were built to enshrine the relics.
- 12-21 One hundred of them were taken by the King of Nāgas, Takṣaka [klu ’jog po], to the lower realms where one hundred self-luminous great stūpas were built to enshrine them.
- 12-22 The other eight remained in ’Ol mo lung ring and were enshrined in the eight self-luminous great stūpas.

The Descent of Mu cho ldem drug

- 12-23 Thus gShen rab returned to the celestial realm and said to his younger brother, Shes pa [shes pa], “When the human lifespan decreases to ten years, you will leave for human realm. By that time, however the teaching of Bon may be wiped out from the human world. So I decided to send Mu cho ldem drug to the human realm until you are fully grown. He has to a certain extent succeeded in tamping down some of the violence in the realm of demigods (asura), and now preaches the doctrine of Bon to them.”
- 12-24 Mu cho ldem drug heard the word of gShen rab and replied, “O Master gShen rab, this conflict is not over yet. But I can not disobey my teacher. I will descend into human world and preach the doctrine of Bon to them only for three years. When that’s over, I will be back to the demigods’ realm.”
- 12-25 One day, when the followers of gShen rab was making offerings to the self-luminous great stūpa in ’Ol mo lung ring, a luminous man floated down gently from the sky. He was wearing garments of gods, holding a white crooked stick of conch-shell [dung gi ldem shing dkar po], and was accompanied by a hundred gods mounting on Nāgas and lions.
- 12-26 The luminous man descended onto the great stūpa. People gathered and paid respectful homage to him, making offerings of flower.
- 12-27 Along with the faithful ones, Mu cho ldem drug came to the temple called 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] in the Lake Mu khyud bdal ba. He said, “When gShen rab preached the doctrine of the ‘Four Bon Portals and the Fifth, the Treasury’ [bon sgo bzhi mdzod dang lnga] here, there were a lot of fortunate people with good karma in this world. But now, fortunate persons are decreasing and being replaced by unfortunate people who have unwholesome view. gShen rab ordered me to classify his teachings correctly in order to allow people to pursue different levels of practice according to their capacity.” So saying, Mu cho ldem drug taught the faithful disciples the doctrine of Bon while classifying them in the temple for one year.
- 12-28 Next Mu cho ldem drug went to the place where gShen rab’s funeral rite was performed, and laid down two hundred and fifty precepts for monks, and three hundred and sixty for nuns while preaching them the doctrine of Bon. Thus the teachings of gShen rab were categorized according to the subject and written down by Mu cho ldem drug. The sacred texts were translated into many languages and became known around the

world.

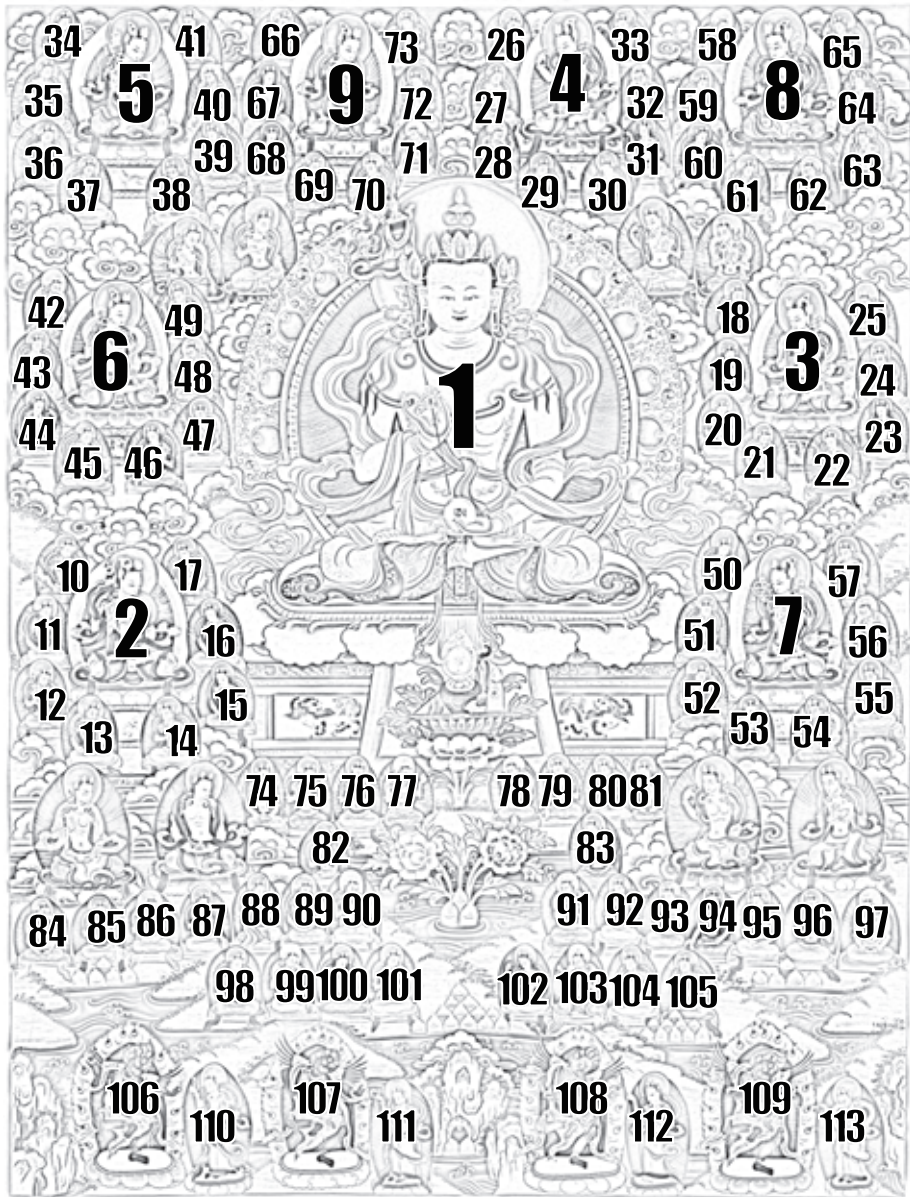
12-29 Also, Mu cho ldem drug went to Bar po so brgyad Castle and Sham po lha rtse Temple where he preached the doctrine of Bon for one year. Most intelligent disciples learnt the scriptures by reading it over and over again, and Mu cho ldem drug taught the doctrine carefully to those of lesser intelligence. He also classified the teaching of gShen rab in 'Nine Ways' or paths of practice leading to enlightenment or realization.

Thanks to his efforts, many accomplished meditators and adept scholars, such as dMu tsha tra he, Khri thog spar tsa, and 'Gu hh li spar ya appeared in Tazik [stag gzig].

12-30 Also, three sages or translators, such as Lha bdag sngags grol of India, Legs tang rmang po of China, and gSer thog lce 'byams of Phrom, studied with Mu cho ldem drug to cultivate wisdom. They all were swift-footed like the wind and possessed miraculous powers. They could walk extremely fast, covering a huge distance in a short while.

12-31 Thus Mu cho ldem drug preached to many people, converting many. His disciples, including the six sages, paid homage to him, offering flowers. After finishing his missionary work, he returned to heaven. Afterwards, his followers continued to spread the teaching of Bon around the world.

A2 Deities of the Twelve Rituals



No.13

ཀུན་དབྱིངས་སྐྱེ་ལྔ།

Plate no.13 Kun dbying sku lnga

“This thangka portrays the Divine Assemblage of the Mandala of the ‘All-Pervasive God of the Expanse’ [kun dbyings sku lnga’i dkyil ’khor gyi lha tshogs bzhugs so]”

13-1 ཀུན་བྱམ་དབྱིངས་ཀྱི་ལྷ། [kun khyab dbying kyi lha] (the All-Pervasive God of the Expanse)

༼དབྱིངས་ན་བཞུགས་པའི་ལྷ་བརྒྱད༽ [dbying na bzhugs lha brgyad] (Eight Gods dwelling in the Expanse)

13-2 ལྷ་ཚེན་གཤེན་ལྷ་འོད་དཀར། [lha chen gshen lha ’od dkar] (Great God, the God of gShen, White Light)

13-3 ཨ་ཏི་མུ་ལྷེ། [a ti mu wer]

13-4 ཁྲི་བཞི་ནམ་ཏིང། [khri bzhi nam ting]

13-5 མ་པང་དབྱིངས་ཚེན། [ma pang dbyings chen] (Ma pang Great <Primordial> Space)

13-6 སྐྱ་གསུམ་ཡེ་ཤེས་མེ་ལྷ། [sku gsum ye shes me lha] (Primordial Wisdom of the Three Bodies, the God of the Fire,)

13-7 རྫོགས་སྐྱ་མཁའ་འབྱིང་དཀར་པོ། [rdzogs sku mkha’ ’gying dkar po] (Body of Perfection, the White One towering in the Sky)

13-8 སྣང་བ་འོད་ལྗན། [snang ba ’od ldan] (Luminous Appearance)

13-9 མགོན་ལྷ་དཀར་པོ། [mgon lha dkar po] (White Protective God)

༼མཁའ་ལ་རྫོགས་པའི་གསལ་བརྒྱད༽ [mkha’ la rdzogs pa’i gsas brgyad] (Eight gSas Gods who Achieved <a state of> Perfection in the Sky) The attendants of Lha chen gshen lha ’od dkar (13-2)

13-10 གར་གསལ་བཙན་པོ། [gar gsas btsan po] (Dancing gSas the Mighty)

13-11 རྫོད་གསལ་ཁམ་པ། [rgod gsas kham pa] (Wild gSas Tawny)

13-12 གནམ་གསལ་དབྱིངས་རུམ། [gnam gsas dbyings rum] (Sky gSas Matrix)

13-13 གསལ་རྗེ་རྣང་པོ། [gsas rje rmang po] (gSas Lord rMang po)

13-14 གར་བུ་ཤང་རྒྱལ། [gar bu shang rgyal] (Son of ‘Dancing gSas the Mighty’,

Shang rgyal)

- 13-15 རྫོད་བྱ་འཕར་བྲག [rgod bu 'phar drag] (Son of 'Wild gSas Tawny', the Wrathful Flyer)
- 13-16 གནམ་བུ་ཕྱོད་པ། [gnam bu phyod pa] (Son of Sky gSas Matrix, Phyod pa)
- 13-17 གསམ་བུ་ཚོན་གང་། [gsas bu tshon gang] (Son of 'gSas Lord rMang po', the Thumb-sized One)

༼མཉམ་པ་ཉིད་གྱི་ལྷ་བརྒྱུད༽ [mnyam pa nyid kyi lha brgyad] (Eight Gods of the Equality) The attendants of A ti mu wer (13-3)

- 13-18 ཀུ་བྱི་མང་སྐྱེ། [ku byi mang ske]
- 13-19 ཀུ་བྱི་མང་ཀེ། [ku byi mang ke]
- 13-20 མཉམ་པ་ཉིད་རྒྱལ་པོ། [mnyam nyid rgyal po] (King of the Equality)
- 13-21 ཀུན་མཁྱེན་རིག་པའི་རྒྱལ་པོ། [kun mkhyen rig pa'i rgyal po] (Omniscient King of Awareness)
- 13-22 ཀུན་དབང་འཕྲུལ་གྱི་རྒྱལ་པོ། [kun dbang 'phrul gyi rgyal po] (All-Conquering King of Magic)
- 13-23 འཕྲུལ་གསལ་སངས་རེང་འཛིན། ['phrul gsas ngang ring] (Forbearing Magical gSas)
- 13-24 ཡིད་བཞིན་ནོར་བུ། [yid bzhin nor bu] (Wish-fulfilling Gem)
- 13-25 ཉིང་འཛིན་རྒྱལ་པོ། [ting 'dzin rgyal po] (King of Contemplation)

༼ཚོགས་བརྒྱུད་རིག་པའི་ལྷ་བརྒྱུད༽ [tshogs brgyad rig pa'i lha brgyad] (Eight Gods of Awareness of the Eight Aggregates <of Consciousness>) The attendants of Khri bzhi nam ting (13-4)

- 13-26 ཐང་མ་མེ་སྒྲོན། [thang ma me sgron]
- 13-27 ཁ་སྒྲེ་སུ་ཡ། [kha ste mu ya]
- 13-28 ཁྱི་རྨང་གཤེན་ཆེན། [khri rmang gshen chen] (Khri rmang, the Great gShen)
- 13-29 ལྷེ་བོ་གསུང་ཆེན། [lde bo gsung chen] (lDe bo, the Great Speech)
- 13-30 བ་རབ་གླིང་བཞི། [ba rab gling bzhi] (Ba rab, the Four Continents)
- 13-31 བ་རབ་གླིང་རྩོལ། [ba rab gling rtsol]
- 13-32 སྤང་བ་མདོག་ཅན། [snang ba mdog can] (Colored Appearance)
- 13-33 གཙུག་གཤེན་རྒྱལ་བ། [gtsug gshen rgyal ba] (gShen of Crest, the Victorious One)

༼ཕྱིན་ལས་མཐར་ཕྱིན་གྱི་ལྷ་བརྒྱུད༽ [phrin las mthar phyin gyi lha brgyad] (Eight Gods who Completed <Enlightened> Activity) The attendants of Ma pang dbyings chen (13-5)

- 13-34 ཡེ་སྲིད་ཕྱུ་ཚེན། [ye srid phywa chen] (Primordial Existence, the Great Phywa)
- 13-35 ཡེ་དབང་རྒྱལ་པོ། [ye dbang rgyal po] (King of the Primordial Power)
- 13-36 ཡེ་འབྲམ་རྒྱལ་པོ། [ye 'bum rgyal po] (King of the Primordial 'Bum)
- 13-37 ཡེ་དག་རྒྱལ་པོ། [ye dag rgyal po] (King of the Primordial Purity)
- 13-38 ཡེ་ཤེས་རྒྱལ་པོ། [ye shes rgyal po] (King of the Primordial Wisdom)
- 13-39 ཡེ་ཁྱབ་རྒྱལ་པོ། [ye khyab rgyal po] (King of the Primordial Pervasion)
- 13-40 ཡེ་བདལ་རྒྱལ་པོ། [ye bdal rgyal po] (King of the Primordial Expansion)
- 13-41 ཡེ་ཁྲི་མཐའ་ཡས། [ye khri mtha' yas] (Limitless Primordial Khri)

༼ཚད་མེད་འོད་ལྡན་ལྷ་བརྒྱུད༽ [tshad med 'od ldan lha brgyad] (Eight Gods of Measureless Light) The attendants of sKu gsum ye shes me lha (13-6)

- 13-42 ཚད་མེད་འོད་ལྡན། [tshad med 'od ldan] (Measureless Light)
- 13-43 འཕྲུལ་སྣང་འོད་ལྡན། ['phrul snang 'od ldan] (Light of Magical Appearance)
- 13-44 ཀུན་སྣང་འོད་ལྡན། [kun snang 'od ldan] (All-Illuminating Light)
- 13-45 ཀུན་དགའ་འོད་ལྡན། [kun dga' 'od ldan] (All Delightful Light)
- 13-46 དགའ་བ་འོད་ལྡན། [dga' ba 'od ldan] (Delightful Light)
- 13-47 བྱམས་པ་འོད་ལྡན། [byams pa 'od ldan] (Loving Light)
- 13-48 གཟི་བརྗིད་འོད་ལྡན། [gzi brjid 'od ldan] (Glorious Light)
- 13-49 དོན་གྱི་འོད་ལྡན། [don gyi 'od ldan] (Ultimate Light)

༼རྩུ་འཕྲུལ་ལྡན་པའི་ལྷ་བརྒྱུད༽ [rdzu 'phrul ldan pa'i lha brgyad] (Eight Gods with Miraculous Power) The attendants of rDzogs sku mkha' 'gying dkar po (13-7)

- 13-50 ཁྲི་འོད་དཀར་པོ། [khri 'od dkar po] (White Light of Tri)
- 13-51 ཁྲི་རྒྱལ་ཁུག་པ། [khri rgyal khug pa] (King of Tri, Khug pa)
- 13-52 ཁྲི་འོད་གསལ་འབར། [khri 'od gsal 'bar] (Clear and Blazing Light of Khri)
- 13-53 ཀུན་འོད་སྒྲོན་མ། [kun 'od sgron ma] (Lamp of the Universal Light)
- 13-54 མུ་ཡང་དེ་བ། [mu yang de ba]

- 13-55 མུ་རྒྱུང་མཐའ་ཡས། [mu rgyung mtha' yas] (Limitless Eon)
 13-56 མུ་སངས་གྲུང་རྒྱལ། [mu sangs gung rgyal] (The Enlightend One, Gung rgyal)
 13-57 མུ་མེད་མཐའ་རྒྱས། [mu med mtha' rgyas] (Boundless Increase)

༼མཐུ་ཆེན་དབང་ལྷན་ལྷ་བརྒྱད༽ [mthu chen dbang ldan lha brgyad] (Eight Gods with Great Magical Power) The attendants of sNang ba 'od ldan (13-8)

- 13-58 དབང་ལྷ་འོད་དཀར། [dbang lha 'od dkar] (God of Power, White Light)
 13-59 འོད་ལྷ་སངས་པོ། ['od lha sangs po] (God of Light, the Purified One)
 13-60 ཁྲི་འདུལ་ཐང་པོ། [khri 'dul thang po] (Subduer of Sentient Beings, Thang po)
 13-61 འབར་བ་ནག་པོ། ['bar ba nag po] (Black Blaze)
 13-62 སྤང་བ་ཀུན་བྱུང། [snang ba kun khyab] (All-pervasive Appearance)
 13-63 ཡོངས་རྗེ་ཉི་མའི་དབུ་རྒྱན་ཅན། [yongs rje nyi ma'i dbu rgyan can] (Universal Lord with Head Ornament of the Sun)
 13-64 ཡོངས་ཕུད་རྩེ་བའི་གཙུག་རྟོར་ཅན། [yongs phud zla ba'i gtsug tor can] (Universal Offering with Crest of the Moon)
 13-65 ཡོངས་གཙུག་སྐར་མའི་དོ་ཤལ་ཅན། [yongs gtsug skar ma'i do shal can] (Universal Crest with Star Garland)

༼སྤང་སྲིད་འཇིག་རྟེན་སྐྱོང་བའི་ལྷ་བརྒྱད༽ [snang srid 'jig rten skyong ba'i lha brgyad] (Eight Gods who protect the phenomenal world) The attendants of mGon lha dkar po (13-9)

- 13-66 ས་ལྷ་ཀུན་འབྱུང་ཡིད་བཞིན། [sa lha kun 'byung yid bzhin] (God of the Earth from whom all originate at will)
 13-67 རྒྱུང་ལྷ་འདེགས་པའི་སྟོབས་ལྷན། [rlung lha 'degs pa'i stobs ldan] (God of the Wind who has the strength to hold up)
 13-68 མེ་ལྷ་དྲོད་ཆེན་སླིན་པ། [me lha drod chen smin pa] (God of the Fire who has the high warmth to ripen)
 13-69 ལུ་ལྷ་ཀུན་བསྐྱུད་བདུད་རྩི་ཅན། [chu lha kun bsdud bdud rtsi can] (God of the Water who has nectar collected from every place)
 13-70 ཕུ་ཐེར་དཀར་པོ། [phu wer dkar po] (White Phu wer)

- 13-71 སེལ་གསལ་གྲ་རྒྱལ། [sel gsas grwa rgyal] (gSas god who eliminates <obstacles>, the King of Monks)
- 13-72 འདུལ་གསལ་རྩེ་བོ། ['dul gsas rma bo] (gSas god who subdues [living beings], rMa bo)
- 13-73 དུས་ཀྱི་འཁོར་ལོ། [dus kyi 'khor lo] (Wheel of Time)

༼འཁོར་རིགས་ཀྱི་སེམས་དཔའ་སུམ་ཅུ་སོ་གཉིས༽། ['khor rigs kyi sems dpa' sum cu so gnyis] (Entourage Family, the Thirty-two Mind-heroes)

- 13-74 གཡུང་རྩུང་འོད་གསལ། [g.yung drung 'od gsal] (Eternal Clear Light)
- 13-75 གཡུང་རྩུང་འོད་ལྗན། [g.yung drung 'od ldan] (Eternal Light)
- 13-76 གཡུང་རྩུང་འོད་འབར། [g.yung drung 'od 'bar] (Eternal Blazing Light)
- 13-77 གཡུང་རྩུང་གཙུག་ཕུད། [g.yung drung gtsug phud] (Eternal Crest)
- 13-78 གཡུང་རྩུང་དཔའ་བོ། [g.yung drung dpa' bo] (Eternal Mind-Hero)
- 13-79 གཡུང་རྩུང་ལེགས་པ། [g.yung drung legs pa] (Eternal Goodness)
- 13-80 གཡུང་རྩུང་གྲུབ་པ། [g.yung drung grub pa] (Eternal Accomplishment)
- 13-81 གཡུང་རྩུང་འགྱུར་མེད། [g.yung drung 'gyur med] (Eternal Changelessness)
- 13-82 འཁོར་ལོ་བདེ་རྒྱལ། ['khor lo bde rgyal] (Wheel of Bliss King)
- 13-83 འཁོར་ལོ་བདེ་སྦྱོད། ['khor lo bde spyod] (Wheel of Blissful Conduct)
- 13-84 འཁོར་ལོ་བདེ་ལྗན། ['khor lo bde ldan] (Wheel of Bliss)
- 13-85 འཁོར་ལོ་བདེ་མཚོག། ['khor lo bde mchog] (Wheel of Supreme Bliss)
- 13-86 འཁོར་ལོ་དབང་བསྐྱར། ['khor lo dbang bsgyur] (Wheel of Mastery)
- 13-87 འཁོར་ལོ་སྣང་ལྗན། ['khor lo snang ldan] (Wheel of Appearance)
- 13-88 འཁོར་ལོ་དབང་ལུག། ['khor lo dbang phyug] (Wheel of the All-mighty)
- 13-89 འཁོར་ལོ་རྩྭ་དབུང་། ['khor lo rmad byung] (Wondrous Wheel)
- 13-90 བསྐྱེད་ལྗན། [padma 'khyil ba] (Wreath of Lotus Flower)
- 13-91 བསྐྱེད་འོད་མཛེས། [padma 'od mdzes] (Beautiful Light of Lotus Flower)
- 13-92 བསྐྱེད་ཀྱི་གཟི་ལྗན། [padma 'i gzi ldan] (Brilliance of Lotus Flower)
- 13-93. བསྐྱེད་གར་དབང། [padma gar dbang] (Majestic Lotus Flower)
- 13-94 བསྐྱེད་དམ་པ། [padma dam pa] (Holy Lotus Flower)
- 13-95 མེ་ཏོག་སྣོད་པོ། [me tog snying po] (Flower Essence)
- 13-96 ལུང་འབར་གཙུག་སྒྲིམ། [ud 'bar gtsug skyes]
- 13-97 ཇི་མེད་སྒྲོན་བྲལ། [dri med skyon bral] (Immaculacy without Fault)

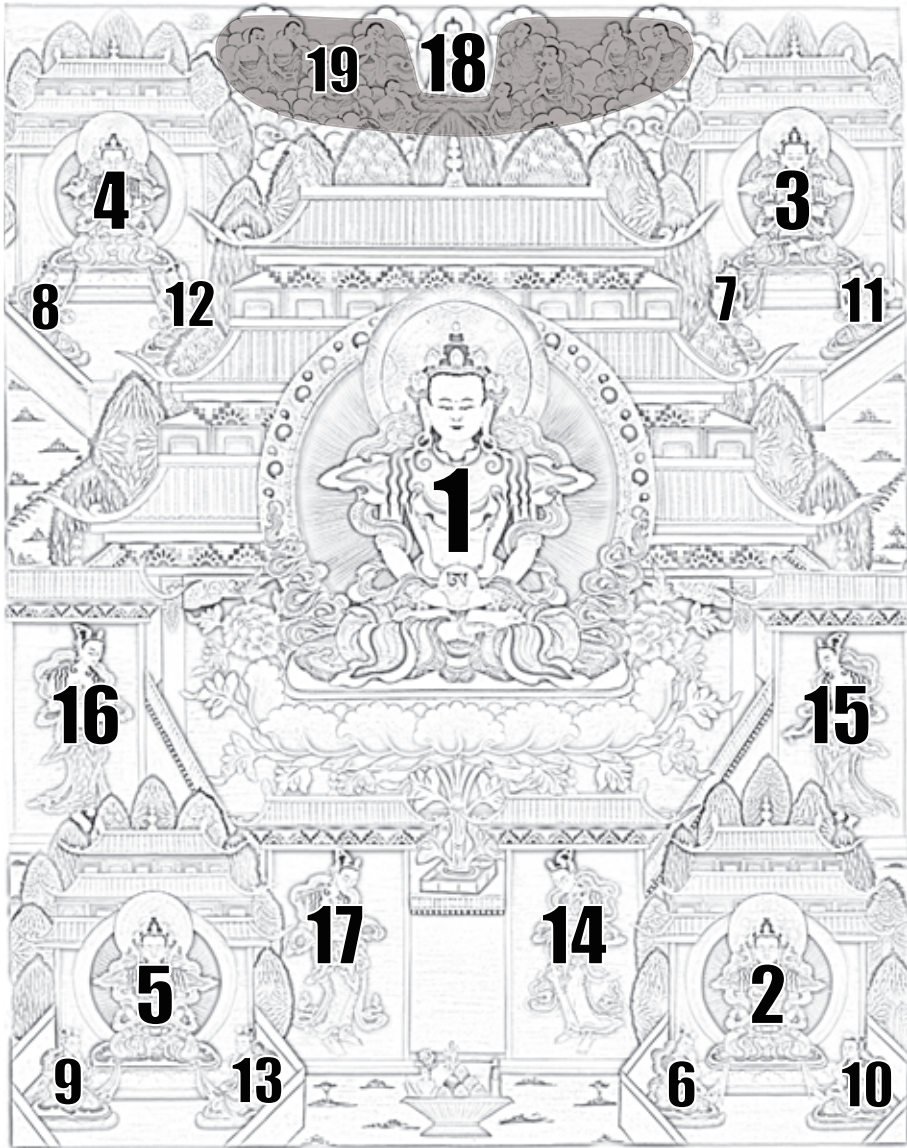
- 13-98 འདོད་པ་དགུ་འགྲུ། [’dod pa dgu ’gyur] (Fulfillment of All Desires)
 13-99 རིན་ཆེན་འོད་འཕྲོ། [rin chen ’od ’phro] (Light-radiating Jewel)
 13-100 རིན་ཆེན་གཙུག་ཕུད། [rin chen gtsug phud] (Crest of Jewel)
 13-101 རིན་ཆེན་གཏེར་རྒྱལ། [rin chen gter rgyal] (King of Precious Treasure)
 13-102 ཡིད་བཞིན་འབྲུང་གནས། [yid bzhin ’byung gnas] (Wish-fulfilling Source)
 13-103 ཡིད་བཞིན་འདོད་སྟོད། [yid bzhin ’dod spyod] (Wish-fulfilling Conduct of Desire)
 13-104 ཡིད་བཞིན་གྲུབ་པ། [yid bzhin grub pa] (Accomplishment at will)
 13-105 ཡིད་བཞིན་དབང་ཕྱུག། [yid bzhin dbang phyug] (Wish-fulfilling All-Mighty One)

ཉེ་སྒོ་སྐྱུང་བའི་ཁོ་བོ་བཞི། [phyi sgo srung ba’i khro bo bzhi] (Guardians of the Outer Gates, the Four Wrathful Ones)

- 13-106 ལྷུང་མུ་ཡ། [drung mu ya]
 13-107 ཅོ་ཀྲ་ཡ། [tsa kra ya]
 13-108 ཧ་ལ་ཡ། [ha la ya]
 13-109 ཀེ་ལ་ཡ། [ki la ya]

ནང་སྒོ་སྐྱུང་བའི་སེམས་དཔའ་བཞི། [nang sgo srung ba’i sems dpa’ bzhi] (Guardians of the Inner Gates, the Four Brave Ones)

- 13-110 མ་རིག་སྐྱུན་སེལ། [ma rig mun sel] (The Dispeller of the Darkness of Ignorance)
 13-111 བྱམས་པ་སྦྱིབ་སེལ། [byams pa sgrib sel] (The Loving One who Dispels the Obscurations)
 13-112 ཉོན་མོངས་དུག་སེལ། [nyon mongs dug sel] (The Dispeller of the Poison of Afflictive Emotion)
 13-113 དབུལ་ཕོངས་ནད་སེལ། [dbul phongs nad sel] (The Dispeller of the Poverty and Sickness)



No.14

དཔལ་བཞེན་ལྷ་ལྷ།

Plate no.14 dGe bsnyen lha Inga

“The Divine Assembly of the Laymen’s Rite.” [dge bsnyen cho ga’i dkyil ’khor gyi lha tshogs]

། རྩེ་བའི་བསྐྱེན་ལྷ་ལྔ་ལྟོ། [dge bsnyen lha Inga] (Five Gods of Laymen’s Rite)

- 14-1 ཡི་དམ་གྱི་ལྷ་བདེར་གཤེགས་ཀུན་ཏུ་བཟང་པོ། [bder gshegs kun tu bzang po] (Tutelary Deity, the Well-Gone One, the All-good)
- 14-2 དམ་ཚིག་གི་ལྷ་རང་གསལ་ཤེས་རིག་གི་རྒྱལ་པོ། [dam tshig gi lha rang gsal shes rig gi rgyal po] (God of Commitment, King of the Self-luminous Wisdom Mind)
- 14-3 ལས་གྱི་ལྷ་གཡུང་དྲུང་ཚེ་ཡི་རྒྱལ་པོ། [las kyi lha g.yung drung tshe yi rgyal po] (God of Karma, King of the Eternal Longevity)
- 14-4 དབང་གྱི་ལྷ་གཡུང་དྲུང་ཡི་དབང་གི་རྒྱལ་པོ། [dbang gi lha g.yung drung ye dbang gi rgyal po] (God of Power, King of the Eternal Primordial Power)
- 14-5 ཡི་གེའི་ལྷ་ཡེ་སྲིད་འཕྲུལ་གྱི་རྒྱལ་པོ། [yi ge’i lha ye srid ’phrul gyi rgyal po] (God of Letter, Magical King existing since primordial times)

། མཁའ་ལ་ཚྱེ་གསལ་པའི་གསལ་བརྒྱན།། [mkha’ la rdzogs pa’i gsas brgyad] (Eight Perfect gSas in the Sky)

- 14-6 གསལ་ཚེན་མ་རིག་མུན་སེལ། [gsas chen ma rig mun sel] (Great gSas, the Dispeller of the Darkness of Ignorance)
- 14-7 གསལ་ཚེན་ཀུན་གསལ་དངོས་མེད། [gsas chen kun gsal dngos med] (Great gSas, the All-illuminating Insubstantiality)
- 14-8 གསལ་ཚེན་ཐུགས་རྗེ་རྒྱུན་མེད། [gsas chen thugs rje rgyun med] (Great gSas, the Discontinued Compassion)
- 14-9 གསལ་ཚེན་བདུད་རྩི་རྒྱལ་བ། [gsas chen bdud rtsi rgyal ba] (Great gSas, the Victorious Nectar)
- 14-10 གསལ་ཚེན་མི་འགྱུར་གཡུང་དྲུང། [gsas chen mi ’gyur g.yung drung] (Great gSas, the Unchanging Eternity)
- 14-11 གསལ་ཚེན་ཚངས་པའི་དབྱངས་ལྷན། [gsas chen tshangs pa’i dbyangs ldan] (Great gSas, Melody of Brahma)

- 14-12 གསལ་ཆེན་གར་གྱི་དབང་ཕྱུག [gsas chen gar gyi dbang phyug] (Great gSas, Lord of the Dance)
- 14-13 གསལ་ཆེན་རིན་ཆེན་གཏོར་རྒྱལ། [gsas chen rin chen gter rgyal] (Great gSas, King of the Precious Treasure)

༼ སྐྱལ་པའི་གཤེན་བཞི༽ [sprul pa'i gshen bzhi] (Four Emanated gShens)

- 14-14 ཡི་གཤེན་བ་རབ་གླིང་བཞི། [ye gshen ba rab gling bzhi] (Primordial gShen, Ba rab gling bzhi)
- 14-15. ཡི་གཤེན་བ་རབ་གླིང་རྩོལ། [ye gshen ba rab gling rtsol] (Primordial gShen, Ba rab gling rtsol)
- 14-16 ཡི་གཤེན་ཁྲི་རྨང་རྒྱལ་བ། [ye gshen khri rmang rgyal ba] (Primordial gShen, Khri rmang the victorious)
- 14-17 ཡི་གཤེན་ལྷེ་བོ་གསུང་ཆེན། [ye gshen lde bo gsung chen] (Primordial gShen, lDe bo, the Great Speech)

The Enlightened One and Mind-Heroes

- 14-18 བསྐལ་བཟང་སངས་རྒྱལ། [bskal bzang sangs rgyas] (The Enlightened One of Good Fortune)
- 14-19 གཡུང་རྩུང་སེམས་དཔའ། [g.yung drung sems dpa'] (Eternal Mind-Heroes)



No.15

བྱམས་ལྷན་རྒྱལ་བ།

Plate no.15 Byams ldan rgyal ba

“The Divine Assemblage of the Well-Gone One, the Victorious Loving One, and its attendants.” [bder gshegs rgyal ba byams pa’i dkyil ’khor gyi lha tshogs gtso ’khor dang bcas pa bzhugs so/]

15-1 བདེར་གཤེགས་རྒྱལ་བ་བྱམས་པ། (བྱམས་ལྡན་རྒྱལ་བ།) [bder gshegs rgyal ba byams pa, or byams ldan rgyal ba] (the Well-Gone One, the Victorious Loving One)

༼ བྱམས་སྲས་སེམས་དཔའ་བརྒྱད༽ [byams sras sems dpa’ brgyad] (Loving Sons, the Eight Mind-Heroes)

15-2 ཚད་མེད་བྱམས་ལྡན་རྒྱལ་པོ། [tshad med byams ldan rgyal po] (King of Measureless Love)

15-3 དབང་བསྐྱར་བྱམས་ལྡན་རྒྱལ་པོ། [dbang bsgyur byams ldan rgyal po] (Loving King of Mastery)

15-4 སྤོང་རྗེ་བྱམས་ལྡན་རྒྱལ་པོ། [snying rje byams ldan rgyal po] (Loving King of Compassion)

15-5 བཏང་སྟོམས་བྱམས་ལྡན་རྒྱལ་པོ། [btang snyoms byams ldan rgyal po] (Loving King of Equanimity)

15-6 དགའ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [dga’ ldan byams pa’i rgyal po] (Loving King of Delight)

15-7 དབང་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [dbang ldan byams pa’i rgyal po] (Loving King of Power)

15-8 བདེ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [bde ldan byams pa’i rgyal po] (Loving King of Bliss)

15-9 མཉམ་ལྡན་བྱམས་པའི་རྒྱལ་པོ། [mnyam ldan byams pa’i rgyal po] (Loving King of Evenness)

༼ བྱམས་ཆེན་སེམས་དཔའ་བྲལ་བརྒྱད༽ [byams sras sems dpa’ brgyad] (Mind-Heroes of Great Love, the Eight Brothers)

15-10 བྱམས་པ་མ་རིག་མུན་སེལ། [byams pa ma rig mun sel] (the Loving One, the

Dispeller of the Darkness of Ignorance)

- 15-11 བྱམས་པ་དག་པ་སྒྲིབ་སེལ། [byams pa dag pa sgrib sel] (the Loving One, the Immaculate One who Dispels Obstacles))
- 15-12 བྱམས་པ་སྐྱ་ངན་མེད་པ། [byams pa mya ngan med pa] (the Loving One, the Freedom from Misery)
- 15-13 བྱམས་པ་ཡིད་བཞིན་འབྱུང་གནས། [byams pa yid bzhin 'byung gnas] (the Loving One, the Wish-fulfilling Source)
- 15-14 བྱམས་པ་དགའ་བ་ཆེན་པོ། [byams pa dga' ba chen po] (the Loving One, the Great Delight)
- 15-15 བྱམས་པ་མགུ་བ་ཆེན་པོ། [byams pa mgu ba chen po] (the Loving One, the Great Satisfaction)
- 15-16 བྱམས་པ་དབྱེས་པ་ཆེན་པོ། [byams pa dgyes pa chen po] (the Loving One, the Great Rejoicing)
- 15-17 བྱམས་པ་བཞད་པ་ཆེན་པོ། [byams pa bzhad pa chen po] (the Loving One, the Great Laughter)

༼ བྱམས་ཆེན་སེམས་མ་ལྷམ་བརྒྱད༽༿ [byams chen sems ma lcam brgyad] (Mind-Heroines of Great Love, the Eight Sisters)

- 15-18 བྱམས་མ་གསལ་བའི་གོ་འབྱེད་མ། [byams ma gsal ba'i go 'byed ma] (Loving Lady who opens the clear space)
- 15-19 བྱམས་མ་མི་ཡིངས་དོན་བརྩོན་མ། [byams ma mi yengs don brtson ma] (Loving Lady who Strives for the benefit <of others> without distraction)
- 15-20 བྱམས་མ་མཉམ་ཉིད་སྤྲུགས་ལྡན་མ། [byams ma mnyam nyid thugs ldan ma] (Loving Lady who has the Mind of Equanimity)
- 15-21 བྱམས་མ་སྤྲིང་རྗེ་ཆེར་ལྡན་མ། [byams ma snying rje cher ldan ma] (Loving Lady who has the Great Compassion)
- 15-22 བྱམས་པ་དགའ་བ་བདེ་ལྡན་མ། [byams ma dga' ba bde ldan ma] (Loving Lady who has the Delight and Bliss)
- 15-23 བྱམས་མ་དབང་སྐྱུར་དོན་གྲུབ་མ། [byams ma dbang sgyur don grub ma] (Loving Lady who Accomplished the Purpose of the Mastery)
- 15-24 བྱམས་མ་སྤྲུགས་རྗེ་སྤོབས་ལྡན་མ། [byams ma thugs rje stobs ldan ma] (Loving Lady who has the Strength of Compassionate Energy)

15-25 བྱམས་མ་ཐམས་ཅད་མཁྱེན་ལྡན་མ། [byams ma thams cad mkhyen ldan ma]
(Loving Lady who has Omniscience)

༼ རྩོད་སོང་སློབ་གཅོད་སློབ་སྤྱང་ཁྲོ་བོ་བཞི༽ [ngan song sgo gcod sgo srung khro bo bzhi]
(Four Wrathful Gatekeepers who block the door to the lower realms)

15-26 ཁྲོ་བོའི་རྒྱལ་པོ་ཡང་དག་སྐྱ། [khro bo'i rgyal po yang dag sku] (Wrathful King,
the Perfect Pure Body)

15-27 ཁྲོ་བོའི་རྒྱལ་པོ་གི་ལ་ཡ། [khro bo'i rgyal po ki la ya] (Wrathful King, the
Kilaya Dagger)

15-28 ཁྲོ་བོའི་རྒྱལ་པོ་ཧ་ཡ་གྲི་ཤ། [khro bo'i rgyal po ha ya ghri wa] (Wrathful King,
the Horse-headed One)

15-29 ཁྲོ་བོའི་རྒྱལ་པོ་བགགས་ཀྱི་གཤེད། [khro bo'i rgyal po bgegs kyi gshed] (Wrathful
King, the gShed of Obstacles)

༼ ཐར་པའི་ལམ་འབྲེད་སློབ་མ་བཞི༽ [thar pa'i lam 'byed sgo ma bzhi] (Four Female
Gatekeepers who open the door to Liberation)

15-30 ལྷ་མོ་མི་འགྱུར་གཡུང་རྒྱུང་མ། [lha mo mi 'gyur g.yung drung ma] (Goddess,
the Unchanging Eternity)

15-31 ལྷ་མོ་དབང་བསྐྱུར་འཁོར་ལོ། [lha mo dbang sgyur 'khor lo ma] (Goddess, the
Wheel of Mastery)

15-32 ལྷ་མོ་འབར་མེ་འཕྲེང་བ། [lha mo 'bar ma me 'phreng ma] (Goddess, the Gar-
land of Flaming Fire)

15-33 ལྷ་མོ་རིན་ཆེན་རོར་རྒྱུན་མ། [lha mo rin chen nor rgyun ma] (Goddess, the
Stream of Precious Gem)



No.16

དཔལ་ལྷན་དུས་ཀྱི་འཁོར་ལོ།

Plate no.16 dPal ldan dus kyi 'khor lo

“The Divine Assembly of the Mandala of the Glorious Wheel of Time.”
[dpal ldan dus kyi 'khor lo'i dkyil 'khor gyi lha tshogs]

། འོག་མིན་ཕོ་བྲང་གི་གཙོ་བོ། ། ['og min pho brang gi gtso bo] (Chief of the palace of the Unsurpassed Realm)

16-1 ཀུན་བཟང་དུས་ཀྱི་འཁོར་ལོ་མེན་ལས་མཐའ་ཡས། (དཔལ་ལྷན་དུས་ཀྱི་འཁོར་ལོ།) [kun bzang dus kyi 'khor lo phrin las mtha' yas, or dpal ldan dus kyi 'khor lo] (The All-Good Wheel of Time, Boundless <Enlightened> Activities)

16-2 དུས་བཞི་རྩ་གའི་གློང་ཆེན། [dus bzhi bha ga'i klong chen] (Immense Space of Vagina) Also spelled [dus bzhi ba ga'i klong chen]. A consort of Dus kyi 'khor lo (16-1)

། དབང་བསྐྱེད་དུས་ཀྱི་ལྷ་བཞི། ། [dbang bsgyur dus kyi lha bzhi] (Four Gods of Time of Mastery)

16-3 གར་གསལ་བཅོན་པོ། [gar gsas btsan po] (Dancing gSas the Mighty)

16-4 གསལ་རྗེ་རྨང་པོ། [gsas rje rmang po] (Venerable gSas, rMang po)

16-5 གནམ་གསལ་དབྱིངས་རུམ། [gnam gsas dbyings rum] (Sky gSas Matrix)

16-6 རྫོང་གསལ་ཁམ་པ། [rgod gsas kham pa] (Wild gSas Tawny)

། མངོན་དགའི་ཕོ་བྲང་། ། [mngon dga'i pho brang] (Gods dwelling in the Palace of Manifest Joy)

16-7 འོད་ལྷ་སངས་པོ། ['od lha sangs po] (God of the light, the Purified One)

16-8 འོད་ཀྱི་ལྷ་མོ། ['od kyi lha mo] (Goddess of the Light) A consort of 'Od lha sangs po (16-7)

16-9 ས་ལྷ་ཤོད་ཡངས། [sa lha shod yangs] (God of the Earth, Shod yangs)

16-10 ལུ་ལྷ་ཀུན་སུད། [chu lha kun sdud] (God of the Water, Kun sdud)

16-11 མི་ལྷ་བྱོད་སྦྱིན། [me lha drod smin] (God of the fire, Drod smin) Also spelled [me lha drod chen]. A consort of Chu lha kun sdud (16-10)

16-12 ལྷུང་ལྷ་སྟོབས་ལྷན། [rlung lha stobs ldan] (God of the Wind, Tobden)

༼དཔལ་གྱི་ཕོ་བླ་བ༽ [dpal gyi pho brang] (Gods dwelling in the Glorious Palace)

- 16-13 སྲིད་ལྷ་འོད་དཀར། [srid lha 'od dkar] (God of existence, White Light)
 16-14 སྲིད་པའི་ལྷ་མོ། [srid pa'i lha mo] (Goddess of existence) A consort of Srid lha 'od dkar (16-13)
 16-15 ཡེ་ལྷ་དཀར་པོ། [ye lha dkar po] (White Primordial God)
 16-16 ཡོད་ལྷ་འཕེལ་ཆེན། [yod lha 'phel chen] (God of the Existing, Pelchen)
 16-17 སྲོག་ལྷ་སྐྱོབ་ཆེན། [srog lha skyob chen] (God of the Life, Kyobchen)
 16-18 དབང་ལྷ་འོད་དཀར། [dbang lha 'od dkar] (God of the Power, White Light)

༼བདེ་བའི་ཕོ་བླ་བ༽ [bde ba'i pho brang] (Gods dwelling in the Palace of Bliss)

- 16-19 ཁྲི་ཁུག་རྒྱལ་པོ། [khri khug rgyal po] (King Khri khug)
 16-20 སྐྱོས་ཀྱི་ལྷ་མོ་གངས་འཛོན་མ། [skos kyi lha mo grangs 'dzin ma] A consort of Khri khug rgyal po (16-19)
 16-21 རྣམ་མཁའ་མཐའ་ཡས། [nam mkha' mtha' yas] (Limitless Sky)
 16-22 ཀུན་འབྲུམ་མཐའ་ཡས། [kun 'bum mtha' yas] (Limitless Kun 'bum)
 16-23 སྤང་བ་མཐའ་ཡས། [snang ba mtha' yas] (Limitless Illumination)
 16-24 འདྲིན་པ་མཐའ་ཡས། ['dren pa mtha' yas] (Limitless Guide)

༼རྣམ་དག་ཕོ་བླ་བ༽ [rnam dag pho brang] (Gods dwelling in the Utterly Pure Palace)

- 16-25 སྐྱོས་ལྷ་ཞིང་དུག། [skos lha zhing drug]
 16-26 སྐྱོས་ཀྱི་རྒྱལ་མོ། [skos kyi rgyal mo] A consort of sKos lha zhing drug (16-25)
 16-27 དང་རྗེ་དཀར་པོ། [dang rje dkar po]
 16-28 གངས་འཛོན་རྩིས་མཁྱེན། [grangs 'dzin rtsis mkhyen]
 16-29 དང་ཤན་བདེ་འབྱེད། [drang shan bde 'byed]
 16-30 གཟུ་དཔང་རྒྱལ་པོ། [gzu dpang rgyal po]

༼དགའ་ལྷན་ཕོ་བླ་བ༽ [dga' ldan pho brang] (Gods dwelling in the Palace of Joy)

- 16-31 མགོན་ལྷ་དཀར་པོ། [mgon lha dkar po] (White Protective God)

- 16-32 དུས་ཀྱི་རྒྱལ་མོ། [dus kyi rgyal mo] (Queen of Time) A consort of mGon lha dkar po (16-31)
- 16-33 གཤེན་ལྷ་འོད་དཀར། [gshen lha 'od dkar] (God of gShen, White Light)
- 16-34 འོད་ལྷ་བདལ་དྲུག། ['od lha bdal drug] (God of Light, bDal drug)
- 16-35 ལུབ་ལྷ་འཕྲུལ་ཚེན། [nub lha 'phrul chen] (Great Magical God of West)
- 16-36 བྱང་ལྷ་རྩལ་མེད། [byang lha rdul med] (Insubstantial God of North)

༼མཉམ་ལྡན་ཕོ་བྲང་༽ [mnyam ldan pho brang] (Gods dwelling in the Palace of Equality)

- 16-37 མཉམ་ལྡན་རྒྱལ་པོ། [mnyam ldan rgyal po] (King of Equality)
- 16-38 མཉམ་ཉིད་ཀུན་སྣོམ་མ། [mnyam nyid kun snyoms] A consort of mNyam ldan rgyal po (16-37)
- 16-39 དིང་ཁུག་རྒྱལ་པོ། [ding khug rgyal po] (King Ding khug)
- 16-40 ཁྲི་ཤེས་དཀར་པོ། [khri shes dkar po] (White Khri shes)
- 16-41 བ་ནམ་ཕྱུག་པོ། [ba nam phyug po] (Rich Ba nam)
- 16-42 ཉིང་རྩེ་སྒྲུ་རྒྱལ། [ting rtse sgra rgyal]

༼བདེ་ལྡན་ཕོ་བྲང་༽ [bde ldan pho brang] (Gods dwelling in the Palace of Bliss)

- 16-43 མཐའ་ཡས་རྫོགས་པ། [mtha' yas rdzogs pa] (Limitless Perfection)
- 16-44 དུག་འདུལ་རེ་ཤག་མ། [dug 'dul re shag ma] A consort of mTha' yas rdzogs pa (16-43)
- 16-45 ཉིང་འཛིན་རྒྱལ་པོ། [ting 'dzin rgyal po] (King of Contemplation)
- 16-46 ཉོན་མོངས་ནད་སེལ། [nyon mongs nad sel] (The Dispeller of the Disease of Defilements)
- 16-47 ཡིད་བཞིན་འདོད་སྟོད། [yid bzhin 'dod spyod] (Wish-fulfilling Conduct of Desire)
- 16-48 ཞིབ་ངང་ལྡན། [zhi ba ngang ldan]

༼དབང་ལྡན་ཕོ་བྲང་༽ [dbang ldan pho brang] (Gods dwelling in the Palace of Power)

- 16-49 ལུ་མེད་བྱུང་བདལ། [mu med khyab bdal] (Boundless Pervasion)
- 16-50 མཐར་ཕྱིན་སྣོམ་མ། [mthar phyin sgrol ma] (Perfect Savioress)

- 16-51 ཐབས་མཁས་རྒྱལ་པོ། [thabs mkhas rgyal po] (King who is skilled in the means <of taming living beings>)
- 16-52 ཐུགས་རྗེ་འདྲན་མཛད། [thugs rje 'dren mdzad] (Compassionate Guide)
- 16-53 ཐར་ལམ་བདེ་འབྱུང། [thar lam bde 'byed]
- 16-54 འཁོར་བ་དོང་སྐྱུགས། ['khor ba dong sprugs] (The One who Dredges the Depths of Samsāra)

༼སྒོ་མ་བཞི༽ [sgo ma bzhi] (Four Female Gatekeepers)

- 16-55 ལྷ་མོ་ཐུགས་རྗེ་ལྷགས་ཀྱུ་མ། [lha mo thugs rje lcags kyu ma]
- 16-56 ལྷ་མོ་གླང་རེ་གཤང་ཐོགས་མ། [lha mo glang re gshang thogs ma]
- 16-57 ལྷ་མོ་སྐུལ་པའི་ལྷགས་སྒོག་མ། [lha mo sprul pa'i lcags sgrog ma]
- 16-58 ལྷ་མོ་ཐབས་ཀྱི་ཞགས་པ་མ། [lha mo thabs kyi zhags pa ma]

༼མཚོད་འབུལ་ལྷ་མོ་བརྒྱད༽ [mchod 'bul lha mo brgyad] (Eight Goddess who make offerings)

- 16-59 རོ་ཡི་ལྷ་མོ། [ro yi lha mo] (Goddess of Taste)
- 16-60 དྲི་ཡི་ལྷ་མོ། [dri yi lha mo] (Goddess of Smell)
- 16-61 རེག་གི་ལྷ་མོ། [reg gi lha mo] (Goddess of Texture)
- 16-62 གཟུགས་ཀྱི་ལྷ་མོ། [gzugs kyi lha mo] (Goddess of Form)
- 16-63 སྒྲ་ཡི་ལྷ་མོ། [sgra yi lha mo] (Goddess of Sound)
- 16-64 གསུང་གི་ལྷ་མོ། [gsung gi lha mo] (Goddess of Speech)
- 16-65 ཡིད་ཀྱི་ལྷ་མོ། [yid kyi lha mo] (Goddess of Mind)
- 16-66 ཐུགས་ཀྱི་ལྷ་མོ། [thugs kyi lha mo] (Goddess of Enlightened Mind)

༼སྒོ་སྐྱུང༽ [sgo srung] (Guardians of the Gates)

- 16-67 མ་ན་དེ་བ། [ma ha de ba]
དཀར་མེ་ཚེ་འཛིན་མ། [thugs kyi lha mo] (White Lady who Holds Life)
A consort of Ma ha de ba.
- 16-68 གཤིན་རྗེའི་རྒྱལ་པོ་ཡ་མན་ཏི། [gshin rje'i rgyal po ya man ti] (Lord of the Dead, King Ya man ti)
འདོད་པའི་དབང་ཕྱུག་མ། ['dod pa'i dbang phyug ma] (Powerful Lady of Desire) A consort of rGyal po ya man ti.

- 16-69 སྲིན་པོའི་རྒྱལ་པོ་ཀྲོ་ཏ་མི། [srin po'i rgyal po kro ta hri] (Cannibal Demon King, Kro ta hri)
 དཔལ་གྱི་སྲོག་སྐྱོབ་མ། [dpal gyi srog skyob ma] (Glorious Lady who saves life) A consort of Kro ta hri.
- 16-70 གནོད་སྲིན་རྒྱལ་པོ་གང་བ་བཟང་། [gnod sbyin rgyal po gang ba bzang] (King of Yakshas, Complete Happiness)
 ཡིད་བཞིན་ནོར་རྒྱལ་མ། [yid bzhin nor rgyun ma] (The Stream of Wish-fulfilling Gem) A consort of Gang ba bzang.



No.17

ཀུན་སྲིབ་རྒྱལ་བ།

Plate no.17 Kun rig rgyal ba

“The Divine Assembly of the Mandala of the All-knowing King, the Illuminator.” [sangs rgyas kun rig rnam snang rgyal po'i dkyil 'khor gyi lha tshogs]

- 17-1 ཀུན་རིག་རྣམ་སྤང་རྒྱལ་པོ། (ཀུན་རིག་རྒྱལ་བ།) [kun rig rnam snang rgyal po, or kun rig rgyal ba] (All-knowing King, the Illuminator)
- 17-2 གསལ་བྱེད་བདེ་ལྡན་མ། [gsal byed bde ldan ma] A consort of Kun rig rnam snang rgyal po (17-1)
- 17-3 བདེར་གཤེགས་མི་འགྱུར་སྣོད་པོ། [bder gshegs mi 'gyur snying po] (The Well-Gone One, the Unchangeable Essence)
- 17-4 ལྷ་མོ་ཀུན་བསྐྱེད་བརྟན་མ། [lha mo kun bskyed brtan ma] A consort of bDer gshegs mi 'gyur snying po (17-3)
- 17-5 སངས་རྒྱལ་ནམ་མཁའི་མདོག་ཅན། [sangs rgyas nam mkha'i mdog can] (The Enlightened One in the color of the sky)
- 17-6 ཀུན་གསོ་སྤྱད་མ། [kun gso sdud ma] A consort of Sangs rgyas nam mkha'i mdog can (17-5)
- 17-7 སངས་རྒྱལ་སློན་ལམ་མཐའ་ཡས། [sangs rgyas smon lam mtha' yas] (The Enlightened One, the Limitless Prayer)
- 17-8 ཀུན་སློན་གསལ་མ། [kun smin gsal ma] A consort of Sangs rgyas smon lam mtha' yas (17-7)
- 17-9 བདེར་གཤེགས་གར་དབང་རྒྱལ་པོ། [bder gshegs gar dbang rgyal po] (The Well-Gone One, the Majestic King)
- 17-10 ཀུན་སྐྱོང་སྣོན་མ། [kun skyong sgron ma] A consort of bDer gshegs gar dbang rgyal po (17-9)
- 17-11 ཡེ་གཤེན་མ་རིག་སྲུང་སེལ། [ye gshen ma rig mun sel] (Primordial gShen who Dispels the Darkness of Ignorance)
- 17-12 སྐྱུ་འཕྲུལ་རྒྱལ་པོ། [sgyu 'phrul rgyal po] (King of Magical Illusion)
- 17-13 ཐུགས་རྗེ་རྒྱུན་མེད། [thugs rje rgyun med] (Uninterrupted Compassion)
- 17-14 དག་པ་སྦྱིབ་སེལ། [dag pa sgrib sel] (The Immaculate One who Dispels Obstacles)
- 17-15 གཡུང་རྩུང་མཐའ་ཡས། [g.yung drung mtha' yas] (The Everlasting and Lim-

itless One)

17-16 རྩངས་པའི་དབྱངས་ཅན། [tshangs pa'i dbyangs can] (Melody of Brahma)

Cf. 14-11.

17-17 བུམས་ལྡན་བསྐྱེད་པ། [byams ldan bskyed pa]

17-18 མཉམ་ལྡན་གཙུག་ཕུད། [mnyam ldan gtsug phud] (Crest of Equality)

༼ རྩང་གླིང་གི་ལྷ་མོ་བརྒྱད། ༽ [nang gling gi lha mo brgyad] (Eight Goddesses of the Inner Continents)

17-19 རིག་པའི་ལྷ་མོ་ཞུགས་མར་མ། [rig pa'i lha mo zhugs mar ma] (Goddess of Awareness holding butter lamp)

17-20 སྒྲ་ཡི་ལྷ་མོ་བཙུན་སྒྲན་མ། [sgra yi lha mo btsun snyan ma] (Goddess of Sound with noble ears)

17-21 འི་ལྷ་མོ་ངད་ལྡན་མ། [dri yi lha mo ngad ldan ma] (Goddess of Smell giving off fragrance)

17-22 ལྷུས་ཀྱི་ལྷ་མོ་ཚན་ཆབ་མ། [khrus kyi lha mo tshan chab ma] (Goddess of Ab-lution with pure water)

17-23 རིག་བྱའི་ལྷ་མོ་རྒྱན་ལྡན་མ། [reg bya'i lha mo rgyan ldan ma] (Goddess of Tactile Sensation wearing ornaments)

17-24 གསུང་གི་ལྷ་མོ་དབྱངས་སྒྲན་མ། [gsung gi lha mo dbyangs snyan ma] (Goddess of Speech who sings melodious song)

17-25 གར་གྱི་ལྷ་མོ་པི་ལྡན་མ། [gar gyi lha mo pi wang ma] (Goddess of Dance playing lute)

17-26 ཐུགས་ཀྱི་ལྷ་མོ་གཏོར་འཛོན་མ། [thugs kyi lha mo gter 'dzin ma] (Goddess of Mind holding treasure)

༼ སྒོ་སྤྱང་། ༽ [sgo srung] (Guardians of the Gates)

17-27 འྲག་པོ་ངར་གྱི་རྗེ། [drag po ngar gyi rje] (The Fierce One, the Vigorous King)

17-28 གཏུམ་ཆེན་ནག་མོ་གཟེ་ཞགས་མ། [gtum chen nag mo gze zhags ma] (Ruthless Black Lady who holds a lasso)

17-29 འྲག་པོ་ལྷ་དབལ་འཛོན། [drag po dzwa dbal 'dzin] (The Fierce One who holds Dzwa dbal)

- 17-30 གླང་ར་སྒོན་མོ་ཚོ་འཕེལ་མ། [glang ra sngon mo tshe 'phel ma]
 17-31 དག་བགགས་འདུལ། [dgra bgegs 'dul] (Subduer of Enemies and Hindrances)
 17-32 ལི་བར་དམར་མོ་བཅུད་སྣུད་མ། [li bar dmar mo bcud sdud ma]
 17-33 སྲི་གཅན་འདུལ། [sri gcan 'dul]
 17-34 དབང་སྣུད་དཀར་མོ་ཕྱག་རྒྱའི་བདག [dbang sdud dkar mo phyag rgya'i bdag]

Sages and gShens of the Six realms

- 17-35 དམྱལ་བའི་བྱབ་པ་ངར་དྲག་བྱམས་པ། [dmyal ba'i thub pa ngar drag byams pa]
 17-36 ཡི་དྲགས་བྱབ་པ་གངས་འཛོན་བྱིན་སྣུངས། [yi dwags thub pa grangs 'dzin byin spungs]
 17-37 ལྷ་མིན་བྱབ་པ་སྤྲ་སངས་ལྷེ་འབར། [lha min thub pa mu sangs lce 'bar]
 17-38 ལྷ་ཡི་བྱབ་པ་ཀུན་ཤེས་གསལ་འབར། [lha yi thub pa kun shes gsal 'bar]
 17-39 ལྷ་ཁམས་འདུལ་བའི་གཤེན་གསལ་འབར་ཀུན་ཤེས། [lha khams 'dul ba'i gshen gsal 'bar kun shes] (gShen who subdues the realm of Gods, Cleary All-knowing One)
 17-40 ལྷ་མིན་འདུལ་བའི་གཤེན་སྤྲ་སངས་ལྷེ་འབར། [lha min 'dul ba'i gshen mu sangs lci 'bar]

༼ རྒྱལ་ཚེན་བཞི༽ [rgyal chen bzhi] (Four Great Kings)

- 17-41 ཡུལ་འཁོར་སྣུང། [yul 'khor srung] (The Defender of the Area)
 17-42 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)
 17-43 སྤྱན་མིག་བཟང། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang]
 17-44 འཕགས་སྤྱེས་པོ། ['phags skyes po] (The Noble Birth) Also called [bon gyi 'phags]

༼ ལྷ་མོ་འབྲེད་ལྷ་མོ་བཞི༽ [lha mo thugs rje lcags kyu] (Four Goddesses who open the door)

- 17-45 ལྷ་མོ་བྱུགས་རྩེ་ལྷུགས་ཀྱ། [lha mo thugs rje lcags kyu] (Goddess who holds an iron hook of compassion)
 17-46 ལྷ་མོ་རྩུ་འཕྲུལ་ཞགས་པ། [lha mo rdzu 'phrul zhags pa] (Goddess who has a lasso of magical manifestation)

- 17-47 ལྷ་མོ་སྤྲུལ་བའི་ལྷགས་སྒྲོག། [lha mo sprul ba'i lcags sgrog]
17-48 ལྷ་མོ་ཤེས་རབ་རལ་རྒྱ་མ། [lha mo shes rab ral kyu ma]



No.18

ཀུན་བཟང་རྒྱལ་བ་རྒྱ་མཚོ།

Plate no.18 Kun bzang rgyal ba rgya mtsho

“The Divine Assembly of the Mandala of the All-good Ocean of the Victorious Ones.” [kun bzang rgyal ba rgya mtsho’i dkyil ’khor gyi lha tshogs]

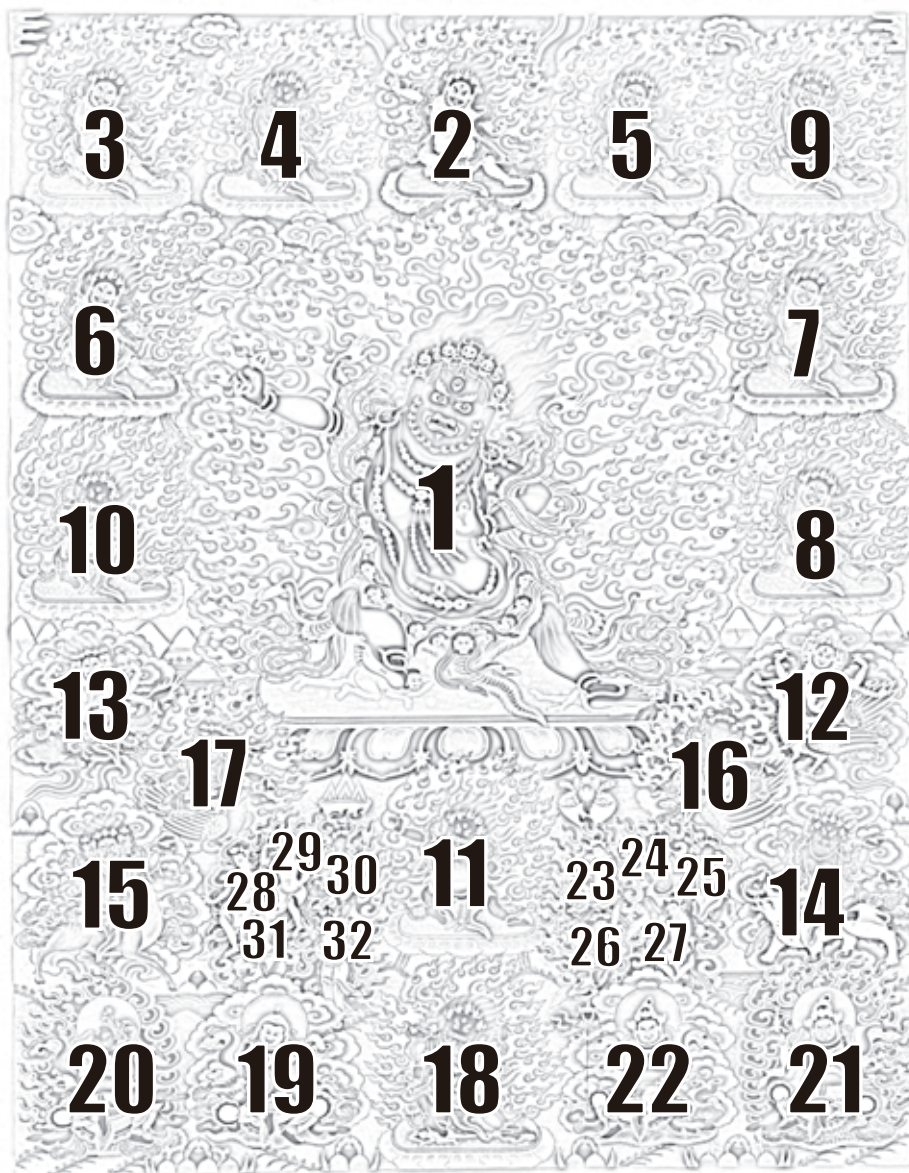
- 18-1 ཀུན་བཟང་རྒྱལ་བ་རྒྱ་མཚོ། [kun bzang rgyal ba rgya mtsho] (The All-good Ocean of the Victorious Ones)
- 18-2 ཐུགས་རྗེ་བྱམས་མ། [thugs rje byams ma] A consort of Kun bzang rgyal ba rgya mtsho (18-1)
- 18-3 རྣམ་མཁའི་ལྷ་མོ། [nam mkha’i lha mo] (Goddess of the Sky) A consort of Kun bzang rgyal ba rgya mtsho (18-1)
- 18-4 མི་རླུང་རྒྱལ་མཚན་ཅན། [mi nub rgyal mtshan can] (The One the having the Victory Banner that Does Not Wane)
- 18-5 གཙུག་ཏོར་རྣམ་རྒྱལ་མ། [gtsug tor rnam rgyal ma] A consort of Mi nub rgyal mtshan can (18-4)
- 18-6 མི་འགྲུར་གཡུང་རླུང་ཅན། [mi ’gyur g.yung drung can] (The One having the Unchanging Eternity)
- 18-7 སྐྱེ་དགུ་ཚེ་འཕེལ་མ། [skye dgu tshe ’phel ma] A consort of mi ’gyur g.yung drung can (18-6)
- 18-8 དབང་སྐུར་འཁོར་ལོ་ཅན། [dbang sgyur ’khor lo can] (The One who has the Wheel of Mastery)
- 18-9 དམ་ཚིག་སྒྲོལ་མ། [dam tshig sgrol ma] (Samaya Savioress) A consort of dBang sgyur ’khor lo can (18-8)
- 18-10 སྐྱོན་གྲལ་པདྨ་ཅན། [skyon bral padma can] (The One who has a Lotus Flower without fault)
- 18-11 འབར་བ་མེ་འཕྲེང་མ། [’bar ba me ’phreng ma] (Blazing Goddess who has the Rosary of Fire) A consort of sKyon bral padma can (18-10)
- 18-12 ཡིད་བཞིན་ནོར་བུ་ཅན། [yid bzhin nor bu can] (The One who has the Wish-fulfilling Gem)
- 18-13 ཡིད་བཞིན་ལྷ་མོ་ནོར་རྒྱུན་མ། [yid bzhin lha mo nor rgyun ma] (Goddess, the Stream of Wish-fulfilling Gem) A consort of Yid bzhin nor bu can (18-12)
- 18-14 མཐའ་ཡས་རྒྱ་མཚོ། [mtha’ yas rgya mtsho] (Limitless Ocean)

- 18-15 དམིགས་མེད་སྦྱིན་པ། [dmigs med sbyin pa] A consort of mTha' yas rgya mtsho (18-14)
- 18-16 དབང་ལྡན་རྒྱ་མཚོ། [dbang ldan rgya mtsho] (Mighty Ocean)
- 18-17 འགོ་ཀུན་མིག་འཕྲུལ་མ། ['gro kun mig 'phrul ma] A consort of dBang ldan rgya mtsho (18-16)
- 18-18 གང་བ་རྒྱ་མཚོ། [gang ba rgya mtsho] (Full Ocean)
- 18-19 བདུད་རྩི་ཅར་འབེབས་མ། [bdud rtsi char 'bebs ma] A consort of Gang ba rgya mtsho (18-18)
- 18-20 མཉམ་ཉིད་རྒྱ་མཚོ། [mnyam nyid rgya mtsho] (Ocean of Equality)
- 18-21 རྒྱལ་བ་ཞེས་པ། [chags bral zhi ba] (The Tranquill One who is free from attachment) A consort of mNyam nyid rgya mtsho (18-20)
- 18-22 མི་ཤིག་རྟོ་ཅན། [mi shig rdo rje can] (The One who has the indestructible vajra)
- 18-23 བ་ག་ཀློང་ཅེན། [ba ga klong chen] (Immense Space of Vagina) A consort of mi shig rdo rje can (18-22)
- 18-24 འཕགས་པ་ནམ་མཁའི་སྦྱིང་པོ། ['phags pa nam mkha'i snying po] (The Exalted One, the Essence of the Sky)
- 18-25 གཡུང་རྩུང་བཟང་མོ། [g.yung drung bzang mo] (Noble Lady of Eternity)
A consort of 'Phags pa nam mkha'i snying po (18-24)
- 18-26 མི་འགྱུར་སྦྱིང་པོ། [mi 'gyur snying po] (Unchanging Essence)
- 18-27 དམ་ཚེག་ལུ་གུ་རྒྱུད། [dam tshig lu gu rgyud] (Continuum of Samaya)
A consort of Mi 'gyur snying po (18-26)
- 18-28 མེ་ཏོག་སྦྱིང་པོ། [me tog snying po] (Flower Essence)
- 18-29 རྒྱལ་བ་པདྨ་ཅན། [chags bral padma can] (The One who has the Lotus Flower which is free from attachment) A consort of Me tog snying po (18-28)
- 18-30 འཕགས་པ་ནོར་བུའི་སྦྱིང་པོ། ['phags pa nor bu'i snying po] (The Exalted One, the Essence of Precious Stone)
- 18-31 ཡིད་བཞེན་འདོད་སྦྱོད་མ། [yid bzhin 'dod spyod ma] (Wish-fulfilling Conduct of Desire) A consort of 18-30.
- 18-32 འཕགས་པ་ལྗུའི་དབང་ཕུག། ['phags pa klu'i dbang phyug] (The Exalted One, Lord of the Serpent deities)

- 18-33 དངོས་གྲུབ་བཅུད་སྤྱད་མ། [dngos grub bcud sdud ma] (The One who collects the Elixir of Siddhi) A consort of 'Phags pa klu'i dbang phyug (18-32)
- 18-34 མི་མགོན་རྒྱལ་པོ། [mi mgon rgyal po] (King who Protects Human beings)
- 18-35 མིང་གི་འཕྲེང་བ། [ming gi 'phreng ba] (The Garland of Names) A consort of Mi mgon rgyal po (18-34)
- 18-36 ཡིད་བཞིན་འབྱུང་གནས། [yid bzhin 'byung gnas] (The Will-fulfilling Source)
- 18-37 འགྲོ་བ་འཚོ་སྐྱེད་མ། ['gro ba 'tsho skyong ma] (The One who fosters living beings) A consort of Yid bzhin 'byung gnas (18-36)
- 18-38 འཕགས་པ་རིན་ཆེན་གཙུག་གཏོར་ཅན། ['phags pa rin chen gtsug gtor can] (The Exalted One with Crown of Precious Jewel)
- 18-39 རིན་ཆེན་གཏོར་བརྒྱུད་མ། [rin chen gter brgyad ma] A consort of 'Phags pa rin chen gtsug gtor can (18-38)

Keepers and Openers of the Four Gates

- 18-40 ཤར་གྱི་སྒོ་སྤྱད་ཁྲོ་བོ། རྣམ་པར་རྟོག་མེད། [shar gyi sgo srung khro bo/ rnam par rtog med] (Wrathful Gatekeeper of the East Gate, the One who is free completely from conceptual thinking)
- 18-41 ཤར་གྱི་སྒོ་འབྲུང། གཡུང་བྱུང་དཔལ་བོ་གསལ། [shar gyi sgo 'byed/ g.yung drung dpa' bo gsas] (Gate Opener of the East, the Eternal Brave gSas)
- 18-42 བྱུང་གི་སྒོ་སྤྱད་ཁྲོ་བོ། བདུད་བཞི་འཛོམས་མཛད། [sgo bzhir byang gi sgo srung khro bo/ bdud bzhi 'joms mdzad] (Wrathful Gatekeeper of the North Gate who conquers the four bDud demons)
- 18-43 བྱུང་གི་སྒོ་འབྲུང། འཁོར་ལོ་དཔལ་བོ་གསལ། [byang gi sgo 'byed/ 'khor lo dpa' bo gsas] (Gate Opener of the North, the Brave gSas of Wheel)
- 18-44 རུབ་གྱི་སྒོ་སྤྱད་ཁྲོ་བོ། རྟོགས་པ་ཀུན་འདུལ། [nub kyi sgo srung khro bo/ dregs pa kun 'dul] (Wrathful Gatekeeper of the West Gate who subdues all the haughty ones)
- 18-45 རུབ་གྱི་སྒོ་འབྲུང། པདྨ་དཔལ་བོ་གསལ། [nub kyi sgo 'byed/ padma dpa' bo gsas] (Gate Opener of the West, the Brave gSas of Lotus)
- 18-46 ལྷོ་ཡི་སྒོ་སྤྱད་ཁྲོ་བོ། གཏུམ་པ་ཆེ། [lho yi sgo srung khro bo/ gtum pa che] (Wrathful Gatekeeper of the South Gate, the Supremely Fierce One)
- 18-47 ལྷོ་ཡི་སྒོ་འབྲུང། རིན་ཆེན་དཔལ་བོ་གསལ། [lho yi sgo 'byed/ rin chen dpa' bo gsas] (Gate Opener of the South, the Brave gSas of Precious Gems)



No.19

ཁྲི་བོ་རྣམ་པར་འཛོམས་པ།

Plate no.19 Khro bo rnam par 'joms pa

“The Divine Assembly of the Mandala of the Wrathful One, the All-Conqueror.” [khro bo rnam par 'joms pa'i dkyil 'khor gyi lha tshogs]

- 19-1 ཁྲོ་བོ་གཡུང་རྩུང་རྣམ་པར་འཛོམས་པ། (ཁྲོ་བོ་རྣམ་པར་འཛོམས་པ།) [khro bo g.yung drung rnam par 'joms pa, or khro bo rnam par 'joms pa] (the Wrathful One, the Eternal All-Conqueror)
- 19-2 ཁྲོ་བོ་རྣམ་རྒྱལ་དཀར་པོ། [khro bo rnam rgyal dkar po] (the Wrathful One, the White All-Victorious One)
- 19-3 གཡུང་རྩུང་དཔལ་བོ། [g.yung drung dpa' bo] (The Eternal Brave One)
- 19-4 གཤིན་རྗེ་གཤེད་པོ། [gshin rje gshed po] (Lord of Dead, gShed po Demon)
- 19-5 ཧྲ་གྲི་ལ། [hya ghri lba]
- 19-6 འཁོར་ལོ་བདེ་རྒྱལ། ['khor lo bde rgyal]
- 19-7 འམས་གསུམ་དབང་སྟུང། [khams gsum dbang sdu] (Conqueror of the three realms)
- 19-8 རིགས་ཀྱི་མགོན་པོ། [rigs kyi mgon po] (Protector of the family)
- 19-9 ཡ་ཙ་འཁྲིལ་བ། [ya tsa 'khyil ba]
- 19-10 རྩོག་པ་ཀུན་འཛོམས། [rtog pa kun 'joms] (Conqueror of all conceptual thought)
- 19-11 རོ་རྗེ་གཏུམ་པོ། [rdo rje gtum po] (Fierce Vajra)
- ༼ བཀའ་ཡི་སྲུང་མ༽ [bka' yi srung ma] (Six Protectors of Word)
- 19-12 བཀའ་ཡི་སྲུང་མ་དཀར་མོ་སྲིད་རྒྱལ་བྱུང་ཞོན་མ། [bka' yi srung ma dkar mo srid rgyal khyung zhon ma] (White Protector of Word, the King of Existence mounted on his garuda)
- 19-13 བཀའ་ཡི་སྲུང་མ་སེར་མོ་སྲིད་རྒྱལ་འབྲུག་ཞོན་མ། [bka' yi srung ma ser mo srid rgyal 'brug zhon ma] (Yellow Protector of Word, the King of Existence mounted on his dragon)
- 19-14 བཀའ་ཡི་སྲུང་མ་སྐྱུག་མོ་སྲིད་རྒྱལ་གླང་ཞོན་མ། [bka' yi srung ma smug mo srid rgyal glang zhon ma] (Purple Protector of Word, the King of Existence mounted on his elephant)

- 19-15 བཀའ་ཡི་སྤྱང་མ་དམར་མོ་སྲིད་རྒྱལ་གཙོ་ཞོན་མ། [bka' yi srung ma dmar mo srid rgyal gtso'u zhon ma] (Red Protector of Word, the King of Existence mounting his gTso'u)
- 19-16 བཀའ་ཡི་སྤྱང་མ་སྲོན་མོ་སྲིད་རྒྱལ་ལྷུང་ཞོན་མ། [bka' yi srung ma sngon mo srid rgyal khyung zhon ma] (Blue Protector of Word, the King of Existence mounting his garuda)
- 19-17 བཀའ་ཡི་སྤྱང་མ་ནག་མོ་སྲིད་རྒྱལ་ཕུ་ཞོན་མ། [bka' yi srung ma nag mo srid rgyal bya zhon ma] (Black Protector of Word, the King of Existence mounting his bird)
- 19-18 ལྷ་ཆེན་དཔལ་འབར་མགྱེབ་ཆེ། [lha chen dpal 'bar mthu bo che] (Great God, the blazing glory of powerful magic)
འདོད་ཁམས་བདག་མོ་ལྷ་ལྷ་མ། ['dod khams bdag mo dzwa lba ma] (Lady Sovereign of the Desire Realm, dzwa lba ma) A consort of Lha chen dpal 'bar mthu bo che (19-18)

༼སྒོ་བཞི་སྤྱང་༽ [sgo bzhi srung] (Guardians of the Four Gates)

- 19-19 ཡུལ་འཁོར་སྤྱང་། [yul 'khor srung] (The Defender of the Area)
- 19-20 འཕགས་སྤྱེས་པོ། ['phags skyes po] (The Noble Birth) Also called [bon gyi 'phags]
- 19-21 སྤྱན་མིག་བཟང་། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang]
- 19-22 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)

༼ཕྱི་རིམ་ཕྱོགས་སྤོང་བ་བཅུ༽ [phyi rim phyogs skyong ba bcu] (Ten Protectors of the Outer Directions)

- 19-23 རྩ་མཚན་པ་ཆེན་པོ། [tshangs pa chen po] (Great Brahma)
- 19-24 ལྷུང་ཕུད་ལྷ་བ། [zur phud lnga ba] (The One with five hair-locks)
- 19-25 ཡ་མ་ར་ཇ། [ya ma ra dza]
- 19-26 སྤྱུལ་མགོ་བདུན་པ། [sbrul mgo bdun pa] (The One with seven heads of snake)
- 19-27 གང་བ་བཟང་པོ། [gang ba bzang po]
- 19-28 གཤམ་རྩ་ར་ཅ། [ag ne ra tsa]

19-29 ལིང་ཀ་མགྲིན་བཙུ། [ling ka mgrin bcu]

19-30 བི་ཅི་རམ་པ། [bi ci ram pa]

19-31 སྲིན་ཡ་ག། [byi na ya ga]

19-32 ལྷ་མོ་བརྟན་མ། [lha mo brtan ma] (Goddess of the Stability)



No.20

མངས་རྒྱུ་ལྷན་ལྷན།

Plate no.20 Sangs rgyas sman lha

“The Divine Assembly of the Mandala of the Enlightened God of Medicine, the King of Lapis Light.” [sangs rgyas sman gyi lha baiDurya ’od kyi rgyal po’i dkyil ’khor gyi lha tshogs]

- 20-1 སྐྱེན་གྱི་ལྷ་བེའུ་རྩུ་འོད་གྱི་རྒྱུལ་པོ། (སངས་རྒྱལ་སྐྱེན་ལྷ།) [sman gyi lha baiDurya ’od kyi rgyal po, *or* sangs rgyas sman lha] (Supreme Healer King of Lapis Light, or the Enlightened One, God of Medicine)
- 20-2 མི་འགྱུར་གཤམ་དུང་གི་རྒྱལ་པོ། [mi ’gyur g.yung drung gi rgyal po] (King of Unchanging Eternity)
- 20-3 དབང་སྐུར་འཁོར་ལོའི་རྒྱལ་པོ། [byang dbang sgyur ’khor lo’i rgyal po] (King of Dominant Wheel)
- 20-4 སྐྱེན་བྲལ་པ་ལྷའི་རྒྱལ་པོ། [nub skyon bral padma’i rgyal po] (King of Lotus without fault)
- 20-5 འཕགས་པ་ནོར་བུའི་རྒྱལ་པོ། [lho ’phags pa nor bu’i rgyal po] (The Exalted One, King of Precious Stone)
- 20-6 བྱམས་པ་མི་མགོན་རྒྱལ་པོ། [lho shar byams pa mi mgon rgyal po]
- 20-7 ཡིད་བཞིན་དོན་ཡོད་རྒྱལ་པོ། [yid bzhin don yod rgyal po] (The Wish-fulfilling One, King of Meaningfulness)
- 20-8 བདུད་འཛོམས་ལྷ་ཡི་རྒྱལ་པོ། [byang nub bdud ’joms klu yi rgyal po] (King of Nāga who defeats demon)
- 20-9 ཚད་མེད་བྱང་ལྷ་རྒྱལ་པོ། [lho nub tshad med byang chub rgyal po] (King of Measureless Enlightenment)
- 20-10 ཡི་གཤེན་མ་རིག་མུན་སེལ། [ye gshen ma rig mun sel] (Primordial gShen, the Dispeller of the Darkness of Ignorance)
- 20-11 ཉོན་མོངས་ནད་སེལ། [nyon mongs nad sel] (The Dispeller of the Disease of Defilements)
- 20-12 དག་པ་སྦྱིབ་སེལ། [dag pa sgrib sel] (The Immaculate One who Dispels Obstacles)
- 20-13 འགྲོ་ཀུན་དབྱུང་སེལ། [’gro kun dbul sel] (The Dispelling the Poverty of All beings)
- 20-14 འྲི་ཞིམ་ངད་ལྗན། [dri zhim ngad ldan] (The One having Delicious fra-

grance)

- 20-15 བྱམས་པ་སློས་ངག། [byams pa spos ngad] (The Loving-One with Smell of Incense)
- 20-16 སློས་ཀྱི་གླང་པོ། [spos kyī glang po] (The Musk-Elephant)
- 20-17 སློས་ཀྱི་ཐིམ་པ། [spos kyī thim pa] (The Dessolving of Incense)

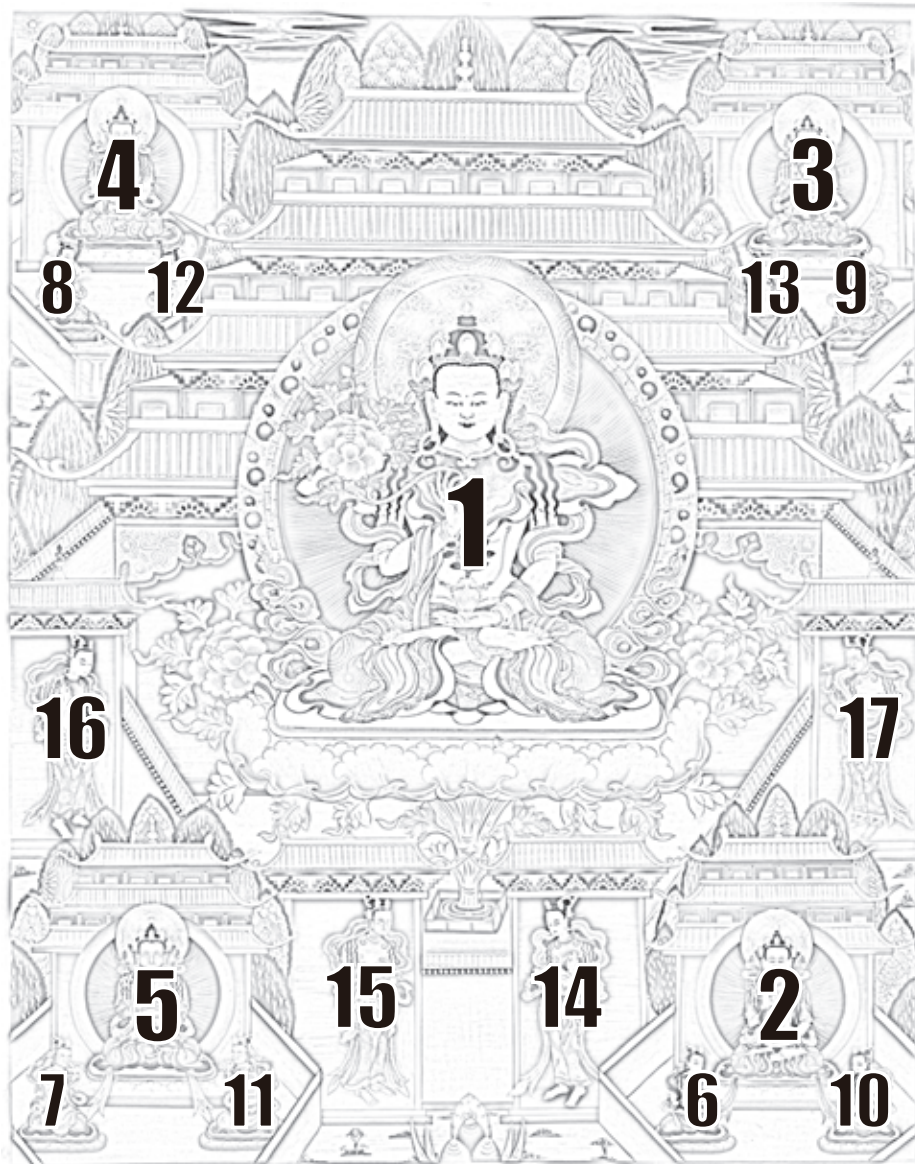
༼ ར་སྒྲེ་ཡེ་གཤེན་སེམས་དཔའ་བརྟུང། (སེམས་མ་བརྟུང།) ༽ [lha mo me tog tsam pa ma]
 (The Eight Mind-Heroines of Primordial gShen of Pa class)

- 20-18 ལྷ་མོ་མེ་ཏོག་ཙམ་པ་མ། [lha mo me tog tsam pa ma] (Goddess of Tsam pa Flower)
- 20-19 ལྷ་མོ་མེ་ཏོག་ཧ་ལོ་མ། [lha mo me tog ha lo ma] (Goddess of Ha lo Flower)
- 20-20 ལྷ་མོ་མེ་ཏོག་བླུང་ལྷ། [lha mo me tog bhud dha] (Goddess of Bhud dha Flower)
- 20-21 ལྷ་མོ་ཉུའུ་ལྷ་ཟུར་ཕུད་མ། [lha mo utpal zur phud ma] (Goddess with hairlocks of Utpala Flower)
- 20-22 ལྷ་མོ་གསེར་མདོག་བུམ་པ་ཅན། [lha mo gser mdog bum pa can] (Goddess who holds Golden Vase)
- 20-23 ལྷ་མོ་བྲི་ཞིམ་ངག་ལྷན་མ། [lha mo dri zhim ngad ldan ma] (Goddess, the Delicious Fragrance)
- 20-24 ལྷ་མོ་མནྟ་ར་བ་མ། [lha mo nub manda ra ba ma] (Goddess, Mandarabama)
- 20-25 ལྷ་མོ་དམ་ཚིག་སྒྲོལ་མ། [lha mo dam tshig sgrol ma] (Goddeess, Samaya Savioress)

Guardians and Openers of the Four Gates

- 20-26 གཡུང་རླུང་རིགས་ཀྱི་དཔའ་བོ་གསལ། [g.yung drung rigs kyī dpa’ bo gsas] (Brave gSas of the Eternal Family) <the guardian of the east gate>
- 20-27 ལྷ་མོ་གཟེ་ལྷན་མ། [lha mo gzi ldan ma] (Brilliant Goddess) <the gate opener of the east>
- 20-28 ལས་ཀྱི་རིགས་ཀྱི་དཔའ་བོ་གསལ། [las kyī rigs kyī dpa’ bo gsas] (Brave gSas of the Karma Family) <the guardian of the north gate>
- 20-29 ཞིབ་ཀུན་སྐྱོང་མ། [zhi ba kun skyong ma] (Peaceful Goddess who Protects All) <the gate opener of the north>

- 20-30 པདྨའི་རིགས་ཀྱི་དཔའ་བོ་གསལ། [padma'i rigs kyi dpa' bo gsas] (Brave gSas of the Lotus Family) <the guardian of the west gate>
- 20-31 འབར་བ་མེ་འཕྲེང་མ། ['bar ba me 'phreng ma] (Blazing Goddess who has the Rosary of Fire) <the gate opener of the west>
- 20-32 རིན་ཆེན་རིགས་ཀྱི་དཔའ་བོ་གསལ། [rin chen rigs kyi dpa' bo gsas] (Brave gSas of the Jewel Family) <the guardian of the south gate>
- 20-33 ལྷ་མོ་རིན་ཆེན་གསལ་འཕྲེང་མ། [lha mo rin chen gser 'phreng ma] (Goddess who has the Rosary of Precious Stone) <the gate opener of the south>



No.21

རྒྱལ་པོ་ལྷོ་ལམ་མཐའ་ཡས།

Plate no.21 rNam dag smon lam mtha' yas

“The Divine Assembly of the Mandala of the Well-Gone One, the Enlightened One, the Limitless Player.” [bde bar gshegs pa sangs rgyas smon lam mtha' yas kyi lha tshogs]

- 21-1 སངས་རྒྱལ་སྤོན་ལམ་མཐའ་ཡས། (རྣམ་དག་སྤོན་ལམ་མཐའ་ཡས།) [sangs rgyas smon lam mtha' yas, or rnam dag smon lam mtha' yas] (The Enlightened One, the Limitless Prayer)
- 21-2 བདེར་གཤེགས་སྤོན་ལམ་མི་འགྱུར། [bder gshegs smon lam mi 'gyur] (The Well-Gone One, the Unchanging Prayer)
- 21-3 བདེར་གཤེགས་སྤོན་ལམ་འབྲུང་གནས། [bder gshegs smon lam 'byung gnas] (The Well-Gone One, the Source of Prayer)
- 21-4 བདེར་གཤེགས་སྤོན་ལམ་དཔག་མེད། [bder gshegs smon lam dpag med] (The Well-Gone One, the Immeasurable Prayer)
- 21-5 བདེར་གཤེགས་སྤོན་ལམ་གྲུབ་པ། [bder gshegs smon lam grub pa] (The Well-Gone One, the Accomplishment of Prayer)
- 21-6 ཡི་གཤེན་སྤོན་ལམ་འགྱུར་མེད། [ye gshen smon lam 'gyur med] (Primordial gShen, the Unchanging Prayer)
- 21-7 ཡི་གཤེན་སྤོན་ལམ་ཡིད་བཞིན། [ye gshen smon lam yid bzhin] (Primordial gShen, the Wish-fulfilling Prayer)
- 21-8 ཡི་གཤེན་སྤོན་ལམ་རྣམ་དག། [ye gshen smon lam rnam dag] (Primordial gShen, the Utterly Pure Prayer)
- 21-9 ཡི་གཤེན་སྤོན་ལམ་དོན་ཡོད། [ye gshen smon lam don yod] (Primordial gShen, Meaningful Prayer)
- 21-10 ཡི་གཤེན་སྤོན་ལམ་དྲོགས་མེད། [ye gshen smon lam dwogs med] (Primordial gShen, the Undoubted Prayer)
- 21-11 ཡི་གཤེན་སྤོན་ལམ་ཐོགས་མེད། [ye gshen smon lam thogs med] (Primordial gShen, the Unobstructed Prayer)
- 21-12 ཡི་གཤེན་སྤོན་ལམ་གཟི་བརྗིད། [ye gshen smon lam gzi brjid] (Primordial gShen, the Glorious Prayer)
- 21-13 ཡི་གཤེན་སྤོན་ལམ་མཐར་ཕྱིན། [ye gshen smon lam mthar phyin] (Primordial gShen, the Perfected Prayer)

Four Gatekeepers of the Palace

- 21-14 སློབ་པ་ཡི་གཤེན་སྒྲོན་ལམ་སྒྲོན་མ། [ye gshen smon lam sgron ma] (Primordial gShen, the Lamp of Prayer) <guardian of the east gate>
- 21-15 ཡི་གཤེན་སྒྲོན་ལམ་བརྟན་མ། [ye gshen smon lam brtan ma] (Primordial gShen, the Stable Prayer) <guardian of the south gate>
- 21-16 ཡི་གཤེན་སྒྲོན་ལམ་དག་པ། [ye gshen smon lam dag pa] (Primordial gShen, the Pure Prayer) <guardian of the west gate>
- 21-17 ཡི་གཤེན་སྒྲོན་ལམ་དོན་ལྡན། [ye gshen smon lam don ldan] (Primordial gShen, the Meaningful Prayer) <guardian of the north gate>



No.22

ཚམ་དག་ཡུམ།

Plate no.22 rNam dag yum

“The Divine Assembly of the Mandala of the Mother of the Great Vehicle who Attained the Transcendent Perfection.” [theg pa chen po yum pha rol tu phyin ma'i dkyil 'khor gyi lha tshogs]

22-1 ཡུམ་ཚེན་ཤེས་རབ་བྱམས་མ། [yum chen shes rab byams ma] (Great Loving Mother of Wisdom)

༼མངོན་དགའི་ཞིང་ཁམས།༽ [mngon dga'i zhing khams] (<in> the Realm of Manifest Joy)

22-2 ཡུམ་ཚེན་ཐབས་གྱི་བྱམས་མ། [yum chen thabs kyi byams ma] (Great Mother, the Loving One of Skillful Means)

22-3 འགྲོ་འདུལ་སངས་རྒྱས་སྣོང་། ['gro 'dul sangs rgyas stong] (A Thousand Enlightened Ones who subdue living beings)

༼རྣམ་དག་ཞིང་ཁམས།༽ [rnam dag zhing khams] (<in> the Realm of Manifest Joy)

22-4 ཡུམ་ཚེན་བསམ་གཏན་བྱམས་མ། [yum chen bsam gtan byams ma] (Great Mother, the Loving One of Meditative Concentration)

22-5 ཉིང་འཛོན་རྒྱལ་པོའི་སངས་རྒྱས་སྣོང་། [ting 'dzin rgyal po'i sangs rgyas stong] (A thousand Enlightened Ones of the King of Meditative Absorption)

༼བདེ་བའི་ཞིང་ཁམས།༽ [bde ba'i zhing khams] (<in> the Realm of Bliss) <west>

22-6 ཡུམ་ཚེན་སློན་ལམ་བྱམས་མ། [yum chen smon lam byams ma] (Great Mother, the Loving One of Prayer)

22-7 མཐའ་ཡས་རྒྱལ་པོའི་སངས་རྒྱས་སྣོང་། [mtha' yas rgyal po'i sangs rgyas stong] (A thousand Enlightened Ones of the King of Infinity)

༼དཔལ་གྱི་ཞིང་ཁམས།༽ [dpal gyi zhing khams] (<in> the Realm of Glory)

22-8 ཡུམ་ཚེན་ཚུལ་སྲིམས་བྱམས་མ། [yum chen tshul khriims byams ma] (Great Mother, the Loving One of Ethical Discipline)

22-9 འྲི་མ་མེད་པའི་སངས་རྒྱས་སྣོད་། [dri ma med pa'i sangs rgyas stong] (A thousand of the Stainless Enlightened Ones)

། འདཀའ་ལྡན་ཞིང་ཁམས། །། [dga' ldan zhing khams] (<in> the Realm of Joy)

22-10 ཡུམ་ཆེན་སྟོབས་གྱི་བྱམས་མ། [yum chen stobs kyi byams ma]

22-11 དབང་དང་ལྡན་པའི་སངས་རྒྱས་སྣོད་། [dbang dang ldan pa'i sangs rgyas stong]

། དབང་ལྡན་ཞིང་ཁམས། །། [dbang ldan zhing khams] (<in> the Realm of Power)

22-12 ཡུམ་ཆེན་ཐུགས་རྗེ་བྱམས་མ། [yum chen thugs rje byams ma]

22-13 བསྐྱལ་བ་བཟན་པའི་སངས་རྒྱས་སྣོད་། [bskal ba bzang po'i sangs rgyas stong]

། བདེ་ལྡན་ཞིང་ཁམས། །། [bde ldan zhing khams] (<in> the Realm of Bliss)

22-14 ཡུམ་ཆེན་བརྩོན་འགྲུས་བྱམས་མ། [yum chen brtson 'grus byams ma]

22-15 འོད་ཟེར་འཕྲོ་བའི་སངས་རྒྱས་སྣོད་། ['od zer 'phro ba'i sangs rgyas stong]

། མཉམ་ལྡན་ཞིང་ཁམས། །། [mnyam ldan zhing khams] (<in> the Realm of Equality)

22-16 ཡུམ་ཆེན་བཟོད་པ་བྱམས་མ། [yum chen bzod pa byams ma] (Great Mother, the Loving One of Patience)

22-17 གཉིས་མེད་མཉམ་པའི་སངས་རྒྱས་སྣོད་། [gnyis med mnyam pa'i sangs rgyas stong]

། མངོན་དགའི་འཇིག་རྟེན། །། [mngo dga' 'jig rten] (<in> the World of Manifest Joy)

22-18 ཡུམ་ཆེན་ཀུན་བསྐྱེད་བྱམས་མ། [yum chen kun bskyed byams ma]

22-19 བཀོད་པ་ཟབ་མེད་པའི་སངས་རྒྱས་སྣོད་། [bkod pa zab mo'i sangs rgyas stong]

། རྣམ་དག་འཇིག་རྟེན། །། [rnam dag' 'jig rten] (<in> the World of Complete Purity)

22-20 ཡུམ་ཆེན་ཐུགས་རྗེ་དགེ་མ། [yum chen thugs rje dgyes ma]

22-21 དགའ་ལྡན་བྱམས་པའི་སངས་རྒྱས་སྣོད་། [dga' ldan byams pa'i sangs rgyas stong]

། བདེ་བའི་འཇིག་རྟེན། །། [bde ba'i 'jig rten] (<in> the World of Bliss)

22-22 ཡུམ་ཆེན་རྩུ་འཕྲུལ་སྐྱུར་མ། [yum chen rdzu 'phrul myur ma]

22-22 ཐོགས་པ་མེད་པའི་སངས་རྒྱས་སྟོང་། [thogs pa med pa'i sangs rgyas stong]

། རྒྱལ་གྱི་འཇིག་རྟེན། ། [dpal gyi 'jig rten] (<in> the World of Glory)

22-24 ཡུམ་ཆེན་ཐུགས་རྗེ་ཁྲོས་མ། [yum chen thugs rje khros ma]

22-25 མཐུ་དབང་ལྡན་པའི་སངས་རྒྱས་སྟོང་། [mthu dbang ldan pa'i sangs rgyas stong]

། དགའ་ལྡན་འཇིག་རྟེན། ། [dga' ldan 'jig rten] (<in> the World of Joy)

22-26 ཡུམ་ཆེན་ཀུན་རྒྱལ་གསལ་མ། [yum chen kun rig gsal ma]

22-27 མངོན་པར་དགའ་བའི་སངས་རྒྱས་སྟོང་། [mngon par dga' ba'i sangs rgyas stong]

། དབང་ལྡན་འཇིག་རྟེན། ། [dbang ldan 'jig rten] (<in> the World of Power)

22-28 ཡུམ་ཆེན་བརྒྱ་ཤིས་དགའ་མ་ནི། [yum chen bkra shis dge ma ni]

22-29 བདེ་ལྡན་བཞོན་པའི་སངས་རྒྱས་སྟོང་། [bde ldan bkod pa'i sangs rgyas stong]

། བདེ་ལྡན་འཇིག་རྟེན། ། [bde ldan 'jig rten] (<in> the World of Joy)

22-30 ཡུམ་ཆེན་ཐམས་ཅད་སྒྲོལ་མ། [yum chen thams cad sgröl ma]

22-31 ལུ་དུམ་ལ་པའི་སངས་རྒྱས་སྟོང་། [u dum wa ra'i sangs rgyas stong]

། མཉམ་ལྡན་འཇིག་རྟེན། ། [mnyam ldan 'jig rten] (<in> the World of Equality)

22-32 ཡུམ་ཆེན་སྤྱིན་པ་བྱམས་པ། [yum chen sbyin pa byams pa]

22-33 མཐའ་ཡས་རྫོགས་པའི་སངས་རྒྱས་སྟོང་། [mtha' yas rdzogs pa'i sangs rgyas stong]

། སྒོ་མ་ཆེན་མོ་བཞི། ། [sgo ma chen mo bzhi] (Great Female Guardians of the Four Gates)

22-34 དགའ་ལྡན་བྱམས་མ། [dga' ldan byams ma] (Loving Lady of Joy)

22-35 བཏང་སྟོམས་བྱམས་མ། [btang snyoms byams ma] (Loving Lady of Equanimity)

22-36 ཚད་མེད་བྱམས་མ། [tshad med byams ma] (Immeasurable Loving Lady)

22-37 སྤྱིང་རྗེ་བྱམས་མ། [snying rje byams ma] (Loving Lady of Compassion)



No.23

ཀུལ་ཡུམ་བུམས་མ།

Plate no.23 rGyal yum byams ma

“The Divine Assembly of the Mandala of the Venerable, Great Loving Lady who is the Sole Mother of All the Victorious Ones.” [rgyal ba kun gyi yum gcig rje btsun byams ma chen mo'i dkyil 'khor gyi lha tshogs]

23-1 ཡུམ་ཚེན་ཤེས་རབ་ཕར་ཕྱིན། (རྣམ་དག་ཡུམ།) [yum chen shes rab phar phyin, or rnam dag yum] (Great Mother of the Transcendent Knowledge)

༼ ཡུམ་ཚེན་ཤེས་རབ་ཕར་ཕྱིན་གྱི་འཁོར་ཤེས་རབ་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [yum chen shes rab phar phyin gyi 'khor shes rab rgyal po'i gshen brgyad] (Attendants of the Great Mother of the Transcendent Knowledge, Eight gShens, the Kings of Knowledge)

23-2 དོན་ཀུན་གྲུབ་པའི་རྒྱལ་པོ། [don kun grub pa'i rgyal po] (King who accomplished all objects)

23-3 མི་འགྱུར་གཡུང་རྒྱུད་རྒྱལ་པོ། [mi 'gyur g.yung drung rgyal po] (King of Unchanging Eternity)

23-4 གཉིས་མེད་མཉམ་པའི་རྒྱལ་པོ། [gnyis med mnyam pa'i rgyal po] (King of Non-dual Evenness)

23-5 རྣམ་པར་འབྱེད་པའི་རྒྱལ་པོ། [rnam par 'byed pa'i rgyal po] (King of Discrimination)

23-6 འཁྲུལ་མེད་ཤེས་རབ་རྒྱལ་པོ། ['khrul med shes rab rgyal po] (King of Unmistaken Knowledge)

23-7 མི་འཁྲུལ་དོན་གྱི་རྒྱལ་པོ། [mi 'khrul don gyi rgyal po] (King of Infallible Truth)

23-8 ཀུན་མཁྱེན་རིག་པའི་རྒྱལ་པོ། [kun mkhyen rig pa'i rgyal po] (King of Omniscient Awareness)

23-9 རང་གསལ་ཤེས་རིག་རྒྱལ་པོ། [rang gsal shes rig rgyal po] (King of Self-luminous Knowing Awareness)

༼ མངོན་དགའི་ཞིང་ཁམས། ༽ [mngon dga'i zhing khams] (<Great Mother dwelling in> the Realm of Manifest Joy)

23-10 ཡུམ་ཚེན་ཐབས་གྱི་བྱམས་མ། [yum chen thabs kyi byams ma] (Great Mother, the loving lady of skillful means)

༼ཐབས་ཀྱི་རྒྱལ་པོའི་གཤེན་བརྒྱུད༽ [thabs kyi rgyal po'i gshen brgyad] (Eight gShens, the Kings of Skillful Means)

23-11 རྩ་ལོ་ཐབས་མཚོག་རྒྱལ་པོ། [rma lo thabs mchog rgyal po] (rMa lo, the King of the supreme method)

23-12 ཐབས་མཁས་འགོ་འདུལ་རྒྱལ་པོ། [thabs mkhas 'gro 'dul rgyal po] (King who is skilled in the means of taming living beings)

23-13 ཐབས་ལྡན་ཐུགས་རྗེ་རྒྱལ་པོ། [thabs ldan thugs rje rgyal po] (Compassionate King who possesses skiffull means)

23-14 ཐབས་མཚོག་ཟད་མེད་རྒྱལ་པོ། [thabs mchog zad med rgyal po] (King of inexhaustible skillful means)

23-15 ཐབས་ཚེན་ཀུན་འདུས་རྒྱལ་པོ། [thabs chen kun 'dus rgyal po] (King in whom all the great methods unite)

23-16 ཐབས་ཀྱིས་དབང་བསྐྱར་རྒྱལ་པོ། [thabs kyis dbang bsgyur rgyal po] (King who dominates by skillful means)

23-17 ཐབས་ཀྱིས་ཀུན་འབྱུང་རྒྱལ་པོ། [thabs kyis kun 'byung rgyal po] (King from who all originates by skillful means)

23-18 ཐབས་ཀྱིས་ཀུན་འདྲེན་རྒྱལ་པོ། [thabs kyis kun 'dren rgyal po] (King who guides all <beings> with skillful means)

༼རྣམ་དག་ཞིང་ཁམས༽ [rnam dag zhing khams] (<<Great Mother dwelling in the> Completely Pure Realm)

23-19 ཡུམ་ཚེན་ཐུགས་རྗེ་བྱམས་མ། [yum chen thugs rje byams ma] (Great Mother, the Loving lady of Compassion)

༼སླིང་རྗེ་རྒྱལ་པོའི་གཤེན་བརྒྱུད༽ [snying rje rgyal po'i gshen brgyad] (Eight gShens of the King of Compassion)

23-20 བྱམས་པའི་ངང་ལྡན་རྒྱལ་པོ། [byams pa'i ngang ldan rgyal po] (Gentle-Natured King)

23-21 དག་འབ་འཕྲུལ་གྱི་རྒྱལ་པོ། [dga' ba 'phrul gyi rgyal po] (Joyful King of Magic)

23-22 ཚད་མེད་སླིང་རྗེ་རྒྱལ་པོ། [tshad med snying rje rgyal po] (King of Measure-

less Compassion)

- 23-23 བཏང་སྟོམས་མིང་པའི་རྒྱལ་པོ། [btang snyoms med pa'i rgyal po] (King who has impartial mind)
- 23-24 ཀུན་ཁྱེད་མཁའ་མཁའ་འཁོར་རྒྱལ་པོ། [kun khyab nam mkha'i rgyal po] (King of the All-encompassing Sky)
- 23-25 ཀུན་སྟོམས་ཉི་མའི་རྒྱལ་པོ། [kun snyoms nyi ma'i rgyal po] (King of the All-equal Sun)
- 23-26 ཀུན་བརྟེན་ཡངས་པའི་རྒྱལ་པོ། [kun brten yangs pa'i rgyal po] (Broad-minded King who is the support of all)
- 23-27 རྒྱུན་མེད་ཐུགས་རྗེའི་རྒྱལ་པོ། [rgyun med thugs rje'i rgyal po] (King of Incessant Compassion)

། བདེ་བའི་འཇིག་རྟེན། ། [bde ba'i 'jig rten] (<Great Mother dwelling in> the World of Bliss)

- 23-28 ཡུམ་ཆེན་སྟོན་ལམ་བུམས་མ། [yum chen smon lam byams ma] (Great Mother, the Loving Lady of Prayer)

། སྟོན་ལམ་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ། [smon lam rgyal po'i gshen brgyad] (Eight gShens of the King of Prayer)

- 23-29 རེད་གསུམ་མིང་པའི་རྒྱལ་པོ། [re dogs med pa'i rgyal po] (King beyond hope and fear)
- 23-30 རྒྱ་ཆེ་མཐའ་ཡས་རྒྱལ་པོ། [rgya che mtha' yas rgyal po] (Immeasurably Vast King)
- 23-31 བདག་མིང་ཡེ་ཤེས་རྒྱལ་པོ། [bdag med ye shes rgyal po] (King of Selfness Wisdom)
- 23-32 མཐུ་རྩལ་གྲུབ་པའི་རྒྱལ་པོ། [mthu rtsal grub pa'i rgyal po] (King who accomplished the power and skill of magic)
- 23-33 ཞིང་ཁམས་བདེ་ལེགས་རྒྱལ་པོ། [zhing khams bde legs rgyal po] (King of the Bliss and Happiness of the Realms)
- 23-34 ཕན་བདེ་བསོད་ནམས་རྒྱལ་པོ། [phan bde bsod noms rgyal po] (King of the Merits for the Prosperity and Bliss)
- 23-35 ཕུན་ཚོགས་བཀྲ་ཤིས་རྒྱལ་པོ། [phun tshogs bkra shis rgyal po] (King of the

perfect auspiciousness)

23-36 རོར་སྤྱིན་དཔལ་གྱི་རྒྱལ་པོ། [nor sbyin dpal gyi rgyal po] (Glorious King who gives the wealth)

། རྒྱལ་ལྗོངས་མཚན་ལོ། [dpal gyi zhing khams] (<Great Mother dwelling in> the World of Glory) <south>

23-37 ཡུམ་ཚེན་སྟོབས་གྱི་བྱམས་མ། [yum chen stobs kyi byams ma]

། སྟོབས་གྱི་རྒྱལ་པོའི་གཤེན་བརྒྱུད། [stobs kyi rgyal po'i gshen brgyad] (Eight gShens of the King of Strength)

23-38 ཐོགས་མེད་སྟོབས་མཚོག་རྒྱལ་པོ། [thogs med stobs mchog rgyal po]

23-39 གང་ལ་ཚགས་མེད་རྒྱལ་པོ། [gang la chags med rgyal po]

23-40 འཁོར་ལོ་དབང་བསྐྱར་རྒྱལ་པོ། ['khor lo dbang bsgyur rgyal po]

23-41 སྲིད་པ་སྐོས་འདེབས་རྒྱལ་པོ། [srid pa skos 'debs rgyal po]

23-42 འབྲུང་བ་དབང་བསྐྱར་རྒྱལ་པོ། ['byung ba dbang bsgyur rgyal po]

23-43 དུས་བཞི་ཀུན་སྟོམས་རྒྱལ་པོ། [dus bzhi kun snyoms rgyal po]

23-44 སྲིད་གསུམ་ཟེལ་གཞོན་རྒྱལ་པོ། [srid gsum zil gnon rgyal po]

23-45 ཁམས་གསུམ་དབང་སྤྱད་རྒྱལ་པོ། [khams gsum dbang stud rgyal po]

། རྒྱབ་ཕྱོགས་གླིང་ཚོན་རབ་འབྲུམས། [gling chen rab 'byams] (<Great Mother dwelling in> the Great, Enormous Continent of the west)

23-46 ཡུམ་ཚེན་བསམ་གཏན་བྱམས་མ། [yum chen bsam gtan byams ma] (Great Mother, the Loving lady of the meditative concentration)

། ཉིང་འཛོན་རྒྱལ་པོའི་གཤེན་བརྒྱུད། [ting 'dzin rgyal po'i gshen brgyad] (Eight gShens of King of Meditative Absorption)

23-47 མི་འགྲུར་གཡུང་རྩུང་རྒྱལ་པོ། [mi 'gyur gyung drung rgyal po] (King of Unchanging Eternity)

23-48 མི་གཡེང་ཉིང་འཛོན་རྒྱལ་པོ། [mi g.yeng ting 'dzin rgyal po]

23-49 མི་འཁྲུལ་བསམ་གཏན་རྒྱལ་པོ། [mi 'khrul bsam gtan rgyal po]

23-50 མི་གཡོ་མཉམ་ཉིད་རྒྱལ་པོ། [mi gyo mnyam nyid rgyal po]

23-51 གོ་ཇ་འཕྲུལ་གྱི་རྒྱལ་པོ། [go cha 'phrul gyi rgyal po]

- 23-52 དོན་ལ་འགྱུར་མེད་རྒྱལ་པོ། [don la 'gyur med rgyal po]
 23-53 ཡང་དག་དོན་དམ་རྒྱལ་པོ། [yang dag don dam rgyal po]
 23-54 མ་བཅོས་ངང་ཉིད་རྒྱལ་པོ། [ma bcos ngang nyid rgyal po]

༼ བྱང་ཕྱོགས་གླིང་ཆེན་རབ་འབྱམས། ༽ [byang phyogs gling chen rab 'byams] (<<Great Mother dwelling in> the Great, Enormous Continent of the north)

- 23-55 ཡུམ་ཆེན་བརྗོན་འགྲུས་བྱམས་མ། [yum chen brtson 'grus byams ma] (Great Mother, the Loving lady of diligence)

༼ བརྗོན་འགྲུས་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [brtsin 'grus rgyal po'i gshen brgyad] (Eight gShens of the King of Effort)

- 23-56 བསྐབ་པ་མཐར་རྗོགས་རྒྱལ་པོ། [bslab pa mthar rdzogs rgyal po]
 23-57 བརྗོན་པ་ཕུལ་ཕྱིན་རྒྱལ་པོ། [brtson pa phul phyin rgyal po]
 23-58 ལྷུང་མགྲོགས་རྩུ་འཕུལ་རྒྱལ་པོ། [myur mgyogs rdzu 'phrul rgyal po]
 23-59 འཇུག་པ་ལམ་གྱི་རྒྱལ་པོ། ['jug pa lam gyi rgyal po]
 23-60 མི་ལྷོག་ཕར་ཕྱིན་རྒྱལ་པོ། [mi ldog phar phyin rgyal po]
 23-61 མཐའ་ཡས་ངོ་མཚར་རྒྱལ་པོ། [mtha' yas ngo mtshar rgyal po] (King of Limitless Wonderment)
 23-62 ལྷུགས་པ་མཐར་རྗོགས་རྒྱལ་པོ། [zhugs pa mtha' rdzogs rgyal po]
 23-63 མཐར་ཕྱིན་དོན་གྱི་རྒྱལ་པོ། [mthar phyin don gyi rgyal po]

༼ རྩུབ་ཕྱོགས་གླིང་ཆེན་རབ་འབྱམས། ༽ [nub phyogs gling chen rab 'byams] (<<Great Mother dwelling in> the Great, Enormous Continent of the west)

- 23-64 ཡུམ་ཆེན་བཟོད་པ་བྱམས་མ། [yum chen bzod pa byams ma] (Great Mother, the Loving lady of Patience)

༼ བཟོད་ཐོབ་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [bzod thob rgyal po'i gshen brgyad] (Eight gShens, the King of Patience)

- 23-65 རྣད་སེལ་སྤྲན་གྱི་རྒྱལ་པོ། [nad sel sman gyi rgyal po]
 23-66 དུག་སེལ་རྩི་ཡི་རྒྱལ་པོ། [dug sel rtsi yi rgyal po] (King of the Elixir for eliminating poisons)
 23-67 མཉམ་ལྡན་བྱང་ཚུབ་རྒྱལ་པོ། [mnyam ldan byang chub rgyal po]

- 23-68 བྱུང་ཚོར་མེད་པའི་རྒྱལ་པོ། [byung tshor med pa'i rgyal po]
 23-69 དག་བྱེད་ཁུམ་ཀྱི་རྒྱལ་པོ། [dag byed khrus kyi rgyal po]
 23-70 སླིན་བྱེད་བྲོད་ཀྱི་རྒྱལ་པོ། [smin byed drod kyi rgyal po]
 23-71 འདེགས་བྱེད་རླུང་གི་རྒྱལ་པོ། ['degs byed rlung gi rgyal po]
 23-72 བསྐྱེད་བྱེད་རིན་ཆེན་རྒྱལ་པོ། [bskyed byed rin chen rgyal po]

༼ ལྷོ་ཕྱོགས་གླིང་ཆེན་རབ་འབྱམས། ༽ [lho phyogs gling chen rab 'byams] (<Great Mother dwelling in>the Great, Enormous Continent of the south)

- 23-73 ཡུམ་ཆེན་ཚུལ་ཁྲིམས་བྱམས་མ། [yum chen tshul khirms byams ma] (Great Mother, the Loving lady of Discipline)

༼ དྷི་མེད་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [dri med rgyal po'i gshen brgyad] (Eight gShens of the Stainless King)

- 23-74 རྣམ་དག་དྷི་མེད་རྒྱལ་པོ། [rnam dag dri med rgyal po] (The Stainless King of Complete Purity)
 23-75 མཚུངས་མེད་ལྷུང་འབར་རྒྱལ་པོ། [mtshungs med ud 'bar rgyal po]
 23-76 སློན་བྲལ་པདྨའི་རྒྱལ་པོ། [skyon bral padma'i rgyal po] (King of Lotus without fault)
 23-77 མ་ཆགས་པདྨའི་རྒྱལ་པོ། [ma chags padma'i rgyal po]
 23-78 ཆགས་བྲལ་དག་པའི་རྒྱལ་པོ། [chags bral dag pa'i rgyal po]
 23-79 ཡང་དག་འདུལ་བའི་རྒྱལ་པོ། [yang dag 'dul ba'i rgyal po] (King of the Authentic Discipline)
 23-80 ཚངས་སྤྱོད་མཚུངས་པའི་རྒྱལ་པོ། [tshangs spyod mtshungs pa'i rgyal po]
 23-81 དཀའ་ཐུབ་མཐར་ཕྱིན་རྒྱལ་པོ། [dka' thub mthar phyin rgyal po] (King who perfected austerity)

༼ ལྷོ་ཤར་གླིང་ཆེན་རབ་འབྱམས། ༽ [lho shar gling chen rab 'byams] (<Great Mother dwelling in>the Great, Enormous Continent of the southeast)

- 23-82 ཡུམ་ཆེན་སྤྱིན་པ་བྱམས་མ། [yum chen sbyin pa byams ma] (Great Mother, the Loving lady of Alms)

༼ སྤྱིན་པ་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [sbyin pa rgyal po'i gshen brgyad] (Eight gShens

of the King of Alms)

- 23-83 མ་གོད་སྤྱིན་པའི་རྒྱལ་པོ། [ma god sbyin pa'i rgyal po]
- 23-84 གཡུང་རྒྱུང་མི་མགོན་རྒྱལ་པོ། [gyung drung mi mgon rgyal po]
- 23-85 མེ་ཏོག་འོད་གྱི་རྒྱལ་པོ། [me tog 'od kyi rgyal po] (King of Flower's Light)
- 23-86 གཡུང་རྒྱུང་གར་གྱི་རྒྱལ་པོ། [gyung drung gar gyi rgyal po] (King of Everlasting Dance)
- 23-87 མི་ཟད་གློ་བློས་རྒྱལ་པོ། [mi zad blo gros rgyal po] (King of Inexasible Intelligence)
- 23-88 རི་འཛིན་གླུ་ཡི་རྒྱལ་པོ། [ri 'dzin klu yi rgyal po] (King of Mountain-Dwelling Nāgas)
- 23-89 སྟོབས་ཆེན་སྐྱབས་འགོམ་རྒྱལ་པོ། [stobs chen stag 'gros rgyal po]
- 23-90 གར་ཞགས་སྐྱབས་གྱི་རྒྱལ་པོ། [gar zhags sngags kyi rgyal po]

༼ བྱང་ཤར་གླིང་ཆེན་རབ་འབྱམས། ༽ [byang shar gling chen rab 'byams] (<<Great Mother dwelling in> the Great, Enormous Continent of the northeast)

- 23-91 ཡུམ་ཆེན་ཀུན་སྣང་བྱམས་མ། [yum chen kun snang byams ma] (Great Mother, the Loving One who is all-illuminating)

༼ ལྷུན་གྲུབ་རྒྱལ་པོའི་གཤེན་བརྒྱུད། ༽ [lhun grub rgyal po'i gshen brgyad] (Eight gShens of the Spontaneous Present King)

- 23-92 ཡང་དག་མཐར་གྱི་རྒྱལ་པོ། [yang dag mthar gyi rgyal po]
- 23-93 རྟོག་མེད་མཐའ་ཡས་རྒྱལ་པོ། [rtog med mtha' yas rgyal po]
- 23-94 རྟོག་འཛིན་དྲི་བལ་རྒྱལ་པོ། [rtog 'dzin dri bral rgyal po]
- 23-95 རྟོགས་པ་མངོན་འགྱུར་རྒྱལ་པོ། [rtogs pa mngon 'gyur rgyal po]
- 23-96 ལམ་ལྷ་མཐར་ཕྱིན་རྒྱལ་པོ། [lam lnga mthar phyin rgyal po] (King who perfected the five paths)
- 23-97 ས་བཅུ་ཟེལ་གཞོན་རྒྱལ་པོ། [sa bcu zil gnon rgyal po]
- 23-98 ལྷ་མེད་ཕར་སྤྱིན་རྒྱལ་པོ། [bla med phar phyin rgyal po]
- 23-99 ཀུན་སྣང་འོད་གྱི་རྒྱལ་པོ། [kun snang 'od kyi rgyal po] (King of All-illuminating Light)

༼ བྱང་ལུབ་གླིང་ཆེན་རབ་འབྱམས། ༽ [byang nub gling chen rab 'byams] (<<Great

Mother dwelling in> the Great, Enormous Continent of the northwest)

23-100 ཡུམ་ཚེན་རྣམ་དག་བྱམས་མ། [yum chen rnam dag byams ma] (Great Mother, the Loving One of complete purity)

༼མཐར་ཕྱིན་རྒྱལ་པོའི་གཤེན་བརྒྱུད༽ [mthar phyin rgyal po'i gshen brgyad] (Eight gShens of the Perfected King)

23-101 མ་ཚགས་དག་པའི་རྒྱལ་པོ། [ma chags dag pa'i rgyal po]

23-102 ཚགས་མེད་རྣམ་དག་རྒྱལ་པོ། [chags med rnam dag rgyal po]

23-103 ཚགས་སྐྱོན་དྲི་བའ་རྒྱལ་པོ། [chags skyon dri bral rgyal po]

23-104 ཚགས་འཛིན་མཐའ་བའ་རྒྱལ་པོ། [chags 'dzin mtha' bral rgyal po]

23-105 སྐྱོན་བའ་པདྨའི་རྒྱལ་པོ། [skyon bral padma'i rgyal po] (King of Lotus without fault)

23-106 རོ་མཚར་ཡིད་བཞིན་རྒྱལ་པོ། [ngo mtshar yid bzhin rgyal po]

23-107 དབང་བསྐྱར་འཁོར་ལའི་རྒྱལ་པོ། [dbang bsgyur 'khor lo'i rgyal po] (King of the Wheel of Mastery)

23-108 དུས་གསུམ་མི་རྒྱབ་རྒྱལ་པོ། [dus gsum mi nub rgyal po] (King of the Three Times that Does Not Wane)

༼ལྗོ་རུབ་གླིང་ཚེན་རབ་འབྱམས་༽ [lho nub gling chen rab 'byams] (<<Great Mother dwelling in> the Great, Enormous Continent of the southwest)

23-109 ཡུམ་ཚེན་ཚོགས་ཚེན་བྱམས་མ། [yum chen tshogs chen byams ma] (Great Mother, the Loving One of the Great Accumulation)

༼ཕུན་ཚོགས་རྒྱལ་པོའི་གཤེན་བརྒྱུད༽ [phun tshogs rgyal po'i gshen brgyad] (Eight gShens, the Kings of Perfection)

23-110 རོན་གཉིས་མཐར་ཕྱིན་རྒྱལ་པོ། [don gnyis mthar phyin rgyal po]

23-111 སྤ་ཚོགས་མཐར་ཕྱིན་རྒྱལ་པོ། [sna tshogs mthar phyin rgyal po]

23-112 ཀུན་འབྱུང་ཤེས་རབ་རྒྱལ་པོ། [kun 'byung shes rab rgyal po]

23-113 རང་བཞིན་ནམ་མཁའི་རྒྱལ་པོ། [rang bzhin nam mkha'i rgyal po]

23-114 རྩུ་འཕུལ་གྲོང་གི་རྒྱལ་པོ། [rdzu 'phrul klong gi rgyal po] (King of Space of Magical Manifestation)

23-115 སྐྱེ་མེད་དབྱིངས་ཀྱི་རྒྱལ་པོ། [skye med dbyings kyi rgyal po]

23-116 འགག་མིང་ཡི་ཤེས་རྒྱལ་པོ། [’gag med ye shes rgyal po]

23-117 གཉིས་མིང་མཉམ་པའི་རྒྱལ་པོ། [gnyis med mnyam pa’i rgyal po]

Guardians of the Four Gates

23-118 ཐུགས་རྗེ་དཀར་མོ་ལྷགས་ཀྱུ་མ། [thugs rje dkar mo lcags kyu ma]

23-119 གླང་ར་སྒོན་མོ་གཤང་ཐོགས་མ། [glang ra sngon mo gshang thogs ma]

23-120 ལི་བར་དམར་མོ་ལྷགས་སྒྲོག་མ། [li bar dmar mo lcags sgrog ma]

23-121 གཏུམ་ཆེན་ནག་མོ་གཟེ་ཞགས་མ། [gtum chen nag mo gze zhags ma]



No.24

མཉམས་གྱི་དགོ་སྤྱོད།

Plate no.24 gShen gyi dge spyod

“The Divine Assembly of the Mandala of the Completely Pure, Virtuous Conduits of gShen.” [gshen gyi dge spyod rnam par dag pa’i dkyil ’khor gyi lha tshogs]

24-1 མོན་པ་ཁྲི་གཙུག་རྒྱལ་བ། [ston pa khri gtsug rgyal ba] (Teacher, Tritsuk the Victorious)

༼ཡང་དག་ཐུགས་ཀྱི་སྲས་བརྒྱུད༽ [yang dag thugs kyi sras brgyad] (Eight Authentic Spiritual Sons)

24-2 མཚན་ལྷན་དང་སྲོང་རྒྱལ་བ། [mtshan ldan drang srong rgyal ba] (Victorious Rishi <full-ordained monk>who has the Qualification)

24-3 གཡུང་དྲུང་གཙུག་གཤེན་རྒྱལ་བ། [gyung drung gtsug gshen rgyal ba] (Eternal gTsug gShen the Victorious)

24-4 སེམས་དཔའ་གཙུག་སྲས་རྩ་བོ། [sems dpa’ gtsug sras rma bo] (Mind-Hero, gTsug sras rma bo)

24-5 སེམས་དཔའ་ཁྲི་ལྡེ་གུང་གྲགས། [sems dpa’ khri lde gung grags] (Mind-Hero, Khri lde gung grags)

24-6 གཤེན་རབ་ཚུལ་འབར་ཁྲི་ཤེས། [gshen rab tshul ’bar khri shes] (Supreme gShen, tshul ’bar khri shes)

24-7 ལྷ་གཤེན་ཁྲི་རྒྱལ་ཐང་པོ། [lha gshen khri rgyal thang po] (gShen of God, Khri rgyal thang po)

24-8 ལུང་ལྷན་ཁྲི་འོད་སློན་མ། [lung ldan khri ’od sgron ma] (Lamp of Ten-Thousand Light of the Statements <of Teaching>)

24-9 རྒྱུད་ལྷན་གུང་ཁྲི་གསལ་འོད། [rgyud ldan gung khri gsal ’od] (Gung khri, the Clear Light who has the Tantra)

༼སློ་བཞི། འགྲོ་འདུལ་འཕྲུང་བའི་གཤེན་བཞི༽ [sgo bzhi/ ’gro ’dul ’byung ba’i gshen bzhi] (Four Gatekeepers, Four gShens of the Elements who Subdue Living Beings)

24-10 ས་བོན་མི་འགྲུར་གླིང་དུག། [sa bon mi ’gyur gling drug] (Bon of the Earth, the

Unchangeing Six Continents)

- 24-11 རླུང་བོན་ཚུལ་འབར་མུ་ཕྱོད། [rlung bon tshul 'bar mu phyod] (Bon of the Wind, Tshul 'bar mu phyod)
- 24-12 མེ་བོན་གསང་གངས་ཡེ་ཤེས། [me bon gsang grangs ye shes] (Bon of the Fire, gSang grangs ye shes)
- 24-13 ཚུ་བོན་དག་པ་སྦྱིབ་སེལ། [chu bon dag pa sgrib sel] (Bon of the Water, the Immaculate One who Dispels Obstacles)

༼མཚན་ལྔན་བྱེད་ཚུང་བཞི༽ [mtshan ldan khye'u chung bzhi] (the Four Excellent Youths)

- 24-14 གཏོ་བུ་འབུམ་སངས། [gto bu 'bum sangs]
- 24-15 སྲས་བུ་རྩ་ལོ། [sras bu rma lo]
- 24-16 སྲས་བུ་གཡུ་ལོ། [sras bu gyu lo]
- 24-17 ཡིད་ཀྱི་བྱེད་ཚུང་། [yid kyi khye'u chung] (The Young Boy of Mind)

༼ལྷགས་རིའི་སློབ་མཁོན། རྒྱལ་པོ་ཚེན་པོ་བཞི༽ [lcags ri'i sgo bzhi/ rgyal po chen po bzhi] (The Four Great Kings <who guards the four gates of the Iron Mountain>)

- 24-18 ཡུལ་འཁོར་སྲུང་། [yul 'khor srung] (The Defender of the Area)
- 24-19 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)
- 24-20 སྤྱན་མིག་བཟང་། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang]
- 24-21 འཕགས་སྐྱེས་པོ། ['phags skyes po] (The Noble Birth) Also called [bon gyi 'phags]

༼ན་དུག༽ [na drug] (The Six Na)

- 24-22 བྱ་ཁྱུང་ཀ་ར་ན། [bya khyun ka ra na] (The garuda, Karana)
- 24-23 ཚུ་སྤྱིན་པ་ཏ་ན། [chu srin pa tra na] (The sea monster <makara>, Patrana)
Also spelled [chu srin pa tra can]
- 24-24 མི་ཚུང་བྱ་ར་ན། [mi chung bya ra na] (Also spelled [mi chung dza ra na])
(The young lad, Jarana)
- 24-25 རི་དྲགས་ཤ་ར་ན། [ri dwags sha ra na] (The wild animal, Sharana)

24-26 སྡེར་ཆགས་ཀྱི་རྒྱལ་པོ་སེང་གེ། [sder chags kyi rgyal po seng ge] (King of Carnivorous Animals, Lion)

24-27 གླང་ཆེན་འགྲིང་བ་ན། [glang chen 'gying ba na] (The elephant, 'Gying ba na)



No.25

གཤམ་པ་རྣམ་པར་རྒྱལ་བ།

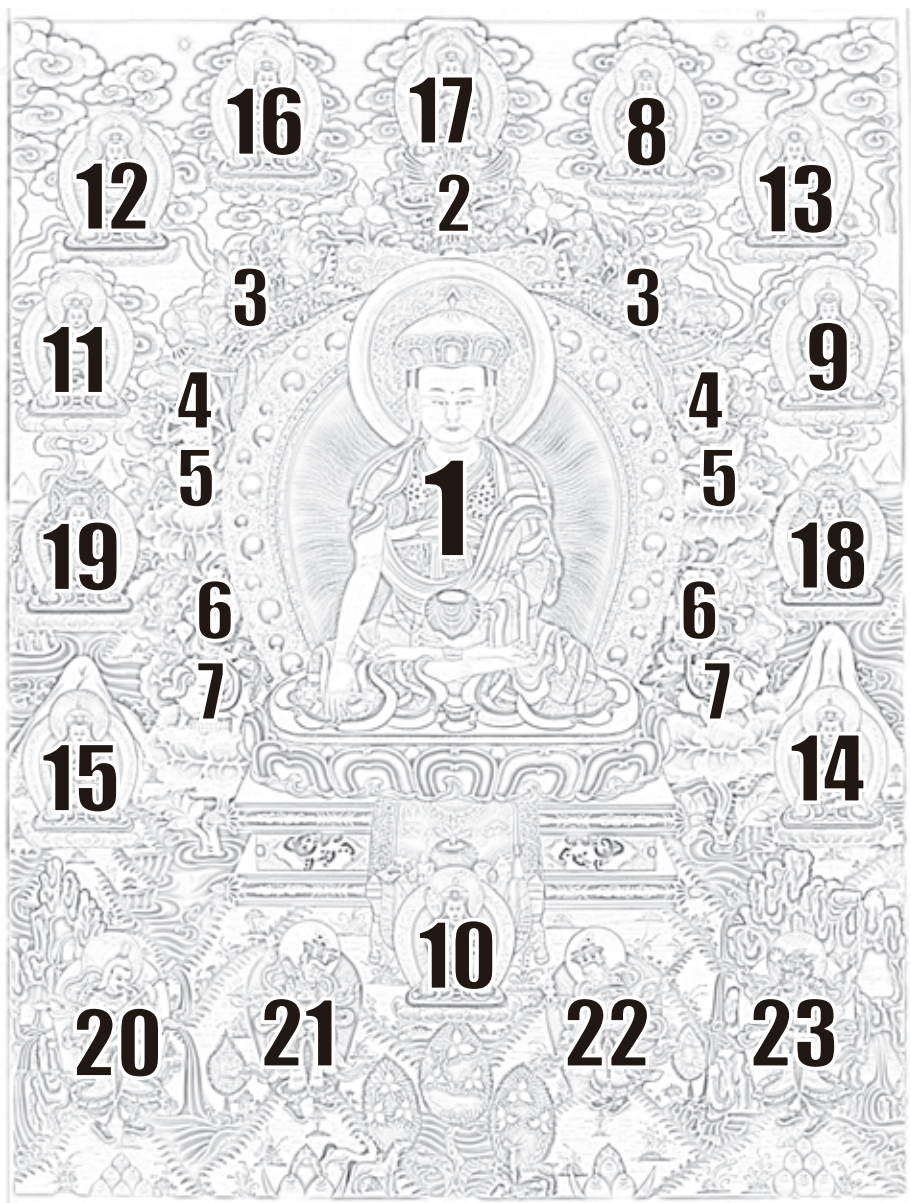
Plate no.25 gShen rab rnam par rgyal ba

“This thangka portrays the All-Victorious One, the Ten Principal Gods, the Four Principal Well-Gone Ones <of Bon> as well as glorious protectors, benefactors and guardians of the teachings.” [rnam par rgyal ba rtsa ba'i lha bcu/ bder gshegs gtso bzhi/ dpal mgon sbyin bdag /bka' srung dang bcas pa bzhugs so/]

- 25-1 གཤེན་རབ་རྣམ་པར་རྒྱལ་བ། [gshen rab rnam par rgyal ba] (Supreme gShen, the All-Victorious One)
- 25-2 དབྱིངས་ཀྱི་ཡུམ་ཆེན་མོ་ས་རྒྱལ་ཡི་ར་སངས། [dbyings kyi yum chen mo sa trig er sangs] (Great Mother of the Expanse, Sa trig er sangs)
- 25-3 ཡེ་ཤེས་ཀྱི་ལྷ་གཤེན་ལྷ་འོད་དཀར། [ye shes kyi lha gshen lha 'od dkar] (God of Wisdom, God of gShen, White Light)
- 25-4 ཐབས་ལ་མཁས་པའི་མཚོགས་སྲིད་པ་སངས་པོ་འབྲུམ་ཁྲི། [thabs la mkhas pa'i mchog srid pa sangs po 'bum khri]
- 25-5 ཤེས་རབ་ཀྱི་ཡུམ་དུ་རྒྱན་པའི་མཚོགས་སྲིད་པ་གཤེན་རབ། [ston pa gshen rab] (The most excellent one who perfected transcendent knowledge, Teacher, Supreme gShen)
- 25-6 རྒྱུང་གསལ་སངས་རྒྱས་རྒྱལ་པོ། [sangs rgyas rgyal po] (gSas of Garuda, the King of Enlightened Ones)
- 25-7 འབྲུག་གསལ་ལྷེ་བོ་གསུང་ཆེན། [lde bo gsung chen] (gSas of Dragon, lDe bo, Great Symbolic Language)
- 25-8 འབྲུག་གསལ་གནམ་གྲགས་ངར་ཆེན། [gnam grags ngar chen] (gSas of Dragon, Strongly Resounding in the Sky)
- 25-9 སེང་གསལ་ལྷ་དབང་རྒྱལ་པོ། [lha dbang rgyal po] (gSas of Lion, , the King of Powerful God)
- 25-10 སེང་གསལ་མི་མགོན་རྒྱལ་པོ། [mi mgon rgyal po] (gSas of Lion, the King of Protector of Human-beings)
- 25-11 ཟོ་བོ་དབུ་དགུ། [zo bo dbu dgu] (Zo bo with Nine Heads)
- 25-12 གཟེ་མ་དབུ་དགུ། [gze ma dbu dgu] (gZe ma with Nine Heads)

- 25-13 རུ་ཚོ་ལྷེ་དགུ [ru co sde dgu]
- 25-14 རྫོམ་པོ་རྩེ་དགུ [hrom po rtse dgu]
- 25-15 གསང་བ་ལག་ཆེན། [gsang ba lag chen] (Secret One with Big Hands)
- 25-16 ཡིད་བཞིན་རྒྱལ་བ། [yid bzhin rgyal ba] (The Wish-Fulfilling One the Victorious)
- 25-17 ལྷ་དབང་བརྒྱ་བྱིན། [lha dbang brgya byin]
- 25-18 འདོད་པ་དགུ་འགྲུར། ['dod pa dgu 'gyur]
- 25-19 ལྷ་རྒྱལ་གཙུག་ན་རིན་ཆེན། [klu rgyal gtsug na rin chen] (King of Nāga, the Precious Crest)
- 25-20 ལྷ་རྒྱལ་འཇོག་པོ། [klu rgyal 'jog po]
- 25-21 ཐང་བཟང་རིང་སྐྱེས། [thang bzang ring skyes]
- 25-22 མཁའ་ལ་འོད་འབར། [mkha' la 'od 'bar] (Flaming Light in the Sky)
- 25-23 ཀོང་ཚེ་འཕུལ་གྱི་རྒྱལ་པོ། [kong tse 'phrul gyi rgyal po] (Kong tse, the King of Magic)
- 25-24 བཀའ་སྲུང་ལྷ་ཆེན་གཅེན་ལྷ་མིག་དགུ། [bka' srung lha chen gcen lha mig dgu] (Protector of the Word, Great God, the God of gCen with Nine Eyes)

A3 Teachers of Discipline



No.26

སྟོན་པ་ཁྲི་གཙུག་རྒྱལ་བ།

Plate no.26 sTon pa khri gtsug rgyal ba

“This thangka portrays the principal master, Khri gtsug the Victorious, and his thirteen attendants.” [bstan pa'i gtso bo ston pa khri gtsug rgyal ba gtso 'khor bcu gsum]

26-1 སྟོན་པ་ཁྱི་གཙུག་རྒྱལ་བ། [ston pa khri gtsug rgyal ba] (Master Khri gtsug the Victorious)

༼ ཉན་དུག༽ [na drug] (The Six Na <in the mandorla surrounding the throne of Master Khri gtsug rgyal ba (26-1)>>)

26-2 བྱ་ལྷུང་ཀ་ར་ན། [bya khyun ka ra na] (The Garuda, Ka ra na)

26-3 ལུ་སྤྱོན་པ་ཏ་ན། [chu srin pa tra na] (The Sea monster <or, makara>, Pa tra na)

26-4 མི་ཚུང་བྱ་ར་ན། [mi chung bya ra na] (The Young lad, Bya ra na)

Also spelled [mi chung dza ra na]

26-5 རི་དྭགས་ཤ་ར་ན། [ri dwags sha ra na] (The Wild animal, Sha ra na)

26-6 ལྷ་སྲས་ཁྱེ་ལུ་ན། [lha sras khye'u na] (The Divine prince, Khye'u na)

26-7 ལྷང་ཆེན་འགྱིང་བ་ན། [glang chen 'gyin ba na] (The elephant, 'Gying ba na)

༼ ཐུགས་ཀྱི་སྲས་བརྒྱུད༽ [thugs kyi sras brgyad] (Eight Heart-Sons)

26-8 དྭང་སྲོང་རྒྱལ་བ། [drang srong rgyal ba] (The Victorious Sage)

26-9 གཙུག་གཤེན་རྒྱལ་བ། [gtsug gshen rgyal ba] (gShen of Crest, the Victorious One) Another name for the Young Boy of Mind [yid kyi khye'u chung]

26-10 གཙུག་སྲས་རྨ་བོ། [gtsug sras rma bo] (The Son of Crest, rMa bo)

Also spelled [gtsug sras rma'o]

26-11 ཁྱི་ལྡེ་གུང་གྲགས། [khri lde gung grags]

26-12 ལྷུ་འབར་ཁྱི་ཤེས། [tshul 'bar khri shes]

26-13 ཁྱི་རྒྱལ་ཐང་པོ། [khri rgyal thang po]

26-14 ཁྱི་འོད་སློན་མ། [khri 'od sgron ma] (The Lamp <throwing> a Myriad Rays of Light)

26-15 གུང་ཁྱི་གསལ་འོད། [gung khri gsal 'od] (Gung khri, Clear Light)

༼གཤེན་པོ་བཞི༽ [gshen po bzhi] (Four gShen po)

26-16 མི་འགུར་གླིང་དྲུག [mi 'gyur gling drug] (Changeless Six Continents)

26-17 ལྷུལ་འབར་ལྷ་ལྷོད། [tshul 'bar mu phyod]

26-18 གསང་གྲགས་ཡེ་ཤེས། [gsang grags ye shes] (gSang grags, Primordial Wisdom)

26-19 དག་པ་སྦྱིབ་སེལ། [dag pa sgrib sel] (The Purifier who Dispels the Obscurations)

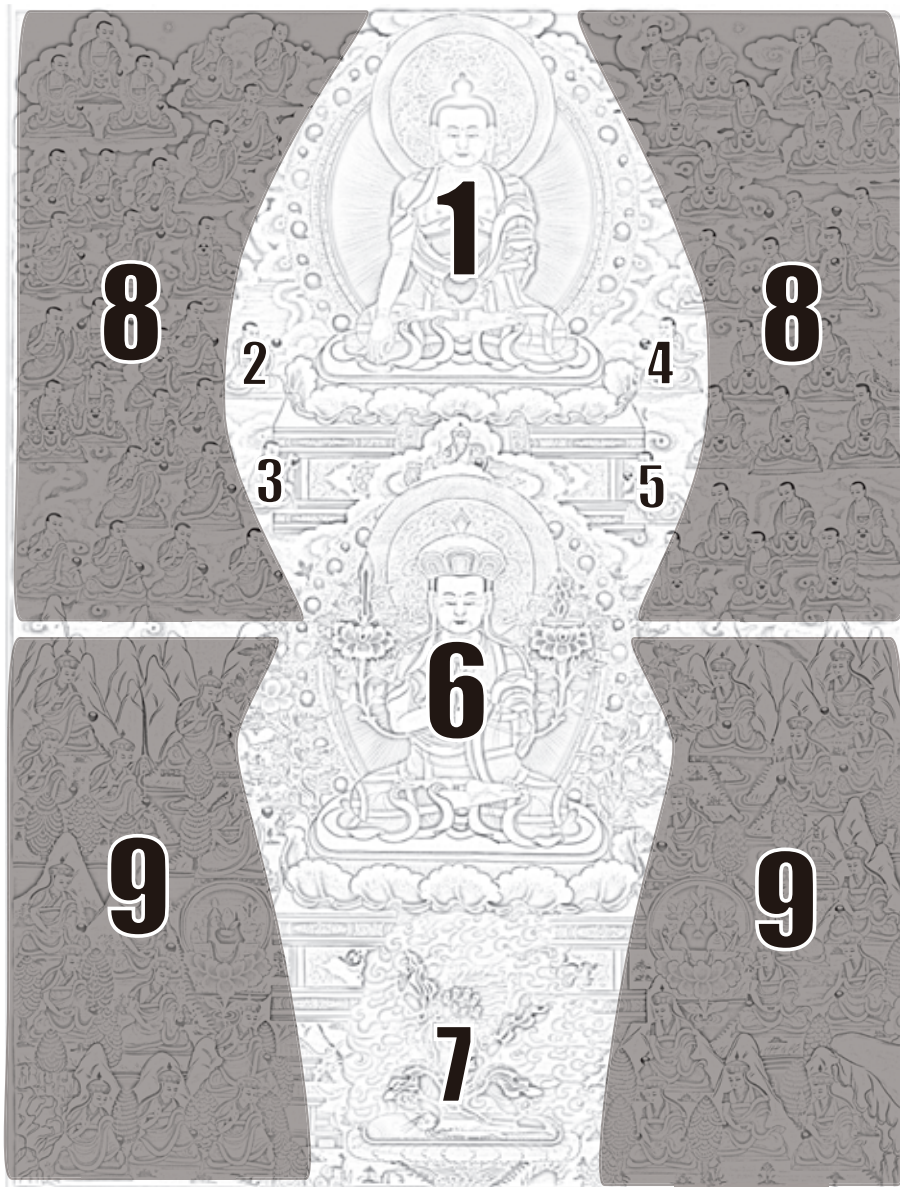
༼རྒྱལ་ཆེན་བཞི༽ [rgyal chen bzhi] (Four Great Kings)

26-20 ཡུལ་འཁོར་སྤང། [yul 'khor srung] (The Defender of the Area)

26-21 རྣམ་ཐོས་སྲས། [rnam thos sras] (The Son of One who is fully-heard)

26-22 སྤྱན་མིག་བཟང། [spyang mig bzang] (The Beautiful Eyes) Also called the 'Ugly Eyes' [spyang mi bzang].

26-23 འཕགས་སྐྱེས་པོ། ['phags skyes po] (The Noble Birth)



No.27

འདུལ་བ་བརྒྱད་པའི་སྐུ་མ།

Plate no.27 'Dul ba brgyud pa'i bla ma

“This thangka portrays the principal lamas who held the authentic lineage of the monastic discipline.” [rnam dag 'dul ba brgyud pa'i bla ma rnam]

27-1 ཁྲི་གཙུག་རྒྱལ་བ། [khri gtsug rgyal ba] (Khri gtsug the Victorious)

༼མཚན་ལྷན་བྱེད་བཞི༽ [mtshan ldan khye'u bzhi] (The Four Excellent Youths)

27-2 གཏོ་བུ་འབྲུམ་སངས། [gto bu 'bum sangs]

27-3 ཡིད་ཀྱི་བྱེད་ཀྱང་། [yid kyi khye'u chung] (Young Boy of Mind)

27-4 གསལ་བུ་རྩ་ལོ། [gsas bu rma lo] (Divine son, rMa lo)

27-5 གསལ་བུ་གཡུ་ལོ། [gsas bu g.yu lo] (Divine son, g.Yu lo)

27-6 མཉམ་མེད་ཤེས་རབ་རྒྱལ་མཚན། [mnyam med shes rab rgyal mtshan] (The Victory Banner of the Peerless Wisdom)

27-7 མ་མཚོག་སྲིད་རྒྱལ་ཡེ་ཤེས་དབལ་མོ། [ma mchog srid rgyal ye shes dbal mo] (Supreme Mother, Queen of Existence, dBal mo of Wisdom) Guardian of precepts

27-8 **Lineage Holders of the monastic discipline before mNyam med shes rab rgyal mtshan**

གཙུག་གཤེན་རྒྱལ་བ། [gtsug gshen rgyal ba] (The Victorious gShen of Crest)
Another name for the Young Boy of Mind [yid kyi khye'u chung].

བླ་མོང་རྒྱལ་བ། [drang srong rgyal ba] (The Victorious Sage)

གཙུག་སྲས་རྩ་བོ། [gtsug sras rma bo] (The Son of Crest, Mawo)

ཁྲི་ལྡེ་གུང་གྲགས། [khri lde gung grags]

སུ་ཚོ་ལྡེ་མ་དུག། [mu cho ldem drug]

༼རྟ་ག་གཟིགས་མཁན་པོ་བརྒྱད༽ [rtag gzigs mkhan po brgyad] (Eight Sages from Tazik)

དམུ་ཚ་ཏ་ཧེ། [dmu tsha tra he] (Son of dMu, Tra he) Also spelled [dmu tsa tra he]

ཁྲི་ལྷེ་འོད་པོ། [khri lde 'od po] (Khri lde, Light)
 ལྷང་ལྷང་གཙུག་ཕུད། [lhang lhang gtsug phud] (Bright Crest)
 དང་བ་ཡི་རིང་། [dang ba yi ring] Also spelled [dwangs pa yi ring]
 ཐུགས་དཀར་ཡེ་ཤེས། [thugs dkar ye shes] (Primordial Wisdom of the White Heart) Also spelled [thugs kar ye shes]
 གུང་རུམ་ཡེ་ཤེས། [gung rum ye shes]
 འོད་ལྷ་གསལ་འབར། ['od lha gsal 'bar] (God of the Light, the Clear and Blazing One)
 རྩུ་འཕྲུལ་ཡེ་ཤེས། [rdzu 'phrul ye shes] (Primordial Wisdom of Miracle)

༼མཁན་རབས་གསུམ༽ [mkhan rabs gsum] (The Three Generations of Scholar-abbots <from Zhangzhung>)

ཡེ་ཤེས་ཚུལ་ཁྲིམས། [ye shes tshul khirms] (Discipline of Primordial Wisdom)
 གཡུང་རྩུང་ཚུལ་ཁྲིམས། [g.yung drung tshul khirms] (Everlasting Discipline)
 གཙུག་ཕུད་ཚུལ་ཁྲིམས། [gtsug phud tshul khirms] (Discipline of Crest)

༼བོད་ཀྱི་ཐོག་མའི་མཁན་པོ་ལྔ༽ [bod kyi thog ma'i mkhan po lnga] (The Original Five Sages in Tibet) Also called the 'Lineage of the Sages from Nga' ris' [mnga' ris kyi mkhan brgyud]

ག་ཅུ་རྒྱལ་བ། [ga cu rgyal ba] (Ga cu the victorious) Also spelled [ka ci rgyal ba], [ga cu gtsug phud rgyal ba], or [ka chu'i gtsug phud rgyal ba]
 ཡོ་གོང་རྒྱལ་བ། [yo gong rgyal ba] (Yo gong the Victorious) Also spelled [ya gong ye shes rgyal ba]
 ཕམ་ཤི་རྒྱལ་ནམ། [pham shi rgyal nam] (Pham shi, the Victorious Sky) Also spelled [pham shin dpal gyi dbang phyug]
 ལྷེ་བཅུན་རབ་གསལ། [lde btsun rab gsal] (lDe btsun, the Extreme Clarity)
 ཇོ་བཅུན་ཡེ་ཤེས། [jo btsun ye shes] (Jo btsun, the Primordial Wisdom) Also spelled [co btsun ye shes], or [co btsun ye shes tshul khirms]
 ཡེ་གོང་རྒྱལ་ནམ། [ya gong rgyal nam] (Ya gong, the Victorious Sky)

༼མདོ་ཁམས་ཀྱི་མཁན་བརྒྱུད༽ [mdo khams kyi mkhan brgyud] (preceptor lineage in Dokham)

མུ་ཟེ་གསལ་བཟང་། [mu zi gsal bzang]

ཁྲི་འབར་རྒྱལ་ཁྲིམས། [khri 'bar tshul khirms] Also spelled [sog po khri 'bar tshul khirms], or [sog ston khri 'bar tshul khirms]

རྒྱལ་བ་གཙུག་ཕུད། [rgyal ba gtsug phud] (Crest of the Victorious One)

གཙུག་ཕུད་རྒྱལ་ཁྲིམས། [gtsug phud tshul khirms] (Discipline of Crest)

བླ་ཆེན་མུ་ཐུར། [bla chen mu thur] (Great Lama, Mutur) Also called [bla chen dgong pa rab gsal], [bla chen mu thur dgongs pa rab gsal], or [bla chen dgongs pa rab gsal]

༼དབུས་གཙང་གི་མཁན་བརྒྱུད༽ [dbus gtsan gi mkhan brgyud] (preceptor lineage in Utsan)

གཤེན་བཙུན་གཡུང་དྲུང་། [gshen btsun g.yung drung] Also spelled [sher btsun g.yung drung]

གཡུང་བཙུན་ཇོ་གདུང་། [g.yung btsun jo gdung] (Monk of g.Yung, Jo gdung)

རྗེ་དགོངས་མཛོད་རི་ཁྲོད་པ། [rje dgongs mdzod ri khrod pa] (Venerable <Lord>, the Mind Treasury dwelling in the mountain hermitage)

ཤེས་རབ་འོད་ཟེར། [shes rab 'od zer] (Light Ray of Wisdom)

གཉོས་བཙུན་རིན་རྒྱལ། [gnyos btsun rin rgyan] (Monk of gNyos, the Victory Banner of Precious Gem) Also spelled [gnyos btsun rin chen rgyal mtshan]

ཀུན་དགའ་རྒྱལ་ཁྲིམས། [kun dga' tshul khirms] (All Delightful Discipline)

རིན་ཆེན་གཙུག་ཕུད། [rin chen gtsug phud] (Crest of Precious Gem)

སྤ་ཕུད་རྒྱལ་ཁྲིམས། [pra phud tshul khirms] (Discipline of the Lord of Stone)

རྒྱལ་ཁྲིམས་ཡེ་ཤེས། [tshul khirms ye shes] (Primordial Wisdom of Discipline)

གཡུང་དྲུང་རྒྱལ་ཁྲིམས། [g.yung drung tshul khirms] (Everlasting Discipline)

གཤེན་སྟོན་ནམ་མཁའ། [gshen ston nam mkha'] (Master of gShen, the Sky)

མེ་གཉགས་པ་དཔལ། [me grags pa dpal] (Me grags the Glorious)

བདུད་རྩི་རྒྱལ་མཚན། [bdud rtsi rgyal mtshan] (Victory Banner of Nectar)

འ་ཞལ་གློ་གྲོས་རྒྱལ་མཚན། ['a zha blo gros rgyal mtshan] (Victory Banner of

Intellect from Azha)

དར་མ་རྒྱལ་མཚན། [dar ma rgyal mtshan] (Victory Banner of Dar ma)

ཚུལ་ཁྲིམས་བླ་མ། [tshul khirms bla ma] (Lama of Discipline)

མར་སྟོན་རྒྱལ་ལེགས། [mar ston rgyal legs] (Master of Mar, the Victorious One of Goodness)

བར་ཐང་མཚན་མོ། [bar thang zhang ston]

སུམ་སྟོན་ལྷ་འབྲུམ། [sum ston lha 'bum] (Master of Sum, the Hundred Thousand Gods)

གཤེན་བློ་གྲོས་རྒྱལ་མཚན། [gshen blo gros rgyal mtshan] (gShen, the Victory Banner of Intellect)

ཡེ་ཤེས་བློ་གྲོས། [ye shes blo gros] (Intellect of Primordial Wisdom)

འདུལ་བ་བློ་གྲོས། ['dul ba blo gros] (Intellect of Monastic Discipline)

ཤེས་རབ་བློ་གྲོས། [shes rab blo gros] (Intellect of Wisdom)

གཡུང་རྩུང་ཡེ་ཤེས། [g.yung drung ye shes] (Everlasting Primordial Wisdom)

ཚུལ་ཁྲིམས་ཡེ་ཤེས། [tshul khirms ye shes] (Primordial Wisdom of Discipline)

27-9 **Lineage Holders of the monastice discipline after the founder of Tashi Menri, Nyamme Sherab Gyaltzen** [mnyam med shes rab rgyal mtshan]

རིན་ཆེན་རྒྱལ་མཚན། [rin chen rgyal mtshan] (Victory Banner of Precious Jewel)

ནམ་མཁའ་ཡེ་ཤེས། [nam mkha' ye shes] (Primordial Wisdom of the Sky)

ཀུན་བཟང་རྒྱལ་མཚན། [kun bzang rgyal mtshan] (All-Good Banner of Victory)

རིན་ཆེན་རྒྱལ་མཚན། [rin chen rgyal mtshan] (Victory Banner of Precious Gem)

ཚུལ་ཁྲིམས་རྒྱལ་མཚན། [tshul khirms rgyal mtshan] (Victory Banner of Discipline)

བསོད་ནམས་ཡེ་ཤེས། [bsod noms ye shes] (Primordial Wisdom of Merit)

བསོད་ནམས་གཡུང་རྩུང་། [bsod noms g.yung drung] (Everlasting Merit)

ཤེ་ཙུ་རྩུང་མུ། [she tsu drung mu]

ཤེས་རབ་འོད་ཟེར། [shes rab 'od zer] (Light Ray of Wisdom)

གཡུང་རྒྱལ་མཚན། [g.yung drung rgyal mtshan] (Everlasting Banner of Victory)

ཤེས་རབ་སྒོ་གྲོས། [shes rab blo gros] (Knowledge of Wisdom)

ཤེས་རབ་འོད་ཟེར། [shes rab 'od zer] (Wisdom of Light Ray)

གཙུག་ཕུད་འོད་ཟེར། [gtsug phud 'od zer] (Light Ray of Crest)

གཡུང་རྒྱལ་ཚུལ་ཁྲིམས། [g.yung drung tshul khirms] (Everlasting Discipline)

རིན་ཆེན་འོད་ཟེར། [rin chen 'od zer] (Ray Light of Precious Jewel)

རིན་ཆེན་ལྷན་གྲུབ། [rin chen lhun grub] (Spontaneously Present Precious Jewel)

ཤེས་རབ་བསྟན་འཛིན། [shes rab bstan 'dzin] (Holder of the Teaching of Wisdom)

ཤེས་རབ་དབང་རྒྱལ། [shes rab dbang rgyal] (King of the Power of Wisdom)

གཡུང་རྒྱལ་དབང་རྒྱལ། [g.yung drung dbang rgyal] (Everlasting King of Power)

ཕུན་ཚོགས་རྣམ་རྒྱལ། [phun tshogs rnam rgyal] (Perfect Victory)

བསོད་ནམས་སྒོ་གྲོས། [bsod nams blo gros] (Intellect of Merit)

ཉི་མ་བསྟན་འཛིན། [nyi ma bstan 'dzin] (Holder of the Teaching of the Sun)

བསོད་ནམས་ཕུན་ཚོགས། [bsod nams phun tshogs] (Perfect Merit)

ཤེས་རབ་གཡུང་རྒྱལ། [shes rab g.yung drung] (Everlasting Wisdom)

སངས་རྒྱས་བསྟན་འཛིན། [sang rgyas bstan 'dzin] (Holder of the Teaching of the Enlightened One)

བསྟན་འཛིན་ཚུལ་ཁྲིམས། [bstan 'dzin tshul khirms] (Discipline of Holder of the Teaching)

B1 Lamas, Siddhas and Ḍākinīs



No.28

ཐཱ་མ་གུན་འདུས།

Plate no. 28 bLa ma kun 'dus

“This Thangka portrays the Assemblage of Lamas, Peaceful Tutelary Deities and Sky-goers (Dākinīs), based on the sadhana cycle of the sKyang sprul tradition. [bla ma kun 'dus/ yi dam zhi ba kun 'dus/ mkha' 'gro kun 'dus ste/ skyang sprul lugs kyi kun 'dus sgrub skor ltar bzhengs pa'o/]

- 28-1 ལྷོན་པ་ཡེ་གཤེན་འཛི་མེད་གཙུག་ཕུད། [ston pa ye gshen 'chi med gtsug phud] (Master, Primordial gShen, the Immortal Crest)
 ཡེ་ཤེས་དབྱིངས་ཀྱི་རྒྱལ་མོ། [ye shes dbyings kyi rgyal mo] (Queen of the Expanse of Primordial Wisdom) A consort of sTon pa ye gshen 'chi med gtsug phud.
- 28-2 རྒྱལ་བ་དགོངས་བརྒྱུད་ཀྱི་གཙོ་བོ། གཤེན་ཚད་མེད་ལོད་ལྗན། [rgyal ba dgongs brgyud kyi gtso bo/ gshen tshad med 'od ldan] (the Chief of the Mind Transmissions Lineage of the Victorious Ones, gShen, the Measureless Light)
- 28-3 སེམས་དཔའ་ཉིང་འཛིན་བརྒྱུད་པའི་གཙོ་བོ། སེམས་དཔའ་ཡེ་ཤེས་ཐིག་ལེ། [sems dpa' ting 'dzin brgyud pa'i gtso bo/ sems dpa' ye shes thig le] (The Chief of the Transmissions Lineage of Contemplation of Mind-Heros, Mind-hero, the Essence of Primordial Wisdom)
- 28-4 གུབ་ཐོབ་སྒྲན་བརྒྱུད་ཀྱི་གཙོ་བོ། གཤེན་གསང་བ་འདུས་པ། [grub thob snyan brgyud kyi gtso bo/ gshen gsang ba 'dus pa] (The Chief of the Hearing Transmission Lineage of Accomplished Masters, gShen, the Secret Assembly)
- 28-5 མཁས་པ་ལོ་པ་ཏ་བརྒྱུད་པའི་གཙོ་བོ། རྟག་གཟིགས་དམུ་ཚ་ཏེ། [mkhas pa lo paN brgyud pa'i gtso bo/ rtag gzigs dmu tsha tra he] (The Chief of the Transmission Lineage of Translators and Scholars, Son of dMu, Tra he from Tazik)
- 28-6 རྣམ་དག་འདུལ་བ་བརྒྱུད་པའི་གཙོ་བོ། གཡུང་དྭང་གཙུག་གཤེན་རྒྱལ་བ། [rnam dag 'dul ba'i brgyud pa'i gtso bo/ g.yung drung gtsug gshen rgyal ba] (The Chief of the Transmission Lineage of Authentic Discipline, the Victorious gShen of the Eternal Crest) Another name of Yid kyi khe'u chung (the Young Boy of Mind)
- 28-7 གསང་སྒྲགས་བརྒྱུད་པའི་གཙོ་བོ། དབལ་བོན་སྒྲགས་ལ་མེ་འབར། [gsang sngags brgyud pa'i gtso bo/ dbal bon stag la me 'bar] (The Chief of the Transmission Lineage of Secret Spells, Bon of dBal, the Tiger-god of Flaming fire)

- 28-8 ལྷ་དགོངས་ཉམས་བརྒྱུད་གྱི་གཙོ་བོ། ལྷ་བོན་ཡོངས་སུ་དགའ། [lta dgongs nyams brgyud kyi gtso bo/ lha bon yongs su dag pa] (The Chief of the Transmission Lineage of Practice Meditating on the View <or on the true nature of phenomena>, Bonist of God, the Perfect Purity)
- 28-9 མཁའ་འགྲོ་བརྟུན་བརྒྱུད་གཙོ་བོ། ལྷ་མ་གཤམ་ཆེན་གྲུ་དགའ། [mkha' 'gro brda brgyud gtso bo/ bla ma gshen chen klu dga'] (The Chief of the Indication Transmission Lineage of Sky-Goers, Lama, Great gShen, the Serpent-Deity of Delight)
- 28-10 ལྷུང་འཕགས་གཡུང་དྲུང་རྒྱལ་མཚན། [skyang 'phags g.yung drung rgyal mtshan] (Saint of sKyang, the Eternal Victory Banner)
- 28-11 ལྷུང་སྐུལ་ནམ་མཁའ་རྒྱལ་མཚན། [skyang sprul nam mkha' rgyal mtshan] (Emanation <Incarnated Master> of sKyang, the Victory Banner of the Sky)
- 28-12 ལྷུང་སྐུལ་བསྟན་འཛིན་དབང་རྒྱལ། [skyang sprul bstan 'dzin dbang rgyal] (Emanation <Incarnated Master> of sKyang, the Powerful King who holds the Teaching)
- 28-13 ལྷུང་སྐུལ་ལུང་རྟོགས་སྐུལ་བཟང་རྒྱ་མཚོ། [skyang sprul lung rtogs skal bzang rgya mtsho] (Emanation <Incarnated Master> of sKyang, the Fortunate Ocean of Scriptures and Realization)

Tutelary Deities

- 28-14 ཡི་དམ་ཞི་བ་ཀུན་བཟང་རྒྱལ་བ་འདུས་པ། [yi dam zhi ba kun bzang rgyal ba 'dus pa] (Peaceful Tutelary Deity, the All-Good Assemblage of the Victorious Ones)
ནམ་མཁའ་ལྷ་མོ། [nam mkha lha mo] (Sky Goddess) A consort of Kun bzang rgyal ba 'dus pa.
- 28-15 སྲི་བཞེ་ནམ་ཉིང་། [khri bzhi nam ting]
སྲུགས་རྗེ་བྲམས་མ། [thugs rje byams ma] (Loving Lady of Compassion)
A consort of Khri bzhi nam ting.
- 28-16 ཀུན་སྣང་ཁྱལ་པ། [kun snang khyab pa] (All-pervasive Illumination)
གསལ་བྱེད་གདོས་བྲལ། [gsal byed gdos bral] (Immaterial Illuminator)
A consort of Kun snang khyab pa.
- 28-17 ཨ་ཏི་མུ་མེར། [a ti mu wer]

- མུ་ལ་ཙ་མེད། [mu la tsa med] A consort of A ti mu wer.
- 28-18 མ་ཕམ་དབྱིངས་ཆེན། [ma pham dbyings chen] (Mapam Great Space)
 ཐུགས་རྗེ་འོད་ལྔན། [thugs rje 'od ldan] (Luminous Compassion) A consort
 of Ma pham dbyings che.
- 28-19 མཁའ་འགྲིང་དཀར་པོ། [mkha' 'gying dkar po] (The White One towering in
 the Sky)
 དཀར་མོ་མདངས་ལྔན། [dkar mo mdangs ldan] (Lady Bright White) A con-
 sort of mKha' 'gying dkar po.
- 28-20 སྤང་བ་འོད་ལྔན། [snang ba 'od ldan] (Luminous Appearance)
 བོན་ཉིད་རྣམ་དག། [bon nyid rnam dag] (Utterly Pure, True Nature of Bon)
 A consort sNang ba 'od ldan.
- 28-21 མགོན་ལྷ་དཀར་པོ། [mgon lha dkar po] (White Protective God)
 འོད་མ་རིན་ཆེན། ['od ma rin chen] (Lady of the Light of Precious Gem)
 A consort of mGon lha dkar po.

༼ མཁའ་འགྲོ༽ [mkha' 'gro] (Sky-Goers <Dākinīs>)

- 28-22 ཀྱེ་མ་འོད་མཚོ། [kye ma 'od mtsho] (Wondrous Lake of Light)
- 28-23 ཐུགས་རྗེ་ཀུན་སྦྱོལ། [thugs rje kun sgröl] (the Compassionate One who lib-
 erates all Beings)
- 28-24 འོད་ལྔན་འབར་མ། ['od ldan 'bar ma] (Lady Flaming Light)
- 28-25 དཀར་མོ་སང་གཤོང། [dkar mo seng gdong] (White Lion-faced Lady)
- 28-26 དམ་ཚིག་ལས་གྲུབ། [dam tshig las grub] (The One made from Commit-
 ments)
- 28-27 ཚོགས་བདག་གཟི་བཞིན་མ། [tshogs bdag gzi brjid ma] (Majestic Lordess of
 the Feast)



No. 29

སྟོན་པ་འཆི་མེད་གཞུག་ལྷུང།

Plate no. 29 sTon pa 'chi med gtsug phud

“This thangka portrays Lamas in the early spread of the Bon teaching, the great doctrine-holders of the Transmission lineage of the Secret Spells, the ‘Precious Gems of gSas fortresses, the Heap of Universality’.” [gsang sngags gsas mkhar rin po che spyi spungs bla ma brgyud pa/ bstan pa snga dar gyi bstan 'dzin skyes mchog bka' dring can rnam bzhugs so/]

- 29-1 སྟོན་པ་ཀུན་ལུ་བཟང་པོ། [ston pa kun tu bzang po] (Teacher, the All-Good One)
- 29-2 ཚད་མེད་འོད་ལྗན། [tshad med 'od ldan] (Measureless Light)
- 29-3 འཕྲུལ་གཤེན་སྣང་ལྗན། ['phrul gshen snang ldan] (Magical gShen, the Shining) Father of 'Chi med gtsug phud (29-5)
- 29-4 བཟང་ཟ་རིང་བཙུན། [bzang za ring btsun] (Lady Zang, Rintsun) Mother of 'Chi med gtsug phud (29-5)
- 29-5 སྟོན་པ་འཆི་མེད་གཙུག་ལྷན། [ston pa 'chi med gtsug phud] (Master, Immortal Crest)
- 29-6 གསང་བ་འདུས་པ། [gsang ba 'dus pa] (Secret Assembly)
- 29-7 སྟག་ལ་མེ་འབར། [stag la me 'bar] (Tiger-god of Flaming fire) cf. sTag lha me 'bar (45-4, 46-3)
- 29-8 ཡོངས་སྤུངས་པ། [yongs su dag pa] (Perfect Purity)
- 29-9 མི་ལུས་བསམ་ལེགས། [mi lus bsam legs] (Human Body with Good Thought)
- 29-10 ཡེ་ཤེས་སྣོད་པོ། [ye shes snying po] (Essence of Primordial Wisdom)
- 29-11 སྣང་བ་མདོག་ཅན། [snang ba mdog can] (Coloured Appearance)
- 29-12 ལུ་ཁྲི་བཙུན་པོ། [mu khri btsad po] (Mu khri the Mighty)
- 29-13 ཧྲ་ར་ཅི་པར། [ha ra ci par] cf. Ye shes bla ma (31-3)
- 29-14 སྟག་ལྗེར་ལི་ལྗེར། [stag wer li wer]
- 29-15 ལཱ་ནུ་འཕྲག་ཐག། [a nu 'phrag thag]
- 29-16 སད་ནེ་གཤུ། [sad ne ga'u]
- 29-17 ཐད་མི་དད་ཀེ། [tad mi dad ge] Also spelled [thad mi dad ge]
- 29-18 ཤད་བུ་ར་ཁུག། [shad bu ra khug] Also spelled [sha bu ra gug]
- 29-19 ཟིངས་པ་མཐུ་ཆེན། [zings pa mthu chen] (Zings pa the Great Magician)
Also spelled [zing ba mthu chen]
- 29-20 སྟེ་བོན་ཐོག་འཕྲུལ། [spe bon thog 'phrul] (Bonist of sPe, the Magic Thunder)

- 29-21 སྤེ་བོན་ཐོག་རྩེ། [spe bon thog rtse] (Bonist of sPe, Thog rtse)
- 29-22 སྟོང་རྒྱུང་མཐུ་ཚེན། [stong rgyung mthu chen] (sTong rgyung the Great Magician)
- 29-23 རྩམ་པ་ལྷེ་རིང་། [rngam pa lce ring] (The Fierce One with Long Tongue)
- 29-24 །ཤ་རི་དབུ་ཚེན། [sha ri dbu chen] (Big-headed Sha ri)
- 29-25 གྱིམ་ཚ་མེ་རྩུང་། [gyim tsha rma chung] (Little rMa, son of Gyim)
- 29-26 ལྷེ་ཚ་མཁར་བུ། [lce tsha mkhar bu] (mKhar bu, son of lCe)
- 29-27 ཨྲིས་པ་གྱེར་མེད། [hris pa gyer med]
- 29-28 དམུ་ཚ་གྱེར་མེད། [dmu tsha gyer med] (Son of dMu, Gyer med)
- 29-29 དྲན་པ་ནམ་མཁའ། [dran pa nam mkha'] (The Recollection-Sky)
- 29-30 ཚེ་དབང་རིག་འཛིན། [tshe dbang rig 'dzin] (Awareness-holder with Power over Longevity)
- ཉི་མ་འོད་འབར། [nyi ma 'od 'bar] (Shining Sun) A consort of Tshe dbang rig 'dzin.

Protector Deity

- 29-31 སྤགས་སྤྱང་སྲིད་པའི་རྒྱལ་མོ། [sngags srung srid pa'i rgyal mo] (Guardian of the Spells, the Queen of Existence)



No. 30

སྤྲུལ་སྤྲུལ་སྤྲུལ་བརྒྱུད་ལུངས་ཀྱི་སྟོན་པ་དང་། སྟོན་ཀྱི་སྤྲུལ་མ་ཆེན་པོ།

Plate no. 30 sNgag sems brgyud khungs kyi ston pa *and* sTod kyi bla chen po

“Ancestral Masters in the transmission of the Mantra Section and the Mind Section of the Great Perfection teachings, and the Great Lamas of the Earliest Ages.” [snga sems brgyud khungs kyi ston pa rnam dang/ stod kyi bla ma chen po/]

- 30-1 ལྟོན་པ་ཀུན་ཏུ་བཟང་པོ། [ston pa kun tu bzang po] (Teacher, the All-Good One)
- 30-2 འོངས་སྤྱོད་གཤེན་ལྷ་འོད་དཀར། [longs sku gshen lha 'od dkar] (Enjoyment body, God of gShen, the White Light)
- 30-3 ཚད་མེད་འོད་ལྔ། [tshad med 'od ldan] (Measureless Light)
- 30-4 ཡབ་འཕུལ་གཤེན་སྣང་ལྔ། [yab 'phrul gshen snang ldan] (Father <of 30-6>, Magical gShen, the Shining)
- 30-5 ཡུམ་ཆེན་མོ་བཟང་ཟ་རིང་བརྩུན། [yum chen mo bzang za ring btsun] (Great Mother <of 30-6>, the Auspicious Lady of Long Life)
- 30-6 སྲས་འཆི་མེད་གཙུག་ཕུད། [sras 'chi med gtsug phud] (Son <of 30-4 and 30-5>, the Immortal Crest)
- 30-7 གཤེན་ཆེན་གསང་བ་འདུས་པ། [gshen chen gsang ba 'dus pa] (Great gShen, the Secret Assembly)
- 30-8 དབལ་བོན་སྟག་ལ་མེ་འབར། [dbal bon stag la me 'bar] (Bon of dBal, the Tiger-god of Flaming fire)
- 30-9 ཐུགས་སྲས་རྩ་ལོ་དར་དཔྱང་། [thugs sras rma lo dar dpyang] (Spiritual son, rMa lo with Tassel)
- 30-10 ལྷའི་གཤེན་པོ་ཡོངས་སུ་དག་པ། [dbal bon stag la me 'bar] (gShen of God, the Perfect Purity)
- 30-11 ལྷ་ཡི་གཤེན་པོ་ཡི་ཤེས་སྣང་པོ། [klu yi gshen po ye shes snying po] (gShen of Nāga, the Essence of Primordial Wisdom)
- 30-12 མི་ཡི་གཤེན་ཆེན་མི་ལུས་བསམ་ལེགས། [mi yi gshen chen mi lus bsam legs] (Great gShen of Human, the Human Body with Good Thought)



No.31

བཱཱ་ཏཱ་ལྷོ་ལྷོ་བཱཱ་ལྷོ་ལྷོ་

Plate no. 31 gDung rgyud bcu gsum

“This thangka portrays the masters of the thirteen lineage (in the middle spread of Bon), including Mu khri bTsad po who is surrounded by the Four Magical sMan.” [bod rgyal mu khri btsad po 'khor rdzu 'phrul sman bzhi bcas te gdung brgyud bcu gsum gyi zhal thang]

༼བར་གྱི་གདུང་བརྒྱུད་བཅུ་གསུམ༽ [bar gyi gdung brgyud bcu gsum] (The Thirteen Lineage holders in the Middle Spread of Bon)

- 31-1 གཤེན་ནམ་མཁའ་སྐྱང་བ་མདོག་ཅན། [gshen nam mkha' snang ba mdog can] (gShen, the Coloured Appearance in the Sky) Also called [dmu gshen nam mkha' snang ba mdog can]
- 31-2 བོད་རྒྱལ་མུ་ཁྱི་བཙེན་པོ། [bod rgyal mu khri btsad po] (Tibetan King, the Mighty Mu khri) Also called [rgyal gshen mu khri btsan po]
- 31-3 མོན་བོན་ཉ་ར་ཅི་པར་རམ་ཡེ་ཤེས་སྐྱམ། [mon bon ha ra ci par ram ye shes bla ma] (Bon of Mon, Ha ra ci par, or Lama of Primordial Wisdom)
- 31-4 རྣལ་འབྱོར་སྐྱེག་ཤེར་ལི་ཤེར། [rnal 'byor stag wer li wer] (Yogin, sTag wer li wer)
- 31-5 ཨ་ནུ་འཕྲག་ཐག། [a nu 'phrag thag]
- 31-6 སད་ནེ་གཟུ། [sad ne ga'u]
- 31-7 ཟེངས་པ་མཐུ་ཚེན། [zings pa mthu chen] (Zings pa the Great Magician) Also spelled [zing ba mthun chen] or [rgya bon zing pa mthu chen]
- 31-8 ཤད་བུ་ར་ཁུག། [shad bu ra khug] Also spelled [sha bur ra gug]
- 31-9 སྤེ་བོན་ཐོག་རྩེ། [spe bon thog rtse] (Bon of sPe, Thog rtse)
- 31-10 གུབ་ཐོབ་ཐོག་འཕྲུལ། [grub thob thog 'phrul] (Accomplished master <sid-dha>, the Magic Thunder) Also spelled [spe bon thog 'phrul]
- 31-11 ཐིས་དམར་ལྗེ་འཕེན། [this dmar dzwa 'phen]
- 31-12 སུམ་པ་དབུ་དཀར། [sum pa dbu dkar] (White Head of Sum pa) Also spelled [sum pa sbu kha]
- 31-13 གླང་ཚེན་མུ་ཤེར། [glang chen mu wer] Also called [bla chen mu wer]

༼རྩྭ་འཕྲུལ་སྐྱེན་བཞི༽ [rdzu 'phrul sman bzhi] (Four Magical sMan)

31-14 གནམ་ཕྱི་གོང་རྒྱལ། [gnam phyi gong rgyal]

31-15 ཡེ་ཕྱི་གུང་སངས། [ye phyi gung sangs]

31-16 འཕྱེ་མ་ཡེ་སངས། ['phyo ma ye sangs] Also called ['phyo ma ye sangs
klong gi sman]

31-17 གནམ་སྒྲན་དཀར་མོ། [gnam sman dkar mo] (White sman of the Sky) Also
called [gnam sman chen mo las kyi sman]



No.32

སྤྲན་གྱི་མཁའ་ས་པ་མི་བཞི་དང་། ལོ་པའ་མཁའ་ས་པ་སྟེ་དགུ།

Plate no. 32 sMad kyi mkhas pa mi bzhi and lo paN mkhas pa sde dgu

“This thangka portrays the four scholars of the later (i.e., the third spread of Bon) and the Nine Skilled Translators and Scholars” [smad kyi mkhas pa mi bzhi and lo paN mkhas pa sde dgu]

༼སྐད་ཀྱི་མཁས་པ་མི་བཞི༽ [smad kyi mkhas pa mi bzhi] (Four Scholars of sMad)

32-1 བླ་བུ་སྐུ་མཁས་པ་སྟོང་རྒྱུད་མཐུ་ཆེན། [sgra bsgyur mkhas pa stong rgyung mthu chen] (Translator, Scholar, sTong rgyung the Great Magician <from Zhang-zhung>)

མཚོ་སྐྱོན་རྒྱལ་མོ། [mtsho sman rgyal mo] (Queen mTso sman) A consort of sTong rgyung mthu chen.

32-2 བླ་བུ་སྐུ་ཤ་རི་དཔལ་ལྡན་གསང་ཆེན། [sgra bsgyur sha ri dpal ldan gsang chen] (Translator, <Big-headed> Sha ri <from Tibet>, the Glorious Great Secret)

32-3 བླ་བུ་སྐུ་ལེ་ཚ་མཁར་བུ། [sgra bsgyur lce tsha mkhar bu] (Translator, mKhar bu, son of lCe <from Minyak>)

32-4 བླ་བུ་སྐུ་རྒྱུ་ཚ་རྩ་ཚུང་། [sgra bsgyur gyim tsha rma chung] (Translator, Little rMa, son of Gyim) Also spelled [lde bon gyim tsha rma chung]

༼ལོ་པཎ་མཁས་པ་སྟེ་དགུ༽ [lo paN mkhas pa sde dgu] (Nine Skilled Translators and Scholars) (32-5 to 32-10 are also called the ‘Six Ornaments amongst scholars in the world’ [’dzam gling (mkhas pa’i) rgyan drug])

32-5 རྟག་གཟིགས་དམུ་ཚ་ཏེ། [rtag gzigs dmu tsha tra he] (<A Scholar from> Tazik, Son of dMu, Tra he) Also spelled [dmu tsa tra hre]

32-6 ཁྲི་ཐོག་སྐར་ཚ། [khri thog spar tsha] (<A Scholar from Tazik,> Khri thog spar tsha) Also spelled [khri thog spar tsa]

32-7 གུ་ལུ་ལུ་སྐར་ཡ། [gu hu lu spar ya] (<A Scholar from Tazik,> Gu hu lu spar ya) Also spelled [hi li spar ya], [hu lu spar ya] or [’gu hi li spar ya]

32-8 རྒྱ་གར་ལྷ་བདག་སྐྱེས་གྲོ། [rgya gar lha bdag sngags grol] (<A Scholar from> India, LHa bdag sngags grol) Also spelled [lha bdag sngags ’grol]

32-9 རྒྱ་ནག་ལེགས་ཉིང་རྩང་པོ། [rgya nag legs ting rmang po] (<A Scholar from>

China, Lekting Mangpo) Also spelled [legs tang rmang po]

- 32-10 ཕྲོམ་གསེར་ཐོག་ལེ་ཡི་འབྲུམ་ས། [phrom gser thog lce 'byams] (<A Scholar from>
Phrom, gSer thog lce 'byams)
- 32-11 ཙོ་མིན་གྱེར་རྒྱུང་། [tso min gyer rgyung] Also spelled [dzwo min gyer
rgyung]
- 32-12 རྒྱལ་འབྲུར་མར་མེ། [phrom gser thog lce 'byams] (Yogin, Butter Lamp)
Also called [sku bla mar me]
- 32-13 ནམ་ར་རྩེ་དགུ། [nam ra rtse dgu] (Nine-pronged Nam ra) Also called
[gnam ra dgu rtse]



No. 33

ཕྱིན་རྒྱལ་ས་བརྒྱད་པའི་གཤེན་དགུ་དང་། ལུག་ཐོབ་མཐུ་ཆེན་མི་དགུ།

Plate no. 33 Byin rlabs brgyud pa'i gshen dgu *and* Grub thob mthu chen mi dgu

“Of one hundred supreme siddhas, this thangka portrays the Nine gShens in the lineage of blessings, and the Nine Accomplished Masters, the Nine Great Magicians” [grub pa'i khyu mchog brgya rtsa las/ byin rlabs brgyud pa'i gshen dgu dang/ grub thob mthu chen mi dgu bzhugs so/]

འབྲིན་རྣམས་བརྒྱུད་པའི་གཤེན་དགུ། [byin rlabs brgyud pa'i gshen dgu] (Nine gShens in the transmission of blessings)

- 33-1 སྤྱི་ཆེན་ལི་ཤུ་སྟག་རིང་། [snya chen li shu stag ring] (Great <scholar-yogin of> Nya, Lishu Tagring) Also spelled [li shi ltag ring]
མཁའ་འགྲོ་ཅོ་བཟོན་མོ། [mkha' 'gro co za bon mo] (Sky-goer, Lady Co, Bon mo) Also spelled [mkha' 'gro jo za bon mo]. A consort of Li shu stag ring (33-1)
- 33-2 སྟོང་རྒྱུང་མཐུ་ཆེན། [stong rgyung mthu chen] (sTong rgyung the Great Magician) Also spelled [spungs rgyud mthu chen, *or* spungs rgyud mthu rtsal]
- 33-3 མུ་ལི་མི་འགྲུར། [mu li mi 'gyur] (Changeless Red Wind) Also spelled [mi ling mi 'gyur]
ཤེས་རབ་ལྷ་མཛོལ། [shes rab lha mdzes] (Beautiful Wisdom) A consort of Mi li mi 'gyur (33-3)
- 33-4 ཕུ་ལི་ཡ་དོར། [phu li ya dor] Also spelled [phu lu ya dor, *or* phu mi ya dor]
ཡེ་ཤེས་དབང་མོ། [ye shes dbang mo] (Ruleress of Wisdom) A consort of Phu li ya dor (33-4)
- 33-5 ཟ་རང་མེ་འབར། [za rang me 'bar] (Za rang the Flaming) Also spelled [za ring me 'bar]
- 33-6 ལྡེ་རོ་ཉམས་འཕེལ། [lde ro nyams 'phel]
- 33-7 བྱུ་ཤ་ལྷ་གསལ། [bru sha lha gsas] (Divine Son from Bru sha) Also spelled [bru zha lha gsas]
- 33-8 རོ་ལེ་རྒྱུད་གྲགས། [tho le rgyang grags] (The Fierce Spell Resounding in the Distance) Also called [tho le dkar po]
མཁའ་འགྲོ་ལེགས་ལྡན་མ། [mkha' 'gro legs ldan ma] (Sky-goer, the Good

Lady) A consort of Tho le rgyang grags (33-8)

33-9 ཉི་མ་འོད་གསལ། [nyi ma 'od gsal] (Clear Light of the Sun)

༼ གུབ་ཐོབ་མཐུ་ཆེན་མི་དག ༽ [grub thob mthub chen mi dgu] (Nine Accomplished Masters, the Great Magicians)

33-10 ལི་བོན་མུ་ཕྱ། [li bon mu phywa] (Bon of Li, Mu phywa) Also spelled [li bon mu phya]

33-11 ཙོ་བོན་གྱིམ་བུ། [co bon gyim bu] (Bon of Co, Gyim bu) Also spelled [jo bon gyim bu, *or* gtso bon gyim bu]

33-12 སུམ་པ་མུ་ཕྱ། [sum pa mu phywa] Also spelled [sum pa mu cho, *or* sum bon mu phya]

33-13 སུ་བོན་མཐོང་གཤམ། [khu bon mthong grags] (Bon of Khu, mThong grags)

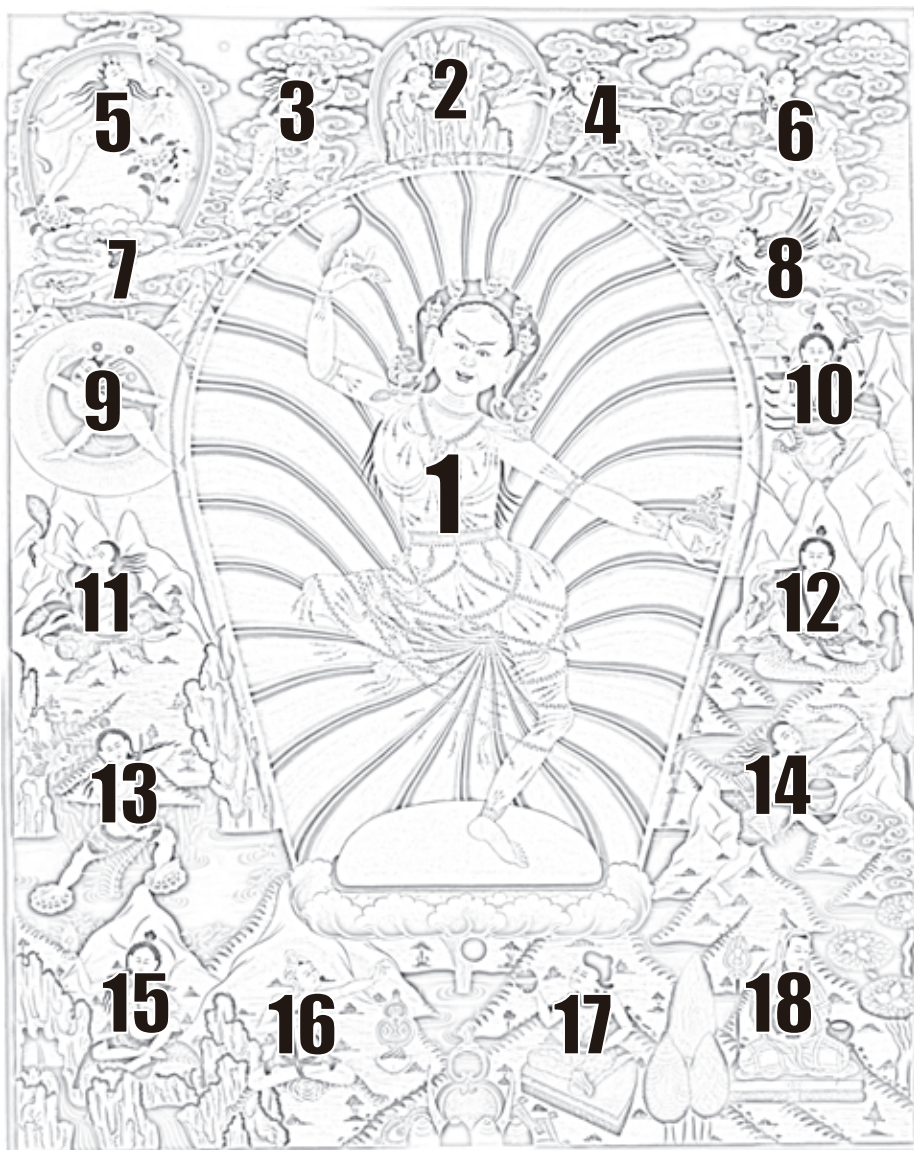
33-14 མུ་ཚོ་འབར་བ། [mu cho 'bar ba] (Flaming Mu cho <from Zhang-zhung>)

33-15 དོད་དེ་རྒྱལ་བ། [dod de rgyal ba] (Dod de the Victorious)

33-16 ལྷང་ཚ་འཕམ་སྤང་། [ljang tsha 'phan snang] (Son of lJang, 'Phan snang)

33-17 རྩ་བོན་ཐུགས་དཀར། [rma bon thugs dkar] (Bon of rMa, the White Heart)
Also called [rma lo thugs dkar]

33-18 གྱེར་སྤུངས་སྤང་བཞེར་འོད་པོ། [gyer spung snang bzher lod po]



No.34

མཁའ་སྤྱོད་རྩྱུ་འཕྲུལ་མ་དགུ་དང་། མཐའ་འདུལ་ཟེལ་གཞོན་ཆེ་དགུ།

**Plate no. 34 mKha' spyod rdzu 'phrul ma dgu and
mTha' 'dul zil gnon che dgu**

“This thangka portrays the ‘Nine Magical Ladies who Enjoy Space’ and ‘Nine Great Subjugators who subdue Border’.” [mkha' spyod rdzu 'phrul ma dgu dang/ mtha' 'dul zil gnon che dgu bcas bzhugs so/]

༼མཁའ་སྐྱོད་རྩུ་འཕྲུལ་མ་དགུ༽ [mkha' spyod rdzu 'phrul ma dgu] (Nine Magical Ladies who Enjoy Space)

34-1 མཁའ་འགྲོ་ཇོ་ཟ་བོན་མོ། [mkha' 'gro co za bon mo] (Sky-goer, Lady Jo, Bon mo)

34-2 མཁའ་འགྲོ་ལི་ཤུ་ཟ། [mkha' 'gro li shu za] (Sky-goer, Lady Lishu)

34-3 རྗེ་ཤོ་མགྲིན་དཀར། [bhe sho mgrin dkar] (bHe sho with white-throat) Also spelled [bhi sho mgrin dkar]

34-4 དོ་ནང་གུ་འཛིན་མ། [do nang gru 'dzin ma] (Do nang holding the Boat) Also called [phu lu gru 'dzin]

34-5 དམུ་ཏང་གཡུ་འཛིན། [dmu tang g.yu 'dzin] (dMu tang holding Turquoise) Also called [dmu rang yul 'dzin]

34-6 ཁྲི་མང་རྒྱལ་མོ། [khri mang rgyal mo] (Queen Khri mang) Also called [khri mang rgyal 'dus]

34-7 དོད་དེ་རྒྱལ་ལུ་མ། [dod de rgyal lcam]

34-8 རྣལ་འབྱུང་གར་དཔོན་མ། [rnal 'byor gar dpon ma] (Chief Dancer of Yoga)

34-9 དཔའ་མོ་སྤྲོན་གསལ། [dpa' mo sgron gsal] (Mind-Heroine, the Clear Lamp)

༼མཐའ་འདུལ་ཟིལ་གནོན་ཆེ་དགུ༽ [mtha' 'dul zil gnon che dgu] (Nine Great Subjugators who Subdue Border)

34-10 གཙང་གཤེན་སྣན་ངག་མཁན་པོ། [gtsang gshen snyan ngag mkhan po] (gShen of gTsang, Scholar of Poetry)

34-11 ཡར་གཤེན་ལྗེ་མ་བུ། [yar gshen ldem bu] (gShen of Yar, lDem bu)

34-12 ཐང་གཤེན་ཆབ་དཀར། [thang gshen chab dkar] (gShen of Thang, the White Waters)

34-13 ལྷུང་ཡེར་དཀར་པོ། [khyung yer dkar po] (White Khyung Yer) Also spelled [khyung sder dkar mo]

- 34-14 མ་དྭ་མི་ཤ། [ma dha bhi sha]
- 34-15 འདུལ་བྱེད་སྟིང་པོ། ['dul byed snying po] (Essence of Subduing)
- 34-16 ལྷུང་བོན་ཡེ་མཁྟེན། [ljang bon ye mkhyen] (Bonist of lJang, the Primordial Knowledge) Also spelled ['jang bon ye mkhyen]
- 34-17 ལྷུང་ཤང་རྒྱ་བོན། [hwa shang rgya bon] (Bonist of China, Hwa shang)
- 34-18 ལྷུ་ཟླ་གསལ་བཟང་། [mu zi gsal bzang] (Clear, Good Mu zi)



No.35

སྤྱི་ཚེན་བྲན་པ་ནམ་མཁའ།

Plate no. 35 bLa chen dran pa nam mkha'

“This thangka portrays the nine great holders of the teaching and precepts, and three accomplished masters: a Mind-Hero, a holder intrinsic awareness and an accomplished one (siddha).” [bka' khirms bka' 'dzin che dgu dang/ sems dpa' rig 'dzin grub thob rnam gsum zhes bya ba bzhugs so]

༼བཀའ་ཁྲིམས་བཀའ་འཛིན་ཆེ་དགུ༽ [bka' khirms bka' 'dzin che dgu] (The Nine great holders of the teaching and precepts)

35-1 ཁྲི་ལྗེ་འོད་པོ། [khri lde 'od po] (Tride, Light)

35-2 དྲངས་པ་ཡི་རིང་། [dwang pa yi ring] Also spelled [dang ba yi ring] (cf. 27-2)

35-3 དགུང་རུམ་གཟུག་ཕུད། [dgung rum gtsug phud] (Crest of dGung rum)

35-4 རྩུ་འཕྲུལ་ཡི་ཤེས། [rdzu 'phrul ye shes] (Primordial Wisdom of Magic)

35-5 ཡི་ཤེས་རྩུལ་ཁྲིམས། [ye shes tshul khirms] (Primordial Wisdom of Discipline)

35-6 གཡུང་དྲུང་རྩུལ་ཁྲིམས། [g.yung drung tshul khirms] (Everlasting Discipline)

35-7 གཟུག་ཕུད་རྒྱལ་བ། [gtsug phud rgyal ba] (Victorious Crest)

35-8 ཡི་ཤེས་རྒྱལ་བ། [ye shes rgyal ba] (Victorious Wisdom)

35-9 དཔལ་གྱི་དབང་ཕུག། [dpal gyi dbang phyug] (The Rich with Glorious Power)

༼སེམས་དཔའ་རིག་འཛིན་གྲུབ་ཐོབ་རྣམ་གསུམ༽ [sems dpa' rig 'dzin grub thob rnam gsum] (Mind-Hero, Awareness-Holder, and the Accomplished One)

35-10 དྲན་པ་ནམ་མཁའ། [dran pa nam mkha'] (The Recollection-Sky)

35-11 ཆོ་དབང་རིག་འཛིན། [tshe dbang rig 'dzin] (The Awareness-holder with Power over Life)

35-12 མཁའ་འགྲོ་ཉི་མ་འོད་འབར། [mkha' 'gro nyi ma 'od 'bar] (Sky-Goer, the Brilliant Sun) A consort of Tshe dbang rig 'dzin (35-11)

35-13 པད་མ་མཐོང་གྲོ། [pad ma mthong grol] (Lotus which liberates by sight)



No. 36

སྤྱི་མཆོད་བའ་སྤྱི་འཛོམས།

Plate no. 36 bLa ma tshe dbang rig 'dzin

“This thangka portrays Lama Tshe dbang rig 'dzin, the bestowers of Longevity Empowerment dwelling in the six holy sites, four classes of Sky-goers, the principal Lama of the Lineage, treasure revealer, and protectress of the (Secret) Spells.” [bla ma tshe dbang rig 'dzin/ gnas drag tshe dbang/ mkha' 'gro sde bzhi/ bla ma brgyud pa'i gtso bo ster ston bcas dang/ sngags srung ma sogs bzhengs pa'o]

- 36-1 བོན་སྐུ་ཀུན་ཏུ་བཟང་པོ། [bon sku kun tu bzang po] (Body of Bon, the All-Good One)
- 36-2 རོངས་སྐུ་གསང་བ་འདུས་པ། [longs sku gsang ba 'dus pa] (Enjoyment Body, the Secret Assembly)
- 36-3 སྐུལ་སྐུ་ཚེ་དབང་རིག་འཛོམས། [sprul sku tshe dbang rig 'dzin] (Emanation Body, the Holder of Intrinsic Awareness with Power over Life)
- 36-4 མཁའ་འགྲོ་ཉི་མ་འོད་འབར། [mkha' 'gro nyi ma 'od 'bar] (Sky-Goer, the Light-radiating Sun) A consort of Tse dbang rig 'dzin (36-3)

༼ གནས་དུག་ཚེ་དབང་༽ [gnas drug tshe dbang] (Longevity Empowerment of the Six Holy Sites)

- 36-5 ལྷ་འི་དོན་མཛད་པ། [lha'i don mdzad pa] (Benefactor to the Gods <who dwells in the White Snow Mountain, Tise [gangs dkar ti se]>)
- 36-6 ཇི་ཟའི་དོན་མཛད་པ། [dri za'i don mdzad pa] (Benefactor to the Scent-Eaters <i.e. Gandharvas who dwells in the Majestic Mountain of Elephant [glang chen 'gying ri]>)
- 36-7 ལྷུ་འི་དོན་མཛད་པ། [klu'i don mdzad pa] (Benefactor to the Serpent-Deities <i.e. Nāgas who dwells in the Fragrant Mountain [spos ri ngad ldan]>)
- 36-8 གནོད་སྐྱིན་གྱི་དོན་མཛད་པ། [gnod sbyin gyi don mdzad pa] (Benefactor to the Harm-Givers <i.e. Yakśas who dwells in The Eternal Solid Place [g.yung drung sra brtan]>)
- 36-9 བདུད་གྱི་དོན་མཛད་པ། [mdud kyi don mdzad pa] (Benefactor to the Demons <i.e. Māras who dwells in the Blissful Mountain of gShen [gshen ri bde ldan]>)

36-10 མིའི་དོན་མཛད་པ། [mi'i don mdzad pa] (Benefactor to the Human beings
<who dwells in the Glorious Snow Mountain of Rich Lady [gangs can
phyug mo dpal ri]>)

༼མཁའ་འགོ་སྤེལ་བཞི༽ [mkha' 'gro sde bzhi] (Four classes of Sky-Goers)

36-11 གཡུང་དྲུང་རིགས་ཀྱི་མཁའ་འགོ་དཀར་མོ། [g.yung drung rigs kyi mkha' 'gro dkar
mo] (White Sky-Goer of the Eternal-family)

36-12 འཁོར་ལོ་འི་རིགས་ཀྱི་མཁའ་འགོ་ལྗང་མོ། ['khor lo'i rigs kyi mkha' 'gro ljang mo]
(Green Sky-Goer of the Wheel-family)

36-13 པདྨ་རིགས་ཀྱི་མཁའ་འགོ་དཀར་མོ། [padma'i rigs kyi mkha' 'gro dmar mo] (Red
Sky-Goer of the the Lotus-family)

36-14 རིན་ཆེན་རིགས་ཀྱི་མཁའ་འགོ་སྔོན་མོ། [rin chen rigs kyi mkha' 'gro sngon mo]
(Blue Sky-Goer of the Jewel-family)

༼བླ་མ་བརྟུན་པའི་གཙོ་བོ། གཏེར་སྟོན། ལྷགས་སྤྲུང་མ།༽ [bla ma brgyud pa'i gtso bo, gter
ston, sngag srung ma] (Principal Deities in the Lineage of Lamas, Treas-
ure Revealers, and Protectoress of the <Secret> Spells)

36-15 མཁའ་འགོ་ཉི་མ་འོད་འབར། [mkha' 'gro nyi ma 'od 'bar] (Sky-Goer, the Bril-
liant Sun)

36-16 མ་མཚོག་ཀུན་འདུས་སྤིང་པའི་རྒྱལ་མོ། [ma mchog kun 'dus srid pa'i rgyal mo]
(Supreme mother in whom all assemble, the Queen of Existence)

36-17 གཏེར་སྟོན་གཡུང་དྲུང་གླིང་པ། [gter ston g.yung drung gling pa] (Treasure re-
vealer, the Eternal Sanctuary)

36-18 འོན་ཅན་རྩ་བའི་བླ་མ། [drin can rtsa ba'i bla ma] (The Gracious Root Lama)

36-19 ལྷགས་སྤྲུང་དམུ་བྲེད་མ་ཆེན་མོ། [sngags srung dmu dred ma chen mo] (Protec-
toress of the <Secret> Spells, the Great Savage Woman)

B2 Revealers of Hidden Treasures



No.37

གཏིང་སྟོན་གཤམ་ཆེན་གྱི་དགའ་ལ།

Plate no. 37 gTer ston gShen chen klu dga'

“This thangka portrays the great illuminators of the teaching of Bon in the later spread: gShen chen klu da', Gyer mi nyi 'od, rMa ston srol 'dzin, dByil ston khyung rgol rtsal, Bru chen nam mkha' g.Yung drung, rgyal sras Zhu yas legs po, sPa ston dpal mchog rgyal ba, rMe'u lha ri gnyan po, and Supreme Beings in Domey, the Father and the Sons of Bon brgya.” [phyi dar bstan pa'i gsal byed chen po/ gshen gyer rma dbyil dang bru zhu spa rme'u/ mdo smad skyes mchog bon brgya yab sras bcas bzhugs so]

The Principal Treasure Revealers of Bon

37-1 གཏེན་ཆེན་གླུ་དགའ། [gter ston gshen chen klu dga'] (Great Shen, Serpent-Deity of Delight).

37-2 གྱེར་མི་ཉི་མ་འོད་ཟེར། [gyer mi nyi ma 'od zer] (Gyer mi, Rays of the Sun)
Also spelled [ger mi nyi 'od]

37-3 རྩ་སྟོན་སྲོལ་འཛིན་ཆེན་པོ། [rma ston srol 'dzin chen po] (Teacher of rMa, the Great holder of the Tradition)

37-4 དབྱེལ་སྟོན་དཔོན་གསལ་བྱུང་རྟོན་རྩལ། [dbyil ston dpon gzas khyung rgod rtsal] (Teacher of dByil, Master of Bon, the Energy of Wild Garuda)

37-5 བྱ་ཆེན་ནམ་མཁའ་གཡུང་རླུང། [bru chen nam mkha' g.yung drung] (Great <Teacher of> Bru, the Eternal Sky)

37-6 རྒྱལ་སྲས་ལྷ་ཡས་ལེགས་པོ། [rgyal sras zhu yas legs po] (Son of the Victorious One, Zhu yas legs po)

37-7 མེའུ་ལྷ་རི་གཉན་པོ། [rme'u lha ri gnyan po] (<Master of> Meu, the Stern Mountain of God)

༼མདོ་སྐད་སྐྱེས་མཚོག་པོན་བརྒྱ་ཡབ་སྲས༽༽ [mdo smad skyes mchog bon brgya yab sras] (Supreme Beings in mDo smad, the Father and Sons of Bon brgya)

37-8 སྐྱུང་སྐུལ་ལུང་རྟོགས་སྐལ་བཟང་རྒྱ་མཚོ། [skyang sprul lung rtogs skal bzang rgya mtsho] (Emanation <Incarnated Master> of sKyang, the Fortunate Ocean of Scriptures and Realization)

37-9 བོན་བརྒྱ་རང་ཤར་རིག་གྲོ། [bon brgya rang shar rig grol] (<Master of> Bon brgya, the Natural Arising of Awareness and Liberation)

- 37-10 བོན་བརྒྱ་གཡུང་རླུང་ཕུན་ཚོགས། [bon brgya g.yung drung phun tshogs] (<Master of> Bon brgya, the Perfect Eternity)
- 37-11 བོན་བརྒྱ་ནམ་མཁའ་རྒྱལ་མཚན། [bon brgya nam mkha' rgyal mtshan] (<Master of> Bon brgya, the Victory Banner of Sky)

B3 Scholar-Abbots



No.38

རྗེ་མཉམ་མེད་ཤེས་རབ་རྒྱལ་མཚན།

Plate no. 38 rJe mnyam med shes rab rgyal mtshan

38-1 རྗེ་མཉམ་མིང་ཤེས་རབ་རྒྱལ་མཚན། [rje mnyam med shes rab rgyal mtshan]
(The Venerable, Victory Banner of Peerless Wisdom)

༼་ན་དུག༽ [na drug] (the Six Na)

38-2 གླང་ཆེན་འགྲིང་བ་ན། [glang chen 'gying ba na] (the Elephant, Gyingwana)

38-3 ལྷ་སྲས་ཁྱེུ་ན། [lha sras khye'u na] (The divine prince, Khyeuna)

38-4 རི་དྲགས་ཤ་ར་ན། [ri dwags sha ra na] (the wild animal, Sharana)

38-5 མི་རྒྱུང་བྱ་ར་ན། [mi chung bya ra na] (The young lad, Jarana)

38-6 ལྷ་སྲིན་པ་ཏ་ན། [chu srin pa tra na] (the Sea monster <makara>, Patrana)

38-7 བྱ་ལྷུང་ཀ་ར་ན། [bya khyun ka ra na] (The garuda, Karuna)

38-8 ཤེས་རབ་སྣ་བའི་སང་གོ། [shes rab smra ba'i seng ge] (Lion of Speech of Wisdom)

38-9 རྗེ་བཙུན་དགོངས་མཛོད་རི་ཁྲོད་པ། [rje btsun dgongs mdzod ri khrod pa] (Venerable Lord, the Mind Treasury dwelling in the mountain hermitage)

38-10 མེ་ལུ་སྟོན་མཁས་པ་དཔལ་ཆེན། [rme'u ston mkhas pa dpal chen] (Teacher of Meu, the Great Glorious Scholar)

38-11 ཡར་མེ་བ་ཤེས་རབ་འོད་ཟེར། [yar me ba she rab 'od zer] (Yar me ba, the Wisdom of Light Ray)

38-12 མཁན་ཆེན་ཉི་མ་བསྟན་འཛིན། [mkhan chen nyi ma bstan 'dzin] (Great Scholar-abbot, the Sun holding the Teachings)

38-13 བསྟན་སྲུང་དམུ་བདུད་འབྲུམས་པ་ལྷག་མགོ། [bstan srung dmu bdud 'byams pa khrag mgo] (Guradian of the Teaching, Mudu Jampa Trakgo)
Also spelled [bstan srung mi bdud 'byams pa khrag mgo], or [bstan srung mu bdud 'byams pa khrag mgo]

38-14 རྒྱལ་ཚབ་རིན་ཆེན་རྒྱལ་མཚན། [rgyal tshab rin chen rgyal mtshan] (Regent, the Victory Banner of Precious Jewel)

38-15 མཁས་གྲུབ་བསོད་ནམས་རྒྱལ་མཚན། [mkhas grub bsod noms rgyal mtshan]
(Accomplished scholar, the Victory Banner of Merit)



No.39

ཀུན་མཁྱེན་ཤར་རྩེ་བཀྲ་ཤིས་རྒྱལ་མཚན།

Plate no. 39 Kun mkhyen shar rdza bkra shis rgyal mtshan

“This thangka, the Meaningful to Behold, portrays the Great Omniscient One of Eastern Dza who attained the body of rainbow light, the Victory Banner of Auspiciousness” [’ja’ lus pa kun mkhyen shar rdza ba chen po bkra shis rgyal mtshan mchog gi zhal thang mthong ba don ldan bzhugs so/]

- 39-1 ཤར་རྩེ་བ་བཀྱའ་མཁུན་བཀྱ་ཤིས་རྒྱལ་མཚན་ནམ་རྩལ་ཁྲིམས་བསྟན་པ་འབྲུག་གྲགས། [shar rdza ba kun mkhyen bkra shis rgyal mtshan nam tshul khirms bstan pa ’brug grags] (The Omniscient One of Eastern Dza, the Victory Banner of Auspiciousness, or the ‘Teaching of discipline as pervasive as sound of thunder’)
- 39-2 སྤྱལ་བཞི་བོན་སྐུ་ཀུན་ཏུ་བཟང་པོ། [sprul gzhi bon sku kun tu bzang po] (The Essence Body of Bon which is the ground of emanation, the All-Good One)
- 39-3 ལྷ་མ་ཚེ་དབང་རིག་འཛིན། [bla ma tshe dbang rig ’dzin] (Lama, the Holder of Intrinsic Awareness with Power over Longevity)
- 39-4 ཡུམ་མཁའ་འགྲོ་ཉི་མ་འོད་འབར། [yum mkha’ ’gro nyi ma ’od ’bar] (A consort <of 39-3>, Sky Goer, the Brilliant Sun)
- 39-5 ཡི་དམ་ཕུར་པ་འབྲུག་གསལ་ཆེམ་པ། [yi dam phur pa ’brug gsas chem pa] (Tutelary Deity, Ritual Dagger, the gSas of Dragon rattling sound like thunder)
- 39-6 ཡུམ་སྟོང་ཁྱལ་ཆེན་མོ། [yum stong khyab chen mo] (A consort <of 39-5>, Great sTong khyab)
- 39-7 རྟོགས་ལྷན་རྩི་མེད་སྟིང་པོ། [rtogs ldan dri med snying po] (The Realized One, the Immaculate Essence)
- 39-8 ཀུན་མཁུན་འཇིགས་མེད་དབང་པོ། [kun mkhyen ’jigs med dbang po] (The Omniscient One, the Fearless Ruler)
- 39-9 རྫོགས་ཆེན་རིག་པ་རང་ཤར། [rdzogs chen rig pa rang shar] (Great Perfection, the Natural Arising of Awareness)
- 39-10 ཤར་རྩེ་བ་བཀྱ་ཤིས་རྒྱལ་མཚན། [shar rdza ba bkra shis rgyal mtshan] (<The Omniscient> One from Eastern Dza, the Victory Banner of Auspiciousness)

- 39-11 བཀའ་སྐྱོང་དབྱིངས་ཀྱི་དབུ་མོ་མ་མཚོ་གསེད་པ་རྒྱལ་མོ། [bka' skyong dbyings kyi dbal mo ma mchog srid pa rgyal mo] (Guardian of precepts, the Supreme Mother of the dBal mo goddess, the Queen of Existence)

C Tutelary Deities, Protectors and Local Deities



No.40

ཀུན་བཟང་རྒྱལ་བ་འདུལ་པ།

Plate no. 40 Kun bzang rgyal ba 'dus pa

“This thangka includes images of the All-Good Assemblage of the (five families of the) Victorious Ones (with five faces and ten arms) and his two consorts, the Six Subduing gShen, the Four Female Keepers of the Gates, principal figures in the lineage of lamas, and the Guardian of the Word.” [kun bzang rgyal ba 'dus pa/ yum gnyis/ 'dul ba gshen drug /sgo ma bzhi/ bla ma brgyud pa'i gtso bo rnams dang/ bka' srung bcas bzhugs/]

- 40-1 ཀུན་བཟང་རྒྱལ་བའི་རིགས་ལྔ་ཀུན་འདུས་ཞལ་ལྔ་ཕྱག་བརྟུ། [kun bzang rgyal ba rigs lnga kun 'dus zhal lnga phyag bcu] (The All-Good Assemblage of the five families of the Victorious Ones with five faces and ten arms)
- 40-2 ཡུམ་བྱུགས་རྗེ་བྱམས་མ། [thugs rje byams ma] (Mother of Compassion)
A consort of 40-1.
- 40-3 ནམ་མཁའི་ལྷ་མོ། [nam mkha'i lha mo] (Goddess of the Sky) A consort of 40-1.

༼ འདུལ་བ་གཤེན་དུག ༽ ['dul ba gshen drug] (Six Subduing gShen)

- 40-4 ཡེ་གཤེན་གཙུག་ཕུད། [ye gshen gtsug phud] (Primordial gShen with the Topknot)
- 40-5 ལེ་རྒྱལ་པར་ཏི། [lce rgyal par ti]
- 40-6 གསང་བ་འདུས་པ། [gsang ba 'dus pa] (Secret Assembly)
- 40-7 ཏི་སངས་རང་བཞི། [ti sangs rang zhi]
- 40-8 ལུ་ཚོ་ལྷེམ་དུག། [mu cho ldem drug]
- 40-9 གསང་བ་ངང་རིང། [gsang ba ngang ring]

༼ སྐོ་མ་བཞི ༽ [sgo ma bzhi] (Four Guardianess of the Gates)

- 40-10 དཔྱིད་ཀྱི་རྒྱལ་མོ་སེར་མོ་ལྷགས་སྐྱོག་མ། [dpyid kyi rgyal mo ser mo lcags sgrog ma] (Queen of Spring, Yellow Lady who holds an iron chain)
- 40-11 དབྱར་གྱི་རྒྱལ་མོ་སྐོན་མོ་གཤམ་ཐོགས་མ། [dbyar gyi rgyal mo sngon mo gshang thogs ma] (Queen of Summer, Blue Lady who holds a shang bell)
- 40-12 སྐོན་གྱི་རྒྱལ་མོ་དམར་མོ་ཞགས་པ་མ། [ston gyi rgyal mo dmar mo zhags pa ma] (Queen of Autumn, Red Lady who holds a lasso)

40-13 དགུན་གྱི་རྒྱལ་མོ་དཀར་མོ་ལྷགས་ཀྱི་མ། [dgun gyi rgyal mo dkar mo lcags kyu ma] (Queen of Winter, White Lady who holds an iron hook)

༼ ལྷ་མ་བརྒྱུད་པའི་གཙོ་བོ་རྣམས༽ [bla ma brgyud pa'i gtso bo rnam] (Primary masters of the lineage of lamas)

40-14 ལྷ་མ་བརྒྱུད་པའི་གཙོ་བོ་སྟོན་པ་ཀུན་ཏུ་བཟང་པོ། [bla ma brgyud pa'i gtso bo ston pa kun tu bzang po] (Primary master of lamas of the lineage, Teacher, the All-Good One)

40-15 ཉེ་བརྒྱུད་ཐོག་བབ་གྱི་བརྒྱུད་པའི་གཙོ་བོ་སྐྱེན་ངན་པ་ནམ་མཁའ། [nye brgyud thog bab kyi brgyud pa'i gtso bo bla chen dran pa nam mkha'] (Primary master of the short lineage of thunderbolt, Great lama, The Recollection-Sky)

40-16 དཔལ་ལྷན་སྐྱེན་རིའི་སྐྱེན་གྱི་གཙོ་བོ་རྒྱལ་བ་མཉམ་མེད་ཤེས་རབ་རྒྱལ་མཚན། [dpal ldan sman ri'i bla brgyud kyi gtso bo rgyal ba mnyam med shes rab rgyal mtshan] (Primary master of the lineage of the Glorious Menri, the Victorious One, the Victory Banner of Peerless Wisdom)

40-17 བོན་བརྒྱ་སྐྱེན་རབས་གྱི་གཙོ་བོ་གཡུང་རྩུན་ཕུན་ཚོགས་མཁས་གྲུབ་འཇིགས་མེད། [bon brgya bla rabs kyi gtso bo g.yung drun phun tshogs mkhas grub 'jigs med] (Primary master of the lineage of Bon-gya, the Eternal Perfection, Fearless Accomplished Scholar')

40-18 བདག་ཅག་གི་རྩ་བའི་སྐྱེན་སྐྱེད་སྐུ་ལ་ལུང་རྟོགས་སྐྱལ་བཟང་རྒྱ་མཚོ། [bdag cag gi rtsa ba'i bla ma skyang sprul lung rtogs skal bzang rgya mtsho] (Our Root Lama, Emanation of sKyang, the Fortunate Ocean of Scriptures and Realization)

༼ བཀའ་སྲུང་༽ [bka' srung] (Guardian of the Word)

40-19 བཀའ་སྲུང་མེ་ཆེན་པོམ་ར། [bka' srung rma chen pom ra] (Guardian of the Word, Pom-ra the great peacock)



No.41

ཡི་དམ་དབལ་གསལ་རྩམ་པ།

Plate no. 41 Yi dam dbal gsas rngam pa

“The Divine Assemblage of the Three Cycles of the Precious Heap of the Universality. This thangka includes images of the ‘Three dBal gsas of the Body, Speech and Mind,’ the ‘Five families towering in the sky,’ the ‘Protector of the Word,’ and the ‘Primary Masters of the lineage of lamas’.” [rin chen spyi spungs skor gsum gyi lha tshogs te dbal gsas sku gsung thugs gsum/ mkha’ ’gying rigs lnga/ bka’ skyong/ bla brgyud kyi gtso bo bcas bzhugs so/]

41-1 ལྷུལ་གཞི་གཙོ་བོ། ཀུན་བཟང་གཤམ་ལྷ་འོད་དཀར། [sprul gzhi gtso bo/ kun bzang gshen lha ’od dkar] (Primary god who is the ground of emanation, the All-Good One, the God of gShen, White Light)

། ངབལ་གསལ་སྐྱ་གསུང་བྱུགས་གསུམ། ། [dbal gsas sku gsung thugs gsum] (Three Blazing gSas gods of the Body, Speech and Mind)

41-2 ལྷ་ཡི་ཁྲོ་བོ། ཡི་དམ་དབལ་གསལ་རྩམ་པ། [sku yi khro bo/ yi dam dbal gsas rngam pa] (Wrathful god of the Body, tutelary deity, Fierce Blazing gSas god) རྩམ་མོ་ཡུམ་ཆེན། [rngam mo yum chen] (Great Fierce Mother) A consort of 41-2.

41-3 གསུང་གི་ཁྲོ་བོ། ལྷ་རྗེ་དཔོན་པོ། [gsung gi khro bo/ lha rgod thog pa] (Wrathful god of the Speech, Thog-pa the Wild God) སྲིད་པའི་རྒྱལ་མོ། [srid pa'i rgyal mo] (Queen of Existence) A consort of 41-3.

41-4 བྱུགས་ཀྱི་ཁྲོ་བོ། གཙོ་མཚོག་མཁའ་འགྲིང་། [thugs kyi khro bo/ gtso mchog mkha’ ’gying] (Wrathful God of the Mind, Supreme Lord towering in the Sky) མཁའ་ལ་གདུག་མོ། [mkha’ la gdug mo] (Furious Lady in the Sky) A consort of 41-4.

། མཁའ་འགྲིང་རིགས་ལྔ། ། [mkha’ ’gying rigs lnga] (Five families towering in the Sky) <including 41-4>

41-5 ཁྲོ་བོ་ཁྲོ་གསལ་མཁའ་འགྲིང་། [khro bo khro gsas mkha’ ’gying] (Wrathful One, the Wrathful gSas towering in the Sky)

ནེ་སྤམ་སྤ་བརྟན་མ། [ne spas sra brtan ma] (Lady Ne-spas of Stability)

A consort of 41-5.

- 41-6 ཁྲོ་བོ་རྩམ་གསལ་མཁའ་འགྲིང་། [khro bo rngam gsas mkha' 'gying] (Wrathful One, the Fierce gSas towering in the Sky)
ལི་མུན་ལེན་བརྒྱུད་མ། [li mun len brgyad ma] A consort of 41-6.
- 41-7. ཁྲོ་བོ་དབལ་གསལ་མཁའ་འགྲིང་། [khro bo dbal gsas mkha' 'gying] (Wathful One, the Blazing gSas towering in the Sky)
ཚངས་སྐྱངས་དབལ་མོ། [tshangs stangs dbal mo] (Blazing Lady of Fire)
A consort of 41-7.
- 41-8 ཁྲོ་བོ་གཏུམ་གསལ་མཁའ་འགྲིང་། [khro bo gtum gsas mkha' 'gying] (Wrathful One, the Ferocious gSas towering in the Sky)
ཉིང་ནམ་གཏུམ་མོ། [ting nam gtum mo] Tingnam Tummo (Ferocious lady of the Water) A consort of 41-8.

༼བཀའ་སྐྱོང་༽ [bka' skyong] (Protector of the Word)

- 41-9 ཡེ་ཤེས་ཀྱི་དབལ་མོ་མ་མཚོག་སྲིད་པ་རྒྱལ་མོ། [ye shes kyi dbal mo ma mchog srid pa rgyal mo] (Blazing Lady of Wisdom, Supreme Mother, the Queen of Existence)

༼བླ་བརྒྱུད་ཀྱི་གཙོ་བོ༽ [bla brgyud kyi gtso bo] (Primary masters in the lineage of lamas)

- 41-10 གསལ་ང་སྤྲུག་བླ་མ་བརྒྱུད་པ་ལས་ཐུགས་སྟོན་བླ་ཆེན་བྲན་པ་ནམ་མཁའ། [gsang sngags bla ma brgyud pa las thugs ston bla chen dran pa nam mkha'] (Teacher of the Mind in the lineage of lamas of the Secret Spells, Great Lama, The Recollection-Sky)
- 41-11 གཏིར་སྟོན་ཆེན་པོ་བླ་མ་མ་སྟོན་སྲོལ་འཛིན། [gter ston chen po bla ma rma ston srol 'dzin] (Great treasure revealer, Lama, the Teacher of rMa who is the upholder of the tradition)



No.42

དབལ་ཆེན་གཏེན་ལོང་གསང་འབྲུག་

Plate no. 42 dBal chen ge khod gsang drag

“The Divine Assembledge of the Great dBal endowed with good qualities, Ge-khod the Fierce Secret.” [yon tan dbal chen ge khod gsang ba drag chen gyi lha tshogs]

- 42-1 སྤྱུལ་གཞི་ཀུན་རྩུ་བཟང་པོ། [sprul gzhi kun bzang] (Ground of emanation, the ‘All-Good’)
- 42-2 ཞི་བ། [zhi ba] (the Peaceful One) Probably refers to [gshen lha ’od dkar].
- 42-3 བདུད་འདུལ་མི་རི་འཁྱིལ་བ། [bdud ’dul me ri ’khyil ba] (The Mountain of Bilowly Fire who subdues demons)
- 42-4 བདུད་འདུལ་གསང་བ་བླ་མེད། [bdud ’dul gsang ba drag chen] (The Fierce Secret who subdues demons)
སྤྱི་སྤྱི་སྤྱི་མོ། [sgra bla’i rgyal mo] (Queen of Sound Souls) A consort of 42-4.
- 42-5 ཀུ་བྱི་མང་སྒྲི། [ku byi mang ske]
ཉིང་ནམ་སྤྱི་མོ། [ting nam rgyal mo] (Queen of Water) A consort of 42-5.
- 42-6 ཨ་ཏི་མུ་ལྷེར། [a ti mu wer]
མཁའ་དབྱིངས་འཕུལ་མོ། [mkha’ dbyings ’phrul mo] (Lady of Magic Power in the Expanse of the Sky) A consort of 42-6.
- 42-7 རྣམ་མཁའི་ཁྱེ་ལུ། [nam mkha’i khye’u] (Youth of the Sky)
- 42-8 སྤྱུལ་བའི་ཁྱེ་ལུ་ཁོ་བོ། [sprul ba’i khye’u khro bo] (Wrathful Youth of Emanation)
- 42-9 ཚ་བླ་ལྷ་མོ་ལྷ་སྒྲིན་གདོང་། [tsha drag lcam mo chu srin gdong] (Impatient Sister with Crocodile face)
- 42-10 ལྷ་སྒྲིན་ནག་མོ་འབྲུག་གི་གདོང་། [klu srin nag mo ’brug gi gdong] (Black Srinmo demOness of Serpent with Dragon face)
- 42-11 གཡུང་རྩུང་ཚེ་ཡི་ལྷ། [g.yung drung tshe yi lha] (Eternal God of Longevity)
- 42-12 གེ་ཁོད་འོད་དཔུང་། [ge khod ’od dpung] (Ge-khod the Light Troops)
སྤྱི་བརྟན་སྤྱི་མོ། [sra brtan rgyal mo] (Queen of Stability) A consort of 42-12.
- 42-13 གེ་ཁོད་ཚོ་མིན་ཐེས་བདག། [ge khod tso min this bdag]
ལེན་བརྟལ་ཁོ་བོ། [len brgyad khro mo] (Len-brGyad Female Wrathful

One) A consort of 42-13.

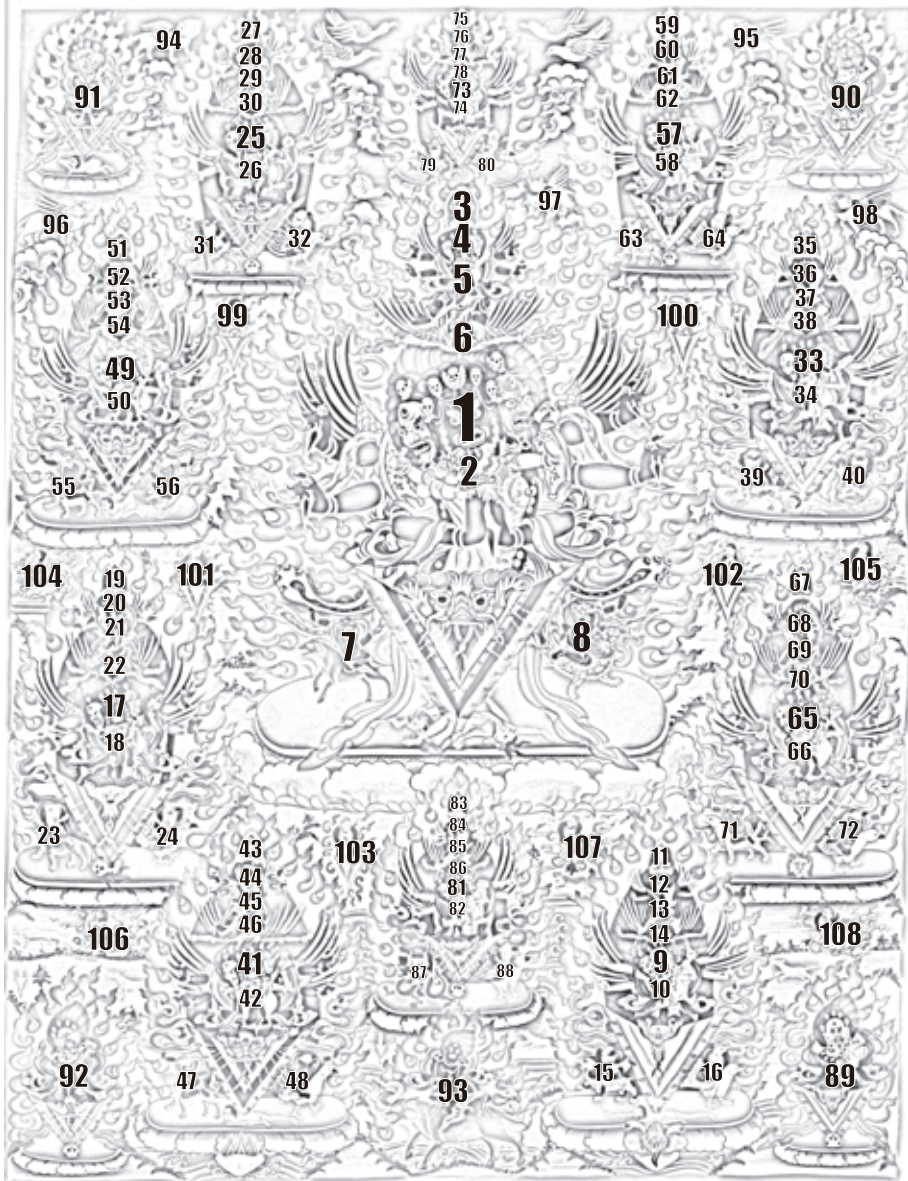
- 42-14 གེ་ཁོད་རིང་ནམ་འཕྲུལ་ཚེན། [ge khod ring nam 'phrul chen] (Ge-khod, Ring-nam of Great Magic Power)
- 42-15 སྲིད་གསུམ་ཀུན་འདུལ། [srid gsum kun 'dul] (Subduer of all three realms)
- 42-16 སྤྲུལ་བ་ཞི་བའི་ལས་མཛད། [sprul ba zhi ba'i las mdzad] (The Emanation who accomplishes the pacifying activities)
- 42-17 སྤྲུལ་བ་རྒྱས་པའི་ལས་མཛད། [sprul ba rgyas pa'i las mdzad] (The Emanation who accomplishes the increasing activities)
- 42-18 སྤྲུལ་བ་དབང་གི་ལས་མཛད། [sprul ba dbang gi las mdzad] (The Emanation who accomplishes the overpowering activities)
- གཡུ་ཟ་ཁྲི་བཙུན། [g.yu za khri btsun] (Noble Queen of Turquoise) A consort of 42-18.
- 42-19 སྤྲུལ་བ་དྲག་པོའི་ལས་མཛད། [sprul ba drag po'i las mdzad] (The Emanation who accomplishes the wrathful activities)

སྒོ་སྐོ་མ་བཞི། [sgo ma bzhi] (Female Guardians of the Four Gates)

- 42-20 ཤར་གྱི་སྐོ་མ་སྟག་གཤོང་། [shar gyi sgo ma stag gdong] (Guardianess of the east gate, the Tigar-faced One)
- 42-21 བྱང་གི་སྐོ་མ་འབྲུག་གཤོང་། [byang gi sgo ma 'brug gdong] (Guardianess of the the north gate. the Dragon-faced One)
- 42-22 རུབ་ཀྱི་སྐོ་མ་སྤྱང་གཤོང་། [nub kyi sgo ma spyang gdong] (Guardianess of the west gate, the Wolf-faced One)
- 42-23 ལྷོ་ཡི་སྐོ་མ་དོམ་གཤོང་། [lho yi sgo ma dom gdong] (Guardianess of the south gate, the Bear-faced One)

སྐུ་སྒྲུང་གི་སྐོ་མ། [bka' srung] (Guardian of the Word)

- 42-24 སྒྲུང་གི་སྐོ་མ་མོ་དར་ཐུལ་ཅན། [sgra bla'i rgyal mo dar thul can] (Queen of Sound Souls who holds Dar-thul)



No.43

ཕུར་པ་འབྲུག་གསལ་ཆེས་པ།

Plate no. 43 Phur pa 'brug gsas chem pa

“This thangka portrays the ‘Ten Wrathful Ones of the Dagger Activity’ and (their retinue including) the ‘head ornaments of gods,’ the female consorts, the ‘Khra thabs gze ma as servants,’ the ‘Wolves with Hawk Wings’ and the ‘Lords of the Earth.’” [‘phrin las phur pa khro bo bcu/ dbu rgyan gyi lha yum dang las mkhan khra thabs gze ma/ khra spyang sa bdag gi tshogs dang bcas pa bzhugs so/]

འབྲུག་གསལ་ཆེན་པ་གཙོ་འཁོར། [phur pa 'brug gsas chem pa gtso 'khor] ('Brug gsas Chem pa and its retinue)

43-1 འབྲུག་གསལ་ཆེན་པ། ['brug gsas chem pa] (gSas god of Dragon rattling sound like thunder)

43-2 སྟོང་ཁྱལ་མ། [stong khyab ma] (Goddess who fills the void) A consort of ['brug gsas chem pa]

43-3 མ་པང་ལྷ་ཆེན། [ma pang lha chen] (Ma-pang Great God) Also referred to as the ‘head ornament’ [dbu rgyan] of ['brug gsas chem pa]

43-4 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)

43-5 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of [ye shes kyi khro bo]

43-6 བྱ་ཁྱུང་གི་ལྗིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)

43-7 ཁྲ་ཐབས་གཟེ་མ། ཕག་རྒྱུད་མགོ་ཅན། [khra thabs gze ma/ phag rgod mgo can] (Khra thabs gze ma, the Wild Boar-Headed One)

43-8. ཁྲ་ཐབས་གཟེ་མ། རྩ་སྲིན་མགོ་ཅན། [khra thabs gze ma/ chu srin mgo can] (Khra thabs gze ma, the Crocodile-Headed One)

ཁྲ་གསལ་མཁའ་འགྲིང་གཙོ་འཁོར། [khra gsas mkha' 'gying gtso 'khor] (gSas god of Hawk Towering in the Sky and its retinue)

43-9 ཁྲ་གསལ་མཁའ་འགྲིང། [khra gsas mkha' 'gying] (gSas god of Hawk Towering in the Sky)

43-10 ཁ་འབར་མ། [kha 'bar ma] (The Flaming Mouth) A consort of [khra gsas mkha' 'gying]

43-11 ཞི་བ་གཤེན་ལྷ། [zhi ba gshen lha] (The Peaceful One, the God of gShen,

White Light) Also referred to as the ‘head ornament’ [dbu rgyan] of [khra gzas mkha’ ’gying]

- 43-12 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)
- 43-13 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of [ye shes kyi khro bo]
- 43-14 བྱ་ཁྱུང་གི་ལྷིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-15 ཁྲ་ཐབས་གཟེ་མ། སེང་གེ་མགོ་ཅན། [khra thabs gze ma/ seng ge mgo can] (Khra thabs gze ma, the Lion-Headed One)
- 43-16 ཁྲ་ཐབས་གཟེ་མ། བྱ་ཡི་མགོ་ཅན། [khra thabs gze ma/ bya yi mgo can] (Khra thabs gze ma, the Bird-Headed One)

༼མི་གསལ་མཁའ་འགྲིང་གཙོ་འཁོར༽། [me gzas mkha’ ’gying gtso ’khor] (Me gzas mkha’ ’gying and its retinue)

- 43-17 མི་གསལ་མཁའ་འགྲིང་། [me gzas mkha’ ’gying] (gSas god of the Fire Towering in the Sky)
- 43-18 ལྡོ་ལ་མ། [dzwa la ma] A consort of [me gzas mkha’ ’gying]
- 43-19 ཁྲི་ཁུག་རྒྱལ་པོ། [khri khug rgyal po] (King Khri-khug) Also referred to as the ‘head ornament’ [dbu rgyan] of 43-9.
- 43-20. ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)
- 43-21. ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of 43-18.
- 43-22. བྱ་ཁྱུང་གི་ལྷིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-23. ཁྲ་ཐབས་གཟེ་མ། ལྷག་གི་མགོ་ཅན། [khra thabs gze ma/ rtag gi mgo can] (Khra thabs gze ma, the Tiger-Headed One)
- 43-24. ཁྲ་ཐབས་གཟེ་མ། ལུག་པའི་མགོ་ཅན། [khra thabs gze ma/ ’ug pa’i mgo can] (Khra thabs gze ma, the Owl-Headed One)

༼དབལ་གསལ་མཁའ་འགྲིང་གཙོ་འཁོར༽། [dbal gzas mkha’ ’gying gtso ’khor] (dBal-gsas mKha’ ’gying and its retinue)

- 43-25. དབལ་གསལ་མཁའ་འགྲིང་། [dbal gzas mkha’ ’gying] (gSas god of Wal Towering in the Sky)
- 43-26. འོད་འཕྲོ་མ། [’od ’phro ma] (Lady from whom light radiates) A consort of 43-25.

- 43-27 ཡེ་སྲིད་ཕྱག་ཚེན། [ye srid phyag chen] (The Great Seal which exists since primordial times) Also referred to as the ‘head ornament’ [dbu rgyan] of 43-25.
- 43-28 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)
- 43-29 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of 43-28.
- 43-30 བྲ་ཁྱུང་གི་ལྗིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-31 ལྷ་ཐབས་གཟེ་མ། འཇིག་མགོ་ཅན། [khra thabs gze ma/ byi la'i mgo can] (Khra thabs gze ma, the Cat-Headed One)
- 43-32 ལྷ་ཐབས་གཟེ་མ། ཕུ་ཤུད་མགོ་ཅན། [khra thabs gze ma/ pu shud mgo can] (Khra thabs gze ma, the Hoopoe-Headed One)
- ༼ ལྷོག་གསལ་མཁའ་འགྲིང་གཙོ་འཁོར༽ [glog gsas mkha' 'gying gtso 'khor] (gLog gsas mkha' 'gying and its retinue)
- 43-33 ལྷོག་གསལ་མཁའ་འགྲིང་། [glog gsas mkha' 'gying] (gSas god of Lightning Towering in the Sky)
- 43-34 མེ་འགྲུ་མ། [me 'gyu ma] (Lady Moving Fire) A consort of [glog gsas mkha' 'gying]
- 43-35 མཁའ་འགྲིང་དཀར་པོ། [mkha' 'gying dkar po] (The White One towering in the sky) Also referred to as the ‘head ornament’ [dbu rgyan] of [glog gsas mkha' 'gying]
- 43-36 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)
- 43-37 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of [ye shes kyi khro bo]
- 43-38 བྲ་ཁྱུང་གི་ལྗིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-39 ལྷ་ཐབས་གཟེ་མ། རྩད་མོང་གི་མགོ་ཅན། [khra thabs gze ma/ dred mong gi mgo can] (Khra thabs gze ma, the Brown Bear-Headed One)
- 43-40 ལྷ་ཐབས་གཟེ་མ། ཕ་ཕྱང་གི་མགོ་ཅན། [khra thabs gze ma/ pha wang gi mgo can] (Khra thabs gze ma, the Bat-Headed One)

༼ མཁའ་འགྲིང་གུད་ཚེན་གཙོ་འཁོར༽ [mkha' 'gying gyad chen gtso 'khor] (mKha' 'gying gyad chen and its retinue)

- 43-41 མཁའ་འགྲིང་གྲང་ཆེན། [mkha' 'gying gyad chen] (Robust One towering in the Sky)
- 43-42 གཏུམ་གློང་མ། [gtum klong ma] (Fierce Lady of the Space) A consort of 43-41.
- 43-43 གསམ་རྗེ། [gsas rje] (gSas Lord) Also referred to as the 'head ornament' [dbu rgyan] of 43-41.
- 43-44 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (Wrathful One of Wisdom)
- 43-45 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (Female Wrathful One of Wisdom) A consort of 43-44.
- 43-46 བྱ་ལྷུང་གི་ལྗེང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-47 ལྷ་ཐབས་གཟེ་མ། རོ་མ་གྱི་མགོ་ཅན། [khra thabs gze ma/ dom gyi mgo can] (Khra thabs gze ma, the Bear-Headed One)
- 43-48 ལྷ་ཐབས་གཟེ་མ། ཕ་རོ་གི་གི་མགོ་ཅན། [khra thabs gze ma/ pha rog gi mgo can] (Khra thabs gze ma, the Pigeon-Headed One)

༼ བདུད་ནག་འབར་བ་གཙོ་འཁོར། ༽ [bdud nag 'bar ba gtso 'khor] (bDud-nag 'Bar-ba and its retinue)

- 43-49 བདུད་ནག་འབར་བ། [bdud nag 'bar ba] (Flaming Black Demon)
- 43-50 ར་གློང་མ། [rba klong ma] (Lady Waves) A consort of 43-49.
- 43-51 གནམ་གསམ། [gnam gsas] (Sky gSas) Also referred to as the 'head ornament' [dbu rgyan] of 43-49.
- 43-52 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (Wrathful One of Wisdom)
- 43-53 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (Female Wrathful One of Wisdom) A consort of 43-52.
- 43-54 བྱ་ལྷུང་གི་ལྗེང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-55 ལྷ་ཐབས་གཟེ་མ། གཟིག་གི་མགོ་ཅན། [khra thabs gze ma/ gzig gi mgo can] (Khra thabs gze ma, the Leopard-Headed One)
- 43-56 ལྷ་ཐབས་གཟེ་མ། ལྷ་ཏའི་མགོ་ཅན། [khra thabs gze ma/ khwa ta'i mgo can] (Khra thabs gze ma, the Crow-Headed One)

༼ གནམ་གྲགས་ངར་ཆེན་གཙོ་འཁོར། ༽ [gnam grags ngar chen gtso 'khor] (gNam grags ngar chen and its retinue)

- 43-57 གནམ་གྲགས་ངར་ཆེན། [gnam grags ngar chen] (The Vigorous Roar re-sounding in the Sky)
- 43-58 སྒྲ་འབྲིན་མ། [sgra 'byin ma] (Groaning Lady) A consort of 43-57.
- 43-59 རྟོན་གསལ། [rgod gsas] (Wild gSas) Also referred to as the 'head ornament' [dbu rgyan] of 43-57.
- 43-60 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (Wrathful One of Wisdom)
- 43-61 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (Female Wrathful One of Wisdom)
A consort of 43-60.
- 43-62 བྲ་ཁྱུང་གི་ལྗོང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-63 ལྷ་ཐབས་གཟེ་མ། ལྷ་སྦྱང་གི་མགོ་ཅན། [khra thabs gze ma/ lce spyang gi mgo can] (Khra thabs gze ma, the Jackal-Headed One)
- 43-64 ལྷ་ཐབས་གཟེ་མ། གནམ་ལྷའི་མགོ་ཅན། [khra thabs gze ma/ gnam khra'i mgo can] (Khra thabs gze ma, the Hawk-Headed One)

༼ སྡོམ་ཆེན་འབྲེལ་བ་གཙོ་འཕྲོ་བ༽ [sdom chen 'khyil ba gtso 'khor]

(sDom chen 'khyil ba and its retinue)

- 43-65 སྡོམ་ཆེན་འབྲེལ་བ། [sdom chen 'khyil ba]
- 43-66 རལ་ཁ་མ། [ral kha ma] A consort of 43-65.
- 43-67 གར་གསལ། [gar gsas] (Dancing gSas) Also referred to as the 'head ornament' [dbu rgyan] of 43-65.
- 43-68 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (Wrathful One of Wisdom)
- 43-69 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (Female Wrathful One of Wisdom)
A consort of 43-68.
- 43-70 བྲ་ཁྱུང་གི་ལྗོང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-71 ལྷ་ཐབས་གཟེ་མ། སྲེ་མོང་གི་མགོ་ཅན། [khra thabs gze ma/ sre mong gi mgo can] (Khra thabs gze ma, the Weasel-Headed One)
- 43-72 ལྷ་ཐབས་གཟེ་མ། བྱི་ལྷའི་མགོ་ཅན། [khra thabs gze ma/ byi'u khra'i mgo can] (Khra thabs gze ma, the Little Hawk-Headed One)

༼ སྟག་ལ་མེ་འབར་གཙོ་འཕྲོ་བ༽ [stag la me 'bar gtso 'khor] (sTag la me 'bar and its retinue)

- 43-73 སྟག་ལ་མེ་འབར། [stag la me 'bar] (Tiger-god of Flaming fire)

- 43-74 ཐུགས་རྗེ་བྱམས་མ། [thugs rje byams ma] (Compassionate Mother) A consort of 43-73.
- 43-75 གཤེན་རབ། [gshen rab] (Supreme gShen) Also referred to as the 'head ornament' [dbu rgyan] of 43-73.
- 43-76 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (The Wrathful One of Wisdom)
- 43-77 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (The Female Wrathful One of Wisdom) A consort of 43-76.
- 43-78 བྱ་ཁྱུང་གི་ལྗིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-79 ལྷ་ཐབས་གཟེ་མ། འབྲུག་གི་མགོ་ཅན། [khra thabs gze ma/ 'brug gi mgo can] (Khra thabs gze ma, the Dragon-Headed One)
- 43-80 ལྷ་ཐབས་གཟེ་མ། ཁྱུང་གི་མགོ་ཅན། [khra thabs gze ma/ khyung gi mgo can] (Khra thabs gze ma, the Garuda-Headed One)

༼ ཁྲོ་རྒྱལ་མཁའ་འགྲིང་གཙོ་འཁོར༽ [khro rgyal mkha' 'gying gtso 'khor] (Khro rgyal mkha' 'gying and its retinue)

- 43-81 ཁྲོ་རྒྱལ་མཁའ་འགྲིང་། [khro rgyal mkha' 'gying] (The Wrathful King towering in the Sky)
- 43-82 དབང་སྐྱད་མ། [dbang sdud ma] (Lady Collecting Powers) A consort of 43-81.
- 43-83 དབྱིངས་ཀྱི་རྒྱལ་བ། [dbyings kyi rgyal ba] (The victorious One of the expanse) Also referred to as the 'head ornament' [dbu rgyan] of 43-81.
- 43-84 ཡེ་ཤེས་ཀྱི་ཁྲོ་བོ། [ye shes kyi khro bo] (Wrathful One of Wisdom)
- 43-85 ཡེ་ཤེས་ཀྱི་ཁྲོ་མོ། [ye shes kyi khro mo] (Female Wrathful One of Wisdom) A consort of 43-84.
- 43-86 བྱ་ཁྱུང་གི་ལྗིང་ཁྲི། [bya khyung gi lding khri] (The Seat of Garuda)
- 43-87 ལྷ་ཐབས་གཟེ་མ། སྐྱུ་གི་མགོ་ཅན། [khra thabs gze ma/ sbrul gyi mgo can] (Khra thabs gze ma, the Snake-Headed One)
- 43-88 ལྷ་ཐབས་གཟེ་མ། རྩིན་བྱུང་མགོ་ཅན། [khra thabs gze ma/ rmin bu'i mgo can] (Khra thabs gze ma, the rMin bu Headed One)

༼ སྒོ་བའི་ཁྲོ་བོ་བཞི༽ [sgo ba'i khro bo bzhi] (Four Wrathful Guardans of the Gates)

- 43-89 ལྷོ་བའི་ལྷོ་བོ་དཀར་པོ། [sgo ba'i khro bo dkar po] (The Wrathful White Guardian of the Gate)
 ལྷོ་བའི་ལྷོ་བོ་དཀར་མོ། [sgo ba'i khro bo dkar mo] (The Wrathful White Guardianess of the Gate) A consort of [sgo ba'i khro bo dkar po]
- 43-90 ལྷོ་བའི་ལྷོ་བོ་མཐིང་སྟོན། [sgo ba'i khro mthing sngon] (The Wrathful Lazuline Guardian of the Gate)
 ལྷོ་བའི་ལྷོ་བོ་མཐིང་སྐྱ། [sgo ba'i khro bo mthing skya] (The Wrathful Light-blue Guardianess of the Gate) A consort of [sgo ba'i khro mthing sngon]
- 43-91 ལྷོ་བའི་ལྷོ་བོ་དམར་སྐྱུག། [sgo ba'i khro bo dmar smug] (The Wrathful Dark-red Guardian of the gate)
 ལྷོ་བའི་ལྷོ་བོ་དམར་མོ། [sgo ba'i khro bo dmar mo] (The Wrathful Red Guardianess of the Gate) A consort of [sgo ba'i khro bo dmar smug]
- 43-92 ལྷོ་བའི་ལྷོ་བོ་སྟོན་ནག། [sgo ba'i khro bo sngo nag] (The Wrathful Dark-blue Guardian of the Gate)
 ལྷོ་བའི་ལྷོ་བོ་སྟོན་དམར། [sgo ba'i khro bo sngo dmar] (The Wrathful Purple Guardianess of the Gate) A consort of [sgo ba'i khro bo sngo nag]

༼གཉིང་ཁམས་ས་བདག༽ [gting khams sa bdag] (Earth Lord of the Underground Realm)

- 43-93 གཉིང་ཁམས་ས་བདག་བུད་མེད་ནག་མོ། [gting khams sa bdag bud med nag mo] (Earth Lord of the Underground Realm, the Black Lady)

༼ལྷ་སྐྱུང་ལྗེ་ལྷ༽ [khra spyang sde lnga] (The Five Wolves with Hawk Wings)

- 43-94 ལྱུང་ལུས་ཟངས་མདོག་ལྷ་གཤོག་ཅན། [spyang lus zangs mdog khra gshog can] (The Copper-colored Wolf with Hawk Wings)
- 43-95 ལྱུང་ལུས་མཐིང་མདོག་ལྷ་གཤོག་ཅན། [spyang lus mthing mdog khra gshog can] (The Blue-black Wolf with Hawk Wings)
- 43-96 ལྱུང་ལུས་ལྷགས་མདོག་ལྷ་གཤོག་ཅན། [spyang lus lcags mdog khra gshog can] (The Iron-colored Wolf with Hawk Wings)
- 43-97 ལྱུང་ལུས་གསེར་མདོག་ལྷ་གཤོག་ཅན། [spyang lus gser mdog khra gshog can] (The Golden Wolf with Hawk Wings)

43-98 སྤྱང་ལུས་དཀར་པོ་ཁྲ་གཤོག་ཅན། [spyang lus dkar po khra gshog can] (The White Wolf with Hawk Wings)

༼ས་བདག་ལྔ༽ [sa bdag lnga] (The Five Lords of the Earth)

43-99 ཐིག་དམར་ཕུར་ལུས་ཅན། [thig dmar phur lus can] (The Red Drop of Essence in the shape of Dagger)

43-100 ཐིག་ལྗང་ཕུར་ལུས་ཅན། [thig ljang phur lus can] (The Green drop of Essence in the shape of Dagger)

43-101 ཐིག་སྟོ་ཕུར་ལུས་ཅན། [thig sngo phur lus can] (The Blue Drop of Essence in the shape of Dagger)

43-102 ཐིག་དཀར་ཕུར་ལུས་ཅན། [thig ljang phur lus can] (The White Drop of Essence in the shape of Dagger)

43-103 ཐིག་སེར་ཕུར་ལུས་ཅན། [thig ljang phur lus can] (The Yellow Drop of Essence in the shape of Dagger)

༼ས་བདག་སྐྱུལ་པ་ལྔ༽ [sa bdag sprul pa lnga] (The Five Emanations of Earth Lord)

43-104 ཁྲོ་མོ་དམར་མོ་ཁྲག་གི་སྤྲིག་པ་ལ་ཞོན་པ། [khro mo dmar mo khrag gi sdig pa la zhon pa] (The Red Female Wrathful One who mounts the Scorpion of Blood)

43-105 ཁྲོ་མོ་ལྗང་མོ་སྤྲིག་པ་ལ་ཞོན་པ། [khro mo ljang mo sdig pa la zhon pa] (The Green Female Wrathful One who mounts the Scorpion)

43-106 ཁྲོ་མོ་སྟོ་མོ་མཚོང་གི་སྤྲིག་པ་ལ་ཞོན་པ། [khro mo sngo mo mchong gi sdig pa la zhon pa] (The Blue Female Wrathful One who mounts the Scorpion of Agate)

43-107 ཁྲོ་མོ་སེར་མོ་གསེར་གི་སྤྲིག་པ་ལ་ཞོན་པ། [khro mo ser mo gser gi sdig pa la zhon pa] (The Yellow Female Wrathful One who mounts the Scorpion of Gold)

43-108 ཁྲོ་མོ་དཀར་མོ་དུང་གི་སྤྲིག་པ་ལ་ཞོན་པ། [khro mo dkar mo dung gi sdig pa la zhon pa] (The White Female Wrathful One who mounts the Scorpion of Council Shell)



No.44

འབྲུག་པ་རྩམ་པ་རྣམས།

Plate no. 44 'Bum pa ram pa rol pa

“This thangka portrays three tutelary deities such as dBang-'bum, Rol-pa and Ram-pa, Principal in the lineage of lamas who upheld, preserved and spread the teaching of Bon, and Guardian of the word, the Great being.” [yi dam dbang 'bum rol pa ram pa gsum dang/ 'dzin skyong spel gsum byed pa'i bla brgyud gtso bo dang/ bka' srung skyes bu chen po bcas bzhugs so/]

44-1 ལྷལ་གཞི་སྟོན་པ་ཤེས་རབ་ལྷ་འབུམ། [sprul gzhi ston pa shes rab lha 'bum]
(ground of emanation, supreme gShen as a teacher, the hundred thousand gods)

ཉི་དམ་དབང་འབུམ་རོལ་པ་རམ་པ་གསུམ་དང་། ། [yi dam dbang 'bum rol pa ram pa gsum]
(Three tutelary deities: 'Bum pa sa ya je, Rol pa che, and Ram pa)

44-2 ཉི་དམ་དབང་ཆེན་འབུམ་པ་ས་ཡ་རྗེ། [yi dam dbang chen 'bum pa sa ya rje] (Tutelary deity, 'Bum pa sa ya je the Mighty)

44-3 དབལ་ཆེན་ཁྲག་འཇུང་ཁྲོ་བོ་རོལ་པ་ཆེ། [dbal chen khrag 'thung khro bo rol pa che] (Great dBal, the blood-drinking Wrathful One, the Majestic Play)

44-4 དབང་གི་རྒྱལ་པོ་རམ་པ་མཐུ་འདུལ་མཚོག། [dbang gi rgyal po ram pa mthu 'dul mchog] (King of empowerments, Ram pa, the supreme subduer who has magical power)

ཉི་ཚོན་སྟོང་སྟེལ་གསུམ་བྱེད་པའི་བླ་བརྒྱུད་གཙོ་བོ། ། ['dzin skyong spel gsum byed pa'i bla brgyud gtso bo] (Principal One in the lineage of lamas who have upheld, preserved and spread the teaching of Bon)

44-5 རང་བོད་ཀྱན་ཏུ་གསང་སྟེགས་གྱི་བསྟན་པ་སྟེལ་མཛད་པ་བླ་ཆེན་བྲན་པ་ནམ་མཁའ། [zhang bod kun tu gsang sngags kyi bstan pa spel mdzad pa bla chen dran pa nam mkha'] (The Recollection-Sky who propagated the teachings of the Secret Spells all the way from Zhang-zhung to Tibet)

ཉི་མདོ་སྟོན་བྱེད་རྒྱུད་རེབ་གོང་ཕྱོགས་སུ་དབལ་རམ་འབུམ་གསུམ་གྱི་བསྟན་པ་སྟེལ་མཛད་བརྒྱུད་ཉི་ཚོན་གཙོ་བོ་བྱུང་ཐོབ་རྣམ་གསུམ། ། [mdo smad byang rgyud reb gong phyogs su dbal ram 'bum gsum gyi bstan pa spel mdzad brgyud 'dzin gtso bo grub]

thob rnam gsum] (Three Accomplished Ones: Principal lamas in the north lineage of masters who propagated the teachings of dBal, Ram and 'Bum in Rebkong of Domey region)

- 44-6 སྤྱི་རྟིང་གྲུབ་པ་འཁོར་ལོས་བསྐྱུར་བ། [spyi rting grub pa 'khor los bsgyur ba] (Accomplished One of sPyi rting, the Wheel-turning)
- 44-7 ལྷུང་པོ་གྲུབ་ཐོག་ལྷུང་དཀར་ཚངས་པ། [khyung po grub thog khyung dkar tshangs pa] (Accomplished master from Khyung-po, the White Pure Garuda)
- 44-8 རོ་མོ་གྲུབ་པ་ཡེ་ཤེས་མཚོ་རྒྱལ། [ngo mo grub pa ye shes mtsho rgyal] (Accomplishe lady, the Victorious Ocean of Wisdom)

༼བཀའ་སྲུང་སྐྱེས་བུ་ཆེན་པོ༽ [bka' srung skyes bu chen po] (Guardiang of the word, the Great being)

- 44-9 གནམ་ལྷའི་རྒྱལ་པོ། [gnam lha'i rgyal po] (King of Sky gods)



No.45

དབལ་བོན་སྟག་ལྷ་མེ་འབར།

Plate no. 45 dBal bon stag lha me 'bar

“This thangka portrays the ‘White, Black and Red Razor’ who are all three forms of the Wrathful King, the ‘Tiger-god of flaming fire,’ the ‘Primary masters’ in the lineage, the ‘Eighteen Haughty Ones’ as the servants, and the ‘Messengers’ waiting for orders and the ‘Executioner.’ ” [khro rgyal stag lha me 'bar spu gri dkar nag dmar gsum/ bla brgyud pa'i gtso bo/ bka' nyan dregs pa bco brgyad/ pho nya bka' sdod las mkhan dang bcas pa bzhugs so/]

། ཁྲོ་རྒྱལ་སྟག་ལྷ་མེ་འབར་སྤྱི་དཀར་ནག་དམར་གསུམ། ། [khro rgyal stag lha me 'bar spu gri dkar nag dmar gsum] (Three forms of the Wrathful King, Tiger-god of flaming fire: the White, Black and Red Razor)

45-1 སྟག་ལྷ་སྤྱི་དམར་པོ། [stag lha spu gri dmar po] (Tiger-god <of flaming fire>, the Red Razor)

45-2 སྟག་ལྷ་ཉི་ཟླ་གོ་ལྷ། [stag lha nyi zla go zhu] (Tiger-god <of flaming fire, the White Razor>, the Armor of the Sun and Moon)

45-3 སྟག་ལྷ་སྤྱི་ནག་པོ། [stag lha spu gri nag po] (Tiger-god <of flaming fire>, the Black Razor)

། བརྒྱུད་པའི་གཙོ་བོ། ། [bla brgyud pa'i gtso bo] (Principal Ones in the Lineage of lamas)

45-4 བརྒྱུད་ཁྲུང་སྟོན་པ་སྟག་ལྷ་མེ་འབར། [brgyud khungs ston pa stag lha me 'bar] (Ancestral master of the lineage, the Tiger-god of flaming fire)

45-5 སྤྲུལ་བཤད་གླེ་ཆེན་དམ་ཅན་མཁའ་ལའ། [sngag bdag bla chen dran pa nam mkha'] (Lord of the Spells, Great Lama, The Recollection-Sky)

45-6 སྤྱུལ་པའི་གཏོར་སྟོན་དཔོན་གསལ་ཁྲུང་རྩོད་ཅུལ། [sprul pa'i gter ston dpon gzas khyung rgod rtsal] (Treasure Revealer as Emanation, Master of Bon, the Energy of Wild Garuda)

45-7 འདུལ་འཇོན་མཉམ་མེད་ཤེས་རབ་རྒྱལ་མཚན། ['dul 'dzin mnyam med shes rab rgyal mtshan] (Holder of monastic discipline, the Victory Banner of Peerless Wisdom)

45-8 གསང་སྤྲུལ་འཆང་བ་བོན་བརྒྱུད་དྲུང་ཕུན་ཚོགས། [gsang sngags 'chang ba bon brgya g.yung drung phun tshogs] (Bearer of the Secret Spells, <Master

of> Bon brgya, Perfect Eternity)

ཏོ་མོ་ཉ་བཀའ་སྐྱོད་ལས་མཁམ་། [pho nya bka' sdod las mkhan] (Messengers waiting for orders and the Executioner)

45-9. སྐྱལ་པ་ཁྲག་གདོང་དམར་པོ། [sprul pa khrag gdong dmar po] (Emanation, the Red Blood-face)

45-10 བཀའ་སྐྱོད་མོ་ཉ་སྐྱབ་གདོང་། [bka' sdod pho nya stag gdong] (Servant waiting for orders, the Tiger-faced messenger)

45-11 ལས་མཁམ་ཚེ་བདུད་ནག་པོ། [las mkhan tshe bdud nag po] (Executioner, the Black bDud demon that hamper life)

45-12 མོ་ཉ་སྐྱོང་བདུད་དམར་པོ། [pho nya stong bdud dmar po] (Messenger, the Red bDud demon of emptiness)

ཏོ་བཀའ་ཉན་དྲེགས་པ་བཅོ་བརྒྱད། [bka' nyan dregs pa bco brgyad] (Servants, the Eighteen Haughty Ones)

45-13 ལྷ་ཡི་དྲེགས་པ་ལྷ་ཤོད་སྦྱིང་ཐུམ། [lha yi dregs pa lha rgod snying thum] (Haughty God, lHa rgod snying thum)

གཉན་གྱི་དྲེགས་པ་ཐང་ལྷ་གཉན་སྲས། [gnyan gyi dregs pa thang lha gnyan sras] (Haughty gNyen, Thang lha gnyan sras)

གླུ་ཡི་དྲེགས་པ་མུར་ཟངས་རྒྱལ་བ། [klu yi dregs pa mur zangs rgyal ba] (Haughty Serpent Deity, Mur zangs rgyal ba)

ཡུལ་ལྷ་འི་དྲེགས་པ་རྩེ་གཉན་པོམ་ར། [yul lha'i dregs pa rma gnyan pom ra] (Haughty God of the Country, Manyen Pomra)

བདུད་ཀྱི་དྲེགས་པ་སློག་བདུད་སྦྱིང་འབྲིན། [bdud kyi dregs pa srog bdud snying 'byin] (Haughty Demon of bDud, the bDud demon who harms vital forces and removes hearts)

བཅོན་གྱི་དྲེགས་པ་སློག་གཅོད་ཤན་པ། [btsan gyi dregs pa srog gcod shan pa] (Haughty bTsen, the Butcher who takes life)

དམུ་ཡི་དྲེགས་པ་དམུ་བདུད་ཤ་ཟན། [dmu yi dregs pa dmu bdud sha zan] (Haughty Demon of dMu, dMu bdud sha zan)

རྒྱལ་པོའི་དྲེགས་པ་རྒྱལ་པོ་ཉི་པང་སང། [rgyal po'i dregs pa rgyal po nyi pang sad] (Haughty King, the King Nyi pang sad)

གིང་གི་རློགས་པ་དམུ་བཙན་ལས་ལ་རྩམ། [ging gi dregs pa dmu btsan las la rngam] (Haughty Ging, dMu btsan las la rngam)
 གཤིན་རྗེའི་རློགས་པ་ཚེ་བདག་སྲོག་འཕྲོག། [gshin rje'i dregs pa tshe bdag srog 'phrog] (Haughty Lord of Death, the Longevity lord who takes lives)
 ས་བདག་རློགས་པ་འཛིན་པ་ལག་མང། [sa bdag dregs pa 'dzin pa lag mang] (Haughty Lord of the Earth, the Seizer with many arms)
 མ་མོ་རློགས་པ་ནག་མོ་སྟག་རི་རོང། [ma mo dregs pa nag mo stag ri rong] (Haughty Mother, the Black lady sTag ri rong)
 མ་བདུད་རློགས་པ་ནག་མོ་ཐན་འབྲེད་མ། [ma bdud dregs pa nag mo than 'gyed ma] (Haughty Demon of the Earth, the Black lady who diffuses inauspicious talks)
 འགོང་པོའི་རློགས་པ་དཀར་པོ་སྟུན་གཅིག། ['gong po'i dregs pa dkar po spyang gcig] (Haughty Demon of 'Gong-po, the One-Eyed White Demon)
 ཐེ་འུ་རང་རློགས་པ་སྐྱེས་བུ་ལས་ཀྱི་ཀོང། [the'u rang dregs pa skyes bu las kyi keng] (Haughty The'u rang, sKyes bu las kyi keng)
 ཡུལ་སའི་རློགས་པ་ཡུལ་ས་བྱ་ར་མཁན། [yul sa'i dregs pa yul sa bya ra mkhan] (Haughty One of the Land, the Sentry of the land)
 ལས་བྱེད་རློགས་པ་ཤན་པ་དམར་པོ། [las byed dregs pa shan pa dmar po] (Haughty Official, the Red Slaughterer)
 ལས་མཁན་རློགས་པ་ཕྱག་གཙུང་སྐྱོས་འདིབས་ཁ་རྩམ་པོ། [las mkhan dregs pa phyags gtsang skos 'debs kha rngam po] (Haughty Executioner, Phyang gtsang skos 'debs kha rngam po)



No.46

ཁོ་རྒྱལ་རྒྱ་སྤྱི་འདུལ།

Plate no. 46 Khro rgyal raksha spyi 'dul

“This thangka portrays the Wrathful Raksha sPyi 'dul who embodies all tutelary deities of the nine expanses and his attendants including the Four Wrathful Ones of dBal, the Three Protectors of the Word and the Treasure Revealers who are chief lamas of the lineage” [klong dgu'i yi dam kun 'dus khro bo raksha spyi 'dul/ 'khor dbal gyi khro bzhi/ bka' srung rnam gsum dang/ bla brgyud gtso bo gter ston bcas bzhugs so/]

- 46-1 ལྷུལ་གཞི་སྒྲོན་པ་གཤེན་རབ་མི་བོ་ཀུན་ལས་རྣམ་པར་རྒྱལ་བ། [sprul gzhi ston pa gshen rab mi bo kun las rnam par rgyal ba] (Ground of emanation, Teacher, Great Man, Supreme gShen and the All-Victorious One)
- 46-2 ཁྲོ་བཅུ་འདུས་པའི་གཙོ་བོ་ཁྲོ་རྒྱལ་རྣམ་སྤྱི་འདུལ། [khro bcu 'dus pa'i gtso bo khro rgyal raksha spyi 'dul] (Chief of the Assemblage of the Ten Wrathful Ones, the Wrathful King, Raksha sPyi 'dul)
- སྤང་སྲིད་སྒྲོལ་བྱེད་མུ་ལེ་སྟོང་ཁྱལ་མ། [snang srid sgrol byed mu le stong khyab ma] (Liberator in the Phenomenal World, Mu le stong khyab ma)
- A consort of Raksha sPyi 'dul.

- ༼ ལྷ་བརྒྱུད་གཙོ་བོ་གཏེར་སྒྲོན༽ [bla brgyud gtso bo gter son] (Treasure Revealers, Chief Lamas of the lineage)
- 46-3 ལྷ་མ་བརྒྱུད་པའི་གཙོ་བོ་སྒྲོན་པ་སྟག་ལྷ་མེ་འབར། [bla ma brgyud pa'i gtso bo ston pa stag lha me 'bar] (Chief lama of the lineage, Teacher, Tiger-god of Flaming fire)
- 46-4 གཏེར་སྒྲོན་ཆེན་པོ་སྤུལ་སྤྱུ་ཀྱུ་ར་རྣམ་རྒྱལ། [gter ston chen po sprul sku kyu ra rnam rgyal] (Great Treasure Revealer, Emanation body, the All Victorious Kyu ra)

- ༼ དབལ་གྱི་ཁྲོ་བོ་བཞི༽ [dbal gyi khro bo bzhi] (Four Wrathful Ones of dBal)
- 46-5 ཟོ་བོ་དབུ་དགུ། [zo bo dbu dgu]
- 46-6 གཟེ་མ་དབུ་དགུ། [gze ma dbu dgu]
- 46-7 རུ་ཙོ་སྤེ་དགུ། [ru co sde dgu]
- 46-8 རུམ་པོ་རུ་ཙོ་དགུ། [rum po rtse dgu] Also spelled [hrom po rtse dgu]

- ༼ བཀའ་སྲུང་རྣམ་གསུམ༽ [bka' srung rnam gsum] (Three protectors of the word)
- 46-9 བཀའ་སྲུང་གཤེན་རྗེ་ལམས་གསུམ་རྒྱལ་པོ་ཡབ་ཡུམ། [bka' srung gshin rje khams gsum rgyal po yab yum] (Protector of the Word, the King of the Three Realms, the Lord of Death with his consort)
- 46-10 ལས་མཁན་ཚེ་བདུད་ནག་པོ། [las mkhan tshe bdud nag po] (Executioner, the Black bDud Demon that hamper life)
- 46-11 ལས་མཁན་སྟོང་བདུད་དམར་ནག། [las mkhan stong bdud dmar nag] (Executioner, The Dark-red bDud Demon of Emptiness)



No.47

མ་རྒྱུད་གསང་མཚོ་ག།

Plate no. 47 Ma rgyud gsang mchog

- 47-1 མ་རྒྱུད་གསང་མཚོག་མཐར་ཐུག [ma rgyud gsang mchog mthar thug] (The Supreme Ultimate Secret of Mother Tantras)
ཀྱེ་མ་འོད་མཚོ། [kye ma 'od mtsho] (Wondrous Lake of Light) A consort of Ma rgyud gsang mchog mthar thug.
- 47-2 རྗེ་འགོ་བའི་མགོན་པོ་ཏ་པི་ཀྱི་ཙ། [rje 'gro ba'i mgon po ta pi hri tsa] (Lord and Protector of Living Beings, Ta pi hri tsa)
- 47-3 ལུ་སང་གུང་རྒྱལ། [mu sang gung rgyal]
- 47-4 གསང་མཚོག་གསང་བའི་ཡེ་ཤེས། [gsang mchog gsang ba'i ye shes] (Supreme Secret, the Primordial Wisdom of Secret)
དགའ་བ་ཚད་མེད་དམར་མོ། [dga' ba tshad med dmar mo] (Red Lady of Measureless Delight) A consort of gSang mchog gsang ba'i ye shes.
- 47-5 ལུ་མེད་མཐའ་ཡས། [mu med mtha' yas] (Boundless Infinity)
- 47-6 གསང་མཚོག་གསང་བའི་གཡུང་རྩུང་། [gsang mchog gsang ba'i g.yung drung] (Supreme Secret, the Eternity of Secret)
བཏང་སྟོམས་ཚད་མེད་ལྷང་མོ། [btang snyom tshad med ljang mo] (Green Lady of Measureless Equanimity) A consort of gSang mchog gsang ba'i g.yung drung.
- 47-7 ལུ་རྒྱུད་དཀར་པོ། [mu rgyung dkar po] (White Mu rgyung)
- 47-8 གསང་མཚོག་རིག་པ་ཁུ་བྱུག [gsang mchog rig pa khu byug] (Supreme Secret, the Awareness Cuckoo)
ཐུགས་རྗེ་ཚད་མེད་དཀར་མོ། [thugs rje tshad med dkar mo] (White Lady of Measureless Compassion) A consort of gSang mchog rig pa khu byug.
- 47-9 ལུ་ཡང་དེ་བོ། [byams pa tshad med ser mo]
- 47-10 གསང་མཚོག་གསང་བའི་རྒྱལ་པོ། [gsang mchog gsang ba'i rgyal po] (Supreme Secret, the King of Secret)
བྱམས་པ་ཚད་མེད་སེར་མོ། [byams pa tshad med ser mo] (Yellow Lady of Measureless Love) A consort of gSang mchog gsang ba'i rgyal po.

༼ལམ་གྱི་བྱར་མ་བྱུག༽ [lam gyi bya ra ma drug] (Six Female Sentries of the Road)

- 47-11 ཐབས་མཚོག་ལམ་འབྱུང་འདེགས་བྱེད་སྒྲོལ་མ་ཡུམ། [thabs mchog lam 'khyer 'degs byed sgröl ma yum]
- 47-12 འཕེན་པ་ལམ་འབྱུང་ཐར་བའི་ལམ་འདྲན་ཡུམ། ['phen pa lam 'khyer thar ba'i lam 'dren yum]
- 47-13 འཆི་བ་ལམ་འབྱུང་བར་དོ་བདུད་འདུལ་ཡུམ། ['chi ba lam 'khyer bar do bdud 'dul yum]
- 47-14 གཉིད་པ་ལམ་འབྱུང་གསལ་བྱེད་གདོས་བྲལ་ཡུམ། [gnyid pa lam 'khyer gsal byed gdos bral yum]
- 47-15 གཉན་ས་ལམ་འབྱུང་ཚོགས་ཀྱི་བདག་མོ་ཡུམ། [gnyan sa lam 'khyer tshogs kyi bdag mo yum]
- 47-16 མི་ལམ་འབྱུང་སྐྱུ་མ་ཆེན་མོ་ཡུམ། [rmi lam 'kher sgyu ma chen mo yum]
(Dream Bearer, Mother of Great Illusion)



No.48

གསང་གཙོད་ཡིད་བཞིན་ཚོར་བྱ།

Plate 48 gSang gcod yid bzhin Nor bu

48-1 གསང་གཙོང་ཡིད་བཞིན་ནོར་བུ་གཙོ་བོ་བླ་པ་ཡབ་ཡུམ། [gsang gcod yid bzhin nor bu gtso bo dran pa yab yum]

48-2 ཐུགས་ཀ་གཙོ་མཚོག། [thugs ka gtso mchog]

48-3 འཆི་མེད་གཙུག་ཕུད། ['chi med gtsug phud] (Immortal One with the Top-knot)

འཇིགས་ལུ་སྐྱལ་པའི་མཁའ་འགྲོ་ལྔ། [rigs lnga sprul pa'i mkha' 'gro lnga] (Emanations of the Five Families, the Five Sky-goers)

48-4 མཁའ་འགྲོ་དཀར་མོ། [mkha' 'gro dkar mo] (White Sky-goer)

48-5 མཁའ་འགྲོ་སྟེན་མོ། [mkha' 'gro sngon mo] (Blue Sky-goer)

48-6 མཁའ་འགྲོ་སེར་མོ། [mkha' 'gro ser mo] (Yellow Sky-goer)

48-7 མཁའ་འགྲོ་དམར་མོ། [mkha' 'gro dmar mo] (Red Sky-goer)

48-8 མཁའ་འགྲོ་ལྗང་མོ། [mkha' 'gro ljang mo] (Green Sky-goer)

48-9 རིག་འཛིན་སྟོང་རྒྱུང་མཐུ་ཚེན། [rig 'dzin ston rgyung mthu chen] (Awareness Holder, Tong-gyung the Great Magician)

48-10 སྐྱལ་སྐུ་ཚེ་དབང་རིག་འཛིན། [sprul sku tshe dbang rig 'dzin] (Emanation Body, Awareness Holder with Power over Longevity)

48-11 ལྷོ་ཡི་སྟོ་སྐྱུང་སྟོན་མོ་འབྲུག་མགོ་ཅན། [lho yi sgo srung mo 'brug mgo can] (Guardian of the South Gate, Blue Lady with the head of a dragon)

48-12 རུབ་ཀྱི་སྟོ་སྐྱུང་དམར་མོ་དོམ་མགོ་ཅན། [nub kyi sgo srung dmar mo dom mgo can] (Guardian of the West Gate, Red Lady with the head of a bear)

48-13 ཤར་གྱི་སྟོ་སྐྱུང་དཀར་མོ་སེང་མགོ་ཅན། [shar gyi sgo srung dkar mo seng mgo can] (Guardian of the East Gate, White Lady with the head of a lion)

48-14 བྱང་གི་སྟོ་སྐྱུང་ལྗང་མོ་ཕག་ཚྛོད་མགོ་ཅན། [mkha' 'gro dmar mo] (Guardian of the North Gate, Green Lady with the head of a wild boar)

48-15 མཁའ་འགྲོ་འོད་ལྷན་འབར་མ། [mkha' 'gro 'od ldan 'bar ma] (Sky-goer, Lady Flaming Light)

48-16 མཁའ་འགྲོ་ཉི་མ་འོད་འབར། [mkha' 'gro nyi ma 'od 'bar] (Sky-goer, the Shining Sun) Also spelled [nyi 'od 'bar ma]

48-17 དམར་མོ་སྲིད་པའི་རྒྱལ་མོ། [dmar mo srid pa'i rgyal mo] (Red Lady, the
Queen of Existence)



No.49

སྲིད་རྒྱལ་དབྱ་བརྒྱ་ཕྱག་སྟོང་།

Plate no. 49 Srid rgyal dbu brgya phyag stong

“This thangka includes the following deities: the principal deity of the ocean of vowed guardians, the ‘Queen of the Existence with one hundred heads and one thousand arms,’ guardians of the word, the ‘Three Sentinel Ladies,’ the ‘Four Magical Menmo,’ and above the head (of the principal deity), Lord of the family, the ‘Enlightened Ones of the Three Times.’” [srung ma dam can rgya mtsho’i btso bo srid rgyal dbu rgya phyag stong ma dang bka’ yi bya ra ma gsum/ rdzu ’phrul sman bzhi/ spyi gtsug tu rigs bdag dus gsum sangs rgyas dang bcas pa bzhugs so/]

། འདྲུག་གསུམ་སངས་རྒྱལ། ། [dus gsum sangs rgyas] (The Enlightened Ones of the Three Times)

49-1 ལྷ་རབས་འདས་པ་གོ་རྒྱལ་ཡེ་མཁྱེན། [snga rabs ’das pa gto rgyal ye mkhyen] (The Master of the Past, gTo rgyal ye mkhyen)

49-2 ད་ལྷའི་སློན་པ་གཤེན་རབ། [da la’i ston pa gshen rab] (The Teacher of the Present, the Supreme gShen)

49-3 སྤང་ནས་འབྱོན་པ་ཐང་མ་མེ་སློན། [slad nas ’byon pa thang ma me sgron] (The Master of the Future, Thang ma me sgron) Also called the ‘Immortal One of Love’ [’chi med byams ldan] in the other tradition.

། སྤང་མ་དམ་ཅན་རྒྱ་མཚོའི་གཙོ་བོ། ། [srung ma dam can rgya mtsho’i gtso bo] (The Principal Deity of the Ocean of Vowed Guardians)

49-4 དུས་གསུམ་སངས་རྒྱལ་གྱི་བསྟན་སྲིད་རྒྱལ་དབུ་བརྒྱུག་སློང་། [dus gsum sangs rgyas kyi bstan srung srid rgyal dbu brgya phyag stong] (The Guardian of the teaching of the Enlightened Ones of the Three Times, the Queen of the Existence with hundred heads and thousand arms)

། བཀའ་སྤང་བུ་ར་མ་གསུམ་མོ། ། [bka’ srung bya ra ma gsum mo] (Guardians of the Word, Three Sentinel Ladies)

49-5 དཀར་མེ་ཚོ་བདག། [dkar mo tshe bdag] (White Lady, the Longevity Lord)

49-6 ལྷུག་མོ་དབང་ལྷུག། [dkar mo tshe bdag] (Purple Lady, the Powerful Lord)

49-7 རྩ་མོ་ཀུན་སློལ། [dkar mo tshe bdag] (Black Lady who liberates all Beings)

༼རྩུ་འཕྲུལ་སྐྱེན་བཞི༽ [rdzu 'phrul sman bzhi] (Four Magical Menmo)

- 49-8 རྩུ་འཕྲུལ་གྱི་སྐྱེན་མོ་གནམ་སྤྱི་གོང་རྒྱལ་ཡེ་ཤེས་དབྱིངས་ཀྱི་མ་མོ། [rdzu 'phrul gyi sman mo gnam phyi gong rgyal ye shes dbyings kyi ma mo] (sMan mo of Magic, gNam phyi gong rgyal who is the Ma mo in the Expanse of Primordial Wisdom)
- 49-9 རང་བཞིན་མཁའ་ཡི་སྐྱེན་མོ་ཡི་སྤྱི་གུང་སངས། [rang bzhin mkha' yi sman mo ye phyi gung sangs] (sMan mo of the Natural Sky, Ye phyi gung sangs)
- 49-10 རྩུ་འཕྲུལ་གློང་གི་སྐྱེན་མོ་འཕྲོ་མ་ཡེ་སངས། [rdzu 'phrul klong gi sman mo 'phyo ma ye sangs] (sMan mo of the Magical Space, 'Phyo ma ye sangs)
- 49-11 སྐྱུལ་བ་ལས་ཀྱི་སྐྱེན་མོ་གནམ་སྐྱེན་དཀར་མོ། [sprul ba las kyi sman mo gnam sman dkar mo] (Emanated sMan mo of Karma, the White sMan of the Sky)



No.50

སྲིད་རྒྱལ་བདེ་འགྲོ་གསང་ཡུམ།

Plate no. 50 Srid rgyal bde 'gro gsang yum

“The Divine Assembly of the Guardians who belong to the Female Lineage. This thangka includes images of the Supreme Mother, the Queen of the Existence, and her entourage.” [srung ma mo rgyud kyi lha tshogs ma mchog srid pa rgyal mo gtso 'khor dang bcas pa bzhugs/]

- 50-1 ཡི་དམ་གཙོ་མཚོག་མཁའ་འགྲིང་། [yi dam tso mcho mkha' 'gying] (Supreme Tutelary Deity towering in the Sky)
མཁའ་ལ་གདུག་མོ། [mkha' la gdug mo] (Furious Lady in the Sky) A consort of Yi dam tso mcho mkha' 'gying.
- 50-2 བདེ་འགོ་གསང་ཡུམ་སྲིད་རྒྱལ་དྲེ་ནག་མ། [bde 'gro gsang yum srid rgyal dre'u nag ma] (Secret Consort in the higher realms, the Queen of Existence who mounts the black mule)
- 50-3 མཁའ་འགྲིང་ལྷ་མོ་སྲིད་རྒྱལ་དྲེ་དཀར་མ། [mkha' 'gying lha mo srid rgyal dre'u dkar ma] (Goddess towering in the sky, the Queen of Existence who mounts the white mule)
- 50-4 དུས་ཡུམ་ལྷ་མོ་སྲིད་རྒྱལ་དྲེ་སློན་མ། [dus yum lha mo srid rgyal dre'u sngon ma] (Goddess who is the Consort of Time, the Queen of Existence who mounts the blue mule)
- 50-5 བཀའ་གསང་ལྷ་མོ་སྲིད་རྒྱལ་དྲེ་དམར་མ། [bka' gsang lha mo srid rgyal dre'u dmar ma] (Goddess of the Secret Word, the Queen of Existence who mounts the red mule)
- 50-6 སྲགས་སྲུང་ཆེན་མོ་སྲིད་རྒྱལ་མི་བྲེད་མ། [sngags srung chen mo srid rgyal mi dred ma] (Protectress of the Secret Spells, the Queen of Existence who mounts the flaming bear)
- 50-7 མ་བདུད་ནག་མོ་སྲིད་རྒྱལ་ཡུམ་སྲས་སྒྲེ། [ma bdud nag mo srid rgyal yum sras sde] (Black Demon of the Ground, the Queen of Existence, Yum sras sde)
- 50-8 མ་ཅིག་སྒྲ་བྲེ་རྒྱལ་མོ་སྲག་རི་རོང་། [ma cig sgra bla'i rgyal mo stag ri rong] (Sole Mother, the Queen of Sound Souls, sTag ri rong)
- 50-9 བྲང་སྤོན་རྒྱལ་མོ་ཀུ་མ་ར་ཅ། [byang sman rgyal mo ku ma ra tsa] (Byang sman, Queen Ku ma ra tsa)



No.51

བླ་མ་བཙམ་མ་གཞུང་བླ་མ་འདུལ་ཐོགས་མེད་རྩལ།

Plate no. 51 Brag btsan g.yung drung dgra 'dul thogs med rtsal

“The Divine Assemblage of Protector Deities and Guardians who belong to the Male Lineage. This thanka portrays the ocean of the oath-bound protectors such as the Everlasting Cliff-bTsen who has unrestricted energy and subdues the enemy.” [bon skyong srung ma pho rgyud kyi lha tshogs/ brag btsan g.yung drung dgra 'dul rtsal bcas/ dam can rgya mtsho'i zhal thang bzhugs so/]

- 51-1 བསྟན་སྲུང་བྲག་བཙན་གཡུང་རྩེ་དབང་འདུལ་ཐོགས་མེད་ཅུལ། [bstan srung brag btsan g.yung drung dgra 'dul thogs med rtsal] (Protector of the Teaching, the Everlasting Cliff-bTsen who has unrestricted energy and subdues the enemy)
- 51-2 རིགས་བདག་ཏུ་སྟོན་པ་འཛི་མེད་གཙུག་ལྷན། [rigs bdag tu ston pa 'chi med gtsug phud] (Teacher as the Lord of the Families, the Immortal One with the Top-knot)
- 51-3 དམུ་བདུད་འབྲུམ་ས་པ་ཁྲག་མགོ་སྐྱ་གླའི་མགོན། [dmu bdud 'byams pa khrag mgo sgra bla'i mgon] (All-encompassing dMu Demon, the Blood-headed Savior of Sound Souls)
- 51-4 ཀུན་བཟང་ཐུགས་སྐྱུལ་མ་རྒྱལ་པོམ་ར་རྗེ། [kun bzang thugs sprul rma rgyal pom ra rje] (Emanation of Mind of the All-Good One, the Lord rMa rgyal pom ra)
- 51-5 ལས་ཀྱི་གཤེན་རྗེ་ནག་པོ་ཁམས་གསུམ་རྒྱལ། [las kyi gshin rje nag po khams gsum rgyal] (Black Karmic Lord of Death who is the king of the three realms)
- 51-6 ཆེ་བཙན་དམག་དཔོན་རྒྱལ་པོ་ཡང་ནི་ལྷེར། [che btsan dmag dpon rgyal po yang ni wer] (Majestic Warlord, King Yang ni wer)
- 51-7 རྩི་བཙན་དམར་པོ་ཤན་པ་སྟོང་གི་བདག། [tri btsan dmar po shan pa stong gi bdag] (Red Tri btsan who is the owner of thousand butchers)
- 51-8 རྣོ་བདག་ཆེན་པོ་འཇམ་སྟོན་ཀུ་བེ་ར། [nor bdag chen po 'jam sngon ku be ra] (Great lord of riches, 'Jam sngon ku be ra)
- 51-9 རྒྱལ་པོ་ཆེན་པོ་ལྷེར་རོ་ཉི་པང་སད། [rgyal po chen po wer ro nyi pang sad] (Great King, Wer ro nyi pang sad)

- 51-10 བསྟན་སྲུང་གཟའ་མཚོག་རྒྱལ་པོ་རྩེ་ལ། [bstan srung gza' mchog rgyal po rwa hu'u la] (Protector of the Teaching, the Supreme Planet, King Rahula)
- 51-11 རྒྱལ་ཚེན་དཀོར་གྱི་བདག་པོ་ཤེལ་ཁྲམ་ཅན། [rgyal chen dkor gyi bdag po shel khrab can] (Great Kind, Owner of Properties equipped with Crystal Armour)