

An Annotated Translation: The Tenth Chapter of *gZer-mig*

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『セルミク』第10章訳註

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This paper is an annotated translation of part of the tenth chapter of “*Zer-mik*” (*gzer mig*), a hagiography of Tönpa Shenrab Miwo, the legendary founder of the Bon religion. This scripture comprises eighteen chapters, wherein chapters 1-7 and part of the eighth chapter are already translated into English by August Hermann Francke as “*gZer-myig, A Book of the Tibetan Bonpos: Tibetan Text according to the Berlin-Manuscript,*” (*Asia Major*, vol.1 [1924]; vol.3 [1926]; vol.4 [1927]; vol.5 [1928]; vol.6 [1930]; new series vol.1 [1949]). Further, the summaries for each chapter of *Zer-mik* by Helmut Hoffman (*Quellen zur Geschichte der tibetischen Bon-Religion* [1950]; *The Religions of Tibet* [1961]), a partial translation of the thirteenth chapter by Samten G. Karmay (“A *gZer mig* Version of the Interview between Confucius and Phyva Keng-tse Lan-med,” in *Bulletin of the School of Oriental and African Studies*, vol.38 [1975]), and other detailed studies by several Tibetologist, including Per Kværne (“A Preliminary Study of Chap. VI of the *gZer mig*,” in *Tibetan Studies in Honour of Hugh Richardson* [1979]), Anne-Marie Blondeau (“Le Lha 'dre bka' than,” in *Études tibétaines dédiées à la mémoire de Marcelle Lalou* [1971]), and so forth have been published.

In this paper, the translation is based on mainly two sources. First, a Western-bound edition of the scripture published in Qinghai (drang rje btsun pa gser mig ed., *mdo gzer mig, krung go'i bod kyi shes rig dpe skrun khang*, 1991, Abbr: Q), and second, a Pecha-style document written in the Ume Tibetan script and published in Chengdu (smon rgyal lha sras ed., *'dus pa rin po che'i rgyud gzer dmig gi le'u ste bco brygad pa*, TBRC Resource Code: W21872, Abbr: C). In these sources, some spelling errors, spelling variants, and miscopying by illiterate copyists can be found. In this paper, however, I have avoided mentioning them in detail, except where it would be worthwhile to note them. The page numbers of the original texts corresponding to the translations are given in parentheses, and the transcription of the Tibetan romanization is based

on the Wylie method.

Translation

A chapter of the Precious Summary of the word *gZer-mig Sūtra*, called “The demon showed nine magical tricks to Shenrab.” [C1]

In the language of the gods of Eternal Bon, *mu ye er sangs yongs 'bar gsal*¹. In human language, a chapter called “Nine Magical Tricks of the Demon shown to Shenrab.”

Düjé Khyap-pa Lakring showed Tönpa Shenrab Miwo nine magical tricks. These tricks were the result of a curse by Khyap-pa Lakring in his previous life, which manifested in actual actions in this life. In the upper extreme of the 17 abodes of the form realms (*gzugs khams bcu bdun*) lie the four great holy domains (*gnas ris chen po bzhi*) : first, the land of Sipa Yésang (*srid pa ye sangs kyī yul*) ; second, the paradise of Barlha Ösel (*bar lha 'od gsal gnas*) [C2]; third, the city of the Göntsün Cha gods (*mgon btsun phywa'i grong khyer*) ; and fourth, the Unsurpassed Palace of the Gods (*'og min lha yi pho brang*)². Tönpa Shenrab Miwo prayed strongly for the benefit of sentient beings. He aroused the bodhicitta in the land of Sipa Yésang, where he generated wisdom and cultivated his intellectual power under the vajra master, Bumtri Logi Chéchen³. In the Unsurpassed Palace of the Gods, he received the instructions of Bon from Saṃbhogakāya Shenlha Ökar (*rdzogs sku gshen lha 'od dkar*) for guiding the sentient beings. [C3] In the city of the Göntsün Cha gods, the teacher who will appear in the future (i.e., Tönpa Shenrab Miwo) generated wisdom and cultivated his intellectual power, studying the teaching of the Everlasting Bon under his teacher, the Wisdom God (*ye shes lha*). [Q383] In the paradise of Barlha Ösel, he purified the veils of cognitive obscurations of the primordial Shen, the everlasting bodhisattvas (*ye gshen g.yung drung sems dpa'*). He manifested himself as the Six Subduing Shen (*gshen drug*) and dispatched their hundreds of thousands of incarnations to the saḥā world. In the Heaven of the 33 gods (*gnas ris sum cu rtsa gsum*), he manifested himself as 33 Bonists (*bon po*, i.e., the followers of Bon religion) and dispatched them to tame asuras who harmed all together as one sentient beings in the six realms. Furthermore, he bound the powerful deities who dwelled on the summit of Mount Sumeru under oath and conferred empowerment on them to protect the teachings of the Everlasting Bon. [C4] Later, he was born

¹ Q (383) gives: *mul e sangs yongs 'bar gsal*.

² In C (29-3), it is called: *og min lha'i pho brang*; while Q (383) gives: *'og min lha yi gnas*, i.e., “the unsurpassed dwelling of the gods.”

³ C (29-3) gives: *rdo rje slob dpon'bum khri klog gi lce can*; Q (383) gives: *dam pa'i 'bum khri glog gi lce can*. As for the spelling of Bumtri Logi Chéchen, two variants are found in this chapter: *'bum khri glog gi lce can* (e.g., Q383, 395) and *'bum khri klog ge lce can* (e.g., C 29-3, 29-21).

as the son of Gyelbön Tökar (rgyal bon thod dkar) in the center of Jambudvīpa in the South, where he worked continuously for the benefit of sentient beings. Then he went to the Land of Tritang Jampa⁴, and taught sentient beings in the town of Lhündrup Düpa (lhun grub 'dus pa), and in the sky preached the Mahāmudrā (related to) the body of gods. He also manifested himself as 1,000 tathāgatas in the 10 directions: four cardinal and four intermediate directions and above and below, and recited their names. Thereafter, because of its blessing and merits, many sentient beings in the three-thousand-fold universe became enlightened, and the secular world was about to be emptied.

At that time, 108 yojana straight north from the abode of Brahmā (tshangs ris), that is, the world of the deities at the bottom of the form realm (gzugs khams), there is a country called the Kingdom of the Eternal Ray of Darkness (mun pa'i gyung drung zer ldan gyi rgyal khams). In the pitch darkness, Dü Khyap-pa Lakring (bdud khyab pa lag ring), son of Dü Gyalak Töjé (bdud rgya lag thod rje), was crying in agony. The power of a past curse had created a strong aversion in his heart and he was tormented by unpleasant feelings. [C5, Q384] His retinue asked him, "Dü Khyap-pa Lakring. Why are you in such deep anguish and crying? Please tell us." The demon king replied, "Listen to me. This land where I rule is a very long-suffering world and a place of conflict. It is full of war and intense violence. Everything burns in the flames of fiery rage. For in this land there are the four great rivers of evil (bdud kyi chu bo chen po bzhi) that prevent liberation, no one can be liberated; they all return to this world of saṃsāra. But now, our country is about to be emptied. The obstacle trying to empty our land is Shenrab Miwo, who is a big liar. [C6] He tells all kinds of lies. He knows nothing of evil means but knows everything⁵. My realm of existence, filled with sentient beings, is now about to become the realm of non-existence. The sentient beings who had been reborn without liberation, no longer take rebirth and have left this world. The sentient beings who had aged without liberation left this world without aging. The sentient beings who were ill without liberation have left this world without getting sick. The sentient beings who had died without liberation also left this world without dying. The four rivers of evil that prevent liberation have been emptied by the great liar Shenrab Miwo. I am distressed by this, and crying. Due to the liar Shenrab Miwo, the sentient beings of the saḥā world no longer endure suffering. People who used to fight each other no longer fight. [Q385] Belligerent people stopped fighting and became peaceful. Those who had been violently angry calmed their anger. [C7] The malicious sentient beings have been

⁴ C (29-5) gives: yul khri dang 'byam pa; Q (384) gives: yul khri thang nga 'byam pa.

⁵ Q (385) gives: thabs ngan mi shes rgyu cig shes; C (29-7) gives: thabs ngan mi shes dgu cig shes. The translation is based on the latter. The former sentence probably means, "He does not know the evil way, but he knows the single cause."

freed from malice, and their hearts have become tranquil. I am distressed by this, and crying now. Shenrab Miwo, the big liar, has eliminated the evil means and gradually reduced those who commit evil deeds. As a result, only a few of the remaining sentient beings perform evil deeds, and they have begun performing the false deeds that Shenrab taught. The number of those who spoke the violent words of the demons decreased, and they began speaking the falsehoods of Shenrab. Less slaughtering was done by demons, and more herds of animals were emptied by Shenrab Miwo. I am crying because I cannot bear this suffering. My realm of existence had been filled with sentient beings. However, Shenrab Miwo, the big liar, is attempting to turn this realm of existence into a realm of non-existence. Due to him, my big country of existence is becoming a small country of non-existence. My worldly realm of arrogance has now become a calm world of non-existence. This worldly realm of attachment was destroyed and is now a realm of non-existence. This worldly realm of darkness has become a bright realm of non-existence. [C8] I am crying because I cannot bear this suffering. My realm of existence is filled with many sentient beings from the six realms. But Shenrab is now trying to empty my realm. O My attendants of the demons here! Look at this state of the world with your keen views and eyes. What was filled is now being emptied. I am crying because I cannot bear this suffering.” When Dū Khyap-pa Lakring said this to all his servants, they viewed with their keen eyes the sentient beings of the six realms under the rule of Khyap-pa Lakring. [Q386] Then, they saw that the world was just as Khyap-pa had said. They replied, “O, what Dū Khyap-pa said is true. How can we be unaware of it? Shen emptied the demon’s realm of existence, which had been filled with sentient beings, and made it a realm of non-existence. [C9] In the world of hell, there are fewer people to be boiled, burned, slaughtered, carved, broken, purged of the sin of killing, pierced, or cut to pieces. When we look at the world of hungry ghosts, there are fewer who suffer from thirst and kill one another. When we look at the world of animals, there are fewer fools who cannot speak and are forced to labor, and fewer who eat and hurt one another. When we look at the world of human beings, fewer humans suffer from clinging to things that will change, and fewer who hinder one another. When we look at the world of asura, fewer beings are delirious with rage or suffering from pride. When we look at the world of gods, fewer gods destroy their thoughtless minds or suffer from defeat and downfall. Likewise, we found that the lands of demons, the realm of existence that was once filled with sentient beings, have been emptied and become a realm of non-existence. Many servants of the demon are disgusted by the situation and scream in remorse. O Khyap-pa Lakring, the noble lord of demons! What should we do? [C29-10] The flesh we eat, the blood we drink, the skin we wear, and the bones we chew are now rare.” Having said this, the innumerable servants and attendants of the demon cried out. Then the entire world shook and rumbled, [Q387] the land upheaved, snow and hail fell, and a red wind blew.

Diseases of men and livestock became prevalent, and various non-virtuous phenomena occurred. This terrified all sentient beings.

At that time, the Four Perfect Young Boys (mtshan dang ldan pa'i khye'u chung bzhi) asked Tönpa, “O Shenrab, the teacher like a lamp! You are the lord who brings the sentient beings to the path and state of liberation, the best lamp that shines a brilliant light, the compassionate one who benefits all sentient beings, and the one who displays emanations everywhere and teaches all sentient beings. In these times, all is peaceful and happy. In all worlds of the 10 directions, through the compassion of a thousand tathāgatas, many saṃsāric sentient beings have attained a peaceful state of liberation and enlightenment. [C11] Despite these times, there are terrible sounds, the world is darkening, the earth is shaking, mountains are rumbling, winds are howling, hail is falling, and epidemic disease is spreading among livestock. This does not make sense. What cause and effect could have brought about this situation? O Tönpa! Please explain this to us, your entourage.” To this, Shenrab replied, “O sentient beings who accompany me! The causes and effects are as follows. This is a time of excellence. From the four beautiful faces of the Four Bodies (sku bzhi), thousands of gods, Shen, Sipa (srid pa), and goddesses have appeared, revealing the colors of their bodies in the 10 directions. Owing to the blessings that the sentient beings received for their compassion, [Q388] their obscuration in former lives was eliminated and their accumulation of merits was completed, and they left this world and attained liberation. However, even though Tönpa’s compassion filled the world, some sentient beings remained in this world without attaining liberation due to their karmic obstacles. They are a tribe of demons who believe in perverted ideas that do not lead to the accumulation of merits and virtues. While they fear that the saṃsāric world will be empty, they are intensely jealous of the sentient beings who have attained liberation. [C12] Their screams and cries of grief have caused various unvirtuous signs. There is no need to fear this. Where there is good, there is evil. Where there is white, there is black. Where there is light, there is darkness. Where there is Tönpa, there are enemies. Do not be afraid, everyone, and continue performing virtuous deeds.” Then, the Four Perfect Young Boys asked again, “Lord Shenrab, how can we avoid various non-virtues and repel demonic signs?” Tönpa replied, “Generally, the karma of sentient beings continues for a very long time. However, since the compassion of Tönpa is also long-lasting, sentient beings are subdued through my compassion for a long period. About half of the karma of sentient beings is bad karma caused by conditions. This can be swiftly vanquished by the conditions of compassion.” Having said this, Shenrab arranged the Yétak⁶ of five sense pleasures (‘dod pa rnam pa lnga)⁷ before him and blessed them. Then, he performed the mudrā of the joined palms in front of his chest and chanted the following mantra to repel obstacles. [C13] “tro rong drong tok tok tok tsel trak drang ri li jo jo.”⁸

[Q389] As Shenrab chanted this, the Yétak were scattered in the four directions, and through the compassion and blessing power of Tönpa, the realm of demons was filled with the five sense pleasures. Thereafter, the sentient beings with wrong views and all demon soldiers, who had been weeping because of the five poisonous diseases, met their desires as they wished and fulfilled them. They were filled with joy and worshipped the Tönpa. They rejoiced, “O Supreme Being who is skilled in the supreme method, who possesses great wisdom and exhibits all ordinary and extraordinary miracles! We, saṃsāric beings, have been suffering from our desires. But now we can meet what we want at will and fulfill our desires and aspirations. O Supreme Being who possesses the miraculous powers! We worship you, the Supreme Being who possesses the miraculous powers, as our refuge.” Thus, many people with good karma gathered with Tönpa and took refuge in him. However, a great many, inconceivable number of people without good karma turned their backs on Tönpa, [C14] and performed acts in accord with the demons. In any case, at that time, by the compassion of Tönpa, the unvirtuous signs and extraordinary epidemics in the saḥā world were once and for all quelled.

At that time, to the many servants of the demon who commit various unvirtuous acts, Dü Khyap-pa Lakring said, “There were only a few sentient beings left in this world. But they have been taken away by the wiles of the big liar and harmful Shenrab Miwo, who is trying to uproot my world of existence. [Q390] How worthy of compassion! (wa la za ma snying re na) My attendants of demons! Gather here! If things continue as they are, this world of existence, which was filled with sentient beings, will become empty. All sentient beings must remain in this world, flowing through the demonic rivers of birth, old age, sickness, and death. Otherwise, how can we, the children of demons who slaughter sentient beings, obtain blood and flesh for food? How shall we continue our work of killing? [C15] Where will we find enemies to fight and fight over wealth? All of you, put your armor on, take your weapons, and go kill Shenrab! Go and kill him immediately without delay!” With this, Dü Khyap-pa Lakring called his army together.

Dü Gyalak Töjé⁹ was surrounded by a hundred thousand slaughterers in the fortress Chak-khar Gogyā Tségyā (lcags mkhar sgo brgya rtse brgya)¹⁰ amid total darkness. Dü Khyap-

⁶ The spelling of the word Yétak varies: ya stags (Q389), yang steg (C29-13), yar stag (C29-14), yas stags, and so forth. It is currently difficult to determine the correct spelling. Yétak refers to offerings (mchod rdzas) made to the gods, tutelary deities, and tathāgatas, and are usually arranged on the upper tier of the altar. In contrast, materials for the ransom ritual (glud rdzas) offered to some malignant spirits are placed on the lower part of the altar and are often called Métak (mas stags)

⁷ It refers to offerings that please the five senses of the gods, tutelary deities, tathāgatas, and so forth.

⁸ Q (389-390) gives: khri rung 'brong thog thog thog tshal drag drang ri li byo byo; C (29-14) gives: khri rong 'bang theg theg tshal drag drang ri li byo byo.

⁹ He is a father of Dü Khyap-pa Lakring. Q (391) gives: bdud rgya lag thod rje; C (29-16) gives: rgya lags thod rje.

pa Lakring asked him to lead troops into battle with Shenrab. Thereafter Dü Gyalak Töjé stood up and said, “Hear me, Dü Khyap-pa Lakring. Whatever you do, consider everything carefully and do it prudently. If you do things rashly without fully considering everything, will you not end up destroying yourself? Is it impossible that even a heavy attack by the army will not kill Shenrab Miwo, and that eventually the forces will be forced to retreat? Is it possible that this world of demons will be instantly emptied out? Although I have considered and thought it over, it does not appear that the demon army will be victorious, even if we send many demon soldiers. The one named Shenrab Miwo [C16] knows everything without knowing the words, does everything without doing anything, and accomplishes everything without displaying emanations. [Q391] In the future, everything in this world will be ruled by those sentient beings of the world who do not belong to the army of demons. If you do not fight with careful attention to this, you will not be able to defeat him with half-hearted violence. Therefore, you should rob and deceive him by skillful means. Postpone sending this ferocious army and perform clever tricks. The one called Shenrab Miwo has been listening to the gods and ācāryas ever since he was born, thus you should disguise yourself as a deity or his ācārya¹¹ and tell him to enter nirvāṇa right now. Then Shenrab will definitely be deceived.” Khyap-pa Lakring thought that Gyalak Töjé was right, and went to deceive Shenrab, following his father’s words.

At that time, Tönpa Shenrab Miwo was staying at the fortress Barpo Sogyé that shone with the radiance of gems. Suddenly, there was sound, light, and mist in the air, and sleets fell from the sky. Then, a white man, surrounded by light, appeared in the sky, one yojana away from the top of Shenrab’s fortress, Barpo Sogyé. [C17] The white man, sounding his drum, and Shan¹², called out to him, “Shenrab Miwo!” Since Tönpa Shenrab is omniscient, he immediately perceived it as a deception by the demon. However, he answered the call, “Yes,” thinking that he will subdue the demon slowly and peacefully without making his intentions noticeable. The white man said to Shenrab, “O Shenrab Miwo! Why should you alone suffer in the saḥā world? [Q392] You are extremely fatigued because you have led so many sentient beings. I am your protector deity, Shenlha Ökar. You have continued to work for the benefit of sentient beings at

¹⁰ This fort’s name can be translated as the “Iron Fortress with One Hundred Gates and Peaks.” However, the later text often states Chak-khar Tségya (lcags mkhar rtse brgya), or the “Iron Fortress with One Hundred Peaks.”

¹¹ Q (392) gives: gshen rab mi bo bya ba ’di/ skyes nas da lta phan chad du/ lha dang slob dpon gnyan [mnyan ?] par byed/ lha dang slob dpon du rdzus la/; C (29–17) gives: gshen rab mi po bya ba’i/ skyes nas da lta phan chod du/ lha dang slob dpon du rdzus la. The translation is based on the former. The latter probably means that “You should disguise yourself as deities and (his) ācāryas since he was born until now.”

¹² Shan (gshang) is a type of bell, used during Bon rituals.

random. Have you been so influenced by the harmful shadow of sentient beings that you no longer recognize my face? What is the point of continuing to benefit sentient beings? Now it is time for you to enter nirvāṇa. I have come for you. Come with me.” To this, Shenrab replied, “My protector deity seems to be very confused in his mind. I, Shenrab, am appointed to work for the benefit of sentient beings. I do not leave the continent of saṃsāra. I cannot leave the saṃsāric world because I have not yet completed the benefit of sentient beings. The gates of birth and death have not yet been closed. I have not yet completed the work of the body, speech, and mind that liberate sentient beings to enter nirvāṇa. [C18] When I complete them all, I will leave this place quietly.” Then, the demon said, “O Shenrab Miwo! Even if you commit virtuous deeds only in a single lifetime, their significance is negligible. Do you disobey the words of your protector deity? It is difficult to accomplish this work in the saḥā world. Living with a saṃsāric body is suffering. Obey the words of your protector deity and leave this mundane world to enter nirvāṇa.” Shenrab then replied, “It seems that the mind of the protector deity is very confused. Are you telling me that I should stop constantly guiding many sentient beings in saṃsāra by my compassion and throw them out on the path? [Q393] Is that the word of God? Is this not a completely perverted story? Please speak words that make sense. All work in this world is extremely difficult to accomplish, and to live with a saṃsāric body is a painful experience. You should consider others’ bodies as your own. You must not cause harm to others. Please speak words of meaning. [C19] Take my compassion as your refuge, cross over the four suffering rivers of the demon, encounter the compassionate mind, and attain the unchanging, everlasting state.” As soon as Shenrab said this, Dü Khyap-pa Lakring left the place immediately, thinking that his disguise had been uncovered.

At noon the next day, there was sound and light in the air again, sleet fell from the sky, and the whole area was covered with fog. Then, a mottled-colored man appeared at the entrance to the fortress Barpo Sogyé. He was adorned with shining jewels and had a wooden symbol representing the stages of the world coming into existence (srid pa skos kyi chag ching) in his hand. He called out, “Shenrab Miwo.” Shenrab, being omniscient, knew that it was a deception by the demon. However, he decided to pretend as unaware for a while, to subdue the demon slowly and peacefully, and answered to the call, “Yes.” The mottled-colored man said, “O Shenrab Miwo, Supreme Teacher! You are tired and exhausted from working for the benefit of sentient beings. The karma of sentient beings is like the flow of rivers. It is impossible for you to cut it off. [C20] I am Bumtri Logi Chéchen, the master who guides sentient beings. In your previous life, you developed your wisdom and abilities under my guidance. [Q394] O Shenrab! you are committing perverted deeds. You have continued to work for the benefit of sentient beings at random. Have you been so influenced by the harmful shadow of sentient beings that you no

longer recognize my face? What is the point of continuing to work for the benefit of sentient beings? Now it is time for you to enter nirvāṇa. I have come for you. Let us go together right now.” To this, Shenrab replied, “The master who guides sentient beings seems to be very confused in his mind. I, Shenrab, am appointed to work for the benefit of sentient beings. I do not leave the continent of saṃsāra. I cannot leave the saṃsāric world because I have not yet completed the benefit of sentient beings. The gates of birth and death have not yet been closed. I have not yet completed the work of the body, speech, and mind that causes saṃsāric beings to enter nirvāṇa. When I complete them all, I will leave this place quietly.” The demon then replied, “O Shenrab Miwo! Even if you commit virtuous deeds in a single lifetime, their significance is negligible. [C21] Do you disobey the words of your master? All sentient beings in the cycle of saṃsāra who are caught in the five poisonous diseases are evil causes. If you have a close relationship with them and try to subdue them, you will regret that later. If you stop doing it, your mind will soon be filled with joy. When you are unable to tame them, you will suffer greatly. You should not disobey the words of your master. Now, leave this world and enter nirvāṇa.” To this, Shenrab replied, “It seems that my master’s mind is very confused. Are you telling me that I should stop constantly guiding many sentient beings in saṃsāra by compassion and throw them out on the path? Is that the word of God? [Q395] Is this not the word of the one who tries to misguide sentient beings? If the one who commits perverted deeds is speaking, I preach to you that the evil karmas of sentient beings are exactly like the flows of rivers. Is it possible that all rivers dry at the same time? To guide sentient beings, the river of great compassion must continue to flow. You have told me that I should enter nirvāṇa right now, but you are wrong. O you, who mislead the sentient beings! Come here and take my compassion as your refuge. Then, cross the four rivers of suffering of the demons, [C22] encounter the unbiased love and compassion, and dwell in the unmovable, everlasting teachings.” When Shenrab preached this, Dü Khyap-pa Lakring fled quickly again, thinking that his deviousness had been discovered.

At that time, the demon king Khyap-pa Lakring was depressed and melancholic. Since two of his magics for defeating Tönpa Shenrab Miwo had failed, he became as dark as darkness in his grief. Thereafter, he came to the fortress Chakkhar Tségu (lcags mkhar rtse dgu) in total darkness and discussed with Dүjé Gyalak Töjé. “Shenrab, the liar and deceiver, is trying to empty our demonic world of existence and turn it into a world of non-existence. He will not be deceived gently, so we must kill him violently, by the military. I had thought that Shenrab would listen to gods and his masters, so I transformed myself into a god and his master to deceive him with deceptive words. But he did not listen to their words. He was neither deceived nor did he enter nirvāṇa. So, I became depressed and grieved, and now have come to you, my father. [C23]

Now is the time to call forth the armies of the demons. [Q396] Put on your demonic armor, polish your demonic weapons, prepare your demonic horses, and raise your demonic banner. Let the army advance to the land of Shen. My only Father! Do not stay here and take command of the army! If you do not kill Shenrab Miwo, this saḥā world of existence will be empty.” Asked by Dūjé Khyap-pa Lakring, his father responded, “Listen to me, Dūjé Khyap-pa Lakring. Although it is not difficult to lead a large army of demons toward Shen, the victory of the army will not change Shen. As to the army’s victory, Shenrab is endowed with thousands of emanation bodies, which will drive away the demonic army of darkness and turn the darkness itself into light. Furthermore, it is also impossible to kill Shen with demonic weapons. His body, like a rock of vajra, will bounce our weapons back, and all of them will be broken. However, Shenrab will listen to his parents. You must take the form of Shenrab’s parents [C24] and let him enter nirvāṇa. He should not disobey his parents’ words. If you can deceive Shenrab in that way, you will then be victorious. Since we cannot defeat him using violent methods, postpone the attack by the army.” Dū Khyap-pa Lakring took his father’s words into total consideration and postponed the attack by the demon army. Then, to deceive Shenrab in a gentle way, he disguised himself as Shenrab’s parents.

While Tönpa Shenrab Miwo was sleeping in the fortress Barpo Sogyé, [Q397] Dū Khyap-pa Lakring, who took the form of Shenrab’s father, came to him. He woke Shenrab and said, “My child, Tönpa Shenrab! Why are you still working as a teacher in the mundane world? The sentient beings in this world are those who collapse and change. They are like an illusion, a mirage, a sound, or a dream. Will you continue to work for the benefit of sentiment, regarding them as permanent beings? Now it is time to enter nirvāṇa. [C25] If you do not enter nirvāṇa and remain in the mundane world, you will soon be killed by the vicious ones, including the demons, rākṣasas, yakṣas, the lord of death, and so forth. They will eat your flesh, drink your blood, chew your bones, strip your skin to wear it, and throw you away. Do you not think that is terrifying? Before that happens, leave from here and enter nirvāṇa.” Shenrab soon realized that the demon had come to deceive him. However, he decided to subdue the demon peacefully. Thus, he pretended to be unaware of the demon’s plans and said, “My father, Gyelbön Tökar! Your words are totally confusing. All sentient beings in the saḥā world are like illusions and their minds are covered with defilement. To lead them to immutable liberation, I will continue to work for their benefit. My father’s words, “Enter nirvāṇa,” were deluded. [Q398] I do not enter nirvāṇa. The cruelty of the vicious demons and rākṣasas is unbearable, [C26] but I am endowed with many emanation bodies beyond imagination. It is impossible for them to harm me. Those who take refuge in me shall dwell at ease, while those who commit cruel acts shall be eliminated.” Dū Khyap-pa Lakring, whose malicious intentions were detected, quickly

disappeared.

Furthermore, early the next morning, the one who was dressed in the garb of Shenrab's mother called upward aloud, "Shenrab," from the foundation of the fortress Barpo Sogyé. Tönpa immediately realized that the demon had come to deceive. However, he answered the call, "Yes," thinking to subdue the demon slowly without his intentions being noticed. The demon said, "O Shenrab! I am your mother, the Lamp of the Body, Yochi Gyelzhéma (yo phyi rgyal bzhed ma). You have continued to work for the benefit of sentient beings without being asked to do so. Have you been so influenced by the harmful shadow of sentient beings that you no longer recognize my face? O my child! Listen to your mother. I committed the perverted actions. The teaching of Bon was falsehood. [C27] When I was alive, I practiced the Bon. As a result, I took rebirth in hell after death. Until now, I have been burned in the eight hot hells, and now I am going to the eight cold hells. I could come to see you because I am currently in the intermediate state between hot and cold hells. If you practice the teaching of Bon, the karma will mature and eventually produce such terrible results. Abandon the teaching of Bon right now. Otherwise, you will continue to be burned in hell like me. The child should listen to his mother. If you kill many sentient beings, you will receive many benefits in the land of the dead. If you hit many sentient beings, you will gain mighty power in the land of the dead. [Q399] If you do a lot of looting and stealing, you can get many goods in the land of the dead. The arrogant demonic servants living in the darkened space rejoice in life and death together. The doctrine of the Everlasting Bon is untrue and false. Never practice such a false teaching." To this, Shenrab replied, "My only mother, the Lamp of the Body! Mother's words are very confused. Are you really my only mother, Gyelzhé? Is it possible for the one who has attained enlightenment in the expanse of the true nature of Bon to go to hell? [C28] Is it possible for those who deny the teachings of the Everlasting Bon and call them false to enjoy the fruits of good karma? This person who gives me instructions is speaking perverted words. She tells me to abandon the true magic word of Bon and follow the demons who create evil karma. This is not my mother's word. She tells me to renounce the mind of love and compassion and tries to make me an arrogant person who kills, violates, and plunders. This is not my mother's word. However, this one, who has disturbing emotions and pretends to be my mother, will certainly practice my teachings in the future. Abandon your evil intentions right now, come here to take refuge in me, and cultivate your wisdom under the Everlasting Bon. If you do so, you will undoubtedly attain the unsurpassed status." When Shenrab said this, the demon immediately left the place, for his deviousness had been discovered.

Thus, Dü Khyap-pa Lakring was very exhausted. Since two of his magics to defeat Tönpa Shenrab Miwo had failed, he became as dark as darkness in his grief. Afterward, he came to the

fortress Chak-khar Tségya in pitch darkness. [Q400; C 29–29] There, Khyap-pa discussed with Dūjé Gyalak Tōjé, “Shenrab, the deceiver and liar, is trying to empty our demonic world of existence and bring it to nothing. Since we cannot deceive Shenrab in tranquil ways, we must kill him with violent armies. Thinking that Shenrab would listen to his parents’ words, I transformed myself into his parents to deceive him with many deceitful words. However, he did not listen to his parents and was not deceived. Therefore, I have come before you. My father! Summon the troops of the demons now. Put on your demonic armor. Polish up your demonic weapons. Prepare the horses of the demons. Raise the banner of the demons. Send soldiers to the land of Shen. My only Father! Do not stay here, take command of the army. If you do not kill Shenrab Miwo, the saḥā world of existence will be emptied.” After saying this to his father, Dūjé Khyap-pa Lakring fainted. [C30] His mouth was torn open to the back of his neck. The father pitied his son. Many servants of the demon gathered at Khyap-pa’s place and grieved for him. Then, Gyébu Tung (gyad bu thung), the minister of the demons, who heard about Shen, became furious and said, “What on earth should we do? Dūjé Khyap-pa has become unconscious. His mouth is ripped open to the back of his neck. What on earth is going on! His only father, Dūjé Gyalak, and many of his followers are in grief. What should we do? A blue lotus flower is blooming at the center of the everlasting expanse of darkness, and at its base is Chuchak Gyelwa (chu lcags rgyal ba), a demon Bonist. [Q401] I go to beg him.” After saying this, the minister of demons ran. Then, he came to the demon Bonist and beseeched him, “Chuchak, Lord of the Demon Bonists! Dūjé Khyap-pa fainted with his mouth ripped open to the back of his neck. His father and a hundred thousand of his attendants surround him in grief. All the demons are screaming in agony and grief. What has caused this? [C31] O wise Bonist of demon, I beg you to explain it to me.” Thus, the Bonist of demon replied, “Dūjé Khyap-pa has fainted, his mouth has been ripped open to the back of his neck, and all the servants of the demon are in grief. This is nothing but the retribution of the demon’s malicious attempt to test the Bon. It may be possible to deceive and lead the Bonists. But how can you slander the teaching of Bon? How can you say that the teaching of Bön is false? How can you say that Shenrab is a liar? Is it possible that a person, who practices the magic word of the Everlasting Bon, will be born in hell? What is happening now is the retribution for Khyap-pa causing evil intentions and for him saying that the teaching of the Eternal Bon is false. O Minister, you should go back now! Then, pay homage to Shenrab and repent that you slandered Bon to cut off the flow of sorrow of the demon and his attendants. If you do that correctly, Khyap-pa will wake up from his stupor, his torn mouth will be sewn, and the sorrows of the demon’s attendants will cease as well.” After hearing the demon-Bonist, the minister of demons returned. [C32] Then he came before Dūjé (Khyap-pa), who had fainted, and said to all servants of the demon, “All of you! Stop grieving!

The demon-Bonist Chuchak told me the following. [Q402] The various evils and dangers that have befallen us are the retribution for us regarding the teaching of Bon as false. Confess your sins and the trouble will disappear. Now stop grieving and confess your sins.” When the minister said this, many of the demon’s servants prayed to Shenrab and confessed their sins. The minister confessed, “I, the evil minister of demons with inverted views, confess that due to my evil karma, I have said that the teaching of the Everlasting Bon is useless, which is not the truth but a lie. I confess to having said that Tönpa Shenrab Miwo is a liar who does not tell the truth. I confess that I stated that the Everlasting Bon is a useless teaching that will cause sentient beings to be reborn in hell. I also confess that I abandoned Shen’s words of truth and followed the teaching of the demons, which is not the truth.” Through the merit of these confessions, Dүjé Khyap-pa recovered from his faintness, and his mouth, which had been torn open to the back of his neck, was restored to its original state. [C33] The demons’ grief subsided. Afterward, the demon minister and an inconceivable number of others came to faith in Shenrab. They said, “We take refuge in you, the supreme exalted one! You are the sovereign of the three-thousand-fold universe, the father who guides sentient beings in the three realms, and the one who preaches the teaching of the nectar that is nourishment for all sentient beings. The sentient beings who slander and distort the teaching of the Everlasting Bon will be born in hell and experience suffering for countless eons. How can we slander Bon as false? We have faith in and take refuge in Bon. We will surely reach the peaceful state of liberation. Bonists who do not practice Bon are nothing but a family of demons. Even if they deceive us and denigrate Bon, we will not clash with them.” [Q403] After saying this, they made their way to Shenrab’s location.

Dү khyap-pa, who had awakened from his faintness, said, “My only father! What did you do while I was fainting? You sent half of our servants to Shen without even mustering troops. We will no longer be able to defeat Shenrab.” [C34] After saying this, Dү Khyap-pa Lakring wore a garment made of yak hair, strapped skulls to his feet, painted charcoal on his face, and entered the House of Sorrows (*mya ngan gyi khan pa*) where he began to weep bitterly. His father, Dү Gyalak Tөjé, said, “O Dүjé Khyap-pa Lakring! Do not speak such perverted words but listen to your father. Do you not feel that the demonic army of darkness is ending? Your mouth was torn open to the back of your neck and you suddenly fainted. That saddened me and all the demon attendants, and we all fell into a dark depression. In such a situation, how could the soldiers afford to think about their weapons? After that, I came into the presence of Chuchak, a demon-bonist, and consulted him about you. He stated that we should confess our sins sincerely because that was the retribution for our treating the teaching of Bon as false. We confessed our sins according to Chuchak’s advice. Then, by the effect of our confession, you regained consciousness, and your torn mouth was restored to its original state. You would not know that because you

were unconscious. No matter how much we discuss, we will conclude that we cannot overcome Shenrab by using violent methods. [C35] This is because Shenrab possesses an inconceivable number of emanation bodies. If we attack him with our wrathful troops, our army will be taken by him. Others will also be taken by him. Thus, you should deceive the sentient beings and lure them away using peaceful methods. All sentient beings love wealth and food. [Q404] All of them desire both female and male livestock. Thus, deceive and lure them with goods and animals. Hide the army of demons in secret. After you have lured them, kill and throw them away.” Dü Khyappa went to deceive Shenrab again, thinking that his father was right.

At that time, when Tönpa Shenrab Miwo was making offerings at Sékhar Shampo Lhatsé with his entourage, 5,500 Everlasting Bodhisattvas, he heard someone call his name “Shenrab Miwo!” from the entrance of the stairs to Ölmo Lungring. Since Tönpa Shenrab Miwo is omniscient, he knew that it was a deception of the demon, but he pretended not to be aware of it and decided to subdue the demon peacefully. When he came toward the call, he was met by 100 men with horses and weapons, and 100 men with goods and food. They said to Shenrab, “Tönpa Shenrab Miwo! Do you recognize us? [C36] Of those who are in your presence, one hundred are the divine lords of the merchants called Norla Wang-gyur (nor la dbang sgyur), and the other hundred are the generals of Wel (dbal) called Drakpö Tselden (drag po'i rtsal ldan). O Shenrab! We, the lords of the merchants, will do business. Let us summon the five precious jewels here. If adorned with treasure, all is good; without treasure, all is bad. Let us do business and acquire the five treasures! The generals will now go to war [Q405] and rule other people. Some will kill, while others will conquer them. In doing so, you will be able to acquire lands, castles, food, and properties. This is the case if he is born to a superior man, but if a man cannot conquer even a single man, what is the difference between him and women? I go to conquer both men and women.” To this, Shenrab replied, “O, hundred divine lords of the merchants called Norla Wang-gyur! I have no desire for the food and goods that you sell. Unless you abandon the mind of desire and realize sufficiency through the bodhicitta, which is endowed with inexhaustible treasures, [C37] no matter how many treasures are piled up at the bottom of the river, the suffering will be great later (because they must be cleaned). To estimate the gains and losses of a business is like walking along with an ocean of sorrows. The one who makes Dzo (mdzo)¹³ and mules carry heavy burdens on their backs is like sowing the seeds that will cause him to be reborn in hell. The arrogant ones who cling to wealth and high positions are like demons. You never think of possessing properties and wealth that are only illusions. O hundred generals of Wel (dbal) who possess arrogant skill! I do not wish you to commit brutal acts.

¹³ A hybrid of yak and domestic cattle.

Treat all sentient beings in the three realms equally with great compassion, making no distinction between self and others. Everything is impermanent. If you praise yourself and disrespect others and commit brutal and violent acts, you will go to hell, the impermanent land of the dead, where you will be purged of the sin of killing and cut to pieces. It is helpless to regret when you feel pain. When you have conquered your opponents and returned, your evil karma will soon ripen and produce the retribution fruits. Later, it will be too late to regret what you have done. I do not appreciate such brutal and violent acts like *rākṣasas*.” When Shenrab said this, *Dü Khyap-pa Lakring*, [C38] being poked in the sore spot, quickly disappeared [Q406].

Further, the next day at noon, someone called “Shenrab” at the entrance to the stairs to *Ölmo Lungring*. *Tönpa Shenrab*, being omniscient, knew immediately of the deception by the demon. But he decided to subdue the demon peacefully, pretending not to notice. He came to the call and met a hundred maidens. They were adorned with gold and turquoise, dressed in layers of fine satin, and their white skin was painted red. They enjoyed singing and dancing. The maidens said to Shenrab, “Lord *Tönpa Shenrab Miwo!* We are the daughters of the gods called *Zepe Sinsangmo* (*mdzes pa'i bzhin bzang mo*) and the daughters of *nāgas* called *Nyenpé Luyurma* (*snyan pa'i klu sgyur ma*). Dear Shenrab, we are now in your presence. You should stop working for the interests of sentient beings, and work for your own benefit. You are now in your youth, full of strength. It is song and dance that entertains you. What pleases you are the theoretical performances. [C39] What you need is a companion. Of us maidens gathering here, some will become your eternal companions, some companions at night, some long-term servants, some servants, and some short-term friends. O Shenrab, Teacher and Son of the King! How can it be beneficial for you to work for the benefit of other sentient beings?” When the deceivers of the demon said this, Shenrab said, “What are you saying, maidens? Teachers do their work with compassion. They lead sentient beings through true compassion, and work for the sake of sentient beings, putting their own bodies and lives on the back burner. If we do not lead sentient beings to liberation in our youth, when we are full of strength, [Q407] how can we teach them when we grow old? How can the singing and dancing bring joy? It is my joy that sentient beings are properly touched by the essence of the Wisdom God and that their karmic tendencies are purified. Can theoretical performances ever produce enjoyment? It is my enjoyment that the disturbing emotions of sentient beings are eliminated. Why are women necessary? All that is necessary is to play in the space of great skillful means. [C40] When you attain the everlasting, unchanging (*Bon*), it will become your eternal friend. If you know that the invisible manifests itself, it will help you without ever leaving you. When self-interest is naturally fulfilled, altruism also reaches its peak. You, maidens who have disturbing emotions and are lost in confusion! What you say is like the deceitful words of demons. Women cannot break the flow of *saṃsāra*.

Rākṣasīs are in fact lay women. In the middle of human corpses in hell is the copper pot. All the suffering of being boiled and burned arises from it. The copper pot is a fire-pit¹⁴ that burns away the freedom of the superior realms. It turns all happiness into unhappiness and causes torment. Women are nothing but the copper pots in hell. Those who are defiled by contact with them will be boiled in the copper pot of hell. Shenrab will never be boiled in it. Additionally, women are prisons of the demons. If you have relations with them, you will be thrown into the demon's prison. Shenrab will never be bound to the demonic prison. Women are the fetter rope of the Lord of Death. If you believe them, the Lord of Death will bind your feet with his rope. My feet will never be bound to his rope. Women are poisonous sludge. If you love them, you will rejoice in the poisonous mud. Shenrab will never rejoice at the deadly toxic sludge. [Q408] O Maidens! If you believe in men, take to heart what I have preached. [C41] Listen to my words, and break saṃsāra interrupt the flow of suffering and attain liberation." When Shenrab said this, Dü Khyap-pa Lakring, being poked in the sore spot, left the place immediately.

Thus, Düjé Khyap-pa Lakring was depressed and melancholic. Since two of his magics to defeat Tönpa Shenrab Miwo had failed, he became as dark as darkness in his grief. Then he came to the fortress Chakkhar Tségu (lcags mkhar rtse dgu) in total darkness to discuss with Düjé Gyalak Töjé, "Shenrab, the liar and deceiver, is trying to empty our demonic world of existence and turn it into the world of non-existence. He will not be deceived in a peaceful manner, so we must have him violently killed by the military. The characteristics of sentient beings are that they believe in wealth, rely on their partners for support, love, and companionship, and that they are deceived by wealth and many falsehoods. [C42] (But Shenrab) had no desire to be attached to partners and was not deceived by wealth.¹⁵ Therefore, I became depressed and melancholic, and I have come before you, my father. He will never be deceived. O my only father, Gyalak Töjé! I ask you to call forth your demonic armies, put on the armor of the demons, polish the demonic weapons, prepare the horses, raise the banner of the demon, and invade the land of Shenrab. My only father! Do not stay here but take command of the army. [Q409] If Shenrab Miwo is not killed, this saḥā world will be empty." When Düjé Khyap-pa Lakring said this, his father replied, "Hear me, Düjé Khyap-pa Lakring! It is not difficult to dispatch the large troops of demons to Shen. But the army will not be victorious over Shenrab. Not only will the demons be defeated, but Shenrab, endowed with a thousand incarnations, will cause the demonic army of darkness to retreat and turn the darkness itself into a lamp. [C43]

¹⁴ C (29-41) gives: 'brub khung; Q (408) gives: 'bub khung. The translation is based on the former. The word "brub khung" usually refers to a sacrificial fire pit, which is a triangular black iron recipient used for rituals.

¹⁵ Q (409) gives: nor la bslu ru ma 'brid do. This sentence is not found in C (29-43).

Additionally, it is impossible to kill Shenrab with the weapons of demons. Even if you try killing him with the weapons of demons, they will be repelled and broken because Shen's body is like a rock of vajra. O Dūjé Khyap-pa, endowed with the incarnation body! There is no way left to deceive Shenrab. However, sentient beings in the saḥā world have a strong affection for their children and are attached to their siblings. Thus, you can either be born as a child of Shenrab or pretend to be his sibling to deceive him. Hopefully, you will be able to deceive Shenrab." When Dūjé Gyalak Tōjé said this, Dūjé Khyap-pa Lakring obeyed his father's words. He then postponed the deployment of the fierce troops of demons and departed to deceive Shenrab with the child and sibling.

At that time, Shenrab, the teacher and lord of men, was preaching the teaching of Bon for the continuity of existence (srid pa rgyud kyi bon) in Maldro¹⁶ of Ölmo Lungring. Then, a white man appeared in the sky with sound and light. He was white like a conch-shell, adorned with turquoise dots (thig le), and sat in the light of a five-colored rainbow, holding a wooden splint with golden dots in his hand. He was surrounded by a hundred white attendants, [C44] emitting a pleasant sound. The white man said, [Q410] "O Tönpa Shenrab Miwo! I am your brother. Have you forgotten me because you have worked too long for the sake of sentient beings? All your aspirations have been perfected. Now it is my turn to spread my teachings. The world of saṃsāra, the saḥā world, does not need two teachers. I am Nangsi Shépa (snang srid shes pa), the boy of existence with knowledge¹⁷. Now the time has come for my teachings to spread. From now on, I will preach my teachings in the saḥā world and the three realms. Shenrab's teachings will decline. You should enter nirvāṇa right now." Tönpa Shenrab Miwo, being omniscient, knew that the evil demon had come to deceive him, but pretending to ignore it, he decided to subdue the demon peacefully. He said, "Sentient beings should not be afraid of those who speak the perverted words. Although the teachers of the three times (past, present, and future) certainly appear in turn, [C45] it is not yet time for the future teacher to appear. Besides, I have only taught sentient beings through the body and have not yet guided them by speech and mind. I will not enter nirvāṇa until I have finished preaching all the teachings of the body, speech, and mind." Hence, Dū Khyap-pa Lakring, being poked in the sore spot, quickly disappeared.

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¹⁶ Q (410) gives: mal dro; C (29-44) gives: ma gros. It seems to be a place's name, but details are unknown.

¹⁷ Q (411) gives: shes pa can; C (29-45) gives: shes nyan can.