

An Annotated Translation of *gZer-mig* (2)

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『セルミク』訳註 (2)

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This paper presents an annotated translation of “*Zer-mik*” (*gzer mig*), a hagiography of Tönpa Shenrab Miwo, the legendary founder of the Bon religion. This scripture is comprised of eighteen chapters, wherein chapters 1-7 and part of the eighth chapter were 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 Kväerne (“A Preliminary Study of Chap. VI of the *gZer mig*,” *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 others have been published.

As in a previous study, the translation was based mainly on 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). 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 brgyad pa*. TBRC resource codes: W21872; Abbr: C). I attempted to translate the first half of the tenth chapter of *gZer-mig* in a previous paper (“An Annotated Translation: The Tenth Chapter of *gZer-mig*,” *Bulletin of Daito Bunka University, humanities*, vol. 61, 2023, pp. 93-109). This paper presents a translation of the second half of Chapter 10 and first half of Chapter 11 of *gZer-mig* (Q411-441; C29-46~C29-86). Some spelling errors, spelling variants, and miscopies by illiterate copyists can be found in these sources.

However, in this study, 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 Tibetan Romanization is based on the Wylie method.

Translation

Afterward, on the full moon night of the last winter month, Poza Tang-mo (dpo bza' thang mo), one of Shenrab's wives, dreamed that one-fathom-long black light had entered her body. When she woke up, she felt heavy and had the chills. She felt her mind was disturbed and began having evil thoughts. Furthermore, a tremor arose in the aggregate of forms (which comprise her physical constituents) and covered her entire body. [Q411] The next year, she gave birth to a boy. When people gathered to see the child, his body did not have any favorable marks that Tobu (gto bu) and Chébu (dpyad bu)¹ were naturally endowed with. In contrast, he was endowed with every vicious sign. Tönpa Shenrab Miwo was omniscient and could see everything clearly, so he knew of the deception by the demon. However, he did not immediately identify the boy as a demon, [C29-46] nor did he say that the child was a demon because it was not the time to convert him yet. Since the child was an incarnation of the demon, Shenrab called him "Child" (bu), and decided to subdue him slowly and peacefully. Thus, both Shenrab and the demon proceeded with their plans separately. The child was more violent than the others since his birth. As a demon child, he was furious and always made himself a priority without considering the accusations. He had a strong attachment to flesh and blood, wore the bones of living beings as ornaments and walked around jingling them, cut off the heads of creatures and swallowed them like a vulture, and looked with suspicion at everything around him. Hence, he was named "Little Shen, the Vulture." Although he studied with his father, he refused to listen to the truths that his father preached. One day he knelt before his father and challenged him to an argument, "O Tönpa Shenrab, my only father! Unlike my elder brother Tobu Chébu, I do not intend to learn the teaching of Bon that benefits others, or the medical science that helps others as well. I preach and spread the teaching of Bon that is beneficial to myself. Meat is delicious. If you kill living beings and slaughter them, you can savor their flesh. If you put on their skins,

¹ Tobu and Chébu mentioned here are thought to refer to Tobu Bumsang (gto bu 'bum sangs) and Chébu Trishé (dpyad bu khri shes). In the third chapter of *gZer-mig*, they were the sons of Shenrab and Gyelméma (rgyal med ma, or rgyal med) and were born with auspicious marks. Gyelmé (or Gyelmé-ma) is said to be the daughter of King Dangwa Yiring (dang ba yid ring) and Queen Guling-ma ('gu ling ma, ghu ling ma, 'gu ling ma ti, or ghu ling ma ting) of Hömo Lingdruk (hos mo gling drug), a kingdom east of Ölmo Lungring.

you will then be warm. [C29-47] Therefore, everyone should kill many sentient beings and wear their skins. This is my doctrine of Bon. Additionally, if you kill many living beings and make offerings of their internal organs and five limbs to gods, the teaching of Bon will be spread. [Q412] If you kill many sentient beings and offer them as ransom to harmful demons, people will have longevity. My father! I want to study such a teaching of Bon under your guidance.” To this, Shenrab replied, “How pitiful are the sentient to be afflicted by disturbing emotions! Your mind becomes extremely exhausted by disturbing emotions and illusory (psycho-physical) aggregates. O the deluded and evil one! You are unable to comprehend my hundred words of truth. You consider that you were born into the world only by your own effort. You have very little compassion for others and wish only for your own good fortune. You are strongly attached to flesh and blood, and speak evil, perverted words. Your behavior is like those of angry demons. You will certainly be a hindrance to Shen. Other sentient beings in saṃsāra should not hear his words.” When Shenrab said this, the demon, whose shortcomings were exposed, became furious and left the scene immediately. [C29-48] Afterwards, however, the demon child thought for a while and decided to deceive Shenrab peacefully. Thus, he circumambulated his parents every day, worshiped them, performed ablutions, and offered flowers to them 108 times. Then, one day, he stabbed Shenrab with a golden-copper sword to test him, and immediately knelt before him and apologized. When he looked up, the golden-copper sword was not stuck in Tönpa Shenrab Miwo. Rather, a turquoise swastika instantly appeared at the place where the tip of the sword touched. The golden-copper sword also turned into a bright lotus flower. Seeing this, the demon was so embarrassed that he almost cried. [Q413] Tönpa told him the following, “Child! From the moment you were born from your mother, you were a horrible child, who was lacking good signs. You cannot bear even the sting of a single thorn in your body, but you do not care about taking the lives of other beings and flay them to wear their skins. Sentient beings who belong to the demon tribe, those who take from others when they lose their own, will commit perverted deeds even if I preach the infallible truth. [C29-49] You stabbed me with the golden-copper sword, hoping to destroy Shen’s teachings. But the golden-copper sword cannot kill me. Even if you kill me with the sword, no evil karma will befall my life. You have not listened to my teaching of the ultimate truth because you believed that you could attain supreme accomplishment by stabbing me with a copper sword. There are no seeds of truth in you. For instance, sentient beings with perverted intellects try to obtain iron ore by melting gold (instead of refining gold by melting iron ore). What you have done is similar to that. You, an evil sentient being, are the foundation stone of the three lower realms, the tree that causes sentient beings to be reborn in hell, and the seed that produces the fruit of suffering. How emotionally afflicted are sentient beings!” Thus, the demon, who was unable to destroy Shenrab’s teachings, died weeping

with grief. After the demon died, he checked to see if Shenrab and all his entourage were saddened by his death. Poza Tangmo wailed aloud, clinging to the corpse. However, Shenrab was not saddened at all. He approached her side and gave the instruction, “O Poza Tangmo! Stop crying. Not all the children were your children. [C29-50] Some are children of god’s compassion, some are children who bring obstacles, some are children of the demon’s curse, [Q414] some are children with evil karma leading people to hell, and some are children deceived by rakṣās. Only a few children out of a hundred are endowed with kindness and good karma. Generally, a child is the result of evil karma that you have accumulated in past lives. A child is born as unbearable and harsh retribution for that evil karma, and people are fascinated by it. If you are not attached to a child, you will attain the fruit of truth.” When Shenrab said this, Poza Tangmo and all the attendants in sorrow stopped grieving and began doing good deeds. Seeing this, the demon’s heart was filled with malice. He disappeared with a feeling of sadness.

At that time, the demon king 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. He then came to the fortress Chak-khar Tségya in total darkness and said, [C29-51] “Shenrab, the liar and deceiver, is trying to empty our demonic world of existence and make it a world of non-existence. He will not be deceived gently, so we must kill him violently, by the military. The characteristics of sentient beings in this world are respect for their brothers and love for their children. Thus, I transformed myself into Shenrab’s brother, took birth as his child, and tried deceiving him with various deceptive words. However, he did not have the desire to honor his brother, so I could not deceive him. I was depressed and grieved, and now have come to you, my father. Please perform some violent act. [Q415] Now is the time to call forth the armies of the demons. 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, the saḥā world of existence will be empty.” [C29-52] Asked by Dūjé Khyap-pa Lakring, his father responded, “Listen to me, Dūjé Khyap-pa Lakring. For now, sentient beings remain in the saṃsāric world, flowing in the four rivers of demons, transmigrating from one life to another without ever being liberated. They are food for us demons. But the day is near when there will be no more food in the world of demons. Shenrab Miwo, skilled in words of deception and lies, tries to make saṃsāric beings cross the four rivers and empty the world of existence that has been filled with them. I also find this very unpleasant. However, I do not believe that he can be defeated by violent means, as he is endowed with an unimaginable number of manifestation bodies. Shenrab, skilled in means and lies, is an enemy of the demons. He has many spiritual friends and those who need him. Those are gods, ācāryas, parents, boys, girls, siblings, and

children. O Dūjé Khyap-pa Lakring! If they cannot deceive Shenrab, you will not be able to deceive him anymore. Of the nine magics, eight peaceful ones failed. [C29-53] Therefore, the only way left is to attack him with violence. Now is the time to commit violent acts. The word Khyap-pa means to be omnipresent, and Lakring means to be able to reach everything. You should not repel the demons that come from the worlds in the four directions. If you reject them, the army of demons will be weakened. [Q416] You cannot defeat Shenrab justifiably.” Thus, Dūjé Khyap-pa and his father agreed. Dūjé Khyap-pa filled the entire world with his emanation bodies and extended his hand to gather demon soldiers from all directions. Soldiers of demons rallied to him like a cloud. Furthermore, sentient beings in the saṃsāric world who did not understand the definitive ultimate truth, shared the mind with demons, worshiped demonic deeds, performed demonic deeds, and many others joined the army of demons. Dūjé Khyap-pa Lakring dressed them in sturdy armor, gave them sharp weapons, and mounted them on swift demonic horses. Dūjé Khyap-pa Lakring himself raised the majestic banner of the demon. [C29-54] He then hid the troops in darkness so that Shen would not see them and led them into the land of Shen. As the army surrounded the land of Shen from all sides, noises were heard, and lights were emitted. People in the land of Shen were horrified.

At that time, Tönpa Shenrab said to his followers, “All four directions are covered with darkness, and terrible lights and sounds emerge. This is the dark army of evil demons. Do not fear this but be compassionate. To prevent demons from entering you, perform the mudrā of joined palms in front of your chest. Recite the following quintessential word (mantra) to drive away the demons: a kar a mé du tri su nak po zhi zhi mel mel (a dkar a rmad du tri su nag po zhi zhi mal mal).” Thus, the followers did as Shenrab said. [Q417] The thought, mudra, and quintessential word that the teacher Shenrab preached brought the power of fearlessness to those who had feared the demons. [C29-55] Hence, they did not fall under the control of Dūjé Khyap-pa Lakring. They were also neither covered by darkness nor killed by weapons.

Thereafter, Shenrab displayed his emanation body to rule the world of demons. He transformed himself into a wrathful figure with his mind unmoved from a peaceful state, so that the demons could not approach his followers. Shenrab then manifested the Four Great Wrathful Ones of Wel (dbal gyi khro bo chen po bzhi) and positioned them in the four directions to rule the world of demons. Tönpa himself sat on a pile of 1,000 golden wheels. His body was beautifully adorned with the 30 major and 80 minor marks of excellence, and he wore a nine-tiered crown adorned with jewels on his head. He performed the hand mudra with 10 fingers up, two thumbs touching each other, and the backs of the fingers toward the heart. Then he chanted the following quintessential words (mantra), “a ring trak po barwa hu dum ram ha trak yong kyap lung gyur trak ma bhyo o hé hé hé trak ma tra ma tün tok pa shak tsel trak ma mu bar ram².”

[C29-56] When Shenrab chanted this, the minds of violent demon soldiers were subdued by the power of Tönpa's compassion. The darkness that covered (the land of Shen) also turned into the light of the sun by his compassion. The sharp weapons of the demons that were fired at Shenrab rained like flower petals. The sturdy armors became [Q418] shining swastikas. The banner of the demons turned into a celestial palace of gods. The swift horses of demons were so frightened that they could no longer approach Shen. Many soldiers witnessed that the four great wrathful deities were standing in the four directions of the teacher Shenrab, who sat in solemn form. Their appearance was terrifying and unbearable to look at. Their skin was lustrous dark blue, and each had nine heads and 18 hands. They raised their clenched fists above their heads and stood on the earth, with their mouths and legs open. Under their feet, millions of demon soldiers were being trampled. Other soldiers fainted from fear as they tried to escape but were blocked in all directions. [C29-57] Seeing this, Dūjé Khyap-pa also trembled. Tönpa said, "How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those who are burned by the fire of anger and tormented by disturbing emotions in this world will live a miserable life in the next world as well. They will be born in hell, where they will be boiled and burned. How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those whose desires flow like a fountain and are tormented by disturbing emotions in this world will live a miserable life in the next world as well. They will be born into the realm of the hungry ghosts, where they will suffer from hunger and thirst. How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those who are covered with darkness and ignorance and tormented by disturbing emotions in this world will live a miserable life in the next world as well. They will take rebirth in the realm of animals that are ignorant and unable to speak the language. How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those whose jealousy arises like soil and are tormented by disturbing emotions in this world will live a miserable life in the next world as well. [Q419] They will be born in the dark barbarian country. [C29-58] How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those who are arrogant like a storm and tormented by disturbing emotions in this world will also live a miserable life in the next world. They will be born in the realm of Asura, where conflicts never cease. How pitiful are the demon soldiers who cannot comprehend the definitive ultimate truth! Those who are deluded by the perverted ideas and tormented by disturbing emotions in this world will also live a miserable life in the next world

² C (29-56) gives: a ring trags po 'bar ba hu dum ram/ ha trag yongs kyab klung 'gyur trag ma bhyo/ o he hed hed trag ma tra ma thun/ thogs pa shags tshal trag ma mu 'bar ram/; Q (418) gives: ha ling drag po 'bar ba hu dum ram/ ha drag yongs khyab lungs gyur drag ma byo/ 'o he hed hed dram thun thog bshag tshal drag ma mu 'bar rum/.

as well. They will be born in the realm of the gods, where they will be frightened of being defeated and falling into the lower realms. But the sages who follow me will be at ease in the state of everlasting immutability through the infallible teaching of the omniscient teacher.” When Tönpa preached this, many sinful demon soldiers developed a deep faith and surrounded Shenrab from all directions. They confessed their sins and took refuge in him. Their words of repentance at this time were, “The crown that adorns your head is the never waning banner. Your face, like the sun and moon, is a lamp that illuminates all ten directions. [C29-59] Your body, like shining jewels, is endowed with extraordinary majesty. You, who turn the golden wheel (of Bon) in the 3,000 worlds for the benefit of sentient beings, are the glory and protector of all beings. O, the one who guides all sentient beings with afflictions by the means of compassion! You are the supreme teacher, the best Shen who possesses emanation bodies, the supreme being who strives for the benefit of sentient beings without hesitation and eliminates all perverted views and obstacles. To you who have shown us (the Four Great Wrathful Ones of) Wel, we, the demon soldiers, sincerely repent. We have come here with a heart of regret and faith. We make our confession here and now. At this very time when we had an audience with the fully enlightened being (bder gshegs), we confess that we have committed many evil deeds in our immeasurable lives up to now. [Q420] Due to our ignorance, we have accumulated all kinds of sins and have been covered with obstacles like darkness. We regret this and take refuge in Shenrab with reverence and faith. May the suffering of saṃsāra like the flow of a river be cut off. May all sentient beings abide in an unchanging, powerful,³ and everlasting state.” Sentient beings, who aroused their faith, chanted prayers in a four-lined verse in the presence of Tönpa. The power of their prayers brought peace to all. [C29-60] The demon soldiers of the defeated army became followers of Shenrab. Dүjé Khyap-pa became depressed in sorrow and fled away alone. In this way, the nine kinds of demonic magic to defeat Tönpa Shenrab Miwo failed. Dүjé Khyap-pa became as dark as darkness in his grief. He then came to the fortress Chak-khar Tségya in the expanse covered with darkness and discussed with his father, “The nine kinds of magic could not defeat Shenrab, the deceiver and liar, who seeks to empty the demonic world of existence and bring it to nothingness. A hundred thousand attendants of the demons left us and became followers of Shenrab. We have lost them. My only father, what should we do now? We will not be able to defeat Shen.” Dүjé Gyalak Tөjé told his son, “You could not defeat him with your nine kinds of magic. We have run out of tricks.” When Gyalak Tөjé said this, his son was stricken with grief and left his father’s presence. Thereafter, Dүjé Khyap-pa Lakring shut himself up in the house of sorrow. [C29-61] All hope was shrouded in

³ C (29-60) gives: stobs ldan. This word is not found in Q (421)

darkness from head to toe. He screamed and cried and was covered by the darkness of grief. [Q421] Thus, the teachings of the demons declined and Shenrab's teaching spreads. This is the tenth chapter, titled "The nine magical tricks that the demon showed Shenrab failed."⁴ [Q422]

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Chapter 11: The Demon Showed Magical Tricks to Shenrab's Relatives.

In the language of the gods of Eternal Bon, 'od nam 'bar ba 'brong tig shag. In human language, a chapter called "The Demon Showed Magical Tricks to Shenrab's Relatives."

Düjé Khyap-pa Lakring (bdud rje khyab pa lag rings)⁵ attempted nine magical tricks on Tönpa Shenrab Miwo (ston pa gshen rab mi bo) but they all ended in failure. He was left with no option but to feel a deep sense of regret. He secluded himself in the House of Sorrows (mya ngan khang pa) and drowned in sorrow. Then, his mother and sisters gathered around him. Düjé Khyap-pa Lakring's mother, Masing Tüntang Mamo (ma sring thun btang ma mo), said to him, "Düjé Khyap-pa Lakring, Listen to me! You must not mourn forever just because you could not defeat Shenrab Miwo. In all things, there are victories and defeats. Now leave the House of Sorrows and go to Chak-khar Gogyā (lcags mkhar sgo brgya)⁶. [C29-62] The Demon has three hundred thousand attendants. Among them, one hundred thousand attendants relentlessly chase after living beings, another hundred thousand attendants slay and butcher them, and the remaining hundred thousand attendants cut them apart and extract their internal organs to devour. Do not mourn forever just because you lost to Shenrab Miwo. You mistakenly believed that if you lost to Shenrab, the four rivers of demons (bdud kyi chu bzhi) would dry up, but the rivers would never run dry. On the contrary, there are still many living beings who are born into the saṃsāric world. The three hundred thousand attendants of the demon engage in acts of killing, butchering, and consuming, and there will never be fewer opportunities for them to perform such acts than before. [Q425] Düjé Khyap-pa, Stand up! Stop grieving and uplift your spirit. In conflicts, victories and defeats alternate. Strategies to defeat Shenrab still exist. There should still be remaining magical tricks to show Shenrab." In response, Düjé Khyappa Lakrin said, "Among the sentient beings in the saḥā world, there is no one fiercer than we demons. Furthermore, among the members of our demon race, no one is stronger than Khyap-pa. I, Düjé

⁴ Q (422) follows this with the statement, "(This volume was) published by Trochen Gyelpo (khro chen rgyal po). May it be virtuous! How wonderful! May it be auspicious!" (khro chen rgyal pos par du bsgrubs/dge'o legs so/ bkra shis par gyur cig). This sentence is not found in C (29-62).

⁵ C (29-62) gives: bdud rje khyab pa lags rings; Q (425) gives: bdud rje khyab pa lag rings.

⁶ C (29-63) gives: lcag mkhar sgo brgya; Q (425) gives: lcags mkhar sgo brgya. It means "the Iron Castle with a Hundred Gates" and refers to the residence of Düjé Khyap-pa Lakring. The castle is sometimes called "the Iron Castle with a Hundred Peaks" (lcags mkhar rtse brgya. e.g., Q409).

Khyap-pa Lakring, have ruled over all sentient beings until now. [C29–63] However, Shenrab, the liar who is stronger than me, reversed the flow of time. Due to his control over sentient beings, I have become powerless. Shenrab has already tamed living beings in the world; thus, it is impossible for me to tame them. Furthermore, even my countless evil attendants fell under Shenrab's control. I, Dūjé, have been left alone⁷. From now on, I wonder where my enemies are to be found⁸. Without enemies, I cannot make them suffer or cause them pain. Therefore, I do not leave the House of Sorrows. My mother: Do you have any methods of defeating him? I have shown suitable magical tricks to defeat him, but I was unable to do so. Mother: If you have any other effective method, please tell me. If you have a good idea, I will leave the House of Sorrows and fight Shenrab. If I cannot defeat Shenrab, my anger will not subside. Therefore, if I cannot defeat Shenrab, I will never leave the House of Sorrows.” Masing Tüntang Mamo replied, “My child, Dūjé Khyap-pa, if you refuse to leave the dark House of Sorrows and refuse to show magical tricks to Shenrab, I will teach you the magical tricks that you should show to Shen. [Q426, C29–64] Even if you cannot defeat Shenrab, you can destroy his teachings and degrade him. First, we will demonstrate a magical trick on the land. That is, all medicinal herbs, nutritious grains, and plants will be uprooted. If the objects to which sentient beings are attached are lost from the land, no one will be left to follow Shenrab Miwo's teachings. Then, Shenrab's teachings will also decline. However, this strategy must be carried out at midnight, with great caution and care. Otherwise, Shenrab will notice and come.” When his mother said this, Dūjé Khyap-pa Lakring exited the House of Sorrows and gathered his remaining soldiers from among the demons. In addition, many demonic soldiers emerged from his countless hairs and follicles⁹. Dūjé Khyap-pa Lakring gave each soldier a demonic axe called a Ngarjam¹⁰ and a

⁷ C (29–64) gives: bdud rje khyab pa cig bu reng bur shog; Q (426) gives: bdud rje nga bdag chig pu ring bur shor. This translation is based on the former.

⁸ C (29–64) gives: 'di las nga la dgra ru gnas pa ga na yod; Q (426) gives: 'di las nga la dgra ru gnad pa ga na yod. This translation is based on the former.

⁹ C (29–65) gives: bstan pa bshig gin dma' thabs yod/ nam gyi phar phyed tshur phyed na/ shin tu zhabs nas ma byas nas/ gshen rab sprul pas tshor bar phyung / yul la chags pa'i rten med nas/ gshen rab mi bo ci la 'khor/ bstan pa nub pa de yin no/ /nam gyi phar phyed tshur phyed na/ shin tu zhabs nas ma byas nas/ gshen rab sprul pas tshor bar 'ong / de skad ces ma'i bu la smras so/ bdud rje khyab pa lag ring de/ mya ngan khang pa nang nas phyung / bdud dmag lhag ma mang po sgrugs/ ya ki skra lo phyar phyur nas/ ba spu bu ga yan chad dang / bdud kyi dmag tshogs mang po sprul/. Q (Q427) gives: bstan pa nub pa de yin no/ /nam gyi phar phyed tshur phyed na/ shin tu gzabs nan ma byas na/ gshen rab sprul pas tshor bar 'ong / de skad ces mas bu la smras so/ /bdud rje khyab pa lag rings de/ mya ngan khang pa'i nang nas byung / bdud dmag lhag ma mang po bskrugs/ ya ki skra lo phyar phyur nas/ ba'i spu bu ga yan chod du/ bdud kyi dmag tshogs mang po sprul/. This translation is based on the latter.

¹⁰ Q (427) gives: bdud kyi sta re ngar 'byam; C (29–65) gives: bdud kyi sto re ngar 'byams. It appears that the Tibetan term “ngar 'byams” refers to “infinite hardness or strength,” while “sta re” represents an “axe.” However, the details are unclear.

demonic sickle called a *Rekchā*¹¹. [C29-65] He then gave the following instructions to the soldiers: “Listen carefully, all of you gathered here. Shenrab Miwo resides on the land of Shenrab called *Ölmo Lungring* (*’ol mo lung ring*). Using the sharp demonic sickles and axes that I have given you, completely uproot every nutritious grain and plant that grows in *Ölmo Lungring*. If the land loses its virtues and nourishment, Shenrab’s attendants will lose their objects of attachment. This will lead to a decline in Shenrab’s teaching. As a result, our teaching will spread.” After saying this, *Düjé* led the army of demons toward *Ölmo Lungring* at midnight. [Q427] When they arrived on the land of Shenrab and tried to uproot the *siddhi* (*dnogs grub rtsi shing*) plants that grew in *Ölmo Lungring*, fire emerged from among the plants because of the powerful blessing of *Tönpa Shenrab Miwo*’s compassionate manifestation. The fire blazed with a bright red flame and emitted a dazzling light. The army of demons could not withstand this radiant light and thus retreated from the scene. Thus, the *siddhi* plants were not cut. The enraged army of demons set foot on the land of Shenrab and could not uproot the *siddhi* plants that flourished in *Ölmo Lungring*. [C29-66] *Düjé Khyap-pa Lakring* was so disappointed that he went to the land of demons called the Continent of Darkness (*bdud yul mun pa’i gling*) and again hid himself in the House of Sorrows. He tied a dirty rope around his head, put on a black yak hair robe, and covered his entire body in black. Subsequently, his mother and sisters returned. His mother said, “O *Düjé Khyap-pa Lakring*! Come out of the House of Sorrows! Take off that terrible and sad costume. You should not be sad forever because you cannot defeat Shenrab Miwo. Everything has a winner and a loser. Now, you must leave the House of Sorrows and go to *Chak-kal Gogyā*. The demon had three hundred thousand attendants. One hundred thousand of them chase living beings from the inside and outside, one hundred thousand slaughter them on the way, and one hundred thousand pull out the living beings’ internal organs to devour them. You may have thought that the four rivers of demons would dry up if you could not defeat Shenrab Miwo, but they would never dry up. Ten million living beings are still being born into this world to wander *saṃsāra*. Therefore, the three acts of killing, slaughtering, and eating living beings by the three hundred thousand attendants of the demon will not be less than before. [C29-67] O *Düjé Khyap-pa*, Stand up! [Q428] Stop grieving and rouse your heart! In battle, winning and losing occur alternately. Even if you lost to Shenrab once, you can win the next session. There are still magical tricks left to show him.”

Düjé Khyap-pa Lakring replied, “No sentient beings in the world are haughtier than we

¹¹ Q (427) and C (29-65) give: *bdud kyi zor ba reg chod*. It seems that the Tibetan term “*reg chod*” represents the idea of being “able to cut with just a touch,” while “*zor ba*” represents a “sickle.” But the details are unknown.

demons. Among the demons, none are more powerful than Khyap-pa. Dūjé Khyap-pa Lakring was the ruler of all sentient beings. However, Shenrab, who may be more powerful than I, has reversed the flow of time. Many sentient beings came under the control of the liar Shenrab. I have no strength left. Whatever emanations I have displayed, they all failed. Now I have no way to defeat Shenrab, my sworn enemy. How can this not make me sad? Therefore, I am shut up in this terrible House of Sorrows. Do you have strategies to defeat him? I fought him in a straightforward manner, but I could not defeat that harmful person. Mother: If you know any effective magical tricks to defeat him, please let me know. [C29-68] If you tell me, I will leave the House of Sorrows and go to fight Shenrab. But if I cannot win, I will never leave the House of Sorrows.” When Dūjé Khyap-pa Lakring said this, Masing Tüntang Mamo replied, “If you insist on remaining in the Black House of Sorrows and not showing any magical tricks to Shenrab, then I will tell you the magical tricks that you should show him. Even if Shenrab Miwo cannot be defeated, there are ways to destroy and diminish his teachings. [Q429] Show the magical tricks to the fortress where he resides. You must dig and break the foundation of Barpo Sogyé (bar po so brygad) with many demonic hoes and destroy it. If Shenrab loses the fortress, where he is based, he will come to this continent of sorrows, and his teaching will soon fade away. This operation must be carefully executed at midnight. Otherwise, Shenrab’s emanation body will notice it, and this operation will be ruined. Besides, you could be in danger. Therefore, this operation must be performed with great care.” As his mother stated, Dūjé Khyap-pa Lakring came from the House of Sorrows. [C29-69] He then summoned many demons covered in negative emotions and organized an army. In addition, his emanation bodies emerged from his hair and pores as countless demon soldiers. He handed them axes and hoes, saying, “O many demon soldiers gathered here! I now dispatch you to Barpo Sogyé Rinchen Khar (bar po so brygad rin chen mkhar), the fortress where Shenrab Miwo is sleeping. You shall dig down at the base of Shenrab’s fort with your sharp axes and hoes, and destroy it from the ground! I am the only one displaying the emanation bodies, but I should still be able to drag Shenrab down and bring him to death. Even if I display a hundred emanation bodies to Shenrab, he may not die. But once the fortress to which he is attached is gone, he will enter nirvāṇa. Then, the teachings of Shenrab will also fade away.” After Dūjé preached this to the demon soldiers, he led his army at midnight to the foot of Barpo Sogyé. However, Barpo Sogyé was not destroyed because Tönpa Shenrab Miwo was aware of the evil plot and manifested his emanation body of compassion. The powerful blessing of his emanation body caused water to gush out from inside the fortress, which turned into a violent wave that struck the demon army. The army could not withstand the violent waves and retreated. [Q430] The sound of waves, like earth tremors, reached the demon’s land and shook the hills. Thus, the angry demonic soldiers could not even

touch the foundation of Barpo Sogyé, let alone dig down into it. [C29-70] Dūjé Khyap-pa Lakring became discouraged, left for the Continent of Darkness, the land of demons, and shut himself up again in the House of Sorrows. He tied a dirty rope around his head, put on a black yak hair robe, and covered his entire body in black. Then, his mother and sisters gathered again. His mother said to him, “O Dūjé Khyap-pa Lakring! Come out of the House of Sorrows. Do not wear terrible or sad clothes. You should not be sad forever because you cannot defeat Shenrab Miwo. Everything has winners and losers. Now leave the House of Sorrows and go to Chak-khar Gogyā. You have three hundred thousand demon attendants. One hundred thousand chase sentient beings from outside, one hundred thousand slaughter them on the way, and one hundred thousand pull out their entrails to eat. You think that if you cannot defeat Shenrab Miwo, the four rivers of the demons will dry up. However, they will never dry up. There are still many sentient beings who are born in saṃsāra. The number of demon attendants who kill, slaughter, and eat living beings will never decrease. [C29-71] O Dūjé Khyap-pa Lakring, rise up! Do not grieve but rouse your heart! In battle, victory and defeat come in turn. You can defeat Shenrab and win. There are still magical tricks to show him.” When she said this, Dūjé Khyap-pa Lakring replied, [Q431] “Of all the sentient beings in the mundane world, no one is haughtier than we demons. Of the demon tribes, no one is more powerful than I, Khyap-pa. I, Dūjé Khyap-pa Lakring, once ruled all sentient beings. However, time is now going backward. The liar, Shenrab, who is more powerful than me, brought all sentient beings under his control. My power has been exhausted. No matter what emanation bodies I displayed, they did not help me defeat him. I no longer have the strength left to fight my sworn enemy, Shenrab. How can I not be sad about this? Anyway, now I have no intention of leaving this terrible House of Sorrows. My Mother, do you have any strategies for defeating Shenrab? I have shown him the proper magical tricks, but I have not been able to defeat that sinful man. Please let me know if any other effective methods exist. [C29-72] If you know of anything, I will leave the House of Sorrows and fight Shenrab. However, if there is no chance of winning, I will never leave this house.” To this, Masing Tüntang Mamo replied, “If you have no intention of showing any magical tricks and leaving the House of Sorrows, I will tell you how to show magical tricks to Shenrab. Even if you cannot defeat Shenrab Miwo, there is another way to destroy his teachings and disgrace him. You are so easily discouraged, saddened, and lamented by the slightest failure that you shut yourself up in the black house of suffering. If you are sad, you will never win. You are quick to complain when you have been beaten. With such an attitude, you will receive no reward for fighting your enemy, Shenrab. O my son, you should show more magical tricks. Show as many magical tricks as you can to everything from Shenrab’s sons, [Q432] wives, mother, and livestock to his disciples. You must show countless magical tricks and harm Shenrab at all costs. [C29-73]

The day is surely approaching when the black teachings of the demon will disappear. In contrast, the teachings of Shenrab Miwo are spreading. There is no need for shame or regret over what you have done so far. If you do not stop Shenrab's activities soon, even our attendants will become his followers." Thinking that his mother's words were true, Dūjé Khyap-pa Lakring left the House of Sorrows with an uplifted heart. His heart was filled with rage and malice. He then went out to show magical tricks to everything and everyone related to Tönpa Shenrab.

At the time, Tönpa Shenrab Miwo was staying at the divine palace called Ganden Lhé Podrang (dga' ldan lha'i pho brang), where he had manifested his emanation body to educate Kökhen-Cha (skos mkhan phywa). Meanwhile, Tobu Bumsang (gto bu 'bum sangs)¹², one of Shenrab's sons, was surrounded by his pious disciples at the foot of the mountain Yungdrung Gutsek (g.yung drung dgu brtsegs) in the highest holy place, Ölmo Lungring, where he gave them the teaching called 'the Everlasting Bon, the Stream of the Existence' (srid pa rgyud kyi g.yung drung gi bon)¹³. Then came before Tobu Bumsang, one hundred boys with all the major

¹² gto bu 'bum sangs (C29-74; Q433). As noted in note 1, according to *gZer-mig* (chapter 8), Shenrab had two sons with his wife Gyelmé-ma (rgyal med ma, rgyal med). Of his two sons, the first son was named Tobu Bumsang and the second Chébu Trishé (dpyad bu khri shes). It is believed that they contributed to the spread of the "diagnosis" (dpyad), including the medical and curative methods of the Bon religion, and that Tobu Bumsang had not only outstanding abilities in this field but also a beautiful appearance. In addition, *gZer-mig* says that when Tobu Bumsang asked Shenrab the meaning of his name, Shenrab said, "'To' means the one who teaches with certainty and without error, and 'bu' means equality without discrimination, 'Bum' means the one who knows the teachings of the Hundred Thousand Sections of Bon, and 'sang' means to purify the suffering of saṃsāra. Therefore, your name is Tobu Bumsang." (ma nor nges par ston pas gto/ mi 'byed mnyam par snyoms pas bu/ bon la 'bum sde mkhyen pas 'bum/ 'khor ba'i sdug bsngal sangs pas sangs/ de yi phyir nag to bu 'bum sangs so// Q182)

¹³ srid pa rgyud kyi g.yung drung gi bon (C29-74; Q433). The Bonpo scriptures known as the "Four Portals and the Treasury, making Five altogether" (sgo bzhi mdzod lnga) include a series of scriptures called the "Bon of the Black Waters, the Stream of Existence" (chab nag srid pa rgyud kyi bon), which explains the divination, astrology, and medicine of the Bon religion. However, the exact relationship between this series of scriptures and the "Everlasting Bon of the Stream of the Existence" mentioned in the text is unclear. In addition, according to Samten G. Karmay, the "Four Portals and the Treasury, making Five altogether" consists of the following five groups of scriptures: (1) the Bon of Oral Transmission of the dbon gsaṅ priests (dpon gsaṅ man ngag lung gi bon), i.e., the fundamental texts of the Great Perfection (rdzogs chen gyi gzhung); (2) the Bon of the Black Waters, the Stream of Existence (chab nag srid pa rgyud kyi bon), i.e., the teachings on divination, astrology, rituals, and diagnosis (mo rtsis gto dpyad kyi bka'); (3) the Bon of White Waters, the Terrible Spells (chab dkar drag po sngags kyi bon), i.e., the collection of tantras of the Secret Spells (gsaṅ sngags kyi rgyud sde); (4) the Bon of the Extensive Hundred Thousand of 'Phan yul ('phan yul rgyas pa 'bum gyi bon), i.e., the fundamental texts of the vehicle of the Perfection of Wisdom (phar phyin theg pa'i gzhung); and (5) the Bon of the Universal Teachings, Treasury of the Summit (mtho thog spyi rgyug mdzod kyi bon), i.e., the Bon collection on the origin and destruction of the universe, or existence, etc. (srid pa chags 'jigs la sogs pa'i bon). (*A lexicon of Zhangzhung and Bonpo terms*, compiled by Pasar Tsultrim Tenzin, Changru Tritsuk Namdak Nyima, Gatsa Lodro Rabsal; edited by Yasuhiko Nagano, Samten G. Karmay; translated by Heather Stoddard, National Museum of Ethnology, 2008, p. 51)

and minor marks of excellence. They circumambulated Tobu Bumsang and paid homage to him, saying, [C29-74] “Master Tobu Bumsang, a son of Shenrab. We are the sons of the hundred gods and nāgas. We come before you, having developed faith in the Bon religion. Please preach to us ‘the Bon of the Truth, the teaching of Cause and Effect’ (rgyu ’bras bden pa’i bon).” Having said this, they knelt before Tobu Bumsang. [Q433] To this, Tobu replied, “O hundred sons of gods and nāgas! You have aroused great devotion in your mind. It is truly correct to have faith in Everlasting Bon and seek it. Kneel down, join your palms together, observe the precept of the three limbs¹⁴, and worship the Everlasting Bon with your whole being. Listen to my teaching carefully, without distraction and with your senses focused. As you wish, I will now preach the teachings to your hearts.” When Tobu Bumsang said that, the demon deceivers said, “Master Tobu Bumsang! We come here to seek Bon’s teachings. We lived there during the final period. In this day and age, it is impossible to lead sentient beings towards enlightenment through compassion. Please teach us the teaching of ‘the Bon of Fiery Anger’ (zhe sdang me ltar ’bar ba’i bon).” To this, Tobu replied as follows: “O hundred boys who have aroused faith! [C29-75] Put away your perverted views. Those with a heart of anger are born in hell. And even if they are born in the human realm, they will accumulate bad karma by killing living beings, and in the next life, they will be reborn in hell. The teaching of ‘The Bon of Fiery Anger’ is a false teaching. I do not preach it.” The deceivers said, “O Tobu! We have come here to seek Bon’s teachings. This is the end of time. The alms become increasingly smaller in size. Please preach to us the teaching of ‘the Bon of Desire like Boiling Water.’” Tobu Bumsang replied, “O boys who have aroused faith! Abandon your inverted views! Those with intense desires will be born into the realm of hungry ghosts. Even if they were born human beings, they will be poor and accumulate evil karma in their lives, and in their next life, they would take rebirth in the realm of hungry ghosts. ‘The Bon of Desire like Boiling Water’ is a false teaching. I do not preach it.” [Q434] The demonic deceivers said, “O Tobu! [C29-76] We are followers of the Bon religion. Now is the end of time. Fewer and fewer are those who have wisdom and listen to your teachings. Please preach to us the teaching of ‘the Bon for the Ignorant Ones who act selfishly and disrespect the words of the Victorious ones’ (gti mug ra chod byed pa’i bon).” To this, Tobu Bumsang replied, “O boys who have aroused faith! Renounce your inverted views. Ignorant individuals are born into the world of animals. [C29-77] Even if they were born as human beings, they would be foolish, unable to speak, accumulate evil karma in their lives, and in the next life, they would be

¹⁴ yan lag gsum (C 29-75; Q 434). It means “three limbs” or “three branches,” but here it seems to refer to inappropriate body postures that distract the attention when listening to a teaching (e.g., listening to a teaching while doing something wrong, listening to a teaching while relaxing on a seat, or listening to a teaching while lying down). However, the details are unclear.

reborn in the world of animals. ‘The Bon for the Ignorant Ones who act selfishly and disrespect the words of the Victorious ones’ is an inverted teaching. I do not preach it.” Further, the demon deceivers said, “O Tobu, we have taken refuge in the Bon religion. Now is the end of time. Many people doubt the significance of having an open mindset. Please teach us the teaching of ‘the Bon which produces jealousy like soil.’” (phrag dog sa ltar skyes pa’i bon) When they said this, Tobu Bumsang stated the following: “O boys who have arisen in piety! Cast away your inverted thoughts. The jealous ones will be born as savages¹⁵ in a remote land far from any town. Even if they are born in the central areas (of inhabited towns), they will still carry the flag of war. They will accumulate evil karma in their lives, and in the next life they will be reborn in the remote land, where they will live like rākṣasas. The teaching of ‘the Bon which produces jealousy like soil’ is a false teaching. I do not preach it.” Then, the demonic deceivers said, “O Tobu! We have taken refuge in the Bon teachings. [C29–78] Now, is the end of time. Since there are few sentient beings who can be enlightened gently, please preach to us about the teaching of ‘the Bon causing a storm of arrogance.’” (nga rgyal rlung ltar ’tshub pa’i bon) [Q435] To this, Tobu Bumsang replied, “O boys who have arisen in piety! Abandon your inverted views. The arrogant ones will be born in the realm of Asura. Even if they are born as human beings, they will become soldiers handling weapons and accumulating evil karma in their lives. As a result, they will be reborn in the realm of Asura in their next life. The teaching of ‘The Bon causing a storm of arrogance’ is a false teaching. I do not preach it.” The demon deceivers said, “O Master Tobu! We have taken refuge in the Bon religion. Now is the end of time. It is not possible for people to be enlightened by the definitive teachings. They can only become enlightened by practicing false teachings. Therefore, please teach us ‘the meditation practices to view things in terms of nihilistic denial.’” (chad par lta ba’i sgom pa) To this, Tobu Bumsang responded as follows: “O boys who have aroused faith! Cast away your inverted thoughts. [C29–79] Those who practice false doctrines will be born in the realm of gods who live long. Even if they are born in the realm of human beings, they will be born as stubborn people who do not perform good deeds¹⁶ and accumulate evil karma in their lives. As a result, in the next life, they will be reborn as gods of longevity. ‘The meditation practice to view things in terms of nihilistic denial’ is a false teaching. I do not preach it.” When Tobu Bumsang said this, the demon deceivers said, “Master, your teaching does not suit us. Your doctrine is not the teaching that we sought. Therefore, we are not going to listen to your teaching.” After saying this, they soared into the

¹⁵ mtha’ ’khob srin po me ru skye (C29–78); mtha’ ’khob mi ru skye (Q435). The translation is based on the latter.

¹⁶ C (29–80) gives: dge med drang por skye; Q (436) gives: dge med rengs por skye. This translation is based on the latter. The former can be translated as “a person who does not do good deeds but is honest.”

sky and left.

At that time, in the ‘forest of nectar medicine that cures sentient beings’ diseases’ (sems can gsos su gyur pa’i bdud rtsi sman gyi nags tshal) in the sacred Ölmo Lungring, [Q436] Chébu Trishé, one of Tönpa’s sons, was curing people’s various diseases using the method called ‘Ten Thousand Distinctions of Diagnosis’ (dpyad kyi bye brag khri sde). In addition, for the benefit of the people in the future, he preached the entire teachings of the ‘*Sādhanā of Amṛta: Nine Diagnostic Sūtras*’ (bdud rtsi sgrub pa dpyad kyi mdo dgu) to the intelligent ones. While Chébu was teaching them, ten children, who were endowed with favorable signs, came down before him from ten directions. [C29–80] The children knelt before Chébu, joined their palms together, and said to him, “Master Chébu Trishé, a son of Shenrab! We have been sent here by the teachers who live in ten directions. Our teachers entrusted us with the following words: ‘O Chébu Trishé, hear these words! Sentient beings are those who die due to obstacles such as disease. You should not concoct various medicines to keep them alive. You should not cure deadly diseases to save them from illness. Now is the time to reverse time. If you increase the number of sentient beings by curing their illnesses, teaching concerning treatment methods and the relevant rituals (gto dpyad bstan pa) will decline. Therefore, it is more meritorious to kill one person than to cure a hundred people with illnesses. Stop compounding medicine immediately and start compounding poisons! O Chébu! Retain their words in your mind. Please do not disobey the teachers in the ten directions.” To this, Chébu replied, [C29–81] “Listen to my words, boys. What you have said was strange. The teachers in the ten directions always care for all sentient beings in the same way as a mother cares for her only child. [Q437] Would they tell me to stop diagnosing, treating, and concocting medicines, and to concoct poisons to kill sentient beings? Why did they send you to tell me such things? Have their minds become confused? Why do they say such things? All sentient beings in the three realms suffer from two kinds of obstacle: one caused by the Gek¹⁷ (bgegs kyi bar du gcod pa) and the other by illness (nad kyi bar du gcod pa). When sentient beings encounter these two types of obstacle, they experience the suffering of hell. We, Tobu Bumsang and Chébu Trishé, appeared in this mundane world with the power of Shenrab’s compassion to drive away obstacles that cause suffering to sentient beings. As for the temporary obstacles caused by a combination of conditions, we, the two brothers, can drive them away through a combination of wisdom and methods. However, living beings are not free of the consequences of their actions. Teachers would never preach that the fruits of these actions could be driven away. If the teachers in the ten directions preached so,

¹⁷ Geks (bgegs) refers to malignant spirits that are said to cause impediments or obstacles to the smooth progression of life and the realization of enlightenment.

their minds were deluded, and their teachings were false. Come to me, you who have heard false teachings! It seems that your compassion for others has waned. [C29-82] By the way, if poison is useful for sentient beings, you should drink it since you are also sentient beings. From now on, I shall stop compounding medicines to save the lives of sentient beings and start compounding poisons to take their lives. So, Boys, you should drink it now.” When Chébu Trishé said this, the demonic deceivers realized that their evil intrigue had been discovered, and fled the scene in panic. Thus, Düjé Khyap-pa Lakring could not deceive Tobu Bumsang and Chébu Trishé, who were wise brothers born of god’s tribe and the sons of Shenrab. The demon was disappointed [Q438] but vowed to show magical tricks to Shenrab again and left.

Afterwards, the demons used magical tricks against the wives whom Tönpa Shenrab had taken for the benefit of sentient beings (i.e., for the purpose of showing them an example of a good married couple). The circumstances were as follows: One day, Tönpa Shenrab’s wives, Höza Gyelmé (hos bza’ rgyal med) and Poza Tangmo (dpo bza’ thang mo), strolled into the flower garden of the holy place Ölmo Lungring. Then, seven demonic children called Tapa Kyadün (rta pa rkya bdun) appeared on horseback. Their horses appeared good at first glance, but upon closer inspection, they were ugly. [C29-83] Tapa Kyadün said to Shenrab’s two wives, “O distinguished women of the holy land! You live on a happy and stable land. Whose wives are you?” Höza Gyelmé, a daughter of King Dangwa Yiring in the land of Hö (hos), and Posar Tammo, a daughter of King Barwé Drönmachen (’bar ba’i sgron ma can) in the land of Po (dpo), said as follows: “You look very feeble. We should try to see if you have broad vision and a good ear, and if you are not pretending to be someone else. Our country is Ölmo Lungring, our castle is Barpo Sogyé, our divine fortress (gsas mkhar) is Shampo Lhatsé (sham po lha rtse). The Lord of our land is Tönpa Shenrab, and we are his wives. O little ones, where are you sleeping? Where are you going on these small horses? Tell us your names and the origins of your tribe.” To this, the demonic deceivers replied, “Do not say such a thing, my beautiful ladies. You look good on the outside but you seem to be bad on the inside. Besides, it is certain that you are narrowminded and poorly educated. [C29-84] We are not small ones but great ones. [Q439] We are the pure children of gods. The horses we ride are not small ones but big ones. Our horses are skilled in battle, and on their backs are the wings of garuda. We are on our way to play with the seven daughters of the Nāga King Tsuk-na Rinchen (klu rje gtsug na rin chen) in the grasslands of the Nāga Kingdom. We were astonished to hear your story. Shenrab is known as an ordinary person. In addition, you seem to despise small ones, but the smaller the country, the better, and the smaller the fortress, the higher. You are exquisitely beautiful. While Shenrab is away, we will take small countries and obtain small fortresses. We will take possession of you. We will be very happy if we come close to each other and become members

of a pure family of gods. Throw that inferior Shenrab away.” To this, the two wives replied, “O you, who are covered with negative emotions! You seem to be fond of idle chatter. How pitiful are the little birds that flit about in the twigs after witnessing the power of a garuda or eagle? [C29-85] How pitiful are the foxes that wander among the sand dunes after seeing the skill of a lion leaping to the top of snowy mountains? How pitiful are tadpoles swimming in a small spring after seeing a bull-horned black nāga powerfully advancing through the depths of the ocean? How pitiful are those who flick pebbles with their fingers after watching a mighty brave man lift a heavy stone? How pathetic are Tapa Kyadün who continue to talk in vain after having seen the glorious appearance of the supreme saint Tönpa Shenrab, who has the minor and major marks of excellence? No matter what words you speak, no matter what means you use, you can never defeat Shenrab.” [Q440] When they said this, the seven children of the demon Tapa Kyadün could not say anything back and left.

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