THE VAJRABHAIRAVA TANTRAS

Tibetan \& Mongolian Texts with Introduction, Translation and Notes By Bulcsu Siklós, BA.

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This study contains translations and editions of the tantras of the Indian Buddhist Tantric deity Vajrabhairava, who bound by oath the pre-Buddhist god of the underworld Yama to the protection of the Buddhist doctrine. These texts have played a significant role in the history of Buddhist tantric practice, in particular amongst the Dge lugs pa of Tibet and Mongolia for whom this is one of the three most important anuttara-yogaLantra cycles.
A) The first of the four parts into which this study is divided contains three sections : I. The first is a general introduction which attempts to place the tantras and other such "mystical" phenomena into a nonrationalist - and non-phenomenological - context. It is argued that the way forward for the study of "mystical" texts and systems lies along paths well-trodden for centuries by the practitioners of such systems, and not along recently invented arbitrary rationalist paths. The section closes with a short account of the traditional Buddhist explanations of the tantric path. II. The second section considers the ancient Indo-European deity Yama and the sacred nature of the wild cattle associated with him. The argument involves a ceappraisal of the species of cattle associated with Yama and Vajrabhairava, and reaches the conclusion that the most likely species was the extinct Aurochs Bos primigenius, This finding also necessitates a reappraisal of the relationship between the Indo-Iranians and cattle which has hitherto been considered a primarily economic one involving domesticated cattle rather than a religious one involving wild ancestral cattle. III. The nature and myths of the deity Yama are then considered and an astrological explanation of his association with the Aurochs is provided. Vajrabhairava himself is then discussed primarily on a mythical basis.
B) The second part contains a translation of five primary canonical treatises concerning Vajrabhairava with annotations which include material from the Indian commentarics preserved in the Tanjur.
C) The third part contains editions of the Tibetan versions of thesc five texts and editions of the available canonical Mongolian translations of the three primary texts.
D) The study concludes with a threc part bibliography, a Tibetan- Sanskrit- Mongolian- English glossary, a Mongolian-tibetan slossary, an index and an appendix presenting a short Tibetan text detailing how the Vajrabhalrava-tantras are to be read.

ERRATA
p12 Illustration reproduced from Tsultem 1986.
p31 for regardless read regardless of.
p68 Illustrations from Rol pa'i rdo rje's Three Hundred Images; reproduced in Olschak and Wangyal 1973).
p73 Illustrations from Rol pa'i rdo rje's Three Hundred Images; reproduced in Olschak and Wangyal 1973).
p81 Illustration reproduced from the Ngor Collection (Ngor mthar rtse mkhan po 1983).
p83 for brgyad read brgya.
p99 for liberated read freed.
p152 for great flesh read human flesh.
p155 for great flesh read human flesh.
p160 for great flesh read human flesh.
p187 add in red sandalwood for controlling and summoning before in ochre (9v).
p190 for holding to the assembly read holding to the ritual
p192 for attainment of yoga read attainment of union.
p194n1 for saliva read urine (despite TD).
p194n6 read these syllables are : dha na pa pha ba bha ma ya ra la va fa sa sa ha kṣa.
p389/390 pages reversed.
p407 for how to read read how to recite.
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| A | Independent bp. of the Three Section Tantra (Text $V$ in this essay). |
| :---: | :---: |
| AS | Atharvaveda-samhita. |
| BL | British Library. |
| Bp | Blockprint. |
| C | Mongolian ms. Kanjur in RLC. |
| D | Derge Kanjur (catalogue: Ui et al. 1934). |
| IOL | India Office Library, London. |
| Kow | Dictionnaire Mongol-Russe-Francais, Kowalewski 1844. |
| Kр. | Vajrabhairava-kalpatantra (Ritual Procedure Tantra of Vajrabhairava; Text II in this essay). |
| LSOAS | Library of the School of Oriental and African Studies, University of London. |
| MMW | Sanskrit-English Dictionary, Monier-Williams 1899. |
| Mvy. | Mahävyutpatti. |
| P | Peking Kanjur (catalogue of Tibetan edition : Suzuki 1962; of Mongolian edition : Ligeti 1942). |
| PT | Peking Tanjur (catalogue :Suzuki 1962). |
| R | Stog Palace Kanjur (catalogue : Skorupski 1985). |
| RLC | Royal Library, Copenhagen. |
| S | Rgyal rtse them spangs ma Kanjur (catalogue : Bethlenfalvy 1982). |
| Sendai | Tohoku University Catalogue (Kanakura et al. 1953). |
| TD | Tibetan-English Dictionary of Buddhist Terminology, Rigzin 1986. |
| THB | Tibetische Handschriften und Blockdrucke (14: Taube 1966; 7 : Wilhelm \& Panglung 1979). |
| TSD | Tibetan-Sanskrit Dictionary, Chandra 1976 (2nd.ed). |
| U | Urga Kanjur (catalogue : Bethlenfalvy 1980). |
| Vmbh. | Vajramahabhairava-tantra (Text I in this essay). |

[] indicates extraneous or doubtful material or readings in the texts or translations.
〈〉 indicates sections thought to be misplaced in the texts or translations.
1.Transcriptions :

Tibetan is transcribed as usual, with g.y formu-; n.y is used for ${ }^{2}$ to distinguish from $\mathcal{Z}$.

Mongolian is transcribed as usual, except for the following :

1. $c$ and $j$ are used instead of the unnecessary $\check{C}$ and $\mathcal{Y}$.
2. The blockprinted Kanjur translations show evidence of great care in transcibing Sanskrit words and mantras and in the original Mongolian these transcriptions are used in preference to the more usual Mongolian forms (though there is sometimes no difference between the two). Such words have been transcibed in this essay by underlining all letters which are graphically distinguished in the Mongolian and assuming that a Sanskrit reconstruction is intended rather than a Mongolized form. Mongolized forms are however retained in cases where it has been (subjectively) decided that the word had passed into accepted Written Mongolian (and thus into the dictionaries). An example will make the issue clear : the blockprint $P$ has $\nRightarrow$ while the manuscript $M$ has $\not \subset$


The dictionaries would accept the second and transliterate as dandir-a (the 'normal' form). The first is however a strict transliteration of Skt. tantra with only the first letter graphically distinguished, so it is transliterated tantr-a (and not dandr-a).
2. Italicization

All foreign words with the exception of proper nouns have been italicized as have titles of works (with the exception of the titles of the works translated in this essay which are given in English). Some Buddhist terms in more general use have not been italicized, while English words and phrases in the critical apparatus and folio numbers have been italicized for ease of reading.

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PART ONE

Part 1
A. THE STUDY OF TANTRA AND THE RATIONALIST QUANDARY
i. Preliminary Observations

When dealing with mystical [1] texts such as the tantras of Vajrabhairava discussed in this essay, the researcher finds him/herself in a methodological impasse. The problem is a simple one : there is no generally agreed acceptable way, in our rationalist age, to deal with mystical texts or theories. Given this, one can ask : what do we do with the native [2] interpretations of mystical systems? Native interpretations of such (in this case, tantric) material and practices can be presented in our modern, academically acceptable works in one of two ways [3]. Firstly they can be presented phenomenologically in order to achieve some kind of acceptable rationalist status for the research. In other words, phenomenology can be used to formulate non-modern arguments in a way which renders them acceptable to modern rationalist scholars. But this of course means that the academic game is being played according to rationalist rules, and according to those rules the spirits, gods and magical powers dealt with in (for example) tantras do not and can not exist. In short, phenomenology does not mean safety-in-neutrality, it means unstated commitment to a particular view (eg. the view that the tantric's explanation is unacceptable ). Or secondly, by adopting a cultural-relativistic viewpoint it is possible to grant a mystical system/text validity as a functioning system for a particular group of people, again leaving aside the question of whether the mystical systems in question have any claim to a more general type of validity or whether they are to be
regarded as nothing more than primitive curiosities of no practical use.

Even though for the modern student of tantra (or any mystical system) there must necessarily be such problems with methods measuring up to rationalist standards, there are other options open. In the case of Buddhist Tantra, the most suitable methods are, not surprisingly, Buddhist tantric methods. These are suitable primarily because, for better or worse, they are the best worked-out methods available to us. Western scholarship cannot hope to do better with ad hoc interpretations of such tantric material (or indeed any mystical material). In fact free (modern) interpretation of these texts is not an option which is open to us (those who think it is should read the closing paragraphs of the 6th. Section of the Vajramahabhairava tantra translated in this essay on plif). Of course the price one pays for accepting tantric premises is (methodological and philosophico-rational) unacceptability in rationalist eyes. This price I for one am willing to pay on the basis of the following section (A.ii).

Taking native interpretations seriously does not mean that only native oriental traditions are usable as exegetical sources. When Indo-Tibetan tantric traditions are being analyzed, there are very large areas in which modern scholarship can improve on traditional modes of scholarship. For example it is possible (for the first time in the history of these tantras) to provide precise specific identification of plants, animals and substances appearing in the texts and also to accumulate piecemeal international comparative information of a type which would not have been available to the traditional Indian, Tibetan and Mongolian commentators on these treatises. Though there are no causal implications when such similarities between cultures far removed from each other are pointed out (eg. who else used Datura, where else
wild cattle cults occurred and so on) it is by no means irrelevant to the understanding of a tantra if these similarities are pointed out.

## ii. The science of mysticism [4]

Students of mysticism and science would generally agree that mysticism is unscientific. If we define the scientific as being simply that which the scientific community considers scientific and studies, then naturally mysticism is unscientific because scientists do not study it. One would however hope that there are also good scientific reasons for why mysticism is beyond the scientific pale in the company of its friends - alchemy, astrology, demonology, witchcraft and the like. But locating these reasons is by no means an easy task. They tend to be unspoken reasons, vague assertions concerning scientific or rational world views and the incompatibility of mysticism with these world views. And it tends to be left at that [5].

This would be all very well - after all there is no reason why a mystical system or experience of any sort should ever want to be considered "scientific" (and we shall return to this later). But this arbitrary rejection of mysticism - both the experiences and the theories leaves the scientific community with several awkward problems since science supposedly has a commitment not just to "truth" in general but to all individual facts. If it exists scientists must study it, and so one would expect scientists to be extremely cautious in any ontological rejection of supposedly unscientific phenomena especially as science is the dominant mode of investigation at present and is fully capable of rendering the scientific study of any such phenomena almost impossible given the level of competition amongst academics for public tax money. The moment the accusation "unscientific!" is hurled against a theory, scientific and intellectual communities bury their differences, close ranks and ostracize the interloper.

In short we find that there are particularly human
psychological aspects to the attitudes of science to the unscientific no different in essence to the earlier attitudes of, say, Christianity to the unchristian [6]. Amongst themselves scientists are perfectly willing to concede that the foundations of all scientific subjects are unsteady and unclear at present. Indeed, there are clear indications, for example in mathematics, that the ideal of a rock-solid foundation will remain utterly unattainable, not because of any limitation of human ability but because of the intrinsic nature of the theories and systems we have created. But when showing itself in public, when introducing itself in schools and universities and when called upon to attack the unscientific, science is quite happy to present itself as a solid, all-encompassing, firmly based system superior to every other form of life. In this way, science manages to 1) keep its monopoly on education; 2) remain the primary beneficiary of the public funding of academic life; 3) ensure power, influence and personal comfort for its practitioners; 4) extend its influence to all parts of the world through its claim to universal validity and 5) ridicule and misrepresent anything that seems to conflict with its own preconceived notions of rationality. Much of this is camouflaged with notions of "liberalism" and "equality", - "equality" in modern Western terms does not mean that other, non-scientific theories or modes of life are equally valid. In Feyerabend's words 'equality mean[s] that the members of different races and cultures now [have] the wonderful chance to participate in the white man's manias, they [have] the chance to participate in his science, his technology, his medicine, his politics' (1978 : 119). Quite simply the superiority of science is taken for granted, and it is taken for granted that every group of people from Amazonian Indians to Siberian reindeer herders, from Buddhists to Muslims should 1ikewise accept
the superiority of science and the dubious boons of technology without question since this renders them "equal" to lucky Westerners. And if their cultures fall by the wayside? Too bad, they were unscientific anyway. Of course, Western civilization does consider itself tolerant, and the preservation of quaint manifestations of pre-modern life is encouraged [7]. But the idea that unscientific "primitive" philosophies might actually be capable of positively contributing knowledge or wisdom to humanity is immediately rejected without the slightest effort made to investigate or understand. And this seems neither scientific nor rational. A scientist or rationalist may argue that it is the universality of science that enables it to make judgements on the unscientific in this casual way, but of course science is by no means universal since, for a start, it does not deal with the unscientific.

The so-called demarcation problem, the problem of where to draw the line between science and non-science (or more precisely between science and metaphysics, with mysticism beyond even the metaphysical pale) has been a major concern not necessarily for scientists themselves, but for their parasites, the philosophers of science. The history of the demarcation problem is long and complex but a brief and imperfect account of its main features would not be out of place, if only to provide ammunition of sorts for students of mysticism who tend to feel uneasy and defenceless when faced with the superficially stable edifice of modern science [8].

Initial attempts made by the logician Rudolf Carnap in the first half of our century aimed at demonstrating that the distinction between science and metaphysics was equivalent to a distinction between sense (or meaning) and nonsense (or meaninglessness). This of course requires definitions of "meaning", and definitions of meaning require Wittgenstein. According to his
verifiability criterion a). all words in a proposition must have meaning ("meaning" defined by Carnap as being based on observational or perceptual experience, and b). the proposition consisting of meaningful words must in addition take note of the "type-level" of the words of the proposition (this was considered to apply both to logical/mathematical propositions and to natural linguistic ones). The aim of the "type-level" or "category" consideration is to avoid having to consider grammatically correct propositions like 'x is an element of $x$ ' or 'the number 7 is green' meaningful. The concepts in question are members of different categories and cannot be mixed in single propositions. A third condition equivalent to the conditions a). and b). was also proposed : c). a proposition is genuine if it is reducible to elementary ("atomic") propositions expressing observations. An unscientific, irrational or metaphysical proposition does not meet these criteria (although when was this ever looked into in detail?) This entire elaborate structure turned out to be false - a). is false because it is possible to produce synthetic languages in which ' $x$ is an element of $x$ ' or similar "meaningless" sentences can be valid; and hence to demonstrate the meaninglessness of a proposition it is be necessary to demonstrate that the proposition is meaningless in all possible consistent languages; b). is false since basing meaning on observables results in an extensional theory of meaning requiring full listing of all things sharing the observable property (ie. there are, and can be, no universals); and c). is false since no scientific proposition can be or is ever reduced purely to observables [9].

When this was realised there were attempts made to construct "scientific languages" in which scientific/ rational statements would be well-formed while unscientific or metaphysical statements could not be
expressed. Carnap went on to propose a physicalistic language in which only physical objects and their movement in space and time could be expressed (and this in the post-quantum theory era). The physicalist language was also to be a single unified and universal language. This strained and unnatural idea was soon demolished. Kurt Gödel's two incompleteness theorems demonstrated 1). the impossibility of constructing a language which, while sufficient for expressing all the propositions of a theory, could also express all proofs of the propositions of that theory; and 2). the impossibility of discussing the consistency of a particular language in that language itself. The Polish logician Tarski further managed to demonstrate the necessary paradoxicality of every universal language. In short the logic of scientific languages lies outside the languages themselves.

All of these above attempts founder even without the demonstration of their incompleteness or paradoxicality. It makes no sense to produce such theoretical structures and talk of the translatability of scientific statements into the structure unless this translation is actually undertaken (how could we tell otherwise?). And how do we select the scientific statements to be translated? When we pick up a book on a scientific topic we find it naturally contains a lot more besides well-formed, rational statements. We find polemic, examples, statistics, humour, pictures, references, personal comments and so on - these are just as much part of written science as the few well-formed propositions which a logician might be able to extract (if he had the time, money and inclination to do so).

The above attempts at demarcation attempted to provide logically-based structures which would be of universal and eternal validity for the sciences. It is easier to comprehend the motives of those proposing these structures if we bear in mind the trauma occasioned
amongst philosophers of science by the demise of Newtonian mechanics and gravitation, the single best corroborated scientific theory of all time. What certainty could there be in science if reams of evidence and proof, experimental corroboration and one-time unanimous agreement amongst scientists turned out in the end to be utterly useless in defending Newtonian physics against quantum theory and relativity? Despite the vastness and complexity of Newtonian physics, despite its technological successes, despite its seemingly perfect experimental and theoretical basis and despite the number and influence of its promoters, it was, not to put too fine a point on it, wrong. Attempts at constructing "universal languages" and the like to establish postNewtonian physics on a firm basis utilizing the results of new developments in logic seem to be not much more than submissions to the standard scientific (and human) desire for complete, firm structures within which a scientific statement can be tested and proved. The impossibility of proof hinted at by the history of 20 th. century physics is ignored in such attempts.

Other philosophers of science proceeded differently. Since science was neither verifiable nor provable (as the demise of Newtonian mechanics and gravitation had shown) ideas involving the "probability" of theories were produced. Best known of all, the theory of the necessary falsifiability of scientific theories was proposed by Karl Popper, according to which a theory was scientific if, and only if, it specified those conditions under which its proponents would accept its falsity. If it were scientific, a theory would make crucial predictions which could be shown to be false. The problem with this idea is that there is not one example of a scientific theory ever having been abandoned just because a few of its predictions turned out to be wrong the normal human impulse is to paper over the cracks and
hang on tenaciously. However, a more sophisticated falsificationist might consider a theory falsified if and only if - there were another theory available which a). predicted novel facts not predicted by the original theory; b). contained the unrefuted content of the original theory and $c$ ). had some of its excess content over the original theory corroborated. In such cases with much oversimplification - we find that it is no longer a single theory which is judged as "scientific" or otherwise; instead we have a sequence of theories, each making differing claims and falling prey to the next theory in the sequence.

The list seems endless. Scientific propositions are meaningful. Scientific propositions are translatable into scientific languages. Scientific theories and propositions are testable or provable. Science is selfcorrecting. Science is falsifiable. Now whether or not science is any of these things, it seems completely unjustifiable to demarcate between science and nonscience on this basis. How have rationalists and scientists managed to come to the conclusion that, for example, mysticism is not testable, provable, falsifiable or self-correcting, when it could well be all of these things if scientific theories themselves are? And the theory of evolution in all its forms is quite clearly none of these things, yet its study comes under the purview of university science departments.

But to return to the initial problem : a firm demarcation line between the scientific and unscientific worlds is not merely impossible to draw, but is also unnecessary and harmful for science. It is unnecessary because the everyday activity of the scientific community seems to go on oblivious to the "demarcation problem", and it is harmful because the scientific community should be willing to accept the existence of a grey zone from which initially unscientific ideas can enter the main
body of science as has happened in the past[10]. Only if we concede that science is perfect and complete as it currently is can any demarcation be sucessful, and I do not know of a scientist who would be willing to state this.

Despite what seems to be a general inadequacy of these protectionist attempts to establish a divide between the scientific and everything else, there is a firm distinction between the mystical and the scientific from the point of view of a mystic. We can make this distinction more easily if we reformulate the original assertion concerning the unscientific nature of mysticism in the following statement :

Science is unmystical.
Strange as this statement may look, it at least has the merit of being true. Mysticism is the theory and practice of alternate mental states, and mystical knowledge is knowledge acquired in alternate mental states. Mental events which take place in the familiar awake state, for example the invention or comprehension of a scientific doctrine [11], take place in only one possible state amongst many. For a mystic science is unmystical - and hence inadequate - because it makes no attempt to instruct in or to explain the attainment, existence, meaning or usefulness of the numerous other mental states at the disposal of human beings. Scientific knowledge can be valid for a mystic (in fact mysticism can contain all of science as a subset of all possible types of human knowledge), but there is no reason whatsoever for a mystic - or anybody else for that matter - to feel that only knowledge gained in one type of mental state has validity - and yet this is the scientific / rational claim. It is also for this reason that it is not possible for the truth or falsehood of a mystical theory to be determined by scientific means since the mystical theory is not limited to operating within the everyday mental
state favoured by scientists and rationalists. As a result the truth or falsehood of, say, Buddhist Tantra is determined simply by whether the practitioners attain the siddhis (supernatural powers) and progress to enlightenment and not by some trivial scientific criterion. Similarly the truth or falsehood of a system of witchcraft aiming at teaching the power of flight is determined by whether or not the witch manages to fly once he or she has correctly undertaken the preliminaries and correctly concocted a flying potion. The truth or falsehood of Shamanism is determined by whether the shaman manages to contact and communicate with the spirits of his tribe. In none of these cases is it sufficient for a rationalist or scientist merely to assert that such systems are false because they do not fit with whatever preconceived idea of rationality the scientist or rationalist may have.

Asserting that science is unmystical does not necessarily lead to something like the various "tworealm" ontologies proposed by scholars trying to find a place for the religious in the modern science-dominated world (see the critical discussion in Peacocke 1979 : 2227). Such distinctions between nature and supernature, the physical/biological and the mental/spiritual or any other similar pair seem to me to accept tacitly once again an arbitrary duality between what is scientific and what is not. It is not merely that it is impossible to demarcate in this manner, but that there is no reason why a two-fold demarcation of this sort should be considered sufficient to encompass all human intellectual and mental activity. Calling science unmystical may provide a demarcation of sorts, but this demarcation could only be considered two-fold if we were to accept the idea that there is a strict duality between the everyday mental state and the "mystical" mental state. But there are numerous alternate or mystical mental
states, and knowledge gained in or from one particular alternate state is not the same as that gained in or from another. So why not "multi-realm" ontologies instead? In addition the discussion on the unmystical nature of science leaves untouched other "unscientific" theories and systems which may in their turn further complicate the picture. The statement that science is unmystical is therefore not the converse of the more familiar assertion that mysticism is unscientific, especially as there is no ontological claim involved. To put it more simply : in general when a believer in science claims that a theory is "unscientific", he or she rejects the validity of the theory; on the other hand were a mystic to claim that science is unmystical, this would make no judgement concerning the validity of science at the level of "everyday" waking state consciousness.

To summarize the two. basic claims of this section : 1). because of the vagueness of current ideas concerning the uniqueness of science and its superiority over all other systems of thought, and because of the inadequacy or to be precise, non-existence - of "scientific" approaches to mysticism, mystical theories cannot at present be considered "unscientific". Conversely there seems no real need for any mystical system to be scientific; this would merely serve to reassure modern sympathizers. Science might in time produce its own valid theory of mystical experiences, but it will not be able to do so until it pays attention to extant mystical theories which it cannot at present do since these are "unscientific". And 2). science as it is at present can safely be called "unmystical" since it arbitrarily considers only one type of knowledge, that acquired in one particular mental state, as valid.
iii. Phenomenology and mysticism

Certain systems involving experiences of alternate states have been investigated "scientifically". In one well-known study, Kasamatsu and Hirai undertook electroencephalographic investigations of the brains of zazen (seated meditation) practitioners (1966). Other similar studies have been made of Tibetan gtum mo (inner heat) practitioners, transcendental meditators and psychedelic drug users. All such studies, however accurate and scienific they may be, end up as nothing more than feeble phenomenologies. Staal comments that
'the best one can say for most of these studies is that they might broaden the minds of people who are disinclined to accept that meditation has any effects...physiological studies...are not in a position to provide even a first understanding of what is going on - let alone provide explanations in terms of theories' (1975 : 112).

It is for this reason that phenomenologies scientific, anthropological, sociological or otherwise are uninteresting. When we know that alpha waves appear in the brains of zazen meditators, we know nothing other than the fact that something happens in the brain during meditation, which is hardly surprising in any case.

A phenomenologist should however distinguish between two separate phenomenologies. Firstly there is that of the standard phenomenologist, the scientific, anthropological or social phenomenologist of mysticism. This phenomenologist approaches a mystical field of study, observes, takes notes, holds interviews and produces a strictly phenomenological account on this basis. In the terminology of the natural sciences, he or
she produces a black box theory [12]. Within the black box untouched by the phenomenology reside "objects" of the interpreted and non-phenomenological theories of the mystic. These internal non-phenomenological theories, the theories given by the practitioners of the mystical system under consideration naturally end up as parts of the original phenomenological description when they are taken into account by the phenomenologist, but there is no way in which these theories can be taken seriously as interpretative theories of mystical systems if only because these theories are not based on the phenomenology produced by the phenomenologist. Further, since the mystic's explanation is never more than part of the phenomenology, any non-phenomenological elucidation of the resultant black box remains the preserve of standard translucent theories. In the natural sciences translucent theories are found in abundance coexisting with phenomenological theories but in modern studies of mysticism they simply do not exist. Nonetheless, while a phenomenology of mysticism should remain nothing more than a phenomenology, the temptation to throw light upon the black box often proves too great. And it is here that we find ac hoc theories in profusion as phenomenologists rush to fill the empty space provided by the complete absence of current standard interpretative touchstones.

There is a second phenomenology that we can construct for the sake of argument. This is a subjective, personal phenomenology of alternate mental or meditative states which exists only in the context of a full, interpreted mystical system for an individual mystic or a group of mystics engaging in similar techniques. It seems unnecessary to abstract a phenomenology from the mystic's system given that the mystic is not a phenomenologist, but it will help make one phenomenological point. The interpreted system of the mystic explains this second, subjective phenomenology, and not the "objective"
phenomenology of the field anthropologist or experimental scientist, for example. It is small wonder that the two approaches remain completely irreconcilable - the mystic and the phenomenologist are describing completely different phenomena. Until this root confusion is cleared up, there will also be no justification whatsoever for any rationalist, empiricist or scientific rejection of the theories of a mystic. It is in fact more common for the rationalist to dismiss the entire personal and experiential phenomenology of the mystic rather than to bother with theory since by definition the rationalist does not have, never has any intention of having, and does not believe in mystical experiences. There is nothing of any consequence to theorize about.

Phenomenologists of course recognize that their approaches are just a beginning - efforts to fix the phenomena to be interpreted, ideally without attempting any kind of interpretation since there seem to be no suitable modern interpretative techniques.

But what is actually wrong with the explanations of "insiders"? Why are we so reluctant to accept the explanations of mystics themselves? If, for example, a Siberian shaman tells us that after consuming fly-agaric the spirits of the mushroom speak to him and answer his questions, the western academic naturally rejects this explanation because he or she - as a rule - tends not to believe in spirits which inhabit .mushrooms. If the temptation to take the easy way out and produce a noncommital phenomenology is resisted, it is usually an explanation in terms of biochemistry or psychology which would come to the fore in this case. But the question of whether the shaman's interpretation is valid or not is left unanswered - it is just assumed to be wrong.

So we find it very hard to take non-modern (=nonWestern) interpretations seriously. Yet some of these interpretative systems have lengthy histories and
detailed methodologies which seem far more capable of making sense of mystical systems than some of the systems employed by modern scholars who believe in the primacy of modern logic, philosophy and science.

## iv. Buddhism as mystical theory

Amongst these unscientific interpretative systems perhaps the most complex is Buddhism. Ever since the inception of Buddhism the prime concern of much Buddhist writing regardless what else it may touch on has been the explaining, justifying, classifying, and instructing in, mental and meditative states. Buddhist explanations in part touch upon features of the external universe but only inasmuch as these flow from or affect mental and meditative states and hence contribute to or hinder progress towards enlightenment. The external universe is supposed to be understood while in meditative states (a process called insight). No true understanding of either internal or external universes can be gained except through entering meditative states. Nirvāna is achieved by means of meditative states. Buddhism as theory is the philosophy of meditation, this being a field hardly approachable using modern scientific methods.

For these reasons a discussion of how the Buddhist community of India in the first millenium of our era explained, adopted and adapted one particular natural religious system, viz. tantra, is not merely of historical interest. Buddhism, being in possession of a comprehensive theory of mental and meditative states has shown itself to be, and still is, a tool of no little versatility in approaching the mental and meditative states experienced and utilized in natural religion, if its approach to tantra is anything to go by. In this section only the broadest outlines of one particular Buddhist approach to the tantras can be given, one which might be classified as Dge lugs pa (Mädhyamika as far as possible, occasionally lapsing into Yogācāra formulations). Fortunately there are now several works in European languages which deal with the details of the

Buddhist interpretation and practice of tantra, and excessive detail here would only duplicate what is available elsewhere [13].

The acceptance of tantra - texts, methods, theories and so on - by a large part of the Indian Buddhist community during the first millenium of our era can be considered and understood from two separate Buddhist points of view. Firstly, in terms of the permissibility of tantra, and secondly in terms of the requirement that tantra be approached from a Buddhist point of view.

Firstly, the permissibility of tantra : when the current of tantra first manifested itself on the Indian subcontinent as a method for attaining certain powers of worldly and religious kinds, it produced a vast mass of varied and unsystematic written and oral material. Much of it appeared in Buddhist communities, some appeared within the sangha itself. The exact process - as is the wont in Indian history - is unclear, and Snellgrove's account (1987 : 47ff; 117ff) seems about as close as we can reasonably come. It is immediately understandable why these tantric texts came to be widely read, commented upon and theorized about by the Buddhist monastic community. These were new texts, perhaps strange at first sight; nonetheless they contained something entirely different - the teachings given by non-worldly buddhas and their various manifestations. Buddhism is a universal religion in the quite literal sense that it exists in other worlds (all other worlds in fact) and so the existence of other-worldly Buddhist teachings is no surprise. And above all it was according to theory natural that such texts could be revealed to humans since there are sentient beings (the dakas and dakinis) who move freely between one world and another transmitting teachings and granting initiations to worthy adepts.

And secondly, it was necessary that tantra become
part of Buddhist practice. Ignoring any Buddhist (or other) interpretation and ignoring tantra as texts, tantra as a particular type of yoga aimed at the accession of certain (divine) mental states belongs to an ur-religious complex of such techniques widespread in both the New and 01d Worlds. Put simply, in uninterpreted forms tantra is yet another collection of methods for accessing mental states and using resultant powers. In this it does not differ at all from the main practices of what can be termed "natural religion", natural merely because of its ubiquity in some form or another in all pre-modern and pre-urban communities. These natural religions, including tantra (in its "pre-religious" forms) have a roughly common set of features, the most significant of which is the presence of identification with a deity (often called possession) in some shape or form. Most of the other features involve transformative methods and experiences related to the process of identification with the deity. These include initiation and initiatory experience, the separability of the 'soul' or 'dream body' from the physical body, the existence of spirits who also appear in animal and plant form, the transformation of the practitioner into divine and/or animal forms, the acquisition of supernatural powers through such transformations and so on (cf.Furst 1976 : 6). The members of the Buddhist sangha of Tantric India themselves lived in environments where the techniques of natural religion were commonplace, and since as Buddhists they were committed to the investigation of their own minds, any natural religious technique would have been of extreme interest to them, regardless of how "un-buddhist" these techniques may have seemed. It would simply have been impossible for them to have ignored or dismissed tantra, even in its most "extreme" forms.

To understand what the deities of tantra are and how the Buddhist yogin is meant to use them - and also to
understand how exactly tantra could become Buddhist - we should consider the relationship that mind has to what is outside it (ie. to its objects). To a Buddhist the starting point is, and has to be, that both mind and its objects exist conventionally, as empirical facts. The meditator can then take his or her mind as the meditative object and try to identify 1 . a permanent, eternal essence in the mind; 2. the nature of the mind and 3. the characteristics of the mind. In all three aims he or she fails. In the words of the buddha Vajradhara in the Vairocanābhisambodhi :
'The mind has never been seen by any of the fully enlightened, supremely attained ones who have conquered inner adversaries, nor will they ever see it. Being formless the mind has no colour such as blue, yellow, red, white, maroon or crystal. The mind has no shape either short or long, either round or square; it is neither light nor dark. It has no sexual identity such as female, male or sexless (PT Gi 44v; Lhalungpa 1986 : 188) .

The subject/object distinction which is of such overwhelming importance in most philosophies is of much less importance in Buddhism and is regarded as belonging to the category of mistaken views. The consequence of this is that there is a distinct tendency in Buddhism for any characterization of the mind to be equally valid for anything outside the mind (which things are, from the unenlightened point point of view, mistakenly considered to belong to an entirely separate objective realm) [14]|. There is therefore no difference at all between the emptiness of the mind and the emptiness of space, and both these are identical to the mind of enlightenment itself:
' Whatever is the nature of space is the nature of mind. Whatever is the nature of mind is the mind of enlightenment. For this reason the mind, the expanse of space, and the mind of enlightenment are non-dual and inseparable.' (Vairocanābhisambodhi; op.cit.; Lhalungpa 1986 : 216).

Merely meditating on emptiness is however not enough if the practitioner has pledged to function in cyclic existence (samsāra). In tantric terms meditation on emptiness will lead to the attainment of the 'dharma aspect' or 'dharma body' (dharmakāya; chos sku) of the buddhas (in other words meditation on emptiness leads to the extinguishing of the causes for continued rebirth in samsara), but it does not lead to a 'form aspect' or 'form body' (rūpakāya; gzugs sku) enabling enlightened functioning in samsara (to which the practitioner, as a bodhisattva, has pledged himself in any case). This form body can take two forms, firstly, the 'enjoyment aspect' (sambhogakāya; longs sku) which is the form employed in a Buddha realm (this form is a three-dimensional geometric shape such as a blue cube); and secondly the 'emanation aspect' (nirmānakāya; sprul sku) which is the form adopted amongst sentient beings (eg. Vajrabhairava as illustrated in plate 1 ). To summarize the reasoning behind this distinctly mahāyānist approach Tsong kha pa in his Sngags rim quotes the Vajrapañjara-tantra :
'If emptiness were the method then Buddhahood could not be. Since other than this cause (=emptiness) there would be no other fruit, the method is not emptiness' (P11 (vol 1.) 223.4.4.; trs. Hopkins 1977 : 117).

The formulation in this passage may seem somewhat obscure, but the argument is merely that if one meditates on emptiness alone, then only that meditation on
emptiness can be a cause of enlightenment, but this is not possible since emptiness is not a cause of anything (enlightenment is not a thing but a buddha's form definitely is a thing, though of course one characterized by emptiness). The Vajrapañjara-tantra continues :
'Therefore it [=the method] is the circle of the mandala, it is a binding of the blissful method. Through the yoga of buddha pride buddhahood will not be distant.

A teacher has the thirty two marks as well as all the eighty minor marks. Therefore the method of attainment is to take on the teacher's form' (P11 223.4.6-7).

This meditative identification with the form of the deity (and its mandala) is known as deity yoga (devayoga; 1ha'i rnal'byor), and it is this that the tantras partly concern themselves with. Deity yoga is a type of formalized possession involving conscious direction of the evolution of $a$ form body of an enlightened being which resides in a formalized purified universe (the mandala). As the Vajrapañjara-tantra indicates, this form body differs in certain ways from the body of a being who is not enlightened (indeed this observation is found in the very earliest stratum of Buddhism) and thus initial tantric meditational techniques concentrate on rendering the body speech and mind of the practitioner a fit receptacle (samāyasattva or pledge-being) for union with the deity (the jñānasattva or wisdom-being) whose meditation is being practiced.

For any discussion of deity yoga, Mädhyamika modes of thinking are best left behind in favour of Yogāāra approaches, though the practice of meditation on emptiness is included in the practice of deity yoga itself. The mental construction of the mandala and deity in deity yoga, when correctly done [15], is meant to differ from an ordinary mental construction in one way.

The subject-object duality which is present in 'ordinary' mental constructions is absent in correctly-performed deity yoga which is consequently characterized by emptiness, since emptiness is the absence of dichotomizing thought and hence also the absence of the subjective and objective independence ('inherent existence'; svabhāvasiddhi; rang bzhin gyis grub pa) of subjects and objects). The conventional duality of tantric practice as method (deity yoga) and wisdom (the apprehension of thusness which is the emptiness of phenomena) is in this way shown to be non-dual and only designated in terms of the distinction between the conventionally-asserted opposites of method and wisdom, which are in turn a).mundane appearance and b).acceptance of mundane self.

The mahāyäna Buddhists of India accepted and used the tantras because the tantras were legitimately there to be used and because they worked. Whatever characteristics or powers enlightened deities had could also be attained by the practitioner using tantric methods. The deities used for the practice of yoga (the union of the wisdom and pledge beings in a mandala) and for other purposes such as protection did have to meet one requirement, however. They had to be Buddhist deities. This in a Buddhist context means not 'deities in whom Buddhists believe', but 'deities who are themselves Buddhist'. The great deities of the Highest Yoga Tantra (anuttarayoga-tantra) class have impeccable Buddhist credentials (since they are purely Buddhist deities [16]), but the ancient gods of India naturally did not. To become fit objects of Buddhist tantric devotion or practice or to become guardians of Buddhism itself, these pre-Buddhist deities need to be converted to Buddhism by high-ranking Buddhist bodhisattvas. The tantras presented in this essay are those of the deity Vajrabhairava, a wrathful manifestation of the Bodhisattva Manjuśri who
converted to Buddhism the ancient Indian god of death and the underworld, Yama, and bound him by oath to the protection of Buddhism.
[1] A mystical text is either an oral text, or a written text with an oral transmission which originates from spiritually developed sentient beings in non-human (divine or animal) realms.
[2] 'Emic', to use an unnecessary modern term. While it is true that the boundary between an emic (=insider's) and etic (=outsider's) theory is often indefinable (is a mahayanist's explanation of a theravada text emic or etic?), in the case of a tantra a firm definition is possible based on whether or not the theorist is initiated or not. Classifying mystical theorists in terms of an initiated/uninitiated duality provides a firm classification which is empirically testable in a way in which emic/etic categorizations are not.
[3] Assuming one cares about acceptability from a rationalist point of view. At first sight it would seem that there is no real point in worrying about such issues, but they matter to me for one primary reason. Standards of rationality and scientific truth as vaguely understood in the modern world are those against which all other non-rational and non-scientific mystical systems are measured, and this consequently enables the latter to be ignored at all levels inside modern education (and discouraged outside it). A quick comparison between the budgets and enrolment levels of university science departments and religious studies departments will bear this out.
[4] Given the degree of compartmentalization in current academic disciplines, and given the unbelievable amount of work produced on scientific topics this century, it is naturally impossible for a student ouside the scientific world to do any more than provide the vaguest outlines about theoretical problems encountered and discussed within that world. For this reason also, this section has not been overloaded with references which a). can be found elsewhere (Popper 1972 has the detailed references for what has been discussed here) and b). would not be the most up-to-date ones available in any case. It should also be stressed that the chief external (=nonscientific) source of such academic criticism of scientific certainty has been the Catholic community, with whose literature $I$ am completely unfamiliar. In short the topics discussed in this section (and elsewhere) have been discussed much more competently in many other places (one example : Duerr 1985 is the very best (Western academic) defence of non-modern/nonrationalist thinking that I have yet come across).
[5] Mystical experiences and theories are best ignored as far as current philosophy and science are concerned. Can it just be me who is astonished by reading a major restatement of current views on the mind and the brain produced by two knighted luminaries (Popper and Eccles 1977) which, in almost 600 pages, hardly mentions the states and techniques of meditation or mystical experience at all? There is one short account of predictably enough - Evans-Pritchard's views on the Azande, followed by Popper's summary of primitive and prehistoric man's discoveries concerning mind and body, one sentence of which reads 'dream experience and states of divine inspiration and possession and other abnormal [!] states are recognized, also involuntary [!] and unconscious [!] mental states (such as those of "witches")' (1977 : 158). This seems to be all that a mixture of mainstream philosophy and science can offer regarding the mystical.
[6] For a penetrating study of this phenomenon see Feyerabend's account of scientific attitudes to astrology (1978 : 91-96). While the prejudices of our ancestors are obvious, we are hardly ever aware of our own. Prejudice by definition needs this lack of awareness to survive. It was with sorrow that the Inquisitor Remigius recalled, in his old age, those children of witches whom he had saved from death on the pyre. By not burning them as the reasoning of that time and place demanded, he had condemned them to eternal suffering.
[7] This is a phenomenon which we might call 'culture as art'. In science-dominated civilizations today, whether democratic or communist, we find the discouragement or persecution of unscientific ways of life coupled with the promotion of the artistic manifestations of these ways of life - native song and dance troupes play to packed concert halls, tourist villages provide imitations of pre-modern life and ritual, and by now meaningless sacred objects are sold to museums and tourists. But this should not be mistaken for tolerance, just as preserving animals in zoos is not the same thing as preserving wildife.
[8] For further details see Popper 1963 : ch.10-11 and Lakatos 1978 : ch. 1
[9] Nor is the concept of an "observable" particularly clear. Dreams and hallucinations are "observable", while subatomic particles are in general not observable except by way of complex and expensive equipment the validity of which is generally not discussed in this context. Further, consideration of the structure and biochemistry of the eye and of the process of the transmission of information to the brain indicates that "observation" or "perception" are by no means the simple intuitive notions
they seem to be. Add relativistic and quantum effects relating to the observed phenomenon, to the means of information transmission before the eye is reached and to the resultant biochemical phenomena occurring within the eye and brain, and our confidence disappears completely.
[10] The idea that meteorites existed was for a long time rejected by the scientific community on the basis that rocks did not fall from the sky - they belonged on the ground. Today as well there are phenomena which have not quite managed to make the transition to scientifically acceptable status : ball lightning, Kirlian photography and hypnotism are three examples.
[11] Nor does scientific creativity emerge exclusively from the waking state - another uncomfortable and ignored fact for philosophers of science to take note of. The best known example of scientific understanding attained through the dream state is that of the German chemist F.A.Kekule whose dream of a snake swallowing its tail directly produced the solution to the then crucial question of the structure of benzene and related organic compounds. They turned out to be ring structures.
[12] Black box theories are contrasted with translucid or representational theories in dependence on the degree to which the interpretations and explanations underlying the observables form part of the theory. Some examples from science might make this clear. (1) Circuit theory is phenomenological in that it takes no account of the electronic structure of the components of the circuit; that is the task of field theory and quantum theory. (2) S-matrix theory which deals only with the observables (exclusively momenta and spin orientations) prior to and following subatomic particle interactions and ignores the process of interaction itself. (3) Information theory which deals neither with the structure of the transmitting and receiving systems nor with the meaning of the information. For further examples and a scientific account of phenomenology see Bunge 1964.
[13] The sngags rim chen mo of Tsong kha pa and the rgyud sde spyi'i rnam par gzhag pa of Mkhas grub rje, both of which are formative works of the Dge lugs pa interpretation of tantra, are available in English translation (Hopkins 1977 and 1981; Lessing and Wayman 1968). The interpretations of other schools are less well represented in English, though there is a great deal of relevant information in Dwags po bkra shis rnam rgyal's enlightened work on Mahāmudra (Lhalungpa 1986), while Hopkins and Khetsun Sangpo Rinpoche have also provided a concise account of Rnying ma pa tantric ideas (1982). Of the increasing number of western works on tantra perhaps the most relevant to Buddhist explanations are Beyer's
summary in his detailed work on the goddess Tära (1978: 92ff.) and Snellgrove's extensive historical survey (1987). For a detailed account of the complex practicalities of yogic transformation involving control of the subtle body see Geshe Kelsang (1982).
[14] Though this view would find little favour with many mainstream Western philosophers, even the most hardened modern rationalist would agree that a).external appearances are what they are because they appear to a mind and as appearances are part of a mind (even if their existence as independent objects is asserted); and b).the mind as a thing (or as a system composed of things) is intrinsically no different to other things.
[15] It is the presence or absence of this subject-object distinction which determines the correctness or otherwise of the mental construction of the deity and mandala. All yogic meditation characterized primarily by the continued presence of this subject-object distinction ('I in the centre of the mandala' etc.) is part of the preparatory stage of tantric practice, the 'generation stage' (utpattikrama; bskyed rim) while the absence of the distinction enables the yogin to embark on the practices of the 'completed' or 'completion' stage (sampannakrama; rdzogs rim).
[16] This is not to say that the deities of the highest yoga tantra class do not resemble or are not modelled on Hindu deities; nonetheless there is no doubt about their Buddhist status. This is not the case with Yama or with other pre-Buddhist deities.

He [Soma] bellows, terrifying bull, with might, sharpening his shining horns, gazing afar... (ruváti bhímó vrśabhás tavisyáyā ś̛ṇ̃ge sísãno hárinị vicaksanáh, Rig veda IX 70 (7ab)).

## Part 1

B. THE SACRED BULL
i. General observations

The most conspicuous feature of the full canonical form of Vajrabhairava is the mahisa ("buffalo") head (see plate 1). Vajrabhairava seems to be unique amongst highest yoga tantra deities in possessing a primary animal head; no others in the illustrated Gsar ma pantheons have them. Reference to Rol pa'i rdo rje's standard Dge lugs pa pantheon, the 'Three Hundred Images' (sku brnyan brgya phrag gsum or sku brnyan sum brgya; reproduced in Olschak and Wangyal 1973 : 113ff.) confirms this - only in lower categories do animal heads reappear, but even then only in small numbers. Apart from the three "buffalo-headed" forms of Yama as Dharmarāja (fig.1) intertwined with the cycle discussed here - the pantheon has only three ḑäkinīs with tiger, lion and bear heads (nos. 187. 188, 189) and the mythical bird Garuda (nos. 184, 185, 186). Outside strictly canonically based material, the number of animal headed deities is predictably larger as reference to Nebesky-Wojkowitz's descriptions (1966) of many Tibetan rnying ma and bon deities will show, but the very predominance of such deities at a more local scale only serves to emphasise the uniqueness of Vajrabhairava in the canonical (nonlocal) scheme of things.

There is however a simple reason why the
bodhisattva Mañjuśri as Vajrabhairava has a "buffalo" head. Mañjuśri adopted as his manifested form (nirmanakäya; sprul sku) in the hells a "buffalo"-headed form purely because the object of his conversion, the deity Yama, is likewise "buffalo"-headed. A manifested form among humans (the buddha Śākyamuni for example) is human in form for the same reason. It is thus the earlier and more obscure link between Yama and the mahisa which needs clarifying.

A more in-depth look at the religious role of cattle (genus Bos) and similar animals (in particular the genera Bubalus (Water Buffalos) and Bison) at present seems to lead to a lot of guesses and to very few hard facts due to the immense complexity and amount of available data. One thing is however clear. Wherever we look - not least in India - we find members of the cattle clan accorded the highest religious honours, in excess of the honours regularly bestowed on other, perhaps economically equally vital animals (the horse, sheep, or goat for example).

Certain recent analyses have nevertheless continued to seek the motivation for sanctifying cattle in their economic usefulness to the Aryans. Lincoln (1981 : 7) is not alone in asserting that the value of cattle to the ancient Indo-Iranians was 'based on their role as the chief source of food - furnishing milk, milk products, meat, and even blood for drinking'. While it is true that cattle have all these uses and many more besides - much as it is true of the Bison in North America, Reindeer in the Arctic and so on - this is not in itself a sufficient reason for worshipping these animals. People - as a rule - tend not to worship mere food (witness the sad religious fate of the humble pig, for example).

Whether or not "cattle" are divine on account of being food parcels from the gods, as it were, one still has to take into account the presence of wild forms. Domestication is by no means a prerequisite for the granting of divine status for an animal. If anything, domestication enhances the divine status not of the domesticated animals, but of the wild ancestor, the source. In cases where the cult of a by-now domesticated animal is being investigated, there will be fundamental differences between the attitudes of a group who were
familiar with the original wild form and those who were not. The 'terrifying bull gazing from afar', the sacred source of one's mild-mannered domesticated cattle would have produced vastly different (religious) reactions to those produced by the domesticated cattle themselves. Just to take the simplest example, animal sacrifice becomes possible after domestication (since only domestic animals - which category in India always includes humans - are ours to sacrifice). Any further doubt concerning the importance of the wild/domestic distinction can be dispelled by considering the gulf which separates human reactions to wolves from reactions to dogs. And none of this is ever a matter of mere socioeconomics.

So we are still left with the question of why wild cattle of any sort should have induced religious feelings if their food-parcel aspect is secondary. What other reason could there be? The answer might be simple even if impossible to prove. It has been discussed elsewhere (cf. a forthcoming paper of mine) that "mythical truth" is dependent upon the appearance of this truth in a person's mental continuum in a visionary or mystical modality (an altered state). As a "truth", the appearance in question is also "sacred" (these two words are synonyms in this scheme).

In the course of the evolution of religious thought the initial unity of these two terms "true/real" and "sacred" ends when the complexity of artificial structures increases. This results in a situation in which it is increasingly human products which make up the visionary bestiary. In the modern West, a hundred cars might appear in a person's dreams before the first wild animal does. At this evolutionary stage no longer can what appear in visions or dreams be regarded as "sacred" since there is awareness of the fact that these items are just products, nothing more. They have no behaviour. This is why there are no ploughshare gods or wheelbarrow gods
in the history of religion, despite the vastly important role these items have played in improving the economic lot of humans, and despite the number of dreams in which they must have figured over the centuries [1].

So if wild cattle had appeared regularly in the visions of early humans then they would by definition have been sacred. This seems very facile. Why should wild cattle appear preferentially in the visionary life of certain groups of people? Why not other, more impressive animals? In this era of domesticated cattle we need to remember that wild cattle are (or were) extremely impressive even when compared to the larger carnivores. All wild cattle are heavily muscled, fast, agile, intelligent and distinctly agressive animals with large males in some species standing well over two metres tall at the shoulder. Nor are these animals primarily solitary. Our ancestors must have often encountered them in very large herds often numbering many thousands. The frequency of encounters with these cattle would also have been much higher than with large carnivores since the population density of the latter is always much smaller, and in any case cattle were always being deliberately sought out both for hunting and later for domestication while large carnivores were distinctly avoided in the normal course of events, though perhaps hunted through bravado. The almost complete lack of large carnivores in the Palaeolithic cave paintings of Europe (c.40,000 $10,000 \mathrm{BP})$ is significant in this respect. Any wild cattle of whatever genus (Bos, Bubalus or Bison) simply could not avoid playing a leading role in the visionary and dream life of a group of people concerned with hunting (or, later, domesticating) them. What wild cattle would say or do in visions would be of paramount importance to those about to go and hunt or capture them, so much so that a formalization of ritual (and visionary) behaviour - invocations, deliberate engendering of a
favourable vision, interpretation, offerings and so on would be a likely religious outcome. Full domestication in fact lessens the importance of visions based on the animals since these are now tame. Their individual behaviour at particular times or places in the future is not something which the herdsman has to worry excessively about.

This as a sequence of general observations may or may not be valid as the case may be, and perhaps all that can be said is that this provides an explanation of sorts for the cultic appreciation of wild cattle (or whatever) in terms of a generalized vision adaptable to local ecological conditions and also varyingly theorizable in religious (post-mythic) terms. As such, all this is pure speculation and nothing more. Things do however become more involved when the ancestry of a particular case of religious association between cattle of one type or another and the divine comes under scrutiny; here in the case of the association of the "buffalo" (mahisa) and Yama it is necessary to look at the Indian background to cattle worship in more detail.

The background to cattle worship in the Indian subcontinent is particularly complex. At least four members of the genus Bos and one of the genus Bubalus are or were involved in various types of cultic activity, and the resultant complex state of affairs is made still more obscure by uncertainties in the modern taxonomic situation of these genera. Nor do comparative Indic lexigocraphical works, or indeed many of the modern anthropological or archaeological works which touch on the subject do much to shed light on the worship of these animals as specifically identified - though there are plenty of works speaking in terms of generalities such as 'cattle' (Lincoln 1981 : passim) or 'bulls' (Hiltebeitel 1978 and 1980). Certain scholars [2] even seem to have been content to provide meanings such as 'bull', 'cow' or 'buffalo' for various Sanskrit terms without unduly worrying about specifics - an inadmissible procedure if only because humans before Linnaeus did actually concern themselves with taxonomic specifics (much as this might surprise some modern academics [3]). Any Indologist would also agree, if only intuitively, that Sanskrit cattle terminology somehow ought to be very accurate indeed.

The early history of cattle worship in India, though unclear, has been discussed in various works which together paint a more or less similar picture. The brief summary here is based primarily on the observations of Parpola (1985) and Hiltebeitel (1978 and 1980), both of whom base their views on Harappan materials. There is genberal agreement that a Harappan Water Buffalo (Bubalus bubalis) cult existed, as shown by images excavated at Harappa and other sites, and also by the presence of Water Buffalo cults amongst modern Dravidian groups certain aspects of whose religious life can be seen as a

continuum from the earliest Harappan times. Certain IndoIranian groups prior to the Aryan invasions moved into areas where contact with Indus Valley groups was possible. Notable amongst these Indo-Iranian groups is the one identified with the Hissar III Culture in Bactria. Parpola (1985 : 147) says that the Indo-Iranians of Hissar III worshipped a supreme deity equivalent to Yima, chief deity of their descendants the Kafirs, and possessed a mahisa (=B.bubalis) cult borrowed from the Harappans or a similar Indus valley group. The later Aryans were likewise influenced and borrowed this mahisa (=B.bubalis) cult from their Harappan or Harappaninfluenced neighbours (ie. the inhabitants of the IIIrd. level of Tepe Hissar) at an early date prior to their invasion of India. The association of the mahisa with death (shown in later periods by its participation in the non-Aryan cult of Durgã) seems to be sufficient reason for associating this animal with Yama.

This interpretation is hampered by one small nominal straightjacket $:$ the equation of Sanskrit mahisa (Tib. ma he) as Yama's associated animal with the Water Buffalo Bubalus bubalis and its domestic derivative B. arnee. Undoubtedly the word mahiṣa means 'Water Buffalo' and nothing else in Sanskrit, but what has to be decided is not what animal the word mahisa refers to in Indian contexts, but what animal was associated with Yama, a deity whose worship is by no means restricted to India. If this equation is made variable and other cattle can enter the picture, then the fluidity of the zoogeographical and religious situation(s) in early India and Central Asia is easier to take into account. This fluidity is needed simply because neither the Hissar III Culture in Bactria (to where Parpola traces the mahisa/Yama association) nor the Aryans prior to their settlement in India would have been familiar with the Water Buffalo since this animal is distinctly tropical
(as are all the other members of its genus) and incapable of surviving winters in the drier continental climate of the steppes and mountains of Central Asia [4] even if this was warmer and wetter 3000 years ago than it is now (which seems not to have been the case; cf. the palaeoclimatological investigations of Raikes and Dyson 1961). Bearing all this in mind, it seems unlikely that the Aryans simply borrowed an Indus Valley Water Buffalo cult and linked it to their own deity of death and the Underworld, Yama. The two, Yama and mahisa, form a mythic pair, and since it is impossible for the worship of Yama to be a Dravidian/ Indus Valley borrowing (the god exists in various parts of the Indo-European world, notably in early Scandinavia under the name Ymir), the worship of the mahisa must likewise date prior to the Aryan invasion of India. So, given the absence of Water Buffalos from the Aryan homeland (the steppes and hills between the Oxus and Jaxartes, and further West in earlier periods), the most likely (in fact, the only possible) candidate species is the extinct Aurochs (Bos primigenius (=namadicus)) of Europe and West Asia, the wild ancestor of modern domestic cattle [5]. This animal features prominently in the Palaeolithic cave paintings at Lascaux and elsewhere (the earliest examples of which date from c.40,000 years ago).

There is one further aspect. Locating the Aryans in areas where the Aurochs was common also puts them in touch with that other vital animal, the Tarpan (Equus ferus). This even makes it possible to picture the IndoIranians as a society familiar with casual riding which hunted the Aurochs (and possibly also the Eurasian Bison or Wisent (Bison bonasus) and Elk (A.alces)). This picture is at odds with the classical view of the Aryans as extreme pastoralists similar to present-day Nilotic pastoral groups (Lincoln 1981).

In defence of this view of Indo-Iranians as hunters
and not pastoralists, it must also be stressed that there is, to my knowledge, no archaeological evidence whatsoever for cattle domestication amongst the Aryans prior to their entry into areas in which they could have come into contact with Indus Valley groups.

Amongst the Aryans it is conceivable that the domestication of the Aurochs could have been establishd at some point, but given this lack of archaeological evidence there is no particular reason to assume this as yet. The cattle-raiding spoken of in the Vedas and Avesta and thus reconstructed as common Aryan (Lincoln 1981 : 103) can have taken place in ways which would not require the cattle to have been domesticated (ie. to have had their breeding controlled in such a way as to result in morphological peculiarities). Perhaps what is required above all is careful archaeological, palaeontological and palaeozoological research covering all the relevant areas - but it seems as if many opportunities available to archaeologists of earlier times have now disappeared. Though the skeletal remains of the Aurochs and its domestic long-horned derivatives are not completely identical (cf. the researches of Bökönyi et al. 1964, summarized in Bökönyi 1988 : 107ff), many archaeological expeditions this century and earlier paid hardly any attention to the animal bones they found and so many opportunities to uncover the zoogeography of ancient times have been lost for ever. Any bones found were usually written off as "animal bones" and discarded while at the same time every tedious scrap of pottery was carefully logged.

This lack of information which resulted from ignoring available evidence does not stop scholars assuming the existence of domestication. Not to put too fine a point on it, it is simply astonishing on what little evidence archaeologists have seen fit to proclaim particular prehistoric societies or cultures as "nomadic"
or otherwise familiar with certain domestic animals. For example Ghirshman (1954 : 29) claimed that the Siyalk site in Iran provided evidence for the domestication of cattle at around 7000-8000 BP since 'bones of domesticated oxen and sheep were found in the remains of period I'. When Charles Reed examined the original report he found that the evidence for Ghirshman's statements consisted of 'six "sheep" (possibly goat) teeth and two [!] teeth of Bovini' (1960 : 143).

Apart from the lack of any positive proof whatsoever for cattle domestication in Indo-Iranian times, there is one suggestive piece of evidence for the non-domestication of cattle amongst the Aryans prior to Aryan-Harappan contact. It is this : the domestic cattle population of India is primarily composed of Zebu or humped cattle, Bos indicus, and not B.taurus, the domesticated Aurochs. To put it another way, India today is dominated by the species adopted by the Harappans from further West, and not by the Aryan species. This, let me repeat, flies in the face of the accepted wisdom that the Aryans were a domestic cattle-based society prior to their entry into the valleys of the Indus and Ganges (an assumption which forms the basis for several monographs, eg. Lincoln 1981). It seems far more likely that the InfIranians borrowed the domestication process along with the Zebu from early Dravidian groups. In any case, given the lack of any archaeological support at all for Aryan or Indo-Iranian cattle domestication prior to Indus Valley contact (ie. while the Indo-Iranians inhabited the deforesting steppe zones north west of the Pamirs), Occam's Razor still applies and we must expect some kind of evidence if we are to assume nomadism rather than a (less glamorous) hunter-gatherer lifestyle for the Aryans prior to 1500 BC.

So, just as the Aryans left the true soma behind them in the hills of the north, they left the Aurochs
behind them, though, as in the case of soma, they continued to nurse the cult carefully. But far from entering a land free of wild cattle, they entered the very heartland of the group's success and diversity. The composers of the vedas were familiar, as we have seen, with the Zebu, Bos indicus (only the domesticated form and not the wild ancestor which may never have lived in the Indus valley), and this is the animal which is meant when 'cows' are spoken of in an Indian context. They were also familiar with at least two further Indian cattle species, the Gaur and the Gayal. The Gaur (Skt. gaura) is a huge brown wild forest ox once widespread throughout India, while the Gayal (Skt. gavaya) is a smaller blackish-blue version on the same theme now restricted to Assam and Burma. Modern taxonomy subsumes both animals under the name B.gaurus and considers the Gayal (formerly B. frontalis) to be a feral form of the Gaur (cf.Burton and Pearson 1987 : 186). This is unlikely as the Vajasaneyi Samhita (xxii, 48,49) refers both to wild gavayas and wild gauras in the same breath, and there are many other specific references to wild gavayas (listed in Macdonell and Keith (1912 : 222) who very strangely argue that specific references to the wildness of these animals imply that 'they must usually have been tame') [6].

None of the above seemed suitable as substitutes for the Aurochs as that was left behind. The Gaur and the Gayal are both forest dwellers and distinctly shorthorned, while the Zebu was exclusively domestic. The long-horned and dark Water Buffalo (Bubalus bubalis) seems to have been the best choice, with the substitution encouraged by the presence of a strong Dravidian Water Buffalo cult (see Hiltebeitel 1980 : 189n-190n for a bibliography). Mahisa is not a specific term in Sanskrit in any case (it means just 'great one') and the substitution of the Aurochs by the Water Buffalo need not have been a particularly conscious one since a long
period could have elapsed between the last Aryan encounter with an Aurochs and the first with a Water Buffalo. The Aurochs-Buffalo transition in the worship of Yama assumed here for palaeo-zoogeographical reasons during a period of gradual migration was replaced at a later date with a firm Water Buffalo link for Yama, and Vajrabhairava shares this later association. All this still leaves open the question of what prompted the association between Yama and the cattle clan in the first place. For an approach to this question, the figure of Yama needs closer investigation. But before this is undertaken, a summary of similar wild cattle cults worldwide would not be out of place, if only to demonstrate that this revised picture of the early IndoIranians is in keeping with religious custom worldwide.
iv. Ungulate cults worldwide

Other wild cattle outside India also seem to have been sacred animals. The increasingly rare Banteng (Bos banteng) of South-East Asia, and Indonesia west of the Wallace Line has various local cults associated with it, and this is also the animal primarily used for ritual bullfighting in various parts of Indonesia (bull against bull, not bull against man). The Banteng has recently also been invoked in the name of Marxism - the symbol of the Indonesian Communist Party (PKI) is a red Banteng.

The wild Yak (B.grunniens; 'brong in Tibetan) has its slot in native Tibetan religion and has consequently infiltrated Buddhism as well, though not to any great degree. There is however even a Yak-headed form of the tantric protective deity Mahākāla ('Great Black'; Tib. mgon po). The inhabitants of the Chumbi Valley venerate the ancient pre-Buddhist Yak-headed deity Bdun po raksa'i mgo g.yag, now bound by oath to protect the borders of Buddhist Tibet. There are Yak-headed sa bdag and Yakheaded sri (both categories of local deity; cf.NebeskyWojkowitz 1956 : 60, 236). The Bon lay mediums of Chumbi, Sikkim and Bhutan (the male dpa' bo and the female bsnyen jo mo) regularly sacrificed black Yaks with white heels until the practice was Buddhicized through the substitution of dough models and butcher's meat (ibid. : 427). This sacrifice has ancient roots. The bon priests (gshen) invited from Zhang-zhung to perform the funeral rites of the Tibetan kings who had lost the power to ascend bodily to higher realms after death are reported to have sacrificed Yaks along with sheep and horses during these ceremonies (Lalou 1952).

Outside the temperate and tropical 01d World home of the cattle family [7], the animals were different, the phenomenon similar. The North American form of the Bison (B.bison) was the object of widespread religious
attention among the Indians of the Great Plains until its near-extermination in the second half of the $19 t h$. century [8]. And in regions where neither true cattle, bison, water buffalo etc. have ever existed, we still find similar ungulate cults. Deer have always played a central role in Mesoamerican and South American religions (Furst 1976 : 166-173). Associated with magic, transformation and the underworld, deer were identified with peyote and maize among the Huichol, and with Datura (cf.pliso) and the composite sacred plant tenatsali among the Zuni. Turning northwards we find similar roles for the E1k, and further north still, for the Caribou (Rangifer tarandus). And just across the Bering Sea we find the eastern limit of the former range of the Reindeer (Rangifer tarandus) cults of Siberia [9] which not so very long ago stretched in a vast arc across north Asia to Lapland in the company of the fly-agaric cult (the most convenient collection of relevant information on this topic being Wasson 1968).
[1] There have incidentally been at least two separate ways out of the religious impasse produced by this "vulgarization" of vision/dream and the resultant impossibility of defining the sacred in visionary or dream terms. Negative approaches have discarded the entire basic structure (vision and what appears in vision as true/sacred) in order to postulate an unknowable sacred truth outside - unknowable and outside because no vision or dream can be it. Positive approaches have sought to replace the cluttered structure of our later artefact-ridden visionary and dream life with a highly formalized system which recreates a vision and its corresponding universe in a manner conducive to a particular type of spiritual progress. It is this latter course which tantra has followed.
[2] For example Eggeling (1966 : 410) thinks that gaura, gavaya and ustra all mean 'buffalo' when they presumably mean 'Gaur', 'Gayal' and 'Camel' respectively (the last only in post-Vedic usage). Hiltebeitel distinguishes merely between 'Water Buffalo' and 'Bull' in his otherwise careful and distinctly interesting articles on the interrelationships between Harappan and later Indian religion (1978, 1980). The question still remains : bull what?
[3] There is no shortage of material on the accuracy of pre-modern taxonomy. Ernst Mayr found in New Guinea that the locals identified and carefully distinguished 136 out of the 137 species he himself identified, confusing only two obscure warblers (1963). Jared Diamond has provided an account of the Papuan Fore tribe's zoological classifications, including a fascinating account of the observations of the tribesmen on birds they had not previously seen in an area new to them (1966). Brent Berlin has written several papers (1973; et al.1966) on the general principles of native taxonomies, and also a lengthy monograph (et al. 1974) on the plant classification of a Mayan group from Chiapas in S.Mexico, the Tzeltal.
[4] The northernmost Pleistocene Bubalus fossils are from Germany and North China, but all such finds date from interglacials. Following the last ice age, the Water Buffalo recolonized Europe as far north as the Carpathian Basin during the Neolithic, which is roughly where the current northernmost limit for active domestic use of the Water Buffalo lies (Bökunyi 1988 : 150-155).
[5] Various forms of domesticated cattle (Bos taurus) have likewise been objects of cultic attention for reasons other than domestic usefulness - in other words
domesticated bulls are sometimes treated as pseudoAurochsen for certain purposes. The quirky survival of Spanish bullfighting seems to indicate that our victory over the Aurochs - its full domestication and extermination in the wild - was perhaps humanity's greatest victory in its attempts to dominate and enslave the animal kingdom. It seems to be one of the few victories that has to be symbolically reasserted through the tormenting and public slaying of the largest male animals.
[6] As a consequence of the modern conflation of the two species, the Gayal is not separately listed on the IUCN or CITES lists of endangered mammals and consequently remains unprotected and vulnerable in its Arunachal Pradesh stronghold. The information given above has been passed on to both organizations.
[7] In this discussion of the cult of the primary ungulate sub-Saharan Africa has been avoided. The sheer number of species involved in such cults in Africa makes for a vastly more involved and complex picture than elsewhere.
[8] See Black E1k 1953 : 6n, 90ff. for a personal account of Oglala Sioux religious and economic attitudes to the Bison. For Euro-American attitudes and for the extermination of the Plains Bison in the wild (involving a population drop of some fifty million to a sad total of a thousand or so by 1900) see in particular Garretson 1938. The Eurasian Bison (B.bonasus), so prominent in the Palaeolithic cave paintings of Lascaux along with the Aurochs, has likewise been reduced to near-extinction this century. The Caucasian population was exterminated during the Russian Civil War, while the Polish population in the Bialowieza Forest was exterminated during the First World War. This last population was reestablished from captive animals, only for the entire sequence of extermination and repopulation to be repeated during and after the Second World War.
[9] One way in which the reindeer demonstrates its sacred nature is by seeking out and enjoying fly-agaric and fly-agaric-impregnated urine. The fact that herbivorous animals may consume plants considered sacred and used for altering consciousness may or may not play a role in their religious or cultic appreciation, but it certainly does play a role in their cultic or religious affiliations with the plant and fungal kingdoms. The best researched examples of these associations involve native Mesoamerican religions (Furst 1976 : 166-173).

Part 1
C. YAMA AND VAJRABHAIRAVA

## i.Yama

In the Vedic age the god Yama was the son of Vivasvat the Sun. He also had a "twin" or female equivalent [1] at this time called Yami or Yamuna, and together the two had intercourse (for the first time in the history of life) and begat the first mortals, This act renders Yama mortal (or, looked at differently means that he is mortal), and, again, this also means that Yama is 'the first mortal, the first who went to the nether world' (yó mamára prathamó mártyānạ̣̄ yáh preyáya prathamó lokám etám; AS 18.3.13). As the first mortal Yama has a specific kind of wisdom, the wisdom of death (and it is with death personified (Mrytyu) that he is identified in the Rg veda, eg.1.165.4 and elsewhere). In later Epic times Yama's primary role is as ruler of the underworld, a position he holds by virtue of the primacy of his death. Yama is, both in Vedic and Epic times identified with the mahisa which serves as his mount [2].

This simplified account is not without parallels in other Indo-European cultures. Perhaps closest to the Indic materials is that from the Avesta, though this is coloured by the noticeably hostile attitudes of Zoroaster to the implications of the myth (the relevant materials have been presented by Lincoln 1981 : 72 and ff). Among the ancient Scandinavians it was said that the dual being Ymir (the word is cognate to Skt.Yama) was produced from the meeting of heat and cold (originating from lands to the north and south) in the void between known as Ginnungagap. Ymir is the ancestor of both humans and giants, who first emerged from his left armpit and feet
respectively. But Ymir is also the world itself, since he was slain by the gods Odin, Vili and Ve, taken to Ginnungagap, dismembered and used to make the world. The vault of the sky is his skull, the sea his blood, the earth his flesh, the clouds his hair - and as in the case of Yama it seems his death was the first in this creation. Ymir's primary slayer Odin was a result of the union between a giantess and a man licked into existence from the salted ice by the cow Auðumbla on whose milk Ymir was fed. (The primary source is Snorri's Gylfaginning 4-9 (relying on the Voluspá 3ff); cf. Ellis Davidson 1964 : 27-8).

There are still more versions of this myth, but perhaps only the heavily modified 01d Irish and Roman versions of the tale can be considered primary. The first of these is preserved as a short section at the end of the epic poem the Cattle Raid of Cooley (the Táin Bo Cúailgne; trs. by $0^{\prime}$ Rahilly 1967 : 270-2) and tells of a conflict of two bulls, one of which (Donn Cúailgne) kills the other and tosses the remains to the four quarters creating the landscape of Ireland. The echoes of the Indian myth of Yama are equally faint in Livy's account (I.6.3-7.3) of the founder twins of Rome, Romulus and Remus (gemini is again a cognate word to Skt.Yama). Romulus kills Remus and on this possibly sacrificial basis Rome can be founded. The Greek and Russian versions are seemingly secondary (see the discussions in 0lerud 1951 and Schayer 1935) - as are of course the Chinese and Near Eastern versions (discussed in Winston 1966 and Hoang-sy-Quy 1969 respectively).

The link between the deity of Death and the ruler of the Underworld, Yama and his Aurochs is not particularly clear as the evidence is fragmentary and often late. There are also dangers in supplementing missing pieces of the picture from other related civilizations and assuming that the principles on which
the religions of these cultures are based are the same. Also, these ideas on wild cattle have been evolving continuously ever since humans first encountered cattle (in other words, ever since there have been humans), and evolving in a literate context ever since Sumer twelve thousand years ago.

Yama is, as explained earlier, associated with death through his twin aspect rather than through his bull aspect since copulation between the twins Yama and Yami creates mortality [3]. Yama is also the first being to die and thus shows the way for those mortal beings who later follow him into death. In this way his "shamanic" role is created since death and its small-scale versions (for example sleep and visionary/ mystical experience) are the primary means towards shamanic understanding since the spirit world can only be contacted in these states (or - and it is much the same thing - spirits dwell in these states). How far this "shamanic" Yama can be connected with a Harappan proto-Mahisa "master of animals" figure as postulated by Hiltebeitel (1980) is uncertain, and perhaps this aspect should be restricted to Harappan and Mesopotamian contexts.

There is one further Mesopotamian idea (subsequently taken up everywhere in the civilized world) which must be considered in this connection, and this is astrology. The earliest indisputable Mesopotamian evidence for astrological thinking dates from c. 4400 years ago, though doubtless much had been worked out earlier [4]. The celestial zodiac, the twelve zones into which the ecliptic is divided, appears somewhat later (indisputably from $c .700 \mathrm{BC}$ ) and is not merely used on the annual scale (the year divided into 12 zodiacal months) but is also used to mark out periods of 2160 years (cosmic months), each such period being under the influence of one sign of the zodiac (these following each other in the reverse order to what we find in the
'normal' yearly cycle). Twelve of these 2160 year periods make up a cosmic year of 25,920 years, this being the time it takes for the individual members of the Solar System to return to a position where they are all contained within the same zodiacal constellation. The history of the universe is made up of a sequence of these cyclical cosmic years (represented by a snake swallowing its tail; cf.p. 41 for this image in an entirely different context).

It just so happens that the precession of the solar system in more recent human history has marked out, in sequence, the following periods : Gemini (c.6678-4518 BC), Taurus (4518-2358 BC), Aries (2358-198 BC), Pisces (198 BC-1962 AC) and Aquarius (1962-). So, at around 4500 $B C$ according to this scheme, there was a cosmic transition from the Twins to the Bull, and this is reflected in a similar ritual and religious transition in ancient civilizations at this period, as at the later transitional periods ( 2350 BC for Taurus-Aries and so on). We can see this transition particularly clearly in the Egyptian case. Egyptian civilization (the First Dynasty) begins, along with a new calendrical system, at c. 4000 BC with a fully-fledged Bull cult, that of the bull Hapi, better known as Apis. Hapi is associated with Usiri-Osiris, a deity with solar connections, and so also appears with the solar disc between his horns (when he is known as Usirhapi-Serapis). The Amun ram cult officially replaces that of Hapi after two thousand years or so at the time of the accession of the XII.Dynasty and just after the era of the pyramids comes to an end; and this cult in turn comes to an official end with the start of the Ptolemaic era (c. 300 BC ) and the gradual rise to power of monotheism in the Near and Middle East (and it is no accident that the early Christians chose the Greek word 'x $\theta^{\prime}$ s s 'fish/Pisces' to summarize their doctrine). Of course individual bull or ram cults did continue well
after the official cults ended at the astrologically determined time - bulls were still being mummified in the 4 th.century AC during the reign of Julian the Apostate [5].

Whether or not these transitions did actually take place in the religious life of a particular prehistoric group at the astrologically predetermined time is impossible to ascertain - and is also irrelevant, since it is enough for later periods to have thought that these transitions must have happened. There is certainly ample time for knowledge of the entire evolutionary sequence of cosmic months to have passed into Central Asia and the Aryans (and/or to the Indus Valley where Mesopotamian influence was considerable). It seems hard to imagine that the association of Yama as Twins and Yama as Bull could have developed entirely independently of this astrological idea, especially as the latter does not conflict with the death and knowledge-of-death associations discussed above (these being the philosophico-religious reflexes of the scheme). The fact that both the Twins and the Bull are bound up in the figure of Yama (and not some other figure) suggests the prominence of the deity amongst the early Aryans - and incidentally backs up Parpola's suggestion that Yama was the leading deity of the Hissar III culture (1985 : 147).

All the conclusions of this and preceeding sections are only tentative, and perhaps all that has been shown is how difficult it is to untangle all the various threads of cattle worship and Yama worship, whether these are Mesopotamian, Egyptian, Harappan, Indo-European or Dravidian. One thing is however certain. The situation, both historical and pre-historical, is far more complex than has hitherto been imagined and it is easy to think up dozens of lines along which further research could proceed. Regarding just the Indian situation we could ask : where were the northern and southern limits of the
ranges of the Water Buffalo and the Aurochs in Harappan times? Is there any real evidence for cattle domestication amongst the Aryans prior to their entry into India? What was the role of the Hissar culture in transmitting Harappan ideas to the Aryans? Why is the Dravidian Water Buffalo cult much later than that of the Zebu if both are descended from Harappa? Why are Indian cattle primarily Zebu? Does the Yama/twins/bull astrological association originate from Mesopotamia via the Indus Valley or did it arrive by some other route?

So the response to Yama at different historical periods has varied. Just looking at the Indian sources we see Yama first as the primordial being with a strongly shamanic role, while later in the Epics the emphasis is placed increasingly on his role as God of the Hells and Judge of the dead (the role in which he is perhaps best known). But how did Yama come to enter the Buddhist fold?

One of the names of Yama which seems to have caused some confusion is Dharmaraja, 'King of Dharma' (Tib. chos kyi rgyal po; Mon. nom-un qayan). The Amarakosa (svargavarga 53/54a) has this name in its list of the fourteen names of Yama, and it occurs in subsequent lists as well (the twenty-six name list of Dpal 'dzin sde in his lexicon (Sde dge Tenjur, sna tshogs Po 80a.3ff.)). Wayman comments that this name 'not only refers to Yama's popular role as a judge of merit and demerit, but...could reasonably include his position as guru' (1959 : 57) But why should this primordial being be regarded as a guru by Buddhist tantrics? And why should the three Yama manifestations represented in the standard Dge lugs pa pantheons [6] have been given the name Dharmaraja to the exclusion of all other possible names including the name Yama itself?

The Myth Section indirectly clarifies the situation by providing a description of Yama's entry into the Buddhist fold. According to this text Vajrabhairava went to the city of Yama and subdued the deities there. After taking his oath of subjugation/ subjection Yama is called Dharmaraja; when he is 'blessed into the state of liberation', he is addressed by this name. In short Dharmaraja is Yama's name after his conversion to Buddhism by Vajrabhairava; and it is only from this moment onwards that 'Yama' becomes a suitable object for Buddhist tantric worship [7]. This conversion also
enables Yama to take his place amongst the great protective divinities of Buddhism. He is found as one of the eight wrathful protectors (the drag gshed brgyad) along with (amongst others) Yamäntaka (the' Ender of Yama' [8]), the generalized title of the Manjuśri emanation which converted him.

The three forms of Dharmaraja are known as the Outer, Inner and Secret Forms (see fig.la, and also the detailed descriptions in Nebesky-Wojkowitz 1975 : 82ff). The Outer Form (bāhya-sädhana; phyi sgrub) is blue, naked, buffalo-headed, and stands on a mahisa which is crushing - or, in certain representations, copulating with - a corpse. His penis is erect, and his right hand wields a club topped with a skull (thod dbyug) and his left a noose. To his left his twin sister Yami offers him a blood-filled skull-cup with her left hand while holding a trident in her right.

The Inner Form (antara-sädhana; nang sgrub) is blue, rāksasa-headed and wears a tiger skin. He holds a chopper and a skull-cup and tramples on a corpse.

The Secret Form (guhya-sādhana; gsang sgrub) is red, buffalo-headed, naked and tramples on a buffalo. His penis is erect and he holds a jewel (a chopper in the illustration) in his right hand and a skull-cup in his left [9].

These three forms may seem to be the unnecessary elaborations of later Tantric exegesis, but they are intended to be understood in terms of various aspects and consequences of death itself. Jaya Paṇḍita quotes the Vimalaprabhā as saying that the three Yamas are :

The preta dwelling in the place,
the lord of death which is in the body, the defilements (klesa) which are in the mind [10]

a).

b).

Fig 1a). The Three Forms of Dharmaraja. From left to right : Outer, Inner and Secret forms (p 67 ).

Fig 1b). Lalitavajra, the revealer of the Yamāntaka Tantras (p70).

Thus the Outer Form is the Dharmarāja who actually resides across the Southern Ocean in the city of Galava, who in earlier times had been the first being to die. The Inner Form is personal mortality, the path which Yama was the first to follow - or to put it another way the Inner Form is the Yama who is personal mortality (this being the feature which he personally introduced to sentient beings who are all his descendants - hence Yama's name Pitrpati (Tib.pha gshin bdag), the Lord of the Fathers). The Secret Form is mental defilement, those obscurations (desire, aversion and ignorance) which produce the sufferings of birth, old age, sickness and death (as opposed to the Inner Form which is itself death and consequent birth, sickness and old age).

It is said that each of these Yamas has its own Yamãntaka, and equivalences can be set up as follows :

Outer Dharmarāja - Vajrabhairava
Inner Dharmarāja - Kṛṣnayamāri
Secret Dharmarāja - Raktayamāri
To decide whether the situation really is this simple will need analyses of the texts connected with the deities Black Yamāri (Krṣnayamāri) and Red Yamāri (Raktayamāri; see fig 2a). Certainly the emphasis in the Vajrabhairava cycle is on the subjugation and conversion of the Outer Dharmaraja, the actual Lord of the Hells. Nonetheless the fact remains that the six-headed, sixarmed and six-legged form mentioned in the Ritual Procedure Tantra (p161) is considered to be a separate canonical form, and this and the other forms of the Ritual Procedure Tantra fit uneasily into the above scheme.
iii.Vajrabhairava and his Tantras amongst humans

Of Vajrabhairava himself all that need (or can) be said has been said in his tantras - what he looks like, what his yoga can be used for and so on [11]. However, the tantras we have in Tibetan translation (and which are translated in this essay) are said to be merely fragments of a complete tantra in a hundred thousand verses which exists among the däkinis (mkha' 'gro ma) [12]. The dakinis, beings who can freely pass between the realms of the universe, have guarded the complete tantra of Vajrabhairava ever since it originated as enlightened speech from the dharmakāya appearing as Vajrabhairava for the purpose of converting (binding by oath) the (nonBuddhist) deity Yama. Those fragments we do have are however enough, the dākinis have assured us.

It is possible for certain adepts (siddhas) to obtain such teachings and the required initiations from the dākinis. It seems that most often the adept has to actively seek the text for it to be bestowed, and this is what we find in the case of the Vajrabhairava tantras.

The Tibetan historian Taranätha (b.1575) records the history of the revealer of the Yamantaka tantras, the acarya Lalitavajra (fig.1b.). Lalitavajra, a noted pandita from the monastery of Nalanda whose tutelary deity (Skt.istadevatä) was Mañjuśri, noticed a reference to Yamāntaka (as Vajrabhairava) in a tantra connected with Mañjuśri. This was possibly the Mañjuśrī-mūla-kalpa, usually regarded as a very early Buddhist tantra (ie. nearer 500 than 1000 AC ). In this tantra we read, in a description of the bodhisattva Mañjuśri :
'[Man̂juśri] is quite splendid, entirely surrounded by a ring of flames, seated in the lotus posture, as he glances at Yamãntaka, the Lord of Wrath, while facing the
main entrance of the mandala with a graceful expression. On his right side below the lotus one should draw Yamāntaka, the Lord of Wrath, terrible in appearance, entirely surrounded by a ring of flames, with his gaze fully directed toward the great bodhisattva, on whose command he attends.' ( 41 1.20-42 1.3 of the edited text, trs. Snellgrove 1987 : 194; cf.also Macdonald 1962 : 105ff).

Lalitavajra performed the practice of Mañjuśrí for twenty years before receiving a vision of the deity who told him to visit the land of Uḍdiyana and retrieve the tantras of Yamãntaka. Uḍdiyãna (Tib. U rgyan) is often identified with the modern Swat district of Pakistan [13]. Tantra was extensively cultivated in this mountainous region prior to the advance of Islam, and we have evidence for this in the travelogue of the Chinese pilgrim Hsuan-tsang (Beal 1884 : I.120-1), and it is also from this area that many yogins entered Western Tibet from the 7th.century onwards during the period of the first diffusion of Buddhism in Tibet (notable amongst these yogins is Padmasambhava). Tāranātha continues :
'[Lalitavajra] went to Uḍ̣iyāna and had a contest of magic power with a number of heretical yoginis there. He fell unconscious by their magic stare. Returning to consciousness he prayed to Vajrayogini. He received the vision of Vajra-vetala who conferred on him the consecration (abhiseka) of the Yamari-mandala. He then meditated on the completion stage (sampanna-krama) of the four yogas for two and a half months and attained the great siddhi (mahāsiddhi). As a mark of this he subdued a wild and violent buffalo, attracted it towards himself and rode on it... he then wanted to take from the Dharmatreasury of Uddiyāna the Yamāri and other tantras for the welfare of all future living beings. The dākinis said
'you can take as much as you can commit to memory in seven days.' He prayed to his chosen deity and committed to memory the Tantra of Black Yamari who is the Body, Speech and Mind of All Tathägatas, the 3 Section, the 7 Section and many other fragmentary dhäranis and longer kalpa-kramas. He extensively propagated these in Jambudvipa' (translation based on Chattopadhyaya 1980 : 242-3).

The lineages as listed for the various texts by Jaya Paṇdita (Thob yig, glegs bam 4, f.257v-258r) indicate that the Vajramahabhairava Tantra is the primary text of the cycle transmitted by Jnānaḍāini to Lalitavajra, while the other texts - the Myth Section, the Ritual Procedure Tantra, the 3 Section Tantra and the Musk Shrew Section - according to Jaya Pandita, were directly transmitted from Vajrabhairava to Lalitavajra. In related cycles Lalitavajra is also the revealer of the 18 Chapter Tantra of Black Yamäri, Body Speech and Mind of All Tathagatas, receiving this from Vajradhāra via Jnanaḍäkint, but in the lineage of the Tantra called the Wheel of the Wrathful Black Yamari he is shown as receiving the tantra from the yogins Jnānaśri and Dipadhiya, while he does not figure at all in the lineage of the 16 section Red Yamari Tantra. This leaves only the 22 section Red Yamāri Tantra (=Śrimad-raktayamäritantrarāja) concerning which Jaya pandita gives no information as he did not receive the transmission of the text (lung ma thob)).

Lalitavajra is also credited with the authorship of several works preserved in the Tenjur (bstan 'gyur) on various aspects of the teachings and practices of the Vajrabhairava and Black Yamāri cycles, including a useful commentary on the Vajramahabhairava Tantra (these works are listed in Bibliography 1.ii. along with other Indian works preserved in the Tenjur).

a).


Fig 2a). The deities Krṣnayamāri (Black Yamāri) and Raktayamāri (Red Yamāri). Cf.p69.

Fig 2b). Gsang bde 'jigs gsum (the three primary anuttara yoga tantra deities of the Dge lugs pa; cf.p74).

The cycle of Vajrabhairava has always played a major part in the religious life of the various Gsar ma ("New") schools of Tibetan Buddhism though other schools prefer to evoke Yamãntaka in different forms. Amongst the Dragon Bka' brgyud and the Rnying ma pas Yamäntaka appears as the Black Poison-faced One (Dug gdong nag po), also called Quicksilver (Khro chu), while the Kar ma bka' brgyud cultivate Yamäntaka in a form known as the Black Master of Life, Tshe bdag nag po (Beyer 1978 : 42-4). Amongst those schools which relied on canonical works 'officially sanctioned' by Bu ston and who therefore cultivated the tantras of Vajrabhairava and the two Yamäris, the Sa skya school was particularly noted for its mastery of Vajrabhairava's cycle (with notable works by 'Phags pa, Ngor chen kun dga' bzang po, Go ram bsod nams seng ge and others, cf. Bibliography l.iii). It is however amongst the Dge lugs pa that the cycle was most prominent. Vajrabhairava counts as one of the three central Highest Yoga Tantra (anuttara-yoga-tantra) cycles preferentially cultivated by Dge lugs pa yogins (the Tibetan phrase gsang bde 'jigs gsum is used to refer collectively to the three deities in question, ie. Guhyasamaja (Gsang bsdus), Samvara (Bde mchog) and of course Vajrabhairava (Rdo rje 'jigs byed); see fig 2b.'). It is said that the cultivation of these three tantric cycles amongst the Dge lugs pa derives from the originator of the school Tsong kha pa (1357-1419) who performed the full sädhanas ('evocations') of these three deities as part of his daily practice, and who also performed an extensive retreat on the Vajrabhairava practice in his 55th year (Thurman 1982 : 28). The Dge lugs pa also considered Vajrabhairava to be the special protector of the Anuttara-yoga-tantras while Yama as Dharmaraja was pressed into service as the special (thun mong ma yin pa) protector of the Dge lugs pa themselves (cf.Lessing 1942 : 76). Numerous lamas and yogins of this
school, including several of the Dalai Lamas, wrote commentarial and ritual works on Vajrabhairava and a selection of these works is listed in Bibliography 1.iii.

The Vajrabhairava cycle was possibly even more popular amongst the monks and yogins of Mongolia than it was in Tibet. It seems that the few members of the Dge lugs pa pantheons with animal connections were particularly popular in Mongolia, with only the deity Hayagriva (Rta mgrin; "Horse-necked") approaching Vajrabhairava in popularity. Perhaps more so than in Tibet, we find the practices of Vajrabhairava widespread amongst the wider populace to whom these were dispensed by proselytizing monks or local princes without the full set of initiations required, much to the dismay of the Dge lugs pa establishment:
'In order to begin the spread of the Buddha's doctrine with benevolent intention, the Tisiyetu Khan of the Khorcin [Mongols] let it be publicly known : 'I will give a horse to whoever learns by heart the summary of the Doctrine, and a cow to whoever can recite the Yamäntaka dhärani by heart!' Thereupon from the moment that they heard this announcement, all the poor and have-nots learnt the prayers according to their intellectual capacity. And since the Khan, as he had announced, gave horses and cows to those who had already learnt the prayers from other people, there were many believers...' (Heissig 1980 : 36-7; from a biography of the Mongol monk Neici Toin (1557-1653)).

Amongst the Mongols it is therefore no surprise to find Vajrabhairava (or Yamäntaka) invoked in spells for various worldly purposes, for example, for adjusting one's gun and making it shoot straight (cf.the Mongolian texts entitled buu-yin tarni (gun-dhärani) and buu-yin sang (gun incense offering); cf. Rinchen 1959 : 38-40).

Though most Mongol lamas wrote in Classical Tibetan there are a certain number of texts connected with Vajrabhairava which are in Mongolian－though in some cases（for want of a colophon）it is hard to decide whether these are original Mongol works or translations from Tibetan．A short list of Mongol language works on Vajrabhairava is provided in Bibliography 1c．There are probably many more such works lying uncatalogued in Mongolian collections and libraries as well as forming part of the individual Mongolian language collected works （gsung＇bum）of learned Mongolian lamas．

Vajrabhairava was also one of the most prominent deities evoked by the Manchu－supported Dge lugs pa community in Peking and associated Lamaist centres in China and Manchuria．The deity had a close relationship with the Manchu imperial family on the basis that the phonetic similarity between the words Mañjuśrí and Manchu（the Bodhisattva of wisdom and the wisest nation in the Empire）was no accident．Mañjusri came to be considered the special patron of the Manchus（just as Vajrapāṇi and Avalokiteśvara protected Mongols and Tibetans respectively，power and compassion being the characteristics which these nations saw in themselves）， hence it is immediately understandable why Vajrabhairava as the wrathful form of Mañjuśrí should have been pressed into Imperial service．The sixth hall of the great Yung－ ho－kung（Palace of Harmony纪和官）in Peking was devoted entirely to the evocation of Vajrabhairava and the other forms of Yamāntaka as was an entire temple in Peking（the Yamandaga－yin süme）．During Manchu times the city of Peking itself was topographically identified with Vajrabhairava and his mandala as a means of protection （with a famous statue in Pei－hai representing the deity himself，and the Forbidden City，the Imperial City and the Outer City three concentric mandalas，$c f$ ．Lessing 1956 ：140）．

Though the continuity of Tibetan and Mongolian monastic and yogic life has been severely disrupted in the 20 th century, the lineages of the Anuttara-yogatantras including those of Vajrabhairava have been maintained amongst members of the Tibetan community in exile. There is no tradition of bestowing the initiation of Vajrabhairava in public to large numbers of people (as there is with Kälacakra) so the cycle has remained more or less secret with no published works concerning the canonical materials in Western languages to date.

## NOTES

[1] The usual interpretation is that Yama and Yami were twins, but it has been argued that Yama/Yami is better thought of as an androgyne, cf.Guntert 1923: 337. It seems to make little difference but the twin interpretation is preferable. Of YamI we hear very little in a Buddhist tantric context, but in the Vedic context, especially in the context of the avabhrta bath (the vedic sacrificial and expiatory bath) Yami is associated with the river Yamuna, bathing in which releases one from Yama's power ensuring rebirth outside Yama's realm.
[2] In addition to the mahişa, Yama is also associated with a black barren cow (equated with the anustarani cow slaughtered at funeral ceremonies) which in turn has a counterpart in the barren cow offered to Varuna at the conclusion of the soma sacrifice. There is a definite link between Yama and Varuna, both of whom appear together before the dead in the next world. The sacrificial animal associated with Varuña is the black ram, and this has a bearing on what was mentioned earlier about the astrological transition from Taurus to Aries (p63). For further details on the Yama-Varuṇa link see Parpola 1985 : 64ff.
[3] In modern genetics death has a similar origin. In organisms which reproduce asexually there is a simple duplicating process (cloning) whereby the organism genetically manufactures identical copies of itself. A colony of such organisms, bacteria for example, is made up not from many individuals but from many copies of the same "individual". In organisms which reproduce sexually the procedure involves the alternation of haploid phases (where the nucleus contains a single set of chromosomes) and diploid phases (where the nucleus contains a double set). Sexual reproduction thus involves the union of two haploid cells from two different individuals of two different mating types (called male and female) to produce a single unique organism, composed of diploid cells, which produces, in turn, haploid gametes (sex cells). In the case of simple organisms which reproduce asexually by repeated fission it makes little sense to speak of the "death" of individuals since these are all identical copies of the (hypothetical) source organism and can, in a sense, be traced back to it. In this sense at least, colonies of bacteria are "immortal" as long as one remains, and, conversely, it is impossible to say how old - how many millenia old - such bacteria are. In the case of sexually reproducing organisms, the mixing of chromosomes from two parent individuals ensures the uniqueness (and hence individuality) of the offspring but at the cost of the eventual dissolution of that
particular individual organism. In short, sex causes death.
[4] This earliest datable occurrence is in a description of the favourable astrological conditions for the construction of a temple given by the goddess Nishaba in a dream to Gudea, king of Lagash (Kákosy 1978 : 111).
[5] This discussion relies primarily on Várkonyi 1972 (176ff), an inventive and original book which will no doubt remain unknown outside Hungary. For more on the complexities of Egyptian bull cults see Leca 1980 : 94ff).
[6] In their reproduction of Rol pa'i rdo rje's blockprinted Dge lugs pa pantheon 'the Three Hundred Images', Blanche Olschak and Geshe Wangyal mistakenly call the three Dharmarajas 'special forms' of Yamāntaka (1973: 170).
[7] So it seems that whenever the name Yama (Gshin rje) appears in Buddhist texts it indicates that the deity is playing his earlier pre-Buddhist epic role. This is borne out by Yama's appearance in a list of divine mounts in the Hevajra-tantra (II.v) alongside Brahma, Indra, Visnu, Siva, Kubera, Nairrti and Vemacitrin (Snellgrove 1959: 112).
[8] The name Yamāntaka is perhaps better translated as 'Ender of Yama' rather than 'Slayer of Yama' since, as the Myth Section tells us, Yama merely becomes Dharmaraja through Vajrabhairava's appearance and is not killed in the process. In Tibetan we find both Gshin rje gshed (Slayer of Yama) and Gshin rje mthar byed (Ender of Yama). The Mongolian translation is Erlig-ün daisun 'Enemy of Yama' which also refers to Yamari.
[9] According to Klong rdol bla ma, the Outer and Inner forms have retinues composed of yet more forms. The Outer form has a retinue of eight Yamas and eight Yamis (gshin rje pho brgyad mo brgyad) or alternatively a retinue of twelve ma mo (this alternative is given by Tucci 1949 (II) : 582). The Inner form has a retinue of four Yamas, one each for the activities of calming, increasing, controlling and for fierce activities (Nebesky-Wojkowitz 1975 : 82-3). In addition there are other forms of Yama found in the Rnying ma literature, for which see NebeskyWojkowitz, op.cit.83ff.
[10] The relevant material from Jaya Pandita's thob yig - and a good deal more - has been presented and translated by Wayman in his extensive article on Yama and Māra (1959).
[11] In a broader Indian context certain things remain to be clarified. Siva also appears in the form of a wrathful mahisa under the name of Bhairava ("Frightful", lit."Causer of Fear") and Vajrabhairava is clearly a Buddhist equivalent. The relationship between the two needs investigation, although there seems to be no awareness on either side of the existence of the other's deity.
[12] The idea of the complete versions of certain tantras existing amongst the däkinis has led scholars to suggest that this implies that the tantras were compiled from much larger masses of unsystematic material in existence at the time the tantras were first commited to writing 1000-1500 years ago (cf. Snellgrove 1959 : I.16). It is of course precisely the opposite which is implied, and to a human tantric practitioner this modern academic claim is distinctly arrogant suggesting as it does that the dakinis bestow such teachings on us completely freely and readily. In reality we are, of course, undeserving of the complete versions...
[13] Recently Dr.Lokesh Chandra has argued for a South Indian location for Uḑdiyana. The evidence for this is as yet thin, and Dravidian elements in mantras and so on are insufficient proof since 1500 years ago Dravidian groups were more numerous along the upper reaches of the Indus than they are today (Chandra 1980 : 73-8).


Part 2

TRANSLATIONS OF THE VAJRABHAIRAVA TANTRAS

Introduction to the Translated Texts and the Commentaries

## i. The Canonical Texts

The tantric texts preserved in the Kanjur are divided into four categories according to the New (Gsar ma) Tradition of Tibeto-Mongolian scholarship which is based on the Kanjur and Tenjur canonical collections as established by Bu ston in the 14 th.century. These four categories are 1. Kriya-tantra (Action Tantra); 2. Cäryatantra (Performance Tantra); 3. Yoga-tantra; and 4. Anuttara-yoga-tantra (Highest Yoga Tantra). It is only the last two of these categories which involve the selfgeneration of the practitioner as a deity, and of these two categories it is the Anuttara-yoga-tantra [1] to which the Vajrabhairava-tantras belong.

The Anuttara-yoga-tantras can be further classified into male and female types [2]. The main female Anuttara-yoga-tantras are those of Heruka-Cakrasamvara, while the male types are subdivided into tantras using 1. desire; 2. hatred; and 3. ignorance. The primary male Anuttara-yoga-tantra cycle using desire is that of the deity Guhyasamäa (Secret Assembly), while the main cycle using ignorance is that of the deity Vajra Arali (only rarely invoked). The tantras of Vajrabhairava and of the other forms of Yamäntaka (Red Yamäri and Black Yamäri) are the main texts regarded as using hatred as the path.

The primary text of
the Vajrabhairava cycle, usually known as the Three Hundred Section Tantra (rtog pa gsum brgyad pa) or the

Root Tantra (rtsa rgyud) of Vajrabhairava, does not exist on earth. The primary tantras which are preserved in Tibetan translation are the Vajramahabhairava-tantra (or the Seven Section Tantra), the Ritual Procedure Tantra (or the Four Section Tantra) and the Three Section Tantra. Two lesser texts preserved in the Kanjur also belong to this cycle. These are the Musk Shrew Section (also known as the Te'u lo pa Section) and the Myth Section. All five of these texts are translated here [3].

## I. The Vajramahabhairava Tantra

The Vajramahabhairava Tantra is regarded as the major text of this cycle. This means, amongst other things, that it is the primary source for the meditational and ritual practice of Vajrabhairava as expressed in a). the independent Indian works of the Tenjur (bibliography. 1b); b) independent Tibetan works (bibliography 1c) and c). current practice in Tibetan (and Mongolian) monasteries. One reason for its primacy (apart from its length) might be its relative clarity and straightforwardness (particularly when set against the difficult Tibetan verse translation of the Ritual Procedure Tantra and the Three Section Tantra). So clear is this text, in fact, that it makes it impossible to argue for the primacy of ambiguity or obscurity as characterizations of tantric styles of writing, as is sometimes suggested (cf. Sangharaksita 1985: 254, quoted below on pq0-D.

The seven sections of the Vajramahabhairava Tantra encompass the basic (uncomplicated) teachings of the Anuttara-yoga tantra:

1st. Section : The Mandala. This section explains not so much the appearance of the actual mandala (the residence of Vajrabhairava) as the appearance of the
mandala painted by the practitioner on the prescribed cloth. The painted (or colour-powder) mandala is thus a map of the divine residence. The revelation of this painted mandala (generated as the real mandala) is the primary purpose of the tantric initiation ritual, and since this initiation is required in order to read, study and practice this text, the mandala is described first of all. Preliminaries discussed include locations for practice and types of attainment.

2nd.Section : Rituals. The accomplishment of powers (siddhi; sgrub pa, translated as 'achievements' or 'accomplishments' in this translation) using certain ritual substances is described.

3rd.Section : The Mantras. This section presents the three mantras of Vajrabhairava (Root, Deed and Heart Mantras) spelt out syllable by syllable according to the varga system of Sanskrit phonetics.

4th.Section : Meditation. This section describes the meditative generation of Vajrabhairava and the appearance of Vajrabhairava himself. The form described here, known as Vajramahabhairava, is different to the versions with consort decribed in the Ritual Procedure Tantra.

5th.Section : Drawing the Image. This section describes the painted image of Vajrabhairava, a description which duplicates that provided in Section 4.

6th.Section : Burnt Offerings. This section describes the ritual procedure of burnt offering in order to attain the siddhis or magical attainments.

7th.Section : Meditative concentration. This section details the attainment of the siddhis through meditation without external supports (unlike the ritual and burnt offering chapters in which substances of various kinds are used).
II. The Ritual Procedure Tantra of Vajrabhairava

The Ritual Procedure Tantra is a verse text which is loosely structured as a dialogue between Vairocana and Vägiśvara ('Lord of Speech'= Mañjughoşa). Tibetan verse translations of Sanskrit verse abound in difficulties due to the dropping of particles representing Sanskrit grammatical endings, and mistranslations are always possible when the Sanskrit is not available as in this case. For this reason the prose Mongolian translation has proved useful for providing missing grammar, though there is no guarantee whatsoever that this missing grammar is being supplied "correctly" (ie. correctly from the point of view of the (missing) Sanskrit "original"). Nonetheless, through using the Mongolian translation it is possible to gain an insight into how the text was interpreted by the Mongol translator Toin corji and the Manchu-sponsored Tibeto-Mongolian Dge lugs pa community of 18th. century Peking. The Ritual Procedure Tantra discusses these topics :

1st.Section : Meditation on Method and Wisdom. This section describes the meditative generation of Vajrabhairava (the 'method') and provides miscellaneous philosophically-oriented teachings on emptiness and its relation to deity yoga ('wisdom').

2nd.Section : Yoga. Various rituals performed by means of magic diagrams, images and substances are described in this section. This is followed by a list of mantras for various purposes. Various forms of Vajrabhairava are then described.

3rd.Section : Drawing the Form. The method of preparing a painting of Vajrabhairava is discussed.

4th.Section : Burnt Offering. The section starts with an account of the meditation accompanying burnt offerings, and then describes types of burnt offering for
various purposes. Various miscellaneous observations on the benefits of practice, the need for secrecy and so on are also presented.
III. The Myth Section

This short text has no Sanskrit title, and the supplied Tibetan title (gtam rgyud) seems to be a later descriptive addition (it means simply 'myth'). The text tells of the initial conversion of Yama to Buddhism by Vajrabhairava, and the way in which Yama and his entourage offered their life-essences in the form of mantric syllables to Vajrabhairava.
IV. The Musk Shrew Section

This short text, traditionally belonging to the Vajrabhairava cycle, is found in the Urga Kanjur (cf.bibliography la), but in other cases it has been relegated to the Tenjur, presumably because there is nothing to indicate that the text includes the standard Highest Yoga Tantra practice of identification with a deity (deity yoga). The rites described in this text have minimal connection with rites described in the other tantras and involve the use of the skin and other parts of the Musk Shrew, an animal which does not appear in the other texts (with the exception of a single (doubtful) reference in Vmbh. plocandi32n).
V. The Three Section Tantra

The Three Section Tantra of Vajrabhairava is the strangest text of the cycle, detailing rites which are
fundamentally impossible to perform, while to compound difficulties many sections are also obscure.

There seems to be just one version of this text given the title of ŚrI-Vajrabhairava-tantrarāja-trikalpa, and this is a blockprint from the Dge lugs pa stronghold of Urga (Yeke Kuirige) in Khalkha Mongolia printed in the company of an unusual corrected version of the Vajra-mahabhairava-tantra (given the mark $A$ in the critical apparatus). There are two copies of this blockprint known to me (one in the library of Gandan Monastery, Ulan Bator and one in the School of Oriental and African Studies, London). This text is also present in the Kanjur where it is given the title Sri-Krsnayamäri-tantraraja-trikalpa and thereby associated with the deity Black Yamari and not Vajrabhairava. The identity of these two texts was not noticed until the final stages of research, and so the Mongolian translation has not been edited despite its presence in the Kanjur. A brief examination showed that it is the expected literal "clone" translation of the Tibetan. The Three Section Tantra discusses these topics :

Section 1 : The ritual of drawing the wheel. Detailed instructions, often obscure, are given for constructing an elaborate magical wheel, and a list of mantras for ritual purposes is provided.
Section 2 : Turning the pledge-substances into medicine. Instructions which are seemingly impossible to follow are provided for making a magical medicine to be drunk and used as ointment by the practitioner.

Section 3 : Causes and helpful factors for rituals. Subsidiary instructions are provided for ritual success, including an account of the importance of the masterdisciple relationship.

The "translation" given here is in fact little more than a coding of the Tibetan text into English. It seems
unlikely that much sense will be made of this text without a lot of additional work.

The copy consulted in Gandan Monastery, Ulan Bator, has an additional two page colophon followed by a short text entitled 'the condensed instruction on how to recite the tantra' written by the monk Dkon mchog bstan pa'i sgron me, concerning whom no other information has yet been found. This text has been translated and reproduced in the Appendix. The recitation of this text and the following of its instructions can safely be employed in the reading of any anuttara text of the Aksobhya family. The text also warrants inclusion as it makes one useful point concerning the motive for keeping the tantras secret. The tantras are meant to be read only when the reader has generated himself as the deity, and this is only possible when the required initiation has been received.

## ii. The Commentaries

The commentaries preserved in the Tanjur (and listed in Bibliography 1b) without exception comment only on the Vajramahabhairava Tantra - and it is probably this text that needs the least exegesis. It is possible that it is precisely the obscurity of many sections in the Ritual Procedure Tantra (and also the Three Section Tantra) which restricted the commentators to working on the Vajramahabhairava Tantra. These commentaries are also not word-by-word analyses of the Vajramahabhairava Tantra perhaps because of the dire warnings contained in the text (those clarifying the text will go to hell; see the end of Section 7 of the Vmbh., $p\left(2^{3}\right)$ - and hence prove less useful than they might otherwise be. Much useful information on ritual is however provided including details on the evocation of Vajrabhairava which amount to full gādhanas presented as comments on the term 'yoga'. A selection of observations from the commentaries is given in the notes though many of the commentarial observations would be better placed in an account of the rituals based on these texts as practiced today rather than in an account of the texts themselves.

Looking at the commentarial identifications (eg. those explaining the items held in the deity's hands; cf.pl39f), it is hard to avoid the conclusion that their primary intention is the 'buddhicizing' of the texts. The frequent warning given by lamas that tantric texts are meant to be read only with the accompaniment of their commentaries stems not from any intrinsic obscurity or ambiguity in the texts but from their essentially nonBuddhist or semi-Buddhist character. This needs spelling out because it is often bluntly stated that the tantras are simply incomprehensible without commentaries. Sangharakshita states :
'[the tantras] are more or less unintelifible
without the traditional commentary. This is not only because the latter may describe in greater detail rituals and yogic exercises, for example, to which the text contains only an allusion as to matters well known, or because it 'translates' the cryptic and frequently symbolic language of the text into its equivalent in the abstract conceptual idiom of standard Mahāyāna philosophy, whether Mädhyamika or Yogäcāra. The commentary is important mainly because it helps to complete the framework of metaphysical and spiritual reference within which alone it is possible for the Tantric methods of practice to function' (1985:254).

This is all very well from a purely Buddhist point of view, and to understand a tantric cycle as functioning today in Tibetan monastic communities in India the commentaries must be used and Sangharakshita's words heeded. This nonetheless does not alter the fact that the tantric yogins of India, Tibet and Mongolia who performed (and, possibly, still perform) the rites as detailed in these texts - with their bodies smeared in cremation ash, seated naked amongst the corpses at midnight - might not have cared much for 'equivalents in the abstract conceptual idiom of standard Mahäyāna philosophy.' From their point of view the texts are, in the main, self-explanatory, and it was for such yogins that the dākinis provided the texts in the first place. As a requirement for using the texts, a commentary takes In any case a very distinct second place to inftiation since it is only the latter which actually enables the yogin to practice the rituals of the cycle. For solid evidence for the view that commentaries are not completely indispensable we need look no further than the end of section 6 of the Vajramahabhairava-tantra translated on pll7:
'Just as I will not provide detailed explanations So he should not provide such explanations for Others. If detailed explanations are made the mantrin will not attain the attainments'.

The commentaries in any case tend to give differing ritual elaborations to the root tantra, and featuring all the variants would serve mainly to overload the notes to the translation without providing a corresponding degree of elucidation. The full understanding of such commentarial variations (and of their manifestation in current ritual) is easiest when the history of the cycle is being concurrently analyzed. In the case of the Vajrabhairava tantras (as well as the related cycles of the Black and Red Yamäris) there are several extensive histories needing careful analysis (those of 'Jam dbyangs bshad pa and Taranātha, to name but two).

For these reasons the following criterion has been loosely applied to the selection process for commentarial statements concerning the Vajramahabhairava Tantra: if a comment is not related to an explicit phrase in the tantra, it has been omitted. Hence ritual clarifications are admitted, while ritual elaborations (visualizations not present at all in the tantra) are not. These elaborations are best studied in the context of the (Buddhist monastic) practice of the texts, along with the related texts on specific rituals as preserved in the Tenjur and elsewhere.

A look at the bibliography is enough to make one realize that the translation of the basic tantras preserved in the Kanjur can be no more than a convenient point of entry to the study of the cycle of Vajrabhairava and related cycles. The following immediately suggest themselves as areas for future research :

1. The tantras of the related deities Red Yamari and Black Yamari as preserved in the Kanjur (Bibliography la) and the relationships of these texts to each other and to the Vajrabhairava tantras.
2.The Tenjur commentaries of the Vajrabhairava and Yamari tantras (as primary sources of ritual, and not just as exegesis of the Kanjur tantras themselves).
3.The texts connected with the various forms of Yamantaka as found in the Rnying ma collections (primarily the Rgyud 'bum).
4.Independent works on the rituals of initiation, fire offering and bali (gtor ma) offering as preserved in the Tenjur and independent Tibetan collections. 5.The histories (chos 'byung) of the cycle.
6.The rituals of the cycle as performed today in Tibetan monastic communities.

NOTES
[1] For accounts of the standard Dge lugs pa classifications and interpretations of the Anuttara-yoga tantras see Mullin 1988 : 283-306 on whom this summary is based.
[2] The cycle of the deity Kalacakra is classified separately, being neither male or female. This cycle is unlike other Anuttara-yoga-tantras in several ways and has a distinct astrological basis absent from other cycles. For information on this very extensive cycle see Tenzin Gyatso 1985 and Sopa, Jackson \& Newman 1985.
[3] The Kanjur also contains a Vajrabhairava dhārani ("spell"), not translated here (details in Bibliography 1a). There is also a text entitled dpal rdo rje 'jigs byed rnam par 'joms pa'i rgyud kyi rgyal po ( bhairava-vidārana-tantraraja) containing teachings on types of vajras which does not belong to this cycle, though at first sight it seems to. The title is best thought of as The Tantra-king, the Vajra (which is the) destroyer-of-bhairayas' rather than 'The Vajrabhairavadestroyer Tantra-king'.

Part 2
I. THE VAJRAMAHABHAIRAVA TANTRA
(134y) I prostrate to the glorious Vajramahabhairava, the great Lord of Wrath.
[1. Section 1 : The Mandala]

Now [1] I shall duly explain the accomplishment of Vajrabhairava, by means of which one terrifies and causes fear to gods.

Firstly, for this the mantrin should perform all the requirements with regard to suitable and pleasing places. Such places are : cemeteries, riverbanks, solitary trees [2], places with single lingas, valley junctions, mountain peaks, deserted houses, temples of the divine mothers [3], temples of gods, battlefields, cities, forests and marketplaces. In these and other such places should the mantrin be [4].

The yogin who has received the empowerment of this Vajra-Wheel Tantra of Vajramahabhairava accomplishes by means of these rites consecration, summoning, killing, driving away, separating, paralyzing; the sword, the eyeointment, travelling underground, pills, the alchemical Work, taking the essence, treasure; ghosts, vampires, ghouls, male and female spirits, serpents etc. [5].

For the rites the mantrin first of all anoints his body with the ashes of a cremated corpse and at midnight with dishevelled hair he draws the mandala [6] in the cemetery or elsewhere while in the yoga of the exalted Buffalo-headed One. The mandala is square [7] with four gates [8] (135r) adorned with four tympana [9]. The
bells, silk banners and other ornaments are covered in garlands of flowers. In each corner and in the alcoves by the entrances there are half-moons [10] adorned with vajra-jewels [11]. The wheel drawn in its centre has nine sections and is round. One of the gates is open while the rest are shut. In the centre he draws a corpse, in the East a head, in the South an arm, in the West entrails, in the North two legs; in the eastern corner a skull, in the southern a skull with the hair still attached, in the western a cemetery cloth and in the northern corner a man impaled on a stake. These are the five mudra-symbols within the wheel [12].

Next, the mudras outside the wheel [13] : on the terrace in the East he draws a curved knife, a singlepointed spear, a pestle, a small knife, a single-pointed vajra, an iron goad-hook and so on. On the southern terrace he draws an axe, an arrow, a khatvanga, a staff, a wheel, a vajra-noose and so forth. On the western terrace he draws a vajra, a sword, a knife, a shield, a bow, a bell, a wind-banner and so on. On the northern terrace he draws a threatening hand-gesture, a threepointed pendant, the hide of an elephant, a vajra hammer, a lance, a hearth and so on. At the four gates and the four corners huge vampire-demons [14] should be drawn.

If he wishes for the highest attainments he offers a lamp containing human fat. He offers the flesh of [15] a human, an ass [16], a camel, a dog, a jackal, a buffalo, an elephant, an ox, a gayal, a ram, a deer and a boar. He also offers the flesh of a vulture, an owl, a crow, a hawk, a heron, a duck, a crane, a peacock, a junglefowl, a myna and an eagle [17] (135v). Fully cntered into meditative equipoise [18] he performs the ritual deeds of eating, feasting [19], burnt offering and dough offering. He sprinkles blood in all corners of the mandala. In yogic union with the glorious buffalo-faced Vajrabhairava he offers all the naivedya food offerings
[20]. A close friend who has calmed his own ego should anoint him with vairocana [21], or he should do it himself, and then at midnight, naked and with hair dishevelled he sounds his skull-drum and, uttering "ha ha" he equalizes in meditation, and, desirous of attainment, he enters the mandala of Vajrabhairava. He offers delicious drugs and well-flavoured food. Then, in the centre, he visualizes what he wants to attain and above it thinks of the buffalo-faced Vajramahabhairava. Sitting in front of him with the right side drawn in and possessed of divine pride, with mind one-pointed and equalized in meditation, he recites the ten syllable mantra. Then if the great Bhairava [22] should arise, the mantrin should not be afraid. If he becomes afraid demonic interference will occur. If such interference arises he will not attain the attainments. Therefore the mantrin should not be afraid, and if he is not, then the glorious Vajramahabhairava will be pleased. And, pleased, he will ask: "what do you want?" To that the knowledgeholder replies :
"Please bestow on me whatever attainment $I$ wish for - the sword, going underground, the eye-ointment, turning into gold, taking the essence".

If he says this, it will doubtless be bestowed. If in the end the mantrin does not attain these, he will certainly attain all the lesser types [23] (136r).

This is the first chapter explaining the madala from the yoga-tantra of the cycle of the glorious Vajramahabhairava, the highest manifestation of Manjúsí.

## [ii. Section 2 : Acomplishing the Ritual Deeds]

Next I shall properly explain the ritual method for the set of ritual activities [24]. The wrathful mantrin should perform the killing, the driving away etc. in due sequence by abiding in the yoga of the glorious Vajramahabhairava.

Firstly the mantrin should clear away all evils [25]. This is because he is the Lord of the Yoga [26]. In the yoga tantras, the one in union with the deity should do this since he himself is the Lord of the Yoga. For the rite with regard to this the mantrin who desires to kill should, in union with the Buffalo-headed One, naked, with dishevelled hair and facing south, draw the sixteensection wheel of Vajramahabhairava on a cemetery cloth in venom [27], blood, salt, black mustard [28], nimba [29] and datura juice [30] using a pen made from a raven [31] feather or from human bone.

When he has placed it in between two fires [32] along with the name of the victim of the rite, he surrounds it with the ten syllables and writes eight HÜMs. In the corners the syllable PHAT is to be written. Anointing himself with warm butter he places the magical device [33] in. two skulls. When he has placed it above three hearths, he should kindle a fire with cremation wood. Then he tramples it [34] with his left foot and recites the ten syllable mantra. By this means the victim will doubtless die instantly.

Or, if he wants the victim to be affilicted by a disease he puts this same wheel in between two human skull-cups, digs a half-cubit down below a hearth, places it there and kindles a fire. If he does this the victim will be stricken with the disease.

For this $I$ have explained the preparation of the sixteen section wheel (136y), but its particular feature is that to the thirty-two syllable mantra the ten
syllable mantra with the name of the victim is added [35].

He sprinkles the cemetery cloth with the filthy leftovers of a crow's meal together with the items mentioned previously and with vairocana, and on the cloth draws the wheel according to the rite given earlier. If he hides it in a cemetery, the victim will die. If he hides it beside a single tree the victim will be driven away. If he hides it in a place with a single linga, the victim will be separated. If he hides it in water, the victim will be petrified. If he places it inside a house the victim will be pacified. If he takes it out and washes it the victim will be liberated.

Furthermore the practice [36] will be explained. He draws the wheel of Yama on a cemetery cloth using the previous rite. He makes an eight-inch image of the victim from earth from a cemetery, a crossroads, a place with a single tree, an anthill, a riverbank, a place with a single linga, by a royal gate, and from vairocana, vajra water and cremation charcoal. He puts the mantra of the wheel at the heart of that image and stabs that in five places with a dagger [37] made from human bone. He pierces all its joints with sharp thorns. He places it in two skulls, and, out of earth from the seven places and an anthill he makes an image of Yama one cubit in size, baring his teeth, with a huge belly, one head, two arms, holding a knife and a noose, naked and with hair dishevelled. He places the two skulls at its heart and, at midday or midnight, hides it in a cemetery or a cremation-site. He keeps it facing south for a long time and then turns it face down and hides it. He should go home, enter meditative equipoise and if while in the yoga of the (137r) Buffalo-headed One he recites the ten syllable mantra with the victim's name, the victim will dic in three days. If he takes it [38] out and washes it [the victim] will be liberated.

Now the practice of petrifying : on a colt [39] skin he writes the ten syllable mantra in venom and the other substances. Filling that skin with dust from the footprint of the victim and with earth from a place where [the victim] has urinated, he ties it up with [the victim's] hair. Later, he should mix up the urine of an ass with vairocana and fill a clay bowl with it. He places the wheel in it and places it on a cremation fire. He tramples the fire out with his left foot, and, if he recites the ten syllable mantra while in the yoga of Yama the victim will be petrified in a day. This is the practice for those who in the end do not attain magical skills [40]. In great wrath the mantrin should do the practice.

Now the practice of separating : drawing the wheel of Yama according to the above rite, he makes a bull and a horse out of earth from the seven places, puts one on top of the other, puts the wheel into their hearts and puts them beside a nimba tree. Also, he draws the wheel in bull and horse blood - this is the particular feature of this mantra. If he enters meditative equipoise they [41] will be separated in three days.

Then, if the mantrin wants to drive someone away, he should make a camel out of earth from the seven places and should then imagine on its back a wind mandala in the shape of a half-moon transformed from the syllable YAM. Above it he imagines the victim, and on his back he imagines the form of Yama holding a staff in his hand. He thinks that the victim is beaten with that staff and is led off facing south. If he draws the wheel along with the victim's name according to the rite told of above and places (137y) the wheel at the victim's heart, he will definitely be driven away in seven days.

Now the explanation of the practice. At noon [42] he anoints the wrathful one [43] with clarified butter and, after climbing a nimba tree, he places it there and
scrapes off the butter from the image with an oyster shell and remains there holding it. When he has taken that clarified butter, he takes the banner of the great god [44] and mixes that butter with the soot from the smoke produced while burning it, and smears it on the shoe of the person he wants to drive away. Moreover if he sprinkles it on the arms and legs of that person he will instantly be driven away.

Now the explanation of the practice : on a cemetery cloth or on a sheet of birch-bark he draws the wind mandala in crow's blood with a crow feather. In the middle of the wind mandala he adds the name of the victim and binds it to the neck of a bali-eater. Seizing the crow, he who is in union with the Buffalo-headed One faces south and releases it. Instantly he [45] will journey to all lands like the crow.

Moreover, concerning driving away : anointing himself with hot clarified butter he takes the nest of a bali-eater [46] from a nimba tree and takes the ashes after burning that nest in a fire made from wood from an ancestral forest. That person on whose head he sprinkles it will be driven away.

Also, in the practice of separating, he puts together the wings of a crow and an owl and the hair of a brähmin and $a$ candala and kindles a fire of datura wood. Burning these in this smokeless fire he takes the ashes and, if he puts the ashes in between $a$ woman and a man after reciting the ten-syllable mantra, they will instantly be separated.

Then, taking a cemetery cloth he writes the victims names while moistening it with venom and the other substances (138r). Taking a mongoose [47] fur and a snakeskin, he puts these in it and rolls it up. The people in whose house he burns [48] this will fight amongst themselves.

Then, one who wishes to kill makes an image in
excrement and urine and sprinkles powdered bone on it. At midnight with hair dishevelled and facing South in the yoga of the Buffalo-headed One he chops it up and burns it. The person whose name has been written on it [49] will instantly die. This practice has been spoken of by the great Vajrabhairava himself [50].

Then, he who wants to drive someone away draws the ten syllable mantra in the sixteen section wheel with the person's name on a victory banner using the substances mentioned above and cremation-ash. If he places it in a nimba tree, that person will be driven away.

Then, the person who wants to paralyze draws the wheel of Yama on a stone slab or a cloth in orpiment and turmeric with the intended victim's name and places it there [51]. If he does this, that person will be paralyzed.

If the mantrin wants to bring someone into his power he puts together earth from an anthill, saffron, bezoar, orpiment and turmeric, and makes an image of the male or female victim sixteen inches high. He draws the wheel of Yama on birch-bark using bezoar [52] and blood from his ring finger, and, on his placing it into the heart of the image, he makes offerings with red flowers three times. If, facing west, he recites the ten syllable mantra, within seven days even Indra will come into his power - not to mention a mere person.

Then, if he wants to summon someone, for that he draws the wheel in bezoar and blood from his ring finger on a skull and heats this in an acacia fire. If he recites [the mantra] with the name of the person, that person (138y) will instantly be summoned with the speed of the wind.

Then, if the mantrin wants to drive someone insane, he takes datura fruit and, mixing it with human flesh and worm-caten sawdust, offers it in food or drink. He recites the mantra and that person will instantly go
insane and then die within seven days.
Now, in addition the practice will be explained. He writes the mantra of Yama in venom and the other substances on a cremation cloth and makes an image using human oil [53] and vairocana. At its heart he places the wheel and goes to an ancestral forest. If the yogin, facing South with his body anointed with vairocana, cuts it up with a sharp knife and burns it in a cremation fire using the yoga of arranging [54], that person will quickly die.

Now the arising of the practice of separating : if one takes the bones of a crow and an owl [55] and writes the ten syllable mantra with the names of the victims on them using an iron pin, and rubs one against the other while reciting [the mantra] with the names in a solitary place, they will be separated.

Then, when he has drawn the wheel of Yama on a sheet of birch-bark with the names of a woman and a man and has put this in the belly of a frog, the limbs of that man and woman will be pierced by weapons if he hides it under the threshold.

Now the practice of petrifying a girl : writing the mantra of Yama on a cemetery cloth using venom and the other substances, he makes an image one span in size out of the ashes of a cremated corpse. When he has placed the wheel into its heart he tramples it under his left foot, and if, in union with the Buffalo-headed One, he recites the ten syllable mantra saying "may such-and-such a girl be petrified", she will be petrified.
(139r) These deeds must not be spoken of to others. If the foolish mantrin should do this he will certainly fall into hell. In order to benefit people who who harm the three jewels, treat the gurus with contempt, do not keep the pledges, do not hold to the mantra, revile the mantra and the tantra and injure sentient beings, the mantrin takes their evil upon himself with a
compassionate and sympathetic mind. If he does otherwise his pledges will deteriorate and he will go to the great hot hell [56].

I have also explained this in other tantras one should strive to kill those who revile the masters,
slander the mahayana
and deride the practice and wisdom of mantra and tantra, or alternatively one should remove them from where they are.
If the uncompassionate yogin
acts violently towards others,
such actions
will rebound on him.
On account of the harm he does to sentient beings for whatever reason
this will happen to the yogin.

This is the second section, on accomplishing all the ritual deeds, from the yoga-tantra of the glorious Vajramahabhairava, the highest manifestation of the gentle Manjuśr.

Next, what will be explained is the order in which the mantras for the rites are to be put together.

Seated in a purified place the mantrin puts together the mantras. He does it like this : he takes the first syllable of the sixth class [57], the fifth of the fifth, the second of the sixth with the second vowel [58], the third of the second with the second vowel, the third of the seventh, the third of the fourth with the thirteenth vowel, the fifth of the fifth with the eleventh vowel, the first of the sixth, and then the seed syllable of wind [59]. He takes the fifth (139y) of the fifth with the eleventh, the third of the fourth with the thirteenth affixed, the second of the sixth with the fifth vowel, the fifth of the third and then adds the seed syllable of wind with the thirteenth vowel. He takes the first of the sixth, the third of the fourth, then the seed syllable of wind with the thirteenth vowel, the fifth of the fourth with the third vowel and then the seed syllable of fire and the seed syllable of wind just as it is. Then he adds the final syllable with the eleventh vowel. The seed syllable of wind is best just as it 1s. He takes the first of the sixth and then the final syllable with the eleventh vowel. Then he takes the seed syllable of wind and the first of the second doubled. He takes the fifth of the fourth with the third vowel, the seed syllable of fire [60], the fifth of the fifth and then the seed syllable of wind. At the end he puts Vairocana [61] with the highest powerful one added and the second of the fifth with the first of the third - the wisc utter these twice.

This is the root mantra [62] of the Buffalo-headed One, the wheel of the tantra of Mahabhairava known as Makjusri. One who recites it a hundred thousand times can perform all activities. This is the king of mantras and
it is impossible for it not to work.
He takes the fourth of the seventh with the fourth vowel, adding the seed syllable of fire beneath and then the lord at the end of the sixteen [63]. He takes the second of the seventh with the fourth vowel and with the first of the third adding the seed syllable of fire beneath and the lord ( $140 r$ ) of the sixteen at the end. He takes the fourth of the sixth with the third vowel, and then the first of the first with the seventh vowel [64]. He takes the first of the fourth with the second vowel, and the fifth of the fourth which the wise repeat twice. At the beginning he adds Vairocana. He takes the seed syllable which is the eighth of the YA group with the sixth vowel and adorns it with the drop on top, and adds the second of the fifth with the first of the third. This is the king of mantras, and through the yoga of the Buffalo-headed One it performs all deeds. It is known as the mantra of deeds, and all deeds will be done if it is recited three hundred thousand times.

He takes the first of the sixth and the fifth of the fifth with the second vowel, and the first of the fourth with the fifth of that group before it. He adds the first of the first and puts Vairocana at the beginning, and adds the seed syllable which is the eighth of the YA group with the sixth vowel adorned with the drop on top. He adds the second of the fifth with the first of the third. This is known as the heart mantra of the Buffalo-headed One. If each syllable is recited a hundred thousand times, any suitable deed in the three worlds can be performed.

When the ritual of putting the mantras together is performed, offerings should be made.

This is the third section from the yoga-tantra of the glorious Vajramahabhairava, the highest form of Mañjuśri, which explains the putting together of the mantras.
[iv. Section 4 : Visualization]

Next the accomplishment [65] of Vajrabhairava will be explained. One should visualize the deity by the prior understanding of the selflessness of all dharmas, so first one makes all dharmas selfless in nature (140y) by reciting the mantra of intrinsic purity [66].

One thinks of the smoke-coloured wind mandala arisen from the syllable YAM in the middle of space. Above that one visualizes the moon mandala arisen from the first vowel [67], and above it one thinks of the youthful Mañjuśri [68] arisen from the syllable DHIḤ [69]. There [70] one thinks of the sun mandala [71] arisen from the syllable A. From that sun mandala lights emanate and invite the tathägatas, bodhisattvas, wisdomgodesses and wrathful ones who reside in the ten directions. One thinks that they come and enter the sun mandala. As a result Mañjuśri and the tathagatas etc. become one and one thinks of them in the sun mandala [72]. The light which blazes from it illuminates fully for a hundred thousand leagues around. Above it one thinks of a black HÜM endowed with five rays of light. From that $H \vec{U} M$ the lights emanate and are reabsorbed as explained before. One visualizes that from that syllable a great black vajra arises in threatening form [73] endowed with the five rays of light. One thinks that from that vajra minute buddhas, bodhisattvas, wrathful ones and wisdom goddesses seated on solar discs fill the sphere of space like sesame husks and enter the solar disc. By means of these buddhas and so on one brings sentient beings to maturation and places them in the state of enlightenment. One further thinks that these gather together and enter the vajra.

One thinks that the vajra itself becomes the glorious Buffalo-headed Vajramahabhairava. He is nine faced, Buffalo-(141r) headed [74], blazing like the fire
of the age of destruction; he is the great Vajrabhairava able to devour the three worlds, grimacing, flicking his tongue uttering "ha ha" [75]; the wrinkles on his forehead are terrifying, his eyebrows and eyes wrathful like the age of destruction [76]. He roars, devouring human fat, marrow, blood and oil, making the threatening gesture [77] both towards the gods of this universe and towards those gods gone beyond this universe, devouring Indra, Brahmă, Maheśvara, Vişnu, the yaksas and so on. The top of his head with bared teeth [78] is ornamented with frightful skulls, and he is very terrible, roaring "pheṃ", adorned with skull ornaments [79], with sixteen legs [80], naked [81], with penis erect [82], left legs extended [83], with a great belly [84], with hair standing upright [85], causing great fear, roaring "phem " [86], with thirty four arms [87] and holding a fresh elephant skin.

Making this visualization firm the mantrin who has meditatively equalized in that very yoga should continually meditate on this.

In the first of his right hands there is a curved knife [88], in the second a single-pointed spear [89], in the third a pestle [90], in the fourth a small knife [91], in the fifth a single-pointed vajra [92], in the sixth an axe [93], in the seventh a lance [94], in the eighth an arrow [95], in the ninth an iron hook [96], in the tenth a staff [97], in the eleventh a khatvaniga [98], in the twelfth a wheel [99], in the thirteenth a vajra [100], in the fourteenth a vajra hammer [101], in the fifteenth a sword [102], in the sixteenth a skull:-drum [103].

In the first of his left hands (141v) there is a skull [104], in the second a head [105], in the third a shield [106], in the fourth a leg [107], in the fifth a noose [108], in the sixth a bow [109], in the seventh intestines [110], in the eighth a bell [111], in the
ninth an arm [112], in the tenth a cemetery cloth [113], in the eleventh a man impaled on a stake [114], in the twelfth a hearth [115], in the thirteenth a skull-cup with hair [116], with the fourteenth he makes the threatening gesture [117], in the fifteenth a threepointed pendant [118] and in the sixteenth a cemetery cloth billowing in the wind [119]. With two of his arms he holds a fresh elephant skin [120].

With the first of his right legs he tramples a human, with the second a buffalo, with the third an ox, with the fourth an ass, with the fifth a camel, with the sixth a dog, with the seventh a ram and with the eighth a jackal [121].

With the first of his left legs he tramples a vulture, with the second an owl, with the third a crow, with the fourth a parrot, with the fifth a hawk, with the sixth an eagle, with the seventh a myna and with the eighth a crane [122].

The first head of the glorious Mahabhairava is jetblack, in buffalo form and very wrathful. of the three heads on the right-hand side, the first is blue, the second red and the third yellow - these three faces of the lord are very wrathful. Of the three faces on the left-hand side, the first is white, the second smokecoloured and the third black and very wrathful. The faces should be thought of with the teeth bared. The face in between the two horns [123] should be thought of as red and very terrifying, with blood dripping from its mouth [124]. Above it one should think of the face of Manjuśri, small, yellow, slightly wrathful, adorned with the ornaments of youth and with the hair on his head in five locks [125]. One should meditate on all the faces as having three eyes [126]. One perpetually visualizes like this single-pointedly.
(142r) When the yogin who is in the place of the heroes has meditated on himself as the glorious Buffalo-
headed Vajrabhairava, he should then recite the mantra. When he recites he thinks that there is a solar disc in his heart, and he thinks that the syllables of his mantra are on it. After it has blazed the recitation should be done with unwavering mind.

The mantrin who is in this yoga always performs all the rites of Bhairava. In the cemetery, meditating, he always eats the five ambrosias. There is no achievement apart from this one. Then, consuming human fat, the yogin who wanders in the night recites the root mantra three hundred thousand times. The yogin who recites this achieves all deeds.

This is the fourth section, on visualization, from the tantra of the glorious Vajramahabhairava, the highest of Mañjuśri's manifestations.
[v. Section 5 : Drawing the Form]

Next, the rite of drawing the form, which was taught by the glorious Vajrabhairava, will be explained.

A painter who is good, undistracted, without anger, pure, wise, honest, faithful, loving, and without desire should paint on a hero-cloth [127] or on a shroud or on a flower-cloth [128] or on a child's birth-cloth [129], or, if these are not available, on any suitable cloth. If accomplishments are desired, the offerings of the heroes should be made.

The rite for this : he who has entered meditative equalization should do the painting in a secret place. The painter or the practitioner should paint the painting so that laymen do not see it [130]. On the painting he has sixteen legs, thirty-four arms, nine heads; he is naked, black, with right (142v) [legs] extended, with a terrifying form since he is the Causer of Terror, and his penis is erect.

He is to be painted with his first head as a buffalo head, and with three wrathful heads on the right side - blue, red and yellow. On the left side his heads are white, smoke-coloured and black. In between these one should paint a very red head. Above that one should paint a yellow Mañjuśrī head, slightly angry.

In his right hands he has a curved knife, a singlepointed spear, a pestle, a small knife, a single-pointed vajra, an axe, a lance, an arrow, a hook, a staff, a khatvānga, $a$ wheel, a vajra, a vajra hammer, a sword and a skull-drum. In his left hands he has a skull, a head, a shield, a leg, a noose, a bow, intestines, a bell, an arm a cemetery-cloth, a man impaled on a stake, a hearth, a skull-cup with hair, a threatening gesture, a threepointed ornament and a cloth blown about by the wind. He is to be drawn holding a fresh elephant skin in two hands.

With his right legs [he treads on] a human, a buffalo, an ox, an ass, a camel, a dog, a ram and a jackal; and with his left legs a vulture, an owl, a crow, a parrot, a hawk, an eagle, a myna and a crane. Vajramahabhairava should be drawn standing like this.

Around him [131] the great cemeteries are to be drawn. There one should see causers of fear - ogres, field-guardians [132], vampire-demons, the forms of people impaled on the points of lances. One should draw people hanging from the tops of fig trees [133], and also people burning. One should also draw people run through by spears.

One should also draw various. birds, vultures, crows, dogs and jackals uttering "ha ha".

One should also draw practitioners (143r) in the cemeteries single-pointedly looking at the Lord, with hair dishevelled, adorned with the five mudras, holding skull-drums, skulls and khatvängas, adorned with skulls on the tops of their heads and laughing.

This is the secret painting, and on putting it in a deserted place one should offer incense made from human flesh and above that one should recite using a rosary made from human skulls [134]. The mantrin who enters meditative equalization and strives three times a day protects the painted image. Further he does not put it anywhere else. Also he does not display it before anyone else. Tasting, drinking and eating, in the feast he should always eat human flesh at midnight. If he wishes for the highest achievements, he should offer incense made from blood and vairocana three times a day before the painted image.

The fifth section, on the ritual of painting the image, from the yoga-tantra of the glorious Vajrabhairava, the highest manifestation of Mañjuśri.
[vi. Section 6 : Burnt Offering]

Next, the explanation of the ritual of burnt offering [135] will be given in the order previously given.

Firstly each mantrin goes to a desolate place and undertakes all the ritual deeds of burnt offering at midnight. All the rites are to be performed by one in union with the deity as explained previously. The rites are as follows.

If he wants to kill he should mix up human bone, vairocana, ass dung, dog dung, thorns, hair and fingernails with melted butter. Entering meditative equipoise using the yoga of the Buffalo-headed One, he faces south and, if he burns [those things] a hundred and eight times in a cremation fire [136] with the victim's name, the victim will certainly die within three days. Or alternatively he single-pointedly (143v) makes a triangular hearth [137] and performs the burnt offering in a fierce [138] fire using the items mentioned above. Through this yoga he achieves the ritual deed.

Then if he wants to separate [139], he puts together crow, owl and peacock feathers with snake-skin, hair, rice husks, buffalo flesh and horse flesh. If he burns these things in a cemetery fire using the tensyllable mantra along with the victims' names they will be separated. Or alternatively he kindles a fierce fire with cremation wood and if he burns the items previously mentioned in his own house even one like Vajradhara will be separated.

Then, if he wants to drive someone away, he takes crow's flesh and camel dung along with drugs [140] and kindles a fire in cremation wood in the centre of a wind mandala. Naked and with dishevelled hair he faces South and, if he makes a thousand burnt offerings with his left hand [141] using the mantra of Yama with the name of the
person in question, that person will be driven away - no other outcome is possible.

Then, if he wants to petrify, he makes a square mandala with orpiment, turmeric, ochre and bezoar, faces North and visualizes the yoga which accords with the rite [142]. If he performs the burnt offering with the victim's name, the victim will be petrified in seven days.

Then, if he wants to cause the abandonment of [143] a city, he kindles a fire in nimba wood and mixes together dog flesh, frog flesh, fowl flesh, camel dung and cat's blood. If, in meditative union with Yama [144], he performs a thousand burnt offerings in the centre of a wind mandala using the ten syllable mantra with the name of the town, the town will be abandoned.

These activities should be performed in full meditative equipoise, or otherwise the mantrin (144r) will bring the rites down on himself. Nor should he let anyone else see.

Then, if he wants to petrify a woman he should mix up thorns, venom and mustard with his own blood. If he performs a thousand burnt offerings in the cremation fire saying "petrify this woman" and the ten syllable mantra; she will be petrified - no other outcome is possible.

Then, if he wants to pacify [145]; he takes butter, honey [146], milk and durva grass [147], and kindles the fire in bālaśa wood [148]. Then, visualizing what he wants to pacify he sits facing East, and if he performs a thousand and eight burnt offerings at the three times [149], that country will be pacified through this.

Then, if he wants to increase, he takes sesame, rice, barley and butter and kindles a fire in udumbara [150] wood. Then, visualizing the yoga which conforms to the activity and facing North in meditative equipoise, when he makes a thousand burnt offerings in the three times using the ten syllable mantra, there will be
increase.
Then, if he wants to summon, he makes an image in black mustard. If he burns it a hundred and eight times in a fire of acacia wood using the mantra of Yama, he will accomplish what he has not accomplished [151]. Within seven days whoever he wants will doubtless be summoned.

Then, if he wants to drive someone insane, that person will become insane if he burns the nest of a vulture and human flesh. If he burns these in a fire of rice-chaff that person will attain happiness.

Then if, wanting to turn wealth into poverty, he performs a hundred and eight burnt offerings at night in a fire of cottonwood [152] using datura fruit, [that wealth] will indeed become trifling. If he burns myrobalan that wealth will be restored.

If he performs a hundred and eight burnt offerings at night in the sixth month with human flesh and drugs in front of the great lord, he will become the ruler of all lands.

If he performs a thousand burnt offerings with the flesh of an ox and blood with the name of the victim, then as long as that person lives there is no doubt he will be [the mantrin's] slave.

If he performs a hundred and eight burnt offerings at night using dog flesh with vajra water with his self as it (144v) came into being and using the victim's name, that person along with his wealth will come into his power.

If, vizualizing at night a king with single pointed concentration, he performs a hundred and eight burnt offerings with horse flesh and vairocana using the mantra of Yamāntaka, within seven days that king and his retinue will come into his power.

If he performs a thousand burnt offerings at night with the flesh and semen of an elephant using the ten
syllable mantra and visualizing all human worlds, within seven days they will come into his power.

If he fearlessly performs a hundred and eight burnt offerings with fish, meat and drugs using the ten syllable mantra, all women will come into his power.

Then if, wanting to drive away, he performs a thousand burnt offerings with crow's flesh not mixed with anything else and using the ten syllable mantra with the victim's name, even one like Vajradhara will flee - not to mention a mere person.

Then, if he performs burnt offerings at midnight with a crow's nest and rice husks using the ten syllable mantra along with the victim's name after kindling the fire in datura wood, [the victim] will be driven away within seven days.

Then, if the mantrin desirous of bringing someone under his control mixes up sesame, rice and menstrual blood with vajra water and, facing West, burns it in an acacia fire having visualized the red form of the yoga [153] and using the ten syllable mantra with the person's name, that person will come to him and not be parted from him for as long as he lives.

Then if, wanting to summon, he performs a hundred and eight burnt offerings in acacia wood with the five ambrosias and butter using the person's name, that person will instantly come.

These activities are to be done by a mantrin who has undertaken the preliminary propitiations. If he does (145r.) otherwise, he will be derided by worldly people.

Just as I will not provide detailed explanations
so he should not provide detailed explanations for others.
If detailed explanations are made the mantrin will not attain the attainments.

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I have also explained in other tantras how the detailed explanations do not arise. Not even Vajrasattva would attain when detailed explanations of what is to be done are uttered. On this account the mantrin should not display the activities in front of anyone. Nor should he do them together with anyone else. If the mantrin wants to perform the activities he should do them by himself -
through this the mantrin does all activities.
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This is the sixth great section, on the rites of burnt offering, from the yoga-tantra of Vajrabhairava, the highest manifestation of Mañjuśri.
[vii. Section 7 : Meditation]

Now the rites of meditation [154] will be explained. By the practice of meditation and mantra all purposes are accomplished.

For the rites for this, firstly the yogin who is in the yoga of the Buffalo-headed One should do all the activities after purifying himself.

He thinks that a fire mandala arisen from the syllable RAM blazes brightly all round. Above it he visualizes in front of himself the victim who is naked, with dishevelled hair and terrified. Then from his own body many wrathful forms are emanated. He should think that these wrathful ones strike with their knives and drink blood. He thinks that they devour the flesh of the victim and rip out his entrails. At that moment he should say : "Strike! Strike those who harm the Three Jewels and revile the guru! Kill! Kill them!" Just by thinking this even a Vajradhara will die in seven days, not to mention a lesser being.

Next, the practice of the meditation (145v) : maintaining divine pride by means of the yoga of the Buffalo-faced One all activities will be fulfilled. He thinks of the victim weeping in the centre of a fire mandala, and then he should think of many ogres before him. He should think that these ogres, in various forms and terrible, fiercely devour [the victim's] flesh and drink his blood. Also he thinks that there are various types of birds - vultures, crows and owls, and also jackals and dogs, eating his flesh and drinking his blood. Through the practice of this meditation [the victim] will doubtless die. One undertakes this meditation and even a man who is a hundred leagues away can be seized mentally [155]. The mantrin should be firm in the meditation.

Then, if he wants to separate, he thinks of one
victim in the heart of a buffalo and the other victim in the heart of a horse [156]. He thinks that the horse and buffalo fight each other for as long as the horse and buffalo are not reduced to dust. Then he thinks that the two victims hate each other, and merely by this thought those two will certainly fight each other - it cannot be otherwise.

Then, if he wants to drive away, he thinks of a camel arisen from the syllable YAM, and he thinks of a half-moon shaped wind mandala arisen from a YAM on its back. On it he thinks of the victim who is naked, with dishevelled hair and frightened, and, in union with the Buffalo-faced One, he thinks of the form of Yama on [the victim's] back holding a staff in his right hand with his hair dishevelled, and then he makes that camel face south and releases it. He thinks this reciting the mantra of Yama with the victim's name (146r). Just by thinking this the yogin can even drive away a Vajradhara in seven days like this.

Or otherwise in the practice of this meditation, he thinks of the naked victim with hair loose on the back of a crow or a vulture. On [the victim's] back he thinks of Yama holding $a$ hammer in his hand and grasping the victim's hair. He thinks of him [Yama] as being commanded by the Buffalo-headed One, as facing South and then as leaving. If he thinks this in single-pointed yoga, [the victim] will be driven away in seven days by that singlepointed yoga.

Then, if he wants to summon, he thinks of a wind mandala arisen from the syllable YAM and above it a moon mandala arisen from an $A$ and above that the form of Yama holding a hook and a noose in his hands. In the yoga of the Buffalo-headed One, he commands : 'Go, Yama, and quickly summon such-and-such a woman from such-and-such a land!'. When he has exhorted him with these words, he thinks that [Yama] departs in the form of a YAM. A
mantrin who resides in the practice of this meditation summons women of the three realms and enjoys them. If his thoughts are firm, through these practices he can do these things.

Now the way of raising one bitten [157] by a snake. He thinks of an eight-petalled white lotus in his heart. Above it he thinks of the third vowel, and on the petals eight PHATs. Beneath it he should think of the form of a serpent, and he should think that ambrosia drips from a white syllable $I$ on its head. He should think that the ambrosia issues from the eyes of that serpent and (146v) is absorbed into the body of the victim. By means of the practice of this meditation even venom completely filling the three realms is annihilated. One can even eat a thousand doses of venom.

Now the practice of the meditation of melting [158] will be told. He thinks of the victim before him. He thinks of $a$ wind mandala arisen from the syllable YAM on his two legs. Above those in the secret place he should think of a triangular red fire mandala blessed with a RAM. Above that at the heart he should think of a square yellow earth mandala blessed with a LAM. Above that at the forehead he should think of a moon mandala. In its centre he thinks of the syllable PAM facing downwards from which ambrosia trickles. After he has contemplated these things well, he thinks that the fire is kindled by the wind, and that the fire burns the mandala of the great powerful one. He should think that by the heat of the mandala of the great powerful one the mandala of ambrosia melts.

Merely by this practice
that woman melts.
Like the sacred fig tree [159]
it will doubtless melt.

Then, if he wants to bring a king or a royal minister into his power, the mantrin who is in the yoga of the Buffalo-headed One thinks of himself as red. He should be above where the victim is, and he arises as Mañjuśri red in colour holding a hook and noose in his hands. He should think that Mañjuśri binds the victim's heart and throat [160] and summons him, and then causes him to enter the body of Mañjusri. He should think that the victim is driven insane. He should think of the ten syllable mantra in his heart. Further, (147r) the practitioner who is red in colour should enter these syllables in his wisdom-form. He makes these one with the victim. Through the practice of this meditation even a universal monarch will doubtless come into his power for the rest of his life. The mantrin who is in full meditative equipoise should do this by means of unwavering meditation.

Also, he must not give this tantra to anyone. He must not show the mantra either. He must not provide the meditation of the glorious buffalo-headed Vajrabhairava for anyone. He must not speak of it. He must not give details about the mantra. He must not display the painted form before anyone. He must keep the painting secret. He must not speak of the practices, recitation, and reading aloud of this tantra even to a few people. If he speaks of it he will be devoured by the glorious Vajrabhairava, the yoginis and the däkinis. Since the pledges become spoilt, the mantrin must not give it to anyone. He who is firm in the pledges, who is free of conceptualization, who performs sacred acts of penance, who is meek and devoted to the heroic guru, who holds truly to the doctrine of the tathägatas, who conceals the tantras, who is not wrathful, who is possessed of compassion, who adheres to recitation and meditation, who shrinks from actions leading to rebirth - one who is possessed of good qualities like these is a good disciple. He who shows
great reverence to the sacred mandala and the glorious Vajramahabhairava, whose mind is filled with great compassion, who is without conceptualization, who has great reverence for the guru, who contemplates the teachings - to such a disciple should the guru bestow the tantra of the glorious Vajramahabhairava. If the mantrin bestows it on anyone else, he and the disciple will without a doubt fall into hell. In this world (147v) they will be afflicted with great fear, and beyond this world they will go to hell. Even the pledges will be damaged.

This is the seventh section, on achieving the activities of meditation, from the yoga-tantra of the glorious Vajramahabhairava, the highest manifestation of Mañjuśrí.

The end of this ritual procedure, on achieving siddhi by means of the glorious buffalo-faced Vajramahabhairava, attained by reading part of the ritual procedure which appeared after having been gleaned from the One Hundred Thousand Chapter Tantra of the cycle of the glorious Vajramahabhairava.

The end of [this tantra] revealed from the great and glorious land of Urgyan by the glorious Lalitavajra, the master of the mandala of the holy gurus called the glorious Vajramahabhairava, the great king of tantras arising from the MaK̂juśrītantra.

Translated in the presence of the Indian pandit Baro with the maimed hand who is possessed of the highest attainments by the Tibetan translator and monk Rdo rje grags.

Translated into Mongolian by Toin corji.

## i.Section 1

[1] Here (as in the other tantras of this cycle) we do not have the standard opening evam maya srutam, so much a requirement for a canonical text. Some anuttara-yoga tantras can begin with gsang ba mchog gis dgyes (*rahasya paramam rame) - for example the Samvara tantra (Toh. 368). Mkhas grub rje discounts the possibility of classifying the anuttara-yoga tantras on this basis (Lessing and Wayman 1978 : 253) - wisely, as here we have just de nas (atha), translated here as "now". The word implies a previous setting of the scene for the tantra in some more extensive original version. It is worth remembering that here we have only what Lalitavajra could memorize in a week, not the complete version as it exists among the dakinis (cf. the comments on p.20才. For a more mundane analysis, see Snellgrove's discussion (1959 : (I) 16) of the "longer" original versions of the tantras (the floating mass of texts from which the extant versions were extracted).
[2] 'In the shade of one tree, not touched by the shade of any other' (Sonasri 148v1).
[3] Lalitavajra (2 : 110v6) says that these 'mothers' (matr; ma mo) are seven in number. The names of these goddesses have been given in a general Indian context as Brahmi, Maheśvari, Kaumarī, Vaiṣnavĩ, Varahi/Indrāni and Camuṇda (MMW 807).
[4] These places are not arbitrarily chosen, and similar lists are found in other tantras. The (Hindu) Yoginitantra lists an empty house, a riverbank, a mountain, a crossroads, under a Bel tree, cemetery, lonely place, a Siva-ekalinga, as places suitable for the performance of its skull rite (Banerjee 1988 : 336). These places all seem to be 'intermediate' ones where different realms meet creating a no-man's land where supernatural beings preferentially assemble. European witches' sabbats took place at similar types of location - cemeteries, mountain peaks, under oak trees and at crossroads, for example (Robbins 1959 : 416ff).
[5] This list of attainments (siddhi; dngos grub) falls into two groups : a). consecration, summoning, killing driving away, separating and paralyzing; b). the sword, the eye-ointment, travelling underground, the small ball, turning to gold, taking the essence and the treasure. The second group b). contains five of the eight usual 'great attainments' (mahāsiddhi; sgrub chen; cf.TD 82) to which are added 'taking the essence' and 'treasure'. Not on our
list are 'swiftness of foot' (rkang mgyogs), 'invisibility' (mi snang pa'i sgrub pa) and 'walking in the sky' (mkha' spyod). At the end of this first chapter at the point where the mantrin asks Vajrabhairava to bestow the attainments, only five of group b). are listed with the omission of 'the pill' and 'the treasure' (p. ). At no other point in any of the texts are any of these siddhis in group b). mentioned. This is not the case with the attainments of group a). which are discussed throughout the texts (with the exception of consecration which is hardly discussed). The third list (bhütas, vetalas, pisácas, yaksas, yaksis, nägas) is also presented as a sequence of 'attainments', the implication being that these beings (all of which are types of spirit, demon or related being) can also be brought under the yogin's control. 'Taking the Essence' (rasayana; bcud len) is a type of alchemy involving the extraction of the essences of various things (meditation, plants or minerals).
[6] The mandala described here is identical to the socalled nine or seventeen-fold mandala of 'Od byung of Skyo (Skyo lugs rdo rje 'jigs byed 1ha bcu bdun gyi dkyil 'khor). For Skyo 1o tsa ba ${ }^{\prime} 0 \mathrm{~d}$ zer byung nas see the Blue Annals (Roerich 1949 : 1087). This mandala is illustrated in plate 2 . There are other mandalas of Vajrabhairava illustrated in the Ngor collection (Bsod rnams rgya.mtsho (reprinted) 1983 : nos.54-59). These are :
No. 54a : Ngor lugs rdo rje 'jigs byed ro lang brgyad dang phyag mtshan sum cu so gnyis kyis bskor ba'i dkyil 'khor (Ngor Tradition Vajrabhairava mandala with eight vetalas and 32 mudras).
No. 54b : Mal lugs rdo rje 'jigs byed ro lang brgyad dang phyag mtshan sum cu sognyis pa'i dkyil ${ }^{\prime} \mathrm{khor}$ (Mal Tradition Vajrabhairava mandala with 8 vetalas and 32 mudras).
No.55: Rwa lugs rdo rje 'jigs byed 1ha bcu gsum gyi dkyil 'khor (Rwa Tradition Vajrabhairava mandala with 13 deities).
No. 57 : Zhang lugs rdo rje 'jigs byed 1ha bzhi bcu zhe dgu'i dkyil 'khor (Zhang Tradition Vajrabhairava mandala With 49 deities).
No. 58 : Bu lugs rdo rje 'jigs byed gtso rkyang la phyag mtshan sum cu so gnyis kyis bskor ba'i dkyil khor (Bu Tradition Vajrabhairava mandala with 32 mudras).
No. 59 : Dge lugs rdo rje 'jigs byed gtso rkyang gi dkyil 'khor (Dge Tradition Vajrabhairava mandala).
[7] 'It is foursquare because it is unequalled' (Sonaśri 148v4).
[8] The four doors to liberation are 'emptiness (stong pa nyid), signlessness (mtshan ma med pa), wishlessness
(smon pa med pa) and effortlessness (mngon par 'du byed med pa)' (Sonaśri 148v4).
[9] The four tympana are the 'four meditative states' (dhyana; bsam gtan) (Sonasri 148v5). The four meditative states can be 1. the four meditative states of the form realm (gzugs khams kyi bsam gtan bzhi); or 2. the four meditative states as explained in the lower tantras (rgyud sde 'og ma nas bshad pa'i bsam gtan bzhi); or 3. the four absorptions of meditative states (bsam gtan gyi snyoms jug bzhi). The four elements of categories 1 and 3 are simply numbered from one to four with no other terminological indication of their specific characteristics. Group 2 contains 1. the meditative state of the four aspects of recitation (bzlas brjod yan lag bzhi'i bsam gtan); 2. meditative state of abiding in fire (me gnas kyi bsam gtan); 3. meditative state of abiding in sound (sgra gnas kyi bsam gtan) and 4. meditative state resulting in liberation at the conclusion of sound (sgra mthar thar pa ster ba'i bsam gtan). For further details on categories 1 and 3 , as well as other classifications, see TD 455-6.
[10] 'The half-moon indicates the dripping bodhicitta' (Sonasri 148v7). Bodhicitta (byang chub kyi sems), the "mind of enlightenment" in tantric contexts is the crown cakra (psychic nerve centre) when activated by the deflection of psychic energy into the central channel from the two side channels. When the crown cakra is heated by the ascending current, it melts, hence the attribute 'dripping'. The procedure has been described in detail by Geshe Kelsang (1982 : 17-66).
[11] 'The vajra is emptiness, the jewel is compassion' (SonaSri 148v6).
[12] Mtshan ma'i phyag rgya, translated here as 'mudrasymbols' does not seem to be in the dictionaries. The commentaries seem not to deal with the dismembered corpse in the cardinal directions which forms half of these 'mudra-symbols'.
[13] These are also the items held in Vajrabhairava's hands, cf. the description in Section 4 (p.109).
[14] The vetalas (blood-drinking demons) are 'two armed, one-faced, with three red eyes, golden hair, standing, naked, with bared teeth, black in colour, holding a curved knife and a blood-filled skull-cup' (Sonasri 148r1-2).
[15] The following mammals and birds are those on which Vajrabhairava stands (see Plate 1).
[16] Despite dictionary assertions that bong bu (=Skt.khara) means 'donkey', in Indian contexts it in fact refers to the Asiatic Wild Ass Equus hemionus or more precisely to its Indian subspecies, the Khur E.h.khur of which c. 2000 survive today in the Rann of Kutch (Burton and Pearson 1987 : 168). For ma he (Buffalo), ba lang (here probably Zebu, Bos indicus) and ba men (Gayal) see p54.
[17] Some of these bird names are very general ('ug pa 'owl', chu skya (='heron', not 'crane') and khra 'hawk'), but specific identification can be attempted in some cases (with specific names corresponding to those in Ali and Ripley's standard handbook (1987)). Bya rog (kaka) is the House Crow Corvus splendens with which most visitors to India will be familiar. Bya rgod (Skt. grdhra; Hindi gidh) is usually the Indian Whitebacked Vulture Gyps bengalensis, the commonest Indian species. Mthing ril (kadambha) is either the Greylag Goose Anser anser) or, more likely, the Bar-Headed Goose Anser indicus. For gzhad/bzhad (=Skt. särasa; Hindi sarus) MMW's 'swan' (p.1209) is impossible (despite Mongol qun 'Whooper Swan' olor cygnus, a bird found no further south) as swans are not found in India. Särasa is the much loved Sarus Crane Grus antigone. Khyim bya "domestic fow 1 " is the nearest Tibetan equivalent of Sanskrit kukkuta or kukkubha, the Red Junglefowl Gallus gallus. This bird still exists in the wild in north and east India, though its domestication probably dates from as early as c. 2500 BC in the Indus Valley from where the domestic fowl found its way to Egypt a thousand years later. Ri skyegs (Skt. särika) is the Indian Myna Acridotheres tristis. Khyung chen, the Garuda, is the highest ranking of all birds and chief enemy of the serpents. It is possible that the original model for for the Garuda might have been a member of the extinct Elephant Bird family (Aepyornithiformes) to which Sinbad's Rukh or Roc belonged (Swinton 1975 : 41-2). Others have compared the Garuda to the Phoenix (Van den Broek 1972 : 262, 266ff). In this text the khyung chen is definitely treated as an extant (normal) bird, so interpreting the word as 'eagle' is probably justified (this is a recorded meaning). Eagles in India (including Swat, the region from which this text emerged) are usually the very closely related Steppe and Tawny Eagles, either separated as two species Aquila nipalensis and A.rapax or united in one variable species A.nipalensis).
[18] " "In meditative equipoise" means being in meditative union with Vajrabhairava' (Sonaśr 148r3). These two concepts are synonyms in this text according to Sonaśri.
[19] In the Hevajra Tantra (II.iv.6-8), the following description is given of feasting :
'The yogin is from Kollagiri, the yogini from Munmuni. Loudly the drum resounds; love is our business and not dissention. Meat is eaten there zestfully and intoxicants are drunk. Hey there! Worthy are we who are present; the unworthy are kept away. We take the fourfold preparation and musk, frankincense and camphor. Herbs and special meat are eaten with relish. We come and go in the dance with no thought of pure and impure. Limbs adorned with bone ornaments and the corpse duly present, intercourse occurs at the meeting, where the untouchable is not kept away' (translated by Snellgrove 1959 : 1.101 and also (differently) 1987 : 169. The translation given here is an amalgam of the two). For a lengthy discussion of tantric feasts see Snellgrove 1987 : 160-170.
[20] Lha bshos (naivedya) are small white dough-offerings surmounted with parasols (Nebesky-Wojkowitz : 354, 492).
[21] Rnam par snang mdzad (vairocana) 'brilliant, illuminating' is not in the dictionaries as some kind of substance. It is possible that vai-rocana here is related to rocana and go-rocana 'cow bile' (cf. also the comments on bezoar below). Cow-bile is used to make a yellow pigment which can be used for dyeing, painting or marking the tilaka on the forehead (MMW 366). Semen is another possible interpretation, the colour white used to designate it (eg. khams dkar po) being the colour associated with Vairocana, the 'solar' buddha of the centre.
[22] $P$ reads 'jigs pa chen po byung na etc. 'if great fear arises, the mantrin should not be afraid'. A's emendation is followed, though $P$ (followed by the Mongol versions) is by no means impossible.
[23] Las is synonymous with attainment (siddhi) here. In general las has been translated as 'rite' whenever possible, though strictly speaking it means 'the activity of effectively performing a rite' or, more simply, a 'tantric deed'.
ii. Section 2
[24] Las tshogs (=*karmavarga), the 'set of ritual activities' is a work or a part of a work dealing with the 'ritual ceremonies and practices related to the cycle of a particular meditational deity aimed at worldly and transcendental aims' (TD 410).
[25] 'Should clear away all evils' is the uncertain translation chosen for re shig gnod mdzes su bya ste. Gnod mdzes is recorded as equivalent to Sanskrit sumbha (TSD 2382), which, if not indicating the name of an asura slain by Durga (MMW 1084), is derived from the root subh/sumbh, recorded as meaning 'prepare oneself' or 'beautify', so these are also possible interpretations. Some versions (A,D) avoid the problem by reading re shig sngags pas gsad par bya ste 'each mantrin should kill', which does not suit the context.
[26] The 'Lord of the Yoga' here is the deity Vajrabhairava. The mantrin 'clears away all evils' (?=cleanses himself; cf. note 2 above) because he appears as Vajrabhairava, and hence the translation 'the Yoga' is preferred to 'yoga' in general. In the following line this is given as a general principle applying to all 'yoga tantras' (rnal 'byor gyi rgyud), i.e. to all tantras involving yogic union with the deity.
[27] Rather than being a general word for a poison, dug (visa in Sanskrit) tends to refer to snake venom. We find phrases like visamantra 'spell to counter snake-bite', visabhft 'venomous; snake' (MMW 996).
[28] Ske tshe (rāik $\bar{a})$ is Black Mustard Brassica nigra, used to drive away, evil spirits (Dash 1987 : 43).
[29] Melia azadirachta (=Azadirachta indica), the Nim or Neem tree, also known as the Margosa tree (nimba in both Sanskrit and Tibetan) is one of the most important sacred plants of the Indian subcontinent. It is seemingly a native of dry forests throughout the Deccan, but has been planted further North for a very long time now, and it is hard to decide how far north and West it ranged during the period of the emergence of these tantras (300-800 AC) in the Swat district of Pakistan. The tree has an astonishingly wide variety of religious and curative uses and is also the preferred abode of the goddess of smallpox Sitala. Evil spirits and ghosts are repelled when nimba leaves are burnt. Snakebite can be cured by touching the body of an affected person with a tuft of nimba leaves. The sacred images of Jagganath in Puri are
made of nimba wood and there is a festival in honour of the nimba tree in Bengal which is observed on the 29th. Chaitra of each year (mid-April). For details on this and very much more see Majupuria and Joshi 1988 : 139-45.
[30] There is today a vast literature on this most interesting of plants. The various members of the genus Datura (the subgroups Stramonium, Dutra, Ceratocaulis and Brugmansia) have been involved in numerous magical and hallucinogenic ritual activities in most warm areas of the globe. Notable centres of such activity (in most cases up to the present) are 1.Mexico; 2.Hispaniola; 3.West Africa; 4.Europe and 5.India, though the group is known almost everywhere. In two of these areas of use, Europe and Mexico, species of Datura are employed for their psychedelic properties and in particular for their ability to confer the power of flight (see Furst 1976 : 134 ff . for details on the plant's use in Mesoamerica; and for the power of flight chapters 8 and 9 in Duerr 1985 are indispensable reading). Datura stramonium is a primary ingredient for European witches' brews (Harner 1973 : 128). It is the main ingredient in the zombie potions of Voodoo (vodoun is the currently preferred term) as its popular Haitian name concombre zombi ('zombie cucumber') indicates. Its ability to turn people into zombies is now a well-established fact with one case widely reported in the media (see the report 'Zombies : Do They Exist?' in the Time Magazine of 17th.October 1983; this was based on the researches of the ethnobotanist Wade Davis who has provided an account (1986) of his travels in Haiti). Both in West Africa and in India, Datura is used in these two separate yet interconnected ways - if the dose is high enough the effects are permanent and insanity the result, if the dose is lower the effects are temporary and pleasant for the user. In India Datura is sacred to Siva and hence used by Siva yogins who consume the seeds (sometimes mixed with bhang, Cannabis sativa; cf. Majupuria and Joshi 1988 : 151). In the tantras discussed in this essay it is used exclusively to cause madness and death (plo2). There are in fact very few plants or fungi (or metabolites of these) in use which manage to bridge the gap between producing usable "psychedelic" effects and causing lasting mental damage, but Datura is one of these.
[31] The Raven Corvus corax (bya rog chen po; käkola) and the House Crow (bya rog; kaka) appear throughout these texts (more often than not for the use of their feathers and blood) and seems to have a close relationship with Yama, mainly functioning as a messenger between this world and Yama's realm (though I have only hearsay evidence for this). There is a story in the Uttara Rämāyana (Mani 1975 : 366) which tells of the time a king
performed a Mahesvara sattra which was attended by the gods. The ten headed demon king Ravana heard and came to the ceremony, causing the gods to flee in fear. This they did in the form of various birds, Yama chosing a crow for his form. In gratitude to crows, Yama blessed them and gave them the right to eat any offerings put out by humans to the pitrs (ancestors). This is the explanation for the phrase 'bali-eater' (gtor ma za ba; balibhoja/bhojana) used in this text to mean 'crow' (p.101). The association of these intelligent and adaptable birds with death and the afterlife is well attested in Europe as well. The god Odin is also called hrafnagub or 'god of ravens' since he has two ravens perching on his shoulders who report all they see and hear on their travels to him (Turville-Petre 1964 : 57). Odin is also called the 'priest of the raven-sacrifice' (hrafnbots goofi) and such names are connected with Odin's roles as master of the hanged and the greatest magician amongst the gods. The Raven also predicted victory since it followed warriors into battle to feed on the corpses of the enemy, and for this reason it appears on battle standards throughout European history and functions as an important heraldic symbol. For such associations we need to look no further than the Tower of London where the presence of Ravens ensures monarchic continuity.
[32] 'The fires are syllables RAM' (Sonasri 149v3).
[33] A yantra ('khrul 'khor), translated as 'magical device' is often a geometric diagram (superficially resembling a mandala) through which certain powers can be activated. There are other types as well, such as cut rock crystal shapes which fulfil the same purpose. The wheel of Vajrabhairava discussed here seems to be one of the few Buddhist examples of this common Indian concept.
[34] Ie, he tramples the fire out.
[35] This sentence is problematic and the translation tentative. P apparently reads srel 'alternate', which Mongol confirms with selgügdeküi, but other versions ( $D, R, U, U T$ ) have spel 'increase' ( $=$ vrdh). Either way the syntax of the sentence is hard to understand.
[36] Rab tu sbyor ba (prayoga), 'application' or 'practice' is used here and elsewhere almost as if it indicated a specific ritual type different from the one just before. There does not seem to be anything to set these 'practices' apart from the other rituals in the texts.
[37] The phur bu (kila), translated here as 'dagger', is a ritual peg or pin based on the the cosmic mountain Mandara which Indra fixed to the bottom of the primordial
waters thereby pinning down the serpent Vrtra. It is a symbol of the cosmos, usable for pinning down any evil spirit or for acts of slaying. Kilas are usually made of khadira wood or iron, though human bone is recommended by the yoga-tantras. For a discussion of the main issues regarding the origins of the kila see Mayer, forthcoming.
[38] The image.
[39] Rte'u lo means 'colt' or 'foal' (when it is equivalent to kisora), although the occurrence of this word in the (alternative) title of the Chucchundara-kalpa (Musk Shrew Section) led the Mongolian translator to think of it as synonymous with chucchundara and to translate accordingly as kürene 'espece de putois' (Kow 2636), ie. a species of Souslik (Citellus sp). For identification of and a few observations on the Musk Shrew see pl82.
[40] This sentence depends on the precise meaning of the expression rjes su bzung ba. This is interpreted here as *anugrăha 'proficiency in magical skill' (ie.= 'facilitating by incantations' MMW 32, nominal equivalent to anugrahin 'proficient in magical skill' ibid). This is perhaps unjustifiably arbitrary, and the result is somewhat strange, but 'those who do not attain bestowal', involving a less obscure meaning of anugraha, does not lead to a much clearer result.
[41] 'They' = the victims, who in cases involving 'separating' are usually a couple; cf.p. .
[42] Nyi ma'i tshes seems to mean 'noon', though the phrase is not found in the standard dictionaries.
[43] 'Wrathful one' here refers to the image of Yama made in the previous paragraph. The phrase clearly means candala ('outcast') elsewhere in the texts (eg. ploi).
[44] 'The Great God' (mahadeva; 1ha chen po) is a name of Siva/Rudra.
[45] Ie. the victim will journey to all lands. It is tempting to interpret in such a way that the object of the rite (bsgrub bya, 'what/who is to be accomplished', ie. the 'victim' of the rite) is the practitioner himself, but this suggestion seems slightly hard to justify given the number of occasions in the text where bsgrub bya refers to the person the rite is directed against ('victim' has been used throughout the translation for bsgrub bya). The possibility remains open, however.
[46] A crow; cf. n31 above.
[47] Zer mo seems to be a variant of sre mo, A's reading. This is given as equivalent to ne'u le and dbyi mong by Das (1902 : 1294); thus all four represent Sanskrit nakula 'Mongoose' (Herpestes sp.). Tibetan ne'u le is a borrowing of this same word via Prakrit (Turner 1964 : 397). Mongooses (ichneumons) have the ability to cut snakes in two and join them together again, and also possess knowledge of snakebite remedies (Atharvaveda VI.139.5; VIII.7.23; Macdonnell and Keith 1912 : 408).
[48] Sbas 'hide' instead of sbar 'kindle' would be neater, but the texts are unanimous in reading sbar.
[49] Literally 'whoever's name you do/make it with will instantly die'. This can be taken as meaning 'whoever's name you recite while doing it will instantly die', but the alternative chosen seems more likely.
[50] The temptation to succumb to A's emendation kyis (<kyi) has not been resisted. Reading kyi produces 'I have explained this practice of Vajramahabhairava himself', but it would seem unnecessary to stress this since all the practices detailed in the text are Vajrabhairava's. But, reading kyis and translating accordingly results in an implication that the text is being delivered not by Vajrabhairava himself but by some other emanation form (nirmānakaya; sprul sku), most likely Manjusri who is invoked at the end of each chapter. This tiny emendation by the editor of $A$ in a seemingly uncontroversial sentence results in a complete reappraisal of the identity of the speaker of the entire text.
[51] 'There' is unexpressed in the Tibetan. One can assume that a nimba tree is the intended location.
[52] Bezoar (gi wang; rocana) is a general term for various kinds of concretion found in the entrails of animals. Das (1902 : 218) says that there are two basic grades of bezoar according to Tibetan medical theory the highest is from an elephant and the second from a cow (go-rocana; cf.p.128n). Lesser forms come from other animals like sheep, goats and so on. Indian medicine also acknowledges a mineral form (bezoar-stone) described as 'a variety of soap-stone occurring in very irregular and angular pieces of light yellow colour' (Nadlearni 1954: II, 97). In modern medicine the best known forms found in people are trichobezoars, balls of accumulated hair in the digestive tract of those who chew their own hair. For an informal account of bezoars see Gonzalez-Crussi (1987 : 90-1) and for a full medical account (with 342 references) see DeBakey and Ochsner 1938/9. The value of
bezoars is sometimes more than merely medical, as the presence of a bezoar amongst the English crown jewels demonstrates.
[53] Whether kyi or kyis is chosen, the sentence is problematic. Mar me chen po (*mahadipa) is a lamp containing human oil, out of which it would seem difficult to make an image (assuming that kyis is the correct reading. Kyi makes even less sense since it implies that an image of such a lamp is to be made. The translation chosen here involves a) an interpretation of mar me chen po as 'human oil' and b) retention of kyis.
[54] Rnam par brtsegs pa'i sbyor ba seems to be some special way of arranging the pieces of the cut cemeterycloth, but the precise meaning seems to be unrecorded. The Mongolian translates as tein büged solbicayulqui 'places crosswise'.
[55] The antagonism between crows. and owls is well known. Crows play a leading role in the mobbing of owls when these are discovered at their daytime roosts, and hence the choice of the bones of these two birds is particularly apt for a rite of separating.
[56] As a specific hell, tsha ba chen po is Sanskrit mahätapana (Mvy 4926), the more usual form being pratapana ( $=$ rab tu tsha ba; cf. Edgerton 1953 : 422). This hell is considered the specific destiny of offenders against spiritual practice - 'those who steal food from yogins, rape nuns or virtuous laywomen, seduce monks or persuade people to disbelieve in karma' (Tatz and Kent 1977 : 68). Tatz and Kent also provide a short account of the tortures of this hell. Only the Avici Hell (for those who destroy the dharma and kill practitioners) and the specialized tantric Vajra Hell (for those breaking tantric vows and abusing the tantric path) are considered lower.

NOTES
iii. Section 3
[57] The syllables are arranged according to the following (usual) scheme with the columns representing the seven classes (varga) :

| 1st | 2nd | 3rd | 4 th | 5th | 6th | 7th |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| ka | ca | ta | ta | pa | ya | śa |
| kha | cha | tha | tha | pha | ra | sa |
| ga | ja | da | da | ba | 1a | sa |
| gha | jha | ¢̧ha | dha | bha | va | ha |
| ña | ña | п̀a | na | ma |  |  |

The 6th and 7th classes are not normally considered to be proper vargas in classical Sanskrit phonetics since they do not work according to the combination of extra- and intra-buccal processes which govern the operation of vargas $1-5$ (Allen 1953 : 47).
[58] The sixteen vowels are

[59] YAM.
[60] RAM.
[61] There is some confusion in this section concerning the term rnam par snang mdzad (*vairocana). In the root mantra it seems to indicate the syllable HUM, and here A's reading thog mar supports this. This mantra closes with the syllables HUM and PHAT in versions in the other texts of this cycle (Three Section Tantra pi87) as well as in the standard sädhanas (for example in the Dge lugs pa zhal don gces btus). If the reading dang por 'at first' ( $P, D$ ) is chosen, rnam par snang mdzad would be the syllable OM since this is the opening syllable of the mantra according to the other texts and to the sadhanas. The 'highest powerful one' (mchog gi dbang phyug) is the bindu ().
[62] Vajrasiddha provides the following eqivalences (not all clear) for the 15 syllables which make up this root mantra. 'The syllable YA becomes hate, KȘE speaks of stupidity, MA tells of calumny, MI is the slayer of the enemy desire, DA becomes [...], YA CA are the hammer and staff, NI is lotus in hand, RA is master of the sword, JA is the goddess Carcika, the sow is the syllable SA [=Vajravarahi], for DO there is Sarasvati, RU has the self-nature of Gauri and NA $Y O$ is the self-nature of ra [?the goat]'(158v3-5).
[63] А̄н̣.
[64] The line 'og tu me yi sa bon sbyin 'beneath add the seed syllable of fire' (ie. RA(M)) has been omitted since this leads to a tautologous syllable (ie. to KRR).
iv. Section 4
[65] 'Accomplishment' is the translation chosen for sgrub thabs (sädhana), the process whereby the yoga of the deity (meditative union with the deity) is performed.
[66] The mantra of intrinsic purity is SVABHAVA SUDDHA SARVA DHARMA SVABHAVA SUDDHO'HAM, translateable as Intrinsically pure are all dharmas, intrinsically pure am I'。
[67] A.
[68] Vajrasiddha says that 'the Mañjuśri is blue [reading sngon, not mngon as PT], one-faced, two handed with a sword and book in his hands and in vajra-posture. The causal Vajradhāra is yourself'(159v5).
[69] 'The syllable DHIḨ is yellow'(Vajrasiddha 159v4).
[70] Version A clarifies the location as de'i snying khar 'at [Mañjuśri's] heart'.
[71] The solar disc (sun mandala; nyi ma'i dkyil 'khor) at the heart is the source for the lights which emanate in order to generate the pledge being (samäyasattva; practitioner as deity) and to summon the wisdom-being (jñānasattva; the actual deity), and to summon before one any assembly of buddhas, bodhisattvas, protectors and so forth. This solar disc is marked with a seed-syllable HUM, and it is also on this disc that the syllables of the mantras assembled in Section 3 revolve during recitation.
[72] 'One thinks of them in the sun mandala' (nyi ma'i dkyil 'khor du bsam par bya'o) seems slightly out of place here since the deities summoned are absorbed into the solar disc. The Mongol translator sensed the problem and translated (perhaps somewhat non-comitally) naran-u mandal kemen sedkigdekui with the sun mandala as the (implied) object, but all Tibetan versions retain the du.
[73] 'A vajra in threatening form' is a vajra with the points opened out. The usual form of the Indian Buddhist vajra has the points brought together, which change initially served to distinguish the yogic vajra ('power directed inwards') from the regal vajra (power directed outwards, ie. the double trident). See Saunders 1960 : 184-91 for an account of the vajra and its history from a predominantly Shingon point of view. To my knowledge this
is the only occurrence of the 'threatening vajra' in Buddhist tantrism yet reported in the West.
[74] 'The buffalo-face is because he is master of the three worlds' (Vajrasiddha 161r6).
[75] There are four kinds of heroic laugh (virahasya). Ha ha is the frightening laugh, hi hi is the pleasing laugh, he he is the majestic laugh and ho ho is the subduing laugh (TD 249).
[76] $P$ reads 'jigs pa chen po'i dus ('time of great fear'), but all other versions agree on 'jig pa chen po'i dus ('time of great destruction'). This last refers to the great destruction by fire, water and wind at the end of a kalpa (aeon) in which the realms of desire are completely destroyed, and the realms of form partly so (for details see Kloetzli 1983 : 75).
[77] The threatening gesture (sdigs mdzub/'dzub; tarjanI) is formed by extending the forefinger and fourth finger, and touching the tips of the curved middle and ring fingers to the tip of the curved thumb with the palm facing outwards. The hand is turned up at the wrist and the arm extended outwards and downwards.
[78] Literally 'the top of the grinning skull(s) are (/is) ornamented with frightful skulls'. The implication of the translation chosen is that the first 'skull' means Vajrabhairava's head (with perhaps thod pa=thod?). The ms. Mongolian (M) is the only version to imply, quite understandably, that the thod pa gtsigs pa 'grinning skull' is not Vajrabhairava himself by reading gabala-yi dabqurlaysan 'piled-up skulls'. Thod byas, not in the dictionaries (Jaschke 1888, Das 1902, TSD) must be *sekhari (<sekhara 'crown of head, crest, diadem') + kr. 'make into a diadem', this interpretation confirmed by Mongolian titimlegsen 'ornamented'. There is one simpler possibility. I have seen a (mongolian) illustration of a silver skull on the crown of which there are several tiny skulls. This certainly sounds like the object described here, but $I$ have neither seen nor heard of such a ritual object in any other context.
[79] 'He is ornamented with skull ornaments because he is born from the sphere of dharmas' (Vajrasiddha 160r5-6).
[80] 'His sixteen legs are the complete ascertainment (rnam par dag pa) of the sixteen emptinesses' (Vajrasiddha 160r6).
[81] 'He is naked because he understands without obscuration all dharmas' (Vajrasiddha 160r6).
[82] 'His penis is erect because he becomes the great bliss' (Vajrasiddha 160r6-7).
[83] 'His left legs are extended because all dharmas are individually penetrated by emptiness' (Vajrasiddha 160r7).
[84] 'His belly is large on account of his anger and wrath' (Vajrasiddha 160r7).
[85] 'His hair standing up is a sign of his freedom from suffering' (Vajrasiddha 160r8).
[86] 'His terrifying utterance phem is for causing terror to those who are unsuitable' (Vajrasiddha 160r8).
[87] The thirty four arms are the complete ascertainment of the thirty-four aspects of bodhi' (Vajrasiddha 160r8160v1).
[88] 'The curved knife cuts ignorance' (Vajrasiddha 160v3). The gri gug (kartari/ karttrika) is sometimes translated as 'chopper', but its curved shape with the knife-edged point is more suited to flaying.
[89] 'The single-pointed javelin pierces the distinction between holder and held' (Vajrasiddha 160v3).
[90] 'The pestle is the destroyer of the degeneration of mindfulness (smrti)' (Vajrasiddha 160v3).
[91] 'The small knife is the harmer of desire' (Vajrasiddha 160v3). The chu gri is a small knife with a wavy blade (equivalent to the Malayo-Indonesian kris).
[92] 'The single-pointed vajra is the destroyer of failings (nyes pa; dosa) of body, speech and mind' (Vajrasiddha 160v4).
[93] 'The axe is the destroyer of the hardened latencies (bag chags; vāsanā) of the mind' (Vajrasiddha 160v4).
[94] 'The lance is what pierces wicked views' (Vajrasiddha 160 v 4 ).
[95] 'The arrow pierces the pain of obscuration' (Vajrasiddha 160v4-5).
[96] 'The hook is for summoning' (Vajrasiddha 160v5).
[97] 'The staff is the destroyer of the defilements of action' (Vajrasiddha 160v5).
[98] 'The khatvanga is the self-nature of the mind of enlightenment (byang chub kyi sems; bodhicitta)' (Vajrasiddha 160v5). The khatvanga is a tantric staff on which are represented three heads one above the other. In some interpretations the heads are those of a child, man and old man (Lessing 1942: 78); in others these are of a freshly severed head, a decaying head and a skull.
[99] 'The wheel is the deed of turning the wheel of dharma' (Vajrasiddha 160v5).
[100] 'The vajra is the self-nature of the five wisdoms becoming of one flavour' (Vajrasiddha 160v6).
[101] 'The hammer is the destroyer of avarice' (Vajrasiddha 160v6).
[102] 'The sword bestows the siddhi (attainment) of the sword and so forth' (Vajrasiddha 160v6). Exp.
[103] 'The drum is what exhorts all the buddhas with the most delightful sound' (Vajrasiddha 160v6-7).
[104] 'With the blood-filled skull cup he protects the pledges' (Vajrasiddha 160v7).
[105] 'The brahmin's head means he liberates by means of great compassion' (Vajrasiddha 160v7).
[106] 'The shield indicates victory over Mara' (Vajrasiddha 160v7).
[107] 'The leg bestows the rank of the body of the buddha' (Vajrasiddha 160v7-8).
[108] 'The noose is what binds to the perfect wisdom' (Vajrasiddha 160v8).
[109] 'The bow is victorious over the three fears' (Vajrasiddha 160v8).
[110] 'The intestines are what distinguish the heart of emptiness' (Vajrasiddha 160 v 8 ). Intestines are regarded as a motif particularly connected with the cycle of Guhyasamäja.
[111] 'The bell is for indicating the nature of the perfection of wisdom' (Vajrasiddha 160v8-161r1).
[112] The arm is for accomplishing all virtuous activities' (Vajrasiddha 161r1).
[113] 'The cemetery-cloth is for eliminating the obscurations concerning the selflessness of dharmas'
(Vajrasiddha 161r1). 'Shroud' is the most usual meaning for a cemetery cloth, but it can also be identified with a human skin (cf. dpa' bo'i ras, pi43).
[114] 'Impaled on a stake on account of his considering all things (vastu) to be impaled on emptiness' (Vajrasiddha 161r2).
[115] 'The hearth shows that all dharmas blaze in the clear light' (Vajrasiddha 161r2).
[116] 'The skull with hair is filled with the ambrosia of compassion' (Vajrasiddha 161r2). The thod tshal is a skull cup which differs from the usual one (thod pa) in having the scalp with hair still attached.
[117] 'The threatening gesture is what threatens the maras' (Vajrasiddha 161r3). See note 13 above for the threatening gesture. At this point in the text there is some slight doubt as to whether Vajrabhairava himself makes the threatening gesture or whether he holds a human arm making the threatening gesture. All versions hint at the former (by reading pas) except $A$ (who reads pa na), but all the paintings $I$ have seen show a severed arm which displays the threatening gesture held in Vajrabhairava's 14th. hand (cf. Plate 1).
[118] 'The three pointed ornament is for considering the three, body,speech and mind, as one' (Vajrasiddha 161r3).
[119] 'The wind cloth is what shows all dharmas as illusion' (Vajrasiddha 161r3-4).
[120] 'The elephant skin is that of the elephant of stupidity' (Vajrasiddha 161r4).
[121] '"With his left legs [he tramples] the eight, humans and so on" because of the purity (dag pas) of his eight great achievements (mahāsiddhi; cf. pi24n5) (Vajrasiddha 161r4).
[122] '"With his right legs [he tramples] the eight, vulture etc." on account of the purity (dag pas) of his eight sovereign qualities' (Vajrasiddha 161r4-5). The eight sovereign qualities (dbang phyug brgyad; asta isvara) are those of body, speech, mind, miracles, free movement (=ability to go anywhere), abode, wishfulfilling and qualities (TD 290-1). This list of birds is not entirely the same as the earlier longer one given in section 1 (pi27) though only one bird, the parrot, appears in this list and not in the earlier one.
[123] 'The two horns are for the two truths' (Vajrasiddha 161r6).
[124] 'Because he is making offerings to those possessed of buddha-mind, the red head above drips blood in this way' (Vajrasiddha 161r6-7).
[125] 'The ninth yellow head is to show he is an emanation of Mañjuśri - adorned with ornaments of youth on account of his youthful appearance and adorned with five locks of hair on his crown on account of the purity of the five emancipations (byang chub pa $=$ thar pa; mukti, TSD 2635)' (Vajrasiddha 161r7-8).
[126] 'The three eyes are what show the three times' (Vajrasiddha 161r8).

NOTES
v. Section 5
[127] A hero-cloth (dpa' bo'i ras) is 'the skin of a hero slain in battle' (Lalitavajra 1 : 121r6).
[128] A flower cloth is a 'girl's garment' (Lalitavajra 121r6). However puspa (me tog) 'flower' is also a common word for menstruation, so 'menstrual cloth' is a possible meaning. This last is a well-known tantric ritual item (Nebesky-Wojkowitz 1975 : 347).
[129] Bu skyes pa'i ras 'a child's birth cloth' is read by all versions except $A$ and is confirmed by the Mongolian kübegün törügsen-ü bös. Lalitavajra's commentary definitely reads bu bcas pa'i ras (1 : 121r6), this being not merely an error in Tenjur $P$, but a variant that can be confirmed by the commentarial gloss bud med kyi gos so 'it is a woman's garment' (ibid), parallelling the 'girl's garment' mentioned in n128 above.
[130] If ri mo mkhan dang sgrub pa pos are taken as the subjects of the final bri bar bya, the mthong ba las seems suspended and lacking any obvious interpretation. The Mongolian seems to imply the practitioner draws the showing [of the deity] not showing to others who are laymen' (bütügegcin-ber üjekü-yi yirtincü-deki busud-a ülü üjegül-ün jiruydaqui buyu).
[131] De'i 'og tu here means 'after that' (Das 1902 : 1117), though the expression is very easy to misunderstand, and both the editor of $A$ and the Mongolian translator did so. The editor of $A$ did what comes naturally to any Tibetan speaker and boldly corrected to de'i phyi rol 'outside him [=the deity]', which is where the cemeteries are located.
[132] The field-guardians (kșetrapāla; zhing skyong) are protective deities of cemeteries. Eight such fieldguardians are described for the eight cemeteries (astasmasāna). They are Elephant-headed, Human-headed, Sea-monster-headed, Buffalo-headed, Elephant-headed (again), Ram-headed, Vampire-headed and Stag-headed (Lessing 1942 : 136).
[133] Nyagrodha or vata (Tibetan n.ya (3) gro dha) is the Banyan Tree Ficus indica. The Banyan is one of the most favoured trees under which to meditate, and has a particularly close association with Siva, though other deities and sages are also connected with it - Viṣhnu was born under one, the snake-goddess Manas presides over them, the sage Märkandeya took refuge in one from a great
flood and so on (Majupuria and Joshi 1988: 80-84). The Banyan also has the wide range of medicinal uses that one might expect.
[134] Dung chen gyi 'phreng ba is translated here as 'rosary made of human skulls' (confirmed by Das 1902: 628), and not as 'conch-shell rosary', the interpretation chosen by the Mongolian translator. The construction dung chen parallels sha chen 'great flesh' (=human flesh).
[135] The rites of burnt offering are amongst the most fundamental topics discussed in the tantras. Beyer quotes this verse (quoted by Kongtrul but otherwise untraced) :
'In order to accomplish the various functions
we shall explain the function of the burnt offering.
It is said : in the mouth of Agni
the burnt offering is very firm;
by the burnt offering are the deities satisfied, and satisfied they grant the magical attainments. Every guarantee of the mantra
is fulfilled by the burnt offering' (1979: 264-5).
For further details see Beyer (1979: 264-75) and Skorupski (1983a), the latter utilizing materials from the Yoga-tantra SarvadurgatIparisodhana cycle (the main text of which has been translated in Skorupski 1983b). There are also separate works on the fire-offerings of Vajrabhairava preserved in the Tenjur (cf. bibliography 1b) which $I$ hope to translate and present in the future.
[136] Vajrasiddha comments 'the fire is the three-faced, six-armed black god of fire arisen from a RAM in the centre of a triangle [=triangular hearth, cf. the illustration in Skorupski 1983a : 412]. In his right hands he holds a rosary and makes the gesture of fearlessness, in his left hands he holds three wands (dbyu gu); with the other two he holds a curved knife. He is adorned with the ornaments of the wrathful ones, has his left legs extended. The seed syllable is in his heart' (162r-162v).
[137] There are four basic types of hearth corresponding to the four types of ritual deed (and to the four Vajrabhairavas spoken of by Vajrasiddha, cf.n below). A triangular hearth is used for wrathful rites (killing, separating and driving away).
[138] The Mongolian has doysin-u yal 'fire of the wrathful ones'.
[139] The usual word used in this text for the rite of 'separating' is 'bye/dbye ba (=bheda < bhid), but here the text has dbral ba (<'phral ba) 'separate', 'cut'. There might be some kind of technical distinction between the two.
[140] Tibetan chang translates matta or mada, usually translated into English as 'alcoholic drink' or something similar (sometimes even as 'spirits'). However, Sanskrit mada and matta are very general words meaning any kind of
(mentally affecting) drug (in liquid form), and they are recorded as meaning, amongst other things, soma, Datura, musk, elephant's rutting-fluid (exuded on the temples), and fermented drinks (but never under any circumstances 'spirits', despite MMW : 777 who was unaware that distillation was unknown in traditional India). Both words are connected with the verb mad 'rejoice, be under the influence of a drug, enjoy heavenly bliss' (said of gods, etc). Chang is a much more specific term in Tibetan, and its meaning there ('barley beer') cannot afect the translation. The only available (though unfortunately not neutral) term in English is 'drug', and this has been used throughout the translation. Both 'drink' and 'intoxicant' have entirely different connotations in English to mada/matta and cannot be used.
[141] The left hand is 'negative' in some way in almost all human cultures without exception, and its use in wrathful rites is almost to be expected. For fascinating studies of right- vs. left-handedness and related issues see Needham (ed) 1973. One of the pledges of practitioners of the so-called Mother Tantras is to perform certain tasks with the left hand or leg (Mullin 1988 : 304).
[142] Rjes su 'brang ba is interpreted as anuvartana 'conformity to'.
[143] Bskrad (ucchatana), translated as 'driving away' when referring to persons, means 'causing to abandon' when referring to cities (MMW 173), though 'ruination' is also a possible meaning.
[144] This and similar rites are effective via the visualization of Yama (and not Vajrabhairava) because Vajrabhairava can then command this Yama to realize the rite. The primordial meeting between the two (described in the Myth Section, p(77) is in this way reenacted in these rites, and it is also for this reason that the name Yama (Gshin rje) is retained at these points rather than being changed to Dharmaraja (Chos rgyal), cf. the comments on p 66.
[145] The technical meaning of the rite of pacification is the stopping of rites of others affecting oneself.
[146] Honey (or the mead/honey complex) in ancient IndoEuropean contexts is never just a simple sweet, and is associated with soma in the vedas. Kerenyi thinks that some kind of 'narcotic drink' was prepared from honey for use in Minoan cults (1976 : 56). Mead in Nordic mythology was first prepared when two dwarfs mixed honey with the blood of a being called Kvasir who was born from the spittle of the Aesir and Vanir.
[147] Durva is the grass Cynodon dactylon (=Bermuda Grass), perhaps the most useful and essential Indian religious grass along with kusha Desmostachys bipinnata (p. ). It is said (Majupuria and Joshi 1988: 152-3) that when the gods and asuras were churning the primordial ocean with the mountain Mandara (symbolized by the ritual dagger, $c f . p$ ) to obtain amrta, several hairs were rubbed off Vishnu who was in the form of the primordial turtle. These hairs were cast ashore, took root and became durva grass. There are also other such stories. It is used in most Hindu rituals and is considered to bestow immortality. For an immaculate and detailed account of durva grass (and other types) in the Vedas see Gonda 1985.
[148] Bälaśa is the Palash Tree Butea monosperma, also known as Bastard Teak. This is yet another conspicuously sacred Indian tree. In Hindu tradition sticks from this tree are rubbed together to light sacred fires, and the initial lighting of the cremation pyre is also done with a Palash stick. The sacrificial post is also made of Palash wood. The tree is itself worshipped with seeds of mustard, barley and sesame, and is also the abode of Brāhma in Puranic mythology. There are many more such associations listed in Majupuria and Joshi 1988: 110-12, who also provide a long list of the medicinal uses of this tree.
[149] The three times are morning, noon and night. Presumably the mantrin performs one each session until the full complement has been performed.
[150] Udumbara is the Cluster Fig Ficus glomerata, also known as the Gular. This tree has numerous medicinal uses and has a distinct place in religious worship (the second day of Sravana (July-August) is a traditional date for worship of this tree in Nepal). It is not however considered particularly auspicious as its shadow negates religious virtues and its presence near a home brings sorrow (Majupuria and Joshi 1988 : 165-6). Of the trees mentioned in this text, this, the Banyan and the Myrobalan also number amongst the eight types of tree found in the eight cemeteries around the outside of the mandala (Lessing 1942 : 137).
[151] The editor of $A$ was uncomfortable with this phrase and made a (too obvious and tautologous) correction to des bgugs so 'by that [he is] summoned'. A also omits gshin rje'i sngags kyis, possibly feeling that Yama's mantra is out of place here (but cf p 146).
[152] Karpäsa is the cotton plant Gossypium arboreum the sacredness of which is primarily associated with the items made from it, eg. the brahmanical thread.
[153] Vajrasiddha speaks of four of these forms : 1. black Vajrabhairava (for killing, driving away and separating); 2. white Vajrabhairava (for pacifying); 3. yellow Vajrabhairava (for increasing) and 4. red Vajrabhairava (for summoning).

NOTES
vii. Section 7
[154] Bsam gtan (dhyāna) is translated simply as meditation here, though elsewhere in non-Tantric Buddhist texts it tends to mean 'meditative state'. The rites discussed in this chapter work purely through the prescribed meditation without any material aids such as yantras, plants, minerals etc.
[155] The bas is slightly problematic at this point. A tries to solve the problem by correcting to dpag tshad brgya na gnas pa'i skyes bu yang sems kyis bzungs te bsam gtan brtsam mo 'even a person a hundred leagues away is seized and one undertakes the meditation'. The Mongolian implies a correction to bzungs ba'i resulting in 'he undertakes the meditation of seizing with the mind even a man who is a hundred leagues away'.
[156] Though merely a conceptual similarity, throughout Central and North Asia fights between two shamans take place in animal form, most often in bull or reindeer form. This practice has been recorded from amongst most Uralic and Altaic groups (Diószegi 1973 : 108-22).
[157] Sbrul gyis zin pa blang ba'i rab tu byed pa, literally 'the practice of raising one finished (zin) by a snake'. Zin pa (upätta) is not recorded as meaning 'bitten' or 'affected' but this seems to be the presumed meaning.
[158] 'Melting' refers to the process whereby the crown cakra (psychic nerve centre) is activated by the opening of the central channel. The Hevajra-tantra says (Snellgrove 1959 : 50) :

Candali blazes up at the navel.
She burns the Five Buddhas
She burns Locana and the others.
HAM is burnt and the Moon melts.
[159] '0 ma yi shing ('Milk Tree') can be either ksirakastha or ksiradruma, both types of Fig Tree, or ksiravrksa, a collective name for the trees nyagrodha ( $p$ 143), udumbara ( $p 147$ ), aśvattha (=Banyan sp. ) and madhüka (Butter Fruit Tree Bassia butyracea, said to have an intoxicating shadow). They are called Milk Trees on account of their milky sap.
[160] A correction so as to mean 'Mañjuśri hooks his heart [with the hook] and binds his neck [with the noose]' is tempting given that an almost identical meditation in Känha's commentary to the Hevajra-tantra
phrases it in this way (Snellgrove 1959 (I): 55n), but no version of this text reads anything other than 'binds and summons'.

Part 2
II. THE RITUAL PROCEDURE TANTRA OF VAJRABHAIRAVA
(147v) The Ritual Procedure [1] Tantra-king of the glorious Vajrabhairava.

Salutations to the Lord of Speech [2].
[i. Section 1 : The Meditation on Method and Wisdom]

Now, what is explained here is how to exhaust [3] sentient beings, the foremost method of the great accomplishment of turning suffering into liberation which arises from this secret mantra.

First is Vairocana, and along with him the Lord of Speech; by means of the vajra they turn the wheel [4].
"He adorns the lord of the grahas [5] and the king of the bhütas [6] with two human seed syllables. [He provides] a reliquary along with the burnt relics [7], otherwise he will not attain knowledge [8]. Residing in the sphere of the vajrin if he recites the syllables 110,000 times, all defilements will be cleansed and he will doubtless obtain the ability to pacify, increase, (148r) control, suppress, kill, drive away, summon, separate, petrify, cause downfall and obtain royal power. He undertakes the meditation wherever he wants - in a cemetery, in a thicket, by a spring, on a riverbank, in a wild place [9], by a single tree, in an abandoned house, in a desolate place with a single linga."

Then the bhagavan penetrated all emanations and entered the meditative concentration called "the mirrorlike" [10], and for the sake of causing penetration into
all bodies and wisdoms he made his body white with five faces, and observing all worldly beings he, by uttering the very syllables of his own lineage, turned his body, speech, mind, qualities, religious acts and wisdoms of one single nature into the emanation body.
"Ah, bhagavān, great vajra, you bring about the dual aim [11]. Filling the sphere of the sky with light and endowed with the five colours, all the bodies of the sages on the tips of light evoked by the seed syllable mantra are born from the abode of the buddha. When they enter you, the body is completed. He is six-faced, frowning in wrath and very lustrous, with a buffalo head, and above there is the head of Makjuśri smiling; the rest are red and yellow and blue and like the colour of smoke, with hair pointing upwards. He is adorned with skulls and freshly severed heads, entrails and snakes, bones and vajra garlands. Dressed in elephant and tiger skins, laughing he chants "HŪM PHAT"; he is six armed and lustrous, and again and again emanates clouds of wrathful ones with sky-bodies. In his right hands he holds in sequence a staff, hammer and pestle; in his left he holds in sequence a vampire-demon, an iron hook and a noose. Standing on top of a lotus, solar disc, a buffalo and Yama, with six legs, the right ones extended in the attitude of dance ( 148 v ) he destroys the lords of the world.

In this way whoever has faith, is wise, has renounced deception, and, having obtained the consecrations, gladdens his vajra master - if he again and again recalls this he will attain great firmness.

Listen to me, assembly of deities. If you delight in the words of the hero and constantly chew the great flesh, you will thereby accomplish the ritual activities quickly.

Emanate many bodies and absorb well these bodies
into your own. By knowing that all is illusion itself you will bring about the end of your existence [12] in the worlds.

The hollow channel [13] is delight and causes the mind of enlightenment to drip continuously [14]. The two red lotuses face to face are held by means of two features [15]. The fire and wind increase knowledge, and the sun and moon are to be known as possessed of method and perfect wisdom. If you abandon these two you will not penetrate within.

Adhering to the union of the lotuses in the meditative concentration of being-in-three, the artifice of liberation by means of method and wisdom of the sealing of the vajra doctrine will become known by the student who strives. On this account he should strive in this.

By the inseparability of the dharmas and the dharmata, the great wisdom of emptiness, not deteriorating, free from conceptualization, signless, and by means of [16] the vajra body of wisdom and great bliss, non-conceptual wisdom apart from conceptualization, which burns away all signs of conceptualization, which knows the signs of extreme views, as many as there are, to be characterized by illusion - knowing these very things one is liberated; by not knowing them one wanders on. What is truly understood by certain worldly beings possessed of understanding is the highest method. Truly fearing the great suffering, he who wishes for joy should strive".

This is the first section explaining the meditation of wisdom and method from the king of tantras, the Tantra of the Ritual Procedure of the glorious Vajrabhairava.


#### Abstract

"Now I shall explain the activities (149r) which


 arise from the accomplishment of mantra - that is what is to be known here.For that one unites with the deity's body and, in the sequence of recitation for pacifying and so forth,in the middle of the vajra on $a$ sun and moon base the garland of syllables in the five colours is to be known. One reads it not too quickly and not too slowly - this is the manner in which the wise recite.

For achieving the activities of the wrathful deities, one thinks that various lights emanate from the yellow ten spoked pointed wheel which cuts off afflictions. That man who wishes to pacify should enter meditative equipoise, and then the light of mantra will make other beings possessed of beneficence. On palmleaf, cloth or tree bark, and with saffron [17], bezoar and perfumes [18] one should produce a five storied stupa with a parasol and a wheel. The practitioner should write his name and lineage inside the vase. He writes the mantra YE DHARM $\vec{A}$ etc. [19] clockwise around it. Having consecrated it he should place it in the body or throat or wherever he wishes. Through that demons and curses, illnesses and diseases are cleansed.

Whoever wishes to conquer a country should write the syllables of its name adorned with the seed syllable HÜM. He kneads together istaka-root [20], ochre, orpiment [21] and buffalo blood. He make images of two half-moons and in between them place the image of the intended victim, supine, eight fingers tall. When he has recited the mantra ten thousand times while in the yoga of the Buffalo-faced One; he chops it into pieces and, if he throws it into a river, instantly [it] will come into his power.

He makes images of a crow and an owl from manumali [22] and orpiment and writes the names of the intended pair of victims, and, facing Yama's direction [23], he recites the secret mantra. Having trampled it under his left foot he should stab the man's shank with a dagger and in an instant they will be separated.

Now $I$ shall explain here the steps in the rite (149y) of killing. While in the yoga of the Buffalofaced One, in his six-faced, six-armed and six-legged form or his one-faced and four-armed form - even his one-faced and two-armed form is suitable - one makes an image of the victim by mixing together various different types of blood, dust from his footprint, various types of venom and the urine of a horse, a buffalo and an ass. One stabs thorns into the image and anoints it with sesame oil as well. Further, on leaves or palm-leaf or on a cemetery-cloth or on bark one undertakes the drawing of the wheel at midnight at the time of Saturn naked, with hair dishevelled, with body anointed with ash, manifestly wrathful, devouring the great flesh and drinking delicious drugs. One should draw this wheel with twelve sections with white mustard, sesame and safflower juice and with the blood of a horse, a buffalo, a goat and a dog, using a raven quill or an owl's feather. On the belly of a syllable YA one writes the name and the lineage. In four directions one writes the ten syllables along with the name. In accordance with the order in the Eight [24] these syllables should be written :
OM YAMARĀJA KĀLARŪPA AMUKA MÄRAYA HÜM PHAT [25].
Encircling the syllable YA [with these] one draws it with the victim's form. Around its rim one writes the ten syllables along with the name. With all the items marked with three-pointed vajras in the four directions [26] one draws the wheel with a hub. After drawing the form of Yama holding a knife and a staff, one makes these two
join bellies and puts them in a marked skull-cup filled with the three salts, black mustard, venom, sulphur and lead. Then one places the wheel in the centre of the triangle [28]. One recites the king of secret mantras over mustard, buckwheat, rice and jabhibrāpa [29] etc. while trapping the warmth and smoke. One undistractedly performs the meditation in which the intended victim drinks (150r) diseases and diseased blood [30] and further one sees him devoured.

The deity will turn the wheel [31] if one hides it at the foot of a solitary tree for petrifying, beneath a bed for pacification and making someone dumb, at a river confluence for separation, on a mountain peak for driving away, under the hearth for killing and for summoning, under the threshold. By those in joyous abodes one will come to control [32].

One should fill up a skull with human fat and boil this. If one skims it and pours it on one's eyes one will quickly obtain supernormal perception.

For obtaining from a king of noble birth and reassuming one's youth and complexion one makes much sandalwood ointment and binds him with the practice of the ritual and also torments him in fire [33].
OM VAJRA KRODHA YAMARÄJA VAJRA KILI KILI HANA HANA MĀRAYA PHAT [34].
On uttering this secret mantra one stabs with a bone dagger and performs the visualization holding to the object of a man impaled on a stake. One anoints it with sesame butter and scrapes it off with a [piece of] skull [35]. By means of the smoke made by a lamp one obtains sharp eyes. There is indeed much to obtain through reliance upon the unhindered king of secret mantras what need is there to tell of it here?

Then it is to be known like this : one endowed with mantra and absorption, greatly diligent and not wavering to other things accomplishes whatever he sets
out to do. One should draw well the wheel explained before using a prostitute's menstrual flow. On placing it in the heart of the image one puts it above a halfmoon of blood in front of one, above the [one] sprinkled with blood. By means of the syllables for summoning and controlling, women of royal lineage or men will certainly become like that [36]. One should put it under the bed.

One draws the wheel with the blood of a human, an elephant, ajackal; a dog, a rhinoceros and a pig; then puts it into the throat of the image and, using crow's blood, writes the mantra for vomiting blood (150y). If one puts it marked with these syllables inside a skull and then, all the time reciting the secret mantra, puts it beneath a cemetery-hearth, there is no doubt that [the victim] will vomit blood, or otherwise will die of fever. One draws this wheel using toad's blood and bat brains and places it in the left armpit of the image, then sprinkles both to the left and right with elephant and toad blood. In the direction of the image one presses down with the big toe of one's left foot. At that time, reciting repeatedly, one tramples it and leaves it at a crossroads. If one draws it the other way around and hides it in a hole in a solitary tree, there will be petrifying. With the blood of old camels and crows one draws the wheel and puts it in between the two legs of the image, and in front of me one draws a figure of a camel in blood. One should place it on top [37], and if one is well endowed with the absorption of the air element [38] there is no doubt [the victim] will be driven away. One should leave it hidden on a mountain peak.

One should make images eight fingers high from the blood of an ichneumon, a snake, a horse, a crow and an owl mixed with dust from the footprints of a couple. One puts the wheels drawn with that blood into the hearts of
both. One makes an image of an ichneumon and places it above them. One recites the secret mantra while hitting it with the bones of a horse and a buffalo with both hands. If one rubs their points together and hides them [39] in the roots of a tree, they will separate.

Having drawn it well in white sandalwood one should wrap precious things - gold and so forth - in it, and place it on an image of the moon in front of him; as long as one performs a daily circumnambulation one is certain to be protected. If one binds it on one's head one will be victorious in battle; if one binds it to one's leg one will walk on water. If one washes it in cow's milk and offers kuśa grass and cow butter [40] etc. and prostrates, one will be protected against all diseases".

Then the bhagavan entered the absorption known as 'the truly victorious over all subtleties', and these mantras linked to all the ritual activities proceeded from the body, speech and mind vajras :
" (151r) MÄRAYA PHAT [41] is for killing;
BIDVESTAYA: [42] is for separating;
UCCHATĀYA [43] is for driving away;
MOHAYA [44] is for making stupid;
VÁŚAM KURU [45] is for bringing under control;
STAMBHAYA [46] is for oppressing;
ĀKARṢAYA JAḤ [47] is for summoning;
OM HRIḤ SVĀHA is for offering;
[48] OM HRIH STTRIH VIKRITĀNANA HŪM SARVA SATRUN NASAYA STAMBHAYA PHAT PHAT SVĀHA [49] is the mantra of the heart;
OM HRIH KALARUPA HÜM KHAM [50] is near the heart;
OM HRIḤ KRUM BRUM SRUM JRUM HŪM GA is the supreme heart; OM HRIH HA | BHO MAHA KRODHA GACCHA GACCHA SMATPUJA PRATIGRIHNA PRASADAM DEVI MAM KURU SVĀHA [51] is for
summoning the deity;
OM HÜM STRIH HAH is for the water for the face;
OM HŪM PHAT PHAT is for the water for the feet;
OM SARVA DUȘṬA SATVA DAMAKA GA GA [52] is the mantra for the perfume;
OM KUMĀRA RUPINİ JAH JAỴ HŪM PHAT [53] is the mantra for offering flowers;
OM HRIM HAḤ HE PHAT is for incense;
OM KALARUPA SARVA DUŞȚA SATVA DAMAKAM MAHABHÜTAPATI IMAM BALIM GRIHNA GRIHNAPAYA SVAB $\bar{A}$ [54] is the mantra for the dough-offering;
OM DHIPTA LOCANA VIKRITĀNANA MAHATTATTA HASA NADĪNĀM DĪptaya SVĀHA [55] is for the lamp,
OM JAYA JAYA SUJAYA VIŚvaRŪPADHĀRI GACCHA GACCHA SVASTHĀNI KRITAM TENA TATHĀGATAŚCA VISARJAYA MAMA KĀRYAM KURU SVÄHA [56] is the mantra for asking the deity to leave".

Then Vajradhara entered the meditative absorption known as 'the following and turning away from all the dharmas' and spoke of the service of fully accomplishing secret mantra :
"One visualizes Vajrabhairava fully transformed from a $H U W M$ in the sphere of space, red, one faced and two armed, in union with the wisdom female. He holds a staff and a skull. One visualises him with his left leg drawn in on a buffalo, a lotus and a solar disk. OM YAMĀNTAKRITA HÜM PHAT -
if one recites this king of secret mantras, whatever accomplishment one wishes for will come about.

The wrathful Vajrabhairava arisen from a blue YA in the sphere of space is on $a$ lotus and solar disk seat, and seated in the posture of the heroes holds in his four hands, in succession (151v), a curved, knife, a short spear, an axe and a blood-filled skull-cup. Above
the black buffalo face, the face of Manjuśri is yellow and smiling. One thinks that the great hero is oneself. One takes delicious drugs and chews the great flesh; at night one walks the cemeteries and continually recites the secret mantra.

Now, in the yoga of drawing up the drop [57], one directs one's thoughts towards the object to be accomplished - the activities will quickly be accomplished by this.

Further it is to be known like this : in the yoga of the Buffalo-faced One one should know that his body comes in various colours. In particular for killing, on visualizing it as black with a buffalo face holding a three pointed hook and standing on the body of a buffalo, one repeats intently the [mantra of] drawing blood, and at intervals emanates innumerable wrathful ones holding iron hooks from one's body".
<..."at the time when the wolf devours the moon, one mixes the claws of a cat, a goat's heart, bird's blood and human bone. Whoever one casts it at will go insane." [58]>

The second section, on yoga, from the king of tantras, the Ritual Procedure Tantra of the noble Vajrabhairava.
[iii. Section 3 : Drawing the Form]

Now this will be explained : the yogin performing the accomplishment should paint a cemetery cloth or a hero's garment or a weapon cover with vairocana, vajra water, hero's blood, drugs, venom and gorocana [59]. Pulling it taut, he should write the syllables OM $\bar{A} H ̣ H U M M$ in the places for body, speech and mind in water with the five ambrosias [60]. Receiving the consecration and protecting the pledges that best of painters who exerts himself in due secrecy after becoming wise in the meaning of tantra, at the time of Saturn [61] when he has entered the secret place he draws the victorious Vajrabhairava with bits of hair; cemetery charcoal, human blood, ochre and orpiment. The main head is a wrathful buffalo, above that the face of Mañjusrī smiling, the rest are red, yellow, blue, (152r) and like the colour of smoke, with hair erect. His great body with six lustrous wrathful heads is adorned with skulls, severed heads, entrails, snakes and bone vajra-garlands. Wearing elephant and tiger skins and trampling on Yama atop a buffalo, solar disc and lotus with his six legs he assumes an air of greatness in his dance with his right legs extended and his left drawn in. He draws him with six hands holding in the first right one the single-pointed, in the second a hammer, the third a pestle held aloft; and in his left hands he draws an axe, a hook and a noose. Many wrathful ones emanate from his body which is smeared with ash the colour of the heavens. He is surrounded by various offering godesses. He should draw him well like this - and behind him and in all directions he should draw the great cemeteries surrounding him. Ones with maimed heads carry intestines into the sky. He draws these : ones with maimed legs and maimed arms, vampire-demons, fierce wolves and jackals,
and an assembly of flesh-eating däkas and dākinIs, and various birds and beasts of prey. He draws terrifying clouds and draws the devotee there as well. He holds a flaying knife and a skull and chews human flesh; clad in black he drinks human blood; holding a rosary of horse and buffalo bone he recites the secret mantra. He should be drawn looking at the tathăgata. Drawing like this he offers drugs, blood, human flesh and gorocana. By means of this assembly of deities in meditative equipoise, if one continuously makes offerings at the three times one will quickly attain Vajradhara [62]. As for the body [63], one hides it well and keeps it secret - sacred blessings will come from that.

The third section, on drawing the form, from the king of tantras, the Ritual Procedure Tantra of the noble Vajrabhairava.
[iv. Section 4 : Burnt Offering]

Now, this will be explained : the student who has done away with distractions of the mind and who wants to achieve all the activities, when he has renounced avarice and renounced any wavering of his courage, should strive in the ritual activity of burnt offering.
(152v) He kneads together vermillion [64], orpiment, ochre, butcher's ashes, soil from a cemetery, human blood and buffalo blood. On a two cubit square mandala he constructs a round one of half a cubit [65]. He adorns this with a crossed vajra. Above that he adds the six signs [66] on the six spokes of the wheel. He makes the fire mandala at the hub one span in size, and anoints it well with buffalo blood.

Facing South he himself should, by means of the yoga of the Buffalo-faced, clearly see seed syllables of fire in all the cardinal directions inside the hearth. He visualizes it like the great fire at the end of an aeon. There he should think of the god of fire with three faces, four arms, reviling the wicked. With his right hands he provides protection for living beings and holds a rosary. With his left hands he strives to offer the highest bowl [67]. With two arms he embraces the consort who is like him. With his six legs he treads on the signs of the six lineages. Fire issues from his mouth and he is adorned with various lights.

The purpose one wishes for will be fulfilled if, knowing it like this, one performs burnt offerings with the following things. If one performs burnt offering three thousand times using the image of an enemy, human flesh, drugs and buffalo blood, the victim will vomit blood and die. Three thousand times with the flesh of an elephant, horse, ass and dog, and one will bring people under his control. If one performs the burnt offering with the flesh and water [68] of a crow, owl and dog,
the person one wants will definitely flee without looking [back] [69]. Whoever kindles it six thousand times with mustard, barley, wheat, rice, turmeric, bezoar and istaka-root [70] will obtain all pleasures. Doing it a hundred and eight times with the flesh of a horse, camel and crow, and human flesh with vajra water, and possessed of secret mantra [and] yoga [71], one will certainly drive away. [Using] goat's flesh, danda [72], and utpala, with drugs and buffalo urine, whoever one wants will be struck dumb by one hundred and eight [burnings]. If one performs burnt offering a hundred and eight times mixing together venom, blood and garlic with human flesh and sesame oil, the spells of an outsider will be broken. When, facing East one performs burnt offering a hundred and eight times [with] white sandalwood (153r), white rice, white sesame, cooked rice, mustard, white utpala and camphor, one will be protected at all times.

Whoever is truly endowed with meditative concentration during the stages of what is being done will achieve all his desires here if he is not apart from the mind of compassion. If it is any other way, such a foolish infant will stupidly bring about the collapse of wisdom. If one who despises mantra and the pledges, who is clearly lazy in meditative concentration, who is of little endeavour and who lacks concern performs the accomplishment even for a thousand aeons the result will not come about; his mind will become tired and troubled.

For example, certain feeble-minded infants desirous of a certain result, commit errors. Grain is never produced on beating chaff. Just as clouds, the moon's reflection in water, and rainbows are not eternal, so even that deed of desiring liberation is the play of illusion in illusion itself. The single wisdom is the cause of full liberation - who can fathom
emptiness with the intellect? If one investigates it and expects to fathom it, there can be no basis for comprehending it. If with regard to this one does not attain these essential properties [73] there is no need to speak of other paths of accomplishment. One must truly not tolerate marks distinguishing between the deed and the doer. One must not endure this divisive intellect - it is preferable to fall into a gully or ravine. Permanence itself is not valid if it comes to have properties.

For example, a mother says to her children "stay here and $I$ will get a lot of fruit and happily give it to you" - likewise I explain these things in order to lead people away from mistaken worldly views of various sorts [74].

In front of the victorious god of gods one should perpetually offer the highest delicious (153y) foods drugs, sesame oil and buffalo blood. One should continuously utter the ten syllables, the king of secret mantras, and one should perpetually strive in meditation. The wise person who knows it like this and performs the accomplishments will rapidly become a Buddha - so what need is there to speak of the activities of pacifying and so on?

If he is to stir up confusion in cities the mantrin should a thousand and eight times burn dog flesh, frog flesh, tortoise flesh and the flesh of a camel and a cat.

Mixing horseflesh and excrement he makes it into pellets, and when he has recited the king of mantras he burns these a hundred and eight times in front of me and a king will come into his power.

If he wants to bring a woman into his power he should mix up fish, drugs and human flesh with vajra water and burn it a hundred and eight times.

If he wants an ordinary person to come into his
power he mixes up human flesh with elephant flesh and bodhicitta and burns it a hundred and eight times.

For summoning at all times he makes pellets of equal parts of dog flesh, fish and the five ambrosias; then if he burns them a hundred and eight times - the summoning.
[For] all the activities of burnt offering by means of the yoga of the Buffalo-faced One he binds what he desires with the king of mantras [75]. He should do this with an unwavering single-pointed mind.

By means of what has been said and what has been left unsaid, in whatever order, he abides in the king of tantras and quickly attains the fruit of Buddhahood.

For pacifying with a pacifying mind; for increasing, like a king; apart from anger and loving for control. He does wrathful actions with a slaying mind, with an angry, hateful and very furious mind.

If any man who is unsteady [76] quickly seeks attainment, he will attain [the state of] Vajradhara through the purity of the self-nature of the mind. (154r) Every sphere of activity of phenomena proceeds by means of that [77] and its own self-nature. Not letting meditative equipoise deteriorate, the yogin should continually enter equipoise. Those desired attainments which arise from this king of tantras are the cause of liberation. This method free of difficulties gets rid of penances and those things which are hard to do; this is a method for accomplishing by means of true joy. Free of fear and suffering, the wise person should accept well the flavour of the ambrosia, and through his endeavours will reach attainment. Certain ignorant people of little intelligence, when obscured by the web of misconceptions, distinguish the two factors of virtue and sin. Yet since all that one desires emerges from this highest tantra, certain low people of little exertion will quickly reach attainment if they enter
this [78]. This tantra, wonderful on this account, is hard to obtain and is particularly great. If even the form of the syllables is not shown, how much less will its explanation or recitation be [demonstrated]. Not really obtaining the consecrations and not pleasing the guru - at such times the explanation is not heard and one turns in samsära, the hot hells and so on. When these words are shown and it is explained, the spiritfamilies will be affected and one's victory will be obscured. Even bowing down and lowering their heads in this world they will truly wander. If one hears this tantra and, understanding it, holds to it and performs the recitation all the time, in this lifetime all his fears will be washed away and after death he will quickly reach paradise. If he expounds, teaches and clarifies this best of tantras to others he will experience much sorrow and after death will quickly go to hell. If one truly holds to this as important [796] and acts clearly in accordance with the attainments truly having expunged all sufferings, one quickly attains (154y) the matchless.

The fourth section, on the procedure of burnt offering, from the Ritual Procedure Tantra-king of the glorious Vajrabhairava.

The lasting ritual attainment of the Ritual Procedure Tantra-king of the glorious Vajrabhairava is finished.

Translated by the capable great pandit Amoghapäda and the Tibetan translator and monk Marpa renowned as the Master of Dharma.

Translated into Mongolian by Toin corji.

NOTES
i. Section 1
[1] Sanskrit kalpa (Tib. rtog pa; Mon. onul) is a frequently used term meaning that which lays down the ritual and prescribed rules for ceremonial and sacrificial acts' (Apte 1959 : 388). 'Ritual procedure' is the translation used here.
[2] 'The Lord of Speech' (Skt. Vāgiśvara) is Mañjughoşa.
[3] Ksaya (zad (byed) 'to exhaust') is used as a technical term in Buddhist texts. In the Mahāvastu (i.52.6) we find ayuhksayāya ca karmaksayàya ca 'in order to exhaust their lives and karmic debts'. To 'exhaust' [the karma of] beings therefore means to liberate them.
[4] This tantra is loosely structured as a conversation between these two deities. 'The first' and 'near him' as attributes of the deities seemingly refer to their positions in the discussion (protagonist and deuteragonist). Due to the fragmentary nature of this text the discursive structure periodically breaks down (cf. p $n$ below).
[5] Grahas are spirits associated with the planets (graha; gza'). The 'Lord of Grahas' can be the Sun (*grahapati $=$ *grahagramani), or possibly even the eclipsing planet-demon Rahu.
[6] Siva is also known as 'the Lord of the Bhutas' ('byung po rje $=$ *bhutabhartrs ?), also bhuteśvara).
[7] 'With burnt relics from an offering-pyre' is the free translation of mchod rten bsreg byed mtha' dang bcas which can also be read as 'with an offering-pyre along with what is burnt in it'.
[8] Gzhan du shes par mi 'gyur te can also be taken to mean 'knowing it otherwise it will not come about'.
[9] Rtsub is taken here as a noun meaning 'wild place', though it is possible to interpret it here as an attribute of ngogs. These uncertainties are unavoidable when translating Tibetan verse translations of Sanskrit. The Mongolian avoids the issue with quduy-un kijayar 'at the edge of a well/spring'.
[10] Since the emanations (nirmānakāya; sprul sku) of a buddha arise from the non-dual 'dharma aspect' (dharmakāya; chos sku) each buddha can 'penetrate' or enter into any or all emanations since enlightened beings
are all one and the same in their dharma aspects (dharmakaya). At this point in the text this process of interpenetration is linked to the 'mirror-like' samadhi entered by the bhagavān, mirror-like since all realities or phenomena appear spontaneously and without effort in the mind. Into all these appearances penetration can take place - into the other side of the mirror as it were.
[11] The 'goals' or 'purposes' (artha; don) are traditionally thought of as twofold : one's own goal (svärtha; rang don) and that of others (prārtha; gzhan don); cf. TD 196. From here on the speaker is presumably the Lord of Speech Manjughosa.
[12] 'Termination' or 'growing faint' (avasäda; yid gsad byed) here seems to mean much the same as ksaya/zad above (cf.pl68n 1) - ie.'a termination in the worlds will be brought about'. The subject of the sentence is uncertain, however. The Mongolian interprets yirtincü-nügüd-tür sedkil-i serigülüyu 'will wake up minds in the worlds', so the implication is that it is others that are awakened rather than the practitioner.
[13] The hollow channel is the central nadi up which the yogin directs the 'winds' or psychic energy (prana; rlung). The prāna in a non-enlightened human flows through the two channels on each side of the central channel, and it is only with the opening or loosening of the lowest 'channel wheel' or knot (nadicakra; rtsa 'khor) at the perineum and the diversion of the prāaa usually in the two side channels up through this cakra that the central channel can come into operation. For details of the procedure in step-by-step form see Geshe Kelsang's clear account (1982: 17-66), and for a different point of view see Guenther (1963: 158-74).
[14] For this see the comments on pl26n.
[15] The uncertainty in this sentence stems from the doubt about the exact meaning of nges par bcun 'truly subdue, truly soften'. The Mongolian translates as qoyar uyes-iyer mayad kinaju 'he investigates with his two features [=eyes?]'.
[16] The Mongolian omits the instrumental (vcir-un bey-e) and $D$ has a difficult locative rdo rje'i skur. The translation is tentative.

NOTES
ii. Section 2
[17] Saffron (Crocus sativus) is of widespread medicinal use throughout India, and is also used as a yellow dye. It is also applied in paste form as an offering to divine images. A forehead mark made with Saffron is considered particularly auspicious. Larger doses are said to be "narcotic" (Majupuria and Joshi 1988 : 205).
[18] 'Perfume' has been used throughout this translation for dri (gandha), but it is possible to be more specific since such traditional perfumes and scents are plant (or animal) based. For example according to Dash (198f 85) 'three perfumes' (dri gsum; tri sugandha) is the group name for the plants 1. sing tsha (Cinnamonium zeylanicum); 2. sug smel (sūksmaila; Elletaria cardamomum) ; and 3. gan dha pa tra (Epatra; Cinnamonum tamala).
[19] This is the mantra YE DHARMA HETU PRABHAVA HETUM TEŞAM TATHÄGATO ÄHA | TESĀM CA YO NIRODHO EVAM VADÍ MAHÁSRAMANAH | 'Whatever dharmas arise from a cause, the tathägata has spoken of their causes; their cessation has also been taught by the great ascetic'.
[20] Cf.p175n for an identification.
[21] 'Orpiment' (ba bla; haritāla) is arsenic sulphate, regarded as the seminal fluid of Visnu.
[22] Manumali remains unidentified, and no version reads anything else. The Mongolian transliterates similarly, but the word is not in the dictionaries (MMW, THD, Edgerton etc).
[23] Yama's direction is South, and this is the direction in which yogins of this tradition face when meditating. South is defined in this case by the direction in which the very bright supergiant star Canopus ( $\alpha$ Carinae) lies when visible in the southern sky from Indian latitudes.
[24] This may be an abbreviation for the title of a text, but if it is, it will have to remain unidentifiable for the time being.
[25] OM Yama-King of dark form kill so-and-so HUM HÜM PHAT PHAT SVÄHA.
[26] Ie. with viśvavajras (crossed vajras).
[28] This triangle is the fire mandala.
[29] Jabhibrapa (alternatively jubhibrapa) remains unidentified.
[30] For rims dang rims kyi khrag rnams the Mongol translation unaccountably has jerge kiged jerge-ber cisun-nuyud-i as if reading rim dang rim kyis khrag rnams etc. It is rare indeed for errors of this nature to be found (but admittedly the passage is obscure).
[31] The translation is very uncertain, and hinges upon the way 'am ( $=v \bar{a}$ ) is taken. To interpret as 'or' (= 'alternatively') needs an negative condition ('or [if he does not] the deity will turn the wheel [against him]') - which is just not there. Taking lam ( $=v \bar{a}$ ) meaning Skt. eva (the emphatic enclitic) is preferable, resulting in a link with the previous lines (the existence of such a link being confirmed by the lack of punctuation in the (prose) Mongolian between this sentence and the previous one). This is no guarantee of a correct translation, however.
[32] This line forms a complete sentence in itself, and one is almost constrained to assume that some kind of location is being given for the rite of bringing someone under the mantrin's control (since locations for other rites are given in the preceding lines). There seems no way of obtaining such a meaning given the sgyur ba'o closing off the previous sentence. The instrumental kyis causes further difficulties.
[33] This passage and the entire following paragraph are obscure, and other translations are possible. UT and U's reading yang na me la gdung(s) bas 'grub 'even one tormented in fire accomplishes' seems no better than the version decided upon here. It is possible that this entire line has been misplaced (the sandalwood ointment used for rejuvenation can have little to do with tormenting in fire). The paragraph following the mantra seems to consist of miscellaneous ritual instructions with little connection with each other.
[34] OM vajra wrath Yama-King vajra KILI KILI kill kill slay PHAT.
[35] The Tibetan versions all have the instrumental thod pas gzhar 'he scrapes it off with a skull'. The ms. Mongolian has the dative gabala-dur and the blockprint just gabala, implying 'he shaves his head'.
[36] Ie. be summoned and controlled.
[37] On top of the assembled fire mandala.
[38] The implication is that if this meditative absorption is successfully accomplished the half-moon shaped wind mandala can come into operation.
[39] Presumably the points of the bones are rubbed together and the image(s) are hidden, but there is nothing specific indicated in the Tibetan, and any combination (some unlikely) is possible : a). bones rubbed together and hidden; b). images rubbed together and hidden; c). one pair rubbed together and the other hidden. Rtse 'drud could also be 'with tops pulled off'. This section gives a good indication of the kind of problems met with in Tibetan verse translations of Sanskrit verse (a lot can be done in the latter by a simple indication of gender, number or case, something which is impossible in Tibetan). The Mongolian is of limited use in obscure passages since ambiguities are often retained, or alternatively interpreted through grammatical additions in ways which demonstrate clearly that the Mongolian translator was (sometimes) in the dark.
[40] Ba mar, the reading in $U$ and $D$ means cow's butter. P's reading ba dmar is not in the dictionaries, and caused problems for the Mongol translator who decided on the improbable ulayci ünigen-ü tosun 'red fox fat' as if reading wa mar dmar. If the word ba dmar exists it probably refers to some kind of plant or mineral preparation (perhaps along the lines of ba dkar 'limestone').
[41] 'Kill PHAT!'
[42] 'Split!'
[43] 'Expe1!'
[44] 'Stupefy!'
[45] 'Subjugate!'
[46] 'Suppress!'
[47] 'Summon JAḤ!'
[48] $P$, $U$ and $D$ have different mantras from here on for the same purposes. These are listed in the critical apparatus (p ).
[49] 'OM HRIH STRIH distorted face HŪM trample on all enemies and destroy them PHAT PHAT SVAHA!'
[50] 'OM HRIḤ blackish-blue form HŪM KHAM'
[51] 'OM HRIḤ HA o great wrath, approach, approach, deign to accept this worship, think of me SVĀHA.'
[52] 'OM tamer of all wicked beings GA GA'.
[53] 'OM with a youthful form JAḤ JAH HÜM PHAT'.
[54] 'OM blackish-blue form, tamer of all evil beings, great lord of spirits, accept, accept this ritual cake SVĀHĀ'
[55] 'OM [you] with blazing eyes and distorted face great resounding [? tatta_< $\sqrt{t a n}$ ( $=s t a n$ )] laughter at the blazing of the nadis SVĀHA.'
[56] 'OM victorious, victorious, greatly victorious, possessor of the complete form, go, go, return to your own abode, by that and the tathägatas [?] I dismiss you, perform my tasks SVĀHĀ.'
[57] The yoga of 'drawing the drop (upwards)' refers to the process whereby the white drop also known as the mind of enlightenment (bodhicitta; byang chub sems) located at the centre of the crown cakra is 'melted' by the ignition of the inner heat in the central channel of the subtle body (ie. by the opening of this central channel). The drop moves down the central channel through the throat, heart and navel cakras to the sex organ, giving rise to the four joys (catvari mudita; dga' ba bzhi), one at each point. At the throat, joy (mudita; dgar ba) is experienced, at the heart great joy (pramudita; rab tu dga' ba), at the navel extraordinary joy (visesamudita; khyad par gyi dga' ba) and at the sex organ innate joy (sahajamudita; 1han skyes kyi dga' ba). At this point the yogin does not allow the drop to dissipate through the sex organ (as happens in the more limited case of orgasm where the central channel is not used in any case), but instead reverses the flow of the drop and moves it back up the central channel experiencing the four joys of the reverse order, and ending with the return of the drop to the crown cakra and the resultant experience of the innate joy of the reversed order, the highest joy of all. It is taken for granted amongst Buddhist yogins that this practice is at all times undertaken conjointly with meditation on emptiness. Full details on the practice are provided by Geshe Kelsang (1982 : 67-99).
[58] This sentence seems misplaced, and there is no obvious place in the text where it could be fitted in. Much of this second section seems fragmentary, and the preceding paragraph, on the different colours of Vajrabhairava, seems incomplete.

NOTES
iii. Section 3
[59] This sentence confirms the non-identity of vairocana and gorocana (cf. the observations on $p$ ).
[60] The five ambrosias (bdud rtsi lnga; pañcämrta) are : 1. excrement (dri chen); 2. urine (dri chu); 3. white bodhicitta ( $=$ semen; byang sems dkar po); 4. red bodhicitta (=blood; byang sems dmar po); and 5. marrow (rkang mar).
[61] Nag po chos (or nag po'i tshes D) is presumably the Tibetan equivalent of kālavela (MMW 277), the time of Saturn at which religious actions are improper.
[62] Ie, the state of being a vajra-holder (vajradhära).
[63] Ie. the painted image.

NOTES
iv : Section 4
[64] Mtshal 'vermillion' translates Sanskrit hingula which can also mean the alchemical combination of sulphur and mercury, as well as the two plants Solanum melongena and S. jacquini according to MMW 1298.
[65] These two phrases khru do pa 1a khru phyed rtsig gru bzhi'i steng du zlum po ni \|| 'build a half-cubit on a two cubit one; above a square a round one' probably belong together, the assumption being that a two cubit square earth mandala is overlain by a one cubit round ether mandala.
[66] The six signs are possibly the six ornaments of the yogin (TD 265).
[67] Ril ba (kundi) is probably just a bowl or pitcher here, but in the neuter kunda it has the specific meaning of a round hole in the ground (for preserving water or fire)' or 'a basin of water (especially consecrated to some holy purpose or person)' MMW 289.
[68] 'Water' is presumably 'urine' here.
[69] Mi 1ta 'unseen' or 'not looking' is left untranslated in the Mongolian presumably on account of this ambiguity.
[70] So phag 'brick' or 'tile' (istaka) is presumably the plant Andropogon muricatus (istakapatha).

## [71] Possibly 'in union with secret mantra'.

[72] Danda 'staff, stalk' might mean some kind of plant here but there is no lexicographical evidence for this. The Mongolian just transliterates P's reading dando, rather than translating as beriy-e 'staff'.
[73] Dngos in a verse translation of this kind can easily mean dngos grub (siddhi; magical attainment) rather than dngos po 'property' (vastu). The Mongolian assumes the latter (bodas).
[74] This incomplete analogy seems to refer to the 'skilful means' (upāya; thabs) of buddhas whereby 'infants' (=disciples) are tempted into enlightenment by the offer of gifts (=magical attainments, in this case). There is a very elaborate passage in the Saddharmapundarika III.70ff. reminiscent of this analogy (Kern 1884 : 86 ff ). The Mongolian translates de dag drang bar bya phyir bshad as tende üile üiledku-yin tula
nomlamui 'I explain in order to make them perform these deeds'.
[75] As happens at various points in these texts there is uncertainty regarding the position of the instrumental. The Tibetan gsang sngags rgyal pos 'dod pa sbyar 'he binds what he desires by (=using) the king of mantras' is translated in the Mongolian version as niyuca tarni-yin qayan-i kuisel-iyer barilduyuluydaqui 'binds the king of mantras with desire (ie. reading gsang sngags rgyal po 'dod pas sbyar).
[76] Ltos (pa) med (pa) 'without a view' can be taken literally to mean this, but assuming that this is equivalent to Sanskrit anavastha (TSD 967) suggests that '(mentally) unsteady' is a likely meaning (ie.= 'without a correct view').
[77] De 'that' should refer to the purity of the selfnature of the mind if the grammar of the Mongolian translation is used to supply the deficiencies of the verse Tibetan. Other interpretations are possible - 'all (impermanent) things work through their (objective) spheres-of-activity (visaya) and their own self-nature' (taking de with spyod yul).
[78] Ie. this tantric path.
[79] Reading bcang byas 'makes it significant', with the meaning provided by the Mongolian equivalent ciqula 'important, significant'. Bcang (='extensive') is given a questionmark in Jaschke 1888 : 146 , and the word seems little used in standard Classical Tibetan. Bcad (a definite reading in $P$ ) is possible (='if he cuts himself off'), but bcang is perhaps preferable.

Part 2
III. THE MYTH SECTION

Salutations to the glorious Vajrabhairava!

Now (158v) this will be explained.
The great Vajrabhairava who arises from the vajras of the body, speech and mind of the bhagavan crossed the southern ocean and went to Galava, the city of Yama. With his unendurable sixteen feet he trod on the sixteen gateless iron dwellings. With his single-pointed organ of wisdom he crushed the central great iron dwelling. At that time, having defeated the great mara, through his roaring 'ha ha hi hi' the Dharmaräja and the others spoke as subjects to him :
"for any great hero $I$ shall undertake what the hero requires. We offer our life essence as is our duty and may the hero accept it".
The eight classes of gods offered their life essences Yama offered YA, the divine mothers MA, the raksasademons offered RA, the spirits KȘE, the humans offered NI, the lords of the earth SA, the spirits offered CCHA and the maras offered DA. Putting these together they pledged to serve him. On account of this great motive the mindful attitude and worship of the wisdom deity entered their minds, and through having embarked on the propitiation of the deity and not breaking their previous oath, their accomplishment was inevitable.
"YA MA RA JA SA DO ME YA YA ME DO RU ṆA YO DA YA YA DA YO NI RA YA KṢE YA YA KṢE YA CCHA NI RA MA YA".

Saying this Vajramahabhairava blessed the Dharmaraja and the others and all the messengers of Yama into the ground
of liberation. To the mothers, sisters and daughters and their entourage he gave this command:
"at the end of five hundred aeons when my teaching appears perform the deeds $I$ have exhorted the yogins with their wisdom-women to do." When this was said they took the oath while subdued.

The end of the Myth Section.

## Part 2

IV. THE MUSK SHREW SECTION.
(211v) Salutations to the Lord Yamãntaka.

Now the profound rite of the Musk Shrew [1] will be explained.

OM RUDRAYA MAHEŚVARA YOGAPRAŚẢLAYA | YOGA SIDDHAM | DADĀHI ME SVĀHA | HŪM HŪM HAḤ DAHA DAHA | PACA PACA URDHVEYA HÜM PHAT [2]

Now the rites of this knowledge mantra : if you recite it eight thousand times after offering scent, flowers and incense day and night without sleeping and after offering a bali offering|you will succeed. Now for the ritual deeds : take a dead musk shrew and cut up its skin, bone, flesh and hair into tiny pieces. After you have performed two thousand recitations, if you apply those pieces to your forehead you will not be visible to your enemies.

OM MAMA HUYAMTI [3]

If you apply the pieces to your hand, whomever you touch will come into your power. If you apply these pieces to your legs you can travel a hundred thousand miles and return. If, after applying those same pieces to the side of your enemy's door, you recite eight thousand times beside his door, he will be driven away. If you cut up and hide those pieces and a cemetery-cloth at the base of your enemy's door, his family will be destroyed, or driven away if you want. Take a musk shrew skin, and when you have recited eight thousand times fill it with earth
from a latrine and tie it shut with a blue thread. (212r) If you suspend it in the sky the flow of [your enemy's] urine will be stopped, and if you untie it it will be released. When you have cut up a musk shrew skin into tiny pieces, on your reciting eight thousand times in front of the great god [4], also offer scent, flowers, incense and a bali offering. If you again recite eight thousand times, you will succeed. If you apply these pieces to the tip of your nose all beings will be afflicted with misery [5]. If you put them on your head all your enemies will be captured when you fight them in battle. After applying those same pieces to your heart, if you show this to your enemy his heart will be afflicted. If you sprinkle your enemy with rice powder after making an image from it [6], he will be paralyzed. If you sprinkle [yourself] with rice powder after making an image from it you will be beautified [7]. If you throw it together with cemetery ash at a group of your enemies, those who stand near it or behold it will be struck down by sickness. After reciting a thousand times over this powder, the person on whose head you pour it will be subject to your power. If you place that powder along with a skull into the lintel of your enemies' door they will be separated. If you sprinkle this powder onto a woman's hand, she will die. The person at whose door you hide this powder will be expelled. When you have mixed this powder with human flesh, whoever you give it to to drink will die in seven days. If, after mixing this powder with excrement, you give it to your enemy, he will be afflicted with hunger, piles and fever, and you yourself will be delighted. If you take a musk shrew bone and conceal it in somebody's house, he will die. When you have made offerings to the god with musk shrew flesh and fish oil, seated on a skull in a cemetery hold a skull and recite the mantra. If you perform the fire-offering pouring a libation a thousand times onto cemetery-ash you
will achieve (212v) the attainments. As for performing the ritual deeds after mixing the powder with the three pungent substances [8], if you place this in someone's house fiery heat will break out in him. By mixing the powder with black mustard you can perform virile acts. If you make an image with the powder and soil from a cemetery and hide it under the door, [your enemy] will immediately be killed by heat. Having mixed the powder with salt, whoever you strike with it will become subject to your power. If you scatter the powder at the king's gate after mixing it with white mustard, he will become subject to your power. All those who step on it will also become subject to your power. To a ritual cup of soma add the excrement of a bull, and if you cover your enemy's excrement and urine with it before its heat has dissipated, his excrement and urine will be blocked. After removing it he will recover.

The end of the Musk Shrew Section.

Translated by the Tibetan translator Rwa rdo rje grags from the manuscript of Bha ro with the crippled hand.
[1] The chucchundara (Tib. tsu ttsu nda ra or sometimes (mistakenly) te'u lo) is the Musk Shrew Sorex caerulescens, generally regarded as auspicious in India and encouraged to live in houses. "Musk-rat" is often given in the dictionaries as the English name of this animal (cf.Turner 1964 : no.5053), but in modern usage this name is restricted to the North American genus Ondatra.
[2] OM great lord of rudra, yoga [praśalaya] grant me the yoga-accomplishment SVĀHA HÜM HỤM HAḤ burn burn boil boil rise HÜM PHAT.
[3] The meaning of this mantra is very uncertain, especially given the two variants (cf. critical apparatus).
[4] The great god (mahadeva) is presumably Yamantaka.
[5] Sdug par 'gyur ro can either mean 'will be afflicted with misery' or 'will become attractive'.
[6] At this point the Peking Tenjur adds a rite for paralyzing, omitted by $U$ since there is no distinction in method between it and the following rite.
[7] The procedure of making an image and scattering it is obscurely described. There are similar rites practised by yogins of Vajrayogini who make small scorpion images in black mustard seed in the palms of their hands and then throw the seeds into a fire.
[8] Tsha ba gsum (the three pungent substances) represents Sanskrit *katukatraya rather than *trilavana. The three pungent substances are long pepper, black pepper and ginger.

Part 2.
$\nabla$. THE THREE SECTION TANTRA OF VAJRABHAIRAVA

The Three Section Tantra-king of the glorious Vajrabhairava.

Obeisance to the glorious Lord Yamantaka.
[i. Section 1 : Drawing the wheel]
(2r) I shall explain the rite of the turning of the wheel of the one renowned as the enemy of Yama, the complete victory over the three worlds; the highest truth which is the tranquil dharmakaya.

A virtuous yogin (2y) who propitiates in accordance with the rites makes a mandala two cubits in size in a deserted place such as a cemetery etc. He cleanses it with scent, the five products of the cow [1], the sun and moon and so forth.

After proper worship with the five sacred articles, the bullock and so forth [2] as well as with the entourage of attendants and in particular with the outer and inner offerings, he undertakes to draw the wheel, gather, invite, merge and send away.

The mantrin (3r) in yogic union faces south and through the recollection of his pledges recalls the secret mantra OM VAJRA SAMAYAS TVAM [3], and undertakes the drawing of the wheel.

He encircles the central point with a circumference with a radius of sixteen inches - this is the inner wheel. Circumnambulating it three times he makes sixteen doorless iron dwellings. This is the city of Yama, (3y)
the gateway to the three spheres. Its outer periphery has three enclosures surrounded by a rampart on all sides. Inside each of these enclosures there are thirty-two houses.

Having drawn such a wheel [4] acting in accordance with the procedures and the dharma, he arranges on the last outer enclosure the syllables KA etc. up to DA, omitting DA itself and NYA [5]. Then he writes the syllables DHA etc. up to KSA after that [6]. In the inner two enclosures (4m) he arranges the sixteen vowels [7] twice over.

For undertaking the gathering, arranging and so forth these marks are to be known. They are known as Moon-Eye, Excellence, Arrow of Instruction, Sovereign, Ocean, Blessing, Planet, Direction, Fierce, Sun, Element and Lunar Day [8].

When he has calculated the eastern diameter on the last outer enclosure [9], he takes as many syllables as are auspicious [10] (4v) from the reversed Planet house, and he presents them the size of an eye in the four directions at the edge of the equatorial line of the eastern enclosure [11].

He takes eye-sized syllables [12] from the reversed Direction house placing them in the East to its left and right. After he has taken them with the second vowel from the reversed Direction house, he makes them the size of an eye and puts one each to its sides.

He should take an eye-sized one endowed with the eleventh vowel from the house that has the Ocean (5r) calculated from the western equator and should offer it similarly at the southern edge.

Taking from the West an eye-sized one possessed of the thirteenth vowel from the house that has the Moon reversed he should offer it afterwards in the South. When he has taken this clear letter the size of an eye he offers it at the western edge as before.

When he has taken one the size of an eye endowed with the thirteenth vowel from the West (5x) from the Auspicious house he offers it accordingly at the western edge.

When he has taken one the size of an eye endowed with the eleventh vowel from the North from the Auspicious house he offers it accordingly at the northern edge.

He takes what is called the wind seed-syllable the size of an eye and offers it after that.

Having taken the moon-sized ones, one made into a ball of light which is in the Arrow house and one adorned with the third vowel which is in the Earth house ( 6 r ) counted from [the Arrow house], he offers each one in the North-East quarter [13].

After taking one the size of the moon possessed of the second vowel and which is in the Ocean house, and one from the reversed Excellence house, he offers them in the intermediate quarter of the South-East accordingly.

When he has taken one adorned with the fifth vowel from the reversed Virtue house and as much as a moon from the Element house (6y) he offers it as before in the South-West quarter.

When he has taken one adorned with the third vowel from the reversed Lunar Day house and taken one the size of the moon from the reversed Auspicious house, he offers it as before in the North-West quarter.

When he has completed such a construction he should exert himself in faith. Recollecting the pledges and being possessed of vajra-force, he enumerates the paired syllables from the two eastern (7r) equatorial edges and places them into the central dwelling. When he has similarly enumerated the pairs from the two equatorial edges of the other directions he should similarly place them in the central house. Then, when he has also enumerated the paired syllables in the East he should
place them in the house of the second sequence. The procedure is similar in the other directions.

He also places three paired syllables of the east (7y) in the house in the third sequence. It is also like that in the other directions.

The syllables of the intermediate quarters are enumerated spontaneously in the inner area. In the empty houses which issued these the vowels are enumerated. On the basis of these vowels he lists the syllables of the name. On the base of the syllables of the name he sets up the syllables appropriate for bringing about the various activities. For killing, driving away and separating he arranges the syllable PHAT (8r); for subduing, the syllable LAM ; for pacifying, the syllable SVA ; for increasing, the syllable $0 M$; and for summoning, the syllable JAḤ. There are rays for these - for pacifying, water; for increase, earth; for control, wind, and for fierce activities, fire. For separating, summoning, driving away it is the same as for control. For subduing it is as for increasing.

When he has performed the yoga of summoning, he embarks on the yoga of mixing [14]. Remaining non-dual and possessed of mantra he should make the central (8y) auspicious syllable YA into a sphere of light like the moon. He places the desired object to be accomplished into the centre of that sphere of light. At its centre he places his principal name. At that time he also makes all the paired syllables which are positioned in the houses in the directions [15] into spheres of light. He writes the ten-syllable king of mantras putting it together in each of the twelve houses. Also pairs of the so-called blessing syllable HÜM adorn each of the four houses. When he has set them up (2r) completely and has presented the offerings and the bali offeringhe embarks on the sending away.

He chooses the base cloth of the wheel in
accordance with the particulars of the rites. For pacifying and increasing he does it on a joyful cloth. For controlling and summoning, on a prostitute['s cloth] [16] etc; for killing, separating, driving away and suppressing, on a cemetery cloth. He draws it in bezoar and saffron for pacifying and increasing; in ochre (9v) etc. for suppressing; in crow's blood for driving away; in horse and buffalo [blood] etc. for separating; and in poison for killing. For virtuous activities he draws it using deodar wood [17] and for non-virtuous ones human bone and iron etc.

For pacifying he faces East, for controlling West, for increasing North and for fierce activities South, while for the others he acts in every manner. For pacifying, increasing, controlling and summoning he sets up the earth wheel in due order and the sky wheels in reverse (10r) order; and for killing, driving away, separating and suppressing he draws the earth wheel in reverse order and the sky wheels in due order. If he does not draw it properly like this the wheel will turn on him. Therefore he should act with earnest application.

When he has finished drawing it properly he invites the wheel which is in the mandala to his cloth wheel and through the yoga of vajra-union he unites the mandala and (10v) the wheel. When he worships the cloth wheel he visualizes the blessing of truth [18].

In accordance with the rite of visualization when he has dismissed the wheel he exerts himself in the recitation of mantra :
OM VAJRA SAMAYAS TVAM [19] is the mantra of the pledge.
OM VAJRA VEGA HÜM [20] is the mantra of vajra-force.
om vajra samaya trisamaye mahasamaye sväha [21] is the mantra for mixing the syllables.
OM VAJRA SA-(11r)maYA JAH [22] is the mantra for dismissing the wheel.
om yamarāja sadomeya yame doru na yodaya yada yoni raya

KŞEYA Yakşe yaccha niramaya hūm hūm phat phat [23] - this is the root mantra, the one for all activities. OM HRIH STRTH VIRRITĀNANA HÜM PHAT [24] - this is the mantra for all activities, the one for all activities. ŚĀNTIM KURU SVĀHA [25] is for enjoining pacification. PUŞ̧TTM KURU SVĀHA [26] (11v) is for increasing. VĀ́YAM KURU SVĀHA [27] is for controlling. māraya phat [28] is for killing. BHADIŞIYA PHAT [29] is for separating. UCChatāya phat [30] is for driving away. STAMBhaya hū̀ lam [31] is for suppressing. Ārarşaya Jay [32] is for summoning. OM MUŇCA [33] is for liberation.

The city of the syllables is the foundation for the arising of the mantras. It is also the pure enclosure where the rites are set in motion. If he does not gather the syllables together the sound of the mantra will be turned back on him. (12r) If he does not arrange the syllables clearly the sound of the secret mantra [34] will be damaged. If he does not recite the mantra with the incantation, the accomplishment of the mantra will come to nothing. If he does not perform the activities of summoning, it will not revolve well. If he does not perform the mixing of the syllables, the sixteen houses become useless. If it turns in the opposite direction it is useless. The reversal and damage of the lineage mantra is as if one were conquered by the asuras ( 12 y ) and the enemy were slain by powerful foes [35]. If he does not dismiss the wheel the rites will be damaged. He will accomplish by being firm in motivation, yoga and faith. So, he does it with endeavour.

The first section of the Mañjusiri Ritual, the extensive rite of drawing the wheel.
[ii. Section 2 : Turning the Pledge-Substances into Medicine]

Now, I shall explain other matters. The mantrin should always remain steadfast. The so-called tortoise milk (13r) as well as leaves of light, dry mud and likewise the juice of fire are the items of the one with the beautiful voice [36], and if, he continually uses these things he will be without illness, his life will be long, his powers will increase, he will be continually youthful and he will be blessed by all the deities. If he does not do this, he accomplishes by means of power and intrinsic nature. Being blessed by meditative absorption and mantra (13v) he brings about [37] the maturation of his acts. Since he is at the stage of the knowledgeholders [38] he duly adheres to the rites.

On the first day of the month when the sun rises, without touching the vessel he drinks the tortoise curd before its heat dissipates or again he drinks it with a sun-straw.

After he has obtained a leaf of light on the first day of the waning moon, from then on he cuts up that leaf and eats it ( $14 r$ ) when the sun rises on the third day, or he performs this with the sun-straw. .

After he has acquired good earth he dries it in water for three days. When the mantrin has taken and dried it he mixes a single mouse's pawful of sand with cow's milk and continually drinks it.

When he has wrapped up a new staff of fire [39] in butter made from earth, he makes a vessel with its mouths joined together, and when he has bound it with fire, water and earth (14v) he drinks the liquid with the sun-straw.

A wise man takes into the middle of the sky [40] the agreeable-sounding items which were bound for three days through the sound made by the separation of salt
[41].
He places three portions into a vessel for three days. The top portion is for anointing, the middle portion is to be drunk and the bottom portion is to be discarded. His adherence to each of these things is ascertained by the three ordinary fruitions [42]. Whether he does or does not add a cat's paw-ful to (15r) each, there is no harm done.

Holding to the assembly is explained as food. Holding to each one there is no harm.

The second section of the Mañjuśri Ritual, the rite explaining the turning of the pledge-substances into medicine.

Next, what are explained here are the particulars of helpful factors for ritual activities. For rites of pacifying it is the moon, for increasing it is known as the eye [43], for separating it is called (15v) excellence, for controlling it is instruction, for rites of summoning it is likewise the arrow, for expelling and suppressing it is the same as for control and for the rite of killing which follows suppressing it is asserted to be the ocean.

In each of these rites, the highest offering of the exalted and the others is first. On the second day he offers the bali offering. 0 the third he exerts himself in recitation, on the fourth he executes the fire-offering, on the fifth (16r) it is the ritual wheel, on the sixth he meditates single-pointedly and on the seventh day he completes the ritual supplements. For fierce rituals in particular, the ritual master [44] turns the wheel for whatever he is accomplishing for four days.

Once he knows these ritual particulars, by means of pacifying he protects from the eight fears [45], by increasing he acquires the six qualities, by controlling he renders his aspiration fourfold [46], by separating he maintains secrecy (16y) and avoids rebuke. By suppressing he binds the six senses, and similarly for the other deeds.

If he is apart from [47] the union of mantra and ritual he will not accomplish the attainments, and if he is beset with doubt [48] or becomes anxious or is lacking faith, then even if attainment is imminent and near, it will doubtless be averted. If he overflows with steadfast faith it is impossible not to have the attainments of mantra, (17r) even if the heavens were to disappear.

As it is impossible for the knowledge-mantra taught by the gods and sages to be broken [49], the
breaking of his union with the secret mantra taught by those free from desire does not arise and will not arise. For the wise man who is without doubt concerning the significance [50] of the dharma-nature which is unfathomable by thought, attainment is near. For a fool whose faith is firm (17y) the attainment of union is close.

For a logician who observes and reasons, the attainment of yoga will take a long time. Even when the sacred instruction has been imparted, the attainment is said to take a long time if the disciple is beset by dualistic thinking. Even if the quintessential teaching is concealed by the guru, the disciple will succeed if, not beset by dualistic thinking, he holds thereby to the so-called quintessential teachings of the guru as precious. For that reason, in order to abandon dualistic thinking (185) it is important for the mantrin to please his guru. His abilities and powers will be great if he dutifully serves him and he will be without obstacles if he recites secretly. His own mind becomes the twofold jewel by his performing great offerings and it is from the twofold jewel that attainment arises. If it becomes hard to acquire he utters praises, and from those praises good qualities arise. If he does not offer praise, it is just as in the case of the wish-fulfilling gem - (18v) the desired treasure is not bestowed on someone who does not utter praises. Devotion is the Buddha, devotion is the Dharma, devotion is the Sangha, devotion is the goddess, devotion is the guru, devotion is the god, devotion is the great path, devotion is the raft, devotion is the wish-granting jewel, devotion is the very attainment of secret mantra and devotion is the jewel of merit. It is on this account that the mantrin, in order to generate devotion in his own mind, should excel in respect towards others.

The third section from the (19r) Mañjusri Ritual explaining the causes of and subsidiary factors for rituals.

The Three Section Tantra-king of the glorious Vajrabhairava is finished.

Translated and edited by the Indian teacher Uyamadra and the Tibetan translator Rong zom chos kyi dbang po.

Manggalam.

NOTES
1.Section 1
[1] The five products of the cow are saliva, dung, milk, butter and curd (TD 274).
[2] Ba lang la sogs dam rdzas lnga ('the five religious articles - ox and so forth') presumably refers to the 'five fleshes of the pledge', dam tshig gi rdzas sha lnga. These are the fleshes of humans, elephants, oxen, dogs and horses, all of which are päśu (domestic animals) in classical Indian terms. Part of the tantric inner offering' involves the offering up of these five animals.
[3] 'OM you are the vajra-pledge'.
[4] Attempts to sketch this structure were made on several occasions with inconclusive results. The instructions are not really precise enough to enable a definite reconstruction to take place, and the point of this elaborate structure also remains obscure. The inner circle is the city of Yama (the Galava of the Myth Section, cf.par7) with sixteen doorless iron dwellings. Outside it there are three 'circumferences' (nemi; mu khyud) with 32 'houses' (khang pa;) on each. The consonants, in two groupings of 16 and 12, are arranged on the outer 'circumference', and the 16 vowels are arranged on the two inner circumferences twice over. After this, problems multiply (cf. the comments in note 8 below).
[5] These syllables are :
ka kha ga gha na
ca cha ja jha
ta tha ḑa ḑha na
ta tha
[6] These syllables are :
dha na
pa pha ba bha ma
ha éa sa sa kşa.

[8] The instructions involving these twelve 'signs' (mtshan ma) are as unclear as the nature of the signs themselves. One Tibetan interpretation has been that they are the numbers from 1 to 12 (Doboom Tulku, personal communication). This is possible especially as almost all of the 'signs' do have listed numerical values in the dictionaries (MMW). The main problem is that some of the numerical values assigned when assuming the identity of
the 'signs' with the numbers 1 to 12 seem wrong. Yon tan ( guna) 'quality' can be 3 (Sâmkhya) or 5 (Vaiśesika) but not 2. There are 9 'planets' (graha; gzah) in Indian terms (always including Sun and Moon) and not 7. 'Fierce' (drag po; $=$ rudra) is 11 , not 9. There are definitely 15 'lunar days' (tshes; tithi) per month, and not 12. In fact apart from Moon-eye' ( $=0$ ne), none of these numerical equations fit the usual dictionary ones (assuming our list numbers the 'signs' from one to twelve consecutively). Another possibility is that the 'signs' stand for deities - again the problem is that for some (Moon-eye, Quality, Arrow of Instruction and Lunar Day) there is no eqivalent deity (at least, none known to me). 'The Powerful' (dbang po) is the deity Indra. 'The Auspicious' is Agni. 'Planet' is Rahu. 'Direction' (reconstructing Phyogs (pa) as *Paksin 'the Winged') is Siva or Garuda. 'The Fierce' is Rudra. 'The Sun' is also used of Siva, though the deity Vivasvat has independent standing. 'The Membered' (reconstructing Yan lag (pa) as *Angiras) is used for Agni.
[9] Understanding this and the following paragraphs necessitates the clarification not merely of the twelve 'signs' (cf. note above) but also of the precise meaning of the phrase rim (pa) min (pa) which qualifies the 'houses' (khang pa) in which the signs are (or which 'have' the signs (can)). It is uncertain what Sanskrit word the Tibetan rim min, literally 'non-order' or 'without order', represents. Lokesh Chandra's TibetanSanskrit Dictionary (1961 : 2270) has the single equivalent paravrtta which is not in the Sanskrit dictionaries (Apte 1959, MMW, Edgerton 1953), unless this is a misspelling for parävrta 'disappeared, averted from' or parivrtta 'revolving', both of which are unlikely. 'Out of sequence' is a possible interpretation of rim min, but unlikely given the level of detail in the instructions found elsewhere in this chapter.
[10] 'As many syllables as are auspicious' is the translation chosen for yi ge bkra shis tsam, though 'just the auspicious syllables' is an equally possible alternative.
[11] It is also not easy to understand where in the circle the syllables are to be located. 'In the four directions on the sides of the equatorial line of the circumference of the eastern side' is what the text says; where exactly this might be is obscure.
[12] Throughout this section the phrases mig gi tshad 'as much as an eye' and zla ba'i tshad 'as much as a moon' occur repeatedly as attributes of the selected syllables. Matra, the usual Sanskrit equivalent of tshad can indicate either a measure of size ('as big as') or of
number ('as many as'); the former has been chosen only because a Tibetan translator might have preferred tsam for quantity rather than tshad (cf. note 10 above). Needless to say, 'as many as' is an equally possible translation (with 'moon' = 1 and 'eye'= 2). Also, it is surely no accident that the two definers of the measure, moon and eye, are the components of the first 'mark' (mtshan ma) in the preceding list.
[13] This and the following three paragraphs are possibly even more obscure than the rest of this first chapter. The situation would be much simplified if correcting to mda' can khang pa'i [<pa] nang gnas pa could be justified ('the...which is inside the Arrow house' etc.), but none of the paragraphs have this convenient genitive. This necessitates the assumption that nang gnas pa 'the one inside' is an attribute of the house itself which seems intuitively unlikely. Of course intuition is not a sufficient reason for amending a text at several points against the only available readings. Another possibility is that the Tibetan phrase renders a Sanskrit tatpurusa compound where the genitive remains unexpressed. This excuse has been used to justify a translation using genitives, though the possibility of complete misinterpretation, needless to say, remains open. Translating strictly in accordance with the Tibetan text as it stands would result in a translation such as 'from the Ocean house which is inside and has the second vowel and from the reversed Excellence house he takes a moonsized one and places it in the South-East quadrant accordingly' (taking the second of the four paragraphs, the one easiest to translate in this way).
[14] The 'yoga of mixing' is meditative union with the deity.
[15] It is unlikely that phyogs kyi khyim 'the houses of the [various] directions' can be interpreted here as the 'direction house' (phyogs can khang pa) spoken of elsewhere, though this possibility does exist.
[16] 'A prostitute['s] etc.' as a surface for the drawing of the wheel refers to the soiled underwear of a prostitute, a much sought-after item for tantric rites (Nebesky-Wojkowitz 1975 : 347).
[17] 'Proper wood' (bzang po'i shing) is possibly the Tibetan equivalent of Skt. bhadrakastha, probably Cedrus deodara, the Deodar (a native of Afghanistan and the West Himalaya, which again suggests that these texts originated in the vicinity of Swat).
[18] 'The blessing of truth' (bden pa'i byin rlabs; satyadisthana) is the first of four types of blessing.

The others are 2. the blessing of compassion; 3. the blessing of tranquility and 4: of wisdom (Das 1902 : 888) .
[19] 'OM o vajra! You are the pledge'.'
[20] 'OM vajra-force $H U ̄ M$ '
[21] ${ }^{\prime} 0 M$ vajra-pledge, triple pledge, great pledge SVĀHĀ'.
[22] 'OM vajra-pledge JAḤ'.
[23] This is the root mantra of Vajrabhairava spelt out in the third section of Vmbh . (plos).
[24] 'OM HRIḤ STTRIH distorted face HŪM PHAT'.
[25] 'Perform pacification SVÄHA'.
[26] 'Perform increase SVĀHĀ'.
[27] 'Bring under control SVĀHĀ'.
[28] 'Kill PHAT!'
[29] 'Separate PHAT!'
[30] 'Drive away PHAT!'
[31] 'Trample HŪM LAM!'
[32] 'Summon JAH!'
[33] 'OM liberate!'
[34] The 'sound of a mantra' (sngags kyi sgra) ought to have some specific technical meaning (ie.'the effect (ive sound) of the mantra' or something similar), but the expression seems not to be in the standard sources.
[35] It is possible to take this sentence together with the one that follows : concerning the damage and reversal of the lineage mantra, if he does not dismiss the wheel just as the enemy is killed by a powerful foe [or: the foe of the powerful] and just as the asuras are defeated, the ritual will be damaged'.

NOTES
ii.Section 2
[36] 'The one with a beautiful voice' is presumably Mañjuśri.
[37] The Tibetan sbyor bar byed is here translated as 'produces' (assuming Sanskrit *prayujyate). For 'unite with' one might expect *las rnam smin gyis sbyor bar byed since *prayujyate needs an instrumental to mean this.
[38] The Knowledge-holders (*vidyädhara; rig pa 'dzin pa) are beings of various realms. The Knowledge-holders of the Desire Realm (kămadhatu;) are familiar with the usual siddhis (cf.p.95) and are considered to be great masters of tantra. Täranätha tells us that 'shortly after the spread of the Mahāyäna doctrine there were a hundred thousand vidyädharas. Most of them, like those of *Urgyan (cf.p.7l) who attained the stage of vidhyădhara, attained it by the help of the anuttara path...they attained rainbow-bodies and left nothing in the form of preaching' (Chattopadyaya (ed.) 1980 : 151). Knowledge-holders of the Form Realm (Rūpadhätu;) are long-lived beings who can travel freely through all of space. 'They are ...far beyond the enjoyment of the objects of sense...dwelling in the sound of the mantra (cf. note above) without specific visualization they attain a state of pure calm and insight' (Tatz and Kent 1978 : 155).
[39] 'A new staff of fire' (me yi sdong bu) is p's reading. This is slightly more probable than A's reading mi yi stegs bu 'a person's new table', though this in turn is no less probable than the 'tortoise milk' and 'dry mud' spoken of earlier (pl89).
[40] Presumably the 'items' can be taken into the sky because the 'wise' are in the 'place' or 'state' of the Knowledge-holders who can fly (cf. note 34 above).
[41] 'From the sound of the separation of salt' is a speculative translation for lan tshwa bral ba'i sgra las ni, the only available reading. Some kind of emendation may be possible, but is impossible to justify given the other mysterious phrases in this chapter.
[42] 'Bras bu (phala) 'results, fruits' are usually considered to be fivefold (TD 296) : 1. 'results in accordance with causes' (rgyu mthun gyi 'bras bu); 2. 'environmental results' (ie. one's experience of one's surroundings as the result of previous actions; bdag_po'i
'bras bu; adhipatiphala) ; 3. 'results caused by persons' skyes buri byed pa'i 'bras bu); 4. 'ripened results' (rnam par smin pa'i 'bras bú) and 5. 'cessational results (bral ba'i bras bu). The 'three ordinary results' are possibly the first three of these, though quite how they are related to the three portions of the 'medicine' is unclear.
[43] In these two lines 'Moon' and 'Eye' are treated separately, while in the first chapter ( $p$ d84) the words definitely go together. This is one of the many insoluble inconsistencies of this text.
[44] Las kyi gtso ni has been interpreted here as 'the ritual (las) master', though 'the highest of deeds' is also a possible translation ('for fierce deeds in particular, and for the highest of deeds (presumably= slaying) the turning of the wheel of what he achieves is done on the fourth day').
[45] The eight fears are 1. fear of the lion of pride (nga rgyal seng ge'i 'jigs pa); 2. of the elephant of ignorance (gti mug glang po'i); 3. of the fire of hatred (zhe sdang meti); 4. of the snake of jealousy (phrag dog sbrul gyi); 5. of the thief of mistaken views (lta ngan rkun poli); 6. of the iron fetters of avarice (ser sna'i lcags sgrog gi); 7. of the river of desire ('dod chags chu bo'i); and 8. of the cannibal of doubt (the tshom sha za'i) cf. TD 118-9.
[46] The four stages of devotion (adhimukti; mos pa) are given as 1. snang ba thob pa (alokalabha) 'attainment of light' (; 2. snang ba mched pa (alokavrddhi) 'increase of 1ight'; 3. de kho na'i don gyi phyogs gcig la rjes su bzhugs pa (tattvärthadesanupravesa) entry upon the single direction of the significance of thusness' ; and 4. bar chad med pa'i ting nge 'dzin (anantaryyasamadhi) 'uninterrupted samādhi' (Das 1902: 977, from unspecified Tibetan sources).
[47] Dpyad 'investigate' has been amended to dbye 'separate' (both future). This is one of the very few points at which the text has been amended.
[48] Yid gnyis za (ba) renders Skt. känksā, which in Buddhist texts nearly always means 'doubt' rather than 'wish' or 'desire', the standard Skt. meanings (Edgerton : 175). Perhaps a better translation might be 'dualistic thinking' since a). we are dealing with a technical term and b). it is dualistic thinking which causes what we mean by doubt to arise. A mädhyamika philosopher would comment that any rational analysis of a situation leads to alternative impossibilities ('doubt'), while the earlier debate on whether or not the arhat experiences 'doubt' (this being one of the 'five points' of the Kathävatthu; cf. Cousins 1988 : 7ff) centred upon a strict division between doubt as dualistic thinking and everyday doubt. An arhat might be free of dualistic
thinking, but would still not know, for example, which fork of a road were correct while Buddhas are free of both types of doubt. Doubt concerning the effectiveness of the practices is not what is meant, since this type of doubt is covered by dad pa med 'faithlessness' in the following line.
[49] One 'breaks' a mantra much as one breaks an oath, but the expression looks strange in English. Bslu ( $=$ *visamvadana) 'break (an oath or promise)' should theoretically take an instrumental (ie. rig sngags kyis) or the Tibetan equivalent of Skt. saha (ie. rig sngags dang) but the temptation to correct has been resisted.
[50] Strictly speaking 'meaning' is an unsuitable translation for don (artha) since it innately contradicts its own attribute 'mentally unfathomable' (bsam gyis mi khyab pa'i) in the same line. A classical commentator might have glossed don as tathata here, so the vaguer term 'significance' has been chosen.

PART THREE

## Part 3

EDITED TEXTS OF THE VAJRABHAIRAVA TANTRAS

Remarks on the Editions and on Editorial Procedure


#### Abstract

It is now accepted practice to edit canonical texts preserved in Tibetan translation from various available Kanjur versions. This process has been followed here. The Kanjurs used [1] for the editing of the various texts are listed below (for information on the presence or otherwise of each text in various Kanjurs see bibliography 1a) :


a). Tibetan translations :
I. The Vajramahabhairava Tantra from Kanjurs P, U, S, D and $R$ and from the extra-canonical print $A$. II. The Ritual Procedure Tantra from Kanjurs $P$, U, S, and $D$.
III.The Myth Section from $P, U, S, D$ and R. IV. The Musk Shrew Section from U and Tenjur $P$ only. V. The Three Section Tantra from the extra-canonical print $A$ and from Kanjur $P$ (in which it is known as the Three Section Tantra of Black Yamäri).
b). Mongolian translations :
6. The Mongolian versions of the Vajramahabhairava Tantra, the Ritual Performance Tantra and the Myth Section from $P$ and the manuscript copy $C$.

Though it may seem that it is in this way possible to produce an edition of a Tibetan canonical text which
is the equivalent in terms of quality of those we now possess for the European classics, the entire procedure is fraught with difficulty. I personally doubt if there is in fact much point in the student of such texts collating the various versions for the following reasons.

1. Since these texts are translations criteria of correctness are impossible to establish if, as in the case of the Vajrabhairava cycle, the Sanskrit originals are lost. Even when these Sanskrit 'originals' exist (eg. as in the case of the Sanskrit Hevajra Tantra edited by Snellgrove, 1959), they are in almost all cases much later than the printed Tibetan translations and thus far more prone to corruption through scribal error (and very often require correcting on the basis of their own Tibetan translations).
2. Nonetheless even if it is assumed that the Tibetan translators understood the tantric texts they were translating correctly (which is by no means certain given a). occasional obscurity and b). the fact that most were written either in some form of Prakrit and later roughly Sanskritized, or in incorrect Sanskrit) there is often little to choose between the alternative readings found in the various Kanjurs. The editor can only choose what seems more 'correct' without any guarantee whatsoever that the 'original' is more closely approached thereby. This does not always work, however. In the case of the Vajramahabhairava Tantra (a.I.) almost all the alternative readings of blockprint $A$ could be chosen over the Kanjur readings if it was merely criteria of correctness that were being followed. So why can this not be done? Primarily because $A$ shows clear evidence of being a version in which the editor has simply gone through the text, located each difficulty or ambiguity and altered the Tibetan so as to improve the sense or remove an ambiguity. Clearly a great deal of interpretation took place to produce $A$ and the text is
thus of no use in establishing the 'original' Tibetan, let alone the Sanskrit. But interpretations of various types are found everywhere in the Kanjur editions (there would be nothing to edit without these continuous interpretations and reintepretations) - so these should be abandoned similarly. We do not of course do this because we trust the Kanjur editors more than we can trust the unknown editor of blockprint $A$ - even though we know no particulars about the competence or otherwise of any of the editors in question since the main criterion of competency would be an (uncorrupt) Sanskrit original.
3. In addition the Tibetan editors of the various Kanjurs themselves attempted to gather together as many Kanjurs as possible to collate for their new version and we hardly ever know exactly which versions were used. Confusion is thus almost total, and the neatness of the critical apparatus in, say, this essay belies the complexity of the relationship between the Kanjurs used. And it is precisely this complex relationship that needs to be understood if our editing is to be successful.
4. But if one decides to go ahead with the editing of the Kanjur versions, there is a separate problem. Certain crucial Kanjurs are inaccessible or accessible only with the greatest difficulty. For example the Rgyal rtse them spangs ma Kanjur (S), supposedly Bu ston's personal copy (or a copy of it), is preserved in Ulan Bator and shown to scholars only with the greatest of reluctance. This Kanjur shows several unusual readings, some of which are absent from closely-related Kanjurs such as the Stog Palace manuscript $R$. It seems reasonable to assume that no edition can claim to be complete without reference to this and/or certain other versions (a manuscript closely related to $S$ such as $R$ or the Berlin and Tokyo mss.). This essay is the first to incorporate readings from the Rgyal rtse them spangs ma Kanjur into the critical apparatus - but hopefully it
will not be the last.
5. Because most work on the history of the Kanjur focuses on the relationships between the various Kanjurs as collections of texts rather than on the relationships between individual texts contained within, strictly speaking no conclusion drawn on the basis of comparative research into the Kanjur editions is necessarily valid for the textual history of individual texts. And it is likely that Kanjur editors knew about any extra-canonical versions which might have been around at the time (it is part of editorial responsibility after all), so this extra-canonical input into the editorial process of canonical texts is always a possibility. The extracanonical version of the Vajramahabhairava Tantra called here $A$ could easily have been known about by the editors of $U$ (and also the Lhasa Kanjur), for example. Rigour in the editing process loses some of its appeal if entire layers of possibility are left uninvestigated.
6. There is one more point regarding the editing of tantric texts, a point which is all too easy to ignore on account of its seeming frivolity. In model edtitions of normal (=non-tantric) classical texts the editor understandably assumes that an archetypal text did once exist when the author first committed the text to writing. But, even if it were possible to reconstruct the early manuscript history of the Sanskrit originals of any of the tantric texts available to us in Tibetan translation (which it is not since extant Sanskrit manuscripts are very late), we have to remember that, as the tantras themselves tell us, they have archetypes which are not of this world. The complete tantras of Vajrabhairava, Black Yamäri and Red Yamäri exist not here on earth but amongst the dakinis, and this is where the archetype is stored. As the colophon tells us (pi23), the tantra of Vajrabhairava in a hundred thousand verses is in this sense the archetype, and what we have (and what
has been translated here) is merely what the yogin Lalitavajra managed to memorize (and not copy) in the course of a week. The textual history of these texts is completely different to the history of normal human texts, and the reconstruction of the archetype (the theoretical aim of all editors) is impossible. The 20th. Century editor using available Kanjurs dating from the 16th-20th, centuries is expected to go to a good deal of trouble to reconstruct the $11-12 t h$. century Tibetan translation of a Sanskrit manuscript which itself has an entirely separate history, hundreds of years older originating ultimately from a fragmentary memorized version of a divine version of the text which circulates in higher realms. Of course it is easy simply to disregard the sacred history of these texts and treat them as we treat the European Classics, but even a rationalist editor would have to admit that the texts we possess have been treated as sacred by their Indian, Tibetan and Mongolian editors and preservers. The sacred nature of these texts may not influence the way in which they are treated by their Indo-Tibetan preservers to any great degree, but it remains the case that we rely very heavily on what these Kanjur editors thought about these texts in 'rational' text-critical terms (that is what we are editing). Can the editor simultaneously reject what the practitioners and former editors of such texts considered the most important aspect of the texts' history and not take any account of this when editing? What we are doing if we treat these texts as non-sacred is making an arbitrary distinction between rationally acceptable textual history and irrational myth on the basis of our own preconceived notions of (logicoscientifically based) rationality ("there are no dāainis",etc.), a distinction which would have been, and still is, utterly false for all practitioners of the cycle of Yamäntaka who, after all, have the dākinis to
thank for the presence of these texts on this world.
Despite all this in the editions presented in this essay the editorial procedure has been much as usual. The basic principle of minimal interference with the texts has been followed, and only a very few readings unsupported by the versions available have been suggested. Misspellings are included in the critical apparatus only when meaningful syllables are the result. In the (frequent) cases where there is little to choose between the available readings, I have either chosen the readings supported by the majority of versions or preferred the readings of the earlier versions (Rgyal rtse them spangs ma in particular). The Mongolian translation was originally prepared from the Tibetan version $P$ (the Peking Kanjur), so the edition provided here diverges slightly from the edited Tibetan text (though it has been checked against the edited Tibetan and readings have been chosen on this basis). It is not usual editorial practice to incorporate readings from direct copies of a text into the critical apparatus, but in this essay a Mongolian manuscript copy (C) of the relevant volume of the Mongolian printed Kanjur has been used to control the readings of the latter. Certain lines ommitted in the Tibetan Peking Kanjur and therefore the Mongolian $P$ are supplied by the copy $C$. Though the benefit of the doubt has always been given to the Mongolian translation, there are occasions when it has been corrected on the basis of the Tibetan against both Mongolian versions, not a procedure admissible in the case of original (untranslated) texts. The pagination of both Tibetan and Mongolian versions is based on the Peking blockprints (with the exception of the Three Section Tantra) and the punctuation is also taken from this edition with occasional modifications.

Bringing out the full implications of what has been said above and linking it to the specific information we
have on the texts and their history is a time-consuming task, and perhaps not one that would lead to spectacular results, but $I$ hope to make the attempt at some point. For the time being, the following brief observations can be made concerning 1) the independent blockprint called here A; 2) the Rgyal rtse them spangs ma Kanjur versions and 3) the Mongolian translations.

## 1) The independent blockprint $A$

For the interpretation of difficult phrases in the Seven Section Tantra the independent extra-canonical blockprint given the identification mark $A$ (all readings from which are presented in the critical apparatus) is of more use than the commentaries since it provides clearer equivalent phrases which give an indication of how the text was understood by the Dge lugs pa community of Urga in Mongolia. Most of these clarifications seem accurate and useful, though in a few difficult cases the text has been misinterpreted. It is curious that $A$ is often closer to $R$ and $S$ than to $D$ or $P$.

Examples of the alterations in this blockprint are given below :
i). Recasting of sentences such as de'i dbus su 'dod pa'i dngos grub for the more difficult dngos grub dang dngos grub ma yin pa la (Vmbh.135v).
ii). Technical alterations such as nga rgyal dang 1dan pas 'possessed of divine pride' for mnyam par bzhag pas 'meditatively equalized' (Vmbh.136v). iii). Clarifications such as bsgrub bya de'i for the ambiguous de'i (Vmbh.137r). iv). Major alterations of unknown origin such as gzhon nu rnams kha sbub tu byas nas zhabs kyi 'og tu mnan pa| 'jigs su rung ba'i thod pas thod byas pa for gnod sbyin

1a sogs pa za ba (Vmbh.141r).
v). Additions unsupported by other versions such as bya rgod dang (Vmbh.142v) in a list of animals in the maṇ̣ala; or mnyam par bzhag pas added at various points (eg.Vmbh.142r); or che ge mo added after bu mo in ritual instructions (Vmbh.143v).
vi). Omissions such as that of gshin rje'i sngags kyis (Vmbh.144r), presumably on the basis that no such mantra is provided elsewhere in the text. vii). Changes in word and sentence order such as at Vmbh.147r.
2). The Rgyal rtse them spangs ma manuscript $S$.

This attractive and carefully written manuscript Kanjur preserved in the State Library in Ulan Bator could be regarded as no more important than any other ms. Kanjur (eg. Stog Palace, Berlin, London, Taipei or Tokyo) were it not for the rumour that this was the personal copy of the original compiler of the Kanjur Bu ston (or at least a copy of this) [2]. It would be impossible to overstate its importance if it did prove to be Bu ston's personal copy. Until this is demonstrated, no firm conclusions can be reached on the importance of the readings it provides, but for the time being, the following observations can be made [3] :
i). There is a strange ommission of a rite for petrifying women at Vmbh.144r which would indicate that a source independent of this Kanjur (and the closely related ms.R) was used as the basis for the other versions collated here. The blockprint $U$ (the editors of whichrelied heavily on $S$ ) restores the passage.
ii). There are several (but by no means many) unique readings (more common in the Ritual Procedure Tantra than in the Vajramahabhairava-tantra) which are more significant than the run-of-the-mill alternatives common in these texts (such as gzhag/bzhag etc.). Examples are ma he gdong ba'i sbyor ba gsang ba gnas te (sic, no la after gsang ba) for ma he gdong ba'i sbyor bas nga rgyal, la gnas te (Vmbh. 145 v ); mgo dang mtha' ma gnyis 1dan bya for mi yi sa bon gnyis 1dan bya (Kp.147v); kha dang lag pa bshal ba'i sngags so for mchod pa'i'o (Kp.151r). There is another possibly prudish alteration at Kp.151r with shes rab mo dang mnyam du sbyor 'united with the Wisdom Woman' replaced by srin po rab tu khros pa 'dra 'like a very wrathful demon'.
iii). The majority of the mantras of Section 2 of the Ritual Procedure Tantra (151r) are unique to $S$ (from among the Kanjurs looked at in this essay) and hint at two completely separate traditions for this text.
3). The Mongolian translation ( $M$ and the ms. copy $C$ ).

Though Toin Corji's translation is generally accurate and shows much evidence of careful thought, there are also certain peculiarities, most of which are found in the translation of the Ritual Procedure Tantra (admittedly a difficult text). There is some general confusion between a). nominative and instrumental (yoginis kiged daginis ideyü instead of yoginis kiged daginis-iyar idegdeyü, Vmbh.185r), and b). accusative and genitive (eg. üküdel tülegsen-i yajar-tur niyuju instead of tülegsen- ${ }^{\text {ü }}$ (Vmbh.172v)). The confusion between cases a) is due primarily to occasional translating of Tibetan ergative constructions using a) instrumentals unnacompanied by passives or b) leaving objects in the
nominative. This literal translation of ergatives produces a strange construction completely contrary to the principles of Mongolian (and Altaic) grammar and this seems to explain the relative frequency of these cases in the translation. Confusion between cases b) seem mostly scribal (many are corrected in the ms. copy C). There are other cases - M's reading at $\quad \mathrm{mbh} .184 \mathrm{v}$ is dulayan-dur rasiyan-iyar tein büged gesügsen-i, and this involves a dative where an instrumental would be correct and an instrumental for a correct genitive. The copy $C$ only corrects the first (dulayan-iyar).

Some of the words used to translate certain items of tantric vocabulary will come as a surprise to those unfamiliar with this type of Classical Mongolian. For example kisupan 'shell, oyster' is used to translate Tib. nya phyis ( $=$ Skt.sukti) meaning 'a vessel made from a skull' since the usual meaning in other contexts of the Sanskrit word is 'mother-of-pearl'. The semantic boundaries of the Mongol (and Tibetan) words used are determined by the semantic boundaries of the Sanskrit words they translate and not by those of the word in its native context. This also means that one often searches in vain in the standard Mongolian dictionaries (Lessing 1960; Kowalewski 1844) for these meanings. All such items of vocabulary are included in the Mongolian-Tibetan glossary and are marked with asterisks.

There are also several errors of translation. Masi ayuyuluyci er-e em-e (Kp.191v) 'a terrifying man and woman' is found for skyi bung rab tu 'jigs 'terrifying clouds', the Mongolian incomprehensibly reading skyes bud which does not fit the context at all (surely a copyist's or blockcutter's error rather than Toin Xorji's). Other examples are yasun 'bone' for Tibetan rus 'lineage' (Kp.187v) and ulayan bolүan üiledcü (Kp.191r) 'making it red' for dam por drud byas 'making it taut' (ie. reading dmar por not dam por).

NOTES
[1] The main Kanjur of significance not used is the Narthang blockprint. Two copies of this are available in the India Office Library in London (one in the Waddell collection and one in the Hodgson collection), but, surprisingly, the relevant volume (rgyud Ja/7) is absent from both. In the case of the former, what is bound as rgyud $\mathrm{Ja} / 7$ is in fact the dkar chag (contents volume).
[2] Perhaps were a palaeographer to examine this ms. it would be possible to decide whether it dates from the 14 th. or 17 th. centuries, but $I$ personally doubt if carefully written dbu can can be dated. The argument that the 5th.Dalai Lama would not have presented anything as precious as Bu ston's personal manuscript to the 1st. Rje btsun dam pa qutuptu is not one I consider partiularly weighty - since he might well have done. The Fifth Dalai Lama was quite capable of such large-scale gestures. It is also worth remembering that the 1st. Rje btsun dam pa represented in bodily form the final Dge lugs pa triumph over the Jo nang pas as represented by Tarranätha since the Rje btsun dam pa was established by the Dge lugs pa as an "orthodox" incarnation of Taranatha and as the main Dge lugs pa incarnation in Khalkha Mongolia. Presenting the Rgyal rtse them spangs ma Kanjur to the Rje btsun dam pa can in this way be regarded both as a gesture of appeasement to and reconciliation with the Jo nang pas and as a gesture cementing the friendship between these two men.
[3] It is worth adding that every Buddhologist who visits the libraries of Ulan Bator should encourage the relevant authorities to make access to this Kanjur easier (perhaps in the future microfilming this Kanjur will not be as completely out of the question as it is now).

Part 3 a).
I. DPAL RDO RJE 'JIGS BYED CHEN PO'I RGYUD
[The Tantra of Vajramahabhairava] 5 (134v).
rgya gar skad du | śri-vajramahabhairava-näma-tantra|| bod skad du | dpal rdo rje 'jigs byed chen po'i rgyud ces bya ba |
dpal rdo rje 'jigs byed chen po khros pa'i rgyal po 10
chen po la phyag 'tshal lo \||
[i. Rtog 1 : dkyil 'khor bstan pa]
de nas rdo rje 'jigs byed kyi ||
bsgrub pa yang dag rab bshad de \||
de yis lha rnams thams cad la ||
drag shul che zhing 'jigs par byed ||
de la thog mar sngags pas yid du 'ong ba'i gnas gang
yang rung ba'i gnas 1 a dgos pa thams cad bsgrub par bya'o || de la gnas gsungs pa ni | dur khrod dam || chu klung gi 'gram mam | shing gcig gam | mtshan ma gcig pa 'am | bzhi mdo 'am | ri'i rtse mo 'am || khang stong ngam | ma mo'i khyim mam | lha'i khang pa 'am |
'thab mo'i gnas sam | grong khyer ram | nags khrod dam | grong la sogs pa'i gnas su sngags pa gnas te | rdo rje 'jigs byed chen po'i rdo rje'i 'khor lo'i ming gi rgyud 'dir dbang bskur ba'i rnal 'byor pas dbang dang

7 vajramahabhairava---tantra : vajrabhairava-tantra-krodha-rāja-nāma A. 8 chen po'i rgyud : kyi chen po rgyud P, kyi rgyud $S R$, khros pa'i rgyud kyi rgyal po A; ces : zhes A. 9 bya : byas U. 11 khros pa'i $:$ khro bo'i A. 12 DUA omit chen po. 17 bsgrub : sgrub A. 18 de yis : de ni $S$, des ni A, de nas $U .21$ thog : thogs P. 22 ba'i : bar DPUA. 23 dur : ru P. 24 mam : 'am S; gcig : cig S. 26 mam : 'am S. 28 DPUA add bar after grong; $P$ adds dpal before rdo. 28-30 rdo---'dir : ' $\overline{j i g s}$ byed chen po'i rgyud 'dir A; rdo rje 'jigs byed chen po'i DU.
| dgug pa dang bsad pa dang skrad pa dang dbye ba dang rengs pa dang | ral gri dang mig sman dang sa 'og dang ril bu dang gser 'gyur dang bcud kyis len pa dang nor dang | 'byung po dang ro langs dang sha za dang gnod
sbyin dang gnod sbyin mo dang klu la sogs pa cho ga 'dis bsgrub par bya'o $\|$ de la cho ga ni dang por re shig sngags pas ro bsregs pa'i thal chen gyis lus byugs te | mtshan phyed na gcer bu skra bsil ba byas la 'phags pa ma he'i gdong can gyi rnal 'byor gyis dur khrod la sogs par dkyil 'khor bris te |
sgo gcig pa ni dbye bar bya ||
lhag ma yongs su gcad par bya ||
de dbus mi ro bri bar bya ||
shar du mgo bo lhor lag pa ||
nub tu rgyu ma byang du rkang pa | shar lho'i grwar thod pa | lho nub tu thod tshal | nub byang du dur khrod kyi ras | byang shar du skyes bu gsal zhing la btsugs pa'o $\|$ de dag ni 'khor lo'i dbus su mtshan ma'i phyag rgya lnga'o || de nas 'khor lo'i phyi rol

1 bsad : gsad DPUA; skrad : bskrad SUA. 3 ril bu : ri lu P; gser 'gyur : ro A; kyi : kyis DPUA. 5 pa : pa'i SPU. 7 A adds mi before ro. 8 bsil : gsil P, grol A; ba : bu DU. 9 A omits 'phags pa; gyis : gyi kun tu spyod pas A. 10 bris te : bris ste $S$, bri ste A. 12 rgyan : brgyan DPUA. 14 klubs : bklubs DU, brgyan A. 16 phugs dag tu : mtshams rnams su SU, phugs rnams su A. 17 pa'i : pa SP. 18 pa : pa'ang A. 20 re'u : re A; po'o : mo'o P. 22 gcad : bcad SPA. 25 P adds gnyis after pa; 1 ho'i : gyi P; grwar : grar S. 26 lho nub tu : lhor SP; A omits byang. 27 A omits shar. 29 rgya lnga'o : rgya'o PA.
gyi phyag rgya rnams ni shar phyogs kyi snam bu la gri gug dang $\mid$ mtshon rtse gcig pa dang | gtun shing dang| chu gri dang | rdo rje rtse gcig pa dang | lcags kyu la sogs pa rnams bri'o || lho phyogs kyi snam bu la sta re dang $\mid$ mda' dang $\mid$ kha twam ga dang | dbyig to dang | 'khor 10 dang $\mid$ rdo rje zhags pa la sogs pa bri'o || nub phyogs kyi snam bu la rdo rje dang rde'u chung dang $\mid$ phub dang $\mid$ gzhu dang $\mid$ dril bu dang $\mid$ rlung gi ba dan la sogs pa bri'o || byang phyogs kyi snam bu la sdigs mdzub dang | 'phan rtse gsum pa dang | glang po'i lpags pa dang | rdo rje tho ba dang | mdung dang | me thab la sogs pa bri'o || sgo bzhi dang grwa rnams la ro langs chen po bri'o || gal te mehog gi dngos grub 'dod na mar khu chen po'i mar me dbul 10 || mi dang | bong bu dang | rnga mo dang | khyi dang | wa dang $\mid$ ma he dang $\mid$ glang po che dang $\mid$ ba lang dang | ba men dang | lug dang | ri dags dang || phag pa la sogs pa'i sha rnams dbul bar bya'o || gzhan yang bya rgod dang | 'ug pa dang | bya rog dang | khra dang | chu skyar dang | mthing ril dang | bzhad dang | rma bya dang | khyim bya dang | ri skegs dang | khyung chen [135v] po la sogs pa'i sha rnams dbul bar bya'o || shin tu mnyam par bzhag pas bza' ba dang || ston mo dang | sbyin sreg dang | gtor ma'i las bya'o || dkyil 'khor gyi grwa thams cad du khrag gis chag chag bya'o || dpal rdo rje 'jigs byed ma he'i gdong gi sbyor ba 1a gnas pas 1 ha bshos thams cad dbul bar bya'o. || de nas sngags pas sngon du spyad pa byas te | bdag zhi bar gyur ba'i shin tu mthun pa'i grogs sam | bdag geig

1 P omits rgya; snam bu : bu dag A. 4 A omits rnams. 7 A omits phyogs. 7-8 rde'u chung : ral gri dang gri chung dang PR. 9 ba dan : ras DUA. 9 A omits phyogs; kyi : gi A. 11 po'i : po che'i A. 13 grwa : sgra P; rnams la : bzhir A. 14 A omits lo. 16 A omits che; lang : glang A. 17 A omits ba men. 18 A omits pa. 20 mthing : thing SR; thid PU; bzhad : gzhad P. 21 A omits khyim bya; skegs : skyegs SP. 21 khyung : ltas ngan DU; bya A. 23 bzhag : gzhag SR. 24 sreg : bsreg A. 25 gis : gi R; chag chag : phyag chag P. 26 gi : gis P. 27 de : phyi A. 28 pas : pa A; spyad : bsnyen A; byas te : bya ste $P$, byas pas A. 289 zhi---ba'i : dang A. $29^{\circ}$ pa'i grogs sam : pa bzhi'am A.
pu rnam par snang mdzad kyis lus byugs te geer bur phud nas skra bsil | mtshan phyed na cang te'u dkrol la ha ha zhes bya zhing mnyam par bzhag ste | rdo rje 'jigs byed chen po'i dkyil 'khor du dngos grub 'dod
pas 'jug par bya'o || rab tu zhim pa'i chang la sogs

5 pa btung ba dang | bza' ba'i ro rnams dbul lo || phyi nas dngos grub dang $\mid$ dngos grub ma yin pa la dmigs la de'i steng du dpal rdo rje 'jigs byed chen po ma he'i gdong can bsam par bya'o || de'i mdun du g.yas bskum du gnas la nga rgyal dang bcas pas $\mid$ sems rtse gcig tu shin tu mnyam par bzhag pas yi ge bcu pa'i sngags bzla bar bya'o || de nas 'jigs pa chen po byung na | de la sngags pas 'jigs par mi bya ste | gal te 'jigs par gyur na | de la bgegs chen po'i bar chad 'byung ngo || bar chad byung na dngos grub mi 'grub bo \|| de bas na sngags pas 'jigs par mi bya ste | de la dpal rdo rje 'jigs byed chen po dgyes so || dgyes nas khyod ci 'dod ces gsung pa dang | de la rig 'dzin gyis smra bar bya ste | ral gri dang | sa 'og dang | mig sman dang | gser 'gyur dang | bcud kyis len pa 'am | de las gzhan yang yid la 'dod pa'i dngos grub nges par bdag la stsol cig ces brjod na | de la the tshom med par stsol 1o || brgya zhig la sngags pas de dag ma grub na yang de'i 'phra mo'i [136r] las thams cad nges par 'grub bo

1 A omits te. 2 A omits nas; bsil : gsil RP, gsil ba A; na : nas DU; dkrol : bkrol S. 3 la : bas A; A adds shin tu before mnyam; $S$ omits bzhag; bzhag : gzhag D. 6 bza' : gzar S; 10 : bar bya'o A. 7 dngos grub dang---pa 1a : de'i dbus su 'dod pa'i dngos grub A. 9-10 bskum du : bskums su A. 11 DP omit shin tu; bzhag : gzhag S. 10-11 bzla bar : bzlas par A. 12 pa : byed A. 14 P adds bar chen po'i after po'i; chad : chod P. 15 bo : bo 'o A; de bas na : de'i phyir A. 17-18 ci 'dod ces : la mchog ci zhig sbyin zhes A; gsung : gsungs S. 18-19 smra---ste : smras pa A. 19 mig : mi P. 20 gser 'gyur : ro A; A omits de las. 21 nges---1a : bdag la nges par A. 22 stsol cig: gsol gcig RP. 23 brgya zhig la : gal te A; zhig : gzhig R; de dag : mehog A. 23 na yang : na'ang $R$, kyang A. 24 de'i : de yis A; 'phra : phra S
'di ni 'jam dpal zhes bya ba'i ming dpal rdo rje 'jigs byed chen po'i 'khor lo'i sbyor ba'i rgyud las dkyil
'khor bstan pa ste rtog pa dang po'o ||

1 zhes---dpal : mchog A. 2 sbyor ba'i : rnal 'byor DU. 3 pa : pa'i P.
de nas las kyi tshogs kyi cho ga rab tu bshad de rim pa ji lta ba bzhin du | bsad pa dang bskrad pa la sogs pa sngags pa khros pas dpal rdo rje 'jigs byed chen po'i sbyor ba la gnas pas bya ste $\|$ dang po kho nar sngags pas re shig gnod mdzes su bya ste $\|$ de ci'i phyir zhe na | rnal 'byor gtso bo yin pa'i phyir ro || rnal 'byor gyi rgyud 1a lha'i sbyor ba dang ldan pas $|\mid$ thog mar ni de bya ste | de sbyor ba'i gtso bo yin pa'i phyir ro || de la 'di yi las ni ji ltar gsad par 'dod pa'i sngags pas dur khrod kyi ras 1 a $\mid$ dug dang | khrag dang | lan tshwa dang | ske tshe dang | nim ba dang | dha du ra'i khu ba yis rdo rje 'jigs byed chen po'i 'khor lo le tshe bcu drug pa bya rog chen po'i sgro rtse'i smyu gu 'am | mi'i rus pa'i smyu gus gcer bu skra bshig pas kha lhor bltas te | ma he'i gdong gi sbyor bas bri bar bya'o || me gnyis kyi dbus su bsgrub bya'i ming dang bcas par gzhag la de yi ge bcu pas bskor zhing hum brgyad bri $\|$ zur rnams su phat kyi yi ge rnams bri || bdag nyid tsha ba'i mar gyis lus byugs la | thod pa gnyis kyi dbus su 'khrul 'khor rab tu bcug la sgyed bu gsum gyi steng du bzhag nas dur khrod kyi mgal pas me rab tu spar te | rkang pa g.yon pas mnan la yi ge bcu pa'i sngags bzlas so || de yis skad cig gis the tshom med par 'chi'o || gzhan yang rims kyis thebs

3 kyi : kyis P; kyi tshogs---tu : kun gyi rjes su 'brang ba'i dngos grub thams cad rab tu sbyin pa'i cho ga A; A adds de la before rim. 4 bsad : gsad A; bskrad : skrad RDP. 6 pas : pa'i rnal 'byor gyis SRP. 6 po : por DUA; DUA omit kho nar. 6-7 sngags---su : re shig sngags pas gsad par DUA. 8 A omits rnal---ro. 8-9 rnal byor gyi--1a : 'di la ni sngags dang A. 10 SR omit de---ro; de sbyor ba'i : de'i sbyor ba A. 11 'di yi : 'di'i DU; gsad : bsad S; P adds 'gyur after par. 13-14 ba yis : bas R. 15 rtse'i : rtsa'i RUA. 16 gcer bu : skyes bu P; bshig pas : bshigs pas S, bshig pa A. 18 S omits dang; gzhag : bzhag RPA. 19 A omits zhing; A adds kyang after brgyad; rnams su : du A. 20 kyi---rnams : brgyad A; nyid : gnyis R. 21-2 dbus---tu : bar du khor 10 A. 22 sgyed : skyed S; nas : la A. 24 bzlas : bzlos P .
par 'dod na 'khor lo de nyid mi'i nya phyis gnyis kyi dbus su legs par bzhag la me thab kyi 'og tu khru phyed brkos la bcug nas me sbar na rims nad kyis 'dzin no || de la le tshe [136v] bcu drug pa'i rab tu sbyor ba 'di gsungs te | 'on kyang 'di'i khyad par ni yi ge sum bcu
|| de thod pa gnyis kyi dbus su bcug ste | de grog mkhar dang gnas bdun gyi sas gshin rje'i gzugs khru gang tsam

1 R adds pa after 'dod; kyi : kyis SRPU. 2 bzhag : gzhag SR; thab : dur A; khru : gru DP. 2-3 A omits khru---1a. 3 brkos : bsgos $S$; A omits nas me sbar; no : to A. 4 la le : le'u A; A adds 'khor lo'i before rab; 'di : gzhan A. 427 U missing. 5 'di'i : 'di yi A. 6 bcu : btu SR. 7 A adds bcas pa before 1 han; spel : srel $P$, spel ba dgod do A. 9 A adds zas before btogs; btogs : gtogs $S$, bstogs $P$. 10 A omits tu. 13 bskrad : skrod A. 19 grog : grogs P. 20 SP add ba after pa; A adds khang after sgo. 21 rje : rje'i A. 22 A omits tshad. 23 A omits 'khor 1o'i. 24 bus : bu A; lngar : lnga ru A. 25 dgang : gdab A. 26 de grog : der grog A. 27 sas : sa yis A; gzugs : 'khor S.
zhal gtsigs pa | gsus pa che ba | zhal gcig pa | phyag gnyis pa | phyag na ral gri dang | zhags pa 'dzin pa | gcer bu skra gsil ba byas la | de'i snying khar thod pa gnyis bcug ste | nyi ma phyed dam nam phyed na dur khrod dam ro bsregs pa'i sar sbas te $\mid$ shin tu ring bar mgo lhor bstan la | kha thur du phub la sba'o || khyim du 'ongs pa dang $\mid$ mnyam par bzhag pas ma he'i gdong gi [137r] sbyor bas bsgrub bya'i ming dang bcas par yi ge bcu pa'i sngags bzlas pa byas na nyi ma gsum gyis 'chi'o || phyung nas bkrus na thar par 'gyur ro || de nas rengs pa'i rab tu sbyor ba gsungs te $\mid$ rte'u lo'i lpags pa la dug la sogs pa'i rdzas kyis yi ge bcu pa'i sngags bris la | lpags pa de bsgrub bya'i rkang rjes kyi rdul dang | gcin btang ba'i shul gyi sas bkang la de'i skras bcing bar bya'o || phyi nas bong bu'i gcin dang || rnam par snang mdzad dang lhan cig tu brdzis la kham phor dgang bar bya'o || der 'khor lo bcug la ro bsregs pa'i me la gzhag ste | rkang pa g.yon pas mnan la gshin rje'i sbyor bas yi ge bcu pa'i sngags bzlas pa byas na zhag gcig gis rengs par byed do $\|$ 'di ni phyis rjes su bzung ba mi 'grub pa'i rab tu sbyor ba'o || sngags pa shin tu khros pas rab tu sbyor ba bya'o || gzhan yang dbye ba'i rab tu sbyor ba ni | gshin rje'i 'khor lo sngon gyi cho gas bris la | gnas bdun gyi sas | ma he dang rta byas te | de gnyis gcig gi steng du gcig gzhag la $\mid$ de gnyis kyi snying khar 'khor lo bcug ste | nim ba'i shing drung du gzhag go || 'khor lo yang ma he dang | rta'i khrag gis

1-10 [U missing]. 3 gsil : bsil SD; ba : bur A; la : pa A. 5 sbas te : sba ste A; A adds brkos te after bar. 6 thur : 'thur RA; phub : sbub A. 7 mnyam---pas : shin tu nga rgyal dang ldan pas A; bzhag : gzhag SD; par : pa D, pa'i A. 10 bkrus : bkus S. 11 rte'u $10^{\prime} i$ : te'u 10 pa'i SRA. 12 kyis : kyi P. 14 A adds bsgrub bya before de'i; skras : sbas U. 15 bong : bon A. 16 brdzis : rdzis $P$; kham por : blug ma yang dag par A. 17 bya'o : bya ste A; der : de ru A; bsregs : sreg P. 18 gzhag : bzhag RPA. 20 bzung : gzung SR; mi : ma A. 21 pa : pas SRDU. 22 ba : bar SRP. 23 SR add 'di before ni. 24 te : la A. 25 gzhag : bzhag SDRPA. 27 yang : 'ang R.
bris te 'di ni sngags kyi bye brag ste | shin tu mnyam par bzhag pas byas na zhag gsum gyis 'byed par byed do || de nas sngags pas skrad par 'dod na gnas bdun gyi sas rnga mong byas la de yi rgyab tu yi ge yam yongs su gyur ba las rlung gi dkyil 'khor zla ba phyed pa'i rnam pa dmigs te $\mid$ de'i steng du bsgrub bya dmigs la de'i rgyab tu gshin rje'i gzugs lag pas dbyug pa 'dzin par dmigs te | de'i dbyug pas rdeg cing kha lho ru bltas nas 'khrid par rnam par bsam par bya'o || 'khor 10 de de'i snying khar gong du gsungs pa'i cho gas bsgrub bya'i ming dang spel ba yang dag par bris | [137v] la bcug na zhag bdun gyis the tshom med par skrod par 'gyur ro || de nas gzhan yang rab tu sbyor ba gsungs te | nyi ma'i tshes la gtum po tsha ba'i mar khus byugs la nim ba'i shing la 'dzegs nas | der gzhag la de'i lus kyi mar khu nya phyis kyis

1 A omits 'di---ste; ste : te DP. 2 bzhag : gzhag S; A omits byas na. 3 skrad : bskrad SRUA. 4 mong : mo'i gzugs $\overline{A ;}$ de $y i=d e^{\prime} i$ SRDUA; SR omit tu. 5 ba : ba'i A; las : la P. 6 la de'i : la de yi A; 7 par : pa A. 8 rdeg : brdeg DUA; 1ho ru : 1hor A. 8-9 'khrid par : khrid par SPU, khrid pa'i R. 9 A adds ste after lo. 10 gas : ga las SR. 12 gyis : gyi $S$; tshom : tsom S. 13 te : paA; SR omit la. 14 po: po'i lus A. 15 gzhag : bzhag SRPA. 16 gzung : bzung SPUA. 17 gyi : sngon po'i A; A adds sam de ma rnyed na dkar po before ras; A omits de. 18 ba'i: bas P; dreg : drag A. 19 A omits mchil; bsku'o : bsku A. 20 1a yang : la'ang R. 21 skrod : bskrod P. 22 U omits 10. 23 A adds dur khrod kyi sol ba dang after 'khor; DU add sgro'i after gi, A adds rkang gi after gi. 25 te : la $\mathrm{A}, \mathrm{P}$ omits.
par bcings la | bya rog bzung nas ma he'i gdong pa'i sbyor bar gnas pas kha lhor bltas la 'phang ste | de'i skad cig gis bya rog bzhin sa kun tu 'khor ro || gzhan yang bskrad pa ni tsha ba'i mar khus bskus la nim pa'i shing las gtor ma za ba'i tshang blangs la | tshang de'i shing pha'i nags kyi shing mes bsregs pa'i thal ba de blangs la | gang gi mgor blugs pa de skrod par 'gyur ro || gzhan yang dbye ba'i rab tu sbyor ba ni bya rog dang 'ug pa'i gshog pa dang | bram ze dang gtum po rnams kyi skra geig tu byas la $\mid$ dha du ra'i shing la me rab tu sbar te | du ba med pa'i mes bsregs la | de'i thal ba blangs la yi ge bcu pa'i sngags bzlas nas bud med dang skyes pa gnyis kyi bar du thal ba bzhag na | de skad cig gis 'byed par byed do $\|$ de nas dur khrod kyi ras blangs la dug la sogs pa'i rdzas kyis bran pa'i bar du bsgrub bya'i ming bris [138r] la zer mo'i dang sbrul gyi spu dang lpags pa blangs te | de la bcug nas sdong bu byas te | gang gi khyim du sbar ba der phan tshun 'thab par 'gyur ro || de nas gsad par 'dod pa ni bshang gci la gzugs brnyan byas la $\mid$ de'i steng du rus pa phye mas rab tu byugs la | dur khrod kyi me la skra bshig pa byas la | kha lhor bltas te ma he'i gdong pa'i sbyor bas nam phyed na de gtubs la bsreg go | gang gi ming dang bcas par byas na de skad cig gis 'chi'o | rdo rje 'jigs byed chen po nyid kyis rab tu sbyor ba 'di gsungs so || de nas bskrad
par 'dod pas rgyal mtshan gyi ras la le tshe bcu drug

1 bzung : gzung S, bzungs R; pa'i : gi A. 2 pas : pa'i P; bltas : ltas P; 'phang : btang A; de'i : de A. 3 'khor : skor A. 4 tsha : tshe U. 5 de'i : de A. 6 A omits shing; pha'i : pa'i S; A adds gi before mes; $\frac{\text { omits de. } 7 \text { skrod }}{}$ : bskrod P. 9 gshog : bshog SP; po : po'i A; A omits rnams kyi. 11 la : te A. 14 'byed par byed : dbye bar 'gyur ro A. 15 la dug : te dug A; bran : sbags A; A adds bcug la after du. 16 la : pa U; zer : sre A; mo'i : mo SRDU; A adds spu after mo'i; A omits spu dang. 17 de la bcug : bsres A. 18 A adds gang dang after gang. 19 gsad : bsad S; gei : cig R; 20 de'i : de yi A; rus pa : dug gi A. 21 A adds geer bu before skra; bshig : gshig DPA. 23 A adds dur khrod kyi me la after la; gtubs : btubs S; bsreg : sreg SR. 25 kyis : kyi SRDPU; bskrad : skrad P. 26 le : le'u A; ras : ral S.
pa'i 'khor lo la yi ge bcu pa'i sngags sngon du gsungs pa'i rdzas dang dur khrod kyi sol bas gang gi ming dang bcas pa bris te | nim ba'i shing la rgyal mtshan bzhag na de skrod par 'gyur ro $\|$ de nas rengs par 'dod pas gshin rje'i 'khor 10 g.yam pa 'am ras la ba bla dang yung bas gang gi ming dang bcas pa legs par bris la bzhag na de rengs par 'gyur ro || gal te sngags pas dbang du bya bar 'dod na $\mid$ grog mkhar gyi sa dang gur gum dang gi wang dang ba bla dang yung ba rnams lhan cig tu byas te | bsgrub bya pho 'am || gal te mo'i gzugs brnyan tshad sor bcu drug pa byas la | gi wang dang | srin lag gi khrag gis gro ga la gshin rje'i 'khor lo bris te | de'i snying khar bcug nas rang gi khyim du bzhag la | me tog dmar pos dus gsum du dbul ba dang | kha nub tu bltas la yi ge bcu pa'i sngags bzlas pa byas na $\mid$ zhag bdun gyis brgya byin yang dbang du 'gyur na yang phra mo'i mi lta ci smos || de nas yang dgug par 'dod na $\mid$ de la thod pa la 'khor 10 gi wang dang srin lag gi khrag gis bris te | seng ldeng gi me la bsro zhing | gang bya ba'i ming dang bcas par bzlas na $\mid$ de skad cig gis [138v] rlung gi shugs bzhin du 'gugs par 'gyur ro || de nas sngags pas smyo bar bya bar 'dod na dha du ra'i 'bras bu blangs la | sha chen dang 1han cig tu shing srin gyis zos pa'i phye ma dang bsres nas bza' ba dang btung ba la ni sbyin no || sngags kyang bzlas pa bya ste | de skad cig gis smyo bar 'gyur zhing zhag bdun gyis 'chi'o || de nas gzhan yang rab tu sbyor ba gsungs pa | gshin rje'i sngags dur khrod kyi ras la dug la sogs pa'i rdzas kyis bris te $\mid$ mar me chen po dang rnam par snang mdzad kyis gzugs brnyan byas la | de'i snying khar 'khor 10 bcug nas pha'i nags su song la ro

1 A omits la---sngags. 2 S omits dang. 3 bzhag : gzhag P. 6 la : nas A. 7 P adds sngags te before sngags. 9 A omits ba---rnams. 10 pho : po PU; mo'i : mi'i U. 13 pos: po DU. 16 na yang : na A. 17 dgug : 'gug $R$. 19 A adds la after gang. 20 A omits du. 21 'gugs : igug $P$; smyo bar : smyos par $S$, myos par R; A omits bya bar. 24 SRA omit ni; DU omit la ni. 27 P adds su after sngags. 29 kyis : kyi SRP. 30 pha'i : pa'i RDPU; nags : gnas SRDU, P illegible.
bsregs pa'i me la mtshon rnon pos gtubs nas rnam par brtsegs pa'i sbyor bas rnal 'byor pa gnas la | rnam par snang mdzad kyis lus byugs te $\mid$ kha 1 hor bltas nas bsregs na de myur du 'chi'o || de nas dbral ba'i rab tu sbyor ba 'byung ba ni bya rog dang 'ug pa'i rus pa blangs na de gnyis la lcags kyi tsher mas bsgrub bya'i ming dang than cig tu yi ge bcu pa'i sngags bris la | gcig pu gnas su gnas te | gang gi ming dang bcas par bzlas shing | de cig la gcig drud na 'bral bar 'gyur ro || de nas gshin rje'i 'khor lo gro ga'i 'dab ma la bud med dang skyes pa'i ming bris nas sbal pa'i gsus par bcug nas $\mid$ gang gi ming dang bcas pa them pa'i 'og tu sbas na | de'i yan lag mtshon gyis 'bugs par 'gyur ro || de nas bu mo rengs pa'i rab tu sbyor ba 'di gshin rje'i sngags dur khrod kyi ras la dug la sogs pas bris la ro bsregs pa'i sol bas gzugs brnyan mtho gang tsam gyi tshad brtsigs la | de'i snying khar 'khor lo bcug nas rkang pa g.yon pas mnan la | ma he'i sbyor bas che ge mo'i bu mo myur bar rengs par 'gyur cig ces yi ge bcu pa'i sngags bzlas na rengs par 'gyur ro \| [139r] 'di yi las rnams ni gzhan su la yang smra bar mi bya'o || gal te sngags pa rmongs pa'i bdag nyid can gyis byed na dmyal bar nges par ltung ngo || dkon mchog gsum la gnod par byed pa dang | bla ma la brnyas par byed pa dang | dam tshig dang bral ba dang $\mid$ sngags dang bral ba dang | sngags dang rgyud 1 a 'phya bar byed pa dang sems can la 'tshe ba 'di rnams la phan pa'i phyir sngags pas snying rjes gdungs pa'i sems kyis gnod pa rab tu sbyor bar bya'o || gal te gzhan la byas na dam tshig nyams nas tsha ba chen por 'gro'o ||

4 de myur du : de'i mod la $A$; dbral : 'bral SRP; rab tu sbyor ba : cho ga A. 5 na : pa S, la D. 8 cig : gcig DA. 9 A omits de nas; rje'i : rje SRDP. 11 nas : na SP, la A. 12 pa : la P. 13 'bugs : gtub A. 14 'di : ni A. 15 la ro : te ro. 16 brtsigs la : kha gtsigs par byas te A. 17 A adds gdong gi after he'i. 18 myur : khyur P. 20 'di yi : 'di'i RDPUA; 1a yang : la'ang R. 21 can gyis : kyis A. 22 byed na : ni SR. 23 gnod par : gnod pa SR; brnyas par byed : brnyas A. $24-5$ SDA omit sngags dang bral ba dang. 26 'tshe : 'tsho DP. 27 pa : pa'i A; sbyor : sbyar S. 28 bar : ba RDU, ba rab tu A.
ngas rgyud gzhan du 'ang bshad de |
slob dpon la ni smod byed dang |
theg pa chen po skur pa dang |
sngags rgyud rab sbyor ye shes la |
'phya bar 'byed pa'i mi gang dag |
de ni 'bad la gsad par bya ||
yang na gnas nas g.yo bar bya ||
rnal 'byor snying rje med pa yis ||
gzhan la rung rung byas na ni ||
de la de bzhin las de ni \||
phyir ldog par ni 'byung bar 'gyur ||
ci phyir sems can mtho btsam phyir ||
rnal 'byor pa ni 'di la'o ||
'di la 'jam dpal 'jam pa'i mchog | dpal rdo rje 'jigs 15
byed chen po'i rnal 'byor gyi rgyud las las thams cad grub pa'i rtog pa ste gnyis pa'o || ||

1 ngas : nges DP, A omits; du---de : las kyang gsungs pa A. 3 po : por A. 5 dag : ni A. 6 la : pas A; gsad : bsad S. 11 1dog : bziog A. 12 sems : sem P ; mtho btsam : tho brtsam $P$, tho bstam DU. 15 'jam pa'i mchog : zhes bya ba DU, A omits; A omits dpal before rdo. 16 P omits las before thams.
[iii. Rtog 3 : sngags btu ba bstan pa]
de nas go rims ji lta ba'i cho gas sngags btu ba rab tu gsungs te | rab tu gtsang ba'i yul khams su sngags pas gnas la sngags btu bar bya ste |
ji ltar drug pa'i dang po dang ||
lnga pa yi ni lnga pa dang ||
drug pa yi ni gnyis pa la ||
dbyangs yig gnyis pa dang ldan pa ||
gnyis pa yi ni gsum pa la ||
yang ni dbyangs yig gnyis pa 1 dan ||
bdun pa yi yang gsum pa dang ||
bzhi pa yi yang gsum pa la ||
dbyangs yig bcu gsum dang 1dan pa ||
lnga pa yi yang lnga pa la ||
dbyangs yig bcu gcig dang 1dan pa ||
drug pa yi ni dang po dang ||
yang ni rlung gi sa bon sbyin ||
lnga pa yi [139v] yang lnga pa la ||
bcu dang geig gis mnan ldan pa ||
bzhi pa yi ni gsum pa la ||
bcu gsum pa yis mnyam mnan pa ||
drug pa yi ni gnyis pa la ||
dbyangs yig lnga pa dang 1 dan pa ||
gsum pa yi ni lnga pa dang ||
rlung gi sa bon de nas sbyin ||
dbyangs yig bcu gsum yang dag 1dan ||
bzhi pa yi ni gsum pa dang ||
de nas rlung gi sa bon sbyin ||
drug pa yi yang dang po dang ||
bzhi pa yi ni gsum pa dang ||
de la rlung gi sa bon ni ||

3 A omits go rims; btu : gtu S. 4 yul khams : gnas A. 5 bya ste : bya'o A. 8 ni : yang A. 12 pa : par DU. 16-29 A unavailable. 18 SPU add drug pa'i dang po gnyis 'gyur dang after po dang. 21 gis $: ~ g i ~ S ; ~ m n a n: g n a n ~ P . ~ 24 ~ n i ~: ~$ yang SDU. 27 gi : gis S. 31 yang : ni A. 33 la : nas A:
dbyangs yig bcu gsum pa dang ldan ||
bzhi pa yi ni lnga pa la ||
dbyangs yig gsum pa dang 1dan pa $\mid$
de nas me yi sa bon sbyin ||
rlung gi sa bon de bzhin no ||
de nas yi ge tha ma sbyin
dbyangs yig bcu gcig pa dang 1dan ||
rlung gi sa bon de bzhin mchog |
drug pa yi ni dang po dang ||
de nas yi ge tha ma sbyin ||
dbyangs yig bcu gcig pa dang 1dan ||
yang ni rlung gi sa bon dang ||
gnyis pa yi ni dang po dang ||
de ni gnyis 'gyur 1dan par bya ||
bzhi pa yi ni lnga pa la ||
dbyangs yig gsum pa dang 1dan pa ||
de nas me yi sa bon la ||
dbyangs yig gnyis pa 1dan pa dang ||
1nga pa yi ni lnga pa dang ||
de nas rlung gi sa bon sbyin ||
dang por rnam par snang mdzad sbyin ||
mchog gi dbang phyug dang sbyar ba $\|$
lnga pa yi ni gnyis pa dang ||
gsum pa yi ni dang po ni $\|$
mkhas pas lan gnyis brjod par bya || 25
'di ni 'jam dpal zhes bya ba'i ||
'jigs byed chen po rgyud 'khor 1o ||
ma he gdong can rtsa sngags te \||
'bum bzlas pa yis las kun byed ||
'di ni sngags kyi rgyal po ste ||
ma byung 'byung bar mi 'gyur ro $\|$
bdun pa yi ni bzhi pa 1a ||
$4 \mathrm{me}: \mathrm{mi}$ U. 14 A corrupt. 17 la : dang SDPUA. 18 SDPU omit dbyangs---dang. 21 dang por : thogs mar A. 22 A adds steng du sa bon stod pas brgyan after ba 11.25 A omits lan; A adds su after gnyis. 26 A adds dpal 1dan after ni; dpal---ba'i : pa'i mehog A. 27 po : po'i A. 28 he : he'i A. 29 pa yis : pas ni A.
dbyangs yig bzhi pa dang ldan pa $\mid$
me yi sa bon 'og tu sbyin ||
de nas mnga' bdag bcu drug mtha' ||
bdun pa yi ni gnyis pa la ||
dbyangs yig bzhi pa dang 1dan zhing ||
gsum pa yi ni dang po la ||
'og tu me yi sa bon gdags ||
mnga' [140r] bdag bcu drug mtha' ma ste ||
drug pa yi ni bzhi pa la ||
dbyangs yig gsum pa dang 1dan pa $\mid$
dang po yi yang dang po dang ||
dbyangs yig bdun pa dang 1dan pa ||
'og tu me yi sa bon sbyin ||
bzhi pa yi ni dang po la ||
dbyangs yig gnyis pa dang ldan pa || 15
bzhi pa yi ni lnga pa ni ||
mkhas pa yis ni lan gnyis brjod ||
dang por rnam par snang mdzad sbyin ||
ya tshogs brgyad pa'i sa bon la ||
dbyangs yig drug pa dang 1dan la ||
spyi bo ru ni thig les brgyan ||
lnga pa yi ni gnyis pa dang ||
gsum pa yi ni dang po'o ||
'di ni sngags kyi rgyal po ste ||
ma he'i gdong can sbyor ba yis ||
thams cad las ni byed pa'o \||
las kyi sngags su grags pa ste ||
sum 'bum bzlas na las kun byed ||
drug pa yi ni dang po dang ||
lnga pa yi yang lnga pa la ||

2 A adds 'og tu before me; A omits 'og tu before sbyin. 5 zhing: pa A. 7 'og--bon : me yi sa bon iog tu A; me yi : me'i SUA. 9 R omits pa. $10 \mathrm{pa}:$ pa'o A. 11 yang : ni A; dang : 1a A. 12 bdun : gsum A; pa : te A. 15 ldan pa : 1dan pa'o A. 16 lnga : snga U. 17 yis : yi PU. 18 dang por : thog mar A; por : po S. 19 ya tshogs brgyad pa'i : sde tshan bdun gyi A. 21 brgyan : rgyan S. 23 dang : dbang S. 25 yis : yin RDU. 27 su grags : pa grogs P. 28 sum : gsum A. 30 la : lnga S .

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dbyangs yig gnyis pa dang ldan pa ||
bzhi pa yi ni dang po ste ||
de yi lnga pa glad du gzhag ||
dang po yi ni dang po dang ||
dang por rnam par snang mdzad sbyin ||
ya tshogs brgyad pa'i sa bon la ||
dbyangs yig drug pa dang ldan la ||
spyi bo ru ni thig les brgyan ||
lnga pa yi ni gnyis pa dang ||
gsum pa yi ni dang po'o ||10
'di ni ma he gdong can gyi ||
snying po'i sngags su rab tu grags ||
yi ge re re 'bum bzlas na ||
'jig rten gsum gyi las ni gang ||
ci yang rung ba thams cad byed || 15
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sngags btu ba'i cho ga'i dus 'dir mchod par bya'o ||
'di ni 'jam dpal zhes bya ba || dpal rdo rje 'jigs byed
chen po'i rnal 'byor gyi rgyud las sngags btu ba bstan 20
pa'i le'u ste gsum pa'o || ||

1 1dan : sbyar A. 2 pa---ste : pa'i lnga pas brten par bya A. 3 de---gzhag : bzhi bi ra [?] dang po 'og tu A; gzhag : bzhag SPA. 5 dang por : thog mar A. 6-8 ya-brgyan : dran pa de bzhin mthar phyin no [na R] || stong pa'i 1ha yis mnyam mnan pa SRA. 11 can gyi : pa yi A. 13 na : pas A. 17 dus : skabs A; par : pa DP. 19 zhes bya ba : mchog A. 20 A omits rnal 'byor gyi. 20-1 ba bstan pa'i le'u : ba'i rtog pa A; ba bstan pa'i rtog pa DU.
de nas rdo rje 'jigs byed kyi bsgrub pa yang dag par bshad de $\mid$ sngon du chos thams cad la bdag med pa mngon
du 'gro bas || lhar dmigs par bya ste | dang por re shig te $\mid$ de'i steng du dhih'i rnam pa las 'jam dpal gzhon nu'i gzugs su gyur par bsam par bya'o || der a'i rnam pa las grub pa'i nyi ma'i dkyil 'khor bsam ste || nyi ma'i dkyil 'khor de las 'od zer 'phros pas phyogs bcu na bzhugs pa'i de bzhin gshegs pa rnams dang byang chub sems dpa' dang rig pa'i lha mo dang khro bo la sogs pa shin tu bskul te || yang 'ongs nas nyi ma'i dkyil 'khor la bzhugs par bsam mo || de nas yang 'jam dpal dang de bzhin gshegs pa la sogs pa de rnams gcig tu gyur nas | nyi ma'i dkyil 'khor du bsam par bya'o || 'od zer 'bar ba'i rnam pas dpag tshad stong phrag brgyar khyab par gsal bar bya'o || de'i steng du hum mdog nag po'i 'od zer lnga dang yang dag par ldan par bsam ste $\mid$ hum de las 'od zer gyi rnam par 'phros pas || sngon du gsungs pa bzhin du yang zhugs te | yi ge de las rdo rje chen po rnam par gdengs pa kha dog nag po'i 'od zer lnga dang ldan pa rnam par dmigs par bya ste | rdo rje de las phra mo'i rnam pa sangs rgyas dang byang chub sems dpa' dang khro bo dang rig pa'i lha

3 bsgrub : sgrub A; 3-5 yang---ste : chos thams cad bdag med pa sngon du song bas 1ha'i dmigs pa yang dag par bshad par bya ste A. 4 SDU omit sngon du; mngon : sngon SRD. 5 por : po A; A omits re shig. 6 sngags : bsngags A; pas : par bya'o A. 7 P omits cad; bdag : kyi R. 8 pa : par P. 9 pa : par A. 12 A omits bsam par; der : de'i snying khar. 13 bsam ste : bsgoms te A. 14-5 na bzhugs : A corrupt. 16 pa : pa'i DP. 17 bzhugs : zhugs AU. 18 nas yang : las A. 21 gsal bar : bsam par A. 22 po'i : po UA. 23 S omits ldan par; A omits ste. 24 par : pa A. 26 po'i : po UA. 27 pa : pa'i A.
mos nam mkha' til gyi gong bu ltar gang ba nyi ma la gnas pa rnam par bsam par bya'o || de sangs rgyas la sogs pa rnams kyis ni sems can yongs su smin par btul nas byang chub la rab tu bkod de || yang de nyid lhan cig tu bsdus nas rdo rje'i gzugs brnyan la rab tu zhugs par bsam mo || rdo rje'i gzugs de nyid zhal dgu pa \| ma he'i [141r] gdong can 'jig pa'i dus kyi me ltar 'bar ba | rdo rje 'jigs byed chen po khams gsum za bar nus pa || zhal gtsigs pa | ha ha zhes lijags 'dril ba | rnam par gtsigs pa'i khro gnyer 'jigs pa | khro gnyer gyi 'gram nas smin ma dang spyan 'jig pa chen po'i dus ltar khro bas sgra sgrogs pa $\mid$ mi'i khrag dang tshil dang | zhag dang rkang za ba | 'jig rten dang 'jig rten las 'das pa'i lha la sogs pa la sdigs mdzub byed pa || brgya byin dang tshangs pa dang dbang phyug chen po dang khyab 'jug dang gnod sbyin la sogs pa za ba || thod pa gtsigs pa'i rtse mo 'jig su rung ba'i thod pas thod byas pa $\mid$ 'jigs pa chen po can | phat ces sgra sgrogs shing thod pa'i 'phyang 'phrul gyi rgyan gyis brgyan pa | zhabs bcu drug pa | gcer bu'i gzugs mtshan ma gyen du 'greng ba | g.yon brkyang pa $\mid$ gsus pa che ba | skra gyen du brdzes pa | 'jigs pa chen por byed pa phem ces sgra sgrogs pa | phyag sum cu rtsa bzhi dang ldan pa $\mid$ glang po che'i pags pa rlon pa 'dzin pa | dpal rdo rje 'jigs byed chen po | ma he'i gdong can rnam par bsam par bya ste | de ltar shin

1 mkha' : mkha'i dbus A; $P$ omits ba. 2 A adds nas after de. 3 A omits ni. 4 de : do SR; A adds de before yang; nyid : dang A. 6 A adds brnyan after gzugs. 7 gdong : gzugs SRA; 'jig : 'jigs PU; ba : ba'i DU. 9 gtsigs pa : cig pa S. 10 nas : na A. 11 'jig : 'jigs SDPA. 11-12 khro---pa : drag pa SR. 11 'khro : 'phro A; bas : pa'i D, ba U. 12 sgrogs : grogs P. 13 U omits dang. 15-6 gnod-ba : gzhon nu rnams kha sbub tu byas nas zhabs kyi 'og tu man pa |'jigs su rung ba'i thod pas thod byas pa A. 17 A omits 'jig---byas pa. 18 phat ces : phem zhes A, phed cesp; SRA omit sgra; sgrogs shing : sgrog cing R, A omits. 19 A omits gyi rgyan. 20 gyen : gyed PU; 'greng : dgreng P. 21 brkyang : brkyangs A; brdzes : rdzes P. 22 phem : phed $P$, phat A; sgrogs : sgrog A.
tu bsam pa brtan par byas te | de kho na nyid kyi sbyor ba la shin tu mnyam par gzhag pa'i sngags pas rtag tu bsgom par bya ste | g.yas dang po na gri gug | gnyis pa na mtshon rtse gcig pa | gsum pa na gtun shing | bzhi pa na chu gri | lnga pa na rdo rje rtse gcig pa | drug pa na brgyad pas bzhad | zhabs g.yon pas 'di dag mnan pa'o || dpal 'jigs byed chen po'i dang po'i zhal ni rab tu gnag pa ma he'i rnam pa shin tu khros pa can | rwa g.yas kyi

1 par : pos A; te : S omits, ste RDP. 2 gzhag : bzhag RA. 3 D omits na; gri : rdo rje phri A. 4 mtshon : mdung A. 5 drug pa : drug A. 6 A omits thung. 7 dbyig : dbyug A; to : tho RDPU. 10 pa'i : pa yi S, gyi A; SRP omit na. 13 rgyu : sgyu S. 15 btsugs : gtsugs S. 16 pas : pa na A. 18 'phyar : phyar SRDPU. 19 R omits kyis. 20 pa'i : kyi A. 22 wa : lce spyang A. 23 la $\overline{z h o n}: ~ m n a n ~ A . ~ 25 ~ A ~ o m i t s ~ p o ; ~$ skegs : skyegs SRP. 26 A omits zhabs; dag : rnams P. 27 A adds rdo rje before 'jigs; A omits dang po'i; gnag : nag DPA. 28 khros : khrod S; rwa : rwa'i A; kyi : su A.
zhal gsum pa dang po sngon po || gnyis pa dmar po | gsum pa ser po ste | mnga' bdag gi zhal gsum shin tu khros pa || rwa g.yon par zhal gsum la | dang po dkar po | gnyis pa dud kha | gsum pa nag po rab tu khros pa | gtsigs pa'i zhal rab tu bsam par bya'o || rwa gnyis kyi bar du dbus kyi zhal dmar po rab tu 'jigs pa zhal nas khrag 'dzag pa bsam par bya'o || steng du 'jam dpal gyi zhal cung zad ser ba yud tsam khro bo byis pa'i rgyan gyis brgyan pa spyi bor ral pa lnga dang ldan pa rnam par bsams te $\mid$ zhal rnams thams cad spyan gsum par bsgom ste | 'di ltar bdag nyid rtag tu rtse gcig tu dmigs so | [142r] de nyid dpal rdo rje 'jigs byed chen po ma he'i gdong can de bdag nyid yin par bsgoms nas | dpa' bo'i gnas la gnas pa'i rnal 'byor pas de nas phyi nas sngags bzla bar bya ste | bzlas pa'i dus su rang gi snying khar | nyi ma'i dkyil 'khor bsams te $\mid$ de'i steng du rang gi sngags kyi yi ge dgod par bya'o || 'bar ba dang phyi nas ma yengs pa'i yid kyis bzlas par bya'o ||
sbyor la gnas pa'i sngags pa yis | rtag tu 'jigs byed las kun bya || dur khrod gnas la bsgom bya zhing || rtag tu bdud rtsi lnga rnams bza' \|| de yis bsgrub las bsgrub gzhan med || gzhan yang mar me che za zhing ||
mtshan mo rgyu ba'i rnal 'byor pas ||

1 gsum pa : gsum 1a P. 2 A adds po after khros pa. 3 rwa : rwa'i A; par : du A; A omits la dang po; A adds dang after dkar po. 3-4 A omits gnyis pa. 4 A adds dang after kha; A omits gsum pa. 5 A omits rab tu. 6 kyi : kyis PU; 'dzag pa: dzag par A. 8 yud : yid SUA; bo byis : ba byas $S$; byis pa'i : gzhon nu'i A. 9 1dan pa : 1dan par DP; bsams : bsam U. 10 RA omit rnams; bsgom : sgom te SP. 11 A omits rtag tu. $11-12$ nyid dpal : 1 tar A. 12 po : po'i PA; bdag : dag R. 13 A adds shin tu mnyam par bzhag pas before dpa' bo'i. 14 A omits de nas. 16 A omits bsams te. $16-7$ yi ge dgod par bya'o : rnam pa bsams te A. 18 par : pa SRUA. 20 A adds 'di before sbyor; SRDPU add ba 'di after sbyor; A omits pa'i. 23 bdud : btud S. 24 de yis bsgrub : 'di [yi] sgrub A; med : min A. 25 za : bza' A.

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sum 'bum rtsa ba'i sngags bzlas bya ||
'di zlos pa yi sngags pa yis ||
thams cad las ni byed par 'gyur ||
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'di ni 'jam dpal 'jam pa'i mchog dpal rdo rje 'jigs byed
chen po'i rgyud las sgom pa'i rtog pa ste | bzhi pa'o ||
11
[v. Rtog 5 : bris sku'i cho ga]
de nas dpal 'jigs byed chen pos bstan pa'i bris sku'i cho ga rab tu gsungs pa | dpa' bo'i ras sam | ro la bkab pa'i
ras sam | me tog can gyi ras sam | bu skyes pa'i ras sam
de ma rnyed na ras gang yang rung ba la \| ri mo mkhan bzang po rnam rtog med pa mi khro ba | gtsang ba | mkhas pa | yid gzhungs pa | dad pa dang ldan pa | brtse ba can sred pa dang bral ba $\mid$ 'di ltar yon tan dang lan pa'o || de lta bu'i ri mo mkhan gyi lag pas dpa' bo'i ras la bri bar bya'o || gal te dngos grub 'dod pas dpa' bo'i yon sbyin no || de la cho ga ni gsang ba'i gnas su gnas la | shin tu mnyam par gzhag pas bri bar bya ste | ri mo mkhan dang sgrub pa pos mthong ba las 'jig rten pa gzhan gyis mi mthong bar bri bar bya ste | zhabs bcu drug pa | phyag sum cu rtsa bzhi pa || zhal dgu pa | geer bu kha dog nag po g.yon [142v] brkyang pa | 'jigs pa chen po yang 'jigs par byed pa'i rnam pa can $\mid$ mtshan ma gyen du 'greng ba'i thang ka bri bar bya'o || zhal dang po ma he | rwa'i g.yas su zhal gsum pa ste | sngon po dang | dmar po dang | ser po shin tu khros pa bri bar bya'o || g.yon du dkar po dang | dud kha dang | nag po'o || de gnyis kyi dbus su rab tu dmar po bri bar bya'o \|| de'i steng du 'jam dpal gyi zhal ser po cung zad khro bo bri bar bya'o || phyag g.yas par gri gug dang $\mid$ mtshon rtse gcig pa dang | gtun shing dang | chu gri dang | rdo rje rtse geig pa dang | sta re dang $\mid$ mdung dang $\mid$ mda' dang | lcags kyu dang | dbyig to dang | kha twam ga dang | 'khor lo dang | rdo

3 bstan : gsungs A. 4 gsungs : bshad A; ro : zhi [ba] A; bkab pa'i : bka' ba'i A. 5 A adds rab tu 'dzag pa'i ras sam before bu; skyes : A corrupt. 6 A adds gzhan before gang; A adds blangs after ba. 6-7 ri---po : 'dir dngos pa kun gyi mos pa A. 7 A adds par after rnam; A adds pa after rtog. 8 A omits yid. 9 pa'o : pa A. 10 de 1 ta bu'i : shin tu A; mkhan gyi : mkhas pa'i A; A omits dpa'---la. 13 gzhag : bzhag PA. 14 las : la R. 17 brkyang : rkyang P, brkyangs A. 18 ba'i : bar SRP, ba'i rnam pa can gyi A. 19 he : he'i A. 20 A omits pa. 23 po : ba SRD, pa U; bya'o : bya A. 25 par : pa na rdo rje A. 27 kyu : skyu RDP. 28 dbyig : dbyug $A$.
rje dang | rdo rje tho ba dang | ral gri dang | cang te'u'o || phyag g.yon pa na thod pa dang | mgo bo dang | phub dang | rkang pa dang | zhags pa dang | gzhu dang | rgyu ma dang | dril bu dang | lag pa dang | dur khrod kyi
ras dang | skyes bu gsal shing gis phug pa dang | me thab dang | thod tshal dang | sdigs mdzub dang | 'phan rtse gsum pa dang | rlung gis bskyod pa'i ras so $|\mid$ phyag gnyis kyis glang po che'i lpags pa rlon pa 'dzin pa bri'o || zhabs g.yas pas mi dang | ma he dang | glang dang | bong bu dang | rnga mo dang | khyi dang | lug dang | wa rnams so || zhabs g.yon pas bya rgod dang | 'ug pa dang | bya rog dang $\mid$ ne tso dang $\mid$ khra dang $\mid$ bya chen dang | ri skegs dang | bzhad rnams so || 'di lta bur 'dug pa'i rdo rje 'jigs byed chen po bri bar bya'o || de'i 'og tu dur khrod chen po yang bri bar bya'o || 'jigs pa chen po byed pa | srin po dang | zhing skyong pa dang | ro langs dang | 1dan pa skyes bu mdung rtser btsugs pa'i gzugs der mthong bar bya'o || n.ya gro dha'i shing dag gi steng du skyes bu 'phyang ba bri bar bya'o || skyes bu bsregs bzhin yang bri | mdung gis phug pa'i skyes bu yang bri | bya sna tshogs dang bya rgod dang bya rog dang | khyi dang lee spyang dang | ha ha 'byin pa bri | sgrub pa po rnams kyang [143r] bri ste | bcom 1dan 'das la rtse gcig tu lta ba gcer bu skra bshig pa | phyag rgya lngas brgyan

5 gis : gi S, la A; phug pa : phub ma P, btsugs pa A. 10 wa : lee spyang A. 11 rnams : rnam P. 12 tso : tsho SRP; bya : khyung A. 13 skegs : skyegs SP. 13 rnams : rnam $P$. 14 'og : phyi rol A. 15 po yang : po'ang R; bar bya'o : ste A; po : por A. 16 byed pa : pa'i gnod sbyin dang A; skyong pa : skyong A; pa dang : pa $\mathrm{S}_{\mathrm{d}} 17$ rtser : rtse SRDP; btsugs : gtsugs S; der : de SR. 18 mthong bar bya'o : bstan par bya A; n.ya gro dha'i : rgya gro ta'i A; A omits dag gi; du : nas A. 19 bri bar bya'o : bstan par bya A, bri bar bya S ; bsregs : sregs R , bsreg PU. 20 A omits bzhin; DPA add pa after bzhin; phug---bu : phub pa A; bu yang : bu'ang R. 21 A adds pa after tshogs; SRDPU omit bya rgod dang. 22 spyang dang : spyang dag $U$, spyang $\overline{\text { A. } 23} \mathrm{gcig}$ : cig S; 24 bshig : gshig PUA; brgyan : rgyan S.
pa $\mid$ cang te'u dang $\mid$ thod pa dang $\mid$ kha twam ga 'dzin pa | thod pas spyi bor brgyan pa $\mid$ dgod cing dur khrod der 'jug pa bri | 'di ni gsang ba'i bris sku ste \| gnas gcig tu legs par gzhag la | sha chen gyi spos dbul | de'i mdun du dung chen gyi 'phreng bas bzlas pa bya | sngags pa mnyam par gzhag pas dus gsum du 'bad pas bris sku bsrung ngo || gzhan gang yang mi gzhag go | gzhan gang gi mdun du yang mi dgram mo || klog pa dang btung ba dang bza' ba dang $\mid$ ston mo ni sha chen rtag tu mtshan mo bza'o $\mid$ gal te mchog gi dngos grub 'dod na dus gsum du rnam par snang mdzad dang khrag gi spos bris sku'i mdun du dbul lo ||
'di ni 'jam dpal 'jam pa'i mchog rdo rje 'jigs byed chen po rnal 'byor gyi rgyud las bris sku'i cho ga'i rtog pa ste 1 nga pa'o || ||

2 brgyan : rgyan $S$; dgod : rgod A. 3 bri : bri'o A. 4 gzhag : bzhag SRPA. 5 gyi : gyis P; bas : ba P. 6 gzhag : bzhag R; 'bad pas : la RPU; bsrung : srung S. 7 A adds du after gzhan gang; gzhag : bzhag $S .8$ du yang : du'ang $R$; klog : glag S, klag RP, ldag A; bza' ba : bzab pa A. 9 mo : ma SDPU. 13 'jam pa'i mchog $:$ zhes bya ba DU, mchog dpal A. 14 po: po'i A.
[vi. Rtog 6 : sbyin sreg gi las kyi cho ga]
de nas sbyin sreg gi las kyi cho ga gsungs pa ji ltar sngon gyi rim pa ste | dang por re shig sngags pas dben
pa'i gnas su phyin la $\mid$ mtshan phyed na sbyin sreg gi las kun byas te | gong du gsungs pa'i lha'i rnal 'byor la gnas pa yis las thams cad bya'o || de la las ni 'di rnams yin no || gal te gsad par 'dod na der mi'i rus pa dang | rnam par snang mdzad dang | bong bu'i sbangs dang | khyi'i sbangs | tsher ma dang skra dang sen mo dang de dag thams cad tsha ba'i mar khus sbrus la | ma he'i zhal gyi sbyor bas | shin tu mnyam par gzhag la | kha lhor bltas te ro bsregs pa'i me la $\mid$ gang gi ming dang bcas par brgya rtsa brgyad bsregs na the tshom med par de zhag gsum gyis 'chi'o || yang na phyogs geig tu gnas [143v] la me thab gru gsum byas nas | der sngon du gsungs pa'i rdzas kyis gtum po'i me la sbyin sreg bya ste | sbyor ba des $n i$ las de nyid 'grub bo $\|$ de nas dbral bar 'dod na bya rog dang 'ug pa dang rma bya dang sbrul dang skra dang 'bras phub dang ma he dang | rta'i sha dang | lhan cig tu gang gi ming dang bcas par yi ge bcu pa'i sngags kyis dur khrod kyi me la sregs na des 'bral bar 'gyur ro || yang na dur khrod kyi shing la gtum po'i me rab tu sbar la khyim du gnas te | gong gi rdzas de bsregs na | rdo rje 'dzin pa lta bu yang nyi ma bdun gyis 'bral lo || de nas bskrad par 'dod na bya rog gi sha dang | rnga mo'i

3 sreg : bsreg RDPUA; gsungs : gsum P. 4 shig : zhig U; pas : pa D. 4-5 dben pa'i gnas : gnas $S$, pha'i gnas R, pha'i nags A. 5 sreg : bsreg RPA. 6 byas te : bya ste A; rnal 'byor : sbyor ba A. 7 pa yis : pas RDUA; la : las R. 8 no : te A; gsad : bsad S. 9 A omits par. 10 A omits khyi'i sbangs. 11 A omits tsha ba'i. 12 gzhag : bzhag A. 13 bltas : 1tas P; bsregs : bsreg S; gang : gong D. 14 par brgya : pa brgya A; A omits the---par. 15 gsum : bdun A. 16 gru : grwa gug $R$; nas : la A; der : de ru A. 17 sreg : bsreg SRDPA; bya ste : bya'o A. 18 A adds ni after las; dbral : 'bral PA. 19 rma bya : rma bya'i sgro A; A adds gyi shun pa after sbrul. 20 A omits dang after sha. 21 cig: gcig U. 21-2 par---kyis : pa A. 22 sregs : bsregs SRUA; des : de dang A. 24 sbar : sbyar R. 25 bu yang : bu'ang R.
rtug pa dang 1 han cig tu chang dang yang dag par 1 dan pa rlung gi dkyil 'khor gyi dbus su | dur khrod kyi shing la me rab tu sbar la | gcer bu skra bshig par bsgyur nas | kha lho phyogs su bltas te | gshin rje'i sngags kyis che ge mo'i ming dang bcas par lag pa g.yon pas sbyin sreg stong byas na skrod pa las gzhan du ma yin no || de nas rengs par 'dod na $\mid$ ba bla dang yung ba dang ldong ros dang gi wang dang bcas pas dkyil 'khor gru bzhi pa byas la kha byang du bltas te las kyi rjes su 'brang ba'i sbyor ba dmigs nas $\mid$ gang gi ming dang bcas par sbyin sreg byas na | de nyi ma bdun gyis rengs par 'gyur ro || de nas grong bskrad par 'dod na $\mid$ nim ba'i shing la me rab tu sbar la | khyi'i sha dang sbal ba'i sha dang khyim bya'i sha dang rnga mo'i rtug pa dang byi la'i khrag gcig tu sbrus la | gshin rje'i sbyor ba la gnas pas | grong gi ming dang bcas par yi ge bcu pa'i sngags kyis rlung gi dkyil 'khor gyi dbus su sbyin sreg stong phrag bcu byas na grong skrod par 'gyur ro || las de rnams ni shin tu yang mnyam par gzhag par bya ste | gzhan du na sngags pa [144r] rang nyid la 'bab par 'gyur ro || gzhan gang 1a yang mi bstan no $\mid$ de nas bu mo rengs par 'dod na | tsher ma dang | dug dang | ske tshe dang bcas par rang gi khrag gis sbrus nas yi ge bcu pa'i sngags dang bcas par bu mo rengs par gyur cig ces dur khrod kyi me la sbyin sreg stong byas na rengs pa la gzhan ma yin no \| de nas zhi bar bya bar 'dod na mar dang sbrang rtsi dang 'o ma dang

1 rtug pa : sbangs A. 2 A omits shing la. 4 A omits gshin---kyis. 5 par : pa A; sreg : bsreg S. 6 du ma yin : min A. 8 pas : par P. 10 par : pas A. 11 sreg : bsreg RDPA; A omits de. 12 S omits par; $1 \mathrm{a}:$ gi A. 13-14 A omits khyim bya'i sha dang. 14 rtug pa : sbangs A; A adds dang after khrag. 15 la : te A. 16 A ge bcu pa'i : ge'i. 17 sreg : bsreg SRDPUA. 18-19 tu yang : tu'ang R. 19 A omits yang; gzhag par : gzhag pas $S U$, bzhag pas RDA; ste : ba am A; gzhan du : yang A. 20 A omits rang; la 'bab---ro : kyis kyang las de dag mi bya $\overline{\mathrm{A} ; ~ R}$ omits ro; gang : su A. 20-1 la yang : la'ang R. 21 bstan : sten P. 21-5 SR omit de---no. 22 gi : gis P. 23 gis : gi P; A adds che ge mo after bu mo. 24 sreg : bsregs SRP, bsreg A. 25 pa la: par las A; la : las DPU; ma yin no : min A.
dur ba dang bcas par ba la sha'i shing la me rab tu sbar na zhi bar 'dod par dmigs nas yul gyi shar phyogs su kha bltas te gnas pas dus gsum du sbyin sreg stong rtsa brgyad byas na des yul zhi bar byas par 'gyur ro || de nas rgyas par 'dod na til dang 'bras dang nas dang mar dang bcas pas $u$ du mba ra'i shing la me rab tu sbar na las kyi rjes su 'brang ba'i lha'i sbyor ba dmigs te | kha byang du bltas nas mnyam par bzhag pas yi ge bcu pa'i sngags kyis dus gsum du sbyin sreg stong byas na rgyas par 'gyur ro || de nas dgug par 'dod na ske tshes gzugs brnyan byas la | de nas seng ldeng gi me'i dbus su gshin rje'i sngags kyis brgya rtsa brgyad du bsregs na ma grub pa yang grub par 'gyur ro \|| nyi ma bdun gyis gang 'dod pa the tshom med par dgugs so $\|$ de nas smyo bar bya bar 'dod na | bya rgod chen po'i tshang dang | sha chen bsregs na smyo bar 'gyur ro || de phub ma'i me la bsregs na bde legs su 'gyur ro || de nas nor nor ma yin par bya bar 'dod na || ras bal gyi me la dha du ra'i 'bras bu dang bcas par mtshan mo yi ge bcu pa'i sngags brgya rtsa brgyad sbyin sreg byas na shin tu chud zos par 'gyur ro || a ru ra bsregs na slar rdzas de nyid du'gyur ro ||. rje btsun gyi mdun du sha chen chang dang bcas pa zla ba drug du mtshan mo sbyin sreg brgya rtsa brgyad byas na yul thams cad kyi bdag por 'gyur ro || ba lang sha dang khrag tu bcas par gang gi ming dang bcas par sbyin bsreg stong byas na de ji srid 'tsho'i bar du bran du gnas par the

2 na : nas A; par : pa'i A; nas : pas A. 3 sreg : bsreg RPA; stong : brgya A. 4 A omits byas par. 6 na : nas RA. 8 S omits par bzhag. 8-9 A omits yi---kyis. 9 sreg : bsreg A. 10 dgug : 'gugs R; tshes : tshe $S .11$ A omits de nas. 11-12 A omits gshin---kyis. 12 na : te A. 12-13 ma---ro : des bgugs so A. 13 pa yang: pa'ang R. 14 dgugs so : 'gugs so SRDU, 'gyur ro A; bya bar : byed par A. 17-18 A omits bya bar. 18 ras : shing A. 19 DU omit dang; A omits yi---sngags. 20 sreg : bsreg RDPA, bsregs U. 22 pa : par U. 23 du : tu SRA; sreg : bsreg RDPA. 24 lang: lang gi $D$, glang gi A; A omits dang. 25 tu bcas par : dang bcas pa A. 26 A omits de.
tshom med do || khyi sha rdo rje chu dang bcas par skyes pa'i [144v] bdag nyid kyis mtshan mo gang gi ming dang bcas par sbyin sreg brgya rtsa brgyad byas na bdag nyid kyi nor dang bcas pa dbang du 'gyur ro || rta'i sha rnam par snang mdzad dang beas pa gshin rje gshed kyi sngags

5 kyis sbyin sreg brgya rtsa brgyad gnas geig tu gnas la | mtshan mo rgyal po la dmigs nas byas na zhag bdun gyis 'khor dang beas pa dbang du 'gyur ro || glang po'i sha khu ba dang beas pas mi'i 'jig rten kun la dmigs la yi ge bcu pa'i sngags kyis mtshan mo sbyin sreg stong byas na zhag bdun gyis dbang du 'gyur ro $|\mid$ nya dang sha dang chang dang bcas pas 'jigs pa med par yi ge bcu pa'i sngags kyis sbyin sreg brgya rtsa brgyad byas na bud med thams cad dbang du 'gyur ro || de nas skrad par 'dod na | bya rog gi sha ma 'dres par yi ge bcu pa'i sngags kyis gang gi ming dang bcas par sbyin sreg stong byas na nyi ma bdun gyis rdo rje 'dzin pa lta bu yang rab tu 'bros na
phra mo'i mi lta ci smos $\|$ de nas bya rog gi tshang dang 'bras kyi phub ma dang lhan cig tu dha du ra'i shing gis me rab tu sbar nas | yi ge bcu pa'i sngags gang gi ming dang bcas par nam phyed na sbyin sreg byas na $\mid$ nyi ma bdun gyis skrod par 'gyur ro \| de nas dbang du bya bar 'dod na seng ldeng gi me la til dang 'bras dang bud med kyi me tog dang lhan cig tu rdo rje'i chu dang bsres te $\mid$ rnal 'byor gyi gzugs dmar po dmigs nas kha nub tu bltas te | yi ge bcu pa gang gi ming dang bcas par sngags pas bsregs na $\mid$ nyi ma bdun gyis dbang du 'dus te ji srid 'tsho'i bar du mi 'bral lo || de nas 'gugs par 'dod na

1 rje : rje'i DA. 1-2 A omits skyes---kyis. 3 par : pa S. 4 kyi : kyis SRA; pa : par SA. $5-6$ A omits gshin--ikyis. 6 rje : rje'i U ; la : pas A. 9 a omits mi'i; dmigs la : dmigs te A. $9-10$ A omits yi---kyis. 11 gyis : gyi PA. 12 A omits yi---kyis. 14 skrad : bskrad SA. 15 A adds gzhan dang after sha; 'dres : dras P; A omits yi---kyis. 17 bu yang : bu'ang $R$; 'bros : 'phros $U$; A adds par 'gyur after 'bros. 18 mo'i mi : mo gzhan A. 20 gis : la RA; nas : te A. 25 po : por A. 26 pa : pa'i sngags; par : pa A. 27 'dus : 'gyur A. 'tsho'i : 'tsho ba'i R; 'gugs : dgug A.
bdud rtsi lnga mar dang bcas par seng ldeng gi me la gang gi ming dang bcas par yang sbyin sreg brgya rtsa brgyad byas na de skad cig gis 'ong bar 'gyur ro || las 'di rnams ni sngon du bsnyen pa byas pa'i sngags pas bya'o || gzhan [145r] pas byas na sngags pa 'jig rten pas dbyes par 'gyur ro ||
ji 1tar bye brag mi bya ste ||
gang la'ang bye brag sbyin mi bya'o ||
bye brag phye na sngags pa yis ||
dngos grub 'grub pa ma yin no ||
ngas rgyud gzhan las kyang bshad de ||
ji ltar bye brag ma skyes pa ||
de bzhin bya ba'i bye brag smras ||
rdo rje sems dpas kyang mi 'grub ||
gang gi mdun du'ang sngags pa yis ||
de phyir las rnams mthong mi bya ||
gzhan dang lhan cig tu mi bya ||
gal te sngags pas las bya 'dod ||
de dag gcig pu zhig gis bya ||
sngags pa de yis las kun byed ||
'di ni 'jam dpal 'jam pa'i mchog rdo rje 'jigs byed kyi rnal 'byor gyi rgyud las sbyin sreg gi las kyi cho ga rgya che ba'i rtog pa ste drug pa'o \||

1 SR omit lnga; A omits mar. 2 par yang : par U, pa A; sreg : bsreg SRPA. 3 A adds gcig after cig. 5-6 dbyes par : 'phya bar A. 9 la'ang : la yang SPU; SRDPU add par after sbyin; bya'o : bya A. 10 na : nas $S$; pa yis : pas SRDPU. 11 'grub---no : mi 'grub bo SRDPU. 12 A omits ngas; A adds dag after gzhan; bshad de : gsungs te $\bar{A}$; de : pa P. 13 pa : na A. 18 dang : du'ang DU. 20 zhig gis : nyid kyis A. 21 A omits byed. 23 S omits ni; 'jam pa'i : 'grub A; 'jam---mchog : zhes bya ba dpal DU, mchog A; kyi : chen po'i A. 24 sreg : bsreg A.
[vii. Rtog 7 : bsam gtan gyi las bsgrub pa]
de nas bsam gtan gyi las kyi cho ga ji lta bu yang dag par gsungs te | bsam gtan dang sngags kyi rab tu sbyor ba
las dgos pa thams cad rab tu bsgrub par bya ste | de'i cho ga'i dang por re shig rnal 'byor pa ma he'i gdong pa'i sbyor ba la gnas pa'i sngon du sbyang ba byas pas las thams cad bya'o || || ram las yongs su gyur pa'i me'i dkyil 'khor kun tu gsal bar 'bar bar rnam par bsams la | de'i steng du bsgrub bya geer bur skra bshig pa | bred par gyur ba bdag gi mdun du rnam par bsam mo \|| de nas rang gi lus las khro bo'i gzugs mang po rnam par spros te | khro bo de rnams kyis ral gri btab cing khrag 'thung bar bsam par bya'o || bsgrub bya de'i sha za ba dang | rgyu ma drangs par bsam par bya'o || 'di skad smra bar bya ste $\mid$ dkon mchog gsum la gnod pa byed pa dang | bla ma la skur pa 'debs pa la rgyob cig rgyob cig | sod cig sod cig bsams pa tsam gyis rdo rje 'dzin pa yang zhag bdun gyis 'chi na | phra mo'i srog chags gzhan lta ci smos | de nas gzhan yang bsam gtan gyi rab tu sbyor ba [145v] 'byung ba ni ma he'i gdong pa'i sbyor bas nga rgyal la gnas te las thams cad bsgrub par bya'o \| me'i dkyil 'khor kyi dbus su bsgrub bya ngu bar bsams la | de'i mdun du srin po mang po bsam par bya ste | srin po de dag tha dad pa'i lus can ma rungs pa $\mid$ shin tu gtum par sha za ba dang | khrag 'thung bar rnam par bsam par bya'o || gzhan yang rnam pa sna tshogs pa'i bya rnams te

3 bu : ba PUA. 4 dang---tu : tsam gyi A. 4-5 ba las : bas A. 5 A omits rab tu; bsgrub : sgrub R; de'i : 'di'i U. 6 ga'i : ga ni A. 7 gnas pa'i : gnas pa A; sbyang ba : bsnyen pa A. 8 ram : re pha SRDPU. 9 bar 'bar bar : zhing 'bar ba A. 10 bur : bu SUA; bshig : shig S. 12 DP omit las; A adds brnyan after gzugs; par : por U. 13 kyis : gyis U; gri : gris S; btab : brgyab A. 14 'thung : 'thungs S. 15 'di : de P. 15-16 smra---ste : smras te A. $16 \mathrm{pa}:$ par D. 17 skur : bskur S. 18 A adds shing brjod after bsams; pa yang : pa'ang R. 19 mo ${ }^{\top} \mathrm{i}$ : mo SRA. 21 'byung ba : 'gyur ba U, A omits; he'i : he PU; pa'i sbyor bas : can gyi A; bas : ba'i DU. 21-2 bas---la : ba gsang ba S , gsang ba R. 23 ngu : A corrupt. 26 par sha : pas sha A; A omits ba; bsam : bsams DPU.
| bya rgod dag dang | bya rog dang 'ug pa dang wa rnams dang khyi rnams kyis sha za ba dang | khrag 'thung bar rnam par bsam par bya ste | bsam gtan 'di'i rab tu sbyor bas the tshom med par 'chi'o || dpag tshad brgya na gnas
pa'i skyes bu yang sems kyis bzung bas bsam gtan brtsam mo || sngags pas bsam gtan brtan par bya'o || de nas 'bral bar 'dod na ma he'i snying khar bsgrub bya bsam par bya ste | bsgrub bya gzhan rta'i snying khar rnam par bsam par bya'o || rta dang ma he gnyis phan tshun 'thab par byed par bsam ste | ji srid du rta dang ma he gnyis phye bar ma gyur gyi bar du'o || phyi nas bsgrub bya de gnyis rab tu mi mdza' bar bsam par bya ste | bsams pa tsam gyis nyi ma bdun gyi bar nges par 'thab par 'gyur te gzhan du ma yin no || de nas bskrad par 'dod na de ru yam las yongs su gyur ba'i rnga mo bsam par bya ste | yang de'i rgyab tu yam gyi rnam pa las gyur ba'i rlung gi dkyil 'khor | zla ba phyed pa'i rnam par bsam par bya'o || de'i steng du bsgrub bya geer bu skra bshig pa bred par gyur bar bsam par bya ste | ma he'i gdong can gyi sbyor ba la gnas pas de'i rgyab tu gshin rje'i gzugs lag pa g.yas pas dbyug pa 'dzin pa skra gsil ba rnam par bsam par bya ste | rnga mo de kha lhor bstan la gtang ngo || de'i ming dang bcas par gshin rje'i sngags brjod pas rnam par [146r] bsam par bya'o || rnal 'byor pas 'di bsams pa tsam gyis zhag bdun na 'di ltar rdo rje 'dzin pa yang skrod par 'gyur ro || gzhan yang bsam gtan gyi rab tu sbyor ba ni bya rog gam | bya rgod kyi rgyab tu bsgrub bya skra grol ba gcer bu rnam par bsam mo || de'i rgyab

1 SA omit dag; wa rnams : lee spyang A. 3 A omits rab tu.
5 bu yang : bu'ang R; sems---bas : bzungs te A; bzung : gzung R. 6 gtan : pa A. 'bral : 'bras S, dbral A. 8 A omits rnam par. 10 A omits du. 11 bar : mar A; gyi : gyis P; du'o : du bya'o A. 12 bya ste : byas nas A; bsams : bsam RP. 13 tsam : btsam P; gyi bar : gyis SRDUA; 'thab : mtha' S. 14 ma yin : min A. 15 A omits las; bsam : bsams S; yang : yam SRDP, U corrupt. 16 gyi : gi A. 17 bsam : bsams R; par bya'o: moA. 19 bar : ba A. 21 A omits pa g.yas; gsil : bsil S. 22 de : de'i A; gtang : btang SA. 23-4 pas---bya'o : par byas na A. 25 pa yang : pa'ang R. 27 gam : gi'am A.
tu gshin rje rnam par bsam par bya ste | lag pa tho ba thogs pa bsgrub bya'i skra bzung ba de ma he'i gdong can gyis bka' bsgo ste | kha lho ru bltas nas song bar bsam par bya ste | rtse gcig pa'i sbyor bas bsam par byas na | rtse gcig pa'i sbyor ba des zhag bdun gyis skrod par 'gyur ro || de nas 'gug par byed par 'dod na | yi ge yam las byung ba'i rlung gi dkyil 'khor | de'i steng du a las zla ba'i dkyil 'khor de'i steng du gshin rje'i gzugs leags kyu dang | zhags pa lag tu thogs pa rnam par bsam mo || ma he'i gdong pa'i rnal 'byor la gnas pas de la bka' bsgo | gshin rje song la yul che ge mo nas bu mo che ge mo myur bar khug cig | de skad bskul bas yam gyi rnam par bskyod de song bar rnam par bsam par bya'o || bsam gtan 'di'i rab tu- sbyor ba la gnas pa'i sngags pas | khams gsum du gtogs pa'i bud med bkug la rol par bya'o || ji ltar bsam pa brtan par gyur na 'di'i rab tu sbyor bas de dag bya'i gzhan gyis mi bya'o || de nas sbrul gyis zin pa bslang ba'i rab tu byed pa gsungs te | rang gi snying khar pad ma dkar po 'dab ma brgyad pa rnam par bsam mo || de'i steng du dbyangs yig gsum pa 'dab mar phat brgyad pa rnam par bsam mo || de yis ni 'og gi klu'i gzugs rnam par bsam par bya ste || de'i spyi bor yi ge i kha dog dkar po las bdud rtsi 'dzag pa bsam par bya'o || klu de'i mig rnams nas bdud rtsi 'phros nas bsgrub bya de'i lus la [146v] thim par bsam par bya ste | bsam gtan 'di'i sbyor bas khams gsum yongs su gang ba'i dug kyang med par 'gyur

1 pa: na A. 2 bzung ba : gzung ba $S$, bzungs te A; DA add la after de. 3 ho ru : 1hor R. 3-4 bsam---ste : bsams te A. 4 A omits rtse--na; bas : ba S. 5 ba des : bas A. 6 'gug : 'gugs SRDU, dgug A; A omits par 'dod. 7 A omits byung ba'i; SDUA add byung ba'i after a las. 9 tu : na A. 10 pa'i : gi A. 11 bsgo : bsgo ba DU, bsgos A; rje: rje'i RP. 11-12 R omits nas--mo. 12 bar : du A. 12-13 gyi---bskyod : yig gis bskyed A. 14 'di'i : 'di yi A; pa'i : pas A. 16 pa: gtan SRU; na : nas A; bas : ba S. 17 sbrul gyis : [dug] gis A; bslang : blang SDPU, A illegible: rab tu byed pa: sbyor ba A. 19 bsam mo : bsams la A. 20 A adds [...] dkar po dang; mar phat : ma SR; D omits pa after brgyad. 20-1 A omits pa rnam par. 21 mo : par bya A; yis---gi : las lhag ma zhes bya ba'i A. 22 A omits par bya. $23 \mathrm{pa}:$ par A.
ro || dug khur stong yang za nus so || de nas zhu ba'i bsam gtan gyi rab tu sbyor ba 'byung ste | bsgrub bya mdun du bsam ste | de'i rkang pa gnyis la yi ge yam las gyur ba'i rlung gi dkyil 'khor bsam par bya | de'i steng du gsang ba'i gnas su me'i dkyil 'khor gru gsum kha dog dmar po ram gyis byin gyis rlabs pa bsam par bya'o \|| de'i steng du snying khar sa'i dkyil 'khor gru bzhi pa mdog ser po lam gyis byin gyis brlabs pa bsam par bya'o || de'i steng du dpral bar zla ba'i dkyil 'khor rnam par bsam par bya'o || de'i dbus su yi ge bam mgo thur du gnas pa las bdud rtsi 'dzag par bsam ste | 'di ni legs par rnam par bsams nas rlung gis me rab tu spar te $\mid$ me des dbang chen gyi dkyil 'khor bsregs par rnam par bsam | dbang chen gyi dkyil 'khor gyi drod kyis bdud rtsi'i dkyil 'khor de zhu bar bsam par bya'o ||
'di yis sbyor ba tsam gyis ni |
de yi bud med zhu gyur te |
'o ma yi ni shing bzhin du |
zhu bar byed par the tshom med |
de nas rgyal po 'am $\mid$ rgyal po'i blon po dbang du bya bar 'dod na sngags pa ma he'i gdong can gyi rnal 'byor la rab tu gnas la | de nyid mdog dmar por bsams te | bsgrub bya gang du gnas pa de'i steng du gnas la | phyi nas rang gi lus 'jam dpal mdog dmar po phyag na lcags kyu dang zhags pa can phyung ste | 'jam dpal des bsgrub bya'i snying kha

1 zhu : bzhu A. 2 A omits rab tu; 'byung ste : gsungs pa ni A. 3 bsam ste : bsams te A. 4 gyur ba'i : byung ba'i A. 6 A omits par bya'o. 8 mdog $:$ kha dog A; A omits par bya'o. 9 A omits rnam par. 10 A omits par bya'o; thur : 'thur RA. 11 'dzag : 'dzags $P$; bsam ste : bsams te A; 'di : de A. 15 bar : ba'i rnam par A; bya'o : bya ste A. 17 'di yis : 'di'i SA; yis : yi RD. $17-18 \mathrm{ni} \mid$ de yi : de'i A. 18 gyur : 'gyur S , bar byung A. 19 ma yi ni : ma'i A. 20 A adds do after med. 24 de : bdag $A ; P$ adds la after de. 25 phyi : phyin P. 27 A adds rab tu after can; kha : khar R.
dang mgrin pa bcings nas bkug par bsam ste | 'jam dpal gyi sku la rab tu gzhug go | bsgrub bya de myos par bsam par bya ste || de'i snying khar yi ge bcu pa'i sngags rnam par bsam par bya'o || yang [147r] kha dog dmar po sgrub pa pos ye shes kyi gzugs kyis yi ge la gzhug par bya'o || de dang bsgrub bya gcig tu gyur bar bya'o \|| bsam gtan 'di'i rab tu sbyor bas nyi ma bdun gyis 'khor los sgyur ba yang dbang du 'gyur te $\mid$ ji srid mtsho'i bar du the tshom med do $|\mid$ rab tu mnyam par bzhag pa'i sngags pas mi g.yo ba'i bsam gtan gyis bya'o || rgyud gang la yang mi sbyin no || gal te sngags kyang mi bstan | dpal rdo rje 'jigs byed chen po ma he'i gdong can gyi bsam gtan gang la yang mi sbyin $\mid$ smra bar yang mi bya $\mid$ sngags kyi dbye ba yang mi bya | bris sku yang gang gi mdun du yang mi dgram ste | thang ka yang gsang bar gzhag go | rgyud 'di'i rab tu sbyor ba dang | bzlas pa dang smra ba gzhan su la 'ga' tsam yang mi smra | gal te smras na dpal rdo rje 'jigs byed dang | gzhan yang rnal 'byor ma rnams dang | mkha' 'gro ma rnams kyis za'o || dam tshig nyams par 'gyur bas | de'i phyir sngags pas su la yang mi sbyin no || de nas dam tshig mnyam pa dang | rnam par rtog pa med pa dang | dam pa'i brtul zhugs can dpa' bo bla ma la gus pa dul ba can $\mid$ de bzhin gshegs pa'i bstan pa la nges par 'dzin pa | rgyud sbas pa | mi khro

[^0]ba | snying rje dang ldan pa | bzlas pa dang | bsam gtan la phyogs pa | rnam par smin pa la dzem pa | 'di lta bu'i yon tan khyad par can ni slob ma bzang po ste | dkyil 'khor dam pa dpal rdo rje 'jigs byed chen po la
mchog tu gus pa | snying rje chen pos yid brlan pa | rnam par rtog pa med pa $\mid$ mchog tu bla ma la gus pa | rab tu brtag pa la shin tu rnam par bsams te | bla mas de lta bu'i slob ma la dpal rdo rje 'jigs byed chen po'i rgyud sbyin no || sngags pas gzhan la byin na de dang slob mar bcas nas | dmyal bar 'gro bar the tshom med do || 'jig rten [148r] 'dir ni 'jigs pa chen por 'gyur ro || 'jig rten pha rol tu ni dmyal bar 'gro'o || dam tshig kyang nyams par 'gyur ro ||
'di ni 'jam dpal 'jam dpa'i mchog | dpal rdo rje 'jigs
byed chen po'i rnal 'byor gyi rgyud las bsam gtan gyi las bsgrub pa'i brtag pa'i rtog pa ste bdun pa'o ||
|| dpal rdo rje 'jigs byed chen po'i 'khor lo rgyud 'bum pa nas btus nas phyung ba rtog pa'i phyogs bklags pas 'grub pa | dpal rdo rje 'jigs byed chen po ma he'i gdong can gyi | dngos grub 'grub pa'i rtog pa rdzogs s.ho ||
|| dpal u rgyan gyi gnas chen po nas dpal 'jam dpal gyi rgyud las phyung ba rgyud kyi rgyal po chen po $\|$ dpal

2 A adds dang after phyogs pa and after 'dzem pa. 3 A adds gyi after tan; can : dang ldan pa A. 4 A omits chen po. 6 A omits mehog---pa. 7 brtag : rtag R, rtog A. 9-12 sngags---'gro'o also repeated by A p248 line 21. 10 A omits dmyal--do (not p248). 11 jigs: 'jig R; A omits ro. 12 A omits ni (p 248 only); 'gro'o : 'gro bar the tshom med do $A$ ( p 248 only). 13 A adds zer rgyud sbyin no ces pa'i rdzas la yod || kha cig tu'o || after ro. 15 'jam dpa'i mchog : zhes bya ba DU, mchog A; A omits dpal. 16 gyi : gyis A. 17 sgrub : bsgrub A; pa'i : pa D; brtag pa'i : brtag pa $S$, rtags pa'i RP, brtags pa'i U, A omits; pa'o : po'o PA. $1910: 10^{\prime} i \quad$ SRDPU. 20 btus nas gtus nas $P$, A omits; bklags : klags P. 21 'grub : grub A; po : po'i P. 22 gyi : gyis RP; 'grub : bsgrub A; A omits rdzogs s.ho. 25 phyung : 'byung PU.
rdo rje 'jigs byed chen po zhes bya ba bla ma dam pa'i dkyil 'khor chen po'i slob dpon dpal la li ta badzras bton nas mdzad pa rdzogs s.ho ||
|| rgya gar gyi pa ndi ta mchog gi dngos grub rnyed pa ba ro phyag rdum gyi zhal snga nas dang | bod kyi lo ttsha ba dge slong rdo rje grags kyis bsgyur ba'o ||

1 pa'i : pa A. 3 bton : bston P , phyung A. 5-7 A omits rgya--ba'o. 5 rnyed : brnyes SDU. 6 snga : 1nga P.

Part 3 a).
II. DPAL RDO RJE 'JIGS BYED KYI RTOG PA'I RGYUD
[The Ritual Procedure Tantra of Vajrabhairava]
[147v] || rgya gar skad du | sri-vajrabhairavakalpatantrarāja | bod skad du | dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po ||
ngag gi dbang phyug la phyag 'tshal 10 ||
[i. Rtog 1 : thabs dang shes rab kyi bsam gtan]
de nas 'dir ni bshad bya ba $\|$
ji 1tar 'gro rnams zad byed cing ||
sdug bsngal rnam thar byed pa yi ||
sgrub pa'i thabs chen mehog gyur pa \||
gsang sngags 'di las 'byung bar 'gyur ||
dang por rnam par snang mdzad ste |
de dang nye bar ngag dbang phyug |
rdo rje 'khor lo sgyur ba'o ||
gdon gyi bdag dang 'byung po rje ||
mi yi sa bon gnyis Idan bya ||
mchod rten bsreg byed mtha' dang bcas ||
gzhan du shes par mi 'gyur ro ||
rdo rje can gyi mkha' la gnas ||
yi'ge 'bum phrag khri brjod na ||
nyams pa thams cad sel byed cing ||
zhi dang rgyas [148r] dang dbang mngon spyod \||
gsod dang skrod dgug dbye rengs dang ||

[^1]dman par byed cing rgyal srid sogs ||
thob pa nyid la the tshom med ||
dur khrod tshang tshing khrod ngogs rtsub ||
shing gcig khang stong mtshan geig dben ||
gang 'dod gnas su bsam gtan brtsam ||
de nas bcom ldan 'das 'phrul pa thams cad la khyab pa || me long lta bu zhes bya ba'i ting nge 'dzin la snyoms par zhugs te $\|$ sku dang ye shes thams cad la khyab par bya ba'i phyir $\mid$ sku mdog dkar po zhal lnga dang ldan par byas nas | 'jig rten pa thams cad la gzigs nas | rang gi rigs kyi yi ge nyid brjod pas || sku dang gsung dang thugs dang yon tan dang 'phrin las dang | ye shes kyang gcig gi ngo bor sprul pa'i skur gyur to ||
kye ma bcom 1dan rdo rje che $|\mid$
don rnams bskyed pa yang nyid do ||
mkha' dkyil 'od kyis 'gengs 'gyur pa ||
slar zhing kha dog lnga ldan pa ||
sa bon sngags kyis bskul ba yi ||
'od kyi rtse phrag thub pa'i sku ||
kun kyang sangs rgyas gnas las skyes ||
rang la zhugs pas sku rdzogs 'gyur ||
zhal drug khro gnyer rab brjid pa ||
ma he'i zhal ldan steng gnas pa ||
'jam dpal zhal ni 'dzum bcas bzhugs ||
lhag ma dmar dang ser dang sngo ||
du ba'i mdog mtshungs gyen skrar 1dan ||
thod pa skam rlon sgyu ma sbrul ||
rus pa rdo rje'i phreng bas brgyan ||
glang chen stag lpags gyon nas ni ||
hum phat glur len gad mo can ||
nam mkha'i lus can khro bo'i sprin ||

1 cing : dang D. 3 khrod ngogs : khron ngogs PD. 4-5 shing---brtsam lines repeated S. 7 'phrul pa : chos S. 14 gcig : cig PU; bor : bo S. 16 P adds 'das after ldan. 17 bskyed : skyed P. 18 'gengs : dgengs P. 27 dmar : dkar S; sngo : dmar S. 28 du : dur S .
yang dang yang du spro byed pa'i ||
phyag drug rab tu brjid pa ste ||
dbyug pa tho ba gtun shing dang ||
g.yas pa'i phyag gis rim bzhin 'dzin ||
dgra sta dang ni leags kyu dang ||
zhags pa g.yon pa'i phyag gis 'dzin ||
pad ma nyi ma ma he dang ||
gshin rje'i steng na 'gying bag can ||
zhabs drug g.yon brkyang gar gyis gnas ||
[148v] 'jig rten bdag po mthar mdzad pa'o ||
de 1 tar gang zhig dad pa dang ||
b1o 1dan g.yo sgyu rab spangs shing ||
legs par dbang rnams thob byas nas ||
rdo rje slob dpon mnyes byed pas ||
yang nas yang du dran byed na ||
brtan pa chen po thob par 'gyur ||
1ha'i dge 'dun nga la nyon ||
dpa' bo mchid la rab dga' shing ||
sha chen rtag tu mur byed na ||
las rnams de yis myur du 'grub ||
sku ni du ma 'phro byed cing ||
sku la sku ni rnam nges thim ||
thams cad sgyu ma nyid shes pas ||
'jig rten rnams su yid gsad byed ||
khong stong rtsa ni dga' ba ste ||
rgyun du byang chub sems 'dzag byed ||
chu skyes dmar po kha sbyar gnyis ||
yan lag gnyis kyis nges par bcun $|\mid$
shes pa 'phel ba me dang rlung ||

2 ste: yi S. 3 dang: dag S. 5 dgra sta : be ta li P; P omits ni. 9 g.yon brkyang : g.yas rkyang $P$, g.yon kyang $\overline{\mathrm{U} ; ~ g y i s}:$ gyi $S .12$ sgyu : sgyur S , rgyu PD. 16 brtan : bstan S. 18 dpa' bo mehid : dang po chang $S$; mehid : chang [<chad] U, 'chang D. 20 bsgrub PU. 22 DSU omit ni; rnam : rnams DSU; DSU add byed after thim. 24 gsad : sad DSU. 25 rtsa ni dga' ba : kha dog dkar ba $S$; dga' : ka DU. 26 byang chub sems : rlung ni $S$; $S$ adds par after 'dzag. [28-29 SU unavailable]. 28 nges : legs D ; bcun : btsun $P$.
nyi ma zla ba thabs 1 dan dang ||
shes rab 1dan par shes par bya ||
gnyis po de rnams rab spangs na ||
khong du chud par mi 'gyur ro ||
chu skyes kha sbyor la rten te \|
gsum gnas pa yi ting 'dzin la ||
rdo rje chos kyis rgyas btab pa'i ||
thabs dang shes rab grol ba'i rgyu ||
blo 1dan 'bad pas shes par 'gyur ||
de phyir de la brtson par bya ||
chos rnams chos nyid dbyer med pas ||
stong pa nyid kyi ye shes che ||
mi shigs rtog bral mtshan ma med ||
bde chen ye shes rdo rje skus ||
ye shes mi rtog rtog pa bral ||
rtog pa'i mtshan ma thams cad sreg ||
spros pa'i mtshan ma mtha' dag ni ||
ji snyed sgyu ma'i rnam pa shes ||
de nyid shes nas grol ba'o ||
ma shes pas ni phyir zhing 'khor ||
'jig rten skye bo blo 1dan 'gas ||
nges par rtog pa thabs kyi mchog
sdug bsngal chen por rab 'jigs nas \|
bde ba 'dod pas nan tan bya ||
dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po las thabs dang shes rab kyi bsam gtan bstan pa'i le'u ste dang po'o || ||
[1-12 SU unavailable]. 3 rnams rab : nyid rnam D. 5 rten : brten D. 7 kyis : kyi P. 8 rgyu : sgyu P. 14 rje skus : rje'i skur DU, rje sku S. 18 ma'i : yi P; pa : par S. 20 ma : mi U. 21 'gas : 'ga' S. 22 rtog : rtogs P. 23 por: po $D$, pos S. 24 ba : bar P.
[ii. Rtog 2 : sbyor ba]
de nas yang dag bshad bya ba ||
sngags grub pa las byung ba yi |
las rnams [149r] 'dir ni shes bya ste ||
der ni lha yi sku yang sbyar ||
zhi sogs bzlas pa'i rim pa la ||
rdo rje'i dbus su rdo rje ni ||
nyi zla la brten yi ge yi ||
phreng ba kha dog lngar shes pa ||
skyen bul spangs nas klag pa ni ||
mkhas pas bzlas pa'i rim pa'o $|\mid$
drag po'i las rnams bsgrub pa la ||
nyon mongs gcod pa'i 'khor 10 ni ||
ser po rtse rtsibs bcu pa la ||
'od zer sna tshogs 'phro ba bsam ||
zhi bar 'dod pa'i skyes bu des ||
sems ni yang dag mnyam gzhag nas ||
sngags kyi 'od kyang 'gro gzhan la ||
phan pa'i yid dang ldan par bya ||
gro ga ras dang shing shun la ||
gur gum gi wang dri rnams kyis ||
mchod rten rim pa lnga 1dan zhing ||
gdugs dang 'khor 10 ldan par bya ||
sgrub pa po yi ming dang rus $|\mid$
de yi bum pa'i nang du bri ||
rten 'brel snying po la sogs pa'i ||
sngags kyi g.yon nas bskor bar bri ||
rab tu gnas par byas nas kyang ||
lus sam mgul lam gang bder bzhag |

4 yi : yis PU. 6 1ha yi : 1ha'i P. 9 brten : rten DP. 11 klag : bklag DU. 12 pas : pa'i P. 13 bsgrub : bsgrubs P, sgrub SD. 14 gcod : bcod PU. 15 ser : sngon S. 16 bsam : bsams P. 23 lnga : lngar DU. 27 rten---po : ye dha rma PU; pa'i : pa yi PU. 28 kyi g.yon : kyis g.yas P; bar : ba S. 29 Before rab SDU add cig shos g.yas nas g.yon du bri || de la spel tshig mang [med SU] pa'am || yang na 'khor 10'i bar du gzhag.[bzhag SU] || 'khor 10 kun la kha sbyor gnad ||. 30 bzhag : gzhag SP.
des ni gdon dang byad stems dang ||
rims dang yams rnams sel bar byed ||
gang zhig yul rnams gzhom 'dod na ||
hum gi sa bon dang ldan par ||
ming yig tsam po bri bar bya ||
so phag phye ma 1dong ros dang ||
ba bla ma he'i khrag gis rdzis ||
zla gam gnyis pa'i gzugs byas te $\|$
bar du gang 'dod bsgrub bya yi ||
gzugs brnyan sor brgyad pa yi tshad ||
byas la gan rkyal du bzhag la ||
ma he gdong gi sbyor ba yis \||
khri phrag geig tu sngags bzlas nas ||
dum bu dum bur gtubs byas te ||
chu bo'i gzhung du dor byas na $|\mid$
skad cig de la de dbang 'gyur ||
bya rog 'ug pa'i gzugs byas te ||
ma nu ma li ro tsa nas $|\mid$
khyo shug bsgrub bya'i ming bris te ||
gshin rje'i phyogs bltas gsang sngags gdon || 20
rkang pa g.yon pas mnan nas ni ||
mi yi rje ngar phur pas gdab ||
skad cig tsam la de dag dbye ||
de nas 'dir ni bsad pa yi ||
cho [149v] ga'i rim pa bshad par bya || 25
zhal drug phyag drug zhabs drug gam ||
yang na zhal gcig phyag bzhi 'am ||
zhal gcig phyag gnyis pa yang rung ||
ma he gdong gi sbyor ba yis ||
khrag rnams sna tshogs tha dad dang || 30
bsgrub bya'i rjes dang dug gi rigs ||

1 stems : stem P, stims D. 7 he'i : he DP; rdzis : brdzis SD. 9 bsgrub bya yi : sgrub pa yis S. 11 bzhag : gzhag DU. 14 gtubs : btubs S. 15 dor : gtor S. 18 tsa : rtsa P . khyo shug : khyod shug $P$, khyo shugs S .20 rje'i : rje DP. 21 mnan : gnan P. 22 pas : bus S. 23 dbye : 'bye P. 25 pa : pa'i P. 26 gam : 'am P, pa'am S. 29 he : he'i DU; gi : pa'i S.
rta dang ma he bong bu'i chus ||
sbrus pa'i bsgrub bya'i ling ga bya ||
lus la tsher mas gzugs bya shing ||
til mar gyis kyang bsku bar bya ||
yang ni shing lo gro ga 'am ||
dur khrod ras sam shun pa la ||
rang nyid gcer bu skra bshig nas ||
lus ni thal bas byugs byas te ||
mngon sum khros nas sha chen bza' ||
rab tu zhim pa'i chang 'thung zhing ||
nag po'i chos kyi mtshan phyed dus ||
'khor lo bri ba brtsam par bya ||
le tshe bcu gnyis 'khor $10 \mathrm{ni}|\mid$
hum dang hrih strih dbus su dgod ||
na yo ni ra rtsibs mtshan la || 15
yungs kar til dang skar chu dang ||
rta dang ma he ra khyi khrag |
bya rog 'ug pa'i sgro yis bri ||
yi ge ya yi lto bar yang ||
ming dang rus su 1dan par bri || 20
phyogs bzhir yi ge bcu pa ni ||
ming dang beas pa bri bar bya ||
brgyad po dag la rim pa bzhin ||
yi ge 'di dag bri bar bya ||
om ya ma rā ja kā la rū pa a mu ka mā ra ya hụ̣̄ hüm phat 25
phat $s v \bar{a}$ hā $|\mid$
yi ge ya la bskor nas ni ||
bsgrub bya gzugs dang 1dan par bri ||
de yi mu khyud dag la ni ||
yi ge bcu pa ming bcas bri \| 30

1 bu'i : bu P. 5 ni : na S; ga : ba P. 6 pa : pas P. 7 bu : bur P. 8 byas te : bya ste S. 10 'thung : mthung P, btung S. 11 po'i : po P; chos : tshes SU; kyi : kyis P. 12 brtsam : btsam P. 13 le : ling $\mathrm{P}_{\mathrm{i}} 14-15 \mathrm{P}$ omits hüm-la. 16 skar chu : skags khu DPU. 17 S omits ra; S adds phag after khyi. 19 yi : yis P. 20 par bri: pa bris S. 25-6 oṃ--ha : om mu sa le cū rna ra ga car na cu sa na hüm hự hūg phat phat phat SDU. 27 ya : rnams S. $28^{\circ}$ par : pa S.

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phyogs bzhir rtse gsum rdo rjes mtshan ||
de bzhin rdzas rnams ma lus pas ||
'khor lo lte bar ldan pa bri ||
gshin rje'i gzugs ni ral gri dang ||
dbyug pa 'dzin pa bris nas ni ||
de dang de gnyis lto sbyar la ||
mtshan ldan thod pa'i nang du gzhug ||
tsha gsum ske tshe dug mu zi ||
ro nyes bkang nas dkyil 'khor ni ||
gru gsum dbus su gzhag par bya ||
yungs dang bra bo sa lu nag ||
dza bhi bra pa sogs rnams la ||
gsang sngags rgyal po brjod byas te ||
dro 'am du ba 'thul bar du ||
rims dang rims kyi khrag rnams ni ||
ma lus zad [150r] par 'thung ba yi ||
ma yengs par ni bsam gtan bya ||
yang na bsgrub bya za bar mthong ||
shing gcig rtsar ni rengs pa dang ||
mal gyi 'og tu zhi zhing lkugs ||
chu mdor 'byang zhing ri rtser bskrad ||
gsad pa me thab 'og tu sba ||
dgug pa la ni sgo khang 'og ||
1ha 'am 'khor lo sgyur ba'o ||
bde gnas rnams kyis dbang du 'gyur || 25
mar khu chen po thod pa yi ||
nang du blugs nas bskol byas te ||
bzhar bas mig la byugs byed na ||
mngon shes de nyid myur du 'thob ||
rigs 1dan rgyal po las rnyed cing ||
30
mdog ldan lang tsho gsar bkug la ||
```

3 1te : 1to PU. 5 dbyug : dbyig S. 6 sbyar : sbyor P. 7 1dan : ngan SDU; gzhug : bzhug P. 10 gzhag : bzhag SP. 11 dang : kar S. 12 bo : pa SP. 14 'thul : thul P. 16 yi : yis DU. 19 rengs : rangs P. 20 S omits gyi; tu zhi : du ni zha S; lkugs : 1tugs U. 21 'byang zhing : 'byed cing D, 'byed zhing SU; rtser : rtse S. 22 gsad : bsad S. 23 S omits la. 28 byugs : byug SU. 31 gsar : gsang $S$.

tsan dan 1 de gu mang byas te ||
las kyi sbyor bas de nyid bcing ||
yang na me la gdungs par 'gyur ||
om va jra kro dha ya ma rā ja va jraki li ki li | ha na ha na mā ra ya phat |
ces bya'i gsang sngags brjod byas la ||
rus pa'i phur pas gdab par bya ||
gsal shing la btsugs skyes bu yi ||
rdzas la brtan te bsgrub par bya ||
til mar byugs 1a thod pas gzhar ||
mar me byas pa'i dud pa yis ||
mig rnon dag ni 'grub par 'gyur ||
gsang sngags rgyal po thogs med la ||
bsten pas thob bya mang mod kyang ||
'dir ni brjod pa ci zhig dgos ||
yang na 'di ltar shes bya ste ||
rang nyid sngags dang ting 'dzin 1dan ||
brtson chen gzhan du ma yengs pas ||
gang du brtsams pa de 'grub 'gyur ||
smad 'tshong rang 'byung nyid kyis ni || 20
sngon bstan tsa kra legs bris te |
ling ga'i snying khar bcug byas la ||
rang mdun khrag gi zla gam steng ||
khrag gis byugs pa'i steng du gzhag |
mi 'am rgyal po'i bu mo dag |
dgug dang dbang gi yi ge yis ||
de nyid du ni nges par 'gyur ||
nyal sa'i 'og tu mnan pa bya ||
mi glang ra khyi gse phag khrag |
'khor 10 bris nas ling ga yi ||
mgrin par bcug nas bya rog gi
khrag gis khrag skyug sngags bris [150v] nas ||

1 1de : 'de P. 3 gdungs par 'gyur : gdung bas 'grub $S$; par : pas DU. 6 bya'i : bya ba'i P. 7 pas : pa S. 9 brtan : brten SD. 10 gzhar : bzhar SD. 11 me : mer DU. 14 bsten : bstan $P$; thob : thog $S$; mod : yod S. 15 'dir : 'di S. 16 na : ni P. 23 steng: ste S. gzhag : bzhag SP. 28 sa'i : ba'i S; mnan : gnan P. 29 gse : bse S. 32 gis : gi P.
yi ge de ldan thod pa ru ||
bcug nas gsang sngags mang bzlas te ||
dur khrod me thab 'og bzhag na ||
khrag skyug pa la the tshom med ||
bsros na tsha ba'i nad kyis 'chi \||
sbal khrag pha wang glad pa yis \||
'khor lo de nyid legs bris nas ||
ling ga'i mchan khung g.yon bcug la ||
g.yas g.yon glang khrag sbal khrag byug |
ling ga'i phyogs su rang nyid kyi ||
rkang pa g.yon pa'i mthe bos mnan ||
de tshe bzlas pa mang byas nas ||
rgya gram lam du mnan la bzhag ||
de las zlog pa bris nas ni ||
shing geig khong par sbas na rengs ||
rnga mong bya rog rgan po'i khrag |
'khor lo bris nas ling kha yi ||
rkang gnyis bar bcug rang mdun du ||
khrag gis rnga mong gzugs bris te ||
de yi steng gzhag rang nyid kyis ||
rlung gi bsam gtan nges 1dan na ||
bskrad pa nyid du the tshom med ||
ri bo rtse la 'dzegs te sba ||
ne'u le sbrul rta ma he dang ||
bya rog 'ug pa'i khrag gis ni ||
khyo shug rkang pa'i rjes sbrus pa'i ||
ling ga sor brgyad par byas te \||
khrag des bris pa'i 'khor 10 dag |
snying khar bcug pa gnyis byas te \||
ne'u le gzugs byas steng du gzhag | 30
lag gnyis rta dang ma he yi ||

4 skyug : skyugs S. 6 wang : bang DP; glad : klad SU. 9 glang---byug : sbal khrag glang khrag byugs $S$. 11 mthe : the PU; mnan : gnan P. 13 mnan : gnan $P$; bzhag : gzhag DU. 14 las zlog : nas bzlog S. 15 gcig : cig S. 18 bar : par PU; mdun : bdun PU. 20 gzhag : zhag SDP. 23 bo : bo'i D. 26 shug : shugs S; pa'i : ya'i P. 30 gzhag : bzhag SP. 31 yi : yis P.

```
rus pas rdung zhing gsang sngags zlos ||
rtse 'drud shing rtsar sbas na 'byed ||
tsan dan dkar pos legs bris nas ||
gser sogs rin chen rjes su dril ||
mdun du zla ba'i gzugs steng du ||5
gzhag la nyin re'i bskor ba ni ||
ji srid byas na srung bar nges ||
spyi bor btags na g.yul las rgyal
rkang par btags na chu steng 'gro ||
ba yi 'o mas khrus byas te ||
ku sha ba mar sogs mchod na ||
gsol btab nad rnams thams cad srung ||
de nas bcom ldan 'das phra ba thams cad las rnam par rgyal ba zhes bya ba'i ting nge 'dzin la snyoms par zhugsdang | gsung dang thugs rdo rje las phyung ngo ||
[151r] mā ra ya phaṭ ces gsad pa'i'o ||
bi dwe ṣa ya dbye ba'i'o \|
u ccha tà ya bskrad pa'i'o ||
mo ha ya rmongs pa'i'o \|
va śam ku ru dbang du bya ba'i'o ||
stam bha ya gnan pa'i'o \|
a kar sa ya jah dgug pa'i'o \||
oṃ hrị̣ svā hā | mchod pa'i'o ||
oṃ hrị̣ strịh wi kri tā na na hụ̣̄ sarva sa trunna ṣaya sta mbha ya phat phat svā hā || snying po'i sngags so || om hrị̣ kā la rū pa hüm kham | nye ba'i snying po'o ||
```

1 pas : pa $D$; rdung : brdung $\mathrm{SD}_{\mathrm{D}} 2$ 'drud : dud $\mathrm{S} ; \mathrm{rtsar}$ : khar $S$; 'byed : 'byer DPU. 4 rjes : rdzas SD; dril : gril P. 5 steng du : stengs su S. 6 gzhag la : bzhag pa S; re'i : re S. 7 srung : bsrung DU. 9 steng : stengs S. 11 mar : dmar $P U$; na : nas $S .14 \mathrm{~S}$ adds las after 'das; $S$ omits rnam par. 19 gsad : pa bsad S, bsad D. 24 gnan : mnan SD. 26 mehod pa'i'o : kha dang lag pa bshal ba'i sngags so S. 27-9 om---po'o : om i dam gha svä hä zhal bsil [gsil P] gyi'o || om du sṭa svā hā dri'i'o || DPU.
oṃ hrih krum bruṃ srum jrum hụ̄ ga $\mid$ snying po dam pa'o 11
of hrih ha | bho ma ha kro dha ga ccha ga ccha sma tpu ja pra ti gri hna pra sa dam de vímām kuru svā hā|| spyan drang pa'o ||
ọ̣ hừm strịh hah yon chab po ||
om hụ̄ phat phat zhabs bsil lo ||
om sarva du sta sa tva da ma ka ga ga \| ces pa dri chab kyi sngags so \|
om ku mā ra ru pi ni jaḥ jah hūm phat. | me tog 'bul ba'i 10 sngags so ||
om hrih hah he phat | bdug pa'i'o ||
om kā la rū pa sa rva duṣta satva da ma kam ma hā bhū ta
pa ti $i$ mam ba ling gri hna gri hna pa ya svā hā $\mid$ gtor ma'i sngags so \|
oṃ dhi pta lo ca na vi kri tā na na ma ha tta tta ha sa na di nām di pta ya svà hā $\mid$ mar me'i sngags so || oṃ ja ya ja ya su ja ya vi śva rū pa dhā ri ga ccha ga ccha sva sthā ni kri tām te na ta thā ga ta śca bi sa rja ya ma ma k̄̄am ku ru svā hā\| ces pa gshegs su gsol ba'i sngags so ||
de nas rdo rje 'dzin pa nyid chos thams cad kyi rjes su 'gro ba dang | ldog pa zhes bya ba'i ting nge 'dzin la snyoms par zhugs nas | gsang sngags yongs su rdzogs pa'i 25 phrin las 'di nyid bka' stsal to ||

1-20 om---ces pa : om bho yam jah jah | me tog gi'o || om sti ha he phat phat | bdug pa'i'o \| om dhi po dha na ma yà sva hā mar me'i'o ll om va jra nai vi dhya äh hūm sva hä | zhal zas kyi'o \| om kā la rū pa sa tva da ma kà ma hā bhū ta pa $t i=1$ dam ba li gri hnā pa ya [repeated : gri hnā pa ya D] svä hā | gtor ma'i'o \|lom hrị̣ ya ma rä ja e hya [hye D] hi à ga ccha a ga ccha bha ga ván sa rva mäm sa me da ma jja ru dhi ra pri ye bha kṣa bha kṣa ma ma sa rva sa tva da ma ka ka rma ku ru si ddhi me svā hā | 1ha spyan drang ba'i'o || om hri va jra ja ye su ja ye ma ha va jra ja ye muni va jra muḥ $\mid$ 1ha la sogs pa DPU. 21 ba'i sngags so : ba'i'o DPU.
nam mkha'i dbyings kyi dbus gnas par ||
hūm las yong su rdzogs pa yi ||
rdo rje 'jigs byed bsam par bya ||
dmar po zhal geig phyag gnyis pa ||
shes rab mo dang mnyam du sbyor ||
dbyug pa thod khrag phyag na 'dzin ||
ma he pad ma nyi ma la ||
g.yon brkyang ba yi tshul gyis bsgom ||
om ya man ta kri ta hum phat ||
gsang sngags rgyal po 'di bzlas na ||
'dod pa'i dngos grub thams cad 'byung ||
nam mkha'i dbyings su dbus gnas par ||
ya yig sngon po las skyes pa'i ||
khro bo rdo rje 'jigs byed ni ||
pad ma nyi ma'i gdan stengs na ||
sems dpa'i skyil krungs kyis gnas pa'i ||
gri gug bi dhi pa la dang ||
dgra sta dang ni thod khrag dang ||
phyag bzhi po na rim pas [151v] 'dzin ||
ma he nag po zhal steng na ||
'jam dpal zhal ni ser zhing 'dzum ||
dpa' bo chen po rang nyid sgom ||
rab tu zhim pa'i chang btung zhing ||
sha chen dag kyang mur bar bya ||
mtshan mo dur khrod rgyu byed cing ||
rtag par gsang sngags bzlas par bya ||
thig le 'dren pa'i rnal 'byor ni ||
bsgrub bya'i phyogs su bsam par bya ||
las rnams myur du 'dis 'grub bo ||
yang na 'di ltar shes bya ste ||
ma he gdong gi sbyor ba yis ||
sku yi kha dog so sor shes ||
khyad par du yang gsad pa la ||

5 shes---sbyor : srin po rab tu khros pa 'dra S. 8 gyis bsgom : gyi sgom S. 15 stengs : steng DU. 16 skyil khrungs kyis : skyil krung gis DU, dkyil 'khor gyis P. 19 na : ni S.. 22 sgom : bsgom D. 26 bzlas : bzla D. 33 yang gsad : ni bsad S.

```
nag po ma he'i zhal can ni ||
rtse gsum lcags kyu 'dzin pa te ||
ma he sha steng bsam byas na ||
khrag 'dren pa yi mchog tu gsungs ||
res 'ga' sku la khro bo ni ||
5
lcags kyu 'dzin pa grangs med spro ||
zla ba sbyang gis zin dus su ||
byi la'i sder mo ra snying dang ||
bya yi khrag dang mi rus bsres ||
gang la phog pa smyo bar 'gyur ||
dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po las | sbyor ba'i le'u ste gnyis pa'o || ||
```

[^2]```
[iii. Rtog 3 : bris sku]
```

de nas yang dag bshad bya ba ||
sgrub par byed pa'i rnal 'byor pas ||
dur khrod ras sam dpa' bo'i gos || 5
yang na mtshon gyi khab ma la ||
rnam snang mdzad dang rdo rje chus ||
dpa' bo'i khrag dang chang dang dug |
go ro tsa nas ras tshos bya ||
legs par dam por drud byas te $\|$
lus ngag yid kyi gnas su ni ||
bdud rtsi lnga dang 1dan pa'i chus ||
yi ge om dang ah hum bri ||
skra phye dur khrod sol ba dang
khrag chen 1 dong ros bab la yis ||
dbang thob dam tshig srung byed cing ||
shin tu gsang la dam pa yi ||
ri mo mkhan ni brtson 1dan des
rgyud kyi don 1 a mkhas byas nas ||
nag po tshes kyi mtshan phyed dus ||
gsang ba'i gnas su zhugs nas ni ||
bcom 1dan rdo rje 'jigs mdzad bri ||
rtsa ba ma he khros pa'i zhal ||
de steng 'jam dpal 'dzum pa'i zhal ||
1hag ma dmar dang ser dang sngo ||
[152r] du ba'i mdog mtshungs gyen skra can ||
rab tu brjid cing khro bo'i zhal ||
drug dang ldan pa'i sku lus che ||
thod pa skam rlon sgyu ma sbrul ||
rus pa rdo rje phreng bas rgyan || 30
glang chen stag lpags gyon nas ni ||

6 mtshon : mtshan S; khab : kheb DU. 7 rje chus : rje'i chu S. 8 dug : 'dug U. 9 tshos : chos S. 14 phye : phyed S. 20 po tshes : po chos PU, po'i dus S, po'i tshes D. 21 SDU add rab after su; SDU omit ni. 24 steng : stengs S . 25 dmar : dkar S; sngo : dmar S. 26 du : dur S. 29 rlon : brlon P. 30 rje : rje'i S; rgyan : brgyan U. 31 gyon : gon $P$.

```
pad ma nyi ma ma he la |
gshin rje mnan nas zhabs drug gis ||
g.yon brkyang g.yas bskum gar gyis 'gying ||
phyag drug g.yas kyi dang po na ||
rtse gcig gnyis pa tho ba ste ||
```

gsum pa gtun shing mkha' $1 a$ 'phyar ||
dgra sta lcags kyu zhags pa ni ||
g.yon pa'i phyag gis 'dzin pa bri ||
nam mkha'i mdog can thal bas byugs ||
sku la khro bo du ma 'phro ||10
sna tshogs mehod pa'i 1 ha mos bskor $\|$
legs par de ltar bris pa yis ||
rgyab dang phyogs rnams thams cad du ||
dur khrod chen pos bskor bar bri ||
mgo rdum sgyu ma mkha' la khyer ||15
rkang rdum lag rdum ro langs dang ||
wa dang spyang kyi tum po dang ||
mkha' 'gro pho mo sha za'i tshogs ||
bya dang gean zan sna tshogs bri \||
skyi bung rab tu 'jigs bris nas ||20
der ni bsgrub pa po yang bri ||
gri thod bzung nas sha chen mur ||
gos nag gyon nas khrag chen 'thung ||
rta dang ma he rus pa yi ||
'phreng ba bzung nas gsang sngags 'don || 25
bcom ldan 'das la lta ba bri ||
de ltar bris nas chang dang khrag ||
sha chen go ro tsa nas mehod ||
mnyam gzhag 1 ha yi dge 'dun des ||
dus gsum rgyun tu mehod byed na ||

```
3 g.yon---bskum : g.yas brkyang g.yon bskum P; bskum : skum S, bskums U. 5 gcig : cig. 12 yis : yi SDU. 14 bar : ba S. 15 rdum : dum \(S\), sdum \(P\). 16 rdum---rdum : dum \(1 a g\) gtum S, sdum lag sdum P. 17 kyi : ki SDPU; tum : gtum S. 19 zan : gzan U. 21 bsgrub : sgrub \(S .23\) gyon : gon P. 26 ba : bar D. 29 gzhag : bzhag PU.
```

sku ni rab tu sba zhing gsang ||
phan yon dam pa 'di las 'byung ||
dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po las | bri sku'i le'u ste gsum pa'o || ||
[iv. Rtog 4 : sbyin sreg gi rim par phye ba]
de nas yang dag bshad bya ba ||
rtog pa ma lus zad byed cing ||
las rnams thams cad sgrub 'dod pas \|| 5
blo ldan ser sna rnam spangs te \|
rtul phod g.yeng ba rnam spangs nas ||
sbyin sreg las la rab brtson bya ||
[152v] mtshal dang ba b1a ldong ros dang ||
shan pa'i go thal dur khrod sa ||
mi dang ma he khrag gis brdzi ||
khru do pa la khru phyed rtsig |
gru bzhi'i steng du zlum po ni ||
rdo rje rgya gram ldan byas la ||
de steng 'khor lo rtsibs drug la || 15
mtshan ma drug ni dgod par bya ||
1te bar me yi dkyil 'khor ni ||
mtho gang tshad du byas pa la ||
ma he'i khrag gis legs par byug |
bdag nyid lho yi phyogs bltas te ||
ma he zhal gyi sbyor ba yis ||
thab kyi nang gi phyogs mtshams su \||
me yi sa bon mngon bltas la ||
bskal pa'i me chen lta bur bsgom ||
der ni me lha'ang bsgom bya ste || 25
zhal gsum phyag bzhi gnag la rtsub \|
phyag gnyis rang 'dra'i yum la 'khyud ||
g.yas pa'i phyag gis 'gro rnams la ||
skyabs sbyin mdzad cing bgrang phreng 'dzin ||
g.yon pas ril ba mchog stsol brtson ||
zhabs drug rigs drug mtshan ma brdzis ||
zhal nas me rnams rab 'phro zhing ||

5 sgrub : 'grub S. 7 rtul : brtul S. 10 thal : thab P. 12 rtsig : brtsig U. 21 he : he'i U. 22 phyog mtshams su : 1te ba 1a S. 24 bsgom : sgom S. 25 lha'ang : 1ha S. 26 bzhi : drug $S$; gnag : nag $S .27 \mathrm{P}$ omits phyag---'khyud; 'dra'i : 'dril SU. 29 skyabs : bskyabs P. 30 stsol : rtsol S. 31 P omits zhabs---brdzis.
'od rnams sna tshogs kyis brgyan pa ||
de 1 tar shes nas rab bsregs na ||
'dod pa'i don rnams rab tu 'byung ||
dgra bo'i gzugs dang sha chen dang ||
chang dang ma he'i khrag bcas pa ||5
stong phrag gsum du bsregs byas na ||
bsgrub bya khrag tu skyugs nas 'chi ||
glang po rta bong khyi sha la ||
stong phrag gsum gis dbang du byed ||
bya rog 'ug pa khyi sha chu ||10
bsregs na mi lta 'byer bar nges ||
til dang nas dang gro sa lu ||
yung ba gi wang so phag rnams ||
stong phrag drug tu gang bsregs pa ||
longs spyod thams cad rnyed par 'gyur ||15
rta dang rnga mong bya rog sha ||
mi sha rdo rje chur bcas pa ||
gsang sngags rnal 'byor 1dan byas te ||
brgya rtsa brgyad kyis nges par skrod ||
ra sha dan da u tpa la ||
chang dang ma he chur bcas pa ||
gang 'dod brgya rtsa brgyad kyis lkugs ||
dug dang khrag dang sgog pa dang ||
sha chen til mar rab sbags te \||
brgya rtsa brgyad du bsregs byas na ||25
pha rol gzhan gyi rig sngags gcod ||
tsan dan [153r] dkar po 'bras dkar dang ||
til dkar 'bras chan yungs kar dang ||.
u tpa la dkar ga bur dag |
shar du bltas te brgya rtsa brgyad ||30

1 kyis brgyan pa : rnams kyis rgyan S. 4 gzugs dang : gzugs rnams S. 5 bcas : byas PU. 6 bsregs : sreg P. 9 gis : gyis D. 11 bsregs na mi : bsreg na me $S$, bsregs nas mi P; 'byer : 'phye $S$; nges : 'gyur $S$. 13 S adds su after rnams [sic. despite no. of syllables]. 26 rig : gsang S . 28 dkar : can S; chan : can S, chen P; kar : dkar P. 29 dkar : ka ra $S$, dmar $U$, dkar dmar $D[S D$ sic..despite no. of syllablesl.
bsregs nas dus rnams kun tu srung ||
gang zhig bya ba'i rim sogs dang ||
sngags rnams bsam gtan nges ldan pas $\|$
snying rje yid ni ma bral na ||
'dod pa thams cad 'dir bsgrub bya ||
gzhan du rmongs pa'i byis pa 'ga' ||
blo gros med gang shes rab 'chal || sngags dang dam tshig dman gyur zhing ||
ting nge 'dzin la mngon g.yel ba ||
brtson pa chung zhing lhod pa 'gas ||
bskal pa stong du bsgrubs byas kyang ||
'bras bu yod pa ma yin te \|
sha thang chad pa nyid du 'gyur ||
dper na blo zhan byis pa rnams ||
'ga' zhig 'bras 'dod 'khrul gyur nas ||
phub ma rdung bar byed pa la ||
'bras yod nam yang mi 'gyur zhing ||
ji 1tar sprin dang chu zla dang ||
dbang po gzhu rnams rtag min te \|
thar pa 'dod pa'i bya ba'ang de $\| \quad 20$
sgyu ma nyid la sgyu ma rol ||
ye shes gcig pa rnam grol rgyu ||
stong pa dpag par blos ci nus ||
de la dpyad cing gzhal bzod na ||
brtags pa'i snying po de la med ||
de la dngos rnams ma grub na $|\mid$
bsgrub pa'i rim gzhan smos ci dgos $|\mid$
bya ba dang ni byed pa dag |
nges par de la brtag mi bzod ||
dam grog g.yang sar lhung yang bla'i || 30

1 srung : bsrung DU. 2 rim : rigs S, rims P. 4 rje: rje'i U. 6 rmongs : smongs $s$; byis pa 'ga' : byas pa bslu S. 8 dman : sman PU; zhing : cing D. 10 'gas : 'gags S. 13 'gyur : zad S. 14 zhan : zhal S. 16 rdung bar : rlung khar SDU. 17 zhing : bzhin SDU. 19 po : po'i S. 20 ba'ang : ba yang S. 22 pa : pu SD. 23 ci : mi S. 24 dpyad : spyad S. 27 bsgrub : sgrub S; rim : rims PU. 29 brtag : rtag S, rtags P. 30 grog : grogs U ; g.yang : g.yangs P, yang U.
chad par rtog pa 'di mi bzod ||
rtag pa nyid kyang rim min te ||
dngos po yod par ga la 'gyur ||
dper na byis pa rnams la mas ||
sa 'dir sdod dang ma nyid kyis ||
'bras bu shing tog mang blangs la ||
khyod la bde bas sbyin zhes brjod || ||
de bzhin rnam pa du ma yang ||
'jig rten rtog pa tha dad pas ||
de dag drang bar bya phyir bshad || 10
bcom ldan lha yi lha mdun du ||
sha chen po yi zhal zas dang ||
chang dang til mar ma he khrag |
rab tu zhim [153v] pa'i zas mchog rnams ||
dus rnams rtag tu dbul bar bya $|\mid$
gsang sngags rgyal po yi ge bcu ||
bdag gis rgyun du gdon bya zhing ||
bsam gtan rtag tu brtson par bya ||
de ltar shes shing sgrub byed pa'i ||
skyes bu blo 1dan de yis ni ||
sangs rgyas nyid kyang myur 'grub 'gyur ||
zhi sogs las rnams smos ci dgos ||
grong khyer dkrug na sngags pa des ||
khyi sha sbal sha rus sbal sha ||
rnga mong byi la'i sha rnams la ||
stong rtsa brgyad du bsreg par bya ||
rta sha dri chen rab sbyar bas ||
ril bu byas te bdag mdun du ||
gsang sngags rgyal po bzlas byas nas ||
brgya rtsa brgyad du bsregs pas ni \||
rgyal po dbang du byed par 'gyur ||
bud med dbang du byed 'dod na ||
nya sha chang dang sha chen rnams ||

2 rim : rig D. 3 par : pa D; ga la : gal te DP. 10 drang : grang P. 23 dkrug : dgug U. 25 byi la'i : byis pa'i S. 27 bas : las S. 28 ril bu : ri lu P; te : nas S. 29 P .adds brjod after bzlas.
rdo rje chu yis sbag byas te ||
brgya rtsa brgyad du bsregs par bya ||
tha mal dbang du byed 'dod na ||
sha chen glang po sha dang beas ||
byang chub sems dang bsres byas te ||
stong phrag brgyad du bsreg par bya ||
dgug pa dus rnams thams cad du ||
khyi sha nya sha bdud rtsi lnga ||
cha mnyam ril bu byas nas ni ||
brgya rtsa brgyad du bsregs na 'gugs ||
sbyin bsreg las rnams thams cad kyang ||
ma he zhal gyi sbyor bas ni ||
gsang sngags rgyal pos 'dod pa sbyar ||
ma yengs rtse gcig sems kyis bya ||
gsungs dang ma gsungs mtha' dag kyang || 15
ji lta ba yi rim pa yis ||
rgyud kyi rgyal po nyid nyer gnas ||
sangs rgyas 'bras bu myur du 'thob ||
zhi la zhi ba'i yid kyis te \|
rgyal po lta bur rgyas pa la ||
sdang bral chags pas dbang la'o ||
drag po'i las la khro zhing rtsub |
rab tu tum po'i yid kyis ni ||
gsod pa'i sems dang ldan par bya ||
gang zhig ltos pa med pa'i mi ||
grub pa myur du tshol byed na ||
sems kyi rang bzhin rnam dag pas ||
rdo rje 'dzin par de 'grub 'gyur ||
[154r] dngos po gang dang gang spyod yul ||
de dang de yi rang bzhin 'gro ||
mnyam gzhag nyams par mi bya la ||
dus rnams rtag tu rnal 'byor pas $\|$

1 sbag: sbags UD, sngags U. 2 bsregs : bsreg S. 4 po : po'i DU. 6 bsreg : bsregs U. 9 mnyam ril bu : smyams ri 1u P. 15 kyang : dang DP. 18 'thob : thob S. 19 yid : sems S. 22 rtsub : rtsug P. 23 tum po'i : gtum pa'i S, tum pa'i U. 27 rnam : rnams P. 28 par : pa DPU. 30 de yi : de'i P. 31 gzhag : bzhag P.
shin tu mnyam par gzhag par bya ||
de ni thar pa nyid kyi rgyu ||
rgyud kyi rgyal po 'di las ni ||
'dod pa'i dngos grub myur byung de $|\mid$
dka' ba med pa'i thabs 'di ni ||
dka' spyod brtul zhugs rnams spangs te ||
shin tu bde bar sgrub pa'i thabs ||
sdug bsngal 'jigs med bdud rtsi'i ro ||
blo ldan legs par blang bya ste ||
shin tu 'bad pas sgrub par bya ||
mi shes blo gros rmongs pa 'ga' ||
rtog pa'i dra bas bsgribs pa'i tshe $|\mid$
bsod nams dang ni sdig pa yi ||
phung po rnam pa gnyis su brtags ||
'on kyang 'dod pa thams cad ni ||
rgyud mehog 'di las 'byung 'gyur phyir ||
dman zhing brtson pa chung ba 'ga' ||
'di la zhugs na myur du 'grub ||
de bas ngo mtshar rgyud 'di ni ||
rnyed dka' khyad par mchog gyur pa ||
yi ge'i dbyibs kyang mi bstan na ||
bshad cing 'khrol pa smos ci dgos ||
dbang rnams nges par ma blangs shing $|\mid$
bla ma mnyes par ma byas tshe ||
bstan kyang thos par mi 'gyur te ||
tsha ba la sogs 'khor bar 'khor ||
de skad ston pas bshad pa'i tshe ||
sde rnams myos shing rgyal rmongs te $\|$
kun kyang 'dud cing mgo bo smad ||
'jig rten 'di ni shin tu g.yos ||
gang zhig rgyud 'di nyan pa dang ||
shes nas 'chang bar byed pa dang ||
dus rnams kun tu 'don byed na ||

1 gzhag : bzhag P. 2 de : des DPU. 3 las : la S. 4 byung : byed DPU. 6 brtul : rtul U. 8 sdug bsngal : du kha $S$. 10 sgrub : bsgrub S. 14 brtags : rtags P. 21 ge'i : ge P. 22 'khrol : 'grol SD, 'gro U. 28 rgyal : brgyal SD. 30 shin : gshin P .
tshe 'dir 'jigs pa kun gsal te ||
shi nas mtho ris myur du 'thob ||
gal te gzhan du rgyud mchog 'di ||
bstan nam bshad dam gsal phye na ||
de ni sdug bsngal mang myong nas ||
shi nas myur du dmyal bar 'gro ||
rang gis shin tu bcad byas shing ||
dngos grub nyid bzhin mngon byas na ||
sdug bsngal mtha' dag nges zad nas ||
myur du bla med thob par [154v] 'gyur | | 10
dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po las $\|$ sbyin bsreg gi rim 'par phye ba'i le'u ste bzhi pa'o ||
|| dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po'i las kyi dngos grub rtag pa zhes bya ba rdzogs s.ho \|| || pa ndi ta chen po a mo gha'i zhabs nus pa can dang | bod kyi lo ttsha ba mar pa ban dhe chos kyi dbang phyug grags pas sgyur cing zhus pa'o || ||

1 gsal : bsal SD. 5 myong : myos S. 7 byas : bya S. 17 po'i : po S; rtag : brtag DU.

Part 3 a).

## III [GTAM RGYUD KYI RTOG PA]

[The Myth Section] ..... 5
dpal rdo rje 'jigs byed la phyag 'tshal lo ||
[158r] de nas yang [158v] dag bshad bya ba ||bcom ldan nyid kyi sku gsung thugs ||10rdo rje rnams las byung ba yi ||rdo rje 'jigs byed chen po yis ||
lho phyogs rgya mtsho'i phar rgal na ||de nas gshin rje'i grong khyer ni ||
ga la ba yi gnas su byon || ..... 15mi bzad zhabs ni bcu drug gis ||
lcags mkhar sgo med bcu drug brdzis ||
ye shes rtse gcig mtshan ma yis ||
dbus kyi lcags mkhar chen po brdzis \||
de tshe bdud chen las rgyal nas || ..... 20ha ha hi hi'i sgra sgrogs pas ||chos kyi rgyal po la sogs pa ||gzir bzhin du ni rab smras pa ||dpa' bo chen po ga la ci ||dpa' bo'i dgos pa bdag gis bgyi || 25bdag cag srog gi snying po rnams ||tshul bzhin dbul gyis dpa' bo bzhes ||1ha ma srin ni sde brgyad kyis ||srog gi yang snying phul ba ni ||gshin rjes ya phul ma mos ma ||30srin pos ra phul gnod sbyin kse ||mi yis ni phul sa bdag sa ||
btsan gyis tsa phul bdud kyis da ||
de rnams cig du dril ba ni \|
bran du yang ni khas blangs so ||
gtan tshigs chen po de yi phyir ||
ye shes lha yi dgongs pa dang \||
bsnyen pa nyams 'og rab chud nas ||
1ha yi bsnyen pa la chud nas ||
sngon gyi thugs dam las mi 'da' ||
mi 'grub pa ni mi srid do \||
ya ma rā ja sa do me ya ||
ya me do ru ṇa yo da ya ||
ya da yo ni ra ya kṣe ya ||
ya kṣe ya ccha ni rā ma ya ||
de skad ces ni smras pa dang ||
rdo rje 'jigs byed chen po yis ||
chos kyi rgyal po la sogs pa ||
gshin rje pho nya thams cad kun ||
sgrol ba'i zhing du byin gyis brlabs ||
ma dang sring mo bu mo rnams ||
'khor bcas rnams la bka' bsgo ba ||
lnga brgya dus kyi tha ma la ||
nga yi bstan pa 'byung ba'i tshe ||
rnal 'byor rigs 'dzin mar 1dan la ||
bka' bsgo'i las rnams tshul bzhin gyis ||
ces pas dam bcas pa dang mnan bzhin du mna' bor ro $\mid$
gtam gyud kyi rtog pa rdzog s.hol|

1 tsa: ttsha $P$; kyis : kyi S. 2 cig du : gcig tu U. 5 ye : yi U. 8 gyi : gyis U. 10 me : med S. 12 yo ni : ro ni S. 13 S adds hüm hự phat phat after ma ya. 14 S omits ces ni. $17 \mathrm{rje}: ~ r j e ' i ~ S D ; ~ t h a m s ~ c a d ~: ~ l a ~ s o g s ~ S . ~ 18 ~$ zhing : ging SD. 19 rnams : dag S. 20 rnams : kun S. 2227 SU missing. 23 rigs : rig $D ; D$ omits mar; $D$ adds pa after 1dan. 25 pa : pas $D$.

Part 3.a).
IV.CHU CCHU NDA RA'I RTOG PA
[The Musk Shrew Section] 5
[211v] rgya gar skad du | chu cchu nda ra kalpa | bod skad du | chu cchu nda ra'i rtog pa |
bcom 1dan 'das gshin rje'i gshed la phyag 'tshal 10 ||
de nas chu chu nda ra'i cho ga zhib mo bshad par bya ste 1
om ru dro ya ma he śva ra yo ga pra śà la ya | yo ga si ddhaṃ | da dā hi me svā hā | hūṃ hūm hạ̣ da ha da ha $\mid$ pa ca pa ca u rdhve ya hüm phat |
rig sngags 'di'i bya ba'i cho ga ni $\mid$ nyin mtshan du ni mi nyal bar dri dang me tog dang bdud spos phul nas gtor ma btang ste | stong phrag brgyad bzlas na | 'grub par 'gyur ro $\|$ de nas las su gyur ba ni chu chu nda ra shi
ba blangs la | pags pa dang rus pa dang sha dang spu rnams phye mar btags te $\mid$ stong phrag gnyis bzlas nas phye ma de dbral ba la bskus na bdag nyid dgra yis mi mthong ngo ||
om ma ma hu yam ti |
phye ma de lag pa la bskus nas gang la reg pa de dbang du 'gyur ro || phye ma de nyid rkang pa la bskus na dpag tshad brgya stong du phyin nas ldog go | phye ma de nyid kyis dgra'i sgo logs la bskus nas khyim gyi sgor stong phrag brgyad bzlas na skrod par 'gyur ro \|| phye ma de dang dur khrod kyi ras dgra bo'i sgo rtsar bcad cing sbas na dgra bo'i rigs rnams 'joms par 'gyur ro || yang na

7 DU add namah after kalpa. 8 chu---pa : te'u lo pa'i cho ga zhes bya ba DU. 10 DU omit bcom 1 dan 'das; $D U$ add po after gshed. 15 D omits hūm. 17 U omits ni. 20 DU add rnams after las; gyur : 'gyur DU. 23 ba la bskus : bar byugs DU; dgra yis: dgras DU. 24 DU omit ngo. 25 hu yam ti : hư pa ti D. 27 DU omit nyid; na : nas DU. 28 brgya--nas : brgyar song na yang DU. 30 brgyad : brgyar $D$; 'gyur ro : byed do P. 31 P adds khrod after khrod; ras : sas $P$.
dgra bo'i rigs skrod par 'dod na | chu cchu nda ra'i pags pa blangs la stong phrag brgyad yongs su bzlas nas gcin shul gyi sas bkang nas skud pa sngon pos bcings [212r] te nam mkhar btags na gein 'gag par 'gyur ro || bkrol na thar ro || chu cchu nda ra'i pags pa phye mar btags nas 1ha chen po'i mdun du stong phrag brgyad bzlas la || yang dri dang me tog dang bdug spos dang $\mid$ gtor ma btang ste $\mid$ slar yang stong phrag brgyad bzlas na de nas 'grub par 'gyur ro || phye ma de sna'i rtse mor bskus na skye 'gro thams cad sdug par 'gyur ro $|\mid$ mgo bor gzhag na dgra thams cad dang 'gyed pa'i lan thebs par 'gyur ro || phye ma de nyid rang gi snying gar bskus nas gal te dgra la bstan na snying na bar 'gyur ro $\|$ sa lu'i phye ma la gzugs byas nas phye ma des bskus na dgra bo de rengs par 'gyur ro || sa lu'i phye ma la gzugs byas te phye ma de bskus na mdzes thebs par 'gyur ro || dur khrod gyi thal ba dang beas pas dgra'i tshogs la gtor na gang gis mnan pa dang mthong pa de dag nad kyis thebs par 'gyur ro \| phye ma de la lan stong bzlas nas gang gi mgo bor blugs pa de dbang du 'gyur ro $|\mid$ phye ma de thod pa dang lhan cig tu sgo glegs su bzhag na dgra bo dang dbye bar 'gyur ro || phye ma de bud med gyi lag pa la bskus na bud med de 'chi bar 'gyur ro $|\mid$ phye ma de gang gi sgor sbas na skrod par 'gyur ro $|\mid$ phye ma de dang sha chen po bsres nas gang gis btung bar byin na $\mid$ nyi ma bdun na 'chi'o || phye ma de dag bshang pa dang bsres nas dgra la byin na || dgra bo bkres pa dang | gzhang 'brum dang tshad pas thebs nas phyi nas ni rang nyid dga' bar 'gyur ro \| chu cchu nda ra'i rus pa blangs nas gang gi khyim du

2 blangs : phye mar btags DU. 4 btags : bteg D; 'gag : 'gags D; DU add ni after na. 7 bdug : dgug P. 8 brgyad : brgyar U; de nas : des DU. 10 DU add la after cad; gzhag : bzhag DU. 12 DU omit gal te. 13 na bar : ngan bar P ; P omits ro. 14-15 DU omit phye---te. 17 dgra'i : dgra bo'i DU. 19 P adds gang before gang. 21 DU omit tu; glegs : gleg $P, \operatorname{logs} D U ; P$ omits dang. 24 DU omit dang; $U$ adds dang after po. $25 \mathrm{gis}: \mathrm{gi}$ DU; byin : sbyin DU; bdun na bdun gyis DU. 26 DU omit dag--nas; U omits byin na; na : 1a D.
sbas na 'chi'o || chu chu nda ra'i sha dang nya'i zhag dang beas pas lha la mehod pa byas nas || dur khrod du thod pa'i steng du 'dug la thod pa bzung la bzlas pa bya ste | yang dur khrod kyi thal ba la lan stong du blugs shing sbyin sregs byas na 'grub [212v] par 'gyur ro | phye ma de tsha ba gsum dang bsres pas las su 'gyur ba ni gang gi khyim du bzhag na de la me'i tsha ba 'byung bar 'gyur ro || phye ma de ske tshe dang bsres pas gyad las de nyid du 'grub par 'gyur ro $\|$ phye ma de dang dur khrod kyi sas gzugs byas te sgo rtsar sbas na 'phral nas 'phral du na tshas gsod par 'gyur ro \|| phye ma de lan tshar bsres nas gang la brdegs pa de dbang du 'gyur ro || phye ma de yungs kar dang bsres nas rgyal po'i sgo la gtor na || rgyal po de dbang du 'gyur ro || gang gis mnan pa de dag thams cad kyang dbang du 'gyur ro \|| kham phor so ma btang pa la ba glang brun gyis byugs la | dgra'i dri chen dri chu drod ma yal ba la bkab na | dri chen dri chu 'gag go | 'phyung nas slar 'tsho'o || chu cchu nda ra'i rtog pa rdzogs so ||
bha ro phyag rdum gyi phyag dpe las | rdo rje grags kyis phyis bsgyur ba'o || ||

2 pas : pa DU. 3 1a : nas DU. 4 DU omit ste; DU omit yang; thal : sol DU. 5 shing : cing DU; ro : te P. 7 DU add gsum dang after ba. 8 ro : ba ni $P ; P$ adds gang gi khyim du bzhag na de la me'i tsha ba 'byung bar 'gyur ro before phye; gyad : kyang D. 9 DU omit 'grub par. 10 sas : sa la P; DU add brnyan after gzugs. 10-11 'phral nas 'phral : phral $\overline{D U}$. 11 tshas : tsha dang $P$; $P$ adds dang after de. 12 tshar : tshwa dang DU; brdegs : brdeg DU. 14 DU omit de. 14-18 DU omit gang---'tsho'o. 19 DU add zhib mo after pa. 21 bha---1as : rgya gar gyi mkhan podi pam ka ra dang bod kyi lo ttsha ba rwa DU. 22 DU omit phyis.

Part 3 a).
V. DPAL RDO RJE 'JIGS BYED KYI RGYUD KYI RGYAL PO RTOG PA GSUM PA
[The Three Section Tantra of Vajrabhairava]
dpal rdo rje 'jigs byed kyi rgyud kyi rgyal po rtog pa gsum pa zhes bya ba bzhugs so | [1r] rgya gar skad du | śrī-vajrabhairava-tantrarāja-nāma | bod skad du | dpal rdo rje 'jigs byed kyi rgyud kyi rgyal po zhes bya ba |
bcom 1dan 'das dpal gshin rje gshed la phyag [2r] 'tshal 10 ||
[i. Rtog 1 : 'khor lo bri ba]
don dam chos sku zhi ba nyid ||
gang 'di khams gsum rnam rgyal te ||
gshin rje'i dgra zhes grags pa yi ||
'khor lo bskor ba'i cho ga bshad ||
yon tan ldan [2v] pa'i sngags pa yi ||
cho ga bzhin du bsnyen pa yis ||
dur khrod la sogs dben sa ru ||
ma ndal khru do'i tshad du bya ||
dri dang ba yi rnam lnga dang ||
nyi zla sogs pas byi dor bya ||
ba lang la sogs dam rdzas lnga ||
gzhan yang tshogs kyi 'khor lo dang ||
phyi nang mchod pa'i bye brag gis ||
legs par mehod pa byas nas ni \|
'khor lo bri dang btu ba dang ||

8-9 P omits dpal---so. 10 śrī---tantrarāja : śrí krṣnayamări-tantraraja-trikalpa $P$. 10-11 rdo---ba : gshin rje'i gshed nag po'i rgyud kyi rgyal po rtog pa gsum P. 19 'di :'dir P. 20 rje'i : rje P. 21 bskor : skor P. 22 ni : yi A. 24 la---ru : dben pa la sogs par P.

```
drang dang bsre dang spo ba brtsam ||
sngags pa [3r] rnal 'byor 1dan pa yis ||
lho yi phyogs su kha bltas te ||
dam tshig rjes su dran pa yis ||
om vajra samayas tvam |
gsang sngags 'di ni dran byed cing ||
'khor lo bri ba brtsam par bya ||
dbus nas sor tshad bcu drug par ||
kun tu zlum por bskor ba ni ||
'di ni nang gi 'khor lo ste ||
1 0
rim pa gsum du bskor ba la ||
sgo med lcags mkhar bcu drug bya ||
'di ni gshin rje'i grong khyer te ||
[3v] srid pa gsum gyi 'jug pa yin ||
de yi phyi rim mu khyud gsum ||
kun tu lcags ris bskor ba ste ||
mu khyud de dag re re la ||
khang pa sum cu gnyis dang 1dan ||
'gro ba chos bzhin spyod pa yis ||
'khor lo 'di ltar bris nas ni ||20
phyi rol mu khyud tha ma la ||
yi ge ka sogs da yig mtha' ||
da nya bsal nas dgod par bya ||
yi ge dha sogs ksa yig mtha' ||
de yi rjes su bri bar bya ||
2 5
mu khyud dbus ma [4r] dag la ni ||
dbyangs yig bcu drug nyis 'gyur dgod ||
btu dang dgod sogs rtsom pa ni ||
mtshan ma 'di dag shes par bya ||
zla ba mig dang yon tan dang ||
30
rig byed mda' dang dbang po dang ||
rgya mtsho bkra shis gza' dang phyogs ||
```

3 bltas : 1tas P. 9 tu : nas P; bskor : skor P. 13 te : ste P. 17 la : la'ang P. 18 cu---1dan: bcu rtsa gnyis mdzes P. 19 ba : ba'i P; spyod : gcod P; yis : yi P. 21 rol : rim P. 22 da : de $P$. 23 da nya bsal : de nyi gsal P. 24 mtha' : mthar P. 28 ni : na P. 32 gza' : bza' P.
drag po nyi ma yan lag pa ||
tshes zhes bya bar rab tu grags ||
phyi rol mu khyud tha ma la ||
shar gyi tshangs thig pa rtsis nas $\|$
rim min gza' can khang pa nas ||
[4v] yi ge bkra shis tsam blangs te ||
shar gyi ngos kyi mu khyud kyi ||
tshangs thig gi ni ngos dag la ||
phyogs bzhir mig gi tshad du byin ||
rim min phyogs can khang pa nas ||
yi ge mig gi tshad blangs te ||
shar du de yi g.yas g.yon bzhag ||
rim min bkra shis khang pa nas $|\mid$
dbyangs yig gnyis pa can blangs nas ||
mig gi tshad du byas nas ni ||
de yi ngos la re re sbyin ||
nub kyi tshangs thig nas grangs pa'i ||
[5r] rgya mtsho can gyi khang pa nas \||
dbyangs yig bcu geig par ldan pa \|
mig gi tshad du blangs nas ni ||
1ho yi ngos la de bzhin sbyin ||
nub nas rim pa min pa yi ||
z1a ba can gyi khang pa nas ||
dbyangs yig bcu gsum dang 1dan pa $|\mid$
mig gi tshad du blangs nas ni ||
1ho ru de rjes sbyin par bya ||
de nyid dbyangs yig gsal ba ni || mig gi tshad du blangs nas ni ||
sngon bzhin nub kyi ngos su sbyin ||
nub nas -[5v] bkra shis khang pa nas \| 30
dbyangs yig bcu gsum par 1dan pa ||
mig gi tshad du blangs nas ni ||
nub kyi ngos su de bzhin sbyin ||

1 pa : sa P. 4 thig : thigs A; pa rtsis : nas brtsams P.
7 shar gyi : nang gi p. 10 rim : rims P. 12 bzhag : gzhag
P. 14 nas : te P. 16 sbyin : bzhag P. 17 grangs : bgrangs
P. 19 par : dang P. 21 yi---sbyin : phyogs de yi g.yas
g.yon bzhag P. 33 su : la P.
byang nas bkra shis khang pa nas || dbyangs yig bcu gcig par ldan pa || mig gi tshad du blangs nas ni || byang gi ngos su de bzhin sbyin || rlung gi sa bon zhes bya ba ||
mig gi tshad blangs de rjes sbyin || mda' can khang pa nang gnas pa ||
'od kyi gong bur byas pa dang ||
de nyid nas ni [6r] bgrangs pa yi ||
sa can khang pa nang gnas pa ||
dbyangs yig gsum par 1dan pa dag | zla ba'i tshad du blangs nas ni ||
byang shar mtshams su re re sbyin ||
rgya mtsho khang pa nang gnas pa ||
dbyangs yig gnyis par ldan pa dang ||
rim min yon tan khang pa nas ||
zla ba'i tshad du blangs nas ni ||
shar lho'i mtshams su de bzhin sbyin ||
rim min bkra shis khang pa nas ||
dbyangs yig lnga pa dang ldan pa ||
[6v] yan lag can gyi khang pa nas ||
zla ba'i tshad du blangs nas ni ||
1ho nub mtshams su de bzhin sbyin ||
rim min tshes can khang pa nas ||
dbyangs yig gsum pa dang ldan pa ||
rim min bkra shis khang pa nas ||
z1a ba'i tshad du blangs nas ni ||
nub byang mtshams su de bzhin sbyin ||
de 1 tar dgod par byas nas ni ||
de nas dad pa brtsom par bya ||
dam tshig rjes su dran byed cing ||
rdo rje shugs dang ldan pa yis ||
shar gyi [7r] tshangs thig ngos gnyis nas $\|$

[^3]yi ge zung ldan grangs nas ni ||
dbus kyi khang par bzhag par bya ||
phyogs gzhan tshangs thig ngos gnyis nas ||
de bzhin zung 1 dan grangs nas ni ||
de bzhin dbus kyi khang par bzhag
de nas shar gyi yi ge yang ||
zung ldan gnyis pa grangs nas ni ||
rim pa gnyis pa'i khang par bzhag |
phyogs gzhan du yang de bzhin no ||
shar gyi zung 1 dan gsum pa yang ||
[7v] rim pa gsum pa'i khang par bzhag |
phyogs gzhan du yang de bzhin no ||
mtshams kyi yi ge ya bral ni ||
ngang rang nang gi mtshams su grangs ||
de dag phyung ba'i khang stong du \|
dbyangs kyi yi ge grangs par bya ||
dbyangs kyi yi ge'i gzhi la ni ||
ming gi yi ge grang par bya ||
ming gi yi ge gzhi la ni ||
so so'i las dang mthun pa yi ||
bskul ba'i yi ge dgod par bya ||
gsad dang bskrad dang dbye ba la ||
yi ge phat [8r] ni bzhag par bya ||
mnan pa la ni yi ge lam ||
zhi ba la ni yi ge sva ||
rgyas pa la ni yi ge om ||
dgug pa la ni yi ge jah ||
de dag la ni 'od zer ni ||
zhi ba chu ste rgyas pa sa ||
dbang ni rlung ste drag po me || 30

1 zung : gzung P; grangs : drangs P. 3 gnyis : dag P. 4 zung : gzung $P$; grangs : drangs P. 7 grangs : drang P. 16 grangs : drang P. 17 gzhi : bzhi P. 19 gzhi : bzhi P. 20 so'i : sor P. 23 bzhag : gzhag P. 24 : mnan : gnan P. 25 sva : om P. 26 la ni : de bzhin P; om : sva $P$; after om $P$ adds dbang la bam gis rgyan pa ste\|. 28 dag la : la ias P. 29 chu ste : chus te P.
dbye dgug bskrad pa dbang dang mthun $|\mid$
mnan pa dag ni rgyas pa bzhin ||
drang ba'i sbyor ba byas nas ni ||
bsre ba'i sbyor ba brtsom par bya ||
gnyis med sngags dang ldan pa yis ||
dbus [8v] kyi bkra shis yi ge ya ||
zla 1tar 'od kyi gong bur bya ||
'od kyi gong bu de nang du ||
'dod pa'i bsgrub bya bzhag par bya ||
de dkyil rang ming dang po bzhag |10
phyogs kyi khyim na gnas pa yi ||
yi ge zung ldan thams cad kyang ||
de tshe 'od kyi gong bur bya ||
sngags kyi rgyal po bcu pa yang ||
bcu gnyis khyim du spel te bri ||
byin rlabs hự zhes bya ba yang ||
khang pa bzhi la zung re mdzes ||
yongs su dag par bkod [9r] byas nas ||
mchod dang gtor ma byas nas ni ||
spo ba dag kyang brtsom par bya ||
las kyi bye ba ji lta bar ||
'khor 10 'i ras gzhi blangs byas la ||
zhi ba dang ni rgyas pa la ||
shin tu dge ba'i ras la bya ||
dbang dang dgug la smad 'tshong sogs || 25
gsad dang dbye dang bskrad pa dang ||
mnan pa la ni dur khrod ras ||
gi wang gur gum zhi rgyas la ||
dbang dang dgug pa tsan dan dmar ||
mnan pa la ni ldong [9v] ros sogs ||
30
bskrad pa bya rog khrag gis te ||
dbye ba rta dang ma he sogs ||

1 mthun : 'thun P. 2 mnan : gnan P. 4 brtsom : brtsam P. 9 bzhag : gzhag P. 10 po : por P. 12 zung ldan : gzung ba P. 16 rlabs : rlob P. 17 la : pa P. 20 brtsom : brtsam P. 21 bye : dbye P. 22 gzhi : ni P. 27 mnan : gnan P. 30 mnan : gnan P. 32 ba rta : la lta P.
gsad pa dug la sogs pas bri ||
dge ba'i las la bzang po'i shing ||
dge min la ni mi rus dang ||
lcags la sogs pas bri bar bya ||
zhi ba shar ltas dbang la nub ||
rgyas pa byang ste drag po 1ho ||
gzhan la ci rigs sbyar bar bya ||
zhi rgyas dbang dang dgug pa la ||
sa 'khor rim bzhin dgod bya ste ||
gnam 'khor dag ni rim las [10r] bzlog |
gsad bskrad dbye dang mnan pa la ||
sa 'khor rim pas bzlog pa ste ||
gnam 'khor dag ni rim bzhin bri ||
de 1tar legs par ma bris na ||
'khor 10 rang la bzlog par 'gyur ||
de bas nan tan skyed de bya \|
'khor lo legs par bris zin nas ||
ma ndal la gnas 'khor lo de ||
ras kyi 'khor lor spyan drangs te ||
rdo rje bsdu ba'i sbyor ba yis || 20
ma ndal 'khor 1o [10v] bsdu bar bya ||
ras kyi 'khor 10 mchod nas ni ||
bden pa'i byin rlabs dmigs par bya ||
ji ltar dmigs pa'i cho ga bzhin ||
'khor 10 sbo bar byas nas ni || 25
gsang sngags bzlas pa rtsom par bya ||
om va jra sa ma yas tvam |
dam tshig gi sngags so ||
om va jra ve ga hūṃ |
rdo rje shugs kyi sngags so || 30

1 pa : la P. 3 mi rus dang : rus pa yang P. 5 1tas : 1ta P. 7 1a ci : yang spyi P. 9 'khor : skor P; bya : pas P. 10 'khor : skor P; bzlog : zlog P. 11 mnan : gnan P. 12 pas bzlog : las zlog P. 13 'khor : skor P. 14 de : 'di P. 15 bzlog.: ldog P. 17 P adds ras gi [sic] before 'khor; 1o : $10^{\prime} i \mathrm{P}$; P omits par bris. 19 drangs te : drang ste P. 20 yis : las P. 25 spo bar : sba ba P. 26 rtsom : brtsam P .
om va jra sa ma ya tri sa ma ye ma hā sa ma ye svā hā |
yi ge bsre ba'i sngags so ||
on va jra sa-[11r] ma ya jah
'khor lo sbo ba'i sngags so ||
om ya ma rā ja sa do me ya | ya me do ru na yo da ya | ya
da yo ni ra ya kṣe ya | ya kṣe ya ccha ni ra ma la hự
hưm phat phat |
'di rtsa ba'i sngags te las thams cad pa'o ||
om hrị̣ strị vi kri tā na na hự phat |
'di ni las thams cad kyi sngags te las thams cad pa'o || 10
śà ntim kuru svāhā |
zhi bar bskul ba'o ||
pu ṣtim kuru svāhā ||
[11v] rgyas pa'o ||
vā śam kuru svāhā
dbang gi'o ||
ma ra ya phaṭ |
gsad pa'i'o ||
bha di si ya phaṭ |
dbye ba'o ||
u ccha ta ya phaṭ |
bskrad pa'o ||
sta mbha ya hūm lam |
mnan pa'o \|
a kar ṣa ya jah |
dgug pa'i'o ||
om muñ ca |
grol ba'i'o ||
a $1 i$ kā li'i grong khyer ni ||
gsang sngags 'byung ba'i rtsa ba ste \| $\|_{0}$

1 va jra---tri sa ma ye : a sa me tri sa me $P$. 5-6 ya da : da ya P. 6 ya : la A. 6-7 P omits hüm hüm. 8 P adds ni after 'di; $P$ adds gsang after ba'i. $9{ }^{\prime} P$ adds hūm after hụ̣̄̆. 10 thams cad $k y i=$ : kyi gsang P. 14 pa'o : par bskul ba'o P. 16 gi'o : gi go P. 18 gsad : sad P. 20 ba'o : ba'i'o P. 22 pa'o : pa'i'o P. 24 mnan : gnan P. 25 P adds hựn after ya. 27 muñ ca : mu da A, muḥ P. 28 grol ba'i'o : slar dgrol ba'o P.
las kyi btson ra dag kyang yin ||
yi ge btu ba med na ni \||
sngags kyi sgra ni log par 'gyur ||
[12r] yi ge tshang par ma bkod na ||
gsang sngags sgra ni nyams par 'gyur || ..... 5
gsang sngags brda yis ma brjod na ||
sngags kyi dngos grub med par gyur ||
drang ba dag ni ma byas na ||
shin tu 'khor bar mi 'gyur ro ||
yi ge bsre bar ma byas na || ..... 10bcu drug khang pa don med 'gyur ||skor phyogs log na don mi 'grub ||rigs sngags nyams dang log pa ni ||1ha min g.yul las pham pa dang ||
[12v] dbang po'i dgra yis dgra bsad bzhin || ..... 15
'khor lo sbo ba ma byas na ||
cho ga dag ni nyams par 'gyur ||
rgyu yin pa dang sbyor ba dang ||
dad pa brtan pas 'grub par 'gyur ||
de nas nan tan bskyed de bya || ..... 20
'jam dpal gyi rtog pa las 'khor lo bri ba'i cho ga rgyas pa ste rtog pa dang po'o || ||

3 P adds gsang before sngags; P omits kyi. 10 bsre : sre P, bse A. 15 po'i : po P. 16 sbo : sdo P. 19 pa brtan : pas bstan P. 20 nas : bas P. 22 'jam---pa : dpal gshin rje nag po'i [sic] P. 23 pa ste : pa'i P.
[ii. Rtog 2 : dam tshig rdzas sman bsgyur]
de nas gzhan yang bshad par bya ||
sngags pas rtag tu bsten par bya ||
rus sbal 'o ma zhes bya [13r] dang ||
de bzhin 'od kyi 1o.ma dang ||
'jim pa skam po nyid dang ni ||
de bzhin me yi khu ba dang ||
sgra snyan gyi ni rdzas dag ste ||
'di dag rtag tu sbyad na ni ||
rang bzhin gyis ni nad med cing ||
tshe ring dbang po rgyas pa dang ||
rtag tu lang tsho dar la bab ||
lha rnams kun gyis byin gyis rlobs ||
'di la spyad par mi bya ste ||
mthu dang ngo bo nyid kyis 'grub ||
ting 'dzin sngags [13v] kyis byin rlabs nas ||
las kyi rnam smin sbyor bar byed \||
rig pa 'dzin pa'i sa la gnas ||
de phyir cho ga bzhin du bsten ||
tshes gcig skya rengs shar pa na ||
snod la ma reg rus sbal zho ||
drod ma yal bar btung ba 'am ||
yang na nyi ma'i sbu gus btung ||
mar gyi ngo yi tshes gcig la ||
'od kyi 10 ma btsal nas ni ||
de nyid nas ni bzung nas kyang ||
zhag gsum skya rengs shar pa na ||
[14r] lo ma de bcad bza' bar bya ||
yang na nyi ma'i sbu gus bya ||
'jim pa bzang po sbyar nas ni ||
zhag gsum chu yi nang du skam ||

4 par bya : pa ni P. 9 snyan : brnyan P. 10 dag : rnams P. 11 gyis : gyi P. 13 tsho : mtsho P. 14 rlobs : rlob P: 15 spyad par : dpyad pa P. 17 A adds nge after ting; nas : na P. 18 sbyor : spyod P. 21 pa : tsam P. 22 P omits la; P adds 1a after reg. 23 ba 'am : bar bya P. 26 btsal : btsir P. 27 bzung : gzung P. 32 skam : sbang P.
de blangs nas ni bskam nas ni || bye ma byi ba'i spar tshad re ||
ba yi 'o ma dang sbyar nas ||
sngags pas rtag tu btung bar bya ||
me yi sdong bu gsar pa ni ||
sa yi mar gyis dril nas kyang ||
kha sbyor snod dang 1dan byas nas ||
me chu sa yis bcing [14v] nas ni ||
btung ba nyi ma'i sbu gus btung ||
lan tshwa bral ba'i sgra las ni ||
zhag gsum bcings pa'i sgra snyan rdzas ||
nam gyi gung la mkhas pas blangs ||
cha gsum snod du zhag gsum bzhag |
rtse mo'i cha ni byug pa ste ||
dbu ma'i cha ni btung bar bya ||
rtsa ba'i cha ni dor bar bya ||
'di rnams so sor bsten pa ni ||
tha mal 'bras bu gsum gyis phye ||
byi la'i spar tshad re dang [15r] sbyar ||
ma sbyar na yang nyes pa med ||
'tshogs par bsten pa bza' bar bshad ||
re re bsten kyang nyes pa med ||
'jam dpal gyi rtog pa las dam tshig rdzas sman bsgyur te bstan pa'i cho ga ste rtog pa gnyis pa'o \|| |

1 P adds yang after ni; bskam : skam $P$; $P$ omits ni after bskamnas. 2 ba'i: la'i P. 5 me : mi P; sdong : sdegs $A$ stod P; bu : pos P; gsar : sar P. 6 kyang : ni P. 8 chu sa : chus $P$; $P$ adds ni after yis. 9 ba : ngam P. 11 mkhas pas blangs : sngags pa blang $P .15$ dbu : dbus $P$; btung bar bya : bdud rtsi yin P. 17 : bsten : sten P ; ni : na P. 18 mal : mar P. 19 re: ra P. 21 'tshogs : tshogs $P$; bsten : sten P. 22 kyang : yang P. 24 P omits tshig; bsgyur : du sgyur. 25 bstan : bsten $P$; ga ste : ga'i P.
[iii. Rtog 3 : las kyi rgyu dang grogs]
de nas gzhan yang bshad pa ni ||
las kyi grogs gyi bye brag ste ||
zhi ba'i las ni zla ba yin ||
rgyas pa de ni mig tu grags ||
dbye ba yon tan [15v] zhes bya ste ||
dbang du bya ba rig byed yin ||
dgug pa'i las ni de bzhin mda' ||
bskrad dang mnan pa dbang dang mthun ||
mnan pa'i rjes su 'brang ba yi ||
gsad pa'i las ni rgya mtshor 'dod ||
las rnams de dag re re la ||
'phags sogs mchog sbyin dang po ste ||
nyi ma gnyis pa gtor ma sbyin ||
gsum pa bzlas pa rnam par 'bad ||
bzhi pa sbyin sreg tshad par bya ||
1nga pa [16r] las kyi 'khor lo'o ||
drug pa bsam gtan rtse gcig bya ||
bdun pa las kyi lhag chad bkang ||
drag po'i las la khyad par du ||
las kyi gtso ni gang sgrub de'i ||
'khor lo bskor ba nyi ma bzhi ||
las kyi bye brag 'di shes nas ||
zhi bas 'jigs pa brgyad las skyob ||
rgyas pas yon tan drug dang sbyor ||
dbang gis mos pa rnam bzhir bsgyur ||
dbye bas gsang ste [16v] brgyad dang 'byed ||
mnan pas dbang po drug 'ching byed ||
gzhan ni las ni ji bzhin no ||

6 ni : bzhin P. 9 pa'i las : pa la P. 10 man : gnan P ; dang mthun : po bzhin P. 11 pa'i : pa P. 13 la : yang P. 14 sogs : stsogs P. 18 10'o : 10 skor P. 20 bkang : bskang P. 21 drag po'i : grogs kyi P; la : las P. 22 gtso : gtsor P; sgrub : bsgrub P. 23 bzhi : bzhin P. 24 nas : na P. 25 brgyad : rgyad P. 27 bzhir : bzhi P. 29 mnan pas : gnan pa P; 'ching byed : chad ste P. 30 las ni ji : ji ltar de P.
sngags dang las kyi sbyor ba las ||
dpyad na dngos grub mi 'grub ste ||
gal te yid gnyis za 'gyur tam ||
bsam par 'gyur ram dad pa med ||
de tshe dngos grub myur nye ba'ang ||
phyir bzlog 'gyur bar gdon mi za ||
dad pa brtan pos 'brub pa na ||
nam mkha' med par gyur na yang ||
[17r] sngags kyi dngos 'grub med mi srid ||
1ha dang drang srong gis bshad pa'i ||
rig sngags bslu ba mi srid na ||
'dod chags bral bas bshad pa yi ||
gsang sngags sbyor bas bslu ba ni ||
ma byung 'byung bar mi 'gyur ro ||
chos nyid bsam gyis mi khyab pa'i ||
don la the tshom med pa yi ||
mkhas pa la ni dngos grub nye ||
yang na blun po dad pa brtan ||
de la sbyor ba'i [17v] dngos grub nye ||
rtog cing dbyad pa'i rtog ge ba ||
de la sbyor ba'i dngos grub ring ||
gdams ngag dam pa bstan nas kyang ||
slob ma yid gnyis yod pa na ||
de la dngos grub ring bar bshad ||
bla mas man ngag sbas byas kyang ||
slob ma yid gnyis mi za zhing ||
bla ma'i man ngag dam pa zhes ||
gces par 'dzin na 'grub par 'gyur ||
de yi phyir na sngags pa yis \||
rang gi yid gnyis spang [18r] ba'i phyir || 30
bla ma mnyes par bya ba bcas ||
bsnyen bkur byas na nus mthu che ||

1 las : rdzas $P .4$ med : nyams $P .5$ omits myur; ba'ang : ba yang P. 6 bzlog : ldog P. 7 pos 'brub : pas bsgrub P. 11 bslu : slu P. 12 bas : ba P. 13 bslu : slu P. 15 pa'i : pas. 22 gdams ngag dam pa : bla mas man ngag P. 25 sbas byas : mi byin P. 28 'gyur : nges P .

```
gsangs te brjod pas bar chad med ||
yon che phul ba byas pas ni ||
rang sems rin chen rnam gnyis 'gyur \(|\mid\)
rin chen gnyis las grub pa 'byung ||
dkon bar gyur na bsngags pa brjod ||
bsngags na yon tan 'byung 'gyur te ||
bsngags pa dag ni ma byas na ||
ji 1tar yid bzhin nor bu yang ||
[18v] gang gis bsngags par ma byas par ||
de la nor 'dod mi ster ro ||
dad pa sangs rgyas dad pa chos ||
dad pa dge 'dun dad pa ma ||
dad pa bla ma dad pa pha \(|\mid\)
dad pa lam chen dad pa gru ||
dad pa yid bzhin nor bu ste ||
dad pa gsang sngags dngos grub nyid ||
dad pa bsod nams nor yin te ||
de yi phyir na sngags pa yis ||
rang sems dad pa bskyed pa'i phyir ||
gzhan la gus pas mchog tu 'gyur ||
```

'jam dpal [19r] gyi rtog pa las | las kyi rgyu dang grogs
bstan pa ste rtog pa gsum pa'o ||
|| dpal rdo rje 'jigs byed kyi rgyud kyi rgyal po rtog pa
gsum pa zhes bya ba rdzogs so || rgya gar gyi mkhan po u ya ma dra dang | bod kyi lo ttsha ba rong zom chos kyi bzang pos bsgyur te gtan la phab pa'o || manggalam ||

1 gsangs te : gsang ste P. 2 che : chen P; ba : bar P. 10 P omits nor; P adds don after 'dod. 20 'gyur : bkur P. 22 'jam---pa las : dpal gshin rje nag po'i [sic] 'khor 10 bskor ba'i cho ga las P. 23 bstan pa : bstan pa'i rtog P: P omits rtog pa. 25 rdo---kyi : gshin rje gshed nag po'i P ; P omits kyi rgyal po. 26 P omits zhes bya ba. $26-28 \mathrm{P}$ omits rgya---manggalaṃ.

Part 3 b).
I. COTTU YEKE VCIR AYUCULUCCI-YIN TANTR-A-YIN QAГAN
[The Tantra of Vajramahabhairava]
[170v] enedkeg-ün keleber : śri-vajramahabhairava-nāmatantra : töbed-ün keleber : dpal rdo rje 'jigs byed chen po'i rgyud ces bya ba : mongyol-un keleber : coytu yeke vcir ayupuluyci-yin tantr-a neretii : :
coptu yeke vcir-iyar ayupuluyci kilinglegsed-ün yeke qayan-a mörgümü :
[i. 1 Onul : maṇdal-i uqayuluysan]
tendece ayupuluyci vcir-un :
bütügel-i üneker saitur nomlasuyai :
tere kemebesü qamup tngri-ner-tür :
yeke qatayu doүsin ayuүul-un üiledügci :
tegün-dür urida tarnicin ber sedkil jokistu : yambar bügesü orun-dur aju :: qamuy kereg-üd-i bi bütügegdeküi : tegün-dür orun-i nomlaysan kemebesü : ükeger ba mörenu kijaүar-a ber : yayca modun-u dergede ba : nigen belge-tü ba : dörbeljin belcir ba : ayulan-u üjügür ba : qoyusun ger ba : mataris-un ger ba : tngris-ün ger ba : keregür-un orun ba : qota balyad ba : oin dotura ba : balyad-un jayur-a terigüten orun-dur tarnicin aju bür-ün
: coytu yeke vcir-iyar ayuyuluyci vcir-un kürdün-ü nere tantr-a legün-iyer abisig ögtegsen yogacari

13 C omits yeke. 20 C omits -ner. 25 C omits orun-. 26 C omits -a.; ber : ba C; C omits ba. 29 orun : ger C; qota : orun ba C. 31 P omits coүtu yeke; 31-2 vcir---egün-iyer : yin C.
erkesigülküi kiged iregü1küi nitulqui ü1dekui qaүacaүulqui kösiregülküi kiged : ildun nidün-ü em үajar-un dour-a mökülig altan qubilyaqui rasiyan-i abqui kiged ed : bhuti bitar bišaci yakš-a em-e yak豸-a kiged : luu terigüten-i ene jang üile-ber bütügegdeküi : tegündür jang üile kemebesü urida nigen tedüi tarnicin üküdel-i [171r] tülegsen yeke ünesün beye-dür-iyen sürcijū : söni düli nicügün üsün-iyen sandarayulju öbedegsi mahi nipur-tu-yin yggacari ber üküger terigüten-dür maṇ̣al-i jirupad :
dörbeljin bolupad dörben qaүalү-a-tu :
dörben torana-bar tein büged cimegsen :
qongq-a kilb-ud manjily-a kiged :
erdeni erikes-iyer tein büged quciysan : :
qamuy öncüg tutum kiged-tür : :
qayalyan-u orcin jobkis-tur :
erdeni vcir-iyar cimegsen :
jarimduy saran ber tegüncilen bolai : :
tegun-u dumda kürdün jiruqui kemebesü :
tögürig yisün jiruy-un nidü-tui bolai :
nigen qayalyan-u büged negegdeküi
ülegsed-i oүuүata qayaүdaqui ::
tegün-ü dumda kümün-ü kegür-i jiruydaqui : :
doruna terigün emün-e үar
örüne gedesün : umar-a qoyar köl doruna emüne-yin
jobkis-tur gabala :: emüne obrüne-yin jabsar-tur keseg gabala : örün-e umar-a-yin jabsar-tur ükeger-ün bös : umar-a doruna-yin jabsar-tur siruy-tur qadquysan kümün bolai : tedeger kemebesü kürdün-ü dumda belges-ün mutur tabun bolai :: tendece kürdün-ü yadayur

1 erkesigülküi : erke C. 3 rasiyan-i abqui : rasayan-a C.
4 em-e : em C. 5 luu : luus C; terigüten-i : terigüten C. 7 C omits üküdel-i tülegsen. 9 öbedegsi : baүsi C. 20 jiruy-un : jiru P. 25 C omits qoyar; P omits emün-e. 26 P omits orüne; C adds jabsar after jabsar-tur. 30 C omits tabun.
mutur-nupud kemebesü : doruna jüg-ün degtü-dür tongyuray : nigen üjügür-tü mes-e : nidügür : usun kituy-a : nigen $\mathfrak{u} j u ̛ ̉ u i r-t u ̈ ~ v c i r ~: ~ y o q-a ~ t e r i g u i t e n-i ~ j i r u y d a q u i ~: ~$ emün-e jüg-ün degtü-dür süke : sumun : khatvangga beriy-e kürdün kiged : vcir-tu salm-a terigüten-i jiruydaqui : örüne jüg-ün degtü-dür vcir : ildu damaru bambai : numun qongq-a : kei-yin bös terigüten-i jirupdaqui : umar-a jüg-ün degtü-dür ayuyuluyci mutur :
 aluq-a jida : үal-tu [171v] tuly-a terigüten-i jiruydaqui : dörben qayaly-a kiged jobkis-tur : ma ha-a bitali-yi jiruydaqui : ker be degedü siddhi-yi küsebesü ele yeke tosun-u jula-yi ögdeküi : kümün eljige : temegen : noqai : unege : mahi : jayan : üker : bamin : qonin : görügesün : үaqai : terigüten-i miqas-i ber
ơgdeküi : busu ber tas sir-a sibayun keriy-e qarcayai : uqar nuyusun : qun tayus : ger-ün sibayun : sarika yeke maүui iru-a-tu : terigüten-ü miqan-i ber ögdeküi : masi tegsi ayulqui ber idegen : qurim үal mandal baling-un uiiles-i $\mathfrak{u} i l e d d e k u ̈ i ~: ~ m a n ̣ d a l-u n ~ q a m u y ~ j o b k i s-t u r ~ c i s u n-~$ iyar sacuju arcin iuileddeküi : coүtu vcir ayuyuluyci mahi niyur-tu-yin jabdul-dur ayci qamuy naividi-yi ber ögkün uiileddeküi : tendece tarnici urida sinjilen ùiledcü : öber-iyen amurlingqui boluysan masi jokilduqui nökur ba : öber-iyen үaүcaүar

1 jüg-ün : jüg-ece C. 2 usun : üsün $C .4$ sumun : numun $C$. 6 C omits ildu. $1,4,6,8$ degtü [=degdür] : degedü C. 13 kümün : kümün-i C. 14 bamin : gavaya; $C$ adds üker after bamin. 17 nupusun : nupud $C$; $C$ omits qun. 19 maṇḍal: maṇḍal-un P. 20 jobkis-tur : jobkis C.
bairocan-a-ber bey-e-dür-iyen tüsürcü nicügün uisün sandaraүulun : söni düli damaru ködölgejui : ha ha kemen tegsi apulju : vcir-tu yeke ayuyuluyci-yin maṇal-dur siddhi küsegcin oruydaqui : masi amta-tu arikin terigüten-i umdayan kiged : amta-tu idegen-nügưd-i ögdeküi : qoinapsi siddhi kiged : siddhi busu-yi jiruyad tegün-ü deger-e coytu vcir yeke ayupuluyci mahi niyur-tu-yi sedkigdeküi : tegün-ü emün-e baraүun-iyan qumbiju ayad omuy-1uy-a selte : nigen üjügür-tü sedkil-iyer masi tegsi ayulju arban üsüg-tü tarni-yi uriydaqui : tendece yeke ayul bolbasu : tegün-dür tarnici ülü ayuydaqui buyu : ker be ayubasu ele : yeke [172r] todqar-un jedker boluyu : jedker bolbasu siddhi uilü bütüyü : tegüber tarnicin ülii ayuүdaqui buyu : tegün-dür coүtu vcir yeke ayuyuluyci bayasuyu : bayasuyad ci yayun küsemuii kemen jarlị boluyu : tegün-dür vidy-a dari ögülegdeküi buyu : ildun : pajar-un dour-a : niduin-ii em altan qubilyaqui kiged : rasiyan-i abqui : tegün-ece busu ber sedkil-duir küsegsen siddhi-yi ber mayad nadur soyurq-a : kemen ögülebesü : tegün-dür sesig ügegiii-e soyurqayu : qamiץ-a jayun-a tarnicin tedeger-i ese bütübesü ber : tegün-ü qamuy narin üiles mayad bütükü boluyu :

4 oruydaqui : uriydaqui C. 6 jiruyad : joriyad C. 9 aүad omuy-luy-a : ayun omuy kiged C. 13 jedker : jedker-i C; siddhi : sidi-yi C; C omits tegüber. 18 rasiyan-i abqui : rasayan-a ba C. 21 bütübesü : bütügebesú $P$.
ene kemebesü man̂jušrii kemekü neretü coytu vcir yeke ayuүuluyci-yin kürdün-ü yoga-yin tantr-a-aca maṇ̣al-i uqaүuluysan eng terigün onul bolai :: : :
[ii. 2 Onul : qamuy uiiles-i bütügekuii]
tendece üiles-ün ciyulyan-u jang üile-yi saitur nomlasupai : jerge yambar bükü yosuyar : nitulqui
uildekui terigüten tarnici kilinglegsen-iyer coytu vcir buyu : tere jabdul-un erkin bükü-yin tula bolai : tegündür egün-ü uiiles kemebesü : yambar nitul-un tayalayci tarnicin uikeger-ün bös-tür : qour-a cisun dabusun sketshe nimba kiged datur-a-yin siguisun-iyer vcir yeke ayuyuluyci-yin kürdün-i arban jiryuyan jiruy-un nidü-tuiyi yeke qong keriyen-iu erkin odun-u üsüg ba kümün-ii yasun-u üsüg-iyer aran üsuin-iyen [172v] cucalju emüne qanduyad mahi nipur-tu-yin jabdul-iyar jiruydaqui : qoyar yal-un dumda bütügegdekün-ï ner-e selte-yi talbiydaqui : tegün-iu arban uisüg-tü ber kuiriyelegül-ün naiman hüm-i jiruydaqui : jobkis-nuyud-tur phat uisüg-iidi jiruydaqui : öber-iyen qalayun tosun-i bey-e-dür-iyen sürcijui : qoyar gabala-yin dumda yantr-a-yi saitur oruyulju yurban nocuy-un deger-e talbiyad : ïkeger-ün cucal-i ber $\gamma^{a l-i}$ saitur sitayaju $: ~ j e g u ̈ n ~ k o ̈ l-i y e r ~$ daruju arban üsüg-tü tarni-yi uriydaqui bolai : tegüber nigen kšan-u jayur-a sesig ugei uiküyü : busu ber kejig ebedcin-e kürtegül-ün

5 kilinglegsen-iyer : kiling-iyer C. 6 C omits bisilyan. 7 C omits imayta ber. 7-8 nigen---boluydaqui : nigen-e tarnicin nitulun üiledeküi buyu C. 8 [ranca] : word not found. 9 C omits yoga---bolai; C adds tarni kiged after tantr-a-dur. 12 egün-ü : egün-i C. 16 kümün-ü : kümün C. 18 mahi niyur-tu-yin : mahi-yin niyur-un C. 22 tosun-i : tosun-u C. 23 yantr-a-yi : yantr-a C. 24 P omits yurban.
küsebesü mön tere kürdün-i kümün-ü qoyar kisuyan-u dumda saitur talbiju : $\boldsymbol{y}^{a l-u n}$ tuly-a dour-a nigen toqai jarim erüju oruyuluyad үal-i sitayabasu kejig ebedcin-e baripdayu : tegün-dür arban jiryuyan jiruy-un nidun-i saitur jabduqui eguin-i nomlabai : tein kemebesui dokiyanu ilyal inu үucin qoyar ùsüg-tui tarni-yi bütügegdekün-ü ner-e-lüge nigen-e üsüg kiged tarni-yi selgügdekuii : urida nomlaysan ed kiged nigen-e qong keriyen-ü idegsen ulingqai ariyun busu bairocan-a-luy-a nigen-e ükegür-ün bös-tür tüsürcü tegün-dür urida nomlaysan jang uiile-yin ed-iyer kürdün-i jiruju : ükeger-tür niyubasu ükükü boluyu : үayca modun-u dergede niyubasu îldekui boluyu : nigen belge-tü-de niץubasu qayacayulqui boluyu : usun-u dotur-a niyubasu kösiregülkü boluyu : ger-tùr talbibasu amurliyulqu boluyu : Yaryaju saitur ugiyabasu tonilqu boluyu : busu ber saitur jabduqu-yi nomlaysan : : erliguin kürdün-i uridu jang üile ber uikeger-ïn [173r] bös-tür jiruju : iikeger ba : jam-un dörben belcir-ün tergegür : Yaүca modun : siryuljin-u ülei : usun-u kijayar : nigen belge-tiu kiged : qayan-u qayaly-a ba : bairocan-a kiged : vcir-un usun kiged : ükeger-ün negüresün-iyer bütügegdekün-ui körüg-i : naiman qurupun-u tedüi egüdüged : tegün-ü jirüken-dür kürdün-ü tarni-yi oruyulju : kümün-ï yasun Yadasun-iyar tabun orud-tur qadquydaqui : $_{\text {a }}$ qamuy üyes-tür qurca örgesün-iyer dügürgegdeküi : tegün- $i$ qoyar gabala-yin dumda oruyulju : sirguljin-u ìlei kiged dolupan orud-un sirui ber nigen toqui turuy erligün bey-e

1 kürdün-i : kürdün-ü $P C$; kümün-ü : kümün-i $P$; eke-yin $C$. 2 C omits saitur. 3 oruyuluyad : oruyuluysan C; kejig: kesig C. 4 bariydayu : bariydaqu C. 6 qoyar : qoyar-tu C. 7 tarni-yi : tarni C. 8 nigen-e : qoyar C. 8-9 keriyen-ü---ulingqai : ebdegsen $C .9 \mathrm{C}$ adds kesig kiged after busu. 11 C omits ed-iyer. 20 C omits ba; C omits kiged. 22 quruyun-u : imayu-yin C. 24 kümün-ü : kümün C. 25 üyestur qurca : Yucin C. 25-6tegün-i : tegün-ü C. 26 siryuljin-u : siryuljin-i C. 27 C adds toqai after -un C.
aman-iyan irjaiysan : yeke kebeli-tiu nigen niyur-tu qoyar yar-tu : Yar-tayan ildu calm-a bariysan nicügün üsün-iyen salburiyuluysan-i egüdcü : tegün-ü jirüken-dür qoyar gabala oruyuluyad : edür duili ba söni düli ükeger
ba : üküdel tùlegsen-ï үajar-tur niyuju masi yayaran terigün-i emun-e qanduyulju : türưgüle qanduyul-un niyuydaqui : ger-tegen ireged tegsi ayulju : mahi niyur-tu-yin jabdul-iyar bütügegdekün-i ner-e selte-lüge arban üsüg-tü tarni-yi uribasu : үurban qonuy-un jayur-a üküyü : Yarpaju ugiyabasu tonilqu boluyu : tendece kösiregülküi jabdul-i saitur nomlaju kürene-yin arasundur qour-a teriguiten ed-iyer : arban üsüg-tui tarni-yi bicijü : tere arasun-i bütügegdekün-ü köl-iyer gickigsen-iu sirui kiged sigesün-ü orum sirui ber dügürgejü tegun-ui üsün-iyer oriyaydaqui : qoina eljigeniu sigesün kiged bairocan-a-luy-a nigen-e oyuyata sibar ayay-a-yi dügürgegdekuii : tende [173r] kürdün-i oruyulju
 daruyad : erlig-ün jabdul-iyar arban üsüg-tü tarni-yi uribasu ele : nigen qonuy-un jayur-a kösiregülkiii boluyu : ene kemebesü qoinaүsi dayan bariyul-un ülü bütükü-yin masi jabdul bolai : tarnicin masida kiling-iyer saitur qabsuruydaqui : busu ber qayacayulqu masi jabdul kemebesü : erlig-ün kürduin-i urida jang üile-yi jiruju : doluyan orun-u sirui-bar mahi kiged morin egüdcü : tere qoyar-un nigen-ii deger-e nigen-i talbiyad : tere qoyarun jirüken-dür kürdün-i orupulju : nimba modun-u dergede talbiץdaqui : kürdün-i ber mahi kiged morin-u cisun-iyar

1 irjaipsan : solbicayuluysan C. 4 oruyuluyad : orciyuluyad C. 11 C omits -yin. 14 gickigsen-ü : gickigsen $C$; sigesün-ü : singgegsen C. 15 tegün-ü : tegün-i $P$; oriyaydaqui : uriydaqui C. 16 sibar : sir-a C. 19 tarni-yi : tarni-bar C. 22 C omits masida. 26 C omits nigen-ü.
jiruyad : ene kemebesü tarni-yin ilyal buyu : masi tegsi ayulqui-ber üileddekïi : үurban qonuy-iyar qayacayulqu : tendece tarnicin üldekuii kemen küsebesü doluyan orud-un sirui-bar temegen egüdcui : tegün-ü nirupun-a yam uisug oүuүata qubiluysan-aca kei-yin maṇal jarimduy saran-u düri-tü-yi sedkiged : tegün-ui deger-e bütügegdekün-i joriju tegưn-ü qoina erlig-ün bey-e par-tayan beriy-e baripsan-i sedkiju : tegün-i beriy-e ber-iyer-iyen göbsin emüne jưg qanduyulju kötuil-uin oduysan-i joriju sedkigdekiii bolai : tere kürdün-ü jirüken-dür urida nomlaysan jang üile-ber bütügegdekün-ii ner-e-lüge selte mayad jiruju oruyulbasu doluyan qonuy-un jayur-a sesig ügei üldekü boluyu : tendece busu ber saitur jabdul-i nomlasuyai : edur-ün sin-e-dür kiling-tii qalayun tosuniyar sürcijui : nimba-yin modun-dur abariju : tende talbiju tegùn-ü bey-e tosun-i kisuy-a-ber kisuju [174r] tende orusin bariyu : tere tosun-i abcu yeke tngri-yin ilayuysan belge-yin bös-i abcu tegün-i tülegsen jabsarun unin-u köge-lüge tere tosun-i nigedkejü ildesügei kemen küsegcid : tegün-u putus-un-dur sürcigdekiii bolai : tegün-iu yar kiged qoyar köl-dür ber suircibesui : nigen kšan-dur tegün-i üldeyü : tendece busu ber saitur jabdul-i nomlaysan inu : ükeger-ün bös ba : uiisün-ü nabcin-dur kei-yin maṇ̣al qong keriyen-iu odun üsiig-iyer bicigdeküi buyu : kei-yin maṇdal dumda bütuigegdekün-ü ner-e-lüge qolban selgüjư baling idegci-yin qoyulai-dur

1 masi : mahi C. 4 niruyun-a : degere C. 7 qoina : degere C. 8 sedkiju : joriju C. 8 tegün-ü : tegün-i C. 12-13 CP omit sesig ùgei. 15 abariju : dabariju C. 17 bariyu : bariju C; tosun-i : tosun C. 26 -yin : jüg P.
küliged : qong keriyen-i bariju : mahi niץur-un jabduliyar emüne aju : emün-e qanduju oyuruyad : tegün-ü nigen k§̌an-dur qong keriyen metü qotal-a yajar-tur ergijü : busu ber üldeküi kemebesü : qalayun tosun-iyar sürcijui nimba-yin modun-dur baling idegci-yin egüri abuyad : modun ecige-yin oi-yin modun : үal-a tülegdegsen ünesüni abcu : alin-u terigün-dür tüsürbesü : tegün-i üldeküi bolai : busu ber qayacaүulqui masi jabdul kemebesü : qong keriy-e kiged sir-a sibayun-u jigür : biraman kiged kiling-tü-yin üsün-i nigen-e bolyayad : dhatur-a-yin modun-dur үal-i saitur sitayaju : unin ügei yal-dur tüleged : tegün-ü ünesuin-i abcu : arban üsüg-tu tarni-yi uriju : er-e em-e qoyar-un jabsar-tur ünesün-i talbibasu : tegün-i nigen k§an-a qayacayulqu boluyu : tendece ükeger-ün bös-i abcu : qour-a terigüten ed-iyer tüsuirküi jaүur-a bütügegdekün-ü ner-e-yi bicijui : zer mo kiged moyai-yin üsün arasun-i abcu : tegün-i oruyul-un youl egüdcu : alin-u ger-te [174v] sitayabasu tede esergü tesergü kereldükü boluyu : tendece nitul-un alasuyai kemen küsegcid ödken singgen burtay-iyar : bey-e-yi egüdcü tegün-ui deger-e yasun-u talq-a-yi saitur tüsüruged : ükeger-un yal-dur üsun-iyen cucalju emüne qanduyad mahi niץur-tu-yin jabdul-iyar söni diili tegün-ü oftaciju tülegdeküi : alin-u ner-e selte üiledbesü : tere nigen kצan-dur üküyü : vcir yeke ayuyuluyci-yin öber-iyen ene masi jabdul-i nomlabai : tendece üldesügei kemen küsegcid : ilayuysan belge-yin bös-tür arban jiryuyan jiruy-un nidü-tui

3 ergijü : ergiyü C. 6 C omits $ү a 1-a .7$ alin-u : ali C. 16 C omits ${ }^{-u} .17$ tegün-i : tegün-ü C. 20 küsegcid : küsegcin C. 27 küsegcid : küsegcin C.
kürdün-dür arban üsüg-tü tarni-yi urida nomlaysan ed kiged : ükeger-ün negüresün-iyer alin-u ner-e-1üge selte biciju : nimba modun-dur ilaүuysan belge-yi talbibasu : tegün-i üldekü boluyu : tendece kösiregülsügei kemen küsegcin erlig-ïn kürdün-u qabtayai güriu : bös-tür siracu kiged moga-bar alin-u ner-e selte saitur jiruju talbibasu tegün-i kösiregülkü boluyu : ker be tarnicin erke-ber bolyasuyai kemen küsebesü : sirgüljin-ü üleiyin sirui kiged gurgum givang siracu moga-nuyud-i nigene bolyayad : bütuigegdekün-ii ner-e ba : ked ber qatud-un öngge bey-e-yi arban jiryuyan quruyun-u cinege-ber egüdcü givang-luy-a ner-e ügei quruyun-u cisun-iyar üisün-dür erlig-ün kürdün-i jiruju : tegün-ii jirüken-dür orupuluyad : öber-ün ger-tegen talbiju : Yurban cay-tur ulayan ceceg-i ögegüged : örüne jüg qanduyad arban üsügtu tarni-yi uribasu : doluyan qonuy-iyar qurmusda-yi ber erke-ber bolyaqu ele bögesï : ücüken kümün-deki [175r] yaүun ögületele : tendece basa iregülsïgei kemen küsebesui : tegün-e gabala-dur kürdün-ü givang kiged nere iggei qurupun-u cisun-iyar jiruju : khadira modun-u үal-dur egeju ali üiledkün-ü ner-e selte uribasu tere nigen kšan-dur kei-yin kücün metiu iregülküi boluyu : tendece tarnicin yaljayuraүulsuyai kemen küsebesü datur-a-yin ür-e-yi abcu : yeke miq-a-luy-a nigen-e qoruqai idegsen modun-u talq-a-luy-a qoliju idegen kiged umdayan-dur ögdeküi : tarni-yi uriydaqui buyu : tere nigen kSan-dur үaljayuraju doluyan qonuy-tur üküyü : tendece busu ber saitur jabdul-i nomlar-un : erlig-ün tarni-yi ükeger-ün bös-tür qour-a terigüten ed-iyer jiruju yeke jula kiged bairocan-a ber körüg-i egüdcü : tegün-ü jirüken-dür kürdün-i oruүulju : ecige-yin oi-dur odcu üküdel-i

2 C omits selte. 5 kürdün-ü : kürdün-i C. 9 sirui : siruyai C. 10 C omits ba; ked ber : ker be C. 11 quruyunu : imapu-yin C. 12 givang-luy-a : givang C. 17 bolyaqu : bolyaqu-yin C. 25 qoliju : soliju P. 30 ber : yin C. 31 tegün-ü : tegün-i C.
tülegsen yal-dur qurca mes-e-ber oytal-un tein buiged solbicayulqui jabdul-iyar yogacari-yin orun-dur : bairocan-a-yi bey-e-dür-iyen sürcijü : emüne jüg qanduүad : tülebesü tere mön darui-dur üküyü : tendece qayacayulqu saitur jabdul bolqu kemebesü qong keriyen kiged sir-a sibayun-u yasun abcu tere qoyar-tur temür örgesün-iyer bütügegdekün-ü ner-e-lüge nigen-e arban üsüg-tü tarni-yi biciju : үaycaүar orun-dur aju alin-u ner-e selte uriju : tere nigen nigen-iyen üdürbesü qayacaqu boluyu : tendece erlig-ün kürdün-i uiisuin nabcin-dur er-e em-e-yin ner-e-yi bicijui menekei-yin kebeli-dür oruyulju : alin-u ner-e [175v] selte bosuyanu dour-a niyubasu tegün-u üyes mes-e-dür qadquydaqui boluyu : tendece ökin-i kösiregülküi ene masi jabdul-i erlig-ün tarni-yi ükeger-ün bös-tur qour-a teriguiteniyer jiruju : üküdel-i tülegsen negüresün-iyer körüg-i nigen tögen-ü cinege-ber dabqurlaju : tegün-u jirükendür kürdün-i orupulju : jegün köl-iyer daruju : mahi-yin jabdul-iyar eimü ner-e-tü ökin-i mön darui-dur kösiregülkŭ boltuyai : kemen arban iusiig-tii tarni-yi uribasu : kơsiregülkü boluyu : egün-ü üiles-nügud-i busu ken-dür ber iilü ögiulegdekü boluyu : ker be mungqay cinar-tu tarnicin uiiledbesü : tamu-dur mayad unayu : रurban erdeni-dür qour uiiledugci kiged : blam-a-yuүan mayusiyayci : tarni kiged tangyariy-aca anggijiraysan : tarni-aca qayacaysan ba : tarni kiged tantr-a-yi sonjiycin : amitan-i güdkegcin : edeger-tür tusa bolquyin tula : tarnicin nigülesün eneriküi sedkil-iyer qouri saitur barildupuldaqui bolai : ker be busucar üiledbesü : tangyarị ebderejü yeke qalayun tamu-dur 30 oduyu :

8 C omits orun-dur. 10 üisun : üisün-ü C. 16 körüg-i : körüg C. 19 eimü : teimü C. 22 ker be : ked be PC. 24 erdeni-dür : erdeni C; C adds tantr-a-yi sonjiycin after kiged. 24-5 C omits blam-a---kiged. 26 C omits tarni=aca---ba. 27 edeger-tür : edeger C. 29 barilduyuldaqui : barilduyulqui C; ker be : ked be PC. 30 C omits tamu.
bi busu tantr-a-dur ber nomlabai :
baysi-yuyan mayusiyayci kiged :
yeke kölgen-i ütegerügci :
tarni tantr-a-yin sain jabdul-un belge bilig-i
sonjin uiiledùgci ali tere kümün-i
büged kiciyen nituluydaqui :
ese bügesui orun-aca yegüdkegdeküi :
nigùleskuii ügei yogacari :
busud-a balamud-iyar iuiledbesiu ele :
tegùn-dür tegüncilen tere metü uiles :
qarin nicuyu bolqu boluyu :
yayun-u tula amitan-i könugegci-yin tula :
yogacari kemebesui egün-dur bolai :
ene kemebesü mañjušri degedui [176r] jögelen coytu vcir
yeke ayuyuluyci yoga-yin tantr-a-aca qamuy uiles-i bütügeküi nögüge onul bolai : : : :

4 C omits jabdul-un. 11 qarin : sarin P. 15 degedi jögelen : neretü C. 16 C omits üiles-i.
[iii. 3 Onul : tarni-yi tegükui uqayuluysan]
tendece yambar jergeber jang üile-yin tarni-yi tegüküi saitur nomlaju : masi ariyun el ulus-tur tarnicin aju tarni-yi tegügdektui buyu :
yambar jiryuduyar-un eng terigün kiged :
tabdayar-un büged tabdayar :
jiryuduyar-un nơgüge-dür
egesig üsiug-uin nögùge-lüge tegüsügsen :
nögüge aimay-un yutayar-tur $: ~: ~_{\text {a }}$
basa egesig ùsüg-ün nögüge tegüsưgsen :
doludupar-aca putayar kiged :
dठtüger-ün büged үutayar-tur :
egesig üsüg-ün arban үutayar tegüsuigsen : :
tabdayar-un ber tabdayar-tur
egesig ùsüg-ün arban nigedüger tegüsügsen :
jiryuduyar-un eng urida kiged :
basa kei-yin körüngge-yi ögdeküi : :
tabdayar-un tabdayar-tur :
arban nigedüger-i nemen tegüsügsen :
dötüger-ün yutayar-tur :
arban $ү u t a y a r-i y a r ~ s a c a ~ d a r u y s a n ~: ~: ~$
jiryuduyar-un ber nögưge-duir :
egesig üsüg-ün tabdayar tegüsuigsen :
Yutayar-un ber tabdayar kiged :
kei-yin körüngge-yi tendece ogdekuii : :
egesig-ün arban yutayar üneker tegusưgsen :
dötüger-ün yutayar kiged :
tendece kei-yin körüngge-yi ögdeküi :
jiryuduyar ber eng urida kiged : :
dötüger-ün büged $₹ u t a y a r$ :
tegün-dür kei-yin körüngge-yi inu :

3 tegüküi : tügeküi C. 18 körüngge-yi : ür-e-yi C. 22 daruysan : nemegsen P. 26 körüngge-yi : ür-e-yi C. 27 egesig-ün : egesig C. 29 körüngge-yi : ür-e-yi C. 30 jiryuduyar : jiryuduyar-un $C$; urida : uridu $C$.

```
egesig üsüg-ün arban үutayar tegüsügsen :
dötüger-ün ber tabdayar-tur : :
egesig üsüg-ün Yutayar tegüsügsen :
tendece үal-un körüngge-yi ögdeküi :
kei-yin körüngge tegüncilen bolai :
aday-un tendece aday-un üsùg-i [176v] ögdeküi ::
egesig üsüg-ün arban nigedüger tegüsügsen :
kei-yin körüngge tegüncilen degedü :
jiryuduyar-un eng terigün kiged :
tendece ecüs-ün üsüg ögdeküi : :
egesig ưsưg-ün arban nigedüger tegüsügsen :
basa kei-yin körüngge-yi
nögüge aimay-un eng terigün kiged :
qoyaduүar-un nögüge-dür tegüsügsen-dür : :
dòtüger-ün tabdayar-tur15
egesig üsuig-ün үutayar-luy-a tegüsügsen :
tendece үal-un körüngge-dür :
egesig ưsüg-ün nògüge-lüge tegüsügsen :
tabdayar aimay-un tabdayar kiged :
tendece kei-yin körungge-yi ögdekuii :20
eng urida bairocan-a-yi ögdeküi :
degedü erketü-lüge qabsurursan ::
tabdayar aimay-un nögüge kiged :
Yutayar-un eng terigün-i :
merged qoyar-ta oggülegdeküi :25
ene kemebesừ mañjušrī neretư ::
yeke ayuyuluyci-yin tantr-a kuirduin :
mahi niyur-tu-yin ündusün tarni buyu :
lak§̌-a uriysan-iyar qamư üiles-i üiledüyü :
ene kemebesui tarnis-un qayan buyu ::
ese boluysan bolqu ülü boluyu :
doluduyar aimay-un dötuiger-tür :
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4 körüngge-yi : ür-e-yi C. 5 körüngge : ür-e C. 6 C omits aday-un. 8 körüngge : ür-e C. 12 C adds kü after kei; körüngge-yi : ür-e ögdekui C. 13 kiged : dür C. 17 körüngge-dür : ür-e-dur C. 18 P omits egesig-tegüsügsen. 19 tabdayar : tabdayar-un C. 20 körün ${ }^{\text {àge-yi }}$ : ur-e-yi C.
egesig üsüg-ün dötüger tegüsügsen :
үal-un körüngge-yi dour-a ögdeküi : :
tendece auy-a ejen-u arban jiryupan-u kijayar :
doluduyar aimay-un nögüge-dür :
egesig üsüg-ün dötliger tegüsügsen :
रutayar aimay-un eng uridu-dur ::
dour-a inu үal-un körüngge-yi jegügdeküi :
auy-a ejen-u arban jiryuduyar-un kijayar buyu :
jiryuduyar aimay-un dötüger-tür :
egesig üsüg-ün үutaүar tegüsügsen : :
uridu aimay-un eng terigün kiged :
egesig üsüg-ün doluduyar tegüsïgsen :
dour-a үal-un körüngge-yi ögdekui :
dötüger aimay-un angq-a uridu-dur : :
[177r] egesig üsüg-ün nögüge tegüsügsen :
dötüger aimay-un tabdayar anu :
merged büged qoyar-ta ögülegdeküi :
eng urida bairocan-a-yi ögdeküi : :
ciyuluysan ya terigün naimaduyar-un körüngge-dür :
egesig üsug-ün jiryuduyar tegüsügsen :
orui-dur bindu-ber cimegsen :
tabdayar aimay-un nögüge kiged ::
үutayar-un büged angq-a uridu bolai :
ene kemebesü tarnis-un qayan buyu :
mahi niyur-tu-yin jabdul-iyar :
qamuy uilles-i uifledkiu bolai : :
iiiles-un tarni kemen aldarsiysan buyu :
үucin tümen-te uribasu qamuy üiles-i üiledüyü :
jiryuduyar aimay-un eng teriguin :
tabdayar aimay-un tabdayar-tur :: 30

2 körüngge-yi : ür-e-yi C. 4 aimay-un : büged C. 7 körüngge-yi : ür-e-yi C. 13 C omits dour-a---ögdeküi. 14 uridu-dur : uridu C. 15 üsüg-ün : üsüg C. 19 C omits ya terigün; körüngge-dür : ür-e-dur C. 22 PC omit -un. 30 tabdayar-tur : tabdayar C.

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egesig ưsưg-ün nÿgưge tegüsügsen :
dötüger aimay-un eng terigün buyu :
tegün-ü tabdavar ekin-dür talbiץdaqui :
eng terigün aimay-un uridu kiged ::
angq-a urida bairocan-a-yi ögdekuii :
ciquluysan naimaduyar-un üre-dur
egesig üsüg-ün jiryuduyar tegüsügsen :
terigün-duir inu bindu-ber cimegsen :
tabdayar aimay-un nögüge kiged ::
yutayar aimay-un uridu bolai :
ene kemebesü mahi niץur-tu-yin
jirüken tarni kemen saitur aldarsibai :
usüg-un toy-a ber arban tümen-te uribasu ele :
}urban yirtincü-yin ali ba ülle-yin
yaүun-i ber bügesü qamuy-i uiledüyü :
tarni tegükui ene jang üile-yin cay-tur takil iilleddeküi :
ene kemebesư mañjušri neretü : co̧tu vcir yeke 20 ayuyuluyci yoga-yin tantr-a-aca : tarni-yi tegüküi uqayuluysan ץutayar onul bolai :: : : \(: ~_{\text {: }}\)
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2 terigün : terigüten C. 6-8 ciquiupsan---cimegsen : tegüncilen duradqu-yin ecus üiledbesü ele : qoyusun-i burqan-luy-a saca daruyu $\mathrm{P}_{\mathrm{p}} 13$ üsüg-ün : üsüg C. 21 yogayin : yogacari-yin C; tegüküi : tegüber C.
[iv. 4 Onul : bisilyal]
tendece vcir ayuүuluyci-yin bütügel-i uneker ògülesügei : qamuy nom-ud-tur bi ügei-yi urida yabuyuluyad : burqan-i jorin iiiledku buyu : [177v] eng uridu nigen iregsed kiged : bodhi saduva-nar uqayan-u ökin tngri : kiling-ten terigüten masi duradqaydaju : jici irejü : naran-u maṇ̣al-dur orusibai kemen sedkigdeküi : tendece basa mañjušri kiged tegüncilen iregsen terigüten : tedenügüd nigen bolju : naran-u maṇḍal kemen sedkigdeküi : badaran bükü gerel-ün düri-ber : jayun mingץan ber-e-dür tügemel-e geigülügdeküi : tegün-ü deger-e qar-a öngge-tü hüm tabun gerel-lüge tegüsügsen-i üneker sedkigdeküi buyu : tere hūm-aca gerel-ün juiil yaruysan-iyar : urida nomlaysan metu basa oruyad : tere üsưg-ece qarabtur ơngge-tü sirbeigsen yeke vcir gerel tegüsügsen-i tein büged sedkigdeküi buyu : tere vcir-aca narin düri-tü burqan kiged bodhi saduva kiling-tü uqayan-u ökin

[^4]tngris-iyer : oytarүu-yin töb günjid-ün qayurcay metü dügürcü : naran-dur orusiysan-i tein büged sedkigdeküi bolai : tere burqan terigüten-nügüd amitan-i oүuүata bolbasun bolyan nomupadqaju bodhi qutup-tur saitur jokiyayad : [178r] basa nigen-e ciyulyaju vcir-un körügtür saitur oruysan-i sedkigdeküi : vcir-un tere bey-e buged yisün terigütü : mahi niyur-tu : ebdereküi cay-un yal metui badarangqui : vcir yeke ayuyuluyci yurban yirtincü-yi iden cidayci : aman-iyan irjaiץsan : ha ha kemen kelen-iyen orumuplaysan : tein büged irjaiysan ayuril kiling-tü : aүuril-un erügün-ece kömüsge kiged nidün yeke ayul-un cay metii kilingleküi dayun dayurisqayci : kümün-ü cisun kiged ögekün : tosun cimügen idegci : yirtincü kiged yirtincü-ece nögcigsen tngri-ner terigüten-e ayuyulqui mutur jaiduyci : qormusda esrua mahe šuvari viگ̌nu kiged yak§̌-a terigüteni idegci : irjaiץsan gabala-yi üjügür ayuqu metü gabalaber titimlegsen : yeke ayul-tu : pheng kemen dayun-i dayurisqan : gabala-ber cikin-iyen cimegsen : arban jiryuyan köl-tü : nicügün bey-e-tü belge-ben degegsi-de
bosqaysan : jegün-iyen jigeigsen yeke kebeli-tü üsüben jiryuyan köl-tü : nicügün bey-e-tü belge-ben degegsi-de
bosqaysan : jegün-iyen jigeigsen yeke kebeli-tü üsüben degegsi-de sirbeilgegsen yeke ayuyuluyci pheng kemen daүun-i daүurisqaүci :: үucin dörben үar tegüsügsen : jayan-u noitan arasun-i bariysan : coytu vcir yeke ayuyuluyci : ma hi niץur-tu-yi tein büged sedkigdeküi : i idegci : irjaiץsan gabala-yi ujugur ayuqu metu gabalatere metii masi

[^5]sedkil-iyen cing batu bolyan buyu : tere mön cinar-un jabdul-dur masi tegsi ayulqui tarnicin-bar nasuda bisilyaydaqui buyu : barayun eng uridu-dur tongyuruy : nögùge-dür nigen üjügür-tü mes-e : Yutayar-tur nidügur :
dötüger-tür usun kituy-a : tabdayar-tur nigen üjügür-tü vcir : jiryuduyar-tur tömüge : doluduүar-tur oqur jida : naimaduyar-tur [178v] sumun : yisüdùger-tür yoq-a : arbaduyar-tur beriy-e : arban nigeduiger-tür khatvangga : arban qoyaduyar-tur kürdün : arban yutayar-tur vcir : arban dötüger-tür vcir-tu aluq-a : arban tabdayar-tur ildu : arban jiryudupar-tur damaru bolai :: jegun eng uridu-dur gabala : nögưge-dür terigùn : yutayar-tur bambai : dötùger-tür köl : tabdayar-tur calm-a : jiryuduyar-tur numun : doluduyar-tur gedesün : naimaduyar-tur qongq-a : yisüdüger-tür yar : arbaduyartur ükeger-ùn bös : arban nigeduiger-tür siruy-tur qadquysan kümün : arban qoyaduүar-tur yal-un tuly-a : arban үutayar-tur jarimduy gabala : arban dötiger-iyer ayuyuluyci mutur : arban tabdayar-tur purban uijügür-tü manjily-a : arban jiryuduyar-tur kei-e keisdegsen ưkeger-ün bös : qoyar yar-iyar jayan-u noitan arasun bariysan bolai :: baraүun angq-a uridu köl-iyer kümün : nơgüge-ber ma hi : Yutayar-iyar üker : dötüger-iyer eljige : tabdayar-iyar temege : jiryuduyar-iyar noqai : doluduyar-iyar qonin : naimaduyar-iyar ünegen : baraүun köl-iyer edeger-i kölgelegsen bolai : jegün angq-a uridu kol-iyer qajir tas $:$ nögüge-ber sir-a sibayun : Yutayar-iyar qong keriy-e : dötüger-iyer toti : tabdaүar-iyar qarcayai : jiryuduyar-iyar yeke sibayun : doluduyar-iyar yeke sarika : naimaduyar-iyar qun : jegün kol-iyer edeger-i daruysan bolai : coytu yeke ayuyuluyci-yin angq-a uridu nijur masi qar-a : ma hi-yin düri-tü : asuru kilinglegsen [179r] barayun eber-ün

2 ayulqui tarnicin-bar : ayulqui-yin C. 5 usun : üsün C. 9 qoyaduyar-tur : nōgüge-dur C. 17 qoyaduyar-tur : nơgüge-dür $C$. 18 dötưger-iyer : dötüger-dür PC. 23 nögüge-ber : nögüge-itir P. 28 P omits -iyar.

үurban niyur-un angq-a uridu köke : nögüge ulayan : putayar sir-a buyu : auy-a ejen-ü purban niyur masi kilinglegsen : jegün eber-ün үurban niץur inu : angq-a uridu cayan : nögüge unin öngge-tü : үutayar inu qar-a masi kilinglegsen : irjaiץsan niץur-i saitur sedkigdeküi bolai : qoyar eber-un jayur-a dumda-tu niyur ulayan : masi ayupuluyci aman-aca cisun cuburiץsan-i sedkigdeküi bolai : deger-e mañjušri-yin niyur sirabtur arayan kilinglegsen : jalayus-un cimeg-iyer cimegsen : orui-dur tabun jaiduysan üsün-lüge tegüsügsen-i tein büged sedkiged : qamuץ niyur-ud yurbayad nidü-ten-i bisilyaydaqui buyu : ene metü öber-iyen nasuda nigen üjügür-tü-ber joriydaqui bolai : tere büged coytu vcir yekede ayuyuluyci ma hi niyur-tu : tegün-i büged öber-ün bey-e bolyan bisilyaju bayatud-un orun-dur ayci 15 yogacari-nar : tendece qoinaysi tarni-yi uriydaqui bolai : uriqui cay-tur öber-ùn jirưken-dür naran-u maṇ̣al-i sedkiged : tegün-ü deger-e öber-ün tarni-yin üsüg-i jokiyaydaqui bolai : badarayuluyad qoinaysi ülü alyasaqui sedkil-iyer uriץdaqui bolai :

Yucin tümen-te undüsün tarni-yi uriydaqui : egün-i uriysan tarnicin :
qamuy iiiles-i iiiledkü boluyu : :
ene kemebesü mañjušri degedü jögelen coytu [179v] yeke 5 vcir ayuyuluyci yogacari-yin tantr-a-aca : bisilyal-un dötüger onul bolai : : : :

5 degedü jögelen : neretü $C$; $C$ omits yeke. 6 bisilyal-un : bisilyal C.
[v. 5 Onul : jirup bey-e-yin üiles]
tendece coytu yekede ayupulupci-yin uqayulupsan jirup-un bey-e-yin jang uiile-yi saitur nomlar-un : bayatud-un bös ba : ceceg-tü-yin bös ba : kübegün törügsen-ü bös ba tedeger-i ese olbasu yambar bügesü ber bös-tür sain jirupacin adqay ügegü kiling ügei ariץun : merged töb sedkil-tü : bisirel-lüge tegüsügsen nigüleskiii-tui quricaqui-aca anggijiraysan ene metü erdem-üd tegüsügsen bolai : tere metui jiruyacin yar-iyar : bayatud-un böstür jirupdaqui bolai : ker be : siddhi-yi küsegcid bayatud-un lab-i ögdeküi bolai : tegün-dür jang iiile kemebesü : niץuca-yin orun-dur orusiyad : masi tegsi ayulqui-ber jirupdaqui buyu : jiruyacin kiged : bütügegcin-ber üjekü-yi yirtincui-deki busud-a uilu üjegül-un jirupdaqui buyu : arban jiryupan köl-tii : үucin dörben ץar-tu $^{\text {: }}$ yisün niץur-tu $:$ nicügün qar-a öngge-tü : jegün-iyen jigiigsen : yeke ayupuluyci ber ayuүulqui düri-tü : belge-ben degegsi bosqaysan-u körügi jiruydaqui bolai : angq-a uridu niץur ma hi : eber-un barayun eteged purban nipur büged $: ~ k o ̈ k e ~ u l a y a n ~ s i r-a ~_{\text {na }}$ masi kilinglegsen-i jiruydaqui bolai : jegün eteged cayan : unin öngge-tü qar-a bolai : tere qoyar-un dumda masi ulayan-i jirupdaqui bolai : tegün-ü deger-e man̂jušrī-yin sirabtur ni̧ur öcüken kilinglegsen-i 25 jiruydaqui bolai : barapun par-tur tongyuruy : nigen üjügür-tü mese : nidügür usun kituy-a : nigen üjügür-tü vcir : tömüge : jida : [180r] sumun : үoq-a : beriy-e khatuvangga : kürdün : vcir :

5 ceceg-tü-yin : ceceg-tü C. 7 jiruyacin : jiruju C; C omits kiling ügei; merged : mergen C. 10 jiruyacin : joriycin C. 11 siddhi-yi küsegcid : sidi küsegcin C. 12 C omits uiile. 13 niyuca-yin : niyuca C. 16 C inserts arban-- -kól before jiruyacin in line 14 . 21 büged : buyu C. 23 öngge-tü : öngge $C$.
vcir-tu aluq-a : ildu kiged damaru bolai : jegün par-tur gabala : terigün : bambai : köl : calm-a : numun : gedesün : qongq-a : үar : ükeger-ün bös : siruy-tur qadquysan kümün : pal-tu tuly-a : keseg gabala : ayuyuluyci mutur : үurban üjüguir-tu manjily-a kiged : kei-e ködelgegdegsen bös bolai : qoyar үar-iyar jayan-u noitan arasun bariysan-i jiruүdaqui bolai : barayun köliyer kümuin : mahi : uker : eljige : temege : noqai : qonin kiged : ünege-nüguid bolai : jegün kơl-iyer tas : sir-a sibayun : qong keriy-e : toti : qarcayai : yeke sibayun : sarika kiged : qun-nuyud bolai : ene metii bükui vcir yeke ayupuluүci-yi jirupdaqui bolai : tegün-ü dour-a yeke uikeger ber jiruydaqui bolai : yekede ayuyuluүci : mangyus : ulus-i sakiyci : vitar-1uү-a tegüsügsen : kümün-i jidan-u üjügür-tü qadquysan önggeyi tede uijügüldekui bolai : ni-a grodha modun-u deger-e kümuin deguijilegsen-i jiruүdaqui : kümün tuilmeridün büküyi ber jiruydaqui : jidan-iyar coyuluysan kümün-i ber jiruydaqui : eldeb sibayun : qong keriy-e : noqai kiged : cinu-a teriguten-i ha ha dayun yaryaqu-yi jiruydaqui : bütügegcin-i ber jiruydaqui : ilaju tegüs nögcigsen-i nigen üjügur-tui ber üjen büküi nicugun usün-iyen cucaluysan : tabun mutur-iyar cimegsen :

2 numun : sumun C. 3 үar : qara C. 13 ükeger : ükeger-i C. 16 tede uijüguildeküi : tende ùjeku C. 18 coyuluysan : ciquluysan C. 20 үarүaqu-yi : үarqu-yi C. 21 bütügegcin-i : bütügegcin $P$.
damaru gabala kiged khatuvangga bariysan : gabalas-iyar orui-ban cimegsen inigeldün tere ükeger-tür oruqu-yi jiruydaqui : ene kemebesiu niyuca-yin jiruy bey-e buyu : nigen orun-dur saitur talbiju : yeke miqan-u küjis-i ögdekuii : tegün-u emün-e yeke labai-yin erike-yi uriydaqui : tarnici tegsi ayuluysayar kiciyejui [180v] Yurban cay-tur jiruy bey-e-yi sakipdaqui bolai : busu yayun-i ber iiliu talbiydaqui : busu alin-u emlin-e ber uili delgegdekuii : doliyaqui uyuqui idegen kiged : qurim kemebesü nasuda yeke miqan-i söni nasuda idegdekïi : ker bairocan-a kiged cisun-u küji-yi jiruy bey-e-yin emüne ögdeküi :
ene kemebesü mañjušrī neretù vcir yeke ayuyuluyci 15 yogacari-yin tantr-a-aca jiruy bey-e-yin üiles-un tabdayar onul bolai :: : :

1 P omits damaru. 2 inigeldün : inigeldün-dür C. 5 P omits yeke. 9 uyuqui : uupui C. 10 C omits nasuda. 12 bey-e-yin : bey-e C.
[vi. 6 Onul : үal mandal-un aүui yeke jang üile]
tendece pal-un manḍal-un jang uile-yi nomlar-un yambar uridu jerge buyu : urida yambar nigen tedui tarnici aүlay orun-dur oruju : söni düli bolbasu pal maṇ̣al-un qamu ${ }^{\text {üiles-i }}$ uilleddeküi buyu : urida nomlaysan burqan-u yogacari-dur aүsad : qamuy üiles-i üileddeküi bolai : tegün-dür uiile kemebesu edeger bolai : ker be alasuyai kemen küsebesü ele : tende kümün-ii yasun : bairocan-a : eljigen-u aryal : noqai-yin bayasu örgesün kiged : üsün kimusun tedeger-i tosun-dur niquju mahi niyur-tu-yin jabdul-iyar : masi tegsi ayulju : emün-e juig qanduyad üküdel-i tülegsen үal-dur : alin-u ner-e selte jayun naiman-ta tülebesü ele : sesig ügeguii-e purban qonuy-tur üküyü : ese bügesü nigen jüg-tür aju : Yurbaljin $ү$ ªl-tu tuly-a-yi egüdcui : tendece urida nomlapsan ed-iyer : doүsin-u үal-dur pal maṇ̣al-i üileddeküi buyu : tere jabdul-iyar mön tere uile bütükü bolai : tendece qayacaүulsuyai kemen küsebesii qong keriy-e sir-a sibayun tayus moүai : üsün kiged tuturyan-u kebeg ma hi : morinu miq-a-luy-a nigen-e : [181r] alin-u ner-e selte arban üsüg-tui tarnis-iyar : ükeger-ïn үal-dur tülebesü tegüber qayacayulqu bolai : ese bügesü ükeger-ïn modun-dur doysin-u pal-i saitur sitayaju : ger-tegen tere ed-i tülebesü ele : vcir bariץci metü-yi ber doluyan edür-tür
qayacapulqui bolai : tendece üldesügei kemen küsebesü : qong keriyen-ü miq-a kiged : temegen-ü

[^6]qoryul-luy-a nigen-e : arikin-i üneker tegüsken kei-yin maṇal-un dumda : ükeger-ün modun-dur : үal-i saitur sitayaju : nicügün üsüben cucal-un qubilyaju : emüne jüg qanduju erlig-ün tarni-ber eimü neretii ner-e-lüge selte ber : jegün үar-iyar : үal maṇdal-i mingүan-ta uilledbesü üldeküi-ece busucar busu bolai : tendece kösiregülsügei kemen küsebesü ele : siracu kiged moga mansila : givang selte-ber dorbeljin maṇal egüdcu : umar-a jüg qanduyad : üiles-ün qoin-a-aca daүaqu jabdul joriju : alin-u ner-e-yi selte-ber үal manḍal tülebesü : tegün-i doluyan qonuy-tur kösiregülkü boluyu : tendece balyad-i ü1desügei kemen küsebesü nimba modun-iyar $ү a 1-i ~ s a i t u r ~$ sitayaju : noqai-yin miq-a $:$ menekei-yin miq-a : takiyan-u miq-a : temegen-u qoryul kiged : mipui-yin cisun-luy-a nigen-e niquju : erlig-ün jabdul-dur aysad : balyad-un ner-e-lüge selte arban üsüg-tü tarni-ber keiyin maṇalal-un dumda : tưmen-te $\mathfrak{y}$ al maṇ̣al üiledbesü ele : balyad-i üldekü boluyu : tedeger uiiles-nügüd-i masi tegsi ayulqui ber üileddekuii buyu : anggida bolbasu tarnici öber-tür kürtekü boluyu : busu ken-dur ber ülü üjegülügdeküi bolai : tendece ökin-i kösireguilsügei kemen küsebesü ele : örgesün qour-a sketshe-lüge selte ber ner-e-yi öber-ün cisun-iyar niquju : arban üsüg-tü [181v] tarni-luy-a selte-ber ökin kösirekü boltuyai kemen ükeger-ün үal-dur pal maṇ̣al-i mingyan-ta uiiledbesü kösiregülküi-ece bosuyar busu bolai : tendece amurliץulsupai kemen küsebesii ele : tosun bal sün

1 tegulsken : tegüsügsen C. 4 C omits ner-e. 10 tülebesiu : egüdbesü C; tegün-i : tegün-ü P. 17 mandal-un : manḍal C. 22 örgesün : iregsed C. 23 niquju : uyưju C. 24 kösireku : bisirekü C. 26 bosuyar : busucar C; C omits tendece.
durba-luy-a selte-ber bala§a-yin modun-dur pal-i saitur sitaүaju : amurliyul-un küseküi ber joriju : orun-u dorun-a jüg qanduju aysan-iyar yurban cay-tur yal maṇ̣al-i mingqan naiman-ta üiledbesü ele : tegüber orun$i$ amurliyul-un üiledkui boluyu : tendece delgeregülsügei kemen küsebesü ele : günjid tutury-a arbai : tosun-luy-a selte-ber : udumbar-a modun-dur үal-i saitur sitayaju : iiile-yin qoina-aca dayaqui-ber : burqan-u jabdul-i joriyad umar-a juig qanduju tegsi ayulqui-ber arban üsügtui tarnis-iyar purban cay-tur pal mandal-i mingqan-ta uiiledbesü delgerekü boluyu : tendece iregülsügei kemen küsebesü ele : sketshe-ber körüg egüdcui : tendece khadir-a-yin yal-un dumda erlig-ün tarni-ber jayun naiman-ta tüimeridbesü ese bütưgsen ber bütükü boluyu : doluyan edur-tuir ali küsegsen sesig ugei ireguiluyü : tendece үaljayurayulsuyai kemen. küsebesü ele : yeke qajir tas-un egür kiged $:$ yeke miq-a-yi tuilebesü үaljayuraqu boluyu : tegün-i kebeg-ün үal-dur tuilebesì sain jiryalang-tu boluyu : tendece ed-i ed busu bolyasuyai : kemen kuisebesü : köbeng-ün ץal-dur dhatur- $^{\text {d }}$ a-yin ur-e-luge selte söni arban üsüg-tü tarni-ber jayun naiman-ta ץal maṇal iuiledbesii : masi qour qomsa bolqu boluyu : arur-a tuilebesü ele : jici qarin tere ed boluyu : getülgegci-yin emün-e : yeke miq-a ariki-luy-a selteber : jiryupan sara-dur söni yal [182r] maṇal-i japun naiman-ta uiiledbesü ele : qamuy orud-un ejen boluyu : üker-ün miq-a kiged cisun selte alin-u ner-e-lüge selteber mingyan-ta үal manḍal uiledbesü : kejiy-e amidu atala jarudasun bolun aqui sesig

5 C omits tendece. 8-9 burqan-u---joriyad : burqan jabdul-iyar jiruyad C. 16 Yaljayurayulsuyai : qayacayulsuyai C. 17 C omits qajir. 19 C omits busu. 25 maṇdal-i : mandal $C$.
ügei bolai : noqai-yin miq-a vcir-un usun-luy-a selteber eres-ín mơn cinar-iyar : söni alin-u ner-e selte-ber jaүun naiman-ta pal maṇal ưiledbesü : öber-ün büged ed selte-ber : erke-dïr oruqu boluyu : morin-u miq-a bairocan-a-luy-a selte-ber yamandaga-yin tarni-ber : jayun naiman-ta pal maṇdal-i nigen orun-dur aju : söni qayan-dur jorin üiledbesü : doluyan qonuy-tur nökür selte-ber : erke-dür oruyulqui boluyu : japan-u miq-a Sukr-a-luy-a selte-ber kümün-ii qamuy yirtincü-dür joriju arban üsüg-tü tarnis-iyar söni mingyan-ta үal maṇdal uiledbesu doluyan qonuy-tur erke-dür oruyulqu boluyu : jiyasun kiged miq-a darasun-luy-a selte-ber : ayul ügegüi-e arban üsuig-tü tarni-bar : jayun naiman-ta pal maṇal üiledbesü : qamuץ qatud-i erke-dür-iyen oruyulqu boluyu : tendece üldesügei kemen küsebesü ele : qong keriyen-iu miqan-i ülü qolicayul-un : arban üsüg-tü tarnis-iyar : alin-u ner-e-lidge selte-ber : mingyan-ta Yal maṇal ịiledbesii : doluyan edür-tür vcir bariץci metü ber : masi dutayaqu ele bügesü : öcüken kümün-deki yayun ögületele : tendece qong keriyen-ü egür kiged tuturyan-u kebeg-1üge nigen-e datur-a-yin modun-u Yal-i $^{\text {al }}$ saitur sitayaju : arban üsüg-tui tarni alin-u ner-e-lüge selte-ber : söni düli $ү$ al maṇ̣al üiledbesü : doluyan edür-tür üldekü boluyu : tendece erke-dür-iyen orupulsuyai [182v] kemen küsebesï khadir-a modun-u үaldur günjid kiged tutury-a qatud-un ceceg-lüge nigen-e vcir-un usun-i qoliju : yogacari-yin bey-e ulayan kemen joriju : oruna jüg qandupad : arban üsüg-tü tarni alin-u ner-e selte-ber tarnici tülebesü ele : doluyan edür-tür erke-dür-iyen orupulqu boluyu : tere kejiy-e amidu atala üliu qaүacapulqu bolai : tendece iregülsügei kemen küsebesü

2 C adds ali kiged after söni; $C$ adds ken-ü nere after ner-e. ${ }^{6}$ C omits jayun. 13 C omits jayun naiman-ta. 15
 omits masi. 21 Yal-i : үal C. 26 tutury-a : ür-e $C$; qatud-un : qatud C.
tabun rasiyan tosun-luy-a selte-ber : khadir-a-yin paldur alin-u ner-e-lüge selte-ber : jayun naiman-ta $\mathrm{Y}^{\text {al }}$ maṇ̣al üiledbesü : tere nigen kšan-dur irekü boluyu : edeger üiles-i urida §arid üileduigsen tarnici üileddekü bolai : busu-ber üiledbesü tarnici-yi yirtincü-dekis sonjiqu boluyu :
yambar öbermice ülü bolyaydaqui
alin-dur ber öbermice ögkün ulü uiileddekü :
öbermice ilyabasu tarnici
siddhi ưiu buituiyu :
bi busu tantras-tur nomlaju amui :
yambar öbermice ese törügsen :
tegüncilen üiledkü-yi öbermice ögülebesü :
vcir satuva ber uilui bütüku : :
alin-u emün-e ber tarnicin :
tegün-ü tula üiles-nügüd-i ülü üjegdeküi :
busud-tur ber nigen-e ülü üileddeküi :
ker be tarnicin uiiledưn küsebesü : :
tedeger Yaүcayar büged ülled :
tarnicin tegüber qamuY üiles-i üileddüyü :
ene kemebesư mañjuširi neretü vcir ayupuluyci-yin yggayin tantr-a-aca : үal manḍal-un aүui yeke jang iiile-yin jiryuduyar onul bolai ::

12 C omits bi. 20 tedeger Yaycayar : tedeger-ün nigeniyer C. 24 ayui---üile-yin : üile jang ayui C.
[vii. 7 Onul : diyan-i bütügekü-yi onuysan]
tendece diyan-u üile-yin jang yambar bükü üneker nomlasuyai : diyan kiged tarni-yin masi jabdul-iyar :
qamuץ kereg-üd-i saitur bütügegdeküi buyu : tegün-ü jang üile urida nigen tedüi yogacari ma hi [183r] niץur-tuyin jabdul-dur aysayar : urida arilyan iiiledcü qamuy üiles-i üileddekü bolai : ra üsüg-ece oरuүata qubiluysan үal manḍal-un qotala gegegen badaran büküi tein büged sedkijü : tegün-ü deger-e bütügegdekün nicügün üsün-iyen cucaluysan amturiqui-tu boluysan : obber-ün emün-e düriber sedkigdeküi bolai : tendece öber-ün bey-e-dece olan kiling-ten-ü bey-e tein büged paruyad : tedeger kilingten ildun-iyar deledüged cisun uuyupsan-i sedkigdeküi bolai : bütügegdekün-ü miq-a ideküi kiged : gedesün tataysan-i sedkigdeküi bolai : ein kemen ögülegdeküi buyu : үurban erdeni-dür qour üiledügcid kiged : blam-ayupan ütegeregcid-i deled deled : nitul nitul : sedkigsen-ü tedüiken-iyer vcir bariycid ber doluyan qonuy-tur ükükü ele bügesü : busu ücüken amitan-i yayun ögületele : tendece busu ber diyan-i masi jabdul yarqui kemebesü : ma hi niyur-tu-yin jabdul-un omuy-tur aju : qamuy üiles-i bütügegdeküi : үal-un maṇ̣al-un dumda bütügegdekün ukilan bükü-yi sedkijü : tegün-ii emüne olan mangүus sedkigdeküi buyu : tedeger mangरus öber-e-dece jörigüü doysin bey-e-ten : masi dopsin : miqan-i iden : cisun-i uupuysan-i tein büged sedkigdeküi bolai : busu ber eldeb jüil sibayun-nuyud

7-8 qamuy üiles-i : qamuү-i C. 9 tein büged : jüil-iyer C. 10 tegün-ü : tegüber C. 11 amturiqui-tu boluysan : amiduraqui-tu boluysan-i C. 14 cisun : cisun-i C. 15 miqa : edeger C; gedesün : gedesün-i C. 23 C omits yal-un. 25 mangyus : mangүus-i C; öber-e-dece : öber-e bey-e-dece C.
tas : qong keriy-e : sir-a sibayun üneged kiged noqasiyar miqan-i ideged cisun-i uupuysan-i tein büged sedkigdeküi buyu : ene diyan-u masi jabdul-iyar sesig ügegüi-e üküyü bolai : : jaүun ber-e-dür aץsan arad-i ber sedkil-iyer bariqui diyan-i tuyurbipdaqui bolai : [183v]

1-2 noqas-iyar : nuyud C. 7 ma hi-yin : mahi C. 8 C omits bütügegdekün-i. 9 C omits morin-u. 10 PC add niyur after mahi. 18 tegün-ü : tegün-i $P$. 21 amturiqui-tu : amiduraqui-tu C. 24 C omits sedkin. 26 C omits tegün-ü 27 boluyu : bolai C. 29 diyan-u : diyan C.
erlig-ün düri-ber sedkigdeküi buyu : Yar-tayan aluq-a bariysan bütügegdekün-ü üsün-i bariץsan : tegün-duir mahi nipur-tu jakiju jarliy boluyad : emün-e jüg qanduju oduysan-i sedkigdeküi buyu : nigen üjügür-tui jabdul-iyar sedkibesü ele : nigen ùjügür-tui tere jabdul-iyar doluरan qonuy-tur $\ddot{u} l d e k u ̈$ boluyu $:$ tendece iregülsügei kemen küsebesü ele : yam-aca kei-yin maṇdal : tegün-ü deger-e a üsüg-ece boluysan saran maṇalal : tegün-ü deger-e erlig-ün bey-e yar-tayan yoq-a calm-a bariysan-i tein biuged sedkigdekii bolai : mahi niyur-tu-yin yogacari-dur aysayar tegün-dür jakir-un jarliy : erlig odcu eimü neretü orun-aca eimü neretü ökin-i türgen-e iregül : tein kemen duradqaysan-iyar : yam üsüg-ün düri-ber ködeljui oduysan-i juiil-iyer sedkigdeküi bolai : ene diyan-u masi jabdul-dur aysayar tarnicin yurban yirtincü-de qariyatu qatud-i iregülju cenggegdekü bolai : yambar-iyar sedkil cing batu bolbasu : egün-ü masi jabdul-iyar tedèger-i üileddüyü : busu ber ülü bolai : : tendece mopai-a erüstegsen-i bosqaqui juil-i nomlar-un : öber-un jirüken-dür cayan lingqu-a naiman nabci-tu-yin düri-ber sedkigdekü bolai : tegün-ü deger-e үutayar egesig-tü üsüg nabci-dur naiman phat-i tein büged sedkigdekui : tegün-ü dour-a luus-un beyes-i tein büged sedkigdekü buyu : tegün-ü orui-dur cayabir öngge-tui i üsüg-ece rasiyan cuburiysan-i sedkigdekui bolai : tere

5 luus-un nidüd-ece rasiyan Yarcu : tere bütugegdekün-ü bey-e-dür singgebei kemen sedkigdekü buyu : tere diyan-u jabdul-iyar үurban yirtincü-dür oүuyata dügüruigsen qour-a-yi ber ügei bolץayu : :

2 bütügegdekün-ü : bütügegdekün-i PC. 5 PC omit tere; PC add mayad before doluyan [reading Tibetan nges not des]. 7 yam-aca : yam üsüg-ece C. 11 erlig : erlig-ün P. 15 P omits masi; aysayar tarnicin : aysayar-iyar tarni C. 17 egün-u : egün-i PC. 19 erüstegsen-i : erüstegsen C; juili nomlar-un : jüil C. 20 C omits öber-ün. 22-3 nabci-dur---phat-i : naiman nabci-tu-yi $P$, nabci-dur sedkiged naiman-i C. 24 tegün-ỉ : tegün-i C. 26 nidüd-ece : nidünece C; P omits tere. 27 C omits singgebei kemen; diyan-u : diyan-i C.
mingyan ügürge qour-a-yi iden cidayu : tendece singgekui diyan-u masi [184v] jabdul-i paryaydaqu buyu : bütügegdekün-i emüne-ben sedkijü : tegün-ui qoyar kö1-dür : yam uisüg-ece qubiluysan kei-yin maṇạal-i sedkigdeküi : tegün-ü deger-e niץuca orun-dur үal-un үurbaljin manḍal ulabir öngge-tü raṃ üsüg-iyer opuyata adistidlaysan-i sedkigdeküi bolai : tegün-ü deger-e jirüken-dür Yajar-un $^{\text {a }}$ maṇal dörbeljin sirabir öngge-tü : lam ưsüg-iyer adistidlaysan-i sedkigdekui bolai : tegün-ui deger-e manglai-dur saran-u maṇal-i tein büged sedkigdekii bolai : tegün-ü dumda türügüle qanduysan paṃ üsuig-ece rasiyan cuburin bükü-yi sedkigdekü buyu : egün-i saitur tein büged sedkijü : kei-ber Yal-i saitur sitaүayad : tere үal ber yeke erketü-yin maṇ̣al-i tülegsen-i tein büged sedkigdekuii : yeke erketu-yin manḍal-un dulaүan-iyar rasiyan-u tere maṇal gesügsen-i tein buged sedkigdeküi bolai :
egün-ü jabdul-un tedüiken-iyer
tegün-ü qatud-i geskekü bolurad :
sün kiged modun metü
geskeküi-e sesig ügei :
tendece qayan ba : qayan-u tüsimed-i erke-dür-iyen oruyulsuyai kemen küsebesü : tarnicin mahi niץur-tu-yin yogacari-dur saitur aysaүar : tegün-i ulabir öngge-tü : kemen sedkiged : bütuigegdekün qamiץ-a aysan tegün-ü deger-e aju : qoinaүsi öber-ün bey-e-ben mañjusiri ulabir öngge-tü үar-tayan yoq-a kiged calm-a bariysan-i үarүaju : tere mañjusiri bütügegdekün-ü jirüken
kiged qoүulai-yi külijü : iregülügsen-i sedkiged : mañjusiri-yin bey-e-dur saitur oruyulupdaqui bolai : tere bütugegdekün-i tencirebe kemen sedkigdeküi : diyani saitur barildupulqui-ber : tegün-ü jirüken-dür [185r] arban üsüg-tü tarni-yi tein büged-i sedkigdeküi bolai : basa ulabir öngge-ber bütügelci belge bilig-ün öngge-ber üsüg-tür oruүuluydaqui : tegün-lüge bütügegdekün-i nigen-e bolyaүdaqui bolai : ene diyan-u masi jabdul-iyar dolupan qonuy-tur kürdün orciץuluyci-yi ber erke-düriyen oruyuluyad : kejiy-e amitu aqui jayur-a sesig ügei bolai : masi tegsi aүulqui tarnici : ülü ködelküi diyaniyar üileddekuii : tantr-a-yi ken-dur ber ülü ögdeküi : ker be tarni-yi ülü üjegülügdeküi : coytu vcir yeke ayuyulupci mahi niyur-tu-yin diyan-i ken-dür ber ülü ögdeküi : ülü ber ögülegdeküi : tarni-yin ilүal-i ber uilii uileddekuii : jiruy bey-e-yi ber ken-ü emüne ber ülü delgegdeküi buyu : körüg-i ber niץuca talbiydaqui : ene tantr-a-aca masi jabdul kiged : uriqui kiged ögüleküi busu ken-dür ber nigen nigen-ü tedüiken-i ülü ögülegdeküi : ker be ögülebesü coүtu vcir ayuүuluүci kiged : busu ber yoginis kiged dakinis-iyar idegdeyu : tanģariy ebdereküi bolqui-ber : tegün-ü tula tarnici : ken-dür ber ülü ögdeküi bolai : tendece tangүariy ese ebderegsen : tein büged adqay uigegüi-e : degedü törü yabudal-tan bayatur blam-a-yuyan kündülegci nomupaduysan : tegüncilen iregsed-un sasin-i mayad bariyci : tantr-ayi niyuysan : ülui

4-5 C omits diyan-i---ber. 6 C omits ulabir; bütügelci : bütügegdekün-i C. 13 be : ber CP; C omits yeke. 17 körígi : körùg $C$. 18 uriqui kiged : uriqui C. 19 nigen-u : nigen-e C. 21 PC omit kiged; PC omit -iyar; idegdeyü : miqan-i ideyü C .
kilinglegci : nigüleskuii-lüge tegüsügsen : uriqui kiged : diyan-dur kelteigsen bolburi aci ür-e-yi seregci ene metui iilemji erdem-tui sain tidsi buyu : degedui maṇ̣al kiged coptu vcir yeke-de ayuүuluүci-yi masi kündülegci : yeke nigüleskii-ber sedkil-iyen jukiduysan : tein buiged adqay ùgei : masi blam-a-[185v] yuyan kuinduilegci : saitur onupsan-dur masi tein büged sedkiged : blam-a tere metü tidsi-dür : coytu vcir yeke ayupuluyci-yin tantr-a-yi ögdeküi bolai : tarnici busud-tur ögbesü : tegün-lüge tidsi selte tamu-dur odqui-a sesig igei bolai
: ene yirtincui-dür yeke ayul-tu boluyu : cinadu nögüge yirtincui-duir tamu-dur oduyu : tangyariy ber ebderekiu boluyu :
ene kemebesü mañjušrī degedü : coptu vcir yekede ayuyuluyci yoga tantr-a-aca : diyan-i bütügekü-yi onuysan doluduyar onul bolai :: : :
coytu vcir yeke-de ayuyuluyci-yin kürdün-iu arban tümentü tantr-a-aca quriyaju paryaysan onuqu-yin jüg ungsiysan-iyar bütügegci : coytu vcir yekede ayuyuluyci mahi niץur-tu-yin siddhi-yin onul tegüsbe : : : :
coytu odrayan-a-yin yeke orun-aca coytu mañjušri-yin
tantr-a-aca yaruysan tantr-a-yin qayan $:$ coytu 25

2 diyan-dur : duran-dur C. 11 yirtincü---cinadu : kemebesu mañjušri $C .16 \mathrm{P}$ adds yeke before yoga; diyan-i : diyan-iyar C. 24 C omits yeke.
yekede ayupulupci neretü : degedü blam-a yeke maṇ̣al-un baysi siri lalita bajar үaryaju jokiyaysan tegüsbe :: : : :
enedkeg-ün paṇdida degedü siddhi-yi oluysan ba-a ro 5 phyag rdum-un niץur-un emün-e-ece töbed-ün kelemürci aldarsiysan veir ayay-a tegimlig orcipulbai :: : : : mongpol-un kelen-dür toin corji orcipulbai :: : :

6 phyag---emün-e-ece : cay dum pita kiged C.

Part 3 b).
II. COSTU VCIR AYUTULUTCI-YIN ONUL-UN TANTR-A-YIN QAГAN
[The Ritual Procedure Tantra of Vajrabhairava]
[186r] enedkeg-ün keleber : śri-vajrabhairava-kalpa-tantra-rāja : : töbed-ün keleber : dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po : mongyol-un keleber : coptu vcir ayupuluyci-yin onul-un tantr-a-yin qayan : :
kelen-ü erketü-te mörgümü :
[i. 1 Onul : ary-a kiged bilig-un diyan]
tendece egün-i nomlasuyai :
yambar-iyar amitan-i baraydayul-un üiledcü :
jobalang-ud-aca tein büged tonilyayci :
yeke bütuigeküi ary-a-yin manglai aqu boluysan : :
ene niyuca tarni-aca yarqu boluyu :
eng urida bairocan-a buyu :
tegün-lüge ciqula kelen-ü erketü : :
vcir kürduin-i orcipuluyci bolai :
adas-un ejen kiged bhuti-yin ejen :
kümün-ü ür-e-yi qoyar-ta tegüskegdekui :
suburүan-i tülegci kijayar selte :
busud-a uqaju ülü boluyu : :
vcir-tu büged optaryui-dur ayci :
üsüg ür-e-yin toy-a-ber tümen-te ögülebesü ele :
qamuY ebderegsed-i arilyaju
amurliץulqui delgeregülküi erkesigülküi doysin : :
nitulqui iuldekuii iregülküi qayacaץulqui kösiregülküi

25 ejen kiged : kiged C.
doruitayulqui kiged qan ijaүur orun terigüten olqui egün-dur sesig ügei :
ükeger-ün oi serigün quduy-un kijayar : : үayca modun qoyusun ger payca belge-tü aylay :
ali küsegsen orun-dur diyan-i tupurbiydaqui :
tendece ilaju tegüs nögcigsen qamuY qubilyan-dur tügegsen : toli metü neretü samadi-dur tegsi orulduyad : bey-e kiged qamuy belge bilig-tür tügegül-ün üiledkui-yin tula : cayabir öngge-tü tabun niyur [186v] tegüsuigsen-i üileddekui : qamuy yirtincü-dekin-i qaraju : öber-ün ijayur-un üsüg-ün cinar-i ögülegsen-iyer : bey-e kelen sedkil erdem uiiles kiged belge bilig-i ber nigen cinariyar qubilyan-u bey-e bolju qubilbai :

Yaiqamsị ilaju tegüs nögcigsen vcir yeke udq-a-nupud-i egüskegci ber bolai :
oүtarүu-yin töb-i gerel-iyer dügürgejui :
jici qarin tabun öngge tegüsügsen : :
ür-e üsüg-ün tarni-ber duradqaүdaysan :
gerel-ün üjügür topatan cidaycin-u bey-e :
qotala ber burqan orun-aca törügsen :
öber-tür oruysan-iyer bey-e tegüskekü boluyu ::
jirpuyan niץur-tu kilinglegsen masi jibqulang-tu :
ma hi-yin deger-e ayci :
mañjusiri-yin nipur inu masi mösiyen sayuүsan :
ülegsen anu ulayan sir-a köke : :
unin-u öngge-dür adali üsün-iyen degegsi-de sirbeilgegsen :
qokimai noitan gabala baripsan gedesün mopas :
yasun vcir-un erike-ber cimegsen :
jayan bars-un arasun-i emüscü : :
hüm phat kemen dayulan inegegci :
oytarүu-yin bey-e-tü kiling-ten-ü egülen-i

3 oi : tülegsen C. 4 C omits रayca. 8 C omits toli. 22 burqan : burqan-u C. 24 niyur-tu---jibqulang-tu : nipur-tu-yin C. 25 C omits ma hi-yin. 26 C omits masi. 28 C omits üsün-iyen. 29 sirbeilgegsen : sirbeigsen tegüsügsen C. 34 bey-e-tü kiling-ten-üu : uile-tü kiling-tü $C$.
basa basa үaryan üiledügci :
masi jibqulang-tu jirүupan par-tu buyu ::
beriy-e aluq-a nidügür ba :
barapun par-iyar jerge-ber bariץsan :
bitali kiged Yoq-a :5
calm-a-yi jegun par-iyar bariysan :
lingqu-a naran mahi kiged :erlig-un deger-e kelbeikü düri-tiu :jiryuyan köl-tü barayun-iyan jigiiküi büjig-iyerorusiysan :10
yirtincü-yin ejen-i ecülgen üiledügci bolai :
tere metü ked ber bisiregcin kiged :
oyutan arya jali-yi saitur tebcigsen :
saitur abisig-nưud-i ögtejü bür-ün :
vcir-tu baysi-yuyan bayasqan üiledügcin :: ..... 15
basa basa [187r] duradbasu ele :
masi cing batu-yi olqu boluyu :
tngri-yin quvaray namayi sonus :
bayatur arikin-dur masi bayasuyad ::yeke miqan-i nasuda jajilbasu ele :20
üiles tegüber türgen-e butưyui :
eng olan bey-e-yi үarүan üiledcü :
bey-e-dür beyes-i maүad singgegülüged ::
qamu-i jalii kemen medegsen-iyer :
yirtincü-nügüd-tür sedkil-i serigülüyü : ..... 25qoyusun cegecin-ü sudal bayasqayci buyu :ürgiiljide bodhi sedkil-i cuburiyuluүci ::ulayan lingqu-a aman qabsuruysan qoyar :qoyar üyes-iyer mapad kinaju :medekü-yi nemegülügci $\mathfrak{y}$ al kiged kei :30

1-2 C omits basa---jibqulang-tu. 3 aluq-a : luy-a C; C omits ba. 8 erlig-in : kiling-u C. 17 C omits masi; batuyi : batu C. 19 arikin-dur : erkin-dur C. 21 uilles : ưiles-i C. 22 eng : ang C. 28 aman---qoyar : öngge qubiluysan $C$.
naran saran-u ary-a-luy-a tegüsügsen : :
teguis bilig-ten medegdeküi :
tere qoyar-i tein büged tebcibesü :
dotor-a-ban oruyulqui ülü boluyu :
lingqu-a-yin qabsurqui-dur sitüged : :
үurban-dur aysan samadi-dur :
veir nom-iyar tamayalaysan :
ary-a bilig-iyer tonilyaqui siltayan :
oyutan kiciyen medeküi boluyu : :
tegưn-ù tula tegün-dür kiciyegdeküi
nom-nuyud-un nom-un cinar ilyal ugei-ber :
qoyusun cinar-un yeke belge bilig :
ülü ebderegci adqay-aca qaүacaysan belge ügei : :
yeke jirץalang-tu belge bilig-ün vcir-un bey-e :
adqay ùgei belge bilig adqay-aca qayacaysan :
adqay-un qamuy belges-i tülegci :
tuyurbiqui belges bügüde-yin :
kedüi toyatan siltayan-u juiil-i medegcin : :
tegün-i medejü tonilqu bolai :
ese medegsen-iyer jici orciyad :
yirtincü-deki nigen nigen oyutan aran :
mayad uqaysan aryas-un degedü :
yeke jobalang-iyar masi ayuju :
jiryalang-i küsegcin kiciyen üileddeküi :
coүtu veir ayuyuluyci-yin onul-un tantr-a-yin qayan-aca [187v] ary-a kiged bilig-ün diyan-i uqaүulqui eng terigün bülùg : :

4 C omits uilü. 6 samadi-dur : samadi C. 14 bilig-ün : bilig C. 17 tuyurbiqui : toytayaqui $C$; $C$ omits bügüdeyin. 23 C omits yeke. 26 C omits onul-un.
tendece üneker nomlaydaqui :
tarni bütügegsen-ece boluүsan :
üiles-i ende medegdekuii buyu :5
tende burqan-u bey-e ber barilduyuldaqui :
amurliyulqui terigüten uriqui jerge-diur : :
vcir-un dumda vcir kemebesü :
naran saran-dur sitügsen üsüg-ün :erike tabun òngge-tui kemen medegci :10
türgen bidayu-yi tebciju todurqai-a uriqui inu :
merged-un uriqui jerge bolai :
doysid-un uiles-i bütügeküi-dür
nisvanis-i oytaluyci kürdün-iyer inu :
sirabtur arban üjügür gegesütü-te : : ..... 15
eldeb gerel yarun bükiu-yi sedkigdekuii :
amurliyul-un küsegci aran kiged :
sedkil-iyer ùneker tegsi ayulju :
tarni-yin gerel ber busu amitan-dur : :
tusa-tu sedkil-lüge tegüsken üiledküi : ..... 20
ùisün bös modun-u durusun-dur :
gurgum givang üniur-nügüd-iyer :
tabun dabqur tegüsiugsen suburyan-i : :
sikür kürdün tegüsügsen-i kigdeküi :
bütügelcin-ü ner-e kiged obuy :25tegün-i qomq-a-yin dotur-a bicigdeküi :
ye dha-a rma-a terigüten-iyer :
tarnis-i barayun-aca toyurin jiruydaqui :saitur orusiyul-un uiiledcü :
bey-e ba qoyulai-dur ali amupulang-iyar talbiydaqui : ..... 30

7 jerge-dür : jerge-ber P. 11 C omits uriqui inu. 12C omits uriqui. 17 amurliyul-un : amurliyuluyad C. 25 bütügelcin-ü : bütügegdekül C; obuy : yasun PC. 26 tegüni : tegün-ü P. 27-28 rma-a---jiruydaqui : rma-tan-u tarni-bar baraүun-aca bicigdeküi C. 30 amuyulang-iyar : amupulang-dur C.
tegiuber ada kiged ujel jasal : :
qaltarin kesig ebecin kiged-i arilyaju :
ked ba ulus-i ebden kūsebesĩ :
hūp üsüg-lüge tegüsügsen-e :
ner-e-yin üsüg-üd-i bicigdeküi : :
5
toyusun-u talq-a masila :
siracu mahi-yin cisun-iyar uyuju :
qoyar jarimduy saran-u dürsü-ber egüdcui :
jabsar-tu ali küsegcid-i bütügegdekün : :
naiman qurupun imaүu-yin cinege-tü körüg
egüdcü gedergü ayuldaqui :
mahi niyur-tu-yin jabdul-iyar :
nigen [188r] tümen toyatan tarni uriju : :
keseg keseg oytacin uileddeküi :
mören-ü youl-dur oyurbasu ele
nigen kšan-dur tegün-ù erke-dür oruүuluyu :
qong keriy-e sir-a sibayun-u bey-e-yi egüdcui : :
manu mali-a rocan-a-ber :
er-e em-e bütügegdekün-ü ner-e-yi bicijui :
erlig-ün jüg qanduju nipuca tarni ungsiץdaqui :
jegün köl-iyer daruju ele : :
kümün-ü silbin yadasun-iyar qadaydaqui :
nigen kšan-dur tedeger qayacayuluyu :
tendece egün-iyer nitulqu-yin :
jang uiile-yin jerge-yi nomlasuyai : :
jiryuyan niyur-tu jiryupan mutur-tu jiŗuyan köl-tü ba :
ese bügesü nigen niץur-tu dörben mutur-tu ba :
nigen niyur-tu qoyar yar-tu ber boluyu :
mahi niyur-tu-yin jabdul-iyar : :
eldeb öber-e cisun-nuyud kiged :
30
bütügegdekün-i mör kiged qour-a-yin jüil :

3 C omits ba. 4 tegüsügsen-e : tegüsügsen-i C. 8 dürsüber : dürsü-ber-i C. 10 naiman---yin : aman abqu-yin C. 13 C omits nigen. 16 tegün-ii : tegün-i C. 17 bey-e-yi : bey-e C. 19 bütügegdekün-ü : bütügegdekün-i C. 23 tedeger : tedeger-i C. 26 C omits jiryuyan mutur-tu. 27 mutur-tu : yar-tu C. 28 niyur-tu : niүur C; ber : ker C.
mori mahi eljigen-ii usun-iyar :
uүuүsan-i bütưgegdekün-e lingga üileddeküi ::
bey-e-dur òrgesün-iyer qadqun üiledüyu :
kici-yin tosun-i ber sürcigdeküi :
ese bügesü modun-u nabci üisün ba :
ükeger-ün bòs ba durusun-dur ::
öber-iyen nicugün üsün-iyen cucalju :
bey-e-dür-iyen ünesün-i tüsürcü :
iledte kilingleju yeke miqan-i iden :
masi amtatu arikin-i uuyun ::
qayucin-u sin-e-yin söni duli-yin cay-tur :
kürdün-i jiruqu-yi tupurbiydaqui
arban qoyar jiruyun nidü-tü kürdün-i :
cayan kici günjid enggesken-u sigüsün kiged : :
morin mahi imayan noqai-yin cisun :
qong keriy-e sir-a sibayun-u odun-iyer jiruydaqui :
ya ūsüg-ün kebelin-duir ber :
ner-e obuy-i tegülder bicigdeküi : :
dörben jüg-tuir arban üsüg-tü-yi :
ner-e selte-yi bicin iiileddeküi :
[188v] naiman-dur büged jerge-ber ;
edeger üsüg-i bicin üileddeküi : :
om musa le cūr na ra ga car na cuß̉an-a hự hụ̄ hụ̣̄ : phat phat phat :
ya üsüg-i toүuriץulju :
bütügegdekün-ü bey-e-1üge tegüsken bicigdeküi :
tegün-ü mögüger-tür inu :
arban üsüg-tü ner-e selte-yi jiru : :

1 usun : üsün PC. 3 üiledüyü : üiledcü C. 4 tosun-i : tosun C. 6 durusun-dur : durusun ba-dur C. 7 öber-iyen nicügün : ơber-ün ögulen C. 8 ünesün-i : üsün-i C. 9 kilinglejü : kilinglebesü C. 12 jiruqu-yi : jirupdaqui C. 13 nidü-tü : vcir-tu C. 15 mahi : daki C. 26 bütügegdekün-ü : bütügegdekun-i C. 27-8 C omits tegün--jiru.
dörben jüg-tür Yurban üjügür-tü vcir-iyar belge-tei : tegüncilen ed-nügüd-i qocurli ügei-ber :
kürdün-ü küisün-dür tegùs jiruydaqui :
erlig-ün öngge bey-e inu ildun kiged : :
beriy-e bariysan-i jiruju bür-ün :
tegün-1üge tere qoyar-i kebeli qabsuruyad :
belge-tü gabala.-yin dotur-a oruүulupdaqui :
Yurban dabusu sketshe qour-a muzi ::
ro ñe-ber dügürgejü maṇ̣al :
үurbaljin-u dumda aүuldaqui :
kiji kiged sayay qar-a salu :
dza bhi bra ba terigüten-nügüd-tür : :
niץuca tarni-yin qayan-i ögüleged :
bülidküi ba unin butarayulqui inaru :
ebedcin kiged ebedcin-ü cisun-nuyud-i :
qocurli ügegüi-e barin uuyuysan : :
alyasal ügei diyan-i üileddeküi :
ese bügesü bütưgegdekun-i idegen-i üjegdeküi :
үaүca modun-u iruyar-tur kösiregülüged :
orun-u dour-a niyubasu takir kelegei bolyayu ::
usun-u ayuljari-tu qaүacaүul-un aүulan-u üjügür-tür üldeyü :
alaqu-yi nocuy-un dotur-a niץuydaqui :
iregülkuii-dür kemebesii qayalyan-u ger-ün dour-a
burqan ba kürdün-i urbayuluysan bolai : :
amuyulang orun-nupud-aca erke-ber boluyu :
yeke tosun-i gabala-yin dotur-a tüsürcü bucalyayad :
kisuju nidün-dür sürcibesü ele : :
tere jöng bicig-i büged türgen-e oluyu :
tegüs ijayur qaүan-aca olju bür-ün :
tegüs öngge-tü sine [189r] ideri iregü1 jü :

1 C omits үurban üjügür-tü. 7 C adds mayui before belgetu. 11 sayay : singgen C. 14 C omits inaru. 19 idegen-i : idegen C. 28 sürcibesü : opurbasu C. 31 sine : sain PC.
tsandan-u mökülig-i tosun-luy-a qoliju :
üiles-ün tere jabdul-iyar küligdekuii :
ese bügesü yal-dur enerikü boluyu :
om bajar kro dha yama ra ja bajar kili kili : ha na ha na mära ya phat : kemekü niyuca tarni-yi ögülejü :
yasun padasun-iyar qadaydaqui : :
siruy-tur qadquysan kümün-ii
ed-tür sitưjü bütưgegdekün :
gưnjid-ün tosun-i sürcijü gabala kisupad :
jula egüdügsen-ü unin-iyar : :
qurca nidün bütükii boluyu :
niyuca tarni-yin dürbel uigei qayan-i
dulduidduysan olqu olan bügesí ber :
ende ögülekü yayun kereg : :
ese bügesü ene metü medegdeküi buyu :
öber-ün tarni kiged samadi tegüsün :
yekede kiciyen busucari ese alyasabasu :
alin-dur tưurbiysan tere bütükui boluyu : :
öber-iyen boluysan olan ciyulyayci-yin buiged :
urida uqaүulqui kürdün-i saitur jiruyad :
lingga-yin jirüken-dür oruyul-un iuiledcü :
öber-ün emüne cisun jarimduy saran deger-e : :
cisun sürcigsen-ui deger-e ayuldaqui :
[kinari]-yin qayan-u ökis-i büged :
iregülküi kiged erkesigülküi üsùg-iyer :
tegün-dür büged mayad boluyu : :
orun-u dour-a daruju üileddeküi :
kümü uiker imayan noqai kers yaqai-yin cisun-iyar :
kürdün-i jiruju lingga-yin :
qoyulai-tu orupulju qong keriyen-iu : :
cisun-iyar cisun bögeljiküi tarni-yi biciju :

2 C omits tere. 6 yasun : jaүun C. 7 kùmün-̈̈ : aran-u C. 8 bütligegdekün : bütưgegdekün-i C. 9 gabala : gabala-dur C. 10 egüdügsen-ï : egưdügsen $C .11 \mathrm{C}$ omits boluyu. 12 niyuca : nasuda C. 16 öber-ün : öber-iyen C. 24 [kinari] word not found; ökis-i : cikin-i C. 27 dour-a : dotur-a C. 28 kers Yaqai-yin : kersün yaqai C. 31 cisun-iyar : cisun C.
tere üsüg-i tegüsken gabala-dur
oruүulju niyuca tarni-yi olan-ta ögüleged :
ükeger-ün nocuy-un dour-a ayulbasu ele : :
cisun-iyar bögeljiküi-dür sesig ügei :
esebesü qalaүun ebedcin-iyer iuküyü :
menekei-yin cisun baybaqai-yin tarikin-iyar :
tere kürdün-i saitur jiruju :
lingga-yin jegün suyun-dur [189v] orupulju : :
jegün barayun-a iker-ün cisun menekei-yin cisun-iyar sürcigdeküi :
lingga-yin jüg-tür öber-ün :
jegün kobl-ün erekei-ber daruydaqui :
tere cay-tur olan-ta uriju : :
solbiץsan tergegür-tur daruju aүuluydaqui :
tegün-ece qariץul-un bicijü ele :
үaүca modun-u köndei-dür niץubasu kòsireguilüyü :
temegen qong keriy-e ötegüs-ün cisun-iyar :
kürdün-i jiruju lingga-yin :
qoyar köl-ün jayur-a oruүulju öber-ün emün-e :
cisun-iyar temegen-ui bey-e-yi jiruju :
tegün-ü deger-e ayulju bür-ün öber-iyen : :
kei-yin diyan-i mayad tegüskebesui ele :
üldeküi-dür büged sesig ugei :
aүulan-u üjügür-tür abariju niץuydaqui :
neule moyai morin mahi kiged : :
qong keriy-e sira sibayun-u cisun-iyar :
er-e em-e-yin gickigsen köl-ün sirui uyuүsan-iyar :
naiman quruyun tedüi lingga egüdcü :
tere kürdün-nügüd-i cisun-iyar jiruju : :
jirüken-dur qoyar-ta oruүulupdaqui :
neule-yin bey-e egüdügsen deger-e ayuluydaqui :
qoyar $y$ ar-iyar mori kiged mahi-yin :

3 ükeger---dour-a : nocuy uikeger-ün dour-a $P$, üker-ün nocuy-un dotur-a C. 6 C adds masi before menekei; cisun : usun-iyar; baybayai---iyar : suyun-dur oruyulju cisun örm-e qulayai-yin tarikin-i-iyar [sic] C. 9 üker-un : üker C. 11 lingga-yin : lingga C. 12 erekei-ber : erekei erekei köl-ün-ber C. 25 neule : egun-i C. 27 gickigsen : örügsed C: sirui : moyai C. 28 quruyun : imayu-yin C. 29 kürdün--jiruju : cisun bicigsen kürdün-i C. 30 qoyar-ta oruyuluydaqui : oruyulqui yajar egüdcü C.
yasun-nuyud-i deledcü niyuca tarni-yi uriydaqui : üjügür-i circui modun-u ijaүur-a niyubasu qayacaץuluyu : cayan tsandan-iyar saitur jiruju :
altan teriguten erdenis-ün ed-i ebkejü :
emune sara-yin körüg-ün deger-e : :
ayulju edür-ün nijeged toyuribasu ele :
kedüi bügetele üiledbesü maүad sakiyu :
orui-dur jegübesü baildupan-i ilayuyu :
kö1-dür jegübesü usun-u deger-e yabuyu : :
ünegen-ü sün-iyer ugiyayad: 10
kuڭa ulayci ünegen-ỉ tosun teriguiten-iyer takiju :
jalbaribasu qamuy ebedcin-ece sakiju ::
tendece ilaju tegüs nögcigsen qamuy narin-i tein büged ilayuysan [190r] neretu samadi-dur tegsi orulduju qamuy
üiles-ün qoina-aca yabuqui-yin tarni bey-e kelen sedkilün vcir-acayan paryabai :
māraya phat kemekü nitulqui bolai :
bidwes̆aya qayacayulqu-yin bolai :
ucchataya uildekü-yin bolai :
mohaya mungqarayulqu-yin bolai :
vǎsikuru erkesiguilküi bolai :
stambhaya daruqu-yin bolai :
ākaršaya jaḥ iregülkü-yin bolai :
om hrịh svähā : takiqu-yin bolai :

1 C omits yasun. 2 circü modun-u : janggidcu modun-i C. 4 erdenis-ün : erdenis-iyen C. 6 nijeged : nigen C. 11 C omits ulayci. 14 narin-i : saran-i C. 15 samadi-dur : samadi C; orulduju : orulduyu C. 16 yabuqui-yin tarni : yabuqui-yi C. 21 üldekü-yin : üiledküi-yin C.
qm idam gha svāhā : aman bulqaqu-yin bolai :
om duṣṭa svā hā : ünüd-ün bolai :
om boyam jah jah ceceg-ün bolai :
Qq ti ha ha ho phat phat : küjis-un bolai :
om dhipodhana maya svāha : julas-un bolai :
om vajra naividhya āh hūm svāhä : nivida-yin bolai :
om kālarūpa sate dam ga bhūta pati : k̄̄ la rūpa swat tad tva maka ma hā budda pati : idam bali grihna pa ya grihna pa ya svāhā: baling-un bolai :
om hrị̣ hrịh yamarāja : $e$ hya hi ägaccha ägaccha 10
bhagavän sarva mämsa medha maccha : ruti ra priye bakṣa bakşa : mama sarvia sattva dhamaka : karma kuru siddhi me svāhā : burqan-i kürejü ireguilku-yin bolai :
om hrị̣ vajra jaye succhaye mahāye vajra jamuni vajra mu : burqan terigüten-i ajirayul-un öcikui-yin bolai :
tendece vcir bariyci öber-iyen qamuy nom-un qoina-aca yabuqui kiged ; nicuqui neretü samadi-dur tegsi orulduju : niyuca tarni-yi oyuyata tegüskegsen iiles egün-i jarliץ bolbai :

2 ünüd-ün : ünüd C. $C$ adds om julas-un bolai after bolai. 13 iregülkü-yin : iregülkü C.
oytaryui-yin cinar-un töb-tür orusiץsan :
[190v] hūm üsüg-ece oүuүata tegứsügsen
vcir ayupuluyci-yi sedkigdeküi :
ulabir nigen niyur-tu qoyar par-tu : :
bilig-ün em-e-lüge tegsi barilduysan :
beriy-e cisutu gabala-yi par-tayan baripsan :
mahi lingqua-yin naran-dur :
jegŭn-iyen sungyaysan-u yosuyar bisilyaydaqui ::
om yamãntakrid hụ̣̄ phat :
nipuca tarni-yin ene qayan-i uribasu ele : 10
küsegsen qamuy siddhis Yaruyu :
oүtarүu-yin cinar-un töb-tür aysan :
kökebtür ya üsuig-ece törügsen :
kiling-tü vcir ayuyuluyci inu :
lingqu-a naran-u saүurin deger-e :
saduva-yin jabilal-iyar aүsan ::
tongүuruy-i bidipala kiged :
daisun-u süke kiged cisutu gabala-yi :
dörben үar-iyar jerge-ber bariysan :
qar-a mahi-yin nipur-un deger-e ele : :
mösiyen büküi sirabtur mañjusiri-yin niץur :
yeke bayatur kemen ober-iyen bisilyaydaqui :
masi amta-tu arikin-i uupuju :
yeke miq-a-yi jajilupdaqui ::
söni büged ükeger-tür bitüjü :
nasuda nipuca tarni-yi uriydaqui :
dusul-i tatayci yogacari kemebesii :
bütügegdekün-ii jüg-tür sedkigdekuii : :
qamư üiles-i egün-iyer türgen-e bütüyü :
ese bugesiu ene metui uqaydaqui buyu :
mahi nipur-tu-yin jabdul-iyar :
bey-e-yin öngge-yi öber-e öber-e medegdeküi : :
ilangүui-a buiged nitulqui-dur :

2 üsüg-ece : üsüg-ün C. 5 em-e-1üge : ek-e-1üge C. ${ }^{6}$ bariysan : bariysan-i C. 10 C adds niyuca after ene. 11 siddhis : adas C. 13 C omits kökebtür; üsüg-ece : üsüg üjügulagci-ece C. 14 C omits vcir. 29 egün-iyer : egündür $P$.

```
ulabir mahi-yin nipur-tu
үurban üjügür-tü yoq-a bariysan :
tegün-i mahi-yin aman-u deger-e sedkibesü ele ::
cisun-i uduriduyci-yin degedü kemen nomlabai :
nigen nigen bey-e-dece kiling-tü inu : 5
үoq-a bariysan-i toyulasi ügei रaryaju :
saran-i cinu-a bariqui cay-tur ::
miүui kimusu kiged imayan-u jirüken :
sibaүun-u cisun kiged kümün-ŭ yasun qoliju :
alin-dur [191r] tusbasu үaljaүuraүulqu boluyu :: }1
coytu vcir ayuyuluyci-yin onul-un tantr-a-yin qayan-aca
barilduyulqui nögüge bülüg :: : ::
```

2 үurban üjügür-tü : tariүulqui $C$; bariysan : bariydaүsan C. 7 bariqui : bariju C. 9 kümün-ỉ yasun : kümün-i C. 12 onul-un : onul C.
[iii. 3 Onul : jiruy bey-e]
tendece üneker nomlapdaqui inu :
bütügen üiledügci yogacari :
ükeger-ün bờs ba bayatud-un debel :
ese bügesu belge-yin bürkegesün-dür ::
bairocan-a kiged vcir-un usun-iyar
bayatud-un cisun kiged ariki qour-a
gorocana-yin bös-ìn buduy-iyar :
saitur ulayan bolyan üiledcü : :
bey-e kelen sedkil-ün orun-dur inu :
tabun rasiyan tegüsügsen usun-iyar
om üsüg kiged ạ̄ hūm-yi bicigdeküi :
üsün-ui talq-a ükeger-ün negüresün kiged :
yeke cisun kiged mansil-a siracu-bar :15
abisig-i olju tangץariy-i sakin üiledüged :
masi niץuju tangyariy-iyar :
kiciyel tegüsügsen-ü tere jirupacin : :
tantr-a-yin udq-a-dur mergemsijui ele :
qayucin-u sin-e-yin söni düli-yin cap-tur :
nipuca orun-dur saitur sayuju :
ilaju tegüs nögcigsen vcir ayuyulupci-yi jiruydaqui :
ünduisun inu kilinglegsen mahi-yin niyur :
tegün-ü deger-e mösiyegsen mañjusiri niyur :
uilegsen ulayan kiged sir-a köke :
unin-u öngge-dür adali degegsi üsütü : :
masi jibqulang-tu kilinglegsen niyur :
jiryuүan-luy-a tegüsügsen yeke bey-e-tü :
noitan qokimai gabala gedesü moyai :
yasun vcir erike-ber cimegsen : :
jayan bars-un arasun-i emüscü :

8 cisun : cikin P. 14 ükeger-ün : ükeger C. 15 C adds kiged yeke cisun mansil-a after mansil-a. 24 mañjusiri : mañjusiri-yin. 29 noitan : urida C. 30 yasun : yisun C.
lingqu-a naran mahi-yin deger-e :
erlig-i daruju jiryupan köl-ün
barayun-iyan jigiin jegün-iyen qumbiju büjikuii-ber üjưgưrkegci : :
jiryuyan yar-un barayun-u angq-a uridu-dur :
bey-e-decegen olan kiling-ten-i paryapdaqui :
eldeb jüil takil-un ökin tngris-iyer kūriyelegüluigsen : :
saitur tere metü jirupsan-i :
qoici edeged kiged qamuy jüg-tiur :
yeke ükeger-iyer küriyelegsen-i jiruydaqui :
muqur terigütu gedesün-i oytaryui-dur abcu odqui : :
muqur रar k'ol-tü bitar kiged :
doysin ünege cinu-a :
er-e em-e dagini pišaci-yin ciץulyan :
sibayun kiged eldeb ariy-a-tan-i jiruydaqui : :
masi ayuyulupci er-e em-e jiruju :
tende büged bütugegcin-i ber jiruydaqui :
tongүurup gabala bariju yeke miq-a-yi jajil-un :
qar-a debel emüscü yeke cisun-i uuyupdaqui : :
morin kiged ma hi-yin yasun-u
erike bariju niyuca tarni-yi ungsiydaqui :
ilaju tegüs nögcigsen-dür qandupul-un jiru :
tere metü jiruy-i arikin kiged cisun : :
yeke miq-a goru tsan-a-ber takiydaqui :
tegsi ayulqui burqan-u tere quvaray :
Yurban cay-tur ürgülji takibasu ele :
vcir bariyci-yi türgen-e oluyu ::

2-4 C omits köl-ün---üjügürkegci. 5 barayun-u : barayun C. 9 yar-iyar : үar C. 10 oytaryu-yin öngge-tiu : oytaryui-tu C. 12 C omits ökin. 16 muqur : mayui C. 22 buged : bütüged C. 23 tongyuruy : tongyuray-i C. 23-4 C omits yeke---emüscü. 25 yasun-u : yasun-i P. 27 C omits ilaju---jiru. 28 C omits jiruy-i. 32 bariyci-yi : bariyci
jirup bey-e-yi masi nipuju nipucalaydaqui : degedü aci ür-e egün-ece boluyu :

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coytu vcir ayupulupci-yin onul-un tantr-a-yin qapan-aca
: jiruर bey-e-yin үutayar bülüg bolai :: : ::

1 niץucalaydaqui : niץucalduqui C. 2 aci : ayci \(C\); egünece : tusa-aca C. 4 coptu : qutuy \(C\); ayupuluyci-yin : ayuyuluyci C.
[iv. 4 Onul : Yal maṇ̣al-un jerge-yi ilyaүsan]
tendece üneker nomlaүdaqui kemebesü :
qamuर adqaү-i qocurli uigei baraүdayulupci
qamuv üiles-i bütügen küsegsen-iyer :
oyutan qaram-iyan tein büged tebcijü : :
bayatur jirüke-ten alyasangץu-yi tebciged :
үal maṇdal-un [192r] üile-yi masi kiciyegdeküi :
singqu siracu mansil-a kiged :
candalcin-u [qadq-a] tuly-a üneker-ün siru-yi ::
kümuln kiged mahi-yin cisun-iyar niquju :
qoyar toqui turup-tur toqui-yin jarim-un teduii
dabqurlaju :
dörbeljin-ü deger-e tögürig kemebesù :
solbiץsan vcir-luy-a tegüsken egüdcü ::
deger-e arban jirүu̧an kegesütư kürdün-dür
jirpuyan belges-i jokiyan üileddeküi :
küisün-dür yal-un manḍal-i :
nigen tögen-ui tedüi-ber egüduigsen-iyer ::
mahi-yin cisun-iyar saitur sürciged :
öber-iyen emün-e jug qanduju bür-ün :
mahi niyur-tu-yin jabdul-iyar :
tulyan-u dotupadu jüg jobkis-tur : :
Yal-un körüngge üsüg-i iledte qanduүulju :
galab-un yeke yal metui sedkigdeküi :
tegün-dür pal tngri-yi ber bisilyaydaqui buyu : रurban nipur-tu dörben par-tu sirügün qarabtur : : barayun par-iyar amitan-nuyud-tur :
ibegel ögkun uilledcii topulaqui erike baripsan jegün-iyer kundi qomq-a ber degedui-yi ögkun kiciyegci :

4 C omits qocurli ügei. 8 kiciyegdeküi : tebcigdeküi C. 10 [qadq-a] word not found. 12 turuy-tur : turuy-tu C. 16 \(C\) adds tegun-u before deger-e; \(C\) omits kúrdün. 17 jiryuyan belges-i : jiruysan bui belge C. 18 mañal-i : mandal-dur C. 19 C adds nigen after nigen. 22 mahi: mahi-yin C. 24 körüngge : ur-e \(\bar{C}\); qanduyulju :daruyu \(C\). 26 tngri-yi : tengri C. 27 C omits qarabtur. 30 degedü-yi c̈gkun : degedü ögkügci \(C\).
eldeb gerel-iyer tein biaged cimegsen : tere metü medejü saitur tülebesii ele :
küsegsen udqas saitur paruyu :
daisun-u bey-e kiged yeke miq-a
darasun kiged mahi-yin cisun selte-ber :
Yurban mingץan topatan-i tùlen üiledbesü ele :
bütugegdekun-i cisun-iyar bögelijiju ưküyü :
jayan morin eljigen noqai-yin miqan-dur : :
үurban mingyan toyatan-iyar erkesigülüyü :
qong keriy-e sir-a sibayun noqai-yin miq-a usun :
tülebesü ele kưmün-ù mayad qaүacaүuluyu :
günjid kiged arbai buyudai tutury-a : :
moga givang topusq-a-nuүud-iyar :
jiryuyan mingyan [192v] toyatan-i ken tülebesï ele :
qamuy ed tavar-i olqu boluyu :
morin kiged temegen qong keriyen-ü miq-a : :
kümun-ü miq-a vcir-un usun-iyar uyupsan-i
niץuca tarni-yin yogacari-luy-a tegùscui
jayun naiman-iyar mayad uildeyi :
imayan-u miq-a dando udbala : :
darasun kiged mahi-yin usun selte :
alin-i küsebesü jayun naiman-iyar [Yani]:
qour-a cisun sarimsay teriguiten
yeke miqan günjid-ün tosun-i saitur qoliju : :
jayun naiman-ta tülebesü ele :
Yadayadu busud-a [narin] tarni-yi oytaluyu :
cayan candan cayan tutury-a kiged :
cayan günjid tutury-a cayan kiji ba :
cayan udbala gaburi :
doruna qanduju jayun naiman-ta :

4 kiged yeke : kiged-i C. 10 C omits miq-a. 11 kümün- u : kümun-i C. 17 usun-iyar : usun-dur C. 20 imayan-u: imayan-i C. 21 darasun : daisun \(C\); usun : sigesün C. 22 C omits alin---[Yani]; [Yani] word not found. 23 qour-a : masi C; \(C\) omits terigüten. 26 [narin] possibly a misspeliing of vidy-a? 28 ba : ber C. 29 C adds ulayan before udbala; C omits gaburi.
tülebesü qamuץ cap-tur sakiyu :
ked be uiiledküi jerge terigüten kiged : :
tarni-yin diyan mayad tegüsügsen-iyer :
nigüleskuii sedkil-ece ese qayacabasu ele :
qamup küsegsen-i ende bütügegdekün :
busud-a mungqayurapsan nigen nigen kübegüged : :
oyun ugei bilig ebderegsed :
tarni kiged tangyariy dour-a-tu boluyad :
samadi-dur büged iledte alyasaju
uicüken kiciyelten nigen nigen sulan : :
mingץan galab-tur buitügebesü ber :
olburi ür-e bui busu bolai
öd ùgei aljiyaysan sedkil-tü bolai :
adalidqabasu meküs oyutan kübegüged : :
nigen nigen ür-e-yi küsen endegürejü bür-inn :
kebeg-i jancin üiledügsen-iyer :
ùr-e bükuii kejiy-e ber üliu bolqui metü
yambar egülen kiged usun-daki saran : :
erketu-yin numun-nuyud möngke busu bui :
tonilyaqu-yi küsegci uille ber tere :
jalii cinar-tu jalii-ber cenggegsen :
үayca belge bilig tein büged tonilqu-yin siltayan : :
qoyusun-i oyun-iyar uiliju yakin cidaqu :
tegün-i [193r] sinjileju ülin külicebesü ele :
tegün-dür onuysan jirüken uigei :
tegün-dur bodas ber ese bütügsen bögesui ele : :
bütűkü jergecilen yayun ögületele :
iaile kiged uiiledkegülügci :
maүad tegün-dür oyun ülư küliceyü :
qayuryal ergi nur-a-daca unabasu ber kilbar : :

2 jerge : yeke C. 3 tarni-yin : tarni C. 6 kübegüged : kübegün C. 13 C omits ùgei. 14 kübegüged : kübegùn C. 15 küsen---bür-ün : küsejü C. 16 ülledügsen-iyer : üiledugsen C. 19 numun-nuyud : nom-ud C. 20 tonilyaqu-yi : tonilqui-yi C. 21 cenggegsen : cilegsen C. 23 qoyusun-i : qoyusun C. 26 bodas : sidi C. 30 kilbar : erke C.
ene tasurqai onul-i ülü külicekui : möngke kemekui ber yosutu busu bui :
boda bui büged ker be boluyu :
adalidqabasu \(k\) begün-nügüd-iyen eke inu ::
yajar-tur saүupdun biden-dur :
modun jimis ür-e-yi olan abcu :
amuүulang-iyar tan-dur ögsügei kemen ögüleyü :
tegüncilen eng olan jüil ber ::
yirtincü-yin öber-e öber-e adqay-iyar
tedeger tende uiile üiledkü-yin tula nomlamui :
ilaju tegüs tngri-yin tngri emün-e :
yeke miqan-u naividi kiged ::
darasun günjid-ün tosun mahi-yin cisun :
masi amta-tu degedü idegen-nügüd-i :
nasuda cap-ud-tur ögdeküi
niץuca tarni-yin qayan arban üsüg-i : :
öber-iyen ürgülji urin üileduged :
nasuda diyan-i kiciyegdeküi :
tere metü medejü bütügegdekün
tegüs oyutu tere aran : :
burqan büged türgen-e bütükü boluyu :
amurlipulqui terigüten üiles yaүun ögületele
balyad-i qudqubasu tere tarnici :
noqai-yin miq-a menekei-yin miq-a yasutu menekei-yin miq-a :

25
temegen mi \({ }^{\text {ai-yin miq-a-nupud-i }: ~}\)
mingyan naiman-ta tülegdeküi :
morin-u miq-a yeke ünür-tü-yi saitur barilduyulupsaniyar :
mökülig egüdüged öber-ün emün-e-ben ::
niyuca tarni-yin qayan-i uriju öguilegdeküi ele :
jayun naiman-ta tülegsen-iyer :
qayan-i erke-dür-iyen büged orupuluyu :
qatun-i erke-dür-iyen orupulsuyai kemen küsebesü ele :
jiץasun-u miq-a darasun kiged yeke miq-a-nupud-i :
3 boda : bodas C; ker : kei C. 9 aqay-iyar : jüil-iyer C. 12 yeke miqan-u : diyan-u C. 13 cisun : usun C. 15 C omits nasuda. 16 niyuca tarni-yin : orun-dur-iyan \(C\); üsüg-i : jüg üsüg C. 21 burqan : burqan-i C. 24 menekeiyin : mahi-yin C; yasutu menekei-yin : yasu ber menekei C. 31 C omits ögülegdeküi. 33 C adds büged after -1 ; C omits büged. 34 oruyulsuyai : oruyulqui \(C\).
[193v] vcir-un usun-iyar niqun üiledcü
jaүun naiman-ta tülen üileddeküi :
düri kümün-i erke-dür-iyen orupulsuyai : kemen küsebesü ele: :
yeke miq-a jayan-u miq-a-luy-a selte :
qubi sacaץu mökülig egüdcü :
jayun naiman-ta tülebesü iregülüyü :
үal manḍal-un qamuर üiles ber : :
mahi nipur-tu-yin jabdul-iyar :
nipuca tarni-yin qapan-i küsel-iyer barildupulupdaqui :
ü1ü alүasan nigen üjügür-tü sedkil-iyer üileddeküi :
nomlaysan ba ese nomlaysan bügüde-yi ber ::
yambar yosubar büged jerge-ber :
tantr-a-yin qayan büged ciqula aysan :
burqan-u ür-e-yi türgen-e oluyu :
amurliץulqui-dur amurlingqui sedkil-iyer buyu ::
qayan metü ber delgerenggüi-dür
urilaqui-aca anggijiraysan düri-ber erkesigülküi-dür bolai :
doүsin-u üiles-tür sirügün kiling-iyer masi dopsin sedkil-iyer büged ::
nitulqui sedkil-lüge tegüsken üileddeküi :
ked be ülü qaiquruyci :
kümün siddhi-yi türgen-e eribesü ele :
sedkil-un mòn cinar arilupsan-iyar : :
vcir bariyci-bar tere bütükü boluyu :
ali alimad bodas-un višai :
tere büged tegün-ü mön cinar-iyar yabuyu :
tegsi ayulqu-yi ülü ebderegülügci : :
nasuda cay tutum-dur yogacari-ber :

\footnotetext{
8 tutum : tutum-dur C. 9 jiץ asun-u miq-a : jiyasun-u C; rasiyan-i : rasiyan-u C. 14 qayan-i : qayan C. 16 C omits ba. 17 jerge-ber : yeke bey-e-yin C. 18 C adds qayan aftèr ciqula. 24 sirugun : süsüg-ün C. 28 siddhi-yi : bütügejú C. 30 tere : tein C.
}
masida tegsi ayuldaqui :
tere kemebesü tonilqui mör-ün siltayan :
tantr-a-yin ene qayan-aca : :
kuisel-ün siddhi-yi türgen-e üiledcü :
berke ügegü-yin ary-a kemebesü :
qataүujil törü yabudal-nuyud-i tebcijui :
masi jiryalang-iyar [194r] bütügegdekui ary-a : :
ayul jobalang ügei ber rasiyan-u amtan-i
oyutan saitur abtaqui buyu :
masi kiciyen bütügegdeküi :
uilu medegci nigen nigen mungqay oyutan : :
adqay-un tour tüidegsen cay-tur
buyan kiged nigül-ün ilyal ba :
qoyar jüil coycas-iyar uqaydaqui :
tein bügesü ber qamuy küsel anu : :
degediu ene tantr-a-aca parqu-yin tula :
ücüken kiciyel-ten nigen nigen douradus :
egün-dür orubasu türgen-e buituyui :
teguiber ene үaiqamsiy siddhi-yi :
olqui-a berke ilangүui-a degedü boluyad :
üsüg-ün düri ber ülü \(\mathfrak{u} j e g u ̈ l k i u i ~ e l e ~ b u ̈ g e s u ̈ ~: ~\)
nomlayad tonilqu-yi ögületele yafun :
abisig-nuyud-i maүad ese abuysan : :
blam-a-yuyan ese bayasqaysan cay-tur :
üjegülbesü ber olqu üliu boluyu :
qalayun terigüten orcilang-dur orciyu :
tein kemen üjegülügci nomlaysan cay-tur : :
aimay-nuyud tencirejü uikedken mungqarayad :
qotala ber sögüdün terigüben böküijü :
ene yirtincü ber masi ködelbei :
ked ba ene tantr-a.-yi sonusuycin kiged : :
medejui barin üileduigcin ba :
qamuy cay tutum-dur ungsibasu ele :

5 uigegü-yin : ügegü ene C. 6 -nuyud-i : -nuүud C. 12 C adds erdem-un before adqay; tour : dour-a C. 18 türgen-e : türgen C. 22 tonilqu-yi : tonilqui C. 25 C omits \(\mathfrak{u}\) iu. 32 üiledügcin : üiledügci \(C\).
ene jayayan-dur qamuy ayul arilju :
nögcigsen-ü qoina degedü törül-i türgen-e oluyu : :
ker be busud-ta ene degediu tantr-a-yi :
uqayulqui-a ba nomlaqui gegegen-e ilyabasu ele :
tegün-iyer olan jobalang kürtejü :
üküjui türgen-e tamu-dur oduyu : :
öber-iyen bliged masi ciqula bariju :
siddhi-yin yosuyar iledte üiledbesü ele :
qamuy jobalang mayad ariluyad :
tengsel ügei-yi türgen-e olqu boluyu ::
coytu vcir ayuyuluyci-yin onul-un tantr-a-yin qayan-aca : үal maṇdal-un jerge-yi ilyaysan dötüger bülüg bolai :: : : : coptu vcir ayupuluyci-yin onul-un tantr-a-yin qayan-aca uile siddhi-yi onuqu neretü tegüsbe : : : :
yeke pandida amogha pada kücütü kiged : töbed-ün kelemürci marpa nom-un erketü aldarsiysan bande orciץulju nairayulbai :
mongyol-un kelen-dür toin corji orciץulbai \(::\) : :

2 törül-i : törul C. 3 ker be : ked ba C. 4 C adds ba after nomlaqui. 12 onul-un : onul C. 14 onul-un :onul C. 15 ưile : uile-yin \(C\).

Part 3 b).
III.DOMUT-UN ONUL
[The Myth Section]
[199v] tendece üneker nomlan üileddeküi:
ilaju tegüs öber-ün bey-e kelen sedkil :
vcir-nuyud-aca үaruүsan :
vcir yekede ayupuluүci : :
emün-e dalai-yin cinadu getiuluigsen-ece :
tendece erlig-ün balyad inu :
galaba-yin orun-dur odbai :
dayusqari igei arban jiryupan kơl-iyer : :
qayaly-a ügei arban jiryuyan temür qota-yi gickiju:
belge bilig-ün nigen üjügür-tü belge-ber :
dumda-tu yeke temuir qota-yi giskibei :
tere cay-tur yeke simnus-i ilayaju : :
ha ha hi hi kemen dapurisqaysan-iyar :
nom-un qayan terigüten :
boyul metui saitur ögülebei :
yeke bayatur ali yayun : :
yeke bayatur-un kereg-üd-i bi uiiledsügei :
ba bürin amin-u jirüken-nügüd-i :
yosuyar ơgkümüi yeke bayatur abuydaqui : :
asuri mangyus naiman aimay ber ::
amin-u ciqula jirüken-iyen ögkügsen inu :
erlig ya üsüg ògkün mataris ma :
mangरus ra üsưg-i ögkủn yakš-a kše :
kümün yi üsüg-i ögkün Yajar-un ejen sa : :

10 YaruYsan : үaryaүsan C. 16 C omits temür. 21 C omits qayan 26 omits yeke. 28 amin-u : amin-i C.
albin tsa üsüg-i ögkün simnus da-a üsüg :
tedeger nigen-e cuylayuluysan inu
jaruju bolai : kemen aman abubai :
tere yeke siltayan-u tula : :
belge bilig-ün burqan-u tayalal kiged :
sarid-i duran-dur saitur oru̧ulju :
burqan-u sarid-tur oruүuluysan-iyar :
uridu tangpariy-tu sedkil-ece ülü yabun
ülü bütügeküi inu ülü boluyu :
ya ma rä ja sa do me ya : 10
ya me doru na [200r] yo da ya :
ya da yoṇi ra ya kše ya : :
ya kše ya ccha ni rā ma ya :
tein kemen ögülegsen-iyer :
\(\begin{array}{ll}\text { vcir yeke-de ayuүulupci: } & 15\end{array}\)
nom-un qayan teriguiten-i : :
erlig-un qamuy elcin-i :
getülgeküi ulus-tur adistid orusiץulbai :
eke kiged-tür ökin degüủ őkin-nügüd :
nökưr selte bügüde-dür soyun jarliץ bolur-un : : 20
tabun jayun cay-un ecüs-tuir : :
minu sasin bolqui cay-tur :
yogacari vidy-a dari eke tegüsügsen-dür :
jarliy-un aimay iiiles-in yosuyar iiiled : :
kemen tangyariylayad daruysayar kii aman aldayulbai : 25
domup-un onul tegüsbe :: : : :

3 C omits kemen. 19 C omits ökin degüü. 24 üiles-ün : üiles-i C.

PART FOUR

Part 4
a).BIBLIOGRAPHIES [1]
1. WORKS IN ORIENTAL LANGUAGES
i.Canonical Works (Kanjur)
[äkhyāna-kalpa] (T.[gtam rgyud kyi rtog pa]; M.[domup-un onul]). Rgyud VII ; P108, D471, N428, R431; K108. Also bstan 'gyur : rgyud 'grel XLII (vol.67) no.2859.
ārya-mañjuśrimūlatantra. (T.'phags pa 'jam dpal gyi rtsa ba'i rgyud; M.qutur-tu mañjušri-yin ijayur ündusün). Rgyud XII; P162, D544, N478, R503; K164.
ārya-vajrabhairava-dhāraṇi-nảma. (T. 'phags pa rdo rje 'jigs byed kyi gzungs zhes bya ba; M. qutuy-tu ayuyulupci-yin tarni kemekü). Rgyud XVIII; P418, D605, N768, R562; K424.
chucchundara-kalpa. (T.tshu ttshu nda ra'i rtog pa; also te'u lo pa'i rtog pa). Urga vol.84; absent PDNR (and ms Kanjurs). Also Bstan 'gyur (P) rgyud 'grel XLII (vol.67) no.2849. Mongolian Bstan 'gyur no.2849? (inaccessible).
yamārikṛ̣ṇakarmasarvacakrasiddhikara-nāma-tantra-rāja. (T.gshin rje gshed nag po'i 'khor lo las thams cad grub par byed pa zhes bya ba'i rgyud kyi rgyal po; M. qara erlig-un daisun kürdün-ü qamuy üiles-i buttưgul-ün uiledügci neretu tantr-a-yin qayan). Rgyud VII; P104, D473, N425, R432; K104.
śri-kṛ̣nayamāri-tantrarāja-trikalpa-nāma. (T.dpal gshin rje gshed nag po'i rgyud kyi rgyal po rtog pa gsum pa zhes bya ba; M. coytu qara erlig-ün daisun-u tantr-a-yin qayan yurban onultu). Rgyud VII; P107, N427, D469, R absent; K107. This text is identical to dpal rdo rje 'jigs byed kyi rgyud kyi rgyal po rtog pa gsum pa.
śrimad-raktayamāri-tantrarājanāma (T.dpal ldan gshin rje gshed dmar po'i rgyud kyi rgyal po zhes bya ba; M unavailable). PN absent, D475, R435, K absent.
śrīraktayamäri-tantrarāja-näma. (T. dpal gshin rje gshed dmar po zhes bya ba'i rgyud kyi rgyal po; M. coytu ulayan erlig-ün daisun neretü tantr-a-yin qayan). Rgyud VII ; P109, D474, N429, R434; K109.

Gri-vajrabhairavakalpa-tantrarāja. (T.dpal rdo rje 'jigs byed kyi rtog pa'i rgyud kyi rgyal po; M. cortu veir ayuyuluyci onul-un tantr-a-yin qayan). Rgyud VII ; P106, D470, N761, R433; K106.
śrī－vajrabhairavavidāraña－tantrarāja．（T．dpal rdo rje＇jigs byed rnamipar＇joms pa＇i rgyud kyi rgyal po；M．coptu vcir ayuyul－un tein büged ebdegci tantr－a－yin qayan）．Rgyud IV；P52， D409，N absent，R371；K52．
śrīvajramahabhairava－nāma－tantra．（T．dpal rdo rje＇jigs byed chen po＇i rgyud ces bya ba；M．coytu yeke vcir ayuyuluyci－yin tantra neretiu）．Rgyud VII ；P105，D468，N426，R430；K105．A1so independently blockprinted（dpal rdo rje jigs byed kyi rgyud kyi rgyal po）in Urga along with the rtog gsum（printer＇s identification mark 寅）。
Śr－vajrabhairava－nāma－tantrarāja－trikalpa．（T．dpal rdo rje ＇jigs byed kyi rgyud kyi rgyal po rtog pa gsum pa zhes bya ba zhugs so）．Bp．，Urga，printed in company with vajramahabhairava－nama－tantra；identification mark成；copies in LSOAS and Gandan Monastery，Ulan Bator；also THB 1）．This text is also known as the Sri－krṣnayamari－tantraraja－trikalpa（dpal gshin rje gshed nag po＇i rgyud kyi rgyal po rtog pa gsum pa） under which title it appears in the Kanjur．
sarvatathāgatakāyavākcitta－krṣnayamāri－nāma－tantra．（T．de bzhin gshegs pa thams cad kyi sku gsing thugs gshin rje gshed nag po zhes bya ba＇i rgyud；M．qamuy teguncilen iregsed－ün bey－e kelen sedkil erlig－ün qar－a daisun neretü tantr－a）．Rgyud VII；P103， D467，N424，R429；K103．
[Anon.]
[ākhyāna-kalpa] [(gtam rgyud kyi rtog pa)]. See under bka' 'gyur.
ārya-yamāntaka-sādhana ('phags pa gshin rje gshed kyi sgrub pa'i thabs). Rgyud 'grel LXXI (vol.81) no. 4477.
asta-śmaśāna-nāma (dur khrod brgyad ces bya ba). Rgyud 'grel XX nos.2342/2343 (two texts, one verse, one prose).
chucchundara-kalpa (tsu ttshu nda ra'i rtog pa; also te'u lo pa'i rtog pa). See under bka' 'gyur
[bhairava-stuti] [(jigs byed kyi bstod pa)]. Rgyud 'grel XLII (vol.67) no. 2864.
yamāntaka-sādhana (gshin rje mthar byed kyi sgrub thabs). Rgyud 'grel LxX (vol.80) no.4109.
yamāntaka-sādhana (gshin rje mthar byed kyi sgrub thabs). Rgyud 'grel LXXI (vol.81) no. 4453.
yamāntaka sādhana (gshin rje mthar byed kyi sgrub thabs). Rgyud 'grel LXXI (vol.81) no. 4454.
yamāntaka-sādhana (gshin rje mthar mdzad kyi sgrub thabs). Rgyud 'grel Lxx (vol.80) no.4108.
raudra-karmopacāra-saptaka (drag po'i las kyi bya ba bdun pa). Rgyud 'grel XLII (vol.67) no. 2855.
śri-vajrabhairava-bali-vidhi ( dpal rdo rje 'jigs byed kyi gtor ma'i cho ga). Rgyud 'grel XLII (vol.67) no. 2853 .
śri-vajrabhairava-stuti (dpal rdo rje 'jigs byed kyi bstod pa). Rgyud 'grel XLII (vol.67) no.2862).
[sad-dravyadbhuta-vikurvita-sambhojana-vidhi] (dam rdzas rmad du bsgyur te bsten pa'i cho ga). Rgyud 'grel XLII (vol.67) no.2858.

Akṣ obhya
śri-vajrabhairava-tantra-ţikā (dpal rdo rje 'jigs byed kyi rgyud kyi dka' 'grel). Rgyud 'grel XLII (vol.67) no. 2834 .

Amogha [Amogha chung ba]
bhairava-sänti-karma-saptaka (Bhai ra ba'i zhi ba'i bya ba bdun pa). Rgyud 'grel XLII (vol.67) no.2854.

Amoghavajra
1.mahavajrabhairava-homa-vidhi-näma (rdo rje 'jigs byed chen po'i sbyin sreg gi cho ga zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2850.
2.Sri-vajrabhairava-sädhana-karmopacāra-vidhi-sattvasamgraha (dpal rdo rje 'jigs byed sgrub pa'i thabs dang las bya ba'i cho ga sems dpa' bsdus pa). Rgyud 'grel XLII (vol.67) no.2845.

\section*{Aśokaśrī}
vajrabhairava-sādhana-nāma (rdo rje 'jigs byed kyi sgrub thabs zhes bya ba). Rgyud 'grel LXI (vol.75) no. 3434; also rgyud 'grel LXXXI (vol.86) no. 4805

Kamalaraksita
sri-vajrabhairava-sadhana-udbuddha-kamala-nama (rdo rje 'jigs byed kyi bsgrub thabs padma rgyas pa zhes bya ba). Rgyud 'grel LXXXI (vol.86) no.4802.

Karmarāja
mañjuśrī-bhairava-nāma-stuti ('jam dpal 'jigs byed mtshan gyi bstod pa). Rgyud 'grel XLII (vol.67) no. 2866 .

Jñānakara
śrívajramahabhairava-sādhana (dpal rdo rje 'jigs byed chen po'i sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2861.

Tathāgatarakṣita
śri-vajrabhairava-hasta-cihna-viśuddha-nāma (dpal rdo rje 'jigs byed kyi phyag mtshan gyi rnam par dag pa zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2860.

Mañjuvajra
śri-vajrabhairava-sādhana-nāma (dpal rdo rje 'jigs byed kyi sgrub pa'i thabs zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2847.

Mañjuśríghoṣa
vajrabhairavaikānana-dvibhuja-sādhana-nāma (rdo rje 'jigs byed zhal gcig phyag gnyis pa'i sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2839.
Mañjuśrījñ̄āna
1.vajrabhairava-sädhana (rdo rje 'jigs byed kyi sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2844.
2.śri-vajrabhairava-sādhana-karmopacāra-vidhi-sattvasamgraha (dpal rdo rje 'jigs byed sgrub pa'i thabs las bya ba'i cho ga sems dpa' bsdus pa). Rgyud 'grel XLII (vol.67) no.2843.

Ratnākaraśänti
vajrabhairava-ganacakra-nāma (rdo rje 'jigs byed kyi tshogs kyi 'khor lo zhes bya ba). Rgyud 'grel XLII (vol.67) no.2848.

Lalita [=Lalitavajra]
śrīi-vajrabhairava-sādhana (dpal rdo rje 'jigs byed kyi sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2852.

Lalitavajra
1.śrī-mahavajrabhairava-māraña-cakra-nāma (dpal rdo rje 'jigs byed chen po'i gsad pa'i 'khor 10 zhes bya ba). Rgyud 'grel LXXXI (vol.86) no. 4809 .
2.śrī-vajrabhairava-tantra-vṛtti-alamkāropadeśa-nāma (dpal rdo rje 'jigs byed kyi rgyud kyi 'grel pa man ngag dang ldan pa'i rgyan zhes bya ba). Rgyud 'grel LXXXI (vol.86) no.4801.
3.śri-vajrabhairava-sādhanopāyikā-nāma (dpal rdo rje 'jigs byed kyi bsgrub pa'i thabs zhes bya ba). Rgyud 'grel LXXXI (vol.86) no. 4803
4.śrī-vajrabhairava-samaya-mandala-vidhi (dpal rdo rje 'jigs byed kyi dam tshig la 'jug pa'i dkyil 'khor gyi cho ga). Rgyud 'grel LXXXI (vol.86) no.4804.

Lalitavajra-pāda [=Lalitavajra]
śrī-vajrabhairava-sādhanopāyikā (dpal rdo rje 'jigs byed kyi sgrub thabs). Rgyud 'grel XLII (vol.67) no. 2851 .

Līlavajra [=Śrīmad-lillavajra]
śrī-yamāntaka-mūla-mantrārtha-vajra-prabheda-nāma (dpal gshin rje gshed po'i rtsa ba'i sngags don rdo rje rab tu 'byed pa zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2867.

\section*{Vairocanaraksita}
1.Sri-vajrabhairava-maṇdala-vidhi-prakāsa-nāma (dpal rdo rje 'jigs byed kyi dkyil 'khor gyi cho ga gsal ba zhes bya ba). Rgyud 'grel XLII (vol.67) no.2869.
2.śri-vajrabhairava-sādhana-vajraprakāśa-nāma (dpal rdo rje 'jigs byed kyi sgrub pa'i thabs rdo rje 'od ces bya ba). Rgyud 'grel XLII (vol.67) no.2868.

Śrī-amoghapāda
mandala-vidhi (dkyil 'khor gyi cho ga). Rgyud 'grel XLII (vol.67) no.2846.

Śríkumāracandra
śrī-vajrabhairava-tantra-pañjikā (dpal rdo rje 'jigs byed kyi rgyud kyi dka' 'grel). Rgyud 'grel XLII (vol.67) no.2837.

Sonaśrí
śri-vajrabhairava-tantra-ṭippanīi-nāma (dpal rdo rje 'jigs byed kyi rgyud kyi mdor bshad pa zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2835 .
Śāntijnîāna
1. [śri-vajrabhairava-kalpe cakrāvátanaikapaksaraudrakarman] (dpal rdo rje 'jigs byed kyi ritog pa las 'khor lo bskor ba'i las drag po phyogs gcig pa. Rgyud 'grel XLII (vol.67) no.2842.
2.śri-vajrabhairavopāsanavidhi, sādhana-vidhi (dpal rdo rje 'jigs byed kyi bsnyen pa'i cho ga, sgrub pa'i cho ga). Rgyud 'grel XLII (vol.67) no. 2841.

\section*{Śrídhāra}
mahiṣānanasya-sādhana (ma he'i zhal gyi sgrub pa'i thabs). Rgyud 'grel XLII (vol.67) no. 2838.

\section*{Śribhadra}
śri-vajrabhairava-sādhanopāyikā-samksipta (dpal rdo rje 'jigs byed sgub pa'i thabs mdor bsdus pa). Rgyud 'grel XLII (vol.67) no.2840.

Vajrasiddha
śri-vajrabhairava-tantrasūtra-tippanīnāma (dpal rdo rje 'jigs byed kyi rgyud kyi mdo mdor bshad pa zhes bya ba). Rgyud 'grel XLII (vol.67) no. 2836.
[Anon.]
[Untitled Vajrabhairava rituals]. (Mss. Dresden; THB 1 no.906-7).
[Untitled text, mahavajrabhairava-bhavana-vidhi]. (Ms, 28 fol, Dresden; THB 1 no.921).
[Untitled text; begins : rnam dag yid kyi zla shel rtsi ngos la || bcom 1dan rdo rje 'jigs byed dkyil 'khor ni | \(]\) (Bp, from a ritual collection from the Rin chen lding khang phug; THB 8 no.192).
bcom lden [sic] 'das rdo rje 'jig [sic] byed kyi sgo nas rab gnas bya tshul me gtog [sic] 'char [sic] 'bebs ma. (Ms; THB 8 no.246).
rdo rje sgra dbyangs gling gi zhal 'don dpal rdo rje 'jigs byed chen po'i sgo nas tshe 'das kyi sbyangs ba byed tshul byang mchog mthar [sic] lam sgo byed (Ms?; THB 8 no.292).
rdo rje 'jigs byed rwa lugs kyi dbang nag po 'gros zhes su bsgrigs pa (Ms; THB 7 no. 344).
dpal rdo rje 'jigs byed kyi sgo nas gtor ma drug cu rtsa bzhi bsdus pa ma rung bdud sde'i dpung (tshogs) gsod pa'i spu gri (Ms 2x; THB 8 nos. \(329 / 330\) ).
dpal rdo rje 'jigs byed kyi bdag ngag 'don gyi rim pa (Ms 2 fol; THB 1 no.929).
dpal rdo rje 'jigs byed kyi bdag 'jug ngag 'don gyi rim pa (16 fol; Sendai 6872).
dpal rdo rje 'jigs byed kyi dbang chog dngos gzhi ngag 'don gyi rim par bsgrigs pa (Ms 2 fol [incomplete]; THB 1 no.732).
dpal rdo rje 'jigs byed kyi rim gnyis khrid kyi bla rgyud gsol 'debs sa bcad (5 fol; Sendai 6900).
dpal rdo rje 'jigs byed kyi smon lam shis brjod yan lag bdun pa (Bp; THB 2 no.1613).
dpal rdo rje 'jigs byed chen po'i dbang bskur ba'i cho ga (Bp 83 fol; THB 1 no.728).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i bdag bskyed, bdud las rnm par rgyal ba ( 66 fol; Sendai 6899).
dpal rdo rje 'jigs byed la brten pa'i bla ma'i rnal 'byor nyams su len tshul dngos grub char 'bebs (Ms; THB 7 no.460).
dpal rdo rje 'jigs byed lha bcu gsum ma'i dbang gi rgyud 'debs mngon par rtogs pa dang bstod pa 'jam dpal gser mdog bum bskyed bcas ( 31 fol; Sendai 6871).

Kun dga' snying po
'jigs byed rtog pa bdun pa'i tika (Sa skya pa'i bka' 'bum I. 256-4-1 (no.42). Toyo Bunko, Tokyo 1968).

Dkon mchog 'jigs med dbang po, 2n्व.' jam dbyangs bshad paII (1728-91)
bcom ldan 'das dpal rdo rje 'jigs byed lha zhe dgu'i sgrub thabs dpag bsam gyi snye ma (written 1778. Bp., gsung 'bum 9 (ta) 257-303; reprinted New Delhi 1971).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs bdud las rnam rgyal gyi ngag 'don khrigs chags su bsdebs pa (Bp.,gsung 'bum 9 (ta) 305-44; reprinted New De1hi 1971).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs mdor bsdus pa rin chen bum bzang (Bp., gsung 'bum 9 (ta) 345-63; reprinted New Delhi 1971).

Dkon mchog lhun grub, ngor chen (1497/8-1557/8)
'jigs byed rwa lugs kyi sgrub thabs dang gtor chog [tshog] gi zur 'debs bsnyen sgrub rnam rol (Bp; THB 7 no.347).
dpal rdo rje 'jigs byed rwa lugs kyi sgrub thabs bdud 'joms snang ba (Bp; THB 7 no. 345; reprinted New Delhi 1978).

Bkra shis rnam rgyal, [klong chen rab 'byams pa III]
dpal rdo rje 'jigs byed dpa' bo geig pa'i sgrub thabs (Bp; THB 1 no.923A).

Mkhas grub dge legs dpal bzang po (1385-1438)
bcom ldan 'das dpal rdo rje 'jigs byed chen po'i 'phrul [='khrul] 'khor gyi cho ga rtog pa gsum pa'i rgya cher bshad pa, khams gsum las rnam par rgyal ba'i nyi 'od ces bya ba (Bp 59 fol; Sendai 5518).
dpal rdo rje 'jigs byed kyi bskyed rim rnam gzhag legs pa zhig (Bp 20 fol; gsung 'bum Ta).
dpal rdo rje 'jigs byed kyi zhi rgyas kyi sbyin sreg gi cho ga (Bp 11 fol; gsung 'bum Ta; Sendai 5492).
dpal rdo rje 'jigs byed chen po'i bskyed rim gyi rnam gzhag, gsal ba'i gtsug rgyan (Bp 128 fol; gsung 'bum Nya; Sendai 5490).
dpal rdo rje 'jigs byed tha bcu gsum ma'i bskyed rim rnam par bshad pa (Bp 14 fol; gsung 'bum Ta; Sendai 5493).

Mkhyen brtse'i dbang phyug
dpal rdo rje 'jigs byed kyi bskyed rdzogs man ngag rwa khrid mkha' 'gro snyan brgyud kyi zin bris (Bp; THB 7 no. 350).
'Khon ston dpal 'byor 1hun grub (1561-1637)
'jam dpal gshin rje gshed skor gyi bla ma'brgyud pa'i chos 'byung gdul bya'i re 'dod skong ba yid bzhin gyi nor bu'i 'phreng ba. (Toyo Bunko (52-768)).

Go rams pa bsod nams seng ge (1429-89)
dpal rdo rje 'jigs byed kyi dkyil 'khor gyi cho ga (Sa skya pa'i bka' 'bum XV. 40-3-1 (no.81). Toyo Bunko, Tokyo 1969).
dpal rdo rje 'jigs byed kyi sgrub thabs (Sa skya pa'i bka' 'bum XV. 36-2-1 (no.79). Toyo Bunko, Tokyo 1969).

Grags pa rgyal mtshan, 'dul 'dzin (1374-1434).
rdo rje 'jigs byed kyi bstod pa (Sa skya pa'i bka' 'bum IV 64-4-2. Toyo Bunko, Tokyo 1968).

Dge 'dun rgya mtsho, rgyal ba II (2nd. Dalai Lama) (14761582)
bcom 1 dan 'das dpal rdo rje 'jigs byed chen po'i dbang gi bla ma brgyud pa la gsol ba 'debs pa bla ma dam pa'i zhal snga nas kyi mdzad pa (Bp; THB 8 no.152).
rdo rje 'jigs byed rim gnyis grub tshul smon lam. (Trs. in Mullin 1982 : 73-91).
rdo rje 'jigs byed lha bcu gsum ma'i dbang brgyud kyi bla ma brgyud pa rnams la gsol 'debs pa'i rim pa (Bp 1 fol; gsung 'bum Ga; Sendai 5545).
dpal rdo rje 'jigs byed kyi bla rgyud gsol 'debs smon lam shis brjod yan lag bdun pa rnams (Bp 5 fol; THB 2 no.1873).
dpal rdo rje 'jigs byed kyi tshogs mehod (Bp 5 fol; gsung 'bum Sa; Sendai 5570).
dpal rdo rje 'jigs byed kyi rim pa dang po'i lam la
slob pa'i tshul, bskyed rim gsal ba'i sgron me (Bp 26
fol; gsung 'bum Ta; Sendai 5551).
yi dam rdo rje 'jigs byed kyi shis brjod smon lam dang bcas pa (Bp 11 fol; gsung 'bum L; Sendai 5581).

Sgra tshad pa, rin chen rnam rgyal, (14th.c.)
dpal rdo rje 'jigs byed kyi sgrub thabs, drag po bdud 'joms (Vol. Sha (27) of joint gsung 'bum of Bu ston and Sgra tshad pa; otherwise gsung 'bum Ka; Sendai 5228).
dpal rdo rje 'jigs byed kyi sbyin sreg gi cho ga, nyon mongs sreg byed (Gsung 'bum Sha (as above); Sendai 5229).

Ngag dbang kun dga' bsod nams, 'Jam mgon a myes zhabs (1597-1659)
dpal gshin rje'i gshed skor gyi dam pa'i chos 'byung ba'i tshul legs par bshad pa jam dpal chos kun gsal ba'i nying byed (Bp. 69 fol., reprinted 1985, n.p?).

Ngag dbang chos kyi rgya mtsho, Thu'u bkwan (1679/801736).
dpal rdo rje 'jigs byed chen po 1 ha bcu gsum pa'i dkyil 'khor sgrub mehod bdag 'jug dang bcas pa (Bp. 44 fol; gsung 'bum Ja; THB 1 no.1003).
dpal rdo rje 'jigs byed chen po'i dkyil 'khor bsgrub chog bla brgyud gsol 'debs bum chog bdag 'jug dang bcas pa (Bp, 50 fol; THB 1 no.1002).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i dbang gi cho ga dngos grub gter mdzod (Bp 48 fol; gsung 'bum 8; THB 1 no.731).
dpal rdo rje 'jigs byed lha bcu gsum ma'i cho ga shin tu bsdus pa (Bp 19 fol; gsung 'bum Cha; THB 1 no.917).

Ngag dbang chos grags (1572/3-1641/2)
dpal rdo rje 'jigs byed kyi rnam bshad bdud rtsi'i bum bzang bla ma dges pa'i mchod sprin (Bp; THB 7 no.351).

Ngag dbang byams pa
dpal rdo rje 'jigs byed kyi bskyed rim za ma tog gi
snying po (Bp 13 fol; gsung 'bum La; Sendai 6175).
dpal rdo rje 'jigs byed kyi rdzogs rim rnal 'byor bzhi nyams su len tshul mdor bsdus zung 'jugs gsal ba (Bp 8 fol; gsung 'bum Sha; Sendai 6176).

Ngag dbang blo bzang bkra shis
dpal rdo rje 'jigs byed chen po'i bskyed pa'i rim pa'i khrid yig dus dgra'i dbang po'i zhal lung gsang chen myur lam ( Bp 49 fol; THB 1 no.911).

Ngag dbang blo bzang rgya mtsho, [rgyal ba IV (4th. Dalai Lama)]
dpal rdo rje 'jigs byed kyi rgyun 'khyer gyi rnal 'byor reg zig bklags chog tu bkod pa (Bp 20 fol; gsung 'bum Tha; Sendai 5604).
dpal rdo rje 'jigs byed kyi zhi ba'i sbyin sreg, rab dkar bdud rtsi'i bum bzang (Bp 6 fol; gsung 'bum Tha; Sendai 5605).

Ngag dbang blo bzang chos ldan, Lcang skya qutuptu I (1642-1714).
'jigs byed mngon po chos rgyal tha mo rnam sras rnams la gtor ma'i 'bul tshul (IV.20; gsung 'bum Nga 232r8233r8).
'jigs byed dpa' bo gcig pa'i mngon rtogs mdor bsdus (IV. 16 Nga 203r1-205v5).
dpal rdo rje 'jigs byed kyi bka' bsgo (VII. 85 Ja 159r8-160r7).
dpal rdo rje 'jigs byed kyi sgrub thabs za ma tog ngag 'don bya tshul go bde bar bsgrigs pa 'jam dpal dgongs rgyan zhes bya ba (IV.12 Nga 138rl-164r7).
dpal rdo rje 'jigs byed kyi dzogs rim bsgom tshul (V. 12 Ca 82v7-83v5).
dpal rdo rje 'jigs byed kyi rdzogs rim rnal 'byor bzhi'i dmar khrid (V.11 Ca 78r3-82v7).
dpal rdo rje 'jigs byed kyi zhi ba'i sbyin sreg bya tshul cho ga blo bzang dgongs rgyan shel dkar me long zhes bya ba (VI. 2 Cha 21v5-54r4).
dpal rdo rje 'jigs byed chen po'i sgrub thabs ngag 'don gyi cho ga khrigs 'khrul spong mkhas pa(r) dgyes byed. (IV. 13 Nga 164r7-179v8).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs bdud las rnam rgyal gyi ngag 'don khrigs chags su bsdeb pa bdud las rnam par rgyal ba'i rgyal mtshan zhes bya ba (IV. 14 Nga 180r1-196r4).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i rim gnyis kyi rnam bzhag bshad pa gsang chen bde lam zhes bya ba (V. 23 164r6-173v6).
bla ma dang dpal rdo rje 'jigs byed zung 'brel gyi rnal 'byor nyams su len tshul mdor bsdus pa (VII.3 Ja 5v27 r 3 ) 。

Ngag dbang brtson 'grus, 'jam dbyangs bzhad pa'i rdo rje (1648-1722)
dpal rdo rje 'jigs byed kyi chos 'byung khams gsum las rnam par rgyal ba dngos grub kyi gter mdzod (Bp 417 fol; gsung 'bum 5 (ca); reprinted by Ngawang Gelek Demo, New Delhi 1973).

Ngor chen kun dga' bzang po (1382-1456)
dpal rdo rje 'jigs byed kyi gtor ma'i cho ga phwa las char 'debs ['bebs] (Sa skya pa'i bka' 'bum X. 161-1-4 (no.116); Toyo Bunko, Tokyo 1968).
dpal rdo rje 'jigs byed kyi rdzogs rim (Sa skya pa'i bka' 'bum X. 165-1-3 (no.117); Toyo Bunko 1968).
dpal rdo rje 'jigs byed kyi rwa rtse sems 'dzin skyo lugs kyi brgyud 'debs (Sa skya pa'i bka' 'bum IX 11-4-2 (no.19); Toyo Bunko, Tokyo 1968).

Dngos grub rgya mtsho (19th.c.)
dpal rdo rje 'jigs byed chen po'i rim pa dang po'i lam la 'khrid tshul yongs 'dzin bla ma'i gsung bzhin (khrul med zin bris su bkod pa) (c.1826/7; Bp. 27 fol., IOL).

Dharmabhadra, dngul chu (1772-1851)
khyab bdag 'jam dpal gshin rje'i gshed po bcom ldan 'das dpal rdo rje 'jigs byed chen po 1ha bcu gsum gyi dkyil 'khor du bdag nyid 'jug cing dbang blang ba'i tshul rnam par bshad pa, 'khrul zad mkhas pa'i zhal lung (Bp 56 fol; gsung 'bum Ka; Sendai 6269).
bcom \(1 d a n\) 'das dpal rdo rje 'jigs byed chen po'i bskyed rim nyams su len tshul (Bp 1 fol; gsung 'bum Ca; Sendai 6414).
'jigs byed bcu gsum ma'i bsnyen yig, mkhas grub dgong 'dus (Bp 19 fol; gsung 'bum Ka; Sendai 6267).
'jigs byed dpa' bo gcig pa'i dbang chog zin bris dang de'i 'bum sgrub sogs (Bp 8 fol; gsung 'bum Ka; Sendai 6270).
dpal rdo rje 'jigs byed kyi bka' sgo [=bsgo] (Bp 4 fol; gsung 'bum Ka; Sendai 6274).
dpal rdo rje 'jigs byed kyi rgyas pa'i 'khrul 'khor bsgrub tshul gsal bar bshad pa, dngos 'grub 'dod 'jo'i bum bzang (Bp 7 fol; gsung 'bum Ka; Sendai 6272).
dpal rdo rje 'jigs byed kyi sngags btu'i rjes gnang bya tshul rab gsal sgron me (Bp 7 fol; gsung 'bum Ka; Sendai 6273).
dpal rdo rje 'jigs byed kyi bcu cha'i sbyin sreg gi khyad chos gsal bar byed pa'i yi ge don yod 'phrul ba'i zhags pa (Bp 5 fol; gsung 'bum Ka; Sendai 6271).
dpal rdo rje 'jigs byed kyi rim pa gnyis pa'i nyams dbyangs sogs nyams dbyangs kyi rim pa phyogs geig tu bsgrigs pa (Bp 5 fol; gsung 'bum Ka; Sendai 6276).
dpal rdo rje'jigs byed kyi rim pa gnyis pa 'i lam la ji ltar bgrod pa'i tshul gyi zin bris gsang chen byung lam (Bp 26 fol; gsung 'bum Ca; Sendai 6415).
dpal rdo rje 'jigs byed yab yum 1han skyes kyi rnal 'byor mdor bsdus nyams su len tshul (Bp 1 fol; gsung 'bum Ka; Sendai 6268).
dpal rdo rje 'jigs byed la brten nas ser lam bcod pa (Bp 5 fol; gsung 'bum Ka; Sendai 6275).
dpal rdo rje 'jigs byed lha bcu gsum ma'i bskyed rim zin bris, drang srong bla ma'i zhal lung (Bp 86 fol; gsung 'bum Ca; Sendai 6413).
'Phags pa blo gros rgyal mtshan, chos rgyal (1235-80)
'jigs byed brgyud pa'i bka' 'bum. (Sa skya pa'i bka' 'bum VI. 6 22-1-6; Toyo Bunko 1968.)
'jigs byed phyag gnyis pa'i sgrub thabs. (Sa skya pa'i bka''bum VII. 23-2-3 (no.115); Toyo Bunko, Tokyo 1968)
'jigs byed phyag drug pa'i sgrub thabs. (Sa skya pa'i bka' bum VII. 22-2-4 (No.114); Toyo Bunko 1968).
dpal rdo rje 'jigs byed kyi mngon rtogs. (Sa skya pa'i bka' 'bum VII. 16-1-4 (no.112); Toyo Bunko, Tokyo 1968).
dpal rdo rje 'jigs byed kyi phyag drug pa'i mngon rtogs tshogs 'khor dang bcas pa. (Sa skya pa'i bka' 'bum VII. 19-4-3 (no.113); Toyo Bunko 1968).

Tāranätha, Jo nang rje btsun (b.1575)
rgyud rgyal gshin rje gshed skor gyi chos 'byung rgyas pa yid ches ngo mtshar (written in 1631; gsung 'bum X (tha), recent xylograph, n.d., n.p., also ms. reprint by Sungrab Nyamso Jungphe1, Palampur 1970 ('Two Sources for the History of Buddhist Tantrism in India')).

Bu ston rin chen grub (1290-1364)
rdo rje 'jigs byed kyi dkyil 'khor gyi cho ga snying po mdor bsdus (Bp. gsung 'bum 10 (tha) 613-54; reprinted New Delhi 1965).
dpal rdo rje 'jigs byed kyi dkyil 'khor gyi cho ga, snying po mdor bsdus (gsung 'bum Tha; Sendai 5101).

B1o bzang bskal bzang rgya mtsho, rgyal ba VII (7th. Dalai Lama) (1708-57).
khyab bdag 'jam dpal gshin rje gshed rdo rje 'jigs byed chen po'i dkyil 'khor du skal ldan gyi slob ma bcug nas dbang bskur ba'i tshul rnams bshad pa sku gsum rin chen dbang mdzod (Bp. 168 fol; IOL).
bcom ldan 'das dpal rdo rje 'jigs byed chen po dpa' bo gcig pa bdud thams cad rnam par rgyal ba'i dkyil 'khor gyi cho ga'i ngag 'don gyi rim pa bdud dpung phye mar 'thag pa'i 'khrul 'khor (Bp. 26 fol, IOL; also bp 36 fol; gsung 'bum Kha; THB 1 no. 1004; also bp 52 fol, THB 1 no.1005).
bcom ldan 'das dpal rdo rje 'jigs byed chen po'i bskyed rdzogs dmar khrid kyi brgyud 'debs (Bp, IOL; also bp 3 fol, THB 2 No.1875).
bcom ldan 'das dpal rdo rje 'jigs byed chen po'i bskyed rim kyi zab 'khrul thun mong ma yin pa'i tshul bshad pa mehog thung dngos grub gter mdzod. (Bp 56 fol; gsung 'bum Kha; THB 1 No.912; written 1748).
dwags po dge ba'i bshes gnyen blo bzang sbyin pas bcom 1dan 'das dpal rdo rje 'jigs byed chen po'i dbang chog nag 'gros su bkod pa 'di rtsa ba che ba mtha' dag rgyud sogs gzung chen mo'i dgongs 'don la 'byor zhing las dang po bar phan pa'i legs bshad du byung 'dug ces dbugs dbyung nas 'ga' zhig la dogs gcod kyi mehan bu stsal ba bcas (Bp 37 fol; gsung ibum Ca; THB 1 no.730).
dpal rdo rje 'jigs byed kyi tshogs mehod dga' ston 'dzum zhal (Bp., 4 fol, IOL; also THB 2 no. 1573 and Sendai 6875).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs, bdud las rnam par rgyal ba'i rnga sgra (Bp; gsung 'bum Nga; THB 1 no.927).
dpal rdo rje 'jigs byed lha bcu gsum ma'i dbang gi brgyud 'debs (Bp 3 fol, IOL; also THB 2 no.1874).
bla ma dang bcom ldan 'das dpal rdo rje 'jigs byed chen po ngo bo dbyer med du mos nas gsol 'debs pa'i rnal 'byor bya ba'i rim pa dngos grub kun stsol (Bp 8 fol, IOL; also THB 3 no. 2099).

B1o bzang rgya mtsho, rgyal ba V (5th. Dalai Lama) (16171682)
dpal rdo rje 'jigs byed chen po'i sgrub thabs (Ms 4 fol; THB 1 no.920).

Blo bzang rgyal mtshan seng ge (1757/8-?)
dpal rdo rje 'jigs byed dpa' bo gcig pa'i rdzogs rim gyi rnam bzhag 'jam dpal dgyes pa'i mchod sprin (Bp; reprinted Delhi 1972).
yi dam rdo rje 'jigs byed dpa' bo gcig pa'i rim pa dang po'i legs bshad gsang chen zab lam (Bp; reprinted Delhi 1972).

B1o bzang chos kyi rgyal mtshan, Pan chen I (1569-1662)
'jigs byed dpa' bo gcig [pa lha bcu] gsum gyi sgrub thabs (Bp 10 fol; IOL).
'jigs byed dpa' bo gcig pa'i sgrub thabs mdor bsdus rgyun gyi rnal 'byor du ba ba'i tshul (Bp 12 fol; gsung 'bum Ga; Sendai 5915).
rdo rje sgra dbyangs gling gi zhal 'don dpal rdo rje 'jigs byed kyi dkyil 'khor bzhengs skabs sngon 'gro'i sa chog (Bp 13 fol; IOL).
dpal rdo rje 'jigs byed kyi bskyed rim dngos grub kyi snye ma (Bp 21 fol, IOL; also 29 fol, gsung 'bum Kha, Sendai 5906).
dpal rdo rje 'jigs byed kyi sgrub thabs za ma tog ngag 'don bya tshul go bde bar bsgrigs pa (Bp; THB 2 no.1881).
dpal rdo rje 'jigs byed kyi bdag 'jug ngag 'don gyi rim pa ( Bp 30 fol; IOL).
dpal rdo rje 'jigs byed kyi bum bskyed ngag 'don gyi rim par dril ba (Ms 3 fol; THB 1 no.922).
dpal rdo rje 'jigs byed kyi bla rgyud gsol 'debs (Bp 4
fol; THB 2 nos.1878/1879/1881).
dpal rdo rje 'jigs byed kyi bla rgyud gsol 'debs bstod pa smon lam shis brjod cha lag bdun pa rnams (Bp 8 fol; тнв 2 no.1882).
dpal rdo rje 'jigs byed kyi dbang gi nye rgyud la gsol ba (Bp 2 fol; THB 2 no.1882).
dpal rdo rje 'jigs byed kyi dbang chog [=cho ga] dang bum bskyed kyi zur 'debs (Bp 19 fol; gsung 'bum Ga; Sendai 5916).
dpal rdo rje 'jigs byed kyi dbang drag gi sbyin sreg bya tshul lag len du dril ba rnam bshad, dngos grub rgya mtsho las phyung ba (Bp 7 fol; gsung 'bum Ga; Sendai 5917).
dpal rdo rje 'jigs byed kyi zhi rgyas dbang drag gi sbyin sreg dang gshin po'i sbyang chog.
dpal rdo rje 'jigs byed kyi sa'i cho ga sogs lag len snying por dril ba (Bp 12 fol, IOL; also Sendai 6873).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i dkyil 'khor gyi cho ga bdud dpung 'joms pa (Bp 4 fol , IOL; also gsung 'bum Ga, Sendai 5914).
dpal rdo rje'i 'jigs byed kyi dbang cho ga dang bum skyed kyi zur 'debs (Bp 15 fol; IOL).
yi dam rdo rje 'jigs byed la brten pa'i lam zab mo bla ma'i rnal 'byor nyams su len tshul (Bp 48 fol, IOL; also gsung 'bum Kha; Sendai 5905).

Blo bzang chos kyi nyi ma, Thu'u bkwan qutu tu II (17361802)
rdo rje 'jigs byed kyi bla ma'i rnal 'byor dngos grub gter mdzod \({ }^{\text {gshin }}\) rje rigs lnga la brten nas myang chag gso ba | (Bp, gsung bum Nya, no.xxiv).
dpal rdo rje 'jigs byed dang 'jam dbyangs dkar po gnyis kyi sbrags sgrub zhal shes thun mong ma yin pa (Bp 5 fol; gsung 'bum 14; THB 1 no.870).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs mdor bsdus (Bp 4 fol; gsung 'bum 12; THB 1 no.926).

Blo bzang 'jam dbyangs smon lam
rgyud sde'i bcud phyung zab gsal bhai ra'i dbang tika snyan brgyud citta'i rgya can (Bp 31 fol; gsung 'bum Zha; Sendai 6529).

Blo bzang bstan rgyan, A kya qutuytu
dpal rdo rje 'jigs byed kyi dbang gi brgyud pa'i gsol 'debs, byin rlabs bdud rtsi'i char 'bebs (Bp; gsung 'bum Nya; THB 2 no.1876).

Blo bzang bstan pa'i rgyal mtshan, A kya qutuptu
dpal rdo rje 'jigs byed kyi sbyin sreg gi cho ga'i ngag 'don rags pa cam du bkod pa (Bp 8 fol; gsung 'bum Ngi [sic]; THB 2 no.1476).
dpal rdo rje 'jigs byed kyi smon lam gyi tikka, gsang chen myur lam (Bp 35 fol; THB 2 No. 1615; commentary to Dge 'dun rgya mtsho's Dpal rdo rje 'jigs byed kyi smon 1am).
dpal rdo rje 'jigs byed kyi rim pa gnyis kyi rnam bzhag gsal ba'i gtsug rgyan gyi don bsdus te bstan pa, yab sras dgongs don lta ba'i mig byed (Bp 62 fol; gsung 'bum Ca; THB 1 no.899).

Blo bzang bstan pa'i nyi ma, Dga' ldan siregetü (=Hu'i u chan zhi erdeni nom-un qan) 1689-?
'jigs byed kyi mngon rtogs mdor bsdus (Bp 5 fol; gsung 'bum Nga; THB 1 no.905).

B1o bzang dpal 1dan ye shes, Pan chen III (1737-1780).
'jigs byed la brten pa'i bla ma'i rnal 'byor (Bp; THB 1 no.923C).
dpal rdo rje 'jigs byed kyi mngon par rtogs pa (Bp. 33 fol; IOL).
dpal rdo rje 'jigs byed chen po'i bskyed rim gyi khrid yig sku gsum rin chen 'dren pa'i shing rta (Bp 67 fol; gsung 'bum Nga; THB 1 no.910).

Blo bzang bstan 'dzin
dpal rdo rje 'jigs byed kyi sgo nas byad grol bya tshul (Bp; THB 1 no.909).

B1o bzang 'phrin las, Jaya Pandita (b.1642)
shakya'i btsun pa blo bzang 'phrin las kyi zab pa dang rgya che ba'i dam pa'i chos kyi thob yig gsal ba'i me long (reproduced in : Collected Works of Jaya Pandita Blo-bzang Hphrin-1as vols.1-4; New Delhi 1981).
rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs, bgegs dpung 'joms pa (Bp; gsung 'bum Cha; THB 1 no.?).
dpal rdo rje 'jigs byed kyi sgrub thabs bsdus pa nyams su len bde ba (Bp; gsung 'bum Kha; THB 1 no.904).
dpal rdo rje 'jigs byed lha bcu ma'i sgrub thabs shin tu bsdus pa, nyung ngu rnam gsal. (Bp 8 fol; gsung 'bum kha; THB 1 no.918).

B1o bzang tshul khrims, cha har dge bshes (18th.c)
[gsung 'bum 4 (nga) contains various texts connected with Vajrabhairava. Reprinted New Delhi 1971.]

Blo bzang zhi ba dpal bzang po, Phyogs med pandita siregetu chos rje, (18th c.)
dpal rdo rje 'jigs byed kyi rjes su gnang ba'i cho ga, byin rlabs myur 'jug (Bp 10 fol; THB 3 no. 2043).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgo nas gshin po rjes su 'dzin pa'i cho ga, zhing mchog sgo byed (Bp 12 fol; gsung 'bum Ka 10; THB 3 no.2044).
dpal rdo rje 'jigs byed zhal gcig phyag gnyis yab yum gnyis ka'i sgrub thabs, dgra bgegs dpung 'joms (Bp; gsung 'bum Ka; THB 1 no.908).
dpal ldan rdo rje 'jigs byed kyi sgrub thabs mdor bsdus dgra las rnam rgyal (Bp 7 fol; gsung 'bum Ka; THB 1 no.903).

Blo bzang shes rab nyi ma
dpal rdo rje 'jigs byed kyi bsnyen pa byed tshul mdor bsdus su bshad pa, dngos grub rin chen 'byung nas (Bp; gsung 'bum Tha; THB 2 no.1560).

Blo bzang ye shes, Pan chen II (1663-1737)
[rdo rje sgra dbyangs gling gi zhal 'don dpal rdo rje 'jigs byed chen po'i zhi rgyas kyi sbyin sreg ngag 'gros su bkod pa (Bp 14 fol; IOL).]
dpal rdo rje 'jigs byed kyi zhi rgyas kyi sbyin sreg gi ngag 'don (Bp 13 fol; IOL).
dpal rdo rje 'jigs byed tha bcu gsum ma'i sgrub thabs rin po che za ma tog (Bp 17 fol; BL).

Blo bzang ye shes bstan pa rab rgyas
dpal rdo rje 'jigs byed kyi bskyed rdzogs snying por sgril ba gsang bde 'jigs gsum ya ma bral ba nyams su len tshigs bcad du bsdebs pa (Bp 7 fol; gsung 'bum Kha; Sendai 6202).
dpal rdo rje 'jigs byed bcu gsum ma'i sgrub thabs mdor bsdus smon lam shis brjod dang bka' bsgo byed tshul, sde brgyad springs yig sogs (Bp 8 fol; gsung 'bum Kha; Sendai 6203).

Blo bzang 1hun grub, lhun grub pa ndi ta (19th.c)
dpal rdo rje 'jigs byed chen po'i bskyed rdzogs kyi lam zab mo'i rim pa gnyis kyi rnam bzhag, sku gsum nor bu'i bang mdzod (Bp 200 fol; Sendai 6869; also reprinted Leh 1973).

Dbyangs can grub pa'i rdo rje, dngul chu
'jigs byed bcu gsum ma'i ras bris kyi dkyil 'khor du dbang bskur tshul gyi cho ga bsgrigs (Bp 6 fol; gsung 'bum Kha; Sendai 6442).
'jigs mdzad ser po'i sgo nas tshe sgrub byed tshul, 'chi med srog gi ka ba (Bp 3 fol; gsung 'bum Kha; Sendai 6440).
dpal rdo rje 'jigs byed kyi sgo nas byabs khrus byed tshul (Bp 12 fol; gsung 'bum Ka; Sendai 6436).
dpal rdo rje 'jigs byed chen po'i 'khrul 'khor rgyud rim dang 'khor 10 btab tshul (Bp 3 fol; gsung 'bum Kha; Sendai 6441).
dpal rdo rje 'jigs byed chen po'i zhi rgyas dbang gsum gyi sbyin sreg gi cho ga gsal bar bshad pa, blo bzang rgyal ba'i zhal lung (Bp 37 fol; gsung 'bum Ka; Sendai 6434 ).
dpal rdo rje 'jigs byed chen po la brten nas byabs khrus dang bka' sgo stabs gcig tu bya tshul, dregs pa zil gnon (Bp 7 fol; gsung 'bum Ka; Sendai 6435).
dpal rdo rje 'jigs byed dpa' bo gcig pa'i sgrub thabs, bdud 'joms dpa' bo chen po. (Bp 13 fol; gsung 'bum Ka; Sendai 6439).
dpal rdo rje 'jigs byed dmar po mda' gzhu 'gengs pa'i bsnyen sgrub sbrags ma nyams su len tshul (Bp 5 fol; gsung 'bum Ka; Sendai 6437).
dpal rdo rje 'jigs byed la brten pa'i sa brtag bslang sbyang ba gsum gyi lag len gsal bar bshad pa, legs tshogs sgo brgya 'byed pa'i lde mig (Bp 8 fol; gsung 'bum Ka; Sendai 6433).
gshin rje'i 'khrul 'khor gyi thig rtsa (Bp 2 fol; gsung 'bum Kha; Sendai 6443).

Mu to ba dā na
dwags po dge ba'i bshes gnyen blo bzang sbyin pas bcom ldan 'das dpal rdo rje 'jigs byed chen po'i dbang cho ga ngag 'gros su bkod pa (Bp 37 fol., IOL)

Tsong kha pa blo bzang grags pa (1357-1419)
rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad rnam par phye ba (sngags rim) (Bp, PT no.6210).
'jam dbyangs zhi khro sbrags sgrub thun mong ma yin pa (3 fol; gsung 'bum Da; Sendai 5370).
'jigs byed kyi phyag mtshan sogs kyi bshad pa'i zin bris (Bp 9 fol; gsung 'bum Da; Sendai 5346).
rdo rje 'jigs byed la bstod pa. (Bp, PT
(supplement) Rje III no.6042).
dpal rdo rje 'jigs byed kyi 'phrin las bzhi'i sbyin sreg dngos grub rgya mtsho zhes bya ba (Bp, PT (supplement) Rje XVI, no.6181).
dpal rdo rje 'jigs byed chen po'i sgrub thabs bdud thams cad la rnam par rgyal ba zhes bya ba (Bp, PT (supplement) Rje XVI no.6179).
dpal rdo rje 'jigs byed ser po la brten pa'i shin tu zab pa'i man ngag (5 fol; gsung 'bum Da; Sendai 5374).
dpal rdo rje 'jigs byed 1 ha bcu gsum ma'i sgrub pa'i thabs rin po che'i za ma tog ces bya ba. (Bp, PT (supplement) Rje XVI no.6178).
dpal gshin rje gshed tha bcu gsum ma rnams kyi dkyil 'khor du dbang bskur ba sgrub pa'i thabs kyi cho ga rin po che'i 'phreng ba zhes bya ba (Bp, PT (supplement) Rje XVI no.6180).
zhe dgu ma'i zin bris (5 fol; gsung 'bum Da; Sendai 5344) 。

Tshar chen blo gsal rgya mtsho (1502-66/7)
dpal rdo rje 'jigs byed chen po dpa' bo gcig pa'i sgrub thabs bdud las rnam par rgyal ba'i bshad sgra. (Bp, BL ).

Ye shes rgya mtsho, Chu bzang bla ma
bcom 1dan 'das dpal rdo rje 'jigs byed la brten pa'i lho sgo'i cho ga sku gsum 'dren pa'i shing rta (Bp; gsung 'bum Nga; THB 8 no.291).

Ye shes rgyal mtshan, tshe mchog gling yongs 'dzin (171393)
bcom ldan 'das dpal rdo rje 'jigs byed chen po dang rje btsun 'jam pa'i dbyangs dkar po zhi khro sbrags nas bsgrub pa'i man ngag (Bp; Sendai 6004?).
bcom ldan 'das dpal rdo rje 'jigs byed lha bcu gsum ma'i ras bris kyi dkyil 'khor du dbang bskur ba'i cho ga, lag len rab gsal (Bp 31 fol; gsubg 'bum Nya; Sendai 6003).
dpal rdo rje 'jigs byed kyi sgo nas sbyang chog bya ba'i tshul (Bp 13 fol; gsung 'bum Ma; Sendai 6121).
dpal rdo rje 'jigs byed chen po'i rim pa dang po'i khrid dmigs kyi bsdus don, zung 'jug zhal med khang du bgrod pa'i them skas (Bp 13 fol; gsung 'bum Nya; Sendai 6002).
byin rlabs gyi gter chen po dpal rdo rje 'jigs byed chen po'i rim pa dang po'i zab khrid, 'jam mgon snyan rgyud kyi man ngag yid ches gsum ldan (Bp 100 fol; gsung 'bum Nya; Sendai 6001).

Rwa sgreng A chi thu no mon han
dpal rdo rje 'jigs byed kyi bskyed rdzogs snying por sgril ba gsang bde 'jigs gsum ya ma bral bar nyams su len tshul tshigs bcad du bsdebs pa (Bp 7 fol; gsung 'bum Kha; THB 1 no.900).
dpal rdo rje 'jigs byed bcu gsum ma'i sgrub thabs mdor bsdus smon lam shis brjod dang | bka' bsgo byed tshul | sde brgyad springs yig sogs |. (Gsung bum Kha; Bp. THB I no.919)

Rol pa'i rdo rje, Lcang skya qutuytu II (1717-1786)
'jigs mdzad rdo rje'i lam gyi rim pa yongs su rdzogs pa dang sbyar ba'i glu dbyangs, mkha' spyod 'grub pa'i dga' ston (Bp; gsung 'bum Nga; THB 1 no.901).
dpal rdo rje 'jigs byed la brten pa'i bla ma'i rnal 'byor nyams su len tshul, dngos 'grub 'char 'bebs (Bp 15 fol; gsung 'bum Kha 13; THB 3 no. 2098).
dpal rdo rje 'jigs byed lha bcu gsum ma'i dbang gi brgyud pa'i kha bskong bla brgyud gsol 'debs (Bp 3 fol; gsung 'bum Nga 18; THB 2 no.1877).

Sangs rgyas phun tshogs, Ngor chen
dpal rdo rje 'jigs byed kyi sgrub thabs bdud 'joms snang ba'i go don bdud rtsi'i nying khu (a commentary on Dkon mchog 1hun grub's dpal rdo rje 'jigs byed rwa lugs kyi sgrub thabs bdud 'joms snang ba. Bp; THB 7 no. 348) .

Sumatimaniprajñā (= Chings su tsug thu no mon han), 18th.c.
dpal rdo rje 'jigs byed kyi sgrub thabs bsdus pa, nyon mongs mun sel nam mkha'i nor bu (Bp 16 fol; gsung 'bum Ka; THB 1 no.903).

Buu-yin sang. (Ms., transcribed in Rinchen 1959 : 39-40)
Buu-yin tarni. (Ms., transcribed in Rinchen 1959 : 38-9)
Manjusri yamandaga-yin aimay-un ündusün blamanar-un nomun yarulya nomuyadqaydayad-un egerel küsegsen-i qangyayci cindamani-yin erike kemegdekui orusiba. Written by the ölet Mongol Kvan toin śri-buddhāsa in Byung ka monastery. (Incomplete ms., RLC)

Coytu vcir ayuyuluyci yamandaga-yin coy jibqulangtu ene egüskegü-yin jerge. (Incomplete ms., (23r-47r), RLC).

Coptu veir ayuyuluyci-yin ile onul simnus-un ömüg-i tein büged daruyci kemegdekui orusiba. (ms., RLC).

Yamandaga sudur. (Bp., published in Peking, n.d. LSOAS).
Yamandaga maqakala erlig qaүan ökin tngri dörben doysin sudur orusiba. (Bp. published in Peking 1733, BL).

Ya mā nda ga-yin dbang sudur orusiba. (Bp.,Peking 1718, LSOAS).

Yeke coytu vcir ayuyuluyci arban purban burqan-tu-yin bütügel-ün arya kemekü orusiba. By Mergen gegen?. Peking 1774[?]. (Bp., RLC).

Yeke coytu vcir ayupuluyci egüskel-un jerge-yi ücüken tedui tailuysan [draga?] orusiba. (Ms., RLC).
v．Independent Chinese Works
威德金㓮怖畏尊佛成就法滙易知觀言甬儀軌文殊慧㩔大實經
［Tibetan title ：Yamāntaka＇i sgrub thabs za ma tog ngag ＇don bya tshul go bde bar＇jam dpal dgongs rgyan bzhugs so］．Reproduced in Chandra 1980：2273－2336 and 2359－ 2421 ．
鴉嘛紋磺迴向文
［Tibetan title ：Ya mänta ka＇i gsol＇deb bzhugs so］． Chandra 1980：2337－2342 and 2439－2445．
鴉 嘛 絡 口夏，不豊 潩
［Tibetan title ：Ya mānta ka＇i bstod pa bzhugs so］． Chandra 1980：2343－2346 and 2423－2426．
牙鳥 嘛 絡 嗄 供 詵贊
［Tibetan title ：Ya mänta ka＇i mchod bstod bzhugs so］． Chandra 1980：2347－2354 and 2427－2434．
鴉粼給嘎，吉样讃
［Tibetan title ：Ya mānta ka＇i bkris［＝bkra shis］bstod pa bzhugs so］．Reproduced in Chandra 1980：2355－2358 and 2435－2438．

NOTES
[1] This bibliography can in no way be considered a complete listing of Tibetan and Mongolian works on Vajrabhairava, but it will serve as a starting point for further researches. It should in particular be stressed that there are numerous Rnying ma works on various forms of Yamäntaka to be found in the Bka' ma (particularly vols.6-7) and the Rin chen gter mdzod. Wherever possible, information on numbers of folios, dates of authors etc. is provided, though there are many omissions. Most items included are available in Europe, though doubtless many works of seminal importance to Tibeto-Mongolian traditions have not been included (for example the commentaries of Rwa lo tsha ba and Dpal 'dzin on the Vajramahabhairava tantra, both seemingly unavailable in Europe). In the case of manuscripts or blockprints possibly unavailable in modern reprints, library information has been provided (cf. abbreviations list). Authors and works are listed in strict Tibetan and Mongolian alphabetical order, (taking into account preliminary titles such as śri/dpal). Reconstructed titles are placed in square brackets, as are equivalent author names, and Chinese titles read from left to right (these read right to left in the blockprints).
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\section*{Part 4}
b). GLOSSARIES
i. Tibetan- Mongolian- Sanskrit- English [1]
\begin{tabular}{|c|c|c|}
\hline klu & luu & nāga; serpent. \\
\hline dka' spyod & qatayujil & duşara; austerity. \\
\hline ske tshe & sketshe & rājikā; mustard. \\
\hline skrad pa & üldeküi & uccātana; (rite of) \\
\hline khu ba & šukr-a & driving away. śsukra; semen. \\
\hline khyab 'jug & viṣnu & Vispru. \\
\hline khra & qarcapai & Syena; hawk. \\
\hline khro gnyer & apuril & bhłkutif wrinkles on forehead expressing anger. \\
\hline 'khrul 'khor & yantr-a & yantra; magical diagram. \\
\hline ga bur & gaburi & karpüra; camphor. \\
\hline gi wang & givang & rocana; bezoar. \\
\hline gur gum & gurgum & kumkuma; saffron. \\
\hline go ro ca na & gerocan-a & gorocana; cow-bile. \\
\hline gri gug & tongyuray & kartari; curved \\
\hline & & knife: (for flaying). \\
\hline gro & buyudai & godhūma; wheat. \\
\hline gro ga & üisün & lekhana; birch- \\
\hline & & bark, palm-leaf. \\
\hline grog mkhar & siryuljin-u ülei & valmİka; anthill. \\
\hline dgug pa & iregülküi & ākrsti; (rite of) \\
\hline dgra sta & daisun-u süke & summoning. \\
\hline dgra sta & & semi-circular \\
\hline & & blade)... \\
\hline
\end{tabular}
\begin{tabular}{|c|c|c|}
\hline bgegs & todqar & vighna; demonic obstacle. \\
\hline bgrang 'phreng & toyalaqui erike & akșamala; rosary. \\
\hline brgya byin & qurmusta & Indra. \\
\hline sgyu ma & jali & māyä; illusion. \\
\hline sgrub pa po & bütügelci & sädhaka; \\
\hline & & practitioner. \\
\hline bsgrub bya & bütügegdekün & sädhya; victim, object to be \\
\hline & & accomplished. \\
\hline rgyal mtshan & ilayuysan belge & dhvaja; banner. \\
\hline nga rgyal & omuy & ahamkära; divine pride (of oneself \\
\hline & & as deity). \\
\hline mnga' bdag & auy-a ejen & adhipati; lord, \\
\hline & & master. \\
\hline mngon shes & jöng bilig & abhijña; \\
\hline & & prescience, \\
\hline & & supernormal \\
\hline & & perception. \\
\hline 1cags kyu & үoq-a & añgkuśa; goad \\
\hline & & spike, hook. \\
\hline bcud kyis len pa & rasiyan & rasäyana; the \\
\hline & & alchemical Work. \\
\hline chang & arikin & mada/matta; drug. \\
\hline chu gri & usun kitup-a & chūrikä; knife with \\
\hline & & a wavy blade. \\
\hline cho ga & jang ülle & vidhi; rite. \\
\hline mchod rten & suburyan \(\because \therefore\). & caitya/stupa; \\
\hline & & reliquary. \\
\hline 'jigs su rung ba & ayuqu metü & bhayänaka; \\
\hline & & frightfulo: \\
\hline rjes su 'gro ba & qoina-aca yabuqu & anvaya; following \\
\hline & & (meditatively). \\
\hline nya phyis & kisupan \(\because: \therefore\) : & Sukti; type of \\
\hline & & skull-cup. \\
\hline
\end{tabular}

\begin{tabular}{|c|c|c|}
\hline nag po('i) tshes & qayucin-u sin-e & \begin{tabular}{l}
gesture. \\
kālavelä; time of
\end{tabular} \\
\hline & ..." & Saturn. \\
\hline nas & arbai & yava; barley. \\
\hline nim ba & nimba & nimba; Margosa \\
\hline & & tree. \\
\hline ne tso & toti & Suka; parrot. \\
\hline ne'u le & neule & nakula; mongoose. \\
\hline n.ya gro dha & nyagrodha & nyagrodha; fig \\
\hline gnod sbyin & yakš-a & tree, Ficus indica. yakşa; type of \\
\hline & & demon. \\
\hline rnam par snang mdzad & vairocan-a & vairocana (a \\
\hline & & substance). \\
\hline rnam par smin pa & bolburi aci ür-e & vipäka; ripening of actions leading to rebirth. \\
\hline snam bu & degtü \(\quad \therefore \quad \because:\) & patta; terrace. \\
\hline pa dma & lingqu-a & padma; 1otus. \\
\hline dpag tshad & ber-e & yojana; a league \\
\hline & O为品 & (measure of \\
\hline & & distance). \\
\hline spyod yul & višai & visaya; sphere of \\
\hline & ; . \({ }^{\text {a }}\) & activity. \\
\hline phub ma & kebeg & tuşa; chaff. \\
\hline phur pa & Yadasun & kila; ritual dagger \\
\hline & & or peg. \\
\hline phye ma & talq-a & cürṇa; powder. \\
\hline phrin las & uile & käryya; religious \\
\hline & \(\cdots \mathrm{n}\) : \(\because\) & deed. \(:\) : \\
\hline ba bla & siracu & haritāla; orpiment \\
\hline & & (Arsenic sulphate). \\
\hline ba men & bamin & gavaya; Gayal. \\
\hline ba 1a sha & balasa & bālaśa; Balasa \\
\hline & \(\therefore \times\) ¢ & tree. ... \\
\hline bi dhi pa 1a & bidipala & bindhipala; (type \\
\hline
\end{tabular}

\begin{tabular}{|c|c|c|}
\hline \multirow[t]{2}{*}{mar me chen po} & \multirow[t]{2}{*}{yeke jula} & \begin{tabular}{l}
(One). \\
mahädipa; lamp
\end{tabular} \\
\hline & & filled with human fat. \\
\hline \multirow[t]{2}{*}{mi bzad} & \multirow[t]{2}{*}{dayusqari ügei} & ghora/dāruṇa; terrible, \\
\hline & & unbearable. \\
\hline mig sman & nidün-ü em & añjana; (magic) eye ointment. \\
\hline mu zi & muzi & gandhaka; sulphur. \\
\hline \multirow[t]{2}{*}{dmigs pa} & \multirow[t]{2}{*}{joriqui} & alambana; \\
\hline & & visualization. \\
\hline rma bya & tayus & mayura; peacock. \\
\hline \multirow[t]{2}{*}{btsan} & \multirow[t]{2}{*}{albin} & [?]; (type of) \\
\hline & & demon. \\
\hline \multirow[t]{2}{*}{tsha ba chen po} & \multicolumn{2}{|l|}{yeke qalayun tamu mahätapana; great} \\
\hline & & hot hell. \\
\hline tshangs pa & esrua & Brähma. \\
\hline \multirow[t]{4}{*}{\begin{tabular}{l}
tsher ma \\
mtshan ma gcig pa
\end{tabular}} & orgesun & kandaka; thorn. \\
\hline & \multirow[t]{3}{*}{nigen belge-tü} & ekaliñga; (place) \\
\hline & & with a single \\
\hline & & lingam. \\
\hline \multirow[t]{4}{*}{mtshal} & \multirow[t]{4}{*}{singqu} & hingu(1a); \\
\hline & & vermillion, \\
\hline & & Asafoetida, \\
\hline & & mercury + sulphur. \\
\hline zhing & ulus & ksetra; field. \\
\hline \multirow[t]{2}{*}{bzhad} & \multirow[t]{2}{*}{qun} & särasa; Sarus \\
\hline & & Crane. \\
\hline zla ba phyed pa & jarimduy saran & pakșapandaka; halfmoon. \\
\hline \multirow[t]{2}{*}{bzod} & \multirow[t]{2}{*}{külicekü} & kșam; bear, put up \\
\hline & & with. \\
\hline \({ }^{\prime} \mathrm{ug}\) pa & sir-a sibayun & ulüka; owl. \\
\hline 'o ma yi shing & sün modun & kșirakästha; "milk- \\
\hline & & tree", name for \\
\hline
\end{tabular}
trees with milky sap.
yung ba
yungs kar
yud tsam
yongs su rdzogs pa
rab tu byed pa
rab tu sbyor ba
ral gri
ras bal
ri skyegs
rig 'dzin
ril ba
rus sbal
rengs pa
ro
ro nye
ro langs
las kyi tshogs
sha za
shing srin
moga [?]
cayan kiji
arayan oүuүata tegüsügsen paripūrna; complete.
jüil
saitur jabduqu
ildu
köbeng
sarika
vidy-a dari
kündi
yasutu menekei
kösiregülküi
üküdel
ro nye
bitar
haridrá; turmeric. sarsapa; white mustard.
muhūrta; momentary.
prakaraṇa; topic, treatise. prayoga; application, practice (of rite). khaḍga; sword. karpäsa; cotton tree Gossypium herbaceum. särikā; Myna. vidhyadhara; knowledge-holder. kuṇdikä; pellet. kūrma; tortoise. stambhana;
(rite of) petrifying. mrta; corpse. sisa; lead. vetala;: (vampire) demon.
uiles-un ciyulyan karmavarga; cycle of ritual activities. pisaci
qoruqai
piśäca; (flesheating) demon. ghuna; worm (in flour or wood).

aup-a ejen
ayuril
albin
altan qubilpaqui
ayuqu metü
ayupuluyci mutur
arayan
arikin
arur-a
arbai
esrua
eljige
erke-ber bolyaqu
erkesigülküi
erketü-yin numun
ilapuysan belge
ildu
iregülküi
unin
onu1
oүuүata tegüsügsen
usun kitup-a
ulus
omuy
üisün
uile
üiles-ün ciץulyan
udumbar-a
üldekui
ükeger
üküdel
örgesün
naividya
mnga' bdag
khro gnyer
btsan
gser 'gyur
'jigs su rung ba
sdigs mdzub
yud tsam
chang
a ru ra
nas
tshangs pa
bong bu
dbang du 'byed
dbang
dbang po gzhu
rgyal mtshan
ral gri
dgug pa
du ba
rtog pa
yongs su rdzogs pa
chu gri
zhing
nga rgyal
gro ga
phrin las
las kyi tshogs
u dum ba ra
skrad pa
dur khrod
ro
tsher ma
lha bshos
neule
negüresün
ner-e ùgei qurupun
nidün-ü em
nimba
nigen belge-tu
nyagrodha
qayacayulqui
qayucin-u sin-e
qatayujil
qatud-un ceceg
qarcayai
qoina-aca yabuqu
qour-a
qun
qong keriy-e
qoruqai
qurmusta
yadasun
yajar-un ejen
poq-a
bal
baling idegci
balasa
bamin
ber-e
bitar
bidipala
bilig-ün em-e
biraman
buyudai
bütügelci
bütugegdekün
bolburi aci ür-e
bhuti
pišaci
ne'u•le
sol ba
srin lag
mig sman
nim ba
mtshan ma geig pa
n.ya gro dha
dbye ba
nag po('i) tshes
dka' spyod
bud med kyi me tog
khra
rjes su 'gro ba
dug
bzhad
bya rog chen po
shing srin
brgya byin
phur pa
sa bdag
lcags kyu
sbrang rtsi
gtor ma za ba
ba 1a sha
ba"men
dpag tshad
ro langs
bi dhi pa la
shes rab mo
bram:ze
gro
sgrub pa po
bsgub bya
rnam par smin pa
'byung po
sha. za
\begin{tabular}{|c|c|}
\hline \begin{tabular}{l}
saitur jabduqu sayay \\
salu
\end{tabular} & rab tu sbyor ba bra bo sa \(1 u\) \\
\hline sarika & ri skyegs \\
\hline singqu & mtshal \\
\hline sir-a sibayun & 'ug pa \\
\hline siracu & ba bla \\
\hline siryuljin-u ülei & grog mkhar \\
\hline suburyan & mchod rten \\
\hline sün modun & 'o ma yi shing \\
\hline sketshe & ske tshe \\
\hline šukra & khu ba \\
\hline daisun-u süke & dgrasta \\
\hline tapus & rma bya \(\because\) \\
\hline dayusqari ügei & mi:bzad \\
\hline tas & bya rgod \\
\hline datur-a & da dura \(\therefore\) : \\
\hline talq-a & phye ma \\
\hline tegsi ayulqu & mnyam par bzhag pa \\
\hline tegsi orulduqu & snyoms par 'jug pa \\
\hline degtü & snam bu \\
\hline tere mön cinar & de kho na nyid \\
\hline diyan & bsam gtan \\
\hline tongyuray & gri gug \\
\hline toyalaqui erike & bgrang 'phreng \\
\hline toyusq-a & so phag \\
\hline toti & ne tso \\
\hline tutury-a & 'bras;'bras chan \\
\hline todqar & bgegs \\
\hline toran-a & rta babs \\
\hline törü yabudal & brtul zhugs \\
\hline durba & dur ba \\
\hline tngri-yin tngri & 1ha yi 1ha \\
\hline lingqu-a & pa dma \\
\hline 1uu & klu : \\
\hline mansila & ldong ros \\
\hline
\end{tabular}
mangyus
mataris-un ger
mahešuvari
mahi
mahi niyur-tu
mopai
moga
muzi
cayan kiji
jang üile
jabdul
jali
jarimduy saran
jöng bilig
joriqui
jüil
yantr-a
yasutu menekei
yakš-a
yeke ünesün
yeke ünur
yeke qalayun tamu
yeke labai
yeke jula
gabala
gaburi
kebeg
keriy-e
kisuyan
kiling-tü
givang
kündi
günjid
köbeng
kösiregülküi
küliceku
srin po
ma mo'i khyim
dbang phyug chen po
ma he
ma he'i gdong can
sbrul
yung ba
mu zi
yungs kar
cho ga
sbyor ba
sgyu ma
zla ba phyed pa
mngon shes
dmigs pa
rab tu byed pa
'khrul 'khor
rus sbal
gnod sbyin
thal chen
dri chen
tsha ba chen po
dung chen
mar me chen po
thod pa
ga bur
phub ma
bya rog
nya phyis
gtum po
gi wang
ril ba
til
ras bal
rengs pa
bzod
gurgum
gorocan-a
khadira
rasiyan
ro nye
vairocan-a
visai
višnu
vidy-a dari
gur gum
go ro ca na
seng 1deng
bcud kyis len pa
ro nye
rnam par snang mdzad
spyod yul
khyab 'jug
rig 'dzin

NOTES
[1] In the absence of the Sanskrit versions of the Vajrabhairava Tantras, the Sanskrit words given here are the most likely dictionary equivalents. There is of course no guarantee that they represent the words or phrases used in the originals. Some words are discussed in the notes to the translations and these should be sought separately in the index. Words from the Three Section Tantra are not included both because of the terminological curiosities of the text (these are discussed in the notes to the text) and because the Mongolian translation has not been examined.

Part 4
c). APPENDIX

THE CONCISE INSTRUCTION ON HOW TO RECITE THE COLLECTED TANTRAS.
'I and all other beings distributed throughout space go for refuge to the guru and the three jewels. I shall rapidly attain the state of bodhivajra and \(I\) shall establish all beings in the state of divine union. I myself as Akşobhyavajra, the colour of space, threeheaded, six- armed and united with the consort, invite all the conquerors and the assembled deities to become present in front of me. I make obeisance with reverence and worship them with oceans of cloud-offerings. On my supplication with a reverent, single-pointed mind may they bless me so that \(I\) may duly understand the meaning of the tantra and so that the twofold auspicious path may become clear.'

Saying this, read the tantra, and then conclude :
'May the guru adorned with all the marks of perfection demonstrate the meaning of the tantra to this good receptacle of pure requirements for human birth and of lineage-succession by the power of the accumulation of white virtues. Abandoning the common path \(I\) enter the cycle of mantra and \(I\) will protect my commitment to the pledges as \(I\) protect my own eyes. May \(I\) attain the state of Vajradhara by means of the twofold yoga of maturation and liberation.'

This abbreviated instruction on how to recite the tantra was added by the monk Dkon mchog bstan pa'i sgron me.

\section*{'duS PA'I RGYUD KYI 'dON THABS MDOR BSDUS PA}
[The Concise Instruction on how to read the Collected
Tantras]
bdag sogs nam mkha'i mthas gtugs 'gro ba kun \(|\mid\) bla ma dkon mchog gsum la skyabs su mchi || ring min byang chub rdo rje'i gnas thob ste || 'gro kun zung 'jug sa la 'god par bgyi || rang nyid mi bskyod rdo rje nam mkha'i mdog | zhal gsum phyag drug yum bcas skur bzhengs te \| rgyal ba kun kyang 'dus pa'i lha tshogs kyi || rnam par spyan drangs mdun du bzhugs par 'gyur || gus pas phyag 'tshal mehod sprin rgya mtshos mehod \(|\mid\) rtse gcig gus pa'i yid kyis gsol 'debs na || rgyud don \(j 1\) bzhin rtogs zhing rim gnyis kyi || lam bzang mngon du 'gyur bar byin gyis rlobs ||
zhes rgyud klog cing mjug tu |
'di ltar bskul pa'i rnam dkar dge tshogs mthus ||
dal 'byor tshang pa'i rten bzang rim brgyud de \(\|\) mtshan nyid kun | 1dan rdo rje slob dpon gyis || rjes bzung rgyud don.\(j 1\) bzhin 'doms par zhog | thun mong lam sbyangs sngags kyi skor zhugs te \|| dam tshig sdom pa mig 'bras bzhin du bsrung \| smin cing grol byed rim gnyis rnal 'byor gyis \| rdo rje 'dzin pa'i sa la reg gyur cig.|
'dus pa'i rgyud kyi 'don thabs mdor bsdus pa 'di ni btsun pa dkon mchog bstan pa'i sgron mes sbyar ba'o \||
\begin{tabular}{|c|c|}
\hline Aksobhya & 89 \\
\hline Amarakośa & 66 \\
\hline Andropogon muricatus & 175 \\
\hline anuttarayoga-tantra & \[
\begin{aligned}
& 37,74,77,83,84,87,89,94, \\
& 124,198
\end{aligned}
\] \\
\hline ass & see khara \\
\hline astrology & 62, 63, 78, 79 \\
\hline Atharvaveda & 133 \\
\hline attainment & see siddhi \\
\hline Aurochs & 51ff., 54, 55, 61, 65 \\
\hline Avalokiteśvara & 76 \\
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\hline bali offering & 93, 131 \\
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\hline Black Yamäri & 69, 72, 73, 83, 92, 93, 206 \\
\hline Bos & 45, 47, 53, 58 \\
\hline Brassica nigra & see mustard \\
\hline Bubalus & 45, 47, 49, 58, 86. See also \\
\hline burnt offering & 85, 145 \\
\hline Bu ston & 74 \\
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\hline carya-tantra & 83 \\
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\hline chucchundara & see musk shrew \\
\hline Corvus & see crow; raven \\
\hline cotton & 147 \\
\hline Crocus sativus & see saffron \\
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\hline
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\begin{tabular}{|c|c|}
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\hline Dug gdong nag po & 74 \\
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\hline fears & 200 \\
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\hline Ficus indica & see nyagrodha \\
\hline field-guardian & 143 \\
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\hline Gayal & 54, 58, 59, 127 \\
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\hline Gossypium & see cotton \\
\hline gsang bde 'jigs gsum & 73, 74 \\
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\hline Herpestes & see mongoose \\
\hline Hevajra Tantra & 79, 127, 149, 204 \\
\hline hingula & see vermillion \\
\hline Hissar & 50, 64 \\
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\hline
\end{tabular}
mandala
Mañjughosa
Mañjuśri
Mañjuśrī-mūla-kalpa

\section*{matta}

Melia azadirachta mind
Mkhas 'grub rje
Mongols
mongoose
musk shrew
Musk Shrew Section
mustard
Myth Section
naivedya
nakula
natural religion
Newtonian physics
nimba
nirmänakāya
nyagrodha
0din
päsu
Peking
phala
phenomenology
Popper, K.
Raktayamari
Raven
Red Yamäri
result
ritual procedure
Ritual Procedure Tantra
Rnying ma pa
rocana
Romulus and Remus
Root Tantra
rüpadhätu
rūpakaya
Saddharma-puṇdarika
saffron
Sa skya
samayasattva
sampannakrama
saṃsära
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siddhi

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Śiva
Siyalk
skull with hair
Sonaśri
svabhāvasiddhi
Swat
Táin Bó Cúailgne
Tāranātha
tarjanI
Tarski, A.
Tenjur
threatening gesture
Three Section Tantra
Tshe bdag nag po
Tsong kha pa
two-realm ontologies
Uddiyăpa
udumbara
utpattikrama
vairocana
Vairocana
Vairocanäbhisambodhi
Vajra Arali
Vajradhāra
Vajramahabhairava-tantra
Vajrapāpi
Vajrapanjara-tantra
Vajrasiddha
Vajravetala
Vajrayogini
vampire
Varuna
venom
vermillion
vetala
victim
vidyadhara
Vimalaprabha
voodoo
Wittgenstein, L .
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Yama
yantra
Ymir
Yogacara
yoga-tantra
zazen
Zebu

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\section*{NOTES}
[1] The index refers to Part One, to the notes to the translations of Part Two and to the introduction to Part Three only. Occurrences of words in the texts and the translations are not listed.```


[^0]:    1 pa : par PA; bcings : cings A; bkug : gdug A; bsam ste : bsams te DA. 2 P omits de; myos : mos S .3 bya ste : bya'o P; A adds bsam gtan 'di'i sbyor bas before de'i. 4 po : po'i A. 5 A adds de after ge; gzhug : zhugs RP. 6 dang : nas A; bsgrub : sgrub RP; A adds dang sngags after bya; gyur : sgyur PU. 8 los : lo A; sgyur : bsgyur S; ba yang : ba'i yang $P$, ba'ang $R$; mtsho'i : 'tsho'i A. 9 bzhag : gzhag S. 10-11 la yang : 1a'ang R. 13 la yang : la'ang $R$; A adds no after sbyin. 14 ba yang : ba'ang $R$; sku yang : sku'ang R; gi : gis P. 15 du yang : du'ang R; A omits ste; ka yang : kha'ang R; gzhag : bzhag A. 16 'di'i : 'di SRDPU; bzlas : zlas P; 17 la: la yang SDUA, 1a'ang $R$; smra : bzla A; smras : yang bzlas A. 18 A adds dam tshig nyams par 'gyur bas before dpal. 19-20 A omits dam---bas. 20-1 la yang : la'ang R. 21 P adds [dper na] after nas; mnyam : mnyams A. 24 A omits la.

[^1]:    18 rnam thar : rnams mthar S. 20 'di : de DS. 21 por : po S; ste : de SU. 23 rje : rjes PD; sgyur : bsgyur PSD. 24 po : po'i S. 25 mi yi sa bon : mgo dang mtha' ma S; yi : yis P. 26 bsreg : sreg S. 27 ro : te PDU. 28 mkha' : mtha' S.

[^2]:    1 nag : dmar P. 2 te : ste SD. 7 gis : kis SD. 9 bsres : bsre S. 12 byed kyi : byed kyis P.

[^3]:    2 par : dang P. 4 su : la P; bzhin : rjes P. 10 sa : gza' P; nang : la P. 11 par : pa P. 14 mtsho : mtsho'i P ; nang : na P. 15 par : pa P. 17 blangs : gzung P. 25 P omits pa before dang; P adds dang after 1 dan pa. $30 \mathrm{dad}:$ drang P . 33 tshangs : mtshams $P$.

[^4]:    5 burqan-i jorin : burqan-dur joriץdaqui C. 9 sedkigdeküi : tebcigdeküi C. 10 ūsüg-ece : üsüg-ün C. 11 joriyad : jiruyad C; düri-ece : juill-ece C. 17 kiling-ten : kiling C; C omits terigüten masi. 19 tede- : tende- P. 21 düriber : jüil-iyer $C$; jayun mingyan : naiman toyatan. 24 jüil : juil-i gerel C. 27 vcir-aca : vcir C.

[^5]:    9 irjaiysan : solbicapsan C. 10 tein : tere C; irjaiysan : solbicaysan C. 11 ayuril : ayuqu PC. 14 cimígen : cimügen-i C. 15 mutur : mutur-i C. 17 C omits. irjaiysan; C adds dabqurlaysan after gabala-yi.

[^6]:    3 jang üile-yi : üile jang-yi [sic] C. 5 oruju : odcu C. 8 edeger : üneker C. 10 noqai-yin bayasu : yin aryal C. 16 ed-iyer : ed-ün sang-iyar C. 17 C omits doysin-u. 20 kiged---kebeg : ür-e C.

